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QURAN E KAREEM

KI SURTON KA SHANE NAZUL

TALEEF

Allama Abu Atrab Muhammad Nasiruddin Nasir Madani At- taari

Roman Urdu (Translator)

Hasan Kashani

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"Quran e Kareem ki Surton Ka Shan e Nazool"

Ibtedaya - 1

Bila shubha Quran e Paak rafta rafta, thora thora ba'qdr zarurat takreeban 23 saal me chand tareeko se nazil hua. Hadees e Kareema se sabit hai ke Ramzanul Mubarak me Hazrat Jibreel Ameen Huzur ﷺ ki khidmat e aqdas me hazir hokar sara Quran sunaya karte the, jab ke baaz ayaten to 2 – 2 baar bhi nazil huin, jaise Surah Fateha waghera, khulasa ye hai ke Huzur ﷺ par Quran ka nazul kai tareeko se hua, lekin ehkam is nazul se jaari farmaye jate the jo bazariya Jibreel e Ameen thora thora nazil hota tha.

Quran Kareem ba-tadreej nazil hone ki ek hikmat ye bhi hai ke taake musalman ko ehkam e Quran par amal asaan ho kyun ke yaqdam saare ehkam par amal karna mushkil hota hai, al gharz Quran Paak ka ek bara hissa waaz wa nasihat aur pichli ummato ke waqiyat se mutallik nazil hua tha, taake un guzrishta koamo ke ehwal se sabak hasil kiya jaye iske alawa Quran Paak ke baaz hissa wo hai jo kisi wakiye ya haadse ya sawal ke jawab me nazil hua.

Kahin isme musalmano ke liye ehkamat nazil kiye gaye, aur kahin isme musalmano ko zindagi guzarne ke tareeke wa adaab sikhaye gaye. Kahin isme Rabbul Alameen Izzate Jalaal ne Rehmatul Alameen se mohabbat wa ulfat wa tasqeen khatir ka izhar farmaya to kahin Quran paak ja ba ja mehbub e Rabbul Alameen ki naat byaan ki gayi. Garz ye ke ayate asbaab, shaney nazul se wakiyat in ayat ka pasmanzar samajhne ka behtareen zariya hai aur ayat ka pasmanzar samajhne se uski tafseer ka samajhna dushwar nahi rehta.

Isi sabab se asbaab e shaan e nazul ko ilm e tafseer me khaas muqaam hasil hai. Yehi wajah hai ke Allama Ekram ne shaane nazul par khaas tawajjo farmayi. Allama Jalaluddin Suyuti Shafeyee رحمة الله عليه raqam (be written) taraaz hain, Ullema ne is mouzu par mushtamil kitaben taleef ki, chunache is silsile me sab se pehle Tasnif Ali bin Madni رحمة الله عليه ki hai jo Imam Bukhari رحمة الله عليه ke ustad mohtaram hain (ala taqaan 1/34)

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Allama Jalaluddin Suyuti Shafeyee رحمة الله عليه Al Kafi mazeed talifat wa tasnifat ka zikr karte hue Abul Hasan Ali bin Ahmed Wahedi (Matufi 148) ki taleef ko sab se mashur wa maruf taleef ko qaraar dete hain

Khud Allama Jaluddin Suyuti Shafeyee رحمة الله عليه Al Kafi ne bhi is mouzu par ek shandar kitaab tehreer farmayi jiska naam "Lababe Naqul Fi Shaan e Nazul". Ye kitaab mustaab apni misal ap hai. Faqir ne bhi buzorgo ke naksh par chalne ki khawish rakhte hue ek adna si koshish isi zaman me taleef karne ke koshih ki hai. Goya ilm ki kami aur faqeyana maharat napaid hone ke sabab mujh haqir par taqseer ko ye jurrat zaib to nahi deti magar apne raheem aur kareem Rabbe Azojal se acha ghumaan rakhte hue buzurgo ke piche piche chalne ke jazbe ne kalam uthane par uqsaya ke shayad adna si deeni khidmat mujh khatakar ke liye zariya e nijaat ban jaye. Chunache zair e nazar taleef "Banaam Asbaab Shaan e Nazul" apke hatho me hai isme agar koi kami ya ghalti payen to yaqeenan ye faqir hi kasurwar hai aur isme jo bhi khubhi payen wo Allama e Ahle Sunnat ke barkaat ka samar hai

Allah ﷻ se dua hai ke wo apne mehbub ﷺ ke waseela, jaleela aur apne pyaro bil khusus mere peero murshid ke sadqe mujshe hamesha hamesha ke liye raazi ho jaye

Ameen

Faqir Haqir pur Taqseer Abu Tarab Mohammad Nasiruddin Nasir Madani

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"Quran e Kareem ki Surton Ka Shan e Nazool"

Ibtedaya - 2

Hadees: Sahih Bukhari, Vol 1, Hadees No 1
Hadees ke mafun ye hai ke, Hazrat Umar ibn Khattab رضی اللہ تعالیٰ عنہ farmate hain, ke ai logo, maine Allah ke Nabi Rasulallah ﷺ ko kehte hua suna ke beshaq amaal ka madar niyat par hai aur har amaal ka sawab har insaan ko uski niyat ke mutabiq hi milega

Is kitaab ke musannif beshak "Hazrat Abu Tarab Mohammad Nasiruddin Nasir Madani" hain, maine sirf isey Roman Urdu me translate kar likha hai, jinhe Urdu zabaan na ati ho wo isey paren aur apne ilm e deen me izafa karen, isey likhne me mujhse jahan kahin bhi choti ya bari ghalti jaane ya anjane me hui dua hai Allah ke wo meri is ghalti ko maaf farma de.

Is shane nazul ko parne walon se meri darkhwast hai ke iske parne ka sawab apne azeez o aqaarib ke saath saath mere Walid "Marhum Mohammad Ahmed Najam" ko bhi pahoncha dain aur saath mujhe bhi apni duaon me yaad rakhen.

Allah se dua hai ke wo apne pyare Mehbub Rasulallah ﷺ ke aur apne pyare waliyon ke sadqe tufail me mujshe hamesha hamesha ke liye raazi ho jaye.

Ameen

Hasan Kashani
Kolkata, W.B.

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Surah 1 : Al Fateha – Ayat 7, Ruku 1

Para 1, Surah Fateha Ayat 1 - 7

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۙ﴿۱﴾ الرَّحْمٰنِ الرَّحِيْمِ ۙ﴿۲﴾ مٰلِكِ يَوْمِ الدِّيْنِ ؕ﴿۳﴾ اِيَّاكَ
نَعْبُدُ وَ اِيَّاكَ نَسْتَعِيْنُ ؕ﴿۴﴾ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۙ﴿۵﴾ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ
عَلَيْهِمْ ۙ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَ لَا الضَّآلِّيْنَ ۧ﴿۶﴾

Tarjuma Kanzul Imaan:

Sabh khubiyan Allah ko (ke liye) jo maalik saare jahan walon ka, bahot maherbaan rehmat wala, rozey jazah ka maalik, hum tujhi ko puje aur tujhi se madad chahen, humko seedha raasta chala, raasta unka jinpar tune ehsaan (inaam) kiya, na unka jinpar gazab hua aur na behke huon ka

Shaney Nazul:

Iske nazul ke baare ke me 3 aqwaal hain:-

(a) Pehli, ye ke, ye Mecca Mukarrama me hijrat se pehle nazil hui bulke Allama farmate hain sab se pehle Surah Fateha hi nazil hui chunache iska wakiya khuch yun byan kiya jata hai, ke ek roz Huzur Purnur ﷺ Hazrat Khadija رضی اللہ تعالیٰ عنہا ke paas tashreef laye aur farmaya ke jab mai tanhai me baithta hun to ghaibi awaaz sunta hun ke koi kehta hai ke paro, iski khabar Warqa bin Noafil ko di gayi jo ke Hazrat Khadija رضی اللہ تعالیٰ عنہا ke rishte me bhai the, unhone arz kiya ke ab jab kabhi bhi ye awaaz aye to ap smenan se sunte rahen, chunache phir jab Hazrat Jibreel علیہ السلام khidmat e aqdas me hazir hue aur arz ki ke parhen, بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ is riwayat se malum hua ke sab se pehle Surah Fateha nazil hui

(b) Dusra kaul ye hai ke ye surah hijrat ke baad Madina Munawwara me nazil hui magar is par aitraaz ye ata hai ke namaz Mecca Muqarrama me Shabe Meraj me farz ho chuki thi aur namaz me is Surah ka parna lazim hai, ab agar ye Surah Madani tasleem kar li jaye to phir musalmano ne itne roz namaz me kya para.

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(c) **Teesra kaul ye hai ke ye surah hijrat se pehle Mecca Muqarrama me aur hijrat ke baad Madine Taiyaba me dobara nazil farmayi gayi, isliye isko "Saba Masani" kaha jata hai kyunke isme 7 ayat hain aur 2 martaba nazil hui hain, dubara nazil hone me hiqmat ye hai ke musalmano ko iski shaan malum ho jaye. Surah Fateha Mecci bhi hai aur Madani bhi, kyun ke ye hijrat se qabl bhi nazil hui aur hijrat ke baad bhi dubara nazil hui (Tafseer e Nayemi)**

Surah Baqarah ka ajmali Shaney Nazul

Surah Baqarah ki mukhtalif ayat ke shane nazul byan karne se pehle is puri Surah ke nazil hone ka ajmali shane nazul paish e khidmat hai. Jab Nabiye Kareem ﷺ Mecca Mokarrama me raunak afroz the to wahan sirf Mushrekeen wa buth parasto ka saamna tha, magar jab Ap ﷺ hijrat farma kar Madina Munawwara jalwa afroz hue to yahan Yahudiyon aur Eesaiyon ki abadi payi, yahan Yahudiyon ka bara zor tha, Abdullah bin Abi goya munafiko ka sardar tha

Ap ﷺ Hazrat Ayub رضی اللہ تعالیٰ عنہ ke ghar qayam farma hue aur Dawat e Islami shru ki, Ap ﷺ ki is dawat e haq se log mutassir hona shru hue aur daiyra Islam me dakhil hona shru ho gaye, magar siwai sa'adat mando ke baki sabh bugz aur hasad aur ta'assub ke sabab hath dharmi par utar aye aur Islam e dusmani par amada ho gaye, ye log apne ilm ke sabab aitraaf e Madina me izzat ki nigah se dekhe jate the lehaza aqsar Arab ke jehla bhi unke saath ho gaye aur phir Yahud aur Nassara jo apas me ek dusre ke khilaaf kamar basta rehte the wo bhi Islam dushmani me ek ho gaye.

Abdullh bin Abi munafik aur uske saathi bazahir musalman ho gaye the magar dar haqeeqat dil se kafiro ke saath the, lehaza dar parda un kuffar ki madad par amada rehne yani musalmano ko Madina Munawwara me 4 mohazo ka samna tha. Ullema e Yahud aur Nassara, Jehla Mushrekeen, Munafekeen ye log musalsal deen e Islam ki raah me mushkilat khari karne musalmano ke dilo me Islam ke mutalliq shak o shubhat dalte, Islam qabul na karne dene aur khufiya sazishon aur takleefain pahonchane ke dar pai rehte, chunache hiqmat e elahi ke takaze ke tahat ye Surah nazil farmayi gayi taki un charo firqo ki sarqubi ho jaye aur logo ke dilo se Islam ke mutalliq shakuk wa shubhat door kiye jayen, lehaza Madina Munawwara pahochte hi ye Surah nazil hona shru ho gayi (Tafseer e Nayimi)

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Surah 2 : Al Baqarah – Ayat 286, Ruku 40 (Madni)

(01) Para 1, Surah Baqarah Ayat 6

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّ الَّذِيْنَ كَفَرُوْا سَوَآءٌ عَلَيْهِمْ ءَاَنْذَرْتَهُمْ اَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُوْنَ ۝٦

Tarjuma Kanzul Imaan:

Beshak wo jinki kismat me kufr hai unhe barabar hai, chahe tum inhe darao, ya na darao, wo imaan laane ke nahi.

Mehbub ﷺ ki tasqeen khatir

Ye ayate karima Abu Laheb aur Abu Jahal un kuffar ke haq me nazil hui jo ilm e elhai me kafir the, Nabiye Kareem ﷺ unke imaan na laane se ranjidah khatir hue the, tab ye ayat karima nazil hui jisme Rab Taala ne apne mehbub ﷺ ki tasalli farmayi ke na apke tableeg me khuch kami hai aur na hamare kalaam me khuch nuqsan, ye jo imaan se mehrum hain ye khud unki mehrumi wa bad naseebi hai ap uspar ghumgheen o ranjida khatir na hoan (Tafseer e Nayimi)

(02) Para 1, Surah Baqarah Ayat 8

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَمِنَ النَّاسِ مَنْ يَّقُوْلُ اٰمَنَّا بِاللّٰهِ وَبِالْيَوْمِ الْاٰخِرِ وَمَا هُمْ بِمُؤْمِنِيْنَ ۝٨

Tarjuma Kanzul Imaan:

Aur khuch log kehte hain ke hum Allah aur pichle din (Yaomey Akhir) par imaan laye aur wo imaan wale nahi.

Bugz ki aag:

Madina Munawwara me Abdullah bin Abi naami ek shaks tha jiski log bahot izzat karte the, kareeb tha ke usey wahan ka sardar bana diya jata lekin ussey pehle hi Huzur ﷺ Madina Munawwara me jalwa afroz hue aur Ap ﷺ ki daawat e haq se mutassir hokar logo ke dil imaan ke taraf mayil hone lage.

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Logo ka badalta rujhan aur apni ajara daari (control) khatam hote dekh kar wo bugz aur ana ki aag me jalne laga aur musalmano ka sakht dushman ho gaya, magar usne apni islami dushmai kisi par zahir na hone di, kyun ke wo janta tha ke agar maine musalmano ki mukhalifat ki to logo ke dilo me rahi sahi izzat khaak me mil jayegi, chunache, munafika rawaiya ikhtiyar karte hue bazahir musalman ho gaya magar haqiqat me apni Islami dushmani par data rahe.

(03) <u>Para 1, Surah Baqarah, Ayat 16</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اُولٰٓئِكَ الَّذِيْنَ اشْتَرَوُا الضَّلٰلَةَ بِالْهُدٰى ۪ فَمَا رَبِحَتْ تِّجَارَتُهُمْ وَمَا كَانُوْا مُهْتَدِيْنَ

<u>Tarjuma Kanzul Imaan:</u>

Ye log jinhone hidayat ke badle gumrahi kharidi to unka sauda khuch nafa na laya aur wo saude ki raah jante hi na the (na waqif the).

<u>Hidayat ke badle gumrahi</u>

Is ayat ke nazul ke baare me 3 rai hain :-

(a) Ye ayat e karima un logo ke haq me nazil hui jo momin banne ke baad kafir hokar murtad ho gaye

(b) Ye ayat e karima un Yahud ke haq me nazil hui jo pehle to Huzur ﷺ par imaan rakhte the magar jab Nabiye Akhriuz Zama ﷺ ki tashreef avari hui to munkir ho gaye, baaz mujahir kafir aur baaz munafik ban gaye

(c) Ye ayat e karima un tamaam kuffar ke haq me nazil hui jo akl rakhne ke bawajud Allah ﷻ ke taraf se qayam qardah dalail aur hidayat ka raasta dekh lene ke bawajud zid wa hath dharmi par qayam rahe aur gumraah ho gaye aur roshni wa hidayat se khuch faida na uthaye. (Tafseer Khazainul Irfan)

(04) <u>Para 1, Surah Baqarah, Ayat 19</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَوْ كَصَيِّبٍ مِّنَ السَّمَآءِ فِيْهِ ظُلُمٰتٌ وَّ رَعْدٌ وَّ بَرْقٌ ۚ يَجْعَلُوْنَ اَصَابِعَهُمْ فِيْٓ اٰذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ؕ وَاللّٰهُ مُحِيْطٌۢ بِالْكٰفِرِيْنَ ﴿۱۹﴾

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Tarjuma Kanzul Imaan:

Ya jaise asmaan se utarta paani, ke unme andheriyan hain aur garaj aur chamak apne kaano me ungliyan thoos rahe hain, karak ke sabab, moat ke dar se aur Allah (apne ilm aur kudrat se) kaafiro ko ghere hue hai

Naik Niyat:

Munafekeen Madina me se 2 shaks kuffar ke taraf bhagey ke raaste me baarish ho gayi sakht garaj aur chamak ka alam tha, un ashkhaas ka haal ye tha ke jab garaj hoti to kaan phat jaane ke khoaf se apni ungliyan kaano me thoos lete, aur jab chamak hoti to uski roshni me chalne lagte phir jab andhera chaa jata to ruk jate us musibat ke alam me ek dusre se kehne lage ke hum jo Huzur ﷺ ko choarkar Mushrekeen ke taraf bhage hain to shayad hamare is gunaah ke sabab hum par ye musibat nazil hui hai.

Agar Allah khair aur afiyat ke saath sawera kar de hum bargah e risalat me hazir hokar daman e Islam thaam lenge, chunache unki naik niyati par Allah ne unpar karam farmaya aur unhe is mushkil se nijaat ata ki, phir unhone aisa hi kiya, aur sache mukhlis momin ban gaye aur imaan par qayam rahe chunache is moake par ye ayat ke karima nazil hui, jisme isi barish ka zikr farmaya gaya aur munafekeen ke halat par is wakiye ko muntabak farmaya gaya hai. (Tafseer Khazainul Irfan)

(05) Para 1, Surah Baqarah, Ayat 26

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّ اللّٰهَ لَا يَسْتَحْيٖۤ اَنْ يَّضْرِبَ مَثَلًا مَّا بَعُوْضَةً فَمَا فَوْقَهَا ؕ فَاَمَّا الَّذِيْنَ اٰمَنُوْا فَيَعْلَمُوْنَ اَنَّهُ الْحَقُّ مِنْ رَّبِّهِمْ ۚ وَ اَمَّا الَّذِيْنَ كَفَرُوْا فَيَقُوْلُوْنَ مَا ذَاۤ اَرَادَ اللّٰهُ بِهٰذَا مَثَلًا ۘ يُضِلُّ بِهٖ كَثِيْرًا ۙ وَّ يَهْدِيْ بِهٖ كَثِيْرًا ؕ

Tarjuma Kanzul Imaan:

Beshak Allah usse haya nahi farmata ke misaal samjhane ko kaisi hi cheez ka zikr farmaye, macchar ho ya usse barkar. To wo jo imaan laye, wo to jaante hain ke ye unke Rab ki taraf se haq (sacchi) hai rahe kafir, wo kehte hain aisi kahawat me Allah ka kya maqsud hai, Allah bhateron ko isse gumraah karta hai, aur bhateron ko hidayat farmata hai

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Yahud wa munafekeen ki tardeer:

Sayedna Abdullah ibn Abbas رضی اللہ تعالیٰ عنہ ne farmaya ke jab Quran e Kareem me makri ke jaalo se buton ko tashbiyah di gayi to Yahud kehne lage ke agar Quran Allah ﷻ ke taraf nazil karda kitaab hoti to isme makri ke jaalo jaisi haqeer aur adna cheezo ka zikr na hota, aisi haqeer misalen paish karna Allah ki shaan ke khilaaf hai chunache in Yahud ki tardeed me ye ayat e karima nazil hui

Baaz Ullema ne farmaya ke jab Quran e Paak me munafik ke roash ko aag andheriyon garaj chamak se tashbiyah di gayi to munafekeen zabaan taaney daraz karne lagey, itni azeem shaan wale Rabbe ﷻ ko in misalo ki kya zarurat paish aa gayi, ye hargiz Allah ke taraf se nazil qardah kitaab nahi ho sakti

Baaz ullema ka farmana hai ke ye taana Mushrekeen diya karte the, lehaza is moake par ye ayat e karima nazil hui, shane nazul se mutalliq ye tamam raiy yun ikhatti ho sakti hain ke jab Yahud, Munafekeen wa Mushrekeen teeno hi kitaab Allah se mutalliq aisi behuda shabahat wa aitrazat kar chuke to phir in sab ki tardeer me ye ayat e karima nazil hui (Tafseer e Kabeer)

(06) Para 1, Surah Baqarah, Ayat 41

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ اٰمِنُوۡا بِمَاۤ اَنۡزَلۡتُ مُصَدِّقًا لِّمَا مَعَکُمۡ وَ لَا تَکُوۡنُوۡۤا اَوَّلَ کَافِرٍۭ بِهٖ ۪ وَ لَا تَشۡتَرُوۡا بِاٰیٰتِیۡ ثَمَنًا قَلِیۡلًا وَّ اِیَّایَ فَاتَّقُوۡنِ ﴿۴۱﴾ (پارہ 1۔ سورۃ البقرہ آیت نمبر 41)

Tarjuma Kanzul Imaan:

Aur imaan layo us par jo maine utara, uski tasdeeq karta hua jo tumhare saath hai aur sab se pehle uske munkir na bano, aur meri ayato ke badle thore daam na lo aur mujhse hi daro

Haq baat se chasme poshi:

Ye ayat e karima Qaab bin Ashraf aur dusre rayusa aur ullema Yahud ke haq me utri, ye log apni koam ke jahil tabqe se bari bari raqme wasul karte the aur unke hone wali paida waar me apne hissa bhi muqarrar kar rakhe the, jahil awaam ki nigaah me unki bari qadr wa manzilat thi, Ullema Yahud ko is baat ka shadeed khatra paish tha ke agar hum Tawrait me Nabi Akhriuz Zama ﷺ ki zaat wa safaat

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se logo ko agha kar dain ya khud Huzur ﷺ par imaan le ayen to hamari koam bhi le ayegi aur hamari ye muft ki amdani aur bari bari raqmey jo hame milti hain ye sabh haath se jaati rahengi, chunache unhone duniyawi maal ke lalach me Tawrait ko badal daala, jab log unse puchte ke Tawrait me Nabi Akhriuz Zama ﷺ ki kya naat wa safaat byaan farmayi gayi hai to wo chupa jaate aur awaam ko bekhabar rakhte

Ek riwayat ke mutabik ek martaba Qaab bin Ashraf ne Ullema Yahud se pucha ke tumhari Nabi Akhriuz Zama ﷺ ke baare me kya rai hai? Ullema Yahud bole ke wo Allah ﷻ ke sacche Nabi hain is par Qaab kehne laga, ke agar tum iske bar - khilaaf kehte to mai tumhe inaam deta, ye sunkar Ullema Yahud boley, ke ye to bina soche samjhe hamare mooh se nikal gaya, hame zara ghaur karne ki mohlat do, Qaab bin Ashraf bola, acha soch lo, chunache Ullema Yahud is majlis se nikle aur Tawrati me mojud Huzur ﷺ ki naat wa safaat nikal di aur uski jagah Ap ﷺ se wo safaat mansuk kar di jo dajjal se mutalliq thin, phir wapas aakar Qaab se aakar byan kar di chunache, Qaab ne khush hokar har ek ko 4 sair jawaar aur 4 chadaren bator inaam diye (Tafseer Khazainul Irfan, Tafseer Ruhul Byan)

(07) **<u>Para 1, Surah Baqarah Ayat 44</u>**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَتَاْمُرُوْنَ النَّاسَ بِالْبِرِّ وَ تَنْسَوْنَ اَنْفُسَكُمْ وَ اَنْتُمْ تَتْلُوْنَ الْكِتٰبَ ؕ اَفَلَا تَعْقِلُوْنَ ﴿۴۴﴾ (پارہ 1۔سورۃ البقرہ آیت نمبر 44)

<u>Tarjuma Kanzul Imaan:</u>

Kya logo ko bhalai ka hukm dete ho aur apni jaano ko bhulte ho halake tum kitaab parte ho to kya tumhe akal nahi

<u>Kabul e Haq se mehrumi</u>

Musalmano ne apne rishtedaar ullema Yahud se pucha ke deen e Islam ke mutalliq tum kya kehte ho, ye deen saccha hai ya nahi, to unhone jawab diya ke ye deen haq aur Quran haq hai, tum is par qayam raho magar wo khud is par imaan na laye, is par ye ayat e karima nazil hui aur mashur riwayat ke tahet Yahud Arab Nabiye Akhriuz Zama ﷺ ke tashreef laane se qabl Ap ﷺ ki tashrif avari ki khabren dete the aur Ap ﷺ ko saccha Nabi mante the, jab Nabiye Kareem ﷺ tashrif avari hui to Nabiye Akhriuz Zama ﷺ ki khabar dene wale aur Ap ﷺ ki

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ataat ki hidayat karne wale bugaz hasad me mubtila ho gaye aur Ap ﷺ ke munkar hokar imaan na laye, tab ye ayat e karima nazil hui, naiz ye ke Ullema Yahud in ghareeb Yahudiyon se jinse khuch maal milne ki umeed na thi, unhe khufiya toar par mashwara dete the ke Nabiye Akhriuz Zama ﷺ sacche Nabi hain, to unpar imaan le aao, jab ke ameer Yahudiyon se unhe daulat milne ka lalach tha aur unse amdani hasil hoti thi, unhe Nabiye Akhriuz Zama ﷺ par imaan laane se rokte aur kehte ke unme akhri Nabi hone ki baaz alamaten hain aur baaz nahi, lehaza abhi imaan na lao, khub ghoar fikr kar lo, unhe mana karne ka sabab ye tha ke agar ye ameer Yahudi Ap ﷺ par imaan le aate to un Ullema Yahud ki kadro manzilat unke khyal ke mutabik 2 koari ki hokar reh jaati aur un se hasil hone wali amdani unke haathon se nikal jaati, chunache unke mutalliq ye ayat nazil hui (Tafseer Khazain, Tafseer Khazainul Irfan, Tafseer Ruhul Byan)

(08) <u>Para 1, Surah Baqarah Ayat 62</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّ الَّذِيْنَ اٰمَنُوْا وَ الَّذِيْنَ هَادُوْا وَ النَّصٰرٰى وَ الصّٰبِـِٕيْنَ مَنْ اٰمَنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ وَ عَمِلَ صَالِحًا فَلَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُوْنَ ﴿۶۲﴾ (پارہ1۔سورۃ البقرہ آیت نمبر 62)

<u>Tarjuma Kanzul Imaan:</u>

Beshak imaan wale naiz Yahudiyon aur Nasraniyon aur sitara parasto me se wo sacche dil se Allah aur pichle din Qayamat par imaan layain aur naik kaam karen inka sawab inke Rab ke paas hai aur na unhe khuch andesha ho aur na ghum

<u>Amal ka daro madar imaan par hai:</u>

Hazrate Salman Pharsi رضی اللہ تعالیٰ عنہا jo Nabiye Kareem رضی اللہ تعالیٰ عنہ ke sahabi hain, Islam qabul karne se qabl imaan ki talaash me sargirdan phirte rahe, Eesai rahiyon se bhi mile, aur Yahud abido ke paas bhi gaye, bulke baaz ke aqwal ke mutabik ye wo sahabi hain jo Hazrat Eesa علیہ السلام ke baaz hawariyon se mil chuke hain, is liye Eesa علیہ السلام ke taabey bhi hue al gharz jab deen Islam ke talaash karte karte bargah e risalat me hazir hue, to wahan imaan ki daulat ko paa liya, aur musharrab ba Islam ho gaye, phir unhone Huzur ﷺ se Yahudi abido ki

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sakht ibadat aur unke kamalat, istaraaj ke mutalliq arz ki to Nabiye Kareem ﷺ jawab ne irshad farmaya, ke ye kitni sakht ibadat karen jab tak Islam qabul na karenge unki wo tamaam ibadaten aur naik kaam zaya hain, baghair imaan ke khuch bhi kabul nahi, chunache ye ayat e karima nazil hui jisme Nabiye Kareem ﷺ ki tayeed farmayi gayi

Nabiye Kareem ﷺ is ayate karima ke nazul ke mutalliq Hazrat Salman Pharsi رضی اللہ تعالیٰ عنہ se irshad farmaya ke ye ayat tumhare aur tumhare saathiyon ke mutalliq nazil hui hai, jo Eesa علیہ السلام ke deen par is haalat me marey ke hamari tashrif avari se be khabar ho to wo sach par hai lekin jo hamara naam aur hamari tashrif avari ko sunkar bhi imaan na laye wo imaan se mehrum aur halaqat par hai (Tafseer Khazainul Irfan wa Tafseer Azizi)

(09) <u>Para 1, Surah Baqarah, Ayat 77</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَوَلَا يَعْلَمُوْنَ اَنَّ اللّٰهَ يَعْلَمُ مَا يُسِرُّوْنَ وَمَا يُعْلِنُوْنَ ﴿۷۷﴾

<u>Tarjuma Kanzul Imaan:</u>

Kya tum nahi jante ke Allah janta hai jo khuch wo chupate hain aur jo khuch zahir karte hain

<u>Ullema Yahud ka fareb:</u>

Yahud ke jamaat ke khuch Yahudi, Nabiye Paak ﷺ ke Sahaba Ekram علیکم رضوان se milte aur kehte the ke tumhare Nabi sacche hain aur tumhara deen e Islam saccha hai, hum tumhare deen aur tumhare Nabi par imaan laye, al gharz, ye Yahud farmane Nabi ﷺ ke haq hone aur Tawrait Sharif me Ap ﷺ ki tareef wa safaat mojud hone ki gawahi dete lekin jab wo wahan jate to ullema e Yahud un Yahudiyon ko khub daatte aur malamat karte aur unhe deen e Islam se baaz rakhne ki koshish karte chunache in logo ke mutalliq ye ayate karima nazil hui (Tafseer Khazainul Irfan)

(10) <u>Para 1, Surah Baqarah, Ayat 79</u>

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

فَوَيْلٌ لِّلَّذِيْنَ يَكْتُبُوْنَ الْكِتٰبَ بِاَيْدِيْهِمْ ۗ ثُمَّ يَقُوْلُوْنَ هٰذَا مِنْ عِنْدِ اللّٰهِ
لِيَشْتَرُوْا بِهٖ ثَمَنًا قَلِيْلًا ؕ فَوَيْلٌ لَّهُمْ مِّمَّا كَتَبَتْ اَيْدِيْهِمْ وَ وَيْلٌ لَّهُمْ مِّمَّا
يَكْسِبُوْنَ ۝٧٩

Tarjuma Kanzul Imaan:

To kharabi (barbadi) hai unke liye jo kitaab apne haath se likhen phir keh dain ye khuda ke paas se hai ke uske auz thore daam hasil kar lain to kharabi (barbadi) hai, unke liye unke haatho ke likhe se aur kharabi (barbadi) unke liye is kamai se

Tawrait Sharif me Tehreef Yahud:

Huzur ﷺ ke Madina Munawarra tashrif avri par Ullema Yahud ko sakht tashweesh layek hui ke agar logo ne Nabi Akhriuz Zama ﷺ ne wo khubiayan aur ausaaf wo huliya mubarak paya, jo Tawrait Sharif me maskoor ki gayi hain, to log foran Ap ﷺ par imaan le ayenge, aur is tarah hamari kadro manzilat jo logo ki nigaah me hai wo khatam ho jayegi, hamari sardari chin jayegi, aur in logo se hasil hone wali amdani band ho jayegi, chunache unhone Tawrait Sharif me mojud Nabi ﷺ ki safaat aur huliya mubarak ko tabdeel kar diya aur Tawrait Sharif ki tehreef kar daali.

Jab log Ullema Yahud se puchte ke Tawrait Sharif me Nabi Akhriuz Zama ﷺ ki kya safaat byan farmayi gayi hain, aur kya huliya byan farmaya gaya hai, to Ullema Yahud tabdeel tehreef shuda Tawrait Sharif lakar suna dete, aur keh dete ke Allah Taala ne Tawrait me ye safaat aur huliya byan farmaya hai aur Mohammad ﷺ in safaat huliye ke mutabik nahi, lehaza wo Nabi Akhriuz Zama ﷺ nahi ho sakte, is par ye ayate karima nazil hui (Tafseer Naimi)

(11) Para 1, Surah Baqarah, Ayat 80

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَقَالُوْا لَنْ تَمَسَّنَا النَّارُ اِلَّاۤ اَيَّامًا مَّعْدُوْدَةً ؕ قُلْ اَتَّخَذْتُمْ عِنْدَ اللّٰهِ عَهْدًا
فَلَنْ يُّخْلِفَ اللّٰهُ عَهْدَهٗۤ اَمْ تَقُوْلُوْنَ عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ ۝٨٠

Tarjuma Kanzul Imaan:

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Aur bole hame to aag na chuyegi magar ginti ke khuch din tum farma do kya khuda se tumne koi ahed le rakha hai jab to Allah hargiz apna ahad khilaaf na karega ya Khuda par wo baat kehte ho jiska tumhe ilm nahi

Yahud ki khush fehmi:

Hazrat ibn Abbas رضی اللہ تعالیٰ عنہ se riwayat hai ke wo farmate hain, ke Yahud ka ye aqeeda tha ke hame dozakh me sirf itne din rehna hoga jitne din hamare baab dadaon ne qosala parasti ki hai, yaani bachre ki puja ki hai aur uski muddat kyun ke 40 din thi, lehaza hame sirf 40 din dozakh ka azaab diya jayega uske baad hum azaab se choot jayenge tab ye ayate karima nazil hui (Tafseer Khazainul Irfan)

(12) Para 1, Surah Baqarah, Ayat 85

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

ثُمَّ اَنْتُمْ هٰۤؤُلَآءِ تَقْتُلُوْنَ اَنْفُسَكُمْ وَ تُخْرِجُوْنَ فَرِيْقًا مِّنْكُمْ مِّنْ دِيَارِهِمْ تَظٰهَرُوْنَ عَلَيْهِمْ بِالْاِثْمِ وَ الْعُدْوَانِ ؕ وَ اِنْ يَّاْتُوْكُمْ اُسٰرٰى تُفٰدُوْهُمْ وَ هُوَ مُحَرَّمٌ عَلَيْكُمْ اِخْرَاجُهُمْ ؕ اَفَتُؤْمِنُوْنَ بِبَعْضِ الْكِتٰبِ وَ تَكْفُرُوْنَ بِبَعْضٍ ۚ فَمَا جَزَآءُ مَنْ يَّفْعَلُ ذٰلِكَ مِنْكُمْ اِلَّا خِزْيٌ فِي الْحَيٰوةِ الدُّنْيَا ۚ وَ يَوْمَ الْقِيٰمَةِ يُرَدُّوْنَ اِلٰۤى اَشَدِّ الْعَذَابِ ؕ وَ مَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ۝۸۵

Tarjuma Kanzul Imaan:

Phir ye jo tum ho apno ko qatl karne lage aur apne me se ek groh ko unke watan se nikalte ho unpar madad dete ho (unke mukhalif ko) gunah aur ziyarti me aur agar wo qaidi hokar tumhare paas ayen to badla dekar chura lete ho aur unka nikalna tumpar haram hai to kya khuda ke khuch hukmo par imaan laate ho aur khuch se inkaar karte ho to jo tumme aisa kare uska badla kya hai magar ye ke duniya me ruswa ho aur Qayamat me sakht wa tar azaab ke taraf phaire jayenge aur Allah tumhare amaal se bekhabar nahi

Duniya Akhirat ki ruswayi:

Tawrait Sharif me Bani Israil se ye ahad liya gaya tha ke na hi wo apas me qatlo qataal karenge aur na ek dusre ko watan se nikalenge, jo Bani Israil kisi ki qaid

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me ho usey maal dekar azaad kareyenge, Bani Israil ne Tawrait Sharif me diye gaye is ahad ko pura karne ka waheda iqraar kiya aur gawah bhi ho gaye magar wo wahedey par qayam na rahey aur ussey phir gaye tab ye ayate karima nazil hui (Tafseer Khazainul Irfan)

(13) <u>Para 1, Surah Baqarah, Ayat 89</u>

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَلَمَّا جَآءَهُمۡ كِتٰبٌ مِّنۡ عِنۡدِ اللّٰهِ مُصَدِّقٌ لِّمَا مَعَهُمۡ ۙ وَكَانُوۡا مِنۡ قَبۡلُ يَسۡتَفۡتِحُوۡنَ عَلَى الَّذِيۡنَ كَفَرُوۡا ۚ فَلَمَّا جَآءَهُمۡ مَّا عَرَفُوۡا كَفَرُوۡا بِهٖ ۚ فَلَعۡنَةُ اللّٰهِ عَلَى الۡكٰفِرِيۡنَ ﴿۸۹﴾

<u>Tarjuma Kanzul Imaan:</u>

Aur jab unke paas Allah ki wo kitaab (Quran) ayi jo unke saath wali kitaab (Tawrait) ki tasdeeq farmati hai aur issey pehle isi Nabi ke waseele se kaafiro par fatah mangte the, to jab tashreef laye unke paas wo jana pehchana ussey munkar ho baithe (inkaar kar baithe) to Allah ki laanat munkaro par

<u>Allah ki laanat:</u>

Nabiye Kareem ﷺ ki tashrif avari se qabl Yahud apni duaon aur hajat ki taqmeel ke liye ap ﷺ ka waseela ikhtiyar kar lete the aur Huzur ﷺ ka naam paak ke waseele se kamyabi paate the, yahan tak ke jung jedaal ke moake par yehi kehte ke اللھم افتح علینا وانصرنا بالنبی الامی yaani ai Allah hame apne Nabi Ummi ke sadqe tofail fatah wa nasrat ata farma, lekin jab Nabiye Akhriuz Zama ﷺ ki tashrif avari hui to wo log jo Ap ﷺ ke waseeley aur sadqe se duain maanga karte the, Ap ﷺ ke munkar ho gaye, is par ye ayate karima nazil hui (Tafseer Naimi)

(14) <u>Para 1, Surah Baqarah, Ayat 97, 98</u>

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

قُلۡ مَنۡ كَانَ عَدُوًّا لِّجِبۡرِيۡلَ فَاِنَّهٗ نَزَّلَهٗ عَلٰى قَلۡبِكَ بِاِذۡنِ اللّٰهِ مُصَدِّقًا لِّمَا بَيۡنَ يَدَيۡهِ وَهُدًى وَّبُشۡرٰى لِلۡمُؤۡمِنِيۡنَ ﴿۹۷﴾ مَنۡ كَانَ عَدُوًّا لِّلّٰهِ وَمَلٰٓئِكَتِهٖ وَرُسُلِهٖ وَجِبۡرِيۡلَ وَمِيۡكٰٰلَ فَاِنَّ اللّٰهَ عَدُوٌّ لِّلۡكٰفِرِيۡنَ ﴿۹۸﴾ (پارہ1۔سورۃ البقرہ آیت نمبر 97-98)

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Tarjuma Kanzul Imaan:

Tum farma do jo koi Jibreel ka dushman ho to us (Jibreel) ne to tumhare dil par Allah ke hukm se ye Quran utara agli kitaabo ki tasdeeq farmata aur hidayat wa basharat musalmano ko. Jo koi dushman ho Allah aur uske farishto aur uske rasulon aur Jibreel aur Mikael ka to Allah dushman hai kafiro ka.

Adawate Jibreel عليه السلام:

Is ayate karima ke shaney nazul ke mutalliq 2 riwayat hain:

(a) Nabiye Kareem ﷺ ki Madina Munawwara tashrif avari ke baad Yahud ki ek jamat apne sardar ibn Sourya ke saath bargah e risalat ﷺ me hazir hui unka sardar, ibn Sourya Nabiye Kareem ﷺ se bola ke Tawrait Sharif me akhri Nabi ﷺ ki jo safaat wa alamaat byan farmayi gayi hai hum unhe dekhna chahte hain, Ap ﷺ ne ussey farmaya, tehkeek kar lo, wo bola apke soney ki kya halat hai, Ap ﷺ ne irshad farmaya, hamari ankhen soti hain dil nahi sota, wo bola apne sach farmaya, Nabiye Akhriuz Zama ﷺ ki ye alamat hai phir bola ab mai apse wo baten puchunga jo sirf Nabi hi janta hai koi aur nahi janta, Ap ﷺ ne irshad farmaya ke pucho

To wo bola ke kya wajah hai ke baccha kabhi maa ki shakl pe hota hai aur kabhi baap ki, to Ap ﷺ ne irshad farmaya, ke baccha maa aur baap dono ki mani se takhleek hota hai jiski mani upar ho ya jiski mani dahem me pehle dakhil ho ya jiski mani zyada aur ghalib ho baccha uski shakl par hota hai, ibn Sourya bola, theek ab ye batayen ke bacche ka jism ka kaun sa aza baap ki mani se hai, Ap ﷺ ne irshad farmaya ke haddi aur putthe baap ki mani aur gosh, khoon, baal, nakhun maa ki mani, wo bola theek, ab ye batayen, Jannatiyon ko Jannat me sab se pehle kaun si gizah khane ke liye di jayegi, Ap ﷺ ne farmaya ke machli aur bail ka gosh, Sourya bola, theek, baaz ne kaha ke Ap ﷺ ne irshad farmaya ke zameen ki roti, ibn Saurya ne pucha, Hazrat Yaqub عليه السلام ne kaun si gizha thi jo apne upar haraam farmayi thi, aur ye bhi batayen ke kyun farmayi, Ap ﷺ ne irshad farmaya, Hazrat Yaqub عليه السلام arqe nisah ke marz me mubtila the, apne mannat mani thi ke Ya Allah mujhe is marz se shifa ata farma to mai apni pasandid aur marghub ghiza, yani doodh aur oonth ka gosh bhi apne upar haram kar lunga

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Saurya bola, ab hume akhri baat aur bata dijiye to mai apni jamat ke taraf se ap par imaan le ayunga, ap ye bata dijiye ke ap par wahi kaun farishta lata hai aur kaun farishta hai jo apka rafique hai, Ap ﷺ ne irshad farmaya, ke mujh par aur tamam paighambaro par Hazrat Jibreel علیہ السلام hi wahi laye aur wohi mere aur tamam paighambaro ke rafique rahe, is par ibn Sourya bola, ke hum ap par hargiz imaan na layenge, kyunke Jibreel (علیہ السلام) hum Yahud ka purana dushman hai, haan Mikael علیہ السلام ap par wahi latey, to phir hum ap par imaan le aate, Ap ﷺ ne ussey daryaft kiya ke unhone apse kya dushmani ki, jo tum unhe apna dushman samajhte ho

Sourya bola, ek to ye ke nabuwat wa risalat hamesha se hamare khandan me rahi magar ab unhone ye ohdah Bani Israil ke supurt kar diya ke ye hamare baap dadaon par tarah tarah ke azabaat yehi lekar aye phir ye ke hamare paighambaro ne wakht nasr paida hone ki khabar di thi ke wo shaks Baitul Muqaddas ko veeran aur Bani Israil ko halaq karega, chunache, hamare baab dadaon ne is qatl karne ke liye chand qatil rawana kiye jinhone is bacche par qabu pa liya, lekin phir Jibreel علیہ السلام ne hi is bacche ko bacha liya jisne phir hamari koam ko halaq aur qatl kar diya, ye Jibreel علیہ السلام ki dushmani nahi to aur kya hai, is par ye ayat karima nazil hui

(b) Tafseere Kabir me ek riwayat byan hui ke Hazrat Umar Farooq رضی اللہ تعالیٰ عنہ aqsar Yahudiyon ke madrasah me tashrif le jate, aur wahan unka waas sunte aur ek din jab Ap رضی اللہ تعالیٰ عنہ is madrasah pahonche to Ullema Yahud jo wahan mojud the apko dekh kar khush amdeen kehne lage aur kehne lage ke hum apko mehbub rakhte hain ke apke alawa koi aur sahabi hamare waas sunne nahi aate, ghaliban ap bhi humse mohabbat karte hain, is par Hazrat Umar Farooq رضی اللہ تعالیٰ عنہ ne irshad farmaya ke ai Yahud, is ghalat fehmi me na raho ke mai tumhare waas aur nasihat sunne yahan ata hun, nahi mujhe tumse khuch mohabbat hai jo yahan ata hun aur na hi mujhe apne deen se mutalliq khuch shakuk wa shubhahat aur tumhare deen se khuch milan waa raghbat hai jo mai yahan chala ata hun bulke mere aane ki wajah to ye hai ke mai tumhari kitaabo se apni kitaab Quran Majeed ki haqaniyat aur apne Nabi Akhriuz Zama ﷺ ke haq hone aur unke fazail sunkar apna imaan mazbut karne ata hun, aur Alhamdolillah mera imaan din ba din barta hi chala gaya, tum par afsos ke tum kitne mehrum aur badnaseeb ho jo Quran ki haqaniyat

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aur Nabiye Paak ﷺ ke fazail parkar aur jaan kar bhi unpar imaan nahi laye, us par Ullema Yahud bole, ke Jibreel عليه السلام hamare dushman hain, hamare baab dadaon par sari musibten aur azaab yehi lekar aye, jab Mikael عليه السلام hamare dost hain ke wo hum par baarish aur rehmat le kar aate hain

Ap رضى الله تعالىٰ عنه ne in Yahud se daryaft farmaya ke batao Jibreel عليه السلام aur Mikael عليه السلام bargah e elahi me kya darjah rakhte hain, wo bole ke dono hi bargah e elahi me muqrib hain, to Hazrat Umar ne farmaya, ke tumse zyada be-akl kaun hai, ke tum yehi nahi jante ke dono hi Allah ki bargah me maghbul hain, to phir jo unme se ek ka bhi dushman hoga wo yaqeenan Allah ka bhi dushman hoga, phir ap رضى الله تعالىٰ عنه bargah e risalat me hazir hone ke liye rawana hue, abhi raaste me hi the, ke Huzur ﷺ par ye ayat nazil hona shru hui, chunache bargah e risalat me hazir hue to Huzur ﷺ ne irshad farmaya, ai Umar, Allah ne tere kalaam ki mawafeqat farmayi, ho sakta hai ye dono wakiyat is ayat ki shane nazul hoan (Tafseer Azizi, Ruhul Byan, Kabir)

(16) <u>Para 1, Surah Baqarah, Ayat 99</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ لَقَدْ اَنْزَلْنَاۤ اِلَيْكَ اٰيٰتٍۭ بَيِّنٰتٍ ۚ وَ مَا يَكْفُرُ بِهَاۤ اِلَّا الْفٰسِقُوْنَ ۝۹۹

<u>Tarjuma Kanzul Imaan:</u>

Aur beshak humne tumhari taraf roshan ayaten utarin aur unke munkar na honge magar fasik log

<u>Risalat e Musata ﷺ se chasme poashi:</u>

(a) Ibn Saurya Yahud ka sardar mana jata tha, usne ek moake par Nabi ﷺ se arz kiya ke ap na hi hamare paas koi aisi cheez lekar ayen jisey hum pehchante aur na ap par koi zahiri aur wazey ayat yani nishani nazil hui, jisey hum dekh lete chunache ye ayate karema nazil hui

(b) Ek riwayat ke mutabik Hazrat Maaz bin Jabal رضى الله تعالىٰ عنه ne ek moake par Yahudiyon se farmaya, ke ai Yahudiyon pehle hum mushriq the aur tum ahle kitaab the, tum Nabi Akhriuz Zama ﷺ ki tashrif avri se qabl Ap ﷺ ki shaaney safaat byan karte the aur Ap ﷺ ki tashrif avri ki khabren sunate the chunache Ap ﷺ ki naat wa safaat sunkar Nabiye Kareem ﷺ apki tashrif avari se qabl hi

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unke shedayi ban gaye, phir jab wo tashrif laye to tum in aala shaan wale Nabi Akhriuz Zama ﷺ par imaan le aye, magar tum unki shaan wa safaat byaan karne ke bawajud un par imaan lane se mehrum rahe, akhir kyun to Yahud bole ke unme wo alamat safaat mojud nahi jo Nabiye Akhriuz Zama ﷺ ki tawrait sharif me byan farmayi gayi hai, lehaza hum unko kaise Nabi Akhriuz Zama ﷺ maan lain, us par ye ayate karima nazil hui

(c) Mumkin hai ke ye dono wakiyat saath hi hue hoan aur in dono se mutalliq ye ayate karima nazil hui ho, ek taraf ibn Saurya ne Huzur ﷺ se arz kiya ho aur saath hi dusri taraf Hazrat Maaz bin Jabal رضی اللہ تعالیٰ عنہ ne Yahudiyon se ye daryaft farmaya ho, chunache, in dono wakiyat par ye ayate karima nazil hui (Tafseer Naimi, Tafseer Kabir)

(17) <u>Para 1, Surah Baqarah, Ayat 100</u>

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اَوَ كُلَّمَا عٰهَدُوْا عَهْدًا نَّبَذَهٗ فَرِيْقٌ مِّنْهُمْ ؕ بَلْ اَكْثَرُهُمْ لَا يُؤْمِنُوْنَ ۝

<u>Tarjuma Kanzul Imaan:</u>

Aur kya jab kabhi koi ahed karte hain unme ka ek fareeq usey phaik (toar) deta hai bulke unme behtaron (aqsar) ko imaan nahi

<u>Ullema Yahudi ki bad – ahedi:</u>

Ek martaba Nabiye Kareeem ﷺ ne Yahud ke bare aalim Maalik ibn Yusuf aur uski jamaat ahedo pama ki yaad dehani karayi, jo Tawrait me Nabi Akhriuz Zama ﷺ par imaan laane se mutalliq unse liye gaye the to ibn Saif in ahedo pama se saaf mukar gaya aur bola ke Tawrait me humse koi aisa ahed nahi liya gaya, chunache, is par ye ayate karima nazil hui (Tafseer Khazainul Irfan)

(18) <u>Para 1, Surah Baqarah, Ayat 102</u>

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ اتَّبَعُوْا مَا تَتْلُوا الشَّيٰطِيْنُ عَلٰى مُلْكِ سُلَيْمٰنَ ۚ وَمَا كَفَرَ سُلَيْمٰنُ وَلٰكِنَّ الشَّيٰطِيْنَ كَفَرُوْا يُعَلِّمُوْنَ النَّاسَ السِّحْرَ ۗ (پارہ1۔سورۃ البقرہ آیت نمبر 102)

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Tarjuma Kanzul Imaan:

Aur uske pairu hue (pairawi ki) jo shaitan para karte the, Sultanat Sulaiman ke zamane me aur Sulaiman ne kufr na kiya, haan shaitan kafir hue, logo ko jaadu sikhte hain

Yahud ki tardeed (rejection) Sulaiman عليه السلام ki tayeed (justification):

Ullema Yahud Nabiye Kareem ﷺ par aitraaz karte hue tajjub ka izhaar karte hue kehte the ke Mohammad ﷺ Sulaiman عليه السلام ko Nabi kehte hain, halake wo to sirf jaadugar the unke tardeed me ye ayat e karima nazil hui, chunke Hazrat Sulaiman عليه السلام ki wafaat ke baad se lekar Nabi Akhriuz Zama ﷺ ke zamane mubarak tak yehi mashur raha, ke Hazrat Sulaiman عليه السلام jaadugar the (maazallah), aur isi jaadu ke zor se Ap عليه السلام itni bari sultanat ke maalik hue, chunache Allah Taala ne in Yahud ki tardeed aur Sulaiman عليه السلام ki tayeed ke liye ye ayate karima nazil farmaya (Tafseer Khazainul Irfan Tafseer Kabir)

(19) Para 1, Surah Baqarah, Ayat 104

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقُوْلُوْا رَاعِنَا وَ قُوْلُوا انْظُرْنَا وَ اسْمَعُوْا ؕ وَ لِلْكٰفِرِيْنَ عَذَابٌ اَلِيْمٌ ۝ (پارہ 1۔سورۃ البقرہ آیت نمبر 104)

Tarjuma Kanzul Imaan:

Ai imaan walo ra'aina (riyayat kare) na kaho aur yun arz karo ke Huzur par hum nazar rakhen aur pehle hi se baghore suno aur kaafiro ke liye dard naak azaab hai

Ra'aina ko bajaye unzurna ki taleem:

Sahaba Ekram عليكم رضوان jab bargah e risalat me hazir hote aur Nabiye Kareem ﷺ koi taleem farma rahe hote to agar Sahaba Ekram عليكم رضوان wo baat sunna ya samajhna chahte to ra'aina Ya Rasulallah kehte, yaani Ya Rasulallah hamari riyayat farmayi, aur dubara irshad farma dijiye, magar lavz ra'aina ke ek bure maane bhi nikalte the, aur Yahud is lavz ko bure maino ke liye stemaal karte aur apni chaal baazi par khush hote ke hame Mohammad ﷺ se ghustakhi karne ka moaka mil gaya

Ek din Hazrat Saad bin Maaz رضى الله تعالىٰ عنه ne Yahud ki zubaan se ye lavz sunkar ghusse me farmaya ke tum par Allah ﷻ ki laanat ho, agar ab tumne ye lavz mooh

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se nikala to mai tumhe qatl kar dunga, is par Yahud bole ke ap hum par naraz hote hain, jab ke apke musalman bhi yehi lavz stemaal karte hain pehle unko mana karen, Hazrat Saad ne ranjidah hokar Nabiye Kareem ﷺ ki khidmat me hazir hue to ye ayate karima nazil hui jisme ra'aina kehne ki mumaniyat nazil hui, uski jagah unzurna ki bargah e risalat me kehne ka hukm diya gaya (Tafseer Khazainul Irfan, Tafseer Azizi, Tafseer Kabir)

(20) <u>Para 1, Surah Baqarah, Ayat 105</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

مَا يَوَدُّ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَ لَا الْمُشْرِكِيْنَ اَنْ يُّنَزَّلَ عَلَيْكُمْ مِّنْ خَيْرٍ مِّنْ رَّبِّكُمْ ؕ وَاللّٰهُ يَخْتَصُّ بِرَحْمَتِهٖ مَنْ يَّشَآءُ ؕ وَ اللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ۝ (پارہ1۔سورۃ البقرہ آیت نمبر 105)

<u>Tarjuma Kanzul Imaan:</u>

Wo jo kafir hain kitabi ya mushriq wo nahi chahte ke tum par koi bhalai utre, tumhare Rab ke paas se aur Allah apni rehmat se khaas karta hai, jise chahe aur Allah bare fazal wala hai

<u>Yahud ki munafiqana chaal:</u>

Yahud ki ek jamaat me musalmano se apne bugz wa adawat ko chupa kar unse pyaar aur mohabbat aur dosti wa khair khwahi karti aur apni mohabbat bhari baton se unhe apni taraf mayal karna chahti chunache in Yahud ke jhooth ka pol kholne aur musalmano ko Yahud ki is munafiqana chaal se khabardar rakhe ke liye ye ayate karima nazil hui (Tafseer Jamal aur Tafseer Khazainul Irfan)

(21) <u>Para 1, Surah Baqarah, Ayat 106, 107</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

مَا نَنْسَخْ مِنْ اٰيَةٍ اَوْ نُنْسِهَا نَاْتِ بِخَيْرٍ مِّنْهَآ اَوْ مِثْلِهَا ؕ اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝ اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَ مَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِيٍّ وَّ لَا نَصِيْرٍ ۝ (پارہ1۔سورۃ البقرہ آیت نمبر 106)

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Tarjuma Kanzul Imaan:

Jab koi ayat mansukh farmayen ya bhula dain to ussey behtar ya us jaisi le ayenge, kya tujhe khabar nahi ke Allah sabh khuch kar sakta hai, kya tujhe khabar nahi Allah ke liye hi hai asmaan aur zameeno ki badshahi aur Allah ke siwa tumhara na koi himayati na madadgar

Yahud ke aitraaz ka Quraani Jawab:

Yahud wa Mushrekeen musalmano ko wargala te the ke kya tumhe hairat nahi hoti ke Mohammad ﷺ aaj kisi kaam ka hukm dete hain, phir kal usse mana kar dete hain, aur uski jagah koi dusra hukm dete hain, jaise pehle zaanih ke liye saza tajwees ki ke unhe zabani toar par takleef do, unhe bura bhala kaho, phir ye hukm wapas kar liya, aur naya hukm jaari kiya, ke zaanih ko unke ghar me qaid kar do, phir dubara is hukm to tabdeel karke hume naya hukm de diya, ke unhe 100 kohrey maaro wagera, to malum hua ke ye ehkamat Rab ke taraf se nahi hue, bulke unke khud banaye hue hain, bekhabri me kabhi koi hukm dete hain phir apni be khabri par sharminda hokar dusra hukm dete hain (maazallah), chunahce, in Yahud wa Mushrekeen ke is behuda aitraaz ke jawab me ye ayate karima nazil hui (Tafseer Ruhul Byaan aur Tafseer Ahmadi)

(23) Para 1, Surah Baqarah, Ayat 108

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَمْ تُرِيْدُوْنَ اَنْ تَسْـَٔلُوْا رَسُوْلَكُمْ كَمَا سُئِلَ مُوْسٰى مِنْ قَبْلُ ؕ وَ مَنْ يَّتَبَدَّلِ الْكُفْرَ بِالْاِيْمَانِ فَقَدْ ضَلَّ سَوَآءَ السَّبِيْلِ ۝ (پارہ 1۔سورۃ البقرہ آیت نمبر 108)

Tarjuma Kanzul Imaan:

Kya ye chahte ho ke apne Rasul se waisa sawal karo jo Musa se pehle hua tha aur jo imaan ke badle kufr le wo theek (seedha) raasta bahek gaya

Yahud ke bedhange mutalbat:

Is ayat ke shane nuzul ke baare me chand riwayat hain

(a) Ek martaba Yahud Huzur ﷺ se mutalba karne lage ke ap hamare liye aisi kitaab layen jo asmaan se waqfey waqfey se nahi bulke ek hi baar me nazil hui ho, hum aisi kitaab par imaan na layenge jiske ehkaam badalte rehte hain

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(b) Baaz riwayat ke mutabik, ek baar Abdullah ibn Ameer Makhzavi Quraish ki ek jamat ke saath bargah e aqdas me hazir hua aur kehne laga ke mai ap par ek shart par imaan launga, wo ye ke ap zameen se paani ke chashme jaari kar ke dikhayen, ya apke khajur wa anaar ke baghaat hoan ya ap soney ka ek ghar rakhte hoan, ya ap hame asmaan par charkar dikhayen, ya phir Allah ﷻ ke taraf se mere mutalliq likha ho ke ai Abdullah ibn Ameer, beshak Mohammad ﷺ mere Rasul hain, tu inki pairwi kar phir Quraish ki jamat ne kaha ke ye sabh to bare mutalbe hain, ap inhe rehne dain, bus itna hi karen ke hame Musa عليه السلام ki tarah ek baar hi ek muqammil kitaab la dain, tabh ye ayate karima nazil hui

(c) Ek riwayat ye bhi hai, ke ek martaba Quraish ki ek jamaat ne Nabiye Kareem ﷺ mutalba kiya ke wo safa aur marwah ko soney aur chandni ka bana dain chunache ye ayate karima nazil hui

(d) Baaz musalman jo abhi naye naye musalman hue the, unhone Nabiye Kareem ﷺ se ye mutalba kiya ke jis tarah Mushrekeen ke ek se zyada mabud hain usi tarah hamare bhi chand mabud hone chahiyen aur baaz log Nabiye Kareem ﷺ se batore imtehaan mojizat maanga karte the, unke haq me ye ayate karima nazil hui (Tafseer Nural Irfan, Tafseer Kabir waghera)

(24) <u>Para 1, Surah Baqarah, Ayat 109</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَدَّ كَثِيْرٌ مِّنْ اَهْلِ الْكِتٰبِ لَوْ يَرُدُّوْنَكُمْ مِّنْۢ بَعْدِ اِيْمَانِكُمْ كُفَّارًا ۚ حَسَدًا مِّنْ عِنْدِ اَنْفُسِهِمْ مِّنْۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۚ فَاعْفُوْا وَاصْفَحُوْا حَتّٰى يَاْتِيَ اللّٰهُ بِاَمْرِهٖ ۭ اِنَّ اللّٰهَ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ۝

<u>Tarjuma Kanzul Imaan:</u>

Bahot kitabiyon ne chaha kaash tumhe imaan ke baad kufr ki taraf phair dain (loata dain) apni dilo ki hasad (jalan) se baad uske haq un par khub zahir ho chuka hai to tum choro aur dar guzar karo yahan tak ke Allah apna hukm laye, beshak Allah sab cheez par qadir hai

<u>Ishq e Rasul ﷺ ka Ghalba:</u>

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Junge Uhad ke baad Mukhlis ibn Maaz aur Zaid bin Qais aur deegar Yahud Hazrat Ammar bin Yasir aur Hazrat Huzaifa ibn Yaman رضی اللہ تعالیٰ عنہ se kehne lage ke agar tum sacche hote to tumhara deen saccha hota aur tumhare Nabi sacche hote to tumhe is jung me hargiz shikast na hoti isliye tumhe chahiye ke tum wapas hamare deen me loat ayo, is par Hazrat Ammar رضی اللہ تعالیٰ عنہ ne farmaya ke tumhare nazdiq ahed shikani aur bewafayi karna kaisa hai, bola ke sakht bura hai, tab ap رضی اللہ تعالیٰ عنہ ne farmaya ke mai bhi ahad kar chuka hun ke marte dam tak apne aka wa maoula ﷺ se kabhi hargiz mooh na morunga aur na hi apne kabhi deen e Islam se phirunga

Yahud bola ab to Ammar ka wapas loat aana mumkin nahi, phir Hazrat Huzaifa رضی اللہ تعالیٰ عنہ se bole kya tum humse ta'alluq rakhoge to Huzaifa رضی اللہ تعالیٰ عنہ ne farmaya ke mai Allah ﷻ ke wahid niyat par aur uske Nabi ki nabuwat aur risalat par aur Quran ke haq hone aur Kaaba Sharif ke Qibla hone aur musalmano ke bhai hone par imaan rakhta hun, is par Yahud bole ke Musa ke Rab ki kasam tumhare dil to Mohammad ﷺ ki mohabbat se maghlugh ho gaye, phir dono sahaba bargah e risalat ﷺ me hazir hue, aur is wakiye ki khabar di to Ap ﷺ ne farmaya ke tumne theek kiya aur kamyab hue (Tafseer e Nayimi)

(25) <u>Para 1, Surah Baqarah, Ayat 111, 112</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَقَالُوْا لَنْ يَّدْخُلَ الْجَنَّةَ اِلَّا مَنْ كَانَ هُوْدًا اَوْ نَصٰرٰى ؕ تِلْكَ اَمَانِيُّهُمْ ؕ قُلْ
هَاتُوْا بُرْهَانَكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۱۱۱﴾ بَلٰى ۚ مَنْ اَسْلَمَ وَجْهَهٗ لِلّٰهِ وَهُوَ مُحْسِنٌ
فَلَهٗۤ اَجْرُهٗ عِنْدَ رَبِّهٖ ۪ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿۱۱۲﴾

<u>Tarjuma Kanzul Imaan:</u>

Aur ahle kitaab bole, hargiz jannat me na jayega magar wo jo Yahudi ya Nasrani ho, ye unki khyal bandiyan (khyali baaten) hain, tum farmayo lao apni daleel agar sacche ho, haan kyun nahi, jisne apna mooh jhukaya Allah ke liye aur wo naikiyo kaar to uska ajro o sawab uske Rab ke paas hai aur unhe khuch andesha ho aur na khuch ghum

<u>Yahud wa Nassara ka ba-hami ikhtelaaf:</u>

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Ek martaba Yahud Madina aur Bakhran ke Eesai bargah e risalat ﷺ me hazir hue aur apas me munazra karne lage aur ek dusre ko jhutha aur ghalat sabit karne lage, Yahudiyon ka kehna tha ke Jannat me sirf Yahudi dakhil honge aur Eesai ye keh rahe the ke hamare siwah Jannat me kisi ka dakhla nahi ho sakta tabhi ye ayate karima nazil hui (Tafseer Ruhul Byaan)

(27) <u>Para 1, Surah Baqarah, Ayat 113</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ قَالَتِ الْيَهُوْدُ لَيْسَتِ النَّصٰرٰى عَلٰى شَيْءٍ ۖ وَّ قَالَتِ النَّصٰرٰى لَيْسَتِ الْيَهُوْدُ عَلٰى شَيْءٍ ۙ وَّ هُمْ يَتْلُوْنَ الْكِتٰبَ ؕ كَذٰلِكَ قَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ مِثْلَ قَوْلِهِمْ ۚ فَاللّٰهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ﴿۱۱۳﴾

<u>Tarjuma Kanzul Imaan:</u>

Aur Yahudi bole Nasrani khuch nahi aur Nasrani bole Yahudi khuch nahi, halake wo kitaab parte hain, isi tarah jahilo ne unki se baat kahi to Allah Qayamat ke din unme faisla kar dega jis baat me jhagar (ikhtelaaf kar) rahe hain

<u>Yahud wa Nassara ki Enjeel wa Tawrait ki takziib:</u>

Yahud Madina aur Bakhran ke Eesai bargah e risalat ﷺ me hazir hue aur apas me munazra karne lage ke ek Yahudi, Alam Rafey ibn Harmala, Eesaiyon se kehne laga ke tum Eesa عليه السلام ko Allah ka paighambar aur Enjeel ko Allah ﷻ ki kitaab mante ho, jab ke na Hazrat Eesa عليه السلام Allah ke paighambar hain aur na Enjeel Allah ki kitaab hai, lehaza tum be deen ho aur tumhar deen baatil hai, phir Eesaiyon me se ek Eesai bola ke be-deen to tum khud ho ke Hazrat Musa عليه السلام ko Allah ka Nabi aur Tawrait ko Allah ki kitaab hone par imaan rakhte ho, jab ke Hazrat Musa عليه السلام na hi Allah ke paighambar hain aur na hi Tawrait Sharif Allah ki kitaab, al gharz, Yahud wa Nassara apas me khoob jhagre, aur ek dusre ke deen ko baatil kehne lage, is pur Huzur Purnur ﷺ na khush hue aur irshad farmaya, ke Tawrait aur Enjeel ek dusre ki tasdeeq karti hain aur tumhara ye haal hai ke tum unki takziib (contradiction) karte ho chunache Ap ﷺ ki tayeed me ye ayate karima nazil hui (Tafseer Azizi wa Tafseer Khazainul Irfan)

(28) <u>Para 1, Surah Baqarah, Ayat 114</u>

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَمَنۡ اَظۡلَمُ مِمَّنۡ مَّنَعَ مَسٰجِدَ اللّٰہِ اَنۡ یُّذۡکَرَ فِیۡہَا اسۡمُہٗ وَ سَعٰی فِیۡ خَرَابِہَا ؕ اُولٰٓئِکَ مَا کَانَ لَہُمۡ اَنۡ یَّدۡخُلُوۡہَاۤ اِلَّا خَآئِفِیۡنَ ؕ لَہُمۡ فِی الدُّنۡیَا خِزۡیٌ وَّ لَہُمۡ فِی الۡاٰخِرَۃِ عَذَابٌ عَظِیۡمٌ ○ (پارہ 1۔ سورۃ البقرہ آیت نمبر 114)

Tarjuma Kanzul Imaan:

Aur usse barkar zalim kaun, jo Allah ki masjido ko rokey unme naam khuda liya (zikr khuda ke) kiye jaane se aur unki veerani me koshish kare unko na pahonchata tha ke masjido me jayen magar darte hue unke liye duniya me ruswayi hai aur unke liye akhirat me bara azaab

Duniya me Ruswayi:

Iske shaney nazul ke mutalliq bahot si riwayat hain: -

(a) Eesaiyon ka ek badshah jiska naam Khatibus tha usne Yahud se jung ki aur unka qatl aam kiya baccho ko qaid kiya Baitul Muqaddas ki behurmati ki, usne murdar daale aur usme suar zibah kiye, Tawrait Sharif ko jala diya al gharz, Alifa Dome Hazrat Umar Farooque رضی اللہ تعالیٰ عنہ ke daur e mubarak tak Baitul Muqaddas usi tarah veeran raha, Umar Farooque رضی اللہ تعالیٰ عنہ ne Fatah Qubrah ke baad Baitul Muqaddas ko abaad kiya, wahan azaan aur namazen shrun farmayin, chunache is baare me ayate karima nazil hui

(b) Ek dusri riwayat ke mutabik ye ayat Bakht Nasr ke mutalliq nazil hui ke usne Yahud se jung wa jadal ke baad Baitul Muqaddas par kabza karke isko veeran kar diya, iski behurmati ki

(c) Baaz ne farmaya, ke ye ayate karima Mecca ke Mushrekeen ke baare me nazil hui ke unhone Huzur ﷺ aur Musalmano ko Masjide Haraam me namaz wa ibadat se roka aur musalmano ko umrah karne ki ijazat na di, hatta, ke Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ par bhi apne darwaze par se namaz parne par pabandi lagayi yahan tak ke unhone wahan se hijrat kar li

(d) Ek aur riwayat ke mutabik Tehveel e Qibla ke baad Madine ke Yahudi Kaaba Moazzima ke dushman ho gaye aur wo Musalmano ko Kaaba Moazzima ke

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taraf rukh karke namaz parne se rokne lage (Tafseer Ruhul Byaan, Tafseer Kabir, Tafseer Al Quran)

(29) <u>Para 1, Surah Baqarah, Ayat 115</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ لِلّٰهِ الْمَشْرِقُ وَ الْمَغْرِبُ ۚ فَاَيْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللّٰهِ ؕ اِنَّ اللّٰهَ وَاسِعٌ عَلِيْمٌ ۝

<u>Tarjuma Kanzul Imaan:</u>

Aur purab wa paschim (mashriq wa maghrib) sab Allah hi ka hai, to tum jidhar mooh karo udhar wajah Allah (khuda ki rehmat tumhari taraf mutawajjah) hai beshak Allah was'saat wala ilm wala hai

<u>Mashriq wa Maghrib sabh Allah ka hai:</u>

Is ayate karima ke shaney nazul ke mutabik bahot si riwayat hain: -

(a) Ek martaba Sahaba Ekram علیکم رضوان safar me the ke raat agayi chunache Qibla ka sahi rukh malum na hone ke sabab jiska jis taraf ghuman jama usne usi taraf rukh karke namaz ada kar li, jab subah Huzur ﷺ ki khidmat me is wakiye ki khabar di gayi to ye ayate karima nazil hui

(b) Ek riwayat ke mutabik ye ayate musafir ke baare me nazil hui, ke wo safar ki halat me apni sawari par naphil namaz par sakte hain, agarche uski sawari ka rukh kisi taraf bhi ho, usi halat me uske naphil ki adayegi durust hai

(c) Ek riwayat ye hai ek baar Sahaba Ekram علیکم رضوان ne Nabiye Kareem ﷺ se arz kiya, ke Ya Rasulallah ﷺ hum kis taraf mooh karke dua manga karen, kya jis tarah namaz ka Qibla hai usi tarah dua ka bhi koi Qibla hai, jis taraf hum mooh karke dua mange, to ye ayate karima nazil hui

(d) Ek riwayat ye hai ye ayate karima namaze khoaf ke mutalliq nazil hui, ke jis wakht jung ki haalat ho aur dushman ke hamle ka khoaf ho, to us haalat me jis taraf mooh karke namaz par sakte hain

(e) Ek qaul ye bhi hai ke tehveel Qibla ke baad Yahud Musalmano ko taana zani karte the ke tumhara deen kitna ajeeb hai, jiska koi Qibla hi muqarrar nahi, kabhi Baitul Muqaddas ko Qibla muqarrar kiya jata hai, kabhi Kaaba

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Muqaddasiya ko Qibla banaya jata hai, chunache, inke jawab me ye ayate karima nazil hui

(f) Ek riwayat ke mutabik ek wakht aisa bhi tha jisme Musalmano ko ye ikhtiyar diya gaya tha ke jis taraf chahen usi taraf mooh karke namaz paren, Baitul Muqaddas ke taraf ya Khana e Kaaba ke taraf, ye ayate karima us wakht ki hai (Tafseer Kabir, Tafseer Ehkamul Quran, Tafseer Khazainul Irfan)

(30) <u>Para 1, Surah Baqarah, Ayat 117</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

بَدِيْعُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَاِذَا قَضٰۤى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ﴿۱۱۷﴾

<u>Tarjuma Kanzul Imaan:</u>

Naya paida (ijaad) karne wala asmaano aur zameen ka aur jab kisi baat ka hukm farmaye to ussey yehi farmata hai ke ho jaa to foran ho jaati hai

<u>Baatil Aqeedeh:</u>

Yahud ka aqeeda tha ke Hazrat Uzair عليه السلام Allah ke bete hain jabke Eesai Hazrat Eesa عليه السلام ko Allah ka beta mante the, aur Mushrekeen e Arab Farishto ko Allah ki betiyan kehte the, kyunke wo khudayi kaamo par muqarrar rahin, aur kisi ko dikhayi nahi dete, chunache wo Allah ki betiyan hain in tamam ki tardeed me ye ayate karima nazil hui (Tafseer Nayimi)

(31) <u>Para 1, Surah Baqarah, Ayat 118</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَقَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ لَوْلَا يُكَلِّمُنَا اللّٰهُ اَوْ تَاْتِيْنَاۤ اٰيَةٌ ؕ كَذٰلِكَ قَالَ الَّذِيْنَ مِنْ قَبْلِهِمْ مِّثْلَ قَوْلِهِمْ ؕ تَشَابَهَتْ قُلُوْبُهُمْ ؕ قَدْ بَيَّنَّا الْاٰيٰتِ لِقَوْمٍ يُّوْقِنُوْنَ ﴿۱۱۸﴾

<u>Tarjuma Kanzul Imaan:</u>

Aur jahil bole Allah humse kyun nahi kalaam karta ya hame koi nishani mile unse aglon (pehlon) ne bhi aisi hi kahi unki si baat inke unke dil ek se (yaqsa) hain, beshak humne nishaniyan khol di yaqeen walo ke

<u>Bedhanga mutalba:</u>

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Ye ayate karima Rafi ibn Khazima ke mutalliq nazil hui, jisne Huzur Purnur ﷺ se mutalba kiya ke agar ap Allah ﷻ se farma dain ke wo humse kalaam karke hame bataye ke ap Allah ke Nabi hain to hum ap par imaan le ayenge ke wakaiye ap Allah ke Rasul hain, chunache iske jawab me ye ayate karima nazil hui (Tafseer Naimi)

(32) <u>Para 1, Surah Baqarah, Ayat 121</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَتْلُوْنَهٗ حَقَّ تِلَاوَتِهٖ ؕ اُولٰٓئِكَ يُؤْمِنُوْنَ بِهٖ ؕ وَ مَنْ يَّكْفُرْ بِهٖ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ۝ (پارہ 1۔ سورۃ البقرہ آیت نمبر 121)

<u>Tarjuma Kanzul Imaan:</u>

Jinhe humne kitaab di hai wo jaisi chahe uski tilawat karte hain wahi us par imaan rakhte hain aur jo uske munkir hoan to wahi ziyahkar (khasara pane wale hain)

<u>Tilawate Quran Ka Faiz:</u>

Nabiye Kareem ﷺ ke hijrat farmane se qabl baaz sahaba Hafsha ki taraf hijrat kar chuke the, aur wahan ke badshah Najjasi aur unke saathiyon ko Quran sunakar unhe deen e Islam ke taraf raghib kar liya tha, jab Nabiye Kareem ﷺ ne Madina Munawwara hijrat farmayi to Muhajareen Sahaba bhi Madina Munawwara agaye, khunke apne aka wa maula ﷺ se door rehna gawara na tha, unke saath 32 ahle hafsha aur 8 shaami rahaq bhi the, ye ahle hafsha aur shaami ahle kitaab Quran Paak sun sun kar aur apni kitaabo me Nabi Akhriuz Zama ﷺ ki naat wa safaat apni kitaabo me parkar Islam aur dai Islam ﷺ ke dil raadah ho gaye the, aur imaan lakar Huzur Purnur ﷺ ki khidmat me hazir hue, unke baare me ye ayate karima nazil hui (Tafseer Khazainul Irfan, Tafseer Naimi)

(33) <u>Para 1, Surah Baqarah, Ayat 125</u>

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ اِذۡ جَعَلۡنَا الۡبَیۡتَ مَثَابَۃً لِّلنَّاسِ وَ اَمۡنًا ؕ وَ اتَّخِذُوۡا مِنۡ مَّقَامِ اِبۡرٰہٖمَ مُصَلًّی ؕ وَ عَہِدۡنَاۤ اِلٰۤی اِبۡرٰہٖمَ وَ اِسۡمٰعِیۡلَ اَنۡ طَہِّرَا بَیۡتِیَ لِلطَّآئِفِیۡنَ وَ الۡعٰکِفِیۡنَ وَ الرُّکَّعِ السُّجُوۡدِ ﴿۱۲۵﴾ (پارہ 1۔سورۃ البقرہ آیت نمبر 125)

Tarjuma Kanzul Imaan:

Aur (yaad karo) jab humne is ghar walo ke liye marja (logo ke jama hone ki jagah) aur amaan banaya aur Ibrahim ke khare hone ki jagah namaz ka maqam banao aur humne taqeed farmayi Ibrahim wa Ismail ko ke mere ghar suthra karo, tawaaf karne walo aur aiteqaaf walo aur ruku wa sajdoh walo ke liye

Mubarak Patthar:

Ek martaba Nabiye Kareem ﷺ ne Hazrat Umar Farooque رضی اللہ تعالیٰ عنہ ka haath pakarkar Maqam e Ibrahim naami patthar dikhya, Hazrat Umar رضی اللہ تعالیٰ عنہ ne bargah e risalat ﷺ me arz ki, jab ye itna moazzim patthar hai to hum isey mala kyun na bana len ke iske saamne khare hokar Kaaba rukh karke namaz paren, Ap ﷺ ne irshad farmaya, mujhe iska hukm nahi diya gaya, tab ye ayate karima nazil hui (Tafseer Ahmadi, Tafseer Maslaq)

(34) Para 1, Surah Baqarah, Ayat 131

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اِذۡ قَالَ لَہٗ رَبُّہٗۤ اَسۡلِمۡ ۙ قَالَ اَسۡلَمۡتُ لِرَبِّ الۡعٰلَمِیۡنَ ﴿۱۳۱﴾

Tarjuma Kanzul Imaan:

Jab ke ussey uske Rab ne farmaya gardan rakh (khud ko Rab ke supurt kar) arz ki maine gardan rakhi (Rab ke supurt kiya) uske liye jo Rab hai saare jahan ka

Imaan ki Daulat:

Yahud ke bahot bare aalim Hazrat Abdullah bin Salaam رضی اللہ تعالیٰ عنہ jab imaan le aye to unhone apne 2 bhatijon Mohajir aur Sallama ko dawat e Islam paish ki, aur unse farmaya ke Allah Taala ne Tawrait me Nabiye Akhriuz Zama ﷺ ke amad ki khabar di hai jo aulad e Ismail me se honge aur jinka naam Ahmed hoga aur ye

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bhi farmaya ke unpar imaan laane wala hidayat payega aur jo unpar imaan na layega malaun hoga Ap رضی اللہ تعالیٰ عنہ ki ye baat sunke ek bhatije Sallama to imaan le aye lekin Mohajir ne Islam qabul karne se inkaar kar diya, us par ye ayate karima nazil hui (Tafseer Khazainul Irfan, Tafseer Ruhul Byaan)

(35) <u>Para 1, Surah Baqarah, Ayat 133</u>

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اَمۡ كُنۡتُمۡ شُهَدَآءَ اِذۡ حَضَرَ يَعۡقُوۡبَ الۡمَوۡتُ ۙ اِذۡ قَالَ لِبَنِيۡهِ مَا تَعۡبُدُوۡنَ مِنۡۢ بَعۡدِىۡ ؕ قَالُوۡا نَعۡبُدُ اِلٰهَكَ وَ اِلٰهَ اٰبَآئِكَ اِبۡرٰهٖمَ وَ اِسۡمٰعِيۡلَ وَ اِسۡحٰقَ اِلٰهًا وَّاحِدًا ۚ وَّنَحۡنُ لَهٗ مُسۡلِمُوۡنَ ﴿۱۳۳﴾ (پارہ 1۔سورۃ البقرہ آیت نمبر 133)

<u>Tarjuma Kanzul Imaan:</u>

Bulke tumme ke khud mojud (kya tum us wakht hazir) the jab Yaqub ko moat ayi jab ke usne apni betiyon se farmaya mere baad kisi ko puja karoge bole hum pujenge usey jo khuda hai apka aur apke abaah (baap dada), Ibrahim wa Ismail wa Ishaq ka ek khuda aur hum uske Huzur gardan rakhen (hukm ke taabe hain)

<u>deen e Yahudiyat ki tardeed:</u>

Yahud ka kehna tha ke Yaqub علیہ السلام apni aulad ko ye wasiyat farma gaye the ke tum hamesha deen e Yahudiyat par qayam rehna chunache is byaan ki tardeed me ye ayate karima nazil hui (Tafseer Khazin, Tafseer Khazainul Irfan)

(36) <u>Para 1, Surah Baqarah, Ayat 135</u>

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَقَالُوۡا كُوۡنُوۡا هُوۡدًا اَوۡ نَصٰرٰى تَهۡتَدُوۡا ؕ قُلۡ بَلۡ مِلَّةَ اِبۡرٰهٖمَ حَنِيۡفًا ؕ وَمَا كَانَ مِنَ الۡمُشۡرِكِيۡنَ ﴿۱۳۵﴾ (پارہ 1۔سورۃ البقرہ آیت نمبر 135)

<u>Tarjuma Kanzul Imaan:</u>

Aur kitaabi bole Yahudi ya Nasrani ho jao (hidayat) paoge tum farmayo bulke hum to Ibrahim ka deen lete (pairawi karte) hain jo har batil se juda the aur mushriko se na the

<u>deen e Ibrahimi ki tayeed:</u>

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Hazrat Abdullah ibn Abbas رضی اللہ تعالیٰ عنہ se riwayat hai ke ek martaba Yahud ke sardar musalmano se bole ke Musa علیہ السلام wo Nabi hain jo tamam Anbiya Ekram se afzal hain aur un par nazil ki gayi kitaab Tawrait Sharif tamam kitaabo se afzal kitaab hai aur deen e Yahudi hi tamam deeno me saccha deen hai, tum is deen ko qabul kar lo aise hi Eesaiyon ne bhi musalmano ko Eesa علیہ السلام ko afzal qarar dete hue aur Quran wa Tawrait ka inkar karte hue aur Eesaiyon ko saccha mazhab batate hue Eesai mazhab qabul karne ki dawat di, chunache in dono Yahud wa Nassara ke jawab me ye ayat karima nazil hui (Tafseer Khazainul Irfan)

(37) <u>Para 1, Surah Baqarah, Ayat 139</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ اَتُحَآجُّوْنَنَا فِی اللّٰهِ وَهُوَ رَبُّنَا وَ رَبُّكُمْ ۚ وَ لَنَاۤ اَعْمَالُنَا وَ لَكُمْ اَعْمَالُكُمْ ۚ وَنَحْنُ لَهٗ مُخْلِصُوْنَ ﴿۱۳۹﴾ (پارہ2۔سورۃ البقرہ آیت نمبر 139)

<u>Tarjuma Kanzul Imaan:</u>

Tum farmao Allah ke baare me jhigarte ho halake wo hamara bhi malik hai aur tumhara bhi aur hamari karni (hamare amaal) hamare saath aur tumhare karne (tumhare amaal) tumhare saath aur hum isi khalis Allah ke hain

<u>Islam hi Haq par hai:</u>

Yahud musalmano se kehte the ke hamari hi kitaab Tawrait sab se pehli kitaab hamara Qibla hamara deen kadeem aur saare Anbiya Ekram علیہ السلام hum Bani Israil me se hain, agar Mohammad ﷺ Nabi hote to yaqeenan hum me se hote, Arab ke Mushrekeen me se na hote chunache unki is baat ke row me ye ayate karima nazil hui (Tafseer Naimi)

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(38) Para 2, Surah Baqarah, Ayat 142

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

سَیَقُوۡلُ السُّفَہَآءُ مِنَ النَّاسِ مَا وَلّٰىہُمۡ عَنۡ قِبۡلَتِہِمُ الَّتِیۡ کَانُوۡا عَلَیۡہَا ؕ قُلۡ لِّلّٰہِ الۡمَشۡرِقُ وَ الۡمَغۡرِبُ ؕ یَہۡدِیۡ مَنۡ یَّشَآءُ اِلٰی صِرَاطٍ مُّسۡتَقِیۡمٍ ﴿۱۴۲﴾

Tarjuma Kanzul Imaan:

Ab kahenge bewakuf log kisne phair diya musalmano ko unke is qible se jis par the tum farma do ke purab paschim (mashriq maghrib) sab Allah hi ka hai jisey chahe sidhi raah chalata hai

Tahveel Qible ki Tayeed:

Yahudiyon Mushrekeen ya Munafekeen tabdili qible par sakht mohtaras the aur unhe qible ki tabdili sakht nagawar guzri thi chunache unke aitraaz ke jawab me ye ayate karima nazil hui (Tafseer Khazainul Irfan)

(39) Para 2, Surah Baqarah, Ayat 143

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ مَا جَعَلۡنَا الۡقِبۡلَۃَ الَّتِیۡ کُنۡتَ عَلَیۡہَاۤ اِلَّا لِنَعۡلَمَ مَنۡ یَّتَّبِعُ الرَّسُوۡلَ مِمَّنۡ یَّنۡقَلِبُ عَلٰی عَقِبَیۡہِ ؕ وَ اِنۡ کَانَتۡ لَکَبِیۡرَۃً اِلَّا عَلَی الَّذِیۡنَ ہَدَی اللّٰہُ ؕ وَ مَا کَانَ اللّٰہُ لِیُضِیۡعَ اِیۡمَانَکُمۡ ؕ اِنَّ اللّٰہَ بِالنَّاسِ لَرَءُوۡفٌ رَّحِیۡمٌ ﴿۱۴۳﴾

Tarjuma Kanzul Imaan:

Ai mehbub tum pehle jis qible par the humne wo isiliye muqarrar kiya tha ke dekhen kaun Rasul ki pairwi karta hai aur kaun ulte panw phir jata (haq se batil ki taraf loat jata) hai aur beshak ye bhari (nagawari) thi magar unpar jinhe Allah ne hidayat ki aur Allah ki shaan nahi ke tumhara imaan aqaarat (barbaad) kare beshak Allah admiyon par bahot maherbaan hai

Taweel Qible se qabl Namaz ka hukm:

Tabdili qible ke hukm se qabl jab Baitul Muqaddas ke taraf rukh karke namaz pari jaati thi, is zamane me jin Sahaba Ekram علیکم رضوان ne wisal farmaya to unke rishtedaro ne taweel qible ke baad unki Baitul Muqaddas ke taraf pari gayi namaz

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ka hukm daryaft kiya to us par is ayat ka ye hissa "wamakanal laho" nazil farmaya gaya (Tafseer Khazainul Irfan)

(40) <u>Para 2, Surah Baqarah, Ayat 144</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قَدْ نَرٰى تَقَلُّبَ وَجْهِكَ فِي السَّمَآءِ ۚ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضٰىهَا ۪ فَوَلِّ وَجْهَكَ
شَطْرَ الْمَسْجِدِ الْحَرَامِ ؕ وَ حَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْهَكُمْ شَطْرَهٗ ؕ وَ اِنَّ الَّذِيْنَ
اُوْتُوا الْكِتٰبَ لَيَعْلَمُوْنَ اَنَّهُ الْحَقُّ مِنْ رَّبِّهِمْ ؕ وَ مَا اللّٰهُ بِغَافِلٍ عَمَّا يَعْمَلُوْنَ ۝

<u>Tarjuma Kanzul Imaan:</u>

Hum dekh rahe hain baar baar tumhara asmaan ke taraf mooh karna (chehra uthana) to zarur hum tumhe phair dainge is Qibla ke taraf jisme tumhari khushi hai abhi apna mooh phari do Masjide Haraam ke taraf aur ai musalmano tum jahan kahin ho apna mooh isi taraf karo aur wo jinhe kitaab mili hai zarur jante hain ke ye unke Rab ke taraf se haq hai aur Allah unke amaal se bekhabar nahi

<u>Khuda chahta hai Raza e Mohammad ﷺ</u>

Nabiye Kareen Raufur Raheem ﷺ ki khawish thi ke musalmano ka Qibla Kaaba Moazzima ho, chunache Ap ﷺ is umeed par baar baar nigah asmaan ke taraf uthate ke koi hukm nazil ho chunache Ap ﷺ ke khawish ke mutabik ye ayate karima nazil hui, tehveel e qibla ka hukm hua aur Ap ﷺ ne doran hi namaz hi Kaabe ke taraf rukh e anwar farma liya, Sahaba رضی اللہ تعالیٰ عنہ ne bhi Ap ﷺ ki pairwi karte hue Kaaba Moazzima ke taraf rukh kar liya

Ek riwayat yun bhi byan farmayi gayi hai ke Nabiye Kareem ﷺ ne Hazrat Jibreel علیہ السلام se farmaya ke meri khawish hai ke Kaaba Moazzima ko hamara qibla bana diya jaye, Jibreel علیہ السلام ne arz ki mai to Rab ke ehkam par mamur hun albatta ap Rab ke mehbub bande hain ap dua farmayain aur apki raza chahta hai ye kehkar Jibreel علیہ السلام asmaan par tashreef le gaye, chunache Huzur ﷺ muntazir nigaho se asmaan ke taraf nigah farmaya karte the tab ye ayate karima nazil hui (Tafseer Mohammad Ainul Irfan, Tafseer Ruhul Byan, Tafseer Kabir)

(41) <u>Para 2, Surah Baqarah, Ayat 154</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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وَلَا تَقُوْلُوْا لِمَنْ يُّقْتَلُ فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتٌ ؕ بَلْ اَحْيَآءٌ وَّلٰكِنْ لَّا تَشْعُرُوْنَ ۝

Tarjuma Kanzul Imaan:

Aur jo khuda ki raah me maare jayen unhe murda na kaho, bulke wo zinda hain haan tumhe khabar nahi

Shohada zinda hain:

Junge Badar ke moake par musalamano ki tadad sirf 313 thi jab ke Kuffar ka lashkar 1000 ke kareeb tha, musalaman be saro samaan jab Kuffar har tarah se asle se laiz kaseero saazo samaan ke saath maidan e jung me mojud tha magar phir bhi musalmano ko fatah naseeb hui aur Kuffar zillat amez shikast ka mooh dekhna para is jung me 14 musalman shaheed hue, is jung ke baad musalman apne shaheed saathiyo ke mutalliq kehte the ke hamare fala fala saathi is jung me maare gaye, jab ke Munafekeen ye kehte the, ke un musalmano ki deewangi aur kam aqli to dekho, ke be saro samaani ke halat me itni bari jamaat se takra jate hain aur sirf apne Nabi ki khushnudi ke liye apni keemti jaano se haath dho baithte hain, chunach, unke mutalliq ye ayate karima nazil hui (Tafseer Kabir)

(42) Para 2, Surah Baqarah, Ayat 158

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَآئِرِ اللّٰهِ ۚ فَمَنْ حَجَّ الْبَيْتَ اَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ اَنْ يَّطَّوَّفَ بِهِمَا ؕ وَمَنْ تَطَوَّعَ خَيْرًا ۙ فَاِنَّ اللّٰهَ شَاكِرٌ عَلِيْمٌ ۝

Tarjuma Kanzul Imaan:

Beshak Safa aur Marwah Allah ke nishano se hain to jo is ghar ke Haj ya Umrah kare uspar khuch gunaah nahi ke un dono ke phaire (unke darmiyan tawaaf) kare, aur jo koi bhali baat apni taraf (apni khushi) se kare to Allah neki ka sila dene wala khabardaar hai

Allah ki nishani:

Pichle zamane me Asaaf naami ek shaks aur Nayela naami ek aurat ne Kaaba Moazzima me ek dusre ko bad niyati se chuya to qaher khuda bandi un par nazil hua aur dono ko patthar kar diya gaya aur batorey ibrat Asaaf ko Safa aur Nayela par Marwah par rakh diya gaya taake log unhe dekh kar ibrat hasil karen aur is

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muqaddas muqaam gunaah se baaz rahen, khuch arsa guzarne ke baad jaheliyat ka doar aya to logo ne unki parastish shru kar di wo jab bhi Safa aur Marwah ke darmiyan doarte to batore tazeem wa adab unhe bhi chu lete, musalmano ko Safa aur Marwah ke darmiyan doarna nagawar hua kyunke usme budh parasto aur unki budh parasti ki mushabehat mehsus hoti thi, chunache unki tasalli ke liye ye ayate karima nazil hui, baaz mufassareen ke qaul ke mutabik Yahud wa Nassara musalmano par aitraz kiya karte the ke ek taraf tum Tawheed ka dawa karte ho aur dusri taraf budh parasti karte ho, to unke jawab me ye ayate karima nazil hui (Tafseer Kabir, Tafseer Khazainul Irfan, Tafseer Azizi, Tafseer Naimi waghera)

(43) <u>Para 2, Surah Baqarah, Ayat 160</u>

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اِلَّا الَّذِیۡنَ تَابُوۡا وَ اَصۡلَحُوۡا وَ بَیَّنُوۡا فَاُولٰٓئِکَ اَتُوۡبُ عَلَیۡہِمۡ ۚ وَ اَنَا التَّوَّابُ الرَّحِیۡمُ ﴿۱۶۰﴾ (پارہ2۔سورۃ البقرہ آیت نمبر 160)

<u>Tarjuma Kanzul Imaan:</u>

Magar wo jo tauba karen aur sawaren (apne amaal durust karen) aur zahir karen to mai unki tauba qubul farmaunga aur mai hi hun bara tauba kabul farmane wala maherbaan

<u>Ullema Yahud ki Khyanat:</u>

Hazrat Maaz bin Jabal, Saad bin Maaz, Kharjah ibn Zaid رضي الله تعالىٰ عنهم Ullema Yahud se khuch Tawrait ke baaz ehkamat daryaft kiye jis par unhone wo ehkamat chupaye aur na bataye, ek aur riwayat ke mutabik ek Ansaari Talib ibn Anha ne apne ek Yahudi dost se Nabi Akhriuz Zama ﷺ ki safaat wa alamaat se mutaalik daryaft kiya Mohammad ﷺ ka zikr tumhari kitaabo me mojud hai to usne saaf inkaar kar diya is par ye ayate karima nazil hui (Tafseer Durrey Mansur)

(44) <u>Para 2, Surah Baqarah, Ayat 163</u>

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ اِلٰـہُکُمۡ اِلٰہٌ وَّاحِدٌ ۚ لَاۤ اِلٰہَ اِلَّا ہُوَ الرَّحۡمٰنُ الرَّحِیۡمُ ﴿۱۶۳﴾

<u>Tarjuma Kanzul Imaan:</u>

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Aur tumhara mabud ek mabud hai uske siwah koi mabud nahi magar wahi bari rehmat wala maherbaan

Allah ek hai:

Ek martaba Kuffar ne Nabiye Kareem Raufur Raheem ﷺ se arz karne lage ke ap apne Rab ki zaat wa safaat ka zikr karen taake hum apke Rab aur apne mabud me fark kar saken chunache is moake par ye ayate karima nazil hui jisme Rab taala ki zaat wa aam safaat ka taskirah farmaya gaya, ye ayate karima zaat wa safaat ke byaan me awwal darje ki hai (Tafseer Khazainul Irfan)

(45) Para 2, Surah Baqarah, Ayat 164

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّ فِیْ خَلْقِ السَّمٰوٰتِ وَ الْاَرْضِ وَ اخْتِلَافِ الَّیْلِ وَ النَّهَارِ وَ الْفُلْكِ الَّتِیْ تَجْرِیْ فِی
الْبَحْرِ بِمَا یَنْفَعُ النَّاسَ وَ مَاۤ اَنْزَلَ اللّٰهُ مِنَ السَّمَآءِ مِنْ مَّآءٍ فَاَحْیَا بِهِ الْاَرْضَ
بَعْدَ مَوْتِهَا وَ بَثَّ فِیْهَا مِنْ كُلِّ دَآبَّةٍ ۪ وَّ تَصْرِیْفِ الرِّیٰحِ وَ السَّحَابِ الْمُسَخَّرِ
بَیْنَ السَّمَآءِ وَ الْاَرْضِ لَاٰیٰتٍ لِّقَوْمٍ یَّعْقِلُوْنَ ۝ (پارہ2۔سورۃ البقرہ آیت نمبر 164)

Tarjuma Kanzul Imaan:

Behshaq asmaano aur zameeno ki paidaish aur raat aur din ka badalte aana (raat ka din ka badalna) aur kashti ke darmiyan me logo ke faidey lekar chalti hai aur wo jo Allah ne asmaan se paani utar kar murda zameen ko usse hara bhara kar diya aur zameen me har kism ke jaanwar phailaye aur hawaon ki gardish aur wo badal ke asmaan wa zameen ke beech me hukm ka bandha hai (uske hukm se kaam par lagey hain) un sabh me akalmando ke liye zarur nishaniyan hain

Tamaam Aalam ka ek hi Rab:

Mushrekeen ne jab tawheed wa hidayanita mutalliq ayat suni to azarah ta'ajjub bole ke itni bari duniya ke liye sirf ek hi Rab kaise kaafi ho sakta hai ap hame koi koami daleel dijiye to unke is aitraaz ke jawab me ye ayate karima nazil hui

Ek dusre kaul ke mutabik Quraish ne Huzur Purnur ﷺ se mutalba kiya ke ap apne Rab se dua karen ke wo kuh (pahad ka naam) wa Safah ko soney ka bana dain to hum ap par imaan le ayenge chunache Huzur ﷺ ne dua farmayi to Rab ne farmaya

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hum apki dua puri kar denge magar uske bawajud agar ye log imaan na laye aur Kufr par hi kayam rahe to phir unpar aisa azaab nazil farmayenge jo kisi ko na diya hoga , to Nabiye Kareem ﷺ ne farmaya Maula Kareem mai aisi nishani nahi chahta to ye ayate karima nazil hui (Tafseer Naimi, Durrey Mansur)

(46) <u>Para 2, Surah Baqarah, Ayat 168, 169</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰۤاَيُّهَا النَّاسُ كُلُوْا مِمَّا فِى الْاَرْضِ حَلٰلًا طَيِّبًا وَّلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ؕ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿۱۶۸﴾ اِنَّمَا يَاْمُرُكُمْ بِالسُّوْٓءِ وَالْفَحْشَآءِ وَاَنْ تَقُوْلُوْا عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿۱۶۹﴾ (پارہ2۔سورۃ البقرہ آیت نمبر 168-169)

<u>Tarjuma Kanzul Imaan:</u>

Ai logo khao jo khuch zameen me halaal pakeezah hai aur shaitan ke kadam par kadam na rakho (piche na chalo) beshak wo tumhara khula dushman hai, wo to tumhe hukm dega badi aur behayayi ka aur ye ke Allah par wo baat joro jiski tumhe khabar nahi

<u>Man maani hurmat:</u>

Arab ke Mushrekeen ke ye dastur tha ke khuch jaanwar apne buto ke naam par chor diya karte the aur unki sawari aur gosh waghera ya unse koi bhi faida lene ko apne upar haraam jante the chunache unke is fail ki tardeed me ye ayate karima nazil hui, baaz riwayat me aya hai ke Abdullah bin Salam aur unke deegar saathi imaan le aane ke bawajud doare jahiliyat ki maanind oonth ka gosh apne upar haraam jante the kyun ke Islam se qabl unke deen e yahudiyat me oonth ka gosh haram tha, chunache unke baare me ye ayate karima nazil hui

Baaz riwayat ke mutabik Banu Shafique aur Bani Amir aur Banu Khuzaha ke khuch logo ne khajur paneer aur deegar lazeez cheezain apne upar haraam kar li thin, wo ye samajhte the ke tarq e duniya yani duniya ki nemato se khud ko mehrum rakhne par ajre sawab ata kiya jata hai chunache unki tardeed me ye ayate karima nazil hui (Tafseer Ruhul Mu'ani aur Tafseer Kabir)

(48) <u>Para 2, Surah Baqarah, Ayat 170, 171</u>

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ اِذَا قِیۡلَ لَهُمُ اتَّبِعُوۡا مَاۤ اَنۡزَلَ اللّٰهُ قَالُوۡا بَلۡ نَتَّبِعُ مَاۤ اَلۡفَیۡنَا عَلَیۡهِ اٰبَآءَنَا ؕ اَوَ لَوۡ كَانَ اٰبَآؤُهُمۡ لَا یَعۡقِلُوۡنَ شَیۡـًٔا وَّ لَا یَهۡتَدُوۡنَ ﴿۱۷۰﴾ وَ مَثَلُ الَّذِیۡنَ كَفَرُوۡا كَمَثَلِ الَّذِیۡ یَنۡعِقُ بِمَا لَا یَسۡمَعُ اِلَّا دُعَآءً وَّ نِدَآءً ؕ صُمٌّۢ بُكۡمٌ عُمۡیٌ فَهُمۡ لَا یَعۡقِلُوۡنَ ﴿۱۷۱﴾ (پارہ2۔سورۃ البقرہ آیت نمبر 171)

Tarjuma Kanzul Imaan:

Aur jab unse kaha jaye Allah ke utare par chalo to kahen bulke hum to uspar chalenge jis par apne baab dada ko paya kya agarche unke baap dada na khuch akal rakhte hoan na hidayat aur kaafiro ki kahawat (misaal) uski si hai jo pukare aise ko ke khali cheekho pukar ke siwa khuch na sune behre, gunge, andhe to unhe samajh nahi

Zid aur Hath dharmi:

Abdullah ibn Abbas رضی اللہ تعالیٰ عنہ se riwayat hai ke ek baar Huzur ﷺ ne Yahud ko dawat e Islam paish ki, aur unhe Allah ke azaab se daraya to wo bole hum to apne baad dadaon ke deen ko na chorenge aur us par qayam rahenge kyunke hamare baad dada humse zyada dana aur waqif the, chunache is moake par ye ayate karima nazil hui (Tafseer Durrey Mansur, Tafseer Kabir)

(50) Para 2, Surah Baqarah, Ayat 174

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اِنَّ الَّذِیۡنَ یَكۡتُمُوۡنَ مَاۤ اَنۡزَلَ اللّٰهُ مِنَ الۡكِتٰبِ وَ یَشۡتَرُوۡنَ بِهٖ ثَمَنًا قَلِیۡلًا ۙ اُولٰٓئِكَ مَا یَاۡكُلُوۡنَ فِیۡ بُطُوۡنِهِمۡ اِلَّا النَّارَ وَ لَا یُكَلِّمُهُمُ اللّٰهُ یَوۡمَ الۡقِیٰمَةِ وَ لَا یُزَكِّیۡهِمۡ ۚ وَ لَهُمۡ عَذَابٌ اَلِیۡمٌ ﴿۱۷۴﴾ (پارہ2۔سورۃ البقرہ آیت نمبر 174)

Tarjuma Kanzul Imaan:

Wo jo chupate hain Allah ki utari kitaab aur uski badle zaleel (haqeer, bahot thori si) keemat le lete hain wo apne paith me aag hi bharte hain aur Allah qayamat ke din unse baat na karega aur na unhe suthra kare aur unke liye dard naak azaab hai

Ullema Yahud ke 2 chehre:

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Nabiye Kareem ﷺ ki tashrif avari se kabl ullema Yahud Ap ﷺ ki zaat wa safaat wa alamaat logo ko bataya karte the aur kehte the ke Nabiye Akhriuz Zama ﷺ jinka naam Mohammad ﷺ hoga wo hum me se honge, chunache log unki bahot izzat kiya karte the unhe nazrane aur tohfe diya karte the, unki khidmat kiya karte the

Ullema Yahud ki ye qadar aur manzalat is liye thi ke log unhe buzurg jante the ke Nabi Kareem ﷺ bhi inhi me se honge, al gharz, Ullema Yahud logo se khoob maal o daulat, tahayef wa nazrane wasul kiya karte the, magar jab Nabiye Kareem ﷺ Bani Israil ke bajaye Bani Ismail me tashreef laye to unhe apni amdani band ho jane aur tahayef aur nazrane ke ruk jaane aur apni kudrato wa manzilat logo ke nigaah me kam ho jaane ka andesha lahak hua chunache Tawrait me mojud Nabiye Akhriuz Zama ﷺ ki safaat wa alamaat aur huliya mubarak me tabdili kar di aur kaha ke wo Nabi Akhrizuz Zama nahi jiska zikr Tawrait me hai, wo to abhi ayenge aur hamari koam me se hi honge, is sabab se kaha ke log akhri Nabi ke aane ke muntazir rahen aur unhe tahayef aur nazrane dete rahen, chunache unke haq me ye ayate kareem nazil hui (Tafseer Durrey Mansur)

(51) <u>Para 2, Surah Baqarah, Ayat 177</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَ الْمَغْرِبِ وَ لٰكِنَّ الْبِرَّ مَنْ اٰمَنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ وَ الْمَلٰٓئِكَةِ وَ الْكِتٰبِ وَ النَّبِيّٖنَ ۚ وَ اٰتَى الْمَالَ عَلٰى حُبِّهٖ ذَوِي الْقُرْبٰى وَ الْيَتٰمٰى وَ الْمَسٰكِيْنَ وَ ابْنَ السَّبِيْلِ ۙ وَ السَّآئِلِيْنَ وَ فِي الرِّقَابِ ۚ

<u>Tarjuma Kanzul Imaan:</u>

Khuch asal neki ye nahi ke mooh mashriq ya maghrib ke taraf karo haan asli neki ye hai ke imaan laye Allah aur Qayamat aur Farishto aur Kitaab aur Paighambaro par aur Allah ki mohabbat me apna azeez maal de rishtedaro aur yateemo aur miskeeno aur raahgir aur saahilo ko aur gardane churane (qaidiyon, maqruzo, ghulamo ko azaadi dilane) me

<u>Yahud Nassara ka baatil ghumaan:</u>

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Yahud ke nazdeeq Baitul Muqaddas ka mashriqi hissa qibla muqarrar tha jabke Nassara ne Baitul Muqaddas maghribi hisse ko apna qibla bana rakha tha, aur un dono ka ye ghumaan tha ke hamara qibla durust hai chunache is taraf mooh karke namaz par lena durust hai lehaza in dono fareek ki tardeed me ye ayate karima nazil hui (Tafseer Naimi)

(52) <u>Para 2, Surah Baqarah, Ayat 178</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلٰى ؕ اَلْحُرُّ بِالْحُرِّ وَ الْعَبْدُ بِالْعَبْدِ وَ الْاُنْثٰى بِالْاُنْثٰى ؕ فَمَنْ عُفِيَ لَهٗ مِنْ اَخِيْهِ شَيْءٌ فَاتِّبَاعٌۢ بِالْمَعْرُوْفِ وَ اَدَآءٌ اِلَيْهِ بِاِحْسَانٍ ؕ ذٰلِكَ تَخْفِيْفٌ مِّنْ رَّبِّكُمْ وَ رَحْمَةٌ ؕ فَمَنِ اعْتَدٰى بَعْدَ ذٰلِكَ فَلَهٗ عَذَابٌ اَلِيْمٌ ۝ (پارہ2۔سورۃ البقرہ آیت نمبر 178)

<u>Tarjuma Kanzul Imaan:</u>

Ai imaan walo tum par farz hai ke jo nahaq maare jayen unke khoon ka badla lo azaad ke badle azaad aur ghulam ke badle ghulam aur aurat ke badle aurat to jiske liye uske bhai ke taraf se khuch maafi hui to bhalai (narmi wa maherbani) se takaza ho aur acchi tarah ada, ye tumhare rab ke taraf se tumhara bojh halka karna hai aur tum par rehmat to uske baad jo ziyadti kare uske liye dard naak azaab hai

<u>Qasaas ka hukm:</u>

Is ayate karima ke mutalliq chand riwayat hai:-

(a) Madina Munawwara ke 2 qabile, Ous aur Khazraj the, unme se ek qabila apne maal o daulat izzat aur anfradi kuwwat ke lehaz se dusre se zyada tha chunache usne kasam khayi hum apne ghulam ke qatl ke badle dusre kabile ke azaad ko aur aurat ke badle mard ko aur apne ek mard ke badle dusre kabile ke 2 qatl karenge, Islam se bare qabal log ghareebo aur chote logo par yun hi zulm kiya karte the chunache ye mamla Huzur Purnur ﷺ ke khidmat e aqdas me paish kiya gaya tabhi ye ayate karima nazil hui

(b) Dusri riwayat me hai ke Deene Musa me qatl ke badle qatl hi tha na hi qasaas ke ehkamat the aur na hi maqtul ke lawaqeen maaf karne ka haq rakhte the, jab ke Deene Eesai me maaf kar dene ka haq to tha magar qasaas ka hukm na

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tha, jab ke Kuffar e Arab kabhi khun ke badle khun karte to kabhi Khun ke badle maal lete magar dono me ziyadti karte ke bare aadmi ke qatl ke ouz kai qatl kiya jate ya had se zyada maal wasul kiya jata jabke ghareeb ke qatl ke badla nihayat mamuli hota, chunache ye ayate karima nazil hui

(c) Ek aur riwayat hai ye ayat Hazrat Ameer Hamza رضی اللہ تعالیٰ عنہ ke shahadat ke moake par ayi (Tafseer Khazainul Irfan, Tafseer Kabir, Tafseer Mansur)

(53) <u>Para 2, Surah Baqarah, Ayat 180</u>

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا ۖ الْوَصِيَّةُ لِلْوَالِدَيْنِ وَ
الْأَقْرَبِينَ بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٠﴾ (پارہ2۔سورۃ البقرہ آیت نمبر 180)

<u>Tarjuma Kanzul Imaan:</u>

Tum par farz hua ke jab tum me kisi ko moat aye agar khuch maal chore to wasiyat kar jaye apne maa baap aur kareeb ke rishtedaro ke liye muwafik dastur (shariyat ke mutabik) ye wajib hai parezgharo par

<u>Wirasat ka hukm:</u>

Islam se qabl Kuffar ka ye haal tha ke wo naam wa namud ki bahot chaah rakhte the, apne jeene marney naam aur namud ka lehaz rakhte the yahan tak marte wakht bhi apni tamaam jayedad wa maal waghera kisi adarey ke naam kar jate ke mere baad ye maal falah adarey ko mile taaki mera naam meri dariya dili meri sakhawat log yaad rakhen aur rishtedaro ko maal dene se katrate the ke maal andar hi andar taqseem ho jayega aur mera naam bhi na ho sakega chunache unki tardeed ye ayate karima nazil hui (Tafseer Naimi)

(54) <u>Para 2, Surah Baqarah, Ayat 186</u>

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

<u>Tarjuma Kanzul Imaan:</u>

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Aur ai Mehbub jab tumse mere bande mujhe puchen to mai nazdeeq hun (apni rehmat se) dua qabul karta hun pukarne wale ke jab mujhe pukare to unhe chahiye mera hukm maane aur mujh par imaan laye ke kahin hidayat payen

Duain Qabul karne wala:

Is ayate karima ke nazul ke baare me chand riwayat hain:-

(a) Sahaba Ekram علیکم رضوان ek martaba Huzur ﷺ se ishq e elahi se maghlub hokar arz guzar hue, ke hamara rab kahan hai, is par ye ayate karima nazil hui

(b) Dusri riwayat ke mutabik ek Arabi Huzur e Aqdas ﷺ ki khidmat me hazir hokar arz guzar hue ke hamara rab kareeb hai ke hum ussey munajat karen ya door hai ke hum usey pukaren to is pay ye ayate karima nazil hui

(c) Ek riwayat me aya hai, ek Ghazwah me buland awaaz me naarey taqbeer lagate the to Huzur Purnur ﷺ ne unse farmaya ke tum behrey ya ghayeb ko nahi pukarti bulke samiy wa kareeb ko pukarte ho, to Ap ﷺ ki tasdeeq me ayate karima nazil hui (khyal rahe ke Huzur Purnur ﷺ ki mansha ye tha ke hum chupke se dushman par jaa paren aur wo ghabra kar hathiyar daal de aur bagair khoon kharebe ke fatah hasil ho jaye, magar jab sahaba ekram ne buland awaaz se narey lagaye to Ap ﷺ ne apni mansha ke sabab mana farmaya aur ye mumaniyat maoke ke lehaz se thi)

(d) Ek aur qaul ke mutabik Sahaba Ekram علیکم رضوان ne Nabiye Kareem ﷺ se arz ki ke hum Rabbo ﷻ se kis wakht dua kiya karen tab ye ayate karima nazil hui (Tafseer Khazainul Irfan, Tafseer Durrey Mansur, Tafseer Kabir)

(55) Para 2, Surah Baqarah, Ayat 187

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلٰى نِسَآئِكُمْ ؕ هُنَّ لِبَاسٌ لَّكُمْ وَ اَنْتُمْ لِبَاسٌ
لَّهُنَّ ؕ عَلِمَ اللّٰهُ اَنَّكُمْ كُنْتُمْ تَخْتَانُوْنَ اَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَ عَفَا عَنْكُمْ ۚ
فَالْئٰنَ بَاشِرُوْهُنَّ وَ ابْتَغُوْا مَا كَتَبَ اللّٰهُ لَكُمْ ۪ (پارہ2۔سورۃ البقرہ آیت نمبر 187)

Tarjuma Kanzul Imaan:

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Roza ki raaton me apni aurto ke paas (sohbat ke liye) jaana tumhare liye halaal hua wo tumhari libaz aur tum unke libaz, Allah ne jana (azal me) ke tum apni jaano ko khayanat me daalte the (Allah se bad-ahedi karke) to usne tumhari tauba qabul ki aur tumhe maaf farmaya to ab unse sohbat karo aur talab karo jo Allah ne tumhare naseeb me likha ho

Ummat par Aasani:

Agli shariyato me Iftaar ke baad se Eesha tak khana peena aur aurton se jima karna halaal tha magar baad namaz e Eesah ye tamam baaten haraam ho jaati thin, yahan tak ke shru Islam me bhi yehi hukm raha, isi doran ek dafa Hazrat Umar Farooque رضی اللہ تعالیٰ عنہ aur deegar Sahaba Ekram baad namaz Eesha apni biwiyon se jima kar baithe, Hazrat Umar Farooque رضی اللہ تعالیٰ عنہ ne jab ghusl kiya to roney lage aur apne ko malamat karne lage phir khidmat e aqdas me hazir hokar arz guzar hue ke Ya Rasulallah ﷺ mai Allah aur uske Rasul ki bargah me apni khatakaar nafs ki malamat karta hun, maine Eesha ke baad apni biwi se jima kar liya ha, Huzur Purnur ﷺ ne farmaya, ai Umar tumhara ye kaam na tha, is par khuch Hazrat Sahaba bhi khare hokar maazrat khwah hue ke hum se bhi ye khatah hui tab ye ayate karima nazil hui (Tafseer Kabir , Tafseer Durrey Mansur)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ كُلُوْا وَ اشْرَبُوْا حَتّٰى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْاَبْيَضُ مِنَ الْخَيْطِ الْاَسْوَدِ مِنَ الْفَجْرِ ۪ ثُمَّ اَتِمُّوا الصِّيَامَ اِلَى الَّيْلِ ۚ وَ لَا تُبَاشِرُوْهُنَّ وَ اَنْتُمْ عٰكِفُوْنَ ۙ فِي الْمَسٰجِدِ ؕ تِلْكَ حُدُوْدُ اللّٰهِ فَلَا تَقْرَبُوْهَا ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ اٰيٰتِهٖ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُوْنَ ﴿۱۸۷﴾ (پارہ2۔سورۃ البقرہ آیت نمبر 187)

Tarjuma Kanzul Imaan:

Aur khao aur piyo yahan tak ke tumhare liye zahir ho jaye safedi ka doara (subah ki safedi) siyahi ke doare (raat ki siyahi) se (paw pathkar) phir raat aane tak rozey pure karo aur aurton ko haath na lagao (sohbat na karo) jab tum masjido me aitekaaf se ho ya Allah ki haden hain unke paas na jao Allah yun hi byan karta hai logo se apni ayaten ke kahin unhe parezgari mile

Safedi aur Siyahi ka doara:

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(a) Islam ke shru me Ramzan ki raaton me soney se pehle pehle khane peeney ki ijazat thi, magar soney ke baad ya Eesa ke baad khana peena waghera sabh haram ho jata tha, chunache ek Sahabi Misra ibn Qais رضی اللہ تعالیٰ عنہ jo sakht mehnti admi the aur din bhar mehnat karte the, ek martaba maahey ramzan me rozey ke haalat me din bhar mehnat mushaqqat karke shaam ko ghar aye aur iftiyar ke liye khaana manga, zohja mohtarma khana pakane me masruf ho gaye, ye lait gaye aur unhe thakan ke sabab neend aa gayi

Jab zohja mohtarma khana taiyar kar ke ayin to dekha ke ap so rahe hain, apko neend se bedar kiya to unhone khana khaney se inkaar kar diya kyunke ab khana sharai lihaz se haram ho chuka tha, chunache unhone isi halat me dusra roza bhi rakh liya, jiske sabab kamzori bahot bar gayi aur dopaher ko ghush aa gaya chunache unke haq me ye ayate karima nazil hui

(b) Adi bin Hatim رضی اللہ تعالیٰ عنہ farmate hain ke mai safed aur kaaley doare duniyawi dikhawe samjha lehaza maine siyah aur safed dhagey apne takiye ke niche rakh liye aur raaton ko uth uth kar unhe dekhta, jab subah khidmat e aqdas ﷺ me ye wakiya sunaya to Ap ﷺ ne tabassum farmaya aur irshad farmaya ke tab to tumhara takiya bara farakh hai, yaani wo doarey jo yahan murad hai tumhare takiye ke niche nahi aa sakte, safed dhagey se din ki safedi aur siyah dhagey se raat ki siyahi murad hai, chunache lavz "minal fajr" nazil hua, is ijazat ke mil jaane ke baad halate aitekaaf me bhi aurton se sohbat kar liye karte the ke raat hone par ghar chale jaya karte, baaz sohbat ghusl karke masjid me aa jaya karte the, chunache aitekaaf ke mutalliq ehkaam nazil hue

Al gharz is ayat ke mukhtalif jazw ke mukhtalif shaney nazul riwayat kiye gaye hain (Tafseer Khazainul Irfan, Tafseer Kabir, Tafseer Ruhul Byan)

(56) <u>Para 2, Surah Baqarah, Ayat 188</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَلَا تَاْكُلُوْٓا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوْا بِهَآ اِلَى الْحُكَّامِ لِتَاْكُلُوْا فَرِيْقًا مِّنْ اَمْوَالِ النَّاسِ بِالْاِثْمِ وَاَنْتُمْ تَعْلَمُوْنَ ﴿۱۸۸﴾ (پارہ2-سورۃ البقرہ آیت نمبر 188)

<u>Tarjuma Kanzul Imaan:</u>

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Aur apas me ek dusre ka maal nahaq na khao aur na hakimo ke paas unka muqadama isliye pahonchayo ke logo ka khuch maal najayez toar par khalo jaan bujh kar

Maal e Na-haq na khao:

Hazrat Abdaan Hizri aur Hazrat Umar Al Qais Kandi me zameen ka khuch tanaza tha unhone ye muqaddama bargah e aqdas ﷺ me paish kiya jisme Hazrat Abdaan Madayi the aur Hazrat Umar Al Qais Mada Alai chunke Hazrat Abdaan ke paas koi gawah na tha lehaza Huzur Purnur ﷺ ne Hazrat Umar Al Qais ko hukm irshad farmaya aur phir Ap ﷺ ye ayate karima tilawat farmayi

(57) Para 2, Surah Baqarah, Ayat 189

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يَسْـَٔلُوْنَكَ عَنِ الْاَهِلَّةِ ؕ قُلْ هِيَ مَوَاقِيْتُ لِلنَّاسِ وَ الْحَجِّ ؕ وَ لَيْسَ الْبِرُّ بِاَنْ تَاْتُوا الْبُيُوْتَ مِنْ ظُهُوْرِهَا وَ لٰكِنَّ الْبِرَّ مَنِ اتَّقٰى ۚ وَ اْتُوا الْبُيُوْتَ مِنْ اَبْوَابِهَا ۪ وَ اتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿۱۸۹﴾ (پارہ2۔سورۃ البقرہ آیت نمبر 189)

Tarjuma Kanzul Imaan:

Tumse naye chaand (shru chaand) ko pujte hain tum farma do wo wakht ki alamaten hain logo aur Haj ke liye aur ye khuch bhalai nahi ke gharo me pichli deewar toar kar aao wahan bhalai to parhez gari hai aur gharo me darwazo se aao aur Allah se darte raho is umeed par falah (kamyabi) pao

Dil Kash Jawab:

Is ayate ke 2 hisse hain jiske shaney nazul hain

(a) "yas alunaka se wal haj" tak ka hai – iska shane nazul ye hai ke ek martaba Hazrat Maaz bin Jabal aur Saalba bin Ghanam رضي الله تعالىٰ عنهم ne Nabiye Kareem ﷺ se arz ki ke Ya Rasulallah ﷺ chaand ka kya haal hai, ke ek jaisa nahi rehta, shru tareekh me bareek hota hai phir barna shru hota hai aur barte barte pura muqammil ho jata hai, phir ghatna shru hota aur ghatte ghatte pehli ke tarah bareek ho jata hai, chunache jawab me ye ayat nazil hui

(b) "wa laisal se tuflehun" tak ka hai – iska shane nazul ye byan kiya gaya ke doare jahiliyat me Haj ka ehram bandh kar log apne ghar darwaze se dakhil na hote the bulke khemo ke piche aur makaano ke pucht toarkar ghar me

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dakhil hote aur nikalte the, albatta Bani Quraish wa Bani Khazaah aur Bani Amir wa Bani Shaqifue ke log darwaze se hi aana jana rakhte magar unke alawa agar koi aur darwaze se amad daraft rakhta to yahan se fajir wa gunehgar kehte the, ek martaba Huzur Purnur ﷺ aur Hazrat Rafa'a Ansari halate ehram me darwaze se nikle to log Hazrat Rafa'a ko fajir kehne lage to Huzur Purnur ﷺ ne irshad farmaya ke tum darwaze se kyun nikle, tum to Bani Quraish se nahi ho to unhone arz kiya ke mai bhi Quraish se hun kyun ke apke deen par hun aur apka ghulam hun aur ghulam ka shumar maula ke saath hai, chunache unke is dilkash jawab me ye ayate karima nazil hui (Tafseer Durrey Mansur, Tafseer Khazainul Irfan)

(58) <u>Para 2, Surah Baqarah, Ayat 195</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ اَنْفِقُوْا فِیْ سَبِیْلِ اللّٰهِ وَ لَا تُلْقُوْا بِاَیْدِیْكُمْ اِلَى التَّهْلُكَةِۛ وَ اَحْسِنُوْاۚ اِنَّ اللّٰهَ یُحِبُّ الْمُحْسِنِیْنَ ﴿۱۹۵﴾ (پارہ 2۔ سورۃ البقرہ آیت نمبر 195)

<u>Tarjuma Kanzul Imaan:</u>

Aur Allah ki raah me kharch karo aur apne haatho halaqat me na paro aur bhalai wale ho jao beshak bhalai wale Allah ke mehbub hain

<u>Apne haatho halaqat:</u>

Is ayate karima ke shaney nazul me 2 riwayat hain:

(a) Hazrat Ayub Ansari رضی اللہ تعالیٰ عنہ ne farmaya ke pai dar pai fatuhat Islamia ke sabab jab Islam khub phaila to humne baham ye tai kar liya ke ab tak to hum deen e Islam ki tarveej wa asha'at me lage rahey aur apne ghar baar aur karobaar se be-tawajjey baratte rahe, lekin ab jab ke deen e Islam ki khub tarveej ho chuki to ab hame chahiye ke gharbar, karobar ki fikr karen aur apni baki zindagi baal baccho me guzaren tabhi is par ye ayate karima nazil hui

(b) Jab musalman Umrah qazah ki ghar se Mecca Sharif rawana hue to muflis wa nadaar sahaba ki ek jamat khidmat e aqdas ﷺ me hazir hui aur arz guzar hui ke Ya Rasulallah ﷺ hum is fariza ki adayegi ke liye maal nahi rakhte phir kyunke ye fariza ada karen chunache is moake par ye ayate karima tafsir hui (Tafseer Ruhul Byan, Tafseer Ahmadi, Tafseer Kabir)

(59) <u>Para 2, Surah Baqarah, Ayat 196</u>

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ اَتِمُّوا الۡحَجَّ وَ الۡعُمۡرَةَ لِلّٰهِ ؕ فَاِنۡ اُحۡصِرۡتُمۡ فَمَا اسۡتَیۡسَرَ مِنَ الۡهَدۡیِ ۚ وَ لَا تَحۡلِقُوۡا رُءُوۡسَكُمۡ حَتّٰی یَبۡلُغَ الۡهَدۡیُ مَحِلَّهٗ ؕ فَمَنۡ كَانَ مِنۡكُمۡ مَّرِیۡضًا اَوۡ بِهٖۤ اَذًی مِّنۡ رَّاۡسِهٖ فَفِدۡیَةٌ مِّنۡ صِیَامٍ اَوۡ صَدَقَةٍ اَوۡ نُسُكٍ ۚ

Tarjuma Kanzul Imaan:

Aur Haj aur Umrah Allah ke liye pura karo phir agar tum roke jao (dushman ya bimari ke sabab) to qurbani bhejo jo (asani se) mayassar aye aur apne sir na mundao jab tak Qurbani apne thikane na pahonch jaye (qurbani ki jagah zebah ke baad) phir jo tumme bimar hoan ya uske sir me khuch takleef hai (jo sir mundaye door na ho) to badle de rozey ya khairat ya qurbani

Ehram ke ehkaam:

Yaala ibn Ummaiyah se marwih hai ke Nabiye Kareem ﷺ Maqaame e Jairaana me raunak afroz the to ek shaks bargah e risalat ﷺ me is halat me hazir e khidmat hua ke jhubba pehne aur khushbu lagaye hue tha halake ye mehram tha la – ilmi me sila hua kapra aur khushbu stemal kiye hue tha wo arz guzar hua ke Ya Rasulallah ﷺ mai kis tarah Umrah ada karun, uske daryaft karte hi ye ayat nazil hui, Yaala farmate hain ke mujhe kaafi arsey se khawish thi ke wahi ko nazil hote dekhun chunache Hazrat Umar Farooque رضی اللہ تعالیٰ عنہ ne mujhse farmaya ke wahi ka nazul dekhna chahte ho to aao mai tumhe dikhaun, ye farma kar Huzur Purnur ﷺ ke chehre Noor se chadar mubarak uthayi to maine dekha Ap ﷺ kharrate le rahe hain aur mooh mubarak me khuch jhaag se the, jab ap ﷺ ye halat khatam hui aur wahi ka nazul ho chuka to irshad farmaya ke sahil kahan hai, sahil hazir hua to irshad farmaya apna jhubba utar de aur khushbu ko dho daal, yaani bagair khushbu bagair siley hue kapre pahen le aur jo Haj me karta hai wo Umrah me kar (Tafseer Durrey Mansur)

(60) Para 2, Surah Baqarah, Ayat 197

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ تَزَوَّدُوۡا فَاِنَّ خَیۡرَ الزَّادِ التَّقۡوٰی ۫ وَ اتَّقُوۡنِ یٰۤاُولِی الۡاَلۡبَابِ ﴿۱۹۷﴾

Tarjuma Kanzul Imaan:

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Aur tosha saath lo ke sab se behtar parhezgari (bheekh mangne aur loot maar se bachna) hai aur mujhse darte raho ai akl walo

Parhez gaari ka toash:

Baaz Yemeni logo ka ye haal tha ke wo bagair kisi samaan wa asbaab ke Haj ke liye nikal parte hain aur kehte hain ke hum Allah par tawakkal karne wale hain aur uske mehmaan hain kya wo hame na khilayega, phir ye log Mecca pahonch kar apni zaruriyat puri karne ke liye logo se sawaal karna shru kar dete bulke baaz auqad to maangne par na milne ki wajah se loot maar khayanat bhi kar lete chunache unke nafi me ye ayate karima ka hissa nazil hua (Tafseer Naimi)

(61) Para 2, Surah Baqarah, Ayat 198

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَبْتَغُوْا فَضْلًا مِّنْ رَّبِّكُمْ ؕ فَاِذَاۤ اَفَضْتُمْ مِّنْ عَرَفٰتٍ فَاذْكُرُوا اللّٰهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۪ وَاذْكُرُوْهُ كَمَا هَدٰىكُمْ ۚ وَاِنْ كُنْتُمْ مِّنْ قَبْلِهٖ لَمِنَ الضَّآلِّيْنَ ﴿۱۹۸﴾ (پارہ2۔سورۃ البقرہ آیت نمبر 198)

Tarjuma Kanzul Imaan:

Tum par khuch gunaah nahi ke apne rab ka fazal talaash karo, to jab Arafat se palto to Allah ki yaad karo, Mash'arey Haraam (Muzdalfah me ek pahar) ke paas aur uska zikr karo jaise usne tumhe hidayat farmayi aur beshak usse pehle tum behqe hue the

Aiy'yame subah me tijarat:

Iske shaney nazul me chand riwayat hain:

(a) Hazrat Abdullah ibn Abbas رضی اللہ تعالیٰ عنہ ne farmaya ke baaz log aise the jo Haj ke zamane me tijarat se bachte the yahan tak Abdul Zoha chaand dekhte hi bazaro ka rukh bhi na karte the aur Haj me tijarat karne wale haji ko kaha karte the ke ye haji nahi daaji hai, yaney kamai karne wala bulke baaz logo ka to ye haal tha ke wo haj ke zamane me ye sochkar mehman nawazi kamzoro ki madad aur logo ki hajat rawayi waghera se ruke rehte the, ke sirf haj ka zamana hai usme koi aur kaam nahi karna chahiye chunache is par ye ayate karima nazil hui

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(b) Ek dusre riwayat ke tahat Hazrat Abdullah ibn Umar رضی اللہ تعالیٰ عنہ ki khidmat me ek shaks hazir hua aur arz guzar hua ke ye log kiraye par oonth chalane ka kaam karte hain baaz log humse kehte hain ke tumhara haj hi nahi hota to kya wakeyi aisa hai to ap رضی اللہ تعالیٰ عنہ ne irshad farmaya Nabiye Kareem ﷺ ki khidmat e aala me ek aisa sawal paish kiya gaya tha jis par ye ayat nazil hui chunache zamana haj me tijarat mazduri aur kiraya karobar jayaz hai

(c) Ek riwayat me aya hai ke Arab ke bare bare bazaro me zamana Haj me karobar kiya jata tha aur isi par guzar auqad thi phir Islam ki tashrif avari ke baad log apne jaziyah taqvi ke sabab Haj me tijarat wa karobar ko gunaah samajhne lage aur is baare me bargah e aqdas ﷺ me daryaft kiya to is par ye ayate kareem nazil hui (Tafseer Kabir, Tafseer Ruhul Mu'ani waghera)

(62) <u>Para 2, Surah Baqarah, Ayat 200</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

فَاِذَا قَضَيْتُمْ مَّنَاسِكَكُمْ فَاذْكُرُوا اللّٰهَ كَذِكْرِكُمْ اٰبَآءَكُمْ اَوْ اَشَدَّ ذِكْرًا ؕ فَمِنَ النَّاسِ مَنْ يَّقُوْلُ رَبَّنَآ اٰتِنَا فِى الدُّنْيَا وَمَا لَهٗ فِى الْاٰخِرَةِ مِنْ خَلَاقٍ ۝

<u>Tarjuma Kanzul Imaan:</u>

Phir jab apne Haj ke kaam pure kar chuko to Allah ka zikr karo jaise apne baap dada ka zikr karte the bulke issey zyada aur koi admi yun kehta hai ke ai rab hamare hame duniya me de aur akhirat me uska khuch hissa nahi

<u>Buri rasm ka khatma:</u>

Ahle Arab ka ye dastur tha ke jab wo Haj se farik ho jate to ek jalsa munaqid karte jisme nazm wa nasr ki surat me apne baab dadao ke fazail wa munaqib aur apni sabhi khubiyan aur ausaaf byaan karte chunache iske liye kaafi pehle se ghazale qaseede likh kar taiyar karte the, har ek ki ye koshish hoti thi ke wo dusre se bar char kar na sirf apne baap dadaon ke fazail aur qaseedeh byan kare bulke apne ilmi johar aur kamalat se bhi dusro ko past kar de, jaise Umrahe Qais ke qaseede, chunahce is buri rasme ke khatme ke liye ye ayate karima nazil hui (Tafseer Durrey Mansur)

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(63) Para 2, Surah Baqarah, Ayat 203

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ اذۡکُرُوا اللّٰہَ فِیۡۤ اَیَّامٍ مَّعۡدُوۡدٰتٍ ؕ فَمَنۡ تَعَجَّلَ فِیۡ یَوۡمَیۡنِ فَلَاۤ اِثۡمَ عَلَیۡہِ ۚ وَ مَنۡ تَاَخَّرَ فَلَاۤ اِثۡمَ عَلَیۡہِ ۙ لِمَنِ اتَّقٰی ؕ وَ اتَّقُوا اللّٰہَ وَ اعۡلَمُوۡۤا اَنَّکُمۡ اِلَیۡہِ تُحۡشَرُوۡنَ ﴿۲۰۳﴾ (پارہ2۔سورۃ البقرہ آیت نمبر 203)

Tarjuma Kanzul Imaan:

Aur Allah ki yaad karo giney hue (thorey) dino me jo to jaldi karke 2 din me (rami karke Mecca Moazzama) chala jaye is par khuch gunaah nahi aur jo reh jaye (teesre din, tairwi zil hajj ko bhi thaher jaye) to is par gunaah nahi parhez gaar (gunaah se bachne wale) ke liye aur Allah se darte raho aur jaan rakho ke tumhe usi ke taraf uthna hai (uski bargah me hazir hona) hai

Khyal e Baatil:

Baaz mufassareen tehreer farmate hain ke baaz Ahle Arab aise the jo samajhte the ke Mina me 3 din theherna zaruri hai lehaza jab koi 12 zil hajj ko loat ata to usey gunah gaar jante the jabke baaz ka khyal uske bar aqs tha, unka kehna tha ke baarwi zil hajj ko loat aana zaruri hai, agar koi tairwi tak wahan thehra raha to gunehgaar hoga, chunahce in dono ki tardeed me ye ayate karima nazil hui (Tafseer Khazainul Irfan, Tafseer Ahmadi)

(64) Para 2, Surah Baqarah, Ayat 204, 205, 206

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ مِنَ النَّاسِ مَنۡ یُّعۡجِبُکَ قَوۡلُہٗ فِی الۡحَیٰوۃِ الدُّنۡیَا وَ یُشۡہِدُ اللّٰہَ عَلٰی مَا فِیۡ قَلۡبِہٖ ۙ وَ ہُوَ اَلَدُّ الۡخِصَامِ ﴿۲۰۴﴾ وَ اِذَا تَوَلّٰی سَعٰی فِی الۡاَرۡضِ لِیُفۡسِدَ فِیۡہَا وَ یُہۡلِکَ الۡحَرۡثَ وَ النَّسۡلَ ؕ وَ اللّٰہُ لَا یُحِبُّ الۡفَسَادَ ﴿۲۰۵﴾ وَ اِذَا قِیۡلَ لَہُ اتَّقِ اللّٰہَ اَخَذَتۡہُ الۡعِزَّۃُ بِالۡاِثۡمِ فَحَسۡبُہٗ جَہَنَّمُ ؕ وَ لَبِئۡسَ الۡمِہَادُ ﴿۲۰۶﴾ (پارہ2۔سورۃ البقرہ آیت نمبر 204-206)

Tarjuma Kanzul Imaan:

Aur baaz admi wo hain ke duniya ki zindagi me uski baat tujhe bhali lage aur apne dil ki baat par Allah ko laye (gawah banaye) aur wo sab se bara jhagralu

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(sakht dushman hai) aur jab peeth phairey to (koshish karta hai ke) zameen me fasad daalta phirey aur kheti aur jaaney (nasl) tabah kare aur Allah fasad se raazi nahi aur jab ussey kaha jaye ke Allah se daro to usey aur zid chare gunaah ki (zid me aur gunaah kare), aise ko dozakh kaafi hai aur wo zarur bahot bura bichona (thikana) hai

Jhoothe dawey:

Ye teeno ayaten Akhnas ibn Sharif munafiq ke haq me nazil hui, ye bahot tez zabaan shatir aur chalak hone ke saath saath apni baton me fasahat wa balaghat bhi rakhta tha aur baare aqdas ﷺ me apne Islame mohabbat ke buland wa ba-ang daawey aur Ap ﷺ ki mohabbat ka dam bhi bharta tha aur kasme kha kha kar apni sacchi ka yaqeen dilata tha magar dar haqeeqat Islam ka pakka mukhalif aur Huzur Purnur ﷺ ka sakht dushman tha aur darey parda musalmano ke khilaaf saazisho wa fitna wa fasad me mashhul rehta tha, usne kai martaba musalamano ko nuqsan pahonchaya, unke janwar halaq kar daale, aur unke kheto ko aag laga di, jab baaz musalmano ne usko aar dilayi ke Allah se daro aur fitna aur fasad se baaz ajao to bajai manne aur sharmind hone ke wo aur bhi zid aur hath dharmi par amada ho gaya chunache uski mutalliq ye ayat nazil hui (Tafseer Khazainul Irfan, Tafseer Kabir, Tafseer Ruhul Byan waghera)

(67) Para 2, Surah Baqarah, Ayat 207

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَمِنَ النَّاسِ مَنْ يَّشْرِيْ نَفْسَهُ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ ؕ وَاللّٰهُ رَءُوْفٌۢ بِالْعِبَادِ ۝

Tarjuma Kanzul Imaan:

Aur koi admi apni jaan baichta (deta) hai Allah ki marzi chahne me aur Allah bando par maherbaan hai

Isteqamat ke pahar:

Iske shaney nazul ki kafi riwayat hai jinme se baaz darje zeel hai:-

(a) Hazrat Abdullah ibn Abbas رضی اللہ تعالیٰ عنہ ne farmaya ke Hazrat Zohaib ibn Sanan رضی اللہ تعالیٰ عنہ Hazrat Ammar bin Yasir رضی اللہ تعالیٰ عنہ unki walda Sumaiya Hazrat Bilal رضی اللہ تعالیٰ عنہ Hazrat Khabab رضی اللہ تعالیٰ عنہ hijrat ki gharz se Mecca Mokarrama se Madina Munawwara rawana hue, abhi raaste

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me hi the ke Mushrekene Mecca ne unhe aa liya Hazrat Khabab رضی اللہ تعالیٰ عنہ to moaka pa kar wahan se bach nikle magar Hazrat Yasir رضی اللہ تعالیٰ عنہ ko in mushriko ne bedardi se shaheed kar diya aur Hazrat Sumaiya رضی اللہ تعالیٰ عنہ ke dono panw do oonto ke pairo se baand kar un oonto ko mukhtalif simto me haaq diya aur yun unhe nehayat bedardi se shaheed kar diya jab ke Hazrat Zohaib رضی اللہ تعالیٰ عنہ jo ke 100 baras zayiful umr shaks the aur bare mahir teer andaaz the unhone apne teer wa kamaan nikala aur farmaya ai Quraish e Mecca jab tak mere paas ek teer bhi mojud hai tum mere kareeb bhi nahi aa sakte, mai ek ek teer se tumhare kai kai admiyon ko moat ke ghaat utarunga jab teer khatm ho jayenge to talwar lekar tumhari puri jamaat ka safaya kar dunga, mai boora admi hun agar chala jaun to tumhe khuch nuqsan na hoga aur mere rehne se tumhe koi faida na hoga, haan albatta agar tum mujhe choar do aur Madina Munawwara jaane do to mai tumhe apne madfun maal ka pata bata dunga jo bahot zyada hai, tum wo sabh le lo aur mujhe jaane do, chunache mushrekeen Mecca is baat par razi ho gaye

lehaza ap رضی اللہ تعالیٰ عنہ ne unhe madfun maal ka pata unhe bata diya aur Madina Munawwara aa gaye, jab ap رضی اللہ تعالیٰ عنہ Madina pahonche to sab se pehle apki mulaqat Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ se hui, ap رضی اللہ تعالیٰ عنہ ne irshad farmaya, ai Zohaib tumne to bare faide ka karobar kiya, Zohaib رضی اللہ تعالیٰ عنہ ne hairat se pucha , kaun sa karobaar, to Hazrat Siddique رضی اللہ تعالیٰ عنہ ne ye ayate karima tilawat farmayi aur irshad farmaya wahan Kuffar ko apna maal dekar apni maal jaan bachayi aur yahan tumhari tejarat ki tareef me ye ayate karima nazil hui, malum hua ke ye ayate karima Hazrat Zohaib رضی اللہ تعالیٰ عنہ ke tareef me nazil hui

(b) Ek dusri riwayat ke mutabik jis raat Nabiye Kareem ﷺ ne Mecca Mokarrama se Madina Munawwara ke hijrat ka irada farmaya to apne bistare mubarak par Hazrat Ali رضی اللہ تعالیٰ عنہ ko letaya aur khud hijrat ke liye rawaana ho gaye, chunache Hazrat Ali رضی اللہ تعالیٰ عنہ ke jazba e jaan nisari ki tareef me ye ayate karima nazil hui

(c) Ek aur riwayat ke mutabik jab Kuffar e Mecca ne Hazrat Zohaib رضی اللہ تعالیٰ عنہ ko shaheed kar diya to unki laash ko suli par se utarne ke liye Hazrat Zubair ibn Awwam رضی اللہ تعالیٰ عنہ aur Mukrad bin Aswad رضی اللہ تعالیٰ عنہ ko rawana

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farmaya, ye dono Hazrat apni jaan ko parwah na karte hue ap ﷺ ke hukm par rawana ho gaye aur wahan pahonch kar laash utarne me kamyab ho gaye, chunache in dono Hazrat ki tareef me ye ayate kareem nazil hui (Tafseer Kabir, Tafseer Ruhul Byan, Tafseer Ruhul Moani)

(68) <u>Para 2, Surah Baqarah, Ayat 208, 209</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا ادْخُلُوْا فِي السِّلْمِ كَآفَّةً ۪ وَّ لَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ؕ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿۲۰۸﴾ فَاِنْ زَلَلْتُمْ مِّنْۢ بَعْدِ مَا جَآءَتْكُمُ الْبَيِّنٰتُ فَاعْلَمُوْۤا اَنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿۲۰۹﴾ (پارہ2۔سورۃ البقرہ آیت نمبر 209)

<u>Tarjuma Kanzul Imaan:</u>

Ai imaan walo Islam me pure dakhil hoan (uske saare ehkam maan lo) aur shaitan ke kadmo par (piche) na chalo beshak wo tumhara khula dushman hai aur agar iske baad bhi bach lo (phislo sidhe rastey) se ke tumhare paas roshane e hukm aa chuke, to jaan lo ke Allah zabardast hiqmat wala hai

<u>Sirf Islam ka Raasta:</u>

Hazrat Abdullah bin Salam رضی اللہ تعالیٰ عنہ aur unke baaz saathi Islam kabul karne ke baad bhi shariyat ke baaz ehkam par amal paira rahe yani hafte ke din tazeem karte us din shikar na karte oonth ke doodh aur ghosh ke stemaal se bachte kyun ke unka khyal tha ke deen e Islam me ye cheezain mahez jayez hai magar in par amal zaruri nahi jab ke Tawrait me in cheezon ki sakhti se mukhalifat ayi hai, lehaza agar hum in cheezon se baaz rahen to isme Islam ki mukhalifat bhi na hogi aur deen e Musa par amal bhi ho jayega, chunache unhe is amal se rokne ke liye ye ayate karima nazil hui

Baaz ke mutabik munafekeen ko do rangi amal se rokne ke liye ye ayate karima nazil hui aur baaz ka kehna hai ke ye ayate karima Yahud ko dawat e Islam dene ke liye nazil hui (Tafseer Khazainul Irfan, Tafseer Kabir)

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(70) Para 2, Surah Baqarah, Ayat 212

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

زُیِّنَ لِلَّذِیۡنَ کَفَرُوا الۡحَیٰوۃُ الدُّنۡیَا وَ یَسۡخَرُوۡنَ مِنَ الَّذِیۡنَ اٰمَنُوۡا ۘ وَ الَّذِیۡنَ اتَّقَوۡا فَوۡقَہُمۡ یَوۡمَ الۡقِیٰمَۃِ ؕ وَ اللّٰہُ یَرۡزُقُ مَنۡ یَّشَآءُ بِغَیۡرِ حِسَابٍ ﴿۲۱۲﴾

Tarjuma Kanzul Imaan:

Kaafiro ki nigaah me duniya ki zindagi arasta ki (khushnuma kar ke dikhayi) gayi, aur Musalmano se haste (mazaq karte) hain aur dar wale unse upar (buland wa haawi) honge qayamat ke din aur Khuda jisey chahe be ginti (be shumar de)

Dar walon ka martaba:

Hazrat Abdullah ibn Abbas رضی اللہ تعالیٰ عنہ ne farmaya ke Abu Jahal aur deegar sardar un Quraish ghareeb musalmano jaise Hazrat Bilal رضی اللہ تعالیٰ عنہ wa Hazrat Ammar رضی اللہ تعالیٰ عنہ aur Hazrat Khabab رضی اللہ تعالیٰ عنہ waghera ka mazaq uraya karte the ke agar Khuda inse khush aur humse naraz hota to unhe ghareeb wa nadaar aur hame ameer kyun rakhta chunache is par ye ayate karima nazil hui

Ek dusri riwayat ke mutabik jab ameer musalman Mecca Mokarrama se Hijrat karke Madina Munawwara pahonche to wahan pahonch kar ghurbat aur nadaari me mubtila ho gaye kyun ke itna saara maal aur asbaab wa jaidaad Mecca Mokarrama me hi choar aye the chunache Yahud unka mazaq urate aur unhe bewakuf aur be-akal kehte ke unkko dekho kaise bewakuf hain ke sirf deen ke khatir maal aur daulat par thokar maar kar ghurbat ko gale laga liya tab ye ayate karima nazil hui

Ek riwayat me aya hai ke Hazrat Muqatil ne farmaya ke Abdullah bin Abi munafik aur uske saathi ghareeb musalmano ka unki ghurbat ke sabab unka mazaq urate aur unhe beakal kehte jab ke khud ko akalmand samajhte chunache Abdullah ibn Abi aur uske saathiyon ke mutalliq ye ayate karima nazil hui (Tafseer Kabir, Tafseer Ruhul Moani)

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(71) Para 2, Surah Baqarah, Ayat 214

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اَمۡ حَسِبۡتُمۡ اَنۡ تَدۡخُلُوا الۡجَنَّةَ وَ لَمَّا یَاۡتِكُمۡ مَّثَلُ الَّذِیۡنَ خَلَوۡا مِنۡ قَبۡلِكُمۡ ؕ مَسَّتۡهُمُ الۡبَاۡسَآءُ وَ الضَّرَّآءُ وَ زُلۡزِلُوۡا حَتّٰی یَقُوۡلَ الرَّسُوۡلُ وَ الَّذِیۡنَ اٰمَنُوۡا مَعَهٗ مَتٰی نَصۡرُ اللّٰهِ ؕ اَلَاۤ اِنَّ نَصۡرَ اللّٰهِ قَرِیۡبٌ ﴿۲۱۴﴾ (پارہ2۔سورۃ البقرہ آیت نمبر 214)

Tarjuma Kanzul Imaan:

Kya is ghumaan me ho ke jannat me chale jaoge aur abhi tum par aglo ki si haalat na ayi pahonchi unhe sakhti aur shiddat (beruni wa andruni takleef) aur hila hila (jhanjor) daale gaye yahan tak ke (be qarar hokar) keh utha Rasul aur uske saath imaan wale kab ayegi Allah ki madad sun lo beshak Allah ki madad kareeb hai

Musalmano ki Tasqeen e Khatir:

Ghazwa e Ahzaab ke moake par musalaman sakht musibat aur pareshani ka shikar the, ek taraf shadeed sardi aur bhuk ki shiddat aur be saro samani aur dusri taraf sakht tareen dushman ka saamna jo saro samaan se laiz the, phir musalmano ka is halat par khali patthar bandh kar Khandaq ki khudai ka marhala, ye tamam surat aisi thi ke imkaan tha ke musalmano himmat haar jayen, to is moake par musalmaan ki dhaas bandhne ke liye ye ayate karima nazil hui

Ek dusri riwayat ke mutabik Hazrat Abdullah ibn Abbas رضی اللہ تعالیٰ عنہ farmate hain ke jab musalman hijrat ke moake par apna ghar baar karobar maal o daulat sabh khuch choarkar Mecca se Madina pahonche to yahan ke Yahudiyon ne musalmano ko taklif aur aziyate pahonchane me koi kasar na utha rakhi aur unke khilaf khufiya sazish shru kar di musalman waise hi lute pite, apna watan ghar baar karobar choarkar aye the, ghum unke liye bahot tha is par Yahud ki adawato ne unhe har sadme se do chaar kar diya (Tafseer Kabir, Khazainul Irfan)

(72) Para 2, Surah Baqarah, Ayat 215

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

یَسۡـَٔلُوۡنَكَ مَاذَا یُنۡفِقُوۡنَ ۬ؕ قُلۡ مَاۤ اَنۡفَقۡتُمۡ مِّنۡ خَیۡرٍ فَلِلۡوَالِدَیۡنِ وَ الۡاَقۡرَبِیۡنَ وَ الۡیَتٰمٰی وَ الۡمَسٰكِیۡنِ وَ ابۡنِ السَّبِیۡلِ ؕ وَ مَا تَفۡعَلُوۡا مِنۡ خَیۡرٍ فَاِنَّ اللّٰهَ بِهٖ عَلِیۡمٌ ﴿۲۱۵﴾

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Tarjuma Kanzul Imaan:

Tumse puchte hain kya kharch karen, tum farmayo jo khuch maal neki me kharch karo to wo maa baap aur kareeb ke rishtedaro aur yateemo aur mohtajo aur raah gir ke liye hai aur jo bhalai karo beshak Allah usey janta hai

Raahe Khuda me kharch karne ka andaaz:

Hazrat Umar bin Jamu رضی اللہ تعالیٰ عنہ bahot boorey maal daar sahabi the aur unhone bargah e risalat ﷺ me arz ki Ya Rasulallah ﷺ kya kharch karun aur kis par kharh karun to unke jawab me ye ayate kareem nazil hui

Ek dusri riwayat ke mutabik Sayedna Abdullah ibn Abbas رضی اللہ تعالیٰ عنہ ne farmaya ke ek shaks khidmat e aqdas ﷺ me hazir ho kar azr guzar hua ke mere paas ek dinar hia iska kya karun ? to Ap ﷺ ne irshad farmaya ke apni jaan par kharch karo usne arz kiya 2 dinar hain Ap ﷺ ne irshad farmaya apne ghar walo par kharch karo phir arz kiya 3 hain, irshad farmaya apni khadim par kharch karo, arz kiya 4 hain, irshad farmaya apne maa baap par kharch karo, arz kiya ke 5 hain, irshad farmaya, apne rishtedaro par kharh karo, arz kiya 6 hain, irshad farmaya, raahe khuda me kharch kar chunache usi ki tayeed me ye ayate karima nazil hui (Tafseer Kabir, Tafseer Ruhul Moani)

(73) Para 2, Surah Baqarah, Ayat 217

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يَسْـَٔلُوْنَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيْهِ ؕ قُلْ قِتَالٌ فِيْهِ كَبِيْرٌ ؕ وَ صَدٌّ عَنْ
سَبِيْلِ اللّٰهِ وَ كُفْرٌۢ بِهٖ وَ الْمَسْجِدِ الْحَرَامِ ۫ وَ اِخْرَاجُ اَهْلِهٖ مِنْهُ اَكْبَرُ عِنْدَ اللّٰهِ ۚ
وَ الْفِتْنَةُ اَكْبَرُ مِنَ الْقَتْلِ ؕ وَ لَا يَزَالُوْنَ يُقَاتِلُوْنَكُمْ حَتّٰى يَرُدُّوْكُمْ عَنْ
دِيْنِكُمْ اِنِ اسْتَطَاعُوْا ؕ (پارہ2۔سورۃ البقرہ آیت نمبر 217)

Tarjuma Kanzul Imaan:

Tumse puchte hain maye Haraam me larne ka hukm tum farmayo usme larna bara gunaah hai aur Allah ki raah se rokna aur us par imaan na lana aur Masjide Haraam se rokna, aur uske basne walon ko nikal dena Allah ke nazdeeq ye gunah usse bhi bare hain aur unka fasaad qatl se sakht tar hai aur hamesha tumse larte rahenge yahan tak ke tumhe tumhare deen se phair dain agar ban pare

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Mahe Haraam ka hukm:

Hijrat ke dusre saal Ghazwa e Badr se 2 maal qabl Huzur Purnur ﷺ ne apne phuphi zaat bhai Hazrat Abdallah ibn Hafsh رضی اللہ تعالیٰ عنہ ko 8 sahaba ke humraah unka sardar bana kar Kuffar ki khabar laane ke liye rawana farmaya, saath hi ek farman bhi likh kar diya aur taqeed farmayi ke abhi na parna 2 din ka raasta tai kar lo to phir parna chunache Hazrat Abdullah bin Hafsh رضی اللہ تعالیٰ عنہ ne irshade mubarak par amal karte hue 2 din baad farman e mubarak khola to usme tehreer tha ke tum watan Nakhla jakar Quraish ke kaafile ki khabar lao aur jo saath jana chahen usey saath le jao jo na jana chahen usey jaane par majbur na karo, chunache Hazrat Abdullah bin Hafsh رضی اللہ تعالیٰ عنہ ne ye farmane mubarak apne saathiyo ko parkar suna diya, sabh ap رضی اللہ تعالیٰ عنہ ke saath jaane me amada the, chunache ap رضی اللہ تعالیٰ عنہ ke saath rawana ho gaye, jab manzile a Qazah pahonche to ittefaqan Hazrat Saad ibn Abi wa Qaaz aur Utba bin Ghazwan ka oonth ghum ho gaya chunache isliye talash karne ke gharz se ye dono Hazrat yahin ruk gaye aur baaki 6 Hazrat Abdullah ke saath rawana ho gaye

Jab watan Nakhla pahonche jo Meccca Mokarrama aur Taif ke darmiyan waqey hai to Jamadi Ukhra ke akhir ki akhri tarikhen thin, khuch arse ke baad Quraish ka ek tejarati kaafla jab Taif se tejarti samaan ke humraah yahan se guzra to Hazrat Abdullab bin Hafsh رضی اللہ تعالیٰ عنہ aur apke sathiyon ne baham mashwara kiya ke aaj jamadi ukhra ki akhri tareekh hai agar aaj humne is kaafle par hamla na kiya to shaam ko jab Rajab ka chaand ho jayega aur chunke is maah me jung haraam hai lehaza phir hum jung na kar sakenge, chunache unhone baham tai karke Quraish ke is tejarati kaafle par hamla kar diya aur Umar bin Hazri ko qatl kar diya, aur baaki 2 ko giraftaar kar liya aur maal e ghaneemat lekar bargah e risalat ﷺ me hazir ho gaye, magar unhe ye khabar na ho saki ke jab unhone Quraish ke tejarati kaafle par humla kiya to us din Rajab ki pehli tarikh thi magar wo us din Jamadi Ukhra ki 30 tareekh samajhte chunache Kuffar ko iski khabar hui to unhone shoar barba kar diya ke musalmano ne is hurmat wale mahine ki bhi parwah na ki, aur jung karne aur khun bahane se na ruke

Jab iski iqtila Nabiye Kareem ﷺ tak pahonchi to Ap ﷺ ne Hazrat Abdullah bin Hafsh se farmaya ke humne tumhe jung karne nahi bulke Kuffar ki khabar laane ke liye rawana kiya tha, phir tumhe jung kyun ki , Ap ﷺ ne maal e ghanemat bhi

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qabul na farmaya aur un dono qaidiyon ke mutalliq khuch hukm irshad farmaya, Hazrat Abdullah bahot nadim aur sharminda hue, aur khidmat e aqdas ﷺ me arz guzar hue ke Ya Rasulallah ﷺ humse nadastagi se ye ghalti hui, humne us din Jumadi Ukhra ki 30 tareekh samajhkar humla kiya, hame chaand hone ki khabar na ho saki, chunache, unke tayeed me ye ayate karima nazil hui (Tafseer Ruhul Byan, Tafseer Durrey Mansur)

