

Tafseer Roman Parah 3

(514) is se ma'loom huwa ke Anbiya àlaihimus salām ke marātib judagāna haiñ bàz hazrāt se bàz afzal haiñ agarche nubuwwat mein koi tafirqa nahi, wasf-e-nubuwwat mein sab shareek yak digar haiñ magar khasāis o kamalāt mein darje mutafawit haiñ, yehi āyat ka mazmoon hai aur isi par tamām ummat ka ijmā hai. (Khazin o madarik) (515) yāni be wāsta jaise ke Hazrat Moosa àlaihis salām ko Toor par kalām se musharraf farmaya aur Sayyid-e-Anbiya Sallal lahu àlaihi wasallam ko Me'rāj mein. (Jumal) (516) woh Huzoor pur noor Sayyid-e-Anbiya Muhammad Mustafa Sallal lahu àlaihi wasallam haiñ ke āp ko ba darajāt-e- kaseera tamām Anbiya àlaihimus salām par afzal kiya, is par tamām ummat ka ijma hai aur ba kasrat ahadees se sābit hai, āyat mein Huzoor ki us rifat-e-martabat ka bayān farmaya gaya aur nām-e-mubarak ki tasreeh na ki gayi, is se bhi Huzoor-e-aqdas àlaihis salātu was-salām ke uloo-e-shān ka izhār maqsood hai ke zāt-e-wāla ki yeh shān hai ke jab tamām Anbiya par fazilat ka bayān kiya jāye to siwāye zāt-e-aqdas ke yeh wasf kisi par sādiq hi na āye aur koi ishtebah rāh na pa sake. Huzoor àlaihis salātu was-salām ke woh khasāis o kamalāt jin mein āp tamām Anbiya par fāiq o afzal haiñ aur āp ka koi shareek nahi beshumār haiñ ke Qur'an kareem mein yeh irshād huwa, darjoñ baland kiya un darjoñ ki koi shumār Qur'an kareem mein zikr nahi farmayi to ab kaun had laga sakta hai, un be shumār khasāis mein se bàz ka ijmāli io mukhtasar bayān yeh hai ke āp ki risālat ām-ma hai tamām kāināt āp ki ummat hai. Allah ta'ala ne farmaya وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا doosri āyat mein farmaya أُرْسِلْتُ إِلَى الْخَلَائِقِ Muslim shareef ki hadees mein irshād huwa لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

كَافَّةً aur āp par nubuwwat khatm ki gayi. Qur'an-e-pāk mein āp ko khātaman nabiyyeen farmaya, Hadees shareef mein irshād huwa خُتِمَ فِي النَّبِيِّينَ āyāt-e-bayyināt o mo'jezāt bāherāt mein āp ko tamām Anbiya par afzal farmaya gaya, āp ki ummat ko tamām ummatoñ par afzal kiya gaya, shafa'at-e-kubra āp ko marhamat huyi, qurb-e-khās me'rāj āp ko mila, ilmi o amali kamalāt mein āp ko sab se āla kiya aur is ke ilawa be-inteha khasāis āp ko āta huwe. (Madarik, Jumal, Khazin, bezāwi waghairah) (517) jaise murde ko zinda karna, bimaroñ ko tandrust karna, mitti se parind banāna, ghaib ki khabreiñ dena waghairah (518) yāni Jibreel ālaihis salām se jo hamesha āp ke sāth rehte they. (519) yāni Anbiya ke mo'jezāt (520) yāni Anbiya-e-sabiqeen ki ummateiñ bhi imān o kufr mein mukhtalif raheeiñ yeh na huwa ke tamām ummat muttee' ho jāti (521) us ke milk mein us ki mashiyyat ke khilāf kuchh nahi ho sakta aur yehi khuda ki shān hai (522) ke unhoñ ne zindagāni duniya mein roz-e-hājat yāni qiyamat ke liye kuchh na kiya (523) is mein Allah ta'ala ki uluhiyat aur us ki tawheed ka bayān hai, is āyat ko āyatul kursi kehte haiñ. Ahadees mein is ki bahut fazilateiñ wārid haiñ (524) yāni wājibul wujood aur ālam ka ijād karne aur tadbeer farmāne wāla. (525) kyuñ ke yeh nuqs hai aur woh nuqs o aib se pāk (526) is mein us ki mālkiyyat aur nafāz amr o tasarruf ka bayān hai aur nihayat lateef pairāye mein radd-e-shirk hai ke jab sāra jahān us ki milk hai to shreek kaun ho sakta hai? mushrikeen ya to kawakib ko poojte haiñ jo āsmānoñ mein haiñ ya daryaoñ, pahādoñ, pat-tharoñ, darakh-toñ, jānwaroñ, āg waghairah ko jo zameen mein haiñ, jab āsmān o zameen ki har cheez Allah ki milk hai to yeh kaise poojne ke qābil ho sakte haiñ. (527) is mein mushrikeen ka rad hai jin ka gumān tha ke but shafa'at karen ge unheñ bata diya gaya ke kuffār ke liye shafa'at nahi Allah

ke huzoor مَأْدُونِينَ ke siwa koi shafa'at nahi kar sakta aur izn wāle Anbiya o malaika o momineen haiñ. (528) yāni ma qabl o ma bād ya umoor-e-duniya o ākhirat. (529) aur jin ko woh muttala' farmaye woh Anbiya o rusul haiñ jin ko ghaib par muttala' farmāna un ki nubuwwat ki daleel hai, doosri āyat mein irshād farmaya لَا يُظْهِرُ عَلَى غَيْبَةٍ أَحَدًا إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ (Khazin) (530) is mein us ki āzmat-e-shān ka izhār hai aur kursi se ya ilm o qudrat murād hai ya arsh ya woh jo arsh ke neechē aur sātoñ āsmānoñ ke upar hai aur mumkin hai ke yeh wohi ho jo falakul burooj ke nām se mash'hoor hai (531) is āyat mein ilāhiyāt ke āla masail ka bayān hai aur is se sābit hai ke Allah ta'ala maujood hai, ilāhiyat mein wāhid hai, hayāt ke sāth muttasif hai, wājibul wujood apne māsiwa ka mojid hai, tahayyaz o hulool se munazza aur taghayyur aur futoor se mubarra hai, na kisi ko us se mushabihat na awariz makhlooq ko us tak risāyi, mulk o malakoot ka mālik, usool o furoo' ka mubdi', qawi giraft wāla jis ke Huzoor siwāye mazoon ke koi shafa'at ke liye lab na hila sake, tamām ashya ka jānne wāla jali ka bhi aur khafi ka bhi, kulli ka bhi aur juzyi ka bhi, wāsiul mulk walqudrat, idrāk o wahem o fahem se bartar o bāla (532) sifāt-e-ilāhiya ke bād لَا إِكْرَاهَ فِي الدِّينِ farmāne mein yeh ash'ār hai ke ab āqil ke liye qabool-e-haq mein tāmml ki koi waja bāqi na rahi (533) is mein ishāra hai ke kāfir ke liye awwal apne kufr se tauba o bezāri zuroor hai, is ke bād imān lāna sahih hota hai (534) kufr o zalalat ki imān o hidāyat ki raushni aur (535) ghuroor o takbbur par (536) aur tamām zameen ki saltanat āta farmayi, us par us ne bajāye shukr o ta'at ke takabbur o tajabbur kiya aur rabubiyat ka dāwa karne laga, us ka nām Namrood bin kan'ān tha, sab se pehle sar par tāj rakhne wāla yehi hai jab Hazrat Ibraheem

àlaihis salām ne us ko khuda parasti ki dāwat di khwah āg mein dāle jāne se qabl ya us ke bād to woh kehne laga ke tumhāra Rab kaun hai jis ki taraf tum hamein bulāte ho (537) yāni ajsām mein maut o hayāt paida karta hai, ek khuda na shanās ke liye yeh behtareen hidayat thi aur is mein bataya gaya tha ke khud teri zindagi us ke wujood ki shāhid hai ke tu ek be jān nutfa tha jis ne is ko insāni soorat di aur hayāt āta farmayi woh Rab hai aur zindagi ke bād phir zinda ajsām ko jo maut deta hai woh parwardigār hai us ki qudrat ki shahadat khud teri apni maut o hayāt mein maujood hai, us ke wujood se be khabar rehna kamāl-e-Jihlat o safahat aur intehāyi bad naseebi hai, yeh daleel aisi zabardast thi ke is ka jawāb Namrood se ban na pada aur is khayāl se ke majma' ke sāmne us ko la jawāb aur sharminda hona padta hai us ne kaj behsi ikhtiyār ki. (538) Namrood ne do shakhsoñ ko bulāya un mein se ek ko qatl kiya ek ko chhod diya aur kehne laga ke main bhi jilāta mārta hoon yāni kisi ko giriftār karke chhod dena us ko jilāna hai, yeh us ki nihayat ahmaqāna bāt thi kahān qatl karna aur chhodna aur kahān maut o hayāt paida karna, qatl kiye huwe shakhs ko zinda karne se ājiz rehna aur bajāye us ke zinda ke chhodne ko jilāna kehna hi us ki zillat ke liye kāfi tha, uqla par isi se zāhir ho gaya ke jo hujjat Hazrat Ibraheem àlaihis salām ne qāim farmayi woh qāte' hai aur us ka jawāb mumkin nahi lekin choonke Namrood ke jawāb mein Shān-e-dāwa paida ho gayi to Hazrat Ibraheem àlaihis salām ne us par munazirāna giraft farmayi ke maut o hayāt ka paida karna to tere maqdoor mein nahi aey raboobiyyat ke jhoote mudda'ee tu is se sahel kām hi kar dikha jo ek mutaharrik jism ki harkat ka badalna hai. (539) yeh bhi na kar sake to rabubiyyat ka dāwa kis mooñh se karta hai. Mas'ala: is āyat se ilm-e-kalām mein munāzira karne ka suboot hota hai. (540) baqaul-e-aksar yeh wāqia Hazrat Uzair àlaihis salām ka hai aur basti se Baitul Maqdis murād

hai, jab Bakht nasr bādshah ne Baitul Maqdis ko weerān kiya aur bani israeel ko qatl kiya, giriftār kiya, tabah kar dāla phir Hazrat Uzair àlaihis salām wahañ guzre āp ke sāth ek bartan khajoor aur ek piyāla angoor ka ras tha aur āp ek darāz gosh par sawār they, tamām basti mein phire kisi shakhs ko wahañ na pāya, basti ki imāraton ko munhadim dekha to āp ne barah-e-tajjub kaha اَنِّي يُحْيِي بَدِيهِ اللّٰهُ بَعْدَ مَوْتِهَا aur āp ne apni sawāri ke himār ko wahañ bāndh diya aur āp ne ārām farmaya, usi hālat mein āp ki rooh qabz kar li gayi aur gadha bhi mar gaya, yeh subah ke waqt ka wāqia hai is se sattu baras bād Allah ta'ala ne shahān-e-fāras mein se ek bādshah ko musallat kiya aur woh apni faujein lekar Baitul Maqdis pahoncha aur us ko pehle se bhi behtar tareeqe par ābād kiya aur bani israeel mein se jo log bāqi rahe they Allah ta'ala unhein phir yahañ lāya aur woh Baitul Maqdis aur is ke nawāh mein ābād huwe aur un ki tadād badhti rahi, us zamāne mein Allah ta'ala ne Hazrat Uzair àlaihis salām ko duniya ki āñkhoñ se poshida rakha aur koi āp ko na dekh saka, jab āp ki wafāt ko sau baras guzar gaye to Allah ta'ala ne āp ko zinda kiya, pehle āñkhoñ mein jān āyi abhi tak tamām jism murda tha, woh āp ke dekhte dekhte zinda kiya gaya, yeh wāqia shām ke waqt ghuroob āftāb ke qareeb huwa. Allah ta'ala ne farmaya tum yahañ kitne din thehre āp ne andāze se ārz kiya ke ek din ya kuchh kam, āp ka khayāl yeh huwa ke yeh usi din ki shām hai jis ki subah ko soye they, farmaya balke tum sau baras thehre apne khāne aur pāni yāni khajoor aur angoor ke ras ko dekhiye ke waisa hi hai us mein bu tak na āyi aur apne gadhe ko dekhiye dekha to woh mar gaya tha gal gaya, aāza bikhar gaye they, haddiyāñ safed chamak rahi theein, āp ki nigah ke sāmne us ke aāza jama huwe, aāza apne apne mawaqe par āye, haddiyon par gosht chadha, gosht par khāl āyi, bāl nikle phir us

