

Tafseer Roman Parah 27

(33) yàni siwāye is bashārat ke tumhāra aur kya kām hai. (34) yàni qaum-e-Loot ki taraf. (35) un pat-tharoñ par nishān they jin se ma'loom hota tha ke yeh duniya ke pat-tharoñ meiñ se nahi haiñ. Bāz mufasssireen ne farmaya ke har ek pat-thar par us ka nām maktoob tha jo us se halāk kiya jāne wāla tha. (36) yàni ek hi ghar ke log, aur woh Ḥazrat Loot àlaihis salām aur āp ki donoñ sāhib zādiyāñ haiñ. (37) yàni qaum-e-Loot ke us shaher meiñ kāfiroñ ko halāk karne ke bād. (38) tāke woh ibrat ḥāsil kareñ aur un ke jaise afāl se bāz raheiñ, aur woh nishāni un ke ujde huwe diyār they ya woh pat-thar jin se woh halāk kiye gaye ya woh kāla badbu dār pāni jo us sar-zameen se nikla tha. (39) yàni Ḥazrat Moosa àlaihis salām ke waqie meiñ bhi nishāni rakhi. (40) raushan sanad se murād Ḥazrat Moosa àlaihis salatu was-salām ke mo'jizāt haiñ jo āp ne Fir'aun aur Fir'auniyoñ par pesh farmaye. (41) yàni Fir'aun ne ma' apni jamāt ke Ḥazrat Moosa àlaihis salām par imān lāne se ai'rāz kiya. (42) ke kyuñ woh Ḥazrat Moosa àlaihis salām par imān na lāya aur kyuñ un par tāt kiye. (43) yàni qaum-e-Ād ke halāk karne meiñ bhi qābil-e-ibrat nishāniyāñ haiñ. (44) jis meiñ kuchh bhi khair o barkat na thi, yeh halāk karne wāli hawa thi. (45) khwah woh ādmi hoñ ya jānwar ya amwāl jis cheez ko chhu gayi us ko halāk karke aisa kar diya goya ke woh muddatoñ ki halāk shuda gali huyi hai. (46) yàni qaum-e-Samood ke halāk meiñ bhi nishāniyāñ haiñ.

(47) yàni waqt-e-maut tak duniya mein zindagāni karlo yehi zamāna tumhāri mohlat ka hai. (48) aur Ḥazrat Sāleh àlaihis salām ki takzeeb ki aur nāqe ki koochein kāteein. (49) aur hol-nāk āwāz ke āzāb se halāk kar diye gaye. (50) waqt-e-nuzool-e-āzāb na bhāg sake. (51) apne dast-e-qudrat se. (52) is ko itni ke zameen ma' apni fiza ke us ke andar is tarah ā jāye jaise ke ek maidān-e-wasee' mein gend padi ho ya yeh māna haiin ke hum apni khalq par rizq wasee' karne wāle haiin. (53) misl āsmān aur zameen aur sooraj aur chānd aur rāt aur din aur khushki o tari aur گرمی o sardi aur jinn o ins aur raushni o tāreeki aur imān o kufr aur sa'ādat o shaqāwat aur haqq o bātil aur nar o māda ke. (54) aur samjho ke in tamām jodoñ ka paida karne wāla fard-e-wāhid hai, na us ka nazeer hai, na shareek, na zid, na nid, wohi mustahiq-e-ibādat hai. (55) us ke māsiwa ko chhod kar us ki ibādat ikhtiyār karo. (56) jaise ke un kuffār ne āp ki takzeeb ki aur āp ko sāhir o majnoon kaha aise hi. (57) yàni pehle kuffār ne apne pichhloñ ko yeh wasiyat to nahi ki ke tum ambiya ki takzeeb karna aur un ki shān mein is tarah ki bātein banāna lekin choonke sarkashi aur tughyān ki illat donoñ mein hai is liye gumrāhi mein ek doosre ke muwāfiq rahe. (58) kyun ke āp risālat ki tableegh farma chuke aur dāwat o irshād mein juhd-e-baleegh sarf kar chuke aur āp ne apni sa'ee mein koi daqiqa utha nahi rakha. Shān-e-Nuzool: jab yeh āyat nāzil hui to Rasool-e-kareem Sallal lāhu ta'ala àlaihi wasallam gham- geen huwe aur āp ke ashāb ko bahut ranj huwa ke

jab Rasool àlaihis salām ko ae'rāz karne ka ḥukm ho gaya to ab waḥee kyuñ āye gi aur jab Nabi ne ummat ko tableegh batareeq-e-atam farma di aur ummat sarkashi se bāz na āyi aur Rasool ko un se ae'rāz ka ḥukm mil gaya to waqt ā gaya ke un par āzāb nāzil ho, is par woh āyat-e-kareema nāzil huyi jo is āyat ke bād hai aur us mein taskeen di gayi ke silsila-e-waḥee munqata nahi huwa hai, Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ki nasihat sa'ādat mandon ke liye jāri rahe gi, chunānca irshād huwa. (59) aur meri ma'rifat ho. (60) ke mere bandoñ ko rozi dein ya sab ki nahi to apni hi rozi khud paida karen kyuñ ke Razzāq main hoon aur sab ki rozi ka main hi kafeel hoon. (61) meri khalq ke liye. (62) sab ko wohi deta, wohi pālta hai. (63) jinhoñ ne Rasool-e-kareem Sallal lāhu ta'ala àlaihi wasallam ki takzeeb karke apni jānoñ par zulm kiya. (64) hissa hai, naseeb hai. (65) yāni umam-e-sābiqa ke kuffār ke liye jo ambiya ki takzeeb mein un ke sāthi they, un ka āzāb o halāk mein hissa tha. (66) āzāb nāzil karne ki. (67) aur woh roz-e-qiyyamat hai.

(1) Soora-e-Toor Makkiya hai, is mein do ruku, unchās āyatein, teen sau bārah kalme, ek hazār pāñch sau harf haiñ. (2) yāni us pahād ki qasam jis par Allah ta'ala ne Ḥazrat Moosa àlaihis salām ko sharf-e-kalām se musharraf farmaya. (3) us nawishte se murād ya to Taurāt hai ya Qur'an ya Lauh-e-meḥfooz ya aāmāl nawees firishtoñ ke daftar. (4) Baitul-mamoor sātwein āsmān mein arsh ke sāmne Kāba shareef ke bilkul muqābil hai, yeh āsmān wāloñ ka qibla hai, har roz

sattar hazār fīrishte is meiñ tawāf o namāz ke liye hāzir hote haiñ, phir kabhi unheñ lautne ka mauqa nahi milta, har roz naye sattar hazār hāzir hote haiñ. Ḥadees-e-Merāj meiñ ba-sahet sābit huwa hai ke Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ne sātweiñ āsmān meiñ Baitul-mamoor ko mulāheza farmaya. (5) is se murād āsmān hai jo zameen ke liye ba-manzila-e-chhat ke hai ya arsh jo jannat ki chhat hai. (6) (قرطبي عن ابن عباس) marwi hai ke Allah ta'ala roz-e- qiyamat tamām samandaroñ ko āg kar dega jis se jahannam ki āg meiñ aur bhi ziyādati ho jāye gi. (Khāzin) (7) jis ka kuffār ko wāda diya gaya hai. (8) chakki ki tarah ghoomēñ ge aur is tarah harkat meiñ āyeñ ge ke un ke ajza mukhtalif o muntashir ho jāyeñ. (9) jaise ke ghubār hawa meiñ udta hai, yeh din qiyamat ka din hoga. (10) jo Rasooloñ ko jhutlāte they. (11) kufr o bāṭil ke. (12) aur jahannam ke khāzin kāfiroñ ke hāth gardanoñ se aur pāoñ peshāniyoñ se mila kar bāndheñ ge aur unheñ mooñh ke bal jahannam meiñ dhakel deñge aur un se kaha jāye ga. (13) duniya meiñ. (14) yeh un se is liye kaha jāye ga ke woh duniya meiñ Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ki taraf sahr ki nisbat karte they aur kehte they ke hamāri nazar bandi kardi hai. (15) na kahiñ bhāg sakte ho, na āzāb se bach sakte ho aur yeh āzāb. (16) duniya meiñ kufr o takzeeb. (17) us ke āta o ne'mat-e-khair o karāmat par. (18) aur un se kaha jāye ga. (19) jo tum ne duniya meiñ kiye ke imān lāye aur khuda aur Rasool ki ta'at ikhtiyār ki. (20)

jannat mein agarche bāp dāda ke daraje buland hon to bhi un ki khushi ke liye un ki aulād un ke sāth mila di jāye gi aur Allah ta'ala apne fazl o karam se us aulād ko bhi woh daraje āta farmaye ga. (21) unhein un ke āmāl ka poora sawāb diya aur aulād ke daraje apne fazl o karam se buland kiye. (22) yāni har kāfir apne kufri āmal mein dozakh ke andar giriftār hai. (Khāzin) (23) yāni ahl-e-jannat ko hum ne apne ihsān se dam ba-dam mazeed ne'matein āta farmayin (24) jaisa ke duniya ki sharāb mein qism qism ke mafāsīd they kyūn ke sharāb-e-jannat ke peene se na aql za'ail hoti hai, na khaslatein kharāb hoti hain, na peene wāla behooda bakta ha, na guneh gār hota hai. (25) khidmat ke liye aur un ke husn o safa o pakeezgi ka yeh ālam hai. (26) jinhein koi hāth hi na laga. Hazrat Abdullah bin umar ne farmaya ke kisi jannati ke pās khidmat mein daudne wāle ghulam hazār se kam na hon ge aur har ghulam juda juda khidmat par muqarrar hoga. (27) yāni jannati jannat mein ek doosre se daryāft karenge ke duniya mein kis hāl mein they aur kya āmal karte they, aur yeh daryāft karna ne'mat-e-ilāhi ke aiterāf ke liye hoga. (28) Allah ta'ala ke khauf se aur is andeshe se ke nafs o shaitān khalal-e-imān ka ba'is na hon aur nekiyon ke roke jāne aur badyon par giraft kiye jāne ka bhi andesha tha. (29) rehmat aur maghfirat farma kar. (30) yāni ātish-e-jahannam ke āzāb se jo jismon mein dākhil hone ki waja se samoom yāni loo ke nām se mausoom ki gayi. (31) yāni duniya mein ikhlās ke sāth sirf. (32)

kuffār-e-Makkah ko aur un ke kāhin aur majnoo kehne ki waja se āp nasihat se bàz na raheĩn is liye. (33) yeh kuffār-e-Makkah āp ki shān meĩn. (34) ke jaise un se pehle shaàir mar gaye aur un ke jat-they toot gaye, yehi ḥāl in ka hona hai. (Ma'āz Allah) aur woh kuffār yeh bhi kehte they ke in ke wālīd ki maut jawāni meĩn huyi hai in ki bhi aisi hi hogi. Allah ta'ala apne Ḥabeeb se farmāta hai. (35) meri maut ka. (36) ke tum par àzāb-e-ilāhi āye, chunāncha yeh huwa aur woh kuffār badr meĩn qatl o qaid ke àzāb meĩn giriftār kiye gaye. (37) jo woh Ḥuzoor ki shān meĩn kehte haiñ shaàir, sāhir, kāhin, majnoon aisa kehna bilkul khilāf-e-aql hai aur turra yeh ke majnoon bhi kehte jāyeĩn aur shaàir, sāhir, kāhin bhi aur phir apne āqil hone ka dàwa. (38) ke inād meĩn andhe ho rahe haiñ aur kufr o tughyān meĩn had se guzar gaye. (39) yāni Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ne apne dil se. (40) aur dushmani o khubs-e-nafs se aise tān karte haiñ. Allah ta'ala un par hujjat qāim farmāta hai ke agar un ke khayāl meĩn Qur'an jaisa kalām koi insān bana sakta hai. (41) jo husn o khoobi aur fasāhat o balāghat meĩn is ke misl ho. (42) yāni kya woh mā bāp se paida na huwe, jamād be aql haiñ jin par hujjat qāim na ki jāye gi, aisa nahi ya yeh màna haiñ ke kya woh nutfe se paida nahi huwe aur kya unheĩn khuda ne nahi banāya. (43) ke unhoñ ne apne āp ko khud hi bana liya ho yeh bhi muhāl hai to la-muhāla unheĩn iqrār karna pade ga ke unheĩn Allah ta'ala ne paida kiya, phir kya sabab hai ke woh us ki ibādat nahi karte aur butoñ ko

