

Tafseer Roman Parah - 08

(223) Shān-e-Nuzool: Ibn-e-Jareer ka qaul hai ke yeh āyat istehza karne wāle quresh ki shān mein nāzil huyi jinhoñ ne Sayyid-e-ālam sallal lahu àlaihi wasallam se kaha tha ke aey Muḥammad (sallal lahu àlaihi wasallam) āp hamāre murdoñ ko utha lāiye hum un se daryāft kar leiñ ke āp jo farmāte haiñ yeh ḥaq hai ya nahi aur hameiñ firishte dikhaiye jo āp ke Rasool hone ki gawahi deiñ ya Allah ko aur firishtoñ ko hamāre sāmne lāiye, is ke jawāb mein yeh āyat-e-karima nāzil huyi. (224) woh ahl-e-shāqawat haiñ. (225) us ki mashiyyat jo hoti hai wohi hota hai, jo us ke ilm mein ahl-e-sa'adat haiñ woh imān se musharraf hote haiñ. (226) nahi jānte ke yeh log woh woh nishaniyan balke is se ziyada dekh kar bhi imān lāne wāle nahi. (Jumal o Madarik) (227) yāni waswase aur fareb ki bāteñ ighwa karne ke liye. (228) lekin Allah ta'ala apne bandoñ mein se jise chāhta hai imtehān mein dālta hai tāke us ke mehnat par sābir rehne se zāhir ho jāye ke yeh Jazeel sawāb pāne wāla hai. (229) Allah unheñ badla dega, ruswa karega aur āp ki madad farmaye ga. (230) banawat ki bāt. (231) yāni Qur'an shareef jis mein amr o nahi, wāda o wa'eed aur ḥaq o bātil ka faisla aur mere sidq ki shahadat aur tumhāre ifтира ka bayān hai. Shān-e-Nuzool: Sayyid-e-ālam sallal lahu àlaihi wasallam se mushrikeen kaha karte they ke āp hamāre aur apne darmiyan ek

hakam muqarrar kijiye un ke jawāb mein yeh āyat nāzil hui. (232) kyun ke un ke pas is ki daleelein hain. (233) na koi us ki qaza ka tabdeel karne wala, na hukm ka rad karne wala, na us ka wada khilaf ho sake. baz mufasssireen ne farmaya ke kalām jab tam hai to woh qabil-e-naqs o taghyeer nahi aur woh qiyamat tak tehreef o taghyeer se mehfooz hai. baz mufasssireen farmate hain mana yeh hain ke kisi ki qudrat nahi ke Qur'an-e-pak ki tehreef kar sake kyun ke Allah ta'ala is ki hifazat ka zamin hai. (Tafseer Abus-saud) (234) apne jahil aur gumrah bap dada ki taqleed karte hain, basirat o haq shanasi se mehroom hain. (235) ke yeh halal hai yeh haram aur atkal se koi cheez halal haram nahi hoti jise Allah aur us ke Rasool ne halal kiya woh halal aur jise haram kiya woh haram. (236) yani jo Allah ke nam par zabah kiya gaya, na woh jo apni maut mara ya buton ke nam par zabah kiya gaya woh haram hai, hillat Allah ke nam par zabah hone se muta'alliq hai, yeh mushrikeen ke is aiteraz ka jawab hai ke jo unhone ne musalmano par kiya tha ke tum apna qatl kiya huwa to khate ho aur Allah ka mara huwa yani jo apni maut mara us ko haram jante ho. (237) zabiha. (238) Mas'ala: Is se sabit huwa ke haram cheezon ka mufasssal zikr hota hai aur suboot-e-hurmat ke liye hukm-e-hurmat darkar hai aur jis cheez par shari'at mein hurmat ka hukm na ho woh mubah hai. (239) to indal-izterar qadr-e-zaroorat rawa hai. (240) waqt-e-zabah na tehqiqan na taqdiran, khwah is tarah ke woh janwar apni maut mar

gaya ho ya is tarah ke usko bighair tasmiya ke ya ghair khuda ke nām par zabah kiya gaya ho, yeh sab ḥarām haiñ lekin jahāñ Musalman zabah karne wāla waqt-e-zabah بِسْمِ اللَّهِ الْكَبَرِ kehna bhool gaya woh zabah jāiz hai, wahāñ zikr-e-taqdeeri hai jaisa ke ḥadees shareef mein wārid huwa. (241) aur Allah ke ḥarām kiye huwe ko ḥalāl jāno. (242) kyuñ ke deen mein ḥukm-e-ilāhi ko chhodna aur doosre ke ḥukm ko mānna, Allah ke siwa aur ko hākīm qarār dena shirk hai. (243) murde se kāfir aur zinda se momin murād hai kyuñ ke kufr quloob ke liye maut hai aur imān hayāt. (244) Noor se imān murād hai jis ki ba-daulat ādmi kufr ki tārikiyon se najāt pāta hai, Qatadah ka qaul hai ke noor se kitābullah yāni Qur'an murād hai. (245) aur beenāi hāsīl karke rāh-e-ḥaq ka imtiyāz kar leta hai. (246) kufr o jehal o teera bātini ki. Yeh ek misāl hai jis mein momin o kāfir ka ḥal bayān farmaya gaya hai ke hidayat pāne wāla momin us murde ki tarah hai jis ne zindagāni pāyi aur us ko noor mila jis se woh maqsood ki rāh pāta hai aur kāfir us ki misl hai jo tarah tarah ki andheriyon mein giriftār huwa aur un se nikal na sake, hamesha hairat mein mubtala rahe. Yeh donoñ misālein har momin o kāfir ke liye ām haiñ agarche baqaul Ḥazrat Ibn-e-Abbas radiyallahu ānhuma in ki shān-e-nuzool yeh hai ke Abu jehal ne ek roz Sayyid-e-ālam sallal lahu ālaihi wasallam par koi najas cheez phenki thi us roz Ḥazrat Ameer Hamza radiyallahu ānhu

shikār ko gaye huwe they, jis waqt woh hāth meiñ kamān liye huwe shikār se wāpas āye to unheĩñ is wāqia ki khabar di gayi, go abhi tak woh imān se musharraf na huwe they magar yeh khabar sun kar un ko nihayat taish āya aur woh Abu jehal par chadh gaye aur us ko kamān se mārne lage aur Abu jehal ājizi o khushamad karne laga aur kehne laga aey Abu Ya'la (Ḥazrat Ameer Hamza ki kunniyat hai) kya āp ne nahi dekha ke Muḥammad (Mustafa sallal lahu ālaihi wasallam) kaisa deen lāye aur unhoñ ne hamāre ma'boodoñ ko bura kaha aur hamāre bāp dāda ki mukhalifat ki aur hameiñ bad aql bataya, is par Ḥazrat Ameer Hamza ne farmaya tumhāre barabar bad aql kaun hai ke Allah ko chhod kar pattharoñ ko poojte ho, maiñ gawahi deta hooñ ke Allah ke siwa koi ma'bood nahi aur maiñ gawahi deta hooñ ke Muḥammad Mustafa sallal lahu ālaihi wasallam Allah ke Rasool haiñ, usi waqt Ḥazrat Ameer Hamzah islam le āye. Is par yeh āyat-e-karima nāzil huyi to Ḥazrat Ameer Hamza ka ḥal us ke mushāba hai jo murda tha, imān na rakhta tha, Allah ta'ala ne us ko zinda kiya aur noor-e-bātin ātā farmaya aur Abu jehal ki shān yehi hai ke woh kufr o jehal ki tārikiyoñ meiñ giriftār rahe aur. (247) aur ṭarah ṭarah ke heeloñ aur fareboñ aur Makkahriyoñ se logoñ ko behkāte aur bātil ko riwāj dene ki koshish karte haiñ. (248) ke is ka wabāl unhiñ par padta hai. (249) yāni jab tak hamāre pās Wahi na āye aur hameiñ Nabi na banaya jāye. Shān-e-Nuzool: Waleed bin mughaira ne kaha tha ke

agar nubuwwat haq ho to is ka ziyada mustahiq mein hoon kyun ke meri umr Sayyid-e-alam (sallal lahu alaihi wasallam) se ziyada hai aur mal bhi, is par yeh ayat nazil hui. (250) yani Allah janta hai ke nubuwwat ki ahliyat aur is ka istehqāq kis ko hai kis ko nahi, umr o mal se koi mustahiq-e-nubuwwat nahi ho sakta aur yeh nubuwwat ke talabgar to hasad, makr, bad ahdi waghairah qabāih afāl aur razāil-e-khisāl mein mubtala haiñ, yeh kahān aur nubuwwat ka mansab-e-āli kahān. (251) us ko imān ki taufeeq deta hai, aur us ke dil mein raushni paida karta hai. (252) ke us mein ilm aur dalail-e-tawheed o imān ki gunjāish na ho to us ki aisi hālat hoti hai ke jab us ko imān ki dāwat di jāti hai aur islam ki taraf bulaya jāta hai to woh us par nihayat shāq hota hai aur us ko bahut dushwār maloom hota hai. (253) deen-e-islam. (254) un ko behkaya aur ighwa kiya. (255) is tarah ke insānoñ ne shehwāt o ma'āsi mein un se madad pāyi aur jinnoñ ne insānoñ ko apna mutēe' banaya, ākhir kār is ka natija pāya. (256) waqt guzar gaya, qiyamat ka din āa gaya, hasrat o nadamat bāqi reh gayi. (257) Hazrat Ibn-e-Abbas radiyallahu ānhuma ne farmaya ke yeh istasna us qaum ki taraf rāje' hai jin ki nisbat ilm-e-ilāhi mein hai ke woh islam lāyein ge aur Nabi kareem sallal lahu alaihi wasallam ki tasdeeq karen ge aur jahannam se nikāle jāyeñ ge. (258) Hazrat Ibn-e-Abbas radiyallahu ānhuma ne farmaya ke Allah jab kisi qaum ki bhalāi chahta hai to achchhoñ ko un par musallat karta hai, burāi

