

Tafseer Roman Parah 29

(1) Sooratul Mulk Makkiya hai, is mein do ruku, tees āyatein, teen sau tees kalme, ek hazār teen sau tera harf hai. Hadees mein hai ke Soora-e-Mulk shafa'at karti hai. (Tirmizi o Abu dawood) Ek aur hadees mein hai ashāb-e-Rasool Sallal lahu ta'ala ālaihi wasallam ne ek jagah khema nasab kiya, wahān ek qabr thi aur unhein khayāl na tha ke woh sāhib-e-qabr Soora-e-Mulk padhte rahe yahān tak ke tamām ki, to kheme wāle sahābi ne Nabi-e-kareem Sallal lahu ta'ala ālaihi wasallam ki khidmat mein hāzir hokar ārz kiya main ne ek qabr par khema lagaya, mujhe khayāl na tha ke yahān qabr hai aur thi wahān qabr aur sāhib-e-qabr Soora-e-Mulk padhte they, yahān tak ke khatm kiya. Sayyid-e-ālam Sallal lahu ta'ala ālaihi wasallam ne farmaya ke yeh soorat māni'a, munajjiya hai, āzāb-e-qabr se najāt dilāti hai. (At-Tirmizi waqala Ghareeb)

(2) Jo chāhe kare, jise chāhe izzat de, jise chāhe zillat. (3) duniya ki zindagi mein. (4) yāni kaun ziyāda mutee' o mukhlis hai. (5) yāni āsmān ki paidāish se qudrat-e-ilāhi zāhir hai ke us ne kaise mustahkam, istiwār mustaqeem, mustawī, mutanāsib banaye. (6) āsmān ki taraf bār-e-digar. (7) aur bār bār dekh. (8) ke bār bār ki justuju se bhi koi khalal na pa sake gi. (9) jo zameen ki taraf sab se ziyada qareeb hai. (10) yaqni sitāron se. (11) ke jab shayateen āsmān ki taraf un ki guftagu sunne aur bātein churāne pahoñche to kawākib se shole aur chingāriyān nikleñ jin se unhein māra jāye. (12) yāni shayateen ke. (13) ākhirat mein. (14) khwah woh insānon mein se hoñ ya jinon mein se. (15) mālik aur un ke aey'wān batareeq-e- taubeekh. (16) yāni Allah ka Nabi jo tumhein āzāb-e-ilāhi ka khauf dilāta. (17) aur unhoñ ne aḥkām-e-ilāhi pahoñchaye aur khuda ke ghazab aur āzāb-e-ākhirat se darāya. (18) Rasoolon ki hidāyat aur us ko

mānte. Mas'ala: Is se ma'loom huwa ke takleef ka madār Adilla-e-sam'iyya o aqliyya donoñ par hai aur donoñ hujjateiñ mulzima haiñ. (19) ke Rasooloñ ki takzeeb karte they aur is waqt ka iqrār kuchh nāfe' nahi. (20) aur us par imān lāte haiñ. (21) un ki nekiyoñ ki jaza. (22) us par kuchh makhfī nahi. Shān-e-Nuzool: Mushrikeen āpas meiñ kehte they chupke chupke bāt karo Muhammad (Sallal lahu ta'ala àlaihi wasallam) ka khuda sun na pāye. Is par yeh āyat nāzil huyi aur unheĩñ batāya gaya ke us se koi cheez chhup nahi sakti, yeh koshish fuzool hai. (23) apni makhlooq ke ahwāl ko. (24) jo us ne tumhāre liye paida farmayi. (25) qabron se jaza ke liye. (26) jaisa Qaroon ko dhansāya. (27) tāke tum us ke asfal meiñ pahoñcho. (28) jaisa Loot àlaihis salām ki qaum par bheja tha. (29) yāni āzāb dekh kar. (30) yāni pehli ummatoñ ne. (31) jab maiñ ne unheĩñ halāk kiya. (32) hawa meiñ udte waqt. (33) par phailāne aur sametne ki hālat meiñ girne se. (34) yāni ba-wujood yeh ke parinde bojhal, mote, jaseem hote haiñ aur shaye saqeel tab'an pasti ki taraf māil hoti hai woh fiza meiñ nahi ruk sakti. Allah ta'ala ki qudrat hai ke woh thehre rehte haiñ aise hi āsmānoñ ko jab tak woh chāhe ruke huwe haiñ aur woh na roke to gir padeĩñ. (35) agar woh tumheĩñ āzāb karna chāhe. (36) yāni kāfir shaitān ke is fareb meiñ haiñ ke un par āzāb nāzil na hoga. (37) yāni us ke siwa koi rozi dene wāla nahi. (38) ke haq se qareeb nahi hote. Is ke bād Allah ta'ala ne kāfir o momin ke liye ek misl bayān farmayi. (39) na āge dekhe na peechhe, na dāyeĩñ na bāyeĩñ. (40) rāste ko dekhta. (41) jo manzil-e- maqsood tak pahoñchāne wāli hai, maqsood is misl ka yeh hai ke kāfir gumrāhi ke maidān meiñ is tarah hairān o sar-gardān jāta hai ke na usey manzil ma'loom na rāh pehchāne aur momin ānkheĩñ khole rāh-e-haq dekhta pehchānta chalta hai. (42) aey Mustafa Sallal lahu ta'ala alaika wasallam mushrikeen se ke jis khuda ki taraf maiñ tumheĩñ dāwat deta hooñ woh. (43)

jo ālāt-e-ilm haiñ lekin tum ne un qawa se fāida na uthāya, jo suna woh na māna, jo dekha us se ibrat ḥāsil na ki, jo samjha us meiñ ghaur na kiya. (44) ke Allah ta'ala ke ata farmaye huwe qawa aur ālāt-e-idrāk se woh kām nahi lete jis ke liye woh ata huwe yehi sabab hai ke shirk o kufr meiñ mubtala hote ho. (45) roz-e-qiyamat hisāb o jaza ke liye. (46) musalmanoñ se tamaskhur o istehza ke taur par. (47) āzāb ya qiyamat ka. (48) yāni āzāb o qiyamat ke āne ka tumheñ dar sunāta hooñ itne hi ka mamoor hooñ, isi se mera farz ada ho jāta hai, waqt ka batāna mere zimme nahi. (49) yāni āzāb-e-mau'ood ko. (50) chehre siyāh pad jāyeñ ge, wehshat o gham se soorateñ kharāb ho jāyeñ gi. (51) jahannam ke firishte kahenge. (52) aur ambiya ālaihimus salām se kehte they ke woh āzāb kahāñ hai? jaldi lāo, ab dekh lo yeh hai woh āzāb jis ki tumheñ talab thi. (53) aey Mustafa Sallal lahu ta'ala ālaihi wasallam kuffār-e-Makkah se jo āp ki maut ki ārzu rakhte haiñ. (54) yāni mere ashāb ko. (55) aur hamāri umreñ darāz kar de. (56) tumheñ to apne kufr ke sabab zaroor āzāb meiñ mubtala hona hamāri maut tumheñ kya fāida degi. (57) jis ki taraf hum tumheñ dāwat dete haiñ. (58) yāni waqt-e-āzāb. (59) aur itni gehrai meiñ pahoñch jāye ke dol waghairah se hāth na ā sake. (60) ke us tak har ek ka hāth pahoñch sake yeh sirf Allah ta'ala hi ki qudrat meiñ hai to jo kisi cheez par qudrat na rakhe unheñ kiyōñ ibadat meiñ us qādir-e-barhaq ka shareek karte ho.

(1) Is soorat ka nām Soora-e-Noon o Soora-e-Qalam hai, yeh soorat Makkiya hai, is meiñ do ruku, bāwan āyateñ, teen sau kalme, ek hazār do sau chhappan harf haiñ. (2) Allah ta'ala ne qalam ki qasam zikr farmayi is qalam se murād ya to likhne wāloñ ke qalam haiñ jin se deeni dunyawī masāleh o fawāid wābasta haiñ aur ya qalam-e-āla murād hai jo noori qalam hai aur us ka tool fāsla-e-zameen o āsmān ke barābar hai. Us ne ba- ḥukm-e-

ilāhi Lauh-e-meḥfooz par qiyamat tak hone wāle tamām umoor likh diye. (3) yāni aāmal-e-bani Ādam ke nigeḥbān firishtoñ ke likhe ki qasam. (4) us ka lutf o karam tumḥāre shāmil-e-hāl hai us ne tum par inām o eḥsān farmaye, nubuwwat aur hikmat ata ki, fasāhat-e-tāmma, aql-e-kāmil, pakeeza khasāil, pasandeeda akhlāq ata kiye. Makhlooq ke liye jis qadr kamalāt imkān meiñ haiñ sab ala wajḥil-kamāl ata farmaye, har aib se zāt-e-āli sifāt ko pāk rakha. Is meiñ kuffār ke is maqule ka rad hai jo unhoñ ne kaha tha **يَا أَيُّهَا الذِّى نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ** (5) tableegh-e-risālat o izhār-e-nubuwwat aur khalq ko Allah ta'ala ki taraf dāwat dene aur kuffār ki un be-hooda bātoñ aur iftirāoñ aur tā'noñ par sabr karne ka. (6) Ḥazrat Ummul-momineen Ayesha siddiqa radiyallahu ta'ala anha se daryāft kiya gaya to āp ne farmaya ke Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ka khulq Qur'an hai. Ḥadees shareef meiñ hai Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ne farmaya ke Allah ta'ala ne mujhe makārim-e-akhlāq o mahāsin-e-afāl ki takmeel o tatmeem ke liye mab'oos farmaya. (7) yāni ahl-e-Makkah bhi jab un par āzāb nāzil hoga. (8) deen ke muāmle meiñ un ki ria'yat karke. (9) ke jhooti aur bāṭil bātoñ par qasameiñ khāne meiñ diler hai, murād is se ya Waleed bin mugheera hai ya Aswad bin yaghoos ya Akhnas bin shareeq. Āge is ki sifātoñ ka bayān hota hai. (10) tāke logoñ ke darmiyān fasād dāle. (11) Bakheel na khud kharch kare, na doosre ko nek kāmoñ meiñ kharch karne de. Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ne is ke māna meiñ yeh farmaya hai ke bḥalai se rokne se maqsood islam se rokna hai kiyōñ ke Waleed bin mugheera apne betoñ aur rishte dāroñ se kehta tha ke agar tum meiñ se koi islam meiñ dākhil huwa to maiñ usey apne māl meiñ se kuchh na dooñga. (12) fājir bad- kār. (13) bad mizāj bad zabān. (14) yāni bad

gauhar to is se af'āl-e-khabeesa ka sudoor kya ajab. Marwi hai ke yeh āyat nāzil huyi to Waleed bin mugheera ne apni mā se ja kar kaha ke Muhammad (Mustafa Sallal lahu ta'ala àlaihi wasallam) ne mere haq mein das bātein farmayi hain, nau ko to main janta hoon ke mujh mein maujood hain lekin daswain bat asl mein khata hone ki is ka hal mujhe ma'loom nahi ya tu mujhe sach sach bata de warna main teri gardan mar doonga Is par us ki mā ne kaha ke tera bāp na-mard tha mujhe andesha huwa ke woh mar jāye ga to us ka mā ghair le jāye ge, to main ne ek charwāhe ko bula liya, tu us se hai. Fāida: Waleed ne Nabi-e-kareem Sallal lahu ta'ala àlaihi wasallam ki shān mein ek jhoota kalma kaha tha majnoon, is ke jawāb mein Allah ta'ala ne us ke das waqayi uyoob zāhir farma diye. Is se Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ki fazeelat aur shān-e-meḥboobiyat ma'loom hoti hai. (15) yani Qur'an-e-majeed. (16) aur is se us ki murād yeh hoti hai ke jhoot hai aur us ka yeh kehna is ka nateeja hai ke hum ne us ko mā aur aulād di. (17) yani us ka chehra bigād deḡe aur us ki bad bātini ki alāmat us ke chehre par numoodār kar deḡe tāke us ke liye sabab-e-ār ho. Ākhirat mein to yeh sab kuchh hoga hi magar duniya mein bhi yeh khabar poori hokar rahi aur us ki nāk dagheeli ho gayi. Kehte hain ke badr mein us ki nāk kat gayi. کذا قيل خازن

