

Tafseer Roman Parah - 06

(374) yāni kisi ke poshida ḥāl ka zāhir karna. Is mein ghibat bhi āa gayi, chughal khori bhi. Āqil woh hai jo apne āiboñ ko dekhe, ek qaul yeh bhi hai ke buri bāt se gāli murād hai. (375) ke us ko jāiz hai ke zālim ke zulm ka bayān kare, woh chor ya ghasib ki nisbat keh sakta hai ke us ne mera māl churāya, ghasab kiya. Shān-e-Nuzool: ek shakhs ek qaum ka mehmān huwa tha, unhoñ ne achchhi tarah us ki mezbāni na ki jab woh wahāñ se nikla to un ki shikāyat karta nikla, is wāqia ke muta'alliq yeh āyat nāzil huyi, bāz mufasssireen ne farmaya ke yeh āyat Ḥazrat Abu bakar siddiq radiyallahu ānhu ke bāb mein nāzil huyi ek shakhs Sayyid-e-ālam sallal lahu ālaihi wasallam ke sāmne āp ki shān mein zubān darazi karta raha, āp ne kayi bār sukoot kiya magar woh bāz na āya to ek martaba āp ne us ko jawāb diya, is par Ḥuzoor-e- Aqdas sallal lahu ālaihi wasallam uth khade huwe. Ḥazrat Siddiq-e-akbar ne ārz kiya ya Rasool Allah sallal lahu ālaihi wasallam yeh shakhs mujh ko bura kehta raha to Ḥuzoor ne kuchh na farmaya, main ne ek martaba jawāb diya to Ḥuzoor uth gaye, farmaya ek firishta tumhāri taraf se jawāb de raha tha, jab tum ne jawāb diya to firishta chala gaya aur shaitān āa gaya, is ke muta'alliq yeh āyat nāzil huyi. (376) tum us ke bandoñ se darguzar karo woh tum se dar-guzar farmaye ga. Hadees: Tum zameen wāloñ par raḥem karo āsmān wāla tum par raḥem karega. (377) is tarah ke Allah par imān lāyein aur us ke Rasooloñ par na lāyein. (378) Shān-e-Nuzool: yeh āyat yahood o Nasāra ke ḥaq mein nāzil huyi ke yahood Ḥazrat Moosa ālaihis salām par imān lāye aur Ḥazrat Īsā aur Sayyid-e-ālam sallal lahu ālaihi wasallam ke sāth unhoñ ne kufr kiya. aur Nasāra Ḥazrat Īsā ālaihis salatu was-salām par imān lāye aur unhoñ ne Sayyid-e-ālam sallal

lahu àlaihi wasallam ke sāth kufr kiya. (379) bàz Rasooloñ par imān lāna unheĩn kufr se nahi bacha sakta kyuñ ke ek Nabi ka inkār bhi tamām Anbiya ke inkār ke barābar hai. (380) murtakib-e-kabirah bhi is meĩn dākhil hai kyuñ ke woh Allah aur us ke sab Rasooloñ par imān rakhta hai معترله sahib-e-kabirah ke khulud-e-àzāb ka àqidah rakhte haiñ, is āyat se un ke is àqide ka butlān šābit huwa. (381) Mas'ala: yeh āyat sifāt-e-f'èliya (jaise ke maghfirat o reḥmat) ke qadeem hone par dalālat karti hai kyuñ ke ḥudoos ke qāel ko kehna padta hai ke Allah Ta'ala (Ma'āz Allah) azal meĩn Ghafoor o Raḥeem nahi tha phir ho gaya, us ke is qaul ko yeh āyat bātil karti hai. (382) barah-e-sarkashi. (383) yak bārgi Shān-e-Nuzool: yahood meĩn se Kāb bin ashraf o Fakh-khās bin āzura ne Sayyid-e-‘ālam sallal lahu àlaihi wasallam se kaha ke agar āp Nabi haiñ to hamāre pās āsmān se yak bārgi kitāb laiye jaisa Ḥazrat Moosa àlaihis salām Taurāt lāye they, yeh suāl un ka ṭalab-e-hidayat o ittebā ke liye na tha balke sarkashi o baghawāt se tha, is par yeh āyat nāzil huyi. (384) yāni yeh suāl un ka kamāl-e-jahel se hai aur is qism ki jahalatoñ meĩn un ke bāp dāda bhi giriftār they agar suāl ṭalab-e-rushd ke liye hota to poora kar diya jāta magar woh to kisi ḥal meĩn imān lāne wāle na they. (385) us ko poojne lage. (386) Taurāt aur Ḥazrat Moosa àlaihis salatu was-salām ke mo'jizāt jo Allah ta'ala ki wehdaniyat aur Ḥazrat Moosa àlaihis salatu was-salām ke sidq par wazehud-dalalat they aur ba-wajood yeh ke Taurāt hum ne yak bārgi hi nāzil ki thi "lekin khuwe badra bahana-e-bisyār" bajaye ita'at karne ke unhoñ ne khuda ke dekhne ka suāl kiya. (387) jab unhoñ ne tauba ki is meĩn Ḥuzoor ke zamāne ke yahoodiyoñ ke liye tawaqqu hai ke woh bhi tauba kareiñ to Allah unheĩn bhi apne fazl se mu'āf farmaye. (388) aisa tasalluṭ àtā farmaya ke jab āp ne bani israeel ko tauba ke liye khud un ke apne qatl ka ḥukm diya woh inkār na kar sake aur unhoñ ne itāāt ki. (389)

yàni machhli ka shikār waghaira jo àmal us roz tumhāre liye ḥalāl nahi na karo, Soorah-e-Baqar mein in tamām aḥkām ki tafsilein guzar chukin. (390) ke jo unhein ḥukm diya gaya hai woh karen aur jis ki mumaniyat ki gayi hai is se bāz rahein phir unhon ne is àhed ko toda. (391) jo Anbiya ke sidq par dalalat karte they jaise ke Ḥazrat Moosa àlaihis salām ke mo'jizāt. (392) Anbiya ka qatl karna to na-ḥaq hai hi kisi tarah ḥaq ho hi nahi sakta lekin yahan maqsood yeh hai ke un ke za'am mein bhi unhein is ka koi istehqaq na tha. (393) lihaza koi pand o wāz kār-gar nahi ho sakta. (394) Ḥazrat Īsā àlaihis salatu was-salām ke sāth bhi. (395) yahood ne dāwa kiya ke unhon ne Ḥazrat Īsā àlaihis salatu was-salām ko qatl kar diya aur Nasāra ne us ki tasdeeq ki thi Allah ta'ala ne un dono ki takzeeb farma di. (396) jis ko unhon ne qatl kiya aur khayāl karte rahe ke yeh Ḥazrat Īsā hai ba-wajood yeh ke un ka yeh khayāl ghalat tha. (397) aur yaqeeni nahi keh sakte ke woh maqtool kaun hai bāz kehte hai ke yeh maqtool Īsā hai, bāz kehte hai ke yeh chehra to Īsā ka hai aur jism Īsā ka nahi lihaza yeh woh nahi isi taraddud mein hai. (398) jo haqiqat-e-ḥal hai. (399) aur atkalein daudāna. (400) un ka dāwa-e-qatl jhoota hai. (401) Saḥih o Sālim basuye āsmān, Aḥadees mein is ki tafsilein wārid hai soorah-e-Āle Imran mein is wāqie ka zikr guzar chuka hai. (402) is āyat ki tafseer mein chand qaul hai ek qaul yeh hai ke yahood o Nasāra ko apni maut ke waqt jab āzāb ke firishte nazar āte hai to woh Ḥazrat Īsā àlaihis salām par imān le āte hai jin ke sāth unhon ne kufr kiya tha aur us waqt ka imān maqbool o mo'tabar nahi, doosra qaul yeh hai ke qareeb-e-qiyamat jab Ḥazrat Īsā àlaihis salām āsmān se Nuzool farmayen ge us waqt ke tamām ahl-e-kitāb un par imān le āyē ge, us waqt Ḥazrat Īsā àlaihis salatu wat-taslimāt shari'at-e-Muhammadiya ke mutabiq ḥukm karen ge aur usi deen ke aimma mein se ek imām ki haisiyat

meiñ honge aur Nasāra ne un ki nisbat jo gumān bāndh rakhe haiñ un ka ibtāl farmayen ge, deen-e-Muhammadi ki isha'at karen ge, us waqt yahood o Nasāra ko ya to islam qabool karna hoga ya qatl kar dāle jāyeñ ge, jizya qabool karne ka hukm Ḥazrat Īsā àlaihis salām ke nuzool karne ke waqt tak hai, teesra qaul yeh hai ke āyat ke māna yeh haiñ ke har kitābi apni maut se pehle Sayyid-e-‘ālam sallal lahu àlaihi wasallam par imān le āye ga. chautha qaul yeh hai ke Allah ta'ala par imān le āye ga lekin waqt-e-maut ka imān maqbool nahi, nāfe' na hoga. (403) yāni Ḥazrat Īsā àlaihis salām yahood par to yeh gawahi deñge ke unhoñ ne āp ki takzeeb ki aur āp ke haq meiñ zubān-e-tān darāz ki aur Nasāra par yeh ke unhoñ ne āp ko Rab thehrāya aur khuda ka shreek gardāna aur ahl-e-kitāb meiñ se jo log imān le āyeñ un ke imān ki bhi āp shahadat deñge. (404) naqz-e-āhed waghairah jin ka upar āyāt meiñ zikr ho chuka. (405) jin ka soorah-e-An'ām ki āyat وَعَلَى الَّذِينَ هَادُوا حَرَمْنَا meiñ bayān hai. (406) rishwat waghairah ḥarām tariqoñ se. (407) misl Ḥazrat Abdullah bin salām aur un ke ashāb ke jo ilm-e-rasikh aur ‘aql-e-sāfi aur basirat-e-kāmila rakhte they unhoñ ne apne ilm se deen-e-islam ki haqiqat ko jāna aur Sayyid-e-Anbiya sallal lahu àlaihi wasallam par imān lāye. (408) pehle Anbiya par. (409) Shān-e-Nuzool: yahood o Nasāra ne Sayyid-e-ālam sallal lahu àlaihi wasallam se jo yeh sawāl kiya tha ke un ke liye āsmān se yak bārgi kitāb nāzil ki jāye to woh āp ki nubuwwat par imān lāyeñ, is par yeh āyat-e-karima nāzil huyi aur un par hujjat qāim ki gayi ke Ḥazrat Moosa àlaihis salatu was-salām ke siwa ba-kasrat Anbiya haiñ jin meiñ se giyarah ke asma-e-sharifa yahañ āyat meiñ bayān farmaye gaye haiñ, ahl-e-kitāb un sab ki nubuwwat ko mānte haiñ, un sab ḥazrāt meiñ se kisi par yak bārgi kitāb nāzil na huyi to jab is wajah se un ki nubuwwat tasleem karne meiñ

ahl-e-kitāb ko kuchh pas o pesh na huwa to Sayyid-e-ālam sallal lahu àlaihi wasallam ki nubuwwat tasleem karne mein kya ùzr hai aur maqsood Rasooloñ ke bhejne se khalq ki hidāyat aur un ko Allah ta'ala ki tawheed o ma'rifat ka dars dena aur imān ki takmeel aur tareeqa-e-ibadat ki tāleem hai, kitāb ke mutafarriq taur par nāzil hone se yeh maqsad bar wajah-e-atam hāsil hota hai ke thoda thoda ba-āsani dil nashiñ hota chala jāta hai. Is hikmat ko na samajhna aur aēterāz karna kamāl-e-ḥimāqat hai. (410) Qur'an shareef mein nām ba nām farma chuke haiñ. (411) aur ab tak un ke asma ki tafseel Qur'an pāk mein zikr nahi farmayi gayi. (412) to jis tarah Hazrat Moosa àlaihis salatu was-salām se be-wāsta kalām farmāna doosre Anbiya alaihimus salām ki nubuwwat mein qadeh nahi jin se is tarah kalām nahi farmaya gaya aise hi Hazrat Moosa àlaihis salām par kitāb ka yak bārgi nāzil hona doosre Anbiya ki nubuwwat mein kuchh bhi qadeh nahi ho sakta. (413) sawāb ki imān lāne wāloñ ko. (414) āzāb ka kufr karne wāloñ ko. (415) aur yeh kehne ka mauqa na ho ke agar hamāre pās Rasool āte to hum zaroor un ka ḥukm mānte aur Allah ke mutee' o farmāñ bardār hote, is āyat se yeh mas'ala mālloom hota hai ke Allah ta'ala Rasooloñ ki be'sat se qabl khalq par āzāb nahi farmāta jaisa doosri jagah irshād farmaya :

وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا aur yeh mas'ala bhi sābit hota hai ke mārifat-e-ilāhi bayān-e-shara' o zubān-e-Anbiya hi se hāsil hoti hai, 'aql-e-mahez se us manzil tak pahuñchna mayassar nahi hota. (416) Sayyid-e-ālam sallal lahu àlaihi wasallam ki nubuwwat ka inkār karke. (417) Huzoor sallal lahu àlaihi wasallam ki nāt o sifat chhupa kar aur logoñ ke diloñ mein shub'ha dāl kar (yeh ḥal yahood ka hai) (418) Allah ke sāth. (419) kitāb-e-ilāhi mein Huzoor ke ausāf badal kar aur āp ki nubuwwat ka inkār karke. (420) jab tak woh

kufr par qāim raheñ ya kufr par mareñ. (421) Sayyid-e-Anbiya Muḥammad Mustafa sallal lahu àlaihi wasallam. (422) aur Sayyid-e-Anbiya Muḥammad Mustafa sallal lahu àlaihi wasallam ki risālat ka inkār karo to is meñ un ka kuchh zarar nahi aur Allah tumhāre imān se be niyāz hai. (423) Shān-e-Nuzool: yeh āyat Nasāra ke ḥaq meñ nāzil huyi jin ke kayi firqe ho gaye they aur har ek Ḥazrat Īsā àlaihis salatu was-salām ki nisbat juda-gāna kufri àqidah rakhta tha. Nastoori āp ko khuda ka beta kehte they, Marqoosi kehte ke woh teen meñ ke teesre haiñ aur is kalme ki taujihāt meñ bhi ikhtilāf tha, bāz teen Aqnoom mānte they aur kehte they ke bāp beta ruḥul-quḍs, bāp se zāt, bete se Īsā ruḥul-quḍs se un meñ ḥulool karne wāli ḥayāt murād lete they to un ke nazdeek Ilāḥa teen they aur is teen ko ek batate they, tawḥeed fit-taslees aur taslees fil-tawḥeed ke chakkar meñ giriftār they, bāz kehte they ke Īsā nāsutiyyat aur uluhiyyat ke jāme' haiñ mā ki taraf se un meñ nāsutiyyat āyi aur bāp ki taraf se uluhiyyat āyi

تَعَالَى اللَّهُ عَمَّا يُقُولُونَ عُلُوًّا كَبِيرًا yeh firqa bandi Nasāra meñ ek yahoodi ne paida ki jis ka nām Bolis tha aur us ne unheñ gumrah karne ke liye is qism ke aqeedoñ ki taleem ki, is āyat meñ ahl-e-kitāb ko hidayat ki gayi ke woh Ḥazrat Īsā àlaihis salatu was-salām ke bāb meñ ifrāt o tafreet se bāz raheñ, khuda aur khuda ka beta bhi na kaheñ aur un ki tanqees bhi na kareñ. (424) Allah ka shareek aur beta bhi kisi ko na banao aur ḥulool o ittehād ke aib bhi mat lagao aur is aèteqād-e-ḥaq par raho ke. (425) hai aur us mohtaram ke liye is ke siwa koi nasab nahi. (426) ke kun farmaya aur woh bighair bāp aur bighair nutfe ke mahez amr-e-ilāhi se paida ho gaye. (427) aur tasdeeq karo ke Allah wāḥid hai, bete aur aulād se pāk hai aur us ke Rasooloñ ki tasdeeq karo aur is ki ke Ḥazrat Īsā àlaihis salatu was-salām Allah ke Rasooloñ meñ

se haiñ. (428) jaisa ke Nasāra ka àqidah hai ke woh kufr mahez hai. (429) koi us ka shareek nahi. (430) aur woh sab ka mālīk hai aur jo mālīk ho woh bāp nahi ho sakta. (431) Shān-e-Nuzool: Nasāra najrān ka ek wafd Sayyid-e-ālam sallal lahu àlaihi wasallam ki khidmat mein hāzir huwa, us ne Huzoor se kaha ke āp Hazrat Īsā ko àib lagāte haiñ ke woh Allah ke bande haiñ, Huzoor ne farmaya ke Hazrat Īsā ke liye yeh ār ki bāt nahi, is par yeh āyat-e-shareefa nāzil huyi. (432) yāni ākhirat mein is takabbur ki saza dega. (433) ibadat-e-ilāhi baja lāne se. (434) daleel-e-wāzeh se Sayyid-e-ālam sallal lahu àlaihi wasallam ki zāt-e-girāmi murād hai jin ke sidq par un ke mo'jize shahid haiñ aur munkireen ki aqloñ ko hairān kar dete haiñ. (435) yāni Qur'an-e-pāk. (436) aur jannat o darajāt-e-āliya ātā farmaye ga. (437) kalala us ko kehte haiñ jo apne bād na bāp chhode na aulād. (438) Shān-e-Nuzool: Hazrat Jabir bin Abdullah radiyallahu ànhu se marwi hai ke woh bimār they to Rasool-e-kareem sallal lahu àlaihi wasallam ma' Hazrat Siddiq-e-Akbar radiyallahu ànhu ke ayadat ke liye tashreef lāye. Hazrat Jabir behosh they. Hazrat ne wuzu farma kar āb-e-wuzu un par dāla, unhein afaqa huwa, āñkh khol kar dekha to Huzoor tashreef farma haiñ, àrz kiya ya Rasool Allah maiñ apne māl ka kya inteẓām karooñ, is par yeh āyat-e-karima nāzil huyi, (Bukhari o Muslim) Abu Dawood ki riwayat mein yeh bhi hai ke Sayyid-e-ālam sallal lahu àlaihi wasallam ne Hazrat Jabir radiyallahu ànhu se farmaya aey Jabir mere ilm mein tumhāri maut is bimāri se nahi hai, is Hadees se chand mas'ale mālūm huwe. Mas'ala: buzurgoñ ka āb-e-wuzu tabarruk hai aur us ko husool-e-shifa ke liye istēmāl karna sunnat hai. Mas'ala: marizoñ ki ayadat sunnat hai. Mas'ala: Sayyid-e-ālam sallal lahu àlaihi wasallam ko Allah ta'ala ne ùloom-e-ghaib ātā farmaye haiñ, is liye Huzoor sallal lahu àlaihi wasallam ko mālūm tha ke Hazrat Jabir ki maut is marz mein nahi

hai. (439) agar woh bahen sagi ya bāp shareek ho. (440) yāni agar bahen be aulād mari aur bhai raha to woh bhai us ke kul māl ka wāris hoga.

(1) **Soora-e-Māida** Madina tayyiba mein nāzil huyi siwaye

اَلْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ ke yeh āyat roz-e-Ārafa hajjatul-wada' mein nāzil huyi aur Sayyid-e-ālam sallal lahu ālaihi wasallam ne khutbe mein is ko padha, is mein ek sau bees āyatein aur bārah hazār chār sau chauṇsath huroof haiñ. (2) Ûqood ke māna mein mufasssireen ke chand qaul haiñ Ibn-e-jareer ne kaha ke ahl-e-kitāb ko khitāb farmaya gaya hai. Māna yeh haiñ ke aey momineen-e-ahl-e- kitāb main ne kutub-e-mutaqaddima mein Sayyid-e-ālam Muḥammad Mustafa sallal lahu ālaihi wasallam par imān lāne aur āp ki ita'at karne ke muta'alliq jo tum se āhed liye haiñ woh poore karo, bāz mufasssireen ka qaul hai ke khitāb momineen ko hai, unhein ùqood ke wafa karne ka ḥukm diya gaya hai. Ḥazrat Ibn-e-Abbas radiyallahu ānhuma ne farmaya ke in ùqood se murād imān aur woh āhed haiñ jo ḥarām o ḥalāl ke muta'alliq Qur'an-e-pāk mein liye gaye. Bāz mufasssireen ka qaul hai ke is mein momineen ke bāhami mu'āhide murād haiñ. (3) yāni jin ki ḥurmat shari'at mein wārid huyi un ke siwa tamām chaupāye tumhāre liye ḥalāl kiye gaye. (4) Mas'ala: ke khushki ka shikār ḥālat-e-aḥrām mein ḥarām hai aur daryāyi shikār jāiz hai, jaisa ke is Soorat ke ākhir mein āye ga. (5) us ke deen ke me'ālim māna yeh haiñ ke jo cheezein Allah ne farz keein aur jo mana farmayin sab ki ḥurmat ka lihāz rakho. (6) māh ḥāye Ḥaj jin mein qitāl zamāna-e-jahiliyat mein bhi mamnu' tha aur islam mein bhi yeh ḥukm bāqi raha. (7) woh qurbāniyañ. (8) Arab ke log qurbāniyon ke gale mein ḥaram shareef ke ashjār ki

chhaloñ waghairah se gulo-band bun kar dālte they tāke dekhne wāle jān leiñ ke yeh ḥaram ko bheji huyi qurbāniyañ haiñ aur un se ta'aruz na kareiñ. (9) Ḥaj o Umrah karne ke liye. Shān-e-Nuzool: Shuraiḥ bin hind ek mash'hoor ṣḥaqi tha, woh Madina tayyiba mein āya aur Sayyid-e-ālam sallal lahu ālaihi wasallam ki khidmat mein hāzir hokar ārz karne laga ke āp khalq-e-khuda ko kya dāwat dete haiñ? farmaya apne Rab ke sāth imān lāne aur apni risālat ki tasdeeq karne aur namāz qāim rakhne aur zakāt dene ki. Kehne laga bahot achchhi dāwat hai, maiñ apne sardāroñ se rāye le looñ to maiñ bhi islam lāoñga aur unheñ bhi lāoñga. Yeh keh kar chala gaya. Ḥuzoor Sayyid-e-ālam sallal lahu ālaihi wasallam ne us ke āne se pehle hi apne as'hāb ko khabar de di thi ke qabila rabi'a ka ek shakhs āne wāla hai jo shaitāni zubān bole ga, us ke chale jāne ke bād Ḥuzoor ne farmaya ke kāfir ka chehra lekar āya aur ghādir o bad āhed ki ṭarah peeth pher kar gaya, yeh islam lāne wāla nahi. chunāanche us ne ghadar kiya aur Madina shareef se nikalte huwe wahāñ ke maweshi aur amwāl le gaya. Agle sāl Yamāma ke hajiyoñ ke sāth tijarat ka kaseer sāmān aur Ḥaj ki qalada posh qurbāniyañ lekar ba-irada Ḥaj nikla. Sayyid-e-ālam sallal lahu ālaihi wasallam apne ashāb ke sāth tashreef le ja rahe they, rāh mein ṣahāba ne Shuraiḥ ko dekha aur chāha ke maweshi us se wāpas le leiñ . Rasool-e-kareem sallal lahu ālaihi wasallam ne manā farmaya, is par yeh āyat nāzil huyi aur ḥukm diya gaya ke jis ki aisi shān ho us se tāaruz na chāhiye. (10) yeh bayān ibāḥat hai ke aḥrām ke bād shikār mubaḥ ho jāta hai. (11) yāni ahl-e-Makka ne Rasool-e-kareem sallal lahu ālaihi wasallam ko aur āp ke ashāb ko roz-e-hudebiya umrah se roka un ke is mu'ānidāna fe'l ka tum inteqām na lo. (12) bāz mufasssireen ne farmaya jis ka ḥukm diya gaya us ka baja lāna Bir aur jis se mana farmaya gaya us ko

tark karna taqwa aur jis ka hukm diya gaya us ko na karna ism (gunah) aur jis se mana kiya gaya us ko karna udwān (ziyadati) keh lāta hai. (13)