chāhta hai to buroñ ko. Is se yeh natija bar-āmad hota hai ke jo qaum zālīm hoti hai us par zālīm bādshah musallat kiya jāta hai to jo us zālīm ke panja-e-zulm se rihāi chāheñ unheñ chāhiye ke zulmtark kareñ. (259) yāni roz-e-qiyyamat. (260) aur āzāb-e-ilāhi ka khauf dilāte. (261) kāfir jin aur insān iqrār kareñ ge ke Rasool un ke pās āye aur unhoñ ne zubāni payām pahonchaye aur us din ke pesh āne wāle halāt ka khauf dilaya lekin kāfiroñ ne un ki takzeeb ki aur un par imān na lāye. Kuffār ka yeh iqrār us waqt hoga jabke un ke āa'za o jawareh un ke shirk o kufr ki shahadateñ deñge. (262) qiyamat ka din bahut taweel hoga aur us meñ halāt bahut mukhtalif pesh āyeñ ge. Jab Kuffār momineen ke In'ām o ikrām aur izzat o manzilat ko dekheñ ge to apne kufr o shirk se munkir ho jāyeñ ge aur is khayāl se ke shayad mukar jāne se kuchh kām bane yeh kahen ge ”وَاللّٰهُ رَبَّنَا مَا كُنَّا مُشْرِكِيْنَ“ yāni khuda ki qasam hum mushrik na they, us waqt un ke moonhon par mohrein laga di jāyeñ gi aur un ke āa'za un ke kufr o shirk ki gawahi denge, usi ki nisbat is āyat meñ irshād huwa. (263) وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ. yāni Rasooloñ ki be'sat. (264) un ki ma'siyat aur. (265) balke Rasool bheje jāte haiñ woh unheñ hidayateñ farmāte haiñ, hujjateñ qāim karte haiñ, is par bhi woh sarkashi karte haiñ tab halāk kiye jāte haiñ. (266) khwah woh nek ho ya bad, neki aur badi ke darje haiñ unhi ke mutabiq sawāb o āzāb hoga. (267) yāni

halāk kar de. (268) aur un ka ja-nasheen banaya. (269) woh cheez khwah qiyamat ho ya marne ke bād uthna ya hisāb ya sawāb o āzāb. (270) zamāna-e-jahiliyat mein mushrikeen ka tareeqa tha ke woh apni khetiyoñ aur darakhtoñ ke phalon aur chaupayoñ aur tamām māloñ mein se ek hissa to Allah ka muqarrar karte they aur ek hissa butoñ ka, to jo hissa Allah ke liye muqarrar karte they is ko to mehmānoñ aur miskeenon par sarf kar dete they aur jo buton ke liye muqarrar karte they woh khās un par aur un ke khadimon par sarf karte aur jo hissa Allah ke liye muqarrar karte agar is mein se kuchh butoñ wāle hisse mein mil jātā to usey chhod dete aur agar butoñ wāle hisse mein se kuchh us mein milta to us ko nikāl kar phir butoñ hi ke hisse mein shamil kar dete. Is āyat mein un ki is jihat aur bad aqli ka zikr farma kar un par tanbih farmayi gayi. (271) yāni buton ka. (272) aur inteha darje ke jehal mein giriftār haiñ, khaliq-e-mun'im ke izzat o jalāl ki unhein zara bhi ma'rifat nahi aur fasād-e-aql is had tak pahuñch gaya ke unhoñ ne be-jān butoñ, patthar ki tasweeron ko kār-sāz-e-ālam ke barabar kar diya aur jaisa us ke liye hissa muqarrar kiya aisa hi butoñ ke liye bhi kiya, beshak yeh bahut hi bura fe'l aur inteha ka jehal aur āzeem khata o zalāl hai, is ke bād un ke jehal aur zalalat ki ek aur hālat zikr farmayi jāti hai. (273) yahan shareekoñ se murād woh shayateen haiñ jin ki ita'at ke shauq mein mushrikeen Allah ta'ala ki na-farmāni aur us ki ma'siyat gawara karte

they aur aise qabāeh af'āl aur jahilana af'āl ke murtakib hote they jin ko aql-e-sahih kabhi gawara na kar sake aur jin ki qabahat mein adna samajh ke ādmi ko bhi taraddud na ho, but parasti ki shamat se woh aise fasād-e-aql mein mubtila huwe ke haiwānoñ se badtar ho gaye aur aulād jis ke sāth har jāndār ko fitratan mahabbat hoti hai shayateen ke itteba mein us ka be-gunah khoon karna unhoñ ne gawara kiya aur is ko achchha samajhne lage. (274) Hazrat Ibn-e-Abbas radiyallahu ānhuma ne farmaya ke yeh log pehle Hazrat Ismaeel ālaihis salām ke deen par they shayateen ne un ko ighwa karke in gumrahiyoñ mein dāla tāke unheñ deen-e-Ismaeeli se munharif kare. (275) mushrikeen apne bāz maweshiyon aur khetiyoñ ko apne bātil ma'budon ke sāth nāmzad karke ke. (276) mamnu-ul-intefa'. (277) yāni butoñ ki khidmat karne wāle waghairah. (278) jin ko bahira, sāiba, hāmi kehte haiñ. (279) balke un butoñ ke nām par zabah karte haiñ aur un tamām af'āl ki nisbat yeh khayāl karte haiñ ke unheñ Allah ne is ka hukm diya hai. (280) sirf unhiñ ke liye ḥalāl hai agar zinda paida ho. (281) mard o aurat. (282) Shān-e-Nuzool: yeh āyat zamāna-e-jahiliyat ke un logoñ ke ḥaq mein nāzil huyi jo apni ladkiyoñ ko nihayat sang dili aur be-rehmi ke sāth zinda dargor kar diya karte they, rabi'a o muzar waghairah qabāil mein is ka bahut riwāj tha aur jahiliyat ke bāz log ladkoñ ko bhi qatl karte they aur be-rehmi ka yeh ālam tha ke kuttoñ ki parwarish karte aur aulād ko qatl karte they, un ki nisbat yeh

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irshād huwa ke tabah huwe. Is mein shak nahi ke aulād Allah ta'ala ki ne'mat hai aur is ki halākat se apni tadād kam hoti hai, apni nasl mit-ti hai, yeh duniya ka khasara hai, ghar ki tabahi hai aur ākhirat mein is par āzāb-e-āzeem hai to yeh āmal duniya aur ākhirat donoñ mein tabahi ka ba'is huwa aur apni duniya aur ākhirat donoñ ko tabah kar lena aur aulād jaisi āzeez aur piyari cheez ke sāth is qism ki saffaki aur be-dardi gawara karna inteha darje ki hamaqat aur jehālat hai. (283) yāni bahire, sāiba, hāmi waghairah jo mazkoor ho chuke. (284) kyun ke woh yeh gumān karte haiñ ke aise mazmoom afāl ka Allah ne hukm diya hai, un ka yeh khayāl Allah par iftira hai. (285) ḥaq o sawāb ki. (286) yāni teton par qāim kiye huwe misl angoor waghairah ke. (287) rang aur maze aur miqdār aur khushbu mein bāham mukhtalif. (288) maslan rang mein ya patton mein. (289) maslan zāiqe aur tāseer mein. (290) māna yeh haiñ ke yeh cheezein jab phale khāna to usi waqt se tumhāre liye mubah hai aur is ki zakāt yāni ushr is ke kāmīl hone ke bād wājib hota hai jab kheti kāti jāye ya phal tode jāyēñ . Mas'ala: lakdi, bāñs, ghās ke siwa zameen ki bāqi paidawār mein agar yeh paidawār bārish se ho to is mein ushr wājib hota hai aur agar rehat waghairah se ho to nisf ushr. (291) Ḥazrat mutarjim quddisa sirruhu ne isrāf ka tarjama beja kharch karna farmaya, nihayat hi nafees tarjama hai. Agar kul māl kharch kar dāla aur apne ayāl ko kuchh na diya aur khud faqeer ban baitha to Sādi ka qaul

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hai ke yeh kharch beja hai aur agar sadqa dene hi se hāth rok liya to yeh bhi beja aur dākhil-e-isrāf hai jaisa ke Sa'eed bin musaiyab radiyallahu ànhu ne farmaya. Sufyān ka qaul hai ke Allah ki ita'at ke siwa aur kām mein jo māl kharch kiya jāwe woh qaleel bhi ho to isrāf hai. Zohri ka qaul hai ke is ke māna yeh haiñ ke ma'siyat mein kharch na karo. Mujahid ne kaha ke ḥaq Allah mein kotāhi karna isrāf hai aur agar Abu qabees pahād sona ho aur is tamām ko rāh-e-khuda mein kharch kardo to isrāf na ho aur ek dirham ma'siyat mein kharch karo to isrāf. (292) chaupaye do qism ke hote haiñ kuchh bade jo lādhne ke kām mein āte haiñ, kuchh chhote misl bakri waghairah ke jo is qābil nahi, in mein se jo Allah ta'ala ne ḥalāl kiye unhein khāo aur ahl-e-jahiliyat ki tarah Allah ki ḥalāl farmayi huyi cheezoñ ko ḥarām na thehrao. (293) yāni Allah ta'ala ne na bhed bakri ke nar ḥarām kiye na un ki mādayen ḥarām keein, na un ki aulād, un mein se tumhāra yeh fe'l ke kabhi nar ḥarām thehrāo kabhi māda, kabhi un ke bachche, yeh sab tumhāra ikhtera' hai aur hawaye nafs ka itteba, koi ḥalāl cheez kisi ke ḥarām karne se ḥarām nahi hoti. (294) is āyat mein ahl-e-jahiliyat ko taubeekh ki gayi jo apni taraf se ḥalāl cheezoñ ko ḥarām thehra liya karte they jin ka zikr upar ki āyāt mein āa chuka hai, jab islam mein aḥkām ka bayān huwa to unhoñ ne Nabi kareem sallal lahu àlaihi wasallam se jidāl kiya aur un ka khateeb Mālik bin auf jashmi Sayyid-e-ālam sallal lahu àlaihi wasallam ki

