

Tafseer Roman Parah 28

(1) Soora-e-Mujādala Madaniyya hai, is mein teen ruku, baes āyatein, chār sau tihattar kalme, ek hazār sāt sau bānwe harf haiñ. (2) woh Khoula bint-e-Sālba theein, Aus bin sāmit ki bibi. Shān-e-Nuzool: kisi bāt par Aus ne un se kaha ke tu mujh par meri mā ki pusht ki misl hai, yeh kehne ke bād Aus ko nadāmat huyi, yeh kalma zamāna-e-jāhiliyat mein talāq tha, Aus ne kaha mere khayāl mein tu mujh par ḥarām ho gayi, Khoula ne Sayyid-e-ālam Sallal lahu ta'ala ālaihi wasallam ki khidmat mein hāzir hokar tamām waqiāt ārz kiye aur ārz kiya ke mera māl khatm ho chuka, mā bāp guzar gaye, umr ziyāda ho gayi, bach-che chhote chhote haiñ, in ke bāp ke pās chhodoñ to ḥalāk ho jāyēñ, apne sāth rakhooñ to bhooke mar jāyēñ, kya soorat hai ke mere aur mere shauhar ke darmiyan judayi na ho? Sayyid-e-ālam Sallal lahu ta'ala ālaihi wasallam ne farmaya ke tere bāb mein mere pās koi ḥukm nahi yāni abhi tak zihār ke mutalliq koi ḥukm-e-jadeed nāzil nahi huwa, dastoor-e-qadeem yehi hai ke zihār se aurat ḥarām ho jāti hai. Aurat ne ārz kiya ya Rasool Allah Sallal lahu ta'ala ālaihi wasallam Aus ne talāq ka lafz na kaha, woh mere bach-chon ka bāp hai aur mujhe bahut hi piyara hai, isi tarah woh bār bār ārz karti rahi aur jawāb hasb-e-khwahish na pāya to āsmān ki taraf sar utha kar kehne lagi ya Allah ta'ala main tujh se apni mohtājī o bekasi aur pareshān hāli ki shikayat karti hooñ, apne Nabi par mere haq mein aisa ḥukm nāzil farma jis se meri musibat rafa' ho. Ḥazrat Ummul-momineen Ayesha siddiqa radiyallahu ta'ala anha ne farmaya khāmosh ho, dekh chehra-e-mubarak-e- Rasool-e-kareem Sallal lahu ta'ala ālaihi wasallam par āsār-e-waḥee zāhir haiñ, jab waḥee poori ho gayi to farmaya apne shauhar ko bula, Aus hāzir huye to Ḥuzoor ne yeh āyatein padh kar sunayin. (3) yāni zihār

karte haiñ, zihār us ko kehte haiñ ke apni bibi ko moharrimāt-e-nasabi ya razai ke kisi aise uzoo se tashbeeh di jāye jis ko dekhna ḥarām hai, masalan Bibi se kahe ke tu mujh par meri mā ki pusht ki misl hai ya bibi ke aise uzoo ko jis se woh tabeer ki jāti ho ya us ke juzw-e-shaye ko maharmāt ke aise uzoo se tashbeeh de jis ka dekhna ḥarām hai. Maslan yeh kahe ke tera sar ya tera nisf badan meri mā ki peeth ya us ke pet ya us ki rān ya meri bahen ya phoophi ya doodh pilāne wālī ki peeth ya pet ke misl hai to aisa kehna zihār kehlāta hai. (4) yeh kehne se woh māyeiñ nahi ho gayiñ. (5) Mas'ala: Aur doodh pilāne wāliyāñ ba-sabab doodh pilāne ke māon ke ḥukm meiñ haiñ Aur Nabi-e-kareem Sallal lahu ta'ala ālaihi wasallam ki azwāj-e-mutahharāt ba-sabab-e-kamāl-e-hurmat māyeiñ balke māon se āla haiñ. (6) jo bibi ko Mā kehte haiñ, is ko kisi tarah Mā ke sāth tashbeeh dena theek nahi. (7) yāni un se zihār kareñ. Mas'ala: is āyat se ma'lloom huwa ke bāñdi se zihār nahi agar is ko moharrimāt se tashbeeh de to mazāhir na hoga. (8) yāni is zihār ko tod dena aur hurmat ko utha dena. (9) kaffāra-e-zihār ka, lihaza un par zaroori hai. (10) khwah woh momin ho ya kāfir, sagheer ho ya kabeer, mard ho ya aurat, albatta mudabbir aur Umm-e-walad aur aisa makātab jāiz nahi jis ne badal-e-kitābat meiñ se kuchh ada kiya ho. (11) Mas'ala: is se ma'lloom huwa ke is kaffāre ke dene se pehle wati aur is ke dawa'i ḥarām haiñ. (12) is ka kaffāra. (13) muttasil is tarah ke na in do mahinoñ ke darmiyan ramzān āye na in pāñch dinoñ meiñ se koi din āye jin ka roza mamnu' hai aur na kisi uzr se ya bighair uzr ke darmiyan se koi roza chhoda jāye agar aisa huwa to az sar-e-nau roze rakhne padeñge. (14) Masa'il: yāni rozoñ se jo kaffāra diya jāye is ka bhi jimā' aur dawai-e-jimā' se muqaddam hona zaroori hai aur jab tak woh roze poore hoñ khāwind biwi meiñ se koi kisi ko hāth na lagāye. (15) yāni usey roze rakhne ki quwwat hi na ho, budhāpe ya maraz waghairah

ke ba'is ya roze to rakh sakta ho magar mutawātir o muttasil na rakh sakta ho. (16) yāni sāth miskeenon ko khāna dena aur yeh is tarah ke har miskeen ko nisf sā' gehoon ya ek sā' khajoor ya jau de aur agar miskeenon ko is ki qeemat di ya subah o shām donoñ waqt unheñ pet bhar kar khila diya jab bhi jāiz hai. Mas'ala: is kaffāra meñ yeh shart nahi ke ek doosre ko hāth lagāne se qabl ho hatta ke agar khāna khilāne ke darmiyān meñ shauhar aur bibi meñ qurbat wāqa' huyi to naya kaffāra lāzim na hoga. (17) aur khuda aur Rasool ki farmān bardāri karo aur jāhiliyat ke tareeqe chhodo. (18) in ko todna aur in se tajawuz karna jāiz nahi. (19) Rasooloñ ki mukhālifāt karne ke sabab. (20) Rasooloñ ki sidq par dalālat karne wāli. (21) kisi ek ko bāqi na chhode ga. (22) ruswa aur sharminda karne ke liye. (23) apne aāmal jo duniya meñ karte they. (24) us se kuchh posheeda nahi. (25) aur apne rāz āpas meñ gosh dar gosh kaheñ aur apni mushāwarat par kisi ko muttala na kareñ. (26) yāni Allah ta'ala unheñ mushāhida karta hai, un ke rāzoñ ko jānta hai. (27) sargoshi ho. (28) yāni Allah ta'ala. (29) yāni pāñch aur teen se. (30) apne ilm o qudrat se. (31) Shān-e-Nuzool: yeh āyat yahood aur munāfiqeen ke haq meñ nāzil huyi jo āpas meñ sar goshiyāñ karte aur musalmanoñ ki taraf dekhte jāte aur āñkhoñ se un ki taraf ishāra karte jāte tāke musalman samjheñ ke un ke khilāf koi posheeda bāt hai aur is se unheñ ranj ho, un ki is harkat se musalmanoñ ko gham hota tha aur woh kehte they ke shayad in logoñ ko hamāre un bhaiyon ki nisbat qatl ya hazimat ki koi khabar pahoñchi jo jihād meñ gaye haiñ aur yeh usi ke mutalliq bāteñ banāte aur ishāre karte haiñ, jab yeh harakāt munāfiqeen ke bahut ziyāda huwe aur musalmanoñ ne Sayyid-e-ālam Sallal lahu ta'ala ālaihi wasallam ke Huzoor meñ is ki shikāyateñ keeñ to Sayyid-e-ālam Sallal lahu ta'ala ālaihi wasallam ne sargoshi karne wāloñ ko mana farma

diya lekin woh bàz na āye aur yeh harkat karte hi rahe, is par yeh āyat-e-kareema nāzil huyi. (32) gunāh aur had se badhna, yeh ke makkāri ke sāth sargoshiyāñ karke musalmanoñ ko ranj o gham mein dālte haiñ. (33) aur Rasool Sallal lahu ta'ala àlaihi wasallam ki na farmāni yeh ke ba-wujood mumani'at ke bàz nahi āte aur yeh bhi kaha gaya hai ke un mein ek doosre ko raye dete they ke Rasool ki na farmāni karo. (34) yahood Nabi-e-kareem Sallal lahu ta'ala àlaihi wasallam ke pās āte to السَّامُ عَلَيْكَ kehte, sām maut ko kehte haiñ, Nabi-e-kareem Sallal lahu ta'ala àlaihi wasallam un ke jawāb mein عَيْكُمْ farma dete. (35) is se un ki murād yeh thi ke agar Ḥazrat Nabi hote to hamāri is gustākhi par Allah ta'ala hamein āzāb karta. Allah ta'ala farmāta hai. (36) aur jo tareeqa yahood aur munāfiqeen ka hai us se parhez karo. (37) jis mein gunāh aur had se badhna aur Rasool-e-kareem Sallal lahu ta'ala àlaihi wasallam ki na-farmāni ho aur shaitān apne doston ko is par ubhārta hai. (38) ke Allah par bharosa karne wāla tote mein nahi rehta. (39) Shān-e-Nuzool: Nabi-e-kareem Sallal lahu ta'ala àlaihi wasallam badr mein hāzir hone wāle ashāb ki izzat karte they, ek roz chand badri ashāb aise waqt pahoñche jabke majlis shareef bhar chuki thi, unhoñ ne Ḥuzoor ke sāmne khade ho kar salām arz kiya, Ḥuzoor ne jawāb diya, phir unhoñ ne hazireen ko salām kiya, unhoñ ne jawāb diya, phir woh is intezār mein khade rahe ke un ke liye majlis shareef mein jagah ki jāye magar kisi ne jagah na di, yeh Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ko girān guzra to Ḥuzoor ne apne qareeb wāloñ ko utha kar un ke liye jagah ki, uthne wāloñ ko uthna shāq huwa, is par yeh āyat-e-kareema nāzil huyi. (40) namāz ke ya jihād ke ya aur kisi nek kām ke liye aur isi mein dākhil hai tāzeem-e-zikr-e-Rasool Sallal lahu ta'ala àlaihi wasallam ke liye khada hona. (41) Allah ta'ala aur us

ke Rasool Sallal lahu ta'ala àlaihi wasallam ki itāat ke ba'is. (42) ke is mein bāryābi bārgāh-e-risālat panāh Sallal lahu ta'ala àlaihi wasallam ki tazeem aur fuqara ka nafa' hai. Shān-e-Nuzool: Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ki bārgāh mein jab aghniya ne ārz o ma'rooz ka silsila darāz kiya aur naubat yahān tak pahonch gayi ke fuqara ko apni ārz pesh karne ka mauqa kam milne laga to ārz pesh karne wālon ko ārz pesh karne se pehle sadaqa dene ka hukm diya gaya, aur is hukm par Hazrat Ali Murtuza radiyallahu ta'ala ānhu ne āmal kiya, ek dinār sadaqa karke das masa'il daryāft kiye, ārz kiya ya Rasool Allah Sallal lahu ta'ala àlaihi wasallam wafa kiya hai? farmaya tawheed aur tawheed ki shahādat dena. Arz kiya, fasād kya hai? farmaya kufr o shirk. ārz kiya haq kya hai? farmaya islam o Qur'an aur wilāyat jab tujhe mile. ārz kiya heela kya hai yāni tadbeer? farmaya tark-e-heela. ārz kya mujh par kya lāzim hai? farmaya Allah ta'ala aur us ke Rasool ki ta'at. ārz kiya Allah ta'ala se kaise dua mānguñ? farmaya sidq o yaqeen ke sāth. ārz kiya kya māngun? farmaya āqibat. ārz kiya apni najāt ke liye kya karoon? farmaya halāl kha aur sach bol, ārz kiya suroor kya hai? farmaya jannat. ārz kiya rāhat kya hai? farmaya Allah ta'ala ka deedār. jab Hazrat Ali Murtuza radiyallahu ta'ala ānhu in suwālon se fāriḡ ho gaye to yeh hukm mansookh ho gaya aur rukhsat nāzil hui aur siwaye Hazrat Ali Murtuza radiyallahu ta'ala ānhu ke aur kisi ko is par āmal karne ka waqt nahi mila. (Madārik o Khāzin) Hazrat Mutarjim quddisa sirruhu ne farmaya yeh us ki asl hai jo mazarāt-e-auliya par tasdeeq ke liye shireeni waghairah le jāte haiñ. (43) ba-sabab apni ghareebi o nādāri ke. (44) aur tark-e-taqdeem sadqe ka muwākhaza tum par se utha liya aur tum ko ikhtiyār de diya. (45) jin logoñ par Allah ta'ala ka ghazab hai un se murād yahood haiñ aur un se dosti karne wāle munāfiqeen. Shān-e-Nuzool: yeh āyat munāfiqeen ke haq

