

Tafseer Roman Parah 09

(167) Hazrat Shu'aib àlaihis salām ne. (168) ḥāsil-e-maṭlab yeh hai ke hum tumhāra deen na qabool karen ge aur agar tum ne hum par jabr kiya jab bhi na māneñ ge kyuñ ke. (169) aur tumhāre deen-e-bātil ke qabah o fasād ka ilm diya hai. (170) aur us ko halāk karna manzoor ho aur aisa hi muqaddar ho. (171) apne tamām umoor mein, wohi hamein imān par ṣābit rakhe ga, wohi ziyadat-e-iqān ki taufeeq dega. (172) Zujāj ne kaha ke is ke yeh māna ho sakte hain ke aey Rab hamāre amr ko zāhir farma de. Murād is se yeh hai ke un par aisa āzāb nāzil farma jis se un ka bātil par hona aur Hazrat Shu'aib àlaihis salām aur un ke muttabi'een ka ḥaq par hona zāhir ho. (173) Hazrat Ibn-e-Abbas radiyallahu ānhuma ne farmaya ke Allah ta'ala ne is qaum par jahannam ka darwāza khola aur un par dozakh ki shadeed garmi bheji jis se sāns band ho gaye, ab na unhein sāya kām deta tha na pāni, is hālat mein woh taih khāne mein dākhil huwe tāke wahān unhein kuchh aman mile lekin wahān bāhar se ziyada garmi thi, wahān se nikal kar jungal ki taraf bhāge, Allah ta'ala ne ek abr bheja jis mein nihayat sard aur khush gawār hawa thi, us ke sāye mein āye aur ek ne doosre ko pukār pukār kar jama kar liya, mard, aurtein, bachche sab mujtama ho gaye to woh ba ḥukm-e-ilāhi āg ban kar bhadak utha aur woh is mein is tarah jal gaye jaise bhād mein koi cheez bhun jāti hai. Qatadah ka qaul hai ke Allah ta'ala ne Hazrat Shu'aib àlaihis salām ko ashāb-e-aika ki taraf bhi mab'oos farmaya tha aur ahl-e-madyan ki taraf bhi. As'hāb-e-aika to abr se halāk kiye gaye aur ahl-e-madyan zalzale mein giriftār huwe aur ek holnāk āwāz se halāk ho gaye. (174) jab un par āzāb āya. (175) magar tum kisi tarah imān na lāye. (176) jis ko us ki qaum ne na jhutlaya ho. (177) fuqr o tang dasti aur marz o bimāri mein giriftār

kiya. (178) takabbur chhodeiñ, tauba kareiñ, ḥukm-e-ilāhi ke mutee' baneñ. (179) ke sakhti o takleef ke bād rāhat o āsaish pahoñchna aur badani o māli ne'mateiñ milna ita'at o shukr guzari ka mustad'i hai. (180) un ki tadād bhi ziyada huyi aur māl bhi badhe. (181) yāni zamāne ka dastoor hi yeh hai kabhi takleef hoti hai kabhi rāhat. Hamāre bāp dāda par bhi aise ahwāl guzar chuke haiñ. Is se un ka mudda'a yeh tha ke pichhla zamāna jo sakhtiyōñ meiñ guzra hai woh Allah ta'ala ki taraf se kuchh uqubāt o saza na tha to apna deen tark karna na chahiye na un logoñ ne shiddat o takleef se kuchh nasihat hāsil ki, na rāhat o ārām se un meiñ koi jazba-e-shukr o ta'at paida huwa, woh ghaflat meiñ sar-shār rahe. (182) jabke unheñ āzāb ka khayāl bhi na tha. In wāqiāt se ibrat hāsil karni chahiye aur bandoñ ko gunah o sarkashi tark karke apne mālik ka raza ju hona chahiye. (183) aur khuda aur Rasool ki ita'at ikhtiyār karte aur jis cheez ko Allah aur Rasool ne mana farmaya us se bāz rehte. (184) har taraf se unheñ khair pahoñchti, waqt par nāfe' aur mufeed barisheñ hoteiñ, zameen se kheti phal ba-kasrat paida hote, rizq ki farrakhi hoti, aman o salamati rehti, āfatoñ se mehfooz rehte. (185) Allah ke Rasooloñ ko. (186) aur anwā-e-āzāb meiñ mubtala kiya. (187) kuffār khwah woh Makkah mukarrama ke rehne wāle hoñ ya gird o pesh ke ya aur kahiñ ke. (188) aur āzāb ke āne se ghafil hoñ. (189) aur is ke dheel dene aur dunyawī ne'mat dene par maghroor hokar us ke āzāb se be fikr ho gaye haiñ. (190) aur us ke mukhlis bande us ka khauf rakhte haiñ. Rabee' bin khasim ki saheb zādi ne un se kaha kya sabab hai maiñ dekhti hooñ sab log sote haiñ aur āp nahi sote haiñ? farmaya aey noor-e-nazar, tera bāp shab ko sone se darta hai yāni yeh ke ghafil hokar so jāna kahiñ sabab-e-āzāb na ho. (191) jaisa ke hum ne un ke morisoñ ko un ki na farmāni ke sabab halāk kiya. (192) aur koi pand o nasihat nahi mānte. (193) qaum Ḥazrat Nooh aur Ād o

Samood aur qaum Hazrat Loot o qaum Hazrat Shu'aib ki. (194) tāke mālloom ho ke hum apne Rasooloñ ki aur un par imān lāne wāloñ ki apne dushmanoñ yāni kāfiroñ ke muqāble mein madad kiya karte haiñ. (195) yāni mo'jizāt-e-bāherāt. (196) tādām-e-marg. (197) apne kufr o takzeeb par jame hi rahe. (198) jin ki nisbat us ke ilm mein hai ke kufr par qāim raheñ ge aur kabhi imān na lāyein ge. (199) unhoñ ne Allah ke āhed poore na kiye un par jab kabhi koi musibat āti to āhed karte ke ya Rab tu agar is se hamein najāt de to hum zaroor imān lāyein ge, phir jab najāt pāte āhed se phir jāte. (Madarik) (200) anbiya mazkureen. (201) yāni mo'jizāt wāzeḥāt miṣl yad-e-baiza o asa waghairah. (202) unhein jhutlaya aur kufr kiya. (203) kyun ke Rasool ki yehi shān hai woh kabhi ghalat bāt nahi kehte aur tableegh-e-risalat mein un ka kizb mumkin nahi. (204) jis se meri risalat ṣābit hai aur woh nishani mo'jizāt haiñ. (205) aur apni qaid se āzād karde tāke woh mere sāth ārz-e-muqaddisa mein chale jāyeñ jo un ka watan hai. (206) Hazrat Ibn-e-Abbas radiyallahu ānhuma ne farmaya ke jab Hazrat Moosa ālaihis salatu was-salām ne āsā dāla to woh ek bada azdaha ban gaya zard rang, mooñh khole huwe, zameen se ek meel oñcha, apni dum par khada ho gaya aur ek jabda us ne zameen par rakha aur ek qasr-e-shahi ki diwār par phir us ne Fir'aun ki taraf rukh kiya to Fir'aun apne takht se kood kar bhāga aur dar se us ki reeh nikal gayi aur logoñ ki taraf rukh kiya to aisi bhāg padi ke hazāroñ ādmi āpas mein kuchal kar mar gaye. Fir'aun ghar mein ja kar cheekhne laga aey Moosa tumhein us ki qasam jis ne tumhein Rasool banaya, is ko pakad lo main tum par imān lāta hoon aur tumhare sāth bani israeel ko bheje deta hoon. Hazrat Moosa ālaihis salām ne us ko utha liya to woh misl-e-sābiq āsā tha. (207) aur us ki raushni aur chamak noor-e-āftab par ghalib ho gayi. (208) jis ne jādu se nazar bandi ki aur logoñ ko āsā azdaha nazar āne laga aur gandumi rang ka

hāth āftab se ziyada raushan mālloom hone laga. (209) misr. (210) Ḥazrat Haroon. (211) jo sehar mein māhir ho aur sab se fāiq, chunancha log rawāna huwe aur atrāf o bilād mein talash karke jādu garon ko le āye. (212) pehle apna āsā. (213) jādu garon ne Ḥazrat Moosa ālaihis salatu was-salām ka yeh adab kiya ke āp ko muqaddam kiya aur bighair āp ki ijazat ke apne āmal mein mashghool na huwe, is adab ka ewaz unhein yeh mila ke Allah ta'ala ne unhein imān o hidayat ke sāth musharraf kiya. (214) yeh farmana Ḥazrat Moosa ālaihis salām ka is liye tha ke āp un ki kuchh parwah nahi karte they aur aitemād-e-kāmil rakhte they ke un ke mo'jize ke sāmne sehar nākām o maghloob hoga. (215) apna samān jis mein bade bade rasse aur shehteer they to woh azdahe nazar āne lage aur maidān un se bhara mālloom hone laga. (216) jab Ḥazrat Moosa ālaihis salām ne apna āsā dāla to woh ek azimush-shān azdaha ban gaya. Ibn-e-zaid ka qaul hai ke yeh ijtema iskandariya mein huwa tha aur Ḥazrat Moosa ālaihis salām ke azdahe ki dum samandar ke pār pahuñch gayi thi, woh jādu garon ki sehar kariyon ko ek ek karke nigal gaya aur tamām rasse o latthe jo unhoñ ne jama kiye they jo teen sau oñt ka bār they sab ka khātma kar diya, jab Moosa ālaihis salatu was-salām ne us ko dast-e-mubarak mein liya to pehle ki tarah āsā ho gaya aur us ka hajam aur wazan apne ḥal par raha, yeh dekh kar jādu garon ne pehchān liya ke asaye Moosa sehar nahi aur qudrat-e-bashari aisa karishma nahi dikha sakti zaroor yeh abr-e-samawi hai. Yeh bāt samajh kar woh اَمَّا رَبِّ الْعَالَمِينَ kehte huwe sajde mein gir gaye. (217) yāni yeh mo'jiza dekh kar un par aisa asar huwa ke woh be ikhtiyār sajde mein gir gaye, mālloom hota tha kisi ne peshaniyāñ pakad kar zameen par laga deen (218) yāni tum ne aur Ḥazrat Moosa ālaihis salām ne sab ne muttāfiq hokar. (219) aur khud is par musallat ho jāo. (220)

ke maiñ tumhāre sāth kis tarah pesh āta hooñ. (221) neel ke kinare Ḥazrat Ibn-e-Abbas radiyallahu ànhuma ne farmaya ke duniya meiñ pehla sooli dene wāla, pehla hāth pāoñ kātne wāla Fir'aun hai. Fir'aun ki is guftugu par jādu garoñ ne yeh jawāb diya jo agli āyat meiñ mazkoor hai. (222) to hameiñ maut ka kya gham kyuñ ke mar kar hameiñ apne Rab ki liqa aur us ki rehmat naseeb hogi aur jab sab ko usi ki taraf rujū karna hai to woh khud hamāre tere darmiyan faisla farma dega. (223) yāni hum ko sabr-e-kāmil tām ātā farma aur is kaṣrat se ātā farma jaise pāni kisi par undel diya jāta hai. (224) Ḥazrat Ibn-e-Abbas radiyallahu ànhuma ne farmaya yeh log din ke awwal waqt meiñ jādu gar they aur usi roz ākhir waqt meiñ shaheed. (225) yāni misr meiñ teri mukhalifat kareiñ aur wahāñ ke bashindoñ ka deen badleiñ aur yeh unhoñ ne is liye kaha tha ke sāhiroñ ke sāth chhe lākh ādmi imān lāye they. (Madarik) (226) ke na teri ibadat kareiñ na tere muqarrar kiye huwe ma'boodoñ ki. Sādi ka qaul hai ke Fir'aun ne apni qaum ke liye but banwa diye they aur un ki ibadat karne ka hukm deta tha aur kehta tha ke maiñ tumhāra bhi Rab hooñ aur in butoñ ka bhi. bāz mufasssireen ne farmaya ke Fir'aun dehri tha yāni Sāne-e-ālam ke wujood ka munkir, us ka khayāl tha ke ālam-e-sifli ke mudabbir kawakib haiñ isi liye us ne sitaroñ ki sooratoñ par but banwaye they, un ki khud bhi ibadat karta tha aur doosroñ ko bhi un ki ibadat ka hukm deta tha aur apne āp ko mutā' o makhdoom zameen ka kehta tha isi liye اَنَا رَبُّكُمْ الْأَعْلَى kehta tha. (227) qaum-e-Fir'aun ke sardaroñ ne Fir'aun se yeh jo kaha tha ke kya tu Moosa aur us ki qaum ko is liye chhodta hai ke woh zameen meiñ fasād phailayeñ, is se un ka matlab Fir'aun ko Ḥazrat Moosa àlaihis salām ke aur āp ki qaum ke qatl par ubhārna tha, jab unhoñ ne aisa kiya to Moosa àlaihis salatu was-salām ne un ko nuzool-e-

