

Tafseer Roman Parah 22

(78) aey Nabi àlaihis salatu was-salām ki bibiyōñ. (79) yāni agar auroñ ko ek neki par das guna şawāb deñge to tumheĩn bees guna kyoñ ke tamām jahāñ ki aurtoñ meĩn tumheĩn sharf o fazilat hai aur tumhāre amal meĩn bhi do jehteĩn haiñ ek ada-e-ita'at doosre Rasool-e-kareem Sallal lāhu ta'ala àlaihi wasallam ki raza juyi aur qana'at o husn-e-ma'ashirat ke sāth Huzoor ko khushnood karna. (80) jannat meĩn. (81) tumhāra martaba sab se ziyāda hai aur tumhāra ajr sab se badh kar, jahāñ ki aurtoñ meĩn koi tumhāri hamsar nahi. (82) is meĩn taleem-e-ādāb hai ke agar ba zaroorat ghair mard se pas-e-parda guftagu karni pade to qasd karo ke lehje meĩn nazākat na āne pāye aur bāt meĩn loch na ho, bāt nihayat sādgi se ki jāye, iffat ma'āb khwateen ke liye yehi shayān hai. (83) deen o islam ki aur neki ki taleem aur pand o nasihat ki agar zaroorat pesh āye magar be loch lehje se. (84) agli jāhiliyat se murād qabl-e-islam ka zamāna hai, us zamāne meĩn aurteĩn itrāti nikalti theeĩn, apni zeenat o mahasin ka izhār karti theeĩn ke ghair mard dekheĩn, libās aise pahenti theeĩn jin se jism ke àāza ach-chhi tarah na dhakeĩn aur pichhli jāhiliyat se akheer zamāna murād hai jis meĩn logoñ ke afāl pehloñ ki misl ho jāyeñ ge. (85) yāni gunāhoñ ki najasat se tum āluda na ho. Is āyat se ahl-e-bait ki fazilat şābit hoti hai aur ahl-e-bait meĩn Nabi-e-kareem Sallal lāhu ta'ala àlaihi wasallam ke azwāj-e-mutahharāt aur Hazrat Khatoon-e-jannat Fatima zehra aur Ali-e-Murtuza aur Hasnain karimain radiyallahu ta'ala ànhum sab dākhil haiñ, āyāt o aḥadees ko jama karne se yehi natija nikalta hai aur yehi Hazrat Imām Abu mansoor māturidi radiyallahu ta'ala ànhu se manqool hai, in āyāt meĩn ahl-e-bait-e- Rasool-e-kareem Sallal lāhu ta'ala àlaihi wasallam ko nasihat farmāyi gayi hai tāke gunāhoñ se bacheĩn

aur taqwa o parhez gāri ke pāband raheīñ, gunāhoñ ki na-pāki se aur parhez gāri ko pāki se iste'āra farmāya gaya kyoñ ke gunāhoñ ka murtakib un se aisa hi mulawwis hota hai jaisa jism najāsatoñ se. Is tarz-e -kalām se maqsood yeh hai ke arbāb-e-uqool ko gunāhoñ se nafrat dilāyi jāye aur taqwa o parhez gāri ki targheeb di jāye. (86) yāni sunnat. (87) Shān-e-Nuzool: Asma bint-e-amees jab apne shauhar Jā'far bin abi tālib ke sāth habsha se wāpas āyin to azwāj-e-Nabi kareem Sallal lāhu ta'ala àlaihi wasallam se mil kar unhoñ ne daryāft kiya ke kya aurtoñ ke bāb meīñ bhi koi āyat nāzil huyi hai? unhoñ ne farmāya nahi to Asma ne Ḥuzoor Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam se ārz kiya ke Ḥuzoor aurteīñ bade tote meīñ haiñ, farmāya kyoñ? Arz kiya ke un ka zikr khair ke sāth hota hi nahi jaisa ke mardoñ ka hota hai. Is par yeh āyat-e-kareema nāzil huyi aur un ke dus marātib mardoñ ke sāth zikr kiye gaye aur un ke sāth un ki madah farmāyi gayi aur marātib meīñ se pehla martaba islam hai jo khuda aur Rasool ki farmān bardāri hai, doosra imān ke woh aiteqād-e-sahih aur zāhir o bātin ka muwāfiq hona hai, teesra martaba qanoot yāni ta'at hai. (88) is meīñ chautha martabe ka bayān hai ke woh sidq-e-niyyāt o sidq-e-aqwāl o afāl hai, is ke bād pāñchwiñ martaba sabr ka bayān hai ke ta'aton ki pābandi karna aur mamnu'āt se ihterāz rakhna khwah nafs par kitna hi shāq aur girāñ ho raza-e-Ilāhi ke liye ikhtiyār kiya jāye, is ke bād phir chhate martabe khushu' ka bayān hai jo ta'aton aur ibādaton meīñ quloob o jawareh ke sāth mutwaze' hona hai, is ke bād sātwen martaba sadaqe ka bayān hai jo Allah ta'ala ke ata kiye huwe māl meīñ se us ki rāh meīñ batareeq-e -farz o nafl dena hai, phir āthwen martaba soom ka bayān hai, yeh bhi farz o nafl donoñ ko shāmil hai. Manqool hai ke jis ne har hafte ek dirham sadaqa kiya woh mutasaddiqeen meīñ aur jis ne har mahina ayyām-e- baiz ke teen roze rakhe woh sāimeen meīñ shumār kiya jāta hai, is

ke bàd naweeñ martaba iffat ka bayān hai aur woh yeh hai ke apni pārsāi ko mehfūz rakhe aur jo halāl nahi hai us se bache, sab se ākhir meiñ dasweñ martaba kasrat-e-zikr ka bayān hai. zikr meiñ tasbeeh, tehmeed, tehleel, takbeer, qirāt-e-Qur'an, ilm-e -deen ka padhna padhāna, namāz, wāz, nasihat, milād shareef, nāt shareef padhna sab dākhil haiñ. Kaha gaya hai ke banda zakireen meiñ jab shumār hota hai jabke woh khade, baithe, lete har hal meiñ Allah ka zikr kare. (89) Shān-e-Nuzool: yeh āyat Zainab bint-e-hajash asadiya aur un ke bhai Abdullah bin hajash aur un ki wālida Umaina bint-e-abdul mutallib ke haq meiñ nāzil huyi, Umaina Huzoor Sayyid-e- ālam Sallal lāhu ta'ala àlaihi wasallam ki phoophi theeiñ, wāqia yeh tha ke Zaid bin hārisa jin ko Rasool-e- kareem Sallal lāhu àlaihi wasallam ne āzād kiya tha aur woh Huzoor hi ki khidmat meiñ rehte they, Huzoor ne Zainab ke liye un ka payām diya, is ko Zainab ne aur un ke bhai ne manzoor nahi kiya. Is par yeh āyat-e- kareema nāzil huyi aur Hazrat Zainab aur un ke bhai is hukm ko sun kar rāzi ho gaye aur Huzoor Sayyid-e- ālam Sallal lāhu ta'ala àlaihi wasallam ne Hazrat Zaid ka nikāh un ke sāth kar diya aur Huzoor ne un ka maher dus dinār sāth dirham, ek joda kapda, pachās mud (ek paimāna hai) khāna, tees sā' khajooreiñ deeiñ. Mas'ala: is se māloom huwa ke ādmi ko Rasool-e-kareem Sallal lāhu ta'ala àlaihi wasallam ki ta'at har amr meiñ wājib hai aur Nabi àlaihis salām ke muqāble meiñ koi apne nafs ka bhi khud mukhtār nahi. Mas'ala: Is āyat se yeh bhi šābit huwa ke amr wujoob ke liye hota hai. Fāida: bàz tafaseer meiñ Hazrat Zaid ko ghulam kaha gaya hai magar yeh khāli az tasāmoh nahi kyoñ ke woh hur they, giriftāri se bil-khusoos qabl-e-be'sat shar'an koi shakhs marqooq yāni mamlook nahi ho jāta aur woh zamāna fitrat ka tha aur ahl-e- fitrat ko hurbi nahi kaha jāta. (kaza fil-Jumal) (90) islam ki jo badi jaleel ne'mat hai. (91) āzād farma kar, murād

is se Ḥazrat Zaid bin hārīsa haiñ ke Ḥuzoor ne unheĩñ āzād kiya aur un ki parwarish farmāyi. (92) Shān-e-Nuzool: jab Ḥazrat Zaid ka nikāh Ḥazrat Zainab se ho chuka to Ḥuzoor Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ke pās Allah ta'ala ki taraf se wahee āyi ke Zainab āp ke azwāj-e-tahirāt meĩñ dākhil hongī Allah ta'ala ko yehi manzoor hai. Is ki soorat yeh huyi ke Ḥazrat Zaid aur Zainab ke darmiyān muwafīqat na huyi aur Ḥazrat Zaid ne Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam se Ḥazrat Zainab ki sakht guftāri, tez zabāni, adam-e-ita'at aur apne āp ko bada samajhne ki shikāyat ki, aisa bār bār ittefāq huwa. Ḥuzoor Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam Ḥazrat Zaid ko samjha dete, is par yeh āyat-e-kareema nāzil huyi. (93) Zainab par kibr o izā-e-shauhar ke ilzām lagāne meĩñ. (94) yāni āp yeh zāhir nahi farmāte they ke Zainab se tumhāra nibāh nahi ho sake ga aur talāq zaroor wāqe hogi aur Allah ta'ala unheĩñ azwāj-e-mutahharāt meĩñ dākhil kare ga aur Allah ta'ala ko is ka zāhir karna manzoor tha. (95) yāni jab Ḥazrat Zaid ne Zainab ko talāq de di to āp ko logoñ ke tāt ka andesha huwa ke Allah ta'ala ka ḥukm to hai Ḥazrat Zainab ke sāth nikāh karne ka aur aisa karne se log tāna deñge ke Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ne aisi aurat ke sāth nikāh kar liya jo un ke mooñh bole bete ke nikāh meĩñ rahi thi, maqsood yeh hai ke amr-e-mubah meĩñ beja tāt karne wāloñ ka kuchh andesha na karna chāhiye. (96) aur Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam sab se ziyāda Allah ka khauf rakhne wāle aur sab se ziyāda taqwa wāle haiñ jaisa ke ḥadees shareef meĩñ hai. (97) aur Ḥazrat Zaid ne Ḥazrat Zainab ko talāq de di aur iddat guzar gayi. (98) Ḥazrat Zainab ki iddat guzarne ke bād un ke pās Ḥazrat Zaid Rasool-e-kareem Sallal lāhu ta'ala àlaihi wasallam ka payām lekar gaye aur unhoñ ne sar jhuka kar kamāl-e-sharm o adab se unheĩñ yeh payām pahoñchāya, unhoñ

ne kaha ke is muāmle mein main apni rāye ko kuchh bhi dakhil nahi deti, jo mere Rab ko manzoor ho us par rāzi hoon, yeh keh kar woh bārgāh-e-Ilāhi mein mutawajja hui aur unhoñ ne namāz shuru kar di aur yeh āyat nāzil hui. Hazrat Zainab ko is nikāh se bahut khushi aur fakhr huwa, Sayyid-e-ālam Sallal lāhu ta'ala ālaihi wasallam ne is shādi ka waleema bahut wus'at ke sāth kiya. (99) yāni tāke yeh mālloom ho jāye ke le-pālak ki bibi se nikāh jāiz hai.

(100) yāni Allah ta'ala ne jo un ke liye mubah kiya aur bāb-e-nikāh mein jo wus'at unhein ata farmayi is par iqdām karne mein kuchh haraj nahi. (101) yāni ambiya ālaihimus salām ko bāb-e-nikāh mein wus'atein di gayin ke doosron se ziyāda aurtein un ke liye halāl farmayin jaisa ke Hazrat Dawood ālaihis salām ki sau bibiyāñ aur Hazrat Sulaimān ālaihis salām ki teen sau bibiyāñ theein, yeh un ke khās ahkām haiñ un ke siwa doosron ko rawa nahi, na koi is par mo'tariz ho sakta hai. Allah ta'ala apne bandoñ mein jis ke liye jo hukm farmāye us par kisi ko aēterāz ki kya majāl. Is mein yahood ka rad hai jinhoñ ne Sayyid-e-ālam Sallal lāhu ālaihi wasallam par chār se ziyāda nikāh karne par tāt kiya tha, is mein unhein batāya gaya ke yeh Huzoor Sayyid-e-ālam Sallal lāhu ta'ala ālaihi wasallam ke liye khās hai jaisa ke pehle ambiya ke liye tadād-e- azwāj mein khās ahkām they. (102) to usi se darna chāhiye. (103) to Hazrat Zaid ke bhi āp haqeeqat mein bāp nahi ke un ki mankooha āp ke liye halāl na hoti, Qāsim o Tayyib o Tāhir o Ibraheem Huzoor ke farzand they magar woh is umr ko na pahoñche ke unhein mard kaha jāye, unhoñ ne bachpan mein wafāt pāyi. (104) aur sab Rasool nāseh, shafeeq aur wājibut-tauqeer o lāzimut-ta'at hone ke lihāz se apni ummat ke bāp kehlāte haiñ balke un ke huqooq haqeeqi bāp ke huqooq se bahut ziyāda haiñ lekin is se ummat haqeeqi aulād nahi ho jāti aur haqeeqi aulād ke