meiñ nāzil huyi jinhoñ ne yahood se dosti ki aur un ki khair khwāhi meiñ lage rehte aur musalmanoñ ke rāz un se kehte. (46) yāni na musalman, na yahoodi balke munāfiq haiñ muzabzab. (47) Shān-e-Nuzool: yeh āyat Abdullah bin bantal munāfiq ke haq meiñ nāzil huyi jo Rasool-e-kareem Sallal lahu ta'ala àlaihi wasallam ki majlis meiñ hāzir rehta, aur yahāñ ki bāt yahood ke pās pahoñchāta, ek roz Huzoor-e-aqdas Sallal lahu ta'ala àlaihi wasallam daulat sara-e-aqdas meiñ tashreef farma they, Huzoor ne farmaya is waqt ek ādmi āye ga jis ka dil nihayat sakht aur shaitān ki āñkhoñ se dekhta hai, thodi hi der bàd Abdullah bin bantal āya, us ki ānkheĩñ neeli theeiñ, Huzoor Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ne us se farmaya tu aur tere sāthi kiyōñ hameiñ gāliyān dete haiñ, woh qasam kha gaya ke aisa nahi karta aur apne yāroñ ko le āya, unhoñ ne bhi qasam khayi ke hum ne āp ko gāli nahi di, is par yeh āyat-e-kareema nāzil huyi. (48) jo jhooti haiñ. (49) ke apna jān o māl mehfooz rahe. (50) yāni munāfiqeen ne apni is heela sāzi se logoñ ko jihād se roka aur bàz mufasssireen ne kaha ke màna yeh haiñ ke logoñ ko islam meiñ dākhil hone se roka. (51) ākhirat meiñ. (52) aur roz-e-qiyamat unheĩñ àzāb-e-ilāhi se na bacha sakeñge. (53) ke duniya meiñ momin mukhlis they. (54) yāni woh apni un jhooti qasamoñ ko kār-āmad samajhte haiñ. (55) apni qasamoñ meiñ aur aise jhoote ke duniya meiñ bhi jhoot bolte rahe aur ākhirat meiñ bhi, Rasool ke sāmne bhi aur khuda ke sāmne bhi. (56) ke jannat ki dāimi ne'matoñ se mehroom aur jahannam ke abadi àzāb meiñ gariftār. (57) Lauh-e-mehfooz meiñ. (58) hujjat ke sāth ya talwār ke sāth. (59) yāni momineen se yeh ho hi nahi sakta aur un ki yeh shān hi nahi aur imān is ko gawāra hi nahi karta ke khuda aur Rasool ke dushman se dosti kare. Mas'ala: is āyat se ma'loom huwa ke bad deenon aur bad maz'habon aur khuda o Rasool ki shān meiñ gustākhi aur be-

adabi karne wāloñ se mo'addat o ikhtilāt jāiz nahi. (60) chunāncha Ḥazrat Abu Ubaida bin jarrah ne jang-e-uhad mein apne bāp Jarrah ko qatl kiya aur Ḥazrat Abu bakr siddiq radiyallahu ta'ala ànhu ne roz-e-badr apne bete Abdur Rehman ko mubārizat ke liye talab kiya lekin Rasool-e-kareem Sallal lahu ta'ala àlaihi wasallam ne unhein is jang ki ijāzat na di aur Ma'sab bin umair ne apne bhai Abdullah bin umair ko qatl kiya aur Ḥazrat Umar bin khattāb radiyallahu ta'ala ànhu ne apne māmū Ās bin hashām bin mugheera ko roz-e-badr qatl kiya aur Ḥazrat Ali bin abi tālib o Hamza o Abu Ubaida ne Rabi'a ke beton Utba aur Shaiba ko aur Waleed bin utba ko badr mein qatl kiya jo un ke rishte dār they, khuda aur Rasool par imān lāne wāloñ ko qarābat aur rishte dāri ka kya pās. (61) is rooh se murād ya Allah ki madad murād hai ya imān ya Qur'an ya Jibreel ya rehmat-e-ilāhi ya Noor. (62) ba-sabab un ke imān o ikhlās o ta'at ke. (63) us ke rehmat o karam se. (1) Soora-e-Hashr Madaniyya hai, is mein teen ruku, chaubees āyatein, chār sau paintalees kalme, ek hazār nau sau terah harf haiñ. (2) Shān-e-Nuzool: yeh soorat bani Nazeer ke haq mein nāzil huyi, yeh log yahoodi they, jab Nabi-e-kareem Sallal lahu ta'ala àlaihi wasallam Madina tayyiba mein raunaq afroz huwe to unhoñ ne Ḥuzoor se is shart par sulah ki ke na āp ke sāth hokar kisi se ladein, na āp se jang karen, jab jang-e-badr mein islam ki fatha huyi to bani Nazeer ne kaha yeh wohi Nabi haiñ jin ki sifat Taurāt mein hai, phir jab uhad mein musalmanoñ ko hāzeemat ki soorat pesh āyi to yeh shak mein pade aur unhoñ ne Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam aur Ḥuzoor ke niyāz mandoñ ke sāth adāwat ka izhār kiya aur jo muāhida kiya tha woh tod diya aur un ka ek sardār Kāb bin ashraf yahoodi chalees yahoodi sawāron ko sāth lekar Makkah mukarrama pahoñcha aur Kāba-e-moazzama ke parde thām kar quraish ke sardāroñ se Rasool-e-kareem Sallal lahu ta'ala

àlaihi wasallam ke khilāf muāhida kiya. Allah ta'ala ke ilm dene se Ḥuzoor is hāl par muttla they aur bani Nazeer se ek khiyānat aur bhi wāqe' ho chuki thi ke unhoñ ne qil'e ke upar se Sayyid-e-ālam Sallal lahu àlaihi wasallam par ba-irāda-e-fāsid ek patthar girāya tha, Allah ta'ala ne Ḥuzoor ko khabar-dār kar diya aur ba-fazlihi ta'ala Ḥuzoor mehfooz rahe. Gharaz jab yahood bani Nazeer se khiyānat ki aur ahed shikani ki aur kuffār-e-quraish se Ḥuzoor ke khilāf ahed kiya to Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ne Muhammad bin Muslima ansāri ko ḥukm diya aur unhoñ ne Kāb bin ashraf ko qatl kar diya, phir Ḥuzoor ma' lashkar ke bani Nazeer ki taraf rawāna huwe aur un ka muhāsra kar liya, yeh muhāsra ikkees roz raha, is darmiyan mein munāfiqeen ne yahood se hamdardi o muwāfaqat ke bahut muāhide kiye lekin Allah ta'ala ne in sab ko nakām kiya, yahood ke diloñ mein ru'ab dāla, ākhir kār unhein Ḥuzoor ke ḥukm se jila watan hona pada, aur woh shām o areeha o khaibar ki taraf chale gaye. (3) yāni yahood-e-bani Nazeer ko. (4) jo Madina tayyiba mein they. (5) yeh jila watani un ka pehla hashr hai aur doosra hashr un ka yeh hai ke Ameerul Momineen Ḥazrat Umar radiyallahu ta'ala ānhu ne unhein apne zamāna-e-khilāfat mein khaibar se shām ki taraf nikāla ya ākhir-e-hashr roz-e-qiyyamat ka hashr hai ke āg sab logoñ ko sar zameen-e-shām ki taraf le jāye gi aur waheen un par qiyyamat qāim hogi, is ke bād ahl-e-islam se khitāb farmaya jāta hai. (6) Madina se, kiyon ke woh sāhib-e-quwwat, sāhib-e-lashkar they, mazboot qil'e rakhte they, un ki tadād kaṣeer thi, jageer dār sāhib-e-māl. (7) yāni khatra bhi na tha ke musalman un par hamla āwar ho sakte haiñ. (8) un ke sardar Kāb bin ashraf ke qatl se. (9) aur un ko dhāte haiñ tāke jo lakdi waghairah unhein ach-chhi ma'loom ho woh jila watan hote waqt apne sāth le jāyein. (10) ke un ke makānon ke jo hisse bāqi reh jāte they unhein musalman gira dete they

tāke jang ke liye maidān sāf ho jāye. (11) aur unheīn qatl o qaid meīn mubtala karta jaisa ke yahood-e-bani Qureza ke sāth kiya. (12) har hāl meīn khwah jila watan kiye jāyeñ ya qatl kiye jāyeñ. (13) yāni bar sar-e-mukhālifat rahe. (14) Shān-e-Nuzool: jab bani Nazeer apne qil'on meīn panāh gazeen huwe to Sayyid-e- ālam Sallal lahu ta'ala àlaihi wasallam ne un ke darakht kāt dālne aur unheīn jala dene ka ḥukm diya, is par woh dushmanān-e- khuda bahut ghabraye aur ranjeeda huwe aur kehne lage ke kya tumhāri kitāb meīn is ka ḥukm hai? musalman is bāb meīn mukhtalif ho gaye, bāz ne kaha darakht na kāto, yeh ghanimat hai jo Allah ta'ala ne hameīn ata farmayi. Bāz ne kaha is se kuffār ko ruswa karna aur unheīn ghaiz meīn dālna manzoor hai, is par yeh āyat nāzil huyi aur is meīn batāya gaya ke musalmanoñ meīn jo darakht kātne wāle haiñ un ka āmal bhi durust hai aur jo kātna nahi chāhte woh bhi theek kehte haiñ kiyōñ ke darakhton ka kātna aur chhod dena yeh donoñ Allah ta'ala ke izn o ijāzat se haiñ. (15) yāni yahood ko zaleel kare darakht kātne ki ijāzat dekar. (16) yāni yahood-e-bani Nazeer se. (17) yāni is ke liye tumheīn koi mushaqqat aur koft uthāna nahi padi, sirf do meel ka fāsla tha, sab log piyāda pa chale gaye, sirf Rasool-e-kareem Sallal lahu ta'ala àlaihi wasallam sawār huwe. (18) apne dushmanoñ meīn se. Murād yeh hai ke bani Nazeer se jo ghanimateīn ḥāsil huyiñ un ke liye musalmanoñ ko jang karna nahi padi, Allah ta'ala ne apne Rasool Sallal lahu ta'ala àlaihi wasallam ko un par musallat kar diya to yeh māl Ḥuzoor ki marzi par hai, jahāñ chāheīn kharch karen, Rasool-e- kareem Sallal lahu ta'ala àlaihi wasallam ne yeh māl muhajireen par taqseem kar diya aur ansār meīn se sirf teen sāhib-e-hājat logoñ ko diya aur woh Abu dajāna samāk bin kharsha aur suhel bin haneef aur Hāris bin samma haiñ. (19) pehli āyat meīn ghanimat ka jo ḥukm mazkoor huwa is āyat meīn usi ki tafseel hai aur bāz

mufasssireen ne is qaul ki mukhālifat ki aur farmaya ke pehli āyat amwāl-e-bani Nazeer ke bāb mein nāzil huyi, un ko Allah ta'ala ne apne Rasool ke liye khās kiya aur yeh āyat har us shaher ki ghanimatoñ ke bāb mein hai jis ko musalman apni quwwat se ḥāsil karen. (Madārik) (20) rishte dāroñ se murād Nabi-e- kareem Sallal lahu ta'ala àlaihi wasallam ke ahl-e-qarābat haiñ yāni bani Hāshim o bani Muttalib. (21) aur ghuraba aur fuqara nuqsān mein rahein jaisa ke zamāna-e-jāhiliyat mein dastoor tha ke ghanimat mein se ek chahārum to sardār le leta tha bāqi qaum ke liye chhod deta tha, is mein se māl-dār log bahut ziyāda le lete they aur ghareebon ke liye bahut hi thoda bachta tha, isi ma'mool ke mutābiq logoñ ne Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam se ārz kiya ke Huzoor gahneemat mein se chahārum lein bāqi hum bāham taqseem kar leñge, Allah ta'ala ne is ka radd farma diya aur taqseem ka ikhtiyār Nabi-e- kareem Sallal lahu ta'ala àlaihi wasallam ko diya aur is ka tareeqa irshād farmaya. (22) ghanimat mein se, kiyon ke woh tumhare liye halāl hai ya yeh māna haiñ ke Rasool-e-kareem Sallal lahu ta'ala àlaihi wasallam tumhein jo ḥukm dein us ka itteba' karo kiyon ke Nabi-e-kareem Sallal lahu ta'ala àlaihi wasallam ki itāat har amr mein wājib hai. (23) Nabi-e-kareem Sallal lahu ta'ala àlaihi wasallam ki mukhālifat na karo aur un ke tameel-e- irshād mein susti na karo. (24) un par jo Rasool Sallal lahu ta'ala àlaihi wasallam ki na-farmāni karen aur māl-e-ghanimat mein jaisa ke upar zikr kiye huwe logoñ ka haq hai aisa hi. (25) aur un ke gharon aur mālon par kuffār-e-Makkah ne qabza kar liya. Mas'ala: is āyat se šābit huwa ke kuffār istela se amwāl-e-muslimeen ke mālīk ho jāte haiñ. (26) yāni sawāb-e-ākhirat. (27) apne jān o māl se deen ki himāyat mein. (28) imān o ikhlās mein. Qatada ne farmaya ke un muhajireen ne ghar aur māl aur kumbe Allah ta'ala aur Rasool ki mahabbat mein chhode aur islam ko qabool kiya

