

Tafseer Roman Parah 26

(1) Soora-e-Ahqāf Makkiya hai, magar bāz ke nazdeek is ki chand āyateiñ Madani haiñ jaise ke āyat قُلْ أَرَأَيْتُمْ aur āyat فَاصْبِرْ كَمَا صَبَرَ aur teen āyateiñ وَصَّيْنَا الْإِنْسَانَ وَاذْكُرْ is soorat mein char ruku' aur paintees āyateiñ aur chhe sau chawwalees kalme aur do hazār pāñch sau pachānwe harf haiñ. (2) yāni Qur'an shareef. (3) ke hamāri qudrat o wehdāniyat par dalālat karen. (4) woh muqarrar me'yād roz-e-qiyamat hai jis ke ā jāne par āsmān o zameen fana ho jāyeñ ge. (5) us cheez se murād ya āzāb hai ya roz-e-qiyamat ki wehshat ya Qur'an-e-pāk jo ba'as o hisāb ka khauf dilāta hai. (6) ke us par imān nahi lāte. (7) yāni but jinheñ ma'bood thahrāte ho. (8) jo Allah ta'ala ne Qur'an se pehle utāri ho, murād yeh hai ke yeh kitāb yāni Qur'an-e-Majeed tawheed aur ibtāl-e-shirk par nātiq hai aur jo kitāb bhi is se pehle Allah ta'ala ki taraf se āyi us mein yehi bayān hai, tum kutub-e-ilāhiya mein se koi ek kitāb to aisi le āo jis mein tumhāre deen (but parasti) ki shahādat ho. (9) pehloñ ka. (10) apne is dāwe mein ke khuda ka koi shareek hai jis ki ibādat ka us ne tumheñ hukm diya hai. (11) yāni butoñ ko. (12) kyuñ ke woh jamād be jān haiñ. (13) yāni but apne pujāriyoñ ke. (14) aur kaheñ ge ke hum ne unheñ apni ibādat ki dāwat nahi di, dar-haqeeqat yeh apni khwahishoñ ke paristār they. (15) yāni ahl-e-Makkah par. (16) yāni Qur'an shareef ko bighair ghaur o fikr kiye aur achchhi tarah sune. (17) ke us ke jādu hone mein shubha nahi aur is se bhi bad-tar bāt kehte haiñ jis ka āge zikr hai. (18) yāni Sayyid-e-ālam Muhammad Mustafa Sallal lāhu ta'ala ālaihi wasallam ne. (19) yāni agar bil-farz main dil se banāta aur is ko Allah ta'ala ka kalām batāta to woh Allah ta'ala par iftira hota aur Allah tabarak o ta'ala aise iftira karne wāle ko jald aqoobat mein giriftār karta hai, tumheñ to yeh qudrat nahi ke tum us ki

aqoobat se bacha sako ya us ke àzāb ko dafa kar sako to kis tarah ho sakta hai ke maiñ tumhāri waja se Allah ta'ala par iftira karta. (20) aur jo kuchh Qur'an-e-pāk ki nisbat kehte ho. (21) yāni agar tum kufr se tauba karke imān lāo to Allah ta'ala tumhāri maghfirat farmaye ga, aur tum par rehmat karega. (22) mujh se pehle bhi Rasool ā chuke haiñ to tum kyuñ nubuwat ka inkār karte ho. (23) is ke màna meiñ mufasssireen ke chand qaul haiñ, ek to yeh ke qiyamat meiñ jo mere aur tumhāre sāth kiya jāye ga woh mujhe ma'loom nahi? yeh màna hoñ to yeh āyat mansookh hai, marwi hai ke jab yeh āyat nāzil huyi to mushrik khush huwe aur kehne lage ke lāt o uzza ki qasam Allah ta'ala ke nazdeek hamāra aur Muhammad (Sallal lāhu ta'ala àlaihi wasallam) ka yaksān hāl hai, unheñ hum par kuchh bhi fazeelat nahi, agar yeh Qur'an un ka apna banāya huwa na hota to un ka bhejne wāla unheñ zaroor khabar deta ke un ke sāth kya karega, to Allah ta'ala ne āyat لِيُغْفَرَ لَكَ اللَّهُ

نَازِلَ فَرَمَايَ. Sahāba ne àrz kiya ya Nabi Allah Sallal lāhu ta'ala àlaihi wasallam Ḥuzoor ko mubarak ho, āp ko to ma'loom ho gaya ke āp ke sāth kya kiya jāye ga, yeh inteẓār hai ke hamāre sāth kya karega, is par Allah ta'ala ne yeh āyat nāzil farmayi. تَجْرِي مِنْ لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ

بَشِيرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا aur yeh āyat nāzil huyi تَحْتِهَا الْأَنْهَارُ to Allah ta'ala ne bayān farma diya ke Ḥuzoor ke sāth kya karega aur momineen ke sāth kya, doosra qaul āyat ki tafseer meiñ yeh hai ke ākhirat ka hāl to Ḥuzoor ko apna bhi ma'loom hai, momineen ka bhi, mukazzibeen ka bhi, màna yeh haiñ ke duniya meiñ kya kiya jāye ga, yeh ma'loom nahi? agar yeh màna liye jāyeñ to bhi āyat mansookh hai, Allah ta'ala ne Ḥuzoor ko yeh bhi bata diya

مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

Ḥabeeb Sallal lāhu ta'ala àlaihi wasallam ko Ḥuzoor ke sāth aur Ḥuzoor ki ummat ke sāth pesh āne wāle umoor par muttala' farma diya khwah woh duniya ke hoñ ya ākhirat ke aur agar dirāyat ba-màna idrāk bil-qiyās yàni aql se jānne ke màna meiñ liya jāye to mazmoon aur bhi ziyāda sāf hai aur āyat ka is ke bàd wāla jumla is ka moayyid hai, Allama nisha puri ne is āyat ke tahet meiñ farmaya ke is meiñ nafi apni zāt se jānne ki hai, Min jehtul-waḥee jānne ki nafi nahi. (24) yàni maiñ jo kuchh jānta hooñ Allah ta'ala ki taleem se jānta hooñ. (25) woh Ḥazrat Abdullah bin salām haiñ jo Nabi Sallal lāhu ta'ala àlaihi wasallam par imān lāye aur āp ki sehat-e-nubuwwat ki shahādat di. (26) ke woh Qur'an Allah ta'ala ki taraf se hai. (27) aur imān se mehroom rahe to is ka nateeja kya hona hai. (28) yàni deen-e-Muhammad Mustafa Sallal lāhu ta'ala àlaihi wasallam meiñ. (29) ghareeb log. (30) Shān-e-Nuzool: yeh āyat mushrikeen-e-Makkah ke haq meiñ nāzil huyi jo kehte they ke agar deen-e-Muhammadi haq hota to fulāñ o fulāñ is ko hum se pehle kaise qabool kar lete. (31) inād se Qur'an shareef ki nisbat. (32) Taurāt. (33) pehli kitaboñ ki. (34) Allah ta'ala ki tawheed aur Sayyid-e-ālam Muhammad Mustafa Sallal lāhu ta'ala àlaihi wasallam ki shari'at par dam-e-ākhir tak. (35) qiyamat meiñ. (36) maut ke waqt. (37) Mas'ala: is āyat se šābit hota hai ke aql muddat-e-hamal chhe māh hai, kyuñ ke jab doodh chhudāne ki muddat do sāl huyi jaisa ke Allah ta'ala ne farmaya. حَوْلَيْنِ كَامِلَيْنِ to hamal ke liye chhe māh bāqi rahe, yehi qaul hai Imam Abu Yusuf o imam Muhammad rahima humullahu ta'ala ka aur Ḥazrat Imām sāhib radiyallahu ta'ala ànhu ke nazdeek is āyat se razaà ki muddat dhāyi sāl sābit hoti hai. Mas'ale ki tafāseel ma' dalāil kutub-e-usool meiñ mazkoor haiñ. (38) aur aql o quwwat mustahkam huyi aur yeh bāt tees se chalees sāl tak ki umr meiñ ḥāsil hoti

hai. (39) yeh āyat Ḥazrat Abu bakr siddiq radiyallahu ta'ala ànhu ke haq mein nāzil huyi, āp ki umr Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam se do sāl kam thi, jab Ḥazrat Siddiq radiyallahu ta'ala ànhu ki umr athara sāl ki huyi to āp ne Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ki sohbat ikhtiyār ki, us waqt Ḥuzoor ki umr shareef bees sāl ki thi, Ḥuzoor àlaihis salātu was- salām ki humrāhi mein ba gharaz-e-tijarat mulk-e-shām ka safar kiya, ek manzil par thehre, wahāñ ek beri ka darakht tha, Ḥuzoor Sayyid-e-ālam àlaihis salātu was-salām us ke sāye mein tashreef farma huwe, qareeb hi ek Rāhib rehta tha, Ḥazrat Siddiq radiyallahu ta'ala ànhu us ke pās chale gaye, Rāhib ne āp se kaha yeh kaun sāhib haiñ jo us beri ke sāye mein jalwa farma haiñ? Ḥazrat Siddiq radiyallahu ta'ala ànhu ne farmaya, ke yeh Muhammad (Sallal lāhu ta'ala àlaihi wasallam) ibn-e-Abdullah haiñ, Abdul muttalib ke pote. Rāhib ne kaha, khuda ki qasam yeh Nabi haiñ, is beri ke sāye mein Ḥazrat Isā àlaihis salām ke bād se āj tak un ke siwa koi nahi baitha, yehi Nabi-e-ākhiruz-zamān haiñ. Rāhib ki yeh bāt Ḥazrat Siddiq radiyallahu ta'ala ànhu ke dil mein asar kar gayi aur nubuwat ka yaqeen āp ke dil mein jam gaya aur āp ne sohbat shareef ki mulāzimat ikhtiyār ki, safar o hazar mein āp se juda na hote, jab Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ki umr shareef chalees sāl ki huyi aur Allah ta'ala ne Ḥuzoor ko apni nubuwat o risālat ke sāth sarfarāz farmaya to Ḥazrat Siddiq radiyallahu ta'ala ànhu āp par imān lāye us waqt Ḥazrat Siddiq radiyallahu ta'ala ànhu ki umr adtees sāl ki thi, jab Ḥazrat Siddiq radiyallahu ta'ala ànhu ki umr chalees sāl ki huyi to unhoñ ne Allah ta'ala se yeh dua ki. (40) ke hum sab ko hidāyat farmayi aur islam se musharraf kiya, Ḥazrat Siddiq radiyallahu ta'ala ànhu ke wālid ka nām Abu qahāfa aur wālidā ka nām Ummul-khair hai. (41) āp ki yeh dua bhi mustajāb huyi aur Allah ta'ala ne āp

ko husn-e-àmal ki woh daulat àta farmayi ke tamām ummat ke aāmāl āp ke ek àmal ke barābar nahi ho sakte, āp ki nekiyoñ meiñ se ek yeh hai ke nau momin jo imān ki waja se sakht izāoñ aur takleefoñ meiñ muhtala they un ko āp ne āzād kiya, unhiñ meiñ se haiñ Ḥazrat Bilāl radiyallahu ta'ala ànhu aur āp ne yeh dua ki. (42) yeh dua bhi mustajāb huyi, Allah ta'ala ne āp ki aulād meiñ sulāh rakhi, āp ki tamām aulād momin hai aur un meiñ Ḥazrat Ummul-momineen Ayesha siddiqa radiyallahu ta'ala anha ka martaba kis qadar buland o bāla hai ke tamām aurtoñ par Allah ta'ala ne unheñ fazeelat di hai, Ḥazrat Abu bakr siddiq radiyallahu ta'ala ànhu ke wālidain bhi musalman aur āp ke sāhib zāde Muhammad aur Abdullah aur Abdur Rahmān aur āp ki sāhib zādiyān Ḥazrat Ayesha aur Ḥazrat Asma aur āp ke pote Muhammad bin Abdur Rahmān yeh sab momin aur sab sharf-e-sahābiyat se musharraf sahāba haiñ, āp ke siwa koi aisa nahi hai jis ko yeh fazeelat ḥāsil ho ke us ke wālidain bhi sahābi hoñ, khud bhi sahābi, aulād bhi sahābi, pote bhi sahābi, chār pushteñ sharf-e-sahābiyat se musharraf. (43) har amr meiñ jis meiñ teri raza ho. (44) dil se bhi aur zabān se bhi. (45) un par sawāb deñge. (46) duniya meiñ Nabī-e-akram Sallal lāhu ta'ala àlaihi wasallam ki zabān-e-mubarak se. (47) murād is se koi khās shakhs nahi hai balke har kāfir jo ba'as ka munkir ho aur wālidain ka na-farmān aur us ke wālidain us ko deen-e-haq ki dāwat dete hoñ aur woh inkār karta ho. (48) un meiñ se koi mar kar zinda na huwa. (49) mā bāp. (50) murde zinda farmāne ka. (51) āzāb ki. (52) momin ho ya kāfir. (53) yāni manāzil o marātib haiñ, Allah ta'ala ke nazdeek roz-e- qiyamat jannat ke darajāt buland hote chale jāte haiñ aur jahannam ke darajāt past hote chale jāte haiñ to jin ke àmal achchhe hoñ woh jannat ke ooñche daraje meiñ hoñge aur jo kufr o ma'siyat meiñ inteha ko pahoñch gaye hoñ woh jahannam ke sab se neechे daraje meiñ hoñge. (54) yāni