khidmat mein hāzir hokar kehne laga ke ya Muḥammad (sallal lahu àlaihi wasallam) hum ne suna hai āp un cheezoñ ko ḥarām karte haiñ jo hamāre bāp dāda karte chale āye haiñ. Ḥuzoor ne farmaya tum ne bighair kisi asl ke chand qismein chaupayoñ ki ḥarām kar leeiñ aur Allah ta'ala ne āth nar o māda apne bandoñ ke khāne aur un ke nafa' uthāne ke liye paida kiye, tum ne kahān se unheĩ ḥarām kiya, un mein ḥurmat nar ki taraf se āyi ya māda ki taraf se? Mālīk bin auf yeh sun kar sākīt aur mutahaiyyir reh gaya aur kuchh na bol saka, Nabi sallal lahu àlaihi wasallam ne farmaya bolta kyuñ nahi, kehne laga āp farmaiye maiñ sunon ga. Sub'hān Allah Sayyid-e-ālam sallal lahu àlaihi wasallam ke kalām ki quwwat aur zor ne ahl-e-jahiliyat ke khateeb ko sākīt o hairān kar diya aur woh bol hi kiya sakta tha, agar kehta ke nar ki taraf se ḥurmat āyi to lāzim hota ke tamām nar ḥarām hoñ, agar kehta ke māda ki taraf se to zaroori hota ke har ek māda ḥarām ho aur agar kehta jo pet mein hai woh ḥarām hai to phir sab hi ḥarām ho jāte kyuñ ke jo pet mein rehta hai woh nar hota hai ya māda. Woh jo takhsisein qāim karte they aur bāz ko ḥalāl aur bāz ko ḥarām qarār dete they is hujjat ne un ke is dāwa-e-tehreem ko bātīl kar diya, ilawa bareen un se yeh daryāft karna ke Allah ne nar ḥarām kiye haiñ ya māda ya un ke bachche, yeh munkir-e-nubuwwat mukhalif ko iqrār-e-nubuwwat par majboor karta tha kyuñ ke jab tak nubuwat ka wāsta na ho to Allah ta'ala ki marzi aur us ka kisi cheez ko

ḥarām farmana kaise jāna ja sakta hai. chunānche agle jumle ne is ko sāf kiya hai. (295) jab yeh nahi hai aur nubuwat ka to iqrār nahi karte to in aḥkām -e-ḥurmat ko Allah ki taraf nisbat karna kizb o bātil o ifтира-e-khalis hai. (296) in jāhiloñ mushrikoñ se jo ḥalāl cheezoñ ko apni khwahish-e-nafs se ḥarām kar lete haiñ. (297) is mein tanbih hai ke ḥurmat-e-jehat shara' se ṣābit hoti hai na hawaye nafs se. Mas'ala: to jis cheez ki ḥurmat shara' mein wārid na ho us ko na-jāiz o ḥarām kehna bātil, ṣuboot-e-ḥurmat khwah Wahi-e-Qur'ani se ho ya Wahi-e-ḥadees se, yehi mo'tabar hai. (298) to jo khoon behta na ho misl jigar o tilli ke woh ḥarām nahi. (299) aur zaroorat ne usey in cheezoñ mein se kisi ke khāne par majboor kiya aisi hālat mein muztar hokar us ne kuchh khāya. (300) is par muākhiza na farmaye ga. (301) jo ungli rakhta ho khwah chaupaya ho ya parind, is mein oont aur shutr murgh dākhil haiñ. (Madarik) bāz mufasssireen ka qaul hai ke yahañ shutr murgh aur bat aur oont khās taur par murād haiñ. (302) yahood apni sarkashi ke ba'is in cheezoñ se mehroom kiye gaye lihaza yeh cheezein un par ḥarām raheen aur hamāri shari'at mein gāye bakri ki charbi aur oont aur bat aur shutr murgh ḥalāl haiñ, isi par sahaba aur tābe'een ka ijmā hai. (Tafseer-e-Aḥmadi) (303) mukazzibeen ko mohlat deta hai aur āzāb mein jaldi nahi farmāta tāke unhein imān lāne ka mauqa mile. (304) apne waqt par āa hi jāta hai. (305) yeh khabar ghaib hai ke jo bāt woh kehne wāle they woh bāt pehle

se bayān farma di. (306) hum ne jo kuchh kiya yeh sab Allah ki mashiyyat se huwa, yeh daleel hai is ki ke woh us se rāzi hai. (307) aur yeh uzr-e-bātil un ke kuchh kām na āya kyuñ ke kisi amr ka mashiyyat mein hona us ki marzi o mamoor hone ko mustalazam nahi, marzi wohi hai jo anbiya ke wāste se batayi gayi aur is ka amr farmaya gaya. (308) aur ghalat atkalein chalte ho. (309) ke us ne Rasool bheje, kitābein nāzil farmayin , rāh-e-ḥaq wāzeh kardi. (310) jise tum apne liye ḥarām qarār dete ho aur kehte ho ke Allah ta'ala ne hamein is ka ḥukm diya hai, yeh gawahi is liye talab ki gayi ke zāhir ho jāye ke Kuffār ke pās koi shahid nahi hai aur jo woh kehte hain woh un ki tarasheeda bāt hai. (311) is mein tanbih hai ke agar yeh shahadat wāqe ho bhi to woh mahez itteba'-e-hawa aur kizb o bātil hogi. (312) buton ko ma'bood mānte hain aur shirk mein giriftār hain. (313) is ka bayān yeh hai. (314) kyuñ ke tum par un ke bahut huqooq hain unhoñ ne tumhāri parwarish ki, tumhāre sāth shafqat aur meharbāni ka sulook kiya, tumhāri har khatre se nighbāni ki, un ke huqooq ka lihāz na karna aur un ke sāth husn-e-sulook ka tark karna ḥarām hai. (315) is mein aulād ko zinda dargor karne aur mār dālne ki ḥurmat bayān farmayi gayi jis ka ahl-e-jahiliyat mein dastoor tha ke woh aksar na-dāri ke andeshe se aulād ko halāk karte they, unhein bataya gaya ke rozi dene wāla tumhāra, un ka sab ka Allah hai phir tum kyuñ qatl jaise shadeed jurm ka irtekāb karte ho. (316) kyuñ ke insān jab khule aur

zāhir gunah se bache aur chhupe gunah se parhez na kare to us ka zāhir gunah se bachna bhi lil-lahiyat se nahi, logoñ ke dikhāne aur un ki bad goyi se bachne ke liye hai aur Allah ki raza o sawāb ka mustahiq woh hai jo us ke khauf se gunah tark kare. (317) woh umoor jin se qatl mubah hota hai yeh haiñ murtad hona ya qisās ya biyahe huwe ka zina. Bukhari o Muslim ki ḥadees mein hai ke Sayyid-e-ālam sallal lahu ālaihi wasallam ne farmaya koi Musalman jo لا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ ki gawahi deta ho, us ka khoon ḥalāl nahi magar in teen sababon mein se kisi ek sabab se ya to biyahe hone ke ba-wajood us se zina sarzad huwa ho ya us ne kisi ko na-ḥaq qatl kiya ho aur is ka qisās us par āta ho ya woh deen chhod kar murtad ho gaya ho. (318) jis se us ka fāida ho. (319) us waqt us ka māl us ke supurd kar do. (320) in donoñ āyatoñ mein jo ḥukm diya. (321) jo islam ke khilāf hoñ, yahoodiyat ho ya nasraniyat ya aur koi millat. (322) Taurāt. (323) yāni bani israeel. (324) aur bās o ḥisāb aur ṣawāb o āzāb aur didār-e-ilāhi ki tasdeeq karein. (325) yāni Qur'an shareef jo kaṣirul-khair aur kaṣirun-nafā aur kaṣirul-barkat hai aur qiyamat tak bāqi rahe ga aur tehreef o tabdeel o naskh se meḥfooz rahe ga. (326) yāni yahood o Nasāra par Taurāt aur Injeel. (327) kyuñ ke woh hamāri zubān hi mein na thi na hamein kisi ne is ke māna bataye, Allah ta'ala ne Qur'an-e-kareem nāzil farma kar un ke is ūzr ko qata' farma diya. (328) Kuffār ki ek jamāt ne kaha tha ke yahood o Nasāra par kitābein nāzil huiñ

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magar woh bad aqli mein giriftār rahe, un kitābon se muntafa' na huwe, hum un ki tarah khafiful-aql aur na-dān nahi haiñ, hamāri aqlain sahih haiñ, hamāri aql o zahanat aur fahem o firasat aisi hai ke agar hum par kitāb utarti to hum theek rāh par hote, Qur'an nāzil farma kar un ka yeh ùzr bhi qata' farma diya chunānche āge irshād hota hai. (329) yāni yeh Qur'an-e-pāk jis mein hujjat-e-wāzeha aur bayān sāf aur hidayat o reḥmat hai. (330) jab wehdaniyat o risalat par zabardast hujjatein qāim ho chukiñ aur aiteqadāt-e-kufr o zalāl ka butlān zāhir kar diya gaya to ab imān lāne mein kyuñ tawaqquf hai, kya intezār bāqi hai. (331) un ki arwāḥ qabz karne ke liye. (332) qiyamat ki nishaniyon mein se. Jumhoor mufasssireen ke nazdeek is nishani se āftāb ka maghrib se tulu' hona murād hai. Tirmzi ki ḥadees mein bhi aisa hi wārid hai, Bukhari o Muslim ki ḥadees mein hai ke qiyamat qāim na hogi jab tak āftāb maghrib se tulu' na kare aur jab woh maghrib se tulu' karega aur usey log dekheñ ge to sab imān lāyein ge aur yeh imān nafa' na dega. (333) yāni ta'at na ki thi, māna yeh haiñ ke nishani āne se pehle jo imān na lāye nishani ke bād us ka imān qabool nahi, isi tarah jo nishāni se pehle tauba na kare bād nishani ke us ki tauba qabool nahi lekin jo imān-dār pehle se nek āmal karte hoñge nishani ke bād bhi un ke āmal maqbool hoñge. (334) un mein se kisi ek ka yāni maut ke firishton ki āmad ya āzāb ya nishani āne ka. (335) misl yahood o Nasāra ke. Ḥadees shareef mein hai

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yahood ik'hattar firqe ho gaye, un se sirf ek nāji hai bāqi sab nāri aur Nasāra bahattar firqe ho gaye ek nāji bāqi sab nāri aur meri ummat tihattar firqe ho jāye gi, woh sab ke sab nāri hoñ ge siwaye ek ke jo sawād-e-āzam yāni badi jamāt hai aur ek riwayat mein hai ke jo meri aur mere ashāb ki rāh par hai.

