

## Tafseer Roman Parah 2

(255) Shān-e-Nuzool: yeh āyat Yahood ke haq mein nāzil huyi jab bajaye Baitul Maqdis ke Ka'ba Muazzama ko qibla banaya gaya is par unhoñ ne tñ kiye kyuñ ke yeh unheñ na-gawār tha aur woh naskh ke qāyal na they. Ek qaul par yeh āyat mushrikeen-e-Makka ke aur ek qaul par munafiqeen ke haq mein nāzil huyi aur yeh bhi ho sakta hai ke is se kuffār ke yeh sab giroh murād hoñ kyuñ ke tñ o tashnee' mein sab shareek they aur kuffār ke tñ karne se qabl Qur'an-e-pāk mein is ki khabar de dena ghaibi khabron mein se hai, tñ karne wāloñ ko be-waqoof is liye kaha gaya ke woh nihayat wāzeh bāt par mo'tariz huwe bawajood yeh ke Anbiya-e-sābiqeen ne Nabi ākhiruz-zamāñ ke khasāis mein āp ka laqab zul-qiblatain zikr farmaya aur tehweel-e-qibla is ki daleel hai ke yeh wohi Nabi haiñ jin ki pehle Anbiya khabar dete āye, aise raushan nishān se fāida na uthāna aur mo'tariz hona kamāl-e-himaqat hai. (256) Qibla us jehat ko kehte haiñ jis ki taraf ādmi namāz mein mooñh karta hai, yahañ qible se Baitul Maqdis murād hai (257) usey ikhtiyār hai jise chāhe qibla banaye kisi ko kya jāye aēterāz, bande ka kām farmān bardāri hai. (258) duniya o ākhirat mein. Mas'ala: Duniya mein to yeh ke musalman ki shahadat momin kāfir sab ke haq mein shar'an mo'tabar hai aur kāfir ki shahadat musalman par mo'tabar nahi. Mas'ala: Is se yeh bhi

ma'loom huwa ke is ummat ka ijma'a hujjat lāzimul qabool hai. Mas'ala: Amwāt ke haq mein bhi is ummat ki shahadat mo'tabar hai, rahmat o āzāb ke firishte us ke mutabiq amal karte haiñ. Sihāh ki ḥadees mein hai ke Sayyid-e-ālam Sallal lahu ālaihi wasallam ke sāmne ek janāza guzra, sahāba ne us ki ta'reef ki Huzoor ne farmaya wājib huyi, phir doosra janāza guzra sahāba ne us ki burāyi ki, Huzoor ne farmaya wājib huyi. Hazrat Umar Radiyallahu ta'ala ānhu ne daryāft kiya ke Huzoor kya cheez wājib huyi, farmaya pehle janāze ki tum ne ta'reef ki us ke liye jannat wājib huyi doosre ki tum ne burāyi bayān ki us ke liye dozakh wājib huyi, tum zameen mein Allah ke shohda (gawāh) ho, phir Huzoor ne yeh āyat tilāwat farmayi. Mas'ala: Yeh tamām shahadatein sulaha-e- ummat aur ahle sidq ke sāth khās haiñ aur un ke mo'tabar hone ke liye zubān ki nigeḥdāsht shart hai, jo log zubān ki ehtiyāt nahi karte aur beja khilāf-e-shara' kalimāt un ki zubān se nikalte haiñ aur na-haq la'nat karte haiñ, Sihāh ki ḥadees mein hai ke roz-e-qiyamat na woh shāfe' hoñge na shāhid, is ummat ki ek shahadat yeh bhi hai ke ākhirat mein jab tamām awwaleen o ākhireen jama hoñge aur kuffār se farmaya jāye ga kya tumhāre pās meri taraf se darāne aur ahkām pahoñchāne wāle nahi āye to woh inkār karen ge aur kaheñ ge koi nahi āya. Hazrāt-e-Anbiya se daryāft farmaya jāye ga woh ārz karen ge ke yeh jhoote haiñ, hum ne unheñ tableegh ki is par un se "iqamatan lil-hujjat" daleel talab ki jāye gi, woh ārz

kareñ ge ke ummat-e-Muhammadiya hamāri shāhid hai, yeh ummat paighambaroñ ki shahadat degi ke un hazrāt ne tableegh farmayi, is par guzishta ummat ke kuffār kaheñ ge inheñ kya ma'loom yeh hum se bād huwe they, daryāft farmaya jāye ga tum kaise jānte ho, yeh ārz kareñ ge ya Rab tu ne hamāri taraf apne Rasool Muhammad Mustafa Sallal lahu ālaihi wasallam ko bheja, Qur'an-e-pāk nāzil farmaya un ke zariye se hum qata'i o yaqeeni taur par jānte haiñ ke hazrāt Anbiya ne farz-e-tableegh 'ala wajhil kamāl ada kiya, phir Sayyid-e-Anbiya Sallal lahu ālaihi wasallam se āp ki ummat ki nisbat daryāft farmaya jāye ga Huzoor un ki tasdeeq farmayenge.

Mas'ala: Is se bhi ma'loom huwa ke ashya-e-ma'roofa meñ shahadat tasamo' ke sāth bhi mo'tabar hai yāni jin cheezoñ ka ilm-e-yaqeeni sunne se hāsil ho us par bhi shahadat di ja sakti hai. (259) ummat ko to Rasoolullah Sallal lahu ālaihi wasallam ki ittela' ke zariye se ahwāl-e-umam o tableegh-e-Anbiya ka ilm-e-qata'i o yaqeeni hāsil hai aur Rasool-e-kareem Sallal lahu ālaihi wasallam ba-karam-e-ilāhi Noor-e- Nubuwwat se har shakhs ke hāl aur us ki haqeeqat-e-imān aur a'amāl-e-nek o bad aur ikhlās o nifāq sab par muttala' haiñ.

Mas'ala: Isi liye Huzoor ki shahadat duniya meñ bahukm-e-shara' ummat ke haq meñ maqbool hai, yehi waja hai ke Huzoor ne apne zamāne ke hāzireen ke muta'alliq jo kuchh farmaya maslan sahāba o azwāj o ahle bait ke fazāil o manaqib ya ghāyeoñ aur bād wāloñ ke liye misl-e-Hazrat

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Owais o Imām Mahdi waghairah ke is par aiteqād wājib hai. Mas'ala: Har Nabi ko un ki ummat ke a'amāl par muttala' kiya jāta hai tāke roz-e-qiyamat shahadat de saken chooñke hamāre Nabi kareem Sallal lahu àlaihi wasallam ki shahadat ām hogi is liye Huzoor tamām ummatoñ ke ahwāl par muttala haiñ, Fāyeda: yahañ shaheed ba-māna muttala' bhi ho sakta hai kyuñ ke shahadat ka lafz ilm o ittela' ke māna mein bhi āya hai **قَالَ اللَّهُ تَعَالَى وَاللَّهُ عَلَى كُلِّ شَيْءٍ**

**شَهِيد** (260) Sayyid-e-ālam Sallal lahu àlaihi wasallam pehle ka'ba ki taraf namāz padhte they bād-e-hijrat Baitul Maqdis ki taraf namāz padhne ka hukm huwa, satra mahine ke qareeb us taraf namāz padhi phir ka'ba shareef ki taraf mooñh karne ka hukm huwa. Is tehweel ki ek yeh hikmat irshād huyi ke is se momin o kāfir mein farq-o-imtiyāz ho jāye ga, chunānche aisa hi huwa. (261) Shān-e-Nuzool: Baitul Maqdis ki taraf namāz padhne ke zamāne mein jin sahaba ne wafāt pāyi un ke rishte dāron ne tehweel-e- qibla ke bād un ki namāzoñ ka hukm daryāft kiya, is par yeh āyat-e-kareema nāzil huyi aur itmenān dilaya gaya ke un ki namāzeiñ zāye nahi, un par sawāb milega. Fāyeda namāz ko imān se ta'beer farmaya gaya kyuñ ke us ki ada aur ba-jamāt padhna daleel-e-imān hai. (262) Shān-e-Nuzool: Sayyid-e-ālam Sallal lahu àlaihi wasallam ko ka'be ka qibla banaya jāna pasand-e-khātir tha aur Huzoor is ummeed mein āsmān ki taraf nazar farmāte they, is par yeh

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āyat nāzil huyi. Āp namāz hi mein ka'be ki taraf phir gaye, musalmanoñ ne bhi āp ke sāth usi taraf rukh kiya. Mas'ala: is se ma'loom huwa ke Allah ta'ala ko āp ki raza manzoor hai aur āp hi ki khātir ka'be ko qibla banaya gaya. (263) Is se sābit huwa ke namāz mein ru baqibla hona farz hai. (264) kyuñ ke un ki kitāboñ mein Huzoor ke ausāf ke silsile mein yeh bhi mazkoor tha ke āp Baitul Maqdis se Ka'be ki taraf phireñ ge aur un ke Anbiya ne basharatoñ ke sāth Huzoor ka yeh nishān bataya tha ke āp Baitul Maqdis aur ka'ba donoñ qibloñ ki taraf namāz padheñ ge. (265) kyuñ ke nishāni us ko nāfe' ho sakti hai jo kisi shub'ha ki waja se munkir ho, yeh to hasad-o-inād se inkār karte haiñ, unheñ is se kya nafa' hoga. (266) Māna yeh haiñ ke yeh qibla mansookh na hoga to ab ahle kitāb ko yeh tama' na rakhna chāhiye ke āp un mein se kisi ke qible ki taraf rukh kareñ ge. (267) Har ek ka qibla juda hai Yahood to Sakhra- e-Baitul Maqdis ko apna qibla qarār dete haiñ aur Nasāra Baitul Maqdis ke us makān-e-sharqi ko jahān nafakh-e-rooh-e-Hazrat-e-Maseeh wāqe' huwa. (Fatah) (268) Yāni Ulama-e-Yahood o Nasāra. (269) Matlab yeh hai ke kutub-e-sābiqa mein Nabi-e-ākhiruz zamān Huzoor Sayyid-e-ālam Sallal lahu ālaihi wasallam ke ausāf aise wāzeh aur sāf bayān kiye gaye haiñ jin se Ulama-e-ahle kitāb ko Huzoor ke khātamul Anbiya hone mein kuchh shak o shub'ha bāqi nahi reh sakta aur woh Huzoor ke is mansab-e-'āli ko atam yaqeen ke sāth jānte haiñ. Ahbār-e-Yahood mein



se Abdullah bin salām musharraf ba-Islām huwe to Hazrat Umar Radiyallahu ànhu ne un se daryāft kiya ke āyat **يَعْرِفُونَهُ** mein jo ma'rifat bayān ki gayi hai us ki kya shān hai? unhoñ ne farmaya ke aey Umar maiñ ne Huzoor Sallal lahu àlaihi wasallam ko dekha to be-ishtebah pehchān liya aur mera Huzoor ko pehchānna apne betoñ ke pehchānne se ba-darjaha ziyāda atam o akmal hai. Hazrat Umar Radiyallahu ànhu ne farmaya yeh kaise? unhoñ ne kaha ke maiñ gawāhi deta hoon ke Huzoor Allah ki taraf se us ke bheje Rasool haiñ, un ke ausāf Allah ta'ala ne hamāri kitāb Taurāt mein bayān farmaye haiñ, bete ki taraf se aisa yaqeen kis tarah ho, aurtoñ ka hāl aisa qata'i kis tarah ma'loom ho sakta hai. Hazrat Umar Radiyallahu ànhu ne un ka sar choom liya. Mas'ala: is se ma'loom huwa ke ghair mahel-e-shahwat mein deeni mohabbat mein peshāni choomna jāiz hai. (270) Yāni Taurāt aur Injeel mein jo Huzoor ki nāt o sifat hai Ulama-e-ahle kitāb ka ek giroh is ko hasadan o inādan, deeda o dānista chhupāta hai. Mas'ala: Haq ka chhupāna ma'siyat o gunah hai. (271) Roz-e-qiyamat sab ko jama farmaye ga aur a'amāl ki jaza dega. (272) Yāni khwah kisi shaher se safar ke liye niklo namāz mein apna mooñh masjid-e-Harām (ka'ba) ki taraf karo. (273) Aur kuffār ko yeh tāt karne ka mauqa na mile ke unhoñ ne quraish ki mukhalifat mein Hazrat Ibraheem o Ismaeel àlaihimas salām ka qibla bhi chhod diya ba-

wajood yeh ke Nabi Sallal lahu àlaihi wasallam un ki aulād meĩn haiñ aur un ki àzmat o buzurgi mānte bhi haiñ. (274) Aur barah-e-inād beja aèterāz kareĩn. (275) yāni Sayyid-e-ālam Muhammad Mustafa Sallal lahu àlaihi wasallam. (276) Najasat-e-shirk o zunoob se. (277) Hikmat se mufasssireen ne fiqa murād li hai. (278) Zikr teen tarah ka hota hai (i) Lisāni (ii) Qalbi (iii) Bil-jawareh. Zikr-e-Lisāni, tasbeeh, taqdees, sana waghairah bayān karna hai, khutba tauba istighfār dua waghairah is meĩn dākhil haiñ. Zikr-e- qalbi Allah ta'ala ki ne'matoñ ka yād karna, us ki àzmat o kibriyai aur us ke dalāil-e-qudrat meĩn ghaur karna, Ulama ka istimbāt-e-masāil meĩn ghaur karna bhi isi meĩn dākhil hai. Zikr Bil-jawareh yeh hai ke aāza taāat-e-ilāhi meĩn mashghool hoñ jaise Haj ke liye safar karna yeh zikr Bil-jawareh meĩn dākhil hai, Namāz teenoñ qism ke zikr par mushtamil hai, Tasbeeh o takbeer, sana o qir'at to zikr-e-lisāni hai aur khushu' o khuzu' ikhlās zikr-e-qalbi aur qiyām, ruku o sujood waghairah zikr Bil-jawareh hai. Ibn-e-Abbas Radiyallahu anhumā ne farmaya Allah ta'ala farmāta hai tum taāat baja lākar mujhe yād karo, maiñ tumheĩn apni imdād ke sāth yād karuñga. Sahihain ki ḥadees meĩn hai ke Allah ta'ala farmāta hai ke agar banda mujhe tanhāyi meĩn yād karta hai to maiñ bhi us ko aise hi yād farmāta hooñ aur agar woh mujhe jamāt meĩn yād karta hai to maiñ us ko us se behtar jamāt meĩn yād karta hooñ. Qur'an o ḥadees meĩn zikr ke bahut fazāil wārid haiñ aur yeh har

tarah ke zikr ko shāmil haiñ, zikr Bil-jahr ko bhi aur Bil'ikhfa ko bhi. (279)

Ḥadees shareef mein hai ke Sayyid-e-ālam Sallal lahu ālaihi wasallam ko jab koi sakht muhim pesh āti namāz mein mashghool ho jāte aur namāz se madad chāhne mein namāz-e-istisqa o salāt-e-hājat dākhil hai. (280) Shān-e-

Nuzool: Yeh āyat shohda-e-badr ke haq mein nāzil huyi, log shohda ke haq mein kehte they ke fulāñ ka inteqāl ho gaya woh dunyawī āsāish se mehroom ho gaya, un ke haq mein yeh āyat nāzil huyi. (281) Maut ke bād hi

Allah ta'ala shohda ko hayāt āta farmāta hai, un ki arwāh par rizq pesh kiye jāte haiñ, unhein rāhatein di jāti haiñ, un ke amal jāri rehte haiñ, ajr o sawāb badhta rehta hai. Ḥadees shareef mein hai ke shohda ki roohein sabz

parindoñ ke qālib mein jannat ki sair karti aur wahañ ke mewe aur ne'matein khāti haiñ. Mas'ala: Allah ta'ala ke farmān bardār bandoñ ko qabr mein jannati ne'matein milti haiñ. Shaheed woh musalman mukallaf zāhir hai jo

tez hathyār se zulman māra gaya ho aur us ke qatl se māl bhi wājib na huwa ho ya ma'rka-e-jung mein murda ya zakhmi pāya gaya aur us ne kuchh āsāish na pāyi us par duniya mein yeh ahkām haiñ ke na us ko ghusl diya

jāye na kafan, apne kapdoñ mein hi rakha jāye, isi tarah us par namāz padhi jāye, usi hālat mein dafn kiya jāye, ākhirat mein shaheed ka bada rutba hai.