āyat **إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ** mein jo istisna zikr farmaya gaya tha yahāñ us ka

bayān hai aur giyarah cheezon ki hurmat ka zikr kiya gaya hai, ek murdār yāni jis jānwar ke liye shari'at mein zabah ka hukm ho aur woh be-zabah mar jāye, doosre behne wāla khoon, teesre suwar ka gosht aur us ke tamām ajza, chautha woh jānwar jis ke zabah ke waqt ghair khuda ka nām liya gaya ho jaisa ke zamāna-e-jahiliyat ke log buton ke nām par zabah karte they aur jis jānwar ko zabah to sirf Allah ke nām par kiya gaya ho magar doosre auqāt mein woh ghair khuda ki taraf mansoob raha ho woh ḥarām nahi. Jaise ke Abdullah ki gāye, aqeeq ka bakra, walime ka jānwar ya woh jānwar jin se Auliya ki arwah ko sawāb pahoñchāna manzoor ho un ko ghair waqt-e-zabah mein auliya ke nāmon ke sāth nāmzad kiya jāye magar zabah un ka faqat Allah ke nām par ho, us waqt kisi doosre ka nām na liya jāye, woh ḥalāl o tayyib haiñ. Is āyat mein sirf usi ko ḥarām farmaya gaya hai jis ko zabah karte waqt ghair khuda ka nām liya gaya ho. Wahabi jo zabah ki qaid nahi lagate woh āyat ke māna mein ghalati karte haiñ aur un ka qaul tamām tafaseer-e-mo'tabra ke khilāf hai aur khud āyat un ke māna ko banne nahi deti kyun ke **مَا أُبْلِ بِهِ** ko agar waqt-e-zabah ke sāth moqaiyyad na karein to **إِلَّا مَا ذَكَّيْتُمْ** ka istisna usko lāhiq hoga aur woh jānwar jo ghair waqt-e-zabah mein ghair khuda ke nām se mausoom raha ho woh **إِلَّا مَا ذَكَّيْتُمْ** se ḥalāl hoga, gharaz wahabi ko āyat se sanad lāne ki koi sabeel nahi, pāñchwa gala ghoñt kar mārā huwa jānwar, chhate woh jānwar jo lāthi patthar, dhele, goli, chharre yāni

bighair dhār dār cheez se māra gaya ho, sātweiñ jo gir kar mara ho khwah pahād se ya kuñweiñ waghairah meiñ, āthwāñ woh jānwar jise doosre jānwar ne seeñg māra ho aur woh is ke sadme se mar gaya ho, naweiñ woh jise kisi darinde ne thoda sa khāya ho aur woh us ke zakhm ki takleef se mar gaya ho lekin agar yeh jānwar mar na gaye hoñ aur bād aise wāqi'āt ke zinda bach rahe hoñ phir tum unheñ ba-qāida zabah karlo to woh ḥalāl haiñ, daswāñ woh jo kisi thān par ibādatan zabah kiya gaya ho jaise ke ahl-e-jahiliyat ne Kāba shareef ke gird teen sau sāth patthar nasab kiye they jin ki woh ibādat karte aur un ke liye zabah karte they aur is zabah se un ki tāzeem o taqarrub ki niyyat karte they, giyarweiñ hissa aur ḥukm māloom karne ke liye pāñsa dālna zamāna-e-jahiliyat ke logoñ ko jab safar ya jung ya tijārat ya nikah waghairah kām darpesh hote to woh teen teeroñ se pāñse dālte aur jo nikalta us ke mutabiq āmal karte aur is ko ḥukm-e-ilāhi jānte, in sab ki mumani'at farmāyi gayi. (14) yeh āyat ḥajjatul-wada' meiñ Arfa ke roz jo jumā ko tha bād Asar nāzil huyi, māna yeh haiñ ke kuffār tumhāre deen par ghālib āne se mayoos ho gaye. (15) aur umoor-e-takleefiya meiñ ḥarām o ḥalāl ke jo aḥkām haiñ woh aur qiyās ke qanoon sab mukammal kar diye isi liye is āyat ke nuzool ke bād bayān-e- ḥalāl o ḥarām ki koi āyat nāzil na huyi, agarche

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ nāzil huyi magar woh āyat mau'izat o nasihat hai. Bāz

mufasssireen ka qaul hai ke deen kāmīl karne ke māna islam ko ghālib karna hai jis ka yeh asar hai ke ḥajjatul-wada' meiñ jab yeh āyat nāzil huyi koi mushrik musalmanoñ ke sāth Haj meiñ shareek na ho saka. Ek qaul yeh hai ke māna yeh haiñ ke maiñ ne tumheñ dushman se aman di, ek qaul yeh hai ke deen ka ikmāl yeh hai ke woh pichhli shari'atoñ ki tarah mansookh na hoga aur qiyamat tak bāqi rahe ga. Shān-e-Nuzool: Bukhari o Muslim ki

ḥadees̃ meĩn hai ke Ḥazrat Umar radiyallahu ànhu ke pās ek yahoodi āya aur us ne kaha ke aey amirul-momineen āp ki kitāb meĩn ek āyat hai agar woh hum yahoodiyoñ par nāzil huyi hoti to hum roz-e-nuzool ko Eid manāte, farmaya kaun si āyat? us ne yehi āyat اَلْيَوْمَ اكْمَلْتُ لَكُمْ padhi. Āp ne farmaya maiñ us din ko jānta hooñ jis meĩn yeh nāzil huyi thi aur us ke maqām-e-nuzool ko bhi pehchānta hooñ. woh maqām Arafāt ka tha aur din jum'a ka. Āp ki murād is se yeh thi ke hamāre liye woh din Eid hai. Tirmizi shareef meĩn Ḥazrat Ibn-e-Abbas radiyallahu ànhuma se marwi hai āp se bhi ek yahoodi ne aisa hi kaha, āp ne farmaya ke jis roz yeh nāzil huyi us din do Eideiñ theeiñ jum'a o Arafa. Mas'ala: is se mālloom huwa ke kisi deeni kāmyābi ke din ko khushi ka din manana jāiz aur sahāba se šābit hai warna Ḥazrat Umar o Ibn-e-Abbas radiyallahu ànhum sāf farma dete ke jis din koi khushi ka wāqia ho us ki yādgār qāim karna aur us roz ko Eid manāna hum bid'at jānte haiñ, is se šābit huwa ke Eid meelād manana jāiz hai kyuñ ke woh āzam-e-ne'm-e-ilāhiya ki yādgār o shukr guzāri hai. (16) Makkah mukarrama fatah farma kar. (17) ke is ke siwa koi aur deen qabool nahi. (18) māna yeh haiñ ke upar ḥarām cheezoñ ka bayān kar diya gaya hai lekin jab khāne peene ko koi ḥalāl cheez mayassar hi na āye aur bhook piyās ki shiddat se jān par ban jāye us waqt jān bachane ke liye qadr-e-zaroorat khāne peene ki ijazat hai, is tarah ke gunah ki taraf māil na ho yāni zaroorat se ziyada na khāye aur zaroorat isi qadr khāne se rafa' ho jāti hai jis se khatra-e-jān jāta rahe. (19) jin ki ḥurmat Qur'an o ḥadees̃ ijmā aur qiyās se šābit nahi hai. Ek qaul yeh bhi hai ke tayyibāt woh cheezeiñ haiñ jin ko Arab aur saleemut-taba' log pasand karte haiñ aur khabees woh cheezeiñ haiñ jin se saleem tabi'ateiñ nafrat karti haiñ. Mas'ala: is se mālloom huwa ke kisi cheez ki ḥurmat par daleel na hona bhi is ki hillat ke liye kāfi hai. Shān-e-Nuzool: yeh āyat Adi

ibn-e-hātim aur Zaid bin mohalhal ke ḥaq mein nāzil huyi jin ka nām Rasool-e-kareem sallal lahu ʾalaihi wasallam ne Zaidul-khair rakha tha, in donoḥ sahiboḥ ne ʾarz kiya ya Rasool Allah hum log kutte aur bāz ke zariye se shikār karte haiḥ to kya hamāre liye ḥalāl hai? to us par āyat-e-kareema nāzil huyi. (20) khwah woh darindoḥ mein se ho misl kutte aur cheete ke ya shikāri parindoḥ mein se misl shikre, bāz, shaheen waghairah ke jab unheḥ is tarah sadha liya jāye ke jo shikār kareḥ us mein se na khāyeḥ aur jab shikāri un ko chhode tab shikār par jāyeḥ jab bulaye wāpas āa jāyeḥ, aise shikāri jānwaroḥ ko mo'allam kehte haiḥ. (21) aur khud is mein se na khāyeḥ. (22) āyat se jo mustafād hota hai is ka khulasa yeh hai ke jis shakhs ne kutta ya shikra waghairah koi shikāri jānwar shikār par chhoda to us ka shikār chand shartoḥ se ḥalāl hai. 1- shikāri jānwar musalman ka ho aur sikhaya huwa. 2- us ne shikār ko zakhm laga kar māra ho. 3- shikāri jānwar jānwar Bismillah Allahu akbar keh kar chhoda gaya ho. 4- agar shikāri ke pās shikār zinda pahoncha ho to us ko Bismillah Allahu akbar keh kar zabah kare, agar in sharton mein se koi shart na pāyi gayi to ḥalāl na hoga. Maslan agar shikāri jānwar mo'allam (sikhaya huwa) na ho ya us ne zakhm na kiya ho ya shikār par chhodte waqt Bismillah Allahu Akbar na padha ho ya shikār zinda pahoncha ho aur us ko zabah na kiya ho ya mo'allam ke sāth ghair mo'allam shikār mein shareek ho gaya ho, ya aisa shikāri jānwar shareek ho gaya ho jis ko chhodte waqt Bismillah Allahu Akbar na padha gaya ho ya woh shikāri jānwar majoosi kāfir ka ho in sab soortoḥ mein woh shikār ḥarām hai. Mas'ala: teer se shikār karne ka bhi yehi ḥukm hai agar Bismillah Allahu akbar keh kar teer māra aur us se shikār majrooh hokar mar gaya to ḥalāl hai aur agar na mara to dobāra us ko Bismillah Allahu akbar padh kar zabah kare, agar us par Bismillah na padhi ya teer ka zakhm us ko na laga ya

zinda pāne ke bād us ko zabah na kiya in sab soortoñ meñ ḥarām hai. (23) yāni un ke zabiḥe. Mas'ala: Muslim o kitābi ka zabiḥa ḥalāl hai khwah woh mard ho ya aurat ya bachcha. (24) nikah karne meñ aurat ki pārsāi ka lihāz mustaḥab hai lekin seḥat-e-nikah ke liye shart nahi. (25) nikah karke. (26) na jāiz tareeqe par masti nikālne se be dhadak zina karna aur āshna banane se poshida zina murād hai. (27) kyuñ ke irtedād se tamām āmal akārat ho jāte haiñ.

(28) aur tum be wuzu ho to tum par wuzu farz hai aur farāiz wuzu ke yeh chār haiñ jo āge bayān kiye jāte haiñ. Fāida: Sayyid-e-ālam sallal lahu ālaihi wasallam aur āp ke ashāb har namāz ke liye tāza wuzu ke ādi they agarche ek wuzu se bhi bahut si namāzeiñ farāiz o nawafil durust haiñ magar har namāz ke liye judagāna wuzu karna ziyada barkat o sawāb ka mojīb hai, bāz mufasssireen ka qaul hai ke ibteda-e-islam meñ har namāz ke liye judagāna wuzu farz tha bād meñ mansookh kiya gaya aur jab tak hadas wāqe na ho ek hi wuzu se farāiz o nawafil sab ka ada karna jāiz huwa. (29) kohniyañ bhi dhone ke ḥukm meñ dākhil haiñ jaisa ke ḥadees se sābit hai jumhoor isi par haiñ. (30) chauthāi sar ka masah farz hai yeh miqdār ḥadees-e-mugheera se sābit hai aur yeh ḥadees āyat ka bayān hai. (31) yeh wuzu ka chautha farz hai, ḥadees-e-saḥih meñ hai Sayyid-e-ālam sallal lahu ālaihi wasallam ne kuchh logoñ ko pāoñ par masah karte dekha to manā farmaya aur Áta se marwi hai woh ba-qasam farmāte haiñ ke mere ilm meñ ashāb-e-Rasool

sallal lahu àlaihi wasallam mein se kisi ne bhi wuzu mein paoñ par masah na kiya. (32) Mas'ala: janābat se taharat-e-kāmila lāzim hoti hai, janabat kabhi bedāri mein dafaq o shahwat ke sāth inzāl se hoti hai aur kabhi neeñd mein ahtelām se jis ke bād asar pāya jāye hatta ke agar khwāb yād āya magar tari na pāyi to ghusl wājib na hoga aur kabhi sabilain mein se kisi mein idkhāl hashfa se fā'il o ma'ool donoñ ke haq mein khwah inzāl ho ya na ho, yeh tamām sooratein janabat mein dākhil haiñ. In se ghusl wājib ho jāta hai. Mas'ala: haiz o nifās se bhi ghusl lāzim hota hai. Haiz ka mas'ala Soorah Baqara mein guzar gaya aur nifās ka mojb-e-ghusl hona ijmā se šābit hai. Tayammum ka bayān Soorah-e-Nisa mein guzar chuka. (33) ke tumhein musalman kiya. (34) Nabi kareem sallal lahu àlaihi wasallam se bai'at karte waqt shab-e-aqba aur bai'at-e-rizwān mein. (35) Nabi kareem sallal lahu àlaihi wasallam ka har hukm har hal mein. (36) is tarah ke qarabat o ādawāt ka koi asar tumhein ādl se na hata sake. (37) yeh āyat nass-e-qātē hai is par ke khulood-e-nār siwaye kuffār ke aur kisi ke liye nahi. (Khazin) (38) Shān-e-Nuzool: Ek martaba Nabi kareem sallal lahu àlaihi wasallam ne ek manzil mein qiyām farmaya, ashāb juda juda darakhtoñ ke sāye mein ārām karne lage. Sayyid-e-ālam sallal lahu àlaihi wasallam ne apni talwār ek darakht mein latka di. Ek aārābi mauqa pa kar āya aur chhup kar us ne talwār li aur talwār khiñch kar Huzoor se kehne laga aey Muḥammad Sallal lahu àlaihi