aur in tamām shiddaton aur sakhtiyon ko gawāra kiya jo islam qabool karne ki waja se unhein pesh āyiñ, un ki hālateiñ yahāñ tak pahonchin ke bhook ki shiddat se pet par pat-thar bāndhte they aur jādoñ meñ kapda na hone ke ba'is gadhoñ aur ghāroñ meñ guzāra karte they. Hadees shareef meñ hai ke fuqara-e-muhajireen aghniya se chalees sāl qabl jannat meñ jāyeñ ge. (29) yāni muhajireen se pehle ya un ki hijrat se pehle balke Nabi-e- kareem Sallal lahu ta'ala àlaihi wasallam ki tashreef āwari se pehle. (30) Madina-e-pāk. (31) yāni Madina-e- pāk ko watan aur imān ko apna mustaqar banāya aur islam lāye aur Huzoor Sallal lahu ta'ala àlaihi wasallam ki tashreef āwari se do sāl pehle masjideiñ banayiñ, un ka yeh hāl hai ke. (32) chunāncha apne gharoñ meñ unhein utārte haiñ, apne māloñ meñ unhein nisf ka shareek karte haiñ. (33) yāni un ke diloñ meñ koi khwahish o talab nahi paida hoti. (34) muhajireen. yāni muhajireen ko jo amwāl-e-ghanimat diye gaye ansār ke dil meñ un ki koi khwahish nahi paida hoti rashk to kya hota Sayyid-e- ālam Sallal lahu ta'ala àlaihi wasallam ki barkat ne quloob aise pāk kar diye ke ansār muhajireen ke sāth yeh sulook karte haiñ. (35) yāni muhajireen ko. (36) Shān-e-Nuzool: Hadees shareef meñ hai ke Rasool-e-kareem Sallal lahu ta'ala àlaihi wasallam ki khidmat meñ ek bhooka shakhs āya, Huzoor ne azwāj-e-muttehrāt ke hujron par ma'loom karāya kya khāne ki koi cheez hai? ma'loom huwa kisi bibi sāhiba ke yahāñ kuchh bhi nahi hai, tab Huzoor ne ashāb se farmaya jo is shakhs ko mehmān banaye, Allah ta'ala us par rehmat farmaye, Hazrat Abu tal'ha ansāri khade ho gaye aur Huzoor se ijāzat lekar mehmān ko apne ghar le gaye, ghar ja kar bibi se daryāft kiya kuchh hai? unhoñ ne kaha kuchh nahi sirf bach-choñ ke liye thoda sa khāna rakha hai, Hazrat Abu tal'ha ne farmaya bach-chon ko behla kar sula do aur jab mehmān khāne baithe to chirāg durust karne utho aur chirāg ko bujha do

tāke woh ach-chhi tarah kha le, yeh is liye tajweez ki ke mehmān yeh na jān sake ke ahl-e-khāna us ke sāth nahi kha rahe haiñ kiyōñ ke us ko yeh ma'loom hoga to woh isrār karega aur khāna kam hai, bhooka reh jāye ga, is tarah mehmān ko khilāya aur āp in sāhibon ne bhooke rāt guzāri, jab subah huyi aur Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ki khidmat meiñ hāzir huwe to Huzoor-e-aqdas àlaihis salātu was-salām ne farmaya rāt fulān fulān logoñ meiñ ajeeb mu'āmla pesh āya, Allah ta'ala un se bahut rāzi hai aur yeh āyat nāzil huyi. (37) yāni jis ke nafs ko lālach se pāk kiya gaya. (38) yāni muhajireen o ansār ke, is meiñ qiyamat tak paida hone wāle musalman dākhil haiñ. (39) yāni ashāb-e- Rasoolullah Sallal lahu ta'ala àlaihi wasallam ki taraf se. Mas'ala: jis ke dil meiñ kisi sahābi ki taraf se bughz ya kadoorat ho aur woh un ke liye dua-e-rehmat o istighfār na kare woh momineen ke aqsām se khārij hai kiyōñ ke yahāñ momineen ki teen qismeñ farmayi gayiñ. muhajireen, ansār un ke bād wāle jo un ke tābe' hoñ aur un ki taraf se dil meiñ koi kadoorat na rakheñ aur un ke liye dua-e-maghfirat kareñ to jo sahāba se kadoorat rakhe rāfzi ho ya khārji woh musalmanoñ ki in teenoñ qismon se khārij hai. Hazrat Ummul-momineen Ayesha siddiqa radiyallahu ta'ala anha ne farmaya ke logoñ ko hukm to yeh diya gaya ke sahāba ke liye istighfār kareñ, aur karte haiñ yeh ke gāliyān dete haiñ. (40) Abdullah bin ubai bin salool munāfiq aur us ke rafeeqon ko. (41) yāni yahood bani qureza o bani nazeer. (42) Madina shareef se. (43) yāni tumhāre khilāf kisi ka kaha na mānen ge, na musalmanoñ ka na Rasool Sallal lahu ta'ala àlaihi wasallam ka. (44) yāni yahood se, munāfiqeen ke yeh sab wāde jhoote haiñ, is ke bād Allah ta'ala munāfiqeen ke hāl ki khabar deta hai. (45) yāni yahood. (46) chunāncha aisa hi huwa ke yahood nikāle gaye aur munāfiqeen un ke sāth na nikle aur yahood se muqātala huwa aur munāfiqeen ne yahood ki madad na

ki. (47) jab yeh madad-gār bhāg niklen ge to munāfiq. (48) aey musalmanoñ. (49) ke tumhāre sāmne to izhār-e-kufr se darte haiñ aur yeh jānte huwe bhi ke Allah ta'ala diloñ ki chhupi bāteñ jānta hai, dil mein kufr rakhte haiñ. (50) Allah ta'ala ki azmat ko nahi jānte warna jaisa us se darne ka haq hai darte. (51) yāni jab woh āpas mein ladeñ to bahut shiddat aur quwwat wāle haiñ lekin musalmanoñ ke muqābil buzdil aur na-mard šābit hoñge. (52) Is ke bād yahood ki ek misl irshād farmayi. (53) yāni un ka hāl mushrikeen-e-Makkah ka sa hai ke badr mein. (54) yāni Rasool-e -kareem Sallal lahu ta'ala ālaihi wasallam ke sāth adāwat rakhne aur kufr karne ka ke zillat o ruswayi ke sāth halāk kiye gaye. (55) aur munāfiqeen ka yahood-e-bani Nazeer ke sāth sulook aisa hai jaise. (56) aise hi munāfiqeen ne yahood-e-bani Nazeer ko musalmanoñ ke khilāf ubhāra, jang par āmāda kiya, un se madad ke wāde kiye aur jab un ke kahe se woh ahl-e-islam se bar sar-e-jang huwe to munāfiq baith rahe, un ka sāth na diya. (57) yāni us shaitān o insān ka. (58) aur us ke hukm ki mukhālifat na karo. (59) yāni roz-e-qiyamat ke liye kya āmal kiye? (60) us ki itāat o farmān bardāri mein sar garam raho. (61) us ki ta'at tark ki. (62) ke un ke liye fāida dene wāle aur kām āne wāle āmal kar lete. (63) jin ke liye dāimi āzāb hai. (64) jin ke liye aish-e-mukhallad o rāhat-e-sarmad hai. (65) aur us ko insān ki si tameez ata karte. (66) yāni Qur'an ki āzmat o shān aisi hai ke pahād ko agar idrāk hota to woh ba-wujood itna sakht aur mazboot hone ke pāsh pāsh ho jāta, is se ma'loom hota hai ke kuffār ke dil kitne sakht haiñ ke aise ba- azmat kalām se asar pazeer nahi hote. (67) maujood ka bhi aur ma'doom ka bhi, duniya ka bhi aur ākhirat ka bhi. (68) mulk o hukumat ka haqeeqi mālik ke tamām maujoodāt us ke taht-e-mulk o hukoomat hai aur us ki mālikiyyat o saltanat dāimi hai jise zawāl nahi. (69) har aib se aur tamām buraiyon se. (70) apni makhlooq ko. (71)

apne āzāb se apne farmān bardār bandon ko. (72) yāni azmat aur badayi wāla apni zāt aur tamām sifāt meīn aur apni badayi ka izhār usi ke shayān aur lāyeq hai ke us ka har kamāl āzeem hai aur har sifat-e-āli, makhlooq meīn kisi ko nahi pahoñchta ke takabbur yāni apni badayi ka izhār kare. Bande ke liye ajz o inkisār shayān hai. (73) neest se hast karne wāla. (74) jaisi chāhe. (75) ninānwe jo ḥadees meīn wārid haiñ. (1) Soora-e-Mumtahinah Madniyya hai, is meīn do ruku, terah āyateīn, teen sau adtālees kalme, ek hazār pāñch sau das harf haiñ. (2) yāni kuffār ko. Shān-e-Nuzool: Bani Hāshim ke khāndān ki ek bāñdi Sāra Madina tayyiba meīn Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ke Ḥuzoor meīn hāzir huyi jabke Ḥuzoor fath-e-Makkah ka sāmān farma rahe they, Ḥuzoor ne us se farmaya kya tu musalman hokar āyi? us ne kaha nahi, farmaya kya hijrat karke āyi? ārz kiya nahi, farmaya phir kiyōñ āyi? us ne kaha mohtāji se tang hokar, bani Abdul muttalib ne us ki imdād ki, kapde banāye, sāmān diya. Hātib bin abi balta'a radiyallahu ta'ala ànhu us se mile, unhoñ ne us ko das dinār diye, ek chādar di aur ek khat ahl-e-Makkah ke pās us ki ma'rifat bheja jis ka mazmoon yeh tha ke Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam tum par hamle ka irāda rakhte haiñ tum se apne bachao ki jo tadbeer ho sake karo. Sāra yeh khat lekar rawāna ho gayi, Allah ta'ala ne apne Habeeb ko is ki khabar di. Ḥuzoor ne apne chand ashāb ko jin meīn Ḥazrat Ali Murtuza radiyallahu ta'ala ànhu bhi they ghodoñ par rawāna kiya aur farmaya maqām-e-Rauza khakh par tumheīn ek musāfir aurat milegi, us ke pās Hātib bin abi balta'a ka khat hai jo ahl-e-Makkah ke nām likha gaya hai, woh khat us se le lo aur us ko chhod do, agar inkār kare to us ki gardan mār do. Yeh hazrāt rawāna huwe aur aurat ko theek usi maqām par pāya jahāñ Ḥuzoor Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ne farmaya tha, us se khat māñga woh inkār

kar gayi aur qasam kha gayi, sahāba ne wāpasi ka qasd kiya, Ḥazrat Ali Murtuza radiyallahu ta'ala ànhu ne ba-qasam farmaya ke Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ki khabar khilāf ho hi nahi sakti aur talwār kheench kar aurat se farmaya ya khat nikāl ya gardan rakh, jab us ne dekha ke Ḥazrat bilkul āmada-e-qatl haiñ to apne jode mein se khat nikāla. Ḥuzoor Sayyid-e- ālam Sallal lahu ta'ala àlaihi wasallam ne Ḥazrat Hātib radiyallahu ta'ala ànhu ko bula kar farmaya ke aey Hātib is ka kya ba'is? unhoñ ne àrz kiya ya Rasool Allah Sallal lahu ta'ala àlaihi wasallam main jab se islam lāya kabhi main ne kufr nahi kiya aur jab se Ḥuzoor ki niyāz mandi mayassar āyi kabhi Ḥuzoor ki khiyānat na ki aur jab se ahl-e-Makkah ko chhoda kabhi un ki mahabbat na āyi. Lekin waqia yeh hai ke main quraish mein rehta tha aur un ki qaum se na tha, mere siwaye aur jo muhajireen haiñ un ke Makkah mukarrama mein rishte dār haiñ jo un ke ghar bār ki nigrāni karte haiñ mujhe apne ghar wāloñ ka andesha tha is liye main ne yeh chāha ke main ahl-e-Makkah par kuchh ehsān rakh doñ tāke woh mere ghar wāloñ ko na satāyein aur yeh main yaqeen se jānta hoon ke Allah ta'ala ahl-e-Makkah par āzāb nāzil farmāne wāla hai, mera khat unhein bacha na sakega, Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ne un ka yeh uzr qabool farmaya aur un ki tasdeeq ki. Ḥazrat Umar radiyallahu ta'ala ànhu ne àrz kiya Ya Rasool Allah Sallal lahu ta'ala àlaihi wasallam mujhe ijāzat dijiye is munāfiq ki gardan mār doñ. Ḥuzoor ne farmaya aey Umar (radiyallahu ta'ala ànhu) Allah ta'ala khabar-dār hai jab hi us ne ahl-e-badr ke haq mein farmaya ke jo chāho karo main ne tumhein bakhsh diya. yeh sun kar Ḥazrat Umar radiyallahu ta'ala ànhu ke ānsu jāri ho gaye aur yeh āyāt nāzil huiñ. (3) yāni islam aur Qur'an. (4) yāni Makkah mukarrama se. (5) yāni agar kuffār tum par mauqa pa jāyein. (6) zarb o qatl ke sāth. (7) sabb o shitam aur. (8) to aise