Bāz shohda woh haiñ ke un par duniya ke yeh ahkām to jāri nahi hote lekin ākhirat mein un ke liye shahadat ka darja hai jaise doob kar ya jal kar ya



deewār ke neeche dab kar marne wāla, talab-e-ilm safar-e-Haj gharaz rāh-e-khuda meiñ marne wāla aur nifās meiñ marne wāli aurat. aur pet ke marz aur ta'oon aur zātul-janb aur sil meiñ aur jumu'a ke roz marne wāle waghairah.

(282) Āzmaish se farmān bardār o na-farmān ke hāl ka zāhir karna murād

hai. (283) Imām shafa'ee alaihir rahmat ne is āyat ki tafseer meiñ farmaya

ke khauf se Allah ka dar, bhook se ramzan ke roze, mālon ki kami se zakāt o

sadaqāt dena, jānoñ ki kami se amrāz ke zariye mauteiñ hona, phaloñ ki

kami se aulād ki maut murād hai, is liye ke aulād dil ka phal hoti hai, Hadees

shareef meiñ hai: Sayyid-e-ālam Sallal lahu ālaihi wasallam ne farmaya jab

kisi bande ka bachcha marta hai Allah ta'ala malaika se farmāta hai tum ne

mere bande ke bachche ki rooh qabz ki, woh àrz karte haiñ ke hān ya Rab,

phir farmāta hai tum ne us ke dil ka phal le liya, àrz karte haiñ hān ya Rab,

farmāta hai us par mere bande ne kya kaha? àrz karte haiñ us ne teri hamd ki

aur **إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** padha, farmāta hai us ke liye jannat meiñ makān banao

aur us ka nām Baitul-hamd rakho. Hikmat: musibat ke pesh āne se qabl

khabar dene meiñ kayi hikmateiñ haiñ ek to yeh ke is se ādmi ko waqt-e-

musibat sabr āsān ho jāta hai, ek yeh ke jab kāfir dekheñ ke musalman bala

o musibat ke waqt sābir o shākīr aur istiqlāl ke sāth apne deen par qāim rehta

hai to unheñ deen ki khoobi ma'lloom ho aur us ki taraf raghbat ho, ek yeh

ke āne wāli musibat ki qabl-e-waqt ittela' ghaibi khabar aur Nabi Sallal lahu  
 ālaihi wasallam ka mo'jiza hai, ek hikmat yeh ke munafiqeen ke qadam  
 ibtela ki khabar se ukhad jāyē aur momin o munafiq mein imtiyāz ho jāye  
 (284) Hadees shareef mein hai ke waqt-e-musibat اَنَا لِلّٰهِ وَاِنَّ اِلَيْهِ رَاجِعُونَ padhna

rahmat-e-ilāhi ka sabab hota hai, yeh bhi hadees mein hai ke momin ki  
 takleef ko Allah ta'ala kaffara-e-gunah banāta hai. (285) Safa o Marwa  
 Makka mukarrama ke do pahād haiñ jo ka'ba muazzama ke muqābil jānib-e-  
 sharq wāqe' haiñ, Marwa shimāl ki taraf māyel aur Safa junooab ki taraf  
 jabal-e-abi qubais ke dāman mein hai. Hazrat Hājira aur Hazrat Ismaeel  
 ālaihis salām ne un donoñ pahādoñ ke qareeb us maqām par jāhān chāhe  
 zamzam hai bahukm-e-ilāhi sukunāt ikhtiyār farmayi, us waqt yeh maqām  
 sanglākh biyabāñ tha na yahañ sabza tha na pāni na khurd-o nosh ka koi  
 samān, raza-e-ilāhi ke liye un maqbool bandoñ ne sabr kiya. Hazrat Ismaeel  
 ālaihis salām bahut khurd sāl they, tishnagi se jab un ki jān balabi ki hālat  
 huyi to Hazrat Hājira betāb hokar koh-e-Safa par tashreef le gayiñ wahañ  
 bhi pāni na pāya to utar kar nasheb ke maidān mein daudti huyi Marwa tak  
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ahoñchiñ, is tarah sāt martaba gardish huyi aur Allah ta'ala ne اِنَّا لِلّٰهِ مَعَ الصّٰبِرِيْنَ

ka jalwa is tarah zāhir farmaya ke ghaib se ek chashma-e-zamzam namudār

ke darmiyan daudne wāloñ ko maqbool-e-bargāh kiya aur un donoñ ko mahall-e-ijabat-e-dua banāya. (286) Sha'airullah se deen ke a'alām yāni nishāniyan murād haiñ, khuwah woh makanāt hoñ jaise ka'ba arafāt Muzdalfa, Jimār-e-salasa, Safa Marwa, Mina, Masajid ya Azmina jaise ramazan ash'hur-e-ḥarām, Eid-e-fitr o Azha, jumu'a ayyām-e-tashreeq ya doosre alamāt jaise azān iqāmat namāz ba-jamāt, namāz-e-jumu'a namāz-e-Eidain, khatna yeh sab sha'air-e-deen haiñ. (287) Shān-e-Nuzool: Zamana-e-jahiliyat mein Safa o Marwa par do but rakhe they Safa par jo but tha us ka nām Asāf aur jo Marwa par tha us ka nām Nāila tha, kuffār jab Safa o Marwa ke darmiyan sa'ee karte to un butoñ par ta'ziman hāth pherte, ahed-e-Islam mein but to tod diye gaye lekin choonke kuffār yahañ mushrikāna fai'l karte they, is liye musalmanoñ ko Safa o Marwa ke darmiyan sa'ee karna girāñ huwa ke us mein kuffār ke mushrikana fai'l ke sāth kuchh mushabahat hai, is āyat mein un ka itminān farma diya gaya ke choonke tumhāri niyyat khālis ibadat-e-ilāhi ki hai, tumhein andesha-e- mushabahat nahi aur jis tarah ka'ba ke andar zamāna-e-jahiliyat mein kuffār ne but rakhe they ab āhad-e-Islam mein but utha diye gaye aur ka'ba shareef ka tawāf durust raha aur woh sha'air-e-deen mein se raha isi tarah kuffār ki but parasti se Safa o Marwa ke sha'air-e-deen hone mein kuchh farq nahi āya. Mas'ala: Sa'ee (yāni Safa o Marwa ke darmiyān daudna) wājib hai, ḥadees se sābit hai

Sayyid-e-ālam Sallal lahu àlaihi wasallam ne is par mudawamat farmayi hai, is ke tark se dam dena yàni qurbāni wājib hoti hai. Mas'ala: Safa o Marwa ke darmiyan sa'ee Haj o Umra donoñ mein lāzim hai farq yeh hai ke Haj ke andar arafāt mein jāna aur wahañ se tawāf-e-ka'ba ke liye āna shart hai aur Umra ke liye arafāt mein jāna shart nahi. Mas'ala: Umra karne wāla agar bairoon-e-Makka se āye us ko barah-e-rāst Makka mukarrama mein ā kar tawāf karna chāhiye aur agar Makka ka sākīn ho to us ko chāhiye ke Haram se bāhar jāye wahañ se tawāf-e-ka'ba ke liye ehrām bāndh kar āye. Haj o Umra mein ek farq yeh bhi hai ke Haj sāl mein ek hi martaba ho sakta hai kyun ke arafāt mein arfa ke dīn yāni nawi zil-hijja ko jāna jo Haj mein shart hai sāl mein ek hi martaba mumkin hai aur Umra har dīn ho sakta hai is ke liye koi waqt mu'ayyan nahi. (288) Yeh āyat un Ulama-e-Yahood ki shān mein nāzil huyi jo Sayyid-e-ālam Sallal lahu àlaihi wasallam ki nāt shareef aur āyat-e-rajm aur Taurāt ke doosre ahkām ko chhupaya karte they. Mas'ala: Uloom-e-deen ka izhār farz hai (289) la'nat karne wāloñ se malaika o momineen murād haiñ ek qaul yeh hai ke Allah ke tamām bande murād haiñ. (290) momin to kāfiroñ par la'nat karen ge hi kāfir bhi roz-e-qiyamat bāham ek doosre par la'nat karen ge. Mas'ala: Is āyat mein un par la'nat farmayi gayi jo kufr par mare, is se ma'loom huwa ke jis ki maut kufr par ma'loom ho us par la'nat karni jāiz hai Mas'ala: Gunahgār musalman par bit-

tayeen la'nat karna jāiz nahi lekin alal-itlāq jāiz hai jaisa ke ḥadees shareef mein chor aur sood khwar waghairah par la'nat āyi hai. (291) Shān-e-Nuzool: kuffār ne Sayyid-e-ālam Sallal lahu ālaihi wasallam se kaha āp apne Rab ki shān o sifat bayān farmāiye is par yeh āyat nāzil huyi aur unhein bata diya gaya ke ma'bood sirf ek hai na woh mutajazzi hota hai na munqasim, na us ke liye misl na nazeer. Uloohiyat o rububiyat mein koi us ka shareek nahi woh yakta hai apne af'āl mein, masnu'āt ko tanha usi ne banaya. Woh apni zāt mein akela hai koi us ka Qaseem nahi apni sifat mein yagāna hai koi us ka shabeeh nahi. Abu Dawood o Tirmizi ki ḥadees mein hai ke Allah ta'ala ka ism-e-āzam un do āyaton mein hai ek yehi āyat ”وَاللَّهُمَّ“ doosri اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ (292) ka'ba moazzama ke gird mushrikeen ke teen sau sāth but they jinhein woh ma'bood aiteqād karte they unhein yeh sun kar badi hairat huyi ke ma'bood sirf ek hi hai us ke siwa koi ma'bood nahi is liye unhoñ ne Huzoor Sayyid-e-ālam Sallal lahu ālaihi wasallam se aisi āyat talab ki jis se wahdāniyat par istidlāl sahih ho us par yeh āyat nāzil huyi aur unhein yeh bataya gaya ke āsmān aur us ki balandi aur us ka bighair kisi sutoon aur ilāqe ke qāim rehna aur jo kuchh us mein nazar āta hai āftāb mehtāb sitāre waghairah yeh tamām aur zameen aur us ki darāzi aur pāni par mafroosh hona aur pahād darya chashme muāwin jawāhir darakht sabza phal aur shab

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o roz ka āna jāna ghatna badhna kashtiyān aur un ka musakh-khar hona ba-wajood bahut se wazan aur bojh ke ruwe āb par rehna aur ādmiyoñ ka un mein sawār hokar darya ke ajāib dekhna aur tijaratoñ mein un se bār bardāri ka kām lena aur bārish aur us se khushk o murda ho jāne ke bād zameen ka sar sabz o shadāb karna aur tāza zindagi āta farmāna aur zameen ko anwā o aqsām ke jānwaroñ se bhar dena jin mein be-shumār ajāib-e-ḥikmat wadi'at haiñ, isi tarah hawāoñ ki gardish aur un ke khawās aur hawa ke ajāibāt aur abr aur us ka itne kaseer pāni ke sāth āsmān o zameen ke darmiyan mu'allaq rehna yeh āth anwaà haiñ jo Hazrat qādir mukhtār ke ilm o ḥikmat aur us ki waḥdāniyat par burhān-e-qawi haiñ aur un ki dalalat waḥdāniyat par be-shumār wujooh se hai, ijmāli bayān yeh hai ke yeh sab umoor mumkina haiñ aur un ka wujood bahut se mukhtalif tareeqoñ se mumkin tha magar woh makhsos shān se wujood mein āye yeh dalalat karta hai ke zaroor un ke liye mojid hai, qādir o hakeem jo ba-muqtazaye ḥikmat o mashiyyat jaisa chāhta hai banata hai kisi ko dakhil o aēterāz ki majāl nahi, woh ma'bood bil-yaqeen wāhid o yakta hai kyun ke agar us ke sāth koi doosra ma'bood bhi farz kiya jāye to us ko bhi is maqdoorāt par qādir mānna padega, ab do hāl se khāli nahi ya to eejād o tāseer mein donoñ muttāfiqul irāda hoñge ya na hoñge agar hoñ to ek hi shaye ke wujood mein do mu'assiroñ ka tāseer karna lāzim āye ga aur yeh muhāl hai kyun ke yeh mustalzam hai ma'lool ke donoñ se

mustaghni hone ko aur donoñ ki taraf muftaqir hone ko kyuñ ke illat jab mustaqila ho to ma'lool sirf usi ki taraf mohtāj hota hai doosre ki taraf mohtāj nahi hota aur donoñ ko illat-e-mustaqila farz kiya gaya hai to lāzim āye ga ke ma'lool donoñ mein se har ek ki taraf mohtāj ho aur har ek se ghani ho to naqizen mujtama' ho gayi aur yeh muhāl hai aur agar yeh farz karo ke tāseer un mein se ek ki hai to tarjeeb bila murajjah lāzim āye gi aur doosre ka ajz lāzim āye ga jo الله hone ke munāfi hai aur agar yeh farz karo ke donoñ ke irāde mukhtalif hote haiñ to tamane' o tatārud lāzim āye ga ke ek kisi shaye ke wujood ka irāda kare aur doosra usi hāl mein us ke adam ka to woh shaye ek hi hāl mein maujood o ma'doom donoñ hongi ya donoñ na hogi yeh donoñ taqdeereiñ bātil haiñ to zaroor hai ke ya maujoodgi hogi ya ma'doom ek hi bāt hogi, agar maujood huyi to adam ka chāhne wāla ājiz huwa الله na raha aur agar ma'doom huyi to wujood ka irāda karne wāla majboor raha الله na raha lihāza sābit ho gaya ke الله ek hi ho sakta hai aur yeh tamām anwaà be nihayat wujooh se us ki tawheed par dalalat karte haiñ.

(293) yeh roz-e-qiyamat ka bayān hai jab mushrikeen aur un ke peshwa jinhoñ ne unheñ kufir ki targheeb di thi ek jagah jama hoñge aur āzāb nāzil hota huwa dekh kar ek doosre se bezār ho jāyeñge. (294) yāni woh tamām

tālluqāt jo duniya mein un ke mabain they khwah woh dostiyān hoñ ya rishte dāriyān ya bāhami muwafiqat ke ahed (295) yāni Allah ta'ala un ke bure a'amāl un ke sāmne karega to unhein nihayat hasrat hogi ke unhoñ ne yeh kām kyuñ kiye they, ek qaul yeh hai ke jannat ke maqāmāt dikha kar un se kaha jāye ga ke agar tum Allah ta'ala ki farmān bardāri karte to yeh tumhāre liye they phir woh masakin o manazil momineen ko diye jāyēnge, us par unhein hasrat o nadamat hogi (296) yeh āyat un ashkhās ke haq mein nāzil hui jinhoñ ne bijār waghairah ko ḥarām qarār diya tha. Is se ma'loom huwa ke Allah ta'ala ki halāl farmayi hui cheezoñ ko ḥarām qarār dena us ki razzaqiyat se baghawat hai. Muslim shareef ki ḥadees mein hai Allah ta'ala farmāta hai jo māl main apne bandoñ ko āta farmata hooñ woh un ke liye ḥalāl hai aur usi mein hai ke main ne apne bandoñ ko bātīl se be tālluq paida kiya phir un ke pās shayateen āye aur unhoñ ne deen se behkāya aur jo main ne un ke liye halāl kiya tha us ko ḥarām thehraya ek aur Ḥadees mein hai Hazrat Ibn-e-Abbas radiyallahu anhuma ne farmaya main ne yeh āyat Sayyid-e-ālam Sallal lahu ālaihi wasallam ke sāmne tilawat ki to Hazrat Sād bin abi waqās ne khade hokar ārz kiya ya Rasool Allah dua farmāye ke Allah ta'ala mujhe mustajabud da'wāt karde, Huzoor ne farmaya: aey Sād apni khurāk pāk karo mustajabud da'wāt ho jāo ge, us zāt-e-pāk ki qasam jiske dast-e-qudrat mein Muhammad Sallal lahu ālaihi wasallam ki jān hai