àzāb ka khauf dilaya aur Fir'aun apni qaum ki khwahish par qudrat nahi rakhta tha kyuñ ke woh Ḥazrat Moosa àlaihis salām ke mo'jize ki quwwat se mar'oob ho chuka tha isi liye us ne apni qaum se yeh kaha ke hum bani israeel ke ladkoñ ko qatl karen ge, ladkiyoñ ko chhod denge. Is se us ka matlab yeh tha ke is tarah qaum-e-Ḥazrat Moosa àlaihis salām ki tadād ghata kar un ki quwwat kam karenge aur awām mein apna bharam rakhne ke liye yeh bhi keh diya ke hum beshak un par ghalib haiñ lekin Fir'aun ke is qaul se ke hum bani israeel ke ladkoñ ko qatl karen ge, bani israeel mein kuchh pareshani paida ho gayi aur unhoñ ne Ḥazrat Moosa àlaihis salām se is ki shikayat ki, is ke jawāb mein Ḥazrat Moosa àlaihis salām ne yeh farmaya. (jo is ke bād āta hai) (228) woh kāfi hai. (229) musibatoñ aur balaoñ par aur ghabrao nahi. (230) aur zameen-e-misr bhi is mein dākhil hai. (231) yeh farma kar Ḥazrat Moosa àlaihis salām ne bani israeel ko tawaqqo' dilayi ke Fir'aun aur us ki qaum halāk hoga aur bani israeel un ki zameenoñ aur shehroñ ke mālīk hoñge. (232) unhi ke liye fath-o-zafar hai aur unhi ke liye āqibat-e-mehmuda. (233) ke Fir'aun aur Fir'auniyoñ ne tarah tarah ki musibatoñ mein muhtala kar rakha tha aur ladkoñ ko bahut ziyada qatl kiya tha. (234) ke ab woh phir hamāri aulād ke qatl ka irāda rakhta hai to hamāri madad kab hogi aur yeh musibatein kab dafa' ki jāyē gi. (235) aur kis tarah shukr-e-ne'mat baja lāte ho. (236) aur faqr o fāqa ki musibat mein giriftār kiya. (237) aur kufr o ma'asiyat se bāz āyē . Fir'aun ne apni chār sau baras ki umr mein se teen sau bees sāl to is ārām ke sāth guzare they ke is muddat mein kabhi dard ya bukhār ya bhook mein muhtala hi nahi huwa, ab qahet sāli ki sakhti un par is liye dāli gayi ke woh is sakhti hi se khuda ko yād karen aur us ki taraf mutawajjeh hoñ lekin woh kufr mein is qadar rasikh ho chuke they ke in taklifoñ se bhi un ki sarkashi hi badhti rahi. (238) aur arzāni

o farrakhi o aman o āfiyat hoti. (239) yāni hum is ke mustahiq hi haiñ aur is ko Allah ka fazl na jānte aur shukr-e-ilāhi na baja lāte. (240) aur kehte ke yeh balāeiñ in ki waja se pahoñchin agar yeh na hote to yeh musibateiñ na ātin. (241) jo us ne muqaddar kiya hai wohi pahoñchta hai aur yeh un ke kufr ke sabab hai. bàz mufasssireen farmāte haiñ màna yeh haiñ ke badi shāmat to woh hai jo un ke liye Allah ke yahañ hai yāni àzāb-e-dozakh. (242) jab un ki sarkashi yahañ tak pahoñchi to Ḥazrat Moosa àlaihis salām ne un ke ḥaq meiñ bad dua ki. Āp mustajābud-dawāt they, dua qabool huyi. (243) jab jādu garoñ ke imān lāne ke bàd bhi Fir'auni apne kufr o sarkashi par jame rahe to un par āyāt-e-ilahiya payape wārid hone lageen kyuñ ke Ḥazrat Moosa àlaihis salatu was-salām ne dua ki thi ke ya Rab Fir'aun zameen meiñ bahut sarkash ho gaya aur us ki qaum ne àhed shikni ki, unheñ aise àzāb meiñ giriftār kar jo un ke liye saza ho aur meri qaum aur bàd wāloñ ke liye ibrat to Allah ta'ala ne toofān bheja, abr āya, andhera huwa, kaṣrat se bārish hone lagi, qibtiyoñ ke gharoñ meiñ pāni bhar gaya yahañ tak ke woh is meiñ khade reh gaye aur pāni un ki gardanoñ ki hansliyoñ tak āa gaya, un meiñ se jo baitha doob gaya, na hil sakte they na kuchh kām kar sakte they. Sanichar se sanichar tak sāt roz tak isi musibat meiñ muḥtala rahe aur ba-wujood is ke ke bani israeel ke ghar un ke gharoñ se muttasil they, un ke gharon meiñ pāni na āya. Jab yeh log ājiz huwe to Ḥazrat Moosa àlaihis salatu was-salām se àrz kiya hamāre liye dua farmaiye ke yeh musibat rafa' ho to hum āp par imān lāyeiñ aur bani israeel ko āp ke sāth bhej deiñ. Ḥazrat Moosa àlaihis salām ne dua farmayi, toofān ki musibat rafa' huyi, zameen meiñ woh sar-sabzi o shadābi āyi jo pehle na dekhi thi, khetiyañ khoob huyiñ, darakht khoob phale to Fir'auni kehne lage yeh pāni to ne'mat tha aur imān na lāye. Ek mahina to āfiyat se guzra phir Allah ta'ala ne tiddi bheji, woh khetiyañ

aur phal, darakhtoñ ke pat-te, makanoñ ke darwaze, chhateiñ, takhte, samān hatta ke lohe ki kileiñ tak kha gayiñ aur qibtiyoñ ke gharoñ meĩn bhar gayiñ aur bani israeel ke yahañ na gayiñ. Ab qibtiyoñ ne pareshan hokar phir Ḥazrat Moosa àlaihis salām se dua ki darkhwast ki, imān lāne ka wāda kiya, is par āhed o paimān kiya. Sāt roz yañi shanba se shanba tak tiddi ki musibat meĩn mubtala rahe phir Ḥazrat Moosa àlaihis salām ki dua se najāt pāyi. Khetiyañ aur phal jo kuchh bāqi reh gaye they unheĩn dekh kar kehne lage yeh hameĩn kāfi haiñ, hum apna deen nahi chhodte. Chunancha imān na lāye, āhed-e-wafa na kiya aur apne āa'māl-e- khabisa meĩn mubtala ho gaye. Ek mahina āfiyat se guzra phir Allah ta'ala ne qammal bheje. Is meĩn mufasssireen ka ikhtelāf hai, bāz kehte haiñ ke qammal ghun hai, bāz kehte haiñ joon, bāz kehte haiñ ek aur chhota sa keeda hai, is keede ne jo khetiyañ aur phal bāqi rahe they woh kha liye, kapdoñ meĩn ghus jāta tha aur jild ko kāt-ta tha, khāne meĩn bhar jāta tha, agar koi dus bori gehun chakki par le jāta to teen ser wāpas lāta bāqi sab keede kha jāte. Yeh keede Fir'auniyoñ ke bāl, bhaweñ, palke chāt gaye, jism par chechak ki ṭarah bhar jāte, sona dushwār kar diya tha. Is musibat se Fir'auni cheekh pade aur unhoñ ne Ḥazrat Moosa àlaihis salām se ārz kiya hum tauba karte haiñ āp is bala ke dafa' hone ki dua farmaiye. Chunancha sāt roz ke bād yeh musibat Ḥazrat ki dua se rafa huyi lekin Fir'auniyon ne phir āhed shikni ki aur pehle se ziyada khabees tar āmal shuru kiye, ek mahina aman meĩn guzarne ke bād phir Ḥazrat Moosa àlaihis salatu was-salām ne bad dua ki to Allah ta'ala ne meñdak bheje aur yeh ḥal huwa ke ādmi baith-ta tha to us ki majlis meĩn meñdak bhar jāte they, bāt karne ke liye mooñh kholta to meñdak kood kar mooñh meĩn pahoñchta. Hāndiyoñ meĩn meñdak, khānoñ meĩn meñdak, cholhoñ meĩn meñdak bhar jāte they, āg bujh jāti thi, let-te they to meñdak

upar sawār hote they. Is musibat se Fir'auni ro pade aur Ḥazrat Moosa àlaihis salām se àrz kiya ab ki bār hum pakki tauba karte haiñ. Ḥazrat Moosa àlaihis salām ne un se àhed o paimān lekar dua ki to sāt roz ke bàd yeh musibat bhi dafa' huyi aur ek mahina āfiyat se guzra lekin phir unhoñ ne àhed tod diya aur apne kufr ki taraf laute phir Ḥazrat Moosa àlaihis salatu was-salām ne bad dua farmayi to tamām kuwoñ ka pāni, nehroñ aur chashmoñ ka pāni, darya-e-neel ka pāni gharaz har pāni un ke liye tāza khoon ban gaya, unhoñ ne Fir'aun se is ki shikayat ki to kehne laga ke Ḥazrat Moosa àlaihis salām ne jādu se tumhāri nazar bandi kardi. Unhoñ ne kaha kaisi nazar bandi hamāre bartanoñ meiñ khoon ke siwa pāni ka nām o nishān hi nahi to Fir'aun ne ḥukm diya ke qibti bani israeel ke sāth ek hi bartan se pāni leiñ to jab bani israeel nikālte to pāni nikalta qibti nikālte to usi bartan se khoon nikalta yahañ tak ke Fir'auni aurteñ piyās se ājiz hokar bani israeel ki aurtoñ ke pās āyiñ aur un se pāni māñga to woh pāni un ke bartan meiñ āte hi khoon ho gaya to Fir'auni aurat kehne lagi ke tu pāni apne mooñh meiñ lekar mere mooñh meiñ kulli karde jab tak woh pāni israeli aurat ke mooñh meiñ raha pāni tha jab Fir'auni aurat ke mooñh meiñ pahoñcha khoon ho gaya. Fir'aun khud piyās se muztar huwa to us ne tar darakhtoñ ki ratubat choosi woh ratubat mooñh meiñ pahoñchte hi khoon ho gayi. Sāt roz tak khoon ke siwa koi cheez peene ki mayassar na āyi to phir Ḥazrat Moosa ala Nabiyyina wa àlaihis salatu was-salām se dua ki darkhwast ki aur imān lāne ka wàda kiya. Ḥazrat Moosa àlaihis salatu was-salām ne dua farmayi yeh musibat bhi rafa' huyi magar imān phir bhi na lāye. (244) ek ke bàd doosri aur har àzāb ek hafta qāim rehta aur doosre àzāb se ek mahine ka fāsla hota. (245) aur Ḥazrat Moosa àlaihis salām par imān na lāye. (246) ke woh āp ki dua qabool farmaye ga. (247) yāni darya-e-neel meiñ jab bār bār unheñ azābon se najāt

di gayi aur woh kisi àhed par qāim na rahe aur imān na lāye aur kufr na chhoda to woh mee'ād poori hone ke bād jo un ke liye muqarrar farmayi gayi thi unheĩn Allah ta'ala ne gharq karke halāk kar diya. (248) aslan tadabbur o iltefāt na karte they. (249) yāni bani Israeel ko. (250) yāni misr o shām. (251) nehroñ, darakhtoñ, phaloñ, khetiyoñ aur paidawār ki kasrat se. (252) un tamām imaratoñ aur aiwanoñ aur baghoñ ko. (253) Fir'aun aur us ki qaum ko daswiñ moharram ko gharq karne ke bād. (254) aur un ki ibadat karte they. Ibn-e-juraih ne kaha ke yeh but gāye ki shakl ke they in ko dekh kar bani Israeel. (255) ke itni nishaniyañ dekh kar bhi na samjhe ke Allah wahid la shareek lahu hai us ke siwa koi mustahiq-e-ibadat nahi aur kisi ki ibadat jāiz nahi. (256) but parast. (257) yāni khuda woh nahi hota jo talash karke bana liya jāye balke khuda woh hai jis ne tumheĩn fazilat di kyuñ ke woh fazl o ahsān par qādir hai to wohi ibadat ka mustahiq hai. (258) yāni jab us ne tum par aisi azeem ne'mateĩn farmayiñ to tumheĩn kab shayān hai ke tum us ke siwa aur ki ibadat karo. (259) Taurāt àtā farmane ke liye māh-e-zul qāda ki. (260) zil-hijja ki. (261) Ḥazrat Moosa àlaihis salatu was-salām ka bani Israeel se wāda tha ke jab Allah ta'ala un ke dushman Fir'aun ko halāk farma de to woh un ke pās Allah ta'ala ki jānib se ek kitāb lāyeĩn ge jis meĩn ḥalāl o ḥarām ka bayān hoga. Jab Allah ta'ala ne Fir'aun ko halāk kiya to Ḥazrat Moosa àlaihis salām ne apne Rab se is kitāb ke nāzil farmane ki darkhwast ki, ḥukm huwa ke tees roze rakheñ, jab woh roze poore kar chuke to āp ko apne dehn-e-mubarak meĩn ek ṭarah ki bu mālloom huyi, āp ne miswāk ki, malaika ne ārz kiya ke hameĩn āp ke dehn-e-mubarak se badi mehboob khushbu āya karti thi āp ne miswāk karke us ko khatm kar diya. Allah ta'ala ne ḥukm farmaya ke māh-e-zil-hijja meĩn dus roze aur rakheñ aur farmaya ke aey Moosa kya tumheĩn mālloom nahi ke roze dār ke mooñh

ki khushbu mere nazdeek khushbu-e-mushk se ziyada atyab hai. (262) pahād par munajāt ke liye jāte waqt. (263) āyat se šābit huwa ke Allah ta'ala ne Ḥazrat Moosa àlaihis salatu was-salām se kalām farmaya is par hamāra imān hai aur hamāri kya ḥaqiqat hai ke hum is kalām ki ḥaqiqat se bahes kar sakeiñ. Akhbār meiñ wārid hai ke jab Ḥazrat Moosa àlaihis salām kalām sunne ke liye hāzir huwe to āp ne taharat ki aur pakeeza libās pehna aur roza rakh kar toor-e-seena meiñ hāzir huwe, Allah ta'ala ne ek abr nāzil farmaya jis ne pahād ko har taraf se baqadr chār farsang ke dhak liya. Shayateen aur zameen ke jānwar hatta ke sāth rehne wāle firishte tak wahāñ se alahida kar diye gaye aur āp ke liye āsmān khol diya gaya to āp ne malaika ko mulahiza farmaya ke hawa meiñ khade haiñ aur āp ne arsh-e-ilāhi ko sāf dekha yahañ tak ke alwah par qalamoñ ki āwāz suni aur Allah ta'ala ne āp se kalām farmaya. Āp ne us ki bārgah meiñ apne ma'ruzāt pesh kiye, us ne apna kalām-e-kareem suna kar nawāza. Ḥazrat Jibreel àlaihis salām āp ke sāth they lekin jo Allah ta'ala ne Ḥazrat Moosa àlaihis salām se farmaya woh unhoñ ne kuchh na suna. Ḥazrat Moosa àlaihis salatu was-salām ko kalām-e-rabbani ki lazzat ne us ke didār ka ārzu mand banaya. (Khazin waghairah) (264) in āñkhoñ se sawāl karke balke didār-e-ilāhi bighair sawāl ke mahez us ki ātā o fazl se hāsil hoga woh bhi is fāni āñkh se nahi balke bāqi āñkh se yāni koi bashar mujhe duniya meiñ dekhne ki tāqat nahi rakhta. Allah ta'ala ne yeh nahi farmaya ke mera dekhna mumkin nahi. Is se šābit huwa ke didār-e-ilāhi mumkin hai agarche duniya meiñ na ho kyuñ ke sahih hadison meiñ hai ke roz-e-qiyamat momineen apne Rab az-zawajal ke didār se faizyāb kiye jāyeñ ge ilawa bareen yeh ke Ḥazrat Moosa àlaihis salatu was-salām ārif-e-billah haiñ, agar didār-e-ilāhi mumkin na hota to āp hargiz sawāl na farmāte. (265) aur pahād ka šābit rehna amr mumkin hai kyuñ ke is