tamām aḥkām wirāsat waghairah us ke liye ṣābit nahi hote. (105) yāni ākhirul-ambiya ke nubuwwat āp par khatm ho gayi, āp ki nubuwwat ke bād kisi ko nubuwwat nahi mil sakti hatta ke jab Ḥazrat Isā ālaihis salām nāzil hoñge to agarche nubuwwat pehle pa chuke haiñ magar nuzool ke bād shari'at-e-Muhammadiya par āmil hoñge aur isi shari'at par ḥukm kareñge aur āp hi ke qibla yāni Kāba moazzama ki taraf namāz padheñ ge. Ḥuzoor ka ākhirul-ambiya hona qat'ee hai, nass-e- Qur'ani bhi is mein wārid hai aur siyah ki ba-kasrat aḥadees jo ḥadd-e-tawātur tak pahonchti haiñ. In sab se ṣābit hai ke Ḥuzoor sab se pichhle Nabi haiñ, āp ke bād koi Nabi hone wāla nahi jo Ḥuzoor ki nubuwwat ke bād kisi aur ko nubuwwat milna mumkin jāne, woh khatm-e-nubuwwat ka munkir aur kāfir kharij az islam hai. (106) kyoñ ke subah aur shām ke auqāt malāika roz o shab ke jama hone ke waqt haiñ aur yeh bhi kaha gaya hai ke atrāf-e-lail o nahār ka zikr karne se zikr ki mudāwamat ki taraf ishāra farmāya gaya hai. (107) Shān-e-Nuzool: Ḥazrat Anas radiyallahu ta'ala ānhu ne farmāya ke jab āyat **إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ** nāzil huyi to Ḥazrat siddiq-e-akbar radiyallahu ta'ala ānhu ne ārz kiya ya Rasool Allah Sallal lāhu ta'ala alaika wasallam jab āp ko Allah ta'ala koi fazl o sharf ata farmāta hai to hum niyāz mandoñ ko bhi āp ke tufail mein nawāzta hai. Is par Allah ta'ala ne yeh āyat nāzil farmāyi. (108) yāni kufr o māsiyat aur na-khuda shanāsi ki andheriyoñ se haqq o hidāyat aur ma'rifat o khuda shanāsi ki raushni ki taraf hidāyat farmāye. (109) milte waqt se murād ya maut ka waqt hai ya qabroñ se nikalne ka ya jannat mein dākhil hone ka. Marwi hai ke Ḥazrat Malakul-maut ālaihis salām kisi momin ki rooh us ko salām kiye bighair qabz nahi farmāte. Ḥazrat Ibn-e-Mas'ood radiyallahu ta'ala ānhu se marwi hai ke jab Malakul-maut momin ki rooh qabz karne āte haiñ to kehte haiñ ke tera Rab tujhe salām farmata hai aur yeh bhi wārid huwa hai ke

momineen jab qabroñ se nikleñge to malāika salāmati ki bashārat ke taur par unheñ salām karenge. (Jumal o Khāzin) (110) Shāhid ka tarjama hāzir o nāzir bahut behtareen tarjama hai, Mufradāt-e-rāghib meñ hai. الشُّهُودُ وَالشَّهَادَةُ الْحُضُورُ yàni shahood aur shahādat ke māna haiñ hāzir hona ma' nāzir hona ke basar ke sāth ho ya basirat ke sāth aur gawāh ko bhi isi liye shāhid kehte haiñ ke woh mushahide ke sāth jo ilm rakhta hai us ko bayān karta hai. Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam tamām ālam ki taraf mab'oos haiñ, āp ki risālat āmma hai jaisa ke Soora-e-Furqān ki pehli āyat meñ bayān huwa to Huzoor pur-noor Sallal lāhu ta'ala àlaihi wasallam qiyamat tak hone wālī sārī khalq ke shāhid haiñ aur un ā'māl o af'āl o aḥwāl, tasdeeq, takzeeb, hidāyat, zalāl sab ka mushahida farmāte haiñ. (Abus-saud o Jumal) (111) yàni imān dāroñ ko jannat ki khush khabri aur kāfiroñ ko āzāb-e-jahannam ka dar sunāna. (112) yàni khalq ko tāqat-e-Ilāhi ki dāwat deta. (113) sirāj ka tarjama āftāb Qur'an-e-kareem ke bilkul mutābiq hai ke is meñ āftāb ko sirāj farmāya gaya hai jaisa ke Soora-e-Nooh meñ وَجَعَلَ الشَّمْسُ سِرَاجًا aur ākhir pāre ki pehli soorat meñ hai وَجَعَلْنَا سِرَاجًا وَهَّاجًا aur dar-haqeeqat hazāroñ āftāboñ se ziyāda raushni āp ke noor-e- nubuwwat ne pahoñchayi aur kufr o shirk ke zulmāt-e- shadeeda ko apne noor-e-haqeeqat se door kar diya aur khalq ke liye ma'rifat o tawheed-e-Ilāhi tak pahoñchne ki rāheñ raushan aur wāzeh kar deeiñ aur zalālat ke wādi-e-tareek meñ rāh gum karne wāloñ ko apne anwār-e-hidāyat se rāh-yāb farmāya aur apne noor-e-nubuwwat se zamāir o basāir aur quloob o arwāḥ ko munawwar kiya, haqeeqat meñ āp ka wujood-e-mubarak aisa āftāb-e-ālam tāb hai jis ne hazār-ha āftāb bana diye, isi liye us ki sifat meñ Muneer irshād farmāya gaya. (114) jab tak ke is bāre meñ Allah ta'ala ki taraf se koi ḥukm diya

jāye. (115) Mas'ala: is āyat se mālloom huwa ke agar aurat ko qabl-e-qurbat talāq di to us par iddat wājib nahi. Mas'ala: khilwat-e-sahiha qurbat ke hukm mein hai to agar khilwat-e-sahiha ke bad talāq wāqe ho to iddat wājib hogi agar che mubāshirat na hui ho. Mas'ala: yeh hukm momina aur kitābiya dono ko ām hai lekin āyat mein mominat ka zikr farmāna is taraf musheer hai ke nikāh karna momina se aola hai. (116) Mas'ala: yāni agar un ka maher muqarrar ho chuka tha to qabl-e- khilwat talāq dene se shauhar par nisf maher wājib hoga aur agar maher muqarrar nahi huwa tha to ek joda dena wājib hai jis mein teen kapde hote hain. (117) ach-chhi tarah chhodna yeh hai ke un ke huqooq ada kar diye jāyein aur un ko koi zarar na diya jāye aur unhein roka na jāye kyon ke un par iddat nahi hai.

(118) maher ki tajeel aur aqd mein ta'ayyun afzal hai, shart-e-hillat nahi kyon ke maher ko moajjal tareeqe par dena ya us ko muqarrar karna aola aur behtar hai wājib nahi. (Tafseer-e-Ahmadi) (119) misl Hazrat Safiya o Hazrat Juwariya ke jin ko Sayyid-e-ālam Sallal lāhu ta'ala ālaihi wasallam ne āzād farmāya aur un se nikāh kiya. Mas'ala: ghanimat mein milne ka zikr bhi fazilat ke liye hai kyon ke mamlookāt ba milk-e-yameen khwāh khareed se milk mein āyi hon ya hiba se ya wiraṣat se ya wasiyat se woh sab halāl hain. (Registered under Indian Trusts Act | Registration No. 237)

(120) sāth hijrat karne ki qaid bhi afzal ka bayān hai kyon ke bighair sāth hijrat karne ke bhi un mein se har ek halāl hai aur yeh bhi ho sakta hai ke khās Huzoor ke haq mein un aurton ki hillat is qaid ke sāth muqayyad ho jaisa ke Umm-e-hāni bint-e-abi tālib ki riwāyat is taraf musheer hai. (121) māna yeh hain ke hum ne āp ke liye is momina aurat ko halāl kiya jo bighair maher aur bighair shuroot-e-nikāh apni jān āp ko hiba kare ba-sharte ke āp usey nikāh mein lāne ka irāda farmāyein. Hazrat Ibn-e-Abbas radiyallahu ta'ala ānhuma ne farmāya ke is mein āinda ke hukm ka bayān hai kyon ke

waqt-e-nuzool-e-āyat Ḥuzoor ke azwāj mein se koi bhi aisi na theein jo hiba ke zariye se musharraf ba zaujiyat huyi hon aur jin momina bibiyon ne apni janein Ḥuzoor Sayyid-e-ālam Sallal lāhu ta'ala ālaihi wasallam ko nazar kar deein woh Maimoona bint-e-hāris aur Khaula bint-e-hakeem aur Umm-e-shareek aur Zainab bint-e-Khazima haiin. (Tafseer-e-Aḥmadi) (122) yani nikāh be maher khās āp ke liye jāiz hai ummat ke liye nahi, ummat par baher ḥal maher wājib hai khwāh woh maher mo'ayyan na karen ya qasdan maher ki nafi karen. Mas'ala: nikāh ba-lafz-e-hiba jāiz hai. (123) yani bibiyon ke ḥaq mein jo kuchh muqarrar farmāya hai maher aur gawāh aur bāri ka wājib hona aur chār hurra aurton tak ko nikāh mein lāna. Mas'ala: is se mālloom huwa ke shar'an maher ki miqdār Allah ta'ala ke nazdeek muqarrar hai aur woh das dirham haiin jis se kam karna mamnu' hai jaisa ke ḥadees shareef mein hai. (124) jo upar zikr huyi ke aurtein āp ke liye mahez hiba se bighair maher ke ḥalāl ki gayin. (125) yani āp ko ikhtiyār diya gaya hai ke jis bibi ko chāhein pās rakhein aur bibiyon mein bāri muqarrar karen ya na karen lekin ba-wujood is ikhtiyār ke Sayyid-e-ālam Sallal lāhu ta'ala ālaihi wasallam tamām azwāj-e- mutahharāt ke sāth ādl farmāte aur un ki bāriyān barābar rakhte ba-juz Ḥazrat Sauda radiyallahu ta'ala anha ke jinhon ne apni bāri ka din Ḥazrat Ummul-momineen Ayesha radiyallahu ta'ala ānha ko de diya tha aur bārgāh-e-risalat mein ārz kiya tha ke mere liye yehi kāfi hai ke mera hashr āp ke azwāj mein ho. Ḥazrat Ayesha radiyallahu ta'ala anha se marwi hai ke yeh āyat un aurton ke ḥaq mein nāzil huyi jinhon ne apni janein Ḥuzoor ko nazar keein aur Ḥuzoor ko ikhtiyār diya gaya ke in mein se jis ko chāhein qabool karen, us ke sāth tazawwuj farmāyein aur jis ko chāhein inkār farma dein. (126) yani azwāj mein se āp ne jis ko ma'zool ya sāqitul-qismat kar diya ho āp jab chāhein us ki taraf iltefāt farmāyein aur us ko

nawazeiñ, is ka āp ko ikhtiyār diya gaya hai. (127) kyoñ ke jab woh yeh jāneiñ gi ke yeh tafweez aur yeh ikhtiyār āp ko Allah ta'ala ki taraf se ata huwa hai to un ke quloob mutma'in ho jāyeñ ge. (128) yāni un nau bibiyoñ ke bàd jo āp ke nikāh meiñ haiñ jinheiñ āp ne ikhtiyār diya to unhoñ ne Allah ta'ala aur Rasool ko ikhtiyār kiya. (129) kyun ke Rasoolullah Sallal lāhu ta'ala àlaihi wasallam ke liye azwāj ka nisāb nau hai jaise ke ummat ke liye chār. (130) yāni unheiñ talāq dekar un ki jagah doosri aurtoñ se nikāh karlo aisa bhi na karo, yeh aḥterām un azwāj ka is liye hai ke jab Ḥuzoor Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ne unheiñ ikhtiyār diya tha to unhoñ ne Allah o Rasool ko ikhtiyār kiya aur āsāish-e-duniya ko thukra diya chunāncha Rasool-e-kareem Sallal lāhu ta'ala àlaihi wasallam ne unhin par iktefa farmāya aur akheer tak yehi bibiyāñ Ḥuzoor ki khidmat meiñ rahin, Ḥazrat Ayesha o Umm-e-Salma radiyallahu ta'ala ànhuma se marwi hai ke ākhir meiñ Ḥuzoor ke liye halāl kar diya gaya tha ke jitni aurtoñ se chāheñ nikāh farmayeñ, is taqdeer par āyat mansookh hai aur is ka nāsikh āyat اِنَّا اَحْكَمْنَاكَ اَزْوَاجِكَ الْاَيَّه hai. (131) ke woh tumhāre liye halāl hai aur is ke bàd Ḥazrat Māriya qibtiya Ḥuzoor Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ki milk meiñ āyiñ aur un se Ḥuzoor ke farzand Ḥazrat Ibraheem paida huwe jinhoñ ne chhoti umr meiñ wafāt pāyi. (132) Mas'ala: is āyat se màloom huwa ke ghar mard ka hota hai aur isi liye us se ijāzat hāsīl karna munāsib hai, shauhar ke ghar ko aurat ka ghar bhi kaha jāta hai is lihāz se ke woh is meiñ sukoonat ka ḥaq rakhti hai isi waja se āyat مَا يُتْلَىٰ فِي بُيُوتِكُنَّ meiñ gharoñ ki nisbat aurtoñ ki taraf ki gayi hai. Nabi kareem Sallal lāhu ta'ala àlaihi wasallam ke makānāt jin meiñ Ḥuzoor ke azwāj-e-mutahharāt ki sukoonat thi aur Ḥuzoor ke parda farmāne ke bàd bhi woh apni hayāt tak

