

Tafseer Roman Parah - 16

(159) Hazrat Khizr ne ke aey Moosa. (160) is ke jawāb mein Hazrat Moosa àlaihis salām ne. (161) Hazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ne farmaya ke us gaoñ se murād Antākiya hai wahāñ un hazrāt ne. (162) aur mezbāni par āmāda na huwe. Hazrat Qatāda se marwi hai ke woh basti bahut badtar hai jahāñ mehmānoñ ki mezbāni na ki jāye. (163) yāni Hazrat Khizr àlaihis salām ne apna dast-e-mubarak laga kar apni karamat se. (164) kyoñ ke yeh hamāri to hājat ka waqt hai aur basti wāloñ ne hamāri kuchh madarāt nahi ki, aisi hālat mein un ka kām banāne par ujrāt lena munasib tha, is par Hazrat Khizr ne. (165) waqt ya is martabe ka inkār. (166) aur un ke andar jo rāz they un ka izhār kar dooñ ga. (167) jo dus bhai they un mein pāñch to apāhij they jo kuchh nahi kar sakte they aur pāñch tandrust they jo. (168) ke unhein wāpsi mein us ki taraf guzarna hota, us bādshāh ka nām Jalandi tha, kashti wāloñ ko us ka hāl mālloom na tha aur us ka tareeqa yeh tha. (169) aur agar aib-dār hoti chhod deta, is liye main ne us kashti ko aib-dār kar diya ke woh un gharibon ke liye bach rahe. (170) aur woh us ki maḥabbat mein deen se phir jāyeñ aur gumrāh ho jāyeñ aur Hazrat Khizr ka yeh andesha is sabab se tha ke woh ba-aēlām-e-ilāhi us ke hāl-e-bāṭin ko jānte they. Hadees-e-Muslim mein hai ke yeh ladka kāfir hi paida huwa tha. Imām Subki ne farmaya ke hāl-e-bāṭin jān kar bachche ko qatl kar dena Hazrat Khizr alihis salām ke sāth khās hai unhein is ki ijāzat thi, agar koi wali kisi bachche ke aise hāl par muttala' ho to usko qatl jāiz nahi hai. Kitab-e-arāish mein hai ke jab Hazrat Moosa àlaihis salām ne Hazrat Khizr se farmaya ke tum ne suthri jān ko qatl kar diya to yeh unhein girāñ guzra aur unhoñ ne us ladke ka kandha tod kar us ka gosht cheera to us ke andar likha huwa tha kāfir hai

kabhi Allah par imān na lāye ga. (Jumal) (171) bach-cha gunāhoñ aur najasatoñ se pāk aur. (172) jo wālidain ke sāth tareeq-e-adab o husn-e-sulook aur mawaddat o mahabbat rakhta ho. Marwi hai ke Allah ta'ala ne unheñ ek beti ata ki jo ek Nabi ke nikāh meñ āyi aur us se Nabi paida huwe jin ke hāth par Allah ta'ala ne ek ummat ko hidayat di, bande ko chāhiye ke Allah ki qaza par rāzi rahe isi meñ behtari hoti hai. (173) jin ke nām Asram aur Sareem they. (174) Tirmizi ki hadees meñ hai ke us deewar ke neeche sona chāndi madfoon tha. Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ne farmaya ke us meñ sone ki ek takhti thi us par ek taraf likha tha us ka ḥāl ajeeb hai jise maut ka yaqeen ho us ko khushi kis tarah hoti hai, us ka ḥāl ajeeb hai jo qaza o qadr ka yaqeen rakhe us ko ghussa kaise āta hai, us ka ḥāl ajeeb hai jise rizq ka yaqeen ho woh kyoñ ta'ab meñ padta hai, us ka ḥāl ajeeb hai jise hisāb ka yaqeen ho woh kaise ghāfil rehta hai, us ka ḥāl ajeeb hai jis ko duniya ke zawāl o taghayyur ka yaqeen ho woh kaise mutmāin hota hai aur us ke sāth likha tha لا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ aur doosri jānib us lauh par likha tha maiñ Allah hooñ, mere siwa koi ma'bood nahi, maiñ yakta hooñ mera koi shareek nahi, maiñ ne khair o shar paida ki, us ke liye khushi jise maiñ ne khair ke liye paida kiya aur us ke hāthoñ par khair jāri ki, us ke liye tabāhi jis ko shar ke liye paida kiya aur us ke hāthon par shar jāri ki. (175) us ka nām Kāsheh tha aur yeh shakhs parhez gār tha. Ḥazrat Muhammad ibn-e-munkadar ne farmaya Allah ta'ala bande ki neki se us ki aulād ko aur us ki aulād ki aulād ko aur us ke kumbe wāloñ ko aur us ke mohalle dāroñ ko apni hifāzat meñ rakhta hai. (Sub'hān Allah) (176) aur un ki aql kāmīl ho jāye aur woh qawī o tawāna ho jāyeñ. (177) balke ba-amr-e-ilāhi o ilhām-e-khuda-wandi kiya. (178) bāze log Wali ko Nabi par fazeelat dekar gumrāh ho gaye aur unhoñ ne yeh khayāl kiya ke Ḥazrat Moosa ko

Ḥazrat Khizr se ilm hāsil karne ka ḥukm diya gaya ba-wujood yehke Ḥazrat Khizr Wali haiñ aur dar haqeeqat Wali ko Nabi par fazeelat dena kufr-e-jali hai aur Ḥazrat Khizr Nabi haiñ aur agar aisa na ho jaisa ke bāz ka gumān hai to yeh Allah ta'ala ki taraf se Ḥazrat Moosa àlaihis salām ke haq mein ibtela hai, ilawa bareen yeh ke ahl-e-kitāb is ke qāil haiñ ke yeh Ḥazrat Moosa paighambar-e-bani Israeel ka wāqia hi nahi balke Moosa bin māsān ka wāqia hai aur Wali to Nabi par imān lāne se martaba-e-wilāyat par pahoñchta hai to yeh na-mumkin hai ke woh Nabi se badh jāye. (Madarik) Aksar ulama is par haiñ aur ke mashāikh-e-soofiya o ashāb-e-irfān ka is par ittefāq hai ke Ḥazrat Khizr àlaihis salām zinda haiñ. Shaikh Abu amru bin salāh ne apne fatāwa mein farmaya ke Ḥazrat Khizr jumhoor ulama o saliheen ke nazdeek zinda haiñ, yeh bhi kaha gaya ke Ḥazrat Khizr o Ilyās donoñ zinda haiñ aur har sāl zamāna-e-Haj mein milte haiñ, yeh bhi manqool hai ke Ḥazrat Khizr ne chashma-e-hayāt mein ghushl farmaya aur us ka pāni piya wallahu ta'ala ā'lam. (Khazin) (179) Abu jahal waghaira kuffār-e-Makka ya yahood ba tareeq-e-imteḥān. (180) Zul-qarnain ka nām Askandar hai, yeh Ḥazrat Khizr àlaihis salām ke khāla zād bhai haiñ. Inhon ne Askandariya banāya aur is ka nām apne nām par rakha. Ḥazrat Khizr àlaihis salām un ke wazeer aur sāhib-e-liwa they. Duniya mein aise chār bādshāh huwe haiñ jo tamām duniya par hukmrān they, do momin Ḥazrat Zul-qarnain aur Ḥazrat Sulaiman ala nabiyyina o àlaihimas salām aur do kāfir Namrood aur Bukht-e-nasar aur an-qareeb ek pāchweñ bādshāh aur is ummat se hone wāle haiñ jin ka ism-e-mubarak Ḥazrat Imām Mahadi hai, un ki hukumat tamām ruwe zameen par hogi. Zul-qarnain ki nubuwwat mein ikhtilāf hai. Ḥazrat Ali radiyallahu ta'ala ànhu ne farmaya ke woh na Nabi they na firishte, Allah ta'ala se mahabbat karne wāle bande they. Allah ne unheñ meḥboob banāya. (181) jis

cheez ki khalq ko hājat hoti hai aur jo kuchh bādshāhoñ ko diyār o amsār fatah karne aur dushmanoñ ke muhārbe mein darkār hota hai woh sab ināyat kiya (182) sabab woh cheez hai jo maqsood tak pahoñchne ka zariya ho khwah woh ilm ho ya qudrat to Zul-qarnain ne jis maqsad ka irāda kiya usi ka sabab ikhtiyār kiya. (183) Zul-qarnain ne kitāboñ mein dekha tha ke aulād-e-sām mein se ek shakhs chashma-e-hayāt se pāni piye ga aur us ko maut na āye gi, yeh dekh kar woh chashma-e-hayāt ki talab mein maghrib o mashriq ki taraf rawāna huwe aur āp ke sāth Ḥazrat Khizr bhi they, woh to chashma-e-hayāt tak pahoñch gaye aur unhoñ ne pi bhi liya magar Zul-qarnain ke muqaddar mein na tha, unhoñ ne na pāya is safar mein jānib-e-maghrib rawāna huwe to jahāñ tak ābādi hai woh sab manāzil qata kar dāle aur samt-e-maghrib mein wahāñ pahoñche jahāñ ābādi ka nām o nishān bāqi na raha, wahāñ unhein āftāb waqt-e-ghuroob aisa nazar āya goya ke woh siyāh chashme mein doobta hai jaisa ke daryāi safar karne wāle ko pāni mein doobta mālloom hota hai. (184) us chashme ke pās. (185) jo shikār kiye huwe jānwaroñ ke chamde pehne they is ke siwa un ke badan par aur koi libās na tha aur daryāi murda jānwar un ki ghiza they. Yeh log kāfir they. (186) aur un mein se jo islam mein dākhil na ho us ko qatl karde. (187) aur unhein ahkām-e-shara' ki taleem de agar woh imān lāyen. (188) yāni kufr o shirk ikhtiyār kiya imān na lāya. (189) qatl karen ge yeh to us ki dunyawī saza hai. (190) qiyamat mein. (191) yāni jannat. (192) aur us ko aisi cheezoñ ka ḥukm denge jo us par sahel ho dushwār na hoñ. Ab Zul-qarnain ki nisbat irshād farmaya jāta hai ke woh. (193) jānib-e-mashriq mein. (194) us maqām par jis ke aur āftāb ke darmiyan koi cheez pahād darakht waghaira hāil na thi, na wahāñ koi imārat qāim ho sakti thi aur wahāñ ke logoñ ka yeh ḥāl tha ke tuloo-e-āftāb ke waqt ghāron mein ghus jāte they aur zawāl ke bād nikal kar

apna kām kāj karte they. (195) fauj, lashkar, ālāt-e-harb, samān-e- saltanat aur bāz mufasssireen ne farmaya saltanat o mulk dāri ki qābliyat aur umoor-e-mumlikat ke sar-anjām ki liyāqat. (196) mufasssireen ne کذاک ke māna mein yeh bhi kaha hai ke murād yeh hai ke Zul-qarnain ne jaisa maghribi qaum ke sāth sulook kiya tha aisa hi ahl-e-mashriq ke sāth bhi kiya kyon ke yeh log bhi un ki tarah kāfir they to jo un mein se imān lāye un ke sāth ihsān kiya aur jo kufr par musir rahe un ko ta'zeeb ki. (197) jānib-e-shumāl mein. (Khazin) (198) kyon ke un ki zabān ajeeb o ghareeb thi un ke sāth ishāre waghaira ki madad se ba mushaqqat bāt ki ja sakti thi. (199) eh Yāfat bin Nooh ālaihis salām ki aulād se fasādi giroh haiñ, in ki tadād bahut ziyāda hai, zameen mein fasād karte they, rabee' ke zamāne mein nikalte they to khetiyān aur sabze sab kha jāte they, kuchh na chhodte they aur khushk cheezein lād kar le jāte they, ādmiyon ko kha lete they, darindoñ wehshi jānwaroñ, sāñpoñ, bich-chhuoñ tak ko kha jāte they, Hazrat Zul-qarnain se logoñ ne in ki shikayat ki ke woh. (200) tāke woh hum tak na pahoñch sakein aur hum un ke shar o izā se mehfooz rahein. (201) yāni Allah ke fazl se mere pās māl-e-kaseer aur har qism ka sāmān maujood hai tum se kuchh lena ki hājat nahi. (202) aur jo kām main bataoñ woh anjām do. (203) un logoñ ne ārz kiya phir hamāre mutalliq kya khidmat hai farmaya. (204) aur bunyād khudwāyi jab pāni tak pahoñchi to us mein pat-thar pighlaye huwe tāmbe se jamāye gaye aur lohe ke takhte upar neech chun kar un ke darmiyan lakdi aur koyla bharwa diya aur āg de di, is tarah yeh deewar pahād ki bulandi tak oonchi kar di gayi aur donon pahādon ke darmiyan koi jagah na chhodi gayi, upar se pighlāya huwa tāmbe deewar mein pila diya gaya, yeh sab mil kar ek sakht jism ban gaya. (205) Zul- qarnain ne ke. (206) aur Yajooj Majooj ke khurooj ka waqt ā pahoñche ga qareeb-e-qiyamat. (207) Hadees shareef mein hai ke