(74) <u>Para 2, Surah Baqarah, Ayat 218</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّ الَّذِيْنَ اٰمَنُوْا وَ الَّذِيْنَ هَاجَرُوْا وَ جٰهَدُوْا فِيْ سَبِيْلِ اللّٰهِ ۙ اُولٰٓئِكَ يَرْجُوْنَ رَحْمَتَ اللّٰهِ ؕ وَ اللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿۲۱۸﴾ (پارہ2۔سورۃ البقرہ آیت نمبر 218)

<u>Tarjuma Kanzul Imaan:</u>

Wo jo imaan laye aur wo jinhone Allah ke liye apne ghar baar chorey (hijrat ki) aur Allah ki raah me lare wo rehmate elahi ke umeed waar (umeed rakhte) hain aur Allah bakshne wala maherbaan hai

<u>Rehmat e Elahi ke mustahiq:</u>

Hazrat Abdullah ibn Hafsh رضی اللہ تعالیٰ عنہ aur unke saathiyo ke mutalliq baaz log qayas araiyan karne lage ke jo unhone ghalat fehmi me Jumade Ukhra samajh kar jung ki unhe Rajab ke chaand hone ka ilm na ho saka isliye unhe khuch gunaah to na hua albatta unhe Jihad ka sawab nahi diya jayega, chunache is khyal ke radh me ye ayate karami nazil hui

Dusri riwayat ke mutabik jab Abdullah bin Hafsh رضی اللہ تعالیٰ عنہ khidmat e aqdas me azr guzar hue ke Ya Rasulallah ﷺ is jung me hum par khuch gunah to hua lekin kya hum sawab se mehrum reh gaye tab ye ayate karima nazil hui (Tafseer Khazainul Irfan, Tafseer Kabir, Tafseer Ruhul Byan)

(75) <u>Para 2, Surah Baqarah, Ayat 219</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يَسْـَٔلُوْنَكَ عَنِ الْخَمْرِ وَ الْمَيْسِرِ ؕ قُلْ فِيْهِمَاۤ اِثْمٌ كَبِيْرٌ وَّ مَنَافِعُ لِلنَّاسِ ۫ وَ اِثْمُهُمَاۤ اَكْبَرُ مِنْ نَّفْعِهِمَا ؕ (پارہ2۔سورۃ البقرہ آیت نمبر 219)

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Tarjuma Kanzul Imaan:

Tumse sharaab aur juaiy ka hukm puchte hain, tum farma do ke in dono me bara gunaah hai aur logo ke khuch deenwi nafa bhi aur unka gunaah unke nafa se bara (barkar) hai

Sharaab aur Juaiy ki halaqaten:

Jab musalman hijrat karke Madina Munawwara pahonche to dekha ke yahan to sharaab aur jua logo me bahot rayej hai chunache Hazrat Umar aur Hazrat Maaz bin Jabal رضي الله تعالىٰ عنهم khidmat e aqdas ﷺ me hazir hue aur arz guzar hue Ya Rasulallah ﷺ sharaab aur juaiy ke bare me hukm irshad farmayen kyunke sharaab akal ko barbaad karne wali hai aur amaal ko, tab ye ayate karima nazil hui (Tafseer Ruhul Moani)

يَسْـَٔلُوْنَكَ مَاذَا يُنْفِقُوْنَ ؕ قُلِ الْعَفْوَ ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَتَفَكَّرُوْنَ ۙ﴿۲۱۹﴾ (پارہ2۔سورۃ البقرہ آیت نمبر 219)

Tarjuma Kanzul Imaan:

Tumse puchte hain ke kya kharch karen tum farmayo jo fazil bache (zarurat se bachao) isi tarah Allah tumse ayaten byan farmata hai ke kahin tum ghaur karo

Sadqa dene ki raqghbat:

Ek riwayat ke mutabik jab Nabiye Kareem ﷺ ne musalmano ko sadqa dene ki raghbat dilayi to unhone arz kiya Ya Rasulallah ﷺ iski miqdar bhi irshad farmayen ke hum kis kadar maal raahe khuhda me kharch karen, tab ye ayate karima nazil hui

Ek dusri riwayat ke mutabik Hazrat Maaz bin Jabal aur Hazrat Saalba bin Ghanam رضي الله تعالىٰ عنهم bargah e risalat ﷺ me hazir hokar arz guzar hue ke Ya Rasulallah ﷺ hum ghulam bhi rakhte hain aur hamare baal bacche bhi hain, hum unpar kis kadar kharch karen is par ye ayat nazil hui (Tafseer Khazainul Irfan, Tafseer Naimi)

(76) Para 2, Surah Baqarah, Ayat 220

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

يَسْـَٔلُوْنَكَ عَنِ الْيَتٰمٰى ؕ قُلْ اِصْلَاحٌ لَّهُمْ خَيْرٌ ؕ وَ اِنْ تُخَالِطُوْهُمْ فَاِخْوَانُكُمْ ؕ وَاللّٰهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ؕ وَلَوْ شَآءَ اللّٰهُ لَاَعْنَتَكُمْ ؕ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ۝ (پارہ2۔سورۃ البقرہ آیت نمبر 220)

Tarjuma Kanzul Imaan:

Aur tumse yateemo ka masla puchte hain tum farmayo unka bhala karna behtar hai aur agar apna unka kharch mila lo to wo tumhare (Islami) bhai hain, aur khuda khub janta hai bigar ne wale (fasadi) ko sawarne (islah karne) wale se, aur Allah chahta to tumhe mushakkat me daalta (yateemo ke maal ke mutalliq) beshak Allah zabardast hiqmat wala hai

Yateemo ke ehkaam:

Arab me ye riwaj tha ke yateemo ke maal kha jaane me aitiyaat na ki jaati thi lehaza jab unhe ye hukm pahonchaya gaya ke jo log yateemo ka maal kha jate hain wo apne paith me angaaren bharte hain chunache is wayeed ko sunkar musalman bahot dar gaye aur phir unke maal ki is tarah ehtiyaat karne lage ke unke maal se khuch khate na peetey chunache wo khana pura kharch na hota aur bach jata, musalman phir bhi us khaane ko haath na lagate chunache wo bacha hua khana sar jaata to phir usey phaik dete chunache is pareshani ki shikayat bargah e risalat ﷺ me arz ki gayi aur Haz Abdullah bin Rawadar رضی اللہ تعالیٰ عنہ arz guzar hue Ya Rasulallah ﷺ itni ehtiyat logo par pareshani hai dar hai ke wo is ehtiyat ke paishe nazar yateemo ki parwarish choar dainge, chunache ye ayate karima nazil hui (Tafseer Kabri, Tafseer Ruhul Moani waghera)

(77) Para 2, Surah Baqarah, Ayat 221

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَلَا تَنْكِحُوا الْمُشْرِكٰتِ حَتّٰى يُؤْمِنَّ ؕ (پارہ2۔سورۃ البقرہ آیت نمبر 221)

Tarjuma Kanzul Imaan:

Aur shirk wali aurton se nikaah mat karo jab tak musalman na ho jayen

Mushrik aurton se nikaah ki mumaniyat:

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Hazrat Abu Murshid Ghanwi رضی اللہ تعالیٰ عنہ jo ek bahadur sahabi the, unhe Nabiye Kareem ﷺ ne Mecca Mokarrama rawana farmaya taaki wo wahan par mojud zayif musalmano ko kisi tadbeer ke saath nikal layen jo hijrat na kar sake the, wahan ek mushrik aurat bhi rehti thi jiska naam Unakh tha, wo zamana jahiliyat se hi Hazrat Abu Murhsid رضی اللہ تعالیٰ عنہ se walehana mohabbat rakhti thi aur haseeno jameel aur maal daar thi, jab usey malum hua ke ap رضی اللہ تعالیٰ عنہ Mecca Mokarrama tashreef laye hain, to wo apke paas ayi aur milap ki khawish karne lagi ap رضی اللہ تعالیٰ عنہ ne ussey farmaya ke ai Unakh ab mai musalman hun aur Islam me zinaah ki hargiz ijazat nahi, ye sunkar usney ap se Nikaah par israar kiya to ap رضی اللہ تعالیٰ عنہ ne irshad farmaya ke mai ab apne aka Nabiye Kareem ﷺ ka ghulam hun jo hukm wo irshad farmayenge wahi karunga chunache jab ap bargah e risalat ﷺ me hazir hue to sab majra arz kar diya, aur nikaah ki baabat daryaft kiya, tab ayate karima ka pehla jumla nazil hua (Tafseer Ahmadi, Tafseer Khazainul Irfan)

وَلَاَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَّلَوْ اَعْجَبَتْكُمْ ۚ (پارہ2۔سورۃ البقرہ آیت نمبر 221)

<u>Tarjuma Kanzul Imaan:</u>

Aur beshak musalman londi mushriqa se achi hai agarche wo tumhe pasand ho

<u>Momina londi ki fazilat:</u>

Hazrat Abdullah bin Rawaha رضی اللہ تعالیٰ عنہ ne ek din kisi ghalti par apni londi ko thappar maar diya lekin phir bahot nadim hue aur sharminda ho kar bargah e risalat ﷺ me hazir hue aur pura wakiya arz kar diya to Nabiye Kareem ﷺ ne is loandi ke mutalliq daryaft farmaya ke wo kaisi hai to ap رضی اللہ تعالیٰ عنہ ne arz ki ke wo tauheed wa risalat ka maanne wali aur namaz rozey ki paband hai to Nabi ﷺ ne irshad farmaya ke ai Abdullah wo to momina hai to ap رضی اللہ تعالیٰ عنہ ne arz kiya ke khuda ki kasam mai usey azaad karke apne nikaah me launga phir unhone jo kaha waisa hi kiya, is par logo ne unhe taaney diye ke falah falah haseen wa maaldar mushriq aurton ko choarkar ek jashi londi se nikaah kar liya, tab ye ayate karima ka dusra jumla nazil hua (Tafseer Ahmadi, Tafseer Khazainul Irfan, Tafseer Ruhul Moani)

(78) <u>Para 2, Surah Baqarah, Ayat 222</u>

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَيَسْـَٔلُوْنَكَ عَنِ الْمَحِيْضِ ؕ قُلْ هُوَ اَذًى ۙ فَاعْتَزِلُوا النِّسَآءَ فِى الْمَحِيْضِ ۙ وَلَا تَقْرَبُوْهُنَّ حَتّٰى يَطْهُرْنَ ۚ فَاِذَا تَطَهَّرْنَ فَاْتُوْهُنَّ مِنْ حَيْثُ اَمَرَكُمُ اللّٰهُ ؕ اِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ وَيُحِبُّ الْمُتَطَهِّرِيْنَ ۝٢٢٢ (پارہ2۔سورۃ البقرہ آیت نمبر 222)

Tarjuma Kanzul Imaan:

Aur tumse puchte hain haiz ka hukm tum farmayo wo napaki hai to aurton se alag raho haiz ke dino aur unse nazdeeqi (sohbat) na karo jab tak paak na ho lain phir jab paak ho jayen to unke paas jao jahan se tumhe Allah ne hukm diya (faraj me jayez jehton se) beshak Allah pasand karta hai bahot tauba karne walon ko aur pasand rakhta hai suthro (paak hone walon ko)

Haiyza ke ehkaam:

Arab ke Yahud wa Majus ka ye watira tha ke wo haiyza aurton se na sirf nafrat karte the balke unke saath khana peena sona unse bolna unki taraf dekhna hatta ke ek saath ek makaan me rehna bhi pasand na karte the jab ke Eesaiyon ka haal is baraqs tha wo to haiyza aurton se mujamiyat se bhi daraig na karte the aur Mushrekeen Arab Yahud ke tareeka par amal paira the, chunache ek dafa Hazrat Sabit ibn Harah aur deegar Sahaba Ekram علیکم رضوان ne bargah e risalat ﷺ me hazir hokar haiyz ke ehkaam ke bare me arz ki tab ye ayate karima nazil hui (Tafseer Durrey Mansur, Tafseer Ruhul Moani, Tafseer Khazainul Irfan)

(79) Para 2, Surah Baqarah, Ayat 223

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

نِسَآؤُكُمْ حَرْثٌ لَّكُمْ ۠ فَاْتُوْا حَرْثَكُمْ اَنّٰى شِئْتُمْ ۫ وَقَدِّمُوْا لِاَنْفُسِكُمْ ؕ وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّكُمْ مُّلٰقُوْهُ ؕ وَبَشِّرِ الْمُؤْمِنِيْنَ ۝٢٢٣

Tarjuma Kanzul Imaan:

Tumhari aurten tumhari liye khetiyan hain, to aao apni khetiyon me jis tarah chaho aur apne bhale ka kaam pehle karo aur Allah se darte raho aur dhyan rakho ke tumhe ussey milna hai aur ai Mehbub basharat do imaan walo ko

Mai Halaq ho gaya:

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Yahud Arab ka kehna tha ke jo koi apni biwi ke saath piche se faraj me jama kare to is hamal se bhainga baccha paida hoga yehi aam Ahle Arab Ka bhi khyal tha, chunache, ek baar Hazrat Farooque رضی اللہ تعالیٰ عنہ bargah e risalat ﷺ me hazir hokar arz guzar hue, Ya Rasulallah ﷺ mai halaq ho gaya, mai isi tarah sohbat kar baitha tab ye ayate karima nazil hui (Tafseer Kabir waghera)

(80) <u>Para 2, Surah Baqarah, Ayat 224</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَلَا تَجْعَلُوا اللّٰهَ عُرْضَةً لِّاَيْمَانِكُمْ اَنْ تَبَرُّوْا وَ تَتَّقُوْا وَ تُصْلِحُوْا بَيْنَ النَّاسِ ؕ
وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿۲۲۴﴾ (پارہ2۔سورۃ البقرہ آیت نمبر 224)

<u>Tarjuma Kanzul Imaan:</u>

Aur Allah ko apni kasmo ka nishana na bana lo ke (baar baar uski kasme khao) ehsaan aur parezhgari aur logo me salah karne ki kasam kar lo, aur Allah sunta hai janta hai

<u>Bhalai ki kasam:</u>

Hazrat Abdullah bin Rawah رضی اللہ تعالیٰ عنہ ki hamsheera Hazrat Bashir ibn Naiman رضی اللہ تعالیٰ عنہ ke nikaah me thin, in dono zohja wa shohar khuch na chahti ho gayi jiske sawab unki zohja apne bhai Abdullah رضی اللہ تعالیٰ عنہ ke ghar aa gayin to Hazrat Abdullah bin Rawah رضی اللہ تعالیٰ عنہ ne kasam kha li ke na mai kabhi apne behnoi ke ghar jayunga na apni bahen aur unke darmiyan sulah karaunga, chunache jab khuch arse ke baad Hazrat Naiman رضی اللہ تعالیٰ عنہ ne apni zohja رضی اللہ تعالیٰ عنہا se sulah wa ittefaaq karna chaha to logo ne Hazrat Abdullah bin Rawaha رضی اللہ تعالیٰ عنہ se kaha ke ap unke darmiyan sulah ka raasta farma dain to ap رضی اللہ تعالیٰ عنہ ne farmaya ke mai kasam kha chuka hun ke mai unme sulaha na karaunga lehaza ab ye kaam nahi kar sakta, chunache is moake par ye ayate karima nazil hui

Ek dusri riwayat ke mutabik Hazrat Abu Bakr Siddiqur رضی اللہ تعالیٰ عنہ ke khala zaat bhai Hazrat Mustah رضی اللہ تعالیٰ عنہ ek ghareeb wa nadaar shaks the, unka tamaam kharch Hazrat Abu Bakr رضی اللہ تعالیٰ عنہ hi uthate the, chunahce, ek martaba unke aur Hazrat Mustah رضی اللہ تعالیٰ عنہ ke darmiyan narazgi ho gayi aur Hazrat Siddique رضی اللہ تعالیٰ عنہ ne kasam kha li ke ayinda inka kharch na

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uthaunga, mamla ye tha Mustah رضی اللہ تعالیٰ عنہ ne Harat Ayesha رضی اللہ تعالیٰ عنہا par tohmat lagane walon ki khuch himayat ki thi, lehaza Hazrat Abu Akbar Siddique رضی اللہ تعالیٰ عنہ unse naraaz ho gaye, ke meri beti ko tohmat lagane walon ka saath dete hain jabke meri beti unki bhatiji bhi hai, ye kaisa rishtedaar hain ke meri beti se koi hamdardi nahi chunache is moake par ye ayate karima nazil hui (Tafseer Khazainul Irfan, Tafseer Ruhul Moani)

(81) <u>Para 2, Surah Baqarah, Ayat 226, 227</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

لِلَّذِيْنَ يُؤْلُوْنَ مِنْ نِّسَآئِهِمْ تَرَبُّصُ اَرْبَعَةِ اَشْهُرٍ ۚ فَاِنْ فَآءُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ○ وَاِنْ عَزَمُوا الطَّلَاقَ فَاِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ○

<u>Tarjuma Kanzul Imaan:</u>

Aur wo kasam kha baithe hain apni aurton ke paas (kareeb na) jaane ki unhe 4 mahine ki mohlat hai, bus agar is muddat me phir aaye (ruju kar le) to Allah bakshne wala maherbaan hai aur agar choar (talaq) dene ka irada pakka kar liya to Allah sunta jaanta hai

<u>Zulm ki kasam:</u>

Zamana e jahiliyat me jab log apni aurton se maal ka mutalba karte aur wo dene se mana karti to batore saza un aurton ke paas 3 saal ya ussey bhi zyada arsah tak na jaane ki kasam kha lete, to unhe pareshaan karne ke liye yuhin choar dete ke na unke paas aate, na unhe talaq dete ke wo kisi se nikaah hi kar lain, is tarah wo shohar wali hote hue bhi bewagi ki zindagi guzartin chunache is zulm ki mumaniyat par ye ayate karima nazil hui

Baaz riwayat me aya hai ke zamana e jahiliyat me aurat ke paas na jaane ki kasam bhi yaani shohar biwi ke paas na jaane ki kasam kha leta aur barson ussey alaida rehta, usey kharch wa naan nafqa se bhi mehrum rakhta aur yun aurat maa baap bojh bankar pareshaan hokar mehnat mazduri ya dusron se sawaal karke apni zaruriyat puri karti, chunache is ayate karima me is zulm se mumaniyat farmayi gayi (Tafseer Khazainul Irfan, Tafseer Ahmadi, Tafseer Naimi)

(83) <u>Para 2, Surah Baqarah, Ayat 228</u>

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ الۡمُطَلَّقٰتُ یَتَرَبَّصۡنَ بِاَنۡفُسِہِنَّ ثَلٰثَۃَ قُرُوۡٓءٍ ؕ وَ لَا یَحِلُّ لَہُنَّ اَنۡ یَّکۡتُمۡنَ مَا
خَلَقَ اللّٰہُ فِیۡۤ اَرۡحَامِہِنَّ اِنۡ کُنَّ یُؤۡمِنَّ بِاللّٰہِ وَ الۡیَوۡمِ الۡاٰخِرِ ؕ وَ بُعُوۡلَتُہُنَّ اَحَقُّ
بِرَدِّہِنَّ فِیۡ ذٰلِکَ اِنۡ اَرَادُوۡۤا اِصۡلَاحًا ؕ وَ لَہُنَّ مِثۡلُ الَّذِیۡ عَلَیۡہِنَّ
بِالۡمَعۡرُوۡفِ ۪ وَ لِلرِّجَالِ عَلَیۡہِنَّ دَرَجَۃٌ ؕ وَ اللّٰہُ عَزِیۡزٌ حَکِیۡمٌ ﴿۲۲۸﴾

Tarjuma Kanzul Imaan:

Aur talaaq waliyan apni jaano ko rokey rahen (nikaah e saani se) teen haiz tak aur unhe halal nahi ke chupayen wo jo Allah ne unke paith me paida kiya (hamal ya haiz) agar Allah aur Qayamat par imaan rakhti hain aur unke shoharo ko is muddat ke andar unke phair lene (ruju karne) ka haq pahonchta hai agar milap chahen aur aurton ka bhi haq aisa hi hai jaisa un par hai, shareh ke muwafiq (masl usi ke) aur mardon ko unpar fazilat hai, aur Allah ghalib hikmat wala hai

Mutalqa ki iddat:

Hazrat Asma bint Yazid Ansar ye رضی اللہ تعالیٰ عنہا ka farmana hai ke zamana e jahiliyat me talaaq iddat muqarrar na thi, ahdey risalat ﷺ me mere shohar ne talaaq de di, us wakht tak iddat ke ehkaam nazil na hue the, chunache is moake par ye ayate karima nazil hui (Tafseer Durrey Mansur)

(84) Para 2, Surah Baqarah, Ayat 229

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اَلطَّلَاقُ مَرَّتٰنِ ۪ فَاِمۡسَاکٌۢ بِمَعۡرُوۡفٍ اَوۡ تَسۡرِیۡحٌۢ بِاِحۡسَانٍ ؕ

Tarjuma Kanzul Imaan:

Ye talaq do baar tak hai phir bhalai ke saath rok lena hai ya na koi (ache saluk) ke saath choar dena hai

Talaaq ka khel:

Zamana e jahiliyat me baaz logo ka ye haal tha ke wo apni biwiyon ko mahez pareshaan aur tang karne ke liye usey talaaq de dete the aur jab iddat khatam hone ka wakht hota to ruju kar lete aur is rujat ki koi had na thi khwah umar bhi

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kitni hi talaaqe de dete phir ruju kar lete, chunache ek aurat Sayeda Ayesha Siddiqua رضی اللہ تعالیٰ عنہا ki khidmat ba barqat me hazir huin aur arz guzar huin ke mere shohar ne mujhse kaha hai ke mai tujhe talaaq deta rahunga, aur ruju karta rahunga, jab bhi iddat khatm hone lage gi mai ruju kar lunga, ye sunkar Ummul Momeneen Hazrat Ayesha Siddiqua رضی اللہ تعالیٰ عنہا khamosh rahin, aur phir Nabiye Kareem ﷺ ki khidmat e aqdas me iske mutalliq daryaft kiya, to ye ayate karima ka pehla jumla nazil hua (Tafseer Durrey Mansur, Tafseer Kabir, Tafseer Khazainul Irfan)

وَلَا يَحِلُّ لَكُمْ اَنْ تَاْخُذُوْا مِمَّآ اٰتَيْتُمُوْهُنَّ شَيْـًٔا اِلَّآ اَنْ يَّخَافَآ اَلَّا يُقِيْمَا
حُدُوْدَ اللّٰهِ ؕ فَاِنْ خِفْتُمْ اَلَّا يُقِيْمَا حُدُوْدَ اللّٰهِ ۙ فَلَا جُنَاحَ عَلَيْهِمَا فِيْمَا
افْتَدَتْ بِهٖ ؕ تِلْكَ حُدُوْدُ اللّٰهِ فَلَا تَعْتَدُوْهَا ۚ وَمَنْ يَّتَعَدَّ حُدُوْدَ اللّٰهِ فَاُولٰٓئِكَ
هُمُ الظّٰلِمُوْنَ ﴿۲۲۹﴾ (پارہ2۔سورۃ البقرہ آیت نمبر 229)

Tarjuma Kanzul Imaan:

Aur tumhe rawah (halaal) nahi ke jo khuch aurton ko diya usme se khuch wapas lo magar jab dono ko andesha ho ke Allah ki hadain (sharai haquq) kayam na karenge phir agar tumhe khoaf ho ke wo dono theek unhi hadon par na rahenge to un par khuch gunaah nahi, usme jo badla (muawzah) dekar aurat chutti le (jaan chura le) ye Allah ki hadain (qawanain) hain unse aagey na baro aur jo Allah ki hadon se aagey bare to wohi log zaalim hain

Islam ka pehla khulah:

Hazrat Jamila bint Abdullah bin Abi رضی اللہ تعالیٰ عنہا Sabit bin Qaas رضی اللہ تعالیٰ عنہ ki nikaah me thin magar apne shohar ko sakht na pasand karti thin, ek baar bargah e risalat ﷺ me hazir hokar unhone apni shohar ki shikayat paish ki aur unke paas na jaane ka irada kar liya, tab Nabiye Kareem ﷺ ne Hazrat Sabit رضی اللہ تعالیٰ عنہ ko talab farmaya aur tamaam wakiya byan farmaya

Hazrat Sabit رضی اللہ تعالیٰ عنہ ne arz kiya ke Ya Rasulallah ﷺ maine apni zohja ko ek baagh diya tha agar ye mere saath rehne me raazi nahi aur mujhse alaidgi chahti hain to phir wo bhaagh mujhe wapas kar dain mai unhe azaad kar dunga, chunache Hazrat Jamila bint Abdullah رضی اللہ تعالیٰ عنہا ne ba khushi is baat ko

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qabul kar liya aur kaha mujhe manzur hai, bulke mai khuch maal zayid bhi dungi tak is ayate karima ka ye baki hissa nazil hua

Islam me ye pehla khula tha (Tafseer Khazainul Irfan, Tafseer Ruhul Byan, Tafseer Durrey Mansur waghera)

(85) <u>Para 2, Surah Baqarah, Ayat 230</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

فَاِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهٗ مِنْۢ بَعْدُ حَتّٰى تَنْكِحَ زَوْجًا غَيْرَهٗ ؕ فَاِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَاۤ اَنْ يَّتَرَاجَعَاۤ اِنْ ظَنَّاۤ اَنْ يُّقِيْمَا حُدُوْدَ اللّٰهِ ؕ وَ تِلْكَ حُدُوْدُ اللّٰهِ يُبَيِّنُهَا لِقَوْمٍ يَّعْلَمُوْنَ ﴿۲۳۰﴾ (پارہ 2۔ سورۃ البقرہ آیت نمبر 230)

<u>Tarjuma Kanzul Imaan:</u>

Phir agar teesri talaaq use di to ab wo aurat usey halaal na hogi jab tak dusre khawind ke paas na rahe, phir wo dusra agar usey talaaq de de to un dono par gunaah nahi ke phir apas me mil jayen (ruju kar lain) agar samajhte ho ke Allah ki haden nibhayen (qayam rakhenge) aur ye Allah ki hadain (qawanain) hain jinhe byan karta hai danish mando (samajhdaro) ke liye (takey uspar amal karen)

<u>Allah ki haden:</u>

Hazrat Ayesha bint Abdul Rahman رضی اللہ تعالیٰ عنہ Hazrat Rafa'aa ibn Wahab ke nikaah me thin, unhone apne zohja Hazrat Ayesha ko teen talaaq de din, Hazrat Ayesha رضی اللہ تعالیٰ عنہا ne iddat guzar kar Abdul Rahman ibn Zubair Karzi se nikaah kar liya khuch din baad bargah e risalat ﷺ me hazir hokar apne shohar ke namard hone ki shikayat ki, Ap ﷺ ne farmaya kya wapas Rafa'aa se nikaah karna chahti ho unhone arz ki, haan tabh ye ayate karima nazil hui
(Tafseer Durrey Mansur, Tafseer Ruhul Moani)

(86) <u>Para 2, Surah Baqarah, Ayat 231</u>

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَاِذَا طَلَّقْتُمُ النِّسَآءَ فَبَلَغْنَ اَجَلَهُنَّ فَاَمْسِكُوْهُنَّ بِمَعْرُوْفٍ اَوْ سَرِّحُوْهُنَّ بِمَعْرُوْفٍ ۪ وَّ لَا تُمْسِكُوْهُنَّ ضِرَارًا لِّتَعْتَدُوْا ۚ وَ مَنْ يَّفْعَلْ ذٰلِكَ فَقَدْ ظَلَمَ نَفْسَهٗ ؕ (پارہ2۔سورۃ البقرہ آیت نمبر 231)

Tarjuma Kanzul Imaan:

Aur jab tum aurton ko talaaq do aur unki miyad aa lage (iddat ka akhir wakht aa pahonche) to us wakht tak ya bhali ke saath rok lo ya koi (ache saluk) ke saath choar do aur unhe zarur (nuqsan) dene ke liye rokna na ho ke had se baro aur jo aisa kare wo apna hi nuqsan karta hai

Had se na baro:

Sabit ibn Saiyyar رضی اللہ تعالیٰ عنہ ne apni zohja ko talaaq de di lekin jab unki iddat ke din pure hone ke kareeb hue to 2 – 3 din pehle unse ruju karke phir talaaq de di taakey wo dubara iddat karen aur is doran kisi dusre se nikaah na kar saken chunache is doran 9 maah ka arsah guzar gaya tab ye ayate karima pehla hissa nazil hui (Tafseer Durrey Mansur, Tafseer Naimi)

وَ لَا تَتَّخِذُوْۤا اٰیٰتِ اللّٰهِ هُزُوًا ۟ وَّ اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَیْكُمْ وَ مَاۤ اَنْزَلَ عَلَیْكُمْ مِّنَ الْكِتٰبِ وَ الْحِكْمَةِ یَعِظُكُمْ بِهٖ ۚ وَ اتَّقُوا اللّٰهَ وَ اعْلَمُوْۤا اَنَّ اللّٰهَ بِكُلِّ شَیْءٍ عَلِیْمٌ ﴿۲۳۱﴾

Tarjuma Kanzul Imaan:

Aur Allah ki ayaton ko thattha (mazak) na bana lo (ke amal na karo) aur yaad karo Allah ka ehsan jo tum par hai aur wo tum par kitaab aur hiqmat utari tumhe nasihat dene ko aur Allah se darte raho aur jaan lo ke Allah sabh khuch janta hai

Shariyat ko khel na banao:

Hazrat Abada bin Samat رضی اللہ تعالیٰ عنہ ne farmaya ke baaz logon ki ye adat thi ke wo kisi se keh dete the ke maine apni beti teri nikaah me di, wo kehta maine kabul ki, phir baad me kehte ke humne to dillagi aur mazaq me aisa kaha tha yun hi khuch log apne ghulamo ko azaad kar dete ya apni biwiyon ko talaaq de dete

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aur baad me mazaq ya dillagi ka bahana kar dete the, tab ye ayate kareem ka dusra hissa nazil hua (Tafseer Durrey Mansur)

(87) <u>Para 2, Surah Baqarah, Ayat 232</u>

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ اِذَا طَلَّقْتُمُ النِّسَآءَ فَبَلَغْنَ اَجَلَهُنَّ فَلَا تَعْضُلُوْهُنَّ اَنْ يَّنْكِحْنَ اَزْوَاجَهُنَّ
اِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوْفِ ؕ ذٰلِكَ يُوْعَظُ بِهٖ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللّٰهِ وَ
الْيَوْمِ الْاٰخِرِ ؕ ذٰلِكُمْ اَزْكٰى لَكُمْ وَ اَطْهَرُ ؕ وَاللّٰهُ يَعْلَمُ وَ اَنْتُمْ لَا تَعْلَمُوْنَ ۝

<u>Tarjuma Kanzul Imaan:</u>

Aur jab tum aurton ko talaaq do aur unki miyad (iddat) puri ho jaye to ai aurton ke waaliyon unhe na roko isse ke apne shohro se nikaah kar lain jab ke apas me muwafiqe sharah (shariyat ke mutabik) raza mand ho jayen ye nasihat usey di jati hai jo tumme se Allah aur Qayamat par imaan rakhta ho, ye tumhare liye zyada suthra aur pakeeza hai aur Allah janta hai aur tum nahi jante

<u>Naseehat:</u>

Hazrat Maikal ibn Yassar رضی اللہ تعالیٰ عنہ ne apni bahen Jamila ka nikaah apne chacha zaat bhai Abdullah ibn Asim رضی اللہ تعالیٰ عنہ se kar diya, ittefaqan kisi baat par dono miya biwi ki apas me na-chaaki ho gayi, aur Abdullah رضی اللہ تعالیٰ عنہ ne apni zohja Jamila ko talaq di jiska Hazrat Maikal رضی اللہ تعالیٰ عنہ ko bahot sadma hua, iddat guzarne ke baad jab Abdullah رضی اللہ تعالیٰ عنہ ne wapas Hazrat Jamila رضی اللہ تعالیٰ عنہا se nikaah ka irada zahir farmaya to Hazrat Maikal رضی اللہ تعالیٰ عنہ ne kasam kha li ke mai ab apni bahen Jamila ka nikaah hargiz tumse na karunga, magar unki humsheera رضی اللہ تعالیٰ عنہا unse nikaah karna chahti thin, tab ye ayate karima nazil hui, to Nabiye Kareem ﷺ ne Hazrat Maikal رضی اللہ تعالیٰ عنہ ko talab farma kar ye ayate karima sunayi to unhone rab ki ataat me apna sir tasleem kham kar diya aur apni bahen ka nikaah dubara Abdullah رضی اللہ تعالیٰ عنہ se kar diya

Ek riwayat ke mutabik Hazrat Jabir رضی اللہ تعالیٰ عنہ ki chacha zaat bahen ko unke shohar ne talaaq di phir jab iddat guzar gayi to dubara unhi se nikaah ka irada zahir farmaya, to Hazrat Jabir رضی اللہ تعالیٰ عنہ ne inkaar kar diya, jab ke unki

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chacha zaat bahen apne sabiqa shohar se dubara nikaah se khawish mand thin, tab ye ayate karima nazil hui (Tafseer Ahmadi, Tafseer Ruhul Moyani, Tafseer Khazainul Irfan)

(88) Para 2, Surah Baqarah, Ayat 236

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

لَا جُنَاحَ عَلَيۡكُمۡ اِنۡ طَلَّقۡتُمُ النِّسَآءَ مَا لَمۡ تَمَسُّوۡهُنَّ اَوۡ تَفۡرِضُوۡا لَهُنَّ فَرِيۡضَةً ۖ وَّ مَتِّعُوۡهُنَّ ۚ عَلَى الۡمُوۡسِعِ قَدَرُهٗ وَ عَلَى الۡمُقۡتِرِ قَدَرُهٗ ۚ مَتَاعًۢا بِالۡمَعۡرُوۡفِ ۚ حَقًّا عَلَى الۡمُحۡسِنِيۡنَ ﴿۲۳۶﴾ (پارہ2۔سورۃ البقرہ آیت نمبر 236)

Tarjuma Kanzul Imaan:

Tum par khuch mutalba (muwakhizah) nahi tum aurton ko talaaq do jab tak tumne unko haath na lagaya ho ya koi maher muqarrar kar liya ho aur unko khuch baratne ko (joara) do, maqrur wale par uske layaq (hasbe wasa'at) aur tang dast par uske layak hasbe (haisiyat) dastur khuch baratne ki cheez (joara) ye wajib hai bhalai walon (parehezgaro) par

Begair sohbat talaaq par maher:

Ek Ansaari sahabi ne Kabila Bani Hanifa ki ek aurat se nikaah kiya jab ke khuch maher muqarrar na hua tha, bagair sohbat apni zohja ko talaaq de di chunke ussey pehle aisi talaaq kabhi waqey na hui thi, lehaza uske ehkaam ke baare me shak shubha hua, ye ayate karima nazil hui (Tafseer Khazainul Irfan)

(89) Para 2, Surah Baqarah, Ayat 238,239

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

حٰفِظُوۡا عَلَى الصَّلَوٰتِ وَ الصَّلٰوةِ الۡوُسۡطٰى ۗ وَ قُوۡمُوۡا لِلّٰهِ قٰنِتِيۡنَ ﴿۲۳۸﴾ فَاِنۡ خِفۡتُمۡ فَرِجَالًا اَوۡ رُكۡبَانًا ۚ فَاِذَاۤ اَمِنۡتُمۡ فَاذۡكُرُوا اللّٰهَ كَمَا عَلَّمَكُمۡ مَّا لَمۡ تَكُوۡنُوۡا تَعۡلَمُوۡنَ ﴿۲۳۹﴾ (پارہ2۔سورۃ البقرہ آیت نمبر 238-239)

Tarjuma Kanzul Imaan:

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Nigehbaani (hifazat) karo sab namazo ki aur beech ki namaz ki aur khare ho Allah ke huzur adab (ataat) se phira agar khoaf (dushman ya darinde waghera) me hoan to piyadah (paidal) ya sawaar jaise bin parey phir jab smenan se ho to Allah ki yaad karo jaisa usne sikhaya jo tum na jante the

Namazo ki nigehbaani:

Ek koam imarat wa makaanat banane me is kadar mashhul ho gayi ke unki tawajjo apni masajid ko abaad karne ke taraf na rahi chunache unke haq me ye ayate karima nazil ho (Tafseer Ahmadi)

(91) Para 2, Surah Baqarah, Ayat 240, 241, 242

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالَّذِيْنَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُوْنَ اَزْوَاجًا ۖ وَّصِيَّةً لِّاَزْوَاجِهِمْ مَّتَاعًا اِلَى الْحَوْلِ غَيْرَ اِخْرَاجٍ ۚ فَاِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِيْ مَا فَعَلْنَ فِيْٓ اَنْفُسِهِنَّ مِنْ مَّعْرُوْفٍ ۗ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ﴿٢٤٠﴾ وَلِلْمُطَلَّقٰتِ مَتَاعٌۢ بِالْمَعْرُوْفِ ۗ حَقًّا عَلَى الْمُتَّقِيْنَ ﴿٢٤١﴾ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿٢٤٢﴾

Tarjuma Kanzul Imaan:

Aur jo tumme maren aur biwi chor jayen wo apni aurton ke liye wasiyat kar jayen saal bhar tak naan nufqa dene ki be nikale (bagair nikale) phir agar wo khud nikal jayen to tum par uska muwakhiza nahi jo unhone apne mamle me munasib toar par kiya aur Allah ghalib e hiqmat wala hai aur talaaq waliyon ke liye bhi munasib toar par naan wa nufqa hai ye wajib hai parhez gaaro par Allah yun hi byan karta hai tumhare liye apni ayaten ke kahin tumhe samajh ho (tum samjho)

Bewa aur Mutalqa ke liye wasiyat:

Hazrat Haqeem bin Haaris رضی اللہ تعالیٰ عنہ jo Taif me muqeem the jab unhone Huzur ﷺ ke Madina Munawwara hijrat farma jane ki iqtila mili to unhone ne bhi wahan se Madina Munawwara hijrat ka irada kar liya aur mai apne biwi bacchon aur waldain ke safar baandha lekin abhi raaste me hi the ya Madina Munawwara pahonche hi the ke achanak wafat pa gaye, kyun ke sahib e sarwat aur maaldar

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shaks the lehaza unke maal ke mutalliq bargah e risalat ﷺ me paish kiya gaya tab ye ayate karima nazil hui (Tafseer Ahmadi waghera)

(94) <u>Para 2, Surah Baqarah, Ayat 243</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلَمْ تَرَ اِلَى الَّذِيْنَ خَرَجُوْا مِنْ دِيَارِهِمْ وَهُمْ اُلُوْفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللّٰهُ مُوْتُوْا ثُمَّ اَحْيَاهُمْ اِنَّ اللّٰهَ لَذُوْ فَضْلٍ عَلَى النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَشْكُرُوْنَ ﴿۲۴۳﴾ (پارہ2-سورۃ البقرہ آیت نمبر 243)

<u>Tarjuma Kanzul Imaan:</u>

Ai Mehbub kya tumne na dekha tha unhe jo apne gharo se nikle aur wo hazaro the (tawun ki) moat ke dar se to Allah ne unse farmaya mar jao phir unhe (us wakht ke Nabi ki dua se) zinda farma diya behsaq Allah logo par fazal karne wala hai magar aqsar log na shukre hain

<u>Murde zinda karna:</u>

Ek baar Hazrat Umar Farooque رضی اللہ تعالیٰ عنہ namaz ada farma rahe the is doran 2 Yahudi apas me khuch baat cheet kar rahe the, baat faraghat Hazrat Umar Farooque رضی اللہ تعالیٰ عنہ ne unse daryaft farmaya ke tum apas me kya baaten kar rahe the, wo kehne lage ke hum Hazrat Hizqeel علیہ السلام aur unke zinda karne ke mojiza ke taskira kar rahe the to Hazrat Umar Farooqe رضی اللہ تعالیٰ عنہ ne unse farmaya ke humne Quran Paak me na hi Hazrat Hizqeel علیہ السلام ka zikr suna nahi unke murda zinda hone ke mutalliq koi zikr nahi paya, Murde to Hazrat Musa علیہ السلام ne zinda kiya hain wo Yahudi boley ke kya Quran Paak me ye ayat nahi, وَرُسُلًا قَدْ قَصَصْنٰهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ (Surah Nisa 164) ke humne bahot se paighmbaro ke kisse byan na farmaya, ap رضی اللہ تعالیٰ عنہ ne farmaya ke haan, unhone arz kiya ye bhi unhi paighambar me se hain iske baad Hazrat Umar Farooque رضی اللہ تعالیٰ عنہ bargah e risalat me hazir hue to ye ayate karima nazil hui (Tafseer Durrey Mansur)

(95) <u>Para 2, Surah Baqarah, Ayat 245</u>

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

مَنۡ ذَا الَّذِیۡ یُقۡرِضُ اللّٰہَ قَرۡضًا حَسَنًا فَیُضٰعِفَہٗ لَہٗۤ اَضۡعَافًا کَثِیۡرَۃً ؕ وَ اللّٰہُ یَقۡبِضُ وَ یَبۡصُۜطُ ۪ وَ اِلَیۡہِ تُرۡجَعُوۡنَ ﴿۲۴۵﴾ (پارہ2۔سورۃ البقرہ آیت نمبر 245)

Tarjuma Kanzul Imaan:

Koi jo Allah ko qarz e husn (khush dili ke saath) de to Allah uske liye bahot guna bara de aur Allah aur tangi aur kashaish karta hai aur tumhe usi ke taraf phir (loat) jana hai

Jo Allah ko qarz husna de:

Hazrat Abul Hada رضی اللہ تعالیٰ عنہ bargah e risalat ﷺ me arz guzar hue, Ya Rasulallah ﷺ mere paas 2 baagh hain agar mai unme se ek Allah ki raah me sadqa kar dun to kya phir mujhe jannat me us jaisa baagh milega, irshad farmaya, haan phir arz ki kya meri zohja bhi mere saath is baagh me hongi, irshad farmaya, haan phir arz kiya mere bacche bhi mere saath honge, irshad farmaya, haan bus ap رضی اللہ تعالیٰ عنہ ne in 2 baagho me se ek baagh jiska naam Khafiya tha sadqa kar diya, ap isi baagh me rehte the, chunache baagh me pahonch kar apni zohja ko awaaz di, ke ai Ummul Mudah aao yahan se chalen, maine is baagh ke apne rab se sauda kar liya hai, ap ye baagh hamara nahi hai, ap رضی اللہ تعالیٰ عنہ ki naik zohja ne farmaya ke apne behtareen kharidari se behtareen nafa baksh sauda kiya hai is par ye ayate karima nazil hui

Ek dusri riwayat Hazrat Umar Farooque رضی اللہ تعالیٰ عنہ se marwih hai, ke jab ye ayate karima كَمَثَلِ حَبَّةٍ اَنۡۢبَتَتۡ سَبۡعَ (Surah Baqarah Ayat 261) nazil hui jisme musalmano ko sadqe ka badla 700 gunaah ya ussey bhi zyada milne ki khushkhabri sunayi gayi tab Nabiye Kareem ﷺ ne dua farmayi ke Ya Allah meri ummat ko aur zyada badla ata farma to phir ye ayate karima مَنۡ ذَا الَّذِیۡ nazil hui (Tafseer Durrey Mansur, Tafseer Kabir)

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(96) Para 3, Surah Baqarah, Ayat 253

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ لَوۡ شَآءَ اللّٰهُ مَا اقۡتَتَلُوۡا

Tarjuma Kanzul Imaan:

Aur Allah chahta to wo na larte

Muyani aur Raza:

Hazrat Abdullah ibn Abbas رضی اللہ تعالیٰ عنہ se marwi hai ke mai Huzur ﷺ ki khidmat aqdas me hazir hua wahan Hazrat Siddique Akbar, Hazrat Umar Farooque, Hazrat Usman Ghani aur Hazrat Ameer Muawiyah رضي الله تعالیٰ عنهم bhi hazir khidmat the usi darmiyan me Hazrat Ali رضی اللہ تعالیٰ عنہ bhi hazir e khidmat hue, Nabiye Kareem ﷺ ne Hazrat Ameer Muawiyah رضی اللہ تعالیٰ عنہ se daryaft farmaya ke kya tum Ali se mohabbat karte ho to unhone arz ki ji haan, Ap ﷺ ne irshad farmaya ankareb tumhare aur unke darmiyan jung hogi, ap رضی اللہ تعالیٰ عنہ arz guzar hue Ya Rasulallah ﷺ phir is jung ke baad kya hoga, to irshad farmaya maafi aur raza, is par Hazrat Ameer Muawiyah رضی اللہ تعالیٰ عنہ ne arz kiya رضینا بقضاء اللہ chunache ye ayate karima nazil hui (Tafseer Durrey Mansur)

(97) Para 3, Surah Baqarah, Ayat 256

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

لَاۤ اِكۡرَاهَ فِى الدِّيۡنِ ۙ قَدۡ تَّبَيَّنَ الرُّشۡدُ مِنَ الۡغَىِّ ۚ فَمَنۡ يَّكۡفُرۡ بِالطَّاغُوۡتِ وَ يُؤۡمِنۡۢ بِاللّٰهِ فَقَدِ اسۡتَمۡسَكَ بِالۡعُرۡوَةِ الۡوُثۡقٰى ۗ لَا انۡفِصَامَ لَهَا ؕ وَاللّٰهُ سَمِيۡعٌ عَلِيۡمٌ ﴿۲۵۶﴾ (پارہ3۔سورۃ البقرہ آیت نمبر 256)

Tarjuma Kanzul Imaan:

Khuch zabardasti (jabar) nahi deen me beshak khud juda (zahir) ho gayi hai naik raah (hidayat) gumraahi se to jo shaitan ko na maane aur Allah par imaan laye usne bari mehkam girah (mazbut rassi) thami jisey kabhi khulna nahi, aur Allah sunta hai janta hai

Mazbut Grah:

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Iske shaney nazul ke mutalliq kai riwayat hain:

(a) Hazrat Hussain رضی اللہ تعالیٰ عنہ ke 2 bete Eesai the wo ek martaba tijarat ki gharz se Madina Munawwara aye to Hazrat Hussain رضی اللہ تعالیٰ عنہ ne unhe pakar liya aur unse farmaya ke jab tak tum imaan na le aaoge mai tumhe hargiz nahi chorunga unhone inkaar ki

Akhir ye muqaddama bargah e risalat ﷺ me paish hua aur Hazrat Hussain رضی اللہ تعالیٰ عنہ khidmat e aqdas ﷺ me arz guzar hue Ya Rasulallah ﷺ mai ye kaise gawara kar lun ke mere goshaye jigar jahannum me jayen aur mai dekhta rahun, chunache is par ye ayate karima nazil hui

(b) Ek dusri riwayat ke mutabik qabl Islam Ansaar me ye dastur the ke jin aurton ke bacche zinda na rehte the wo nazar maan liya karti thin, ke Ya Allah agar hamara baccha zinda raha to Yahudi kar denge, phir agar unke ye bacche zinda rehte to wo usey Yahudi hi rehne deti magar phir jab Islam tashreef laya aur wahan se Kabila Ibn Naseer ko jila watan kiya gaya to unme Ansaar ki aisi Yahudi aulad bhi thi chunache Ansaar ne chaha ke wo apni aulad ko mulk badar na hone dain aur apne paas hi rakhen to unhone Islam qabul karne par majbur karne lage, is moake par ye ayate karima nazil hui (Tafseer Durrey Mansur, Tafseer Khazin)

(98) <u>Para 3, Surah Baqarah, Ayat 257</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَللّٰهُ وَلِیُّ الَّذِیْنَ اٰمَنُوْا ۙ یُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ؕ وَ الَّذِیْنَ كَفَرُوْۤا اَوْلِیٰٓـُٔهُمُ الطَّاغُوْتُ ۙ یُخْرِجُوْنَهُمْ مِّنَ النُّوْرِ اِلَى الظُّلُمٰتِ ؕ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِیْهَا خٰلِدُوْنَ ۝ (پارہ 3۔ سورۃ البقرہ آیت نمبر 257)

<u>Tarjuma Kanzul Imaan:</u>

Allah wali (madadgaar) hai musalmano ka inhi andheriyon (baatil) se noor (haq) ki taraf nikalta hai, aur kaafiro ke himayati shaitan hain, wo unhe noor (haq) se andheriyon (baatil) ki taraf nikalte hain yehi log dozakh wale hain unhe hamesha usme rehna

<u>Do groh:</u>

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Iske shaney nazul ke mutalliq kai riwayat hain:

(a) Ek riwayat ke mutabik ye ayat murtadeen ke mutalliq nazil hui , dusri riwyat ke mutabik qabl Islam khuch log to Eesa عليه السلام par imaan rakhte the magar khuch unke inkaari the, chunache Huzur ﷺ ke tashrif le aane ke baad Hazrat Eesa عليه السلام ke inkaari yani mushrekeen to Nabi Akhriuz Zama ﷺ par imaan la kar Eesa عليه السلام par bhi imaan le aye aur baaz Eesa عليه السلام ko maanne wale Nabiye Akhriuz Zama ﷺ par imaan na lakar darey parda Hazrat Eesa عليه السلام ke bhi inkaari ho gaye chunache in dono groh ke mutalliq ye ayate karima nazil hui

(b) Ek aur riwayat ke mutabik baaz ahle kitaab Nabiye Akhriuz Zama ﷺ ke tashrif laane se qabl unki amad ki basharten logo ko sunaya karte the aur baaz jab ap ﷺ ki tashrif avari ho gayi to mahez hasad wa jalan par Ap ﷺ par imaan na laye aur baaz Eesai apne Nasrani mazhab par qayam the magar Huzur ﷺ ki tashrif avari par Ap ﷺ par bhi imaan le aye, in dono graho ke mutalliq ye ayate karima nazil hui

(c) Baaz riwayat ke mutabik ye ayat har kafir aur har momin ke mutalliq nazil hui (Tafseer Baizawi, Tafseer Kabir, Tafseer Naimi)

(99) <u>Para 3, Surah Baqarah, Ayat 262, 263</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ سَبِيْلِ اللّٰهِ ثُمَّ لَا يُتْبِعُوْنَ مَآ اَنْفَقُوْا مَنًّا وَّ لَآ
اَذًى ۙ لَّهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُوْنَ ۝ قَوْلٌ
مَّعْرُوْفٌ وَّ مَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَّتْبَعُهَآ اَذًى ۭ وَاللّٰهُ غَنِيٌّ حَلِيْمٌ ۝

<u>Tarjuma Kanzul Imaan:</u>

Wo jo apne maal Allah ki raah me kharch karte hain phir diye piche (deney ke baad) na ehsaan rakhen (jatayen) na takleef (tana) dain unka naik (inaam) unke rab ke paas hai aur unhe na koi andesha ho na khuch ghum ho, achi baat kehna (narmi se mana kar dena) aur dar guzar karna is khairat se behtar hai jiske baad satana (jatana) ho aur Allah (tamam sadqat se) be pardah ilm wala hai

<u>Raahe Khuda me kharch:</u>

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Ghazwa Tawook ke moake par Hazrat Usman Ghani رضی اللہ تعالیٰ عنہ ne 100 oont mai samaan Arab ki raahe khuda me paish kiye aur mazeed elaan farmaya ke jis ghazi ke paas saman harab na ho to mai usey mazeed faraham karunga uske alawa Madina Munawwara me meethe paani ki qillat thi to Usman Ghani رضی اللہ تعالیٰ عنہ ne "bairar wama" (paani ke kuan ka naam) muslamano ke liye wakf kar diya.

Huzur ﷺ ne tab bhi Hazrat Usman Ghani رضی اللہ تعالیٰ عنہ ke liye duain farmayin ke Ya Allah mai Usman se raazi hun tu bhi raazi ho jaa hatta ke dua karte karte subah ho gayi to ye ayate karima nazil hui, yun hi Hazrat Abdul Rahman ibn Ouf رضی اللہ تعالیٰ عنہ ke paas 8000 dirham the jisme 4000 dirham to unhone ghar walo ke liye choar diya aur 4000 dirham bargah e risalat me hazir kar diye to Nabiye Kareem ﷺ ne dua farmayi ke Allah tumhare kharch kiye hue aur ghar rakhe hue maal me barkat de chunache is moake par ye ayate karima nazil hui

Baaz riwayat ke mutabik ek martaba Hazrat Ali رضی اللہ تعالیٰ عنہ ke ghar khaane ko khuch na tha, chunache ap رضی اللہ تعالیٰ عنہ ne ba haalat majburi apni zohja Hazrat Fatema رضی اللہ تعالیٰ عنہا ki kameez 6 dirham me farokht kar di abhi raaste me hi the ek sahil mil gaya chunache ap رضی اللہ تعالیٰ عنہ ne wo dirham us sahil ko ata farma diye phir khuch hi door gaye the ek shaks mila jo ootni baich raha tha

Ap رضی اللہ تعالیٰ عنہ ne wo oontni karz me kharid farmayi aur agey bare ke ootni ka ek kharidar mil gaya jisne kaafi raqam dekar ootni kharid li jisse ap رضی اللہ تعالیٰ عنہ ko bahot nafa hasil hua phir ap رضی اللہ تعالیٰ عنہ raqam lekar us shaks ke taraf rawana hue jisse qarz me wo ootni kharidi thi magar talaash ke bawajud kahin nazar na aye tab bargah e risalat me hazir hokar tamam mamla arz kiya to Ap ﷺ ne irshad farmaya ke wo sahil jisey tumne dirham sadqe kiye the wo Daroga Jannat e Rizwan the aur jisne Ootni farokht ki thi wo Mikael علیہ السلام aur ootni khareed ne wale Jibreel علیہ السلام the tab ye ayate karima nazil hui (Tafseer Khazainul Irfan, Tafseer Ruhul Mu'ani, Tafseer Kabir, Tafseer Ruhul Byan)

(101) <u>**Para 3, Surah Baqarah, Ayat 267**</u>

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

یٰۤاَیُّهَا الَّذِیۡنَ اٰمَنُوۡۤا اَنۡفِقُوۡا مِنۡ طَیِّبٰتِ مَا کَسَبۡتُمۡ وَ مِمَّاۤ اَخۡرَجۡنَا لَکُمۡ مِّنَ

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الْاَرْضِ ۖ وَلَا تَيَمَّمُوا الْخَبِيْثَ مِنْهُ تُنْفِقُوْنَ وَلَسْتُمْ بِاٰخِذِيْهِ اِلَّآ اَنْ تُغْمِضُوْا فِيْهِ ۭ وَاعْلَمُوْٓا اَنَّ اللّٰهَ غَنِيٌّ حَمِيْدٌ ﴿٢٦٧﴾ (پارہ3۔سورۃ البقرہ آیت نمبر 267)

Tarjuma Kanzul Imaan:

Ai imaan walo apni paak kamayion me se khuch do aur tumhare liye zameen me se nikala (zameeni paidawar) usme se jo humne aur khaas naqus (raddi cheez) ka irada na karo ke do to usme se aur tumhe mile to na logey jab tak usme chashm poshi (dare guzar) na karo aur jaan rakho ke Allah (khairat se) be pardah saraha gaya (mustahiq hamd) hai

Naqus sadqa Naqus sawab:

Baaz logo ka ye watirah (tarikha) tha ke apne khurmo ke 2 hisse kar lete umdah alag aur raddi alag jab koi sadqa lene wala unke paas ata to raddi khurme use dete aur umdah khurmey apne ghar ke liye rakh lete is par ye ayate karima nazil hui Deegar riwayat ke mutabik ek martaba Nabiye Kareem ﷺ logo ko sadqa hukm irshad farmaya to baaz logo ne raddi khurmo ke khoshey hazir e khidmat kiye tab ye ayate karima nazil hui

Baaz riwayat ke mutabik baaz Ansaari sahabi raddi khurmo ke khosho ko Masjide Nabawi me taang diya karte the taaki ghareeb aur nadaar ahle safa usey kha lain, ek martaba Nabiye Kareem ﷺ ne in raddi khurmo me se khuch khurmo ko jharkar farmaya kya inka sadqa karne wala naqus sawab hi chahta hai tab ye ayate karima nazil hui (Tafseer Ruhul Mu'ani, Tafseer Durrey Mansur, Tafseer Kabir waghera)

(102) Para 3, Surah Baqarah, Ayat 271

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنْ تُبْدُوا الصَّدَقٰتِ فَنِعِمَّا هِىَ ۚ وَاِنْ تُخْفُوْهَا وَتُؤْتُوْهَا الْفُقَرَاۗءَ فَهُوَ خَيْرٌ لَّكُمْ ۭ وَيُكَفِّرُ عَنْكُمْ مِّنْ سَيِّاٰتِكُمْ ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿٢٧١﴾

Tarjuma Kanzul Imaan:

Agar khairat elaniya do to wo kya hi achi baat hi aur agar chupa kar fakeero ko do to ye tumhare liye sabh se behtar hai aur isme tumhare khuch gunaah ghaten (miten) ge, aur Allah ko tumhare kaamo ki khabar hai

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Elaniya sadqa behtar ya poshidah:

Jab ayate karima وما انفقتم من نفقة (Surah Baqarah, Ayat 27) nazil hui to Sahaba Ekram رضوان علیکم bargah e risalat ﷺ me arz guzar hue Ya Rasulallah ﷺ jab Allah har sadqe ke baare me janta hai to elaniya sadqa behtar hai ya poshidah tab ye ayate karima nazil hui (Tafseer Ruhul Mu'ani)

(103) Para 3, Surah Baqarah, Ayat 272

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

لَيْسَ عَلَيْكَ هُدٰىهُمْ وَ لٰكِنَّ اللّٰهَ يَهْدِيْ مَنْ يَّشَآءُ ؕ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ
فَلِاَنْفُسِكُمْ ؕ وَ مَا تُنْفِقُوْنَ اِلَّا ابْتِغَآءَ وَجْهِ اللّٰهِ ؕ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ يُّوَفَّ
اِلَيْكُمْ وَ اَنْتُمْ لَا تُظْلَمُوْنَ ﴿۲۷۲﴾ (پارہ3-سورۃ البقرہ آیت نمبر 272)

Tarjuma Kanzul Imaan:

Unhe raah (hidayat dena) duniya tumhare zimme lazim nahi, haan Allah raah deta hai jisey chahta hai, aur tum jo achi cheez (raahe khuda me) do to tumhara hi bhala hai aur tumhe kharch karna munasib nahi magar Allah ki marzi (raza) chahne ke liye, aur jo maal do tumhe (uska badla) pura milega aur nuqsan na diye jaoge

Mushrekeen ko sadqat:

Iske shane nazul ke mutalliq chand riwayat hain:

(a) Ek martaba Hazrat Asma bint Abi Bakr رضی اللہ تعالیٰ عنہا ki walida aur dadi Hazrat Asma ke paas apni khuch hajat lekar ayin ye dono mushrik thin, ap رضی اللہ تعالیٰ عنہا ne unse farmaya ke tum be deen ho mai Huzur Purnur ﷺ se jab tak na puch lun tumhe khuch na dungi, phir jab ap رضی اللہ تعالیٰ عنہا bargah e risalat me hazir huin to ye ayate karima nazil hui aur Nabiye Kareem ﷺ ne unhe mushrik maa aur dadi par sadqe ka hukm diya

(b) Ek dusri riwayat ke mutabik baaz Sahaba ki Bani Nazar, Bani Kariza se qurbat daari thi ye Ansaar unhe apne sadqat na dete the aur unse kehte the ke jab tak tum Islam qabul na karoge hum ye sadqat tumhe na denge chunache phir ye ayate karima nazil hui

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(c) **Ek riwayat me aya hai ke qabl Islam musalmano ki Yahud se rishte dariyan thin, chunache wo unke saath acha saluk kiya karte aur unki mada kiya karte the magar jab ye musalman ho gaye to ab unhe Yahudiyon ke saath acha saluk karna ya unki madad karna na gawar hua aur unhone unse apna haath rok liya taaki Yahud Islam le ayen, tabh ye ayate karima nazil hui**

(d) **Ek riwayat ke mutabik musalman pehle aam fukra e Madina par sadqa diya karte the aur unke momin ya kafir hone ka lehaz na karte the lekin jab musalmano ki tadad bar gayi to Nabiye Kareem ﷺ ne mushrekeen ko sadqaat dene se mana farma diya taaki Yahud Islam laane par majbur ho jayen, tab ye ayate karima nazil hui**
(Tafseer Kabir, Tafseer Khazainul Irfan, Tafseer Khazim)

(104) **<u>Para 3, Surah Baqarah, Ayat 273</u>**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

لِلْفُقَرَآءِ الَّذِيْنَ اُحْصِرُوْا فِيْ سَبِيْلِ اللّٰهِ لَا يَسْتَطِيْعُوْنَ ضَرْبًا فِي الْاَرْضِ
يَحْسَبُهُمُ الْجَاهِلُ اَغْنِيَآءَ مِنَ التَّعَفُّفِ ۚ تَعْرِفُهُمْ بِسِيْمٰهُمْ ۚ لَا يَسْـَٔلُوْنَ
النَّاسَ اِلْحَافًا ۗ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ ۝

<u>Tarjuma Kanzul Imaan:</u>
In faqiro ke liye jo rahe khuda me (jehad talab ilm tabligh deen waghera ke sabab) radh kiye gaye zameen me chal nahi sakte (deeni karobar ya wusul e ma'ash) ke liye nadaan (nawaqif admi) unhe to naghir (ghani) samjhe (unke sawaal se) bachne ke sabab to unhe unki surat se pehchan lega logo se sawal nahi karte ke girgirane pare aur tum jo jo khairat karo Allah usey janta hai

<u>Ashabe Suffah:</u>
Masjide Nabawi ke kareeb ek chabutra tha jiska naam Ashabe Suffah tha wahan takreeban 500 ke kareeb fuqrah, nadaar, mahajereen rehte the jinki na hi biwiyan thin na baal bacche na ghar na koi deenwi samaan na koi karobar ,ye masjid me hi hazir rehte namaz roza tilawat me mashkul rehte the, lashkar Islam ke saath jehad me sharkat karte, unhe Ashabe Suffah kaha jata tha, unki ghareeb nadaari ka ye

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haal tha ke unme se baaz ke paas to satar chupane ke liye pura libaz tak mojud na tha, chunache unke mutalliq ayate karima nazil hui, jisme in Ashabe Sahaba ko sadqa khairat karne ki rughwat di gayi (Tafseer Kabir, Tafseer Khazainul Irfan)

(105) <u>Para 3, Surah Baqarah, Ayat 274</u>

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اَلَّذِیۡنَ یُنۡفِقُوۡنَ اَمۡوَالَہُمۡ بِالَّیۡلِ وَ النَّہَارِ سِرًّا وَّ عَلَانِیَۃً فَلَہُمۡ اَجۡرُہُمۡ عِنۡدَ رَبِّہِمۡ ۚ وَ لَا خَوۡفٌ عَلَیۡہِمۡ وَ لَا ہُمۡ یَحۡزَنُوۡنَ ﴿۲۷۴﴾ (پارہ3۔سورۃالبقرہ آیت نمبر 274)

<u>Tarjuma Kanzul Imaan:</u>

Wo jo apne maal khairat karte hain raat me aur din me chupe aur zahir unke liye unka naik inaam hai unke rab ke paas unko na khuch andesha ho na khuch ghum

<u>Inaam ki basharat:</u>

Is ayate karima ke nazul ke mutalliq chand riwayat hain:-

(a) لِلْفُقَرَآءِ الَّذِیْنَ (Surah Baqarah, Ayat 273) nazil hui to Hazrat Abdul Rahman bin Ouf رضی اللہ تعالیٰ عنہ din me Ashabe Suffah par bahot se dinar sadqe kiye jabke Hazrat Ali رضی اللہ تعالیٰ عنہ ne raat me 6 man khajuren Ashabe Suffah par sadqa kin, to ye ayate karima nazil hui

(b) Ek dusri riwayat ke mutabik رضی اللہ تعالیٰ عنہ ne 40000 dinar sadqa kiya, 10000 raat me, 10000 din me, 10000 khufiya, 10000 elaniya tab ye ayate karima nazil hui

(c) Ek aur riwayat me aya hai ke Hazrat Ali رضی اللہ تعالیٰ عنہ ke paas sirf 4 dirham hi the jo ap رضی اللہ تعالیٰ عنہ ne sadqa kiye, ek din me ek raat me ek poshida ek elaniya, phir Nabi ﷺ ne uska sabab daryaft farmaya, to unhone arz kiya ke apne ap ko wayeda elahi ka haqdar banane ke liye to Nabiye Kareem ﷺ ne farmaya, laka zaliq (wo tumhare liye hai) chunache unki tayeed me ye ayate karima nazil hui

(d) Ek aur riwayat ke mutabik baaz sahaba ne jehad ki niyat se ghorey paale the jinki din raat khidmat aur dekh bhaal karte the chunache unke mutalliq ye ayate karima nazil hui

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(e) **Ek riwayat me aya hai ke Hazrat Usman Ghani رضی اللہ تعالیٰ عنہ ne lashkar e Islam ko us wakht samaan jehad ka farayam kiya jab ke uski sakht zarurat thi chunache unke haq me ye ayate karima nazil hui**
(Tafseer Khazin, Tafseer Kabir, Tafseer Khazainul Irfan, Tafseer Baizawi, Tafseer Madarik, Tafseer Ibn Abbas, Tafseer Ruhul Mu'ani)

(106) <u>Para 3, Surah Baqarah, Ayat 278, 279</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَذَرُوْا مَا بَقِيَ مِنَ الرِّبٰۤوا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿۲۷۸﴾ فَاِنْ لَّمْ تَفْعَلُوْا فَاْذَنُوْا بِحَرْبٍ مِّنَ اللّٰهِ وَرَسُوْلِهٖ ۚ وَاِنْ تُبْتُمْ فَلَكُمْ رُءُوْسُ اَمْوَالِكُمْ ۚ لَا تَظْلِمُوْنَ وَلَا تُظْلَمُوْنَ ﴿۲۷۹﴾

<u>Tarjuma Kanzul Imaan:</u>

Ai imaan walo Allah se daro aur chor do jo baaki reh gaya hai sood agar musalman ho phir agar aisa na karo (sood ko na choro) to yaqeen kar lo (khub jaan lo) Allah aur Allah ke Rasul se larai ka aur agar tum tauba karo to apna asal maal (jo batore karz diya tha) le lo na tum kisi ko nuqsan pahonchao na tumhe nuqsan ho

<u>Sood ki hurmat:</u>

Is ayate karima ke chand shaney nazul riwayat kiye gaye hain

(a) **Kuffar Mecca ke paas sood ka bahot riwaj tha phir jab un kuffar ne Fatah Mecca ke din Islam qabul kiya aur sood ki hurmat ke mutalliq ehkam sune to unki ye khawish hui ke ayinda to sood se bachenge magar jo pichla hai kamas kam wo to wasul kar hi lain chunache tab ye ayate karima nazil hui**

(b) **Ek dusri riwayat ke mutabik Kabila Bani Shafique ke 4 bhai the jo Bani Maghirah ko sood par qarz diya karte the jab Taif ki fatah ke baad ye charo bhai musalman ho gaye to unhone Bani Maghirah se apna pichla sood manga tab unhone ne kaha khuda ki kasam hum hargiz na rahenge kyunke Islam me sood haraam ho chuka hai, chunache ye muqaddama Hazrat Attab ibn Usaid رضی اللہ تعالیٰ عنہ ke paas paish hua to ap رضی اللہ تعالیٰ عنہ ne Huzur Purnur ﷺ ye wakiya likh kar rawana kiya tab ye ayate karima nazil hui**

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(c) **Ek aur riwayat me aya hai ke Hazrat Abbas رضی اللہ تعالیٰ عنہ wa Hazrat Usman رضی اللہ تعالیٰ عنہ ne sood ki hurmat nazil hone se qabl khuch khajuren sood par qarz di thi jab maqruz apne baagh ke phal toare to unhone khuch le liye aur khuch baaqi rahe chunahce ye ayate karima nazil hui**

(d) **Ek aur riwayat me hai ke Hazrat Abbas رضی اللہ تعالیٰ عنہ aur Hazrat Khalid bin Waleed رضی اللہ تعالیٰ عنہ shirkat me tijarat karte the aur sood ka lain dain bhi kiya karte the, in Hazrat ka maqrus par bahot maal tha chunache unke baare me ye ayate karima nazil hui (Tafseer Kabir, Khazin, Ruhu Mu'ani)**

(108) **<u>Para 3, Surah Baqarah, Ayat 280, 281</u>**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ اِنْ كَانَ ذُوْ عُسْرَةٍ فَنَظِرَةٌ اِلٰى مَيْسَرَةٍ ؕ وَ اَنْ تَصَدَّقُوْا خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝ وَ اتَّقُوْا يَوْمًا تُرْجَعُوْنَ فِيْهِ اِلَى اللّٰهِ ۫ ثُمَّ تُوَفّٰى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَ هُمْ لَا يُظْلَمُوْنَ ۝ (پارہ3۔سورۃ البقرہ آیت نمبر 280-81)

<u>Tarjuma Kanzul Imaan:</u>

Aur agar karz daar tangi wala hai to usye mohlat do asaani tak, aur qarz us par bilkul choar dena (maaf kar dena) tumhare liye aur bhala hai agar jaano aur daro us din se jisme Allah ke taraf phiro (uski bargah me hazir ho) ge, aur har jaan ko uski kamai (amaal ki jaza) puri bhar di jayegi (pura badla diya jayega) aur unpar zulm na hoga

<u>Karzdaar ko Mohlat:</u>

Jab pichli ayat nazil hui aur sood ki mumaniyat agayi to in charo bhaiyon ne jinka ta'alluk Bani Shafique se tha kaha ke hum Allah ﷻ aur uske Rasul ﷺ se jung ki taakhat nahi rakhte, hum sood lene se tauba karte hain, albatta sirf apna asal karz hi lenge, chunache phir wo Bani Maghirah ke paas gaye aur bole ke humne sab sood maaf kiya albatta hamara asal karz hame ada karo jispar unhone tung dasti ka uzar kiya aur kaha ke hume khuch mohlat do, amdani hote hi sabh se pehle tumhara karz utarenge lekin in Shafiqi bhaiyon ne inkaar kar diya aur foran adayegi ka ka mutalba kiya tab ye ayate karima nazil hui (Tafseer Kabir, Tafseer Ruhul Muani, Tafseer Ahmadi)

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(110) Para 3, Surah Baqarah, Ayat 282

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا تَدَايَنْتُمْ بِدَيْنٍ اِلٰٓى اَجَلٍ مُّسَمًّى فَاكْتُبُوْهُ ؕ وَلْيَكْتُبْ
بَّيْنَكُمْ كَاتِبٌۢ بِالْعَدْلِ ۪ وَلَا يَاْبَ كَاتِبٌ اَنْ يَّكْتُبَ كَمَا عَلَّمَهُ اللّٰهُ فَلْيَكْتُبْ ۚ

Tarjuma Kanzul Imaan:

Ai imaan walo jab tum ek muqarrar muddat tak kisi deen (udhar) ka lain dain karo to usey likh lo aur chahiye ke tumhare darmiyan koi likhne wala theek theek likhe aur likhne wala likhne se inkaar na kare jaisa ke usey Allah ne sikhaya hai to usey likh dena chahiye

Moyahidah Naama:

Hazrat Abdullah ibn Abbas رضی اللہ تعالیٰ عنہ farmate hain ke ye ayate karima "Bai Salam" (naam hai) ke baare me nazil hui, ke jab Huzur Punur ﷺ ki Madina Munawwara tashrif avari hui to Ap ﷺ ne Madine walon ko phulon me Bai Salam tijarat karte mila, hatta farmaya ke 2-2, 3-3 saal pehle ghalla ki khareed farokht karte the to Nabiye Kareem ﷺ ne is baiy ko jayez rakha magar saath hi is baat ka paband kiya ke miyad aur wazan pehle se tai kar liya jaye (Tafseer Durrey Mansur)

وَاَشْهِدُوْٓا اِذَا تَبَايَعْتُمْ ۪ وَلَا يُضَآرَّ كَاتِبٌ وَّلَا شَهِيْدٌ ؕ وَاِنْ تَفْعَلُوْا فَاِنَّهٗ
فُسُوْقٌۢ بِكُمْ ؕ وَاتَّقُوا اللّٰهَ ؕ وَيُعَلِّمُكُمُ اللّٰهُ ؕ وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝

Tarjuma Kanzul Imaan:

Aur jab khareed wa farokht karo to gawah kar lo aur na kisi likne wale ko zar diya jaye na gawah ko (ya na likhne wala nuqsan pahonchaye na gawah) aur jo tum aisa karo to ye tumhara fisq (gunaah) hoga aur Allah se daro aur Allah tumhe sikhata hai (deenwi qawanain) aur Allah sabh khuch janta hai

Dastawaiz ka hukm:

Jab ayate karima ولا یاب کاتب nazil hui to baaz log mamla karte wakht katib ke paas aakar dastawaiz likhwane ki koshish karte to katib taal deta aur kehta ke mai is wakht masruf hun tum kisi aur katib se likhwa lo jab ussey ye log kehte ke

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dastawaiz likhwane ka to hukm elahi hai phir tum kyun issey bachte ho aur inkaar karte ho yahan tak ke phir wo log is katib se dastawaiz likhwa kar hi dum lete jissey katib sakht dushwari me aa gaye tab ye jumla وَلَا يُضَآرَّ nazil hui (Tafseer Durrey Mansur, Tafseer Ruhul Muani)

(111) <u>Para 3, Surah Baqarah, Ayat 285</u>

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اٰمَنَ الرَّسُوۡلُ بِمَاۤ اُنۡزِلَ اِلَیۡہِ مِنۡ رَّبِّہٖ وَ الۡمُؤۡمِنُوۡنَ ؕ کُلٌّ اٰمَنَ بِاللّٰہِ وَ مَلٰٓئِکَتِہٖ وَ کُتُبِہٖ وَ رُسُلِہٖ ۟ لَا نُفَرِّقُ بَیۡنَ اَحَدٍ مِّنۡ رُّسُلِہٖ ۟ وَ قَالُوۡا سَمِعۡنَا وَ اَطَعۡنَا ۟ غُفۡرَانَکَ رَبَّنَا وَ اِلَیۡکَ الۡمَصِیۡرُ ﴿۲۸۵﴾ (پارہ3۔سورۃ البقرہ آیت نمبر 285)

<u>Tarjuma Kanzul Imaan:</u>

Rasul imaan laya us par jo uske rab ke paas se uspar utra aur imaan wale sab ne mana Allah aur uske farishto aur uski kitaabo aur uske rasulon ko ye kehte hue ke hum uske kisi rasul par imaan laane me fark nahi karte (ke baaz ko maaney aur baaz ko nahi) aur arz ki ke humne suna (yaqeen kiya) aur mana (ba khushi teri ataat karenge) teri maafi (maghfirat ata) ho, ai rab hamare aur teri hi taraf phirna (loatna hai)

<u>Sahaba ki tareef:</u>

وَاِنۡ تُبۡدُوۡا مَا فِیۡۤ اَنۡفُسِکُمۡ اَوۡ تُخۡفُوۡہُ یُحَاسِبۡکُمۡ بِہِ اللّٰہُ ؕ فَیَغۡفِرُ لِمَنۡ یَّشَآءُ وَ یُعَذِّبُ مَنۡ یَّشَآءُ ؕ وَ اللّٰہُ عَلٰی کُلِّ شَیۡءٍ قَدِیۡرٌ

Jab ye ayat karima (Surah Baqarah, Ayat 284) nazil hui to Sahaba Ekram علیکم رضوان ki ek jamaat bargha e risalat ﷺ me hazir hokar arz guzar hui ke Ya Rasulallah ﷺ hum tamam ehkam ataat par raazi hain, aur hum mati wa farma bardar hain, lekin hamare dil me waswaso aur khatraat se ghirey hain unpar giraft ho gayi to nijaat kaise mumkin hai, Nabiye Kareem ﷺ ne irshad farmaya, ke kya tum Bani Israil ki tarah kehna chahte ho ke hum ne sun to liya magar maanenge nahi tab Hazrat Sahaba رضی اللہ تعالیٰ عنہ moazarat karne lage, is par ye ayate karima nazil hui jisme in Hazrat Sahaba ki mati wa farmabardar wa sacche musalman hone ki khabar di gayi (Tafseer Khazin, Tafseer Durrey Mansur)

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(112) Para 3, Surah Baqarah, Ayat 286

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ؕ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ؕ رَبَّنَا لَا تُؤَاخِذْنَاۤ اِنْ نَّسِيْنَاۤ اَوْ اَخْطَاْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَاۤ اِصْرًا كَمَا حَمَلْتَهٗ عَلَى الَّذِيْنَ مِنْ قَبْلِنَا ۚ (پارہ3۔سورۃ البقرہ آیت نمبر 286)

Tarjuma Kanzul Imaan:

Allah kisi jaan par bojh nahi dalta magar uski takhat bhar (takhat ke mutabik) uska faida hai, jo acha kamaya (naik amal kiye) aur uska nuqsan hai jo burayi kamai (badamaal kiye) ai rab hamare hume na pakar agar hum bhulen (tera hukm maanne me kotahi ho) ya chuken (bina irada gunaah kar baithen) ai rab hamare aur hum par bhari bojh na rakh (sakht ehkaam wa sazaon ka) jaisa tune humse aglo (pehli ummat Yahud wa Nassara) par rakha tha

Waswaso par giraft nahi:

Jab ayate karima وان تبدوا الخ nazil hui to Hazrat Sahaba رضی اللہ تعالیٰ عنہ ki ek jamat bargah e risalat ﷺ me hazir hokar arz guzar hui ke Ya Rasulallah ﷺ hum namaz roza haj zakat waghera zahiri ehkam par to amal paira hain magar hamare dili khatrat hamare ikhtiyar me nahi is par ye ayate karima nazil hui (Tafseer Ruhul Byan, Tafseer Durrey Mansur, Tafseer Khazin)

Surah 3 : Ale Imran – Ayat 200, Ruku 20 (Madni)

(01) Para 3, Surah Ale Imran, Ayat 2, 3

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

الٓمّٓ ۝١ اللّٰهُ لَاۤ اِلٰهَ اِلَّا هُوَ ۙ الْحَیُّ الْقَیُّوْمُ ۝٢ نَزَّلَ عَلَيْكَ الْكِتٰبَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَاَنْزَلَ التَّوْرٰىةَ وَالْاِنْجِيْلَ ۝٣ مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَاَنْزَلَ الْفُرْقَانَ ؕ (پارہ3۔سورۃ آل عمران آیت نمبر 2-3)

Tarjuma Kanzul Imaan:

Allah hai jiske siwah kisi ki puja nahi ap zinda auron (tamam jahan) ka qayam rakhne wala usne tum par ye sacchi kitaab utari agli (pehle nazil shudah) kitaabo ki tasdeeq farmati aur usne isse pehle Tawrait aur Enjeel utari logo ko raah dikhati (hidayat ke liye) aur faisla (haq wa batil me fark karne wala) utara

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Alo haisiyat ka takaza:

Ek martaba Najraan ke Eesaiyon ki ek jamat bargah e risalat ﷺ me hazir hui jisme 3 us koam ke bare peshwa the ek ka naam Abdul Masi laqab Aqib tha, ye apni koam ka sardar tha jiski rai ke bagair koi kaam nahi karte the, dusre ke naam Aiham tha ye apni koam ka afsar maal tha jiske zimme saari koam ki khur wa noash aur rasad ka intezaam karna tha aur teesre ka naam Abu Harsa ibn Alqama tha jo Nasar ke tamam ullema padriyon ka bara peshwa tha, Rome ke badshah uske ilm aur deeni azmat ki wajah se unka bara adab aur ehtaram karte the aur iske liye jayedaden zameenen waqf ki thin, yehi is jamat ka sardar e azam tha jab ye log Najraan se chale to Abu Harsa khachchar par sawar hua aur uska bhai Qarzah bin Alaqama uske saath tha achanak Abu Harsa ka khachchar phisla uske bhai ne Huzur ﷺ ka naam lekar kaha ke wo halaq hoan kyun ke us zamane me phisalte wakht dushmano ko baddua diya karte the

Abu Harsa ne kaha khabardar wo kyun halaq hoan, tu halaq ho, Qarzah ne kaha kyun, Abu Harsa ne kaha ke wo sacche Nabi hain, ye wohi Akhriuz Zama paighambar hain jinka ab tak intezar tha, Qarzah ne kaha ke tum un par imaan kyun nahi laate, Abu Harsa bola ke hamare badshaho ne hame bahot jayedad de rakhi hai agar un par imaan le ayen to sabh khuch chin jayega ye baat Qarzah ke dil me baith gayi akhir kaar khuch arse ke baad Qarzah apne 25 saathiyon ke saath musalman ho gaya, khair ye log safar karke Madina Munawwara pahonche jab Masjide Nabwi me pahonche to asar ki namaz ka wakht tha, ye log umdah aur keemti pushake pahen kar bare shaan aur shoakat se Huzur ﷺ se munazra karne aye the, Sahaba Ekram farmate hain ke humne aaj tak aisi shaan wali jamaat na dekhi thi unhe Masjide Nabawi me utara gaya, jab unki namaz ka wakht aya tab unhone wahin namaz shru kar di, Huzur ﷺ ne farmaya unhe apni namaz par lene do chunache Mashriq ke taraf mooh kar namaz pari (Khazin, Ruhul Bayan waghera)

Phir Huzur ﷺ ne unse farmaya ke tum imaan layo wo bole ke hum ap se pehle la chuke hain, Huzur ﷺ ne farmaya tum jhuthe ho tumhe Islam laney se chand baten rokti hain, tum Eesa عليه السلام ko khuda ka beta mante ho, khinzir khate ho, waghera waghera, unme se koi bola ke wakaiye wo khuda ke bete the, warna batao unke baap kaun hain? Baaz ne kaha ke wo teesre khuda the, dekho Quran

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Sharif me bhi اخلقنا انزلنا waghera, jama ka saigah farmaye gaye hain, aur jama kam se kam teen pe boli jati hai, agar khuda ek hota to har jagah wahed ka saiga hi hota, baaz bole ke nahi, unme khudayi asar aise halool kiye hue the jaise phool se rang wa bu, kyunke unme khudayi ke kaam zahir hue, unhone murde zinda kiye, unhone andho aur koriyon ko acha kiya, unhone mitti se parinde banakar unme rooh phook di, ye kaam wohi kar sakta hai jisme khudayi ho

Huzur ﷺ ne irshad farmaya, ke tum to jante ho ke beta baap ke mushabeh hota hai, wo bole, haan, ap ﷺ ne farmaya, ke hamara rab حی لا یموت hai, uske liye moat na mumkin aur Eesa علیہ السلام par moat aane wali hai, unhone kaha, haan, phir farmaya, ke rab bando ka haqiqi kar saaz muhafiz aur rozi dene wala hai, wo bole, haan, Huzur ﷺ ne farmaya, kya Hazrat Eesa علیہ السلام bhi aise hain, unhone kaha, nahi, phir farmaya, ke tum jante ho, ke Allah Taala par asmaan wa zameen ki koi cheez poshida nahi unhone iqraar kiya, to farmaya, kya Eesa علیہ السلام bhi bagair taleem elahi khuch jaan sakte hain wo bole, nahi, Huzur ﷺ ne farmaya tum jante ho kya Eesa علیہ السلام hamal me rahe, paida hone wale ki tarah paida hue, baccho ki tarah khate pite the, insaani awarezat bhi rakhte the unhone iqraar kiya, Huzur ﷺ ne farmaya phir wo aal kaise hain, is par wo saare khamosh ho gaye, tab Surah Ale Imran ki khuch aur 80 ayaten nazil huin (Tafseer Kabir, Tafseer Khazin, Tafseer Khazainul Irfan waghera)

(03) <u>Para 3, Surah Ale Imran, Ayat 7</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

هُوَ الَّذِیْۤ اَنْزَلَ عَلَیْكَ الْكِتٰبَ مِنْهُ اٰیٰتٌ مُّحْكَمٰتٌ هُنَّ اُمُّ الْكِتٰبِ وَ اُخَرُ
مُتَشٰبِهٰتٌ ؕ فَاَمَّا الَّذِیْنَ فِیْ قُلُوْبِهِمْ زَیْغٌ فَیَتَّبِعُوْنَ مَا تَشَابَهَ مِنْهُ ابْتِغَآءَ
الْفِتْنَةِ وَ ابْتِغَآءَ تَاْوِیْلِهٖ ۚ وَ مَا یَعْلَمُ تَاْوِیْلَهٗۤ اِلَّا اللّٰهُ ۘ وَ الرّٰسِخُوْنَ فِی الْعِلْمِ
یَقُوْلُوْنَ اٰمَنَّا بِهٖ ۙ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ۚ وَ مَا یَذَّكَّرُ اِلَّاۤ اُولُوا الْاَلْبَابِ ۝

<u>Tarjuma Kanzul Imaan:</u>

Wohi hai jisne tumpar ye kitaab utari uski khuch ayaten saaf mayne rakhti hain (jisme bilkul shubha nahi) wo kitaab ki asl hai aur dusri wo hai jinke mainey me

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ishtabah hai (jiske mainey maqsud wazey nahi) wo jinke dilon me kaji hai (tairapan) wo ishtebah ke wale ke piche parte hain (wazey ayat ko choarkar) gumrahi chahe (gumraah karne) aur uska (ghalat) pehlu dhund ne ko aur uska theek pehlu (sahi mainey) Allah hi ko malum hai aur (qaamil) pukhta ilm wale kehte hain hum us par imaan laye sabh hamare rab ke paas se hai aur nasihat nahi mante magar akal wale

<u>Dilon ka tairpan:</u>

Is ayate karima ke nazul ki chand riwayat hain:

(a) Ek martaba Najraan ke Eesai Nabiye Akhriuz ﷺ ke dalail sunkar arz guzar hue, ke apke Quran ne bhi Eesa عليه السلام ko Karamatullah aur Roohullah farmaya hai, to Nabiye Kareem ﷺ ne irshad farmaya, haan to wo bole bus phir to hamara dawa saccha sabit hua ke Eesa عليه السلام Allah ke bete hain tab ye ayate karima nazil hui

(b) Ek baar Yahud ka sardar Abu Yasir ibn Akhtab apni Yahud jamaat ke saath Huzur Purnur ﷺ ke majlis paak ke paas se guzra us wakht Huzur Purnur ﷺ Surah Baqarah ki ayat الم ذالک الکتاب الخ tilawat farma rahe the, Abu Yasir apne bhai Haiy ibn Akhtab ke paas aya aur yehi ayat parkar sunayi phir ek jamat ko lekar hazir e khidmat hua aur kehne laga ke hum jis deen ki umar 71 baras ki ho hum us deen ki pairwi kaise karain

Nabiye Kareem ﷺ ne irshad farmaya, ke tum ye baat kaise kehte ho to bola ke apki ye ayat nazil hui "alif ka adad 1 laam ke 30 aur meem ke adad 40 kul 71 adad hue", to Nabiye Kareem ﷺ ke deen ki umar 71 saal hui to Nabiye Kareem ﷺ ne irshad farmaya, phir Nabiye Kareem ﷺ ne farmaya, المص،الر wo bola, ab to baat aur mazeed agey bar gayi ke ab to 271 adad ho gaye, hum ye nahi jante ke kisi maaney aur kise na maaney tab ye ayate karima nazil hui

(c) Ek aur riwayat ke mutabik Eesaiyon ka kehna tha ke rab farmata hai (Surah Waqiya, Ayat 57 - 60), yani "hum" jama ka saiga hai aur jama kamas kam 3 ke liye aati hai to malum hua ke khuda 3 hai tab ye ayate karima nazil hui
(Tafseer Ruhul Muani, Tafseer Durrey Mansur, Tafseer ibn Jarir, Tafseer Ahmadi, Tafseer Khazim)

(04) <u>Para 3, Surah Ale Imran, Ayat 12, 13</u>

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

قُلْ لِّلَّذِیْنَ كَفَرُوْا سَتُغْلَبُوْنَ وَ تُحْشَرُوْنَ اِلٰى جَهَنَّمَ ؕ وَ بِئْسَ الْمِهَادُ ﴿۱۲﴾ قَدْ
كَانَ لَكُمْ اٰیَةٌ فِیْ فِئَتَیْنِ الْتَقَتَا ؕ فِئَةٌ تُقَاتِلُ فِیْ سَبِیْلِ اللّٰهِ وَ اُخْرٰى كَافِرَةٌ
یَّرَوْنَهُمْ مِّثْلَیْهِمْ رَاْیَ الْعَیْنِ ؕ وَ اللّٰهُ یُؤَیِّدُ بِنَصْرِهٖ مَنْ یَّشَآءُ ؕ اِنَّ فِیْ ذٰلِكَ
لَعِبْرَةً لِّاُولِی الْاَبْصَارِ ﴿۱۳﴾ (پارہ3۔سورۃ آل عمران آیت نمبر 12-13)

Tarjuma Kanzul Imaan:

Farma do, kaafiro se koi dum jata hai (ankareeb) ke tum (musalmano se) maghlub ho gaye aur dozakh ke taraf haake jaoge aur wo bahot hi bura bichona (thikana) beshak tumhare liye nishani thi 2 groho me jo apas me bhir pare ek jattha (groh musalman) Allah ki raah me larta aur dusra kafir ke unhi ankhon dekha apne se duna samjhe (musalman dugni tadad me nazar ate) aur Allah apni madad se zoar (kuwwat) deta hai jise chahta hai beshak usme akalmando ke liye zarur dekh kar seekhna (nasihat hasil karna) hai

Kuffar ko zillat aamez shikast:

Ek riwayat ke mutabik jab Junge Badar me kuffar ko zillat amez shikast se do chaar hona para aur Nabiye Kareem ﷺ Madina Munawwara wapas tashreef laye to ap ﷺ ne Yahud Madina ko jama karke unse irshad farmaya ke Allah se daro, aur aisi zillat wa musibat uthane se pehle hi Islam ke daaman me aa jao, jaisi zillat wa musibat Junge Badar me kuffar ko paish ayi

Jab ke tum ye baat bakhubi jante ho aur apni kitabo me par chuke ho ke mai saccha Nabi hun, is par Yahud bole ke kuffar Quraish ka haal to ye tha ke Jungi maharat na rakhte the agar hame jung ki surat paish ayi to pata chal jayega ke hum faney jung me kitne mahir hain aur jung me larne wale kaise hote hain to us par ye ayate karima nazil hui

Ek aur riwayat ke mutabik jab Yahud Madina ko jung e badar me kuffar quraish ki zillat amez shikast ki khabar hui to wo apas me Nabiye Kareem ﷺ ke mutalliq kehne lage ke wo Allah ke sacche hain aur unka hi zikr humne hamari kitaab Tawrait me kiya gaya hai chunache hame unki pairwi karna chahiye, umne se baaz kehne lage ke abhi koi faisla karne me koi jaldi na karo, ye shikast wa fatah

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ittefaqi bhi ho sakti hai, abhi aur jungo me dekho ke kya hota hai, Phir Junge Uhad me musalmano ka bazahir shikast se do chaar hona para, to Yahud ki himmaten aur barin, yahan tak ke unhone Nabiye Kareem ﷺ se kiye gaye mohayide ko toar dala phir unka sardar Qaab bin Ashraf apni jamat ke saath kuffar quraish ke paas pahoncha, aur unhe ye rai di ke tum bahar se musalmano par hamla karo hum Madina se unpar hamla karte hain, to musalman hamare beech past kardah reh jayenge

Is par kuffa mecca bole ke tum to ahle kitaab ho agar tum ain wakht par musalmano se jaa mile to hum kahan jayenge, to Qaab bola ke hum yaqeen dilate hain ke aisa hargiz nahi karenge chunache Kuffar Mecca ne usse kaha ke agar tum hamare butho wa mafaat ke sar par haath rakh kar kasam kha lo to hum tumhara yaqeen kar lenge, lehaza Qaab ne kuffar ki baat mante hue aisa hi kiya, aur kaha ke deen e Islam hum dono ki raah me rukawat hai pehle isey apne raaste se hata lain phir hum apas me laren ya na laren dekha jayega, chunache is par ye ayate karima nazil hui (Tafseer Khazainul Irfan, Tafseer Khazin)

(06) **<u>Para 3, Surah Ale Imran, Ayat 18</u>**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

شَهِدَ اللّٰهُ اَنَّهٗ لَاۤ اِلٰهَ اِلَّا هُوَ ۙ وَ الْمَلٰٓىِٕكَةُ وَ اُولُوا الْعِلْمِ قَآىِٕمًۢا بِالْقِسْطِ ؕ لَاۤ اِلٰهَ اِلَّا هُوَ الْعَزِیْزُ الْحَكِیْمُ (پارہ3۔سورۃ آل عمران آیت نمبر 18)

<u>Tarjuma Kanzul Imaan:</u>

Aur Allah ne gawahi di ke uske siwah koi mabud nahi aur farishto ne aur aalimo ne insaaf se qayam hokar (insaaf ke saath) uske siwa kisi ki ibadat nahi izzat wala hikmat wala

<u>Sab se bari gawahi:</u>

Riwayat ke mutabik Shaam ke Yahudi Ullema me se 2 jab Madina Munawwara aye aur unhone Madine ko dekha to apas me kehne lage ke Nabi Akhriuz Zama ﷺ ke shaher mubarak ki jo sifat kitaab me mojud hai wo is shaher me payi jati hai, phir jab bargah e nabuwat ﷺ me hazir hue to ap ﷺ ke chehra e mubarak sarapa aqdas aur ikhlaaq karima ko dekha to Tawrait ke mutabik paya aur Nabi Akhriuz

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Zama ﷺ ko pehchan liya ke ap hi Nabi Akhriuz Zama ﷺ hain, phir arz guzar hue ke ap ﷺ hain, Ap ﷺ ne irshad farmaya, haan, main hi hun, phir arz kiya Ap ﷺ Ahmed hain, Ap ﷺ ne irshad farmaya, haan , main hi hun, phir arz guzar hue, hum ap ﷺ se ek sawaal karte hain, agar ap ﷺ ne iska sahi jawab de diya, to hum ap ﷺ par imaan le ayenge, ke ap hi Nabiye Akhriuz Zama ﷺ hain, Ap ﷺ farmayiye, ke Allah Taala ki kitaab me sab se bari gawahi kaun si hai to is par ye ayate karima nazil hui, jisey sunkar dono Yahudi Ap ﷺ par imaan le aye aur musalman ho gaye (Tafseer Naimi)

(07) <u>Para 3, Surah Ale Imran, Ayat 19</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّ الدِّيْنَ عِنْدَ اللّٰهِ الْاِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ اِلَّا مِنْۢ بَعْدِ مَا جَآءَهُمُ الْعِلْمُ بَغْيًۢا بَيْنَهُمْ ؕ وَمَنْ يَّكْفُرْ بِاٰيٰتِ اللّٰهِ فَاِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ○ (پارہ3۔سورۃ آل عمران آیت نمبر 19)

<u>Tarjuma Kanzul Imaan:</u>

Beshak Allah ke yahan (nazdeeq) Islam hi deen hai, aur phoot (ikhtelafat) me na paren kitaabi magar (baad) uske ke unhe ilm aa chuka apne dilon ki jalan (hasad) se aur jo Allah ki ayaton ka munkir ho to beshak Allah jald hisab lene wala hai

<u>Allah ke nazdeeq Islam hi deen hai:</u>

Ek riwayat ke mutabik Yahud aur Eesaiyon ne apne deen ka naam Islam se badal kar Yahudiyat aur Nasraniyat rakh liya, Yahudan, Yahudi ke khuda ka naam tha aur Nasirah Eesaiyon ke watan ka naam tha, gharz ye ke jab Yahud aur Eesaiyon ne Nabiye Akhriuz Zama ﷺ ki nabuwat ka inkaar kar ke apne apne deen ke naam badal diya to ye ayate karima nazil hui

Ek dusri riwayat ke mutabik Yahud wa Nassara dono ka dawa tha ke hamara deen umdah aur aala hai chunache ye ayate karima nazil hui jisme in dono ke batil daawon ko radh kiya gaya (Tafseer Khazainul Irfan,Tafseer Ruhul Muani)

(08) <u>Para 3, Surah Ale Imran, Ayat 20</u>

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

فَإِنۡ حَآجُّوكَ فَقُلۡ أَسۡلَمۡتُ وَجۡهِيَ لِلَّهِ وَمَنِ ٱتَّبَعَنِۗ وَقُل لِّلَّذِينَ أُوتُواْ
ٱلۡكِتَٰبَ وَٱلۡأُمِّيِّـۧنَ ءَأَسۡلَمۡتُمۡۚ فَإِنۡ أَسۡلَمُواْ فَقَدِ ٱهۡتَدَواْۖ وَإِن
تَوَلَّوۡاْ فَإِنَّمَا عَلَيۡكَ ٱلۡبَلَٰغُۗ وَٱللَّهُ بَصِيرُۢ بِٱلۡعِبَادِ ﴿٢٠﴾

Tarjuma Kanzul Imaan:

Phir ai mehbub agar wo tumse hujjat (Islam ke baare me bahes) karen to farma do mai apna mooh (apni zaat) Allah ke huzur (uski ataat me) jhukaye (rab ke supurt kar chuka) hun aur (wo) jo mere pairwah hue aur kitaabiyon aur anparo (arab ke mushrekeen) se farmayo kya tumne gardan rakhi (Islam laye) pus agar wo gardan rakhen (Islam le ayen) jab to raah (hidayat) pa gaye aur agar mooh phairen (Islam se) to tum par to (tumhara kaam to) yehi hukm pahoncha dena hai, aur Allah bando ko dekh raha hai

Islam ke mutalliq taj behsi:

Ek riwayat me aya hai jab Yahud Nassara ne ye ayat ان الدین عند اللہ الاسلام **(Surah Ale Imran, Ayat 19) suni, to wo Nabiye Kareem ﷺ ki khidmat e aqdas me hazir hue, aur arz guzar hue ke ai Mohammad ﷺ hamara deen bhi Islam hai aur ham usi deen par hain, ye Yahudiyat aur Nasraniyat naam to hamare nasb ke naam hain, hamare deen ke naam nahi, hamare deeni me koi ikhtelaaf nahi balke apas me sirf nasabi ikhtelaaf hai is par ye ayate karima nazil hui (Tafseer Khazin)**

(09) Para 3, Surah Ale Imran, Ayat 23, 24, 25

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اَلَمۡ تَرَ اِلَى الَّذِيۡنَ اُوۡتُوۡا نَصِيۡبًا مِّنَ الۡكِتٰبِ يُدۡعَوۡنَ اِلٰى كِتٰبِ اللّٰهِ لِيَحۡكُمَ
بَيۡنَهُمۡ ثُمَّ يَتَوَلّٰى فَرِيۡقٌ مِّنۡهُمۡ وَ هُمۡ مُّعۡرِضُوۡنَ ﴿۲۳﴾ ذٰلِكَ بِاَنَّهُمۡ قَالُوۡا لَنۡ
تَمَسَّنَا النَّارُ اِلَّاۤ اَيَّامًا مَّعۡدُوۡدٰتٍ ۖ وَّغَرَّهُمۡ فِىۡ دِيۡنِهِمۡ مَّا كَانُوۡا

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يَفْتَرُوْنَ ﴿۲۴﴾ فَكَيْفَ اِذَا جَمَعْنٰهُمْ لِيَوْمٍ لَّا رَيْبَ فِيْهِ ۪ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ ﴿۲۵﴾ (پارہ3-سورۃ آل عمران آیت نمبر 23-25)

Tarjuma Kanzul Imaan:

Kya tumne unhe na dekha (ghaur nahi kiya) jinhe kitaab ka ek hissa mila, kitaab Allah ke taraf bulaye jate hain ke wo unka faisla (kitaab Allah ke mutabik) kare, phir unme ka ek groh usse ruh gardah hokar phir jata hai (usme hukm se mooh phair leta hai) ye jurait unhe isliye hui ke wo kehte hain ke hargiz hame aag na chuyegi magar ginti ke dino (thore hi din) aur unke deen me unhe fareb diya is jhooth (jhuthe aqeedo) ne jo bandhey the to kaisi hogi jab hum unhe ikhatta karenge us din (qayamat) ke liye jisme shak nahi aur har jaan ko uski kamayi (amaal ka badla) puri bhar (puri puri) di jayegi aur unpar zulm na hoga

Yahud ka aitraaz:

Riwayat me aya hai ke ek martaba Nabiye Kareem ﷺ Yahud ke madrasah me tashreef le gaye aur Yahud ko Islam ki dawat di, wo bole ai Mohammad ﷺ ap kis deen par hain, Ap ﷺ ne irshad farmaya, deen e Ibrahimi par, wo bole, magar Ibrahim عليه السلام to deen e yahudiyat par the, phir Ap ﷺ ne Yahudiyat kyun ikhtiyar nahi ki, jab ke ap ﷺ ka kehna hai, ke ap ﷺ deen e ibrahimi par hain, to ap ﷺ ne irshad farmaya, ke Tawrait lao abhi malum ho jayega magar Yahud us par raza mand na hue tab ye ayate karima nazil hui

Deegar riwayat ke mutabik Khyber ke Yahud me se kisi maaldar Yahud aur Yahudan ne zinah kiya to Tawrait me zinah ki sazah muqarrar thi yani sangsar karne ka hukm tha magar chuke ye dono maal dar gharane se ta'alluk rakhte the, lehaza Yahud ko ye baat nagawar guzri aur iski saza par aitraaz hua, to unhone chaha ke kisi tarah ye dono is saza se bach jayen chunache ye muqaddama bargah e risalat ﷺ me hazir kiya gaya, ke shayad ap ﷺ rajam ki saza na sunayen ghaliban unhone Quran Paak ka ye hukm sun liya hoga jisme zanih aur zaniya ko 100 kohre marne ka hukm diya gaya hai, unhe ye malum na tha ke ye saza kuware ki hai shaadi shudah ki nahi, shaadi shuda zaanih ki saza Quran me bhi rajami muqarrar ki gayi hai, chunache wo Nabiye Kareem ﷺ ki bargah me ye muqaddama lekar aye takey mujrim moat ki saza se bach jayen magar Nabiye Kareem ﷺ ne hukm Quran unhe rajam ki sunayi jispar Yahudi ghusse me bhar

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gaye, aur kehne lage ke ap ﷺ ne ye faisla suna kar zulm kiya hai, zaanih ki saza ye nahi hai chunache Nabiye Kareem ﷺ ne farmaya theek hai, Tawrait le aao, jo usme hoga faisla usi par hoga, wo bole theek hai, chunache Tawrait layi gayi, Yahud ka ek bara aalim – e - deen Ibn Surya Tawrait me ayat rajam par haath rakh kar is ibarat ko choarkar aagey aur piche ki ayaten parne laga

Hazrat Abdullah ibn Salam رضی اللہ تعالیٰ عنہ jo pehle Yahud ke bare aalim e deen the aur ab Islam la chuke the unhone Ibn Surya ka haath hata kar ayat rajam par di, aur bargah e quddus me arz ki Ya Rasulallah ﷺ ibn Surya ne is ayat ko chupa liya tha is par Yahud ko sakht zillat ka saamna karna para aur dono Yahudi zaanih mard aur aurat Nabiye Kareem ﷺ ke hukm sangsaar kar diye gaye aur Yahud sakht motaraz aur naraaz hue tab ye ayate karima nazil hui (Tafseer Khazainul Irfan, Tafseer Khazin, Tafseer Kabir)

(12) <u>Para 3, Surah Ale Imran, Ayat 26, 27</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلِ اللّٰهُمَّ مٰلِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَآءُ وَ تَنْزِعُ الْمُلْكَ مِمَّنْ تَشَآءُ وَتُعِزُّ مَنْ تَشَآءُ وَتُذِلُّ مَنْ تَشَآءُ ؕ بِيَدِكَ الْخَيْرُ ؕ اِنَّكَ عَلٰى كُلِّ شَیْءٍ قَدِيْرٌ ﴿۲۶﴾ تُوْلِجُ الَّيْلَ فِي النَّهَارِ وَ تُوْلِجُ النَّهَارَ فِي الَّيْلِ وَ تُخْرِجُ الْحَیَّ مِنَ الْمَيِّتِ وَ تُخْرِجُ الْمَيِّتَ مِنَ الْحَیِّ وَ تَرْزُقُ مَنْ تَشَآءُ بِغَيْرِ حِسَابٍ ﴿۲۷﴾

<u>Tarjuma Kanzul Imaan:</u>

Yun arz kar ai Allah mulk ke maalik tu jise chahe sultanat de aur jisse chahe cheen le aur jisey chahe izzat de aur jisey chahe zillat de saari bhalai tere hi haath hai, tu sabh khuch kar sakta hai tu din ka hissa raat me daale (din ko raat me dakhil kare) aur raat ka hissa din me daale (raat ko din me dakhil kare) aur murda se zinda nikale aur zinda se murda nikale aur jisey chahe beginti (behisab) de

<u>Huzur ﷺ ki ghaibi khabren:</u>

Ghazwa e Khandaq ke moake par Nabiye Kareem ﷺ ne khandaq ke khudai ka hukm farmaya chunache sahaba ekram ne hukm ki tamil farmayi aur khudai me masruf ho gaye ap ﷺ ne har chaalis guz zameen ke hisse par 10 sahaba ko

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muqarrar farmaya chunache zameen ke jis hisse par Hazrat Umar bin Ouf, Hazrat Salma Pharsi, Hazrat Huzaifa ibn Yaman, aur deegar 6 sahabi khudayi kar rahe the, wahan zameen me ek patthar aa gaya, aur kisi surat me na tuta chunache Nabiye Kareem ﷺ ki bargah me ye mamla paish kiya gaya to Nabiye Kareem ﷺ ne khud kadal dastey mubarak me li aur Hazrat Salman Pharsi رضی اللہ تعالیٰ عنہ ke saath khandaq me utar gaye

Jaise hi is patthar ap ﷺ ne ek choat maari to ussey ek tez safed roshni nikli, sab ne taqbeer kahi, Nabiye Kareem ﷺ ne irshad farmaya mujhe is wakht Khyber ke mahal dikhaye gaye, phir ap ﷺ ne us patthar par dusri choat mari, to phir waisi hi roshni namudar hui, Nabiye Kareem ﷺ ne irshad farmaya, mujhe Shaam ki zameen dikhayi gayi, phir ap ﷺ ne patthar par teesri choat mari, to waise hi chamak zahir hui, aur patthar tut gaya

Nabiye Kareem ﷺ ne irshad farmaya ke mujh par Safa ke mahal zahir hue, aur Jibreel ne khabar di ke meri ummat ki sabh par sultanat hogi, musalmano ne khush hokar hamd kahi, jis par munafekeen hasey, aur apas tamas kharana kehne lage ke musalmano ko dekho unme bahar nikal kar kinare se larne ki takhat wa himmat to hai hi nahi jab ye apne chupne ke liye khandaq khoad rahe hain, aur khwab e Khyber aur Qasra ki sultanat ke dekh rahe hain, Khyber aur Qasra jaisi mazbut sultanat par umeed lagaye baithe hain tab ye ayate karima nazil hui

Baaz riwayat ke mutabik Nabiye Kareem ﷺ ne Fatah Mecca ke moake par musalmano ko mulk Pharis (Iran ke purana naam hai) wa Rome ko fatah karne ki khush khabri sunayi to munafekeen tanzan kehne lage ke Mohammad ﷺ Mecca Madine par qanaat karne ke bajai mazeed Pharis ki tama rakhte hain, kahan ye aur wo bari bari mazbut mehfuz taqatwar sultanaten us par ye ayate karima nazil hui

Deegar riwayat me aya hai ke Yahud ka kehna tha ke jinhone Nabuwat ko Bani Israil se Bani Ismail se muntaqil kar diya hum unki ataat hargiz na karenge, tab ye ayate karima nazil hui (Tafseer Kabir, Tafseer Khazin, Tafseer Khazainul Irfan)

(14) <u>Para 3, Surah Ale Imran, Ayat 28, 29</u>

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

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لَا يَتَّخِذِ الْمُؤْمِنُوْنَ الْكٰفِرِيْنَ اَوْلِيَآءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ۚ وَ مَنْ يَّفْعَلْ ذٰلِكَ
فَلَيْسَ مِنَ اللّٰهِ فِيْ شَيْءٍ اِلَّاۤ اَنْ تَتَّقُوْا مِنْهُمْ تُقٰىةً ؕ وَ يُحَذِّرُكُمُ اللّٰهُ نَفْسَهٗ ؕ
وَ اِلَى اللّٰهِ الْمَصِيْرُ ۝۲۸ قُلْ اِنْ تُخْفُوْا مَا فِيْ صُدُوْرِكُمْ اَوْ تُبْدُوْهُ يَعْلَمْهُ اللّٰهُ ؕ
وَ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْضِ ؕ وَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝۲۹

Tarjuma Kanzul Imaan:

Musalman kafiro ko apna dost na bana lain musalman ke siwa aur jo aisa karega usey Allah se khuch ta'alluk na rahega magar ye ke tum unse khuch daro (khuch khoaf ho) aur Allah tumhe apne ghazab se darata hai aur Allah hi ke taraf phirna (loatna) hai, tum farmado ke agar tum apne jee ki baat (dil ke irade) chupayo ya zahir karo Allah ko sabh malum hai, aur janta hai jo khuch asmaano me hai aur jo khuch zameen me hai aur har cheez par Allah ka qabu hai

Kuffar se dosti ki mazammat

Riwayat me hai Hazrat Obada bin Samat رضی اللہ تعالیٰ عنہ ne Jung e Khandaq ke moake par bargah e aqdas ﷺ me arz kiya Ya Rasulallah ﷺ 500 Yahudi mere halif hain agar ap ijazat farmayen to dushman se muqable ke liye unki madad le li jaye tab ye ayate karima nazil hui

Baaz riwayat ke mutabik Hazrat Hatib ibn Abi Baliqa رضی اللہ تعالیٰ عنہ kabhi kabhi Kuffar e Mecca se mohabbat ka izhar kiya karte the chunache unhe isse mana farmaya gaya to ye ayate karima nazil hui. Deegar riwayat me hai Abdullah bin Munafik aur uski saathi Yahud wa mushrekeen se mohabbat rakhte the unse mail milap rakhte the aur musalmano ki khufiyan khabren unhe pahonchate the, chunache unke mutalliq ye ayate karima nazil hui (Tafseer Khazin, Tafseer Khazainul Irfan, Tafseer kabir, Tafseer Ruhul Muani)

(16) Para 3, Surah Ale Imran, Ayat 31, 32

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ وَ يَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ؕ وَ اللّٰهُ

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غَفُوْرٌ رَّحِيْمٌ ﴿۳۱﴾ قُلْ اَطِيْعُوا اللّٰهَ وَ الرَّسُوْلَ ۚ فَاِنْ تَوَلَّوْا فَاِنَّ اللّٰهَ لَا يُحِبُّ الْكٰفِرِيْنَ ﴿۳۲﴾ (پارہ3۔سورۃ آل عمران آیت نمبر 31-32)

Tarjuma Kanzul Imaan:

Ai mehbub tum farma do ke logo agar tum Allah ko dost rakhte ho to mere farma bardar ho jao, Allah tumhe dost rakhega aur tumhare gunaah baksh dega aur Allah bakshne wala maherbaan hai, farma do ke hukm mano Allah aur Rasul ka phir agar wo mooh phairen (ata'at) se to Allah ko khush (pasand) nahi atey kafir

Islam se berukhi:

Ek martaba Nabiye Kareem ﷺ ka guzar Quraish ki ek jamat par se hua, unhone wahan apne buth gaare hue the, wo apne butho ko sajate the aur unko sajdah bhi karte jate the to Ap ﷺ ne unse irshad farmaya ke ai Jamat Quraish tum apne jadde amjad Irbahim عليه السلام ke deen ki mukhalifat me lagey hue ho aur in butho ko pujte ho to Quraish bole ke hum to in butho ko isliye pujte hain ke hame ke Allah ke kareeb kar dain aur hum unke zariye Allah ko kareeb pa lain, chunache ye ayate karima nazil hui

Dusri riwayat me aya hai ke Nabiye Kareem ﷺ ne Qaab bin Ashraf Yahud aur uske pairokaaron ko Islam ki dawat di to wo bole hum to Allah ke bete aur uske pyare hian hame tumhari pairwi aur tumhare deen ki kya hajat hai tab ye ayate karima nazil hui

Baaz ke mutabik Najraan ke Eesai jab Al wahet Masi ke masle me dalail se ajiz aa gaye to lachaar bole ke hum to Eesa عليه السلام me ye safaat Allah ki mohabbat ke hasil karne ke liye sabit karte hain taki uske zariye hame mohabbat e elahi naseeb ho jaye, is par ye ayate karima nazil hui (Tafseer Khazin, Tafseer Khazainul Irfan, Tafseer Kabir, Tafseer Ruhul Byan waghera)

(18) Para 3, Surah Ale Imran, Ayat 33, 34

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّ اللّٰهَ اصْطَفٰۤى اٰدَمَ وَ نُوْحًا وَّ اٰلَ اِبْرٰهِيْمَ وَ اٰلَ عِمْرٰنَ عَلَى الْعٰلَمِيْنَ ﴿۳۳﴾ ذُرِّيَّةًۢ بَعْضُهَا مِنْۢ بَعْضٍ ؕ وَ اللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿۳۴﴾ (پارہ3۔سورۃ آل عمران آیت نمبر 33-34)

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Tarjuma Kanzul Imaan:

Beshak Allah ne chun liya Adam aur Nooh aur Ibrahim ki aal aulad aur Imran ki aal ko saare jahan se ye ek nasl hai ek dusre se (baaz unke baaz se hain) aur Allah sunta janta hai

Qurani tardeed:

Yahud ka kehna tha ke hum Hazrat Ibrahim wa Ishaq wa Yaqub عليه السلام ki aulad hain, aur unhi ke deen par hain, chunache unke radh me ye ayate karima nazil hui, baaz ke mutabik Eesai Eesa عليه السلام ko khuda ka beta ya khuda kaha karte the chunache unki tardeed me ye ayate karima nazil hui (Tafseer Khazin, Tafseer Khazainul Irfan, Tafseer Ruhul Muani, Tafseer Naimi)

(20) Para 3, Surah Ale Imran, Ayat 59, 60, 61

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّ مَثَلَ عِيْسٰى عِنْدَ اللّٰهِ كَمَثَلِ اٰدَمَ ؕ خَلَقَهٗ مِنْ تُرَابٍ ثُمَّ قَالَ لَهٗ كُنْ فَيَكُوْنُ ۝ اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُنْ مِّنَ الْمُمْتَرِيْنَ ۝ فَمَنْ حَآجَّكَ فِيْهِ مِنْۢ بَعْدِ مَا جَآءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ اَبْنَآءَنَا وَ اَبْنَآءَكُمْ وَ نِسَآءَنَا وَ نِسَآءَكُمْ وَ اَنْفُسَنَا وَ اَنْفُسَكُمْ ۟ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَّعْنَتَ اللّٰهِ عَلَى الْكٰذِبِيْنَ ۝

Tarjuma Kanzul Imaan:

Eesa ki kahawat (misal) Allah ke nazdeeq Adam ki tarah hai, usey mitti se banaya phir farmaya ho jao foran ho jata hai, ai sunne wale ye tere rab ke taraf se haq hai, tu shak walon me na ho, phir ai mehbub jo tumse Eesa ke baare me hujjat karen (jhagren) baad uske ke tumhe ilm aa chuka to unse farma do aao hum bulayen apne bete aur tumhare bete aur apni aurten aur tumhari aurten aur apni jaane aur tumhari jaane, phir mubahilah karen to jhutho par Allah ki laanat dalen yahi

Hazrat Eesa عليه السلام ki kahawat:

Jab Najraan ke Eesaiyon ka wafa daar bargah e risalat ﷺ me hazir hue to unke sardar Akhib aur Abdul Masi khidmat e aqdas me arz ki, ap is baare me kya farmate hain, ke Eesa عليه السلام Allah ke bande hain, Ap ﷺ ne irshad farmaya, ke haan wo Allah ke bande aur uske Rasul aur uska kalima hai jo kuanwari Maryam ki taraf rab taala ki taraf se ulqah kiye gaye the, ye sunkar Najraan ke wafadar log

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ghusse me bhar gaye aur mohtaraz hokar kehne lage ke kya apne kisi aise bandey ko dekha hai jo bagair baap ke paida hua ho, Eesa عليه السلام ka bin baap ke paidah hona unke ibn Allah hone ki daleel hai, chunache us wakht ye ayate karima nazil hui (Tafseer Khazin, Tafseer Khazainul Irfan)

(23) <u>Para 3, Surah Ale Imran, Ayat 64, 65</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ يٰۤاَهْلَ الْكِتٰبِ تَعَالَوْا اِلٰى كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَ بَيْنَكُمْ اَلَّا نَعْبُدَ اِلَّا اللّٰهَ وَ لَا نُشْرِكَ بِهٖ شَيْـًٔا وَّ لَا يَتَّخِذَ بَعْضُنَا بَعْضًا اَرْبَابًا مِّنْ دُوْنِ اللّٰهِ ؕ فَاِنْ تَوَلَّوْا فَقُوْلُوا اشْهَدُوْا بِاَنَّا مُسْلِمُوْنَ ﴿۶۴﴾ يٰۤاَهْلَ الْكِتٰبِ لِمَ تُحَآجُّوْنَ فِيْۤ اِبْرٰهِيْمَ وَ مَاۤ اُنْزِلَتِ التَّوْرٰىةُ وَ الْاِنْجِيْلُ اِلَّا مِنْۢ بَعْدِهٖ ؕ اَفَلَا تَعْقِلُوْنَ ﴿۶۵﴾

<u>Tarjuma Kanzul Imaan:</u>

Tum farmayo, ai kitabiyon aise kalma (aisi baat) ki taraf aao jo humme tumme yaqsa hai, ye ke ibadat na karen magar khuda ki aur uska shareek kisi ko na karen aur humme koi ek dusre ko rab na bana le Allah ke siwa phir agar wo na maaney to keh do tum gawah raho ke hum musalman hain, ai kitaab walon Ibrahim ke baab me kyun jhagarte ho Tawrait wa Enjeel to na utri magar unke baad (phir Ibrahim, Eesai, Yahudi kaise ho gaye) to kya tumhe akal nahi sunte ho

<u>Deene Hanif:</u>

Jab Najraan ke Eesaiyon aur Madina Munawwara ke Yahudiyon ka apas me munazra hua Eesiyon ka kehna tha ke Ibrahim عليه السلام Eesai the aur Yahudiyon ka dawa tha ke Ibrahim Yahudi the chunache jab jhagra tool pakar gaya to dono fareek bargah e risalat ﷺ me apna muqaddama lekar hazir e khidmat hue aur Ap ﷺ se faisla chaha to Ap ﷺ ne farmaya ke tum dono ka hi dawa ghalat hai, Ibrahim عليه السلام na to Eesai the na Yahudi bulke wo to deene Hanif pe the aur musalman tha aur hum unke hi deen par hain, agar tum unki pairwi chahte ho to Islam qabul karke musalman ho jao, to Yahud bole kya ap ye chahte hain ke hum apko rab maan lain, jaise Eesai, Eesa عليه السلام ko rab mante hain, phir Eesai bole ap ye chahte hain ke hum apke mutalliq waisa hi aqeeda rakhen jaisa Yahud Uzair ke liye rakhte hain, chunache is moake par ye ayat nazil hui (Tafseer Khazin)

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(25) Para 3, Surah Ale Imran, Ayat 68

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اِنَّ اَوۡلَی النَّاسِ بِاِبۡرٰهِیۡمَ لَلَّذِیۡنَ اتَّبَعُوۡهُ وَ هٰذَا النَّبِیُّ وَ الَّذِیۡنَ اٰمَنُوۡا ؕ وَ اللّٰهُ وَلِیُّ الۡمُؤۡمِنِیۡنَ ﴿۶۸﴾ (پارہ3۔سورۃ آل عمران آیت نمبر 68)

Tarjuma Kanzul Imaan:

Beshak sab logo se Ibrahim ke zyada haqdar wo the jo unke pairwa hue(ittebah karne wale) aur ye Nabi aur Imaan wale aur imaan walon ka wali Allah hai

Naik bakht badshah:

Ek martaba sardar un Yahud Nabi ﷺ se kehne lage ke ai Mohammad ﷺ ap bakhubi jante hain ke hum Ibrahim علیہ السلام se nihayat qurb e khaas rakhte hain khyun ke wo bhi Yahudi the aur hum bhi Yahudi hain aur apka inkaar mahez hasad ke binah par hai us par ye ayate karima nazil hui (Tafseer Ruhul Muani)

Ek riwayat me aya hai jab kuffar e Mecca ke zulm sitam ke sabab musalman hijrat karke Habsha ke taraf gaye aur Nabiye Kareem ﷺ Madina Munawwara tashrif le gaye to kuffar Quraish jalan aur hasad me mubtila ho gaye ke musalman hijrat karke hamari pahonch se nikal gaye aur chain wa sukun me agaye, unhone faisla kiya ke kisi tarah ye Habsha ke badshah Najjasi ko musalman ke khilaf bharkayen taki wo musalmano ko apne mulk me rehne ki ijazat na de chunache pehle to kuffar ne badshah ke taraf apna wafad bheja jisne badshah se kaha ke apne jin logo ko apne mulk me rehne ki ijazat di hai wo sakht fitna parwar fasadi log hain, aur unke taqabbur ka ye haal hai ke wo kabhi ap ko sajdah na karenge, yaqeen na aye to unhe bula kar dekh lain, lehaza ap unhe hamare hawale kar dain takey hum unhe qatl kar dain, logo ko unke fitno se bacha lain

Chunache badshah ne mohajereen ko apne darbar me bulaya, jab ye Hazrat sahaba darbar me dakhil hue to bagair sajdah kiye badshah ke samne aa khare hue, badshah ne pucha ke tumne mujhe sajdah kyun na kiya, tum mere darbar tauheen ke murtaqab hue ho, to Hazrat Jafar ibn Abi Talib رضی اللہ تعالیٰ عنہ ne farmaya ke hamare sir sirf apne khaliq wa maalik ke saamne jhukte hain wa usi ko sajdah karte hain jo apko takht wa taaj ata farmane wala hai, phir Najjasi badshah ne sawal kiya, ke Quraish e Mecca ne tum logo ki shikayaten bheji hain, unke barey me kya kehte ho to ap رضی اللہ تعالیٰ عنہ ne farmaya hum ghulam nahi azaad log hain,

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aur nahi hum koi jurm ya khun kar ke bhage hain, haan unke nazdiq hamara jurm ye hai ke hum shirk wa buth parasti ke bajai Allah wahid taala ko apna rab manne wale hain, Najjasi ne pucha tumahara deen kya hai, ap رضی اللہ تعالیٰ عنہ jawaban farmaya, ke deen e Islam aur Nabiye Akhriuz Zama ﷺ ki talimat ka zikr farmaya, phir Najjasi ne kaha, acha apna Quran hame bhi sunao, chunache ap رضی اللہ تعالیٰ عنہ ne Surah Ankabut, Surah Rome, wa Surah Kaif ki tilawat farmayi, jisey sunkar Najjasi badshah ke ankhon se ansoo jari ho gaye

Kuffar e Mecca ne jab ye manzar dekha to Najjasi badshah ko bharkane ke liye kaha ke ai badshah, ye log apke paighambar Eesa علیہ السلام aur unki walida Bibi Maryam علیہ السلام ko bura bhala kehte hain, Najjasi badshah ne is babat par Hazrat Jafar رضی اللہ تعالیٰ عنہ se daryaft kiya, to ap رضی اللہ تعالیٰ عنہ ne uske jawab Surah Maryam tilawat farmayi, Najjasi aur unke tamam darbariyon par wajat taari ho gayi aur zaro qatar rone lage, Najjasi ne kaha ke rab ki kasam Masi علیہ السلام ki bhi yehi taleem thi, phir kaha tum log deeni Ibrahimi par ho, mere mulk me tumhare liye aman hai, uske baad kuffar e quraish ko unke hadiye wapas karke wapas Mecca bhej diya aur idhar Habsha me ye mamla hua, udhar Madina Munawwara me ye ayate karima nazil hui (Tafseer Khazin, Tafseer Ruhul Muani)

(26) <u>Para 3, Surah Ale Imran, Ayat 69</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَدَّتْ طَّآىِٕفَةٌ مِّنْ اَهْلِ الْكِتٰبِ لَوْ يُضِلُّوْنَكُمْ ؕ وَمَا يُضِلُّوْنَ اِلَّاۤ اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ﴿۶۹﴾ (پارہ3۔سورۃ آل عمران آیت نمبر 69)

<u>Tarjuma Kanzul Imaan:</u>

Kitabiyon ka ek garoh dil se chahta hai ke kisi tarah tumhe gumrah kar dain (Islam se bhatka dain) aur wo apne hi ap ko gumraah karte hain (apni gumrahi barate hain) aur unhe shahur nahi

<u>Baatil targheeb:</u>

Ek martaba Yahud ke sardaro ne Hazrat Ammar رضی اللہ تعالیٰ عنہ wa Hazrat Huzaifa رضی اللہ تعالیٰ عنہ wa ibn Jabal رضی اللہ تعالیٰ عنہ ko Yahudiyat ki dawat dete hue Yahudi ban jana ke raghbat dilayi, tab ye ayate karima nazil hui (Tafseer Kabir, Tafseer Ruhul Muani)

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(27) Para 3, Surah Ale Imran, Ayat 72

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ قَالَتۡ طَّآئِفَۃٌ مِّنۡ اَہۡلِ الۡکِتٰبِ اٰمِنُوۡا بِالَّذِیۡۤ اُنۡزِلَ عَلَی الَّذِیۡنَ اٰمَنُوۡا وَجۡہَ النَّہَارِ وَ اکۡفُرُوۡۤا اٰخِرَہٗ لَعَلَّہُمۡ یَرۡجِعُوۡنَ ﴿۷۲﴾ (پارہ3۔سورۃ آل عمران آیت نمبر 72)

Tarjuma Kanzul Imaan:

Aur kitabiyon ka ek groh bola wo jo imaan walo par utra subah ko us par imaan lao aur shaam ko munkir ho jao, shayad wo phir jayen (Islam choar dain)

Yahud ki saazish:

Khyber ke Ullema Yahud ne baham mashwara kiya kisi tarah musalmano ko deene Islam se behka diya jaye aur deene Islam se munkir kar diya jaye chunache unhone ye saazish taiyar ki ke Yahud ki ek jamaat subah Islam qabul kare aur shaam ko Islam se phir jaye aur murtad ho jaye aur baaki musalmano ko waswaso aur shakuk wa shubhat me mubtila kar dain aur unse kahen ke hum to haq ke taalib hain isliye haq ki talaash me Islam qabul kar baithe magar jab humne apni kitaabon se Nabiye Akhriuz Zama ﷺ ka muwazna kiya to unhe apni kitaab se hat kar paya, ye wo paighambar nahi jinki safaat hamari kitaab me zikr ki gayi hai, lehaza musalman unki fareb baaton se dhoka kha jayen aur ye sochne majbur ho jayen ke ye log to haq ke talab ghaar hain

Ziddi aur hath dharm nahi aur ye to ahle kitaab ullema me se hain, aur unhone koi to kharabi deene Islam me dekhi hogi ke jo Islam qabul karke phir Islam choar diya chunache is moake par ye ayate karima nazil hui

Ek dusri riwayat ke mutabik jab Kaaba Moazzima ko musalman ka qibla muqarrar kiya gaya to Yahud ko bahot nagawar guzra chunache Yahud ka sardar Qaab bin Ashraf aur Maalik bin Saif ne tehvile qibla se mutalliq waswason aur shakuk shubhahat me musalmano ko mubtila karne ke liye ye saazish ki ke subah namaz musalmano ke saath Kaaba ke taraf rukh karke par lo aur shaam ko apna qibla Baitul Muqaddas ke taraf mooh karke namaz par lo aur musalmano ko bata do ke humne apni kitaabo me qibla ki tabdili ka koi zikr nahi paya, lehaza hu is naye qible ko nahi mante halake haqiqat to ye thi ke unki kitaabo me Nabi Akhriuz Zama ﷺ ki sifat mojud thi ke Ap ﷺ Imame Qiblatain honge do kiblo ki

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taraf namaz parenge aur parhayenge magar ye haqiqat jante hue bhi un Yahud ne jaante bujhte ye jhooth bola is par ye ayate karima nazil hui (Tafseer Ruhul Muani, Tafseer Khazin, Tafseer Kabir waghera)

(28) <u>Para 3, Surah Ale Imran, Ayat 75, 76</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَمِنْ اَهْلِ الْكِتٰبِ مَنْ اِنْ تَاْمَنْهُ بِقِنْطَارٍ يُّؤَدِّهٖۤ اِلَيْكَ ۚ وَمِنْهُمْ مَّنْ اِنْ
تَاْمَنْهُ بِدِيْنَارٍ لَّا يُؤَدِّهٖۤ اِلَيْكَ اِلَّا مَا دُمْتَ عَلَيْهِ قَآئِمًا ؕ ذٰلِكَ بِاَنَّهُمْ قَالُوْا
لَيْسَ عَلَيْنَا فِى الْاُمِّيّٖنَ سَبِيْلٌ ۚ وَيَقُوْلُوْنَ عَلَى اللّٰهِ الْكَذِبَ وَهُمْ
يَعْلَمُوْنَ ﴿۷۵﴾ بَلٰى مَنْ اَوْفٰى بِعَهْدِهٖ وَاتَّقٰى فَاِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ ﴿۷۶﴾

<u>Tarjuma Kanzul Imaan:</u>

Aur kitabiyon me koi wo hai ke agar tu uske paas ek dhari amanat rakhe to wo tujhe ada kar dega aur unme koi wo hai ke agar ek asharfi uske paas amanat rakhe to wo tujhe phair kar (wapas) na dega magar jab tak tu uske sir par khara rahe (mutalba karta rahe) ye uske liye ke wo kehte hain anparo ke mamle me hum par koi muwakhizah (pakar) nahi aur Allah par jaan bujhkar jhooth bandhte (bolte) hain, haan kyun nahi jisne apna ahad pura kiya aur parhezgari ki aur beshak parhezgar Allah ko khush (pasand) ate hain

<u>Yahud ki bad diyanati:</u>

Ek Quraishi ne Abdullah bin Salam رضی اللہ تعالیٰ عنہ ke paas bator amanat 1200 awqiyah yani 48000 dinar rakhwaye phir jab usne khuch arsa baad apni raqam mangi to Abdullah bin Salam رضی اللہ تعالیٰ عنہ ne bila tamil wo raqam usko wapas kar di, yun hi ek dusre shaks ne Yahudi ke paas ek asharfi bator amanat rakhwayi phir jab wo usse apni asharfi mangne gaya to Yahudi ne saaf inkar kar diya ke mujhe koi asharfi na di thi tab ye ayate karima nazil hui

Ek dusri riwayat ke mutabik ek shaks ne zamana kuffar me ek Yahud ko karz diya phir jab wo shaks imaan lakar musalman ho gaya to Islam lane ke paas Yahudi ke paas apna karz mangna gaya to Yahudi ne karz wapas karne se inkar kar diya aur kaha ke chunke tum hamare deen se phir gaye ho aur be deen ho gaye ho isliye mai tumhara karz us wakht tak wapas nahi karunga jab tak Islam choar nahi dete, tab ye ayate karima nazil hui (Tafseer Kabir, Tafseer Khazin)

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(30) Para 3, Surah Ale Imran, Ayat 77

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اِنَّ الَّذِیۡنَ یَشۡتَرُوۡنَ بِعَهۡدِ اللّٰهِ وَ اَیۡمَانِهِمۡ ثَمَنًا قَلِیۡلًا اُولٰٓئِكَ لَا خَلَاقَ لَهُمۡ فِی الۡاٰخِرَةِ وَ لَا یُكَلِّمُهُمُ اللّٰهُ وَ لَا یَنۡظُرُ اِلَیۡهِمۡ یَوۡمَ الۡقِیٰمَةِ وَ لَا یُزَكِّیۡهِمۡ ۪ وَ لَهُمۡ عَذَابٌ اَلِیۡمٌ ﴿۷۷﴾ (پارہ3۔سورۃ آل عمران آیت نمبر 77)

Tarjuma Kanzul Imaan:

Jo Allah ke ahed aur apni kasmo ke badle zaleel daam lete hain (aur jhuthi kasme khate hain) akhir me unka khuch hissa nahi aur Allah na unse baat kare na unki taraf nazar (rehmat) farmaye, qayamat ke din aur na unhe paak kare, (kufr wa gunaho se) aur unke liye dard naaz azaab hai

Jhuthi kasmo ka azaab:

Is ayate karima ke shane nazul ke mutalliq chand riwayat hai:

(a) Rausaye Yahud wa Ullema e Yahud jinme Qaab bin Ashraf, Haiy bin Akhtab, Abu Rafaiy Qunana, Ibn Abi Haqiq, waghera ne Tawrait ke ahad ko toara aur usme mojud Nabiye Kareem ﷺ ki zaat wa safaat ko chupaya aur Tawrait ki ayat ko badal diya aur jhuthi kasme khayin ke ye ayat rab ke taraf se nazil shuda hain aur unki bad ahdi is sabab se thi ke unhe hasil hone wali amdani ruk na jaye chunache unke mutalliq ye ayat nazil hui

(b) Yahud ka kehna tha ke agar hum musalmano ka maal harab kar lain to humko koi gunaah na pahonchega kyun ke ye hukm e elahi hai unki tardid me ye ayate karima nazil hui

(c) Ash'at bin Qais Qandi رضی اللہ تعالیٰ عنہ ka ek shaks se zameen ka tanaza chal raha tha jab jhagra bara to muqaddama bargah e risalat ﷺ me paish kiya gaya, Nabiye Kareem ﷺ ne muddayi se farmaya ke apna gawah paish karo, wo arz guzar hua mere paas to koi gawah nahi phir Nabiye Kareem ﷺ ne Ash'at bin Qais رضی اللہ تعالیٰ عنہ se farmaya ke tum kasam khao chunache wo kasam khane ke liye taiyar hue hi the ke ye ayate karima nazil hui aur wo kasam khane se baaz rahe aur zameen muddayi ke hawale kar di

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(d) Ek riwayat me aya hai ke ek shaks bazaar me maal farokht karne aya, ek gahak ne us cheez ki khuch keemat lagayi to us shaks ne kasam khayi ke rab ki kasam tujhse pehle to ek gahak iski zyada raqam de raha tha magar maine usko na diya tab ye ayate karima nazil hui

(e) Ek riwayat ke mutabik apna maal farokht karne ke khatir jhuthi kasme khane wale tajir ke mutalliq ye ayate karima nazil hui baaz ke mutabik ek martaba Hazarmi aur Umar Al Qais ke darmiyan khuch jhagra ho gaya chunache bargah e risalat ﷺ ki bargah me muqaddama paish kiya gaya, Nabiye Kareem ﷺ ne Hazarmi se farmaya ke apna koi gawah paish karo unhone jawab diya ke mere paas to koi gawah nahi to Ap ﷺ ne irshad farmaya ke theek hai phir Umar Al Qais kasam khayen Hazarmi arz guzar hue phir to Umar Al Qais meri zameen le lenge to Ap ﷺ ne irshad farmaya jo koi apne bhai ka maal harap karne ka liye jhuthi kasam khayega to wo apne rab ﷻ us haal me mulaqat karega ke uska rab usse naraz hoga

Umar Al Qais arz guzar hue, Ya Rasulallah ﷺ aur jo koi sacchi kasam bhi na khaye aur apna maal choar de to irshad farmaya uske liye Jannat hai, to apne arz ki Huzur gawah rahen maine zameen choar di aur Hazarmi ko de di tab ye ayate karima nazil hui (Tafseer Khazin, Tafseer Khazainul Irfan, Ehkaam Al Quran, Tafseer Ruhul Muani, Tafseer Kabir waghera)

(31) <u>Para 3, Surah Ale Imran, Ayat 78</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ اِنَّ مِنْهُمْ لَفَرِیْقًا یَّلْوٗنَ اَلْسِنَتَهُمْ بِالْكِتٰبِ لِتَحْسَبُوْهُ مِنَ الْكِتٰبِ وَ مَا هُوَ مِنَ الْكِتٰبِ ۚ وَ یَقُوْلُوْنَ هُوَ مِنْ عِنْدِ اللّٰهِ وَ مَا هُوَ مِنْ عِنْدِ اللّٰهِ ۚ وَ یَقُوْلُوْنَ عَلَى اللّٰهِ الْكَذِبَ وَ هُمْ یَعْلَمُوْنَ ﴿۷۸﴾ (پارہ3۔سورۃ آل عمران آیت نمبر 78)

<u>Tarjuma Kanzul Imaan:</u>

Aur unme khuch wo hain jo zabaan phair kar (moar kar asal ibadat badal dete hain) kitaab me mail (milawat) karte hain ke tum samjho ye bhi kitaab me hai aur wo kitaab me nahi aur wo kehte hain ke ye Allah ke paas se hai aur wo Allah ke paas se nahi, aur Allah pardida wa danasta (jaan bujhkar) jhuth bandhte hain

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Yahud wa Nassara ki tehreef:

Yahud wa Nassara ne Tawrait wa Enjeel me apni taraf se tabdiliyan ki aur apni taraf se apni asani ke liye jo chaha mila diya chunache in Ullema e Yahud wa Nassara ke mutalliq ye ayate karima nazil hui, maslan Qaab bin Ashraf, Malik ibn Saif, Haiy ibn Akhtab, Abu Yasir bin Umar wa shayer wagher Ullema e Yahud wa Nassara (Tafseer Khazainul Ifran, Tafseer Ruhul Muani)

(32) Para 3, Surah Ale Imran, Ayat 79, 80

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

مَا كَانَ لِبَشَرٍ اَنْ يُّؤْتِيَهُ اللّٰهُ الْكِتٰبَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُوْلَ لِلنَّاسِ كُوْنُوْا عِبَادًا لِّيْ مِنْ دُوْنِ اللّٰهِ وَلٰكِنْ كُوْنُوْا رَبّٰنِيّٖنَ بِمَا كُنْتُمْ تُعَلِّمُوْنَ الْكِتٰبَ وَبِمَا كُنْتُمْ تَدْرُسُوْنَ ﴿۷۹﴾ وَلَا يَاْمُرَكُمْ اَنْ تَتَّخِذُوا الْمَلٰٓئِكَةَ وَالنَّبِيّٖنَ اَرْبَابًا ؕ اَيَاْمُرُكُمْ بِالْكُفْرِ بَعْدَ اِذْ اَنْتُمْ مُّسْلِمُوْنَ ﴿۸۰﴾ ع (پارہ3-سورۃ آل عمران آیت نمبر 79-80)

Tarjuma Kanzul Imaan:

Kisi admi ka ye haq nahi ke Allah usey kitaab aur hukm wa paighambari de phir wo logo se kahe ke Allah ko choarkar mere bande (pujari) ho jao, haan ye kahega ke Allah wale (deendar) ho jao, is sabab se ke tum kitaab sikhate ho aur usse ke tum dars karte ho aur na tumhe ye hukm dega ke farishto aur paighambaro ko khuda thehra lo, kya tumhe kufr ka hukm dega baad uske ke tum musalman ho le

Yahud wa Nassara ki tardeed:

Najaran ke Eesaiyon ka kehna tha ke hum Eesa علیہ السلام ko isliye rab mante hain kyunke khud unhone hume ye hukm diya hai ke hum unhe rab maane tab unki tardeed me ye ayate karima nazil hui

Ek dusri riwayat ke mutabik baaz Yahud wa Eesaiyon ne Nabi Kareem ﷺ se kaha ke Ap ﷺ humse yehi chahte hain ke na hum apko rab maaney aur apki ibadat karen Nabiye Kareem ﷺ ne irshad farmaya, khuda ki panah, nahi mai ye chahta hun na hi maine aisa hukm diya hai aur na hi mere rab ne mujhe iska hukm diya hai, aur isliye bheja hai is par ye ayate karima nazil hui

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Baaz ke mutabik ek shaks bargah e nabuwat ﷺ se arz guzar hua ke Ya Rasulallah ﷺ jaise hum ap par salaam karte hain waisa hi dusro ko bhi karte hain to kyun na hum ap ﷺ ko sajda kar liya karen taki ap ﷺ ki shaan wa azmat ka kawi toar par izhaar ho aur dusro se numaya wa mumtaz ho, to Nabiye Kareem ﷺ ne irshad farmaya ke ye baat kisi ke liye jayez nahi ke wo Allah ke siwah kisi ko sajda kare, albatta tumhe chahiye ke apne Nabi ki tazeem karo tab ye ayate karima nazil hui

Ek riwayat me hai ke Yahud ka ye kehna tha ke koi shaks bhi buzurgi aur darjeh me hamare hamare jaise nahi ho sakta us par ye ayate karima nazil hui (Tafseer Kabir, Tafseer Khazainul Irfan, Tafseer Ruhul Muani)

(34) <u>Para 3, Surah Ale Imran, Ayat 83</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَفَغَيْرَ دِيْنِ اللّٰهِ يَبْغُوْنَ وَ لَهٗۤ اَسْلَمَ مَنْ فِي السَّمٰوٰتِ وَ الْاَرْضِ طَوْعًا وَّ كَرْهًا وَّ اِلَيْهِ يُرْجَعُوْنَ ﴿۸۳﴾ (پارہ3۔سورۃ آل عمران آیت نمبر 83)

<u>Tarjuma Kanzul Imaan:</u>

To kya Allah ke deen ke siwah aur deen chahte hain aur usi ke huzur gardan rakhen (uske taabe hukm) hain jo koi asmaano aur zameen me hain khushi se majburi se aur usi ke taraf phirenge (loataye jayenge)

<u>deen e Islam se bezari:</u>

Ek baar ahle kitaab ke 2 groh ka apas me jhagra ho gaya, dono graho me se har ek ka dawa tha ke hamara deen, deen e Ibrahimi se nazdeeq tar hai, jab jhagre ne tool pakra to muqaddama bargah e nabuwat ﷺ me paish kiya gaya, Nabiye Kareem ﷺ ne irshad farmaya, tum dono hi deen e Ibrahimi se door ho, tumhara deen e Ibrahimi se kya wasta, tumhare aqaid wa amaal to deen e Ibrahim ke hargiz mutabik nahi, tum deen e Ibrahim se kaise nazdeeq tar ho sakte ho, is par wo bole ke hame apka faisla manzur nahi aur hum hargiz apka deen qabul nahi karenge tab ye ayate karima nazil hui (Tafseer Kabir, Tafseer Khazin, Tafseer Ruhul Muani)

(35) <u>Para 3, Surah Ale Imran, Ayat 85, 86</u>

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَمَنْ يَّبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ ۚ وَ هُوَ فِى الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ﴿۸۵﴾ كَيْفَ يَهْدِى اللّٰهُ قَوْمًا كَفَرُوْا بَعْدَ اِيْمَانِهِمْ وَشَهِدُوْٓا اَنَّ الرَّسُوْلَ حَقٌّ وَّجَآءَهُمُ الْبَيِّنٰتُ ۗ وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ﴿۸۶﴾

Tarjuma Kanzul Imaan:

Aur jo Islam ke siwa koi deen chahege wo hargiz usse qabul na kiya jayega aur wo akhirat me ziyakaro (nuqsan uthane walo) me se hai, kyun ke Allah aisi koam ki hidayat chahe jon imaan lakar kafir ho gaye aur gawahi de chuke the ke Rasul saccha hai aur unhe khuli nishaniyan aa chuki thin (dekh chuke the) aur Allah zalimo ko hidayat nahi karta

Hidayat se mehrum:

Iske shane nazul ke mutabik chand riwayat hain:-

(a) Yahud wa Nassara Nabiye Kareem ﷺ ki tashrif avari se pehle na sirf ap ﷺ par imaan rakhte the bulke ap ﷺ ke wasile se duain kiya karte the, logo ko ap ﷺ ki tashrif avari ki basharat sunaye karte the, aur khud bhi ap ﷺ ki amat ke shiddat se muntazir the, magar jab Nabiye Kareem ﷺ ki tashrif avari hui to hasad wa jalan ka shikar ho gaye, aur ap ﷺ ka inkar kar baithe chunache unke baare me ye ayate karima كَيْفَ يَهْدِى اللّٰهُ قَوْمًا nazil hui

(b) Ek riwayat ke mutabik 12 shaks jinme Abu Amir Rahab, Haaris ibn Maswaid Ansari, Twama ibn Mubarak, bhi shamil the Islam se phirkar murtad ho gaye aur Kuffar e Mecca se ja mile phir unhone ahle Madina ke paas khatut likh kar pucha ke kya hamari tauba qubul ho sakti hai, is par ye ayate karima nazil hui (Tafseer Khazin, Tafseer Khazainul Irfan, Tafseer Kabir, Tafseer Ruhul Muani)

(c) Baaz Ullema farmate hain ke ye dono wakiya in dono ayat ka shane nazul hain aur baaz farmate hain ke in dono wakiyat par sirf pichli ayat كَيْفَ يَهْدِى اللّٰهُ قَوْمًا nazil hui (Tafseer Naimi, Tafsir Kabir)

(37) Para 3, Surah Ale Imran, Ayat 89

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اِلَّا الَّذِیۡنَ تَابُوۡا مِنۡۢ بَعۡدِ ذٰلِکَ وَ اَصۡلَحُوۡا ۟ فَاِنَّ اللّٰہَ غَفُوۡرٌ رَّحِیۡمٌ ﴿۸۹﴾

Tarjuma Kanzul Imaan:

Magar jinhone iske baad tauba ki aur apa sambhala (aqaid amal durust kiye) to zarur Allah bakshne wala maherbaan hai

Qabuliyat tauba:

Jab 12 shaks ke murtad hone ka wakiya hua jisme Haaris ibn Maswaid Ansari bhi shamil the to Kuffar Mecca ke mil jaane ke baad Hazrat Haaris رضی اللہ تعالیٰ عنہ ko sakht sharmindagi aur apne murtad ho jane par shadeed pachtawa hua chunache unhone apni koam ke paas paigham bheja ke Nabiye Kareem ﷺ se malum karo ke mai apne kiye par sakht nadim sharminda hun to mere tauba kya kabul ho sakti hai chunache unke haq me ya ayate karima nazil hui (Tafseer Khazainul Irfan, Tafseer Khazin)

(38) Para 3, Surah Ale Imran, Ayat 90

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اِنَّ الَّذِیۡنَ کَفَرُوۡا بَعۡدَ اِیۡمَانِہِمۡ ثُمَّ ازۡدَادُوۡا کُفۡرًا لَّنۡ تُقۡبَلَ تَوۡبَتُہُمۡ ۚ وَ اُولٰٓئِکَ ہُمُ الضَّآلُّوۡنَ ﴿۹۰﴾ (پارہ3۔سورۃ آل عمران آیت نمبر 90)

Tarjuma Kanzul Imaan:

Beshak wo jo imaan lakar kafir hue phir aur kufr me pare unki tauba hargiz qabul na hogi aur wohi hain behqey hue (kamil gumrah)

Islam ko khel bana liya:

Yahud Hazrat Musa علیہ السلام par to imaan le aye magar uske baad inhone Hazrat Eesa علیہ السلام aur unki kitaab Enjeel ka inkaar kiya phir unka kufr aur sarkashi is qadar bari ke Eesa علیہ السلام ke saath saath Nabiye Akhriuz Zama ﷺ aur Ap ﷺ par nazil shuda kitaab Quran e Majeed ka bhi inkaar karne lage chunache unke haq me ye ayate karima nazil hui

Baaz riwayat ke mutabik Yahud aur Eesai Nabiye Akhriuz Zama ﷺ ki tashrif avari se qabl ap ﷺ ki nabuwat ka elaan logo me kiya karte the magar jab ap ﷺ ki tashrif

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avari hui to ap par imaan na laye yahan tab ke kufr par hath dharmi is qadar bari ke Nabiye Kareem ﷺ ke mojizat aur Quran Majeed par bhi imaan na laye chunache unke mutalliq ye ayate karima nazil hui

Baaz Ullema farmate hain ke Hazrat Haaris ke saathiyon ne Islam ko isteqamat se apnane ke bajaye usey khel bana liya tha, kabhi Islam le aate kabhi kafir ho jate chunache unke mutalliq ye ayate karima nazil hui (Tafseer Khazin, Tafseer Khazainul Irfan, Tafseer Ruhul Muani)

(39) <u>Para 3, Surah Ale Imran, Ayat 91</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّ الَّذِيْنَ كَفَرُوْا وَ مَاتُوْا وَ هُمْ كُفَّارٌ فَلَنْ يُّقْبَلَ مِنْ اَحَدِهِمْ مِّلْءُ الْاَرْضِ ذَهَبًا وَّ لَوِ افْتَدٰى بِهٖ ؕ اُولٰٓئِكَ لَهُمْ عَذَابٌ اَلِيْمٌ وَّ مَا لَهُمْ مِّنْ نّٰصِرِيْنَ ۠

<u>Tarjuma Kanzul Imaan:</u>

Wo jo kafir hue aur kafir hi mare unme kisi se zameen par sona hargiz qabul na kiya jayega (batore fidiya) agarche apni khulasi (azaab se chutkara pane) ko de unke liye dard naak azaab hai aur unka koi yaar nahi

<u>Islam ko mamuli samajh liya:</u>

Jab Hazrat Haaris bin Maswaid Ansari رضی اللہ تعالیٰ عنہ ke saath murtad ho jaane walon ne jab Hazrat Haaris ko apne irtedad par tauba karne aur dubara musalman ho jane aur unki tauba qabul ho jane ka majra dekha to unhone Islam ko mamuli cheez samajhkar ye khyal kiya ke Islam laana koi masla nahi, jab tak chaho kufr apnaye raho aur jab chaho Islam qabul karlo, jab hum Islam kabul karna chahenge to hamare liye bhi yehi ayaten nazil ho jayengi chunache unke mutalliq ye ayate karima nazil hui (Tafseer Khazin, Tafseer Ruhul Muani)

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(40) Para 4, Surah Ale Imran, Ayat 93

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

كُلُّ الطَّعَامِ كَانَ حِلًّا لِّبَنِیۡۤ اِسۡرَآءِیۡلَ اِلَّا مَا حَرَّمَ اِسۡرَآءِیۡلُ عَلٰی نَفۡسِهٖ مِنۡ قَبۡلِ اَنۡ تُنَزَّلَ التَّوۡرٰىةُ ؕ قُلۡ فَاۡتُوۡا بِالتَّوۡرٰىةِ فَاتۡلُوۡهَاۤ اِنۡ كُنۡتُمۡ صٰدِقِیۡنَ ۝

Tarjuma Kanzul Imaan:

Sab khane Bani Israil (aulade Yaqub) ko halal the magar wo jo Yaqub ne apne upar haraam (batore mannat) kar liya tha Tawrait utarne se pehle tum farmayo Tawrait lakar paro agar sacche ho

Quran ki takziib:

Jab Quran Kareem wo ayat nazil huin jisme farmaya gaya tha Yahud ki nafarmaniyon ki wajah se saza ke toar par bahot si halaal cheezen un par haram farma di gayin tab Yahud bargah e nabuwat ﷺ me hazir hokar kehne lage ye cheezen hum par haram nahi ki gayin bulke ye cheezen to Nooh علیہ السلام ke zamane se hi haram thin, is baat se in Yahud ka maqsad Quran ko jhutlana tha, chunache unki tardeed me ye ayate karima nazil hui

Ek dusri riwayat ke mutabik Yahud bargah e risalat ﷺ me hazir hue aur kehne lage ke ap khud ko deen e Ibrahimi par batate hain aur logon ko bhi yahi batate hain ke ap deen e Ibrahimi ke pairokar hain magar hum apke amaal to deen e Ibrahimi jaise nahi pate, Nabiye Kareem ﷺ ne daryaft farmaya, kaun se amaal deen e Ibrahimi ke khilaaf hain, to Yahud bole ke deen e Ibrahimi me to oont ka gosh aur uska doodh haraam tha jabke apke deen me ye dono cheezen halaal hain, Nabiye Kareem ﷺ ne irshad farmaya tumhara kehna ghalat hai ye cheezen deen e Ibrahimi me bhi halal thin, chunache is moake par Yahud ki tardeed aur ap ﷺ ki tayeed me ye ayate karima nazil hui

Ek aur riwayat ke mutabik jab baaz Yahudiyon ne deen e Islam aur Quran Majeed par aitraaz kiya ke deen e Islam ke baaz ehkaam aur Quran Majeed ki baaz ayat mansukh ki gayi hain lehaza jis deen me ehkaam mansukh hote rehte hoan wo kaise deen haq ho sakta hai is par Nabiye Kareem ﷺ ne farmaya ke tum par bhi pehle ye cheezen halal thin magar baad me haram kar di gayin to phir to deen e

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Yahudiyat par to aitraaz lazim hoga aur Tawrait par bhi haq na hona lazim hoga is par Yahud bole ke ap ghalat kehte hain, ye cheezen hum se pehle bhi haram hi thin, kabhi halal na huin tab unki tardeed me ye ayate karima nazil hui
(Tafseer Naimi, Tafseer Ruhul Byan, Tafseer Khazin, Tafseer Khazainul Irfan, Tafseer Kabir waghera)

(41) <u>Para 4, Surah Ale Imran, Ayat 96</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّ اَوَّلَ بَيْتٍ وُّضِعَ لِلنَّاسِ لَلَّذِیْ بِبَكَّةَ مُبٰرَكًا وَّ هُدًى لِّلْعٰلَمِیْنَ ۚ﴿۹۶﴾

<u>Tarjuma Kanzul Imaan:</u>
Beshak sab me pehle ghar jo logo ki ibadat (ke liye) ko muqarrar hua wo hai jo Mecca me hai barkat wala aur saare jahan ka rahnuma

<u>Musalmano ka qibla afzal hai:</u>
Ek martaba Yahud musalmano se bole ke tumhara qibla Kaaba hai aur hamara qibla Baitul Muqaddas hai, hamara qibla tumhare qible se ala hamara Baitul Muqaddas tumhare Kaabe se afzal hai, kyun ke hamara qibla tumhara qible se purana aur pehle ka hai aur Anbiya Ekram عليه السلام ka qibla reh chuka hai aur unki hijrat gaah hai aur hamara qibla Shaam ki mutabarriq zameen par waqey hai jahan Qayamat hogi, uske jawab me musalmano ne usne kaha tum ghalat kehte ho hamara Kaaba afzal hai chunache is moake par Yahud ki tardeed me aur musalmano ki tayeed me ye ayate karima nazil hui

Ek aur riwayat ke mutabik jab tehvile qible ka wakiya hua aur musalmano ka qibal Baitul Muqaddas se Kaaba Moazzima kar diya gaya to Yahud taaney karne lagen ke musalmano ko dekho ke purane aur afzal qible ko jo Anbiya Ekram ka qibla reh chuka hai usey choarkar naya aur adani qibla ko apna liya chunache unki tardeed me ye ayate karima nazil hui
(Tafseer Khazin, Tafseer Khazainul Irfan, Tafseer Ruhul Muani, Tafseer Jalalain, Tafseer Saadi, Tafseer Ruhul Byan)

(42) <u>Para 4, Surah Ale Imran, Ayat 100</u>

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

یٰۤاَیُّهَا الَّذِیۡنَ اٰمَنُوۡۤا اِنۡ تُطِیۡعُوۡا فَرِیۡقًا مِّنَ الَّذِیۡنَ اُوۡتُوا الۡکِتٰبَ یَرُدُّوۡکُمۡ بَعۡدَ اِیۡمَانِکُمۡ کٰفِرِیۡنَ ﴿۱۰۰﴾ (پارہ4۔سورۃ آل عمران آیت نمبر 100)

Tarjuma Kanzul Imaan:

Ai imaan walo agar tum khuch kitabiyon ke kahe par chale (unki baat maani) to wo tumhare imaan ke baad kafir (bana) kar chorenge

Pur tasir alfaaz:

Qabl Islam Ansar Madina me 2 kabila the, Ous aur Khazraj, dono groho apas me sakht adawat thi, itni purani the ke usse 100 baras ka arsah guzar chuka tha magar is arseh me dushmani hone ki koi surat na nikli aur na hi ayindah koi imqan nazar ata tha, magar jab Nabiye Kareem ﷺ Islam ki noorani roshni lekar Madina Munawwara me jalwa afroz hue to in dono kabilo me apas me sulah wa mohabbat ke phool khila diya aur ye dono kabile apas me aise sheer wa shukr ho gaye ke purani dushmani koi shaibah tak na raha

Munafekeen se ye baat kisi tarah ye bardash na hoti, Ashqad bin Qais jo pakka kafir aur musalmano ka sakht dushman tha uska guzar jab ek majlis par se hua jahan ye dono kabile apas me ulfat wa mohabbat ka izhar kar rahe the chunache wo ye dekhkar aag babula ho gaya aur usey intehayi nagawar guzra lehaza usne ek ajnabi Yahudi ko bulaya aur ussey in dono kabilo unki purani dushmaniyan yaad dilane aur apas me unko larwane ka kaam supurt kiya

Wo Yahudi shaks is majlis me gaya aur wahan ashaar par par kar sunane laga, jinme in dono kabilo ki sadiqa dushmaniyon jung wa fatah wa zillat amez shikast ka zikr tha, dono kabile ne jab ye ashaar suney to unhe apni dushman aur adawat ke guzre wakiyat yaad agaye aur jo jazba adawat dab gaya tha ubhar kar phir samne agaya, aur dono fareek bharak uthe aur ek dusre ke mad muqabil aane ke liye hathyar lekar doare usi doran aman pasand logo ne Nabiye Kareem ﷺ ko iski iqtila di chunache Nabiye Kareem ﷺ wahan tashreef le aye
Ap sarapa e rehmat ﷺ ko dekhte hi dono fareekh apni apni jagah par taher gaye phir ap ﷺ ne in dono se irshad farmaya ke kya tum hidayat ke raaste par aane ke

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baad phir gumraah hona chahte ho, kya tum mere hote hue apas me pyar mohabbat bhula kar ek dusre ka khoon bahana chahte ho, ye alfaaz par taseer sunkar dono fareekh ghaflat se jaag gaye, apne apne hathyar phaik diye aur ek dusre ke gale milkar zaaro qatar rone lage, Hazrat Jabir رضی اللہ تعالیٰ عنہ farmate hain ke maine aisa koi din na dekha jiska adal aisa shar aur akhir aisi khair par ho tab ye ayate karima nazil hui (Tafser Kabir, Khazin, Madariq, Ruhul Muani)

(43) <u>Para 4, Surah Ale Imran, Ayat 102</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ حَقَّ تُقٰتِهٖ وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ﴿۱۰۲﴾

<u>Tarjuma Kanzul Imaan:</u>

Ai imaan walo Allah se daro jaisa ussey darne ka haq hai (jo azaab e elahi se bacha sake) aur hargiz na marna magar musalman

<u>Adawaten Mohabbat me badal gayin:</u>

Ansaar ke 2 kabilo ko Ous aur Khazraj me qabl az Islam sakht adawat thi, jo baad Islam mohabbat wa dosti me badal gayi. Ek martaba dono kabilon ke Saalba bin Ghanam aur Saad bin Khazraji baithe apas me dostana guftagu kar rahe the, ke achanak guftagu ke darmiyan khandani fakr wa fazilat ki baaten chir gayin, Saalba jo kabila Ous se the kehne lage ke hamara kabila Ous kabila Khazraj se afzal hai kyunke isi kabile me Khazima ibn Sabit hain jinki gawahi Rasulallah ﷺ ne do ke qayam farmayi aur isi kabile Ous me Hazrat Hanzalah shaheed bhi hain jinhe ye fazilat wa martaba hasil hai ke baad shahadat unhe farishto ne ghusl diya aur unka laqab "Ghusail Malaika" hua aur is kabile Ous me Saad ibn Maaz bhi hain ke jinki laash ki hifazat ke liye Allah Taala ne shahed ki makhiyon ko muqarrar farmaya ke dushman unke laash ke kareeb tak na ja saka aur inki wafat par arsh e elahi bhi hil gaya

Saalba رضی اللہ تعالیٰ عنہ ki ye baat sunkar Saad bin Khazarji kehne lage ke hamare khandan ki fazilat wa martaba ka kya puchna, hamara kabila Khazraj hi me wo 4 jaleel al qadr sahaba hain jinke zariye Quran qayam hain yaani Abi ibn Qaab, Maaz ibn Jabal, Zaid bin Sabit aur Abu Zaid رضي الله تعالىٰ عنهم aur kabila Khazraj me hi Saad ibn Abadah رضی اللہ تعالیٰ عنہ hain jo Ansaar ke ek bare khateeb aur rais hain

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aur al gharz is khandan ka fakhr ye tazhkira hote hote jhagre ki surat ikhtiyar kar gaya aur isse pehle ke mazeed koi bad mazgi hoti logo ne ya phir khud Nabiye Kareem ﷺ ne in dono fareeko me sulah karayi chunache is moake par ye ayate karima nazil hui (Tafseer Khazin, Tafseer Tanveer Al Miqyas)

(44) <u>Para 4, Surah Ale Imran, Ayat 110</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَاْمُرُوْنَ بِالْمَعْرُوْفِ وَ تَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُوْنَ بِاللّٰهِ ؕ وَ لَوْ اٰمَنَ اَهْلُ الْكِتٰبِ لَكَانَ خَيْرًا لَّهُمْ ؕ مِنْهُمُ الْمُؤْمِنُوْنَ وَ اَكْثَرُهُمُ الْفٰسِقُوْنَ ﴿۱۱۰﴾ (پارہ4۔سورۃ آل عمران آیت نمبر 110)

<u>Tarjuma Kanzul Imaan:</u>

Tum (ai ummat e mohammadiye) behtar (behtareen ho) ho un ummato me jo logo me zahir (paida) huin, bhalai ka hukm dete ho aur burai se mana karte ho aur Allah par imaan rakhte ho, aur agar kitaabi imaan latey to unka bhala tha, unme khuch musalman hain aur zyadah kafir, wo tumhara khuch na bigarenge (nuqsan na pahoncha sakenge)

<u>Islam sab se behtareen deen:</u>

Ek dafa Ullema e Yahud me se Maalik ibn Saif aur Wahab ibn Yahud Hazrat Abdullah bin Masud, Hazrat Abi bin Qaab, Hazrat Maaz ibn Jabal رضي الله تعالىٰ عنهم waghera se kehne lage ke akhir tumhe Islam aur musalmano me kya aisi achayi aur khubi nazar ayi ke tumne hamari purani mohabbat aur ta'alluk ko choarkar unse dosti aur mohabbat ka rishta qayam kar liya, Hazrat Sahaba عليكم رضوان ne jawab diya ke musalmano ka deen sab se behtareen deen, musalman koam sab se behtareen koam hai, aur unke Nabi afzal ala anbiya aur sayyadul mursaleen hain, is par Yahudi bole tum ghalat kehte ho, Yahudiyat sab se behtareen deen hai aur Bani Israil sab se behtareen koam hai, dekho tumhara Quran hi Bani Israil ki azmat wa fazilat byan kar raha hai, ke وَاَنِّیْ فَضَّلْتُكُمْ عَلَى الْعٰلَمِيْنَ chunache in Yahud ki tardeed me aur Hazrat Sahaba ki tayeed me ye ayate karima nazil hui (Tafseer Khazin, Tafseer Khazainul Irfan, Tafseer Ruhul Muani waghera)

(45) <u>Para 4, Surah Ale Imran, Ayat 111</u>

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

لَنۡ یَّضُرُّوۡکُمۡ اِلَّاۤ اَذًی ؕ وَ اِنۡ یُّقَاتِلُوۡکُمۡ یُوَلُّوۡکُمُ الۡاَدۡبَارَ ۟ ثُمَّ لَا یُنۡصَرُوۡنَ ﴿۱۱۱﴾ (پارہ4۔سورۃ آل عمران آیت نمبر 111)

Tarjuma Kanzul Imaan:

Magar yehi satana (takleef dena) aur agar tumse lare to tumhare saamne se peeth phair jayenge (maidan choarkar bhaag jayenge) phir unki madad na hogi

Yahud ke bare aalim ka qabul e Islam:

Jab Yahud ke ek bahot bare aalim Hazrat Abdullah bin Salam رضی اللہ تعالیٰ عنہ ke saathi musharraf ba Islam hue to sardarane Yahud Abu Rafaiy, Abu Yasir, Qaab bin Ashraf, ibn Sourya waghera in Hazrat ko taaney dene aur malamaten karne lage aur unke khilaf saazish karne lage jiske sabab ye Hazrat pareshani me mubtila hoga chunache unki tasalli wa smenan ke liye ye ayate karima nazil hui (Tafseer Khazin, Tafseer Ruhul Muani)

(46) Para 4, Surah Ale Imran, Ayat 113, 114

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

لَیۡسُوۡا سَوَآءً ؕ مِنۡ اَہۡلِ الۡکِتٰبِ اُمَّۃٌ قَآئِمَۃٌ یَّتۡلُوۡنَ اٰیٰتِ اللّٰہِ اٰنَآءَ الَّیۡلِ وَ ہُمۡ یَسۡجُدُوۡنَ ﴿۱۱۳﴾ یُؤۡمِنُوۡنَ بِاللّٰہِ وَ الۡیَوۡمِ الۡاٰخِرِ وَ یَاۡمُرُوۡنَ بِالۡمَعۡرُوۡفِ وَ یَنۡہَوۡنَ عَنِ الۡمُنۡکَرِ وَ یُسَارِعُوۡنَ فِی الۡخَیۡرٰتِ ؕ وَ اُولٰٓئِکَ مِنَ الصّٰلِحِیۡنَ ﴿۱۱۴﴾

Tarjuma Kanzul Imaan:

Sab ek se nahi kitaabiyon me khuch wo hain ke (raahe) haq par qayam hain Allah ki ayaten parte hain raat ki ghariyon me aur sajdah karte hain Allah ko aur pichle din (qayamat) par imaan laaate hain aur bhalai ka hukm dete hain aur burai se mana karte hain aur naik kaamo me jadi karte hain aur ye log layaq hain

Islam qabul karne walon ke madah:

Jab Ullema e Yahud me se bari shaan wale aur khandani aalim Hazrat Abdullah bin Salam waghera imaan laye to Yahudi Ullema in Hazrat ke dushman ho gaye aur inke bare me kehne lage ke ye badtareen jamat se hain ke apne baap dada ka

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behtareen deen choarkar naya deen qabul kar baithe hain chunache unke tardeed me ye ayate karima nazil hui

Ek dusri riwayat ke mutabik qabl az Islam, Najraan wa Habsha wa Rome ke baaz Eesai aise bhi the jo sahi Eesaiyat par qayam the aur isi tarah Madina Munawwara ke baaz Yahudi bhi sahi Yahudiyat par qayam the, lehaza jab Nabiye Kareem ﷺ ki tashrif avari hui to ye log foran ap ﷺ par imaan laakar musalman ho gaye chunache unke haq me ye ayate karima nazil hui (Tafseer Kabir, Tafseer Khazin, Tafseer Khazainul Irfan ,Tafseer Ruhul Muani, Tafseer Ruhul Byan)

(48) <u>Para 4, Surah Ale Imran, Ayat 115</u>

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَمَا یَفۡعَلُوۡا مِنۡ خَیۡرٍ فَلَنۡ یُّکۡفَرُوۡہُ ؕ وَاللّٰہُ عَلِیۡمٌۢ بِالۡمُتَّقِیۡنَ ﴿۱۱۵﴾

<u>Tarjuma Kanzul Imaan:</u>

Aur wo jo bhalai (neki) karen unka haq na mara jayega aur Allah ko malum hai (janta hai) dar wale (parhezgaro ko)

<u>Hazrat Sahaba علیکم رضوان ki himayat:</u>

Jab Ullema e Yahud me se Hazrat Sayedna Abdullah bin Salam رضی اللہ تعالیٰ عنہ aur unke saathi mushrik ba Islam hue to Yahud ne in par taaney wa tashi shru kar di aur inke Islam qabul karne par sakht aitraaz shru kar diye ke tumne apni halaqat ka samaan kar liya, ke hidayat choarkar gumrahi ka raasta ikhtiyar kiya aur apne baad dada ke purane aur sahi deen ko choarkar Mohammad ﷺ ke baatil aur nao maolud deen ko ikhtiyar kar liya chunache ye Hazrat Sahaba ki himayat ke ye ayate karima nazil hui (Tafseer Kabir, Tafseer Khazin)

(49) <u>Para 4, Surah Ale Imran, Ayat 116</u>

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اِنَّ الَّذِیۡنَ کَفَرُوۡا لَنۡ تُغۡنِیَ عَنۡہُمۡ اَمۡوَالُہُمۡ وَلَاۤ اَوۡلَادُہُمۡ مِّنَ اللّٰہِ شَیۡئًا ؕ وَاُولٰٓئِکَ اَصۡحٰبُ النَّارِ ۚ ہُمۡ فِیۡہَا خٰلِدُوۡنَ ﴿۱۱۶﴾ (پارہ4۔سورۃ آل عمران آیت نمبر 116)

<u>Tarjuma Kanzul Imaan:</u>

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Wo jo kafir hue unke maal aur aulad unko Allah (ke azaab) se khuch na bacha lenge, aur wo jahannami hain, unko hamesha usme rehna

Mushrekeen e Mecca ki khushfehmi:

Mushrekeen Mecca Abu Jahal waghera ne Islam aur musalmano ke khilaaf saazishen karne aur unhe nuqsan pahonchane ki har mumkin koshish ki aur uske liye jaani wa maali taaqat sarf karne me koi kasar na utha rakhi aur apni in napak koshish me wo ajro sawab ka yaqeen kiye baithe the aur ye kehte phirte the ke hamara maal aulad taaqat sab se zyada hai, agar rab humse raazi na hota to hame musalmano par maal aulad taaqat wa kuwwat me bartari ata na karta chunache in mushrekeen ki tardeed me ye ayate karima nazil hui (Tafseer Ruhul Muani, Tafseer Saadi, Tafseer Khazin waghera)

(50) Para 4, Surah Ale Imran, Ayat 118

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا بِطَانَةً مِّنْ دُوْنِكُمْ لَا يَاْلُوْنَكُمْ خَبَالًا وَدُّوْا مَا عَنِتُّمْ ۚ قَدْ بَدَتِ الْبَغْضَآءُ مِنْ اَفْوَاهِهِمْ ۚ وَمَا تُخْفِيْ صُدُوْرُهُمْ اَكْبَرُ ؕ قَدْ بَيَّنَّا لَكُمُ الْاٰيٰتِ اِنْ كُنْتُمْ تَعْقِلُوْنَ ﴿۱۱۸﴾ (پارہ4۔سورۃ آل عمران آیت نمبر 118)

Tarjuma Kanzul Imaan:

Ai imaan walon kuffar ko apna raazdaar na banao, wo tumhari burayi (nuqsan pahonchane) me kami nahi karte, unki arzu hai, jitni izah pahonche bair (bugz) unki baaton se jhalak utha (zahir hogaya) aur wo jo seeney me (bugz wa kinah wa hasad) chupaye hain aur bara hai (ussey zyada hai jo unki zubaan par hai)

Yahud se mail joal ki mumaniyat:

Qabl az Islam baaz Ansaar ki Yahud Madina se dostiyan rishte dariyan qurbat dariyan razai wa sasurali rishte the, chunache purane ta'aluqat ke sabab ye Ansaar Imaan le aye aur musalman ho gaye, phir bhi unse mail milap wagehra qayam rakhe rahen aur unse apne mamlat me salah wa mashwara bhi lete rahe, chunache unhe Yahud se mail milap sulah wa mashware se mana farmane ke liye ye ayate karima nazil hui

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Ek aur riwayat ke mutabik munafekeen musalmano ke saath ghule mile rehte aur unke saath namazen bhi ada kiya karte the chunache baaz sada dil musalman unhe mukhlis jaan kar unse mail milap rakhte aur apne aur musalmano se mutalliq khufiya baten aur raaz aur jungi taiyariyon se unhe agha kar diya karte the, wo na jaante the ke munafekeen Yahud ke jasus hain, chunache saada dil musalman ko munafekeen agha karne ke liye ye ayate karima nazil hui (Tafseer Kabir, Tafseer Saadi, Tafseer Ruhul Muani, Tafseer Khazin, Tafseer Khazainul Irfan, Tafseer Naimi)

(51) <u>Para 4, Surah Ale Imran, Ayat 125</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

بَلٰٓى ۙ اِنْ تَصْبِرُوْا وَ تَتَّقُوْا وَيَاْتُوْكُمْ مِّنْ فَوْرِهِمْ هٰذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ اٰلٰفٍ مِّنَ الْمَلٰٓئِكَةِ مُسَوِّمِيْنَ ﴿۱۲۵﴾ (پارہ 4۔ سورۃ آل عمران آیت نمبر 125)

<u>Tarjuma Kanzul Imaan:</u>

Haan kyun nahi agar tum sabr wa taqwa karo aur kafir usi dum tum par aa pare (pure josh wa quwwat se) to tumhara rab tumhari madad ko 5000 farishte nishan wale (imdadi farishte) bhejega

<u>Allah ki madad wa nusrat:</u>

Is ayate karima ke mutalliq mukhtalif aqwal hain:

(a) Isme koan si imdad ka zikr hai ek kaul to ye hai, ke jab junge badr me musalmano ko ye khabar mili ke kuffar e mecca ki imdad ke liye ek bahot bari kamak pahonchne wali hai to wo tashweesh wa pareshani ka shikar ho gaye ke pehle hi hamare muqabil hamare dushmano ki tadad 3 gunaah zyada hai, hum be saro samaan hain, jab ke dushman ke paas jung ke samaan ki kasrat hai, yehi kya kam tha ke mazeed madad bhi pahonche wali hai ab hamara kya banega tab musalmano ke smenan wa tasalli ke liye ye ayate karima nazil hui

(b) Dusre qaul ke mutabik jab Abu Suffyan is wakht musalman na hue the Jung e Uhad se loate to khuch aagey jakar khyal aya ke humne fatah karne ke bawajud pura faidah na uthaya, hame chahiye the is moake se faidah uthakar

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musalmano ko safa hasti se mita dete chunache is khyal se wapas palatne is snah me Nabiye Kareem ﷺ ko wahi bheji gayi ke dushman wapas palat kar humle ka iradah rakhta hai, lehaza ap ﷺ ne zakhmi sahaba رضی اللہ تعالیٰ عنہ ko dubara jung ke liye kamar bastah hone ka hukm farmaya, ye Hazrat Sahaba jo sakht zakhmi halat me the apne zakhmo par pattiyan bandh kar apne aqa wa maula ﷺ ke hukm ki taqmeel me muqable ke liye taiyar ho gaye to Allah Taala ne in Hazrat ki ataat ko pasand farmaya aur ye ayate karima nazil farmayi jisme unki madad ka wada farmaya gaya

(c) Ek aur qaul ke mutabik ye ayate karima Jung e Ahzab ki khabar dene ke liye nazil hui ke mushrekeen e Arab bari tadad me jungi samaan ke saath tum par hamla karenge magar Allah tumhari madad ke liye 5000 farishte bhejega jo tumhe dushman par fatah se hum kinar karenge

(d) Ek aur riwayat me aya hai ye 5000 farishto ki imdad ka wada qayamat tak musalmano ke liye hai jo koi taqwah aur ikhlaas ke saath Allah ki raah me larega Allah Taala uski 5000 farishto se madad farmayega
(Tafseer Kabir, Tafseer Ruhul Muani, Tafseer Khazin)

(52) <u>Para 4, Surah Ale Imran, Ayat 128, 129</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

لَيْسَ لَكَ مِنَ الْاَمْرِ شَیْءٌ اَوْ یَتُوْبَ عَلَیْهِمْ اَوْ یُعَذِّبَهُمْ اِنَّهُمْ ظٰلِمُوْنَ ﴿۱۲۸﴾
وَ لِلّٰهِ مَا فِی السَّمٰوٰتِ وَ مَا فِی الْاَرْضِ ؕ یَغْفِرُ لِمَنْ یَّشَآءُ وَ یُعَذِّبُ مَنْ یَّشَآءُ ؕ
وَ اللّٰهُ غَفُوْرٌ رَّحِیْمٌ ﴿۱۲۹﴾ (پارہ4۔سورۃ آل عمران آیت نمبر 129)

<u>Tarjuma Kanzul Imaan:</u>

Ye baat tumhare haath nahi (bulke Allah ke kabze me hai) ya unhe tauba ki taufeek de ya unpar azaab kare ke wo zalim hain, aur Allah hi ka hai jo khuch asmaano me hia aur jo khuch zameen me hai jisey chahe bakshe aur jisey chahe azaab kare, aur Allah bakshne wala maherbaan hai

<u>Tauba ki taufeeq:</u>

Is ayate karima ke kai shane nazul hain:

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(a) Ek to ye ke Jung e Uhad me Udba ibn bin Abi Waqas ne Nabiye Kareem ﷺ ko zakhm pahonchaya, to Nabiye Kareem ﷺ ke chehra e mubarak se khoon beh nikla to Abu Hanifa رضی اللہ تعالیٰ عنہ ke ghulam Saalim aur Hazrat Ali khoon dhote the is alam me Nabiye Kareem ﷺ apne chehre e mubarak se khoon pochte hue irshad farmaya ke wo koam bhala kaise kamyab hogi jisne apne Nabi ke chehre ko khoon se rang diya halake unka Nabi unki khair khwahi chahta hai, ye khud hi nahi wo unhe jannat ke liye taraf gosha hain tab ye ayate karima nazil hui

(b) Ek dusri riwayat ke mutabik Jung e Uhad me Nabiye Kareem ﷺ ne Hazrat Hamzra رضی اللہ تعالیٰ عنہ ki mislah ki gayi, laash ka mulhizah farmaya to ap ﷺ sakht runjh aur sadme se do chaar hue, aur ap ﷺ ne irshad farmaya ke hum unke badle me 30 kuffar maqtulo ka mislah karenge tab ye ayat nazil hui

(c) Baaz ke mutabik Mecca Mokarrama aur Huzail ke darmiyan rehne wale khuch log bargah e risalat ﷺ me hazir hue aur arz kiya ke hum log musalman ho chuke hain aur ab chahte hain ke ilm e deen seekhne ke waaste khuch Ullema hamare saath kar diye jayen jo hamare ilaqe me naye musalmano ko deen ki taleem dain, chunache Nabiye Kareem ﷺ ne unke humrah 70 Hazrat sahaba ko jo qari the rawana kar diye, is ilake me Bani Nasihan kabail abaad the jab ye qari Hazrat wahan pahonche to in kawail ne bad ahadi ki aur unke shaheed kar diya, jab Nabiye Kareem ﷺ ko is wakiye ki khabar pahonchi to ap ﷺ ko sakht sadma aur ranjh pahoncha aur ap ﷺ ne in maskura kabilo ke liye bargah e elahi baddua farmayi, is tarah namaz fajr ki jamaat me dusri rakat ke ruku se sir uthakar Kanuthe Nazla parte the, tab ye ayate karima nazil hui aur Kanuthe Nazla mansukh farma di gayi
(Tafseer Ruhul Muani, Tafseer Saadi waghera)

(d) Khyal rahe in riwayat me koi ta'arrus nahi kyunke Bairey Mauna ka wakiya Jung e Uhad se sirf 4 maah baad hua, abhi Jung e Uhad ke zakhm bharne na paye the ke Bairey Mauna ka dard naak wakiya paish aya, tab Nabiye Kareem ﷺ ne Uhad ke Kuffar aur Bairey Mauna ke kabile ke liye baddua farmayi, in tamam wakiyat ki binah par ye ayate karema nazil hui (Tafseer Naimi)

(54) <u>Para 4, Surah Ale Imran, Ayat 130, 131</u>

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

يٰۤاَيُّهَا الَّذِيۡنَ اٰمَنُوۡا لَا تَاۡكُلُوا الرِّبٰوٓا اَضۡعَافًا مُّضٰعَفَةً ۪ وَّاتَّقُوا اللّٰهَ لَعَلَّكُمۡ تُفۡلِحُوۡنَ ۚ﴿۱۳۰﴾ وَاتَّقُوا النَّارَ الَّتِىۡۤ اُعِدَّتۡ لِلۡكٰفِرِيۡنَ ۚ﴿۱۳۱﴾ (پارہ4۔سورۃ آل عمران آیت نمبر 131)

Tarjuma Kanzul Imaan:

Ai imaan walo sood wa nadano (dugna chaar guna barakar) na khao Allah se daro ke is umeed par ke tumhe falah (kamyabi) mile aur is aag se bacho jo kaafiro ke liye taiyar rakhi hai

Sood ki mumaniyat:

Mushrekeen Arab ka ye qaida tha ke jab wo kisi ko karz dete aur karz ki muddat puri hoti aur wo makruz se apna karz wasul karne pahonchte aur makruz itni istetahat na pata ke karz ada kar sake to wo unse maazirat khwah hota aur khuch mohlat mangta to ye mushrekeen e arab usse kehte the ke theek hai hum muddat bara dete hain tum karz ki raqam bara do chunache makruz majburan apne upar dugna karz maan leta to wo usse dugni mohlat de dete aur yun baar baar mohlat mangne ki wajah se makruz par kai guna karz ho jata aur us makruz ko karz ki raqam ke badle kai kai guna sood ki raqam bharna parti chunache is zulm ko rokne ke liye ye ayate karima nazil hui (Tafseer Saadi, Tafseer Kabir, Tafseer Khazin, Tafseer Madariq, Tafseer Baizawi waghera)

(56) Para 4, Surah Ale Imran, Ayat 132, 133

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَاَطِيۡعُوا اللّٰهَ وَالرَّسُوۡلَ لَعَلَّكُمۡ تُرۡحَمُوۡنَ ۚ﴿۱۳۲﴾ وَسَارِعُوۡۤا اِلٰى مَغۡفِرَةٍ مِّنۡ رَّبِّكُمۡ وَجَنَّةٍ عَرۡضُهَا السَّمٰوٰتُ وَالۡاَرۡضُ ۙ اُعِدَّتۡ لِلۡمُتَّقِيۡنَ ۙ﴿۱۳۳﴾

Tarjuma Kanzul Imaan:

Aur Allah Rasul ke farma bardar raho is umeed par ke tum rahem kiye jao (rehmat pao) aur doaro (hasil karne me jaldi karo) apne rab ki bakshish aur aisi jannat ke taraf jiski choaran (choarayi) me sab asmaan aur zameen (hain jo) parhez garo (ataat guzaron) ke liye taiyar kar rakhi hai

Gunaaho ka kuffara:

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Ek martaba Sahaba Ekram علیکم رضوان ki ek jamat bargah e risalat ﷺ me hazir hokar arz guzar hui ke Bani Israil to Allah ke mehbub the ke jab unse koi gunah sarzad ho jata to subah savere uske darwaze par Allah Taala uska gunah tehrir farma deta aur is tarah wo gunahgar badnaam ho jata chunache apne kiye hue gunaah par sharmindar hokar ayinda ke liye gunaah se taib ho jata aur yun uske gunaah ka kuffara duniya me hi ada ho jata, magar hamare gunaho ki Allah Taala pardah poshi farmata hai ke wo kisi par zahir nahi ho patey aur yun hamare gunaaho ka kuffara ada hi nahi ho pata is par ye ayate karima nazil hui jisme Allah Taala ki ata'at aur naik amaal par sabqat ko gunaaho ka kuffara qarar diya gaya (Tafseer Ruhul Muani)

(58) <u>Para 4, Surah Ale Imran, Ayat 135, 136</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالَّذِيْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْ ظَلَمُوْٓا اَنْفُسَهُمْ ذَكَرُوا اللّٰهَ فَاسْتَغْفَرُوْا
لِذُنُوْبِهِمْ ۫ وَمَنْ يَّغْفِرُ الذُّنُوْبَ اِلَّا اللّٰهُ ۫ وَلَمْ يُصِرُّوْا عَلٰى مَا فَعَلُوْا وَهُمْ
يَعْلَمُوْنَ ﴿۱۳۵﴾ اُولٰٓئِكَ جَزَآؤُهُمْ مَّغْفِرَةٌ مِّنْ رَّبِّهِمْ وَجَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا
الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ وَنِعْمَ اَجْرُ الْعٰمِلِيْنَ ﴿۱۳۶﴾ (پارہ4۔سورۃ آل عمران آیت نمبر 135-36)

<u>Tarjuma Kanzul Imaan:</u>

Aur wo ke jab koi behayayi (burai me had se bare) ya apni jaano par zulm kare (gunaaho ke murtaqab hoan) Allah ko yaad karke apni gunaaho ki maafi chahen aur gunaah kaun bakshe siwa Allah ke, aur apne kiye (gunaaho) par jaan bujhkar arh na jayen (datey na rahen) aiso ko badla unke rab ki bakshish aur Jannati hain jinke nihce nehrain rawan hamesha unme rahen aur kaamiyo (naik logon) ka acha naik (inaam) hai

<u>Gunaah par nadamat:</u>

In ayate karima ke shane nazul ke mutalliq chan riwayat hain:

(a) Ek to ye ke ek Ansari aur Saqfi gehre dost the aur unka apas me bahot hi bhai chara tha, ek martaba wo Saqfi Nabiye Kareem ﷺ ke saath kisi ghazwa me shareek hone ke liye rawana hue aur apna ghar baar aur sauda salaf ka intezaam apne Ansari dost ke supurt kar gaye, chunahce in Ansari dost ka

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saqfi ke ghar baar ke intezamat ki wajah se parde me rehte hue unke ghar aana jaana hota, ek din koi sauda pahonchane Saqfi dost ke ghar gaye, Saqfi ki zohja ne sauda lene ke liye andar se haath bahar nikala to un Ansari ne barkar unke haath ka bosah le liya, magar phir foran hi sakht nadim aur sharminda hue, aur is peshemani ki halat me jungle ka rukh kiya

wo apne sir par khaak dalte the, aur mooh par tamache marte the ke haiy, ye mujhse kya ghazab ho gaya, ke mai apni ghazi bhai ki khayanat ka murtaqib hua, kai roz isi halat me guzar gaye, yahan tak ke Saqfi jehad se loat aye phir apni zohja se, apne Ansari dost ka ahwal malum kiya to zohja bolin, Allah kisi ko aisa bhai aur dost na de, phir tamam wakiya keh sunaya, chunache Saqfi ye sunkar Ansari ki talaash me nikle yahan tak ke unhe paharo par sajdeh ki halat me zaaro qataar rotey hue aur apni khatah par sakht nadamat ka izhar karte hue paya, ye dekh kar Saqfi ki anhon me aansoo behne lage, aisa lagta tha ke jaise pahar bhi in Ansaari ke saath ro rahe hain, phir Saqfi ne Ansaari ko sajdeh se uthaya, aur galey se laga liya, aur unse kaha ke aao chalo, bargah e risalat ﷺ me, chalte hain jahan har dard ki dawa milti hai, abhi ye dono Masjide Nabawi me aye hi the, ke ye ayate karima nazil hui

(b) Ek aur riwayat ke mutabik Madina Munawwara me ek shaks the jinki khajuroh ki dukan thi, chunache ek martaba unki dukaan par ek khubsurat aurat lene ayi, unhone is aurat se kaha ke ye khajuren to achi nahi umdah khajuren ghar me hain, wahan se le lo, chunache ye bahana karke is aurat ko ghar me le aaye, aur iska bosah le liya, aurat ne unse kaha, ai banda khuda se dar, kal Allah ko kya jawab dega, Allah ka naam sunte hi wo Allah ke khoaf se laraz uthe aur sakht nadim aur sharminda hue, aur isi peshemani ki halat me bargah e risalat ﷺ hazir hue, tab ye ayate karima nazil hui

(60) <u>Para 4, Surah Ale Imran, Ayat 139, 140, 141</u>

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

لَا تَهِنُوۡا وَلَا تَحۡزَنُوۡا وَ اَنۡتُمُ الۡاَعۡلَوۡنَ اِنۡ كُنۡتُمۡ مُّؤۡمِنِيۡنَ ﴿۱۳۹﴾ اِنۡ يَّمۡسَسۡكُمۡ
قَرۡحٌ فَقَدۡ مَسَّ الۡقَوۡمَ قَرۡحٌ مِّثۡلُهٗ ؕ وَ تِلۡكَ الۡاَيَّامُ نُدَاوِلُهَا بَيۡنَ النَّاسِ ۚ

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وَلِيَعْلَمَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَيَتَّخِذَ مِنْكُمْ شُهَدَآءَ ۗ وَاللّٰهُ لَا يُحِبُّ الظّٰلِمِيْنَ ۝
وَلِيُمَحِّصَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَيَمْحَقَ الْكٰفِرِيْنَ ۝ (پارہ4۔سورۃ آل عمران آیت نمبر 141)

Tarjuma Kanzul Imaan:

Aur na sasti karo aur na ghum khao (na dil haro) tum hi ghalib ayoge (kaafiro par) agar imaan rakhte ho, agar tumhe koi takleef pahonchi to wo log bhi (kuffar bhi pehle jung me) waisi hi takleef pa chuke hain aur ye din hain (fatah wa shikast ke) jinme humne logo ke liye bariyan rakhi hain (din badalte rehte hain) aur is liye ke Allah pehchan kara de (tum par zahir kar de) imaan walo ki aur tum me se khuch logo ko shahadat ka martaba de aur Allah dost (mehbub) nahi rakhta zalimo ko, aur is liye ke Allah musalmano ka (unhe munafekeen se alag kar de) nikhar de aur kaafiro ko mita de

Uncha to sirf Allah hi hai:

In ayat karima ke mutalliq chand riwayat hai jo darja zeel hain:

(a) Ek riwayat ye hai ke jab Jung e Uhad me Abu Sufyan jo mushrekeen e Mecca se the apni zahiri fatah se dhoke kha kar is irade se wapas jung ke maidan ke taraf palte ke musalmano ko safa hasti se mita denge, chunache Nabiye Kareem ﷺ ne Ghazwa e Uhad ke zakhmi mujahedeen ko dubara dushman se muqabla karne ke liye rawana hone ka hukm farmaya aur unhe ye hukm bhi farmaya ke dushman ki foaj ka pata lagayen ke wo kahan hain, jo mujahedeen ko is par pareshani mehsus hui, tab ye ayate karima nazil hui

(b) Ek dusri ki riwayat ghazwa e uhad me jab tak musalman afra tafri ka shikar ho gaye aur wo himmat wa hoasla harne lage to Nabiye Kareem ﷺ ne musalmano ki is halat ko mulahizah farma kar bargah e elahi madad ki dua farmayi, ke ya Allah tu hi hamari asal taqat aur quwwat hai, is wakht in musalmano ke alawah koi nahi jo duniya me teri ibadat karta ho, chunache is moake par ye ayate karima nazil hui

(c) Baaz riwayat ke mutabik Jung e Uhad khatm hone ke baad Abu Sufyan jo is wakht mushrekeen e Mecca me se the unhone 3 baar pukara, kya koam me Mohammad ﷺ hain? Phir pukara kya koam me Abu Bakr hain? Kya koam me Umar ibn Khattab hain? Nabiye Kareem ﷺ ne unse farmaya ke khamosh raho,

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phir jab udhar khamoshi rahi, to Abu Sufyan khushi se bole ke teeno qatl kar diye gaye, ye sunkar Hazrat Umar رضی اللہ تعالیٰ عنہ khamosh na reh sake aur bol pare ke ai Allah ke dushmano ye teeno zinda hain, aur tumhari raah me rukawat bane rahenge, aur tumhari aankh me khatake rahenge, ye sunkar Abu Sufyan fakhr se ye gaane laga ke ai Habal uncha ho ja, uncha ho ja, to Nabiye Kareem ﷺ ne Hazrat Umar رضی اللہ تعالیٰ عنہ se farmaya ke jawab do ke Habal bechara kya uncha hoga, uncha to sirf Allah hi hai, Abu Sufyan bole hamare paas to Azi buth hai, jab ke tumhare paas khuch bhi nahi hai, to Huzur ﷺ ne Hazrat Umar رضی اللہ تعالیٰ عنہ se farmaya ke jawab do, hamara moala aur waaris Allah ﷻ hai, haan tumhara koi waaris nahi, tab Abu Sufyan bole ke biddad ka badla ho gaya, hum tum barabar ho gaye, to Hazrat Umar رضی اللہ تعالیٰ عنہ bole ke hargiz nahi, hamare maqtul to shaheed aur jannati hain, jab ke tumhare maqtul murdah aur jahannami hain, phir barabari kaisi? Tab ye ayate karima nazil hui jisme Hazrat Umar Farooque رضی اللہ تعالیٰ عنہ ki tayeed farmayi gayi (Tafseer Ruhul Muani, Tafseer Khazin, Tafseer Saadi)

(63) <u>Para 4, Surah Ale Imran, Ayat 144</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ اَفَاۡئِنْ مَّاتَ اَوْ قُتِلَ
انْقَلَبْتُمْ عَلٰۤى اَعْقَابِكُمْ ؕ وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ يَّضُرَّ اللّٰهَ شَيْـًٔا ؕ
وَسَيَجْزِى اللّٰهُ الشّٰكِرِيْنَ ۝ (پارہ4۔سورۃ آل عمران آیت نمبر 144)

<u>Tarjuma Kanzul Imaan:</u>

Aur Mohammad to ek Rasul hain unse pehle aur Rasul ho chuke to kya agar wo inteqaal farmayen ya shaheed hoan to tum ulte panw phir jaoge aur jo ulte panw phirega (jehad ya Islam se) Allah (ya Allah ke deen ka) ka khuch nuqsan na karega, aur ankaree Allah shukr walo ko hosla dega

<u>Afwah:</u>

Ghazwa e Uhad ke moake par Abdullah bin Qansiya ya Utba bin Abi Waqas ne Nabiye Kareem ﷺ ko zakhm pahonchaye jisse ap ﷺ ka chehra mubarak zakhmi ho gaya phir wo shaheed karne ke irade se aage bara to Hazrat Masab ibn Umair ne agey barkar uska waar khud par roka aur wo shaheed ho gaye to wo khushi se

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cheekha ke maine Mohammad ﷺ ko qatl kar diya hai ye afwah Madina Munawwara pahonchi to munafeekeen Madine ke musalmano ko wargala lage ke jinki wajah se tum apna purana baad dada ka deen chora wo to rahe hi nahi agar wo sacche Nabi hote to kuffar ke haatho kyun kar qatl hote lehaza ab apne purane baap dadaon kem deen ke taraf wapas loat chalo aur us par baaz zayif al aqeeda musalman kehne lage ke hume ibn Abi Waqas ke zariye Abu Sufyan amaan dilwa do hum unki ataat par raazi ho jayenge magar rasiq al aqeeda musalman munafekeen ki ye baat sunte hi bol pare ke agar Rasul Kareem ﷺ shaheed ho bhi gaye to kya hua hamara rab to zinda hai aur rahega hum hargiz ye saccha deen na chorenge phir sab se pehle Hazrat Qaab bin Malik ne Nabiye Kareem ﷺ ki khush khabri musalmano tak pahonchayi, phir Nabiye Kareem ﷺ ne musalmano se farmaya, ke ai musalmano mere paas aa jao chunache musalman ap ﷺ ki khidmat me akar jama ho gaye tab ye ayate karima nazil hui jisme raseqeen ki tayeed munafekeen ki tardeed aur zayif musaman par ata'ab farmaya gaya (Tafseer Khazin, Tafseer Kabir, Tafseer Ruhul Byan, Tafseer Saadi)

(64) <u>Para 4, Surah Ale Imran, Ayat 149, 150</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تُطِيْعُوا الَّذِيْنَ كَفَرُوْا يَرُدُّوْكُمْ عَلٰٓى اَعْقَابِكُمْ فَتَنْقَلِبُوْا خٰسِرِيْنَ ○ بَلِ اللّٰهُ مَوْلٰىكُمْ ۚ وَهُوَ خَيْرُ النّٰصِرِيْنَ ○

<u>Tarjuma Kanzul Imaan:</u>

Ai imaan walo agar tum kafiro ke kahe par chale (unki baat maane) to wo tumhe ulte panw loata denge (kufr ki taraf) phir tuta khake (akhirat ka nuqsan uthakar) palat jaoge (kufr ki taraf) balke Allah tumhara moala hai aur wo sab se behtar madadgar hai

<u>Musalmano ki himmaten toarne ki koshish:</u>

Jab Jung e Uhad kafiron ko bazahir musalmano par ghalba hua aur Nabiye Kareem ﷺ ki shahdat ki afwah urh gayi to Abdullah bin Abi munafiq momeneen se kehne laga ke chalo Abu Sufyan ke paas jaa kar apni jaan aur maal ki amaan le lain, aur uski ataat qabul kar lain, hum to pehle hi kehte the ke deen e Islam saccha mazhab aur Mohammad ﷺ sacche nahi warna wo kuffar ke haatho qatl na

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kiye jatey phir aur munafekeen uske tayeed me bole ke Islam to ek naya aur arzi deen tha jo aaj apne anjaam ko pahoncha, chalo apne purane abao ajdaad ke deen ke taraf loatte hain aur apne purane bhaiyon se jaa milte hain, aur ab unhi ke saath zindagi guzarne ka tahaiya karte hain, chunache tab ye ayate karima nazil hui

Baaz dusri riwayat ke mutabik Yahud Madina ki musalsal ye koshish the ke wo kisi tarah noah musalman ko Islam se mutalliq waswaso aur shakuk wa shubhahat me mubtila kar dain aur kisi tarah unhe Islam se phair dain chunache unke mutalliq ye ayte karima nazil hui, Tafseer Naimi ke mutabik ye bhi ho sakta hai ke in Yahudiyon ne Uhad ke is wakiye se fayda uhtate hue in musalmano ke Islam se mutalliq shakuh wa shubhat daalne ki koshish ki ho lehaza in dono riwayato me koi ta'arrz nahi (Tafseer Kabir, Tafseer Madarik, Tafseer Saadi, Tafseer Baizawi, Tafseer Naimi, Tafseer Ruhul Muani)

(66) <u>Para 4, Surah Ale Imran, Ayat 151</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

سَنُلْقِيْ فِيْ قُلُوْبِ الَّذِيْنَ كَفَرُوا الرُّعْبَ بِمَآ اَشْرَكُوْا بِاللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ سُلْطٰنًا ۚ وَمَاْوٰىهُمُ النَّارُ ۭ وَبِئْسَ مَثْوَى الظّٰلِمِيْنَ ۝

<u>Tarjuma Kanzul Imaan:</u>

Koi dam jata hai (ankareeb) ke hum kafiro ke dilo me raab (haiwat wa ghabrahat) daalenge, ke unhone Allah ka shareek tehraya jis par usne koi samajh (daleel) na utari aur unka thikana, dozakh hai, aur kya bura thikana na-insafon ka

<u>Musalmano ka roab wa dab daba:</u>

Ghazwa e Uhad ke baad jab Abu Sufyan wapas palte to raaste me apne saathiyon se kehne lage ke hum se ghalti ho gayi jab hame musalmano par ghalba hasil ho hi gaya tha to hame chahiye tha ke hum musalmano ko safah hasti se hi mita dete aur Islam ka jar se khatma kar dete, chalo wapas palto Islam ko sirey se mitakar ayen, chunache ek badwi ko khuch raqam bator ujrat di jaye ke jakar musalmano se keh do ke sambhal jayen hum phir tum par hamlawar ho rahe hain, chunache Nabiye Kareem ﷺ ne zakhmi mujahedeen ko dushman ke khilaaf muqable par

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nikalne ka hukm farmaya lehaza ye Hazrat apne zakhmo par pattiyan bandh kar Abu Sufyan ke muqabil nikal khare hue, yahan tak ke, Manzile Hamra Al Asad par pahonch gaye magar kuffar ka door door tak pata na tha chunache is moake par ye ayate karima nazil hui (Tafseer Ruhul Muani waghera)

(67) <u>Para 4, Surah Ale Imran, Ayat 152</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَلَقَدْ صَدَقَكُمُ اللّٰهُ وَعْدَهٗۤ اِذْ تَحُسُّوْنَهُمْ بِاِذْنِهٖ ۚ حَتّٰۤى اِذَا فَشِلْتُمْ
وَتَنَازَعْتُمْ فِى الْاَمْرِ وَعَصَيْتُمْ مِّنْۢ بَعْدِ مَاۤ اَرٰىكُمْ مَّا تُحِبُّوْنَ ؕ مِنْكُمْ مَّنْ
يُّرِيْدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُّرِيْدُ الْاٰخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۚ
وَلَقَدْ عَفَا عَنْكُمْ ؕ وَاللّٰهُ ذُوْ فَضْلٍ عَلَى الْمُؤْمِنِيْنَ ۝

<u>Tarjuma Kanzul Imaan:</u>

Aur beshak Allah ne tumhe sach kar dikhya apna wada jabke tum uske hukm se kaafiro ko qatl karte the yahan tak ke jab tumne buzdali ki aur hukm me jhagra dala (hukm par ikhtelaf kiya) aur nafarmani ki baad uske ke Allah tumhe dikha chukha tumhari khushi ki baat (kuffar ka bhagna aur maale ghanimat) tumme koi duniya (maal e ghanimat) chahta tha aur tumme koi akhirat (ka sawab) chahta tha phir tumhara mooh un (kuffar) se phair diya ke tumhe azmayen aur beshak usne tumhe maaf kar diya, aur Allah musalmano par fazal karta (amal se barakar sawab ata karta) hai

<u>Sahaba ka ghaur karna:</u>

Jab Sahaba Ekram علیکم رضوان Ghazwa e Uhad me kuffar ke haatho hazimat uthani pari aur wo jung khatam hone ke baad wapas Madina Munawwara palte to baaz apas me inhi kotahiyon par ghaur wa khaus karte hue kehne lage ke humse rab taala ne bhi wada farmaya tha ke fatah naseeb hogi aur Rasul ne bhi humse wada farmaya tha socho humse ke kya kotai hui, jiske sabab is wade ka zahur na hua aur hame shikash hui ye ayate karima nazil hui (Tafseer Kabir, Tafseer Ruhul Byan, Tafseer Saadi, Tafseer Khazin, Tafseer Naimi)

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(68) Para 4, Surah Ale Imran, Ayat 154

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

ثُمَّ اَنۡزَلَ عَلَیۡکُمۡ مِّنۡۢ بَعۡدِ الۡغَمِّ اَمَنَۃً نُّعَاسًا یَّغۡشٰی طَآئِفَۃً مِّنۡکُمۡ ۙ وَ
طَآئِفَۃٌ قَدۡ اَہَمَّتۡہُمۡ اَنۡفُسُہُمۡ یَظُنُّوۡنَ بِاللّٰہِ غَیۡرَ الۡحَقِّ ظَنَّ الۡجَاہِلِیَّۃِ ؕ یَقُوۡلُوۡنَ
ہَلۡ لَّنَا مِنَ الۡاَمۡرِ مِنۡ شَیۡءٍ ؕ قُلۡ اِنَّ الۡاَمۡرَ کُلَّہٗ لِلّٰہِ ؕ یُخۡفُوۡنَ فِیۡۤ اَنۡفُسِہِمۡ مَّا
لَا یُبۡدُوۡنَ لَکَ ؕ یَقُوۡلُوۡنَ لَوۡ کَانَ لَنَا مِنَ الۡاَمۡرِ شَیۡءٌ مَّا قُتِلۡنَا ہٰہُنَا ؕ قُلۡ لَّوۡ
کُنۡتُمۡ فِیۡ بُیُوۡتِکُمۡ لَبَرَزَ الَّذِیۡنَ کُتِبَ عَلَیۡہِمُ الۡقَتۡلُ اِلٰی مَضَاجِعِہِمۡ ۚ وَ
لِیَبۡتَلِیَ اللّٰہُ مَا فِیۡ صُدُوۡرِکُمۡ وَ لِیُمَحِّصَ مَا فِیۡ قُلُوۡبِکُمۡ ؕ وَ اللّٰہُ عَلِیۡمٌۢ بِذَاتِ
الصُّدُوۡرِ ﴿۱۵۴﴾ (پارہ4۔سورۃ آل عمران آیت نمبر 154)

Tarjuma Kanzul Imaan:

Phir tum par ghum ke baad chain ki neend (ghaibi pur sukur neend) utari ke tumhari (musalmano ki) ek jamat ko ghaire thi aur ek groh ko (kuffar wa munafekeen) ko apne jaan ki pari thi Allah par be ja ghumaan (bad ghumani) karte the jahiliyat (mushrekeen) ke se ghumaan, kehte kya is kaam (mashware) me khuch hamara bhi ikhtiyar hai (ke mana jaye) tum farma do ke ikhtiyar to sara Allah ka hai, apne dilo me chupate hain (bad aqeedgiyan) jo tum par zahir nahi karte kehte hain, hamara khuch bas hota (to ham gharo me hi reh jate) to hum yahan ne maare jate, tum farma do ke agar tum apne gharo me hote jab bhi jinka maara jana likha ja chuka tha apni qatl gaaho tak nikal aate aur isliye ke Allah tumhare seeno ki baat azmaya aur jo khuch tumhare dilo me hai usey khol de (tumhara infaaq zahir ho jaye) aur Allah dilo ki baat janta hai

Nazul e Sakina:

Mushrekeen e Mecca jab Jung e Uhad se palatne lage to Nabiye Kareem ﷺ se kehne lage ke agle saal hum par Badr me apke muqabil ayenge, musalmano ko is baat ka khadsha lahaq hua kahin ye kuffar jaate jaate Madina par hamla na kar dain, chunache Nabiye Kareem ﷺ ne ek shaks dushman ki khabar giri ke liye rawana kiya, is shaks ne akar iqtila di ke wo log tezi se apna samaan baandh kar oonto par laad rahe hain aur bhagna chahte hain chunache Nabiye Kareem ﷺ ne farmaya ke wo gaye, ab hamle ka koi khatra nahi chunahce musalmano ka

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astaraab khatm hua aur pur sukun ho gaye, is snah me Uhad walon ki do jamaten ho gayin, ek momeneen ki aur ek munafekeen ki, momeneen ki jamat par kudrati toar par ung musallit ho gayi, ke unke ye sabab baar baar talwar haath se chut jati thi, phir uthate the phir chut jati thi, halake wo abhi saf basta the, magar ung se jhum rahe the, jab ke Uhad walon ki dusri jamaat yani munafekeen ka ye haal tha ke unki halat thakan aur pareshani ke sabab intehayi kharab thi, muntasir khyalat aur utre hue chehre nidhal jism neend wa ung to door ki baat unhe kisi pal chain wa karaar na tha, baar baar yehi kehte ke hum bila wajah yahan agay, hum to pehle hi kehte the ke Madina me rehkar mudafanah jung ki jaye aur kabhi ye kehte nazar ate ke na musalman yahan ka rukh karte na is tarah maare jate gharz is din momeneen to chain was sukun se the jab ke munafekeen bad hawasi wa pareshani me mubtila the yehi momeneen wa mukhlis ki pehchan thi, chunache yehi halaat batane ke liye us wakht ye ayate karima nazil hui (Tafseer Ruhul Muani, Tafseer Khazin)

(69) <u>Para 4, Surah Ale Imran, Ayat 159</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

فَبِمَا رَحْمَةٍ مِّنَ اللّٰهِ لِنْتَ لَهُمْ ۚ وَ لَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لَا نْفَضُّوْا مِنْ حَوْلِكَ ۪ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْاَمْرِ ۚ فَاِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّٰهِ ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُتَوَكِّلِيْنَ ۝ (پارہ4۔سورۃ آل عمران آیت نمبر 159)

<u>Tarjuma Kanzul Imaan:</u>

To kaisi khuch Allah ki maherbani ke ai Mehbub tum inke liye naram dil hue aur agar tand mijaz sakht dil hote to wo zarur tumhare gird (tumhari bargah) se pareshan ho jate to tum unhe maaf farmayo aur unki shafaat karo aur kaamo me unse mashwara lo aur jo kisi baat ka irada pukar lo (pakka irada kar lo) to Allah par bharosa karo (asbaab par nahi) beshak tawakkul wale Allah ko pyare hain

<u>Ikhlaaq e Kareemana ki tarif:</u>

Jab Hazrat Usman رضی اللہ تعالیٰ عنہ ke apne 2 saathiyon ke saath Madina loat ane se mutalliq bagraz shikayat Hazrat Usmab bin Affan رضی اللہ تعالیٰ عنہ ki zohja mohtarma baad Ghazwa e Uhad bargah e aqdas ﷺ me hazir huin aur apne shohar Hazrat Usman ki shikayat karne lagin ke Ya Rasulallah ﷺ, Affan ke bete ne ye kaisi

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harqat ki ayinda kisi imamat wa qalidi ke awhade ke kabil na rahe isi wakht Nabiye Kareem ﷺ aur Hazrat apne hathyar dho rahe the, Hazrat Ali رضی اللہ تعالیٰ عنہ ne bhi Hazrat Usman رضی اللہ تعالیٰ عنہ ki zohja se farmaya ke haan, aaj hum ko Usman ne ruswa kar diya, is par Nabiye Kareem ﷺ ne in dono ko khamosh rehne ke liye farmaya aur irshad farmaya ke ab aur khuch na kehna phir jab Nabiye Kareem ﷺ ki bargah me Hazrat Usman رضی اللہ تعالیٰ عنہ hazir hue to unhe dekh kar Nabiye Kareeem ﷺ tabassum farmate hue, ai bhai tum us din bahot door chale gaye the, chunache ap ﷺ ke is ikhlaaqe karima ki tareef me aakar ye ayate karima nazil hui (Tafseer Kabir waghera)

(70) <u>Para 4, Surah Ale Imran, Ayat 161</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَمَا كَانَ لِنَبِيٍّ اَنْ يَّغُلَّ ؕ وَمَنْ يَّغْلُلْ يَاْتِ بِمَا غَلَّ يَوْمَ الْقِيٰمَةِ ۚ ثُمَّ تُوَفّٰى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ ﴿۱۶۱﴾

<u>Tarjuma Kanzul Imaan:</u>

Aur kisi nabi par ye ghumaan nahi ho sakta ke wo khuch chupa rakhe (khayanat kare) aur jo (khawin) chupa rakhe (khayanat kare) wo qayamat ke din apni chuapayi cheez (khayanat kiya hua maal) lekar ayega phir har jaan ko unki kamai (amaal ki jaza) bhar pur di jayegi aur unpar zulm na hoga

<u>Maal e Ghanimat:</u>

Is ayate karima ke chand shaney nuzul riwayat kiye gaye hain jo darza zeel hain:

(a) Ek to ye ke Jung e Badr ke moake par maal e ghanimat me se ek chadar ghum ho gayi, jo talaash ke bawajud na mili, baaz munafekeen kehne lage ke Mohammad ﷺ ne wo chadar khud rakh li hogi, in munafekeen ki tardeed me ye ayate karima nazil hui

(b) Ek dusri riwayat ke mutabik jung e uhad ke moake par jab mushrekeen e Mecca shikash kha kar bhagne lage Darrah ki hifazat par mamul musalmano ne jab ye dekha ke baaki musalman unka picha kar rahe hain aur unki ghanimaten loot rahe hain to ye Hazrat bhi in ghanimaton ko lootne ke liye darrah choarkar ghanimaten lootne me masruf ho gaye, ke ho sakta hai ke

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Nabiye Kareem ﷺ ye farma dain ke jisne jo jo ghanimaten lutin hain wo usi ki hain to agar hum Darrah hi par rahe to ghanimaten hasil karne se mehrum reh jayenge, chunahce is moake par ye ayate karima nazil hui

(c) Ek riwayat ke mutabik ek jehad me baaz bare logo ne is khawish ka izhar kiya ke hum aam logo se badtar hain, lehaza hame ghanimat me bhi zyada hissa diya jaye chunache unki tardeed me ye ayate karima nazil hui

(d) Baaz ke mutabik ek jehad me jab musalmano ko fatah hui to ghanimat taqseem me khuch takhir ho gayi, is par baaz log kehne lage ke shayad ghanimat taqseem na ki jaye, is par Nabiye Kareem ﷺ ne unki is ghalat fehmi ko door farmate hue irshad farmaya aur kaha agar hamare paas Uhad pahar jitna bhi sona ghanimat hasil ho tab bhi hum ye tum sabh me taqseem farmayenge aisa kabhi na hoga ke tumhari ghanimat hum rakh lain aur tumhe khuch na dain ye khayanat hai aur Allah Taala ke Nabi khayanat se paak hain Allah ne unhe khayanat se mehfuz rakha hai is par ye ayate karima nazil hui (Tafseer Ruhul Byan, Tafseer Baizawi waghera)

(71) <u>Para 4, Surah Ale Imran, Ayat 162, 163</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَفَمَنِ اتَّبَعَ رِضْوَانَ اللّٰهِ كَمَنْۢ بَآءَ بِسَخَطٍ مِّنَ اللّٰهِ وَمَاْوٰىهُ جَهَنَّمُ ؕ وَبِئْسَ الْمَصِيْرُ ﴿۱۶۲﴾ هُمْ دَرَجٰتٌ عِنْدَ اللّٰهِ ؕ وَاللّٰهُ بَصِيْرٌۢ بِمَا يَعْمَلُوْنَ ﴿۱۶۳﴾

<u>Tarjuma Kanzul Imaan:</u>

To kya jo Allah ki marzi par chala wo us jaisa hoga jisne Allah ka ghazab orah (ghazab ka haqdar bana) aur uska thikana jahunnam hai, aur kya buri jagah palatne ki, wo allah ke yahan darja darja hain, aur Allah unke kaam dekhta hai

<u>Mukhleseen wa Munafekeen me farq:</u>

Jab Nabiye Kareem ﷺ ne Ghazwa e Uhad ke liye musalmano ko rawangi ka hukm farmaya to mukhlis momeneen ne foran hukm ki taqmeel ki aur Uhad ki taraf rawana hogaye jab ke baaz munafekeen majburan rawana hue, magar baad me wapas loat aye, jab ke baaz munafekeen to gaye hi nahi chunache un momeneen aur munafekeen ke mutalliq nazil hui (Tafseer Khazin, Ruhul Muani)

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(73) Para 4, Surah Ale Imran, Ayat 169, 170 171

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتًا ؕ بَلْ اَحْيَآءٌ عِنْدَ رَبِّهِمْ
يُرْزَقُوْنَ ﴿۱۶۹﴾ فَرِحِيْنَ بِمَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۙ وَيَسْتَبْشِرُوْنَ بِالَّذِيْنَ لَمْ يَلْحَقُوْا
بِهِمْ مِّنْ خَلْفِهِمْ ۙ اَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿۱۷۰﴾ يَسْتَبْشِرُوْنَ بِنِعْمَةٍ
مِّنَ اللّٰهِ وَفَضْلٍ ۙ وَّاَنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُؤْمِنِيْنَ ﴿۱۷۱﴾

Tarjuma Kanzul Imaan:

Aur jo Allah ki raah me maare gaye hargiz unhe murdah na khyal karna balke wo apne rab ke paas zinda hain rozi pate hain, khush hain, uspar jo Allah ne unhe apne fazal se diya aur khushiyan mana rahe hain apne pichlo ki jo abhi unse na mile (jo abhi shaheed nahi hue) ke unpar na khuch andesha hai aur na khuch ghum khushiyan manate hain Allah ke nemat aur fazal ki aur ye Allah zayah nahi karta ajar musalmano ka

Shohadah ka Ikram:

In ayate karima ke shaney nazul ke mutalliq chand riwayat hain:

(a) Ek to ye ke ye ayate karima Ghazwa e Badr ke shohada ke mutalliq nazil hui jinme 6 muhajir aur 8 ansaar shamil the, baaz riwayat ke mutabik Nabiye Kareem ﷺ ne sahaba se farmaya ke tumhare jo bhai Jung e Uhad me shaheed hue Allah Taala ne unke roohon ko sabz parindo me rakha, jo Jannat ke nehro par sair karte jate hain aur jo chahen wahan se phal khate hain aur arsh ke niche latki hui sabzi kandeelo me rehti hain, unhone bargah e elahi me arz kiya, ai kaash hamare is aish aur araam ki khabar duniya me hamare bhaiyon ko mil jaye taaki wo jehad me susti na karen, chunache rab taala ne farmaya ye khabar hum pahoncha dete hain, lehaza ye ayate karima nazil hui

(b) Ek aur riwayat me aya hai ke Hazrat Jabir ibn Abdullah رضی اللہ تعالیٰ عنہ ko dil shikasta dekh kar Nabiye Kareem ﷺ ne farmaya kyun pareshan ho, unhone arz kiya, mere walid Uhad me shaheed ho gaye wo bahot karz choar gaye hain, uske alawa wo baal bacche bhi choar gaye hain un sabh ka bhaar bhoj mujh par hai, ap ﷺ ne irshad farmaya, ke Allah Taala har kisi se hijab me hi kalam farmaya siwaye tumhare walid ke, ke unhe apne deedar ki nemat ata farmayi,

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aur kalaam farmaya, ke ai mere bande mujhse khuch maang unhone arz kiya ai mere maula mujhe phir zinda farmakar duniya me bhej taaki mai phir teri raah me jehad karun, aur maara jaun, irshad e baari hua, ke baad moat hum kisi ko duniya me wapas nahi bhejte to tumhare walid ne bargah e elahi me arz ki ke acha phir khabar duniya me bhej dain ke tune mera itna ehteraam wa ikraam farmaya, rab taala ne farmaya tumhari duain qabul farmate hain, chunache ye ayate karima nazil hui

(c) Baaz riwayat me aya hai ke jab khuch Najdi log tableegh e deen ke bahane apne saath 70 qaariyon ko le gaye aur maqaam e Baire Mauna par unhe bedardi se shaheed kar diya unke mutalliq ye ayate karema nazil hui
(Tafseer Khazin, Tafseer Kabir, Tafseer Saadi, Tafseer Ruhul Byan, Tafseer Ruhul Muani)

(76) <u>Para 4, Surah Ale Imran, Ayat 172</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلَّذِيْنَ اسْتَجَابُوْا لِلّٰهِ وَالرَّسُوْلِ مِنْۢ بَعْدِ مَآ اَصَابَهُمُ الْقَرْحُ ۚ لِلَّذِيْنَ اَحْسَنُوْا مِنْهُمْ وَاتَّقَوْا اَجْرٌ عَظِيْمٌ ﴿۱۷۲﴾ (پارہ4۔سورۃ آل عمران آیت نمبر 172)

<u>Tarjuma Kanzul Imaan:</u>
Wo jo Allah Rasul ke bulane par hazir hue baad uske ke unhe zakhm pahonch chuka tha unke naiko kaaron aur parhez garon ke liye bara sawab hai

<u>Sahaba ki Ata'at:</u>
Ghazwa e Uhad ke baad jab Abu Sufyan ne zahiri ghalba hasil kiya to Mecca Moazzima wapas hote hue Muqaam e Ruhah par pahonchkar is khyal se pachtane lage ke kaash is ghalba se faida uthakar musalmano ka kaam tamam kar dena chahiye tha, aur Islam ka darakht jar se ukhar dena chahiye the chunache is khyal ke aate hi wapas hamle ka irada kiya, jab iski iqtila Nabiye Kareem ﷺ ko hui to ap ﷺ ne Abu Sufyan se muqable ka hukm farmaya, zakhmi mujahedeen ne apne zakhmo par pattiyan bandhi bulke baaz to pattiyan bhi na band sake, josh aur jazbe ke saath yun hi kuffar se muqable ke liye nikal khare hue, idhar Abu Sufyan ko jab Muabat ibn Abi Muabat Khuzai ne jo Abu Sufyan ke gehra dost

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tha musalmano ka is josh wa jazbe ke saath unke muqabil nikalne ke iqtila di aur kaha ke wapas Mecca chalo warna hamari khair nahi to Abu Sufyan ka lashkar bhi isi baat par raazi hua ke hame muslamano se muqabla karne ke bajaye wapas loat jana chahiye chunahce ye log wapas Mecca loat gaye, aur yun musalmano ne jab 3 ya 4 roz Maqaam e Hamra Al Asad me qayam kiya aur koi kafir muqabil na aya to ye muhajereen ba khairiyat wapas Madina Munawwara wapas aa gaye aur dhairo ajro ke sawab ke mustahik hue chunache in Hazrat sahaba ki tareef me ye ayate karima nazil hui

Baaz riwayat ke mutabik jab Ghaziyani Uhad ke kadam ukhar gaye aur wo afra tafri ka shikar hoke muntasir ho gaye to Nabiye Kareem ﷺ ke taraf se ye elaan kiya gaya jisme musalmano ko wapas bulaya gaya chunache elaan sunkar musalman Nabiye Kareem ﷺ ke paas loat aye aur musalman shaheedo ki laasho ko kuffar ki dastaraz se bachaya aur yun kuffar siwai Hazrat Hamza رضی اللہ تعالیٰ عنہ ki laash e mubarak ke siwa kisi ki laash ka maslah na kar sake chunache ye ayate karima in ghaziyane Uhad ke mutalliq nazil hui (Tafseer Kabir, Tafseer Ruhul Muani, Tafseer Khazin, Tafseer Ruhul Byan, Tafseer Saadi, Tafseer Madariq, Tafseer Baizawi)

(77) <u>**Para 4, Surah Ale Imran, Ayat 173, 174, 175**</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلَّذِيْنَ قَالَ لَهُمُ النَّاسُ اِنَّ النَّاسَ قَدْ جَمَعُوْا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ
اِيْمَانًا ۖ وَّقَالُوْا حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ ﴿۱۷۳﴾ فَانْقَلَبُوْا بِنِعْمَةٍ مِّنَ اللّٰهِ وَفَضْلٍ
لَّمْ يَمْسَسْهُمْ سُوْٓءٌ ۙ وَّاتَّبَعُوْا رِضْوَانَ اللّٰهِ ۗ وَاللّٰهُ ذُوْ فَضْلٍ عَظِيْمٍ ﴿۱۷۴﴾ اِنَّمَا
ذٰلِكُمُ الشَّيْطٰنُ يُخَوِّفُ اَوْلِيَآءَهٗ ۠ فَلَا تَخَافُوْهُمْ وَخَافُوْنِ اِنْ كُنْتُمْ
مُّؤْمِنِيْنَ ﴿۱۷۵﴾ (پارہ4۔سورۃ آل عمران آیت نمبر 173-75)

<u>**Tarjuma Kanzul Imaan:**</u>

Wo jinse logo (kuffar ke agento) ne kaha ke logo (kuffar) ne tumhare liye lashkar jama kar rakha hai to unse daro, khoaf khao, to un (mukhlis musalmano) ka imaan aur zayid hua (bar gaya) aur bole hum ko bas (kaafi) hai aur kya acha

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karsaaz to palte (jung se) Allah ke ehsaan aur fazal se (afiyat aur sawab ke) ke unhe koi burayi na pahonchi aur Allah ki khushi par chale aur Allah bare fazal wala hai wo to shaitan hi hai ke apne doston (munafekeen) se dhamkata hai to unse na daro aur mujhse daro agar imaan rakhte ho

<u>Aarzi Fateh:</u>

Abu Sufyan jab Ghazwa e Uhad se zahiri fatah hasil karke loatne lage to bole ai Mohammad ﷺ agle muqaam par Badr Hizra me ab hamari tumhari jung hogi , Hazrat Umar رضی اللہ تعالیٰ عنہ ne Nabiye Kareem ﷺ ke farman par jawab diya inshallah zarur, chunache jab agle saal hazwe wadah Abu Sufyan apne lashkar ke saath Badr ki taraf rawana hue to beech raste me hi kudrati toar par unke dil me musalmano ka roab aur haiwat cha gayi aur agey jaane ka irada tarq kar diya, ittefaqan Nayim ibn Masud ki jo abhi musalman na hue the, Abu Sufyan se mulaqat ho gayi

Abu Sufyan ne Nayim ibn Masud se kaha ke tum hamare ek kaam karo, hum uske badle tumhe 10 oont bator inaam denge, wo kaam ye hai ke pichle saal humne Mohammad ﷺ se Badr Hizra me jung ka wada kiya tha aur isi irade se nikle the magar ab khyal aa raha hai ke ye wakht jung ke liye munasib nahi magar masla ya hai ke agar musalman Badr me pahonch gaye aur hum na pahonche to hamari bari zillat hogi lehaza un musalmano se jaakar keh do ke Abu Sufyan ek lashkar Jaraar ke saath jung karne aa raha hai tumhe uske muqabil sakht shikast ka saamna hoga, izzat isi me hai tum log Badr ke taraf na jao, aur jung ka khyal dil se nikal do, is tarah hamara jung ke liye nikalna mashur ho jayega aur hamara raaz bhi reh jayega

chunahce Nayim Ibn Masud ne Madina Munawwara pahonchkar aisa hi kiya aur muslamano ko jung se baaz rehne ki targheeb dilayi, magar musalmano ne ye khabar sunkar kaha ke Allah hamare saath hai chunache Nabiye Kareem ﷺ ek lashkar Jaraar ke saath Badr Hizra pahonche wahan maidan saaf tha, dushman ka door door tak pata na tha, kareeb hi ek salana mela laga hua tha jahan musalmano ne apne paas mojud naqdi aur maal se tejarat ki aur khub ziyadah nafah kamaya saath hi mele me mojud kabail ko dawat e Islam bhi di jiski wajah se kai kabilo ne Islam kabul kar liye aur yun 8 din ke baad musalmaan shadaan wa farhaan ajro aur sawab aur dunyawi nafah kama kar wapas Madina loat aye, jab ke Abu

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Sufyan ki jamat saare Arab me badnaam ho gayi is lashkar ka naam Jash Al Saweeq par gaya, yaani sattu piney wala lashkar jo kha pikar loat aya, is wakiye se mutalliq ya ayate karima nazil hui
(Tafseer Saadi, Tafseer Khazin, Tafseer Kabir, Tafseer Ruhul Muani, Tafseer Ruhul Byan, Tafseer Madariq, Tafseer Baizawi)

(80) <u>Para 4, Surah Ale Imran, Ayat 176</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَلَا يَحْزُنْكَ الَّذِيْنَ يُسَارِعُوْنَ فِي الْكُفْرِ ۚ اِنَّهُمْ لَنْ يَّضُرُّوا اللّٰهَ شَيْـًٔا ۗ يُرِيْدُ اللّٰهُ اَلَّا يَجْعَلَ لَهُمْ حَظًّا فِي الْاٰخِرَةِ ۚ وَلَهُمْ عَذَابٌ عَظِيْمٌ ﴿۱۷۶﴾

<u>Tarjuma Kanzul Imaan:</u>
Aur ai mehbub tum unka khuch ghum na karo jo kufr par doarte (lapakte) hain wo Allah (ke deen ka) ka khuch na bigarenge aur Allah chahta hai ke akhirat (ki nematon) me unka koi hissa na rakhe aur unke liye bara azaab hai

<u>Mushrekeen ki iza (choat) rasani:</u>
Mushrekeen e Mecca wakht bewakht musalmano ko tang karte rehte the chunache unke mutalliq ye ayate karima nazil hui, baaz riwayat ke mutabik munafekeen Madina musalmano ko Kuffar Mecca se darate rehte the aur unke dilon me deen e Islam aur Nabiye Akhriuz Zama ﷺ ke mutalliq shakuk wa shubhat paida karne ke liye har wakht taiyar rehte the chunache unke mutalliq ye ayate karima nazil hui

Baaz ke mutabik kuffar e Mecca Islam qabul karne ke baad mushrekeen e Arab ki iza ruswayion ke khoaf se murtad hokar deen e Islam se phir gaye jiski wajah se Nabiye Kareem ﷺ ko sakht sadma pahoncha chunache is sadme ke dafa ke liye ye ayte karima nazil hui

Ek aur riwayat ke mutabik Ullema e Yahud wa Rausaye Yahud jaise Qaab bin Ashraf wagher ne to raat me Nabiye Kareem ﷺ ki sifat wa safat ko badal diya aur Nabiye Kareem ﷺ ki nabuwat ka inkar kar diya aur musalmano ko bhi deen e Islam se phir jane ki targheet dilate rehte chunache unke mutalliq ye ayate karima nazil hui (Tafseer Kabir, Tafseer Ruhul Muani, Tafseer Khazin)

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(81) Para 4, Surah Ale Imran, Ayat 178

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَلَا یَحۡسَبَنَّ الَّذِیۡنَ کَفَرُوۡۤا اَنَّمَا نُمۡلِیۡ لَہُمۡ خَیۡرٌ لِّاَنۡفُسِہِمۡ ؕ اِنَّمَا نُمۡلِیۡ لَہُمۡ لِیَزۡدَادُوۡۤا اِثۡمًا ۚ وَ لَہُمۡ عَذَابٌ مُّہِیۡنٌ ﴿۱۷۸﴾ (پارہ4۔سورۃ آل عمران آیت نمبر 178)

Tarjuma Kanzul Imaan:

Aur kafir hargiz is ghuman me na rahen ke hum ke wo jo humne dheel (mohlat) dete hain khuch unke liye bhala (khair) hai hum to isiliye unhe dheel dete hain ke (ghafil hokar) aur gunaah me paren aur unke zillat ka azaab hai

Kuffar aur Yahud ki khushfehmi:

Kuffar e Mecca aur Yahud e Madina ka ye kehna tha ke Islam to ye dawa karta hai ke Kuffar wa Mushrekeen akhirat me koi hissa na payenge jab ke halat ye hai ke hame duniya ki har nemat maal aulad jayedad aohdah, martabah, izzat shohrat ki surat me mili hui hai, jabke musalmano ke paas hamare muqable me khuch bhi nahi hai aur duniya akhirat ka namuna hai, jaise jo yahan mila hai wohi akhirat me payega, lehaza hum to akhirat me bhi aala umdah nematen payenge, aur musalaman yahan ki tarah wahan bhi in nematon se mehrum rahenge, tab ye ayate karima nazil hui (Tafseer Khazin, Tafseer Ruhul Muani)

(82) Para 4, Surah Ale Imran, Ayat 179

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

مَا کَانَ اللّٰہُ لِیَذَرَ الۡمُؤۡمِنِیۡنَ عَلٰی مَاۤ اَنۡتُمۡ عَلَیۡہِ حَتّٰی یَمِیۡزَ الۡخَبِیۡثَ مِنَ الطَّیِّبِ ؕ وَ مَا کَانَ اللّٰہُ لِیُطۡلِعَکُمۡ عَلَی الۡغَیۡبِ وَ لٰکِنَّ اللّٰہَ یَجۡتَبِیۡ مِنۡ رُّسُلِہٖ مَنۡ یَّشَآءُ ۪ فَاٰمِنُوۡا بِاللّٰہِ وَ رُسُلِہٖ ۚ وَ اِنۡ تُؤۡمِنُوۡا وَ تَتَّقُوۡا فَلَکُمۡ اَجۡرٌ عَظِیۡمٌ ﴿۱۷۹﴾

Tarjuma Kanzul Imaan:

Allah musalmano ko is haal par choarne ka nahi (ke mukhlis aur munafekeen pehchane na jayen) jis par tum ho jab tak judah na kar den gandey (munafik) ko suthre (mukhlis) se aur Allah ki shaan ye nahi ke aam logo tumhe ghaib ka ilm de de haan Allah chun leta hai apne Rasulon se jisey chahe (ghaib ka ilm dene ke liye) to imaan lao Allah aur uske Rasulon par aur agar imaan lao aur parhezgari karo to tumhare liye bara sabab hai

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Ghaibo par khabardar:

Is ayat ke mutalliq chand riwayat hain:

(a) Ek ye ke ek martaba Nabiye Kareem ﷺ ne irshad farmaya jaise Adam AS par roohen paish ki gayin thi aise hi Adam ki paidaish se qabl mujhpar aur meri ummate dawat yani sab insaan paish kiye gaye aur maine sabh ko jaan liya ke kaun imaan layega aur kaun kufr par qayam rahega jab is baat ki ittilah munafekeen ko mili to Azra Tamsakhar apni jamat me kehne lage ke mai Mohammad ﷺ to un logo ko bhi janne ka dawa kar rahe hain jo duniya me abhi aye hi nahi aur hum jo arse se apke saath hain to hame aaj tak pehchante nahi, jab ap ﷺ ko is baat ki khabar mili to ap ﷺ ne mimbar shareef par jalwa afroz hokar Allah Taala ki humd wa sanah farmayi phir irshad farmaya

log hamare ilm par taane karte hain aaj humse qayamat tak ki jo baat puchna chaho, puch lo tum jo puchoge hum bata denge tab Hazrat Abdullah ibn Huzaifa Samhi رضی اللہ تعالیٰ عنہ khare hokar arz guzar hue, Ya Rasullallah mere walid kaun hain, ap ﷺ ne irshad farmaya tumhare walid Huzaifa hain aur pucho kya puchna chahte ho tab Hazrat Umar رضی اللہ تعالیٰ عنہ khare hokar arz guzar hue Ya Rasulallah ﷺ hum Allah ki rab hone, Islam ke deen hone, Quran ke haq hone aur ap ﷺ ke sacche nabi hone par Imaan rakhte hain, hame maafi inayat farma dain tab Nabiye Kareem ﷺ ne irshad farmaya kya tum aise taano se baaz rahoge, phir mimbar sharif se niche tashrif le gaye tab ye ayate karima nazil hui

(b) Ek dusri riwayat ke mutabik ek martaba kuffar wa mushrekeen ne kaha ke agar Mohammad ﷺ sacche nabi hain to phir hame khabar dain ke hum me se kaun layega, aur kaun kufr par qayam rahega tab ye ayate karima nazil hui, baaz ke mutabik Quraish bole ai Mohammad ﷺ ap bataiye Jannati kaun kaun hain aur Dozakhi kaun kaun hain aur unki tadad kya hai, is par ye ayate karima nazil hui

(c) Baaz riwayat ke mutabik musalmano ne Nabiye Kareem ﷺ se arz ki, Ya Rasulallah ﷺ hame aisi alamat batayen ke hum momin wa kafir ko pehchaan lain, tab ye ayate karima nazil hui

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(d) Baaz mufassareen ke mutabik munafekeen ye dawa kiya karte the ke hum Sahaba Ekram ki tarah mukhlis momeneen hain magar Ghazwa Uhad me unka nifaq khul kar samne aa gaya tab ye ayate karima nazil hui (Tafseer Ruhul Muani, Tafseer Khazin, Tafseer Khazainul Irfan)

(83) <u>Para 4, Surah Ale Imran, Ayat 180</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ بِمَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ هُوَ خَيْرًا لَّهُمْ ؕ بَلْ هُوَ شَرٌّ لَّهُمْ ؕ سَيُطَوَّقُوْنَ مَا بَخِلُوْا بِهٖ يَوْمَ الْقِيٰمَةِ ؕ وَلِلّٰهِ مِيْرَاثُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿۱۸۰﴾ (پارہ4۔سورۃ آل عمران آیت نمبر 180)

<u>Tarjuma Kanzul Imaan:</u>

Aur jo bukhal karte hain is cheez me jo Allah ne unhe apne fazal se di hargiz use (bukhal ko) apne liye acha na samjhen bulke wo unke liye bura hai ankareeb wo (maal) jisme bukhal kiya tha qayamat ke din unke galey ka toaq (phanda) hoga aur Allah hi waris (haqiqi malik) hai asmaano aur zameen ka aur Allah tumhare kaamo se khabar daar hai

<u>Bukhal ki nahusat:</u>

Baaz musalman zakat ada nahi kiya karte the ya dete to the magar puri nahi dete the chunache unke mutalliq ye ayate karima nazil hui

Ek riwayat ke mutabik Ullema Yahud Tawrait ki wo ayat logon se byan nahi kiya karte the jinme Nabiye Kareem ﷺ ke awsaaf byan kiye gaye the aur wo unhe byan karne me bukhal kiya karte the chunache ye ayate karima nazil hui (Tafseer Ruhul Muani, Tafseer Khazin)

وَلِلّٰهِ مِيْرَاثُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿۱۸۰﴾

<u>Tarjuma Kanzul Imaan:</u>

Aur Allah hi waris (haqiqi malik) hai asmaano aur zameen ka aur Allah tumhare kaamo se khabar daar hai

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Siddique Akbar رضی اللہ تعالیٰ عنہ ke liye tayeed aur gawahi:

Ek baar Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ Yahud ke madrasah me gaye to wahan Yahud ke bare bare Ullema ko mulahizah kiya unhi me se unka padri Faqas bin Azura bhi mojud tha, Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ ne Faqas ko mukhatif karke irshad farmaya ke ai Faqas Allah se daro aur Islam qabul karo ty achi tarah janta hai Mohammad ﷺ wahi sacche Rasul hain jiski basharten tumhari kitaab Tawrait me di gayin hain, lehaza imaan le aa, Namaz qayam kar, aur zakat de, aur Allah Taala ko karz de, ajro sawab ka haqdar banjayega, is par Faqas bola ke agar hum khuda ko karn dain to hum ghani hue aur khuda faqir aur tumhare Rasul to sood ke lain dain haraam kehte hain jabke saath hi ye bhi kehte hain jo Allah ki raah me dega Allah use 1 se 10 bulke 700 bulke ussey bhi zyada dega ye to khalis sood hua, hum aise batil aqeede wale deen ko kaise kabul karen

Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ ye bakwas sunkar zapht na kar sake aur Faqas ko ek zor daar thappar rasid kiya aur farmaya ke agar tu padri na hota to mai tujhe qatl kar deta, wo rota hua ap رضی اللہ تعالیٰ عنہ ki shikayat bargah e nabuwat ﷺ me hazir hua, aur ap رضی اللہ تعالیٰ عنہ ki shikayat ki, Nabiye Kareem ﷺ ne Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ ko talab farmaya aur Faqas ko marne ka sabab daryaft farmaya. Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ ne saara majrah keh sunaya ke usne bargah e elahi me bakwas ki thi jiski wajah se maine usko maara, Faqas ye sunkar muqar kar gaya, aur kasam kha kar bola ke maine khuch nahi kaha ye ghalat kehte hain, chunache Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ ki tayeed aur gawahi me ye ayate karima nazil hui (Tafseer Khazin, Ruhul Muani)

(84) Para 4, Surah Ale Imran, Ayat 183, 184

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ عَهِدَ اِلَيْنَآ اَلَّا نُؤْمِنَ لِرَسُوْلٍ حَتّٰى يَاْتِيَنَا بِقُرْبَانٍ
تَاْكُلُهُ النَّارُ ۭ قُلْ قَدْ جَاۗءَكُمْ رُسُلٌ مِّنْ قَبْلِيْ بِالْبَيِّنٰتِ وَبِالَّذِيْ قُلْتُمْ فَلِمَ
قَتَلْتُمُوْهُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ۝ فَاِنْ كَذَّبُوْكَ فَقَدْ كُذِّبَ رُسُلٌ مِّنْ قَبْلِكَ
جَاۗءُوْ بِالْبَيِّنٰتِ وَالزُّبُرِ وَالْكِتٰبِ الْمُنِيْرِ ۝ (پارہ4۔سورۃ آل عمران آیت نمبر 183-184)

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Tarjuma Kanzul Imaan:

Wo jo kehte hain Allah ne humse iqrar kar liya hai ke hum kisi Rasul par iman na layen jab tak aisi qurbani ka hukm na layen jise aag khaye tum farma do mujhse pehle bahot Rasul tumhare paas khuli nishaniyan (mojizat) aur ye hukm lekar aye jo tum kehte ho phir tumne unhe kyun shaheed kiya agar sacche ho to ai Mehbub agar wo tumhari takziib karte hain to tumse agle Rasulon ki bhi takziib ki gayi hai jo saaf nishaniyan (mojizat) aur sahifey aur chamakti kitaab lekar aye the

Ullema e Yahud ka jhuth:

Ek martaba Ullema e Yahud ki ek jamat jisme Faqas bin Azura, Qaab bin Ashraf, Maalik bin Saif waghera bhi shamil the, bargah e risalat ﷺ me hazir hue aur arz guzar hue ke hum ap ﷺ par imaan to le ayen magar majburi ye hai ke hamari kitaab Tawrait me hame ye taqeed farmayi gayi hai ke hum us Nabi ﷺ par imaan layen jo apni nabuwat ke sabut ke toar par ye mojizah dikhaye ke pehle jaanwaro ki qurbani kare phir us qurbani ke gosh ko ek pahar par rakh de phir ghaib se ek safed rang ki bagair dhuan ki aag zahir ho aur gosh ko jala de chunache ab jo Nabi ﷺ ab ye mojizah dikhaye hum us par imaan le ayenge agar ap ﷺ waqaiy sacche Nabi hain to ye mojizha dikhayen, hum ap ﷺ par imaan le ayenge, chunache unki tardeed me ye ayate karima nazil hui (Tafseer Kabir, Tafseer Ruhul Muani, Tafseer Jalalain, Tafseer Khazin, Tafseer Madariq, Tafseer Baizawi waghera)

(86) Para 4, Surah Ale Imran, Ayat 186

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

لَتُبْلَوُنَّ فِيْۤ اَمْوَالِكُمْ وَ اَنْفُسِكُمْ ۫ وَ لَتَسْمَعُنَّ مِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَ مِنَ الَّذِيْنَ اَشْرَكُوْۤا اَذًى كَثِيْرًا ؕ وَ اِنْ تَصْبِرُوْا وَ تَتَّقُوْا فَاِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ ○ (پارہ4۔سورۃ آل عمران آیت نمبر 186)

Tarjuma Kanzul Imaan:

Tumhare maal aur tumhari jaano me (uske zariye) aur beshak zarur tum agle kitaab walon aur mushriqo se bahot khuch bura (dil azaar baten) sunoge aur agar tum sabr karo aur (gunaah se) bachte raho to ye bari himmat ka kaam hai

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Dil azaar baten:

Is ayate karima ke shane nazul ke mutalliq chand riwayat hain:

(a) Ek ye ke Nabiye Kareem ﷺ ne Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ ke zariye Bani Qaniqa ke sardar Faqas ke paas ek khat rawana farmaya, jisme usse kaha ke mushrekeek ke muqabil tum hamari madad karo, saath hi Hazrat Abu Bakr ko ye taqeed bhi farmayi jab Faqas koi nagawar baat kahe to ussey jung na karna, chunache ap رضی اللہ تعالیٰ عنہ ne Faqas ko ye khat diya to wo bola ke kya tumhara rab thak gaya hai, jo usey hamari madad ki zarurat par gayi, Hazrat Abu Bakr رضی اللہ تعالیٰ عنہ joshe ghazab se qatl karne ke liye agey barey magar Nabiye Kareem ﷺ ka hukm yaad aa gaya, lehaza ruk gaye tab ye ayate karima nazil hui

(b) Ek dusri riwayat ke mutabik ek martaba Nabiye Kareem ﷺ Darazey Gosh (apni sawari) par sawar hokar kabila Bani Haaris me Saad bin Abadah ki ayadat ke liye tashreef le gaye, raaste me ek aise maqaam se guzre jahan musalman kuffar wa mushrekeen sabhi jama the, chunahce ap ﷺ wahan dawat e Islam dene ke liye thehre ap ﷺ ke Darazey Gosh ka ghubar urh raha tha, Abdullah bin Abi munafik apni naak par kapra rakhkar bola, hame hamari majliso me tang na kiya karen jo ap ﷺ ke paas aye usey tableegh kiya karen ye sunkar Hazrat Abdullah bin Rawah رضی اللہ تعالیٰ عنہ bole ke Ya Rasulallah ﷺ ap irshad farmayen aur tableegh karen, hame ap ﷺ ki baaten bahot pyari aur bhali malum hoti hai, ispar kuffar wa musalmano ki apas me bahes wa taqraar shru ho gayi, isse pehle ke nobat hata payi tak pahonchti Nabiye Kareem ﷺ ne mamle ko rafa dafa kar diya, phir Saad ibn Abadah ke paas tashreef le gaye aur unse mamle ka zikr farmaya, Hazrat Saad arz guzar hue, Ya Rasulallah ﷺ apki tashrif avari se qabl ahle Madina isey apni sardari ke liye muntakhib kar rahe the, magar ap ﷺ ki tashrif avari se ye sardari na mil saki isi liye wo ap ﷺ se hasad wa jalan ke sabab aisi baaten karta hai tab ye ayate karima nazil hui, wazey ho ke ye wakiya us wakht ka hai jab Abdullah bin Abi ne khud ko musalman zahir na kiya tha

(c) Baaz riwayat ke mutabik Madina Munawwara ka ek Yahudi Qaab bin Ashraf jo bahot maal dar tha aur shair o shairyi se bhi shouk rakhta hai wo mushrekeen ko musalmano ke khilaf bharkata rehta tha aur unhe maal wa

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daulat baatta rehta the ke wo uske kehne me rahen, ye Nabiye Kareem ﷺ ki shaan me ahanat amez shaiyri karta aur musalmano ki lehjo me qaside likhta, un qasidoh me momina paak saaf bibiyon ki shaan me sakht behurmati wa gustakhi karta chunache uske mutalliq ye ayate karima nazil hui (Tafseer Ruhul Muani, Tafseer Khazin)

(87) <u>Para 4, Surah Ale Imran, Ayat 188, 189</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

لَا تَحْسَبَنَّ الَّذِيْنَ يَفْرَحُوْنَ بِمَآ اَتَوْا وَّ يُحِبُّوْنَ اَنْ يُّحْمَدُوْا بِمَا لَمْ يَفْعَلُوْا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِّنَ الْعَذَابِ ۚ وَ لَهُمْ عَذَابٌ اَلِيْمٌ ○ وَ لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝ (پارہ4۔سورۃ آل عمران آیت نمبر 188-189)

<u>Tarjuma Kanzul Imaan:</u>

Hargiz na samajhna unhe jo khush hote hain apni kiye (bad amaliyon) par aur chahte hain ke be kiye (naik amal na karne ke bawajud) unki tareef ho aiso ko hargiz azaab se door na janna aur unke liye dard naak azaab hai aur Allah hi ke liye hai asmaano aur zameen ki badshahi aur Allah har cheez par qadir hai

<u>Ullema e Yahud aur munafekeen ki jhuthi khushi:</u>

Ek martaba Nabiye Kareem ﷺ Ullema e Yahud se Tawrait ka koi masla daryaft farmaya to unhone jaan bujhkar ghalat jawab bataya aur is baat ke muntazir rahe ke Nabiye Kareem ﷺ aur apke Sahaba unki azmat, kabliyat, ki tareef karen ke kaisa barjasta aur sahi jawab bataya, ye log to Tawrait ke mahir hain, tab ye ayate karima nazil hui

Ek aur riwayat ke mutabik jab bhi koi Ghazwah paish ata to munafekeen ki ye koshish hoti ke wo usme na jayen aur yahin reh jayen chunache jab wo apni is koshish me kamyab ho jate aur Madina me hi reh jate to bahot khush hote aur jab Nabiye Kareem ﷺ Ghazwah se tashreef le aate to ye munafekeen mukhtalif uzar paish karte, kasme khate ke hame ye uzar tha, isliye hum na jaa sake phir jab un par koi ataab na kiya jata to ye mazeed chahte ke ab unki bhi ghaziyon ki tareef wa tauseef ho, unke mutalliq ye ayate karima nazil hui

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Baaz ke mutabik Ullema e Yahud Tawrait ke ehkaam badal kar logo ko apni taraf se tabdeel shuka gari hui ayaton ki tableegh karke bhatkaya aur gumraah kiya karte the aur saath hi is baat ke bhi khawish mand the ke unke haath panw chume jayen log unhe aalim kahen, unki aalmiyat ki dhaag khub baith jaye unki izzat wa tauqeer aur unki tazeem wa ikram kiya jaye chunache unke mutalliq ye ayate karima nazil hui (Tafseer Khazin, Ruhul Muani, Khazainul Irfan)

(89) <u>Para 4, Surah Ale Imran, Ayat 191</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّ فِیْ خَلْقِ السَّمٰوٰتِ وَ الْاَرْضِ وَ اخْتِلَافِ الَّیْلِ وَ النَّهَارِ لَاٰیٰتٍ لِّاُولِی
الْاَلْبَابِ ﴿۱۹۰﴾ الَّذِیْنَ یَذْكُرُوْنَ اللّٰهَ قِیٰمًا وَّ قُعُوْدًا وَّ عَلٰى جُنُوْبِهِمْ وَ یَتَفَكَّرُوْنَ فِیْ
خَلْقِ السَّمٰوٰتِ وَ الْاَرْضِ ۚ رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا ۚ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ

<u>Tarjuma Kanzul Imaan:</u>

Beshak asmaano aur zameen ki paidaish aur raat aur din ki baham badliyon (raat din ke badalne me) me (kudrat ki) nishaniyan hain akalmando ke liye jo Allah ko yaad karte hain khare aur baithe aur karwat par lete (har haal) aur asmaano aur zameen ki paidaish me ghaur karte hain, ai rab hamare tune ye bekaar na banaya paaki hai tujhe to hame dozakh ke azaab se bacha le

<u>Aalim me ghaur wa tadbar:</u>

Baaz mushrekeen e Mecca Nabiye Kareem ﷺ ki bargah me arz guzar hue ka ap hame aqeedah wa tauheed latey hain halaki aqeedah tauheed hamari samajh se bahar hai, ke itna bara aalim ek akeyla khuda kaise bana sakta hai aur iska nizam kyun kar chala sakta hai unke jawab me ye ayate karima nazil hui

Ek dusri riwayat ke mutabik ek baar Quraish e Mecca Yahud Madina ke paas aye aur bole ke tum apne Nabi Musa as ke mojizat ke baare me batao to Yahud bole ke Asah e Baizah phir Eesaiyon se bole ke tum apne Nabi Eesa as ke mojizat ke baar me batao to wo bole ke murdo ko zinda karna, koriyon aur paidaishi andho ko acha karna phir dono bargah e risalat ﷺ me hazir hue, aur bole ke aap apni dua se Mecca ke dono pahar safa wa marwah ko soney ka banakar dikhain, takey rab ki qudrat ka nazara apni ankhon se kar lain, tab ye ayate karima nazil hui (Tafseer Khazin, Tafseer Saadi, Tafseer Ruhul Muani, Tafseer Ruhul Byan)

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(90) Para 4, Surah Ale Imran, Ayat 195

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ اَنِّیْ لَاۤ اُضِیْعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ اَوْ اُنْثٰىۚ بَعْضُكُمْ مِّنْۢ بَعْضٍۚ فَالَّذِیْنَ هَاجَرُوْا وَ اُخْرِجُوْا مِنْ دِیَارِهِمْ وَ اُوْذُوْا فِیْ سَبِیْلِیْ وَ قٰتَلُوْا وَ قُتِلُوْا لَاُكَفِّرَنَّ عَنْهُمْ سَیِّاٰتِهِمْ وَ لَاُدْخِلَنَّهُمْ جَنّٰتٍ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ ثَوَابًا مِّنْ عِنْدِ اللّٰهِؕ وَ اللّٰهُ عِنْدَهٗ حُسْنُ الثَّوَابِ

Tarjuma Kanzul Imaan:

To unki dua sun li unke rab ne ke mai tumme kaam wale (naikokaron) ki mehnat, aqarat, (ajr zayah) nahi karta mard ho ya aurat tum apas me ek (musalman) ho, to wo jinhone hijrat ki aur apne gharo se nikale gaye aur meri raah me sataye gaye (jaani wa maali takleefain uthayin) aur lare aur mare gaye mai zarur unke sab gunaah utar dunga (mita dunga) aur zarur unhe (jannat ke) baagho me le jaunga jinke niche nehren rawan Allah ke paas uska sawab, aur Allah hi ke paas acha sawab hai

Neki zayah nahi jaati:

Hazrat Umme Salma رضی اللہ تعالیٰ عنہا ek martaba bargah e aqdas me arz guzar huin ke humne bhi mardo ki tarah hijrat ki magar Quraan e Kareem hum aurton ki hijrat ka zikr na farmaya gaya sirf mardo ki hi hijrat ka zikr hua to kya hum aurton ki hijrat qabul na hui, is par ye ayate karima nazil hui

Ek riwayat ke mutabik ek shaks ne kisi ajnabee aurat ka bosa le liya magar phir foran hi sharminda hokar bargah e aqdas ﷺ me tauba karne hazir ho gaya aur maazerat paish karne laga, Nabiye Kareem ﷺ ne khamoshi ikhtiyar farmayi phir ye ayate karima nazil hui, sahaba ekram arz guzar hue Ya Rasulallah ﷺ ye maafi khaas isi ke liye hai ya dusre ke liye bhi hai, ap Rasulallah ﷺ ne irshad farmaya ke sabh insaano ke liye
(Tafseer Jalalain, Tafseer Kabir, Tafseer Khazin, waghera)

(91) Para 4, Surah Ale Imran, Ayat 196, 197, 198

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

لَا یَغُرَّنَّکَ تَقَلُّبُ الَّذِیۡنَ کَفَرُوۡا فِی الۡبِلَادِ ﴿۱۹۶﴾ مَتَاعٌ قَلِیۡلٌ ۟ ثُمَّ مَاۡوٰىہُمۡ جَہَنَّمُ ؕ
وَبِئۡسَ الۡمِہَادُ ﴿۱۹۷﴾ لٰکِنِ الَّذِیۡنَ اتَّقَوۡا رَبَّہُمۡ لَہُمۡ جَنّٰتٌ تَجۡرِیۡ مِنۡ تَحۡتِہَا
الۡاَنۡہٰرُ خٰلِدِیۡنَ فِیۡہَا نُزُلًا مِّنۡ عِنۡدِ اللّٰہِ ؕ وَمَا عِنۡدَ اللّٰہِ خَیۡرٌ لِّلۡاَبۡرَارِ ﴿۱۹۸﴾

Tarjuma Kanzul Imaan:

Ai sunne wale kafiron ka shehro me ahle gehle phirna(aish araam se ghumna phirna) hargiz tujhe dhoka na de (ke Allah to unpar maherbaan hai) thora baratna (ye thori dair ka lutf hi hai phir) unka thikana dozakh hai, aur kya hi bura bichona (thikana) lekin wo jo apne rab se darte hain unke liye jannate hain jinke niche nehre bahen hamesha unme rahen Allah ki taraf ki mehmani (Allah ke dayimi mehmaan honge) aur jo Allah paas hai wo naiko ke liye sab se bhala hai

Akhirat ki mehmani:

Mushrekeen e Mecca aur Yahud Madina mukhtalif jagaho me tijarati kaflon me jaate rehte, aur khub tijarat karke bahot sa nafa hasil karke loatte aur khub aish karte unko dekh kar baaz fuqrah e momeneen bargah e aqdas ﷺ me arz guzar hue, ke Ya Rasulallah ﷺ isme kya hiqmat poshidah hai ke Allah ke dushman to khoob aish aur araam me zindagi basar karen aur hum fuqr wa faqaah aur gharibi me mubtila rehkar zindagi guzaren, tab ye ayate karima nazil hui (Tafseer Kabir, Tafseer Khazin, Tafseer Jalalain, Tafseer Ruhul Muani, Tafseer Khazainul Irfan)

(94) Para 4, Surah Ale Imran, Ayat 199

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَاِنَّ مِنۡ اَہۡلِ الۡکِتٰبِ لَمَنۡ یُّؤۡمِنُ بِاللّٰہِ وَمَاۤ اُنۡزِلَ اِلَیۡکُمۡ وَمَاۤ اُنۡزِلَ اِلَیۡہِمۡ
خٰشِعِیۡنَ لِلّٰہِ ۙ لَا یَشۡتَرُوۡنَ بِاٰیٰتِ اللّٰہِ ثَمَنًا قَلِیۡلًا ؕ اُولٰٓئِکَ لَہُمۡ اَجۡرُہُمۡ عِنۡدَ
رَبِّہِمۡ ؕ اِنَّ اللّٰہَ سَرِیۡعُ الۡحِسَابِ ﴿۱۹۹﴾ (پارہ4۔سورۃ آل عمران آیت نمبر 199)

Tarjuma Kanzul Imaan:

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Aur beshak khuch kitabi aisi hain ke Allah par imaan late hain aur uspar jo tumhari taraf utra aur jo unki taraf unke dil Allah ke huzur jhuke hue (ajazi wa ata'at se) Allah ki ayato ke badle zalil daam nahi lete (ke haqeer keemat ke badle ayat badal de) ye wo hain jinka sawab unke rab ke paas hai aur Allah jald hisaab karne wala hai

<u>Kubul e Islam par basharat:</u>

Is ayate karima ke chand shane nazul riwayat kiye gaye hain:

(a) Ek to ye ke Hafsha ka badshah Najasi jinka naam Maqhul bin Safah tha aur jo musharraf ba Islam ho gaye the, jab inka inteqaal hua to Nabiye Kareem ﷺ ko inke inteqaal ki khabar mili to ap ﷺ ne sahaba ekram se irshad farmaya chalo in par namaze janaza paren chunache ap ﷺ mai apne sahaba ke Jannatul Baqi tashrif le gaye rab taala ne Hafsha ki zameen aur Najashi ki laash mubarak ap ﷺ par munkashif farma di, chunache Nabiye Kareem ﷺ ne mai apne sahaba ke unki namaze janaza pari aur unke liye dua e maghfirat farmayi. Munafekeen ne is baat ko khoob uchala aur zubaan taane darazi ki ke Huzur ﷺ ne ek Eesai shaks ki namaze janaza parayi aur jisne ap ﷺ ne kabhi dekha tak na tha, chunache munafekeen in tardeed aur Najasi badshah ki tareef me ye ayate karima nazil hui

(b) Ek dusri riwayat ke mutabik 40 Yahudi jinme se 32 Najrani aur 8 Rumi the, ye sabhi Nabiye Kareem ﷺ par imaan laakar musharraf ba Islam hue unki tareef ki madah sarai me ye ayate karima nazil hui

(c) Ek riwayat me hai ke Ullema Yahud ke ek bahot bare aalim Hazrat Abdullah bin Salam jo aulad e anbiya me se the, Nabiye Kareem ﷺ par imaan la kar Islam ke daman se wawasta hue, chunache inke baare me ye ayate karima nazil hui jisme unhe khush khabriyan sunayi gayin

(d) Baaz ke mutabik wo ahle kitaab jo baad me Islam qabul karke musalman ho jayen un aam momeneen ke mutalliq ye ayate karima nazil hui (Tafseer Khazin, Tafseer Khazainul Irfan, Tafseer Kabir, Tafseer Ruhul Muani)

<u>Surah 4 : Nisa – Ayat 176, Ruku 24 (Madni)</u>

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(1) Para 4, Surah Nisa, Ayat 2

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَاٰتُوا الۡیَتٰمٰۤی اَمۡوَالَہُمۡ وَلَا تَتَبَدَّلُوا الۡخَبِیۡثَ بِالطَّیِّبِ ۪ وَلَا تَاۡکُلُوۡۤا اَمۡوَالَہُمۡ اِلٰۤی اَمۡوَالِکُمۡ ؕ اِنَّہٗ کَانَ حُوۡبًا کَبِیۡرًا ۝ (پارہ4۔سورۃ النساء،آیت نمبر 2)

Tarjuma Kanzul Imaan:

Aur yateemo ko unke maal do aur suthre (halaal) ke badle ganda (haraam) na lo, aur unke maal apne maalon me milakar na kha jao, beshak ye bara gunaah hai

Sir tasleem kham:

Kabila Bani Ghatfan me ek shaks ka bhai ka inteqal kar gaya Arab ke dastur ke mutabik uska maal aur yateem baccha uski dekh bhal aur parwarish me agaye, jab wo yateem baccha balik hua to usne apne chacha se apne baap ke maal ka mutalba kiya chunache chacha ne dene se inkaar kar diya kyun ke qabl Islam Arab me dastur the ke maal parwarish karne wale ko mil jata tha, chunache wo baccha bargah e risalat ﷺ me hazir ho kar arz guzar hua tab ye ayate karima nazil hui, chacha ne Allah aur uske Rasul ﷺ ki ata'at me sir tasleem khum kar diya tamaam maal bhatije ke hawale kar diya

(Tafseer Kabir, Tafseer Khazin, Tafseer Baizawi, Tafseer Khazainul Irfan, Tafseer Ruhul Byan, Ruhul Muani)

(2) Para 4, Surah Nisa, Ayat 3, 4

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَاِنۡ خِفۡتُمۡ اَلَّا تُقۡسِطُوۡا فِی الۡیَتٰمٰی فَانۡکِحُوۡا مَا طَابَ لَکُمۡ مِّنَ النِّسَآءِ مَثۡنٰی وَثُلٰثَ وَرُبٰعَ ۚ فَاِنۡ خِفۡتُمۡ اَلَّا تَعۡدِلُوۡا فَوَاحِدَۃً اَوۡ مَا مَلَکَتۡ اَیۡمَانُکُمۡ ؕ ذٰلِکَ اَدۡنٰۤی اَلَّا تَعُوۡلُوۡا ۝ وَاٰتُوا النِّسَآءَ صَدُقٰتِہِنَّ نِحۡلَۃً ؕ فَاِنۡ طِبۡنَ لَکُمۡ عَنۡ شَیۡءٍ مِّنۡہُ نَفۡسًا فَکُلُوۡہُ ہَنِیۡٓـًٔا مَّرِیۡٓـًٔا ۝ (پارہ4۔سورۃ النساء،آیت نمبر 3-4)

Tarjuma Kanzul Imaan:

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Aur agar tumhe andesha ho ke yateem larkiyon me (unse nikaah karke) insaaf na karoge to nikaah me lao jo aurten tumhe khush ayen (pasand ho) do do aur teen teen aur chaar chaar (chaho do, chaho teen, chaho chaar) phir agar daro ke do biwiyon ko barabar (barabri ka suluk na rakh sakoge) to ek hi karo kaneezen jinke tum maalik ho ye usse zyada kareeb hai ke tum se zulm na ho (kisi biwi ki haq talfi na ho) aur aurton ko unke maher khushi se do phir agar wo apni dil ki khushi se maher me se tumhe khuch de de (khuch maaf kar dain) to usey khao rachta bachta (jo laziz bhi halaal bhi)

<u>Biwiyon ke haquq:</u>

Is ayate karima ke shane nazul aur riwayat kiye gaye hain:

(a) Ek ye ke baaz log apne zere parwarish yateem larkiyon se unke maal aur husn jamal ke sabab unse nikaah kar liya karte the magar na hi unka maher muqarrar karte aur na hi unke haquq pure ada karte chunache unke mutalliq ye ayate karima nazil hui

(b) Ek riwayat me aya hai baaz log apne zere parwarish yateem larkiyon se unki badsurti ke bawajud sirf maal ke lalach me nikaah kar liya karte the magar unki badsurti ke sabab unse ulfat e mohabbat na karte aur be raghwati ki wajah se unke haquq waghera ada na karte aur uski moat ke muntazir rehte ke ye mare to iska tamaam maal hame mil jaye, unhe is zulm se rokne ke liye ye ayate karima nazil hui

(c) Ek aur riwayat me aya hai ke baaz log gushita ayat nazil hone ki wajah se jisme yateemo ke maal ki sakht ehtiyat byan farmayi gayi ye log yateemo ki parwarish se ghabrate aur katrate the magar jo yateem larkiyan unke nikaah me hotin, unpar zulm karte unke haquq ki adayegi se kotahi karte aur kasrate azwaj me mashghul rehte, chunache unke mutalliq ye ayate karima nazil hui

(d) Baaz ke mutabik kasrat se azwaj rakhte kisi ki 8 kisi ki 10 biwiyan thin, phir un sabh ki zaruriyat puri karne ke liye jab apne paas maal na patey, to apne zere parwarish yateemo ka maal biwiyon par kharch karte aur unke kharcho ko pura karte chunache unke mutalliq ye ayate karima nazil hui (Tafseer Khazin, Tafseer Ruhul Byan, Tafseer Baizawi waghera)

(4) <u>Para 4, Surah Nisa, Ayat 5, 6</u>

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ قُوۡلُوۡا لَہُمۡ قَوۡلًا مَّعۡرُوۡفًا ۝ وَ ابۡتَلُوا الۡیَتٰمٰی حَتّٰۤی اِذَا بَلَغُوا النِّکَاحَ ۚ فَاِنۡ اٰنَسۡتُمۡ
مِّنۡہُمۡ رُشۡدًا فَادۡفَعُوۡۤا اِلَیۡہِمۡ اَمۡوَالَہُمۡ ۚ وَ لَا تَاۡکُلُوۡہَاۤ اِسۡرَافًا وَّ بِدَارًا اَنۡ یَّکۡبَرُوۡا ؕ وَ مَنۡ
کَانَ غَنِیًّا فَلۡیَسۡتَعۡفِفۡ ۚ وَ مَنۡ کَانَ فَقِیۡرًا فَلۡیَاۡکُلۡ بِالۡمَعۡرُوۡفِ ؕ فَاِذَا دَفَعۡتُمۡ
اِلَیۡہِمۡ اَمۡوَالَہُمۡ فَاَشۡہِدُوۡا عَلَیۡہِمۡ ؕ وَ کَفٰی بِاللّٰہِ حَسِیۡبًا ۝

Tarjuma Kanzul Imaan:

Aur yateemo ko azmate raho (kabliyat aur tabai rujhan ko) yahan tak ke jab wo nikaah ke qabil hoan to agar tum unki samajh theek dekho to unke maal unhe supurt kar do aur unhe (yateemo ka maal) na khao had se barkar aur is jaldi me ke kahin barey na ho jayen (unka maal wapas na dena par jaye) aur jise hajat na ho (ghani ho) wo bachta raha (yateem ke maal se) aur jo hajat mand ho wo baqadar munasif (zarur ke had tak) khaye, phir jab tum unke maal unhe supurt karo to un par (kisi ko) gawah kar lo, aur Allah kaafi hai hisaab lene ko

Mutawalli ke liye ehtiyaten:

Jab Hazrat Rafa'aa رضی اللہ تعالیٰ عنہ foat hua to unka beta Sabit ibn Rafa'aa abhi chota hi tha chunache Hazrat Rafaa رضی اللہ تعالیٰ عنہ ka ye beta aur unka maal Rafaa ke bhai ke supurt hue phir wo bargah e risalat ﷺ me hazir hue aur arz guzar hue Ya Rasulallah ﷺ mujhe Rafa'a ke yateem bacche aur unke chorey hua maal ka mutawalli banaya gaya hai, ap ﷺ ne irshad farmayen ke kya mai is khidmat ke sileh me usi maal se khuch kha sakta hun ya nahi, aur ye maal mai bacche ko kab kis tarah uske supurt karun chunache unke jawaab me ye ayate karima nazil hui (Tafseer Khazin)

(6) Para 4, Surah Nisa, Ayat 7

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

لِلرِّجَالِ نَصِیۡبٌ مِّمَّا تَرَکَ الۡوَالِدٰنِ وَ الۡاَقۡرَبُوۡنَ ۪ وَ لِلنِّسَآءِ نَصِیۡبٌ مِّمَّا تَرَکَ
الۡوَالِدٰنِ وَ الۡاَقۡرَبُوۡنَ مِمَّا قَلَّ مِنۡہُ اَوۡ کَثُرَ ؕ نَصِیۡبًا مَّفۡرُوۡضًا ۝

Tarjuma Kanzul Imaan:

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Mardon ke liye hissa hai usme se jo (tarke me) yani wirasat me choar gaye maa baap aur qurabat wale aur aurton ke liye hissa hai usme se jo (tarke me) yani wirasat me chor gaye maa baap aur qurabat wale (tarke me) yani wirasat me thora ho aya bahot hissa hai andaza bandha (shariyat ka muqarrar karda) hua phir batte wakht agar rishtedar (jinka wirasat me hissa nahi)

Wirast ke hissedar:

Jab Hazrat Ous ibn Sabit رضی اللہ تعالیٰ عنہ foat ho gaye to kaseer maal ke alawa ek biwi Umme Qaha 3 larkiyan aur 2 chacha ke bete bhi chorey, Arab ke dastur ke mutabik Hazrat Ous bin Sabit ke tamam maal par unke chacha zaat bhaiyon Suyaid aur Arfaha ne kabza kar liya aur unki bewa aur yateem ko khuch na diya, us zamane me ye dastur tha ke choti aulad ko wirasat se mehrum rakha jata tha aur meeraz usi ko di jati thi jo jung me jata tha, Umme Qaha ne Suyaid aur Arfaja se kaha ke jab tum in yateem baccho ka maal le hi chuke ho to phir meri bacchiyon se nikaah bhi kar lo magar unhone nikaah se inkaar kar diya, kyun ki wo larkiyan husn wa jamal wali na thin,

Chunache Umme Qaha bargah e risalat ﷺ me faryad lekar hazir huin, aur sara majra keh sunaya, Nabiye Kareem ﷺ ne in dono ko bulaya, aur unse unke zulm ki wajah daryaft farmayi, wo bole hamari koam me ye dastur hai ke maiyyat ke maal ke baalik mard waaris hote hain jab ki aurten aur na baalik baccho ka usme se khuch hissa na hota tab ye ayate karima nazil hui

(Tafseer Kabir, Tafseer Ruhul Byan, Tafseer Ruhul Muani, Tafseer Baizawi, Tafseer Madariq, Tafseer Khazainul Irfan)

(7) Para 4, Surah Nisa, Ayat 9

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَلْيَخْشَ الَّذِيْنَ لَوْ تَرَكُوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعٰفًا خَافُوْا عَلَيْهِمْ ۪ فَلْيَتَّقُوا اللّٰهَ وَلْيَقُوْلُوْا قَوْلًا سَدِيْدًا ۝

Tarjuma Kanzul Imaan:

Aur daren (ghoar karen) wo log agar apne baad na to aulad choarte to unka kaisa unhe khatra hota to chahiye ke Allah se daren aur sidhi (achi) baat karen

Waariso ke Haquq:

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Baaz log kareeb al marg mareez ke paas ayadat ke paas jatey aur phir ussey ghair zaruri sadqa wa khairat karne ki targheeb dilate aur ussey kehte ke ye waaris bhala tere kya kaam ayenge ye to tere baad tera maal le lenge aur phir palatkar tujhe yaad bhi na karenge jab ke tera diya hua sadqa wa khairat kabr wa hashr me tere kaam ayega lehaza apna maal waarison ke paas chorne ke bajai Allah ki raah me sadqa kar de, un logo ka maqsad ye tha wirasaten ya to mukammal toar par waaris se mehrum hi reh jayen ya phir payen to kam payen chunache unke mutalliq ye ayate karima nazil hui (Tafseer Ruhul Muani)

(8) <u>Para 4, Surah Nisa, Ayat 10</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّ الَّذِيْنَ يَاْكُلُوْنَ اَمْوَالَ الْيَتٰمٰى ظُلْمًا اِنَّمَا يَاْكُلُوْنَ فِيْ بُطُوْنِهِمْ نَارًا ؕ وَ سَيَصْلَوْنَ سَعِيْرًا ﴿۱۰﴾ (پارہ4۔سورۃ النساء،آیت نمبر 10)

<u>Tarjuma Kanzul Imaan:</u>

Wo jo yateemo ka maal na haq khaten hain wo to apne paith me niri aag bharte hain aur koi dam jata hai (ankareeb) ke bharakte dharey (aatish qadey) me jayenge

<u>Paith me aag:</u>

Kabila Ghatfan ka ek shaks tha jab uske bhai ka inteqaal hua to bhai ka sara maal aur uska yateem beta uske supurt hua to usne yateem ka sara maal harap kar liya aur yateem ko be asra choar diya chunache uske mutalliq ye ayate karima nazil hui (Tafseer Khazin)

(9) <u>Para 4, Surah Nisa, Ayat 11</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يُوْصِيْكُمُ اللّٰهُ فِيْۤ اَوْلَادِكُمْ ۗ لِلذَّكَرِ مِثْلُ حَظِّ الْاُنْثَيَيْنِ ۚ فَاِنْ كُنَّ نِسَآءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۚ وَ اِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ؕ وَ لِاَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ اِنْ كَانَ لَهٗ وَلَدٌ ۚ فَاِنْ لَّمْ يَكُنْ لَّهٗ وَلَدٌ وَّ وَرِثَهٗۤ اَبَوٰهُ فَلِاُمِّهِ الثُّلُثُ ۚ فَاِنْ كَانَ لَهٗۤ اِخْوَةٌ فَلِاُمِّهِ السُّدُسُ مِنْۢ بَعْدِ

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وَصِيَّةٍ يُّوْصِيْ بِهَآ اَوْ دَيْنٍ ۙ اٰبَآؤُكُمْ وَ اَبْنَآؤُكُمْ لَا تَدْرُوْنَ اَيُّهُمْ اَقْرَبُ لَكُمْ
نَفْعًا ۚ فَرِيْضَةً مِّنَ اللّٰهِ ۚ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ۝

Tarjuma Kanzul Imaan:

Allah tumhe hukm deta hai tumhari aulad ke baare me bete ka hissa do (betiyon ke hisse ke) barabar hai phir agar narmi (sirf) larkiyan hoan agarche 2 se upar to unko wirasat ki 2 tihayi aur agar 1 larki ho to uska adha aur maiyat ke maa baap ko har ek ko uske tarke se chatah, agar maiyat ke aulad hoan phir agar uski aulad na ho aur maa baap chorey to maa ka tehayi phir agar uske kai bahen bhai hoan to maa ka chatah (ye tarqe taqseem hoga) baaz is wasiyat ke ab jo kar gaya aur deen (maiyat ka karz chukaye) ke tumhare baap aur tumhare bete tum kya jano ke unme kaun tumhare zyada kaam ayega, ye hissa bandha (muqarrar kiya) hua hai Allah ki taraf se beshak Allah ilm wala hiqmat wala hai

Wirasat ka maal:

Is ayate karima ke shane nazul ke mutalliq chand riwayat hai:

(a) Ek to ye ke ek martaba Jabir رضی اللہ تعالیٰ عنہ sakht beemar hue, Nabiye Kareem ﷺ mai Hazrat Siddique Akbar رضی اللہ تعالیٰ عنہ unki ayadat ke liye tashrif le gaye to unhe halaate gashi me paya phir Nabiye Kareem ﷺ ne un par apna (ghusl ya wazu ka pani) sharif chirka to unhe hosh aa gaya phir wo bargah e risalat ﷺ me arz guzar hue Ya Rasulallah ﷺ mere paas khuch maal hai mai uske mutalliq kya faisla karun, mere baad ye maal kis tarah taqseem kiya jayega, Nabiye Kareem ﷺ ne khamoshi ikhtiyar farmayi yahan tak ke ye ayate karima nazil hui

(b) Ek dusri riwayat ke mutabik ye ayate karima Umme Qaha Zohja Ous ibn Sabit ke mutalliq nazil hui jinka zikr pehle aa chuka hai

(c) Baaz riwayat ke mutabik Jab Hazrat Saad ibn Rabiya shaheed hue to unhone apne piche ek biwi 2 larkiyan aur 1 bhai chora, chunache Arab ke dastur ke mutabik Masood رضی اللہ تعالیٰ عنہ ne sara maal le liya aur unki bewa aur larkiyon ko khuch na diya chunache un bewa ne bargah e risalat ﷺ me hazir hokar faryad ki aur tamaam dastaan keh sunai ab hum kahan dhakke khane jayen maal par to mere shohar ke bhai ne kabza kar liya, Huzur ﷺ ne irshad farmaya, ghabrao mat Allah tumhari madad farmayega, tab ye ayat nazil hui

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(d) Baaz ke mutabik qabl az Islam Arab ke ye dastur tha ke marne wale ke maal se aurton aur chotey baccho ko mehrum kar diya jata tha, sirf jawan mard hi miraz paate the chunache jab Hazrat Hassaan bin Sabit ke bhai ka inteqaal hua to apne apney piche ek bewa aur 5 betiyan chorin dastur ke mutabik apka sara chora hua maal dusre waariso ne le liya aur bewa aur yateem baccho ko khuch na diya chunache unki bewa ne bargah e risalat ﷺ me shikayat farmaya tab ye ayate karima nazil hui

(Tafseer Khazin, Tafseer Ruhul Muani, Tafseer Kabir)

(10) <u>Para 4, Surah Nisa, Ayat 12</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَاِنْ كَانَ رَجُلٌ يُّوْرَثُ كَلٰلَةً اَوِ امْرَاَةٌ وَّ لَهٗۤ اَخٌ اَوْ اُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا
السُّدُسُ ۚ فَاِنْ كَانُوْۤا اَكْثَرَ مِنْ ذٰلِكَ فَهُمْ شُرَكَآءُ فِي الثُّلُثِ مِنْۢ بَعْدِ وَصِيَّةٍ
يُّوْصٰى بِهَاۤ اَوْ دَيْنٍ ۙ غَيْرَ مُضَآرٍّ ۚ وَصِيَّةً مِّنَ اللّٰهِ ؕ وَاللّٰهُ عَلِيْمٌ حَلِيْمٌ ﴿۱۲﴾

<u>Tarjuma Kanzul Imaan:</u>

Aur agar kisi aise mard ya aurat ka tarka batta ho jisne maa baap aulad khuch na chorey aur maa ki taraf uska bhai ya bahen hai to unme se har ek ko chatah phir agar wo bahen bhai ek se zyada hoan to sab tehai me shareek hain, maiyat ki wasiyat aur dain nikalkar (karz chukane ke baad) jisme usne nuqsan na pahonchaya ho (waarison ko) ye Allah ka hukm hai aur Allah ilm wala hai

<u>Qalalah ki miras (jayedad):</u>

Ek martaba Hazrat Jabir رضی اللہ تعالیٰ عنہ sakht beemar ho gaye Nabiye Kareem ﷺ apka ayadat ke liye tashrif le gaye to Hazrat Jabir رضی اللہ تعالیٰ عنہ ne arz ki, Ya Rasulallah ﷺ na hi mere walid hain aur na hi meri koi aulad, meri miras kis tarah taqseem hogi tab ye ayate karima nazil hui

(Tafseer Khazin, Tafseer Ruhul Muani)

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(11) Para 4, Surah Nisa, Ayat 18

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ لَیۡسَتِ التَّوۡبَۃُ لِلَّذِیۡنَ یَعۡمَلُوۡنَ السَّیِّاٰتِ ۚ حَتّٰۤی اِذَا حَضَرَ اَحَدَہُمُ الۡمَوۡتُ قَالَ اِنِّیۡ تُبۡتُ الۡـٰٔنَ وَ لَا الَّذِیۡنَ یَمُوۡتُوۡنَ وَ ہُمۡ کُفَّارٌ ؕ اُولٰٓئِکَ اَعۡتَدۡنَا لَہُمۡ عَذَابًا اَلِیۡمًا ﴿۱۸﴾ (پارہ4۔سورۃ النساء،آیت نمبر 18)

Tarjuma Kanzul Imaan:

Aur wo tauba unki (maghbul) nahi jo gunaaho me lage rehte hain, yahan tak ke jab unme kisi ko moat aye to kahen ab maine tauba ki aur na unki jo kafir maren unke liye humne dard naak azaab taiyar rakha hai

Maqhbul Tauba:

Is ayat ka pehla juz munafekeen ke mutalliq nazil hua, jab ke dusra juz kuffar wa mushrekeen ke mutalliq nazil hua (Tafseer Ruhul Muani, Khazin, Madariq)

Ek dusri riwayat ke mutabik is ayat ka pehla juz un gunahgar momino ke mutalliq nazil hua jo marte wakht tauba karen unki tauba mashaiyyat par moakuf hai qabuliyat ka wada nahi aur jab ke dusra juz kuffar ke mutalliq nazil hua (Tafseer Ahmadi)

Chand aur aqwal ke mutabik is ayat ka pehla juz kuffar se mutalliq hai jo alamat moat dekhkar tauba karen magar qabul nahi aur dusra juz un kuffar se mutalliq hai jo bagair tauba kiye mar jayen (Tafseer Naimi)

(12) Para 4, Surah Nisa, Ayat 19

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

یٰۤاَیُّہَا الَّذِیۡنَ اٰمَنُوۡا لَا یَحِلُّ لَکُمۡ اَنۡ تَرِثُوا النِّسَآءَ کَرۡہًا (پارہ4۔سورۃ النساء،آیت نمبر 19)

Tarjuma Kanzul Imaan:

Ai imaan walo tumhe halaal nahi ke aurton ke (maal ke) waaris ban jao zabardasti

Bewa ka Haquq:

Is ayate karima ke chand shane nazul riwayat kiye gaye hain:

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(a) **Ek ye ke qabl az Islam jab koi shaks mar jata to uske waaris mard uske maal ke saath uski biwi ke bhi maalik ban jate, uski biwi ka dewar ya soatela beta us bewa par chadar waghera daal deta aur kehta ke mai iska maalik hun phir ya to is bewa ka kisi se nikaah kara deta aur maher khud rakh leta ya phir usse apni loandi ya khadima ki tarah apne ghar me hi rakh leta ya phir ye bhi hota ke kabhi dewar khud is bewa se nikaah kar leta aur uska koi maher muqarrar na karta aur kehta ke jo mera bhai maher de chuka wo kaafi hai, chunahce uski mumaniyat ke liye ayat ka ye pehla juz nazil hua**

(b) **Ek dusri riwayat ke mutabik Kabila Ansaar ki ek khatun jo Hazrat Abu Qais ki nikaah me thin, bewa ho gayin, chunache Abu Qais ke bete ne jo dusri biwi se tha unpar kabza kar liya chunache wo biwi bargah e risalat ﷺ me hazir huin aur fariyad kari ke Ya Rasulallah mai bewa ho gayin hun nahi mujhe khawind ki miras me se khuch hissa mila aur na hi saanih ka koi haq diya gaya, ab mai baki zindagi kaise basar karun, tab ye ayate karima ka pehla juz nazil hua**

(Tafseer Ruhul Muani, Tafseer Khazin,Tafseer Jalalain,Tafseer K. Irfan)

وَلَا تَعْضُلُوْهُنَّ لِتَذْهَبُوْا بِبَعْضِ مَآ اٰتَيْتُمُوْهُنَّ اِلَّآ اَنْ يَّاْتِيْنَ بِفَاحِشَةٍ
مُّبَيِّنَةٍ ۚ وَعَاشِرُوْهُنَّ بِالْمَعْرُوْفِ ۚ فَاِنْ كَرِهْتُمُوْهُنَّ فَعَسٰٓى اَنْ تَكْرَهُوْا شَيْـًٔا
وَّيَجْعَلَ اللّٰهُ فِيْهِ خَيْرًا كَثِيْرًا ۝ (پارہ4۔سورۃ النساء،آیت نمبر 19)

Tarjuma Kanzul Imaan:

Aur aurton ko roko nahi is niyat se ke jo maher unko diya tha usme se khuch le lo magar us surat me (ijazat hai jabke) ke sarasar behayayi ka kaam (shohar ki nafarmani) karen aur unse acha bartao karao (khilane pilane baat cheet waghera me) phir agar wo (tumhari biwiyan) tumhe pasand na ayen (surat waghera ke sabab) to kareeb hai ke koi cheez tumhe na pasand ho aur Allah usme bahot bhalai rakhe (uske zariye nemat ata ho)

Zaalim shohar:

Baaz shohar jinhe apni biwiyan pasand na thin to na hi wo unhe rehne basne dete the aur na hi unhe talaq dete the balki unki moat ke muntazir rehte the taki unke

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nikaah ke rehte me hue wo biwi foat ho aur uski choari hui tamam miras use mil jaye chunache is zulm se rokne ke liye is ayate karima ka dusra juz nazil hua

Ek dusri riwayat ke mutabik baaz zalim shohar apni biwiyon ko talaaq de dete jab iddat ki muddat khatm hone ko hoti to ruju kar lete aur saalon isi tarah karte rehte is tarah aurat na to uske ghar me abaad wa khush rehti na mutalqa ho jati aur na hi kisi dusri jagah nikaah kar sakti iddat khatm hone se pehle hi shohar ruju kar leta gharz ye ke uski puri zindagi barbad ho jati chunache is zulm ko rokne ke liye is ayate karima ka dusra juz nazil hua (Tafseer Ruhul Muani, Tafseer Khazainul Irfan)

(13) <u>Para 4, Surah Nisa, Ayat 20, 21</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَاِنْ اَرَدْتُّمُ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ ۙ وَّاٰتَيْتُمْ اِحْدٰىهُنَّ قِنْطَارًا فَلَا تَاْخُذُوْا مِنْهُ شَيْـًٔا ؕ اَتَاْخُذُوْنَهٗ بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ﴿۲۰﴾ وَكَيْفَ تَاْخُذُوْنَهٗ وَقَدْ اَفْضٰى بَعْضُكُمْ اِلٰى بَعْضٍ وَّاَخَذْنَ مِنْكُمْ مِّيْثَاقًا غَلِيْظًا ﴿۲۱﴾

<u>Tarjuma Kanzul Imaan:</u>

Agar tumhe biwi ke badle dusri badalna chaho aur usey dhairo maal de chuke ho to usme khuch wapas na lo kya usey wapas loge jhuth bandhkar (bohtan lagakar) aur khule gunaah se aur kyun kar usey wapas loge halake tumme ek dusre ke samne be pardah ho liya (tehnayi me saath reh liye) aur wo tumse garah ahad le chukin (jisse mahar lazim ho gaya)

<u>Jahilana dastur:</u>

Arab me ek jahilana dastur ye bhi the ke jab koi shaks apni biwi ko talaaq dena chahta aur kisi dusri aurat se nikaah karna chahta to apni bekasur biwi par zinah ki tohmat lagakar badnaam kar deta aur usey pareshan aur tang karta taki ye bekasur tand aa kar khuch raqam use dekar talaq le le aur yun shohar isi raqam se dusra nikaah kar le chunache is zulm se rokne ke liye ye ayate karima nazil hui (Tafseer Kabir, Tafseer Ruhul Muani, Tafseer Ruhul Byan, Tafseer Madariq, Tafseer Baizawi waghera)

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(15) Para 4, Surah Nisa, Ayat 22

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَلَا تَنۡكِحُوۡا مَا نَكَحَ اٰبَآؤُكُمۡ مِّنَ النِّسَآءِ اِلَّا مَا قَدۡ سَلَفَ ؕ اِنَّهٗ كَانَ فَاحِشَةً وَّمَقۡتًا ؕ وَسَآءَ سَبِيۡلًا ﴿۲۲﴾ (پارہ4۔سورۃ النساء،آیت نمبر 22)

Tarjuma Kanzul Imaan:

Aur baab dada ki mankuha (soateli maon) nikaah na karo magar jo guzra (is kanoon ke banne se pehle) wo beshak behayayi aur ghazab ka kaam hai aur bahot buri raah

Baap Dada ki mankuha:

Qabl Islam ahle Arab ka ye dastur tha ke apne baap dada ke inteqaal ke baad unki biwiyon yani soteli maon, soteli dadiyon, soteli naniyon se nikaah kar lete the, chuhache Madina Munawwara se Asood bin Khalq ne apne baap ki biwi se aur Abu Sufyan ibn Ummaiya bin Khalaq ne apne baap Ummaiya ki biwi se aur Mansur ibn Ryan ne apne baap Ryan ki biwi se unki moat ke baad nikaah kar liye, ye ayat e karima tab nazil hui

Ek aur riwayat ke mutabik Ansaar ke ek naik shaks Abu Qais ke inteqaal ke baad unke bete Qais ne apni soteli walda ko nikaah ka paigham bheja, wo bolin tumhare baap bhi naik the aur tum bhi naik ho mai tumhari maa reh chuki hun ab mai kis tarah tumhare nikaah me aa sakti hun, mai pehle Nabiye Kareem ﷺ se puch lun phir wo bargah e risalat ﷺ me hazir huin aur ye wakiya arz kiya to us wakht ye ayate karima nazil hui (Tafseer Ruhul Muani, Tafseer Kabir, Tafseer Khazin)

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(16) Para 5, Surah Nisa, Ayat 24

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالْمُحْصَنٰتُ مِنَ النِّسَآءِ اِلَّا مَا مَلَكَتْ اَيْمَانُكُمْ ۚ كِتٰبَ اللّٰهِ عَلَيْكُمْ ۚ وَاُحِلَّ لَكُمْ مَّا وَرَآءَ ذٰلِكُمْ اَنْ تَبْتَغُوْا بِاَمْوَالِكُمْ مُّحْصِنِيْنَ غَيْرَ مُسٰفِحِيْنَ ؕ فَمَا اسْتَمْتَعْتُمْ بِهٖ مِنْهُنَّ فَاٰتُوْهُنَّ اُجُوْرَهُنَّ فَرِيْضَةً ؕ وَلَا جُنَاحَ عَلَيْكُمْ فِيْمَا تَرٰضَيْتُمْ بِهٖ مِنْۢ بَعْدِ الْفَرِيْضَةِ ؕ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ﴿۲۴﴾

Tarjuma Kanzul Imaan:

Aur haraam hai shohar daar (shohar wali) aurten magar kaafiro ki aurten jo (giraftar hokar) tumhari milkiyat (kabze) me ajayen ye Allah ka naushta (tehreer e hukm) hai tum par aur unke siwa jo rahen wo tumhe halaal hain (nikaah ke zariye) ke apne maalon (maher waghera) ke auz talaash karo qaid latey na paani girate (sirf shehwat puri karne ki gharz na ho) to jin aurton ko nikaah me laana chaho unke bandhe hue (muqarrar kardah) maher unhe do aur qaraar daad ke baad agar tumhare apas me razamandi ho jaye to usme gunaah nahi beshak Allah ilm wa hiqmat wala hai

Loandi ke ehkam:

Nabiye Kareem ﷺ ne Jung e Awtas ke moake par lashkar e Islam Awtas ki taraf rawana farmaya wahan ke kuffar khoaf ke maare paharo ghatiyon aur ghaaro me chup gaye aur unki aurten giraftaar hokar musalmano ke kabze me aa gayin magar un ghaziyon ne socha ke in aurton ke khawind to zinda hain aur unhe talaaq bhi nahi hui hai isliye ho sakta hai ke inse sohbat haraam ho chunache bargah e risalat ﷺ me is mamal ke mutalliq arz ki gayi to ye karima nazil hui.

Ek dusri riwayat ke mutabik farokht shudah loandiyon ke mutalliq nazil hui, unke yahan manquha loandi ka nikaah bai (bikri) se toot jata aur kharidar ko baaz istehza sohbat jayiz hoti hai, baaz ke nazdiq ye ayate karima apni mamluka (owned, khud ki) loandi ke mutalliq nazil hui jiska nikaah kisi aur se kar diya

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gaya unke nazdiq maalik ko ye haq hasil hai ke apni loandi se uske khawind se alaida kar de, yaani uska nikaah toar de (Tafseer Khazin, Tafseer Ruhul Muani, Tafseer Khazainul Irfan, Tafseer Baizawi waghera)

Baad ke dono qaul Amatul Muslameen mazhab ke khilaaf hain lehaza pehla qaul hi sahi hai (Tafseer Ruhul Muani)

(17) <u>Para 5, Surah Nisa, Ayat 26, 27, 28</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يُرِيْدُ اللّٰهُ لِيُبَيِّنَ لَكُمْ وَ يَهْدِيَكُمْ سُنَنَ الَّذِيْنَ مِنْ قَبْلِكُمْ وَ يَتُوْبَ عَلَيْكُمْ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿۲۶﴾ وَاللّٰهُ يُرِيْدُ اَنْ يَّتُوْبَ عَلَيْكُمْ ۟ وَ يُرِيْدُ الَّذِيْنَ يَتَّبِعُوْنَ الشَّهَوٰتِ اَنْ تَمِيْلُوْا مَيْلًا عَظِيْمًا ﴿۲۷﴾ يُرِيْدُ اللّٰهُ اَنْ يُّخَفِّفَ عَنْكُمْ ۚ وَ خُلِقَ الْاِنْسَانُ ضَعِيْفًا ﴿۲۸﴾ (پارہ5۔سورۃ النساء،آیت نمبر 26-28)

<u>Tarjuma Kanzul Imaan:</u>

Allah chahta hai ke apne ehkaam tumhar liye byan kar de aur tumhe aglo ki radshain (guzishta nabiyo ke tareeke) bata de, aur tum par apni rehmat se ruju (rehmat) farmaye aur Allah ilm wa hiqmat wala hai aur Allah tumpar apni rehmat se ruju (rehmat) farmana chahta hai aur jo apne mazo (nafsani khawishat) ke piche pare hain wo chahte hian ke tum sidhi raah se bahot alag jao (haraam kaar me lag jao) Allah chahta hai ke tum par takhfeef (ehkaam ehsaan kare) aur admi kamzor banaya gaya

<u>Bedhangi daleel:</u>

Yahudiyon ke yahan unki mamluka (saghi) behno bhatijiyon aur bhanjiyon se nikaah jayez samjha jata tha, jab Islam me in aurton ki hurmat nazil hui to wo kehne lage ke Islam me khala phuppo haraam magar unki betiyan halaal hain to is tarah to phir bhai bahen hain to unki betiyan halaal honi chahiye ye kaisi ajeeb baat hai, phuppi khala ke ehkaam bhai bahen par jaari nahi hote chunache unki tardeed me ye ayate karima nazil hui

(Tafseer Madarik, Tafseer Kabir, Tafseer Ruhul Muani, Tafseer Ruhul Byan, waghera)

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(20) Para 5, Surah Nisa, Ayat 32

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَلَا تَتَمَنَّوۡا مَا فَضَّلَ اللّٰهُ بِهٖ بَعۡضَكُمۡ عَلٰى بَعۡضٍ ؕ لِلرِّجَالِ نَصِيۡبٌ مِّمَّا اكۡتَسَبُوۡا ؕ وَلِلنِّسَآءِ نَصِيۡبٌ مِّمَّا اكۡتَسَبۡنَ ؕ وَسۡـَٔلُوا اللّٰهَ مِنۡ فَضۡلِهٖ ؕ اِنَّ اللّٰهَ كَانَ بِكُلِّ شَىۡءٍ عَلِيۡمًا ۝۳۲ (پارہ5۔سورۃ النساء،آیت نمبر 32)

Tarjuma Kanzul Imaan:

Aur uski arzu (hasad) na karo jisse Allah ne tum me ek ko dusre par (deeni dunyawi nemato me) barayi di mardon ke liye unki kamai (unke amaal) se hissa (ajar) hai aur aurton ke liye unki kamai (unke amaal) se hissa (ajar) aur Allah se uska fazal mango beshak Allah sabh khuch janta hai

Kamai se hissa:

Hazrat Ummul Momeneen Umme Salma رضی اللہ تعالیٰ عنہا bargah e risalat me arz guzar huin Ya Rasulallah ﷺ mard jehad karke bare bare darje pa lete hain aur miras bhi aurton se dugna paate hain kaash hum bhi mard hote aurten na hote is par ye ayate karima nazil hui

Ek dusri riwayat ke mutabik jab ayat miras (jayedad) nazil huin to mard kehne lage jaise duniya me hum aurton se dugna hissa patey hain, aise hi akhirat me bhi aurton se dugna sawab payenge ye sunkar aurten kehne lagin ke jaise duniya me hamara mardon ke muqabil adha hissa hai aise hi akhirat me hamare gunaho ki saza mardo ke muqabil adhi di jayegi is par ye ayate karima nazil hui

Teesri riwayat ke mutabik jab ayat miras nazil hui to mardo ke hisse aurton se dugne rakhe gaye to aurten bargah e risalat ﷺ me arz guzar huin Ya Rasulallah ﷺ aurten mardo se kamzor hain kamane ke kabil nahi, unke hisse mardo se zyada hone chahiyen the aur mard quwwi wa taqatwar hain kama sakte hain unka hissa zyada kyun to phir ye ayate karima nazil hui

Ek riwayat ke mutabik ek khatun bargah e risalat me hazir hokar arz guzar huin Ya Rasulallah ﷺ aurton mardon ka Rab ﷻ bhi ek aur Rasul ﷺ bhi ek, dada Hazrat Adam Wa Dadi Bibi Hauwa رضی اللہ تعالیٰ عنہا bhi ek phir quran e kareem me mardo ka zikr aurton ke muqabil me zyada kyun rakha gaya hai, naiz mardon ko to jehad me shirkat ki ijazat hai jab ki aurton ko nahi, uski kya wajah hai, kyun ki mard to

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jehad me shirkat karke ghazi aur shaheed ka martaba pa lete hain jabke aurten in darjaat se mehrum reh jati hain, to Nabiye Kareem ﷺ ne irshad farmaya ke haamla aurat ko din bhar roza raat bhar namazen 9 mahine tak milta rehta hai aur janne ki takleef usse behad sawab aur ajr diya jata hai, aur jab bacche ko doodh pilati hai to har chuski par ek jaan bachane ka sawab milta hai tab ye ayate karima nazil hui (Tafseer Kabir, Tafseer Ruhul Muani, Tafseer Khazin, Tafseer Baizawi, Tafseer Ruhul Byan, Tafseer Saadi, waghera)

(21) <u>Para 5, Surah Nisa, Ayat 33</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدٰنِ وَالْاَقْرَبُوْنَ ؕ وَالَّذِيْنَ عَقَدَتْ اَيْمَانُكُمْ فَاٰتُوْهُمْ نَصِيْبَهُمْ ؕ اِنَّ اللّٰهَ كَانَ عَلٰى كُلِّ شَيْءٍ شَهِيْدًا ﴿۳۳﴾

<u>Tarjuma Kanzul Imaan:</u>

Aur humne sab ke liye maal ke mustahiq (waaris) bana diye hain jo khuch choar jayen maa baap aur qurabat wale aur wo jinse tumhara half ban chuka (muabdah) ho chuka unhe unka hissa do beshak har cheez Allah ke saamne hai (khuch poshidah) nahi

<u>Kabul e Islam par hissa Miras:</u>

Jab Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ ne apne bete Abdul Rehman ko Islam ki dawat di aur unhone Islam ko kabul karne se inkaar kar diya tha to Hazrat Siddique Akbar ne kasam kha li ke mai apne maal me se khuch Abdul Rahman ko na hi jeete ji aur na hi baad inteqaal batore miras khuch dunga, phir Allah ka fazal hua aur Hazrat Abdul Rehman رضی اللہ تعالیٰ عنہا ne Islam qabul kar liya tab ye ayate karima nazil hui (Tafseer Khazin)

(22) <u>Para 5, Surah Nisa, Ayat 34</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلرِّجَالُ قَوّٰمُوْنَ عَلَى النِّسَآءِ بِمَا فَضَّلَ اللّٰهُ بَعْضَهُمْ عَلٰى بَعْضٍ وَّبِمَآ اَنْفَقُوْا مِنْ اَمْوَالِهِمْ ؕ فَالصّٰلِحٰتُ قٰنِتٰتٌ حٰفِظٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللّٰهُ ؕ وَالّٰتِيْ

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تَخَافُوْنَ نُشُوْزَهُنَّ فَعِظُوْهُنَّ وَ اهْجُرُوْهُنَّ فِی الْمَضَاجِعِ وَ اضْرِبُوْهُنَّ ۚ فَاِنْ
اَطَعْنَكُمْ فَلَا تَبْغُوْا عَلَیْهِنَّ سَبِیْلًا ؕ اِنَّ اللّٰهَ كَانَ عَلِیًّا كَبِیْرًا ۝۳۴

Tarjuma Kanzul Imaan:

Mard afsar (hakim) hain aurton par isliye ke Allah ne unme ek (mard) ko dusre (aurat) par fazilat di, aur isliye ke mardon ne unpar apne maal (maal wa nafqah waghera) kharch kiye to naik bakht (naikokaar) aurten adab waliyan (ata'at guzar) hain khawind ke piche (apni izzat shohar ke maal waghera) hifazat rakhti hain jis tarah Allah ne hifazat ka hukm diya aur jin aurton ki nafarmani ka tumhe andesha ho to unhe samjhayo aur unse alag so aur unhe (halki maar) maaro phir agar wo tumhare hukm me ajayen (farma bardari karen) to un par ziyarti ki koi raah na chaho (ziyarti ka bahana na dhundho) beshak Allah buland bara (haqim tumpar qabu wala) hai

Mard afsar hain aurton par:

Saad ibn Rabi رضی اللہ تعالیٰ عنہ ne ek baar apni zohja ke nafarmani karne par naraaz hokar ek thappar maar diya unki zohja ke waalid Zaid ibn Zubair apne beti ko lekar khidmat e aqdas me hazir hokar arz guzar hue ke maine apni beti Saad ke nikaah me de di, unhone ussey kisi baat par naraz hokar thappar maar diya ab Qasas dilwaya jaye, chunache Nabiye Kareem ﷺ ne qasas ki ijazat farmayi hi thi ke ye ayate karima nazil hui phir Nabiye Kareem ﷺ ne unhe ye ayate karima sunayi ke biwi shohar se thappar ka qasa nahi le sakti (Tafseer Khazin ,Tafseer Baizawi, Tafseer Ruhul Muani, Tafseer Ruhul Byan, Tafseer Kabir, waghera)

(23) Para 5, Surah Nisa, Ayat 37

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اِلَّذِیْنَ یَبْخَلُوْنَ وَ یَاْمُرُوْنَ النَّاسَ بِالْبُخْلِ وَ یَكْتُمُوْنَ مَاۤ اٰتٰىهُمُ اللّٰهُ مِنْ
فَضْلِهٖ ؕ وَ اَعْتَدْنَا لِلْكٰفِرِیْنَ عَذَابًا مُّهِیْنًا ۚ۝۳۷ (پارہ5۔سورۃ النساء،آیت نمبر 37)

Tarjuma Kanzul Imaan:

Jo ap bukhal (khud bhi kanjusi) karen aur auron se (bhi) bukhal ke liye kahen aur Allah ne jo unhe apne fazal se diya hai usey chupayen aur kaafiron ke liye humne zillat ka azaab taiyar kar rakha hai

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Maali aur Ilmi bukhal:

Usama ibn Habib, Haiy ibn Ahtab, Nafa bin Abi waghera deegar kuffar Ansaar ke dost reh chuke the jab Ansaar ne qabul e Islam kar liya to phir bhi ye log pichle ta'alluqat ke binah par kabhi kabhi milne aa jate aur Ansaar se dabe dabe lafzo me kehte ke apna maal bacha kar rakho aur sadqa khairat wa kharch jehad par na karo ayinda na jaane kaise halat hona aur kya zarurat par jaye agar tumhare paas maal na hua to tumhe kisi bari musibat me bhi giraftar ho sakte ho tab ye ayate karima nazil hui

Baaz ke mutabik Yahud Nabiye Kareem ﷺ Tawrait me mojud sifat wa safaat chupaya karte the aur ye byan karne me bakhili karte na khud sunate aur na apne pardriyon ko sunane dete tab unke ye tardeed me ye ayate karima nazil hui

Pehli riwayat me maali bukhal aur dusri riwayat ilmi bukhal ho sakta hai, lehaza ho sakta hia ke ye ayat dono hi riwayato ke mutalliq ho (Tafseer Ruhul Byan, Tafseer Ruhul Muani)

(24) Para 5, Surah Nisa, Ayat 38, 39

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ رِئَآءَ النَّاسِ وَلَا يُؤْمِنُوْنَ بِاللّٰهِ وَلَا بِالْيَوْمِ الْاٰخِرِ ؕ وَمَنْ يَّكُنِ الشَّيْطٰنُ لَهٗ قَرِيْنًا فَسَآءَ قَرِيْنًا ﴿۳۸﴾ وَمَاذَا عَلَيْهِمْ لَوْ اٰمَنُوْا بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَاَنْفَقُوْا مِمَّا رَزَقَهُمُ اللّٰهُ ؕ وَكَانَ اللّٰهُ بِهِمْ عَلِيْمًا ﴿۳۹﴾

Tarjuma Kanzul Imaan:

Aur wo jo apne maal logo ke dihawe ko (apni naam wari ke liye) kharch karte hain aur imaan nahi late aur na Qayamat par aur jiska musahab (saathi) shaitan ho to kitna bara musahab (saathi) hai aur unka kya nuqsan tha agar imaan late Allah aur Qayamat par aur Allah ke diye me se uski raah me kharch (sadqa) karte aur Allah unko janta hai

Munafekeen ka Islam ke khilaaf wargalana:

Munafekeen e Madina bahane bahahe se musalmano ko zakaat wa sadqaat me maal kharch karne ke hawale se darate rehte the ke kahin aisa na ho ke in sadqa khairat me maal kharch karke tum bilkul hi muflis ho jayo lehaza bure wakht ke

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liye apna maal bacha kar rakha phir ye munafekeen khud bargah e aqdas ﷺ me kabhi maal hazir kiya karte the taaki unka nifaaq chupa rahe aur unhe log musalman hi samajhte rahe chunache unke mutalliq ye ayate karima nazil hui

Baaz mufassareen ke nazdeeq mushrekeen e Mecca aur munafekeen e Madina logon ko Islam se phirne aur Nabiye Kareem ﷺ ki mukhalifat par amada karne ke jatan karte rehte the, naam namud duniya dikhane ke liye to be hisaab maal kharch karte magar Islam par kharch karne se qatrate the chunace unke mutalliq ye ayate karima nazil hui (Tafseer Kabir)

(26) <u>Para 5, Surah Nisa, Ayat 43</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْرَبُوا الصَّلٰوةَ وَ اَنْتُمْ سُكٰرٰى حَتّٰى تَعْلَمُوْا مَا تَقُوْلُوْنَ وَ لَا جُنُبًا اِلَّا عَابِرِيْ سَبِيْلٍ حَتّٰى تَغْتَسِلُوْا ؕ (پارہ5۔سورۃ النساء،آیت نمبر 43)

<u>Tarjuma Kanzul Imaan:</u>

Ai imaan walo nashey ki halat me namaz ke paas na jao (namaz ke wakht nasha na karo) jab tak itna hosh na ho ke jo kaho usey samjho (ke kya keh rahe ho) aur na paaki ki halat (jab wazu aur ghusal farz ho) me be nahaye magar musafiri me (paani milna mumkin na ho)

<u>Sharaab ki hurmat:</u>

Ameerul Momeneen Hazrat Ali رضی اللہ تعالیٰ عنہ jab sharaab ki hurmat ka hukm na aya tha us zamane me Hazrat Abdul Rahman bin Ourf رضی اللہ تعالیٰ عنہ ke ghar Hazraat sahaba ki dawat thi, hasbe mamul khana khane ke baad sharaab paish ki gayi, sharaab pi kar hum sabh nashe me choor ho gaye aise me maghrib ke namaz ka wakht aa gaya, logo ne mujhe imam banaya kyunke mai bhi nashey me tha lehaza jab Surah Kaferun ki tilawat shru ki to chaaro jagah "la" ko choar diya aur begair la ke par gayab ye ayate karima ka juz nazil hua jisme nashey ki halat me namaz parne se roak diya gaya

Ek aur riwayat ke mutabik sharaab hone se qabl baaz sahaba nashey ki halat me namaz parne masjid e nabawi aa jate the unke mutalliq ye ayate karima nazil hui (Tafseer Saadi, Tafseer Ruhul Muani, Tafseer Khazin, Tafseer Kabir waghera)

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(27) **Para 5, Surah Nisa, Ayat 43**

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ اِنۡ كُنۡتُمۡ مَّرۡضٰۤى اَوۡ عَلٰى سَفَرٍ اَوۡ جَآءَ اَحَدٌ مِّنۡكُمۡ مِّنَ الۡغَآئِطِ اَوۡ لٰمَسۡتُمُ النِّسَآءَ فَلَمۡ تَجِدُوۡا مَآءً فَتَيَمَّمُوۡا صَعِيۡدًا طَيِّبًا فَامۡسَحُوۡا بِوُجُوۡهِكُمۡ وَ اَيۡدِيۡكُمۡ ؕ اِنَّ اللّٰهَ كَانَ عَفُوًّا غَفُوۡرًا ﴿۴۳﴾ (پارہ5۔سورۃ النساء،آیت نمبر 43)

Tarjuma Kanzul Imaan:

Aur agar tum bimar ho (ke paani nuqsan pahonchaye) ya safar (jab paani na mil sake) ya tum me se koi qazaye hajat se aya ho ya tumne aurton ko chua (sohbat ki) aur paani na paya to paak mitti se taiy'yamum karo to apne mooh aur haathon ka masah karo beshak Allah maaf karne wala aur bakshne wala hai.