ādmī apne pet mein ḥarām ka luqma dālta hai to chalees roz tak qabooliyat se mehroomi rehti hai (Tafseer Ibn-e-kaseer) (297) Tawheed o Qur'an par imān lāo aur pāk cheezoñ ko halāl jāno jinhein Allah ne halāl kiya. (298) Jab bāp dāda deen ke umoor ko na samajhte ho aur rāh-e-rāst par na ho to un ki pairwi karna himāqat o gumrāhi hai. (299) Yāni jis tarah chaupāye charāne wāle ki sirf āwāz hi sunte haiñ kalām ke māna nahi samajhte yehi hāl un kuffār ka hai ke Rasool-e-kareem Sallal lahu ālaihi wasallam ki sada-e-mubarak ko sunte haiñ lekin us ke māna dil nasheen karke irshād-e-faiz bunyād se fāyeda nahi uthāte. (300) Yeh is liye ke woh haq bāt sun kar muntafa' na huwe kalām-e-haq un ki zubān par jāri na huwa nasihaton se unhoñ ne fāyeda na uthāya. (301) Mas'ala: Is āyat se ma'loom huwa ke Allah ta'ala ke ne'matoñ par shukr wājib hai. (302) Jo halāl jānwar bighair zabah kiye mar jāye ya us ko tareeq-e-shara' ke khilāf mārā gaya ho maslan gala ghont kar ya lāthi pat-thar dhele ghulle goli se mār kar halāk kiya gaya ho ya woh gir kar mar gaya ho ya kisi jānwar ne seeñg se mara ho ya kisi darinde ne halāk kiya ho us ko murdār kehte haiñ aur usi ke ḥukm mein dākhl hai, zinda jānwar ka woh uzo jo kāt liya gaya ho. Mas'ala: Murdār jānwar ka khāna ḥarām hai magar us ka paka huwa chamda kām mein lāna aur us ke bāl seeñg haddi put-the sum (khur) se fāyeda uthana jāiz hai. (Tafseer-e-aḥmadi) (303) Mas'ala: Khoon har jānwar ka ḥarām hai agar behne wāla ho,

doosri āyat mein farmaya **أَوْدَمًا مَّسْفُوحًا** (304) Mas'ala: Khinzir (suwar) najisul 'ain hai us ka gosht post bāl nākhun waghairah tamām ajza najis o ḥarām haiñ kisi ko kām mein lāna jāiz nahi. choonke upar se khāne ka bayān ho raha hai is liye yahan gosht ke zikr par iktefa farmaya gaya. (305) Mas'ala: Jis jānwar par waqt-e- zabah ghair-e-khuda ka nām liya jāye khwah tanha ya khuda ke nām ke sāth atf se mila kar woh ḥarām hai. Mas'ala: Aur agar nām-e-khuda ke sāth ghair ka nām bighair atf milaya to makrooh hai. Mas'ala: Agar zabah faqat Allah ke nām par kiya aur us se qabl ya bād ghair ka nām liya maslan yeh kaha ke aqeeqah ka bakra, walimah ka dumba ya jis ki taraf se woh zabiha hai usi ka nām liya ya jin auliya ke liye isāl-e-sawāb manzoor hai un ka nām liya to yeh jāiz hai, is mein kuchh haraj nahi. (Tafseer-e-aḥmadi) (306) Muhtar woh hai jo ḥarām cheez ke khāne par majboor ho aur us ko na khāne se khauf-e-jān ho khwah to shiddat ki bhook ya nādāri ki wajah se jān par ban jāye aur koi halāl cheez hāth na āye ya koi shakhs ḥarām ke khāne par jabr karta ho aur us se jān ka andesha ho aisi hālat mein jān bachane ke liye ḥarām cheez ka qadr-e- zaroorat yāni itna kha lena jāiz hai ke khauf-e-halākat na rahe. (307) Shān-e-Nuzool: Yahood ke Ulama o ru'osa jo ummeed rakhte they ke Nabi ākhiruz zamān Sallal lahu ālaihi wasallam un mein se mab'oos honge jab unhon ne dekha ke Sayyid-e-ālam



Muhammad Mustafa Sallal lahu àlaihi wasallam doosri qaum mein se mab'oos farmaye gaye to unhein yeh andesha huwa ke log Taurāt o Injeel mein Huzoor ke ausāf dekh kar āp ki farmān bardāri ki taraf jhuk padeñ ge aur un ke nazrāne hadye tohfe tahāyef sab band ho jāyeñge, hukumat jāti rahe gi is khayal se unhein hasad paida huwa aur Taurāt o Injeel mein jo Huzoor ki nāt o sifat aur āp ke waqt-e-nubuwwat ka bayān tha unhoñ ne us ko chhupaya is par ye āyat-e-kareema nāzil huyi. Mas'ala: chhupāna yeh bhi hai ke kitāb ke mazmoon par kisi ko muttala' na hone diya jāye na woh kisi ko padh kar sunāya jāye na dikhaya jāye aur yeh bhi chhupāna hai ke ghalat tāweeleñ karke māna badalne ki koshish ki jāye aur kitāb ke asl māna par parda dāla jāye. (308) yāni duniya ke haqeer nafa' ke liye ikhfā-e-haq karte haiñ. (309) kyuñ ke yeh rishwateñ aur yeh māl-e-ḥarām jo haq poshi ke 'iwaz unhoñ ne liya hai unhein ātish-e-jahannam mein pahoñchaye ga. (310) Shān-e-Nuzool: Yeh āyat Yahood ke haq mein nāzil huyi ke unhoñ ne Taurāt mein ikhtelāf kiya. Bāz ne is ko haq kaha, bāz ne bātil, bāz ne ghalat tāweeleñ keeñ bāz ne tehreefeñ, ek qaul yeh hai ke yeh āyat mushrikeen ke haq mein nāzil huyi, is soorat mein kitāb se Qur'an murād hai aur un ka ikhtelāf yeh hai ke bāz un mein se is ko sher kehte they bāz sehar, bāz kahanat. (311) Shān-e-Nuzool: Yeh āyat Yahood o Nasāra ke haq mein nāzil huyi kyuñ ke Yahood ne Baitul Maqdis ke mashriq ko aur Nasāra ne us ke

maghrib ko qibla bana rakha tha aur har fareeq ka gumān tha ke sirf us qible hi ki taraf mooñh karna kāfī hai, is āyat mein un ka rad farma diya gaya ke Baitul Maqdis ka qibla hona mansookh ho gaya (Madarik) Mufasssireen ka ek qaul yeh bhi hai ke yeh khitāb ahl-e-kitāb aur momineen sab ko ām hai aur māna yeh haiñ ke sirf ru-baqibla hona asl neki nahi jab tak aqāid durust na hoñ aur dil ikhlās ke sāth Rabb-e-qibla ki taraf mutawajje na ho. (312) Is āyat mein neki ke chhe tareeqe irshād farmaye (1) Imān lāna (2) Māl dena (3) namāz qāim karna (4) Zakāt dena (5) Ahed poora karna (6) sabr karna. Imān ki tafseel yeh hai ke ek to Allah ta'ala par imān lāye ke woh Hayyu o Qayyum, Aleem Hakeem, Sami' Baseer, Ghani Qadeer azali abadi wāhid la-sharika lahu hai, doosre qiyamat par imān lāye ke woh haq hai, us mein bandon ka hisāb hoga, a'amāl ki jaza di jāye gi, maqboolān-e-haq shafa'at karen ge, Sayyid-e-ālam Sallal lahu ālaihi wasallam sa'adat mandon ko hauze-kausar par sairāb farmayeñge, pul sirāt par guzar hoga aur us roz ke tamām ahwāl jo Qur'an mein āye ya Sayyid-e-Anbiya ne bayān farmaye sab haq haiñ, teesre firishton par imān lāye ke woh Allah ki makhlooq aur farmān bardār bande haiñ na mard haiñ na aurat un ki ta'dād Allah jānta hai, chār un mein se bahut muqarrab haiñ Jibraeel, Mikaeel, Israfeel, Izraeel ālaihimus salām, chautha kutub-e-ilāhiya par imān lāna ke jo kitāb Allah ta'ala ne nāzil farmayi haq hai, un mein chār badi kitābeiñ haiñ (1) Taurāt jo Hazrat Moosa

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par (2) Injeel jo Hazrat Isā par (3) Zaboor jo Hazrat Dawood par (4) Qur'an Hazrat Muhammad Mustafa par nāzil huyin aur pachās sahife Hazrat Sees par, tees Hazrat Idrees par, dus Hazrat Ādam par, dus Hazrat Ibraheem par nāzil huwe àlaihimus salātu was-salām, pānchweñ tamām Anbiya par imān lāna ke woh sab Allah ke bheje huwe haiñ aur ma'soom yāni gunahoñ se pāk haiñ un ki sahih ta'dād Allah jānta hai, un mein se teen sau tera Rasool haiñ, "Nabiyyin" basegha-e-jama muzakkar sālīm zikr farmāna ishāra karta hai ke Anbiya mard hote haiñ koi aurat kabhi Nabi nahi huyi jaisa ke وَمَا أَرْسَلْنَا مِنْ أَمْنَةٍ بِاللَّهِ وَبِجَمِيعِ مَا جَاءَ بِهِ، قَبْلِكَ إِلَّا رَجَالًا النَّبِيُّ (Sallal lahu àlaihi wasallam) yāni maiñ Allah par imān lāya aur un tamām umoor par jo Sayyid-e-Anbiya Sallal lahu àlaihi wasallam Allah ke pās se lāye. (Tafseer-e-Aḥmadi) (313) Imān ke bād a'amāl ka aur us silsile mein māl dene ka bayān farmaya, us ke chhe masraf zikr kiye gardanein chhudāne se ghulamoon ka āzād karna murād hai yeh sab mustahab taur par māl dene ka bayān tha. Mas'ala: is āyat se ma'loom hota hai ke sadqa dena bahalat-e-tandurusti ziyāda ajr rakhta hai ba-nisbat iske ke marte waqt zindagi se mayoos hokar de (Kaza fi ḥadees 'an abi Hurera) Mas'ala: Ḥadees shareef mein hai ke rishte dār ko sadqa dene mein do sawāb haiñ ek sadqe ka

ek sila rahem ka. (Nisāyi shareef) (314) Shān-e- Nuzool: yeh āyat Aus o Khazraj ke bāre mein nāzil huyi un mein se ek qabila doosre se quwwat-e-ta'dād māl o sharf mein ziyāda tha, us ne qasam khāyi thi ke woh apne ghulām ke badle doosre qabile ke āzād ko aur aurat ke badle mard ko aur ek ke badle do ko qatl karega, zamāna-e-jahiliyat mein log is qism ki ta'addi ke ādi they. Ahd-e-Islam mein yeh mu'āmla Sayyid-e-Anbiya Sallal lahu ālaihi wasallam ki khidmat mein pesh huwa to yeh āyat nāzil huyi aur adl o masawāt ka hukm diya gaya aur is par woh log rāzi huwe, Qur'an kareem mein qisās ka mas'ala kayi āyatoñ mein bayān huwa hai is āyat mein qisās o 'afu donoñ ke mas'ale haiñ aur Allah ta'ala ke is ehsān ka bayān hai ke us ne apne bandoñ ko qisās o 'afu mein mukhtār kiya chāheñ qisās le ya 'afu kareñ, āyat ke awwal mein qisās ke wujoob ka bayān hai. (315) Is se har qātil bil-'amad par qisās ka wujoob sābit hota hai khwah us ne āzād ko qatl kiya ho ya ghulām ko, musalman ko ya kāfir ko, mard ko ya aurat ko, kyuñ ke قَتْلِ jo قَتِيل ki jama hai woh sab ko shāmil hai, hān jis ko daleel-e-shara'i khās kare woh makhsoos ho jāye ga. (Ahkāmul Qur'an) (316) Is āyat mein batāya gaya jo qatl karega wohi qatl kiya jāye ga khwah āzād ho ya ghulām, mard ho ya aurat aur ahl-e-jahiliyat ka yeh tareeqa zulm hai jo un mein rāyej tha ke āzādoñ mein ladāyi hoti to woh ek ke badle do ko qatl karte ghulāmoñ

meiñ hoti to bajaye ghulām ke āzād ko mārte, aurtoñ meiñ hoti to aurat ke badle mard ko qatl karte aur mahez qātil ke qatl par iktefa na karte, us ko mana farmaya gaya (317) māna yeh haiñ ke jis qātil ko wali-e-maqtool kuchh mu'āf kareiñ aur uske zimme māl lāzim kiya jāye, us par auliya-e-maqtool taqaza karne meiñ nek rawish ikhtiyār kareiñ aur qātil khoon baha khush mu'āmlagi ke sāth ada kare, is meiñ sulah bar māl ka bayān hai. (Tafseer-e-aḥmadi) Mas'ala: Wali-e-maqtool ko ikhtiyār hai ke khwah qātil ko be ʿwaz mu'āf kare ya māl par sulah kare, agar woh is par rāzi na ho aur qisās chāhe to qisās hi farz rahe ga. (Jumal) Mas'ala: Agar maqtool ke tamām auliya qisās mu'āf kar deiñ to qātil par kuchh lāzim nahi rehta. Mas'ala: Agar māl par sulah kareiñ to qisās sāqit ho jāta hai aur māl wājib hota hai. (Tafseer-e-aḥmadi) Mas'ala: Wali-e-maqtool ko qātil ka bhai farmāne meiñ dalalat hai is par ke qatl agarche bada gunah hai magar is se akhuwat-e-imāni qata' nahi hoti, is meiñ khawarij ka ibtāl hai jo murtakib-e-kabeera ko kāfir kehte haiñ. (318) Yāni badastoor-e-jahiliyat ghair-e-qātil ko qatl kare ya diyat qabool karne aur mu'āf karne ke bād qatl kare. (319) kyuñ ke qisās muqarrar hone se log qatl se bāz raheñge aur jāneiñ bacheñ gi. (320) Yāni muwāfiq dastoor-e-shari'at ke adl kare aur ek tihāyi māl se ziyāda ki wasiyat na kare aur mohtājōñ par māl dāroñ ko tarjeeḥ na de. Mas'ala: Ibteda-e-Islam meiñ yeh wasiyat farz thi, jab mirās ke ahkām nāzil huwe

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Mansookh ki gayi, ab ghair wāris ke liye tihāyi se kam meiñ wasiyat karna mustahab hai ba-shart yehke wāris mohtāj na hoñ ya tarka milne par mohtāj na raheñ warna tarka wasiyat se afzal hai. (Tafseer-e-aḥmadi) (321) Khwah Wasi ho ya Wali ya Shahid aur woh tabdeel kitābat meiñ kare ya taqseem meiñ ya ada-e-shahadat meiñ agar woh wasiyat muwafiq-e-shara' hai to badalne wāla gunahgār hai. (322) Aur doosre khwah woh موصی hoñ ya موصی له bari haiñ (323) māna yeh haiñ ke wāris ya wasi ya imām ya qāzi jis ko bhi موصی ki taraf se na insāfi ya na haq kār-rawayi ka andesha ho woh agar موصی له ya wārisoñ meiñ shara' ke muwafiq sulah kara de to gunahgār nahi kyuñ ke us ne haq ki himayat ke liye bātil ko badla, ek qaul yeh bhi hai ke murād woh shakhs hai jo waqt-e-wasiyat dekhe ke موصی haq se tajawuz karta aur khilaf-e-shara' tareeqa ikhtiyār karta hai to us ko rok de aur haq o insāf ka hukm kare. (324) Is āyat meiñ rozoñ ki farziyat ka bayān hai roza shara' meiñ us ka nām hai ke musalman khwah mard ho ya haiz o nifās se khāli aurat subh-e-sādiq se ghuroob-e-āftāb tak ba niyyat-e-ibādat khurd o nosh o mujama'at tark kare. (Ālamgeeri waghairah) ramzān ke roze 10 Shawwāl 2 Hijri ko farz kiye gaye. (Durr-e-mukhtār wa Khazin) Is āyat se sābit hota hai ke roze ibādat-e-qadima haiñ zamāna-e-Ādam ālaihis salām se tamām

shari'atoñ meĩñ farz hote chale āye, agarche ayyām o ahkām mukhtalif they magar asl roze sab ummatoñ par lāzim haiñ. (325) Aur tum gunahoñ se bacho kyuñ ke yeh kasr-e-nafs ka sabab o muttaqeen ka shi'ār hai. (326) yāni sirf ramzān ka ek mahina (327) safar se woh murād hai jis ki musafat teen din se kam na ho, is āyat meĩñ Allah ta'ala ne mareez o musāfir ko rukhsat di ke agar us ko ramzān meĩñ roze rakhne se marz ki ziyādati ya halāk ka andesha ho ya safar meĩñ shiddat o takleef ka to woh marz o safar ke ayyām meĩñ iftār kare aur bajāye is ke ayyāme manhiyyah (ایام مَنَهِیَّه) ke siwa aur dinoñ meĩñ is ki qaza kare. ایام مَنَهِیَّه pāñch din haiñ jin meĩñ roza rakhna jāiz nahi, donoñ Eideĩñ aur zil-hijja ki giyārhwĩñ, bārhwĩñ aur terhwĩñ tareekheĩñ. Mas'ala: Mareez ko mahez wahem par roze ka iftār jāiz nahi jab tak daleel ya tajraba ya ghair zāhirul-fisq tabeeb ki khabar se us ka ghalaba-e-zan ḥāsil na ho ke roza marz ke tool ya ziyādati ka sabab hoga. Mas'ala: Jo bil-fai'l bimār na ho lekin musalman tabeeb yeh kahe ke woh roza rakhne se bimār ho jāye ga woh bhi mareez ke ḥukm meĩñ hai. Mas'ala: Hāmila ya doodh pilāne wāli aurat ko agar roza rakhne se apni ya bachche ki jān ka ya us ke bimār ho jāne ka andesha ho to us ko bhi iftār jāiz hai. Mas'ala: Jis musāfir ne tuloo-e-fajr se qabl safar shuru kiya usko to roze ka iftār jāiz hai lekin jis ne bād-e-tuloo safar kiya us ko us din ka iftār jāiz nahi. (328)