logoñ ko dost banāna aur un se bhalayi ki ummeed rakhna aur un ki adāwat se ghāfil rehna hargiz na chāhiye. (9) jin ki waja se tum kuffār se dosti o mawālāt karte ho. (10) ke farmān bardār jannat mein hoñge aur kāfir na-farmān jahannam mein. (11) Ḥazrat Hātib radiyallahu ta'ala anhu aur doosre momineen ko khitāb hai aur sab ko Ḥazrat Ibraheem alaihis salām ki iqteda karne ka hukm hai ke deen ke mu'āmle mein ahl-e-qarābat ke sāth un ka tareeqa ikhtiyār karen. (12) sāth wāloñ se ahl-e-imān murād haiñ. (13) jo mushrik thi. (14) aur hum ne tumhāre deen ki mukhālifat ikhtiyār ki. (15) yeh qābil-e-itteba nahi hai kiyon ke woh ek wāde ki bina par tha aur jab Ḥazrat Ibraheem alaihis salām ko zāhir ho gaya ke woh kufr par mustaqil hai to āp ne is se bezāri ki, lihāza yeh kisi ke liye jāiz nahi ke apne be-imān rishte dār ke liye dua-e-maghfirat kare. (16) agar tu us ki na-farmāni kare aur shirk par qāim rahe. (Khāzin) (17) yeh bhi Ḥazrat Ibraheem alaihis salām ki aur un momineen ki dua hai jo āp ke sāth they aur ma qabl-e-istisna ke sāth muttasil hai lihāza momineen ko is dua mein Ḥazrat Ibraheem alaihis salām ka itteba karna chāhiye. (18) unhein hum par ghalaba na de ke woh apne āp ko haq par gumān karne lageen. (19) aey ummat-e-Habeeb-e-khuda Muhammad Mustafa Sallal lahu ta'ala alaihi wasallam. (20) yāni Ḥazrat Ibraheem alaihis salām aur un ke sāth wāloñ mein. (21) Allah ta'ala ki rehmat o sawāb aur rāhat-e-ākhirat ka tālib ho aur āzāb-e-ilāhi se dare. (22) imān (23) yāni kuffār-e-Makkah mein se. (24) is tarah ke unhein imān ki taufeeq de. Chunāncha Allah ta'ala ne aisa kiya aur bād-e-fathe Makkah un mein se kaseerut-ta'dād log imān le āye aur momineen ke dost aur bhai ban gaye aur bāhami mahabbatein badhin. Shān-e-Nuzool: jab upar ki āyāt nāzil huyin to momineen ne apne ahl-e-qarābat ki adāwat mein tashaddud kiya, un se bezār ho gaye aur is mu'āmle mein bahut sakht ho gaye to Allah ta'ala ne

yeh āyat nāzil farma kar unheĩn ummeed dilāyi ke un kuffār ka hāl badalne wāla hai aur yeh āyat nāzil huyi. (25) dil badalne aur hāl tabdeel karne par. (26) yāni un kāfiroñ se. Shān-e- Nuzool: Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ne farmaya ke yeh āyat Khaza'a ke haq mein nāzil huyi. Jinhon ne Rasool-e-kareem Sallal lahu ta'ala àlaihi wasallam se is shart par sulah ki thi ke na āp se qitāl karen ge na āp ke mukhālif ko madad denge. Allah ta'ala ne un logoñ ke sāth sulook karne ki ijāzat di. Ḥazrat Abdullah bin zubair ne farmaya ke yeh āyat un ki wālida Asma bint Abu bakr siddiq radiyallahu ta'ala ànhu ke haq mein nāzil huyi, un ki wālida Madina tayyiba un ke liye tohfe lekar āyi theein aur theein mushrika, to Ḥazrat Asma ne un ke hadāya qabool na kiye aur unheĩn apne ghar mein āne ki ijāzat na di aur Rasool-e-kareem Sallal lahu ta'ala àlaihi wasallam se daryāft kiya ke kya ḥukm hai? Is par yeh āyat-e- kareema nāzil huyi aur Rasool-e-kareem Sallal lahu ta'ala àlaihi wasallam ne ijāzat di ke unheĩn ghar mein bulāyein, un ke hadāya qabool karen, un ke sāth achchha sulook karen. (27) yāni aise kāfiroñ se dosti mamnu' hai. (28) ke un ki hijrat khālis deen ke liye hai, aisa to nahi hai ke unhoñ ne shauharoñ ki adāwat mein ghar chhoda ho. Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ne farmaya ke un aurtoñ ko qasam di jāye ke woh na shauharoñ ki adāwat mein nikli haiñ aur na kisi dunyawī waja se, unhoñ ne sirf apne deen o imān ke liye hijrat ki hai. (29) musalman aurtein. (30) yāni kāfiroñ ko. (31) yāni na kāfir mard musalman aurtoñ ko halāl. Mas'ala: aurat musalman hokar kāfir mard ki zaujiyat se khāli ho gayi. (32) yāni jo maher unhoñ ne un aurtoñ ko diye they woh unheĩn wāpas kar do, yeh ḥukm ahl-e-Zimma ke liye hai jin ke haq mein yeh āyat nāzil huyi lekin harbi aurtoñ ke maher wāpas karna na wājib, na sunnat. (وَإِنْ كَانَ الْأَمْرُ بِأَيِّتَيْنِ مَا)

(أَنْفَقُوا لِدُجُوبِ فَهُمْ مَنْسُوحٌ وَإِنْ كَانَ لِنُذْبِ كَمَا هُوَ قَوْلُ الشَّافِعِيِّ فَلَا Mas'ala: aur yeh maher dena is soorat mein hai jabke aurat ka kāfir shauhar us ko talab kare aur agar na talab kare to us ko kuchh na diya jāye ga. Mas'ala: Isi tarah agar kāfir ne us muhajira ko maher nahi diya tha to bhi woh kuchh na pāye ga. Shān-e-Nuzool: yeh āyat suleh Hudaibiya ke bād nāzil hui, sulah mein yeh shart thi ke Makkah wāloñ mein se jo shakhs imān la kar Sayyid-e-ālam Sallal lahu ta'ala ālaihi wasallam ki khidmat mein hāzir ho us ko ahl-e-Makkah wāpas le sakte haiñ. Is āyat mein yeh bayān farma diya gaya ke yeh shart sirf mardoñ ke liye hai aurtoñ ki tasreeh ahed nāma mein nahi, na aurteñ is qarār dād mein dākhil ho sakti haiñ kiyon ke musalman aurat kāfir ke liye halāl nahi. Bāz mufasssireen dākhil hoñ magar aurtoñ ka is ahad mein dākhil hona sahih nahi kiyon ke Hazrat Ali murtuza radiyallahu ta'ala ānhu se ahed nāma ke ye alfāz marwi haiñ: (لَا يَأْتِيكَ مِنْ رَجُلٍ وَإِنْ كَانَ عَلَى دِينِكَ إِلَّا رَدَدْتَهُ) yāni hum mein se jo mard āp ke pās pahoñche khwah woh āp ke deen hi par ho āp us ko wāpas deñge. (33) yāni muhajira aurtoñ se, agarche dārul-harb mein un ke shauhar hoñ kiyon ke islam lāne se woh un shauharoñ par ḥarām ho gayiñ aur un ki zaujiyat mein na rahiñ. Mas'ala: وَاحْتَجَّ بِهِ أَبُو حَنِيفَةَ عَلَى أَنْ لَا عِدَّةَ عَلَى الْمَهْجَرَةِ فَيَجُوزُ لَهَا (34) maher dene se murād us ko apne zimme lāzim kar lena hai agarche bil-fail na diya jāye. Mas'ala: is se yeh bhi šābit huwa ke un aurtoñ se nikāh karne par naya maher wājib hoga, un ke shauharoñ ko jo ada kar diya gaya woh is mein majra o mehsoob na hoga. (35) yāni jo aurteñ darul-harb mein reh gayiñ ya murtada hokar darul-harb chali gayiñ un se zaujiyat ka ilāqa na rakho. Chunāncha yeh āyat nāzil hone ke bād ashāb-e-Rasool Sallal lahu ta'ala ālaihi wasallam ne un kāfira aurtoñ ko talāq de di jo

Makkah mukarrama mein theein. Mas'ala: agar musalman ki aurat (Ma'az Allah) murtad ho jaye to us ke qaid-e-nikah se bahar na hogi. (عَلَيْهِ الْفَتْوَى زُجْرًا)

36) (تَيْسُرًا) yani un aurton ko tum ne jo maher diye they woh in kafiron se wasool kar lo jinhon ne un se nikah kiya. (37) apni aurton par jo hijrat karke darul-islam mein chali ayin un ke musalman shauharon se jinhon ne un se nikah kiya. (38) Shan-e-Nuzool: Is ayat ke nazil hone ke bad musalmanon ne to muhajira aurton ke maher un ke kafir shauharon ko ada kar diye aur kafiron ne murtadat ke maher musalmanon ko ada karne se inkar kiya, is par yeh ayat nazil hui. (39) jihad mein aur un se ghanimat paon. (40) yani murtada hokar darul- mein chali gayi theein. (41) un aurton ke maher dene mein Hazrat Ibn-e-Abbas radiyallahu ta'ala anhum ne farmaya ke momineen muhajireen ki aurton mein se chhe aurtein aisi theein jinhon ne darul-harb ko ikhtiyar kiya aur mushrikeen ke saath lahaq huiin aur murtad ho gayin. Rasool-e-kareem Sallal lahu ta'ala alaihi wasallam ne un ke shauharon ko mal-e-ghanimat se un ke maher ata farmaye. Faida: In ayaton mein muhajirat ke imtihan aur kuffar ne jo apni bibiyon par kharch kiya ho woh bad-e-hijrat unhein dena aur musalmanon ne jo apni bibiyon par kharch kiya ho woh un ke murtad hokar kafiron se mil jane ke bad un se mangna aur jin ki bibiyan murtad hokar chali gayi hon unhon ne jo un par kharch kiya tha woh unhein mal-e- ghanimat mein se dena yeh tamam ahkam mansookh ho gaye, ayat-e-saif ya ayat-e-ghanimat ya sunnat se kiyon ke yeh ahkam jabhi tak baqi rahe jab tak yeh ahed raha aur jab woh ahed uth gaya to ahkam bhi na rahe. (42) jaisa ke zamana-e-jahiliyat mein dastoor tha ke ladkiyon ko ba-khayal-e-Ar o ba-andesha-e-nadari zinda dafan kar dete they us se aur har qatl-e-na-haq se baz rehna is ahed mein shamil hai. (43) yani paraya bach-

cha lekar shauhar ko dhoka dein aur us ko apne pet se jana huwa batayein, jaisa ke jahiliyat ke zamane mein dastoor tha. (44) nek bat Allah aur us ke Rasool ki farmān bardāri hai. (45) marwi hai ke jab Sayyid-e-ālam Sallal lahu ta'ala alaihi wasallam roz-e-fathe Makkah mardoñ ki bai'at lekar fāriḡ huwe to koh-e-Safa par aurtoñ se bai'at lena shuru kiya aur Ḥazrat Umar radiyallahu ta'ala anhu neeche khade huwe. Ḥuzoor ka kalām-e-mubarak aurtoñ ko sunāte jāte they, Hind bint-e-utba Abu sufiyān ki biwi khauf zada burqa pahen kar is tarah hāzir huyi ke pehchāni na jāye, Sayyid-e-ālam Sallal lahu ta'ala alaihi wasallam ne farmaya ke main tum se is bat par bai'at leta hoon ke tum Allah ta'ala ke sāth kisi cheez ko shareek na karo, Hind ne sar utha kar kaha ke ap hum se woh ahed lete hain jo hum ne ap ko mardoñ se lete nahi dekha aur us roz mardoñ se sirf islam o jihād par bai'at li gayi thi. phir Ḥuzoor ne farmaya aur chori na karenge to Hind ne arz kiya ke Abu sufiyān bakheel ādmi hain aur main ne un ka māl zaroor liya hai, main nahi samajhti mujhe halāl huwa ya nahi. Abu sufiyān hāzir they unhoñ ne kaha jo tu ne pehle liya aur jo āinda le sab halāl, is par Nabi-e-kareem Sallal lahu ta'ala alaihi wasallam ne tabassum farmaya aur irshād kiya tu Hind bint-e-utba hai? arz kiya ji hān jo kuchh mujh se qusoor huwe hain mu'af farmaiye. phir Ḥuzoor ne farmaya aur na bad-kāri karenge, to Hind ne kaha kya koi āzād aurat badkāri karti hai? phir farmaya na apni aulād ko qatl karen, Hind ne kaha hum ne chhote chhote pāle jab bade ho gaye tum ne unhein qatl kar diya to tum jāno aur woh jānein, us ka ladka Hanzala bin abi sufiyān badr mein qatl kar diya gaya tha. Hind ki yeh guftagu sun kar Ḥazrat Umar radiyallahu ta'ala anhu ko bahut hansi āyi, phir Ḥuzoor ne farmaya ke apne hāth pāon ke darmiyan koi bohtān na ghadheñ gi, Hind ne kaha ba-khuda bohtān bahut buri cheez hai aur Ḥuzoor hum ko nek bātoñ aur bartar