Yateem ke ehkaam:

Ghazwa e Muresia ke moake par Ummul Momeneen Sayeda Ayesha رضی اللہ تعالیٰ عنہا ka haar ghum ho gaya bahot talaash karne ke bawajud haar na mila usi halat me namaze asr ka wakht ho gaya, wazu karne ke liye paani mojud na tha, Sayedna Siddique Akbar رضی اللہ تعالیٰ عنہ ne apni sahebzadi Ayesha Siddiqa رضی اللہ تعالیٰ عنہا ko maara ke tumhari wajah se dair hui aur sabh pareshan hue tumne haar kyun gum kiya tab ye ayate karima ka ye juz nazil hua aur taiy'yamum ke ehkaam nazil hue (Tafseer Ruhul Muani)

(28) **Para 5, Surah Nisa, Ayat 44, 45**

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اَلَمۡ تَرَ اِلَى الَّذِيۡنَ اُوۡتُوۡا نَصِيۡبًا مِّنَ الۡكِتٰبِ يَشۡتَرُوۡنَ الضَّلٰلَةَ وَ يُرِيۡدُوۡنَ اَنۡ تَضِلُّوا السَّبِيۡلَ ﴿۴۴﴾ وَ اللّٰهُ اَعۡلَمُ بِاَعۡدَآئِكُمۡ ؕ وَ كَفٰى بِاللّٰهِ وَلِيًّا ۙ وَّ كَفٰى بِاللّٰهِ نَصِيۡرًا ﴿۴۵﴾ (پارہ5۔سورۃ النساء،آیت نمبر 44-45)

Tarjuma Kanzul Imaan:

Kya tumne unhe na dekha jinko kitaab se 1 (khuch) hissa mila gumrahi moal lete hain (hidayat ke badle) aur chahte hain ke tum bhi raah se bahek jao (Islam choar do) aur Allah khub janta tumhare dushmano ko aur Allah kafi hai madad gaar

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Islam ke khilaaf behkana:

Munafekeen e Madina Abdullah ibn Abi waghera aur khuch Yahud padri apas me milte to Islam ki buraiyan karte taake log Islam se phir jayen aur baaz rahen chunache unke mutalliq ye ayate karima nazil hui

Ek dusri riwayat ke mutabak Rafa'aa ibn Zaid aur Malik ibn Dukhtam Yahudi intehayi be adab aur gustakhe rasul the, bargah e risalat me hamesha battamizi aur behudgi ka muzahira karte the aur Nabiye Kareem ﷺ unki battamizi par sabr aur istaqlaal farmaya karte the chunache unke mutalliq ye ayate Karima nazil hui . In dono riwayaton me ta'arruz nahi (Tafseer Khazin, Tafseer Ruhul Munai)

(30) Para 5, Surah Nisa, Ayat 47

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰۤاَيُّهَا الَّذِيْنَ اُوْتُوا الْكِتٰبَ اٰمِنُوْا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّنْ قَبْلِ اَنْ نَّطْمِسَ وُجُوْهًا فَنَرُدَّهَا عَلٰۤى اَدْبَارِهَاۤ اَوْ نَلْعَنَهُمْ كَمَا لَعَنَّاۤ اَصْحٰبَ السَّبْتِ ؕ وَ كَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا ۝ (پارہ5۔سورۃالنساء،آیت نمبر 47)

Tarjuma Kanzul Imaan:

Ai kitaab walon imaan lao us par jo humne utara tumhare saath wali kitaab ki tasdeeq farmata kabl uske ke hum begaar dain khuch moohon ko (chehre ke naqsh mita denge) to unhe phair dain unki peeth ki taraf (chehra sir ke pichle hissa ki tarah bana denge) ya unhe laanat karen jaisi laanat ki hafta walon par (ke unhe bandar banakar halaq kar diya gaya) aur khud ka hukm hokar rahe

Nabiye Kareem ﷺ ki takziib:

Ek martaba Nabiye Kareem ﷺ ne Maalik ibn Saif, Abdullah bin Saurya, Qaab bin Ashraf waghera Ullema e Yahud ko bulakar Islam ki dawat di aur farmaya ai Yahud ki jamaat Allah se daro aur deen e Islam qabul kar lo Allah ki kasam tum achi tarah jante ho ke mai Allah ka saccha rasul hun aur tumhare paas sacchi kitaab laya hun agar tumne is sacche deen ko qabul na kiya to Allah ko kya mooh dikhayoge aur usey kya jawab doge is par wo Yahud bole ke Allah ki kasam hum apko saccha nahi jante agar jante hote to ap par ﷺ imaan zarur le aate chunache is moake par ye ayate karima nazil hui (Tafseer Khazin, Tafseer Ruhul Muani)

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(31) Para 5, Surah Nisa, Ayat 48

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اِنَّ اللّٰهَ لَا يَغۡفِرُ اَنۡ يُّشۡرَكَ بِهٖ وَيَغۡفِرُ مَا دُوۡنَ ذٰلِكَ لِمَنۡ يَّشَآءُ ۚ وَمَنۡ يُّشۡرِكۡ بِاللّٰهِ فَقَدِ افۡتَرٰٓى اِثۡمًا عَظِيۡمًا ۔

Tarjuma Kanzul Imaan:

(Koi usey taal nahi sakta) beshak Allah use nahi bakshta ke uske saath kufr kiya jaye aur kufr se niche (kufr ke alawa gunah) jo khuch hai jisey chahe maaf farma deta hai jisne Khuda ka sharik thehraya usne bara gunah ka tufaan bandha (fasad phailaya)

Shane Nazul:

Jab Huzur ﷺ mimbar sharif par qayam farma hokar is ayat ka elaan farmaya, قل یعبادی الذین اسرفو علی انفسھم (Surah Zumar, Ayat 35) to ek sahaba khare hokar arz guzar hue, Ya Rasulallah ﷺ kya shirk bhi kabiley bakshish hai aur kya mushriq bhi baksha jayega to Huzur ﷺ ne khamoshi ikhtiyar farmayi tab ye ayat nazil hui

Ek dusri riwayat ke mutabik jab Jung e Uhad me Hazrat Vehshi رضی اللہ تعالیٰ عنہ ne qabl az Islam Hazrat Sayedna Hamza رضی اللہ تعالیٰ عنہ ko shaheed kiya phir Mecca Moazzima pahonch kar unhe aur unke saathiyon ko sharmindagi aur pachtawa hua phir unhone bargah e risalat me ek khat me arz ki ke hum Islam qabul karne ko taiyar hain magar hum ap se is ayat sun chuke hain ke والذین یدعون مع اللہ الھا اخرا (Surah Furqan, Ayat 68) to hum log shirk aur musalmano ke qatl jaise kaam bhi kar chuke hain phir hamari bakshish kaise hogi aur agar bakshish na ho to phir hamare Islam qabul karne ka kya faidah, to ye ayate karima nazil hui الا من تاب وامن وعمل صالحا (Surah Maryam, Ayat 6) chunache Nabiye Kareem ﷺ ye ayate mubaraka ki tehreer farma kar rawana farmayi to uske jawab me unhone phir khat me ye ariza laga ke is ayat me bakshish naik amal ki qaid lagayi gayi hai mukin hum ye sabh naik amaal na kar saken tab ye ayate karima nazil hui ویغفر ما دون (Surah Nisa, Ayat 48) ke Allah shirk wa kufr na bakshega uske siwah jise chahe baksh dega Nabiye Kareem ﷺ ne phir ye ayat tehreer farmakar rawana farma di to uske jawab me unhone phir ye ariza bheja ke is ayat me bhi hamari bakshish yaqini nahi na jaane Allah hamari maghfirat chahe ya na chahe to phir ye ayate karima nazil hui (Tafseer Kabir, Khazin, Ruhul Byan, waghera)

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(32) Para 5, Surah Nisa, Ayat 49, 50

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ ۚ وَمَنْ يُّشْرِكْ بِاللّٰهِ فَقَدِ افْتَرٰٓى اِثْمًا عَظِيْمًا ﴿۴۸﴾ (پارہ5۔سورۃ النساء، آیت نمبر 48)

Tarjuma Kanzul Imaan:

Kya tumne unhe na dekha jo khud apni suthrayi (parsayi) byan karte hain bulke Allah jise chahe suthra kare (gunaho se paak kar de) aur unpar zulm na hoga dana khurma ke doarey (khajur ki guthli ke raishey) barabar dekho ke aisa Allah par jhuth bandh rahe hain aur ye kafi hai sarih gunaah

Yahud wa Nassara ka ghamand:

Khuch Yahud apne chote chote baccho ko lekar bargah e risalat ﷺ me hazir hue aur bole ke kya ye chote bacche bhi gunehgaro me dakhil hain to Nabiye Kareem ﷺ ne farmaya nahi to wo boley kasam uski jiski kasam khayi jati hai hamara haal bhi yehi hai ke hum bhi in baccho ki tarah gunahgaro me dakhil nahi hum bhi unki tarah begunaah hain ke hamare din ke gunaah raat aane se pehle aur raat ke gunaah din hone se pehle baksh diye jate hain chunache unki tardeed me ye ayate karima nazil hui

Ek dusri riwayat ke mutabik Yahud aur Nassara ka ye kehna tha ke hum Allah ke bete aur uske pyare hain jannat sirf hamare liye hia hamare siwah koi isme na jayega chunache unki tardeed me ye ayate karima nazil hui(Tafseer Khazin, Tafseer Kabir, Tafseer Ruhul Muani, waghera)

(34) Para 5, Surah Nisa, Ayat 51, 52

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوْتُوْا نَصِيْبًا مِّنَ الْكِتٰبِ يُؤْمِنُوْنَ بِالْجِبْتِ وَالطَّاغُوْتِ وَيَقُوْلُوْنَ لِلَّذِيْنَ كَفَرُوْا هٰٓؤُلَآءِ اَهْدٰى مِنَ الَّذِيْنَ اٰمَنُوْا سَبِيْلًا ﴿۵۱﴾ اُولٰٓئِكَ الَّذِيْنَ لَعَنَهُمُ اللّٰهُ ؕ وَمَنْ يَّلْعَنِ اللّٰهُ فَلَنْ تَجِدَ لَهٗ نَصِيْرًا ﴿۵۲﴾ (پارہ5۔سورۃ النساء، آیت نمبر 51-52)

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Tarjuma Kanzul Imaan:

Kya tumne, wo na dekhe jinhe kitaab ka ek (khuch) hissa mila imaan late hian aur shaitan par kafiron ko kehte hain ke ye musalmano se zyada raah (hidayat) par hain, ye hain jinpar Allah ne laanat ki aur jisey khuda laanat kare to uska koi hargiz yaar (madadgaar) na payega

Islam mita dene ka ahad:

Nabiye Kareem ﷺ ne jab Mushrekeen e Mecca se khatra mehsus farma kar Yahud e Madina se sulah farmayi aur unse ye mo'aidah kiya ke hum mushrekeen e Mecca ka hamla hojane ki surat me na hi hamari madad karna aur na hi mushrekeen e Mecca ko madad dena, bus ghair janib daar rehna chunache Yahud ne mo'aidah manzur kar liye magar mushrekeen e Mecca ke hamle Jung e Uhad me hamla awar hone ke baad unhone mushrekeen e Mecca ka bazahir ghalba hote dekha to mo'aidah ki parwah na ki aur mushrekeen e Mecca se saaz baaz aur muamlat ke tai karne shru kar diya aur is silsile me Yahud 2 bare Qaab bin Ashraf aur Haiy ibn Akhtab ne Mecca se pahonchnkar Abu Sufyan aur deegar Quraish e Mecca ko musalmano par hamla karne aur ubharne par har tarah se apni madad ka yaqeen dilane lage, is par Abu Sufyan jo us wakht imaan na laye the bole ke tum ahle kitaab ho aur Mohammad ﷺ sahibe kitaab tum unse kitaab aur humse door ho kya malum tum hame dhoka de rahe ho aur jab hum musalmano par hamla karen to tum musalmano ke saath milkar hum par hamla kar do, agar tum wakaiy hamare saath ho to pehle hamare 2 butho ko sajdah karo, phir hame tumhara aitbaar aa jayega, chunache Qaab aur Haiy ne butho ko sajdah kiya Qaab ne Abu Sufyan se kaha ke aao hum sabh Kaaba se lipat kar ye ahad karen ke hum dono Islam ki mukhalifat aur usey mitane me koi kasar na utha rakhenge, chunahce sabh ne aisa hi kaha phir Abu Sufyan Tawrait e alam ho tum hi batao ke hum haq par hain ya Mohammad ﷺ aur unke saathi jab ke hum haajiyon ke khidmat gaar unhe paani pilane wale, qaidiyon ko azaad, mehman nawazi karne wale, baitullah ke paasbaan hain, jab ke Mohammad ﷺ to apne abao wa ajdad ke deen ko choarkar naya deen ki dawat dete hain aur Haram Sharif ko choar gaye hain, hamara deen azeem hai aur unka deen jadeed is par Qaab bola ke Allah ki kasam Tawrait ki rooh se tum log hi hidayat par ho is moake par in Yahud ke mutalliq ye ayate karima nazil hui (Tafseer Khazainul Irfan, Tafseer Kabir, Tafseer Ruhul Muani, Tafseer Ruhul Byan, Tafseer Jalalain, Tafseer Saadi)

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(36) Para 5, Surah Nisa, Ayat 53, 54, 55

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَمْ لَهُمْ نَصِيْبٌ مِّنَ الْمُلْكِ فَاِذًا لَّا يُؤْتُوْنَ النَّاسَ نَقِيْرًا ﴿٥٣﴾ اَمْ يَحْسُدُوْنَ
النَّاسَ عَلٰى مَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۚ فَقَدْ اٰتَيْنَآ اٰلَ اِبْرٰهِيْمَ الْكِتٰبَ
وَالْحِكْمَةَ وَاٰتَيْنٰهُمْ مُّلْكًا عَظِيْمًا ﴿٥٤﴾ فَمِنْهُمْ مَّنْ اٰمَنَ بِهٖ وَمِنْهُمْ مَّنْ صَدَّ
عَنْهُ ۭ وَكَفٰى بِجَهَنَّمَ سَعِيْرًا ﴿٥٥﴾

Tarjuma Kanzul Imaan:

Kya mulk (me sultanat) unka khuch hissa (ikhtiyar) hai aisa ho to logon ko til bhar (zarra barabar) na dain ya logon se hasad karte hain is par jo Allah ne unhe apne fazal se diya to humne to Ibrahim ki aulad ko kitaab aur hiqmat ata farmayi aur unhe bara mulk diya (azeem sultanat di) to unme koi uspar imaan laya aur kisi ne ussey mooh phaira (imaan na laye) aur dozakh kaafi hai

Yahud ke aitrazaat ke jawab:

Yahud Madina ka kehna tha nabuwat to sirf Bani Israil ki miraz hai aur Mohammmad ﷺ chunke is khandan se nahi hain, kabhi kehte hain ke nabuwat aur sultanat ek jagah jama nahi ho sakti phir Mohammad ﷺ Nabi aur Badshah kaise ban gaye, phir kabhi aitraaz karte ke Mohammad ﷺ agar Nabi hote to phir unhe 9 biwiyon ki hajat kyun paish ayi, in tamam aitraaz ke jawab me ye ayate karima nazil hui (Tafseer Kabir, Tafseer Khazin, Tafseer Ruhul Muani)

(39) Para 5, Surah Nisa, Ayat 58

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّ اللّٰهَ يَاْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمٰنٰتِ اِلٰٓى اَهْلِهَا ۙ وَاِذَا حَكَمْتُمْ بَيْنَ النَّاسِ اَنْ
تَحْكُمُوْا بِالْعَدْلِ ۭ اِنَّ اللّٰهَ نِعِمَّا يَعِظُكُمْ بِهٖ ۭ اِنَّ اللّٰهَ كَانَ سَمِيْعًۢا بَصِيْرًا ﴿٥٨﴾

Tarjuma Kanzul Imaan:

Beshak Allah tumhe hukm deta hai ki amanten jinki hain unhe sapurt karo aur ye ke jab tum logo me faisla karo to insaaf ke saath faisla karo beshak Allah tumhe kya hi khub nasihat farmata hai beshak Allah sunta dekhta hai

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Kaaba musharrafa ki kaleed (key ring) bradree

Fatah Mecca ke roz jab Nabiye Kareem ﷺ ke ashaab fatehana shaan e shokat se Mecca Mokarrama me dakhil hue to Usman bin Talha jo Kabila Bani Abdul Daar se the aur Kaabe ki kaleed bradri the unhone Kaabe ke darwaze me taala laga diya aur khud chat par char gaye jab nabiye kareem ﷺ ne Kaaba sharif se butho ko nikalne ke liye Hazrat Ali رضی اللہ تعالیٰ عنہ ke zariye chaabi talab farmayi to unhone Hazrat Ali ko chaabi dene se inkaar kar diya, ke agar mai unhe Allah ka Rasul samajhta to chaabi de deta, Hazrat Ali رضی اللہ تعالیٰ عنہ ne unke haath se chaabi cheen li aur farmaya aaj tum sabh Mohammad ﷺ ke zehre dast ho, aaj pure Mecce me Kaabe me unhi ka raaj hai, phir ye chaabi Nabiye Kareem ﷺ ke huzur paish kar di, ap ﷺ ne Kaaba ko butho se saaf kar diya aur ain Kaabe me 2 rakat naphil ada farmaye uske baad Hazrat Abbas رضی اللہ تعالیٰ عنہ arz guzar hue ke huzur hajiyon ko paani pilane ki sahadat bhi hasil ho lehaza Kaabe ki kaleedi ki bradri ki sahadat bhi mujhe milni chahiye tab ye ayate karima nazil hui (Tafseer Jalalain, Khazin)

Magar haq ye hai ke Fatah Mecca ke roz Hazrat Usman bin Talha musalman tha aur Nabiye Kareem ﷺ ke saath the aur apne bakhushi Khana Kaaba ka darwaza khola albata jab Hazrat Abbas رضی اللہ تعالیٰ عنہ ne Kaabe ki kalidi bradri ki khawish ka izhar kiya tab ye ayate karima nazil hui aur Nabiye Kareem ﷺ ne Usman bin Talha se farmaya ke ai Usman tum ye chaabi lo, ta Qayamat ye chaabi tum me hi rahegi (Tafseer Khazainul Irfan, Tafseer Ruhul Muani, Tafseer Ruhul Byan)

(40) Para 5, Surah Nisa, Ayat 59

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

یٰۤاَیُّهَا الَّذِیۡنَ اٰمَنُوۡۤا اَطِیۡعُوا اللّٰهَ وَ اَطِیۡعُوا الرَّسُوۡلَ وَ اُولِی الۡاَمۡرِ مِنۡکُمۡ ۚ فَاِنۡ تَنَازَعۡتُمۡ فِیۡ شَیۡءٍ فَرُدُّوۡهُ اِلَی اللّٰهِ وَ الرَّسُوۡلِ اِنۡ کُنۡتُمۡ تُؤۡمِنُوۡنَ بِاللّٰهِ وَ الۡیَوۡمِ الۡاٰخِرِ ؕ ذٰلِکَ خَیۡرٌ وَّ اَحۡسَنُ تَاۡوِیۡلًا ﴿۵۹﴾ (پارہ5۔سورۃ النساء،آیت نمبر 59)

Tarjuma Kanzul Imaan:

Ai imaan walo hukm mano, Allah ka aur hukm mano Rasul ka aur unka jo tumme hakumat wale (musalman hukmaran) hain, phir agar tumme kisi baat ka jhagra tuhe to use Allah aur Rasul ke huzur ruju karo (sharaih faisla karo) agar Allah aur Qayamat par imaan rakhte ho to ye behtar hai aur uska anjaam sabh se acha

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Bargah e Risalat me faisla:

Ek lashkar me Hazrat Khalid bin Waleed رضی اللہ تعالیٰ عنہ ameer sipah salar the, Hazrat Ammar bin Yasir رضی اللہ تعالیٰ عنہ is lashkar me shamil the, jis ilake par jehad karna tha lashkar jaise hi unke kareeb pahoncha to wahan ke log raato raat apne baal baccho aur samaan ko lekar wahan se bhaag nikle albaat unme se ek shaks chupte chupate apne baal baccho ke saath lashkar e Islam ke taraf aya aur Hazrat Ammar bin Yasir رضی اللہ تعالیٰ عنہ se kehne laga ke mai Islam qabul kar chuka hun meri koam ke sabh afraad bhaag chuke hain ab mai hi sirf yahan akela baki reh gaya hun, kya mera imaan lana faide mand hoga, yani agar meri jaan o maal aur baal bacche aman se rahen, to mai yahan ruk jayun, warna mai bhi bhaag niklun, to Hazrat Amma bin Yasir رضی اللہ تعالیٰ عنہ ne farmaya tumhe tumhara imaan faida dega, tum meri amaan me ho, wo shaks smenan se apne ghar ke taraf loat gaya

Subah savera lashkar e Islam ne is ilake par hamla kiya to siwai is shaks aur iske baal baccho ke alawa kisi ko na paya, lehaza Khalid bin Waleed رضی اللہ تعالیٰ عنہ ne is shaks maiy uske baal baccho ke qaid kar liya aur samaan par kabza kar liya, jab Hazrat Ammar bin Yasir ko is baat ki khabar hui to ap foran Hazrat Khalid bin Waleed ke paas pahonche ke mai is shaks ko amaan de chuka hun, ye shaks musalman ho chuka hai, ap ne usey choar dain, Hazrat Khalid ne farmaya, mai lashkar ka ameer hun, tumhe mujhe bataye bagair amaan dene ka koi haq nahi chunache dono Hazrat me ranjish ho gayi yahan tak ke isi halat me Madina Munawwara rawana ho gaye aur bargah e risalat ﷺ me muqaddama paish kiya gaya to Nabiye Kareem ﷺ ne Hazrat Ammar رضی اللہ تعالیٰ عنہ ke haq me faisla farmaya aur is shaks ko mai maal ke choar diya aur saath hi Hazrat Ammar ko taqeed farmayi ke ayinda begair lashkar ke ameer ke ijazat ke bagair kisi ko amaan na dain, Hazrat Khalid رضی اللہ تعالیٰ عنہ bargah e risalat ﷺ me arz guzar hue ke Ya Rasulallah ﷺ ke ap ﷺ Ammar jaise ghulam ko mujh par mere muqabil aane ki ijazat ata farmate hai to Nabiye Kareem ﷺ ne irshad farmaya ke Ammar ko bura kahe Allah uska bare kare, jo Ammar رضی اللہ تعالیٰ عنہ se bugz rakhe Allah ussey naraaz ho, jo Ammar ko laanat kare Khuda us par laanat kare, Hazrat Ammar ye sunkar bargah e risalat se ijazat lekar rawana ho gaye, to Hazrat Khalib bin Waleed foran unke piche ho liye, aur raaste me unko jaa liya, aur unka daaman pakar kar mazerat khwah hue, aur unhe raazi kiya, is moake par ye ayate karima nazil hui (Tafseer Ruhul Muani, Tafseer Khazin)

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(41) Para 5, Surah Nisa, Ayat 60, 61

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلَمْ تَرَ اِلَى الَّذِيْنَ يَزْعُمُوْنَ اَنَّهُمْ اٰمَنُوْا بِمَآ اُنْزِلَ اِلَيْكَ وَ مَآ اُنْزِلَ مِنْ قَبْلِكَ يُرِيْدُوْنَ اَنْ يَّتَحَاكَمُوْٓا اِلَى الطَّاغُوْتِ وَ قَدْ اُمِرُوْٓا اَنْ يَّكْفُرُوْا بِهٖ ؕ وَ يُرِيْدُ الشَّيْطٰنُ اَنْ يُّضِلَّهُمْ ضَلٰلًۢا بَعِيْدًا ﴿۶۰﴾ وَ اِذَا قِيْلَ لَهُمْ تَعَالَوْا اِلٰى مَآ اَنْزَلَ اللّٰهُ وَ اِلَى الرَّسُوْلِ رَاَيْتَ الْمُنٰفِقِيْنَ يَصُدُّوْنَ عَنْكَ صُدُوْدًا ﴿۶۱﴾ (پارہ5۔سورۃ النساء، آیت نمبر 60-61)

Tarjuma Kanzul Imaan:

Kya tumne unhe na dekha jinka dawa hai ke wo imaan laye uspar jo tumhari taraf utra aur uspar jo tumse pehle utra phir chahte hain ke shaitan ko apna panj banayen (uska faisla maane) aur unko to hukm ye tha ke usey aslan na maane, (usko dushman jaane) aur Iblis ye chahta hai ke unhe door behka de (hidayat se door kar de) aur jab unse kaha jaye ke Allah ki utari hui kitaab aur Rasul ke taraf aao, to tum dekhoge ke munafik tumse mooh moar kar phir jaate hain

Haq aur Baatil me farq karne wale:

Ek riwayat ke mutabik ek Yahudi aur ek Munafik ke darmiyan jhagra hua, is jhagre me Yahudi haq par tha, jab ke Munafik jhutha tha, jhigre ne jab tool pakra, to Yahudi ne Munafik se kaha, chalo Mohammad ﷺ se iska faisla karwate hain, us par Munafik bola ke nahi Qaab bin Ashraf Yahudi ke paas chalte hain, Yahudi ne ta'ajjub se kaha ke tu kaisa musalman hai, ke apne Nabi ke bajaye apna faisla Yahud ke sardar se karana chahta hai, us par Munafik sharminda hokar bargah e risalat ﷺ me hazir hone ke liye taiyar hua, chunache Nabiye Kareem ﷺ ne mamla sama'at farma kar Yahudi ke haq me faisla farma diya

Wahan se nikal kar Munafik bola ke mujhe ye faisla manzur nahi, chalo Siddique Akbar se faisla karwate hain, chunache dono Siddique Akbar رضی اللہ تعالیٰ عنہ ki bargah me hazir hue, to Siddique Akbar ne bhi mamla sunkar Yahudi ke haq me faisla diya, chunache wahan se nikal kar bhi Munafik yehi kehne laga, ke mujhe ye faisla manzur nahi, chalo Hazrat Umar Farooque رضی اللہ تعالیٰ عنہ se faisla karwayen, chunache dono Hazrat Umar ki bargah me hazir hue, Jab apko ye bataya gaya ke ye Munafik Nabiye Kareem ﷺ aur Siddique Akbar ke faisle se

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raazi nahi to Hazrat Umar ne Munafik se pucha ke kya ye baat durust hai, to usne kaha haan ye sach hai, to ap رضی اللہ تعالیٰ عنہ ne farmaya ke tum yahin thehro, mai abhi tumhara faisla karta hun, phir ghar ke andar tashreef le gaye, talwar nikal kar laaye, Munafik ki gardan ura di, aur farmaya ke jo Rasulallah ﷺ se faisle aur Hazrat Siddique رضی اللہ تعالیٰ عنہ ke adal ko na maane uska yehi faisla hona chahiye

Munafik ke qatl par uske rishtedar bargah e risalat me hazir hokar Hazrat Umar Farooque رضی اللہ تعالیٰ عنہ ke khilaaf shikayat byan karne lage , chunache Nabiye Kareem ﷺ ne Hazrat Umar Farooque رضی اللہ تعالیٰ عنہ se asl wakiya daryaft farmaya, to ap رضی اللہ تعالیٰ عنہ ne tamam wakiya arz kar diya aur farmaya ke jo ap ﷺ ke faisle ko na maane aur kisi aur ka faisla chahe uska faisla mere nazdeeq yehi hona chahiye tha, chunache usi leh me Hazrat Jibreel علیہ السلام ye ayate karima lekar hazir e khidmat hue, aur arz ki Ya Rasulallah ﷺ Umar haq baatil me farq karne wale hain, to Nabiye Kareem ﷺ ne irshad farmaya ke ai Umar tum aaj se yaani haq baatil me fark karne wale ho, chunache us din ap رضی اللہ تعالیٰ عنہ ka laqab "Farooque" hua (Tafseer Kabir, Tafseer Khazin, Tafseer Baizawi, Tafseer Madariq, Tafseer Ruhul Muani, waghera)

(43) <u>Para 5, Surah Nisa, Ayat 62</u>

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

فَكَيْفَ إِذَآ أَصَابَتْهُم مُّصِيبَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَآءُوكَ يَحْلِفُونَ
بِاللَّهِ إِنْ أَرَدْنَآ إِلَّآ إِحْسَانًا وَتَوْفِيقًا ﴿٦٢﴾ (پارہ5-سورۃ النساء،آیت نمبر 62)

<u>Tarjuma Kanzul Imaan:</u>

Kaisi (halat) hogi jab unpar koi afat aa pare badla is (bad amaliyon) ka jo unke haathon ne aage bheja phir ai mehbub tumhare huzur hazir hun Allah ki (jhuthi) kasam khate ke hamara maqsad to bhalai aur mail (sulah wa milap) hi tha

<u>Bejata Taveelain:</u>

Jab munafik ke qatl par uske rishtedar, qurawatdar aur deegar munafekeen bargah e risalat ﷺ me hazir hue aur beja taveele karne lage ke shubha (munafik) ki niyat kharab na thi, na hi wo ap ﷺ ke faisle se inkaari tha, Umar Farooque رضی اللہ تعالیٰ عنہ ne ye qatl be jaa kiya hai, hame is khun ka badla chahiye ghaliban ye ayate karima nazil hui (Tafseer Khazin, Tafseer Kabir)

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(44) Para 5, Surah Nisa, Ayat 64

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَمَآ اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا لِيُطَاعَ بِاِذْنِ اللّٰهِ ؕ وَلَوْ اَنَّهُمْ اِذْ ظَّلَمُوْٓا اَنْفُسَهُمْ
جَآءُوْكَ فَاسْتَغْفَرُوا اللّٰهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُوْلُ لَوَجَدُوا اللّٰهَ تَوَّابًا رَّحِيْمًا ﴿۶۴﴾

Tarjuma Kanzul Imaan:

Aur hamne koi Rasul na bheja magar isliye ke Allah ke hukm se uski at'at ki jaye aur agar jab wo apni jaano par zulm karen (gunaah kar baithen) to ai mehbub tumhare huzur hazir (jismani ya qalbi toar par) hoan aur phir Allah se (tumhare wasile se) maafi chahen aur Rasul unki shafahat farmaye (Allah se unke liye maafi chahiye) to zarur Allah ko bahot tauba qabul karne wala maherbaan gunaah bakshe wala payen

12 munafekeen ki nishadehi:

Ek riwayat ke mutabik munafekeen ne Nabiye Kareem ﷺ ko izah pahonchane ke liye napaak sazishen taiyar kin, jab ye is bure irade se bargah e risalat ﷺ me hazir hue to Hazrat Jibreel عليه السلام ne hazir e khidmat hokar ap ﷺ ko unki napak niyat se ba-khabar kar diya, jab munafekeen bargah e aqdas ﷺ me hazir hue, to Muhajerren aur Ansaar ka ek hujum bargah e aqdas ﷺ me hazir tha, ap ﷺ ne irshad farmaya, ke yahan baaz aise bhi hain jo niyat fasik ke saath aye hain, magar wo apni is sazish me nakaam namurad honge, lehaza unhe chahiye ke apne is bure irade se baaz aa jayen, ikhlaas ke saath sacchi tauba karen, hum bhi unki bakshish ki dua karenge ap ﷺ ke ye farmane ke bawajud koi na utha

Nabiye Kareem ﷺ ne phir yehi irshad farmaya, magar ye log na khare hue tab Nabiye Kareem ﷺ ne farmaya, ai falah tu uth karo, ai fala tu khara ho ja, chunache, 12 munafekeen ke naam lekar pukara aur unhe khara kar diya, tab ye munafekeen arz guzar hue, ke hum bus uthna hi chahte the ke ap ﷺ ne naam lekar pukar diya, Huzur hum tauba karte hain aur maafi ke talabghaar hain, to ap ﷺ ne irshad farmaya, ke ap khuch nahi ho sakta yahan se nikal jao, tab ye ayate karima nazil hui (Tafseer Kabir)

(45) Para 5, Surah Nisa, Ayat 65

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتّٰى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِيْٓ
اَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿۶۵﴾ (پارہ5۔سورۃ النساء،آیت نمبر 65)

Tarjuma Kanzul Imaan:

To ai mehbub tumhare rab ki kasam wo musalman na honge jab tak apne apas ke jhigre me tumhe haqim na banayen phir jo khuch tum hukm farma do apne dilon me is (hukm ko kabul karne) se rukawat na payen aur jee (khushdili) se maan lain

Bargah e Nabuwat ka faisla:

Hazrat Arwah ibn Zabeer رضی اللہ تعالیٰ عنہ se marwi hai ke mere walid Hazrat Zubair ka khet ek Ansaari ke khet se mutsal (adjoining) tha, dono khet ek hi naali se sehrab kiye jate the, Hazrat Zubair ka khet bala e (over and above) par tha jab ke Ansaari ka khet nasheeb (slope, dhalan) me tha, Ansaari kehta tha, ke pehle mai apne khet ko paani dunga, jab ke Hazrat Zubair pehle hi apnekhet ko pehle paane dene par bazid the, chunahce mamla tool pakar gaya, aur muqaddama bargah e nabawi ﷺ me paish hua, to Nabiye Kareem ﷺ ne Hazrat Zubair ke haq me faisla diya, aur farmaya pehle tum apne khet ko paani do, iske baad apne bhai ke taraf paani choro, is par Ansaari bola ke Hazrat Zubair apke phuphi zaat isliye apne unki riyayat ki, ye sunkar Nabiye Kareem ﷺ ko bahot ranjh hua, aur sadme se ap ﷺ ka chehra e mubarak muttaqir (udas) ho gaya aur farmaya ke acha Zubair ab tum aisa karna ke tum apne khet ko khoob paani do, yahan tak ke tumhari paani khet ke mundair ke barabar tak pahonch jaye, to uske baad Ansaari ke taraf choarna chunache is par ye ayate karima nazil hui (Tafseer Kabir, Khazin, Ruhul Byan, Ruhul Muani)

(46) Para 5, Surah Nisa, Ayat 66, 67 68

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَلَوْ اَنَّا كَتَبْنَا عَلَيْهِمْ اَنِ اقْتُلُوْٓا اَنْفُسَكُمْ اَوِ اخْرُجُوْا مِنْ دِيَارِكُمْ مَّا فَعَلُوْهُ اِلَّا
قَلِيْلٌ مِّنْهُمْ ۫ وَلَوْ اَنَّهُمْ فَعَلُوْا مَا يُوْعَظُوْنَ بِهٖ لَكَانَ خَيْرًا لَّهُمْ وَاَشَدَّ
تَثْبِيْتًا ﴿۶۶﴾ وَّاِذًا لَّاٰتَيْنٰهُمْ مِّنْ لَّدُنَّا اَجْرًا عَظِيْمًا ﴿۶۷﴾ وَّلَهَدَيْنٰهُمْ صِرَاطًا مُّسْتَقِيْمًا ﴿۶۸﴾

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Tarjuma Kanzul Imaan:

Aur agar hum unpar farz karte ke apne ap ko qatl kar do ya apne ghar baar choarkar nikal jao, to unme thore hi aisa karte aur agar wo karte jis baati ki unhe nasihat (hidayat) di jati hai to usme unka bhala (deen duniya ka faida) tha, aur imaan par khub jamna (imaan par sabit kadmi milti) aur aisa hota to hum apne paas se bara sawab dete aur zarur unko sidhi raah ki hidayat karte (ke wo kamyabi pate)

Shama risalat ke parwane:

Chan Sahaba Ekram رضوان عليكم **ka baaz Yahud Madine se munazra hua, Yahudi bole ke hum to apne paighambar Musa** عليه السلام **ke liye itne zyada farmabardar hain ke unhone hame ek khata ke badle ye hukm farmaya ke hum apni jaan de dain, to hame maafi de di jayegi, chunache humne bila taamil ap ko qatl karne ke liye paish kar diya, aur 70000 Israili is hukm ki tameel me qatal ho gaye, jab ke tum apna haal dekho ke apne ap ko apne Nabi ka farma bardar kehte ho magar jab tumhar nabi tumhe jehad ka hukm dete hian to tumhe hiley bahane karte ho, aur hukm ki adayegi me taamil karte ho jab ke is jehad me tumhare liye faida hi faida hai, ye sunkar Hazrat Sahaba ne farmaya, ke khuda ki kasam agar hamare nabi** ﷺ **agar hame jaane dene ki apna maal aur ghar baar choarne ka hukm dain to hum bina dair kiye hukm baja layenge chunache is moake par Hazrat Sahaba ki tayeed me ye ayate karima nazil hui (Tafseer Khazin, Tafseer Kabir, Tafseer Ruhul Muani, waghera)**

(49) **Para 5, Surah Nisa, Ayat 69, 70**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ۝ ذٰلِكَ الْفَضْلُ مِنَ اللّٰهِ ؕ وَكَفٰى بِاللّٰهِ عَلِيْمًا ۝ (پارہ5۔سورۃ النساء،آیت نمبر 69-70)

Tarjuma Kanzul Imaan:

Aur jo Allah aur uske Rasul ka hukm mane to use unka saath milega jin par Allah ne fazal kiya yani Anbiya aur Siddiq (zahir wa batin ke sacche) aur shaheed naik log ye kya hi ache sathi hain ye Allah ka fazal hai aur Allah kafi hai janne wala

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Ashiq Sadiq:

Iske mutalliq chan riwayat hain:

(a) Ek riwayat to ye hai ke Hazrat Subhan رضی اللہ تعالیٰ عنہ Nabiye Kareem ﷺ ek aise ashiq sadiq the ke ap ﷺ ke bagair kisi pal chain qarar na ata tha, ek din bargah e risalat ﷺ is haal me hazir hue ke unka rang zardh ura hua chehra utra hua badan bilgharz ye ke asaare ghum zahir the Nabiye Kareem ﷺ ne is halat ka sabab daryaft farmaya to arz kiya ke huzur mai ap ﷺ ke ishq me giraftar hun, ek pal ap ﷺ ko na dekhun to dil sakun aur qarar na pata hai, akhirat ka khyal ata hai, to sochta hun ke agar mai rab ke fazal se baksh bhi diya gaya aur uske karam se jannat ka haqdar bhi ho gaya to jannat me ap ﷺ ka muqaam nihayat ala aur arfey hoga, aur mai to apke ghulamo ke darje me na jaana kitne niche para hunga, ap ﷺ se mulaqat kyun kar mumkin hogi, mai ap ﷺ ki judai kaise bardash kar sakunga aur ap ﷺ ko dekhe bagair kyun kar sakun pa sakunga tab ye ayate karima nazil hui

(b) Ek dusri riwayat ke mutabik baaz Anasar bargah e risalat ﷺ me arz guzar hue, ya Rasulallah ﷺ hame jannat ka shoak nahi hum to bus ap ﷺ ki ziyarat ba sahadat ke talabghaar hain, aur ap ﷺ ke deedar ke mushtaq hain, jab ap ﷺ jannat me Hazrat Anbiya Ekram ke saath honge aur hum ummatiyon ke saath to hum ap ﷺ ko bagair dekhe kaise sabar kar sakenge tab ye ayate karima nazil hui

(c) Ek aur riwayat ke mutabik ek Ansaari sahaba bargah e aqdas ﷺ me hazir hokar arz guzar hue Ya Rasulallah ﷺ jab ap ﷺ apne daulat gadey me tashreef le jate hain to ap mujhe bhi apne ghar jana parta hai, wahan jakar baal baccho ghar baar me mera dil nahi lagta, ap ﷺ ke bagair beqarari wa bechani mehsus karta hun jab tak ap ﷺ ko dekh na lun chain nahi parta to sochta hun ke jannat me hamara kya banega, hum kahan honge, aur ap ﷺ kahan honge, mera dil ap ﷺ ke bagair kaise qarar payega tab ye ayate karima nazil hui
(Tafseer Khazin, Tafseer Madariq, Tafseer Ruhul Muani, Tafseer Ruhul Byan, Tafseer Baizawi, Tafseer Kabir)

(51) Para 5, Surah Nisa, Ayat 74, 75

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

فَلۡیُقَاتِلۡ فِیۡ سَبِیۡلِ اللّٰہِ الَّذِیۡنَ یَشۡرُوۡنَ الۡحَیٰوۃَ الدُّنۡیَا بِالۡاٰخِرَۃِ ؕ وَ مَنۡ یُّقَاتِلۡ
فِیۡ سَبِیۡلِ اللّٰہِ فَیُقۡتَلۡ اَوۡ یَغۡلِبۡ فَسَوۡفَ نُؤۡتِیۡہِ اَجۡرًا عَظِیۡمًا ﴿۷۴﴾ وَ مَا لَکُمۡ لَا
تُقَاتِلُوۡنَ فِیۡ سَبِیۡلِ اللّٰہِ وَ الۡمُسۡتَضۡعَفِیۡنَ مِنَ الرِّجَالِ وَ النِّسَآءِ وَ الۡوِلۡدَانِ الَّذِیۡنَ
یَقُوۡلُوۡنَ رَبَّنَاۤ اَخۡرِجۡنَا مِنۡ ہٰذِہِ الۡقَرۡیَۃِ الظَّالِمِ اَہۡلُہَا ۚ وَ اجۡعَلۡ لَّنَا مِنۡ
لَّدُنۡکَ وَلِیًّا ۟ۙ وَّ اجۡعَلۡ لَّنَا مِنۡ لَّدُنۡکَ نَصِیۡرًا ﴿۷۵﴾ (پارہ5۔سورۃ النساء،آیت نمبر 75)

Tarjuma Kanzul Imaan:

To unhe Allah ki raah me larna chahiye jo duniya ki zindagi baich kar akhirat lete hain aur jo Allah ki raah me lare phir mara jaye ya ghalib aye to ankareeb hum unse bara sawab denge aur tumhe (ai musalmano) kya hua ke na laro Allah ki raah me (jab ke jehad farz ho chuka) aur kamzor mardo aur aurton aur baccho ke waaste (jo) ye dua kar rahe hain ke hamare rab hame is basti se nikal jis ke log zalim hain aur hame apne paas (ghaib) se koi himayati de de aur hame apne paas se koi madagar de de

Jehad ka hukm:

Qabl az hijrat Islam me jehad ka hukm nazil na hua tha jab hijrat ke baad jehad farz hua to baaz sahaba aur baaz momeneen aur munafekeen is farz ki adayegi me paso pesh (bahes, mubahisa) karne lagen aur susti karne lagen, chunache ye ayate karima nazil hui (Tafseer Saadi)

(53) Para 5, Surah Nisa, Ayat 77

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اَلَمۡ تَرَ اِلَی الَّذِیۡنَ قِیۡلَ لَہُمۡ کُفُّوۡۤا اَیۡدِیَکُمۡ وَ اَقِیۡمُوا الصَّلٰوۃَ وَ اٰتُوا الزَّکٰوۃَ ۚ فَلَمَّا
کُتِبَ عَلَیۡہِمُ الۡقِتَالُ اِذَا فَرِیۡقٌ مِّنۡہُمۡ یَخۡشَوۡنَ النَّاسَ کَخَشۡیَۃِ اللّٰہِ اَوۡ اَشَدَّ
خَشۡیَۃً ۚ وَ قَالُوۡا رَبَّنَا لِمَ کَتَبۡتَ عَلَیۡنَا الۡقِتَالَ ۚ لَوۡ لَاۤ اَخَّرۡتَنَاۤ اِلٰۤی اَجَلٍ
قَرِیۡبٍ ؕ قُلۡ مَتَاعُ الدُّنۡیَا قَلِیۡلٌ ۚ وَ الۡاٰخِرَۃُ خَیۡرٌ لِّمَنِ اتَّقٰی ۟ وَ لَا تُظۡلَمُوۡنَ
فَتِیۡلًا ﴿۷۷﴾ (پارہ5۔سورۃ النساء،آیت نمبر 77)

Tarjuma Kanzul Imaan:

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Kya tumne unhe na dekha jinse kaha gaya ke apne haath (khud ko) jehad se rok lo aur namaz qayam rakho aur zakat do phir jab un par farz kiya gaya to unme baaze (munafekeen) logo (kuffar) se aisa darne lage jaise (momin) Allah se dare ya usse bhi zahid aur bole ai rab hamare tu ne ham par jehad kyun farz kar diya thori muddat tak hame aur jeeney diya hota, tum farma do ke duniya ka baratna (jeena) thora hai aur dar walon (at'aat guzaron) ke liye akhirat achi aur tum par taake (dhage ke barabar zulm na ho)

Munafekeen ke jehad se paso pesh:

Munafekeen e Madina apna josh imani aur jazba jehad ko zahir karne ke liye jehad ki ijazat talab karte rehte magar jab jehad farz hota hai to is hukm ke nazil hote hi paso pesh aur hiley bahane karne lage chunache un munafekeen ke mutalliq ye ayate karima nazil hui (Tafseer Kabir, Tafseer Naimi)

(54) Para 5, Surah Nisa, Ayat 78

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَيْنَ مَا تَكُوْنُوْا يُدْرِكْكُّمُ الْمَوْتُ وَ لَوْ كُنْتُمْ فِيْ بُرُوْجٍ مُّشَيَّدَةٍ ؕ

Tarjuma Kanzul Imaan:

Tum jahan kahin ho tumhe moat aa legi agarche mazbut qile me ho

Jhutha izhar e afsos:

Ghazwa e Uhad ke moake par jo musalman shaheed hue to munafekeen aur Yahud in shohadah Uhad ke bare me ye kehte phirte the agar ye log hamari baat mante aur is ghazwa me na jaate to yun is tarah na maare jate dil hi dil me ye munafekeen aur Yahud unki shahadat par khush hote magar zubaan se jhutha izhar karte the us par is ayate karima ka ye pehla juz nazil hua (Tafseer Khazin)

وَ اِنْ تُصِبْهُمْ سَيِّئَةٌ يَّقُوْلُوْا هٰذِهٖ مِنْ عِنْدِكَ ؕ قُلْ كُلٌّ مِّنْ عِنْدِ اللّٰهِ ؕ فَمَالِ هٰۤؤُلَآءِ الْقَوْمِ لَا يَكَادُوْنَ يَفْقَهُوْنَ حَدِيْثًا ۝ (پارہ5۔سورۃ النساء،آیت نمبر 78)

Tarjuma Kanzul Imaan:

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Aur unhe koi burai (musibat) pahonche to kahen ye huzur ki taraf (huzur ke sabab) se ayi tum farma do sabh Allah ki taraf se hai to in logon ko kya hua koi (itney wazey) baat samajhte malum hi nahi hote

Yahud ka Huzur ﷺ se izhare mukhalifat:

Jab Nabiye Kareem ﷺ hijrat farma kar Madina Munawwara jalwa afroz hue aur Yahud Madine ko Islam qabul karne ki dawat di to aqsar Yahud Madina sarkashi wa hath dharmi aur ap ﷺ ki mukhalifat par utar aye, unme khuch aise bhi the jo bazahir kalma parkar khud ko musalman zahir karte magar har tarah se musalmano ki mukhalifat aur unko pahochane par kamarbasta hogaye, chunahce jab kabhi Madina Munawwara me barish na hoti ya phal waghera me kami ajati to ye munafekeen aur Yahud mashwara karne lagte ke jab se Mohammad ﷺ hamare yahan aye hain khairo barkat kam ho gayi hai aur musibten aur pareshaniyan aane lagi hain (nauzobillah) chunache unki tardeed me ye ayate karima ka ye juz nazil hui (Tafseer Kabir, Tafseer Khazin, Tafseer Madariq, Tafseer Baizawi, Tafseer Ruhul Muani)

(55) Para 5, Surah Nisa, Ayat 80

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ ۚ وَمَنْ تَوَلّٰى فَمَآ اَرْسَلْنٰكَ عَلَيْهِمْ حَفِيْظًا ۝٨٠

Tarjuma Kanzul Imaan:

Jisne Rasul ka hukm maana beshak usne Allah ka hukm mana aur jisne (ata'at se) muh phera to humne tumhe unke bachane ko (amaal ka zimmedar banakar) bheja

Munafekeen ki shohrish (badmizaaj):

Ek martaba Nabiye Kareem ﷺ ne jab ye irshad farmaya ke jisne meri ata'at ki usne Allah ﷻ ki ata'at ki aur jisne mujhse mohabbat ki usne Allah ﷻ se mohabbat ki, to ye sunkar munafekeen apas me kehne lage ke ye to Mohammad ﷺ shirk ki dawat dete hain aur ye chahte hain ke hum unhe is tarah khuda maan lain, jaise Eesaiyon ne Hazrat Eesa عليه السلام ko apna khuda banaya, us par Nabiye Kareem ﷺ ki tayeed me aur munafekeen ki radh me ye ayate karima nazil hui (Tafseer Khazin, Tafseer Ruhul Muani, Tafseer Ruhul Byan)

(56) Para 5, Surah Nisa, Ayat 81, 82

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ یَقُوۡلُوۡنَ طَاعَۃٌ ۫ فَاِذَا بَرَزُوۡا مِنۡ عِنۡدِکَ بَیَّتَ طَآئِفَۃٌ مِّنۡہُمۡ غَیۡرَ الَّذِیۡ
تَقُوۡلُ ؕ وَ اللّٰہُ یَکۡتُبُ مَا یُبَیِّتُوۡنَ ۚ فَاَعۡرِضۡ عَنۡہُمۡ وَ تَوَکَّلۡ عَلَی اللّٰہِ ؕ وَ کَفٰی بِاللّٰہِ
وَکِیۡلًا ﴿۸۱﴾ اَفَلَا یَتَدَبَّرُوۡنَ الۡقُرۡاٰنَ ؕ وَ لَوۡ کَانَ مِنۡ عِنۡدِ غَیۡرِ اللّٰہِ لَوَجَدُوۡا فِیۡہِ
اخۡتِلَافًا کَثِیۡرًا ﴿۸۲﴾ (پارہ5۔سورۃ النساء، آیت نمبر 81-82)

Tarjuma Kanzul Imaan:

Aur kehte hain ke humne hukm maana phir jab tumhare paas se nikalkar jaate hain to unme ek (munafekeen ka) guru jo keh gaya tha uske paas raat ko mansube gaathna (sazishe karta) hai aur Allah likh rakhta hai, unke raat ke mansube to ai mehbub tum unse chasm poshi karo (dhyan na do) aur Allah par bharosa rakho aur Allah kafi hai kaam banane (tumhari himayat) ko to kya ghaur nahi karte Quran me aur agar wo khuda ke paas se (insaan ka banaya hua) hota to zarur uske (ke ehkam) bahot ikhtelaaf paate

Munafekeen ki munafeqat:

Munafekeen ka ye turra tha ke jab wo bargah e risalat ﷺ me hazir hote to kehte Ya Rasulallah ﷺ hum ap ﷺ ke bahot farmabardar hain, ap ﷺ jo hukm irshad farmayen hume qabul hai magar jab ye apne gharo ko loatte to apne baat ke khilaf kehte chunache unke mutalliq ye ayate karima nazil hui (Tafseer Khazin)

(58) Para 5, Surah Nisa, Ayat 83

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ اِذَا جَآءَہُمۡ اَمۡرٌ مِّنَ الۡاَمۡنِ اَوِ الۡخَوۡفِ اَذَاعُوۡا بِہٖ ؕ وَ لَوۡ رَدُّوۡہُ اِلَی الرَّسُوۡلِ وَ
اِلٰۤی اُولِی الۡاَمۡرِ مِنۡہُمۡ لَعَلِمَہُ الَّذِیۡنَ یَسۡتَنۡۢبِطُوۡنَہٗ مِنۡہُمۡ ؕ وَ لَوۡ لَا فَضۡلُ اللّٰہِ
عَلَیۡکُمۡ وَ رَحۡمَتُہٗ لَاتَّبَعۡتُمُ الشَّیۡطٰنَ اِلَّا قَلِیۡلًا

Tarjuma Kanzul Imaan:

aur jab unke paas koi baat (fateh salamti) ya dar (shikast musibat) ki ati hai uska (logo me) charcha kar baithte hain aur agar isme Rasul aur apne ziy ikhtiyar (khaas sahaba) logo ki taraf ruju latey (uske mutalliq puchte) to zarur unse uski haqiqat jaan lete (ke kaun si khabar phailani hai) ye jo baad me kavish karte hain

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aur agar tumpe Allah ka fazl aur uski rehmat na hoti to zarur tum shaitan ke piche lag jate (uski ata'at karte) magar thore (siwai thoro ke)

Munafekeen ka Fasad:

Jab Nabiye Kareem ﷺ kisi lashkar Islam ko jehad ke liye rawana farmate aur maidan e jung se mutalliq unki fatah ya shikast ki khabren bargah e risalat ﷺ me pahochti to wahan munafekeen bhi mojud hote aur bhole bhale musalman bhi, ahle ilm momeneen bhi hote aur safa musalman bhi chunache munafekeen to maidan e jung ki khabren fasad phailane ke liye aam logo tak pahonchate jab ke saafa musalman apni saadgi me aam musalmano tak ye khabren pahoncha dete jiski wajah se maidan e jung me mojud musalmano se mutalliq raaz faash ho jate aur in raazo ke faash hone ke sabab baaz auqad shadeed khatat lahaq ho jate, chunache in bhole bhale musalmano ya un munafekeen ke mutalliq ye ayate karima nazil hui (Tafseer Khazin, Tafseer Jalalain)

(59) Para 5, Surah Nisa, Ayat 88

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

فَمَا لَكُمْ فِي الْمُنٰفِقِيْنَ فِئَتَيْنِ وَ اللّٰهُ اَرْكَسَهُمْ بِمَا كَسَبُوْا ؕ اَتُرِيْدُوْنَ اَنْ تَهْدُوْا مَنْ اَضَلَّ اللّٰهُ ؕ وَ مَنْ يُّضْلِلِ اللّٰهُ فَلَنْ تَجِدَ لَهٗ سَبِيْلًا ۝۸۸

Tarjuma Kanzul Imaan:

To tumhe kya hua ke munafiko ke baare me (tum) do farik ho gaye aur Allah ne unhe aondha (gumraah) kar diya unke kartuton ke sabab kya ye chahte hian ke usey (hidayat ki) raah dikhao jise Allah ne gumraah kiya aur jise Allah gumraah kare to hargiz uske liye (hidayat ki) raah na payega

Munafekeen ka fareb:

Is ayate karima mukhtalif shane nazul riwayat kiye gaye hain,

(a) Khuch log bazahir Islam qabul karke Madina Munawwara me rehne lage, phir khuch arse baad bargah e nabuwat ﷺ me ye arz lekar hazir hue ke huzur Madina Munawwara ki aabo hawa hame muwafiq nahi aa rahi agar ap ﷺ ijazat farmayen to hum Badr ke taraf chale jayen taakey wahan sehat mand tandrust rahen, chunahce ap ﷺ ne unhe ijazat farmayi, chunache ye log khana

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badosho ki tarah jagah jagah rukte thaherte Badr pahonche, magar wahan bhi zyada din na ruken aur aagey bar gaye, yahan tak ke Mecca Mokarrama ja pahonche, aur wahan jakar kuffar e Mecca se ja mile, jab Madine me ye khabar pahonchi to Sahab Ekram ke darmiyan unke mutalliq ara ho gayin, in jamat ka khyal tha ke wo kalima parne wale musalman hain, abo hawah ke munafik na aane ki wajah se Mecca Mokarrama chale gayen hain, hame unki taraf se badh ghumani nahi karni chahiye aur agar kabhi jung ke moake par bhi wo hamare saamne aa jayen to unke qatl se guraiz karna chahiye, jab ke dusri jamat ka khyal tha ke ye log pehle bhi munafik the aur munafekat me hi bazahir kalma parke musalman ho gaye the magar ab ye khule kafir bankar sharaiy murtad ho chuke, agar ye musalman hote to Darul Islam se nikalkar hargiz Darey Kufr tak na pahochte chunache is moake par dusri jamat ki tayeed me ye ayate karima nazil hui

(b) ek dusri riwayat ke mutabik ek koam ne Madina akar Islam qabul kiya, khuch arsah guzarne ke baad, wo log bargah e risalat ﷺ me arz guzar hue ke hamari zameene jayedad waghera aiteraaf Mecca Moazzama me hai, agar ap ﷺ hame ijazat dain to ham wahan jakar abaad ho jayen magar phir ijazat liye bagair hi wahan jakar abaad ho gaye chunache unke mutalliq Sahaba Ekram علیکم رضوان ki 2 jamaten ho gayin, ek unki mukhalifat me aur dusri unki himayat me, chunache mukhalifat karne wali jamat ke haq me ye ayate karima nazil hui

(c) ek riwayat me aya hai ke baaz logo Mecca Moazzama me bazahir to kalma parkar musalman ho gaye the magar phir bhi kudrat rakhne ke bawajud wahan se hijrat na karte the bulke jab bhi moaka paate musalmano ki mukhalifat me kuffar Mecca ka saath dete the, unki khabren dabtan foaqtan Madina Munawwara pahonchti rehti, Sahaba Ekram ki mukhtalif ray hoti khuch unhe momin samajhte aur khuch kafir ya murtad chunache tab ye ayate karima nazil hui

(d) ek aur riwayat ke mutabik khuch log Madina Munawwar akar bazahir kalma parkar musalman ho gaye phir apna tejarti samaan lene ke bahane ke hum Mecca jakar apna samaan le ayen taaki yahan tejarat kar saken Mecca Moazzama gaye magar wapas palat kar na aye, chunache Nabiye Kareem ﷺ ne

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un ke qatl ka humk irshad farmaya to is moake par ye ayate karima nazil hui (Tafseer Ruhul Byan, Tafseer Baizawi, Tafseer Madariq, Tafseer Khazin, Tafseer Ruhul Muani)

(60) Para 5, Surah Nisa, Ayat 92

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَمَا كَانَ لِمُؤْمِنٍ اَنْ يَّقْتُلَ مُؤْمِنًا اِلَّا خَطَـًٔا ۚ وَمَنْ قَتَلَ مُؤْمِنًا خَطَـًٔا
فَتَحْرِيْرُ رَقَبَةٍ مُّؤْمِنَةٍ وَّدِيَةٌ مُّسَلَّمَةٌ اِلٰٓى اَهْلِهٖٓ اِلَّآ اَنْ يَّصَّدَّقُوْا ؕ فَاِنْ كَانَ
مِنْ قَوْمٍ عَدُوٍّ لَّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيْرُ رَقَبَةٍ مُّؤْمِنَةٍ ؕ وَاِنْ كَانَ مِنْ قَوْمٍ
بَيْنَكُمْ وَبَيْنَهُمْ مِّيْثَاقٌ فَدِيَةٌ مُّسَلَّمَةٌ اِلٰٓى اَهْلِهٖ وَتَحْرِيْرُ رَقَبَةٍ مُّؤْمِنَةٍ ۚ
فَمَنْ لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللّٰهِ ؕ وَكَانَ اللّٰهُ عَلِيْمًا
حَكِيْمًا ﴿۹۲﴾ (پارہ5۔سورۃ النساء، آیت نمبر 92)

Tarjuma Kanzul Imaan:

Ab khuch aur tum aise (dushman) paoge jo ye chahte hain ke tumse bhi amaan me rahen aur apne koam se bhi amaan me rahen, jab kabhi unki koam unhe fasad ke taraf phere (jung par ubhare) to us par aondhe girte hain (unki baat maan lete hain) phir agar wo tumse kinara na karen (jung se na ruken) aur sulah ki gardan na dalen (sulah par amadah na hoan) aur apne haath (larne) se na roken to unhe pakro aur jahan pao qatl karo aur ye hain jin par humne tumhe saraiy (saaf) ikhtiyar diya

Munafekeen ki chaal baazi:

MM me Kabila Bani Asad aur Kabila Ghazwan aur Bani Abdul Dar ke baaz log jab musalamano ke paas hote to apne ap ko musalman zahir karte ke hum bhi tumhari tarah musalman hain aur hamara bhi in cheezon par imaan hai jinpar tum imaan laate ho phir jab ye log apni koam ke paas jate to unse kehte ke musalman to hamare liye saanp bichuyon ki tarah khatarnaak hain, hum unke saath bhala kyun kar ho sakte hain, hum to tumhare saath hain pehle bhi the aur ayinda bhi tumhare saath hi rahenge, ye munafik apni chaal baazi par bara khush hote chunahce musalmano ko munafekeen ki is sazish se khabardar rehne ka hukm

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farmane ke liye ye ayate karima nazil hui aur unhe qatl karne ki ijazat farmayi gayi (Tafseer Khazin, Tafseer Khazainul Irfan, Tafseer Ruhul Muani)

(61) <u>Para 5, Surah Nisa, Ayat 93</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ مَنْ يَّقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهٗ جَهَنَّمُ خٰلِدًا فِيْهَا وَ غَضِبَ اللّٰهُ عَلَيْهِ وَ لَعَنَهٗ وَ اَعَدَّ لَهٗ عَذَابًا عَظِيْمًا ﴿۹۳﴾ (پارہ5۔سورۃ النساء،آیت نمبر 93)

<u>Tarjuma Kanzul Imaan:</u>

Aur jo koi musalman ko jaan bujh kar qatl kare to uska badla jahannum hai ke muddato usme rahe aur Allah ne uspar ghazab kiya aur us par laanat ki aur uske liye taiyar rakha bara azaab

<u>Murtad ka ibrat naak anjaam</u>

Madina Munawwara me do bhai Muqis bin Sababa aur Hasham bin Sababa musalman ho gaye khuch din ke baad Hassham bin Sababa ko Kabila Bani Najar ke mohalle me qatl shuda paya gaya chunache Muqis bargah e risalat ﷺ me hazir hoke apne bhai ke qatl ka mamla arz kiya chunache Nabiye Kareem ﷺ ne Bani Manhar ke kabile ke ek shaks ko Muqis ke saath Najaar ke paas rawana farmaya ke Rasulallah ﷺ tumhe hukm dete hain ke agar tumhe qatil ka malum ho to usey Muqis ke hawale kar do taaki uska qasas liya jaye aur agar qatil ke bare me na jante ho to phir tum sabh milkar Hassham ki dait (compensation) 100 oonth Muqis ke hawale kar do.

Jab Bani Najar ne Nabiye Kareem ﷺ ka ye farman suna to unhone foran sadqa dil se kaha "samena watena" humne suna aur mana hum qatil ko to nahi jante albatta hum dait dene ko taiyar hain chunache unhone 100 oonth Muqis ko de diye. Muqis aur Bani Manhar ka wo shaks wapas ho liye raaste me Muqis ki niyat me futur aya aur usne Manhari ko qatl kar diya aur dait ke oonth lekar murtad hokar Mecca Moazzama khushi khushi ye kehta hua faraar ho gaya ke maine Manhari ko qatl bhi kar diya aur apne bhai ki dait 100 oont bhi Bani Najar se wasul kar liye, wah kya khub badla mujhe mila ab mai foran apne butho ki taraf ruju karta hun

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Jab ye Nabiye Kareem ﷺ ko pahonchi to ap ﷺ ko sakht sadma aur ranjh pahoncha chunache is moake par ye ayate karima nazil hui, baad me Fatah Mecca ke baad Muqis khaas ghilaaf e Kaaba se lipta hua qatl kar diya gaya
(Tafseer Khazin, Tafseer Ruhul Byan, Tafseer Ruhul Muani)

(62) <u>Para 5, Surah Nisa, Ayat 94</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا ضَرَبْتُمْ فِيْ سَبِيْلِ اللّٰهِ فَتَبَيَّنُوْا وَلَا تَقُوْلُوْا لِمَنْ اَلْقٰۤى
اِلَيْكُمُ السَّلٰمَ لَسْتَ مُؤْمِنًا ۚ تَبْتَغُوْنَ عَرَضَ الْحَيٰوةِ الدُّنْيَا فَعِنْدَ اللّٰهِ
مَغَانِمُ كَثِيْرَةٌ ؕ كَذٰلِكَ كُنْتُمْ مِّنْ قَبْلُ فَمَنَّ اللّٰهُ عَلَيْكُمْ فَتَبَيَّنُوْا ؕ اِنَّ اللّٰهَ
كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿۹۴﴾ (پارہ5۔سورۃ النساء،آیت نمبر 94)

<u>Tarjuma Kanzul Imaan:</u>
Ai imaan walo jab tum jehad ko chalo to tehqeeq kar lo (jald bazi na karo) aur jo tumhe salaam kare usse ye na kaho ke tu musalman nahi tum jeeti duniya ka asbaab (maal e ghanimat) chahte ho to Allah ke paas behtari ghanimate (akhirat ki dayini nematen) hain pehle tum bhi aise hi the phir (kafir se musalman kiya phir) Allah ne tumpar ehsaan kiya (tumhara imaan mashur kiya) to tum par tehkeek karna lazim hai (nao muslim ke imaan par shak na karo) beshak Allah ko tumhare kaamo ki khabar hai

<u>Momin ka qatl:</u>
Is ayate karima ke shane nazul ke bare me mukhtalif riwayat hain:

(a) Fadaq ke ilake me Kuffar ki ek koam Bani Amrah Ibn Ouf abaad thi, usme sirf ek shaks ne Islam qabul kiya jinka naam Murdas ibn Nahaq tha jab Nabiye Kareem ﷺ ek lashkar Islam ka Fadaq par jehad par rawana farmaya jinka ameer Ghaalba Fafalah Laisi ko muqarrar farmaya, jab ye lashkar Fadaq ke muqam par pahoncha to tamam koam bhag gayi, Murdas wahin rahe, kyun ke unhe smenan tha ke mai to musalman ho chuka hun mujhe to amaan hi milegi, chunache jab lashkar e Islam wahan pahoncha to ye Murdas agey bare aur unke saath bakriyan bhi thin aur farmaya ke لا الہ اللہ محمد رسول اللہ mai musalman

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ho chuka hun, lashkar me mojud Hazrat Usama ibn Zaid samjhe ke yeh apni jaan aur apni bakriyan bachane ke liye apne ap ko musalman zahir karne ke liye kalma par raha hai, chunache ap رضی اللہ تعالیٰ عنہ ne Hazrat Madas ko shaheed kar diya, jab ye lashkar Madina pahoncha Hazrat Usama ne Murdas رضی اللہ تعالیٰ عنہ ka wakiya bargah e risalat ﷺ me arz kiya to ap ﷺ ko bahot sadma aur ranjh pahoncha

Hazrat Usama رضی اللہ تعالیٰ عنہ arz guzar hue Ya Rasulallah ﷺ mere liye dua e maghfirat farma dain to ap ﷺ ne irshad farmaya ai Usama is kalme ka kya jawab doge, Hazrat Usama رضی اللہ تعالیٰ عنہ bahot ranjh aur pachtawa hua, bal akhir Nabiye Kareem ﷺ ne kafir dair baad unke liye dua e maghfirat farmayi aur irshad farmaya ab ye bakriyan Murdas ke baal baccho ko loatayo aur ek ghulam azaad karo chunache is moake par ye ayate karima nazil hui

(b) Ek dusri riwayat ke mutabik Moallim ibn Jashama aur Amir ibn Zabt ki kabl az Islam apas me ranjish wa adawat thi , baad me jab dono ne Islam qabul kar liya to Moallim to Madina Munawwara jab ke Amir رضی اللہ تعالیٰ عنہ apni koam me hi rahe, ek aur moake par Moallim aur Amir ki apas me mulaqat hui, to Amir رضی اللہ تعالیٰ عنہ ne Moallim ko salam kiya take Moallim jaan lain ke wo musalman ho gaye hain, magar Moallim apni purani adawat ke sabab unke salam ke taraf tawajjo na ki aur unhe shaheed kar diya

Jab Nabiye Kareem ﷺ ko iski iqtila hui to ap ﷺ ne sakht narazgi ka izhar farmaya, Moallim apne liye dua e maghfirat ke liye arz guzar to ap ﷺ ne dua farmane se inkaar kar diya, ek hafte ke andar Moallim foat ho gaya jab jab usey zameen me dafan kiya gaya to zameen ne usey bahar phaik diya to Nabiye Kareem ﷺ ne irshad farmaya zameen to kaafiro aur mushriko ko bhi kabul kar leti hai magar rab taala ne ye chaha ke tum par ye zahir farmaye ke ek momin ko qatl karna kis qadar sakht gunaah hai chunache is par ye ayate karima nazil hui

(c) Ek riwayat me ye hai ke ye ayate karima Hazrat Maqdar ibn Aswad رضی اللہ تعالیٰ عنہ ke mutalliq nazil hui jinka wakiya Hazrat Usama ibn Zaid رضی اللہ تعالیٰ عنہ ke wakiye ki tarah hi tha, unhone bhi tauba ki aur bakriyan maqtul ke baal baccho ko loata din aur ek ghulam bhi azaad kiya

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(d) Ek aur riwayat ke mutabik ye ayate karima Hazrat Abu Dawud رضی اللہ تعالیٰ عنہ ke mutalliq nazil hui jinhone ek shaks ko jo naya naya musalman hua tha ye samajh kar qatl kar diya ke shayad ye apni jaan bachane ke liye ya bakriyan bachane ke liye apne ap ko musalman zahir kar raha hai

Ho sakta hai ke ye tamam waqiyat deegar ek ke baad ek wakiya hue hoan tab ye ayate karima nazil hui (Tafseer Khazin, Khazainul Irfan, Ruhul Muani)

(63) <u>Para 5, Surah Nisa, Ayat 95, 96</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

لَا يَسْتَوِي الْقٰعِدُوْنَ مِنَ الْمُؤْمِنِيْنَ غَيْرُ اُولِي الضَّرَرِ وَ الْمُجٰهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِهِمْ وَ اَنْفُسِهِمْ ؕ فَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ بِاَمْوَالِهِمْ وَ اَنْفُسِهِمْ عَلَى الْقٰعِدِيْنَ دَرَجَةً ؕ وَ كُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى ؕ وَ فَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ عَلَى الْقٰعِدِيْنَ اَجْرًا عَظِيْمًا ﴿۹۵﴾ دَرَجٰتٍ مِّنْهُ وَ مَغْفِرَةً وَّ رَحْمَةً ؕ وَ كَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿۹۶﴾ (پارہ 5۔ سورۃ النساء، آیت نمبر 95-96)

<u>Tarjuma Kanzul Imaan:</u>

Barabar nahi wo musalman ke be uzar jehad se baithe rahen aur wo ke raahe khuda me apne maalo aur jaano se jehad karte hain Allah ne apne maalo aur jaano ke saath jehad karne walon ka darjah baithne walo se bara (afzal) kiya aur Allah ne sab (musalmano) se bhalai ka wada farmaya aur Allah ne jehad walon ko baithne walon par bare sawab se fazilat di hai uski taraf se darje aur bakshish aur rehmat aur Allah bakshne wala maherbaan hai

<u>Ghazwa e Badr se mehrumi:</u>

Jab Ghazwa e Badr paish aya to baaz sahaba ghazwa me shareek hue, jab ke baaz sahaba ne ghazwa me shirkat na ki bulki apne gharo me baithe rahe chunache un dono jamato ke mutalliq ye ayate karima nazil hui

Ek aur riwayat ke mutabik Ghazwa e Tawook me tamaam hi sahaba shareek hue siwai Hazrat Qaab ibn Malik, Hazrat Hilal ibn Umaiyya, aur Hazrat Murada ibn Nawi ke, in teeno par baad me ataab (sharminda) hua phir maafi mili chunache unke mutalliq ye ayate karima nazil hui (Tafseer Naimi, Tafseer Ruhul Muani)

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(65) Para 5, Surah Nisa, Ayat 97, 98, 99

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّ الَّذِيْنَ تَوَفّٰىهُمُ الْمَلٰٓئِكَةُ ظَالِمِيْٓ اَنْفُسِهِمْ قَالُوْا فِيْمَ كُنْتُمْ ؕ قَالُوْا كُنَّا
مُسْتَضْعَفِيْنَ فِى الْاَرْضِ ؕ قَالُوْٓا اَلَمْ تَكُنْ اَرْضُ اللّٰهِ وَاسِعَةً فَتُهَاجِرُوْا فِيْهَا ؕ
فَاُولٰٓئِكَ مَاْوٰىهُمْ جَهَنَّمُ ؕ وَسَآءَتْ مَصِيْرًا ﴿۹۷﴾ اِلَّا الْمُسْتَضْعَفِيْنَ مِنَ الرِّجَالِ
وَالنِّسَآءِ وَالْوِلْدَانِ لَا يَسْتَطِيْعُوْنَ حِيْلَةً وَّلَا يَهْتَدُوْنَ سَبِيْلًا ﴿۹۸﴾ فَاُولٰٓئِكَ عَسَى
اللّٰهُ اَنْ يَّعْفُوَ عَنْهُمْ ؕ وَكَانَ اللّٰهُ عَفُوًّا غَفُوْرًا ﴿۹۹﴾ (پارہ5-سورۃ النساء، آیت نمبر 97-99)

Tarjuma Kanzul Imaan:

Wo log (kafir wa munafik) jinki jaan farishte nikalte hain us haal me ke wo apne upar zulm karte the unse farishte kehte hain tum ka hai (kis intezaar) me the kehte hain ke hum zameen me kamzor the (azaadi se deen par amal na kar sake) kehte hain (farishte) kya Allah ki zameen khushadah na thi ke tum usme hijrat karte to aiso ka thikana jahannam hai aur bahot buri jagah palatne magar wo jo (wakaiy majbur the) daba liye gaye mard aur aurten aur bacche jinhe na koi tadbeer ban par (samaane safar paas nahi) na raasta jaane to kareeb hai Allah aiso ko maaf farmaye aur Allah maaf farmana wala bakshne wala hai

Madina Munawwara Hijrat se inkaar:

Is ayate karima ke shane nazul ke baare me mukhtalif riwayat hain

(a) Ye ayate karima un logo ke baar me nazil hui jo musalman to ho gaye magar jab Nabiye Kareem ﷺ aur deegar muhajereen ne Madina Munawwara hijrat ki to ye log apne watan ghar baar wa ahlo ayal ko choarne par raza mand na hue aur hijrat na ki tab unke mutalliq ye ayate karima nazil hui

(b) Ye ayate karima Qais ibn Faqiya, Maghirah, Zima Waleed, Mayizah Ummaiya bin Khalaf waghera ke mutalliq nazil hui jo bazahir imaan le aye the magar Nabiye Kareem ﷺ aur mujahedeen Madina Munawwara hijrat ki to ye yahin ruke rahe aur baad me murtad ho gaye, phir jung e badr me musalmano ke haatho wasil jahannam hue

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(c) Ek riwayat me aya ke ye ayate karima munafekeen ki hi ek kasam ke bare me nazil hui jo bazahir Islam le aye magar Madina hijrat karne se ruke rahe phir jung e badar ke moake par musalmano ka saath dene ke bajai unki muqabil aye aur musalmano ke haatho maare gaye (Tafseer Ruhul Muani, Tafseer Kabir, Tafseer Jalalain, Tafseer Ruhul Byan waghera)

(68) <u>Para 5, Surah Nisa, Ayat 100</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَمَنْ يُّهَاجِرْ فِيْ سَبِيْلِ اللّٰهِ يَجِدْ فِي الْاَرْضِ مُرٰغَمًا كَثِيْرًا وَّسَعَةً ؕ وَمَنْ يَّخْرُجْ مِنْۢ بَيْتِهٖ مُهَاجِرًا اِلَى اللّٰهِ وَ رَسُوْلِهٖ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ اَجْرُهٗ عَلَى اللّٰهِ ؕ وَ كَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝ (پارہ5۔سورۃ النساء،آیت نمبر 100)

<u>Tarjuma Kanzul Imaan:</u>

Aur jo Allah ki raah me ghar baar choarkar niklega wo zameen me bahot jagah aur gunjayis paye ga (be ghar na hoga) aur jo apne ghar se nikla Allah wa Rasul ki taraf hijrat karta phir usey moat ne aa liya to us (hijrat ka sawab) ka sawab Allah ke zimme par ho gaya aur Allah bakshne wala maherbaan hai

<u>Achi niyat ki barkat:</u>

Is ayate karima mukhtalif shane nazul byan kiye gaye hain:

(a) Jab pichli ayat ان الذين توفاهم nazil hui to Mecca Mukarrama ke musalmano ko bhi is ayate karima ke mutalliq sun gun (bhanak) mil gayi, chunache Hazrat Junda Ibn Hamirah Laini ne jab ye ayate karima suni to apne baccho ko bulakar farmaya ke mere paas maal bhi hai sawari bhi aur mai Madina Munawwara ke raste se waqif bhi hun lehaza ab hijrat se na rukunga albatta mai burah hun oont par baith nahi sakta isliye tum is par paidan rakh ke usme sawar kar do aur oont ko Madina Munawwara ke taraf haaq do aur mujhe "ar hamul rahemeen" ke hawale kar do, ab mai ek raat bhi Mecca Mukarrama na guzarna pasand karunga, baccho ne unhe bahot roka magar wo na maane bhala akhir unke baccho ne unki hidayat ke mutalliq unhe oont par sawar karaya aur oont ko Madina Mun ke taraf haaq diya

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Abhi ap Taneem ke maqam par hi pahonche the ke apko apni wafat ke asaar mehsus hue chunache apne apna baya haath uthaya aur bole ke ye mera haath hai phir dayan haath uthaya aur farmaya ye haath Mustafa Kareem ﷺ ka hai, phir pharmaya Allah tu gawah ho ja ke hijrat par tere mehbub Rasulallah ﷺ se bait karta hun phir ap inteqal farma gaye, jab apke inteqaal ki khabar Madina Mun pahonchi to sahaba ekram ko bahot afsos aur ranjh hua wo apas me kehne lage ke kaash Junda رضی اللہ تعالیٰ عنہ inteqaal se qabl Madina Mun pahonch jate to hijrat puri kar lete to is par ye ayate karima nazil hui

(b) Ek dusri riwayat ke mutabik Hazrat Khalid ibn Khurram Mecca Mukarrama se hijrat karke Habsha ke taraf rawana hua abhi raaste me hi the ke unhe saanp ne dus liya jiske sabab wo wafat pa gaye chunache unke mutalliq ye ayate karima nazil hui

(c) Ek aur riwayat me aya hai ke Hazrat Aqtam ibn Saifi رضی اللہ تعالیٰ عنہ imaan lakar Madina Mun ke taraf hijrat ke liye rawana hue ke raaste me hi inteqaal farma gaye chunache unke mutalliq ye ayate karima nazil hui
(Tafseer Khazin, Tafseer Ruhul Byan, Tafseer Saadi, Tafseer Ruhul Munai)

(69) <u>Para 5, Surah Nisa, Ayat 102</u>

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ اِذَا كُنْتَ فِيْهِمْ فَاَقَمْتَ لَهُمُ الصَّلٰوةَ فَلْتَقُمْ طَآىِٕفَةٌ مِّنْهُمْ مَّعَكَ
وَ لْيَاْخُذُوْۤا اَسْلِحَتَهُمْ ۫ فَاِذَا سَجَدُوْا فَلْيَكُوْنُوْا مِنْ وَّرَآىِٕكُمْ ۪ وَ لْتَاْتِ طَآىِٕفَةٌ
اُخْرٰى لَمْ يُصَلُّوْا فَلْيُصَلُّوْا مَعَكَ وَ لْيَاْخُذُوْا حِذْرَهُمْ وَ اَسْلِحَتَهُمْ ۚ وَدَّ الَّذِيْنَ
كَفَرُوْا لَوْ تَغْفُلُوْنَ عَنْ اَسْلِحَتِكُمْ وَ اَمْتِعَتِكُمْ فَيَمِيْلُوْنَ عَلَيْكُمْ مَّيْلَةً
وَّاحِدَةً ؕ وَ لَا جُنَاحَ عَلَيْكُمْ (پارہ5۔سورۃ النساء،آیت نمبر 102)

<u>Tarjuma Kanzul Imaan:</u>

Aur ai mehbub jab tum (apne) un (sahaba) me tashrif farma ho phir namaz me unki imamat karo to chahiye ke unme ek jamat tumhare saath (piche namaz ada karti ho) aur wo apne hathyar liye rahen phir jab wo sajdah kar lain to (ek rakat parkar) hat kar tumse piche ho jayen aur ab dusri jamat aye jo us wakht tak namaz me shareek na thi ab wo tumhare muqtadi hoan aur chahiye ke apni panah aur

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apne hathyar liye rahen, kaafiron ki tamanna hai ke kahin tum apne hathyaro aur apne asbaab se ghafil ho jao to ek dafa tum par jhuk paren (hamla kar dain) aur tum par muzaiqa (haraam) nahi

Namaz e Khoaf:

Is ayate karima ke mukhtalif shane nazul hain

(a) Nabiye Kareem ﷺ mujahedeen Islam ke saath ghazwa Zaiqul Raqa me tashrif le gaye is doran namaze zuhar ka wakht aa pahoncha to Nabiye Kareem ﷺ ne tamam sahaba ki amamat farmate hue namaz ada farmayi baad me kuffar afsos karne lage ke humne bara accha moaka haath se gawah diya, jab ye log sajde me the to us wakht agar hum in par hamla kar dete to inme se koi bhi hamare haath se bach na pata unme bure kuffar bole ke afsos ki koi baat nahi abhi thori dair me musalmano ki asr ki namaz hone wali hai jo un logo ko jaan wa maal har cheez se mehbub hai, tum apni taiyari muqammal rakho jaise hi ye log sajdeh me jayenge un par dhawa bol do aur sab ka safaya kar do chunache namaze asr se qabl hi ayate karima nazil hui jisme namaze khoaf ka tarikha sikhaya gaya ke musalman jamat se namaz bhi par lain aur dushman ke humle se bhi khabar dar rahen

(b) Nabiye Kareem ﷺ ghazwa me shirqat ke liye sahaba ekram ko humraah lekar muqam Asfaan tashrif le gaye us wakht Hazrat Khalid ibn Waleed رضی اللہ تعالیٰ عنہ musalman na hue the aur lashkar e kuffar ke ameer the, us wakht yehi wakiya paish aya ke Hazrat Khalid musalmano ko namaze zuhar parte dekhe sakht pachtaye ke kaash hum is wakht musalmano par hamla karke sab ka qatl kar dete phir namaze asr me is mansube ko amli jama pehnane ki tadbeer ki chunache asr ki namaz ke qabl hi ye ayate karima nazil hui
(Tafseer Khazin, Tafseer Ruhul Byan, Tafseer Ruhul Muani, Tafseer Kabir)

إِنْ كَانَ بِكُمْ أَذًى مِّنْ مَّطَرٍ أَوْ كُنْتُمْ مَّرْضٰٓى أَنْ تَضَعُوْٓا أَسْلِحَتَكُمْ ۚ وَخُذُوْا حِذْرَكُمْ ۗ إِنَّ اللّٰهَ أَعَدَّ لِلْكٰفِرِيْنَ عَذَابًا مُّهِيْنًا ۝١٠٢

Tarjuma Kanzul Imaan:

Agar tumhe meenah ke sabab takleef ho ya beemar ho ke apne hathyar khol rakho aur apni panaah liye raho (wafai samaan liye raho) beshak Allah ne kafiro ke liye khwari (zillat) ka azaab taiyar kar rakha hai

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Ghaibi takhat:

Nabi ﷺ ne Bani Muhazib aur Bani Anhaar par hamla kiya aur fatah yaab hue, kuffar maidan choarkar bhaag nikle ap ﷺ istanja farmane lashkar se door tashrif le gaye achanak taiz barish ho gayi, ap ﷺ ek darakht ke niche barish rukne ka intezar farmane lage, saath koi talwaar na thi, achanak ek kafir Ghaoras ibn Harsa ap ﷺ ko tanha dekhkar apne saathiyon se bola ke agar is moake se faida na uthaun aur Mohammad ﷺ ko qatl na karun to khuda mujhe gharat kare, chunache pahar ki choti se talwar lekar niche utra aur Mohammad ﷺ se bola ab apko mujhse kaun bachayega, ap ﷺ ne farmaya mera Allah phir ap ﷺ ne dua farmayi ke Ya Allah mujhe iske shar se nijat ata farma, abhi ap ﷺ ki dua muqammal bhi na ho payi thi, ke is par kap kapi taari ho gayi aur wo ondhey mooh gira aur talwar uske haath se nikalkar door ja giri phir wo talwaar ap ﷺ ne utha li aur ussey farmaya ke bata ab tujhe mujhse kaun bachayega, to wo bola koi nahi, jo mujhe bachaye ap ﷺ ne irshad farmaya, kya kalma parta hai, wo bola ke kalma to nahi parunga, lekin ap ﷺ se waida karta hun nahi kabhi ap ﷺ se jung karunga aur na hi ap ﷺ ke dushman ki madad karunga, chunache ap ﷺ ne usey choar diya aur uski tawaar usey wapas kar di, wo bola ke ai Mohammad ﷺ ap ﷺ mujhse behtar aur acche hain, ap ne farmaya ke mai achayi ke liye hi bheja gaya hun, jab wo apne saathiyon ke saath pahar ki choti par pahoncha to uske saathi ussey kehne lage ke tune ek acha moaka haath se gawah diya to wo bola ke khuda ki kasam mai nahi janta ke mujhe kisne giraya phir usne saara wakiya keh sunaya jisey sunkar bahot se log musalman ho gaye chunache is moake par ye ayate karima ka akhri hissa nazil hua (Tafseer Khazin, Ruhul Muani, Saadi)

(70) Para 5, Surah Nisa, Ayat 104

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَلَا تَهِنُوْا فِي ابْتِغَآءِ الْقَوْمِ ؕ اِنْ تَكُوْنُوْا تَاْلَمُوْنَ فَاِنَّهُمْ يَاْلَمُوْنَ كَمَا تَاْلَمُوْنَ ۚ
وَتَرْجُوْنَ مِنَ اللّٰهِ مَا لَا يَرْجُوْنَ ؕ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿۱۰۴﴾

Tarjuma Kanzul Imaan:

Auar kaafiro ki talaash (ta'aqubb) me susti na karo agar tumhe dukh pahonchta (takleef pahonchti) hai to unhe (kafir ko) dukh pahonchta (takleef pahonchti) hai jaise tumhe pahonchta hai aur tum Allah se wo (ajro sawab ki) umeed rakhte ho jo wo nahi rakhte aur Allah janne wala hiqmat wala hai

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Musalmano ki himmat afzai:

Ghazwa e Uhad ke faraqat ke baad Nabiye Kareem ﷺ musalmano ko hukm farmaya ke bahar niklo aur kuffar ka ta'aqubb (picha) karo, kahin ye loatar dubara Madina Munawwara par hamla awar na ho jayen, to Hazrat sahaba ne apne zakhmi hone aur shadeed takleef ke bare me arz ki, to ye ayate karima nazil hui jisme kuffar ki himmat aur johrat ka zikr farma kar musalmano ki himmat bandhayi gayi (Tafseer Khazin)

Tafseer Ruhul Byan me is ayate karima ka nazul ke mutalliq zikr farmaya ke ye ayate karima Badr sagra ke baare me nazil hui jab ke tafseer Ruhul Muani me dono riwayato ka zikr farmaya hai

(71) Para 5, Surah Nisa, Ayat 107

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِنَّآ أَنْزَلْنَآ إِلَيْكَ الْكِتٰبَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَآ أَرٰىكَ اللّٰهُ ۚ وَلَا تَكُنْ
لِّلْخَآئِنِيْنَ خَصِيْمًا ۙ وَّاسْتَغْفِرِ اللّٰهَ ۚ إِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ۚ وَلَا تُجَادِلْ
عَنِ الَّذِيْنَ يَخْتَانُوْنَ أَنْفُسَهُمْ ۚ إِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيْمًا ۙ

Tarjuma Kanzul Imaan:

Ai mehbub beshak humne tumhari taraf sacchi kitaab utari ke tum logo me (uske mutabik) faisla karo jis tarah tumhe Allah (ba zariya e uwahi) dikhaye aur daga walon (choaro) taraf se na jhigro (himayat na karo) aur Allah se maafi chahao beshak Allah bakshne wala maherbaan hai aur unke taraf se na jhigro (himayat na karo) jo apni jaano ko khayanat me daalte hain beshak Allah nahi chahta (pasand nahi karta) kisi bare dagabaaz gunehgaaro ko admiyon se chupte hain (jhuthi tavile karke)

Bargah e Risalat se Yahudi ke haq me faisla:

Kabila Ansaar me ek shaks tha, Bashar uska laqab tha, Twama ibn Abhiraq khandan Bani Safar se tha, bara munafik aur choar adi chaalbaaz tha, wo ek raat apne parosi Qatawa ibn Yaman ke ghar ghus gaya, wahan se ek thaila churaya jisme ataa tha aur wo thaila zara phata hua tha jisse ata girta hua gaya, Twama ye thaila ek Yahudi Zaib ibn Sameen ke yahan apni amanat karke rakh aya, subah ko

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is thaile ki talaash hui, Twama par shubha kiya gaya, ussey pucha gaya wo kasam kha gaya, ke na maine thaila churaya hai na mujhe uske mutalliq khuch khabar, uske ghar walo ne girey hue atey ke zariye se thaila baramat kar liya, Yahudi ko pakar liya aur Yahudi bola ke ye thaila aj raat Twama mere ghar amanat karke rakh gaya hai, yahudiyon ki ek jamaat ne is wakiye ki gawahi di

Phir ye muqaddama bargah e ﷺ me paish hua, Twama ke tamam azizo aqarib ne pur zor tarike se iski himayat ki, aur Yahudi ko sakht saza dene ka mutalba kiya, ke maal baramad hua Yahudi ke ghar se chor wohi hai, usne chori bhi ki, phir chori ka inkaar bhi kiya, phir ek banda musalman ne Twama par chori ka bohtan bhi lagaya, ye teen sazao ka musthiq hai, Twama ke in azizo aqarib ne phukta irada kar liya jis tarah hoga wo Twama ko churayenge, Yahudi ko phasa yenge, taaki apni koam ruswa na ho, chunke Twama musalman hai aur uske muqabail Yahudi isliye faisla Twama ke haq me hoga

Huzur ﷺ ne fariqain ka byan sunkar koi faisla na farmaya aur Twama ke gawaho par koi khaas jarah bhi na ki kyun ke Yahudi bazahir mujlim ban chuka tha uske ghar se maal baramad ho chuka tha is moake par ye ayate karima nazil hui jinme Twama aur uske saathiyon ki tagzeeb ki gayi aur Yahudi aur isse gawaho ki tasdeeq farmayi gayi chunache bargah e risalat se Yahudi ke haq me faisla hua Twama ke haath kaatne ka hukm diya gaya, Twama ye sunkar Islam se murtad ho gaya aur Mecca Mukarrama pahonch kar kuffar se mil gaya, kuffar ne use bahot izzat aur mohabbat se rakh liya, usne ek kafir Hajjab ibn Alaat ke ghar raat ko naqab lagayi taaki ghar me ghuskar chori karen, wo naqab laga raha tha ke deewar ka ek patthar uske sir par gira jissey wo zakhmi ho gaya subah ko kuffar e mecca ko pata laga to unhone usey Mecca Moazzama se nikal diya ye mardud ek musafiro ke kaafle me gaya aur bola mai musafir bhuka hun tumhare saath safar karna chahta hun unhone usey saath le liya, raat me usne ek musafir ki chori ki, kaafle walon ne usey pakar liye aur patthar maar kar halaq kar diya, gharz ye Twama murdad hokar is tarah halaq hua

Khuda ki kasam na wo uth saka qayamat tak ke jisko tune nazron se gira kar choar diya (Tafseer Khazin, Tafseer Ruhul Byan, Tafseer Kabir, Tafseer Saadi, Tafseer Khazainul Irfan waghera)

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(72) Para 5, Surah Nisa, Ayat 109

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يَّسْتَخْفُوْنَ مِنَ النَّاسِ وَلَا يَسْتَخْفُوْنَ مِنَ اللّٰهِ وَهُوَ مَعَهُمْ اِذْ يُبَيِّتُوْنَ مَا لَا يَرْضٰى مِنَ الْقَوْلِ ؕ وَكَانَ اللّٰهُ بِمَا يَعْمَلُوْنَ مُحِيْطًا ﴿۱۰۸﴾ هٰۤاَنْتُمْ هٰۤؤُلَآءِ جٰدَلْتُمْ عَنْهُمْ فِى الْحَيٰوةِ الدُّنْيَا ۫ فَمَنْ يُّجَادِلُ اللّٰهَ عَنْهُمْ يَوْمَ الْقِيٰمَةِ اَمْ مَّنْ يَّكُوْنُ عَلَيْهِمْ وَكِيْلًا ﴿۱۰۹﴾ (پارہ5۔سورۃ النساء،آیت نمبر 109)

Tarjuma Kanzul Imaan:

Aur Allah se nahi chupte (chup sakte) aur Allah unke paas hai jab dil me wo baat (buri tadbeerain) tajwees karte hain jo Allah ko napasand hai aur Allah (ilm wa kudrat se) unke kaamo ko ghere hue hain sunte ho (Twama ke koam walo) ye jo tum ho duniya ki zindagi me Twaan ki taraf se jhagre (jhuthi himayat karte rahe) to unki taraf se kaun jhagrega, Allah se qayamat ke din kaun unka wakeel (himayati) hoga

Saazish Benaqaab:

Jab Twama ibn Bairut ka chori ka muqaddama bargah e aqdas ﷺ me tehqeeqat ke marhale me tha to ek din Twama ne apni koam se kaha ke yahan hamari koam ki izzat ka mamla hai agar mai choar sabit ho gaya to hamari puri koam badnaam ho jayegi isliye maine socha hai ke mai bargah e nabawi ﷺ me apne gunaho ki kasam kha lun Yahudi bhi kasam khayega magar chunke mai musalman hun aur Yahudi kafir hai isliye mujhe yaqeen hai ke Huzur ﷺ meri kasam ko qabul farmayenge, Yahudi ki koam bhi Yahudi ke begunahi ki gawahi degi, lehaza tum log bhi meri naik chalni aur sacchai ki gawahi dena kyunke tum log bhi musalman ho lehaza Yahudi koam ki gawahi ke muqbale me tumhari gawahi zyada kabile kabul hogi

Chunache Twama ki is tadbeer se iske koam ke bhole bhale musalman iski chaal me agaye magar rab taala ko ye manzur na tha ke uske mehbub ﷺ ko dhoka diya ja sake chunache ye ayate karima nazil hui jisme Twama ki saazish ko benaqab farmaya gaya (Tafseer Khazin)

(73) Para 5, Surah Nisa, Ayat 110, 111, 112

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَمَنۡ يَّعۡمَلۡ سُوۡٓءًا اَوۡ يَظۡلِمۡ نَفۡسَهٗ ثُمَّ يَسۡتَغۡفِرِ اللّٰهَ يَجِدِ اللّٰهَ غَفُوۡرًا رَّحِيۡمًا ﴿۱۱۰﴾ وَمَنۡ يَّكۡسِبۡ اِثۡمًا فَاِنَّمَا يَكۡسِبُهٗ عَلٰى نَفۡسِهٖ ؕ وَكَانَ اللّٰهُ عَلِيۡمًا حَكِيۡمًا ﴿۱۱۱﴾ وَمَنۡ يَّكۡسِبۡ خَطِيۡٓـئَةً اَوۡ اِثۡمًا ثُمَّ يَرۡمِ بِهٖ بَرِيۡٓـئًا فَقَدِ احۡتَمَلَ بُهۡتَانًا وَّاِثۡمًا مُّبِيۡنًا ﴿۱۱۲﴾ (پارہ5۔سورۃ النساء،آیت نمبر 110-111-112)

Tarjuma Kanzul Imaan:

Aur jo koi burai ya apni jaan par zulm kare phir Allah se bakshish chahe to Allah ko bakshne wala maherban payega aur jo gunaah kamaye to uski kamayi usi ke jaan par pare (uska wabaal khud bhukte) aur Allah ilm wa hiqmat wala hai aur jo koi khata ya gunaah kamaye phir use (is gunaah ko) kisi be gunaah par thoap de usne zarur bohtan aur khula gunaah uthaya

Tauba ki targheeb:

Baaz ke nazdeeq ye ayate karima Twama ki tauba ki taraf raqhib karne ke liye nabil huin taaki wo apne jhuth chori bohtan Nabiye Kareem ﷺ ko dhoka dene ki napaak aur mazmum gunaho se tauba kar le, baaz ne farmaya ke ye ayate karima Twama ke koam ke mutalliq nazil hui jinhone Twama ki ghalat himayat wa madad ki, baaz ke mutabik ye ayate karima qayamat tak ke liye tamam gunahgaro ke mutalliq hai (Tafseer Khazin)

(76) Para 5, Surah Nisa, Ayat 115

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَمَنۡ يُّشَاقِقِ الرَّسُوۡلَ مِنۡۢ بَعۡدِ مَا تَبَيَّنَ لَهُ الۡهُدٰى وَيَتَّبِعۡ غَيۡرَ سَبِيۡلِ الۡمُؤۡمِنِيۡنَ نُوَلِّهٖ مَا تَوَلّٰى وَنُصۡلِهٖ جَهَنَّمَ ؕ وَسَآءَتۡ مَصِيۡرًا ﴿۱۱۵﴾

Tarjuma Kanzul Imaan:

Aur jo Rasul ka khilaaf kare baad uske ke haq raasta us par khul chuka (wazey ho chuka) aur musalmano ki raah se (Islam se hatkar) juda raha chale hum usey uske haal par (gumrahi me hi) choar denge aur usey dozakh me dakhil karenge aur kya hi buri jagah (thikana hai) palatne ki

Twama ki badbakhti:

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Nabiye Kareem ﷺ ne jab Yahudi ke haq me faisla diya aur Yahudi ko bari karne aur Twama ke haath kaatne ka faisla farmaya to Twama ne hukm adwali karte hue raahe faraar ikhtiyar ki aur murtad hokar Mecca bhaag gaya aur murtad hokar hi mara chunahce uske mutalliq ye ayate karima nazil hui (Tafseer Khazin, Tafseer Ruhul Byan, waghera)

(77) <u>Para 5, Surah Nisa, Ayat 116, 117, 118</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَ يَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ ۚ وَ مَنْ يُّشْرِكْ بِاللّٰهِ فَقَدْ ضَلَّ ضَلٰلًۢا بَعِيْدًا ۝ اِنْ يَّدْعُوْنَ مِنْ دُوْنِهٖۤ اِلَّاۤ اِنٰثًا ۚ وَ اِنْ يَّدْعُوْنَ اِلَّا شَيْطٰنًا مَّرِيْدًا ۝ لَّعَنَهُ اللّٰهُ ۘ وَ قَالَ لَاَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيْبًا مَّفْرُوْضًا ۝ (پارہ5۔سورۃ النساء،آیت نمبر 116-118)

<u>Tarjuma Kanzul Imaan:</u>

Allah usey nahi bakshta ke uska koi shareek thehraya jaye aur ussey niche jo khuch (kufr ke alawa gunah) hai jise chahe maaf farma deta hai aur jo Allah ka shareek thehraye wo door ki gumrahi me para (hidayat ke kareeb bhi nahi) ye shirk wale Allah ke siwa nahi pujte magar khuch aurton ko (aurton ke naamo ke buth banakar) aur nahi pujte magar sarkash shaitan ko jis par Allah ne laanat ki aur bola kasam hai mai zarur tere bando me se khuch thehraya hua (apna muqarrah) hissa lunga

<u>Maghfirat ka parwana</u>

Ek bura shaks bargah e risalat ﷺ me hazir hokar arz guzar hua Ya Rasulallah ﷺ mai jabse Allah par imaan laya hun maine shirk se apne ap ko bacha kar rakha, aur maine gunah to kiye magar Allah par dilere se nahi bulti ghalti se kiye mere dil me ye ghumaan tak na guzra ke mai Allah ki pakar se bach bhi sakta hun mai apne gunhao par nadim hun aur unse tauba karta hun, na jaane mera kya banega chunache is moake par ye ayate karima nazil hui jisme is shaks ko maghfirat ka parwana ata kiya gaya (Tafseer Khazin, Tafseer Ruhul Byan, Tafseer Ruhul Muani, Tafseer Baizawi)

(80) <u>Para 5, Surah Nisa, Ayat 123</u>

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

لَیۡسَ بِاَمَانِیِّکُمۡ وَلَاۤ اَمَانِیِّ اَہۡلِ الۡکِتٰبِ ؕ مَنۡ یَّعۡمَلۡ سُوۡٓءًا یُّجۡزَ بِہٖ ۙ وَلَا یَجِدۡ لَہٗ مِنۡ دُوۡنِ اللّٰہِ وَلِیًّا وَّلَا نَصِیۡرًا ﴿۱۲۳﴾ (پارہ5۔سورۃ النساء،آیت نمبر 123)

Tarjuma Kanzul Imaan:

Na khuch tumhare khyalo par hai (ke sochne se mil jayengi) aur na kitaab walon ke hoos par (ke ahle kitaab hone par mil jayegi) jo burai (gunaah) karega uska badla (saza) payega aur Allah ke siwa na koi apna himayati payega na madadgar

Mushreekeen aur Yahud aur Nassara ke batil khyalat

Ek baar Yahud wa nassara musalmano se kehne lage ke hamare nabi tumhare nabi ﷺ se pehle aur afzal hain aur hamari kitaab tumhari kitaab quran majees se afzal hai aur pehle ki hai hamara qibla tumhara qibla Kaaba se pehle ka aur moazzim hai, lehaza hum jannati hain, khwah, hamare amaal kaise bhi hoan to musalmano ne kaha ke hamarae Nabi Mohammad ﷺ Khatemun Nabeyeen hain, hamari kitaab Quran Majeed ghair mansukh hai, hamara qibla Kaaba Sharif tumhare qible Baitul Muqaddas se kahin darjah aala wa afzal hai, lehaza musalman tumse har lehaz se afzal wa behtar hain aur layek bakshish aur maghfirat hain chunache is moake par ye ayate karima nazil hui

Dusri riwayat ke mutabik mushrekeen aur ahle kitaab Yahud wa nassara me munazra hua, ye dono kehne lage ke hum to Allah ke bete uske mehbub wa pyare hain, hame hamara koi gunaah nuqsan na dega, hame sirf chand roz aag ka azaab jhelna hoga phir hamari bakshish kar di jayegi, is par mushrekeen bole ke jab na qayamat hai na hisaab wa kitaab phir saza wa jaza kyun milegi aur kaisi milegi chunahce phir ye ayate karima nazil hui (Tafseer Ruhul Muani, Khazin, Kabir)

(81) Para 5, Surah Nisa, Ayat 124, 125, 126

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَمَنۡ یَّعۡمَلۡ مِنَ الصّٰلِحٰتِ مِنۡ ذَکَرٍ اَوۡ اُنۡثٰی وَ ہُوَ مُؤۡمِنٌ فَاُولٰٓئِکَ یَدۡخُلُوۡنَ الۡجَنَّۃَ وَلَا یُظۡلَمُوۡنَ نَقِیۡرًا ﴿۱۲۴﴾ وَمَنۡ اَحۡسَنُ دِیۡنًا مِّمَّنۡ اَسۡلَمَ وَجۡہَہٗ لِلّٰہِ وَ ہُوَ

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الْجَنَّةَ وَلَا يُظْلَمُوْنَ نَقِيْرًا ﴿۱۲۴﴾ وَمَنْ اَحْسَنُ دِيْنًا مِّمَّنْ اَسْلَمَ وَجْهَهٗ لِلّٰهِ وَهُوَ
مُحْسِنٌ وَّاتَّبَعَ مِلَّةَ اِبْرٰهِيْمَ حَنِيْفًا ؕ وَاتَّخَذَ اللّٰهُ اِبْرٰهِيْمَ خَلِيْلًا ﴿۱۲۵﴾ وَلِلّٰهِ مَا فِي
السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ مُّحِيْطًا ﴿۱۲۶﴾

Tarjuma Kanzul Imaan:

Aur jo khuch bhale kaam karega mard ho ya aurat aur ho musalman to wo jannat me dakhil kiye jayenge aur unhe til bhar (zarra barabar) nuqsan na diya jayega, (neki zaya nahi ki jayegi) aur usse behtar kiska deen jisne apna mooh Allah ke liye jhuka diya (ata'at ikhtiyar ki) aur neki wala hai aur Ibrahim ke deen (Islam) par jo har batil (aqaid wa amaal) se juda tha, aur Allah ne Ibrahim ko apna gehra dost banaya aur Allah hi ka hai jo khuch asmaano me hai aur jo khuch zameen me aur har cheez par Allah ka qabu hai

Momin ki nekiyan maghbul

Jab pichli ayat me farmaya gaya ke jo burai karega uski saza payega to Yahud wa Nassara musalman se bole ke hum aur tum dono barabar hain tumhe hum par koi fazilat hasil nahi, hum aur tum Allah ke huzur yaqsa darjeh wale hain, ke agar gunaah karenge to azaab bhugatna hoga aur neki karenge to ajro sawab ke haqdar thehrenge, phir tum humse afzal kaise ho gaye to uske jawab me ye ayate karima nazil hui jisme musalmano ki fazilat byan farmayi gayi ke musalmano ke tamam naik amaal maghbul jab ke kuffar ki tamaam nekiyan na maghbul hain (Tafseer Kabir waghera)

(84) Para 5, Surah Nisa, Ayat 127

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَيَسْتَفْتُوْنَكَ فِي النِّسَآءِ ؕ قُلِ اللّٰهُ يُفْتِيْكُمْ فِيْهِنَّ ۙ وَمَا يُتْلٰى عَلَيْكُمْ فِي
الْكِتٰبِ فِيْ يَتٰمَى النِّسَآءِ الّٰتِيْ لَا تُؤْتُوْنَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُوْنَ اَنْ
تَنْكِحُوْهُنَّ وَالْمُسْتَضْعَفِيْنَ مِنَ الْوِلْدَانِ ۙ وَاَنْ تَقُوْمُوْا لِلْيَتٰمٰى بِالْقِسْطِ ؕ وَمَا
تَفْعَلُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ كَانَ بِهٖ عَلِيْمًا ﴿۱۲۷﴾ (پارہ5۔سورۃ النساء،آیت نمبر 127)

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Tarjuma Kanzul Imaan:

Aur tumse aurton (bewa, yateem baccho) ke baare me fatwa (ehkaam) puchte hain, tum farma do ke Allah tumhe unka fatwa deta hai aur wo jo tum par Quran me parha jata hai un yatem larkiyon ke bare me tum unhe nahi dete jawan ka muqarrar (tai shuda hissa) hai aur unhe (napasand karne ke sabab) nikaah me bhi laane se mooh phairte ho aur kamzor baccho ke baare me aur ye ke yateemo ke haq me insaaf par qayam raho aur tum jo bhalai karo to Allah ko uski khabar hai

Miras (jayedad) ka hukm:

Zamane e jahiliyat ye dastur tha ke maiyat ki miras biwiyon aur uske chote baccho me taqseem na hoti chunache jab baad az Islam biwiyon ke miras ke ehkaam nazil hui to musalman sakht ta'ajjub hue, wo samjhe ke ye hukm khuch arse ke liye nazil hua hai baad me ye hukm mansukh ho jayega magar jab ye hukm mansukh na hua tab unhone Nabiye Kareem ﷺ s e miras ki tafseel ke babat daryaft kiya tab ye ayate karima nazil hui

Ek riwayat ke mutabik Hazrat Aiyniya ibn Haseen رضی اللہ تعالیٰ عنہ ne bargah e risalat ﷺ me arz kiya hamara dastur to ye hai ke maiyat ki miras sirf balik mardo ko hi diya karte the jab ke ap to maiyat ki miras se beti wa bahen ko bhi dete hain to Nabiye Kareem ﷺ ne irshad farmaya mujhe apne rab ka yehi hukm hai phir ye ayate karima nazil hui

Ek dusri riwayat ke mutabik Arab me ye tariqa rayij tha ke jab koi nabaligha yateem maaldar larki kisike zairey parwarish aa jati to agar wo khubsurat hoti to wo khud ussey nikaah kar leta lekin agar mamuli shakl wa surat ya badshakal hoti to raghbat na hone ke sabab na hi khud nikaah karta aur na hi kisi aur ke saath uska nikaah karata isliye ke nikaah ke baad uska maal dusre ko na mil jaye bulki uske moat ka intezar karta taki uske marne ke baad uska maal khud hathya le chunache ye ayate karima nazil hui jisme taqeed ki aur us phail bad se mana farmaya gaya (Tafseer Ruhul Muani, Tafseer Ruhul Byan, Tafseer Kabir)

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(85) Para 5, Surah Nisa, Ayat 128

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَاِنِ امْرَاَةٌ خَافَتْ مِنْۢ بَعْلِهَا نُشُوْزًا اَوْ اِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَآ اَنْ يُّصْلِحَا بَيْنَهُمَا صُلْحًا ؕ وَالصُّلْحُ خَيْرٌ ؕ وَاُحْضِرَتِ الْاَنْفُسُ الشُّحَّ ؕ وَاِنْ تُحْسِنُوْا وَتَتَّقُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿۱۲۸﴾

Tarjuma Kanzul Imaan:

Aur agar koi aurat apne shohar ki ziyadti (haq talfi) ya be raghbati (be tawajjohi) ka andesha kare to unpar gunah nahi ke apas me sulah kar lain aur sulah khub (behtar) hai aur dil (to haras wa hoos) lalach ke phande me hai aur agar tum neki aur parhez gari karo (khair khwahi se kaam lo) to Allah ko tumhare kaamo ki khabar hai

Shohar ki ziyadti

Hazrat Umrah bin Mohammad jo Haula رضی اللہ تعالیٰ عنہا ke naam se mashur hain, Hazrat Saad ibn Rabi رضی اللہ تعالیٰ عنہ ke nikaah me thi, Hazrat Saad رضی اللہ تعالیٰ عنہ ne unki buri hone ke baad ek jawan aurat se nikaah kar liya aur qalbi toar par is jaanib zyada raghib ho gaye aur Hazrat Haula رضی اللہ تعالیٰ عنہا ke taraf khuch laparwa ho gaye chunache Hazrat Haula رضی اللہ تعالیٰ عنہا bargah e risalat ﷺ me apne khawind ki be raghbati ke mutalliq arz guzar huin, tab ye ayate karima nazil hui jispar Hazrat Haula is baat par raazi ho gayin ke mai apne haquq zohjiyat kam karti hun magar mujhe talaaq na di jaye

Ek dusri riwayat ke mutabik Hazrat ibn Abi Saib رضی اللہ تعالیٰ عنہ ki zohja bahot buri aur aulad wali thin chunache abi Saib رضی اللہ تعالیٰ عنہ ne unko talaaq dekar dusri aurat se nikaah karna chaha to unki zohja رضی اللہ تعالیٰ عنہا ne farmaya ke ap mujhe talaq na dain mai apne baccho ke saath rahungi aur apne kharche aur haquq zohjiyat me taiyar hun, ap dusra nikaah kar lain bus mujhe ba qadar hajat kharch dain jo mujhe aur mere baccho ko kafir ho jaye chunache unke mutalliq ye ayate karima nazil hui (Tafseer Ruhul Muani, Tafseer Kabir)

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(86) **Para 5, Surah Nisa, Ayat 129, 130**

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ لَنۡ تَسۡتَطِیۡعُوۡۤا اَنۡ تَعۡدِلُوۡا بَیۡنَ النِّسَآءِ وَ لَوۡ حَرَصۡتُمۡ فَلَا تَمِیۡلُوۡا کُلَّ الۡمَیۡلِ
فَتَذَرُوۡهَا کَالۡمُعَلَّقَةِ ؕ وَ اِنۡ تُصۡلِحُوۡا وَ تَتَّقُوۡا فَاِنَّ اللّٰہَ کَانَ غَفُوۡرًا رَّحِیۡمًا ﴿۱۲۹﴾ وَ اِنۡ
یَّتَفَرَّقَا یُغۡنِ اللّٰہُ کُلًّا مِّنۡ سَعَتِہٖ ؕ وَ کَانَ اللّٰہُ وَاسِعًا حَکِیۡمًا ﴿۱۳۰﴾

Tarjuma Kanzul Imaan:

Aur tumse hargiz na ho sakega aurton ko barabar rakho (insaaf kar sako) aur chahe kitni haras (yaqsa saluk karna chaho) karo to ye na ho ke ek taraf pura jhuk jayo aur (ek se taalluq rakho) dusri ko adhar me latakti choar do (na bus sake na ja sake) aur agar tum neki aur parhez gari karo (dono ke haq ada karo) to beshak Allah bakshne wala maherban hai aur agar wo dono juda ho jayen (nibaah na ho sake) to Allah apni kashayish se tumme har ek ko dusre se be niyaz kar dega (nemal badal ata kar dega) aur Allah kashayish (gunjais dene) wala hai

Qalbi Milan

Nabiye Kareem v ki Azwaje Mutharat ki tadad 9 thi, jinke darmiyan Nabiye Kareem ﷺ be misaal adal wa insaaf farmaya karte the yahan tak ke jab safar darpaish hota aur ap ﷺ kisi zohja mohtarma ko saath le jana chahte to unke mutalliq qura daalte jinka naam qurah me nikalta to unhe humraahi ka sharf ata farmate magar kudrati toar par qalbi milan Hazrat Ayesha رضی اللہ تعالیٰ عنہا ke taraf zyada hota tha, usme khud ko beikhtiyar patey, to bargah e elahi me arz guzar hote ya Allah jo mere bas me hai usme to maine adal kiya magar jo mere ikhtiyar me nahi tere ikhtiyar me hai yani mera dili milan wa mohabbat tu mujhse is mamle me naraz na hona chunache ap ﷺ ki tayeed me ye ayate karima nazil hui (Tafseer Ruhul Muani)

(88) **Para 5, Surah Nisa, Ayat 134**

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

مَنۡ کَانَ یُرِیۡدُ ثَوَابَ الدُّنۡیَا فَعِنۡدَ اللّٰہِ ثَوَابُ الدُّنۡیَا وَ الۡاٰخِرَةِ ؕ وَ کَانَ اللّٰہُ
سَمِیۡعًۢا بَصِیۡرًا ﴿۱۳۴﴾ (پارہ5۔سورۃ النساء،آیت نمبر 134)

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Tarjuma Kanzul Imaan:

Jo duniya ka inaam chahe to Allah hi ke paas duniya wa akhirat dono ka inaam hai aur Allah hi sunta dekhta hai

Saza aur Jaza ke Munkar:

Mushrekeen e Arab Allah ko to mante the magar qayamat hisab aur kitab jannat dozakh saza aur jaza ko na mante the wo naik amaal bhi is liye kiya karte the ke Allah Taala duniya me unhe naik amaal ki barkat se maal o daulat izzat shohrat farma de chunache unke mutalliq ye ayate karima nazil hui

Ek riwayat ke mutabik baaz munafekeen Madina rozo jaza jannat dozakh saza jaza waghera ko na mante the magar phir bhi jehad waghera me bhi isliye shareek ho jate the taaki unhe bhi maal e ghanimat me hissa mile chunache unke mutalliq ye ayate karima nazil hui (Tafseer Khazin)

(89) Para 5, Surah Nisa, Ayat 135

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ بِالْقِسْطِ شُهَدَآءَ لِلّٰهِ وَ لَوْ عَلٰۤى اَنْفُسِكُمْ اَوِ الْوَالِدَيْنِ وَ الْاَقْرَبِيْنَ ۚ اِنْ يَّكُنْ غَنِيًّا اَوْ فَقِيْرًا فَاللّٰهُ اَوْلٰى بِهِمَا ۫ فَلَا تَتَّبِعُوا الْهَوٰۤى اَنْ تَعْدِلُوْا ۚ وَ اِنْ تَلْوٗۤا اَوْ تُعْرِضُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۝

Tarjuma Kanzul Imaan:

Ai imaan walo insaaf par khub qayam ho jao Allah ke liye hi gawahi dete (jo sach ho wohi kaho) chahe isme tumhara apna nuqsan ho ya maa baap ya rishtedaro ka jis par (jiske liye) gawahi do wo ghani ho ya fakir ho (uski halat par na jao) baherhaal Allah ko uska sab se zyada ikhtiyar hai (ke uski raza chahiye) to khawish (duniyawi lalach) ke piche na jao ke haq se alag paro (jhuthi gawahi do) agar tum hair phair karo (haq ka saath na do) ya mooh phero (gawahi chupa lo) to Allah ko tumhare kaamo ki khabar hai (tumse ghafil nahi)

Bargah e Risalat me muqaddama:

Ek martaba bargah e risalat ﷺ me ek ameer shaks aur ek ghareeb shaks ka muqaddama laya gaya aam Hazrat ko gharib par tars aane laga aur wo usse mazlum samajhne lage jab ke ameer shaks ke mutalliq ye ghumaan hua ke ye

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zaalim aur jhutha hoga, ghareeb ki kya majaal jo ameer par zulm kar sake tab ye ayate karima nazil hui jisme farmaya gaya ke faisla aur gawahi ameeri gharibi par nahi bulke haq par mabni hai (Tafseer Khazin, Tafseer Ruhul Muani)

(90) <u>Para 5, Surah Nisa, Ayat 136</u>

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

یٰۤاَیُّهَا الَّذِیۡنَ اٰمَنُوۡۤا اٰمِنُوۡا بِاللّٰهِ وَ رَسُوۡلِهٖ وَ الۡكِتٰبِ الَّذِیۡ نَزَّلَ عَلٰی رَسُوۡلِهٖ وَ الۡكِتٰبِ الَّذِیۡۤ اَنۡزَلَ مِنۡ قَبۡلُ ؕ وَ مَنۡ یَّكۡفُرۡ بِاللّٰهِ وَ مَلٰٓئِكَتِهٖ وَ كُتُبِهٖ وَ رُسُلِهٖ وَ الۡیَوۡمِ الۡاٰخِرِ فَقَدۡ ضَلَّ ضَلٰلًۢا بَعِیۡدًا ﴿۱۳۶﴾ (پارہ5۔سورۃالنساء،آیت نمبر 136)

<u>Tarjuma Kanzul Imaan:</u>

Ai imaan walo imaan rakho Allah aur Allah ke Rasul par aur us kitaab par jo apne in Rasul par utari aur us kitaab jo pehle utari aur jo na maane Allah aur uske farishto aur kitaabo aur Rasulo aur qayamat ko to wo zarur door ki gumrahi me para (hidayat ke kareeb bhi nahi)

<u>Tamam Rasulo aur kitabo par imaan:</u>

Ek martaba Hazrat Abdullah bin Salam aur unke bhanje Salam aur unke bhatije Sallama aur Yameen aur Qaab ke do bete Asad aur Aseed bargah e risalat ﷺ me hazir hue aur arz ki ke hum ap ﷺ ki kitaab Quran Majeed aur Musa علیہ السلام aur kitaab Tawrait aur Hazrat Uzair علیہ السلام par imaan to latey hain magar unke alawa dusre rasulon aur kitaabo par hargiz imaan na layenge to Nabiye Kareem ﷺ unse irshad farmaya jab tak tum tamaam rasulo aur kitaabo par imaan na laoge momin na hoge is par Nabiye Kareem ﷺ ki tayeed me ye ayate karima nazil hui jisey sunkar ye Hazrat sabh par imaan le aye (Tafseer Khazin, Tafseer Kabir, Tafseer Ruhul Muani)

(91) <u>Para 5, Surah Nisa, Ayat 137</u>

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اِنَّ الَّذِیۡنَ اٰمَنُوۡا ثُمَّ كَفَرُوۡا ثُمَّ اٰمَنُوۡا ثُمَّ كَفَرُوۡا ثُمَّ ازۡدَادُوۡا كُفۡرًا لَّمۡ یَكُنِ اللّٰهُ لِیَغۡفِرَ لَهُمۡ وَ لَا لِیَهۡدِیَهُمۡ سَبِیۡلًا ﴿۱۳۷﴾ (پارہ5۔سورۃالنساء،آیت نمبر 137)

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Tarjuma Kanzul Imaan:

Beshak wo log jo imaan laye phir kafir hue phir imaan laye phir kafir hue phir aur kufr me pare (kufr par dat gaye) Allah hargiz na unhe bakshe na unhe (hidayat) raah dikhaye

Bani Israil ka watirah:

Bani Israil ka ye blank tha ke baar baar imaan late phir baar baar inkar karte aur kufr par datey rehte chunache ye ayate karima nazil hui jisme musalamano ko is buri harqat se mana kiya gaya (Tafseer Khazin)

(92) Para 5, Surah Nisa, Ayat 144

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الْكٰفِرِيْنَ اَوْلِيَآءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ؕ اَتُرِيْدُوْنَ اَنْ تَجْعَلُوْا لِلّٰهِ عَلَيْكُمْ سُلْطٰنًا مُّبِيْنًا ۝ (پارہ 5۔ سورۃ النساء، آیت نمبر 144)

Tarjuma Kanzul Imaan:

Ai imaan walo kafiro ko dost na banao musalmano ke siwa kya ye chahte ho ke apne upar Allah ke liye saraiy hujjat kar lo (jahannam ke haq dar ban jao)

Kuffar se dosti ki mumaniyat:

Kabl az Islam Ansaar ke Bani Qariza ke saath dostiyan razai rishte mohabbaten aur ghehre ta'alluqat the, jab Ansaar ne Islam qabul kar liya to unhe kuffar se dosti aur mail milap se mana farmaya gaya to baaz Hazrat bargah e risalat ﷺ me hazir hokar arz guzar hue Ya Rasulallah ﷺ ke ab hum kisse dosti aur mail milap rakhen, hamari dosti aur taalluqat to kuffar se hain to Nabiye Kareem ﷺ ne irshad farmaya muhajereen momeneen se dostiyan aur taalluqat rakho chunache ap ﷺ ki tayeed me ye ayate karima nazil hui (Tafseer Kabir, Tafseer Khazin)

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(93) Para 6, Surah Nisa, Ayat 148

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

لَا یُحِبُّ اللّٰهُ الْجَهْرَ بِالسُّوْٓءِ مِنَ الْقَوْلِ اِلَّا مَنْ ظُلِمَ ؕ وَ كَانَ اللّٰهُ سَمِیْعًا عَلِیْمًا

Tarjuma Kanzul Imaan:

Allah pasand nahi karta buri baat ka elaan karna (kisi ka aib uchalna) magar mazlum se (ke mazlum kar sakta hai) aur Allah sunta janta hai

Buri baat ka elaan Allah ko pasand nahi:

Ek martaba ek shaks Hazrat Siddique Akbar رضی اللہ تعالیٰ عنہ se bad zubani kar raha tha, apne sabr farmaya magar wo shaks phir bhi zabaan darazi se na ruka bal akhir Hazrat Siddique Akbar رضی اللہ تعالیٰ عنہ ne use majbura usey jawab de diya us par Nabiye Kareem ﷺ ne Hazrat Siddique Akbar رضی اللہ تعالیٰ عنہ se irshad farmaya ke jab tak tum khamosh rahe ek farishta tumhari taraf se jawab deta raha ab jab tumne khud jawab de diya wo farishta chala gaya us par ye ayate karima nazil hui

Ek dusri riwayat ke mutabik ek shaks kisi ke ghar batore mehman gaya magar us shaks ne mehman ki khatir tawazo na ki chunache is mehman ne logo se is shaks ki be muravvati ki shikayat ki chunache ye ayate karima nazil hui (Tafseer Khazainul Irfan, Tafseer Khazin, Tafseer Ruhul Byan, Tafseer Kabir)

(94) Para 6, Surah Nisa, Ayat 150, 151

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اِنَّ الَّذِیْنَ یَكْفُرُوْنَ بِاللّٰهِ وَ رُسُلِهٖ وَ یُرِیْدُوْنَ اَنْ یُّفَرِّقُوْا بَیْنَ اللّٰهِ وَ رُسُلِهٖ وَ یَقُوْلُوْنَ نُؤْمِنُ بِبَعْضٍ وَّ نَكْفُرُ بِبَعْضٍ ۙ وَّ یُرِیْدُوْنَ اَنْ یَّتَّخِذُوْا بَیْنَ ذٰلِكَ سَبِیْلًا ۙ﴿۱۵۰﴾ اُولٰٓىٕكَ هُمُ الْكٰفِرُوْنَ حَقًّا ۚ وَ اَعْتَدْنَا لِلْكٰفِرِیْنَ عَذَابًا مُّهِیْنًا ﴿۱۵۱﴾

Tarjuma Kanzul Imaan:

Wo jo Allah aur uske Rasul ko nahi mante aur chahte hain ke Allah se uske Rasulon ko juda kar dain (Allah ko maane Rasulon ko na maane) aur kehte hain hum kisi par imaan laye aur kisi ke munqar hue aur chahte hian ke imaan wa kufr

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ke beech me koi raah nikal lain yehi hain theek theek (pakke) kafir aur humne kaafiron ke liye zillat ka azaab taiyar kar rakha hai

Yahud wa Nassara ki mazammat:

Yahud, Musa عليه السلام aur unpar nazil karta kitaab Tawrait par imaan rakhte the magar Hazrat Eesa عليه السلام aur Nabiye Kareem ﷺ ka inkaar karte aur unpar nazil karda Enjeel aur Quran Paak ke bhi munqar the yun hi Eesai Hazrat Eesa عليه السلام ko to maante the par ap par nazil hui kitaab Enjeel par imaan rakhte the magar Nabiye Kareem ﷺ ka bhi inkaar karte the aur Quran Majeed ka bhi chunache in dono ki jamato ke mutalliq ye ayate karima nazil hui (Tafseer Khazin, Tafseer Khazainul Irfan)

(96) Para 6, Surah Nisa, Ayat 153

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يَسْـَٔلُكَ اَهْلُ الْكِتٰبِ اَنْ تُنَزِّلَ عَلَيْهِمْ كِتٰبًا مِّنَ السَّمَآءِ فَقَدْ سَاَلُوْا مُوْسٰٓى اَكْبَرَ مِنْ ذٰلِكَ فَقَالُوْٓا اَرِنَا اللّٰهَ جَهْرَةً فَاَخَذَتْهُمُ الصّٰعِقَةُ بِظُلْمِهِمْ ۚ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْۢ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنٰتُ فَعَفَوْنَا عَنْ ذٰلِكَ ۚ وَاٰتَيْنَا مُوْسٰى سُلْطٰنًا مُّبِيْنًا ﴿۱۵۳﴾

Tarjuma Kanzul Imaan:

Ai mehbub ahle kitaab tumse sawal karte hain ke unpar aasmaan se ek (saath puri) kitaab utaar do to wo Musa se usse bhi bara sawal kar chuke ke bole hame Allah ko elaaniya dikha do to unhe karak (ghaibi azaab) me aa liya unke gunaaho par phir bichra le baithe (usey pujne lage) baad uske liye roshan ayaten (Musa ke mojizat) unke paas aa chuke to hamne ye maaf farma diya aur humne Musa ko roshan (khula) ghalba diya

Yahud wa Nassara ke be-jaa mutalbe:

Ek martaba Yahud ke Pop aur Padri jinme Qaab bin Ashraf, Mukhlis bin Azwar bhi shamil the, ye bargah e risalat ﷺ me hazir hue, kehne lage ke agar ap waqaiy sacche nabi hain to hamare paas aisi kitaab layen jo tabdreej (thoda thoda) nahi bulke yaqdam nazil ho, jaisi hamari Tawrait me hum aisi kitaab par hargiz imaan na layenge jo ahista ahista nazil ho rahi ho iske jawab me ye ayat karima nazil hui

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Ek dusri riwayat ke mutabik baaz Yahud bargah e risalat ﷺ me arz guzar hue ke agar ap waqaiy sacche nabi hain to hum me jo falah falah ameer aur sardar mojud hain unke naam Allah se khaas toar se khatut likhwa kar laiye, jisme yun likha ho ai falah, Mohammad ﷺ hamare rasul hain unpar imaan le aao, aur ye khatut Jibreel hamare paas le ayen, tab hum ap par imaan le ayenge, chunache ye ayate karima nazil hui (Tafseer Baizawi, Khazin, Kabir, Khazainul Irfan, Ruhul Byan)

(97) <u>Para 6, Surah Nisa, Ayat 163</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّاۤ اَوْحَيْنَاۤ اِلَيْكَ كَمَاۤ اَوْحَيْنَاۤ اِلٰى نُوْحٍ وَّ النَّبِيّٖنَ مِنْۢ بَعْدِهٖ ۚ وَ اَوْحَيْنَاۤ اِلٰۤى اِبْرٰهِيْمَ وَ اِسْمٰعِيْلَ وَ اِسْحٰقَ وَ يَعْقُوْبَ وَ الْاَسْبَاطِ وَ عِيْسٰى وَ اَيُّوْبَ وَ يُوْنُسَ وَ هٰرُوْنَ وَ سُلَيْمٰنَ ۚ وَ اٰتَيْنَا دَاوٗدَ زَبُوْرًا ﴿۱۶۳﴾

<u>Tarjuma Kanzul Imaan:</u>

Beshak ai mehbub humne tumhari taraf wahi bheji jaise wahi Nooh aur uske baad paighambaro ko bheji aur humne Ibrahim aur Ismail aur Ishaq aur Yaqub aur unke beton aur Eesa aur Ayub aur Yunus aur Harron aur Sulaiman ko wahi ki aur humne Dawood ko Zabur ata farmayi

<u>Ullema e Yahud ke 2 rahab:</u>

Ullema e Yahud me se 2 rahab bargah e risalat ﷺ me hazir hokar arz guzar hue ke Allah Taala ne Hazrat Musa عليه السلام ke baad kisi bashar ko nahi nabuwat ata ki gayi na kisi ko wahi bheji gayi aur ap Musa عليه السلام ke baad hain phir ap kaise Nabi ho sakte hain chunache unke jawab me ye ayate karima nazil hui (Tafseer Khazin, Saadi waghera)

(98) <u>Para 6, Surah Nisa, Ayat 164, 165</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ رُسُلًا قَدْ قَصَصْنٰهُمْ عَلَيْكَ مِنْ قَبْلُ وَ رُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ ؕ وَ كَلَّمَ اللّٰهُ مُوْسٰى تَكْلِيْمًا ﴿۱۶۴﴾ رُسُلًا مُّبَشِّرِيْنَ وَ مُنْذِرِيْنَ لِئَلَّا يَكُوْنَ لِلنَّاسِ عَلَى اللّٰهِ حُجَّةٌۢ بَعْدَ الرُّسُلِ ؕ وَ كَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ﴿۱۶۵﴾

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Tarjuma Kanzul Imaan:

Aur Rasulon ko jinka zikr aage hum tumse farma chuke aur un rasulon ko jinka zikr tumse na farmaya aur Allah ne Musa se haqiqatan kalam farmaya Rasul khush khabri dete aur dar sunate ke rasulon ke baad Allah ke yahan logon ko koi uzar na rahe (ke tere ehkamat ki khabar na mili)aur Allah ghalibe hiqmat wala hai

Musa عليه السلام ka khususi zikr:

Jab pichli ayat اوحينا اليك nazil hui to Yahud Madina kehne lage ke is ayat me aur nabiyon ka zikr to byan hua magar Musa عليه السلام ka zikr nahi, chunache ye ayate karima nazil hui jiska Musa عليه السلام ka khaas toar par zikr farmaya gaya
(Tafseer Khazin, Tafseer Saadi waghera)

(100) Para 6, Surah Nisa, Ayat 166

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

لٰكِنِ اللّٰهُ يَشْهَدُ بِمَآ اَنْزَلَ اِلَيْكَ اَنْزَلَهٗ بِعِلْمِهٖ ۚ وَالْمَلٰٓئِكَةُ يَشْهَدُوْنَ ۭ وَكَفٰى بِاللّٰهِ شَهِيْدًا ۝ (پارہ6۔سورۃ النساء آیت نمبر 166)

Tarjuma Kanzul Imaan:

Lekin ai mehbub Allah uska gawah hai jo usne tumhari taraf utara wo usne apne ilm se utara hai (Quran me ghaibi uloom rakhe) aur farishte gawah hain aur Allah ki gawahi kaafi

Risalat wa Kitaab ki takziib:

Ek martaba Yahud ki ek jamat bargah e aqdas ﷺ me hazir hui ap ﷺ ne unse farmaya ke ai jamat e Yahud tum jante ho ke mai Allah ka Rasul hun, to Yahud bole ke na hi hum apko rasul jante hain aur na hi apke hone par imaan rakhte hain tab ye ayate karima nazil hui

Ek dusri riwayat ke mutabik ek martaba ek mushrekeen e arab ne bargah e aqdas ﷺ me arz kiya ke humne Yahud se apke mutalliq pucha to unme se koi bhi apki nabuwat wa risalat ki gawahi nahi deta aur na hi unki kitaabo me apka koi zikr mojud hai tab uske jawab me ye ayate karima nazil hui

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Ek riwayat me aya hai ke jab ayate karima انا اوحينا اليك nazil hui to Yahud e Madina bole ye sarasar ghalat hai ap par na hi koi wahi nazil hui na koi kitaab nazil hui tab ye ayate karima nazil hui (Tafseer Madariq, Tafseer Khazin)

(101) <u>Para 6, Surah Nisa, Ayat 171</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰۤاَهْلَ الْكِتٰبِ لَا تَغْلُوْا فِيْ دِيْنِكُمْ وَ لَا تَقُوْلُوْا عَلَى اللّٰهِ اِلَّا الْحَقَّ ؕ اِنَّمَا الْمَسِيْحُ عِيْسَى ابْنُ مَرْيَمَ رَسُوْلُ اللّٰهِ وَ كَلِمَتُهٗ ۚ اَلْقٰىهَاۤ اِلٰى مَرْيَمَ وَ رُوْحٌ مِّنْهُ فَاٰمِنُوْا بِاللّٰهِ وَ رُسُلِهٖ ۫ۚ وَ لَا تَقُوْلُوْا ثَلٰثَةٌ ؕ اِنْتَهُوْا خَيْرًا لَّكُمْ ؕ اِنَّمَا اللّٰهُ اِلٰهٌ وَّاحِدٌ ؕ سُبْحٰنَهٗۤ اَنْ يَّكُوْنَ لَهٗ وَلَدٌ ۘ لَهٗ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْضِ ؕ وَ كَفٰى بِاللّٰهِ وَكِيْلًا ﴿۱۷۱﴾ (پارہ6۔سورۃ النساء آیت نمبر 171)

<u>Tarjuma Kanzul Imaan:</u>

Ai kitaab walon apne deen me (apni taraf se) ziyarti (izafa) na karo aur Allah par na kaho magar sach (Allah par sahi aqeeda rakho) Masi Eesa Maryam ka beta Allah ka Rasul hi hai (beta nahi) aur uska ek kalma (kun yani ho ja) ke Maryam ki taraf bheja aur uske yahan ki ek rooh (Allah ki taraf se) to Allah aur uske Rasulon par imaan layo aur teen na kaho (ke teen mabud hain) baaz raho apne bhale ko Allah to ek hi khuda hai paaki usey (wo paak hai) ussey ke uske koi baccha ho usi ka maal hai jo khuch asmaano me hai aur jo khuch zameen me hai aur Allah kafir karsaaz gaar

<u>Yahud wa Nassara ka ghalwa:</u>

Eesai Hazrat Eesa عليه السلام ki shaan me izafa karke ghalwa kiya karte the chunache unki tardeed me ye ayate karima nazil hui, baaz ke mutabik Eesai to Hazrat Eesa عليه السلام ki shaan me ifraat karke ghalwa kiya karte the jab ek Yahud ap ﷺ ki shaan me tafreed wa kami karke ghalwa kiya karte lehaza Eesaiyon aur Yahudiyon dono ke mutalliq ye ayate karima nazil hui (Tafseer Khazin)

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(102) Para 6, Surah Nisa, Ayat 172

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

لَنۡ یَّسۡتَنۡکِفَ الۡمَسِیۡحُ اَنۡ یَّکُوۡنَ عَبۡدًا لِّلّٰہِ وَ لَا الۡمَلٰٓئِکَۃُ الۡمُقَرَّبُوۡنَ ؕ وَ مَنۡ یَّسۡتَنۡکِفۡ عَنۡ عِبَادَتِہٖ وَ یَسۡتَکۡبِرۡ فَسَیَحۡشُرُہُمۡ اِلَیۡہِ جَمِیۡعًا ﴿۱۷۲﴾

Tarjuma Kanzul Imaan:

Masi (Eesa) Allah ka banda banne se khuch nafrat nahi karta (bulke faqr karta hai) aur na maqrab farishte aur jo Allah ki bandagi se nafrat aur taqabbur kare (mooh morey) to koi dum jate hai ke (ankareeb) wo un sab (ko rozey qayamat zillat ke saath) ko apni taraf haakega

Qabile Faqr Laqab:

Ek martaba Najran ke Eesai bargah e aqdas ﷺ ki khidmat me arz guzar hue ke ap hamare nabi Eesa علیہ السلام ko aib lagate hain, Nabiye Kareem ﷺ daryaft farmaya ke humne unhe kya aib lagaya, wo bole ke ap unhe Abdullah (Allah ka banda) kehte hain isse barkar bhala aur kaun sa aib ho sakta hai, Nabiye Kareem ﷺ ne farmaya ke Abdullah hona aib nahi bulke kabile faqr hai jispe sabhi naaz karte hain, chunache is moake par ye ayate karima nazil hui (Tafseer Khazin, Ruhul Byan, Madariq, Baizawi, Khazainul Irfan)

Surah 5 : Maidah – Ayat 120, Ruku 16 (Madni)

(1) Para 6, Surah Maidah, Ayat 2

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

یٰۤاَیُّہَا الَّذِیۡنَ اٰمَنُوۡا لَا تُحِلُّوۡا شَعَآئِرَ اللّٰہِ وَ لَا الشَّہۡرَ الۡحَرَامَ وَ لَا الۡہَدۡیَ وَ لَا الۡقَلَآئِدَ وَ لَاۤ آٰمِّیۡنَ الۡبَیۡتَ الۡحَرَامَ یَبۡتَغُوۡنَ فَضۡلًا مِّنۡ رَّبِّہِمۡ وَ رِضۡوَانًا ؕ وَ اِذَا حَلَلۡتُمۡ فَاصۡطَادُوۡا ؕ وَ لَا یَجۡرِمَنَّکُمۡ شَنَاٰنُ قَوۡمٍ اَنۡ صَدُّوۡکُمۡ عَنِ الۡمَسۡجِدِ الۡحَرَامِ اَنۡ تَعۡتَدُوۡا ۘ وَ تَعَاوَنُوۡا عَلَی الۡبِرِّ وَ التَّقۡوٰی ۪ وَ لَا تَعَاوَنُوۡا عَلَی الۡاِثۡمِ وَ الۡعُدۡوَانِ ۪ وَ اتَّقُوا اللّٰہَ ؕ اِنَّ اللّٰہَ شَدِیۡدُ الۡعِقَابِ ﴿۲﴾ (پارہ 6۔ سورۃ المائدہ آیت نمبر 2)

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Tarjuma Kanzul Imaan:

ai imaan walo! halaal na thehra lo Allah ke nishan (deen ki nishaniyan) aur na adab (izzat) wale mahine aur na haram ko (zibah ke liye) bheji hui qurbaniya aur na jinke galey me (batore nishani) alamatain awezaan aur na un (haj wa umrah karne walon) ka maal wa aabru jo izzat wale ghar ka qasad karke ayen apne rab ka fazal aur uski khushi chahte aur jab ehraam (hadude haram) se niklo to shikar kar sakte ho aur tumhe kisi koam ki adawat (dushmani) ke inhone tumko masjid e haram se roka tha, ziyadti (zulm) karne par na ubhar aur neki aur parhezgari par ek dusre ki madad karo aur gunaah aur ziyadti (zulm karne) par baham (ek dusre ko) madad na do aur Allah se darte raho beshak Allah ka azaab sakht hai

Shaitan ki zabaan:

Ek martaba ek kafir Sharih ibn Hind bargah e aqdas ﷺ me hazir hua, Nabiye Kareem ﷺ ne uske aane se pehle hi sahaba ko ye khabar farma di thi ke rabiya ka ek shaks ayega jo shaitan ki zabaan bolega chunache ap ﷺ ke irshad ke mutabik wo aya aur arz karne laga ke ap kis cheez ke taraf logo ko bulate hain ap ﷺ ne irshad farmaya, Kalma Tawheed, Nama qayam karne, zakat dene ki taraf, wo kehne lage ke ye to bahot bhali baat hai phir kehne laga ke mere khuch khaas dost hain, jo apne apne kabilon ke sardar hain, mai unse mashwara kiye bagair koi kaam nahi karta lehaz pehle unse mashwara kar lun, ho sakta hai ke wo bhi Islam qabul kar lain, ye kehkar wo chalta bana, Nabiye Kareem ﷺ ne irshad farmaya ye kafir ho kar aya tha aur ghaadir hokar palat gaya, ye imaan wala nahi chunache wo kafir shaks jaate jaate aitraaf e Madina me musalmano ke charne wale jaanwaro ko bhi apne saath haaq kar le gaya

Ahle Madina ko jab is baat ki khabar hui to wo uske talaash me doare magar wo kaafi door nikal chuka tha, musalmano ko iska bahot sadma hua phir agle saal yehi shaks haj ke ehraam me apne saathiyon aur hadi ke jaanwaro ko saath liye aitraaf e Madina se guzra to sahaba ekram Nabiye Kareem ﷺ se usey pakarne aur gudishta saal ka badla lene ki arz ki, to Nabiye Kareem ﷺ ne mana farma diya aur irshad farmaya ke is wakht halat e ehraam me hai aur hadi ke jaanwaro uske saath hain, is wakht usey pakarna haraam aur hadi ki beadbi hai, chunache ap ﷺ ki tayeed me ye ayate karima nazil hui

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Ek dusri riwayat ke mutabik Fatah e Mecca ke din jab lashkar e Islam Mecca Mokarrama ke taraf rawana ho raha tha to raaste me aise log mile jo Umrah ke ehraam me Mecca ke taraf ja rahe the, sahaba ne Nabiye Kareem ﷺ se ijazat chahi ke kyun ke ye log abhi mushrekeen e Mecca hi ki tarah mushriq hain jab hame Allah Taala ki taraf se Mushrekeen e Mecca par hamle ki ijazat mil hi chuki hai to kyun na hum in mushrakeen par bhi hamla kar dain to Nabiye Kareem ﷺ ne mana farma diya chunache ye ayate karima nazil hui (Tafseer Khazin, Tafseer Ruhul Byan, Tafseer Ruhul Muani waghera)

(2) <u>Para 6, Surah Maidah, Ayat 3</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

ذَكَّيْتُمْ ؕ وَمَا ذُبِحَ عَلَى النُّصُبِ وَاَنْ تَسْتَقْسِمُوْا بِالْاَزْلَامِ ؕ ذٰلِكُمْ فِسْقٌ ؕ

<u>Tarjuma Kanzul Imaan:</u>

Tum par haraam hai murdar (jo bagair zibah khud se hi mar gaya) aur khun aur suar ka ghosh haraam cheezen hain aur wo jiske zibah me ghair khuda ka naam pukara gaya aur jo gala ghotne se mare aur be dhaar ki cheez (laathi goli waghera) se mara hua aur jo gir kar mara aur jisey kisi janwar ne seengh mara aur jise koi darinda kha gaya magar jinhe tum zibah kar lo aur jo kisi thaan par (kisi buth ke samne) zibah kiya gaya aur pasey dalkar bata karna (faal nikalna) ye gunaah hai

<u>Mushrekeen e Arab me riwaj:</u>

11 cheezain mushrekeen e arab me bahot rayij thin, ye log jaanwar ka gala ghoatkr maal dalte phir usey kha lete aur kabhi jaanwar zibah karte to uska behta khun jama lete phir usey bhoon kar khate the, jaanwaro ko butho ke naam par zibah karte the butho ke thaan par bhait charate the, teero se fhaal kholte the chunache in 11 cheezon ko haraam karne ke liye ye ayate karima nazil hui (Tafseer Khazin waghera)

(3) <u>Para 6, Surah Maidah, Ayat 4</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يَسْـَٔلُوْنَكَ مَاذَاۤ اُحِلَّ لَهُمْ ؕ قُلْ اُحِلَّ لَكُمُ الطَّيِّبٰتُ ۙ وَمَا عَلَّمْتُمْ مِّنَ الْجَوَارِحِ
مُكَلِّبِيْنَ تُعَلِّمُوْنَهُنَّ مِمَّا عَلَّمَكُمُ اللّٰهُ فَكُلُوْا مِمَّاۤ اَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ

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اللّٰهِ عَلَيْهِ ۘ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ۝ (پارہ6۔سورۃ المائدہ آیت نمبر 4)

Tarjuma Kanzul Imaan:

Ai mehbub tum se puchte hain ke unke liye kya halaal hua tum farma do ke halal ki gayin tumhare liye paak cheezain aur jo shikari jaanwar tumne sadha (trained) liye unhe shikar par dorate jo ilm tumhe khuda ne diya usse unhe sikhate (sadhate) to khao usme se jo wo (shikar) maar kar tumhare liye rehne dain aur us par Allah ka naam lo aur Allah se darte raho beshak Allah ko hisab karte dair nahi lagti

Halaal Shikaar:

Is ayate karima ke chan shane nazul hain:

(a) ek martaba Hazrat Jibreel علیہ السلام ne Nabiye Kareem ﷺ ke darwaza e miyar ke par khare hokar andar aane ki ijazat mangi to ap ﷺ ne unhe ijazat farmayi magar wo andar na aye, magar wo andar na aye ap ﷺ ne daryaft farmaya ke ai Jibreel andar kyun nahi ate, to wo arz guzar hue, ke huzur ghar me ek kutta hai aur hum us ghar me dakhil nahi ho sakte jahan kutta mojud ho, chunache Nabiye Kareem ﷺ ne aam hukm farma diya ke tamam kutte maar diye jayen chunache Madina me jahan kutte nazar aate, Abu Rafaiy ko ek buri aurat ke kutte par rahem aya aur usey na mara phir bargah e aqdas ﷺ me akar wakiya arz kar diya ap ﷺ ne farmaya usey bhi maar do, chunache unhone usey bhi maar diya, phir logo ne arz kiya, Ya Rasulallah ﷺ kya koi kutta rakhna jayez bhi hai, ya sab maar diye jayen, tab ye ayate karima nazil hui

(b) Ek dusri riwayat ke mutabik Adi bin Hatim رضی اللہ تعالیٰ عنہ aur Zaib bin Al Hazeel jinka naam Nabiye Kareem ﷺ ne Zaidul Khair rakha ye dono hazraat bargah e aqdas ﷺ me hazir hue aur arz ki, Ya Rasulallah ﷺ ilakey me shikar bahot aam hai lehaza ap irshad farma dain ke kaun kaun janwar halal hain aur kis janwar ka mara shikaar halal hai tab ye ayate karima nazil hui

(c) Ek aur riwayat ke mutabik Hazrat Adi bin Hatim رضی اللہ تعالیٰ عنہ bargah e aqdas ﷺ me arz guzar hue ke hamara guzara shikaar par hai aur aqsar hamare shikar kutte pakarte hain, to wo hum tak pahonchte hue mar jata hai to ab hum kya karen tab ye ayate karima nazil hui (Tafseer Khazin, Ahmadi)

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(4) Para 6, Surah Maidah, Ayat 6

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَاِنۡ كُنۡتُمۡ مَّرۡضٰۤى اَوۡ عَلٰى سَفَرٍ اَوۡ جَآءَ اَحَدٌ مِّنۡكُمۡ مِّنَ الۡغَآئِطِ اَوۡ لٰمَسۡتُمُ النِّسَآءَ فَلَمۡ تَجِدُوۡا مَآءً فَتَيَمَّمُوۡا صَعِيۡدًا طَيِّبًا فَامۡسَحُوۡا بِوُجُوۡهِكُمۡ وَاَيۡدِيۡكُمۡ مِّنۡهُ ؕ مَا يُرِيۡدُ اللّٰهُ لِيَجۡعَلَ عَلَيۡكُمۡ مِّنۡ حَرَجٍ وَّلٰكِنۡ يُّرِيۡدُ لِيُطَهِّرَكُمۡ وَلِيُتِمَّ نِعۡمَتَهٗ عَلَيۡكُمۡ لَعَلَّكُمۡ تَشۡكُرُوۡنَ ۝ (پارہ6۔سورۃ المائدہ آیت نمبر 6)

Tarjuma Kanzul Imaan:

Aur agar tum beemar ho ya safar me ho ya tum me se koi kazai hajat se aya ya tumne aurton se mohabbat ki aur in surton me paani na panaya mitti se taiy'yamum karo to apne mooh aur haathon ka ussey massah karo Allah nahi chahta ke tumpar khuch tangi rakhe (mushkil me daale) haan ye chahta hai ke tumhe khub suthra (paak) kar de aur apni nemat (ajro sawab) tum par puri (pura ataa) kar de ke kahin tum ehsaan mano

Shubha ka Azala (defamation):

Surah Maidah ke nazul se qabl Surah Nisa me taiyyamum ka zikr ho chuka tha, Surah Maidah me wazu aur ghusl ka hukm nazil hua, Surah Maidah ehkaam ki akhri surat hai jiske saare ehkaam mehqam hain, lehaza ab ye shubha paida hone ka imkaan tha ke shayad wazu aur ghusal se taiyyamum ka hukm mansukh ho chuka hai lehaza is shubha ke azala ke liye ye ayate karima nazil hui jisme phir taiyyamum ka zikr farmaya gaya taaki bakhubi malum ho jaye ke taiyyamum ka hukm baki hai mansukh nahi hua (Tafseer Ruhul Muani)

(5) Para 6, Surah Maidah, Ayat 8

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

يٰۤاَيُّهَا الَّذِيۡنَ اٰمَنُوۡا كُوۡنُوۡا قَوّٰمِيۡنَ لِلّٰهِ شُهَدَآءَ بِالۡقِسۡطِ ۖ وَلَا يَجۡرِمَنَّكُمۡ شَنَاٰنُ قَوۡمٍ عَلٰۤى اَلَّا تَعۡدِلُوۡا ؕ اِعۡدِلُوۡا ۟ هُوَ اَقۡرَبُ لِلتَّقۡوٰى ۫ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ خَبِيۡرٌۢ بِمَا تَعۡمَلُوۡنَ ۝ (پارہ6۔سورۃ المائدہ آیت نمبر 8)

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Tarjuma Kanzul Imaan:

Ai imaan walo Allah ke hukm par khub qayam (amal paira) ho jao insaaf ke saath gawahi dete aur tumko kisi koam ki adawat uspar na ubharey ke insaaf na karo, insaaf karo, wo parhez gari se zyada kareeb hai, aur Allah se daro, beshak Allah ko tumhare kaamo ki khabar hai

Badla lene ki khawish

Jab kuffar e Mecca ne Nabiye Kareem ﷺ aur sahaba ekram ko Sulah Hudaibiyah ke moake par Mecca Moazzama me dakhil hone aur umrah ki adayegi se roka aur wapas kar diya chunache hazraat sahaba ko bahot hi sadma pahoncha, in hazraat ke dil me kuffar ke khilaf badla lene ki khawish me sir uthaya tab ye ayate karima nazil hui (Tafseer Kabir)

(6) Para 6, Surah Maidah, Ayat 11

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ هَمَّ قَوْمٌ اَنْ يَّبْسُطُوْٓا اِلَيْكُمْ اَيْدِيَهُمْ فَكَفَّ اَيْدِيَهُمْ عَنْكُمْ ۚ وَاتَّقُوا اللّٰهَ ؕ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ

Tarjuma Kanzul Imaan:

Ai imaan walo, Allah ka ehsaan apne upar yaad karo jab ek koam ne chaha ke tum par dast darazi (qatl wa halaq) kare to usne unke haath (unka shir) tumpar se roak diya aur Allah se daro aur musalmano ko Allah hi par bharosa chahiye

Kuffar wa Yahud ke bure irado ki khabar:

Is ayate karima ke chand shane nazul riwayat kiye hain:

(a) Nabiye Kareem ﷺ ek ghazwa me the jab namaze zuhar ka wakht aya to lashkar e Islam ne namaze zuhar ba jamad ada ki, kuffar ko baad me bara pachtawa hua ke hum musalamano ko bare aram se qatl kar sakte the jab ye sajde me gaye the, us wakht unpar hame hamla bol dena chahiye tha humne bahot acccha moaka gawah diya unme baaz kuffar bole afsos na karo abhi unki ek aur namaz aa rahi hai jab ye log namaz me hoan us wakht unka kaam tamam kar denge chunache us wakht bazariya Jibreel عليه السلام Nabiye Kareem ﷺ ko kuffar ke us bure irade ki khabar de di gayi aur namaze khoaf ke ehkaam nazil hui aur musalmano ne usi ke mutabil namaz ada farmayi chunache usi ke mutalliq ye ayate karima nazil hui

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(b) Ek dusri riwayat ke mutabik jab Bairey Mauna ka wakiya zahur par hua jisme kuffar 70 sahaba ko ilm e deen seekhne dhoka dekhar apne saath le gaye aur unme se 67 ko shaheed kar diya ek to raaste me hi ek kafir ko qatl karke khud bhi shaheed ho gaye baki 2 faraar ho gaye, abhi Madine ke raaste me hi the ke unhe 2 kafir mile jinhe Nabiye Kareem ﷺ ne aman naama likh kar diya hua tha, un hazraat sahaba ne in kaafiro ko qatl kar diya chunache maqtulin ki koam ne Nabiye Kareem ﷺ se dono ke qatl ki bait mangi

Chunache Nabiye Kareem ﷺ Bani Nazeer (Yahud e Madina) ke mohalle me tashrif le gaye aur unse deen me madad mangi, kyunke unse mohayide me ye shart bhi thi ke hamare khataye qatl ki bait me tum madad karna, chunahce unhone bazahir bari mohabbat ka izhar kiya, ap ﷺ ko samjhaya is deewar ke upar se ek bara bhari patthar niche ke taraf pheka taakey ap ﷺ uske zarb se shaheed ho jayen magar Jibreel عليه السلام ne ap ﷺ ko uski iqtila di, ap ﷺ wahan se foran hat gaye, aur logo ki chaal naqam ho gayi uspar ye ayate karima nazil hui

(c) Baaz riwayat ke mutabik ek martaba Ghazwa Bani Ghatfan ke moake par ap ﷺ ek manzil par ek darakht ke niche aram farma hue, sahaba ekram jungle me mukhtalif jagahon par thehre hue the chunache aise me ek kafir aya, ap ﷺ ki talwaar apne kabze me li aur taan kar khara ho gaya, Nabiye Kareem ﷺ ne chashma ne mubarak kholin to wo kafir apse kehne laga, ke ab apko mujhse kaun bachayega, ap ﷺ ne irshad farmaya ke Allah bachayega, ye sunte hi is kafir ka haath larza aur talwaar chut kar gir pari to Nabiye Kareem ﷺ ne is talwaar ko apne daste akhdas me le liya aur farmaya ke ab tujhko mujhse kaun bachayega, wo bola ke koi nahi tab ap ﷺ ne usey choar diya aur ussey badla na liya, ye karam dekh kar wo musalman ho gaya tab ye ayate karima nazil hui

(Tafseer Ruhul Muani, Tafseer Ruhul Byan)

(7) <u>Para 6, Surah Maidah, Ayat 15, 16</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰٓاَهْلَ الْكِتٰبِ قَدْ جَآءَكُمْ رَسُوْلُنَا يُبَيِّنُ لَكُمْ كَثِيْرًا مِّمَّا كُنْتُمْ تُخْفُوْنَ مِنَ

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الْكِتٰبِ وَيَعْفُوْا عَنْ كَثِيْرٍ ۚ قَدْ جَآءَكُمْ مِّنَ اللّٰهِ نُوْرٌ وَّ كِتٰبٌ مُّبِيْنٌ ﴿۱۵﴾ يَّهْدِيْ
بِهِ اللّٰهُ مَنِ اتَّبَعَ رِضْوَانَهٗ سُبُلَ السَّلٰمِ وَيُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ
بِاِذْنِهٖ وَيَهْدِيْهِمْ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿۱۶﴾ (پارہ6۔سورۃ المائدہ آیت نمبر 16)

Tarjuma Kanzul Imaan:

Ai kitaab walo beshak tumhare paas hamare ye Rasul tashrif laye ke tum par zahir farmate hain bahot si wo cheezain jo tumne kitaab me (logo se) chupa daalin thi aur bahot si (tumhari bad amaliyan) maaf farmate hain beshak tumhare paas Allah ke taraf se ek noor (Mohammad Arabi) aya aur roshan kitaab (Quran) Allah ussey hidayat deta hai usey jo Allah ki marzi par chala salamti ke saath aur unhe (kufr wa gumrahi ki) andheron se (imaan ki) roshni ki taraf le jata hai apne hukm se aur unhe sidhi raah (jannat ki) dikhata hai

Zaani ki sazah:

Ek martaba Yahud ki jamaat bargah e risalat ﷺ me hazir hui, aur ap ﷺ se 'rajm' (stoning to death) ke baare me pucha, ke zaani ko sang saar karne ke baare me ap kya kehte hain, Nabiye Kareem ﷺ daryaft farmaya, tumme bara aalim kaun hai, to unhone pure Arab me Yahud ke bare padri aur aalim Ibn Saurya ke taraf irshad farmaya, ai ibn Saurya tujhe is zaat ki kasam jisne Musa عليه السلام ko Tawrait ata farmayi aur tujhe kasam hai us zaat ki jisne Bani Israil par Toor ukhera aur tujhe kasam hai us zaat ki jisne Bani Israil ke liye mansalwah utara, Nabiye Kareem ﷺ ki in kasmo se ibn Saurya laraz gaya, Nabiye Kareem ﷺ ne ussey farmaya sach sach bata ke Tawrait me zaani ke liye 'rajm' ki saza ka hukm hai ya nahi

Ibn Saurya bola kasam hai us rab ki jiski kasme apne mujhe din, Tawrait me 'rajm' ka bahot taqidi hukm hai, phir ap ﷺ ne irshad farmaya ke phir tum logo ne 'rajm' ke hukm ko kyun choar diya, wo kehne laga ke hamari koam me zinaah ki kasrat ho gayi hai aur bil khusus ye jurm bare logon me zyada hai lehaza is burai ki kasrat hone aur kaabu se nikal jaane ke sabab uski saza ko tehfeef karke mahez sir mundne mooh kaala karne 100 kohre maar dene tak mehdud kar diya chunache is moake par ye ayate karima nazil hui (Tafseer Ruhul Muani)

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(9) **Para 6, Surah Maidah, Ayat 17**

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

لَقَدۡ كَفَرَ الَّذِيۡنَ قَالُوۡۤا اِنَّ اللّٰهَ هُوَ الۡمَسِيۡحُ ابۡنُ مَرۡيَمَ ؕ قُلۡ فَمَنۡ يَّمۡلِكُ مِنَ اللّٰهِ شَيۡـًٔا اِنۡ اَرَادَ اَنۡ يُّهۡلِكَ الۡمَسِيۡحَ ابۡنَ مَرۡيَمَ وَاُمَّهٗ وَمَنۡ فِى الۡاَرۡضِ جَمِيۡعًا ؕ وَلِلّٰهِ مُلۡكُ السَّمٰوٰتِ وَالۡاَرۡضِ وَمَا بَيۡنَهُمَا ؕ يَخۡلُقُ مَا يَشَآءُ ؕ وَاللّٰهُ عَلٰى كُلِّ شَىۡءٍ قَدِيۡرٌ ۱۷ (پارہ6۔سورۃ المائدہ آیت نمبر 17)

Tarjuma Kanzul Imaan:

Beshak kafir hue wo jinhone kaha ke Allah Masi bin Maryam hai tum farma do phir Allah ka koi kya kar sakta (bigar sakta) hai agar wo chahe ke halaq kar de Masi bin Maryam aur uski maa aur tamam zameen walon ko aur Allah hi ke liye hai sultanat asmaano aur zameen aur unke darmiyan ki jo chahe paida karta hai aur Allah sabh khuch kar sakta hai

Najraan ke Eesaiyon ka baatil aqeeda:

Najraam ke eesaiyon Yaqubiya aur Milkaniya firqo ke ye aqeeda tha ke Allah Taala Hazrat Eesa علیہ السلام ki rooh me halul kar gaya hai jaise suraj chand ki roshni, phool me rang wa bu, aag me hararat waghera chunache unki tardeed me ye ayate karima nazil hui (Tafseer Ruhul Byan)