(18) يَٰأَيُّهَا الَّذِيْنَ آمَنُوا قُلْ يَسْمَعُ اَللّٰهُ اَصْوَاتَ الْاِنْسَانِ مِمَّ يَحْكُمُ ۚ وَلَوْ رَدُّوْهُ لَافْتَرٰى بَعْضُ الْاِنْسَانِ كَذِبًا ۚ (19) yani ahl-e-Makkah ko Nabi-e-kareem Sallal lahu ta'ala àlaihi wasallam ki dua se jo āp ne farmayi thi ke ya Rab inhein aisi qahet sāli mein mubtala kar jaisi Hazrat Yusuf àlaihis salām ke zamāne mein huyi thi. Chunāncha ahl-e-Makkah qahet ki aisi museebat mein mubtala kiye gaye ke woh bhook ki shiddat mein murdār aur haddiyān tak kha gaye aur is tarah āzmaish mein dāle gaye. (19) us bāgh ka nām zardān tha, yeh bāgh san'a yaman se do farsang ke fāsle

par sar-e-rāh tha. Us ka mālik ek mard-e-sāleh tha jo bāgh ke mewe kaṣrat se fuqara ko deta tha. Jab bāgh mein jāta fuqara ko bula leta, tamām gire pade mewe fuqara le lete aur bāgh mein bistar bichha diye jāte. Jab mewe tode jāte to jitne mewe bistaroñ par girte woh bhi fuqara ko de diye jāte aur jo khālis apna hissa hota us se bhi daswān hissa fuqara ko de deta. Isi tarah kheti kātte waqt bhi us ne fuqra ke huqooq bahut ziyāda muqarrar kiye they. Us ke bād us ke teen bete wāris huwe, unhoñ ne bāham mashwara kiya ke māl qaleel hai kumba bahut hai, agar wālid ki tarah hum bhi khairāt jāri rakhein to tang-dast ho jāyēñ ge. Āpas mein mil kar qasamein khayin ke subah tadke logoñ ke uthne se pehle bāgh chal kar mewe tod lein. Chunāncha irshād hota hai. (20) tāke miskeenon ko khabar na ho. (21) yeh log to qasamein kha kar so gaye. (22) yāni bāgh par. (23) yāni ek bala āyi ba-ḥukm-e-ilāhi āg nāzil huyi aur bāgh ko tabāh kar gayi. (24) woh bāgh. (25) aur un logoñ ko kuchh khabar nahi yeh subah tadke uthe. (26) ke kisi miskeen ko na āne deñge aur woh tamām mewa apne qabze mein lāyēñ ge. (27) yāni bāgh ko ke is mein mewa ka nām o nishān nahi. (28) yāni kisi aur bāgh par pahonch gaye, hamāra bāgh to bahut mewe dār hai. Phir jab ghaur kiya aur us ke dar o deewar ko dekha aur pehchāna ke apna hi bāgh hai to bole. (29) is ke manāfe' se miskeenon ko na dene ki niyat karke. (30) aur is irāda-e-bad se tauba kiyon nahi karte aur Allah ta'ala ki ne'mat ka shukr kiyon nahi baja lāte (31) aur ākhir-e-kār un sab ne aiterāf kiya ke hum se khata huyi aur hum had se mutajawuz ho gaye. (32) ke hum ne Allah ta'ala ki ne'mat ka shukr na kiya aur bāp dada ke nek tariqe ko chhoda. (33) us ke afoo o karam ki ummeed rakhte haiñ. Un logoñ ne sidq o ikhlās se tauba ki to Allah ta'ala ne unhein is ke ewaz us se behtar bāgh ata farmaya jis ka nām bāgh-e-haiwān tha aur us mein kaṣrat-e-paidawār aur latāfat-e-āb o hawa ka

yeh ālam tha ke us ke angooroñ ka ek khosha ek gadhe par bār kiya jāta tha. (34) aey kuffār-e-Makkah hosh mein āo yeh to duniya ki mār hai. (35) āzāb-e-ākhirat ko aur us se bachne ke liye Allah ta'ala aur Rasool ki farmān bardāri karte. (36) yāni ākhirat mein. (37) Shān-e-Nuzool: Mushrikeen ne musalmanoñ se kaha tha ke agar marne ke bād phir hum uthaye bhi gaye to wahāñ bhi hum tum se achchhe raheñge aur hamāra hi daraja baland hoga jaise ke duniya mein hamein āsāish hai, is par yeh āyat nāzil hui jo āge āti hai. (38) aur in mukhlis farmān bardāroñ ko un mu'ānid bāghiyon par fazeelat na deñge hamāri nisbat aisa gumān-e-fāsid. (39) jihālat se. (40) jo munqata na hoñ is mazmoon ki. (41) apne liye Allah ta'ala ke nazdeek khair o karamat ka. Ab Allah ta'ala apne Habeeb Sallal lahu ta'ala ālaihi wasallam ko khitāb farmāta hai. (42) yāni kuffār se. (43) ke ākhirat mein unhein musalmanoñ se behtar ya un ke barābar milega. (44) jo is dāwe mein un ki muwāfaqat karen aur zimme-dār baneñ. (45) haqeeqat mein woh bātil par haiñ, na un ke pās koī kitāb jis mein yeh mazkoor ho jo woh kehte haiñ, na Allah ta'ala ka koī ahed, na koī un ka zāmin, na muwāfiq. (46) Jumhoor ke nazdeek kashf-e-sāq shiddat o Sa'oobat-e-amr se ibārat hai jo roz-e-qiyamat hisāb o jaza ke liye pesh āye gi. Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ānhuma ne farmaya ke qiyamat mein woh bada sakht waqt hai, salf ka yehi tareeqa hai ke woh is ke māna mein kalām nahi karte aur yeh farmāte haiñ ke hum is par imān lāte haiñ aur is se jo murād hai woh Allah ta'ala ki taraf tafweez karte haiñ. (47) yāni kuffār o munāfiqeen ba-tareeq-e-imtihān o taubeekh. (48) un ki pushtein tāmbe ke takhte ki tarah sakht ho jāyeñ gi. (49) ke un par zillat o nadamat chhayi hui hogi. (50) aur azānoñ aur takbeeroñ mein حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ ke sāth unhein namāz o sajde ki dāwat di jāti thi.

(51) ba-wujood is ke sajda na karte they isi ka nateeja hai jo yahāñ sajde se mehroom rahe. (52) yāni Qur'an majeed ko. (53) maiñ us ko saza dooñga. (54) apne āzāb ki taraf is tarah ke ba-wujood ma'siyatoñ aur na-farmāniyoñ ke unheñ sahet o rizq sab kuchh milta rahega aur dam badam āzāb qareeb hota jāye ga. (55) mera āzāb shadeed hai. (56) risālat ki tableegh par. (57) aur tawān ka un par aisa bār-e- girān hai jis ki wajah se imān nahi lāte. (58) ghaib se murād yahāñ Lauh-e-mehfooz hai. (59) us se jo kuchh kehte haiñ. (60) jo woh un ke haq meiñ farmaye. Aur chande un ki izāon par sabr karo. (61) قِيلَ إِنَّهُ مَنسُوحٌ بِآيَةِ السَّيْفِ۔ qaum par tajeel-e-ghazab meiñ. Aur machhli wāle se murād Hazrat Yunus àlaihis salām haiñ. (62) machhli ke pet meiñ gham se. (63) aur Allah ta'ala un ke uzr o dua ko qabool farma kar un par inām na farmāta. (64) lekin Allah ta'ala ne rehmat farmayi. (65) aur bughz o adāwat ki nigāhon se ghoor ghoor kar dekhte haiñ. Shān-e-Nuzool: Manqool hai ke arab meiñ bāz log nazar lagāne meiñ shohra-e-āfāq they aur un ki yeh hālat thi ke dāwa kar karke nazar lagāte they aur jis cheez ko unhoñ ne gazind pahoñchāne ke irāde se dekha dekhte hi halāk ho gayi, aise bahut waqe'āt un ke tajrube meiñ ā chuke they. kuffār ne un se kaha ke Rasool-e-kareem Sallal lahu ta'ala àlaihi wasallam ko nazar lagayeñ to un logoñ ne Huzoor ko badi tez nigāhon se dekha aur kaha ke hum ne ab tak na aisa ādmi dekha na aisi daleeleñ dekheeñ aur un ka kisi cheez ko dekh kar hairat karna hi sitam hota tha lekin un ki yeh tamām jidd o juhad kabhi misl un ke aur makaid ke jo rāt din woh karte rehte they bekār gayi aur Allah ta'ala ne apne Nabi Sallal lahu ta'ala àlaihi wasallam ko un ke shar se mehfooz rakha aur yeh āyat nāzil huyi. Hasan radiyallahu ta'ala ànhu ne farmaya jis ko nazar lage us par yeh āyat padh kar dam kar di jāye. (66) barāh-e-hasad o