meiñ rooh phooñki, woh uth khada huwa aur āwāz karne laga. Āp ne Allah ta'ala ki qudrat ka mushaheda kiya aur farmaya maiñ khoob jānta hooñ ke Allah ta'ala har shaye par qādir hai phir āp apni us sawāri par sawār hokar apne mohalle meiñ tashreef lāye, sar-e-aqdas aur reesh mubarak ke bāl safed they, umr wohi chalees sāl ki thi, koi āp ko na pehchānta tha, andāze se apne makān par pahoñche, ek za'eef budhiya mili jis ke pāon reh gaye they, woh na-beena ho gayi thi, woh āp ke ghar ki bāñdi thi aur us ne āp ko dekha tha. Āp ne us se daryāft farmaya ke yeh Uzair ka makān hai, us ne kaha hān, aur Uzair kahān, unheĩn mafqood huwe sau baras guzar gaye, yeh keh kar khoob royi āp ne farmaya maiñ Uzair hooñ, us ne kaha Sub'hān Allah yeh kaise ho sakta hai. Āp ne farmaya, Allah ta'ala ne mujhe sau baras murda rakha phir zinda kiya, us ne kaha Hazrat Uzair mustajābud da'wāt they jo dua karte they qabool hoti, āp dua kijiye ke maiñ beena ho jāon tāke maiñ apni āñkhoñ se āp ko dekhoñ. Āp ne dua farmayi woh beena huyi, āp ne us ka hāth pakad kar farmaya uth khuda ke hukm se, yeh farmāte hi us ke māre huwe pāon durust ho gaye. Us ne āp ko dekh kar pehchāna aur kaha maiñ gawāhi deti hooñ ke āp beshak Hazrat Uzair haiñ, woh āp ko bani Israeel ke mohalle meiñ le gayi, wahañ ek majlis meiñ āp ke farzand they jin ki umr ek sau athara sāl ki ho chuki thi aur āp ke pote bhi they jo bodhe ho chuke they, budhiya ne majlis meiñ pukāra ke yeh Hazrat Uzair tashreef le āye. Ahl-e-majlis ne usko jhutlāya, us ne kaha mujhe dekho āp ki dua se meri yeh hālat ho gayi, log uthe aur āp ke pās āye, āp ke farzand ne kaha ke mere wālid sāheb ke shānoñ ke darmiyan siyah bāloñ ka ek hilāl tha, jism-e-mubarak khol kar dikhaya gaya to woh maujood tha, us zamāne meiñ Taurāt ka koi nuskha na raha tha, koi us ka jānne wāla maujood na tha, āp ne tamām Taurāt hifz padh di, ek shakhs ne kaha ke mujhe apne wālid se ma'loom

huwa ke Bakht-nasr ki sitam angeziyoñ ke bàd giriftāri ke zamāne mein mere dāda ne Taurāt ek jagah dafn kardi thi us ka pata mujhe ma'loom hai, us pate par justuju karke Taurāt ka woh madfoon nuskha nikāla gaya aur Hazrat Uzair àlaihis salām ne apni yād se jo Taurāt likhāyi thi us se muqābla kiya gaya to ek harf ka farq na tha. (jumal) (541) ke pehle chhatein gireein phir un par deewārein ā padeein (542) mufasssireen ne likha hai ke samandar ke kināre ek ādmi mara pada tha, jawār bhāte mein samandar ka pāni chadhta utarta rehta hai, jab pāni chadhta to machhliyan us lāsh ko khāteein jab utar jāta to jungal ke darinde khāte jab darinde jāte to parind khāte, Hazrat Ibraheem àlaihis salām ne yeh mulahiza farmaya to āp ko shauq huwa ke āp mulahiza farmayen ke murde kis tarah zinda kiye jāyēn ge, āp ne bārgāh-e- ilāhi mein ārz kiya ya Rab mujhe yaqeen hai ke tu murdon ko zinda farmaye ga aur un ke ajzā daryāyi jānwaroñ aur darindoñ ke pet aur parindoñ ke potoñ se jamā farmaye ga lekin main yeh ājeeb manzar dekhne ki ārzu rakhta hoon, mufasssireen ka ek qaul yeh bhi hai ke jab Allah ta'ala ne Hazrat Ibraheem àlaihis salām ko apna khaleel kiya Malakul maut Hazrat rab-bul izzat se izn lekar āp ko yeh basharat sunāne āye, āp ne basharat sun kar Allah ki hamd ki aur Malakul maut se farmaya ke is khullat ki ālamat kya hai, unhoñ ne ārz kiya yeh ke Allah ta'ala āp ki dua qabool farmaye aur āp ke sawāl par murde zinda kare, tab āp ne yeh dua ki. (Khazin) (543) Allah ta'ala ālim-ul-ghaib o shahadat hai us ko Hazrat Ibraheem àlaihis salām ke kamāl-e- imān o yaqeen ka ilm hai, ba-wujood is ke yeh sawāl farmāna ke kya tujhe yaqeen nahi is liye hai ke sāmi'een ko sawāl ka maqsad ma'loom ho jāye aur woh jān lein ke yeh sawāl kisi shak o shub'he ki bina par na tha. (bezāwi o jumal waghairah) (544) aur intezār ki be chaini rafa' ho Hazrat Ibn-e-Abbas Radiyallahu ànhu ne farmaya māna yeh haiñ ke is alamat se

mere dil ko taskeen ho jāye ke tu ne mujhe apna khaleel banaya. (545) tāke ach-chhi tarah shanākht ho jāye (546) Hazrat Ibraheem àlaihis salām ne chār parind liye Mor, Murgh, Kabootar, Kawwa. Unheĩn ba ḥukm-e-ilāhi zabah kiya un ke par ukhāde aur qeema karke un ke ajza bāham khulat kar diye aur us majmu'e ke kayi hisse kiye ek ek hissa ek ek pahād par rakha aur sar sab ke apne pās mehfooz rakhe, phir farmaya chale āo ḥukm-e-ilāhi se, yeh farmāte hi woh ajza ude aur har har jānwar ke ajza alahida alahida hokar apni tarteeb se jama huwe aur parindon ki shakleĩn ban kar apne pāon se daudte hāzir huwe aur apne apne saron se mil kar bi'aeenihi pehle ki tarah mukammal hokar ud gaye, Sub'hān Allah. (547) khwah kharch karna wājib ho ya nafl tamām abwāb-e-khair ko ām hai, khwah kisi tālib-e-ilm ko kitāb khareed kar di jāye ya koi shifa khāna bana diya jāye ya amwāt ke isāl-e-sawāb ke liye teeja, daswiñ, beeswiñ, chāliswiñ ke tareeqe par masakeen ko khāna khilāya jāye. (548) ugāne wāla haqeeqat meĩn Allah hi hai dāne ki taraf us ki nisbat majāzi hai. Mas'ala: is se ma'loom huwa ke asnād-e-majāzi jāiz hai jabke asnād karne wāla ghair khuda ko mustaqil fit-tasarruf aiteqād na karta ho isi liye yeh kehna jāiz hai ke yeh dawa nāfe' hai, yeh muzir hai, yeh dard ki dāfe' hai, mā bāp ne pāla ālim ne gumrāhi se bachaya, buzrugon ne hājat rawāyi ki waghairah sab meĩn asnād-e-majāzi hai aur musalman ke aiteqād meĩn fāil-e-haqeeqi sirf Allah ta'ala hai bāqi sab wasāil (549) to ek dāne ke sāt sau dāne ho gaye isi tarah rāh-e-khuda meĩn kharch karne se sāt sau guna ajr ho jāta hai. (550) Shān-e-Nuzool: yeh āyat Hazrat Usman ghani o Hazrat Abdur Rehman bin auf Radiyallahu ànhuma ke haq meĩn nāzil huyi. Hazrat Usman Radiyallahu ta'ala ànhu ne ghazwa-e-tabook ke mauqe par lashkar-e-Islam ke liye ek hazār oont ma' sāmān pesh kiye aur Abdur Rehman bin auf Radiyallahu ànhu ne chār hazār dirham sadqa ke bārgāh-e-

risalat mein hāzir kiye aur ārz kiya ke mere pās kul āth hazār dirham they nisf main ne apne aur apne ahel o ayāl ke liye rakh liye aur nisf rāh-e-khuda mein hāzir haiñ. Sayyid-e-ālam Sallal lahu ālaihi wasallam ne farmaya jo tum ne diye aur jo tum ne rakhe, Allah ta'ala donoñ mein barkat farmaye. (551) ahsān rakhna to yeh ke dene ke bād doosroñ ke sāmne izhār karein ke hum ne tere sāth aise aise sulook kiye aur is ko mukaddar karein aur takleef dena yeh ke us ko ār dilāyein ke tu nādār tha, muflis tha, majboor tha, nikamma tha hum ne teri khabar geeri ki ya aur tarah dabao dein yeh mamnu' farmaya gaya (552) yāni agar sāl ko kuchh na diya jāye to us se ach-chhi bāt kehna aur khush khulqi ke sāth jawāb dena jo us ko na gawār na guzre aur agar woh sawāl mein isrār kare ya zubān darāzi kare to us se darguzar karna (553) ār dila kar ya ahsān jata kar ya aur koi takleef pahoñcha kar (554) yāni jis tarah munafiq ko raza-e-ilāhi maqsood nahi hoti woh apna māl riya kār ke liye kharch karke zāye kar deta hai is tarah tum ahsān jata kar aur iza dekar apne sadaqāt ka ajr zāye na karo (555) yeh munafiq riya kār ke āmal ki misāl hai ke jis tarah pat-thar par mitti nazar āti hai lekin bārish se woh sab door ho jāti hai khāli pat-thar reh jāta hai yehi hāl munafiq ke āmal ka hai ke dekhne wāloñ ko ma'loom hota hai ke āmal hai aur roz-e-qiyamat woh tamām āmal bātil hoñge kyuñ ke raza-e-ilāhi ke liye na they. (556) rāh-e-khuda mein kharch karne par (557) yeh momin mukhlis ke aāmāl ki ek misāl hai ke jis tarah baland khit-te ki behtareen zameen ka bāgh har hāl mein khoob phalta hai khwah bārish kam ho ya ziyāda aise hi ba ikhlās momin ka sadqa aur infāq khwah kam ho ya ziyāda ho Allah ta'ala us ko badhata hai. (558) aur tumhāri niyyat o ikhlās ko jānta hai (559) yāni koi pasand na karega kyuñ ke yeh bāt kisi āqil ke gawāra karne ke qābil nahi hai (560) agarche is bāgh mein bhi qism qism ke darakht hoñ magar khajoor

aur angoor ka zikr is liye kiya ke yeh nafees mewe haiñ (561) yāni woh bāgh farhat angez o dil-kusha bhi hai aur nāfe' aur umdah jāyedād bhi (562) jo hājat ka waqt hota hai aur ādmi kasab o ma'āsh ke qābil nahi rehta. (563) jo kamāne ke qābil nahi aur unki parwarish ki hājat hai gharaz waqt nihayat shadeed hājat ka hai aur dāro-madār sirf bāgh par aur bāgh bhi nihayat umdah hai. (564) woh bāgh to us waqt us ke ranj o gham aur hasrat o yās ki kya inteḥa hai yehi hāl us ka hai jis ne aāmāl-e-hasna to kiye hoñ magar raza-e-ilāhi ke liye nahi balke riya ki gharaz se aur woh is gumān mein ho ke mere pās nekiyoñ ka zakhira hai magar jab shiddat-e-hājat ka waqt yāni qiyamat ka din āye to Allah ta'ala un aāmāl ko na maqbool karde us waqt us ko kitna ranj aur kitni hasrat hogi. Ek roz Hazrat Umar Radiyallahu ānhu ne Sahaba kirām se farmaya ke āp ke ilm mein yeh āyat kis bāb mein nāzil huyi. Hazrat Ibn-e-Abbas Radiyallahu ānhuma ne farmaya ke yeh misāl hai ek daulat mand shakhs ke liye jo nek āmal karta ho phir shaiṭān ke ighwa se gumrah hokar apni tamām nekiyoñ ko zāye karde (madarik o Khazin) (565) aur samjho ke duniya fāni aur 'āqibat āni hai (566) Mas'ala: is se kasab ki ibahat aur amwāl-e-tijarat mein zakāt ṣābit hoti hai. (Khazin o madarik) yeh bhi ho sakta hai ke āyat sadqa-e-nāfila o farziya donoñ ko ām ho. (Tafseer-e-Aḥmadi) (567) khwah woh ghalle hoñ ya phal ya ma'adin waghairah. (568) Shān-e-Nuzool: bāz log kharāb māl sadqe mein dete they un ke haq mein yeh āyat nāzil huyi. Mas'ala: musaddiq yāni sadqa wasool karne wāle ko chāhiye ke woh mutawassit māl le na bilkul kharāb na sab se āla. (569) ke agar kharch karoge sadqa doge to nādār ho jāoge (570) yāni bukhāl ka aur zakāt o sadqa na dene ka is āyat mein yeh latifa hai ke shaiṭān kisi tarah bukhāl ki khoobi zahen nasheen nahi kar sakta is liye woh yehi karta hai ke kharch karne se nādāri ka andesha dila kar roke, āj kal jo log khairāt ko

rokne par musir haiñ woh bhi isi heele se kām lete haiñ. (571) sadqa dene par aur kharch karne par. (572) hikmat se ya Qur'an o ḥadees o fiqa ka ilm murād hai ya taqwa ya nubuwwat. (madarik o Khazin) (573) neki mein khwah badi mein. (574) ta'at ki ya gunah ki nazr urf mein hadya aur pesh kash ko kehte haiñ aur shara' mein nazr-e- ibādat aur qurbat-e-maqsooda hai isi liye agar kisi ne gunah karne ki nazr ki to woh saḥiḥ nahi huyi, nazr khās Allah ta'ala ke liye hoti hai aur yeh jāiz hai ke Allah ke liye nazr kare aur kisi wali ke āstane ke fuqra ko nazr ke sarf ka mahel muqarrar kare maslan kisi ne yeh kaha ya Rab main ne nazr māni ke agar tu mera fulān maqsad poora karde ya fulān bimār ko tandrut karde to main fulān wali ke āstane ke fuqra ko khāna khilaon ya wahan ke khuddām ko rupya paisa doon ya un ki masjid ke liye tel ya boriya hāzir karon, to yeh nazr jāiz hai. (Radd-ul-Mohtār) (575) woh tumhein is ka badla dega. (576) sadqa khwah farz ho ya nafl jab ikhlās se Allah ke liye diya jāye aur riya se pāk ho to khwah zāhir karke dein ya chhupa kar donoñ behtar haiñ. Mas'ala: lekin sadqa-e-farz ka zāhir karke dena afzal hai aur nafl ka chhupa kar. Mas'ala: aur agar nafl sadqa dene wāla doosron ko khairāt ki targheeb dene ke liye zāhir karke de to yeh izhār bhi afzal hai. (madarik) (577) āp basheer o nazeer o da'ee bana kar bheje gaye haiñ. Āp ka farz dāwat par tamām ho jāta hai is se ziyāda jihad āp par lāzim nahi. Shān-e-Nuzool: qabl-e-Islam musalmanoñ ki Yahood se rishte dāriyāñ theein is waja se woh un ke sāth sulook kiya karte they, musalman hone ke bad unhein Yahood ke sāth sulook karna na-gawār hone laga aur unhoñ ne is liye hāth rokna chāha ke un ke is tarz-e-āmal se Yahood Islam ki taraf māil hon, is par yeh āyat nāzil huyi. (578) to doosron par is ka ahsān na jatāo (579) yāni sadaqāt-e-mazkoora jo āyat وَمَا تُنْفِقُوا مِنْ خَيْرٍ