(10) **Para 6, Surah Maidah, Ayat 18**

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَقَالَتِ الۡيَهُوۡدُ وَالنَّصٰرٰى نَحۡنُ اَبۡنٰٓؤُا اللّٰهِ وَاَحِبَّآؤُهٗ ؕ قُلۡ فَلِمَ يُعَذِّبُكُمۡ بِذُنُوۡبِكُمۡ ؕ بَلۡ اَنۡتُمۡ بَشَرٌ مِّمَّنۡ خَلَقَ ؕ يَغۡفِرُ لِمَنۡ يَّشَآءُ وَيُعَذِّبُ مَنۡ يَّشَآءُ ؕ وَلِلّٰهِ مُلۡكُ السَّمٰوٰتِ وَالۡاَرۡضِ وَمَا بَيۡنَهُمَا وَاِلَيۡهِ الۡمَصِيۡرُ ۱۸

Tarjuma Kanzul Imaan:

Aur Yahudi aur Nasraani bole ke hum Allah ke bete aur uske pyare hain tum farma do phir tumhe kyun tumhare gunaaho par azaab farmata hai bulke tum admi ho uski makhlukat jisey chahe baksha tha aur jisey chahe saza deta hai aur Allah hi ke liye hai sultanat asmaano aur zameen aur uski darmiyan ki aur usi ke taraf phirna loatna hai

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Yahud wa Nasaara ka baatil ghuman:

Ek martaba Yahud ki ek jamat jisme Naiman bin Aasi, Ibn Umar Washash, ibn Adi waghera shamil the, bargah e risalat ﷺ me hazir hue, Nabiye Kareem ﷺ unhe Islam qabul karne ki dawat di aur imaan na laane par azhabe elahi se daraya to wo kehne lage ke hum to Allah ke pyare hain hume azaab kyun hoga albatta ap dusro ko azaab se darayen yun hi Eesai khud ko Allah ka beta aur Allah Taala ko apna asmaani baap kehte the chunache Eesai bhi yehi samajhte aur kehte the ke hame Allah Taala azaab dega hi nahi kyun ke Eesa عليه السلام hamare gunaaho ke kuffara ke toar par suli pa chuke hain chunache unki tardeed me ye ayate karima nazil hui (Tafseer Ruhul Muani, Tafseer Saadi, Tafseer Khazin)

(11) Para 6, Surah Maidah, Ayat 19

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰۤاَهْلَ الْكِتٰبِ قَدْ جَآءَكُمْ رَسُوْلُنَا يُبَيِّنُ لَكُمْ عَلٰى فَتْرَةٍ مِّنَ الرُّسُلِ اَنْ تَقُوْلُوْا مَا جَآءَنَا مِنْۢ بَشِيْرٍ وَّلَا نَذِيْرٍ فَقَدْ جَآءَكُمْ بَشِيْرٌ وَّنَذِيْرٌ ؕ وَاللّٰهُ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ﴿۱۹﴾ (پارہ6۔سورۃ المائدہ آیت نمبر 19)

Tarjuma Kanzul Imaan:

Ai kitaab walon, beshak tumhare paas hamare ye Rasul tashreef laye ke tum par hamare ehkaam zahir farmate hain baaz uske ke Rasulon ka aana muddaton band raha tha (koi raah dikhane wala na tha) ke kabhi (qayamat me tum ye na) kaho ke hamare paas koi khushi aur dar sunane wala na aya to ye khushi wa dar sunane wale tumhare paas tashrif laye hain aur Allah ko sabh kudrat hai

Yahudi rahab muqar gaye:

Ek martaba Hazrat Maaz bin Jabal, Hazrat Saad bin Abadah, Hazrat Uqba ibn Dahab رضي الله تعالىٰ عنهم ne 2 Yahud rahibo ko Rafey ibn Harmala aur Wahab ibn Yahud se pucha ke zamana e jahiliyat me to tum log hame Nabiye Kareem ﷺ ki amad ki jo basharaten sunate the aur Nabiye Kareem ﷺ ki safat suna suna kar hame unka mushtaq bana diya tha ab jab wo Nabi Akhriuz Zama ﷺ hamare darmiya tashrif le aye aur tumhari byan karda ausaaf ke mutabik unhe pakar hum unpar imaan le aye to tumhe kya hua ke tum unpar imaan na laye, Allah se daro ye wohi Nabi Akhriuz Zama ﷺ hain, jinki basharten tum sunaya karte the ye sunkar wo dono Yahudi kehne lage ke humne kisi nabi ke aane ki tumhe koi

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khabar na di thi, na hi hamari kitaabo me Nabi Akhriuz Zama ﷺ ke mutalliq koi basharat mojud hai, sach to ye hai Musa علیہ السلام par nabuwat ka silsila band kar diya chunache unki tardeed me ye ayate karima nazil hui (Tafseer Khanzin)

(12) <u>Para 6, Surah Maidah, Ayat 33, 34</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِنَّمَا جَزٰٓؤُا الَّذِيْنَ يُحَارِبُوْنَ اللّٰهَ وَ رَسُوْلَهٗ وَ يَسْعَوْنَ فِي الْاَرْضِ فَسَادًا اَنْ يُّقَتَّلُوْٓا اَوْ يُصَلَّبُوْٓا اَوْ تُقَطَّعَ اَيْدِيْهِمْ وَ اَرْجُلُهُمْ مِّنْ خِلَافٍ اَوْ يُنْفَوْا مِنَ الْاَرْضِ ؕ ذٰلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَ لَهُمْ فِي الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ۙ اِلَّا الَّذِيْنَ تَابُوْا مِنْ قَبْلِ اَنْ تَقْدِرُوْا عَلَيْهِمْ ۚ فَاعْلَمُوْٓا اَنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۠

<u>Tarjuma Kanzul Imaan:</u>

Wo ke Allah aur uske Rasul se larte aur mulk me fasad karte phirte hain unka badla yehi hai ke gin gin kar qatl kiye jayen ya suli diye jayen ya unke ek taraf ke haath aur dusre ke taraf ke panw kaate jayen ya zameen (watan) se door kar diye jayen ye duniya me unki ruswayi hai aur akhirat me unke liye bara azaab magar wo jinhone tauba kar li isse pehle ke tum un par qabu payo (giraftaar karo) to jaan lo Allah bakshne wala maherbaan hai

<u>Ahad Khilaafi:</u>

Ek martaba Nabiye Kareem ﷺ ne ahle kitaab se ek mohayidah farmaya ke na tumhari mukhalifat karoge na hum tumhari mukhalifat karenge magar ahle kitaab ne is mohayideh ko taor diya aur musalmano ke maal me bhi lutey aur unhe qatl bhi kiya tab ye ayate karima nazil hui jisme Nabiye Kareem ﷺ ko mazkurah sazao me se koi saza unpar nafis karne ka ikhtiyar ata farmaya gaya

Ek riwayat ke mutabik Hilal ibn Awaimar ki koam ne Nabiye Kareem ﷺ se mohayidah kiya ke apko hamari taraf se aman rahega aur apke taraf se hame aman rahega chunahce Nabiye Kareem ﷺ ne apna ahad pura farmaya magar Hilal ki koam ne mohayide ko toar diya aur Bani Kanana ke jo log Islam qabul karne ke liye bargah e risalat ﷺ me Madina Munawwara aye the to unhe qatl bhi kiya aur unke maal bhi loot liye tab ye ayate karima nazil hui jisme ahad shaqni karne walon ko saza dene ka hukm irshad farmaya

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Ek dusri riwayat ke mutabik Kabila Areena ke khuch log Madina Munawwara akar khud ko musalaman zahir karke wahin rehne lage khuch din baad beemar par gaye to Nabiye Kareem ﷺ ne unhe hukm farmaya ke hamare sadqe ke oonto ka doodh aur pishab piyo shifa yaab ho jaoge chunache unhone aisa hi kiya magar jab shifa yaab ho gaye to Nabiye Kareem ﷺ ke charwaho ko qatl karke oont apne saath bhaga kar le gaye, Nabiye Kareem ﷺ ne unke piche Hazrat Yasaar رضی اللہ تعالیٰ عنہ ko rawana farmaya to un bad bakhto ne ap رضی اللہ تعالیٰ عنہ ke haath aur panw kaat kar unhe shaheed kar diya, phir ye log bach na sake aur bahot jald pakre gaye aur giraftar karke khidmat e aqdas me paish kiye gaye to Huzur ﷺ ne unke haath panw katwa kar aur ankhen phoar kar maqam e hira ke tapte maidan me unhe phikwa diya wo kai din tarap tarap kar wahin mar gaye, is moake par ye ayate karima nazil hui (Tafseer Kabir, Tafseer Khazin, Tafseer Mazhari waghera)

(14) <u>Para 6, Surah Maidah, Ayat 38, 39, 40</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالسَّارِقُ وَ السَّارِقَةُ فَاقْطَعُوْۤا اَیْدِیَهُمَا جَزَآءًۢ بِمَا كَسَبَا نَكَالًا مِّنَ اللّٰهِ ؕ
وَاللّٰهُ عَزِیْزٌ حَكِیْمٌ ﴿۳۸﴾ فَمَنْ تَابَ مِنْۢ بَعْدِ ظُلْمِهٖ وَ اَصْلَحَ فَاِنَّ اللّٰهَ یَتُوْبُ عَلَیْهِ ؕ
اِنَّ اللّٰهَ غَفُوْرٌ رَّحِیْمٌ ﴿۳۹﴾ اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ یُعَذِّبُ
مَنْ یَّشَآءُ وَ یَغْفِرُ لِمَنْ یَّشَآءُ ؕ وَاللّٰهُ عَلٰى كُلِّ شَیْءٍ قَدِیْرٌ ﴿۴۰﴾

<u>Tarjuma Kanzul Imaan:</u>

Aur jo mard ya aurat choar ho to unka haath kaato unke liye ka badla Allah ke taraf saza aur Allah ghalibe hiqmat wala hai to jo apne zulm ke baad tauba kare aur sawar jaye (naik amaal kare) to Allah apni maher (rehmat) se us par ruju farmayega beshak Allah bakshne wala maherbaan hai, kya tujhe malum nahi ke Allah ke liye hia asmaano aur zameen ki badshahi, saza deta hai jisey chahe aur bakshta hai jisey chahe aur Allah sabh khuch kar sakta hai

<u>Chori ki tohmat</u>

Ye ayate karima Mut'am ibn Abiraq ke mutalliq nazil hui jisne Madina Munawwara me ek ghar se aaten ka thaila aur zarah chori karke uski tohmat ek Yahudi par laga di (Tafseer Khazin, Tafseer Ahmadi)

(17) <u>Para 6, Surah Maidah, Ayat 41</u>

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰٓاَيُّهَا الرَّسُوْلُ لَا يَحْزُنْكَ الَّذِيْنَ يُسَارِعُوْنَ فِي الْكُفْرِ مِنَ الَّذِيْنَ قَالُوْٓا اٰمَنَّا
بِاَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوْبُهُمْ ۛ وَمِنَ الَّذِيْنَ هَادُوْا ۛ سَمّٰعُوْنَ لِلْكَذِبِ
سَمّٰعُوْنَ لِقَوْمٍ اٰخَرِيْنَ ۙ لَمْ يَاْتُوْكَ ؕ يُحَرِّفُوْنَ الْكَلِمَ مِنْۢ بَعْدِ مَوَاضِعِهٖ ۚ
يَقُوْلُوْنَ اِنْ اُوْتِيْتُمْ هٰذَا فَخُذُوْهُ وَاِنْ لَّمْ تُؤْتَوْهُ فَاحْذَرُوْا ؕ

Tarjuma Kanzul Imaan:

Ai Rasul tumhe ghamgheen na kare wo jo kufr par (bagair soche samjhe) daoarte hain jo khuch wo apne mooh se kehte hain imaan laye aur unke dil musalman nahi aur khuch Yahudi jhuth khub sunte hain aur logo ki khub sunte hian jo tumhare paas hazir na hue Allah ki baato (Tawrait ki ayat) ko unke thikano ke baad (ehkaam wa maiyno ko) badal dete hain, kehte hain ke ye hukm (hamare rai ke mutabik) tumhe miley to maano aur ye na miley to bacho

Ibn Saurya ka aitraaf (kabul nama):

Khyber ya Fadaq ke Yahudi me ek ameer khandan ke gharane ke ek shaadi shuda jorey ne apas me zinah kar liya ba hukm Tawrait unpar rajm ki saza jaari hoti thi magar wahan ke Yahudi padriyon ne un dono ko is saza se bachana chaha unhe pata laga tha ke ba mukabla Tawrait ke Quraan Majeed ke ehkaam bahot narm hain aur yahudiyat se asaan deen hai, isliye wahan ke pope padriyon ne khufiya toar par ek jamaat Yahud e Madina Qariza ke paas bheji aur un jaane walon ko samjha diya ke chunke Bani Kariza hamare hum mazhab hain aur Huzur ﷺ ke hum watan hain isliye tum unki maarfat Huzur ﷺ ke bargah e elahi me hazir hona aur ye masla daryaft karo, agar elaaniya hazri na dena, bulke khufiya toar par wahan jana, agar wo sarkar rajm ke siwa aur saza ka hukm dain to ye siro chasm qabul karke is sazah ka Madina Munawwara me bhi elaan karna aur akar apne watan Khyber me bhi khub dhoom machana taaki hum ye keh saken ek sacche nabi ne halki saza tajwees farmayi hai jinki nabuwat Tawrait se sabit hai aur agar wo rajm ka hukm dain to usey hargiz kabul na karna aur chupke se wapas aa jana, is jaane aane ki kisi ko khabar na karna

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Ye jamat Madina Munawwara hazir hui, Bani Kareeza se khufiya toar se mili aur unse saara majra byan kiya chunache logo ke saath ye Yahud Nabiye Kareem ﷺ ki khidmat me aye jinme Qaab bin Ashraf, Qaab ibn Asad wa Malik ibn Saif bhi the apne saath khuch munafekeen ko le liya jo bazahir musalman the, dare pardah kafir aur arz kiya ke Ya Rasulallah shaadi shuda zanih ki saza kya hai, Huzur ne farmaya kya tum meri tajwees karda saza manoge, wo sabh ek zubaan ho kar bole ke manne ke liye to yahan aye hain, farmaya unki saza rajm yani sang saar karna hai, wo bole ye saza unki nahi hai, apne bahot sakht saza tajwees farma di, huzur ﷺ ne farmaya ke kya tum is jawaan be daari wale kaane gorey chitte aalim ko maante ho jo Fadaq me rehte hai aur uska naam Saurya hai, wo bole ke aaj rooh e zameen par Tawrait ka alim koi nahi, farmaya usey bulayo, aur ussey fatwa lo hamare saamne chunache Fadaq se usey bulaya gaya (Fadaq, Khyber se 30 mile janib tabook hai, ab wo jagah ujar chuki hai)

Huzur ﷺ ne farmaya ai ibn Saurya tujhe kasam hai us rab ki jiske siwa koi mabud nahi jisne Musa عليه السلام par Tawrait utari, jisne Firon ko ghark kiya, jisne Bani israil par Mansalwah utara, sach bolna, ke Tawrait Sharif me shaadi shuda zani ki saza rajm hai ya nahi, ibn Saurya apke farman e aali se kaanp gaya aur bola ke beshak Tawrait me aise zanih ki saza rajm hai, farmaya ke phir tumne is hukm par amal kyun choar diya, tab usne uske mutalliq bara ajeeb aur ghareeb kissa byan kiya, ke hamare badshah ke aziz ne zinah kar liya tha, badshah ne hum logo se kaha ke kisi surat se mere is aziz ki jaan bacha lo, tumko itna inaam diya jayega tab hum logo ne bajar rajm ke mooh kaala karna, gadhe par sawar karna, shaher me phirana, khuch kohrey maar dene ki saza muqarrar kar di, is par Yahudi ibn Saurya ko bura bhala kehne lage, aur is faisle ke inkaari ho gaye magar ab ye mamla bahot mashur ho chuka tha chunache in dono zanih masjid e nabawi ke saamne darwaze se khuch door rajm kiya gaya magar munafekeen e Madina aur wo Khyber se aane wale Yahud is hukm se naraz hi rahe, munafekeen to is sazah par aitraaz karne lage tab ye ayate karima nazil hui (Tafseer Khazin, Tafseer Ruhul Muani, Tafseer Kabir, Tafseer Ruhul Byan)

Ba riwayat Abu Dawud, ibn Maaja, ibn Abdullah inke shane nazul ke mutabik aur riwayat bhi hai magar riwayat koami tar hain

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(18) **Para 6, Surah Maidah, Ayat 42**

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

فَاِنۡ جَآءُوۡكَ فَاحۡكُمۡ بَيۡنَهُمۡ اَوۡ اَعۡرِضۡ عَنۡهُمۡ ۚ وَاِنۡ تُعۡرِضۡ عَنۡهُمۡ فَلَنۡ يَّضُرُّوۡكَ شَيۡـًٔا ؕ وَاِنۡ حَكَمۡتَ فَاحۡكُمۡ بَيۡنَهُمۡ بِالۡقِسۡطِ ؕ اِنَّ اللّٰهَ يُحِبُّ الۡمُقۡسِطِيۡنَ ﴿۴۲﴾ (پارہ6۔سورۃ المائدہ آیت نمبر 42)

Tarjuma Kanzul Imaan:

To agar tumhare huzur hazir hoan (tumhe ikhtiyar rahe ke) to unme faisla farmayo ya unse muh phair lo aur agar tum unse mooh phair loge to wo tumhara khuch na bigarenge (hum apke hafiz wa nasir hain) aur agar unme faisla farmayo to insaaf se faisal karo beshak insaaf wale Allah ko pasand hain

Darbar e risalat me muqaddama

Madina Munawwara me Yahud ke 2 kabile abaad the Banu Nazeer jo uncha mana jata tha aur Bani Kareeza jo kamtar samjha jate tha chunache isi unch neech ke farq ke sabab dastur the ke agar Bani Kareeza ka koi shaks Banu Nazeer ke kisi shaks ko qatl kar deta to us maqtul ke waariso ko dugni dait deta, aur agar Bani Nazeer ka koi shaks Bani Kareeza ke kisi shaks ko qatl kar deta to wo ek hi dait bulke ussey bhi kam ada kart, ye zulmana tarika unke darmiyan arse se rayij tha, phir jab Nabiye Kareem ﷺ ki tashrif avari hui uske baad Bani Kareeza ke ek shaks ne Bani Nazeer ke ek shaks ko qatl kar diya, Yahudi padri ne hasbe dastur dugni dait ka faisla kiya Bani Kareeza ne kaha ke hamara aur unka ek hi deen hai ek hi nasab hai phir ye tafreeq kyun hum to iska faisla Nabiye Kareem ﷺ se karwayenge, chunache phir ye muqaddama bargah e risalat ﷺ ki khidmat e aqdas me paish kiya gaya, Bani Kareeza to khushi khushi hazir hue jab ke Bani Nazeer majburan, tab ye ayate karima nazil hui (Tafseer Khazin, Ibn Qaseer)

(19) **Para 6, Surah Maidah, Ayat 45**

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَكَتَبۡنَا عَلَيۡهِمۡ فِيۡهَاۤ اَنَّ النَّفۡسَ بِالنَّفۡسِ ۙ وَالۡعَيۡنَ بِالۡعَيۡنِ وَالۡاَنۡفَ بِالۡاَنۡفِ وَالۡاُذُنَ بِالۡاُذُنِ وَالسِّنَّ بِالسِّنِّ ۙ وَالۡجُرُوۡحَ قِصَاصٌ ؕ فَمَنۡ تَصَدَّقَ بِهٖ فَهُوَ كَفَّارَةٌ لَّهٗ ؕ وَمَنۡ لَّمۡ يَحۡكُمۡ بِمَاۤ اَنۡزَلَ اللّٰهُ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوۡنَ ﴿۴۵﴾

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Tarjuma Kanzul Imaan:

Aur humne Tawrait me unpar wajib kiya ke jaan ke badle jaan aur aankh ke badle aankh aur naak ke badle naak aur kaan ke badle kaan daant ke badle daant aur zakhmo me badla hai phir jo dil ki khushi se badla (maaf) karawe to wo uska gunaah utar (mita) dega aur jo Allah ke utare par (uske mutabik) hukm (nafis) na kare to wohi log zaalim hain

Yahud ka zulmana riwaj

Yahud me ye dastur e riwaj paya gaya tha ke agar kisi aurat ko koi mard qatl kar deta to qatil ko qatl nahi kiya jata chunache is amle bad ki tardeed me ye ayate karima nazil hui (Tafseer Madariq)

(20) Para 6, Surah Maidah, Ayat 49

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ اَنِ احْكُمْ بَيْنَهُمْ بِمَآ اَنْزَلَ اللّٰهُ وَلَا تَتَّبِعْ اَهْوَآءَهُمْ وَاحْذَرْهُمْ اَنْ
يَّفْتِنُوْكَ عَنْۢ بَعْضِ مَآ اَنْزَلَ اللّٰهُ اِلَيْكَ ؕ فَاِنْ تَوَلَّوْا فَاعْلَمْ اَنَّمَا يُرِيْدُ اللّٰهُ
اَنْ يُّصِيْبَهُمْ بِبَعْضِ ذُنُوْبِهِمْ ؕ وَاِنَّ كَثِيْرًا مِّنَ النَّاسِ لَفٰسِقُوْنَ ۝۴۹

Tarjuma Kanzul Imaan:

Aur ye ke ai musalman ! Allah ke utare (nazil karda ehkaam) par hukm (nafis) kar (kuffar) aur unki khwaishon par na chal aur unse bachta reh ke kahin tujhe larzish na dain (haq se na hata dain) kisi hukm me jo teri taraf utra phir agar wo (haq ke faisle se) mooh phairen to jaan lo Allah unke baaz gunaho ki saza unko pahonchana chahta hai aur beshak bahot admi behukm (nafarman) hain

Yahudi padriyon ki chaal:

Ek martaba Yahudi ke khuch padri Ibn Saurya, Qaab, Ibn Umaiya, waghera ne ye chaal sochi ke chalo Mohammad ﷺ ko dhoka dekar kisi tarah unhe unke deen se phisla dain (nauzobillah) chunache wo bargah e risalat hazir hue aur kehne lage ke ai Mohammad ﷺ ap jante hain ke hum Yahud ke choti ke ullema hain log hamari pairwi karte hain, hamari izzat karte hain, agar hum ap par imaan le ayen to hamari koam ki ek bari tadaad bhi ap par imaan le ayegi magar ye jab hi mumkin hai jab ap hamari ek baat maan lain, wo ye ke, ke falah koam se hamara

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itna tanaza hai hum apko is jhagre me hakim bana rahe hain wo log bhi apke hukm par raazi ho jayenge, bus apko ye karna hai ke ap hamare haq me faisla de dain, ye sunkar Nabiye Kareem ﷺ ne foran inkaar farma diya chunache Nabiye Kareem ﷺ ki tayeed me ye ayate karima nazil hui (Tafseer Khazin, Tafseer Kabir, Tafseer Ruhul Byan, Tafseer Ruhul Muani)

(21) <u>Para 6, Surah Maidah, Ayat 50</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُوْنَ ؕ وَمَنْ اَحْسَنُ مِنَ اللّٰهِ حُكْمًا لِّقَوْمٍ يُّوْقِنُوْنَ ۝

<u>Tarjuma Kanzul Imaan:</u>

to kya jahiliyat (ke daur) ka hukm chahte hain aur Allah se behtar kiska hukm yaqeen (imaan) walon ke liye

<u>Darbar e Risalat ka faisla</u>

Jab bargah e risalat ﷺ me Bani Kareeza aur Bani Nazeer ke qatl ka muqaddama paish hua to Nabiye Kareem ﷺ ne farmaya ke Bani Kareeza aur Bani Nazeer dono barabar hain, kisi ko kisi par foaqait nahi, khun ka hukm tamaam koamo ke liye barabar hai lehaza Bani Kareeza ke 2 admi, 1 ke badle qatl na kiye jayenge, is failse par Bani Nazeer raazi na hue aur kehne lage ke hamara ye dastur chala aa raha hai ke hamare ek aadmi ke badle Bani Kareez ke 2 admi qatl kiye jate hain, lehaza ap hamare riwaj ke mutabik faisla farmayen tab ye ayate karima nazil hui (Tafseer Ruhul Muani, Tafseer Madariq, Tafseer Baizawi, waghera)

(22) <u>Para 6, Surah Maidah, Ayat 51</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الْيَهُوْدَ وَالنَّصٰرٰۤى اَوْلِيَآءَ ۘ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ؕ وَمَنْ يَّتَوَلَّهُمْ مِّنْكُمْ فَاِنَّهٗ مِنْهُمْ ؕ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ۝ (پارہ6۔سورۃ المائدہ آیت نمبر 51)

<u>Tarjuma Kanzul Imaan:</u>

Ai imaan walo ! Yahud wa nassara ko dost na banao wo apas me ek dusre ke dost hain aur tumme jo koi unse dosti rakhega to wo unhi me se hai beshak Allah be insaafo ko (hidayat) ki raah nahi deta

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Yahud wa Nassara se dosti ki mumaniyat:

Riwayat me aya ke ek martaba Hazrat Obadah ibn Saamat رضی اللہ تعالیٰ عنہ bargah e risalat ﷺ me arz guzar hue Ya Rasulallah qabl az Islam meri Yahud ki ek daulat mand aur jah wa kismat wali jamat se gehre ta'alluqat the, phir jab maine Islam ki daulat pa li to un sabh ko choar diya aur Allah aur uske Rasul ki mohabbat par unki mohabbat ko qurbaan kar diya, wahan Abdullah bin Salool munafik bhi mojud tha, wo bola ke maine to apne taalluq khatm nahi kiya kyunke mojud halaat me zarurat isi baat ki hai ke sabh se taalluqat rakhe jayen taki burey wakht me unsey madad li ja sake, Nabiye Kareem ﷺ ne irshad farmaya, ke Yahud se to tuhi mohabbat kar sakta hai, Obadah nahi, is par wo bola ke haan unki mohabbat par raazi hun, is moake par ye ayate karima nazil hui

Ek dusri riwayat ke mutabik Ghazwa e Khandaq ke baad Nabiye Kareem ﷺ ne Bani Kareeza ka mohasirah farmaya to unke paas Hazrat Abu Lababa رضی اللہ تعالیٰ عنہ ko kisi kaam se rawana kiya jab ye wahan pahonche to Bani Kareeza ne unse pucha ke agar hum khud ko huzur ﷺ ke hawale kar dain to Huzur ﷺ hamare saath kya mamla farmayenge, to Abu Lababa رضی اللہ تعالیٰ عنہ se apne halaq par ungli phair kar ishara farmaya, Yani qatl kar diye jaoge, magar phir foran hi sharminda hue, ke ye to maine khayanat kar di aur Nabiye Kareem ﷺ ke raaz ko phaash kar diya, tab ye ayate karima nazil hui

Ek aur riwayat me aya hai ke Ghazwa e Uhad ke jab musalmano me afrah tafrih phail gayi to baaz zayifa momeneen khadshaat (ghabrahat, afra tafri) me mubtila hokar kehne lage ke hum falah falah Yahudi se amaan le lete hain, baaz kehne lage hum falah falah eesai ki aman le lete hain, kahin is afrah tafri me dushman hum par toot na pare chunache ye ayate karima nazil hui
(Tafseer Khazin, Tafseer Ruhul Muani, Tafseer Kabir)

(23) Para 6, Surah Maidah, Ayat 55, 56

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّمَا وَلِيُّكُمُ اللّٰهُ وَ رَسُوْلُهٗ وَ الَّذِيْنَ اٰمَنُوا الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَ يُؤْتُوْنَ الزَّكٰوةَ وَ هُمْ رٰكِعُوْنَ ۝ وَ مَنْ يَّتَوَلَّ اللّٰهَ وَ رَسُوْلَهٗ وَ الَّذِيْنَ اٰمَنُوْا فَاِنَّ حِزْبَ اللّٰهِ هُمُ الْغٰلِبُوْنَ ۝ (پارہ 6۔ سورۃ المائدہ آیت نمبر 55-56)

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Tarjuma Kanzul Imaan:

(kuffar) tumhare dost nahi (haan) magar Allah aur uska Rasul aur imaan wale ke namaz qayam karte hain aur zakat dete hain aur Allah ke hazur (ata'at se) jhuke hue hain aur jo Allah aur uske Rasul aur musalmano ko apna dost banaye to beshak Allah hi ka groh ghalib hai

Musalmano se dosti wa mohabbat ka hukm:

Riwayat me aya hai ke ek martaba Hazrat Abdullah bin Salaam رضی اللہ تعالیٰ عنہ bargah e risalat me arz ki ke Ya Rasulallah ﷺ hum musalman ho gaye magar hamare Islam kabul karne ke sabab hamari koam Bani Kareeza Bani Nazeer ne humse katah taalluk kar liya hai aur apas me kasme kha kar ye tai kar liya hai ke humse kisi kism ka koi taalluk na rakhenge is par ye ayate karima nazil hui jisey sunkar Hazrat Abdullah bin Salaam ne farmaya ke hum Allah ke rab hone Mohammad ﷺ ke Nabi hone aur musalmano ke dost hone par raazi hain

Ek riwayat me aya hai ke jab Hazrat Obadah bin Saamat رضی اللہ تعالیٰ عنہ ne apne Yahud haleef (karibi dost) Bani Kareeza wa Banu Nazeer ke mutalliq yehi shikayat ki unhone humse katah taalluk kar liya hai to ye ayate karima nazil hui (Tafseer Khazainul Irfan, Tafseer Khazin)

(25) Para 6, Surah Maidah, Ayat 57

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الَّذِيْنَ اتَّخَذُوْا دِيْنَكُمْ هُزُوًا وَّ لَعِبًا مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَ الْكُفَّارَ اَوْلِيَآءَ ۚ وَ اتَّقُوا اللّٰهَ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝۵۷

Tarjuma Kanzul Imaan:

Ai imaan walo ! jinhone tumhare deen ko hasi khel (mazaq) bana liya hai wo jo tumse pehle kitaab diye gaye aur kafir unme kisi ko apna dost na banao aur Allah se darte raho agar imaan rakhte ho

Bazahir musalman dar haqiqat kafir:

Riwayat ke mutabik Rafaya ibn Zaid aur Swaid ibn Haaris jo bazahir musalman ho gaye the magar dar haqiqat dil me kafir the ye dono bahot charbe zubaan sheeri ghuftaar aur lafreb lacche daar baaten banane me mahir the, musalman

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unke nifaaq se waqif the magar phir bhi saada loah (mizaj) musalaman unse mohabbat karte to unse dosti aur rishta aur ta'alluqat qayam kiye hue the chunache unki fehmayish ke liye ye ayate karima nazil hui (Tafseer Khazin, Tafseer Ruhul Muani, Tafseer Kabir)

(26) <u>Para 6, Surah Maidah, Ayat 58</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ اِذَا نَادَیْتُمْ اِلَى الصَّلٰوةِ اتَّخَذُوْهَا هُزُوًا وَّ لَعِبًا ؕ ذٰلِكَ بِاَنَّهُمْ قَوْمٌ لَّا یَعْقِلُوْنَ

<u>Tarjuma Kanzul Imaan:</u>

Aur jab tum namaz ke liye azaan do to usey hasi khel banate (mazaq urate) hain ye isliye ke wo nirey beakal log hain

<u>Azaan wa Namaz ka mazaq:</u>

Riwayat me hai ke jab moazzin Rasulallah ﷺ azaan dete aur musalman namaz ke liye masjide nabawi ke taraf jaane lagte to baaz Yahudi kehte ke ye log namaz ke liye uth khare hue Allah kare ye uthne ke layak hi na rahen, phir jab musalman ruku aur sajdah karte to Yahud mazaq urate hue bakwas karte, ke dekho unki halat ke sir niche aur choathra unche kiye pare hain, chunache ye ayate karima nazil hui

Ek dusri riwayat ke mutabik Madina Munawwara me ek Eesai tha, jab bhi moazzain اشهدان محمد رسول صلی اللہ علیہ وسلم to wo kehta ke jhutha, Allah kare jal jaye, phir ye hua ke ek shab is Eesai ka khadim raat ko ghar ki aag bujhane bhul gaya, sabh ghar wale so gaye achanak chingari uri, aur ghar me aag lag gayi aur saare ghar wale aur wo khud bhi jal kar raakh ho gaya is moake par ye ayat nazil hui

Baaz ke mutabik Madine ke Yahud wa munafik jab azaan ki awaaz sunte to hasad ki aag me jalne lagte, ek din ye log bargah e risalat me hazir hokar kehne lage ke apne jo ye azaan aijaat ki hai ye kisi bhi sabiqa deen me rayij na thi, ap dawa to nabuwat ka karte hain aur saare nabiyon ki mukhalefat bhi karte hain, ke kisi nabi ne usey rayij nahi kiya aur ye azaan to oont ki awaaz murgeh ki se baang bahot bari malum hoti hai chunahce unki is bakwaas ki tardeed me ye ayate karima nazil hui (Tafseer Khazin, Tafseer Kabir, Tafseer Ruhul Muani)

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(27) **Para 6, Surah Maidah, Ayat 59, 60**

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

قُلۡ یٰۤاَهۡلَ الۡكِتٰبِ هَلۡ تَنۡقِمُوۡنَ مِنَّاۤ اِلَّاۤ اَنۡ اٰمَنَّا بِاللّٰهِ وَ مَاۤ اُنۡزِلَ اِلَیۡنَا وَ مَاۤ اُنۡزِلَ مِنۡ قَبۡلُ ۙ وَ اَنَّ اَكۡثَرَكُمۡ فٰسِقُوۡنَ ﴿۵۹﴾ قُلۡ هَلۡ اُنَبِّئُكُمۡ بِشَرٍّ مِّنۡ ذٰلِكَ مَثُوۡبَةً عِنۡدَ اللّٰهِ ؕ مَنۡ لَّعَنَهُ اللّٰهُ وَ غَضِبَ عَلَیۡهِ وَ جَعَلَ مِنۡهُمُ الۡقِرَدَةَ وَ الۡخَنَازِیۡرَ وَ عَبَدَ الطَّاغُوۡتَ ؕ اُولٰٓئِكَ شَرٌّ مَّكَانًا وَّ اَضَلُّ عَنۡ سَوَآءِ السَّبِیۡلِ ﴿۶۰﴾ (پارہ6۔سورۃ المائدہ آیت نمبر 59-60)

Tarjuma Kanzul Imaan:

Tum farmayo ai kitabiyon tumhe hamara kya bura laga yehi na ke hum imaan laye Allah par aur us par jo hamari taraf utra aur us par jo pehle utra aur ye ke tumme aqsar behukm (nafarman) hain tum farmayo kya mai bata dun jo Allah ke yahan ussey battar darje me hai wo jinpar Allah ne laanat ki aur unpar ghazab farmaya aur unme se kar diye bandar suar aur shaitan ke pujari unka thikana zayada bura hai aur ye sidhi (hidayat ki) raah se zyada behke (door ho gaye)

Yahud ka inkaar:

Ek martaba bargah e risalat me Yahud ki ek jamat jinme Abu Yasir ibn Akhtab, Rafaiy ibn Abi, Azura waghera, Yahud padri shamil the, hazir hokar arz guzar hue ke ap kin kin nabiyon par imaan late hain, aur logo ko imaan laane ki talim dete hian, to Nabiye Kareem ﷺ Hazrat Ibrahim, wa Ismail wa Ishaq wa Yaqub, Hazrat Musa wa Eesa علیہ السلام ke naam ginaye, to Yahud Hazrat Eesa علیہ السلام ka naam sunkar jalan aur hasad me mubtila ho gaye, aur jal kar bole ke apke deen se battar koi deen nahi, ye to shar par nabi hai hum hargiz Eesa علیہ السلام par imaan na layenge aur na hi in baaton ko manenge jo Eesa علیہ السلام manne ka hukm diya tab ye ayate karima nazil hui (Tafseer Kabir, Tafseer Khazin, Tafseer Ruhul Muani)

(29) **Para 6, Surah Maidah, Ayat 61, 62, 63**

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ اِذَا جَآءُوۡكُمۡ قَالُوۡۤا اٰمَنَّا ۖ وَ قَدۡ دَّخَلُوۡا بِالۡكُفۡرِ وَ هُمۡ قَدۡ خَرَجُوۡا بِهٖ ؕ وَ اللّٰهُ اَعۡلَمُ بِمَا كَانُوۡا یَكۡتُمُوۡنَ ﴿۶۱﴾ وَ تَرٰی كَثِیۡرًا مِّنۡهُمۡ یُسَارِعُوۡنَ فِی الۡاِثۡمِ وَ الۡعُدۡوَانِ

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وَ اَكْلِهِمُ السُّحْتَ ؕ لَبِئْسَ مَا كَانُوْا يَعْمَلُوْنَ ﴿۶۲﴾ لَوْ لَا يَنْهٰهُمُ الرَّبّٰنِيُّوْنَ
وَالْاَحْبَارُ عَنْ قَوْلِهِمُ الْاِثْمَ وَ اَكْلِهِمُ السُّحْتَ ؕ لَبِئْسَ مَا كَانُوْا يَصْنَعُوْنَ ﴿۶۳﴾

Tarjuma Kanzul Imaan:

Aur jab tumhare paas ayen to kehte hain hum musalman hain aur wo atey wakht bhi kafir the aur jaatey wakht bhi kafir aur Allah khub janta hai jo (apni munafeqat) chupa raha hai aur unme tum bahoton (munafeqeen) ko dekhoge ke gunaah aur ziyadti aur haraam khori par daurte hain beshak bahot hi bure kaam karte hain, unhe kyun nahi mana karte unke padri aur darwesh gunaah ki baat kehne aur haraam khane se behaq bahot hi bure kaam kar rahe hain

Yahud ki munafeqat:

Ek martaba chand Yahud bargah e risalat ﷺ me hazir hokar kehne lage ke hum par bhi imaan laye aur apke deen par bhi Islam wakaiy behtareen deen hai magar darey haqiqat dil se kafir the yaani munafeqat se ye chikni chupri baaten kiye unke mutalliq ye ayate karima nazil hui jinme unki bad bateni wa munafeqat ka parda chaak farmaya gaya (Tafseer Naimi)

(32) Para 6, Surah Maidah, Ayat 64

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ قَالَتِ الْيَهُوْدُ يَدُ اللّٰهِ مَغْلُوْلَةٌ ؕ غُلَّتْ اَيْدِيْهِمْ وَ لُعِنُوْا بِمَا قَالُوْا ۘ بَلْ يَدٰهُ
مَبْسُوْطَتٰنِ ۙ يُنْفِقُ كَيْفَ يَشَآءُ ؕ وَ لَيَزِيْدَنَّ كَثِيْرًا مِّنْهُمْ مَّاۤ اُنْزِلَ اِلَيْكَ مِنْ
رَّبِّكَ طُغْيَانًا وَّ كُفْرًا ؕ وَ اَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَ الْبَغْضَآءَ اِلٰى يَوْمِ الْقِيٰمَةِ ؕ
كُلَّمَاۤ اَوْقَدُوْا نَارًا لِّلْحَرْبِ اَطْفَاَهَا اللّٰهُ ۙ وَ يَسْعَوْنَ فِى الْاَرْضِ فَسَادًا ؕ وَ اللّٰهُ لَا
يُحِبُّ الْمُفْسِدِيْنَ ﴿۶۴﴾ (پارہ6۔سورۃ المائدہ آیت نمبر 64)

Tarjuma Kanzul Imaan:

Aur Yahudi bole Allah ka haath bandha hua hai (wo bakheel ya tangdast hai bulke) in (badbakhto) ke haath bandhe jayen aur unpar is (behuda baat) kehne se laanat hai bulke us (Allah) ke haath kushadah hain (har ek ko) ata farmata hai jaise chahe aur ai mehbub! ye jo tumhari taraf tumhare rab ke paas se utra usse un me bahoto ko shararat aur kufr me tarakki hogi (kufr, sarkashi baregi) aur unme

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humne qayamat tak apas me dusmani aur bair (bugz) daal diya jab kabhi larai ki aag bharkate hain Allah usey bujha deta (nakaam bana deta) hai aur zameen me fasaad (phaliane) ke liye doarte phirte hain aur Allah fasadiyo ko nahi chahta

Gustakhana Kalamat:

Kahas ibn Azura Yahudi bara maaldar shaks tha magar Huzur ﷺ ki adawat rakhne ke sabab Allah ke kaher wa ghazab me mubtila ho gaya aur ek dum badhal ho gaya, ek din apne sathiyo me baitha kehne laga Allah ke haath bandh gaye (nauzobillah) wo bakhel ho gaya hai, uski tardeed me ayate karima nazil hui

Ek dusri riwayat ke mutabik jab ye ayat من ذالذی یقرض اللہ قرضا **nazil hui to baaz Yahud kehne lage ke Allah ke haath bandh gaye hain, (nauzobillah) wo fakir ho gaya hai ke usey karz ki zarurat paish aa gayi tab ye ayate karima nazil hui**

Baaz ke mutabik pehle aam toar par Sahaba Ekram fakir wa miskeen the to Yahud unka mazaq urate the aur kehte phir the ke musalmano ka khuda to kanjus wa bakheel hai jo apne pyaro par bhi kharch nahi karta tab unki tardeed me ye ayate karima nazil hui (Tafseer Khazin, Kabir, Ruhul Muani, Ruhul Byan)

(33) Para 6, Surah Maidah, Ayat 67

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰۤاَيُّهَا الرَّسُوْلُ بَلِّغْ مَاۤ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ ؕ وَ اِنْ لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهٗ ؕ
وَ اللّٰهُ يَعْصِمُكَ مِنَ النَّاسِ ؕ اِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الْكٰفِرِيْنَ ﴿۶۷﴾

Tarjuma Kanzul Imaan:

Ai Rasul pahoncha do jo khuch utra tumhe tumhare rab ke taraf se aur aisa na ho (ke ek hukm e sharaiy pahonchaya) to (goya) tumne uska koi paigham na pahonchaya aur Allah tumhari nigehbaani karega logo se beshak Allah kaafiro ko raah nahi deta

Hifazat ki zimmedari:

Jab Yahud e Madina ne Islam ko phalte phulte aur Nabiye Kareem ﷺ ki tarakki ko dekha hasad wa jalan me mubtila ho gaye aur baaz zayifa momeneen ya munafeqeen ke zariye ye khabar pahonchayi ke hum Yahudi bare maaldar aur azeem taaqat wa kuwwat wale hian, apne tablighe Islam jaari rakhi phir hum

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apko qatl kar denge, ya kara denge, aur agar tablighe Islam se ruk gaye to hum na sirf apki izzat wa ehtaraam karenge bulke ap par apna maal bhi kharch karenge, chunache jab ye khabar pheli to takreeban 100 Sahaba Ekram Nabiye Kareem ﷺ ki hifazat ke liye mamur hue, jo safar wa Madine me apke saath saath hote chunache is moake par ye ayate karima nazil hui jisme rab taala ne apne mehbub ki hifazat ki zimmedari apne zimme karam par lene ki khabar di (Ruhul Byan)

(34) <u>Para 6, Surah Maidah, Ayat 68</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ يٰٓاَهْلَ الْكِتٰبِ لَسْتُمْ عَلٰى شَيْءٍ حَتّٰى تُقِيْمُوا التَّوْرٰىةَ وَالْاِنْجِيْلَ وَمَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ ؕ وَلَيَزِيْدَنَّ كَثِيْرًا مِّنْهُمْ مَّآ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ طُغْيَانًا وَّكُفْرًا ۚ فَلَا تَاْسَ عَلَى الْقَوْمِ الْكٰفِرِيْنَ ﴿۶۸﴾ (پارہ6۔سورۃ المائدہ آیت نمبر 68)

<u>Tarjuma Kanzul Imaan:</u>

Tum farma do ai kitabiyon ! tum (Allah ke nazdeeq) khuch bhi (izzat wale) nahi ho jab tak na qayam karo Tawrait aur Enjeel aur jo khuch tumhari taraf tumhare rab ke paas se utra aur beshak ai mehbub wo jo tumhari taraf tumhare rab ke paas se utra usme bahoton ko shararat aur kufr ki aur tarakki hogi (kufr wa sarkashi baregi) to tum kaafiron ka khuch gham na khao

<u>deen se bezari wa la- ta'alluqi:</u>

Ek martaba Yahudiyon ki ek jamat jisme Rafaiy ibn Haaris, Maalik ibn Saif, Rafaiy ibn Harmala waghera shamil the, bargah e risalat ﷺ me hazir hue aur kehne lage ke ap dawa to ye karte hain ke ap deen e Ibrahimi par hain, aur hamare deen hamari kitaab aur hamare nabiyon par imaan rakhte hain, to wo sab haq hain to hum bhi deene ibrahimi par hue aur ap aur hum ek hi hue, phir kya wajah hai ke ap hamari mukhalifat karte hain, ap ﷺ ne farmaya kyunke tum khud apni kitaabo aur apne deen ke ekhkaam ke inkaari ho gaye aur apni taraf se apne deen me nayi nahi baaten ijaat kar li hain jin cheezo ko logo par zahir karne ka tumhe hukm diya gaya tha wo tumne logo se poshidah rakhin to hum tumhare is deen se bezaar hain aur tumhare deen se hamara koi ta'alluq nahi is par Yahudi bole ke hum bhi ap ke deen se bezaar aur la – ta'alluq hain kyun ke hum haq par hain chunache is moake par Nabiye Kareem ﷺ ki tayeed aur Yahud ki tardeed me ye ayate karima nazil hui (Tafseer Khazin, Ruhul Muani, Kabir waghera)

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(35) Para 6, Surah Maidah, Ayat 72

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ هُوَ الْمَسِيْحُ ابْنُ مَرْيَمَ ۚ وَقَالَ الْمَسِيْحُ يٰبَنِيْٓ اِسْرَآءِيْلَ اعْبُدُوا اللّٰهَ رَبِّيْ وَ رَبَّكُمْ ۚ اِنَّهٗ مَنْ يُّشْرِكْ بِاللّٰهِ فَقَدْ حَرَّمَ اللّٰهُ عَلَيْهِ الْجَنَّةَ وَمَاْوٰىهُ النَّارُ ۚ وَمَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ ﴿۷۲﴾

Tarjuma Kanzul Imaan:

Beshak kafir hain wo jo kehte hain ke Allah wahi Masi Maryam ka beta hai aur Masi ne to ye kaha tha ai Bani Israil Allah ki bandagi (ibadat) karo jo mera rab aur tumhara rab beshak jo Allah ka shareek thehraye to Allah ne uspar jannat haraam kar di aur uska thikana dozakh hai aur zaalimo ka koi madad gaar nahi

Najraan ke Eesaiyon ka jhutha aqeeda:

Ek martaba Najraan ke Eesaiyon ke sardar Aqib aur uske Tabeyeen kehne lage ke Hazrat Eesa عليه السلام hi khuda hain, khuda hi Maryam ke paith se jana gaya aur khuda hi Hazrat Eesa عليه السلام me halul kar gaya hai, chunache unki tardeed me ye ayate karima nazil hui (Tafseer Ruhul Byan)

(36) Para 6, Surah Maidah, Ayat 78, 79

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

لُعِنَ الَّذِيْنَ كَفَرُوْا مِنْۢ بَنِيْٓ اِسْرَآءِيْلَ عَلٰى لِسَانِ دَاوٗدَ وَعِيْسَى ابْنِ مَرْيَمَ ۚ ذٰلِكَ بِمَا عَصَوْا وَّ كَانُوْا يَعْتَدُوْنَ ﴿۷۸﴾ كَانُوْا لَا يَتَنَاهَوْنَ عَنْ مُّنْكَرٍ فَعَلُوْهُ ۚ لَبِئْسَ مَا كَانُوْا يَفْعَلُوْنَ ﴿۷۹﴾ (پارہ6۔سورۃ المائدہ آیت نمبر 78-79)

Tarjuma Kanzul Imaan:

Laanat kiye gaye wo jinhone kufr kiya Bani Israil me Dawood aur Eesa bin Maryam ki zabaan ye badla unki nafarmani aur sarkashi ka jo buri baat karte apas me ek dusre ko na rokte zarur bahot hi bure kaam karte the

Yahud wa Nassara ka jhutha faqr:

Doare risalat me ahle kitaab apne aulade anbiya hone par bara faqr karte the aur isi ghamand me mubtila hokar bari bari buraiyon aur badkariyon me mubtila the aur apni in bad amaliyon par parda dalne ke liye apne aulad e anbiya hone ko aar banaya, unke tardeed me ye ayate karima nazil hui (Tafseer Khazin, TafseerKabir)

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(38) Para 6, Surah Maidah, Ayat 82

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

لَتَجِدَنَّ اَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِيْنَ اٰمَنُوا الْيَهُوْدَ وَالَّذِيْنَ اَشْرَكُوْا ۚ وَلَتَجِدَنَّ اَقْرَبَهُمْ مَّوَدَّةً لِّلَّذِيْنَ اٰمَنُوا الَّذِيْنَ قَالُوْٓا اِنَّا نَصٰرٰى ؕ ذٰلِكَ بِاَنَّ مِنْهُمْ قِسِّيْسِيْنَ وَرُهْبَانًا وَّاَنَّهُمْ لَا يَسْتَكْبِرُوْنَ ﴿۸۲﴾

Tarjuma Kanzul Imaan:

Zarur tum musalamano ka sab se barkar dushman yahudiyon aur mushrikon po paoge aur zarur tum musalmano ki dosti me sab se zyada kareeb unko paoge jo kehte the hum Nassara hain ye is liye ke in alam me aur durdesh hain aur ye gharur nahi karte

Najashi Badshah ka qabul e Islam:

Elaan e Nabuwat ke panchvi saal mushrekeen mecce ke zulm musalmano par bahot hi zyada ho gaye aur abhi tak jehad ka hukm nahi aya tha musalmano ki hifazat ka koi zariya na tha isliye Huzur Anwar ﷺ ne musalmano ko Habsha ki taraf hijrat kar jane ke mashwara diya aur farmaya ke wahan ka badshah naik admi hai, na kisi ko satata hai na uske mulk me koi sataya jata hai, chunache mahe Rajab panchvi saal nabuwat ko 11 mard 4 aurton mukhtasar ka mahajareen ka kaafla Mecca Moazzama se Habsha rawana ho gaya jinme se 11 mard ne naam ye hain

(1) Hazrat Usman ibn Affan رضی اللہ تعالیٰ عنہ
(2) Hazrat Zubair ibn Awwam رضی اللہ تعالیٰ عنہ
(3) Hazrat Abdullah ibn Masud رضی اللہ تعالیٰ عنہ
(4) Hazrat Abdul Rahman bin Ouf رضی اللہ تعالیٰ عنہ
(5) Hazrat Abu Huzaifa ibn Ukhba رضی اللہ تعالیٰ عنہ
(6) Hazrat Musab bin Umair رضی اللہ تعالیٰ عنہ
(7) Hazrat Abu Salma bin Abdul Asad رضی اللہ تعالیٰ عنہ
(8) Hazrat Usman bin Matun رضی اللہ تعالیٰ عنہ
(9) Hazrat Amir bin Rabiya رضی اللہ تعالیٰ عنہ
(10) Hazrat Hatib ibn Umar رضی اللہ تعالیٰ عنہ
(11) Hazrat Sohail ibn Baizaa رضی اللہ تعالیٰ عنہ

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Aur jinme se 4 aurton ke naam ye hain:

(1) Hazrat Ruqaiya bint Rasulallah ﷺ رضی اللہ تعالیٰ عنہا

(2) Hazrat Momin bint Sohail رضی اللہ تعالیٰ عنہا (Abu Huzaifa ke zohja)

(3) Hazrate Umme Salma bint Umaiya رضی اللہ تعالیٰ عنہا (Abu Salma ki zohja jo baad me Huzur ﷺ ke nikaah me ayin)

(4) Hazrate Laila bint Abi Khasima رضی اللہ تعالیٰ عنہا (Amir bin Rabiya ki zohja)

Ye 15 mahajareen ka kaafla ba raasta samundar Habsha rawana hua, unhone adhey dinar me kashti kiraye par li aur ba khairiyat Hafsa pahnoch gaye, is hijrat ka naam "Hijrat Aola" hai aur in hazraat ko "Mahajereen Awwaleen" kaha jata hai, phir Jafar bin Abi Talib رضی اللہ تعالیٰ عنہ aur dusre musalman wahan jatey rahe, hatta ke wahan sirf mard 82 pahonch gaye aurten aur bacche unke alawa the, ek saal ke baad yani nabuwat ke chatey saal jab kuffar e Mecca ko pata laga ke ye musalman to Habsha me aman se rehne sehne lage to unhone Amr ibn Aas aur Abdullah bin Rabiya ko ek jamat ke saath bahot se tohfe tawef lekar badshah e Habsha (jiska naam Asma ya Saimah tha, laqab Najashi, us zamane me Shahe Habsha ko Nijashi kaha jata tha, jaise shahe Room ko Qaiser) ke paas bheja, unhone darbar e Nijashi me baar yabi hasil kar li, aur Nijashi tohfe paish karke kaha ke hamare Mecce me ek deewane ne dawa e nabuwat kiya hai (nauzobillah) khuch log uske saath lag kar bahot fasad phaila rahe hain, unme baaz fasadi apke mulko me fasad phailane ke liye aa gaye hain, jo teri deen tere Nabi Eesa علیہ السلام ke bhi dushman hain, behtar hai ke tu unhe hamare hawale kar de, taaki tere mulk fasad se mehfuz rahe

Badshah ne kaha ke mai in logo ke byan lene ke baad faisla karunga, chunahce ye mahajereen shahi darbar me bulaya gaye, in Hazrat ne darbar me pahonch kar badshah ko sajdah na kiya, bulke Islami salaam kiya, Quraish wafad (messangers) ne badshah se kaha ke kya apne na dekha ye log apke aage na jhuke, aise mutaqabbir hain, Najashi ne in hazraat se pucha ke tumne humko ye salam kaun sa kiya, unhone jawab diya ke wo salam kya jo ahle jannat apas me kiya karenge, aur jo farishte ek dusre ko karte hain, Najasi ne pucha ke tum hamare Eesa علیہ السلام ke mutalliq kya kehte ho, Mahajereen ne kaha ke wo Allah ke bande aur Allah ke Rasul hain, aur Hazrate Maryam kuwari batul (virgin) hain, Nijashi ne zameen se tinka utha kar kaha ke tumhare Nabi ne Hazrat Eesa علیہ السلام ki taalim me tinkey ke barabar bhi kami ziyarti na ki

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Quraish ke mooh to ye sunkar hi utar gaye, phir Najashi ne in musalmano se kaha, kya tumhare Quran ne hamare Eesa عليه السلام ke mutalliq khuch farmaya hai to Hazrat Jafar Taiy'yar رضى الله تعالىٰ عنه ne khare hokar Surah Maryam ki tilawat ki, bhala Allah ka kalam ho Ahle Bait Rasulallah ki zabaan ho phir taseer ka kya puchna, khud Najashi aur uske darbari aur tamam hazereen zaaro zaar roney lage, unke aankhon se ansuon ki jharyan lag gayin, Najashi badshah usi wakht imaan le aye, aur Amr ibn Aas jo Quraish ki rayees the wo Najashi ke haath par imaan laye aur musalman ho gaye

Ek moamma (puzzle, enigma) pucha jata hai ke batao kaun Tabeyee hain, jiske haath par sahabi musalman hue, wo Tabeyee Najashi hain jinke haath par Amr bin Aas sahabi imaan laye (Tafseer Saadi) phir Najashi ne musalmano se kaha ke tum mere mulk me chain o araam aur amn o amaan se raho, udhar Nabi ﷺ ne Madina Munawwara hijrat farmayi, ittefaqan Mahajereen Habsha me Abu Sufyan ki beti Umme Habibah yani Ramlah bint Abu Sufyan ibn Sukhra bin Harab jinki walda Hazrat Usman Ghani رضى الله تعالىٰ عنه ki phuphi Safiya bin Aas hain, ye bhi thin, Najashi badshah ne Huzur ﷺ ka nikaah Umme Habibah se karwaya aur apne paas se 400 dinar matlab 4 lac dirham ada kar diye, Habsha ke logo ne bahot khuch samaan itar tail waghera batore jahez Janab Umme Habiba ki khidmat me paish kiye, Umme Habiba ke pehle khawind ka Habsha me hi inteqaal ho chuka tha (Tafseer Saadi)

Fatah e Khyber ke saal yani 6 Hijri me ye mahajereen Habsha hijrat karke Madina Munawwara pahonche, iffefaqan Hazrat Jafar رضى الله تعالىٰ عنه khaas Fatah E Khyber ke din pahonche, Huzur ﷺ ne farmaya, mai nahi keh sakta ke aj mujhe Fatah e Khyber ki zyada khushi ya Jafar ke aane ki, Hazrate Jafar رضى الله تعالىٰ عنه ke saath ya unke foran baad hi Habsha ke Eesai Huzur e Anwar ﷺ ki khidmat me hazir hue jinme 60 Hafshi the aur 8 Shaami, Huzur ﷺ ne unhe Surah Yaseen parkar sunayi, ye log sunkar bahot roye, aur bole ke ye kalaam Hazrat Eesa عليه السلام ke wahi ke bilkul mutabik hai, in logo ke mutalliq ye ayate karima nazil hui, yaani momeneen darbar e Najashi aur momeneen e wafad (Tafseer Khazin, Tafseer Khazainul Irfan, Tafseer Saadi waghera)

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(39) Para 7, Surah Maidah, Ayat 83

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ اِذَا سَمِعُوْا مَاۤ اُنْزِلَ اِلَى الرَّسُوْلِ تَرٰۤى اَعْيُنَهُمْ تَفِيْضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوْا مِنَ الْحَقِّ ۚ يَقُوْلُوْنَ رَبَّنَاۤ اٰمَنَّا فَاكْتُبْنَا مَعَ الشّٰهِدِيْنَ ﴿۸۳﴾

Tarjuma Kanzul Imaan:

Aur jab sunte hain wo jo Rasul ki taraf utra to unki aankhen dekho ke aansuon se ubal rahi (zaaro qataar ro rahe) hain isliye ke wo haq (Islam) ko pehchaan gaye kehte hain ke ai rab hamare ! hum imaan laye to hame haq (Islam ki sadaqat) ke gawaho me likh le (shamil farma)

Najashi badshah aur darbariyo ki tareef:

Jab musalman muhajereen Habsha ke badshah Najashi ke darbar me bulaya gaye to wahan Habshi Eesai aur Mushrekeen e Mecca bhi mojud the to inke badshah ne musalman muhajereen ke ameer Hazrat Jafar bin Abi Talib رضی اللہ تعالیٰ عنہ se pucha kya tumhare Quran me hamari Hazrat Bibi Maryam علیہ السلام ka bhi koi taskirah hai? to ap رضی اللہ تعالیٰ عنہ ne farmaya hamare Quran me to in Bibi ke taskire par puri ek surah mojud hai, Surah Maryam, aur unke alawa bhi Quran Paak me bahot jagah par unka taskira hai, ye sunkar Najashi badshah ne Surah Maryam sunane ko kaha to ap رضی اللہ تعالیٰ عنہ ne ye ruku tilawat kiya ''واذکر فی.....عیسیٰ ابن مریم'' tak para phir uske baad Surah Maryam shru se اھل اتاک حدیث موسیٰ tak ki tilawat farmayi, jisey sunkar Najashi badshah aur uske darbari Eesai bahot roye phir unke baad Najashi badshah ke 70 ashaab ke saath Madina Munawwara Huzur ﷺ ki ziyarat ke liye aye, to Nabiye Kareem ﷺ ne Surah Yaseen ki tilawat farmayi, jisey sunkar wo sabh zaaro qataar rone lage chunahce ye ayate karima nazil hui jisme un logo ke jazbe ki tareef farmayi gayi (Tafseer Madariq)

(40) Para 7, Surah Maidah, Ayat 84, 85, 86

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَمَا لَنَا لَا نُؤْمِنُ بِاللّٰهِ وَمَا جَآءَنَا مِنَ الْحَقِّ ۙ وَ نَطْمَعُ اَنْ يُّدْخِلَنَا رَبُّنَا مَعَ

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الْقَوْمِ الظّٰلِمِيْنَ ﴿۸۴﴾ فَاَثَابَهُمُ اللّٰهُ بِمَا قَالُوْا جَنّٰتٍ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ
خٰلِدِیْنَ فِیْهَا ؕ وَ ذٰلِكَ جَزَآءُ الْمُحْسِنِیْنَ ﴿۸۵﴾ وَ الَّذِیْنَ كَفَرُوْا وَ كَذَّبُوْا بِاٰیٰتِنَاۤ اُولٰٓىِٕكَ
اَصْحٰبُ الْجَحِیْمِ ﴿۸۶﴾ (پارہ 7۔سورۃ المائدہ آیت نمبر 84-86)

Tarjuma Kanzul Imaan:

Aur hame kya hua ke hum imaan na leyen Allah par aur us haq par ke hamare paas aya aur hum tama (tamanna) karte hain ke hame hamara rab naik logo ke saath dakhil (jannat) kare to Allah ne unke is kehne ke badle unhe (jannat ke) baagh diye jinke niche nehrain rawan hamesha unme rahenge ye badla hai nekiyo ka aur wo jinho kufr kiya aur hamari ayaten jhutlayin wo hain dozakh wale

Najashi badshah ke 70 ashaab:

Jab Najashi badshah aur unke 70 ashaab ki ye jamat Madina Munawwara me Imaan e daulat lekar Habsha pahonche aur Yahud ko unke Islam qabul kar lene ki khabar hui to wo unhe sakht malamat karne lage aur taaney diye gaye to tum logo ki kya halat hia ke apne baap dada ke kadeem deen ko choarkar naya deen ikhtiyar kar liya jo isse pehle na tha Yahud ke is taaney ka in logo ne jo bara shandar jawab diya uska jawab is ayate karima me nazil hua (Tafseer Khazin, Tafseer Madariq, Tafseer Baizawi)

(43) Para 7, Surah Maidah, Ayat 87, 88

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوْا لَا تُحَرِّمُوْا طَیِّبٰتِ مَاۤ اَحَلَّ اللّٰهُ لَكُمْ وَ لَا تَعْتَدُوْا ؕ اِنَّ اللّٰهَ لَا
یُحِبُّ الْمُعْتَدِیْنَ ﴿۸۷﴾ وَ كُلُوْا مِمَّا رَزَقَكُمُ اللّٰهُ حَلٰلًا طَیِّبًا ۪ وَّ اتَّقُوا اللّٰهَ الَّذِیْۤ اَنْتُمْ
بِهٖ مُؤْمِنُوْنَ ﴿۸۸﴾ (پارہ 7۔سورۃ المائدہ آیت نمبر 87-88)

Tarjuma Kanzul Imaan:

Ai imaan walo ! haraam na thehrao suthri cheezen ke Allah ne tumhare liye halaal kiye aur had se na baro (ke khud se halaal haraam thehralo) beshak had se barne wale Allah ko na pasand hain aur khao jo khuch tumhe Allah ne rozi di, halaal pakiza aur daro Allah se jis par tumhe imaan hai

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Taraqul duniya hone ki mazammat:

Ek martaba Huzur ﷺ ne Sahaba Ekram ki ek jamaat dozakh qayamat aur azab e elahi bar bahot baleegh byan farmaya, jisey sunkar sahaba par itna asar hua ke 10 sahaba Hazrat Usman bin Maz'un رضی اللہ تعالیٰ عنہ ke ghar jama hue, aur ye ahad kiya ke hum tarqul duniya ho jayenge, hamesha din ko rozey se rahenge aur roz raat ko naphil ada karenge, kabhi naram bistaro par nahi soyenge, ghost charbi aur acche khano se parhez karenge, na nikah karenge aur na hi mojuda apni biwiyon ke paas jayenge, taat ke kapre pahnenge, aur khana badosh musafiron ki tarah zindagi guzarenge hatta ke baaz sahaba ne to yahan tak keh diya ke hum khassi ho jayenge taki aurton ke kabil na rahen, gunaho ka asal sawab duniya hai na hamara duniya se koi talluq hoga na hum gunah me mubtila honge

Jab Nabiye Kareem ﷺ ko unke is ahad ki khabar pahonchi to ap ﷺ Hazrat Usman bin Maz'un رضی اللہ تعالیٰ عنہ se daryaft farmaya ke kya tum logo ne waqaiy taarqul duniya hone ke ahad wa paimaan kiye hain? To unhone iqraar kiya aur arz guzar hue ke hamare ye ahad Allah ki raza hasil karne aur gunaho se bachne ki niyat se hain, to Nabiye Kareem ﷺ ne unse farmaya ke mujhe Rabbo ﷻ ne duniya tarq dene ka hukm nahi farmaya tum rozey bhi rakho, iftaar bhi karo, raat ko araam bhi karo, naphil bhi paro, mujhe dekho, maine nikaah kiya, ghosh bhi khata hun, duniya me maamlat bhi karta hun, ye meri sunnat hai aur jo meri sunnat se radh gardani kare wo meri jamaat se nahi, tum par apni jaan ka bhi haq hai aur biwi baccho ko qurabat daarron ka bhi, pichli koame apne nafs par be jaa sakhtiyon ke sabab hi halaq huin, abhi ye silsila e kalaam jaari tha ke tabhi ye ayate karima nazil hui (Tafseer Kabir, Ruhul Muani,Ruhul Byan, Saadi, Madariq)

(45) Para 7, Surah Maidah, Ayat 89

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

لَا يُؤَاخِذُكُمُ اللّٰهُ بِاللَّغۡوِ فِيۡۤ اَيۡمَانِكُمۡ وَلٰكِنۡ يُّؤَاخِذُكُمۡ بِمَا عَقَّدۡتُّمُ
الۡاَيۡمَانَ‌ۚ فَكَفَّارَتُهٗۤ اِطۡعَامُ عَشَرَةِ مَسٰكِيۡنَ مِنۡ اَوۡسَطِ مَا تُطۡعِمُوۡنَ
اَهۡلِيۡكُمۡ اَوۡ كِسۡوَتُهُمۡ اَوۡ تَحۡرِيۡرُ رَقَبَةٍ‌ؕ فَمَنۡ لَّمۡ يَجِدۡ فَصِيَامُ ثَلٰثَةِ اَيَّامٍ‌ؕ
ذٰلِكَ كَفَّارَةُ اَيۡمَانِكُمۡ اِذَا حَلَفۡتُمۡ‌ؕ وَاحۡفَظُوۡۤا اَيۡمَانَكُمۡ‌ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ
لَكُمۡ اٰيٰتِهٖ لَعَلَّكُمۡ تَشۡكُرُوۡنَ ﴿۸۹﴾ (پارہ 7۔ سورۃ المائدہ آیت نمبر 89)

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Tarjuma Kanzul Imaan:

Allah tumhe nahi pakarta tumhari ghalat fehmi ki (binah par khayi hui) kasmo par haan un kasmo par giraft (pakar) farmata hai jinhe tumne mazbut kiya (irada karke kasam khayi) to aisi kasam (jo puri na ki jaye) ka badla 10 miskeeno ko khana dena, apne ghar walon ko jo khilate ho uske ausat (darmiyane khane) me se ya unhe kapre dena ya ek bardah (sahi salim ghulam ya loandi) azaad karna to jo unme se khuch na paye to teen din ke rozey ye badla (kuffarah) hai tumhari kasmo ka jab kasam khao aur apni kasmo ki hifazat karo (hata imqan nibhao) isi tarah Allah tumse apni ayaten (khub wazey karke) byan farmata hai ke kahin tum ehsaan maano (shukr karo)

Ghalat fehmi ki kasam:

Ek riwayat ke mutabik jin hazraat sahaba ne tarq duniya ke ahad wa paiman kiye unhe Nabiye Kareem ﷺ ne jab iski mukhalifat farmayi to wo arz guzar hue ke hum to apne ahdo par kasme kha chuke, ab apni in kasmo ka kya karen? Tab ye ayate karima nazil hui

Ek dusri riwayat ke mutabik Sayedna Abdullah bin Rawaha رضی اللہ تعالیٰ عنہ ke ghar ek mehmaan aya ap رضی اللہ تعالیٰ عنہ us wakht ghar me mojud na the apki zohja mohtarma ne ap رضی اللہ تعالیٰ عنہ ke intezaar me mehmaan ko khana na diya, jab ap رضی اللہ تعالیٰ عنہ ghar tashrif laye to zohja ne bataya ke apke intezar me mehman ko ab tak khana nahi khilaya is par apne barhami me kasam khayi ke mai bhi khana na khaunga, is par apki zohja mohtarma ne bhi kasam khayi ke mai bhi khana na khaungi, jab mehman ne ye dekha to usne bhi kasam kha li, agar ap dono ne khana na khaya to mai bhi khana na khaunga

Hazrat Abdullah رضی اللہ تعالیٰ عنہ ne jab ye dekha ke mehmaan ne bhi khana na khane ki kasam kha li hai to majburan ne apni kasam toari aur khana khaya apki zohja mohtarma ne bhi khana khaya aur mehmaan ne bhi khana kha liya aur phir subah bargah e risalat me hazir hokar tamam majra arz kiya gaya tab Nabiye Kareem ﷺ ne khush hokar irshad farmaya ke tumne bahot acha kiya tab ye ayate karima nazil hui (Tafseer Khazin, Tafseer Ruhul Muani, Tafseer Ibn Zaid)

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(46) Para 7, Surah Maidah, Ayat 90, 91

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاَنْصَابُ وَالْاَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ فَاجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿۹۰﴾ اِنَّمَا يُرِيْدُ الشَّيْطٰنُ اَنْ يُّوْقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَآءَ فِى الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللّٰهِ وَعَنِ الصَّلٰوةِ ۚ فَهَلْ اَنْتُمْ مُّنْتَهُوْنَ ﴿۹۱﴾ (پارہ7۔سورۃ المائدہ آیت نمبر 90-91)

Tarjuma Kanzul Imaan:

Ai imaan walo! Sharaab aur jua aur buth aur paasey napaak hi hain, shaitaan kaam to unse bachte rehna ke tum falah (kamyabi) payo shaitan yehi chahta hia ke tumme bair (bughaz) aur dushmani (nafrat) dalwa de sharaab aur jue me mubtila karke aur tumhe Allah ki yaad aur namaz se roke to kya (in kaamo se) tum baaz aye

Sharaab par pabandi:

Ek Ansaari Sahabi ne Sahaba Ekram علیکم رضوان ki dawat ki jisme Ansaar wa Muhajereen dono mojud the, khane ke baad asbe mamul sharaab ka doar chala, kyunke us wakht tak sharaab ka muqammal hurmat ka hukm nazil na hua tha chunache sharaab pikar tamam log nashe me choor ho gaye, us wakht ek sahabi hazraat ne kaha ke Ansaar Muhajereen se afzal hai, us par ek Sahabi ne Hazrat Saad رضی اللہ تعالیٰ عنہ ki naak par oont ki haddi maari, jisse khun jaari ho gaya, nasha utar gaya to Hazrat Saad رضی اللہ تعالیٰ عنہ zakhmi naak liye bargah e risalat me hazir hue, to Nabiye Kareem ﷺ ko is wakiye se bahot ranjh pahoncha is par ye ayate karima nazil hui

Ek dusri riwayat ke mutabik Hazrat Umar رضی اللہ تعالیٰ عنہ ki shadeed khwaish thi ke sharaab par muqammal pabandi laga di jaye, to ap رضی اللہ تعالیٰ عنہ ne dua farmayi, Ya Allah sharaab ke mutalliq byan shaafi irshad farma, chunache ayate karima nazil hui, Nabiye Kareem ﷺ ne ap رضی اللہ تعالیٰ عنہ ko bulaya, ayate karima sunayi, ap رضی اللہ تعالیٰ عنہ bahot khuch hue aur farmaya, Ya Allah hum sharaab se baaz aye (Tafseer Khazin, Tafseer Ahmadi, Tafseer Saadi)

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(48) Para 7, Surah Maidah, Ayat 93

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

لَیۡسَ عَلَی الَّذِیۡنَ اٰمَنُوۡا وَعَمِلُوا الصّٰلِحٰتِ جُنَاحٌ فِیۡمَا طَعِمُوۡۤا اِذَا مَا اتَّقَوۡا وَّ اٰمَنُوۡا وَعَمِلُوا الصّٰلِحٰتِ ثُمَّ اتَّقَوۡا وَّ اٰمَنُوۡا ثُمَّ اتَّقَوۡا وَّ اَحۡسَنُوۡا ؕ وَ اللّٰہُ یُحِبُّ الۡمُحۡسِنِیۡنَ ۚ (پارہ 7۔ سورۃ المائدہ آیت نمبر 93)

Tarjuma Kanzul Imaan:

(ab tumhare gunaah ka bawal tum par hai) jo imaan laye aur naik kaam kiye un par khuch gunah nahi jo khuch unhone chakha (hukm aane se pehle) jab ke daren (kufr se bachen) aur imaan rakhen aur nekiyan karen phir daren (sharaab waghera se bachen) aur imaan rakhen phir daren (tamaam buraiyon se bachen) aur naik rahen (sabit kadam rahen) aur Allah nekiyon ko dost (mehbub) rakhta hai

Sharaab aur Jue ki hurmat:

Jab sharaab wa jue je mutalliq hurmat ki ayat nazil hui to musalman foran ussey ruk gaye aur Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ ne bargah e risalat me arz kiya Ya Rasulallah ﷺ jo musalman is hukm ke aane se pehle hi sharaab pitey aur jua khelti aur usse hasil kiya hua maal khate hue foat ya shaheed ho gaye aur wo jo musalman zinda hain aur wo un cheezon ka stemaal kar rahe hain to unke baare me kya hukm hai? to kya wo log gunehgar honge? Tab ye ayate karima nazil hui (Tafseer Kabir, Tafseer Khazin, Tafseer Khazainul Irfan, Tafseer Khazainul Quran)

(49) Para 7, Surah Maidah, Ayat 94

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

یٰۤاَیُّہَا الَّذِیۡنَ اٰمَنُوۡا لَیَبۡلُوَنَّکُمُ اللّٰہُ بِشَیۡءٍ مِّنَ الصَّیۡدِ تَنَالُہٗۤ اَیۡدِیۡکُمۡ وَ رِمَاحُکُمۡ لِیَعۡلَمَ اللّٰہُ مَنۡ یَّخَافُہٗ بِالۡغَیۡبِ ۚ فَمَنِ اعۡتَدٰی بَعۡدَ ذٰلِکَ فَلَہٗ عَذَابٌ اَلِیۡمٌ ﴿۹۴﴾

Tarjuma Kanzul Imaan:

Ai imaan walo! Zarur Allah tumhe azmayega (imtihan lega) aise baaz shikar se jis tak tumhara haath aur nezey pahonche ke (be asani kaabu me ajayen) Allah pehchan kara de un (logon) ki jo ussey bin dekhe darte (khoaf e khuda rakhte) hain phir uske baad (jab hukm pahonch gaya) jo had se bare (aur hukm pare amal na kare) uske liye dard naak azaab hai

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Allah Azoja ke taraf se imtehaan:

6 hijri me jab musalman umrah ke irade se Madina Munawwara se Mecca Moazzama ki taraf rawana hue, Hazraat sahaba amuman shikar karte the unme se baaz sahaba to shikar ke bahot shoakeen the kyunke halate ehraam me siwai chan janwaro ke tamam khushki ke janwaro ka shikar karna haraam hota hai, aur haram me bhi shikar karna haraam hota hai, chunache jab hazraat sahab ehraam bandkhar maqam e Hudaibiyah pahonche to sulah Hudaibiyah ka wakiya paish aya, jahan in hazraat ko halat e ehraam me hi khuch roz qayam karna para isi halate ehraam me charind parind ka shikar karke janwar unke khemo me ghus aate aur ye Hazrat chahte to unhe shikar kar lete magar Allah Taala ne in hazraat ko pehle hi in halaat ki paishgi iqtila farma di aur ye ayate karima nazil farmayi taaki musalman khud ko shikar se bachayen aur rab Taala ke is imtehaan me pure utren (Tafseer Ruhul Byan)

(50) Para 7, Surah Maidah, Ayat 95

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْتُلُوا الصَّيْدَ وَ اَنْتُمْ حُرُمٌ ؕ وَ مَنْ قَتَلَهٗ مِنْكُمْ مُّتَعَمِّدًا
فَجَزَآءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهٖ ذَوَا عَدْلٍ مِّنْكُمْ هَدْيًۢا بٰلِغَ الْكَعْبَةِ اَوْ
كَفَّارَةٌ طَعَامُ مَسٰكِيْنَ اَوْ عَدْلُ ذٰلِكَ صِيَامًا لِّيَذُوْقَ وَبَالَ اَمْرِهٖ ؕ عَفَا اللّٰهُ
عَمَّا سَلَفَ ؕ وَ مَنْ عَادَ فَيَنْتَقِمُ اللّٰهُ مِنْهُ ؕ وَ اللّٰهُ عَزِيْزٌ ذُو انْتِقَامٍ ۝

Tarjuma Kanzul Imaan:

Ai imaan walo! Shikar na maro jab tum ehraam (ya haram) me ho aur tum me jo usey kazdan (jaan bujhkar) qatl kare to uska badla (kuffara) ye hai ke waisa hi janwar maweshi se de tum me ke do saqa (adil muttaqi) admi uska hukm kare (uski jo keemat lagaye) ye qurbani ho ke Kaaba ko pahonchi (wahan zibah ho) ya kuffara de chan miskeeno ka khana ya uske barabar (miskeen ke ghalle ke badle) rozey (rakhe) ke apne kaam (nafarmani) ka wabal chakeh Allah ne maaf kiya jo ho guzra (hukm aane se pehle jo kiya) aur jo ab karega usse badla lega (saza dega) aur Allah ghalib hai badla lene wala

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Halate Ehram me Shikar:

Hazrat Abu Yusra رضی اللہ تعالیٰ عنہ ek martaba umrah ke moake par ehraam ki halat me ek neel gaye ka shikar kar liya logo ne unpar aitraaz kiya to bargah e risalat ﷺ me hazir hue, apni ghalti ka aitraaf kiya us par ye ayate karima nazil hui (Tafseer Khazin, Tafseer Ruhul Muani, Tafseer Madariq)

(51) Para 7, Surah Maidah, Ayat 100

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ لَّا يَسْتَوِي الْخَبِيْثُ وَ الطَّيِّبُ وَ لَوْ اَعْجَبَكَ كَثْرَةُ الْخَبِيْثِ ۚ فَاتَّقُوا اللّٰهَ يٰۤاُولِي الْاَلْبَابِ لَعَلَّكُمْ تُفْلِحُوْنَ ۝ (پارہ 7۔ سورۃ المائدہ آیت نمبر 100)

Tarjuma Kanzul Imaan:

Tum farma do ke ganda aur suthra barabar nahi agarche tujhe gandagi ki kasrat (uska zaheri faida) bhaye (pasand aye) to Allah se darte raho ai akl walo ke tum falah payo

Ganda Maal:

Ek martaba ek nao muslim bargah e risalat ﷺ me hazir hokar arz guzar Ya Rasulallah ﷺ mai Islam qabul karne se qabl sharaab ki tijarat kiya karta jissey maine bahot nafa kiya ab mere paas bahot zyada maal hai ab agar mai ye maal kisi naik kaam me kharch karun to kya mujhe sawab milega? Nabiye Kareem ﷺ ne irshad farmaya agar tum wo maal jehad aur haj jaisi aala ibadat me bhi kharch karo to bhi tumhe macchar ke par ke barabar bhi faida na dega, Allah Paak hai paak hi qabul farmata hai tab ye ayate karima nazil hui

Ek dusri riwayat ke mutabik ek Hateem naami shaks ek martaba ahle Madina ke khuch janwar chura kar le gaya, ayinda saal jab wo haj ke irade se halate ehraam se Mecca Moazzama jane ke liye Madina se guzra to hazraat sahaba ne Nabiye Kareem ﷺ se ijazat mangi ke hum Hateem ka maal cheen lain aur usey pichli chori ki saza bhi dain to Nabiye Kareem ﷺ ne mana farma diya aur irshad farmaya ke wo is wakht halat e ehraam me hai aur hadi ke janwar uske saath hain, chunache Nabiye Kareem ﷺ ki tayeed me ye ayate karima nazil hui (Tafseer Ruhul Byan, Tafseer Ruhul Muani, Tafseer Baizawi)

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(52) Para 7, Surah Maidah, Ayat 101, 102

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَسْـَٔلُوْا عَنْ اَشْيَآءَ اِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ ۚ وَ اِنْ تَسْـَٔلُوْا عَنْهَا حِيْنَ يُنَزَّلُ الْقُرْاٰنُ تُبْدَ لَكُمْ ؕ عَفَا اللّٰهُ عَنْهَا ؕ وَ اللّٰهُ غَفُوْرٌ حَلِيْمٌ ﴿۱۰۱﴾ قَدْ سَاَلَهَا قَوْمٌ مِّنْ قَبْلِكُمْ ثُمَّ اَصْبَحُوْا بِهَا كٰفِرِيْنَ ﴿۱۰۲﴾

Tarjuma Kanzul Imaan:

Ai imaan walo! Aisi baaten (sawal) na pucho jo tum par zahir ki jayen to tumhe buri lagen aur agar unhe us wakht puchenge ke Quran utar raha hai to tum par zahir kar di jayengi Allah unhe (jin kaamo ka mana na kiya) maaf kar chuka hai aur Allah bakshne wala ilm wala hai to usey agli (pehle ki) ek koam ne unhe (be zarurat sawalat ko) pucha phir unse munkir ho baithe

Rasulallah ki ghaibi khabren:

Is ayat ke mukhtalif shaney nazul riwayat ki gayi hai:

(a) Baaz auqad munafekeen tamsukhar wa dillagi Nabiye Kareem ﷺ se baaten pucha karte the, koi puchta tha ke meri ootni ghum ho gayi hai bataiye ke wo kahan hai? koi puchta tha ke mera baap kaun hai? mai kiska beta hun chunache ek din Nabiye Kareem ﷺ ne mimbar sharif me qayam farma hokar irshad farmaya ke jo khuch puchna ho hum se pucho hum is majlis me sab khuch bata denge, chunache Abdullah ibn Huzaifa رضی اللہ تعالیٰ عنہ khare hokar arz guzar hue Ya Rasulallah ﷺ mera baap kaun hai, irshad farmaya, tumhara baap Huzaifa, yaani tum halaal nutfey se paida hue ho, aur ek shaksh khara hokar arz guzar hua ke mera baap kaun hai, irshad farmaya, Shaiba ka azaad karda ghulam, tu apne baap se nahi, Hazrat Umar Farooque رضی اللہ تعالیٰ عنہ ne jab Huzur ﷺ ke ye taiwar dekhe to arz kiya Ya Rasulallah ﷺ hum bargah e elahi me tauba karte hain (ap sab ka parda rakhte hain) is par ye ayat nazil hui

(b) Kisi shaks ne pucha ke mera baap kaun hai, irshad farmaya ke Sadaqa nahi yani tu apne baap ke nutfey se nahi bulke haraam se hai, kyun ke is shaks ki maa ka khawind uska baap nahi bulke koi aur shaks tha, isi tarah ek aur shaks ne pucha mera anjaam kya hai, farmaya, tu jahannami hai, ek shaks ne huzur ﷺ se pucha ke Ya Rasulallah mera baap wafat pa chuka hai, wo kahan hai, irshad farmaya, ke wo dozakh me hun is moake par ye ayat nazil hui

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(c) Nabiye Kareem ﷺ ne haj ke farz hone ka hukm nazil hone ke baad Sahaba Ekram se farmaya ke haj karna farz hai to ek sahabi Hazrat Uqra bin Habis رضی اللہ تعالیٰ عنہ ne farmaya Ya Rasulallah ﷺ kya har saal haj farz hai to Nabiye Kareem ﷺ ne khamoshi ikhtiyar farmayi to unhone phir yehi arz ki to ap ﷺ irshad farmaya ke agar hum abhi haan keh dete to har saal hi haj farz ho jata jak ke Haj umar me ek baar farz hai tab ye karmia nazil hui
(Tafseer Khazin, Tafseer Khazainul Irfan, waghera)

(54) <u>Para 7, Surah Maidah, Ayat 105</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ اَنْفُسَكُمْ ۚ لَا يَضُرُّكُمْ مَّنْ ضَلَّ اِذَا اهْتَدَيْتُمْ ؕ اِلَى اللّٰهِ مَرْجِعُكُمْ جَمِيْعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ۝

<u>Tarjuma Kanzul Imaan:</u>
Ai imaan walo! Tum apni fikr rakho tumhara khuch na bigare ga jo gumraah hua jabke tum raah par ho tum sab ki ruju (hazri) Allah hi ke taraf hai phir wo tumhe bata dega jo (amaal) tum karte the

<u>Momeneen ka ranjh aur afsos:</u>
Nabiye Kareem ﷺ ne ahle kitaab se to jaziya qabul farma liya magar mushrekeen e arab se qabul e Islam ya talwaar ka faisla farmaya aur unse jaziya qabul na farmaya, munafiko ne jab ye dekha to aitraaz karne lage ke kaisa ajeeb hukm ke ahle kitaab bhi kafir hain aur mushrekeen bhi kafir magar ahle kitaab se to jaziya lene ka hukm hai magar mushrekeen se nahi, ye fark kyun? Musalmano ko munafekeen ke is aitraaz aur rawaiye par ranjh hui is par ye ayate kairma nazil hui

Ek dusri riwayat ke mutabik baaz momeneen is baat par afsos aur ranjidha hote the ke kafir Islam ko qabul kyun nahi kar lete aur apne kufr par kyun bazid hain aur baaz momeneen apne kuffar rishtedaro par afsos kiya karte the ke ye akhir imaan kyun nahi le atey chunahce ye ayate karima nazil hui
(Tafseer Kabir, Tafseer Ruhul Muani, Tafseer Ruhul Byan, Tafseer Khazin, waghera)

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(55) **Para 7, Surah Maidah, Ayat 106, 107, 108**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا شَهَادَةُ بَيْنِكُمْ اِذَا حَضَرَ اَحَدَكُمُ الْمَوْتُ حِيْنَ الْوَصِيَّةِ
اثْنٰنِ ذَوَا عَدْلٍ مِّنْكُمْ اَوْ اٰخَرٰنِ مِنْ غَيْرِكُمْ اِنْ اَنْتُمْ ضَرَبْتُمْ فِي الْاَرْضِ
فَاَصَابَتْكُمْ مُّصِيْبَةُ الْمَوْتِ ؕ تَحْبِسُوْنَهُمَا مِنْۢ بَعْدِ الصَّلٰوةِ فَيُقْسِمٰنِ بِاللّٰهِ اِنِ
ارْتَبْتُمْ لَا نَشْتَرِيْ بِهٖ ثَمَنًا وَّلَوْ كَانَ ذَا قُرْبٰى ۙ وَلَا نَكْتُمُ شَهَادَةَ اللّٰهِ اِنَّآ اِذًا لَّمِنَ
الْاٰثِمِيْنَ ۝ فَاِنْ عُثِرَ عَلٰٓى اَنَّهُمَا اسْتَحَقَّآ اِثْمًا فَاٰخَرٰنِ يَقُوْمٰنِ مَقَامَهُمَا مِنَ
الَّذِيْنَ اسْتَحَقَّ عَلَيْهِمُ الْاَوْلَيٰنِ فَيُقْسِمٰنِ بِاللّٰهِ لَشَهَادَتُنَآ اَحَقُّ مِنْ شَهَادَتِهِمَا
وَمَا اعْتَدَيْنَآ اِنَّآ اِذًا لَّمِنَ الظّٰلِمِيْنَ ۝ ذٰلِكَ اَدْنٰٓى اَنْ يَّاْتُوْا بِالشَّهَادَةِ عَلٰى وَجْهِهَآ
اَوْ يَخَافُوْٓا اَنْ تُرَدَّ اَيْمَانٌۢ بَعْدَ اَيْمَانِهِمْ ؕ وَاتَّقُوا اللّٰهَ وَاسْمَعُوْا ؕ وَاللّٰهُ لَا يَهْدِي
الْقَوْمَ الْفٰسِقِيْنَ ۝ (پارہ 7۔سورۃ المائدہ آیت نمبر 106-108)

Tarjuma Kanzul Imaan:

Ai imaan walo! Tumhari apas ki gawahi jab tumme kisi ko moat aye wasiyat karte wakht tum me ke (jaan pehchan wale) 2 motebar shaks hain ya ghairo (ajnabiyon) me ke 2 jab tum mulk me safar ko jao phir tumhe moat ka haadsa pahonche un dono (gawahiyon) ko namaz ke baad (musalmano ke majme me) roko wo Allah ki kasam khayen agar tumhe khuch shak pare hum halaq ke badle khuch maal na kharidenge agarche kareeb ka rishtedar aur Allah ki gawahi na chupayenge aisa karen to hum zarur gunah garo me hain, phir agar pata chale ke wo kisi gunaah (jhuth waghera) ke saza war hue to unki jagah 2 aur khare hoan un (maiyat ke warison) me se ke is gunaah yani jhuthi gawahi ne unka haq lekar unko nuqsan pahonchaya jo maiyat se zyada kareeb hoan to Allah ki kasam khayen ke hamari gawahi zyada theek hai in 2 ki gawahi se aur hum had se na baren (jhuth na bola) aisa ho to hum zaalimo me hoan, ye (tariqa zyada) kareebtar hai ussey ke gawahi jaisi (deeni) chahiye ada karen ya daren ke (unki) khuch kasmen (bhi) radh kar di jayen unki (un jhuthi) kasmo ke baad aur Allah se daro aur hukm suno (aur maano) aur Allah be hukmo (na farmano) ko (jannat ki) raah nahi deta

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Amanat me khayanat:

Hazrat Badeel 2 eesaiyon Tamim aur Adi ibn Zaid ke saath tejarat ke gharz se Shaam gaye, jab teeno Shaam pahonce to Badeel sakht bimar par gaye aur apne zinda rehne ki koi umeed baki na rahi, to unhone apne maal ki ek farix likhkar apne samaan me rakh di aur iski iqtila in dono saathiyon ko na di, aur unse kaha ke agar mai mar jayun to mera Madina me mere ghar waalo tak pahoncha dena phir apka inteqaal ho gaya apke inteqaal ke baad dono Eesaiyon ne apke maal ki talaashi li to ek chandni ka 300 misqal wazni wa khubsurat pyala nazar aya jo unhone chupa liya aur Mecca Mokarrama me 1000 dirham ke farokht kar diya aur 500 500 apas me baat liye baki maal Badeel ke ghar walon ko pahonch diya

Jab Badeel ke ghar walon samaan dekha to usme ek farix nikli, jisme ek chandni ka pyala likha hua tha, magar samaan me ye pyala mojud na tha, jab unhone in dono se is pyale ke baar me pucha to dono saaf muqar gaye, chunahce ye muqaddama phir bargah e risalat me paish kiya gaya, unhone wahan jhuthi kasam khayi ke hame is pyale ke bare me khuch nahi pata chunache muqaddame se bari ho gaye, arse baad wo pyala Mecca Moazzama ke ek shaks ke paas dekha gaya, Badeel ke wariso ne ussey pucha ke tumhare paas ye pyala kahan se aya, wo bole humne Tamim aur Adi se ye pyala kharida tha, ab muqaddama dubara bargah e risalat ﷺ me paish kiya gaya Nabiye Kareem ﷺ ne Badeel ke ghar walon se farmaya ke ab tum kasam khayo ke ye pyala Badeel ka hai aur ye dono Eesai jhuthe hain, chunache unhone kasam khayi aur pyala hasil kar liya aur Adi se us pyale ki keemat us shaks ko wapas dilwayi gayi us par ye dono ayat nazil hui yani pehle muqaddame par pehli ayat aur dusre muqaddame me dusri ayat nazil hui (Tafseer Ruhul Byan, Tafseer Khazin, Tafseer Khazainul Irfani, Tafseer Kabir waghera)

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Surah 6 : An'am – Ayat 165, Ruku 20 (Mecci)

(1) Para 7, Surah An'am, Ayat 7, 8, 9

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ لَوْ نَزَّلْنَا عَلَيْكَ كِتٰبًا فِيْ قِرْطَاسٍ فَلَمَسُوْهُ بِاَيْدِيْهِمْ لَقَالَ الَّذِيْنَ كَفَرُوْۤا اِنْ هٰذَاۤ اِلَّا سِحْرٌ مُّبِيْنٌ ۝ وَ قَالُوْا لَوْ لَاۤ اُنْزِلَ عَلَيْهِ مَلَكٌ ؕ وَ لَوْ اَنْزَلْنَا مَلَكًا لَّقُضِيَ الْاَمْرُ ثُمَّ لَا يُنْظَرُوْنَ ۝ وَ لَوْ جَعَلْنٰهُ مَلَكًا لَّجَعَلْنٰهُ رَجُلًا وَّ لَلَبَسْنَا عَلَيْهِمْ مَّا يَلْبِسُوْنَ ۝ (پارہ 7۔ سورۃ الانعام، آیت نمبر 7-9)

Tarjuma Kanzul Imaan:

Aur agar hum tum par kaagaz me khuch likha hua utarte ke wo usey apne haatho se chute jab bhi kafir kehte ke ye (haq) nahi magar khula jadu, (hai) aur bole unpar koi farishta (Rasul banakar) kyun na utara gaya aur agar hum farishta utarte to kaam tamam ho gaya hota (ke foran halaq ho jate) phir unhe mohlat na di jati aur agar hum Nabi ko farishta karte jab bhi usey mard hi banate aur un par wahi shuba rakhte jisme ab pare hain

Mushrekeen ki hathdharmi:

Ek martaba Abdullah bin Umaiya, Nasr bin Haaris , Noafal bin Khwailad waghera kehne lage ke hum Mohammad ﷺ par hargiz imaan na layenge jab tak ap hamare paas Allah ki kitaab tehriri shakal me lekar na ayen aur is kitaab ke saath kamas kam 4 farishte bhi ayen, jo apne mooh se hamare saamne ye gawahi dain ke Mohammad ﷺ Allah ke sacche Rasul hain aur ye kitaab Allah ke taraf unke paas ayi hai tab ye ayate karima nazil hui (Tafseer Khazin, Tafseer Ruhul Muani, Tafseer Ruhul Byan waghera)

(4) Para 7, Surah An'am, Ayat 10, 11

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ لَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّنْ قَبْلِكَ فَحَاقَ بِالَّذِيْنَ سَخِرُوْا مِنْهُمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ۝ قُلْ سِيْرُوْا فِي الْاَرْضِ ثُمَّ انْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ (پارہ 7۔ سورۃ الانعام، آیت نمبر 10-11)

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Tarjuma Kanzul Imaan:

(ke farishta kyun utara) aur zarur ai mehbub tumse pehle rasulon ke saathi bhi thatta kiya gaya (mazak kiya gaya) to wo jo unse haste the unki hasi unhi ko le baithi (ke azaab me giraftaar hue) tum farma do zameen me sair karo phir dekho ke jhuthlane walon ka kaisa anjaam hua

Quraish ke sardaro ki behuda bakwas:

Ek baar Nabiye Kareem ﷺ Haram Kaaba me jalwa afroz the aur ap ﷺ ke ird gird Hazrat Bilaal Habshi, Hazrat Sahiyab, Hazrat Ammar bin Yasir رضي الله تعالىٰ عنهم jaise muslemeen baithe the jab ke dusri taraf khuch hatkar sardar e Quraish Abu Jahal, Waleed bin Moghira, Ummaiya bin Khalq bhi baihte the, fuqrah Hazrat sahaba ko dekhkar Abu Jahal bola in fuqrah wa masakeen ko dekhkar, ye wo log hain jinhe Mohammad ﷺ jannat ka badshah kehte hain, kahan unki ye khasta haali aur kahan badshahahat, unki behuda bakwas par ye ayate karima nazil hui
(Tafseer Ruhul Byan)

(6) Para 7, Surah An'am, Ayat 13

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَلَهٗ مَا سَكَنَ فِي الَّيْلِ وَالنَّهَارِ ؕ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ۝١٣

Tarjuma Kanzul Imaan:

Aur isi ka hai jo (mojud) hai raat aur din me aur wohi hai sunta janta

Kuffar e Mecca ki bakwas:

Ek martaba Mecca ke kuffar bargah e risalat ﷺ me hazir hue aur kehne lage ke hame malum hai ke duniyawi ahtiyajat, zaruriyat aur tangdasti ne apko majbur kiya hai ke ap dawa nabuwat karke ek naya deen aijaat kar lain magar hum apse wada karte hain ke saare kabile wale mil kar apke liye itna maal akhatta kar denge ke apki tang dasti door ho jayegi aur apka shumar Arab ke ameer tareen logo me hone lagega, bus ap Islam ki tableegh band kar dijiye is par ye ayate karima nazil hui (Tafseer Ruhul Byan)

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(7) **Para 7, Surah An'am, Ayat 14, 15, 16**

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

قُلۡ اَغَیۡرَ اللّٰہِ اَتَّخِذُ وَلِیًّا فَاطِرِ السَّمٰوٰتِ وَ الۡاَرۡضِ وَ ہُوَ یُطۡعِمُ وَ لَا یُطۡعَمُ ؕ قُلۡ
اِنِّیۡۤ اُمِرۡتُ اَنۡ اَکُوۡنَ اَوَّلَ مَنۡ اَسۡلَمَ وَ لَا تَکُوۡنَنَّ مِنَ الۡمُشۡرِکِیۡنَ ﴿۱۴﴾ قُلۡ اِنِّیۡۤ
اَخَافُ اِنۡ عَصَیۡتُ رَبِّیۡ عَذَابَ یَوۡمٍ عَظِیۡمٍ ﴿۱۵﴾ مَنۡ یُّصۡرَفۡ عَنۡہُ یَوۡمَئِذٍ فَقَدۡ
رَحِمَہٗ ؕ وَ ذٰلِکَ الۡفَوۡزُ الۡمُبِیۡنُ ﴿۱۶﴾ (پارہ 7۔سورۃ الانعام، آیت نمبر 14-16)

Tarjuma Kanzul Imaan:

Tum farmayo ke Allah ke siwa kisi aur ko mabud banaun wo Allah jisne asmaan aur zameen paida kiye aur wo khilata hai aur khane se paak hai tum farmayo mujhe hukm hua hai ke sab se pehle gardan rakhun (rab ka mutiy hun) aur hargiz shirk walon me se na hona tum farmayo agar mai apne rab ki nafarmani karun to mujhe bare din (qayamat) ke azaab ka dar hai us din jisse azaab phair diya (nijaat di) jaye zarur is par Allah ke mohar hui aur yehi khuli kamyabi hai

Kuffar ki taraf se shirk ki dawat:

Ek baar kuffar e Mecca bargah e risalat e kareem me ﷺ hazir hue aur kehne lage ke apto hame ek naya aijaad kardah deen ki dawat dete hain ab hum apko is deen ke taraf bulate hain jo bahot purana hamare abao ajdad ka deen hai ap hamare deen ke taraf ajaiye jo Arab me kadeem wa tareen deen hai chunache phir ye ayate karima nazil hui (Tafseer Khazin waghera)

(10) **Para 7, Surah An'am, Ayat 19, 20**

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

قُلۡ اَیُّ شَیۡءٍ اَکۡبَرُ شَہَادَۃً ؕ قُلِ اللّٰہُ ۙ شَہِیۡدٌۢ بَیۡنِیۡ وَ بَیۡنَکُمۡ ۟ وَ اُوۡحِیَ اِلَیَّ ہٰذَا
الۡقُرۡاٰنُ لِاُنۡذِرَکُمۡ بِہٖ وَ مَنۡۢ بَلَغَ ؕ اَئِنَّکُمۡ لَتَشۡہَدُوۡنَ اَنَّ مَعَ اللّٰہِ اٰلِہَۃً اُخۡرٰی ؕ
قُلۡ لَّاۤ اَشۡہَدُ ۚ قُلۡ اِنَّمَا ہُوَ اِلٰہٌ وَّاحِدٌ وَّ اِنَّنِیۡ بَرِیۡٓءٌ مِّمَّا تُشۡرِکُوۡنَ ﴿۱۹﴾ اَلَّذِیۡنَ
اٰتَیۡنٰہُمُ الۡکِتٰبَ یَعۡرِفُوۡنَہٗ کَمَا یَعۡرِفُوۡنَ اَبۡنَآءَہُمۡ ؕ اَلَّذِیۡنَ خَسِرُوۡۤا اَنۡفُسَہُمۡ
فَہُمۡ لَا یُؤۡمِنُوۡنَ ﴿۲۰﴾ (پارہ 7۔سورۃ الانعام، آیت نمبر 19-20)

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Tarjuma Kanzul Imaan:

Tum farmao sab se bari gawahi kiski (Allah ki) tum farmayo ke Allah gawah hai mujhme (meri nabuwat ka) aur tumme (tumhari be-deeni ka) aur meri taraf is Quran ki wahi hui hai ke mai is (Allah ke azaab) se tumhe daraun aur (unko) jin jin ko (Qurani ehkaam) pahonche to kya tum ye gawahi dete ho ke Allah ke saath aur khuda hai tum farmayo ke mai gawahi nahi deta tum farmayo ke wo to ek hi mabud hai aur mai bezar hun in (jhutho mabudo) se jinko sharik tehrate ho jinko humne kitab di is Nabi ko (aise) pehchante hain jaise apne bete ko pehchante hain jinhone (kufr karke) apni jaan nuqsan me daali wo imaan nahi latey

Quraish ke sardaro ki bak bak:

Ek martaba sardar e Quraish bargah e risalat ﷺ me hazir hue aur kehne lage ke Allah Taala apko apke alawa nabuwat ke liye aur koi nahi mila yani Yahud Nasara ke Pop aur Padriyon ne yehi bataya ke unki kitaabon me ap aur apke nabuwat ka koi taskira nahi phir hum kis tarah apke nabuwat wa risalat ko maan lain ap apna gawah paish karen is wakht ye ayate karima nazil hui (Tafseer Kabir, Tafser Ruhul Muani, Tafseer Ruhul Byan waghera)

(12) Para 7, Surah An'am, Ayat 25

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَمِنْهُمْ مَّنْ يَّسْتَمِعُ اِلَيْكَ ۚ وَجَعَلْنَا عَلٰى قُلُوْبِهِمْ اَكِنَّةً اَنْ يَّفْقَهُوْهُ وَفِيْٓ
اٰذَانِهِمْ وَقْرًا ؕ وَاِنْ يَّرَوْا كُلَّ اٰيَةٍ لَّا يُؤْمِنُوْا بِهَا ؕ حَتّٰٓى اِذَا جَآءُوْكَ
يُجَادِلُوْنَكَ يَقُوْلُ الَّذِيْنَ كَفَرُوْٓا اِنْ هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ ۝

Tarjuma Kanzul Imaan:

Aur unme koi wo (kafir) hai jo tumhari taraf (fasad ke liye) kaan lagata (sunta) hai aur humne unke dilon par (kufr) ke khilaf kar diye (daal diye) hain ke usey na samjhen aur unke kaan me taint (ruhi hai) aur agar saari nishaniyan (mojezat) dekhen to unpar imaan na layenge yahan tak ke jab tumhare Huzur tumse jhagarte hazir hoan to kafir kahen ye to nahi magar aglo ki dastaane ghilaaf (pehle ki kahaniyan)

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Kuffar e Mecca ka tilawate quran par taskira:

Ek martaba kuffar e Mecca Abu Jahal, Abu Sufyan, Waleed bin Moghira, Udba wa Shaiba, Ummaiya bin Khalaf wa Haaris ibn Amir, ek jagah mojud the, kareeb hi Nabiye Kareem ﷺ Quran e Kareem ki tilawat farma rahe the jab unke kaano me tilawat ki awaaz pahonchi to ghaur se dair tak sunte rahe phir unhone Nasar bin Haaris se kaha ke batao kya par rahe hain? Ye shaks bara mardud tha, kisse kahaniyan sunaya karta tha, bola ke ye bhi meri tarah kisse kahaniyan suna rahe hain, is par Abu Sufyan jo us wakht tak imaan na laye the kehne lage ke magar Mohammad ﷺ ki khuch baaten to sacchi malum hoti hai, ye sunkar Abu Jahal bola unhe saccha kehnse se to behtar hai ke hame moat ajaye, chunache ye ayate karima nazil hui

(13) Para 7, Surah An'am, Ayat 26

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ هُمۡ یَنۡهَوۡنَ عَنۡهُ وَ یَنۡـَٔوۡنَ عَنۡهُ ۚ وَ اِنۡ یُّهۡلِكُوۡنَ اِلَّاۤ اَنۡفُسَهُمۡ وَ مَا یَشۡعُرُوۡنَ ﴿۲۶﴾

Tarjuma Kanzul Imaan:

Aur wo is (Islam) se rokte aur is (Islam) se door bhagte hain aur halaq nahi karte magar apni jaane (khud ka azaab ka haqdaar thehrate hain) aur unhe shaoor nahi

Daulat e Islami se mehrumi:

Abu Talib, huzur e akram ﷺ ki har tarah khidmat aur tableeghe Islam me madad kiya karte the ap Islam ki khubiyon ke aitraaf karne aur Nabiye Kareem ﷺ ke saccha hone ka izhaar karne aur ap ﷺ ki hifazat wa mohabbat karne ke bawajud Islam qabul na karte the is par ye ayate karima nazil hui (Tafseer Khazin, Tafseer Ruhul Muani, Tafseer Kabir, Tafseer Saadi, Tafseer Ruhul Byan, waghera)

(14) Para 7, Surah An'am, Ayat 33, 34

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

قَدۡ نَعۡلَمُ اِنَّهٗ لَیَحۡزُنُكَ الَّذِیۡ یَقُوۡلُوۡنَ فَاِنَّهُمۡ لَا یُكَذِّبُوۡنَكَ وَ لٰكِنَّ الظّٰلِمِیۡنَ بِاٰیٰتِ اللّٰهِ یَجۡحَدُوۡنَ ﴿۳۳﴾ وَ لَقَدۡ كُذِّبَتۡ رُسُلٌ مِّنۡ قَبۡلِكَ فَصَبَرُوۡا عَلٰی مَا كُذِّبُوۡا وَ اُوۡذُوۡا حَتّٰۤی اَتٰىهُمۡ نَصۡرُنَا ۚ وَ لَا مُبَدِّلَ لِكَلِمٰتِ اللّٰهِ ۚ وَ لَقَدۡ جَآءَكَ مِنۡ نَّبَاِی الۡمُرۡسَلِیۡنَ ﴿۳۴﴾ (پارہ 7۔ سورۃ الانعام، آیت نمبر 33-34)

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Tarjuma Kanzul Imaan:

Hame malum hai ke tumhe ranjh deti hai wo baat jo ye keh rahe hain jo tumhe ye nahi jhutlate bulke zalim Allah ki ayaton se inkaar karte hain aur tumse pehle Rasul jhuth layegaye to unhone sabr kiya is jhuthlane aur iza paane par yahan tak ke unhe hamari madad ayi (kafir halaq hue) aur Allah ki baaten badalne wala koi nahi aur tumhare paas Rasulon (ke sabr) ki khabren aa hi chuki hain

Rasulallah ﷺ ki takziib:

In ayat ke mukhtalif shane nazul byan kiye gaye hian:

(a) Abu Jahal ka dost Akhnus ibn Qabis ek din tanhai me Abu Jahal se pucha ke sach sach batao Mohammad sacche hain ke nahi mai kisi ko nahi bataunga, Abu Jahal bola ke wo bilkul sacche hain, humne unki zubaan se kabhi jhuth nahi suna, mai to unki nabuwat ka isliye inkaar karta hun ke Qasa ibn Qalab me pehle hi bahot si fazilat mojud hai agar nabuwat bhi inme taslim kar li jaye phir baki Quraisho ke liye kaun si fazilat baki rahegi, is par ye nazil hui

(b) Ek dusri riwayat ke mutabik Haaris ibn Amir Nabiye Kareem ﷺ ka sakht tareen dushman tha aur ap ﷺ ko elaaniya jhutlaya karta aur ap ﷺ ki nabuwat wa risalat ka inkaar kiya karta tha magar jab apne ghar me hota to to apne ghar walon se kehta Mohammad ﷺ jhuth nahi bolte, wo bilkul sach baat karte hain is par ye ayate karima nazil hui

(c) Baaz riwayat me aya hai ke Abu Jahal Nabiye Kareem ﷺ se kehta tha ke hum apki takziib nahi karte ap to beshak sacche hain hum to takziib karte hain jo ap byan karte hain aur jiski dawat dete hain tab ye ayate karima nazil hui (Tafseer Ruhul Muani, Tafseer Kabir)

(16) Para 7, Surah An'am, Ayat 35, 36

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَاِنْ كَانَ كَبُرَ عَلَيْكَ اِعْرَاضُهُمْ فَاِنِ اسْتَطَعْتَ اَنْ تَبْتَغِيَ نَفَقًا فِي الْاَرْضِ اَوْ سُلَّمًا فِي السَّمَآءِ فَتَاْتِيَهُمْ بِاٰيَةٍ ؕ وَلَوْ شَآءَ اللّٰهُ لَجَمَعَهُمْ عَلَى الْهُدٰى فَلَا تَكُوْنَنَّ مِنَ الْجٰهِلِيْنَ ﴿۳۵﴾ اِنَّمَا يَسْتَجِيْبُ الَّذِيْنَ يَسْمَعُوْنَ ؕ وَالْمَوْتٰى يَبْعَثُهُمُ اللّٰهُ ثُمَّ اِلَيْهِ يُرْجَعُوْنَ ﴿۳۶﴾

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Tarjuma Kanzul Imaan:

Aur agar unka (Islam se) mooh phairna tum par dushwar guzra hai to agar tumse ho sake to zameen me koi surang talaash kar lo ya asmaan me zeenah phir unke liye nishani (mooh manga mojizah) le ayo aur Allah chahta to unhe par hidayat par ikhatta kar deta (sabh ko hidayat de deta) to ai sunne wale tu hargiz nadaan na ban maante to wohi hain jo sunte hain aur un (imaan se khali) murda dilon ko (unki kabron se) Allah uthayega phir uski taraf (saza sunne ke liye) haake jayenge

Kuffar ki zabaan darazi:

Ek martaba Haaris ibn Amir jo Nabiye Kareem ﷺ ka sakht tareen dushman tha apni jamat Quraish ko lekar bargah e risalat ﷺ me hazir hua aur kehne laga ke ap hame mooh maanga mojizah dikhayen jaise pichle anbiya ekram apni koam ko mooh manga mojizah dikhaya karte the to hum sab ap par imaan le ayenge, jab Allah Taala ne unka ye mutalba radh farmaya to ye mazaq urane lage aur Nabiye Kareem ﷺ ki shaan me mojizah na dikhane par zabaar darazi karne lage jis par Nabiye Kareem ﷺ ko bahot ranjh pahoncha tab ye ayate karima nazil hui (Tafseer Kabir, Tafseer Ruhul Muani, Tafseer Khazin, Tafseer Salwa waghera)

(18) Para 7, Surah An'am, Ayat 50

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ لَّآ اَقُوْلُ لَكُمْ عِنْدِيْ خَزَآئِنُ اللّٰهِ وَ لَآ اَعْلَمُ الْغَيْبَ وَ لَآ اَقُوْلُ لَكُمْ اِنِّيْ مَلَكٌ ۚ اِنْ اَتَّبِعُ اِلَّا مَا يُوْحٰۤى اِلَيَّ ؕ قُلْ هَلْ يَسْتَوِي الْاَعْمٰى وَ الْبَصِيْرُ ؕ اَفَلَا تَتَفَكَّرُوْنَ ۝ (پارہ 7۔ سورۃ الانعام، آیت نمبر 50)

Tarjuma Kanzul Imaan:

Tum farma do mai tumse (dawey se) nahi kehta mere paas (kabze me) Allah ke khazane hain aur na ye kaho (dawa karo) ke mai ap (bagair Allah ke bataye) ghaib jaan leta hun aur tum ye kaho ke mai farishta (bashar takazo se paak) hun mai to usi ka tabeyee (wahi karta hun) hun jo mujhe wahi aati hai (hukm hota hai) tum farmayo kya barabar (ek jaise) ho jayenge andhe aur akhyare (ankhon wale) to kya tum ghaur nahi karte

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Kuffar e Mecca ke 3 behuda mutalebat:

Kuffar e Arab Nabiye Kareem ﷺ se 3 mutalbe karte the, ek ye kya ap waqaiy ap Allah ke Nabi hain to hamare ilake ke paharo ko sona banakar hame daulat mand bana dijiye dusra ye ke hame ghaib se bata dijiye ke ashaya ki keemtain ayindah kya hongi, kaun si ashayan mehngi aur kaun si sasti ho jayengi taki hum apna karobari intezaam kar lain aur teesra ye ke agar ap waqaiy Allah ke Nabi hain to apko khane piney aur nikaah ki hajat kyun paish ati hai, jab ke Nabi to duniya ke mashaghil se door rahte hain chunache in behuda mutalebat ke jawab me ye ayate karima nazil hui (Tafseer Kabir, Khazainul Irfan, Khazin, waghera)

(19) Para 7, Surah An'am, Ayat 52

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَلَا تَطْرُدِ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ ؕ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِّنْ شَيْءٍ وَّ مَا مِنْ حِسَابِكَ عَلَيْهِمْ مِّنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُوْنَ مِنَ الظّٰلِمِيْنَ ﴿۵۲﴾ (پارہ 7۔ سورۃ الانعام، آیت نمبر 52)

Tarjuma Kanzul Imaan:

Aur door na karo (hazir hone se na roko) nahi (momino ko) jo apne rab ko pukarte hain subah aur shaam uski raza chahte hain tum unpar unke hisaab se khuch nahi aur unpar tumhare hisab se khuch nahi (unka hisaab Allah par hai) phir unhe (in momeneen ko) tum door karo to ye kaam insaaf (tumhari karimana shaan) se bayeed hai

Kuffar ka Fuqra e Musalmano ke saath baithne se inkaar:

Ek martaba Iqra ibn Habis, Ainiya ibn Huz waghera bargah e risalat ﷺ me hazir hue to wahan Hazrat Bilal, Hazrat Sohaib, Hazrat Ammar waghera ne Fuqrah e muslemeen ko baithe hue dekha, unki muflisi aur misqini ki ye halat thi ke unme se zyada tar ke badan par sirf ek kambal tha chunache wo log in Hazrat sahaba ko hiqarat ki nigaah se dekhne lage phir Nabiye Kareem ﷺ se bole ke hame in fuqarah wa misakeen ke saath baiththe hue sharm mehsus hoti hai ke log hame inke saath baitha hua dekhkar bhala kya kahenge, hamara mazaq urega ap inhe paas se hata dain to hum apke paas baith jaya karenge, Nabiye Kareem ﷺ ne unki baat maanne se inkar farma diya to ap ﷺ ki tayeed me ye ayat nazil hui

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Baaz riwayat ke mutabik ye kuffar Nabiye Kareem ﷺ se kehne lage ke ap in fuqrah wa masakeen ke liye koi alag wakht muqarrar farma lain jis wakht hum apke paas baithe hoan in logo me se koi na aye, Hazrat Umar رضی اللہ تعالیٰ عنہا ne in kuffar ki sifarish farmayi ke unki shart manzur farma lain taki ye apke waaz waghera ko suney aur unke dil se ghurur taqabbur nikal jaye aur apki sohbat ba barkat se ye imaan ki daulat se maala maal ho jayen, tablighe deen ke liye ye munasif malum hota hai ke inke mutalbe ko maan liya jaye chunahce Nabiye Kareem ﷺ ne in kuffar ki darkhast ko qabul farma liya, kuffar bole, ap hame tehreer farma dain chunache Hazrat Ali رضی اللہ تعالیٰ عنہا dawat wa kalam waghera le kar hazir hue tab ye ayate karima nazil hui aur Nabiye Kareem ﷺ ne un kuffar ke mutalbe ko maanne se inkar farma diya aur kaghaz kalam aur dawat wagher wapas kar diye (Tafseer Kabir, Tafseer Haadi, Tafseer Khazin, Tafseer Ruhul Muani, Tafseer Ruhul Byan, Tafseer Khazainul Irfan, waghera)

(20) <u>Para 7, Surah An'am, Ayat 53</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ كَذٰلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِّيَقُوْلُوْۤا اَهٰۤؤُلَآءِ مَنَّ اللّٰهُ عَلَيْهِمْ مِّنْۢ بَيْنِنَا ؕ اَلَيْسَ اللّٰهُ بِاَعْلَمَ بِالشّٰكِرِيْنَ ﴿۵۳﴾ (پارہ 7۔ سورۃ الانعام، آیت نمبر 53)

<u>Tarjuma Kanzul Imaan:</u>

Aur yun humne unme ek dusre ke liye fitna (azmayish) banaya ke maaldar kafir mohtaj musalmano ko dekh kar kahen kya ye hain jinpar Allah ne ehsaan kiya ya hum me se (bulke haq par to hum hain) kya Allah khub nahi janta haq manne walon (shukr guzar bando) kon

<u>Kuffar ka jhutah ghamand:</u>

Sardarane Quraish Abu Jahal, Udba, Shaiba, Ummaiya bin Khalq, Waleed bin Moghira waghera ke baaz aur azaad karda ghulam musalaman ho gaye the, jis par ye sardarane Quraish hasad aur jalan me mubtila ho gaye chunache wo log Abu Talib ke paas Nabiye Kareem ﷺ ki shikayat karne lage ke Mohammad ﷺ ne to hamare ghulamo ko to izzat dekar apne kareeb kar liya hai phir hum kis tarah unpar imaan la sakte hain, ap ﷺ ko keh dain ke in logo ko apne paas ne nikal dain taki Mohammad ﷺ ki izzat aur azmat paida ho phir ho sakta hai hum bhi Islam

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qabul kar lain, baaz to kehne lage ke Allah to humse bahot khush aur raazi hai isliye usne hame har tarah ki deeni aur dunyawi nematen ata farmayi hain, hame har mayene me sakunat bakshi, Kaabe ki khidmat ki taufeeq di, Hajjaj ki khidmat, abey zamzam waghera ke intezamat, daulat, maal, sardari, taqat, kuwwat sab khuch ata farmaya, agar Islam haq hota to hame pehle hi uski taufeeq de di jati aur hum hi uske mustahiq hote, Abu Talib ne ye tamam mamla arz kar diya tab ye ayate karima nazil hui (Tafseer Ibn Qaseer, Ibn Abbas, Tanvwerul Miqyas)

(21) <u>Para 7, Surah An'am, Ayat 54, 55</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ اِذَا جَآءَكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاٰيٰتِنَا فَقُلْ سَلٰمٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلٰى نَفْسِهِ الرَّحْمَةَ ۙ اَنَّهٗ مَنْ عَمِلَ مِنْكُمْ سُوْٓءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهٖ وَ اَصْلَحَ فَاَنَّهٗ غَفُوْرٌ رَّحِيْمٌ ﴿۵۴﴾ وَ كَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ وَ لِتَسْتَبِيْنَ سَبِيْلُ الْمُجْرِمِيْنَ ﴿۵۵﴾

<u>Tarjuma Kanzul Imaan:</u>

Aur jab tumhare rab huzur wo hazir hoan jo hamari ayaton par imaan late to unse farmayo tum par salam tumhare rab ne apne zimme karam par (tumhare liye) rehmat lazmi kar li hai ke tum main jo koi nadaani se khuch burai (gunaah) kar baithe phir uske baad taub kare aur sanwar jaye (naik amal kare) to beshak Allah bakshne wala maherbaan hai aur is tarha hum ayaton ko mufassil (detail) farmate hain aur isliye ke mujrimo ka raasta (tarika) zahir ho jaye (taakey usse bacha jaye)

<u>Rab ﷻ ka zimme karam:</u>

Is ayate karima ke shane nazul me mukhtalif riwayat ki gayi hain :

(a) Ye ayat bhi unhi Hazrat sahaba ke mutalliq nazil hui jin ke mutalliq pichli ayat nazil hui thi aur ye unhi ayat ka tatimma (supplement) hai

(b) Jab kuffar e Mecca ne fuqrah sahaba ko majlis wa waaz se alag kar dene ka mutalba kiya to Hazrat Umar Farooque رضی اللہ تعالیٰ عنہا ne unke mutalbe ko maan lene ki rai di takey ye kuffar e Mecca kisi tarha Islam kabul kar jab gazishta ayat nazil hui

(c) Ye ayat ta-qayamat tamam momeneen ke mutalliq nazil huin jo Huzur ﷺ ki khidmat me babarkat me jismani ya qalbi toar par hazir hoan

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(d) Ye ayat Ashabe Safah ke mutaliq nazil huin jo fuqrah wa misakeen the aur jinhone khud ko ilm e deen seekhne ke liye waqf kar rakha tha

(e) Baaz logo bargah e risalat ﷺ me hazir hokar arz guzar hue ke Ya Rasulallah ﷺ hum bare gunehgaar hain aur humne gunaah kiye hain ab uska kya karen to Nabiye Kareem ﷺ ne khamoshi ikhtiyar farmayi tab ye ayate karima nazil hui (Tafseer Khazin, Tafseer Kabir, Tafseer Ruhul Byan)

(23) <u>Para 7, Surah An'am, Ayat 56, 57, 58</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ اِنِّیْ نُهِیْتُ اَنْ اَعْبُدَ الَّذِیْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِؕ قُلْ لَّاۤ اَتَّبِعُ
اَهْوَآءَكُمْۙ قَدْ ضَلَلْتُ اِذًا وَّ مَاۤ اَنَا مِنَ الْمُهْتَدِیْنَ ﴿۵۶﴾ قُلْ اِنِّیْ عَلٰى بَیِّنَةٍ مِّنْ
رَّبِّیْ وَ كَذَّبْتُمْ بِهٖؕ مَا عِنْدِیْ مَا تَسْتَعْجِلُوْنَ بِهٖؕ اِنِ الْحُكْمُ اِلَّا لِلّٰهِؕ یَقُصُّ
الْحَقَّ وَ هُوَ خَیْرُ الْفٰصِلِیْنَ ﴿۵۷﴾ قُلْ لَّوْ اَنَّ عِنْدِیْ مَا تَسْتَعْجِلُوْنَ بِهٖ لَقُضِیَ
الْاَمْرُ بَیْنِیْ وَ بَیْنَكُمْؕ وَ اللّٰهُ اَعْلَمُ بِالظّٰلِمِیْنَ ﴿۵۸﴾ (پارہ 7۔سورۃ الانعام، آیت نمبر 56-58)

<u>Tarjuma Kanzul Imaan:</u>

Tum farmayo mujhe mana kiya gaya hai unhe pujo jinko tum Allah ke siwa pujte ho tum farmayo mai tumhari khawishon par nahi chalta yun ho to mai bahek jaun aur raah par na rahun tum farmayo mai to apne rab ki taraf se roshan daleel par hun (haq janta hun) aur tum usey jhutlate ho jo mere paas nahi jis (azaab ko lane) ki tum jaldi macha rahe ho (mujhe) hukm nahi magar Allah ka (jab hukm ho) wo haq farmata hai aur wo sab se behtar faisla karne wala tum farmayo agar mere paas (kabze me) hoti wo cheez (azaab) jiski tum jaldi kar rahe ho to mujhme tumme kaam khatm (faisla) ho chuka hota aur (tum par azaab aa chuka hota) Allah khub janta hai sitamgaron ko

<u>Azaab e Elahi ka mutalba:</u>

Jab Nabiye Kareem ﷺ ne kuffar e Mecca ko Islam ki dawat di aur imaan na laane par azaab e elahi se daraya to sardarane Mecca mazaq urate hue batore tans se kehne lage ke agar ap ﷺ sacche hain to wo azaab jisse ap ﷺ hame darate hain wo jald le ayen hame uska intezar hai unke jawab me ye ayat nazil hui

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Ek dusri riwayat ke mutabik baaz kuffar Nabiye Kareem ﷺ se mutalba kiya karte the ke Mecca ke paharon ko sone ka bana dain aur Mecca ki zameen ko zarreykhaiz aur qabil e kaasht bana kar yahan nehren aur nadiyan jaari farma de, ye mojizat jald dikhaiye warna hum jaan lenge ke ap ﷺ Allah ke Rasul nahi, unke jawab me ye ayate karima nazil hui (Tafseer Kabir, Tafseer Khazin, Tafseer Ruhul Muani, Tafseer Ruhul Byan, waghera)

(26) <u>Para 7, Surah An'am, Ayat 68</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ اِذَا رَاَیْتَ الَّذِیْنَ یَخُوْضُوْنَ فِیْۤ اٰیٰتِنَا فَاَعْرِضْ عَنْهُمْ حَتّٰى یَخُوْضُوْا فِیْ حَدِیْثٍ غَیْرِهٖؕ وَ اِمَّا یُنْسِیَنَّكَ الشَّیْطٰنُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرٰى مَعَ الْقَوْمِ الظّٰلِمِیْنَ ۝۶۸

<u>Tarjuma Kanzul Imaan:</u>

Aur ai sunne wale jab tum unhe dekho jo hamari ayaton me parte (ulajhte) hain to unse mooh phair lai (unse door ho jaa) jab tak aur baat me paren (mashghul ho jayen) aur jo kahen (agar) tujhe shaitan (ye hukm) bhula dai to yaad aye par zalimo (kaafiron) ke paas na baith

<u>Kuffar ki behuda goyi:</u>

Kuffar e Mecca musalmano ko satane qalbi aziyaten dene, ranj pahonchane Nabiye Kareem ﷺ bulke Hazrat Jibreel علیہ السلام hatta ke Allah Taala ki shaan me bakwaas karte phirte the hijrat se qabl to musalman to unko khuch na bighar sakte lehaza dil masos kar reh jate tab ye ayate karima nazil hui (Tafseer Khazin)

(27) <u>Para 7, Surah An'am, Ayat 69</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ مَا عَلَى الَّذِیْنَ یَتَّقُوْنَ مِنْ حِسَابِهِمْ مِّنْ شَیْءٍ وَّ لٰكِنْ ذِكْرٰى لَعَلَّهُمْ یَتَّقُوْنَ ۝۶۹ (پارہ 7۔سورۃ الانعام، آیت نمبر 69)

<u>Tarjuma Kanzul Imaan:</u>

Aur parhezgaro par (jo majburan baithen hoan) unke hisaab se khuch (muwakhizah) nahi haan (unhe) nasihat dena shayad wo baaz ayen

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Kuffar se muamlaat:

Jin gudishta ayat واذا رایت الذین nazil hui to musalman bargah e risalat me arz guzar hue Ya Rasuallah ﷺ agar hame kuffar ke paas baithne ki mumaniyat hai to phir kyun kar deeni wa dunyawi kaam kar sakte hain kyunke ye kuffar to har jagah mojud hote hain hatta ke masjid e haraam sharif me bhi, phir hum to Kaaba aur Haram Sharif me namaz waghera kis tarah ada kar sakenge tab ye ayate karima nazil hui (Tafseer Kabir, Tafseer Ruhul Muani, Tafseer Madariq waghera)

(28) Para 7, Surah An'am, Ayat 71, 72

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ اَنَدْعُوْا مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلٰٓى اَعْقَابِنَا بَعْدَ اِذْ هَدٰىنَا اللّٰهُ كَالَّذِى اسْتَهْوَتْهُ الشَّيٰطِيْنُ فِى الْاَرْضِ حَيْرَانَ ۖ لَهٗٓ اَصْحٰبٌ يَّدْعُوْنَهٗٓ اِلَى الْهُدَى ائْتِنَا ۗ قُلْ اِنَّ هُدَى اللّٰهِ هُوَ الْهُدٰى ۗ وَاُمِرْنَا لِنُسْلِمَ لِرَبِّ الْعٰلَمِيْنَ ﴿۷۱﴾ وَاَنْ اَقِيْمُوا الصَّلٰوةَ وَاتَّقُوْهُ ۗ وَهُوَ الَّذِىْٓ اِلَيْهِ تُحْشَرُوْنَ ﴿۷۲﴾

Tarjuma Kanzul Imaan:

Tum farmayo kya hum Allah ke siwah is (jhuthe mabud) ko pujen jo hamara na bhala kare (nafa de sake) na bura (nuqsan pahoncha sake) aur ulte panw kufr ki taraf palte diye jayen baad uske (jabke) Allah ne hame Islam ki raah dikhayi (aur hum) uski tarah (ho jayen) jisey shaitan ne zameen me raah bhula di (behka diya) hairaan hai (ke kahan jayen) uske rafique usey (hidayat ki) raah ke taraf bula rahe hain ke idhar aao (hidayat idhar hai) tum farmayo Allah hi ki hidayat hidayat hai aur hame hukm hai ke hum uske liye gardan rakh dain (farma bardar rahen) jo rab hai saare jahan aur ye ke namaz qayam rakho aur ussey daro aur wohi hai jiski taraf uthna hai (aur hisaab dena hai)

Budh Parasti ki dawat:

Ek martaba Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہا ke bete Hazrat Abdul Rahman jo us wakht musalman nahi hue the inhone apne walid Sayedna Abu Bakr رضی اللہ تعالیٰ عنہا ko shirk wa buth parasti ki dawat di chunache unki tardeed me nazil hui

Baaz riwayat ke mutabik ek martaba mushrekeen e Mecca ne fuqrah muslemeen ko Islam choarkar shirk ikhtiyar karne ki dawat di aur unhe uske badle khub

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maal wa daulat ka lalach bhi diya to un kuffar ki tardeed me ye ayate karima nazil hui (Tafseer Saadi, Tafseer Madariq, Tafseer Baizawi, Tafseer Ruhul Muani, Tafseer Ibn Qaseer, Tafseer Miqyas)

(30) <u>Para 7, Surah An'am, Ayat 91</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖٓ اِذْ قَالُوْا مَآ اَنْزَلَ اللّٰهُ عَلٰى بَشَرٍ مِّنْ شَيْءٍ ؕ قُلْ مَنْ اَنْزَلَ الْكِتٰبَ الَّذِيْ جَآءَ بِهٖ مُوْسٰى نُوْرًا وَّ هُدًى لِّلنَّاسِ تَجْعَلُوْنَهٗ قَرَاطِيْسَ تُبْدُوْنَهَا وَ تُخْفُوْنَ كَثِيْرًا ۚ وَ عُلِّمْتُمْ مَّا لَمْ تَعْلَمُوْٓا اَنْتُمْ وَ لَآ اٰبَآؤُكُمْ ؕ قُلِ اللّٰهُ ۙ ثُمَّ ذَرْهُمْ فِيْ خَوْضِهِمْ يَلْعَبُوْنَ ﴿۹۱﴾ (پارہ 7۔سورۃ الانعام، آیت نمبر 91)

<u>Tarjuma Kanzul Imaan:</u>

Aur Yahud ne Allah ki qadar na jaani jaisi chahiye thi jab bole Allah ne kisi admi par khuch nahi utara tum farmayo kisne wo kitaab jo Musa laye the roshni aur logo ke liye hidayat jiske tumne alag alag kagaz bana liye (apni khawish ke mutabik) zahir karte ho aur bahot se chupa lete ho (khuch hissa badal diya khuch chupa liya) aur tumhe wo sikhaya (ilm diya) jata hai jo na tumko malum tha na tumhare baap dada ko, Allah kaho, (Allah ne kitaab utari) phir unhe choar do unki behudgi me unhe khelta (mashhul)

<u>Yahudi aalim ki mazuli:</u>

Kuffar e Quraish ne Yahud ke aalim Ibn Saif ko Nabiye Kareem ﷺ se munazra karne ke liye bulaya taaki ye apne charbe zabaani wa hazir jawabi se ap ﷺ ko lajawab kar de aur log ye dekh kar ap par imaan na layen, jab Ibn Saif munazre ke liye jab Nabiye Kareem ﷺ ke saamne hazir hua to ap ﷺ ne usse daryaft farmaya tu Tawrait ka ilm rakhta hai wo bola is wakht pure Arab me mujhse bara Tawraitka aalim ko nahi to ap ﷺ ne farmaya ke tujhe rabbo ﷻ ki kasam hai, jise Musa عليه السلام par Tawrait nazil farmayi, Tawrait me ye ayat hai ke Allah Taala motey padri ko na pasand farmata hai, wo bola haan ye hai, to apne farmaya ke tu bahot mota taaza hai, mujhse munazra to baad me karna pehle tu apna imaan sabit kar, is par ibn Saif ghabraya gaya, jhalla kar bola ke Allah ne kisi bashar par khuch na utara na wahi na kitaab, uski is bakwaas par khud Yahudi us par laanat wa malamat

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karne lage ke tune Tawrait ka hi inkaar kar daala wo bola mujhe ghussa aa gaya tha, ghusse me mere mooh se nikal gaya tha, Yahud bole tune ghusse me hamare mazhab ko hi jhutla diya, tu hamari sardari ke qabil nahi chunache usey sardari se mazul karke uski jagah Qaab bin Ashraf ko apna sardar muqarrar kar liya (Tafseer Khazin, Tafseer Khazainul Furqan, Tafseer Kabir, Tafseer Madariq)

(31) <u>Para 7, Surah An'am, Ayat 93</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ قَالَ اُوْحِيَ اِلَيَّ وَلَمْ يُوْحَ اِلَيْهِ شَيْءٌ

<u>Tarjuma Kanzul Imaan:</u>

Aur usse barkar zaalim kaun jo Allah par jhuth bandhe ya (jhuthi baat mansub kare) kahe mujhe wahi hui aur usey khuch wahi nahi hui

<u>Jhutha dawa nabuwat:</u>

Muslima Qazab aur Aswad Ansi ne Nabiye Kareem ﷺ ke doare mubarak me jhuti nabuwat ka dawa kiya, Nabiye Kareem ﷺ ne apne wisaal se 2 din qabl Aswad Ansi wa Qazab ke mutalliq khabar de di thi ke usey Feroze Vailvi رضی اللہ تعالیٰ عنہا ne qatl kar diya aur farmaya ke Feroze kamyab hua jab ke Muslima Qazab jo khud ko Nabi kehta tha aur jhuthi ayat par apni taraf se ghar ghar kar sunata tha usey Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہا ke doare mubarak me Hazrat Osama ibn Zaid رضی اللہ تعالیٰ عنہا ne usey jahannam wasil kiya, in dono Qazaabo ke mutalliq is ayate karima ka pehla juz nazil farmaya gaya (Tafseer Khazin, Tafseer Khazainul Irfan, Tafseer Kabir, Tafseer Ruhul Muani, Tafseer Ruhul Byan)

وَمَنْ قَالَ سَاُنْزِلُ مِثْلَ مَآ اَنْزَلَ اللّٰهُ ؕ (پارہ7۔سورۃ الانعام،آیت نمبر 93)

<u>Tarjuma Kanzul Imaan:</u>

Aur jo kahe abhi mai utarta hun aisa jaisa (Quran) Allah ne utara

<u>Zameen ne naash (dead body) bahar phaik di:</u>

Nazar bin Haaris ye jhutha dawa karta tha ke mai bhi Quran Majeed jaisa kalaam bana sakta hun aur bahot si jhuthi ibaraten Quran Majeed ke muqabil banakar logo ko sunaya karta tha

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Baaz riwayat ke mutabik Abdullah Saad jo pehle musalman tha aur katibey wahi me se tha, jab Nabiye Kareem ﷺ usey 18 we paare ki ayate karima ولقد خلقنا الانسان من سلالة likhwayi to ye bahot mutajib hua uske mooh se be ikhtiyar nikla فتبارك الله احسن الخالقين to Nabiye Kareem ﷺ ne issey farmaya is ayate karima ka akhri hissa yehi hai isey likh lo, uspar wo ghamand me mubtila ho gaya aur murtad ho gaya aur Mecca Moazzama se bhaag gaya aur Kuffar e Mecca se kehne laga ke jaise Mohammad ﷺ sacche Nabi hain to aise hi mai bhi saccha Nabi hun, ke mujh par bhi is ayat ka akhri hissa nazil hua hai, riwayat ke mutabik ye shaks Fatah Mecca ke khuch wakht pehle bargah e risalat me hazir hokar tauba karke musalman ho gaya jab ke Mishkat e Sharah me ye farmaya gaya hai ke ye shaks kufr pe hi mara, uski naash zameen se bahar nikal pheki, iske mutalliq is ayat ka ye dusra juz nazil hua (Tafseer Khazin, Tafseer Khazainul Irfan, Tafseer Ruhul Muani, Tafseer Ruhul Byan, Tafseer Kabir)

(32) <u>Para 7, Surah An'am, Ayat 94</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَلَقَدْ جِئْتُمُوْنَا فُرَادٰى كَمَا خَلَقْنٰكُمْ اَوَّلَ مَرَّةٍ وَّتَرَكْتُمْ مَّا خَوَّلْنٰكُمْ وَرَآءَ ظُهُوْرِكُمْ ۚ وَمَا نَرٰى مَعَكُمْ شُفَعَآءَكُمُ الَّذِيْنَ زَعَمْتُمْ اَنَّهُمْ فِيْكُمْ شُرَكٰٓؤُا ؕ لَقَدْ تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَّا كُنْتُمْ تَزْعُمُوْنَ ۞ (پارہ7۔سورۃ الانعام،آیت نمبر 94)

<u>Tarjuma Kanzul Imaan:</u>

Aur beshak tum hamare paas akeyle aye jaisa humne tumhe pehli baar paida kiya tha aur peeth piche (duniya me hi) chaor aye jo maal humne tumhe diya tha aur hum tumhare saath tumhare in sifarishon (butho, padriyon waghera) wo nahi dekhte jinka tum apne me sajha (ibadat me Allah ka shareek) batate the, beshak tumhare apas ki doar kat gayi (rishte tut gaye) aur tumse gaye (jhuthe sabit ho gaye) jo dawey (bakshwane ke wadey) karte the

<u>Kuffar ka gharur wa taqabbur:</u>

Kuffar e Mecca fuqrah wa masakeen musalmano ko dekhkar ghurur se kaha karte the hamare paas maal wa daulat wa hashmat kisi cheez ki kami nahi jaise hum duniya me araam wa asayish me hain aur unse behtar hain yun hi hum akhirat me

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bhi hum unse afzal aur bartar aur aram se honge, Allah humse raazi aur khush hai aur unse naraaz, jabi to humko sab khuch ata farmaya, aur unhe faqiri me mubtila kiya, chunache unki tardeed me ye ayate karima nazil hui

Baaz riwayat ke mutabik Nazar ibn Haaris ye kehta phirta tha ke mere buth baroze qayamat meri shafahat karenge chunache uski tardeed me ye ayate karima nazil hui (Tafseer Ruhul Byan, Tafseer Ruhul Muani)

(33) <u>Para 7, Surah An'am, Ayat 100</u>

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ جَعَلُوۡا لِلّٰہِ شُرَکَآءَ الۡجِنَّ وَ خَلَقَہُمۡ وَ خَرَقُوۡا لَہٗ بَنِیۡنَ وَ بَنٰتٍۢ بِغَیۡرِ عِلۡمٍ ؕ سُبۡحٰنَہٗ وَ تَعٰلٰی عَمَّا یَصِفُوۡنَ ﴿۱۰۰﴾ (پارہ 7۔سورۃ الانعام، آیت نمبر 100)

<u>Tarjuma Kanzul Imaan:</u>

Aur Allah ka shareek thehraya jino ko halake usi ne unko banaya aur us (Allah) ke liye bete aur betiyan gar lain jehalat se, paaki (be-aib) hai aur bartari hai usko unki baaton se

<u>Kuffar e Arab ke behuda aqeede:</u>

Kuffar e Arab ke mukhtalif firqo me se ek firqa ka aqeeda tha ke Allah Taala aur Iblees apas me bhai bhai hain (maazallah) insaan aur bezarur janwar to Allah Taala ne paida kiye hain aur uske alawa buraiyan bhi Iblees ne ye paida ki hain is firqe ka naam Arabi me "Zandeeq" hua, baaz ka aqeeda tha ke farishte Allah Taala ki betiyan hain, baaz ke nazdeeq Hazrat Eesa عليه السلام ya Hazrat Uzair عليه السلام Allah ke bete hain chunache in sabh ki tardeed me ye ayate karima nazil hui (Tafseer Ruhul Byan, Tafseer Khazin, Tafseer Kabir, Tafseer Ruhul Muani)

(34) <u>Para 7, Surah An'am, Ayat 108</u>

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ لَا تَسُبُّوا الَّذِیۡنَ یَدۡعُوۡنَ مِنۡ دُوۡنِ اللّٰہِ فَیَسُبُّوا اللّٰہَ عَدۡوًۢا بِغَیۡرِ عِلۡمٍ ؕ کَذٰلِکَ زَیَّنَّا لِکُلِّ اُمَّۃٍ عَمَلَہُمۡ ۪ ثُمَّ اِلٰی رَبِّہِمۡ مَّرۡجِعُہُمۡ فَیُنَبِّئُہُمۡ بِمَا کَانُوۡا یَعۡمَلُوۡنَ ﴿۱۰۸﴾ (پارہ 7۔سورۃ الانعام، آیت نمبر 108)

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Tarjuma Kanzul Imaan:

Aur unhe (buto waghera ko) gaali na do wo jinko wo Allah ke siwa pujte hain ke wo (jawaban) Allah ki shaan me be-adbi karenge ziyadti (bar char kar bura kahenge) aur jehalat se (zid me akar) yun hi humne har ummat (ke kuffar ki) ki nigah me uske amal (kufr wa gunah) bhale kar diye (ache karke dhika diye) hain phir unhe apne rab ki taraf phirna (hisaab wa azaab ke liye hazir hona) hai aur wo unhe bata dega jo karte the

Kuffar ka gustakhana mukalemah:

Pehle musalman kuffar aur unke jhuthe mabudo ko bura bhala kehte the aur unka mazaq uraya karte the to jawaban kuffar bhi musalmano aur Nabiye Kareem ﷺ ki shaan me gustakhi wa be-adbi karte aur unhe bura bhala kehte the aur musalman unhe rokne ki takhat nahi rakhte the lehaza is moake par ye ayate karima nazil hui

Ek aur riwayat ke mutabik jab Hazrat Abu Talib ki wafat ka wakht kareeb aya to Quraish ke sardar Abu Jahal, Ummaiya bin Khalq, waghera unke paas aye aur kehne lage ke ap apne bhatije Mohammad ﷺ ko apni wafat se qabl samjha dain ke wo hamari butho aur hamari mukhalifat choar dain warna aisa na ho ke apki wafat ke baad hum unhe qatl kar dain aur log baten banayen ke Abu Talib ke wafat paate hi Quraish ne Mohammad ﷺ ko qatl kar diya, chunache Abu Talib ne Nabiye Kareem ﷺ ko tamam baat batai to Nabiye Kareem ﷺ ne irshad farmaya pehle tum meri ek baat maan lo, Abu Jahal bola wo kya, ap ﷺ ne irshad farmaya ke Islam qabul kar lo to tamam ikhtelaf hi khatm ho jayega, kuffar ne saaf inkar kar diya aur kehne lage agar ap hamare butho ko bura kahenge to hum bhi apke rab ko bura kahenge tab ye ayate karima nazil hui (Tafseer Khazin, Tafseer Ruhul Muani, Tafseer Ibn Qaseer wagehra)

(35) Para 7, Surah An'am, Ayat 109, 110

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ اَقْسَمُوْا بِاللّٰهِ جَهْدَ اَیْمَانِهِمْ لَئِنْ جَآءَتْهُمْ اٰیَةٌ لَّیُؤْمِنُنَّ بِهَا ؕ قُلْ اِنَّمَا
الْاٰیٰتُ عِنْدَ اللّٰهِ وَ مَا یُشْعِرُكُمْ ۙ اَنَّهَاۤ اِذَا جَآءَتْ لَا یُؤْمِنُوْنَ ۝۱۰۹ وَ نُقَلِّبُ اَفْـِٕدَتَهُمْ
وَ اَبْصَارَهُمْ كَمَا لَمْ یُؤْمِنُوْا بِهٖۤ اَوَّلَ مَرَّةٍ وَّ نَذَرُهُمْ فِیْ طُغْیَانِهِمْ یَعْمَهُوْنَ ۝۱۱۰

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Tarjuma Kanzul Imaan:

Aur unhone Allah ki kasam khayi apne halaf me puri koshish se ke agar unke paas koi nishani ayi (mojizat aye) to zarur us par imaan layenge, tum farma do ke nishaniyan to Allah ke paas hain aur tumhe kya khabar ke jab wo (mojizat) ayen to ye imaan na layenge aur hum phair dete hain (mehrum kar dete hain) unke dilon (ko haq qabul karne se) aur ankhon ko (haq dekhne se) jaisa wo pehli baar imaan na laye the aur unhe choar dete hain ke apni sarkashi (kufr wa shirk) me bhatka karen

Mushrekeen ki jhuthi kasam:

Jab ye ayate karima nazil hui Nazul Alaihim yani agar hum chahen to unpar asmaani nishani utar dain jisse unki gardane uske saamen jhuk jayen tab mushrekeen ne kasam kha kar kaha agar ap hame mooh manga asmaani mojizah dikha dain to hum imaan qabul kar lenge chunache unki tardeed me ye ayate karima nazil hui

Ek dusri riwayat ke mutabik ek martaba sardarane Quraish e Mecca ne bargah e risalat me mutalba kiya ke Musa عليه السلام ne asah ka mojizah dikhaya, Eesa عليه السلام ne murde zinda karne, kodi ko shifah dene ke mojizah dikhaya, Saleh عليه السلام ne patthar se oontni nikalne ka mojizah dikhaya ap bhi hame aisa koi mojizah dikhayen to hum ap par imaan le ayenge, Nabiye Kareem ﷺ ne farmaya, tum kaun sa mojizah dekhna chahte ho wo bole Safah ke pahar soney ke bana dain aur hamare murda rishtedaro ko zinda farma dain taaki hum unse apki sacchai ki gawahi le lain aur hamare paas farishto ko bula dain taaki hum unse apki mutalliq puch lain ke ap waqaiy Allah ke Nabi hain, phir hum imaan le ayenge, baaz momeneen ne bhi unki himayat ki, ke agar ye imaan le aate hain to bahot acha ho jayega, us par Jibreel عليه السلام hazir hue arz kiya, Ya Rasulallah ke inka ye mutalba subah hone se pehle hi pura kar diya jayega magar ye imaan na layenge aur halaq kar diye jayenge, aur agar apne inka ye mutalba pura na kiya aur mojizah na dikhaya to us wakht tak ye imaan na layenge, magar baad me unme se ye imaan la sakte hain, chunache Nabiye Kareem ﷺ ne farmaya, phir to mai unka ye mutalba pura karna nahi chahta, nahi unki halaqat chahta hun tab ye ayate karima nazil hui (Tafseer Khazin, Tafseer Kabir, Tafseer Ruhul Muani, Tafseer Ruhul Byan, Tafseer Saadi, Tafseer Ibn Qaseer waghera)

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(37) Para 8, Surah An'am, Ayat 111

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ لَوْ اَنَّنَا نَزَّلْنَاۤ اِلَيْهِمُ الْمَلٰٓئِكَةَ وَ كَلَّمَهُمُ الْمَوْتٰى وَ حَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَّا كَانُوْا لِيُؤْمِنُوْۤا اِلَّاۤ اَنْ يَّشَآءَ اللّٰهُ وَ لٰكِنَّ اَكْثَرَهُمْ يَجْهَلُوْنَ ﴿۱۱۱﴾

Tarjuma Kanzul Imaan:

Aur agar hum unki taraf farishte utarte (jo Islam ki gawahi dete) aur unse murde (Islam ke haq hone) par baaten karte aur hum (duniya ki) har cheez unke saamne utha lete (ke sabh Islam ki gawahi dete) jab bhi wo imaan laane wale na the magar ye ke khuda chahta (to imaan le aatey) lekin unme bahot nirey jahil hain

Sardarane Quraish ka izhare tamsukhar mutalba:

Ek martaba Sardarane Quraish Waleed ibn Moghira, Aas ibn Samhi, Aswad ibn Abd, Yaus Zehri, Aswad bin Muttalib aur Haaris ibn Hanzala, deegar kuffar quraish ke humraah khidmat e aqdas ﷺ me hazir hokar arz guzar hue ke ap hamare buzurgo me se ibn Qalab, Judan ain e Umar ko zinda kar dain jinhe foat hue kaafi arsa guzar chuka hai, saare Quraish unki baat maante hain, unhe saccha jante hain, agar ye zind hokar Islam ki sacchai aur apki haqaniyat ki gawahi dainge to hum foran Islam qabul kar lenge chunache unki tardeed me ye ayate karima nazil hui kyunke unka ye mutalba bhi deegar mutalbon ki tarah mahez dillagi /shagal ki taur pe the (Tafseer Khazin, Khazainul Irfan, Kabir, Ruhul Byan)

(38) Para 8, Surah An'am, Ayat 114, 115

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَفَغَيْرَ اللّٰهِ اَبْتَغِيْ حَكَمًا وَّ هُوَ الَّذِيْۤ اَنْزَلَ اِلَيْكُمُ الْكِتٰبَ مُفَصَّلًا ؕ وَ الَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْلَمُوْنَ اَنَّهٗ مُنَزَّلٌ مِّنْ رَّبِّكَ بِالْحَقِّ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ ﴿۱۱۴﴾ وَ تَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَّ عَدْلًا ؕ لَا مُبَدِّلَ لِكَلِمٰتِهٖ ۚ وَ هُوَ السَّمِيْعُ الْعَلِيْمُ ﴿۱۱۵﴾ (پارہ8۔سورۃ الانعام،آیت نمبر 114-115)

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Tarjuma Kanzul Imaan:

Ai mehbub, (unse pucho) to kya Allah ke siwah me kisi aur ka faisla chaho aur wohi hai jisne tumhari taraf mufassil kitaab utari aur jinko humne kitaab di wo jante hain ke ye tere rab ki taraf se sach utra hai to ai sunne wale tu hargiz shak walo me na ho aur puri hai tere rab ki baat sach aur insaaf me uski baton me koi badalne wala nahi aur wohi hai sunta janta

Kuffar e Mecca ki saazish:

Ek martaba sardarane Quraish bargah e risalat ﷺ me hazir hue aur kehne lage ke ap khud ko Allah ka Nabi (ﷺ) batate hain aur Islam ko deen e haq kehte hain aur Quran ko Allah ki kitaab batate hain jab ke hum in sab baaton ka inkaar karte hain to yun karte hain hum iska faisla Yahudo aur Nasara ke Pope aur Padriyon se karwa lete hain ke ye log na to hamare deen ke manne wale hain na apke albatta ye log pichli nazil shuda kitaabo ka bakhubi ilm rakhte hain aur agar wo apko tasdeeq kar dain to phir hum apki batayi hui baton par imaan le ayenge to phir ap pane dawo se dastbardar ho jaiyega, yun apke aur hamare darmiyan faisla ho jayega, ke kaun haq par hai chunache unki tardeed me ye ayate karima nazil hui kyunki unke ye saazish thi ke Pope wa Padriyon ko rishwaten khilakar Islam ke khilaaf faisla karwa lenge (Tafseer Khazin, Tafseer Khazainul Irfan, Tafseer Kabir, Tafseer Ruhul Byan, Tafseer Ruhul Muani)

(40) Para 8, Surah An'am, Ayat 116, 117

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ اِنْ تُطِعْ اَكْثَرَ مَنْ فِي الْاَرْضِ يُضِلُّوْكَ عَنْ سَبِيْلِ اللّٰهِ ؕ اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ وَ اِنْ هُمْ اِلَّا يَخْرُصُوْنَ ﴿۱۱۶﴾ اِنَّ رَبَّكَ هُوَ اَعْلَمُ مَنْ يَّضِلُّ عَنْ سَبِيْلِهٖ ۚ وَ هُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ ﴿۱۱۷﴾ (پارہ8۔سورۃ الانعام،آیت نمبر 116-117)

Tarjuma Kanzul Imaan:

Aur ai sunne wale (musalman) zameen me aqsar wo hain ke tu unke kahe par chale to tujhe Allah ki raah se bekha dain, wo sirf ghuman (baap dada ke ghalat aqaid) ke piche hain aur niri atkalain (fusul andazen) doarate hain, mera rab khub janta hai ke kaun behqa uski raah se aur wo khub janta hai hidayat walon ko

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Mushrekeen e Meeca ki bhoandi atkalen:

Ek martab Mushrekeen e Mecca bargah e risalat ﷺ me hazir hokar bole ke aisi bakri jo zibah hue bagair apni tabayee moat mar jaye to usey moat dene wala kaun hai, Nabiye Kareem ﷺ ne irshad farmaya Allah Taala, us par wo mushrekeen kehne lage ke ap aur apke sahaba ka to ye kehna hai ke jisey ap log zibah karke maar dain to wo apke liye halaal hai aur jisko baaz shikari kutta maar de wo bhi apke liye halaal hai magar jisey Allah Taala moat de aur wo apni moat mar jaye to usey ap haraam kehte hain, ap khud ko Allah ka mati wa farmabardar kehte hain aur haal ye hai ke apne maare ko halaal aur Allah ke maare ko haraam kehte hain chunache unki tardeed me ye ayate karima nazil hui

(Tafseer Khazin, Tafseer Saadi)

(42) Para 8, Surah An'am, Ayat 118, 119

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

فَكُلُوْا مِمَّا ذُكِرَ اسْمُ اللّٰهِ عَلَيْهِ اِنْ كُنْتُمْ بِاٰيٰتِهٖ مُؤْمِنِيْنَ ﴿۱۱۸﴾ وَ مَا لَكُمْ اَلَّا
تَاْكُلُوْا مِمَّا ذُكِرَ اسْمُ اللّٰهِ عَلَيْهِ وَ قَدْ فَصَّلَ لَكُمْ مَّا حَرَّمَ عَلَيْكُمْ اِلَّا مَا
اضْطُرِرْتُمْ اِلَيْهِ ؕ وَ اِنَّ كَثِيْرًا لَّيُضِلُّوْنَ بِاَهْوَآئِهِمْ بِغَيْرِ عِلْمٍ ؕ اِنَّ رَبَّكَ هُوَ اَعْلَمُ
بِالْمُعْتَدِيْنَ ﴿۱۱۹﴾ (پارہ8۔سورۃ الانعام،آیت نمبر 118-119)

Tarjuma Kanzul Imaan:

To khao usme se jis par Allah ka naam liya gaya agar tum uski ayaten mante ho, aur tumhe kya hua ke usme se na khao jispar Allah ka naam liya gaya wo tumse mufassir byan kar chuka jo khuch tum par haraam hua magar jab tumhe usse majburi ho (jaan ka khatra ho to kha lain) aur beshak bahoto se apni khawishon se gumraah karte hain (halaal haraam thehrate hain) be jaani, beshak tera rab had se barne walon ko khub janta hai

Taqwa ikhtiyar karne ka shoak:

Imam Abu Nasr ki riwayat ke mutabik baaz musalman taqwa ikhtiyar karne ke shoak me gosh charbi aur deegar achi ghizayon se parhez karne lage is tarah nafs kashi ke zariye aur mota pahenne saada pahenne se hame taqwa hasil ho jayega chunache in Hazrat ke liye ye ayate karima nazil hui

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Jab ke aam mufassaren ke nazdeeq is ayat e karima ka shane nazul wohi hai jo pichli ayat me byan hua, ke Mecca ke mushrekeen musalmano par ye aitraaz kiya karte the ke tum Allah ke maare ko haraam kehte ho aur khud ke maare ko halaal batate ho chunache is par ye ayate karima nazil hui (Tafseer Ruhul Muani)

(44) Para 8, Surah An'am, Ayat 120

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ ذَرُوۡا ظَاہِرَ الۡاِثۡمِ وَ بَاطِنَہٗ ؕ اِنَّ الَّذِیۡنَ یَکۡسِبُوۡنَ الۡاِثۡمَ سَیُجۡزَوۡنَ بِمَا کَانُوۡا یَقۡتَرِفُوۡنَ ﴿۱۲۰﴾ (پارہ8۔سورۃ الانعام،آیت نمبر 120)

Tarjuma Kanzul Imaan:

Aur choar do khula aur chupa gunaah, wo jo gunaah kamate hain ankareeb apni kamai ki saza payenge

Elaniya wa Khufiya gunaah:

Kabl az Islam Arab ke log elaniya zinah karte us par faqriya toar par uska zikr karte usse mutaliq qasayid kehte (taskira karte) aur shaya bhi karate, magar Arab ke bare log elaniya zinah ko to aib jante magar khufiya zinah ko wo bhi bura na samajhte the chunache in tamam logo ki fehmayish aur elaniya zinah aur khufiya zinah se mumaniyat ke liye ye ayate karima nazil hui