poojte haiñ. (44) yeh bhi nahi, aur Allah ta'ala ke siwāye āsmān o zameen paida karne ki koi qudrat nahi rakhta, to kyuñ us ki ibādat nahi karte. (45) Allah ta'ala ki tawheed aur us ki qudrat o khāliqiyyat ka agar us ka yaqeen hota to zaroor us ke Nabi Sallal lāhu ta'ala àlaihi wasallam par imān lāte. (46) nubuwwat aur rizq waghairah ke, ke unheĩn ikhtiyār ho jahān chāhe kharch karen aur jise chāheĩn dein. (47) khud mukhtār jo chāhe karen koi poochhne wāla na ho. (48) āsmān ki taraf laga huwa. (49) aur unheĩn ma'loom ho jāta hai ke kaun pehle halāk hoga aur kis ki fatah hogi agar unheĩn is ka dāwa ho. (50) yeh un ki safāhat aur be waqoofi ka bayān hai ke apne liye to bete pasand karte haiñ aur Allah ta'ala ki taraf betiyon ki nisbat karte haiñ jin ko bura jānte haiñ. (51) deen ki taleem par. (52) aur tāwān ki zer-bāri ke ba'is islam nahi lāte, yeh bhi to nahi hai phir islam lāne mein unheĩn kya uzr hai. (53) ke marne ke bād na uthenge aur uthey bhi to āzāb na kiye jāyēn ge, yeh bāt bhi nahi. (54) darun-nādwa mein jama hokar Allah ta'ala ke Nabi hādi-e-barhaq Sallal lāhu ta'ala àlaihi wasallam ke zarar o qatl ke mashware karte haiñ. (55) un ke makr o kaid ka wabāl unhiñ par padega, chunāncha aisa hi huwa, Allah ta'ala ne apne Nabi Sallal lāhu ta'ala àlaihi wasallam ko un ke makr se mehfooz rakha aur unheĩn badr mein halāk kiya. (56) jo unheĩn rozi de aur āzāb-e-ilāhi se bacha sake. (57) yeh jawāb hai kuffār ke us maqoole ka jo kehte they ke hum par āsmān ka koi tukda gira kar āzāb kijiye, Allah ta'ala

isi ke jawāb mein farmāta hai ke un ka kufr o inād is had par pahoñch gaya hai ke agar un par aisa hi kiya jāye ke āsmān ka koi tukda gira diya jāye aur āsmān se usey girte huwe dekhein to bhi kufr se bāz na āyein aur barah-e-inād yehi kahein ke yeh to abr hai, is se hum sairāb honge. (58) murād is se nafkha-e-ula ka din hai. (59) gharaz kisi tarah āzāb-e-ākhirat se bach na sakein ge. (60) un ke kufr ke sabab āzāb-e-ākhirat se pehle aur woh āzāb ya to badr mein qatl hona hai ya bhook o qahet ki haft sāla musibat ya āzāb-e-qabr. (61) ke woh āzāb mein muhtala hone wāle haiñ. (62) aur jo mohlat unhein di gayi hai is par dil tang na ho. (63) tumhein woh kuchh zarar nahi pahoñcha sakte. (64) namāz ke liye, is se takbeer-e-ula ke bād **سُبْحَانَكَ اللَّهُمَّ** padhna murād hai ya yeh māna haiñ ke jab so kar utho to Allah ta'ala ki hamd o tasbeeh kiya karo ya yeh māna haiñ ke har majlis se uthte waqt hamd o tasbeeh baja lāya karo. (65) yāni tāron ke chhupne ke bād, murād yeh hai ke un auqāt mein Allah ta'ala ki tasbeeh o tehmeed karo. Bāz mufasssireen ne farmaya ke tasbeeh se murād namāz hai.

(1) Soora-e-Najm Makkiya hai, is mein teen ruku, basath āyatein, teen sau sāth kalme, ek hazār chār sau pāñch harf haiñ. Yeh woh pehli soorat hai jis ka Rasool-e-kareem Sallal lāhu ta'ala ālaihi wasallam ne ae'lān farmaya aur Haram shareef mein mushrikeen ke rubaru padhi. (2) Najm ki tafseer mein mufasssireen ke bahut se qaul

haiñ. Bāz ne Surayya murād liya hai. Agarche Surayya kayi tāre haiñ lekin Najm ka itlāq un par Arab ki ‘ādat hai. Bāz ne Najm se jins-e-nujoom murād li hai. Bāz ne woh nabātāt jo sāq nahi rakhte, zameen par phailte haiñ. Bāz ne Najm se Qur'an murād liya hai lekin sab se lazeez tafseer woh hai jo Ḥazrat Mutarjim quddisa sirruhu ne ikhtiyār farmayi ke Najm se murād hai zāt-e-girāmi hādi-e-barhaq Sayyid-e-ambiya Muhammad Mustafa Sallal lāhu ta'ala àlaihi wasallam ki. (Khāzin) (3) صَاجِبُكُمْ se murād Sayyid-e-Ālam Sallal lāhu ta'ala àlaihi wasallam haiñ. Māna yeh haiñ ke Ḥuzoor-e-Anwar àlaihis salatu was-salām ne kabhi tareeq-e-haqq o hidayat se udool na kiya, hamesha apne Rab ki tawheed o ibādat mein rahe, Āp ke dāman-e-ismat par kabhi kisi amr-e-makrooh ki gard na āyi. aur be-rāh na chalne se yeh murād hai ke Ḥuzoor hamesha rushd o hidāyat ki āla manzil par mutamakkinn rahe. Aèteqād-e-fāsid ka shāiba bhi kabhi āp ke hashiya-e-bisāt tak na pahoñch saka. (4) Yeh jumla oola ki daleel hai ke Ḥuzoor ka bahekna aur be-rāh chalna mumkin o mutasawwir hi nahi, kyuñ ke āp apni khwahish se koi bāt farmāte hi nahi, jo farmāte haiñ wahee-e-ilāhi hoti hai aur is mein Ḥuzoor ke khulq-e-azeem aur āp ki āla manzilat ka bayān hai. Nafs ka sab se āla martaba yeh hai ke woh apni khwahish tark kar de. (Kabeer) aur is mein yeh bhi ishāra hai ke Nabi àlaihis salatu was-salām Allah ta'ala ke zāt o sifāt o af'āl mein fana ke us āla maqām

par pahoñche ke apna kuchh bāqi na raha. Tajalli-e- rabbāni ka yeh istela-e-tām huwa ke jo kuchh farmāte haiñ woh wahee-e-ilāhi hoti hai. (Roohul-bayān) (5) yāni Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ko. (6) jo kuchh Allah ta'ala ne un ki taraf wahee farmaya, aur is taleem se murād qalb-e-mubarak tak pahoñcha dena hai. (7) bāz mufasssireen us taraf gaye haiñ ke sakht quwwatoñ wāle tāqat-war se murād Ḥazrat Jibreel hainaur sikhāne se murād ba-taleem-e-ilāhi sikhāna yāni waḥee-e-ilāhi ka pahoñchāna hai. Ḥazrat Hasan Basari radiyallahu ta'ala ànhu ne farmaya ke شَدِيدُ الْقُوَى ذُو مِرَّةٍ se murād Allah ta'ala hai us ne apni zāt ko is wasf ke sāth zikr farmaya, māna yeh haiñ ke Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ko Allah ta'ala ne be wāsta taleem farmayi. (Tafseer-e- Roohul-bayān)

(8) Ām mufasssireen ne فَاسْتَوَى ka fa'ail bhi Ḥazrat Jibreel ko qarār diya hai aur yeh māna liye haiñ ke Ḥazrat Jibreel-e-ameen apni asli soorat par qāim huwe aur is ka sabab yeh hai ke Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ne unheñ un ki asli soorat meñ mulāhiza farmāne ki khwahish zāhir farmayi thi to Ḥazrat Jibreel jānib-e-mashriq meñ Ḥuzoor ke sāmne numudār huwe aur un ke wujood se mashriq se maghrib tak bhar gaya, yeh bhi kaha gaya hai ke Ḥuzoor Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ke siwa kisi insān ne Ḥazrat Jibreel ko un ki asli soorat meñ nahi dekha. imām Fakhruddin rāzi rehmatullah alaih farmāte haiñ ke Ḥazrat

Jibreel ko dekhna to saḥiḥ hai aur ḥadees se ṣābit hai lekin yeh ḥadees mein nahi hai ke is āyat mein Ḥazrat Jibreel ko dekhna murād hai, balke zāhir-e-tafseer mein yeh hai ke murād فَاسْتَوَىٰ se Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ka makān-e-āli aur manzilat-e-rafi'ā mein istiwa farmāna hai. (Tafseer-e-Kabeer)

Tafseer Roohul-bayān mein hai ke Sayyid-e- ālam Sallal lāhu ta'ala àlaihi wasallam ne ufaq-e-āla yāni āsmānoñ ke upar istiwa farmaya aur Ḥazrat Jibreel Sidratul-muntaha par ruk gaye, āge na badh sake. unhoñ ne kaha ke agar main zara bhi āge badhuñ to tajalliyāt-e-jalāl mujhe jala dāleiñ aur Ḥuzoor Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam āge badh gaye aur mustawa-e-arsh se bhi guzar gaye aur Ḥazrat mutarjim quddisa sirruhu ka tarjama is taraf musheer hai ke istiwa ki isnād Ḥazrat Rabbul-izzat azz o ala ki taraf hai aur yehi qaul Hasan radiyallahu ta'ala ànhu ka hai. (9) yahāñ bhi ām mufasssireen isi taraf gaye haiñ ke yeh ḥāl Jibreel-e-ameen ka hai lekin imām Rāzi alaihir rehma farmāte haiñ ke zāhir yeh hai ke yeh ḥāl Sayyid-e-ālam Muhammad Mustafa Sallal lāhu ta'ala àlaihi wasallam ka hai ke āp ufaq-e-āla yāni foq-e-samawāt they jis tarah kehne wāla kehta hai ke main ne chhat par chāñd dekha, pahād par chāñd dekha, is ke yeh māna nahi hote ke chāñd chhat par ya pahād par tha balke yehi māna hote haiñ ke dekhne wāla chhat ya pahād par tha isi tarah yahāñ yeh māna haiñ ke Ḥuzoor àlaihis salatu was-

salām foq-e- samawāt par pahoñche to tajalli-e-rabbāni āp ki taraf mutawajja huyi. (10) is ke màna mein bhi mufasssireen ke kayi qaul haiñ, ek qaul yeh hai ke Ḥazrat Jibreel ka Sayyid-e- ālam Sallal lāhu ta'ala àlaihi wasallam se qareeb hona murād hai ke woh apni soorat-e-asli dikha dene ke bād Ḥuzoor Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ke qurb mein hāzir huwe, doosre màna yeh haiñ ke Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam Ḥazrat-e-haq ke qurb se musharraf huwe, teesre yeh ke Allah ta'ala ne apne Ḥabeeb Sallal lāhu ta'ala àlaihi wasallam ko apne qurb ki ne'mat se nawāza aur yehi saḥiḥ tar hai. (11) is mein bhi chand qaul haiñ ek to yeh ke nazdeek hone se Ḥuzoor ka urooj o wasool murād hai aur utar āne se nuzool o rujoo, to ḥāsil-e- màna yeh hai ke Haq ta'ala ke qurb mein bāryāb huwe, phir wisāl ki ne'matoñ se faiz yāb hokar khalq ki taraf mutawajja huwe, doosra qaul yeh hai ke Ḥazrat Rabbul-izzat apne lutf o rehmat ke sāth apne Ḥabeeb se qareeb huwa aur is qurb mein ziyādati farmayi, teesra qaul yeh hai ke Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ne muqarrab dargāh-e-ruboobiyat hokar sajda-e-ta'at ‘ada kiya. (Roohul-bayān) Bukhari o Muslim ki ḥadees mein hai ke qareeb huwa Jabbar Rabbul-izzat alakh. (Khāzin) (12) yeh ishāra hai takeed-e-qurb ki taraf ke qurb apne kamāl ko pahoñcha aur ba-adab ahibba mein jo nazdeeki mutasawwir ho sakti hai woh apni ghāyit ko pahoñchi. (13) aksar ulama-e-mufasssireen ke nazdeek is ke màna yeh haiñ ke Allah ta'ala ne apne banda-e-khās