meiñ zikr huwe un ka behtareen masraf woh fuqra haiñ jinhoñ ne apne nufos ko jihād o ta'at-e-ilāhi par roka. Shān-e-Nuzool: yeh āyat ahl-e-Suffa ke haq meiñ nāzil huyi, un hazrāt ki tadād chār sau ke qareeb thi, yeh hijrat karke Madina tayyiba hāzir huwe they na yahañ un ka makān tha na qabila kumba, na un hazrāt ne shādi ki thi, un ke tamām auqāt ibādat meiñ sarf hote they, rāt meiñ Qur'an-e-kareem seekhna din meiñ jihād ke kām meiñ rehna, āyat meiñ un ke bāz ausāf ka bayān hai (580) kyuñ ke unheñ deeni kām se itni fursat nahi ke woh chal phir kar kasab-e-mu'āsh kar sakeñ (581) yāni chooñke woh kisi se sawāl nahi karte is liye na wāqif log unheñ māl dār khayāl karte haiñ. (582) ke mizāj meiñ tawāzo' o inkisār hai, chehroñ par zo'f ke asār haiñ, bhook se rang zard pad gaye haiñ. (583) yāni rāh-e-khuda meiñ kharch karne ka nihayat shauq rakhte haiñ aur har hāl meiñ kharch karte rehte haiñ Shān-e-Nuzool: yeh āyat Hazrat Abu bakr siddiq Radiyallahu ānhu ke haq meiñ nāzil huyi jab ke āp ne rāh-e-khuda meiñ chalees hazār dinār kharch kiye they dus hazār rāt meiñ aur dus hazār din meiñ aur dus hazār poshida aur dus hazār zāhir, ek qaul yeh hai ke yeh āyat Hazrat Ali Murtaza karamal-laho ta'ala wajhu ke haq meiñ nāzil huyi jabke āp ke pās faqat chār dirham they aur kuchh na tha, āp ne un chāroñ ko khairāt kar diya. Ek rāt meiñ ek din meiñ ek ko poshida ek ko zāhir. Fayeda: āyat-e-kareema meiñ nafqa-e-lail ko nafqa-e-nahār par aur nafqa-e-sir ko nafqa-e-alāniya par muqaddam farmaya gaya, is meiñ ishāra hai ke chhupa kar dena zāhir karke dene se afzal hai. (584) is āyat meiñ sood ki hurmat aur sood khwaroñ ki shāmat ka bayān hai, sood ko ḥarām farmāne meiñ bahut ḥikmateiñ haiñ, bāz un meiñ se yeh haiñ ke sood meiñ jo ziyādati li jāti hai woh mu'āwiza-e-māliya meiñ ek miqdār māl ka bighair badal o iwaz ke lena hai, yeh sareeh na insāfi hai. Duwam sood ka riwāj tijaratoñ ko kharāb karta hai ke sood

khwar ko be mehnat māl ka ḥāsil hona tijārat ki mashaqqatoñ aur khatroñ se kahiñ ziyāda āsān ma'loom hota hai aur tijaratoñ ki kami insāni mu'āshrat ko zarar pahoñchāti hai. Suwam sood ke riwāj se bāhami mawaddat ke sulook ko nuqsān pahoñchta hai ke jab ādmi sood ka ādi huwa to woh kisi ko qarz-e-hasan se imdād pahoñchāna gawāra nahi karta. Chaharum sood se insān ki tabiyat mein darindoñ se ziyāda be rehmi paida hoti hai aur sood khwar apne madyooñ ki tabāhi o barbādi ka khwahish mand rehta hai, is ke alāwa bhi sood mein aur bade bade nuqsān haiñ aur shari'at ki mumani'at àin ḥikmat hai. Muslim shareef ki ḥadees mein hai ke Rasool-e-kareem Sallal lahu àlaihi wasallam ne sood khwar aur us ke kār pardāz aur soodi dastawez ke kātib aur us ke gawāhoñ par la'nat ki aur farmaya woh sab gunah mein barabar haiñ. (585) māna yeh haiñ ke jis tarah āseb zada seedha khada nahi ho sakta girta padta chalta hai, qiyamat ke roz sood khwar ka aisa hi hāl hoga ke sood se us ka pet bahut bhāri aur bojhal ho jāye ga aur woh us ke bojh se gir gir pade ga. Sa'eed bin jabeer Radiyallahu ta'ala ànhu ne farmaya ke yeh àlamat us sood khor ki hai jo sood ko halāl jāne. (586) yāni hurmat nāzil hone se qabl jo liya us par muākhaza nahi. (587) jo chāhe amr farmaye jo chāhe mamnu' o ḥarām kare, bande par us ki ita'at lāzim hai. (588) Mas'ala: jo sood ko halāl jāne woh kāfir hai hamesha jahannam mein rahega kyuñ ke har ek ḥarām qat'ee ka halāl jāne wāla kāfir hai. (589) aur us ko barkat se mehroom karta hai. Hazrat Ibn-e-Abbas Radiyallahu ta'ala ànhu ne farmaya ke Allah ta'ala us se na sadqa qabool kare na Haj na jihād na sila. (590) us ko ziyāda karta hai aur us mein barkat farmāta hai duniya mein aur ākhirat mein us ka ajr o sawāb badhata hai. (591) Shān-e-Nuzool: yeh āyat un ashāb ke haq mein nāzil huyi jo sood ki hurmat nāzil hone se qabl soodi len den karte they aur un ki girāñ qadr soodi raqmein doosroñ ke zimme

bāqi theeiñ, is meiñ ḥukm diya gaya ke sood ki hurmat nāzil hone ke bād sābiq ke mutālbe bhi wājibut tark haiñ aur pehla muqarrar kiya huwa sood bhi ab lena jāiz nahi. (592) yeh wa'eed o tehdeed meiñ mubālgha o tashdeed hai kis ki majāl ke Allah aur us ke Rasool se ladāyi ka tasawwur bhi kare, chunānche un ashāb ne apne soodi mutālbe chhode aur yeh ārz kiya ke Allah aur us ke Rasool se ladāyi ki hameiñ kya tāb aur tāib huwe (593) ziyāda lekar. (594) rāsul māl ghata kar. (595) qarz dār agar tang dast ya nādār ho to us ko mohlat dena ya qarz ka juzo ya kul mu'āf kar dena sabab-e-ajr-e-azeem hai. Muslim shareef ki ḥadees hai Sayyid-e-ālam Sallal lahu ālaihi wasallam ne farmaya jis ne tang dast ko mohlat di ya us ka qarza mu'āf kiya Allah ta'ala us ko apna sāya-e-rehmat āta farmaye ga jis roz us ke sāye ke siwa koi sāya na hoga. (596) yāni na un ki nekiyāñ ghatāyi jāyeñ na badyāñ badhāyi jāyeñ. Hazrat Ibn-e-Abbas Radiyallahu ānhu se marwi hai ke yeh sab se ākhir āyat hai jo Huzoor par nāzil huyi is ke bād Huzoor-e-aqdas Sallal lahu ālaihi wasallam ikkees roz duniya meiñ tashreef farma rahe aur ek qaul meiñ nau shab aur ek meiñ sāt lekin Shābi ne Hazrat Ibn-e-Abbas Radiyallahu ta'ala ānhu se yeh riwayat ki hai ke sab se ākhir āyat رُبُّو nāzil huyi. (597)

khwah woh dain mubee' ho ya saman. Hazrat Ibn-e-Abbas Radiyallahu ānhu ne farmaya ke is se بَيْعٌ سَلَمٌ murād hai بَيْعٌ سَلَمٌ yeh hai ke kisi cheez ko peshgi qeemat le kar farokht kiya jāye aur mubee' mushtari ko supurd karne ke liye ek muddat mu'ayyan karli jāye, is Bae' ke jawāz ke liye jins, no', sifat, miqdār-e-muddat aur makān-e-ada aur miqdār rāsul-māl in cheezoñ ka ma'loom hona shart hai. (598) yeh likhna mustahab hai fāyeda is ka yeh hai ke bhool chook aur madyoon ke inkār ka andesha nahi rehta

(599) apni taraf se koi kami beshi na kare na fariqain mein se kisi ki ru ri'ayat (600) hasil-e-mana yeh ke koi kاتب likhne se mana na kare jaisa ke Allah ta'ala ne us ko wasiqa nawesi ka ilm diya be taghyeer o tabdeel diyanat o amanat ke saath likhe, yeh kitabat ek qaul par farz-e-kifaya hai aur ek qaul par farz-e-'ain ba shart-e- faragh kاتب jis soorat mein is ke siwa aur na paya jaye aur ek qaul par mustahab kyun ke is mein musalmān ki hajat barari aur ne'mat-e-ilm ka shukr hai aur ek qaul yeh hai ke pehle yeh kitabat farz thi phir لَا يُضَارُّ كَاتِبٌ se mansookh hui (601) yani agar madyoon majnoon o naqisul-aql ya bach-cha ya shaikh-e-fani ho ya goonga hone ya zaban na janne ki waja se apne mudda'a ka bayan na kar sakta ho. (602) gawāh ke liye hurriyat o buloogh ma' Islam shart hai kuffār ki gawāhi sirf kuffār par maqbool hai (603) Mas'ala: tanha aurtoñ ki shahadat jāiz nahi khwah woh chār kyun na ho magar jin umoor par mard muttala' nahi ho sakte jaise ke bach-cha janna, bākraḥ hona aur nisāyi uyoob is mein ek aurat ki shahadat bhi maqbool hai. Mas'ala: hudood o qisās mein aurtoñ ki shahadat bilkul mo'tabar nahi sirf mardoñ ki shahadat zaroori hai is ke siwa aur mu'āmlāt mein ek mard aur do aurtoñ ki shahadat bhi maqbool hai (madarik o Ahmadi) (604) jin ka ādil hona tumhein ma'loom ho aur jin ke sāleh hone par tum aitemād rakhte ho. (605) Mas'ala: is āyat se ma'loom huwa ke ada-e-shahadat farz hai jab mudda'ee gawāhoñ ko talab kare to unhein gawāhi ka chhupana jāiz nahi, yeh hukm hudood ke siwa aur umoor mein hai lekin hudood mein gawāh ko izhār o ikhfa ka ikhtiyār hai balke ikhfa afzal hai. Ḥadees shareef mein hai Sayyid-e-ālam Sallal lahu ālaihi wasallam ne farmaya jo musalman ki parda poshi kare Allah tabarak o ta'ala duniya o ākhirat mein us ki sattāri kare ga lekin chori mein māl lene ki shahadat dena

wājib hai tāke jis ka māl chori kiya gaya hai us ka haq talf na ho, gawāh itni ahtiyāt kar sakta hai ke chori ka lafz na kahe, gawāhi mein yeh kehne par iktifa kare ke yeh māl fulān shakhs ne liya (606) chooñke is soorat mein len den hokar mu'āmla khatm ho gaya aur koi andesha bāqi na raha nez aisi tijarat aur khareed o farokht ba kasrat jāri rehti hai, is mein kitabat o ash'hād ki pābandi shāq o girāñ hogi. (607) yeh mustahab hai kyuñ ke is mein ahtiyāt hai. (608) **يُضَارُّ** mein do ahtemāl haiñ majhool o ma'roof hone ke qirāt Ibne Abbas Radiyallahu ànhuma awwal ki aur qirāt Umar Radiyallahu ànhu sāni ki mu'ayyad hai, pehli taqdeer par māna yeh haiñ ke ahl-e-mu'āmla kātiboñ aur gawāhoñ ko zarar na pahoñchayeñ is tarah ke woh agar apni zarooratoñ mein mashghool hoñ to unheñ majboor kareñ aur un ke kām chhudayeñ ya haqq-e- kitābat na deñ ya gawāh ko safar kharch na deñ agar woh doosre shaher se āya ho, doosri taqdeer par māna yeh haiñ ke kātib o shahid ahl-e-mu'āmla ko zarar na pahoñchayeñ is tarah ke ba wujood fursat o farāghat ke na āyeñ ya kitābat mein tehreef o tabdeel ziyādati o kami kareñ. (609) aur qarz ki zaroorat pesh āye (610) aur wasiqa o dastawez ki tehreer ka mauqa na mile to itminān ke liye (611) yāni koi cheez dāeñ ke qabze mein girwi ke taur par de do. Mas'ala: yeh mustahab hai aur hālat-e-safar mein raheñ āyat se sābit huwa aur ghair safar ki hālat mein ḥadees se sābit hai, chunānche Rasool-e-kareem Sallal lahu àlaihi wasallam ne Madina tayyiba mein apni zira mubarak Yahoodi ke pās girwi rakh kar bees saà jau liye. Mas'ala: is āyat se rahen ka jawāz aur qabze ka shart hona sābit hota hai. (612) yāni madyoon jis ko dāin ne ameen samjha tha (613) is amānat se dain murād hai (614) kyuñ ke is mein sāheb-e-haq ke haq ka ibtāl hai yeh khitāb gawāhon ko hai ke woh jab shahadat ki iqamat o ada ke liye talab kiye jāyeñ to haq ko