Ek aur riwayat ke mutabik qabl Islam Arab ke logo ka ye dastur tha ke mard din me Baitullah ka nange hokar tawaf kiya karte aur jab ke aurten raat ke andhere me bilkul barhana hoka tawaaf kiya karti thin chunache in dono gunaho se mumaniyat ke liye ye ayate karima nazil hui (Tafseer Saadi, Khazin, Kabir)

(45) Para 8, Surah An'am, Ayat 123

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ کَذٰلِکَ جَعَلۡنَا فِیۡ کُلِّ قَرۡیَۃٍ اَکٰبِرَ مُجۡرِمِیۡہَا لِیَمۡکُرُوۡا فِیۡہَا ؕ وَ مَا یَمۡکُرُوۡنَ اِلَّا بِاَنۡفُسِہِمۡ وَ مَا یَشۡعُرُوۡنَ ﴿۱۲۳﴾

Tarjuma Kanzul Imaan:

Aur isi tarah humne har basti me uske mujrimo ke sarganah ki ke usme danw khelen (Islam se bhatkayen) aur danw nahi khelte magar apni jaano jar aur unhe shahur nahi

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Huzur ﷺ ki shaan me Na-zaib alfaaz:

Sardaranr Quraish ka ye mamul tha ke unme se 4 ashkhaas Mecca Moazaama ke jaane ke rasto par baith jaya karte jahan se log Umrah, Haj ya bazaar ya tejarat waghera jaane ke liye guzra karte the aur ye chaaro har aane wale ko wargalaya karte the ke tum Mecca ja rahe ho zara sambhal kar rehna ke wahan Mohammad (ﷺ) ke paas hargiz na jaana ke wo jaadugaro ka sarghana hai (maazallah) chunache uske baare me ye ayate karima nazil hui

(46) Para 8, Surah An'am, Ayat 124

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ اِذَا جَآءَتْهُمْ اٰیَةٌ قَالُوْا لَنْ نُّؤْمِنَ حَتّٰى نُؤْتٰى مِثْلَ مَاۤ اُوْتِیَ رُسُلُ اللّٰهِ ؕ اَللّٰهُ اَعْلَمُ حَیْثُ یَجْعَلُ رِسَالَتَهٗ ؕ سَیُصِیْبُ الَّذِیْنَ اَجْرَمُوْا صَغَارٌ عِنْدَ اللّٰهِ وَ عَذَابٌ شَدِیْدٌۢ بِمَا كَانُوْا یَمْكُرُوْنَ ﴿۱۲۴﴾ (پارہ 8۔ سورۃ الانعام، آیت نمبر 124)

Tarjuma Kanzul Imaan:

Aur jab unke paas koi nisahni aye to kehte hain ke hum hargiz imaan na layenge jab tak hame bhi waisa hi (nabuwat ka aizaaz) na mile, jaisa Allah ke Rasulon ko mila, Allah khub janta hai jahan apne risalat rakhe, ankareeb mujrimo ko Allah ke yahan zillat pahonchegi aur sakht azaab badla unke makr (fareb) ka

Khayale fasid (evil) :

Ek baar Waleed ibn Moghira Nabiye Kareem ﷺ se kehne lage ke agar nabuwat koi achi cheez hai to phir to uska mai zyada haqdar tha ke apse umar me maal me zyada hun yun hi Abu Jahal ka bhi ye kehna tha ke ab ye wakht aya ke Abd Munaaf ki aulad humse sharafat wa izzat me bar gayi ke ab unke me se ek shaks khud ko Allah ka Nabi batata hai, mai to hargiz unpar kabhi iman na launga, haan jab ke mujhe bhi wahi aye aur mujhe bhi nabuwat mile chunache in dono ki tardeed me ye ayate karima nazil hui (Tafseer Kabir, Tafseer Saadi, Tafseer Khazin, Tafseer Ruhul Byan, waghera)

(47) Para 8, Surah An'am, Ayat 136

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ جَعَلُوْا لِلّٰهِ مِمَّا ذَرَاَ مِنَ الْحَرْثِ وَ الْاَنْعَامِ نَصِیْبًا فَقَالُوْا هٰذَا لِلّٰهِ بِزَعْمِهِمْ

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وَهٰذَا لِشُرَكَآئِنَا ۚ فَمَا كَانَ لِشُرَكَآئِهِمْ فَلَا يَصِلُ إِلَى اللّٰهِ ۚ وَمَا كَانَ لِلّٰهِ فَهُوَ
يَصِلُ إِلٰى شُرَكَآئِهِمْ ۗ سَآءَ مَا يَحْكُمُوْنَ ﴿١٣٦﴾

Tarjuma Kanzul Imaan:

Aur Allah ne jo kheti aur maweshi paida kiye unme usey ek hisse daar (Allah ke naam ka hissa) thehraya, to bole ye Allah ka hai, unke khyal (fasid) me aur ye hamare shareeko (buto) ka to wo (hissa) jo unke shareeko ka hai wo to khuda ko nahi pahonchta, aur jo khuda ka hai wo unke shareeko ko pahonchta hai, kya hi bura hukm lagate hain

Allah ke maal me se buton ka hissa:

Qabl az Islam kuffar ka ye dastur tha ke unke kheto me jo khuch bhi paidawar hoti ya unke jaanwar oont bakriyan waghera jo bacche dete ye uske teen hisse kar lete ek hissa Allah Taala ke naam ka jo wo gharib miskeen mehmaan aur deegar ache kaamo ke liye rakhte, ek hissa apne buto ke naam ke rakhte jo butho ke charawo, buth khano, wahan ke pujariyon par kharch kiya jata aur teesra hissa khud apne kharch ke liye rakh lete. Agar Allah ke naam se nikale hue hisse me se koi jaanwar mar jata to koi parwa na karte albatta agar butho ke hisse wala janwar mar jata to Allah ke naam wale hisse me se jaanwar nikal kar butho wale hisse me daal dete aur isi tarah agar Allah ke naam ke hisse me se khuch butho ke hisse me gir jata to usey usi me rehne dete agar Allah ke naam wale hisse me butho ke naam ka khuch gir jata to usey nikal lete aur kehte ke Allah to ghani hai usey in cheezon ki kya zarurat, in kuffar e Arab ka ye dastur sadiyon se chala aa raha tha ke aala wa umda maal Allah ke naam ke hisse se nikal kar butho ke hisse me daal dete the chunahce iske mutalliq ye ayate karima nazil hui (Tafsee Naimi)

(48) Para 8, Surah An'am, Ayat 137

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَكَذٰلِكَ زَيَّنَ لِكَثِيْرٍ مِّنَ الْمُشْرِكِيْنَ قَتْلَ اَوْلَادِهِمْ شُرَكَآؤُهُمْ لِيُرْدُوْهُمْ
وَلِيَلْبِسُوْا عَلَيْهِمْ دِيْنَهُمْ ۚ وَلَوْ شَآءَ اللّٰهُ مَا فَعَلُوْهُ فَذَرْهُمْ وَمَا يَفْتَرُوْنَ ﴿١٣٧﴾

Tarjuma Kanzul Imaan:

Aur yun hi bahot mushriko ki nigaah me unke shariko ne aulad ka qatl hala kar dikhaya hai ke unhe halaq karen aur unka deen un par mustaba (jis par shak ho)

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kar dain (ke ye jahilana amaal jayiz hai) aur Allah chahta to aisa na karte (ai mehbub) tum unhe choar do wo hain aur unke jhuthe aqeede

Ahle Arab ki fatbi wa mazmum harqat:

Qabl az Islam Naiman ibn Manzur aur uske saathiyon ne Arab ke ek kabile Ous par daaka dala aur unki aurton ko qaidi banakar le gaye in aurton me Qais bin Asim ki beti bhi thi, jab khuch arse baad in dacaioto aur kabile Ous me sulah hui to ye shart thehrayi gayi ka qaidi aurton me se jo azaad hona chahe wo apni kabile me wapas chali jaye, aur rehna chahe to unka saath hi rahe chunache tamam aurton ne ye khawish ki unhe azaad kar diya jaye chunache unhe azaad kar diya gaya wo sabh apne gharon ko loat gayin magar Qais bin Asim ki beti ne jaane se inkar kar diya aur kaha ke mai to Naiman ke saath hi rahungi, Jab Qais ne ye suna to ghusse me aag babula hokar kasam khayi ke meri larki ne mujhe kahin mooh dikhane ke kabil na choara, ab ayinda meri jo bhi larki hogi mai usey zinda dafan kar dunga, chunache uske baad se Arab me ye riwaj hi par gaya ke jiske ghar larki paida hoti wo usey zinda dafan kar dete, baaz ghurbat wa iflaas ke khoaf se, baaz apni barai qayam rakhne ke liye ke koi hamara damad bankar hum par roab kyun jamaye, baaz apni aulad ko zibah karne ki mannat maan lete aur mannat puri hone par apni aulad ko zibah bhi kar diya karte the chunache is ayate karima me ahle arab ki is fatbi wa mazmum harqat ki tardeed byan ki gayi (Tafseer Khazin, Tafseer Ruhul Muani waghera)

(49) Para 8, Surah An'am, Ayat 138

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَقَالُوْا هٰذِهٖۤ اَنْعَامٌ وَّ حَرْثٌ حِجْرٌ ۖ لَّا يَطْعَمُهَاۤ اِلَّا مَنْ نَّشَآءُ بِزَعْمِهِمْ وَ اَنْعَامٌ حُرِّمَتْ ظُهُوْرُهَا وَ اَنْعَامٌ لَّا يَذْكُرُوْنَ اسْمَ اللّٰهِ عَلَيْهَا افْتِرَآءً عَلَيْهِ ؕ سَيَجْزِيْهِمْ بِمَا كَانُوْا يَفْتَرُوْنَ ﴿۱۳۸﴾ (پارہ 8۔ سورۃ الانعام، آیت نمبر 138)

Tarjuma Kanzul Imaan:

Aur bole ye maweshi aur kheti roki hui (buto ke naam par wakf) hai usey wahi khaye jise hum chahen (yani buto ke khidmat gaar khayen) apne jhuthe khyal se (ye baat kehte hain) aur khuch maweshi hain jin par charna haraam thehraya aur khuch maweshi ke zibah par Allah ka naam nahi lete ye sabh Allah par jhuth bandhna hai, ankareb wo unhe badle dega, unke ek ifteraon (jhuth wa bohtan ka)

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Kuffar e Arab ka jahilana dastur:

Kuffar e Arab ka ye dastur tha ke apni paidawar ke 2 hisse karte ek hissa apne liye aur ek apne buto ke liye aur apne jaanwaro ke 4 hisse karte baaz apne karobar ke liye baaz buto ke naam par choar dete baaz wo jinhe stemaal me to laate magar unhe zibah na karte apni moat mar jaane dete aur baaz wo jinhe apne stemal na laate na hi sawari karte na hi un par samaan laadte na hi inka doodh stemal karte, is ayate karima me ahle Arab ki is waqf shudah paidawar aur janwaro ka zikr farmaya gaya hai (Tafseer Ahmed)

(50) Para 8, Surah An'am, Ayat 140

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قَدْ خَسِرَ الَّذِيْنَ قَتَلُوْٓا اَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَّ حَرَّمُوْا مَا رَزَقَهُمُ اللّٰهُ افْتِرَآءً عَلَى اللّٰهِ ؕ قَدْ ضَلُّوْا وَ مَا كَانُوْا مُهْتَدِيْنَ ۝ (پارہ8۔سورۃ الانعام،آیت نمبر 140)

Tarjuma Kanzul Imaan:

Beshak tabah hue wo jo apni aulad ko qatl karte hain ehmakana jehalat se aur haraam thehrate hain wo jo Allah ne unhe (halaal) rozi di Allah par jhuth bandhne ko beshaq wo behqe gumraah hue aur raah (hidayat) na payi

Rasme Jahiliyat:

Qabl Islam daure jahiliyat me Kabila Vabi'aa aur Mufar ka dastur tha ke agar kisi ke yahan larki ki wiladat hoti to wo apni biwi ko saaf keh deta ke is larki ko zinda dafan kar de warna tu mujh par haraam hai chunache phir ye aurat Nifas se farik hokar apni sahiliyon ke humraah apni larki ko lekar jungle ke taraf nikal jaati phir jungle pahonchne par tamam aurten bari bari is bacchi ko goad me letin phir pehle se ek taiyar shuda kabr me maa apne haathon se bacchi ko kabr me daalti aur phir sab aurten mil kar us par mitti daal deti aur yun wo bacchi zinda dafan kar di jaati aur ye isliye tha ke koi unka damad bankar un par barai na jata sake. Baaz riwayat ke mutabik baaz jagah ye rasm e jahiliyat thi ke fakah aur aflaas ke sabab log apne nao molud larko ko to paida hote hi maar dete jab ke larkiyon ko choar dete taki jab wo jawaan ho jayen to unhe farokht karke maal kama saken chunache ye ayate karima nazil hui jisme isey jahilana rasm ka zikr farmaya gaya hai (Tafseer Khazin, Tafseer Madariq)

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(51) Para 8, Surah An'am, Ayat 142, 143

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَمِنَ الْاَنْعَامِ حَمُوْلَةً وَّفَرْشًا ؕ كُلُوْا مِمَّا رَزَقَكُمُ اللّٰهُ وَلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ؕ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ۙ﴿۱۴۲﴾ ثَمٰنِيَةَ اَزْوَاجٍ ۚ مِنَ الضَّاْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ ؕ قُلْ ءٰٓالذَّكَرَيْنِ حَرَّمَ اَمِ الْاُنْثَيَيْنِ اَمَّا اشْتَمَلَتْ عَلَيْهِ اَرْحَامُ الْاُنْثَيَيْنِ ؕ نَبِّـُٔوْنِيْ بِعِلْمٍ اِنْ كُنْتُمْ صٰدِقِيْنَ ۙ﴿۱۴۳﴾

Tarjuma Kanzul Imaan:

Aur maweshi me se khuch bojh uthane wale aur khuch zameen par biche khao usme se jo Allah ne tumhe rozi di aur shaitan ke kadmo (uske kahey) par na chalo beshaq wo tumhara saraiy (khula) dushman hai, 8 nar maada ek jora bhair ka aur ek jora bakri ka tum farmayo kya usne dono nirey haraam kiye ya dono mada ya wo jisey dino maah paith me liye hai kisi ilm se batao agar tum sacche ho (to haraam ki daleel do)

Besaropa dastur riwaaj:

Ek martaba kuffar ki jamat aur unka sardar Maalik bin Ouf Habshi bargah e risalat ﷺ me hazir hua aur arz karne laga ke apto hamare janwaro ki hillat wa hurmat jo hamare baap dada sadiyon se mante chale aye hain usey mita rahe hain jab ke buzurgo ke dastur aur riwaj unke naam aur unke kaam to roshan karne aur pairwi karne ke layak hote hain, aur ap unhe khatam karna chahte hain, to uske jawab me Nabiye Kareem ﷺ ne irshad farmaya, ke aise dastur wa aise riwaj besaropa hain aur be qaida hain, unhe mita hi dena chahiye, jaanwaro ki hillat wa hurmat (□□□□ □□ □□□□□□ □□ □□□□ □□ □□□□□□□□ □□□□, □□□□□ □□□□) mahez apni akal andaaz se nahi bulke shariyat aur nabuwat ke tahet hona chahiye tum is hillat wa hurmat ko apne akal ke tarazu me toalte ho, khud hi socho ek jaanwar mardo ke liye to halaal jante ho aur aurton ke liye haraam aur agar wo janwar mar jaye to sab ke liye halaal mante ho ye kis qaide se hua uske halaal haraam ka faisla kyun kar hua, is baat ka jawab Maalik bin Ous se na ban para aur is lajawab baat ka mai jawab dun, chunache Nabiye Kareem ﷺ ki tayeed me ye ayate karima nazil hui (Tafseer Khazin)

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(53) Para 8, Surah An'am, Ayat 145

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

قُلۡ لَّاۤ اَجِدُ فِیۡ مَاۤ اُوۡحِیَ اِلَیَّ مُحَرَّمًا عَلٰی طَاعِمٍ یَّطۡعَمُہٗۤ اِلَّاۤ اَنۡ یَّکُوۡنَ مَیۡتَۃً اَوۡ دَمًا مَّسۡفُوۡحًا اَوۡ لَحۡمَ خِنۡزِیۡرٍ فَاِنَّہٗ رِجۡسٌ اَوۡ فِسۡقًا اُہِلَّ لِغَیۡرِ اللّٰہِ بِہٖ ۚ فَمَنِ اضۡطُرَّ غَیۡرَ بَاغٍ وَّ لَا عَادٍ فَاِنَّ رَبَّکَ غَفُوۡرٌ رَّحِیۡمٌ ﴿۱۴۵﴾ (پارہ8۔سورۃ الانعام، آیت نمبر 145)

Tarjuma Kanzul Imaan:

(ai mehbub) tum farmayo mai (tumhare haraam kiye hue ko) nahi pata isme jo meri taraf wahi hui kisi khane wale par koi khana haraam magar ye ke murdar ho ya ragho ka behta khun ya bad janwar (suar) ka ghosh wo nijazat hai ya wo behukmi ka janwar jiske zibaah me ghair khuda ka naam pukara gaya to jo na chaar hua (bhuk se majbur hua) na yun ke ap khawish karen (ke lazzat ki wajah se khayen) aur na yun ke zarurat se baren (ke zarurat se zyada khayen) to beshaq Allah bakshne wala maherbaan hai

Jaanwaro ki hurmat ka sharai qaida:

Jab kuffar ki jamat aur Maalik bin Ouf Habshi janwaaro ki hurmat ka koi qaida byan na kar sake aur Nabiye Kareem ﷺ ki baat par lajawab ho gaye phir bargah e nabuwat ﷺ me arz karne lage ke hamare paas to janwaro ki hurmat ka koi qaida nahi, ap hi koi qaida ya kanoon bata dain jiska ta'alluq wahi se ho chunache iske jawab me ye ayate karima nazil hui (Tafseer Khazin)

(54) Para 8, Surah An'am, Ayat 146, 147

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ عَلَی الَّذِیۡنَ ہَادُوۡا حَرَّمۡنَا کُلَّ ذِیۡ ظُفُرٍ ۚ وَ مِنَ الۡبَقَرِ وَ الۡغَنَمِ حَرَّمۡنَا عَلَیۡہِمۡ شُحُوۡمَہُمَاۤ اِلَّا مَا حَمَلَتۡ ظُہُوۡرُہُمَاۤ اَوِ الۡحَوَایَاۤ اَوۡ مَا اخۡتَلَطَ بِعَظۡمٍ ؕ ذٰلِکَ جَزَیۡنٰہُمۡ بِبَغۡیِہِمۡ ۫ وَ اِنَّا لَصٰدِقُوۡنَ ﴿۱۴۶﴾ فَاِنۡ کَذَّبُوۡکَ فَقُلۡ رَّبُّکُمۡ ذُوۡ رَحۡمَۃٍ وَّاسِعَۃٍ ۚ وَ لَا یُرَدُّ بَاۡسُہٗ عَنِ الۡقَوۡمِ الۡمُجۡرِمِیۡنَ ﴿۱۴۷﴾ (پارہ8۔سورۃ الانعام، آیت نمبر 146-47)

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Tarjuma Kanzul Imaan:

Aur Yahudiyon par humne haraam kiya har nakhun wala janwar aur gaye aur bakri ki charbi unpar haraam ki magar jo unki peeth me lagi ho ya aanth ya haddi se mili ho, humne ye unki sarkashi (Islam se bughawat) ka badla diya (ke halaal ko unke liye haraam kar diya) aur beshaq hum zarur sacche hain phir agar wo tumhe jhutlayen (ke ye sab pehle se haraam tha) to tum farmayo ke tumhara rab wasi rehmat wala hai aur uska azaab mujrimo par nahi taala jata

Yahud ki jahilana aqeeda:

Yahud ka ye dastur tha ke wo oont waghera baaz halaal janwar sirf isliye haraam jante the aur unhe na khate the ke ye janwar tamam anbiya ekram ki sharaiyato ke haraam reh chuke hain aur musalman in janwaro ko halaal jankar sakht gunaah ke murtaqib (guilty) hote hain, chunache unki tardeed me ye ayate karima nazil hui (Tafseer Ruhul Muani)

(56) Para 8, Surah An'am, Ayat 157

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَوْ تَقُوْلُوْا لَوْ اَنَّآ اُنْزِلَ عَلَيْنَا الْكِتٰبُ لَكُنَّآ اَهْدٰى مِنْهُمْ ۚ فَقَدْ جَآءَكُمْ بَيِّنَةٌ مِّنْ رَّبِّكُمْ وَهُدًى وَّ رَحْمَةٌ ۚ فَمَنْ اَظْلَمُ مِمَّنْ كَذَّبَ بِاٰيٰتِ اللّٰهِ وَصَدَفَ عَنْهَا ؕ سَنَجْزِى الَّذِيْنَ يَصْدِفُوْنَ عَنْ اٰيٰتِنَا سُوْٓءَ الْعَذَابِ بِمَا كَانُوْا يَصْدِفُوْنَ ۝ (پارہ 8۔ سورۃ الانعام، آیت نمبر 157)

Tarjuma Kanzul Imaan:

Ya kaho ke agar hum par kitaab utarti to hum unse zyada theek raah par hote (uspar amal karte) to tumhare paas tumhare rab ki roshan daleel aur hidayat aur rehmat ayi to ussey zyada zaalim kaun jo Allah ki ayaton ko jhutlaye aur unse mooh phere ankareeb wo jo hamari ayaton se mooh phairte hain hum unhe bare azaab ki saza denge badla unke mooh phairne ka

Kuffar e Arab ka jhutha dawa:

Arab me ye mashur tha ke Yahud wa Nasara par Tawrait aur Enjeel nazil huin magar Yahud ne apni Nabi Hazrat Musa عليه السلام ki mukhalifaten ki, unhe aziyat

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pahonchayi jab ke Eesaiyon ka ye haal ke unhone apne Nabi Hazrat Eesa عليه السلام ko suli dilwane ki koshih ki, kuffar e Arab ka kehna tha ke in koamo ne apni kitaabo se koi faida na uthaya lekin agar hum par koi asmaani kitaab nazil hoti to hum to uski tameel karte uske ehkamat par amal paira hote aur ussey phaida uthate magar jab Quran Paak nazil hua to yehi dawa karne wale Kuffar uske mukhalif aur Nabiye Kareem ﷺ ke dushman ho gaye chunahe unke mutalliq ye ayate karima nazil hui (Tafseer Khazin, Tafseer Khazainul Irfan)

(57) <u>Para 8, Surah An'am, Ayat 159, 160</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَ كَانُوْا شِيَعًا لَّسْتَ مِنْهُمْ فِيْ شَيْءٍ ؕ اِنَّمَاۤ اَمْرُهُمْ اِلَى اللّٰهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوْا يَفْعَلُوْنَ ﴿۱۵۹﴾ مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ عَشْرُ اَمْثَالِهَا ۚ وَ مَنْ جَآءَ بِالسَّيِّئَةِ فَلَا يُجْزٰۤى اِلَّا مِثْلَهَا وَ هُمْ لَا يُظْلَمُوْنَ ﴿۱۶۰﴾

<u>Tarjuma Kanzul Imaan:</u>

Wo jinhone apne deen me juda juda rahen nikalin (firqe bana liye) aur kai groh ho gaye ai mehbub tumhe unse khuch alaqa (taalluq) nahi unka mamla Allah hi ke hawale hai phir wo unhe bata dega jo khuch wo karte the jo ek neki laye to uske liye is jaisi dus (nekiyan) hain aur jo burai laye to usey badla na milega magar is (burai) ke barabar aur un par zulm na hoga

<u>Yahud wa Nassara ke mukhtalif firqe:</u>

Risalat ﷺ ke doar me Yahud wa Nassara kai firqo me mojud the aur har firqa dusre firqe ki burai aur mazammat byan karta tha aur ek dusre ko kafir kehta tha ye sab firqe Islam ki dushmani me to ek the magar khud apas me ek dusre ke mukhalif the chunache unki burayi me ye ayate karima nazil hui (Tafseer Saadi)

(59) <u>Para 8, Surah An'am, Ayat 161</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ اِنَّنِيْ هَدٰىنِيْ رَبِّيْۤ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۚ دِيْنًا قِيَمًا مِّلَّةَ اِبْرٰهِيْمَ حَنِيْفًا ۚ وَ مَا كَانَ مِنَ الْمُشْرِكِيْنَ ﴿۱۶۱﴾ (پارہ8۔سورۃ الانعام،آیت نمبر 161)

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Tarjuma Kanzul Imaan:

Magar tum farmayo beshaq mujhe mere rab ne sidhi raah dikhayi theek (sacche) deen e ibrahim ki millat jo har batil (gumrahi) se juda the, aur mushrik na the

deen e Batil ki dawat

Ek martaba kuffar e Mecca ne Huzur Purnur ﷺ ko Islam choarkar apne deene batil qabul karne ki dawat di aur buth parasti ke taraf mayil karne ki koshish ki, ye hamara deen kadeem hamare baap dadaon ka deen hai, ap iske mukhalifat choarkar isey apna lain chunache in kuffar ki tardeed me ye ayate karima nazil hui (Tafseer Madariq, Tafseer Khazin, Tafseer Baizawi waghera)

(60) Para 8, Surah An'am, Ayat 164

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ اَغَيْرَ اللّٰهِ اَبْغِیْ رَبًّا وَّ هُوَ رَبُّ كُلِّ شَیْءٍ ؕ وَ لَا تَكْسِبُ كُلُّ نَفْسٍ اِلَّا عَلَیْهَا ۚ وَ لَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰی ۚ ثُمَّ اِلٰی رَبِّكُمْ مَّرْجِعُكُمْ فَیُنَبِّئُكُمْ بِمَا كُنْتُمْ فِیْهِ تَخْتَلِفُوْنَ ﴿۱۶۴﴾ (پارہ 8۔ سورۃ الانعام، آیت نمبر 164)

Tarjuma Kanzul Imaan:

Tum farmayo kya Allah ke siwa aur rab chaho halake wo har cheez ka rab hai aur jo koi khuch kamaye wo usi ka zimmah hai aur koi (gunaah ka) bojh uthane wali jaan dusre (ke gunaah) ka bojh na uthayegi phir tumhe apne rab ke taraf phirna hai wo tumhe batade (faisla farma) ga jis (aqaid wa amaal) me ikhtelaaf karte the

Azaab ki zimmedari:

Waleed bin Moghirah Nabiye Kareem ﷺ aur deegar musalman se ye kehta ke ap log Islam ko choarkar hamare deen me wapas aa jayen agar ap logon par Islam choarne ke sabab azaab aya bhi to wo azaab aap logo ki jagah mai bhugat lunga, is azaab ki zimmedari mai apne sir le lunga, chunache uski is behuda bakwaas ki tardeed me ye ayate karima nazil hui (Tafseer Khazin)

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Surah 7 : Araaf – Ayat 206, Ruku 24 (Mecci)

(01) Para 8, Surah Araaf, Ayat 26

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

یٰبَنِیۡۤ اٰدَمَ قَدۡ اَنۡزَلۡنَا عَلَیۡکُمۡ لِبَاسًا یُّوَارِیۡ سَوۡاٰتِکُمۡ وَ رِیۡشًا ؕ وَ لِبَاسُ التَّقۡوٰی ۙ
ذٰلِکَ خَیۡرٌ ؕ ذٰلِکَ مِنۡ اٰیٰتِ اللّٰہِ لَعَلَّہُمۡ یَذَّکَّرُوۡنَ ﴿۲۶﴾ (پارہ8۔سورۃ الاعراف، آیت نمبر 26)

Tarjuma Kanzul Imaan:

Ai Adam ki aulad! Beshaq humne tumhari taraf ek libaz wo utara ke tumhari sharm ki cheezen chupayen aur ek wo ke tumhari arayish (zeenat ka zariya) ho aur parhez gaari (imaan wa ata'at) ka libaz wo sab se bhala (behtar) ye Allah ki (kudrat ki) nishaniyon me se hai ke kahin wo nasihat maanen

Ahle Arab ki behuda soch:

Qabl az Islam ahle Arab ka ye dastur tha Kaaba Moazzama ka bilkul barhana hokar tawaaf kiya karte the, khwah mard ho ya aurten unka ye kehna tha ke chunke hum libaaz pahenkar tarah tarah ke gunaah karte hain lehaza aise libaaz me tawaaf karna Kaaba Moazzima ki be-adbi wa be-hurmati hai chunache unki tardeed me ye ayate karima nazil hui (Tafseer Kabir, Tafseer Ruhul Muani, Tafseer Baizawi, Tafseer Ruhul Byan)

(02) Para 8, Surah Araaf, Ayat 31

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

یٰبَنِیۡۤ اٰدَمَ خُذُوۡا زِیۡنَتَکُمۡ عِنۡدَ کُلِّ مَسۡجِدٍ وَّ کُلُوۡا وَ اشۡرَبُوۡا وَ لَا تُسۡرِفُوۡا ۚ اِنَّہٗ لَا
یُحِبُّ الۡمُسۡرِفِیۡنَ ﴿۳۱﴾ (پارہ8۔سورۃ الاعراف، آیت نمبر 31)

Tarjuma Kanzul Imaan:

Ai Adam ki aulad! Apni zeenat lo jab masjid me jao aur khao aur piyo aur (shariyat ki) had se (agey) na barho, beshaq had se barne wale usey pasand nahi

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Kuffar ki behuda rasm:

Qabl az Islam kuffar Kaaba Moazzima ka bilkul barhana hoka tawaaf kiya karte the, mard din ke wakht aur aurten raat me, baaz aurten bilkul barhana hone me jhijhaktin to apni sharm gaho par aisi jhalar si latka leti thin jaise ghore ki peshani par makkhiyon se hifazat ke liye daali jati hain, is behuda rasm ke khatme ke liye ye ayate karima nazil hui

Ek dusri riwayat ke mutabik Kabil Bani Amir ke log zamana Haj me bahot hi sadha khana wo bhi bahot qaleel mikhdar me khate yahan tak ke harbi aur roghni khane se bhi bachte sirf khushk rotiyan chaba lete aur usey bhi ibadat ka hissa jante the chunache is tarikhe ko rokne ke liye ye ayate karima nazil hui

(03) Para 8, Surah Araaf, Ayat 32

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

قُلۡ مَنۡ حَرَّمَ زِیۡنَۃَ اللّٰہِ الَّتِیۡۤ اَخۡرَجَ لِعِبَادِہٖ وَ الطَّیِّبٰتِ مِنَ الرِّزۡقِ ؕ قُلۡ ہِیَ لِلَّذِیۡنَ اٰمَنُوۡا فِی الۡحَیٰوۃِ الدُّنۡیَا خَالِصَۃً یَّوۡمَ الۡقِیٰمَۃِ ؕ کَذٰلِکَ نُفَصِّلُ الۡاٰیٰتِ لِقَوۡمٍ یَّعۡلَمُوۡنَ ﴿۳۲﴾ (پارہ8۔سورۃ الاعراف،آیت نمبر 32)

Tarjuma Kanzul Imaan:

Tum farmayo kisne haraam ki Allah ki (halaal kardah) wo zeenat jo usne apne bando ke liye nikali aur paak risq tum farmayo ke wo (nemat) imaan walo ke liye hai duniya me aur qayamat me to khaas unhi (musalamano) ki hai, hum yun hi mufassil ayaten byan karte hain ilm walon ke liye

Musalmano par be-jaa aitraaz:

Kuffar e Arab ka ye watirah tha ke wo jab musalmano ko libaz pahenkar Kaaba Moazzimah ka tawaaf karte dekhte aur aiyyaam e haj me unhe aala wa umdah khana khate dekhte to aitraaz karte hue kehte ke in musalmano ki Kaaba Moazzima ki adab wa ehtaram ki koi parwah nahi, ye paith bharne wale log hai agar Allah wale ya muttaqi hote to itni aala wa umdah gizah stemal na karte, chunache unki tardeed me ye ayate karima nazil hui

(Tafseer Ruhul Byan waghera)

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(04) **Para 8, Surah Araaf, Ayat 43**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَنَزَعْنَا مَا فِيْ صُدُوْرِهِمْ مِّنْ غِلٍّ تَجْرِيْ مِنْ تَحْتِهِمُ الْاَنْهٰرُ ۚ وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِيْ هَدٰىنَا لِهٰذَا ۫ وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَآ اَنْ هَدٰىنَا اللّٰهُ ۚ لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ۭ وَنُوْدُوْٓا اَنْ تِلْكُمُ الْجَنَّةُ اُوْرِثْتُمُوْهَا بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿۴۳﴾ (پارہ 8۔ سورۃ الاعراف، آیت نمبر 43)

Tarjuma Kanzul Imaan:

Aur humne in (musalmano) ke seeno se keeney kheech liye (nikal diye) unke (liye jannat ke bagho me) niche nehre bahengi aur kahenge sab khubiyan Allah ko jisne hame iski raah dikhayi aur hum (jannat ki) raah na paate aur agar Allah hame (hidayat ki) raah na dikhata, beshaq hamare rab ke Rasul haq (saccha kalaam) laye aur nidah hue ke ye jannat tumhe miraas (Allah ke fazal se) mili silah tumhare Amaal ka

Nabiye Kareem ﷺ ka zahiri wisaal:

Hazrat Abdullah bin Abbas رضی اللہ تعالیٰ عنہ farmate hain ke ye ayate karima Hazrat Siddique Akbar, Umar Farooque wa Usman wa Ali Murtaza wa Talha wa Zubair, ibn Masud, Ammar bin Yasir, Salman Fharsi, aur Abu Zarh Ghaffari رضي الله تعالىٰ عنهم ke baare me nazil hui ke Nabiye Kareem ﷺ ke zahiri wisaal farmane ke baad in hazraat e sahaba me apas me khuch ikhtelaaf ho gaye jinke door hone ki Quran me ghaibi khabar di gayi (Tafseer Naimi, Tafseer Kabir, Tafseer Madariq, Tafseer Baizawi waghera)

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(05) Para 9, Surah Araaf, Ayat 158

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ يٰۤاَيُّهَا النَّاسُ اِنِّیْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ جَمِيْعَا ِالَّذِیْ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۚ لَاۤ اِلٰهَ اِلَّا هُوَ يُحْیٖ وَ يُمِيْتُ ۪ فَاٰمِنُوْا بِاللّٰهِ وَ رَسُوْلِهِ النَّبِیِّ الْاُمِّیِّ الَّذِیْ يُؤْمِنُ بِاللّٰهِ وَ كَلِمٰتِهٖ وَاتَّبِعُوْهُ لَعَلَّكُمْ تَهْتَدُوْنَ ۝۱۵۸

Tarjuma Kanzul Imaan:

Tum farmayo ai logo mai tum sab ki taraf us Allah ka Rasul hun, ke asmaano aur zameen me badshahi isi ko hai (wahi malik haqiqi hai) uske siwa koi mabud nahi jalaye (zinda kare) aur maare to imaan lao, Allah aur uske Rasul be parhe (bagair ustad ke parhe) ghaib batane wale par ke Allah aur uski baton par imaan latey hain aur unki ghulami (ata'at) karo ke tum raah (hidayat) payo

Yahud ka batil aqeeda:

Yahud ki ek jamat thi jiska sardar Eesa Asfahan tha, is jamat ko Eeswi kaha jata tha, is jamat ka ye aqeeda the ke Huzur ﷺ Nabi barhaq to hain magar ap ﷺ sirf ahle Arab ke hi nabi hain Bani Israil ke nabi nahi aur gudishta nabiyon ki tarah ap ﷺ ki nabuwat bhi maqsus koam ke liye hai, har ek ke liye nahi, chunache is ayate karima me is aqeede ki tardeed me farmayi gayi (Tafseer Kabir)

(06) Para 9, Surah Araaf, Ayat 163

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَسْـَٔلْهُمْ عَنِ الْقَرْيَةِ الَّتِیْ كَانَتْ حَاضِرَةَ الْبَحْرِ ۘ اِذْ يَعْدُوْنَ فِی السَّبْتِ اِذْ تَاْتِيْهِمْ حِيْتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَّيَوْمَ لَا يَسْبِتُوْنَ ۙ لَا تَاْتِيْهِمْ ۚ كَذٰلِكَ ۚ نَبْلُوْهُمْ بِمَا كَانُوْا يَفْسُقُوْنَ ۝۱۶۳ (پارہ9۔سورۃ الاعراف،آیت نمبر 163)

Tarjuma Kanzul Imaan:

Aur inse haal pucho is basti ka ke dariya kinare bhi jab wo hafte ke baare me had se barte (hukm ke khilaaf karte) jab hafte ke din unki machliyan paani par tairtin unke saamne aatin aur jo din hafte ka na hota na aatin is tarah hum unhe azmate the unki behukmi (nafarmani) ke sabab

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Yahud ki jhuthi tareefain:

Nabiye Kareem ﷺ ne Yahud e Madina se farmaya, ke tum log apne baap dadaon ki pairwi me lage ho ke unhone bhi apne Pichl nabiyon ki mukhalifat ki thi aur tum bhi meri mukhalifat par amada ho, is par Yahud e Madina kehne lage ke hamare baap dada to nabiyon ke bare farmabardar the jabke wo Yahudi bakhubi jante the ke unke baap dada waqaiy bekhabar honge lehaza wo apne baad dadaon ki jhuthi tarifon me lage rehte hain tab ye ayate karima nazil hui (Tafseer Saadi)

(07) Para 9, Surah Araaf, Ayat 170

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالَّذِيْنَ يُمَسِّكُوْنَ بِالْكِتٰبِ وَ اَقَامُوا الصَّلٰوةَ ؕ اِنَّا لَا نُضِيْعُ اَجْرَ الْمُصْلِحِيْنَ

Tarjuma Kanzul Imaan:

Aur wo jo kitaab ko mazbut thamte (amal karte hain) hain aur unhone namaz qayam rakhi, hum nekiyon ka naik (ajar) nahi gawate (zaya nahi karte)

Shane Nazul:

Baaz Ullema e Yahud na to Tawrait Sharif me tehreef karte na hi uske mainey badalte, na hi rishwate lete balke sahi toar par Yahudiyat par qayam rehte aur Nabiye Akhriuz Zama ﷺ ka zamana e mubarak pa kar Tawrait Sharif ke mutabik ap ﷺ par imaan le aye jaise Hazrat Abdullah bin Salaam aur unke saathi waghera chunache in Ullema e Yahud ke mutalliq ye ayate karima nazil hui (Tafseer Khazin)

(08) Para 9, Surah Araaf, Ayat 180, 181

وَلِلّٰهِ الْاَسْمَآءُ الْحُسْنٰى فَادْعُوْهُ بِهَا ۪ وَذَرُوا الَّذِيْنَ يُلْحِدُوْنَ فِيْۤ
اَسْمَآئِهٖ ؕ سَيُجْزَوْنَ مَا كَانُوْا يَعْمَلُوْنَ ○ وَمِمَّنْ خَلَقْنَاۤ اُمَّةٌ يَّهْدُوْنَ بِالْحَقِّ
وَبِهٖ يَعْدِلُوْنَ ○ (پارہ9۔سورۃ الاعراف،آیت نمبر 180-181)

Tarjuma Kanzul Imaan:

Aur Allah ke bahot ache naam to usey unse pukaro aur unhe choar do jo uske naamo me haq (had) se nikalte hain wo jald apna kiya (saza) payenge, aur hamare banaye huon me ek groh wo hai ke haq (ki raah) batayen aur us par insaaf (ka faisla) karen

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Abu Jahal ki jahilana baat:

Ek martaba ek sahabi ne namaz se farik hoka "Ya Allah, Ya Rahman" kehkar rabbo ﷻ ko pukara, to wahan mojud ek kafir jo ghaliban Abu Jahal tha apne sathiyon se bola ke Mohammad ﷺ aur unke Ashaba Allah ki ibadat karte hain magar pukarte 2 mabudon ko hain, ek ka naam Allah aur dusre ka naam Rahman hai, chunache uski tardeed me ye ayate karima nazil hui (Tafseer Ruhul Byan, Tafsee Khazin)

(10) Para 9, Surah Araaf, Ayat 182, 183

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُوْنَ ﴿۱۸۲﴾ وَاُمْلِيْ لَهُمْ ؕ
اِنَّ كَيْدِيْ مَتِيْنٌ ﴿۱۸۳﴾ (پارہ9۔سورۃ الاعراف،آیت نمبر 182-183)

Tarjuma Kanzul Imaan:

Aur jinhone hamari ayaten jhutlayin (inkar kiya) jald hum unhe ahishta ahishta azaab ki taraf le jayenge jahan se unhe khabar na hogi aur mai unhe (nematen dekar) dhail (mohlat) dunga beshaq meri khufiya tadbeer bahot pakki hai

Kuffar e Mecca ki khushfehmi:

Kuffar e Mecca Nabiye Kareem ﷺ ko bahot qalbi ranjh wa sadme pahonchaya karte the aur ap ﷺ ka mazaq urtate aur tamsukhar karte uske bawajud araam wa asaish me ishrat ki zindagi guzar rahe the unka kehna tha ke hamara rab hamare in amaal se razi wa khush hai, jab hi to usne hame itni nematen ata farmayi hain aur hame tandrusti wa khushhali se malamal farmaya hai chunache unki is khushfehmi ko door farmane ke liye ye ayate karima nazil hui (Tafseer Ruhul Muani, Tafseer Khazin)

(12) Para 9, Surah Araaf, Ayat 184

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَوَ لَمْ يَتَفَكَّرُوْا ۗ مَا بِصَاحِبِهِمْ مِّنْ جِنَّةٍ ؕ اِنْ هُوَ اِلَّا نَذِيْرٌ مُّبِيْنٌ ﴿۱۸۴﴾

Tarjuma Kanzul Imaan:

Kya sochte nahi ke unke sahab (Rasul) ko jinho (deewangi) se khuch alaqa nahi (ta'alluq) wo to saaf (kafiron ko) dar sunane wale hain

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Kuffar ki Huzur ﷺ ki shaan me bakwaas:

Zamana tabligh ki ibtizah me Nabiye Kareem ﷺ ek martaba Safa ki pahari par khare hokar subha tak logo ko Islam ki dawat dete rahe, is doran lamha bhar bhi aram na farmaya, is par kuffar e Mecca kehne lage ke Mohammad ﷺ majnu deewane ho gaye honge ke tamam raat baten karte rahe ghari bhar araam na kiya is par ye ayate karima nazil hui

Ek riwayat ke mutabik jab Nabiye Kareem ﷺ par wahi ka nazul hota to ap ﷺ ka chehra e anwar surkh ho jata sardi ke mosam me bhi paseena mubarak kasrat se nikalta, lambi saansen aur kharaten jaari ho jaten, gharz ghair mamuli kaifiyat paida ho jati, jisey dekhkar kuffar e Mecca kehte ke ap par junoon taari hota hai aur deewangi ka doara parta hai, unki is bakwaas ki tardeed me ye ayate karima nazil hui (Tafseer Khazin, Tafseer Kabir, Tafseer Ruhul Muani)

(13) Para 9, Surah Araaf, Ayat 187

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يَسْـَٔلُوْنَكَ عَنِ السَّاعَةِ اَيَّانَ مُرْسٰىهَا ؕ قُلْ اِنَّمَا عِلْمُهَا عِنْدَ رَبِّىْ ۚ لَا يُجَلِّيْهَا لِوَقْتِهَاۤ اِلَّا هُوَ ؕ ثَقُلَتْ فِى السَّمٰوٰتِ وَ الْاَرْضِ ؕ لَا تَاْتِيْكُمْ اِلَّا بَغْتَةً ؕ يَسْـَٔلُوْنَكَ كَاَنَّكَ حَفِىٌّ عَنْهَا ؕ قُلْ اِنَّمَا عِلْمُهَا عِنْدَ اللّٰهِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿۱۸۷﴾ (پارہ9۔سورۃ الاعراف، آیت نمبر 187)

Tarjuma Kanzul Imaan:

Tum se qayamat ko puchte hain ke wo kab ko thehri hai tum farmayo uska ilm to mere rab ke paas hai, usey wahi uske (muqarrarah) wakht par zahir karega bhari par rahi hai (uski haibat hai) asmaano (walo) aur zameen (walo) me, tum par na ayegi magar achanak, tum se aisa puchte hain goya tumne use (uska wakht) khub tehkeek (malum) kar rakha hai, tum farmayo iska ilm to Allah hi ke paas hai lekin bahot log jante nahi

Quraish ke sardaron ka Qayamat ke baare me sawal:

Ek martaba Quraish ke sardar jo Nabiye Kareem ﷺ ke rishtedar bhi the bargah e risalat ﷺ me hazir hue aur kehne lage ke hum to apke qurabat daar hain aur azizo qarib se to koi baat nahi chupayi jati lehaza ap hame bata den ke wo qayamat

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jiske aane ka ap hame khoaf dalate hain wo kab aur kis tareekh aur kis din ayegi chunache inke jawab me ye ayate karima nazil hui

Ek dusri riwayat ke mutabik bargah e risalat ﷺ me 2 Yahudi hazir hue aur arz karne lage ai Mohammad ﷺ agar ap waqaiy Allah ke sacche Nabi hain to phir bataiye ke Qayamat kab ayegi kyunke jab hum is baare me jaante hain to phir ap to Allah ke Nabi hain ap ko to zarur malum hona chahiye ke Qayamat kab ayegi, kis tareekh ko aur kis din ayegi (Tafseer Kabir,Tafseer Khazin, Tafseer Ruhul Byan,Tafseer Madariq, Tafseer Saadi,Tafseer Baizawi, Tafseer Ruhul Muani)

(14) <u>Para 9, Surah Araaf, Ayat 188</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ لَّاۤ اَمْلِكُ لِنَفْسِیْ نَفْعًا وَّ لَا ضَرًّا اِلَّا مَا شَآءَ اللّٰهُ ؕ وَ لَوْ كُنْتُ اَعْلَمُ الْغَیْبَ لَا
سْتَكْثَرْتُ مِنَ الْخَیْرِ ۛۚ وَ مَا مَسَّنِیَ السُّوْٓءُ ؕ اِنْ اَنَا اِلَّا نَذِیْرٌ وَّ بَشِیْرٌ لِّقَوْمٍ
یُّؤْمِنُوْنَ۠ (پارہ9۔سورۃ الاعراف،آیت نمبر 188)

<u>Tarjuma Kanzul Imaan:</u>

Tum farmayo mai apni jaan ke bhale bure ka (Allah ki ata ke bagair) khud mukhtar nahi magar jo Allah chahe aur agar mai (Allah ke bataye bagair) ghaib jaan liya karta to yun hota ke maine bahot bhalai (deen wa duniya ki nematen) jama kar lin, aur mujhe koi burai (musibat) na pahonchi, mai to yehi (azaab ka) dar aur (jannat ki) khushi sunane wala hun unhe jo imaan rakhte hain

<u>Muanfik ki behuda baat:</u>

Ek martaba Kuffar e Mecca Nabiye Kareem ﷺ se kehne lage ke Huzur apto Allah ke sacche Nabi hain ke halaat se bakhabar hain to aisa karen ke ap hame cheezon ke aane wale bhaw pehle se bata diya karen, kaun si cheez sasti hogi aur kaun si mehngi, takey hum usi hisab se tijarat kiya karen aur yun bahot sa nafa hasil kar liya karenge aur hame ye bhi pehle se bata diya karen ke kahan qahed parega, kahan arzaani hogi takey hum qahed ki jagah choarkar arzaani ke muqam par chale jaya karen chunache unke jawab me ye ayate karima nazil hui

Ek dusri riwayat ke mutabik jab Nabiye Kareem ﷺ Ghazwa bin Mustaliq wapas tashreef la rahe the to raaste me zor ki andhi ayi jissey namaziyo ki oont aur

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ghorey tak sarasima (khauf zada) hokar bhaag gaye to Nabiye Kareem ﷺ ne lashkar ko iqtila farmayi ke aj Madina Munawwara me Rafa'a(Munafik) mar gaya, is iqtila se laskar me jo mojud munafekeen ko bahot ranjh wa sadma hua, ap ﷺ ne irshad farmaya ke hamari ootni gum ho gayi hai talaash karo is par Abdullah bin Abi munafik bola, ke Huzur ka haal ajeeb hai, abhi to Madina me marne wale ki khabar de rahe hain, magar khud apni ootni se bekhabar hain, Nabiye Kareem ﷺ ko jab munafik ki is behuda baat ki iqtila hui to apne farmaya ke ye munafekeen hamare ilm par aitraaz karte hain, hum batate hain, ke hamari ootni kahan hai, jao hamari ootni pahar ki us ghati me hai uski naqail ek darakht me ulajh gayi hai, jab logo ne wahan ja kar dekha aur ootni ko us halat me paya jisme Nabiye Kareem ﷺ ne irshad farmaya tha is par ye ayate karima nazil hui (Tafseer Khazainul Irfan, Tafseer Kabir)

(15) <u>Para 9, Surah Araaf, Ayat 195</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلِ ادْعُوْا شُرَكَآءَكُمْ ثُمَّ كِيْدُوْنِ فَلَا تُنْظِرُوْنِ ﴿۱۹۵﴾

<u>Tarjuma Kanzul Imaan:</u>

Tum farmayo ke apne shariko (jhuthe mabudo) ko pukaro aur mujh par daw chalo (jo ho sake bigar lo) aur mujhe (sambhalne ki) mohlat na do

<u>Mushrekeen ka bhonda harba:</u>

Mushrekeen e Arab Nabiye Kareem ﷺ ke roshan e dalail se ajiz hue to phir ye harba stemaal kiya ke apko apne buto se darane ki koshish karne lage agar ap inki mukhalifat se na ruke to phir ye buth apko jaani wa maali nuqsan pahonch ayenge chunache unki tardeed me ye ayate karima nazil hui jisme ap ﷺ ki ghana qalbi zahir farmayi gayi (Tafseer Kabir, Tafseer Ruhul Muani, Tafseer Khazin)

(16) <u>Para 9, Surah Araaf, Ayat 200</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ اِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطٰنِ نَزْغٌ فَاسْتَعِذْ بِاللّٰهِ ؕ اِنَّهٗ سَمِيْعٌ عَلِيْمٌ ﴿۲۰۰﴾

<u>Tarjuma Kanzul Imaan:</u>

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Aur ai sunne wale agar shaitan tujhe kisi bure kaam par uqsaye to Allah ki panah mang beshaq wohi sunta aur janta hai

Ghusse ki halat me hukm e elahi:

Jab pichli ayat "خذ العفو" nazil hui to Nabiye Kareem ﷺ ne Hazrat Jibreel علیہ السلام se daryaft farmaya ke ghusse ki halat me hukm e elahi kya hai, tab ye ayate karima nazil hui (Tafseer Kabir, Tafseer Khazin,Tafseer Ruhul Muani)

(17) Para 9, Surah Araaf, Ayat 204

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ اِذَا قُرِئَ الۡقُرۡاٰنُ فَاسۡتَمِعُوۡا لَهٗ وَ اَنۡصِتُوۡا لَعَلَّكُمۡ تُرۡحَمُوۡنَ ﴿۲۰۴﴾

Tarjuma Kanzul Imaan:

Aur jab Quran parha jaye to use kaan laga kar suno aur khamosh raho ke tum par rahem ho

Imam ke piche qarat mansukh:

Ek martaba Nabiye Kareem ﷺ ne sahaba ekram ki namaz me imamat farmayi ek ansaari sahaba ne ap ﷺ ke piche dorane namaz qaraat ki tab ye ayate karima nazil hui jisme namaz me imam ke piche qaraat mansukh hui (Ruhul Muani)

(18) Para 9, Surah Araaf, Ayat 206

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اِنَّ الَّذِیۡنَ عِنۡدَ رَبِّكَ لَا یَسۡتَكۡبِرُوۡنَ عَنۡ عِبَادَتِهٖ وَیُسَبِّحُوۡنَهٗ وَلَهٗ یَسۡجُدُوۡنَ ﴿۲۰۶﴾ (پارہ9۔سورۃ الاعراف،آیت نمبر 206)

Tarjuma Kanzul Imaan:

Uski ibadat se taqabbur nahi karte aur uski paaki bolte aur usi ko sajdah karte

Kuffar e Mecca ka taqabbur:

Kuffar e Mecca ke Islam qabul na karne ka ek sabab ye bhi tha ke wo jante the musalman apne rab ko sajdah karte hain jab ke unke nazdeeq sajdah karne me unki tauheen thi unka kehna tha ke "اتسجد لما نامرنا وزادهم نفورا" chunache unki tardeed me ye ayate karima nazil hui (Tafseer Ruhul Byan)

Surah 8 : Anfaal – Ayat 75, Ruku 10 (Madni)

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(01) **Para 9, Surah Anfaal, Ayat 1**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يَسْـَٔلُوْنَكَ عَنِ الْاَنْفَالِ ؕ قُلِ الْاَنْفَالُ لِلّٰهِ وَ الرَّسُوْلِ ۚ فَاتَّقُوا اللّٰهَ وَ اَصْلِحُوْا ذَاتَ بَيْنِكُمْ ۪ وَ اَطِيْعُوا اللّٰهَ وَ رَسُوْلَهٗۤ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝

Tarjuma Kanzul Imaan:

Ai mehbub tumse ghanimato (ke ehkam) ko puchte hain to farmayo ghanimaton ke maalik Allah aur Rasul hain to Allah se daro aur (uske hukm par raazi raho) apne apas me mail (sulah safai) rakho aur Allah aur Rasul ka hukm mano agar imaan rakhte ho

Maale ghanimat ki taqseem:

Is ayate karima ke chan shane nazul hain

(a) Nabiye Kareem ﷺ ne Ghazwa Badr se faraqat ke baad maale ghanimat taqseem farmaya to unme 8 sahaba wo bhi the jo Ghazwa Badr me shareek to na the magar ap ﷺ ke hukm se dusri khidmat par mamul the us par baaz sahaba ke dil me ye khyal aya ke jab ye Hazrat jung me shareek nahi hue to unhe ghanimat se hissa kyun mil raha hai chunahce is moake par ye ayate karima nazil hui

(b) Jab Ghazwa Badr me ye mamla dar paish hua ke maal ye ghanimat sirf mahajereen me taqseem kiya jaye ya ansaar me ya dono me tab ye ayate karima nazil hui

(c) Is Ghazwa e Badr ke moake par nojawan e Islam to jehad me shareek hue jab ke zayeef burey musalaman unki pusht panahi me piche rahe jaisa ke jung ki hikmat amli ka takaza hota hai ke foaj ki pusht panahi ke liye bhi khuch log mojud hoan chunache jab Ghazwa se faraqat ke wakht maal e ghanimat ki taqseem ka wakht aya to muhajedeen ka khyal ye tha ke chunke humne jehad kiya hai isliye is ghanimat par sirf hamara hi haq hai jabke burey hazraat ka kehna tha kyun ke hum lashkar e Islam ki pusht panahi par mamul the isliye ghanimat ke haqdar hum bhi hain chunache tab ye ayate karima nazil hui

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(d) Ghazwa e Badr ke moake par Nabiye Kareem ﷺ ne lashkar e Islam se farma diya tha ke jo mujahid kisi kafir ko qatl karega to maqtul ka samaan uska ghora kapre talwar waghera qatl karne wale ko ghanimat ke wakht de diya jayega chunache iske mutalliq mujahedeen me ye guftagu hui ke maqtul ka maal ghanimat me shamil kiya jayega ya sirf qatl karne wale ko diya jayega tab ye ayate karima nazil hui

(e) Kuffar ke baad maal jehad ke bagair hi musalmano ke kabze ma aa jate the chunache unke mutalliq ye mamla darpaish hua ke is maal ki taqseem kaise ki jaye, ye maal ghanimat me shumar hoga ya nahi chunache uske mutalliq ya ayate karima nazil hui

(f) Maal e ghanimat me Nabiye Kareem ﷺ pa panchwa hissa hota tha aur 4 hisse mujahedeen ke chunache is khams ke mutalliq guftagu hui ke ye kahan kharch kiya jaye tab ye ayate karima nazil hui
(Tafseer Kabir, Tafseer Madariq, Tafseer Khazin)

(02) <u>Para 9, Surah Anfaal, Ayat 5, 6</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

كَمَآ اَخْرَجَكَ رَبُّكَ مِنْۢ بَيْتِكَ بِالْحَقِّ ۫ وَاِنَّ فَرِيْقًا مِّنَ الْمُؤْمِنِيْنَ
لَكٰرِهُوْنَ ۝۵ يُجَادِلُوْنَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَاَنَّمَا يُسَاقُوْنَ اِلَى الْمَوْتِ
وَهُمْ يَنْظُرُوْنَ ۝۶ (پارہ9۔سورۃ الانفال،آیت نمبر 5-6)

<u>Tarjuma Kanzul Imaan:</u>
Jis tarah ai mehbub (Badr ke moake par) tumhe tumhare rab ne tumhare ghar se haq ke saath baramad kiya (nikala) aur beshaq musalmano ka ek groh is (jung) par na khush (hichkicha raha) tha sacchi baat me tumse jhigarte (arz maruz karte) the baad uske ke (fatah) zahir ho chuki (unka ye haal tha) goya wo aankhon dekhi moat ke taraf haaqe jate hain

<u>Ghazwa e Badr:</u>
Ye ayate karima ibteda waqaiy Badr ke mutalliq nazil hui, wakiya ye tha, Quraish ka kaafla, Abu Sufyan ki iyadat me Mecca Moazzama se Shaam tejarat ke liye gaya jahan usko bahot hi nafa hi hua, in logo ne musalmano ke muqabil jungi

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taiyariyon par kharch karna tha, ye kaafla bara raasta Madina Munawwara se Mecca Moazzama wapas loata to Huzur ﷺ ne musalmano ko uski khabar di aur farmaya ke isme sirf 40 admi hain jinme Abu Sufyan, Amr bin Aas, Mukharram bin Noafal, jaise sardar bhi hain, unke paas maal e tejarat bahot zyada hai, sahaba ne be-tamil is kaafle ka raasta rok lene aur ussey sara samaan cheen lene ka irada kiya, is maqsad ke liye 313 hazraat bahot be saro samani me Madine se nikle jinme 70 oont sawar the aur sirf 2 ghor sawar Zubayr ibn al-Awwam aur al-Miqdad ibn 'Amr 8 talwaar thin, 6 zarrey hain, ye hazraat udhar rawana hue

Abu Sufyan ne ya to bhanp liya ya kisi jasus ne unhe khabar kar di ke unhone Damdam bin Amr al-Ghifari ko khuch ujrat dekar Mecca Moazzama ki chat par charkar ahle Mecca ko lal kaara ke tumhar kaafla khatre me hain, jald uski madad ko rawana ho, chunache saare 950 jungi bahadur samaan jung se laiz yahan se rawana hone lage, udhar Hazrat Aqla bint Abdul Mutallib ne khwab dekha ke ek oont sawar maqam AbTah me aya aur usne 300 baar unchi awaaz me kaha ke ai ghaddar apni qatl gaahon ke taraf chalo, sabh log uske paas jama ho gaye phir usne Buqais pahar se ek chattan ukhairkar fiza me pheki wo chattan fiza me pahochkar paash paash hui aur uske tukre har ghar me girey, Hazrate Aqla ne ye khawab apne bhai Hazrat Abbas se kahi, unhone apne dost Waleed bin Atwah se kahi, Atwah ne apne dost Abu Jahal se byaan ki, Abu Jahal has kar bola ke Abdul Mutallib ki aulad me ab tak mard Nabi bane ab aurten bhi Nabi banne lagin, usne is khwab par koi dhyan na diya, 950 shahsawar bahot samaan jung se laiz nikle, unhe Nafeer kehte hain

Abu Sufyan ka kaafla "Gair" kehlata hai, ye kaafla Ameer in logo ko apne fatah par itna yaqeen tha ke apne saath sharaab ke gharey, nachne wali aurten bhi le gaye the, ke musalmano ko safa e hasti se mitakar, Madine me sharaab piyenge, aur naach naach kar jashn manayenge, udar Abu Sufyan ne Madina Munawwara wala raasta choarkar Bahrain wala raasta ikhtiyar kiya, aur apne Kaafle ko Mecca Moazzama pahonch diya, Abu Jahal ko kehla bheja ke chunke hamara kaafla ba khairiyat Mecca pahonch gaya hai, isliye tum log wapas aa jao, magar Abu Jahal ne akar kar kaha, ke bahadur log jung jung ke liye nikal parte hian to bagair khuch kiye wapas nahi hote, Abu Sufyan tum humse aa milo, hamare jashn me sharkat karo chunache ye 40 admi bhi Abu Jahal se jaa mile aur ab unki tadad 990 ho gayi, us wakht Huzur ﷺ wadiye "Qaraan" me maiy in sahaba ke tashreef farma

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the, Huzur ﷺ ne in hazraat se farmaya ke eer chahte ho ya nafeer yani yani Abu Sufyan se jung chahte ho ya Abu Jahal ki jamat se aqsar ne arz kiya ke hum eer chahte hain kyunke hum jung ki taiyari karke Madina se nahi chale, Huzur ﷺ ne farmaya ke eer to gaya ab nafeer se do do haath karna hai, isi par in logo ne kaha ke Huzur eer ke piche chaliye nafeer ko choar dijiye, Huzur e Anwar is par naraaz hue, Hazrat Abu Bakr wa Umar رضي الله تعالىٰ عنهم ne in logo ke saamne bahot hi dilkash aur dil nasheen taqreer farmayi, jis par in Hazrat ko josh aa gaya

Hazrat Miqdar رضى الله تعالىٰ عنه khare hokar Ya Rasulallah ﷺ ap jahan rab tak chalen hum apke saath hain, Hum Hazrat Musa عليه السلام ke saathi nahi jo apse keh dain ke "اذ هب انت وربك فقاتلا وانا ههنا قاعدون" ke ap aur apka rab jaane dono jehad karen hum to yahan baithe rahenge bulke hum to ye kehte hain ke اذهب انت وربك فقاتلا انا معكما مقاتلون ap aur apka rab jung ke liye jaye hum apke saath jehad karenge uspar Huzur e Anwar ﷺ bahot khush hue phir Hazrat Saad ibn Maaz رضى الله تعالىٰ عنه bole Allah Taala ye shaiwah hi nahi hai bawafaon ka piya hai doodh hum logo ne ghairat mand maon ka, Ya Rasualallah ﷺ agar Huzur humko samundar me qud jaane ka hukm dain to humko koi uzar na hoga, bedharak qud jayenge us par Huzur e Anwar ﷺ bahot khush hue aur farmaya ke chalo Allah par Tawakkul karke, ye kuffar inshallah sakht shikast payenge, mai kuffar ke qatl gaah ko dekh raha hun, phir ye ayat nazil hui (Tafseer Ruhul Byan, Tafseer Ruhul Muani, Tafseer Kabir, Tafseer Madariq, Tafseer Khazin waghera)

(04) <u>Para 9, Surah Anfaal, Ayat 9, 10</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِذْ تَسْتَغِيْثُوْنَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ اَنِّيْ مُمِدُّكُمْ بِاَلْفٍ مِّنَ الْمَلٰٓئِكَةِ مُرْدِفِيْنَ ۝ وَمَا جَعَلَهُ اللّٰهُ اِلَّا بُشْرٰى وَلِتَطْمَئِنَّ بِهٖ قُلُوْبُكُمْ ۚ وَمَا النَّصْرُ اِلَّا مِنْ عِنْدِ اللّٰهِ ۭ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ۝ (پارہ9۔سورۃ الانفال،آیت نمبر 9-10)

<u>Tarjuma Kanzul Imaan:</u>

Jab tum apne rab se (fatah ke liye) faryad karte the to usne tumhari sun li ke mai tumhe madad dena wala hun (asmaan se utarte) hazaaro farishte ki qatar se aur ye to Allah ne kiya magar tumhari khushi ko aur isliye ke tumhare dil chain payen, aur madad nahi magar Allah ki taraf se beshaq ghalibe hiqmat wala hai

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Nusrat e Elahi:

Ghazwa e Badr ke moake par Nabiye Kareem ﷺ jab mujahedeen aur samaan e jung ki qillat ko mulahiza farmaya aur dusri janib lashkar e kuffar ki kai gunaa ya beh tadad aur unke samaane harab ki kasrat ki jaanib nazar farmayi to bargah e elahi me arz guzar hue, Ya Allah agar aaj tune hamari madad na farmayi to phir rooh e zameen par teri ibadat karne wala koi na bachega, Allah apna wada pura farma jo tune mujhse kiya hai, ap ﷺ ke dastey mubarak daraaz farmaye ye dua farmate rahe yahan tak ke ap ﷺ ki chadar e mubarak doshe mubarak se niche tashreef le ayi, Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ ne agey barkar chadar e mubarak ko dobara doshey mubarak par daala aur ap ﷺ se lipat gaye aur arz guzar hue, Ya Rasulallah ﷺ apne bahot dua farmayi, yaqeenan rab taala apki zarur madad farmayega, chunache is moake par ye ayate karima nazil hui (Tafseer Ruhul Byan, Muani, Kabir, Khazin, Baizawi, Saadi waghera)

(06) Para 9, Surah Anfaal, Ayat 11

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اِذۡ یُغَشِّیۡکُمُ النُّعَاسَ اَمَنَۃً مِّنۡہُ وَ یُنَزِّلُ عَلَیۡکُمۡ مِّنَ السَّمَآءِ مَآءً لِّیُطَہِّرَکُمۡ بِہٖ وَ یُذۡہِبَ عَنۡکُمۡ رِجۡزَ الشَّیۡطٰنِ وَ لِیَرۡبِطَ عَلٰی قُلُوۡبِکُمۡ وَ یُثَبِّتَ بِہِ الۡاَقۡدَامَ ﴿۱۱﴾ (پارہ9۔سورۃ الانفال،آیت نمبر 11)

Tarjuma Kanzul Imaan:

Jab usne tumhe ungh se ghair diya (sula diya) to uski taraf se chain (tasqeen) thi (jo tumhe ata ki) aur asmaan se tum par paani utara ke tumhe usse suthra (paak saaf) kar de aur shaitan ki napaki (waswasa) tumse door farma de aur tumhare dilon ki dharas bandhaye aur usse tumhare kadam jama de

Baarishe Fatah ka paishe khaima:

Jah Nabiye Kareem ﷺ Badr ke taraf rawana hue raaste me kareeb e Badr 2 shaks mile, unse Huzur ﷺ ne pucha ke kya yahan se Abu Sufyan ka kaafla guzra tha, wo bole haan, raat ke wakht guzra tha, in dono ko musalmano ne kuffar e Mecca ke haalat malum karne ke liye pakar liya, in dono me se ek to Abu Rafaiy the yani Hazrat Abbas رضی اللہ تعالیٰ عنہ ka ghulam aur dusra Aslam tha, Uqba ibn Abi Moeet ka ghulam, Sahaba Ekram ne Abu Rafiay se pucha ke is jung ke liye Mecca

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Moazzama se kitne log nikle hain, wo bola ke kareeban saare hi nikal pare hain, Huzur e Anwar ﷺ ne farmaya, ke Mecca ne apne jigar ke tukre hamari taraf phaik diye hian, phir Abu Rafaiy se pucha ke kya log wapas bhi loat gaye, wo bola haan, jab Abu Sufyan ke kaafle ki ba-khairiyat nikal jane ki khabar mili to Abi ibn Surji apne 300 sathiyon ke saath wapas loat gaye, ye shaks Bani Zehra ka sardar tha, Huzur e Anwar ﷺ ne is din Abu ko Laqab diya, "Akhuska", kyun ke wo apni koam se kat gaya, itni tehkeek ke baad ye hazraat Badr ke taraf rawana hue, to dekha ke kuffar e Mecca wahan pehle se hi pahonch chuke hain, aur unhone waadi Badr ke ache saaf maidani ilake par kabza kar liya hai, jahan paani hai, musalman Badr ke raitey wale hisse me utre jahan paani na tha, in Hazrat ko us wakht dushwariyan paish ayin, ek paani ka na hona, sakht pyaas dusra dhas jana, achi tarah na chal sakna

Is moake par shaitan be shakl insaani in ghaziyon ke paas aya, aur alag alag ek ek se mila bola ke tum kehte ho ke tum haq par ho, Allah ke pyare ho, tumhare Nabi sacche hain, ye ajeeb haqaniyat hai, ke rab ne tumko khushk aur raitey wale ilake me utara, ab natija ye hoga ke jab tum pyaas se badhaal ho jaoge to kuffar nihayat asani se shikast de denge, tumme se koi ghar wapas na jayega, ke tum pyase rahoge, kuffar taza dam, is par unme baaz Hazrat ko sakht fikr hui, idhar dariyaye rehmat e elahi josh me aya aur khoob musladhar baarish hui jisse rait jam kar nihayat achi zameen ban gayi aur sahaba ekram ne usi hisse me lambi choari hauz numa jagah banayi jisme bhar gaya, un logo ne talaabo ki tarah usey stemaal kiya, idhar kuffar wala hissa phislan ho gaya jissey unhe chalna phirna dushwar ho gaya, momino ko is baarish se itni khushi hui jo byaan se bahar hai sabh ke dil mutmayeen ho gaye aur ye baarish fatah ka paishe khaima malum ho, is moake par ye ayate karima nazil hui (Tafseer Ruhul Byan)

(07) <u>Para 9, Surah Anfaal, Ayat 17, 18</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

فَلَمْ تَقْتُلُوْهُمْ وَلٰكِنَّ اللّٰهَ قَتَلَهُمْ ۪ وَمَا رَمَيْتَ اِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمٰى ۚ وَلِيُبْلِيَ الْمُؤْمِنِيْنَ مِنْهُ بَلَآءً حَسَنًا ۭ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ۝ ذٰلِكُمْ وَاَنَّ اللّٰهَ مُوْهِنُ كَيْدِ الْكٰفِرِيْنَ ۝ (پارہ9۔سورۃ الانفال، آیت نمبر 17-18)

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Tarjuma Kanzul Imaan:

To tumne unhe qatl na kiya bulke (darey haqiqat) Allah ne unhe qatl kiya, aur ai Mehbub wo khaak jo tumne pheki thi bulke (darey haqiqat) Allah ne pheki aur isliye ke musalmano ko issey acha inaam ata farmaye, beshaq Allah sunta janta hai, (ye nematen) to lo aur uske saath ye hai ke Allah kaafiron ka danw (fareb) sust (kamzor) karne wala hai

Wakiya Fatah Badr:

Jab Huzur ﷺ ne Badr me ghaziyon ko utara to wo shaks Huzur e Anwar ﷺ ki khidmat me laye gaye, Aslam jo Bani Haug ka ghulam tha, Abu Yassar jo Bani Aas ibn Saad ka ghulam tha, unhone ghaziyane Badr pakar kar Huzur ke paas laye, unse Huzur ne pucha ke kuffar e Mecca kitni tadad me hain, wo bole bahot kam hain, magar humko puri ginti nahi malum, farmaya, rozana kitne oont unke khuraak ke liye zibaah hote hain, wo bole ek din 10 dusre din 9, Huzur ﷺ ne farmaya ke wo 900 aur 1000 ke darmiyan hain, phir pucha ke unme sardarane Quraish kitne hain, wo bole ke Utba ibn Rabiya, Shaiba ibn Rabiya, Abu Al Khabri ibn Hassham, Hakeem ibn Hazaam, Haaris ibn Amir, Twama ibn Maree, Nasar ibn Harris, Abu Jahal, Ummaiya ibn Khalaq, Nusiya ibn Hajjaj, Hiya ibn Hajjaj, Sohail ibn Umar, ye 12 to choti ke sardar hain baki unke alawa hain

Huzur e Anwar ﷺ ne farmaya ke Mecca ne apne jigar par nikal pheke hain, phir arz kiya kya ai mere rab ye Quraish yahan fakr wa taqabbur karte aye hain inhone tera muqabla kiya tere nabi ko jhutlaya tune mujhse jis fatah ka wada farmaya hai wo pura kar, phir Hazrat Ali رضی اللہ تعالیٰ عنہ se farmaya ke mujhe ek mutthi khaak do apne paish ki, Huzur e Anwar ﷺ ne شاھت الوجوہ َ se keh kar wo khaak kuffar ke taraf pheki, to saare kuffar ki dono ankhon me wo dhool par gayi bulke nathno aur mooh me bhi

Mai tere haanthon ke sadqe, kaisi kankariyan thin wo
Jisse saare kaafiron ka wafata mooh phair gaya

Ye wakiya Fatah Badr paishe khaima hua, phir chand ghanto me musalmano ne 70 kafir maar diye aur giraftaar kar liye unke apne 13 ghazi shaheed hue jo Badr me aram farma rahe hain, is Fatah ke baad Ghaziyane Badr apas me baaten karne lage ke koi kehta hai falah kafir ko yun mara, koi kehta hai maine falah ko yun qaid kiya tab ye ayate karima nazil hui (Tafseer Khazin)

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Isko Tafseer Kabir, Baizawi, Saadi, Madariq, Ruhul Muani, Ruhul Byan wagehra humne byan kiya magar Tafseer Khazin me hai

Ye ayat karima Ghazwa e Khyber ke moake par nazil hui jab ke Huzur ﷺ ne qila ke darwaze par teer chalaya to usse qile ke andar ibn Abi Al Haqeeq halaq hua

Ye ayat Ghazwa e Uhad ke moake par nazil hui ke Abi ibn Khalaf jo Badr me qaid hua yahan se fidiya dekar riha hua phir Huzur ﷺ se bola ke maine apko qatl karne ke liye ek ghora pala hai jisey mai bazaat khud ghaas aur daana paani deta hun us par baithkar apko qatl karunga, Huzur ne farmaya inshallah mai tujhe qatl karunga, chunache ye mardud is ghore par sawar Huzur ﷺ ke taraf doar aya, musalman ghazi iske muqabil aye, Huzur ﷺ ne farmaya isey mujh tak aane do, Huzur ﷺ ne is par nezey se hamla kiya jissey uski ek pasli tut gayi, zakhmi hokar apne saathiyon ke paas aya, wo bole koi baat nahi mamuli zakhm hai araam ho jayega, Abi ibn Khalaq bola ke zakhm to mamuli hai magar zakhm lagane wala bar quwwi hai, Mohammad ka mara kabhi bach nahi sakta, phir wo kutte ki tarah bhokta hua mar gaya

Ye ayate karima Ghazwa e Hunain ke moake par nazil hui, Huzur e Anwar ﷺ ne is din bhi ek mutthi kuffar ke taraf pheki jissey in saaro ke aankhon me dhul hi dhul ho gayi, magar quwwi pehla kaul hai ke ye Ghazwa e Badr me nazil hui (Tafseer Kabir, Tafseer Ruhul Muani)

(09) <u>Para 9, Surah Anfaal, Ayat 19</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنْ تَسْتَفْتِحُوْا فَقَدْ جَآءَكُمُ الْفَتْحُ ۚ وَاِنْ تَنْتَهُوْا فَهُوَ خَيْرٌ لَّكُمْ ۚ وَاِنْ
تَعُوْدُوْا نَعُدْ ۚ وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْئًا وَّلَوْ كَثُرَتْ ۙ وَاَنَّ اللّٰهَ مَعَ
الْمُؤْمِنِيْنَ ﴿۱۹﴾ (پارہ9۔سورۃ الانفال،آیت نمبر 19)

<u>Tarjuma Kanzul Imaan:</u>

Ai kafiron agar tum faisla mangte ho (ke haq ki fateh ho) to ye faisla tum par aa chuka (tum shikast kha gaye) aur (ab agar kufr se) baaz aao to tumhara (duniya wa akhirat me) bhala hai aur agar tum phir shararat (nafarmani) karo to hum phir saza denge aur tumhara groh tumhe khuch kam na dega (azab se na bacha sakega) chahe kitna hi bahot ho aur uske saath ye hai ke Allah musalmano ke saath hai

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Madad e Elahi ﷺ:

Jab kuffar e Mecca Badr me jung ke liye rawana hone lage to Abu Jahal ne Kaabe ka pardah pakar ke kaha hamara deen purana aur Mohammad ﷺ ka deen naya hai, tujhe in dono me se jo deen pasand ho usey fatah ata farma, aur hamari aur Mohammad ﷺ jamat me jo haq wa hidayat par ho uski madad farma, aur jo mujrim ho usey zillat wa ruswayi ata farma, chunache iske mutalliq ye ayate karima nazil hui

Ek dusri riwayat ke mutabik Ghazwa e Badr se pehle musalmano ne bargah e elahi me apne liye fatah wa nusrat ki dua mangi, chunache musalmano ghazwa e badr me shandar fatah hui, phir jab maal e ghanimat aur qaidiyon se fidiya lene ka moaka aya to mujahedeen me apas me ikhtelaaf hua chunache is moake par ye ayate karima nazil hui (Tafseer Ruhul Muani, Tafseer Khazin, Tafseer Ruhul Byan, Tafseer Kabir, Tafseer Madariq waghera)

(11) Para 9, Surah Anfaal, Ayat 22, 23

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّ شَرَّ الدَّوَآبِّ عِنْدَ اللّٰهِ الصُّمُّ الْبُكْمُ الَّذِيْنَ لَا يَعْقِلُوْنَ ﴿۲۲﴾ وَ لَوْ عَلِمَ اللّٰهُ فِيْهِمْ خَيْرًا لَّاَسْمَعَهُمْ ؕ وَ لَوْ اَسْمَعَهُمْ لَتَوَلَّوْا وَّ هُمْ مُّعْرِضُوْنَ ﴿۲۳﴾

Tarjuma Kanzul Imaan:

Beshaq sab janwaro ne badtar Allah ke nazdeeq wo (kuffar) hain jo (haq sunne se) behre (haq bolne se) gunge hain jinko akal (haq ki samajh nahi) aur agar Allah unme khuch bhalai (imaan ki raghbat) jante to unhe (mardo se Islam ki gawahi) suna deta aur agar suna deta (to) jab bhi anjaam ka mooh (chehra) phair kar palat jate (imaan na latey)

Kuffar e Mecca wa Ahle Kitaab Munafekeen ki behuda baten:

Ek martaba kuffar e Mecca bargah e risalat ﷺ me arz guzar hue agar ap waqaiy Allah ke sacche Rasul hain to hamare Muras Ala ibn Qalab aur dusre murdon ko zinda farmayen phir hum unse apki risalat ki gawahi lain, jab wo humse kahenge ke ap sacche Rasul hain to phir hum ap par foran imaan le ayenge, hame apne Muras Ala par yaqeen hai, chuanche ye ayate karima nazil hui

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Ek dusri riwayat ke mutabik Kabila Bani Abdul Raad ibn Qasi se tha, bargah e risalat ﷺ me arz ki ai Mohammad ﷺ hum apke baaten sunne se behre aur kalma parne se gunge hain, chunache unke mutalliq ye ayate karima nazil hui, unme se sirf 2 hazraat Mas'ab bin Umair aur Swaid ibn Harmala رضي الله تعالىٰ عنهم hi Islam laye baki sab Ghazwa a Uhad me maare gaye, Hazrat Hasan Basri رضى الله تعالىٰ عنـه ke kaul ke mutabik ye ayate karima ahle kitaab munafekeen ke haq me nazil hui jo aisi behuda baaten karte rehte the (Tafseer Khazin, Tafseer Kabir, Tafseer Baizawi, Tafseer Ruhul Muani)

(12) <u>Para 9, Surah Anfaal, Ayat 25</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ اتَّقُوْا فِتْنَةً لَّا تُصِيْبَنَّ الَّذِيْنَ ظَلَمُوْا مِنْكُمْ خَآصَّةً ۚ وَ اعْلَمُوْۤا اَنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝ (پارہ9۔سورۃ الانفال،آیت نمبر 25)

<u>Tarjuma Kanzul Imaan:</u>

Aur is fitna (azaab e aam) se darte raho jo hargiz tum me khaas zaalimo ko hi na pahonchega (naik wa bad sab ko ghair lega) aur jaan lo ke Allah ka azab sakht hai

<u>Ghaibi Khabar:</u>

Ye ayate karima Hazrat Ali, Hazrat Ammar, Hazrat Talha, Hazrat Zubair, رضي الله تعالىٰ عنهم waghera ke baare me nazil hui jisme unke khilaaf aur laraiyon ke pehle hi khabar de di gayi jo unme apas me hone wali thin, jaise Jung e Jamal aur Safeen waghera, riwayat hai ke ek baar Nabiye Kareem ﷺ ne Zubair رضى الله تعالىٰ عنـه aur Hazrat Ali رضى الله تعالىٰ عنـه apas me bahot mohabbat aur shafqat se baaten karte, mulahiza farmaya, Nabiye Kareem ﷺ ne Hazrat Zubair رضى الله تعالىٰ عنـه se daryaft farmaya, ai Zubair, kya tum Ali ko mehbub rakhte ho, unhone arz ki Ya Rasulallah mai to Ali se itni mohabbat karta hun jitni apne bacchon aur azizo se karta hun, phir ap ﷺ ne irshad farmaya phir us wakht kya karoge jab tumhari Ali se jung hogi

Ek dusri riwayat ke mutabik in fitno ke mutalliq nazil hui jinke mutalliq Nabiye Kareem ﷺ ne pehle hi khabar de di thi, ye fitno ke nazul ka wo wakht hoga ke baitha rehne wala khara rehne wale se behtar hoga aur khara rehne wala doarne wale se ghanimat hoga (Tafseer Kabir, Tafseer Khazin waghera)

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(13) Para 9, Surah Anfaal, Ayat 26

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَاذۡكُرُوۡۤا اِذۡ اَنۡتُمۡ قَلِيۡلٌ مُّسۡتَضۡعَفُوۡنَ فِى الۡاَرۡضِ تَخَافُوۡنَ اَنۡ يَّتَخَطَّفَكُمُ النَّاسُ فَاٰوٰىكُمۡ وَاَيَّدَكُمۡ بِنَصۡرِهٖ وَرَزَقَكُمۡ مِّنَ الطَّيِّبٰتِ لَعَلَّكُمۡ تَشۡكُرُوۡنَ ﴿۲۶﴾ (پارہ9۔سورۃ الانفال،آیت نمبر26)

Tarjuma Kanzul Imaan:

Aur yaad karo jab tum (tadad me) thore the mulk me dabe hue (kuffar tum ghalib the) darte the ke kahin log tumhe achanak na le jayen (halaq na kar dain) to usne tumhe jagah di (thikana) aur apni madad se zor diya (ghaib se madad ki) aur suthri (halaal) cheezen tumhe rozi di ke kahin tum ehsaan maano

Ghazwa Badr:

Imam Saadi رحمۃ اللہ علیہ ke qaul ke mutabik ye ayate karima ghazwa e Badr ke mutalliq nazil hui (Tafseer Kabir)

(14) Para 9, Surah Anfaal, Ayat 27, 28

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

يٰۤاَيُّهَا الَّذِيۡنَ اٰمَنُوۡا لَا تَخُوۡنُوا اللّٰهَ وَالرَّسُوۡلَ وَتَخُوۡنُوۡۤا اَمٰنٰتِكُمۡ وَاَنۡتُمۡ تَعۡلَمُوۡنَ ﴿۲۷﴾ وَاعۡلَمُوۡۤا اَنَّمَاۤ اَمۡوَالُكُمۡ وَاَوۡلَادُكُمۡ فِتۡنَةٌ ۙ وَّاَنَّ اللّٰهَ عِنۡدَهٗۤ اَجۡرٌ عَظِيۡمٌ ﴿۲۸﴾ (پارہ9۔سورۃ الانفال،آیت نمبر 27-28)

Tarjuma Kanzul Imaan:

Ai imaan walo! Allah aur Rasul se daga (unki mukhalifat) na karo aur na apni amanato me danasta (jaan bujhkar) khayanat , aur jaan rakho ke tumhare maal aur tumhari aulad fitna (neki me rukawat) hai aur Allah ke paas (akhirat me) bara sawab hai

Tauba kabul ho gayi:

Is ayat ke nazul ke mutalliq chan riwayat hai:

(a) Ek ansaari Haroon ibn Manzur jo Bani Ouf ibn Malik kabile se tha unki qunniyat Abu Lababa thi, unka ghar baar baal bacche Yahud e Madina Banu

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Kariza ke mohalle me rehte the, Ghazwa e Khandaq ke baad Huzur e Anwar ﷺ Bani Kariza ka 21 din muhasirah rakha aur wo tung aa gayeto unhone Bani Nazeer ki tarah Huzur se sulah karni chahi, Huzur e Anwar ﷺ ne inkaar kiya aur farmaya ke agar chaho to Saad ibn Maaz ko hamare aur apne darmiyan hakim bana lo, unhone kaha Abu lababa ko hamare paas bhej diya jaye, hum unse mashwara kar lain chunache Nabiye Kareem ﷺ ne unhe Banu Kariza ke paas bheja unhone unse pucha ke agar hum Saad ibn Maaz ko hakim bana lain to hamare mutalliq wo kaise failsa karenge, tumhara kya khyal hai, Abu Lababa ne apne halaq par ungli phair di, yani tum sabh ke qatl ka faisla hoga, na hi apne baal baccho, ghaar baar ki fikr thi, ke Banu Kariza unhe pareshaan na karen magar ishara karte hi khyal aya ke maine Allah Rasul ki khyanat ki ke unka raaz zahir kar diya, masjid e Nabawi me aye aur ek sutun se bandh diya aur bole ab mujhe Huzur kholenge to khulunga, warna na khuch khaunga na piyunga, maine bara kasur kiya hai

Huzur e Anwar ﷺ ki khidmat me wakiya arz kiya gaya, Huzur e Anwar ne farmaya ke agar Abu Lababa mere paas aa jate to mai unki maafi ki dua kar deta, ab wo barah raast rab ke paas hazir ho gaye ab wahan ke faisle ka intezar karna chahiye, Abu Lababa 7 din bhuke pyase bandhe rahe hatta ke gashi ayi tab unki tauba qabul hui, logo ne kaha ke tumhari tauba kabul ho gayi ab tum apne ap ko khol lo, wo bole hargiz nahi, bulke mujhe Huzur e Anwar apne haath se kholen, to khulunga, tab Huzur e Anwar ne unhe apne haath mubarak se khola us par ye ayate karima nazil hui (Tafseer Khazin)

Ab is sutun ko "istewana" bhi kehte hain aur "istewana" Abu Lababa bhi log wahan khare hokar tauba karta, naphil parte is tauba kabul hone par Huzur ki khidmat me aye aur bole ke mujhse gunaah ghar baar maal wa mata ki mohabbat ne karaya acha mai wahan ka rehna sehna choarta hun aur apna saara maal fuqrah me khairat karta hun (Tafseer Khazin, Tafseer Kabir)

(b) Baaz sada musalman Huzur e Anwar ﷺ ki majlis sharif me askeem sunte ya jungi tadbeerain malum karte to mahez uska sadah loh se iska taskirah Yahude Madina se karte aur munafekeen se aur munafekeen Yahud ko pahoncha deta tab ye ayate karima nazil hui (Tafseer Khazin,Tafseer Kabir, Tafseer Muani, waghera)

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(c) Imam Saadi farmate hain ke ek baar Huzur e Anwar ne khabar di ke Abu Sufyan maiy kaafle ke falah jagah hain khufia toar par unka raasta rok lo ek sahaba ne ye khabar Abu Sufyan ko likh di ke tum bach kar kahan jaoge tum par hamla hone wala hai tab ye ayate karima nazil hui (Tafseer Khazin, Tafseer Muani waghera)

(d) Ye ayate karima Hazrat Hatib ibn Abi ke mutalliq nazil hui jinhone Fatah Mecca ke moake par mushrekeen e Mecca ko ek khat ek Mecci wali mushrika aurat ke zariya bheja jisme Huzur e Anwar ﷺ ke irado ki iqtila de di, wo aurat Huzur ﷺ ne pakar wakar usse khat chinwa kar manga liya, Hazrat Umar رضی اللہ تعالیٰ عنہ ne Hatib ke qatl ki ijazat mangi magar na di gayi unke mutalliq ye ayate karima nazil hui (Tafseer Kabir waghera)

(16) <u>Para 9, Surah Anfaal, Ayat 30</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ اِذْ یَمْكُرُ بِكَ الَّذِیْنَ كَفَرُوْا لِیُثْبِتُوْكَ اَوْ یَقْتُلُوْكَ اَوْ یُخْرِجُوْكَ ؕ وَ یَمْكُرُوْنَ وَ یَمْكُرُ اللّٰهُ ؕ وَ اللّٰهُ خَیْرُ الْمٰكِرِیْنَ ﴿۳۰﴾ (پارہ9۔سورۃ الانفال،آیت نمبر 30)

<u>Tarjuma Kanzul Imaan:</u>

Aur ai mehbub yaad karo jab kafir tumhare saath makar (sazishen) karte the ke tumhe band (qaid) kar lain ya shaheed kar dain ya (shaher se) nikal dain apna sa makar (sazishen) karte the aur Allah apni khufiya tadbeer farmata tha aur allah ki khufiya tadbeer sab se

<u>Allah a ki khufiya tadbeer:</u>

Jab musalman Mecca Moazzama se hijrat karke dusre ilako me ja base aur wahan be faraghat rab ki ibadat karne lage to kuffar e Mecca ke dilo me hasad ki aag bharak uthi ke ye log hamare panja sitam se kyun nikal gaye, phir ek Haj ke moake par 12 ansaar Madina me Huzur e Anwar ke haath par bait e Islam ki, dusre Haj ke moake par 70 Ansaari ne bait ki, jisey "Baite Uqba" kehte hain, ye khabar kuffar e Mecca ke log ko lag gayi aur wo bhi aag babula ho gaye, akhir kaar ye log ek din sardarane Quraish Qasbi ibn Qalab ke ghar me jama hue jo ab darinda ban chuka tha, in logo me Uqba ibn Rabiya, Shaiba ibn Rabiya, Abu Jahal, Abu Sufyan, Taiyama ibn Adi, Nasr ibn Haaris, Abu Khabri ibn Hassham,

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Zama'aa ibn Aswad, khususi mehman tha, ye log bole ke ab kya karna chahiye, Mohammad ﷺ ka mamla hamare qabu se bahar nikla ja raha hai, unke asraat dusron ilako me pahonch rahe hain, ab ye baat yahan tak hui thi ke ek safed raish bura darwaze par aa khara hua, hazareen ne pucha ke tum kaun ho aur hamari is khususi meeting me kyun aye ho, kaha, mai Shaikh Najdi hun, mujhe tumhara is ijtima ka yahan aa kar pata laga, to mai bhi tumko acha mashwara dene aa gaya hun, tumko mere mashware se bahot faida pahonchega, ye log bole, ap bhi tashrif le ayi (ye Iblis tha), jo unme shamil ho gaya, Iblis se ye sabh khuch gaya, Iblis yani Shaikh Najdi bola ke apne mashware paish karo

Pehle Abu Al Khabri ibn Hasham bola, ke musalmano par sakhtiyan karke hum dekh chuke hain khuch na bana ab humko Mohammad ﷺ ka intezam karna chahiye, meri rai hai ke unko ek ghar me qaid karke, darwaza patthar se chun kar band kar diya jaye, taakey wo wahan hi halaq ho jayen is par Shaikh Najdi bola ye rai theek nahi, kyunke unki koam Bani Hashim unko jabar wahan se nikal legi aur Mecca me khana jungi na ho jaye jissey Mohammad ﷺ ko faida pahonchega, ye rai radh ho gayi

Iske baad Hassham bin Amr jo Kabila Bani Amir ibn lavi se tha, utha aur bola ke unhe ek oont par sawar karke Mecca se itni door nikal do ke phir wo Mecca ka rukh na kar sakain, aur humko is afat se nijaat miley, Shaikh Najdi bola ke ye rai bhi theek nahi, unke tum dekhte ho wo kaisi fasi lisaan saif zabaan sahab taseer hain ke apne baton se khalq ke dil moah lete hain jo inki sun leta hai wo unka ho jata hai agar tumne unko Mecca se nikal diya to wo kisi aur jagah jakar wahan ke logon ko musalman kar lenge, phir unki madad se tum par hamla awar ho jayenge, aur tumko Mecca se nikal denge, tum apni halaqat ki tadbeer kar rahe ho, chunache ye rai bhi radh ho gayi

Phir Abu Jahl utha, bole ke meri rai ye hia ke Quraish ke har khandan se chand bahadur nojawan talwar lekar ek dum Huzur ﷺ par toot paren aur unhe qatl kar dain ye na pata lage ke qatil kaun hai, akhir kar Banu Hashim saare kabilo se lar na sakenge, khun baha lene par razi ho jayenge, hum kabile wale chanda karke ada karenge, Shaikh Najdi bola ke ye rai bahot hi achi hai, chunache ye qaraar payi gayi aur Kuffar e Mecca ise amli jama pehnane ke liye apne gharon ko chale gaye, idhar Hazrat Jibreel e Ameen ne Nabiye Kareem ﷺ ko is saare wakiye ki

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khabar di, aur Huzur ﷺ ko hijrat kar jane ke liye kaha, chunache ek raat Kuffar e Quraish ne nangi talwarain liye Huzur ﷺ ka ghar ghair liye, Huzur e Anwar ne ba-hukm e Elahi Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ ko apne saath liya aur Hazrat Ali رضی اللہ تعالیٰ عنہ se farmaya ke tum mere bistar par aaj ki raat so jao tum se wada karta hun ke kuffar tumhara baal baqa na kar sakenge, un qatil jallado ki amanaten mere paas hain unki amanate loata ke mere paas Madine chale aana, Hazrat Ali رضی اللہ تعالیٰ عنہ ba khushi razi ho gaye aur Huzur e Anwar ﷺ ye ayat parte hue kuffar ke beech me se saaf nikal gaye

انا جعلنا فی اعناقهم (الی قوله)فاغشیناهم فهم لا یبصرون aur Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ ko humraah lekar Ghaar e Soar me tashreef le gaye, idhar ye kuffar Hazrat Ali رضی اللہ تعالیٰ عنہ ko Huzur ﷺ samajhte hue ghar ghairey khare rahe, subah sadiq jab Hazrat Ali رضی اللہ تعالیٰ عنہ bistar e paak se uthe to kuffar Ali ko dekhkar hairan reh gaye, puchne lage ai Ali, Mohammad kahan hain ﷺ, apne farmaya, rab jaane ye log Huzur ﷺ ki talaash me deewana daar chao tarfa phel gaye, idhar Huzur ﷺ Yaar e Ghaar me Hazrat Abu Bakr رضی اللہ تعالیٰ عنہ ke saath jalwagar ho gaye, ba hukm e elahi foran ghaar ke mooh par makri ne jala bun diya aur ek kabutri ne andey de diye, baaz kuffar yahan bhi talaash karte pahonch gaye, magar jaala aur andey dekhkar andar dakhil na hue, ap ﷺ is ghaar me 3 din qayam farmaya phir Madina Munawwara rawana ho gaye (Tafseer Khazin, Tafseer Baizawi, Tafseer Kabir, Tafseer Ruhul Byan, Tafseer Madariq, Tafseer Ruhul Muani waghera)

Raaste me phir Surakha ka wakiya paish aya, jo mashur hai, ye ayate karima me hi wakiya byan ho raha hai iske mutalliq nazil hui

(17) <u>Para 9, Surah Anfaal, Ayat 31</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ اِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا قَالُوْا قَدْ سَمِعْنَا لَوْ نَشَآءُ لَقُلْنَا مِثْلَ هٰذَاۤ ۙ اِنْ هٰذَاۤ اِلَّاۤ اَسَاطِيْرُ الْاَوَّلِيْنَ ۝ (پارہ 9۔ سورۃ الانفال، آیت نمبر 31)

<u>Tarjuma Kanzul Imaan:</u>

Behtar, aur jab unpar hamari ayaten pari jayen to kehte hain haan humne suna hum chahte to aisi (kahaniyan to) hum bhi keh dete ye to nahi magar aglo ke qisse (pehlo ke logo ki kahaniyan)

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Nazr ibn Haaris ki behuda bakwas:

Kabila Bani Abdul Raad ka ek shaks Nazr ibn Haaris jo aqsar tijarat ke gharz se Pharas, Rome, wa Kufa waghera jata rehta tha aur wahan ahle Pharis ki zabani asfandar ya waghera ki qisse kahaniyan kehte sunta dekha, chunache usne wo kisse yaad kar liye aur wahin se aise hi kisson par mustamil kitaab "Qalilia wa Dimna" waghera bhi kharid kar saath le aya, usne wahan Yahud wa Nasara sajde karte dekha phir Mecca akar Kuffar e Mecca se bola ke Mohammad ﷺ tumhe koam e Samud ke kisse suante hain, aao mai tumhe Rustam Asfand Yaar ke kisse sunaun, wo tumhe Quran dikhate hain lo dekho mere paas Qalilia wa Dimna ki kitaab hai, wo apni Ummat ko ruku wa sajdo ka hukm dete hain, mai to Yahud wa Nasara ko ye kaam karta dekhta aya hun to agar ye haq par hain to phir to Yahud wa Nasara bhi bar haq hain, chunache iski behuda bakwaas par ye ayate karima nazil hui (Tafseer Khazin, Ruhul Byan, Ruhul Muani, Kabir, Madariq, Baizawi)

(18) Para 9, Surah Anfaal, Ayat 32

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَاِذْ قَالُوا اللّٰهُمَّ اِنْ كَانَ هٰذَا هُوَ الْحَقَّ مِنْ عِنْدِكَ فَاَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَآءِ اَوِ ائْتِنَا بِعَذَابٍ اَلِيْمٍ ﴿۳۲﴾ (پارہ9۔سورۃ الانفال،آیت نمبر 32)

Tarjuma Kanzul Imaan:

Aur jab un par hamari ayaten pari jayen to kehte hain haan, humne suna hum chahte to aisi (kahaniyan to) hum bhi keh dete ye to nahi magar aglo ke kisse (pehle logo ki kahaniya) aur jab bole ke ai Allah agar yehi (Quran) teri taraf se haq hai to hum par asmaan se patthar barsa ya koi dard naak azaab hum par la

Apne haq me bad-dua:

Nazr bin Haaris ki is behuda bakwaas par Hazrat Usman ibn Maz'un ne usse farmaya ke Huzur ﷺ jo farmate hain haq farmate hain, badnaseeb Allah se khoaf kar uske Rasul sacche unka kalaam bhi saccha us par Nasr bola mai bhi saccha hun aur mera kalaam bhi saccha hai, Mohammad ﷺ kehte hain لا الٰہ الا اللہ to mai bhi kehta hun لا الٰہ الا اللہ aur kehta hun farishte Allah ki larkiyan hain, phir kehne laga agar Quran aur Mohammad ﷺ sacche aur mai jhutha hun to Allah mujhpar aur meri koam par Koame Lut ki tarah asmaani patthar ka azaab nazar farma de, uski is baddua par ye ayate karima nazil hui

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Ek aur riwayat ke mutabik dua Abu Jahal ne manghi thi baaz mufassareen ne kaha ke ye dua bahot se Quraisho ne mangi, ho sakta hai ke Nazr bin Haaris ne awwala ye dua ki ho aur uske dekha dekhi Abu Jahal ne phir usey dekh kar Quraish ne (Tafseer Khazin, Tafseer Ruhul Byan, Tafseer Kabir, Tafseer Baizawi)

(19) <u>Para 9, Surah Anfaal, Ayat 35</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ اِلَّا مُكَآءً وَّ تَصْدِيَةً ؕ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ (پارہ9۔سورۃ الانفال،آیت نمبر 35)

<u>Tarjuma Kanzul Imaan:</u>

Aur Kaaba ke paas unki namaz nahi magar seeti aur taali (bajate tawaaf karte rahe) to ab azaab chakho badla apne kufr ka

<u>Kuffar e Arab ka fatbi aur bura tariqa:</u>

Kuffar e Arab me ye bura tariqa rayij tha ke mard wa aurat Kaaba Moazzama ka bilkul barhane hokar tawaaf kiya karte the aur dorane tawaaf haatho se taaliyan bajate the aur mooh me ungliyan dekar seetiyan bajate the, aur in af'aal fabiha ko kaare khair kaare sawab jante, naiz kabila Bani Abdul Bawar ke logo me dastur rayij tha ke jab Nabiye Kareem ﷺ Kaaba Moazzama ke paas namaz ada farmaya karte to ye log ap ﷺ ke dayen bayen janib ho jaya karte, baaz taliyan bajate baaz seetiyan bajate aur usey ibadat par mamul karte ke hum apni ibadat ko Mohammad ﷺ ki ibadat par haawi kar diya, chunache is par ye ayate karima nazil hui (Tafseer Khazin, Tafseer Ruhul Muani)

(20) <u>Para 9, Surah Anfaal, Ayat 36</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّ الَّذِيْنَ كَفَرُوْا يُنْفِقُوْنَ اَمْوَالَهُمْ لِيَصُدُّوْا عَنْ سَبِيْلِ اللّٰهِ ؕ فَسَيُنْفِقُوْنَهَا ثُمَّ تَكُوْنُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُوْنَ ؕ وَالَّذِيْنَ كَفَرُوْٓا اِلٰى جَهَنَّمَ يُحْشَرُوْنَ ۙ﴿۳۶﴾

<u>Tarjuma Kanzul Imaan:</u>

Behaq kafir apne maal kharch karte hainke (uske zariye) Allah ki raah (Islam) se roken to ab unhe kharch karenge ke ab un par pachtawa (nadim) honge (ke maal

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bhi gaya kaam bhi na bana) phir (musalmano se) maghlub kar diye jayenge (shikast khayenge) aur kafiro ka hashr jahannum ki taraf hoga

Islam Dushmani:

Jung e Badr ke kuffar ke lashkar ka khana 12 admiyon ke zimme tha wo baari baari dete ye sab Quraishi the unme se har shaks apni baari par 10 oont zibah karta tha aur kuffar ke lashkar ko khana deta tha uske alawa Ghazwa e Uhad ke moake par bhi Abu Sufyan jo ahle wakht tak musalman na hue the bahot se kuffar ko jung me shirkat ke liye taiyar kiya aur un par 40 rokiya sona kharch kiya chunache in logo ke mutalliq ye ayate karima nazil hui (Tafseer Khazin, Tafseer Ruhul Muani waghera)

(22) Para 9, Surah Anfaal, Ayat 39, 40

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ قَاتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ وَّ يَكُوْنَ الدِّيْنُ كُلُّهٗ لِلّٰهِ ۚ فَاِنِ انْتَهَوْا فَاِنَّ اللّٰهَ بِمَا يَعْمَلُوْنَ بَصِيْرٌ ﴿۳۹﴾ وَ اِنْ تَوَلَّوْا فَاعْلَمُوْۤا اَنَّ اللّٰهَ مَوْلٰىكُمْ ؕ نِعْمَ الْمَوْلٰى وَ نِعْمَ النَّصِيْرُ ﴿۴۰﴾ (پارہ9۔سورۃ الانفال،آیت نمبر 39-40)

Tarjuma Kanzul Imaan:

Aur agar inse laro yahan tak ke koi fasad (kufr wa shirk) baki na rahe aur (har taraf) sara deen Allah hi ka ho jaye, agar phir wo baaz rahen to Allah unke kaam dekh raha hai aur agar wo phiren (Islam se mooh moren) to jaan lo ke Allah tumhara maula hai (usi par bharosa karo) to kya hi acha maula aur kya hi acha madad gaar

Musalmano wa sitam ki inteha:

Kabl hijrat musalmaan kuffar e Mecca ke haathon sakht aziyato ke shikar the chunache Nabiye Kareem ﷺ ne unhe Habsha ki taraf hijrat ka hukm farmaya phir Ansaar e Madina Nabiye Kareem ﷺ ke daste mubarak par pehli bait Uqba ki, jab uski khabar kuffar ko hui to wo bahot aag babula hue, aur Mecca ke mojud bachey kuchey musalmano ko mazeed satate aur aziyat pahonchane lage, aur unpar zulm wa sitam ki inteha kar di, chunache unke mutalliq ye ayate karima nazil hui (Tafseer Kabir)

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(23) Para 10, Surah Anfaal, Ayat 41

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَاعْلَمُوْٓا اَنَّمَا غَنِمْتُمْ مِّنْ شَیْءٍ فَاَنَّ لِلّٰهِ خُمُسَهٗ وَ لِلرَّسُوْلِ وَ لِذِی الْقُرْبٰى وَ
الْیَتٰمٰى وَ الْمَسٰكِیْنِ وَ ابْنِ السَّبِیْلِ اِنْ كُنْتُمْ اٰمَنْتُمْ بِاللّٰهِ وَ مَاۤ اَنْزَلْنَا عَلٰى
عَبْدِنَا یَوْمَ الْفُرْقَانِ یَوْمَ الْتَقَى الْجَمْعٰنِ ؕ وَ اللّٰهُ عَلٰى كُلِّ شَیْءٍ قَدِیْرٌ ﴿۴۱﴾

Tarjuma Kanzul Imaan:

Aur jaan lo ke jo khuch ghanimat lo to uska panchwa hissa khaas Allah aur Rasul (Rasul ke) qurabat daro aur yateemo aur mohtajo aur musafiron ka hai, agar tum imaan laye ho Allah par aur uspar jo (ehkame ghanimat) humne apne nabi par (Mohammad) par faisle ke din utara jis din (Badr ke moake par) dono fauje mili thin, aur Allah sabh khuch kar sakta hai

Maale ghanimat ki ibtida:

Jab musalmano ka Ghazwa e Badr me fatah naseeb hui aur maale ghanimat ki taqseem ka wakht aya to uske tarikekar ke baare me Sahaba Ekram ki apas me guftagu hui kyun ke isse pehle kabhi maal e ghanimat taqseem na hua tha aur ye pehla mauka tha jo mujahedeen Badr me taqseem hona tha, chunache ye ayate karima nazil hui

Ek riwayat ke mutabik ye ayate karima Ghazwa Bani Fisqa'a ke moake par maal e ghanimat ki taqseem ke moake par nazil hui kyunke pehli baar Bani Fisqa ki maal e ghanimat se hi liya gaya (Tafseer Ruhul Byan, Tafseer Kabir, Tafseer Ruhul Muani waghera)

(24) Para 10, Surah Anfaal, Ayat 47

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ لَا تَكُوْنُوْا كَالَّذِیْنَ خَرَجُوْا مِنْ دِیَارِهِمْ بَطَرًا وَّ رِئَآءَ النَّاسِ وَ یَصُدُّوْنَ عَنْ
سَبِیْلِ اللّٰهِ ؕ وَ اللّٰهُ بِمَا یَعْمَلُوْنَ مُحِیْطٌ ﴿۴۷﴾ (پارہ:10 سورۃ الانفال، آیت نمبر 47)

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Tarjuma Kanzul Imaan:

Aur in kuffar jaise na hona jo apne ghar se nikle utarte (taqabbur karte) aur logo ke dikhane ko aur Allah ki raah (Islam) se rokte aur unke sab kaam Allah ke kabu me hai

Kuffar e Mecca ko shikast Faash:

Jab Abu Sufyan ke kaafle ki hifazat ki aur musalmano se muqable ke liye Badr ke liye Abu Jahal saathiyon ke saath rawana hua to Hijfa ke maqaam pe usey Abu Sufyan ka ek qasid mila aur usne Abu Jahal ko bataya ke Abu Sufyan ka kaafla ba khairiyat Mecca Moazzama pahonch chuka hai, ab tum sab wapas chale jao to Abu jahal ne usey jawab diya ke nahi hum to ab Badr zarur jayenge wahan mela laga hai, saare Arab ke log wahan mojud hain, ab to hum wahan apni bahaduri ke johar dikhayenge, aur musalmano ka naam wa nishan mita denge phir uske baad wahan apni fatah ka jashn manayenge, rasq wa sharaab ba shabab ki mehfile jamayenge, Abu Sufyan se kaho wo bhi wahan pahonch jaye aur is dil kash nazare ko dekh kar lutf uthaye, magar Abu Jahal ki is bakwaas ke par khilaaf hua, Allah Taala ne musalmano ko Fatah e Azeemi ata farmayi aur kuffar ko shikasht faash ka mooh dekhna para (Tafseer Khazin, Tafseer Ruhul Byan, Tafseer Ruhul Muani, Tafseer Madariq, waghera)

(25) Para 10, Surah Anfaal, Ayat 48

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ اِذْ زَیَّنَ لَهُمُ الشَّیْطٰنُ اَعْمَالَهُمْ وَ قَالَ لَا غَالِبَ لَكُمُ الْیَوْمَ مِنَ النَّاسِ وَ اِنِّیْ
جَارٌ لَّكُمْ ۚ فَلَمَّا تَرَآءَتِ الْفِئَتٰنِ نَكَصَ عَلٰى عَقِبَیْهِ وَ قَالَ اِنِّیْ بَرِیْٓءٌ مِّنْكُمْ
اِنِّیْٓ اَرٰى مَا لَا تَرَوْنَ اِنِّیْٓ اَخَافُ اللّٰهَ ؕ وَ اللّٰهُ شَدِیْدُ الْعِقَابِ ﴿۴۸﴾

Tarjuma Kanzul Imaan:

Aur jab ke shaitan ne in (kuffar) ki nigaah me unke kaam (kufr wa gunah) bhale (ache) kar dikhaye aur bola (ai kaafiron) aaj tumpar koi shaks ghalib aane wala nahi aur tum meri panaah me ho to jab dono lashkar aamne saamne hue ulte panw bhaga aur bola mai tumse alag hun, mai wo (farishte utarte) dekhta hun jo tumhe nazar nahi ata mai Allah se darta hun aur Allah ka azaab sakht hai

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Kuffar ko zillat amez shikast

Jab kuffar e Mecca Badr ke jung ke liye rawana hue to raaste me Bani Qunana ki basti pari jinse unki purani dushmani chal rahi thi unhone Bani Qunana ke ek shaks ko qatl kiya tha ab unhe ye khatra tha ke Bani Qunana apne admi ka badla na le, hum sab to musalmano se muqable ke liye apne ghar se nikal pare hain, ab kahin Bani Qunana hamare gharo par badla lene ke liye na pahonch jaye, hamare aurton aur baccho ko qatl karke hamare maal wa asbaab na loot le, chunache abhi unhone irada kiya hi tha ke wapas Mecca Moazzama loat chalte hain, magar is moake par Iblis Surakha ibn Malik ki shakl me jaa pahoncha, aur bola mai Bani Qunana ka sardar hun, kyune ke tum ek ache kaam ke liye ghar se nikle ho to is kaam me mai aur mera pura kabila tumhara pura saath dega, tum humse na daro hum tumse koi badla na lenge, balke tumhari musalmano ke muqable me madad kar denge, ye sunkar Kuffar e Mecca ke hoasle buland hua aur ghurur taqabbur ke saath be khoaf Badr ke maidan jaa pahonche, Musalmano aur Kuffar me saf arayi hui to Iblis kuffar ke saath tha aur uska haath Haaris ibn Hassham ke haath me tha, magar jab unhone musalmano ke madad ke liye asmaan se farishte utarte dekhe to sakht mutwahish hua aur Haaris se apna haath churakar ulte panw bhaga, jab Haaris ne usey bhagte dekha to pucha tumne madad ka wada kiya tha phir ab kyun bhagte ho, Iblis bola ke bus mujhe to tumhe yahan tak pahonchana tha, ab tum jaano aur musalman, mai wo dekhta hun jo tumhe dikhai nahi deta, ye kehkar wo bhaag khara hua aur yun kuffar ki himmat hi jawab de gayi aur unhe shadeed zillat amez shikast ka saamna karna para (Tafseer Khazin, Ruhul Byan, Ruhul Muani, Madariq, Baizawi, Khazainul Irfan)

(26) Para 10, Surah Anfaal, Ayat 49

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِذْ یَقُوْلُ الْمُنٰفِقُوْنَ وَالَّذِیْنَ فِیْ قُلُوْبِهِمْ مَّرَضٌ غَرَّ هٰۤؤُلَآءِ دِیْنُهُمْ ؕ وَمَنْ یَّتَوَكَّلْ عَلَى اللّٰهِ فَاِنَّ اللّٰهَ عَزِیْزٌ حَكِیْمٌ ﴿۴۹﴾ (پارہ:10 سورۃ الانفال، آیت نمبر 49)

Tarjuma Kanzul Imaan:

Jab kehte the munafik aur wo jinke dilon me (imaan ke baare me) azaar (shak wa shubha hai) ke ye musalman apne deen par maghrur (ghamand ka shikar) hain aur jo Allah par bharosa kare to beshaq Allah ghalibe hiqmat wala hai

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Halate kufr par moat:

Jab Madina Munawwara se 313 musalman Islam par mustamil lashkar Abu Sufyan ka kaafla rokne ke liye rawana hue to Madina Munawwara me mojud munafekeen musalman ki rawangi ke khilaaf the, taaney karne lage ke musalman kuffar ke lashkar par kabhi ghalib nahi aa sakte phir jab baqaida jung ki surat ban gayi aur musalmano ki qaleel tadad ke muqable me kuffar ke 1000 ki qaseer tadad samne aa gayi to ye munafekeen aur zor shor se musalmano par shor karne lage ke ye kaise bewakuf hain jo apni jaane khatre me daal kar kuffar ke muqable par aa rahe hain dusri taraf Mecca Moazzama me bhi khuch log imaan to le aye the magar abhi unka imaaz mazbut na hua tha chunache apne kafir rishtedaro maa baap bahen bhai waghera ki mohabbat me hijrat na kar sake the magar jab Badr kuffar ka musalmano se jung ka mamla paish aya to majburan unko bhi maidan e Badr kuffar ke lashkar ke saath aana para tha, phir jab unhone musalmano ki qaleel tadad aur be saro samani aur unke muqable me kuffar ka lashkar qaseer aur jungi samaan ki bohtat (samagree) dekhi to kehne lage ke Islam haq nahi, kuffar sacche hain ye musalman to nirey ahmak (bewadkuf) hain, jo kuffar ke muqable par aa rahe hain aur khud ko moat ke mooh par daal rahe hain magar ye dono jamaten yani munafekeen aur kamzor aiteqad (bharosa, aitbaar) se phir jaane walo ki jamaten Badr me halate kufr me maari gayin is ayate karima me in dono jamato ka zikr byan farmaya gaya (Tafseer Kabir, Tafseer Khaniz, Tafseer Ruhul Muani, waghera)

(27) Para 10, Surah Anfaal, Ayat 56, 57, 58

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلَّذِيْنَ عٰهَدْتَّ مِنْهُمْ ثُمَّ يَنْقُضُوْنَ عَهْدَهُمْ فِيْ كُلِّ مَرَّةٍ وَّ هُمْ لَا يَتَّقُوْنَ ﴿۵۶﴾ فَاِمَّا تَثْقَفَنَّهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَّنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُوْنَ ﴿۵۷﴾ وَ اِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْۢبِذْ اِلَيْهِمْ عَلٰى سَوَآءٍ ؕ اِنَّ اللّٰهَ لَا يُحِبُّ الْخَآئِنِيْنَ ﴿۵۸﴾ (پارہ:10 سورۃ الانفال، آیت نمبر 56-58)

Tarjuma Kanzul Imaan:

Wo jinse tumne mo'ahidah kiya tha phir apna har baar ahad toar dete hain aur darte nahi to agar tum unke kahi larai me pao to unhe aisa qatl karo jisse unke

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pasmando (piche aane walo) ko bhagao (muntasir karo) is umeed par ke shayad unhe ibrat ho aur agar tum kisi koam se daga (ahad toarne) ka andesha karo to unka ahad unki taraf phaik do (tum bhi mo'ahidah khatm kar do) barabari par (khatm karne se pehle tum unhe bata do) beshaq daga wale Allah ko pasand nahi

Ahad khilaafi:

Madina Munawwara me 2 kabile abaad the ek Bani Kareeza dusra Bani Nazeer chunache Nabiye Kareem ﷺ me Madina Munawwara jab jalwah afroz hue to Bani Kareeza se ye mo'ahidah hua ke wo Nabiye Kareem ﷺ aur musalman ke muqable me unke dushmano ki kisi kism ki madad na karenge, ghair janibdar rahenge magar jab Ghazwa e Badr ka moaka aya unhone mo'ahide ki khilaaf varzi karte hue chup kar kuffar ki jungi madad ki unhe hathyar fraham kiye, musalmano ko Badr me shaandar fatah hasil hui, aur phir Bani Kareeza se ahade khilafi ke baare me pucha gaya to kehne lage ke humse bhul ho gayi aur phir dubara yehi mo'ahidah tai paya, unke dil me musalamano ka roab baith gaya, magar jab Ghazwa e Uhad me musalmano ko wakhti shikast uthani pari to wo phir apne mo'ahide se phir gaye yahan tak ke unka sardar Qaab bin Ashraf apne saathiyon ko lekar Mecca Mokarrama pahoncha aur taqriban saare Arab ke kuffar ko musalmano se jung ke liye taiyar kiya aur yun taqriban Arab ke tamaam qabail hi musalmano ke khilaf uth khare hue, aur yun Ghazwa e Khandaq ka maarqa paish aya chunache unke mutalliq ye ayate karima nazil hui (Tafseer Khazin, Tafseer Ruhul Byan, Tafseer Baizawi, Tafseer Saadi, Tafseer Khazainul Irfan)

(30) Para 10, Surah Anfaal, Ayat 59

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَلَا يَحْسَبَنَّ الَّذِيْنَ كَفَرُوْا سَبَقُوْا ؕ اِنَّهُمْ لَا يُعْجِزُوْنَ ﴿۵۹﴾

Tarjuma Kanzul Imaan:

Aur hargiz kafir is ghamand na rahen ke wo haath (kabza) se nikal gaye beshaq wo jayiz nahi karte (kar sakte)

Kuffar ke 3 groh:

Ghazwa e Badr aur deegar Ghazwat me musalmano ke muqable me aane wale kuffar ke 3 groh hue, ek wo jo mujahedeen e Islam ke haatho mare gaye, ek wo jo

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qaid kar liye gaye aur ek wo jo bach nikalne me kamyab ho gaye, in bach nikalne wale kuffar ke mutalliq musalmano ko is baat ka sakht ranj hua ke hamare dushman bach nikalne me kamyab ho gaye chunache ye ayate karima nazil hui jisme musalmano ko tasalli di gayi (Tafseer Ruhul Muani)

(31) <u>Para 10, Surah Anfaal, Ayat 64</u>

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

یٰۤاَیُّهَا النَّبِیُّ حَسۡبُكَ اللّٰهُ وَ مَنِ اتَّبَعَكَ مِنَ الۡمُؤۡمِنِیۡنَ ﴿۶۴﴾

<u>Tarjuma Kanzul Imaan:</u>

Ai ghaib ki khabre batane wale (Nabi) Allah tumhe kafi hai aur ye jitne musalman tumhare pairwa hue

<u>Hazrate Umar Farooque رضی اللہ تعالیٰ عنہ ka kabule Islam:</u>

Ye ayate karima Hazrat Umar Farooque رضی اللہ تعالیٰ عنہ ke imaan lane par nazil hui, Islam ka shru doar abhi tak sirf 39 shaks imaan laye hain 33 mard aur 6 aurten, 3 din pehle Hazrat Hamza رضی اللہ تعالیٰ عنہ imaan la chuke hain, kuffar e Mecca musalmano par zulm aur tashaddud had se bar chuka hai, budh (Wednesday) ka din ke Huzur ﷺ ne bargah e elahi, ai Allah Islam ko kuwwat de ya Umar wa Bin Hasshaam yani Abu Jahal ke zariye, Huzur e Anwar ﷺ ke ye dua Hazrat Umar ke haq me qabul hui, aur ap jumraat ke din yane agle hi roz ap imaan le aye, us wakht ap ki umr sirf 36 saal thi ap se pehle Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ aur Hazrate Khadija رضی اللہ تعالیٰ عنہا imaan la chuki thin, Hazrat Abu Bakr Siddique ki tabligh se Zaid bin Haarisa, Usman bin Affan, Zubair bin Awwam, Abdul Rahman bin Ouf, Udba bin Abi, Waqas, Talha ibn Abdullah imaan la chuke the, phir unke baad Amir ibn Abdullah ibn Jarah, Abu Sallama Abdullah bin Asad aur Raqum ibn Arqum, Usman ibn Maz'un maiy apne 2 bhaiyon Qadama aur Abdullah, Abeed ibn Haaris, Sayeed ibn Zaid aur unki biwi Janab Fatima bint Khattab yani Hazrat Umar ki bahen imaan laane me muwahib jild awwal khayal hai ke Bibi Khadija ke baad pehli Bibi jo imaan layin wo Hazrat Ummul Fazal zohja Hazrat Abbas hain, phir Asma bint Abu Bakr Siddique رضی اللہ تعالیٰ عنہ, baaz ne Hazrat Ayesha kaha magar ye ghalat hai kyunke Hazrat Ayesha ki wiladat ek kaul ke mutabik choathe saal hai (muwahib awwal safa 64)

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Hazrat Umar Farooque رضی اللہ تعالیٰ عنہ ke Islam ka wakiya ye hua, ke jab ayate karima وما تعبدون من دون اللہ حصب جھنم nazil hui to Abu Jahal ne Quraish ko jama karke taqreer ki, bola ke Mohammad ﷺ ne ab tumhare mabud ko galiyan dena shru kar din, kya tumme koi aisa ghairat mand nahi jo unhe qatl kar de mai ussey 100 oont inaam dunga, khyal rahe Abu Jahal Hazrat Umar ke mamu the (Tafseer Ruhul Byan)

Aur bola ke ek 1000 dafiya chandi bhi saath dunga, Hazrat Umar khare ho gaye ke mamu jaan koi to ye wada pura karega wo bola Hazrat zarur ap isey Khana Kaaba me Habal buth ke saamne le gaye wahan ussey kasam li ke wo ye wada pura karega, us wakht ka Kaaba me 1500 buth the unme ye sab se bara buth tha, apne dahine haath me talwaar pakri aur bayen kandhe par kamaan daali, us wakht Huzur ﷺ naye musalmano ke Darul Raqum me Safa ke paas panaah liye hue the, wahin Allah ki ibadat karte the, raaste me ek sahab mile, Umar kahan ja rahe ho, bole Mohammad ﷺ ko qatl karne ja raha hun, unhone bara fasad phaila diya hai wo bole ye fasad to tumhare ghar me phail chuka hai, pehle apna ghar sambhalo phir aur taraf tawajjo karo, ap wahan se apne ghar ke taraf loat pare

Wahan apki bahen Fatima bint Khattab aur apke behnoi Hazrat Sayeed ibn Zaid رضی اللہ تعالیٰ عنہ Surah Taha par rahe the, darwaza andar se band tha, awaaz di, darwaza kholo, darwaza khulwaya, apni bahen se pucha kya par rahi thin, ye kehkar apne behnoi Sayeed par lipat pare, khub mara, bahen churane ayi unhe bhi zakhmi kar diya, bahen boli, ai Umar hum to musalman ho chuke hain Quran Majeed par rahe the, tum khwah qatl kar do hum Islam se nahi phir sakte, bahen ki is baat me na malum kya asar tha ke Hazrat Umar ka ghussa thanda ho gaya aur bole mujhko ye kaagaz dikhao jis par ye Quran likha hai, wo bolin, bhaiya abhi tum shirk ki nijasat me aluda ho isko chuney ke kaabil nahi, Hazrat Umar ne ghusl kiya aur Surah Taha لا الہ الا ھو لہ الاسماء الحسنی tak para, Hazrat Umar ke dil par bijli si giri, rone lage aur yahan se Darul Arqam ki taraf rawana hue, magar ab jaane ki naoyiyat khuch aur ho gayi, darwaze par pahonche, kiwar kholne ko kaha, Hazrat ke saathiyon ne dar se darwaza na khola, Hazrat Hamza jo kal parso imaan laye the farmaya darwaza khol do agar Umar ache irade se aye hian to hum unka ehtaraam karenge, agar irada bura hai to hum unhe unhi ki talwaar se unka sir qalam kar denge, darwaza khula Hazrat Umar ki nigah Mustafa ﷺ par pari, ankhon ankhon me ishare ho gaye, tum hamare hum tumhare ho gaye

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Huzur ﷺ ne Hazrat Umar ke dono baazu pakar kar laaye pucha kya irada hai, arz kiya kadmo par qurbaan hokar Islam laane ka Huzur e Anwar ne kalma paraya, musalmano ne Allaho Akbar ka naara bulana kiya jo Mecca ke bazaar me suna gaya aur phir Jibreel e Ameen hazir hue aur ye ayate karima nazil hui aur arz kiya Ya Rasulallah is wakht farishton me khushi se dhoom machi hui hai sabh Hazrat Umar ke imaan par khushiyan mana rahe hain , baaz riwayat me hai ke Huzur e Anwar ﷺ ne khushi me khud taqreer kahi, Allaho Akbar, us wakht Hazrat Umar ne arz kiya ke Ya Rasulallah, kuffar jhuthe mabudo ko elaniyan pujen aur hum sacche khuda ki chup kar ibadat karen chaliyen aj Khana e Kaaba me namaz parenge, kasam us rab ki jis ne apko Nabi banaya jin majalis kufr zahir kiya karta tha unhi majalis imaan zahir karunga, Kalma Taiyaba ka elaan karunga, us din musalmano ne Khana Kaaba me elaniya namaz pari, Kuffar Hazrat Umar ki haibat se musalmano ko khuch keh na sake (Tafseer Ruhul Byan, Madarijul Nabuwat 45, Muwahibul Ladunya Jild 1, Safa 451)

(32) <u>Para 10, Surah Anfaal, Ayat 65, 66</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰۤاَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِيْنَ عَلَى الْقِتَالِ ؕ اِنْ يَّكُنْ مِّنْكُمْ عِشْرُوْنَ صٰبِرُوْنَ يَغْلِبُوْا مِائَتَيْنِ ۚ وَ اِنْ يَّكُنْ مِّنْكُمْ مِّائَةٌ يَّغْلِبُوْۤا اَلْفًا مِّنَ الَّذِيْنَ كَفَرُوْا بِاَنَّهُمْ قَوْمٌ لَّا يَفْقَهُوْنَ ﴿۶۵﴾ اَلْـٰٔنَ خَفَّفَ اللّٰهُ عَنْكُمْ وَ عَلِمَ اَنَّ فِيْكُمْ ضَعْفًا ؕ فَاِنْ يَّكُنْ مِّنْكُمْ مِّائَةٌ صَابِرَةٌ يَّغْلِبُوْا مِائَتَيْنِ ۚ وَ اِنْ يَّكُنْ مِّنْكُمْ اَلْفٌ يَّغْلِبُوْۤا اَلْفَيْنِ بِاِذْنِ اللّٰهِ ؕ وَ اللّٰهُ مَعَ الصّٰبِرِيْنَ ﴿۶۶﴾

<u>Tarjuma Kanzul Imaan:</u>

Ai ghaib ki khabre batane wale (nabi) musalmano ko jehad ki targheeb do agar tumne ke bees (musalman) sabr wale honge 200 (kuffar) par ghalib honge aur agar tumme ke 100 hoan to kaafiron ke 1000 par ghalib ayenge isliye kaho samajh nahi rakhte (duniya ke khatir larte hain) ab Allah ne tum par se takhfeef farmayi (hukm asaan farma diya) aur isey ilm ke tum kamzor ho to agar tum me 100 (musalman) sabr wale hoan 200 (kuffar) par ghalib ayenge aur agar tum me ke 1000 hoan to 2000 par ghalib honge, Allah ke hukm se aur Allah sabr walon ke saath hai

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Jehad ki targheeb:

Jab hijrat ke baad jehad ka hukm hua to pehle to musalman ke liye ye hukm hua ke apne se 10 gunah kuffar se muqabla karen aur dat jayen hargiz peeth na pheren phir jab musalmano ki tadad me izafa hua to aur unki kuwwat wa shaan me mazeed izafa hua baaz ko ye hukm dushwar laga ke ek admi 10 se muqabla kare chunache pehli ayat jo nazil hui thi ان یکن منکم عشرون ko mansukh karne ke liye dusri ayat الٰسن خفف الله nazil hui (Tafseer Khazin)

(34) Para 10, Surah Anfaal, Ayat 67

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

مَا كَانَ لِنَبِيٍّ اَنْ يَّكُوْنَ لَهٗۤ اَسْرٰى حَتّٰى يُثْخِنَ فِي الْاَرْضِ ؕ تُرِيْدُوْنَ عَرَضَ الدُّنْيَا ۖ وَاللّٰهُ يُرِيْدُ الْاٰخِرَةَ ؕ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ﴿۶۷﴾ (پارہ:10 سورۃ الانفال، آیت نمبر 67)

Tarjuma Kanzul Imaan:

Isi nabi ko layek nahi ke kaafiro ko (bagair jung kiye) zinda qaid kar le jab tak zameen me unka khun khub na bahe (unse khub jehad na kar le) tum log duniya ka maal (bagair larey maal e ghanimat) chahte ho aur Allah akhirat (ki nematen bakshna) chahta hai aur Allah ghalibe hiqmat wala hai

Jung ka saamna:

Jung e Badr ke moake ke wakht musalmano ki ye khwaish thi ke hum Abu Sufyan ke kaafla loot lain aur tamaam maal wa asbaab inse cheen lain chunache is niyat ke irade se Madina Munawwara se rawana hue magar phir jung ki nobat aa gayi aur usme apne se 3 gunah zyada kuffar se larna para chunache is wakiye ki paish aane ki hikmat byan farmane ke liye ye ayate karima nazil hui (Tafseer Khazin waghera)

(35) Para 10, Surah Anfaal, Ayat 68, 69

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

لَوْلَا كِتٰبٌ مِّنَ اللّٰهِ سَبَقَ لَمَسَّكُمْ فِيْمَاۤ اَخَذْتُمْ عَذَابٌ عَظِيْمٌ ﴿۶۸﴾ فَكُلُوْا مِمَّا غَنِمْتُمْ حَلٰلًا طَيِّبًا ۪ وَّاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۶۹﴾

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Tarjuma Kanzul Imaan:

Agar Allah pehle ek baat likh na chuka hota (ke Allah mokhizah na farmayega) to ai musalmano tumne jo kaafiro se badle ka maal (fidiya) le liya us par tum par bara azaab ataa, to khao jo ghanimat tumhe mili halaal pakizah aur Allah se darte raho beshaq Allah bakshne wala maherbaan hai

Badr ke qaidiyon ke liye mashwara:

Ghazwa e Badr me 70 kafir maare gaye aur 70 kafir qaid hue, unme bare bare sardarane Quraish the jaise Hazrat Abbas, Hazrat Akeel, Hassham, Abdul Rahman bin Abu Bakar Siddique waghera, hum in qaidiyon ke mutalliq Huzur e Syed e Alam ﷺ ne sahaba ekram علیکم رضوان se mashwara kiya ke unke saath kya saluk karna chahiye, Hazrat Abu Bakr رضی اللہ تعالیٰ عنہ ne arz kiya Ya Rasulallah akhir ye log apke hum koam hain mumkin hai ye agey chalkar musalman ho jayen, musalmano ko is wakht rupiyo ki bahot zarurat hai lehaza is wakht inse fidiya liya jaye aur unhe choar diya jaye, ye fidiye ka rupaiya ayinda jehadon ki taiyari me kaam ayega, Hazrat Umar رضی اللہ تعالیٰ عنہ ne arz kiya Ya Rasulallah ye log kuffar ke sardar aur kufr ki jaren hain inhone ap ki har tarah mukhalifat ki, apko Mecca Moazzama se nikala in sab ko qatl kar diya jaye aur hum me se har shaks apne azeez kafir ko qatl kare chunache ap Janab Abbas ko qatl karen, Hazrat Ali apne bhai Akeel ko aur mai apne mamu Hassham ko aur Janab Abu Bakr apne bete Abdul Rahman ko, Janab Abdullah bin Rawaha ne arz kiya ke Ya Rasulallah in tamam qaidiyon ko aise jungle me dakhil kiya jaye jisme sukhe darakht bahot hoan, phir us jungle me aag laga di jaye, ke unme se ek bhi bach ke na jawe, saare zinda jal kar raakh ho jayen

Huzur e Anwar ﷺ ne khamoshi ikhtiyar farmayi aur apne kheme me tashreef le gaye khuch dair baad wapas hue irshad farmaya ke baaz ke dil dood se zyada narm hote hain baaz ke dil pahar ke tarah sakht ai Abu Bakr tum Hazrat Ibrahim wa Eesa علیہ السلام ki tarah naram dil, janab Khalil ne bargah e elahi me arz kiya tha فمن تبعنی فانه منی ومن عصانی فانك غفور رحیم: **aur Hazrat Eesa علیہ السلام ne irshad farmaya** ان تعذبهم فانهم عبادك وان تغفرلهم فانك انت العزیز الحكیم **aur ai Umar ibn Khattab tum Hazrat Nooh علیہ السلام ki tarah kuffar par sakht ho unhone arz kiya tha** رب لاتذر علی الارض من الكافرین **khudaya zameen me koi kafir ghar wala na chora aur ai Ibn Arwah tum Hazrat Musa علیہ السلام ki tarah sakht geer ho ke unhone Firon ke**

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mutalliq dua ki ربنا اطس علی اموالھم راشد وعلی قلوبھم فلا یومنو حتیٰ یروالعذاب الیم ye farma kar Hazrat Abu Bakr Siddique ki raiy sharif ko tarji di aur tamaam qaidiyon ko fidiya 20 rokiya sona lekar choar dene ka hukm diya, Abbas ko 40 rokiya ka hukm diya 20 apne aur 20 Akeel ke, 1 rokiya 40 dinar ka hota tha jiske Rs 500 ya 125 dirham hote hain (Tafseer Kabir, Tafseer Khazin,Tafseer Khazainul Irfan, Tafseer Ruhul Muani, Tafseer Ruhul Byan, waghera)

Khyal rahe ke us moake par siwai Hazrat Umar aur Abdullah bin Rawah ke baki tamam sahabi ki rai fidiya lekar choar dene ki thi

Huzur e Anwar ﷺ ne farma diya tha ke agar inhe fidiya lekar choar diya gaya to agle Ghazwe 70 Hazrat tum me se shaheed honge in Hazraat sahaba ne usey ba khushi manzur kiya tha ke hamare 70 ghazi shaheed jannati hoan chunache agle Ghazwa yani Uhad me 70 musalman shaheed hue (Tafseer Ruhul Byan)

Yahan Tafseer Ruhul Byan me hai ke un sabh qaidiyon se fidiya liya gaya magar Abu La'aas aur Wahab bin Umar bigair Fidiya choar diya gaye aur Nazr ibn Haaris aur Ufya ibn Abi Moit qatl kiye gaye wallah Rasul e Alam (Tafseer Ruhul Byan, Behwalia Seerat Hulbiya)

(37) <u>Para 10, Surah Anfaal, Ayat 70</u>

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

یٰۤاَیُّهَا النَّبِیُّ قُلۡ لِّمَنۡ فِیۡۤ اَیۡدِیۡكُمۡ مِّنَ الۡاَسۡرٰۤی ۙ اِنۡ یَّعۡلَمِ اللّٰهُ فِیۡ قُلُوۡبِكُمۡ خَیۡرًا یُّؤۡتِكُمۡ خَیۡرًا مِّمَّاۤ اُخِذَ مِنۡكُمۡ وَ یَغۡفِرۡ لَكُمۡ ؕ وَ اللّٰهُ غَفُوۡرٌ رَّحِیۡمٌ ﴿۷۰﴾

<u>Tarjuma Kanzul Imaan:</u>

Ai ghaib ki khabar batane wale jo qaidi tumhare haath me hai unse farmayo agar Allah ne tumhare dil me bhalai jaani (khulus e imaan) to jo tumse (fidiya) liya gaya usse behtar tumhe ata farmayega aur tumhe baksh dega aur Allah bakshne wala maherbaan hai

<u>Ghaib ki khabar:</u>

Kuffar e Mecca jab Badr ke liye rawana hue to apne 10 bare admiyon par foaj ke khane ki zimmedari dali ke Mecca Moazzama ke wapsi tak bari bari apni foaj ke

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zimmedari puri karenge in 10 ashqaas me Hazrat Abbas bin Abdul Muttalib bhi shamil the, wo apne saath is kharch ke liye 20 rokiya sona lekar chale the Badr me 9 ashkhaas ne bari bari foaj ko to khana diya jab Hazrat Abbas رضی اللہ تعالیٰ عنہ ki bari ayi to wo khaas Ghazwa e Badr ka din tha us din shiddat ki jung hui, 70 kafir wasil jahannum hue 70 qaid kar diya gaye jinme Hazrat Abbas رضی اللہ تعالیٰ عنہ bhi shamil the, apka 20 rokiya sona bhi zapt kar liya gaya, jab qaidiyon se fidiya liya gaya jab Hazrat Abbas رضی اللہ تعالیٰ عنہ ki bari ayi to unhone kaha mera jo 20 rokiya zapt kar liya gaya hai usme se 8 liya jaye to Hazrat Purnur ﷺ ne farmaya ke hargiz nahi, wo sona to tum musalmano ke khilaaf apni foaj ko khilane ke liye saath laye the, wo to rab ki taraf se humko diya gaya hai, fidiya alag se do is par Hazrat Abbas kehne lage, ke bhatije ab mere paas khuch nahi, jo fidiya mai dun.

Huzur ﷺ ne farmaya ai Chacha wo sona kahan hai jo rawana hote wakht apni zohja Umme Fazal ko diya tha aur unse ye kaha the ke agar mai jung me mara jaun to sona tumhara aur mere baccho ka hai, Hazrat Abbas ye sunkar hairan ho gaye, apko kaise malum hua, maine to wo sona raat ke andhere me sab se chupkar apni biwi ke hawale kiya tha, to ap ﷺ ne farmaya mujhe mere rab ne khabar di hai, chunache ye sunkar Hazrat Abbas رضی اللہ تعالیٰ عنہ ke dil me ap ﷺ par imaan laye (Tafseer Kabir, Tafseer Khazin,Tafseer Baizawi, Tafseer Ruhul Muani)

(38) <u>Para 10, Surah Anfaal, Ayat 72</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّ الَّذِيْنَ اٰمَنُوْا وَ هَاجَرُوْا وَ جٰهَدُوْا بِاَمْوَالِهِمْ وَ اَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ وَ الَّذِيْنَ اٰوَوْا وَّ نَصَرُوْۤا اُولٰٓىِٕكَ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ؕ وَ الَّذِيْنَ اٰمَنُوْا وَ لَمْ يُهَاجِرُوْا مَا لَكُمْ مِّنْ وَّلَايَتِهِمْ مِّنْ شَيْءٍ حَتّٰى يُهَاجِرُوْا ۚ وَ اِنِ اسْتَنْصَرُوْكُمْ فِي الدِّيْنِ فَعَلَيْكُمُ النَّصْرُ اِلَّا عَلٰى قَوْمٍ بَيْنَكُمْ وَ بَيْنَهُمْ مِّيْثَاقٌ ؕ وَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۝ (پارہ:10 سورۃ الانفال، آیت نمبر 72)

<u>Tarjuma Kanzul Imaan:</u>

Beshaq jo imaan laye aur Allah ke liye ghar baar chore (hijrat ki) aur Allah ki raah me apne maalon aur jaano se lare aur wo jinhone (muhajereen ko) jagah di (unhe

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apne paas thehraya) aur madad ki ke wo ek dusre ke waris hain (miras payenge) aur wo jo imaan laye aur hijrat na ki unka tarqa khuch nahi pahonchta (miras nahi payenge) jab tak hijrat na karen aur agar wo deen me tumse madad chahen to tum par madad dena wajib hai magar aisi koam par (madad na karo) jinse ke tumne unme Mo'aahidah hai, aur Allah tumhare kaam dekh raha hai

Muhajereen wa Ansaar me bhai charah:

Jab Nabiye Kareem ﷺ Mecca Moazzama se hijrat farma kar Madina Munawwara me jalwah afroz hue to deegar musalman bhi hijrat karke Madina Munawwara aa gaye, idhar Ansaar ne unki har tarah se madad ki chunache Nabiye Kareem ﷺ ne muhajereen wa ansaar ke darmiyan akhwat wa bhai chara qayam farma kar har ek ansaar ko ek muhajir ka bhai bana diya, chunache isi bina par in hazraat ki miras ka hukm jari hua yani Ansaari bhai apne muhajir bhai ki aur muhajir bhai apne Ansaar bhai ki miras pata aur ghair muhajir rishtedar muhajir ki miras se hissa nahi pata tha, Fatah Mecca tha ye hukm jari raha, ayat me isi mazkurah miras ka zikr farmaya gaya hai, ye ayat mansukh hai (Tafseer Ruhul Muani, Tafseer Kabir, Tafseer Khazin waghera)

Surah 9 : Tauba – Ayat 129, Ruku 16 (Madni)

(01) Para 10, Surah Tauba, Ayat 1, 2

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

بَرَآءَةٌ مِّنَ اللّٰهِ وَ رَسُوْلِهٖۤ اِلَى الَّذِيْنَ عٰهَدْتُّمْ مِّنَ الْمُشْرِكِيْنَ ۝ فَسِيْحُوْا فِي الْاَرْضِ اَرْبَعَةَ اَشْهُرٍ وَّ اعْلَمُوْۤا اَنَّكُمْ غَيْرُ مُعْجِزِي اللّٰهِ ۙ وَ اَنَّ اللّٰهَ مُخْزِي الْكٰفِرِيْنَ ۝ (پارہ:10 سورۃ التوبہ، آیت نمبر 2-1)

Tarjuma Kanzul Imaan:

Bezaari ka hukm sunana hai (elaan hai) Allah aur uske Rasul ki taraf se un mushriko ko jinse tumhara Mo'aahidah tha aur wo (mushrekeen apne Mo'aahidah) qayam na rahe to 4 mahine (azaadi se) zameen par chalo phiro (phir faisla hai qatl ya Islam) aur jaan rakho ke tum Allah ko thaka nahi sakte (uski pakar se) bach nahi sakte aur ye ke Allah kaafiro ko ruswa karne wala hai

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Kuffar ki bad – ahadi:

Is ayate karima ke shane nazul ki chan riwayat hain:

(a) Nabiye Kareem ﷺ aur Madina Munawwara irdh girdh ke tamam kuffar ke darmiyan ye ahad ho chuka tha na kuffar musalman se larenge aur na musalman kuffar se laren, na ek dusre ko nuqsan pahonchayenge na kisi jung me ek dusre ke dushmano ki madad karenge magar jab Ghazwa e Tawook ka moaka aya wo to irdh girdh ke kabail aur Madina Munawwara ke munafekeen ne is ahad ki parwah na ki aur apas me mujtahid hokar sazishen taiyar ki ke musalmano ke ghar baar loot lain aur biwi baccho ko aziyat pahonchayen magar wo apne is napaak sazish me kamyab na ho sake phir unhone ye chaal chali ke musalmano ke biwi baccho tak Ghazwa e Tawook ko jaane wale mujahedeen Islam ke mutalliq pareshaan kund afwahen urayin taki in ghaziyan ke biwi bacche ghum wa sadme se do chaar hoan tab ye ayate karima nazil hui

(b) Ek dusri riwayat ke mutabik takreeban tamam hi kuffar ne Nabiye Kareem ﷺ se kiye gaye mohayideh ko toar diya siwai Banu Zamrah aur Banu Qunana ke mutalliq ye ayate karima nazil hui jisme farmaya gaya ke jinhone ahad toar liya jaye unse ahad toar liye aur jinhone ahad ko barkarar rakha unse ahad pura farmayen

(c) Ek aur riwayat ke mutabik Nabiye Kareem ﷺ ne san 6 me Kuffar e Mecca se dus ki miyad par sulah farmayi jo chand sharayat par bani thi, unme se ek shart ye bhi thi ke agar kuffar ke haleef Bani Bakr aur musalmano ke haleef Bani Khuzaha jab apas me laren aur dono fareek ghair janib rahen na musalman apne haleef ki madad karenge na kuffar apne haleef ki magar jab ek saal baad hi san 7 me Bani Bakr wa Bani Khuzaha ki apas me jung hui to kuffar ne mohayide ko toar diya aur apne haleef Bani Bakr ki khub madad ki is par kabila Bani Khuzaha ka ek shaks bargah e risalat ﷺ me dard bhair faryad lekar hazir hua aur kuffar ke bad ahadi ka zikr paish kiya jisey sun kar Nabiye Kareem ﷺ ki chasmane mubarak se ansoo jari ho gaye, unki madad ka wada farmaya chunache san 7 hijri me Mecca Moazzama ko fatah farmaya aur san 9 me Hazrat Abu Bakr رضی اللہ تعالیٰ عنہ ko Haj ka ameer banakar rawana farmaya aur Hazrat Ali رضی اللہ تعالیٰ عنہ ko in ayat ka elaan farmane ke liye.