Yajooj Majooj rozāna us deewar ko todte haiñ aur din bhar mehnat karte karte jab us ke todne ke qareeb hote haiñ to un meiñ koi kehta hai ab chalo bāqi kal tod lenge, doosre roz jab āte haiñ to woh ba-ḥukm-e-ilāhi pehle se ziyāda mazboot ho jāti hai, jab un ke khurooj ka waqt āye ga to un meiñ kehne wāla kahe ga ke ab chalo bāqi deewar kal tod lenge Insha Allah. Insha Allah kehne ka yeh samra hoga ke us din ki mehnat rāigān na jāye gi aur agle din unheĩn utni tooti mile gi jitni pehle roz tod gaye they, ab woh nikal āyen ge aur zameen meiñ fasād uthāyen ge, qatl o ghārat karenge aur chashmoñ ka pāni pi jāyeñ ge, jānwaroñ darakhtoñ ko aur jo ādmi hāth āyen ge un ko kha jāyeñ ge. Makka mukarrama, Madina tayyiba aur Baitul-Maqdis meiñ dākhil na ho sakeñ ge. Allah ta'ala ba dua-e-Ḥazrat Isā àlaihis salām unheĩn halāk kare ga is tarah ke un ki gardanoñ meiñ keede paida hoñge jo un ki halakat ka sabab hoñge (208) is se sābit hota hai ke Yajooj Majooj ka nikalna qurb-e-qiyamat ke alāmāt meiñ se hai. (209) yāni tamām khalq ko āzāb o sawāb ke liye roz-e-qiyamat. (210) ke us ko sāf dekheñ. (211) aur woh āyāt-e-ilāhiya aur Qur'an o hidayat o bayān aur dalāil-e-qudrat o imān se andhe bane rahe aur in meiñ se kisi cheez ko na dekh sake. (212) apni bad bakhti se Rasool-e-kareem sallal lahu ta'ala àlaihi wasallam ke sāth ādāwat rakhne ke ba'is. (213) misl Ḥazrat Isā o Ḥazrat Uzair o malāika ke. (214) aur is se kuchh nafa' pāyen ge yeh gumān fāsīd hai balke woh bande un se bezār haiñ aur beshak hum un ke is shirk par āzāb karenge. (215) yāni woh kaun log haiñ jo amal karke thake aur mushaqqateĩn uthāeĩn aur yeh ummeed karte rahe ke un àāmāl par fazl o nawāl se nawāze jāyeñ ge magar bajāye is ke halakat o barbādi meiñ pade. Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ne farmaya woh yahood o nasāra haiñ, bāz mufasssireen ne kaha ke woh rāhib log haiñ jo swāme' meiñ uzlat gazeen rehte they. Ḥazrat

Ali murtuza radiyallahu ta'ala ànhu ne farmaya ke yeh log ahl-e-harora yàni khuwārij haiñ. (216) aur amal bāṭil ho gaye. (217) Rasool o Qur'an par imān na lāye aur ba'as o hisāb o sawāb o āzāb ke munkir rahe. (218) Ḥazrat Abu sa'eed khudri radiyallahu ta'ala ànhu ne farmaya ke roz-e-qiyamat bāze log aise àāmāl lāyeñ ge jo un ke khayāloñ meñ Makka mukarrama ke pahādoñ se ziyāda bade hoñge lekin jab woh taule jāyeñ ge to un meñ wazan kuchh na hoga. (219) Ḥazrat Abu huraira radiyallahu ta'ala ànhu se marwi hai Sayyid-e-ālam sallal lahu ta'ala àlaihi wasallam ne farmaya ke jab Allah se māñgo to Firdaus māñgo kyoñ ke woh jannatoñ meñ sab ke darmiyan aur sab se buland hai aur us par arsh-e-Rehmān hai aur usi se jannat ki nehreiñ jāri hoti haiñ. Ḥazrat Kāb ne farmaya ke Firdaus jannatoñ meñ sab se āla hai, us meñ nekiyon ka ḥukm karne wāle aur badyon se rokne wāle aish karenge. (220) jis tarah duniya meñ insān kaisi hi behtar jagah ho us se aur āla o arfa' ki talab rakhta hai yeh bāt wahāñ na hogi kyoñ ke woh jānte hoñge ke fazl-e-ilāhi se unheñ bahut āla' o arfa' makān o makānat hāsil hai. (221) yàni agar Allah ta'ala ke ilm o ḥikmat ke kalimfāt likhe jāyeñ aur un ke liye tamām samandaroñ ka pāni siyāhi bana diya jāye aur tamām khalq likhe to woh kalimāt khatm na hoñ aur yeh tamām pāni khatm ho jāye aur utna hi aur bhi khatm ho jāye, mudda'a yeh hai ke us ke ilm o ḥikmat ki nihāyat nahi. Shān-e- Nuzool: Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ne farmaya ke yahood ne kaha aey Muhammad (sallal lahu ta'ala àlaihi wasallam) āp ka khayāl hai ke hameñ ḥikmat di gayi aur āp ki kitāb meñ hai ke jise ḥikmat di gayi usey khair-e-kaseer di gayi phir āp kaise farmāte haiñ ke tumheñ nahi diya gaya magar thoda ilm? Is par yeh āyat-e-kareema nāzil huyi. ek qaul yeh hai ke jab āyat وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا nāzil huyi to yahood ne kaha ke hameñ Taurāt ka ilm diya gaya aur is meñ har shaye ka ilm hai, is par yeh

āyat-e-kareema nāzil huyi, mudda'a yeh hai ke kul shaye ka ilm bhi ilm-e-ilāhi ke Huzoor qaleel hai aur itni bhi nisbat nahi rakhta jitni ek qatre ko samndar se ho. (222) ke mujh par bashari aerāz o amrāz tāri hote haiñ aur soorat-e-khāssa mein koi bhi āp ka misl nahi ke Allah ta'ala ne āp ko husn o soorat mein bhi sab se āla o bāla kiya aur haqeeqat o rooh o bātin ke aetebār se to tamām Anbiya ālaihimus salām ausāf-e-bashar se āla haiñ jaisa ke Shifa-e-Qāzi Ayāz mein hai aur Shaikh Abdul-haq mohaddis dahelwi rahmatullah ta'ala alaih ne sharh-e-mishkāt mein farmaya ke Anbiya ālaihimus salām ke ajsām o zawāhir to hadd-e- bashariyyat par chhode gaye aur un ke arwāh o bawātin bashariyyat se bāla aur mala-e-āla se mutalliq haiñ. Shah Abdul Azeez sāhib mohaddis dahelwi rahmatullah alaih ne Soora-e-Wad-duhā ki tafseer mein farmaya ke āp ki bashariyyat ka wujood aslan na rahe aur ghalabah-e-anwār-e-haq āp par alad-dawām hāsil ho, baher hāl āp ki zāt o kamalāt mein āp ka koi bhi misl nahi. Is āyat-e-kareema mein āp ko apni zāhiri soorat-e-bashariyya ke bayān ka izhār tawāzo' ke liye hukm farmaya gaya, yehi farmaya hai ke Hazrat Ibn-e-Abbas radiyallahu ta'ala ānhuma ne. (Khazin) Mas'ala: kisi ko jāiz nahi ke Huzoor ko apne misl bashar kahe kyon ke jo kalimāt as'hāb-e-izzat o azmat ba tareeq-e-tawāzo' farmāte haiñ un ka kehna doosroñ ke liye rawa nahi hota, duwam yeh ke jis ko Allah ta'ala ne fazail-e- Jaleela o marātib-e-rafiā ata farmaye hoñ us ke un fazāil o maratib ka zikr chhod kar aise wasf-e-ām se zikr karna jo har keh o meh mein pāya jāye un kamalāt ke na mānne ka mush'ir hai, suwam yeh ke Qur'an-e- kareem mein ja baja kuffār ka tareeqa batāya gaya hai ke woh Anbiya ālaihimus salām ko apne misl bashar kehte they aur isi se gumrāhi mein mubtala huwe, phir is ke bād āyat يُوحَىٰ إِيَّائِي mein Huzoor Sayyid-e-ālam sallal lahu ta'ala ālaihi wasallam ke makhsos bil-ilm aur mukarram Indallah

hone ka bayān hai. (223) us ka koi shareek nahi. (221) yāni agar Allah ta'ala ke ilm o ḥikmat ke kalimfāt likhe jāyēñ aur un ke liye tamām samandaroñ ka pāni siyāhi bana diya jāye aur tamām khalq likhe to woh kalimāt khatm na hoñ aur yeh tamām pāni khatm ho jāye aur utna hi aur bhi khatm ho jāye, mudda'a yeh hai ke us ke ilm o ḥikmat ki nihāyat nahi. Shān-e- Nuzool: Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ānhuma ne farmaya ke yahood ne kaha aey Muhammad (sallal lahu ta'ala ālaihi wasallam) āp ka khayāl hai ke hameiñ ḥikmat di gayi aur āp ki kitāb meiñ hai ke jise ḥikmat di gayi usey khair-e-kaseer di gayi phir āp kaise farmāte haiñ ke tumheñ nahi diya gaya magar thoda ilm? Is par yeh āyat-e-kareema nāzil huyi. ek qaul yeh hai ke jab āyat وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا nāzil huyi to yahood ne kaha ke hameiñ Taurāt ka ilm diya gaya aur is meiñ har shaye ka ilm hai, is par yeh āyat-e-kareema nāzil huyi, mudda'a yeh hai ke kul shaye ka ilm bhi ilm-e-ilāhi ke Huzoor qaleel hai aur itni bhi nisbat nahi rakhta jitni ek qatre ko samndar se ho. (222) ke mujh par bashari aerāz o amrāz tāri hote haiñ aur soorat-e-khāssa meiñ koi bhi āp ka misl nahi ke Allah ta'ala ne āp ko husn o soorat meiñ bhi sab se āla o bāla kiya aur haqeeqat o rooh o bāṭin ke aetebār se to tamām Anbiya ālaihimus salām ausāf-e-bashar se āla haiñ jaisa ke Shifa-e-Qāzi Ayāz meiñ hai aur Shaikh Abdul-haq mohaddis dahelwi rahmatullah ta'ala alaih ne sharh-e-mishkāt meiñ farmaya ke Anbiya ālaihimus salām ke ajsām o zawāhir to hadd-e- bashariyyat par chhode gaye aur un ke arwāh o bawātin bashariyyat se bāla aur mala-e-āla se mutalliḳ haiñ. Shah Abdul Azeez sāhib mohaddis dahelwi rahmatullah ālaihi ne Soora-e-Wad-duhā ki tafseer meiñ farmaya ke āp ki bashariyyat ka wujood aslan na rahe aur ghalabah-e-anwār-e-haq āp par alad-dawām hāsil ho, baher ḥāl āp ki zāt o kamalāt meiñ āp ka koi bhi misl nahi. Is āyat-e-kareema meiñ āp ko apni zāhiri soorat-e-

bashariyya ke bayān ka izhār tawāzo' ke liye ḥukm farmaya gaya, yehi farmaya hai ke Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ne. (Khazin) Mas'ala: kisi ko jāiz nahi ke Huzoor ko apne misl bashar kahe kyoñ ke jo kalimāt as'hāb-e-izzat o azmat ba tareeq-e-tawāzo' farmāte haiñ un ka kehna doosroñ ke liye rawa nahi hota, duwam yeh ke jis ko Allah ta'ala ne fazail-e-Jaleela o marātib-e-rafi'a ata farmaye hoñ us ke un fazāil o maratib ka zikr chhod kar aise wasf-e-ām se zikr karna jo har keh o meh mein pāya jāye un kamalāt ke na mānne ka mush'ir hai, suwam yeh ke Qur'an-e-kareem mein ja baja kuffār ka tareeqa batāya gaya hai ke woh Anbiya àlaihimus salām ko apne misl bashar kehte they aur isi se gumrāhi mein mubtala huwe, phir is ke bād āyat يُؤْتِيكُمُ الْيَقِيْنُ mein Huzoor Sayyid-e-ālam sallal lahu ta'ala àlaihi wasallam ke makhsos bil-ilm aur mukarram Indallah hone ka bayān hai. (223) us ka koi shareek nahi. (14) jo us ki namāz ki jagah thi aur log pas-e-mehrāb intezār mein they ke āp un ke liye darwāza kholein to woh dākhil hoñ aur namāz padheñ, jab Ḥazrat Zakariya àlaihis salām bāhar āye to āp ka rang badla huwa tha, guftagu nahi farma sakte they, yeh ḥāl dekh kar logoñ ne daryāft kiya, kya ḥāl hai. (15) aur hasb-e-ādat Fajr o Asr ki namāzein ada karte raho, ab Ḥazrat Zakariyya àlaihis salām ne apne kalām na kar sakne se jān liya ke āp ki biwi sāhiba ḥāmila ho gayin aur Ḥazrat Yahya àlaihis salām ki wiladat se do sāl bād Allah tabarak o ta'ala ne farmaya. (16) yāni Taurāt ko. (17) jabke āp ki umr shareef teen sāl ki thi us waqt mein Allah tabarak o ta'ala ne āp ko aql-e-kāmil ata farmayi aur āp ki taraf waḥee ki. Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ka yehi qaul hai aur itni si umr mein fahem o firāsāt aur kamāl-e-aql o dānish khwāriq-e-ādāt mein se hai aur jab ba-karamihi ta'ala yeh ḥāsil ho to is ḥāl mein nubuwwat milna kuchh bhi ba'eed nahi lihāza is āyat mein ḥukm se nubuwwat murād hai yehi qaul sahi hai.