inād, aur logoñ ko nafrat dilāne ke liye Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ki shān mein jab āp ko Qur'an-e-kareem padhte dekhte haiñ. (67) yāni Qur'an shareef ya Sayyid-e-ālam Muhammad mustafa Sallal lahu ta'ala àlaihi wasallam. (68) jinnoñ ke liye bhi aur insānoñ ke liye bhi ya zikr ba-māna fazl o sharf ke hai, is taqdeer par māna yeh haiñ ke Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam tamām jahānoñ ke liye sharf haiñ, un ki taraf junoon ki nisbat karna kor bātini hai. (Madārik) (1) Soora-e-Hāqqa Makkiya hai, is mein do ruku, bāwan āyatein, do sau chhappan kalme, ek hazār chār sau teyees harf haiñ. (2) yāni qiyamat jo haqq o šābit hai aur us ka waqoo' yaqeeni o qata'i hai jis mein koi shak nahi. (3) yāni woh nihāyat ajeeb o azimush-shān hai. (4) jis ke ahwāl o ah-wāl aur shadāid tak fikr-e-insāni ka tāier parwāz nahi kar sakta. (5) yāni sakht hol-nāk āwāz se. (6) chahār shamba se chahār shamba tak ākhir-e-māh-e-shawwal mein nihāyat tez sardi ke mausam mein. (7) yāni in dinoñ mein. (8) ke maut ne unhein aisa dha diya. (9) kaha gaya hai ke āthwein roz jab subah ko woh sab log halāk ho gaye to hawāoñ ne unhein uda kar samandar mein phenk diya aur ek bhi bāqi na raha. (10) Is se bhi pehli ummatoñ ke kuffār. (11) na-farmāniyoñ ki shāmat se misl-e-qaum-e-Loot ki bastiyon ke yeh sab. (12) af'āl-e-qabeeha o ma'āsi o shirk ke murtakib huwe. (13) jo un ki taraf bheje gaye they. (14) aur woh darakhtoñ, imāratoñ, pahādoñ aur har cheez se baland ho gaya tha. Yeh bayān toofan-e-Nooh ka hai àlaihis salām ki. (15) jab ke tum apne āba ke aslāb mein they Ḥazrat Nooh àlaihis salām ki. (16) aur Ḥazrat Nooh àlaihis salām ko aur un ke sāth wāloñ ko jo un par imān lāye they najāt di aur bāqiyoñ ko gharq kiya. (17) yāni momineen ko najāt dene aur kāfiroñ ke halāk farmāne ko. (18) ke sabab-e-ibrat o naseehat ho. (19) kām ki bātoñ ko tāke un se nafa' uthaye. (20) yāni qiyamat qāim ho jāye gi. (21) yāni woh

nihayat kamzor hoga ba-wujood is ke ke pehle bahut mazboot o mustahkam tha. (22) yāni jin firishtoñ ka maskan āsmān hai woh us ke phatne par us ke kināroñ par khade hoñge phir ba-ḥukm-e-ilāhi utar kar zameen ka ehāta karenge. (23) Ḥadees shareef mein hai ke hāmileen-e-arsh āj kal chār haiñ, roz-e- qiyamat un ki tayeed ke liye chār ka aur izāfa kiya jāye ga, āth ho jāyeñ ge. Hazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma se marwi hai ke is se malāika ki āth safeiñ murād haiñ jin ki tadād Allah ta'ala hi jāne. (24) Allah ta'ala ke Huzoor hisāb ke liye. (25) yeh samajh lega ke woh najāt pāne wāloñ mein hai aur nihayat farah o suroor ke sāth apni jamāt aur apne ahl o aqārib se. (26) yāni mujhe duniya mein yaqeen tha ke ākhirat mein mujh se hisāb liya jāye ga. (27) ke khade baithe lete har hāl mein ba-āsani le sakeiñ aur un logoñ se kaha jāye ga. (28) yāni jo aamal-e-sāleha ke duniya mein tum ne ākhirat ke liye kiye. (29) jab apne nāma-e-aamal ko dekhe ga aur us mein apne bad aamal maktoob pāye ga to sharminda o ruswa ho kar. (30) aur hisāb ke liye na uthaya jāta aur yeh zillat o ruswayi pesh na āti (31) jo maiñ ne duniya mein jamā kiya tha woh zara bhi mera āzāb tāl na saka. (32) aur maiñ zaleel o mohtāj reh gaya. Hazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ne farmaya ke is se us ki murād yeh hogi ke duniya mein jo hujjateiñ maiñ kiya karta tha woh sab bāṭil ho gayiñ ab Allah ta'ala jahannam ke khāzinoñ ko ḥukm dega. (33) is tarah ke us ke hāth us ki gardan se mila kar tauq mein bāñdh do. (34) firishtoñ ke hāth se. (35) yāni woh zanjeer us mein is tarah dākhil karo jaise kisi cheez mein dora piroya jāta hai. (36) us ki āzmat o wehdāniyat ka mo'taqid na tha. (37) na apne nafs ko, na apne ahel ko, na doosroñ ko. Is mein ishāra hai ke woh ba'as ka qāil na tha kiyōñ ke miskeen ka khāna dene wāla miskeen se to kisi badle ki ummeed rakhta hi nahi mahez raza-e-ilāhi o sawāb-e-ākhirat ki ummeed par miskeen ko deta

hai aur jo ba'as o ākhirat par imān hi na rakhta ho usey miskeen ko khilāne ki kya gharaz. (38) yāni ākhirat mein. (39) jo usey kuchh nafa' pahoñchaye ya shafa'at kare. (40) kuffār-e-bad atwār. (41) yāni tamām makhlooqāt ki qasam jo tumhāre dekhne mein āye us ki bhi, jo na āye us ki bhi. Bāz mufasssireen ne farmaya ke مَا تُبْصِرُونَ se duniya aur مَالًا تُبْصِرُونَ se ākhirat murād hai. Is ki tafseer mein mufasssireen ke aur bhi kayi qaul haiñ. (42) Muhammad mustafa Habeeb-e-khuda Sallal lahu ta'ala àlaihi wasallam (43) jo un ke Rab azz o ula ne farmayiñ. (44) jaisa ke kuffār kehte haiñ. (45) bilkul be imān ho itna bhi nahi samajhte ke na yeh sher hai, na is mein shariyat ki koi bāt pāyi jāti hai. (46) jaisa ke tum mein se bāze kāfir is kitāb-e-ilāhi ki nisbat kehte haiñ. (47) na is kitāb ki hidayāt ko dekhte ho na is ki tāleemon par ghaur karte ho ke is mein kaisi roohāni taleem hai, na is ki fasāhat o balāghat aur ae'jāz-e-bemisāli par ghaur karte ho jo yeh samjho ke yeh kalām. (48) jo hum ne na farmayi hoti to. (49) jis ke kāt-te hi maut wāqa' ho jāti hai. (50) ke woh roz-e- qiyamat jab Qur'an par imān lāne wāloñ ka sawāb aur is ke inkār karne wāloñ aur jhuthlāne wāloñ ka āzāb dekhenge to apne imān na lāne par afsos karenge aur hasrat o nadāmat mein gariftār honge. (51) ke is mein koi shak o shubah nahi. (52) aur us ka shukr karo ke us ne tumhāri taraf apne is kalām-e-jaleel ki waḥee farmayi. (1) Soora-e-Ma'arij Makkiya hai, is mein do ruku, chawwalees āyatein, do sau chaubees kalme, nau sau untees harf haiñ. (2) Shān-e-Nuzool: Nabi-e-kareem Sallal lahu ta'ala àlaihi wasalam ne jab ahl-e-Makkah ko āzāb-e-ilāhi ka khauf dilāya to woh āpas mein kehne lage ke is āzāb ke mustahiq kaun log haiñ aur yeh kin par āye ga? Sayyid-e-ālam Muhammad Mustafa Sallal lahu ta'ala àlaihi wasallam se poochho to unhoñ ne Ḥuzoor Sayyid-e-ālam Muhammad mustafa Sallal lahu ta'ala àlaihi

wasallam se daryāft kiya. Is par yeh āyateiñ nāzil huyiñ aur Ḥuzoor se suāl karne wāla Nazar bin hāris tha, us ne dua ki thi ke ya Rab agar yeh Qur'an haq ho aur tera kalām ho to hamāre upar āsmān se pat-thar barsa, ya dard nāk āzāb bhej. In āyaton meiñ irshād farmaya gaya ke kāfir talab karenā ya na karenā āzāb jo un ke liye muqaddar hai zaroor āna hai, usey koi tāl nahi sakta. (3) yāni āsmānoñ ka. (4) jo firishtoñ meiñ makhsos fazl o sharf rakhte haiñ. (5) yāni us maqām-e-qurb ki taraf jo āsmān meiñ us ke awāmīr ka jāye nuzool hai. (6) woh roz-e-qiyamat hai jis ke shadaid kāfiroñ ki nisbat to itne darāz hoñge aur momin ke liye ek farz namāz se bhi subuk tar hoga. (7) yāni āzāb ko. (8) aur yeh khayāl karte haiñ ke wāqe' hone wāla hi nahi. (9) ke zaroor hone wāla hai. (10) aur hawa meiñ udte phireñge. (11) har ek ko apni hi padi hogi. (12) ke ek doosre ko pehchāneñ ge lekin apne hāl meiñ aise muhtala hoñge ke na un se hāl poochhen ge na bāt kar sakeñ ge. (13) yāni kāfir. (14) yeh kuchh us ke kām na āye ga aur kisi tarah woh āzāb se bach na sake ga. (15) nām le lekar ke aey kāfir mere pās ā, aey munāfiq mere pās ā. (16) haq ke qabool karne aur imān lāne se. (17) māl ko, aur us ke huqooq-e-wājiba ada na kiye. (18) tang dasti o bimāri waghairah ki. (19) daulat mandi o māl. (20) yāni insān ki hālat yeh hai ke usey koi na-gawār hālat pesh āti hai to us par sabr nahi karta aur jab māl milta hai to us ko kharch nahi karta. (21) ke farāiz-e-panj gāna ko un ke auqāt meiñ pābandi se ada karte haiñ, yāni momin haiñ. (22) murād is se zakāt hai jis ki miqdār ma'loom hai ya woh sadaqa jo ādmi apne nafs par muayyan kare to usey muayyan auqāt meiñ ada kiya kare. Mas'ala: Is se ma'loom huwa ke sadaqāt-e- mustahibba ke liye apni taraf se waqt muayyan karna shara' meiñ jāiz aur qābil-e-madah hai. (23) yāni donoñ qism ke mohtājon ko de, unheñ bhi jo hājat ke waqt suwāl karte haiñ aur unheñ bhi jo sharm se suāl nahi karte aur un ki mohtāji zāhir

nahi hoti. (24) aur marne ke bād uthne aur hashr o nashr o jaza o qiyamat sab par imān rakhte haiñ. (25) chāhe ādmi kitna hi nek, pārsa, kaseerut-ta'at wal-ibādat ho magar usey āzāb-e-ilāhi se be khauf hona na chāhiye. (26) yāni zaujāt o mamlookāt. (27) ke halāl se ḥarām ki taraf tajawuz karte haiñ. Mas'ala: is āyat se muta'a, liwātāt, jānwaroñ ke sāth qaza-e-shehwat aur hāth se istamna ki hurmat ṣābit hoti hai. (28) shara'i amānatoñ ki bhi aur bandoñ ki amānatoñ ki bhi aur khalq ke sāth jo ahed haiñ un ki bhi aur haq ke jo ahed haiñ un ki bhi nazreiñ aur qasameiñ bhi is meiñ dākhil haiñ. (29) sidq o insāf ke sāth, na is meiñ rishte dāri ka pās karte haiñ, na zabardast ko kamzor par tarjeeh dete haiñ, na kisi sāhib-e-haq ka talf-e-haq gawāra karte haiñ. (30) namāz ka zikr muqarrar farmaya gaya. Is meiñ ye izhār hai ke namāz bahut ahem hai ya yeh ke ek jagah farāiz murād haiñ doosri jagah nawāfil. Aur hifāzat se murād yeh hai ke is ke arkān aur wājibāt aur sunnaton aur mustahbbāt ko kāmīl taur par ada karte haiñ. (31) bahisht ke. (32) Shān-e-Nuzool: Yeh āyat kuffār ki us jamāt ke haq meiñ nāzil huyi jo Rasool-e-kareem Sallal lahu ta'ala àlaihi wasallam ke gird halqe bāndh kar giroh ke giroh jamā hote they aur āp ka kalām-e-mubarak sunte aur us ko jhutlāte aur istehza karte aur kehte ke agar yeh log jannat meiñ dākhil hoñge jaisa ke Muhammad (Mustafa Sallal lahu ta'ala àlaihi wasallam) farmāte haiñ to hum zaroor in se pehle us meiñ dākhil hoñge. Un ke haq meiñ yeh āyat nāzil huyi aur farmaya gaya ke un kāfiroñ ka kya hāl hai ke āp ke pās baithte bhi haiñ aur gardaneñ utha utha kar dekhte bhi haiñ phir bhi jo āp se sunte haiñ us se nafa' nahi uthāte. (33) imān wāloñ ki tarah. (34) yāni nutfe se jaise sab ādmiyon ko paida kiya to is sabab se koi jannat meiñ dākhil na hoga, jannat meiñ dākhil hona imān par mauqoof hai. (35) yāni āftāb ke har jāye tuloo aur har jāye ghuroob ka ya har har sitāre ke mashriq o maghrib ka, maqsad apni