unhi mein rahin, woh Huzoor ki milk they aur Huzoor alaihis salātu was-salām ne azwāj-e-tāhirāt ko hiba na farmāye they balke sukoonat ki ijāzat di thi isi liye azwāj-e-mutahharāt ki wafāt ke bād un ke wārison ko na mile balke Masjid shareef mein dākhil kar diye gaye jo waqf hai aur jis ka nafa' tamām musalmānon ke liye ām hai. (133) is se mālūm huwa ke aurton par parda lāzim hai aur ghair mardoñ ko kisi ghar mein be ijāzat dākhil hona jāiz nahi. Āyat agarche khās azwāj-e-Rasool Sallal lāhu ta'ala alaihi wasallam ke ḥaq mein wārid hai lekin ḥukm is ka tamām tamām musalmān aurton ke liye ām hai. Shān-e-Nuzool: jab Sayyid-e-ālam Sallal lāhu ta'ala alaihi wasallam ne Ḥazrat Zainab se nikāh kiya aur walime ki ām dāwat farmāyi to jamātein ki jamātein āti theein aur khāne se fārigh hokar chali jāti theein, ākhir mein teen sāhib aise they jo khāne se fārigh hokar baithe rah gaye aur unhoñ ne guftagu ka taweel silsila shuru kar diya aur bahut der tak thehre rahe, makān tang tha is se ghar wālon ko takleef hui aur haraj huwa ke woh in ki waja se apna kām kāj kuchh na kar sake, Rasool-e-kareem Sallal lāhu ta'ala alaihi wasallam uthey aur azwāj-e-mutahharāt ke hujron mein tashreef le gaye aur daura farma kar tashreef lāye, us waqt tak yeh log apni bāton mein lage huwe they, Huzoor phir wāpas ho gaye yeh dekh kar woh log rawāna huwe tab Huzoor-e-aqdas Sallal lāhu ta'ala alaihi wasallam daulat saraye mein dākhil huwe aur darwāze par parda dāl diya, is par yeh āyat-e-kareema nāzil hui, is se Sayyid-e-ālam Sallal lāhu ta'ala alaihi wasallam ki kamāl-e-haya aur shān-e-karam o husn-e- ikhlāq mālūm hoti hai ke ba-wujood zaroorat ke ashāb se yeh na farmāya ke ab āp chale jāiye balke jo tareeqa ikhtiyār farmāya woh husn-e-ādāb ka āla tareen moallim hai. (134) Mas'ala: is se mālūm huwa ke bighair dāwat kisi ke yahāñ khāne na jāye. (135) ke yeh ahl-e-khāna ki takleef aur un ke haraj ka ba'is hai. (136) aur un se chale jāne

ke liye nahi farmate they. (137) yàni azwāj-e-mutahharāt se. (138) ke wasāwis aur khatarāt se aman rehti hai. (139) aur koi kām aisa karo jo khātir-e-aqdas par girāñ ho. (140) kyoñ ke jis aurat se Rasool-e-kareem Sallal lāhu ta'ala àlaihi wasallam ne àqd farmāya woh Ḥuzoor ke siwa har shakhs par hamesha ke liye ḥarām ho gayi, isi tarah woh kaneezeiñ jo bāryāb-e-khidmat huyiñ aur qurbat se sarfarāz farmayi gayin woh bhi isi tarah sab ke liye ḥarām haiñ. (141) is meiñ ālām hai ke Allah ta'ala ne apne Ḥabeeb Sallal lāhu ta'ala àlaihi wasallam ko bahut badi àzmat ata farmāyi aur āp ki ḥurmat har ḥal meiñ wājib ki.

(142) yàni un bibiyōñ par kuchh gunāh nahi is meiñ ke woh un logoñ se parda na kareñ jin ka āyat meiñ āge zikr farmāya jāta hai. Shān-e-Nuzool: jab parde ka ḥukm nāzil huwa to aurtoñ ke bāp betoñ aur qareeb ke rishte dāroñ ne Rasool-e-kareem (Sallal lāhu ta'ala àlaihi wasallam) ki khidmat meiñ àrz kiya ya Rasool Allah Sallal lāhu ta'ala àlaihi wasallam kya hum apni māoñ betiyōñ ke sāth parde ke bāhar se guftagu kareñ? is par yeh āyat-e-kareema nāzil huyi. (143) yàni un aqārib ke sāmne āne aur un se kalām karne meiñ koi haraj nahi. (144) yàni musalmān bibiyōñ ke sāmne āna jāna jāiz hai aur kāfira aurtoñ se parda karna aur apne jism chhupāna lāzim hai siwāye jism ke un hisson ke jo ghar ke kām kāj ke liye kholne zaroori hote haiñ. (Jumal) (145) yahāñ chacha aur māmū ka sarahatan zikr nahi kiya gaya kyoñ ke woh wālidain ke ḥukm meiñ haiñ. (146) Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam par durood o salām bhejna wājib hai, har ek majlis meiñ āp ka zikr karne wāle par bhi aur sunne wāle par bhi, ek martaba aur is se ziyāda mustahab hai, yehi qaul mo'tamad hai aur is par jumhoor haiñ aur namāz ke qada-e-akheera meiñ bād-e- tashahhud durood shareef padhna sunnat hai aur āp ke tābe' karke āp ke āl o ashāb o doosre momineen par bhi

durood bheja ja sakta hai, yāni durood shareef mein āp ke nām-e-aqdas ke bād un ko shāmil kiya ja sakta hai aur mustaqil taur par Huzoor ke siwa un mein se kisi par durood bhejna makrooh hai. Mas'ala: Durood shareef mein āl o ashāb ka zikr mutawāris hai aur yeh bhi kaha gaya hai ke āl ke zikr ke bighair maqbool nahi. Durood shareef Allah ta'ala ki taraf se Nabi-e-kareem Sallal lāhu ta'ala ālaihi wasallam ki takreem hai, ulama ne اللهم صل على محمد ke māna yeh bayān kiye haiñ ke ya Rab Muḥammad Mustafa Sallal lāhu ta'ala ālaihi wasallam ko azmat ata farma, duniya mein un ka deen buland, un ki dāwat ghalib farma kar aur un ki shari'at ko baqa ināyat karke aur ākhirat mein un ki shafa'at qabool farma kar aur un ka ṣawāb ziyāda karke aur awwaleen o ākhireen par un ki fazilat ka izhār farma kar aur ambiya, mursaleen o malāika aur tamām khalq par un ki shān buland karke. Mas'ala: durood shareef ki bahut barkatein aur fazilatein haiñ. Ḥadees shareef mein hai Sayyid-e-ālam Sallal lāhu ta'ala ālaihi wasallam ne farmāya ke jab durood bhejne wāla mujh par durood bhejta hai to farishte us ke liye dua-e-maghfirat karte haiñ. Muslim ki ḥadees shareef mein hai jo mujh par ek bār durood bhejta hai Allah ta'ala us par dus bār bhejta hai. Tirmizi ki ḥadees shareef mein hai Bakheel woh hai jis ke sāmne mera zikr kiya jāye aur woh durood na bheje. (147) woh izā dene wāle kuffār haiñ jo shān-e-Ilāhi mein aisi bātein kehte haiñ jin se woh munazza aur pāk hai aur Rasool-e-kareem Sallal lāhu ta'ala ālaihi wasallam ki takzeeb karte haiñ, un par dārain mein la'nat. (148) ākhirat mein. (149) Shān-e-Nuzool: yeh āyat un munafiqeen ke ḥaq mein nāzil huyi jo Ḥazrat Ali Murtuza radiyallahu ta'ala ānhu ko izā dete they aur un ke ḥaq mein bad goi karte they. Ḥazrat Fuzail ne farmāya ke kutte aur suwar ko bhi na-ḥaq izā dena ḥalāl nahi to momineen o momināt ko izā dena kis qadar bad tareen jurm hai. (150) aur sar aur chehre ko

chhupayein jab kisi hājat ke liye un ko nikalna ho. (151) ke yeh hurra haiñ. (152) aur munafiqeen un ke darpai na hoñ, munafiqeen ki ādat thi ke woh bāndiyoñ ko chheda karte they is liye hurra aurtoñ ko hukm diya ke woh chādar se jism dhānk kar sar aur mooñh chhupa kar bāndiyoñ se apni waza' mumtāz kar deiñ. (153) apne nifāq se. (154) aur jo bure khayāl rakhte haiñ yāni fājir badkār haiñ woh agar apni bad-kāri se bāz na āye. (155) jo islami lashkaroñ ke mutalliq jhooti khabreiñ udāya karte they aur yeh mash'hoor kiya karte they ke musalmānoñ ko hazimat ho gayi woh qatl kar dāle gaye, dushman chadha chala ā raha hai aur is se un ka maqsad musalmānoñ ki dil shikani aur un ka pareshāni mein dālna hota tha, in logoñ ke mutalliq irshād farmāya jāta hai ke agar woh in harakāt se bāz na āye. (156) aur tumhein un par musallat karen ge. (157) phir Madina Tayyiba in se khāli kara liya jāye ga aur wahāñ se nikāl diye jāyeñ ge. (158) yāni pehli ummatoñ ke munafiqeen jo aise harakāt karte they un ke liye bhi sunnat-e-Ilāhiya yehi rahi ke jahāñ pāye jāyein mār dāle jāyein. (159) ke kab qāim hogi. Shān-e-Nuzool: mushrikeen to tamaskhur o istehza ke taur par Rasool-e-kareem Sallal lāhu ta'ala ālaihi wasallam se qiyamat ka waqt daryāft kiya karte they, goya ke un ko bahut jaldi hai aur yahood is ko imtihānan poochhte they kyoñ ke Taurāt mein is ka ilm makhfi rakha gaya tha to Allah ta'ala ne apne Nabi-e-kareem Sallal lāhu ta'ala ālaihi wasallam ko hukm farmāya. (160) is mein jaldi karne wāloñ ko tehdeed aur imtihānan sawāl karne wāloñ ka iskāt aur un ki dahan dozi hai.

(161) jo unhein āzāb se bacha sake. (162) duniya mein to hum āj is āzāb mein giriftār na hote. (163) yāni qaum ke sardāroñ aur badi umr ke logoñ aur apni jamāt ke ālimon ke unhoñ ne hamein kufr ki talqeen ki. (164) kyoñ ke woh khud bhi gumrāh huwe aur unhoñ ne doosroñ ko bhi gumrāh kiya. (165)

Nabi-e-kareem Sallal lāhu ta'ala àlaihi wasallam ka adab o aḥterām baja lāo aur koi kām aisa na karna jo un ke ranj o malāl ka ba'is ho aur. (166) yāni un bani israeel ki tarah na hona jo nañge nahāte they aur Ḥazrat Moosa àlaihis salām par tāt karte they ke Ḥazrat hamāre sāth kyoñ nahi nahāte inheñ baras waghairah ki koi bimāri hai. (167) is tarah ke jab ek roz Ḥazrat Moosa àlaihis salatu was-salām ne ghusl ke liye ek tanhayi ki jagah meñ pat- thar par kapde utār kar rakhe aur ghusl shuru kiya to pat-thar āp ke kapde lekar bhāga, āp kapde lene ke liye us ki taraf badhe to bani israeel ne dekh liya ke jism-e-mubarak par koi dāgh aur koi āib nahi hai. (168) sāhib-e-jāh aur sāhib-e-manzilat aur mustajabud-dawāt. (169) yāni sachchi aur durust, haqq o insāf ki aur apni zabān aur kalām ki ḥifāzat rakho. Yeh bhalaiyoñ ki asl hai aisa karoge to Allah ta'ala tum par karam farmāye ga aur. (170) tumheñ nekiyoñ ki taufeeq dega aur tumhāri ta'ateñ qabool farmāye ga. (171) Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ne farmāya ke amānat se murād ta'at o farāiz haiñ jinheñ Allah ta'ala ne apne bandoñ par pesh kiya, unhin ko āsmānoñ, zameenoñ, pahādoñ par pesh kiya tha ke agar woh unheñ ada kareñge to ṣawāb diye jāyeñ ge, na ada kareñge to āzāb kiye jāyeñ ge. Ḥazrat Ibn-e-Mas'ood radiyallahu ta'ala ànhu ne farmāya ke amānat namāzeñ ada karna, zakāt dena, ramzān ke roze rakhna, khāna-e-Kāba ka Ḥaj, sach bolna, nāp aur tol meñ aur logoñ ki wadiaton meñ adl karna hai. Bāzon ne kaha ke amānat se murād woh tamām cheezeñ haiñ jin ka ḥukm diya gaya aur jin ki mumani'at ki gayi Ḥazrat Abdullah bin amro bin ās ne farmāya ke tamām āāza kām, hāth, pāon waghairah sab amānat haiñ us ka imān hi kya jo amānat dār na ho. Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ne farmāya ke amānat se murād logoñ ki wadiateñ aur ahdon ka poora karna hai to har momin par farz hai ke na kisi momin ki khiyānat kare, na kāfir muāhid ki, na

qaleel mein na kaseer mein, Allah ta'ala ne yeh amanat aeyan-e- samawat o arz o jibal par pesh farmayi phir un se farmaya kya tum in amanaton ko ma' is ki zimme dari ke uthao ge? unhone ne arz kiya zimme dari kya hai? farmaya yeh ke agar tum inhein ach-chhi tarah ada karo to tumhein jaza di jaye gi aur agar na-farmani karo to tumhein azab kiya jaye ga, unhone ne arz kiya nahi aey Rab hum tere hukm ke mutae' hain, na sawab chahen na azab aur un ka yeh arz karna barah-e-khauf o khashiyyat tha aur amanat bataur takhyeer pesh ki gayi thi yani unhein ikhtiyar diya gaya tha ke apne mein quwwat o himmat payein to uthayein warna mazirat kar dein, is ka uthana lazim nahi kiya gaya tha aur agar lazim kiya jata to woh inkar na karte. (172) ke agar ada na kar sake to azab kiye jayen ge to Allah az- zawajal ne woh amanat Adam alaihis salam ke samne pesh ki aur farmaya ke maine ne asmanon aur zameenon aur pahadon par pesh ki thi woh na utha sake, kya tu ma' is ki zimme dari ke utha sake ga? Hazrat Adam alaihis salam ne iqrar kiya. (173) kaha gaya ke mana yeh hain ke hum ne amanat pesh ki take munafiqeen ka nifaq aur mushrikeen ka shirk zahir ho aur Allah ta'ala unhein azab farmaye aur momineen jo amanat ke ada karne wale hain un ke iman ka izhar ho aur tabarak o ta'ala un ki tauba qabool farmaye aur un par rehmat o maghfirat kare agar che un se baz ta'at mein kuchh taqseer bhi hui. (Khazin)

(1) Soora-e-Saba Makkiya hai siwaye ayat وَيَوْمَ الَّذِينَ أُوتُوا الْعِلْمَ is mein chhe ruku, chawwan ayatein aur ath sau taintes kalme, ek hazar panth sau barah harf hain. (2) yani har cheez ka malik, khaliq aur hakim Allah ta'ala hai aur har ne'mat usi ki taraf se to wohi hamd o sana ka mustahiq aur saza war hai. (3) yani jaisa duniya mein hamd ka mustahiq Allah ta'ala hai waisa hi akhirat mein bhi hamd ka mustahiq wohi hai kyon ke donon jahann usi ki ne'maton se bhare huwe hain, duniya mein to bandon par us ki hamd o sana wajib hai

kyoñ ke yeh darut-takleef hai. Aur ākhirat mein ahl-e-jannat ne'maton ke suroor aur rāhatoñ ki khushi mein us ki ḥamd karen ge.