(336) aur ākhirat mein unhein apne kirdār ka anjām mālloom ho jāye ga.

(337) yāni ek neki karne wāle ko das nekiyon ki jaza aur yeh bhi had o nihayat ke tariqe par nahi balke Allah ta'ala jis ke liye jitna chāhe us ki nekiyoñ ko badhaye, ek ke sāt sau kare ya be-hisāb ātā farmaye. Asl yeh hai ke nekiyon ka sawāb mahez fazl hai, yehi mazhab hai ahl-e-sunnat ka aur badi ki utni hi jaza, yeh ādl hai. (338) yāni deen-e-islam jo Allah ko maqbool hai. (339) is mein Kuffār-e-quresh ka rad hai jo gumān karte they ke woh deen-e-Ibraheemi par haiñ, Allah ta'ala ne farmaya ke Ḥazrat Ibraheem ālaihis salām mushrik o but parast na they to but parasti karne wāle mushrikeen ka yeh dāwa ke woh Ibraheemi millat par haiñ bātil hai. (340) awwaliyat ya to is aitebār se hai ke anbiya ka islam un ki ummat par muqaddam hota hai ya is aitebār se ke Sayyid-e-ālam sallal lahu ālaihi wasallam awwal makhlooqāt haiñ to zaroor awwalul-muslimeen huwe. (341)

Shān-e-Nuzool: Kuffār ne Nabi kareem sallal lahu ālaihi wasallam se kaha tha ke āp hamāre deen ki taraf laut āiye aur hamāre ma'budon ki ibadat kijiye. Ḥazrat Ibn-e-Abbas radiyallahu ānhuma ne farmaya ke Waleed bin Kanzuliman Foundation

mughaira kehta tha ke mera rasta ikhtiyār karo is mein agar kuchh gunah hai to meri gardan par. Is par yeh āyat-e-karima nāzil huyi aur bataya gaya ke woh rasta bātil hai, khuda shanās kis tarah gawara kar sakta hai ke Allah ke siwa kisi aur ko Rab bataye aur yeh bhi bātil hai ke kisi ka gunah doosra utha sake. (342) har shakhs apne gunah mein mākhooz hoga doosre ke gunah mein nahi. (343) roz-e-qiyamat. (344) kyun ke Sayyid-e-ālam sallal lahu ālaihi wasallam khātiman-Nabiyin haiñ āp ke bād koi Nabi nahi aur āp ki ummat ākhirul-umam hai is liye un ko zameen mein pehloñ ka khalifa kiya ke is ke mālik hoñ aur is mein tasarruf kareñ. (345) shakl o soorat mein, husn o jamāl mein, rizq o māl mein, ilm o aql mein, quwwat o kamāl mein. (346) yāni āzmaish mein dāle ke tum ne'mat o jāh o māl pa kar kaise shukr guzār rehte ho aur bāham ek doosre ke sāth kis qism ke sulook karte ho.

(1) yeh soorat Makkah mukarrama mein nāzil huyi aur ek riwayat mein hai ke yeh soorat Makkiya hai siwa pānch āyaton ke jin mein se pehli **وَاسْأَلْهُمْ عَنِ الْقَرْيَةِ الَّتِي** hai, is soorat mein do sau chhe āyatein aur chaubees ruku haiñ aur teen hazār teen sau pachchis kalme aur chauda hazār das huroof haiñ. (2) ba'een khayāl ke shayad log na mānein aur is se airāz kareñ aur is ki takzeeb ke darpay hoñ. (3) yāni Qur'an shareef jis mein hidayat o noor ka bayān hai. Zujjaj ne kaha ke itteba' karo Qur'an ka aur is cheez ka jo Nabi sallal lahu

àlaihi wasallam lāye kyuñ ke yeh sab Allah ka nāzil kiya huwa hai jaisa ke Qur'an shareef mein farmaya مَا اتَّكُمُ الرَّسُولُ فَخُذُوهُ الْآيَةُ yāni jo kuchh Rasool tumhāre pās lāyein usey akhaz karo aur jis se mana farmayen us se bāz raho.

(4) ab hukm-e-ilāhi ka ittebā tark karne aur is se airāz karne ke natāij pichhli qaumoñ ke halāt mein dikhaye jāte haiñ. (5) māna yeh haiñ ke hamāra āzāb aise waqt āya jabke unhein khayāl bhi na tha ya to rāt ka waqt tha aur woh ārām ki neend sote they ya din mein qeloola ka waqt tha aur woh masroof-e-rāhat they, na āzāb ke nuzool ki koi nishani thi na qarina ke pehle se āgah hote, achanak āa gaya is se kuffār ko mutanabbe kiya jāta hai ke woh asbāb-e-aman o rāhat par maghroor na hoñ, āzāb-e-ilāhi jab āta hai to daf'atan āa jāta hai. (6) āzāb āne par unhoñ ne apne jūrm ka aiterāf kiya aur us waqt aiterāf bhi fāida nahi deta. (7) ke unhoñ ne Rasooloñ ki dawat ka kya jawāb diya aur un ke hukm ki kya ta'meel ki. (8) ke unhoñ ne apni ummatoñ ko hamāre payām pahoñchaye aur un ummatoñ ne unhein kya jawāb diya. (9) Rasooloñ ko bhi aur un ki ummatoñ ko bhi ke unhoñ ne duniya mein kya kiya. (10) is tarah ke Allah az-zawajal ek mizān qāim farmaye ga jis ka har ek palla itni wus'at rakhe ga jaisi mashriq o maghrib ke darmiyān wus'at hai. Ibn-e-jauzi ne kaha ke ḥadees mein āya hai ke Ḥazrat Dawood àlaihis salatu was-salām ne bārgah-e-ilāhi mein mizān dekhne ki darkhwast ki jab mizān

dikhai gayi aur āp ne us ke palloñ ki wus'at dekhi to ārz kiya ya Rab kis ka maqdoor hai ke in ko nekiyoñ se bhar sake? Irshād huwa ke aey Dawood maiñ jab apne bandoñ se rāzi hota hooñ to ek khajoor se is ko bhar deta hooñ yāni thodi neki bhi maqbool ho jāye to fazl-e-ilāhi se itni badh jāti hai ke mizān ko bhar de. (11) nekiyañ ziyada huyiñ. (12) aur un meiñ koi neki na huyi yeh kuffār ka ḥal hoga jo imān se mehroom haiñ aur is waja se un ka koi āmal maqbool nahi. (13) ke un ko chhodte they, jhutlāte they, un ki ita'at se mooñh modte they. (14) aur apne fazl se tumheñ rahateñ deeiñ ba-wajood is ke tum (15) shukr ki ḥaqiqat ne'mat ka tasawwur aur is ka izhār hai aur na shukri ne'mat ko bhool jāna aur is ko chhupana. (16) Mas'ala: is se šābit hota hai ke amr wujoob ke liye hota hai aur sajda na karne ka sabab daryāft farmana taubeekh ke liye hai aur is liye ke shaiṭān ki mu'anidat aur us ka kufr o kibr aur apni asl par muftakhir hona aur Ḥazrat Ādam ālaihis salām ke asl ki tehqeer karna zāhir ho jāye. (17) is se us ki murād yeh thi ke āg mitti se afzal o āla hai to jis ki asl āg hogi woh us se afzal hoga jis ki asl mitti ho aur us khabees ka yeh khayāl ghalat o bātil hai kyuñ ke afzal woh hai jise mālik o maula fazilat de, fazilat ka madār asl o jauhar par nahi balke mālik ki ita'at o farmān bardāri par hai aur āg ka mitti se afzal hona yeh bhi sahi nahi kyuñ ke āg meiñ taish o tezi aur taraffo' hai. Yeh sabab istikbār ka hota hai aur mitti se waqār, hilm o haya o sabr hāsil hote haiñ, mitti se mulk

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ābād hote haiñ āg se halāk, mitti amanat dār hai, jo cheez is mein rakhi jāye us ko mehfooz rakhe aur badhaye. Āg fana kar deti hai ba-wajood is ke lutf yeh hai ke mitti āg ko bujha deti hai aur āg mitti ko fana nahi kar sakti, ilawa bareen himāqat o shaqawat-e-Iblees ki yeh ke us ne nass ke maujood hote huwe is ke muqābil qiyās kiya aur jo qiyās ke nass ke khilāf ho woh zaroor mardood. (18) jannat se ke yeh jagah ita'at o tawazo' wāloñ ki hai munkir o sarkash ki nahi. (19) ke insān teri mazammat kare ga aur har zubān tujh par la'nat karegi aur yehi takabbur wāle ka anjām hai. (20) aur muddat is mohlat ki Soora-e- Hajar mein bayān farmayi gayi اِنَّكَ مِنَ الْمُنْتَظِرِينَ اِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ aur yeh waqt nafkha-e-Ūla ka hai jab sab log mar jāyēñ ge, shaiṭān ne murdoñ ke zinda hone ke waqt tak ki mohlat chāhi thi aur is se us ka matlab yeh tha ke maut ki sakhti se bach jāye, yeh qabool na huwa aur nafkha-e-oola tak ki mohlat di gayi. (21) ke bani Ādam ke dil mein waswase dālun aur unhein bātil ki taraf māil karooñ, gunahon ki raghbat dilauñ, teri ita'at aur ibadat se rokun aur gumrahi mein dāluñ. (22) yāni chāron taraf se unhein gher kar rāh-e-rāst se rokun ga. (23) chooñke shaiṭān bani Ādam ko gumrah karne aur mubtalaye shehwāt o qabaih karne mein apni intehayi sa'ee kharch karne ka azm kar chuka tha is liye usey gumān tha ke woh bani Ādam ko behka lega. Aur unhein fareb dekar khuda-wand-e-ālam ki ne'maton ke shukr aur us ki