ruboobiyat ki qasam yād farmāna hai. (36) is tarah ke unheīn halāk kar deiñ
 aur bajaye un ke apni farmān bardār makhlooq paida kareñ. (37) aur hamāri
 qudrat ke ihāte se bāhar nahi ho sakta. (38) āzāb ke. (39) mehshar ki taraf.
 (40) jaise jhande wāle apne jhande ki taraf daudte haiñ. (41) yāni roz-e-
 qiyamat. (42) duniya meiñ aur woh is ko jhutlāte they. (1) Soora-e-Nooh
 Makkiya hai, is meiñ do ruku, atthaees āyateiñ, do sau chaubees kalme, nau
 sau ninānwe harf haiñ. (2) duniya o ākhirat ka. (3) aur us ka kisi ko shareek
 na banao. (4) na farmāniyoñ se bach kar tāke woh ghazab na farmaye. (5) jo
 tum se waqt-e-imān tak sādīr huwe hoñge ya jo bandoñ ke huqooq se
 mutalliq na hoñge. (6) yāni waqt-e-maut tak. (7) ke is daurān meiñ tum par
 āzāb na farmaye ga. (8) us ko aur imān le āte. (9) Ḥazrat Nooh ālaihis salām
 ne. (10) imān o ta'at ki taraf. (11) aur jitni unheīn imān lāne ki targheeb di
 gayi utni hi un ki sar-kashi badhti gayi. (12) tujh par imān lāne ki taraf. (13)
 tāke meri dāwat ko na suneīn. (14) aur mooñh chhupa liye tāke mujhe na
 dekheīn kiyōñ ke unheīn deen-e-ilāhi ki taraf naseehat karne wāle ko dekhna
 bhi gawāra na tha. (15) apne kufr par. (16) aur meri dāwat ko qabool karna
 apni shān ke khilāf jāna. (17) ba-bāng-e-baland mehfilon meiñ. (18) aur
 dāwat bil-ae'lān ki takrār bhi ki. (19) ek ek se, aur koi daqeeqa dāwat ka utha
 na rakha. Qaum zamāna-e-darāz tak Ḥazrat Nooh ālaihis salām ki takzeeb hi
 karti rahi to Allah ta'ala ne un se bārish rok di aur un ki aurtoñ ko bānjh kar
 diya, chalees sāl tak un ke māl halāk ho gaye, jānwar mar gaye, jab yeh hāl
 huwa to Ḥazrat Nooh ālaihis salām ne unheīn istighfār ka ḥukm diya. (20)
 kufr o shirk se, aur imān la kar maghfirat talab karo tāke Allah ta'ala tum par
 apni rehmatōñ ke darwāze khole kiyōñ ke ta'āt meiñ mashghool hona khair o
 barkat aur wus'at-e-rizq ka sabab hota hai. (21) tauba karne wāloñ ko agar
 tum imān lāye aur tum ne tauba ki to woh. (22) māl o aulād ba-kaṣrat ata

farmaye ga. (23) Hazrat Hasan radiyallahu ta'ala ànhu se marwi hai ek shakhs àp ke pās àya aur us ne qillat-e-bārish ki shikāyat ki, àp ne istighfār ka hukm diya, doosra àya us ne tang dasti ki shikayat ki, usey bhi yehi hukm farmaya, phir teesra àya, us ne qillat--e-nasl ki shikayat ki, us se bhi yehi farmaya, phir chautha àya, us ne apni zameen ki qillat-e-paidawār ki shikayat ki, us se bhi yehi farmaya. Rabee' bin sabeeh jo hāzir they unhoñ ne àrz kiya chand log àye qism qism ki hajateiñ unhoñ ne pesh keeiñ, àp ne sab ko ek hi jawāb diya ke istighfār karo, to àp ne yeh àyat padhi. (In hawāij ke liye yeh Qur'ani àmal hai) (24) is tarah ke us par imān lao. (25) kabhi nutfa ‘ kabhi alaqa ‘ kabhi mudgha, yahāñ tak ke tumhāri khilqat kāmīl ki, us ki āfreenash meiñ nazar karna, us ki khāliqiyyat o qudrat aur us ki wehdaniyat par imān lāne ko wājib karta hai. (26) Hazrat Ibn-e-Abbas o Ibn-e-Umar radiyallahu ta'ala ànhum se marwi hai ke āftab o māh-tāb ke chehre to āsmānoñ ki taraf haiñ aur har ek ki pusht zameen ki taraf to āsmānoñ ki latāfat ke ba'is un ki raushni tamām āsmānoñ meiñ pahoñchti hai agarche chānd āsmān-e-duniya meiñ hai. (27) ke duniya ko rauhsan karta hai aur us ki raushni chānd ke noor se qawī tar hai aur āftāb chauthē āsmān meiñ hai. (28) tumhāre bāp Hazrat Ādam ko is se paida kar ke. (29) maut ke bād. (30) us se roz-e-qiyamat. (31) aur maiñ ne jo imān o istighfār ka hukm diya tha, is ko unhoñ ne na māna. (32) un ke awām, ghuraba aur chhote log, sar-kash raosa aur ashāb-e-amwāl o aulād ke tābe' huwe. (33) aur woh ghuroor-e-māl meiñ mast ho kar kufr o tughyān meiñ badhta raha. (34) woh rausa. (35) ke unhoñ ne Hazrat Nooh àlaihis salām ki takzeeb ki aur unheñ aur un ke muttabi'een ko izāyeiñ pahoñchayin. (36) rausa-e-kuffār apne awām se. (37) yāni un ki ibādat tark na karna. (38) Yeh un ke butoñ ke nām haiñ jinheñ woh poojte they but to un ke bahut they magar yeh pāñch un ke nazdeek badi

azmat wāle they wadd to mard ki soorat par tha aur suwa aurat ki soorat par aur yaghoos sher ki shakl aur ya'ooq ghode ki aur nasar kargas ki, yeh but qaum-e-Nooh se muntaqil hokar arab pahoñche aur mushrikeen ke qabāil se ek ek ne ek ek ko apne liye khās kar liya. (39) yāni yeh but bahut se logoñ ke liye gumrāhi ka sabab huwe ya yeh māna haiñ ke rausa-e-qaum ne butoñ ki ibādat ka hukm karke bahut se logoñ ko gumrāh kar diya. (40) jo butoñ ko poojte haiñ. (41) yeh Hazrat Nooh àlaihis salām ki dua hai, jab unheñ waḥee se ma'loom huwa ke jo log imān la chuke qaum meñ un ke siwa aur log imān lāne wāle nahi tab āp ne yeh dua ki. (42) toofan meñ. (43) bād gharq hone ke. (44) jo unheñ āzāb-e-ilāhi se bacha sakta. (45) aur halāk na farmaye ga (46) yeh Hazrat Nooh àlaihis salām ko waḥee se ma'loom ho chuka tha aur Hazrat Nooh àlaihis salām ne apne aur apne wālidain aur momineen o momināt ke liye dua farmayi. (47) ke woh donoñ momin they. (48) Allah ta'ala ne Hazrat Nooh àlaihis salām ki dua qabool farmayi aur un ki qaum ke tamām kuffār ko āzāb se halāk kar diya.

(1) Soora-e-Jinn Makkiya hai, is meñ do ruku, athaes āyateñ, do sau pachās kalme, āth sau sattar harf haiñ. (2) aey Mustafa Sallal lahu ta'ala àlaihi wasallam. (3) nasibin ke, jin ki tadād mufasssireen ne nau bayān ki. (4) Namāz-e-Fajr meñ ba-maqām-e-nakhla Makkah mukarrama o tāef ke darmiyān. (5) woh jin apni qaum meñ ja kar. (6) jo apni fasāhat o balāghat o khoobi-e-mazāmeen o oluwe māna meñ aisa nādir hai ke makhlooq ka koi kalām is se koi nisbat nahi rakhta aur is ki yeh shān hai. (7) yāni tawheed o imān ki. (8) jaisa ke kuffār jin o ins kehte haiñ. (9) jhoot bolta tha, be adabi karta tha ke us ke liye shareek o aulād aur bibi batāta tha. (10) aur us par ifтира na kareñge is liye hum un ki bātoñ ki tasdeeq karte they. Jo kuchh woh shān-e-ilāhi meñ kehte they aur khudawand-e-ālam ki taraf bibi aur bach-

che ki nisbat karte they yahāñ tak ke Qur'an-e-kareem ki hidayat se hameiñ un ka kizb o bohtān zāhir ho gaya. (11) jab safar meiñ kisi khauf nāk maqām par utarte to kehte hum is jagah ke sardār ki panāh chāhte haiñ yahāñ ke shareeron se. (12) yāni kuffār-e-quraish ne. (13) aey jinnāt. (14) yāni ahl-e-āsmān ka kalām sunne ke liye āsmān-e-duniya par jāna chāha. (15) firishtoñ ke. (16) tāke jinnāt ko ahl-e-āsmān ki bāteiñ sunne ke liye āsmān tak pahoñchne se roka jāye. (17) Nabi-e-kareem Sallal lahu ta'ala àlaihi wasallam ki be'sat se. (18) Nabi-e-kareem Sallal lahu ta'ala àlaihi wasallam ki be'sat ke bād. (19) jis se us ko māra jāye. (20) hamāri is bandish aur rok se. (21) Qur'an-e-kareem sunne ke bād. (22) momin-e-mukhlis, muttaqi o abrār. (23) firqe firqe mukhtalif. (24) yāni Qur'an-e-pāk. (25) yāni nekiyoñ ya sawāboñ ki kami ka. (26) badyoñ ki. (27) haq se phire huwe kāfir. (28) aur hidāyat o rāh-e-haq ko apna maqsood thehrāya. (29) kāfir rāh-e-haq se phirne wāle. (30) is āyat se šābit hota hai ke kāfir jinn ātish-e-jahannam ke āzāb meiñ gariftār kiye jāyeñ ge. (31) yāni insān. (32) yāni deen-e-haq o tareeqa-e-islam par. (33) kaṣeer. muād wus'at-e-rizq hai aur yeh waqe'a us waqt ka hai jabke sāt baras tak woh bārish se mehroom kar diye gaye they, māna yeh haiñ ke agar woh log imān lāte to hum duniya meiñ un par rizq wasee' karte aur unheñ kaṣeer pāni aur farākhi-e-aish ināyat farmāte. (34) ke woh kaisi shukr guzāri karte haiñ. (35) Qur'an se ya tawheed ya ibādat se. (36) jis ki shiddat dam ba-dam badhe gi. (37) yāni woh makān jo namāz ke liye banaye gaye. (38) jaisa ke yahood o nasāra ka tareeqa tha ke woh apne girjaon aur ibādat khānon meiñ shirk karte they. (39) yāni Sayyid-e-ālam Muhammad Mustafa Sallal lahu ta'ala àlaihi wasallam batn-e-nakhla meiñ waqt-e-Fajr. (40) yāni namāz padhte. (41) kiyōñ ke unheñ Nabi-e-kareem Sallal lahu ta'ala àlaihi wasallam ki ibādat o tilāwat aur āp ke ashāb ki iqteda