na chhupayēñ aur ek qaul yeh hai ke yeh khitāb madyonoñ ko hai ke woh apne nafs par shahadat dene mein tāmmul na kareñ. (615) Hazrat Ibn-e-Abbas Radiyallahu ta'ala ànhu se ek ḥadees marwi hai ke kabira gunahoñ mein sab se bada gunah Allah ke sāth shareek karna aur jhooti gawāhi dena aur gawāhi ko chhupana hai (616) badi (617) insān ke dil mein do tarah ke khayalāt āte haiñ ek bataur waswasa ke un se dil ka khāli karna insān ki maqdarat mein nahi lekin woh un ko bura jānta hai aur àmal mein lāne ka irāda nahi karta, in ko ḥadees-e-nafs aur waswasa kehte haiñ is par muwakhazah nahi. Bukhari o Muslim ki ḥadees hai Sayyid-e-ālam Sallallahu àlaihi wasallam ne farmaya ke meri ummat ke dilon mein jo waswase guzarte haiñ Allah ta'ala un se tajawuz farmāta hai jab tak ke woh unheñ àmal mein na lāyeñ ya un ke sāth kalām na kareñ yeh waswase is āyat mein dākhil nahi, doosre woh khayalāt jin ko insān apne dil mein jagah deta hai aur un ko àmal mein lāne ka qasd o irada karta hai un par muākhaza hoga aur unhi ka bayān is āyat mein hai. Mas'ala: Kufr ka azm karna kufr hai aur gunah ka azm karke agar ādmi us par sābit rahe aur us ka qasd o irada rakhe lekin is gunah ko àmal mein lāne ke asbāb us ko baham na pahoñcheñ aur majburan woh is ko kar na sake to jumhoor ke nazdeek is se muākhaza kiya jāye ga. Shaikh Abu Mansoor maturidi aur Shamsul aimma halwāyi isi taraf gaye haiñ aur un ki daleel āyat **إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ** aur ḥadees Hazrat Ayesha hai jis ka mazmooñ yeh hai ke banda jis gunah ka qasd karta hai agar woh àmal mein na āye jab bhi us par iqāb kiya jāta hai. Mas'ala: agar bande ne kisi gunah ka irada kiya phir us par nādim huwa aur istighfār kiya to Allah us ko mu'āf farmaye ga (618) apne fazl se ahl-e-imān ko (619) apne àdl se. (620) Zujāj ne kaha ke jab Allah ta'ala ne is soorat mein namāz, zakāt,

roze, haj ki farziyyat aur talāq, eila-e-haiz o jihād ke ahkām aur Anbiya ke wāqī'āt bayān farmaye to soorat ke ākhir mein yeh zikr farmaya ke Nabi-e-kareem Sallal lahu ālaihi wasallam aur momineen ne is tamām ki tasdeeq farmayi aur Qur'an aur is ke jumla sharaà o ahkām ke munazzal Minallah hone ki tasdeeq ki (621) yeh usool o zurooriyat-e-imān ke chār martabe haiñ.

(1) Allah par imān lāna yeh is tarah ke aiteqād o tasdeeq kare ke Allah wāhīd ahad hai us ka koi shareek o nazeer nahi, us ke tamām asma-e-husna o sifāt-e-ulya par imān lāye aur yaqeen kare aur māne ke woh Aleem aur har shaye par qadeer hai aur us ke ilm o qudrat se koi cheez bāhar nahi. (2) Malaika par imān lāna yeh is tarah par hai ke yaqeen kare aur māne ke woh maujood haiñ, māsoom haiñ, pāk haiñ, Allah ke aur us ke Rasooloñ ke darmiyan ahkām o payām ke wasāit haiñ. (3) Allah ki kitāboñ par imān lāna is tarah ke jo kitābeñ Allah ta'ala ne nāzil farmayiñ aur apne Rasooloñ ke pās batareeq Wahī bhejeeñ beshak o shub'ha sab haq o sidq aur Allah ki taraf se haiñ aur Qur'an kareem taghyeer tabdeel tehreef se mehfooz hai aur mohkam aur mutashābe par mushtamil hai. (4) Rasooloñ par imān lāna is tarah par ke imān lāye ke woh Allah ke Rasool haiñ jinhein us ne apne bandoñ ki taraf bheja uski Wahī ke ameen haiñ gunahoñ se pāk masoom haiñ sāri khalq se afzal haiñ un mein bāz hazrāt bāz se afzal haiñ. (622) jaisa ke Yahood o Nasāra ne kiya ke bāz par imān lāye bāz ka inkār kiya (623) tere hukm o irshād ko (624) yāni har jān ko āmal-e-nek ka ajr o sawāb aur āmal-e-bad ka āzāb o iqāb hoga, is ke bād Allah ta'ala ne apne momin bandoñ ko tareeq-e-dua ki talqeen farmayi ke woh is tarah apne parwardigār se ārz kareñ (625) aur sahv se tere kisi hukm ki tameel mein qāssir raheñ.

(1) Soorah Āl-e-Imrān Madina tayyiba mein nāzil hui, is mein do sau āyateñ teen hazār chār sau assi kalme chauda hazār pāñch sau bees huroof

haiñ. (2) Shān-e-Nuzool: mufasssireen ne farmaya ke yeh āyat wafd najrān ke haq mein nāzil huyi jo sāth sawaron par mushtamil tha, us mein chauda sardār they aur teen us qaum ke bade akabir o muqtada, ek āqib jis ka nām Abdul-masih tha, yeh shakhs ameer-e-qaum tha aur bighair us ki rāye ke nasāra koi kām nahi karte they doosra Sayyid jis ka nām Aiham tha yeh shakhs apni qaum ka mo'tamad āzam aur maliyāt ka afsar-e-āla tha, khurd o nosh aur rasadoñ ke tamām intezamāt usi ke hukm se hote they teesra Abu hārisa ibn-e-alqama tha, yeh shakhs nasāra ke tamām ulama aur pādriyoñ ka peshwa-e-āzam tha, salateen-e-Room is ke ilm aur is ki deeni āzmat ke lihāz se is ka ikrām o adab karte they, yeh tamām log umda aur qeemti poshakeiñ pahen kar badi shān o shikoh se Huzoor Sayyid-e-ālam Sallal lahu ālaihi wasallam se munazira karne ke qasd se āye aur masjid-e-aqdas mein dākhil huwe, Huzoor-e-aqdas ālaihis salatu wat-taslimāt us waqt namāz-e-āsr ada farma rahe they un logoñ ki namāz ka waqt bhi ā gaya aur unhoñ ne bhi masjid shareef hi mein jānib-e-sharq mutawajjeh hokar namāz shuru kardi, farāgh ke bād Huzoor-e-aqdas Sallal lahu ālaihi wasallam se guftugu shuru ki, Huzoor ālaihis salatu wat-taslimāt ne farmaya tum islam lāo, kehne lage hum āp se pehle islam la chuke, Huzoor ālaihis salatu wat-taslimāt ne farmaya yeh ghalat hai, yeh dāwa jhoota hai, tumheñ islam se tumhāra ye dāwa rokta hai ke Allah ke aulād hai aur tumhāri saleeb parasti rokta hai aur tumhāra khinzeer khāna rokta hai, unhoñ ne kaha ke agar Isā khuda ke bete na hoñ to bataiye un ka bāp kaun hai aur sab ke sab bolne lage Huzoor Sayyid-e-ālam Sallal lahu ālaihi wasallam ne farmaya kya tum nahi jānte ke beta bāp se zaroor mushaba hota hai, unhoñ ne iqrār kiya phir farmaya kya tum nahi jānte ke hamāra Rab Hayyu la yamoot hai us ke liye maut muhāl hai aur Isā ālaihis salatu wat-taslimāt par maut āne wāli hai, unhoñ ne is ka

bhi iqrār kiya phir farmaya kya tum nahi jānte ke hamāra Rab bandoñ ka kārsāz aur un ka hāfiz-e-haqeeqi aur rozi dene wāla hai? unhoñ ne kaha hān. Huzoor ne farmaya kya Hazrat Isā bhi aise hi haiñ, kehne lage nahi, farmaya kya tum nahi jāntewā ke Allah ta'ala par āsmān o zameen ki koi cheez poshida nahi, unhoñ ne iqrār kiya Huzoor ne farmaya to kya tHazrat Isā bighair taleem-e-ilāhi is mein se kuchh jānte haiñ? unhoñ ne kaha nahi. Huzoor ne farmaya kya tum nahi jānte ke Hazrat Isā hamal mein rahe, paida hone wāloñ ki tarah paida huwe, bach-cho ki tarah ghiza diye gaye, khāte peete they awāriz-e-bashari rakhte they, unhoñ ne is ka iqrār kiya. Huzoor ne farmaya phir woh kaise ﷻ ho sakte haiñ jaisa ke tumhāra gumān hai? is par woh sab sākit reh gaye, un se koi jawāb ban na āya, is par soorah-e-Āl-e-Imrān ki awwal se kuchh upar assi āyatein nāzil huyin. Fāyeda: sifāt-e-ilāhiya mein 'Hayy ba māna dāim bāqi ke hai yāni aisa hameshgi rakhne wāla jis ki maut mumkin na ho, Qayyum woh hai jo qāim biz-zāt ho aur khalq apni duniyawi aur ukhrawi zindagi mein jo hājatein rakhti hai us ki tadbeer farmaye. (3) is mein wafd najrān ke nasrāni bhi dākhil haiñ. (4) mard, aurat, gora, kāla, khoobsurat, bad shakl waghairah Bukhari o Muslim ki ḥadees mein hai Sayyid-e-ālam Sallal lahu ālaihi wasallam ne farmaya tumhāra mādda-e-paidaish mā ke pet mein chalees roz jama hota hai phir itne hi din alaqa yāni khoon basta ki shakl mein hota hai phir itne hi din pāra-e-gosht ki soorat mein rehta hai phir Allah ta'ala ek firishta bhejta hai jo us ka rizq, us ki umr, us ke āmal, us ka anjām kār yāni us ki sa'adat o shaqawat likhta hai, phir us mein rooh dālta hai to us ki qasam jis ke siwa koi ma'bood nahi ādmi jannatiyon ke se āmal karta rehta hai yahañ tak ke is mein aur jannat mein hāth bhar ka yāni bahut hi kam farq reh jāta hai to kitāb sabqat karti hai aur woh dozakhiyon ke se āmal karta hai, isi par us ka

khātma hota hai aur dākhil-e-jahannam hota hai aur koi aisa hota hai ke dozakhiyoñ ke se àmal karta rehta hai yahañ tak ke us mein aur dozakh mein ek hāth ka farq reh jāta hai, phir kitāb sabqat karti hai aur us ki zindagi ka naqsha badalta hai aur woh jannatiyoñ ke se àmal karne lagta hai usi par us ka khātma hota hai aur dākhil-e-jannat ho jāta hai (5) is mein bhi Nasāra ka rad hai jo Hazrat Isā àlaihis salatu wat-taslimāt ko khuda ka beta kehte aur un ki ibadat karte they. (6) jis mein koi ahtemāl o ishtebah nahi. (7) ke ahkām mein un ki taraf ruju' kiya jāta hai aur halāl o ḥarām mein unhi par àmal. (8) woh chand wujooh ka ahtemāl rakhti haiñ, un mein se kaun si waja murād hai yeh Allah hi jānta hai ya jis ko Allah ta'ala is ka ilm de. (9) yāni gumrah aur bad mazhab log jo hawa-e-nafsāni ke pāband haiñ. (10) aur is ke zāhir par ḥukm karte haiñ ya tāweel bāṭil karte haiñ aur yeh nek niyyati se nahi balke (jumaal) (11) aur shak o shub'he mein dālne (jumaal) (12) apni khwahish ke mutabiq ba-wajood yeh ke woh taweel ke ahel nahi (jumaal o Khazin) (13) haqeeqat mein (jumaal) aur apne karam o àta se jis ko woh nawāze (14) Hazrat Ibn-e-Abbas Radiyallahu ta'ala ànhuma se marwi hai āp farmāte they ke main rāsikheen fil-ilm se hoon aur Mujahid se marwi hai ke main un mein se hoon jo mutashābe ki taweel jānte haiñ. Hazrat Anas bin mālik Radiyallahu ànhu se marwi hai ke rāsikh fil-ilm woh ālim ba àmal hai jo apne ilm ka muttabe ho aur ek qaul mufasssireen ka yeh hai ke rāsikh fil-ilm woh haiñ jin mein chār sifatein hoñ. Taqwa Allah ka, Tawāzo' logoñ se, Zo'hd duniya se, Mujahida nafs ke sāth (Khazin) (15) ke woh Allah ki taraf se hai aur jo māna is ki murād haiñ haq haiñ aur is ka nāzil farmāna ḥikmat hai. (16) mohkam ho ya mutashābeh. (17) aur rāsikh ilm wāle kehte haiñ. (18) hisāb ya jaza ke wāste. (19) woh roz-e-qiyamat hai. (20) to jis ke dil mein kaji ho woh halāk hoga aur jo tere mannat o ahsān se ḥidāyat pāye woh