(4) yāni zameen ke andar dākhil hota hai jaise ke bārish ka pāni aur murde aur dafene. (5) jaise ke sabza aur darakht aur chashme aur kāneiñ aur ba waqt-e-hashr murde. (6) jaise ke bārish, baraf, ole aur tarah tarah ki barkateiñ aur farishte. (7) jaise ke farishte aur dua'eiñ aur bandon ke amal. (8) yāni unhoñ ne qiyamat ke āne ka inkār kiya. (9) yāni mera Rab ghaib ka jānne wāla hai, us se koi cheez makhfi nahi to qiyamat ka āna aur us ke qāim hone ka waqt bhi us ke ilm mein hai. (10) yāni lauh-e-meḥfooz mein. (11) jannat mein. (12) aur un mein tān karke aur un ko sher o sahr waghairah bata kar logoñ ko un se rokna chāha (is ka mazeed bayān isi soorat ke ākhir ruku pāñch mein āye ga.) (13) yāni ashāb-e-Rasool Sallal lāhu ta'ala ālaihi wasallam ya momineen ahl-e-kitāb misl Abdullah bin salām aur un ke sāthiyoñ ke. (14) yāni Qur'an-e- majeed. (15) yāni kāfiroñ ne āpas mein muta'ajjib hokar kaha. (16) yāni Sayyid-e-ālam Muḥammad Mustafa Sallal lāhu ta'ala ālaihi wasallam. (17) jo woh aisi ājeeb o ghareeb bāteiñ kehte haiñ Allah ta'ala ne kuffār ke is maqaule ka rad farmāya ke yeh donoñ bāteiñ nahi, Ḥuzoor Sayyid-e-ālam Sallal lāhu ta'ala ālaihi wasallam in donoñ se mubarra haiñ. (18) yāni kāfir ba'as o hisāb ka inkār karne wāle. (19) yāni kya woh andhe haiñ ke unhoñ ne āsmān o zameen ki taraf nazar hi nahi dāli aur apne āge peechhe dekha hi nahi jo unheñ mālloom hota ke woh har taraf se ihāta mein haiñ aur zameen o āsmān ke aqtār se bāhar nahi ja sakte aur mulk-e-khuda se nahi nikal sakte aur unheñ bhāgne ki koi jagah nahi, unhoñ ne āyāt aur Rasool ki takzeeb o inkār ke dehshat angez jurm ka irtekāb karte huwe khauf na khāya aur apni is hālat ka khayāl karke na dare. (20) un ki takzeeb o inkār ki sazayeñ Qaroon ki tarah. (21) nazar o fikr. (22) jo dalālat

karti hai ke Allah ta'ala ba'as par aur us ke munkir ke àzāb par aur har shaye par qādir hai. (23) yāni nubuwwat aur kitāb aur kaha gaya hai mulk aur ek qaul yeh hai ke husn-e-saut waghairah tamām cheezeiñ jo āp ko khusoosiyat ke sāth ata farmāyi gayiñ aur Allah ta'ala ne pahādoñ aur parindoñ ko hukm diya. (24) jab woh tasbeeh kareñ un ke sāth tasbeeh karo. Chunāncha jab Hazrat Dawood àlaihis salām tasbeeh karte to pahādon se bhi tasbeeh suni jāti aur parind jhuk āte, yeh āp ka mo'jiza tha. (25) ke āp ke dast-e-mubarak meiñ ā kar misl-e-mom ya gondhe huwe āte ke narm ho jāta aur āp us se jo chāhte bighair āg ke aur bighair thonke peete bana lete. Is ka sabab yeh bayān kiya gaya hai ke jab āp bani israeel ke bādshāh huwe to āp ka tareeqa yeh tha ke āp logoñ ke hālāt ki justuju ke liye is tarah nikalte ke log āp ko na pehchāneiñ aur jab koi milta aur āp ko na pehchānta to us se āp daryāft karte ke Dawood kaisa shakhs hai? Sab log tareef karte, Allah ta'ala ne ek fīrishta ba soorat-e-insān bheja, Hazrat Dawood àlaihis salām ne us se bhi hasb-e-ādat yehi sawāl kiya to fīrishte ne kaha ke Dawood haiñ to bahut hi ach-chhe ādmi, kāsh un meiñ ek khaslat na hoti, is par āp mutawajja huwe aur farmāya ke banda-e-khuda kaun si khaslat? us ne kaha ke woh apna aur apne ahl o ayāl ka kharch baitul-māl se lete haiñ, yeh sun kar āp ke khayāl meiñ āya ke agar āp baitul-māl se wazifa na lete to ziyāda behtar hota is liye āp ne bārgāh-e-Ilāhi meiñ dua ki, ke un ke liye koi aisa sabab karde jis se āp apne ahl o ayāl ka guzāra kareñ aur baitul-māl (khazana-e- shāhi) se āp ko be niyāzi ho jāye. Āp ki yeh dua mustajāb huyi aur Allah ta'ala ne āp ke liye lohe ko narm kiya aur āp ko san'at-e-zirah sāzi ka ilm diya, sab se pehle zirah banāne wāle āp hi haiñ, āp rozāna ek zirah banāte they, woh chār hazār ko bikti thi, is meiñ se apne aur apne ahl o ayāl par bhi kharch farmāte aur fuqara o masakeen par bhi sadaqa karte. Is ka bayān āyat meiñ hai Allah

ta'ala farmāta hai ke hum ne Dawood àlaihis salām ke liye loha narm karke un se farmāya. (26) ke us ke halqe yaksān aur mutawassit hoñ, na bahut tang na farrākh. (27) chunāncha āp subah ko Damishq se rawāna hote to dopaher ko qailoola Usutkhar mein farmāte jo mulk-e-Faras mein hai aur damishq se ek mahine ki rāh par hai aur shām ko Usutkhar se rawāna hote to shab ko Kabul mein ārām farmāte, yeh bhi tez sawār ke liye ek mahine ka rāsta hai. (28) jo teen roz sarzameen-e-Yaman mein pāni ki tarah jāri raha aur ek qaul yeh hai ke har mahine mein teen roz jāri rehta tha aur ek qaul yeh hai ke Allah ta'ala ne Ḥazrat Sulaimān àlaihis salām ke liye tāmbe ko pighla diya jaisa ke Ḥazrat Dawood àlaihis salām ke liye lohe ko narm kiya tha. (29) Ḥazrat Ibn-e-Abbas radi Allah ta'ala ānhuma ne farmāya ke Allah ta'ala ne Ḥazrat Sulaimān àlaihis salām ke liye jinnāt ko mutee' kiya. (30) aur Ḥazrat Sulaimān àlaihis salām ki farmān bardāri na kare. (31) aur ālishān imāratein aur masjidain aur unhin mein se Baitul-Maqdis bhi hai. (32) darindon aur parindon waghairah ki tāmbe aur balor aur pat-thar waghairah se aur us shari'at mein tasweer banāna ḥarām na tha. (33) itne bade ke ek lagan mein hazār ādmi khāte. (34) jo apne pāyon par qāim theein aur bahut badi theein hatta ke apni jagah se hatāyi nahi ja sakti thein, seedhiyān laga kar un par chadhte they, yeh Yaman mein thein, Allah ta'ala farmāta hai ke hum ne farmāya ke. (35) Allah ta'ala ka un ne'maton par jo us ne tumhein ata farmayin us ki ita'at baja la kar. (36) Ḥazrat Sulaimān àlaihis salām ne bārgāh-e-Ilāhi mein dua ki thi ke un ki wafāt ka ḥal jinnāt par zāhir na ho tāke insānon ko māloom ho jāye ke jin ghaib nahi jānte, phir āp mehrāb mein dākhil huwe aur hasb-e- ādat namāz ke liye apne asa par takiya laga kar khade ho gaye, jinnāt hasb-e-dastoor apni khidmaton mein mashghool rahe aur yeh samajhte rahe ke Ḥazrat zinda hain aur Ḥazrat Sulaimān àlaihis

salām ka arsa-e-darāz tak isi hālat par rehna un ke liye kuchh hairat ka ba'is nahi huwa, kyoñ ke woh bārha dekhte they ke āp ek māh, do māh aur is se ziyāda arse tak ibādat meiñ mashghool rehte haiñ aur āp ki namāz bahut darāz hoti hai hatta ke āp ki wafāt ke poore ek sāl bād tak jinnāt āp ki wafāt par muttala' na huwe aur apni khidmaton meiñ mashghool rahe, yahāñ tak ke ba-ḥukm-e-Ilāhi dimak ne āp ka asa kha liya aur āp ka jism-e-mubarak jo lāthi ke sahāre se qāim tha zameen par āya, us waqt jinnāt ko āp ki wafāt ka ilm huwa. (37) ke woh ghaib nahi jānte. (38) to Ḥazrat Sulaimān àlaihis salām ki wafāt se muttala' hote. (39) aur ek sāl tak imārat ke kāmoñ meiñ takleef-e-shāqqa uthāte na rehte. Marwi hai ke Ḥazrat Dawood àlaihis salām ne Baitul- Maqdis ki bina us maqām par rakhi thi jahāñ Ḥazrat Moosa àlaihis salām ka khema nasab kiya gaya tha, is imārat ke poora hone se qabl Ḥazrat Dawood àlaihis salām ki wafāt ka waqt ā gaya to āp ne apne farzand-e-arjumand Ḥazrat Sulaimān àlaihis salām ko is ki takmeel ki wasiyat farmāyi, chunāncha āp ne shayateen ko is ki takmeel ka ḥukm diya, jab āp ki wafāt ka waqt qareeb pahoñcha to āp ne dua ki ke āp ki wafāt shayateen par zāhir na ho tāke woh imārat ki takmeel tak masroof-e-amal raheiñ aur unheiñ jo ilm-e-ghaib ka dāwa hai woh bāṭil ho jāye. Ḥazrat Sulaimān àlaihis salām ki umr shareef tripan sāl ki huyi, tera sāl ki umr shareef meiñ āp sareer āra-e-saltanat huwe, chalees sāl ḥukm-rāni farmāyi. (40) Saba arab ka ek qabila hai jo apne jad ke nām se mash'hoor hai aur woh jad Saba bin yashjab bin yarab bin qahtān hai. (41) jo hudood-e-Yaman meiñ wāqe thi. (42) Allah ta'ala ki wehdāniyat o qudrat par dalālat karne wāli aur woh nishāni kya thi is ka āge bayān hota hai. (43) yāni un ki wādi ke dāhne aur bāyeiñ door tak chale gaye aur un se kaha gaya tha. (44) bāgh aise kaseerul-samar they ke jab koi shakhs sar par tokra liye guzarta to bighair hāth lagāye qism qism ke

mewon se us ka tokra bhar jāta. (45) yāni is ne'mat par us ki ta'at baja lāo. (46) lateef āb o hawa sāf suthri sarzameen na us meiñ mach-chhar, na mak-khi, na khatmal, na sānp, na bich-chhu, hawa ki pakeezgi ka yeh ālam ke agar kahiñ aur ka koi shakhs is shaher meiñ guzar jāye aur us ke kapdon meiñ juweiñ hoñ to sab mar jāyeiñ. Ḥazrat Ibn-e-Abbas radi allah ànhuma ne farmāya ke shaher-e- Saba san'a se teen farsang ke fāsle par tha. (47) yāni agar tum Rab ki rozi par shukr karo aur ita'at baja lāo to woh bakhshish farmāne wāla hai. (48) us ki shukr guzāri se aur ambiya àlaihimus salām ki takzeeb ki. Wahab ka qaul hai ke Allah ta'ala ne un ki taraf terah Nabi bheje jinhoñ ne un ko ḥaq ki dāwateiñ deeiñ aur Allah ta'ala ki ne'mateiñ yād dilāyiñ aur us ke àzāb se darāya magar woh imān na lāye aur unhoñ ne ambiya ko jhutla diya aur kaha ke hum nahi jānte ke hum par khuda ki koi bhi ne'mat ho tum apne Rab se keh do ke us se ho sake to woh in ne'maton ko rok le. (49) àzeem sailāb jis se un ke bāgh, amwāl sab doob gaye aur un ke makanāt ret meiñ dafn ho gaye aur is tarah tabāh huwe ke un ki tabāhi arab ke liye misl ban gayi. (50) nihāyat bad-maza. (51) jaisi weerānon meiñ jam āti haiñ is tarah ki jhādiyoñ aur wehshat nāk jungal ko jo un ke khush-numa bāghon ki jagah paida ho gaya tha ba tareeq-e-mashakilat bāgh farmāya. (52) aur un ke kufr. (53) yāni shaher-e-Saba meiñ. (54) ke wahāñ ke rehne wāloñ ko wasee' ne'mateiñ aur pāni aur darakht aur chashme ināyat kiye, murād un se shām ke shaher haiñ. (55) qareeb qareeb Saba se shām tak ke safar karne wāloñ ko is rāh meiñ tosha aur pāni sāth le jāne ki zaroorat na hoti. (56) ke chalne wāla ek maqām se subah chale to do paher ko ek ābādi meiñ pahuñch jāye, jahāñ zaruriyāt ke tamām sāmān hoñ aur jab dopaher ko chale to shām ko ek shaher meiñ pahuñch jāye, Yaman se shām tak ka tamām safar isi āsāish ke sāth tay ho sake aur hum ne un se kaha ke. (57) na