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wasallam tumheĩn mujh se kaun bachaye ga. Huzoor ne farmaya Allah. yeh farmana tha Hazrat Jibreel ne us ke hāth se talwār gira di aur Nabi kareem sallal lahu ālaihi wasallam ne talwār lekar farmaya ke tujhe mujh se kaun bachaye ga, kehne laga ke koi nahi maiñ gawahi deta hooñ ke Allah ke siwa koi ma'bood nahi aur gawahi deta hooñ ke Muḥammad Mustafa sallal lahu ālaihi wasallam us ke Rasool haiñ. (Tafseer Abu As-sàood) (39) ke Allah ki ibādat karen ge, us ke sāth kisi ko shareek na karen ge, Taurāt ke aḥkām ka itteba karen ge. (40) har sibt (giroh) par ek sardār jo apni qaum ka zimmedār ho ke woh āhed-e-wafa karen ge aur ḥukm par chalen ge. (41) madad o nusrat se. (42) yāni us ki rāh mein kharch karo. (43) wāqia yeh tha ke Allah ta'ala ne Hazrat Moosa ālaihis salām se wāda farmaya tha ke unheĩn aur un ki qaum ko ārz-e-muqaddasa ka wāris banaye ga jis mein kin'āni jabbār rehte they to Fir'aun ke halāk ke bād Hazrat Moosa ālaihis salām ko ḥukm-e-ilāhi huwa ke bani israeel ko ārz-e-muqaddasa ki taraf le jāyen , maiñ ne us ko tumhāre liye dār o qarār banaya hai to wahāñ jāo aur jo dushman wahāñ haiñ un par jihād karo maiñ tumhāri madad farmaoñ ga aur aey Moosa tum apni qaum ke har har sibt mein se ek ek sardār banāo is tarah bāra sardār muqarrar karo, har ek un mein se apni qaum ke ḥukm mānne aur āhed wafa karne ka zimmedār ho. Hazrat Moosa ālaihis salām sardār muntakhab karke bani Israeel ko lekar rawana huwe, jab Ariha ke qareeb pahoñche to un

naqibon ko tajassus-e-ahwāl ke liye bheja, wahāñ unhoñ ne dekha ke log bahot àzeemul- jussa aur nihāyat qawi o tawāna saḥeb-e-haibat o shaukat haiñ, yeh un se haibat zada hokar wāpas huwe aur āa kar unhoñ ne apni qaum se sab ḥal bayān kiya, ba-wajood yeh ke un ko is se manā kiya gaya tha lekin sab ne àhed shikni ki siwāye Kālib bin yoqina aur Yoosha bin noon ke ke yeh àhed par qāim rahe. (44) ke unhoñ ne àhed-e-ilāhi ko toda aur Hazrat Moosa àlaihis salatu was-salām ke bād āne wāle Anbiya ki takzeeb ki aur Anbiya ko qatl kiya, kitāb ke aḥkām ki mukhalifat ki. (45) jin mein Sayyid-e-ālam sallal lahu àlaihi wasallam ki nāt o sifat hai aur jo Taurāt mein bayān ki gayi haiñ. (46) Taurāt mein ke Sayyid-e-ālam Muḥammad Mustafa sallal lahu àlaihi wasallam ki ittebā karein aur un par imān lāyein. (47) kyun ke dagha o khiyanat o naqz-e-àhed aur Rasoolon ke sāth bad àhedi un ki aur un ke āba ki qadeem ādat hai. (48) jo imān lāye. (49) aur jo kuchh un se pehle sarzad huwa is par giraft na karo. Shān-e-Nuzool: Bāz mufasssireen ka qaul hai ke yeh āyat us qaum ke ḥaq mein nāzil huyi jinhoñ ne pehle Nabi sallal lahu àlaihi wasallam se àhed kiya phir toda, phir Allah ta'ala ne apne Nabi sallal lahu àlaihi wasallam ko is par muttala' farmaya aur yeh āyat nāzil ki is soorat mein māna yeh haiñ ke un ki is àhed shikni se dar-guzar kijiye jab tak ke woh jung se bāz rahein aur jizya ada karne se manā na karein. (50) Allah ta'ala aur us ke Rasoolon par imān lāne ka. (51) Injeel

meiñ aur unhoñ ne àhed shikni ki. (52) Qatāda ne kaha ke jab Nasāra ne kitāb-e-ilāhi (Injeel) par àmal karna tark kiya aur Rasooloñ ki na-farmāni ki, farāiz ada na kiye, hudood ki parwah na ki to Allah ta'ala ne un ke darmiyan adawat dāl di. (53) yāni roz-e-qiyamat woh apne kirdār ka badla pāyen ge. (54) yahoodiyo o nasrāniyo. (55) Sayyid-e-ālam Muḥammad Mustafa sallal lahu àlaihi wasallam. (56) jaise ke āyat-e-rajam aur Sayyid-e-ālam sallal lahu àlaihi wasallam ke ausāf aur Huzoor ka is ko bayān farmāna mo'jiza hai. (57) aur un ka zikr bhi nahi karte na un par muāwakhaza farmāte haiñ kyuñ ke āp usi cheez ka zikr farmāte haiñ jis meiñ maslahat ho. (58) Sayyid-e-ālam sallal lahu àlaihi wasallam ko noor farmaya gaya kyuñ ke āp se tareeki-e-kufr door huyi aur rāh-e-ḥaq wāzeh huyi. (59) yāni Qur'an shareef. (60) Ḥazrat Ibn-e-Abbas radiyallahu anhumā ne farmaya ke najrān ke nasāra se yeh maqula sarzad huwa aur nasrāniyon ke firqa-e-yaqoobiya o malkaniya ka yeh mazhab hai ke woh Ḥazrat Masih ko Allah batāte haiñ kyuñ ke woh hulool ke qāil haiñ aur un ka aiteqād-e-bātil yeh hai ke Allah ta'ala ne badan-e-Īsā meiñ hulool kiya Ma'āz Allah o ta'ala Allah

عَبَّأَ يَقُولُونَ عُلُوًّا كَبِيرًا Allah ta'ala ne is āyat meiñ ḥukm-e-kufr diya aur is ke bād un ke mazhab ka fasād bayān farmaya. (61) is ka jawāb yehi hai ke koi kuchh nahi kar sakta to phir Ḥazrat Masih ko Allah batāna kitna sareeh bātil hai.

(62) Shān-e-Nuzool: Sayyid-e-ālam sallal lahu àlaihi wasallam ke pās ahl-e-kitāb āye aur unhoñ ne deen ke mu'āmle mein āp se guftugu shuru ki, āp ne unhein islam ki dāwat di aur Allah ki na-farmāni karne se us ke āzāb ka khauf dilaya to woh kehne lage aey Muḥammad Sallal lahu àlaihi wasallam āp hamein kya darāte haiñ, hum to Allah ke bete aur us ke piyare haiñ, is par yeh āyat nāzil huyi aur un ke is dāwe ka butlān zāhir farmaya gaya. (63) yāni is bāt ka to tumhein bhi iqrār hai ke ginti ke dīn tum jahannam mein rahoge to socho koi bāp apne bete ko ya koi shakhs apne piyare ko āg mein jalāta hai jab aisa nahi to tumhāre dāwe ka kizb o butlān tumhāre iqrār se šābit hai. (64) Muḥammad Mustafa sallal lahu àlaihi wasallam. (65) Ḥazrat Īsā àlaihis salām ke bād Sayyid-e-ālam sallal lahu àlaihi wasallam ke zamāne tak pāñch sau unhattar baras ki muddat Nabi se khāli rahi, is ke bād Ḥuzoor ke tashreef lāne ki minnat ka izhār farmaya jāta hai ke nihayat hājat ke waqt tum par Allah ta'ala ki àzeem ne'mat bheji gayi aur is mein ilzām-e-hujjat o qata' uzr bhi hai ke ab yeh kehne ka mauqa na raha ke hamāre pās tanbih karne wāle tashreef na lāye. (66) Mas'ala: is āyat se mālūm huwa ke paighambaron ki tashreef āwari ne'mat hai aur Ḥazrat Moosa àlaihis salām ne apni qaum ko us ke zikr karne ka ḥukm diya ke woh barkāt o samrāt ka sabab hai, is se mahafil-e-milād mubarak ke mojib-e-barkāt o samrāt aur mehmood o mustahsan hone ki sanad milti hai. (67) yāni āzād o saheb-e-hasham o

khadam aur Fir'auniyon ke hāthon mein muqaiyyad hone ke bād un ki ghulāmi se najāt hāsīl karke aish o ārām ki zindagi pāna badi ne'mat hai. Hazrat Abu sa'eed khudri radiyallahu ānhu se marwi hai ke Sayyid-e-ālam sallal lahu ālaihi wasallam ne farmaya ke bani israeel mein jo koi khādim aur aurat aur sawāri rakhta woh malik kehlaya jāta. (68) jaise ke darya mein rāh banana, dushman ko gharq karna, Man aur Salwa utārna, patthar se chashme jāri karna, abr ko sāibān banana waghaira. (69) Hazrat Moosa ālaihis salām ne apni qaum ko Allah ki ne'matein yād dilāne ke bād un ko apne dushmanon par jihād ke liye nikalne ka hukm diya aur farmaya ke aey qaum ārz-e-muqaddasa mein dākhil ho jāo is zameen ko muqaddas is liye kaha gaya ke woh Anbiya ki maskan thi. Mas'ala: is se māloom huwa ke Anbiya ki sukunat se zameenoñ ko bhi sharf hāsīl hota hai aur doosroñ ke liye woh ba'is-e-barkat hota hai. Kalbi se manqool hai ke Hazrat Ibraheem ālaihis salatu was-salām koh-e-lubnān par chadhe to āp se kaha gaya dekhiye jahān tak āp ki nazar pahuñche woh jagah muqaddas hai aur āp ki zurriyat ki mirās hai, yeh sar zameen Toor aur us ke gird o pesh ki thi aur ek qaul yeh hai ke tamām mulk-e-Shām. (70) Kālib bin yoqina aur Yoosha bin noon jo un nuqba mein se they jinhein Hazrat Moosa ālaihis salām ne Jabābra ka ḥal daryافت karne ke liye bheja tha. (71) hidayat aur wafa-e-āhed ke sāth unhoñ ne jabābra ka ḥal sirf Hazrat Moosa ālaihis salām se ārz kiya aur is ka ifsha

na kiya ba khilāf doosre nuqba ke ke unhoñ ne ifsha kiya tha. (72) shaher ke. (73) kyuñ ke Allah ta'ala ne madad ka wàda kiya hai aur us ka wàda zaroor poora hona, tum jabbareen ke bade bade jismoñ se andesha na karo hum ne unheñ dekha hai un ke jism bade haiñ aur dil kamzor haiñ, un donoñ ne jab yeh kaha to bani israeel bahot barham huwe aur unhoñ ne chāha ke un par sang-bāri kareiñ. (74) bani israeel. (75) jabbareen ke shaher meiñ. (76) aur hameiñ un ki sohbat aur qurb se bachaya yeh màna ke hamāre un ke darmiyan faisla farma. (77) is meiñ na dākhil ho saken ge. (78) woh zameen jis meiñ yeh log bhatakte phire nau farsang thi aur qaum chhe lākh jungi jo apne sāmān liye tamām din chalte they, jab shām hoti to apne ko wahiñ pāte jahāñ se chale they, yeh un par uqubat thi siwaye Ḥazrat Moosa o Haroon o Yoosha o Kālib ke ke un par Allah ta'ala ne āsāni farmayi aur un ki i'anat ki jaisa ke Ḥazrat Ibraheem àlaihis salatu was-salām ke liye āg ko sard aur salamati banaya aur itni badi jamāt-e- azeema ka itne chhote hissa-e-zameen meiñ chalees baras āwāra o hairān phirna aur kisi ka wahāñ se nikal na sakna khawariq-e-ādāt meiñ se hai, jab bani israeel ne is jungal meiñ Ḥazrat Moosa àlaihis salām se khāne peene waghaira zarooriyāt aur takaleef ki shikayat ki to Allah ta'ala ne Ḥazrat Moosa àlaihis salām ki dua se un ko āsmāni ghiza Man o Salwa àtā farmaya aur libās khud un ke badan par paida kiya jo jism ke sāth badhta tha aur ek safed patthar koh-e-toor ka inayat kiya ke jab