mominon aur kāfiroñ ko farmān bardāri aur na-farmāni ki poori jaza de. (55) yāni lazzat o aish jo tumheñ pāna tha woh sab duniya meñ tum ne khatm kar diya, ab tumhāre liye ākhirat meñ kuchh bhi bāqi na raha. Aur bāz mufasssireen ka qaul hai ke tayyibāt se quwa-e-jismāniya aur jawāni murād hai aur māna yeh haiñ ke tum ne apni jawāni aur apni quwwatoñ ko duniya ke andar kufr o ma'siyat meñ kharch kar diya. (56) is āyat meñ Allah ta'ala ne dunyawī lazzāt ikhtiyār karne par kuffār ko taubeekh farmayi to Rasool-e-kareem Sallal lāhu ta'ala ālaihi wasallam aur Ḥuzoor ke ashāb ne lazzāt-e-dunyawīya se kināra kashi ikhtiyār farmayi. Bukhari o Muslim ki ḥadees meñ hai ke Ḥuzoor Sayyid-e-ālam Sallal lāhu ta'ala ālaihi wasallam ki wafāt tak Ḥuzoor ke ahl-e-bait ne kabhi jau ki roti bhi do roz barābar na khāyi, yeh bhi ḥadees meñ hai ke poorā poorā mahina guzar jāta tha daulat sara-e-aqdas meñ āg na jalti thi, chand khajooroñ aur pāni par guzar ki jāti thi. Ḥazrat Umar radiyallahu ta'ala ānhu se marwi hai āp farmāte they ke maiñ chāhta to tum se ach-chha khāna khāta aur tum se behtar libās pahenta lekin maiñ apna aish o rāhat apni ākhirat ke liye bāqi rakhna chāhta hooñ. (57) Ḥazrat Hood ālaihis salām. (58) shirk se, aur ahqāf ek registāni wādī hai jahāñ qaum-e-Ād ke log rehte they. (59) woh āzāb. (60) is bāt meñ ke āzāb āne wāla hai. (61) yāni Hood ālaihis salām ne. (62) ke āzāb kab āye ga. (63) jo āzāb meñ jaldi karte ho aur āzāb ko jānte nahi ho ke kya cheez hai. (64) aur muddat-e-darāz se un ki sar zameen meñ bārish na huyi thi, us kāle bādāl ko dekh kar khush huwe. (65) Ḥazrat Hood ālaihis salām ne farmaya. (66) chunāncha us āñdhi ke āzāb ne un ke mardoñ, auroñ, chhotoñ, badoñ ko halāk kar diya, un ke amwāl āsmān o zameen ke darmiyān udte phirte they, cheezeñ pāra pāra ho gayiñ, Ḥazrat Hood ālaihis salām ne apne aur apne upar imān lāne wāloñ ke gird ek khat kheenēch diya tha, hawa jab us

khat ke andar āti to nihāyat naram, pakieeza, farhat angez, sard. Aur wohi hawa qaum par shadeed, sakht, mohlik aur yeh Ḥazrat Hood àlaihis salām ka ek mo'jiza-e-azeema tha. (67) aey ahl-e-Makkah woh quwwat o māl aur tool-e-umr mein tum se ziyāda they. (68) tāke deen ke kām mein lāyen magar unhoñ ne siwāye duniya ki talab ke un khuda dād ne'matoñ se deen ka kām hi nahi liya. (69) aey quraish. (70) misl-e-Samood o Ād o qaum-e-Loot ke. (71) kufr o tughyān se lekin woh bāz na āye to hum ne unhein un ke kufr ke sabab halāk kar diya. (72) un kuffār ki un butoñ ne. (73) aur jin ki nisbat yeh kaha karte they ke in butoñ ke poojne se Allah ka qurb ḥāsil hota hai. (74) aur nuzool-e-āzāb ke waqt kām na āye. (75) ke woh butoñ ko ma'bood kehte haiñ aur but parasti ko qurb-e-ilāhi ka zariya thehrāte haiñ. (76) yāni aey Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam us waqt ko yād kijiye jab hum ne āp ki taraf jinnon ki ek jamāt ko bheja, us jamāt ki tadād mein ikhtilāf hai, Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ne farmaya ke sāt jin they jinhein Rasool-e-kareem Sallal lāhu ta'ala àlaihi wasallam ne un ki qaum ki taraf payām rasān banāya. Bāz riwāyāt mein āya hai ke nau they, ulama-e-muhaqqiqeen ka is par ittefāq hai ke jin sab ke sab mukallaf haiñ. Ab un jinnoñ ka hāl irshād hota hai ke jab āp batan nakhla mein Makkah mukarrama aur taāif ke darmiyān Makkah mukarrama ko āte huwe apne ashāb ke sāth namāz-e-fajr padh rahe they us waqt jin. (77) tāke ach-chhi tarah Ḥazrat ki qirāt sun leiñ. (78) yāni Rasool-e-kareem Sallal lāhu ta'ala àlaihi wasallam par imān la kar Ḥuzoor ke ḥukm se apni qaum ki taraf imān ki dāwat dene gaye aur unhein imān na lāne aur Rasool-e-kareem Sallal lāhu ta'ala àlaihi wasallam ki mukhālifat se darāya. (79) yāni Qur'an shareef. (80) Ata ne kaha chooñke woh jin deen-e-yahoodiyat par they is liye unhoñ ne Ḥazrat Moosa àlaihis salām ka zikr kiya aur Ḥazrat Isā àlaihis salām ki kitāb

ka nām na liya. Bāz mufasssireen ne kaha Ḥazrat Isā àlaihis salām ki kitāb ka nām na lene ka ba'is yeh hai ke us mein sirf mawaàiz haiñ, ahkām bahut hi kam haiñ. (81) Sayyid-e-ālam Ḥazrat Muhammad Mustafa Sallal lāhu ta'ala àlaihi wasallam. (82) jo islam se pehle huwe aur jin mein haqqul-ibād nahi. (83) Allah ta'ala se kahiñ bhag nahi sakta aur us ke àzāb se bach nahi sakta. (84) jo usey àzāb se bacha sake. (85) jo Allah ta'ala ke munādi Ḥazrat Muhammad Mustafa Sallal lāhu ta'ala àlaihi wasallam ki bāt na māneiñ. (86) yāni munkireen-e-ba'as ne. (87) jin ke tum duniya mein murtakib huwe they. Is ke bād Allah ta'ala apne Ḥabeeb-e-akram Sallal lāhu ta'ala àlaihi wasallam se khitāb farmāta hai. (88) apni qaum ki izā par. (89) àzāb talab karne mein, kyuñ ke àzāb un par zaroor nāzil hone wāla hai. (90) àzāb-e-ākhirat ko. (91) to us ki darāzi aur dawām ke sāmne duniya mein thaherne ki muddat ko bahut qaleel samjheñ ge aur khayāl karenge ke. (92) yāni yeh Qur'an aur woh hidayat o bayyināt jo is mein haiñ yeh Allah ta'ala ki taraf se tableegh hai. (93) jo imān o ta'at se khārij haiñ.

(1) Soora-e-Muhammad (Sallal lāhu ta'ala àlaihi wasallam) Madaniyya hai, is mein chār ruku aur adtees āyateiñ, pāñch sau atthawan kalme, do hazār chār sau pach-hattar harf haiñ. (2) yāni jo log khud islam mein dākhil na huwe aur doosroñ ko unhoñ ne islam se roka. (3) jo kuchh bhi unhoñ ne kiye hoñ khwah bhookeñ ko khilāya ho ya aseeroñ ko chhudāya ho ya gareeboñ ki madad ki ho ya masjid-e-ḥarām yāni Khāna-e-Kāba ki imārat mein koi khidmat ki ho sab barbād huyi, ākhirat mein us ka kuchh sawāb nahi. Zakhāk ka qaul hai ke murād yeh hai ke kuffār ne Sayyid-e-ālam Sallal lāhu àlaihi wasallam ke liye jo makar soche they aur heele banāye they Allah ta'ala ne un ke woh tamām kām bātil kar diye. (4) yāni Qur'an-e-pāk. (5) umoor-e-deen mein taufeeq āta farma kar aur duniya mein un ke dushmanoñ ke

muqābil un ki madad farma kar. Hazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ne farmaya ke un ke ayyām-e-hayāt mein un ki hifāzat farma kar ke un se isyān wāqe' na ho. (6) yāni Qur'an shareef. (7) yāni fareeqain ke ke kāfiroñ ke àmal akārat aur imān dāroñ ki lagzishein bhi maghfoor. (8) yāni jang ho. (9) yāni un ko qatl karo. (10) yāni kasrat se qatl kar chuko aur bāqi māndoñ ko qaid karne ka mauqa ā jāye. (11) donoñ bātoñ ka ikhtiyār hai. Mas'ala: mushrikeen ke aseeroñ ka hukm hamāre nazdeek yeh hai ke unhein qatl kiya jāye ya mamlook bana liya jāye aur ihsānan chhodna aur fidya lena, jo is āyat mein mazkoor hai woh Soora-e-Barāt ki āyat أَقْتُلُوا الْمُشْرِكِينَ se mansookh ho gaya. (12) yāni jang khatm ho jāye is tarah ke mushrikeen ita'at qabool karen aur islam lāyein. (13) bighair qitāl ke unhein zameen mein dhañsa kar ya un par pat-thar barsa kar ya aur kisi tarah. (14) tumhein qitāl ka hukm diya. (15) qitāl mein tāke musalman maqtool sawāb pāyein aur kāfir āzāb. (16) un ke aāmāl ka sawāb poorā poorā dega. Shān-e-Nuzool: yeh āyat roz-e-uhad nāzil hui jabke musalman ziyada maqtool o majrooh huwe. (17) darajāt-e-āliyāt ki taraf. (18) woh manāzil-e-jannat mein nau wārid, na āshna ki tarah na pahoñcheñ ge jo kisi maqām par jāta hai to us ko har cheez ke daryāft karne ki hājat darpesh hoti hai balke woh wāqif kārāna dākhil hoñge, apne manāzil aur masākin pehchānte hoñge, apni zauja aur khuddām ko jānte hoñge, har cheez ka mauqa un ke ilm mein hoga goya ke woh hamesha se yahiñ ke rehne basne wāle haiñ. (19) tumhāre dushman ke muqābil. (20) ma'arka-e-jang mein aur hujjat-e-islam par aur pul sirāt par. (21) yāni Qur'an-e-pāk is liye ke is mein shehwāt o lazzāt ke tark aur ta'āt o ibādāt mein mushaqqatein uthāne ke ahkām haiñ jo nafs par shāq hote haiñ. (22) yāni pichhli ummatoñ ka. (23) ke unhein aur un ki aulād aur un ke

amwāl ko sab ko halāk kar diya. (24) yāni agar yeh kāfir Sayyid-e-ālam Muhammad Mustafa Sallal lāhu ta'ala àlaihi wasallam par imān na lāyen to un ke liye pehle jaisi bahut si tabahiyāñ haiñ. (25) yāni musalmanoñ ka mansoor hona aur kāfiron ka maqhoor hona. (26) duniya mein chand roz ghaflat ke sāth apne anjām o ma'āl ko faramosh kiye huwe. (27) aur unheñ tameez na ho ke woh is khāne ke bād woh zabah kiye jāyeñ ge, yehi hāl kuffār ka hai jo ghaflat ke sāth duniya talabi mein mashghool haiñ aur āne wāli musibatoñ ka khayāl bhi nahi karte. (28) yāni Makkah mukarrama wāloñ se. (29) jo āzāb o halāk se bacha sake. Shān-e-Nuzool: jab Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasalam ne Makkah mukarrama se hijrat ki aur ghār ki taraf tashreef le chale to Makkah mukarrama ki taraf mutawajja hokar farmaya. Allah ta'ala ke shehroñ mein tu Allah ta'ala ko bahut piyāra hai aur Allah ta'ala ke shehroñ mein tu mujhe bahut piyāra hai, agar mushrikeen mujhe na nikālte to main tujh se na nikalta, is par Allah ta'ala ne yeh āyat nāzil farmayi. (30) aur woh momineen haiñ ke woh Qur'an-e-mo'jiz aur mo'jizāt-e-Nabi Sallal lāhu ta'ala àlaihi wasallam ki burhān-e-qawi se apne deen par yaqeen-e-kāmil aur jazm-e-sādiq rakhte haiñ. (31) us kāfir mushrik. (32) aur unhoñ ne kufr o but parasti ikhtiyār ki, hargiz woh momin aur yeh kāfir ek se nahi ho sakte aur in donoñ mein kuchh bhi nisbat nahi. (33) yāni aisa lateef ke na sade, na us ki bu badle, na us ke zāiqe mein farq āye. (34) ba khilāf duniya ke doodh ke ke kharāb ho jāte haiñ. (35) khālis lazzat hi lazzat, na duniya ki sharābon ki tarah is ka zāiqa kharāb, na is mein mail kuchail, na kharāb cheezoñ ki āmezish, na woh sad kar bani, na is ke peene se aql zāil ho, na sar chakrāye, na khumār āye, na dard-e-sar paida ho. Yeh sab āfatein duniya hi ki sharāb mein haiñ, wahāñ ki sharāb in sab uyoob se pāk, nihāyat lazeez, mufarrih, khush gawār. (36) paidāish mein yāni sāf hi