Mas'ala: Jis boodhe mard ya aurat ko pirāna sālī ke zo'f se roza rakhne ki qudrat na rahe aur āyinda quwwat ḥāsil hone ki ummeed bhi na ho us ko shaikh-e-fāni kehte haiñ, us ke liye jāiz hai ke iftār kare aur har roze ke badle nisf saà yāni ek sau pachattar rupaiy aur ek athanni bhar gehon ya gehon ka āta ya us se doone jaw ya us ki qimat bataur-e-fidya de. Mas'ala: Agar fidya dene ke bād roza rakhne ki quwwat ā gayi to roza wājib hoga. Mas'ala: Agar shaikh-e-fāni nādār ho aur fidya dene ki qudrat na rakhe to Allah ta'ala se istighfār kare aur apne afu-e- taqseer ki dua karta rahe. (329) Yāni fidya ki miqdār se ziyāda de. (330) is se ma'loom huwa ke agarche musāfir o mareez ko iftār ki ijāzat hai lekin ziyāda behtar o afzal roza rakhna hi hai. (331) Is ke māna mein mufasssireen ke chand aqwāl haiñ: (i) Yeh ke ramzān woh hai jis ki shān o sharafat mein Qur'an-e-pāk nāzil huwa. (2) Yeh ke Qur'an-e-kareem mein Nuzool ki ibteda ramzān mein huyi. (3) Yeh ke Qur'an-e-kareem batamāma ramzān mubarak ki shab-e-qadr mein lauh-e-mahfooz se āsmān-e-duniya ki taraf utāra gaya aur Baitul izzat mein raha, yeh usi āsmān par ek maqām hai yahañ se waqtan fawaqtan hasb-e-iqtezaye ḥikmat jitna jitna manzoor-e-ilāhi huwa Jibreel ameen lāte rahe, yen Nuzool te'ees sāl ke arse mein poora huwa. (332) Ḥadees mein hai Huzoor Sallal lāho ālaihi wasallam ne farmaya ke mahina untis din ka bhi hota hai to chāñd dekh kar roze shuru karo aur chāñd dekh kar iftār karo agar 29 ramzān ko chāñd ki

ruyat na ho to tees din ki ginti poori karo. (333) Is mein tālibān-e-haq ki talab-e-maula ka bayān hai jinhoñ ne ishq-e-ilāhi par apne hawaij ko qurbān kar diya, woh usi ke talabgār haiñ unheñ qurb o wisāl ke muzde se shād-kām farmaya. Shān-e-Nuzool: Ek jamāt-e-sahaba ne jazba-e-ishq-e-ilāhi mein Sayyid-e-ālam Sallal lāho ālaihi wasallam se daryāft kiya ke hamāra Rab kahāñ hai, is par nawed-e-qurb se sarfarāz karke batāya gaya ke Allah ta'ala makān se pāk hai, jo cheez kisi se makāni qurb rakhti ho woh us ke door wāle se zaroor bo'd rakhti hai aur Allah ta'ala sab bandoñ se qareeb hai, makāni ki yeh shān nahi, manāzil-e-qurb mein rasāyi bande ko apni ghaflat door karne se mayassar āti hai. -Dost nazdeek tar az man baman sat - weñ ajab tar ka man az we dooram. (334) Dua ārz-e-hājat hai aur ijābat yeh hai ke parwardigār apne bande ki dua par لَبَّيْكَ عَبْدِي farmāta hai, murād āta farmāna doosri cheez hai woh bhi kabhi us ke karam se fil-faur hoti hai, kabhi bamuqtaza-e-ḥikmat kisi takheer se, kabhi bande ki hājat duniya mein rawa farmayi jāti hai kabhi ākhirat mein kabhi bande ka nafa' doosri cheez mein hota hai woh āta ki jāti hai kabhi banda meḥboob hota hai us ki hājat rawāyi mein is liye der ki jāti hai ke woh arse tak dua mein mashghool rahe, kabhi dua karne wāle mein sidq o ikhlās waghairah sharāit qabool nahi hote isi liye Allah ke nek aur maqbool bandoñ se dua karayi jāti hai. Mas'ala: na-

jāiz amr ki dua karna jāiz nahi, dua ke ādāb mein se hai ke Huzoor-e-qalb ke sāth qabool ka yaqeen rakhte huwe dua kare aur shikayat na kare ke meri dua qabool na huyi. Tirmizi ki ḥadees mein hai ke namāz ke bād hamd o sana aur durood shareef padhe phir dua kare. (335) Shān-e- Nuzool: sharāye' sābiqa mein iftār ke bād khāna peena mujama'at karna Namāz-e-Isha tak halāl tha, bād namāz-e-Isha yeh sab cheezein shab mein bhi ḥarām ho jātī theein, yeh ḥukm zamāna-e-aqdas tak bāqi tha, bāz sahaba se ramzān ki rātoñ mein bād Isha mubashirat waqu' mein āyi, un mein Hazrat Umar Radiyallahu ta'ala anhu bhi they is par woh hazrat nādim huwe aur bārgāh-e-risālat mein arz-e-hāl kiya, Allah ta'ala ne mu'āf farmaya aur yeh āyat nāzil huyi aur bayān kar diya gaya ke āyinda ke liye ramzān ki rātoñ mein maghrib se subuh sādiq tak karna halāl kiya gaya (336) is khiyanat se woh mujama'at murād hai jo qabl ibāhat ramzān ki rātoñ mein musulmanoñ se sarzad huyi thi, is ki mu'āfi ka bayān farma kar un ki taskeen farma di gayi (337) yeh amr ibāhat ke liye hai ke ab woh mumani'at utha di gayi aur layaliye ramzān mein mubashirat mubāh kardi gayi. (338) is mein hidāyat hai ke mubashirat nasl o aulād ḥāsil karne ki niyyat se honi chāhiye jis se musalman badhein aur deen qawi ho, mufasssireen ka ek qaul yeh bhi hai ke māna yeh hai ke mubashirat mawafiq ḥukm-e-shara' ho jis mahel mein jis tareeqe se mubāh farmayi us se tajawuz na ho. (Tafseer-e-Aḥmadi) ek qaul



yeh bhi hai ke jo Allah ne likha us ko talab karne ke mǎna haiñ ramzān ki rātoñ meĩn kasrat-e-ibādat aur bedār reh kar shab-e-qadr ki justuju karna (339) yeh āyat sar'ā bin qais ke haq meĩn nāzil huyi āp mehanti ādmi they ek din ba hālat-e- roza din bhar apni zameen meĩn kām karke shām ko ghar āye biwi se khāna māñga woh pakāne meĩn masroof huyi yeh thake they ānkh lag gayi jab khāna tayyar karke unheĩn bedār kiya unhoñ ne khāne se inkār kar diya kyuñ ke us zamāne meĩn so jāne ke bād roze-dār par khāna peena mamnu' ho jāta tha aur isi hālat meĩn doosra roza rakh liya zo'f inteha ko pahoñch gaya tha dopaher ko ghashi ā gayi un ke haq meĩn yeh āyat nāzil huyi aur ramzān ki rātoñ meĩn un ke sabab se khāna peena mubāh farmaya gaya jaise ke Hazrat Umar Radiyallahu ānhu ki anabat o ruju' ke ba'is qurbat halāl huyi (340) rāt ko sayah dore se aur subuh sādīq ko safed dore se tashbih di gayi mǎna yeh haiñ ke tumhāre liye khāna peena ramzān ki rātoñ meĩn maghrib se subuh sādīq tak mubāh farmaya gaya. (Tafseer-e-Aḥmadi)

Mas'ala: subuh sādīq tak ijāzat dene meĩn ishara hai ke janabat roze ke manāfi nahi jis shakhs ko ba-halat-e-janabat subuh huyi woh ghusl karle us ka roza jāiz hai. (Tafseer-e-Aḥmadi) Mas'ala: isi se Ulema ne yeh masla nikāla ke ramzān ke roze ki niyyat din meĩn jāiz hai. (341) is se roze ki ākhri had ma'loom hoti hai aur yeh mas'ala sābit hota hai ke ba-halat-e-roza khurd o nosh o mujama'at meĩn se har ek ke irtekāb se kaffāra lāzim ho jāta hai.

(Madarik) Mas'ala: Ulama ne is āyat ko Som-e- wisāl yāni teh ke roze ke mamnu' hone ki daleel qarār diya hai. (342) is mein bayān hai ke ramzān ki rātoñ mein rozedār ke liye jimaà halāl hai jabke woh mo'takif na ho. Mas'ala: aitekāf mein aurtoñ se qurbat aur bos o kinār Harām hai. Mas'ala: mardoñ ke aitekāf ke liye masjid zaroori hai. Mas'ala: mo'takif ko masjid mein khāna peena sona jāiz hai. Mas'ala: aurtoñ ka aitekāf un ke gharoñ mein jāiz hai. Mas'ala: aitekāf har aisi masjid mein jāiz hai jis mein jamāt qāim ho. Mas'ala: aitekāf mein roza shart hai. (343) is āyat mein bātil taur par kisi ka māl khāna ḥarām farmaya gaya khwah loot kar ya chheen kar ya chori se ya juwe se ya ḥarām tamashoñ se ya ḥarām kāmōñ ya ḥarām cheezoñ ke badle ya rishwat ya jhooti gawāhi ya chughal khori se yeh sab mamnu' o ḥarām hai. Mas'ala: is se ma'loom huwa ke na jāiz fāyede ke liye kisi par muqadma banana aur us ko hukkām tak le jāna na-jāiz o ḥarām hai, isi tarah apne fāyede ki gharaz se doosre ko zarar pahoñchāne ke liye hukkām par asar dālna rishwateiñ dena ḥarām hai, jo hukkām ras log haiñ woh is āyat ke ḥukm ko pesh-e-nazar rakheñ, ḥadees shareef mein musalmanoñ ke zarar pahoñchāne wāle par la'nat āyi hai. (344) Shān-e- Nuzool: yeh āyat Hazrat Ma'āz bin jabal aur Sālba bin ghanam ansāri ke jawāb mein nāzil huyi, un donoñ ne daryāft kiya ke ya Rasool Allah Sallal lahu ālaihi wasallam chāñd ka kya hāl hai, ibteda mein bahut bareek nikalta hai phir roz baroz badhta hai

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yahañ tak ke poora raushan ho jāta hai phir ghatne lagta hai aur yahañ tak ghat-ta hai ke pehle ki tarah bareek ho jāta hai, ek hāl par nahi rehta. Is sawāl se maqsad chāñd ke ghatne badhne ki hikmateiñ daryāft karna tha. Bāz mufasssireen ka khayāl hai ke sawāl ka maqsood chāñd ke ikhtilāfāt ka sabab daryāft karna tha. (345) chāñd ke ghatne badhne ke fawāid bayān farmaye ke woh waqt ki alamateiñ haiñ aur ādmiyoñ ke hazār-ha deeni o dunyawī kām is se muta'alliq haiñ zara'at, tijarat, len den ke mu'āmlāt, roze aur eid ke auqāt, aurtoñ ki iddateiñ, haiz ke ayyām, Hamal aur doodh pilāne ki muddateiñ aur doodh chudhāne ke waqt aur Haj ke auqāt is se ma'loom hote haiñ kyuñ ke awwal meiñ jab chāñd bareek hota hai to dekhne wāla jān leta hai ke yeh ibtedāyi tareekheñ haiñ aur jab chāñd poora raushan hota hai to ma'loom ho jāta hai ke yeh mahine ki darmiyani tareekh hai aur jab chāñd chhup jāta hai to ma'loom hota hai ke mahina khatm par hai, isi tarah un ke mabain ayyam meiñ chāñd ki hālateiñ dalalat kiya karti haiñ phir mahinoñ se sāl ka hisāb hota hai, yeh woh qudrati jantari hai jo āsmān ke safhe par hamesha khuli rehti hai aur har mulk aur har zubān ke log padhe bhi aur be padhe bhi sab is se apna hisāb ma'loom kar lete haiñ (346) Shān-e-Nuzool: zamāna-e-jahiliyat meiñ logoñ ki yeh ādat thi ke jab woh Haj ke liye ahrām bāndhte to kisi makān meiñ us ke darwāze se dākhil na hote agar zaroorat hoti to pachheet tod kar āte aur is ko neki jānte, is par yeh āyat nāzil huyi

(347) khwah hālat-e-ahrām ho ya ghair ahrām (348) 6 Hijri mein hudebiya ka wāqia pesh āya, us sāl Sayyid-e-ālam Sallal lahu ālaihi wasallam madina a se baqasd-e-Umrah Makka mukarrama rawana huwe, mushrikeen ne Huzoor Sallal lahu ālaihi wasallam ko Makka mukarram mein dākhil hone se roka aur is par sulah huyi ke āp sāl-e-āyinda tashreef lāyein to āp ke liye teen roz Makka mukarrama khāli kar diya jāye ga, chunānche agle sāl 7 Hijri mein Huzoor Sallal lahu ālaihi wasallam umra-e-qaza ke liye tashreef lāye, ab Huzoor ke sāth ek hazār chār sau ki jamāt thi, musalmanoñ ko yeh andesha huwa ke kuffār wafa-e-ahed na karen ge aur Hāram-e-Makka mein shaher-e-ḥarām yāni māh-e-zil qāda mein jung karen ge aur musalman ba hālat-e-ahrām haiñ is hālat mein jung karna girān hai kyuñ ke zamāna-e-jahiliyat se ibteda-e-Islam tak na Hāram mein jung jāiz thi na mah-e-ḥarām mein na hālat-e-ahrām mein to unhein taraddud huwa ke is waqt jung ki ijazat milti hai hai ya nahi, is par yeh āyat nāzil huyi (349) is ke māna ya to yeh haiñ ke jo kuffār tum se ladein ya jung ki ibteda karen tum un se deen ki himayat aur aizāz ke liye lado yeh ḥukm ibteda-e-Islam mein tha phir mansookh kiya gaya aur kuffār se qitāl karna wājib huwa khwah woh ibteda karen ya na karen ya yeh māna haiñ ke jo tum se ladne ka irāda rakhte haiñ yeh bāt sāre hi kuffār mein hai kyuñ ke woh sab deen ke mukhālif aur musalmanoñ ke dushman haiñ khwah unhoñ ne kisi waja se jung na ki ho