khasslaton ka hukm dete haiñ, phir Huzoor ne farmaya ke kisi nek bāt mein Rasool Sallal lahu ta'ala àlaihi wasallam ki na-farmāni na karenghi, is par Hind ne kaha ke is majlis mein hum is liye hāzir hi nahi huwe ke apne dil mein āp ki na-farmāni ka khayāl āne dein, aurtoñ ne in tamām umoor ka iqrār kiya aur chār sau sattawan aurtoñ ne bai'at ki, is bai'at mein Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ne musafaha na farmaya aur aurtoñ ko dast-e-mubarak chhoone na diya. Bai'at ki kaifiyat mein yeh bhi bayān kiya gaya hai ke ek qadah pāni mein Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ne apna dast-e-mubarak dāla phir usi mein aurtoñ ne apne hāth dāle aur yeh bhi kaha gaya hai bai'at kapde ke wāste se li gayi aur ba'eed nahi hai ke donoñ sooratein āmal mein āyi hoñ. Masa'il: Bai'at ke waqt miqrāz ka istemāl mashāikh ka tareeqa hai, yeh bhi kaha gaya hai ke yeh Hazrat Ali Murtuza radiyallahu ta'ala ànhu ki sunnat hai, khilāfat ke sāth topi dena mashāikh ka ma'mool hai aur kaha gaya hai ke Nabi-e-kareem Sallal lahu ta'ala àlaihi wasallam se aur yahood ne is ki takzeeb ki hai is liye unhein apni maghfirat ki ummeed nahi. (48) phir duniya mein wāpas āne ki ya yeh māna haiñ ke yahood sawāb-e-ākhirat se aise na ummeed huwe jaise ke mare huwe kāfir apni qabroñ mein apne hāl ko jān kar sawāb-e-ākhirat se bilkul mayoos haiñ.

(1) Soora-e-Saff Makkiya hai aur ba-qaul-e-Hazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma o Jumhoor mufasssireen Madaniyya hai, is mein do ruku, chauda āyatein, do sau ikkees kalme aur nau sau harf haiñ. (2) Shān-e-Nuzool: Sahāba-e-kirām ki ek jamāt guftaguyein kar rahi thi, yeh woh waqt tha jab ke hukm-e-jihād nāzil nahi huwa tha. Is jamāt mein yeh tazkira tha ke Allah ta'ala ko sab se ziyāda kya āmal piyara hai, hamein ma'loom hota to hum wohi karte, chāhe us mein hamāre māl aur hamāri jānein kām ā jāteein,

is par yeh āyat nāzil huyi. Is āyat ki shān-e-nuzool mein aur bhi kai qaul haiñ min-jumla un ke ek yeh hai ke yeh āyat munafiqeen ke haq mein nāzil huyi jo musalmanoñ se madad ka jhoota wāda karte they. (3) ek se doosra mila huwa har ek apni apni jagah jamā huwa dushman ke muqābil sab ke sab misl shaye wāhid ke. (4) āyāt ka inkār karke aur mere upar jhooti tohmatein laga kar. (5) yaqeen ke sāth. (6) aur Rasool wājibut-tāzeem hote haiñ, un ki tauqeer aur un ka ahterām lāzim hai, unhein izā dena sakht ḥarām aur inteha daraje ki bad naseebi hai. (7) Ḥazrat Moosa ālaihis salām ko izā dekar rāh-e-haq se munharif aur. (8) unhein itteba-e-haq ki taufeeq se mehroom karke. (9) jo us ke ilm mein na farmān haiñ. Is āyat mein tambeeh hai ke Rasooloñ ko izā dena shadeed tareen jurm hai aur is ke wabāl se dil tedhe ho jāte haiñ aur ādmi hidayat se mehroom ho jāta hai. (10) aur Taurāt o digar kutb-e-ilāhiya ka iqrār o aiterāf karta huwa aur tamām pehle ambiya ko mānta huwa. (11) Ḥadees: Rasool-e-kareem Sallal lahu ta'ala ālaihi wasallam ke ḥukm se ashāb-e-kirām Najāshi bādshah ke pās gaye to Najāshi bādshah ne kaha main gawāhi deta hoon ke Muhammad Mustafa Sallal lahu ta'ala ālaihi wasallam Allah ta'ala ke Rasool haiñ aur wohi Rasool haiñ jin ki Ḥazrat Isā ālaihis salām ne bashārat di, agar umoor-e-saltanat ki pabandiyāñ na hoti to main un ki khidmat mein hāzir ho kar kafsh bardāri ki khidmat baja lāta. (Abu dawood) Ḥazrat Abdullah bin salām radiyallahu ta'ala ānhu se marwi hai ke Taurāt mein Sayyid-e-ālam Sallal lahu ta'ala ālaihi wasallam ki sifat mazkoor hai aur yeh bhi ke Ḥazrat Isā ālaihis salām āp ke pās madfoon honge. Abu Dawood Madani ne kaha ke rauza-e-aqdas mein ek qabr ki jagah bāqi hai. (Tirmizi) Ḥazrat Kāb aḥbār se marwi hai ke hawāriyon ne Ḥazrat Isā ālaihis salām se ārz kiya Ya Rooh Allah kya (16) chunāncha har ek deen ba-ināyat-e-ilāhi islam se maghloob ho gaya. Mujāhid se manqool hai ke jab

Ḥazrat Isā àlaihis salām nuzool farmayeñ ge to roo-e-zameen par siwa-e-islam ke aur koi deen na hoga. (17) Shān-e-Nuzool: Momineen ne kaha tha ke agar hum jānte ke Allah ta'ala ko kaun sa àmal bahut pasand hai to hum wohi karte, is par yeh āyat nāzil huyi aur is āyat mein is àmal ko tijārat se tabeer farmaya gaya kiyon ke jis tarah tijārat se nafa' ki ummeed hoti hai usi tarah un aàmal se behtareen nafa' raza-e-ilāhi aur jannat o najāt ḥāsil hoti hai. (18) ab woh tijārat batayi jāti hai. (19) jān aur māl aur har ek cheez se. (20) aur aisa karo to. (21) is ke ilāwa jald milne wāli. (22) is fathe se ya fath-e-Makkah murād hai ya balād-e-Faras o Room ki fathe. (23) duniya mein fathe ki aur ākhirat mein jannat ki. (24) hawāriyon ne deen-e-ilāhi ki madad ki thi jab ke. (25) hawāri Ḥazrat Isā àlaihis salām ke mukhliseen ko kehte haiñ, yeh bāra hazrāt they jo Ḥazrat Isā àlaihis salām par awwal imān lāye, inhoñ ne àrz kiya. (26) Ḥazrat Isā àlaihis salām par. (27) un donoñ mein qitāl huwa. (28) imān wāle. Is āyat ki tafseer mein yeh bhi kaha gaya hai ke jab Ḥazrat Isā àlaihis salām āsmān par utha liye gaye to un ki qaum teen firqon mein munqasim ho gayi, ek firqe ne Ḥazrat Isā àlaihis salām ki nisbat kaha ke woh Allah tha āsmān par chala gaya, doosre firqe ne kaha ke woh Allah ta'ala ka beta tha us ne apne pās bula liya, teesre firqe ne kaha ke woh Allah ta'ala ke bande aur us ke Rasool they, us ne utha liya. Yeh teesre firqe wāle momin they, un ki in donoñ firqon se jang rahi aur kāfir garoh un par ghalib rahe yahāñ tak ke Sayyid-e-ambiya Muhammad Mustafa Sallal lahu ta'ala àlaihi wasallam ne zuhoor farmaya, us waqt imān dār garoh in kāfiron par ghalib huwa, is taqdeer par matlab yeh hai ke Ḥazrat Isā àlaihis salām par imān lāne wālon ki hum ne Muhammad Mustafa Sallal lahu ta'ala àlaihi wasallam ki tasdeeq karne se madad farmayi.

(1) Soora-e-Jumu'ah Madniyya hai, is mein do ruku, giyarah āyatein, ek sau assi kalme, sāt sau bees harf haiñ. (2) Tasbeeh teen tarah ki hai ek tasbeeh-e-khilqat ke har shaye ki zāt aur us ki paidāish Ḥazrat Khāliq-e -qadeer jalla jalālahu ki qudrat o hikmat aur us ki wahdāniyat aur tanziya par dalālat karti hai, doosri tasbeeh ma'rifat ke Allah ta'ala apne lutf o karam se makhlooq mein apni ma'rifat paida kare, teesri tasbeeh zaroori woh yeh hai ke Allah ta'ala har ek jauhar par apni tasbeeh jāri farmāta hai, yeh tasbeeh ma'rifat par murattab nahi. (3) jis ke nasab o sharāfat ko woh achchhi tarah jānte pehchānte haiñ un ka nām-e-pāk Muhammad Mustafa hai (Sallal lahu ta'ala àlaihi wasallam) Ḥuzoor Sayyid-e-ambiya Sallal lahu ta'ala àlaihi wasallam ki sifat Nabi ummi hai, is ke bahut wujooh haiñ ek un mein se yeh hai ke āp ummat-e-umiyya ki taraf mab'oos huwe. Kitāb-e-Sha'ya mein hai Allah ta'ala farmāta hai main ummiyon mein ek ummi bhejoñ ga aur us par nubuwat khatm kar dooñga, aur ek wajah yeh hai ke āp ki be'sat Ummul-qura yāni Makkah mukarrama mein huyi aur ek wajah yeh bhi hai ke Ḥuzoor-e-Anwar àlaihis salātu was-salām likhte aur kitāb se kuchh padhte na they aur yeh āp ki fazeelat thi ke ghāyat Ḥuzoor-e-ilm se is ki hājat na thi, khat ek san'at-e-zahniya hai jo āla-e- jismāniya se sādīr hoti hai to jo zāt aisi ho ke qalam-e-āla us ke zer-e-farmān ho us ko us kitābat ki kya hājat, phir Ḥuzoor ka kitābat na farmāna aur kitābat ka māhir hona ek mo'jiza-e-āzeema hai, kātibon ko ilm-e-khat aur rasm-e-kitābat ki taleem farmāte aur ahl-e-hirfat ko hirfaton ki taleem dete aur har kamāl-e- dunyawī o ukhrawī mein Allah ta'ala ne āp ko tamām khalq se ā'lam kiya. (4) yāni Qur'an pāk sunāte haiñ. (5) aqāid-e-bātīla o akhlāq-e-razeela o khabāis-e-jāhiliyat o qabāih-e-aāmal se. (6) kitāb se murād Qur'an aur hikmat se sunnat o fiqa hai ya aḥkām-e-shari'at aur asrār-e-tariqat. (7) yāni Sayyid-e-ālam Sallal lahu ta'ala