rātoñ meīñ koi khatka, na dinoñ meīñ koi takleef, na dushman ka andesha, na bhook piyās ka gham, māl-dāroñ meīñ hasad paida huwa ke hamāre aur ghareeboñ ke darmiyān koi farq hi nahi raha, qareeb qareeb ki manzileiñ haiñ log kharāma kharāma hawa khori karte chale jāte haiñ, thodi der ke bād doosri ābādi ā jāti hai wahāñ ārām karte haiñ, na safar meīñ takān hai na koft, agar manzileiñ door hoteiñ, safar ki muddat darāz hoti, rāh meīñ pāni na milta, jungaloñ aur biyabānoñ meīñ guzar hota to hum tosha sāth lete, pāni ke intezām karte, sawāriyān aur khuddām sāth rakhte, safar ka lutf āta aur ameer o ghareeb ka farq zāhir hota, yeh khayāl karke unhoñ ne kaha. (58) yāni hamāre aur shām ke darmiyān jungal aur biyabān karde ke bighair tosha aur sawāri ke safar na ho sake. (59) bād wāloñ ke liye ke un ke ahwāl se ibrat hāsil karen. (60) qabila qabila muntashir ho gaya, woh bastiyān gharq ho gayin aur log be khānmān hokar juda juda bilād meīñ pahoñche. Gussān shām meīñ aur Azal Ammān meīñ aur Khaza'a Tihāma meīñ aur Āl-e-khazima iraq meīñ aur Aus khazraj ka jad Amro bin āmir Madina meīñ. (61) aur sabr o shukr momin ki sifat hai ke jab woh bala meīñ muhtala hota hai sabr karta hai aur jab ne'mat pāta hai shukr baja lāta hai. (62) yāni Iblees jo gumān rakhta tha ke bani Ādam ko woh shehwat o hirs aur ghazab ke zariye gumrāh kar dega. Yeh gumān us ne ahl-e-Saba par balke tamām kāfiroñ par sach-cha kar dikhāya ke woh is ke muttabe' ho gaye aur us ki ita'at karne lage. Hasan radiyallahu ta'ala ānhi ne farmāya ke shaitān ne na kisi par talwār kheenchi, na kisi par kode māre, jhoote wādoñ aur bātil ummeedoñ se ahl-e-bātil ko gumrāh kar diya. (63) unhoñ ne is ka itteba' na kiya. (64) jin ke ḥaq meīñ us ka gumān poora huwa. (65) aey Muḥammad Mustafā Sallal lāhu ta'ala ālaihi wasallam Makkah mukarrama ke kāfiroñ se. (66) apna ma'bood. (67) ke woh tumhāri musibateiñ door karen lekin aisa

nahi ho sakta kyoñ ke kisi nafa' o zarar mein. (68) ba tareeq-e-istibshār. (69) yāni shafa'at karne wāloñ ko imān dāroñ ki shafa'at ka izn diya. (70) yāni āsmān se menh barsa kar aur zameen se sabza uga kar. (71) kyoñ ke is sawāl ka ba-juz is ke aur koi jawāb hi nahi. (72) yāni donoñ fareeqoñ mein se har ek ke liye in donoñ ḥāloñ mein se ek ḥal zaroori hai. (73) aur yeh zāhir hai ke jo shakhs sirf Allah ta'ala ko rozi dene wāla, pāni barsāne wāla, sabza ugāne wāla jānte huwe bhi butoñ ko pooje jo kisi ek zarra bhar cheez ke mālik nahi (jaisa ke upar āyāt mein bayān ho chuka) woh yaqinan khuli gumrāhi mein hai. (74) balke har shakhs se us ke amal ka sawāl hoga aur har ek apne amal ki jaza pāye ga. (75) roz-e-qiyamat. (76) to ahl-e-ḥaq ko jannat mein aur ahl-e-bāṭil ko dozakh mein dākhil kare ga. (77) yāni jin butoñ ko tum ne ibādat mein shareek kiya hai mujhe dikhao to kis qābil haiñ, kya woh kuchh paida karte haiñ, rozi dete haiñ aur jab yeh kuchh nahi to un ko khuda ka shareek banāna aur un ki ibādat karna kaisi āzeem khata hai is se bāz āo. (78) is āyat se māloom huwa ke Ḥuzoor Sayyid-e-ālam Sallal lāhu ta'ala ālaihi wasallam ki risālat āmma hai, tamām insān is ke ihāte mein haiñ gore hoñ ya kāle, arabi hoñ ya ajami, pehle hoñ ya pichhle, sab ke liye āp Rasool haiñ aur woh sab āp ke ummati. Bukhari o Muslim ki ḥadees hai Sayyid-e-ālam Alaihis salatu was- salām farmāte haiñ mujhe pānch cheezein aisi ata farmayi gayin jo mujh se pehle kisi Nabi ko na di gayin ek māt ki masāfat ke ro'ab se meri madad ki gayi, tamām zameen mere liye masjid aur pāk ki gayi ke jahāñ mere ummati ko namāz ka waqt ho namāz padhe aur mere liye ghanimatein ḥalāl ki gayin jo mujh se pehle kisi ke liye ḥalāl na theein aur mujhe martaba-e-shafa'at ata kiya gaya aur ambiya khās apni qaum ki taraf mab'oos hote they aur main tamām insānon ki taraf mab'oos farmāya gaya. Ḥadees mein Sayyid-e- ālam Sallal lāhu ta'ala ālaihi wasallam ke fazāil-e-

makhssoosa ka bayān hai jin mein se ek āp ki risālat-e- āmma hai jo tamām jinn o ins ko shāmil hai. Khulasa yeh hai ke Ḥuzoor Sayyid-e-ālam Sallal lāhu ta'ala ālaihi wasallam tamām khalq ke Rasool haiñ aur yeh martaba khās āp ka hai jo Qur'an-e-kareem ki āyāt aur ahadees-e-kaseera se šābit hai. Soora-e-Furqān ki ibteda mein bhi is ka bayān guzar chuka hai. (Khāzin)

(79) imān wāloñ ko Allah ta'ala ke fazl ki. (80) kāfiroñ ke us ke adl ka. (81) aur apne jahal ki waja se āp ki mukhalifat karte haiñ. (82) yāni qiyamat ka wāda. (83) yāni agar tum mohlat chāho to takheer mumkin nahi aur agar jaldi chāho to taqaddum mumkin nahi bahr-e-taqdeer us wāde ka apne waqt par poora hona. (84) Taurāt aur Injeel waghairah. (85) yāni tābe' aur pairu they. (86) yāni apne sardāroñ se. (87) aur hamein imān lāne se na rokthe. (88) yāni tum shab o roz hamāre liye makr karte they aur hamein har waqt shirk par ubhārtē they. (89) donoñ fareeq tābe' bhi aur matbu' bhi, pairu bhi aur un ke behkāne wāle bhi imān na lāne par. (90) jahannam ka. (91) khwāh behkāne wāle hoñ ya un ke kehne mein āne wāle tamām kuffār ki yehi saza hai. (92) duniya mein kufr aur māsiyat. (93) is mein Sayyid-e-ālam Sallal lāhu ta'ala ālaihi wasallam ki taskeen farmāyi gayi ke āp un kuffār ki takzeeb o inkār se ranjida na hoñ, kuffār ka ambiya ālaihimus salām ke sāth yehi dastoor raha hai aur māl-dār log isi tarah apne māl aur aulād ke ghuroor mein ambiya ki takzeeb karte rahe haiñ. Shān-e-Nuzool: do shakhs shareek-e-tijārat they, un mein se ek mulk shām ko gaya aur ek Makkah mukarrama mein raha, jab Nabi-e-kareem Sallal lāhu ta'ala ālaihi wasallam mab'oos huwe aur us ne mulk-e-shām mein Ḥuzoor ki khabar suni to apne shareek ko khat likha aur us se Ḥuzoor ka mufassal ḥal daryāft kiya, us shareek ne jawāb mein likha ke Muḥammad Mustafa Sallal lāhu ta'ala ālaihi wasallam ne apni nubuwwat ka aēlān to kiya hai lekin siwāye chhote daraje ke haqeer

o ghareeb logoñ ke aur kisi ne un ka itteba' nahi kiya, jab yeh khat us ke pās pahoñcha to woh apne tijārati kām chhod kar Makkah mukarrama āya aur āte hi apne shareek se kaha ke mujhe Sayyid-e-ālam Muḥammad Mustafa Sallal lāhu ālaihi wasallam ka pata batao aur mālloom karke Ḥuzoor ki khidmat mein hāzir huwa aur ārz kiya ke āp duniya ko kya dāwat dete haiñ aur hum se kya chāhte haiñ? farmāya but parasti chhod kar ek Allah ta'ala ki ibādat karna aur āp ne ahkām-e-islam batāye, yeh bāteñ us ke dil mein asar kar gayin aur woh shakhs pichhli kitābon ka ālim tha kehne laga ke maiñ gawāhi deta hoon ke āp beshak Allah ta'ala ke Rasool haiñ, Ḥuzoor ne farmāya tum ne yeh kaise jāna? us ne kaha ke jab kabhi koi Nabi bheja gaya pehle chhote daraje ke ghareeb log hi us ke tābe' huwe yeh sunnat-e-Ilāhiya hamesha hi jāri rahi, is par yeh āyat-e-kareema nāzil huyi. (94) yāni jab duniya mein hum khush ḥal haiñ to hamāre ā'māl o af'āl Allah ta'ala ko pasand hoñge aur aisa huwa to ākhirat mein āzāb nahi hoga, Allah ta'ala ne un ke is khayāl-e-bāṭil ka ibtāl farma diya ke ṣawāb-e-ākhirat ko ma'ishat-e-duniya par qiyās karna ghalat hai. (95) batareeq-e-ibtela o imtihān to duniya mein rozi ki kashāish raza-e-Ilāhi ki daleel nahi aur aise hi us ki tangi Allah ta'ala ki narāzi ki daleel nahi, kabhi gunāh gār par wus'at karta hai, kabhi farmān bardār par tangi, yeh us ki ḥikmat hai ṣawāb-e-ākhirat ko is par qiyās karna ghalat o beja hai. (96) yāni māl kisi ke liye sabab-e-qurb nahi siwāye momin-e-sāleh ke jo us ko rāh-e-Khuda mein kharch kare aur aulād kisi ke liye sabab-e-qurb nahi siwāye us momin ke jo unheñ nek amal sikhāye, deen ki taleem de aur sāleh o muttaqī banāye. (97) ek neki ke badle dus se lekar sāt sau gune tak aur is se bhi ziyāda jitna khuda chāhe. (98) yāni jannat ke manāzil-e-bāla mein. (99) yāni Qur'an-e-kareem par zabān-e-tān kholte haiñ aur yeh gumān karte haiñ ke apni un bāṭil kāriyoñ se woh logoñ ko

imān lāne se rok deñge aur un ka yeh makr islam ke ḥaq mein chal jāye ga aur woh hamāre āzāb se bach raheñ ge kyoñ ke un ka aeteqād yeh hai ke marne ke bād uthna hi nahi hai to āzāb ṣawāb kaisa. (100) aur un ki makkariyān unheñ kuchh kām na āyen gi. (101) apne hasb-e-ḥikmat. (102) duniya mein ya ākhirat mein. Bukhari o Muslim ki ḥadees mein hai ke Allah ta'ala farmāta hai kharch karo tum par kharch kiya jāye ga. Doosri ḥadees mein hai sadaqe se māl kam nahi hota. Mu'āf karne se izzat badhti hai, tawāzo se martabe buland hote haiñ. (103) kyoñ ke is ke siwa jo koi kisi ko deta hai khwāh bādshāh lashkar ko ya āqa ghulam ko ya sāhib-e- khāna apne ayāl ko woh Allah ta'ala ki paida ki huyi aur us ki ata farmāyi huyi rozi mein se deta hai, rizq aur us se muntafa' hone ke asbāb ka khāliq siwāye Allah ta'ala ke koi nahi wohi Razzāq-e-haqeeqi hai. (104) yāni un mushrikeen ko. (105) duniya mein. (106) yāni hamāri un se koi dosti nahi to hum kis tarah un ke poojne se rāzi ho sakte they hum is se bari haiñ. (107) yāni shayateen ko ke un ki ita'at ke liye ghair khuda ko poojte they. (108) yāni shayateen par. (109) aur woh jhoote ma'bood apne pujāriyoñ ko kuchh nafa' nuqsān na pahoñcha sakeñ ge. (110) duniya mein. (111) yāni āyāt-e-Qur'an zabān-e-Sayyid-e-ālam Muḥammad Mustafa Sallal lāhu ālaihi wasallam se. (112) Ḥazrat Sayyid-e-ālam Sallal lāhu ta'ala ālaihi wasallam ki nisbat. (113) yāni butoñ se. (114) Qur'an shareef ki nisbat. (115) yāni Qur'an shareef ko. (116) yāni āp se pehle mushrikeen-e-arab ke pās na koi kitāb āyi na Rasool jis ki taraf apne deen ki nisbat kar sakeñ to yeh jis khayāl par haiñ un ke pās is ki koi sanad nahi woh un ke nafs ka fareb hai. (117) yāni pehli ummatoñ ne misl-e-quraish ke Rasoolon ki takzeeb ki aur un ko. (118) yāni jo quwwat o kasrat māl o aulād o tool-e-umr pehoñ ko di gayi thi mushrikeen-e-quraish ke pās to is ka daswān hissa bhi nahi, un ke pehle to un se tāqat o quwwat,

