

Tafseer Roman Parah 15

(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 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 taiñtees 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 fāsla 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? ḥuzoor ne ārz kiya is liye ke tu ne mujhe abdiyat ke sāth apni taraf mansoob farmaya, is par yeh āyat-e-mubaraka nāzil huyi. (Khāzin) (6) deeni bhi dunyawī bhi ke woh sar-zameen-e-pāk waḥee ki jāye Nuzool aur Anbiya àlaihimus salām ki ibādat gāh aur un ka jāye qiyām o qibla-e-ibādat hai aur kasrat-e- anḥār o ashjār se woh zameen sar-sabz o shadāb aur mewon 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 ḥuzoor ka woh kamāl-e-qurb zāhir hota hai jo makhlooq-e-ilāhi meiñ āp ke siwa kisi ko mayassar nahi. nubuwwat ke bārahween sāl Sayyid-e-ālam sallal lahu ta'ala àlaihi wasallam merāj se nawāze gaye, mahine meiñ ikhtilāf hai magar ash'hur yeh hai ke sattāiswiñ rajab ko merāj huyi. Makka mukarrama se ḥuzoor pur-noor ka Baitul-Maqdis tak shab ke chhote hisse

meiñ tashreef le jāna nass-e-Qur'ani se sābit hai, is ka munkir kāfir hai aur āsmānoñ ki sair aur manāzil-e-qurb meiñ 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 donoñ ke sāth wāqe huyi, yehi jumhoor ahle islam ka aqeeda hai aur ashāb-e-Rasool sallal lahu ta'ala àlaihi wasallam ki kaseer jamāteñ aur ḥuzoor 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 bāṭil haiñ, qudrat-e-ilāhi ke mo'taqid ke sāmne woh tamām shub'hāt mahez be haqeeqat haiñ. Ḥazrat Jibreel ka burāq lekar hāzir hona, Sayyid-e-ālam sallal lahu ta'ala àlaihi wasallam ko ghāyit ikrām o ahterām ke sāth sawār karke le jāna, Baitul-Maqdis meiñ 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, ahterām baja lāna, tashreef āwari ki mubarak bādeñ 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 meiñ ḥuzoor ka taraqqiyān farmāna aur is qurb-e-āla meiñ 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 uloom pāna aur ummat ke liye namāzeñ farz hona, ḥuzoor ka shafa'at farmāna, jannat o

dozakh ki saireiñ aur phir apni jagah wāpas tashreef lāna aur is wāqie ki khabreiñ dena, kuffār ka is par shorisheiñ machana aur Baitul-Maqdis ki imārat ka hāl aur mulk-e-shām jāne wāle qāfiloñ ki kaifiyateiñ 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 sihah 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 meiñ. (9) yāni Ḥazrat Nooh àlaihis salām kaseerush-shukr they jab kuchh khāte, peete, pahente to Allah ta'ala ki hamd karte 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 meiñ āta hai. (12) aur zulm o baghawat meiñ muḥtala hoge. (13) ke fasād ke āzāb. (14) aur unhoñ ne ahkām-e- Taurāt ki mukhālifāt ki aur muḥārrim o ma'āsi ka irtekāb kiya aur Ḥazrat Sha'ya paighambar àlaihis salām (wa-baqole) Ḥazrat Armiya ko qatl kiya. (Bezāwi waghaira) (15) bahut zor o quwwat wāle un ko tum par musallat 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 sattu hazār ko in meiñ se gariftār kiya. (16) ke tumheĩ looteiñ 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 musallat ho chuke they. (19) tumheĩ us bhalāyi ki jaza milegi. (20) aur tum ne fasād barpa kiya, Ḥazrat Isā àlaihis salām ke qatl ke darpay huwe, Allah ta'ala ne unheĩ bachaya aur apni taraf uthā liya aur tum ne Ḥazrat Zakariyya aur Ḥazrat Yahya àlaihimus salām ko qatl kiya to Allah ta'ala ne tum par ahl-e-fāras aur room ko musallat kiya ke

tumhāre woh dushman tumheĩn qatl kareñ, qaid kareñ aur tumheĩn itna pareshan kareñ. (21) ke ranj o pareshāni ke āsār tumhāre chehroñ se zāhir hoñ. (22) yāni Baitul-Maqdis meĩn aur is ko weerān kareñ (23) aur is ko weerān kiya tha tumhāre pehle fasād ke waqt (24) bilād-e-Bani israeel se is ko. (25) doosri martaba ke bād bhi agar tum dobāra tauba karo aur ma'āsi se bāz āo. (26) teesri martaba. (27) chunāncha aisa huwa aur unhoñ ne phir apni sharārat ki taraf aud kiya aur zamāna-e-pāk-e-Mustafa sallallahu ta'ala àlaihi wasallam meĩn huzoor-e- aqdas àlaihis salātu wat-taslimāt ki takzeeb ki to qiyamat tak ke liye un par zillat lāzim kar di gayi aur musalmān un par musallat farma diye gaye jaisa ke Qur'an-e-kareem meĩn yahood ki nisbat wārid huwa **ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ الْآيَةُ** (28) woh Allah ta'ala ki tauheed aur us ke Rasoolon par imān lāna aur un ki ita'at karna hai. (29) apne liye aur apne ghar wāloñ ke liye aur apni aulād ke liye aur ghusse meĩn ā kar un sab ko kosta hai aur un ke liye bad duayeĩn karta hai. (30) agar Allah ta'ala us ki yeh bad dua qabool karle to woh shakhs ya us ke ahl o māl halāk ho jāyeñ lekin Allah ta'ala apne fazl o karam se us ko qabool nahi farmāta. (31) bāz mufasssireen ne farmaya ke is āyat meĩn insān se kāfir murād hai aur burāyi ki dua se us ka āzāb ki jaldi karna aur Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma se marwi hai ke Nazar bin hāris kāfir ne kaha ya Rab agar yeh deen-e-islam tere nazdeek haq hai to hum par āsmān se pat-thar barsa ya dard- nāk āzāb bhej, Allah ta'ala ne us ki yeh dua qabool kar li aur us ki gardan mārī gayi. (32) apne wehḍāniyat o qudrat par dalālat karne wāli. (33) yāni shab ko tāreek kiya tāke us meĩn ārām kiya jāye. (34) raushan ke is meĩn sab cheezeĩn nazar āyeĩn. (35) aur kasab o ma'āsh ke kām ba-āsani anjām de sako. (36) rāt din ke daure se. (37) deeni o duniyawī kāmōñ ke auqāt ka. (38)

khwāh is ki hājat deen mein ho ya duniya mein, mudda'a yeh hai ke har ek cheez ki tafseel farma di jaisa ke doosri āyat mein irshād farmaya مَا فَرَّطْنَا فِي

الْكِتَابِ مِنْ شَيْءٍ۔ hum ne kitāb mein kuchh chhod na diya aur ek aur āyat mein

irshād kiya وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ gharaz in āyāt se sābit hai ke Qur'an-e-

kareem mein jamee' ashya ka bayān hai. Sub'han Allah kya kitāb hai, kaisi is ki jāmi'at. (Jumal, Khazin, Madarik waghaira) (39) yāni jo kuchh us ke liye muqaddar kiya gaya hai khair ya shar, sa'ādat ya shaqāwat woh us ko is tarah lāzim hai jaise gale ka hār jahān jāye sāth rahe kabhi juda na ho. Mujāhid ne kaha ke har insān ke gale mein us ki sa'ādat ya shaqāwat ka nawishta dāl diya jāta hai. (40) woh us ka àamāl nāma hoga. (41) us ka sawāb wohi pāye ga. (42) us ke bahekne ka gunāh aur wabāl us par. (43) har ek ke gunāhoñ ka bār usi par hoga. (44) jo ummat ko us ke farāiz se āgāh farmaye aur rāh-e-haq par wāzeh kare aur hujjat qāim farmaye. (45) aur sardāroñ. (46) yāni takzeeb karne wālī ummateiñ. (47) misl Ād o Samood waghaira ke. (48) zāhir o bātin ka ālam is se kuchh chhupāya nahi ja sakta. (49) yāni duniya ka talabgār ho. (50) yeh zaroori nahi ke tālib-e-duniya ki har khwāhish poori ki jāye aur usey diya hi jāye aur jo woh māñge wohi diya jāye aisa nahi hai balke un mein se jise chāhte haiñ dete haiñ aur jo chāhte haiñ dete haiñ, kabhi aisa hota hai ke meḥroom kar dete haiñ aur kabhi aisa hota hai ke woh bahut chāhta hai aur thoda dete haiñ, kabhi aisa ke aish chāhta hai takleef dete haiñ, in hālatoñ mein kāfir duniya o ākhirat donoñ ke tote mein raha aur agar duniya mein us ko us ki poori murād de di gayi to ākhirat ki bad-naseebi o shaqāwat jab bhi hai ba-khilāf momin ke jo ākhirat ka talab-gār hai agar woh duniya mein faqr se bhi basar kar gaya to ākhirat ki dāimi

ne'mat us ke liye hai aur agar duniya mein bhi fazl-e-ilāhi se us ko aish mila to donoñ jahān mein kāmyāb, gharaz momin har hāl mein kāmyāb hai aur kāfir agar duniya mein ārām pa bhi le to bhi kya? kyuñ ke. (51) aur amal-e-sāleh baja lāye. (52) is āyat se mālloom huwa ke amal ki maqbooliyat ke liye teen cheezein darkār haiñ ek to tālib-e-ākhirat hona yāni niyat-e-nek, doosre sa'ee yāni āmal ko ba-ahtemām us ke huqooq ke sāth ada karna, teesri imān jo sab se ziyāda zaroori hai. (53) jo duniya chāhte haiñ. (54) jo tālib-e-ākhirat haiñ. (55) duniya mein sab ko rozi dete haiñ aur anjām har ek ka us ke hasb-e-hāl. (56) duniya mein sab us se faiz uthāte haiñ nek hoñ ya bad (57) māl o kamāl o jāh o sarowāt mein. (58) be yār o madadgār. (59) zo'f ka ghalaba ho, ā'za mein quwwat na rahe aur jaisa tu bachpan mein be tāqat un ke pās tha aise hi ākhir-e-umr mein tere pās na-tawāñ reh jāyein. (60) yāni aisa koi kalma zabān se na nikālna jis se yeh samjha jāye ke un ki taraf se tabiyyat mein kuchh girāni hai. (61) aur husn-e-adab ke sāth un se khitāb karna. Mas'ala: mā bāp ko un ka nām lekar na pukare yeh khilāf-e-adab hai aur is mein un ki dil āzāri hai lekin woh sāmne na hoñ to un ka zikr nām lekar karna jāiz hai. Mas'ala: Mā Bāp se is tarah kalām kare jaise ghulām o khādim āqa se karta hai. (62) yāni ba narmi o tawazo' pesh āa aur un ke sāth thake waqt mein shafqat o mahabbat ka bartāo karke unhoñ ne teri majboori ke waqt tujhe mahabbat se parwarish kiya tha aur jo cheez unhein darkār ho woh un par kharch karne mein dareekh na kar. (63) mudda'a yeh hai ke duniya mein behtar sulook aur khidmat mein kitna bhi mubālagma kiya jāye lekin wālidain ke ihsān ka haq ada nahi hota, is liye bande ko chāhiye ke bārgāh-e-ilāhi mein un par fazl o rahmat farmāne ki dua kare aur ārz kare ke ya Rab meri khidmatein un ke ihsān ki jaza nahi ho saktin to un par karam kar ke un ke ihsān ka badla ho. Mas'ala: is āyat se sābit huwa ke musalmān