àlaihi wasallam ki tashreef āwari se qabl. (8) ke shirk o aqāid-e-bātīla o khabāis-e-aāmal mein gariftār they aur unhein murshid-e-kāmil ki shadeed hājat thi. (9) yāni ummiyon mein se. (10) auron se murād ya to ajam hain ya woh tamām log jo Ḥuzoor Sallal lahu ta'ala àlaihi wasallam ke bād qiyamat tak islam mein dākhil hon un ko. (11) un ka zamāna na pāya un ke bād āye ya fazl o sharf mein un ke daraje ko na pahoñche kiyon ke sahāba ke bād ke log khwāh Ghaus o Qutub ho jāyēn magar fazeelat-e-sahabiyat nahi pa sakte. (12) apne khalq par us ne un ki hidāyat ke liye apne Habeeb Muhammad Mustafa Sallal lahu ta'ala àlaihi wasallam ko mab'oos farmaya. (13) aur us ke aḥkām ka itteba un par lāzim kiya gaya tha, woh log yahood hain. (14) aur us par āmal na kiya aur us mein Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ki nāt o sifat dekhne ke ba-wujood Ḥuzoor par imān na lāye. (15) aur bojh ke siwa un se kuchh bhi nafa' na pāye aur jo ūloom un mein hain un se aslan wāqif na ho, yehi hāl un yahood ka hai jo Taurāt uthaye phirte hain, us ke alfāz rat-te hain aur us se nafa' nahi uthāte, is ke mutābiq āmal nahi karte aur yehi misāl un logoñ par sādīq āti hai jo Qur'an-e-kareem ke ma'ani ko na samjhein aur is par āmal na karen aur is se ae'rāz karen. (16) jaisa ke tum kehte ho ke hum Allah ta'ala ke bete aur us ke piyare hain. (17) ke maut tumhein us tak pahoñchaye. (18) apne is dāwe mein. (19) yāni is kufr o takzeeb ke ba'is jo un se sādīr hui hai. (20) kisi tarah us se bach nahi sakte. (21) roz-e-Jumu'ah is din ka nām arabī zabān mein a'roba tha Jumu'ah is ko is liye kaha jāta hai ke namāz ke liye jamāton ka ijtema hota hai, wajah tasmiya mein aur bhi aqwāl hain. Sab se pehle jis shakhs ne is din ka nām Jumu'ah rakha woh Kāb bin luwi hain. Pehla Jumu'ah jo Nabi-e-kareem Sallal lahu ta'ala àlaihi wasallam ne apne ashāb ke sāth padha ashāb-e-siyar ka bayān hai ke Ḥuzoor àlaihis salām jab hijrat karke Madina tayyiba

tashreef lāye to bārween rabiul-awwal roz-e-do shamba ko chāsht ke waqt maqām-e-quba mein iqāmat farmayi. do shamba, seh shamba, chahār shamba, panj shamba yahāñ qiyām farmaya aur Masjid ki bunyād rakhi, roz-e-Jumu'ah Madina tayyiba ka āzm farmaya, bani Sālim bin auf ke batan-e-wādi mein Jumu'ah ka waqt āya, us jagah ko logoñ ne masjid banaya, Sayyid-e-ālam Sallal lahu ta'ala ālaihi wasallam ne wahāñ Jumu'ah padhāya aur khutba farmaya, Jumu'ah ka din Sayyidul-ayyām hai, jo momin is roz mare ḥadees shareef mein hai ke Allah ta'ala us ko shaheed ka sawāb āta farmāta hai aur fitna-e-qabr se mehfooz rakhta hai. Azān se murād azān-e-awwal hai na azān-e -sāni jo khutbe se muttasil hoti hai agar che azān-e-awwal zamāna-e-Ḥazrat Usmān-e-ghani radiyallahu ta'ala ānhu mein izāfa ki gayi magar wujoob-e-sa'ee aur tark-e-bai' o shara isi se mutalliq hai. (کذا فی)

22) (الدرالبختار) daudne se bhāgna murād nahi hai balke maqsood yeh hai ke namāz ke liye tayyārī shuru kardo aur دُکُرُ اللّٰهِ se Jumhoor ke nazdeek khutba murād hai. (23) Mas'ala: is se ma'loom huwa ke Jumu'ah ki azān hote hi khareed o farokht ḥarām ho jāti hai aur duniya ke tamām mashāghil jo zikr-e-ilāhi se ghaflat ka sabab hoñ is mein dākhil haiñ, azān hone ke bād sab ko tark karna lāzim hai. Mas'ala: is āyat se namāz-e-Jumu'ah ki farziyat aur bai' waghairah mashāghil-e-dunyawiya ki hurmat aur sa'ee yāni ahtemām-e-namāz ka wujoob ṣābit huwa aur khutba bhi ṣābit huwa. Mas'ala: Jumu'ah musalman mard, mukallif, āzād, tandrust, muqem par shahar mein wājib hota hai, na-beena aur langde par wājib nahi hota, sehat-e-Jumu'ah ke liye sāt shartein haiñ. 1) shahar jahāñ faisla-e-muqaddamat ka ikhtiyār rakhne wāla koi hākim maujood ho ya fana-e -shahar jo shahar se muttasil ho aur ahl-e-shahar us ko apne hawaij ke kām mein lāte hoñ. 2) hākim. 3) waqt-e-

Zuhar. 4) khutba waqt ke andar. 5) khutbe ka qabl-e-namāz hona itni jamāt mein jo Jumu'ah ke liye zaroori hai. 6) jamāt aur is ki aql-e- miqdār teen mard haiñ siwāye imām ke. 7) izn-e-ām ke namāziyon ko maqām-e-namāz mein āne se roka na jāye. (24) yāni ab tumhāre liye jāiz hai ke ma'āsh ke kāmōñ mein mashghool ho ya talab-e-ilm ya iyadat-e-mareez ya shirkat-e-janāza ya ziyārat-e-ulama aur is ke misl kāmōñ mein mashghool hokar nekiyān ḥāsil karo. (25) Shān-e-Nuzool: Nabi-e-kareem Sallal lahu ta'ala àlaihi wasallam Madina tayyiba mein roz-e-Jumu'ah khutba farma rahe they, is hāl mein tājiron ka ek qāfila āya aur hasb-e-dastoor ae'lān ke liye tabal bajāya gaya. Zamāna bahut tangi aur girāni ka tha, log ba-een khayāl us ki taraf chale gaye ke aisa na ho ke der karne se ajnās khatm ho jāyeñ aur hum na pa sakeñ aur masjid shareef mein sirf bāra ādmi reh gaye, is par yeh āyat-e-kareema nāzil huyi. (26) Mas'ala: is se šābit huwa ke khateeb ko khade hokar khutba padhna chāhiye. (27) yāni namāz ka ajr o sawāb aur Nabi-e-kareem Sallal lahu ta'ala àlaihi wasallam ki khidmat mein hāzir rehne ki barkat o sa'adat.

(1) Soora-e-Munāfiqoon Madaniyya hai, is mein do ruku, giyara āyatein, ek sau assi kalme aur nau sau chhihattar harf haiñ. (2) to apne zameer ke khilāf. (3) Un ka bātin zāhir ke muwāfiq nahi, jo kehte haiñ us ke khilāf aēteqād rakhte haiñ. (4) ke un ke zariye se qatl o qaid se meḥfooz raheñ. (5) logoñ ko, yāni jihād se ya Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam par imān lāne se tarah tarah ke waswase aur shub'he dāl kar. (6) ke ba-muqābla imān ke kufr ikhtiyār karte haiñ. (7) yāni munāfiqeen ko misl Abdullah bin ubai ibn-e-salool waghairah ke. (8) Ibn-e-ubai jaseem, sabeeh, khoob-ru o khush bayān ādmi tha aur aur us ke sāth wāle munāfiqeen qareeb qareeb waise hi they, Nabi-e-kareem Sallal lahu ta'ala àlaihi wasallam ki majlis

shareef mein jab yeh log hāzir hote to khoob bāteīn banāte jo sunne wāle ko ach-chhi ma'loom hotiñ. (9) jin mein be-jān tasweer ki tarah na imān ki rooh, na anjām sochne wāli aql. (10) koi kisi ko pukārta ho, ya apni gumi cheez ko dhooñdta ho, ya lashkar mein kisi maqsad ke liye koi bāt baland āwāz se kaheīn to yeh apne khubs-e-nafs aur su-e-zan se yehi samajhte haiñ ke inheīn kuchh kaha gaya aur inheīn yeh andesha rehta hai ke in ke haq mein koi aisa mazmoon nāzil huwa jis se in ke rāz fāsh ho jāyeñ. (11) dil mein shadeed adāwat rakhte haiñ aur kuffār ke pās yahān ki khabreīn pahoñchāte haiñ, un ke jasoos haiñ. (12) aur in ke zāhir hāl se dhoka na khao. (13) aur raushan burhāneīn qāim hone ke ba-wujood haq se munharif hote haiñ. (14) mu'āfi chāhne ke liye. (15) Shān-e-Nuzool: Ghazwa-e-Mareesi' se fārigh hokar jab Nabi-e-kareem Sallal lahu ta'ala àlaihi wasallam ne sar-e-chāh nuzool farmaya to wahān yeh waqe'a pesh āya ke Ḥazrat Umar radiyallahu ta'ala ànhu ke Ajeer jehjāh ghifāri aur Ibn-e-ubai ke haleef Sanān bin dabar juhani ke darmiyān jang ho gayi, Jehjāh ne muhajireen ko aur Sanān ne ansār ko pukāra, us waqt Ibn-e-ubai munāfiq ne Ḥuzoor Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ki shān mein bahut gustākhāna aur behooda bāteīn bakin aur yeh kaha ke Madina tayyiba pahoñch kar hum mein se izzat wāle zaleeloñ ko nikāl deñge aur apni qaum se kehne laga ke agar tum unheīn apna jhoota khāna na do to yeh tumhāri gardanoñ par sawār na hoñ, ab un par kuchh kharch na karo tāke yeh Madina se bhāg jāyeñ, us ki na-shāista guftagu sun kar Zaid bin arqam ko tāb na rahi, unhoñ ne us se farmaya ke khuda ki qasam tu hi zaleel hai, apni qaum mein bughz dālne wāla aur Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ke sar-e-mubarak par me'rāj ka tāj hai. Ḥazrat Rahmān ne unheīn izzat o quwwat di hai, Ibn-e-ubai kehne laga chup maiñ to hañsi se keh raha tha, Zaid bin arqam ne yeh khabar

Huzoor ki khidmat mein pahoñchai, Hazrat Umar radiyallahu ta'ala ànhu ne Ibn-e-ubai ke qatl ki ijāzat chāhi, Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ne mana farmaya aur irshād kiya ke log kaheñge ke Muhammad (Sallal lahu ta'ala àlaihi wasallam) apne ashāb ko qatl karte haiñ, Huzoor-e-Anwar ne Ibn-e-ubai se daryāft farmaya ke tu ne yeh bāteñ kahin theeñ? woh mukar gaya aur qasam kha gaya ke maiñ ne kuchh bhi nahi kaha, us ke sāthi jo majlis shareef mein hāzir they woh àrz karne lage ke Ibn-e-ubai boodha bada shakhs hai, yeh jo kehta hai theek hi kehta hai, Zaid bin arqam ko shayed dhoka huwa aur bāt yād na rahi ho, phir jab upar ki āyateñ nāzil huyiñ aur Ibn-e-ubai ka jhoot zāhir ho gaya to us se kaha gaya ke ja Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam se darkhwast kar, Huzoor tere liye Allah ta'ala se mu'āfi chāheñ, to gardan pheri aur kehne laga ke tum ne kaha, imān la to maiñ imān le āya, tum ne kaha, zakāt de to maiñ ne zakāt di, ab yehi bāqi reh gaya hai ke Muhammad Mustafa Sallal lahu ta'ala àlaihi wasallam ko sajda karooñ, is par yeh āyat-e- kareema nāzil huyi. (16) is liye ke woh nifāq mein rāsikh aur pukhta ho chuke haiñ. (17) wohi sab ka Rāziq hai. (18) is ghazwe se laut kar. (19) munāfiqeen ne apne ko izzat wāla kaha aur momineen ko zillat wāla, Allah ta'ala farmāta hai. (20) is āyat ke nāzil hone ke chand hi roz bād Ibn-e-ubai munāfiq apne nifāq ki hālat par mar gaya. (21) panj gāna namāzoñ se ya Qur'an shareef se. (22) ke duniya mein mashghool hokar deen ko farāmosh karde aur māl ki mahabbat mein apne hāl ki parwah na kare aur aulād ki khushi ke liye rāhat-e-ākhirat se ghāfil rahe. (23) ke unhoñ ne duniya-e-fāni ke peechhe dār-e- ākhirat ki bāqi rehne wāli ne'maton ki parwah na ki. (24) yāni jo sadaqāt wājib haiñ woh ada karo. (25) jo Lauh-e-meḥfooz mein maktoob hai.