lekin mauqa pāne par chookne wāle nahi, yeh māna bhi ho sakte haiñ ke jo kāfir maidān mein tumhāre muqābil āyein aur tum se ladne wāle hoñ un se lado, is soorat mein za'eef, boodhe, bachche, majnoon, apāhij, andhe, bimār, aurtein waghairah jo jung ki qudrat nahi rakhte, is hukm mein dākhil na hoñge, un ko qatl karna jāiz nahi. (350) jo jung ke qābil nahi un se na lado ya jin se tum ne ahed kiya ho ya bighair dāwat ke jung na karo kyuñ ke tareeqa-e-shara' yeh hai ke pehle kuffār ko Islam ki dāwat di jāye agar inkār karein to jizya talab kiya jāye, is se bhi munkir hoñ tab jung ki jāye, is māna par āyat ka hukm bāqi hai mansookh nahi. (Tafseer-e-Aḥmadi) (351) khwah Ḥaram ho ya ghair Ḥaram. (352) Makka mukarrama se. (353) sāl-e-guzishta chunānche roz-e-fatha makka jin logoñ ne Islam qabool na kiya un ke sāth yehi kiya gaya. (354) fasād se shirk murād hai ya musalmanoñ ko Makka mukarrama mein dākhil hone se rokna (355) kyuñ ke yeh hurmat Ḥaram ke khilāf hai (356) ke unhoñ ne Ḥaram shareef ki be hurmati ki. (357) qatl o shirk se. (358) kufr o bātil parasti se. (359) jab guzishta sāl zil-qāda 6 hijri mein mushrikeen-e-Arab ne māh-e-ḥarām ki hurmat o adab ka lihāz na rakha aur tumhein ada-e-umra se roka to yeh be hurmati un se wāqe' hui aur is ke badle ba taufeeq-e-ilāhi 7 hijri ke zil qāda mein tumhein mauqa mila ke tum umra-e-qaza ko ada karo. (360) is se tamām deeni umoor mein taāat o raza-e-ilāhi ke liye kharch karna murād hai khwah jihād ho ya aur nekiyān. (361)



rāh-e-khuda mein infāq ka tark bhi sabab-e-halāk hai aur isrāf-e-beja bhi aur is tarah aur cheez bhi jo khatra-e-halāk ka ba'is ho un sab se bāz rehne ka hukm hai hatta ke be hathyār maidān-e-jung mein jāna ya zaher khāna ya kisi tarah khud kushi karna. Mas'ala: Ulama ne is se yeh mas'ala bhi akhaz kiya hai ke jis shaher mein ta'oon ho wahañ na jāyein agarche wahañ ke logoñ ko wahañ se bhāgna mamnu' hai (362) aur un donoñ ko un ko farāiz o sharāit ke sāth khās Allah ke liye be susti o nuqsān-e-kāmil karo. Haj nām hai ahrām bāndh kar jāiz zil-hijja ko arafāt mein thaherne aur Ka'ba muazzama ke tawāf ka is ke liye khās waqt muqarrar hai jis mein yeh afāl kiye jāyein to Haj hai. Mas'ala: Haj baqaul rājah 9 hijri mein farz huwa is ki farziyat qatayi hai. Haj ke farāiz yeh haiñ: Ahrām, Arafa mein waqoof, Tawāf-e-ziyarat. Haj ke wājibāt: muzdalfa mein waqoof, Safa o Marwa ke darmiyan sa'ee, rami Jimār aur Āfāqi ke liye tawāf ruju' aur halq ya taqseer umra ke rukn-e-tawāf o sa'ee haiñ aur us ki shart ahrām o halq hai. Haj o umra ke chār tareeqe haiñ: (1) Afrad bil-Haj woh yeh hai ke Haj ke mahinon mein ya un se qabl meeqāt se ya us se pehle Haj ka ahrām bāndhe aur dil se is ki niyyat kare khwah zubān se talbiya ke waqt is ka nām le ya na le. (2) Afrad bil-Umra woh yeh hai ke meeqāt se ya is se pehle ash'hur-e-Haj mein ya un se qabl umra ka ahrām bāndhe aur dil se is ka qasd kare khwah waqt-e-talbiya zuban se is ka zikr kare ya na kare aur is ke liye ash'hur-e-Haj mein

ya is se qabl tawāf kare khwah is sāl mein Haj kare ya na kare magar Haj o Umra ke darmiyanul mām sahih kare is tarah ke apne ahel ki taraf halāl hokar wāpas ho. (3) Qirān yeh hai ke Haj o Umra donoñ ko ek ahrām mein jama kare woh ahrām meeqāt se bāndha ho ya is se pehle ash'hur-e-Haj mein ya is se qabl awwal se Haj o Umra donoñ ki niyyat ho khwah waqt-e-talbiya zubān se donoñ ka zikr kare ya na kare, pehle Umra ke afāl ada kare phir Haj ke. (4) Tamat-to' yeh hai ke meeqāt se ya is se pehle ash'uar-e-Haj mein ya is se qabl Umra ka ahrām bāndhe aur ash'hur-e-Haj mein Umra kare ya aksar tawāf is ke ash'hur-e-Haj mein hoñ aur halāl hokar Haj ke liye ahrām bāndhe aur isi sāl Haj kare aur Haj o Umra ke darmiyan apne ahel ke sāth almām-e-sahih na kare. (miskeen o fatha) Mas'ala: is āyat se Ulama ne qirān sābit kiya hai. (363) Haj ya Umra se bād shuru karne aur ghar se nikalne aur muhrim ho jāne ke yāni tumhein koi māne' ada-e-Haj ya Umra se pesh āye khwah woh dushman ka khauf ho ya marz waghairah aisi hālat mein tum ahrām se bāhar ā jāo. (364) oont ya gāye ya bakri aur yeh qurbāni bhejna wājib hai (365) yāni Ḥaram mein jāhān is ke zabah ka ḥukm hai. Mas'ala: yeh qurbāni bairoon-e-Ḥaram nahi ho sakti. (366) jis se woh sar mundāne ke liye majboor ho aur sar munda le. (367) teen din ke. (368) chhe miskeenon ka khāna har miskeen ke liye paune do ser gehon (369) yāni tamat-to' kare (370) yeh qurbāni tamat-to' ki hai Haj ke shukr mein wājib huyi khwah

tamat-to' karne wāla faqeer ho, Eid-ul-zuha ki qurbāni nahi jo faqeer o musāfir par wājib nahi hoti. (371) yāni yakum shawwal se nawwi zil-hijja tak ahrām bāndhne ke bād is darmiyan mein jab chāhe rakh le khwah ek sāth ya mutafarriq karke, behtar yeh hai ke 7-8-9 zil-hijja ko rakhe. (372)

Mas'ala: ahl-e-Makka ke liye na tamat-to' hai na qirān aur hudood-e-mawaqeeet ke andar ke rehne wāle ahl-e-Makka mein dākhil haiñ. Mawaqeeet pāñch haiñ: Zul halifa, Zāt-e-arq, Hajfa, Qiran, Yal-malam, Zul-halifa: ahl-e-madina ke liye, Zāt-e-arq ahl-e-Irāq ke liye, Hajfa ahl-e-shām ke liye, Qiran ahl-e-najd ke liye, Yal-malam ahl-e-yaman ke liye (373) shawwal zul-qāda aur dus tareekhein zil-hijja ki Haj ke afāl inhi ayyām mein durust haiñ.

Mas'ala: agar kisi ne in ayyām se pehle Haj ka ahrām bāndha to jāiz hai lekin ba-karāhat (374) yāni Haj ko apne upar lāzim o wājib kare, ahrām bāndh kar ya talbiya keh kar ya hadi chala kar us par yeh cheezein lāzim haiñ jin ka āge zikr farmaya jāta hai (345) rafas jimaà ya aurtoñ ke sāmne zikr-e-jimaà ya kalām-e-fuhash karna hai, nikah is mein dākhil nahi. Mas'ala: Mohrim o muhrima ka nikah jāiz hai mujama'at jāiz nahi. Fusooq se ma'āsi o sayyāt aur jidāl se jhagda murād hai khwah woh apne rafiqoñ ya khādimoñ ke sāth ho ya ghairoñ ke sāth (376) badyon ki mumani'at ke bād nekiyoñ ki targheeb farmayi ke bajaye fisq ke taqwa aur bajaye jidāl ke akhlāq-e-hamida ikhtiyār karo (377) Shān-e-Nuzool: bāz yamni haj ke liye be samāni ke sāth rawāna

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hote they aur apne āp ko mutawakkil kehte they aur Makka mukarrama pahoñch kar sawāl shuru karte aur kabhi ghasb o khiyanat ke murtakib hote un ke haq mein yeh āyat nāzil huyi aur hukm huwa ke tosha lekar chalo auroñ par bār na dālo sawāl na karo ke behtar tosha parhez gāri hai ek qaul yeh hai ke taqwa ka tosha sāth lo jis tarah dunyawī safar ke liye tosha zaroori hai aise hi safar-e-ākhirat ke liye parhez gāri ka tosha lāzim hai (378) yāni aql ka muqtazi khauf-e-ilāhi hai jo Allah se na dare woh be aqlon ki tarah hai (379) Shān-e-Nuzool: bāz musalmanoñ ne khayāl kiya ke rāh-e-Haj mein jis ne tijarat ki ya oñt kiraye par chalaye us ka Haj hi kya, us par yeh āyat nāzil huyi. Mas'ala: jab tak tijarat se afāl-e-Haj ki ada mein farq na āye us waqt tak tijarat mubah hai. (380) arafāt ek muqām ka nām hai jo mauqaf hai Zhāk ka qaul hai ke Hazrat Ādam aur Hawwa judāi ke bād 9 zil-hijja ko arafāt ke muqām par jama huwe aur donoñ mein tāruf huwa is liye us din ka nām Arafā aur muqām ka nām arafāt huwa, ek qaul yeh hai ke choonke us roz bande apne gunahoñ ka aiterāf karte haiñ is liye us din ka nām arafa hai. Mas'ala: Arafāt mein waqoof farz hai kyun ke ifaza bila waqoof mutasawwar nahi (381) talbiya o tehleel o takbeer o sana o dua ke sāth ya namāz-e- maghrib o isha ke sāth. (382) mash'ar-e-ḥarām jabal quzah hai jis par imām waqoof karta hai. Mas'ala: wādi-e-muhassar ke siwa tamām muzdalfa moqaf hai, is mein waqooof wājib hai, be uzr tark karne se dam

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lāzim āta hai aur mash'ar-e-ḥarām ke pās waqoof afzal hai (383) tareeq-e-zikr o ibādat kuchh na jānte they. (384) quraish muzdalfa mein thehre rehte they aur sab logoñ ke sāth arafāt mein waqoof na karte jab log arafāt se palat-te to yeh muzdalfa se palat-te aur is mein apni badayi samajhte, is āyat mein unhein ḥukm diya gaya ke sab ke sāth arafāt mein waqoof karein aur ek sāth paltein, yehi Hazrat Ibraheem o Ismaeel ālaihimas salām ki sunnat hai. (385) tareeqe-e-Haj ka mukhtasar bayān yeh hai ke hāji 8 zil-hijja ki subuh ko Makka mukarrama se Mina ki taraf rawāna ho wahañ arafa yāni 9 zil-hijja ki fajar tak thehre, usi roz Mina se arafāt āye bād zawāl imām do khutbe padhe yahañ hāji zohar o asr ki namāz imām ke sāth zohar ke waqt mein jama karke padhe, in donoñ namāzoñ ke liye azān ek hogi aur takbeerein do aur donoñ namāzoñ ke darmiyan sunnat-e-zohar ke siwa koi nafl na padha jāye, is jama ke liye imām-e-āzam zaroori hai, agar imām-e-āzam na ho ya gumrah bad mazhab ho to har ek namāz alahida apne apne waqt mein padhi jāye aur arafāt mein ghuroob tak thehre phir muzdalfa ki taraf laute aur jabal quzah ke qareeb utre phir muzdalfa mein maghrib o isha ki namāzein jama karke isha ke waqt padhe aur Fajr ki namāz khoob awwal waqt andhere mein padhe, wādi-e-muhassar ke siwa tamām muzdalfa aur batan 'urna ke siwa tamām arafāt moqaf hai, jab subah khoob raushan ho to roz-e-nahar yāni 10 zil-hijja ko Mina ki taraf āye aur batan-e-wādi se jamra-

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e- uqba ki 7 martaba rami kare phir agar chāhe qurbāni kare phir bāl mundāye ya katrāye phir ayyām-e- nahar mein se kisi din tawāf-e-ziyarat kare, phir Mina ā kar teen roz iqamat kare aur giyārhwīn ke zawāl ke bād teenoñ jamron ki rami kare, is jamron se shuru kare jo masjid ke qareeb hai phir jo is ke bād hai phir jamra-e-uqba har ek ki sāt sāt martaba phir agle roz aisa hi kare phir agle roz aisa hi, phir Makka mukarrama ki taraf chala āye (tafseel qutb-e-fiqa mein mazkoor hai) (386) zamāna-e-jahiliyat mein arab Haj ke bād ka'ba ke qareeb apne bāp dāda ke fazāil bayān kiya karte they Islam mein batāya gaya ke yeh shohrat o khud numāyi ki bekār bāteīn haiñ bajāye iske zauq shauq ke sāth zikr-e-ilāhi karo. Mas'ala: Is āyat se zikr-e-jehar o zikr-e-jama'at sābit hota hai (387) dua karne wāloñ ki do qismēīñ bayān farmayīñ ek woh kāfir jin ki dua mein sirf talab-e-duniya hoti thi, ākhirat par un ka aèteqād na tha un ke haq mein irshād huwa ke ākhirat mein un ka kuchh hissa nahi, doosre woh imāndār jo duniya o ākhirat donoñ ki behtari ki dua karte haiñ. Mas'ala: Momin duniya ki behtari jo talab karta hai woh bhi amr jāiz aur deen ki ta'eed o taqwīyat ke liye is liye us ki yeh dua bhi umoor-e-deen se hai (388). Mas'ala: is āyat se sābit huwa ke dua kasab o aāmāl mein dākhil hai. Hadees shareef mein hai ke Huzoor Sallal lahu ālaihi wasallam aksar yehi dua farmāte they. اللَّهُمَّ إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقِنَا

عَذَابِ النَّارِ ط (389) an-qreeb qiyamat qāim karke bandon ka hisāb farmaye ga to chāhiye ke bande zikr o dua o ta'at meiñ jaldi kareñ. (madarik o Khazin) (390) in dinoñ se ayyām-e-tashreeq aur zikrul-lah se namāzon ke bād aur rami-e-jimār ke waqt takbeer kehna murād hai. (391) bāz mufasssireen ka qaul hai ke zamāna-e-jahiliyat meiñ log do fareeq they bāz jaldi karne wāloñ ko gunehgār batāte they bāz reh jāne wāle ko, Qur'an-e-pāk ne bayān farma diya ke un donoñ meiñ koi gunehgār nahi. (392) Shān-e-Nuzool: yeh aur is se agli āyat akhnas bin shareeq munafiq ke haq meiñ nāzil huyi jo Huzoor Sayyid-e-ālam Sallal lahu àlaihi wasallam ki khidmat meiñ hāzir hokar bahut lajajāt se meethi meethi bāteñ karta tha aur apne Islam aur āp ki mohabbat ka dāwa karta aur is par qasameñ khāta aur dar-parda fasād angezi meiñ masroof rehta tha, musulmanoñ ke maweshi ko us ne halāk kiya aur un ki kheti ko āg laga di. (393) gunah se zulm o sarkashi aur nasihat ki taraf iltefāt na karna murād hai. (Khazin) (394) Shān-e- Nuzool: Hazrat Sohaib ibn-e-sanān roomi Makka mu'azzama se hijrat karke Huzoor Sayyid-e-ālam Sallal lahu àlaihi wasallam ki khidmat meiñ Madina tayyiba ki taraf rawāna huwe, mushrikeen-e-quraish ki ek jama'at ne āp ka ta'aqqub kiya to āp sawāri se utre aur tarkash se teer nikāl kar farmāne lage ke aey ahl-e- quraish tum meiñ se koi mere pās nahi ā sakta jab tak ke maiñ teer mārte mārte tamām

tarkash khāli na kar dooñ aur phir jab tak talwār mere hāth mein rahe us se mārun, us waqt tak tumhāri jama'at ka khet ho jāye ga, agar tum mera māl chāho jo Makka mukarrama mein madfoon hai to main tumhein us ka pata bata doon, tum mujh se ta'ruz na karo, woh is par rāzi ho gaye aur āp ne apne tamām māl ka pata bata diya jab Huoor Sallal lahu ālaihi wasallam ki khidmat mein hāzir huwe to yeh āyat nāzil huyi. Huoor ne tilāwat farmayi aur irshād farmaya ke tumhāri yeh jān faroshi badi nāf'-e-tijārat hai. (395) Shān-e-Nuzool: ahl-e- kitāb mein se Abdullah bin salām aur un ke as'hāb Huoor Sayyid-e-ālam Sallal lahu ālaihi wasallam par imān lāne ke bād shari'at-e-moosawi ke bāz ahkām par qāim rahe, shamba ki ta'zeem karte, us roz shikār se ijtenāb lāzim jānte aur oont ke doodh aur gosht se parhez karte aur yeh khayāl karte ke yeh cheezein Islam mein to mubah hain, un ka karna zaroori nahi aur Taurāt mein un se ijtenāb lāzim kiya gaya hai to un ke tark karne mein Islam ki mukhalifat bhi nahi hai aur shari'at-e-moosawi par āmal bhi hota hai, is par yeh āyat nāzil huyi aur irshād farmaya gaya ke Islam ke ahkām ka poora itteba karo yāni Taurāt ke ahkām mansookh ho gaye, ab un se tamassuk na karo. (Khazin) (396) us ke wasawis o shub'hāt mein na āo. (397) aur ba-wujood wāzeh daleelon ke Islam ki rāh ke khilāf rawish ikhtiyār na karo. (398) millat-e-Islam ke chhodne aur shaitān ki farmān bardāri karne wāle. (399) jo āzāb par mamoor hain. (400) ke un ke Anbiya