sa'eed hoga najāt pāye ga. Mas'ala: is āyat se ma'loom huwa ke kizb manafi-e- uloohiyat hai lihaza Hazrat quddoos qadeer ka kizb muhāl aur us ki taraf uski nisbat sakht be adabi (Madarik o Abu Mas'ood waghairah) (21) Rasool-e-akram Sallal lahu àlaihi wasallam se munharif hokar. (22) Shān-e-Nuzool: Hazrat Ibn-e-Abbas Radiyallahu ànhuma se marwi hai ke jab badr mein kuffār ko Rasool-e-akram Sallal lahu àlaihi wasallam shikast dekar Madina tayyiba wāpas huwe to Huzoor ne yahood ko jama karke farmaya ke tum Allah se daro aur us se pehle islam lāo ke tum par aisi musibat nāzil ho jaisi badr mein Quraish par huyi, tum jān chuke ho main Nabi mursal hun, tum apni kitāb mein yeh likha pāte ho. Is par unhoñ ne kaha ke Quraish to funoon-e-harb se na āshna haiñ agar hum se muqāble huwa to āp ko ma'loom ho jāye ga ke ladne wāle aise hote haiñ. Is par yeh āyat-e-kareema nāzil huyi aur unheñ khabar di gayi ke woh maghloob hoñge aur qatl kiye jāyeñ ge, giriftār kiye jāyeñ ge, un par jizya muqarrar hoga, chunānche aisa hi huwa ke Nabi kareem Sallal lahu àlaihi wasallam ne ek roz mein chhe sau ki tadād ko qatl farmaya aur bohtoñ ko giriftār kiya aur ahl-e-khaibar par jizya muqarrar farmaya. (23) is ke mukhatab yahood haiñ aur bāz ke nazdeek tamām kuffār aur bāz ke nazdeek momineen. (jumaal) (24) jung-e-badr mein. (25) yāni Nabi-e-kareem Sallal lahu àlaihi wasallam aur āp ke ashāb un ki kul tadād teen sau tera thi, satta muhajir aur do sau chattees ansār muhajireen ke sāhib-e-rāyat Hazrat Ali Murtaza they aur ansār ke Hazrat Sād bin ubāda Radiyallahu ànhuma is kul lashkar mein do ghode, satta ooñt chhe zira, āth talwāreñ theeñ aur is wāqia mein chauda sahaba shaheed huwe chhe muhajir aur āth ansār. (26) kuffār ki tadād nau sau pachās thi, un ka sardār Utba bin rabi'a tha aur un ke pās sau ghode they aur sāt sau ooñt aur ba-kasrat zira aur hathiyār they. (Jumaal) (27) khwah us ki tadād qaleel hi ho aur

saro sāmān ki kitni hi kami ho. (28) tāke shahwat parastoñ aur khuda parastoñ ke darmiyān farq o imtiyāz zāhir ho jaisa ke doosri āyat mein irshād farmaya **إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا** (29) is se kuchh arsa nafa' pahoñchta hai phir fana ho jāti hai, insān ko chāhiye ke mata-e-duniya ko aise kām mein kharch kare jis mein us ki āqibat ki durusti aur sa'adat-e-ākhirat ho. (30) jannat to chāhiye ke us ki raghbat ki jāye aur duniya-e-na pāidār ki fāni marghubāt se dil na lagaya jāye. (31) mata-e-duniya se. (32) jo zanana awariz aur har na-pasand o qābil-e-nafrat cheez se pāk. (33) aur yeh sab se āla ne'mat hai. (34) aur un ke aāmāl o ahwāl jānta aur un ki jaza deta hai. (35) jo ta'atoñ aur musibatoñ par sabr karein aur gunahoñ se bāz rahein. (36) jin ke qaul aur irāde aur niyyatein sab sach-chi hon. (37) is mein ākhir shab mein namāz padhne wāle bhi dākhil hain aur waqt-e-sahar ke dua o istighfār karne wāle bhi, yeh waqt khalwat o ijābat-e-dua ka hai. Hazrat Luqman ālaihis salām ne apne farzand se farmaya ke murgh se kam na rehna ke woh to sahar se nida kare aur tum sote raho. (38) Shān-e-Nuzool: ahbār-e-shām mein se do shakhs Sayyid-e-ālam Sallal lahu ālaihi wasallam ki khidmat mein hāzir huwe, jab unhoñ ne Madina tayyiba dekha to ek doosre se kehne laga ke Nabi ākhiruz-zama ke shahar ki yehi sifat hai, jo is shahar mein pāyi jāti hai jab āstāna-e-aqdas par hāzir huwe to unhoñ ne Huzoor ke shakl o shamāil Taurāt ke mutabiq dekh kar Huzoor ko pehchān liya aur ārz kiya āp Muhammad hain. Huzoor ne farmaya hān, phir ārz kiya ke āp Ahmad hain (Sallal lahu ālaihi wasallam), farmaya hān. Arz kiya hum ek sawāl karte hain agar āp ne theek jawāb de diya to hum āp par imān le āyein ge, farmaya sawāl karo, unhoñ ne ārz kiya ke kitābullah mein sab se badi shahadat kaun si hai? is par yeh āyat-e-kareema nāzil hui aur is ko sun kar

woh donoñ hibr musalman ho gaye. Hazrat Sa'eed bin jubair Radiyallahu ànhu se marwi hai ke Kāba moazzama mein teen sau sāth but they jab Madina tayyiba mein yeh āyat nāzil huyi to Kāba ke andar woh sab sajde mein gir gaye. (39) yāni anbiya o auliya ne. (40) us ke siwa koi aur deen maqbool nahi. Yahood o Nasāra waghairah kuffār jo apne deen ko afzal o maqbool kehte haiñ, is āyat mein un ke dāwe ko bātil kar diya. (41) yeh āyat yahood o Nasāra ke haq mein wārid huyi jinhoñ ne islam ko chhoda aur unhoñ ne Sayyid-e-anbiya Muhammad Mustafa Sallal lahu àlaihi wasallam ki nubuwat mein ikhtilāf kiya. (42) woh apni kitāboñ mein Sayyid-e-ālam Sallal lahu àlaihi wasallam ki nāt o sifat dekh chuke aur unhoñ ne pehchān liya ke yehi woh Nabi haiñ jin ki kutub-e-ilāhiya mein khabreiñ di gayi haiñ. (43) yāni un ke ikhtilāf ka sabab un ka hasad aur manafe' duniyawiya ki tama' hai. (44) yāni maiñ aur mere muttabba'een hama tan Allah ta'ala ke farmān bardār muttee' haiñ, hamāra deen deen-e- tauheed hai jis ki sehat tumheñ khud apni kitāboñ se bhi sābit ho chuki hai to is mein tumhāra hum se jhagda karna bilkul bātil hai. (45) jitne kāfir ghair kitābi haiñ woh ummiyyeen mein dākhil haiñ, unhi mein se Arab ke mushrikeen bhi haiñ. (46) aur deen-e-islam ke Huzoor sar-e-niyāz kham kiya ya ba-wajood baraheen-e- mubaiyyina qāim hone ke tum abhi tak apne kufr par ho yeh dāwat-e-islam ka ek pairāya hai aur is tarah unheñ deen-e-haq ki taraf bulaya jāta hai. (47) woh tum ne poora kar hi diya, is se unhoñ ne nafa' na uthaya to nuqsān mein woh rahe, is mein Huzoor Sayyid-e-ālam Sallal lahu àlaihi wasallam ki taskeen-e-khātir hai ke āp un ke imān na lāne se ranjeeda na hoñ. (48) jaisa ke bani Israeel ne subah ko ek sa'at ke andar tain-talees nabiyoñ ko qatl kiya phir jab un mein se ek sau bāra ābidoñ ne uth kar unheñ nekiyoñ ka hukm diya aur badyoñ se mana kiya to usi roz shām ko

unheĩn bhi qatl kar diya, is āyat meĩn Sayyid-e-ālam Sallal lahu àlaihi wasallam ke zamāne ke yahood ko taubeekh hai kyuñ ke woh apne āba o ajdād ke aise bad tareen fe'l se rāzi haiñ. (49) Mas'ala: is āyat se ma'loom huwa ke anbiya ki janāb meĩn be adabi kufr hai aur yeh bhi ke kufr se tamām aāmāl akarat ho jāte haiñ (50) ke uheĩn āzāb-e-ilāhi se bachaye. (51) yāni yahood ko ke unheĩn Taurāt shareef ke uloom o ahkām sikhāye gaye they jin meĩn Sayyid-e-ālam Sallal lahu àlaihi wasallam ke ausāf o ahwāl aur deen-e-islam ki haqqaniyat ka bayān hai, is se lāzim āta tha ke jab Huzoor tashreef farma hoñ aur unheĩn Qur'an-e-kareem ki taraf dāwat deiñ to woh Huzoor par aur Qur'an shareef par imān lāyeĩn aur us ke ahkām ki tameel kareĩn lekin un meĩn se bohton ne aisa nahi kiya, is taqdeer par āyat meĩn مِنَ الْكِتَابِ se Taurāt aur kitābullah se Qur'an shareef murād hai. (52) Shān-e-Nuzool: is āyat ke Shān-e-Nuzool meĩn Hazrat Ibn-e-Abbas Radiyallahu ànhuma se ek riwayat āyi hai ke ek martaba Sayyid-e-ālam Sallal lahu àlaihi wasallam Baitul Midrās meĩn tashreef le gaye aur wahañ yahood ko islam ki dāwat di, Nu'eem ibn-e-amru aur Hāris ibn-e-zaid ne kaha ke aey Muhammad Sallal lahu àlaihi wasallam āp kis deen par haiñ? farmaya, millat-e-Ibraheemi par, woh kehne lage Hazrat Ibraheem àlaihis salām to yahoodi they. Sayyid-e-ālam Sallal lahu àlaihi wasallam ne farmaya Taurāt lāo abhi hamāre tumhāre darmiyān faisla ho jāye ga, is par na jame aur munkir ho gaye, is par yeh āyat-e-shareefa nāzil huyi, is taqdeer par āyat meĩn kitābullah se Taurāt murād hai, unhin Hazrat Ibn-e-Abbas Radiyallahu ànhuma se ek riwayat yeh bhi marwi hai ke yahood-e-khaibar meĩn se ek mard ne ek aurat ke sāth zina kiya tha aur Taurāt meĩn aise gunah ki saza pat-thar mār mār kar halāk kar dena hai lekin chooñke yeh log yahoodiyoñ meĩn ooñche khāndān ke they is

liye unhoñ ne un ka sangsār karna gawara na kiya aur is mu'āmle ko baen ummeed Sayyid-e-ālam Sallal lahu àlaihi wasallam ke pās lāye ke shayad āp sangsār karne ka ḥukm na deiñ magar Huzoor ne un donoñ ke sangsār karne ka ḥukm diya, is par yahood taish mein āye aur kehne lage ke is gunah ki yeh saza nahi āp ne zulm kiya. Huzoor ne farmaya ke faisla Taurāt par rakho kehne lage yeh insāf ki bāt hai. Taurāt mangayi gayi aur Abdullah bin soorya yahood ke bade ālim ne is ko padha is mein āyat-e-rajam āyi jis mein sangsār karne ka ḥukm tha. Abdullah ne is par hāth rakh liya aur is ko chhod gaya. Hazrat Abdullah bin salām ne us ka hāth hata kar āyat padh di, yahoodi zaleel huwe aur woh yahoodi mard o aurat jinhoñ ne zina kiya tha Huzoor ke ḥukm se sangsār kiye gaye, is par yeh āyat nāzil huyi (53) kitāb-e-ilāhi se ru gardāni karne ki. (54) yāni chalees din ya ek hafta phir kuchh gham nahi. (55) aur un ka yeh qaul tha ke hum Allah ke bete aur us ke pyāre haiñ woh hamein gunahon par āzāb na karega magar bahut thodi muddat (56) aur woh roz-e-qiyamat hai. (57) Shān-e-Nuzool: fatha Makka ke waqt Sayyid-e-anbiya Sallal lahu àlaihi wasallam ne apni ummat ko mulk Fāras o Room ki saltanat ka wāda diya to yahood o munafiqeen ne is ko bahut ba'eed samjha aur kehne lage kahān Muhammad Mustafa (Sallal lahu àlaihi wasallam) aur kahān Fāras o Room ke mulk, woh bade zabardast aur nihayat mehfooz haiñ, is par yeh āyat-e-kareema nāzil huyi aur ākhir kār Huzoor ka woh wāda poora hokar raha. (58) yāni kabhi rāt ko badhaye din ko ghataye aur kabhi din ko badha kar rāt ko ghataye yeh teri qudrat hai to Fāras o Room se mulk lekar ghualamān-e-Mustafa (Sallal lahu àlaihi wasallam) ko āta karna us ki qudrat se kya ba'eed hai. (59) zinde se murde ka nikālna is tarah hai jaise ke zinda insān ko nutfa-e-be jān se aur parind ke zinda bachche ko be rooh ande se aur zinda dil momin ko murda dil kāfir se aur zinda