Ḥazrat Muhammad Mustafa Sallal lāhu ta'ala àlaihi wasallam ko Waḥee farmayi. (Jumal) Ḥazrat Jāfar Sādiq radiyallahu ta'ala ànhu ne farmaya ke Allah ta'ala ne apne bande ko Waḥee farmayi jo Waḥee farmayi yeh be-wāsta thi ke Allah ta'ala aur us ke Ḥabeeb ke darmiyān koi wāsta na tha aur yeh khuda aur Rasool ke darmiyān ke asrār haiñ jin par un ke siwa kisi ko itlā nahi. Baqli ne kaha ke Allah ta'ala ne is rāz ko tamām khalq se makhfi rakha aur na bayān farmaya ke apne Ḥabeeb ko kya waḥee farmayi aur muhib o meḥboob ke darmiyān aise rāz hote haiñ jin ko un ke siwa koi nahi jānta. (Roohul-bayān) Ulama ne yeh bhi bayān kiya hai ke us shab mein jo āp ko waḥee farmayi gayi woh kayi qism ke uloom they. Ek to ilm-e-shari' o ahkām jin ki sab ko tableegh ki jāti hai, doosre mārif-e-ilāhiya jo khwās ko batāye jāte haiñ. Teesre haqāiq o natāij-e-uloom-e-zauqiya jo sirf akhassul- khawās ko talqeen kiye jāte haiñ aur ek qism woh asrār jo Allah ta'ala aur us ke Rasool ke sāth khās haiñ, koi un ka tahammul nahi kar sakta. (Roohul-bayān) (14) āñkh ne yāni Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ke qalb-e-mubarak ne is ki tasdeeq ki jo chashm-e-mubarak ne dekha, māna yeh haiñ ke āñkh se dekha, dil se pehchāna aur is ruyat o ma'rifat mein shak o taraddud ne rāh na pāyi, ab yeh bāt ke kya dekha bāz mufasssireen ka qaul yeh hai ke Ḥazrat Jibreel ko dekha lekin mazhab-e-saḥiḥ yeh hai ke Sayyid-e- ālam Sallal lāhu ta'ala àlaihi wasallam ne apne Rab tabarak o ta'ala ko dekha aur yeh dekhna kis

tarah tha chashm-e-sar se ya chashm-e-dil se is mein mufasssireen ke dono qaul paaye jate hain, Hazrat Ibn-e-Abbas radiyallahu ta'ala anhumaka qaul hai ke Sayyid-e-alam Sallal lahu ta'ala alaihi wasallam ne Rab az-zawajal ko apne qalb-e-mubarak se do baar dekha. (Rawah Muslim) ek jamat is taraf gayi hai ke ap ne Rab az-zawajal ko haqeeqatan chashm-e-mubarak se dekha. Yeh qaul Hazrat Anas bin malik aur Hasan o Ikrama ka hai aur Hazrat Ibn-e-Abbas radiyallahu ta'ala anhumaka se marwi hai ke Allah ta'ala ne Hazrat Ibraheem ko khullat aur Hazrat Moosa alaihis salam ko kalām aur Sayyid-e-Ālam Muhammad Mustafa ko apne didar se imtiyaz bakhsha. (صلوات الله تعالى عليهم) Kab ne farmaya ke Allah ta'ala ne Hazrat Moosa alaihis salam se do baar kalām farmaya aur Hazrat Muhammad Mustafa Sallal lahu ta'ala alaihi wasallam ne Allah ta'ala ko do martaba dekha. (Tirmizi) Lekin Hazrat Ayesha radiyallahu ta'ala anha ne didar ka inkar kiya aur ayat ko Hazrat Jibreel ke didar par mahmool kiya aur farmaya ke jo koi kahe ke Muhammad (Sallal lahu ta'ala alaihi wasallam) ne apne Rab ko dekha us ne jhoot kaha aur sanad mein لَا تُدْرِكُهُ الْبَصَارُ tilawat farmayi. Yahān chand batein qabil-e- lihaz hain, ek yeh ke Hazrat Ayesha radiyallahu ta'ala anha ka qaul nafi mein hai aur Hazrat Ibn-e-Abbas radiyallahu ta'ala anhumaka ka isbat mein aur masbat hi muqaddam hota hai. kyun ke nafi kisi cheez ki nafi is liye karta hai ke us ne

suna nahi aur masbat isbāt is liye karta hai ke us ne suna aur jāna to ilm masbat ke pās hai, ilawa bareen Ḥazrat Ayesha radiyallahu ta'ala anha ne yeh kalām Ḥuzoor se naql nahi kiya balke āyat se apne istimbāt par aetemād farmaya, yeh Ḥazrat Siddiqā radiyallahu ta'ala anha ki rāye hai aur āyat mein idrāk yāni ihāte ki nafi hai na royat ki. Mas'ala: Sahih yehi hai ke Ḥuzoor Sallal lāhu ta'ala àlaihi wasallam didār-e- ilāhi se musharraf farmaye gaye. Muslim shareef ki ḥadees-e-marfu' se bhi yehi sābit hai, Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma jo Behrul-ummat haiñ woh bhi isi par haiñ. Muslim ki ḥadees hai رَأَيْتُ رَبِّي بَعَيْنِي وَبِقَلْبِي maine ne apne Rab ko apni ānkh aur apne dil se dekha. Ḥazrat Hasan basari alaihir rehma qasam khāte they ke Muhammad Mustafa Sallal lāhu ta'ala àlaihi wasallam ne shab-e-merāj apne Rab ko dekha. Ḥazrat imām Ahmad rehmatullahi ta'ala alaihi ne farmaya ke maine ḥadees-e-Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ka qāyel hoon, Ḥuzoor ne apne Rab ko dekha, us ko dekha, us ko dekha. Imām sāhib yeh farmāte hi rahe yahāñ tak ke sāns khatm ho gaya. (15) yeh mushrikeen ko khitāb hai jo shab-e-merāj ke waqiāt ka inkār karte aur is mein jhagadte they. (16) kyun ke takhfeef ki darkhwāstoñ ke liye chand bār urooj o nuzool huwa. Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma se marwi hai ke Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ne Rab az-zawajal ko apne qalb-e-mubarak se do martaba

dekha aur unhin se yeh bhi marwi hai ke Huzoor ne Rab az-zawajal ko ānkh se dekha. (17) Sidratul-muntaha ek darakht hai jis ki asl (jad) chhate āsmān mein hai aur us ki shākhein sātwein āsmān mein phaili hai aur bulandi mein woh sātwein āsmān se bhi guzar gaya, malāika aur (19) is mein Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ke kamāl-e-quwwat ka izhār hai ke us maqām mein jahān aqleīn hairat zada hai āp sābit rahe aur jis noor ka didār maqsood tha us se behra andoz huwe, dāhne bāyeīn kisi taraf multafīt na huwe, na maqsood ki deed se ānkh pheri, na Hazrat Moosa àlaihis salām ki tarah behosh huwe balke us maqām-e-azeem mein sābit rahe. (20) yāni Huzoor Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ne shab-e-merāj ajāib-e-malak o malakoot ka mulāhiza farmaya aur āp ka ilm tamām ma'loomāt- e-ghaibiya malakootiya par muheet ho gaya, jaisa ke hadees-e-ikhtisām-e-malāika mein wārid huwa hai aur doosri aur ahadees mein āya hai. (Roohul-bayān) (21) lāt o uzza aur manāt butōn ke nām hai jinhein mushrikeen poojte they. Is āyat mein irshād farmaya ke kya tum ne in butōn ko dekha yāni ba-nazr-e-tehqeeq o insāf agar is tarah dekha ho to tumhein ma'loom hoga ke yeh mahez be qudrat hai aur Allah ta'ala qādir-e-barhaq ko chhod kar in be qudrat butōn ko poojna aur us ka shareek thehrāna kis qadar zulm-e-azeem aur khilāf-e-āql o dānish hai aur mushrikeen-e-Makkah yeh kaha karte they ke yeh but aur firishte khuda ki betiyān hai. Is par Allah ta'ala irshād farmāta

hai. (22) jo tumhāre nazdeek aisi buri cheez hai ke jab tum mein se kisi ko beti paida hone ki khabar di jāti hai to us ka chehra bigad jāta hai aur rang tareek ho jāta hai aur logoñ se chhupta phirta hai, hatta ke tum betiyon ko zinda dargor kar dālte ho phir bhi Allah ta'ala ki betiyāñ batāte ho. (23) ke jo cheez buri samajhte ho woh khuda ke liye tajweez karte ho. (24) yāni un butoñ ka nām Ilāha aur ma'bood tum ne aur tumhāre bāp dāda ne bilkul beja aur ghalat taur par rakh liya hai, na yeh haqeeqat mein Ilāha haiñ na ma'bood. (25) yāni un ka butoñ ko poojna aql o ilm o taleem-e-ilāhi ke khilāf itteba-e-nafs o hawa aur wahem parasti ki bina par hai. (26) yāni kitāb-e-ilāhi aur khuda ke Rasool jinhoñ ne sarāhat ke sāth bār bār batāya ke but ma'bood nahi haiñ aur Allah ta'ala ke siwāye koi bhi ibādat ka mustahiq nahi. (27) yāni kāfir jo butoñ ke sāth jhooti ummeedein rakhte haiñ ke woh un ke kām āyeñge, yeh ummeedein bātil haiñ. (28) jise jo chāhe de us ki ibādat karna aur usi ko rāzi rakhna kām āye ga. (29) yāni malāika ba-wujood yeh ke bārgāh-e-ilāhi mein qurb o manzilat rakhte haiñ, bād azā sirf us ke liye shafa'at karenge jis ke liye Allah ta'ala ki marzi ho yāni momin muwahhid ke liye, to butoñ se shafa'at ki ummeed rakhna nihayat bātil hai ke na unheñ bārgāh-e-haq mein qurb hāsil, na kuffār shafa'at ke ahel. (30) yāni kuffār-e-munkireen- e-ba'as. (31) ke unheñ khuda ki betiyāñ batāte haiñ. (32) amr wāqai aur haqeeqat-e-hāl ilm o yaqeen se ma'loom hoti hai na ke wahem o gumān se. (33)

yàni Qur'an par imān se. (34) ākhirat par imān na lāya ke us ka tālib hota.(35) yàni woh is qadar kam aql o kam ilm haiñ ke unhoñ ne ākhirat par duniya ko tarjeeh di hai ya yeh màna haiñ ke un ke ilm ki inteha wahem o gumān haiñ jo unhoñ ne bāñdh rakhe haiñ ke (Ma'āz Allah) firishte khuda ki betiyāñ haiñ un ki shafa'at karenge aur is wahem-e-bātil par bharosa karke unhoñ ne imān aur Qur'an ki parwa na ki. (36) gunāh woh àmal hai jis ka karne wāla àzāb ka mustahiq ho aur bàz ahl-e-ilm ne farmaya ke gunāh woh hai jis ka karne wāla sawāb se mehroom ho, bàz ka qaul hai na-jāiz kām karne ko gunāh kehte haiñ. Bahar-hāl gunāh ki do qismein haiñ Sagheera aur Kabeera. Kabeera woh jis ka àzāb sakht ho aur bàz ulama ne farmaya ke Sagheera woh jis par wa'eed na ho. Kabeera woh jis par wa'eed ho aur fawāhish woh jin par had ho. (37) ke itna to kabāir se bachne ki barkat se mu'āf ho jāta hai. (38) Shān-e-Nuzool: Yeh āyat un logoñ ke haq mein nāzil huyi jo nekiyāñ karte they aur apne àmalon ki tareef karte they aur kehte they hamāri namāzein, hamāre roze, hamāre haj. (39) yàni tafakhuran apni nekiyon ki tareef na karo kyun ke Allah ta'ala apne bandoñ ke hālāt ka khud jānne wāla hai, woh un ki ibtida-e-hasti se ākhir-e-ayyām ke jumla ahwāl jānta hai. Mas'ala: is āyat mein riya aur khud numāi aur khud sarayi ki mumani'at farmayi gayi lekin agar ne'mat-e-ilāhi ke aiterāf aur ita'at o ibādat pur musarrat aur us ke ada-e-shukr ke liye nekiyon ka zikr kiya jāye to jāiz hai. (40) aur usi ka jānna kāfi, wohi jaza dene wāla