ki nisbat farmaya جَعَلَهُ دَكًّا is ko pāsh pāsh kar diya to jo cheez Allah ta'ala ki maj'ool ho aur jis ko woh maujood farmaye mumkin hai ke woh na maujood ho agar is ko na maujood kare kyuñ ke woh apne fe'l mein mukhtār hai. Is se šābit huwa ke pahād ka istiqrār amr mumkin hai muhāl nahi aur jo cheez amr mumkin par muallaq ki jāye woh bhi mumkin hi hoti hai muhāl nahi hoti lihaza didār-e-ilāhi jis ko pahād ke šābit rehne par muallaq farmaya gaya woh mumkin huwa to un ka qaul bātil hai jo Allah ta'ala ka didār muhāl batate haiñ. (266) bani Israeel mein se. (267) Taurāt ki jo sāt ya dus theein zabarjad ki ya zumurrad ki. (268) is ke aḥkām par āmil hoñ. (269) jo ākhirat mein un ka thikana hai. Hasan o Ata ne kaha ke be-hukmon ke ghar se jahannam murād hai. Qatadah ka qaul hai ke māna yeh haiñ ke main tumhein shām mein dākhil karoñga aur guzri hui ummatoñ ke manazil dikhaoñ ga jinhoñ ne Allah ki mukhalifat ki tāke tumhein is se ibrat hāsil ho. Atya aūfi ka qaul hai ke dārul-fasiqeen se Fir'aun aur us ki qaum ke makanāt murād haiñ jo misr mein haiñ. Sādi ka qaul hai ke is se manazil-e-kuffār murād haiñ. Kalbi ne kaha ke Ād Samood aur halāk shuda ummatoñ ke manazil murād haiñ jin par arab ke log apne safaron mein hokar guzra karte they. (270) Zun-noon quddisa sirruhu ne farmaya ke Allah ta'ala ḥikmat-e-Qur'an se ahl-e-bātil ke quloob ka ikrām nahi farmata. Ḥazrat Ibn-e-Abbas radiyallahu ānhuma ne farmaya murād yeh hai ke jo log mere bandoñ par tajabbur karte haiñ aur mere auliya se ladte haiñ main unhein apni āyaton ke qabool aur tasdeeq se pher doñ ga tāke woh mujh par imān na lāyein yeh un ke inād ki saza hai ke unhein hidayat se mehroom kiya gaya. (271) yehi takabbur ka samra mutakabbir ka anjām hai. (272) Toor ki taraf apne Rab ki munajāt ke liye jāne ke. (273) jo unhoñ ne qaum-e-Fir'aun se apni Eid ke

liye āriyat liye they. (274) aur us ke mooñh mein Ḥazrat Jibreel ke ghode ke qadam ke niche ki khāk dāli jis ke asar se woh. (275) nāqis hai, ājiz hai, jamād hai ya haiwān, donoñ taqdiron par salahiyat nahi rakhta ke pooja jāye. (276) ke unhoñ ne Allah ta'ala ki ibadat se airāz kiya aur aise ājiz o nāqis bachhde ko pooja. (277) apne Rab ki munajāt se musharraf hokar Toor se. (278) is liye ke Allah ta'ala ne un ko khabar de di thi ke sāmri ne un ki qaum ko gumrah kar diya. (279) ke logoñ ko bachhda poojne se na roka. (280) aur mere Taurāt lekar āne ka intezār na kiya. (281) Taurāt ki Ḥazrat Moosa àlaihis salām ne. (282) kyuñ ke Ḥazrat Moosa àlaihis salatu was-salām ko apni qaum ka aisi bad tareen ma'siyat mein muhtala hona nihayat shāq aur girān huwa, tab Ḥazrat Haroon àlaihis salām ne Ḥazrat Moosa àlaihis salatu was-salām se. (283) main ne qaum ko rokne aur un ko wāz o nasihat karne mein kami nahi ki lekin. (284) aur mere sāth aisa sulook na karo jis se woh khush hoñ. (285) Ḥazrat Moosa àlaihis salatu was-salām ne apne bhai ka ūzr qabool karke bārgah-e-ilāhi mein. (286) agar hum mein se kisi se koi ifrāt ya tafreet ho gayi. Yeh dua āp ne bhai ko rāzi karne aur āa'da ki shamatat rafa' karne ke liye farmayi. (287) Mas'ala: is āyat se šābit huwa ke gunah khwah saghira hoñ ya kabira jab banda un se tauba karta hai to Allah tabarak o ta'ala apne fazl o reḥmat se un sab ko mu'āf farmata hai. (288) ke woh Ḥazrat Moosa àlaihis salatu was-salām ke sāth Allah ke huzoor hāzir hokar qaum ki gau sāla parasti ki ūzr khwahi karein chunancha Ḥazrat Moosa àlaihis salatu was-salām unhein lekar hāzir huwe. (289) Ḥazrat Ibn-e-Abbas radiyallahu ànhuma ne farmaya ke zalzala mein muhtala hone ka sabab yeh tha ke qaum ne jab bachhda qāim kiya tha yeh un se juda na huwe they. (Khazin) (290) yāni mein hāzir hone se pehle tāke bani Israeel un sab ki halakat apni āñkhoñ se dekh lete aur unhein mujh par qatl ki tohmat lagane

ka mauqa na milta. (291) yāni hameiñ halāk na kar aur apna lutf o karam farma. (292) aur hameiñ taufiq-e-ta'at marhamat farma. (293) Allah ta'ala ne Hazrat Moosa àlaihis salām se. (294) mujhe ikhtiyār hai sab mere mamlook aur bande haiñ kisi ko majāl-e-aiterāz nahi. (295) duniya meiñ nek aur bad sab ko pahoñchti hai. (296) ākhirat ki. (297) yahañ Rasool se ba ijma mufasssireen Sayyid-e-ālam Muḥammad Mustafa Sallal lahu àlaihi wasallam murād haiñ. Āp ka zikr wasf-e-risalat se farmaya gaya kyuñ ke āp Allah aur us ke makhlooq ke darmiyan wāsta haiñ. Farāiz-e-risalat ada farmāte haiñ. Allah ta'ala ke awamir o nahi o sharāe' o aḥkām us ke bandoñ ko pahoñchate haiñ, us ke bād āp ki tauseef meiñ Nabi farmaya gaya is ka tarjama Hazrat Mutarajjim quddisa sirruhu ne (ghaib ki khabreiñ dene wāle) kiya hai aur yeh nihayat hi sahi tarjama hai kyuñ ke Naba khabar ko kehte haiñ jo mufid-e-ilm ho aur shāiba-e-kizb se khāli ho. Qur'an-e-kareem meiñ yeh lafz is māna meiñ ba-kasrat musta'mal huwa hai. Ek jagah irshād huwa **تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ** ek jagah farmaya **قُلْ هُوَ نَبَأٌ عَظِيمٌ** ek jagah farmaya **فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ** aur ba-kasrat āyāt meiñ yeh lafz is māna meiñ wārid huwa hai phir yeh lafz ya fā'il ke māna meiñ hoga ya maf'ool ke māna meiñ, pehli soorat meiñ is ke māna ghaib ki khabreiñ dene wāle aur doosri soorat meiñ is ke māna hoñge ghaib ki khabreiñ diye huwe aur donoñ māna ko Qur'an-e-kareem se taeed pahoñchti hai. Pehle māna ki taeed is āyat se hoti hai **نَبِيٌّ** doosri āyat meiñ farmaya **قُلْ أَوْفَيْتُكُمْ** aur isi qabeel se hai Hazrat Masih àlaihis salatu was-salām ka irshād jo Qur'an-e-kareem meiñ wārid huwa **نَبَأَ الْعَالَمِينَ** aur doosri soorat ki taeed is āyat se hoti hai **أَنْبِئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخِرُونَ**

الْحَبِيرُ aur ḥaqiqat mein anbiya alaihimus salām ghaib ki khabrein dene wale hi hote hain. Tafseer-e-khazin mein hai ke ap ke wasf mein Nabi farmaya kyun ke Nabi hona ala aur ashraf maratib mein se hai aur yeh is par dalalat karta hai ke ap Allah ke nazdeek bahut baland darje rakhne wale aur us ki taraf se khabar dene wale hain. Ummi ka tarjama Hazrat Mutarajjim quddisa sirruhu ne (be padhe) farmaya yeh tarjama bilkul Hazrat Ibn-e-Abbas radiyallahu anhum ke irshad ke mutabiq hai aur yaqinan Ummi hona ap ke mo'jizat mein se ek mo'jiza hai ke duniya mein kisi se padha nahi aur kitab woh laye jis mein awwalin o akharin aur ghaibon ke uloom hain (Khazin) khaki o bar auj arsh manzil, ummi o kitab khana dar dil digar ummi o daqiqa dan-e-alam, be-saya o saiban-e-alam صَلَوةُ اللَّهِ تَعَالَى عَلَيْهِ وَسَلَّمَ (298)

yani Taurat o Injeel mein ap ki nat o sifat o nubuwat paen ge. Hadees: Hazrat Ata ibn-e-yasar ne Hazrat Abdullah bin amro radiyallahu anhu se Sayyid-e-alam Sallal lahu alaihi wasallam ke woh ausaf daryaf kiye jo Taurat mein mazkoor hain, unho ne farmaya ke Huzoor ke jo ausaf Qur'an-e-kareem mein aye hain unhi mein ke baz ausaf Taurat mein mazkoor hain, is ke bad unho ne padhna shuru kiya, aey Nabi hum ne tumhein bheja shahid o mubash-shir aur nazeer aur ummiyon ka nighban bana kar. Tum mere bande aur mere Rasool ho main ne tumhara nam mutawakkil rakha, na bad khulq ho na sakht mizaj, na bazaron mein awaz baland karne wale, na burai se burai ko dafa' karo lekin khata-karon ko mu'af karte ho aur un par ahsan farmate ho, Allah ta'ala tumhein na uthaye ga jab tak ke tumhari barkat se ghair mustaqeem millat ko is tarah rast na farmawe ke log sidq o yaqeen ke saath لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ pukarne lagein aur tumhari badaulat

andhi ānkheīñ beena aur behre kān shunwa aur pardoñ meīñ lip̄te huwe dil kushāda ho jāyeñaur Ḥazrat Kāb ahbār se Ḥuzoor ki sifāt meīñ Taurāt shareef ka yeh mazmoon bhi manqool hai ke Allah ta'ala ne āp ki sifāt meīñ farmaya ke maiñ unheīñ har khoobi ke qābil karooñ ga aur har khulq-e-kareem āṭā farmaoñga aur itminān-e-qalb o waqār ko un ka libās banaoñga aur ta'āt o ahsān ko un ka shi'ār karon ga aur taqwa ko un ka zameer aur ḥikmat ko un ka rāz aur sidq o wafa ko un ki tabi'at aur afu o karam ko un ki ādat aur adl ko un ki seerat aur izhār-e-ḥaq ko un ki shari'at aur hidayat ko un ka imām aur islam ko un ki millat banaoñga. Ahmad un ka nām hai, khalq ko un ke sadqe meīñ gumrahi ke bād hidayat aur jihalat ke bād ilm o ma'rifat aur gum nāmi ke bād rifat o manzilat āṭā karooñ ga aur unhi ki barkat se qillat ke bād kasrat aur faqr ke bād daulat aur tafriqa ke bād mahabbat inayat karooñ ga, unhi ki badaulat mukhtalif qabāil ghair mujtama khwahishoñ aur ikhtelāf rakhne wāle diloñ meīñ ulfat paida karooñ ga aur un ki ummat ko tamām ummatoñ se behtar karooñ ga. ek aur ḥadees meīñ Taurāt shareef se Ḥuzoor ke yeh ausāf manqool haiñ. Mere bande Ahmad-e-mukhtār, un ka jāye wiladat Makkah-e-mukarrama aur jāye hijrat Madina tayyiba hai, un ki ummat har ḥal meīñ Allah ki kaseer hamd karne wāli hai. Yeh chand nuqool ahadees se pesh kiye gaye, kutub-e-ilahiya Ḥuzoor Sayyid-e-ālam Sallal lahu ālaihi wasallam ki nāt o sifāt se bhari huyi theeīñ. Ahl-e-kitāb har qarn meīñ apni kitaboñ meīñ tarāsh kharāsh karte rahe aur un ki badi koshish is par musallat rahi ke Ḥuzoor ka zikr apni kitaboñ meīñ nām ko na chhodeñ. Taurāt Injeel waghairah un ke hāth meīñ thi is liye unheīñ is meīñ kuchh dushwari na thi lekin hazaroñ tabdileīñ karne ke bād bhi maujooda zamāne ki Bible meīñ Ḥuzoor Sayyid-e-ālam Sallal lahu ālaihi wasallam ki basharat ka kuchh na kuchh nishān bāqi reh hi gaya. Chunancha