māl o daulat mein das gunē se ziyāda they. (119) yāni un ko na pasand rakhna aur āzāb-e- duniya aur halāk farmāna yāni pehle mukazzibeen ne jab mere Rasoolon ko jhuthlāya to main ne apne āzāb se unhein halāk kiya aur un ki tāqat o quwwat aur māl o daulat koi cheez bhi kām na āyi un logoñ ki kya haqeeqat hai unhein darna chāhiye. (120) agar tum ne is par amal kiya to tum par ḥaq wāzeh ho jāye ga aur tum wasāwis o shub'hāt aur gumrāhi ki musibat se najāt pāo ge woh nasihat yeh hai. (121) mahez talab-e-ḥaq ki niyyat se apne āp ko taraf-dāri aur tassub se khāli karke. (122) tāke bāham mashwara kar sako aur har ek doosre se apni fikr ka natija bayān kar sake aur donoñ insāf ke sāth ghaur kar sakein. (123) tāke majma' aur izdihām se tabiyat mutawahhash na ho aur tassub aur taraf-dāri o muqābla o lihāz waghairah se tabiyatein pāk rahein aur apne dil mein insāf karne ka mauqa mile. (124) aur Sayyid-e-ālam Sallal lāhu ta'ala ālaihi wasallam ki nisbat ghaur karo ke kya jaisa ke kuffār āp ki taraf junoon ki nisbat karte haiñ is mein sachchai ka kuchh shāiba bhi hai? tumhāre apne tajribe mein quraish mein ya no-e-insān mein koi shakhs bhi is martabe ka āqil nazar āya hai? kya aisa zaheen, aisa saibur-rāye dekha hai, aisa sachcha, aisa pāk nafs koi aur bhi pāya hai? jab tumhāra nafs ḥukm de aur tumhāra zameer mān le ke Ḥuzoor Sayyid-e-ālam Sallal lāhu ta'ala ālaihi wasallam in ausāf mein yakta haiñ to tum yaqeen jāno. (125) Allah ta'ala ke Nabi. (126) aur woh āzāb-e-ākhirat hai. (127) yāni main nasihat o hidāyat aur tableegh risālat par tum se koi ajr nahi talab karta. (128) apne ambiya ki taraf. (129) yāni Qur'an o islam. (130) yāni shirk o kufr mit gaya, na is ki ibteda rahi, na is ka i'āda murād yeh hai ke woh halāk ho gaya. (131) kuffār-e-Makkah Ḥuzoor Sayyid-e-ālam Sallal lāhu ta'ala ālaihi wasallam se kehte they ke āp gumrāh ho gaye (Ma'āz Allah ta'ala) Allah ta'ala ne apne Nabi Sallal lāhu ta'ala ālaihi

wasallam ko hukm diya ke āp un se farma deiñ ke agar yeh farz kiya jāye ke maiñ behka to is ka wabāl mere nafs par hai. (132) hikmat o bayān ki kyoñ ke rah-yāb hona usi ki taufeeq o hidāyat par hai. Ambiya sab masoom hote haiñ, gunāh un se nahi ho sakta aur Huzoor to Sayyidul-ambiya haiñ Sallal lāhu ta'ala àlaihi wasallam, khalq ko nekiyoñ ki rāheĩñ āp ke itteba se milti haiñ ba-wujood jalālat-e-manzilat o rifat-e-martabat ke āp ko hukm diya gaya ke zalālat ki nisbat ala sabeelil-farz apne nafs ki taraf farmayeĩñ tāke khalq ko mālloom ho ke zalalat ka mansha insān ka nafs hai, jab is ko us par chhod diya jāta hai is se zalālat paida hoti hai aur hidāyat Ḥazrat-e-ḥaq azz o ala ki rahmat o mohibat se hāsil hoti hai, nafs is ka mansha nahi. (133) har rāh-yāb aur gumrāh ko jānta hai aur un ke amal o kirdār se ba-khabar hai koi kitna hi chhupāye kisi ka ḥal us se chhup nahi sakta. Arab ke ek māya-e-nāz sha'er islam lāye to kuffār ne un se kaha ke kya tum apne deen se phir gaye aur itne bade sha'er aur zabān ke māhir ho kar Muḥammad Mustafa Sallal lāhu ta'ala àlaihi wasallam par imān lāye? unhoñ ne kaha hān woh mujh par ghalib ā gaye, Qur'an-e-kareem ki teen āyateĩñ maiñ ne sunin aur chāha ke un ke qāfiya par teen sher kahoon, har chand koshish ki, mehnat uthāyi, apni tamām quwwat sarf kar di magar yeh mumkin na ho saka, tab mujhe yaqeen ho gaya ke yeh bashar ka kalām nahi woh āyateĩñ سَبِّحْ قَرِيبٌ se قُلْ إِنَّ رَبِّي يَغْفِرُ بِالْحَقِّ tak haiñ. (Roohul-bayān) (134) kuffār ko marne ya qabr se uthne ke waqt ya badr ke din. (135) aur koi jagah bhāgne aur panāh lene ki na pa sakeñ ge. (136) jahāñ bhi hoñge kyoñ ke kahiñ bhi hoñ Allah ta'ala ki pakad se door nahi ho sakte us waqt ḥaq ki ma'rifat ke liye muztar hoñge. (137) yāni Sayyid-e-ālam Muḥammad Mustafa Sallal lāhu ta'ala àlaihi wasallam par. (138) yāni ab mukallif hone ke mahel se door hokar tauba o imān kaise pa saken ge? (139) yāni āzāb dekhne se pehle. (140) yāni be jāne keh guzarte

haiñ jaisa ke unhoñ ne Rasool-e-kareem Sallal lāhu ta'ala àlaihi wasallam ki shān mein kaha tha ke woh sha'er haiñ, sāhir haiñ, kāhiñ haiñ aur unhoñ ne kabhi Huzoor se sher o sahr o kahāwat ka sudoor na dekha tha. (141) yāni sidq o waqiyat se door ke un ke un mata'an ko sidq se qurb o nazdeeki bhi nahi. (142) yāni tauba o imān mein. (143) ke un ki tauba o imān waqt-e-yās qabool na farmāyi gayi. (144) imāniyāt ke mutalliq.

(1) Soora-e-Fātir Makkiya hai, is mein pānch ruku, paintalees āyatein, nau sau satta kalme, teen hazār ek sau tees harf haiñ. (2) apne ambiya ki taraf. (3) farishton mein aur un ke siwa aur makhlooq mein. (4) misl bārish o rizq o sehat waghairah ke. (5) ke us ne tumhāre liye zameen ko farsh banāya, āsmān ko bighair kisi sutoon ke qāim kiya, apni rāh batāne aur ḥaq ki dāwat dene ke liye Rasooloñ ko bheja, rizq ke darwāze khole. (6) menh barsa kar aur tarah tarah ke nabatāt paida karke. (7) aur yeh jānte huwe ke wohi khāliq o Rāziq hai, imān o tawheed se kyoñ phirte ho, is ke bād Nabi-e-kareem Sallal lāhu ta'ala àlaihi wasallam ki tasalli ke liye farmāya jāta hai. (8) aey Mustafa Sallal lāhu ta'ala àlaihi wasallam aur tumhāri nubuwat o risālat ko na māneiñ aur tawheed o ba'as o ḥisāb aur āzāb ka inkār kareñ. (9) unhoñ ne sabr kiya āp bhi sabr farmāiye, kuffār ka ambiya ke sāth qadeem se yeh dastoor chala āta hai. (10) woh jhutulāne wāloñ ko saza dega aur Rasooloñ ki madad farmāye ga. (11) qiyamat zaroor āni hai, marne ke bād zaroor uthna hai, ā'māl ka ḥisāb yaqeenan hoga, har ek ko us ke kiye ki jaza beshak mile gi. (12) ke us ki lazzaton mein mashghool hokar ākhirat ko bhool jāo. (13) yāni shaitān tumhāre diloñ mein yeh waswasa dāl kar ke gunāhoñ se maza utha lo Allah ta'ala hilm farmāne wāla hai woh dar-guzar karega, Allah ta'ala beshak hilm wāla hai lekin shaitān ki fareb kāri yeh hai ke woh bandon ko is tarah tauba o amal-e-sāleh se rokta hai aur gunāh o ma'siyat par jari karta

hai, is ke fareb se hoshiyār raho. (14) aur us ki ita'at na karo aur Allah ta'ala ki ta'at mein mashghool raho. (15) yani apne muttabi'een ko kufr ki taraf. (16) ab shaitān ke muttabi'een aur us ke mukhalifin ka hal tafseel ke saath bayān farmāya jata hai. (17) jo shaitān ke giroh mein se haiñ. (18) aur shaitān ke fareb mein na aye aur us ki rah par na chale. (19) hargiz nahi bure kam ko achchha samajhne wala rah-yab ki tarah kya ho sakta hai? woh us bad-kar se badr jaha bad-tar hai jo apne kharab amal ko bura janta ho aur haq ko haq aur batil ko batil samajhta ho. Shān-e-Nuzool: yeh āyat Abu jahal waghairah mushrikeen-e-Makkah ke haq mein nāzil hui jo apne shirk o kufr jaise qabeeh afal ko shaitān ke behkane aur bhala samjhane se achchha samajhte the aur ek qaul yeh hai ke yeh āyat ashāb-e-bid'at o hawa ke haq mein nāzil hui jin mein rawafiz o khawarij waghairah dakhil haiñ jo apni bad-mazhabiyoñ ko achchha jante haiñ aur unhin ke zumre mein dakhil haiñ, tamam bad-mazhab khwah wahabi hon ya ghair muqallid ya mirzayi ya chakdali aur kabeera gunah wale jo apne gunahon ko bura jante haiñ aur halal nahi samajhte is mein dakhil nahi. (20) ke afsos woh iman na laye aur haq ko qabool karne se mehroom rahe, murad yeh hai ke ap un ke kufr o halakat ka gham na farmayein. (21) jis mein sabza aur kheti nahi aur khushk sali se wahāñ ki zameen bejan ho gayi hai. (22) aur us ko sar-sabz o shadab kar dete haiñ is se hamari qudrat zahir hai. (23) Sayyid-e-alam Sallal lahu ta'ala alaihi wasallam se ek sahabi ne arz kiya ke Allah ta'ala murde kis tarah zinda farmaye ga, khalq mein is ki koi nishani ho to irshad farmaiye? farmaya kya tera kisi aise jungal mein guzar huwa hai jo khushk sali se bejan ho gaya ho aur wahāñ sabze ka nam o nishan na raha ho, phir kabhi usi jungal mein guzar huwa ho aur us ko hara bhara lehlaha paaya ho? un Sahabi ne arz kiya beshak aisa dekha hai. Huzoor ne farmaya aise hi Allah

murdoñ ko zinda karega aur khalq mein yeh us ki nishāni hai. (24) duniya o ākhirat mein wohi izzat ka mālik hai jise chāhe izzat de to jo izzat ka ṭalabgār ho woh Allah ta'ala se izzat ṭalab kare kyon ke har cheez us ke mālik hi se ṭalab ki jāti hai. Ḥadees shareef mein hai ke Rab tabarak o ta'ala har roz farmāta hai jise izzat-e-dārain ki khwahish ho chāhiye ke woh Ḥazrat azeez jallat izzatuhu ki ita'at kare aur zariya talab-e-izzat ka imān aur ā'māl-e-sāliha haiñ. (25) yāni us ke mahel-e-qabool o raza tak pahonchta hai aur pakeezah kalām se murād kalima-e-tawḥeed o tasbeeh o tehmeed o takbeer waghairah haiñ jaisa ke Hākim o Behaqi ne riwayat kiya aur Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ānhuma ne kalima-e-tayyib ki tafseer zikr farmāyi aur bāz mufasssireen ne Qur'an aur dua bhi murād li hai. (26) nek kām se murād woh amal o ibādat hai jo ikhlās se ho aur māna yeh haiñ ke kalima-e-tayyiba amal ko buland karta hai kyon ke amal be-tawḥeed o imān maqbool nahi ya yeh māna haiñ ke amal-e-sāleh ko Allah ta'ala rif'at-e-qabool ata farmāta hai ya yeh māna haiñ ke amal-e-nek amal karne wāle ka martaba buland karte haiñ to jo izzat chāhe us ko lāzim hai ke nek amal kare. (27) murād un makr karne wālon se woh quraish haiñ jinhon ne darun-nadwa mein jama hokar Nabi-e-kareem Sallal lāhu ta'ala ālaihi wasallam ki nisbat qaid karne aur qatl karne aur jila watan karne ke mashware kiye they, jis ka tafseeli bayān Soora-e-Anfāl mein ho chuka hai. (28) aur woh apne dāon aur fareb mein kāmyāb na honge, chunāncha aisa hi huwa Ḥuzoor Sayyid-e-ālam Sallal lāhu ta'ala ālaihi wasallam un ke shar se mehfooz rahe aur unhon ne apni makkāriyon ki sazāyein pāyin ke badr mein qaid bhi huwe, qatl bhi kiye gaye aur Makkah mukarrama se nikāle bhi gaye. (29) yāni tumhāri asl Ḥazrat Ādam ālaihis salām ko. (30) un ki nasl ko. (31) mard o aurat. (32) yāni lauh-e-mehfooz mein. Ḥazrat Qatāda se marwi hai ke moammar woh