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ke mojzāt ko un ke sidq-e-nubuwwat ki daleel banaya, un ke irshād aur un ki kitāboñ ko deen-e-Islam ki haqqaniyat ka shāhid kiya. (401) Allah ta'ala ki ne'mat se āyāt-e-ilāhiya murād haiñ jo sabab-e-rushd o hidāyat haiñ aur un ki badaulat gumrāhi se najāt ḥāsil hoti hai, unhin mein se woh āyāt haiñ jin mein Sayyid-e-ālam Sallal lahu ālaihi wasallam ki nāt o sifat aur Huzoor ki nubuwwat o risalat ka bayān hai, Yahood o Nasāra ki tehreefein is ne'mat ki tabdeel hai. (402) woh usi ki qadr karte aur usi par marte haiñ. (403) aur samān-e-dunyawi se un ki be raghbatī dekh kar un ki tehqeer karte haiñ jaisa ke Hazrat Abdullah bin mas'ood aur Ammār bin yāsir aur Suhaib o Bilal Radiyallahu ta'ala ānhum ko dekh kar kuffār tamaskhur karte they aur daulat-e-duniya ke ghuroor mein apne āp ko ooncha samajhte they (404) yāni imāndār roz-e-qiyamat janab-e-āliya mein hoñ ge aur maghroor kuffār jahannam mein zaleel o khwār. (405) Hazrat Ādam ālaihis salām ke zamāne se ahead-e-Nooh tak sab log ek deen aur ek shari'at par they phir un mein ikhtelāf huwa to Allah ta'ala ne Hazrat Nooh ālaihis salām ko mab'oos farmaya, yeh bi'sat mein pehle Rasool haiñ. (Khazin) (406) imāndāroñ aur farmān bardāroñ ko sawāb ki. (madarak o Khazin) (407) kāfiroñ aur na farmānoñ ko āzāb ka (Khazin) (408) jaisa ke Hazrat Ādam o Shees o Idrees par sahāif aur Hazrat Moosa par Taurāt, Hazrat Dawood par Zaboor, Hazrat Isā par Injeel aur muttala Anbiya Muhammad Mustafa Sallal lahu ālaihi

wasallam par Qur'an (409) yeh ikhtelāf tabdeel o tehreef aur imān o kufr ke sāth tha jaisa ke Yahood o Nasāra se wāqe' huwa. (Khazin) (410) yāni yeh ikhtelāf nadāni se na tha. (411) aur jaisi sakhtiyāñ un par guzar chukiñ abhi tak tumheñ pesh na āyiñ. Shān-e-Nuzool: yeh āyat ghazwa-e-ahzāb ke muta'alliq nāzil huyi jahān musalmanoñ ko sardi aur bhook waghairah ki sakht takleefiñ pahoñchi theiñ is meiñ unheñ sabr ki talqeen farmayi gayi aur bataya gaya ke rāh-e-khuda meiñ takaleef bardāsht karna qadeem se khasān-e-khuda ka ma'mool raha hai. Abhi to tumheñ pehloñ ki si takleefiñ pahoñchi bhi nahi haiñ. Bukhari shareef meiñ Hazrat Khubāb bin art Radiyallahu ānhu se marwi hai ke Huzoor Sayyid-e-ālam Sallal lahu ālaihi wasallam sāya-e-ka'ba meiñ apni chādar mubarak se takiya kiye huwe tashreef farma they, hum ne Huzoor se ārz ki ke Huzoor hamāre liye kyuñ dua nahi farmāte, hamāri kyuñ madad nahi karte? farmaya tum se pehle log giriftār kiye jāte they, zameen meiñ gadha khod kar us meiñ dabāye jāte they, āre se cheer kar do tukde kar diye jāte they aur lohe ki kanghiyoñ se un ke gosht noche jāte they aur un meiñ ki koi musibat unheñ un ke deen se rok na sakti thi. (412) yāni shiddat is nihayat ko pahoñch gayi ke un ummatoñ ke Rasool aur un ke farmān bardār momin bhi talab-e-madad meiñ jaldi karne lage ba-wujood yehke Rasool bade sābir hote haiñ aur un ke as'hāb bhi lekin ba- wujood un intehāyi musibatoñ ke woh log apne deen par qāim rahe aur



koi musibat o bala un ke hāl ko mutaghayyar na kar saki. (413) is ke jawāb mein unhein tasalli di gayi aur yeh irshād huwa. (414) Shān-e-Nuzool: yeh āyat 'Amro bin jamoh ke jawāb mein nāzil huyi jo bodhe shakhs they aur bade māl-dār they unhoñ ne Huzoor Sayyid-e- ālam Sallal lahu ālaihi wasallam se sawāl kiya tha ke kya kharch karein aur kis par kharch karein, is āyat mein unhein bata diya gaya ke jis qism ka aur jis qadar māl qaleel ya kaseer kharch karo us mein sawāb hai aur masarif us ke yeh haiñ. Mas'ala: āyat mein sadqa-e-nāfila ka bayān hai mā bāp ko zakāt aur sadaqāt-e-wājiba dena jāiz nahi. (jumal waghairah). (415) yeh har neki ko ām hai infāq ho ya aur kuchh aur bāqi masarif bhi is mein ā gaye (416) is ki jaza āta farmaye ga. (417) Mas'ala: jihād farz hai jab is ke sharāit pāye jāyēñ agar kāfir musalmanoñ ke mulk par chadhāyi karein to jihād farz-e-ain hota hai warna farz-e- kifāya. (418) ke tumhāre haq mein kya behtar hai to tum par lāzim hai ke hukm-e-ilāhi ki ita'at karo aur isi ko behtar samjho chāhe woh tumhāre nafs par girān ho (419) Shān-e-Nuzool: Sayyid-e-ālam Sallal lahu ālaihi wasallam ne Abdullah bin jahash ki sarkardagi mein mujahideen ki ek jamāt rawāna farmayi thi us ne mushrikeen se qitāl kiya, un ka khayāl tha ke woh roz-e-jumadal ukhra ka ākhir din hai magar dar-haqiqat chāñd 29 ko ho gaya tha wo Rajab ki pehli tareekh thi, is par kuffār ne musalmanoñ ko 'ār dilāyi ke tum ne māl-e-harām mein jung ki aur Huzoor se is ke muta'alliq

sawāl hone lage, is par yeh āyat nāzil huyi. (420) magar sahaba se yeh gunah wāqe' nahi huwa kyuñ ke unheñ chand hone ki khabar hi na thi un ke nazdeek woh din māh-e-ḥarām Rajab ka na tha. Mas'ala: māh-e-ḥarām meñ jung ki hurmat ka ḥukm āyat **أَقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ** se mansookh ho

gaya. (421) jo mushrikeen se wāqe' huwa ke unhoñ ne Huzoor Sayyid-e-ālam Sallal lahu àlaihi wasallam aur āp ke as'hāb ko sāl-e-hudebiya ka'ba moazzama se roka aur āp ke zamāna qiyām-e-Makka moazzama meñ āp ko aur āp ke as'hāb ko itni eezāeñ deñ ke wahañ se hijrat karna padi (422) yāni mushrikeen ka ke woh shirk karte hañ aur Sayyid-e-ālam Sallal lahu àlaihi wasallam aur momineen ko masjid-e-ḥarām se rokhte aur tarah tarah ki eezāeñ dete hañ (423) kyuñ ke qatl to bāz hālāt meñ mubah hota hai aur kufr kisi hāl meñ mubah nahi aur yahañ tareekh ka mashkook hona uzr-e-ma'qool hai aur kuffār ke kufr ke liye to koi uzr hi nahi (424) is meñ khabar di gayi ke kuffār musalmanoñ se hamesha adawat rakhen ge kabhi is ke khilāf na hoga aur jahān tak un se mumkin hoga woh musalmanoñ ko deen se munharif karne ki Sa'ee karte rahen ge. **إِنْ اسْتَطَاعُوا** se Mustafād hota hai ke

ba-karamihi ta'ala woh apni is murād meñ na-kām raheñ ge. (425) Mas'ala: is āyat se ma'loom huwa ke irtedād se tamām āmal bātil ho jāte hañ. Ākhirat meñ to is tarah ke un par koi ajr o sawāb nahi aur duniya meñ is tarah ke

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shari'at murtad ke qatl ka hukm deti hai, us ki aurat us par halāl nahi rehti, woh apne aqārib ka warsa pāne ka mustahiq nahi rehta, us ka māl ma'soom nahi rehta, us ki madah o sana o imdād jāiz nahi. (Roohul bayān waghairah)

(425) (alif) Shān-e-Nuzool: Abdullah bin jahash ki sarkardagi mein jo mujahideen bheje gaye they un ki nisbat bāz logoñ ne kaha ke chooñke unhein khabar na thi ke yeh din Rajab ka hai is liye us roz qitāl karna gunah to na huwa lekin us ka kuchh sawāb bhi na milega, is par yeh āyat nāzil huyi aur batāya gaya ke un ka yeh amal-e-jihād maqbool hai aur is par unhein ummeedwār-e-rehmat-e-ilāhi rehna chāhiye aur yeh ummeed qat'an poori hogi (Khazin) Mas'ala: يَرْجُونَ se zāhir huwa ke amal se ajr wājib nahi hota

balke sawāb dena mahez fazl-e-ilāhi hai. (426) Hazrat Ali Murtaza Radiyallahu ta'ala anhu ne farmaya ke agar sharāb ka ek qatra kuwein mein gir jāye phir us jagah mināra banāya jāye to main us par azān na kahun aur agar darya mein sharāb ka qatra pade phir darya khushk ho aur wahan ghās paida ho us mein apne jānwaroñ ko na charāoñ. Sub'hān Allah gunah se kis qadr nafrat hai رَزَقْنَا اللَّهُ تَعَالَى إِيَّابَعَهُمْ Sharāb 3 hijri mein ghazwa-e-ahzāb se

chand roz bād harām ki gayi, is se qabl yeh batāya gaya tha ke juwe aur sharāb ka gunah un ke nafa' se ziyāda hai, nafa' to yehi hai ke sharāb se kuchh suroor paida hota hai ya us ki khareed o farokht se tijāratī fāyeda hota

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hai aur juwe mein kabhi muft ka maal haath ata hai aur gunahon aur mufsidon ka kya shumar aql ka zawal, ghairat o hamiyyat ka zawal, ibadat se mehroomi, logon se adawatein, sab ki nazar mein khwar hona, daulat o maal ki iza'at. Ek riwayat mein hai ke jibreel ameen ne Huzoor pur-noor Sayyid-e-alam Sallal lahu alaihi wasallam ke Huzoor mein arz kiya ke Allah ta'ala ko Ja'far tayyar ki char khaslatein pasand hain. Huzoor ne Hazrat Ja'far Radiyallahu anhu se daryافت farmaya unhon ne arz kiya ke ek to yeh hai ke main ne sharab kabhi nahi pi, yani hukm-e-hurmat se pehle bhi aur is ki waja yeh thi ke main janta tha ke is se aql zail hoti hai aur main चाहता था के अल और भी तेज हो, दूसरी ख़ासलत य़ेह है के zamana-e-jahiliyat mein bhi main ne kabhi but ki pooja nahi ki, kyun ke main janta tha ke yeh patthar hai na nafa' de sake na zarar, teesri khaslat yeh hai ke kabhi main zina mein muhtala na huwa ke us ko be ghairti samajhta tha, chauthi khaslat yeh ke main ne kabhi jhoot nahi bola kyun ke main is ko kamina pan khayal karta tha. Mas'ala: shatranj, tash waghairah har jeet ke khel aur jin par bazi lagayi jaye sab juwe mein dakhil aur haram hain. (Roohul bayān) (427) Shān-e-Nuzool: Sayyid-e-alam Sallal lahu alaihi wasallam ne musalmanon ko sadqa dene ki raghbat dilayi to ap se daryافت kiya gaya ke miqdār irshād farmayein kitna maal rah-e-khuda mein diya jaye, is par yeh āyat nāzil huyi (Khazin) (428) yani jitna tumhari hajat se zaid ho. ibteda-e-Islam mein hajat se zaid maal kharch karna

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farz tha. Sahaba kirām apne māl mein se apni zaroorat ki qadr lekar bāqi sab rāh-e-khuda mein tasadduq kar dete they. Yeh hukm āyat-e-zakāt se mansookh ho gaya.

(429) ke jitna tumhāri duniyawi zaroorat ke liye kāfi ho woh lekar bāqi sab apne naf-e-ākhirat ke liye khairāt kardo. (Khazin) (430) ke un ke amwāl ko apne māl se milāne ka kya hukm hai. Shān-e-Nuzool: āyat إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ

الْيَتَامَىٰ کے nuzool ke bād logoñ ne yateemoñ ke māl juda kar diye aur un ka khāna peena alahida kar diya, is mein yeh soorateiñ bhi pesh āyiñ ke jo khāna yateem ke liye pakāya aur us mein se kuchh bach raha woh kharāb ho gaya aur kisi ke kām na āya, is mein yateemon ka nuqsān huwa, yeh soorateiñ dekh kar Hazrat Abdullah bin rawāha ne Huzoor Sayyid-e-ālam Sallal lahu ālaihi wasallam se ārz kiya ke agar yateem ke māl ki hifazat ki nazar se us ka khāna us ke auliya apne khāne ke sāth mila leiñ to is ka kya hukm hai? is par yeh āyat nāzil huyi aur yateemoñ ke fāide ke liye milāne ki ijāzat di gayi (431) Shān-e-Nuzool: Hazrat Marsad ghanwi ek bahadur shakhs they Sayyid-e-ālam Sallal lahu ālaihi wasallam ne unheñ Makka mukarrama rawāna farmaya tāke wahañ se tadbeer ke sāth musalmanoñ ko nikāl lāyeiñ, wahañ Anāq nāmi ek mushrika aurat thi jo zamāna-e-jahiliyat mein un ke sāth mohabbat rakhti thi, haseen aur māl-dār thi jab us ko in ki