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rakht-e-safar utārte aur kisi waqt thaherte to Ḥazrat us patthar par asā mārte, us se bani israeel ke bāra asbāt ke liye bāra chashme jāri ho jāte aur sāya karne ke liye ek abr bheja aur Tiya mein jitne log dākhil huwe they un mein se jo bees sāl se ziyada umar ke they sab wahiñ mar gaye siwaye Yoosha bin noon aur Kālīb bin yoqina ke aur jin logoñ ne àrz-e-muqaddasa mein dākhil hone se inkār kiya un mein se koi bhi dākhil na ho saka aur kaha gaya hai ke Tiya mein hi Ḥazrat Haroon aur Ḥazrat Moosa alaihimus salām ki wafāt huyi. Ḥazrat Moosa àlaihis salām ki wafāt se chalees baras bād Ḥazrat Yoosha ko nubuwwat atā ki gayi aur jabbareen par jihād ka hukm diya gaya. Āp bāqi mānda bani israeel ko sāth lekar gaye aur jabbareen par jihād kiya. (79) jin ka nām Habeel aur Qabeel tha is khabar ko sunāne se maqsad yeh hai ke hasad ki burāi mālloom ho aur Sayyid-e-ālam sallal lahu àlaihi wasallam se hasad karne wāloñ ko is se sabaq hāsīl karne ka mauqa mile, ulama-e-siyar o akhbār ka bayān hai ke Ḥazrat Hawwa ke hamal mein ek ladka ek ladki paida hote they aur ek hamal ke ladke ka doosre hamal ki ladki ke sāth nikah kiya jāta tha aur jabke ādmi sirf Ḥazrat Ādam àlaihis salām ki aulād mein munhasir they to manakihat ki aur koi sabeel hi na thi, isi dastoor ke mutabiq Ḥazrat Ādam àlaihis salām ne Qabeel ka nikah Leoda se jo Habeel ke sāth paida huyi thi aur Habeel ka Aqlima se jo Qabeel ke sāth paida huyi thi, karna chāha, Qabeel is par rāzi na huwa aur chooñke

Aqlima ziyada khoobsoorat thi is liye us ka talab-gār huwa. Ḥazrat Ādam ālaihis salām ne farmaya ke woh tere sāth paida huyi lihaza teri bahen hai is ke sāth tera nikah ḥalāl nahi, kehne laga yeh to āp ki rāy hai Allah ta'ala ne yeh ḥukm nahi diya, āp ne farmaya to tum donoñ qurbāniyan lāo jis ki qurbāni maqbool ho jāye wohi Aqlima ka ḥaqdār hai, us zamāne mein jo qurbāni maqbool hoti thi āsmān se ek āg utar kar us ko kha liya karti thi. Qabeel ne ek anbār gandum aur Habeel ne ek bakri qurbāni ke liye pesh ki, āsmāni āg ne Habeel ki qurbāni ko le liya aur Qabeel ke gehoon chhod gayi, is par Qabeel ke dil mein bahot bughz o hasad paida huwa. (80) jab Ḥazrat Ādam ālaihis salām Ḥaj ke liye Makka Mukarrama tashreef le gaye to Qabeel ne Habeel se kaha ke main tujh ko qatl karoon ga, Habeel ne kaha kyun? kehne laga is liye ke teri qurbāni maqbool huyi meri na huyi aur tu Aqlima ka mustahiq thehra is mein meri zillat hai. (81) Habeel ke is maqool ka yeh matlab hai ke qurbāni ka qabool karna Allah ka kām hai woh muttahiyoñ ki qurbāni qabool farmata hai, tu muttahi hota to teri qurbāni qabool hoti, yeh khud tere afāl ka natija hai is mein mera kya dakh hai. (82) aur meri taraf se ibteda ho ba-wajood yeh ke main tujh se qawi o tawāna hoon yeh sirf is liye ke. (83) yani mujh ko qatl karne ka. (84) jo is se pehle tu ne kiya ke wālid ki na-farmāni ki, hasad kiya aur khudāi faisle ko na mana. (85) aur mutahayyir huwa ke is lāsh ko kya kare kyun ke us waqt tak koi

insān mara hi na tha, muddat tak lāsh ko pusht par lāde phira. (86) marwi hai ke do kawwe āpas meiñ lade un meiñ se ek ne doosre ko mār dāla phir zinda kawwe ne apni minqār (choñch) aur panjo se zameen kured kar gadha kiya us meiñ mare huwe kawwe ko dāl kar mitti se daba diya yeh dekh kar Qabeel ko mālloom huwa ke murde ki lāsh ko dafn karna chāhiye chunānche us ne zameen khod kar dafn kar diya. (Jalalain, Madarik waghairah) (87) apni na-dāni o pareshani par aur yeh nadamat gunah par na thi ke tauba meiñ shumār ho sakti ya nadamat ka tauba hona Sayyid-e- Anbiya sallal lahu ālaihi wasallam hi ki ummat ke sāth khās ho. (Madarik) (88) yāni khoon-e-na-ḥaq kiya ke na to maqtool ko kisi khoon ke badle qisās ke taur par mārā na shirk o kufr ya qata tareeq waghaira kisi moḥib qatl fasād ki waja se mārā. (89) kyuñ ke us ne ḥaq Allah ki ri'āyat aur hudood-e-shari'at ka pās na kiya. (90) is tarah ke qatl hone ya doobne ya jalne waghaira asbāb-e-halakat se bachaya. (91) yāni bani israeel ke. (92) moḥizāt-e-bāherāt bhi lāye aur aḥkām o sharai' bhi. (93) ke kufr o qatl waghaira ka irtekāb karke hudood se tajawuz karte haiñ. (94) Allah ta'ala se ladna yehi hai ke us ke Auliya se adawat kare jaisa ke Hadees shareef meiñ wārid huwa, is āyat meiñ qatā tareeq yāni rehzanoñ ki saza ka bayān hai. Shān-e-Nuzool: 6 Hijri meiñ Uraina ke chand log Madina tayyiba meiñ āa kar islam lāye aur bimār ho gaye, un ke rang zard ho gaye, pet badh gaye. Ḥuzoor ne ḥukm diya ke

sadqe ke oon̄toñ ka doodh aur peshāb mila kar piya kareñ aisa karne se woh tandrust ho gaye magar tandrust hokar woh murtad ho gaye aur pandrah oon̄t lekar woh apne watan ko chalte ho gaye. Sayyid-e-ālam sallal lahu àlaihi wasallam ne un ki talab mein̄ Ḥazrat Yasār ko bheja, un logoñ ne un ke hāth pāoñ kāte aur izayen dete dete shaheed kar dāla, phir jab yeh log Ḥuzoor ki khidmat mein̄ giriftār karke hāzir kiye gaye to un ke ḥaq mein̄ yeh āyat nāzil huyi. (Tafseer-e-Ahmadi) (95) yāni giriftāri se qabl tauba kar lene se woh àzāb-e-ākhirat aur qata' tareeq (rehzani) ki had se to bach jāyeñ ge magar māl ki wāpsi aur qisās ḥaqq-ul-ibād hai yeh bāqi rahe ga. (Ahmadi) (96) jis ki ba-daulat tumhein̄ us ka qurb hāsil ho. (97) yāni kuffār ke liye àzāb lāzim hai aur is se rihayi pāne ki koi sabeel nahi. (98) aur us ki chori do martaba ke iqrār ya do mardoñ ki shahadat se hākīm ke sāmne šābit ho aur jo māl churāya hai woh dus dirham se kam na ho (Kama fi Hadees Ibn-e-Mas'ood) (99) yāni dāhina is liye ke Ḥazrat Ibn-e-Mas'ood radiyallahu ànhu ki qir'at mein̄ اِيْمَانِهْمَا āya hai. Mas'ala: pehli martaba ki chori mein̄ dāhina hāth kāta jāye ga phir dobāra agar kare to bāyān pāoñ, us ke bād bhi agar chori kare to qaid kiya jāye yahañ tak ke tauba kare. Mas'ala: chor ka hāth kātna to wājib hai aur māl-e-masrooq maujood ho to us ka wāpas karna bhi wājib aur agar woh zāye ho gaya ho to zamān wājib nahi. (Tafseer-e-Ahmadi) (100) aur àzāb-e-ākhirat se us ko najāt dega. (101) Mas'ala: is se mālloom huwa ke

àzāb karna aur rehmat farmāna Allah ta'ala ki mashiyyat par hai woh mālik hai jo chāhe kare, kisi ko majāl-e-aiterāz nahi, is se qadariya o motazila ka ibtāl ho gaya. Jo mutee' par rehmat aur āsi par àzāb karna Allah ta'ala par wājib kehte haiñ. (102) Allah ta'ala Sayyid-e-ālam sallal lahu àlaihi wasallam ko ”يَا أَيُّهَا الرَّسُولُ“ ke khitāb izzat ke sāth mukhatab farma kar taskeen-e-khatir farmāta hai ke aey Habeeb maiñ āp ka nāsir o mo'een hooñ munafiqeen ke kufr meiñ jaldi karne yāni un ke izhār-e-kufr aur kuffār ke sāth dosti o mawalāt kar lene se āp ranjeeda na hoñ. (103) yeh un ke nifāq ka bayān hai. (104) apne sardāron se aur un ke ifтираon ko qabool karte haiñ. (105) Masha Allah Ḥazrat mutarjim quddisa sirruhu ne bahot sahih tarjama farmaya, is maqām par bàz mutarjimeen o mufasssireen se laghzish wāqe' huyi ke unhoñ ne لِقَوْمِ ke lām ko illat qarār dekar āyat ke māna yeh bayān kiye ke munafiqeen o yahood apne sardāron ki jhooti bātein sunte haiñ, āp ki bātein doosri qaum ki khatir se kān dhar kar sunte haiñ jis ke woh jasoos haiñ magar yeh māna sahih nahi aur nazm-e- Qur'ani is se bilkul muwafaqat nahi farmāti balke yahañ lām ”مِنْ“ ke māna meiñ hai aur murād yeh hai ke yeh log apne sardāron ki jhooti bātein khoob sunte haiñ aur logoñ yāni yahood--e-khaibar ki bātoñ ko khoob mānte haiñ jin ke ahwāl ka āyat shareef meiñ bayān āa raha hai. (Tafseer Abus-saud o Jumal) (106) Shān-e-Nuzool: yahood khaibar ke shurfa meiñ se ek biyāhe mard aur biyāhi aurat

ne zina kiya, is ki saza Taurāt mein sang-sār karna thi, yeh unhein gawara nahi tha is liye unhone ne chaha ke is muqadme ka faisla Huzoor Sayyid-e-alam sallal lahu alaihi wasallam se karain chunanche un dono (mujrimon) ko ek jamat ke saath Madina tayyiba bheja aur keh diya ke agar Huzoor had ka hukm dein to man lena aur sang-sar karne ka hukm dein to mat manna. Woh log yahood bani qureza o bani nuzair ke pas aye aur khayal kiya ke yeh Huzoor ke hum watan hain aur in ke saath ap ki sulah bhi hai, un ki sifarish se kam ban jaye ga. chunanche sardaran-e-yahood mein se K'ab bin Ashraf o K'ab bin Asad o Sa'eed bin Amru' o Malik bin saif o Kanana bin abil-haqeeq waghairah unhein lekar Huzoor ki khidmat mein hazir huwe aur mas'ala daryافت kiya. Huzoor ne farmaya kya mera faisla mano ge? unhone ne iqra kiya, ayat-e- rajam nazil hui aur sang-sar karne ka hukm diya gaya. Yahood ne is hukm ko manne se inkar kiya, Huzoor ne farmaya ke tum mein ek nau-jawan gora yak chashm fidak ka bashinda Ibn-e-Sooriya nami hai, tum us ko jante ho? kehne lage han, farmaya woh kaisa admi hai? kehne lage ke aj ruwe zameen par yahood mein us ke paaye ka alim nahi, Taurat ka yakta mahir hai, farmaya us ko bulao, chunanche bulaya gaya, jab woh hazir huwa to Huzoor ne farmaya tu Ibn-e-sooriya hai? us ne arz kiya ji han, farmaya yahood mein sab se bada alim tu hi hai, arz kiya log to aisa hi kehte hain. Huzoor ne yahood se farmaya is mu'amle mein is ki bat mano ge, sab ne