hai, doosroñ par izhār aur nām o numood se kya fāida. (41) islam se. Shān-e-Nuzool: yeh āyat Waleed bin mugheera ke haq mein nāzil huyi jis ne Nabi-e-kareem Sallal lāhu ta'ala àlaihi wasallam ka deen mein itteba' kiya tha, mushrikon ne us ko ār dilāyi aur kaha ke tu ne buzrugon ka deen chhod diya aur tu gumrah ho gaya, us ne kaha mein ne āzāb-e-ilāhi ke khauf se aisa kiya to ār dilāne wāle kāfir ne us se kaha ke agar tu shirk ki taraf laut āye aur is qadar māl mujh ko de to tera āzāb mein apne zimme leta hoon, is par Waleed islam se munharif o murtad hokar phir shirk mein muftala ho gaya aur jis shakhs se māl dena thehra tha, us ne thoda sa diya aur bāqi se mana kar diya. (42) bāqi. Shān-e-Nuzool: yeh bhi kaha gaya hai ke yeh āyat Ās bin wāil sehmi ke haq mein nāzil huyi woh aksar umoor mein Nabi-e-kareem Sallal lāhu ta'ala àlaihi wasallam ki ta'eed o muwafiqat kiya karta tha, aur yeh bhi kaha gaya hai ke yeh āyat Abu jahal ke haq mein nāzil huyi ke us ne kaha tha Allah ta'ala ki qasam Muhammad (Sallal lāhu ta'ala àlaihi wasallam) hamein behtareen akhlāq ka hukm farmāte hain. Is taqdeer par mana yeh hain ke thoda sa iqrār kiya aur haqq-e-lāzim mein se qadre qaleel ada kiya aur bāqi se bāz raha yāni imān na lāya. (43) ke doosra shakhs us ka bār-e-gunāh utha lega aur us ke āzāb ko apne zimme lega. (44) yāni asfār-e-Taurāt mein. (45) yeh Hazrat Ibraheem àlaihis salām ki sifat hai ke unhein jo kuchh hukm diya gaya tha woh unhon ne poori taur par ada kiya, is mein bete ka zabah bhi hai

aur apna āg meiñ dāla jāna bhi aur is ke ilawa aur mamurāt bhi. Is ke bād Allah ta'ala is mazmoon ka zikr farmāta hai jo Ḥazrat Moosa àlaihis salām ki kitāb aur Ḥazrat Ibraheem àlaihis salām ke sahifon meiñ mazkoor farmaya gaya tha. (46) aur koi doosre ke gunāh par nahi pakda jāta, is meiñ us shakhs ke qaul ka ibtāl hai jo Waleed bin mugheera ke āzāb ka zimme dār bana tha aur us ke gunāh apne zimme lene ko kehta tha. Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ne farmaya ke zamāna-e-Ḥazrat Ibraheem se pehle log ādmi ko doosre ke gunāh par bhi pakad lete they, agar kisi ne kisi ko qatl kiya hota to bajaye us qātil ke us ke bete ya bhai ya bibi ya ghulam ko qatl kar dete they. Ḥazrat Ibraheem àlaihis salām ka zamāna āya to āp ne is ki mumani'at farmayi aur Allah ta'ala ka yeh ḥukm pahoñchāya ke koi kisi ke bār-e- gunāh meiñ mākhoos nahi. (47) yāni āmal. Murād yeh hai ke ādmi apni hi nekiyon se fāida pāta hai. Yeh mazmoon bhi sohof-e-Ibraheem o Moosa ka hai àlaihimus salām, aur kaha gaya hai ke un hi ummatoñ ke liye khās tha. Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ne farmaya ke yeh ḥukm hamāri shari'at meiñ āyat **أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ** se mansookh ho gaya. Ḥadees shareef meiñ hai ke ek shakhs ne Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam se ārz kiya ke meri mā ki wafāt ho gayi agar maiñ us ki taraf se sadaqa dooñ, kya nāfe' hoga? farmaya hā. Masāil aur bakasrat ahadees se sābit hai ke mayyit ko sadaqāt o ta'āt se jo

sawāb pahoñchāya jāta hai pahoñchta hai aur is par ulama-e-ummat ka ijma' hai aur isi liye musalmanoñ mein ma'mool hai ke woh apne amwāt ko fātiha, suwwam, chahallum, barsi, urs waghairah mein ta'āt o sadaqāt se sawāb pahoñchāte rehte haiñ, yeh āmal aḥadees ke bilkul mutābiq hai. Is āyat ki tafseer mein ek qaul yeh bhi hai ke yahāñ insān se kāfir murād hai aur māna yeh haiñ ke kāfir ko koi bhalayi na milegi bajuz is ke jo us ne ki ho ke duniya hi mein wus'at-e-rizq ya tandrusti waghairah se us ka badla de diya jāye ga tāke ākhirat mein us ka kuchh hissa bāqi na rahe. Aur ek māna āyat ke mufasssireen ne yeh bhi bayān kiye haiñ ke ādmi ba-muqtaza-e-adl wohi pāye ga jo us ne kiya ho aur Allah ta'ala apne fazl se jo chāhe āta farmaye aur ek qaul mufasssireen ka yeh bhi hai ke momin ke liye doosra momin jo neki karta hai woh neki khud usi momin ki shumār ki jāti hai jis ke liye ki gayi ho kyun ke is ka karne wāla misl nāib o wakeel ke is ka qāim muqām hota hai. (48) ākhirat mein. (49) ākhirat mein usi ki taraf ruju hai wohi aāmāl ki jaza dega. (50) jise chāha khush kiya, jise chāha gham geen kiya. (51) yāni duniya mein maut di aur ākhirat mein zindagi āta farmayi, ya yeh māna ke bāp dāda ko maut di aur un ki aulād ko zindagi bakhshi, ya yeh murād ke kāfiroñ ko maut-e-kufr se halāk kiya aur imān dāron ko imāni zindagi bakhshi. (52) rahem mein. (53) yāni maut ke bād zinda farmāna. (54) jo ke shiddat-e-garma mein joza ke bād tāle' hota hai. Ahl-e-jāhiliyat us ki ibādat karte they, is āyat mein batāya

gaya ke sab ka Rab Allah hai, us sitāre ka Rab bhi Allah hi hai, lihāza usi ki ibādat karo. (55) bād-e-sarsar se Ād do haiñ ek to qaum-e-Hood, in ko pehli Ād kehte haiñ aur in ke bād wāloñ ko doosri Ād kehte haiñ ke woh inhiñ ke āqāb they. (56) jo Sāleh àlaihis salām ki qaum thi. (57) gharq karke halāk kiya. (58) ke Hazrat Nooh àlaihis salām un meiñ hazār baras ke qareeb tashreef farma rahe magar unhoñ ne dāwat qabool na ki aur un ki sarkashi kam na huyi. (59) murād is se qaum-e-Loot ki bastiyāñ haiñ jinheñ Hazrat Jibreel àlaihis salām ne ba-ḥukm-e-ilāhi utha kar auñdha dāl diya aur zer o zabar kar diya. (60) yāni nishān kiye huwe pat-thar barsāye. (61) yāni Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam. (62) jo apni qaumoñ ki taraf Rasool bana kar bheje gaye they. (63) yāni qiyamat. (64) yāni wohi is ko zāhir farmaye ga, ya yeh māna haiñ ke us ke ahwāl aur shadāid ko Allah ta'ala ke siwāye koi nahi dafa' kar sakta aur Allah ta'ala dafa' na farmaye ga. (65) yāni Qur'an-e-majeed se munkir hote ho. (66) us ke wāda wa'eed sun kar. (67) ke us ke siwāye koi ibādat ka mustahiq nahi.

(1) Soora-e-Qamar Makkiya hai siwāye āyat سَيُهِزَمُ الْجَبْعُ ke, is meiñ teen ruku, pachpan āyateiñ aur teen sau bayalees kalme aur ek hazār chār sau te'ees harf haiñ. (2) us ke nazdeek hone ki nishāni zāhir huyi ke Nabi-e-kareem Sallal lāhu ta'ala àlaihi wasallam ke mo'jize se. (3) do pāra hokar Shaqqul-qamar jis ka is āyat meiñ bayān hai

Nabi-e-kareem Sallal lāhu ta'ala àlaihi wasallam ke mo'jizāt-e-bāhira mein se hai. Ahl-e-Makkah ne Huzoor Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam se ek mo'jize ki darkhwast ki thi to Huzoor Sallal lāhu ta'ala àlaihi wasallam ne chāñd shaq karke dikhāya, chāñd ke do hisse ho gaye aur ek hissa doosre se juda ho gaya aur farmaya ke gawāh raho, quraish ne kaha Muhammad (Sallal lāhu ta'ala àlaihi wasallam) ne jādu se hamāri nazar bañdi kardi hai, is par unhin ki jamāt ke logoñ ne kaha ke agar yeh nazar bandi hai to bāhar kahin bhi kisi ko chāñd ke do hisse nazar na āye hoñge, ab jo qāfle āne wāle haiñ un ki justuju rakho aur musāfiroñ se daryāft karo, agar doosre maqamāt se bhi chāñd shaq hona dekha gaya hai to beshak mo'jiza hai. Chunāncha safar se āne wāloñ se daryāft kiya unhoñ ne bayān kiya ke hum ne dekha ke us roz chāñd ke do hisse ho gaye they, mushrikeen ko inkār ki gunjaish na rahi aur woh jāhilana taur par jādu hi jādu kehte rahe. Sihah ki ahadees-e-kasira mein is mo'jiza-e-azeema ka bayān hai aur khabar is daraja-e-shohrat ko pahoñch gayi hai ke is ka inkār karna aql o insāf se dushmani aur be-deeni hai. (4) ahl-e-Makkah Nabi-e-kareem Sallal lāhu ta'ala àlaihi wasallam ki sidq o nubuwat par dalālat karne wāli. (5) is ki tasdeeq aur Nabi àlaihis salatu was-salām par imān lāne se. (6) Nabi-e-kareem Sallal lāhu ta'ala àlaihi wasallam ko aur un mo'jizāt ko jo apni ānkhoñ se dekhe. (7) un abateel ke jo shaitān ne un ke dil nasheen ki theein ke agar Nabi-e-kareem Sallal lāhu

ta'ala àlaihi wasallam ke mo'jizāt ki tasdeeq ki to un ki sardāri tamām ālam mein musallam ho jāye gi aur quraish ki kuchh bhi izzat o qadr bāqi na rahegi. (8) woh apne waqt par hone hi wāla hai koi us ko rokne wāla nahi Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ka deen ghalib hokar rahega. (9) pichhli ummatoñ ki jo apne Rasooloñ ki takzeeb karne ke sabab halāk kiye gaye. (10) kufr o takzeeb se aur inteha daraje ki nasihat. (11) kyun ke woh nasihat o anzār se pand pazeer hone wāle nahi. وَكَانَ بُدَا قَبْلَ الْأَمْرِ بِالْقِتَالِ ثُمَّ نُسِخَ (12) yāni Ḥazrat Israfeel àlaihis salām Sukhra-e-Baitul-Maqdis par khade hokar. (13) jis ki misl sakhti kabhi na dekhi hogi aur woh hol-e-qiyamat o hisāb hai. (14) har taraf khauf se hairān nahi jānte kahāñ jāyeiñ. (15) yāni Ḥazrat Israfeel àlaihis salām ki āwāz ki taraf. (16) yāni quraish se. (17) Nooh àlaihis salām. (18) aur dhamkāya ke agar tum apne pand o nasihat aur wāz o dāwat se bāz na āye to hum tumheñ qatl kar denge, sang-sār kar dāleñ ge. (19) jo chalees roz tak na thama. (20) yāni zameen se is qadr pāni nikla ke tamām zameen misl chashmoñ ke ho gayi. (21) āsmān se barasne wāle aur zameen se ubalne wāle. (22) aur Lauh-e-mehfooz mein maktoob thi ke toofan is had tak pahoñche ga. (23) ek kashti. (24) hamāri hifāzat mein. (25) yāni Ḥazrat Nooh àlaihis salām ke. (26) yāni is waqie ko ke kuffār gharq karke halāk kar diye gaye aur Ḥazrat Nooh àlaihis salām ko najāt di gayi, aur bāz mufasssireen ke