ke liye rahmat o maghfirat ki dua jāiz aur usey fāida pahoñchāne wāli hai, murdon ke isāl-e-sawāb mein bhi un ke liye dua-e-rahmat hoti hai lihāza us ke liye yeh āyat asl hai. Mas'ala: wālidain kāfir hoñ to un ke liye hidāyat o imān ki dua kare ke yehi un ke haq mein rahmat hai. Hadees shareef mein hai ke wālidain ki raza mein Allah ta'ala ki raza aur un ki narāzi mein Allah ta'ala ki narāzi hai, doosri Hadees mein hai wālidain ka farmān bardār jahannami na hoga aur un ka na-farmān kuchh bhi amal kare gariftār-e-āzāb hoga, ek aur Hadees mein hai Sayyid-e-ālam sallal lahu ta'ala àlaihi wasallam ne farmaya wālidain ki na-farmāni se bacho is liye ke jannat ki khushbu hazār baras ki rāh tak āti hai aur na-farmān woh khushbu na pāye ga, na qāta-e-rahem, na boodha zina kār, na takabbur se apni izār takhnoñ se neeche latkāne wāla. (64) wālidain ki ita'at ka irāda aur un ki khidmat ka zauq. (65) aur tum se wālidain ki khidmat mein taqseer wāqe huyi to tum ne tauba ki. (66) un ke sāth sila rehmi kar aur mahabbat aur mel jol aur khabar giri aur mauqe par madad aur husn-e-ma'ashirat. Mas'ala: aur agar woh mahārim mein se hoñ aur mohtāj ho jāyeñ to un ka kharch uthāna yeh bhi un ka haq hai aur sāhib-e- isteta'at rishte dār par lāzim hai. Bāz mufasssireen ne is āyat ki tafseer mein yeh bhi kaha hai ke rishte dāron se Sayyid-e-ālam sallal lahu ta'ala àlaihi wasallam ke sāth qarabat rakhne wāle murād haiñ aur un ka haq khums dena aur un ki tāzeem o tauqeer baja lāna hai. (67) un ka haq do yāni zakāt. (68) yāni na-jāiz kām mein kharch na kar. Hazrat Ibn-e-Mas'ood radiyallahu ta'ala ànhu ne farmaya ke tabzeer māl ka na haq mein kharch karna hai. (69) ke un ki rāh chalte haiñ. (70) to us ki rāh ikhtiyār karna na chāhiye. (71) yāni rishte dāroñ aur miskeenon aur musāfiron se. Shān-e-Nuzool: yeh āyat Mehja o Bilāl o Suheb o Sālim o Khabbāb ashāb-e-Rasool sallal lahu ta'ala àlaihi wasallam ki shān mein nāzil huyi jo waqtan

fawaqтан Sayyid-e- ālam sallal lahu ta'ala ālaihi wasallam se apne hawāij o zarooriyāt ke liye sawāl karte rehte they, agar kisi waqt ḥuzoor ke pās kuchh na hota to āp haya'an un se airāz karte aur khāmosh ho jāte, ba'eeñ intezār ke Allah ta'ala kuchh bheje to unheñ ata farmayeñ. (72) yāni un ki khush dili ke liye un se wāda kijiye ya un ke haq meñ dua farmāiye. (73) yeh tamseel hai jis se infāq yāni kharch karne meñ aitedāl malhooz rakhne ki hidayat manzoor hai aur yeh batāya jāta hai ke na to is tarah hāth roko ke bilkul kharch hi na karo aur yeh mālloom ho goya ke hāth gale se bāndh diya gaya hai, dene ke liye hil hi nahi sakta, aisa karna to sabab-e- malammat hota hai ke bakheel kanjoos ko sab bura kehte haiñ aur na aisa hāth kholo ke apni zarooriyāt ke liye bhi kuchh bāqi na rahe. Shān-e-Nuzool: Ek musalmān bibi ke sāmne ek yahoodiya ne Ḥazrat Moosa ālaihis salām ki sakhawat ka bayān kiya aur is meñ is had tak mubālgha kiya ke Ḥazrat Sayyid-e-ālam sallal lahu ālaihi wasallam par tarjih de di aur kaha ke Ḥazrat Moosa ālaihis salātu wat-taslimāt ki sakhawat is inteha par pahoñchi huyi thi ke apne zarooriyāt ke ilawa jo kuchh bhi un ke pās hota sāl ko de dene se dareegh na farmāte, yeh bāt musalmān bibi ko na-gawār guzri aur unhoñ ne kaha ke Anbiya ālaihimus salām sab sāhib-e-fazl o kamāl haiñ, Ḥazrat Moosa ālaihis salātu wat-taslimāt ke jood o nawāl meñ kuchh shubha nahi lekin Sayyid-e-ālam sallal lahu ta'ala ālaihi wasallam ka martaba sab se āla hai aur yeh keh kar unhoñ ne chāha ke yahoodiya ko Ḥazrat Sayyid-e-ālam sallal lahu ta'ala ālaihi wasallam ke jood o karam ki āzmāish kara di jāye. chunāncha unhoñ ne apni chhoti bachchi ko ḥuzoor ālaihis salātu wat-taslimāt ki khidmat meñ bheja ke ḥuzoor se qamees māñg lāye, us waqt ḥuzoor ke pās ek hi qamees thi jo zaib-e-tan thi, wohi utār kar ata farma di aur apne āp daulat sara-e-aqdas meñ tashreef rakhi, sharm se bāhar tashreef na lāye, yahāñ tak ke azān

ka waqt āya, azān huyi, sahāba ne intezār kiya, ḥuzoor tashreef na lāye to sab ko fikr huyi, hāl mālloom karne ke liye daulat sara-e-aqdas mein hāzir huwe to dekha ke jism-e-mubarak par qamees nahi hai. is par yeh āyat nāzil huyi. (74) jise chāhe us ke liye tangi karta aur us ko. (75) aur un ke aḥwāl o masāleh ko. (76) zamāna-e-jāhiliyat mein log apni ladkiyon ko zinda gād diya karte they aur is ke kayi sabab they, nadāri o muflisi ka khauf, loot ka khauf, Allah ta'ala ne is ki mumani'at farmayi. (77) qisās lene ka. Mas'ala: āyat se sābit huwa ke qisās lene ka haq wali ko hai aur woh ba tarteeb-e-usbāt haiñ. Mas'ala: aur jis ka wali na ho us ka wali sultān hai. (78) aur zamāna-e-jāhiliyat ki tarah ek maqtool ke ewaz mein kayi kayi ko ya bajāye qātil ke us ki qaum o jamāt ke aur kisi shakhs ko qatl na kare. (79) yāni wali ki ya maqtool mazloom ki ya us shakhs ki jis ko wali na-haq qatl kare. (80) woh yeh hai ke us ki ḥifazat karo aur us ko badhao. (81) aur woh athāra sāl ki umr hai. Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ānhuma ke nazdeek yehi mukhtār hai aur Ḥazrat imām-e-āzam Abu Hanifa radiyallahu ta'ala ānhu ne alamāt zāhir na hone ki hālat mein inteha-e-muddat-e-buloogh isi se tamassuk karke athāra sāl qarār di. (Ahmadi) (82) Allah ka bhi bandoñ ka bhi. (83) yāni jis cheez ko dekha na ho usey yeh na kaho ke main ne dekha, jis ko suna na ho us ki nisbat na kaho ke main ne suna. Ibn-e-Hanifa se manqool hai ke jhooti gawāhi na do. Ibn-e- Abbas radiyallahu ta'ala ānhuma ne farmaya kisi par woh ilzām na lagāo jo tum na jānte ho. (84) ke tum ne un se kya kām liya. (85) takabbur o khud numāyi se. (86) māna yeh haiñ ke takabbur o khud numāyi se kuchh fāida nahi. (87) jin ki sehat par aql gawāhi de aur un se nafs ki islāh ho, un ki ri'āyat lāzim hai. Bāz mufasssireen ne farmaya ke in āyāt ka ḥāsil tauheed aur nekiyon aur tā'aton ka ḥukm dena aur duniya se be raghbat aur ākhirat ki taraf raghbat dilāna hai. Ḥazrat Ibn-e-

Abbas radiyallahu ta'ala ànhuma ne farmaya yeh athāra āyateiñ لَا تَجْعَلْ مَعَ اللَّهِ مَدْحُورًا se tak Hāzrat Moosa àlaihis salātu was-salām ke alwāh meiñ theeiñ, in ki ibteda tauheed ke ḥukm se huyi aur inteha shirk ki mumani'at par. Is se mālōom huwa ke har hikmat ki asl tauheed o imān hai aur koi qaul o amal bighair is ke qābil-e-pazeerāi nahi. (88) yeh khilāf-e- hikmat bāt kis tarah kehte ho. (89) ke Allah ta'ala ke liye aulād sābit karte ho jo khwās-e-ajsām se hai aur Allah ta'ala is se pāk phir is meiñ bhi apni badāyi rakhte ho ke apne liye to bete pasand karte ho aur us ke liye betiyāñ tajweez karte ho, kitni be-adabi aur gustākhi hai. (90) daleeloñ se bhi, misāloñ se bhi, hikmatoñ se bhi, ibratoñ se bhi aur ja baja is mazmoon ko qism qism ke pairāyoñ meiñ bayān farmaya. (91) aur pand pazeer hoñ. (92) aur haq se doori. (93) aur us se bar sar-e-muqabla hote jaisa bādshāhoñ ka tareeqa hai. (94) zabān-e-hāl se is tarah ke un ke wujood sāne' ke qudrat o hikmat par dalālat karte haiñ ya zabān-e-qāl se aur yehi sahih hai, aḥadees -e-kaṣira is par dalālat karti haiñ aur salaf se yehi manqool hai. (95) jamād o nabāt o haiwān se zinda. (96) Hāzrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ne farmaya har zinda cheez Allah ta'ala ki tasbeeh karti hai aur har cheez ki zindagi us ke hasb-e-haisiyat hai. Mufasssireen ne kaha ke darwāza kholne ki āwāz aur chhat ka chatakhna yeh bhi tasbeeh karna hai aur in sab ki tasbeeh سُبْحَانَ اللَّهِ وَبِحَمْدِهِ hai. Hāzrat Ibn-e-Mas'ood radiyallahu ta'ala ànhu se manqool hai ke Rasool-e-kareem sallal lahu ta'ala àlaihi wasallam ki angusht-e-mubarak se pāni ke chashme jāri hote hum ne dekhe aur yeh bhi hum ne dekha ke khāte waqt meiñ khāna tasbeeh karta tha. (Bukhari shareef) Hādees shareef meiñ hai Sayyid-e- ālam sallal lahu ta'ala àlaihi wasallam ne farmaya

ke maiñ us pat-thar ko pehchānta hooñ jo meri bi'sat ke zamāne meiñ mujhe salām kiya karta tha. (Muslim shareef) Ibn-e-Umar radiyallahu ta'ala ànhu se marwi hai Rasool-e-kareem sallal lahu ta'ala àlaihi wasallam lakdi ke ek sutoon se takya farma kar khutba farmaya karte they jab mimbar banāya gaya aur ḥuzoor mimbar par jalwa afroz huwe to woh sutoon roya. ḥuzoor àlaihis salatu wat-taslimāt ne us par dast-e-karam phera aur shafqat farmayi aur taskeen di. (Bukhari shareef) In tamām aḥadees se jamād ka kalām aur tasbeeh karna sābit huwa. (97) ikhtilāf-e-lughāt ke ba'is ya dushwāri-e-idrāk ke sabab. (98) ke bandon ki ghaflat par āzāb meiñ jaldi nahi farmāta (99) ke woh āp ko dekh na sakeiñ. Shān-e-Nuzool: jab āyat تَبَّتْ يَدَا nāzil huyi to Abu lahab ki aurat pat-thar lekar āyi, ḥuzoor ma' Hazrat Abu bakr radiyallahu ta'ala ànhu ke tashreef rakhte they, us ne ḥuzoor ko na dekha aur Hazrat Siddiq-e-akbar radiyallahu ta'ala ànhu se kehne lagi tumhāre āqa kahān haiñ, mujhe mālloom huwa hai unhoñ ne meri hiyo ki hai? Hazrat Siddiq-e-akbar radiyallahu ta'ala ànhu ne farmaya woh sher goyi nahi karte haiñ, to woh yeh kehti huyi wāpas huyi ke maiñ un ka sar kuchalne ke liye yeh pat-thar lāyi thi. Hazrat Siddiq radiyallahu ta'ala ànhu ne Sayyid-e-ālam sallal lahu ta'ala àlaihi wasallam se ārz kiya ke is ne ḥuzoor ko dekha nahi? farmaya mere aur us ke darmiyan ek firishta hāil raha. Is wāqie ke mutalliq yeh āyat nāzil huyi. (100) girāni jis ke ba'is woh Qur'an shareef nahi sunte. (101) yāni sunte bhi haiñ to tamaskhur aur takzeeb ke liye. (102) to bāz in meiñ se āp ko majnoon kehte haiñ, bāz sāhir, bāz kāhin, bāz shāir. (103) yeh bāt unhoñ ne bahut tajjub se kahi aur marne aur khāk meiñ mil jāne ke bād zinda kiye jāne ko unhoñ ne bahut ba'eed samjha, Allah ta'ala ne un ka rad kiya aur apne Habeeb àlaihis salātu was-salām ko irshād farmaya. (104) aur hayāt se door ho, jān is se kabhi mutalliq na huyi ho to bhi Allah tabarak o ta'ala tumheñ

zinda karega aur pehli hālat ki taraf wāpas farmaye ga che-jaike haddiyān aur is jism ke zarre unheīn zinda karna us ki qudrat se kya ba'eed hai, un se to jān pehle mutalliḡ reh chuki hai. (105) yāni qiyamat kab qāim hogi aur murde kab uthāye jāyeñ ge. (106) qabron se mauqif-e-qiyamat ki taraf. (107) apne saron se khāk jhādte aur سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ kehte aur yeh iqrār karte ke