se murda nikālna, is tarah jaise ke zinda insān se nutfa-e-be jān aur zinda parind se be-jān anda aur zinda dil imān dār se murda dil kāfir. (60) Shān-e-Nuzool: Hazrat Ubada ibn-e-sāmit ne jung-e-ahzāb ke din Sayyid-e-ālam Sallal lahu àlaihi wasallam se ārz kiya ke mere sāth pāñch sau yahoodi haiñ jo mere haleef haiñ, meri rāye hai ke maiñ dushman ke muqābil un se madad ḥāsil karooñ, is par yeh āyat-e-kareema nāzil huyi aur kāfiroñ ko dost aur madad gār banāne ki mumani'at farmayi gayi. (61) kuffār se dosti o mohabbat mamnu' o ḥarām hai, unheñ rāzdār banāna un se mawalāt karna na-jāiz hai agar jān ya māl ka khauf ho to aise waqt sirf zāhiri bartao jāiz hai. (62) yāni roz-e-qiyamat har nafs ko aāmāl ki jaza milegi aur is meiñ kuchh kami o kotāhi na hogi. (63) yāni maiñ ne yeh bura kām na kiya hota. (64) is āyat se ma'loom huwa ke Allah ki mohabbat ka dāwa jab hi sach-cha ho sakta hai jab ādmi Sayyid-e-ālam Sallal lahu àlaihi wasallam ka muttabbe' ho aur Huoor ki ita'at ikhtiyār kare. Shān-e-Nuzool: Hazrat Ibn-e-Abbas Radiyallahu ànhuma se marwi hai ke Rasool-e-kareem Sallal lahu àlaihi wasallam quraish ke pās thehre jinhoñ ne khāna-e-Kāba meiñ but nasab kiye they aur unheñ saja saja kar un ke sajda kar rahe they. Huoor ne farmaya aey giroh-e-quraish khuda ki qasam tum apne āba Hazrat Ibraheem aur Hazrat Ismaeel ke deen ke khilāf ho gaye, quraish ne kaha hum in butoñ ko Allah ki mohabbat meiñ poojte haiñ tāke yeh hameñ Allah se qareeb kareñ is par yeh āyat-e-kareema nāzil huyi aur batāya gaya ke mohabbat-e-ilāhi ka dāwa Sayyid-e-ālam Sallal lahu àlaihi wasallam ke itteba' o farmān bardāri ke bighair qābil-e-qabool nahi, jo is dāwe ka suboot dena chāhe Huoor ki ghulāmi kare aur Huoor ne but parasti ko mana' farmaya to but parasti karne wāla Huoor ka na farmān aur mohabbat-e-ilāhi ke dāwe meiñ jhoota hai. (65) yehi Allah ki mohabbat ki nishāni hai aur Allah ta'ala ki ita'at

bighair ita'at-e-Rasool nahi ho sakti. Bukhari o Muslim ki ḥadees̃ mein hai jis ne meri na farmāni ki us ne Allah ki na farmāni ki. (66) yahood ne kaha tha ke hum hazrat Ibraheem o Ishāq o Yaqoob ālaihimus salatu was-salām ki aulād se haiñ aur unhin ke deen par haiñ, is par yeh āyat-e-kareema nāzil huyi aur bata diya gaya ke Allah ta'ala ne un hazrāt ko islam ke sāth bargazida kiya tha aur tum aey yahood islam par nahi ho to tumhāra yeh dāwa ghalat hai. (67) in mein bāham nasli talluqāt bhi haiñ aur āpas mein yeh hazrāt ek doosre ke mu'āwin o madad gār bhi. (68) Imran do haiñ ek Imran bin yashar bin fāhas bin lāwa bin Yaqoob yeh to Hazrat Moosa o Haroon ke wālid haiñ doosre Imran bin masān yeh Hazrat Isā ālaihis salatu was-salām ki wālid Maryam ke wālid haiñ, donoñ Imranoñ ke darmiyān ek hazār āth sau baras ka farq hai yahañ doosre Imran murād haiñ, un ki bibi sāhiba ka nām Hanna bint Fāqoza hai yeh Maryam ki wālid haiñ. (69) aur teri ibadat ke siwa duniya ka koi kām us ke muta'alliq na ho. Baitul Maqdis ki khidmat us ke zimme ho, ulama ne wāqia is tarah zikr kiya hai ke Hazrat Zakariya o Imran donoñ hum zulf they. Fāquza ki dukhtar eesha jo Hazrat Yahya ki wālid haiñ aur un ki bahen Hanna jo Fāquza ki doosri dukhtar aur Hazrat Maryam ki wālid haiñ woh Imran ki bibi theeñ ek zamāne tak Hanna ke aulād nahi huyi yahañ tak ke budhapa ā gaya aur mayoosi ho gayi. Yeh saliheen ka khāndān tha aur yeh sab log Allah ke maqbool bande they ek roz Hanna ne ek darakht ke sāye mein ek chidya dekhi jo apne bach-che ko bhara rahi thi yeh dekh kar āp ke dil mein aulād ka shauq paida huwa aur bārgāh-e-ilāhi mein dua ki ke ya Rab agar tu mujhe bach-cha de to main us ko Baitul Maqdis ka khadim banaoñ aur is khidmat ke liye hāzir kar dooñ. Jab woh ḥāmila huyin aur unhoñ ne yeh nazr mān li to un ke shauhar ne farmaya ke yeh tum ne kya kiya agar ladki ho gayi to woh is qābil kahañ hai,

us zamāne mein ladkoñ ko khidmat-e-Baitul Maqdis ke liye diya jāta tha aur ladkiyān awārīz-e-nisayi aur zanāna kamzoriyoñ aur mardoñ ke sāth na reh sakne ki waja se is qābil nahi samjhi jāti theein is liye un sāhiboñ ko shadeed fikr lāhaq huyi aur Hanna ke waz'-e-hamal se qabl Imran ka inteqāl ho gaya. (70) Hanna ne yeh kalima aitezār ke taur par kaha aur un ko hasrat o gham huwa ke ladki huyi to nazr kis tarah poori ho sakegi. (71) kyuñ ke yeh ladki Allah ki āta hai aur us ke fazl se farzand se ziyāda fazilat rakhne wāli hai, yeh sāhib zādi Hazrat Maryam theein aur apne zamāne ki aurtoñ mein sab se ajmal o afzal theein. (72) Maryam ke māna ābida haiñ. (73) aur nazr mein ladke ki jagah Hazrat Maryam ko qabool farmaya, Hanna ne wiladat ke bād Hazrat Maryam ko ek kapde mein lapet kar Baitul Maqdis mein ahbār ke sāmne rakh diya, yeh ahbār Hazrat Haroon ki aulād mein they aur Baitul Maqdis mein un ka mansab aisa tha jaisa ke Kāba shareef mein hajba ka choonke Hazrat Maryam un ke imām aur un ke sāhib-e-qurbān ki dukhtar theein aur un ka khāndān bani israeel mein bahut āla aur ahl-e-ilm ka khāndān tha is liye un sab ne jin ki tadād sat-tayees thi, Hazrat Maryam ko lene aur un ka takafful karne ki raghat ki, Hazrat Zakariya ne farmaya main in ka sab se ziyāda haqdār hoon kyuñ ke mere ghar mein in ki khāla haiñ, mu'āmla is par khatm huwa ke quraā dāla jāye, quraā Hazrat Zakariya hi ke nām par nikla. (74) Hazrat Maryam ek din mein itni badhti theein jitna aur bach-che ek sāl mein. (75) be fasal mewe jo jannat se utarte aur Hazrat Maryam ne kisi aurat ka doodh na piya. (76) Hazrat Maryam ne sighr sini mein kalām kiya jabke woh pālne mein parwarish pa rahi theein jaisa ke un ke farzand Hazrat Isā ālaihis salatu was-salām ne isi hāl mein kalām farmaya. Mas'ala: yeh āyat karamāt-e-auliya ke suboot ki daleel hai ke Allah ta'ala ne un ke hāthoñ par khwariq zāhir farmāta hai. Hazrat Zakariya ne jab

yeh dekha to farmaya jo zāt-e-pāk Maryam ko be waqt, be fasal aur bighair sabab ke mewe āta farmāne par qādir hai woh beshak is par qādir hai ke meri bānjh bibi ko nayi tandruti de aur mujhe is budhāpe ki umar mein ummeed munqata ho jāne ke bād farzand āta kare ba'eeñ khayāl āp ne dua ki jiska agli āyat mein bayān hai. (77) yāni mehrāb-e-Baitul Maqdis mein darwāze band karke dua ki. (78) Hazrat Zakariya ālaihis salām ālim-e-kabeer they. Qurbāniyañ bārgāh-e-ilāhi mein āp hi pesh kiya karte they aur masjid shareef mein bighair āp ke izn ke koi dākhil nahi ho sakta tha, jis waqt mehrāb mein āp namāz mein mashghool they aur bāhar ādmi dukhool ki ijāzat ka intezār kar rahe they darwāza band tha achanak āp ne ek safed posh jawān dekha woh Hazrat Jibreel they, unhoñ ne āp ko farzand ki basharat di jo اَنَّ اللّٰهَ يُبَشِّرُكَ mein bayān farmayi gayi. (79) kalime se murād Hazrat Isā bin Maryam haiñ ke unheñ Allah ta'ala ne kun farma kar bighair bāp ke paida kiya aur un par sab se pehle imān lāne aur un ki tasdeeq karne wāle Hazrat Yahya haiñ jo Hazrat Isā ālaihis salām se umr mein chhe māh bade they yeh donoñ hazrāt khāla zād bhai they, Hazrat Yahya ki wālida apni bahen Hazrat Maryam se mileeñ to unheñ apne ḥāmila hone par muttala' kiya. Hazrat Maryam ne farmaya maiñ bhi ḥāmila hooñ. Hazrat Yahya ki wālida ne kaha aey Maryam mujhe ma'loom hota hai ke mere pet ka bach-cha tumhāre pet ke bach-che ko sajda karta hai. (80) Sayyid us ra'ees ko kehte haiñ jo makhdoom o mutaà ho. Hazrat Yahya momineen ke sardār aur ilm o hilm o deen mein un ke ra'ees they. (81) Hazrat Zakariya ālaihis salām ne barah-e-tajjub ārz kiya. (82) aur umr ek sau bees sāl ki ho chuki. (83) un ki umr athānwe sāl ki maqsood sawāl se yeh hai ke beta kis tarah āta hoga, āya meri jawāni lautāyi jāye gi aur bibi ka bānjh hona door kiya jāye ga ya hum donoñ

apne hāl par raheñ ge. (84) budhāpe mein farzand āta karna us ki qudrat se kuchh ba'eed nahi. (85) jis se mujhe apni bibi ke ḥamal ka waqt ma'loom ho tāke main aur ziyāda shukr o ibadat mein masroof hoñ. (86) chunānche aisa hi huwa ke ādmiyoñ ke sāth guftugu karne se zubān-e-mubarak teen roz tak band rahi aur tasbih o zikr par āp qādir rahe aur yeh ek azeem moajza hai ke jis mein jawāreh saḥiḥ o sālim hoñ aur zubān se tasbih o taqdees ke kalimāt ada hote rahein magar logoñ ke sāth guftugu na ho sake aur yeh alamat is liye muqarrar ki gayi ke is ne'mat-e-azeema ke ada-e-haq mein zubān zikr o shukr ke siwa aur kisi bāt mein mashghool na ho. (87) ke bawajood aurat hone ke Baitul Maqdis ki khidmat ke liye nazr mein qabool farmaya aur yeh bāt un ke siwa kisi aurat ko mayassar na āyi, isi tarah un ke liye jannati rizq bhejna, Hazrat Zakariya ko un ka kafeel banana yeh Hazrat Maryam ki bargazeedgi hai. (88) mard raseedgi se aur gunāhoñ se aur baqaul bāze zanāne awārīz se. (89) ke bighair bāp ke beta diya aur malaika ka kalām sunwāya (90) jab firishtoñ ne yeh kaha ke Hazrat Maryam ne itna taweel qiyām kiya ke āp ke qadam-e-mubarak par waram ā gaya aur pāon phat kar khoon jāri ho gaya. (91) is āyat se ma'loom huwa ke Allah ta'ala ne apne Habeeb Sallal lahu ālaihi wasallam ko ghaib ke uloom āta farmaye. (92) bawajood is ke āp ka un wāqiāt ki ittelaā dena daleel-e-qawi hai is ki ke āp ko ghaibi uloom āta farmaye gaye. (93) yāni ek farzand ki. (94) sāhib-e-jāh o manzilat. (95) bārgāh-e-ilāhi mein. (96) bāt karne ki umr se qabl. (97) āsmān se nuzool ke bād is āyat se sābit hota hai ke Hazrat Isā ālaihis salām āsmān se zameen ki taraf utreñ ge jaisa ke aḥadees mein wārid huwa hai aur dajjāl ko qatl kareñ ge. (98) aur dastoor yeh hai ke bach-cha aurat o mard ke ikhtelāt se hota hai to mujhe bach-cha kis tarah āta hoga, nikāh se ya yooñhi bighair mard ke. (99) jo mere dāwa-e-nubuwwat ke sidq ki daleel hai. (100)