Bàz mufasssireen ne is se hikmat yàni fahem-e-Taurāt aur fiqa fid-deen bhi murād li hai. (Khazin o madarik, Kabeer) manqool hai ke is kam sini ke zamāne mein bachchoñ ne āp ko khel ke liye bulāya to āp ne farmaya مَا لُبِّ خُلَفَا hum khel ke liye paida nahi kiye gaye. (18) āta ki aur un ke dil mein riqqat o rahmat rakhi ke logoñ par maharbāni karen. (19) Hazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ne farmaya ke zakāt se yahāñ ta'at o ikhlās murād hai. (20) aur āp khauf-e-ilāhi se bahut girya wazāri karte they yahāñ tak ke āp ke rukhsār-e-mubarak par āñsuoñ se nishān ban gaye they. (21) yāni āp nihayat mutwaze' aur Khaleeq they aur Allah ta'ala ke hukm ke mutee'. (22) ke yeh teenoñ din bahut andesha nāk haiñ kyoñ ke in mein ādmi woh dekhta hai jo is se pehle us ne nahi dekha, is liye in teenoñ mauqoñ par nihayat wehshat hoti hai, Allah ta'ala ne Hazrat Yahya àlaihis salām ka ikrām farmaya ke unein in teenoñ mauqoñ par amn o salāmti ata ki. (23) yāni aey Sayyid-e-Anbiya sallal lahu ta'ala àlaihi wasallam Qur'an-e-kareem mein Hazrat Maryam ka wāqia padh kar in logoñ ko sunāiye tāke inhein un ka hāl mālloom ho. (24) aur apne makān mein ya Baitul-Maqdis ki sharqi jānib mein logoñ se juda hokar ibādat ke liye khilwat mein baithein. (25) yāni apne aur ghar wāloñ ke darmiyan. (26) Jibreel àlaihis salām. (27) yehi manzoor-e-ilāhi hai ke tumhein bighair mard ke chhuwe hi ladka ināyat farmaye. (28) yāni bighair bāp ke beta dena. (29) aur apni qudrat ki burhān. (30) un ke liye jo us ke deen ka itteba' karen us par imān lāyen. (31) ilm-e-ilāhi mein ab na rad ho sakta hai na badal sakta hai, jab Hazrat Maryam ko itminān ho gaya aur un ki pareshāni jāti rahi to Hazrat Jibreel ne un ke girebān mein ya āsteen mein ya dāman mein ya mooñh mein dam kiya aur woh ba qudrat-e-ilāhi fil-hāl hāmila ho gayiñ, us waqt Hazrat Maryam ki

umr tera sāl ya dus sāl ki thi. (32) apne ghar wāloñ se aur woh jagah Baitul-laham thi. Wahab ka qaul hai ke sab se pehle jis shakhs ko Ḥazrat Maryam ke hamal ka ilm huwa woh un ka chacha-zād bhai Yusuf najjar hai jo masjid-e-Baitul- Maqdis ka khādim tha aur bahut bada ābid shakhs tha, us ko jab mālloom huwa ke Maryam hāmila haiñ to nihayat hairat huyi, jab chāhta tha ke un par tohmat lagāye to un ki ibādat o taqwa, har waqt ka hāzir rehna, kisi waqt ghāib na hona yād karke khāmosh ho jāta tha aur jab hamal ka khayāl karta tha to un ko buri samajhna mushkil mālloom hota tha bil ākhir us ne Ḥazrat Maryam se kaha ke mere dil mein ek bāt āyi hai har chand chāhta hoon ke zabān par na lāon magar ab sabr nahi hota hai, āp ijāzat dijiye ke main keh guzroñ tākere mere dil ki pareshāni rafa' ho, Ḥazrat Maryam ne kaha ke ach-chhi bāt kaho to us ne kaha ke aey Maryam mujhe batao ke kya kheti bighair tukham aur darakht bighair bārish ke aur bach-cha bighair bāp ke ho sakta hai. Ḥazrat Maryam ne farmaya ke hān tujhe mālloom nahi ke Allah ta'ala ne jo sab se pehle kheti paida ki bighair tukham hi ke paida ki aur darakht apni qudrat se bighair bārish ke ugāye, kya tu yeh keh sakta hai ke Allah ta'ala pāni ki madad ke bighair

darakht paida karne par qādir nahi? Yusuf ne kaha main yeh to nahi kehta beshak main is ka qāil hoon ke Allah har shaye par qādir hai jise Kun farmaye woh ho jāti hai, Ḥazrat Maryam ne kaha ke kya tujhe mālloom nahi ke Allah ta'ala ne Ḥazrat Ādam aur un ki bibi ko bighair mā bāp ke paida kiya, Ḥazrat Maryam ke is kalām se Yusuf ka shubha rafa' ho gaya aur Ḥazrat Maryam hamal ke sabab se za'eef ho gayi theeñ is liye woh khidmat-e-masjid mein un ki niyabat anjām dene laga, Allah ta'ala ne Ḥazrat Maryam ko ilhām kiya ke woh apni qaum se alahida chali jāyeñ is liye woh Baitul-laham mein chali gayin. (33) jis ka darakht jungal mein khushk ho gaya tha,

waqt tez sardi ka tha, āp us darakht ki jad mein āyīn tāke us se tek lagāyen aur fazihat ke andeshe se. (34) Jibreel ne wādi ke nasheeb se. (35) apni tanhāyi ka aur khāne peene ki koi cheez maujood na hone ka aur logoñ ki bad goyi karne ka. (36) Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ānhuma ne farmaya ke Ḥazrat Isā ālaihis salām ne ya Ḥazrat Jibreel ne apni aidi zameen par māri to āb-e-shireen ka ek chashma jāri ho gaya aur khajoor ka darakht sar sabz ho gaya, phal lāya, woh phal pukhta aur rasida ho gaye aur Ḥazrat Maryam se kaha gaya. (37) jo zach-cha ke liye behtareen ghiza haiñ. (38) apne farzand Isā se. (39) ke tujh se bach-che ko daryāft karta hai. (40) pehle zamāne mein bolne aur kalām karne ka bhi roza hota tha jaisa ke hamāri shari'at mein khāne aur peene ka roza hota hai, hamāri shari'at mein chup rehne ka roza mansookh ho gaya. Ḥazrat Maryam ko sukoot ki nazar mānne ka is liye hukm diya gaya tāke kalām Ḥazrat Isā farmayēñ aur un ka kalām hujjat-e-qawiyya ho jis se tohmat zāil ho jāye. Is se chand mas'ale māloom huwe. Mas'ala: safiyya ke jawāb mein sukoot o aerāz chāhiye, jawāb-e-jāhilān bāshad khamoshi. Mas'ala: kalām ko afzal shakhs ki taraf tafweez karna oola hai. Ḥazrat Maryam ne yeh bhi ishāre se kaha ke maiñ kisi ādmi se bāt na karooñ gi. (41) jab logoñ ne Ḥazrat Maryam ko dekha ke un ki god mein bach-cha hai to roye aur ghamgeen huwe kyoñ ke woh sāleheen ke gharāne ke log they aur. (42) aur Haroon ya to Ḥazrat Maryam ke bhai ka nām tha ya bani israeel mein aur nihayat buzurg aur sāleh shakhs ka nām tha jin ke taqwa aur parhez gāri se tashbih dene ke liye un logoñ ne Ḥazrat Maryam ko Haroon ki bahen kaha ya Ḥazrat Haroon baradar-e-Ḥazrat Moosa ālaihis salām hi ki taraf nisbat ki ba-wujood yehke un ka zamāna bahut ba'eed tha aur hazār baras ka arsa hō chuka tha magar chooñke yeh un ki nasl se theeñ is liye Haroon ki bahen keh diya jaisa ke arbon ka muhawara hai ke woh

Tamimi ko ya Akha tamim kehte haiñ. (43) yàni Imrān. (44) Hanna. (45) ke jo kuchh kehna hai khud un se kaho is par qaum ke logoñ ko ghussa āya aur. (46) yeh guftagu sun kar Ḥazrat Isā àlaihis salātu was-salām ne doodh peena chhod diya aur apne bāyeñ hāth par tek laga kar qaum ki taraf mutawajja huwe aur dāhne dast-e-mubarak se ishāra karke kalām shuru kiya. (47) pehle apne banda hone ka iqrār farmaya tāke koi unheñ khuda aur khuda ka beta na kahe kyoñ ke āp ki nisbat yeh tohmat lagāyi jāne wāli thi aur yeh tohmat Allah tabarak o ta'ala par lagti thi. Is liye mansab-e-risālat ka iqteza yehi tha ke wālida ki bara'at bayān karne se pehle us tohmat ko rafa' farma deñ jo Allah ta'ala ke janāb-e-pāk meñ lagāyi jāye gi aur isi se woh tohmat bhi rafa' ho gayi jo wālida par lagāyi jāti kyoñ ke Allah tabarak o ta'ala is martaba-e-azeema ke sāth jis bande ko nawāzta hai bil-yaqeen us ki wilādat aur us ki sarisht nihayat pāk o tāhir hai. (48) kitāb se Injeel murād hai. Hasan ka qaul hai ke āp batan-e-wālida hi meñ they ke āp ko Taurāt ka ilhām farma diya gaya tha aur pālne meñ they jab āp ko nubuwat ata kar di gayi aur is hālat meñ āp ka kalām farmāna āp ka mo'jiza hai, bāz mufasssireen ne āyat ke māna meñ yeh bhi bayān kiya hai ke yeh nubuwat aur kitāb milne ki khabar thi jo an-qareeb āp ko milne wāli thi. (49) yàni logoñ ke liye nafa' pahoñchāne wāla aur khair ki taleem dene wāla aur Allah ta'ala aur us ki tauheed ki dāwat dene wāla. (50) banāya. (51) jo Ḥazrat Yahya par huyi. (52) jab Ḥazrat Isā àlaihis salātu was-salām ne yeh kalām farmaya to logoñ ko Ḥazrat Maryam ki bara'at o taharat ka yaqeen ho gaya aur Ḥazrat Isā àlaihis salātu was-salām itna farma kar khāmosh ho gaye aur is ke bād kalām na kiya jab tak ke us umr ko pahoñche jis meñ bach-che bolne lagte haiñ. (Khazin) (53) ke yahood to unheñ sāhir kazzāb kehte haiñ (Ma'āz Allah) aur nasāra unheñ khuda aur khuda ka beta aur teen meñ ka teesra kehte haiñ.

تَعْلَى اللَّهِ عَمَّا يَقُولُونَ عَلُوًا كَبِيرًا is ke bàd Allah tabarak o ta'ala apni tanziya bayān farmāta hai. (54) is se. (55) aur us ke siwa koi Rab nahi. (56) aur Ḥazrat Isā ke bāb meiñ nasāra ke kayi firqe ho gaye, ek Yaqoobiya, ek Nastooriya, ek Malkāniya. Yaqoobiya kehta tha ke woh Allah hai zameen par utar āya tha phir āsmān par chadh gaya. Nastooriya ka qaul hai ke woh khuda ka beta hai, jab tak chāha usey zameen par rakha phir uthā liya aur teesra firqa yeh kehta tha ke woh Allah ke bande haiñ, makhlooq haiñ, Nabi haiñ, yeh momin tha. (Madarik) (57) bade din se roz-e-qiyamat murād hai. (58) aur us din ka dekhna aur sunna kuchh nafa' na dega jab unhoñ ne duniya meiñ dalāil-e-haq ko nahi dekha aur Allah ke mawa'eed ko nahi suna, bàz mufasssireen ne kaha ke yeh kalām ba tareeq-e-tehdeed hai ke us roz aisi holnāk bāteiñ suneĩ aur dekhen ge jin se dil phat jāyeĩ. (59) na haq dekheĩ na haq suneĩ, behre andhe bane huwe haiñ. Ḥazrat Isā àlaihis salām ko ilaha aur ma'bood thehrāte haiñ ba-wujood yehke unhoñ ne ba-sarahat apne banda hone ka aelān farma diya. (60) Hadees shareef meiñ hai ke jab kāfir manazil-e-jannat dekhen ge jin se woh mehroom kiye gaye to unheĩ nadāmat o hasrat hogi ke kāsh woh duniya meiñ imān le āye hote. (61) aur jannat wāle jannat meiñ aur dozakh wāle dozakh meiñ pahoñchen ge, aisa sakht din darpesh hai. (62) aur us din ke liye kuchh fikr nahi karte. (63) yāni sab fana ho jāyeĩ ge hum hi bāqi raheĩ ge. (64) hum unheĩ un ke ā'māl ki jaza deĩge. (65) yāni Qur'an meiñ. (66) yāni kasirus-sidq. Bàz mufasssireen ne kaha ke siddiq ke māna haiñ kasirut-tasdeeq jo Allah ta'ala aur us ki wehdāniyat aur us ke Anbiya àlaihimus salām aur us ke Rasoolon ki aur marne ke bàd uthne ki tasdeeq kare aur ahkām-e-ilāhiya baja lāye. (67) yāni Āzar but parast se. (68) yāni ibādat ma'bood ki ghāyit ta'zeem hai, is ka wohi mustahiq ho sakta hai jo sāhib-e-ausāf-e-kamāl aur wali-e-ne'am ho, na ke