nazdeek تَرَكْنَهَا ki zameer kashti ki taraf ruju karti hai. Qatāda se marwi hai ke Allah ta'ala ne us kashti ko sar-zameen-e-jazira mein aur bāz ke nazdeek joodi pahād par muddatoñ bāqi rakha yahāñ tak ke hamāri ummat ke pehle logoñ ne is ko dekha. (27) jo pand pazeer ho aur ibrat ḥāsil kare. (28) is āyat mein Qur'an-e-kareem ki taleem o ta'allum aur is ke sāth ishteghāl rakhne aur is ko hifz karne ki targheeb hai aur yeh bhi mustafād hota hai ke Qur'an yād karne wāle ki Allah ta'ala ki taraf se madad hoti hai aur is ka hifz sahel o āsān farma dene hi ka samra hai ke bach- che tak is ko yād kar lete haiñ siwāye is ke koi mazhabi kitāb aisi nahi hai jo yād ki jāti ho aur saḥulat se yād ho jāti ho. (29) apne Nabi Ḥazrat Hood àlaihis salām ko is par woh muḥtala-e-āzāb kiye gaye. (30) jo nuzool-e-āzāb se pehle ā chuke they. (31) bahut tez chalne wāli, nihāyat thandi, sakht sannāte wāli. (32) hatta ke un mein koi na bacha, sab ḥalāk ho gaye aur woh din mahine ka pichhla budh tha. (33) apne Nabi Ḥazrat Sāleh àlaihis salām ki dāwat ka inkār karke aur un par imān na lakar. (34) yāni hum bahut se hokar ek ādmi ke tābe' ho jāyeiñ, hum aisa na karenge kyuñ ke agar aisa karen. (35) yeh unhoñ ne Ḥazrat Sāleh àlaihis salām ka kalām lautāya, āp ne un se farmaya tha ke agar tum ne mera itteba na kiya to tum gumrah o be aql ho. (36) yāni Ḥazrat Sāleh àlaihis salām par. (37) wahee nāzil ki gayi aur koi hum mein is qābil hi na tha. (38) ke nubuwwat ka dāwa karke bada

banna chāhta hai, Allah ta'ala farmāta hai. (39) jab àzāb meiñ mubtala kiye jāyeñ ge. (40) yeh is par farmaya gaya ke Ḥazrat Sāleh àlaihis salām ki qaum ne āp se yeh kaha tha ke āp pat-thar se ek nāqa nikāl dijiye, āp ne un ke imān ki shart karke yeh bāt manzoor karli thi, chunancha Allah ta'ala ne nāqa bhejne ka wāda farmaya aur Ḥazrat Sāleh àlaihis salām se irshād kiya. (41) ke woh kya karte haiñ aur un ke sāth kya kiya jāta hai. (42) un ki izā par. (43) ek din un ka, ek din nāqe ka. (44) jo din nāqe ka hai us din nāqa hāzir ho, aur jo din qaum ka hai us din qaum pāni par hāzir ho. (45) yāni Qadār bin sālif ko nāqe ke qatl karne ke liye. (46) tez talwār. (47) aur us ko qatl kar dāla. (48) jo nuzool-e-àzāb se pehle meri taraf se āye they aur apne mauqe par wāqe' huwe. (49) yāni firishte ki holnāk-āwaz. (50) yāni jis tarah charwāhe jungal meiñ apni bakriyoñ ki hifāzat ke liye ghās kāñtoñ ka ihāta bana lete haiñ, us meiñ se kuchh ghās bachi reh jāti hai aur woh jānwaroñ ke pāoñ meiñ raund kar reza reza ho jāti hai, yeh hālat un ki ho gayi. (51) is takzeeb ki saza meiñ. (52) yāni un par chhote chhote sang reze barsāye. (53) yāni Ḥazrat Loot àlaihis salām aur un ki donoñ sāhib zādiyāñ is àzāb se mehfooz rahiñ. (54) yāni subah hone se pehle. (55) Allah ta'ala ki ne'maton ka shukr guzār woh hai jo Allah par aur us ke Rasooloñ par imān lāye aur un ki ita'at kare. (56) yāni Ḥazrat Loot àlaihis salām ne. (57) hamāre àzāb se. (58) aur un ki tasdeeq na ki. (59) aur Ḥazrat Loot àlaihis salām se kaha ke āp

hamāre aur apne mehmānoñ ke darmiyān dakheel na hoñ, unheĩn hamāre hawāle kar deiñ aur yeh unhoñ ne niyyat-e-fāsid aur khabees irāde se kaha tha aur mehmān fīrishte they, unhoñ ne Hazrat Loot àlaihis salām se kaha ke āp unheĩn chhod dijiye, ghar meiñ āne dijiye, jabhi woh ghar meiñ āye to Hazrat Jibreel àlaihis salām ne ek dastak di. (60) fauran woh andhe ho gaye aur ānkheĩn aisi napaid ho gayiñ ke nishān bhi bāqi na raha, chehre sapāt ho gaye, hairat zada māre māre phirte they, darwāza hāth na āta tha, Hazrat Loot àlaihis salām ne unheĩn darwāze se bāhar kiya. (61) jo tumheĩn Hazrat Loot àlaihis salām ne sunāye they. (62) jo āzāb-e-ākhir tak bāqi rahega. (63) Hazrat Moosa o Haroon àlaihimus salām to Fir'auni un par imān na lāye. (64) jo Hazrat Moosa àlaihis salām ko di gayi theeiñ. (65) āzāb ke sāth. (66) aey ahl-e-Makkah. (67) yāni un qaumoñ se ziyāda qawī o tawāna haiñ ya kufr o inād meiñ kuchh un se kam se haiñ. (68) ke tumhāre kufr ki giraft na hogi aur tum āzāb-e-ilāhi se amn meiñ rahoge. (69) kuffār-e-Makkah. (70) Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam se. (71) kuffār-e-Makkah ki. (72) aur is tarah bhāgeñ ge ke ek bhi qāim na rahega. Shān-e-Nuzool: roz-e-badr jab Abu jahal ne kaha ke hum sab mil kar badla leñge, yeh āyat-e-kareema nāzil huyi aur Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ne zira pahen kar yeh āyat tilāwat farmayi, phir aisa hi huwa ke Rasool-e-kareem Sallal lāhu ta'ala àlaihi wasallam ki fatah huyi aur kuffār ko hazimat huyi. (73) yāni

is àzāb ke bàd unheĩn roz-e-qiyamat ke àzāb ka wāda hai. (74) duniya ke àzāb se us ka àzāb bahut ziyāda ashad. (75) na samajhte haiñ, na rāh yāb hote haiñ. (Tafseer-e-Kabeer) (76) hasb-e-iqtiza-e-ḥikmat. Shān-e-Nuzool: yeh āyat qadriyoñ ke rad meĩn nāzil huyi jo qudrat-e-ilāhi ke munkir haiñ aur hawādis ko kawākib waghairah ki taraf mansoob karte haiñ. Masāil: Ahadees meĩn unheĩn is ummat ka majoos farmaya gaya aur un ke pās baithne aur un ke sāth kalām shuru karne aur woh bimār ho jāyeĩn to un ki iyādat karne aur mar jāyeĩn to un ke janāze meĩn shareek hone ki mumani'at farmayi gayi aur unheĩn dajjal ka sāthi farmaya gaya, woh bad tareen khalq haiñ. (77) jis cheez ke paida karne ka irāda ho woh ḥukm ke sāth hi ho jāti hai. (78) kuffār pehli ummatoñ ke. (79) jo ibrat ḥāsil kareñ aur pand pazeer hoñ. (80) yāni bandoñ ke tamām afāl, hāfız-e-aāmāl firishtoñ ke nawishtoñ meĩn haiñ. (81) Lauh-e-mehfooz meĩn. (82) yāni us ki bārgāh ke muqarrab haiñ.

(1) Soora-e-Rahmān Makkiya hai, is meĩn teen ruku aur chhihattar āyateĩn, teen sau ikkyāwan kalme, ek hazār chhe sau chhattees harf haiñ. (2) Shān-e-Nuzool: jab āyat **أَسْجُدُوا لِلرَّحْمَنِ** nāzil huyi, kuffār-e-Makkah ne kaha Rahmān kya hai, hum nahi jānte, is par Allah ta'ala ne **الرَّحْمَنِ** nāzil farmayi ke Rahmān jis ka tum inkār karte ho wohi hai jis ne Qur'an nāzil farmaya aur ek qaul yeh hai ke ahl-e-Makkah ne jab kaha ke Muhammad (Mustafa Sallal lāhu ta'ala àlaihi

wasallam) ko koi bashar sikhāta hai to yeh āyat nāzil huyi aur Allah tabarak o ta'ala ne farmaya ke Rahmān ne Qur'an apne Ḥabeeb Muhammad Mustafa Sallal lāhu ta'ala àlaihi wasallam ko sikhāya. (Khāzin) (3) Insān se is āyat mein Sayyid-e-ālam Muhammad Mustafa Sallal lāhu ta'ala àlaihi wasallam murād haiñ aur bayān se مَا كَانَ وَمَا يَكُونُ ka bayān, kyun ke Nabi-e-kareem Sallal lāhu ta'ala àlaihi wasallam awwaleen o ākhireen ki khabrein dete they. (Khāzin) (4) ke taqdeer-e-moa'yyan ke sāth apne burooj o manāzil mein sair karte haiñ aur is mein khalq ke liye munāfe' haiñ, auqāt ke hisāb, sālon aur mahinoñ ki shumār unhiñ par hai. (5) ḥukm-e-ilāhi ke mutee' haiñ. (6) aur apne malāika ka maskan aur apne ahkām ka jāye sudoor banāya. (7) jis se ashya ka wazan kiya jāye aur un ki miqdārein ma'loom hoñ tāke len den mein adl qāim rakha jāye. (8) tāke kisi ki haq talfi na ho. (9) jo is mein rehti basti hai tāke is mein ārām karen aur fāide uthayein. (10) jin mein bahut barkat hai. (11) misl gehuñ, jau waghairah ke. (12) is Soora-e-shareefa mein yeh āyat ikattees bār āyi hai, bār bār ne'matoñ ka zikr farma kar yeh irshād farmaya gaya hai ke apne Rab ki kaun si ne'mat ko jhutlao ge, yeh hidāyat o irshād ka behtareen usloob hai tāke sāme' ke nafs ko tambih ho aur usey apne jurm aur na- sapāsi ka ḥāl ma'loom ho jāye ke us ne kis qadr ne'matoñ ko jhutlāya hai aur usey sharam āye aur woh adā-e-shukr o ta'at ki taraf māil ho aur yeh samajh le ke

Allah ta'ala ki be-shumār ne'mateiñ us par haiñ, Ḥadees: Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ne farmaya ke yeh soorat maiñ ne jinnāt ko sunāyi, woh tum se ach-chha jawāb dete they jab maiñ āyat رَبِّكُمْ أَتُكْذِبَانِ padhta woh kehte aey Rab hamāre hum teri kisi ne'mat ko nahi jhutlāte tujhe Hamd. (13) (الترمذی وقال غریب) yāni khushk mitti se jo bajāne se baje aur koi cheez khan-khanāti āwāz de, phir us mitti ko tar kiya ke woh misl gāre ke ho gayi, phir us ko galāya ke woh misl siyah keech ke ho gayi. (14) yāni khālis be dhuweiñ wāle shole se. (15) donoñ poorab aur donoñ pach-chhim se murād āftāb ke tulu hone ke donoñ maqām haiñ garmi ke bhi aur jāde ke bhi, isi tarah guroob hone ke bhi donoñ maqām haiñ. (16) shireen aur shor. (17) na un ke darmiyān zāhir meiñ koi fāsil na hāil. (18) Allah ta'ala ki qudrat se. (19) har ek apni had par rehta hai aur kisi ka zāiqa tabdeel nahi hota. (20) jin cheezoñ se woh kashtiyāñ banāyi gayiñ woh bhi Allah ta'ala ne paida keeiñ aur un ko tarkeeb dene aur kashti banāne aur sannayi karne ki aql bhi Allah ta'ala ne paida ki aur daryaon meiñ un kashtiyōñ ka chalna aur terna yeh sab Allah ta'ala ki qudrat se hai. (21) har jāndar waghairah halāk hone wāla hai. (22) ke woh khalq ke fana ke bād unheñ zinda karega aur abadi hayāt āta farmaye ga aur imān dāron par lutf o karam karega. (23) firishte hoñ ya jin ya insān ya aur koi makhlooq, koi bhi us se be niyāz nahi, sab us ke fazl ke mohtāj haiñ aur zabān-e-ḥāl o qāl se