Allah hi paida karne wāla aur marne ke bād uthāne wāla hai. (108) duniya mein ya qabron mein. (109) imān-dār. (110) ke woh kāfiroñ se. (111) narm ho ya pakeeza ho, adab aur tehzeeb ki ho, irshād o hidayat ki ho, kuffār agar behoodgi karen to un ka jawāb unhin ke andāz mein na diya jāye. Shān-e-Nuzool: mushrikeen musalmānoñ ke sāth bad kalāmiyāñ karte aur unheīn izāeīn dete they, unhoñ ne Sayyid-e-ālam sallal lahu ta'ala àlaihi wasallam se is ki shikayat ki, is par yeh āyat nāzil huyi aur musalmānoñ ko batāya gaya ke woh kuffār ki jāhilāna bātoñ ka waisa hi jawāb na deiñ, sabr karen aur اللَّهُ يَهْدِيكُمْ keh deiñ. Yeh ḥukm qitāl o jihād ke ḥukm se pehle tha bād ko m

ansookh ho gaya aur irshād farmaya gaya يَا أَيُّهَا النَّبِيُّ جَاوِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ

aur ek qaul yeh hai ke yeh āyat Ḥazrat Umar radiyallahu ta'ala ànhu ke haq mein nāzil huyi, ek kāfir ne un ki shān mein behooda kalma zabān se nikāla tha, Allah ta'ala ne unheīn sabr karne aur mu'āf farmāne ka ḥukm diya. (112) aur tumheīn tauba aur imān ki taufeeq ata farmaye. (113) ke tum un ke àmāl ke zimme dār hote (114) sab ke ahwāl ko aur is ko ke kaun kis lāiq hai. (115) makhsoos fazāil ke sāth jaise ke Ḥazrat Ibraheem ko Khalil kiya aur Ḥazrat Moosa àlaihis salām ko Kaleem aur Sayyid-e-ālam sallal lahu ta'ala àlaihi wasallam ko Habeeb. (116) Zaboor kitāb-e-ilāhi hai jo Ḥazrat Dawood àlaihis salatu was-salām par nāzil huyi, is mein ek sau pachās soorateīn haiñ, Kanzuliman Foundation

sab mein dua aur Allah ta'ala ki sana aur us ki tehmeed o tamjeed hai, na is mein halāl o harām ka bayān, na farāiz, na hudood o ahkām, is āyat mein khusoosiyat ke sāth Ḥazrat Dawood àlaihis salām ka nām lekar zikr farmaya gaya. Mufasssireen ne is ke chand wujooḥ bayān kiye haiñ ek yeh ke is āyat mein bayān farmaya gaya ke Anbiya àlaihimus salām mein Allah ta'ala ne bāz ko bāz par fazilat di phir irshād kiya ke Ḥazrat Dawood ko Zaboor ata ki ba-wujood yehke Ḥazrat Dawood àlaihis salām ko nubuwwat ke sāth mulk bhi ata kiya tha lekin is ka zikr na faryāya is mein tambih hai ke āyat mein jis fazilat ka zikr hai woh fazilat-e-ilm hai na ke fazilat-e-mulk o māl, doosri waja yeh hai ke Allah ta'ala ne Zaboor mein farmaya hai ke Muhammad khātamul-Anbiya haiñ aur un ki ummat khairul-umam, isi sabab se āyat mein Ḥazrat Dawood aur Zaboor ka zikr khusoosiyat se farmaya gaya, teesri waja yeh hai ke yahood ka gumān tha ke Ḥazrat Moosa àlaihis salām ke bād koi Nabi nahi aur Taurāt ke bād koi kitāb nahi. Is āyat mein Ḥazrat Dawood àlaihis salām ko Zaboor ata farmāne ka zikr karke yahood ki takzeeb kar di gayi aur un ke dāwe ka butlān zāhir farma diya gaya, gharaz ke yeh āyat Sayyid-e-ālam sallal lahu ta'ala àlaihi wasallam ki fazilat-e- kubra par dalālat karti hai. Qat'a: ee wasf-e-tu dar kitāb-e-Moosa - we nāt tu dar Zaboor Dawood, maqsood tuyi za āfrinash, bāqi ba tufail-e-tust maujood. (117) Shān-e-Nuzool: kuffār jab qahet-e-shadid mein mubtala huwe aur naubat yahāñ tak pahoñchi ke kutte aur murdār kha gaye aur Sayyid-e-ālam sallal lahu ta'ala àlaihi wasallam ke ḥuzoor mein faryād lāye aur āp se dua ki iltija ki, is par yeh āyat nāzil huyi aur farmaya gaya ke jab butoñ ko khuda mānte ho to is waqt unheñ pukāro aur woh tumhāri madad karenñ aur jab tum jānte ho ke woh tumhāri madad nahi kar sakte to kyuñ unheñ ma'bood banāte ho. (118) jaise ke Ḥazrat Isā aur Ḥazrat Uzair aur malāika. Shān-e-Nuzool: Ibn-

e-Mas'ood radiyallahu ta'ala ànhu ne farmaya yeh āyat ek jamāt-e-arab ke haq mein nāzil huyi jo jinnāt ke ek giroh ko poojte they, woh jinnāt islam le āye aur un ke poojne wāloñ ko khabar na huyi, Allah ta'ala ne yeh āyat nāzil farmayi aur unhein ār dilāyi. (119) tāke jo sab se ziyāda muqarrab ho us ko wasila banayein. Mas'ala: is se mālloom huwa ke muqarrab bandoñ ko bārgāh-e-ilāhi mein wasila banāna jāiz aur Allah ke maqbool bandoñ ka tareeqa hai. (120) kāfir unhein kis tarah ma'bood samajhte haiñ. (121) qatl waghaira ke sāth jab woh kufr karen aur ma'āsi mein mubtala hoñ. Hazrat Ibn-e-Mas'ood radiyallahu ta'ala ànhu ne farmaya jab kisi basti mein zina aur sood ki kasrat hoti hai to Allah ta'ala us ke halāk ka hukm deta hai. (122) lauh-e-mehfooz mein. (123) Ibn-e-Abbas radiyallahu ta'ala ànhuma ne farmaya ke ahl-e-Makka ne Nabi-e-kareem sallal lahu ta'ala àlaihi wasallam se kaha tha ke Safa pahād ko sona kar dein aur pahādoñ ko sar-zameen-e-Makka se hata dein. Is par Allah ta'ala ne apne Rasool sallal lahu ta'ala àlaihi wasallam ko wahee farmayi ke āp farmayein to āp ki ummat ko mohlat di jāye aur agar āp farmayein to jo unhoñ ne talab kiya hai woh poora kiya jāye lekin agar phir bhi woh imān na lāye to un ko halāk karke neest o nābood kar diya jāye ga, is liye ke hamāri sunnat yehi hai ke jab koi qaum nishāni talab karke imān nahi lāti to hum usey halāk kar dete haiñ aur mohlat nahi dete, aisa hi hum ne pehlon ke sāth kiya hai, isi bayān mein yeh āyat nāzil huyi. (124) un ke hasb-e-talab. (125) yāni hujjat-e- wāzeḥa. (126) aur kufr kiya ke us ke مِنَ اللَّهِ (minallah) hone se munkir ho gaye. (127) jald āne wāle āzāb se. (128) us ke qabza-e-qudrat mein, to āp tableegh farmaiye aur kisi ka khauf na kijiye, Allah āp ka nighbān hai. (129) yāni muāina ajāib āyāt-e-ilāhiya ka. (130) shab-e-merāj ba hālat-e-bedāri. (131) yāni ahl-e-Makka ki

chunāncha jab Sayyid-e-ālam sallal lahu ta'ala àlaihi wasallam ne unheĩn wāqia-e-merāj ki khabar di to unhoñ ne is ki takzeeb ki aur bàz murtad ho gaye aur tamaskhur se imārat-e-Baitul-Maqdis ka naqsha daryāft karne lage. ħuzoor ne sāra naqsha bata diya to is par kuffār āp ko sāhir kehne lage. (132) yāni darakht-e- zaqqoom jo jahannam mein paida hota hai us ko sabab-e- āzmāish bana diya yahāñ tak ke Abu jahal ne kaha ke Muhammad Mustafa sallal lahu ta'ala àlaihi wasallam tum ko jahannam ki āg se darāte haiñ ke woh pat-tharon ko jala degi, phir yeh bhi farmāte haiñ ke is mein darakht ugen ge, āg mein darakht kahān reh sakta hai? yeh aīterāz unhoñ ne kiya aur qudrat-e-ilāhi se ghāfil rahe, na samjhe ke us qādir-e- mukhtār ki qudrat se āg mein darakht paida karna kuchh ba'eed nahi, samandal ek keeda hota hai jo āg mein paida hota hai, āg hi mein rehta hai, bilād-e-turk mein us ke oon ki tauilyān banāyi jāti theein jo maili ho jāne par āg mein dāl kar sāf kar li jāteein aur jalti na theein, shutar murgh angāre kha jāta hai, Allah ki qudrat se āg mein darakht paida karna kya ba'eed hai. (133) deeni aur dunyawī khauf-nāk umoor se. (134) tahiyyat ka. (135) shaitān. (136) aur is ko mujh par fazilat di aur is ko sajda karāya to main qasam khata hoon ke. (137) gumrah karke. (138) jinhein Allah bachāye aur mehfooz rakhe woh us ke mukhlis bande haiñ, shaitān ke is kalām par Allah tabarak o ta'ala ne us se. (139) tujhe nafkha-e- oola tak mohlat di gayi (140) waswase dāl kar aur ma'siyat ki taraf bula kar. Bàz ulama ne farmaya ke murād is se gāne bāje, lahv o la'ib ki āwāzein haiñ. Ibn-e-Abbas radiyallahu ta'ala ànhuma se manqool hai ke jo āwāz Allah ta'ala ki marzi ke khilāf moonh se nikle woh shaitāni āwāz hai. (141) yāni apne sab makr tamām karle aur apne tamām lashkaron se madad le. (142) Zujāj ne kaha ke jo gunāh māl mein ho ya aulād mein ho Iblees is mein shareek hai jaise ke sood aur māl ħāsil karne ke

doosre harām tareeqe aur fisq o mamnu'āt mein kharch karna aur zakāt na dena, yeh māli umoor haiñ jin mein shaitān ki shirkat hai aur zina o na-jāiz tareeqe se aulād ḥāsil karna yeh aulād mein shaitān ki shirkat hai. (143) apni ta'at par. (144) nek mukhlis Anbiya ālaihimus salām aur ashāb-e-fazl o salāh. (145) unhein tujh se mehfooz rakhe ga aur shaitāni makāid aur wasāwis ko dafa' farmaye ga. (146) in mein tijāraton ke liye safar karke. (147) aur doobne ka andesha hota hai. (148) aur un jhoote ma'boodoñ mein se kisi ka nām zabān par nahi āta, us waqt Allah ta'ala se hājat rawāyi chāhte haiñ. (149) us ki tauheed se aur phir unhein nakāra butoñ ki parastish shuru kar dete ho. (150) darya se najāt pa kar. (151) jaisa ke Qaroon ko dhansa diya tha, maqsad yeh hai ke khushki o tari sab us ke taht-e-qudrat haiñ jaisa woh samandar mein gharq karne aur bachāne donoñ par qādir hai aisa hi khushki mein bhi zameen ke andar dhañsa dene aur mehfooz rakhne donoñ par qādir hai, khushki ho ya tari har kahin banda us ki rahmat ka mohtāj hai, woh zameen mein dhansāne par bhi qādir hai aur yeh bhi qudrat rakhta hai ke. (152) jaisa qaum-e-Loot par bheja tha. (153) jo tumhein bacha sake. (154) aur hum se daryāft kar sake ke hum ne aisa kyun kiya kyun ke hum qādir-e-mukhtār haiñ jo chāhte haiñ karte haiñ, hamāre kām mein koi dakhil dene wāla aur dam mārne wāla nahi. (155) aql o ilm o goyāyi, pakeeza soorat, motadil qāmat aur mu"āsh o mu'ād ki tadabeer aur tamām cheezoñ par istela o tashkheer ata farma kar aur is ke ilawa aur bahut si fazilatein dekar. (156) jānwaroñ aur doosri sawāriyoñ aur kashtiyoñ aur jahāzoñ waghairah mein. (157) lateef khush zāeqa haiwāni aur nabāti har tarah ki ghizāyein khoob ach-chhi tarah paki huyi kyun ke insān ke siwa haiwanāt mein paki huyi ghiza aur kisi ki khurāk nahi. (158) Hasan ka qaul hai ke aksar se kul murād hai aur aksar ka lafz kul ke māna mein bola jāta hai. Qur'an-e-kareem mein