hai jis ki umr sāth sāl pahoñche aur kam umr wāla woh jo is se qabl mar jāye. (33) yāni amal o ajal ka maktoob farmāna. (34) balke donoñ meiñ farq hai. (35) yāni machhli. (36) gauhar o marjān. (37) darya meiñ chalte huwe aur ek hi hawa meiñ āti bhi haiñ, jāti bhi haiñ. (38) tijāraton meiñ nafa' hāsil karke. (39) aur Allah ta'ala ki ne'maton ki shukr guzāri karo. (40) to din badh jāta hai. (41) to rāt badh jāti hai yahāñ tak ke badhne wāle din ya rāt ki miqdār pandra ghanta tak pahoñchti hai aur ghatne wāla nau ghante ka reh jāta hai. (42) yāni roz-e-qiyamat tak ke jab qiyamat ā jāye gi to un ka chalna mauqoof ho jāye ga aur yeh nizām bāqi nā rahe ga. (43) yāni but. (44) kyoñ ke jamād be jān haiñ. (45) kyoñ ke aslan qudrat o ikhtiyār nahi rakhte. (46) aur bezāri ka izhār karenge aur kahen ge tum hameiñ na poojte they. (47) yāni dārain ke ahwāl aur but parasti ke ma'āl ki jaisi khabar Allah ta'ala deta hai aur koi nahi de sakta. (48) yāni us ke fazl o ihsān ke hājat mand ho aur tamām khalq us ki mohtāj hai. Ḥazrat Zun-noon ne farmāya ke khalq har dam aur har lahza Allah ta'ala ki mohtāj hai aur kyoñ na hogi un ki hasti aur un ki baqa sab us ke karam se hai. (49) yāni tumheñ madoom karde kyoñ ke woh be-niyāz aur ghani biz-zāt hai. (50) bajāye tumhāre jo mutee' aur farmān bardār ho. (51) māna yeh haiñ ke roz-e-qiyamat har ek jān par usi ke gunāhoñ ka bār hoga jo us ne kiye haiñ aur koi jān kisi doosre ke ewaz na pakdi jāye gi albatta jo gumrāh karne wāle haiñ un ke gumrāh karne se jo log gumrāh huwe un ki tamām gumrāhiyoñ ka bār un gumrāhon par bhi hoga aur un gumrāh karne wāloñ par bhi jaisa ke kalām-e-kareem meiñ irshād huwa. وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ aur dar haqeeqat yeh un ki apni kamāyi hai doosre ki nahi. (52) bāp ya mā, beta ya bhai koi kisi ka boj na uthāye ga. Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ne farmāya ke mā bāp bete ko lipteiñ ge aur kaheñ ge aey hamāre bete hamāre kuchh gunāh utha le, woh kahe ga

mere imkân mein nahi, mera apna bār kya kam hai. (53) yāni badiyōñ se bacha aur nek amal kiye. (54) us neki ka nafa' wohi pāye ga. (55) yāni jāhil aur ālim ya kāfir aur momin. (56) yāni kufr. (57) yāni imān. (58) yāni ḥaq ya jannat. (59) yāni bātil ya dozakh. (60) yāni momineen aur kuffār ya ulama aur juhhāl. (61) yāni jis ki hidāyat manzoor ho us ko taufeeq qabool ata farmāta hai. (62) yāni kuffār ko, is āyat mein kuffār ko murdoñ se tashbih di gayi ke jis tarah murde suni huyi bāt se nafa' nahi utha sakte aur pand pazeer nahi hote, bad anjām kuffār ka bhi yehi ḥal hai ke woh hidāyat o nasihat se muntafa' nahi hote. Is āyat se murdoñ ke na sunne par istidlāl karna sahi nahi hai kyoñ ke āyat mein qabr wāloñ se murād kuffār haiñ na ke murde aur sunne se murād woh sunta hai jis par rāh-yābi ka nafa' murattab ho, raha murdoñ ka sunna woh ahādees-e-kaseera se šābit hai. Is mas'ale ka bayān beesween pāre ke doosre ruku mein guzra. (63) to agar sunne wāla āp ke inzār par kār rakhe aur bagosh-e-qabool sune to nafa' pāye aur agar musarreen munkireen mein se ho aur āp ki nasihat se pand pazeer na ho to āp ka kuchh haraj nahi wohi mehroom hai. (64) imān dāroñ ko jannat ki. (65) kāfiroñ ko āzāb ka. (66) khwāh woh Nabi ho ya ālim-e-deen jo Nabi ki taraf se khalq-e-khuda ko Allah ta'ala ka khauf dilāye. (67) kuffār-e-Makkah. (68) apne Rasoolon ko, kuffār ka qadeem se ambiya ālaihimus salām ke sāth yehi bartāo raha hai. (69) yāni nubuwwat par dalālat karne wāle mo'jizāt. (70) Taurāt o Injeel o Zaboor. (71) tarah tarah ke āzābon se ba-sabab un ki takzeebon ke. (72) mera āzāb dena. (73) bārish nāzil ki. (74) sabz, surkh, zard waghairah tarah tarah ke Anār, Seb, Injeer, Angoor, Khajoor waghairah beshumār. (75) jaise phaloñ aur pahādoñ mein, yahāñ Allah ta'ala ne apni āyatein aur apne nishānhāye qudrat aur āsār-e-san'at jin se us ki zāt o sifāt par istidlāl kiya jāye zikr kiye, is ke bād farmāya. (76) aur us ke sifāt jānte

aur us ki azmat ko pehchānte haiñ, jitna ilm ziyāda utna khauf ziyāda. Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ne farmāya ke murād yeh hai ke makhlooq mein Allah ta'ala ka khauf us ko hai jo Allah ta'ala ke jabroot aur us ki izzat o shān se ba-khabar hai. Bukhari o Muslim ki ḥadees mein hai Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ne farmāya qasam Allah az-zawajal ki ke main Allah ta'ala ko sab se ziyāda jāne wāla hoñ aur sab se ziyāda us ka khauf rakhne wāla hoñ. (77) yāni ṣawāb ke. (78) yāni Qur'an-e-majeed. (79) aur un ke zāhir o bātin ka jāne wāla. (80) yāni Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ki ummat ko yeh kitāb ata farmāyi jinhein tamām ummatoñ par fazilat di aur Sayyid-e-rusul Sallal lāhu ta'ala àlaihi wasallam ki ghulami o niyāz mandi ki karāmat o sharāfat se musharraf farmāya, is ummat ke log mukhtalif madārij o marātib rakhte haiñ. (81) Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ne farmāya ke sabqat le jāne wāla momin-e-mukhlis hai aur muqtasid yāni miyāna rawi karne wāla woh jis ke amal riya se hoñ aur zālim se murād yahāñ woh hai jo ne'mat-e-Ilāhi ka munkir to na ho lekin shukr baja na lāye. Ḥadees shareef mein hai Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ne farmāya ke hamāra sābiq to sābiq hi hai aur muqtasid nāji aur zālim maghfoor ek aur ḥadees mein hai Ḥuzoor-e-aqdas Sallal lāhu ta'ala àlaihi wasallam ne farmāya nekiyoñ mein sabqat le jāne wāla jannat mein be hisāb dākhil hoga aur muqtasid se hisāb mein āsāni ki jāye gi aur zālim maqām-e-hisāb mein roka jāye ga, us ko pareshāni pesh āye gi phir jannat mein dākhil hoga. Ummul-momineen Ḥazrat Ayesha siddiqa radiyallahu ta'ala anha ne farmāya ke sābiq àhed-e-risālat ke woh mukhliseen haiñ jin ke liye Rasool-e-kareem Sallal lāhu ta'ala àlaihi wasallam ne jannat ki bashārat di aur muqtasid woh ashāb haiñ jo āp ke tareeqe par āmil rahe aur zālim li-nafsihi hum tum jaise log haiñ, yeh

kamāl-e-inkisār tha. Ḥazrat Ummul-momineen radiyallahu ta'ala anha ka ke apne āp ko is teesre tabqe mein shumār farmāya ba-wujood is jalālat manzilat o rifat-e-darajat ke jo Allah ta'ala ne āp ko āta farmāyi thi aur bhi is ki tafseer mein bahut aqwāl haiñ jo tafaseer mein mufassilan mazkoor haiñ. (82) teenoñ giroh. (83) is gham se murād ya dozakh ka gham hai ya maut ka ya gunāhoñ ka ya ta'aton ke ghair maqbool hone ka ya ahwāl-e-qiyamat ka, gharaz unheñ koi gham na hoga aur woh is par Allah ki hamd karen ge. (84) ke gunāhoñ ko bakhshata hai aur ta'atein qabool farmāta hai. (85) aur mar kar āzāb se chhoot sakein. (86) yāni jahannam ka. (87) yāni jahannam mein cheekhte aur faryād karte honge ke. (88) yāni dozakh se nikāl aur duniya mein bhej. (89) yāni hum bajāye kufr ke imān lāye aur bajāye ma'siyat o na-farmāni ke teri ita'at aur farmān bardāri karen, is par unheñ jawāb diya jāye ga. (90) yāni Rasool-e-kareem Sayyid-e-ālam Muḥammad Mustafa Sallal lāhu ta'ala ālaihi wasallam. (91) tum ne is Rasool-e-mohtaram ki dāwat qabool na ki aur un ki ita'at o farmān bardāri baja na lāye. (92) āzāb ka maza. (93) aur un ke imlāk o maqboozāt ka mālik o mutasarrif banāya aur un ke manāfe' tumhāre liye mubāh kiye tāke tum imān o ta'at ikhtiyār karke shukr guzāri karo. (94) aur in ne'maton par shukr-e-Ilāhi na baja lāye. (95) yāni apne kufr ka wabāl usi ko bardāsht karna pade ga. (96) yāni ghazab-e-Ilāhi. (97) ākhirat mein. (98) yāni but. (99) ke āsmānoñ ke banāne mein unheñ kuchh dakhil ho kis sabab se unheñ mustahiq-e-ibādat qarār dete ho. (100) in mein se koi bhi bāt nahi. (101) ke in mein jo behkāne wāle haiñ woh apne muttabi'een ko dhoka dete haiñ aur butoñ ki taraf se unheñ bāṭil ummeedein dilāte haiñ. (102) warna āsmān o zameen ke darmiyān shirk jaisi ma'siyat ho to āsmān o zameen kaise qāim rahein. (103) Nabi-e-kareem Sallal lāhu ta'ala ālaihi wasallam ki be'sat se pehle quraish ne yahood o nasāra ke apne

Rasooloñ ko na mǎnne aur un ko jhuthlāne ki nisbat kaha tha ke Allah ta'ala un par la'nat kare ke un ke pās Allah ta'ala ki taraf se Rasool āye aur unhoñ ne unheĩñ jhuthlāya aur na mǎna, khuda ki qasam agar hamāre pās koi Rasool āye to hum un se ziyāda rāh par hoñge aur us Rasool ko mǎnne meĩñ un ke behtar giroh par sabqat le jāyeñ ge. (104) yāni Sayyidul-mursaleen khataman Nabiyyeen Ḥabeeb-e-khuda Muḥammad Mustafa Sallal lāhu ta'ala àlaihi wasallam ki raunaq afrozi o jalwa ārayi huyi. (105) haqq o hidāyat se aur. (106) bure dāon se murād ya to shirk o kufr hai aur ya Rasool-e-kareem Sallal lāhu ta'ala àlaihi wasallam ke sāth makr o fareb karna. (107) yāni makkār par, chunāncha fareb-kāri karne wāle badr meĩñ māre gaye. (108) ke unhoñ ne takzeeb ki aur un par āzāb nāzil huwe. (109) yāni kya unhoñ ne shām aur Iraq aur Yaman ke safaroñ meĩñ ambiya àlaihimus salām ki takzeeb karne wāloñ ki halākat o barbādi aur un ke āzāb aur tabāhi ke nishanāt nahi dekhe ke un se ibrat hāsīl karte. (110) yāni woh tabāh shuda qaumeĩñ un ahl-e-Makkah se zor o quwwat meĩñ ziyāda theeĩñ ba-wujood is ke itna bhi to na ho saka ke woh āzāb se bhāg kar kahiñ panāh le saktin. (111) yāni un ke ma'āsi par. (112) yāni roz-e-qiyamat. (113) unheĩñ un ke ā'māl ki jaza dega jo āzāb ke mustahiq haiñ unheĩñ āzāb farmāye ga aur jo lāiq-e-karam haiñ un par rahem o karam kare ga.

(1) Soora-e-Yaseen Makkiya hai, is meĩñ pāñch ruku, tirāsi āyateĩñ, sāt sau untees kalme, teen hazār harf haiñ. Tirmizi ki ḥadees shareef meĩñ hai ke har cheez ke liye qalb hai aur Qur'an ka qalb Yaseen hai aur jis ne Yaseen padhi Allah ta'ala us ke liye dus bār Qur'an padhne ka ṣawāb likhta hai, yeh ḥadees ghareeb hai aur is ki asnād meĩñ ek rāwi majhool hai. Abu dawood ki ḥadees meĩñ hai Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ne farmāya apne amwāt par Yaseen padho isi liye qareeb-e- maut hālat-e-naza' meĩñ marne

wāloñ ke pās Yaseen padhi jāti hai. (2) aey Sayyid-e-ambiya Muḥammad Mustafa Sallal lāhu ta'ala àlaihi wasallam. (3) jo manzil-e-maqsood ko pahoñchāne wāli hai, yeh rāh tawheed o hidayat ki rāh hai, tamām ambiya àlaihimus salām isi rāh par rahe haiñ, is āyat mein kuffār ka rad hai jo Ḥuzoor Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam se kehte they لَسْتُ مُرْسَلًا tum Rasool nahi ho, is ke bād Qur'an-e-kareem ki nisbat irshād farmāya. (4) yāni un ke pās koi Nabi na pahoñche aur qaum-e-quraish ka yehi ḥal hai ke Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam se pehle in mein koi Rasool nahi āya. (5) yāni ḥukm-e-Ilāhi o qaza-e-azli un ke āzāb par jāri ho chuki hai aur Allah ta'ala ka irshād لَا مَلَكُتٌ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ un ke ḥaq mein ṣābit ho chuka hai aur āzāb ka un ke liye muqarrar ho jāna is sabab se hai ke woh kufr o inkār par apne ikhtiyār se musir rehne wāle haiñ. (6) is ke bād un ke kufr mein pukhta hone ki ek tamseel irshād farmāyi. (7) yeh tamseel hai un ke kufr mein aise rāsikh hone ki ke āyāt o nuzar, pand o hidāyat kisi se woh muntafa' nahi ho sakte jaise ke woh shakhs jin ki gardanoñ mein ghul ki qism ka tauq pada ho jo thodi tak pahoñchta hai aur us ki waja se woh sar nahi jhuka sakte, yehi ḥal un ka hai ke kisi tarah un ko ḥaq ki taraf iltifāt nahi hota aur us ke Ḥuzoor sar nahi jhukāte aur bāz mufasssireen ne farmāya hai ke yeh un ki haqeeqat-e-ḥal hai, jahannam mein unhein isi tarah ka āzāb kiya jāye ga jaisa ke doosri āyat mein Allah ta'ala ne irshād farmāya إِذَا لَعُلُوا فِي أَغْنَانِهِمْ Shān-e -Nuzool: yeh āyat Abu jahal aur us ke do makhzoomi dostoñ ke ḥaq mein nāzil huyi, Abu jahal ne qasam khāyi thi ke agar woh Sayyid-e-ālam Muḥammad Mustafa Sallal lāhu ta'ala àlaihi wasallam ko namāz padhte dekhe ga to pat-thar se sar kuchal dāle ga. Jab us ne Ḥuzoor ko namāz padhte dekha to woh isi irada- e-fāsida se ek bhāri pat-thar lekar āya, jab us