us ke Ḥuzoor saàil. (24) yàni woh har waqt apni qudrat ke āsār zāhir farmāta hai, kisi ko rozi deta hai, kisi ko mārta hai, kisi ko jilāta hai, kisi ko izzat deta hai, kisi ko zillat, kisi ko ghani karta hai, kisi ko mohtāj, kisi ke gunāh bakhshta hai, kisi ki takleef rafa' karta hai. Shān-e-Nuzool: kaha gaya hai ke yeh āyat yahood ke rad mein nāzil huyi jo kehte they ke Allah ta'ala sanichar ke roz koi kām nahi karta, un ke qaul ka butlān zāhir farmaya gaya, manqool hai ke ek bādshah ne apne wazeer se is āyat ke māna daryāft kiye, us ne ek roz ki mohlat chāhi aur nihāyat mutafakkir o maghmoom hokar apne makān par āya, us ke ek habashi ghulam ne wazeer ko pareshān dekh kar kaha ke aey mere āqa āp ko kya musibat pesh āyi bayān kijiye, wazeer ne bayān kiya to ghulam ne kaha ke is ke māna bādshah ko main samjha doon ga, wazeer ne us ko bādshah ke sāmne pesh kiya to ghulam ne kaha ke aey bādshah Allah ki shān yeh hai ke woh rāt ko din mein dākhil karta hai aur din ko rāt mein aur murde se zinda nikālta hai aur zinde se murda aur bimār ko tandrusti deta hai aur tandrust ko bimār karta hai, musibat zada ko rihāyi deta hai aur be-ghamoñ ko musibat mein mubtala karta hai, izzat wāloñ ko zaleel karta hai, zaleeloñ ko izzat deta hai, māl dāron ko mohtāj karta hai, mohtājon ko māl-dār. bādshah ne ghulam ka jawāb pasand kiya aur wazeer ko ḥukm diya ke is ghulam ko khil'at-e-wazārat pehnāye, ghulam ne wazeer se kaha aey āqa yeh bhi Allah ta'ala ki ek shān hai. (25) jinn o ins ke. (26) tum us se kahiñ bhāg

nahi sakte. (27) roz-e-qiyamat jab tum qabroñ se niklo ge. (28) Hazrat Mutarjim quddisa sirrahu ne farmaya lapat mein dhuwan ho to us ke sab ajza jalāne wāle na honge ke zameen ke ajza shāmil haiñ jin se dhuwān banta hai aur dhuwein mein lapat ho to woh poorā siyāh aur andhera na hoga ke lapat ki rangat shāmil hai, un par be dhuwein ki lapat bheji jāye gi jis ke sab ajza jalāne wāle aur be lapat ka dhuwan jo sakht kāla andhera aur usi ke wajh-e-kareem ki panāh. (29) us āzāb se na bach sako ge aur āpas mein ek doosre ki madad na kar sako ge balke yeh lapat aur dhuwān tumhein mehshar ki taraf le jāyēñ ge, pehle se is ki khabar de dena yeh bhi Allah ta'ala ka lutf o karam hai tāke us ki na farmāni se bāz reh kar apne āp ko is bala se bacha sako. (30) ke jaga jagah se shaq aur rangat ka surkh. (Hazrat Mutarjim quddisa sirruhu) (31) yāni jabke qabron se uthāye jāyēñ ge aur āsmān phate ga. (32) us roz malāika mujrimeen se daryāft na karenge un ki sooratein hi dekh kar pehchān leñge aur sawāl doosre waqt hoga jabke log moqif mein jama honge. (33) ke un ke mooñh kāle aur ānkhein neeli hongī. (34) pāon peeth ke peechhe se lakar peshāniyon se mila diye jāyēñ ge aur ghaseet kar jahannam mein dāle jāyēñ ge aur yeh bhi kaha gaya hai ke bāze peshāni se ghaseete jāyēñ ge, bāz pāon se. (35) aur un se kaha jāye ga. (36) ke jab jahannam ki āg se jal bhun kar faryād karenge to unhein jalta, khaulta pāni pilāya jāye ga aur us ke āzāb mein mubtala kiye jāyēñ ge. Khuda ki na farmāni ke is anjām se āgah

farma dena Allah ta'ala ki ne'mat hai. (37) yāni jise apne Rab ke Huzoor roz-e-qiyamat moqif mein ḥisāb ke liye khade hone ka dar ho aur woh ma'āsi tark kare aur farāiz baja lāye. (38) jannat-e-ādn aur jannat-e-na'eem, aur yeh bhi kaha gaya hai ke ek jannat Rab se darne ka sila aur ek shehwāt tark karne ka sila. (39) aur har dāli mein qism qism ke mewe. (40) ek āb-e-shireen ka aur ek sharāb-e-pāk ka, ya ek tasneem doosra salsabeel. (41) yāni sangeen resham ka, jab astar ka yeh ḥāl hai to abra kaisa hoga, Subḥān Allah. (42) Hazrat Ibn-e-Abbas radiyallahu ta'ala ānhuma ne farmaya ke darakht itna qareeb hoga ke Allah ta'ala ke piyāre khade baithe us ka mewa chun leñge. (43) jannati bibiyāñ apne shauhar se kaheñgi mujhe apne Rab ke izzat o jalāl ki qasam jannat mein mujhe koi cheez tujh se ziyāda ach-chhi nahi ma'loom hoti to us khuda ki ḥamd jis ne tujhe mera shauhar kiya aur mujhe teri bibi banāya. (44) safāyi aur khush rangi mein. Hadees shareef mein hai ke jannati hooron ke safā-e-abdān ka yeh ālam hai ke un ki pindli ka maghz is tarah nazar āta hai jis tarah ābgeene ki surāhi mein sharāb-e-surkh. (45) yāni jis ne duniya mein neki ki us ki jaza ākhirat mein ihsān-e-ilāhi hai. Hazrat Ibn-e-Abbas radiyallahu ta'ala ānhuma ne farmaya ke jo لَا إِلَهَ إِلَّا اللَّهُ ka qāil ho aur shari'at-e-Muhammadiya par āmil us ki jaza jannat hai. (46) Hadees shareef mein hai ke do jannatein to aisi haiñ jin ke zuroof aur sāmān chāñdi ke haiñ aur do jannatein aisi ke

jin ke zuroof o asbāb sone ke, aur ek qaul yeh bhi hai ke pehli do jannateiñ sone aur chāñdi ki aur doosri yaqoot o zabar-jad ki. (47) ke un khemoñ se bāhar nahi niklateiñ yeh un ki sharafat o karamat hai. Ḥadees shareef meiñ hai ke agar jannati aurtoñ meiñ se zameen ki taraf kisi ek ki jhalak pad jāye to āsmān o zameen ke darmiyān ki tamām fiza raushan ho jāye aur khushbu se bhar jāye aur un ke kheme moti aur zabar-jad ke hoñge. (48) aur un ke shauhar jannat meiñ aish karenge.

(1) Soora-e-Wāqia'h Makkiya hai siwāye āyat اَفْبِهَذَا الْحَدِيثِ aur āyat ثَلَاثَةٌ مِنَ الْاَوَّلِينَ ke, is soorat meiñ teen ruku aur chhiyānwe ya satānwe ya ninnānnawe āyateiñ aur teen sau athattar kalme aur ek hazār sāt sau teen harf haiñ. Imām Baghwi ne ek Ḥadees riwāyat ki hai ke Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ne farmaya ke jo shakhs Soora-e-Wāqia'h ko har shab padhe woh fāqe se hamesha mehfooz rahe ga. (Khāzin) (2) yāni jab qiyamat qāim ho jo zaroor hone wāli hai. (3) jahannam meiñ gira kar. (4) dukhool-e-jannat ke sāth. Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ne farmaya ke jo log duniya meiñ oonche they qiyamat unheñ past karegi aur jo duniya meiñ past meiñ they un ke martabe baland karegi aur yeh bhi kaha gaya hai ke ahl-e-ma'siyat ko past karegi aur ahl-e-ta'at ko baland. (5) hatta ke us ki tamām imārateiñ gir jāyeñ gi. (6) yāni jin ke nāma-e-aāmāl un ke dāhne hāthoñ meiñ diye jāyeñ ge. (7) yeh un

ki tàzeem-e-shān ke liye farmaya woh badi shān rakhte haiñ, sa'eed haiñ, jannat mein dākhil hoñge. (8) jin ke nām-e-aāmāl bāyeñ hāthoñ mein diye jāyeñ ge. (9) yeh un ki tehqeer-e-shān ke liye farmaya ke woh shaqi haiñ, jahannam mein dākhil hoñge. (10) nekiyoñ mein. (11) dukhool-e-jannat mein. Hazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ne farmaya ke woh hijrat mein sabqat karne wāle haiñ ke ākhirat mein jannat ki taraf sabqat karenge. Ek qaul yeh hai ke woh islam ki taraf sabqat karne wāle haiñ. Aur ek qaul yeh hai ke woh muhajireen o ansār haiñ jinhoñ ne donoñ qibloñ ki taraf namāzeiñ padheeiñ. (12) yāni sabiqeen agloñ mein se bahut haiñ aur pichhloñ mein se thode aur agloñ mein se murād ya to pehli ummateiñ haiñ zamāna-e-Hazrat Ādam àlaihis salām se hamāre sarkār Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ke àhed-e-mubārak tak jaisa ke aksar mufasssireen ka qaul hai lekin yeh qaul nihāyat za'eef hai, agarche mufasssireen ne is ke wujooh-e-zo'f ke jawāb mein bahut si taujeehāt bhi ki haiñ, qaul-e-saḥiḥ tafseer mein yeh hai ke agloñ se ummat-e-Muhammadiya hi ke pehle log muhajireen o ansār mein se jo sabiqeen awwaleen haiñ woh murād haiñ aur pichhloñ se un ke bàd wāle aḥadees se bhi is ki ta'eed hoti hai. Hadees-e-marfoo' mein hai ke awwaleen o ākhireen yahāñ isi ummat ke pehle aur pichhle haiñ aur yeh bhi marwi hai ke Huzoor Sallal lāhu ta'ala àlaihi wasallam ne farmaya ke donoñ giroh meri hi ummat ke haiñ. (Tafseer-e-Kabeer o Behrul-uloom waghairah) (13)

jin mein la'l, yaqoot, moti waghairah jawāhirāt jade honge. (14) husn-e-ishrat ke sāth ba-shān o shakooḥ ek doosre ko dekh kar masroor dil, shād honge. (15) ādāb-e-khidmat ke sāth. (16) jo na marein, na boodhe hon, na un mein taghayyur āye, yeh Allah ta'ala ne ahl-e-jannat ki khidmat ke liye jannat mein paida farmaye. (17) ba-khilāf sharāb-e-duniya ke ke is ke peene se hawās makhtal ho jāte hain. (18) Ḥazrat Ibn-e- Abbas radiyallahu ta'ala ānhuma ne farmaya ke agar jannati ko parindon ke gosht ki khwahish hogi to us ke hasb-e-marzi parinda udta huwa sāmne āye ga aur rakābi mein ā kar sāmne pesh hoga, us mein se jitna chāhe ga jannati khaye ga phir woh ud jāye ga. (Khāzin) (19) un ke liye hongī. (20) yāni jaisa moti sadaf mein chhupa hota hai ke na to usey kisi ke hāth ne chhuwa, na dhoop aur hawa lagi us ki safayi apni nihayat par hai, is tarah woh hoorein achhooti hongi. Yeh bhi marwi hai ke hooron ke tabassum se jannat mein noor chamke ga aur jab woh chalengi to un ke hāthon aur pāon ke zewaron se taqdees o tamjeed ki āwāzein āyen gi aur yaqooti hār un ke gardanon ke husn o khoobi se hansein ge. (21) ke duniya mein unhon ne farmān bardāri ki. (22) yāni jannat mein koi na-gawār aur bāṭil bāt sunne mein na āye gi. (23) jannati āpas mein ek doosre ko salām karenge, malāika ahl-e-jannat ko salām karenge, Allah Rabbul- izzat ki taraf se un ki taraf salām āye ga. yeh ḥāl to sabiqeen muqarrabeen ka tha is ke bād jannatiyon ke doosre giroh ashāb-e-yameen ka zikr farmaya jāta hai. (24) un ki