paida kiya gaya, duniya ke shahed ki tarah nahi jo makhkhi ke pet se nikalta hai aur is mein mom waghairah ki āmezish hoti hai. (37) ke woh Rab un par ihsān farmāta hai aur un se rāzi hai aur un par se tamām takleefi ahkām utha liye gaye haiñ jo chahein khayein, jitna chahein khayein, na hisāb na uqāb. (38) kuffār. (39) khutba waghairah mein nihayat be iltifāti ke sāth. (40) yeh munāfiq log to. (41) yāni ulama-e-sahāba se, misl Ibn-e-Mas'ood o Ibn-e-Abbas radiyallahu ta'ala ānhum ke maskharagi ke taur par. (42) yāni Sayyid-e-ālam Sallal lāhu ta'ala ālaihi wasallam ne. Allah ta'ala in munāfiqon ke haq mein farmāta hai. (43) yāni jab unhoñ ne haq ka itteba tark kiya to Allah ta'ala ne un ke quloob ko murda kar diya. (44) aur unhoñ ne nifāq ikhtiyār kiya. (45) yāni woh ahl-e-imān jinhoñ ne Nabi-e-kareem Sallal lāhu ta'ala alaihi wasallam ka kalām ghaur se suna aur is se nafā uthāya. (46) yāni baseerat o ilm o sharh-e-sadar. (47) yāni parhez gāri ki taufeeq di aur is par madad farmayi ya yeh māna haiñ ke unhein parhez gāri ki jaza di aur is ka sawāb āta farmaya. (48) kuffār o munāfiqeen. (49) jin mein se Sayyid-e-ālam Sallal lāhu ta'ala ālaihi wasallam ki be'sat-e-mubaraka aur qamar ka shaq hona hai. (50) yeh is ummat par Allah ta'ala ka ikrām hai ke Nabi-e-kareem Sallal lāhu ta'ala ālaihi wasallam se farmaya ke un ke liye maghfirat talab farmayein aur āp shafee', maqboolush-shafa'at haiñ. Is ke bād momineen o ghair momineen sab se ām khitāb hai. (51) apne ash'ghāl mein aur ma'āsh ke kāmōn mein. (52) yāni woh tumhāre tamām ahwāl ka jānne wāla hai, us se kuchh bhi makhfi nahi. (53) Shān-e-Nuzool: Momineen ko jihād fī sabeelillah ta'ala ka bahut hi shauq tha, woh kehte they ke aisi soorat kyun nahi utarti jis mein jihād ka hukm hota ke hum jihād karen, is par yeh āyat-e-kareema nāzil huyi. (54) jis mein sāf ghair mohtamil bayān ho aur us ka koi hukm mansookh hone wāla na ho. (55) yāni munāfiqeen ko. (56) pareshān

hokar. (57) Allah ta'ala aur Rasool ki. (58) aur jihād farz kar diya gaya. (59) imān o ta'at par qāim reh kar. (60) rishwateiñ lo, zulm karo, āpas meiñ lado, ek doosre ko qatl karo. (61) mufsid. (62) ke rāh-e-haq nahi dekhte. (63) jo haq ko pehchāneiñ. (64) kufr ke, ke haq ki bāt un meiñ pahoñchne hi nahi pāti. (65) nifāq se. (66) aur tareeq-e-hidāyat wāzeh ho chuka tha. Qatāda ne kaha ke yeh kuffār ahl-e-kitāb ka hāl hai jinhoñ ne Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ko pehchāna aur āp ki nāt o sifat apni kitāb meiñ dekhi, phir ba-wujood jānne pehchānne ke kufr ikhtiyār kiya. Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma aur Zāhhāk o Sadi ka qaul hai ke is se munāfiq murād haiñ jo imān la kar kufr ki taraf phir gaye. (67) aur burāiyoñ ko un ki nazar meiñ aisa muzayyan kiya ke unheñ ach-chha samjhe. (68) ke abhi bahut umr padi hai, khoob duniya ke maze utha lo aur un par shaiṭān ka fareb chal gaya. (69) yāni ahl-e-kitāb ya munāfiqeen ne posheeda taur par. (70) yāni mushrikeen se. (71) Qur'an aur ahkām-e-deen. (72) yāni Sayyid-e-ālam Muhammad Mustafa Sallal lāhu ta'ala àlaihi wasallam ki ādāwat aur Ḥuzoor ke khilāf un ke dushmanoñ ki imdād karne meiñ aur logoñ ko jihād se rokne meiñ. (73) Lohe ke gurzoñ se. (74) aur woh bāt Rasool-e-kareem Sallal lāhu ta'ala àlaihi wasallam ki maiyyat meiñ jihād ko jāne se rokna aur kāfiroñ ki madad karna hai. Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ne farmaya ke woh bāt Taurāt ke un mazāmeen ka chhupāna hai jin meiñ Rasool-e-kareem Sallal lāhu ta'ala àlaihi wasallam ki nāt shareef hai. (75) imān o ta'at aur musalmanoñ ki madad aur Rasool-e-kareem Sallal lāhu ta'ala àlaihi wasallam ke sāth jihād meiñ hāzir hona. (76) nifāq ki. (77) yāni un ki woh adāwateiñ jo woh momineen ke sāth rakhte haiñ. (78) Ḥadees: Ḥazrat Anas radiyallahu ta'ala ànhu ne farmaya ke is āyat ke nāzil hone ke bād Rasool-e-kareem Sallal lāhu ta'ala àlaihi wasallam se koi munāfiq makhfi na

raha. Āp sab ko un ki sooratoñ se pehchānte they. (79) aur woh apne zameer ka hāl un se chhupa na sakeñge, chunāncha is ke bād jo munāfiq lab hilāta tha Huzoor us ke nifāq ko us ki bāt se aur us ke fehwa-e- kalām se pehchān lete they. Fāida: Allah ta'ala ne Huzoor ko bahut se woojuh-e-ilm āta farmaye, un mein se soorat se pehchānna bhi hai aur bāt se pehchānna bhi. (80) yāni apne bandoñ ke tamām aāmāl har ek ko us ke lāiq jaza dega. (81) āzmāish mein dāleñ ge. (82) yāni zāhir farma deiñ. (83) tāke zāhir ho jāye ke ta'at o ikhlās ke dāwe mein tum mein se kaun ach-chha hai. (84) us ke bandoñ ko. (85) aur woh sadaqa waghairah kisi cheez ka sawāb na pāyeñ ge kyuñ ke jo kām Allah ta'ala ke liye na ho us ka sawāb hi kya. Shān-e-Nuzool: Jang-e-badr ke liye jab quraish nikle to woh sāl qahet ka tha, lashkar ka khāna quraish ke daulat mandoñ ne naubat ba-naubat apne zimme le liya tha, Makkah mukarrama se nikal kar sab se pehla khāna Abu jahal ki taraf se tha, jis ke liye us ne das ooñt zabah kiye they, phir Safwān ne maqām-e-usfān mein nau oont, phir Sahel ne maqām-e-qadeer mein das, yahāñ se woh log samandar ki taraf phir gaye aur rasta gum ho gaya, ek din thehre, wahāñ Shaiba ki taraf se khāna huwa, nau ooñt zabah huwe, phir maqām-e-abwa mein pahoñche, wahāñ Muqaiyas jam'hi ne nau ooñt zabah kiye. Hazrat Abbas (radiyallahu ta'ala ānhu) ki taraf se bhi dāwat huyi, us waqt tak āp musharraf ba islam na huye they, āp ki taraf se das ooñt zabah kiye gaye, phir Hāris ki taraf se nau aur Abul bakhtari ki taraf se badr ke chashme par das oont. In khāna dene wāloñ ke haq mein yeh āyat nāzil huyi. (86) yāni imān o ta'at par qāim raho. (87) riya ya nifāq se. Shān-e-Nuzool: bāz logoñ ka khayāl tha ke jaise shirk ki waja se tamām nekiyāñ zāye ho jāti haiñ usi tarah imān ki barkat se koi gunāh zarar nahi karta. Un ke haq mein yeh āyat nāzil farmayi gayi aur batāya gaya ke momin ke liye ita'at-e-khuda aur

Rasool zaroori hai gunāhoñ se bachna lāzim hai. Mas'ala: is āyat mein āmal ke bāṭil karne ki mumani'at farmayi gayi to ādmi jo āmal shuru kare khwah woh nafl hi ho namāz ya roza ya aur koi, lāzim hai ke us ko bāṭil na kare. (88) Shān-e-Nuzool: yeh āyat ahl-e-qaleeb ke haq mein nāzil huyi. Qaleeb badr mein ek kuwān hai jis mein maqtool kuffār dāle gaye they. Abu jahal aur us ke sāthi, aur ḥukm āyat ka har kāfir ke liye ām hai jo kufr par mara ho, Allah ta'ala us ki maghfirat na farmaye ga, is ke bād ashāb-e-Rasoolullah Sallal lāhu ta'ala ālaihi wasallam ko khitāb farmaya jāta hai aur ḥukm mein tamām musalman shāmil haiñ. (89) yāni dushman ke muqābil mein kamzori na dikhao. (90) kuffār ko. Qurtabi mein hai ke is āyat ke ḥukm mein ulama ka ikhtilāf hai, bāz ne kaha ke yeh āyat **وَإِنْ جَنَحُوا** ki nāsikh hai kyuñ ke Allah ta'ala ne musalmanoñ ke sulah ki taraf māil hone ko mana farmaya jabke sulah ki hājat na ho aur bāz ulama ne kaha ke yeh āyat mansookh hai aur āyat **وَإِنْ جَنَحُوا** is ki nāsikh, aur ek qaul yeh hai ke yeh āyat mohkam hai aur donoñ āyatein do mukhtalif waqtoñ aur mukhtalif hālaton mein nāzil huyin, aur ek qaul yeh hai ke āyat **وَإِنْ جَنَحُوا** ka ḥukm ek mo'ayyan qaum ke sāth khās hai aur yeh āyat ām hai ke kuffār ke sāth mo'āhida jāiz nahi magar Indaz-zaroorat jabke musalman za'eef hoñ aur muqābla na kar sakein. (91) tumhein aāmāl ka poora poora ajr āta farmaye ga. (92) nihāyat jald guzarne wāli aur is mein mashghool hona kuchh bhi nāfe' nahi. (93) hān rāh-e-khuda mein kharch karne ka ḥukm dega tāke tumhein is ka sawāb mile. (94) yāni amwāl ko. (95) jahāñ kharch karna tum par farz kiya gaya hai. (96) sadaqa dene aur farz ada karne mein. (97) tumhare sadaqāt aur ta'āt se. (98) us ke fazl o rehmat ke. (99) us ki aur us ke Rasool ki ta'at se. (100) balke nihāyat mutee'

o farmān bardār hoñ ge. (1) Soora-e-Fatah Madaniya hai, is mein chār ruku, untees āyatein, pāñch sau ad-tees kalme, do hazār pāñch sau unsath harf haiñ. (2) Shān-e-Nuzool: إِنَّ فَتْحَنَا Hudebiya se wāpas hote huwe Huzoor par nāzil huyi, Huzoor ko is ke nāzil hone se bahut khushi hāsil huyi aur sahāba ne Huzoor ko mubarak bādein deen. (Bukhari o Muslim o Tirmizi) Hudebiya ek kuwān hai Makkah mukarrama ke nazdeek. Mukhtasar wāqia yeh hai ke Sayyid-e-ālam Sallal lāhu ta'ala ālaihi wasallam ne khwāb dekha ke Huzoor ma' apne ashāb ke amn ke sāth Makkah mukarrama mein dākhil huwe, koi halq kiye huwe, koi qasr kiye huwe aur Kāba moazzama mein dākhil huwe, Kābe ki kunji li, tawāf farmaya, umra kiya, ashāb ko is khwāb ki khabar di, sab khush huwe, phir Huzoor ne umra ka qasd farmaya aur ek hazār chār sau ashāb ke sāth yakum zil-qāda 6 hijri ko rawāna ho gaye, Zul-haleefa mein pahoñch kar wahān masjid mein do rakatein padh kar umra ka ahrām bāndha aur Huzoor ke sāth aksar ashāb ne bhi, bāz ashāb ne Johfa se ahrām bāndha, rāh mein pāni khatm ho gaya, ashāb ne ārz kiya ke pāni lashkar mein bilkul bāqi nahi hai siwa-e-Huzoor ke āftabe ke ke us mein thoda sa hai, Huzoor ne āftāba mein dast-e-mubarak dāla to angusht hāye mubarak se chashme josh mārne lage, tamām lashkar ne piya, wazu kiye, jab maqām-e-Usfān mein pahoñche to khabar āyi ke kuffār-e-quraish bade sar o samān ke sāth jang ke liye tayyār haiñ, jab Hudebiya pahoñche to pāni khatm ho gaya, ek qatra na raha, garmi bahut shadeed thi, Huzoor Sayyid-e-ālam Sallal lāhu ta'ala ālaihi wasallam ne kuwein mein kulli farmayi, is ki barkat se kuwān pāni se bhar gaya, sab ne piya, oñtoñ ko pilāya. Yahān kuffār-e-quraish ki taraf se hāl ma'loom karne ke liye kayi shakhs bheje gaye, sab ne jā kar yehi bayān kiya ke Huzoor umra ke liye tashreef lāye