nihāyat ajeeb aur pasandeeda ma'loom huyi, is se pehle unhoñ ne kabhi aisa manzar na dekha tha aur aisa be-misl kalām na suna tha. (42) jaisa ke Ḥazrat Sāleh àlaihis salām ne farmaya tha **فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ** (43) yeh mera farz hai jis ko anjām deta hooñ. (44) aur un par imān na lāye. (45) woh àzāb. (46) kāfir ki ya momin ki, yāni us roz kāfir ka koi madad gār na hoga aur momin ki madad Allah ta'ala aur us ke ambiya aur malāika sab farmayēñ ge. Shān-e-Nuzool Nazar bin hāris ne kaha tha ke yeh wāda kab poora hoga is ke jawāb mein agli āyat nāzil huyi. (47) yāni waqt-e-àzāb ka ilm ghaib hai jise Allah ta'ala hi jāne. (48) yāni apne ghaib-e-khās par jis ke sāth woh munfarid hai. (Khāzin o Bedāwi waghairah) (49) yāni ittela'-e-kāmil nahi deta jis se haqaiq ka kashf-e-tām āla daraja-e-yaqeen ke sāth ḥāsil ho. (50) to unhein ghuyoob par musallat karta hai aur ittela'-e-kāmil aur kashf-e-tām ata farmāta hai aur yeh ilm-e-ghaib un ke liye mo'jiza hota hai, auliya ko bhi agarche ghuyoob par ittela' di jāti hai magar ambiya ka ilm ba-aitebār-e-kashf o anjala auliya ke ilm se bahut baland o bāla o arfa o āla hai aur auliya ke ùloom ambiya hi ke wasātat aur inheen ke faiz se hote haiñ, Mo'tazla ek gumrah firqa hai, woh auliya ke liye ilm-e-ghaib ka qāil nahi, us ka khayāl bātil aur aḥadees-e-kaseera ke khilāf hai aur is āyat se un ka tamassuk sahi nahi. Bayān-e-mazkoora bala mein is ka ishāra kar diya gaya hai Sayyidur-Rusul khātimul-ambiya Muhammad Mustafa Sallal lahu ta'ala àlaihi wasallam murtuza Rasooloñ mein sab se āla haiñ. Allah ta'ala ne āp ko tamām ashya ke ùloom ata farmaye jaisa ke Sihah ki mo'tabar aḥadees se šābit hai aur yeh āyat Ḥuzoor ke aur tamām murtaza Rasooloñ ke liye ghaib ka ilm šābit karti hai. (51) firishtoñ ko jo un ki hifāzat karte haiñ. (52) is se šābit huwa ke jamee' ashya mehdood o mehsoor o mutanāhi haiñ.

(1) Soora-e-Muzzammil Makkiya hai, is mein do ruku, bees āyatein, do sau pachāsi kalme, āth sau adtees harf haiñ. (2) yāni apne kapdoñ se lipatne wāle. Is ke shān-e-nuzool mein kayi qaul haiñ. Bāz mufasssireen ne kaha ke ibteda-e-zamāna-e-Waḥee mein Sayyid-e-ālam Sallal lahu ta'ala ālaihi wasallam khauf se apne kapdon mein lipat jāte they, aisi hālat mein āp ko Hazrat Jibreel ne **يَا أَيُّهَا الْمُرْمِلُ** keh kar nida ki. Ek qaul yeh hai ke Sayyid-e-ālam Sallal lahu ta'ala ālaihi wasallam chadar shareef mein lipte huwe ārām farma rahe they, is hālat mein āp ko nida ki gayi **يَا أَيُّهَا الْمُرْمِلُ** baher hāl yeh nida batāti hai ke mehboob ki har ada piyāri hai aur yeh bhi kaha gaya hai ke is ke māna yeh haiñ ke rida-e-nubuwwat o chādar-e-risālat ke hāmīl o lāiq. (3) namāz aur ibādat ke sāth. (4) yāni thoda hissa āram ke liye ho, bāqi shab ibādat mein guzāriye. Ab woh bāqi kitni ho is ki tafseel āge irshād farmayi jāti hai. (5) murād yeh hai ke āp ko ikhtiyār diya gaya hai ke khwah qiyām nisf shab se kam ho ya nisf shab ya is se ziyāda ho. (Baizāwi) murād is se qiyām se tahajjud hai jo ibteda-e-islām mein wājib o ba- qaule farz tha, Nabi-e-kareem Sallal lahu ta'ala ālaihi wasallam aur āp ke ashāb shab ko qiyām farmāte aur log na jānte ke tihāyi rāt ya ādhi rāt ya do tihāyi rāt kab huyi, to woh tamām shab qiyām mein rehte aur subah tak namāzein padhte, is andeshe se ke qiyām qadr-e-wājib se kam na ho jāye yahāñ tak ke un hazrāt ke pāoñ sooj jāte they. Phir yeh hukm ek sāl ke bād mansookh ho gaya aur is ka nāsikh bhi isi soorat mein hai. (6) **رِأْيَاتِ عَصَا مُوسَىٰ مُخْزِيَةً لِّلَّذِينَ كَفَرُوا فَاذْلُقُوا نَارًا أَهْلًا بِالنَّارِ** (7) yāni nihāyat jaleel o ba-azmat. Murād is se Qur'an-e-majeed hai, yeh bhi kaha gaya hai ke māna yeh

haiñ ke hum āp par Qur'an nāzil farmayen ge jis mein awāmīr, nawāhi aur takāleef-e- shāqqa haiñ jo mukallifeen par bhari hoñ ge. (8) sone ke bād. (9) ba nisbat dīn ki namāz ke. (10) kiyōñ ke woh waqt sukoon o itminān ka hai, shor o shaghab se amn hoti hai, ikhlās-e-tām o kāmīl hota hai, riya o numāish ka mauqa nahi hota. (11) shab ka waqt ibādat ke liye khoob faraghat ka hai. (12) rāt o dīn ke jumla auqāt mein tasbeeh, tehleel, namāz, tilāwat-e-Qur'an shareef, dars-e-ilm waghairah ke sāth aur yeh bhi kaha gaya hai ke is ke māna yeh haiñ ke apni qirāt ki ibteda mein بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ padho. (13) yāni ibādat mein inqita' ki sifat ho ke dil Allah ta'ala ke siwa aur kisi ki taraf mashghool na ho, sab ilāqe qata' ho jāyeiñ, usi ki taraf tawajje rahe. (14) aur apne kām usi ki taraf tafweez karo. (15) وَهَذَا مَنسُوحٌ بِآيَةِ الْقِتَالِ۔ (6) badr tak ya roz-e-qiyamat tak. (17) ākhirat mein (18) un ke liye jinhoñ ne Nabi Sallal lahu ta'ala ālaihi wasallam ki takzeeb ki. (19) woh qiyamat ka dīn hoga. (20) Sayyid-e-ālam Muhammad Mustafa Sallal lahu ta'ala ālaihi wasallam. (21) Momin ke imān aur kāfir ke kufr ko jānte haiñ. (22) Ḥazrat Moosa ālaihis salām. (23) āzāb-e-ilāhi se (24) duniya mein. (25) yāni qiyamat ke dīn jo nihayat hol-nāk hoga. (26) apne shiddat-e-dehshat se. (27) imān o ta'at ikhtiyār karke. (28) tumhāre ashāb ki, woh bhi qiyām-e-lail mein āp ka itteba karte haiñ. (29) aur zabt-e-auqāt na kar sakoge. (30) yāni shab ka qiyām mu'āf farmaya. Mas'ala: Is āyat se namāz mein mutlaq qirāt ki farziyat shābit hui. Mas'ala: aql daraja-e-qirāt mafrooz ek badi āyat ya teen chhoti āyateiñ haiñ. (31) yāni tijārat ya talb-e-ilm ke liye. (32) in sab par rāt ka qiyām dushwār hoga. (33) is se pehla hukm mansookh kiya gaya aur yeh bhi panj gāna namāzon se mansookh ho gaya. (34) yahāñ namāz se farz namāzeiñ murād haiñ. (35) Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ānhuma ne

farmaya ke is qarz se murād zakāt ke siwa rāh-e-khuda mein kharch karna hai, sila rehmi mein aur mehmān dāri mein aur yeh bhi kaha gaya ke is se tamām sadaqāt murād haiñ jinhein ach-chhi tarah māl-e-halāl se khush dili ke sāth rāh-e-khuda mein kharch kiya jāye.

(1) Soora-e-Muddassir Makkiya hai, is mein do ruku, chhappan āyatein, do sau pachpan kalme, ek hazār das harf haiñ. (2) yeh khitāb Ḥuzoor Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ko hai. Shān-e-Nuzool: Ḥazrat Jābir radiyallahu ta'ala ànhu se marwi hai Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ne farmaya main koh-e-hira par tha ke mujhe nida ki gayi يَا مُحَمَّدُ إِنَّكَ رَسُولُ اللَّهِ main ne apne dāyein bāyein dekha kuchh na pāya, upar dekha, ek shakhs āsmān zameen ke darmiyan baitha hai (yāni wohi firishta jis ne nida ki thi) yeh dekh kar mujh par ru'ab huwa aur main Khadija ke pās āya aur main ne kaha ke mujhe bāla posh udhāo, unhoñ ne udha diya to Jibreel āye, aur unhoñ ne kaha يَا أَيُّهَا الْمَدَنِيُّ (3) apni khwāb gāh se. (4) qaum ko āzāb-e-ilāhi ka imān na lāne par. (5) jab yeh āyat nāzil hui to Sayyidul-Muddassir Sallal lahu ta'ala àlaihi wasallam ne Allahu akbar farmaya, Ḥazrat Khadeeja ne bhi Ḥuzoor ki takbeer sun kar takbeer kahi aur khush huiñ aur unhein yaqeen huwa ke Waḥee āyi. (6) har tarah ki najāsāt se kiyon ke namāz ke liye tahārat zaroori hai aur namāz ke siwa aur hālatoñ mein bhi kapde pāk rakhna behtar hai ya yeh māna haiñ ke apne kapde kotāh kijiye, aise darāz na hoñ jaisi ke araboñ ki ādat hai kiyon ke bahut ziyāda darāz hone se chalne phirne mein najis hone ka ahtemāl rehta hai. (7) yāni jaise ke duniya mein hadye aur newte dene ka dastoor hai ke dene wāla yeh khayāl karta hai ke jis ko main ne diya hai woh is se ziyāda mujhe de dega, is qism ke newte aur hadye shar'an jāiz haiñ magar Nabi-e-kareem Sallal lahu ta'ala àlaihi wasallam ko