British and Foreign Bible society Lahore 1931 ki chhapi huyi Bible mein Yohanna ki Injeel ke bāb chauda ki solhwin āyat mein hai "Aur main bāp se darkhwast karoon ga to woh tumhein doosra madad gār bakhshhe ga ke abad tak tumhare sāth rahe". Lafz-e- Madadgār par hashiya hai is mein is ke māna wakeel ya shafee' likhe to ab Ḥazrat Īsā ḥalaihis salatu was-salām ke bād aisa āne wāla jo shafee' ho aur abad tak rahe yāni us ka deen kabhi mansookh na ho bajuz Sayyid-e-ālam Sallal lahu ḥalaihi wasallam ke kaun hai. Phir untiswin teeswin āyat mein hai "Aur ab main ne tum se is ke hone se pehle keh diya hai tāke jab ho jāye to tum yaqeen karo is ke bād main tum se bahut si bātein na karoon ga kyun ke duniya ka sardār āta hai aur mujh mein is ka kuchh nahi". Kaisi sāf basharat hai aur Ḥazrat Masih ḥalaihis salām ne apni ummat ko Ḥuzoor ki wiladat ka kaisa muntazir banaya aur shauq dilaya hai aur duniya ka sardār-e-khās Sayyid-e-ālam ka tarjama hai aur yeh farmana ke mujh mein is ka kuchh nahi Ḥuzoor ki azmat ka izhār aur us ke huzoor apna kamāl-e-adab o inkesār hai, phir isi kitāb ke bāb solah ki sātwin āyat hai "Lekin main tum se sach kehta hoon ke mera jāna tumhare liye fāida mand hai kyun ke agar main na jāon to woh madad gār tumhare pās na āye ga lekin agar jāon ga to usey tumhare pās bhej doon ga". Is mein Ḥuzoor ki basharat ke sāth is ka bhi sāf izhār hai ke Ḥuzoor khatimul-anbiya hain, āp ka zahoor jab hi hoga jab Ḥazrat Īsā ḥalaihis salām bhi tashreef le jāyē . Is ki terhwin āyat hai "Lekin jab woh yāni sach-chayi ka rooh āye ga to tum ko tamām sach-chayi ki rāh dikhaye ga is liye ke woh apni taraf se na kahe ga lekin jo kuchh sune ga wohi kahe ga aur tumhein āinda ki khabrein dega". Is āyat mein bataya gaya ke Sayyid-e-ālam Sallal lahu ḥalaihi wasallam ki āmad par deen-e-ilāhi ki takmeel ho jāye gi aur āp sach-chai ki rāh yāni deen-e-ḥaq ko mukammal kar deṅge. Is se yehi natija nikalta hai ke un ke bād koi Nabi

na hoga aur yeh kalme ka apni taraf se na kahe ga jo kuchh sune ga wohi kahe ga khās مَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ka tarjama hai aur yeh jumla ke tumheĩn āinda ki khabreĩn dega, is meĩn sāf bayān hai ke woh Nabi-e-akram Sallal lahu ālaihi wasallam ghaibi uloom taleem farmayeĩn ge jaisa ke Qur'an-e-kareem meĩn farmaya يُعَلِّمُ مَا لَمْ تَكُونُوا تَعْلَمُونَ aur

مَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ. (299) yāni sakht takleefeĩn jaise ke tauba meĩn apne āp ko qatl karna aur jin āa'za se gunah sādir hoĩn un ko kāt dālna. (300) yāni aḥkāṁ -e-shāqqa jaise ke badan aur kapde ke jis maqām ko najasat lage us ko qainchi se kāt dālna aur ghanimateoĩn ko jalana aur gunahoĩn ka makanoĩn ke darwazoĩn par zāhir hona wagairah. (301) yāni Muḥammad Mustafa Sallal lahu ālaihi wasallam par. (302) is noor se Qur'an shareef murād hai jis se momin ka dil raushan hota hai aur shak o jihalat ki tareekiyan door hoti haiĩn aur ilm o yaqeen ki ziya phailti hai. (303) yeh āyat Sayyid-e-ālam Sallal lahu ālaihi wasallam ke umoom-e-risalat ki daleel hai ke āp tamām khalq ke Rasool haiĩn aur kul jahāĩn āp ki ummat. Bukhari o Muslim ki ḥadees hai: Ḥuzoor farmāte haiĩn pāñch cheezeĩn mujhe aisi ātā huyiĩn jo mujh se pehle kisi ko na mileeĩn. 1) har Nabi khās qaum ki taraf mab'oos hota tha aur maiĩn surkh o siyah ki taraf mab'oos farmaya gaya. 2) mere liye ghanimateĩn ḥalāl ki gayin aur mujh se pehle kisi ke liye nahi huyi theeĩn. 3) mere liye zameen pāk aur pāk karne wālī (qābil-e-tayammum) aur masjid ki gayi jis kisi ko kahiĩn namāz ka waqt āye wahiĩn padh le. 4) dushman par ek māh ki musafat tak mera ru'ab dāl kar meri madad farmayi gayi. 5) aur mujhe shafa'at inayat ki gayi. Muslim shareef ki ḥadees meĩn yeh bhi hai ke maiĩn tamām khalq ki taraf Rasool banaya gaya aur mere sāth anbiya khatm kiye gaye.

(304) yàni ḥaq se. (305) teeh mein. (306) har giroh ke liye ek chashma. (307) tāke dhoop se aman mein rahein. (308) na shukri karke. (309) bani Israeel. (310) yàni Baitul Maqdis mein. (311) yàni ḥukm to tha ke حَطَّةُ kehte huwe darwaze mein dākhil hoñ. حَطَّة tauba aur istighfār ka kalma hai lekin woh bajaye is ke barāh-e- tamaskhur حَطَّة فِي شَعِيرَةٍ kehte huwe dākhil huwe. (312) yàni àzāb bhejne ka sabab un ka zulmaur ḥukm-e- ilāhi ki mukhalifat karna hai. (313) Ḥazrat Nabi kareem Sallal lahu àlaihi wasallam ko khitāb hai ke āp apne qareeb rehne wāle yahood se taubeekhan us basti wāloñ ka ḥal daryāft farmayein. Maqsood is sawāl se yeh tha ke kuffār par zāhir kar diya jāye ke kufr o ma'siyat un ka qadimi dastoor hai, Sayyid-e-ālam Sallal lahu àlaihi wasallam ki nubuwat aur Ḥuzoor ke mo'jizāt ka inkār karna yeh un ke liye koi nayi bāt nahi hai in ke pehle bhi kufr par musir rahe haiñ, is ke bād un ke aslāf ka ḥal bayān farmaya ke woh ḥukm-e-ilāhi ki mukhalifat ke sabab bandaroñ aur suwaroñ ki shakl mein maskh kar diye gaye. Is basti mein ikhtelāf hai ke woh kaun thi. Ḥazrat Ibn-e-Abbas radiyallahu ànhuma ne farmaya ke woh ek qarya Misr o Madina ke darmiyān hai, ek qaul hai ke Madyan o Ṭoor ke darmiyān, Zehri ne kaha ke woh qarya Tibriya shām hai aur Ḥazrat Ibn-e-Abbas radiyallahu ànhuma ki ek riwayat mein hai ke woh Madyan hai, bāz ne kaha aila hai. وَاللّٰهُ تَعَالٰى اَعْلَمُ. (314) ke ba-wujood mumani'at ke hafte ke roz shikār karte, is basti ke log teen giroh mein munqasim ho gaye they, ek tihayi aise log they jo shikār se bāz rahe aur shikār karne wāloñ ko mana karte they aur ek tihayi khamosh they doosroñ ko mana na karte they aur mana karne wālo se kehte they aisi qaum ko kyuñ nasiḥat karte ho jinhein Allah ḥalāk karne wāla hai aur ek giroh woh khata

kār log they jinhoñ ne ḥukm-e-ilāhi ki mukhalifat ki aur shikār kiya aur khaya aur becha aur jab woh is ma'siyat se bāz na āye to mana karne wāle giroh ne kaha ke hum tumhāre sāth bood o bāsh na rakheñ ge aur gaoñ ko taqseem karke darmiyān meñ ek diwār khinch di, mana karne wāloñ ka ek darwaza alag tha jis se āte jāte they. Hazrat Dawood ala ihis salām ne khata kārōñ par la'nat ki, ek roz mana karne wāloñ ne dekha ke khata kārōñ meñ se koi nahi nikla to unhoñ ne khayāl kiya ke shayad āj sharab ke nashe meñ mad-hosh ho gaye hoñge, unheñ dekhne ke liye diwār par chadhe to dekha ke woh bandaroñ ki sooratoñ meñ maskh ho gaye they ab yeh log darwaza khol kar dākhil huwe to woh bandar apne rishte dāroñ ko pehchante they aur un ke pās āa kar un ke kapde sooñghte they aur yeh log un bandar ho jāne wāloñ ko nahi pehchante they, un logoñ ne un se kaha kya hum logoñ ne tum se mana nahi kiya tha unhoñ ne sar ke ishare se kaha hān aur woh sab halāk ho gaye aur mana karne wāle salamat rahe. (315) tāke hum par nahi anil-munkar tark karne ka ilzām na rahe. (316) aur woh nasiḥat se nafa utha sakeñ.

(317) woh bandar ho gaye aur teen roz isi ḥal meñ mubtala reh kar halāk ho gaye. (318) yahood. (319) chunancha un par Allah ta'ala ne bakht-e-nasr aur sanjareb aur shahān-e-Room ko bheja jinhoñ ne unheñ sakht izāeñ aur taklifeñ deeñ aur qiyamat tak ke liye un par jizya aur zillat lāzim huyi. (320) un ke liye jo kufr par qāim raheñ. Is āyat se šābit huwa ke un par āzāb mustamir rahe ga duniya meñ bhi aur ākhirat meñ bhi. (321) un ko jo Allah ki ita'at kareñ aur imān lāyeñ. (322) jo Allah aur Rasool par imān lāye aur deen par šābit rahe. (323) jinhoñ ne na-farmāni ki aur jinhoñ ne kufr kiya aur deen ko badla aur mutaghayyar kiya. (324) bhalaiyoñ se ne'mat o rāhat aur buraiyoñ se shiddat o takleef murād hai. (325) jin ki do qismeñ bayān

farmayi gayin. (326) yāni Taurāt ke jo unhoñ ne apne aslāf se pāyi aur is ke awāmīr o nawahi aur tehleel o tehrim waghairah mazameen par muttala' huwe. Madarik mein hai ke yeh woh log haiñ jo Rasool-e-kareem Sallal lahu ālaihi wasallam ke zamāne mein they un ki hālat yeh hai ke. (327) bataur rishwat ke aḥkām ki tabdeel aur kalām ki taghyeer par aur woh jānte bhi haiñ ke yeh ḥarām hai lekin phir bhi us gunah-e-azeem par musir haiñ. (328) aur in gunahon par hum se kuchh muākhaza na hoga. (329) aur āinda bhi gunah karte chale jāyēñ . Sadi ne kaha ke bani Israeel mein koi qāzi aisa na hota tha jo rishwat na le jab us se kaha jāta tha ke tum rishwat lete ho to kehta tha ke yeh gunah bakhsh diya jāye ga, us ke zamāne mein doosre us par tān karte they lekin jab woh mar jāta ya ma'zool kar diya jāta aur wohi tān karne wāle us ki jagah hākim o qāzi hote to woh bhi isi tarah rishwat lete. (330) lekin ba-wujood is ke unhoñ ne is ke khilāf kiya. Taurāt mein gunah par isrār karne wāle ke liye maghfirat ka wāda na tha to un ka gunah kiye jāna, tauba na karna aur is par yeh kehna ke hum se muākhaza na hoga yeh Allah par ifтира hai. (331) jo Allah ke āzāb se dare aur rishwat o ḥarām se bachein aur us ki farmān bardāri karein. (332) aur is ke mutabiq āmal karte haiñ aur us ke tamām aḥkām ko mānte haiñ aur is mein taghyeer o tabdeel rawa nahi rakhte. Shān-e-Nuzool: yeh āyat ahl-e-kitāb mein se Ḥazrat Abdullah bin salām waghairah aise ashāb ke ḥaq mein nāzil huyi jinhoñ ne pehli kitāb ka itteba kiya us ki tehreef na ki, us ke mazameen ko na chhupaya aur us kitāb ke itteba ki badaulat unhein Qur'an pāk par imān naseeb huwa. (Khazin o Madarik) (333) jab bani Israeel ne takaleef-e-shāqqa ki waja se aḥkām -e-Taurāt ko qabool karne se inkār kiya to Ḥazrat Jibreel ne ba-ḥukm-e-ilāhi ek pahād jis ki miqdār un ke lashkar ke barabar ek farsang taweel, ek farsang areez thi utha kar sāibān ki tarah un ke sardāroñ

ke qareeb kar diya aur un se kaha gaya ke aḥkām -e-Taurāt qabool karo warna yeh tum par gira diya jāye ga. Pahād ko saroñ par dekh kar sab ke sab sajde mein gir gaye magar is tarah ke bāyan rukhsāra o abru to unhoñ ne sajde mein rakh di aur dāhni ānkh se pahād ko dekhte rahe ke kahiñ gir na pade chunancha ab tak yahoodiyoñ ke sajde ki yehi shān hai. (334) azm o koshish se. (335) Hadees shareef mein hai ke Allah ta'ala ne Hazrat Ādam ālaihis salām ki pusht se un ki zurriyat nikāli aur un se āhed liya. Āyāt o hadees donoñ par nazar karne se yeh mālūm hota hai ke zurriyat ka nikālna is silsile ke sāth tha jis tarah ke duniya mein ek doosre se paida hoñge aur un ke liye rabubiyat aur wehdaniyat ke dalāil qāim farma kar aur aql dekar un se apni rabubiyat ki shahadat talab farmayi. (336) apne upar aur hum ne teri rabubiyat aur wehdaniyat ka iqrār kiya, yeh shahid karna is liye hai. (337) hamein koi tanbih nahi ki gayi thi. (338) jaisa unhein dekha un ke itteba' o iqteda mein waisa hi karte rahe. (339) yeh ūzr karne ka mauqa na raha jab ke un se āhed le liya gaya aur un ke pās Rasool āye aur unhoñ ne is āhed ko yād dilaya aur tawheed par dalāil qāim huwe. (340) tāke bande tadabbur o tafakkur karke ḥaq o imān qabool karein. (341) shirk o kufr se tawheed o imān ki taraf aur Nabi saheb-e-mo'jizāt ke batane se apne āhed-e-misāq ko yād karein aur is ke mutabiq āmal karein. (342) yāni Bal'am ba'oor jis ka wāqia mufasssireen ne is tarah bayān kiya hai ke jab Hazrat Moosa ālaihis salām ne Jabbareen se jung ka qasd kiya aur sar zameen-e-shām mein nuzool farmaya to Bal'am ba'oor ki qaum us ke pās āyi aur us se kehne lagi ke Hazrat Moosa ālaihis salām bahut tez mizāj haiñ aur un ke sāth kaseer lashkar hai, woh yahañ āye haiñ hamein hamāre bilād se nikalen ge aur qatl kareñ ge aur bajaye hamāre bani Israeel ko is sar-zameen mein ābād kareñ ge, tere pās ism-e-āzam hai aur teri dua qabool hoti hai to nikal aur Allah