haiñ, jang ka irāda nahi hai, lekin unheñ yaqeen na āya, ākhir kār unhoñ ne Urwa bin Mas'ood saqafi ko jo ta'āif ke bade sardār aur arab ke nihayat mutamawwul shakhs they tehqeeq-e-hāl ke liye bheja, unhoñ ne ā kar dekha ke Ḥuzoor dast-e-mubarak dhote haiñ to sahāba tabarruk ke liye ghusāla shareef ḥāsil karne ke liye toote padte haiñ, agar kabhi thookte haiñ to log is ke ḥāsil karne ki koshish karte haiñ aur jis ko woh ḥāsil ho jāta hai woh apne chehron aur badan par barkat ke liye malta hai, koi bāl jism-e-aqdas ka girne nahi pāta, agar ahyanan juda huwa to sahāba us ko bahut adab ke sāth lete aur jān se ziyāda azeez rakhte haiñ, jab Ḥuzoor kalām farmāte to sab sākit ho jāte haiñ. Ḥuzoor ke adab o tazeem se koi shakhs nazar upar ko nahi utha sakta. Urwa ne quraish se ja kar yeh sab hāl bayān kiya aur kaha ke maiñ bādshahān-e-Faras o Room o Misr ke darbāron meiñ gaya hooñ, maiñ ne kisi bādshah ki yeh āzmat nahi dekhi jo Muhammad Mustafa (Sallal lāhu ta'ala ālaihi wasallam) ki un ke ashāb meiñ hai, mujhe andesha hai ke tum un ke muqābil kāmyāb na ho sako ge, quraish ne kaha aisi bāt mat kaho, hum is sāl unheñ wāpas kar denge, woh agle sāl āyeiñ, Urwa ne kaha ke mujhe andesha hai ke tumheñ koi musibat pahoñche. Yeh keh kar woh ma' apne hum rāhiyon ke ta'āif wāpas chale gaye aur is waqae ke bād Allah ta'ala ne unheñ musharraf ba islam kiya, yaheen Ḥuzoor ne apne ashāb se bai'at li, is ko bai'at-e-Rizwān kehte haiñ, bai'at ki khabar se kuffār khauf zada huwe aur un ke ahlur-raye ne yehi munasib samjha ke sulah kar leiñ, chunāncha sulah nāma likha gaya aur sāl-e-āinda Ḥuzoor ka tashreef lāna qarār pāya aur yeh sulah musalmanoñ ke haq meiñ bahut nāfe' huyi, balke natāij ke aetebār se fatah sābit huyi, isi liye aksar mufasssireen fatah se sulh-e-Hudebiya murād lete haiñ aur bāz tamām futoohāt-e-islam jo āinda hone wāli theeiñ aur māzi ke seeghe se tabeer un ke yaqeeni hone ki waja se hai. (Khāzin o Roohul

bayān) (3) aur tumhāri badaulat ummat ki maghfīrat farmaye. (Khāzin o Roohul bayān) (4) duniyawi bhi aur ukhrawi bhi. (5) tableegh-e-risālat o iqāmat-e-marasim riyāsāt meīñ. (Bezawī) (6) dushmanon par kāmīl ghalaba āta kare. (7) aur ba-wujood aqeeda-e-rāsikha ke itminān-e-nafs ḥāsīl ho. (8) woh qādir hai, jis se chāhe apne Rasool Sallal lāhu ālaihi wasallam ki madad farmaye. Āsmān o zameen ke lashkaron se ya to āsmān aur zameen ke firishte murād haiñ ya āsmānon ke firishte aur zameen ke haiwānāt. (9) us ne momineen ke dilon ki taskeen aur wāda-e-fatah o nusrat is liye farmaya. (10) ke woh apne Rasool Sayyid-e-ālam Sallal lāhu ta'ala ālaihi wasallam aur un par imān lāne wāloñ ki madad na farmaye ga. (11) āzāb o halāk ki. (12) apni ummat ke aāmāl o ahwāl ka tāke roz-e-qiyamat un ki gawāhi do. (13) yāni momineen-e-muqarreen ko jannat ki khushi aur na farmānon ko āzāb-e-dozakh ka dar sunāta. (14) subah ki tasbeeh meīñ namāz-e-Fajr aur shām ki tasbeeh meīñ bāqi chāron namāzeiñ dākhil haiñ. (15) murād is bai'at se bai'at-e-Rizwān hai jo Nabi-e-kareem Sallal lāhu ta'ala ālaihi wasallam ne Hudebiya meīñ li thi. (16) kyuñ ke Rasool se bai'at karna Allah ta'ala hi se bai'at karna hai jaise ke Rasool ki ita'at Allah ta'ala ki ita'at hai. (17) jin se unhoñ ne Sayyid-e-ālam Sallal lāhu ta'ala ālaihi wasallam ki bai'at ka sharf ḥāsīl kiya. (18) is ahed todne ka wabāl usi par pade ga. (19) yāni Hudebiya se tumhāri wāpsi ke waqt. (20) qabila-e-Ghifār o Muzniyya o Juhaniyya o Ashja o Aslam ke jabke Rasool-e-kareem Sallal lāhu ta'ala ālaihi wasallam ne sāl-e-Hudebiya ba niyat-e-umra Makkah mukarrama ka irāda farmaya to hawāli-e-Madina ke gaoñ wāle aur ahl-e-bādiya ba-khauf-e-quraish āp ke sāth jāne se ruke ba-wujood yeh ke Sayyid-e-ālam Sallal lāhu ta'ala ālaihi wasallam ne umra ka ahrām bāndha tha aur qurbāniyān sāth theeiñ aur is se sāf zāhir tha ke jang ka irāda nahi hai phir bhi bahut se aerāb par jāna bār

huwa aur woh kām ka heela karke reh gaye aur un ka gumān yeh tha ke quraish bahut tāqat-war haiñ, musalman un se bach kar na āyeñ ge, sab waheeñ halāk ho jāyeñ ge, ab jabke madad-e-ilāhi se muāmla un ke khayāl ke bilkul khilāf huwa to unheñ apne na jāne par afsos hoga aur mazirat kareñge. (21) kyuñ ke aurteñ aur bach-che akele they aur un ka koi khabar geerān na tha, is liye hum qāsir rahe. (22) Allah ta'ala un ki takzeeb farmāta hai. (23) yāni woh aitezār o talab-e-istighfār meñ jhoote haiñ. (24) dushman un sab ka waheeñ khātma kar deñge. (25) kufr o fasād ke ghalabe ka aur wāda-e-ilāhi ke poora na hone ka. (26) āzāb-e-ilāhi ke mustahiq. (27) is āyat meñ aelām hai ke jo Allah ta'ala par aur us ke Rasool par imān na lāye, un meñ se kisi ek ka bhi munkir ho woh kāfir hai. (28) yeh sab us ki mashiyyat o hikmat par hai. (29) jo Hudebiya ki hāzri se qāssir rahe aey imān wālo. (30) khaibar ki. is ka waqia yeh tha ke jab musalman sulh-e-Hudebiya se fārigh hokar wāpas huwe to Allah ta'ala ne un se fath-e-khaibar ka wāda farmaya, aur wahāñ ki ghanimateñ Hudebiya meñ hāzir hone wāloñ ke liye makhsoos kar di gayiñ, jab musalmanoñ ko khaibar ki taraf rawāna hone ka waqt āya to un logoñ ko lālch āya aur unhoñ ne batama-e-ghanimat kaha. (31) yāni hum bhi khaibar ko tumhāre sāth chaleñ aur jang meñ shareek hoñ, Allah ta'ala farmāta hai. (32) yāni Allah ta'ala ka wāda jo ahl-e-Hudebiya ke liye farmaya tha ke khaibar ki ghanimat khās un ke liye hai. (33) yāni hamāre Madina āne se pehle. (34) aur yeh gawāra nahi karte ke hum tumhāre sāth ghanimateñ pāeñ Allah ta'ala farmāta hai. (35) deen ki. (36) yāni mahez duniya ki, hatta ke un ka zabāni iqrār bhi duniya hi ki gharaz se tha aur umoor-e-ākhirat ko bilkul nahi samajhte they. (Jumal) (37) jo mukhtalif qabāil ke log haiñ aur un meñ bāz aise bhi haiñ jin ke taāib hone ki ummeed ki jāti hai, bāz aise bhi haiñ jo nifāq meñ bahut pukhta aur

sakht haiñ, unheñ āzmāish meñ dālna manzoor hai tāke taàib o ghair taàib meñ farq ho jāye is liye hukm huwa ke un se farma dijiye. (38) is qaum se bani hanifa yamāma ke rehne wāle jo Muselma kazzāb ki qaum ke log haiñ woh murād haiñ, jin se Hazrat Abu bakr siddiq radiyallahu ta'ala ànhu ne jang farmayi aur yeh bhi kaha gaya hai ke un se murād ahl-e-Fāras o Room haiñ jin se jang ke liye Hazrat Umar radiyallahu ta'ala ànhu ne dāwat di. (39) Mas'ala: yeh āyat shekhaiñ-e-Jaleelain Hazrat Abu bakr siddiq o Hazrat Umar farooq radiyallahu ta'ala ànhuma ke sehat-e-khilāfat ki daleel hai ke in hazrāt ki ita'at par jannat ka aur in ki mukhalifat par jahannam ka wāda diya gaya. (40) Hudebiya ke mauqe par. (41) jihād ke reh jāne meñ. Shān-e-Nuzool: jab upar ki āyat nāzil huyi to jo log apāhij o sāhib-e-uzr they unhoñ ne àrz kiya ya Rasool Allah Sallal lāhu ta'ala àlaihi wasallam hamāra kya hāl hoga, is par yeh āyat-e-kareema nāzil huyi. (42) ke yeh uzr zāhir hai aur jihād meñ hāzir na hona un logoñ ke liye jāiz hai, kyuñ ke na yeh log dushman par hamla karne ki tāqat rakhte haiñ, na us ke hamle se bachne aur bhāgne ki. Unhin ke hukm meñ dākhil haiñ woh buddhe, za'eef jinheñ nashist o barkhāst ki tāqat nahi ya jinheñ dama aur khānsi hai ya jin ki tilli bahut badh gayi hai aur unheñ chalna phirna dushwār hai, zāhir hai ke yeh uzr jihād se rokne wāle haiñ. In ke ilawa aur bhi aāzār haiñ masalan ghāyit daraje ki mohtāji aur safar ke zaroori hawāij par qudrat na rakhna ya aise ashghāl-e-zarooriya jo safar se māne' hoñ jaise kisi aise mareez ki khidmat jis ki khidmat us par lāzim hai aur is ke siwāye koi us ka anjām dene wāla nahi. (43) ta'at se airāz kare ga aur kufr o nifāq par rahe ga. (44) Hudebiya meñ chooñke in bai'at karne wāloñ ko raza-e-ilāhi ki bashārat di gayi is liye is bai'at ko bai'at-e-Rizwān kehte haiñ, is bai'at ka sabab ba-asbāb-e-zāhir yeh pesh āya ke Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ne