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is se mana farmaya gaya kiyoon ke shān-e-nubuwwat bahut arfa o āla hai aur is mansab-e-āli ke lāiq yahi hai ke jis ko jo deīn woh mahez karam ho us se lene ya nafa' ḥāsil karne ki niyat na ho. (8) awāmīr o nawāhi aur un izāon par jo deen ki khātīr āp ko bardāsht karni padeeīn. (9) murād is se ba-qaul-e-saheeh nafkha-e-sāniya hai. (10) is mein ishāra hai ke woh dīn ba-fazl-e-ilāhi momīneen par āsān hoga. (11) us ki mā ke pet mein bighair māl o aulād ke. Shān-e-Nuzool yeh āyat Waleed bin mugheera makhzoomi ke haq mein nāzil hui woh apni qaum mein waheed ke laqab se mulaqqab tha. (12) khetiyān aur kaṣeer maweshi aur tijārateīn. Mujāhid se manqool hai ke woh ek lākh dīnār naqad ki haisiyat rakhta tha aur ta'ef mein us ka aisa bada bāgh tha jo sāl ke kisi waqt phalon se khālī na hota tha. (13) jin ki tadād dus thi aur choonke mālḍār they unhein kasab-e-ma'āsh ke liye safar ki hājat na thi is liye sab bāp ke sāmne rehte, un mein se teen musharraf ba islam huwe, Khālīd aur Hushām aur Waleed ibn-e-waleed. (14) jāh bhi diya aur riyāsāt bhi ata farmayi, aish bhi diya aur tool-e-umr bhi. (15) ba-wujood na shukri ke. (16) yeh na hoga. Chunānche is āyat ke nuzool ke bād Waleed ke māl o aulād o jāh mein kami shuru hui yahān tak ke halāk ho gaya. (17) Shān-e-Nuzool jab Registered under Indian Trusts Act | Registration No. 237 حَمَّ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ nāzil hui aur Sayyid-e-ālam Sallal lahu ta'ala ālaihi wasallam ne masjid mein tilāwat farmayi Waleed ne suna aur us qaum ki majlis mein ākar us ne kaha ke khuda ki qasam main ne Muhammad Sallal lahu ta'ala ālaihi wasallam se abhi ek kalām suna, na woh ādmi ka, na jin ka, ba-khuda us mein ajeeb shireeni aur tāzgi aur fawāid o dil-kashi hai, woh kalām sab par ghalib rahe ga. Quresh ko us ki in bāton se bahut gham huwa aur un mein mash'hoor ho gaya ke Waleed ābayi deen se bar-gashta ho gaya. Abu jahal ne Waleed ko hamwār karne ka zimma liya,

aur us ke pās ā kar bahut gham zada soorat bana kar baith gaya, Waleed ne kaha kya gham hai? Abu jahal ne kaha gham kaise na ho tu boodha ho gaya hai, Quraish tere kharch ke liye rupya jamā kar deñge, unheññ khayāl hai ke tu ne Muhammad (Mustafa Sallal lahu ta'ala àlaihi wasallam) ke kalām ki tareef is liye ki hai ke tujhe un ke dastar-khwān ka bacha khāna mil jāye, is par usey bahut taish āya aur kehne laga ke kya Quraish ko mere māl o daulat ka hāl ma'loom nahi hai aur kya Muhammad (Sallal lahu ta'ala àlaihi wasallam) aur un ke ashāb ne kabhi sair hokar khāna bhi khāya hai, un ke dastar-khwān par kya bache ga, phir Abu jahal ke sāth utha aur qaum meññ ākar kehne laga tumheññ khayāl hai ke Muhammad (Sallal lahu ta'ala àlaihi wasallam) majnoon haiññ, kya tum ne un meññ kabhi deewāngi ki koi bāt dekhi? sab ne kaha hargiz nahi, kehne laga tum unheññ kāhin samajhte ho, kya tum ne unheññ kabhi kahānat karte dekha hai? sab ne kaha nahi, kaha tum unheññ shayer gumān karte ho, kya tum ne kabhi unheññ sher kehte pāya? sab ne kaha nahi, kene laga tum unheññ kazzāb kehte ho, kya tumhāre tajribe meññ kabhi unhoññ ne jhoot bola? sab ne kaha nahi, aur Quraish meññ āp ka sidq o diyānat aisa mash'hoor tha ke Quraish āp ko ameen kaha karte they, yeh sun kar Quraish ne kaha phir bāt kya hai to Waleed soch kar bola ke bāt yeh hai ke woh jādu-gar haiññ, tum ne dekha hoga ke un ki ba-daulat rishte-dār rishte-dār se, bāp bete se juda ho jāte haiññ, bas yehi jādu-gar ka kām hai aur jo Qur'an woh padhte haiññ woh dil meññ asar kar jāta hai, is ka bā'is yeh hai ke woh jādu hai. Is āyat- e-kareema meññ is ka zikr farmaya gaya. (18) yāni na kisi mustahiq-e-āzāb ko chhode, na kisi ke jism par gosht post khāl lagi rehne de, balke mustahiq-e-āzāb ko gariftār kare aur gariftār ko jalāye aur jab jal jāyeññ phir waise hi kar diye jāyeññ. (19) jala kar. (20) firishte. ek mālik aur athāra un ke sāthi. (21) ke hikmat-e-ilāhi par aitemād

na karke is tadād mein kalām karen aur kahein unnees kiyon huwe. (22) yani yahood ko yeh tadād apni kitābon ke muwāfiq dekh kar Sayyid-e-ālam Sallal lahu ta'ala ālaihi wasallam ke sidq ka yaqeen hāsil ho. (23) yani ahl-e-kitāb mein se jo imān lāye un ka aeteqād Sayyid-e-ālam Sallal lahu ta'ala ālaihi wasallam ke sāth aur ziyāda ho aur jān lein ke Huzoor jo kuchh farmāte hain woh Waḥee-e -ilāhi hai is liye kutub-e-sābiqa se mutābiq hoti hai. (24) jin ke dilon mein nifāq hai. (25) yani jahannam aur us ki sifat ya āyāt-e-Qur'an. (26) khoob raushan ho jāye. (27) khair ya jannat ki taraf imān lekar. (28) kufr ikhtiyār karke aur burayi o āzāb mein gariftār ho. (29) yani momineen, woh girwi nahi, woh najāt pāne wāle hain aur unhon ne nekiyan karke apne āp ko āzād kara liya hai woh apne Rab ki rahmat se muntafa' hain. (30) duniya mein. (31) yani masākeen par sadaqa na karte they. (32) jis mein āamal ka hisāb hoga aur jaza di jāye gi. Murād is se roz-e-qiyamat hai. (33) yani ambiya, malāika, shohada, sāleheen jinhein Allah ta'ala ne shāfe' kiya hai, woh imān dāron ki shafa'at karenge, kāfiroon ki shafa'at na karenge, to jo Imān nahi rakhte unhein shafa'at bhi mayassar na āye gi. (34) yani mawāiz-e-Qur'an se ae'rāz karte hain. (35) yani mushrikeen na-dāni o be-waqoofi mein gadhe ki misl hain, jis tarah sher ko dekh kar woh bhāgta hai isi tarah yeh Nabi-e-kareem Sallal lahu ta'ala ālaihi wasallam ki tilāwat-e-Qur'an sun kar bhāgte hain. (36) kuffār-e-quraish ne Nabi-e-kareem Sallal lahu ta'ala ālaihi wasallam se kaha tha ke hum hargiz āp ka itteba' na karenge jab tak ke hum mein har ek ke pās Allah ta'ala ki taraf se ek ek kitāb na āye jis mein likha ho ke yeh Allah ta'ala ki kitāb hai, fulān bin fulān ke nām, hum is mein tumhein Rasool Allah Sallal lahu ta'ala ālaihi wasallam ke itteba' ka ḥukm dete hain. (37) kiyon ke agar unhein ākhirat ka khauf hota to adilla qāim

hone aur mo'jizāt zāhir hone ke bād is qism ki sar-kashāna heela bāziyān na karte. (38) Qur'an shareef.

(1) Soora-e-Qiyamah Makkiya hai, is mein do ruku, chales āyatein, ek sua ninānwe kalme, chhe sau bānwe harf haiñ. (2) ba-wujood muttaqi o kaseerut-ta'at hone ke ke tum marne ke bād zaroor uthaye jāo ge. (3) yahāñ ādmi se murād kāfir munkir-e-bās hai. Shān-e-Nuzool yeh āyat Adi bin rabee'a ke haq mein nāzil huyi jis ne Nabi-e-kareem Sallal lahu ta'ala àlaihi wasallam se kaha tha ke agar main qiyamat ka din dekh bhi loon jab bhi na mānon aur āp par imān na laon kya Allah ta'ala bikhri huyi haddiyān jamā kar dega. Is par yeh āyat nāzil huyi jis ke māna yeh haiñ ke kya us kāfir ka yeh gumān hai ke haddiyān bikharne aur galne aur reza reza hokar mitti mein milne aur hawaon ke sāth ud kar door darāz maqamāt mein muntashir ho jāne se aisi ho jāti haiñ ke un ka jamā karna kāfir hamāri qudrat se bāhar samajhta hai? Yeh khayāl-e- fāsīd us ke dil mein kiyon āya aur us ne kiyon nahi jāna ke jo pehli bār paida karne par qādir hai woh marne ke bād dobāra paida karne par zaroor qādir hai. (4) yāni us ki ungliyān jaisi theein bighair farq ke waisi hi kar deein aur un ki haddiyān un ke mauqe par pahoñcha deein, jab chhoti chhoti haddiyān is tarah tarteeb de di jāyein to badi ka kya kehna. (5) insān ka inkār-e-bās ishtebāh aur adm-e-daleel ke bā'is nahi hai balke hāl yeh hai ke woh ba-hāl-e-suāl bhi apne fujoor par qāim rehna chāhta hai ke ba-tareeq-e-istehza poochhta hai, qiyamat ka din kab hoga. (Jumal) Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ne is āyat ke māna mein farmaya ke ādmi bās o hisāb ko jhutlāta hai Jo us ke sāmne hai. Sa'eed bin jabeer ne kaha ke ādmi gunāh ko muqaddam karta hai aur tauba ko mo'akhkhar, yehi kehta rehta hai ab tauba karoon ga, ab āmal karoon ga, yahāñ tak ke maut ā jāti hai aur woh apni badiyon mein mubtala hota hai. (6) aur hairat daman-geer hogi.