but jaisi nakāra makhlooq, mudda'a yeh hai ke Allah wahdahu la shareeka lahu ke siwa koi mustahiq-e-ibādat nahi. (69) mere Rab ki taraf se ma'rifat-e-ilāhi ka. (70) mera deen qabool kar. (71) jis se tu qurb-e-ilāhi ki manzil-e-maqsood tak pahoñch sake. (72) aur us ki farmān bardāri karke kufr o shirk mein muhtala na ho. (73) aur la'nat o āzāb mein us ka sāthi ho, is nasihat-e-lutf āmez aur hidāyat-e-dil pazeer se Āzar ne nafa' na uthāya aur is ke jawāb mein. (74) buton ki mukhalifat aur un ko bura kehne aur un ke uyoob bayān karne se. (75) tāke mere hāth aur zabān se amn mein rahe. Ḥazrat Ibraheem ālaihis salām ne. (76) yeh salām-e-mutarikat tha. (77) ke woh tujhe taufiq-e-tauba o imān dekar teri maghfirat kare. (78) shaher bābul se shām ki taraf hijrat karke. (79) jis ne mujhe paida kiya aur mujh par ihsān farmaye. (80) is mein ta'reez hai ke jaise tum buton ki pooja karke bad naseeb huwe khuda ke paristār ke liye yeh bāt nahi us ki bandagi karne wāla shaqi o mehroom nahi hota. (81) ārz-e-muqaddasa ki taraf hijrat karke. (82) farzand. (83) farzand ke farzand yāni pote. Fāida: is mein ishāra hai ke Ḥazrat Ibraheem ālaihis salātu was-salām ki umr shareef itni darāz huyi ke āp ne apne pote Ḥazrat Yaqoob ālaihis salām ko dekha, is āyat mein yeh batāya gaya ke Allah ke liye hijrat karne aur apne ghar bār ko chhodne ki yeh jaza mili ke Allah ta'ala ne bete aur pote ata farmaye. (84) ke amwāl o aulād ba kasrat ināyat kiye. (85) ke har deen wāle musalmān hoñ khwah yahoodi khwah nasrāni sab un ki sana karte haiñ aur namāzon mein un par aur un ki āl par durood padha jāta hai. (86) Toor ek pahād ka nām hai jo misr o madyan ke darmiyan hai. Ḥazrat Moosa ālaihis salām ko madyan se āte huwe toor ki is jānib se jo Ḥazrat Moosa ālaihis salām ke dāhni taraf thi ek darakht se nida di gayi يُوسَىٰ اِنِّى اَنَا اللّٰهُ رَبُّ الْعَالَمِينَ ae Moosa main hi Allah hoon tamām jahānon ka pālne wāla.

(87) martaba-e-qurb ata farmaya, hijāb murtafa' kiye yahāñ tak ke āp ne sareer-e-aqlām suni aur āp ki qadr o manzilat buland ki gayi aur āp se Allah ta'ala ne kalām farmaya. (88) jabke Ḥazrat Moosa àlaihis salām ne dua ki ke ya Rab mere ghar wāloñ meñ se mere bhai Haroon ko mera wazeer bana. Allah ta'ala ne apne karam se yeh dua qabool farmayi aur Ḥazrat Haroon àlaihis salām ko āp ki dua se Nabi kiya aur Ḥazrat Haroon àlaihis salām Ḥazrat Moosa àlaihis salām se bade they. (89) jo Ḥazrat Ibraheem àlaihis salām ke farzand aur Sayyid-e- ālam sallal lahu ta'ala àlaihi wasallam ke jad haiñ. (90) Anbiya àlaihimus salām sab hi sach-che hote haiñ lekin āp is wasf meñ khās shohrat rakhte haiñ. Ek martaba kisi maqām par āp se koi shakhs keh gaya tha āp yahin thehre rahiye jab tak maiñ wāpas āon. Āp us jagah us ke intezār meñ teen roz thehre rahe, āp ne sabr ka wāda kiya tha, zabah ke mauqe par is shān se us ko wafa farmaya ke Sub'hān Allah. (91) aur apni qaum jurham ko jin ki taraf āp mab'oos they. (92) ba-sabab apne ta'at o ā'māl o sabr o istiqlāl o ahwāl o khasāl ke. (93) āp ka nām Akhnookh hai, āp Ḥazrat Nooh àlaihis salām ke wālid ke dāda haiñ. Ḥazrat Ādam àlaihis salām ke bād āp hi pehle Rasool haiñ, āp ke wālid Ḥazrat Shees bin Ādam àlaihis salām haiñ, sab se pehle jis shakhs ne qalam se likha woh āp hi haiñ, kapdon ke seene aur sile kapde pahenne ki ibteda bhi āp hi se huyi, āp se pehle log khāle pahente they, sab se pehle hathyār banāne wāle, tarazu aur paimāne qāim karne wāle aur ilm-e-nujoom o hisāb meñ nazar farmāne wāle bhi āp hi haiñ, yeh sab kām āp hi se shuru huwe. Allah ta'ala ne āp par tees sahife nāzil kiye aur kutub-e-ilāhiya ki kasrat-e-dars ke ba'is āp ka nām Idrees huwa. (94) duniya meñ unheñ uluw-e-martabat ata kiya ya yeh māna haiñ ke āsmān par utha liya aur yehi sahih tar hai. Bukhari o Muslim ki Hadees meñ hai ke Sayyid-e- ālam sallal lahu ta'ala àlaihi wasallam ne shab-e-merāj

Ḥazrat Idrees àlaihis salām ko āsmān-e-chaharum par dekha. Ḥazrat Kāb aḥbār waghaira se marwi hai ke Ḥazrat Idrees àlaihis salātu was-salām ne malakul maut se farmaya ke maiñ maut ka maza chakhna chāhta hooñ, kaisa hota hai? Tum meri rooh qabz karke dikhao. Unhoñ ne is ḥukm ki tameel ki aur rooh qabz karke usi waqt āp ki taraf lauta di, āp zinda ho gaye farmaya ek ab mujhe jahannam dikhao tāke khauf-e-ilāhi ziyāda ho, chunāncha yeh bhi kiya gaya, jahannam dekh kar āp ne mālik-e- dārogha-e-jahannam se farmaya ke darwāza kholo maiñ is par guzarna chāhta hooñ, chunāncha aisa hi kiya gaya aur āp is par se guzre, phir āp ne malakul maut se farmaya ke mujhe jannat dikhao, woh āp ko jannat meiñ le gaye, āp darwāze khulwa kar jannat meiñ dākhil huwe thodi der intezār karke malakul maut ne kaha ke āp ab apne maqām par tashreef le chaliye, farmaya ab maiñ yahāñ se kahin na jāonga. Allah ta'ala ne farmaya hai كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ woh maiñ chakh hi chuka hooñ aur yeh farmaya hai وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا ke har shakhs ko jahannam par guzarna hai to maiñ guzar chuka, ab maiñ jannat meiñ pahoñch gaya aur jannat meiñ pahoñchne wāloñ ke liye Allah ta'ala ne farmaya hai وَمَا هُمْ مِنْهَا

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بِخُرُجَيْنِ ke woh jannat se nikāle na jāyeñ ge, ab mujhe jannat se chalne ke liye kyoñ kehte ho? Allah ta'ala ne malakul maut ko wahee farmayi ke Ḥazrat Idrees àlaihis salām ne jo kuchh kiya mere izn se kiya aur woh mere izn se jannat meiñ dākhil huwe, unheñ chhod do woh jannat hi meiñ raheñ ge, chunāncha āp wahāñ zinda haiñ. (95) yāni Ḥazrat Idrees o Ḥazrat Nooh. (96) yāni Ibraheem àlaihis salām jo Ḥazrat Nooh àlaihis salām ke pote aur āp ke farzand Sām ke farzand haiñ. (97) ki aulād se Ḥazrat Ismaeel o Ḥazrat Ishāq aur Ḥazrat Yaqoob. (98) Ḥazrat Moosa aur Ḥazrat Haroon aur Ḥazrat

Zakariya aur Hazrat Yahya aur Hazrat Isā salatullah alaihim o salamahu. (99) sharh-e- shari'at o kashf-e-haqeeqat ke liye. (100) Allah ta'ala ne in āyāt mein khabar di ke Anbiya alaihimus salātu was-salām Allah ta'ala ki āyaton ko sun kar khuzu' o khushu' aur khauf se rote aur sajde karte they. Mas'ala: is se sābit huwa ke Qur'an-e-pāk ba khushu'-e-qalb sunna aur rona mustahib hai. (101) misl yahood o nasāra waghairah ke. (102) aur bajāye ta'at-e-ilāhi ke ma'āsi ko ikhtiyār kiya. (103) Hazrat Ibn-e-Abbas radiyallahu ta'ala anhumā ne farmaya ghayī jahannam mein ek wādi hai jis ki garmi se jahannam ke wādi bhi panāh māngte haiñ yeh un logoñ ke liye hai jo zina ke ādi aur is par musir hoñ aur jo sharāb ke ādi hoñ aur jo sood khwār, sood ke khugar hoñ aur jo wālidain ki na farmāni karne wāle hoñ aur jo jhooti gawāhi dene wāle hoñ. (104) aur un ke ā'māl ki jaza mein kuchh bhi kami na ki jāye gi. (105) imān-dār sāleh o tāib. (106) yāni is hāl mein ke jannat un se ghāib hai un ki nazar ke sāmne nahi ya is hāl mein ke woh jannat se ghāib haiñ is ka mushahida nahi karte. (107) Malāika ka ya āpas mein ek doosre ka. (108) yāni alad- dawām kyoñ ke jannat mein rāt aur din nahi haiñ ahl-e-jannat hamesha noor hi mein raheñ ge ya murād yeh hai ke duniya ke din ki miqdār mein do martaba behashti ne'matein un ke sāmne pesh ki jāyeñ gi. (109) Shān-e-Nuzool: Bukhari shareef mein Hazrat Ibn-e-Abbas radiyallahu ta'ala anhumā se marwi hai ke Sayyid-e- ālam sallal lahu ta'ala alaihi wasallam ne Jibreel se farmaya aey Jibreel tum jitna hamāre pās āya karte ho is se ziyāda kyoñ nahi? āte is par yeh āyat-e-kareema nāzil huyi. (110) yāni tamām amakun ka wohi mālik hai, hum ek makān se doosre makān ki taraf naql o harkat karne mein us ke hukm o mashiyyat ke tābe' haiñ, woh har harkat o sukoon ka jānne wāla aur ghaflat o nisyān se pāk hai. (111) jab chāhe hamein āp ki khidmat mein bheje.

(112) yāni kisi ko us ke sāth is mein shirkat bhi nahi aur us ki wehdāniyat itni zāhir hai ke mushrikeen ne bhi apne kisi ma'bood-e-bāṭil ka nām Allah nahi rakha. (113) insān se yahān murād woh kuffār haiñ jo maut ke bād zinda kiye jāne ke munkir they jaise ke Ubai bin khalaf aur Waleed bin mugheera inhiñ logoñ ke haq mein yeh āyat nāzil huyi aur yehi is ki Shān-e-Nuzool hai. (114) to jis ne mādood ko maujood farmaya us ki qudrat se murda ko zinda kar dena kya tajjub. (115) yāni munkireen-e-ba'as ko. (116) yāni kuffār ko un ke gumrāh karne wāle shayateen ke sāth is tarah ke har kāfir shaitān ke sāth ek zanjeer mein jakda hoga. (117) kuffār ke. (118) yāni dukhool-e-nār mein jo sab se ziyāda sarkash aur kufr mein ashad hoga woh muqaddam kiya jāye ga, bāz riwayat mein hai ke kuffār sab ke sab jahannam ke gird zanjiron mein jakde tauq dāle huwe hāzir kiye jāyeñ ge phir jo kufr o sarkashi mein ashad hoñge woh pehle jahannam mein dākhil kiye jāyeñ ge. (119) nek ho ya bad magar nek salamat raheñ ge aur jab un ka guzar dozakh par hoga to dozakh se sada uthe gi ke aey momin guzar ja ke tere noor ne meri lapat sard kar di. Hasan o Qatāda se marwi hai ke dozakh par guzarne se Pul sirāt murād hai jo dozakh par hai. (120) yāni wurood-e-jahannam qaza-e-lāzim hai jo Allah ta'ala ne apne bandoñ par lāzim kiya hai. (121) yāni imān-dāroñ ko. (122) misl Nazar bin hāris waghaira kuffār-e-quraish. Banao singār karke, bāloñ mein tel dāl kar, kanghiyāñ karke, umda libās pahen kar, fakhr o takabbur ke sāth, ghareeb faqeer. (123) mudda'a yeh hai ke jab āyat nāzil ki jāti haiñ aur dalāil o baraheen pesh kiye jāte haiñ to kuffār un mein to fikr nahi karte aur un se fāida nahi uthāte aur bajāye is ke daulat o māl aur libās o makān par fakhr o takabbur karte haiñ. (124) ummatein halāk kar deein. (125) duniya mein us ki umr darāz karke aur us ko us ki gumrāhi o tughyāñ mein chhod kar. (126) duniya ka qatl o giriftāri.