bhi irshād huwa مَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا وَ أَكْثَرُهُمْ كَذِبُونَ aur mein aksar ba mana kul hai, lihāza malāika bhi is mein dākhil haiñ aur khawās-e-bashar yāni Anbiya ālaihimus salām khawās-e-malāika se afzal haiñ aur sulaha-e-bashar awām malāika se Ḥadees shareef mein hai ke momin Allah ke nazdeek malāika se ziyāda karāmat rakhta hai, waja yeh hai ke firishte tā'at par majbool haiñ yehi un ki sarisht hai, un mein aql hai shehwat nahi aur bahāim mein shehwat hai aql nahi aur ādmi shehwat o aql donoñ ka jāme' hai to jis ne aql ko shehwat par ghalib kiya woh malāika se afzal hai aur jis ne shehwat ko aql par ghalib kiya woh bahāim se badtar hai. (159) jis ka woh duniya mein itteba karta tha. Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ānhuma ne farmaya is se woh imām-e-Zamān murād hai jis ki dāwat par duniya mein log chale khwāh us ne haq ki dāwat ki ho ya bāṭil ki. Hāsil yeh hai ke har qaum apne sardār ke pās jama hogi jis ke ḥukm par duniya mein chalti rahi aur unhein usi ke nām se pukāra jāye ga ke aey fulāñ ke muttabi'een. (160) nek log jo duniya mein sāhib-e-basirat they aur rāh-e-rāst par rahe un ko un ka nāma-e-ā'māl dāhne hāth mein diya jāye ga, woh us mein nekiyāñ aur ta'atein dekhne ge to us ko zauq o shauq se padheñ ge aur jo bad-bakht haiñ kuffār haiñ un ke nāma-e-ā'māl bāyeñ hāth mein diye jāyeñ ge woh unhein dekh kar sharminda hoñge aur dehshat se poori tarah padhne par qādir na hoñge. (161) yāni sawāb-e-ā'māl mein un se adna bhi kami na ki jāye gi. (162) duniya ke haq ke dekhne se. (163) najāt ki rāh se. Māna yeh haiñ ke jo duniya mein kāfir gumrāh hai woh ākhirat mein andha hoga kyuñ ke duniya mein tauba maqbool hai aur ākhirat mein tauba maqbool nahi. (164) Shān-e-Nuzool: Saqeef ka ek wafd Sayyid-e-ālam sallal lahu ta'ala ālaihi wasallam ke pās ā kar kehne laga ke agar āp teen bātein manzoor kar lein to hum āp ki bai'at

kar leiñ ek to yeh ke namāz meiñ jhukeñ ge nahi yàni ruku sajda na kareñ ge, doosri yeh ke hum apne but apne hāthoñ se na todeñ ge, teesre yeh ke lāt ko poojeñ ge to nahi magar ek sāl us se nafa' uthā leiñ ke uske poojne wāle jo nazreiñ chadhāwe lāyeiñ us ko wasool kar leiñ. Sayyid-e-ālam sallal lahu ta'ala àlaihi wasallam ne farmaya us deen meiñ kuchh bhalāyi nahi jis meiñ ruku sajda na ho aur butoñ ko todne ki bābat tumhāri marzi aur lāt o uzza se fāida uthāne ki ijāzat maiñ hargiz na dooñ ga, woh kehne lage ya Rasool Allah (sallal lahu ta'ala àlaihi wasallam) hum chāhte haiñ ke āp ki taraf se hameiñ aisa aizāz mile jo doosroñ ko na mila ho tāke hum fakhr kar sakeiñ, is meiñ agar āp ko andesha ho ke arab shikāyat kareñ ge to āp un se keh dijiye ga ke Allah ka hukm hi aisa tha, is par yeh āyat nāzil huyi. (165) masoom karke. (166) ke āzāb. (167) yàni arab se. Shān-e-Nuzool: Mushrikeen ne ittefāq karke chāha ke sab mil kar Sayyid-e-ālam sallal lahu ta'ala àlaihi wasallam ko sar-zameen-e-arab se bāhar kar deiñ lekin Allah ta'ala ne un ka yeh irāda poora na hone diya aur un ki yeh murād bar na āyi, is wāqie ke mutalliq yeh āyat nāzil huyi. (Khazin) (168) aur jald halāk kar diye jāte. (169) yàni jis qaum ne apne darmiyan se apne Rasool ko nikāla un ke liye sunnat-e-ilāhi yehi rahi ke unheiñ halāk kar diya. (170) is meiñ Zuhar se Isha tak ki chār namāzeiñ ā gayiñ. (171) is se namāz-e-fajr murād hai aur is ko Qur'an is liye farmaya gaya ke qirat ek rukn hai aur juz se kul tabeer kiya jāta hai jaisa ke Qur'an-e-kareem meiñ namāz ko ruku o sujood se bhi tabeer kiya gaya hai. Mas'ala: is se mālloom huwa ke qirat namāz ka rukn hai. (172) yàni namāz-e-fajr meiñ rāt ke fīrishte bhi maujood hote haiñ aur din ke fīrishte bhi ā jāte haiñ. (173) Tahajjud: namāz ke liye neend ko chhodne ya bād-e-Isha sone ke bād jo namāz padhi jāye us ko kehte haiñ. namāz-e-Tahajjud ki Ḥadees shareef meiñ bahut si fazilateiñ āyi haiñ,

namāz-e-Tahajjud Sayyid-e-ālam sallal lahu ta'ala àlaihi wasallam par farz thi jumhoor ka yehi qaul hai. ḥuzoor ki ummat ke liye yeh namāz sunnat hai. Mas'ala: Tahajjud ki kam se kam do rakateiñ aur mutawassit chār aur ziyāda āth haiñ aur sunnat yeh hai ke do do rak'at ki niyat se padhi jāyeiñ. Mas'ala: agar ādmi shab ki ek tihāyi ibādat karna chāhe aur do tihāyi sona to shab ke teen hisse kar le darmiyani tihāyi meiñ Tahajjud padhna afzal hai aur agar chāhe ke ādhi rāt soye ādhi rāt ibādat kare to nisf ākheer afzal hai. Mas'ala: jo shakhs namāz-e-Tahajjud ka ādi ho us ke liye Tahajjud tark karna makrooh hai jaisa ke Bukhari o Muslim ki Ḥadees shareef meiñ hai. (Raddul-mohtār) (174) aur maqām-e-Mehmood maqām-e-shafa'at hai ke is meiñ awwaleen o ākhareen ḥuzoor ki hamd karen ge, isi par jumhoor haiñ. (175) jahāñ bhi maiñ dākhil hooñ aur jahāñ se bhi maiñ bāhar āoñ khwāh woh koī makān ho ya mansab ho ya kām. Bāz mufasssireen ne kaha murād yeh hai ke mujhe qabr meiñ apni raza aur tahārat ke sāth dākhil kar aur waqt-e-ba'as izzat o karamat ke sāth bāhar la. Bāz ne kaha māna yeh haiñ ke mujhe apni tā'at meiñ sidq ke sāth dākhil kar aur apne manāhi se sidq ke sāth khārij farma aur is ke māna meiñ ek qaul yeh bhi hai ke mansab-e-nubuwwat meiñ mujhe sidq ke sāth dākhil kar aur sidq ke sāth duniya se rukhsat ke waqt nubuwwat ke huqooq-e-wājiba se ohda bar'ā farma, ek qaul yeh bhi hai ke mujhe Madina tayyiba meiñ pasandida dākhla ināyat kar aur Makka mukarrama se mera khurooj sidq ke sāth kar ke is se mera dil ghamgeen na ho, magar yeh taujeeh is soorat meiñ sahih ho sakti hai jabke yeh āyat Madani na ho jaisa ke Allama Suyooti ne qeel farma kar is āyat ke Madani hone ka qaul za'eef hone ki taraf ishāra kiya. (176) woh quwwat ata farma jis se maiñ tere dushmanoñ par ghalib hooñ aur woh hujjat jis se maiñ har mukhālif par fatha pāoñ aur woh ghalaba-e-zāhira jis se maiñ tere deen ko

taqwiyat dooñ, yeh dua qabool huyi aur Allah ta'ala ne apne Habeeb se un ke deen ko ghalib karne aur unheĩn dushmanoñ se mehf̄ooz rakhne ka wāda farmaya. (177) yāni islam āya aur kufr mit gaya ya Qur'an āya aur shaitān halāk huwa. (178) kyuñ ke agarche bātil ko kisi waqt meĩn daulat o soolat hāsil ho magar us ko pāidāri nahi, is ka anjām barbādi o khwāri hai. Ḥazrat Ibn-e-Mas'ood radiyallahu ta'ala ānhu se marwi hai ke Nabi-e-kareem sallallahu ta'ala ālaihi wasallam roz-e-fathe Makka mukarrama meĩn dākhlil huwe to Kāba muqaddasa ke gird teen sau sāth but nasab kiye huwe they jin ko lohe aur rāng se jod kar mazboot kiya gaya tha, Sayyid-e-ālam sallallahu ta'ala ālaihi wasallam ke dast-e-mubarak meĩn ek lakdi thi, ḥuzoor yeh āyat padh kar us lakdi se jis but ki taraf ishāra farmāte jāte they woh girta jāta tha. (179) soorateĩn aur āyateĩn. (180) ke is se amrāz-e-zāhira aur bātina zalālat o jahālat waghaira door hote haiñ aur zāhiri o bātini sehat hāsil hoti hai, aiteqadāt-e-bātila o akhlāq-e-razila dafa' hote haiñ aur aqāid-e-haqqa o ma'ārif-e-ilāhiya o sifāt-e-hamida o akhlāq-e-fāzila hāsil hote haiñ kyuñ ke yeh kitāb-e-majeed aise uloom o dalāil par mushtamil hai jo wehmāni o shaitāni zulmatoñ ko apne anwār se neest o nābood kar dete haiñ aur is ka ek ek harf barakāt ka ganjina hai jis se jismāni amrāz aur āseb door hote haiñ. (181) yāni kāfiron ko jo is ki takzeeb karte haiñ. (182) yāni kāfir par ke us ko sehat o wus'at ata farmāte haiñ to woh hamāre zikr o dua aur ta'at o ada-e-shukr se. (183) yāni takabbur karta hai. (184) koi shiddat o zarar aur koi faqr o hādsa to tazarro' wazāri se du'aeĩn karta hai aur in du'āoñ ke qabool ka asar zāhir nahi hota. (185) momin ko aisa na chāhiye agar ijābat-e-dua meĩn takheer ho to woh mayoos na ho Allah ta'ala ki rahmat ka ummeed -wār rahe. (186) hum apne tareeqe par tum apne tareeqe par jis ka jauhar-e-zāt shareef o tāhir hai us se af'āl-e-jamila o akhlāq-e-pakeeza sādīr hote haiñ aur

jis ka nafs khabees hai, us se af'āl-e-khabeesa radya sarzad hote haiñ. (187) quraish mashware ke liye jama' huwe aur un mein bāham guftagu yeh huyi ke Muhammad Mustafa (sallal lahu ta'ala ālaihi wasallam) hum mein rahe aur kabhi hum ne un ko sidq o amānat mein kamzor na pāya, kabhi un par tohmat lagāne ka mauqa hāth na āya, ab unhoñ ne nubuwat ka dāwa kar diya to un ki seerat aur un ke chāl chalan par koi aib lagāna to mumkin nahi hai, yahood se poochhna chāhiye ke aisi hālat mein kya kiya jāye, is matlab ke liye ek jamāt yahood ke pās bheji gayi, yahood ne kaha ke un se teen suāl karo agar teenoñ ke jawāb na dein to woh Nabi nahi aur agar teenoñ ka jawāb de dein jab bhi Nabi nahi aur agar do ka jawāb de dein ek ka jawāb na dein to woh sach-che Nabi haiñ. Woh teen suāl yeh haiñ ashāb-e-Kahf ka wāqia, Zul-qarnain ka wāqia aur Rooh ka hāl, chunāncha quraish ne ḥuzoor se yeh suāl kiye āp ne ashāb-e-Kahf aur Zul-qarnain ke wāqiāt to mufassal bayān farma diye aur Rooh ka muāmla ibhām mein rakha jaisa ke Taurāt mein mubham rakha gaya tha, quraish yeh sawāl karke nādim huwe. Is mein ikhtilāf hai ke sawāl haqeeqat-e-rooh se tha ya is ki makhlooqiyat se, jawāb donoñ ka ho gaya aur āyat mein yeh bhi bata diya gaya ke makhlooq ka ilm ilm-e-ilāhi ke sāmne qaleel hai agarche مَا أُوتِيْتُمْ ka khitāb yahood ke sāth khās ho. (188) yāni Qur'an-e-kareem ko seenoñ aur sahifoñ se mahv kar dete aur is ka koi asar bāqi na chhodte. (189) ke qiyamat tak is ko bāqi rakha aur har taghayyur o tabaddul se mehfooz farmaya. Ḥazrat Ibn-e-Mas'ood radiyallahu ta'ala ānhu ne farmaya ke Qur'an-e-pāk khoob padho is se pehle ke Qur'an-e-pāk uthā liya jāye kyuñ ke qiyamat qāim na hogi jab tak ke Qur'an-e-pāk na uthāya jāye. (190) ke us ne āp par Qur'an-e-kareem nāzil farmaya aur is ko bāqi o mehfooz rakha aur āp ko tamām bani Ādam ka