(7) tareek ho jāye ga aur raushni zayel ho jāye gi. (8) yeh mila dena ya tuloo mein hoga donoñ maghrib se tuloo karenge ya be noor hone mein. (9) jo is hāl o dehshat se rihayi mile. (10) tamām khalq us ke Huzoor hāzir hogi, hisāb kiya jāye ga, jaza di jāye gi, jise chāhe ga apni rahmat se jannat mein dākhil karega, jise chāhe ga apne adl se jahannam mein dāle ga. (11) jo us ne kiya hai. (12) Shān-e- Nuzool Sayyid-e-ālam Sallal lahu ta'ala ālaihi wasallam Jibreel-e-ameen ke Waḥee pahoñcha kar fārigh hone se qabl yād farmāne ki sa'ee farmāte they aur jald jald padhte aur zabān-e-aqdas ko harkat dete. Allah ta'ala ne Sayyid-e-ālam Sallal lahu ta'ala ālaihi wasallam ki mashaqqat gawāra na farmayi aur Qur'an-e- kareem ka seena-e-pāk mein mehfooz karna aur zabān-e-aqdas par jāri farmāna apne zimma-e-karam par liya aur yeh āyat-e-kareema nāzil farma kar Huzoor ko mutma'in farma diya. (13) āp ke seena-e-pāk mein. (14) āp ka. (15) yāni āp ke pās Waḥee ā chuke. (16) is āyat ke nāzil hone ke bād Nabi-e-kareem Sallal lahu ta'ala ālaihi wasallam waḥee ko ba-itminān sunte aur jab Waḥee tamām ho jāti tab padhte they. (17) Yāni tumhein duniya ki chāhat hai. (18) yāni roz-e-qiyamat. (19) Allah ta'ala ke ne'mat o karam par masroor chehron se anwār-e-tābān yeh momineen ka hāl hai. (20) unhein deedār-e-ilāhi ki ne'mat se sarfarāz farmaya jāye ga. Mas'ala: Is āyat se šābit huwa ke ākhirat mein momineen ko deedār-e-ilāhi mayassar āye ga, yehi ahl-e-sunnat ka aqeeda o Qur'an o ḥadees o ijma' ke dalāil-e-kaseera is par qāim haiñ aur yeh deedār be-kaif aur be-jehat hoga. (21) siyāh tareek gham zada mayoos. ye kuffār ka hāl hai. (22) yāni woh shiddat-e-āzāb aur hol-nāk masāib mein gariftār kiye jāyēñ ge. (23) waqt-e-maut. (24) jo us ke qareeb hoñge. (25) tāke is ko shifa ḥāsil ho. (26) yāni marne wāla. (27) ke ahl-e-Makkah aur duniya sab se judayi hoti hai. (28) yāni maut ki karb o sakhti se pāoñ bāham lipat jāyēñ ge,

ya yeh màna haiñ ke donoñ pāoñ kafan meĩñ lapete jāyeñ ge, ya yeh màna haiñ ke shiddat par shiddat hogi, ek duniya ki judayi ki sakhti is ke sāth maut ki karb ya ek maut ki sakhti aur is ke sāth ākhirat ki sakhtiyān. (29) yāni bandoñ ka rujoo usi ki taraf hai, wohi un meĩñ faisla farmaye ga. (30) yāni insān ne. murād is se Abu jahal hai. (31) risālat aur Qur'an ko. (32) imān lāne se. (33) mutakabbirāna shān se. ab is se khitāb farmaya jāta hai. (34) jab yeh āyat nāzil huyi Nabi-e-kareem Sallal lahu ta'ala àlaihi wasallam ne bat'ha meĩñ Abu jahal ke kapde pakad kar us se farmaya **أَوَّلِي لَكَ فَأَوَّلِي ثُمَّ أَوَّلِي لَكَ فَأَوَّلِي** yāni teri kharābi ā lagi, ab ā lagi, phir teri kharābi ā lagi, ab ā lagi to Abu jahal ne kaha aey Muhammad (Sallal lahu ta'ala àlaihi wasallam) kya tum mujhe dhamkāte ho tum aur tumhāra Rab mera kuchh nahi bigād sakte, Makkah ke pahādoñ ke darmiyan meĩñ sab se ziyāda qawi, zor āwar, sāhib-e-shaukat o quwwat hoñ magar Qur'ani khabar zaroor poori honi thi aur Rasool-e-kareem Sallal lahu ta'ala àlaihi wasallam ka farmān zaroor poora hone wāla tha. Chunānche aisa hi huwa aur jang-e-badr meĩñ Abu jahal zillat o khwāri ke sāth buri tarah mārā gaya. Nabi-e-kareem Sallal lahu ta'ala àlaihi wasallam ne farmaya: har ummat meĩñ ek Firaun hota hai, meri ummat ka Firaun Abu jahal hai. Is āyat meĩñ us ki kharābi ka zikr chār martaba farmaya gaya hai, pehli kharābi be imāni ki hālat meĩñ zillat ki maut, doosri kharābi qabr ki sakhtiyān aur wahāñ ki shiddateĩñ, teesri kharābi marne ke bād uthne ke waqt gariftār-e-masāib hona, chauthi kharābi āzāb-e-jahannam. (35) ke na us par amr o nahi waghairah ke aḥkām hoñ, na woh marne ke bād uthāya jāye, na us se aamal ka hisāb liya jāye, na usey ākhirat meĩñ jaza di jāye, aisa nahi. (36) Rihm meĩñ. to jo aise gande pāni se paida kiya gaya us ka takabbur karna itrāna aur paida karne wāle ki na-farmāni karna nihāyat

beja hai. (37) insān banāya. (38) us ke ā'za ko kāmīl kiya, us meiñ rooh dāli. (39) yāni mani se ya insān se. (40) do sifateiñ paida keeiñ.

(1) Soora-e-Dahr is ka nām Soora-e-Insān bhi hai, Mujāhid o Qatāda aur Jumhoor ke nazdeek yeh soorat Madniyya hai, bāz ne is ko Makkiya kaha hai, is meiñ do ruku, ikattees āyateiñ, do sau chalees kalme aur ek hazār chawwan harf haiñ. (2) yāni Ḥazrat Ādam ālaihis salām par nafakha-e-rooh se pehle chalees sāl ka. (3) kiyōñ ke woh ek mitti ka khameer tha, na kaheen us ka zikr tha, na us ko koi jānta tha, na kisi ko us ki paidāish ki hikmateiñ ma'loom theeiñ. Is āyat ki tafseer meiñ yeh bhi kaha gaya hai insān se jins murād hai aur waqt se us ke hamal meiñ rehne ka zamāna. (4) mard o aurat ki. (5) mukallaf karke apne amr o nahi se. (6) tāke dalāil ka mushāhida aur āyāt ka istema' kar sake. (7) dalail qāim karke, Rasool bhej kar, kitābeiñ nāzil farma kar, tāke ho. (8) yāni momin sa'eed. (9) kāfir shaqi. (10) jinheiñ bāñdh kar dozakh ki taraf ghasite jāyeñ ge. (11) jo galoñ meiñ dāle jāyeñ ge. (12) jis meiñ jalaye jāyeñ ge. (13) jannat meiñ. (14) abrār ke sawāb bayān farmāne ke bād un ke aāmal ka zikr farmaya jāta hai, jo is sawāb ka sabab huwe. (15) Mannat yeh hai ke jo cheez ādmi par wājib nahi hai woh kisi shart se apne upar wājib kare. Masalan yeh kahe ke agar mera mareez achchha ho ya mera musāfir ba-khair wāpas āye to maiñ rāh-e- khuda meiñ is qadr sadaqa dooñ ga ya itni rakateiñ namāz padhoñ ga. Is nazar ki wafa wājib hoti hai. Māna yeh haiñ ke woh log ta'at o ibādat aur shara' ke wājibāt ke āmil haiñ hatta ke jo ta'āt ghair wājiba apne upar nazar se wājib kar lete haiñ, us ko bhi ada karte haiñ. (16) yāni shiddat aur sakhti. (17) Qatāda ne kaha ke us din ki shiddat is qadr phaili huyi hai ke āsmān phat jāyeñ ge, sitāre gir padeñ ge, chānd sooraj be noor ho jāyeñ ge, pahād reza reza ho jāyeñ ge, koi imārat bāqi na rahegi. Is ke bād yeh batāya jāta hai ke un ke

aamal riya o numāish se khāli haiñ. (18) yāni aisi hālat mein jabke khud unhein khāne ki hājat o khwahish ho aur bāz mufasssireen ne is ke yeh māna liye haiñ ke Allah ta'ala ki mahabbat mein khilāte haiñ. Shān-e-Nuzool yeh āyat Ḥazrat Ali Murtuza radiyallahu ta'ala anhu aur Ḥazrat Fatima radiyallahu ta'ala anha aur un ki kaneez Fazza ke haq mein nāzil huyi. Hasnain karimain radiyallahu ta'ala anhumā bimār huwe, in hazrāt ne un ki sehat par teen rozoñ ki nazar māni, Allah ta'ala ne sehat di, nazar ki wafa ka waqt āya, sab sāhibon ne roze rakhe, Ḥazrat Ali Murtuza radiyallahu ta'ala anhu ek yahoodi se teen sā' (sā' ek paimāna hai) jau lāye, Ḥazrat khātoon-e-jannat ne ek ek sā' teenoñ din pakāya lekin jab iftār ka waqt āya aur rotiyān sāmne rakhin to ek roz miskeen, ek roz yateem, ek roz aseer āya aur teenoñ roz yeh sab rotiyān un logoñ ko de di gayiñ aur sirf pāni se iftār karke agla roza rakh liya gaya. (19) lihāza hum apne āmal ki jaza ya shukr guzāri tum se nahi chāhte. Yeh āmal is liye hai ke hum us din khauf se aman mein rahein. (20) yāni garmi ya sardi ki koi takleef wahāñ na hogi. (21) yāni bahishti darakhton ke. (22) ke khade, baithe, lete, har hāl mein khoshe bāāsani le sakein. (23) jannati bartan chāndi ke hoñge aur chāndi ke rang aur us ke husn ke sāth misl ābgeena ke sāf shaffāf hoñge, ke un mein jo cheez pi jāye gi woh bāhar se nazar āye gi. (24) yāni peene wāloñ ki raghbat ki qadr, na is se kam, na ziyāda. Yeh saleeqa jannati khuddām ke sāth khās hai duniya ke sāqiyon ko mayassar nahi. (25) sharāb-e-tahoor ke. (26) is ki āmezish se sharāb ki lazzat aur ziyāda ho jāye gi. (27) muqarrabeen to khālis isi ko piyeñ ge aur bāqi ahl-e-jannat ki sharābon mein is ki āmezish hogi. yeh chashma zer-e-arsh se jannat-e-adn hota huwa tamām jannaton mein guzarta hai. (28) jo na kabhi mareñ ge, na boodhe hoñge, na un mein koi taghayyur āye ga, na khidmat se uktayeñ ge, un ke husn ka yeh ālam hoga.