(127) jo tarah tarah ki ruswāyi aur àzāb par mushtamil hai. (128) kuffār ki shaitāni fauj ya musalmānoñ ka mulki lashkar, is mein mushrikeen ke is qaul ka rad hai jo unhoñ ne kaha tha ke kaun se giroh ka makān ach-chha aur majlis behtar hai. (129) aur imān se musharraf huwe. (130) is par istiqamat ata farma kar aur mazeed basirat o taufeeq dekar. (131) ta'atein aur ākhirat ke tamām ā'māl aur pan-jagāna namāzein aur Allah ta'ala ki tasbeeh o tehmeed aur us ka zikr aur tamām ā'māl-e-sāliha yeh sab bāqiyātus-sālihāt haiñ ke momin ke liye bāqi rehte haiñ aur kām āte haiñ. (132) ba khilāf ā'māl-e-kuffār ke ke woh sab nikamme aur bātil haiñ. (133) Shān-e-Nuzool: Bukhari o Muslim ki hadees mein hai ke Ḥazrat Khabbāb bin arat ka zamāna-e-jāhiliyat mein Ās bin wāil sehmi par qarz tha woh us ke pās taqāze ko gaye to Ās ne kaha ke main tumhāra qarz na ada karoon ga jab tak ke tum Sayyid-e-ālam sallal lahu ta'ala ālaihi wasallam se phir na jāo aur kufr ikhtiyār na karo. Ḥazrat Khabbāb ne farmaya aisa hargiz nahi ho sakta yahāñ tak ke tu mare aur marne ke bād zinda hokar uthe, woh kehne laga ke kya main marne ke bād phir uthoñ ga? Ḥazrat Khabbāb ne kaha hāñ. Ās ne kaha to phir mujhe chhodiye yahāñ tak ke main mar jāon aur marne ke bād phir zinda hoñ aur mujhe māl o aulād mile jab hi āp ka qarz ada karoon ga, is par yeh āyāt-e-kareema nāzil huyin. (134) aur us ne lauh-e-mehfooz mein dekh liya hai ke ākhirat mein us ko māl o aulād milegi. (135) aisa nahi hai to. (136) yāni māl o aulād in sab se us ki milk us ka tasarruf us ke halāk hone se uth jāye ga aur. (137) ke na us ke pās māl hoga na aulād aur us ka yeh dāwa karna jhoota ho jāye ga. (138) yāni mushrikoñ ne butoñ ko ma'bood banāya aur un ki ibādat karne lage is ummeed par. (139) aur un ki madad karen aur unhein āzāb se bachāyeñ. (140) aisa ho hi nahi sakta. (141) but jinhein yeh poojte they. (142) unhein jhutlayen ge aur un par la'nat karen ge,

Allah ta'ala unheĩn zabān dega aur woh kaheĩn ge ya Rab unheĩn àzāb kar. (143) yāni shayateen ko un par chhod diya aur musallat kar diya. (144) aur ma'āsi par ubhāarte haiĩ. (145) aāmāl ki jaza ke liye ya sānson ki fana ke liye ya dinoĩ, mahinoĩ aur barsoĩ ki us meyād ke liye jo un ke àzāb ke wāste muqarrar hai. (146) Ḥazrat Ali murtuza radiyallahu ta'ala ànhu se marwi hai ke momineen muttaqeen hashr meĩn apni qabron se sawāri karke uthāye jāyeĩn ge aur un ki sawāriyon par talāyi murassa zeenen aur palān hoĩge. (147) zillat o ihānat ke sāth ba-sabab un ke kufr ke. (148) yāni jinheĩn shafa'at ka izn mil chuka hai wohi shafa'at kareĩn ge ya yeh māna haiĩ ke shafa'at sirf momineen ki hogi aur wohi us se fāida uthāyeĩn ge. Hadees shareef meĩn hai jo imān lāya, jis ne ﷻ kaha. Kaha us ke liye Allah ke nazdeek àhed hai. (149) yāni yahoodi o nasrāni o mushrikeen jo fīrishtoĩ ko Allah ki betiyān kehte they ke. (150) aur inteha darje ka bāṭil o nihāyat sakht o shani' kalma tum ne mooĩh se nikāla. (151) yāni yeh kalma aisi be-adabi o gustākhi ka hai ke agar Allah ta'ala ghazab farmaye to us par tamām jahān ka nizām darham barham kar de. Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ne farmaya ke kuffār ne jab yeh gustākhi ki aur aisa be-bakāna kalma mooĩh se nikāla to jin o ins ke siwa āsmān zameen pahād waghaira tamām khalq pareshāni se be-chain ho gayi aur qareeb-e-halakat ke pahoĩch gayi, malāika ko ghazab huwa aur jahannam ko josh āya phir Allah ta'ala ne apni tanziya bayān farmayi. (152) woh is se pāk hai aur us ke liye aulād hona muhāl hai, Mumkin nahi. (153) banda hone ka iqrār karte huwe aur banda hona aur aulād hona jama ho hi nahi sakta aur aulād mamlook nahi hoti to jo mamlook hai hargiz aulād nahi. (154) sab us ke ilm meĩn mehsoor o muhāt haiĩ aur har ek ke anfās, ayyām, āsār aur tamām ahwāl aur jumla umoor us ke shumār meĩn haiĩ, us par kuchh makhfī nahi sab us ki tadbeer o qudrat ke

tahet mein haiñ. (155) bighair māl o aulād aur mu'een o nāsir ke. (156) yāni apna mehboob banāye ga aur apne bandoñ ke dil mein un ki mahabbat dāl dega. Bukhari o Muslim ki hadees mein hai ke jab Allah ta'ala kisi bande ko mehboob karta hai to Jibreel se farmāta hai ke fulāna mera mehboob hai, Jibreel us se mahabbat karne lagte haiñ phir Ḥazrat Jibreel āsmānoñ mein nida karte haiñ ke Allah ta'ala fulān ko mehboob rakhta hai, sab us ko mehboob rakheñ to āsmān wāle us ko mehboob rakhte haiñ phir zameen mein us ki maqbooliyat ām kar di jāti hai. Mas'ala: is se mālloom huwa ke momineen sāliheen o auliya-e- kāmileen ki maqbooliyat-e-āmma un ki mehboobiyat ki daleel hai jaise ke Huzoor Ghaus-e-āzam radiyallahu ta'ala ānhu aur Ḥazrat Sultan Nizamud-deen auliya dahelwi aur Ḥazrat Sultan Sayyid Ashraf jahāngeer simnāni radiyallahu ta'ala ānhum aur deegar hazrāt auliya-e-kāmileen ki ām maqbooliyatein un ki mehboobiyat ki daleel haiñ. (157) takzeeb-e-Anbiya ālaihimus salām ki wajah se kitni bahut si ummatein halāk keein. (158) woh sab neest o na'bood kar diye gaye isi tarah yeh log agar wohi tareeqa ikhtiyār karen ge to in ka bhi wohi anjām hoga. (1) Soora-e-Taha Makkiya hai, is mein āth ruku haiñ, ek sau paintees āyatein aur ek hazār chhe sau ektalees kalme aur pāñch hazār do sau bayalees harf haiñ. (2) aur tamām shab ke qiyām ki takleef uthāo. Shān-e-Nuzool: Sayyid-e-ālam sallal lahu ta'ala ālaihi wasallam ibādat mein bahut jehad farmāte they aur tamām shab qiyām mein guzārte yahāñ tak ke qadam-e-mubarak waram kar āte, is par yeh āyat-e- kareema nāzil huyi aur Jibreel ālaihis salām ne hāzir hokar ba ḥukm-e-ilāhi ārz kiya ke apne nafs-e-pāk ko kuchh rāhat dijiye, is ka bhi haq hai. Ek qaul yeh bhi hai ke Sayyid-e-ālam sallal lahu ta'ala ālaihi wasallam logoñ ke kufr aur un ke imān se mehroom rehne par bahut ziyāda mutāssif o mutahassir rehte they aur khātir mubarak par is sabab se ranj o

malāl raha karta tha, is āyat mein farmaya gaya ke āp ranj o malāl ki koft na uthāyen Qur'an-e-pāk āp ki mushaqqat ke liye nāzil nahi kiya gaya hai. (3) woh is se nafa' uthāye ga aur hidayat pāye ga. (4) jo sātoñ zameenoñ ke neeche hai. Murād yeh hai ke kāināt mein jo kuchh hai arsh o samawāt, zameen o tahtas-sara kuchh ho, kahin ho, sab ka mālik Allah hai. (5) sir yāni bhed woh hai jis ko ādmi rakhta aur chhupāta hai aur is se ziyāda poshida woh hai jis ko insān karne wāla hai magar abhi jānta bhi nahi, na is se us ka irāda mutalliq huwa, na us tak khayāl pahoñcha. Ek qaul yeh hai ke bhed se murād woh hai jis ko insānon se chhupāta hai aur is se ziyāda chhupi huyi cheez waswasa hai, ek qaul yeh hai ke bhed bande ka woh hai jise banda khud jānta hai aur Allah ta'ala jānta hai, is se ziyāda poshida rabbāni isrār haiñ jin ko Allah ta'ala jānta hai, banda nahi jānta. Āyat mein tambih hai ke ādmi ko qabāih afāl se parhez karna chāhiye woh zāhir ho ya bātina kyoñ ke Allah ta'ala se kuchh chhupa nahi aur is mein nek ā'māl par targheeb bhi hai ke ta'at zāhir ho ya bātin Allah se chhupi nahi woh jaza ata farmaye ga. Tafseer-e-Baizawi mein qaul se zikr-e-ilāhi aur dua murād li hai aur farmaya hai ke is āyat mein is par tambih ki gayi hai ke zikr o dua mein jehar Allah ta'ala ko sunāne ke liye nahi hai balke zikr ko nafs mein rāsikh karne aur nafs ko ghair ke sāth mashghooli se rokne aur bāz rakhne ke liye hai. (6) woh wāhid biz-zāt hai aur asma o sifāt ibrarāt haiñ aur zāhir hai ke tāddud-e-ibarāt tāddud-e-māna ko muqtazi nahi. (7) Ḥazrat Moosa àlaihis salātu was-salām ke ahwāl ka bayān farmaya gaya tāke māloom ho ke Anbiya àlaihimus salām jo darja-e-ulya pāte haiñ woh ada-e-farāiz-e-nubuwwat o risālat mein kis qadar mushaqqatein bardāsht karte aur kaise kaise shadāid par sabr farmāte haiñ, yahāñ Ḥazrat Moosa àlaihis salatu was-salām ke us safar ka wāqia bayān farmaya jāta hai jis mein āp madyan se misr ki taraf Ḥazrat

Sho'aib àlaihis salātu was-salām se ijāzat lekar apni wālida mājida se milne ke liye rawāna huwe they, āp ke ahl-e-bait humrah they aur āp ne bādshahān-e-shām ke andeshe se sadak chhod kar jungal mein qata-e-masāfat ikhtiyār farmayi. bibi sāhiba hāmila theein, chalte chalte toor ke gharbi jānib pahoñche yahāñ rāt ke waqt bibi sāhiba ko dard-e-zih shuru huwa, yeh rāt andheri thi, barf pad raha tha, sardi shiddat ki thi, āp ko door se āg mālloom huyi. (8) wahāñ ek darakht sar-sabz o shadāb dekha jo upar se neeche tak nihāyat raushan tha, jitna us ke qareeb jāte haiñ door hota hai jab thaheer jāte haiñ qareeb hota hai us waqt āp ko. (9) ke is mein tawāzo' aur buq'a-e-moazzama ka ahterām aur wādi-e-muqaddas ki khāk se husool-e-barkat ka mauqa hai. (10) Tuwa wādi ka muqaddas nām hai jahāñ yeh wāqia pesh āya. (11) teri qaum mein se nubuwwat o risālat o sharaf-e-kalām ke sāth musharraf farmaya, yeh nida Hazrat Moosa àlaihis salātu was-salām ne apne har juzw-e-badan se suni aur quwwat-e-sāmia aisi ām huyi ke tamām jism-e-aqdas kām ban gaya, Sub'hān Allah. (12) tāke tu is mein mujhe yād kare aur meri yād mein ikhlās aur meri raza maqsood ho koi doosri gharaz na ho, isi tarah riya ka dakhil na ho ya yeh māna haiñ ke tu meri namāz qāim rakh tāke main tujhe apni rahmat se yād farmaon. Fāida: is se mālloom huwa ke imān ke bād āzam farāiz namāz hai. (13) aur bandoñ ko us ke āne ki khabar na dooñ aur us ke āne ki khabar na di jāti agar is khabar dene mein yeh hikmat na hoti. (14) aur us ke khauf se ma'āsi tark kare, nekiyān ziyāda kare aur har waqt tauba karta hai. (15) aey ummat-e-Moosa, khitāb ba-zāhir Hazrat Moosa àlaihis salām ko hai aur murād is se āp ki ummat hai. (Madarik) (16) agar tu is ka kehna māne aur qiyamat par imān na lāye to (17) is sawāl ki hikmat yeh hai ke Hazrat Moosa alihis salātu was-salām apne asa ko dekh lein aur yeh bāt qalb mein khoob rāsikh ho jāye ke yeh asa