sardār aur Khātamun-Nabiyyeen kiya aur Maqām-e-Mehmood āta farmaya. (191) balaghat aur husn-e-nazm o tarteeb aur uloom-e-ghaibiya o ma'arif-e-ilāhiya mein se kisi kamāl mein. (192) Shān-e-Nuzool: mushrikeen ne kaha tha ke hum chāhein to is Qur'an ki misl bana lein, is par yeh āyat-e-kareema nāzil hui aur Allah tabarak o ta'ala ne un ki takzeeb ki ke Khāliq ke kalām ke misl makhlooq ka kalām ho hi nahi sakta agar woh sab bāham mil kar koshish karen jab bhi mumkin nahi ke is kalām ke misl la sakein, chunāncha aisa hi huwa tamām kuffār ājiz huwe aur unhein ruswāyi uthāna padī aur woh ek satar bhi Qur'an-e-kareem ke muqabil bana kar pesh na kar sake. (193) aur haq se munkir hona ikhtiyār kiya. (194) Shān-e-Nuzool: jab Qur'an-e-kareem ka aijāz khoob zāhir ho chuka aur mo'jizāt-e-wāzehāt ne hujjat qāim kar di aur kuffār ke liye koi jāye ūzr bāqi na rahi to woh logoñ ko mughālte mein dālne ke liye tarah tarah ki nishāniyāñ talab karne lage aur unhoñ ne keh diya ke hum hargiz āp par imān na lāyen ge, marwi hai ke kuffār-e-quraish ke sardār Kāba-e-moazzama mein jama huwe aur unhoñ ne Sayyid-e-ālam sallal lahu ta'ala alaihi wasallam ko bulwāya, huzoor tashreef lāye to unhoñ ne kaha ke hum ne āp ko is liye bulāya hai ke āj guftagu karke āp se muāmla taye kar lein tāke hum phir āp ke haq mein ma'zoor samjhe jāyen, arab mein koi ādmi aisa nahi huwa jis ne apni qaum par woh shadāid kiye hoñ jo āp ne kiye haiñ, āp ne hamāre bāp dāda ko bura kaha, hamāre deen ko aib lagāye, hamāre dānish mandoñ ko kam aql thehraya, ma'boodoñ ki tauheen ki, jamāt mutafarriq kar di, koi burāyi utha na rakhi, is se tumhāri gharaz kya hai? agar tum māl chāhte ho to hum tumhāre liye itna māl jama kar dein ke hamāri qaum mein tum sab se ziyāda māl dār ho jāo, agar aezāz chāhte ho to hum tumhein apna sardār bana lein, agar mulk o saltanat chāhte ho to hum tumhein bādshāh tasleem kar lein, yeh sab bātein karne ke liye

hum tayyār haiñ aur agar tumheñ koi dimāghi bimāri ho gayi hai ya koi khalish ho gaya hai to hum tumhāra ilāj kareñ aur is meiñ jis qadar kharch ho uthāyeñ. Sayyid-e-ālam sallal lahu ta'ala àlaihi wasallam ne farmaya in meiñ se koi bāt nahi aur maiñ māl o saltanat o sardāri kisi cheez ka talabgār nahi, wāqia sirf itna hai ke Allah ta'ala ne mujhe Rasool bana kar bheja aur mujh par apni kitāb nāzil farmayi aur hukm diya ke maiñ tumheñ is ke mānne par Allah ki raza aur ne'mat-e-ākhirat ki bashārat dooñ aur inkār karne par āzāb-e-ilāhi ka khauf dilaon, maiñ ne tumheñ apne Rab ka payām pahoñchaya agar tum ise qabool karo to yeh tumhāre liye duniya o ākhirat ki khush naseebi hai aur na māno to maiñ sabr karonga aur Allah ke faisle ka intezār karonga, is par un logoñ ne kaha ke aey Muhammad (sallal lahu ta'ala àlaihi wasallam) agar āp hamāre mārūzāt ko qabool nahi karte haiñ to in pahādoñ ko hata dijiye aur maidān sāf nikāl dijiye aur nehreñ jāri kar dijiye aur hamāre mare huwe bāp dāda ko zinda kar dijiye, hum un se poochh dekheñ ke āp jo farmāte haiñ kya yeh sach hai? agar woh keh deñge to hum mān leñge, huzoor ne farmaya maiñ in bātoñ ke liye nahi bheja gaya jo pahoñchāne ke liye maiñ bheja gaya tha woh maiñ ne pahoñcha diya agar tum māno tumhāra naseeb na māno to maiñ khudāyi faisle ka intezār karoñga. kuffār ne kaha phir āp apne Rab se ārz karke ek firishta bulwa lijiye jo āp ki tasdeeq kare aur apne liye bāgh aur mahel aur sone chāndi ke khazāne talab kijiye, farmaya ke maiñ is liye nahi bheja gaya, maiñ basheer o nazeer bana kar bheja gaya hooñ, is par kehne lage to hum par āsmān girwa dijiye aur bāze un meiñ se yeh bole ke hum hargiz imān na lāyeñ ge jab tak āp Allah ko aur firishtoñ ko hamāre sāmne na lāiye, is par Sayyid-e-ālam sallal lahu ta'ala àlaihi wasallam us majlis se uth āye aur Abdullah bin umayya āp ke sāth utha aur āp se kehne laga khuda ki qasam maiñ kabhi āp

par imān na lāoñ ga jab tak āp seedhi laga kar āsmān par na chadho aur meri nazroñ ke sāmne wahāñ se ek kitāb aur firishtoñ ki ek jamāt lekar na āo aur khuda ki qasam agar yeh bhi karo to maiñ samajhta hooñ ke maiñ phir bhi na mānoñ ga. Rasool-e-kareem sallal lahu ta'ala àlaihi wasallam ne jab dekha ke yeh log is qadar zid aur inād meiñ haiñ aur un ki haq dushmani had se guzar gayi hai to āp ko un ki hālat par ranj huwa, is par yeh āyat-e-kareema nāzil huyi. (195) jo hamāre sāmne tumhāre sidq ki gawāhi deiñ. (196) mera kām Allah ka payām pahoñcha dena hai woh maiñ ne pahoñcha diya ab jis qadar mo'jizāt o āyāt yaqeen o itminān ke liye darkār haiñ un se bahut ziyāda mera parwardigār zāhir farma chuka, hujjat khatm ho gayi, ab yeh samajh lo ke Rasool ke inkār karne aur āyāt- e-ilāhiya se mukarne ka kya anjām hota hai. (197) Rasooloñ ko bashar hi jānte rahe aur un ke mansab-e- nubuwwat aur Allah ta'ala ke āta farmaye huwe kamalāt ke muqir aur mo'tarif na huwe, yehi un ke kufr ki asl thi aur isi liye woh kaha karte they ke koi firishta kyuñ nahi bheja gaya, is par Allah ta'ala apne Habeeb sallal lahu ta'ala àlaihi wasallam se farmāta hai ke aey Habeeb un se. (198) wohi is meiñ baste. (199) kyuñ ke woh un ki jins se hota lekin jab zameen meiñ ādmi baste haiñ to un ka malāika meiñ se Rasool talab karna nihāyat hi beja hai. (200) mere sidq o ada-e-farz-e-risālat aur tumhāre kizb o adāwat par. (201) aur taufeeq na de. (202) jo unheñ hidāyat kareñ. (203) ghasit-ta. (204) jaise woh duniya meiñ haq ke dekhne, bolne aur sunne se andhe, gooñge, behre bane rahe aise hi uthāye jāyeñ ge. (205) aise āzeem o wasee' woh. (206) yeh us ki qudrat se kuchh ājeeb nahi. (207) āzāb ki ya maut o ba'as ki. (208) ba-wujood daleel-e-wāzeh aur hujjat qāim hone ke. (209) jin ki kuchh inteza nahi. (210) Ḥazrat Ibn-e- Abbas radiyallahu ta'ala ànhuma ne farmaya woh nau nishāniyāñ yeh haiñ. Asa, Yad-e-baiza, woh Uqda jo Ḥazrat Moosa àlaihis

salām ki zabān-e-mubarak mein tha phir Allah ta'ala ne is ko hal farmaya, Darya ka phatna aur us mein raste banna, Toofān, Tedi, Ghun, Mendak, Khoon, in mein se chhe ākhir ka mufassal bayān nawe pāre ke chhate ruku mein guzar chuka. (211) yāni Ḥazrat Moosa ālaihis salām. (212) yāni Ma'āz Allah jādu ke asar se tumhāri aql baja na rahi ya mas'hoor sāhir ke māna mein hai aur matlab yeh hai ke yeh ajāib jo āp dikhlāte haiñ yeh jādu ke karishme haiñ, is par Ḥazrat Moosa ālaihis salām ne. (213) aey Fir'aun mu'ānid. (214) ke in āyāt se mera sidq aur mera ghair mas'hoor hona aur in āyāt ka khuda ki taraf se hona zāhir hai. (215) yeh Ḥazrat Moosa ālaihis salām ki taraf se Fir'aun ke us qaul ka jawāb hai ke us ne āp ko mas'hoor kaha tha magar us ka qaul kizb o bāṭil tha jise woh khud bhi jānta tha magar us ke inād ne us se kehlaya aur āp ka irshād haqq o sahih, chunāncha waisa hi wāqe huwa. (216) yāni Ḥazrat Moosa ālaihis salām ko aur un ki qaum ko misr ki. (217) aur Ḥazrat Moosa ālaihis salām ko aur un ki qaum ko hum ne salāmati ata farmayi. (218) yāni zameen-e-misr o shām mein. (Khazin o qurtabi) (219) yāni qiyamat. (220) mauqif-e-qiyamat mein phir so'dā aur ashqiya ko ek doosre se mumtāz kar deñge. (221) shayateen ke khalat se mehfooz raha aur kisi taghayyur ne is mein rāh na pāyi. Tibyān mein hai ke haq se murād Sayyid-e-ālam sallal lahu ta'ala ālaihi wasallam ki zāt-e-mubarak hai. Fāida: āyat-e-shareefa ka yeh jumla har ek bimāri ke liye amal-e-mujarrab hai, mauza-e-maraz par hāth rakh kar padh kar dam kar diya jāye to bi-iznillah bimāri door ho jāti hai. Muhammad bin samāk bimār huwe to un ke mutawassileen qārora lekar ek nasrāni tabeeb ke pās bagharaz-e-ilāj gaye, rāh mein ek sāhib mile nihāyat khush-ru o khush libās, un ke jism-e-mubarak se nihāyat pakeeza khushbu ā rahi thi, unhoñ ne farmaya kahān jāte ho? un logoñ ne kaha Ibn-e-samāk ka qārora dikhāne ke liye fulān tabeeb ke

pās jāte haiñ, unhoñ ne farmaya Sub'hān Allah, Allah ke wali ke liye khuda ke dushman se madad chāhte ho, qārora pheñko wāpas jāo aur un se kaho ke maqām-e-dard par hāth rakh kar padho بِالْحَقِّ أَنْزَلْنَاهُ وَالْحَقِّ نَزَلَ yeh farma kar woh buzurg ghāib ho gaye, un sāhiboñ ne wāpas hokar Ibn-e-samāk se wāqia bayān kiya, unhoñ ne maqām-e-dard par hāth rakh kar yeh kalme padhe fauran ārām ho gaya aur Ibn-e-samāk ne farmaya ke woh Ḥazrat Khizr they ala nabiyyana wa àlaihis salām. (222) teyees sāl ke arse mein. (223) tāke is ke mazāmeen ba-āsāni sunne wāloñ ke zahen nasheen hote rahein. (224) hasb-e-iqteza-e-masāleh o hawādis. (225) aur apne liye ne'mat-e-ākhirat ikhtiyār karo ya āzāb-e-jahannam. (226) yāni momineen ahl-e-kitāb jo Rasool-e-kareem sallal lahu ta'ala àlaihi wasallam ki be'sat se pehle inteẓār o justju mein they ḥuzoor àlaihis salātu was-salām ki ba'sat ke bād sharaf-e-islam se musharraf huwe jaise ke Zaid bin amru bin nufail aur Salmān fārsi aur Abu zar waghairahum radiyallahu ta'ala ànhum. (227) jo us ne apni pehli kitābon mein farmaya tha ke Nabi ākhiruz-zamān Muhammad Mustafa sallal lahu ta'ala àlaihi wasallam ko mab'oos farmayen ge. (228) apne Rab ke ḥuzoor ajz o niyāz se narm dili se. (229) Mas'ala: Qur'an-e-kareem ki tilāwat ke waqt rona mustahab hai. Tirmizi o Nisāi ki Ḥadees mein hai ke woh shakhs jahannam mein na jāye ga jo khauf-e-ilāhi se roye. (230) Shān-e-Nuzool: Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ne farmaya ke ek shab Sayyid-e-ālam sallal lahu ta'ala àlaihi wasallam ne taweel sajda kiya aur apne sajde mein يَا اللَّهُ يَا رَحْمَنُ farmāte rahe, Abu jahal ne suna to kehne laga ke (Ḥazrat) Muhammad Mustafa (sallal lahu ta'ala àlaihi wasallam) hamein to kayi ma'boodoñ ke poojne se manā karte haiñ aur apne āp do ko pukarte haiñ Allah ko aur Rehmān ko (Ma'āz Allah) is ke jawāb mein yeh