(1) Soora-e-Taghabun aksar ke nazdeek Madaniyya hai aur bāz mufasssireen ka qaul hai ke Makkiya hai siwaye teen āyatoñ ke jo **يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمِنَ أَرْوَاجِكُمْ** se shuru hoti haiñ, is soorat mein do ruku, athāra āyatein, do sau iktālees kalme, ek hazār sattar harf haiñ. (2) apne mulk mein mutasarrif hai, jo chāhta hai jaisa chāhta hai karta hai, na koi shareek, na sājhi, sab ne'matein usi ki haiñ. (3) Ḥadees shareef mein hai ke insān ki sa'adat o shaqāwat firishta ba-ḥukm-e-ilāhi usi waqt likh deta hai jab ke woh apni mā ke pet mein hota hai. (4) to lāzim hai ke tum apni seerat bhi ach-chhi rakho. (5) ākhirat mein. (6) aey kuffār-e-Makkah. (7) yāni kya tumhein guzri hui ummatoñ ke ahwāl ma'loom nahi jinhoñ ne ambiya ki takzeeb ki. (8) duniya mein apne kufr ki saza pāyi. (9) ākhirat mein. (10) mo'jize dikhāte. (11) yāni unhoñ ne bashar ke Rasool hone ka inkār kiya aur yeh kamāl-e-be aqli o na-fehmi hai, phir bashar ka Rasool hona to na māna aur patthar ka khuda hona tasleem kar liya. (12) Rasooloñ ka inkār karke. (13) imān se. (14) noor se murād Qur'an Shareef hai, kiyōñ ke is ki badaulat gumrāhi ki tareekiyān door hoti haiñ aur har shaye ki haqeeqat wazeh hoti hai. (15) yāni roz-e-qiyamat, jis mein sab awwaleen o ākhireen jamā hoñge. (16) yāni kāfiroñ ki mehroomi zāhir hone ka. (17) maut ki, ya maraz ki, ya nuqsān-e-māl ki ya aur koyi. (18) aur jāne ke jo kuchh hota hai Allah ta'ala ki mashiyat aur us ke irāde se hota hai aur waqt-e-museebat **إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** padhe aur Allah ta'ala ki ata par shukr aur bala par sabr kare. (19) ke woh aur ziyāda nekiyōñ aur ta'atoñ mein mashghool ho. (20) Allah ta'ala aur us ke Rasool Sallal lahu ta'ala ālaihi wasallam ki farmān bardari se. (21) chunāncha unhoñ ne apna farz ada kar diya aur kāmīl taur par deen ki tableegh farma di. (22) ke tumhein neki se rokhte haiñ. (23) aur un ke kehne mein ākar neki se bāz na raho. Shān-e-

Nuzool: chand musalmanoñ ne Makkah mukarrama se hijrat ka irāda kiya to un ki bibi aur bach-choñ ne unheĩn roka aur kaha hum tumhāri judayi par sabr na kar sakeñge, tum chale jaoge hum tumhāre peechhe halāk ho jāyeñ ge, yeh bāt un par asar kar gayi aur woh thaher gaye, kuchh arse ke bād jab unhoñ ne hijrat ki to unhoñ ne ashāb-e-Rasoolullah Sallal lahu ta'ala àlaihi wasallam ko dekha ke woh deen mein bade māhir aur faqih ho gaye haiñ, ye dekh kar unhoñ ne apni bibi, bach-chon ko saza dene ka irāda kiya aur yeh qasd kiya ke un ka kharch band kar dein kiyon ke wohi log unheĩn hijrat se māne' huwe they jis ka yeh nateeja huwa ke Huzoor ke sāth hijrat karne wāle ashāb ilm o fiqah mein un se manzilon āge nikal gaye, is par yeh āyat-e-kareema nāzil huyi aur unheĩn apne bibi bach-chon se dar guzar karne aur mu'āf karne ki targheeb farmayi gayi, chunāncha āge irshād farmaya jāta hai. (24) ke kabhi ādmi un ki wajah se gunāh aur ma'siyat mein muhtala ho jāta hai aur un mein mashghool hokar umoor-e-ākhirat ke sar anjām se ghāfil ho jāta hai. (25) to lihāz rakho, aisa na ho ke amwāl o aulād mein mashghool hokar sawāb-e-āzeem kho baitho. (26) yāni ba qadr apni wus'at o tāqat ke ta'at o ibādat baja lāo, yeh tafseer hai اَتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ki. (27) Allah ta'ala aur us ke Rasool Sallal lahu ta'ala àlaihi wasallam ka. (28) aur us ne apne māl ko itminān ke sāth hukm-e-shari'at ke mutābiq kharch kiya. (29) yāni khush dili se nek niyati ke sāth māl-e-halāl se sadaqa doge, sadaqa dene ko barah-e-lutf o karam qarz se tabeer farmaya, is mein sadaqe ki targheeb hai ke sadaqa dene wāla nuqsān mein nahi hai bil-yaqeen is ki jaza pāye ga.

(1) Soora-e-Talāq Madaniyya hai, is mein do ruku, bāra āyatein aur do sau unchās kalme aur ek hazār sāth harf haiñ. (2) apni ummat se farma dijiye. (3) Shān-e-Nuzool: yeh āyat Abdullah bin umar radiyallahu ta'ala ànhu ke haq

meiñ nāzil huyi, unhoñ ne apni bibi ko aurtoñ ke ayyām-e-makhsoosa meiñ talāq di thi, Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ne unheĩñ ḥukm diya ke ruj'at kareñ, phir agar talāq dena chāheñ to tohar yāni pāki ke zamāne meiñ talāq deiñ, is āyat meiñ aurtoñ se murād madkhool baha aurteĩñ haiñ (jo apne shoharoñ ke pās gayi hoñ) sagheera, hāmila aur āisa na hoñ. (āisa woh aurat hai jis ke ayyām budhāpe ki wajah se band ho gaye hoñ, un ka waqt na raha ho). Mas'ala: ghair madkhool baha par iddat nahi hai. Bāqi teenoñ qism ki aurteĩñ jo zikr ki gayi theeĩñ unheĩñ ayyām nahi hote to un ki iddat haiz se shumār na hogi. Mas'ala: ghair madkhool baha ko haiz meiñ talāq dena jāiz hai. Āyat meiñ jo ḥukm diya gaya is se murād aisi madkhool baha aurteĩñ haiñ jin ki iddat haiz se shumār ki jāye unheĩñ talāq dena ho to aise tohar meiñ talāq deiñ jis meiñ un se jima' na kiya gaya ho, phir iddat guzarne tak un se ta'aruz na kareñ is ko talāq-e-ehsan kehte haiñ. Talāq-e-hasan ghair motura aurat yāni jis se shauhar ne qurbat na ki ho us ko ek talāq dena talāq-e-hasan hai, khwah yeh talāq haiz meiñ ho aur motura aurat agar sāhib-e-haiz ho to usey teen talāqeĩñ aise teen tohron meiñ dena jin meiñ us se qurbat na ki ho talāq-e-hasan hai aur agar motura sāhib-e-haiz na ho to us ko teen talāqeĩñ teen mahinoñ meiñ dena talāq-e-hasan hai. Talāq-e-bid'ee hālat-e-haiz meiñ talāq dena ya aise tohar meiñ talāq dena jis meiñ qurbat ki gayi ho talāq-e-bid'ee hai, aise hi ek tohar meiñ teen ya do talāqeĩñ yak-bārgi ya do martaba meiñ dena talāq-e-bid'ee hai agarche is tohar meiñ wati na ki gayi ho. Mas'ala: talāq-e-bid'ee makrooh hai magar wāqe' ho jāti hai aur aisi talāq dene wāla guneh gār hota hai. (4) Mas'ala: aurat ko iddat shauhar ke ghar poori karni lāzim hai, na shauhar ko jāiz ke mutallaqa ko iddat meiñ ghar se nikāle, na un aurtoñ ko wahāñ se khud nikalna rawa. (5) un se koi fisq-e-zāhir sādīr ho jis par had āti hai misl zina aur chori ke, is ke liye

unheĩn nikālna hi hoga. Mas'ala: Agar aurat fuhash bake aur ghar wāloñ ko izā de to us ko nikālna jāiz hai kiyon ke woh nashiza ke hukm mein hai. Mas'ala: jo aurat talāq-e-raj'ee ya bāyin ki iddat mein ho us ko ghar se nikalna bilkul jāiz nahi aur jo maut ki iddat mein ho woh hājat pade to din mein nikal sakti hai lekin shab guzārna us ko shauhar ke ghar hi mein zaroori hai. Mas'ala: jo aurat talāq-e-bāyin ki iddat mein ho us ke aur shauhar ke darmiyān parda zaroori hai aur ziyāda behtar yeh hai ke koi aur aurat in donoñ ke darmiyān hāil ho. Mas'ala: agar shauhar fāsiq ho ya makān bahut tang ho to shauhar ko us makān se chala jāna behtar hai. (6) ruj'at ka. (7) yāni iddat ākhir hone ke qareeb ho. (8) yāni tumheĩn ikhtiyār hai agar tum un ke sāth ba-husn-e-muasharat o marāfiqat rehna chāho to ruj'at karlo aur dil mein phir dobāra talāq dene ka irāda na rakho aur agar tumheĩn un ke sāth khoobi se basar kar sakne ki ummeed na ho to maher waghairah un ke haq ada karke un se judayi kar lo aur unheĩn zarar na pahoñchao is tarah ke ākhir-e-iddat mein ruj'at karlo, phir talāq de do aur is tarah unheĩn un ki iddat darāz karke pareshāni mein dālo aisa na karo aur khwah ruj'at karo ya furqat ikhtiyār karo donoñ sooraton mein dafa-e-tohmat aur rafa-e-naza' ke liye do musalmanoñ ko gawāh kar lena mustahab hai. Chunāncha irshād hota hai. (9) maqsood is se us ki raza juyi ho aur iqāmat-e-haq o tameel-e-hukm-e-ilāhi ke siwa apni koi fāsid gharaz is mein na ho. (10) Mas'ala: is se istidlāl kiya jāta hai ke kuffār sharai' o aḥkām ke sāth mukhātib nahi. (11) aur talāq de to talāq-e-sanni de aur mo'tada ko zarar na pahoñchaye, na usey maskan se nikāle aur hasb-e-hukm-e-ilāhi musalmanoñ ko gawāh karle. (12) jis se woh duniya o ākhirat ke ghamoñ se khalās pāye aur har tangi aur pareshāni se mehfooz rahe. Sayyid-e-ālam Sallal lahu ta'ala ālaihi wasallam se marwi hai ke jo shakhs is āyat ko padhe Allah ta'ala us ke liye shub'hāt-e-duniya,

ghamrāt-e-maut o shadāid-e-roz-e-qiyamat se khalās ki rāh nikāle ga aur is āyat ki nisbat Sayyid-e- ālam Sallal lahu ta'ala àlaihi wasallam ne yeh bhi farmaya ke mere ilm mein ek aisi āyat hai jise log mehfooz kar lein to un ki har zaroorat o hājat ke liye kāfi hai. Shān-e-Nuzool: Auf bin Mālik ke farzand ko mushrikeen ne qaid kar liya to Auf Nabi-e-kareem Sallal lahu ta'ala àlaihi wasallam ki khidmat mein hāzir huwe aur unhoñ ne yeh bhi ārz kiya ke mera beta mushrikeen ne qaid kar liya hai aur usi ke sāth apni mohtāji o nadāri ki shikayat ki, Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ne farmaya ke Allah ta'ala ka dar rakho aur sabr karo aur kaşrat se وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيمِ padhte raho. Auf ne ghar ā kar apni bibi se yeh kaha aur donoñ ne padhna shuru kiya, woh padh hi rahe they ke bete ne darwāza khat-khataya, dushman ghāfil ho gaya tha, is ne mauqa pāya qaid se nikal bhaga aur chalte huwe chār hazār bakriyān bhi dushman ki sāth le āya, Auf ne khidmat-e-aqdas mein hāzir ho kar daryāft kiya ke kya yeh bakriyān un ke liye halāl haiñ? Huzoor ne ijāzat di aur yeh āyat nāzil huyi. (13) donoñ jahāñ mein. (14) boodhi ho jāne ki wajah se ke woh san-e-ayās ko pahoñch gayi hoñ. San-e-ayās ek qaul mein pachpan aur ek qaul mein sāth sāl ki umr hai aur asah yeh hai ke jis umr mein bhi haiz munqata ho jāye wohi san-e-ayās hai. (15) is mein ke un ka hukm kya hai. Shān-e-Nuzool: Sahāba ne Rasool-e-kareem Sallal lahu ta'ala àlaihi wasallam se ārz kiya ke haiz wāli aurtoñ ki iddat to hamein ma'loom ho gayi, jo haiz wāli na hoñ un ki iddat kya hai? is par yeh āyat nāzil huyi. (16) yāni woh sagheera haiñ ya umr to buloogh ki ā gayi magar abhi haiz na shuru huwa, un ki iddat bhi teen māh hai. (17) Mas'ala: hāmila aurtoñ ki iddat waza-e-hamal hai khwah woh iddat talāq ki ho ya wafāt ki. (18) aḥkām jo mazkoor huwe. (19) aur Allah ta'ala ke