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āmad ki khabar huyi to woh āp ke pās āyi aur tālib-e-wisāl huyi. Āp ne ba-khauf-e-ilāhi us se airāz kiya aur farmaya ke Islam is ki ijazat nahi deta, tab us ne nikah ki darkhwast ki, āp ne farmaya ke yeh bhi Rasool-e-khuda Sallal lahu àlaihi wasallam ki ijazat par mauqoof hai, apne kām se fārigh hokar jab āp khidmat-e-aqdas mein hāzir huwe to hāl ārz karke nikah ki bāt daryāft kiya, is par yeh āyat nāzil huyi. (Tafseer-e-Aḥmadi) Bāz Ulama ne farmaya jo koi Nabi Sallal lahu àlaihi wasallam ke sāth kufr kare woh mushrik hai khwah Allah ko wāhid hi kehta ho aur tawheed ka mudda'i ho. (Khazin) 7 (432) Shān-e-Nuzool: ek roz Hazrat Abdullah bin rawāha ne kisi khata par apni bāndi ke tamāncha mārā phir khidmat-e-aqdas mein hāzir hokar is ka zikr kiya Sayyid-e-Ālam Sallal lahu àlaihi wasallam ne us ka hāl daryāft kiya, ārz kiya ke woh Allah ta'ala ki wehdaniyat aur Huzoor ki risalat ki gawāhi deti hai, ramzān ke roze rakhti hai, khoob wazu karti aur namāz padhti hai. Huzoor ne farmaya woh momina hai. Āp ne ārz kiya to us ki qasam jis ne āp ko sach-cha Nabi bana kar mab'oos farmaya main us ko azād karke us ke sāth nikah karunga aur āp ne aisa hi kiya, is par logoñ ne tāna zani ki ke tum ne ek siyah fām bāndi ke sāth nikah kiya ba-wujood yeh ke fulān mushrika harra aurat tumhāre liye hāzir hai, woh haseen bhi hai mālḍār bhi hai, is par nāzil huwa وَلَا مَۡمُۡمَنَةً yāni musalman bāndi mushrika se

behtar hai khwah mushrika azād ho aur husn o māl ki waja se ach-chhi ma'loom hoti ho (433) yeh aurat ke auliya ko khitāb hai. Mas'ala: musalman aurat ka nikah mushrik o kāfir ke sāth bātil o ḥarām hai. (434) to un se ijtenāb zaroori aur un ke sāth dosti o qarabat na-rawa. (435) Shān-e-Nuzool: Arab ke log Yahood o majoos ki tarah hāiza aurtoñ se kamāl-e-nafrat karte they, sāth khāna peena ek makān mein rehna gawāra na tha, balke shiddat yahañ tak pahoñch gayi thi ke un ki taraf dekhna aur un se kalām karna bhi ḥarām samajhte they aur nasāra is ke bar'aks haiz ke ayyām mein aurtoñ ke sāth badi mohabbat se mashghool hote they aur ikhtelāt mein bahut mubālgha karte they, musalmanoñ ne Huzoor se haiz ka ḥukm daryāft kiya, is par yeh āyat nāzil huyi aur afrāt o tafreet ki rāheñ chhod kar aitedāl ki ta'leem farmayi gayi aur bata diya gaya ke hālat-e-haiz mein aurtoñ se majama'at mamnu' hai. (436) yāni aurtoñ ki qurbat se nasl ka qasd karo na qaza-e-shahwat ka (437) yāni aāmāl-e-sāleha ya jimaà se qabl بسم الله padhna. (438) Hazrat Abdullah bin rawāha ne apne behnuyi Nomān bin basheer ke ghar jāne aur un se kalām karne aur un ke khusoom ke sāth un ki sulah karane se qasam kha li thi jab is ke muta'alliq un se kaha jāta tha to keh dete they ke maiñ qasam kha chuka hooñ is liye yeh kām kar hi nahi sakta, is bāb mein yeh āyat nāzil huyi aur nek kām karne se qasam kha lene ki

mumani'at farmayi gayi. Mas'ala: agar koi shakhs neki se bāz rehne ki qasam kha le to us ko chāhiye ke qasam ko poora na kare balke woh nek kām kare aur qasam ka kaffāra de. Muslim shareef ki ḥadees mein hai Rasool-e-akram Sallal lahu ālaihi wasallam ne farmaya jis shakhs ne kisi amr par qasam kha li phir ma'loom huwa ke khair aur behtari us ke khilāf mein hai to chāhiye ke us amr-e-khair ko kare aur qasam ka kaffāra de. Mas'ala: bāz mufasssireen ne yeh bhi kaha hai ke is āyat se ba-kasrat qasam khāne ki mumani'at sābit hoti hai. (439) Mas'ala: qasam teen tarah ki hoti hai: laghv, ghamoos, muna'qida, laghv yeh hai ke kisi guzre huwe amr par apne khayāl mein sahih jān kar qasam khāye aur dar-haqiqat woh is ke khilāf ho yeh mu'āf hai aur is par kaffāra nahi, ghamoos yeh hai ke kisi guzre huwe amr par dānista jhooti qasam khāye, is mein guneh gār hoga. mun'aqida yeh hai ke kisi āyinda amr par qasd karke qasam khāye is qasam ko agar tode to guneh gār bhi hai aur kaffāra bhi lāzim (440) Shān-e- Nuzool: zamāna-e-jahiliyat mein logoñ ka yeh ma'mool tha ke apni aurtōñ se māl talab karte agar woh dene se inkār kartin to ek sāl, do sāl, teen sāl ya is se ziyāda arsa un ke pās na jāne aur sohbat tark karne ki qasam kha lete they aur unhein pareshāni mein chhod dete they, na woh bewa hi theein ke kahiñ apna thikana kar leteein na shauhar-dār ke shauhar se ārām pāteein, Islam ne is zulm ko mitaya aur aisi qasam khāne wāloñ ke liye chār mahine ki muddat mu'ayyan farma di ke

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agar aurat se chār mahine ya is se zāid arse ke liye ya ghair mu'ayyan muddat ke liye tark-e-sohbat ki qasam kha le jis ko eela kehte haiñ to is ke liye chār māh intezār ki mohlat hai, is arse mein khoob soch samajh le ke aurat ko chhodna us ke liye behtar hai ya rakhna, agar rakhna behtar samjhe aur is muddat ke andar rujoo' kare to nikah bāqi rahe ga aur qasam ka kaffāra lāzim hoga aur agar is muddat mein rujoo' na kiya aur qasam na todi to aurat nikah se bāhar ho gayi aur us par talāq-e-bāin wāqe' ho gayi. Mas'ala: agar mard sohbat par qādir ho to rujoo' sohbat hi se hoga aur agar kisi waja se qudrat na ho to bād-e-qudrat sohbat ka wāda rujoo' hai (Tafseer-e- Ahmadi)

(441) is āyat mein mutallaqa aurtoñ ki iddat ka bayān hai jin aurtoñ ko un ke shauharon ne talāq di agar woh shauhar ke pās na gayi theein aur un se khalwat-e-sahiha na huyi thi jab to un par talāq ki iddat hi nahi hai jaisa ke āyat **مَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ** mein irshād hai aur jin aurtoñ ko khurd sāli ya kibr-e-sini ki waja se haiz na āta ho ya jo hāmila ho un ki iddat ka bayān soora-e-talāq mein āye ga, bāqi jo azād aurteñ haiñ yahañ un ki iddat o talāq ka bayān hai ke unki iddat teen haiz hai. (442) woh hamal ho ya khoon-e-haiz kyun ke us ke chhupāne se raj'at aur walad mein jo shauhar ka haq hai woh zāye hoga. (443) yāni yehi muqtazi-e-imān dāri hai. (444) yāni talāq-e-raj'ee mein iddat ke andar shauhar aurat se rujoo' kar sakta hai khwah aurat rāzi ho ya na ho lekin agar shauhar ko milāp manzoor ho to aisa kare zarar risāni ka qasd na kare jaisa ke ahl-e- jahiliyat aurat ko pareshān karne ke liye karte they. (445) yāni jis tarah aurtoñ par shauharoñ ke huqooq ki ada wājib hai isi

tarah shauharoñ par auroñ ke huqooq ki ri'āyat lāzim hai (446) yāni talāq-e-raj'ee. Shān-e- Nuzool: ek aurat ne Sayyid-e-ālam Sallal lahu ālaihi wasallam ki khidmat mein hāzir hokar ārz kiya ke us ke shauhar ne kaha hai ke woh us ko talāq deta aur raj'at karta rahe ga, har martaba jab talāq ki iddat guzarne ke qareeb hogi raj'at karle ga phir talāq de dega, isi tarah umar bhar us ko qaid rakhe ga, is par yeh āyat nāzil huyi aur irshād farma diya ke talāq raj'ee do bār tak hai is ke bād phir talāq dene par raj'at ka haq nahi (447) raj'at karke. (448) is tarah ke raj'at na kare aur iddat guzar kar aurat bāina ho jāye. (449) yāni maher. (450) talāq dete waqt (451) jo huqooq zaujain ke muta'alliq haiñ. (452) yāni talāq hasil kare. Shān-e-Nuzool: yeh āyat Jameela binte Abdullah ke bād mein nāzil huyi. Yeh Jameela Sābit bin Qais ibn-e-Shamās ke nikah mein theein aur shauhar se kamāl nafrat rakhti theein. Rasool-e-khuda Sallal lahu ālaihi wasallam ke Huzoor mein apne shauhar ki shikayat lāyin aur kisi tarah un ke pās rehne par rāzi na hoyin tab sābit ne kaha ke main ne in ko ek bāgh diya hai agar yeh mere pās rehna gawāra nahi kartin aur mujh se alahidgi chāhti haiñ to woh bāgh mujhe wāpas karein mein in ko azād kar doon. Jamila ne is ko manzoor kiya, Sābit ne bāgh le liya aur talāq de di is tarah ki talāq ko khula' kehte haiñ. Mas'ala: Khula' talāq-e-bāin hota hai. Mas'ala: Khula' mein lafz khula' ka zikr zaroori hai. Mas'ala: agar judāyi ki talab gār aurat ho to Khula' mein miqdār-e-maher se zāid lena makrooh hai aur agar aurat ki taraf se nushooz na ho mard hi alahidgi chāhe to mard ko talāq ke èwaz māl lena mutlaqan makrooh hai. (453) Mas'ala: teen talāqon ke bād aurat shauhar par ba hurmat-e-mughallaza hārām ho jāti hai, ab na us se rujoo' ho sakta hai na dobāra nikah jab tak ke halāla ho yāni bād-e-iddat doosre se nikah kare aur woh bād-e-sohbat talāq de phir iddat guzre. (454) dobāra nikah kar leiñ. (455) yāni iddat tamām



hone ke qareeb ho. Shān-e-Nuzool: yeh āyat Sābit bin Yasār ansāri ke haq mein nāzil hui unhoñ ne apni aurat ko talāq di thi aur jab iddat qareeb-e-khatm hoti thi raj'at kar liya karte they tāke aurat qaid mein padi rahe. (456) yāni nibahne aur ach-chha mu'āmla karne ki niyyat se raj'at karo. (457) aur iddat guzar jāne do tāke bād-e-iddat woh azād ho jāye. (458) ke hukm-e-ilāhi ki mukhalifat karke guneh gār hota hai. (459) ke un ki parwah na karo aur un ke khilāf āmal karo. (460) ke tumhein musalman kiya aur Sayyid-e-Anbiya Sallal lahu ālaihi wasallam ka ummati banāya. (461) kitāb se Qur'an aur hikmat se ahkām-e-Qur'an o sunnat-e-Rasool Sallal lahu ālaihi wasallam murād hai. (462) us se kuchh makhfi nahi. (463) yāni un ki iddat guzar chuke. (464) jin ko unhoñ ne apne nikah ke liye tajweez kiya ho khwah woh naye ho ya yehi talāq dene wāle ya un se pehle jo talāq de chuke they (465) apne kufoo mein maher misl par kyunke us ke khilāf ki soorat mein auliya aēterāz o ta'arruz ka haq rakhte haiñ. Shān-e-Nuzool: Ma'qal bin Yasār Muzni ki bahen ka nikah Āsim bin 'Adi ke sāth huwa tha unhoñ ne talāq di aur iddat guzarne ke bād phir Āsim ne darkhwast ki to Ma'qal bin Yasār mane' huwe, un ke haq mein yeh āyat nāzil hui. (Bukhari shareef) (466) bayān-e-talāq ke bād yeh sawāl tab'an sāmne āta hai ke agar talāq wāli aurat ki god mein sheer khwār bach-cha ho to is judāyi ke bād us ki parwarish ka kya tareeqa hoga is liye yeh qareen-e-hikmat hai ke bach-che ki parwarish ke muta'alliq mā bāp par jo ahkām haiñ woh is mauqe par bayān farma diye jāyēñ lihāza yahañ un masāil ka bayān huwa. Mas'ala: mā khwah mutallaqa ho ya na ho us par apne bach-che ko doodh pilāna wājib hai ba shart yehke bāp ko ujrat par doodh pilwāne ki qudrat o isteta'at na ho ya koi doodh pilāne wāli mayassar na āye ya bach-cha mā ke siwa aur kisi ka doodh qabool na kare agar yeh bāteñ na hoñ yāni bach-che ki parwarish khās mā

ke doodh par mauqoof na ho to mā par doodh pilāna wājib nahi mustahab hai. (Tafseer-e-Aḥmadi o Jumal waghairah) (467) yāni is muddat ka poora karna lāzim nahi agar bach-che ko zaroorat na rahe aur doodh chhudāne mein us ke liye khatra na ho to is se kam muddat mein bhi chhudāna jāiz hai. (Tafseer-e-Aḥmadi, Khazin waghairah) (468) yāni wālīd. is andāz-e-bayān se ma'loom huwa ke nasab bāp ki taraf rujoo' karta hai. (469) Mas'ala: bach-che ki parwarish aur us ko doodh pilwāna bāp ke zimme wājib hai, us ke liye woh doodh pilāne wālī muqarrar kare lekin agar mā apni raghbat se bach-che ko doodh pilāye to mustahab hai. Mas'ala: shauhar apni zauja par bach-che ke doodh pilāne ke liye jabr nahi kar sakta aur na aurat shauhar se bach-che ke doodh pilāne ki ujrāt talab kar sakti hai jab tak ke us ke nikah ya iddat mein rahe. Mas'ala: agar kisi shakhs ne apni zauja ko talāq di aur iddat guzar chuki to woh us se bach-che ke doodh pilāne ki ujrāt le sakti hai. Mas'ala: agar bāp ne kisi aurat ko apne bach-che ke doodh pilāne par ba ujrāt muqarrar kiya aur us ki mā usi ujrāt par ya be mu'āweza doodh pilāne par rāzi hui to mā hi doodh pilāne ki ziyāda mustahiq hai aur agar mā ne ziyāda ujrāt talab ki to bāp ko us se doodh pilwāne par majboor na kiya jāyega. (Tafseer-e-Aḥmadi o madarik) alma'roof se murād yeh hai ke hasb-e-haisiyat ho bighair tangi aur fuzool kharchi ke (470) yāni us ko us ke khilāf-e-marzi doodh pilāne par majboor na kiya jāye (471) ziyāda ujrāt talab karke (472) mā ka bach-che ko zarar dena yeh hai ke us ko waqt par doodh na de aur us ki nigrāni na rakhe ya apne sāth manoos kar lene ke bād chhod de aur bāp ka bach-che ko zarar dena yeh hai ke manoos bach-che ko mā se chheen le ya mā ke haq mein kotāhi kare jis se bach-che ko nuqsān pahoñche. (473) hāmila ki iddat to waz'e hamal hai jaisa ke soora-e-talāq mein mazkoor hai yahañ ghair hāmila ka bayān hai jis ka shauhar mar jāye us ki iddat chār

māh dus roz hai, is muddat mein na woh nikah kare na apna maskan chhode na be uzr tel lagāye, na khushbu lagāye, na singār kare, na rangeen aur reshmi kapde pehne, na mahendi lagāye, na jadeed nikah ki bāt cheet khul kar kare aur jo talāq-e-bāin ki iddat mein ho us ka bhi yehi hukm hai albatta jo aurat talāq raj'ee ki iddat mein ho us ko zeenat aur singār karna mustahab hai. (474) yāni iddat mein nikah aur nikah ka khula huwa payām to mamnu' hai lekin parde ke sāth khwahish-e-nikah ka izhār gunah nahi, maslan yeh kahe ke tum bahut nek aurat ho ya apna irāda dil hi mein rakhe aur zubān se kisi tarah na kahe. (475) aur tumhāre dilon mein khwahish hogi isi liye tumhāre wāste ta'reez mubah ki gayi. (476) yāni iddat guzar chuke. (477) maher ka. (478) Shān-e-Nuzool: yeh āyat ek ansāri ke bāb mein nāzil huyi jinhoñ ne qabila bani hanifa ki ek aurat se nikah kiya aur koi maher mu'ayyan na kiya phir hāth lagāne se pehle talāq de di. Mas'ala: is se ma'loom huwa ke jis aurat ka maher muqarrar na kiya ho agar us ko hāth lagāne se pehle talāq di to maher lāzim nahi, hāth lagāne se mujama'at murād hai aur khalwat-e-sahiha usi ke hukm mein hai, yeh bhi ma'loom huwa ke be zikr-e-maher bhi nikah durust hai magar is soorat mein bād-e-nikah maher mu'ayyan karna hoga agar na kiya to bād-e-dukhool maher misl lāzim ho jāye ga. (479) teen kapdoñ ka ek joda. (480) jis aurat ka maher muqarrar na kiya ho aur us ko qabl-e-dukhool talāq di ho us ko to joda dena wājib hai aur us ke siwa har mutallaqa ke liye mustahab hai. (Madarik) (481) apne is nisf mein se. (482) nisf se jo is soorat mein wājib hai. (483) yāni shauhar. (484) is mein husn-e-sulook o makarim-e-akhlāq ki targheeb hai. (485) yāni punj gāna farz namāzoñ ko un ke auqāt par arkān o sharāit ke sāth ada karte raho, is mein pānchon namāzon ki farziyat ka bayān hai aur aulād o azwāj ke masāil o ahkām ke darmiyan mein namāz ka zikr farmāna is natije par