āyat nāzil huyi aur batāya gaya Allah aur Rehmān do nām ek hi ma'bood-e-barhaq ke haiñ khwāh kisi nām se pukāro. (231) yāni mutawassit āwāz se padho jis se muqtadi ba āsāni sun leiñ. Shān-e-Nuzool: Rasool-e-kareem sallal lahu ta'ala àlaihi wasallam Makka mukarrama meiñ jab apne ashāb ki imāmat farmāte to qirat buland āwāz se farmāte, mushrikeen sunte to Qur'an-e-pāk ko aur is ke nāzil farmāne wāle ko aur jin par nāzil huwa un sab ko gāliyāñ dete, is par yeh āyat-e-kareema nāzil huyi. (232) jaisa ke yahood o nasāra ka gumān hai. (233) jaisa ke mushrikeen kehte haiñ. (234) yāni woh kamzor nahi ke us ko kisi himāyati aur madad-gār ki hājat ho. (235) Hadees shareef meiñ hai roz-e-qiyamat jannat ki taraf sab se pehle wohi log bulāye jāyeñ ge jo har hāl meiñ Allah ki hamd karte haiñ, ek aur Hadees meiñ hai ke behtareen dua اَلْحَمْدُ لِلّٰهِ hai aur behtareen zikr لَا اِلَهَ اِلَّا اللهُ (Tirmizi) Muslim shareef ki Hadees meiñ hai Allah ta'ala ke nazdeek chār kalme bahut piyāre haiñ لَا اِلَهَ اِلَّا اللهُ، اللهُ اَكْبَرُ، سُبْحَانَ اللهِ، اَلْحَمْدُ لِلّٰهِ. Fayedā: is āyat ka nām āyatul-iz hai, bani Abdul muttalib ke bach-che jab bolna shuru karte they to un ko sab se pehle yehi āyat قُلِ الْحَمْدُ لِلّٰهِ الَّذِي sikhāyi jāti thi. (1) Is Soorat ka nām Soora-e-Kahf hai, yeh soorat Makkiya hai, is meiñ ek sau giyāra āyateiñ aur ek hazār pāñch sau satattar kalme aur chhe hazār teen sau sāth harf haiñ. (2) Muhammad Mustafa sallal lahu ta'ala àlaihi wasallam. (3) yāni Qur'an-e-pāk jo us ki behtareen ne'mat aur bandoñ ke liye najāt o falah ka sabab hai. (4) na lafzi, na mānwi, na is meiñ ikhtilāf, na tanāqiz. (5) kuffār ko. (6) kuffār. (7) khālis jahālat se yeh bohtān uthāte aur aisi bāṭil bāt bakte haiñ. (8) yāni Qur'an shareef par. (9) is meiñ Nabi-e-kareem sallal lahu ta'ala àlaihi wasallam ki tasalli-e-qalb farmayi gayi ke āp un be-imānoñ ke imān se

mehroom rehne par is qadar ranj o gham na kijiye aur apni jān-e-pāk ko is gham se halākat mein na dāliye. (10) woh khwāh haiwān ho ya nabāt ya ma'ādin ya anhār. (11) aur kaun zohad ikhtiyār karta aur moharremāt o mamnu'āt se bachta hai. (12) aur ābād hone ke bād weerān kar denge aur nabāt o ash'jār waghaira jo cheezein zeenat ki theein un mein se kuchh bhi bāqi na rahega to duniya ki na-pāidār zeenat par shefta na ho. (13) Ḥazrat Ibn-e-Abbas radiyallahu ta'ala anhumā ne farmaya ke Raqeem us wādi ka nām hai jis mein ashāb-e-Kahf haiñ, āyat mein un ashāb ki nisbat farmaya ke woh. (14) apni kāfir qaum se apna imān bachāne ke liye. (15) aur hidāyat o nusrat aur rizq o maghfirat aur dushmanon se amn ata farma. Ashāb-e-Kahf: qawi tareen aqwāl yeh hai ke sāt ḥazrāt they agarche un ke nāmōñ mein kisi qadar ikhtilāf hai lekin Ḥazrat Ibn-e-Abbas radiyallahu ta'ala anhumā ki riwāyat par jo Khazin mein hai un ke nām yeh haiñ: Maksalmina, Yamlikha, Martunis, Benunis, Sarinonis, zu-nawanis, Kashfet, Tanunis aur un ke kutte ka nām Qitmeer hai. Khawās: yeh asma likh kar darwāze par laga diye jāyēñ to makān jalne se mehfooz rehta hai, sarmāye par rakh diye jāyēñ to chori nahi jāta, kashti ya jahāz in ki barkat se gharq nahi hota, bhāga huwa shakhs in ki barkat se wāpas ā jāta hai, kahin āg lagi ho aur yeh asma kapde mein likh kar dāl diye jāyēñ to woh bujh jāti hai, bachche ke rone, bāri ke bukhār, dard-e-sar, ummus-sibyān, khushki o tari ke safar mein jān o māl ki hifāzat, aql ki tezi, qaidiyon ki āzādi ke liye yeh asma likh kar batareeq-e-taweez bāzu mein bāndhe jāyēñ. (Jumal) Wāqia: Ḥazrat Isā alaihis salām ke bād ahl-e-injeel ki hālat abtar ho gayi 'woh but parasti mein mubtala huwe aur doosron ko but parasti par majboor karne lage 'un mein Daqyanoos bādshāh bada jābir tha jo but parasti par rāzi na hota us ko qatl kar dālta, ashāb-e-Kahf shaher Ufsoos ke shurafa o moazzizeen mein se imān-dār log they,

Daqyanoos ke jabr o zulm se apna imān bachāne ke liye bhāge aur qareeb ke pahād mein ek ghār ke andar panāh gazeen huwe, wahāñ so gaye, teen sau baras se ziyāda arse tak isi hāl mein rahe, bādshāh ko justju se mālloom huwa ke woh ghār ke andar haiñ to us ne hukm diya ke ghār ko ek sangeen deewar kheench kar band kar diya jāye tāke woh us mein mar kar reh jāyeñ aur woh un ki qabr ho jāye yehi un ki saza hai. Ummāl-e-hukumat mein se yeh kām jis ke supurd kiya gaya woh nek ādmi tha us ne un ashāb ke nām, ta'dād, poora wāqia rāng ki takhti par kunda kara kar tāmbe ke sandooq mein deewār ki buniyād ke andar mehfooz kar diya, yeh bhi bayān kiya gaya hai ke isi tarah ek takhti shāhi khazāne mein bhi mehfooz kara di gayi, kuchh arse bād Daqyanoos halāk huwa, zamāne guzre, saltanatein badleein ta-āñke ek nek bādshāh farmān-rawa huwa, us ka nām Bedaroos tha jis ne adsath sāl hukumat ki phir mulk mein firqa bandi paida huyi aur bāz log marne ke bād uthne aur qiyamat āne ke munkir ho gaye, bādshāh ek tanha makān mein band ho gaya aur us ne girya o zāri se bārgāh-e-ilāhi mein dua ki ya Rab koi aisi nishāni zāhir farma jis se khalq ko murdoñ ke uthne aur qiyamat āne ka yaqeen hāsil ho, usi zamāne mein ek shakhs ne apni bakriyon ke liye ārām ki jagah hāsil karne ke wāste usi ghār ko tajweez kiya aur deewār gira di, deewār girne ke bād kuchh aisi haibat tāri huyi ke girāne wāle bhāg gaye, ashāb-e-Kahf ba-hukm-e-ilāhi farhān o shadān uthe, chehre shagufta, tabiatein khush, zindagi ki tar o tāzgi maujood, ek ne doosre ko salām kiya, namāz ke liye khade ho gaye, fārigh hokar Yamlikha se kaha ke āp jāiye aur bazār se kuchh khāne peene ko bhi lāiye aur yeh khabar bhi lāiye ke Daqyanoos ka hum logoñ ki nisbat kya irāda hai? woh bazār gaye aur shaher panāh ke darwāze par islāmi ālāmat dekhi, naye naye log pāye, unhein Hazrat Isā ālaihis salām ke nām ki qasam khāte suna, tajjub huwa yeh kya

muāmla hai kal to koi shakhs apna imān zāhir nahi kar sakta tha, Ḥazrat Isā àlaihis salām ka nām lene se qatl kar diya jāta tha, āj islāmi àlāmateiñ shaher-e-panāh par zāhir haiñ, log be khauf o khatar Ḥazrat Isā àlaihis salām ke nām ki qasameiñ khāte haiñ, phir āp nān paz ki dukān par gaye khāna kharidne ke liye us ko Daqyanoosi sikke ka rupiya diya jis ka chalan sadyo se mauqoof ho gaya tha aur us ka dekhne wāla koi bhi bāqi na raha tha. Bazār wāloñ ne khayāl kiya ke koi purāna khazāna un ke hāth ā gaya hai, unheñ pakad kar hākīm ke pās le gaye, woh nek shakhs tha, us ne bhi un se daryāft kiya ke khazāna kahān hai? unhoñ ne kaha khazāna kahin nahi hai yeh rupiya hamāra apna hai, hākīm ne kaha yeh bāt kisi tarah qābil-e-yaqeen nahi is meiñ jo san maujood hai woh teen sau baras se ziyāda ka hai aur āp nau jawān haiñ, hum log boodhe haiñ, hum ne to kabhi yeh sikka dekha hi nahi, āp ne farmaya maiñ jo daryāft karoon woh theek theek batao to uqda hal ho jāye ga, yeh batao ke Daqyanoos bādshāh kis hāl o khayāl meiñ hai? hākīm ne kaha āj ruwe zameen par is nām ka koi bādshāh nahi, sekdon baras huwe jab ek be-imān bādshāh is nām ka guzra hai, āp ne farmaya kal hi to hum us ke khauf se jān bacha kar bhāge haiñ, mere sāthi qareeb ke pahād meiñ ek ghār ke andar panāh gazeen haiñ, chalo maiñ tumheñ un se mila dooñ, hākīm aur shaher ke amāid aur ek khalq-e-kaseer un ke humrāh sar-e-ghār pahoñche, ashāb-e- Kahf Yamlikha ke intezār meiñ they kaseer logoñ ke āne ki āwāz aur khatke sun kar samjhe ke Yamlikha pakde gaye aur Daqyanoosi fauj hamāri justju meiñ ā rahi hai, Allah ki hamd aur shukr baja lāne lage, itne meiñ yeh log pahoñche, Yamlikha ne tamām qissa sunāya, un ḥazrāt ne samajh liya ke hum ba-ḥukm-e- ilāhi itna taweel zamāna soye aur ab is liye uthāye gaye haiñ ke logoñ ke liye bād-e-maut zinda kiye jāne ki daleel aur nishāni hoñ, hākīm sar-e-ghār pahoñcha to us ne tāmbe ka