Hudebiya se Hazrat Usman ghani radiyallahu ta'ala ànhu ko ashrāf-e-quraish ke pās Makkah mukarrama bheja ke unheĩn khabar deiñ ke Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam Baitullah ki ziyārat ke liye ba-qasd-e-umra tashreef lāye haiñ, āp ka irāda jang ka nahi hai aur yeh bhi farma diya tha ke jo kamzor musalman wahāñ haiñ unheĩn itminān dila deiñ ke Makkah mukarrama an-qareeb fatah hoga aur Allah ta'ala apne deen ko ghalib farmaye ga, quraish is bāt par muttāfiq rahe ke Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam is sāl to tashreef na lāyeiñ aur Hazrat Usman ghani radiyallahu ta'ala ànhu se kaha ke agar āp Kāba moazzama ka tawāf karna chāheĩn to kareñ, Hazrat Usman ghani radiyallahu ta'ala ànhu ne farmaya ke aisa nahi ho sakta ke maiñ bighair Rasool-e-kareem Sallal lāhu ta'ala àlaihi wasallam ke tawāf karooñ yahāñ musalmanoñ ne kaha ke Usman-e-ghani radiyallahu ta'ala ànhu bade khush naseeb haiñ jo Kāba moazzama pahoñche aur tawāf se musharraf huwe, Huzoor ne farmaya maiñ jānta hooñ ke woh hamāre bighair tawāf na karenge, Hazrat Usman-e-ghani radiyallahu ta'ala ànhu ne Makkah mukarrama ke za'eef musalmanoñ ko hasb-e-ḥukm fatah ki bashārat bhi pahoñchāyi, phir quraish ne Hazrat Usman-e-ghani radiyallahu ta'ala ànhu ko rok liya, yahāñ yeh khabar mash'hoor ho gayi ke Hazrat Usman-e-ghani radiyallahu ta'ala ànhu shaheed kar diye gaye, is par musalmanoñ ko bahut josh āya aur Rasool-e-kareem Sallal lāhu ta'ala àlaihi wasallam ne sahāba se kuffār ke muqābil jihād meiñ sābit rehne par bai'at li, yeh bai'at ek bade khār dār darakht ke neeche huyi jis ko arab meiñ Samura kehte haiñ, Huzoor ne apna bayān dast-e-mubarak dāhne dast-e-aqdas meiñ liya aur farmaya ke ye Usman (radiyallahu ta'ala ànhu) ki bai'at hai aur farmaya ya Rab Usman (radiyallahu ta'ala ànhu) tere aur tere Rasoolullah (Sallal lāhu ta'ala àlaihi wasallam) ke kām meiñ haiñ. Is wāqie se ma'loom

hota hai ke Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ko noor-e-nubuwwat se ma'loom tha ke Ḥazrat Usman radiyallahu ta'ala ànhu shaheed nahi huwe jabhi to un ki bai'at li, mushrikeen is bai'at ka hāl sun kar khaàif huwe aur unhoñ ne Ḥazrat Usman ghani radiyallahu ta'ala ànhu ko bhej diya. Ḥadees shareef mein hai Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ne farmaya ke jin logoñ ne darakht ke neeche bai'at ki thi un mein se koi bhi dozakh mein dākhil na hoga. (Muslim shareef) aur jis darakht ke neeche bai'at ki gayi thi Allah ta'ala ne us ko na padeed kar diya, sāl-e-āinda saḥāba ne har chand talāsh kiya kisi ko is ka pata bhi na chala. (45) sidq o ikhlās o wafa. (46) yāni fath-e- Khaibar ka jo Hudebiya se wāpas hokar chhe māh bād ḥāsil hui. (47) Khaibar ki aur ahl-e-Khaibar ke amwāl ke Rasool-e-kareem Sallal lāhu ta'ala àlaihi wasallam ne taqseem farmaye. (48) aur tumhāri futoohāt hoti rahengi. (49) ke woh khaàif hokar tumhāre ahl o ayāl ko zarar na pahoñcha sake. Is ka waqia yeh tha ke jab musalmān jang-e-Khaibar ke liye rawāna huwe to ahl-e-Khaibar ke haleef bani Asad o Gutfān ne chāha ke Madina tayyiba par hamla karke musalmanoñ ke ahl o ayāl ko loot leiñ, Allah ta'ala ne un ke diloñ mein ruab dāla aur un ke hāth rok diye. (50) yeh ghanimat dena aur dushmanoñ ke hāth rok dena. (51) Allah ta'ala par tawakkal karne aur kām is par mufawwaz karne ki jis se basirat o yaqeen ziyada ho. (52) fatah. (53) murād is se ya maghanim-e-Fāras o Room haiñ ya Khaibar jis ka Allah ta'ala ne pehle se wāda farmaya tha aur musalmanoñ ko ummeed-e-kāmyābi thi, Allah ta'ala ne unheñ fatah di. Aur ek qaul yeh hai ke woh fath-e- Makkah hai. Aur ek qaul yeh hai ke woh har fatah hai jo Allah ta'ala ne musalmanoñ ko āta farmayi. (54) yāni ahl-e-Makkah ya ahl-e-Khaibar ke halfa-e-Āsad o Gutfān. (55) maghloob hoñge aur unheñ hazimat hogi. (56) ke woh momineen ki madad farmāta hai aur kāfiroñ ko maqhoor

karta hai. (57) yāni kuffār ke. (58) roz-e- fath-e-Makkah, aur ek qaul yeh hai ke batan-e-Makkah se Hudebiya murād hai aur is ke. Shān-e-Nuzool mein Ḥazrat Anas radiyallahu ta'ala ānhu se marwi hai ke ahl-e-Makkah mein se assi hathyār band jawān jabl-e- tan'eem se musalmanoñ par hamla karne ke irāde se utre, musalmanoñ ne unhein giriftār karke Sayyid-e- ālam Sallal lāhu ta'ala ālaihi wasallam ki khidmat mein hāzir kiya, Ḥuzoor ne mu'āf farmaya aur chhod diya. (59) kuffār-e-Makkah. (60) wahāñ pahoñchne se aur us ka tawāf karne se. (61) yāni maqām-e-zabah se jo Ḥaram mein hai. (62) Makkah mukarrama mein haiñ. (63) tum unhein pehchānte nahi. (64) kuffār se qitāl karne mein. (65) yāni musalman kāfiroñ se mumtāz ho jāte. (66) tumhāre hāth se qatl karake aur tumhāri qaid mein la kar. (67) ke Rasool-e-kareem Sallal lāhu ta'ala ālaihi wasallam aur Ḥuzoor ke ashāb ko Kāba moazzama se roka. (68) ke unhoñ ne sāl-e-āinda āne par sulah ki, agar woh bhi kuffār-e-quraish ki tarah zid karte to zaroor jang ho jāti. (69) kalima-e-taqwa se murād **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ** hai. (70) kyuñ ke Allah ta'ala ne unhein apne deen aur apne Nabi Sallal lāhu ta'ala ālaihi wasallam ki sohbat se musharraf farmaya. (71) kāfiroñ ka hāl bhi jānta hai, musalmanoñ ka bhi, koi cheez us se makhfi nahi. (72) Shān-e-Nuzool: Rasool-e-kareem Sallal lāhu ta'ala ālaihi wasallam ne Hudebiya ka qasd farmāne se qabl Madina tayyiba mein khwāb dekha tha ke āp ma' ashāb ke Makkah moazzama mein ba-aman dākhil huwe aur ashāb ne sar ke bāl mundwaye, bāz ne tarashwāye, yeh khwāb āp ne apne ashāb se bayān farmaya to unhein khushi huyi aur unhoñ ne khayāl kiya ke isi sāl woh Makkah mukarrama mein dākhil hoñge, jab musalman Hudebiya se bād-e-sulah ke wāpas huwe aur is sāl Makkah mukarrama mein dākhla na huwa to munāfiqeen ne

tamaskhur kiya, tān kiye aur kaha ke woh khwāb kya huwa? is par Allah ta'ala ne yeh āyat nāzil farmayi aur is khwāb ke mazmoon ki tasdeeq farmayi ke zaroor aisa hoga, chunāncha agle sāl aisa hi huwa aur musalman agle sāl bade shān o shakooḥ ke sāth Makkah mukarrama meiñ fātihāna dākhil huwe. (73) tamām. (74) thode se. (75) yāni ye ke tumhāra dākhil hona agle sāl hai aur tum isi sāl samjhe they aur tumhāre liye yeh tākheer behtar thi ke is ke ba'is wahāñ ke za'eef musalman pāmāl hone se bach gaye. (76) yāni dukhool-e-Ḥaram se qabl. (77) fath-e-Khaibar ke fath-e-Mau'ood ke ḥāsil hone tak musalmanoñ ke dil is se rāhat pāyeiñ, is ke bād jab agla sāl āya to Allah ta'ala ne Ḥuzoor ki khwāb ka jalwa dikhlāya aur waqī'āt is ke mutābiq ro numa huwe, chunāncha irshād farmāta hai. (78) khwāh woh mushrikeen ke deen hoñ ya ahl-e-kitāb ke, chunāncha Allah ta'ala ne yeh ne'mat āta farmayi aur islam ko tamām adyān par ghalib farma diya. (79) apne Ḥabeeb Muhammad Mustafa Sallal lāhu ta'ala ālaihi wasallam ki risālat par jaisa ke farmāta hai. (80) yāni un ke ashāb. (81) jaisa ke sher shikār par, aur sahāba ka tashaddud kuffār ke sāth is had par tha ke woh lihāz rakhte they ke un ka badan kisi kāfir ke badan se na chhu jāye aur un ke kapde se kisi kāfir ka kapda na lagne pāye. (Madārik) (82) ek doosre par mahabbat o maherbāni karne wāle aise ke jaise bāp bete meiñ ho aur yeh mahabbat is had tak pahoñch gayi ke jab ek momin doosre ko dekhe to fart-e-mahabbat se musafa'ha o mo'ānqa kare. (83) kaṣrat se namāzeiñ padhte, namāzoñ par mudāwamat karte. (84) aur yeh ālāmat woh noor hai jo roz-e-qiyamat un ke chehron se tābān hoga, is se pehchāne jāyeñ ge ke unhoñ ne duniya meiñ Allah ta'ala ke liye bahut sajde kiye haiñ aur yeh bhi kaha gaya hai ke un ke chehroñ meiñ sajde ka maqām māh-e-shab chahār dahum ki tarah chamakta damakta hoga. Ata ka qaul hai ke shab ki darāz namāzoñ se un ke chehroñ

par noor numāya hota hai, jaisa ke Ḥadees shareef mein hai ke jo rāt ko namāz ki kasrat karta hai subah ko us ka chehra khoob soorat ho jāta hai aur yeh bhi kaha gaya hai ke gard ka nishān bhi sajde ki alāmat hai. (85) yeh mazkoor hai ke. (86) yeh misāl ibteda-e-islam aur is ki taraqqi ki bayān farmayi gayi ke Nabi-e-kareem Sallal lāhu ta'ala àlaihi wasallam tanha uthey, phir Allah ta'ala ne āp ko āp ke mukhliseen ashāb se taqwiyaat di. Qatāda ne kaha ke Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ke ashāb ki misāl Injeel mein yeh likhi hai ek qaum kheti ki tarah paida hogi, woh nekiyon ka hukm karenge, badyon se mana karenge, kaha gaya hai ke kheti Ḥuzoor haiñ aur us ki shākheñ ashāb aur momineen. (87) sahāba sab ke sab sāhib-e-imān o āmal-e-sāleh haiñ, is liye yeh wāda sab hi se hai.

(1) Soora-e-Hujurat Madaniya hai, is mein do ruku, athāra āyateñ, teen sau taiñtalees kalme aur ek hazār chār sau chhihattar harf haiñ. (2) yāni tumheñ lāzim hai ke asla tum se taqdeem wāqe' na ho, na qaul mein, na fēl mein ke taqdeem karna Rasool Sallal lāhu ta'ala àlaihi wasallam ke adab o ahterām ke khilāf hai bārgāh-e-risālat mein niyāz mandi o ādāb lāzim haiñ. Shān-e-Nuzool: chand shakhson ne Eid--e- az'ha ke din Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam se pehle Qurbāni kar li to un ko hukm diya gaya ke dobāra qurbāni kareñ aur Ḥazrat Ayesha radiyallahu ta'ala anha se marwi hai ke bāz log ramzān se ek roz pehle hi roza rakhna shuru kar dete they un ke haq mein yah āyat nāzil hui aur hukm diya gaya ke roza rakhne mein apne Nabi se taqaddum na karo. (Sallal lāhu ta'ala àlaihi wasallam) (3) yāni jab Ḥuzoor mein kuchh ārz karo to āhista past āwaz se ārz karo, yehi darbār-e-risālat ka adab o ahterām hai. (4) is āyat mein Ḥuzoor ka ijlāl o ikrām o adab o ahterām taleem farmaya gaya aur hukm diya gaya ke nida karne mein adab ka poora lihāz rakheñ jaise āpas mein ek doosre ko nām lekar pukārte haiñ