hai tāke jis waqt woh sānp ki shakl mein ho to āp ki khātir-e-mubarak par koi pareshāni na ho ya yeh hikmat hai ke Ḥazrat Moosa ālaihis salātu was-salām ko mānoos kiya jāye tāke haibat-e- mukālimat ka asar kam ho. (Madarik waghaira) (18) is asa mein upar ki jānib do shākhein theein aur is ka nām nab'a tha. (19) misl-e-tosha aur pāni uthāne aur mozi jānwaron ko dafa karne aur aāda se muhāriba mein kām lene waghaira ke, un fawāid ka zikr karna ba-tareeq-e-shukr-e-ne'am-e-ilāhiya tha, Allah ta'ala ne Ḥazrat Moosa ālaihis salām se. (20) aur qudrat-e-ilāhi dikhāyi gayi ke jo asa hāth mein rehta tha aur itne kāmōn mein āta tha ab achanak woh aisa haibat nāk azdaha ban gaya yeh hāl dekh kar Ḥazrat Moosa ālaihis salātu was-salām ko khauf huwa to Allah ta'ala ne un se. (21) yeh farmāte hi khauf jāta raha hatta ke āp ne apna dast-e-mubarak us ke moonh mein dāl diya aur woh āp ke hāth lagāte hi misl-e-sābiq asa ban gaya, ab is ke bād ek mo'jiza ata farmaya jis ki nisbat irshād farmaya. (22) yāni kaf-e-dast-e-rāst bāyeñ bāzu se baghal ke neeche mila kar nikāliye to āftāb ki tarah chamakta nigāhon ko khaira karta aur. (23) Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ānhuma ne farmaya ke Ḥazrat Moosa ālaihis salātu was-salām ke dast-e-mubarak se rāt o din mein āftāb ki tarah noor zāhir hota tha aur yeh mo'jiza āp ke āzam mo'jizāt mein se hai jab āp dobāra apna dast-e-mubarak baghal ke neeche rakh kar bāzu se milāte to woh dast-e-mubarak hālat-e-sābiqa par ā jāta. (24) āp ke sidq-e-nubuwwat ki asa ke bād is nishāni ko bhi lijiye. (25) Rasool hokar. (26) aur kufr mein had se guzar gaya aur uloohiyat ka dāwa karne laga. (27) aur usey tahammul-e-risālat ke liye wasee' farma de. (28) jo khurd sāli mein āg ka angāra moonh mein rakh lene se pad gayi hai aur is ka wāqia yeh tha ke bachpan mein āp ek roz Fir'aun ki god mein they, āp ne us ki dādhi pakad kar us ke moonh par zor se tamancha mārā is par usey ghussa āya aur us ne

āp ke qatl ka irāda kiya, Āsiya ne kaha ke aey bādshāh yeh nadān bach-cha hai kya samjhe? tu chāhe to tajriba karle, is tajribe ke liye ek tasht mein āg aur ek tasht mein yaqoot surkh āp ke sāmne pesh kiye gaye, āp ne yaqoot lena chāha magar firishte ne āp ka hāth angāre par rakh diya aur woh angāra āp ke mooñh mein de diya, is se zabān-e-mubarak jal gayi aur luknat paida ho gayi, is ke liye āp ne yeh dua ki. (29) jo mera mu'āwin o mo'tamid ho. (30) yāni amr-e-nubuwwat o tableegh-e-risālat mein. (31) namāzoñ mein bhi aur khārij-e-namāz bhi. (32) hamāre ahwāl ka ālim hai. Ḥazrat Moosa ālaihis salām ki is darkhwāst par Allah ta'ala ne. (33) is se qabl. (34) dil mein dāl kar ya khwāb ke zariye se jabke unheñ āp ki wilādat ke waqt Fir'aun ki taraf se āp ko qatl kar dālne ka andesha huwa. (35) yāni neel mein. (36) yāni Fir'aun chunāncha Ḥazrat Moosa ālaihis salām ki wālida ne ek sandooq banāya aur us mein rooi bichhayi aur Ḥazrat Moosa ālaihis salātu was-salām ko us mein rakh kar sandooq band kar diya aur us ki darzeñ roghan-e-qer se band kar deeñ, āp us sandooq ke andar pāni mein pahoñche, phir us sandooq ko darya-e-neel mein baha diya, is darya se ek badi naheer nikal kar Fir'aun ke mahel mein guzarti thi. Fir'aun ma' apni bibi Āsiya ke naheer ke kināre baitha tha, naheer mein sandooq āta dekh kar us ne ghulāmon aur kanizon ko us ke nikālne ka ḥukm diya, woh sandooq nikāl kar sāmne lāya gaya, khola to us mein ek noorani shakl farzand jis ki peshāni se wajahat o iqbāl ke āsār numudār they, nazar āya dekhte hi Fir'aun ke dil mein aisi mahabbat paida hui ke woh wārafta ho gaya aur aql o hawās baja na rahe, apne ikhtiyār se bāhar ho gaya, is ki nisbat Allah tabarak o ta'ala farmāta hai. (37) Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ānhuma ne farmaya ke Allah ta'ala ne unheñ mehboob banāya aur khalq ka mehboob kar diya aur jis ko Allah tabarak o ta'ala apni mehboobiyat se nawāzta hai quloob mein us ki mahabbat paida ho

jāti hai jaisa ke Hadees shareef mein wārid huwa yehi ḥāl Ḥazrat Moosa àlaihis salātu was-salām ka tha jo āp ko dekhta tha usi ke dil mein āp ki mahabbat paida ho jāti thi. Qatāda ne kaha ke Ḥazrat Moosa àlaihis salātu was-salām ki ānkhon mein aisi malāhat thi jise dekh kar har dekhne wāle ke dil mein mahabbat josh mārne lagti thi. (38) yāni meri hifāzat o nigeḥbāni mein parwarish pāye. (39) jis ka nām Maryam tha tāke woh āp ke ḥāl ka tajassus kare aur mālloom kare ke sandooq kahān pahoñcha, āp kis ke hāth āye, jab us ne dekha ke sandooq Fir'aun ke pās pahoñcha aur wahāñ doodh pilāne ke liye dāiyān hāzir ki gayin aur āp ne kisi ki chhāti ko moonh na lagāya to āp ki bahen ne. (40) un logoñ ne is ko manzoor kiya, woh apni wālida ko le gayin āp ne un ka doodh qabool farmaya. (41) āp ke deedar se. (42) yāni gham-e-firāq door ho is ke bād Ḥazrat Moosa àlaihis salātu was-salām ke ek aur wāqie ka zikr farmaya jāta hai. (43) Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ne farmaya ke Ḥazrat Moosa àlaihis salātu was-salām ne Fir'aun ki qaum ke ek kāfir ko mārā tha woh mar gaya, kaha gaya hai ke us waqt āp ki umr shareef bāra sāl ki thi, is wāqie par āp ko Fir'aun ki taraf se andesha huwa. (44) mehnaton mein dāl kar aur un se khulāsi ata farma kar. (45) madyan ek shaher hai misr se āth manzil fāsle par yahāñ Ḥazrat Sho'aib àlaihis salātu was-salām rehte they, Ḥazrat Moosa àlaihis salātu was-salām misr se madyan āye aur kayi baras tak Ḥazrat Sho'aib àlaihis salātu was-salām ke pās iqāmat farmayi aur un ki sāhib zādi Safora ke sāth āp ka nikāh huwa. (46) yāni apni umr ke chaleeswen sāl aur yeh woh san hai ke Anbiya àlaihimus salām ki taraf is san mein wahee ki jāti hai. (47) apni wahee aur risālat ke liye tāke tu mere irāde aur meri mahabbat par tasarruf kare aur meri hujjat par qāim rahe aur mere aur meri khalq ke darmiyan khitāb pahoñchāne wāla ho. (48) yāni mo'jizāt. (49) yāni us ko ba

narmi nasihat farmāna aur narmi ka ḥukm is liye tha ke us ne bachpan mein āp ki khidmat ki thi aur bāz mufasssireen ne farmaya ke narmi se murād yeh hai ke āp us se wāda karen ke agar woh imān qabool karega to tamām umr jawān rahe ga, kabhi budhapa na āye ga aur marte dam tak us ki saltanat bāqi rahe gi aur khāne peene aur nikāh ki lazzatein ta-dam-e-marg bāqi rahein gi aur bād-e-maut dukhool-e-jannat mayassar āye ga, jab Ḥazrat Moosa ālaihis salātu was-salām ne Fir'aun se yeh wāde kiye to us ko yeh bāt bahut pasand āyi lekin woh kisi kām par bighair mashwara-e-Hāmān ke qat'ee faisla nahi karta tha, Hāmān maujood na tha jab woh āya to Fir'aun ne us ko yeh khabar di aur kaha ke main chāhta hoon ke Ḥazrat Moosa ālaihis salām ki hidayat par imān qabool kar loon, Hāmān kehne laga main to tujh ko āqil o dāna samajhta tha, tu rab hai banda banna chāhta hai, tu ma'bood hai ābid banne ki khwahish karta hai? Fir'aun ne kaha tu ne theek kaha aur Ḥazrat Haroon ālaihis salām misr mein they Allah ta'ala ne Ḥazrat Moosa ālaihis salām ko ḥukm kiya ke woh Ḥazrat Haroon ke pās āyen aur Ḥazrat Haroon ālaihis salām ko wahee ki ke Ḥazrat Moosa ālaihis salām se milen, chunāncha woh ek manzil chal kar āp se mile aur jo wahee unhein huyi thi us ki Ḥazrat Moosa ālaihis salām ko ittala' di. (50) yāni āp ki tāleem o nasihat is ummeed ke sāth honi chāhiye tāke āp ke liye ajr aur is par ilzām-e-hujjat aur qata ūzr ho jāye aur haqeeqat mein hona to wohi hai jo taqdeer-e-ilāhi hai (51) apni madad se. (52) us ke qaul o fe'l ko. (53) aur unhein bandagi o aseeri se riha kar de. (54) mehnat o mushaqqat ke sakht kām lekar. (55) yāni mo'jize jo hamāre sidq-e-nubuwwat ki daleel hain Fir'aun ne kaha woh kya hain? to āp ne mo'jiza yad-e-baiza dikhāya. (56) yāni donon jahān mein us ke liye salāmati hai, woh āzāb se mehfooz rahe ga. (57) hamāri nubuwwat ko aur un ahkām ko jo hum lāye. (58) hamāri hidāyat se Ḥazrat Moosa o Ḥazrat

Haroon àlaihimus salām ne Fir'aun ko yeh paighām pahoñcha diya to woh. (59) hāth ko us ke lāiq aisi ke kisi cheez ko pakad sake, pāoñ ko us ke qābil ke chal sake, zabān ko us ke munasib ke bol sake, ānkh ko us ke muwāfiq ke dekh sake, kān ko aisi ke sun sake. (60) aur us ki ma'rifat di ke duniya ki zindagāni aur ākhirat ki sa'adat ke liye Allah ki ata ki huyi ne'matoñ ko kis tarah kām mein lāya jāye. (61) Fir'aun. (62) yāni jo ummatein guzar chuki haiñ misl qaum-e-Nooh o Ād o Samood ke jo buton ko poojte they aur ba'as bādāl-maut yāni marne ke bād zinda karke uthāye jāne ke munkir they is par Ḥazrat Moosa àlaihis salām ne. (63) yāni lauh-e-mehfooz mein un ke tamām ahwāl maktoob haiñ roz-e- qiyamat unhein un aāmāl par jaza di jāye gi. (64) Ḥazrat Moosa àlaihis salām ka kalām to yahān tamām ho gaya, ab Allah ta'ala ahl-e-Makka ko khitāb karke is ki tatmeem farmāta hai. (65) yāni qism qism ke sabze mukhtalif rangatoñ khushbuyoñ shakloñ ke, bāz ādmiyoñ ke liye bāz jānwaroñ ke liye. (66) yeh amr abāhat aur tazkeer-e-ne'mat ke liye hai yāni hum ne yeh sabze nikāle tumhāre liye in ka khāna aur apne jānwaroñ ko charana mubāh karke. (67) tumhāre jadd-e-āla Ḥazrat Ādam àlaihis salām ko is se paida karke. (68) tumhāri maut o dafn ke waqt. (69) roz-e-qiyamat. (70) yāni Fir'aun ko. (71) yāni kul āyāt tis'a jo Ḥazrat Moosa àlaihis salām ko ata farmayi theein. (72) aur in āyāt ko sehr batāya aur qabool-e-haq se inkār kiya aur. (73) yāni hamein misr se nikāl kar khud is par qabza karo aur bādshāh ban jāo. (74) aur jādu mein hamāra tumhāra muqābla hoga. (75) us mele se Fir'auniyoñ ka mela murād hai jo un ki eid thi, is mein woh zeenatein kar kar ke jama hote they. Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ne farmaya ke yeh din Āshura yāni daswen moharram ka tha aur us sāl yeh tareekh sanichar ko wāqe huyi thi, us roz ko Ḥazrat Moosa àlaihis salātu was-salām ne is liye mo'ayyan farmaya ke yeh