sandooq dekha us ko khola to takhti bar-āmad huyi, us takhti mein in ashāb ke asma aur in ke kutte ka nām likha tha, yeh bhi likha tha ke yeh jamāt apne deen ki hifāzat ke liye Daqyanoos ke dar se is ghār mein panāh gazeen huyi, Daqyanoos ne khabar pa kar ek deewār se inhein ghār mein band kar dene ka hukm diya, hum yeh hāl is liye likhte haiñ ke jab kabhi ghār khule to log hāl par muttala' ho jāyēñ, yeh lauh padh kar sab ko tajjub huwa aur log Allah ki hamd o sana baja lāye ke us ne aisi nishāni zāhir farma di jis se maut ke bād uthne ka yaqeen hāsil hota hai, hākīm ne apne bādshāh Bedaroos ko wāqie ki ittala' di woh umra o amāid ko lekar hāzir huwa aur sajda-e-shukr-e-ilāhi baja lāya ke Allah ta'ala ne us ki dua qabool ki, ashāb-e-Kahf ne bādshāh se mu'ānqa kiya aur farmaya hum tumhein Allah ke supurd karte haiñ was-salāmu alaika wa rahmatullahi o barakatahu Allah teri aur tere mulk ki hifāzat farmaye aur jin o ins ke shar se bachāye. Bādshāh khada hi tha ke woh ḥazrāt apne khwāb gāhoñ ki taraf wāpas hokar masroof-e -khwāb huwe aur Allah ta'ala ne unhein wafāt di, bādshāh ne sāl ke sandooq mein un ke ajsād ko mehfooz kiya aur Allah ta'ala ne ru'ab se un ki hifāzat farmayi ke kisi ki majāl nahi ke wahāñ pahoñch sake. Bādshāh ne sar-e-ghār masjid banāne ka hukm diya aur ek suroor ka dīn mo'ayyan kiya ke har sāl log eid ki tarah wahāñ āya karen. (Khazin waghaira) Mas'ala: is se mālloom huwa ke sāleheen mein Urs ka mamool qadeem se hai. (16) yāni unhein aisi neend sula diya ke koi āwāz bedār na kar sake. (17) ke ashāb-e-Kahf ke. (18) Daqyanoos bādshāh ke sāmne. (19) aur us ke liye shareek aur aulād thehrāye phir unhoñ ne āpas mein ek doosre se kaha. (20) yāni un par tamām dīn sāya rehta hai aur tuloo' se ghuroob tak kisi waqt bhi dhoop ki garmi unhein nahi pahoñchti. (21) aur tāza hawāyein un ko pahoñchti haiñ (22) kyoñ ke un ki ānkhein khuli haiñ. (23) sāl mein ek martaba daswiñ moharram ko. (24) jab

woh karwat lete haiñ woh bhi karwat badalta hai. Fāida: tafseer-e-Sālbi mein hai ke jo koi in kalimāt وَكُتِبُ لَهُمْ بِأَسْطٍ ذِرَاعِيهِ بِالْوَصِيدِ ko likh kar apne sāth rakhe kutte ke zarar se amn mein rahe. (25) Allah ta'ala ne aisi haibat se un ki hifāzat farmayi hai ke un tak koi ja nahi sakta. Hazrat Mu'āwiya jung-e-room ke waqt Kahf ki taraf guzre to unhoñ ne ashāb-e-Kahf par dākhil hona chāha, Hazrat Ibn-e-Abbas radiyallahu ta'ala anhumā ne unhein manā kiya aur yeh āyat padhi, phir ek jamāt Hazrat ameer Mu'āwiya ke hukm se dākhil hui to Allah ta'ala ne ek aisi hawa chalāyi ke sab jal gaye. (26) ek muddat-e-darāz ke bād. (27) aur Allah ta'ala ki qudrat-e-āzeema dekh kar unka yaqeen ziyāda huwa aur woh us ki ne'matoñ ka shukr ada karen. (28) yāni Maksalmina jo un mein sab se bade aur un ke sardār haiñ. (29) kyon ke woh ghār mein tuloo-e-āftāb ke waqt dākhil huwe they aur jab uthe to āftāb qareeb-e-ghuroob tha is se unhoñ ne gumān kiya ke yeh wohi din hai. Mas'ala: is se sābit huwa ke ijtehād jāiz aur zan-e-ghalib ki bina par qaul karna durust hai. (30) unhein ya to ilhām se māloom huwa ke muddat-e-darāz guzar chuki ya unhein kuchh aise dalāil o qarāin mile jaise ke bāloñ aur nakhunoñ ka badh jāna jis se unhoñ ne yeh khayāl kiya ke arsa bahut guzar chuka. (31) yāni Daqyanoosi sikke ke rupiye jo ghar se lekar āye they aur sote waqt apne sirhāne rakh liye they. Mas'ala: is se māloom huwa ke musāfir ko kharch sāth mein rakhna tareeqa-e-tawakkal ke khilāf nahi hai chāhiye ke bharosa Allah par rakhe. (32) aur is mein koi shubha hurmat nahi. (33) aur buri tarah qatl karenge. (34) yāni jabr o sitam se kufri millat. (35) logoñ ko Daqyanoos ke marne aur muddat guzar jāne ke bād. (36) aur Bedaroos ki qaum mein jo log marne ke bād zinda hone ka inkār karte haiñ unhein māloom ho jāye. (37) yāni un ki wafāt ke bād un ke gird imārat

banāne mein. (38) yāni Bedaroos bādshāh aur us ke sāthi. (39) jis mein musalmān namāz padhein aur un ke qurb se barkat ḥāsil karen. (Madarik) Mas'ala: is se māloom huwa ke buzurgoñ ke mazarāt ke qareeb masjid-ein banāna ahl-e-imān ka qadeem tareeqa hai aur Qur'an-e-kareem mein is ka zikr farmāna aur is ko mana na karna is fe'l ke durust hone ki qawi tareen daleel hai. Mas'ala: is se yeh bhi māloom huwa ke buzurgoñ ke jawār mein barkat ḥāsil hoti hai isi liye ahlul-lah ke mazarāt par log husool-e- barkat ke liye jāya karte haiñ aur isi liye qabroñ ki ziyārat sunnat aur mojiḥ-e-sawāb hai. (40) nasrāni, jaisa ke un mein se Sayyid aur Āqib ne kaha. (41) jo be-jāne keh di kisi tarah sahi nahi ho sakti. (42) aur yeh kehne wāle musalmān haiñ, Allah ta'ala ne un ke qaul ko sābit rakha kyon ke unhoñ ne jo kuchh kaha woh Nabi ālaihis salātu was-salām se ilm ḥāsil karke kaha. (43) kyon ke jahānoñ ki tafāseel aur kāināt-e-māziya o mustaqbila ka ilm Allah hi ko hai ya jis ko woh ata farmaye. (44) Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ānhuma ne farmaya ke main unhin qaleel mein se hooñ jin ka āyat mein istasna farmaya. (45) ahl-e-kitāb se. (46) aur Qur'an mein nāzil farma di gayi āp itne hi par iktefa karen aur is mu'āmle mein yahood ke jahal ka izhār karne ke darpay na hoñ. (47) yāni ashāb-e-Kahf ke. (48) yāni jab kisi kām ka irāda ho to yeh kehna chāhiye ke Insha Allah aisa karooñ ga, bighair Insha Allah ke na kahe. Shān-e-Nuzool: ahl-e-Makka ne Rasool-e-kareem sallal lahu ta'ala ālaihi wasallam se jab ashāb-e-Kahf ka hāl daryāft kiya tha to ḥuzoor ne farmaya kal bataoñ ga aur Insha Allah nahi farmaya tha, kayi roz wahee nahi āyi phir yeh āyat nāzil hui. (49) yāni Insha Allah ta'ala kehna yād na rahe to jab yād āye keh le. Hasan radiyallahu ta'ala ānhu ne farmaya jab tak us majlis mein rahe, is āyat ki tafseeroñ mein kayi qaul haiñ, bāz mufasssireen ne farmaya māna yeh haiñ ke agar kisi namāz ko bhool gaya

to yād āte hi ada kare. (Bukhari o Muslim) bāz ārifeen ne farmaya māna yeh haiñ ke apne Rab ko yād kar jab tu apne āp ko bhool jāye kyon ke zikr ka kamāl yehi hai ke zākir mazkoor meiñ fana ho jāye. Zikr o zākir mahv gardad bit-tamām - jumlagi mazkoor mānid was- salām. (50) wāqia ashāb-e-Kahf ke bayān aur is ki khabar dene. (51) yāni aise mo'jizāt ata farmaye jo meri nabuwwt par is se bhi ziyāda zāhir dalālat karen jaise ke Anbiya-e-sabiqeen ke ahwāl ka bayān aur ghuyoob ka ilm aur qiyamat tak pesh āne wāle hawādis o waqaye ka bayān aur shaqqul-qamar aur haiwanāt se apni shahadateiñ dilwāna waghairaha. (Khazin o Jumal) (52) aur agar woh is muddat meiñ jhagda karen to. (53) usi ka farmāna haq hai. Shān-e-Nuzool: Najrān ke nasrāniyoñ ne kaha tha teen sau baras to theek haiñ aur nau ki ziyādati kaisi hai is ka hameiñ ilm nahi, is par yeh āyat-e-kareema nāzil huyi. (54) koi zāhir aur koi bātin us se chhupa nahi. (55) āsmān aur zameen wāloñ ka. (56) yāni Qur'an shareef. (57) aur kisi ko is ke tabdeel o taghyeer ki qudrat nahi. (58) yāni ikhlās ke sāth har waqt Allah ki ta'at meiñ mashghool rehte haiñ. Shān-e-Nuzool: sardarān-e-kuffār ki ek jamāt ne Sayyid-e-ālam sallal lahu ta'ala ālaihi wasallam se ārz kiya ke hameiñ ghuraba aur shikasta hālon ke sāth baithte sharm āti hai, agar āp inheiñ apni sohbat se juda kar deiñ to hum islam le āyen aur hamāre islam le āne se khalq-e-kaseer islam le āye gi, is par yeh āyat-e-kareema nāzil huyi. (59) yāni us ki taufeeq se aur haqq o bātil zāhir ho chuka, maiñ to musalmānoñ ko un ki ghurbat ke ba'is tumhāri dil juyi ke liye apni majlis-e-mubarak se juda nahi karooñ ga. (60) apne anjām o ma'āl ko soch le aur samajh le ke. (61) yāni kāfiron. (62) piyās ki shiddat se. (63) Allah ki panāh. Hazrat Ibn-e-Abbas radiyallahu ta'ala ānhuma ne farmaya woh ghaleez pāni hai raughan-e-zaitoon ki talchhat ki tarah, Tirmizi ki Ḥadees meiñ hai ke jab woh moonh ke qareeb kiya jāye ga

to mooñh ki khāl is se jal kar gir pade gi, bāz mufasssireen ka qaul hai ke woh pighlāya huwa rāng aur peetal hai. (64) balke unheĩn un ki nekiyoñ ki jaza dete haiñ. (65) har jannati ko teen teen kangan pehnāye jāyeñ ge sone aur chāndi aur motiyoñ ke. Ḥadees-e-sahih mein hai ke wazu ka pāni jahāñ jahāñ pahoñchta hai woh tamām àaza bihishti zewaroñ se ārāsta kiye jāyeñ ge. (66) shahāna shān o shakoh ke sāth hoñge. (67) ke kāfir o momin is mein ghaur karke apna apna anjām o ma'āl samjheĩn aur in do mardoñ ka hāl yeh hai. (68) yāni kāfir ko. (69) yāni unheĩn nihāyat behtareen tarteeb ke sāth murattab kiya. (70) bahār khoob āyi. (71) bāgh wāla is ke ilāwa aur bhi. (72) yāni amwāl-e-kasira sona, chāndi waghaira har qism ki cheezeĩn. (73) imān-dār. (74) aur itra kar aur apne māl par fakhr karke kehne laga ke. (75) mera kumba qabila bada hai, mulazim, khidmat gār, naukar chākar bahut haiñ. (76) aur musalmān ka hāth pakad kar us ko sāth le gaya, wahāñ us ko iftikharan har taraf liye phira aur har har cheez dikhāyi. (77) kufr ke sāth aur bāgh ki zeenat o zaibāish aur raunaq o bahār dekh kar maghroor ho gaya aur. (78) jaisa ke tera gumān hai bil-farz. (79) kyoñ ke duniya mein bhi maiñ ne behtareen jagah pāyi hai. (80) musalmān. (81) aql o buloogh, quwwat o tāqat āta ki aur tu sab kuchh pa kar kāfir ho gaya. (82) agar tu bāgh dekh kar Masha Allah kehta aur aīterāf karta ke yeh bāgh aur is ke tamām mahāsil o manāfe' Allah ta'ala ki mashiyyat aur us ke fazl o karam se haiñ aur sab kuchh us ke ikhtiyār mein hai chāhe is ko ābād rakhe chāhe weerān kare, aisa kehta to yeh tere haq mein behtar hota, tu ne aisa kyoñ nahi kaha. (83) is waja se takabbur mein mubtala tha aur apne āp ko bada samajhta tha. (84) duniya mein ya uqba mein. (85) ke is mein sabze ka nām o nishān bāqi na rahe. (86) neechē chala jāye ke kisi tarah nikāla na ja sake. (87) chunāncha aisa hi huwa āzāb āya. (88) aur bāgh bilkul weerān ho gaya. (89) pashemāni