jab Hazrat Isā àlaihis salatu was-salām ne nubuwwat ka dāwa kiya aur moajizāt dikhaye to logoñ ne darkhwast ki ke āp ek chingadad paida kareĩñ, āp ne mitti se chingadad ki soorat banayi phir us meĩñ phooñk māri to woh udne lagi, chingadad ki khusoosiyat yeh hai ke woh udne wāle jānwaroñ meĩñ bahut akmal aur ājeeb tar hai aur qudrat par dalalat karne meĩñ auroñ se ablagh kyuñ ke woh bighair paroñ ke to udti hai aur dānt rakhti hai aur hansti hai aur us ki māda ke chhāti hoti hai aur bach-cha janti hai ba wujood yehke udne wāle jānwaroñ meĩñ yeh bāteĩñ nahi haiñ. (101) jis ka bars ām ho gaya ho aur atibba us ke ilāj se ājiz hoñ chooñke Hazrat Isā àlaihis salatu was-salām ke zamāne meĩñ tib intehaye urooj par thi aur is ke mahireen amr-e-ilāj meĩñ yad-e-toola rakhte they is liye un ko isi qism ke mo'jize dikhaye gaye tāke ma'loom ho ke tib ke tareeqe se jis ka ilāj mumkin nahi hai us ko tandrust kar dena yaqinan mo'jiza aur Nabi ke sidq-e-nubuwwat ki daleel hai. Wahab ka qaul hai ke aksar Hazrat Isā àlaihis salām ke pās ek ek din meĩñ pachās pachās hazār marizoñ ka ijtema ho jāta tha un meĩñ jo chal sakta tha woh hāzir-e-khidmat hota tha aur jise chalne ki tāqat na hoti us ke pās khud Hazrat tashreef le jāte aur dua farma kar us ko tandrust karte aur apni risalat par imān lāne ki shart kar lete. (102) Hazrat Ibn-e-Abbas ne farmaya ke Hazrat Isā àlaihis salatu was-salām ne chār shakhsoñ ko zinda kiya ek 'Āzar jis ko āp ke sāth ikhlās tha jab us ki hālat nāzuk huyi to us ki bahen ne āp ko ittelaà di magar woh āp se teen roz ki musafat ke fāsle par tha, jab āp teen roz meĩñ wahañ pahoñche to ma'loom huwa ke us ke inteqāl ko teen roz ho chuke, āp ne us ki bahen se farmaya hameĩñ us ki qabr par le chal, woh le gayi āp ne Allah ta'ala se dua farmayi 'Āzar ba izn-e-ilāhi zinda hokar qabr se bāhar āya aur muddat tak zinda raha aur us ke aulād huyi, ek budhya ka ladka jis ka janaza Hazrat ke sāmne ja raha tha āp ne us ke liye

dua farmayi woh zinda hokar nāsh bardāroñ ke kandhoñ se utar pada, kapde pehne ghar āya, zinda raha, aulād huyi, ek 'Āshir ki ladki shām ko mari Allah ta'ala ne Hazrat Isā àlaihis salatu was-salām ki dua se us ko zinda kiya, ek Sām bin Nooh jin ki wafāt ko hazāroñ baras guzar chuke they logoñ ne khwahish ki ke āp un ko zinda kareĩñ, āp un ki nishāndahi se qabr par pahoñche aur Allah ta'ala se dua ki, Sām ne suna koi kehne wāla kehta hai أَجِبْ رُوحُ اللَّهِ yeh sunte hi woh mar'oob aur khauf zada uth khade huwe aur unheĩñ gumān huwa ke qiyamat qāim ho gayi, is haul se un ka nisf sar safed ho gaya, phir woh Hazrat Isā àlaihis salām par imān lāye aur unhoñ ne Hazrat Isā àlaihis salām se darkhwast ki ke dobāra unheĩñ sakrāt-e-maut ki takleef na ho bighair is ke wāpas kiya jāye, chunāñche usi waqt un ka inteqāl ho gaya aur بِإِذْنِ اللَّهِ farmāne meĩñ rad hai Nasāra ka jo Hazrat Masih ki uloohiyat ke qāil they. (103) jab Hazrat Isā àlaihis salatu wat-taslimāt ne bimāroñ ko ach-chha kiya aur murdoñ ko zinda kiya to bāz logoñ ne kaha ke yeh to jādu hai aur koi mo'jiza dikhaiye to āp ne farmaya ke jo tum khāte ho aur jo jama kar rakhte ho maiñ is ki tumheĩñ khabar deta hooñ, isi se šābit huwa ke ghaib ke uloom anbiya ka mo'jiza haiñ aur Hazrat Isā àlaihis salām ke dast-e-mubarak par yeh mo'jiza bhi zāhir huwa, āp ādmi ko bata dete they jo woh kal kha chuka aur jo āj khāye ga aur jo agle waqt ke liye tayyār kar rakha. Āp ke pās bach-che bahut se jama ho jāte they, āp unheĩñ batāte they ke tumhāre ghar fulān cheez tayyār huyi hai, tumhāre ghar wāloñ ne fulāñ fulāñ cheez khāyi hai, fulān cheez tumhāre liye utha rakhi hai, bach-che ghar jāte rote, ghar wāloñ se woh cheez māñgte, ghar wāle woh cheez dete aur un se kehte ke tumheĩñ kis ne batāya, bach-che kehte Hazrat Isā àlaihis salām ne, to logoñ ne apne bach-cho ko āp ke pās āne se roka aur kaha woh jādu

gar haiñ un ke pās na baitho aur ek makān meiñ sab bach-chon ko jama kar diya. Hazrat Isā àlaihis salām bach-chon ko talāsh karte tashreef lāye to logoñ ne kaha woh yahañ nahi haiñ, āp ne farmaya ke phir is makān meiñ kaun hai? unhoñ ne kaha suwar haiñ, farmaya aisa hi hoga, ab jo darwāza kholte haiñ to sab suwar hi suwar they, al-ḥāsil ghaib ki khabreiñ dena anbiya ka mo'jiza hai aur be wasatat anbiya koi bashar umoor-e-ghaib par muttala' nahi ho sakta (104) jo shari'at-e-Moosa àlaihis salām meiñ ḥarām theeiñ jaise ke ooñt ke gosht machhli kuchh parind (105) yeh apni 'abdiyat ka iqrār aur apni ruboobiyat ki nafi hai, is meiñ Nasāra ka rad hai. (106) yāni jab Hazrat Isā àlaihis salatu was-salām ne dekha ke yahood apne kufr par qāim haiñ aur āp ke qatl ka irāda rakhte haiñ aur itni āyāt-e-bāherāt aur mo'jizāt se asar pazeer nahi huwe aur is ka sabab yeh tha ke unhoñ ne pehchān liya tha ke āp hi woh Masih haiñ jin ki Taurāt meiñ basharat di gayi hai aur āp un ke deen ko mansookh karen ge to jab Hazrat Isā àlaihis salatu was-salām ne dāwat ka izhār farmaya to yeh un par bahut shāq guzra aur woh āp ke iza o qatl ke darpay huwe aur āp ke sāth unhoñ ne kufr kiya. (107) hawāri woh mukhliseen haiñ jo Hazrat Isā àlaihis salām ke deen ke madadgār they aur āp par awwal imān lāye yeh bāra ashkhās they. (108) Mas'ala: is āyat se imān o islam ke ek hone par istidlāl kiya jāta hai aur yeh bhi ma'loom hota hai ke pehle anbiya ka deen islam tha na ke Yahoodiyat o Nasrāniyat. (109) yāni kuffār bani israeel ne Hazrat Isā àlaihis salatu was-salām ke sāth makr kiya ke dhoke ke sāth āp ke qatl ka intezām kiya aur apne ek shakhs ko is kām par muqarrar kar diya. (110) Allah ta'ala ne un ke makr ka yeh badla diya ke Hazrat Isā àlaihis salām ko āsmān par utha liya aur Hazrat Isā àlaihis salatu was-salām ki shabahat us shakhs par dāl di jo un ke qatl ke liye āmāda huwa tha, chunānche yahood ne us ko isi shub'he par

qatl kar diya. Mas'ala: lafz makr lughat-e-Arab mein satr yani posheedgi ke mana mein hai isi liye khufya tadbeer ko bhi makr kehte hain aur woh tadbeer agar ach-chhe maqsad ke liye ho to mehmood aur kisi qabih gharaz ke liye ho to mazmoom hoti hai magar urdu zuban mein yeh lafz fareb ke mana mein musta'mal hota hai is liye hargiz shan-e-ilahi mein na kaha jaye ga aur ab choonke arabi mein bhi ba-mana khuda' ke maroof ho gaya is liye arabi mein bhi shan-e-Ilahi mein is ka itlaq jaiiz nahi ayat men jahan kahiin warid huwa woh khufya tadbeer ke mana mein hai. (111) yani tumhein kuffar qatl na kar sakein ge. (madarik waghairah) (112) asman par mahel-e-karamat aur maqar-e-malaika mein bighair maut ke, Hadees shareef mein hai Sayyid-e-alam Sallal lahu alaihi wasallam ne farmaya Hazrat Isa meri ummat par khalifa hokar nazil hongey saleeb toden ge, khanazeer ko qatl karen ge, chalees sal raheinge, nikah farmayen ge, aulad hogi, phir ap ka wisal hoga, woh ummat kaise halak ho jis ke awwal main hoon aur akhir Isa aur wast mein mere ahl-e-bait mein se Mahdi. Muslim shareef ki hadees mein hai ke Hazrat Isa alaihis salam manara-e-sharqi damishq par nazil hongey yeh bhi warid huwa ke hujra-e-Rasoolullah Sallal lahu alaihi wasallam mein madfoon hongey. (113) yani musalmano ko jo ap ki nubuwat ki tasdeeq karne wale hain. (114) jo yahood hain. (115) Shan-e-Nuzool: Nasara najran ka ek wafd Sayyid-e-alam Sallal lahu alaihi wasallam ki khidmat mein aya aur woh log Huzoor se kehne lage ap gumān karte hain ke Isa Allah ke bande hain? farmaya han us ke bande aur us ke Rasool aur us ke kalme jo kawari batool 'azra ki taraf ilqa kiye gaye, Nasara yeh sun kar ghusse mein aye aur kehne lage ya Muhammad Sallal lahu alaihi wasallam! kya tum ne kabhi be bap ka insaan dekha hai? is se un ka matlab yeh tha ke woh khuda ke bete hain. (ma'az Allah) is par yeh ayat nazil hui aur yeh

bataya gaya ke Hazrat Isā àlaihis salām sirf bighair bāp hi ke huwe aur Hazrat Ādam àlaihis salām to mā aur bāp donoñ ke bighair mitti se paida kiye gaye to jab unheĩn Allah ka makhlooq aur banda mānte ho to Hazrat Isā àlaihis salām ko Allah ka makhlooq o banda māne meĩn kya tajjub hai. (116) jab Rasool-e-kareem Sallal lahu àlaihi wasallam ne Nasāra najrān ko yeh āyat padh kar sunayi aur mubahela ki dāwat di to kehne lage ke hum ghaur aur mashwara kar leiñ, kal āp ko jawāb deñge, jab woh jama huwe to unhoñ ne apne sab se bade ālim aur sāhib-e-rāye shakhs Āqib se kaha ke aey Abdul Masih āp ki kya rāye hai? us ne kaha ke aey jamāt-e-Nasāra tum pehchān chuke ke Muhammad Sallal lahu àlaihi wasallam Nabi-e-mursal to zaroor haiñ agar tum ne un se mubahela kiya to sab halāk ho jāoge, ab agar nasraniyat par qāim rehna chāhte ho to unheĩn chhodo aur ghar ko laut chalo. yeh mashwara hone ke bād woh Rasool-e-kareem Sallal lahu àlaihi wasallam ki khidmat meĩn hāzir huwe to unhoñ ne dekha ke Huzoor ki god meĩn to Imām Husain haiñ aur dast-e-mubarak meĩn Hasan ka hāth aur Fatima aur Ali Huzoor ke peeche haiñ (Radiyahallahu ta'ala ànhum) aur Huzoor un sab se farma rahe haiñ ke jab maiñ dua karooñ to tum sab āmeen kehna, najrān ke sab se bade nasrāni ālim (pādri) ne jab un hazrāt ko dekha to kehne laga aey jamāt-e-Nasāra maiñ aise chehre dekh raha hooñ ke agar yeh log Allah se pahād ko hata dene ki dua kareĩn to Allah ta'ala pahād ko jagah se hata de, in se mubahela na karna halāk ho jāoge aur qiyamat tak ru-e-zameen par koi nasrāni bāqi na rahega. Yeh sun kar Nasāra ne Huzoor ki khidmat meĩn ārz kiya ke mubahela ki to hamāri rāye nahi hai, ākhir kār unhoñ ne jizya dena manzoor kiya magar mubahela ke liye tayyār na huwe. Sayyid-e-ālam Sallal lahu àlaihi wasallam ne farmaya ke us ki qasam jis ke dast-e-qudrat meĩn meri jān hai najrān wāloñ par āzāb qareeb ā hi chuka tha