iqrār kiya, tab Ḥuzoor ne Ibn-e-sooriya se farmaya maiñ tujhe us Allah ki qasam deta hooñ jis ke siwa koi ma'bood nahi, jis ne Ḥazrat Moosa par Taurāt nāzil farmayi aur tum logoñ ko misr se nikāla, tumhāre liye darya meiñ rāheñ banayiñ, tumheñ najāt di, Fir'auniyoñ ko gharq kiya, tumhāre liye abr ko sāibān banaya, Man o Salwa nāzil farmaya, apni kitāb nāzil farmayi jis meiñ ḥalāl o ḥarām ka bayān hai, kya tumhāri kitāb meiñ biyāhe mard o aurat ke liye sang-sār karne ka ḥukm hai? Ibn-e-sooriya ne ārz kiya beshak hai, usi ki qasam jis ka āp ne mujh se zikr kiya, āzāb nāzil hone ka andesha na hota to maiñ iqrār na karta aur jhoot bol deta, magar yeh farmaiye ke āp ki kitāb meiñ is ka kya ḥukm hai? farmaya jab chār ādil o mo'tabar shāhidoñ ki gawahi se zina ba-sarahat šābit ho jāye to sang-sār karna wājib ho jāta hai, Ibn-e-sooriya ne ārz kiya ba-khuda bi-ainihi aisa hi Taurāt meiñ hai, phir Ḥuzoor ne Ibn-e-sooriya se daryāft farmaya ke ḥukm-e-ilāhi meiñ tabdeeli kis tarah wāqe huyi, us ne ārz kiya ke hamāra dastoor yeh tha ke hum kisi shareef ko pakadte to chhod dete aur ghareeb ādmi par ḥad qāim karte, is tarz-e-āmal se shurafa meiñ zina ki bahot kasrat ho gayi yahañ tak ke ek martaba bādshah ke chacha zād bhai ne zina kiya to hum ne us ko sang-sār na kiya, phir ek doosre shakhs ne apni qaum ki aurat se zina kiya to bādshah ne us ko sang-sār karna chāha us ki qaum uth khadi huyi aur unhoñ ne kaha ke jab tak bādshah ke bhai ko sangsār na kiya jāye us waqt

tak us ko hargiz sang-sār na kiya jāye ga tab hum ne jama hokar ghareeb shareef sab ke liye bajaye sang-sār karne ke yeh saza nikāli ke chalees kode māre jāyeñ aur mooñh kāla karke gadhe par ulta bitha kar gasht karayi jāye, yeh sun kar yahood bahot bigde aur Ibn-e-sooriya se kehne lage tu ne Ḥazrat ko badi jaldi khabar de di aur hum ne jitni teri tareef ki thi tu us ka mustahiq nahi. Ibn-e-sooriya ne kaha ke Ḥuzoor ne mujhe Taurāt ki qasam dilayi, agar mujhe āzāb ke nāzil hone ka andesha na hota to maiñ āp ko khabar na deta, is ke bād Ḥuzoor ke ḥukm se un donoñ zina kāroñ ko sang-sār kiya gaya aur yeh āyat-e-kareema nāzil huyi. (Khazin) (107) yeh yahood ke hukkām ki shān meiñ hai jo rishwateiñ lekar ḥarām ko ḥalāl karte aur aḥkām -e-shara' ko badal dete they. Mas'ala: rishwat ka lena dena dono ḥarām haiñ, Hadees shareef meiñ rishwat lene dene wāle dono par la'nat āyi hai. (108) yāni ahl-e-kitāb (109) Sayyid-e-ālam sallal lahu ālaihi wasallam ko mukhayyar farmaya gaya ke ahl-e-kitāb āp ke pās koi muqaddama lāyeiñ to āp ko ikhtiyār hai faisla farmayeñ ya na farmayeñ. B'az mufasssireen ka qaul hai ke yeh takhyeer āyat **وَأَن اَحْكُم بَيْنَهُم** se mansookh ho gayi. imām Aḥmad ne farmaya ke in āyatoñ meiñ kuchh munafāt nahi kyuñ ke yeh āyat mufeed-e-takhyeer hai aur āya **وَأَن اَحْكُم الخ** meiñ kaifiyat-e-ḥukm ka bayān hai (Khazin o madarik waghaira) (110) kyuñ ke Allah ta'ala āp ka nigeḥbān hai. (111) ke

biyahe mard aur shauhar-dār aurat ke zina ki saza rajam yāni sang-sār karna hai. (112) ba-wajood yeh ke Taurāt par imān lāne ke mudda'ee bhi haiñ aur unheñ yeh bhi màloom hai ke Taurāt mein rajam ka ḥukm hai us ko na mānna aur āp ki nubuwwat ke munkir hote huwe āp se faisla chāhna nihayat tājjub ki bāt hai. (113) ke is ko apne seenoñ mein mehfooz rakheñ aur is ke dars mein mashghool raheñ tāke woh kitāb faramosh na ho aur is ke aḥkām zāy na hoñ. (Khazin) Mas'ala: Taurāt ke mutabiq Anbiya ka ḥukm dena jo is āyat mein mazkoor hai, is se sābit hota hai ke hum se pehli shari'atoñ ke jo aḥkām Allah aur Rasool ne bayān farmaye hoñ aur un ke hamein tark ka ḥukm na diya ho mansookh na kiye gaye hoñ woh hum par lāzim hote haiñ. (Jumal o Abus-saud) (114) aey yahoodiyo tum Sayyid-e-ālam sallal lahu ālaihi wasallam ki nāt o sifat aur rajam ka ḥukm jo Taurāt mein mazkoor hai us ke izhār mein. (115) yāni aḥkām -e-ilahiya ki tabdeel baher soorat mamnu' hai khwah logoñ ke khauf aur un ki na-rāzi ke andeshe se ho ya māl o jāh o rishwat ki tama' se. (116) is ka munkir hokar (kama qala Ibn-e-Abbas radiyallahu anhuma) (117) is āyat mein agarche yeh bayān hai ke Taurāt mein yahood par qisās ke yeh aḥkām they lekin chooñke hamein un ke tark ka ḥukm nahi diya gaya is liye hum par yeh aḥkām lāzim raheñ ge kyuñ ke shara'e sābiqa ke jo aḥkām khuda aur Rasool ke bayān se hum tak pahoñche aur mansookh na huwe hoñ woh hum par lāzim huwa karte haiñ jaisa ke

upar ki āyat se ṣābit huwa. (118) yāni agar kisi ne kisi ko qatl kiya to us ki jān maqtool ke badle meiñ makhooz hogi khwah woh maqtool mard ho ya aurat āzād ho ya ghulām muslim ho ya zimmi. Shān-e-Nuzool: Ḥazrat Ibn-e-Abbas radiyallahu anhuma se marwi hai ke mard ko aurat ke badle qatl na karte they, is par yeh āyat nāzil huyi. (Madarik) (119) yāni mumasilat o masawāt ki ri'āyat zaroori hai. (120) yāni jo qātil ya janayat karne wāla apne jurm par nādim hokar wabāl-e-ma'siyat se bachne ke liye ba-khushi apne upar ḥukm-e-shar'i jāri karaye to qisās us ke jurm ka kaffāra ho jāye ga aur ākhirat meiñ us par āzāb na hoga. (Jalalain o Jumal) B'az mufasssireen ne is ke māna yeh bayān kiye haiñ ke jo sahib-e-ḥaq qisās ko mu'āf karde to yeh mu'āfi us ke liye kaffāra hai. (Madarik) Tafseer-e-Aḥmadi meiñ hai yeh tamām qisās jab hi wājib honge jab ke sahib-e-ḥaq mu'āf na kare aur agar woh mu'āf karde to qisās sāqit.

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(121) aḥkām -e-Taurāt ke bayān ke bād aḥkām -e-Injeel ka zikr shuru huwa aur bataya gaya ke Ḥazrat Īsā àlaihis salām Taurāt ke musaddiq they ke woh مُنَزَّلٌ مِنَ اللَّهِ hai aur naskh se pehle us par āmal wājib tha. Ḥazrat Īsā àlaihis salām ki shari'at meiñ is ke bāz aḥkām mansookh huwe. (122) is āyat meiñ Injeel ke liye lafz بُدًى do jagah irshād huwa, pehli jagah dhalalat o jahalat se bachāne ke liye rehnumāi murād hai, doosri jagah بُدًى se Sayyid-e-Anbiya habeeb-e-kibriya sallal lahu àlaihi wasallam ki tashreef āwari ki basharat

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murād hai jo Ḥuzoor àlaihis salatu was-salām ki nubuwwat ki taraf logoñ ki rāh yābi ka sabab hai. (123) yāni Sayyid-e-Anbiya sallal lahu àlaihi wasallam par imān lāne aur āp ki nubuwwat ki tasdeeq karne ka ḥukm. (124) jo is se qabl hazrāt-e-Anbiya àlaihimus salām par nāzil huyiñ. (125) yāni jab ahl-e-kitāb apne muqaddamāt āp ki taraf ruju kareiñ to āp Qur'an-e-pāk se faisla farmayeñ. (126) yāni furu' o āa'māl har ek ke khās haiñ aur asl deen sab ka ek. Ḥazrat Ali Murtaza radiyallahu ànhu ne farmaya ke imān Ḥazrat Ādam àlaihis salām ke zamāne se yehi hai ke لَا إِلَهَ إِلَّا اللَّهُ ki shahadat aur jo Allah ta'ala ki taraf se āya us ka iqrār karna aur shari'at o tareeq har ummat ka khās hai. (127) aur imtehān meiñ dāle tāke zāhir ho jāye ke har zamāne ke munasib jo aḥkām diye kya tum un par is yaqeen o aiteqād ke sāth āmal karte ho ke un ka ikhtelāf mashiyyat-e-ilahiya ke iqteza se ḥikmat-e-bāligha aur dunyawī o ukhrawī masaleh nāfia par mabni hai ya ḥaq ko chhod kar hawaye nafs ka itteba karte ho. (Tafseer Abus-saud) (128) Allah ke nāzil farmaye huwe ḥukm se. (129) jin meiñ yeh aerāz bhi hai. (130) duniya meiñ qatl o giriftāri o jila watni ke sāth aur tamām gunahon ki saza ākhirat meiñ dega. (131) jo sarasar gumrahi aur zulm aur mukhalif-e-aḥkām -e-ilāhi hota tha. Shān-e-Nuzool: bani nuzair aur bani quraiza yahood ke do qabile they, un meiñ bāham ek doosre ka qatl hota rehta tha, jab Sayyid-e-ālam sallal lahu àlaihi wasallam Madina tayyiba meiñ raunaq afroz huwe to yeh log

apna muqaddama Huzoor ki khidmat mein laye aur bani quraiza ne kaha ke bani nuzair hamare bhai hain hum woh ek jad ki aulad hain, ek deen rakhte hain ek kitab (Taurat) mante hain lekin agar bani nuzair hum mein se kisi ko qatl karein to us ke khoon baha mein hum sattar wasq khajurein dete hain aur agar hum mein se koi un ke kisi admi ko qatl kare to hum se us ke khoon baha mein ek sau chalees wasq lete hain, ap is ka faisla farma dein. Huzoor ne farmaya main hukm deta hoon ke quraizi aur nuzairi ka khoon barabar hai, kisi ko doosre par fazilat nahi, is par bani nuzair bahot barham huwe aur kehne lage ke hum ap ke is faisle se razi nahi, ap hamare dushman hain, hamein zaleel karna chahate hain, is par yeh ayat nazil hui aur farmaya gaya ke kya jahiliyat ki gumrahi o zulmka hukm chahate hain. (132) Mas'ala: is ayat mein yahood o Nasara ke saath dosti o mawalat yani un ki madad karna, un se madad chahna, un ke saath mahabbat ke rawabit rakhna mamnu' farmaya gaya, yeh hukm am hai agarche ayat ka nuzool kisi khas waqia mein huwa ho. Shan-e-Nuzool: yeh ayat Hazrat Abada bin samit sahabi aur Abdullah bin ubai bin salool ke haq mein nazil hui jo munafiqeen ka sardar tha. Hazrat Abada radiyallahu anhu ne farmaya ke yahood mein mere bahot kasirut- tadad dost hain jo badi shaukat o quwwat wale hain, ab main un ki dosti se bezar hoon aur Allah o Rasool ke siwa mere dil mein aur kisi ki mahabbat ki gunjaish nahi, is par Abdullah bin ubai ne kaha ke main to