(Tafseer Kabir,Tafseer Khazainul Irfan,Tafseer Ruhul Muani, Tafseer Khazin)

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(03) Para 10, Surah Tauba, Ayat 4

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِلَّا الَّذِيْنَ عٰهَدْتُّمْ مِّنَ الْمُشْرِكِيْنَ ثُمَّ لَمْ يَنْقُصُوْكُمْ شَيْـًٔا وَّ لَمْ يُظَاهِرُوْا عَلَيْكُمْ اَحَدًا فَاَتِمُّوْۤا اِلَيْهِمْ عَهْدَهُمْ اِلٰى مُدَّتِهِمْ ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ ۝

Tarjuma Kanzul Imaan:

Magar wo mushrik jinse tumhara Mo'aahidah tha phir unhone tumhare ahad me khuch kami nahi ki (ahad par qayam rahe) aur tumhare muqabil kisi ko madad na di to unka ahad thehri hui (muqarrara) muddat tak pura karo, beshaq Allah parhezgaro ko dost rakhta hai

Mohayideh ki paas daari:

Nabiye Kareem ﷺ ne Bani Qunana ke aur Kabila Bani Zamrah se bhi Mo'aahidah farmaya jo chand sharayat par mabni tha chunache in logo ne apna Mo'aahidah pura kiya, lekin abhi in pichli ayat ke elaan ke moake par is mohayide me 9 mahine baki the is ayat me unki 9 maah ki muddat baki reh jane ka zikr farmaya gaya hai chunache ye ayat uske mutalliq nazil hui (Tafseer Khazin, Tafseer Kabir, Tafseer Ruhul Muani, Tafseer Ruhul Byan waghera)

(04) Para 10, Surah Tauba, Ayat 9

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِشْتَرَوْا بِاٰيٰتِ اللّٰهِ ثَمَنًا قَلِيْلًا فَصَدُّوْا عَنْ سَبِيْلِهٖ ؕ اِنَّهُمْ سَآءَ مَا كَانُوْا يَعْمَلُوْنَ ۝ (پارہ:10 سورۃ التوبہ، آیت نمبر9)

Tarjuma Kanzul Imaan:

Allah ki ayato ke badle thore daam moal lete to us (Islam) ki raah se roka beshaq wo bahot hi bure kaam karte hain

Mo'aahidah toarne ki targheeb:

Ek martaba Abu Sufyan tamam kuffar e Arab ke kabilo ko jama karke ek shandar dawat ka ehtemam kiya jisme tamam kabail ko Mo'aahidah ko toarne ki targheeb dilaya ke Huzur ﷺ se kiye gaye Mo'aahidaho ko toar dain aur muttafiq hoke musalman ko safa hasti mita kar nist o nabud kar dain chunache ye ayate karima nazil hui (Tafseer Ruhul Byan)

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(05) Para 10, Surah Tauba, Ayat 12, 13

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَاِنْ نَّكَثُوْٓا اَيْمَانَهُمْ مِّنْۢ بَعْدِ عَهْدِهِمْ وَطَعَنُوْا فِيْ دِيْنِكُمْ فَقَاتِلُوْٓا
اَىِٕمَّةَ الْكُفْرِ ۙ اِنَّهُمْ لَآ اَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُوْنَ ۝١٢ اَلَا تُقَاتِلُوْنَ قَوْمًا
نَّكَثُوْٓا اَيْمَانَهُمْ وَهَمُّوْا بِاِخْرَاجِ الرَّسُوْلِ وَهُمْ بَدَءُوْكُمْ اَوَّلَ مَرَّةٍ ؕ
اَتَخْشَوْنَهُمْ ۚ فَاللّٰهُ اَحَقُّ اَنْ تَخْشَوْهُ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝١٣

Tarjuma Kanzul Imaan:

Aur agar ahad karke apni kasme toaren aur tumhare deen par mooh ayen (Islam par taane kasen) to kufr ke sarghano (sardaron) se laro beshaq unki kasme khuch nahi is umeed par ke shayad wo baaz ayen kya is koam se na laroge jinhone apni kasmen toarin aur Rasul ke (Madina Munawwara se) nikalne ka irada kiya halake unhe unhi ki taraf se (jung me) pahel hoti hai kya inse darte ho to Allah ka zyada mustahiq hai ke ussey daro agar imaan rakhte ho

Bad – ahadi:

Is ayate karima ke nazul ke mutalliq chan riwayat hain:

(a) Hazrat Abdullah ibn Abbas رضی اللہ تعالیٰ عنہ farmate hain ke Abu Sufyan ibn Hassham, Sohail bin Umar wa Abu Jahal, aur wo tamam sardarane Quraish jinhone Nabiye Kareem ﷺ ko Mecca Moazzama me is qadar aziyat pahonchayi ke ap ﷺ ne hijrat farmayi ya phir un logo ne Nabiye Kareem ﷺ se Hudaibiyah ka mohaidah karke toar dala unke mutalliq ye ayate karima nazil hui

(b) Ek dusri riwayat ke mutabak Hazrat Farooque Azam رضی اللہ تعالیٰ عنہ ke doare mubarak me Rome wa Pharas me jehad kiye gaye chunache unke mutalliq paishe bandi ke toar par ye ayat nazil hui

(c) Ek riwayat ke mutabik qurb Qayamat me jo Dajjal ke pairokaar muawind wa madadgaar honge ye ayate karima in kuffar ke taalluq se nazil hui

(d) Hakeem Alamat Mufti Ahmed Yaar Khan Naimi رحمۃ اللہ علیہ farmate hain ke ho sakta hai ke ye ayat kuffar e Quraish ke alawa dusre Arab Kabilo ke mutalliq nazil huin hoan jo Nabiye Kareem ﷺ se kiye gaye mohaiydeh ko toar baithe ya phir ye ayate karima Yahud e Madina ke mutalliq nazil hui

(07) Para 10, Surah Tauba, Ayat 14, 15

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

قَاتِلُوۡهُمۡ يُعَذِّبۡهُمُ اللّٰهُ بِاَيۡدِيۡكُمۡ وَ يُخۡزِهِمۡ وَ يَنۡصُرۡكُمۡ عَلَيۡهِمۡ وَ يَشۡفِ صُدُوۡرَ قَوۡمٍ مُّؤۡمِنِيۡنَ ۙ﴿۱۴﴾ وَ يُذۡهِبۡ غَيۡظَ قُلُوۡبِهِمۡ ؕ وَ يَتُوۡبُ اللّٰهُ عَلٰى مَنۡ يَّشَآءُ ؕ وَاللّٰهُ عَلِيۡمٌ حَكِيۡمٌ ﴿۱۵﴾ (پارہ:10 سورۃ التوبہ، آیت نمبر 14-15)

Tarjuma Kanzul Imaan:

To unse laro Allah unhe azaab dega tumhare haatho (kufr pe mare jayenge) aur unhe ruswa karega (qaidi banaye jayenge) aur tumhe unpar madad (fatah) dega aur imaan walon ka jee thanda karega (sukun bakshega) aur unke dilon ki ghutan (kuffar ki zillat ka intezar) door farmayega aur Allah jiski chahe tauba qabul farmaye aur Allah ilm wa hiqmat wala hai

Musalmano ko khush khabri:

Hijrat se qabl Yemen aur Saba ke baaz log bargah e risalat ﷺ me hazir hokar aman Islam me aa gaye phir jab ye apne apne watan loate to unke ham koam kuffar ne unpar zulm wa sitam ke pahar toar daale chunache unhone Nabiye Kareem ﷺ ki bargah e aqdas ye paigham bheja ke Huzur, kuffar ke zulm wa sitam sehte sehte hamari bardaash jawab de chuki hai, to Nabiye Kareem ﷺ ne unhe ye khush khabri sunayi ke inshallah rab asaniyan wa kushad giyan bahot kareeb hain, ye mushkil ke din bahot jald guzar jayenge chunache hijrat ke baad ye ayate karima nazil farmayi gayi takey momeneen ye wakiya yaad karke apne jazba e jehad bara saken (Tafseer Ruhul Byan, Tafseer Baizawi)

(09) Para 10, Surah Tauba, Ayat 17, 18

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

مَا كَانَ لِلۡمُشۡرِكِيۡنَ اَنۡ يَّعۡمُرُوۡا مَسٰجِدَ اللّٰهِ شٰهِدِيۡنَ عَلٰٓى اَنۡفُسِهِمۡ بِالۡكُفۡرِ ؕ اُولٰٓئِكَ حَبِطَتۡ اَعۡمَالُهُمۡ ۚ وَ فِى النَّارِ هُمۡ خٰلِدُوۡنَ ﴿۱۷﴾ اِنَّمَا يَعۡمُرُ مَسٰجِدَ اللّٰهِ مَنۡ اٰمَنَ بِاللّٰهِ وَ الۡيَوۡمِ الۡاٰخِرِ وَ اَقَامَ الصَّلٰوةَ وَ اٰتَى الزَّكٰوةَ وَ لَمۡ يَخۡشَ اِلَّا اللّٰهَ فَعَسٰٓى اُولٰٓئِكَ اَنۡ يَّكُوۡنُوۡا مِنَ الۡمُهۡتَدِيۡنَ ﴿۱۸﴾ (پارہ:10 سورۃ التوبہ، آیت نمبر 17-18)

Tarjuma Kanzul Imaan:

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Mushriko ko (haq) nahi pahonchta ke Allah ki masjiden abaad karen, khud apne kufr ki (qaul wa fail se) gawahi dekar unka to sab kiya dhara (acha kaam) ikarat (zaya) hai aur wo hamesha aag me rahenge Allah ki masjiden wahin abaad karte hain jo Allah aur Qayamat par imaan latey aur namaz qayam karte hain aur zakat dete hain aur Allah ke siwa kisi se nahi darte to kareeb hai ke ye log hidayat (paane) walo me hoan

<u>Hazrat Abbas رضی اللہ تعالیٰ عنہ ki tardeed:</u>

Ghazwa Badr me jab kuffar ko shikast hui aur kuffar qatl wa qaid kiye gaye to un qaid hone walon me Hazrat Abbas bhi shamil the, unhe dekh kar Ghaziyan e Badr ne aur Hazrat Ali رضی اللہ تعالیٰ عنہ ne unse kaha ke tumhe Rasulallah ﷺ ke muqable me aate zara lehaz, sharm nahi ayi, ke tum ap ﷺ ke rishtedar bhi ho, is rishte ka bhi paas na kiya, Hazrat Abbas رضی اللہ تعالیٰ عنہ ne unhe jawab diya, hamare aibo ke taraf na dekhen, hamari ausaf ki taraf dekh ke hum to wo hain jo Khana e Kaaba ki hifazat ki zimmedari sambhale hue hain, hajiyon ke khane piney ka khyal rakhna aur unki har tarah se khidmat karne par mamur hain, chunache Hazrat Abbas ki tardeed me ye ayate karima nazil hui (Tafseer Khazin, Tafseer Kabir,Tafseer Ruhul Muani, Tafseer Ruhul Byan waghera)

(11) <u>Para 10, Surah Tauba, Ayat 19</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَجَعَلْتُمْ سِقَايَةَ الْحَآجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَجٰهَدَ فِيْ سَبِيْلِ اللّٰهِ ؕ لَا يَسْتَوٗنَ عِنْدَ اللّٰهِ ؕ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ۝ (پارہ:10 سورۃ التوبہ، آیت نمبر 18)

<u>Tarjuma Kanzul Imaan:</u>

To kya (ai kaafiron) tumne hajiyon ki sabeel aur Masjide Haraam ki khidmat uske barabar thehra li jo Allah aur Qayamat par imaan laya aur Allah ki raah par jehad kiya wo (kuffar) Allah ke nazdeeq (musalmano ke) barabar nahi aur Allah zalimo (kaafiron) ko (hidayat ki) raah nahi deta

<u>Hazrat Ali رضی اللہ تعالیٰ عنہ ki fazilat:</u>

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Ek martaba Hazrat Talha ibn Shaiba, Abbas aur Ali ek jagah jama hue to Talha ne kaha, mujhe Allah ne is qadar izzat se nawaz kar mujhe Kaaba ke qalide bradar ka sharf baksha, ab mai chahun to Kaaba ke andar so rahun, mere alawa kisi ko ye sahadat hasil nahi, Hazrat Abbas ne farmaya ke mujhe Allah ne sharf wa ikram baksha hai, mai Zamzam ke kuan se paani nikal sakta hun aur hajiyon ko sairab karta hun, hajiyon ki khidmat mujhe hasil hai, Hazrat Ali رضی اللہ تعالیٰ عنہ aur Allah ne mujhe ye sharf aur karamat baksha ke mujhe dono kiblon ke taraf namaz parne ki sahadat mili, ﷺ ki sohbat wa barkat pane ka sharf mila, jehad ki hazri naseeb hui chunache Hazrat Ali رضی اللہ تعالیٰ عنہ ki sarkare do alam ﷺ ki sohbat, ba barkat ki sahadat ki fazilat dono par hawi hui aur ap رضی اللہ تعالیٰ عنہ ki tayeed me ye ayate karima nazil hui (Tafseer Khazin, Tafseer Ruhul Byan, Tafseer Kabir)

(12) <u>Para 10, Surah Tauba, Ayat 23, 24</u>

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

یٰۤاَیُّهَا الَّذِیۡنَ اٰمَنُوۡا لَا تَتَّخِذُوۡۤا اٰبَآءَکُمۡ وَ اِخۡوَانَکُمۡ اَوۡلِیَآءَ اِنِ اسۡتَحَبُّوا الۡکُفۡرَ عَلَی الۡاِیۡمَانِ ؕ وَ مَنۡ یَّتَوَلَّهُمۡ مِّنۡکُمۡ فَاُولٰٓئِکَ هُمُ الظّٰلِمُوۡنَ ﴿۲۳﴾ قُلۡ اِنۡ کَانَ اٰبَآؤُکُمۡ وَ اَبۡنَآؤُکُمۡ وَ اِخۡوَانُکُمۡ وَ اَزۡوَاجُکُمۡ وَ عَشِیۡرَتُکُمۡ وَ اَمۡوَالُ ۣاقۡتَرَفۡتُمُوۡهَا وَ تِجَارَۃٌ تَخۡشَوۡنَ کَسَادَهَا وَ مَسٰکِنُ تَرۡضَوۡنَهَاۤ اَحَبَّ اِلَیۡکُمۡ مِّنَ اللّٰہِ وَ رَسُوۡلِهٖ وَ جِهَادٍ فِیۡ سَبِیۡلِهٖ فَتَرَبَّصُوۡا حَتّٰی یَاۡتِیَ اللّٰہُ بِاَمۡرِهٖ ؕ وَ اللّٰہُ لَا یَهۡدِی الۡقَوۡمَ الۡفٰسِقِیۡنَ ﴿۲۴﴾ (پارہ:10 سورۃ التوبہ، آیت نمبر 23-24)

<u>Tarjuma Kanzul Imaan:</u>

Ai imaan walo! Apne baap aur apne bhaiyon ko dost na samjho agar wo imaan par kufr pasand karen, aur tumme jo koi unse dosti karega to wohi zalim hai, tum farmayo agar tum baap aur tumhare bete aur tumhare bhai aur tumhari aurten aur tumhara qunba aur tumhari ki kamai ka maal aur wo sauda (tijarat) jiske nuqsan ka tumhe dar hai aur tumhare pasand ka makaan ye cheezen Allah aur uske Rasul aur uski raah me larne se zyada pyari hoan to raasta dekho (intezar karo) yahan tak ke Allah apna hukm (azaab) laye aur Allah fasiqon (duniya taalib logon) ko raah (hidayat) nahi deta

<u>Allah aur uske Rasul ﷺ ki mohabbat:</u>

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Jab Nabiye Kareem ﷺ ne Mecca Moazzima se hijrat farmayi to wahan se musalmano ko hijrat karna wajib ho gaya, bina uzar wahan hi rehna haraam ho gaya, is par baaz ne hijrat ka irada kiya to unke baal bacche unse lipat gaye aur bole ke hum ko be yaaro madad gaar kis par choare jate ho, tumhare piche hum barbaad ho jayenge, is par wo hijrat se ruk gaye unke mutalliq pehli ayat لاتتخذوآباء کم nazil hui, ye kaul mujahid ka hai (Tafseer Khazin, Ruhul Byan, Kabir)

Magar ye kuwwi nihayat kyun ke ye ayat Fateh Mecca ke ek saal baad nazil hui, us wakht Mecca Moazzima ke saare bashinde musalman ho chuke the aur wahan se hijrat karne ka sawal hi na raha tha (Tafseer Khazin, Ruhul Byan, Kabir)

Ek sahabi Hatib ne Fateh Mecca ke moake par Nabiye Kareem ﷺ ke irado se kuffar e Mecca ko ek aurat ke zariye iqtila karne ki koshish ki, wo aurat aur uske paas ye khat pakre gaye unke mutalliq ye ayate karima nazil hui (Tafseer Khazin, Tafseer Ruhul Byan)

Jab Surah Barat (Surah Tauba) ki gudhista ayat nazil hui jinme musalman ko kuffar se ta'alluk toarne, unse bezari ka hukm diya gaya to baaz hazraat ne bargah e risalat me hazir hokar arz kiya ke Huzur ﷺ ye kaise ho sakega usse to hamare tijarati karobar tabah ho jayenge aur apne bhai bhatijo ko kaise choara jayega to us par ye dono ayaten nazil hui (Tafseer Khazainul Irfan, Ruhul Byan, Kabir)

9 shaks pehle musalman hokar Madina Munawwara me aye phir murtad hokar bhaag gaye, unke mutalliq ye ayat nazil hui jinme un murtadeen ke qurabat daar momeneen ko unse be-talluq ho jaane ka hukm diya gaya (Tafseer Madariq)

(14) <u>Para 10, Surah Tauba, Ayat 25</u>

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

لَقَدۡ نَصَرَکُمُ اللّٰہُ فِیۡ مَوَاطِنَ کَثِیۡرَۃٍ ۙ وَّ یَوۡمَ حُنَیۡنٍ ۙ اِذۡ اَعۡجَبَتۡکُمۡ کَثۡرَتُکُمۡ فَلَمۡ تُغۡنِ عَنۡکُمۡ شَیۡئًا وَّ ضَاقَتۡ عَلَیۡکُمُ الۡاَرۡضُ بِمَا رَحُبَتۡ ثُمَّ وَلَّیۡتُمۡ مُّدۡبِرِیۡنَ ﴿۲۵﴾ (پارہ 10 سورۃ التوبہ، آیت نمبر 25)

<u>Tarjuma Kanzul Imaan:</u>

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Beshaq Allah ne bahot jagah tumhari madad ki aur (ghazwah) Hunain ke din jab tum apni kasrat (tadad) par utar gaye the (fakr karne lage) to wo (tadad ki kasrat) tumhare khuch kaam na ayi (aur kadam ukhar gaye) aur zameen (maidan e Hunain) itni wasi hokar tum par tang ho gayi (ke wahan thaherna mushkil ho gaya) phir tum (kaafiro) peeth dekar phir gaye (maidan choar gaye)

<u>Wakiya Hunain:</u>

In ayat ka nazul Ghazwa Hunain ke mutalliq hai jiska mukhtasir wakiya hai ye hai ke Huzur ﷺ ne 13 ya 17 ramzan 8 hijri me Mecca Moazzama fatah kiya, 10000 sahaba ke lashkar jurar ke saath Mecca Moazzama se 3 din ki raah par Taif ke kareeb hai ek muqam hai Hunain jahan ki Hazrat Halima thin, wahan ke 2 kabile sakht sarkash the, Hawazan aur Saqeef, in kabilon ne apas me apas me mashwara kiya ke Mohammad Mustafa ﷺ ki shaan wa shaukat bahot bari ja rahi hai agar ye haal raha to wo hum par bhi ghalib aa jayenge isliye hum dono kabile muttafiq hokar in par hamla kar dain unhe pata chal jayega ke hum kaise bahadur hain garz ye ke wo dono kabile musalmano par hamle ki taiyari karne lage

Huzur e Anwar ne ye halaat malum karke unpe hamle ki taiyari ki, 10000 fatehana Mecca aur 2000 Fatah Mecca ne imaan lane walo kul 12000 ghaziyon ki jamat lekar shru Shawwal san 8 hijri Shamba ke din Mecca Moazzama se rawana hue, aur 10 Shawwal 8 hijri mangal ke dun muqam e Hunain me pahonche, muqable me Hawazan aur Bani Saqeef dono kabile aye, Hawaz ka sardar Malik ibn Ouf tha, Saqeef ka sardar Qunana ibn Abd tha, in dono kabilon ki tadad 4000 thi, baaz musalmano ne jo ghaliban Muslima ibn Salama ibn Raqees Ansaari the kaha ke aj hum Kuffar se 3 gunaah hain, hargiz maghlub na honge, ye kaul Huzur ﷺ ko na gawar hua, ke unki nazar apni kasrat par gayi, Allah ki madad par na gayi (Taseer Madariq, khazin, Kabir , Muani waghera)

Akhir kaar ghamasan jung hui Hawazin aur Saqeef bhag nikle, musalmano ne unka picha kiya, unke saath maal bahot zyada tha, musalman maal e ghanimat jama karne, unhe qaid karne ke mashghul hue, ke un dono kabilo ne bat kar bahot zor se hamla kiya, ye log teer andazi, nishane baazi me bahot mahir the, unke teeron ki baarish se musalmano ke kadam ukhar gaye aur unme bhagdar mach gayi, magar Huzur ﷺ ne apne muqam par datey rahe, Huzur ke saath hasbe zeel hazraat the, Abbas ibn Abdul Muttalib, Abu Sufyan ibn Haaris, Jafar ibn

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Abu Sufyan bin Haaris, Ali ibn Abu Talib, Rabiya ibn Haaris, Fazal ibn Abbas, Asma bin Zaid, Aiman ibn Abeed, Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ aur Hazrat Umar ibn Khattab رضی اللہ تعالیٰ عنہ saath rahe, Hazrat Abbas ne is moake ke mutalliq ashaar kahen hain (Tafseer Ruhul Muani)

Inke alawa 100 Hazrat aur bhi the jo jame rahe magar wo Huzur ﷺ ke saath na the, apne apne markazo me the (Tafseer Saadi). Kuffar ne Huzur e Anwar ﷺ par ek baargi hamla kiya, Huzur ﷺ ye farmate hue khacchar se talwaar soont kar utre انا النبی لا کذب انا ابن عبدالمطلب Huzur e Anwar ki shuja'at bemisal dekh kar kuffar kaati ki tarah phat gaye, Hazrat Abbas Huzur ke khacchar ki lagam pakre the aur Abu Sufyan ibn Haaris raqab sharif, hukm diya ke Abbas in musalmano ko pukaro ke mai yahan hun, tum kahan ja rahe ho, Hazrat Abbas ki awaaz 8 mile tak suni jati thi, (Tafseer Saadi)

Hazrat Abbas ne pukara ai Surah Baqarah walo, ai Madine walo, Rasulallah yahan hain, idhar aao, sab labbaik kehte hue loat pare aur Huzur e Anwar ke irdh girdh jama ho gaye, Huzur e Anwar ne ek mutthi kankar kuffar ke taraf pheki jo unki ankhon me ek ek karke para aur farmaya, Ye larai garam hone ka wakht hia, phir jo musalman ne jo hamla kiya to rab taala ne apne habib ke sadqe musalmano ko shandar fatah ata farmayi, is ghazwa me musalmano ko bahot maal e ghanimat haath laga, 6000 qaidi jinme aurten bacche, bahot the jo 20000 oont bakriyon ka to shumar hi nahi, in qaidiyon me Rasulallah ki door ki bahen Yani Halima ke beti bhi thin, Huzur ne unka bahot ehtraam farmaya, unhe bahot maal dekar azaad farmaya, ye apni koam me pahonchi aur Huzur e Anwar ﷺ ke karam wa rahem ka zikr kiya, sabhi musalman hokar Madina Munawwara pahonche, Huzur ﷺ ne unke qaidi wapas farmaye (Tafseer Saadi waghera)

Phir Huzur ﷺ yahan se hi Taif tashreef le gaye phir muqam "Jeverana" me Huzur ﷺ ne maal e ghanimat taqseem farmaya, yahan se hi Huzur ne Umrah ka ehraam bandha aur umraah kiya, is moake par Huzur e Anwar ﷺ ne Abu Sufyan bin Harab, Safwan ibn Umaiyah, Aina ibn Haseen, Afrah ibn Habis ko 100, 100 oont ata farmaye (Tafseer Khazin)

(15) <u>Para 10, Surah Tauba, Ayat 28</u>

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

یٰۤاَیُّهَا الَّذِیۡنَ اٰمَنُوۡۤا اِنَّمَا الۡمُشۡرِكُوۡنَ نَجَسٌ فَلَا یَقۡرَبُوا الۡمَسۡجِدَ الۡحَرَامَ بَعۡدَ عَامِهِمۡ هٰذَا ۚ وَ اِنۡ خِفۡتُمۡ عَیۡلَةً فَسَوۡفَ یُغۡنِیۡكُمُ اللّٰهُ مِنۡ فَضۡلِهٖۤ اِنۡ شَآءَ ؕ اِنَّ اللّٰهَ عَلِیۡمٌ حَكِیۡمٌ ﴿۲۸﴾ (پارہ:10 سورۃ التوبہ، آیت نمبر 28)

Tarjuma Kanzul Imaan:

Ai imaan walo! Mushrik nirey napak (gande aqaid wale) hain to is baras ke baad wo masjide haraam ke paas na aane payen aur agar tumhari mohtaji ka dar hai ke kuffar tejarati maal na layenge to ankareeb Allah tumhe daulat mand kar dega apne fazal se agar chahe beshaq Allah ilm wa hikmat wala hai

Musalmano ko tasalli wa itmenan:

Jab Hazrat Ali رضی اللہ تعالیٰ عنہ ne Nabiye Kareem ﷺ ke hukm par 9 hijri ko Surah Barat (Surah Tauba ka dusra naam hai) ka elaan farmaya ke ayinda na hi koi mushrik haj karega na hi koi barhana halat me, to mushrekeen e Arab ye sunkar musalmano ko dhamkiyan dene lage ke tumne hame haj se roka hai, ab tum dekhna ke tumhara kya hashr hota hai, kyun ke samaan e tejarat hum hi bahar se latey hain, tumhari amdaniyan wa rozgar hamare zariye hai, ab jab hum aana choar denge to tum faqa kashi me mubtila ho jaoge aur badhali ka shikar ho jaoge, chunache musalmano ki tasalli wa itmenan ke liye ye ayate karima nazil hui (Tafseer Khazin, Tafseer Ruhul Muani, Tafseer Kabir)

(16) Para 10, Surah Tauba, Ayat 29

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

قَاتِلُوا الَّذِیۡنَ لَا یُؤۡمِنُوۡنَ بِاللّٰهِ وَ لَا بِالۡیَوۡمِ الۡاٰخِرِ وَ لَا یُحَرِّمُوۡنَ مَا حَرَّمَ اللّٰهُ وَ رَسُوۡلُهٗ وَ لَا یَدِیۡنُوۡنَ دِیۡنَ الۡحَقِّ مِنَ الَّذِیۡنَ اُوۡتُوا الۡكِتٰبَ حَتّٰی یُعۡطُوا الۡجِزۡیَةَ عَنۡ یَّدٍ وَّ هُمۡ صٰغِرُوۡنَ ﴿۲۹﴾ (پارہ:10 سورۃ التوبہ، آیت نمبر 29)

Tarjuma Kanzul Imaan:

Laro, unse jo imaan nahi late Allah par aur Qayamat par aur haraam nahi mante us cheez ko jisko haraam kiya Allah aur uske Rasul ne aur sacche deen (Islam) ke

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tabaiy (us par amal karne wale) nahi hote yani wo jo kitaab de gaye (ahle kitaab) jab tak apne haath se jaziya na dain zaleel hokar (ajazi se)

Jung ka hukm:

Nabiye Kareem ﷺ ne musalmano ko Rome ke Eesaiyon se jung karne ka hukm diya to ap ﷺ ki tayeed me ye ayate karima nazil hui, ek riwayat ki mutabik ye ayate karima Banu Kariza aur Bani Nazeer Yahudiyon ke baare me nazil hui (Tafseer Khazin, Tafseer Saadi)

(17) Para 10, Surah Tauba, Ayat 30

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَقَالَتِ الْيَهُوْدُ عُزَيْرُ ِۨابْنُ اللّٰهِ وَقَالَتِ النَّصٰرَى الْمَسِيْحُ ابْنُ اللّٰهِ ؕ ذٰلِكَ قَوْلُهُمْ بِاَفْوَاهِهِمْ ۚ يُضَاهِـُٔوْنَ قَوْلَ الَّذِيْنَ كَفَرُوْا مِنْ قَبْلُ ؕ قٰتَلَهُمُ اللّٰهُ اَنّٰى يُؤْفَكُوْنَ ۝ (پارہ:10 سورۃ التوبہ، آیت نمبر30)

Tarjuma Kanzul Imaan:

Aur Yahudi bole Uzair علیہ السلام Allah ka beta hai aur Nasrani bole Masi Allah ka beta, ye baaten wo apne mooh se bakte hain agle (pehle wale) kaafiro ki si baat banate hain, Allah inhe maare (gharat kare) kahan aondhe jate (behke jate) hain

Yahud ki jamat ka gustakhana mutalba:

Ek martaba Nabiye Kareem ﷺ ki khidmat me Yahud ki ek jamat hazir hui aur arz guzar hui ke hum ap par imaan kaise le ayen aur Islam ko qabul kar lain jabke na hi ap hamare kible ke taraf rukh karke namaz parte hain aur na hi Uzair علیہ السلام ko khuda ka beta mante hain bulke unhe Allah ka banda kehte hain, agar ap ye dono baten tarq kar dain to hum ap par imaan le ayen, chunache unki tardeed me ye ayate karima nazil hui (Tafseer Kabir, Tafseer Saadi, Tafseen Ruhul Muani, Tafseer Ruhul Byan waghera)

(18) Para 10, Surah Tauba, Ayat 36

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّ عِدَّةَ الشُّهُوْرِ عِنْدَ اللّٰهِ اثْنَا عَشَرَ شَهْرًا فِيْ كِتٰبِ اللّٰهِ يَوْمَ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ مِنْهَاۤ اَرْبَعَةٌ حُرُمٌ ؕ ذٰلِكَ الدِّيْنُ الْقَيِّمُ ۙ۬ فَلَا تَظْلِمُوْا فِيْهِنَّ اَنْفُسَكُمْ

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وَقَاتِلُوا الْمُشْرِكِيْنَ كَآفَّةً كَمَا يُقَاتِلُوْنَكُمْ كَآفَّةً ۭ وَاعْلَمُوْٓا اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ ۝ (پارہ:10 سورۃ التوبہ، آیت نمبر36)

Tarjuma Kanzul Imaan:

Beshaq mahino ki ghinti Allah ke nazdeeq 12 mahine hain, Allah ki kitaab me jab se usne asmaan aur zameen banaye unme se 4 hurmat (adab) wale mahine hain, ye sidha (asaan) deen hai, to in mahino me (gunaah karke) apni jaan par zulm na karo aur mushriko se har wakht laro jaisa wo tumse har wakht larte hain, aur jaan lo Allah parhez gaaro ke saath hai

Ahle Arab ka ghalat dastur:

Ahle Arab me ye dastur tha ke millate Ibrahimi ke mutabik apne deeni duniyawi kaam Qamri tareekh ke hisaab se kiya karte the jabke baki log Shamshi tarikho ke hisaab se apne kaam kiya karte the, magar chunke Qamri saal 355 roz ka aur Shamshi saal 365 din ka hota hai, lehaza har saal 10 din ka fark par jata hai, isliye Qamri saal ke mutabik Haj kabhi garmiyon me aata kabhi sardiyon me aata, yun hi Haj kabhi aise mausam me ata jo tejarti lehaz se nuqsan de hota, aur Ahle Arab ki amdani aur karobari munafey kam hote, jab ke Shamshi tarikho ke mutabik kaam karne walo ke tamam aham din yaqsa mausam aur tarikho me aate, lehaz Ahle Arab apne Qamri mahino me har saal 10 din ka fark karte aur jab 1 maah pura ho jata to saal 12 ke bajaye 13 maah ka kar dete, chunache unki tardeed me ye ayate karima nazil hui (Tafseer Khazin, Tafseer Kabir)

(19) Para 10, Surah Tauba, Ayat 37

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّمَا النَّسِيْۗءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِيْنَ كَفَرُوْا يُحِلُّوْنَهٗ عَامًا وَّيُحَرِّمُوْنَهٗ عَامًا لِّيُوَاطِـُٔوْا عِدَّةَ مَا حَرَّمَ اللّٰهُ فَيُحِلُّوْا مَا حَرَّمَ اللّٰهُ ۭ زُيِّنَ لَهُمْ سُوْۗءُ اَعْمَالِهِمْ ۭ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْكٰفِرِيْنَ ۝

Tarjuma Kanzul Imaan:

Inke mahine piche hatana (mahino me tabdili karna) nahi magar (siwai iske ke) aur kufr (mazeed aag) me barna isse kafir behkaye jate hain ek baras isey (kisi

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mahine ko) halaal thehrate hain (jung wa jadal karte hain) aur dusre baras usey haraam mante hain ke is ghinti ke barabar ho jayen jo Allah ne haraam farmayi (yani heela kar ke ginti puri kar lain) aur Allah ke haraam kiye hue halaal kar lain, unke bure kaam unki ankhon me bhale lagte hain, aur Allah kaafiro ko (hidayat ki) raah nahi deta

Ahle Arab ka baatil faisla:

Hazrat Ibrahim عليه السلام ke zamane se ye tamam ibadat waghera chand ke hisaab se hi hoti chali aa rahi thin, chunache in mahino me jo hurmat wale the yani Rajab, Zilqaad, Zilhaj, Muharram inme jung wa jadal, loot maar wa qatl wa gharat kari haraam thi, unme ek mahina Rajab alag tha, baki 3 mahine lagatar the, chunache Ahle Arab ko musalsal 3 maah tak khud ko in harkato se khud ko baaz rakhna dushwar hua to unhone baham ye faisla kiya ke saal ke 4 mahine mohtaram hain to ye 4 mahine hum apni asani ke mutabik muqarrar kar lete hain, hum jis mahine ko jo naam dain wahi hoga, chunache agar unhe Moharram me kisi se jung karni hoti to apni marzi se Safar ka mahina mana lete aur Safar ko Moharram bana lete, chunache unki is harkat ke mutalliq ye ayate karima nazil hui (Tafseer Khazin, Tasfeer Ruhul Muani)

(20) Para 10, Surah Tauba, Ayat 38, 39

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَا لَكُمْ اِذَا قِيْلَ لَكُمُ انْفِرُوْا فِيْ سَبِيْلِ اللّٰهِ اثَّاقَلْتُمْ اِلَى الْاَرْضِ ؕ اَرَضِيْتُمْ بِالْحَيٰوةِ الدُّنْيَا مِنَ الْاٰخِرَةِ ۚ فَمَا مَتَاعُ الْحَيٰوةِ الدُّنْيَا فِي الْاٰخِرَةِ اِلَّا قَلِيْلٌ ﴿۳۸﴾ اِلَّا تَنْفِرُوْا يُعَذِّبْكُمْ عَذَابًا اَلِيْمًا ۙ وَّ يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَ لَا تَضُرُّوْهُ شَيْـًٔا ؕ وَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿۳۹﴾

Tarjuma Kanzul Imaan:

Ai imaan walo! Tumhe kya hua jab tumse kaha jaye ke khuda ki raah me kooch karo (jehad ke liye niklo) to bojh ke maare zameen par baith jate ho (jane se ghabrate ho) kya tumme duniya ki zindagi akhirat ke badle pasand kar li aur jeeti duniya ka asbaab (samaan e zindagi) akhirat ke (samaan ke) saamne (khuch) nahi magar thora (kam aur faani) agar na kooch karoge (jehad ke liye na nikloge) inhe

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sakht saza dega aur tumhari jagah (tumhe halaq karke) aur (dusre) log le ayega (jo tumse behtar honge) aur tum uska khuch na bigar sakoge aur Allah sab khuch kar sakta hai

Ghazwa e Usra (Tabuk):

Jab Nabiye Kareem ﷺ Fatah Mecca, Ghazwa Hunain, Awtas aur Fatah Taif aur Umrah se farik hokar Madina Munawwara tashreef laye, khuch qayam farmaya to khabar mili Rumi lashkar bari tadad Shaam ke shaher Tabuk aur uske paas musalmano par hamla karne ke liye jama hue hain, Huzur e Anwar ﷺ ne chaha ke unko paish e kadmi na kar dain bulke Tabuk pahonch kar unpar jehad karen, is jehad ki elaniya taiyari farma di, apne irade se musalmano ko iqtila farma di, ke humne Tabuk par hamla karna hai, isse pehle maqam e jehad zahir nahi farmaya jata bulke bator hamla karna hota tha aur ishara izhar dusri taraf chunke Tabuk Madina Munawwara se bahot door 500 mile par tha, mausam sakht garam tha, isliye ahle Madine ke khajur ke baghaat taiyar the, isliye saaf saaf elaan farma diya taki musalman puri taiyari kar le

Ye jehad munafiko par amuman aur baaz sahaba ekram par khususan gira, Nabiye Kareem ﷺ ne Rajab san 9 hijri me 30000 ya 40000 ka lashkar kooch farmaya, jisme 10000 ghore the is ghazwa ke moake par Hazrat Usman رضی اللہ تعالیٰ عنہ 10000 mujahido ko samaane jehad diya, 10000 asharfiyan 900 oont 100 ghore mai samaan diye, Hazrat Abu Bakr Siddique chande me de diya, ghar me jhadu de dali, iski maaliyat 4000 dirham thi, Hazrat Umar ne adha maal, Hazrat Abdul Rahman ibn Ouf رضی اللہ تعالیٰ عنہ ne 100 rokiya, Hazrat Abbas رضی اللہ تعالیٰ عنہ wa Hazrat Talha رضی اللہ تعالیٰ عنہ ne bhi bhari chanda diya, aurton ne zewar utar diye, Huzur ﷺ ne Madina Munawwara ke intezaam ke liye Hazrat Ali aur ibn Sallama Ansaari ko choara, is lashkar Abdullah ibn Abi Munafik maiy apne saathiyo ke rawana to hua magar maqam Sanital se hi loat aya

Is jehad me bara jhanda Hazrat Siddique Akbar رضی اللہ تعالیٰ عنہ ko diya gaya, dusra Hazrat Zubair رضی اللہ تعالیٰ عنہ ko, Kabila Ous ka jhanda Aseed bin Haseer ko Khazraj ka jhanda, Ahwab ibn Manzar ko, is ghazwa me munafekeen to gaye nahi baaz musalman irada karte hi reh gaye shareek na ho sake, in musalmano ke mutalliq ye ayate karima nazil hui (Tafseer Saadi, Tafseer Khazainul Irfan, Tafseer Ruhul Byan, waghera). Is ghazwe ka naam Ghazwa e Usrat aur Ghazwa e Faseha bhi hai

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kyunke is moake me musalman bahot tangi me the aur is ghazwa munafiko ko ruswa kar diya (Tafseer Ruhul Byan)

Jab Nabiye Kareem ﷺ Tabuk pahonche to wahan paani ka ek chashma tha jisme paani bahot thora tha, Huzur ﷺ ne usme qulli ki jissey paani bahot zyada ho gaya, Islami lashkar aur uske tamam jaanwar sair ho gaye, Rumi lashkar ne Huzur ﷺ ka muqabla na kiya Rumi lashkar wapas chali gayin, jung ki naobat na ayi, Nabiye Kareem ﷺ ne Hazrat Khalid bin Waleed رضی اللہ تعالیٰ عنہ ko 400 se zyada sawaar dekar bheja, Al Jindal ke hakim Aqeeda par hamla karne ke liye farmaya ke usey neel gaye ke shikaar me hi pakar lo, chunache ap giraftaar karke le aye, Huzur ﷺ ne is par jaziya muqarrar karke usey choar diya, yun hi Aila ki hakim par awwal Islam paish kiya jisey usne kabul nahi kiya, usey bhi jaziya par choar diya gaya, ye jehad puri azmaish ka zariya tha (Tafseer Khazainul Irfan)

Huzur e Anwar ﷺ ne Tabuk me takreeban 20 din qayam farmaya, is moake par Aila ke hakim ne Huzur ﷺ ko safed khacchar tohfatan paish kiya jo qabul farma liya gaya, Huzur ﷺ ne usey ek chadar inayat farmayi jo isne basad shukriya kabul ki (Tafseer Saadi) is ghazwa se reh jaane wale 3 sahaba Hazrat Qaab ibn Malik, Hazrat Hilal ibn Umaiyya, Hazrat Murarah ibn Loi ka wakiya inka muqammil boycott is ghazwa me hua jiska zikr agli ayato me aa raha hai, inhi ki tauba ka zikr is surah me hai isi wajah se is surah ka naam Surah Tauba hai, Ghazwa Tabuk Huzur ﷺ ka akhri jehad hai

(22) <u>Para 10, Surah Tauba, Ayat 40</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِلَّا تَنْصُرُوْهُ فَقَدْ نَصَرَهُ اللّٰهُ اِذْ اَخْرَجَهُ الَّذِيْنَ كَفَرُوْا ثَانِيَ اثْنَيْنِ اِذْ هُمَا فِي
الْغَارِ اِذْ يَقُوْلُ لِصَاحِبِهٖ لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا ۚ فَاَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلَيْهِ
وَ اَيَّدَهٗ بِجُنُوْدٍ لَّمْ تَرَوْهَا وَ جَعَلَ كَلِمَةَ الَّذِيْنَ كَفَرُوا السُّفْلٰى ؕ وَ كَلِمَةُ اللّٰهِ
هِيَ الْعُلْيَا ؕ وَ اللّٰهُ عَزِيْزٌ حَكِيْمٌ ۝٤٠ (پارہ:10 سورۃ التوبہ، آیت نمبر 40)

<u>Tarjuma Kanzul Imaan:</u>

Agar tum mehbub (Rasul) ki madad na karo to beshaq Allah ne unki madad farmayi, jab kaafiro ki shararat (sazish se) unhe (Mecca Mokarrama se) bahar

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tashreef le jana hua sirf 2 jaan se (sirf 2 the) jab wo dono (Rasul aur Siddique Akbar) ghaar (Sur) me the, jab Rasul apne yaar (Siddique Akbar) se farmate the ghum na kha (khoaf na kar) beshaq Allah hamare saath hai, to Allah ne us par apna saqina (sukun e qalbi) utara aur in (ghaibi farishto) faujo se uski madad ki jo tumne na dekhi aur kaafiron ki baat niche daali (irade nakaam bana diye) Allah hi ka bol bala hai aur Allah ghalibe hiqmat wala hai (jehad ke liye)

<u>Rasulallah ﷺ ki mubarak hijrat:</u>

Ye ayate karima Huzur e Anwar ﷺ ki hijrat ke mutalliq nazil hui jiska wakiya ye hai ke jab kuffar e Mecca ke zulm mus par had se bar gaye to Huzur e Anwar to mus ko hijrat ka hukm diya, is hukm se mus mukhtalif muqamat par hijrat karke chale gaye, Mecca Moazzama me sirf Huzur ﷺ, Hazrat Ali رضی اللہ تعالیٰ عنہ aur Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ aur Hazrat Zohaib رضی اللہ تعالیٰ عنہ reh gaye ya aurte ya bacche, burhe aur zayeef musalman jo hijrat na kar sake the (Tafseer Ruhul Byan), bulke Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ bhi Habsha ki taraf hijrat karke chal diye the, Haraq Al Ghama se ek sardar kuffar Ibn Dagna apko Mecca Moazzama wapas laya (Tafseer Khazin) Huzur e Anwar ﷺ ne farmaya ke Abu Bakr Siddique رضی اللہ تعالیٰ عنہ mujhko bhi hijrat ka hukm rab ki taraf se milne wala hai tum mere saath hijrat karna, Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ khush ho gaye aur 800 dirham se ootniya khareed kar unki parwarish karne lage, is hijrat ke liye ek ka naam "Qaswa" tha jis par Huzur ﷺ hijrat me sawari ki aur akhirat tak Nabiye Kareem ﷺ ki sawari me rahi aur khilafat Siddique me uski wafat hui, Huzur ki dusri ootni "Usba" thi, ye khilafat Farooqui me foat hui, Qayamat ke din Hazrat Fatima رضی اللہ تعالیٰ عنہا isi par sawar hokar Mehshar me pahonchegi (Tafseer Ruhul Byan)

Ootniyo ki ye kharidari aur akhiri Zil Haj me hui is liye Islam san Muharram se shru hota hai, ke Hazrat Siddique ne hijrat ki taiyari isi mahine me shru ki thi, agarche hijrat Rabi ul awwal me hui jab dobara haj ke moake par Madina Munawwara par 2 kabilo Ous aur Hazraj ke nomayinde ne Huzur e Anwar ﷺ ke haath par bait ki, pehle haj me 12 ne, dusre me 70 ne uska pata kuffar ko chal gaya, inhe pata hua ke Islam Mecca se bahar phail jayega to inhone apas me mashwara kiya ke ab kya karna chahiye, is mashware me Iblis bhi aya aur khud ko Najdi bataya, logo ne mukhtalif rai di, Abu Jahal ki rai pasand ayi to

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Mohammad (ﷺ) ka qatl kar diya jaye, Iblis ne is rai ko pasand kiya aur ittefaq kiya, ye mashwara mahe Safar me hafta (Saturday) ke din hua (Tafseer Ruhul Byan), ye jagah (jahan ye mashwara hua tha) wohi thi jahan aj Haram Sharif me Musalla Hanfi hai chunache programme ke mutabik tamam kabilo se 2 -2 admi hathyar band hokar Huzur e Anwar ﷺ ke darwaze ko ghair kar khare ho gaye

Idhar Jibreel e Ameen ne Huzur ﷺ ko sab khuch bata diya, huzur ﷺ ne Hazrat Ali رضی اللہ تعالیٰ عنہ ko apni chadar sabz rang ki ata farmayi jiski lambayi 4 ghaz chodayi 2 ghaz thi ata farmakar farmaya Ali tum mere bistar par lait jao, mai tumko bisharat deta hun, kuffar tumhara khuch bhi na bigar sakenge, mohasirah karne wale 100 admi the, Huzur e Anwar ne ek mutthi mitti li aur Surah Yaseen ki ayat فاغشيناهم فهم لايبصرون tak pari aur unki taraf ye mutthi bhar kar khaak pheki jo sabh ke siron par pari aur wo sabh Huzur e Anwar dekhte hi andhe ho gaya aur Huzur wahan se nikal kar Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ ke ghar pahonche, Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ ko saath liya aur Sur pahar ke taraf rawana hue, khyal rahe ke ye pahar Mecca Moazzima se mojuda raaste se 5 mile door hai, is pahar ko Sur isliye kehte hain ke ek baar is par ek shaks Sur Ibn Abd ne araam kiya tha uski taraf nisbat se isey "Jabal Sur" kehte hain aur is ghaar ko "Ghaar e Sur" is pahar ka asli naam "At – Hal" hai (Tafseer Ruhul Byan)

Idhar jab Hazrat Ali رضی اللہ تعالیٰ عنہ huzur ke bistar se uthe to ye kuffar apko dekh ke hairaan reh gaye dusri hairani ye hui ke har ek ke sir par khaak thi, pucha ai Ali Rasulallah ﷺ kahan gaye, apne farmaya rab jaane idhar raaste ka wakiya ye hua Hazrat Siddique kabhi Huzur ke agey chalte to kabhi piche kabhi dayen to kabhi bayen, huzur ne pucha, ai Abu Bakr ye kya, arz kiya ke mai hun akeyla, aur simtain hain 4, har simt se Huzur par dushman se khatra hai shayad koi agey ghaat lagaye baitha ho to mai agey ho jata hun aur kabhi khyal ata ke kahin koi piche se na war kar de to mai piche chala jata hun phir dayen phir bayen ho jata hun taki Huzur par jidhar se bhi hamla ho to wo hamla mujh par ho, akhir kar Huzur e Anwar ﷺ ko apne kandho par le liya aur panjo ke bal is tarah chale ke har panja zameen par rakh kar ghuma dete taki panje ka nishaan na reh jaye aur koi khojiya khoj na nikal sake, na malum ap رضی اللہ تعالیٰ عنہ ne kis dushwari ka saamna karke Huzur ko ghaar tak pahonchaya, ai Siddique, tere in kandho, tere in panjo par caroron salaam hoan. Jab ghaar ki kinare par pahonche to arz kiya Ya

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Rasulallah mujhe ghaar me jaane dain taki saaf karun phir apko bulaun taki agar muzi jaanwar ho to mujhe hi kaatey apko taklif na pahonche andhere wehshat naak ghaar me akeyle ghuse, usme bahot surag the, farsh saaf kiya, chadar e mubarak phaar phaar kar suragh band kiye, ek suragh baki bacha usme apne panw ka angutha laga kar baith gaye, ab baithak is tarah hui ke ek panw ghaar ke farsh par bicha hua dusra ghaar ke taraf utha hua, is tarah huzur ko bulaya, apka sir e mubarak biche hue par sir e anwar ko rakha aur sula diya, is anguthe wale suragh ke saanp ne kai baar apke anguthe ko dasa magar apne angutha na hataya, ghaar par yaar ghaar ghalib aya, zaher ne apna asar karna shru kar diya, tamam jism me sansani phailne lagi, ankhon se ashq giren, Huzur ﷺ ne mubarak ankhen khol din, dekha ke Siddique Akbar ro rahe hain, pucha kya hua?

Arz kiya ke ek saanp kai baar kaat chuka hai, farmaya, kahan, anguthe me farmaya, dikhao, Huzur ﷺ ne apna loab e dahen laga diya, zaher khatm ho gaya magar wafat ke wakht wohi zaher loata jissey Hazrat Siddique ki wafat yani shahadat hui (Tafseer Khazin) ye hai fanani Rasul ke janab Mustafa ﷺ ki wafat e khyber wale zaher ke loatne se, Hazrat Siddique ki wafat ghaar wale zaher ke loatne se baaz mashaiq farmate hain, ke jo log Hazrat Mohammad ibn Abu Bakr ki aulad me hain unke anguthe par siyah til hota hai aur unhe saanp nahi katta, Abdul Rahman ibn Abi Bakr ka ye haal nahi kyunke us wakht Abdul Rahman paida ho chuke the, Mohammad baad ko paida hue, ye asar ta qayamat rahega, agar baap Siddique hai to dayen panw hai aur maa Siddiqui hai to bayen panw me, agar dono Siddique hain to dono panw me nishan hota hai

Fakir ne moshahidah bhi kiya hai, idhar ghaar ke mooh par makri ne jala taan diya, qabutar ne andey de diye, Kuffar e Mecca ki toliyan har taraf doar parin, ek toli jisme Ummaiya ibn Khalaq bhi tha, ye is pahar par pahonchi, dhundte dhundte ye is ghaar ke mooh par pahonchi ye sabh lathiyon aur talwaro se laiz the, inme se ek bola is ghaar ke andar bhi dekh lo uska naam Alkama ibn Karaz tha jo Fatah Mecca ke din imaan laya, Ummaiya ibn Khalaq bola ye makri ka jala Mohammad ﷺ ki paidaish se pehle ka hai, agar Mohammad ﷺ iske andar jate to ye jaala tut jata aur andey phut jatey, jab Alakama aur Ummaiya ye baten kar rahe the tab Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ beqarar hokar arz kiya aur Huzur e Anwar ne wo jawab diya jo yahan is ayate karima me masqur hai, Huzur e Anwar is ghaar me 3 din qayam kiya is arse me Hazrat Siddique Akbar ke ghulam

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Maalik ibn Fehmira is pahar ke daman me Janab Siddique ki bakriyan charate the shaam ko ap Abdullah ibn Bakr ke ghar se khana paani yahan pahonchate the aur Kuffar e Mecca ke halaat ki khabar rozana dete the, jab Kuffar e Mecca mayus hokar thak gaye tab ye dono hazraat apne humraah ek rehbar Bani Ahad ibn Adi ko lekar Madine ke taraf rawana hue (Tafseer Khazin, Ruhul Byan)

(23) <u>Para 10, Surah Tauba, Ayat 42</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

لَوْ كَانَ عَرَضًا قَرِيْبًا وَّ سَفَرًا قَاصِدًا لَّاتَّبَعُوْكَ وَ لٰكِنْۢ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ ؕ وَ سَيَحْلِفُوْنَ بِاللّٰهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ ۚ يُهْلِكُوْنَ اَنْفُسَهُمْ ۚ وَ اللّٰهُ يَعْلَمُ اِنَّهُمْ لَكٰذِبُوْنَ ﴿۴۲﴾ (پارہ:10 سورۃ التوبہ، آیت نمبر42)

<u>Tarjuma Kanzul Imaan:</u>

Agar koi kareeb maal (duniyawi nafa) ya kam dushwar safar hota to zarur tumhare saath jate magar un par to mushakkat ka raasta door par gaya (mushkil ho gaya) aur ab Allah ki kasam khayenge ke humse ban parta to zarur tumhare saath chalte apni jaano ko (jhuthi kasme kha kar) halaq karte hain aur Allah janta hai ke wo beshaq zarur jhuthe hain

<u>Munafekeen par Ghazwa Tabuk dushwar:</u>

Madina Munawwara me jab ﷺ ne Ghazwa Tabuk ka elaan farmaya to munafekeen par ye door daraz ka safar garmi wa pyaas bhuk ki shiddat ka khoaf Rumiyo ke lashkar se muqable ki sakhti dushwari un par nihayat nagawar guzri chunache wo na jaane ke heele bahane talaash ne lage chunache in munafekeen ke mutalliq ye ayate karima nazil hui (Tafseer Madariq, Tafseer Ruhul Byan)

(24) <u>Para 10, Surah Tauba, Ayat 43, 44</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

عَفَا اللّٰهُ عَنْكَ ۚ لِمَ اَذِنْتَ لَهُمْ حَتّٰى يَتَبَيَّنَ لَكَ الَّذِيْنَ صَدَقُوْا وَ تَعْلَمَ الْكٰذِبِيْنَ ﴿۴۳﴾ لَا يَسْتَاْذِنُكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ اَنْ يُّجَاهِدُوْا بِاَمْوَالِهِمْ وَ اَنْفُسِهِمْ ؕ وَ اللّٰهُ عَلِيْمٌۢ بِالْمُتَّقِيْنَ ﴿۴۴﴾ (پارہ:10 سورۃ التوبہ، آیت نمبر43-44)

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Tarjuma Kanzul Imaan:

Allah tumhe maaf kare tumne unhe kyun (jehad se reh jane ka) izan de diya jab tak na khule (zahir na hue) the tum par sacche aur zahir na hue the, jhuthe aur wo jo Allah aur Qayamat par imaan rakhte hain tumse chutti (jehad se reh jaane ki ijazat) na mangenge, isse ke apne maal aur jaan se jehad karen aur Allah khub janta hai parhez gaaro ko

Munafekeen ke jhute heele bahane:

Ghazwa Tabuk ki rawangi ka elaan aam sunkar munafekeen bargah e risalat ﷺ me jhuthe heele banane paish karne hazir hue koi kehta mai beemar hun, koi kehta meri zohja ya bacche beemar hian, koi kehta maa zayif hai, uski khidmat karni hai, waghera waghera, chunache in munafekeen ke mutalliq ye ayate karima nazil hui (Tafseer Naimi)

(26) Para 10, Surah Tauba, Ayat 45, 46

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّمَا يَسْتَاْذِنُكَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ وَ ارْتَابَتْ قُلُوْبُهُمْ فَهُمْ فِيْ رَيْبِهِمْ يَتَرَدَّدُوْنَ ﴿۴۵﴾ وَ لَوْ اَرَادُوا الْخُرُوْجَ لَاَعَدُّوْا لَهٗ عُدَّةً وَّ لٰكِنْ كَرِهَ اللّٰهُ انْۢبِعَاثَهُمْ فَثَبَّطَهُمْ وَ قِيْلَ اقْعُدُوْا مَعَ الْقٰعِدِيْنَ ﴿۴۶﴾

Tarjuma Kanzul Imaan:

Tumse ye chutti (jehad se reh jaane ki ijazat) wohi mangte hain jo Allah aur Qayamat par imaan nahi rakhte aur unke dil shak (kashma kash) me pare hain, to wo apne shak me dama doal hain (na kaafiron ke saath hain na musalmano ke) unhe (jehad ke liye) nikalna manzur hota to uska samaan (taiyari) karte magar khudahi ko unka uthna (jehad ke liye jaana) na pasand hua, to unme qayili bhar di, aur farmaya gaya ke baithe raho (reh jao) baithe rehne wale (aurton baccho bimaron) ke saath

Munafekeen ki Darog goyi:

Nabiye Kareem ﷺ ne Ghazwa Tabuk ka kaafi pehle hi elaan farma diya tha ke chunache mujahedeen Islam ne Ghazwa ki rawangi ki taiyariyan shru kar dain jab ke munafekeen haath pe haath rakh kar baithe rahe, jab rawangi ka wakht aya to mukhlis momeneen to Ghazwa ke liye wakht par rawana ho gaye aur

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munafekeen ye bahane karne lage ke bahot door ka safar hai hum to itne lambe safar ki taiyari nahi kar sake, hum jaane se mazur hain, hamara uzar qabul farmayiye aur yahin rehne ki ijazat ata kijiye, chunache unki darog goyi ke mutalliq ye ayate karima nazil hui

(28) Para 10, Surah Tauba, Ayat 49

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَمِنۡهُمۡ مَّنۡ يَّقُوۡلُ ائۡذَنۡ لِّىۡ وَلَا تَفۡتِنِّىۡ ؕ اَلَا فِى الۡفِتۡنَةِ سَقَطُوۡا ؕ وَاِنَّ جَهَنَّمَ لَمُحِيۡطَةٌ ۢ بِالۡكٰفِرِيۡنَ ﴿۴۹﴾ (پارہ:10 سورۃ التوبہ، آیت نمبر49)

Tarjuma Kanzul Imaan:

Aur unme koi tumse yun arz karta hia ke mujhe ruqsat dijiye (jehad se reh jaane ki ijazat) aur fitna (azmaish) me na daliye sun lo wo fitne hi me pare aur beshaq jahannam ghere hue hai kaafiro ko

Jarrah bin Qais ka jhutha bahana:

Jab Ghazwa Tabuk ki rawangi ka wakht aya to Nabiye Kareem ﷺ ne ek munafekeen Jarrah bin Qais ko bulakar farmaya ke tum bhi chalo to usne jhutha bahana talaash te hue kaha, Ya Rasulallah ﷺ baat darasal ye hai ke mai aurton ka bahot dil radah hun, haseen wa jameel aurten meri kamzori hai ap Rome ki koam se jehad karne ja rahe hain aur Rumi aurten bahot khubsurat haseen hoti hain unhe dekh kar mujhse sabr na ho sakega aisa na ho mai kisi gunaah me par jaun chunache mujhe yahin choar jayen warna mai fitne mai mubtila ho jaunga, is par Nabiye Kareem ﷺ ne farmaya tera uzar tu hi jaane, chunache uske mutalliq ye ayate karima nazil hui (Tafseer Khazin, Tafseer Kabir, Tafseer Khazainul Irfan, Tafseer Baizawi)

(29) Para 10, Surah Tauba, Ayat 50, 51

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اِنۡ تُصِبۡكَ حَسَنَةٌ تَسُؤۡهُمۡ ۚ وَاِنۡ تُصِبۡكَ مُصِيۡبَةٌ يَّقُوۡلُوۡا قَدۡ اَخَذۡنَاۤ اَمۡرَنَا مِنۡ قَبۡلُ وَيَتَوَلَّوۡا وَّهُمۡ فَرِحُوۡنَ ﴿۵۰﴾ قُلۡ لَّنۡ يُّصِيۡبَنَاۤ اِلَّا مَا كَتَبَ اللّٰهُ لَنَا ۚ هُوَ مَوۡلٰٮنَا ۚ وَعَلَى اللّٰهِ فَلۡيَتَوَكَّلِ الۡمُؤۡمِنُوۡنَ ﴿۵۱﴾ (پارہ:10 سورۃ التوبہ، آیت نمبر50-51)

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Tarjuma Kanzul Imaan:

Agar tumhe bhalai pahonche to unhe (kaafiron ko) bura lage aur agar tumhe koi musibat pahonche to kahin humne apna kaam pehle hi theek kar liya tha (jehad par na jakar theek kiya) aur khushiyan manate phir jayen tum farmayo hame na pahonchege magar (wahi) jo Allah ne hamare liye likh diya wo hamara maula hai aur musalmano ko Allah hi par bharosa chahiye

Munafekeen ko shadeed ranjh aur ghum:

Jab mujahedeen e Islam Nabiye Kareem ﷺ ki iyadat me Tabuk ke liye rawana ho gaye to munafekeen jhuthe bahane aur udhar talaash kar Madina me hi reh gaye to in munafekeen ke sardaro ne ye afwah ura di ke Tabuk jaane wale mus aur Huzur ﷺ safar ki mushkilat garmi ki shiddat pyas bhuk ke sabab raaste me hi tum doar gaye hain, ye khabar sunkar deegar munafekeen bahot khush hue aur wo khuch kaha jo ayate karima me byan kiya gaya magar baad me malum hua ke wo khabar jhuthi thi, Nabiye Kareem ﷺ aur apke sahaba na sirf khairiyat se hain bulke Tabuk me jung ki naobat hi na ayi aur Rumiyon ne bina muqabla hi hathyar daal diye aur Nabiye Kareem ﷺ ko Tahayif wa nazrane paish kiye, ye sab sunkar munafekeen sakht ranj ghum pahoncha, jab Nabiye Kareem ﷺ mai sahaba Madina Munawwara jalwa afroz ho gaye to ayate karima nazil hui, munafekeen ko sakht sharmindagi uthani pari (Tafseer Ruhul Muani)

(31) Para 10, Surah Tauba, Ayat 53

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ اَنْفِقُوْا طَوْعًا اَوْ كَرْهًا لَّنْ يُّتَقَبَّلَ مِنْكُمْ ؕ اِنَّكُمْ كُنْتُمْ قَوْمًا فٰسِقِيْنَ ﴿۵۳﴾

Tarjuma Kanzul Imaan:

Tum farmayo ke dil (khush dili) se kharch karo ya na gawari se tum se hargiz (bargah e elahi me) qubul na hoga beshaq tum be hukm (nafarman) log ho

Be-hukm log:

Ghazwa Tabuk ki rawangi ke wakht jab Jarrab bin Qais munafekeen ne aurton ka jhutha bahana talasha tha usne na jaane ka keh kar saath ye bhi kaha ke mai jehad par to nahi ja sakta magar jehad par kharch karne ke liye maal hazir karta hun ye qabul karen, chunache uske mutalliq ye ayate karima nazil hui (Tafseer Khazin, Tafseer Kabir, Tafseer Ruhul Muani, Tafseer Ruhul Byan)

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(33) Para 10, Surah Tauba, Ayat 58, 59

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ مِنۡهُمۡ مَّنۡ یَّلۡمِزُكَ فِی الصَّدَقٰتِ ۚ فَاِنۡ اُعۡطُوۡا مِنۡهَا رَضُوۡا وَ اِنۡ لَّمۡ یُعۡطَوۡا
مِنۡهَاۤ اِذَا هُمۡ یَسۡخَطُوۡنَ ﴿۵۸﴾ وَ لَوۡ اَنَّهُمۡ رَضُوۡا مَاۤ اٰتٰىهُمُ اللّٰهُ وَ رَسُوۡلُهٗ ۙ وَ قَالُوۡا
حَسۡبُنَا اللّٰهُ سَیُؤۡتِیۡنَا اللّٰهُ مِنۡ فَضۡلِهٖ وَ رَسُوۡلُهٗۤ ۙ اِنَّاۤ اِلَی اللّٰهِ رٰغِبُوۡنَ ﴿۵۹﴾

Tarjuma Kanzul Imaan:

Aur inme koi wo hai ke sadqe batne me tum par taney karta (aib lagata) hai to agar in (sadqat) me se (unki marzi ke mutabik) khuch mile to raazi ho jayen aur na bhi mile to jabhi wo naraaz hain, aur kya acha hota agar wo us par raazi hote jo Allah aur Rasul ne unko diya aur kehte hame Allah kafi hai ab deta hai hame Allah apne fazal se aur Allah ka Rasul, hame Allah hi ki taraf raghbat hai

Gustakhe Rasul Koam:

Is ayate karima ke mutalliq chand riwayat hain,

(a) Nabiye Kareem ﷺ Fatah Hunain ke baad maale ghanimat taqseem farma rahe the apne Fatah Mecca me imaan le aane walon ko zyada aur baki musalmano ko khuch kam taqseem farmaya is par kabile ka ek shaks khara hua aur kehne laga ke Ya Rasulallah ap taqseem me insaaf ko apnayen ap ﷺ ne farmaya ke agar mai bhi insaaf na karun to phir kaun karega, Hazrat Umar رضی اللہ تعالیٰ عنہ ne is shaks ke qatl ki ijazat talab ki to ap ﷺ ne mana farma diya aur irshad farmaya ke irada elahi yehi hai ke uske nasal se ek aisi koam paida hogi ke tum namaze roze unki namazo aur rozo ke muqable me mamuli samjhoge, ye quran bahot parenge magar unke galon se niche na utrega, wo deen se nikal jayenge jasie teer kaman se tab ye ayate karima nazil hui

(b) Ek riwayat ke mutabik Nabiye Kareem ﷺ logo ghanimat taqseem farma rahe the kisi ko kam kisi ko zyad hiqmat ke tahet to wahan mojud ek shaks khare hokar kehne laga ke ye taqseem barabar nahi is par ye ayat nazil hui

(c) Baaz ke mutabik ek martaba Nabiye Kareem ﷺ logo me sona chandni taqseem farma rahe the to ek baddu khara hua aur kehne laga ke Allah ne apko adal wa insaaf ka hukm diya hai magar apne ye taqseem insaaf ke tahet na ki chunache ye ayate karima nazil hui

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(d) Ek riwayat ke mutabik ek martaba Nabiye Kareem ﷺ logo me sadqaat taqseem farmane ke liye tashreef laye chaaro taraf gharibo nadaaro ka jamey ghafeer tha ap ﷺ sadqat taqseem farmane lage to unme se ek shaks bola ye taqseem insaaf par mabni nahi chunache ye ayate karima nazil hui
(Tafseer Khazin, Kabir, Ruhul Muani, Ruhul Byan, Khazainul Irfan)

(34) <u>Para 10, Surah Tauba, Ayat 60</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّمَا الصَّدَقٰتُ لِلْفُقَرَآءِ وَالْمَسٰكِيْنِ وَالْعٰمِلِيْنَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوْبُهُمْ وَفِي الرِّقَابِ وَالْغٰرِمِيْنَ وَفِيْ سَبِيْلِ اللّٰهِ وَابْنِ السَّبِيْلِ ؕ فَرِيْضَةً مِّنَ اللّٰهِ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ۝٦٠ (پارہ:10 سورۃ التوبہ، آیت نمبر60)

<u>Tarjuma Kanzul Imaan:</u>
Zakat to unhi logo ke liye hai mohtaj aur nirey nadaar aur jo use tehseel (wasul) kar ke layen aur jinke dilon ko Islam se ulfat di jaye (paida ki jaye) aur gardane churane (ghulamo ko azaad karne) me aur karaz daaro ko aur Allah ki raah me aur musafir ko ye thehraya (muqarrar kiya) hua hai Allah ka aur Allah ilm aur hiqmat wala hai

<u>Dastey Mubarak se taqseem:</u>
Ameer aur maaldar sahaba ekram apne amwal ki zakat lekar Nabiye Kareem ﷺ ki bargah me hazir hue unki ye khwaish hoti ke Nabiye Kareem ﷺ apne dastey mubarak se ye zakat mustahiq me taqseem farmayen takey Allah ﷻ ap ﷺ ke dastey mubarak ki barkat se qabul farma le, ye dekhkar munafik aitraaz karne lage ke Huzur ye zakat ka maal hai apne azizo aqarab rishtedaro aur ghar walo ke liye wasul karte hain chunache in munafekeen ki tardeed me ye ayate karima nazil hui (Tafseer Khazainul Irfan, Tafseer Saadi)

(35) <u>Para 10, Surah Tauba, Ayat 61</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَمِنْهُمُ الَّذِيْنَ يُؤْذُوْنَ النَّبِيَّ وَيَقُوْلُوْنَ هُوَ اُذُنٌ ؕ قُلْ اُذُنُ خَيْرٍ لَّكُمْ يُؤْمِنُ بِاللّٰهِ وَيُؤْمِنُ لِلْمُؤْمِنِيْنَ وَرَحْمَةٌ لِّلَّذِيْنَ اٰمَنُوْا مِنْكُمْ ؕ وَالَّذِيْنَ يُؤْذُوْنَ

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رَسُوْلَ اللّٰهِ لَهُمْ عَذَابٌ اَلِيْمٌ (پارہ:10 سورۃ التوبہ، آیت نمبر 61)

Tarjuma Kanzul Imaan:

Aur inme koi wo hain ke un ghaib ki khabren dene wale (nabi) ko satate hain aur kehte hain wo to kaan hain (jo batayo yaqeen kar lete hain) tum farmayo tumhare bhale ke liye kaan hain (ke tumhare aib chupe rahen) Allah par imaan late hain aur musalmano ki baat par yaqeen karte hain aur jo tumme musalman hain unke wastey rehmat hain aur jo Rasulallah ko iza dete hain unke liye dard naak azaab

Rasulallah ﷺ ko izah e rasani:

Is ayate karima ke shane nazul ke chand riwayat hain

(a) Baas munafekeen Nabiye Kareem ﷺ ki shaan me gustakhiyan kar rahe the, ke is doran unme se ek bola ke agar huzur ko hamari in baton ki khabar ho jaye to hamare poal khul jaye hamari munafekat khul kar zahir ho jayegi, to unme se ek munafik Jallas bin Swaid bola ke befikr raho, na yahan koi musalman mojud hai jo un tak khabar pahonchaye aur agar kisi tarah ye khabar pahonch bhi gayi to hum jhuthi kasam kha lenge ke humne khuch nahi kaha aur pehle ki tarah wo hamari is baat ko bhi bagair tehkeek ke maan lenge, wo to (maazallah) kacche kaano ke hain jo bhi keh dain maan lenge chunache ye ayate karima nazil hui

(b) Ek dusri riwayat ke mutabik Madina Munawwara ke ek munafik Nabtal bin Haaris jo intehayi bad shakl tha, surkh ankhen pichki hue gaal uljhe bikhre baal Nabiye Kareem ﷺ farmaya karte the jo Iblis ko dekhna chahe to Nabtal ko dekh le, ye shaks bargah e risalat me hazir rehta aur har baar khub ghaur se sunta aur phir tamam baten kuffar aur munafekeen tak pahoncha deta chunahce husbe mamul ek din wo isi kaam me mashghul tha to kisi ne usse kaha ke teri harqat ki iqtila Nabiye Kareem ﷺ tak pahonch gayi to teri khair nahi, is par Nabtal bola ke mai to jhuthi kasam kha kar mukar jaunga, aur wo to bare kaan hain jo sunlenge maan lenge chunache tab ye ayate karima nazil hui (Tafseer Khazin, Tafseer Kabir, Tafseer Ruhul Muani, Tafseer Ruhul Byan, Tafseer Tanvirul Miqyas)

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(36) Para 10, Surah Tauba, Ayat 62, 63

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يَحْلِفُوْنَ بِاللّٰهِ لَكُمْ لِيُرْضُوْكُمْ ۚ وَاللّٰهُ وَرَسُوْلُهٗۤ اَحَقُّ اَنْ يُّرْضُوْهُ اِنْ كَانُوْا مُؤْمِنِيْنَ ﴿۶۲﴾ اَلَمْ يَعْلَمُوْۤا اَنَّهٗ مَنْ يُّحَادِدِ اللّٰهَ وَرَسُوْلَهٗ فَاَنَّ لَهٗ نَارَ جَهَنَّمَ خَالِدًا فِيْهَا ؕ ذٰلِكَ الْخِزْيُ الْعَظِيْمُ ﴿۶۳﴾ (پارہ:10 سورۃ التوبہ، آیت نمبر 62-63)

Tarjuma Kanzul Imaan:

Tumhare saamne Allah ki (jhuthi) kasam khate hain ke (humne khuch nahi kiya takey) tumhe raazi kar lain aur Allah Rasul ka haq zahid tha ke (ikhlaas wa ata'at se) usey raazi karte agar imaan rakhte the kya unhe khabar nahi ke jo khilaaf kare Allah aur uske Rasul ka to uske liye jahannam ki aag hai hamesh isme rahega yehi bari ruswayi hai

Munafekeen ki jhuthi kasmen:

(a) Ek martaba baaz munafekeen baithe shaan e risalat me gustakhiyan kar rahe the, unme se ek bola agar Mohammad sacche hain to hum gadhe se battar hain, wahan ittefaqan ek Ansaari baccha Amir bin Qais bhi mojud tha usne kaha khuda ki kasam Mohammad ﷺ sachhe hain aur tum waqaiy gadhe se bhi battar ho, phir wo baccha bargah e risalat ﷺ me hazir hua aur tamam baat keh sunaya chunache Nabiye Kareem ﷺ ne un munafekeen ko bulwakar tasdeeq ke liye daryaft farmaya to wo sab jhuthi kasme khane lage ke humne aisa khuch nahi kaha to us par Hazrat Amir ne dua ki ke Ya Allah sacche ko saccha aur jhuthe ko jhutha sabit kar de, chunache ye ayate karima nazil hui aur munafekeen ki tardeed aur Hazrat Amir ki tasdeeq farmayi gayi

(b) Ek dusri riwayat ke mutabik aqsar munafekeen ne Ghazwa Tabuk ke moake par jhuthe bahane banaye aur ghazwa me shareek na hue, jab Nabiye Kareem ﷺ maiy ashaab ke wapas Madina Munawwara tashrif laye ye munafekeen hazir e bargah hokar jhuthi kasme khane lage ke hum waqaiy sakht majbur mazur the isliye hum ghazwa me na ja sake chunache tab ye ayate karima nazil hui (Tafseer Khazin)

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(38) Para 10, Surah Tauba, Ayat 64

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

یَحۡذَرُ الۡمُنٰفِقُوۡنَ اَنۡ تُنَزَّلَ عَلَیۡہِمۡ سُوۡرَۃٌ تُنَبِّئُہُمۡ بِمَا فِیۡ قُلُوۡبِہِمۡ ؕ قُلِ اسۡتَہۡزِءُوۡا ۚ اِنَّ اللّٰہَ مُخۡرِجٌ مَّا تَحۡذَرُوۡنَ ﴿۶۴﴾ (پارہ:10 سورۃ التوبہ، آیت نمبر 64)

Tarjuma Kanzul Imaan:

Munafik darte hain ke unpar koi surah aisi utre jo unke dilo ki chupi (munafeqat) jata de (zahir kar de) tum farmayo (abhi) hasey jao (ankareeb) Allah ko zarur zahir karna hai jiska tumhe dar hai

Huzur ﷺ ko pehchante hain:

Is ayate karima ke chan shane nazul hain:

(a) Ek martaba 12 munafekeen ne milkar mus ke khilaaf koi khufiya saazish taiyar ki Jibreel علیہ السلام ne Huzur ﷺ ko iski khabar di pahoncha di chunache ap ﷺ ne ek majlis me jisme ye 12 munafekeen bhi mojud the elaan farmaya ke logo ne mus ke khilaaf khufiya saazish taiyar ki hai, wo sab yahan mojud hain lehaza wo khare ho jayen aur tauba karen, mai bhi Allah ﷻ ki bargah me unki bakshish ke liye dua karunga, ap ﷺ ne kai baar ye irshad farmaya magar un munafekeen me se koi khara na hua, chunache ap ﷺ ne unka naam lekar pukara ai falah, uth tab ye log majburan uthe aur apne is harkat par maafiyna mangne lage to ap ﷺ ne irshad farmaya, maine tumhare liye bahot intezar kiya ke tum uthkar tauba karo to mai rab ki bargah me tumhari shafaat karun, magar tum na uthe ab wakht guzar chuka, ab tum yahan se chale jao, yun sabh bahar nikal diye gaye tab ye ayate karima nazil hui

(b) Ek dusri riwayat ke mutabik Ghazwa Tabuk se wapas rawana hote wakht 12 munafekeen is pahar ki ghati me chup kar is bure irade se baith gaye ke jab Nabiye Kareem ﷺ yahan se guzrenge to hum raat ke andhere me unpar hamla kar denge, magar Nabiye Kareem ﷺ ne pehle Hazrat Ammar رضی اللہ تعالیٰ عنہ ko bheja ke jo log wahan chup kar baithe hain unhe wahan se hata do chunache ap رضی اللہ تعالیٰ عنہ wahan pahonche aur unhe wahan se hata diya phir Nabiye Kareem ﷺ wahan se guzar gaye phir ap ﷺ ne Hazrat Ammar رضی اللہ تعالیٰ عنہ se daryaft farmaya kya tum un logo ko pehchante ho to ap رضی اللہ تعالیٰ عنہ ne arz kiya Ya Rasulallah, mai raat tarikhi me inhe pehchan na saka, Nabiye Kareem

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ﷺ ne unse farmaya ke inko inke naam tak se janta hun to Hazrat Ammar رضی اللہ تعالیٰ عنہ ne arz kiya Ya Rasulallah phir inhe qatl kyun na qatl kar diya jaye phir ap ﷺ ne farmaya ke sab jagah mashur ho jayega ke Mohammad (ﷺ) ne apne saathiyon ko qatl karwaya aur is tarah tablighe deen me rukawat paida hogi chunache phir ye ayate karima nazil hui (Tafseer Kabir, Tafseer Saadi)

(39) Para 10, Surah Tauba, Ayat 65, 66

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَلَئِنْ سَاَلْتَهُمْ لَيَقُوْلُنَّ اِنَّمَا كُنَّا نَخُوْضُ وَنَلْعَبُ ؕ قُلْ اَبِاللّٰهِ وَاٰيٰتِهٖ وَرَسُوْلِهٖ كُنْتُمْ تَسْتَهْزِءُوْنَ ﴿۶۵﴾ لَا تَعْتَذِرُوْا قَدْ كَفَرْتُمْ بَعْدَ اِيْمَانِكُمْ ؕ اِنْ نَّعْفُ عَنْ طَآئِفَةٍ مِّنْكُمْ نُعَذِّبْ طَآئِفَةً بِاَنَّهُمْ كَانُوْا مُجْرِمِيْنَ ﴿۶۶﴾

Tarjuma Kanzul Imaan:

Aur ai Mehbub agar tum unse (musalmano par taana zani ka) pucho to kahenge ke hum to yuhin hasi ke liye (dillagi karte) the tum farmayo kya Allah aur uski ayaton aur uske Rasul se haste (dillagi karte) ho, bahane na banao tum kafir ho chuke musalman hokar agar hum tummse se kisi ko (uski tauba ke sabab) maaf kare to auron ko azaab denge isliye ke wo mujrim the

Munafekeen ki zabaan darazi:

Jab Nabiye Kareem ﷺ mai sahaba Ghazwa Tabuk ke taraf rawana hone lage to munafekeen apas me baten karne lage ke Mohammad ﷺ to mulk Pharas wa Rome ko hasil karne ke khwab dekh rahe hain bhala kahan ye aur wo azimush shaan sultanaten Nabiye Kareem ﷺ ne Sahaba Ekram se farmaya in baaten karne walon ko hamare paas layo, chunache hazir e khidmat kar diya gaye phir ap ﷺ ne unse daryaft farmaya ke tum ye baaten kar rahe the to wo munafekeen saaf muqar gaye aur kehne lage ke hum to raasta tai karne ke liye apas me batore mazaq baaten karte ja rahe the, humne khaas jankar koi taaney nahi diye is par ye ayate karima nazil hui

(Tafseer Khazin, Tafseer Ruhul Muani, Tafseer Ruhul Byan waghera)

(42) Para 10, Surah Tauba, Ayat 74

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

يَحْلِفُوْنَ بِاللّٰهِ مَا قَالُوْا ۚ وَ لَقَدْ قَالُوْا كَلِمَةَ الْكُفْرِ وَ كَفَرُوْا بَعْدَ اِسْلَامِهِمْ

Tarjuma Kanzul Imaan:

Allah ki kasam khate hain ke unhone kaha aur beshaq zarur aur unhone kufr ki baat kahi aur Islam me akar kafir ho gaye

Ghustakhana bak bak:

Nabiye Kareem ﷺ Ghazwa Tabuk me mai apne Sahaba Ekram 2 maah tashrif farma rahe is doran ap ﷺ piche reh jane wale Tabuk me shirkat na karne wale munafekeen ke bure anjaam ka taskirah farmate, issey wahan mojud munafekeen Jallas bin Swaid ne kaha ke piche reh jane wale bhi hamare bhai hain, hamare sardar hamare bare hain, hum sharf wale izzat wale hain agar jo Mohammad ﷺ kehte hain sacha kehte hain to phir hum gadhe se battar hain, wahan mojud Hazrat Amir ibn Qais Ansaari ne usey jawab diya ke Allah ki kasam Nabiye Kareem ﷺ to bilkul sach kehte hain aur tum waqaiy gadhe se battar ho phir ye waqiya Amir bin Qais ne Nabiye Kareem ﷺ ki khidmat me arz kiya, to phir jab Nabiye Kareem ﷺ ne Jallas ko talb farmakar ye wakiya pucha to wo saaf mukar gaya, ke maine aisa khuch na kaha tab Hazrat Amir ne dua farmayi, Ya Allah mere Nabi sacche hain aur Jallas jhutha hai, tu sacche aur jhuthe ka zahir farma de, is par Hazraat Sahaba ne ameen kaha, tab ye ayate karima ka ye juz nazil hua

Ek dusri riwayat ke mutabik Abdullah bin Abi ye bakwas ki thi ke Madina Munawwara pahonch kar hamare ashraaf izzat wale zalilon ko nikal bahar karenge, yahan izzat wale se uski murad apna kabila tha aur zalilo se murad musalman muhajareen the (maazallah) chunache jab Hazrat Umar Farooque رضی اللہ تعالیٰ عنہ ko jab is behuda bakwaas ka malum hua to usey qatl kar dene ka irada farmaya to wo jhuthi kasam kha gaya, ke maine aisa nahi kaha phir Hazrat Zaid bin Arqam رضی اللہ تعالیٰ عنہ ne uski is behuda baat ka taskira bargah e risalat ﷺ me kiya to wo munafekeen wahan bhi jhuthi kasam khane laga ke maine aisa hargiz nahi kaha, is par ye ayate karima ye juz nazil hua

Ek aur riwayat ke mutabik ek ghazwa ke moake par 2 kabilon Jahimi aur Ghaffar ke 2 admi apas me jhagra hua aur dono lar pare, Ghaffar, Jahimi par ghalib aa gaya to Abdullah bin Abi munafik ne Kabila Ous ke logo ko pukar kar kaha ke

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apne bhai ki madad karo, khuda ki kasam ye to aisa hi hai jaise koi apne kutte ko khila pila ke mota taaza kare takey wo tujhe hi khaye (maazallah) jab uki iqtila Nabiye Kareem ﷺ ko hui aur ap ﷺ ne ussey daryaft farmaya to wo jhuthi kasam khakar saaf muqar gaya ke maine aisa nahi kaha tab ye ayate karima ka ye juz nazil hui (Tafseer Kabir, Tafseer Khazin waghera)

وَهَمُّوْا بِمَا لَمْ يَنَالُوْا ۚ وَمَا نَقَمُوْٓا اِلَّآ اَنْ اَغْنٰىهُمُ اللّٰهُ وَرَسُوْلُهٗ مِنْ فَضْلِهٖ ۚ
فَاِنْ يَّتُوْبُوْا يَكُ خَيْرًا لَّهُمْ ۚ وَاِنْ يَّتَوَلَّوْا يُعَذِّبْهُمُ اللّٰهُ عَذَابًا اَلِيْمًا ۙ فِي
الدُّنْيَا وَالْاٰخِرَةِ ۚ وَمَا لَهُمْ فِي الْاَرْضِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ۝

<u>Tarjuma Kanzul Imaan:</u>

Aur wo (makro fareb) chahta jo unhe na mila (kamyab na hua) aur unhe kya bura laga yehi na ke Allah Rasul ne unhe apne fazl se ghani kar diya to agar wo tauba kar lain to unka bhala hai aur agar (Islam se) mooh phairen to Allah unhe sakht azaab dega duniya aur akhirat me aur zameen me koi na koi unka himayati hoga aur na madadgaar

<u>Munafekeen ki napak sazishen:</u>

Jallas bin Sayeed ne jab Huzur ﷺ ki shaan me bad gohi ki aur Amir bin Qais Ansaari ne usey sakht latara to Jallas ne chaha ke Amir bin Qais ko qatal kar dain taki wo uski badgohi ki khabar huzur ﷺ ko na pahoncha de magar wo phir bhi kamyab na ho saka aur Amir bin Qais رضی اللہ تعالیٰ عنہ se ye khabar Nabiye Kareem ﷺ tak pahonchi chunache uske mutalliq ayate karima ka ye juz nazil hua

Ek aur riwayat ke mutabik ek Ghazwa me munafekeen ne apas me kaha ke Madina Munawwara pahonchkar hum Abdullah bin Abi ko apna sardar bana lenge wo hamare sardari ke layeq hain magar wo aisa na kar sake chunache uske mutalliq ayate karima ka ye juz nazil hua

Ek aur riwayat ke mutabik Ghazwa Tabuk se wapsi par munafekeen ne ye saazish taiyar ki ke raaste me raat ke wakht Nabiye Kareem ﷺ ko shaheed kar denge taki kisi ko pata na chale magar Allah Taala ne unki is napaak saazish ko kamyaab na hone diya chunache is moake par ye ayate karima ka ye juz nazil hua (Tafseer Khazin, Tafseer Kabir waghera)

(43) <u>Para 10, Surah Tauba, Ayat 75, 76</u>

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَمِنۡهُمۡ مَّنۡ عٰهَدَ اللّٰهَ لَئِنۡ اٰتٰىنَا مِنۡ فَضۡلِهٖ لَنَصَّدَّقَنَّ وَلَنَكُوۡنَنَّ مِنَ الصّٰلِحِيۡنَ ﴿۷۵﴾ فَلَمَّاۤ اٰتٰىهُمۡ مِّنۡ فَضۡلِهٖ بَخِلُوۡا بِهٖ وَتَوَلَّوۡا وَّهُمۡ مُّعۡرِضُوۡنَ ﴿۷۶﴾

Tarjuma Kanzul Imaan:

Aur inme koi wo hain jinhone Allah se ahad kiya tha ke agar hame apne fazl se dega to hum zarur khairat karenge aur hum zarur bhale (naik) admi ho jayenge to jab Allah ne unhe apne fazl se diya isme bukhal karne lage aur (ata'at se) mooh phair kar palat gaye

Maal ki nahusat:

Is zamane me ek shaks tha Saalba ibn Hatib (Tafseer Khazin) magar wo badree sahabi nahi wo to Ghazwa Uhad me shaheed ho gaye the (Tafseer Ruhul Muani) ye ansaari hai (Tafseer Ruhul Byan) ye shaks bahot namazi din raat masjid e nabawi shareef me hazir rehta hatta ke uska laqab "Hamama" ho gaya tha yani masjid ka kabutar, zyada sajdoh ki wajah se uski peshani hoth ke ghutne oont ki ghutne ki tarah ho gayi thi phir usne namaz fajar ke baad foran masjid se nikal jaana shru kar diya bagair dua maange Huzur ﷺ ne is jaldi ki wajah puchi aur farmaya masjid se jald bhagne ki koshish karna tarika munafekeen hai, wo bola ke meri gharibi miskini ka ye haal hai aur khawand biwi ke darmiyan sirf ek kapra hai pehle mai usey pahenkar namaz par leta hun phir yehi kapra biwi ko deta hun to wo namaz par leti hai, Huzur dua farma dain mai ameer ho jaun

Huzur ne farmaya jis thore maal ka shukriya ada ho wo is zyada maal se behtar hai, jiska shukriya ada na ho usne phir isi dua ki darkhast ki farmaya tu mujhe dekh agar mai chahun to mere saath sone ke pahar chalen magar dekh mai kaise guzara karta hun usne teesri baar yehi dua ki darkhast ki aur bola us zaat ki kasam jisne apko nabi banaya, agar apki dua se mujhe maal qaseer mil gaya to mai usse har haq daar ka haq ada karunga, Huzur ﷺ ne dua ki, اللھم ارزق ثعلبہ مالاً elahi Sa'alba ko bahot maal de chunache usko ek bakri mili ya Huzur e Anwar ﷺ ne ata ki, uske keero makoro ki tarah itne bacche hue ke Madina Munawwara ki galiyan usey tang ho gayin usne jungle me maal rakhna aur wahan rehna shru kar diya ab sirf zuhar aur asr ki jamat me hazri reh gayi phir wo jungle bhi na kaafi

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hua to door jungle me chala gaya ab sirf jummeh ki hazri reh gayi phir aur maal zyada hua akhir kaar zakat ka wakht aya to Huzur e Anwar ﷺ ne 2 shaks ko janwaro ki zakat wasul karne bheja magar baar baar farmate the Sa'alba par afsos, in dono sahibo ko zakat ke ehkaam likh diye ye dono hazraat logo se zakat wasul karte hue Sa'alba ke paas pahonche, Saalba ne Huzur ﷺ ka farman nama para, teori chara kar bola ye jo jaziya (kufr ka tax) hai jao wapsi me aana, ye Hazraat wapsi me uske paas gaye wo phir yehi bola ke ye to jaziya hai, accha mai soch lun phir dunga, jab ye hazraat wapis Huzur ﷺ ki khidmat me pahonche to unko dekhte hi Huzur e Anwar ﷺ ne farmaya afsos Sa'alba par, phir in Hazrat ne wo waqiya arz kiya, tab ye ayate karima Sa'alba ke mutalliq nazil hui

Baaz logo ne Sa'alaba se kaha ke teri khair nahi teri mutalliq ayate quraniya nazil hui hai, tab wo zakat dekar bator munafeqat sirf badnami se bachne ke liye Huzur e Anwar ﷺ ki bargah me aya, Huzur ﷺ ne farmaya ke mujhe rab taala ne teri zakat qabul karne ka mana kar diya hai jis par wo logo ko dikhane ke liye sar par khaak dalne aur shoar machane laga, Huzur ﷺ ki wafat ho gayi wo Siddique Akbar رضی اللہ تعالیٰ عنہ ke paas zakat laya, unhone bhi radh kar di, phir khilafat Farooque me Hazrat Umar رضی اللہ تعالیٰ عنہ ke paas laya wahan se bhi radh ho gayi phir khilafat Usmaniya me Hazrat Usman Ghani رضی اللہ تعالیٰ عنہ ke paas laya ap ne farmaya ke jo zakat bargah e risalat se thukra di gayi, mai wo wusul nahi kar sakta akhir kar wo khilafat e Usmaniya me kafir ho kar mara (Tafseer Ruhul Byan, Tafseer Kabir, Tafseer Baizawi, Tafseer Khazianul Irfan, Tafseer Madariq)

(45) <u>Para 10, Surah Tauba, Ayat 77, 78</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

فَاَعْقَبَهُمْ نِفَاقًا فِيْ قُلُوْبِهِمْ اِلٰى يَوْمِ يَلْقَوْنَهٗ بِمَاۤ اَخْلَفُوا اللّٰهَ مَا وَعَدُوْهُ وَ بِمَا كَانُوْا يَكْذِبُوْنَ ﴿۷۷﴾ اَلَمْ يَعْلَمُوْۤا اَنَّ اللّٰهَ يَعْلَمُ سِرَّهُمْ وَ نَجْوٰىهُمْ وَ اَنَّ اللّٰهَ عَلَّامُ الْغُيُوْبِ ﴿۷۸﴾ (پارہ:10 سورۃ التوبہ، آیت نمبر 77-78)

<u>Tarjuma Kanzul Imaan:</u>

To uske piche Allah ne unke dilo me nifaaq (munafiqat ko) rakh diya us din (wakht moat) tak usey milega badla uska jo unhone Allah se waida jhutha kiya aur badla uska ke Allah se jhuth bolte the kya unhe khabar nahi ke Allah unke dil ki aur unki sargoshi ko janta hai aur ye Allah sab ghaibo ko sab janne wala hai

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Munafeqat par qayam:

Sa'alba ka wakiya piche ayat ke shane nazul me guzra ke jab wo bargah e risalat ﷺ me zakat lekar hazir hua aur bargah e risalat ﷺ me wo zakat radh farma di aur irshad farmaya ke rab taala ne teri zakat qabul karne se mana farma diya hai chunache Nabiye Kareem ﷺ ki tayeed me ye ayate karima nazil hui ke ikhlaas uske muqaddar me nahi ke ab wo marte dam tak munafiqat par qayam rahega (Tafseer Naimi)

(47) Para 10, Surah Tauba, Ayat 79

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلَّذِيْنَ يَلْمِزُوْنَ الْمُطَّوِّعِيْنَ مِنَ الْمُؤْمِنِيْنَ فِي الصَّدَقٰتِ وَ الَّذِيْنَ لَا يَجِدُوْنَ اِلَّا جُهْدَهُمْ فَيَسْخَرُوْنَ مِنْهُمْ ؕ سَخِرَ اللّٰهُ مِنْهُمْ وَ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿۷۹﴾ (پارہ:10 سورۃ التوبہ، آیت نمبر79)

Tarjuma Kanzul Imaan:

Aur jo aib lagate hain un musalamano ko ke dil se khairat karte hain aur unko jo (zyada maal) nahi pate magar (siwai iske ke) apni mehnat (mazduri) se (kamaya) to unse haste (mazaq urate) hain Allah unki hasi ki saza dega, aur unke liye dard naak azaab hai

Siddique رضی اللہ تعالیٰ عنہ ke liye Allah ﷻ ka Rasul ﷺ bus:

Ghazwa Tabuk ke moake me Nabiye Kareem ﷺ ne Hazraat Sahaba ko chanda dene ka hukm diya ke jehad par kharch ho, Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ ne apna saara maal ata ke sui dhaga bhi lekar hazir hue jiski keemat 4000 dirham thi, Hazrat Umar رضی اللہ تعالیٰ عنہ apne saare maal ka adha lekar hazir hue jab Hazrat Siddique se Huzur e Anwar ne pucha ke tumne apne ghar walo ke liye kya chora arz kiya Allah Rasul ghar walo ke liye kaafi hai, aur jab Hazrat Umar se pucha ke tumne apne ghar walo ke liye kya chora, arz kiya itna hi jitna yahan hazir kiya, farmaya tum dono ne wohi fark hai jo tumhare kalaamo me fark hai

Hazrat Usman Ghani رضی اللہ تعالیٰ عنہ ne 10000 ghaziyon ko samaan jehad tha, jis par 10000 dinar kharch kiye aur 1000 dinar huzur ki khidmat me hazir kiye, 3 oont maiy unke samaan ke, 50 ghorey, Huzur ne farmaya, ai Usman jo chaho karo, tum Jannati ho chuke, Hazrat Abdul Rahman ibn Ouf رضی اللہ تعالیٰ عنہ 4000 dirham laye

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aur arz kiya ke mere paas 8000 dirham the, adhe yahan laya adhe ghar rakhe farmaya jo laye aur jo choar aye Allah dono me barkat de, unke maal me is kadar barkat hui ke baaz riwayat me hai ke unki 4 biwiyan thin, unki wafat ke baad unhe 8th hissa miras mili to ek biwi ko 80000 dirham mile, baaz me hai ke unka choara hua kul maal 3 lac 30000 dirham tha, Hazrat Asim ibn Adi رضی اللہ تعالیٰ عنہ 100 wisq (lariyen) khajure laye, magar Hazrat Abu Akeel Ansaari jinka naam Suhail ibn Rafaiy hai wo 100 khajure laye aur bole Ya Rasulallah aj raat maine baagh me pani dene ki mazduri ki, raat bhar ki mazduri 200 khajuren hui, adhe ghar choar aya aur adhe yahan le aya

Nabiye Kareem ﷺ ne unke is mamule sadqe ke aisi qadar farmayi ke farmaya in khajuron ko saare jama shuda maal par chirak do iske sabab me shamil ho jayen, idhar to Huzur ﷺ ki ye karam nawaziyan ho rahi thin dusre taraf munafekeen baithe hue in chanda dene walon par awaazen kar rahe the, zyada dene walon ke mutalliq keh rahe the ke ye riyakariyan hain unhone itna bara sadqa chupkar kyun na kiya hatta ke ek munafik ne Hazrat Umar رضی اللہ تعالیٰ عنہ se kaha ke ap dikhla dene ke liye itna chanda layen, apne farmaya Allah Rasul ko dikhane ke liye laya hun, dusro ko dikhane ke liye nahi, Hazrat Akeel ke mutalliq taana dete hue bole ke unke is mamuli sadqa ki Allah Rasul ki zarurat nahi, ye sirf apne ko baro chanda walon ke naam me dakhil karne ke liye laye, is moake par in munafekeen ki tardeed me ye ayate karima nazil hui jisme be deeniyo par intehayi ghazab ka izhar farmaya gaya (Tafseer Ruhul Byan, Tafseer Khazin)

(48) <u>Para 10, Surah Tauba, Ayat 80</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِسْتَغْفِرْ لَهُمْ اَوْ لَا تَسْتَغْفِرْ لَهُمْ ؕ اِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِيْنَ مَرَّةً فَلَنْ يَّغْفِرَ اللّٰهُ لَهُمْ ؕ ذٰلِكَ بِاَنَّهُمْ كَفَرُوْا بِاللّٰهِ وَ رَسُوْلِهٖ ؕ وَ اللّٰهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ ﴿۸۰﴾ (پارہ:10 سورۃ التوبہ، آیت نمبر 80)

<u>Tarjuma Kanzul Imaan:</u>

(Ai Nabi) tum unki maafi chaho ya na chaho, agar tum (apne rahem wa karam se) 70 baar unki maafi chahoge to Allah hargiz unhe nahi bakshega ye isliye ke wo Allah aur uske Rasul se munkar hue, aur Allah fasiqo (kafiron) ko raah nahi deta

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Abdullah bin Abi Munafik:

Is ayate karima ke shane nazul ke mutalliq chan riwayat hain:

(a) Jab Sahaba Ekram par tabra (abuse) karne wale munafekeen ke baare me gazishta ayat nazil hui to wo munafekeen bargah e risalat hazir hokar maafiyan mangne lage ke humse khata ho gayi ke hamare liye bargah e elahi me duain maghfirat farma dain tak Nabiye Kareem ﷺ ne in munafekeen ke liye dua karne ka irada farmaya to ye ayate karima nazil hui

(b) Ek dusri riwayat ke mutabik Abdullah bin Abi munafik ke bete ka naam Habaab tha, Nabiye Kareem ﷺ ne uska naam badalkar Abdullah rakha aur farmaya ke Habaab shaitan ka naam hai, Abdullah naik aur mukhlis momin tha, munafekeen ka ya watirah tha ke baaz auqad wo bargah e risalat me hazir hoke apne liye dua e maghfirat ke liye arz guzar hua karte the takey unka nifaq chupa rahe, jab Abdullah ka baap Abdullah bin Abi munafik marzul moat me mubtila hua to uska bete Abdullah ne bargah e risalat me arz kiya ke mere baap ke liye dua e maghfirat farmayen to Nabiye Kareem ﷺ ne unki dul jui ke khatir Abdullah bin Abi munafik ke liye dua e maghfirat farmayi tab ye ayate karima nazil hui

(Tafseer Ruhul Byan, Tafseer Khazin, Tafseer Kabir, Tafseer Ruhul Muani)

(49) Para 10, Surah Tauba, Ayat 83

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

فَاِنْ رَّجَعَكَ اللّٰهُ اِلٰى طَآىِٕفَةٍ مِّنْهُمْ فَاسْتَاْذَنُوْكَ لِلْخُرُوْجِ فَقُلْ لَّنْ تَخْرُجُوْا
مَعِيَ اَبَدًا وَّ لَنْ تُقَاتِلُوْا مَعِيَ عَدُوًّا ؕ اِنَّكُمْ رَضِيْتُمْ بِالْقُعُوْدِ اَوَّلَ مَرَّةٍ
فَاقْعُدُوْا مَعَ الْخٰلِفِيْنَ ﴿۸۳﴾ (پارہ:10 سورۃ التوبہ، آیت نمبر83)

Tarjuma Kanzul Imaan:

Phir ai mehbub agar Allah tumhe in (munafekeen) me se kisi groh ki taraf wapas le jaye aur wo tumse jehad ko karne ki ijazat mange to tum farmana to tum kabhi mere saath na chalo aur hargiz mere saath kisi dushman se na laro, tumne pehli dafa baithe rehna pasand kiya to baithe raho, piche reh jane walo ke (aurton, baccho aur bimaron) saath

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Munafekeen ka jhutha uzr:

Is ayat ke nuzul ka maqsad Nabiye Kareem ﷺ ko ghaibi khabar dena tha ke ghazwa se wapsi par bahana na bana kar ruk jaane wale munafekeen apne nifaq ko chupa kar apse jhutha uzar paish karenge ke is dafa to hum apke saath jaane se mehrum rahe magar agli dafa tamam jehado me hum apke saath honge, to ai mehbub, ap unka ye uzar hargiz qabul na farmaiyega aur unhe bata dijiyega ke ab tumhe kisi jehad me shirkat ki ijazat nahi (Tafseer Naimi)

(50) Para 10, Surah Tauba, Ayat 84

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَلَا تُصَلِّ عَلٰٓى اَحَدٍ مِّنْهُمْ مَّاتَ اَبَدًا وَّلَا تَقُمْ عَلٰى قَبْرِهٖ ؕ اِنَّهُمْ كَفَرُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَمَاتُوْا وَهُمْ فٰسِقُوْنَ ﴿۸۴﴾ (پارہ:10 سورۃ التوبہ، آیت نمبر 84)

Tarjuma Kanzul Imaan:

Aur in (munafekeen) me se kisi ki maiyat par kabhi namaz na parna aur na uske kabr par khare hona, behsaq Allah aur Rasul se munkir hue aur fisq (kufr) hi me mar gaye

1000 munafekeen ki sacchi tauba:

Is ayate karima ke nazul ke mutalliq Bukhari Sharif waghera me mukhtalif riwayat hain, ye fakir arz karta hai jisme ba fazl taala tamam riwayat jama ho gayin, Is jama me Tafseer Khazin se madad li gayi hai

Kabila Bani Kharaj ka sardar munafekeen ka peshwa azam jiske ishare par sare munafekeen chalte the yani Abdullah ibn Abi jiski maa ka naam Salul tha (Saadi) jab ye marzey moat me giraftaar hua to usne Nabiye Kareem ﷺ ko apne paas bulaya aur arz kiya ke mujhe ap apni kameez sharif ata farma dain taki mai usme kafan diya jayun, meri namaz e janaza Huzur e Anwar parayen, mere liye dua e maghfirat farma dain, Huzur ﷺ ne ghar wapas tashrif la kar apni upar wali kamiz bhej di, usne wo wapas kar di aur kaha ke nichi wali dijiye jo jism sharif se lag gayi hai, khuch wakht ke baad margaya, uska beta jiska naam bhi Abdullah tha mukhlis momin sahabi the aur kamiz mangi, Huzur e Anwar ne jab kamiz sharif ata farmane ka irada farmaya to Hazrat Umar رضی اللہ تعالیٰ عنہ ne arz kiya ai khabis ko tahir wa taiyab kamiz kyun ata farmayi jaye

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Huzur e Anwar ﷺ to irshad farmaya ai Umar usey to kamiz khuch faida na degi, magar mujhe umeed hai uski barkat se inshallah 1000 munafekeen imaan qabul kar lenge, phir Huzur ﷺ iski maiyat taiyar jo jane par namaz parane tashrif le gaye, jab musalle pe tashrif farma hua tab Hazrat Umar رضی اللہ تعالیٰ عنہ ne phir arz kiya Ya Rasulallah ye to munafik bulke munafiko ka sardar hai, Huzur iski namaz kyun parate hain, farmaya, ke abhi tak mujhe mere rab ne munafiko ki namaz ya unke liye dua se mana nahi farmaya hai, ye farmaya hai ke 70 baar bhi ap unke liye dua maghfirat karen hum na bakshenge, agar mai janta ke 70 baar se zyada dua karne se us shaks bakshish ho jayegi to zyada dua karta, baher haal Huzur ﷺ ne uski namaz para di, ghar wapas tashrif laye jab usey dafan kiya jaane laga to phir tashrif le gaye

Us wakht wo apni kabr me rakha ja chuka tha, uski maiyat nikal wayi usey apni nichey wali kameez pehnayi, aur loab e dahen sharif uske mooh me daala, ye saare wakiyat dusre munafekeen dekh rahe the, unhone 2 baaton par ghaur kiya ke ek aisa dushman e Rasul munafik bhi Huzur se apke tabarrukat mangta hai, malum hota hai ke huzur ke tabarrukat waqaiy dafa bala aur mushkil kusha hai dusre Huzur e Anwar ﷺ ne aise muzi dushman ko bhi mana na farmaya bulke uski saari guzarishat qabul farmayi ye soch kar us din chote bare 1000 munafekeen nifaq se sacchi tauba karke mukhlis mus ho gaye uske baad ye ayate karima nazil hui jisme Huzur ko hamesha ke liye munafekeen ki namaz e janaza parne aur unki kabr par jaano waghera se mana farma diya gaya (Tafseer Kabir, Tafseer Ruhul Muani, Tafseer Ruhul Byan, Bukhari, Muslim)

(51) <u>Para 10, Surah Tauba, Ayat 90</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَجَآءَ الْمُعَذِّرُوْنَ مِنَ الْاَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِيْنَ كَذَبُوا اللّٰهَ وَرَسُوْلَهٗ ؕ سَيُصِيْبُ الَّذِيْنَ كَفَرُوْا مِنْهُمْ عَذَابٌ اَلِيْمٌ ۝

<u>Tarjuma Kanzul Imaan:</u>

Aur bahane banane wale gawar (dehati) aye ke unhe rukhsat (na jaane ki ijazat) di jaye aur baithe rahe (jehad par na gaye) wo jinhone Allah wa Rasul se jhuth bola tha jald unme ke kaafiron ko dard naak azaab pahonchega

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Munafekeen ke jhuthe hila bahane:

Is ayat ke shane nazul ke mutalliq mukhtalif riwayat hain:

(a) Jab Nabiye Kareem ﷺ ne Tabuk ke taraf rawangi ka hukm farmaya to Amir bin Tafeel aur uske hum koam hazir e khidmat hue aur jhutha uzar paish karne lage ke agar hum apke saath jehad me shirkat ke liye rawana hue to andesha hai Bani Taiy ke log hamare piche hamare ghar baar ko loot lenge aur baccho ko qatl kar denge isliye hum apke saath jane se mazur hain, is par Nabiye Kareem ﷺ ne unse farmaya ke mujhe rab taala ne pehle hi tumhare mutalliq khabar di hai mujhe tumhari koi parwah nahi chunache is ayate karima me unka byan farmaya gaya hai

(b) Ek dusri riwayat ke mutabik Ghazwa Tabuk ki rawangi ke moake par mazur dehati log bargah e risalat ﷺ me hazir hue aur jaane se mazerat karne lage jabke wahan ke munafekeen apne ghar me hi baithe rahe aur bargah e risalat me hazir hokar mazerat karne ki bhi zehmat gawara na ki chunache ayat ke pehle juz me pehle fareeq sacche mazur dusre juz me ghar me baithe rehne wale munafekeen taskirah hai

(Tafseer Ruhul Byan, Tafseer Ruhul Muani, Tafseer Madariq, Tafseer Kabir)

(52) Para 10, Surah Tauba, Ayat 91

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

لَيْسَ عَلَى الضُّعَفَآءِ وَلَا عَلَى الْمَرْضٰى وَلَا عَلَى الَّذِيْنَ لَا يَجِدُوْنَ مَا يُنْفِقُوْنَ حَرَجٌ اِذَا نَصَحُوْا لِلّٰهِ وَرَسُوْلِهٖ ؕ مَا عَلَى الْمُحْسِنِيْنَ مِنْ سَبِيْلٍ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿۹۱﴾ (پارہ:10 سورۃ التوبہ، آیت نمبر 91)

Tarjuma Kanzul Imaan:

Zayifo par khuch haraz nahi (ke jehad par na jayen) aur na bimaron par aur na un par jinhe kharch ka maqrur (isteta'at) na ho, jab ke Allah Rasul khairo khwan rahen neki walo (khidmat e deen anjaam dene wale) par koi raah (gunaah) nahi aur Allah bakshne wala maherbaan hai

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Maazur ke liye jehad me rukhsat:

Hazrat Zaid ibn Sabit se riwayat hai ke jab Surah Barat (Surah Tauba) me jehad ki ayat nazil hui jinme jehad se jaan bachane walon par azaab nazil farmaya gaya tha, kyunke mai katib e wahi tha isliye likh raha tha ke usi doran ek nabina sahabi Hazir bargah ﷺ hue aur arz guzar hue Ya Rasulallah ﷺ mere baare me hukm irshaad farmayiye, ke mai to mazur hun tab ye ayate karima nazil hui (Tafseer Ruhul Muani)

(53) Para 10, Surah Tauba, Ayat 92

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَّ لَا عَلَى الَّذِيْنَ اِذَا مَاۤ اَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَاۤ اَجِدُ مَاۤ اَحْمِلُكُمْ عَلَيْهِ
تَوَلَّوْا وَّ اَعْيُنُهُمْ تَفِيْضُ مِنَ الدَّمْعِ حَزَنًا اَلَّا يَجِدُوْا مَا يُنْفِقُوْنَ ﴿۹۲﴾

Tarjuma Kanzul Imaan:

Aur na unpar jo tumhare huzur hoan ke tum unhe (jehad ke liye) sawari ata farmayo tumse ye jawab payen ke mere paas koi cheez nahi jis par tumhe sawar karun us par yun wapas na jayen ke unki aankhon se ansoo ubalte hoan is ghum se kharch ka makhrur na paya (maali isteta'at nahi)

Jazba Jehad:

Is ayate karima ke shane nazul ke mutalliq chand riwayat hain:

(a) Ghazwa Tabuk ke moake par 3 bhai hazir e bargah e risalat ﷺ hue aur arz kiya Ya Rasulallah ﷺ hame jehad me shirkat ka behad shoak wa jazba hai magar pahenne ke liye khuch nahi ap hame purane jutey wa moaze hi inayat farma dain takey hum unhe pahenkar paidal chal kar jehad me hazri ke sa'adat hasil kar lain, Nabiye Kareem ﷺ ne irshad farmaya is wakht to khuch bhi mojud nahi ye jawab sunkar teeno bhai rotey hue wa ghamgheen wa afsos wapas chale gaye chunache unke mutalliq ye ayate karima nazil hui

(b) Ek dusri riwayat ke mutabik Hazrat Abu Musa Ash'ari رضی اللہ تعالیٰ عنہ aur unke saathi Nabiye Kareem ﷺ ki khidmat ba barkat me hazir hue aur jehad par jaane ke liye sawari maangi us wakht Nabiye Kareem ﷺ ne unse farmaya ke hamare paas sawari nahi hai mai tumhe nahi de sakta chunache ye sunkar ye sahaba rotey hue ranjida wa malul wapas chal diye

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(c) Ek riwayat ke mutabik Sahaba Ekram bargah e risalat hazir hokar arz guzar hue Ya Rasulallah ﷺ hum jehad ki niyat se chal pare hain magar hamare paas sawari aur jutey wa moazey khuch nahi to Nabiye Kareem ﷺ ne unhe mana farma diya is wakht khuch mojud nahi chunache ye saato rotey hue wapas palte

(Tafseer Kabir, Tafseer Khazin, Tafseer Ruhul Byan)

(54) <u>Para 10, Surah Tauba, Ayat 93</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّمَا السَّبِيْلُ عَلَى الَّذِيْنَ يَسْتَاْذِنُوْنَكَ وَهُمْ اَغْنِيَآءُ ۚ رَضُوْا بِاَنْ يَّكُوْنُوْا مَعَ الْخَوَالِفِ ۙ وَطَبَعَ اللّٰهُ عَلٰى قُلُوْبِهِمْ فَهُمْ لَا يَعْلَمُوْنَ ﴿۹۳﴾

<u>Tarjuma Kanzul Imaan:</u>

Muwakhizah to unse hai (unki pakar hai) jo tumse rukhsat (jehad par na jane ki ijazat) mangte hain aur wo daulat man hain unhe pasand aya ke aurton ke saath piche baithe rahen (jehad par na jayen) aur Allah ne unke dilon par (kufr ki) mohar kar di to wo khuch nahi jante (anjaam se bekhabar)

<u>Abdullah bin Abi munafik aur uske 70 saathi:</u>

Ye ayate karima Abdullah bin Abi munafik aur uske 70 saathiyo ke mutalliq nazil hui jo Ghazwat me jaane se katrate the aur amuman piche reh jaya karte the isi tarah Ghazwa Tabuk ke moake par bhi wo wanasta piche reh gaye aur apni is harkat par bare phule nahi sama rahe the aur usey apna bara kamaal jaan rahe the chunache unke mutalliq ye ayate karima nazil hui (Tafseer Tanvirul Miqyas)

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(55) Para 11, Surah Tauba, Ayat 95, 96

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

سَيَحْلِفُوْنَ بِاللّٰهِ لَكُمْ اِذَا انْقَلَبْتُمْ اِلَيْهِمْ لِتُعْرِضُوْا عَنْهُمْ ؕ فَاَعْرِضُوْا عَنْهُمْ ؕ
اِنَّهُمْ رِجْسٌ وَّ مَاْوٰىهُمْ جَهَنَّمُ ۚ جَزَآءًۢ بِمَا كَانُوْا يَكْسِبُوْنَ ﴿۹۵﴾ يَحْلِفُوْنَ
لَكُمْ لِتَرْضَوْا عَنْهُمْ ۚ فَاِنْ تَرْضَوْا عَنْهُمْ فَاِنَّ اللّٰهَ لَا يَرْضٰى عَنِ الْقَوْمِ
الْفٰسِقِيْنَ ﴿۹۶﴾ (پارہ:11 سورۃ التوبہ، آیت نمبر 95-96)

Tarjuma Kanzul Imaan:

Ab tumhare agey (samne) Allah ki (jhuthi) kasme khayenge jab tum unki taraf (Tabuk se) palat kar jaoge isliye ke tum unke khyal me na paro (unhe khuch na kaho) to haan tum (apne aqaid wa amaal me) unka khyal chora (unke haal par choar do) wo to nirey palit (gande) hain aur unka thikana jahannam hai badla uska jo kamate (kufr wa gunah karte the) tumhare agey kasme khate hain ke tum unse raazi ho jao (unka uzar qabul kar lo) to agar tum unse raazi ho joa to beshaq Allah to fasiq (dhoke baaz) logo se raazi na hoga

Munafekeen ki jhuthi uzar tarashiyan:

Ye ayate karima Jad ibn Qais aur uske saathiyo ke baare me nazil huin jo jehad me jhuthe uzar karke jaane se reh gaye chunache unke baare me is ayate karima ghaibi khabren di gayin ke apke ghazwah se wapas aane ke baad ye log apne na jaane ki jhuthi kasmen aur bahane tarashenge

Ek riwayat ke mutabik ye ayate karima Abdullah bin Abi munafik ke mutalliq nazil hui ke ghazwa ke wapsi par ye apki khidmat me hazir hokar jhuthe wadey karega ke mai ayinda har jehad me hazir hua karunga chunache is ghaibi khabar ke mutabik hi hua
(Tafseer Khazin, Tafseer Ruhul Muani, Tafseer Kabir)

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(57) Para 11, Surah Tauba, Ayat 97, 98

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اَلۡاَعۡرَابُ اَشَدُّ كُفۡرًا وَّ نِفَاقًا وَّ اَجۡدَرُ اَلَّا يَعۡلَمُوۡا حُدُوۡدَ مَاۤ اَنۡزَلَ اللّٰهُ عَلٰى رَسُوۡلِهٖ ؕ وَ اللّٰهُ عَلِيۡمٌ حَكِيۡمٌ ﴿۹۷﴾ وَ مِنَ الۡاَعۡرَابِ مَنۡ يَّتَّخِذُ مَا يُنۡفِقُ مَغۡرَمًا وَّ يَتَرَبَّصُ بِكُمُ الدَّوَآئِرَ ؕ عَلَيۡهِمۡ دَآئِرَةُ السَّوۡءِ ؕ وَ اللّٰهُ سَمِيۡعٌ عَلِيۡمٌ ﴿۹۸﴾

Tarjuma Kanzul Imaan:

Gawar (dehati) kufr aur nifaq me (nasihat na sunne ke sabab) zyada sakht hain aur usi kabil hain ke Allah ne jo hukm apne Rasul par utare usse ghafil rahen aur Allah ilm o hikmat wala hai aur khuch gawar (dehati) wo hain jo Allah ki raah me (jehad, zakat waghera) kharch karen to tawaan (tax) samjhe aur tum par gardish aane (tumhare maghlub hone) ke intezar me rahen unhi par hai buri gardish aur Allah sunta janta hai

Munafekeen ke aibo ka pardah chaak:

Madina Munawwara ke irdh girdh Dasa Gatfaan wa Bani Tamim abaad the unme munafekeen bhi the chunache unke andar jo aib mojud the unhi aibo ka zikr in ayate karima me byan hue hain, ye ayate karima unhi munafekeen ke baare me nazil hui (Tafseer Khazin)

(59) Para 11, Surah Tauba, Ayat 99

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ مِنَ الۡاَعۡرَابِ مَنۡ يُّؤۡمِنُ بِاللّٰهِ وَ الۡيَوۡمِ الۡاٰخِرِ وَ يَتَّخِذُ مَا يُنۡفِقُ قُرُبٰتٍ عِنۡدَ اللّٰهِ وَ صَلَوٰتِ الرَّسُوۡلِ ؕ اَلَاۤ اِنَّهَا قُرۡبَةٌ لَّهُمۡ ؕ سَيُدۡخِلُهُمُ اللّٰهُ فِىۡ رَحۡمَتِهٖ ؕ اِنَّ اللّٰهَ غَفُوۡرٌ رَّحِيۡمٌ ﴿۹۹﴾ (پارہ:11 سورۃ التوبہ، آیت نمبر99)

Tarjuma Kanzul Imaan:

Aur khuch gaon wale wo hain jo Allah aur Qayamat par imaan rakhte hain aur jo kharch karen usey Allah ki nazdikyo (qurb paane) aur Rasul se duain lene ka zariya samjhe haan haan wo unke liye bias e qurb hai Allah jald unhe apni rehmat (jannat) me dakhil karega, beshaq Allah bakshne wala maherbaan hai

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Dehati kabail ki tareef:

Ye ayate karima dehati kabail ke mutalliq nazil hui, Nabiye Kareem ﷺ ne unke liye irshad farmaya ke Quraish, Ansaar, Jahina, Ashba, Ghaffar apas me ek dusre ke dost hain, unka Allah aur uske Rasul ﷺ ke siwa ki dost nahi (Tafseer Khazin, Tafseer Naimi)

(60) Para 11, Surah Tauba, Ayat 102

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ اٰخَرُوْنَ اعْتَرَفُوْا بِذُنُوْبِهِمْ خَلَطُوْا عَمَلًا صَالِحًا وَّ اٰخَرَ سَيِّئًا ؕ عَسَى اللّٰهُ اَنْ يَّتُوْبَ عَلَيْهِمْ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۱۰۲﴾ (پارہ:11 سورۃ التوبہ، آیت نمبر102)

Tarjuma Kanzul Imaan:

Aur khuch aur hain jo apne gunaho ke mukar (iqrari aur nadim) hue aur milaya ek kaam acha (gazishta Ghazwat me jana) aur dusra bura (Ghazwa Tabuk se reh jana) kareeb hai ke Allah unki tauba qabul kare, beshaq Allah bakshne wala maherbaan hai

Jehad se mehrumi par nadamat:

Ghazwa Tabuk ki rawangi ke moake par 10 sahaba ekram aise bhi the jo mahez susti ke bina par jehad me shareek na ho sake the jinme Abu Lababa رضی اللہ تعالیٰ عنہ aur deegar sahaba shamil the, jab Nabiye Kareem ﷺ Madina Munawwara wapas tashrif le aye to Hazrat Abu Lababa aur unke 6 saathiyon ne nadamat se apne apko masjid e nabawi ke satuno se bandhwa diya, hum se sakht kasur ho gaya hai, hum khud ko maaf na karenge aur na hi khud ko kholenge jab tak ke hamare aka ﷺ wa maula ﷺ khud apne daste mubarak se hame na kholen, chunache Nabiye Kareem ﷺ masjide nabawi tashrif laye to unhe zanjiro se bandha hua paya, ap ﷺ ne daryaft farmaya, logo ne tamam wakiya arz kar diya to ap ﷺ ne irshad farmaya, khuda ki kasam mai unhe us wakht tak na kholunga jab tak rab Taala ki taraf se hukm na aye, lehaza Hazraat 12 din tak khud ko zanjiro se jakre rahe, namaz aur zaruri hajat ke liye unke bacche unhe kholte faraghat ke baad phir ye khud ko bandhwa lete tab ye ayate karima nazil hui aur Nabiye Kareem ﷺ ne unhe khol diya (Tafseer Saadi, Tafseer Ruhul Muani, Tafseer Ruhul Byan, Tafseer Madariq, Tafseer Jalalain waghera)

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(61) Para 11, Surah Tauba, Ayat 103

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

خُذۡ مِنۡ اَمۡوَالِہِمۡ صَدَقَۃً تُطَہِّرُہُمۡ وَ تُزَکِّیۡہِمۡ بِہَا وَ صَلِّ عَلَیۡہِمۡ ؕ اِنَّ صَلٰوتَکَ سَکَنٌ لَّہُمۡ ؕ وَ اللّٰہُ سَمِیۡعٌ عَلِیۡمٌ ﴿۱۰۳﴾ (پارہ:11 سورۃ التوبہ، آیت نمبر 103)

Tarjuma Kanzul Imaan:

Ai mehbub, unke maal me se zakat tahsiil (wasul) karo jisse tum unhe (gunaho se) suthra aur pakizah kar do aur unke haq me dua e khair karo beshaq tumhari dua unke dilo ka chain (smenan) hai aur Allah sunta janta hai

Khata ka kaffarah:

Jab Allah ﷻ ke hukm se Nabiye Kareem ﷺ ne in hazraat sahaba ko khol diya to ye hazraat apne ghar gaye aur ghar se apna saara maal lakar hazir e khidmat kar diya aur arz kiya Ya Rasulallah ﷺ jis maal ki mohabbat ne hame Ghazwa me shirkat se mehrum rakha hum ab us maal ko apne paas nahi rakhna chahte ye maal hamari is khata ka kaffarah hai lehaza ap apne daste mubarak se ye tamam maal fuqrah me taqseem farma dain aur bargah e elahi me is kuffareh ki kabuliyat ki dua bhi farma dain to Nabiye Kareem ﷺ ne farmaya ke mai is maal ko wasul nahi kar sakta kyun ke mere rab ne iska hukm mujhe nahi farmaya, tab ye ayate karima nazil hui jisme khuch maal wasul farmane ka hukm farmaya (Tafseer Saadi, Tafseer Ruhul Muani, Tafseer Ruhul Byan, Tafseer Madariq, Tafseer Jalalain)

(62) Para 11, Surah Tauba, Ayat 104, 105

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اَلَمۡ یَعۡلَمُوۡۤا اَنَّ اللّٰہَ ہُوَ یَقۡبَلُ التَّوۡبَۃَ عَنۡ عِبَادِہٖ وَ یَاۡخُذُ الصَّدَقٰتِ وَ اَنَّ اللّٰہَ ہُوَ التَّوَّابُ الرَّحِیۡمُ ﴿۱۰۴﴾ وَ قُلِ اعۡمَلُوۡا فَسَیَرَی اللّٰہُ عَمَلَکُمۡ وَ رَسُوۡلُہٗ وَ الۡمُؤۡمِنُوۡنَ ؕ وَ سَتُرَدُّوۡنَ اِلٰی عٰلِمِ الۡغَیۡبِ وَ الشَّہَادَۃِ فَیُنَبِّئُکُمۡ بِمَا کُنۡتُمۡ تَعۡمَلُوۡنَ ﴿۱۰۵﴾ (پارہ:11 سورۃ التوبہ، آیت نمبر 104-105)

Tarjuma Kanzul Imaan:

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Kya unhe khabar nahi ke Allah hi apne bando ki tauba kabul karta aur sadqe khud apne daste qudrat (rehmat) me leta hai (aur unhe barata hai) aur ye ke Allah hi tauba kabul karne wala maherbaan hai aur tum farmayo (jo bhi naik wa bad) kaam karo ab tumhare kaam dekhega Allah aur uske Rasul aur musalman, aur jald uski taraf paltogey jo chupaya aur khula sab jaanta hai to wo tumhare kaam tumhe jata dega

<u>Tauba ki shaandar qabuliyat:</u>

Jab in hazraat sahaba ki tauba qabul hui to har jagah unke tauba ki kabuliyat ki shaan wa azmat ke charche hone lage to jin logo ne tauba me dair lagayi thi wo kehne lage ke kal tak unka kya haal tha aur aj unki shaan hi badal gayi tab unke jawab me ye ayat nazil hui (Tafseer Kabir, Madariq, Khazin, Ruhul Muani)

(64) <u>Para 11, Surah Tauba, Ayat 106</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ اٰخَرُوْنَ مُرْجَوْنَ لِاَمْرِ اللّٰهِ اِمَّا یُعَذِّبُهُمْ وَ اِمَّا یَتُوْبُ عَلَیْهِمْ ؕ وَ اللّٰهُ عَلِیْمٌ حَكِیْمٌ ﴿۱۰۶﴾ (پارہ:11 سورۃ التوبہ، آیت نمبر106)

<u>Tarjuma Kanzul Imaan:</u>

Aur khuch (jehad se susti karne wale) moukuf rakhe gaye Allah ke hukm par (abhi unke liye hukm nahi aya) ya un par azaab kare ya unki tauba qabul kare aur Allah ilm wa hikmat wala hai

<u>Jehad se ghair hazari par sharm saari:</u>

Ghazwa Tabuk me 10 sahaba ekram susti ke sabab jehad me shareek na hue unme se 7 hazraat sahaba ne to khud ko satuno se bandhwaya jab ke 3 sahaba aise the jinhone khud ko bandhwaya to nahi magar Nabiye Kareem ﷺ ki bargah me hazir hokar sach sach bata diya ke humse qasur ho gaya hai ke hum susti ke sabab jehad me shareek na hue to Nabiye Kareem ﷺ ne irshad farmaya ke jab tak rab Taala ke taraf se tauba ka hukm nazil na ho tab tak tauba qabul na hogi chunache in teeno ka muqammal boycott kar diya gaya, musalmano ne unse salam kalam, lain dain, uthna baithna sab bandh kar diya, yahan tak ke unki biwiyon se sohbat unke liye haram kar di gayi, ye boycott 50 din tak raha phir ayate karima nazil hui aur unki tauba qabul hui (Tafseer Baizawi, Madariq, Khazin, Kabir waghera)

(65) <u>Para 11, Surah Tauba, Ayat 107, 108</u>

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَالَّذِیۡنَ اتَّخَذُوۡا مَسۡجِدًا ضِرَارًا وَّ کُفۡرًا وَّ تَفۡرِیۡقًۢا بَیۡنَ الۡمُؤۡمِنِیۡنَ وَ اِرۡصَادًا
لِّمَنۡ حَارَبَ اللّٰہَ وَ رَسُوۡلَہٗ مِنۡ قَبۡلُ ؕ وَ لَیَحۡلِفُنَّ اِنۡ اَرَدۡنَاۤ اِلَّا الۡحُسۡنٰی ؕ وَ اللّٰہُ
یَشۡہَدُ اِنَّہُمۡ لَکٰذِبُوۡنَ ﴿۱۰۷﴾ لَا تَقُمۡ فِیۡہِ اَبَدًا ؕ لَمَسۡجِدٌ اُسِّسَ عَلَی التَّقۡوٰی مِنۡ
اَوَّلِ یَوۡمٍ اَحَقُّ اَنۡ تَقُوۡمَ فِیۡہِ ؕ فِیۡہِ رِجَالٌ یُّحِبُّوۡنَ اَنۡ یَّتَطَہَّرُوۡا ؕ وَ اللّٰہُ یُحِبُّ
الۡمُطَّہِّرِیۡنَ ﴿۱۰۸﴾ (پارہ:11 سورۃ التوبہ، آیت نمبر 107-108)

Tarjuma Kanzul Imaan:

Aur wo (munafekeen) jinhone masjid (Zaraar) banayi (Islam ko) nuqsan pahonchane ko aur kufr ke sabab aur musalmano me tafriqa dalne ko aur uske intezar me jo pehle se Allah aur uske Rasul ka mukhalif hai aur wo zarur kasme khayenge humne to bhalai chahi, aur Allah gawah hai ke wo beshaq jhuthe hain, (ai Mehbub) is masjid me tum kabhi khare na hona, beshaq wo masjid (Quba waqaiy masjid hai) ke pehle hi din se jis ki buniyad parhez gaari (ki niyat) par rakhi gayi hai wo us kabil hai ke tum usme khare ho (namaz paro) usme wo log hain ke (gunaho se) khub suthra hona chahte hain aur suthre Allah ko pyare hain

Masjid ki aar me Islam dushmani:

Zamana jahiliyat me Madina Munawwara me ek shaks tha Abu Amir Rahab jo Eesai ho gaya tha aur Tawrait wa Enjeel ka aalim ban gaya tha, logo me uski bari izzat thi, Hazrat Hanzla رضی اللہ تعالیٰ عنہ jinka laqab "Ghaseel Malaika" hai isi mardud ke farzand hain, jab Islam ka aftab Madina Munawwara me chamka tab tamam log Huzur e Anwar ﷺ ke kadmo me girne lage to Abu Amir Rahab ki izzat na rahi, ye us par jal gaya, Huzur ﷺ ki khidmat me aa kar bola ap kaun se deen laye hain, farmaya, "deen e Hanif Millat Ibrahim", wo bola, is millat par to mai hun apne to apni taraf se ye deen garha hai, farmaya, hamara Islam hi Millat e Ibrahimi hai, phir dua ki maula hum me se jo jhutha ho usey sakht aur paishe maani ki moat de, Huzur e Anwar ﷺ ne farmaya, Ameen

Ghazwa e Uhad me Huzur e Anwar se bola ke jo koam apse jung karegi uske saath apke mad muqabil honga, jab Ghazwa Hunain me Huzur ﷺ ke muqable se Hawazin bhage to ye bhi bhaga, Shaam pahoncha aur munafekeen e Madina ko

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ye paigham bheja ke tum mere liye ek masjid apne mohalle me banao jo bazahir masjid ho magar haqiqatan mera qayam gaah ho aur Huzur e Anwar ke khilaaf saazish gaah ho, wahan Huzur e Anwar se muqable ke liye aslah aur jungi samaan jama kar diye, Qaiser Rome se lashkar lekar Madine par charayi karunga us wakht tum meri madad karna chunache in munafekeen ne Masjid Quba Sharif ke kareeb ek Masjid banayi

Jab Huzur ﷺ Tabuk tashrif le ja rahe the to munafekeen Huzur ﷺ ki khidmat me aye, bole, Ya Rasulallah humne buhro, kamzoro aur door walo ke liye jo Masjid Quba me na pahonch saken ye Masjid banayi hai, naiz baarish aur andheri raato me ba-asani namaz par liya karenge, Huzur e Anwar ek namaz yahan par lain aur dua khair karen, Huzur ﷺ ne farmaya ke abhi to hum Tabuk ki taraf ja rahe hain wapsi par agar Allah ne chaha to hum wahan par namaz parenge, ye farmakar Huzur Tabuk chale gaye, wapsi par jab Huzur ﷺ maqam Auzaan pahonche jo Madina Munawwara se kareeb hai, to ye munafekeen phir hazire khidmat hue aur wohi darkhast ki, tab is jagah ye ayate karima nazil hui

Nabiye Kareem ﷺ ne is dum Hazrat Wehshi, Maalik ibn Baksham, Maghi ibn Adi, Amir ibn Saqan ko hukm diya ke tum log foran in masjid ko aag lagakar khatam kar do aur uski jagah rohri bana do jahan kura kachra dala jaya kare, chunache ye hazraat wahan gaye aur aan ki aan me ise raakh ka dhair bana diya, is Masjid Zaraar me Majma ibn Jariya رضی اللہ تعالیٰ عنہ ne khuch din ghalti se imamat ki phir tauba ki, doar e Farooque me bahot Masjide banayi gayin magar hukm diya ke is jagah kabhi masjid na bane aur Majma ibn Jariya kahin imam na bane kyun ke unhone is masjid me imamat ki thi unhone apni be khabri zahir ki tab unhe imamat ki ijazat mili
(Tafseer Ruhul Byan, Tafseer Khazin, Tafseer Ruhul Muani, Tafseer Baizawi, Tafseer Khazainul Irfan)

Abu Amir Rahab Mulk e Shaam me maqam Kansereen me tanhai me halaq hua yahan Tafseer Ruhul Byan ne farmaya ke Huzur ﷺ ne ye jagah phir Sabit ibn Arqam رضی اللہ تعالیٰ عنہ ko ata farma di unhone wahan ghar banakar rehna shru kiya to unki aulad na hui ek din usme kisi zarurat ke liye gaddha khoda to usme se dhuan nikla (Tafseer Ruhul Byan)

(67) <u>Para 11, Surah Tauba, Ayat 111</u>

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّ اللّٰهَ اشْتَرٰى مِنَ الْمُؤْمِنِيْنَ اَنْفُسَهُمْ وَاَمْوَالَهُمْ بِاَنَّ لَهُمُ الْجَنَّةَ ؕ يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ فَيَقْتُلُوْنَ وَيُقْتَلُوْنَ ؕ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرٰىةِ وَالْاِنْجِيْلِ وَالْقُرْاٰنِ ؕ وَمَنْ اَوْفٰى بِعَهْدِهٖ مِنَ اللّٰهِ فَاسْتَبْشِرُوْا بِبَيْعِكُمُ الَّذِيْ بَايَعْتُمْ بِهٖ ؕ وَذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ۝ (پارہ:11 سورۃ التوبہ، آیت نمبر 111)

Tarjuma Kanzul Imaan:

Beshaq Allah ne musalmano se unke maal aur jaan khareed liye hain us badle par ke (raahe khuda me jaan wa maal kharch karne par) unke liye jannat hai Allah ki raah me laren to (kuffar ko) maaren aur (ya kuffar ke haatho) maren (shaheed ho jayen) is (Allah) ke zimme karam par saccha wadah (jannat ka) Tawrait aur Enjeel aur Quran me aur Allah se zyada qaul ka pura (saccha) kaun to khushiyan manao apne saude (tejarat) ki jo tumne uske kiya hai (yaani jaan wa maal ke badle ke jannat) aur yahi bari kamyabi hai

Nafa baksh tejarat:

Dusri bayt Uqba ke moake par ansaar ne Nabiye Kareem ﷺ ke daste mubarak par bayt ki us wakht Hazrat Abdullah bin Rawaha رضی اللہ تعالیٰ عنہ ne khidmat e aqdas me arz ki hum apki har baat manenge to ap ﷺ ne irshad farmaya tumhare liye 2 baaten hain, ek ye ke khaas apne rab ke liye hi ibadat karo aur dusri baat ye ke jo cheez tum log apne liye rawana rakho mere liye bhi usey pasand na karo, Hazrat Abdullah رضی اللہ تعالیٰ عنہ arz guzar hue hum apki baaten maan lenge to phir hame kya inaam milega to farmaya, jannat, to sahaba ekram ne khush hokar farmaya ye to bari nafa baksh tejarat hai ye sauda kar liye ab isey khatm nahi karenge (Tafseer Ruhul Muani, Tafseer Khazainul Irfan, Tafseer Ruhul Byan)

Hakeem Alamat Mufti Ahmed Yaar Khan Naimi farmate hain ke magar Bayt Uqba ka wakiya hijrat se pehle ka hai, naiz is ayat me jehad ka hukm baad hijrat aya, Bayt Uqba ke wakht na jehad ka hukm tha na mujahedeen ka na shohadah ka haan yun keh sakte hain is ayat me ayinda jehado ka zikr hai jabke jehad farz ho jaye to phir ye log shoak wa jazba se jehad karen (Tafseer Naimi)

(68) Para 11, Surah Tauba, Ayat 114

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَمَا كَانَ اسْتِغْفَارُ اِبْرٰهِيْمَ لِاَبِيْهِ اِلَّا عَنْ مَّوْعِدَةٍ وَّعَدَهَاۤ اِيَّاهُ ۚ فَلَمَّا تَبَيَّنَ لَهٗۤ اَنَّهٗ عَدُوٌّ لِّلّٰهِ تَبَرَّاَ مِنْهُ ؕ اِنَّ اِبْرٰهِيْمَ لَاَوَّاهٌ حَلِيْمٌ ۝

Tarjuma Kanzul Imaan:

Aur Ibrahim ka apne baap (chacha) ki bakshish chahna (dua e maghfirat karna) wo (bila sabab) to na tha magar ek wadey ke sabab jo usse kar chuka tha (kyunke uske imaan lane ki umeed thi) phir jab Ibrahim ko khul gaya (zahir ho gaya) ke wo Allah ka dushman hai usse tinka toar diya (la ta'alluq ho gaya) beshaq Ibrahim bahot ahen (aah wa zaari) karne wala muthamil (barbad) hai

Kuffar ke liye dua e maghirat mamnu:

In ayat ke nazul ke mutalliq chan riwayat hain:

(a) Hazrat Ali رضی اللہ تعالیٰ عنہ ne ek shaks ko suna jo apni kuwwat shuda mushriq maa baap ke liye dua e bakshish kar raha tha, ke khudaya inhe baksh de, to apne farmaya mushriqo ke liya dua e maghfirat kar raha hai, to wo bola Hazrat Ibrahim علیہ السلام ne bhi apne mushriq baap (chacha) ke liye dua e maghfirat ki thi, apne ye Huzur e Anwar ﷺ se arz kiya, is par ye dono ayaten nazil huin (Tafseer Khazin, Nasai, Tirmizi, Tabri)

(b) Baaz sahaba ekram ne bargah e nabuwat me arz kiya ke hamare baaz baap dada apni zindagi me bahot ache kaam karte the, qaidiyon ko churana, wadey pure karna, qurabat daro se suluk, logo ko amaan dena waghera magar wo mare shirk par, kya hum unke liye dua e maghfirat karen is par ye ayate karima nazil hui (Tafseer Khazin)

Abu Talib ki wafat ke wakht Nabiye Kareem ﷺ unke paas gaye aur farmaya, chacha, ab kalma par lo takey main tumhari shafaat karun, wahan pehle se hi sardarane Quraish, Abu Jahal, Abdullah ibn Abi waghera baithe hue the, unhone kaha, ke ai Abu Talib ab marte wakht apne baap dadaon ke deen se phir jaoge, do tarfa ye hota raha, ke Huzur ﷺ dawat e Islam dete rahe, Abu Jahal waghera rokte rahe, Abu Talib ne akhri kalaam ye kiya, ke mai apne khandan ki millat par hun aur foat ho gaye, Huzur ﷺ ne farmaya ke mai tumhare liye us wakht tak dua e maghfirat karta rahunga, jab tak ke mujhe

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isse mana na kiya jaye is par ye ayate karima nazil hui (Bukhari, Ahmed ibn Shaiba, Muslim, Nasai, Bahyqi, Tafseer Ruhul Muani, Ruhul Byan, Khazin)

Yahan Tafseer Ruhul Muani ne farmaya ke Abu Talib ne Huzur e Anwar ﷺ ko jawab diya ke agar mujhe koam ke taane ka andesha na hota ke mere marne ke baad log kahenge ke moat ke khauf se bhatije par imaan laye, to mai zarur kalma par leta aur unhe khush kar deta, Huzur ﷺ wahan se tashrif le gaye, Hazrat Abbas رضی اللہ تعالیٰ عنہ wahan reh gaye, unhone Abu Talib ke hoath hilte dekhe ke wo kalma par rahe the, ke unki jaan nikal gayi, Hazrat Abbas ne Huzur se arz kiya, Ya Rasulallah, Abu Talib ne kalma par liya (R. Muani)

(c) Huzur ﷺ ne apni walda majidah Amna رضی اللہ تعالیٰ عنہا ki kabr ki ziyarat ki ijazat chahi jo de di gayi aur Huzur ne ziyarat ki aur unke liye dua e maghfirat ki ijazat chahi us par ye ayate karima nazil hui jisme Huzur ﷺ ko usse rok diya gaya, is par Huzur bahot roye aur Sahaba Ekram ko rulaya (Tafseer Khazin, Tafseer Ruhul Muani waghera)

(d) Ek baar Huzur ﷺ ne farmaya ke mai apne walid ke liye dua e bakshish karunga jaise Hazrat Ibrahim علیہ السلام ne apne baap (chacha) ke liye dua e maghfirat ki thi, us par ye ayate karima nazil hui (Tafseer Khazin)

(e) Iske alawa aur bhi riwayat hain jo pehli riwayat se quwwi hain, akhri 2 zayeef hain, khyal rahe Haseen ibn Fazal ne farmaya ke Abu Talib ki wafat hijri ke 3 saal pehle hai, yani nabuwat ke duswi saal aur Surah Tauba wafat sharif se khuch pehle hai, yani Abu Talib ki wafat takriban 12 baras baad phir unki wafat par ye ayat kaise nazil ho sakti hai, naiz sawal ye hai, ke itne daraze arsa tak Huzur e Anwar ﷺ Abu Talib ke liye dua e maghfirat karte rahe ya nahi, agar na karte rahe, to ayat nazil hone ki kya zarurat thi aur agar karte rahe to itne dino tak ek najayaz kaam Huzur ﷺ ko kyun karne diya aur Hazrate Amna ki wafat to Huzur e Anwar ﷺ ke bachpan sharif me hi hui, aur uske mutalliq is ayat ka nazul bahot hi ajeeb hai, ye bhi khyal rahe ke iske baare me Imam Tabrani ibn Saad aur ibn Shaheen waghera ne jis kadar Hadees ki sanad me Ayub ibn Haani hai jisey ibn Moin ne zayeef kaha, lehaza ye ayat Hazrat Amna ke mutalliq hargiz nahi na Hazrat Abduallah se iska koi tallluq, Huzur ﷺ ke waldain ka imaan wa Islam Quran Majeed se sabit hai ومن ذریتنا امة مسلمة aur agey ربنا وابعث فیھم رسولاً الخ (Tafseer Khazainul Irfan)

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(69) Para 11, Surah Tauba, Ayat 115, 116

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ مَا كَانَ اللّٰهُ لِيُضِلَّ قَوْمًا بَعْدَ اِذْ هَدٰىهُمْ حَتّٰى يُبَيِّنَ لَهُمْ مَّا يَتَّقُوْنَ ؕ اِنَّ اللّٰهَ بِكُلِّ شَیْءٍ عَلِيْمٌ ﴿۱۱۵﴾ اِنَّ اللّٰهَ لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ يُحْيٖ وَ يُمِيْتُ ؕ وَ مَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِيٍّ وَّ لَا نَصِيْرٍ ﴿۱۱۶﴾ (پارہ:11 سورۃ التوبہ، آیت نمبر 115-116)

Tarjuma Kanzul Imaan:

Aur Allah ki shan nahin ke kisi quam ko hidayat karke gumrah farmaye jab tak unhe saf na bata de ke kis cheez se unhe bachna hai beshak Allah sab kuch janta hai, beshak Allah hi ke liye hai asmanon aur zameen ki saltanat chalana(zinda karna) hai aur marna hai aur Allah k siwa na tumhara koi wali aur na madadgar

Muwakhizah ka khoaf:

Jab gadishta ayat nazil hui jinme kuffar ke liye dua e maghfirat ki mumaniyat ayi to Sahaba Ekram علیکم رضوان Nabiye Kareem ﷺ ki khidmat aqdas me hazir hue aur arz kiya Ya Rasulallah hum to is hukm se qabl apne murda kafir baap dadaon ke liye dua e maghfirat karte the ab uska kya hoga kya hum par koi hukm lagega tab ye ayate karima nazil hui jisme ye farmaya gaya ke hukm nazil hone se qabl jo khuch kiya us par muwakhizah nahi

Ek dusri riwayat ke mutabik khuch Arabi bargah e risalat me hazir hue aur dayera Islam me dakhil hue phir wapas apne watan loat gaye wahan pahonch kar hasbe mamul sharaab bhi peete rahe aur Baitul Muqaddas ke taraf rukh karke namaz parte rahe, phir jab khuch arse baad Madina Munawwara aye to malum hua ke sharaab ki hurmat ka hukm nazil ho chuka aur qibla bhi Baitul Muqaddas se tabdeel karke Kaaba Sharif kar diya gaya hai, ye sunkar wo Arabi log bahot nadim hue, kitne arse gunaah karte hue namaz zaya karte rahe, phir bargah e risalat ﷺ me arz ki, Ya Rasulallah ﷺ hum to apne deen ke khilaf hi karte rahe, ab hamare liye kya hukm hoga, tab ye ayat nazil hui (Khazin, Ruhul Muani)

(71) Para 11, Surah Tauba, Ayat 118

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَّ عَلَى الثَّلٰثَةِ الَّذِيْنَ خُلِّفُوْا ؕ حَتّٰۤى اِذَا ضَاقَتْ عَلَيْهِمُ الْاَرْضُ بِمَا رَحُبَتْ

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وَضَاقَتْ عَلَيْهِمْ اَنْفُسُهُمْ وَظَنُّوْٓا اَنْ لَّا مَلْجَاَ مِنَ اللّٰهِ اِلَّآ اِلَيْهِ ؕ ثُمَّ تَابَ
عَلَيْهِمْ لِيَتُوْبُوْا ؕ اِنَّ اللّٰهَ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿۱۱۸﴾ (پارہ:11 سورۃ التوبہ، آیت نمبر118)

Tarjuma Kanzul Imaan:

Aur in teen (ashaab) par jo moukuf rakhe gaye the (unke baare me na aya) yahan tak ke jab zameen itni wasi hokar unpar tang ho gayi (ke kahin karar na milta tha) aur wo (Allah wa Rasul ki narazgi ke sabab) apni jaan se tang aye aur unhe yaqeen hua ke Allah se panaah nahi magar usi ke paas, phir unki tauba qabul ki ke tayeb (tauba) par qayam rahen, beshaq Allah hi tauba qabul karne wala maherbaan hai

Tauba par sataish:

Ghazwa Tabuk deegar ghazwat ke mukable me apne safar ki saobato, garmi ki shiddat, samaane harab ki qillat ke sabab ek dushwar guzar ghazwa tha chunache isi sabab se Nabiye Kareem ﷺ ne pehle hi wazey toar par mujahedeen e Islam ko is ghazwa ki taiyari aur rawangi ki khabar irshad farma di thi, is moake par logo ki 4 jamaten ho gayin, ek wo jo ap ﷺ ke saath ghazwa me rawana ho gaye, dusre munafekeen jo bahane banakar reh gaye, teesre wo sahaba ekram jo mahez susti ke sabab na gaye magar baad me apni ghalti mehsus karke pachtaye, aur foran piche rawana ho gaye aur Huzur ﷺ se ja kar mil gaye, wo jo susti ki wajah se ghazwa me shirkat se piche reh gaye aur baad me bhi na pahonche chunache

Jab Nabiye Kareem ﷺ aur mujahedden e Islam Tabuk se wapas tashrif laye to Masjide Nabawi me jalwa afroz hue to reh jaane wale munafekeen bhi milne aye aur ghazwa me shirkat na karne ke bahane banakar wapas chale gaye, phir susti ke sabab reh jane wale sahaba ekram bhi bargah e risalat ﷺ me hazir hue to ap ﷺ ne unse daryaft kiya ke ghazwa me sharik kyun na hue, to Hazrat Qaab رضی اللہ تعالیٰ عنہ arz guzar hue, Ya Rasulallah ﷺ agar koi duniyawi badshah hota to mai uske paas hazir na hone ka koi bahana bana deta, magar Ya Nabi ﷺ ap se sach kehta hun, mujhe khuch uzar na tha, mahez susti ke sabab ghazwa me shirkat se mehrum raha, ap ﷺ ne irshad farmaya tumne sach kaha, ab Allah tumhara jo faisla farmaye, phir ap ﷺ ne ap aur apke 7 ashaab ka boycott farmaya yahan tak ke chaliswe din unhe apni biwiyon se bhi alaida rehna ka hukm farmaya, abhi is hukm ko 10 roz guzre the ke ayate karima nazil hui aur in hazraat sahaba ka boycott khatm hua aur unki bari shaan hui (Tafseer Ruhul Byan, Khazin, Kabir)

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(72) Para 11, Surah Tauba, Ayat 122

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَمَا كَانَ الْمُؤْمِنُوْنَ لِيَنْفِرُوْا كَآفَّةً ؕ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ
لِّيَتَفَقَّهُوْا فِي الدِّيْنِ وَلِيُنْذِرُوْا قَوْمَهُمْ اِذَا رَجَعُوْٓا اِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُوْنَ ﴿۱۲۲﴾

Tarjuma Kanzul Imaan:

Aur musalmano se ye to ho nahi sakta ke sab ke sab niklen (aur bastiyan khali ho jayen) to kyun na ho ke unke har groh (har koam) me se ek jamat (ilm e deen ke liye Madine ko) nikle ke deen ki samajh hasil karen aur wapas aa kar apni baki koam ko dar sunayen (rab ke azaab se darayen) is umeed par ke wo (kufr wa gunaah se) bachen

Shoak e Ilm e deen:

Is ayat ke shane nazul ke mutalliq chan riwayat hain:

(a) Ek baar kabila Muzar aur deegar kabail ke log Nabiye Kareem ﷺ se ilm e deen seekhne ke shoak me Madina Munawwara aye jiske sabab unke apne ilaqe veeran ho gaye jab ke Madina Munawwara me abaadi barne ke sabab dushwari hone lagi tab ye ayate karima nazil hui

(b) dusri riwayat ke jab gudishta ayat nazil hui jisme jehad par na jaane walon par 'atab (destruction) farmaya gaya to uske baad musalman har ghazwa aur sariya me lazmi shirkat karne lage aur baaz dafa to aisa bhi hota ke sariye me shirkat ke liye tamam hi momin jehad ke liye jaate aur Madina Munawwara me Nabiye Kareem ﷺ ke paas koi mojud na hota chunache is doran jo ehkamat shariya nazil hote unhe sunne aur sikhne se sahaba mehrum reh jate, chunache is par ye ayat nazil hui, ke sab ke sab hi jehad ke liye na nikal jaya karen khuch ilm e deen sikhne ki gharz se Nabi ﷺ ke paas reh jaya karen

(c) Ek aur riwayat me hai ke baaz sahaba ekram shaher choarkar dehato me jaate to wahan aram wa sukun bhi mila aur logo me tablighe Islam ke moake bhi mile, jab khuch arse baad ye hazraat Madina Munawwara aye to unhe malum hua ke unke piche aur bahot se ehkaam wa Qurani ayat nazil ho chukin hain aur Nabiye Kareem ﷺ ki khidmat e aqdas me hazir rehne wala sahaba unse kahin zyada ilm hasil kar chuke hain jis par in ashaab ko bahot afsos aur pachtawa hua tab ye ayate karima nazil hui (Tafseer Khazin)

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(73) Para 11, Surah Tauba, Ayat 123

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

یٰۤاَیُّهَا الَّذِیۡنَ اٰمَنُوۡا قَاتِلُوا الَّذِیۡنَ یَلُوۡنَکُمۡ مِّنَ الۡکُفَّارِ وَلۡیَجِدُوۡا فِیۡکُمۡ غِلۡظَةً ؕ وَاعۡلَمُوۡۤا اَنَّ اللّٰہَ مَعَ الۡمُتَّقِیۡنَ ﴿۱۲۳﴾

Tarjuma Kanzul Imaan:

Ai imaan walo jehad karo (pehle) un kaafiro se jo tumhare kareeb hain aur (ye) chahiye ke wo (kuffar) tum me sakhti (mazbuti) payen aur jaan rakho ke Allah parhez gaaro ke saath hai

Ghumaan ki tardeed:

Baaz sahaba ne ye ghumaan kiya ke aam kuffar par to jehad lazim hai magar wo kuffar jo hamare qarawat daar hoan unse narmi wa sulah rehmi karte hue jehad karna chahiye ke ye kyunki sulah rehmi ho sakti hai ke momin bina kafir baap ya momin hota kafir dada par ya momin bhatija kafir chacha par talwar uthaye chunache unke is ghumaan ki tardeed me ye ayate karima nazil hui

Surah 10 : Yunus – Ayat 109, Ruku 11 (Mecci)

(01) Para 11, Surah Yunus, Ayat 1, 2

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

الٓرٰ ۚ تِلۡکَ اٰیٰتُ الۡکِتٰبِ الۡحَکِیۡمِ ﴿۱﴾ اَکَانَ لِلنَّاسِ عَجَبًا اَنۡ اَوۡحَیۡنَاۤ اِلٰی رَجُلٍ مِّنۡهُمۡ اَنۡ اَنۡذِرِ النَّاسَ وَ بَشِّرِ الَّذِیۡنَ اٰمَنُوۡۤا اَنَّ لَهُمۡ قَدَمَ صِدۡقٍ عِنۡدَ رَبِّهِمۡ ؕ قَالَ الۡکٰفِرُوۡنَ اِنَّ هٰذَا لَسٰحِرٌ مُّبِیۡنٌ ﴿۲﴾ (پارہ:11 سورۃ یونس، آیت نمبر 1-2)

Tarjuma Kanzul Imaan:

Ye hikmat wali kitaab ki ayaten hain, kya logo ko iska achamba (ta'ajjub) hua, ke humne unme se (un jaise) ek mard ko wahi bheji ke logo ko (azaab e elahi) ka dar sunao aur imaan walon ko (jannat ki) khush khabri do ke unke liye unke rab ke paas sach ka muqam (acha) hai, kafir bole beshaq ye (Rasul) to khula jadugar hai

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Nabuwat wa Risalat ki takzeeb:

Jab Nabiye Kareem ﷺ ne elaan e nabuwat farmaya to Kuffar e Arab bil khusus kuffar e Mecca ne uska inkaar kiya aur ap ﷺ par imaan na laye aur kehne lage ke Allah ki shaan usse buland hai ke wo Mohammad ﷺ jaise aam shaks ko nabuwat ke liye chune ya usey Abu Talib ke yateem bhatije ke siwa nabuwat ke liye koi na mila tha (maazallah), chunache unki tardeed me ye ayate karima nazil hui (Tafseer Kabir, Tafseer Khazin, Tafseer Madariq)

(03) Para 11, Surah Yunus, Ayat 11

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَلَوْ يُعَجِّلُ اللّٰهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ اِلَيْهِمْ اَجَلُهُمْ ؕ
فَنَذَرُ الَّذِيْنَ لَا يَرْجُوْنَ لِقَآءَنَا فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ⑪

Tarjuma Kanzul Imaan:

Aur agar Allah logo par burayi (afat wa masaib) aisi jald bhejta jaisi wo bhalai (dunyawi nemato) ki jaldi karte hain to unka (azaab) aane ka wada pura ho chuka hota to hum choarte (unke haal par) unhe jo hum se milne ki umeed (qayamat par imaan) nahi rakhte (isliye) ke apni sarkashi me bhatka karen (hidayat na payen)

Apni halaqat ki dua:

Ek martaba Nasr ibn Haaris ne koam ke saamne apne deen ki sacchai sabit karne ke liye yun dua mangi, ai khuda agar waqaiy deen e Islam deen haq hai aur agar hum batil par hain to phir hum par ghaibi patthar parsana chunache uski is dua ke jawab me ye ayate karima nazil hui (Tafseer Ruhul Muani)

(04) Para 11, Surah Yunus, Ayat 15

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيَاتُنَا بَيِّنٰتٍ ۙ قَالَ الَّذِيْنَ لَا يَرْجُوْنَ لِقَآءَنَا ائْتِ بِقُرْاٰنٍ غَيْرِ
هٰذَآ اَوْ بَدِّلْهُ ؕ قُلْ مَا يَكُوْنُ لِيْٓ اَنْ اُبَدِّلَهٗ مِنْ تِلْقَآئِ نَفْسِيْ ۚ اِنْ اَتَّبِعُ اِلَّا مَا
يُوْحٰٓى اِلَيَّ ۚ اِنِّيْٓ اَخَافُ اِنْ عَصَيْتُ رَبِّيْ عَذَابَ يَوْمٍ عَظِيْمٍ

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Tarjuma Kanzul Imaan:

Aur jab unpar hamari roshan ayate pari jati hain to wo kehne lagte (jisme buto ki burai na ho) ya usi ko badal dijiye tum farmayo mujhe haq nahi pahonchta ke mai usey apni taraf se badal dun mai to usika taabe hun jo meri taraf wahi hoti mai agar apne rab ki nafarmani karun to mujhe bare din (qayamat) ke azaab ka dar hai

Kuffar e Mecca ka tarmim shuda Quran ka mutalba:

Ek martaba Mecca Moazzima me khuch kuffar hazir e bargah e risalat hue aur bole ke agar ap hamari ek baat maan lain to phir hum sabh ap par imaan le ayenge, ap ﷺ ne daryaft farmaya kya baat hai to wo bole ke ya to ap is Quran ke badle dusra Qurana le ayen jisme hamare mabud ko bura na kaha gaya ho bulke unki tareef ho jisme hame unki ibadat ki ijazat di gayi ho ya phir hamari khawish wa marzi ke mutabik is Quran me khuch tarmim kar dain ke kuffar ke mutalliq wayidain aur hamare buto ki buraiyan isme se nikal dain to phir hum ap par aur tarmim shuda Quran par foran imaan le ayenge chunachi unki tardeed me ye ayate karima nazil hui (Tafseer Kabir, Ruhul Muani, Khazin waghera)

(05) Para 11, Surah Yunus, Ayat 18

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُوْلُوْنَ هٰٓؤُلَآءِ شُفَعَآؤُنَا عِنْدَ اللّٰهِ ؕ قُلْ اَتُنَبِّئُوْنَ اللّٰهَ بِمَا لَا يَعْلَمُ فِي السَّمٰوٰتِ وَلَا فِي الْاَرْضِ ؕ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ﴿۱۸﴾ (پارہ:11 سورۃ یونس، آیت نمبر 18)

Tarjuma Kanzul Imaan:

Aur Allah ke siwa aisi cheez (buth waghera) ko pujte hain jo unka na khuch nuqsan kare aur na bhala (nafa pahonchaye) aur kehte hain ke ye Allah ke yahan hamare sifarishi hain (shafa'at karenge) tum farmayo kya Allah ko wo baat batate ho jo uske ilm me na asmaano me hai na zameen me (jiska wajud hi nahi) usey paaki (hai har aib se) aur bartari (buland wa bala) hai unke shirk se

Nasr bin Haaris ka batil ghamand:

Ek martaba Nasr bin Haaris bargah e nabuwat me hazir hokar bola ke mujhe koi parwah nahi kyun ke barozh qayamat meri shafa'at la'at wa azzah (buto ke naam)

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karenge ye buth hamare shafi hain chunache uski tardeed me ye ayate karima nazil hui (Tafseer Ruhul Muani)

(06) <u>Para 11, Surah Yunus, Ayat 37</u>

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَمَا كَانَ هٰذَا الْقُرْاٰنُ اَنْ يُّفْتَرٰى مِنْ دُوْنِ اللّٰهِ وَ لٰكِنْ تَصْدِيْقَ الَّذِىْ بَيْنَ يَدَيْهِ وَ تَفْصِيْلَ الْكِتٰبِ لَا رَيْبَ فِيْهِ مِنْ رَّبِّ الْعٰلَمِيْنَ ﴿۳۷﴾

<u>Tarjuma Kanzul Imaan:</u>

Aur is Quran ki ye shaan nahi ke koi (makhluk) apni taraf se bana le (gar le) ye Allah ke utare (bagair Allah ke nazil kiye) haan wo agli (pehli asmaani) kitaabo ki tasdeeq hai aur loh me jo khuch likha hai sabh ki tafseel hai isme khuch shak nahi ke parwar digar e alam ke taraf se hai

<u>Quran ki takzeeb:</u>

Mushrekeen e Arab Quran par imaan na latey the unka kehna tha ke ye Allah ki nazil kardah kitaab nahi bulke Huzur ﷺ ne khud likhi hai aur wo isey Allah ki nazil kardah kitaab batate hain chunache unki tardeed me ye ayate karima nazil hui (Tafseer Saadi, Kabir waghera)

(07) <u>Para 11, Surah Yunus, Ayat 48, 49</u>

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَيَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۴۸﴾ قُلْ لَّاۤ اَمْلِكُ لِنَفْسِىْ ضَرًّا وَّلَا نَفْعًا اِلَّا مَا شَآءَ اللّٰهُ ؕ لِكُلِّ اُمَّةٍ اَجَلٌ ؕ اِذَا جَآءَ اَجَلُهُمْ فَلَا يَسْتَاْخِرُوْنَ سَاعَةً وَّلَا يَسْتَقْدِمُوْنَ ﴿۴۹﴾ (پارہ:11 سورۃ یونس، آیت نمبر 48-49)

<u>Tarjuma Kanzul Imaan:</u>

Aur (kuffar) kehte hain ye wada (azaab) kab ayega agar tum sacche ho tum farmayo mai apni jaan ke bure bhale ka (zaati) ikhtiyar nahi rakhta magar jo Allah chahe (mujhe ikhtiyar de) har groh ka (azaab ka) ek wada hai jab unka wada ayega to ek ghari na piche hatey na agey barey (azab ka wakht muqarrar hai)

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Azaab ka mutalba:

Jab ayate karima واما نرينك الخ nazil hui to Mushrekeen e Mecca batore tamsukhar Huzur Purnur ﷺ se kehne lage ke wo azaab jiska dikhane ka ap se farmaya gaya wo kab hum par nazil hoga, hum to kab se uske muntazir hain, magar wo aata hi nahi chunache unke jawab me ye ayate karima nazil hui (Tafseer Khazainul Irfan)

(09) Para 11, Surah Yunus, Ayat 65, 66

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَلَا يَحْزُنْكَ قَوْلُهُمْ ۘ اِنَّ الْعِزَّةَ لِلّٰهِ جَمِيْعًا ؕ هُوَ السَّمِيْعُ الْعَلِيْمُ ﴿۶۵﴾ اَلَاۤ اِنَّ لِلّٰهِ
مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْاَرْضِ ؕ وَمَا يَتَّبِعُ الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ
شُرَكَآءَ ؕ اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ وَاِنْ هُمْ اِلَّا يَخْرُصُوْنَ ﴿۶۶﴾

Tarjuma Kanzul Imaan:

Aur (ai mehbub) tum un (kuffar) ki baato (sazisho) ka ghum na karo beshaq izzat saari Allah ke liye hai (jisey chahe ata kar de) wohi sunta janta hai, sun lo beshaq Allah hi ke milkiyat hai jitne asmaano me hai jitne zameeno me aur (ke kis baat bo daleel bana kar) piche jaa rahe hain wo (kuffar) jo Allah ke siwa sharik pukar rahe hain, wo to piche nahi jate magar ghuman ke aur wo to nahi magar atkale doarate (andaazo se sharik thehrate hain)

Kuffar ka miskeen musalmano ko dhamkana:

Kuffar e miskeen wa mohtaj musalmano se aqsar ye kaha karte the ke hum tum se izzat me daulat me aulad me barkar hain hamare paas har nemat ki farawani hai hum tumhe tabaye haal kar dainge chunache unki tardeed me aur momeneen ke smenan wa tasqeen ke liye ye ayate karima nazil hui (Tafseer Kabir, Khazin)

(11) Para 11, Surah Yunus, Ayat 71

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَاتْلُ عَلَيْهِمْ نَبَاَ نُوْحٍ ۘ اِذْ قَالَ لِقَوْمِهٖ يٰقَوْمِ اِنْ كَانَ كَبُرَ عَلَيْكُمْ مَّقَامِيْ وَ
تَذْكِيْرِيْ بِاٰيٰتِ اللّٰهِ فَعَلَى اللّٰهِ تَوَكَّلْتُ فَاَجْمِعُوْۤا اَمْرَكُمْ وَشُرَكَآءَكُمْ ثُمَّ لَا
يَكُنْ اَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوْۤا اِلَيَّ وَلَا تُنْظِرُوْنِ ﴿۷۱﴾

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Tarjuma Kanzul Imaan:

Aur unhe Nooh ki khabar parkar sunao jab usne apni koam se kaha ai meri koam agar tumpar shakh (kathin) guzra hai mera khara hona (tum me thehrna) aur Allah ki nishaniyan (uske azaab wa rehmat ki) yaad dilana to maine Allah hi par bharosa kiya tum milkar kaam karo aur apne jhuthe mabudo sameed apna kaam pukar lo tumhare kaam me tum par khuch uljhan na rahe phir jo ho sake mera kar lo (bigar lo) aur mujhe (samhalne ki bhi) mohlat na do

Ilm e Mustafa ﷺ ka inkaar:

Kuffar ka kehna tha ke hamara deen haq hai aur hamare aqaid khuda ki taraf se nazil kardah hain lehaza hamare aqaid bilkul durust hain, Huzur ﷺ ghaib nahi jante unhe kya malum ke hamari kitaabo me kya likha hai, chunache is moake par ye ayate karima nazil hui (Tafseer Naimi)

Surah 11 : Hud – Ayat 123, Ruku 10 (Mecci)

(01) Para 11, Surah Hud, Ayat 5

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلَآ اِنَّهُمْ يَثْنُوْنَ صُدُوْرَهُمْ لِيَسْتَخْفُوْا مِنْهُ ؕ اَلَا حِيْنَ يَسْتَغْشُوْنَ ثِيَابَهُمْ ۙ يَعْلَمُ مَا يُسِرُّوْنَ وَمَا يُعْلِنُوْنَ ۚ اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ۝

Tarjuma Kanzul Imaan:

Suno wo apne seeney dohrey karte (mooh chupate) hain ke Allah se parde karen (apni Islam e dushmani chupa lain) suno jis wakht wo apne kapro se saara badan dhaap lete hain us wakht bhi Allah unka chupa aur zahir sab khuch janta hai beshaq wo dilo ki baat janne wala hai

Musalamano ke khilaaf bugaz wa adawat:

Akhnus bin Sharif bargah e risalat me hazir hokar bari mithi mithi aur lacche daar baaten banata aur Nabiye Kareem ﷺ se mohabbat bhari baaten karta magar dil me ap ﷺ aur deene Islam aur musalmano ke khilaaf sakht adawat rakhta, ek martaba wo usi halat me bargah e risalat me hazir hua to ye ayat karima nazil hui.