roz un ki ghayit-e-shaukat ka din tha, is ko muqarrar karna apne kamāl-e-quwwat ka izhār hai, neez is mein yeh bhi hikmat thi ke haq ka zahoor aur bātil ki ruswāyi ke liye aisa hi waqt munasib hai jabke atrāf o jawānib ke tamām log mujtama' hoñ. (76) tāke khoob raushni phail jāye aur dekhne wāle ba itminān dekh saken aur har cheez sāf sāf nazar āye. (77) kasirut-tadād jādu garoñ ko jama kiya. (78) wāde ke din un sab ko lekar. (79) kisi ko us ka shareek karke. (80) Allah ta'ala par. (81) yāni jādu gar Ḥazrat Moosa àlaihis salām ka yeh kalām sun kar āpas mein mukhtalif ho gaye, bāz kehne lage ke yeh bhi hamāri misl jādu gar haiñ, bāz ne kaha ke yeh bāten hi jādu garoñ ki nahi, woh Allah par jhoot bāndhne ko mana karte haiñ. (82) yāni Ḥazrat Moosa o Ḥazrat Haroon alaihimas salām. (83) jādu gar. (84) pehle apna asa. (85) apne sāmān, ibteda karna jādu garoñ ne adaban Ḥazrat Moosa àlaihis salām ki rāye mubarak par chhoda aur is ki barkat se ākhir kār Allah ta'ala ne unheñ daulat-e-imān se musharraf farmaya. (86) yeh Ḥazrat Moosa àlaihis salām ne is liye farmaya ke jo kuchh jādu ke makr haiñ pehle woh sab zāhir kar chuken, is ke bād āp mo'jiza dikhāyeñ aur haq bātil ko mitāye aur mo'jiza sehr ko bātil kare to dekhne wāloñ ko basirat o ibrat hāsil ho, chunāncha jādu garoñ ne rassiyañ lathiyañ waghaira jo samān lāye they sab dāl diya aur logoñ ki nazar bandi kardi. (87) Ḥazrat Moosa àlaihis salātu was-salām ne dekha ke zameen sāñpoñ se bhar gayi aur mailoñ ke maidān mein sāñp hi sāñp daod rahe haiñ aur dekhne wāle us bātil nazar bandi se mashoor ho gaye kahiñ aisa na ho ke bāz mo'jiza dekhne se pehle hi is ke girweedah ho jāyeñ aur mo'jiza na dekhne. (88) yāni apna āsa. (89) phir Ḥazrat Moosa àlaihis salātu wat-taslimāt ne apna asa dāla woh jādu garoñ ke tamām asdahoñ aur sānpon ko nigal gaya aur ādmi us ke khauf se ghabra gaye, Ḥazrat Moosa àlaihis salātu was-salām ne usey apne dast-e-mubarak

meiñ liya to misl-e-sābiq asa ho gaya yeh dekh kar jādu garoñ ko yaqeen huwa ke yeh mo'jiza hai jis se sehr muqābla nahi kar sakta aur jādu ki fareb kāri is ke sāmne qāim nahi reh sakti. (90) Sub'hān Allah kya ājeeb ḥāl tha jin logoñ ne abhi kufr o juhood ke liye rasiyāñ aur asa dāle they abhi mo'jiza dekh kar unhoñ ne shukr o sujud ke liye sar jhuka diye aur gardaneñ dāl deeiñ, Manqool hai ke is sajde meiñ unheñ jannat aur dozakh dikhāyi gayi aur unhoñ ne jannat meiñ apne manāzil dekh liye. (91) yāni jādu meiñ woh ustād-e-kāmil aur tum sab se fāiq hai. (Ma'āz Allah) (92) yāni dāhne hāth aur bāyeñ pāoñ. (93) is se Fir'aun mal'oon ki murād yeh thi ke us ka āzāb sakht tar hai ya Rabbul-alameen ka, Fir'aun ka yeh mutakabbirana kalma sun kar woh jādu gar. (94) yad-e-baiza aur asa-e-Moosa. Bāz mufasssireen ne kaha hai ke un ka istidlāl yeh tha ke agar tu Ḥazrat Moosa àlaihis salām ke mo'jize ko bhi sehr kehta hai to bata woh rasse aur lāthiyān kahān gayiñ, bāz mufasssireen kehte haiñ ke bayyināt se murād jannat aur us meiñ apne manāzil ka dekhna hai. (95) hameiñ is ki kuchh parwāh nahi. (96) āge to teri kuchh majāl nahi aur duniya zāil aur yahāñ ki har cheez fana hone wāli hai, tu maherbān bhi ho to baqa-e-dawām nahi de sakta phir zindagāni-e-duniya aur is ki rāhaton ke zawāl ka kya gham bil-khusoos us ko jo jānta hai ke ākhirat meiñ ā'māl-e-duniya ki jaza milegi. (97) Ḥazrat Moosa àlaihis salām ke muqāble meiñ. Bāz mufasssireen ne farmaya ke Fir'aun ne jab jādu garoñ ko Ḥazrat Moosa àlaihis salām ke muqāble ke liye bulāya tha to jādu garoñ ne Fir'aun se kaha tha ke hum Ḥazrat Moosa àlaihis salām ko sota huwa dekhna chāhte haiñ chunāncha is ki koshish ki gayi aur unheñ aisa mauqa baham pahoñcha diya gaya, unhoñ ne dekha ke Ḥazrat khwāb meiñ haiñ aur asa-e-shareef pehra de raha hai, yeh dekh kar jādu garon ne Fir'aun se kaha ke Moosa jādu gar nahi haiñ kyoñ ke jādu gar jab sota hai to us waqt us ka

jādu kām nahi karta magar Fir'aun ne unheĩn jādu karne par majboor kiya, us ki maghfirat ke woh Allah ta'ala se tālib aur ummeed-wār haiñ. (98) farmān bardāroñ ko sawāb dene meiñ. (99) ba-lihāz āzāb karne ke na-farmānoñ par. (100) yāni kāfir misl Fir'aun ke. (101) ke mar kar hi us se chhoot sake. (102) aisa jeena jis se kuchh nafa' utha sake. (103) yāni jin ka imān par khātma huwa ho aur unhoñ ne apni zindagi meiñ nek amal kiye hoñ, farāiz aur nawāfil baja lāye hoñ. (104) kufr ki najasat aur ma'āsi ki gandagi se. (105) jabke Fir'aun mo'jizāt dekh kar rāh par na āya aur pand pazeer na huwa aur bani Israeel par zulm o sitam aur ziyada karne laga. (106) misr se aur jab darya ke kināre pahoñche aur Fir'auni lashkar peeche se āye to andesha na kar. (107) apna asa mār kar. (108) darya meiñ gharq hone ka. Moosa ālaihis salām ḥukm-e-ilāhi pa kar shab ke awwal waqt sattaḥ hazār bani israeel ko hamrah lekar misr se rawāna ho gaye. (109) jin meiñ chhe lākh qibṭi they. (110) woh gharq ho gaye aur pāni un ke saroñ se ooñcha ho gaya. (111) is ke bād Allah ta'ala ne apne aur ihsān ka zikr kiya aur farmaya. (112) yāni Fir'aun aur us ki qaum. (113) ke hum Moosa ālaihis salām ko wahāñ Taurāt ata farmayēñ ge jis par amal kiya. (114) neh meiñ aur farmaya. (115) na shukri aur kufrān-e- ne'mat karke aur un ne'matoñ ki ma'āsi aur gunāhoñ meiñ kharch karke ya ek doosre par zulm karke. (116) jahannam meiñ aur halāk huwa. (117) shirk se. (118) ta dam-e-ākhir. (119) Ḥazrat Moosa ālaihis salātu was- salām jab apni qaum meiñ se sattaḥ ādmiyoñ ko muntakhab karke Taurāt lene toor par tashreef le gaye phir kalām-e-parwardigār ke shauq meiñ un se āge badh gaye, unheĩn peeche chhod diya aur farma diya ke mere peeche peeche chale āo, is par Allah tabarak o ta'ala ne farmaya مَا أَعْجَبَكَ to Ḥazrat Moosa ālaihis salām ne. (120) yāni teri raza aur ziyāda ho.

Mas'ala: is āyat se ijtehād ka jawāz sābit huwa. (Madarik) (121) jinheīn āp ne Ḥazrat Haroon ālaihis salām ke sāth chhoda hai. (122) gau sāla parasti ki dāwat dekar. Mas'ala: is āyat meīn izlāl yāni gumrāh karne ki nisbat Sāmīri ki taraf farmayi gayi kyoñ ke woh is ka sabab o ba'is huwa, is se sābit huwa ke kisi cheez ko sabab ki taraf nisbat karna jāiz hai, isi tarah keh sakte haiñ ke mā bāp ne parwarish ki, deeni peshwaon ne hidāyat ki, auliya ne hājat rawāyi farmayi, buzurgoñ ne bala dafa' ki. Mufasssireen ne farmaya hai ke umoor-e-zāhir meīn mansha o sabab ki taraf mansoob kar diye jāte haiñ agarche haqeeqat meīn un ka maujīd Allah ta'ala hai aur Qur'an-e-kareem meīn aisi nisbateīn ba-kasrat wārid haiñ. (Khazin) (123) chalees din poore karke Taurāt lekar. (124) un ke ḥāl par. (125) ke woh tumheīn Taurāt ata farmaye ga jis meīn hidayat hai, noor hai, hazār soorateīn haiñ, har soorat meīn hazār āyateīn haiñ. (126) aur aisa nāqis kām kiya ke gau sāla ko poojne lage, tumhāra wāda to mujh se yeh tha ke mere ḥukm ki ita'at karoge aur mere deen par qāim rahoge. (127) yāni qaum-e-Fir'aun ke zewaroñ ke jo bani Israeel ne un logoñ se āriyat ke taur par māñg liye they. (128) Sāmīri ke ḥukm se āg meīn. (129) in zewaroñ ko jo us ke pās they aur is khāk ko jo Ḥazrat Jibreel ālaihis salām ke ghode ke qadam ke neechē se us ne hāsīl ki thi. (130) yeh bachhda Sāmīri ne banāya aur is meīn kuchh surākh is tarah rakhe ke jab un meīn hawa dākhil ho to is se bachhde ki āwāz ki tarah āwāz paida ho. Ek qaul yeh bhi hai ke woh asp Jibreel ki khāk-e-zer-e-qadam dālne se zinda hokar bachhde ki tarah bolta tha. (131) Sāmīri aur us ke muttabi'een. (132) yāni Moosa ma'bood ko bhool gaye aur us ko yahāñ chhod kar us ki justju meīn toor par chale gaye. (Ma'āz Allah) Bāz mufasssireen ne kaha ke nasiya ka fā'il Sāmīri hai aur māna yeh haiñ ke Sāmīri ne jo bachhde ko ma'bood banāya woh apne Rab ko bhool gaya ya

woh hudoos-e-ajsām se istidlāl karna bhool gaya. (133) bachhda. (134) khitāb se bhi ājiz aur nafa' o zarar se bhi, woh kis tarah ma'bood ho sakta hai. (135) to usey na poojo. (136) gau sāla parasti par qāim raheñ ge aur tumhāri bāt na māneñ ge. (137) is par Ḥazrat Haroon àlaihis salām un se alahida ho gaye aur un ke sāth bāra hazār woh log jinhoñ ne bachhde ki parastish na ki thi, jab Ḥazrat Moosa àlaihis salām wāpas tashreef lāye to āp ne un ke shor machāne aur bāje bajāne ki āwāzeñ suneeñ jo bachhde ke gird nāchte they tab āp ne apne sattar humrāhiyoñ se farmaya yeh fitne ki āwāz hai jab qareeb pahoñche to aur Ḥazrat Haroon ko dekha to ghairat-e-deeni se jo āp ki sarisht thi josh meñ ā kar un ke sar ke bāl dāhne hāth meñ aur dādhi ke bāl bāyeñ meñ pakdi aur. (138) aur mujhe khabar de dete yāni jab unhoñ ne tumhāri bāt na māni thi to tum mujh se kyoñ nahi ā mile ke tumhāra un se juda hona bhi un ke haq meñ ek zajar hota. (139) yeh sun kar Ḥazrat Moosa àlaihis salām Sāmīri ki taraf mutawajja huwe chunāncha. (140) tu ne aisa kyoñ kiya is ki waja bata. (141) yāni maiñ ne Ḥazrat Jibreel àlaihis salām ko dekha aur un ko pehchān liya, woh asp-e-hayāt par sawār they, mere dil meñ yeh bāt āyi ke maiñ un ke ghode ke nishān-e-qadam ki khāk le looñ. (142) is bachhde meñ jis ko banāya tha. (143) aur yeh fe'il maiñ ne apne hi hawa-e-nafs se kiya koi doosra is ka ba'is o moharrik na tha is par Ḥazrat Moosa àlaihis salām ne. (144) door ho ja. (145) jab tujh se koi milna chāhe jo tere ḥāl se wāqif na ho to us se. (146) yāni sab se alahida rehna na tujh se koi chhuwe na tu kisi se chhuwe, logoñ se milna us ke liye kulli taur par mamnu' qarār diya gaya aur mulaqāt, mukālimāt, khareed o farokht har ek ke sāth harām kar di gayi aur agar ittefāqan koi us se chhu jāta to woh aur chhoone wāla donoñ shadeed bukhār meñ mubtala hote, woh jungal meñ yehi shor machāta phirta tha ke koi chhu na jāna aur wehshiyon aur darindoñ