ta'ala se dua kar ke Allah ta'ala unhein yahañ se hata de. Bal'am ba'oor ne kaha tumhāra bura ho Ḥazrat Moosa àlaihis salām Nabi haiñ aur un ke sāth firishte haiñ aur imān dār log haiñ, maiñ kaise un par dua karun? maiñ jānta hooñ jo Allah ta'ala ke nazdeek un ka martaba hai, agar maiñ aisa karooñ to meri duniya o ākhirat barbād ho jāye gi magar qaum us se isrār karti rahi aur bahut ilhā wazāri ke sāth unhoñ ne apna yeh sawāl jāri rakha to Bal'am ba'oor ne kaha maiñ apne Rab ki marzi mālūm kar loon aur us ka yehi tariqa tha ke jab kabhi koi dua karta pehle marzi-e-ilāhi mālūm kar leta aur khwāb mein us ka jawāb mil jāta, chunancha is martaba bhi us ko yehi jawāb mila ke Ḥazrat Moosa àlaihis salām aur un ke ham-rahiyoñ ke khilāf dua na karna, us ne qaum se keh diya ke maiñ ne apne Rab se ijazat chāhi thi magar mere Rab ne un par dua karne ki mumani'at farma di, tab qaum ne us ko hadye aur nazrāne diye jo us ne qabool kiye aur qaum ne apna sawāl jāri rakha to phir doosri martaba Bal'am ba'oor ne Rab tabarak o ta'ala se ijazat chāhi is ka kuchh jawāb hi na mila, us ne qaum se keh diya ke mujhe is martaba kuchh jawāb hi na mila, qaum ke log kehne lage ke agar Allah ko manzoor na hota to woh pehle ki tarah dōbāra bhi mana farmāta aur qaum ka ilhah o isrār aur bhi ziyada huwa hatta ke unhoñ ne us ko fitne mein dāl diya aur ākhir kār woh bad dua karne ke liye pahād par chadha to jo bad dua karta tha Allah ta'ala us ki zubān ko us ki qaum ki taraf pher deta tha aur apni qaum ke liye jo duaye khair karta tha bajaye qaum ke bani Israeel ka nām us ki zubān par āta tha. Qaum ne kaha aey Bal'am yeh kya kar raha hai? bani Israeel ke liye dua karta hai hamāre liye bad dua, kaha yeh mere ikhtiyār ki bāt nahi, meri zubān mere qabze mein nahi hai aur us ki zubān bāhar nikal padi to us ne apni qaum se kaha meri duniya o ākhirat dono barbād ho gayin, Is āyat mein is ka bayān hai. (343) aur un ka itteba' na kiya.

(344) aur baland darja àtā farma kar abrār ki manazil mein pahoñchāte. (345) aur duniya ka maftoon ho gaya. (346) yeh ek zaleel jānwar ke sāth tashbih hai ke duniya ki hiras rakhne wāla agar us ko nasihat karo to mufeed nahi, mubtalaye hirs rehta hai, chhod do to isi hirs ka giriftār. Jis tarāḥ zubān nikālna kutte ki lāzmi tabiyat hai aisi hi hirs un ke liye lāzim ho gayi hai. (347) yāni kuffār jo āyāt-e-ilahiya mein tadabbur se airāz karte haiñ aur un ka kāfir hona Allah ke ilm-e- azali mein hai. (348) yāni ḥaq se airāz karke āyāt-e-ilahiya mein tadabbur karne se mehroom ho gaye aur yehi dil ka khās kām tha. (349) rāh-e-ḥaq o hidayat aur āyāt-e-ilahiya aur dalail-e-tawheed. (350) mau'izat o nasihat ko bagosh qabool aur ba-wujood qalb o hawās rakhne ke woh umoor-e-deen mein un se nafa' nahi uthate lihaza. (351) ke apne qalb o hawās se Madarik-e-ilmiya o ma'ārif-e-rabbaniya ka idrāk nahi karte haiñ. Khāne peene ke dunyawī kāmōñ mein tamām haiwanāt bhi apne hawās se kām lete haiñ, insān bhi itna hi karta raha to is ko bahāim par kya fazilat. (352) kyuñ ke chaupaya bhi apne nafa' ki taraf badhta hai aur zarar se bachta aur us se peechhe hat-ta hai aur kāfir jahannam ki rāh chal kar apna zarar ikhtiyār karta hai to is se badtar huwa. Ādmi ruhāni, shehwāni, samawī, arzi hai jab us ki rooh shehwāt par ghalib ho jāti hai to malaika se fāiq ho jāta hai aur jab shehwāt rooh par ghalaba pa jāti haiñ to zameen ke jānwarōñ se badtar ho jāta hai. (353) Hadees shareef mein hai Allah ta'ala ke ninānwe nām jis kisi ne yād kar liye jannati huwa. Ulama ka is par ittefāq hai ke asma-e-ilahiya ninānwe mein munhasir nahi haiñ. Hadees ka maqsood sirf yeh hai ke itne nāmōñ ke yād karne se insān jannati ho jāta hai. Shān-e-Nuzool: Abu jahel ne kaha tha ke Muḥammad (Mustafa Sallal lahu ālaihi wasallam) ka dāwa to yeh hai ke woh ek parwardigār ki ibadat karte haiñ phir woh Allah aur Rehman do ko kyuñ pukārtē haiñ? is par yeh āyat-e-

karima nāzil huyi aur us jāhil be khirad ko bataya gaya ke ma'bood to ek hi hai nām us ke bahut haiñ. (354) us ke nāmoñ meiñ ḥaq o isteqlamat se nikalna kayi tarah par hai. Masa'il: ek to yeh ke us ke nāmoñ ko kuchh bigād kar ghairoñ par itlāq karna jaise ke mushrikeen ne ﷻ ka lāt aur Azeez ka ūzza aur Mannan ka manāt karke apne butoñ ke nām rakhe they, yeh nāmon meiñ ḥaq se tajawuz aur na-jāiz hai, doosre yeh ke Allah ta'ala ke liye aisa nām muqarrar kiya jāye jo Qur'an o ḥadees meiñ na āya ho yeh bhi jāiz nahi, jaise ke sakhi ya rafeeq kehna kyuñ ke Allah ta'ala ke asma taufiqiya haiñ. Teesre ḥusn-e-adab ki ri'ayat karna to faqat ya Zār ya Māne' ya Khaliqul-qirda kehna jāiz nahi balke doosre asma ke sāth mila kar kaha jāye ga ya Zār ya Nāfe' aur ya mo'ti ya Khaliqul-khalq. Chautha yeh ke Allah ta'ala ke liye koi aisa nām muqarrar kiya jāye jis ke māna fāsīd hoñ yeh bhi bahut sakht na-jāiz hai jaise ke lafz Ram aur Parmatma waghairah. Panjum aise asma ka itlāq jin ke māna māloom nahi haiñ aur yeh nahi jāna ja sakta ke woh jalāl-e-ilāhi ke lāiq haiñ ya nahi. (355) yeh giroh ḥaq par woh ulama aur hadiyān-e-deen ka hai. Is āyat se yeh mas'ala sābit huwa ke har zamāne ke ahl-e-ḥaq ka ijma' hujjat hai aur yeh bhi sābit huwa ke koi zamāna ḥaq parastoñ aur deen ke hādiyoñ se khālī na hoga jaisa ke ḥadees shareef meiñ hai ke ek giroh meri ummat ka ta qiyamat deen-e-ḥaq par qāim rahe ga, us ko kisi ki adawat o mukhalifat zarar na pahoñcha sake gi. (356) yāni tadreeji. (357) un ki umreiñ darāz karke. (358) aur meri giraft sakht. (359) Shān-e-Nuzool: jab Nabi-e-kareem Sallal lahu ālaihi wasallam ne koh-e-Safa par chadh kar shab ke waqt qabile qabile ko pukara aur farmaya ke maiñ tumheñ āzāb-e-ilāhi se darane wāla hooñ. Aur āp ne unheñ Allah ka khauf dilaya aur pesh āne wāle hawadis ka zikr kiya to un meiñ se kisi ne āp ki

taraf junoon ki nisbat ki, is par yeh āyat-e-karima nāzil huyi aur farmaya gaya kya unhoñ ne tafakkur o tām mul se kām na liya aur āqibat andeshi o door beeni bilkul bālaye tāq rakh di aur yeh dekh kar ke Sayyidul-anbiya Sallal lahu ālaihi wasallam aqwāl o afāl mein un ke mukhalif haiñ aur duniya aur is ki lazzaton se āp ne mooñh pher liya hai, ākhirat ki taraf mutawajjeh haiñ aur Allah ta'ala ki taraf dāwat dene aur us ka khauf dilane mein shab o roz mashghool haiñ, un logoñ ne āp ki taraf junoon ki nisbat kardi, yeh un ki ghalati hai.

(360) in sab mein us ki wehdāniyat aur kamāl-e-ḥikmat o qudrat ki raushan dalilein haiñ. (361) aur woh kufr par mar jāyeñ aur hamesha ke liye jahannami ho jāyeñ, aise ḥal mein āqil par zaroori hai ke woh soche samjhe dalāil par nazar kare. (362) yāni Qur'an-e-pāk ke bād aur koi kitāb aur Sayyid-e-ālam Sallal lahu ālaihi wasallam ke bād aur koi Rasool āne wāla nahi jis ka intezār ho kyun ke āp khatimul-anbiya haiñ. (363) Shān-e-Nuzool: Ḥazrat Ibn-e-Abbas radiyallahu ānhuma se marwi hai ke yahoodiyon ne Nabi-e-kareem Sallal lahu ālaihi wasallam se kaha tha ke agar āp Nabi haiñ to hamein bataiye ke qiyamat kab qāim hogi kyun ke hamein us ka waqt māloom hai, is par yeh āyat-e-karima nāzil huyi. (364) qiyamat ke waqt ka batana risalat ke lawazim se nahi hai jaisa ke tum ne qarār diya aur aey yahood tum ne jo us ka waqt jāne ka dāwa kiya yeh bhi ghalat hai, Allah ta'ala ne us ko makhfi kiya hai aur is mein us ki ḥikmat hai. (365) us ke ikhfa ki ḥikmat tafseer ruhul-bayān mein hai ke bāz mashaikh us taraf gaye haiñ ke Nabi-e-kareem Sallal lahu ālaihi wasallam ko ba'ailām-e-ilāhi waqt-e-qiyamat ka ilm hai aur yeh hasr āyat ke munafi nahi. (366) Shān-e-Nuzool: Ghazwa -e-bani mustalaq se wāpsi ke waqt rāh mein tez hawa chali chaupaye bhāge to Nabi-e-kareem Sallal lahu ālaihi wasallam ne

khabar di ke Madina tayyiba mein Rafa'a ka inteqāl ho gaya aur yeh bhi farmaya ke dekho mera nāqa kahāñ hai? Abdullah bin ubai munafiq apni qaum se kehne laga in ka kaisa ājeeb ḥal hai ke Madina mein marne wāle ki to khabar de rahe haiñ aur apna nāqa mālloom hi nahi ke kahāñ hai. Sayyid-e-ālam Sallal lahu ālaihi wasallam par us ka yeh qaul bhi makhfi na raha, Ḥuzoor ne farmaya munafiq log aisa aisa kehte haiñ aur mera nāqa us ghāti mein hai, us ki nakeel ek darakht mein ulajh gayi hai chunancha jaisa farmaya tha isi shān se woh nāqa pāya gaya, is par yeh āyat-e-karima nāzil huyi. (Tafseer-e-kabeer) (367) woh mālik-e-ḥaqeeqi hai jo kuchh hai us ki ātā se hai. (368) yeh kalām barah-e-adab o tawazo' hai. Mānayeh haiñ ke main apni zāt se ghaib nahi jānta, jo jānta hoon woh Allah ta'ala ki ittela' aur us ki ātā se. (Khazin) Ḥazrat Mutarjim quddissa sirruhu ne farmaya bhalāi jama karna aur burāi na pahoñchna usi ke ikhtiyār mein ho sakta hai jo zāti qudrat rakhe aur zāti qudrat wohi rakhe ga jis ka ilm bhi zāti ho kyun ke jis ki ek sifat zāti hai us ke tamām sifāt zāti, to māna yeh huwe ke agar mujhe ghaib ka ilm zāti hota to qudrat bhi zāti hoti aur main bhalāi jama kar leta aur burāi na pahoñchne deta. Bhalāi se murād rahatein aur kāmyabiyañ aur dushmanoñ par ghalaba hai aur buraiyoñ se tangi o takleef aur dushmanoñ ka ghalib āna hai. Yeh bhi ho sakta hai ke bhalāi se murād sarkashoñ ka muttee' aur na-farmānoñ ka farmān bardār aur kāfiroñ ka momin kar lena ho aur burāi se bad bakht logoñ ka ba-wujood dāwat ke mehroom reh jāna, to hāsile-kalām yeh hoga ke agar main nafa' o zarar ka zāti ikhtiyār rakhta to aey munafiqeen o kafireen tumhein sab ko momin kar dālta aur tumhāri kufri hālat dekhne ki takleef mujhe na pahoñchti. (369) sunāne wāla hoon kāfiroñ ko. (370) Ikrama ka qaul hai ke is āyat mein khitāb ām hai har ek shakhs ko aur māna yeh haiñ ke Allah wohi hai jis ne tum mein se har ek ko ek jān se