ta'at o farmān bardāri se rok dega. (24) tujh ko bhi aur teri zurriyat ko bhi aur teri ita'at karne wāle ādmiyoñ ko bhi, sab ko jahannam mein dākhil kiya jāye ga, shaiṭān ko jannat se nikāl dene ke bād Ḥazrat Ādam ko khitāb farmaya jo āge āta hai. (25) yāni Ḥazrat Hawwa. (26) yāni aisa waswasa dāla ke jis ka natija yeh ho ke woh donoñ āpas mein ek doosre ke sāmne barhana ho jāyeñ . Is āyat se yeh mas'ala sabit huwa ke woh jism jis ko aurat kehte haiñ us ka chhupana zaroori aur kholna mana hai aur yeh bhi ṣābit huwa hai ke is ka kholna hamesha se aql ke nazdeek mazmoom aur tabiyaton ko na-gawār raha hai. (27) is se mālloom huwa ke in donoñ sahibon ne ab tak ek doosre ka sitar na dekha tha. (28) ke jannat mein raho aur kabhi na maro. (29) māna yeh haiñ ke Iblees mal'oon ne jhooti qasam kha kar Ḥazrat Ādam ālaihis salatu was-salām ko dhoka diya aur pehla jhooti qasam khāne wāla Iblees hi hai, Ḥazrat Ādam Alaihis salām ko gumān bhi na tha ke koi Allah ki qasam kha kar jhoot bol sakta hai is liye āp ne us ki bāt ka aitebār kiya. (30) aur jannati libās jism se juda ho gaye. Aur in mein ek doosre se apna badan chhupa na saka, us waqt tak in sahibon mein se kisi ne khud bhi apna sitar na dekha tha aur na us waqt tak unhein is ki hājat pesh āyi thi. (31) aey Ādam o Hawwa ma' apni zurriyat ke jo tum mein hai. (32) roz-e-qiyamat hisāb ke liye. (33) yāni ek libās to woh hai jis se badan chhupaya jāye aur sitar kiya jāye aur ek libās woh hai jis se zeenat ho aur yeh bhi gharaz sahi hai. (34) parhez gāri ka

libās imān, haya, nek khaslatein, nek àmal haiñ. Yeh beshak libās-e-zeenat se afzal o behtar haiñ. (35) shaiṭān ki kaiyādi aur Ḥazrat Ādam àlaihis salām ke sāth us ki adawat ka bayān farma kar bani Ādam ko mutanabbe aur hoshyār kiya jāta hai ke woh shaiṭān ke waswase aur ighwa aur us ki Makkahriyon se bachte raheñ jo Ḥazrat Ādam àlaihis salatu was-salām ke sāth aisi fareb kāri kar chuka hai woh un ki aulād ke sāth kab dar guzar karne wāla hai. (36) Allah ta'ala ne jinoñ ko aisa idrāk diya hai ke woh insānoñ ko dekhte haiñ aur insānoñ ko aisa idrāk nahi mila ke woh jinoñ ko dekh sakeñ. Ḥadees shareef mein hai ke shaiṭān insān ke jism mein khoon ki rāhoñ mein per jāta hai. Ḥazrat Zun-noon radiyallahu ànhu ne farmaya ke agar shaiṭān aisa hai ke woh tumhein dekhta hai tum usey nahi dekh sakte to tum aise se madad chāho jo us ko dekhta ho aur woh usey na dekh sake yāni Allah Kareem Sattār, Raḥeem, Ghaffār se madad chāho. (37) aur koi qabih fe'l ya gunah un se sādīr ho jaisa ke zamana-e-jahiliyat ke log mard o aurat nange hokar Kāba-e-moazzama ka tawāf karte they. Atā ka qaul hai ke be-hayāi shirk hai aur ḥaqiqat yeh hai ke har qabih fe'l aur tamām ma'āsi o kabair is mein dākhil haiñ, agarche yeh āyat khās nange hokar tawāf karne ke bāre mein āyi ho, jab kuffār ki aisi be-hayāi ke kāmōñ par un ki mazammat ki gayi to is par unhoñ ne jo kaha woh āge āta hai. (38) kuffār ne apne af'āl-e-qabiha ke do ùzr bayān kiye, ek to yeh ke unhoñ ne apne bāp dāda ko yehi

fe'l karte pāya lihaza un ki itteba mein yeh bhi karte haiñ, yeh to jāhil badkār ki taqleed huyi aur yeh kisi sahib-e-aql ke nazdeek jāiz nahi, taqleed ki jāti hai ahl-e-ilm o taqwa ki na ke jāhil gumrah ki. Doosra ùzr un ka yeh tha ke Allah ne unheĩn in afāl ka ħukm diya hai, yeh mahez ifтира o buhtān tha chunānche Allah tabarak o ta'ala rad farmāta hai. (39) yāni jaise us ne tumheĩn nest se hast kiya aise hi bād-e-maut zinda farmaye ga. Yeh ukhrawi zindagi ka inkār karne wāloñ par hujjat hai aur is se yeh bhi mustafād hota hai ke jab usi ki taraf palatna hai aur woh āa'māl ki jaza dega to ta'āt o ibadāt ko us ke liye khālis karna zaroori hai. (40) imān o ma'rifat ki aur unheĩn ta'at o ibadat ki taufeeq di. (41) woh kuffār haiñ. (42) un ki ita'at ki, un ke kahe par chale, un ke ħukm se kufr o ma'āsi ko ikhtiyār kiya. (43) yāni libās-e-zeenat aur ek qaul yeh hai ke kanghi karna, khushbu lagana dākhil-e-zeenat hai. Mas'ala: aur sunnat yeh hai ke ādmi behtar haiyat ke sāth namāz ke liye hāzir ho kyuñ ke namāz mein Rab se munajāt hai to is ke liye zeenat karna, itr lagana mustahab jaisa ke sitr, taharat wājib hai. Shān-e-Nuzool: Muslim shareef ki ħadees mein hai ke zamana-e-jahiliyat mein din mein mard aur aurtein rāt mein nange hokar tawāf karte they, is āyat mein sitar chhupane aur kapde pahenne ka ħukm diya gaya aur is mein daleel hai ke sitr-e-aurat namāz o tawāf aur har ħal mein wājib hai. (44) Shān-e-Nuzool: Kalbi ka qaul hai ke bani Āmir zamana-e-Ĥaj mein apni khurāk bahut hi kam kar dete

they aur gosht aur chiknāi to bilkul khāte hi na they aur is ko Hāj ki ta'zeem jānte they, Musalmanon ne unheīn dekh kar ārz kiya ya Rasool Allah hameīn aisa karne ka ziyada ḥaq hai, is par yeh nāzil huwa ke khāo aur piyo gosht ho khwah chiknāi ho aur isrāf na karo aur woh yeh hai ke ser ho chukne ke bād bhi khāte raho ya ḥarām ki parwah na karo aur yeh bhi isrāf hai ke jo cheez Allah ta'ala ne ḥarām nahi ki us ko ḥarām karlo. Hazrat Ibn-e-Abbas radiyallahu ānhuma ne farmaya kha jo chāhe aur pahen jo chāhe isrāf aur takabbur se bachta reh. Mas'ala: āyat meīn daleel hai ke khāne aur peene ki tamām cheezeīn ḥalāl haiñ siwaye un ke jin par shari'at meīn daleel-e-ḥurmat qāim ho kyuñ ke yeh qāida muqarrara musallama hai ke asl tamām ashya meīn ibahat hai magar jis par shāre' ne mumaniāt farmayi ho aur us ki ḥurmat daleel-e-mustaḥil se ṣābit ho. (45) khwah libās ho ya aur samān-e-zeenat. (46) aur khāne peene ki lazeez cheezeīn. Mas'ala: āyat apne ūmoom par hai har khāne ki cheez is meīn dākhil hai jis ki ḥurmat par nass wārid na huyi ho (Khazin) to jo log tosha-e-giyarahwiñ, Milād shareef, buzrugoñ ki fateha, Urs, majalis-e-shahadat wagaira ki shireeni, sabeel ke sharbat ko mamnu' kehte haiñ woh is āyat ke khilāf karke gunah-gār hote haiñ aur is ko mamnu' kehna apni rāye ko deen meīn dākhil karna hai aur yehi bid'at o dhalalat hai. (47) jin se ḥalāl o ḥarām ke aḥkām ma'loom hoñ. (48) jo yeh jānte haiñ ke Allah wāhid la-shareeka lahu hai woh jo ḥarām kare wohi

ḥarām hai. 49) yeh khitāb mushrikeen se hai jo barhana hokar Khāna-e-kāba ka tawāf karte they aur Allah ta'ala ki ḥalāl ki huyi pāk cheezoñ ko ḥarām kar lete they, un se farmaya jāta hai ke Allah ne yeh cheezien ḥarām nahi keeñ aur un se apne bandoñ ko nahi roka, jin cheezoñ ko us ne ḥarām farmaya woh yeh haiñ jo Allah ta'ala bayān farmāta hai, un mein se be-hayāian haiñ jo khuli huyi hoñ ya chhupi huyi, qauli hoñ ya fe'li. (50) ḥarām kiya. (51) ḥarām kiya. (52) waqt-e-mo'ayyan jis par mohlat khatm ho jāti hai. (53) mufasssireen ke is mein do qaul haiñ, ek to yeh ke rusul se tamām mursaleen murād haiñ, doosra yeh ke khās Sayyid-e-ālam Khātamul-Anbiya sallal lahu ālaihi wasallam murād haiñ jo tamām khalq ki taraf Rasool banaye gaye haiñ aur seegha-e-jama ta'zeem ke liye hai. (54) mamnu'āt se bache. (55) ta'āt o ibadāt baja lāye. (56) yāni jitni umr aur rozi Allah ne un ke liye likh di hai un ko pahoñche gi. (57) malakul-maut aur un ke aewān un logoñ ki umrein aur roziyan poori hone ke bād. (58) un ka kahiñ nām o nishān hi nahi. (59) un kāfiroñ se roz-e-qiyamat. (60) dozakh mein. (61) jo us ke deen par tha to mushrik mushrikoñ par la'nat kareñ ge aur yahood yahoodiyoñ par aur Nasāra Nasāra par. (62) yāni pehloñ ki nisbat Allah ta'ala se kaheñ ge. (63) kyuñ ke pehle khud bhi gumrah huwe aur unhoñ ne doosroñ ko bhi gumrah kiya aur pichhle bhi aise hi haiñ ke khud gumrah huwe aur gumrahoñ ka hi itteba karte rahe. (64) ke tum mein se har