is tarah na pukareñ balke kalimāt-e-adab o tazeem o tauseef o takreem o alqāb-e-āzmat ke sāth ārz karo jo ārz karna ho ke tark-e-adab se nekiyoñ ke barbād hone ka andesha hai. Shān-e-Nuzool: Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma se marwi hai ke yeh āyat Sābit bin qais bin shamās ke haq mein nāzil huyi. Unhein saql-e-sama'at tha aur āwāz un ki oonchi thi, bāt karne mein āwāz buland ho jāya karti thi, jab yeh āyat nāzil huyi to Ḥazrat Sābit apne ghar mein baith rahe aur kehne lage ke main ahl-e-nār se hoon. Ḥuzoor ne Ḥazrat Sa'ad se un ka hāl daryāft farmaya unhoñ ne ārz kiya ke woh mere padosi haiñ aur mere ilm mein unhein koi bimāri to nahi huyi, phir ā kar Ḥazrat Sābit se is ka zikr kiya, Sābit ne kaha yeh āyat nāzil huyi aur tum jānte ho ke main tum sab se ziyāda buland āwāz hoon to main jahannami ho gaya. Ḥazrat Sa'ad ne yeh hāl khidmat-e-aqdas mein ārz kiya to Ḥuzoor ne farmaya ke woh ahl-e-jannat se haiñ. (5) barāh-e-adab o tazeem. Shān-e-Nuzool: āyat **يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ** ke nāzil hone ke bād Ḥazrat Abu bakr siddiq o Umar Farooq radiyallahu ta'ala ànhuma aur bāz sahaba ne bahut ahtiyāt lāzim karli aur khidmat-e-aqdas mein bahut hi past āwaz se ārz ma'rooz karte. In hazrāt ke haq mein yeh āyat nāzil huyi. (6) Shān-e-Nuzool: yeh āyat Wafad-e-bani tameem ke haq mein nāzil huyi ke Rasool-e-kareem Sallal lāhu ta'ala àlaihi wasallam ki khidmat mein do paher ke waqt pahoñche jabke Ḥuzoor ārām farma rahe they, un logoñ ne hujroñ ke bāhar se Ḥuzoor-e-aqdas Sallal lāhu ta'ala àlaihi wasallam ko pukārna shuru kiya, Ḥuzoor tashreef le āye, un logoñ ke haq mein yeh āyat nāzil huyi aur ajlāl-e-shān Rasool Sallal lāhu ta'ala àlaihi wasallam ka bayān farmaya gaya ke bārgāh-e-aqdas mein is tarah pukārna jahal o be-aqli hai aur un logoñ ko adab ki talqeen ki gayi. (7) us waqt woh ārz karte jo unhein ārz

karna tha yeh adab un par lāzim tha, is ko baja lāte. (8) un mein se un ke liye jo tauba karen. (9) ke sahih hai ya ghalat. Shān-e-Nuzool: yeh āyat Waleed bin uqba ke haq mein nāzil hui ke Rasool-e-kareem Sallal lāhu ta'ala ālaihi wasallam ne un ko bani mustalaq se sadaqāt wasool karne bheja tha aur zamāna-e-jāhiliyat mein in ke aur un ke darmiyān adāwat thi, jab Waleed un ke diyār ke qareeb pahonche aur unhein khabar hui to is khayāl se ke woh Rasool-e-kareem Sallal lāhu ta'ala ālaihi wasallam ke bheje huwe hain bahut se log tazīman un ke istiqbāl ke wāste āye, Waleed ne gumān kiya ke yeh purāni adāwat se mujhe qatl karne ā rahe hain, yeh khayāl karke Waleed wāpas ho gaye aur Sayyid-e-ālam Sallal lāhu ta'ala ālaihi wasallam se ārz kar diya ke Huzoor un logon ne sadaqe ko mana kar diya aur mere qatl ke darpai ho gaye. Huzoor ne Khālid bin waleed ko tehqeeq-e-hāl ke liye bheja. Hazrat Khālid ne dekha ke woh log azānein kehte hain, namāz padhte hain aur un logon ne sadaqāt pesh kar diye. Hazrat Khālid yeh sadaqāt lekar khidmat-e-aqdas mein hāzir huwe aur wāqia ārz kiya, is par yeh āyat-e-kareema nāzil hui. Bāz mufasssireen ne kaha ke yeh āyat ām hai, is bayān mein nāzil hui ke fāsiq ke qaul par aetemād na kiya jāye. Mas'ala: is āyat se sābit huwa ke ek shakhs agar ādil ho to us ki khabar mo'tabar hai. (10) agar tum jhoot bologe to Allah ta'ala ke khabar dār karne se woh tumhāra ifshā-e-hāl karke tumhein ruswa kar denge. (11) aur tumhāri rāye ke mutābiq hukm de dein. (12) ke tareeq-e-haq par qāim rahe. (13) Shān-e-Nuzool: Nabi-e-kareem Sallal lāhu ta'ala ālaihi wasallam darāz gosh par sawār tashreef le jāte they, ansār ki majlis par guzar huwa, wahān thoda sa tawaqquf farmaya, us jagah darāz gosh ne peshāb kiya to Ibn-e-ubai ne nāk band kar li. Hazrat Abdullah bin rawāha radiyallahu ta'ala ānhu ne farmaya ke Huzoor ke darāz gosh ka peshāb tere mushk se behtar khushbu rakhta hai, Huzoor to tashreef

le gaye, in donoñ mein bāt badh gayi aur in donoñ ki qaumein āpas mein lad gayin aur hātha pāyi tak naubat pahoñchi to Sayyid-e-ālam Sallal lāhu ta'ala ālaihi wasallam wāpas tashreef lāye aur un mein sulāh kara di, is muāmla mein yeh āyat nāzil hui. (14) zulm kare aur sulah se munkir ho jāye. Mas'ala: bāghi giroh ka yehi hukm hai ke us se qitāl kiya jāye yahāñ tak ke woh jang se bāz āye. (15) ke āpas mein deeni rābta aur islami mahabbat ke sāth marboot haiñ, yeh rishta tamām dunyawī rishtoñ se qawī tar hai. (16) jab kabhi in mein naza' wāqē ho. (17) kyun ke Allah ta'ala se darna aur parhez gāri ikhtiyār karna momineen ki bāhami mahabbat o mawaddat ka sabab hai aur jo Allah ta'ala se darta hai Allah ta'ala ki rehmat us par hoti hai. (18) Shān-e-Nuzool: is āyat ka nuzool kayi wāqioñ mein huwa, pehla wāqia yeh hai ke Sābit ibn-e-qais bin shammās ko saql-e-sama'at tha, jab woh Sayyid-e-ālam Sallal lāhu ta'ala ālaihi wasallam ki majlis shareef mein hāzir hote to sahāba unhein āge bithāte aur un ke liye jagah khāli kar dete tākē woh Ḥuzoor ke qareeb hāzir reh kar kalām-e-mubarak sun sakein, ek roz unhein hāzri mein der ho gayi aur majlis shareef khoob bhar gayi, us waqt Sābit āye aur qāida yeh tha ke jo shakhs aise waqt āta aur majlis mein jagah na pāta to jahāñ hota khada rehta,. Sābit āye to woh Rasool-e-kareem Sallal lāhu ta'ala ālaihi wasallam ke qareeb baithne ke liye logoñ ko hatāte huwe yeh kehte chale ke jagah do jagah, yahāñ tak ke woh Ḥuzoor ke qareeb pahoñch gaye aur un ke aur Ḥuzoor ke darmiyān mein sirf ek shakhs reh gaya, unhoñ ne us se bhi kaha ke jagah do, us ne kaha tumhein jagah mil gayi, baith jāo, Sābit ghusse mein ā kar us ke peechhe baith gaye aur jab din khoob raushan huwa to Sābit ne us ka jism daba kar kaha ke kaun? us ne kaha ke main fulāñ shakhs hoon. Sābit ne us ki mā ka nām lekar kaha fulāni ka ladka, is par us shakhs ne sharm se sar jhuka liya, us zamāne mein aisa

kalima ār dilāne ke liye kaha jāta tha, is par yeh āyat nāzil huyi. Doosra wāqia Zahāk ne bayān kiya ke yeh āyat bani Tameem ke haq mein nāzil huyi jo Ḥazrat Ammar o Khabbab o Bilāl o Suheb o Salmān o Sālim waghairah ghareeb sahāba ki ghurabat dekh kar un ke sāth tamaskhur karte they, un ke haq mein yeh āyat nāzil huyi aur farmaya gya ke mard mardoñ se na hañse yañi māl dār ghareeboñ ki hañsi na banāyeiñ, na āli nasab ghair zi nasab ki aur na tandrust apāhij ki, na beena us ki jis ki āñkh mein āib ho. (19) sidq o ikhlās mein. (20) Shān-e-Nuzool: yeh āyat Ummul-momineen Ḥazrat Safiya bint Huyai radiyallahu ta'ala anha ke haq mein nāzil huyi, unheĩn mālloom huwa tha ke Ummul-momineen Ḥazrat Hafsa ne unheĩn yahoodi ki ladki kaha, is par unheĩn ranj huwa aur royiñ aur Sayyid-e- ālam Sallal lāhu ta'ala ālaihi wasallam se shikāyat ki to Ḥuzoor ne farmaya ke tum Nabi zādi aur Nabi ki bibi ho, tum par woh kya fakhr karti haiñ aur Ḥazrat Hafsa se farmaya aey Hafsa khuda se daro. (21) (الترمذی وقال حسن صحيح غريب) ek doosre par aib na lagao, agar ek momin ne doosre momin par aib lagāya to goya apne hi āp ko aib lagāya. (22) jo unheĩn na- gawār ma'loom hooñ. Masāil: Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ānhuma ne farmaya ke agar kisi ādmi ne kisi burāyi se tauba karli ho, us ko bād-e-tauba us burāyi se ār dilāna bhi us nahi mein dākhil aur mamnu' hai. Bāz ulama ne farmaya ke kisi musalman ko kutta ya gadha ya suwar kehna bhi isi mein dākhil hai. Bāz ulama ne farmaya ke is se woh alqāb murād haiñ jin se musalman ki burāyi nikalti ho aur us ko na-gawār ho lekin tareef ke alqāb jo sach-che hoñ mamnu nahi jaise ke Ḥazrat Abu bakr ka laqab Ateeq aur Ḥazrat Umar ka Farooq aur Ḥazrat Usman-e-Ghani ka Zun-noorain aur Ḥazrat Ali ka Abu turāb aur Ḥazrat Khālid ka Saifullah radiyallahu ta'ala ānhum aur jo alqāb ba-manzila-e-alam ho gaye aur sāhib-e-alqāb ko na-gawār nahi woh alqāb

bhi mamnu nahi jaise ke Ā'mash aàraj. (23) to aey musulmano kisi musalman ki hañsi bana kar ya us ko àib laga kar ya us ka nām bigād kar apne āp ko fāsiq na kehlāo.

(24) kyuñ ke har gumān saḥiḥ nahi hota. (25) Mas'ala: Momin sāleḥ ke sāth bura gumān mamnu hai, isi tarah us ka koi kalām sun kar fāsīd māna murād lena ba-wujood yeh ke us ke doosre saḥiḥ māna maujood hoñ aur musalman ka hāl in ke muwāfiq ho, yeh bhi gumān-e-bad mein dākhil hai. Sufyān soori radiyallahu ta'ala ànhu ne farmaya gumān do tarah ka hai, ek woh ke dil mein āye aur zabān se bhi keh diya jāye, yeh agar musalman par badī ke sāth hai gunāh hai, doosra yeh ke dil mein āye aur zabān se na kaha jāye, yeh agarche gunāh nahi magar is se bhi dil khāli karna zaroori hai. Mas'ala: gumān ki kayi qismein haiñ, ek wājib hai woh Allah ke sāth achchha gumān rakhna, ek mustahab woh momin-e-sāleḥ ke sāth nek gumān, ek mamnu' ḥarām woh Allah az-zawajal ke sāth bura gumān karna aur momin ke sāth bura gumān karna, ek jāiz woh fāsiq-e-mo'lin ke sāth aisa gumān karna jaise af'āl us se zuhoor mein āte hoñ. (26) yāni musulmanoñ ki àib juyi na karo aur un ke chhupe hāl ki justuju mein na raho jise Allah ta'ala ne apni Sattāri se chhupāya. Ḥadees shareef mein hai gumān se bacho, gumān badi jhooti bāt hai aur musulmanoñ ki àib juyi na karo, un ke sāth hirs o ḥasad, bughz, be murawwati na karo, aey Allah ta'ala ke bando bhai bane raho jaisa tumhein ḥukm diya gaya, musalman musalman ka bhai hai, us par zulm na kare, us ko ruswa na kare, us ki tehqeer na kare, taqwa yahāñ hai, taqwa yahāñ hai, taqwa yahāñ hai (aur yahāñ ke lafz se apne seene ki taraf ishāra farmaya) ādmi ke liye yeh burāyi bahut hai ke apne musalman bhai ko haqeer dekhe, har musalman musalman par ḥarām hai us ka khoon bhi, us ki ābru bhi, us ka māl bhi, Allah ta'ala tumhare jismoñ aur sooratoñ aur àmalon par nazar