yahood ki dosti se bezāri nahi kar sakta, mujhe pesh āne wāle hawadis ka andesha hai aur mujhe un ke sāth rasm o rāh rakhni zaroor hai. Ḥazrat Sayyid-e-ālam sallal lahu àlaihi wasallam ne us se farmaya ke yahood ki dosti ka dum bharna tera hi kām hai, Abada ka yeh kām nahi, is par yeh āyat-e-karima nāzil huyi. (Khazin) (133) is se mālloom huwa ke kāfir koi bhi ho un mein bāham kitne hi ikhtelāf hoñ musalmanoñ ke muqāble mein woh sab ek haiñ الْكُفْرُ مِلَّةٌ وَاحِدَةٌ (Madarik) (134) is mein bahot shiddat o takeed hai ke musalmanoñ par yahood o Nasāra aur har mukhalif-e-deen islam se alahidgi aur juda rehna wājib hai. (Madarik o Khazin) (135) jo kāfiroñ se dosti karke apni jānoñ par zulm karte haiñ. Ḥazrat Abu Moosa ash'ari radiyallahu ànhu ka kātib nasrāni tha Ḥazrat amirul-momineen Umar radiyallahu ànhu ne un se farmaya ke nasrāni se kya wāsta tum ne yeh āyat nahi suni الْاِيه يَأَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الْيَهُودَ unhoñ ne àrz kiya us ka deen us ke sāth mujhe to us ki kitabat se gharaz hai. Amirul-momineen ne farmaya ke Allah ne unhein zaleel kiya tum unhein izzat na do. Allah ne unhein door kiya tum unhein qareeb na karo. Ḥazrat Abu Moosa ne àrz kiya ke bighair is ke ḥukumat-e-Basra ka kām chalana dushwār hai yāni is zaroorat se ba-majboori is ko rakha hai ke is qābliyat ka doosra ādmi musalmanoñ mein nahi milta, is par Ḥazrat amirul-momineen ne farmaya nasrāni mar gaya

was-salām yāni farz karo ke woh mar gaya us waqt jo intezām karoge wohi ab karo aur is se hargiz kām na lo yeh ākhri bāt hai. (Khazin) (136) yāni nifāq. (137) jaisa ke Abdullah bin ubai munafiq ne kaha. (138) aur apne Rasool Muḥammad Mustafa sallal lahu àlaihi wasallam ko muzaffar o mansoor kare aur un ke deen ko tamām adyān par ghālib kare aur musalmanoñ ko un ke dushman yahood o Nasāra waghaira kuffār par ghalaba de, chunāanche yeh khabar sādīq huyi aur ba-karamihi ta'ala Makka mukarrama aur yahood ke bilād fatah huwe. (Khazin waghaira) (139) jaise ke sar-zameen-e-hujāz ko yahood se pāk karna aur wahāñ un ka nām o nishān bāqi na rakhna ya munafiqeen ke rāz ifsha karke unheñ ruswa karna. (Khazin o Jalalain) (140) yāni nifāq ya munafiqeen ka yeh khayāl ke Sayyid-e-ālam sallal lahu àlaihi wasallam kuffār ke muqāble meñ kāmīyāb na hoñge. (141) munafiqeen ka parda khulne par.

(142) ke duniya meñ zaleel o ruswa huwe aur ākhirat meñ āzāb-e-dāimi ke saza-wār. (143) kuffār ke sāth dosti o mawalāt be-deeni o irtedād ki mustad'ee hai is ki mumani'at ke bād murtaddeen ka zikr farmaya aur murtad hone se qabl logoñ ke murtad hone ki khabar di chunancha yeh khabar sadiq huyi aur bahot log murtad huwe. (144) yeh sifat jin ki hai woh kaun haiñ is meñ kayi qaul haiñ. Ḥazrat Ali Murtaza o Hasan o Qatadah ne kaha ke yeh log Ḥazrat Abu bakr siddiq aur un ke ashāb haiñ jinhon ne Nabi kareem

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sallal lahu àlaihi wasallam ke bàd murtad hone aur zakāt se munkir hone wāloñ par jihād kiya. Ayaz bin ghanam ash'ari se marwi hai ke jab yeh āyat nāzil huyi Sayyid-e-ālam sallal lahu àlaihi wasallam ne Ḥazrat Abu Moosa ash'ari ki nisbat farmaya ke yeh un ki qaum hai, ek qaul yeh hai ke yeh log ahl-e-yaman haiñ jin ki tareef Bukhari o Muslim ki hadeeson mein āyi hai. Sadi ka qaul hai ke yeh log ansār haiñ jinhon ne Rasool-e-kareem sallal lahu àlaihi wasallam ki khidmat ki aur in aqwāl mein kuchh munafāt nahi kyun ke in sab hazrāt ka in sifāt ke sāth muttasif hona sahi hai. (145) jin ke sāth mawalāt ḥarām hai un ka zikr farmane ke bàd un ka bayān farmaya jin ke sāth mawalāt wājib hai. Shān-e-Nuzool: Ḥazrat Jābir radiyallahu ànhu ne farmaya ke yeh āyat Ḥazrat Abdullah bin salām ke ḥaq mein nāzil huyi unhoñ ne Sayyid-e-ālam sallal lahu àlaihi wasallam ki khidmat mein hāzir hokar àrz kiya ya Rasool Allah hamāri qaum quraiza aur nuzair ne hamein chhod diya aur qasmein kha leen ke woh hamāre sāth majalisat (hum nashini) na karen ge, is par yeh āyat nāzil huyi to Abdullah bin salām ne kaha hum rāzi haiñ Allah ke Rab hone par, uske Rasool ke Nabi hone par, momineen ke dost hone par aur ḥukm āyat ka tamām momineen ke liye ām hai, sab ek doosre ke dost aur muhib haiñ. (146) jumla وَهُمْ رِکْعُونَ do waja rakhta hai ek yeh ke pehle jumloñ par ma'toof ho doosri yeh ke ḥal wāqe ho,

pehli waja azhar o aqwa hai aur Ḥazrat mutarajjim quddisa sirruhu ka tarjama bhi isi ke musa'id hai. (Jumal anis-samin) doosri waja par do ahtemāl haiñ ek yeh ke يُقِيمُونَ وَيُؤْتُونَ dono fe'loñ ke fa'el se ḥal wāqe ho, is soorat mein māna yeh honge ke woh ba khushu o tawazo' namāz qāim karte aur zakāt dete haiñ. (Tafseer Abus-saud) doosra ahtemāl yeh hai ke sirf يُؤْتُونَ ke fa'el se ḥal wāqe ho, is soorat mein māna yeh honge ke namāz qāim karte haiñ aur mutawaza' hokar zakāt dete haiñ. (Jumal) Bāz ka qaul hai ke yeh āyat Ḥazrat Ali Murtaza radiyallahu ànhu ki shān mein hai ke āp ne namāz mein sāl ko angushtari sadaqatan di thi, woh angushtari angusht-e-mubarak mein dheeli thi, be àmal-e-kaseer ke nikal gayi lekin imam Fakhruddin rāzi ne Tafseer-e-Kabeer mein is ka bahot shadd o mad se rad kiya hai aur is ke butlān par bahot wujuh qāim kiye haiñ. (147) Shān-e-Nuzool: Rafa'a bin zaid aur Sawed bin Hāris dono izhār-e-islam ke bād munafiq ho gaye, bāz musalman un se mahabbat rakhte they. Allah ta'ala ne yeh āyat nāzil farmayi aur bataya ke zabān se islam ka izhār karna aur dil mein kufr chhupaye rakhna deen ko hansi aur khel banana hai. (148) yāni but parast mushrik jo ahl-e-kitāb se bhi badtar haiñ. (Khazin) (149) kyuñ ke khuda ke dushmanoñ se dosti karna imān-dār ka kām nahi. (150) Shān-e-Nuzool: Kalbi ka qaul hai ke jab Rasoolullah sallal lahu àlaihi wasallam ka moazzin namāz ke liye

azān kehta aur musalman uthte to yahood hanste aur tamaskhur karte, is par yeh āyat nāzil huyi. Sadi ka qaul hai ke Madina tayyiba mein jab moazzin azān mein أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ aur أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ kehta to ek nasrani yeh kaha karta ke jal jāye jhoota, ek shab us ka khadim āg lāya woh aur us ke ghar ke log so rahe they, āg se ek sharara uda aur woh nasrani aur us ke ghar ke log aur tamām ghar jal gaya. (151) jo aise safihana aur jahilana harakāt karte haiñ, is āyat se mālloom huwa ke azān nass-e-Qur'ani se bhi šābit hai. (152) Shān-e-Nuzool: yahood ki ek jamāt ne Sayyid-e-ālam sallal lahu ālaihi wasallam se daryāft kiya ke āp Anbiya mein se kis kis ko mānte haiñ? is suāl se un ka matlab yeh tha ke agar āp Ḥazrat ʾIsā ālaihis salām ko na mānein to woh āp par imān le āye lekin Ḥuzoor ne is ke jawāb mein farmaya ke maiñ Allah par imān rakhta hoon aur jo us ne hum par nāzil farmaya aur jo Ḥazrat Ibraheem o Ismail o Ishāq o Yaqoob o Asbāt par nāzil farmaya aur jo Ḥazrat ʾIsā o Moosa ko diya gaya yāni Taurāt o Injeel aur jo aur nabiyoñ ko un ke Rab ki taraf se diya gaya sab ko mānta hoon, hum Anbiya mein farq nahi karte ke kisi ko mānein aur kisi ko na mānein, jab unhein mālloom huwa ke āp Ḥazrat ʾIsā ālaihis salām ki nubuwwat ko bhi mānte haiñ to woh āp ki nubuwwat ke munkir ho gaye aur kehne lage jo ʾIsā ko māne hum us par imān na lāyein ge, is par yeh āyat-e- karima nāzil huyi. (153) ke is barḥaq

deen wāloñ ko to tum mahez apne inād o adawat hi se bura kehte ho aur tum par Allah ta'ala ne la'nat ki aur ghazab farmaya aur āyat mein jo mazkoor hai woh tumhāra ḥal huwa to badtar darje mein to tum khud ho kuchh dil mein socho. (154) sooratein maskh karke. (155) aur woh jahannam hai.

(156) Shān-e-Nuzool: yeh āyat yahood ki ek jamāt ke ḥaq mein nāzil huyi jinhon ne Sayyid-e-ālam sallal lahu ālaihi wasallam ki khidmat mein hāzir hokar apne imān o ikhlās ka izhār kiya aur kufr o zalāl chhupaye rakha. Allah ta'ala ne yeh āyat nāzil farma kar apne Habeeb sallal lahu ālaihi wasallam ko un ke ḥal ki khabar di. (157) yāni yahood. (158) gunah har ma'siyat o na-farmāni ko shamil hai, bāz mufasssireen ka qaul hai ke gunah se Taurāt ke mazameen ka chhupana aur is mein Sayyid-e-ālam sallal lahu ālaihi wasallam ke jo mahasin o ausāf hain un ka makhfi rakhna aur udwān yāni ziyadati se Taurāt ke andar apni taraf se kuchh badha dena aur ḥarām khori se rishwatein waghairah murād hain. (Khazin) (159) ke logoñ ko gunahoñ aur bure kāmōñ se nahi rokhte. Mas'ala: is se māloom huwa ke ulama par nasihat aur badi se rokna wājib hai aur jo shakhs buri bāt se mana karne ko tark kare aur nahi munkar se bāz rahe woh ba-manzila murtakib-e-gunah ke hai. (160) yāni Ma'āz Allah woh bakheel hai. Shān-e-Nuzool: Ḥazrat Ibn-e-Abbas radiyallahu ta'ala anhuma ne farmaya ke yahood bahot khush-ḥal aur nihayat daulat-mand they jab unhoñ ne Sayyid-e-ālam sallal