nāzil farmaye huwe aḥkām par àmal kare aur apne upar jo huqooq wājib haiñ unheñ ba-ahtiyāt ada kare. (20) Mas'ala: talāq di huyi aurat ko ta-iddat rehne ke liye apne hasb-e-haisiyat makān dena shauhar par wājib hai aur is zamāne mein nafaqa dena bhi wājib hai. (21) jagah mein un ke makān ko gher kar ya kisi na-muwāfiq ko un ke shareek maskan karke ya aur koi aisi izā dekar ke woh nikalne par majboor hoñ. (22) woh mutallaqāt. (23) kiyon ke un ki iddat jab hi tamām hogi. Mas'ala: nafaqa jaisa hāmila ko dena wājib hai aisa hi ghair hāmila ko bhi khwah us ko talāq-e-raj'ee di ho ya bāyiñ. (24) Mas'ala: bach-che ko doodh pilāna mā par wājib nahi, bāp ke zimme hai ke ujrāt dekar doodh pilwāye lekin agar bach-cha mā ke siwa kisi aur aurat ka doodh na piye ya bāp faqeer ho to is hālat mein us ko doodh pilāne ki ujrāt lena jāiz nahi, bād-e-iddat jāiz hai. Mas'ala: kisi aurat ko mu'ayyan ujrāt par doodh pilāne ke liye muqarrar karna jāiz hai. Mas'ala: ghair aurat ki ba-nisbat ujrāt par doodh pilāne ki mā ziyāda mustahiq hai. Mas'ala: agar mā ziyāda ujrāt talab kare to phir ghair ziyāda oola. Mas'ala: doodh pilāyi par bach-che ko nehlāna, us ke kapde dhona, us ke tel lagāna, us ki khurāk ka intizām rakhna lāzim hai lekin in sab cheezoñ ki qeemat us ke wālid par hai. Mas'ala: agar doodh pilāyi ne bach-che ko bajāye apne bakri ka doodh pilāya ya khāne par rakha to woh ujrāt ki mustahiq nahi. (25) na mard aurat ke haq mein kotāhi kare, na aurat muāmle mein sakhti. (26) maslan mā ghair aurat ke barābar ujrāt par rāzi na ho aur bāp ziyāda dena na chāhe. (27) mutallaqa aurtoñ ko aur doodh pilāne wāli aurtoñ ko. (28) yāni tangi-e-muāsh ke bād. (29) is se hisāb-e-ākhirat murād hai jis ka waqoo' yaqeeni hai, is liye segħa-e-māzi se is ki tabeer farmayi gayi. (30) āzāb-e-jahannam ki yād, duniya mein qahet o qatl waghairah balaon mein muḥtala karke. (31) yāni woh izzat Rasool-e-kareem Muhammad Mustafa Sallal lahu ta'ala àlaihi wasallam. (32) kufr o

jahal ki. (33) Imān o ilm ke. (34) jannat jis ki ne'mateiñ hamesha bāqi raheñgi, kabhi munqatā na hongī. (35)) ek ke upar ek, har ek ki motāyi pāñch sau baras ki rāh, aur har ek ka doosre se fāsla pāñch sau baras ki rāh. (36) yāni sāt hi zameeneiñ. (37) yāni Allah ta'ala ka ḥukm in sab meiñ jāri o nāfiz hai ya yeh māna haiñ ke Jibreel-e-ameen āsmān se waḥee lekar zameen ki taraf utarte haiñ.

(1) Soora-e-Tehreem Madaniyya hai, is meiñ do ruku, bāra āyateiñ, do sau saintalees kalme, ek hazār sāth harf haiñ. (2) Shān-e- Nuzool: Sayyid-e-ālam Sallal lahu ta'ala ālaihi wasallam Ḥazrat Ummul-momineen Hafsa radiyallahu ta'ala anha ke mahel meiñ raunaq afroz huwe, woh Ḥuzoor ki ijāzat se apne wālīd Ḥazrat Umar radiyallahu ta'ala ànhu ki iyadat ke liye tashreef le gayiñ, Ḥuzoor ne Ḥazrat Māriya Qubtiya ko sarfarāz-e-khidmat kiya, yeh Ḥazrat Hafsa par girān guzra, Ḥuzoor ne un ki dil juyi ke liye farmaya ke maiñ ne Māriya ko apne upar ḥarām kiya aur maiñ tumheñ khush khabri deta hooñ ke mere bād umoor-e-ummat ke mālīk Abu bakr o Umar (radiyallahu ta'ala ànhuma) hoñge, woh is se khush ho gayiñ aur nihāyat khushi meiñ unhoñ ne yeh tamām guftagu Ḥazrat Ayesha radiyallahu ta'ala anha ko sunayi. Is par yeh āyat-e-kareema nāzil huyi aur irshād farmaya gaya ke jo cheez Allah ta'ala ne āp ke liye halāl ki yāni Māriya qubtiya āp inheñ apne liye kiyōñ ḥarām kiye lete haiñ, apni bibiyōñ Hafsa o Ayesha (radiyallahu ta'ala ànhuma) ki raza juyi ke liye, aur ek qaul is āyat ki shān-e-nuzool meiñ yeh bhi hai ke Ummul-momineen Zainab bint-e-hajash ke yahāñ jab Ḥuzoor tashreef le jāte to woh shahed pesh karteeñ, is zariye se un ke yahāñ kuchh ziyāda der tashreef farma rehte. Yeh bāt Ḥazrat Ayesha o Hafsa radiyallahu ta'ala ànhuma waghairhuma ko na-gawār guzri aur unheñ rashk huwa. Unhon ne bāham mashwara kiya ke jab Ḥuzoor

tashreef farma hoñ to àrz kiya jāye ke dahn-e-mubarak se maghāfeer ki boo āti hai aur maghāfeer ki boo Huzoor ko na pasand thi, Chunāncha aisa kiya gaya, Huzoor ko un ka mansha ma'loom tha, farmaya maghāfeer to mere qareeb nahi āya, Zainab ke yahāñ shahed maiñ ne piya hai, us ko maiñ apne upar ḥarām karta hooñ. Maqsood yeh ke Hazrat Zainab ke yahāñ shahed ka shughl hone se tumhāri dil shikani hoti hai to hum shahed hi tark farma dete haiñ. Is par yeh āyat-e-kareema nāzil huyi. (3) yāni kaffāra to Māriya ko khidmat se sarfarāz farmaiye ya shahed nosh farmaiye ya qasam ke autār se yeh murād hai ke qasam ke bād Insha Allah kaha jāye tāke is ke khilāf karne se Hins (qasam shikani) na ho. Maqātil se marwi hai ke Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ne Hazrat Māriya ki tehreem ke kaffāre meiñ ek ghulam āzād kiya aur Hasan radiyallahu ta'ala ànhu se marwi hai ke Huzoor ne kaffāra nahi diya kiyōñ ke āp maghfoor haiñ, kaffāre ka ḥukm taleem-e-ummat ke liye hai. Mas'ala: Is āyat se šābit huwa ke halāl ko apne upar ḥarām kar lena yameen yāni qasam hai. (4) yāni Hazrat Hafsa. (5) Māriya ko apne upar ḥarām kar lene ki aur is ke sāth yeh farmaya ke is ka kisi par izhār na karna. (6) yāni Hazrat Hafsa, Hazrat Ayesha radiyallahu ta'ala ànhuma se. (7) yāni tehreem-e-Māriya aur khilāfat-e-shaikhain ke mutalliḡ jo do bāteiñ farmayi theen un meiñ se ek bāt ka zikr farmaya ke tum ne yeh bāt zāhir kar di aur doosri bāt ka zikr na farmaya. Yeh shān-e-kareemi thi ke giraft farmāne meiñ bāz se chashm poshi farmayi. (8) Hazrat Hafsa radiyallahu ta'ala anha. (9) jis se kuchh bhi chhupa nahi. Is ke bād Allah ta'ala Hazrat Ayesha o Hafsa radiyallahu ta'ala ànhuma ko khitāb farmāta hai. (10) yeh tum par wājib hai. (11) ke tumheñ woh bāt pasand āyi jo Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ko girān hai yāni tehreem-e-Māriya. (12) aur bāham mil kar aisa tareeqa ikhtiyār karo jo Sayyid-e-ālam Sallal lahu

ta'ala àlaihi wasallam ko na-gawār ho. (13) jo Allah ta'ala aur us ke Rasool Sallal lahu ta'ala àlaihi wasallam ki farmān bardār aur un ki raza ju hoñ. (14) yàni kaseerul-ibādat. (15) yeh takhweef hai azwāj-e-mutahharāt ko ke agar unhoñ ne Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ko āzurda kiya aur Huzoor-e-Anwar Sallal lahu ta'ala àlaihi wasallam ne unheñ talāq di to Huzoor-e-Anwar Sallal lahu ta'ala àlaihi wasallam ko Allah ta'ala apne lutf o karam se aur behtar bibiyāñ ata farmaye ga. Is takhweef se azwāj-e-mutahharāt mutāssir huyiñ aur unhoñ ne Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ke sharf-e-khidmat ko har ne'mat se ziyāda samjha aur Huzoor ki dil juyi aur raza talabi muqaddam jāni, lihāza āp ne unheñ talāq na di. (16) Allah ta'ala aur us ke Rasool ki farmān bardāri ikhtiyār karke, ibādateñ baja la kar, gunāhoñ se bàz reh kar aur ghar wāloñ ko neki ki hidāyat aur badi se mumaniat karke aur unheñ ilm o adab sikha kar. (17) yàni kāfir. (18) yàni but waghairah, murād yeh hai ke jahannam ki āg bahut hi shadeedul-harārat hai aur jis tarah duniya ki āg lakdi waghairah se jalti hai jahannam ki āg un cheezoñ se jalti hai jin ka zikr kiya gaya hai. (19) jo nihāyat qawi aur zor āwar haiñ aur un ki tabi'atoñ meñ rahem nahi. (20) kāfiroñ se waqt-e-dukhool-e- dozakh kaha jāye ga jabke woh ātish-e-dozakh ki shiddat aur us ka āzāb dekhenge. (21) kiyōñ ke ab tumhāre liye koi jāye uzr bāqi nahi rahi, na āj koi uzr qabool kiya jāye. (22) yàni tauba-e- sādīqa jis ka asar tauba karne wāle ke aāmal meñ zāhir ho aur us ki zindagi ta'aton aur ibādaton se ma'moor ho jāye aur woh gunāhoñ se mujtanib rahe. Hazrat Umar radiyallahu ta'ala ànhu ne aur doosre ashāb ne farmaya tauba-e-nasooḥ woh hai ke tauba ke bàd ādmi phir gunāh ki taraf na laute jaisa ke nikla huwa doodh phir than meñ wāpas nahi hota. (23) tauba qabool farmāne ke bàd. (24) is meñ kuffār par ta'reez hai ke woh din un ki ruswayi ka hoga aur

Nabi-e-kareem Sallal lahu ta'ala àlaihi wasallam aur Huzoor ke sāth wāloñ ki izzat ka. (25) sirāt par. aur jab momin dekhen ge ke munāfiqoñ ka noor bujh gaya. (26) yāni us ko bāqi rakh kar dakhlo-e-jannat tak bāqi rahe. (27) talwār se. (28) qaul-e-ghaleez aur wāz-e-baleegh aur hujjat-e-qawi se. (29) is bāt mein ke unhein un ke kufr aur momineen ki adāwat par āzāb kiya jāye ga. Aur is kufr o adāwat ke hote huwe un ka nasab aur momineen aur muqarrabeen ke sāth un ki qarābat o rishte dāri unhein kuchh nafa na degi. (30) deen mein ke kufr ikhtiyār kiya, Hazrat Nooh ki aurat Wahela apni qaum se Hazrat Nooh àlaihis salām ki nisbat kehti thi ke woh majnoon haiñ aur Hazrat Loot àlaihis salām ki aurat Wa'ila apna nifāq chhupāti thi aur jo mehmān āp ke yahāñ āte they āg jala kar apni qaum ko un ke āne se khabar-dār karti thi. (31) un se waqt-e-maut ya roz-e-qiyamat (aur ta'beer seghe-e-māzi se) ba-lihāz-e- tahaqquq-e-waqt ke hai. (32) yāni apni qaumoñ ke kuffār ke sāth kiyōñ ke tumhāre aur un ambiya ke darmiyān tumhāre kufr ke ba'is ilāqa bāqi na raha. (33) ke unhein doosre ki ma'siyat zarar nahi deti. (34) jin ka nām Āsiya bint-e-mazaham hai. Jab Hazrat Moosa àlaihis salām ne jādu garōñ ko maghloob kiya to yeh Āsiya āp par imān le āyiñ. Fir'aun ko khabar huyi to us ne un par sakht āzāb kiye, unhein chaumekha kiya aur bhāri chakki seene par rakhi aur dhoop mein dāl diya, jab Fir'auni un ke pās se hat-te to firishte un par sāya karte. (35) Allah ta'ala ne un ka makān jo jannat mein hai un par zāhir farmaya aur us ki musarrat mein Fir'aun ki sakhtiyon ki shiddat un par sahel ho gayi. (36) Fir'aun ke kām se ya us ka shirk o kufr o zulm murād hai ya us ka qurb. (37) yāni Fir'aun ke deen wāloñ se, chunāncha yeh dua un ki qabool huyi aur Allah ta'ala ne un ki rooh qabz farmayi aur Ibn-e-kIsān ne kaha ke woh zinda utha kar jannat mein dākhil ki gayiñ. (38) Rab ki bātoñ se sharaye o aḥkām murād haiñ jo Allah ta'ala ne

apne bandoñ ke liye muqarrar farmaye. (39) kitāboñ se woh kitābeiñ murād haiñ jo ambiya àlaihimus salām par nāzil huyi theeiñ.