(29) yāni jis tarah farsh-e-musaffa par gauhar-e-ābdār ghaltān ho is husn o safa ke sāth jannati ghilmān mashgool-e-khidmat hoñge. (30) jis ka wasf bayān meiñ nahi ā sakta. (31) jis ki had o nihāyat nahi, na us ko zawāl, na jannati ko wahāñ se inteqāl. Wus'at ka yeh ālam ke adna martabe ka jannati jab apne milk meiñ nazar karega to hazār baras ki rāh tak aise hi dekhe ga jaise apne qareeb ki jagah dekhta ho, shaukat o shakooch yeh hoga ke malāika be ijāzat na āyeñ ge. (32) yāni bareek resham ke. (33) yāni dabeez resham ke. (34) Hazrat Ibn-e-musayyab radiyallahu ta'ala ānhu ne farmaya ke har ek jannati ke hāth meiñ teen kangan hoñge ek chāndi ka, ek sone ka, ek moti ka. (35) jo nihāyat pāk sāf, na use kisi ka hāth laga, na kisi ne chhuwa, na woh peene ke bād sharāb-e-duniya ki tarah jism ke andar sad kar bol bane, balke us ki safayi ka yeh ālam hai ke jism ke andar utar kar pakeeza khushboo ban kar jism se nikalti hai, ahl-e-jannat ko khāne ke bād sharāb pesh ki jāye gi, is ko peene se un ke pet sāf ho jāyeñ ge aur jo unhoñ ne khāya hai woh pakeeza khushboo ban kar un ke jismon se nikle ga aur un ki khwahisheiñ aur raghbateiñ phir tāza ho jāyeñ gi. (36) yāni tumhāri itāat o farmā bardāri ka. (37) ke tum se tumhāra Rab rāzi huwa aur us ne tumheñ sawāb-e-āzeem ata farmaya. (38) aey Sayyid-e-ālam Sallal lahu ta'ala ālaihi wasallam. (39) āyat āyat karke aur is meiñ Allah ta'ala ki badi hikmateiñ haiñ. (40) risālat ki tableegh farma kar aur is meiñ mashaqqateiñ utha kar aur dushmanān-e-deen ki izayeñ bardāsht karke. (41) Shān-e-Nuzool Utba bin rabea' aur Waleed ibn-e-mugheera yeh donoñ Nabi-e-kareem Sallal lahu ta'ala ālaihi wasallam ke pās āye aur kehne lage āp is kām se bāz āiye yāni deen se, Utba ne kaha ke āp aisa kareñ to maiñ apni beti āp ko biyah dooñ aur bighair maher ke āp ki khidmat meiñ hāzir kar dooñ. Waleed ne kaha ke maiñ āp ko itna māl de dooñ ke āp rāzi ho jāyeñ. Is par yeh āyat nāzil huyi. (42) Namāz meiñ subah

ke zikr se namāz-e-Fajr aur shām ke zikr se Zuhar aur Asr murād haiñ. (43) yàni Maghrib o Isha ki namāzeiñ padho. Is āyat meiñ pāñchoñ namāzoñ ka zikr farmaya gaya. (44) yàni faraiz ke bàd nawāfil padhte raho, is meiñ namāz-e-Tahajjud ā gayi. Bāz mufasssireen ne farmaya hai ke murād zikr-e-Lisāni hai, maqsood yeh hai ke roz o shab ke tamām auqāt meiñ dil aur zabān se zikr-e-ialahi meiñ mashghool raho. (45) yàni kuffār. (46) yàni mahabbat-e-duniya meiñ gariftār haiñ. (47) yàni roz-e- qiyamat ko jis ke shadāid kuffār par bahut bhāri hoñge, na us par imān lāte haiñ, na us din ke liye àmal karte haiñ. (48) unheñ halāk kar deiñ aur bajāye un ke. (49) jo itāat shi'ār ho. (50) makhlooq ke liye. (51) us ki itāat baja lakar aur us ke Rasool ka itteba karke. (52) kiyōñ ke jo kuchh hota hai usi ki mashiyyat se hota hai. (53) yàni jannat meiñ dākhil farmāta hai. (54) imān àta farma kar. (55) zālīmōñ se murād kāfir haiñ.

(1) Soora-e-Mursalāt Makkiya hai, is meiñ do ruku, pachās āyateiñ, ek sau assi kalme, āth sau sola harf haiñ. Shān-e-Nuzool Ḥazrat Ibn-e-Mas'ood radiyallahu ta'ala ànhu ne farmaya ke Wal-Mursalāt shab-e-jin meiñ nāzil huyi, hum Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ki rakāb-e-sa'adat meiñ they, jab Mina ke ghār meiñ pahoñche Wal-Mursalāt nāzil huyi. Hum Ḥuzoor se is ko padhte they aur Ḥuzoor is ki tilāwat farmāte they, achānak ek sānp ne jast ki, hum us ko mārne ke liye lapke, woh bhāg gaya, Ḥuzoor ne farmaya tum is ki burayi se bachaye gaye, woh tumhāri burayi se, yeh ghār Mina meiñ ghār-e-Wal-Mursalāt ke nām se mashhoor hai. (2) In āyatoñ meiñ jo qasameiñ mazkoor haiñ woh pāñch sifāt haiñ jin ke mausoofāt zāhir meiñ mazkoor nahi, isi liye mufasssireen ne in ki tafseer meiñ bahut wujooh zikr kiye haiñ bàz ne yeh pāñchon sifateiñ hawāon ki qarār di haiñ, bàz ne malāika ki, bàz ne āyāt-e-Qur'an ki, bàz ne nufos-e-kāmila ki jo istikmāl ke

liye abdān ki taraf bheje jāte haiñ, phir woh riyāzaton ke jhonkon se māsiwa-e-haq ko uda dete haiñ, phir tamām ā'za mein is asar ko phailāte haiñ, phir haq biz-zāt aur bāṭil fī nafsīhi mein farq karte haiñ aur zāt-e-ilāhi ke siwa har shaiy ko hālik dekhte haiñ, phir zikr ka ilqa karte haiñ is tarah ke diloñ mein aur zabānoñ par Allah ta'ala ka zikr hi hota hai aur ek waja yeh zikr ki hai ke pehli teen sifaton se hawāein murād haiñ aur bāqi do se firishte. Is taqdeer par māna yeh haiñ ke qasam un hawāoñ ki jo lagatār bheji jāti haiñ phir zor se jhonke deti haiñ, in se murād āzāb ki hawāein haiñ. (Khāzin o Jumal waghairah) (3) Yāni woh rehmat ki hawāein jo bādaloñ ko uthāti haiñ. Is ke bād jo sifatein mazkoor haiñ woh qaul-e-akheer par jamā'at-e-malāika ki haiñ. Ibn-e-kāseer ne kaha ke fāriqāt o mulqiyāt se jamā'āt-e-malāika murād hone par ijma' hai. (4) ambiya o mursaleen ke pās Waḥee lakar. (5) yāni bās o āzāb aur qiyamat ke āne ka. (6) ke is ke hone mein kuchh bhi shak nahi. (7) ke woh ummatoñ par gawāhi dene ke liye jamā kiye jāyein. (8) aur is ke hol o shiddat ka kya ālam hai. (9) jo duniya mein tawheed o nubuwwat aur roz-e-ākhirat aur bās o hisāb ke munkir they. (10) duniya mein āzāb nāzil karke jab unhoñ ne Rasooloñ ko jhutlāya. (11) yāni jo pehli ummatoñ ke mukazzibeen ki rāh ikhtiyār karke Sayyid-e-ālam Muhammad Mustafa Sallalahu ta'ala ālaihi wasallam ki takzeeb karte haiñ unheñ bhi pehloñ ki tarah halāk farmayeñ ge. (12) Yāni nutfe se. (13) yāni rihm mein. (14) waqt-e-wilādat tak jis ko Allah ta'ala jānta hai. (15) andāza farmāne par. (Jumal) (16) ke zinde us ki pusht par jamā rehte haiñ aur murde us ke batan mein. (17) baland pahādoñ ke. (18) zameen mein chashme aur mambe' paida karke yeh tamām bātein murdoñ ko zinda karne se ziyāda ajeeb haiñ. (19) aur roz-e-qiyamat kāfiroñ se kaha jāye ga ke jis āg ka tum inkār karte they us ki taraf jāo. (20) yāni us āzāb ki taraf. (21) is se jahannam ka dhuwān murād hai jo

ooñcha hokar teen shakheĩn ho jāye ga, ek kuffār ke saroñ par, ek un ke dāyeĩn aur ek un ke bāyeĩn aur hisāb se fārigh hone tak unheĩn usi dhuweĩn meĩn rehne ka ħukm hoga jabke Allah ta'ala ke piyāre bande us ke arsh ke sāye meĩn hoñge. Is ke bād jahannam ke dhuweĩn ki shān bayān farmayi jāti hai ke woh aisa hai ke. (22) jis se us din ki garmi se kuchh aman pa sakeĩn. (23) ātish-e-jahannam ki. (24) itni itni badi. (25) na koi aisi hujjat pesh kar sakeñge jo unheĩn kām de. Ĥazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ne farmaya ke roz-e-qiyamat bahut se mauqe hoñge, bāz meĩn kalām kareñge bāz meĩn kuchh bol na sakeñge. (26) aur dar-haqeeqat un ke pās koi uzr hi na hoga kiyōñ ke duniya meĩn hujjateĩn tamām kardi gayiñ aur ākhirat ke liye koi jāye uzr bāqi nahi rakhi gayi, albatta unheĩn yeh khayāl-e-fāsīd āye ga ke kuchh heele bahāne banāyeĩn, yeh heele pesh karne ki ijāzat na hogi. Junaid radiyallahu ta'ala ànhu ne farmaya ke us ko uzr hi kya hai jis ne ne'mat dene wāle se roo-gardāni ki, us ki ne'matoñ ko jhutlāya us ke ehsānoñ ki na-sapāsi ki. (27) aey Sayyid-e-ālam Muhammad Mustafa Sallal lahu ta'ala àlaihi wasallam ki takzeeb karne wālo. (28) Jo tum se pehle ambiya ki takzeeb karte they tumhāra, un ka, sab ka hisāb kiya jāye ga aur tumheĩn, unheĩn, sab ko àzāb kiya jāye ga. (29) aur kisi tarah apne āp ko àzāb se bacha sako to bacha lo, yeh inteha daraje ki taubeekh hai kiyōñ ke yeh to woh yaqeeni jānte hoñge ke na āj koi makr chal sakta hai na koi heela kām de sakta hai. (30) jo àzāb-e-ilāhi ka khauf rakhte they jannati darakhton ke. (31) is se lazzat uthāte haiñ. Is āyat se sābit huwa ke ahl-e-jannat ko un ke hasb-e-marzi ne'mateĩn milengi ba-khilāf duniya ke ke yahāñ ādmi ko jo mayassar āta hai isi par rāzi hona padta hai aur ahl-e-jannat se kaha jāye ga. (32) lazeez khālis jis meĩn zara bhi tanagghus ka shāiba nahi. (33) in ta'āt ka jo tum duniya meĩn baja lāye they. (34) is ke bād tehdeed ke taur par kuffār

ko khitāb kiya jāta hai ke aey duniya mein takzeeb karne wālo tum duniya mein. (35) apni maut ke waqt tak. (36) kāfir ho dāimi āzāb ke mustahiq ho. (37) Qur'an shareef. (38) yāni Qur'an shareef kutub-e-ilāhiya mein sab se ākhir kitāb hai aur bahut zāhir mo'jiza hai, is par imān na lāye to phir imān lāne ki koi soorat nahi.