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lahu àlaihi wasallam ki takzeeb o mukhalifat ki to un ki rozi kam ho gayi, us waqt Fakhās yahoodi ne kaha ke Allah ka hāth bandha hai yàni Ma'āz Allah woh rizq dene aur kharch karne mein bukhāl karta hai, us ke is qaul par kisi yahoodi ne mana na kiya balke rāzi rahe isi liye yeh sab ka maqoola qarār diya gaya aur yeh āyat un ke ḥaq mein nāzil huyi. (161) tangi aur dād o dihash se is irshād ka yeh asar huwa ke yahood duniya mein sab se ziyada bakheel ho gaye ya yeh māna haiñ ke un ke hāth jahannam mein bāndhe jāyēñ aur is tarāḥ unhein ātish-e-dozakh mein dāla jāye, un ki is behooda goyi aur gustakhi ki saza mein. (162) woh jawwad-e-kareem hai. (163) apni hikmat ke muwafiq is mein kisi ko majāl-e-aiterāz nahi. (164) Qur'an shareef. (165) yāni jitna Qur'an-e-pāk utarta jāye ga, utna hasad o inād badhta jāye ga aur woh is ke sāth kufr o sar-kashi mein badhte raheñ ge. (166) woh hamesha bāham mukhtalif rahenge aur un ke dil kabhi na mileñ ge. (167) aur un ki madad nahi farmāta woh zaleel hote haiñ. (168) is tarāḥ ke Sayyid-e-Anbiya sallal lahu àlaihi wasallam par imān lāte aur āp ka itteba karte ke Taurāt o Injeel mein is ka ḥukm diya gaya hai. (169) yāni tamām kitabein jo Allah ta'ala ne apne Rasoolon par nāzil farmayin sab mein Sayyid-e-Anbiya sallal lahu àlaihi wasallam ka zikr aur āp par imān lāne ka ḥukm hai. (170) yāni rizq ki kasrat hoti aur har taraf se pahonchta. Fāida: is āyat se māloom huwa ke deen ki pa-bandi aur Allah ta'ala ki ita'at o farmān

bardāri se rizq mein wus'at hoti hai. (171) had se tajawuz nahi karta yeh yahoodiyon mein se woh log hain jo Sayyid-e-ālam sallal lahu ālaihi wasallam par imān lāye. (172) jo kufr par jame huwe hain. (173) aur kuchh andesha na karo. (174) yāni kuffār se jo āp ke qatl ka irada rakhte hain safaron mein shab ko Huzoor-e-Aqdas Sayyid-e-ālam sallal lahu ālaihi wasallam ka pehra diya jāta tha jab yeh āyat nāzil huyi pehra hata diya gaya aur Huzoor ne pehre-dāron se farmaya tum log chale jāo Allah ta'ala ne meri hifazat farmayi. (175) kisi deen o millat mein nahi. (176) yāni Qur'an-e-pāk in tamām kitabon mein Sayyid-e-ālam sallal lahu ālaihi wasallam ki nāt o sifat aur āp par imān lāne ka hukm hai jab tak Huzoor par imān na lāyein Taurāt o Injeel ki iqamat ka dāwa sahi nahi ho sakta. (177) kyun ke jitna Qur'an-e-pāk nāzil hota jāye ga yeh mukabara o inād se us ke inkār mein aur shiddat karte jāyē ge. (178) aur dil mein imān nahi rakhte, munafiq hain. (179) Taurāt mein ke Allah ta'ala aur us ke Rasoolon par imān lāyein aur hukm-e-ilāhi ke mutabiq āmal karein. (180) aur unhon ne Anbiya alaihimus salām ke ahkām ko apni khwahishon ke khilāf pāya to un mein se. (181) Anbiya alaihimus salām ki takzeeb mein to yahood o Nasāra sab shareek hain magar qatl karna yeh khās yahood ka kām hai. Unhon ne bahot se Anbiya ko shaheed kiya jin mein se Hazrat Zakariyya aur Hazrat Yahya alaihimas salām bhi hain. (182) aur aise shadeed jurmon par bhi āzāb na kiya

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jāye ga. (183) ḥaq ke dekhne aur sunne se yeh un ke ghāyat jahl aur nihayat kufr aur qabool-e-ḥaq se badarja ghāyat airāz karne ka bayān hai. (184) jab unhoñ ne Ḥazrat Moosa àlaihis salām ke bād tauba ki is ke bād dobara. (185) Nasāra ke bahot firqe haiñ un meiñ se yaqoobiya aur malkaniya ka yeh qaul tha woh kehte they ke Maryam ne ﷻ jana aur yeh bhi kehte they ke ﷻ ne zāt-e-Īsā meiñ ḥulool kiya aur woh un ke sāth muttahid ho gaya to Īsā ﷻ ho gaye تَعَالَى اللَّهُ عَنْ ذَلِكَ عُلُوًّا كَبِيرًا. (Khazin) (186) aur maiñ us ka banda hooñ ﷻ nahi. (187) yeh qaul Nasāra ke firqe marqusiya o nasturiya ka hai aksar mufasssireen ka qaul hai ke is se un ki murād yeh thi ke Allah aur Maryam aur Īsā teeno ﷻ haiñ aur ﷻ hona in sab meiñ mushtarik hai, mutakallimeen farmāte haiñ ke Nasāra kehte haiñ ke bāp, beta, ruhul- yeh teeno ek ﷻ haiñ. (188) na us ka koi sāni na sālis woh wehdaniyat ke sāth mausoof hai us ka koi shareek nahi bāp, bete, biwi sab se pāk. (189) aur taslees ke mo'taqid rahe tawheed ikhtiyār na ki. (190) un ko ﷻ mānna ghalat, bātil aur kufr hai. (191) woh bhi mo'jizāt rakhte they, yeh mo'jizāt un ke sidq-e-nubuwwat ki daleel they isi tarah Ḥazrat Masih àlaihis salām bhi Rasool haiñ unke mo'jizāt bhi daleel-e-nubuwwat haiñ, unheñ Rasool hi mānna chahiye jaise aur Anbiya alaihimus salām ko mo'jizāt ki bina par khuda nahi mānte in ko bhi khuda na māno. (192) jo apne Rab ke kalimāt aur us ki kitabon ki

tasdeeq karne wāli haiñ. (193) is meiñ Nasāra ka rad hai ke الله ghiza ka mohtāj nahi ho sakta to jo ghiza khaye, jism rakhe, us jism meiñ tehleel wāqe' ho, ghiza us ka badal bane, woh kaise الله ho sakta hai. (194) yeh ibtāl-e-shirk ki ek aur daleel hai, is ka khulasa yeh hai ke الله (mustahiq-e-ibadat) wohi ho sakta hai jo nafa' o zarar waghaira har cheez par zāti qudrat o ikhtiyār rakhta ho, jo aisa na ho woh الله mustahiq-e-ibadat nahi ho sakta aur Hazrat Īsā àlaihis salām nafa' o zarar ke biz-zāt mālīk na they. Allah ta'ala ke mālīk karne se mālīk huwe to un ki nisbat uluhiyat ka aiteqād bātil hai. (Tafseer Abus-saud) (195) yahood ki ziyadati to yeh ke Hazrat Īsā àlaihis salām ki nubuwwat hi nahi mānte aur Nasāra ki ziyadati yeh ke unheñ ma'bood thehrate haiñ. (196) yāni apne bad deen bāp dāda waghaira ki. (197) bashindgān-e-eela ne jab had se tajawuz kiya aur sanichar ke roz shikār tark karne ka jo hukm tha us ki mukhalifat ki to Hazrat Dawood àlaihis salām ne un par la'nat ki aur un ke haq meiñ bad dua farmayi to woh bandaroñ aur khinziroñ ki shakl meiñ maskh kar diye gaye aur ashāb-e-Māida ne jab nāzil shuda khwān ki ne'matein khāne ke bād kufr kiya to Hazrat Īsā àlaihis salām ne un ke haq meiñ bad dua ki to woh khinzir aur bandar ho gaye aur un ki tadād pānch hazār thi. (Jumal waghaira) Bāz mufasssireen ka qaul hai ke yahood apne āba par fakhr kiya karte they aur kehte they hum Anbiya ki aulād haiñ, is āyat meiñ unheñ bataya gaya ke un Anbiya alaihimas salām

ne un par la'nat ki hai. Ek qaul yeh hai ke Ḥazrat Dawood aur Ḥazrat ʾIsā alaihimas salām ne un par la'nat ki hai. Ek qaul yeh hai ke Ḥazrat Dawood aur Ḥazrat ʾIsā alaihimas salām ne Sayyid-e-ālam Muḥammad Mustafa sallal lahu àlaihi wasallam ki jalwa afrozi ki basharat di aur Ḥuzoor par imān na lāne aur kufr karne wāloñ par la'nat ki. (198) la'nat. (199) Mas'ala: āyat se ṣābit huwa ke nahi munkar yāni burāi se logoñ ko rokna wājib hai aur badi ko mana karne se bāz rehna sakht gunah hai. Tirmizi ki ḥadees mein hai ke jab bani Israeel gunahon mein muftala huwe to un ke ulama ne awwal to unhein mana kiya jab woh bāz na āye to phir woh ulama bhi un se mil gaye aur khāne peene, uthne baithne mein un ke sāth shamil ho gaye, un ke is isyān o ta'iddi ka yeh natija huwa ke Allah ta'ala ne Ḥazrat Dawood o Ḥazrat ʾIsā alaihimas salām ki zubān se un par la'nat utāri. (200) Mas'ala: is āyat se ṣābit huwa ke kuffār se dosti o mawalāt ḥarām aur Allah ta'ala ke ghazab ka sabab hai. (201) sidq o ikhlās ke sāth bighair nifāq ke. (202) is se ṣābit huwa ke mushrikeen ke sāth dosti aur mawalāt alamat-e-nifāq hai. (203) is āyat mein un ki madah hai jo zamana-e-aqdas tak Ḥazrat ʾIsā àlaihis salām ke deen par rahe aur Sayyid-e-ālam sallal lahu àlaihi wasallam ki be'sat mālloom hone par Ḥuzoor àlaihis salatu was-salām par imān le āye. Shān-e-Nuzool: ibteda-e-islam mein jab kuffār-e-quaresh ne musalmanoñ ko bahot izayen deen to ashāb-e-kirām mein se giyara mard aur chār aurton ne Ḥuzoor ke

ḥukm se habsha ki taraf hijrat ki, in muhajireen ke asma yeh haiñ: Ḥazrat Usman ghani aur un ki zauja Tahira, Ḥazrat Ruqayya bint-e-Rasool Allah sallal lahu àlaihi wasallam aur Ḥazrat Zubair, Ḥazrat Abdullah bin mas'ood, Ḥazrat Abdur Rehman bin auf, Ḥazrat Abu Huzaifa aur un ki zauja, Ḥazrat Sehla bint-e-Suhail aur Ḥazrat Mus'ab bin Umair, Ḥazrat Abu salma aur un ki bibi, Ḥazrat Umme Salma bint-e-Umayya, Ḥazrat Usman bin Maz'oon, Ḥazrat Āmir bin rabia' aur un ki bibi, Ḥazrat Laila bint-e-abi khasima, Ḥazrat Hātib bin Amro, Ḥazrat Suhail bin baiza radiyallahu anhum. Yeh hazrāt nubuwwat ke pānchwen sāl māh-e-Rajab mein behri safar karke habsha pahonche, is hijrat ko hijrat-e-ula kehte haiñ. Un ke bād Ḥazrat Ja'far bin abi Tālib gaye phir aur musalman rawana hote rahe, yahañ tak ke bachchon aur aurton ke ilawa muhajireen ki tadād bayasi mardon tak pahuñch gayi, jab quresh ko is hijrat ka ilm huwa to unhoñ ne ek jamāt tohfa tahāif lekar najashi ke bādshah ke pās bheji, un logoñ ne darbār-e-shahi mein bāryabi hāsīl karke bādshah se kaha ke hamāre mulk mein ek shakhs ne nubuwwat ka dāwa kiya hai aur logoñ ko nadān bana dāla hai, un ki jamāt jo āp ke mulk mein āyi hai woh yahañ fasād angezi karegi aur āp ki ri'āya ko bāghi banaye gi, hum āp ko khabar dene ke liye āye haiñ aur hamāri qaum darkhwast karti hai ke āp unhein hamāre hawale kijiye, najashi bādshah ne kaha hum un logoñ se guftugu kar lein , yeh keh kar musalmanoñ ko talab

kiya aur un se daryāft kiya ke tum Ḥazrat ʾIsā ʾalaihis salām aur un ki wālida ke ḥaq meiñ kya aiteqād rakhte ho? Ḥazrat Ja'far bin abi Tālib ne farmaya ke Ḥazrat ʾIsā Allah ke bande aur us ke Rasool aur Kalimatullah o Ruhullah haiñ aur Ḥazrat Maryam kawāri pāk haiñ, yeh sun kar najashi ne zameen se ek lakdi ka tukda utha kar kaha khuda ki qasam tumhāre āqa ne Ḥazrat ʾIsā ʾalaihis salām ke kalām meiñ itna bhi nahi badhaya jitni yeh lakdi yāni Ḥuzoor ka irshād kalām-e-ʾIsā ʾalaihis salām ke bilkul mutabiq hai. Yeh dekh kar mushrikeen-e-Makka ke chehre utar gaye phir najashi ne Qur'an shareef sunne ki khwahish ki. Ḥazrat Ja'far ne Soora-e-Maryam tilawat ki, us waqt darbār meiñ nasrani ālim aur darwesh maujood they. Qur'an-e-kareem sun kar be-ikhtiyār rone lage aur najashi ne musalmanoñ se kaha tumhāre liye mere qalamru meiñ koi khatra nahi. Mushrikeen-e-Makka na-kām phire aur musalman najashi ke pās bahot izzat o āsaish ke sāth rahe aur fazl-e-ilāhi se najashi ko daulat-e-imān ka sharf hāsil huwa. Is wāqie ke muta'alliq yeh āyat nāzil huyi. (204) Mas'ala: is se šābit huwa ke ilm aur tark-e-takabbur bahot kām āne wāli cheezeiñ haiñ aur un ki badaulat hidayat naseeb hoti hai.