nahi farmāta lekin tumhāre diloñ par nazar farmāta hai. (Bukhari o Muslim) Hadees: Jo banda duniya mein doosre ki parda poshi karta hai Allah ta'ala roz-e-qiyamat us ki parda poshi farmaye ga. (27) Hadees shareef mein hai ke gheebat yeh hai ke musalman bhai ke peeth peechhe aisi bat kahi jaye jo usey na-gawar guzre, agar woh bat sach-chi hai to gheebat hai warna bohtan. (28) to musalman bhai ki gheebat bhi gawara na honi chahiye kyun ke us ko peeth peechhe bura kehna us ke marne ke bad us ka gosht khane ke misl hai, kyun ke jis tarah kisi ka gosht katne se us ko iza hoti hai isi tarah us ko bad goyi se qalbi takleef hoti hai aur dar-haqeeqat abru gosht se ziyada piyari hai. Shān-e-Nuzool: Sayyid-e-ālam Sallal lāhu ta'ala alaihi wasallam jab jihād ke liye rawāna hote aur safar farmāte to har do māl-dāroñ ke sath ek ghareeb musalman ko kar dete ke woh ghareeb un ki khidmat kare, woh ise khilayein pilayein, har ek ka kam chale. Isi tarah Hazrat Salmān radiyallahu ta'ala anhu do admiyon ke sath kiye gaye they, ek roz woh so gaye aur khana tayyar na kar sake to un donoñ ne unhein khana talab karne ke liye Rasool-e-kareem Sallal lāhu ta'ala alaihi wasallam ki khidmat mein bheja. Huzoor ke khādim-e-matbakh Hazrat Usāma they radiyallahu ta'ala anhu, un ke pas kuchh raha na tha, unhoñ ne farmaya ke mere pas kuchh nahi, Hazrat Salmān radiyallahu ta'ala anhu ne yehi a kar keh diya to un donoñ rafeeqon ne kaha ke Usāma (radiyallahu ta'ala anhu) ne bukh kiya, jab woh Huzoor Sallal lāhu ta'ala alaihi wasallam ki khidmat mein hāzir huwe farmaya main tumhāre mooñh mein gosht ki rangat dekhta hoon, unhoñ ne arz kiya hum ne gosht khaya hi nahi, farmaya tum ne gheebat ki aur jo musalman ki gheebat kare us ne musalman ka gosht khaya. Mas'ala: Gheebat bil-ittefaq kabair mein se hai, gheebat karne wale ko tauba lazim hai, ek hadees mein yeh hai ke gheebat ka kaffara yeh hai ke jis ki gheebat ki hai us ke liye dua-e-

maghfirat kare. Mas'ala: fāsiq-e-mo'lin ke aib ka bayān gheebat nahi. Ḥadees shareef mein hai ke fājir ke aib bayān karo ke log us se bachein. Mas'ala: Hasan radiyallahu ta'ala ànhu se marwi hai ke teen shakhsoñ ki hurmat nahi ek sāhib-e-huwa (bad mazhab), doosra fāsiq-e-mo'lin, teesra bādshah-e-zālim, yāni in ke uyoob bayān karna gheebat nahi. (29) Ḥazrat Ādam àlaihis salām. (30) Ḥazrat Hawwa. (31) nasab ke us intehāyi daraje par ja kar tum sab ke sab mil jāte ho to nasab mein tafākhur aur tafāzul ki koi wajah nahi, sab barābar ho, ek jadd-e-āla ki aulād. (32) aur ek doosre ka nasab jāne aur koi apne bāp dāda ke siwa doosre ki taraf apni nisbat na kare, na yeh ke nasab par fakhr kare aur doosroñ ki tehqeer kare. Is ke bād us cheez ka bayān farmaya jāta hai jo insān ke liye sharāfat o fazeelat ka sabab aur jis se is ko bārgāh-e -ilāhi mein izzat ḥāsil hoti hai. (33) is se ma'loom huwa ke madār izzat o fazeelat ka parhez gāri hai na ke nasab. Shān-e-Nuzool: Rasool-e-kareem Sallal lāhu ta'ala àlaihi wasallam ne bazār-e-Madina mein ek habshi ghulam mulāhiza farmaya jo yeh keh raha tha ke jo mujhe kharide us se meri yeh shart hai ke mujhe Rasool-e-kareem Sallal lāhu ta'ala àlaihi wasallat ki iqtida mein pāñchoñ namāzein ada karne se mana na kare, us ghulam ko ek shakhs ne kharid liya, phir woh ghulam bimār ho gaya to Sayyid-e-ārameen Sallal lāhu ta'ala àlaihi wasallam us ki iyādat ke liye tashreef lāye, phir us ki wafāt ho gayi aur Rasool-e-kareem Sallal lāhu ta'ala àlaihi wasallam us ke dafn mein tashreef lāye, is par logoñ ne kuchh kaha, is par yeh āyat-e- kareema nāzil huyi. (34) Shān-e-Nuzool: yeh āyat bani Asad bin khazima ki ek jamāt ke haq mein nāzil huyi jo khushk sāli ke zamāne mein Rasool-e-kareem Sallal lāhu ta'ala àlaihi wasallam ki khidmat mein hāzir huwe aur unhoñ ne islam ka izhār kiya aur haqeeqat mein woh imān na rakhte they, un logoñ ne Madina ke raste mein gandagiyāñ keein aur wahāñ

ke bhāo girāñ kar diye, subah o shām Rasool-e-kareem Sallal lāhu ta'ala àlaihi wasallam ki khidmat mein ā kar apne islam lāne ka ihsān jatāte aur kehte hamein kuchh dijiye, un ke haq mein yeh āyat nāzil huyi. (35) sidq-e-dil se. (36) zāhir mein. (37) Mas'ala: mahez zabāni iqrār jis ke sāth qalbi tasdeeq na ho mo'tabar nahi, is se ādmi momin nahi hota, ita'at o farmān bardāri islam ke lughwi māna haiñ aur shar'ee māna mein islam aur imān ek haiñ, koi farq nahi. (38) zāhiran o bātinan sidq o ikhlās ke sāth nifāq ko chhod kar. (39) tumhāri nekiyon ka sawāb kam na karega. (40) apne deen o imān mein. (41) imān ke dāwe mein. Shān-e-Nuzool: jab yeh donoñ āyatein nāzil huyin to aerāb Sayyid-e- ālam Sallal lāhu ta'ala àlaihi wasallam ki khidmat mein hāzir huwe aur unhoñ ne qasamein khāyin ke hum momin mukhlis haiñ. Is par agli āyat nāzil huyi aur Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ko khitāb farmaya gaya. (42) us se kuchh makhfi nahi. (43) momin ka imān bhi aur munāfiq ka nifāq bhi tumhāre batāne aur khabar dene ki hājat nahi. (44) apne dāwe mein. (45) us se tumhāra koi hāl chhupa nahi, na zāhir, na makhfi.

(1) Soora-e-Qāf Makkiya hai, is mein teen ruku, paiñtalees āyatein, teen sau satāwan kalme aur ek hazār chār sau chaurānwē harf haiñ. (2) hum jānte haiñ ke kuffār-e-Makkah Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam par imān nahi lāye. (3) jis ki ādālat o amānat aur sidq o rāst bāzi ko woh khoob jānte haiñ aur yeh bhi un ke dil nasheen hai ke aise sifāt ka shakhs sach-cha, nāseh hota hai, ba-wujood is ke un ka Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ki nubuwwat aur Huzoor ke anzār se tajjub o inkār karna qābil-e-hairat hai. (4) un ki is bāt ke radd o jawāb mein Allah ta'ala farmāta hai. (5) yāni un ke jism ke jo hisse gosht, khoon, haddiyāñ waghairah zameen kha jāti hai un mein se koi cheez hum se chhupi nahi to hum un ko waise hi

zinda karne par qādir haiñ, jaise ke woh pehle they. (6) jis mein un ke asma-e-ādād aur jo kuchh un mein se zameen ne khāya sab sābit o maktoob o mehfooz hai. (7) bighair soche samjhe, aur haq se murād ya nubuwat hai jis ke sāth mo'jizāt-e-bāhirāt haiñ ya Qur'an-e-majeed. (8) to kabhi Nabi Sallal lāhu ta'ala àlaihi wasallam ko shaàir, kabhi sāhir, kabhi kāhiñ aur isi tarah Qur'an-e-pāk ko sher o sahr o kahānat kehte haiñ, kisi ek bāt par qarār nahi. (9) chashm-e-beena o nazr-e-aetebār se ke is ki āfrinash mein hamāri qudrat ke āsār numāyān haiñ. (10) bighair sutoon ke buland kiya. (11) kawākib ke raushan ajrām se. (12) koi aib o qusoor nahi. (13) pāni tak. (14) pahādoñ ke ke qāim rahe. (15) ke is se bināyi o nasihat ḥāsīl ho. (16) jo Allah ta'ala ke badāye san'at o ajāib khalqat mein nazar karke us ki taraf ruju' ho. (17) yāni bārish jis se har cheez ki zindagi aur bahut khair o barkat hai. (18) tarah tarah ka gehoon, jau, chana waghairah (19) bārish ke pāni. (20) jis ke nabatāt khushk ho chuke they, phir us ko sabza zār kar diya. (21) to Allah ta'ala ki qudrat ke āsār dekh kar marne ke bād phir zinda hone ka kyuñ inkār karte ho. (22) Rasooloñ ko. (23) Ras ek kuwāñ hai jahāñ yeh log ma' apne maweshi ke muqem they aur butoñ ko poojte they, yeh kuwāñ zameen mein dhans gaya aur is ke qareeb ki zameen bhi, yeh log aur in ke amwāl is ke sāth dhañs gaye. (24) in sab ke tazkire Soora-e-Furqān o Hijr o Dukhān mein guzar chuke. (25) is mein quraish ko tehdeed aur Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ki tasalli hai ke āp quraish ke kufr se tang dil na hoñ, hum hamesha Rasooloñ ki madad farmāte aur un ke dushmanoñ par āzāb karte rahe haiñ. Is ke bād munkireen-e-ba'as ke inkār ka jawāb irshād hota hai. (26) jo dobāra paida karna hamein dushwar ho. Is mein munkireen-e-ba'as ke kamāl-e-jahal ka izhār hai ke ba wujood is iqrār ke ke khalq Allah ta'ala ne paida ki is ke dobāra paida karne ko muhāl aur

mustab'ad samajhte haiñ. (27) yāni maut ke bād paida kiye jāne se. (28) hum se is ke sarāir o zamāir chhupe nahi. (29) yeh kamāl-e-ilm ka bayān hai ke hum bande ke hāl ko khud is se ziyāda jānne wāle haiñ, Wareed woh rag hai jis mein khoon jāri hokar badan ke har har juzv mein pahoñchta hai, yeh rag gardan mein hai, māna yeh haiñ ke insān ke ajza ek doosre se parde mein haiñ magar Allah ta'ala se koi cheez parde mein nahi. (30) firishte, aur woh insān ka har āmal aur us ki har bāt likhne par mamoor haiñ. (31) dāhni taraf wāla nekiyān likhta hai aur bāyiñ taraf wāla badyāñ. Is mein izhār hai ke Allah ta'ala firishtoñ ke likhne se bhi ghani hai, woh akhfi-ul-khufyāt ka jānne wāla hai, khatrāt-e-nafs tak us se chhupe nahi, firishtoñ ki kitābat hasb-e-iqteza-e-ḥikmat hai ke roz-e-qiyamat nāmḥā-e-aāmāl har shakhs ke us ke hāth mein de diye jāyeiñ. (32) khwah woh kahiñ ho siwāye waqt-e-qaza-e-hājat aur waqt-e-jimaā ke us waqt yeh firishte ādmi ke pās se hat jāte haiñ. Mas'ala: in donoñ hālatoñ mein ādmi ko bāt karna jāiz nahi tāke is ke likhne ke liye firishtoñ ko is hālat mein is se qareeb hone ki takleef na ho, yeh firishte ādmi ki har bāt likhte haiñ bimāri ka karāhna tak, aur yeh bhi kaha gaya hai ke sirf wohi cheezeiñ likhte haiñ jin mein ajr o sawāb ya giraft o āzāb ho. Imām Baghwi ne ek ḥadees riwāyat ki hai ke jab ādmi ek neki karta hai to dāhni taraf wāla firishta das likhta hai aur jab badi karta hai to dāhni taraf wāla firishta bāyiñ jānib wāle firishte se kehta hai ke abhi tawaqquf kar shāyad yeh shakhs istighfār karle. Munkireen-e-ba'as ka rad farmāne aur apne qudrat o ilm se un par hujjateiñ qāim karne ke bād unheñ batāya jāta hai ke woh jis cheez ka inkār karte haiñ woh an-qareeb un ki maut aur qiyamat ke waqt pesh āne wāli hai. Aur seegha-e-māzi se un ki āmad ki tabeer farma kar us ke qurb ka izhār kiya jāta hai, chunāncha irshād hota hai. (33) jo aql o hawās ko makhtal o mukaddar kar deti hai. (34) haq se