yàni us ke bāp se paida kiya aur us ki jins se us ki bibi ko banaya phir jab woh dono jama huwe aur hamal zāhir huwa aur un dono ne tandrust bachche ki dua ki aur aisa bachcha milne par adaye shukr ka àhed kiya phir Allah ta'ala ne unheĩn waisa hi bachcha inayat farmaya, un ki hālat yeh huyi ke kabhi to woh is bachche ko tabāi' ki taraf nisbat karte haiñ jaise dehriyoñ ka ḥal hai, kabhi sitaron ki taraf jaisa kawakib paraston ka tariqa hai, kabhi butoñ ki taraf jaisa but paraston ka dastoor hai. Allah ta'ala ne farmaya ke woh un ke is shirk se bartar hai. (Kabeer) (371) yàni us ke bāp ki jins se us ki bibi banayi. (372) mard ka chhāna kinaya hai jimā' karne se aur halka sa pet rehna ibteda-e-hamal ki hālat ka bayān hai. (373) bāz mufasssireen ka qaul hai ke is āyat mein quresh ko khitāb hai jo Qusai ki aulād haiñ, un se farmaya gaya ke tumheĩn ek shakhs Qusai se paida kiya aur us ki bibi usi ki jins se arabi qarshi ki tāke us se chain o ārām pāye phir jab un ki darkhwāst ke mutabiq unheĩn tandrust bachcha inayat kiya to unhoñ ne Allah ki is àtā mein doosroñ ko shareek banaya aur apne chāron beton ka nām Abd-e-munāf, Abdul-uzza, Abd-e-qusai aur Abdud-dār rakha. (374) yàni butoñ ko jinhoñ ne kuchh nahi banaya. (375) is mein butoñ ki be qadri aur butlān-e-shirk ka bayān aur mushrikeen ke kamāl-e-jahel ka izhār hai aur bataya gaya hai ke ibadat ka mustahiq wohi ho sakta hai jo ābid ko nafa' pahoñchane aur us ka zarar dafa' karne ki qudrat rakhta ho. Mushrikeen jin butoñ ko poojte haiñ un ki be qudrati is darje ki hai ke woh kisi cheez ke banane wāle nahi, kisi cheez ke banane wāle to kya hote khud apni zāt mein doosre se be niyāz nahi, āp makhlooq haiñ, banane wāle ke mohtāj haiñ, is se badh kar be-ikhtiyāri yeh hai ke woh kisi ki madad nahi kar sakte aur kisi ki kya madad kareĩn khud unheĩn zarar pahoñche to dafa' nahi kar sakte, koi unheĩn tod de, gira de, jo chāhe kare woh us se apni hifazat nahi kar sakte, aise majboor be-

ikhtiyār ko poojna inteha darje ka jahel hai. (376) yāni butoñ ko. (377) kyuñ ke woh na sun sakte haiñ na samajh sakte haiñ. (378) woh baher ḥal ājiz haiñ aise ko poojna aur ma'bood banana badi be-khiradi hai

(379) aur Allah ke mamlook o makhlooq, kisi tarah poojne ke qābil nahi is par bhi agar tum unheñ ma'bood kehte ho? (380) yeh kuchh bhi nahi to phir apne se kamtar ko pooj kar kyuñ zaleel hote ho. (381) Shān-e- Nuzool: Sayyid-e-ālam Sallal lahu ālaihi wasallam ne jab but parasti ki mazammat ki aur butoñ ki ājizi aur be-ikhtiyāri ka bayān farmaya to mushrikeen ne dhamkaya aur kaha ke butoñ ko bura kehne wāle tabah ho jāte haiñ, barbād ho jāte haiñ, yeh but unheñ ḥalāk kar dete haiñ, is par yeh āyat-e-karima nāzil huyi ke agar butoñ meñ kuchh qudrat samajhte ho to unheñ pukaro aur meri nuqsān risāni meñ un se madad lo aur tum bhi jo makr o fareb kar sakte ho woh mere muqāble meñ karo aur is meñ der na karo, mujhe tumhāri aur tumhāre ma'boodon ki kuchh bhi parwah nahi aur tum sab mera kuchh nahi bigād sakte. (382) aur meri taraf Wahi bheji aur meri izzat ki. (383) aur un ka hāfiz o nāsir hai us par bharosa rakhne wāloñ ko mushrikeen waghairah ka kya andesha, tum aur tumhāre ma'bood mujhe kuchh nuqsān nahi pahoñcha sakte. (384) to mera kya bigād saken ge. (385) kyuñ ke butoñ ki tasweereiñ is shakl ki banayi jāti theeñ jaise koi dekh raha hai. (386) koi waswasa dāle. (387) aur woh is waswase ko door kar dete haiñ aur Allah ta'ala ki taraf ruju' karte haiñ. (388) yāni kuffār. (389) Mas'ala: is āyat se ṣābit huwa ke jis waqt Qur'an-e- kareem padha jāye khwah namāz meñ ya kharij-e-namāz, us waqt sunna aur khamosh rehna wājib hai. Jumhoor sahaba radiyallahu anhum is taraf haiñ ke yeh āyat muqtadi ke sunne aur khamosh rehne ke bāb meñ hai aur ek qaul yeh hai ke is meñ khutba sunne ke liye gosh bar āwāz hone aur khamosh rehne ka ḥukm hai aur ek qaul yeh

hai ke is se namāz o khutba dono mein baghaur sunna aur khamosh rehna wājib šābit hota hai. Hazrat Ibn-e-Mas'ood radiyallahu ānhuma ki ḥadees mein hai āp ne kuchh logoñ ko suna ke woh namāz mein imam ke sāth qir'at karte haiñ to namāz se farigh hokar farmaya kya abhi waqt nahi āya ke tum is āyat ke māna samjho. Gharaz is āyat se qir'at Khalful-imam ki mumani'at šābit hoti hai aur koi ḥadees aisi nahi hai jis ko is ke muqābil hujjat qarār diya ja sake. Qir'at Khalful-imam ki taeed mein sab se ziyada aitemād jis ḥadees par kiya jāta hai woh yeh hai لَا صَلَاةَ إِلَّا بِفَاتِحَةِ الْكِتَابِ magar is ḥadees se qir'at Khalful-imam ka wujoob to šābit nahi hota sirf itna šābit hota hai ke bighair fateha ke namāz kāmil nahi hoti to jab ke ḥadees قِرَاءَةُ الْإِمَامِ لَهُ قِرَاءَةٌ se šābit hai ke imam ka qir'at karna hi muqtadi ka qir'at karna hai to jab imam ne qir'at ki aur muqtadi sākit raha to us ki qir'at ḥukmiya huyi, us ki namāz be-qir'at kahān rahi, yeh qir'at ḥukmiya hai to imam ke peechhe qir'at na karne se Qur'an o ḥadees dono par āmal ho jāta hai aur qir'at karne se āyat ka itteba' tark hota hai lihaza zaroori hai ke imam ke peechhe fateha waghairah kuchh na padhe. (390) upar ki āyat ke bād is āyat ke dekhne se māloom hota hai ke Qur'an shareef sunne wāle ko khamosh rehna aur be āwāz nikāle dil mein zikr karna yāni azmat o jalāl-e-ilāhi ka istehzār lāzim hai, kaza fi tafseer ibn-e-jareer. Is se imam ke peechhe baland ya past āwāz se qir'at ki mumani'at šābit hoti hai aur dil mein azmat o jalāl-e-ḥaq ka istehzār zikr-e-qalbi hai. Mas'ala: zikr bil-jahar aur zikr bil-ikhfa dono mein nusoor wārid haiñ, jis shakhs ko jis qism ke zikr mein zauq o shauq-e-tām o ikhlas-e-kāmil mayassar ho us ke liye wohi afzal hai. kaza fi Raddul-mohtār waghairah. (391) shām asar o maghrib ke darmiyan ka waqt hai, in dono waqton mein zikr afzal hai kyun ke namāz-e-fajr ke bād tulu' āftāb tak aur isi tarah

namāz-e-asr ke bād ghuroob āftāb tak namāz mamnu' hai is liye in waqton mein zikr mustahab huwa tāke bande ke tamām auqāt qurbat o ta'at mein mashghool rahein. (392) yāni malaika muqarrabeen. (393) yeh āyat āyāt-e-sajda mein se hai in ke padhne aur sunne wāloñ par sajda lāzim ho jāta hai. Muslim shareef ki ḥadees mein hai jab ādmi āyat-e-sajda padh kar sajda karta hai to shaitān rota hai aur kehta hai afsos bani Ādam ko sajde ka ḥukm diya gaya woh sajda karke jannati huwa aur mujhe sajde ka ḥukm diya gaya to main inkār karke jahannami ho gaya. (1) yeh soorat Madani hai bajuz sāt āyatoñ ke jo Makka-e-mukarrama mein nāzil huyin aur اِذْ يَمْكُرُ بِكَ الَّذِيْنَ se shuru hoti haiñ, is mein pachahattar āyatein aur ek hazār pachahattar kalme aur pāñch hazār assi huroof haiñ. (2) Shān-e- Nuzool: Ḥazrat Ubada bin sāmit radiyallahu ta'ala ānḥu se marwi hai unhoñ ne farmaya ke yeh āyat hum ahl-e-badr ke ḥaq mein nāzil hui jab ghanimat ke mu'āmla mein hamāre darmiyan ikhtelāf paida huwa aur bad mazgi ki naubat āa gayi to Allah ta'ala ne mu'āmla hamāre hāth se nikāl kar apne Rasool Sallal lahu ālaihi wasallam ke supurd kiya, āp ne woh māl barabar taqseem kar diya. (3) jaise chāhen taqseem farmayein. (4) aur bāham ikhtelāf na karo. (5) to us ke azmat o jalāl se. (6) aur apne tamām kāmōñ ko us ke supurd karein (7) baqadr un ke aāmāl ke kyuñ ke momineen ke ahwāl un ausāf mein mutafawit haiñ, is liye un ke maratib bhi juda-gāna haiñ. (8) jo hamesha ikrām o tāzeem ke sāth be mehnat o mashaqqat ātā ki jāye. (9) yāni Madina tayyiba se badr ki taraf. (10) kyuñ ke woh dekh rahe they ke un ki tadād kam hai, hathiyār thode haiñ, dushman ki tadād bhi ziyada hai aur woh asliha waghairah ka bada samān rakhta hai. Mukhtasar wāqia yeh hai ke Abu sufyan ke mulk-e-shām se ek qāfle ke sāth āne ki khabar pa kar Sayyid-e-ālam Sallal lahu ālaihi wasallam apne ashāb ke sāth un ke muqāble ke liye

rawana huwe, Makkah mukarrama se Abu jahel quresh ka ek lashkar-e-girān lekar qāfla ki imdad ke liye rawana huwa. Abu sufyan to raste se katra kar ma' apne qāfle ke sāhil-e-bahr ki rāh chal pade aur Abu jahel se us ke rafiqon ne kaha ke qāfla to bach gaya ab Makkah mukarrama wāpas chal to us ne inkār kar diya aur woh Sayyid-e- ālam Sallal lahu àlaihi wasallam se jung karne ke qasd se badr ki taraf chal pada. Sayyid-e-ālam Sallal lahu àlaihi wasallam ne apne ashāb se mashwara kiya aur farmaya ke Allah ta'ala ne mujh se wāda farmaya hai ke Allah ta'ala kuffār ke dono girohoñ mein se ek par Musalmanoñ ko fatah mand kare ga khwah qāfla ho ya quresh ka lashkar, sahaba ne is mein muwafaqat ki magar bāz ko yeh uzr huwa ke hum is tayyari se nahi chale they aur na hamāri tadād itni hai, na hamāre pās kāfi samān asliha hai. Yeh Rasool-e-kareem Sallal lahu àlaihi wasallam ko girān guzra aur Huzoor ne farmaya ke qāfla to sāhil ki taraf nikal gaya aur Abu jahel sāmne āa raha hai, is par un logoñ ne phir ārz kiya ya Rasool Allah Sallal lahu alaika wasallam qāfle hi ka ta'qqub kijiye aur lashkar-e-dushman ko chhod dijiye, yeh bāt na-gawār khātir-e-aqdas huyi to Hazrat Siddiq-e-akbar o Hazrat Umar radiyallahu ta'ala ànhuma ne khade hokar apne ikhlās o farmān bardāri aur raza juyi o jān nisari ka izhār kiya aur badi quwwat o istehkām ke sāth ārz ki ke woh kisi tarah marzi-e-mubarak ke khilāf susti karne wāle nahi haiñ phir aur sahaba ne bhi ārz kiya ke Allah ta'ala ne Huzoor ko jo amr farmaya is ke mutabiq tashreef le chaleiñ hum sāth haiñ, kabhi takhalluf na karen ge, hum āp par imān lāye, hum ne āp ki tasdeeq ki, hum ne āp ke itteba ke àhed kiye, hameiñ āp ki itteba mein samandar ke andar kood jāne se bhi uzr nahi hai. Huzoor ne farmaya chalo Allah ki barkat par bharosa karo us ne mujhe wāda diya hai maiñ tumheiñ basharat deta hooñ, mujhe dushmanoñ ke girne ki jagah nazar āa rahi hai aur Huzoor ne

kuffār ke marne aur girne ki jagah nām ba nām bata deeiñ aur ek ek ki jagah par nishanāt laga diye aur yeh mo'jiza dekha gaya ke un meiñ se jo mar kar gira usi nishan par gira is se khata na ki. (11) aur kehte they ke hameiñ lashkar-e-quresh ka ḥal hi mālloom na tha ke hum un ke muqable ki tayyāri karke chalte. (12) yeh bāt ke Ḥazrat Sayyid-e-ālam Sallal lahu ālaihi wasallam jo kuchh karte haiñ ḥukm-e-ilāhi se karte haiñ aur āp ne ailān farma diya hai ke Musalmanoñ ko ghaibi madad pahoñche gi. (13) yāni quresh se muqabla unheñ aisa muheeb mālloom hota hai. (14) yāni Abu sufyañ ke qāfle aur Abu jahel ke lashkar. (15) yāni Abu sufyañ ka qāfla. (16) deen-e-ḥaq ko ghalaba de is ko baland o bāla kare. (17) aur unheñ is tarah ḥalāk kare ke un meiñ se koi bāqi na bache. (18) yāni islam ko zahoor o sabāt ātā farmaye aur kufr ko mitaye. (19) Shān-e-Nuzool: Muslim shareef ki ḥadees hai roz-e-badr Rasool-e-kareem Sallal lahu ālaihi wa ālihi wasallam ne mushrikeen ko mulahiza farmaya ke hazār haiñ aur āp ke ashāb teen sau dus se kuchh ziyada to Ḥuzoor qible ki taraf mutawajjeh huwe aur apne mubarak hāth phaila kar apne Rab se yeh dua karne lage ya Rab jo tu ne mujh se wāda farmaya hai poora kar, ya Rab jo tu ne mujh se wāda kiya inayat farma, ya Rab agar tu ahl-e-islam ki is jamāt ko ḥalāk karde ga to zameen meiñ teri parastish na hogi. Isi tarah Ḥuzoor dua karte rahe yahañ tak ke dosh-e-mubarak se chadar shareef utar gayi to Ḥazrat Abu bakr hāzir huwe aur chādar mubarak dosh-e-aqdas par dāli aur ārz kiya ya Nabi Allah āp ki munajāt apne Rab ke sāth kāfi ho gayi, woh bahut jald apna wāda poora farmaye ga. Is par yeh āyat-e-shareefa nāzil huyi. (20) chunancha awwal hazār firishte āye phir teen hazār phir pānch hazār. Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ānhuma ne farmaya ke Musalman us roz kāfiroñ ka ta'qqub karte they aur kāfir Musalman ke āge āge bhagta jāta tha, achanak