fareeq ke liye kaisa àzāb hai. (65) kufr o zalāl mein donoñ barabar haiñ. (66) kufr ka aur āa'māl-e-khabisa ka. (67) na un ke āa'māl ke liye na un ki arwah ke liye kyuñ ke un ke āa'māl o arwah donoñ khabees haiñ. Hazrat Ibn-e-Abbas radiyallahu ànhuma ne farmaya ke kuffār ki arwah ke liye āsmān ke darwaze nahi khole jāte aur momineen ki arwah ke liye khole jāte haiñ. Ibn-e-Juraj ne kaha ke āsmān ke darwaze na kāfiroñ ke āa'māl ke liye khole jāyeñ na arwah ke liye yāni na zindagi mein un ka àmal hi āsmān par ja sakta hai na bàd-e-maut rooḥ. Is āyat ki tafseer mein ek qaul yeh bhi hai ke āsmān ke darwaze na khole jāne ke yeh māna haiñ ke woh khair o barkat aur rehmat ke nuzool se mehroom rehte haiñ. (68) aur yeh muḥāl to kuffār ka jannat mein dākhil hona muḥāl kyuñ ke muḥāl par jo mauqoof ho woh muḥāl hota hai. Is se šābit huwa ke kuffār ka jannat se mehroom rehna qata'i hai. (69) mujrimeen se yahañ kuffār murād haiñ kyuñ ke upar un ki sifat mein āyāt-e-ilahiya ki takzeeb aur un se takabbur karne ka bayān ho chuka hai. (70) yāni upar niche har taraf se āg unhein ghere huwe hai. (71) jo duniya mein un ke darmiyan they aur tabiyatein sāf kar di gayin aur un mein āpas mein na bāqi rahi magar mahabbat o mawaddat. Hazrat Ali Murtaza radiyallahu ànhu ne farmaya ke yeh hum ahl-e-badr ke ḥaq mein nāzil huwa aur yeh bhi āp se marwi hai ke āp ne farmaya mujhe ummeed hai ke maiñ aur Usman aur Talha aur Zubair un mein se hoñ jin ke ḥaq mein Allah ta'ala

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ne **وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ** farmaya. Hazrat Ali Murtaza ke is irshād ne rafaz ki beekh o bunyād ka qala' qama' kar diya. (72) momineen jannat mein dākhil hote waqt. (73) aur hamein aise āmal ki taufeeq di jis ka yeh ajr o sawāb hai aur hum par fazl o rehmat farmāi aur apne karam se āzāb-e-jahannam se mehfooz kiya. (74) aur jo unhoñ ne hamein duniya mein sawāb ki khabrein deen woh sab hum ne ayān dekh leen, un ki hidayat hamare liye kamāl-e-lutf o karam tha. (75) Muslim shareef ki hadees mein hai jab jannati jannat mein dākhil honge, ek nida karne wala pukare ga tumhare liye zindagani hai, kabhi na maroge tumhare liye tandruti hai, kabhi bimār na hoga, tumhare liye aish hai, kabhi tang hal na hoga. Jannat ko mirās farmaya gaya is mein ishara hai ke woh mahez Allah ke fazl se hāsil hui. (76) aur Rasoolon ne farmaya tha ke imān o ta'at par ajr o sawāb pao ge. (77) kufr o na-farmāni par āzāb ka. (78) aur logoñ ko islam mein dākhil hone se mana karte haiñ. (79) yani yeh chāhte haiñ ke deen-e-ilāhi ko badal dein aur jo tariqa Allah ta'ala ne apne bandoñ ke liye muqarrar farmaya hai us mein taghayyur dāl dein. (Khazin) (80) jis ko Ae'rāf kehte haiñ. (81) yeh kis tabqe ke honge is mein bahut mukhtalif aqwāl haiñ. Ek qaul to yeh hai ke yeh woh log honge jin ki nekiyañ aur badyan barabar hon, woh Ae'rāf par thehre raheñ ge, jab ahl-e-jannat ki taraf dekheñ ge to unhein salām karen ge aur dozakhiyon ki

taraf dekheñ ge to kahen ge Ya Rab hameiñ zālim qaum ke sāth na kar, ākhīr kār jannat meiñ dākhil kiye jāyeñ ge. Ek qaul yeh hai ke jo log jihād meiñ shaheed huwe magar un ke wālidain un se narāz they woh Ae'rāf meiñ thehraye jāyeñ ge. Ek qaul yeh hai ke jo log aise haiñ ke un ke wālidain meiñ se ek un se rāzi ho, ek narāz woh Ae'rāf meiñ rakhe jāyeñ ge. In aqwāl se mālūm hota hai ke ahle Ae'rāf ka martaba ahle jannat se kam hai. Mujahid ka qaul yeh hai Ae'rāf meiñ Sulaha, Fuqara, Ulama hoñge aur un ka wahāñ qiyām is liye hoga ke doosre un ke fazl o sharf ko dekheñ aur ek qaul yeh hai ke Ae'rāf meiñ anbiya hoñge aur woh is makān-e-āli meiñ tamām ahl-e-qiyamat par mumtāz kiye jāyeñ ge aur un ki fazilat aur rutba-e-āliya ka izhār kiya jāye ga tāke jannati aur dozakhi un ko dekheñ aur woh un sab ke ahwāl aur ṣawāb o āzāb ke miqdār o ahwāl ka mu'āina kareñ. In qauloñ par ashāb-e-Ae'rāf jannatiyoñ meiñ se afzal log hoñge kyuñ ke woh bāqiyoñ se martabe meiñ āla haiñ. In tamām aqwāl meiñ kuchh tanaquz nahī hai is liye ke yeh ho sakta hai ke har tabqe ke log Ae'rāf meiñ thehraye jāyeñ aur har ek ke thahrane ki hikmat judagāna ho. (82) donoñ fareeq se jannati aur dozakhi murād haiñ, jannatiyoñ ke chehre safed aur tar o tāza hoñge aur dozakhiyoñ ke chehre siyah aur ānkheñ neeli, yehi un ki alamateñ haiñ. (83) Ae'rāf wāle abhi tak. (84) Ae'rāf wāloñ ki. (85) kuffār meiñ se. (86) aur ahl-e-Ae'rāf ghareeb Musalmanoñ ki taraf ishara karke kuffār se kaheñ ge.

(87) jin ko tum duniya mein ḥaqeer samajhte they aur. (88) ab dekh lo ke jannat ke dāimi aish o rahat mein kis izzat o ahterām ke sāth haiñ. (89) Ḥazrat Ibn-e-Abbas radiyallahu ànhuma se marwi hai ke jab Ae'rāf wāle jannat mein chale jāyeñ ge to dozakhiyoñ ko bhi tama' dāman-geer hogi aur woh àrz kareñ ge ya Rab jannat mein hamāre rishte dār haiñ, ijazat farma ke hum unheñ dekhein, un se bāt kareñ, ijazat di jāye ge to woh apne rishte dāron ko jannat ki ne'maton mein dekheñ ge aur pehchaneñ ge lekin ahl-e-jannat un dozakhi rishte dāroñ ko na pehchaneñ ge. Kyun ke dozakhiyoñ ke mooñh kāle hoñge, soorateñ bigad gayi hoñgi to woh jannatiyoñ ko nām le lekar pukareñ ge. koi apne bāp ko pukare ga, koi bhai ko aur kahe ga maiñ jal gaya mujh par pāni dālo aur tumheñ Allah ne diya hai khāne ko do is par ahl-e-jannat. (90) ke ḥalāl o ḥarām mein apni hawaye nafs ke tābe' huwe jab imān ki taraf unheñ dāwat di gayi maskhargi karne lage. (91) is ki lazzatoñ mein ākhirat ko bhool gaye. (92) Qur'an shareef. (93) aur woh roz-e-qiyamat hai. (94) na us par imān lāte they na us ke mutabiq àmal karte they. (95) yāni bajaye kufr ke imān lāyeñ aur bajaye ma'siyat aur na-farmāni ke ta'at aur farmān bardāri ikhtiyār kareñ magar na unheñ shafa'at mayassar āye gi na duniya mein wāpas bheje jāyeñ ge. (96) aur jhoot bakte they ke but khuda ke shareek haiñ aur apne pujariyon ki shafa'at karenge, ab ākhirat mein unheñ mālloom ho gaya ke un ke yeh dāwe jhoote they. (97) ma' un tamām

cheezoñ ke jo un ke darmiyān haiñ jaisa ke doosri āyat mein wārid huwa

(98) وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ. chhe din se duniya ke chhe dinoñ ki

miqdār murād hai kyuñ ke yeh din to us waqt they nahi, āftāb hi na tha jis se

din hota aur Allah ta'ala qādir tha ke ek lamhe mein ya is se kam mein paida

farmāta lekin itne arse mein un ki paidāish farmāna ba taqaza-e-ḥikmat hai

aur is se bandoñ ko apne kāmōñ mein tadreej ikhtiyār karne ka sabaq milta

hai. (99) yeh istawa mutashabihāt mein se hai hum is par imān lāte haiñ ke

Allah ki is se jo murād hai ḥaq hai. Ḥazrat Imam Abu hanifa Rehmatullah

alaih ne farmaya ke istawa māloom hai aur us ki kaifiyat majhool aur is par

imān lāna wājib. Ḥazrat mutarajjim quddisa sirruhu ne farmaya, ya is ke

māna yeh haiñ ke āfrinash ka khātma arsh par ja thehra وَاللّٰهُ اَعْلَمُ بِاَسْرَارِ كِتَابِهِ.