murād ya haqeeqat-e-maut hai ya amr-e-ākhirat jis ko insān khud mu'āina karta hai ya anjām kār sa'ādat o shaqāwat aur sakarāt ki hālat mein marne wāle se kaha jāta hai ke maut. (35) ba'as ke liye. (36) jis ka Allah ta'ala ne kuffār se wāda farmaya tha. (37) firishta jo usey mehshar ki taraf hāñke. (38) jo us ke āmalon ki gawāhi de. Hazrat Ibn-e-Abbas radiyallahu ta'ala ānhuma ne farmaya ke hāñkne wāla firishta hoga aur gawāh khud us ka apna nafs. Zāhāk ka qaul hai ke hāñkne wāla firishta hai aur gawāh apne āza-e- badan hāth, pāon waghairah. Hazrat Usman-e-ghani radiyallahu ta'ala ānhu ne barsar-e-mimbar farmaya ke hāñkne wāla bhi firishta hai aur gawāh bhi firishta. (Jumal) phir kāfir se kaha jāye ga. (39) duniya mein. (40) jo tere dil aur kānon aur āñkhon par pada tha. (41) ke tu un cheezon ko dekh raha hai jin ka duniya mein inkār karta tha. (42) jo us ke āmāl likhne wāla aur us par gawāhi dene wāla hai. (Madārik o Khāzin) (43) us ka nāma-e-āmāl. (Madārik) (44) deen mein. (45) jo duniya mein us par musallat tha. (46) yeh shaitān ki taraf se kāfir ka jawāb hai jo jahannam mein dāle jāte waqt kahe ga ke aey hamāre Rab mujhe shaitān ne warghalāya, is par shaitān kahega ke main ne ise gumrāh na kiya. (47) main ne ise gumrāhi ki taraf bulāya is ne qabool kar liya. Is par irshād-e-ilāhi hoga Allah ta'ala. (48) ke darul-jaza, aur moqif-e-hisāb mein jhagda kuchh nāfe' nahi. (49) apni kitābon mein aur apne Rasoolon ki zabānon par main ne tumhāre liye koi hujjat bāqi na chhodi. (50) Allah ta'ala ne jahannam se wāda farmaya hai ke usey jinnon aur insānon se bhare ga, is wāde ki tehqeeq ke liye jahannam se yeh sawāl farmaya jāye ga. (51) is ke māna yeh bhi ho sakte haiñ ke ab mujh mein gunjāish bāqi nahi, main bhar chuki, aur yeh bhi ho sakte haiñ ke abhi aur bhi gunjāish hai. (52) arsh ke dāhni taraf jāhān se ahl-e-moqif is ko dekheñ ge aur un se kaha jāye ga. (53) Rasoolon ki ma'rifat duniya mein. (54) ruju'

lāne wāle se woh murād hai jo māsiyat ko chhod kar ta'at ikhtiyār kare. Sa'eed bin musaiyab ne farmaya اَوَاب woh hai jo gunāh kare phir tauba kare, phir us se gunāh sādīr ho, phir tauba kare aur nigeḥ dāsht wāla woh jo Allah ke ḥukm ka lihāz rakhe. Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ānhuma ne farmaya jo apne āp ko gunāhon se meḥfooz rakhe aur un se istighfār kare, aur yeh bhi kaha gaya hai ke jo Allah ta'ala ki amānatoñ aur us ke huqooq ki hifāzat kare, aur yeh bhi bayān kiya gaya hai ke jo ta'āt ka pāband ho khuda aur Rasool ke ḥukm baja lāye aur apne nafs ki nigeḥbāni kare, yāni ek dam bhi yād-e-ilāhi se ghāfil na ho, pās infās kare. Agar tu pās-dāri pās anfās: ba-sultāni risā-nandat azeen pās: tar ek pand bus dar har do ālam, za- jānat bar niya-yad be khuda dam. (55) yāni ikhlās mand, ta'at pazeer, sahihul-aqida dil. (56) be khauf o khatar, amn o itminān ke sāth na tumheñ āzāb ho, na tumhāri ne'mateñ zaail hoñ. (57) ab na fana hai, na maut. (58) jo woh talab kareñ aur woh didār-e-ilāhi o tajalli-e-rabbāni hai jis se har jumu'a ko dār-e-karāmat meñ nawaze jāyeñ ge. (59) yāni āp ke zamāne ke kuffār se qabl. (60) yāni woh ummateñ un se qawi aur zabardast theeñ. (61) aur justuju meñ ja-baja phira kiye. (62) maut aur ḥukm-e-ilāhi se, magar koi aisi jagah na pāyi. (63) dil-e-dāna Shibli quddisa sirruhu ne farmaya ke Qur'ani nasāih se faiz ḥāsil karne ke liye qalb-e- hāzir chāhiye jis meñ tarafatul-ain ke liye bhi ghaflat na āye. (64) Qur'an aur nasihat par. (65) Shān-e- Nuzool: Mufasssireen ne kaha ke yeh āyat yahood ke rad meñ nāzil huyi jo yeh kehte they ke Allah ta'ala ne āsmān o zameen aur un ke darmiyāni kāināt ko chhe roz meñ banāya, jin meñ se pehla yak shamba hai aur pichhla Jumu'a, phir woh Ma'āz Allah thak gaya aur sanichar ko us ne arsh par let kar ārām kiya, is āyat meñ un ka rad hai ke Allah ta'ala is se pāk hai ke thake, woh qādir

hai ke ek ān mein sāra ālam bana de, har cheez ko hasb-e-iqteza-e-hikmat hasti āta farmāta hai. Shān-e-ilāhi mein yahood ka yeh kalima Sayyid-e-ālam Sallal lāhu ta'ala ālaihi wasallam ko bahut na-gawār huwa aur shiddat-e-ghazab se chehra-e-mubarak par surkhi numoodār ho gayi to Allah ta'ala ne āp ki taskeen farmayi aur khitāb huwa. (66) yāni Fajr o Zuhar o Asr ke waqt. (67) yāni waqt-e-Maghrib o Isha o Tahajjud. (68) Hadees: Hazrat Ibn-e-Abbas radiyallahu ta'ala ānhuma se marwi hai Hazrat Sayyid-e-ālam Sallal lāhu ta'ala ālaihi wasallam ne tamām namāzoñ ke bād tasbeeh karne ka hukm farmaya. (Bukhari) Hadees: Sayyid-e-ālam Sallal lāhu ta'ala ālaihi wasallam ne farmaya jo shakhs har namāz ke bād taintees 33 martaba سبحان الله, taintees 33 martaba الحمد لله, taintees 33 martaba الله اكبر aur ek martaba لَا إِلَهَ إِلَّا اللَّهُ padhe us ke gunāh bakhshae jāyein chāhe samandar ke jhāgoñ ke barābar hoñ yāni bahut hi kaseer hoñ. (Muslim shareef) (69) yāni Hazrat Israfeel ālaihis salām. (70) yāni Sukhra-e-Baitul-Maqdis se, jo āsmān ki taraf zameen ka sab se qareeb maqām hai. Hazrat Israfeel ki nida yeh hogi aey gali huyi haddiyo, bikhre huwe jodo, reza reza shuda goshto, para-ganda bālo, Allah ta'ala tumhein faisle ke liye jamā hone ka hukm deta hai. (71) sab log, murād is se nafkha-e-sāniya hai. (72) ākhirat mein. (73) murde mehshar ki taraf. (74) yāni kuffār-e-quraish. (75) ke unhein ba-zor islam mein dākhil karo, āp ka kām dāwat dena aur samjha dena hai. (وَكَانَ هَذَا قَبْلَ الْأَمْرِ بِالْقِتَالِ)

(1) Soora-e-Zāriyāt Makkiya hai, is mein teen ruku, sāth āyatein, teen sau sāth kalme, ek hazār do sau untalees harf haiñ. (2) yāni woh hawayein jo khāk waghairah ko udāti haiñ. (3) yāni woh ghatāyein aur badliyāñ jo bārish

ka pāni uthāti haiñ. (4) woh kashtiyāñ jo pāni meiñ ba-sahoolat chalti haiñ. (5) yāni firishtoñ ki woh jamāteiñ jo ba-ḥukm-e-ilāhi barish o rizq waghairah taqseem karti haiñ aur jin ko Allah ta'ala ne mudabbirātul-amr kiya hai aur ālam meiñ tadbeer o tasarruf ka ikhtiyār āta farmaya hai. Bāz mufasssireen ka qaul hai ke yeh tamām sifateiñ hawāoñ ki haiñ ke woh khāk bhi udāti haiñ, bādaloñ ko bhi uthaye phirti haiñ, phir unheñ lekar ba-sahulat chalti haiñ, phir Allah ta'ala ke bilād meiñ us ke ḥukm se bārish ko taqseem karti haiñ. Qasam ka maqsood-e-asli us cheez ki āzmat bayān karna hai jis ke sāth qasam farmayi gayi kyuñ ke yeh cheezeñ kamāl-e-qudrat-e-ilāhi par dalālat karne wāli haiñ. Arbāb-e- danish ko mauqa diya jāta hai ke woh in meiñ nazar karke ba'as o jaza par istidlāl karen ke jo qādir-e-barhaq aise umoor-e-ajeeba par qudrat rakhta hai, woh apni paida ki huyi cheezoñ ko fana karne ke bād dobāra hasti āta farmāne par beshak qādir hai. (6) yāni ba'as o jaza. (7) aur ḥisāb ke bād neki badi ka badla zaroor milna. (8) jis ko sirātoñ se muzayyan farmaya hai ke aey ahl-e-Makkah Nabi-e-kareem Sallal lāhu ta'ala àlaihi wasallam ki shān meiñ aur Qur'an-e-pāk ke bāre meiñ. (9) kabhi Rasool-e-kareem Sallal lāhu ta'ala àlaihi wasallam ko sāhir kehte ho, kabhi shaàir, kabhi kāhiñ, kabhi majnoon (Ma'āz Allah ta'ala) isi tarah Qur'an-e-kareem ko kabhi sahr batāte ho, kabhi sher, kabhi kahānat, kabhi agloñ ki dāstāneiñ. (10) aur jo mehroom- e-azali hai is sa'ādat se mehroom rehta hai aur behkāne wāloñ ke behkāye meiñ āta hai Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ke zamāne ke kuffār jab kisi ko dekhte ke imān lāne ka irāda karta hai to us se Nabi Sallal lāhu ta'ala àlaihi wasallam ki nisbat kehte ke un ke pās kyuñ jāta hai, woh to shaàir haiñ, sāhir haiñ, kāzib haiñ (Ma'āz Allah ta'ala) aur isi tarah Qur'an-e-pāk ko kehte ke woh sher hai, sahr hai, kizb hai. (Ma'āz Allah ta'ala) (11) yāni nasha-e-jihālat meiñ ākhirat ko bhoole huwe

haiñ. (12) Nabi-e-kareem Sallal lāhu ta'ala àlaihi wasallam se tamaskhur aur takzeeb ke taur par ke. (13) un ke jawāb mein farmaya jāta hai. (14) aur unhein āzāb diya jāye ga. (15) aur duniya mein tamaskhur se kaha karte they ke woh āzāb jaldi lāo jis ka wāda dete ho. (16) yāni apne Rab ki ne'mat mein haiñ bāghoñ ke andar jin mein lateef chashme jāri haiñ. (17) duniya mein. (18) aur ziyāda hissa shab ka namāz mein guzārte. (19) yāni rāt tahajjud aur shab bedāri mein guzārte haiñ aur bahut thodi der sote haiñ aur shab ka pichhla hissa istighfār mein guzārte haiñ aur itne so jāne ko bhi taqseer samajhte haiñ. (20) mañgta to woh jo apni hājat ke liye logoñ se sawāl kare aur mehroom woh ke hājat mand ho aur haya'an sawāl bhi na kare. (21) jo Allah ta'ala ki wehdāniyat aur us ki qudrat o hikmat par dalālat karti haiñ. (22) tumhāri paidāish mein aur tumhāre taghayyurāt mein aur tumhāre zāhir o bātin mein Allah ta'ala ki qudrat ke aise be-shumar ajāib o gharāib haiñ jis se bande ko us ki shān-e-khudāyi ma'loom hoti hai. (23) ke usi taraf se bārish karke zameen ko paidāwār se māla māl kiya jāta hai. (24) ākhirat ke sawāb o āzāb ka woh sab āsmān mein maktoob hai. (25) jo das ya bāra firishte they. (26) yeh bāt āp ne apne dil mein farmayi. (27) nafees bhuna huwa. (28) ke khāyeiñ, aur yeh mezbān ke ādāb mein se hai ke mehmān ke sāmne khāna pesh kare, jab un firishtoñ ne na khāya to Ḥazrat Ibraheem àlaihis salām ne. (29) Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ne farmaya ke āp ke dil mein bāt āyi ke yeh firishte haiñ aur āzāb ke liye bheje gaye haiñ. (30) hum Allah ta'ala ke bheje huwe haiñ. (31) yāni Ḥazrat Sāra. (32) jis ke kabhi bach-cha nahi huwa aur nawwe ya ninānwe sāl ki umr ho chuki, matlab yeh tha ke aisi umr aur aisi hālat mein bach-cha hona nihāyat tajjub ki bāt hai.