aur hasrat se. (90) is hāl ko pahoñch kar us ko momin ki nasihat yād āti hai aur ab woh samajhta hai ke yeh us ke kufr o sarkashi ka natija hai. (91) ke zāye shuda cheez ko wāpas kar sakta. (92) aur aise hālāt mein māloom hota hai. (93) aey Sayyid-e-ālam sallal lahu ta'ala àlaihi wasallam. (94) ke us ki hālāt aisi hai. (95) zameen tar o tāza huyi phir qareeb hi aisa huwa. (96) aur paraganda kar deñ. (97) paida karne par bhi aur fana karne par bhi is āyat mein duniya ki tari o tāzgi aur bahjat o shādmāni aur us ke fana o halāk hone ki sabze se tamseel farmayi gayi ke jis tarah sabza o shadāb hokar fana ho jāta hai aur us ka nām o nishān bāqi nahi rehta, yehi hālāt duniya ki hayāt-e-be aetebār ki hai, is par maghroor o shaida hona aql ka kām nahi. (98) rāh-e-qabr o ākhirat ke liye tosha nahi. Ḥazrat Ali murtuza radiyallahu ta'ala ànhu ne farmaya ke māl o aulād duniya ki kheti haiñ aur ā'māl-e-sāliha ākhirat ki aur Allah ta'ala apne bahut se bandoñ ko yeh sab ata farmāta hai. (99) bāqiyāt-e-sālihāt se ā'māl-e-khair murād haiñ jin ke samre insān ke liye bāqi rehte haiñ jaise ke punj gāna namāzeñ aur tasbeeh o tehmeed. Ḥadees shareef mein hai Sayyid-e-ālam sallal lahu ta'ala àlaihi wasallam ne bāqiyāt-e-sālihāt ki kasrat ka ḥukm farmaya, sahāba ne ārz kiya ke woh kya haiñ, farmaya Registered under Indian Trusts Act | Registration No. 237 **أَلِلَهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ** padhna. (100) ke apni jagah se ukhad kar abr ki tarah rawāna hoñge. (101) na is par koi pahād hoga na imārat na darakht. (102) qabroñ se aur mauqif-e-hisāb mein hāzir karen ge. (103) har har ummat ki jamāt ki qatāreiñ alahida alahida Allah ta'ala un se farmaye ga. (104) zinda barhana tan o barhana pa be-zar o māl. (105) jo wāda ke hum ne zabān-e-Anbiya par farmaya tha yeh un se farmaya jāye ga jo log marne ke bād zinda kiye jāne aur qiyamat qāim hone ke munkir they. (106) har shakhs ka àāmāl nāma us ke hāth mein, momin ka

dāhne mein kāfir ka bāyeñ mein. (107) us mein apni badyāñ likhi dekh kar. (108) na kisi par be jurm āzāb kare, na kisi ki nekiyāñ ghatāye. (109) tahiyyat ka. (110) aur ba-wujood mamoor hone ke us ne sajda na kiya to aey bani Ādam. (111) aur un ki ita'at ikhtiyār karte ho. (112) ke bajāye ta'at-e-ilāhi baja lāne ke ta'at-e-shaitān mein muftala huwe. (113) māna yeh haiñ ke ashya ke paida karne mein mutafarrid aur yagāna hoñ na mera koi shareek-e-amal na koi musheer-e-kār, phir mere siwa aur kisi ki ibadat kis tarah durust ho sakti hai. (114) Allah ta'ala kuffār se. (115) yāni butoñ aur but parastoñ ke ya ahl-e-huda aur ahl-e-zalāl ke. (116) Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ānhuma ne farmaya ke maubiq jahannam ki ek wādi ka nām hai. (117) tāke samjheñ aur pand pazeer hoñ. (118) Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ānhuma ne farmaya ke yahāñ ādmi se murād Nazar bin Hāris hai aur jhagde se us ka Qur'an-e-pāk mein jhagda karna, bāz ne kaha Ubai bin khalaf murād hai, bāz mufasssireen ka qaul hai ke tamām kuffār murād haiñ, bāz ke nazdeek āyat umoom par hai aur yehi asah hai. (119) yāni Qur'an-e-kareem ya Rasool-e-mukarram sallalahu ta'ala ālaihi wasallam ki zāt-e-mubarak. (120) māna yeh haiñ ke un ke liye jāye ūzr nahi hai kyoñ ke unheñ imān o istighfār se koi māne' nahi. (121) yāni woh halāk jo muqaddar hai is ke bād. (122) imān-dāroñ ita'at shi'āroñ ke liye sawāb ki. (123) be-imānoñ na-farmānoñ ke liye āzāb ka. (124) aur Rasooloñ ko apni misl bashar kehte haiñ. (125) āzāb ke. (126) aur pand pazeer na ho aur un par imān na lāye. (127) yāni ma'siyat aur gunāh aur na-farmāni jo kuchh us ne kiya. (128) ke haq bāt nahi sunte. (129) yeh un ke haq mein hai jo ilm-e-ilāhi mein imān se mehroom haiñ. (130) duniya hi mein. (131) lekin us ki rahmat hai ke us ne mohlat di aur āzāb mein jaldi na farmayi. (132) yāni roz-e-qiyamat bās o ḥisāb ka din. (133) wahāñ ke rehne wāloñ ko halāk kar diya aur woh

bastiyāñ weerān ho gayiñ , un bastiyōñ se qaum-e- Loot o Ād o Samood waghaira ki bastiyāñ murād haiñ. (134) haq ko na màna aur kufr ikhtiyār kiya. (135) Ibn-e-Imran Bani-e-mohtaram sāhib-e-Taurāt o mo'jizāt-e-zāhira. (136) jin ka nām Yusha' ibn-e-Noon hai jo Ḥazrat Moosa àlaihis salām ki khidmat o sohbat meiñ rehte they aur āp se ilm akhaz karte they aur āp ke bād āp ke wali àhed haiñ. (137) behr-e-fāras o behr-e-room jānib-e-mashriq meiñ aur majma'ul-bahrain woh maqām hai jahāñ Ḥazrat Moosa àlaihis salām ko Ḥazrat Khizr àlaihis salām ki mulaqāt ka wāda diya gaya tha is liye āp ne wahāñ pahoñchne ka azm-e-musammam kiya aur farmaya ke maiñ apni sa'ee jāri rakhoñ ga jab tak ke wahāñ pahoñchoñ. (138) agar woh jagah door ho phir yeh ḥazrāt roti aur namkeen bhuni machhli zambeel meiñ toshe ke taur par lekar rawāna huwe. (139) jahāñ ek pat-thar ki chattān thi aur chashma-e-hayāt tha to wahāñ donoñ ḥazrāt neistirāhat ki aur masroof-e-khwāb ho gaye, bhuni huyi machhli zambil meiñ zinda ho gayi aur tadap kar darya meiñ giri aur us par se pāni ka bahāo ruk gaya aur ek mehrāb si ban gayi, Ḥazrat Yusha' ko bedār hone ke bād Ḥazrat Moosa àlaihis salām se is ka zikr karna yād na raha chunāncha irshād hota hai. (140) aur chalte rahe yahāñ tak ke doosre roz khāne ka waqt āya to Ḥazrat. (141) thakān bhi hai bhook ki shiddat bhi hai aur yeh bāt jab tak majma'ul-behrein pahoñche they pesh na āyi thi, manzil-e-maqsood se āge badh kar takān aur bhook mālloom huyi, is meiñ Allah ta'ala ki hikmat thi ke machhli yād karen aur us ki talab meiñ manzil-e-maqsood ki taraf wāpas hoñ. Ḥazrat Moosa àlaihis salām ke yeh farmāne par khādim ne ma'zirat ki aur. (142) yāni machhli ne. (143) machhli ka jāna hi to hamāre husool-e-maqsad ki alamat hai aur jin ki talab meiñ hum chale haiñ un ki mulaqāt wahiñ hogi. (144) jo chādar odhe ārām farma raha tha yeh Ḥazrat Khizr they ala nabiyyina wa àlaihis salātu was-

salām. Lafz-e-Khizr lughat mein teen tarah āya hai ba-ksar-e-kha o sukoon-e-zād aur ba-fath-e-kha o sukoon-e-zād aur ba-fath-e-kha o kasar-e-zād, yeh laqab hai aur waja is laqab ki yeh hai ke jahān baithte ya namāz padhte haiñ wahāñ agar ghās khushk ho to sar-sabz ho jāti hai, nām āp ka Balya bin malkān aur kunniyat Abul-Abbas hai, ek qaul yeh hai ke āp Bani Israeel mein se haiñ, ek qaul yeh hai ke āp shah-zāde haiñ, āp ne duniya tark karke zohd ikhtiyār farmaya. (145) is rahmat se ya nubuwat murād hai ya wilāyat ya ilm ya tool-e-hayāt, āp wali to bil-yaqeen haiñ, āp ki nubuwat mein ikhtilāf hai. (146) yāni ghuyoob ka ilm, mufasssireen ne farmaya Ilm-e-ladunni woh hai jo bande ko batareeq-e-ilhām ḥāsil ho. Ḥadees shareef mein hai jab Ḥazrat Moosa ālaihis salām ne Ḥazrat Khizr ala nabiyyina wa ālaihis salām ko dekha ke safed chādar mein lipte huwe haiñ to āp ne unhein salām kiya, unhoñ ne daryāft kiya ke tumhāri sar- zameen mein salām kahān? āp ne farmaya ke maiñ Moosa hooñ, unhoñ ne kaha ke Bani Israeel ke Moosa? farmaya ke ji hān phir. (147) Mas'ala: is se mālloom huwa ke ādmi ko ilm ki talab mein rehna chāhiye khwāh woh kitna hi bada ālim ho. Mas'ala: yeh bhi mālloom huwa ke jis se ilm seekhe us ke sāth ba-tawāzo' o adab pesh āye. (Madarik) Khizr ne Ḥazrat Moosa ālaihis salām ke jawāb mein. (148) Ḥazrat Khizr ne yeh is liye farmaya ke woh jānte they ke Ḥazrat Moosa ālaihis salām umoor-e-munkara o mamnu'a dekheñ ge aur Anbiya ālaihimus salām se mumkin hi nahi ke woh munkarāt dekh kar sabr kar sakeñ, phir Ḥazrat Khizr ālaihis salām ne is tark-e-sabr ka ùr bhi khud hi bayān farma diya aur farmaya. (149) aur zāhir mein woh munkar haiñ. Ḥadees shareef mein hai ke Ḥazrat Khizr ālaihis salām ne Ḥazrat Moosa ālaihis salām se farmaya ke ek ilm Allah ta'ala ne mujh ko aisa ata farmaya jo āp nahi jānte aur ek ilm āp ko aisa ata farmaya jo maiñ nahi jānta, mufasssireen o mohaddiseen kehte haiñ

ke jo ilm Ḥazrat Khizr àlaihis salām ne apne liye khās farmaya woh ilm-e-bātin o mukāshifa hai aur ahl-e-kamāl ke liye yeh ba'is-e-fazl hai, chunāncha wārid huwa hai ke siddiq ko namāz waghaira ā'māl ki bina par sahāba par fazeelat nahi balke un ki fazeelat us cheez se hai jo un ke seene mein hai yāni ilm-e-bātin o ilm-e-asrār kyoñ ke jo afāl sādīr hoñge woh hikmat se hoñge agar che ba-zāhir khilāf mālūm hoñ. (150) Mas'ala: is se mālūm huwa ke shāgird aur mustarshid ke ādāb mein se hai ke woh shaikh o ustād ke afāl par zabān-e-aeterāz na khole aur muntazir rahe ke woh khud hi us ki hikmat zāhir farmāein. (Madarik o Abus-saud) (151) aur kashti wāloñ ne Ḥazrat Khizr àlaihis salām ko pehchān kar bighair muāwze ke sawār kar liya. (152) aur basoole ya kulhādi se us ka ek takhta ya do takhte ukhād dāle lekin ba-wujood is ke pāni kashti mein na āya. (153) Ḥazrat Khizr ne. (154) Ḥazrat Moosa àlaihis salām ne. (155) kyoñ ke bhool par shari'at mein girāft nahi. (156) yāni kashti se utar kar ek maqām par guzre jahāñ ladke khel rahe they. (157) jo un mein khubsoorat tha aur hadd-e-buloogh ko na pahōncha tha. Bāz mufasssireen ne kaha jawān tha aur rah-zani kiya karta tha. (158) jis ka koi gunāh sābit na tha.

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