(100) dua Allah ta'ala se khair talab karne ko kehte haiñ aur yeh dākhil-e-

ibadat hai kyuñ ke dua karne wāla apne āp ko ājiz o mohtāj aur apne

parwardigār ko ḥaqeeqi qādir o hājat rawa aiteqād karta hai. Isi liye ḥadees

shareef mein wārid huwa اَلدُّعَاءُ مَخُ الْعِبَادَةِ tazarro' se izhār-e-ajz o khushu'

murād hai aur adab-e-dua mein yeh hai ke āhista ho. Hasan radiyallahu ānhu

ka qaul hai ke āhista dua karna alāniya dua karne se satar darje ziyada afzal

hai. Mas'ala: is mein ulama ka ikhtelāf hai ke ibadāt mein izhār afzal hai ya

ikhfa, bàz kehte haiñ ke ikhfa afzal hai kyuñ ke woh riya se bahut door hai bàz kehte haiñ ke izhār afzal hai is liye ke is se doosroñ ko raghbat-e-ibadat paida hoti hai. Tirmizi ne kaha ke agar ādmi apne nafs par riya ka andesha rakhta ho to us ke liye ikhfa afzal hai aur agar qalb sāf ho andesha-e-riya na ho to izhār afzal hai, bàz hazrāt yeh farmāte haiñ ke farz ibadatoñ meñ izhār afzal hai, namāz farz Masjid hi meñ behtar hai aur zakāt ka izhār karke dena hi afzal hai aur nafl ibadāt meñ khwah woh namāz ho ya sadqa waghairah un meñ ikhfa afzal hai. Dua meñ had se badhna kayi tarah hota hai, is meñ se ek yeh bhi hai ke bahut baland āwāz se cheekhe. (101) kufr o ma'siyat wa zulm karke. (102) anbiya ke tashreef lāne, haq ki dāwat farmāne, aḥkām bayān karne, ādl qāim farmāne ke bàd. (103) bārish ka aur reḥmat se yahañ menh murād hai. (104) jahāñ bārish na huyi thi sabza na jama tha. (105) yāni jis tarah murda zameen ko wirāni ke bàd zindagi atā farmāta aur us ko sar-sabz aur shadāb farmāta hai aur us meñ kheti, darakht, phal, phool paida karta hai. Aise hi murdoñ ko qabroñ se zinda karke uthaye ga kyuñ ke jo khushk lakdi se tar o tāza phal paida karne par qādir hai us se murdoñ ka zinda karna kya ba'eed hai. Quadrat ki yeh nishani dekh lene ke bàd āqil, saleemul-hawās ko murdoñ ke zinda kiye jāne meñ kuchh taraddud bāqi nahi rehta. (106) yeh momin ki misāl hai jis tarah umda zameen pāni se nafa' pāti hai aur is meñ phool phal paida hote haiñ, isi tarah jab momin ke

dil par Qur'ani anwār ki bārish hoti hai to woh us se nafa' pāta hai, imān lāta hai, ta'āt o ibadāt se phalta phoolta hai. (107) yeh kāfir ki misāl hai ke jaise kharāb zameen bārish se nafa' nahi pāti aise hi kāfir Qur'an pāk se muntafa' nahi hota. (108) jo tauheed o imān par hujjat o burhān haiñ. (109) Ḥazrat Nooh àlaihis salām ke wālid ka nām Lamak hai, woh Matushalkh ke, woh Akhnokh àlaihis salām ke farzand haiñ, Akhnokh Ḥazrat Idrees alaihis salatu was-salām ka nām hai. Ḥazrat Nooh àlaihis salatu was-salām chalees ya pachās sāl ki umr mein nubuwwat se sar-farāz farmaye gaye. Āyāt-e-bāla mein Allah ta'ala ne apne dalail-e-qudrat o gharaib-e-san'at bayān farmaye jin se us ki tawheed o rabubiyat šābit hoti hai aur marne ke bād uthne aur zinda hone ki sehat par dalail-e- qāte'a qāim kiye, is ke bād anbiya àlaihimus salatu was-salām ka zikr farmāta hai aur un ke in mu'āmlāt ka jo unheñ ummatoñ ke sāth pesh āye. Is mein Nabi-e-kareem sallal lahu àlaihi wasallam ki tasalli hai ke faqat āp hi ki qaum ne qabool-e-ḥaq se airāz nahi kiya balke pehli ummatein bhi airāz karti rahiñ aur anbiya ki takzeeb karne wāloñ ka anjām duniya mein halāk aur ākhirat mein āzāb-e-azeem hai. Is se zāhir hai ke anbiya ki takzeeb karne wāle ghazab-e-ilāhi ke saza-wār hote haiñ. Jo shakhs Sayyid-e-ālam sallal lahu àlaihi wasallam ki takzeeb kare ga us ka bhi yehi anjām hoga. Anbiya ke in tazkiron mein Sayyid-e-ālam sallal lahu àlaihi wasallam ki nubuwwat ki zabar-dast daleel hai kyuñ ke Ḥuzoor

ummi they phir āp ka in wāqiāt ko tafsilan bayān farmāna bil-khusoos aise mulk mein jahān ahl-e-kitāb ke ulama ba-kasrat maujood they aur sar-garm mukhalif bhi they, zara si bāt pāte to bahut shor machate, wahān Huzoor ka in wāqiāt ko bayān farmāna aur ahl-e-kitāb ka sākit o hairān reh jāna sareeh daleel hai ke āp Nabi-e-barḥaq haiñ aur parwardigār-e-ālam ne āp par uloom ke darwaze khol diye haiñ. (110) wohi mustahiq-e-ibadat hai. (111) to us ke siwa kisi ko na poojo. (112) roz-e-qiyamat ka ya roz-e-toofān ka agar tum meri nasihat qabool na karo aur rāh-e-rāst par na āo. (113) jis ko tum khoob jānte aur us ke nasab ko pehchānte ho. (114) yāni Ḥazrat Nooh àlaihis salām ko. (115) un par imān lāye aur. (116) jise ḥaq nazar na āta tha. Ḥazrat Ibn-e-Abbas radiyallahu ànhuma ne farmaya ke un ke dil andhe they, noor-e-ma'rifat se un ko behra na tha. (117) yahañ Ād-ula murād hai, yeh Ḥazrat Hood àlaihis salām ki qaum hai aur Ād-sāniya Ḥazrat Saleh àlaihis salām ki qaum hai usi ko Samood kehte haiñ, in donoñ ke darmiyān sau baras ka fāsla hai. (Jumal) (118) Hood àlaihis salām ne. (119) Allah ke āzāb ka. (120) yāni risalat ke dāwe mein sachcha nahi jānte. (121) kuffār ka Ḥazrat Hood àlaihis salām ki janāb mein yeh gustakhana kalām ke tumhein be-waqoof samajhte haiñ, jhoota gumān karte haiñ, inteha darje ki be-adabi aur kamingi thi aur woh mustahiq is bāt ke they ke unhein sakht tareen jawāb diya jāta magar āp ne apne akhlāq o adab aur shān-e-hilm se jo jawāb diya is mein shān-e-

muqabla hi na paida hone di aur un ki jahalat se chashm poshi farmayi. Is se duniya ko sabaq milta hai ke sufaha aur bad khisāl logoñ se is tarah mukhataba karna chāhiye ma' hāza āp ne apni risalat aur khair khwahi o amanat ka zikr farmaya. Is se yeh mas'ala mālloom huwa ke ahl-e-ilm o kamāl ko zaroorat ke mauqe par apne mansab o kamāl ka izhār jāiz hai. (122) yeh us ka kitna bada ahsān hai. (123) aur bahut ziyada quwwat o tool-e-qāmat inayat kiya. (124) aur aise mun'im par imān lāo aur ta'āt o ibadāt baja la kar us ke ahsān ki shukr guzari karo. (125) yāni apne ibadat khāne se Ḥazrat Hood ālaihis salām apni qaum ki basti se alahida ek tanhāi ke maqām mein ibadat kiya karte they jab āp ke pās Waḥi āti to qaum ke pās āa kar suna dete. (126) but. (127) woh āzāb. (128) Ḥazrat Hood ālaihis salām ne. (129) aur tumhāri sarkashi se tum par āzāb āna wājib o lāzim ho gaya. (130) aur unhein poojne lage aur ma'bood mānne lage ba-wajood yehke un ki kuchh ḥaqiqat hi nahi hai aur uluhiyat ke māna se qat'an khālī o āri haiñ. (131) āzāb-e-ilāhi ka. (132) jo un ke muttabe they aur un par imān lāye they. (133) is āzāb se jo qaum-e-Hood par utra. (134) aur Ḥazrat Hood ālaihis salām ki takzeeb karte. (135) aur is tarah ḥalāk kar diya ke un mein ek bhi na bacha. Mukhtasar wāqia yeh hai ke qaum-e-Ād ahqāf mein rehti thi jo Ummān o Hazarmaut ke darmiyan ilaqa-e-Yaman mein ek registān hai. Unhoñ ne zameen ko fisq se bhar diya tha aur duniya ki qaumoñ ko apni jafa

kāriyoñ se apne zor-e-quwwat ke za'am mein pamāl kar dāla tha. Yeh log but parast they un ke ek but ka nām Sada, ek ka Samood, ek ka Haba tha. Allah ta'ala ne un mein Ḥazrat Hood ālaihis salām ko mab'oos farmaya, āp ne unhein tawheed ka ḥukm diya, shirk-o-but parasti aur zulmo jafa kāri ki mumaniyat ki, is par woh log munkir huwe, āp ki takzeeb karne lage aur kehne lage hum se ziyada zor āwar kaun hai? chand ādmi un mein se Ḥazrat Hood ālaihis salām par imān lāye, woh thode they aur apna imān chhupaye rehte they, un momineen mein se ek shakhs ka nām Marsad ibne sa'ad bin uzair tha, woh apna imān makhfī rakhte they, jab qaum ne sarkashi ki aur apne Nabi Ḥazrat Ād ālaihis salām ki takzeeb ki aur zameen mein fasād kiya aur sitam gāriyoñ mein ziyadati ki aur bādī mazboot imāratein banayin. Māloom hota tha ke unhein gumān hai ke woh duniya mein hamesha hi rahein ge, jab un ki naubat yahan tak pahoñchi to Allah ta'ala ne bārish rok di, teen sāl bārish na hui, ab woh bahut musibat mein mubtala huwe aur us zamāne mein dastoor yeh tha ke jab koi bala ya musibat nāzil hoti thi to log Baitullah al-ḥarām mein hāzir hokar Allah ta'ala se us ke difā ki dua karte they, isi liye un logoñ ne ek wafd Baitullah ko rawana kiya, is wafd mein Qail bin unza aur Na'eem bin hazāl aur Marsad bin sa'ad they, yeh wohi saheb hain jo Ḥazrat Hood ālaihis salām par imān lāye they aur apna imān makhfī rakhte they. Us zamāne mein Makkah mukarrama mein Amaleeq ki