meiñ zindagi ke din nihāyat talkhi o wehshat meiñ guzārta tha. (147) yāni āzāb ke wāde ka ākhirat meiñ bād is āzāb-e-duniya ke tere shirk o fasād angezi par. (148) aur us ki ibādat par qāim raha. (149) chunāncha Ḥazrat Moosa ālaihis salātu was-salām ne aisa kiya aur jab āp Sāmiri ke us fasād ko mita chuke to bani Israeel se mukhātaba farma kar deen-e-haq ka bayān farmaya aur irshād kiya. (150) yāni Qur'an-e-pāk ke woh zikr-e-azeem hai aur jo us ki taraf mutawajja ho us ke liye is kitāb-e-kareem meiñ najāt aur barkateiñ haiñ aur is kitāb-e-muqaddas meiñ umam-e-māziya ke aise halāt ka zikr o bayān hai jo fikr karne aur ibrat hāsīl karne ke lāiq haiñ. (151) yāni Qur'an se aur us par imān na lāye aur us ki hidāyaton se fāida na uthāye. (152) gunāhoñ ka bār-e-girāñ. (153) yāni us gunāh ke āzāb meiñ. (154) logoñ ko mehshar meiñ hāzir karne ke liye, murād is se nafkha-e-sāniya hai. (155) yāni kāfiroñ ko is ḥāl meiñ. (156) aur kāle mooñh. (157) ākhirat ke ahwāl aur wahāñ ke khauf-nāk manāzil dekh kar unheñ zindagāni, duniya ki muddat bahut qaleel mālloom hogi. (158) āpas meiñ ek doosre se. (159) bāz mufasssireen ne kaha ke woh us din ke shadāid dekh kar apne duniya meiñ rehne ki miqdār bhool jāyeñ ge. (160) Shān-e-Nuzool: Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ānhuma ne farmaya ke qabila-e-saqeef ke ek ādmi ne Rasool-e-kareem sallal lahu ta'ala ālaihi wasallam se daryāft kiya ke qiyamat ke din pahādoñ ka kya ḥāl hoga, Is par yeh āyat-e-kareema nāzil huyi. (161) jo unheñ roz-e-qiyamat moqif ki taraf bulāye ga aur nida kare ga ke chalo Rahmān ke Huzoor pesh hone ko aur yeh pukārne wāle Ḥazrat Israfeel hoñge. (162) aur is dāwat se koi inhirāf na kar sake ga. (163) haibat o jalāl se. (164) Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ānhuma ne farmaya aisi ke us meiñ sirf labon ki jumbish hogi. (165) shafa'at karne ka. (166) yāni tamām māziyat o mustaqbilāt aur jumla umoor-e-duniya o ākhirat yāni Allah ta'ala

ka ilm bandoñ ke zāt o sifāt aur jumla halāt ko muheet hai. (167) yāni tamām kāināt ka ilm zāt-e-ilāhi ka ihāta nahi kar sakta, us ki zāt ka idrāk uloom-e-kāināt ki risāyi se bartar hai, woh apne asma o sifāt aur āsār-e-qudrat o shewan-e-ḥikmat se pehchāna jāta hai. Sher: Kuja darya bad Oo ra aql chalāk, ke Oo bāla-tar ast az hadd-e-idrāk, nazar kun andar asma o sifātish, ke wāqif nest kas az kuna zātish, Bāz mufasssireen ne is āyat ke māna yah bayān kiye haiñ ke uloom-e-khalq ma'loomat-e-ilāhiya ka ihāta nahi kar sakte, ba-zāhir yeh ibārateiñ do haiñ magar ma'āl par nazar rakhne wāle ba-āsani samajh lete haiñ ke farq sirf ta'beer ka hai. (168) aur har ek shān ajz o niyāz ke sāth hāzir hoga, kisi meiñ sarkashi na rahegi, Allah ta'ala qaher o ḥukumat ka zahoor-e-tām hoga. (169) Hazrat Ibn-e-Abbas radiyallahu ta'ala ānhuma ne is ki tafseer meiñ farmaya jis ne shirk kiya tote meiñ raha aur beshak shirk shadeed tareen zulm hai aur jo is zulm ka zer-e-bār hokar moqif-e-qiyamat meiñ āye us se badh kar na-murād kaun. (170) Mas'ala: is āyat se māloom huwa ke ta'at aur nek aāmāl sab ki qabooliyat imān ke sāth mashroot hai ke imān ho to sab nekiyān kār-āmad haiñ aur imān na ho to yeh sab amal bekār. (171) farāiz ke chhodne aur mamnu'āt ka irtekāb karne par. (172) jis se unheñ nekiyon ki raghbat aur badyon se nafrat ho aur woh pand o nasihat hāsil kareñ. (173) jo asl mālīk hai aur tamām bādshāh us ke mohtāj. (174) Shān-e-Nuzool: jab Hazrat Jibreel Qur'an-e-kareem lekar nāzil hote they to Huzoor Sayyid-e-ālam sallal lahu ta'ala ālaihi wasallam un ke sāth sāth padhte they aur jaldi karte they tāke khoob yād ho jāye, is par yeh āyat nāzil huyi farmaya gaya ke āp mushaqqat na uthāyen aur Soora-e-qiyāma meiñ Allah ta'ala ne khud zimma lekar āp ki aur ziyāda tasalli farma di. (175) ke shajr-e-mamnu'a ke pās na jāyeñ. (176) is se māloom huwa ke sāhib-e-fazl o sharaf ki fazilat ko tasleem na karna aur is ki tazeem o

ahterām baja lāne se aerāz karna daleel-e-hasad o adāwat hai. Is āyat mein shaitān ka Ḥazrat Ādam ko sajda na karna āp ke sāth us ki dushmani ki daleel qarār diya gaya. (177) aur apni ghiza aur khurāk ke liye zameen jotne, kheti karne, dāna nikālne, peesne, pakāne ki mehnat mein mubtala ho aur chooñke aurat ka nafaqa mard ke zimme hai is liye is tamām mehnat ki nisbat sirf Ḥazrat Ādam ālaihis salām ki taraf farmayi gayi. (178) har tarah ka aish o rāhat jannat mein maujood hai, kasab o mehnat se bilkul amn hai. (179) jis ko kha kar khāne wāle ko dāimi zindagi hāsīl ho jāti hai. (180) aur is mein zawāl na āye. (181) yāni behashti libās un ke jism se utar gaye. (182) satar chhupāne aur jism dhakne ke liye. (183) aur us darakht ke khāne se dāimi hayāt na mili phir Ḥazrat Ādam ālaihis salām tauba o istighfār mein mashghool huwe aur bārgāh-e-ilāhi mein Sayyid-e-ālam sallal lahu ālaihi wasallam ke wasile se dua ki. (184) yāni kitāb aur Rasool. (185) yāni duniya mein. (186) ākhirat mein kyoñ ke ākhirat ki bad-bakhti duniya mein tareeq-e-haq se bahekne ka natija hai to jo koi kitāb-e-ilāhi aur Rasool-e-barhaq ka itteba kare aur un ke hukm ke mutābiq chale woh duniya mein bahekne se aur ākhirat mein us ke āzāb o wabāl se najāt pāye ga. (187) aur meri hidāyat se ru-gardāni ki. (188) duniya mein ya qabr mein ya ākhirat mein ya deen mein ya un sab mein duniya ki tang zindagāni yeh hai ke hidāyat ka itteba na karne se amal-e-bad aur harām mein mubtala ho ya qana'at se mehroom hokar giriftār-e-hirs ho jāye aur kasrat-e-māl o asbāb se bhi is ko farrākh-e-khātir aur sukoon-e-qalb mayassar na ho, dil har cheez ki talab mein āwāra ho aur hiras ke ghamoñ se ke yeh nahi woh nahi, ḥāl-e-tareek aur waqt kharāb rahe aur momin mutawakkil ki tarah us ko sukoon o farāg hāsīl hi na ho jis ko hayāt-e-tayyiba kehte haiñ **قَالَ تَعَالَىٰ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً** aur qabr ki tang zindagani yeh hai ke Hadees shareef mein wārid huwa ke kāfir par ninānwe

azdahe us ki qabr mein musallat kiye jate hain. Hazrat Ibn-e-Abbas radiyallahu ta'ala anhum ne farmaya. Shān-e-Nuzool: yeh āyat Aswad bin Abdul-Uzza Makhzumi ke haq mein nāzil hui aur qabr ki zindagāni se murād qabr ka is sakhti se dabāna hai jis se ek taraf ki pasliyañ doosri taraf ā jati hain aur ākhirat mein tang zindagāni jahannam ke āzāb hain jahāñ zaqoom (thod) aur khaulta pāni aur jahannamiyon ke khoon aur un ke peep khāne peene ko di jāye gi aur deen mein tang zindagāni yeh hai ke neki ki rāhein tang ho jāyē aur ādmi kasab-e-harām mein muhtala ho. Hazrat Ibn-e-Abbas radiyallahu ta'ala anhum ne farmaya ke bande ko thoda mile ya bahut agar khauf-e-khuda nahi to is mein kuchh bhalāyi nahi aur yeh tang zindagāni hai. (Tafseer-e-Kabeer o Khazin o Madarik waghaira) (189) duniya mein. (190) to un par imān na lāya aur. (191) jahannam ki āg mein jala kare ga. (192) jo Rasooloñ ko nahi mānti theein. (193) yāni quraish apne safaron mein un ke dayār par guzarte hain aur un ki halākat ke nishān dekhte hain. (194) jo ibrat hāsīl karen aur samjhein ke Anbiya ālaihimus salām ki takzeeb aur un ki mukhalifat ka anjām bura hai. (195) yāni yeh ke ummat-e-Muhammad-e-Mustafa sallallahu ta'ala ālaihi wasallam ke āzāb mein takheer ki jāye gi. (196) duniya hi mein. (197) yāni roz-e-qiyamat. (198) is se namāz-e-Fajr murād hai. (199) is se Zuhar o Asr ki namāzein murād hain jo din ke nisf ākhir mein āftāb ke zawāl o ghuroob ke darmiyan wāqe hain. (200) yāni Maghrib o Isha ki namāzein padho. (201) Fajr o Maghrib ki namāzein un ki tākidan takrār farmayi gayi aur bāz mufasssireen qabl-e-ghuroob se namāz-e-Asr murād aur atrāf-e-nahār se Zuhar murād lete hain, un ki taujih yeh hai ke namāz-e-Zuhar zawāl ke bād hai aur us waqt din ke nisf awwal aur nisf ākhir ke atrāf milte hain, nisf-e-awwal ki inteha hai aur nisf-e-ākhir ki ibteda. (Madarik o Khazin) (202) Allah ke fazl o ata aur us

ke inām o ikrām se ke tumheĩn ummat ke haq meĩn shafee' bana kar tumhāri shafa'at qabool farmaye aur tumheĩn rāzi kare jaisa ke us ne farmaya hai

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ (203) yāni asnāf o aqsām kuffār-e-yahood o nasāra waghaira ko jo dunyawī sāz o samān diya hai momin ko chāhiye ke us ko istehsān o aejāb ki nazar se na dekhe. Hasan radiyallahu ta'ala ānhu ne farmaya ke na-farmānoñ ke tumtarāq na dekho lekin yeh dekho ke gunāh aur māsiyat ki zillat kis tarah un ki gardanoñ se numudār hai. (204) is tarah ke jitni un par ne'mat ziyāda ho utni hi un ki sarkashi aur un ka tughyān badhe aur woh saza-e-ākhirat ke saza-wār hoñ. (205) yāni jannat aur us ki ne'mateĩn. (206) aur us ka mukallaf nahi karte ke hamāri khalq ko rozi de ya apne nafs aur apne ahel ki rozi ka zimme dār ho balke. (207) aur unheĩn bhi, tu rozi ke gham meĩn na pad, apne dil ko amr-e-ākhirat ke liye fārigh rakh ke jo Allah ke kām meĩn hota hai Allah us ki kār sāzi karta hai. (208) yāni Sayyid-e-ālam sallal lahu ta'ala ālaihi wasallam. (209) jo un ki sehat-e-nubuwwat par dalālat kare ba-wujood yehke āyāt-e-kaseera ā chuki theeĩn aur mo'jizāt ka mutawātir zahoor ho raha tha, phir kuffār in sab se andhe bane aur unhoñ ne Huzoor ki nisbat yeh keh diya ke āp apne Rab ke pās se koi nishāni kyoñ nahi lāte, is ke jawāb meĩn Allah tabarak o ta'ala farmāta hai. (210) yāni Qur'an aur Sayyid-e-ālam sallal lahu ta'ala ālaihi wasallam ki bashārat aur āp ki nubuwat o be'sat ka zikr, yeh kaise āzam āyāt haiñ in ke hote huwe aur kisi nishāni ki talab karne ka kya mauqa hai. (211) roz-e-qiyamat. (212) hum bhi aur tum bhi. Shān-e-Nuzool: mushrikeen ne kaha tha ke hum zamāne ke hawādis aur inqalāb ka intezār karte haiñ ke kab musalmānoñ par āyen aur un ka qissa tamām ho. Is par yeh āyat nāzil huyi aur batāya gaya ke tum musalmānoñ ki tabāhi o barbādi ka intezār kar rahe

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ho aur musalmān tumhāre aqubat o àzāb ka intezār kar rahe haiñ. (213) jab khuda ka hukm āye ga aur qiyamat qāim hogi.