pahoñchāta hai ke un ko ada-e-namāz se ghafil na hone do aur namāz ki pābandi se qalb ki islah hoti hai jis ke bighair mu'āmlāt ka durust hona mutasawwar nahi. (486) Hazrat Imām Abu Hanifa aur Jumhoor sahaba Radiyallahu ānhum ka mazhab yeh hai ke is se namāz-e-Asr murād hai aur ahadees bhi is par dalālat karti haiñ (487) is se namāz ke andar qiyām ka farz hona sābit huwa. (488) apne aqārib ko. (489) ibteda-e-Islam mein bewa ki iddat ek sāl ki thi aur ek sāl kāmīl woh shauhar ke yahañ reh kar nān o nafaqa pāne ki mustahiq hoti thi, phir ek sāl ki iddat to **يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ** se mansookh huyi jis mein bewa ki iddat chār māh dus din muqarrar farmayi gayi aur sāl bhar ka nafaqa āyat-e-mirās se mansookh huwa jis mein aurat ka hissa shauhar ke tarke se muqarrar kiya gaya lihāza ab is wasiyyat ka hukm bāqi na raha, hikmat is ki yeh hai ke arab ke log apne moris ki bewa ka nikalna ya ghair se nikah karna bilkul gawāra hi na karte they aur is ko 'ār samajhte they is liye agar ek dam chār māh dus roz ki iddat muqarrar ki jāti to yeh un par bahut shāq hoti lihāza ba tadreej unhein rāh par laya gaya. (490) bani israeel ki ek jamāt thi jis ke bilād mein ta'oon huwa to woh maut ke dar se apni bastiyān chhod bhāge aur jungal mein ja pade ba hukm-e-ilāhi sab wahiñ mar gaye. Kuchh arse ke bād. Hazrat Hizqeel ālaihis salām ki dua se unhein Allah ta'ala ne zinda farmaya aur woh muddatoñ zinda rahe, is wāqie' se ma'loom hota hai ke ādmi maut ke dar se bhāg kar jān nahi bacha sakta to bhāgna bekār hai, jo maut muqaddar hai woh zaroor pahoñche gi bande ko chāhiye ke raza-e-ilāhi par rāzi rahe mujahideen ko bhi samajhna chāhiye ke jihād se baith rehna maut ko dafa' nahi kar sakta lihāza dil mazboot rakhna chāhiye. (491) aur maut se na bhāgo jaisa bani israeel bhāge they kyuñ ke maut se bhāgna kām nahi āta. (492) yāni rāh-e-khuda



meiñ ikhlās ke sāth kharch kare rāh-e-khuda meiñ kharch karne ko qarz se ta'beer farmaya yeh kamāl-e-lutf o karam hai, banda us ka banāya huwa aur bande ka māl us ka āta farmaya huwa, haqeeqi mālīk woh aur banda us ki āta se majāzi milk rakhta hai magar qarz se ta'beer farmāne meiñ yeh dil nasheen karna manzoor hai ke jis tarah qarz dene wāla itminān rakhta hai ke us ka māl zāye nahi huwa woh us ki wāpsi ka mustahiq hai aisa hi rāh-e-khuda meiñ kharch karne wāle ko itminān rakhna chāhiye ke woh is infāq ki jaza bil-yaqeen pāye ga aur bahut ziyāda pāye ga (493) jis ke liye chāhe rozi tang kare jis ke liye chāhe wasee' farmaye, tangi o farākhi us ke qabze meiñ hai aur woh apni rāh meiñ kharch karne wāle se wus'at ka wāda karta hai. (494) Hazrat Moosa ālaihis salām ke bād jab bani israeel ki hālat kharāb huyi aur unhoñ ne ahed-e-ilāhi ko faramosh kiya, but parasti meiñ muhtela huwe, sarkashi aur bad afāli inteha ko pahōñchi, un par qaum-e- Jālūt musallat huyi jis ko Amālqa kehte haiñ kyuñ ke Jālūt Amleeq bin 'ād ki aulād se ek nihayat jābir bādshāh tha, us ki qaum ke log misr o filisteen ke darmiyan behr-e-Room ke sāhil par rehte they, unhoñ ne bani israeel ke shaher cheen liye, ādmi giriftār kiye, tarah tarah ki sakhtiyāñ keeñ us zamāne meiñ koi Nabi qaum-e-bani israeel meiñ maujood na they, khandāne-e-nubuwwat se sirf ek bibi bāqi rahi thi jo hāmila theeñ un ke farzand Tawallud huwe, un ka nām Shamweel rakha jab woh bade huwe to unheñ ilm-e-Taurāt ḥāsīl karne ke liye Baitul Maqdis meiñ ek kabeeurus-sin 'ālim ke supurd kiya, woh āp ke sāth kamāl-e- shafaqat karte aur āp ko farzand kehte, jab āp sin-e-buloogh ko pahōñche to ek shab āp us ālim ke qareeb ārām farma rahe they ke Hazrat Jibreel ālaihis salām ne usi ālim ki āwāz meiñ ya Shamweel keh kar pukāra, āp ālim ke pās gaye aur farmaya ke āp ne mujhe pukāra hai? ālim ne ba'een khayāl ke inkār karne se kahin āp dar na jāyeñ yeh keh diya



ke farzand tum so jāo phir dobāra Hazrat Jibreel ne usi tarah pukāra aur Hazrat Shamweel àlaihis salām ālim ke pās gaye, ālim ne kaha ke aey farzand ab agar maiñ tumheñ phir pukāroñ to tum jawāb na dena, teesri martaba meiñ Hazrat Jibreel àlaihis salām zāhir ho gaye aur unhoñ ne basharat di ke Allah ta'ala ne āp ko nubuwwat ka mansab āta farmaya, āp apni qaum ki taraf jāiye aur apne Rab ke ahkām pahoñchāiye. Jab āp qaum ki taraf tashreef lāye unhoñ ne takzeeb ki aur kaha ke āp itni jaldi Nabi ban gaye, ach-chha agar āp Nabi haiñ to hamāre liye ek bādshāh qāim kijiye. (Khazin waghairah) (495) ke qaum-e-Jāloot ne hamāri qaum ke logoñ ko unke watan se nikāla un ki aulād ko qatl o ghārat kiya chār sau chalees shāhi khandān ke farzandoñ ko giriftār kiya, jab hālat yahañ tak pahoñch chuki to ab hameiñ jihād se kya cheez māne' ho sakti hai, tab Nabiallah ki dua se Allah ne un ki darkhwast qabool farmayi aur un ke liye ek bādshāh muqarrar kiya aur jihād farz farmaya (Khazin) (496) jin ki tadād ahl-e-badr ke barābar teen sau tera thi. (497) Taloot bin yameen bin Hazrat Yaqoob àlaihis salām ki aulād se haiñ, āp ka nām tool qāmat ki waja se Taloot hai. Hazrat Shamweel àlaihis salām ko Allah ta'ala ki taraf se ek asa' mila tha aur batāya gaya tha ke jo shakhs tumhāri qaum ka bādshāh hoga us ka qad is asa' ke barābar hoga, āp ne is asa' se Taloot ka qad nāp kar farmaya ke maiñ tum ko ba-hukm-e-ilāji bani Israeel ka bādshāh muqarrar karta hooñ aur bani israeel se farmaya ke Allah ta'ala ne Taloot ko tumhāra bādshāh bana kar bheja hai. (Khazin o jumal) (498) Bani israeel ke sardāroñ ne apne Nabi Hazrat Shamweel àlaihis salām se kaha ke nubuwwat to lāwi bin Yaqoob àlaihis salām ki aulād meiñ chali āti hai aur saltanat Yahood bin Yaqoob ki aulād meiñ aur Taloot in donoñ khandānoñ meiñ se nahi haiñ to bādshāh kaise ho sakte haiñ (499) woh ghareeb shakhs haiñ bādshāh ko sāhib-e-māl hona

chāhiye (500) yāni saltanat wirsa nahi ke kisi nasl o khandān ke sāth khās ho yeh mahez fazl-e-ilāhi par hai, is mein shiya ka rad hai jin ka aèteqād yeh hai ke Imāmat wirāsāt hai (501) yāni nasl o daulat par saltanat ka istehqāq nahi ilm o quwwat saltanat ke liye bade mo'een haiñ aur Taloot us zamāne mein tamām bani israeel se ziyāda ilm rakhte they aur sab se jaseem aur tawana they (502) is mein wirāsāt ko kuchh dakhil nahi (503) jise chāhe ghani karde aur wus'at-e-māl āta farma de, is ke bād bani israeel ne Hazrat Shamweel ālaihis salām se ārz kiya ke agar Allah ta'ala ne unheñ saltanat ke liye muqarrar farmaya hai to is ki nishāni kya hai. (Khazin o madarik) (504) yeh taboot shamshād ki lakdi ka ek zar andoz sandooq tha jis ka tool teen hāth ka aur ārz do hāth ka tha, is ko Allah ta'ala ne Hazrat Ādam ālaihis salām par nāzil farmaya tha is mein tamām Anbiya ālaihimus salatu was-salām ki tasweereiñ theeiñ un ke masakin o makanāt ki tasweereiñ theeiñ aur ākhir mein Huzoor Sayyid-e-Anbiya Sallal lahu ālaihi wasallam ki aur Huzoor ki daulat sara-e-aqdas ki tasweer ek yaqoot-e-surkh mein thi ke Huzoor ba hālat-e-namāz qiyām mein haiñ aur gird āp ke āp ke as'hāb. Hazrat Ādam ālaihis salām ne un tamām tasweeroñ ko dekha, yeh sandooq wirasatan muntaqil hota huwa Hazrat Moosa ālaihis salām tak pahoñcha, āp is mein Taurāt bhi rakhte they aur apna makhsoos sāmān bhi, chunānche is taboot mein alwāh-e-Taurāt ke tukde bhi they aur Hazrat Moosa ālaihis salatu was-salām ka asa' aur āp ke kapde aur āp ki na'lain shareefain aur Hazrat Haroon ālaihis salām ka imama aur un ki āsa' aur thoda sa Man jo bani israeel par nāzil hota tha. Hazrat Moosa ālaihis salām jung ke mauqon par is sandooq ko āge rakhte they, is se bani israeel ke dilon ko taskeen rehti thi, āp ke bād yeh taboot bani israeel mein mutawāris hota chala āya, jab unheñ koi mushkil darpesh hoti woh is taboot ko sāmne rakh kar du'āeiñ karte aur

kāmyāb hote, dushmanon ke muqāble mein is ki barkat se fatha pāte, jab bani israeel ki hālat kharāb hui aur un ki bad amali bahut badh gayi aur Allah ta'ala ne un par Amālqa ko musallat kiya to woh un se taboot chheen kar le gaye aur us ko najis aur gande muqamāt mein rakha aur us ki be hurmati ki aur un gustākhiyon ki waja se woh tarah tarah ke amrāz o masāib mein mubtala huwe, un ki pāñch bastiyān halāk hoyin aur unhein yaqeen huwa ke taboot ki ihānat un ki barbādi ka ba'is hai to unhoñ ne taboot ek bail gādi par rakh kar bailon ko chhod diya aur firishte us ko bani israeel ke sāmne Taloot ke pās lāye aur is taboot ka āna bani israeel ke liye Taloot ki bādshāhi ki nishāni qarār diya gaya tha, bani israel yeh dekh kar us ki bādshāhi ke muqir huwe aur be darang jihād ke liye āmāda ho gaye kyun ke taboot pa kar unhein apni fatha ka yaqeen ho gaya. Taloot ne bani israeel mein se sattar hazār jawān muntakhab kiye jin mein Hazrat Dawood ālaihis salām bhi shāmil they (jalalain o jumal o Khazin o madarik waghairah) Fayedā: is se ma'loom huwa ke buzurgoñ ke tabarrukāt ka aizāz o ahterām lāzim hai un ki barkat se du'āein qabool hoti aur hājatein rawa hoti hain aur tabarrukāt ki be hurmati gumrāhoñ ka tareeqa aur barbādi ka sabab hai. Fayedā: Taboot mein Anbiya ki jo tasweerein theein woh kisi ādmi ki banāyi hui na theein Allah ki taraf se āyi theein. (505) yāni Baitul Maqdis se dushman ki taraf rawāna huwa woh waqt nihayat shiddat ki garmi ka tha lashkariyon ne Taloot se is ki shikayat ki aur pāni ke talab gār huwe (506) yeh imtehān muqarrar farmaya gaya tha ke shiddat-e-tishnagi ke waqt jo ita'at hukm par mustaqil raha woh āinda bhi mustaqil rahega aur sakhtiyon ka muqābla kar sakega aur jo us waqt apni khwahish se maghloob ho aur na farmāni kare woh āinda sakhtiyon ko kya bardāsht karega (507) jin ki tadād teen sau tera thi unhoñ ne sabr kiya aur ek chullu un ke aur un ke jānwaron

ke liye kāfi ho gaya aur un ke qalb o imān ko quwwat huyi aur naher se salamat guzar gaye aur jinhoñ ne khoob piya tha un ke hont siyah ho gaye tishnagi aur badh gayi aur himmat hār gaye. (508) un ki madad farmāta hai aur usi ki madad kām āti hai (509) Hazrat Dawood àlaihis salām ke wālid Eesha Taloot ke lashkar mein they aur un ke sāth un ke tamām farzand bhi. Hazrat Dawood àlaihis salām un sab mein chhote they, bimār they, rang zard tha, bakriyāñ charāte they, jab Jāloot ne bani israeel se muqābla talab kiya woh us ki quwwat-e-jasamat dekh kar ghabrāye kyuñ ke woh bada jābir, qawi, sheh zor, azeemul jussa, qad āwar tha. Taloot ne apne lashkar mein ailān kiya ke jo shakhs Jāloot ko qatl kare main apni beti us ke nikah mein doon ga aur nisf mulk us ko doon ga magar kisi ne is ka jawāb na diya to Taloot ne apne Nabi Hazrat Shamwel àlaihis salām se ārz kiya ke bārgāh-e-ilāhi mein dua karein, āp ne dua ki to batāya gaya ke Hazrat Dawood àlaihis salām Jāloot ko qatl karein ge. Taloot ne āp se ārz kiya ke agar āp Jāloot ko qatl karein to main apni ladki āp ke nikah mein doon aur nisf mulk pesh karuñ, āp ne qabool farmaya aur Jāloot ki taraf rawāna ho gaye, saf-e-qitāl qāim huyi aur Hazrat Dawood àlaihis salām dast-e-mubarak mein falakhan lekar muqābil huwe, Jāloot ke dil mein āp ko dekh kar dehshat paida huyi magar us ne bātein bahut mutakabbirana keein aur āp ko apni quwwat se mar'oob karna chāha, āp ne falakhan mein pat-thar rakh kar mārā woh us ki peshāni ko tod kar peechhe se nikal gaya aur Jāloot mar kar gir gaya. Hazrat Dawood àlaihis salām ne us ko la kar Taloot ke sāmne dāl diya, tamām bani israeel khush huwe aur Taloot ne Hazrat Dawood àlaihis salām ko hasb-e-wāda nisf mulk diya aur apni beti ka āp ke sāth nikah kar diya ek muddat ke bād Taloot ne wafāt pāyi tamām mulk par Hazrat Dawood àlaihis salām ki saltanat huyi. (Jumal waghairah) (510) hikmat se Nubuwwat murād hai (511)

jaise ke zira banāna aur jānwaroñ ka kalām samajhna (512) yāni Allah ta'ala nekoñ ke sadqe meĩn doosroñ ki balāyeiñ bhi dafa' farmāta hai. Hazrat ibn-e-Umar Radiyallahu ānhu se marwi hai ke Rasool-e-khuda Sallal lahu ālaihi wasallam ne farmaya ke Allah ta'ala ek sāleh musalman ki barkat se us ke pados ke sau ghar wāloñ ki bala dafa farmāta hai Sub'hān Allah nekoñ ka qurb bhi fāyeda pahoñchāta hai (Khazin) (513) yeh hazrāt jin ka zikr ma sabaq meĩn aur khās āyat اِنَّكَ لَیْسَ الْمُرْسَلِیْنَ meĩn farmaya gaya.