àjeeb shān hai ke Allah ke Huzoor mein mo'azzaz o mukarram haiñ. (25) jin ke darakht jad se choti tak phalon se bhare honge. (26) jab koi phal toda jāye fauran us ki jagah waise hi do maujood. (27) ahl-e-jannat phalon ke lene se. (28) jo murassa oonche oonche takhton par honge aur yeh bhi kaha gaya hai ke bichhaunon se murād aurtein haiñ, is taqdeer par māna yeh honge ke aurtein fazl o jamāl mein baland darja rakhti hongi. (29) jawān aur un ke shauhar bhi jawān aur yeh jawāni hamesha qāim rehne wāli. (30) yeh ashāb-e-yameen ke do girohon ka bayān hai ke woh is ummat ke pehlon, pichhlon donoñ girohon mein se honge, pehle giroh to ashāb-e-Rasoolullah haiñ (Sallal lāhu ta'ala ālaihi wasallam) aur pichhle un ke bād wāle. Is se pehle ruku mein sabiqeen muqarrabeen ki do jamāton ka zikr tha aur is āyat mein ashāb-e-yameen ke do girohon ka bayān hai. (31) jin ke nāma-e- aāmāl bāyein hāthon mein diye jāyēn ge. (32) un ka ḥāl shaqāwat mein àjeeb hai, un ke āzāb ka bayān farmaya jāta hai ke woh is ḥāl mein hon ge. (33) jo nihayat tareek o siyāh hoga. (34) duniya ke andar. (35) yāni shirk ki. (36) woh roz-e-qiyamat hai. (37) rāh-e-haq se bahekne wālo aur haq ko. (38) un par aisi bhook musallat ki jāye gi ke woh muztir hokar jahannam ka jalta thohad khayēn ge, phir jab us se pet bhar leñge to un par piyās musallat ki jāye gi jis se muztir hokar aisa khaulta pāni piyēnge jo āntein kāt dāle ga. (39) neest se hast kiya. (40) marne ke bād zinda kiye jāne ko. (41) aurton ke rahem mein. (42) ke nutfe ko

soorat-e-insāni dete haiñ, zindagi àta farmāte haiñ, to murdoñ ko zinda karna hamāri qudrat se kya ba'eed. (43) hasb-e-iqteza-e-ḥikmat o mashiyat aur umreiñ mukhtalif rakhin koi bachpan hi meiñ mar jāta hai, koi jawān hokar, koi adhed umr meiñ, koi budhāpe tak pahoñchta hai jo hum muqaddar karte haiñ wohi hota hai. (44) yāni masakh karke bandar, suwar waghairah ki soorateiñ bana deiñ yeh sab hamāri qudrat meiñ hai. (45) ke hum ne tumheñ neest se hast kiya. (46) ke jo neest ko hast kar sakta hai woh bil-yaqeen murde ko zinda karne par qādir hai. (47) is meiñ shak nahi ke bāleiñ banāna aur us meiñ dāne paida karna Allah ta'ala hi ka kām hai aur kisi ka nahi. (48) jo tum bote ho (49) khuskh ghās choora choora jo kisi kām ki na rahe. (50) mutahayyir aur nādim o ghamgeen. (51) hamāra māl bekār zāye ho gaya. (52) apni qudrat-e-kāmila se. (53) ke koi pi na sake. (54) Allah ta'ala ki ne'mat aur us ke ihsān o karam ka. (55) do tar lakdiyoñ se jin ko zindo zinda kehte haiñ un ke ragadne se āg nikalti hai. (56) markh o afār jin se zindo zinda li jāti hai. (57) yāni āg ko. (58) ke dekhne wāla is ko dekh kar jahannam ki badi āg ko yād kare aur Allah ta'ala se aur us ke āzāb se dare. (59) ke apne safaroñ meiñ is se nafa' uthāte haiñ. (60) ke woh maqām haiñ zahoor-e-qudrat o jalāl-e-ilāhi ke. (61) jo Sayyid-e-ālam Muhammad Mustafa Sallal lāhu ta'ala àlaihi wasallam par nāzil farmaya gaya kyuñ ke yeh kalām-e-ilāhi aur waḥee-e-Rabbani hai. (62) jis meiñ tabdeel o tehreef mumkin nahi. (63) Masa'il: Jis ko

ghusl ki hājat ho ya jis ka wazu na ho ya hāiza aurat ya nifās wāli un
 mein se kisi ko Qur'an-e-majeed ka bighair ghilāf waghairah kisi
 kapde ke chhoona jāiz nahi, be wazu ko yād par Qur'an shareef
 padhna jāiz hai lekin be-ghusl aur haiz wāli ko yeh bhi jāiz nahi.
 (64) aur nahi mānte. (65) Hazrat Hasan radiyallahu ta'ala anhu ne
 farmaya woh banda bade tote mein hai jis ka hissa kitābullah ki
 takzeeb ho. (66) aey ahl-e-mayyit. (67) apne ilm o qudrat ke sāth.
 (68) tum baseerat nahi rakhte tum nahi jānte. (69) marne ke bād uth
 kar. (70) kuffār se farmaya gaya ke agar ba-khayāl tumhāre marne
 ke bād uthna aur aāmāl ka hisāb kiya jāna aur jaza dene wāla
 ma'bood yeh kuchh bhi na ho to phir kya sabab hai ke jab tumhāre
 piyaroñ ki rooh halaq mein pahonçhti hai to tum usey lauta kyun
 nahi lāte aur jab yeh tumhāre ikhtiyār mein nahi to samjho ke kām
 Allah ta'ala ke ikhtiyār mein hai us par imān lao. Is ke bād
 makhlooq ke tabaqāt ke ahwāl waqt-e-maut aur un ke darajāt ka
 bayān farmaya. (71) sabiqeen mein se jin ka zikr upar ho chuka to
 us ke liye. (72) Abul-āliya ne kaha ke muqarrabeen se jo koi duniya
 se mafāriqat karta hai us ke pās jannat ke phooloñ ki dāli lāyi jāti
 hai, us ki khushbu leta hai tab rooh qabz hoti hai. (73) ākhirat mein.
 (74) marne wāla. (75) māna yeh haiñ ke aey Sayyid-e-ambiya Sallal
 lāhu ta'ala alaihi wasallam āp un ka salām qabool farmayein aur un
 ke liye ghamgeen na hon woh Allah ta'ala ke āzāb se salāmat o
 mehfooz raheñge aur āp un ko isi hāl mein dekheñ ge jo āp ko

pasand ho. (76) marne wāla. (77) yāni ashāb-e-shimāl meīñ se. (78) jahannam ki aur marne wāloñ ke ahwāl aur jo mazāmeen is soorat meīñ bayān kiye gaye. (79) Ḥadees: Jab yeh āyat nāzil huyi فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ to Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ne farmaya is ko apne ruku' meīñ dākhil karo aur jab سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى nāzil huyi to farmaya ise apne sajdoñ meīñ dākhil karo. (Abu Dawood) Mas'ala: is āyat se šābit huwa ke ruku' o sujoon ki tasbihāt Qur'an-e-kareem se makhooz haiñ.

(1) Soora-e-Ḥadeed Makkiya hai ya Madaniya, is meīñ chār ruku, unnees āyateīñ, pāñch sau chawalees kalme, do hazār chār sau chhihattar huroof haiñ. (2) jān-dār ho ya be-jān. (3) makhlooq ko paida karke, ya yeh māna haiñ ke murdoñ ko zinda karta hai. (4) yāni maut deta hai zindoñ ko. (5) qadeem har shaye se qabl, awwal be-ibteda ke woh tha aur kuchh na tha. (6) har shaye ke halāk o fana hone ke bād rehne wāla, sab fana ho jāyeñ ge aur woh hamesha rahega us ke liye inteha nahi. (7) dalāil o barāheen se ya yeh māna ke ghalib har shaye par. (8) hawās is ke idrāk se ājiz, ya yeh māna ke har shaye ka jānne wāla. (9) ayyām-e-duniya se, ke pehla un ka yak shamba aur pichhla Jumu'ah hai. Hasan radiyallahu ta'ala ànhu ne farmaya ke woh agar chāhta to tarafatul-ain meīñ paida kar deta lekin us ki ḥikmat usi ko muqtazi huyi ke chhe ko asl banaye aur un

par madār rakhe. (10) khwah woh dāna ho ya qatra ya khazāna ho ya murda. (11) khwah woh nabāt ho ya dhāt ya aur koi cheez. (12) rehmat o àzāb aur firishte aur bārish. (13) aāmāl aur du'aeiñ. (14) apne ilm o qudrat ke sāth umuman aur fazl o rehmat ke sāth khususan. (15) to tumheĩñ tumhāre hasb-e- aāmāl jaza dega. (16) is tarah ke rāt ko ghatāta hai aur din ki miqdār badhāta hai. (17) din ghata kar aur rāt ki miqdār badha kar. (18) dil ke aqeede aur qalbi asrār sab ko jānta hai. (19) jo tum se pehle they aur tumhāra jānasheen karega tumhāre bàd wāloñ ko. Màna yeh haiñ ke jo māl tumhāre qabze meiñ haiñ sab Allah ta'ala ke haiñ us ne tumheĩñ nafa' uthāne ke liye de diye haiñ tum haqeeqatan un ke mālīk nahi ho ba-manzila-e-nāib o wakeel ke ho, unheĩñ rāh-e-khuda meiñ kharch karo aur jis tarah nāib aur wakeel ko mālīk ke hukm se kharch karne meiñ koi tāmmul nahi hota to tumheĩñ bhi koi tāmmul o taraddud na ho. (20) aur burhāneiñ aur hujjateiñ pesh karte haiñ aur kitāb-e-ilāhi sunāte haiñ to ab tumheĩñ kya ùzr ho sakta hai. (21) yāni Allah ta'ala. (22) jab us ne tumheĩñ pusht-e-Ādam àlaihis salām se nikāla tha ke Allah ta'ala tumhāra Rab hai us ke siwa koi ma'bood nahi. (23) Sayyid-e-ālam Muhammad Mustafa Sallal lāhu ta'ala àlaihi wasallam par. (24) kufr o shirk ki. (25) yāni noor-e-imān ki taraf. (26) tum halāk ho jaoge aur māl usi ki milk meiñ reh jāyeñ ge aur tumheĩñ kharch karne ka sawāb bhi na milega aur agar tum khuda ki rāh meiñ kharch karo to sawāb bhi pāo. (27) jabke

musalman kam aur kamzor they us waqt jinhoñ ne kharch kiya aur jihād kiya woh muhajireen o ansār mein se sabiqeen-e -awwaleen haiñ, un ke haq mein Nabi-e-kareem Sallal lāhu ta'ala àlaihi wasallam ne farmaya ke agar tum mein se koi uhad pahād ke barābar sona kharch karde to bhi un ke ek mud ke barābar na ho, na nisf mud ke. Mud ek paimāna hai jis se jau nāpe jāte haiñ. Shān-e-Nuzool: Kalbi ne kaha ke yeh āyat Ḥazrat Abu bakr siddiq radiyallahu ta'ala ànhu ke haq mein nāzil huyi kyuñ ke āp pehle woh shakhs haiñ jo Islam lāye aur pehle woh shakhs haiñ jis ne rāh-e-khuda mein māl kharch kiya aur Rasool-e-kareem Sallal lāhu ta'ala àlaihi wasallam ki himayat ki. (28) yāni pehle kharch karne wāloñ se bhi aur fatah ke bād kharch karne wāloñ se bhi. (29) albatta darajāt mein tafāwut hai qabl-e-fatah kahrch karne wāloñ ka daraja āla hai. (30) yāni khush dili ke sāth rāh-e-khuda mein kharch kare is infāq ko is munāsibat se qarz farmaya gaya hai ke is par jannat ka wāda farmaya gaya hai. (31) pul sirāt par. (32) yāni un ke imān o ta'at ka noor. (33) aur jannat ki taraf un ki reh-numayi karta hai. (34) jahāñ se āye they yāni moqif ki taraf jahān hamein noor diya gaya wahāñ noor talab karo ya yeh māna haiñ ke tum hamāra noor nahi pa sakte, noor ki talab ke liye peechhe laut jāo, phir woh noor ki talāsh mein wāpas hoñge aur kuchh na pāyen ge to dobāra momineen ki taraf phireñge. (35) yāni momineen aur munāfiqeen ke. (36) bāz mufasssireen ne kaha ke wohi ae'rāf hai. (37) is se