pat-thar ko uthāya to us ke hāth gardan mein chipke reh gaye aur pat-thar hāth ko lipat gaya, yeh hal dekh kar apne doston ki taraf wāpas huwa aur un se waqia bayān kiya to us ke dost Waleed bin Mugheera ne kaha ke yeh kām mein karoon ga aur mein un ka sar kuchal kar hi aon ga. Chunāncha woh pat-thar lekar āya, Huzoor Sayyid-e-ālam Sallal lāhu ta'ala ālaihi wasallam abhi namāz hi padh rahe they. Jab yeh qareeb pahoñcha to Allah ta'ala ne is ki beenayi salb karli, Huzoor ki āwāz sunta tha ānkhon se nahi dekh sakta tha, yeh bhi pareshān hokar apne yāron ki taraf lauta, woh bhi nazar na āye. Unhoñ ne hi ise pukāra aur is se kaha tu ne kya kiya? kehne laga ke mein ne un ki āwāz to suni magar woh mujhe nazar hi nahi āye, ab Abu jahal ke teesre dost ne dāwa kiya ke woh is kām ko anjām dega aur bade dāwe ke sāth woh Huzoor Sallal lāhu ta'ala ālaihi wasallam ki taraf chala tha ke ulte pāon aisa bad hawās hokar bhāga ke aundhe mooñh gir gaya, uske doston ne hal poochha to kehne laga ke mera hal bahut sakht hai, mein ne ek bahut bada sānd dekha jo mere aur Huzoor Sallal lāhu ta'ala ālaihi wasallam ke darmiyān hāil ho gaya, lāt o uzza ki qasam agar mein zara bhi āge badhta to woh mujhe kha hi jāta, is par yeh āyat nāzil hui. (Khāzin o Jumal) (8) yeh bhi tamseel hai ke jaise kisi shakhs ke liye donoñ taraf deewāreñ hoñ aur har taraf se rāsta band kar diya gaya ho woh kisi tarah manzil-e-maqsood tak nahi pahuñch sakta, yehi hal un kuffār ka hai ke un par har taraf se imān ki rāh band hai, sāmne un ke ghuroor-e-duniya ki deewar hai aur un ke peechhe takzeeb-e-ākhirat ki aur woh jihālat ke qaid khāne mein mehboos haiñ, āyāt o dalāil mein nazar karna unheñ mayassar nahi. (9) yāni āp ke dar sunāne aur khauf dilāne se wohi nafa' uthāta hai. (10) yāni jannat ki. (11) yāni duniya ki zindagāni mein jo neki ya badi ki tāke us par jaza di jāye. (12) yāni aur hum un ki woh nishāniyān, woh tareeqe bhi likhte haiñ jo woh apne bād

chhod gaye khwāh woh tareeqe nek hoñ ya bad, jo nek tareeqe ummati nikālte haiñ un ko Bid'at-e-hasana kehte haiñ aur is tareeqe ke nikālne wāloñ aur amal karne wāloñ donoñ ko şawāb milta hai aur jo bure tareeqe nikālte haiñ un ko Bid'at-e-sayyiā kehte haiñ, is tareeqe ke nikālne wāle aur amal karne wāle donoñ gunāh gār hote haiñ. Muslim shareef ki ḥadees mein hai Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ne farmāya jis shakhs ne islam mein nek tareeqa nikāla us ko tareeqa nikālne ka bhi şawāb milega aur us par amal karne wāloñ ko bhi şawāb bighair is ke ke amal karne wāloñ ke şawāb mein kuch kami ki jāye aur jis ne islam mein bura tareeqa nikāla to us par woh tareeqa nikālne ka bhi gunāh aur us tareeqe par amal karne wāloñ ke bhi gunāh bighair is ke ke un amal karne wāloñ ke gunāhoñ mein kuchh kami ki jāye. Is se mālloom huwa ke sadha umoor-e-khair misl fātiha, giyārahwiñ o teeja o chaleeswāñ o urs o tosha o khatm o mahāfil- e-zikr-e-milād o shahādat jin ko bad mazhab log Bid'at keh kar mana karte haiñ aur logoñ ko in nekiyoñ se rokte haiñ yeh sab durust aur ba'is-e-ajr o şawāb haiñ aur in ko Bid'at-e-sayyiā batāna ghalat o bāṭil hai. Yeh ta'āt aur ā'māl-e-sāleha jo zikr o tilāwat aur sadaqa o khairāt par mushtamil haiñ Bid'at-e-sayyiā nahi, Bid'at-e-sayyiā woh bure tareeqe haiñ jin se deen ko nuqsān pahonchta hai aur jo sunnat ke mukhālif haiñ, jaisa ke ḥadees shareef mein āya ke jo qaum Bid'at nikālti hai us se ek sunnat uth jāti hai to Bid'at-e-sayyiā wohi hai jis se sunnat uthti ho jaise ke rifz, khurooj, wahhabiyat yeh sab inteha daraje ki kharāb sayyiā bid'atein haiñ, rifz o khurooj jo ashāb o ahl-e-bait-e-Rasoolullah Sallal lāhu ta'ala àlaihi wasallam ki adāwat par mabni haiñ, in se ashāb o ahl-e-bait ke sāth maḥabbat o niyāz mandi rakhne ki sunnat uth jāti hai jis ke shari'at mein takeedi ḥukm haiñ, wahhabiyat ki asl maqboolān-e-ḥaq hazrāt-e-ambiya o auliya ki janāb mein be-adabi o

gustākhi aur tamām musalmānoñ ko mushrik qarār dena hai, is se buzurgān-e-deen ki ḥurmat o izzat aur adab o takreem aur musalmānoñ ke sāth akhuwwat o maḥabbat ki sunnateiñ uth jāti haiñ jin ki bahut shadeed tākeedeiñ haiñ aur jo deen meiñ bahut zaroori cheezeiñ haiñ aur is āyat ki tafseer meiñ yeh bhi kaha gaya hai ke āsār se murād woh qadam haiñ jo namāzi masjid ki taraf chalne meiñ rakhta hai aur is māna par āyat ki Shān-e-Nuzool yeh bayān ki gayi hai ke bani salma Madina tayyiba ke kināre par rehte they, unhoñ ne chāha ke masjid shareef ke qareeb ā baseiñ, is par yeh āyat nāzil huyi aur Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ne farmāya ke tumhāre qadam likhe jāte haiñ, tum makān tabdeel na karo yāni jitni door se āoge utne hi qadam ziyāda paden ge aur ajr o ṣawāb ziyāda hoga. (13) yāni lauh-e-meḥfooz meiñ. (14) us shaher se murād Intākiya hai, yeh ek bada shaher hai is meiñ chashme haiñ, kayi pahād haiñ, ek sangeen shaher panāh hai, bāra meel ke door meiñ basta hai. (15) Ḥazrat Isā àlaihis salām ke wāqie ka mukhtasar bayān yeh hai ke Ḥazrat Isā àlaihis salātu was-salām ne apne do hawāriyoñ Sādiq o Sadooq ko Intākiya bheja tāke wahāñ ke logoñ ko jo but parast they deen-e-ḥaq ki dāwat deiñ, jab yeh donoñ shaher ke qareeb pahōñche to unhoñ ne ek bodhe shakhs ko dekha ke bakriyāñ chara raha hai, us shakhs ka nām Ḥabeeb najjār tha, us ne in ka ḥal daryāft kiya, in donoñ ne kaha ke hum Ḥazrat Isā àlaihis salām ke bheje huwe haiñ tumheñ deen-e-ḥaq ki dāwat dene āye haiñ ke but parasti chhod kar khuda parasti ikhtiyār karo. Ḥabeeb najjār ne nishāni daryāft ki, inhoñ ne kaha ke nishāni yeh hai ke hum bimāroñ ko ach-chha karte haiñ, andhoñ ko beena karte haiñ, bars wāle ka maraz door kar dete haiñ. Ḥabeeb najjār ka ek beta do sāl se bimār tha, inhoñ ne us par hāth phera woh tandrust ho gaya. Ḥabeeb imān lāye aur is wāqie ki khabar mash'hoor ho gayi ta-ānke ek

khalq-e-kaseer ne in ke hāthon apne amrāz se shifa pāyi. Yeh khabar pahoñchne par bādshāh ne inhein bula kar kaha kya hamāre ma'boodoñ ke siwa aur koi ma'bood bhi hai? In donoñ ne kaha, hān, wohi jis ne tujhe aur tere ma'boodon ko paida kiya, phir log in ke darpai huwe aur inhein mārā aur yeh donoñ qaid kar liye gaye, phir Ḥazrat Isā àlaihis salām ne Sham'oon ko bheja woh ajnabi ban kar shaher mein dākhil huwe aur bādshāh ke masāhibeen o muqarrabeen se rasm o rāh paida karke bādshāh tak pahoñche aur us par apna asar paida kar liya, jab dekha ke bādshāh un se khoob manoos ho gaya hai to ek roz bādshāh se zikr kiya ke do ādmi jo qaid kiye gaye haiñ kya un ki bāt suni gayi thi, woh kya kehte they? bādshāh ne kaha ke nahi jab unhoñ ne naye deen ka nām liya fauran hi mujhe ghussa ā gaya. Sham'oon ne kaha ke agar bādshāh ki rāye ho to unhein bulāya jāye, dekhein un ke pās kya hai. Chunāncha woh donoñ bulāye gaye Sham'oon ne un se daryāft kiya tumhein kis ne bheja hai. Unhoñ ne kaha ke us Allah ne jis ne har cheez ko paida kiya aur har jān-dār ko rozi di aur jis ka koi shareek nahi. Sham'oon ne kaha ke us ki mukhtasar sifat bayān karo, unhoñ ne kaha woh jo chāhta hai karta hai, jo chāhta hai hukm deta hai. Sham'oon ne kaha tumhāri nishāni kya hai? unhoñ ne kaha jo bādshāh chāhe, to bādshāh ne ek andhe ladke ko bulāya unhoñ ne dua ki woh fauran beena ho gaya. Sham'oon ne bādshāh se kaha ke ab munāsib yeh hai ke tu apne ma'boodon se keh ke woh bhi aisa hi karke dikhāyeiñ tāke teri aur un ki izzat zāhir ho, bādshāh ne Sham'oon se kaha ke tum se kuchh chhupāne ki bāt nahi hai hamāra ma'bood na dekhe, na sune, na kuchh bigād sake, na bana sake, phir bādshāh ne un donoñ hawāriyoñ se kaha ke agar tumhāre ma'bood ko murde ke zinda kar dene ki qudrat ho to hum us par imān le āyeiñ, unhoñ ne kaha ke hamāra ma'bood har shaye par qādir hai. Bādshāh ne ek dehqān ke ladke ko

mangaya jis ko mare huwe sāt din ho gaye they aur jism kharāb ho chuka tha, badbu phail rahi thi, un ki dua se Allah ta'ala ne us ko zinda kiya aur woh uth khada huwa aur kehne laga ke maiñ mushrik mara tha mujh ko jahannam ki sāt wādiyoñ meiñ dākhil kiya gaya, maiñ tumheĩñ āgāh karta hooñ ke jis deen par tum ho bahut nuqsān-deh hai, imān lāo aur kehne laga ke āsmān ke darwāze khule aur ek ḥaseen jawān mujhe nazar āya jo in teenoñ shakhsoñ ki sifārish karta hai, bādshāh ne kaha kaun teen? us ne kaha ek Sham'oon aur do yeh, bādshāh ko tajjub huwa jab Sham'oon ne dekha ke us ki bāt bādshāh meiñ asar kar gayi to us ne bādshāh ko nasihat ki, woh imān lāya aur us ki qaum ke kuchh log imān lāye aur kuchh imān na lāye aur āzāb-e-Ilāhi se halāk kiye gaye. (16) yāni do hawāri, Wahab ne kaha ke un ke nām Yohanna aur Bols they aur Kāb ka qaul hai ke Sādiq o Sadooq. (17) yāni Sham'oon se taqwiya aur ta'eed pahoñchāyi. (18) yāni teenon firistādon ne. (19) adalla-e-wāziha ke sāth aur woh andhoñ aur bimāroñ ko achchha karta aur murdoñ ko zinda karta hai. (20) jab se tum āye ho bārish hi nahi huyi. (21) apne deen ki tableegh se. (22) yāni tumhāra kufr. (23) aur tumheĩñ islam ki dāwat di gayi. (24) zalāl o tughyān meiñ aur yehi badi nahusat hai. (25) yāni Ḥabeeb najjār jo pahād ke ghār meiñ masroof-e-ibādat-e-Ilāhi tha jab us ne suna ke qaum ne un firistādoñ ki takzeeb ki. (26) Ḥabeeb najjār ki yeh guftagu sun kar qaum ne kaha ke kya tu un ke deen par hai aur tu un ke ma'bood par imān le āya? Is ke jawāb meiñ Ḥabeeb najjār ne kaha.