agar woh mubahela karte to bandaroñ aur suwaroñ ki soorat mein maskh kar diye jate aur jungal ag se bhadak uthta aur najran aur wahan ke rehne wale parind tak nest o nabood ho jate aur ek sal ke arse mein tamam Nasara halak ho jate. (117) ke Hazrat Isa Allah ke bande aur us ke Rasool hain aur un ka woh hal hai jo upar mazkoor ho chuka. (118) is mein Nasara ka bhi rad hai aur tamam mushrikeen ka bhi. (119) aur Qur'an aur Taurat aur Injeel is mein mukhtalif nahi. (120) na Hazrat Isa ko na Hazrat Uzair ko na aur kisi ko. (121) jaisa ke yahood o Nasara ne ahbar o rohbān ko banaya ke unhein sajde karte aur un ki ibadatein karte. (juma) (122) Shan-e-Nuzool: najran ke Nasara aur yahood ke ahbar mein mubahisa huwa, yahoodiyon ka dawa tha ke Hazrat Ibraheem alaihis salam yahoodi they aur nasraniyon ka yeh dawa tha ke ap nasrani they, yeh nazaah bahut badha to fariqain ne Sayyid-e-alam Sallal lahu alaihi wasallam ko hakam mana aur ap se faisla chaha, is par yeh ayat-e-kareema nāzil hui aur ulama-e-Taurat o Injeel par in ka kamal-e-jehal zahir kar diya gaya ke in mein se har ek ka dawa un ke kamal-e-jehal ki daleel hai. Yahoodiyat o nasraniyat Taurat o Injeel ke nuzool ke bad paida hui aur Hazrat Moosa alaihis salatu was-salam ka zamana jin par Taurat nāzil hui Hazrat Ibraheem alaihis salam se sad'ha baras bad hai aur Hazrat Isa jin par Injeel nāzil hui un ka zamana Hazrat Moosa alaihis salatu was-salam ke bad do hazar baras ke qareeb huwa hai aur Taurat o Injeel kisi mein ap ko yahoodi ya nasrani nahi farmaya gaya ba-wajood is ke ap ki nisbat yeh dawa jehal o himaqt ki inteha hai. (123) aey ahl-e-kitab tum. (124) aur tumhari kitabon mein us ki khabar di gayi thi yani Nabi akhiruz-zaman Sallal lahu alaihi wasallam ke zahoor aur ap ki nat o sifat ki jab yeh sab kuchh jan pehchan kar bhi tum Huzoor par iman na laye aur tum ne is mein jhagda kiya. (125) yani Hazrat Ibraheem alaihis salam ko yahoodi ya nasrani

kehte haiñ. (126) haqeeqat-e-hāl yeh hai ke. (127) to na kisi yahoodi ya nasrāni ka apne āp ko deen mein Hazrat Ibraheem ālaihis salām ki taraf mansoob karna sahi ho sakta hai na kisi mushrik ka bāz mufasssireen ne farmaya ke is mein yahood o Nasāra par ta'reez hai ke woh mushrik haiñ. (128) aur un ke āhed-e-nubuwwat mein un par imān lāye aur un ki shari'at par āmil rahe. (129) Sayyid-e-ālam Sallal lahu ālaihi wasallam (130) aur āp ke ummati. (131) Shān-e-Nuzool: yeh āyat Hazrat Ma'āz bin jabal o Huzaifa bin yamān aur Ammār bin yāsir ke haq mein nāzil huyi jin ko yahood apne deen mein dākhil karne ki koshish karte aur yahoodiyat ki dāwat dete they is mein bataya gaya ke yeh un ki hawas khām hai woh un ko gumrah na kar sakeñ ge. (132) aur tumhāri kitāboñ mein Sayyid-e-ālam Sallal lahu ālaihi wasallam ki nāt o sifat maujood hai aur tum jānte ho ke woh Nabi barhaq haiñ aur un ka deen sach-cha deen. (133) apni kitāboñ mein tehreef o tabdeel karke. (134) aur unhoñ ne bāham mashware karke yeh makr socha. (135) yāni Qur'an shareef. (136) Shān-e-Nuzool: yahood islam ki mukhalifat mein rāt din naye naye makr kiya karte they khaibar ke ulama-e-yahood ke bāra shakhsoñ ne bāhami mashware se ek yeh makr socha ke un ki ek jamāt subah ko islam le āye aur shām ko murtad ho jāye aur logoñ se kahe ke hum ne apni kitāboñ mein jo dekha to šābit huwa ke Muhammad Mustafa Sallal lahu ālaihi wasallam woh Nabi mau'ood nahi haiñ jin ki hamāri kitāboñ mein khabar hai tāke is harkat se musalmanoñ ko deen mein shub'ha paida ho lekin Allah ta'ala ne yeh āyat nāzil farma kar un ka yeh rāz fāsh kar diya aur un ka yeh makr na chal saka aur musalman pehle se khabardār ho gaye. (137) aur jo is ke siwa hai woh bāṭil o gumrāhi hai. (138) deen o hidayat aur kitāb o hikmat aur sharf-e-fazilat. (139) roz-e-qiyamat. (140) yāni nubuwwat o risalat se. (141) Mas'ala: is se šābit hota hai ke nubuwwat jis kisi ko milti

hai Allah ke fazl se milti hai is mein istehqāq ka dakhil nahi. (Khazin) (142) Shān-e-Nuzool: yeh āyat ahl-e-kitāb ke haq mein nāzil hui aur is mein zāhir farmaya gaya ke un mein do qism ke log haiñ Ameen o Khāin, bāz to aise haiñ ke kaseer māl un ke pās amanat rakha jāye to be kam o kāst waqt par ada kar dein jaise Hazrat Abdullah bin salām jin ke pās ek quraishi ne bāra sau auqiya sona amanat rakha tha, āp ne us ko waisa hi ada kiya aur bāz ahl-e-kitāb mein itne bad dayanat haiñ ke thode par bhi un ki niyyat bigad jāti hai jaise ke Fakhās bin 'Āzora jis ke pās kisi ne ek asharfi amanat rakhi thi māngte waqt us se mukar gaya. (143) aur jab hi dene wāla us ke pās se hate woh māl-e-amanat hazam kar jāta hai. (144) yāni ghair kitābiyon ka. (145) ke us ne apni kitābon mein doosre deen wālon ke māl hazam kar jāne ka hukm diya hai ba-wajood yeh ke woh khoob jānte haiñ ke un ki kitābon mein koi aisa hukm nahi. (146) Shān-e-Nuzool: yeh āyat yahood ke ahbār aur un ke rawasa Abu rāfe' o Kinana bin abil-haqeeq aur Kāb bin ashraf o Hayyi bin akhtab ke haq mein nāzil hui jinhon ne Allah ta'ala ka woh ahed chhupaya tha jo Sayyid-e-ālam Sallal lahu ālaihi wasallam par imān lāne ke muta'alliq un se Taurāt mein liya gaya. Unhon ne is ko badal diya aur bajaye is ke apne hāthon se kuchh ka kuchh likh diya aur jhooti qasam khāyi ke yeh Allah ki taraf se hai aur yeh sab kuchh unhon ne apni jamāt ke jāhilon se rishwatein aur zar hāsil karne ke liye kiya. (147) muslim shareef ki hadees mein hai Sayyid-e-ālam Sallal lahu ālaihi wasallam ne farmaya teen log aise haiñ ke roz-e-qiyamat Allah ta'ala na un se kalām farmaye aur na un ki taraf nazar-e-rahmat kare na unhein gunahon se pāk kare aur unhein dardnāk āzāb hai, is ke bād Sayyid-e-ālam Sallal lahu ālaihi wasallam ne is āyat ko teen martaba padha. Hazrat Abuzar rāwi ne kaha ke woh log toote aur nuqsān mein rahe ya Rasool Allah woh kaun log haiñ? Huzoor ne farmaya izār ko

takhnon se neechē latkāne wāla aur ahsān jatāne wāla aur apne tijāratī māl ko jhootī qasam se riwāj dene wāla Hazrat Abu umama ki ḥadees mein hai Sayyid-e-ālam Sallal lahu ālaihi wasallam ne farmaya jo kisi musalman ka haq mārne ke liye qasam khāye Allah us par jannat ḥarām karta hai aur dozakh lāzim karta hai, sahaba ne ārz kiya ya Rasool Allah agarche thodi hi cheez ho, farmaya agarche babool ki shākh hi kyuñ na ho. (148) Shān-e-Nuzool: Hazrat Ibn-e-Abbas Radiyallahu ānhuma ne farmaya ke yeh āyat yahood o Nasāra donoñ ke haq mein nāzil huyi ke unhoñ ne Taurāt o Injeel ki tehreef ki aur kitābullah mein apni taraf se jo chāha milaya. (149) aur kamāl ilm o āmal āta farmaye aur gunahoñ se ma'soom kare. (150) yeh anbiya se na mumkin hai aur un ki taraf aisi nisbat bohtān hai. Shān-e-Nuzool: najrān ke Nasāra ne kaha ke hamein Hazrat Isā ālaihis salatu wasalām ne ḥukm diya hai ke hum unhein Rab mānein, is āyat mein Allah ta'ala ne un ke is qaul ki takzeeb ki aur bataya ke anbiya ki shān se aisa kehna mumkin hi nahi. Is āyat ke Shān-e-Nuzool mein doosra qaul yeh hai ke Abu rāfe' yahoodi aur Sayyid nasrāni ne Sarwar-e-ālam Sallal lahu ālaihi wasallam se kaha ya Muhammad Sallal lahu ālaihi wasallam āp chāhte haiñ ke hum āp ki ibadat karein aur āp ko Rab mānein, Huzoor ne farmaya Allah ki panah ke main ghairullah ki ibadat ka ḥukm karoon, na mujhe Allah ne is ka ḥukm diya na mujhe is liye bheja. (151) Rabbani ke māna ālim-e-faqih aur ālim-e- ba āmal aur nihayat deendār ke haiñ. (152) is se sābit huwa ke ilm o ta'leem ka samra yeh hona chāhiye ke ādmi Allah wāla ho jāye, jise ilm se yeh fāyeda na huwa us ka ilm zāye aur bekār hai. (153) Allah ta'ala ya us ka koi Nabi. (154) aisa kisi tarah nahi ho sakta. (155) Hazrat Ali Murtaza ne farmaya ke Allah ta'ala ne Hazrat Ādam aur un ke bād jis kisi ko nubuwwat āta farmayi un se Sayyid-e-anbiya Muhammad Mustafa Sallal

lahu àlaihi wasallam ki nisbat ahed liya aur un anbiya ne apni qaumoñ se ahed liya ke agar un ki hayāt meĩñ Sayyid-e-ālam Sallal lahu àlaihi wasallam mab'oos hoñ to āp par imān lāyeĩñ aur āp ki nusrat kareĩñ is se sābit huwa ke Huzoor tamām anbiya meĩñ sab se afzal haiñ. (156) yāni Sayyid-e-ālam Muhammad Mustafa Sallal lahu àlaihi wasallam (157) is tarah ke un ke sifāt o ahwāl us ke mutabiq hoñ jo kutub-e-anbiya meĩñ bayān farmaye gaye haiñ. (158) 'ahd. (159) aur āne wāle Nabi Muhammad Mustafa Sallal lahu àlaihi wasallam par imān lāne se airāz kare. (160) khārij az imān. (161) bād 'ahd liye jāne ke aur dalail wāzeh hone ke ba-wajood. (162) malaika aur insān o jinnāt. (163) dalail meĩñ nazar karke aur insāf ikhtiyār karke. aur yeh ita'at un ko fāyeda deti aur nafa' pahoñchāti hai. (164) kisi khauf se ya āzāb ke dekh lene se jaisa ke kāfir indal-maut waqt-e-yās imān lāta hai, yeh imān us ko qiyamat meĩñ nafa' na dega. (165) jaisa ke yahood o Nasāra ne kiya ke bāz par imān lāye bāz ke munkir ho gaye. (166) Shān-e-Nuzool: Hazrat Ibn-e-Abbas Radiyallahu ànhuma ne farmaya ke yeh āyat yahood o Nasāra ke haq meĩñ nāzil huyi ke yahood Huzoor ki be'sat se qabl āp ke wasile se duayeĩñ karte they aur āp ki nubuwwat ke muqir they aur āp ki tashreef āwari ka intezār karte they, jab Huzoor ki tashreef āwari huyi to hasadan āp ka inkār karne lage aur kāfir ho gaye, māna yeh haiñ ke Allah ta'ala aisi qaum ko kaise taufeeq-e-imān de ke jo jān pehchān kar aur mān kar munkir ho gayi. (167) yāni Sayyid-e-anbiya Muhammad Mustafa Sallal lahu àlaihi wasallam. (168) aur woh raushan mo'jizat dekh chuke they. (169) aur kufr se bāz āye. Shān-e-Nuzool: Hāris ibn-e-sawed ansari ko kuffār ke sāth ja milne ke bād nadamat huyi to unhoñ ne apni qaum ke pās payām bheja ke Rasool-e-kareem Sallal lahu àlaihi wasallam se daryāft kareĩñ ke kya meri tauba qabool ho sakti hai un ke haq meĩñ yeh āyat nāzil huyi, tab woh Madina

Munawwara mein tāib hokar hāzir huwe aur Sayyid-e-ālam Sallal lahu àlaihi wasallam ne un ki tauba qabool farmayi. (170) Shān-e-Nuzool: yeh āyat yahood ke haq mein nāzil huyi jinhoñ ne Hazrat Moosa àlaihis salām par imān lāne ke bād Hazrat Isā àlaihis salām aur Injeel ke sāth kufr kiya, phir kufr mein aur badhe aur Sayyid-e-anbiya Muhammad Mustafa Sallal lahu àlaihi wasallam aur Qur'an ke sāth kufr kiya, aur ek qaul yeh hai ke yeh āyat yahood o Nasāra ke haq mein nāzil huyi jo Sayyid-e-ālam Sallal lahu àlaihi wasallam ki be'sat se qabl to apni kitāboñ mein āp ki nāt o sifat dekh kar āp par imān rakhte they aur āp ke zahoore ke bād kāfir ho gaye aur phir kufr mein aur shadeed ho gaye. (171) is hāl mein ya waqt-e-maut ya agar woh kufr par mare.