jannati jannat mein dākhil hoñge. (38) yāni us deewar ke androoni jānib jannat. (39) us deewar ke peechhe se. (40) duniya mein namāzein padhte roza rakhte. (41) nifāq o kufr ikhtiyār karke. (42) deen-e- islam mein. (43) aur tum bātil ummeedoñ mein rahe ke musalmanoñ par hawādis āyeñge woh tabah ho jayeñge. (44) yāni maut. (45) yāni shaitān ne dhoka diya ke Allah ta'ala bada ḥaleem hai tum par āzāb na karega aur na marne ke bād uthna, na hisāb tum us ke is fareb mein ā gaye. (46) jis ko dekar tum apni jān āzāb se chhuda sako. Bāz mufasssireen ne farmaya māna yeh haiñ ke āj na tum se imān qabool kiya jāye, na tauba. (47) Shān-e-Nuzool: Hazrat Ummul-momineen Ayesha siddiqa radiyallahu ta'ala anha se marwi hai ke Nabi-e- kareem Sallal lāhu ta'ala ālaihi wasallam daulat sara-e-aqdas se bāhar tashreef lāye to musalmanoñ ko dekha ke āpas mein hans rahe haiñ, farmaya tum hanste ho, abhi tak tumhāre Rab ki taraf se amān nahi āyi aur tumhāre hañsne par yeh āyat nāzil huyi, unhoñ ne ārz kiya ya Rasool Allah Sallal lāhu ta'ala ālaihi wasallam is hañsi ka kaffāra kya hai? farmaya itna hi rona. Aur utarne wāle haq se murād Qur'an-e-majeed hai. (48) yāni yahood o nasāra ke tareeqe ikhtiyār na karen. (49) yāni woh zamāna jo un ke aur un ke ambiya ke darmiyan tha. (50) aur yād-e-ilahi ke liye narm na huwe duniya ki taraf māl ho gaye aur mawa'iz se unhoñ ne ai'rāz kiya. (51) deen se khārij hone wāle. (52) Menh barsa kar sabza uga kar bād is ke ke khushk ho gayi thi aise hi dilon ko sakht ho jāne ke

bàd narm karta hai aur unheĩn ilm o ĥikmat se zindagi àta farmāta hai. Bāz mufasssireen ne farmaya ke yeh tamseel hai zikr ke diloñ meĩn asar karne ki jis tarah bārish se zameen ko zindagi ĥāsil hoti hai aise hi zikr-e-ilāhi se dil zinda hote haiñ. (53) yāni khush dili aur niyat-e- sālīha ke sāth mustahiqeen ko sadaqa diya aur rāh-e-khuda meĩn kharch kiya. (54) aur woh jannat hai. (55) guzri huyi ummatoñ meĩn se. (56) jis ka wāda kiya gaya. (57) jo hashr meĩn un ke sāth hoga. (58) jis meĩn waqt zāye karne ke siwa kuchh ĥāsil nahi. (59) aur un cheezoñ meĩn mashghool rehna aur un se dil lagāna duniya hai lekin ta'ateĩn aur ibadateĩn aur jo cheezeĩn ke ta'at par mo'een hoñ aur woh umoor-e-ākhirat se haiñ. Ab is zindagani duniya ki ek misāl irshād farmayi jāti hai. (60) us ki sabzi jāti rahi, peela pad gaya kisi āfat-e-samāwi ya arzi se. (61) reza reza, yehi ĥāl duniya ki zindagi ka hai jis par tālib-e-duniya bahut khush hota hai aur is ke sāth bahut si ummeedeĩn rakhta hai woh nihāyat jald guzar jāti hai. (62) us ke liye jo duniya ka tālib ho aur zindagi lahv o la'ib meĩn guzāre aur woh āakhirat ki parwah na kare, aisa ĥāl kāfir ka hota hai. (63) jis ne duniya ko āakhirat par tarjeeh na di. (64) yeh us ke liye hai jo duniya hi ka ho jāye aur us par bharosa karle aur āakhirat ki fikr na kare aur jo shakhs āakhirat meĩn duniya ka tālib ho aur asbāb-e-dunyawi se bhi āakhirat hi ke liye ilāqa rakhe to us ke liye duniya ki kāmyābi āakhirat ka zariya hai. Ĥazrat Zun-noon radiyallahu ta'ala ànhu ne farmaya ke aey giroh-e-mureedeen duniya talab na karo aur

agar talab karo to us se mahabbat na karo tosha yahāñ se lo ārām gāh aur hai. (65) raza-e-ilāhi ke ṭālib bano us ki ta'at ikhtiyār karo aur us ki farmān bardāri baja la kar jannat ki taraf badho. (66) yāni jannat ka ārz aisa hai ke sātoñ āsmān aur sātoñ zameenoñ ke warq bana kar bāham mila diye jāyeiñ to jitne woh hoñ utna jannat ka ārz phir tool ki kya inteha. (67) qahet ki, imsāk-e-bārān ki, Adam paida-wār ki, phaloñ ki kami ki, khetioñ ke tabah hone ki. (68) amrāz ki aur aulād ke ghamoñ ki. (69) Lauh-e-mehfooz meiñ. (70) yāni zameen ko ya jānoñ ko ya musibat ko. (71) yāni in umoor ka ba-wujood kaṣrat ke lauh meiñ sabt farmāna. (72) mata-e-duniya. (73) yāni na itrāo. (74) duniya ka māl o mata'. Aur yeh samajh lo ke jo Allah ta'ala ne muqaddar farmaya hai zaroor hona hai na gham karne se koi zāye shuda cheez wāpas mil sakti haiñ na fana hone wāli cheez itrāne ke lāiq hai, to chāhiye ke khushi ki jagah shukr aur gham ki jagah sabr ikhtiyār karo. Gham se murād yahāñ insān ki woh hālat hai jis meiñ sabr aur raza ba-qaza-e-ilāhi aur ummeed-e-sawāb bāqi na rahe. aur khushi se woh itrāna murād hai jis meiñ mast hokar ādmi shukr se ghāfil ho jāye aur woh gham o ranj jis meiñ banda Allah ta'ala ki taraf mutawajja ho aur us ki raza par rāzi ho aise hi woh khushi jis par Haq ta'ala ka shukr guzār ho mamnu' nahi. Hazrat imām Jāfar sādiq radiyallahu ta'ala ānhu ne farmaya aey farzand-e- Ādam kisi cheez ke fuqdān par kyuñ gham karta hai yeh us ko tere pās wāpas na lāye ga aur kisi maujood cheez par

kyuñ itrāta hai maut is ko tere hāth mein na chhode gi. (75) aur rāh-e-khuda aur umoor-e-khair mein kharch na karen aur huqooq-e-māliya ki ada se qāssir rahein. (76) is ki tafseer mein mufasssireen ka ek qaul yeh bhi hai ke yeh yahood ke hāl ka bayān hai, aur bukhāl se murād un ka Sayyid-e-ālam Sallal lāhu ta'ala ālaihi wasallam ko un ausāf ko chhupāna hai jo kutub-e- sābiqa mein mazkoor they. (77) imān se ya māl kharch karne se ya khuda aur Rasool ki farmān bardāri se. (78) ahkām o sharai' ki bayān karne wālī. (79) tarāzu se murād ādl hai māna yeh haiñ ke hum ne ādl ka hukm diya, aur ek qaul yeh hai ke tarāzu se wazan ka āla hi murād hai. Marwi hai ke Hazrat Jibreel ālaihis salām Hazrat Nooh ālaihis salām ke pās tarāzu lāye aur farmaya ke apni qaum ko hukm dijiye ke is se wazan karen. (80) aur koi kisi ki haq talafi na kare. (81) bāz mufasssireen ne farmaya ke utārna yahāñ paida karne ke māna mein hai, murād yeh hai ke hum ne Loha paida kiya aur logoñ ke liye ma'ādin se nikāla aur unhein is ki san'at ka ilm diya aur yeh bhi marwi hai ke Allah ta'ala ne chār ba-barkat cheezein āsmān se zameen ki taraf utāreen Loha, Āg, Pāni, Namak. (82) aur nihāyat quwwat ke is se aslaha aur ālāt-e-jang banaye jāte haiñ. (83) ke san'atoñ aur hirafoñ mein woh bahut kām āta hai, khulasa yeh ke hum ne Rasooloñ ko bheja aur un ke sāth un cheezoñ ko nāzil farmaya ke log haqq o ādl ka mu'āmla karen. (84) yāni us ke deen ki. (85) us ko kisi ki madad darkār nahi deen ki madad karne ka jo hukm diya gaya yeh unhiñ logoñ ke nafe'

ke liye hai. (86) yāni Taurāt o Injeel o Zaboor aur Qur'an. (87) yāni un ki zurriyat mein jin mein Nabi aur kitābein bhejeen. (88) yāni Hazrat Nooh o Ibrahim alaihimus salām ke bād ta-zamāna-e-Hazrat Isā alaihis salām yake bād deegre. (89) ke woh āpas mein ek doosre ke sāth mahabbat o shafqat rakhte. (90) pahādoñ aur ghāroñ aur tanha makānoñ mein khilwat nasheen hona aur som'ā banāna aur ahl-e- duniya se mukhālitat tark karna aur ibādatoñ mein apne upar zāid mushaqqatein badha lena, tārik ho jāna, nikah na karna, nihāyat mote kapde pahenna, adna ghiza nihāyat kam miqdār mein khana. (91) balke is ko zāye kar diya aur taslees o ittehād mein muhtala huwe aur Hazrat Isā alaihis salām ke deen se kufr karke apne bādshāhoñ ke deen mein dākhil huwe aur kuchh log un mein se deen-e-Maseehi par qāim aur šābit bhi rahe aur jab zamāna-e-pāk Huzoor Sayyid-e-ālam Sallal lāhu ta'ala alaihi wasallam ka pāya to Huzoor par bhi Imān lāye. Mas'ala: Is āyat se māloom huwa ke bid'at yāni deen mein kisi bāt ka nikālna agar woh bāt nek ho aur is se raza-e-ilāhi maqsood ho to behtar hai, is par sawāb milta hai aur is ko jāri rakhna chāhiye aisi bid'at ko bid'at-e-hasana kehte haiñ albatta deen mein buri bāt nikālna bid'at-e-saiya kehlāta hai, woh mamnu' aur na jāiz hai aur bid'at-e-saiya Hadees shareef mein woh batayi gayi hai jo khilāf-e-sunnat ho, is ke nikālne se koi sunnat uth jāye. Is se hazār-ha masāil ka faisla ho jāta hai jin mein āj kal log ikhtilāf karte haiñ aur apni hawa-e-nafsāni se aise umoor-e-khair ko

bid'at bata kar mana karte haiñ jin se deen ki taqwiyaat o ta'eed hoti hai aur musalmanoñ ko ukhrawi fawāid pahoñchte haiñ aur woh ta'āt o ibādāt mein zauq o shauq ke sāth mashghool rehte haiñ, aise umoor ko bid'at batāna Qur'an-e-majeed ki is āyat ke sareeh khilāf hai. (92) jo deen par qāim rahe they. (93) jinhoñ ne rohbāniyat ko tark kiya aur deen-e-Ḥazrat Isā àlaihis salām se munharif ho gaye. (94) Ḥazrat Moosa o Ḥazrat Isā par àlaihimus salām. Yeh khitāb ahl-e-kitāb ko hai un se farmaya jāta hai. (95) Sayyid-e-ālam Muhammad Mustafa Sallal lāhu ta'ala àlaihi wasallam. (96) yāni tumheñ doona ajr dega kyuñ ke tum pehli kitāb aur pehle Nabi par bhi imān lāye aur Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam aur Qur'an-e-pāk par bhi. (97) sirāt par. (98) woh us mein se kuchh nahi pa sakte na doona ajr, na noor, na maghfirat kyuñ ke woh Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam par imān na lāye to un ka pehle ambiya par imān lāna bhi mufeed na hoga. Shān-e-Nuzool: jab upar ki āyat nāzil huyi aur is mein momineen ahl-e-kitāb ko Sayyid-e-ālam Sallal lāhu ta'ala àlaihi wasallam ke upar imān lāne par doone ajr ka wāda diya gaya to kuffār-e-ahl-e-kitāb ne kaha ke agar hum Ḥuzoor par imān lāyein to doona ajr mile aur agar na lāyein to ek ajr jab bhi rahega, is par yeh āyat nāzil huyi aur un ke is khayāl ka ibtāl kar diya gaya.