sukunat thi aur un logoñ ka sardār Ma'āwiya bin bakr tha, us shakhs ka nānihāl qaum-e-Ād meīñ tha, usi ilāqe se yeh wafd Makkah mukarrama ke hawali meīñ Ma'āwiya bin bakr ke yahañ muqem huwa, us ne in logoñ ka bahut ikrām kiya, nihayat khatir o madarāt ki, yeh log wahāñ sharāb peete aur bāñdyoñ ka nāch dekhte they. Is tarah unhoñ ne aish o nishāt meīñ ek mahina basar kiya, Ma'āwiya ko khayāl āya ke yeh log to rahat meīñ pad gaye aur qaum ki musibat ko bhool gaye jo wahāñ giraftar-e-bala hai magar Ma'āwiya bin bakr ko yeh khayāl bhi tha ke agar woh in logoñ se kuchh kahe to shayad woh yeh khayāl kareīñ ke ab is ko mezbāni girāñ guzarne lagi hai is liye us ne gāne wāli bāñdi ko aise ash'ār diye jin meīñ qaum-e-Ād ki hājat ka tazkira tha, jab bāñdi ne woh nazm gāyi to un logoñ ko yād āya ke hum is qaum ki musibat ki faryād karne ke liye Makkah mukarrama bheje gaye haiñ, ab unheīñ khayāl huwa ke ḥaram shareef meīñ dākhil hokar qaum ke liye pāni barasne ki dua kareīñ, us waqt Marsad bin sa'ad ne kaha ke Allah ki qasam tumhāri dua se pāni na barse ga lekin agar tum apne Nabi ki ita'at karo aur Allah ta'ala se tauba karo to bārish hogi aur us waqt Marsad ne apne islam ka izhār kar diya, un logoñ ne Marsad ko chhod diya aur khud Makkah mukarrama ja kar dua ki. Allah ta'ala ne teen abr bheje ek safed, ek surkh, ek siyah aur āsmān se nida huyi ke aey Qail apne aur apni qaum ke liye in meīñ se ek abr ikhtiyār kar, us ne abr-e-siyah ko ikhtiyār kiya ba-eeñ

khayāl ke is se bahut pāni barse ga, chunanche woh abr qaum-e-ād ki taraf chala aur woh log is ko dekh kar bahut khush huwe magar us mein se ek hawa chali, woh is shiddat ki thi ke oonhon aur admiyon ko uda uda kar kahiin se kahiin le jati thi, yeh dekh kar woh log gharon mein dakhil huwe aur apne darwaze band kar liye magar hawa ki tezi se bach na sake, us ne darwaze bhi ukhed diye aur un logon ko halak bhi kar diya aur qudrat-e-ilahi se siyah parinde namudār huwe jinhon ne un ki lashon ko utha kar samandar mein pheink diya. Hazrat Hood momineen ko lekar qaum se juda ho gaye they is liye woh salamat rahe, qaum ke halak hone ke bad imān daron ko sath lekar Makkah mukarrama tashreef laye aur ākhir umr shareef tak wahiin Allah ta'ala ki ibadat karte rahe. (136) jo hijāz o shām ke darmiyan sar zameen-e-hajar mein rehte they. (137) mere sidq-e-nubuwwat par. (138) jis ka bayān yeh hai ke. (139) jo na kisi peeth mein raha, na kisi pet mein, na kisi nar se paida huwa, na māda se, na ḥamal mein raha, na us ki khilqat tadrijan kamāl ko pahoñchi balke tariqa-e-Ādiya ke khilāf woh pahād ke ek patthar se daf'atan paida huwa. Us ki yeh paidāish mo'jiza hai, phir woh ek din pāni peeta hai aur tamām qabila-e-Samood ek din, yeh bhi mo'jiza hai ke ek nāqa ek qabile ke barabar pi jāye, is ke ilawa us ke peene ke roz us ka doodh doha jāta tha aur woh itna hota tha ke tamām qabile ko kāfi ho aur pāni ke qāim maqām ho jāye, yeh bhi mo'jiza aur tamām wuhoosh o

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haiwanāt us ki bāri ke roz pāni peene se bāz rehte they yeh bhi mo'jiza. Itne mo'jizāt Ḥazrat Saleh àlaihis salām ke sidq-e-nubuwwat ki zabar-dast hujjatein haiñ. (140) na mārō, na hakāo, agar aisa kiya to yehi natija hoga. (141) aey qaum-e-Samood. (142) mausam-e-garma mein ārām karne ke liye. (143) mausam-e-sarma ke liye. (144) aur us ka shukr baja lāo. (145) un ke deen ko qabool karte haiñ, un ki risalat ko mānte haiñ. (146) qaum-e-Samood ne. (147) woh āzāb. (148) jabke unhoñ ne sarkashi ki. Manqool hai ke un logoñ ne chahār shanba ko nāqa ki kooñcheñ kāti theeñ to Ḥazrat Saleh àlaihis salām ne farmaya ke tum is ke bād teen roz zinda raho ge, pehle roz tumhāre sab ke chehre zard ho jāyeñ ge, doosre roz surkh, teesre roz siyah, chautha roz āzāb āye ga, chunancha aisa hi huwa, aur yak shanba ko dopaher ke qareeb āsmān se ek holnāk āwāz āyi jis se un logoñ ke dil phat gaye aur sab halāk ho gaye. (149) jo Ḥazrat Ibraheem àlaihis salatu was-salām ke bhatije haiñ, āp ahl-e-sadoom ki taraf bheje gaye aur jab āp ke chacha Ḥazrat Ibraheem àlaihis salām ne shām ki taraf hijrat ki to Ḥazrat Ibraheem àlaihis salām ne sar zameen-e-falasteen mein nuzool farmaya aur Ḥazrat Loot àlaihis salām urdan mein utre. Allah ta'ala ne āp ko ahl-e-sadoom ki taraf mab'oos kiya, āp un logoñ ko deen-e-ḥaq ki dāwat dete they aur fe'l-e-bad se rokte they jaisa ke āyat shareef mein zikr āta hai. (150) yāni un ke sāth bad fe'li karte ho. (151) ke ḥalāl ko chhod kar ḥarām mein

mubtala huwe aur aise khabees fe'l ka irtekāb kiya. Insān ko shahwat baqaye nasl aur duniya ki ābādi ke liye di gayi hai aur aurtein mahel-e-shahwat o mauza-e-nasl banayi gayi haiñ ke un se batariqa-e-ma'roof hasb-e-ijazat-e-shara' aulād hāsil ki jāye, jab ādmiyoñ ne aurtoñ ko chhod kar un ka kām mardoñ se lena chāha to woh had se guzar gaye aur unhoñ ne is quwwat ke maqsad-e-saḥiḥ ko faut kar diya kyuñ ke mard ko na ḥamal rehta hai na woh bachcha janta hai to us ke sāth mashghool hona siwaye shaitāniyāt ke aur kya hai!. Ulamaye siyar o akhbār ka bayān hai ke qaum-e-Loot ki bastiyañ nihayat sar-sabz o shadāb theeñ aur wahāñ ghalle aur phal ba-kasrat paida hote they. zameen ka doosra khitta us ka misl na tha is liye ja-baja se log yahañ āte they aur inheñ pareshān karte they, aise waqt meñ iblees-e-la'een ek bodhe ki soorat meñ namudār huwa aur un se kehne laga ke agar tum mehmanoñ ki is kasrat se najāt chahte ho to jab woh log āyeñ to un ke sāth bad fe'li karo, is tarah yeh fe'l-e-bad unhoñ ne shaitān se seekha aur in meñ rāij huwa. (152) yāni Ḥazrat Loot aur un ke mutabba'een. (153) aur pakeezgi hi achchhi hoti hai, wohi qābil-e-madah hai lekin is qaum ka zauq itna kharāb ho gaya tha ke unhoñ ne is sifat-e-madah ko aib qarār diya. (154) yāni Ḥazrat Loot ālaihis salām ko. (155) woh kāfira thi aur is qaum se mahabbat rakhti thi. (156) ajeeb tarah ka jis meñ aise patthar barse ke gandhak aur āg se murakkab they. Ek qaul yeh hai ke basti meñ rehne wāle

jo wahāñ muqem they woh to zameen mein dhansa diye gaye aur jo safar mein they woh is bārish se halāk kiye gaye. (157) Mujahid ne kaha ke Hazrat Jibreel àlaihis salām nāzil huwe aur unhoñ ne apna bāzu qaum-e-Loot ki bastiyon ke neechē dāl kar is khitte ko ukhād liya aur āsmān ke qareeb pahuñch kar is ko aundha karke gira diya us ke bād pattharoñ ki bārish ki gayi. (158) Hazrat Shu'aib àlaihis salām ne. (159) jis se meri nubuwwat o risalat yaqeeni taur par šābit hoti hai, is daleel se mo'jiza murād hai. (160) un ke haq diyanat dāri ke sāth poore poore ada karo. (161) aur deen ka itteba karne mein logoñ ke liye sadd-e-rah bano. (162) tumhāri tadād ziyada kardi to us ki ne'mat ka shukr karo aur imān lāo. (163) ba nigah-e-ibrat pichhli ummatoñ ke ahwāl aur guzre huwe zamānoñ mein sarkashi karne wāloñ ke anjām o ma'āl dekho aur socho. (164) yāni agar tum meri risalat mein ikhtelaf karke do firqe ho gaye ek firqe ne māna aur ek munkir huwa. (165) ke tasdeeq karne wāle imān dāroñ ko izzat de aur un ki madad farmaye aur jhutlāne wāle munkireen ko halāk kare aur unheñ āzāb de. (166) kyuñ ke woh hākīm-e-ḥaqeeqi hai.