upar se kode ki āwāz āti thi aur sawār ka yeh kalma suna jāta tha **أَقْدِمُ حَيْزُومُ** yāni āge badh aey Haizoom (Haizoom Ḥazrat Jibreel àlaihis salām ke ghode ka nām hai) aur nazar āta tha ke kāfir gir kar mar gaya aur us ki nāk talwār se uda di gayi aur chehra zakhmi ho gaya. Sahaba ne Sayyid-e-Ālam Sallallahu àlaihi wa ālihi wasallam se apne yeh mu'āine bayān kiye to Ḥuzoor ne farmaya ke yeh āsmān-e-som ki madad hai. Abu jahel ne Ḥazrat Ibn-e-Mas'ood radiyallahu ànhu se kaha ke kahān se zarb āti thi? mārne wāla to hum ko nazar nahi āta tha. Āp ne farmaya firishtoñ ki taraf se, to kehne laga phir wohi to ghalib huwe tum to ghalib nahi huwe. (21) to bande ko chahiye ke usi par bharosa kare aur apne zor o quwwat aur asbāb o jamāt par nāz na kare. (22) Ḥazrat Ibn-e-Mas'ood radiyallahu ànhu ne farmaya ke ghunoodgi agar jung mein ho to aman hai aur Allah ki taraf se hai aur namāz mein ho to shaiṭān ki taraf se hai. Jung mein ghunoodgi ka aman hona is se zāhir hai ke jise jān ka andesha ho usey neend aur oonḡh nahi āti. Woh khatre aur izterāb mein rehta hai, khauf-e-shadeed ke waqt ghunoodgi āna husool-e-aman aur zawāl-e-khauf ki daleel hai. bāz mufasssireen ne kaha hai ke jab Musalmanoñ ko dushmanoñ ki kasrat aur Musalmanoñ ki qillat se jānon ka khauf huwa aur bahut ziyada piyās lagi to un par ghunoodgi dāl di gayi jis se unheñ rahat hāsil huyi aur takān aur piyās rafa' huyi aur woh dushman se jung karne par qādir huwe, yeh oonḡh un ke ḥaq mein ne'mat thi aur yak bārgi sab ko āyi. Jamāt-e-kaseer ka khauf-e-shadeed ki hālat mein isi tarāḥ yak bārgi oonḡh jāna khilāf-e- ādat hai isi liye bāz ulama ne farmaya ke yeh oonḡh mo'jize ke ḥukm mein hai. (Khazin) (23) roz-e-badr Musalman registān mein utre, un ke aur un ke jānwaron ke pāon ret mein dhanse jāte they aur mushrikeen un se pehle lab-e-āb qabza kar chuke they. Sahaba mein bāz

hazrāt ko wazu ki, bāz ko ghusl ki zaroorat thi aur piyās ki shiddat thi to shaiṭān ne waswasa dāla ke tum gumān karte ho ke tum ḥaq par ho, tum meiñ Allah ke Nabi haiñ aur tum Allah wāle ho aur ḥal yeh hai ke mushrikeen ghalib hokar pāni par pahuñch gaye tum bighair wazu aur ghusl kiye namāzeiñ padhte ho to tumheñ dushman par fatah yāb hone ki kis ṭarah ummeed hai? to Allah ta'ala ne menh bheja jis se jungal sairāb ho gaya aur Musalmanoñ ne is se pāni piya aur ghusl kiye aur wazu kiye aur apni sawariyon ko pilaya aur apne bartanon ko bhara aur ghubār baith gaya aur zameen is qābil ho gayi ke us par qadam jamne lage aur shaiṭān ka waswasa zāil huwa aur sahaba ke dil khush huwe aur yeh ne'mat fatah o zafar hāsil hone ki daleel huyi. (24) un ki i'ānat karke aur unheñ basharat dekar. (25) Abu Dawood o Māzni jo badr meiñ hāzir huwe they, farmāte haiñ ke maiñ mushrik ki gardan mārne ke liye us ke darpay huwa, us ka sar meri talwār pahoñchne se pehle hi kat kar gir gaya to maiñ ne jān liya ke is ko kisi aur ne qatl kiya. Sahal bin hanif farmāte haiñ ke roz-e-badr hum meiñ se koi talwār se ishara karta tha to us ki talwār pahoñchne se pehle hi mushrik ka sar jism se juda hokar gir jāta tha. Sayyid-e-ālam Sallal lahu ālaihi wasallam ne yak musht sang reze kuffār par phenk kar mārte to koi kāfir aisa na bacha jis ki ānkhon meiñ is meiñ se kuchh pada na ho. badr ka yeh wāqia subah-e-jum'a satra ramzan mubarak 2 hijri meiñ pesh āya. (26) jo badr meiñ pesh āya aur kuffār maqtool aur muqayyad huwe yeh to āzāb-e-dunya hai. (27) ākhirat meiñ. (28) yāni agar kuffār tum se ziyada bhi hoñ to un ke muqable se na bhāgo. (29) yāni Musalmanoñ meiñ se jo jung meiñ kuffār ke muqable se bhāga woh ghazab-e-ilāhi meiñ giriftār huwa, us ka thikana dozakh hai siwaye do hālaton ke, ek to yeh ke ladāi ka hunar ya kartab karne ke liye peechhe hata ho woh peeth dene aur bhāgne wāla nahi hai, doosre jo apni

jamāt mein milne ke liye peechhe hata ho woh bhi bhāgne wāla nahi hai.

(30) Shān-e-Nuzool: jab Musalman jung-e-badr se wāpas huwe to un mein se ek kehta tha ke main ne fulān ko qatl kiya, doosra kehta tha ke main ne fulān ko qatl kiya, is par yeh āyat nāzil hui aur farmaya gaya ke is qatl ko tum apne zor o quwwat ki taraf nisbat na karo ke yeh dar haqiqat Allah ki imdād aur us ki taqwiyat aur taeed hai. (31) fatha o nusrat. (32) Shān-e-Nuzool: yeh khitāb mushrikeen ko hai jinhein ne badr mein Sayyid-e-ālam Sallal lahu ālaihi wasallam se jung ki aur un mein se Abu jahel ne apni aur Huzoor ki nisbat yeh dua ki ke ya Rab hum mein jo tere nazdeek achchha ho us ki madad kar aur jo bura ho usey muhtala-e-musibat kar aur ek riwayat mein hai ke mushrikeen ne Makkah mukarrama se badr ko chalte waqt Kāba moazzama ke pardo se lipat kar yeh dua ki thi ke ya Rab agar Muḥammad (Sallal lahu ālaihi wasallam) haq par hain to un ki madad farma aur agar hum haq par hain to hamāri madad kar, is par yeh āyat nāzil hui ke jo faisla tum ne chāha tha woh kar diya gaya aur jo giroh haq par tha us ko fatah di gayi yeh tumhara mānga huwa faisla hai, ab āsmāni faisle se bhi jo un ka talab kiya huwa tha islam ki haqqaniyat sābit hui. Abu jahel bhi is jung mein zillat o ruswāi ke sāth māra gaya aur us ka sar Rasool Sallal lahu ālaihi wasallam ke huzoor mein hāzir kiya gaya. (33) Sayyid-e-ālam Muḥammad Mustafa Sallal lahu ālaihi wasallam ke sāth adawat aur Huzoor ke sāth jung karne se. (34) kyun ke Rasool ki ita'at aur Allah ki ita'at ek hi cheez hai. Jis ne Rasool ki ita'at ki us ne Allah ki ita'at ki. (35) kyun ke jo sun kar nafa' na uthaye aur nasihat pazeer na ho us ka sunna sunna hi nahi hai, yeh munafiqeen o mushrikeen ka hal hai, Musalmano ko is hal se door rehne ka hukm diya jata hai. (36) na woh haq sunte hain na haq bolte hain na haq ko samajhte hain, kān aur zubān o aql se fāida nahi uthate, jānwaro se bhi

badtar haiñ kyuñ ke yeh deeda o dānista behre gooñge bante haiñ aur aql se dushmani karte haiñ. Shān-e-Nuzool: yeh āyat bani Abdud-dār bin qusai ke ḥaq mein nāzil huyi jo kehte they ke jo kuchh Muḥammad Mustafa Sallal lahu ḥalaihi wasallam lāye hum us se behre gooñge andhe haiñ, yeh sab log jung-e-uhad mein maqtool huwe aur in mein se sirf do shakhs imān lāye Mus'ab bin umair aur Sawebāt bin harmala. (37) yāni sidq o raghbat. (38) ba- hālat-e-maujooda yeh jānte huwe ke un mein sidq-e-raghbat nahi hai. (39) apne inād aur ḥaq se dushmani ke ba'is. (40) kyuñ ke Rasool ka bulana Allah hi ka bulana hai. Bukhari shareef mein Sa'eed bin mo'alla se marwi hai farmāte haiñ ke main masjid mein namāz padhta tha, mujhe Rasool-e-akram Sallal lahu ḥalaihi wasallam ne pukara main ne jawāb na diya, phir main ne hāzir-e-khidmat hokar ārz kiya ya Rasool Allah main namāz padh raha tha. Ḥuzoor Sallal lahu ḥalaihi wasallam ne farmaya ke kya Allah ta'ala ne yeh nahi farmaya hai ke Allah aur Rasool ke bulane par hāzir ho aisa hi doosri ḥadees mein hai ke Ḥazrat Ubai bin kāb namāz padhte they Ḥuzoor ne unhein pukara, unhoñ ne jaldi namāz tamām karke salām ārz kiya. Ḥuzoor ne farmaya tumhein jawāb dene se kya bāt māne' huyi? ārz kiya Ḥuzoor main namāz mein tha. Ḥuzoor ne farmaya kya tum ne Qur'an-e-pāk mein yeh nahi pāya ke Allah aur Rasool ke bulane par hāzir ho? ārz kiya beshak āinda aisa na hoga. (41) is cheez se ya imān murād hai kyuñ ke kāfir murda hota hai, imān se us ko zindagi hāsil hoti hai. Qatadah ne kaha ke woh cheez Qur'an hai kyuñ ke is se diloñ ki zindagi hai aur is mein najāt hai aur ismat-e-darain hai. Muḥammad bin Ishāq ne kaha ke woh cheez jihād hai kyuñ ke is ki badaulat Allah ta'ala zillat ke bād izzat ātā farmata hai. bāz mufasssireen ne farmaya ke woh shahadat hai is liye ke shohada apne Rab ke nazdeek zinda haiñ. (42) balke agar tum us se na dare aur us ke asbāb yāni mamnu'āt

ko tark na kiya aur woh fītna nāzil huwa to yeh na hoga ke is mein khās zālīm aur bad-kār hi muḥtala hoñ balke woh nek aur bad sab ko pahuñch jāye ga. Ḥazrat Ibn-e-Abbas radiyallahu ānhuma ne farmaya ke Allah ta'ala ne momineen ko ḥukm farmaya ke woh apne darmiyān mamnu'āt na hone deñ yāni apne maqdoor tak buraiyoñ ko rokeñ aur gunah karne wāloñ ko gunah se mana kareñ agar unhoñ ne aisa na kiya to āzāb un sab ko ām hoga, khata kār aur ghair khata kār sab ko pahoñche ga. Hadees shareef mein hai Sayyid-e-ālam Sallal lahu ālaihi wasallam ne farmaya ke Allah ta'ala makhsos logoñ ke āmal par āzāb-e-ām nahi karta jab tak ke ām taur par log aisa na kareñ ke mamnu'āt ko apne darmiyan hota dekhte raheñ aur us ke rokne aur mana karne par qādir hoñ ba-wujood is ke na rokeñ na mana kareñ jab aisa hota hai to Allah ta'ala āzāb mein ām o khās sab ko muḥtala karta hai. Abu Dawood ki ḥadees mein hai ke jo shakhs kisi qaum mein sar garm-e-ma'āsi ho aur woh log ba-wujood qudrat ke us ko na rokeñ to Allah ta'ala marne se pehle unheñ āzāb mein muḥtala karta hai. Is se māloom huwa ke jo qaum nahi anil-munkar tark karti hai aur logoñ ko gunahoñ se nahi rokti woh apne is tark-e-farz ki shamat mein muḥtala-e-āzāb hoti hai.

(43) aey momineen muhajireen ibteda-e-islam mein hijrat karne se pehle Makkah mukarrama mein. (44) quresh tum par ghalib they aur tum. (45) Madina tayyiba mein. (46) yāni amwāl-e-ghanimat jo tum se pehle kisi ummat ke liye ḥalāl nahi kiye gaye they. (47) farāiz ka chhod dena Allah ta'ala se khiyanat karna hai aur sunnat ka tark karna Rasool Sallal lahu ālaihi wasallam se. Shān-e-Nuzool: yeh āyat abu Lababa Haroon bin Abdul munzar ansari ke ḥaq mein nāzil hui. Wāqia yeh tha ke Rasool-e-kareem Sallal lahu ālaihi wasallam ne yahood-e-bani quraiza ka do hafte se ziyada arse tak muḥāsra farmaya, woh is muḥāsre se tang āa gaye aur un ke dil

khāif ho gaye to un se un ke sardār Kāb bin asad ne yeh kaha ke ab teen shakleīn haiñ ya to us shakhs yañi Sayyid-e-ālam Sallal lahu àlaihi wasallam ki tasdeeq karo aur un ki bai'at karlo kyuñ ke qasam ba-khuda woh Nabi-e-mursal haiñ yeh zāhir ho chuka aur yeh wohi Rasool haiñ jin ka zikr tumhāri kitāb mein hai in par imān le āye to jān māl ahel o aulād sab mehfooz raheñ ge. Magar is bāt ko qaum ne na māna to Kāb ne doosri shakl pesh ki aur kaha ke tum agar ise nahi mānte to āo pehle hum apne bibi bachchoñ ko qatl kar deiñ phir talwāreīn khinch kar Muḥammad Mustafa Sallal lahu àlaihi wasallam aur un ke ashāb ke muqābil āyeīn ke agar hum is muqable mein halāk bhi ho jāyeñ to hamāre sāth apne ahel o aulād ka gham to na rahe. Is par qaum ne kaha ke ahel o aulād ke bād jeena hi kis kām ka to Kāb ne kaha ke yeh bhi manzoor nahi hai to Sayyid-e-ālam Sallal lahu àlaihi wasallam se sulah ki darkhwast karo shayad is mein koi behtari ki soorat nikle to unhoñ ne Ḥuzoor se sulah ki darkhwast ki lekin Ḥuzoor ne manzoor na farmaya siwaye is ke ke apne ḥaq mein Sa'ad bin ma'āz ke faisle ko manzoor kareīn, is par unhoñ ne kaha ke hamare pās Abu Lababa ko bhej dijiye kyuñ ke abu Lababa se un ke tālluqāt they aur abu Lababa ka māl aur un ki aulād aur un ke ayāl sab bani quraiza ke pās they. Ḥuzoor ne abu Lababa ko bhej diya, bani quraiza ne un se rāye daryāft ki ke kya hum Sa'ad bin ma'āz ka faisla manzoor kar leiñ ke jo kuchh woh hamāre ḥaq mein faisla deiñ woh hameīn qabool ho. Abu Lababa ne apni gardan par hāth pher kar ishara kiya ke yeh to gale katwane ki bāt hai, Abu Lababa kehte haiñ ke mere qadam apni jagah se hatne na pāye they ke mere dil mein yeh bāt jam gayi ke mujh se Allah aur us ke Rasool ki khiyanat wāqe' huyi, yeh soch kar woh Ḥuzoor Sallal lahu àlaihi wasallam ki khidmat mein to na āye seedhe masjid shareef pahoñche aur masjid shareef ke ek sutoon se apne āp ko bandhwa liya aur

Allah ki qasam khayi ke na kuchh khayen ge na piyen ge, yahañ tak ke mar jāyēñ ya Allah ta'ala un ki tauba qabool kare. Waqtan fawaqtan un ki bibi āa kar unheĩñ namāzoñ ke liye aur insāni hajatoñ ke liye khol diya karti theeĩñ aur phir bāndh diye jāte they. Huzoor ko jab yeh khabar pahoñchi to farmaya ke Abu Lababa mere pās āte to maiñ un ke liye maghfirat ki dua karta lekin jab unhoñ ne yeh kiya hai to maiñ unheĩñ na kholoñ ga jab tak Allah un ki tauba qabool na kare. Woh sāt roz bandhe rahe, na kuchh khaya na piya yahañ tak ke behosh hokar gir gaye phir Allah ta'ala ne un ki tauba qabool ki, sahaba ne unheĩñ tauba qabool hone ki basharat di to unhoñ ne kaha maiñ khuda ki qasam na khuluñ ga jab tak Rasool-e-kareem Sallal lahu ālaihi wasallam mujhe khud na kholeĩñ. Hazrat ne unheĩñ apne dast-e-mubarak se khol diya, Abu Lababa ne kaha meri tauba us waqt poori hogi jab maiñ apni qaum ki basti chhod dooñ jis meiñ mujh se yeh khata sarzad huyi aur maiñ apne kul māl ko apne milk se nikāl dooñ. Sayyid-e-ālam Sallal lahu ālaihi wasallam ne farmaya tihayi māl ka sadqa karna kāfi hai, un ke ḥaq meiñ yeh āyat nāzil huyi. (48) ke ākhirat ke kāmōñ meiñ sadd-e-rah hota hai. (49) to āqil ko chahiye ke usi ka ṭalab-gār rahe aur māl o aulād ke sabab se us se mehroom na ho.

(50) is ṭarah ke gunah tark karo aur ta'at baja lāo. (51) is meiñ is wāqie ka bayān hai jo Hazrat Ibn-e-Abbas radiyallahu ānhuma ne zikr farmaya ke kuffār-e-quresh darun-nadwa (committee ghar) meiñ Rasool-e-kareem Sallal lahu ālaihi wasallam ki nisbat mashwara karne ke liye jama huwe aur Iblees-e-la'een ek buddhe ki soorat meiñ āya aur kehne laga ke maiñ shaikh-e-Najd hooñ, mujhe tumhāre is ijtema ki ittela' huyi to maiñ āya. Mujh se tum kuchh na chhupana, maiñ tumhāra rafeeq hooñ aur is mu'āmle meiñ behtar rāye se tumhāri madad karooñ ga, unhoñ ne us ko shamil kar liya aur Sayyid-e-ālam

Sallal lahu àlaihi wasallam ke muta'alliq rāye zani shuru huyi, abul-Bakhtari ne kaha ke meri rāye yeh hai ke Muḥammad (Sallal lahu àlaihi wasallam) ko pakad kar ek makān mein qaid kardo aur mazboot bandishon se bāndh do, darwaza band kardo, sirf ek surākh chhod do jis se kabhi kabhi khāna pāni diya jāye aur wahiñ woh halāk hokar rah jāyeñ . Is par shaitān -e-la'een jo shaikh-e-najdi bana huwa tha bahut na-khush huwa aur kaha nihayat nāqis rāye hai, yeh khabar mash'hoor hogi aur un ke ashāb āyeñ ge aur tum se muqabla karen ge aur un ko tumhāre hāth se chhuda len ge. Logon ne kaha shaikh-e-najdi theek kehta hai phir Hash'sham bin amru khada huwa, us ne kaha meri rāye yeh hai ke un ko (yani Muḥammad Sallal lahu àlaihi wasallam ko) oon par sawār karke apne shaher se nikāl do phir woh jo kuchh bhi karen us se tumhein kuchh zarar nahi. Iblees ne is rāye ko bhi na-pasand kiya aur kaha jis shakhs ne tumhāre hosh uda diye aur tumhāre dānish mandon ko hairān bana diya us ko tum doosron ki taraf bhejte ho, tum ne us ki shireen kalāmi, saif zubāni, dil kashi nahi dekhi hai agar tum ne aisa kiya to woh doosri qaum ke quloob taskheer karke un logoñ ke sāth tum par chadhayi karenge. Ahl-e-majma ne kaha shaikh-e-najdi ki rāye theek hai is par Abu jahel khada huwa aur us ne yeh rāye di ke quresh ke har har khandān se ek ek āli nasab jawān muntakhab kiya jāye aur un ko tez talwarein di jāyeñ , woh sab yak bārgi Ḥazrat par hamla āwar hokar qatl kar dein to bani hashim quresh ke tamām qabāil se na lad saken ge. Ghāyat yeh hai ke khoon ka mu'aweza dena padde woh de diya jāye ga. Iblees-e-la'een ne is tajweez ko pasand kiya aur Abu jahel ki bahut tareef ki aur isi par sab ka ittefāq ho gaya. Ḥazrat-e-Jibreel àlaihis salām ne Sayyid-e-ālam Sallal lahu àlaihi wasallam ki khidmat mein hāzir hokar wāqia guzarish kiya aur ārz kiya ke Ḥuzoor apni khwab gāh mein shab ko na rahein, Allah ta'ala ne izn

diya hai Madina tayyiba ka azm farmayēñ. Huzoor ne Hazrat Ali Murtaza ko shab mein apni khwab gāh mein rehne ka hukm diya aur farmaya ke hamāri chadar shareef oodho tumhein koi na-gawār bāt pesh na āye gi aur Huzoor daulat saraye aqdas se bāhar tashreef lāye aur ek musht-e-khāk dast-e-mubarak mein li aur āyat **إِنَّا جَعَلْنَا فِيْ أَعْنَاقِهِمْ أَغْلَالًا** padh kar muhāsra karne wāloñ par māri, sab ki ānkhon aur saron par pahoñchi, sab andhe ho gaye aur Huzoor ko na dekh sake aur Huzoor ma' Abu bakr siddiq ke ghār-e-Saur mein tashreef le gaye aur Hazrat Ali Murtaza ko logoñ ki amanatein pahoñchane ke liye Makka-e-mukarrama mein chhoda. Mushrikeen rāt bhar Sayyid-e-ālam Sallal lahu ālaihi wasallam ki daulat saraye ka pehra dete rahe, subah ko jab qatl ke irāde se hamla āwar huwe to dekha ke Hazrat Ali haiñ, un se Huzoor ko daryāft kiya ke kahān haiñ, unhoñ ne farmaya ke hamein māloom nahi to talash ke liye nikle jab ghār par pahoñche to makdi ke jāle dekh kar kehne lage ke agar is mein dākhil hote to yeh jāle bāqi na rehte. Huzoor is ghār mein teen roz thehre phir Madina tayyiba rawana huwe. (52) Shān-e-Nuzool: yeh āyat Nazar bin hāris ke haq mein nāzil huyi jis ne Sayyid-e-ālam Sallal lahu ālaihi wasallam se Qur'an-e-pāk sun kar kaha tha ke hum chāhte to hum bhi aisi hi kitāb keh lete. Allah ta'ala ne un ka yeh maqula naql kiya ke is mein un ki kamāl-e-be sharmi o be-hayayi hai ke Qur'an-e-pāk ki tahaddi farmane aur fusa'haye arab ko Qur'an-e-kareem ke misl ek soorat bana lāne ki dawatein dene aur un sab ke ājiz o darmānda reh jāne ke bād yeh kalma kehna aur aisa idd'āye bātil karna nihayat zaleel harkat hai. (53) kuffār aur un mein yeh kehne wāla ya Nazar bin hāris tha ya Abu jahel jaisa ke Bukhari o Muslim ki hadees mein hai. (54) kyuñ ke Rehmatul-lil-ālameen bana kar bheje gaye ho aur sunnat-e-ilahiya yeh hai ke

jab tak kisi qaum mein us ke Nabi maujood hon un par ām barbādi ka āzāb nahi bhejta jis se sab ke sab halāk ho jāyēn aur koi na bache. Ek jamāt-e-mufasssireen ka qaul hai ke yeh āyat Sayyid-e-ālam Sallal lahu ālaihi wasallam par us waqt nāzil huyi jab āp Makkah mukarrama mein muqem they phir jab āp ne hijrat farmayi aur kuchh Musalman reh gaye jo istighfār kiya karte they to مَا كَانَ اللَّهُ مُعَذِّبَهُمْ nāzil huwa jis mein bataya gaya ke jab tak istighfār karne wāle imān dār maujood hain us waqt tak bhi āzāb na āye ga phir jab woh hazrāt bhi Madina tayyiba ko rawana ho gaye to Allah ta'ala ne fatah Makkah ka izn diya aur yeh āzāb-e- mau'ood āa gaya jis ki nisbat is āyat mein farmaya لَا يُعَذِّبُهُمُ اللَّهُ Muḥammad bin Ishāq ne kaha ke مَا كَانَ اللَّهُ يُعَذِّبُهُمْ bhi kuffār ka maqula hai jo un se hikayatañ naql kiya gaya, Allah az-zawajal ne un ki jihat ka zikr farmaya ke is qadar ahmaq hain, āp hi to yeh kehte hain ke ya Rab agar yeh teri taraf se ḥaq hai to hum par nāzil kar aur āp hi yeh kehte hain ke ya Muḥammad (Sallal lahu ālaihi wasallam) jab tak āp hain āzāb nāzil na hoga kyun ke koi ummat apne Nabi ki maujoodgi mein halāk nahi ki jāti, kis qadar mu'ariz aqwāl hain. (55) is āyat se šābit huwa ke istighfār āzāb se aman mein rehne ka zariya hai. Hadees shareef mein hai ke Allah ta'ala ne meri ummat ke liye do amanatein utārin. ek mera un mein tashreef farma hona, ek un ka istighfār karna. (56) aur momineen ko tawāf-e-Kāba ke liye nahi āne dete jaisa ke wāqia-e-hudaibiya ke sāl Sayyid-e-ālam Sallal lahu ālaihi wasallam aur āp ke ashāb ko roka. (57) aur Kābe ke umoor mein tasarruf o intezam ka koi ikhtiyār nahi rakhte kyun ke mushrik hain. (58) yāni namāz ki jagah seeti aur tāli bajate hain. Hazrat Ibn-e-Abbas radiyallahu ānhuma ne farmaya ke quresh nange hokar khana-e-Kāba ka tawāf karte they aur seetian aur tāliyan bajate they aur yeh fe'l un ka ya to is

aiteqād-e- bātil se tha ke seeti aur tāli bajana ibadat hai aur ya is shararat se ke un ke is shor se Sayyid-e-ālam Sallal lahu ālaihi wasallam ko namāz mein pareshani ho. (59) qatl o qaid ka badr mein. (60) yāni logoñ ko Allah aur us ke Rasool par imān lāne se māne' hoñ. Shān-e-Nuzool: yeh āyat kuffār mein se un bāra qureshiyoñ ke ḥaq mein nāzil huyi jinhoñ ne lashkar-e-kuffār ka khāna apne zimme liya tha aur har ek un mein se lashkar ko khāna deta tha har roz dus ooñt. (61) ke māl bhi gaya aur kām bhi na bana. (62) yāni giroh-e-kuffār ko giroh-e-momineen se mumtāz karde. (63) ke duniya o ākhirat ke tote mein rahe aur apne māl kharch karke āzāb-e-ākhirat mol liya. (64) Mas'ala: is āyat se mālloom huwa ke kāfir jab kufr se bāz āye aur islam lāye to us ka pehla kufr aur ma'āsi mu'āf ho jāte haiñ. (65) ke Allah ta'ala apne dushmanoñ ko halāk karta hai aur apne anbiya aur auliya ki madad farmata hai. (66) yāni shirk. (67) imān lāne se. (68) tum us ki madad par bharosa rakho .