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Bukhari Sharif ki riwayat kardah shane nazul ke mutabik musalman Allah Taala se apni sharm wa haya ke sabab khilwat aur stanjagah me bhi apni sharmgah ko kholte hue sakht jhijak me mubtila ho jate chunache unke mutalliq ye ayate karim nazil hui (Tafseer Khazainul Irfan, Bukhari Sharif, Tafseer Khazin)

(02) <u>Para 11, Surah Hud, Ayat 7, 8</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ هُوَ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ فِیْ سِتَّةِ اَیَّامٍ وَّ كَانَ عَرْشُهٗ عَلَى الْمَآءِ لِیَبْلُوَكُمْ اَیُّكُمْ اَحْسَنُ عَمَلًا ؕ وَ لَىٕنْ قُلْتَ اِنَّكُمْ مَّبْعُوْثُوْنَ مِنْۢ بَعْدِ الْمَوْتِ لَیَقُوْلَنَّ الَّذِیْنَ كَفَرُوْۤا اِنْ هٰذَاۤ اِلَّا سِحْرٌ مُّبِیْنٌ ۝ وَ لَىٕنْ اَخَّرْنَا عَنْهُمُ الْعَذَابَ اِلٰۤى اُمَّةٍ مَّعْدُوْدَةٍ لَّیَقُوْلُنَّ مَا یَحْبِسُهٗ ؕ اَلَا یَوْمَ یَاْتِیْهِمْ لَیْسَ مَصْرُوْفًا عَنْهُمْ وَ حَاقَ بِهِمْ مَّا كَانُوْا بِهٖ یَسْتَهْزِءُوْنَ ۝ (پارہ:11 سورۃ ھود، آیت نمبر 7-8)

<u>Tarjuma Kanzul Imaan:</u>

Aur wahi hai jisne asmaano aur zameen ko khuch din me banaya aur uska arsh paani par tha ke tumhe azmaye tumme kis ka kaam acha hai aur agar tum farmayo ke beshaq tum marne ke baad uthaye jaoge to kafir zarur kahenge ke ye (marne ke baad uthna) to unhe magar khula jadu (jhuth wa dhoka) aur agar hum khuch unse azaab ginti ki madad tak hata dain to zarur kahenge kis cheez ne (azaab aane se) roka hai sun lo jis din un par (azaab) ayega unse phaira (lotaya) na jayega, aur unhe ghere ga wahi azaab jiski hasi (mazaq) urate the

<u>Awwal wa Akhir hai Allah:</u>

Ek martaba Ahle Yemen aur Abi Uzain Nabiye Kareem ﷺ ki bargah me arz guzar hue ke Ya Rasulallah ﷺ jab khuch bhi paida na hua tha us wakht hamara rab kahan tha to ap ﷺ ne irshad farmaya bus Allah hi tha aur khuch na tha, na paani na hawa na arsh phir wo arz guzar hue to phir arsh kahan tha tab ye ayate karima nazil hui (Tafseer Khazin, Tafseer Kabir)

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(04) Para 12, Surah Hud, Ayat 12

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

فَلَعَلَّكَ تَارِكٌۢ بَعْضَ مَا يُوْحٰٓى اِلَيْكَ وَ ضَآىِٕقٌۢ بِهٖ صَدْرُكَ اَنْ يَّقُوْلُوْا لَوْ لَاۤ اُنْزِلَ عَلَيْهِ كَنْزٌ اَوْ جَآءَ مَعَهٗ مَلَكٌ ؕ اِنَّمَاۤ اَنْتَ نَذِيْرٌ ؕ وَ اللّٰهُ عَلٰى كُلِّ شَیْءٍ وَّكِيْلٌ

Tarjuma Kanzul Imaan:

To kya (aisa ho sakta hai) jo wahi tumhare taraf hoti hai usme se khuch tum choar doge (hargiz nahi) aur us par dil tang ho gaye (dil bar-dashta) is bina par ke wo kehte hain unke saath koi khazana kyun na utra unke saath koi farishta ata, tum to (sirf) dar sunane wale ho (unke jawab wo nahi) aur Allah har cheez par muhafiz hai

Shane Nabuwat me gustakhi:

Abdullah bin Umaiya Makhzumi ne Nabiye Kareem ﷺ se kaha tha agar ap sacche Rasul hain aur apka khuda har cheez par qadir hai to usne ap par khazana kyun nahi utara ya apke saath koi farishta kyun na bheja jo apki risalat ki gawahi deta us par ye ayate karima nazil hui (Tafseer Khazainul Irfan)

(05) Para 12, Surah Hud, Ayat 16

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اُولٰٓىِٕكَ الَّذِيْنَ لَيْسَ لَهُمْ فِى الْاٰخِرَةِ اِلَّا النَّارُ ۖ وَ حَبِطَ مَا صَنَعُوْا فِيْهَا وَ بٰطِلٌ مَّا كَانُوْا يَعْمَلُوْنَ ﴿۱۶﴾

Tarjuma Kanzul Imaan:

Ye hain wo (duniya ke talab ghaar) jinke liye akhirat me khuch (hissa) nahi magar aag (ka azaab) aur akarat (zaya) gaya jo khuch (ache amal) wahan karte the aur nabud hue (mit gaye) jo unke (ache) amal the

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Akhirat me koi hissa nahi:

Dhahak ne kaha ke ye ayat mushrekeen ke haq me nazil hui ke wo agar sula rehmi karen ya mohtajo ko dain ya pareshaan haal ki madad karen ya is tarah ki koi neki karen to Allah ﷻ wasat risq waghera unke amal ki jaza duniya hi me deta hai aur akhirat me unke liye koi hissa nahi, ek kaul ye hai ke ye ayat Munafekeen ke haq me nazil hui jo sawabe akhirat ke motaqid (to believe) na the aur jehado me maale ghanimat hasil karne ke liye shamil hue the (Tafseer Khazainul Irfan)

(06) Para 12, Surah Hud, Ayat 17 – 21

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَفَمَنْ كَانَ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّهٖ وَ يَتْلُوْهُ شَاهِدٌ مِّنْهُ وَ مِنْ قَبْلِهٖ كِتٰبُ مُوْسٰۤى
اِمَامًا وَّ رَحْمَةً ؕ اُولٰٓىِٕكَ يُؤْمِنُوْنَ بِهٖ ؕ وَ مَنْ يَّكْفُرْ بِهٖ مِنَ الْاَحْزَابِ فَالنَّارُ
مَوْعِدُهٗ ۚ فَلَا تَكُ فِيْ مِرْيَةٍ مِّنْهُ ۫ اِنَّهُ الْحَقُّ مِنْ رَّبِّكَ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا
يُؤْمِنُوْنَ ﴿۱۷﴾ وَ مَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا ؕ اُولٰٓىِٕكَ يُعْرَضُوْنَ عَلٰى
رَبِّهِمْ وَ يَقُوْلُ الْاَشْهَادُ هٰۤؤُلَآءِ الَّذِيْنَ كَذَبُوْا عَلٰى رَبِّهِمْ ۚ اَلَا لَعْنَةُ اللّٰهِ عَلَى
الظّٰلِمِيْنَ ﴿۱۸﴾ الَّذِيْنَ يَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ وَ يَبْغُوْنَهَا عِوَجًا ؕ وَ هُمْ بِالْاٰخِرَةِ
هُمْ كٰفِرُوْنَ ﴿۱۹﴾ اُولٰٓىِٕكَ لَمْ يَكُوْنُوْا مُعْجِزِيْنَ فِي الْاَرْضِ وَ مَا كَانَ لَهُمْ مِّنْ دُوْنِ
اللّٰهِ مِنْ اَوْلِيَآءَ ۘ يُضٰعَفُ لَهُمُ الْعَذَابُ ؕ مَا كَانُوْا يَسْتَطِيْعُوْنَ السَّمْعَ وَ مَا كَانُوْا
يُبْصِرُوْنَ ﴿۲۰﴾ اُولٰٓىِٕكَ الَّذِيْنَ خَسِرُوْۤا اَنْفُسَهُمْ وَ ضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ﴿۲۱﴾

Tarjuma Kanzul Imaan:

To kya wo jo apne rab ki taraf se (Islam ki) roshan daleel par ho aur us par Allah ki taraf se gawah(kitaab aur rasul) aye aur usse pehle Musa ki kitaab (Tawrait) peshwa aur rehmat wo us (Quran) par imaan latey hain, aur jo uska munkir ho saare groho me to aag uska wada hai, to ai sunne wale tujhe khuch usme shak na ho, beshaq wo haq (sach) hai tere rab ki taraf se lekin bahot admi imaan nahi rakhte, aur usse barkar zalim kaun jo Allah par jhuth bandhe (uske liye sharik aur aulad bataye) wo apne rab ke huzur paish kiye jayenge aur gawah kahenge ye hain jinhone apne rab par jhuth bola tha, are zaalimo par khuda ki laanat jo Allah

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ki raah (deen e Islam) se rokte hain aur usme kami chahte (aib nikalte) aur wohi akhirat ke munkir hain, wo (Allah ko) thakane wale nahi zameen me aur na Allah se juda (siwaye) unke koi himayati (madagar nahi) unhe azaab par azaab hoga wo na (haq baat) sun sakte the aur na (haq) dekhte wohi hain jinhone apni janey ghatey me daali aur (mustahiq azaab hue) unse kahi gayin jo batey jorte the (buto ka shafaat karna mahez dhoka nikla)

<u>Kabule Islam par Yahudo ki tanqeed:</u>

Kuffar e Mecca aur baaz yahudiyon ka ye watirah tha ke wo har jagah ye kehte phirte the ke wo log bewakuf aur nadaan hain jo apne abao ajdad ke deen ko choarkar Islam qabul kar lete hain, jab baaz Yahudi apne kufr se tayeb hokar musalman ho gaye to Yahud ne ye kehna shru kar diya tab ye ayate karima nazil hui (Tafseer Naimi)

(11) <u>Para 12, Surah Hud, Ayat 114</u>

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ اَقِمِ الصَّلٰوۃَ طَرَفَیِ النَّہَارِ وَ زُلَفًا مِّنَ الَّیۡلِ ؕ اِنَّ الۡحَسَنٰتِ یُذۡہِبۡنَ السَّیِّاٰتِ ؕ
ذٰلِکَ ذِکۡرٰی لِلذّٰکِرِیۡنَ ﴿۱۱۴﴾ (پارہ:12 سورۃ ھود، آیت نمبر 114)

<u>Tarjuma Kanzul Imaan:</u>

Aur namaz qayam rakho din ke dono kinaro aur khuch raat ke hisso me beshaq nekiyan burayion ko mita deti hain, ye nasihat hai nasihat manne walo ko aur sabr karo ke Allah nekiyon ka naik (ajar) zaya nahi karta

<u>Nao muslim sahabi ki nadamat wa tauba:</u>

Imam Muslim wa Imam Bukhari رحمۃ اللہ علیہ ne farmaya ke Hazrat Ibn Masud رضي الله تعالىٰ عنهم se marwi hai ke Abu Aseer sahabi nao muslim apni nadani se ek ajnabiya ka bosa le liya phir baad me sakht nadim hue aur bargah e risalat ﷺ me hazir hue aur apne gunaho se tauba wa nadamat ka izhar kiya chunache tab ye ayate karima nazil hui (Tafseer Naimi, Baab Al Qaul Lil Suyuti)

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Surah 12 : Yusuf – Ayat 111, Ruku 12 (Mecci)

Surah Yusuf ka Shane Nazul:

Iske shane nazul me 2 qaul hain:

(a) Ek riwayat ye hai ke jab Nabiye Kareem ﷺ Mecca Moazzima me Quran Majeed sunana shru kiya aur Kuffar e Mecca pareshan hue to irdh girdh ke yahudiyon ne Kuffar e Mecca se kaha hum to ek tarika batate hain jisse tumko Mohammad ﷺ se nijat mil jayegi wo ye ke unka dawa hai ke unpar khuda ka kalaam ata hai aur unki umar saari ki saari Mecce me hi guzri hai lehaza batore imtehan unse pucho ke Bani Israil Misr me kis tarah pahonche agar wo ghalat batey karte hain to zaru pareshan honge aur wo kisi Yahudi se puchne ke liye bahar niklenge, tum unka picha karna tumko sach jhuth ka pata lag jayega aur ayinda kalaam banana sunana choar denge, Mecce me koi janta nahi tha, na sahi tareekh shaya thi tab Kuffar e Mecca ne ap ﷺ se yehi mutalba kiya, Mecci doar ke akhri din the to ye puri Surah us wakht Mecce me nazil hui, Nabiye Kareem ﷺ ko kahin jana na para (Tafseer Mazhari)

(b) Dusra kaul wa riwayat Hazrat Saad ibn Abi Waqas رضي الله تعالىٰ عنهم ka hai, ke Mecce ke kafiron ne khuch dino Quran paak suna to maazallah bargah e risalat ﷺ me akar arz kiya ke hame kahani sunaye jisse hamara dil khush ho, baaz kafir kehte the ke maazallah ye Madayi Nabuwat sirf kissa goi karte hain aur kahaniyan banate rehte hain phir humko suna dete hain, hum kya jaane ke ye qisse sacche hain ya jhute, Arab ke log khaas khar Mecca ke log zyadatar jahil aur tareekh se bilkul na-waqif the, isliye yehi behudgiyan karte the tab ye Surah nazil hui aur farmaya gaya apne saathiyon yahudiyon se tasdeeq kar lo ke wakiya saccha hai ke nahi

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(01) Para 13, Surah Yusuf, Ayat 109

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ مَاۤ اَرْسَلْنَا مِنْ قَبْلِكَ اِلَّا رِجَالًا نُّوْحِیْۤ اِلَیْهِمْ مِّنْ اَهْلِ الْقُرٰى ؕ اَفَلَمْ یَسِیْرُوْا فِی الْاَرْضِ فَیَنْظُرُوْا كَیْفَ كَانَ عَاقِبَةُ الَّذِیْنَ مِنْ قَبْلِهِمْ ؕ وَ لَدَارُ الْاٰخِرَةِ خَیْرٌ لِّلَّذِیْنَ اتَّقَوْا ؕ اَفَلَا تَعْقِلُوْنَ ۝۱۰۹ (پارہ:13 سورۃ یوسف، آیت نمبر 109)

Tarjuma Kanzul Imaan:

Aur humne tumse pehle jitne Rasul bheje sab mard hi the jinhe hum wahi karte aur sab shaher ke sakin the (rehne wale) to ye log zameen par chale nahi to dekhte unse pehlon (munkareen) ka kya anjaam hua aur beshaq akhirat ka ghar parhez gaaro ke liye behtar to kya tumhe akl nahi

Farishte Nabi kyun na hue

Kuffar e Mecca kaha karte the ke Allah ne insaano ko nabi kyun banaya, farishto ko nabi banakar kyun nahi bheje unke jawab me ye ayate karima nazil hui (Tafseer Khazainul Irfan)

Surah 13 : Raad – Ayat 46, Ruku 6 (Madni)

(01) Para 13, Surah Rad, Ayat 5, 6

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ اِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ ءَاِذَا كُنَّا تُرٰبًا ءَاِنَّا لَفِیْ خَلْقٍ جَدِیْدٍ ؕ اُولٰٓىِٕكَ الَّذِیْنَ كَفَرُوْا بِرَبِّهِمْ ۚ وَ اُولٰٓىِٕكَ الْاَغْلٰلُ فِیْۤ اَعْنَاقِهِمْ ۚ وَ اُولٰٓىِٕكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِیْهَا خٰلِدُوْنَ ۝۵ وَ یَسْتَعْجِلُوْنَكَ بِالسَّیِّئَةِ قَبْلَ الْحَسَنَةِ وَ قَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثُلٰتُ ؕ وَ اِنَّ رَبَّكَ لَذُوْ مَغْفِرَةٍ لِّلنَّاسِ عَلٰى ظُلْمِهِمْ ۚ وَ اِنَّ رَبَّكَ لَشَدِیْدُ الْعِقَابِ ۝۶ (پارہ:13 سورۃ الرعد، آیت نمبر 5-6)

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Tarjuma Kanzul Imaan:

Aur (ai mehbub) agar tum ta'ajjub karo (kuffar tumhe jhutlate hain) to achamba to unke is kehna ka hai kya hum mitti hokar phir naye banenge wo hain jo apne rab se munkir hue aur wo hain jinki gardano me (rozey qayamat) taukh honge aur wo dozakh wale hain unhe usi me rehna, aur tumse (azraheh mazaq) azaab ki jaldi karte hain rehmat (bakshish) se pehle aur un (se) aglo (pehlo) ki sazain (batore azaab) ho chukin aur beshaq tumhara rab to logo ke zulm par bhi unhe ek tarah maafi (azab me takheer) deta hai aur beshaq tumhare rab ka azaab sakht hai

Azaab ke talabghaar:

Jab Nabiye Kareem ﷺ ne Kuffar e Mecca ko imaan na lane ke sabab aane wale duniyawi aur akhirwi azaab se daraya aur unhe Islam qabul karne ki dawat di aur Islam le aane ke baad akhirwi nematon aur ghanimaton ki basharat di to kuffar bator tamsukhar aur taaney mutalba par utar aye ke hame rehmat aur bakshish aur akhrawi nematen darkar nahi jis azaab ki wayeed hame di hai usey le aao hum uske intezar me hain chunache tab ye ayate karima nazil hui (Tafseer Naimi)

(03) Para 13, Surah Rad, Ayat 8 - 13

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَللّٰهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ اُنْثٰى وَ مَا تَغِيْضُ الْاَرْحَامُ وَ مَا تَزْدَادُ ؕ وَ كُلُّ شَیْءٍ
عِنْدَهٗ بِمِقْدَارٍ ۝۸ عٰلِمُ الْغَیْبِ وَ الشَّهَادَةِ الْكَبِیْرُ الْمُتَعَالِ ۝۹ سَوَآءٌ مِّنْكُمْ مَّنْ
اَسَرَّ الْقَوْلَ وَ مَنْ جَهَرَ بِهٖ وَ مَنْ هُوَ مُسْتَخْفٍۭ بِالَّیْلِ وَ سَارِبٌۢ بِالنَّهَارِ ۝۱۰ لَهٗ
مُعَقِّبٰتٌ مِّنْۢ بَیْنِ یَدَیْهِ وَ مِنْ خَلْفِهٖ یَحْفَظُوْنَهٗ مِنْ اَمْرِ اللّٰهِ ؕ اِنَّ اللّٰهَ لَا
یُغَیِّرُ مَا بِقَوْمٍ حَتّٰى یُغَیِّرُوْا مَا بِاَنْفُسِهِمْ ؕ وَ اِذَاۤ اَرَادَ اللّٰهُ بِقَوْمٍ سُوْٓءًا فَلَا مَرَدَّ
لَهٗ ۚ وَ مَا لَهُمْ مِّنْ دُوْنِهٖ مِنْ وَّالٍ ۝۱۱ هُوَ الَّذِیْ یُرِیْكُمُ الْبَرْقَ خَوْفًا وَّ طَمَعًا وَّ
یُنْشِئُ السَّحَابَ الثِّقَالَ ۚ ۝۱۲ وَ یُسَبِّحُ الرَّعْدُ بِحَمْدِهٖ وَ الْمَلٰٓئِكَةُ مِنْ خِیْفَتِهٖ ۚ
وَ یُرْسِلُ الصَّوَاعِقَ فَیُصِیْبُ بِهَا مَنْ یَّشَآءُ وَ هُمْ یُجَادِلُوْنَ فِی اللّٰهِ ۚ وَ هُوَ
شَدِیْدُ الْمِحَالِ ۝۱۳ (پارہ:13 سورۃ الرعد، آیت نمبر 8-13)

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Tarjuma Kanzul Imaan:

Allah janta hai jo khuch kisi mada ke paith me hai aur paith (muddat hamal me) jo khuch ghatte barte hain aur har cheez uske paas ek andaz se hai (na ghatey na barey) har chupey aur khule ka janne wala sab se bara (har nukhs se paak) bulandi wala barabar (yaqsan) hain jo tumme baat ahista kahe aur jo awaaz se aur jo raat me chupa hai (chup kar amal kiya) aur jo din me raah chalta hai (zahiri amal karta hai) admi ke liye badle wale (yaqe baad deegare aane wale) farishte hain uske aage piche ke ba hukm khuda uski hifazat karte hain, beshaq Allah kisi koam se apni nemat (uski halat) nahi badalta jab tak wo khud apni halat na badlen aur jab kisi koam se burayi chahe to wo phir (tal) nahi sakti, aur uske siwa unka koi himayati (madadgar) nahi wohi hai tumhe bijli dikhata hai dar ko (ke gir na pare) aur (baarish aur sairabi ki) umeed ko aur bhari wazniya (hawa par) uthata hai, aur garaj se (Allah ki hamd) sarhati hui uski paaki (barai) bolti hai aur farishte uski dar se (uski tasbeeh karte hain) aur karak (karakti bijliyan) bhejta hai to usey daalta hai jis par chahe aur wo Allah (ke baare) me jhagarte hote hain aur uski pakar sakht hai

Darbar e Elahi ka gustakh:

Ek martaba Huzur e Anwar ﷺ ne sardar e mecca ke paas apne 2 ashaab ko bheja ke wo usey deen ki dawat paish karen to usne un sahabiyon ko dawat dene par khub mazaq uraya aur behuda goyi karne laga ke tumhare nabi ka rab soney ka hai ya peetal ka hai ya lohey ka hai, sahaba ne jab uski ye baat suni to sakht dil bardashta hue to bargah e risalat ﷺ me hazir hue to Huzur Purnur ﷺ ne 3 baar us bad bakht ke paas dawat e iman dene ke liye apne sahaba ko rawana farmaya magar uski hath dharmi aur khayanat me koi fark na aya, chunache ek roz usi halat me us par bijli giri aur wo halaq ho gaya tab ye ayate karima nazil hui

Ek dusri riwayat ke mutabik ek kafir Amir bin Tafeel aur Badrbiya se baham mashwara kiya ke hum Huzur ﷺ ko moake par qatl kar denge, mai unhe baton me laga dunga to tum unpar piche se hamla kar dena aur talwaar maar kar qatl kar dena chunache ye saazish taiyar karke jab uspar amal karne ke liye aye to Amir par asmaani bijli gir gayi aur wo halaq ho gayi jab ke dusra ye dekh kar bhaag gaya aur ek kafir ke ghar me ghuskar panah li magar phir jab tawoon ki musibat ayi to wahan se dar kar ek ghore par baith kar bhaga magar bad hawasi me usi ghore se gira aur moake par hi halaq ho gaya tab ye ayat nazil hui (Tafseer Naimi)

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(09) **Para 13, Surah Rad, Ayat 19 - 29**

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اَفَمَنۡ یَّعۡلَمُ اَنَّمَاۤ اُنۡزِلَ اِلَیۡكَ مِنۡ رَّبِّكَ الۡحَقُّ كَمَنۡ هُوَ اَعۡمٰی ؕ اِنَّمَا یَتَذَكَّرُ
اُولُوا الۡاَلۡبَابِ ﴿۱۹﴾ الَّذِیۡنَ یُوۡفُوۡنَ بِعَهۡدِ اللّٰهِ وَ لَا یَنۡقُضُوۡنَ الۡمِیۡثَاقَ ﴿۲۰﴾ وَ الَّذِیۡنَ
یَصِلُوۡنَ مَاۤ اَمَرَ اللّٰهُ بِهٖۤ اَنۡ یُّوۡصَلَ وَ یَخۡشَوۡنَ رَبَّهُمۡ وَ یَخَافُوۡنَ سُوۡٓءَ
الۡحِسَابِ ﴿۲۱﴾ وَ الَّذِیۡنَ صَبَرُوا ابۡتِغَآءَ وَجۡهِ رَبِّهِمۡ وَ اَقَامُوا الصَّلٰوةَ وَ اَنۡفَقُوۡا مِمَّا
رَزَقۡنٰهُمۡ سِرًّا وَّ عَلَانِیَةً وَّ یَدۡرَءُوۡنَ بِالۡحَسَنَةِ السَّیِّئَةَ اُولٰٓئِكَ لَهُمۡ عُقۡبَی
الدَّارِ ﴿۲۲﴾ جَنّٰتُ عَدۡنٍ یَّدۡخُلُوۡنَهَا وَ مَنۡ صَلَحَ مِنۡ اٰبَآئِهِمۡ وَ اَزۡوَاجِهِمۡ
وَ ذُرِّیّٰتِهِمۡ وَ الۡمَلٰٓئِكَةُ یَدۡخُلُوۡنَ عَلَیۡهِمۡ مِّنۡ كُلِّ بَابٍ ﴿۲۳﴾ سَلٰمٌ عَلَیۡكُمۡ بِمَا
صَبَرۡتُمۡ فَنِعۡمَ عُقۡبَی الدَّارِ ﴿۲۴﴾ وَ الَّذِیۡنَ یَنۡقُضُوۡنَ عَهۡدَ اللّٰهِ مِنۡۢ بَعۡدِ مِیۡثَاقِهٖ
وَ یَقۡطَعُوۡنَ مَاۤ اَمَرَ اللّٰهُ بِهٖۤ اَنۡ یُّوۡصَلَ وَ یُفۡسِدُوۡنَ فِی الۡاَرۡضِ ۙ اُولٰٓئِكَ لَهُمُ
اللَّعۡنَةُ وَ لَهُمۡ سُوۡٓءُ الدَّارِ ﴿۲۵﴾ اَللّٰهُ یَبۡسُطُ الرِّزۡقَ لِمَنۡ یَّشَآءُ وَ یَقۡدِرُ ؕ وَ فَرِحُوۡا
بِالۡحَیٰوةِ الدُّنۡیَا ؕ وَ مَا الۡحَیٰوةُ الدُّنۡیَا فِی الۡاٰخِرَةِ اِلَّا مَتَاعٌ ﴿۲۶﴾ وَ یَقُوۡلُ الَّذِیۡنَ
كَفَرُوۡا لَوۡ لَاۤ اُنۡزِلَ عَلَیۡهِ اٰیَةٌ مِّنۡ رَّبِّهٖ ؕ قُلۡ اِنَّ اللّٰهَ یُضِلُّ مَنۡ یَّشَآءُ وَ یَهۡدِیۡۤ
اِلَیۡهِ مَنۡ اَنَابَ ﴿۲۷﴾ الَّذِیۡنَ اٰمَنُوۡا وَ تَطۡمَئِنُّ قُلُوۡبُهُمۡ بِذِكۡرِ اللّٰهِ ؕ اَلَا بِذِكۡرِ اللّٰهِ
تَطۡمَئِنُّ الۡقُلُوۡبُ ﴿۲۸﴾ اَلَّذِیۡنَ اٰمَنُوۡا وَ عَمِلُوا الصّٰلِحٰتِ طُوۡبٰی لَهُمۡ وَ حُسۡنُ
مَاٰبٍ ﴿۲۹﴾ (پارہ:13 سورۃ الرعد، آیت نمبر 19-29)

Tarjuma Kanzul Imaan:

To kya wo janta hai jo khuch (Quran) tumhari taraf tumhare rab ke paas se utra haq hai (jo us par imaan na laye) wo us jaisa hoga jo andha hai nasihat wohi mante hain jinhe akal hai, wo jo Allah ka ahad (aqaid wa amaal se mutalliq) pura karte hain aur qaul bandh kar phirte (toarte) nahi aur wo ke joarte hain usey (rishte ko) jiske joarne ka Allah ne hukm diya aur apne rab se darte hain aur hisaab ki burai (sakhti) se andesha khoaf (rakhte hain) aur wo jinhone sabr kiya apne rab ki raza chahne ko aur namaz qayam rakhi aur hamare diye se hamare raah me chupe (chup kar) aur zahir (elaniya) khuch kharch (sadqa) kya aur burai

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ke badle bhalai karke taalte hain unhi ke liye pichle (akhirat ke) ghar ka nafa (rahat) hai, busne ke jannat ke baagh jinme wo dakhil honge aur jo layak (swaleh momin) hoan unke baap dada aur biwiyon aur aulad me (wo bhi dakhil honge) aur farishte (jannat ke) har darwaze se un par ye kehte ayenge, salamti ho tum par tumhare sabr ka badla pichla (akhirat ka) ghar kya hi khub mila, aur wo jo Allah ka ahad uske panne hone ke baad toarte aur jis (rishte) ke joarne ko Allah ne farmaya usey qata karte (toarte) aur zameen me (kufr karte aur) fasad phailate hain unka hissa laanat hi hai aur unka naseeba bura ghar (dozakh) Allah jiske liye chahe risq kushadah aur tang karta hai, aur kafir duniya ki zindagi par utar gaye (nazah hue) aur duniya ki zindagi akhirat ke muqabil (kuch) nahi magar (ye ke) khuch din barat lena (faida utha lena), aur kafir kehte hian un par koi nishani (mojizah) unke rab ke taraf se kyun na utri tum farmayo beshaq Allah jisey chahe gumraah karta hai aur apni raah (hidayat ki) usey deta hai jo uski taraf ruju laye (mayil hue), wo ja imaan laye aur unke dil Allah ki yaad (zikr) se chain patey hain, sun lo Allah ki yaad (zikr) hi me dilo ka chain hai wo jo imaan laye aur acche kaam kiya unko khushi (unke liye khush khabri) hai aur accha anjaam

<u>Abu Jahal ki nit nayi sazishen:</u>

Abu Jahal apne kufr me is qadar ziddi aur hath dharm tha ke apne is andhe pan ke sabab na hi Quran paak ki shaan usey nazar aati thi na hi Nabiye Kareem ﷺ ki aala zaat usey dikhayi deti thi usey jab jab moaka milta Islam aur Huzur ﷺ aur musalmano ke khilaaf baten karta, nit nayi sazishen karta aur ap ﷺ ko izah dene ka moaka talaash karta rehta jab ke dusri taraf Ameer Hamza رضي الله تعالىٰ عنهم apne noore imani ke sabab har jagah Quran e Kareem ki shaan aur Nabiye Kareem ﷺ ki safa'at byan karte rehte the aur waaz wa tabligh bhi farmate raha karte the chunache in dono ke mutalliq ye ayate karima nazil hui (Tafseer Naimi)

(20) <u>Para 13, Surah Rad, Ayat 30</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

كَذٰلِكَ اَرْسَلْنٰكَ فِيْٓ اُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَآ اُمَمٌ لِّتَتْلُوَا۟ عَلَيْهِمُ الَّذِيْٓ
اَوْحَيْنَآ اِلَيْكَ وَ هُمْ يَكْفُرُوْنَ بِالرَّحْمٰنِ ؕ قُلْ هُوَ رَبِّيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ عَلَيْهِ
تَوَكَّلْتُ وَ اِلَيْهِ مَتَابِ ۝٣٠

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Tarjuma Kanzul Imaan:

Isi tarah humne tumko is (akhri) ummat me bheja jaise pehle ummate ho guzri ke tum unhe (Quran) parkar sunao jo humne tumhari taraf wahi ki aur wo rehman ke munkir ho rahe hain tum farmayo wo mera rab hai uske siwa kisi ki bandagi nahi maine usi par bharosa kiya aur usi ki taraf meri ruju (mujhe loatna) hai

Rab ﷻ ke naam par aitraaz:

Sulah Hudaibiya ke moake par jab sulah naama likha jaane laga aur Hazrat Ali رضي الله تعالىٰ عنهم ne irshad farmaya ke likho بسم الله الرحمن الرحيم to kafir bazid hua ke tum apne rab ka naam Rehman wa Raheem kyun likhte ho balke yun 'bismaq allahumma' likho. Dusri riwayat ki mutabik jab Surah Furqan ki ayat Sajdah nazil hui to sahaba ne kuffar se farmaya ke Rehman ko sajdah karo to wo bharak uthe aur Islam e dushmani ke sabab kehne lage ke kaun Rehman hum to nahi jante tab ye ayate karima nazil hui (Tafseer Jalalain, Ruhul Byan, Ruhul Muani, Saadi)

(21) Para 13, Surah Rad, Ayat 31

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَلَوْ اَنَّ قُرْاٰنًا سُيِّرَتْ بِهِ الْجِبَالُ اَوْ قُطِّعَتْ بِهِ الْاَرْضُ اَوْ كُلِّمَ بِهِ
الْمَوْتٰى ؕ بَلْ لِّلّٰهِ الْاَمْرُ جَمِيْعًا ؕ اَفَلَمْ يَايْـَٔسِ الَّذِيْنَ اٰمَنُوْٓا اَنْ لَّوْ يَشَآءُ اللّٰهُ
لَهَدَى النَّاسَ جَمِيْعًا ؕ وَلَا يَزَالُ الَّذِيْنَ كَفَرُوْا تُصِيْبُهُمْ بِمَا صَنَعُوْا قَارِعَةٌ اَوْ
تَحُلُّ قَرِيْبًا مِّنْ دَارِهِمْ حَتّٰى يَاْتِيَ وَعْدُ اللّٰهِ ؕ اِنَّ اللّٰهَ لَا يُخْلِفُ الْمِيْعَادَ ﴿۳۱﴾

Tarjuma Kanzul Imaan:

Aur agar koi aisa Quran ata jisse pahar tal (apni jagah se hil) jate ya zameen phat jati ya murde batey karte jab bhi ye kafir na mante bulke sab kaam Allah hi ke ikhtiyar me hai to kya musalman usse (kuffar ke imaan laane se) na umeed na hue ke Allah chahta to sab admiyo ko hidayat kar deta aur kafiro ko hamesha ke liye ye sakht dhamak (hila dene wali musibat) pahonchti rahegi ya unke gharo ke nazdiq utregi yahan takke Allah ka wada beshaq Allah wada khilafi nahi karta

Kuffar ki mooh mange mojizat:

Jab kuffar ne imaan lane ki ye shart thehrayi ke pehle hamare mooh mange mojizat dikhayen phir hum ap par imaan le ayenge, baaz sahaba ne jab kuffar ke is mutalbe ko suna to dil me khush hue ke kisi tarah ye kuffar imaan le ayen

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chunache bargah e risalat ﷺ me unke mooh mange mojizat dikhane ki khwaish ka izhar kiya ke isi tarah ye kuffar imaan le ayenge tab ye ayate karima nazil hui aur unhe is khawish se roka gaya (Tafseer Naimi)

(22) <u>Para 13, Surah Rad, Ayat 33 - 37</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَفَمَنْ هُوَ قَآئِمٌۢ عَلٰى كُلِّ نَفْسٍۭ بِمَا كَسَبَتْ ؕ وَ جَعَلُوْا لِلّٰهِ شُرَكَآءَ ؕ قُلْ سَمُّوْهُمْ ؕ
اَمْ تُنَبِّـُٔوْنَهٗ بِمَا لَا يَعْلَمُ فِى الْاَرْضِ اَمْ بِظَاهِرٍ مِّنَ الْقَوْلِ ؕ بَلْ زُيِّنَ لِلَّذِيْنَ
كَفَرُوْا مَكْرُهُمْ وَ صُدُّوْا عَنِ السَّبِيْلِ ؕ وَ مَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ
هَادٍ ۝ لَهُمْ عَذَابٌ فِى الْحَيٰوةِ الدُّنْيَا وَ لَعَذَابُ الْاٰخِرَةِ اَشَقُّ ۚ وَ مَا لَهُمْ مِّنَ اللّٰهِ
مِنْ وَّاقٍ ۝ مَثَلُ الْجَنَّةِ الَّتِىْ وُعِدَ الْمُتَّقُوْنَ ؕ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ اُكُلُهَا
دَآئِمٌ وَّ ظِلُّهَا ؕ تِلْكَ عُقْبَى الَّذِيْنَ اتَّقَوْا ۫ وَّ عُقْبَى الْكٰفِرِيْنَ النَّارُ ۝ وَالَّذِيْنَ
اٰتَيْنٰهُمُ الْكِتٰبَ يَفْرَحُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَ مِنَ الْاَحْزَابِ مَنْ يُّنْكِرُ بَعْضَهٗ ؕ قُلْ
اِنَّمَآ اُمِرْتُ اَنْ اَعْبُدَ اللّٰهَ وَ لَآ اُشْرِكَ بِهٖ ؕ اِلَيْهِ اَدْعُوْا وَ اِلَيْهِ مَاٰبِ ۝ وَ كَذٰلِكَ
اَنْزَلْنٰهُ حُكْمًا عَرَبِيًّا ؕ وَ لَئِنِ اتَّبَعْتَ اَهْوَآءَهُمْ بَعْدَ مَا جَآءَكَ مِنَ الْعِلْمِ ۙ مَا
لَكَ مِنَ اللّٰهِ مِنْ وَّلِىٍّ وَّ لَا وَاقٍ ۝ (پارہ:13 سورۃ الرعد، آیت نمبر 33-37)

<u>Tarjuma Kanzul Imaan:</u>

To kya who (Allah jo) har jaan par uske amaal ki nigaah daasht (monitoring) rakhta hai aur wo (kya unki masal ho sakta hai jinhe) Allah ke sharik thehrate hain, tum farmayo unka naam to lo (wo kaun hain) ya usey (buto ko) wo (mabud) batate ho jo uske ilm me saari zameen me (jinka wajud hi) nahi ya yun hi upri (farzi) baat bulke kaafiro ki nigah me unka fareb acha thehra hai (ke khud hi dhoka khate hain) aur raah (hidayat) se roke gaye aur jisey gumraah kare usey koi hidayat karne wala nahi, unhe duniya ke jetey (hi me) azaab hoga (qatl wa qaid ka) aur beshaq akhirat ka azaab sab se sakht aur unhe Allah se bachane koi nahi, ahwal is jannat ka ke dar walo (parhez gaaro) ke liye jiska wada hai, uske niche nehren behti hain, uske mewe (phal) hamesha (baaki rahen) aur uska saaya (kabhi na dhale) dar walo (pahez gaaro) ka to ye (inkaar unka) anjaam hai aur kaafiro ka

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aag, aur jin (Yahud nassara) ko humne kitaab (Tawrait, Enjeel) di wo us par khush hote (aur imaan latey) jo tumhari taraf (Quran) utra aur un (Yahud nasara ke) groho me khuch wo hain ke us (Quran) ke baaz (hisso) se munkar hain (imaan nahi latey) tum farmayo mujhe to yehi hukm hai ke Allah ki bandagi karun aur uska sharik na thehraun, mai isi ke taraf bulata hun aur usi ke taraf mujhe phirna (loatna) aur usi tarah humne isey Quran ko Arbi me faisla (kanoon banakar) utara aur ai sunne wale agar tu in (kaafiron) ki khwaisho par chalega (pairwi karega) baad uske ke tujhe ilm aa chuka (ke Islam haq hai) to Allah ke agey na tera koi himayati (madadgar) hoga na (azaab se) bachane wala

<u>Mecca me mojud paharo ka hatane ka mutalba:</u>

Ek martaba Kuffar e Mecca bargah e risalat ﷺ me aakar arz ki ke jis tarah Sulaiman عليه السلام aur Musa عليه السلام ne apni koam ko bahot se zamini mojizat dikhaye aise hi ap bhi Mecca me mojud paharo ko hatakar zameen me ambwar kar dain taki ye maidani ilaki ban jaye aur hum usme khetiyan ugayen aur zameen se chashme nikalen is mutalbe par ye ayat nazil hui (Tafseer Naimi)

(27) <u>Para 13, Surah Rad, Ayat 38</u>

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ لَقَدۡ اَرۡسَلۡنَا رُسُلًا مِّنۡ قَبۡلِكَ وَ جَعَلۡنَا لَهُمۡ اَزۡوَاجًا وَّ ذُرِّيَّةً ؕ وَ مَا كَانَ لِرَسُوۡلٍ اَنۡ يَّاۡتِىَ بِاٰيَةٍ اِلَّا بِاِذۡنِ اللّٰهِ ؕ لِكُلِّ اَجَلٍ كِتَابٌ ﴿۳۸﴾ (پارہ:13 سورۃ الرعد، آیت نمبر 38)

<u>Tarjuma Kanzul Imaan:</u>

Aur beshaq humne tumse pehle Rasul bheje aur unke liye biwiyan aur bacche kiye aur kisi Rasul ka kaam nahi ke (apni marzi se) koi nishani (mojizah) le aye magar Allah ke hukm se har wada lukhnat (muqarrara wakht) hai

<u>Kuffar ka behuda aitraaz:</u>

Kafiron ne Nabi ﷺ par ye aib lagaya tha ke wo nikah karte hain agar nabi hote to duniya tarq kar dete, biwi baccho se khuch waasta na rakhte is par ye nazil hui

<u>Surah 14 : Ibrahim – Ayat 52, Ruku 7 (Mecci)</u>

(01) <u>Para 13, Surah Ibrahim, Ayat 1 – 5</u>

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

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الٓرٰ ۟ كِتٰبٌ اَنْزَلْنٰهُ اِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۙ بِاِذْنِ رَبِّهِمْ
اِلٰى صِرَاطِ الْعَزِيْزِ الْحَمِيْدِ ۙ﴿۱﴾ اللّٰهِ الَّذِىْ لَهٗ مَا فِى السَّمٰوٰتِ وَ مَا فِى الْاَرْضِ ؕ
وَ وَيْلٌ لِّلْكٰفِرِيْنَ مِنْ عَذَابٍ شَدِيْدِ ۙ﴿۲﴾ الَّذِيْنَ يَسْتَحِبُّوْنَ الْحَيٰوةَ الدُّنْيَا عَلَى
الْاٰخِرَةِ وَ يَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ وَ يَبْغُوْنَهَا عِوَجًا ؕ اُولٰٓئِكَ فِىْ ضَلٰلٍ
بَعِيْدٍ ﴿۳﴾ وَمَاۤ اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا بِلِسَانِ قَوْمِهٖ لِيُبَيِّنَ لَهُمْ ؕ فَيُضِلُّ
اللّٰهُ مَنْ يَّشَآءُ وَ يَهْدِىْ مَنْ يَّشَآءُ ؕ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿۴﴾ وَ لَقَدْ اَرْسَلْنَا
مُوْسٰى بِاٰيٰتِنَاۤ اَنْ اَخْرِجْ قَوْمَكَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۙ وَ ذَكِّرْهُمْ بِاَيّٰىمِ اللّٰهِ ؕ
اِنَّ فِىْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ﴿۵﴾ (پارہ:13 سورۃ ابراہیم، آیت نمبر 1-5)

Tarjuma Kanzul Imaan:

(ye Quran) ek kitaab hai ke humne tumhari taraf utari ke tum logo ko (kufr ki) andheriyon se (Islam ke) ujjale me layo unke rab ke hukm se uski raah (Islam) ki taraf jo izzat wala sabh khubiyon wala hai aur sab khuch Allah ka hai jo khuch asmaan me hai aur jo khuch zameen me aur kafiron ki kharabi (barbadi) hai ek sakht azaab (ki wajah) se jinhe akhirat se duniya ki zindagi pyari hai aur (logo ko) Allah ki raah (Islam) se rokte (ruqawat daalte) hain aur usme kami (aib nikalna) chahte hain wo (hidayat se bahot) door ki gumrahi me hain aur humne har Rasul uski koam hi ki zubaan me bheja ke wo unhe (ehkaam e elahi) saaf (khol kar) bataye phir Allah gumrah karta hai jisey chahe aur wo (hidayat ki) raah dikhata hai jisey chahe, aur wohi izzat wa hiqmat wala hai aur beshaq humne Musa ko apni nishaniyan (mojizat) de kar bheja ke apni koam ko (kufr wa gumrahi ki) andheriyon se (nikaal kar Islam ke) ujjale me la, aur unhe Allah ke din (nematon ke nazul ke din) yaad dila beshaq usme (kudrat ki) nishaniyan hain har bare sabr wale shukr guzar ko

Quran ka Arbi par hone par aitraaz:

Jab Nabi ﷺ ne koam ko dawat paish ki aur bataya ke ye Quran Allah ki nazil kardah kitaab kalaam hai, Kuffar ne Yahudiyon se sunkar is baat par ikhtelaf kiya ke ab tak koi bhi kalaam e elahi Arbi zuban me nazil nahi hua ab ye Arbi kalaam me kis tarah kalaam e elahi ho sakta hai chunache unke jawab me ye ayat nazil hui (Tafseer Hussaini, Naimi)

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Surah 15 : Hijr – Ayat 99, Ruku 6 (Mecci)

(01) Para 14, Surah Hijr, Ayat 45 – 49

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّ عُيُوْنٍ ﴿۴۵﴾ اُدْخُلُوْهَا بِسَلٰمٍ اٰمِنِيْنَ ﴿۴۶﴾ وَ نَزَعْنَا مَا فِيْ
صُدُوْرِهِمْ مِّنْ غِلٍّ اِخْوَانًا عَلٰى سُرُرٍ مُّتَقٰبِلِيْنَ ﴿۴۷﴾ لَا يَمَسُّهُمْ فِيْهَا نَصَبٌ وَّ مَا
هُمْ مِّنْهَا بِمُخْرَجِيْنَ ﴿۴۸﴾ نَبِّئْ عِبَادِيْٓ اَنِّيْٓ اَنَا الْغَفُوْرُ الرَّحِيْمُ ﴿۴۹﴾

Tarjuma Kanzul Imaan:

Beshaq dar wale (parhez gaar jannat ke) baagho aur chashmo me hain (unse kaha jayega) unme dakhil ho salamti ke saath amaan me, (bekhoaf hokar) aur humne inke seeno me (ek dusre ke liye) jo khuch kiney (ranjishen thi) they sab kheech liye (nikal liye) apas me bhai hain takhto par ru baru baithe (honge) na unhe is (jannat) me khuch takleef pahonche na wo us (jannat) me se nikale jayen, khabar do mere bando ko ke beshaq mai hi hun bakshne wala maherbaan

Dar walon ke liye jannat:

Ibn Abi Hatim aur Ali bin Aseen رضی اللہ تعالیٰ عنہ Tabayee se riwayat hai ke jab Surah Hijr ki wo ayaten nazil huin jinme jahannum ka zikr hai to Hazrat Salman Pharsi رضی اللہ تعالیٰ عنہ aur deegar sahaba bahot ghabraye aur tum un mukhlis sahaba ke liye ye ayate karima nazil hui (Tafseer Naimi)

(06) Para 14, Surah Hijr, Ayat 50

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ اَنَّ عَذَابِيْ هُوَ الْعَذَابُ الْاَلِيْمُ ﴿۵۰﴾

Tarjuma Kanzul Imaan:

Aur mera hi azaab dard naak azaab hai

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Duniyawi baaten

Ek martaba Nabiye Kareem ﷺ ek jagah se guzar rahe the ke khuch log bahot zor zor se unchi awaaz me duniyawi baaten kar rahe the aur has rahe the aur Nabiye Kareem ﷺ ko unka duniyawi baaton par is qadar hasna sakht na gawar khatir guzra, ap ﷺ ne unhe aisa karne se mana farmaya tab ye ayate karima nazil hui (Tafseer Naimi)

(07) Para 14, Surah Hijr, Ayat 86 - 89

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّ رَبَّكَ هُوَ الْخَلّٰقُ الْعَلِيْمُ ﴿۸۶﴾ وَلَقَدْ اٰتَيْنٰكَ سَبْعًا مِّنَ الْمَثَانِيْ وَالْقُرْاٰنَ
الْعَظِيْمَ ﴿۸۷﴾ لَا تَمُدَّنَّ عَيْنَيْكَ اِلٰى مَا مَتَّعْنَا بِهٖۤ اَزْوَاجًا مِّنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ
وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِيْنَ ﴿۸۸﴾ وَقُلْ اِنِّيْۤ اَنَا النَّذِيْرُ الْمُبِيْنُ ﴿۸۹﴾

Tarjuma Kanzul Imaan:

Beshaq tumhara rab hi bahot paida karne wala aur janne wala hai beshaq humne tumko 7 ayaten (Surah Fatiha) ki din, jo (har namaz me) dohrayi jaati hain aur azmat wala Quran, apni aankh (bhi) us cheez (haqeer wa duniyawi maal) ko na dekho jo humne un (kafiron) ke joro (groho) ko baratne (lutf andoz hone) ko di aur un (kafiron) ka khuch ghum na khao (ke ye imaan nahi latey) aur musalmano ko apni rehmat ke paro me le lo (rehmat wa karam se nawazo) aur farmayo mai hi hun saaf dar sunane wala (azaab se)

Khidmate deen ke liye maal ki talab:

Ek dafa Bani Kareeza aur Bani Nazeer Eesaiyo ka maal tejarat me khub nafa hua is nafa ke samaan me bahot se keemti jawaherat behtareen khushbu aur ghalla waghera tha, masakeen sahaba ne jab itni bari tadaad me is behtareen maal ko dekha to khawish ki ke kaash Allah Taala hume aisa khub maal ata kare to hum aur bar char kar deen ki khidmat karen, aur dhairo sawab kamaye, Nabiye Kareem ﷺ ne jab unki khawish ko jaana to ranjida khatir hue ke sahaba ye duniyawi samaan aur uski chaka choand se kyun mutassir hue tab ye ayate karima nazil hui (Tafseer Saadi, Tafseer Naimi)

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(11) Para 14, Surah Hijr, Ayat 92 - 99

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ اَجْمَعِيْنَ ﴿۹۲﴾ عَمَّا كَانُوْا يَعْمَلُوْنَ ﴿۹۳﴾ فَاصْدَعْ بِمَا تُؤْمَرُ
وَاَعْرِضْ عَنِ الْمُشْرِكِيْنَ ﴿۹۴﴾ اِنَّا كَفَيْنٰكَ الْمُسْتَهْزِءِيْنَ ﴿۹۵﴾ الَّذِيْنَ يَجْعَلُوْنَ مَعَ
اللّٰهِ اِلٰهًا اٰخَرَ ۚ فَسَوْفَ يَعْلَمُوْنَ ﴿۹۶﴾ وَلَقَدْ نَعْلَمُ اَنَّكَ يَضِيْقُ صَدْرُكَ بِمَا
يَقُوْلُوْنَ ﴿۹۷﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِّنَ السّٰجِدِيْنَ ﴿۹۸﴾ وَاعْبُدْ رَبَّكَ حَتّٰى
يَاْتِيَكَ الْيَقِيْنُ ﴿۹۹﴾

Tarjuma Kanzul Imaan:

To tumhare rab ki kasam hum (rozey qayamat) zarur un sab (kafiro) se puchenge jo khuch (amaal) wo karte the, to elaniya keh do (elaan karo) jis baat (dawat e Islam) ka tumhe hukm aur mushriko se mooh phair lo (parwa na karo) beshaq un hasne (taana zani karne) walo par hum tumhe kifayat karte hain (kaafi hain) jo Allah ke saath dusra mabud thehrate hain to ab (ankareeb) jaan jayenge (apna anjaam) aur beshaq hame malum hai ke unki baaton se dil tang (malul) hote ho to (isse ghum se ilaj ke liye) apne rab ko sarahte hue uske paaki bolo aur sajdah walo me (namaz me mashghul) ho aur marte dam tab apne rab ki ibadat me raho

Bargah e Risalat me bak kalaami ka anjaam:

Kuffar e Mecca ke 3 bare sardar Aas bin Wayil, Aswad bin Abdi Ous, Haaris bin Qais in chaaron ka sardar Waleed bin Moghira ye log Nabiye Kareem ﷺ ko tarah tarah ki izahen pahonchaye karte the aur ap ﷺ ki shaan me gustakhi kiya karte the, ek martaba Nabiye Kareem ﷺ ibadat ke liye Khana e Kaaba me tashrif le gaye to hasbe mamul ye log bhi ap ﷺ ko izah dene ke khatir wahan pahonch gaye aur ap ﷺ ki bargah me sakht bad kalaami aur gustakhiyan karne lage to ap ﷺ ne apne rabbo ﷻ inse nijaat ki dua farmayi, Hazrat Jibreel عليه السلام ne akar sab ko ungli lagayi jisse kafir ki ankhen, ek ka panw, ek ka haath ek ki kamar ek ka paith kharab ho gaya ab isi bimari ye sab ke sab tarap kar mar gaye tab ye ayate karima nazil hui (Tafseer Naimi)

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Surah 16 : Nahl – Ayat 128, Ruku 16 (Mecci)

(01) Para 14, Surah Nahl, Ayat 1

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اَتٰۤی اَمۡرُ اللّٰہِ فَلَا تَسۡتَعۡجِلُوۡہُ ؕ سُبۡحٰنَہٗ وَ تَعٰلٰی عَمَّا یُشۡرِکُوۡنَ ۝

Tarjuma Kanzul Imaan:

Ab ata hai Allah ka hukm to uski jaldi na karo, paaki aur bartari hai isey in shariko se

Kuffar e Mecca ki dillagi

Kuffar e Mecca fakriya aur dillagi ke toar par kaha karte the ke wo azaab kab ayega jisse ap hum ko daraya karte hain unke jawab me ye ayat utri usme Allah ke hukm se ya to Badr ke din ka azaab murad hai jo Kuffar e Mecca par utra ya kabr ka azaab ya Qayamat ka ye cheezain hamari nigah me door hain, rab Taala ke nazdeeq bilkul kareeb hain (Tafseer Noorul Irfan, Tafseer Khazainul Irfan)

(02) Para 14, Surah Nahl, Ayat 4

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

خَلَقَ الۡاِنۡسَانَ مِنۡ نُّطۡفَۃٍ فَاِذَا ہُوَ خَصِیۡمٌ مُّبِیۡنٌ ۝ (پارہ:14 سورۃ النحل، آیت نمبر 4)

Tarjuma Kanzul Imaan:

(usne) admi ko ek nithri boond (nutfa) se banaya to jab hi (phir bhi) khula (saaf) jhagralu hai

Dobara zinda kiye jaane ka inkaar

Ek martaba Mecce ka ek kafir Abi Bani Khalaf bargah e risalat ﷺ me gustakhana wa beadbana andaz me hazir hua ke uske haath me kisi murda insaan ki pindli ki ek haddi thi, akar bola ke bhala ye kaise mumkin hai ke Allah is haddi ko wapas zinda kare chunache uske radh me ye ayate karima nazil hui (Tafseer Naimi)

(03) Para 14, Surah Nahl, Ayat 24

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ اِذَا قِیۡلَ لَہُمۡ مَّاذَاۤ اَنۡزَلَ رَبُّکُمۡ ۙ قَالُوۡۤا اَسَاطِیۡرُ الۡاَوَّلِیۡنَ ۝

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Tarjuma Kanzul Imaan:

Aur jab unse kaha jaye tumhare rab ne (apne rasul par) kya utarah (wo kuffar) kahen aglo (pehlon) ki (farzi qisse) kahaniyan hain

Gumraah karne ka anjaam:

Ye ayat Nazr bin Haaris ki shaan me nazil hui usne bahot si kahaniyan yaad kar li thin isliye jab koi Quran ki nisbat daryaft karta to wo jaanne ke bawaju ke Quran Majeed mojizah aur haq wa hidayat se mamlu hai logo ko gumrah karne ke liye ye keh deta ke ye pehle logo ki kahaniyan hain aisi kahaniyan mujhe bahot yaad hai, Allah Taala farmata hai ke logo ko is tarah gumraah karne ka anjaam ye hai (Tafseer Khazainul Irfan)

(04) Para 14, Surah Nahl, Ayat 30

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَقِيْلَ لِلَّذِيْنَ اتَّقَوْا مَاذَآ اَنْزَلَ رَبُّكُمْ ؕ قَالُوْا خَيْرًا ؕ لِلَّذِيْنَ اَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةٌ ؕ وَلَدَارُ الْاٰخِرَةِ خَيْرٌ ؕ وَلَنِعْمَ دَارُ الْمُتَّقِيْنَ ۙ﴿۳۰﴾

Tarjuma Kanzul Imaan:

Aur dar walon (parhez gaaro) se kaha gaya tumhare rab ne (apne rasul par) kya utara, bole khubi, jinhone is duniya me bhalai ki (imaan laye, naik amaal kiye) unke liye bhalai hai aur beshaq pichla (akhirat ka) ghar sab se behtar, aur zarur kya hi acha ghar parhez gaaro ka

Bahane par mamur

Qabail Arab aiyyame Haj me Hazrat Nabiye Kareem ﷺ ke tehkeeke haal ke liye Madina Munawwara ko qasid bhejte the ye qasid jab Madina Munawwara pahonchte aur shaher ke kinare raasto par unhe kuffar ke karinde milte (jaisa ke saabiq (prior) mazkur ho chuka hai) unse ye qasid Nabiye Kareem ﷺ ka haal daryaft karte to wo behkane par mamur hi hote the unme se koi Hazrat ko saahir kehta koi qahin aur koi shayer koi qazib koi majnun aur iske saath ye bhi keh dete ke tum unse na milna yehi tumhare haq me behtar hai is par qasid kehte ke agar hum Madina Munawwara pahonch kar bagair unse mile apni koam ke taraf hazir hoan to hum bure qasid honge aur aisa karna qasid ke munsabi faraiz ka tarq aur koam ki khayanat hogi, hame tehkeek ke liye bheja gaya hai hamara farz

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hai ke hum unke apne aur begano sab se unke maal ki tehkeek karen aur jo khuch malum ho ussey bekam apni koam ko batayen is khyal se wo log Madina Munawwara me dakhil ho kar Ashabe Rasul ﷺ se bhi milte the aur unse ap ke haal ki tehkeek karte the, Sahaba Ekram unhe tamaam haal batate the aur Nabiye Kareem ﷺ ke halaat wa kamalaat aur Quran Kareem ki mazameen se muqtila karte the unka zikr is ayat me farmaya gaya

(05) <u>Para 14, Surah Nahl, Ayat 38, 39</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ اَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ ۙ لَا يَبْعَثُ اللّٰهُ مَنْ يَّمُوْتُ ؕ بَلٰى وَعْدًا عَلَيْهِ
حَقًّا وَّ لٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿۳۸﴾ لِيُبَيِّنَ لَهُمُ الَّذِيْ يَخْتَلِفُوْنَ فِيْهِ
وَ لِيَعْلَمَ الَّذِيْنَ كَفَرُوْۤا اَنَّهُمْ كَانُوْا كٰذِبِيْنَ ﴿۳۹﴾ (پارہ:14 سورۃ النحل، آیت نمبر 38-39)

<u>Tarjuma Kanzul Imaan:</u>

Aur unhone Allah ki kasam khayi apne halaf me had ki koshish (bari shadd-o-mad) se ke Allah murde na uthayega (dubara zinda na karega) haan kyun nahi (zarur uthayega) (ye) saccha wadah (pura karna) uske zimme par lekin aqsar log (is haqiqat ko) nahi jante isliye ke unhe saaf bata den jis baat me (murdo ko zinda kiye jane par) jhagarte the aur isliye ke kafir jaan le ke wo jhuthe the jo cheez hum chahen (irada karen)

<u>Marne ke baad uthne ka inkaar:</u>

Ek mushrik ek musalman ka maqrus tha, musalman ne mushrik par takaza kiya aur doarane guftagu me usne is tarah Allah ki kasam khayi ke uski kasam jisse mai marne ke baad milne ki tamalna rakhta hun us par mushrik ne kaha ke kya tera khyal hai ke tu marne ke baad uthega aur mushrik ne kasam kha kar kaha ke Allah murde na uthayega is par ye ayate karima nazil hui

(07) <u>Para 14, Surah Nahl, Ayat 41</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالَّذِيْنَ هَاجَرُوْا فِي اللّٰهِ مِنْۢ بَعْدِ مَا ظُلِمُوْا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً ۚ

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وَ لَاَجْرُ الْاٰخِرَةِ اَكْبَرُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ۙ﴿۴۱﴾ (پارہ:14 سورۃ النحل، آیت نمبر 41)

Tarjuma Kanzul Imaan:

Aur jinhone Allah ki raah me (uske deen ke khatir) apne ghar baar chore (hijrat ki) mazlum hokar zarur hum unhe duniya me achi jagah denge aur beshaq akhirat ka sawab bahot bara hai isi tarah log jante

deen ki khatir hijrat:

Qatadah ne kaha ke ye ayat Sahaba e Rasul ﷺ ke haq me nazil hui jin par ahle Mecca ne bahot zulm kiye aur unhe deen ki khatir watan choarna hi para baaz inme se Habsha chale gaye phir wahan se Madina Munawwara aye baaz Madina Munawwara me hi hijrat kar gaye

(08) Para 14, Surah Nahl, Ayat 43

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ مَاۤ اَرْسَلْنَا مِنْ قَبْلِكَ اِلَّا رِجَالًا نُّوْحِيْۤ اِلَيْهِمْ فَسْـَٔلُوْۤا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ ۙ﴿۴۳﴾

Tarjuma Kanzul Imaan:

Aur humne (ai Nabi) tumse pehle na bheje (Rasul banakar) magar mard jinki taraf hum wahi karte, to ai logo ilm walon se pucho agar tumhe ilm nahi

Nabuwat ka inkaar:

Ye ayat mushrekeen e Mecca ke jawab me nazil hui jinhone Nabiye Kareem ﷺ ki nabuwat ki inkaar kiya tha, ke Allah Taala ki shaan ussey bartar hai ke wo kisi bashar ko Rasul banaye unhe bataya gaya ke sunnat e elahi isi tarah jaari hai hamesha usne insaano me mardo hi ko Rasul banakar bheja

(09) Para 14, Surah Nahl, Ayat 74, 75, 76

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

فَلَا تَضْرِبُوْا لِلّٰهِ الْاَمْثَالَ ؕ اِنَّ اللّٰهَ يَعْلَمُ وَ اَنْتُمْ لَا تَعْلَمُوْنَ ﴿۷۴﴾ ضَرَبَ اللّٰهُ مَثَلًا عَبْدًا مَّمْلُوْكًا لَّا يَقْدِرُ عَلٰى شَيْءٍ وَّ مَنْ رَّزَقْنٰهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَّ جَهْرًا ؕ هَلْ يَسْتَوٗنَ ؕ اَلْحَمْدُ لِلّٰهِ ؕ بَلْ اَكْثَرُهُمْ لَا

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يَعْلَمُوْنَ ﴿٧٥﴾ وَضَرَبَ اللّٰهُ مَثَلًا رَّجُلَيْنِ اَحَدُهُمَآ اَبْكَمُ لَا يَقْدِرُ عَلٰى شَيْءٍ وَّهُوَ
كَلٌّ عَلٰى مَوْلٰىهُ ۙ اَيْنَمَا يُوَجِّهْهُّ لَا يَاْتِ بِخَيْرٍ ؕ هَلْ يَسْتَوِيْ هُوَ ۙ وَمَنْ يَّاْمُرُ
بِالْعَدْلِ ۙ وَهُوَ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٧٦﴾ (پارہ:14 سورۃ النحل، آیت نمبر 74-76)

Tarjuma Kanzul Imaan:

Aur tum nahi jante, Allah ne ek kahawat (misal) byan farmayi ek banda hai dusre ke mulk ap (khud) khuch maqrur (ikhtiyar) nahi rakhta aur (uske muqable me) ek jisey apni taraf se acchi rozi ata farmayi to wo usme se aazaadaana kharch karta hai chupey (khufiya) aur zahir (elaniya) kya wo barabar (ek jaise) ho jayenge (hargiz nahi) sab khubiyan Allah ki hain bulke unme aqsar ko khabar nahi (ke wo shirk me mubtila hain) aur Allah ne kahawat (misal) byan farmayi 2 mard ek gunga jo khuch kaam nahi kar sakta (na apni keh sake na dusro ki samajh sake) aur wo apne aka par bojh hai (aka) jidhar bheje khuch bhalai na laye (kaam pura na kare) kya barabar ho jayega wo aur wo jo insaaf ka hukm karta hai aur wo sidhi raah par hai

2 Ghulam:

Ibn Jurair ne Hazrat ibn Abbas رضی اللہ تعالیٰ عنہ se riwayat kiya ke Quraishi kafir Mecca me the iska ghulam musalman tha magar majbur tha aur ek ghulam Usman Ghani رضی اللہ تعالیٰ عنہ ka tha magar wo ghulam kafir tha, Islam ko accha na janta tha, chunache is halaat par in ayat me kahawaten byan hui (Tafseer Naimi)

(12) Para 14, Surah Nahl, Ayat 91 - 95

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ اَوْفُوْا بِعَهْدِ اللّٰهِ اِذَا عٰهَدْتُّمْ وَلَا تَنْقُضُوا الْاَيْمَانَ بَعْدَ تَوْكِيْدِهَا وَقَدْ
جَعَلْتُمُ اللّٰهَ عَلَيْكُمْ كَفِيْلًا ؕ اِنَّ اللّٰهَ يَعْلَمُ مَا تَفْعَلُوْنَ ﴿٩١﴾ وَلَا تَكُوْنُوْا كَالَّتِيْ
نَقَضَتْ غَزْلَهَا مِنْۢ بَعْدِ قُوَّةٍ اَنْكَاثًا ؕ تَتَّخِذُوْنَ اَيْمَانَكُمْ دَخَلًۢا بَيْنَكُمْ اَنْ
تَكُوْنَ اُمَّةٌ هِيَ اَرْبٰى مِنْ اُمَّةٍ ؕ اِنَّمَا يَبْلُوْكُمُ اللّٰهُ بِهٖ ؕ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ
الْقِيٰمَةِ مَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ﴿٩٢﴾ وَلَوْ شَآءَ اللّٰهُ لَجَعَلَكُمْ اُمَّةً وَّاحِدَةً وَّ
لٰكِنْ يُّضِلُّ مَنْ يَّشَآءُ وَيَهْدِيْ مَنْ يَّشَآءُ ؕ وَلَتُسْـَٔلُنَّ عَمَّا كُنْتُمْ

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تَعْمَلُوْنَ ﴿۹۲﴾ وَ لَا تَتَّخِذُوْۤا اَیْمَانَكُمْ دَخَلًۢا بَیْنَكُمْ فَتَزِلَّ قَدَمٌۢ بَعْدَ ثُبُوْتِهَا وَ
تَذُوْقُوا السُّوْٓءَ بِمَا صَدَدْتُّمْ عَنْ سَبِیْلِ اللّٰهِ ۚ وَ لَكُمْ عَذَابٌ عَظِیْمٌ ﴿۹۴﴾ وَ لَا
تَشْتَرُوْا بِعَهْدِ اللّٰهِ ثَمَنًا قَلِیْلًا ؕ اِنَّمَا عِنْدَ اللّٰهِ هُوَ خَیْرٌ لَّكُمْ اِنْ كُنْتُمْ
تَعْلَمُوْنَ ﴿۹۵﴾ (پارہ:14 سورۃ النحل، آیت نمبر 91-95)

Tarjuma Kanzul Imaan:

Aur Allah ka ahad (imaan wa amaal e swaleh ka) pura karo jab qaul bandho (wada karo) aur kasme mazbut karke na toaro aur tum Allah ko (uske naam ki kasam kha kar) apne upar zamin (gawah) kar chuke ho, beshaq tumhare kaam janta hai, aur (apni kasmo ko toarkar) is aurat ki tarah (bewakuf) na ho jisne apna soot mazbuti ke baad raiza raiza karke toar diya, apni kasmen apas me ek be asal bahana (dhoka dene ka zariya) banate ho ke kahin (takey) ek groh dusre groh se zyada (faida uthane wala) na ho Allah to ussey tumhe azmata hai (kaun mati kaun sarkash) aur zarur tum par saaf zahir kar dega qayamat ke din jis baat par jhagarte (ikhtelaf karte) the

aur Allah chahta to tumko ek hi ummat karta (ek hi deen par rakhta) lekin Allah gumrah karta hai jisey chahe, aur (hidayat ki) raah deta hai jisey chahe, aur zarur tumse tumhare kaam (amaal) puche (baaz par kiye) jayenge, aur apni kasmen apas me be asal bahana (fareb ka zariya) na bana lo ke kahin koi panw (raahe haq par) jumne ke baad larzish na karen (phisal na jayen) aur tumhe burai (azaab ki sakhti) chakhni ho badla uska ke (logo ko) Allah ki raah (Islam) se rokte the aur tumhe bara azaab ho aur Allah ke ahad par thorey daam moal na lo (haqir keemat ke liye ahad na toara) beshaq wo (ajro sawab) jo Allah ke paas hai tumhare liye behtar hai agar tum jante

Kuffar ki wada khilafiyan:

Hazrat Baridah رضی اللہ تعالیٰ عنہ se riwayat hai ke Nabiye Kareem ﷺ ne kuffar se chand baaton par ye mohayidah kiya ke kuffar ne kasme khakar yaqeen dilaya hum is mohayideh par sabit e kadam rahenge isi tarah khuch wadey musalmano ne bhi kiye magar musalman to apne wadon par qayam rahe magar kafiro ne apne wadey ka paas na kiya apne wadey toar diya is par ye ayate karima nazil hui

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(17) Para 14, Surah Nahl, Ayat 101

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ اِذَا بَدَّلۡنَاۤ اٰیَۃً مَّکَانَ اٰیَۃٍ ۙ وَّ اللّٰہُ اَعۡلَمُ بِمَا یُنَزِّلُ قَالُوۡۤا اِنَّمَاۤ اَنۡتَ مُفۡتَرٍ ؕ بَلۡ اَکۡثَرُہُمۡ لَا یَعۡلَمُوۡنَ ﴿۱۰۱﴾ (پارہ:14 سورۃ النحل، آیت نمبر 101)

Tarjuma Kanzul Imaan:

Aur jab hum ek ayat (mansukh karke) is (ki jagah) dusri ayat badlen (nazil karen) aur Allah khub janta hai (uski hikmat) jo utarta hai kafir kahin tum to ye ayaten dil se (mangharat) bana latey ho bulke unme aqsar ko (ayat ki tabdili ki hikmat ka) ilm nahi

Mushrekeen e Mecca ka Nuskha par aitraaz:

Mushrekeen e Mecca apni jehalat se nuskha par aitraaz karte the aur uski hikmato se na waqif hone ke bais usko tamaskhar (mazaq) banate the aur kehte the ke Mohammad ﷺ ek roz ek hukm dete hain aur dusre hi roz dusra hukm dete hain aur wo apne dil se baaten banate hain is par ye ayate karima nazil hui

(18) Para 14, Surah Nahl, Ayat 103

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ لَقَدۡ نَعۡلَمُ اَنَّہُمۡ یَقُوۡلُوۡنَ اِنَّمَا یُعَلِّمُہٗ بَشَرٌ ؕ لِسَانُ الَّذِیۡ یُلۡحِدُوۡنَ اِلَیۡہِ اَعۡجَمِیٌّ وَّ ہٰذَا لِسَانٌ عَرَبِیٌّ مُّبِیۡنٌ ﴿۱۰۳﴾ (پارہ:14 سورۃ النحل، آیت نمبر 103)

Tarjuma Kanzul Imaan:

Aur beshaq hum jante hai ke wo kehte hain, ye (Quran) to koi admi (unhe) sikhata hai, (halake) jiski taraf dhaalte (nisbat karte) hain uski zabaan ajmi hai aur ye roshan (fasi wa baleegh wa wazeyh) arbi zabaan (me hai)

Kuffar ke Quran par be jaa aitrazaat:

Quran Majeed ki halawat aur uske uloom ki nooraniyat jab qulub ki tasqeer karni lagi aur jab kuffar ne dekha ke duniya uski garwidah ho chali jati hai aur koi tadbeer Islam ki mukhalifat me kamyab nahi hoti to unhone tarah tarah ki iftarah uthane shru kiye kabhi usko saher bataya kabhi pehlu ke kisse aur kahaniya,

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kabhi ye kaha ke Nabiye Kareem ﷺ ne khuda hi bana liya hai aur har tarah se koshish ki ke kisi tarah log is kitaab e muqaddas ki taraf se badghuman hoan, unhi makkariyon me se ek makr ye bhi tha ke unhone ek ajami ghulam ki nisbat ye kaha ke wo Syed e Alam ﷺ ko sikhata hai uski radh me ye ayat nazil hui

Aur irshad farmaya gaya ke aisi batil baten duniya me kaun qabul kar sakta hai jis ghulam ki taraf kuffar nisbat karte hain, wo to ajmi hai aisa kalaam banana uske to kya imqan me hota tumhare fasha wa balgha jinki zabaan daani par ahle arab ko fakr wa naaz hai wo sabh sabh ke hairan hain aur chan jumle Quran ke misal banana unhe muhal aur unki kudrat se bahar hai to ek ajmi ke taraf aisi nisbat kis kadar batil aur besharmi ka fayl hai, khuda ki shaan jis ghulam ke taraf kuffar ye nisbat karte the usko bhi is kalaam ke aijaz ne taskheer kiya aur wo bhi Nabiye Kareem ﷺ ka halqa bagosh ta'at hua aur sadaq ke saath Islam laya

(19) <u>Para 14, Surah Nahl, Ayat 107 - 110</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

ذٰلِكَ بِاَنَّهُمُ اسْتَحَبُّوا الْحَيٰوةَ الدُّنْيَا عَلَى الْاٰخِرَةِ ۙ وَ لَهُمْ عَذَابُ الْاٰخِرَةِ ۙ
وَ اَنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الْكٰفِرِيْنَ ﴿۱۰۷﴾ اُولٰٓئِكَ الَّذِيْنَ طَبَعَ اللّٰهُ عَلٰى قُلُوْبِهِمْ
وَ سَمْعِهِمْ وَ اَبْصَارِهِمْ ۚ وَ اُولٰٓئِكَ هُمُ الْغٰفِلُوْنَ ﴿۱۰۸﴾ لَا جَرَمَ اَنَّهُمْ فِي الْاٰخِرَةِ
هُمُ الْخٰسِرُوْنَ ﴿۱۰۹﴾ ثُمَّ اِنَّ رَبَّكَ لِلَّذِيْنَ هَاجَرُوْا مِنْۢ بَعْدِ مَا فُتِنُوْا ثُمَّ جٰهَدُوْا
وَ صَبَرُوْٓا ۙ اِنَّ رَبَّكَ مِنْۢ بَعْدِهَا لَغَفُوْرٌ رَّحِيْمٌ ﴿۱۱۰﴾

<u>Tarjuma Kanzul Imaan:</u>

Ye isliye ke unhone duniya ki (fani) zindagi akhirat (ki hamesha ki zindagi) se pyari jaani, aur isliye ke Allah (aise) kafiro ko (hidayat ki) raah nahi deta, ye hai wo jinke dil aur kaan aur ankhon par mohar kar di (sochne samajhne ki salahiyat salabh kar li) hai aur wohi (apne anjaam se be khabar) ghaflat me pare hain, ap hi hua ke (zarur) akhirat me wohi kharaab (azaab pane wale hain) phir beshaq tumhara rab unke liye jinhone apne ghar choare (hijrat ki) baad uske ke (kuffar ke haatho) sataye gaye phir unhone jehad kiya aur sabir rahe beshaq tumhara rab (is hijrat, jehad wa sabr) ke baad zarur bakshne wala maherban (hai)

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Imaan par qalbi isteqamat:

Ye ayat Ammar bin Yasir رضی اللہ تعالیٰ عنہ ke haq me nazil hui, unhe aur unke walid Yasir aur unke walida Sumaiya aur Hazrate Sohaib aur Bilaal aur Khabab aur Salib رضي الله تعالىٰ عنهم ko pakar kar kuffar ne sakht sakht izaian di taki wo Islam se phir jayen lekin wo hazraat na phire to kuffar ne Ammar رضی اللہ تعالیٰ عنہ ke waledain ko bahot be rehmi se qatl kiya aur Ammar رضی اللہ تعالیٰ عنہ zayif the bhaag nahi sakte the unhone majbur hokar jab dekha ke jaan par ban gayi to Ammar رضی اللہ تعالیٰ عنہ ne kufr ki tasdeeq kar li

Ye baat jab Nabiye Kareem ﷺ ko khabar di gayi ke Ammar رضی اللہ تعالیٰ عنہ kafir ho gaye hain farmaya hargiz nahi Ammar sir se panw tak imaan par hain aur uske gosht aur khun me imaan dakhil ho gaya hai phir Ammar رضی اللہ تعالیٰ عنہ rotey hue khidmat e aqdas me hazir hue Nabiye Kareem ﷺ ne farmaya, kya hua, Ammar رضی اللہ تعالیٰ عنہ ne arz kiya, ai khuda ke rasul ﷺ bahot hi bura hua aur bahot hi bure kalme mere zubaan par jaari hue irshad farmaya us wakht tere dil ka haal kya tha, arz kiya ke dil imaan par khub jama hua tha, Nabiye Kareem ﷺ ne shafaqqat wa rehmat farmayi aur farmaya ke agar phir aisa ittefaaq ho yehi karna chahiye (Tafseer Khazin)

Masla: is ayat se ye malum hua ke halat e iqrah me agar dil imaan pe jama ho aur kalma e kufr zabaan se jaari kar le to jayiz hai jab ke admi ko apni jaan ya kisi uzar ke talf hone ka khoaf ho, masla ye ke agar is halat me bhi sabr kare aur qatl kar daala jaye to wo shaheed hoga jaise ke Hazrat Sohaib رضی اللہ تعالیٰ عنہ ne sabr kiya aur Suli par charakar shaheed kar dale gaye, Nabiye Kareem ﷺ ne unhe "Sayedul Shohada" farmaya

Masla: jab shaks ko majburan majbur kiya jaye aur iska dil agar imaan pe jama hua na ho aur uske kalma e kufr zabaan par laane se kafir ho jayega

Masla: agar koi shaks bagair majburi ke tamsakhar ya jahiliyat ke sabab kalma e kufr zabaan se jaari karega to wo kafir ho jayega (Tafseer Ahmadi)

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(21) Para 14, Surah Nahl, Ayat 112, 113

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ ضَرَبَ اللّٰهُ مَثَلًا قَرْيَةً كَانَتْ اٰمِنَةً مُّطْمَئِنَّةً يَّاْتِيْهَا رِزْقُهَا رَغَدًا مِّنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِاَنْعُمِ اللّٰهِ فَاَذَاقَهَا اللّٰهُ لِبَاسَ الْجُوْعِ وَ الْخَوْفِ بِمَا كَانُوْا يَصْنَعُوْنَ ﴿۱۱۲﴾ وَ لَقَدْ جَآءَهُمْ رَسُوْلٌ مِّنْهُمْ فَكَذَّبُوْهُ فَاَخَذَهُمُ الْعَذَابُ وَ هُمْ ظٰلِمُوْنَ (پارہ:14 سورۃ النحل، آیت نمبر 112-113)

Tarjuma Kanzul Imaan:

Aur Allah ne kahawat (misal) byan farmayi ek basti ke amaan wa smenan se (abaad) thi har taraf se uski rozi kasrat se aati to wo Allah ki nemato ki nashukri karne lage (Allah ke nabi par imaan na laye) to Allah ne usey ye saza chakhayi ke usey bhuk (qahad) aur (musalmano ke hamle ka) dar ka pehnawa pehnaya (mubtalaa kar diya) badla unke kiye ka aur beshaq unke paas unhi me se ek Rasul tashrif laya to unhone usey jhutlaya to unhe (bhuk aur khoaf ke) azaab ne pakra aur wo be insaaf (zaalimo me se) the

Bhook ka azaab:

Imam Bajali رحمۃ اللہ علیہ se riwayat karte hain ke jab Kuffar e Mecca qahad me mubtila hue aur unke burey aur bacche bhuk se marne lage to wo gharba kar bargah e risalat ﷺ me hazir hue, arz guzar hue ke jo khatayen huin humse qusur waar hain hum magar hamare kasoor ki saza hamare bacche kyun bhukten, Nabiye Kareem ﷺ unke liye qahad khatam farma dijiye, tab ye ayate karima nazil hui jisme bazahir to un Kuffar e Mecca se khitab farmaya gaya magar dar haqiqat me sab se hi khitab hai (Tafseer Naimi)

(23) Para 14, Surah Nahl, Ayat 120, 121

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اِنَّ اِبْرٰهِيْمَ كَانَ اُمَّةً قَانِتًا لِّلّٰهِ حَنِيْفًا ؕ وَ لَمْ يَكُ مِنَ الْمُشْرِكِيْنَ ﴿۱۲۰﴾ شَاكِرًا لِّاَنْعُمِهِ ؕ اِجْتَبٰىهُ وَ هَدٰىهُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿۱۲۱﴾ (پارہ:14 سورۃ النحل، آیت نمبر 121)

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Tarjuma Kanzul Imaan:

Beshaq Ibrahim ek imam tha (tamam khubiyon ka jamiya) Allah kafir manaab daar aur sab se juda (deene Islam par qayam) aur mushrik na tha, uske ehsano par shukr karne wala, Allah ne usey (nabuwat aur apne qurb khaas ke liye) chun liye aur usey (hidayat ki) sidhi raah dikhayi

Mushrekeen e Mecca ki ghalat bayaniya:

Mushreken e Mecca Yahudiyon se sun kar Haz Ibrahim عليه السلام ke mutalliq ghalat baaten kiya karte the chunache unki tardeed me ye ayat nazil hui (Tafseer Naimi)

(25) Para 14, Surah Nahl, Ayat 126

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَاِنْ عَاقَبْتُمْ فَعَاقِبُوْا بِمِثْلِ مَا عُوْقِبْتُمْ بِهٖ ؕ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصّٰبِرِيْنَ ۝ (پارہ:14 سورۃ النحل، آیت نمبر126)

Tarjuma Kanzul Imaan:

Aur agar tum saza do to aisi saza do jaisi tumhe takleef pahonchayi thi (isse zyada nahi) aur agar tum sab sabr karo (inteqaam na lo) to beshaq sabr walo ko sabr sab se accha

Kuffar e Mecca ki wehshiyana barbariyat:

Hazrat Abu Huraira رضی اللہ تعالیٰ عنہ se riwayat kiya gaya hai ke Ghazwa e Uhad ke moake kuffar ke musalmano ko shaheed kiya unke chehro ko bigara unke paith chaak kiye bil khusus Sayed Shaheed Hazrat Hamza رضی اللہ تعالیٰ عنہ ka to nihayat wehshiyana wa bedardi ke saath musla (mutilate) gaya, jab Nabiye Kareem ﷺ ne Hazrat Ameer Hamza رضی اللہ تعالیٰ عنہ ki laashe mubarak ko mulahizah farmaya to ap ﷺ ko sakht sadma hua us wakht ap ﷺ ne kasam khayi ke unke badle 70 kuffar ko qatl kiya jayega aur unka bhi isi tarah musla jayega chunache is par ye ayate karima nazil hui

Magar ibn Hifar رحمۃ اللہ علیہ ki riwayat ke mutabik akhri 3 ayat 3 baar nazil huin, ek martaba Mecca Moazzima me hijrat se qabl musalmano ko izah dene wale kuffar ke mutaliq, dusri martaba Ghazwa Uhad ke moake par musalmano ke musla karne ke mutliq aur teesri martaba Fateh Mecce ke din (Tafseer Naimi)

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Surah 17 : Bani Israil / Isra – Ayat 111, Ruku 12 (Mecci)

(01) Para 15, Surah Bani Israil, Ayat 1

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

سُبْحٰنَ الَّذِیْۤ اَسْرٰى بِعَبْدِهٖ لَیْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا الَّذِیْ بٰرَكْنَا حَوْلَهٗ لِنُرِیَهٗ مِنْ اٰیٰتِنَا ؕ اِنَّهٗ هُوَ السَّمِیْعُ الْبَصِیْرُ ①

Tarjuma Kanzul Imaan:

Paaki hai usey (har nukhs wa aib se) jo apne (khaas) bande ko, raato raat le gaya Masjid e Haraam se Masjid e Aqsa tak jiske irdh girdh humne (deeni wa duniyawi) barkat rakhi ke hum usey apni azeem (kudrat ki) nishaniyan dikhayen beshaq wo sunta dekhta hai

Shabe Meraj, darjaat e aalia wa muratabe Rafiya ka zahoor:

Jab Syede Alam ﷺ shabe meraj darjaat aliya wa murataba rafiya ata hue to rab ﷻ ne farmaya ai Mohammad (ﷺ) ye fazilat wa sharf maine tumhe kyun ata farmaya, Nabiye Kareem ﷺ ne arz kiya isliye ke tune mujhe abdiyat ke saath apni taraf mansub farmaya is par ye ayate karima nazil hui (Tafseer Khazin)

(02) Para 15, Surah Bani Israil, Ayat 28

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ اِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَآءَ رَحْمَةٍ مِّنْ رَّبِّكَ تَرْجُوْهَا فَقُلْ لَّهُمْ قَوْلًا مَّیْسُوْرًا ㉘

Tarjuma Kanzul Imaan:

Aur agar tu (tang dasti ki wajah se) unse mooh phere (aur tu) apne rab ki rehmat ke intezar me (hai) jiski tujhe umeed hai to unse asaan (narmi se) baat keh

Rab ki rehmat ka intezaar:

Hazrat Bilal, Zohaib, Salem wa Khabab ratanhuma waghera fuqaha Sahaba Ekram علیکم رضوان kabhi Huzur ﷺ se khuch zarur riwayat ke liye sawaal karte the agar kabhi Huzur ﷺ ke paas khuch na hota to sarkar ﷺ khamoshi ikhtiyar farmate uske mutalliq ye ayate karima nazil (Tafseer Noorul Irfan)

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(03) Para 15, Surah Bani Israil, Ayat 29

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَلَا تَجۡعَلۡ يَدَكَ مَغۡلُوۡلَةً اِلٰى عُنُقِكَ وَلَا تَبۡسُطۡهَا كُلَّ الۡبَسۡطِ فَتَقۡعُدَ مَلُوۡمًا مَّحۡسُوۡرًا ﴿۲۹﴾ (پارہ:15 سورۃ بنی اسرائیل، آیت نمبر29)

Tarjuma Kanzul Imaan:

Aur apna haath apni gardan se banda hua na rakh (ke bilkul kharch na kare) aur na pura khol de (na pura hi kharch kar daal) ke tu baitha rahe malamat kiya hua (ke kanjusi ke sabab log taaney dain) thaka hua

Rehmat e Alam Huzur ﷺ ka judu karam:

Ek musalman bibi ke saamne ek Yahudiya ne Hazrat Musa علیہ السلام ki sakhawat ka byan kiya usne had tak mubalga kiya ke Nabiye Kareem ﷺ par tarji de di aur kaha ke Hazrat Musa علیہ السلام ki sakhawat is inteha par pahonchi hui thi ke ap apni zaruriyat ke alawa jo khuch bhi unke paas hota sahil ko de dene se dair na farmate ye baat musalman bibi ko nagawar guzri aur unhone kaha ke Hazrate Anbiya علیہ السلام sab afzal wa kamaal hain

Hazrat Musa علیہ السلام ke jo 2 niwale me bhi khuch shubha nahi lekin Nabiye Kareem ﷺ ka martaba sab se aala hai aur ye kehkar unhone ye chaha ke yahudiya ko Nabiye Kareem ﷺ ke judu karam ki azmaish kara di jaye chunache unhone apni choti bacchi ko Huzur ﷺ ki khidmat me bheja ke Huzur ﷺ se kameez maang laye us wakht Huzur ﷺ ke paas ek hi kameez thi tabhi jo zebetan thi wohi utarkar ata farma di, ap ﷺ apne hujre me tashrif le aye aur sharm se bahar tashrif na laye yahan tak ke azaan ka wakht ho gaya, azaan hui sahaba ne intezar kiya aur Huzur ﷺ tashrif na laye to sab ko fikr hui, haal malum karne ke liye ap ﷺ ke hujre me hazir hue, to dekha ki jism mubarak par kameez nahi hai is par ye ayate karima nazil hui

(04) Para 15, Surah Bani Israil, Ayat 31

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَلَا تَقۡتُلُوۡۤا اَوۡلَادَكُمۡ خَشۡيَةَ اِمۡلَاقٍ ؕ نَحۡنُ نَرۡزُقُهُمۡ وَاِيَّاكُمۡ ؕ اِنَّ قَتۡلَهُمۡ كَانَ خِطۡاً كَبِيۡرًا ﴿۳۱﴾ (پارہ:15 سورۃ بنی اسرائیل، آیت نمبر31)

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Tarjuma Kanzul Imaan:

Aur apni aulad ko qatl na karo muflisi ke dar se hum unhe bhi rizq denge aur tumhe bhi, beshaq unka qatl bari khata hai

Aulad ka qatil:

Ahle Arab apni choti bacchiyon ko zinda gaarh dete the, Ameer to isliye ke koi hamara damad na bane aur hamari mooch nichi na ho aur ghareeb wa muflis isliye ke hum unhe shaadi me dahez kahan se denge chunache unhe is harkat se rokne ke liye ye ayate karima nazil hui (Tafseer Noorul Irfan)

(05) Para 15, Surah Bani Israil, Ayat 40

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اَفَاَصۡفٰىكُمۡ رَبُّكُمۡ بِالۡبَنِيۡنَ وَاتَّخَذَ مِنَ الۡمَلٰٓئِكَةِ اِنَاثًا ؕ اِنَّكُمۡ لَتَقُوۡلُوۡنَ قَوۡلًا عَظِيۡمًا ﴿۴۰﴾ (پارہ:15 سورۃ بنی اسرائیل، آیت نمبر40)

Tarjuma Kanzul Imaan:

Kya tumhare rab ne tumko (tumhare liye) bete chun diye (pasand kiye) aur apne liye farishto se betiyan banayin beshaq tum bara boal (be adabi wa gustakhi ka) bolte ho

Mushrekeen e Arab ki bad aqeedgi:

Mushrekeen e Arab farishto ko Allah ﷻ ki larkiyan batate the chunache unki tardeed me ye ayate karima nazil hui (Tafseer Noorul Irfan)

(06) Para 15, Surah Bani Israil, Ayat 45

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ اِذَا قَرَاۡتَ الۡقُرۡاٰنَ جَعَلۡنَا بَيۡنَكَ وَبَيۡنَ الَّذِيۡنَ لَا يُؤۡمِنُوۡنَ بِالۡاٰخِرَةِ حِجَابًا مَّسۡتُوۡرًا ۙ﴿۴۵﴾ (پارہ:15 سورۃ بنی اسرائیل، آیت نمبر45)

Tarjuma Kanzul Imaan:

Aur ai Mehbub tumne Quran para (tha) humne tum par (tumhare) aur unme (unke darmiyan) ke (jo) akhirat par imaan nahi latey ek chupa hua pardah (hayil) kar diya

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Farsihta hayil:

Jab ayat "tabbat yada" nazil hui to Abu Lahab ki aurat patthar lekar ayi Huzur ﷺ maiy Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ tashrif rakhte the, usne Huzur ﷺ ko na dekha aur Hazrat Siddique Akbar رضی اللہ تعالیٰ عنہ se kehne lagi tumhare aka kahan hain, mujhe malum hua ke unhone meri huju (ki hai, Hazrat Siddique ne farmaya ke wo shair goyi nahi karte, to wo ye kehti hui wapas hui ke mai (maazallah) unka sir kuchalne ki liye ye patthar layi thi, Hazrat Siddique Akbar رضی اللہ تعالیٰ عنہ ne Nabiye Kareem ﷺ ko dekha nahi to ap ﷺ ne farmaya, mere aur uske darmiyan ek farishat hayal raha chunache is wakiye me mutalliq ye ayate karima nazil hui (Tafseer Khazainul Irfan)

(07) Para 15, Surah Bani Israil, Ayat 53

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَقُلْ لِّعِبَادِيْ يَقُوْلُوا الَّتِيْ هِيَ اَحْسَنُ ؕ اِنَّ الشَّيْطٰنَ يَنْزَغُ بَيْنَهُمْ ؕ اِنَّ الشَّيْطٰنَ كَانَ لِلْاِنْسَانِ عَدُوًّا مُّبِيْنًا ﴿۵۳﴾ (پارہ:15 سورۃ بنی اسرائیل، آیت نمبر53)

Tarjuma Kanzul Imaan:

Aur (ai Mehbub) mere (momin) bando se farmayo (unhe hukm do) wo (kafiron se wo) baat kahen jo sab se achi (hidayat par mabni) ho beshaq shaitan unke apas me fasaad dalta hai, beshaq shaitan admi ka khula dushman hai

Mushrekeen e Mecca ki bad kalamiyan aur izah rasaniyan:

Mushrekeen musalmano ke saath bad kalamiyan karte aur unhe izayian dete the, unhone Nabiye Kareem ﷺ se uski shikayat ki to is par ye ayate karima nazil hui

Ek riwayat ke mutabik ye ayat Hazrat Umar Farooque رضی اللہ تعالیٰ عنہ ke haq me nazil hui, ek kafir ne unki shaan me behuda kalma zabaan se nikala tha, Allah Taala ne unhe sabr karne aur maaf karne ka hukm diya (Tafseer Khazainul Irfan)

(08) Para 15, Surah Bani Israil, Ayat 56

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلِ ادْعُوا الَّذِيْنَ زَعَمْتُمْ مِّنْ دُوْنِهٖ فَلَا يَمْلِكُوْنَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيْلًا ﴿۵۶﴾ (پارہ:15 سورۃ بنی اسرائیل، آیت نمبر56)

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Tarjuma Kanzul Imaan:

Tum farmayo pukaro unhe jinko Allah ke siwa (apna mabud) ghuman karte ho to wo (buth waghera) ikhtiyar nahi rakhte tumse takleef door karne aur na phair dene (usey badalne) ka

Shadeed qahad saali:

Kuffar jab qahed shadeed me mubtila hue aur naobat yahan tak pahonchi ke kutte aur murdar tak kha gaye phir Nabiye Kareem ﷺ se dua ki iltija ki phir us par ye ayate karima nazil hui (Tafseer Khazainul Irfan)

(09) Para 15, Surah Bani Israil, Ayat 57

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اُولٰٓئِكَ الَّذِيْنَ يَدْعُوْنَ يَبْتَغُوْنَ اِلٰى رَبِّهِمُ الْوَسِيْلَةَ اَيُّهُمْ اَقْرَبُ وَيَرْجُوْنَ رَحْمَتَهٗ وَيَخَافُوْنَ عَذَابَهٗ ؕ اِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُوْرًا ﴿۵۷﴾

Tarjuma Kanzul Imaan:

Wo maghbul bande jinhe ye kafir pujte hain wo ap hi apne rab ki taraf waseela dhundte hain ke unme kaun zyada muqrib hai uski rehmat ki umeed (bhi) rakhte aur uske azaab se (bhi) darte hain beshaq tumhare rab ka azaab dar ki cheez hai

Shaitan ki puja:

Hazrat Ibn Masud رضی اللہ تعالیٰ عنہ ne farmaya ye ayate karima ek jamat e Arab ke haq me nazil hui jo Jinnath ke ek groh ko pujte the wo jinnath Islam le aye aur unke pujne walon ko khabar na hui, Allah taal ne ye ayat farmayi aur unhe yaad dilalyi (Tafseer Khazainul Irfan)

(10) Para 15, Surah Bani Israil, Ayat 59

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَمَا مَنَعَنَاۤ اَنْ نُّرْسِلَ بِالْاٰيٰتِ اِلَّاۤ اَنْ كَذَّبَ بِهَا الْاَوَّلُوْنَ ؕ وَاٰتَيْنَا ثَمُوْدَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوْا بِهَا ؕ وَمَا نُرْسِلُ بِالْاٰيٰتِ اِلَّا تَخْوِيْفًا ﴿۵۹﴾

Tarjuma Kanzul Imaan:

Aur hum aisi nishaniyan (kuffar ke mooh mangey mojizat) bhejne se yun hi (iksliye) baaz rahe (ruke rahe) ke unhe (mooh mangey mojizat ko) aglo ne (pehlo

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ne bhi) jhutlaya aur humne (koam) Samud ko (unke mutalbe par) na keh diya ankhen kholne ko (ke haq wazey ho jaye) to unhone is par zulm kiya aur (imaan na laye) hum aisi (wazeyh) nishaniyan nahi bhejte magar (azaab se) darane ko

Kuffar e Mecca ke mutalbo ka radh:

Kuffar e Mecca ne Huzur ﷺ se arz kiya tha ke agar ap sacche Nabi hain to Safa pahar ko soney ka bana dain aur paharon ko Mecca Moazzima ki zameen se hata dain, wahi elahi ayi ke agar chahen to hum unke ye mutalbe pure kar dain lekin agar ye phir bhi imaan na layen to halaq kar diye jayenge aur agar ap chahen to abhi usko baki rakha jaye magar unke ye mutalbe pure na kiye jayen is moake par ye ayate karima nazil hui (Tafseer Noorul Irfan)

(11) Para 15, Surah Bani Israil, Ayat 73

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ اِنۡ كَادُوۡا لَيَفۡتِنُوۡنَكَ عَنِ الَّذِىۡۤ اَوۡحَيۡنَاۤ اِلَيۡكَ لِتَفۡتَرِىَ عَلَيۡنَا غَيۡرَهٗ ۖ وَ اِذًا لَّاتَّخَذُوۡكَ خَلِيۡلًا ﴿۷۳﴾ (پارہ:15 سورۃ بنی اسرائیل، آیت نمبر 73)

Tarjuma Kanzul Imaan:

Aur bhi zyadah gumraah, aur wo to kareeb tha (unhone irada kar liya tha) ke tumhe khuch lagzish (fareb) dete hamari wahi se jo humne tumko (ba zariya Quran) bheji ke tum (unke imaan le aane ki khawish me) hamari taraf khuch aur (aise hukm ki) nisabat karo (jo wahi ke khilaaf ho)

Bargah e Nabuwat me 3 mutalebat:

Sakheef ka ek wafad Huzur ﷺ ke paas akar kehna laga ke agar ap 3 baaten manzur kar lain to hum apki bayt kar lain, ek to ye ke namaz me jhukenge nahi, yani ruku aur sajdah na karenge, dusri ye hum apne buth apne haatho se na torenge, teesra ye ke Laat ko pujenge to nahi magar ek saal ussey nafa utha lain ke uske pujne wale jo nazrane charhawe layen usko wasul kar lain, Nabiye Kareem ﷺ ne farmaya us deen me khuch bhalai nahi jisme ruku sajdah na hua aur buto ke toarne ki tumhari marzi aur Laat wa Uzi se faidah uthane ki ijazat mai hargiz na dunga wo kehne lage Ya Rasulallah ﷺ hum chahte hain ye ke apke taraf se hame aisa aizaaz mile jo dusro ko na mila ho takey hum fakr kar saken agar apko andesha ho ke Arab shikayat karenge to ap unse keh dijiyega ke Allah ka hukm hi aisa tha is par ye ayate karima nazil hui

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(12) Para 15, Surah Bani Israil, Ayat 76

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ اِنۡ كَادُوۡا لَيَسۡتَفِزُّوۡنَكَ مِنَ الۡاَرۡضِ لِيُخۡرِجُوۡكَ مِنۡهَا وَ اِذًا لَّا يَلۡبَثُوۡنَ خِلٰفَكَ اِلَّا قَلِيۡلًا ﴿۷۶﴾ (پارہ:15 سورۃ بنی اسرائیل، آیت نمبر 76)

Tarjuma Kanzul Imaan:

Aur beshaq kareeb tha (unhone iradah kar liya) ke wo tumhe is zameen (jazirah arab) se diga dain (khiska dain) ke tumhe pareshan karke ussey bahar kar dain (nikal dain) aur aisa hota to wo tumhare piche (tumhare baad duniya me) na thaherte

Mushrekeen e Arab ki na muradi:

Arab ke mushrekeen ne milkar irada kiya ke sab milkar Nabiye Kareem ﷺ ko sarey zameen arab se bahar karen lekin Allah ﷻ ne unka andaza pura na hone diya aur unki ye murad puri na hui is wakiye ke mutalliq ye ayate karima nazil hui (Tafseer Khazin)

(13) Para 15, Surah Bani Israil, Ayat 88

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

قُلۡ لَّئِنِ اجۡتَمَعَتِ الۡاِنۡسُ وَ الۡجِنُّ عَلٰۤى اَنۡ يَّاۡتُوۡا بِمِثۡلِ هٰذَا الۡقُرۡاٰنِ لَا يَاۡتُوۡنَ بِمِثۡلِهٖ وَ لَوۡ كَانَ بَعۡضُهُمۡ لِبَعۡضٍ ظَهِيۡرًا ﴿۸۸﴾ (پارہ:15 سورۃ بنی اسرائیل، آیت نمبر 88)

Tarjuma Kanzul Imaan:

Tum farmayo agar admi aur jin sab is baat par muttafiq (muttahad) ho jayen ke is Quran ki manind (banakar) le ayen to uska misl na la sakenge agarche unme ek dusre ka madad gaar ho

Quran ki misl:

Mushrekeen ne kaha tha ke hum chahen to is Quran ki misl bana lain is par ye ayat nazil hui aur Allah ne unki takziib farmayi (Tafseer Ruhul Byan)

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(14) Para 15, Surah Bani Israil, Ayat 90

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَقَالُوْا لَنْ نُّؤْمِنَ لَكَ حَتّٰى تَفْجُرَ لَنَا مِنَ الْاَرْضِ يَنْۢبُوْعًا ﴿۹۰﴾

Tarjuma Kanzul Imaan:

Aur bole ke hum tum par hargiz imaan na layenge yahan tak ke tum hamare liye zameen se koi chashma baha do

Kuffar e Quraish ki zid aur ana:

Jab Quran Kareem ka aijaaz khud zahir ho chuka aur mojizat wazehat ne hujjat qayam kar di aur kuffar ke liye koi jaiy uzar baki na rahi to wo logo ko mughalte me daalne ke liye tarha tarha ki nishaniyan talab karne lage aur unhone keh diya ke hum hargiz ap par imaan na layenge, marwi hai ke kuffar Quraish ke sardar Kaaba Moazzima me jama hue aur unhone Nabiye Kareem ﷺ ko bulwaya, Huzur tashrif to unhone kaha ke humne apko isliye bulaya hai aj guftagu karke apse muamla tai kar lain, takey hum phir apke haq me mazur samjhe jayen

Arab me koi admi aisa nahi hua jisne apni koam par wo shadayid (hardships) kiye hoan jo apne kahe hain apne hamare baap aur dada ko bura kaha, hamare deen par aib lagaye hamre danish mando ko kam akl thehraya, mabudo ki tauheen ki, jamato me mutfaraq kar di, koi burayi utha na rakhi, issey to tumhari gharz kya hai agar tum maal chahte ho to hum tumhare liye itna maal jama kar dain ke hamari koam me tum sab se zyada maal daar ho jao, agar aijaz chahte ho to tumhe apna sardar bana lain, agar mulk wa sultanat chahte ho to hum tumhe badshah tasleem kar lain, ye sabh baaten karne ke liye hum taiyar hain aur agar tumhe koi dimagi bimari ho gayi hai (maazallah) ya koi khalash ho gaya hia to hum tumhara ilaaj karen aur usme jis kadar kharch ho uthayen

Nabiye Kareem ﷺ ne farmaya inme se koi baat nahi aur mai maal wa sultanat wa sardari ki cheez ka talabgaar nahi aur wakiya sirf itna hai ke Allah Taala ne mujhe Rasul banakar bheja hai aur mujh par apni kitaab nazil farmayi aur hukm diya ke mai tumhe uske manne par Allah ki raza aur nemat, akhirat ki basharat dun, aur inkaar karne par azaab e elahi ka khoaf dilaun, maine tumhe apne rab ka paigham pahonchaya agar tum isey qabul karo to ye tumhare liya duniyawi aur akhirat ki khush naseebi hai aur na maano to mai sabr kar lunga Allah ke faisle

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ka intezar karunga, is par un logo ne kaha ke ai Mohammad ﷺ agar ap hamare maruzat ko qabul nahi karte hain to in paharo ko hata dijiye aur maidan saaf nikal dijiye aur nehren jaari kar dijiye aur hamare marey hue baab dada ko zinda kar dijiye to hum unse puch kar dekhen kya ap jo farmate hain kya wo sach hai? agar wo keh denge to hum maan lenge, Huzur ﷺ ne farmaya ke mai in baaton ke liye nahi bheja gaya hun, jo pahochane ke liye mai bheja gaya hun wo maine pahoncha diya agar tum maano to tumhara naseeb aur na maano to mai khuda ke faisle ka intezaar karunga

Kuffar ne kaha phir ap apne rab se arz karke ek farishte ko bulwa dijiye jo apki tasdeeq kare aur apne liye baagh aur mahel aur soney chandi ke khazaney talab kijiye farmaya mai is liye nahi bheja gaya, mai bashir wa nazir bana kar bheja gaya hun is par kehne lage to hum par asmaan girwa dijiye aur baan unme se ye bole ke hargiz hum imaan na layenge jab tak Allah ko aur Farishto ko hamare saamne na layenge is par Nabiye Kareem ﷺ is majlis se uth aye aur Abdullah bin Umaiyya apke saath utha aur apse kehne laga ki khuda ki kasam mai kabhi ap par imaan na launga jab tak tum siri laga kar asmaan par na charo aur meri nazro ke saamne wahan se ek kitaab aur farishto ki ek jamaat lekar na aao aur khuda ki kasam agar ye bhi karo to mai samajhta hun ke phir bhi na maanunga, Nabiye Kareem ﷺ ne jab dekha ke ye log is qadar zid aur ana me hain aur unki haq dushmani had se guzar gayi hai to apko unki halat par ranjh hua is par ye ayate karima nazil hui

(15) <u>Para 15, Surah Bani Israil, Ayat 110</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلِ ادْعُوا اللّٰهَ اَوِ ادْعُوا الرَّحْمٰنَ ؕ اَيًّا مَّا تَدْعُوْا فَلَهُ الْاَسْمَآءُ الْحُسْنٰى ۚ

<u>Tarjuma Kanzul Imaan:</u>

Tum farmayo Allah kehkar pukaro ya Rehman kehkar jo keh kar pukaro sab usi ke acche naam hain

<u>Abu Jahal ki darog goie (telling lies):</u>

Hazrat Abbas رضی اللہ تعالیٰ عنہ ne farmaya ek shab Nabiye Kareem ﷺ ne taveel sajdah kiya aur apne sajdah me "Ya Allah Ya Rehman" farmate rahe, Abu Jahel ne suna

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to kehne lage ke Mohammad (ﷺ) hame to kai mabudo ko pujne se mana karte hain aur apne ap 2 ko pukarte hain, Allah aur Rehman tab ye ayate karima nazil hui (Tafseer Khazainul Irfan)

وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذٰلِكَ سَبِيْلًا ۝

Tarjuma Kanzul Imaan:

Aur apni namaz na bahot awaaz se paro na bilkul ahista aur (bulke) in dono ke beech me raasta chaho (mutawajje awaaz se paro)

Mushrekeen ki gustakhiyan:

Nabiye Kareem ﷺ Mecca Mokarrama me jab apne ashaab ke imamat farmate to qaraat buland awaaz se farmate, Mushrekeen sunte to Quran Paak ko aur use nazil farmane wale ﷻ ko aur jin par nazil hua yani Nabiye Kareem ﷺ in sab ko (maazallah) galiyan dete chunache is par ye ayate karima nazil hui (Tafseer Khazainul Irfan)

Surah 18 : Kahf – Ayat 110, Ruku 12 (Mecci)

(01) Para 15, Surah Kahf, Ayat 24

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِلَّآ اَنْ يَّشَآءَ اللّٰهُ وَاذْكُرْ رَّبَّكَ اِذَا نَسِيْتَ وَقُلْ عَسٰٓى اَنْ يَّهْدِيَنِ رَبِّيْ لِاَقْرَبَ مِنْ هٰذَا رَشَدًا ۝ (پارہ:15 سورۃ کہف، آیت نمبر 24)

Tarjuma Kanzul Imaan:

Magar ye ke (saath ye bhi kaho) Allah chahe aur apne rab ki yaad kar jab tu bhul jaye aur yun kaho ke qareeb hai (umeed hai ke) mera rab mujhe is (wakiya Kahf) se nazdeeq to (aise mojizat ata farmaye jo) raaste ki raah dikhaye (jo hidayat ka zariya ban jaye)

Nazul wahi me takheer:

Ahle Mecca ne Rasul e Kareem ﷺ se jab Ashabe Kahf ka haal daryafat kiya to Huzur ﷺ ne farmaya kal bataunga, aur inshallah nahi farmaya tha, to kai roz wahi nahi ayi phir ye ayat nazil hui (Tafseer Khazainul Irfan)

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(02) **Para 15, Surah Kahf, Ayat 28**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَ الْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ وَلَا تَعْدُ عَيْنٰكَ عَنْهُمْ ۚ تُرِيْدُ زِيْنَةَ الْحَيٰوةِ الدُّنْيَا ۚ وَلَا تُطِعْ مَنْ اَغْفَلْنَا قَلْبَهٗ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوٰىهُ وَ كَانَ اَمْرُهٗ فُرُطًا ۝ (پارہ:15 سورۃ کہف، آیت نمبر ۲۸)

Tarjuma Kanzul Imaan:

Aur apni jaan (khud ko) unse maanus (kareeb) rakho jo subah shaam apne rab ko pukarte hain uski raza chahte hain aur tumhari ankhen (nigahen) unhe choar kar (unse hat kar kisi) aur par na paren, kya tum duniya ki zindagani ka singar (zeenat) chahoge aur uska kaha na maano jiska dil humne apni yaad se ghafil kar diya aur wo apne khawish ke piche chala aur uska kaam (mamla) had se guzar gaya (hidayat se door ho gaya)

Sardarane Quraish ka taqabbur:

Sardarane Quraish ne arz kiya tha ke hum Islam qabul kar lenge lekin un fuqrah misakeen musalmano ke saath baiththe uthte humko sharm aati hai agar ap in ghareebo ko apni majlis se alida kar dain sirf humi nahi bulke bahot khalkat imaan qabul kar legi is par ye ayate karima nazil hui (Tafseer Noorul Irfan)

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(03) Para 16, Surah Kahf, Ayat 109

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

قُلۡ لَّوۡ كَانَ الۡبَحۡرُ مِدَادًا لِّكَلِمٰتِ رَبِّیۡ لَنَفِدَ الۡبَحۡرُ قَبۡلَ اَنۡ تَنۡفَدَ كَلِمٰتُ رَبِّیۡ وَ لَوۡ جِئۡنَا بِمِثۡلِهٖ مَدَدًا ﴿۱۰۹﴾ (پارہ:16 سورۃ کہف، آیت نمبر109)

Tarjuma Kanzul Imaan:

Tum farma do agar samundar mere rab ki baaton (kalemaat) ke liye siyahi ho (jaye) to zarur samundar khatm ho jayega aur mere rab ki baaten khatm na hongi agarche (chahe) hum waisa hi aur (siyahi ka samundar) uski madad ko le ayen

Yahud ka ayate Qurani par aitraaz:

Ek baar Yahud ne Huzur ﷺ ki khidmat me arz kiya ke apke Quran ki 2 ayaten apas me mutqabil (opposite) hain ek jagah hai ke tumhe thora ilm diya gaya dusri jagah hai ke jisey hiqmat di usey bahot khair di gayi, hum ko to hikmat di gayi phir hame thora sa ilm kaise mila is par ye ayate karima nazil hui (Tafseer Noorul Irfan)

Surah 19 : Maryam – Ayat 98, Ruku 6 (Mecci)

(01) Para 16, Surah Maryam, Ayat 66

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ یَقُوۡلُ الۡاِنۡسَانُ ءَاِذَا مَا مِتُّ لَسَوۡفَ اُخۡرَجُ حَیًّا ﴿۶۶﴾ (پارہ:16 سورۃ مریم، آیت نمبر66)

Tarjuma Kanzul Imaan:

Aur admi (inkaar karte hue) kehta hai ke jab mai mar jaunga to zarur ankarib jila kar (zinda karke qabr se) nikala jaunga

Marne ke baad zindagi ke munkar:

Ye ayate karima Waleed bin Moghira aur Abi bin Khalf ke mutalliq nazil hui jo marne ke baad zindagi ke munkar the (Tafseer Noorul Irfan)

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(02) Para 16, Surah Maryam, Ayat 73

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ اِذَا تُتۡلٰی عَلَیۡهِمۡ اٰیٰتُنَا بَیِّنٰتٍ قَالَ الَّذِیۡنَ كَفَرُوۡا لِلَّذِیۡنَ اٰمَنُوۡۤا ۙ اَیُّ الۡفَرِیۡقَیۡنِ خَیۡرٌ مَّقَامًا وَّ اَحۡسَنُ نَدِیًّا ﴿۷۳﴾ (پارہ:16 سورۃ مریم، آیت نمبر 73)

Tarjuma Kanzul Imaan:

Aur jab unpar hamari roshan ayaten pari jaati hain (to) kafir musalmano se kehte hain batao (hum dono me) kaun se groh ka makaan acha aur majlis behtar hai

Maal daar kuffar ka ghamand wa taqabbur:

Maal daar kuffar Quraish khub banao singhar karke apne baalo me tail daalkar ache kapre pahen kar faqr taqabbur se gharib musalmano se ye kehte the ke hum tumse mazey aur araam me hain aur wahan bhi tumse acche honge chunache unki tardeed me ye ayate karima nazil hui (Tafseer Noorul Irfan)

(03) Para 16, Surah Maryam, Ayat 77

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اَفَرَءَیۡتَ الَّذِیۡ كَفَرَ بِاٰیٰتِنَا وَ قَالَ لَاُوۡتَیَنَّ مَالًا وَّ وَلَدًا ﴿۷۷﴾

Tarjuma Kanzul Imaan:

To kya tumne usey dekha jo hamari ayaton se munkar hua aur kehta hai mujhe zarur maal wa aulad milenge

Marne ke baad zinda uthne ka munkar:

Hazrat Khabab رضی اللہ تعالیٰ عنہ ka zamana jahiliyat me Aas bin Wayil Samhi par karz tha wo uske paas takaze ko gaye to Aas ne kaha mai tumhara karz ada na karunga jab tak ke tum Mohammad ﷺ se phir na jao aur kufr ikhtiyar na kar lo, Hazrat Khabab رضی اللہ تعالیٰ عنہ ne farmaya aisa hargiz nahi ho sakta yahan tak ke tu mere aur marne ke baad zinda ho kar uthe wo kehne laga ke kahan mai marne ke baad phir uthunga, Hazrat Khabab رضی اللہ تعالیٰ عنہ ne farmaya, haan, Aas ne kaha to phir mujhe choriye yahan tak ke mai mar jayun aur marne ke baad phir zinda hun aur mujhe aulad mile jab hi apka karz ada karunga is par ye ayate karima nazil hui (Tafseer Khazainul Irfan)

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(01) Para 16, Surah Taaha, Ayat 105

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ یَسۡـَٔلُوۡنَکَ عَنِ الۡجِبَالِ فَقُلۡ یَنۡسِفُہَا رَبِّیۡ نَسۡفًا ﴿۱۰۵﴾ (پارہ:16 سورۃ طٰہٰ، آیت نمبر 105)

Tarjuma Kanzul Imaan:

Aur (wo) tumse (ai habib) paharo ko (ke anjaam ke baare me) puchte hain tum farmayo unhe mera rab reza reza karke ura dega

Paharo ka haal

Hazrat Ibn Abbas رضی اللہ تعالیٰ عنہ ne farmaya ke Kabila Saqeef ke ek admi ne Rasulallah ﷺ se daryaft kiya ke Qayamat ke din paharo ka kya haal hoga us par ye ayate karima nazil hui (Tafseer Khazainul Irfan)

(02) Para 16, Surah Taaha, Ayat 114

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

فَتَعٰلَی اللّٰہُ الۡمَلِکُ الۡحَقُّ ۚ وَ لَا تَعۡجَلۡ بِالۡقُرۡاٰنِ مِنۡ قَبۡلِ اَنۡ یُّقۡضٰۤی اِلَیۡکَ وَحۡیُہٗ ۫ وَ قُلۡ رَّبِّ زِدۡنِیۡ عِلۡمًا ﴿۱۱۴﴾ (پارہ:16 سورۃ طٰہٰ، آیت نمبر 114)

Tarjuma Kanzul Imaan:

Tu sab se buland (aala wa rafaiy) hai Allah (jo) saccha badshah (asal malik) aur Quran (parne) me jaldi na karo jab tak uski wahi tumhe puri na ho le aur arz karo ke ai mere rab mujhe ilm zyada de

Nabiye Kareem ﷺ ki tilawat e Quran

Jab Hazrat Jibreel علیہ السلام Quran Kareem lekar nazil hote the tab Hazrat Sayede Alam ﷺ unke saath saath parte the aur jaldi karte the taaki khub yaad ho jaye aur bhule nahin is par ye ayate karima nazil hui ke ap mushakkat na uthayen ap nahi bhulenge (Tafseer Khazainul Irfan)

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Surah 21 : Anbiya – Ayat 112, Ruku 7 (Mecci)

(01) Para 17, Surah Anbiya, Ayat 1

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِيْ غَفْلَةٍ مُّعْرِضُوْنَ ۙ﴿۱﴾

Tarjuma Kanzul Imaan:

Logon (ke amaal) ka hisaab nazdeek aur wo ghaflat me mooh phere (pare) hain

Munkariney ba'as:

Ye ayat munkariney ba'as ke haq me nazil hui jo marne ke baad zinda kiye jane ko nahi mante the is ayat me rozey qayamat ko guzre hue zamana ke kareeb bataya gaya kyun ki jitne din guzar jate hain aane wala din kareeb ho jata hai (Tafseer Khazainul Irfan)

(02) Para 17, Surah Anbiya, Ayat 13

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

لَا تَرْكُضُوْا وَارْجِعُوْٓا اِلٰى مَآ اُتْرِفْتُمْ فِيْهِ وَمَسٰكِنِكُمْ لَعَلَّكُمْ تُسْـَٔلُوْنَ ﴿۱۳﴾

Tarjuma Kanzul Imaan:

(Ab) na bhago aur (wapas) loat ke jao un asayinsho ki taraf jo tumko di gayi thin aur apne makano ke taraf shayad tumse (ahwal) puchna ho

Bakht Nasr ka azaab:

Sar zameen e Yemen me ek basti hai jiska naam Hasur hai wahan ke rehne wale Arab the unhone apne Nabi ko takziib ki aur unko qatl kiya to Allah ﷻ ne un par Bakht Nasr ko musallat kiya usne unhe qatl kiya aur giraftaar kiya aur uska ye amal jaari raha to ye log basti choarkar bhage to malaika ne unse ba-tarikey tans kaha jo is ayat me nazil hua (Tafseer Khazainul Irfan)

(03) Para 17, Surah Anbiya, Ayat 34

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَمَا جَعَلْنَا لِبَشَرٍ مِّنْ قَبْلِكَ الْخُلْدَ ؕ اَفَاْىِٕنْ مِّتَّ فَهُمُ الْخٰلِدُوْنَ ﴿۳۴﴾

Tarjuma Kanzul Imaan:

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Aur humne tumse pehle kisi admi ke liye duniya me hamesha ki zindagi na banayi to kya (ai mehbub) agar tum inteqaal farmayo to ye hamesha (zindah) rahenge (hargiz nahi)

Dushma e Rasul ka zalaal (gumrahi) o anaad:

Nabiye Kareem ﷺ ke dushman apne zalaal o anaad se kehte the ke hum hawadis zamane ka intezar kar rahe hain ankareeb aisa wakht aane wala hai ke Mohammad ﷺ ki wafat ho jayegi us par ye ayate karima nazil hui (Tafseer Khazainul Irfan)

(04) Para 17, Surah Anbiya, Ayat 36

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ اِذَا رَاٰكَ الَّذِیۡنَ كَفَرُوۡۤا اِنۡ یَّتَّخِذُوۡنَكَ اِلَّا هُزُوًا ؕ اَهٰذَا الَّذِیۡ یَذۡكُرُ اٰلِهَتَكُمۡ ۚ وَ هُمۡ بِذِكۡرِ الرَّحۡمٰنِ هُمۡ كٰفِرُوۡنَ ﴿۳۶﴾ (پارہ:17 سورۃ الانبیاء، آیت نمبر36)

Tarjuma Kanzul Imaan:

Aur jab kafir tumhe dekhte hain to tumhe (Allah ka Rasul) nahi thehrate magar (bulke) thattha (mazaq urate aur kehte) kya ye hain wo sahab jo tumhare khudaon ko bura kehte hain aur wo (kafir) Rehman hi ki yaad (zikr) se munkar hain

Abu Jahl ki jihalat:

Ye ayat Abu Jahal ke haq me nazil hui, Nabiye Kareem ﷺ tashrif le ja rahe the wo ap ﷺ ko dekh kar hasa aur kehne laga ke ye Nabi Abd Munaf ke Nabi hain aur apas me ek dusre ko ye kehne lage jo is ayate karima me mazkur hua (Tafseer Khazainul Irfan)

(05) Para 17, Surah Anbiya, Ayat 37

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

خُلِقَ الۡاِنۡسَانُ مِنۡ عَجَلٍ ؕ سَاُورِیۡكُمۡ اٰیٰتِیۡ فَلَا تَسۡتَعۡجِلُوۡنِ ﴿۳۷﴾

Tarjuma Kanzul Imaan:

Admi jald baaz banaya gaya, ab mai tumhe apni (azaab ki) nishaniyan dikhaunga (to) mujhse (azaab ke mutalbe me) jaldi na karo

Azaab ki jaldi:

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Ye ayat Nazr bin Haaris ke haq me nazil hui jo kehta tha ke jald azaab nazil karaiye, is ayat me farmaya gaya hai ke ab mai tumhe apni nishaniyan dikhaunga, yani jo wada azaab ke diye gaye hain unka wakht karib agaya hai (Tafseer Khazainul Irfan)

(06) Para 17, Surah Anbiya, Ayat 101

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اِنَّ الَّذِیۡنَ سَبَقَتۡ لَہُمۡ مِّنَّا الۡحُسۡنٰۤی ۙ اُولٰٓئِکَ عَنۡہَا مُبۡعَدُوۡنَ ۙ﴿۱۰۱﴾

Tarjuma Kanzul Imaan:

Beshaq wo (musalman) jinke liye hamara wada bhalai ka ho chuka wo jahannum se door rakhe gaye hain

360 buth:

Rasul Kareem ﷺ ek roz Kaaba Moazzima me dakhil hue us wakht Quraish ke sardar Hateem me mojud the aur Kaaba Sharif ke girdh 360 buth the Nazar bin Haaris Nabiye Kareem ﷺ ke saamne aya aur ap ﷺ se kalaam karne laga, Huzur ﷺ ne usko jawab dekar saqit kar diya aur ye ayat nazil farmayi وما تعبدون من دون اللہ **jabke tum jo khuch Allah ke siwa pujte ho sab jahannam ke idhan hain, ye farmaya ke ap ﷺ tashrif le aye phir Abdullah bin Zubair aya usko Waleed bin Moghira ne is guftagu ki khabar di kehne laga ke khuda ki kasam mai hota to unse mubahisa karta us par logo ne Nabiye Kareem ﷺ ko bulaya, Ibn Zubair kehne laga ke apne ya farmaya, Huzur ﷺ ne farmaya, haan, to wo kehne lage, Yahud to Hazrat Uzair عليه السلام ko pujte hain aur Nasrani Hazrat Eesa عليه السلام ko pujte hain aur Bani Malih Farishto ko pujte hain is par ye ayat karima nazil hui (Tafseer Khazainul Irfan)**

Surah 22 : Hajj – Ayat 78, Ruku 10 (Madni)

(01) Para 17, Surah Hajj, Ayat 11

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ مِنَ النَّاسِ مَنۡ یَّعۡبُدُ اللّٰہَ عَلٰی حَرۡفٍ ۚ فَاِنۡ اَصَابَہٗ خَیۡرُ ۨ اطۡمَاَنَّ بِہٖ ۚ وَ اِنۡ اَصَابَتۡہُ فِتۡنَۃُ ۨ انۡقَلَبَ عَلٰی وَجۡہِہٖ ۚ خَسِرَ الدُّنۡیَا وَ الۡاٰخِرَۃَ ؕ ذٰلِکَ ہُوَ الۡخُسۡرَانُ الۡمُبِیۡنُ ﴿۱۱﴾ (پارہ:17 سورۃ الحج، آیت نمبر 11)

Tarjuma Kanzul Imaan:

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Aur khuch admi Allah ki bandagi ek kinarah par karte hain (smenan aur sabit kadmi ke bagair) phir agar unhe koi bhalai pahonch gayi jab to chain se hain aur jab koi azmayish wa musibat akar pari (to Islam se) mooh ke bal palat gaye (usne) duniya aur akhirat dono ka ghata (nuqsan uthaya) yehi hai sarhi nuqsan

Munafekat:

Ye ayat Arabiyon ki ek jamat ke haq me nazil hui jo Aiteraaf me akar Madina me dakhil hote aur Islam latey unki halat ye thi ke agar wo khub dantarust rahe aur unki daulat bari aur unke beta hua tab to kehte the ke Islam accha deen hai usme akar hame faida hua aur agar koi baat apni umeed ke khilaf paish ayi maslan bimar ho gaye ya larki ho gayi ya maal ki kami ho gayi to kehte the ke jab se hum is deen me dakhil hue hain hame nuqsan hi ho raha hai aur phir deen se phir jaate the unke haq me ye ayate karima nazil hui (Tafseer Khazainul Irfan)

(02) Para 17, Surah Hajj, Ayat 8

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ مِنَ النَّاسِ مَنۡ یُّجَادِلُ فِی اللّٰہِ بِغَیۡرِ عِلۡمٍ وَّ لَا ہُدًی وَّ لَا کِتٰبٍ مُّنِیۡرٍ ۙ﴿۸﴾

Tarjuma Kanzul Imaan:

Aur koi admi wo hai ke Allah ke baare me yun jhagarta hai ke na to (usko jhagarne wale ke paas) ilm na koi daleel na koi roshan tehreer e sanad

Allah ki safahat me gustakhi:

Ye ayat Abu Jahal waghera ek jamat ke kuffar ke haq me nazil hui jo Allah Taala ki safahat me jhagra karte the aur uski taraf aise raddi safa'at ki nisbat karte the jo uski shaan ke layek nahi chunache ye ayate karima nazil hui

(03) Para 17, Surah Hajj, Ayat 25

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اِنَّ الَّذِیۡنَ کَفَرُوۡا وَ یَصُدُّوۡنَ عَنۡ سَبِیۡلِ اللّٰہِ وَ الۡمَسۡجِدِ الۡحَرَامِ الَّذِیۡ جَعَلۡنٰہُ لِلنَّاسِ سَوَآءَ ۨ الۡعَاکِفُ فِیۡہِ وَ الۡبَادِ ؕ وَ مَنۡ یُّرِدۡ فِیۡہِ بِاِلۡحَادٍۭ بِظُلۡمٍ نُّذِقۡہُ مِنۡ عَذَابٍ اَلِیۡمٍ ﴿۲۵﴾ (پارہ:17 سورۃ الحج، آیت نمبر25)

Tarjuma Kanzul Imaan:

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Beshaq wo jinhone kufr kiya aur kehte hain Allah ki raah (deen e Islam se) aur us adab wali masjid (Masjide Haraam me dakhil hone) se jisey humne sab logo ke liye muqarrar kiya ke usme ek sa haq hai wahan ke rehne wale aur pardesi ka, aur jo usme kisi ziyadti ka na haq irada kare hum usey dard naak azaab chakhayenge

Na haq ziyadti par dard naak azaab:

Ye ayate karima Sufyan bin Harb waghera ke haq me nazil hui jinhone Nabiye Kareem ﷺ ko Mecca Mokarrama me dakhil hone se roka tha (Khazainul Irfan)

Nabiye Kareem ﷺ ne Abdullah bin Anees ko ek Ansaari ke saath bheja unhone apas me apni khandani azmaten byan ki, Abdullah ko ghussa aya aur Ansaari ko qatl karke murtad hokar Moazzama bhag gaya, us par ye ayate karima nazil hui (Tafseer Noorul Irfan)

(04) Para 17, Surah Hajj, Ayat 37

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

لَنْ يَّنَالَ اللّٰهَ لُحُوْمُهَا وَلَا دِمَآؤُهَا وَ لٰكِنْ يَّنَالُهُ التَّقْوٰى مِنْكُمْ ؕ كَذٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللّٰهَ عَلٰى مَا هَدٰىكُمْ ؕ وَ بَشِّرِ الْمُحْسِنِيْنَ ﴿۳۷﴾

Tarjuma Kanzul Imaan:

Allah ko hargiz na unke ghosh pahonche hain na unke khun, haan tumhari parhez gaari (niyate ikhlaas) us tak bar yaab (maghbul) hoti hai yun hi unko tumhare bus me kar diya ke tum Allah ki barai bolo is (nemat) par ke (usne) tumko hidayat farmayi, aur ai mehbub khush khabri sunao neki walon ko

Zamana Jahiliyat:

Zamana e Jahiliyat ke kuffar apni qurbaniyo ke khun se Kaaba Moazzima ki deewaron ko aludah karte the aur uske sabab taqarrub jante the is par ye ayate karima nazil hui (Tafseer Khazainul Irfan)

(05) Para 17, Surah Hajj, Ayat 39

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اُذِنَ لِلَّذِيْنَ يُقٰتَلُوْنَ بِاَنَّهُمْ ظُلِمُوْا ؕ وَ اِنَّ اللّٰهَ عَلٰى نَصْرِهِمْ لَقَدِيْرُ ﴿۳۹﴾

Tarjuma Kanzul Imaan:

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Unhe jinse kafir larte (zulm karte) hain is bina par ke un par zulm hua aur beshaq Allah unki madad karne par zarur qadir hai

Sahaba par tashaddud:

Kuffer e Mecca Nabiye Kareem ﷺ ke Sahaba ko roz haath aur zabaan se shadeed aziyate dete aur izah pahonchate rehte the aur Sahaba Huzur ﷺ ke paas is haal me pahonchte the ke kisi ka sir phata hai kisi ka haath tuta hai, rozana isi kism ki shikayaten bargah e aqdas me pahoncha karti, Sahaba Ekram علیکم رضوان kuffar ki zulm ki Huzur ﷺ ke darbar me faryade karte, ap ﷺ ye farma diya karte ke sabr karo, mujhe abhi jehad ka hukm nahi diya gaya hai, jab Huzur ﷺ ne Madina Taiyaba ko hijrat farmayi tab ye ayate karima nazil hui (Tafseer Khazainul Irfan)

(06) Para 17, Surah Hajj, Ayat 52

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَمَآ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُوْلٍ وَّلَا نَبِيٍّ اِلَّآ اِذَا تَمَنّٰٓى اَلْقَى الشَّيْطٰنُ فِيْٓ اُمْنِيَّتِهٖ ۚ فَيَنْسَخُ اللّٰهُ مَا يُلْقِي الشَّيْطٰنُ ثُمَّ يُحْكِمُ اللّٰهُ اٰيٰتِهٖ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ۝ (پارہ:17 سورۃ الحج، آیت نمبر52)

Tarjuma Kanzul Imaan:

Aur humne tumse pehle jitne Rasul ya Nabi bheje sab par kabhi ye wakiya guzra hai ke jab unhone (ehkaam e elahi me se khuch) parha to shaitan ne unke parne me logo (ke dilon) par khuch apni taraf se (shakuk wa shubha'at) ko mila diya to mita deta hai Allah us shaitan ke daale hue (shakuk wa waswaso ko) ko phir Allah apni ayaten pakki (shaitani kalamat se mehfuz) kar deta hai aur Allah ilm wa hikmat wala hai

Shaitan ka Makar:

Jab Surah Najm nazil hui to Nabiye Kareem ﷺ ne uski Masjide Haraam me uski tilawat farmayi aur bahot ahishta ahista waqfa farmate hue jisse sunne wale bhi ghaur kar sake aur yaad karne walo ko yaad karne me madad mile jab ap ﷺ ne ye ayat وٰنٰوٰۃ الثالثۃ الاخریٰ پڑھ par kar hasbe dastur wakhf farmaya to shaitan ne mushrekeen ke kaan me usey milakar 2 kalme aise keh diya jinse butho ki tareef nikalti thi, Jibreel علیہ السلام ne Nabiye Kareem ﷺ ki khidmat me hazir hokar ye haal arz kiya

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ussey Huzur ﷺ ko ranjh hua, Allah Taala ne ap ﷺ ki tasalli ke liye ye ayat nazil farmayi (Tafseer Khazainul Irfan)

(07) Para 17, Surah Hajj, Ayat 59

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

لَيُدْخِلَنَّهُمْ مُّدْخَلًا يَّرْضَوْنَهٗ ؕ وَ اِنَّ اللّٰهَ لَعَلِيْمٌ حَلِيْمٌ ﴿۵۹﴾

Tarjuma Kanzul Imaan:

Zarur unhe aisi jagah (jannat me) le jayega jisey wo pasand karenge aur beshaq Allah aur hikmat wala hai

Pasand ki jagah

Nabiye Kareem ﷺ se ap ﷺ ke Sahaba ne arz kiya Ya Rasulallah ﷺ hamare jo sahaba shaheed ho gaye hum jante hain ke bargah e elahi me unke barey darjey hain aur hum jehado me Huzur ﷺ ke saath rahenge lekin hum ap ﷺ ke saath rahey aur be-shahadat ke moat ayi to akhirat me hamare liye kya hai us par ya ayate karima nazil hui (Tafseer Khazainul Irfan)

(08) Para 17, Surah Hajj, Ayat 60

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

ذٰلِكَ ۚ وَ مَنْ عَاقَبَ بِمِثْلِ مَا عُوْقِبَ بِهٖ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللّٰهُ ؕ اِنَّ اللّٰهَ لَعَفُوٌّ غَفُوْرٌ ﴿۶۰﴾ (پارہ:17 سورۃ الحج، آیت نمبر60)

Tarjuma Kanzul Imaan:

Baat ye hai aur jo (momin zulm ka) badla (inta hi) le jaisi taklif pahonchayi gayi thi phir us par (mazeed) zyadti ki jaye to beshaq Allah is (mazlum momin) ki madad farmayega beshaq Allah maaf karne wala bakshne wala hai

Mushrekeen ka qatl:

Ye ayat mushrekeen ke haq me nazil hui jo mahey Muharram ki akhri tarikho me musalmano par hamla awar hue, aur musalmano ne mahey mubarak ke tarikho ke khyal se unse larna na chaha magar mushrekeen na maane aur unhone qatal shru kar diya, musalmano ne majburan muqabla kiya aur rab taala ne unki madad farmayi, iske mutalliq ye ayate karima nazil hui (Tafseer Khazainul Irfan)

(09) Para 17, Surah Hajj, Ayat 67

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنَازِعُنَّكَ فِي الْأَمْرِ وَادْعُ إِلَىٰ رَبِّكَ ۖ إِنَّكَ لَعَلَىٰ هُدًى مُسْتَقِيمٍ ﴿٦٧﴾ (پارہ:17 سورۃ الحج، آیت نمبر 67)

Tarjuma Kanzul Imaan:

Har ummat ke liye humne ibadat ke qaidey (tarikey) bana diye ke wo un par chalen (amal karen) to hargiz wo tum se us (qawaid ke) mamle me jhagra na karen aur apne rab (deen e Islam) ki taraf bulayo beshaq tum sidhi raah par ho

Shariyat ki Qawaid:

Ye ayate karima Badeel bin Warqala aur Bashr bin Sufyan aur Yazeed bin Kunaiz ke haq me nazil hui in logo ne Sahaba e Rasul ﷺ se kaha tha ke kya sabab hai jis janwar ko tum qatl karte ho usey to khate ho aur jisko Allah marta hai usko nahi khate us par ye ayate karima nazil hui (Tafseer Khazainul Irfan)

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Surah 23 : Muminun – Ayat 112, Ruku 7 (Mecci)

(01) Para 18, Surah Muminun, Ayat 75

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ لَوْ رَحِمْنٰهُمْ وَ كَشَفْنَا مَا بِهِمْ مِّنْ ضُرٍّ لَّلَجُّوْا فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ

Tarjuma Kanzul Imaan:

Aur agar hum unpar rahem karem aur jo musibat un par pari hai taal dain to zarur phat phatana (ehsaan faramoshi) karenge apni sarkashi me bahakte hue

Qahed se nijaad:

Jab Quraish Huzur ﷺ ki dua se 7 baras ke Qahed me mubtila hue aur halat bahot battar ho gayi to Abu Sufyan unki taraf se Nabiye Kareem ﷺ ki khidmat me hazir hue aur arz kiya ke kya ap apne khyal me rehmatullil alameen banakar nahi bhejenge, Nabiye Kareem ﷺ ne farmaya beshaq, Abu Sufyan ne kaha ke baro ko to apne Badr me halaq kar diya aulad jo rahi wo apki baddua se is halat ko pahonchi, ke musibat qahed me mubtila hui, faqo se tang agayi, log bhuk ki betaabi se haddiyan chat ke murdar tak kha gaye, mai apko Allah ki kasam deta hun aur Qurabat ki ap Allah se dua kijiye ke humse is qahed ko door farmaye, ap ﷺ ne dua farmayi aur unhone is bala se rihayi payi, ispar ye ayat nazil hui

(02) Para 18, Surah Muminun, Ayat 110

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

فَاتَّخَذْتُمُوْهُمْ سِخْرِيًّا حَتّٰۤى اَنْسَوْكُمْ ذِكْرِيْ وَ كُنْتُمْ مِّنْهُمْ تَضْحَكُوْنَ ۝

Tarjuma Kanzul Imaan:

To tumne unhe thattha (mazaq) bana liya yahan tak ke unhe banane ke shaghal (shoak, khawish) me (mazaq urane me itna mashgul hue ke) meri yaad bhul gaye aur tum unse hasa karte

Ashaab e Rasul se kuffar ka tamsakhar

Ye ayat kuffar Quraish ke haq me nazil hui jo Hazrat Bilal aur Hazrat Ammar wa Hazrat Sohaib wa Hazrat Khabab رضي الله تعالىٰ عنهم waghera fuqrah Ashaab e Rasul ﷺ se tamsakhar karte the (Tafseer Khazainul Irfan)

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Surah 24 : Noor – Ayat 64, Ruku 9 (Madni)

(01) Para 18, Surah Noor, Ayat 2

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلزَّانِيَةُ وَالزَّانِيْ فَاجْلِدُوْا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ۖ وَّلَا تَاْخُذْكُمْ بِهِمَا
رَاْفَةٌ فِيْ دِيْنِ اللّٰهِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۚ وَلْيَشْهَدْ عَذَابَهُمَا
طَآئِفَةٌ مِّنَ الْمُؤْمِنِيْنَ ۝٢ (پارہ:18 سورۃ نور، آیت نمبر 2)

Tarjuma Kanzul Imaan:

Jo aurat badkaar (zaniyah) ho aur jo mard (bhi zani ho) to unme har ek ko 100 kohre lagao aur tum unpar taras na aye Allah ke deen (ke mamle me) me agar tum imaan latey (rakhte) ho Allah aur pichle din (Qayamat par) aur chahe ke unki saza ke wakht musalamano ka ek groh (wahan saza dekhne) hazir ho (taki ibrat ho)

Badkaar mushriko se nikaah ki mumaniyat:

Baaz fuqrah mahajereen ne chaha ke Madina Munawwara ki badkaar mushrika maal daar aurton se nikaah karen takey unki daulat kaam aye aur wo aurten humse nikaah ki barkat se apne gunhao se tauba kar lain us par ye ayate karima nazil hui jisme unhe mana farmaya gaya (Tafseer Noorul Irfan)

(02) Para 18, Surah Noor, Ayat 7, 8, 9

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالْخَامِسَةُ اَنَّ لَعْنَتَ اللّٰهِ عَلَيْهِ اِنْ كَانَ مِنَ الْكٰذِبِيْنَ ۝٧ وَيَدْرَؤُا عَنْهَا
الْعَذَابَ اَنْ تَشْهَدَ اَرْبَعَ شَهٰدٰتٍۭ بِاللّٰهِ ۙ اِنَّهٗ لَمِنَ الْكٰذِبِيْنَ ۝٨ وَالْخَامِسَةَ اَنَّ
غَضَبَ اللّٰهِ عَلَيْهَآ اِنْ كَانَ مِنَ الصّٰدِقِيْنَ ۝٩ (پارہ:18 سورۃ نور، آیت نمبر 7-9)

Tarjuma Kanzul Imaan:

Aur (4 baar gawahi ke baad) panchwi (martaba) ye (kahe) ke Allah ki laanat ho uspar agar (wo) jhutha ho aur aurat se yun (zinah ki) saza tal jayegi ke wo Allah ka naam lekar 4 baar gawahi de ke mard (zinah ka tohmat lagane me) jhutha hai aur panchwi (martaba) yun kahe ke aurat (mujh) par ghazab Allah ka agar (shohar) mard saccha hai

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La'aan ka hukm:

Ye ayate karima ek sahabi ke haq me nazil hui jinhone Nabiye Kareem ﷺ se daryaft kiya tha ke agar admi apni aurat ko zinha me mubtila dekhe to kya kare, na is wakht gawaho ki talaash karne ki fursat aur na bagair gawahi ke wo ye baat keh sakta hai kyun ke usey qazaf (stoning) ka andesha hai is par ye ayate karima nazil hui aur La'aan ka hukm diya (Tafseer Khazainul Irfan)

(05) Para 18, Surah Noor, Ayat 11 - 17

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّ الَّذِيْنَ جَآءُوْ بِالْاِفْكِ عُصْبَةٌ مِّنْكُمْ ؕ لَا تَحْسَبُوْهُ شَرًّا لَّكُمْ ؕ بَلْ هُوَ خَيْرٌ
لَّكُمْ ؕ لِكُلِّ امْرِئٍ مِّنْهُمْ مَّا اكْتَسَبَ مِنَ الْاِثْمِ ۚ وَالَّذِيْ تَوَلّٰى كِبْرَهٗ مِنْهُمْ لَهٗ
عَذَابٌ عَظِيْمٌ ﴿۱۱﴾ لَوْ لَاۤ اِذْ سَمِعْتُمُوْهُ ظَنَّ الْمُؤْمِنُوْنَ وَالْمُؤْمِنٰتُ بِاَنْفُسِهِمْ
خَيْرًا ۙ وَّقَالُوْا هٰذَاۤ اِفْكٌ مُّبِيْنٌ ﴿۱۲﴾ لَوْ لَا جَآءُوْ عَلَيْهِ بِاَرْبَعَةِ شُهَدَآءَ ۚ فَاِذْ لَمْ
يَاْتُوْا بِالشُّهَدَآءِ فَاُولٰٓئِكَ عِنْدَ اللّٰهِ هُمُ الْكٰذِبُوْنَ ﴿۱۳﴾ وَلَوْ لَا فَضْلُ اللّٰهِ عَلَيْكُمْ
وَرَحْمَتُهٗ فِي الدُّنْيَا وَالْاٰخِرَةِ لَمَسَّكُمْ فِيْ مَاۤ اَفَضْتُمْ فِيْهِ عَذَابٌ عَظِيْمٌ ﴿۱۴﴾ اِذْ
تَلَقَّوْنَهٗ بِاَلْسِنَتِكُمْ وَتَقُوْلُوْنَ بِاَفْوَاهِكُمْ مَّا لَيْسَ لَكُمْ بِهٖ عِلْمٌ وَّتَحْسَبُوْنَهٗ
هَيِّنًا ۖ وَّهُوَ عِنْدَ اللّٰهِ عَظِيْمٌ ﴿۱۵﴾ وَلَوْ لَاۤ اِذْ سَمِعْتُمُوْهُ قُلْتُمْ مَّا يَكُوْنُ لَنَاۤ اَنْ
نَّتَكَلَّمَ بِهٰذَا ۖ سُبْحٰنَكَ هٰذَا بُهْتَانٌ عَظِيْمٌ ﴿۱۶﴾ يَعِظُكُمُ اللّٰهُ اَنْ تَعُوْدُوْا لِمِثْلِهٖۤ
اَبَدًا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿۱۷﴾ (پارہ:18 سورۃ نور، آیت نمبر 11-17)

Tarjuma Kanzul Imaan:

To tumhara pardah khol deta beshaq wo ke ye bara bohtan laye hain tumhi me ke ek jamat hai usey apne liye bura na samjho, bulke wo tumhare liye behtar hai (tumhe us par ajar milega) unme har shaks ke liye wo gunaah (itna hi) hai jo usne kamaya aur unme wo jisne (bohtan lagakar) sab se bara (barh charh kar) hissa liya uske liye bare azaab hai (aisa) kyun na hua (ke) jab tumne usey (afwah ko) suna tha ke musalaman mardo aur musalman aurton ne apno naik ghuman kiya hota (bohtan ki tardeed ki hoti) aur kehte ye khula bohtan hai, us par 4 gawah kyun na laye, to jab gawah na laye to wohi Allah ke nazdeeq jhuthe hain, aur agar Allah ka

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fazal aur uski rehmat tum par duniya aur akhirat me na hoti to jis par chaiy (bohtan tarazi) me tum pare us par tumhe bara azaab pahonchta, jab tum aisi baat (afwah) apni zabaano par ek dusre se sunkar latey the aur apni mooh se wo nikalte the jiska tumhe ilm nahi aur usye (is harqat ko) (mamuli) sahalFhuju samajhte the aur (magar) wo Allah ke nazdeeq baat hai aur (aisa) kyun na hua jab tumne (afwah ko) suna tha (to) kaha hota ke hame (haq) nahi pahonchta ke aisi baat kahen (jisme zara sach nahi) ilahi paak hai tujhe ye bara bohtan hai, Allah tumhe nasihat farmata hai ke ab aisa kabhi na kehna agar imaan rakhte ho aur Allah tumhare liye ayaten saaf byna farmata hai

<u>Sayeda Ayesha Siddiqua رضی اللہ تعالیٰ عنہا ke mutalliq Quran ki gawahi:</u>

Bare bohtan se murad Ummul Momeneen Hazrat Ayesha رضی اللہ تعالیٰ عنہ par tohmat lagana hai, 5 hijir me Ghazwa Bani Al Mustalaq se wapsi ke wakht kaafla kareeb Madina ek paraw par thehra to Ummul Momeneen Hazrat Ayesha رضی اللہ تعالیٰ عنہ zarurat ke liye kisi gosha (kona) me tashreef le gayin wahan haar apka chut gaya uski talash me ap masruf ho gayin, idhar kaafla ne kooch kiya aur apka mehmal sharif oont par kas diya aur unhe yehi khyal raha ke Ummul Momeneen us me hain, kaafla chal diya ap رضی اللہ تعالیٰ عنہا kaafle ki jagah baith gayin aur ap رضی اللہ تعالیٰ عنہا ne khyal kiya ke meri talaash me kaafla zarur wapas hoga, kaafle ke pichey giri pari cheez uthane ke liye ek sahab raha karte the, is moake par Hazrat Saghwan us kaam par the

Jab wo aye aur ap رضی اللہ تعالیٰ عنہا ko dekha to buland awaaz se انا للہ وانا الیہ راجعون pukara ap رضی اللہ تعالیٰ عنہا ne kapre se pardah kar liya aur unhone apni ootni bithayi, Hazrate Ayesha رضی اللہ تعالیٰ عنہا us par sawar hokar lashkar me pahonchi, munafekeen siyah batin me ahwame fasidah phehlaya aur رضی اللہ تعالیٰ عنہا ki shaan me bahgohi shru ki, baaz musalman bhi unke kareeb me agaye aur unke zabaan se bhi koi kalma nikla, Ummul Momeneen bimar ho gayin aur ek maah tak bimar rahin, is darmiyan me unhe khabar na hui ke unke baare me munafekeen kya baten bana rahe hain, ek roz unhe Umme Mustah se ye khabar malum hui, aur usse ap رضی اللہ تعالیٰ عنہا ka marz aur bar gaya aur is sadme me is tarah royin ke ap رضی اللہ تعالیٰ عنہا ka ansoo na thamte the aur na ek lamhe ke liye neend ati thi is haal me Nabiye Kareem ﷺ par wahi nazil hui aur apki taharat me ye ayaten utrin, aur ap رضی اللہ تعالیٰ عنہا sharf wa martaba Allah ne itna baraya ke Quran e Paak ki bahot si ayat me ap رضی اللہ تعالیٰ عنہا ki taharat wa fazilat byan farmayi gayi

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Is doran me Nabiye Kareem ﷺ ne mimbar sharif se ba kasam farma diya ke mujhe apne ahal ki paaki aur khubi ba yaqeen malum hai to jis shaks ne unke haq me bad gohi ki hai uski taraf mere paas kaun mazerat paish kar sakta hai, Hazrat Umar رضی اللہ تعالیٰ عنہ ne farmaya ke munafekeen ba yaqeen jhuthe hain, Ummul Momeneen ba yaqeen paak hain, Allah Taala ne Nabiye Kareem ﷺ ke jism e paak ko makkhi ke baithne se mehfuz rakha ke wo najazato par baithti hai, kaise ho sakta hia ke wo apko bad aurat ki sohbat se mehfuz na rakhe, Hazrat Usman Ghani رضی اللہ تعالیٰ عنہ ne bhi is tarah ap رضی اللہ تعالیٰ عنہا ki taharat byan ki aur farmaya ke Allah Taala ne apka saya zameen par na parne diya takey us saaye par kisi ka kadam na pare, to jo parwar digar ap رضی اللہ تعالیٰ عنہا ke saaye ko mehfuz rakhta hai, kis tarah mumkin hai ke wo apke ahal ko mahfuz na farmaya, Hazrat Ali رضی اللہ تعالیٰ عنہ ne farmaya ke ek juun ka khun lagne se parwar digar e alam ne ap ﷺ ke nalain utarne ka hukm diya jo parwar digar ap ﷺ ki nalain sharif ki itni si aludgi ko gawara na farmaya mumkin nahi ke wo ap ﷺ ke ahel ki aludgi gawara kare is tarah bahot se sahaba aur sahabiyat ne kasme khayin, ayat nazil hone se qabl hi Ummul Momeneen ki taraf se qulub mutmayeen the, ayat ke nazul me unka azo sharf aur zyadah kar diya to bad guhon ki bad gohi Allah aur uske Rasul aur Sahaba ke nazdeeq batil hai aur bad gohi karne walon ke liye sakht tareen musibat hai (Tafseer Khazainul Irfan)

(12) <u>Para 18, Surah Noor, Ayat 22</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبٰى وَالْمَسٰكِيْنَ وَالْمُهٰجِرِيْنَ فِيْ سَبِيْلِ اللّٰهِ ۖ وَلْيَعْفُوْا وَلْيَصْفَحُوْا ۗ أَلَا تُحِبُّوْنَ أَنْ يَّغْفِرَ اللّٰهُ لَكُمْ ۗ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿٢٢﴾ (پارہ:18 سورۃ نور، آیت نمبر22)

<u>Tarjuma Kanzul Imaan:</u>

Aur kasam na khayen wo jo tumme (deeni lihaz se) fazilat wale aur gunjayish (maal e daulat) wale hain qurabat walon aur miskeeno aur Allah ki raah me hijrat karne walon ko (maali madad na) dene ki aur chahe ke maaf karen aur dar guzar karen kya tum usey dost (pasand) nahi rakhte ke Allah tumhari bakshish kare aur Allah bakshne wala maherbaan hai

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Siddique Akbar رضی اللہ تعالیٰ عنہ ki kasam:

Ye ayat Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ ke haq me nazil hui, Hazrat Abu Bakr رضی اللہ تعالیٰ عنہ ne kasam khayi thi ke 'Musteh' ke saath saluk na karenge wo ap رضی اللہ تعالیٰ عنہ ke khala ke bete the, nadaar the, mahajir the, Badri sahabi the, Abu Bakr رضی اللہ تعالیٰ عنہ hi unka kharch uthate the, magar chunke Ummul Momeneen Sayeda Ayesha رضی اللہ تعالیٰ عنہا par tohmat lagane walon ke saath unhone ghalt fehmi me munafikat ki thi isliye liye Siddique Akbar رضی اللہ تعالیٰ عنہ kasam khayi is par ye ayate karima nazil hui (Tafseer Khazainul Irfan)

(13) Para 18, Surah Noor, Ayat 29

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَدْخُلُوْا بُيُوْتًا غَيْرَ مَسْكُوْنَةٍ فِيْهَا مَتَاعٌ لَّكُمْ ؕ وَاللّٰهُ يَعْلَمُ مَا تُبْدُوْنَ وَمَا تَكْتُمُوْنَ ﴿۲۹﴾ (پارہ:18 سورۃ نور، آیت نمبر29)

Tarjuma Kanzul Imaan:

Isme tum par khuch gunaah nahi ke in gharo me jayo jo khaas kisi ki sukunat ke nahi (musafir khana waghera) aur unke baratne (stemaal) ka tumhe ikhtiyar hai aur Allah janta hai jo tum zahir karte ho aur jo tum chupate ho

Dakhile ki ijazat:

Ye ayat un Ashaab ke jawab me nazil hui jinhone ayate istizaan ke nazil hone ke baad daryaft kiya tha ke Mecca Mokarrama aur Madina Taiyaba ke darmiyan aur Shaam ki raah me jo musafir khane bane hue hain ke unme dakhil hone ke liye bhi ijazat lena zaruri hai (Tafseer Khazainul Irfan)

(14) Para 18, Surah Noor, Ayat 33

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَلْيَسْتَعْفِفِ الَّذِيْنَ لَا يَجِدُوْنَ نِكَاحًا حَتّٰى يُغْنِيَهُمُ اللّٰهُ مِنْ فَضْلِهٖ ؕ وَالَّذِيْنَ يَبْتَغُوْنَ الْكِتٰبَ مِمَّا مَلَكَتْ اَيْمَانُكُمْ فَكَاتِبُوْهُمْ اِنْ عَلِمْتُمْ فِيْهِمْ خَيْرًا

Tarjuma Kanzul Imaan:

Aur chahiye ke (haram kari se) bache rahen wo (log) jo nikaah ka maqrur (akhrajat) nahi rakhte yahan tak ke Allah maqrur wala (khushaal) kar de apni

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fazal se aur tumhare haath ke milq bandi ghulamo me se jo ye chahen ke khuch (muqarrar kardah) maal kamane ki shart par unhe azaadi likh do to likh do (azaad kar do) agar unme khuch bhalai jaano (wo kisi ke liye bias e takleef na ho)

Ghulam ki kitabat:

Haweytab bin Abdul Azah ke ghulam Sabih ne apne maula se kitabat ki darkhas ki maula ne inkaar kiya is par ye ayate karima nazil hui (Tafseer Khazainul Irfan)

وَلَا تُكْرِهُوْا فَتَيٰتِكُمْ عَلَى الْبِغَآءِ اِنْ اَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوْا عَرَضَ الْحَيٰوةِ الدُّنْيَا ؕ وَمَنْ يُّكْرِهْهُّنَّ فَاِنَّ اللّٰهَ مِنْۢ بَعْدِ اِكْرَاهِهِنَّ غَفُوْرٌ رَّحِيْمٌ ﴿۳۳﴾

Tarjuma Kanzul Imaan:

Aur majbur na karo apni kanizo ko badkari par jab ke wo bachna chahen takey tum (is badkari se) deenwi zindagi ka khuch maal chaho (hasil karo) aur jo unhe (londiyon ko) majbur karega (badkari par) to beshaq Allah baad uske ke wo (londiyan) majburi hi ki halat par rahen (to Allah) bakshne wala maherbaan hai (gunaah majbur karne wale par hoga)

Kanizo ki bargah e risalat ﷺ me arz:

Ye ayat Abdullah ibn Salul ke mutaliq nazil hui jo apni kanizo ko badkari par majbur karta tha taki uski amdani se maal daar ho jaye chunache in kanizo ne bargah e risalat me uski shikayat ki to ye ayate karima nazil hui (Noorul Irfan)

(15) Para 18, Surah Noor, Ayat 47, 48, 49

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَيَقُوْلُوْنَ اٰمَنَّا بِاللّٰهِ وَبِالرَّسُوْلِ وَاَطَعْنَا ثُمَّ يَتَوَلّٰى فَرِيْقٌ مِّنْهُمْ مِّنْۢ بَعْدِ ذٰلِكَ ؕ وَمَاۤ اُولٰٓئِكَ بِالْمُؤْمِنِيْنَ ﴿۴۷﴾ وَاِذَا دُعُوْۤا اِلَى اللّٰهِ وَرَسُوْلِهٖ لِيَحْكُمَ بَيْنَهُمْ اِذَا فَرِيْقٌ مِّنْهُمْ مُّعْرِضُوْنَ ﴿۴۸﴾ وَاِنْ يَّكُنْ لَّهُمُ الْحَقُّ يَاْتُوْۤا اِلَيْهِ مُذْعِنِيْنَ ﴿۴۹﴾

Tarjuma Kanzul Imaan:

Aur kehte hain hum imaan laye Allah aur Rasul par aur hukm mana phir khuch in (logo) me ke (imaan wa ata'at ke dawa karke) uske baad phir jaatey (muqar jatey) hain aur wo musalman nahi aur jab bulaye jayen Allah aur uske Rasul ki

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taraf ke Rasul unme faisla farmayen to jab hi unka ek fareekh mooh phair jata hai, aur agar unme degree (unke haq me faisla ho) to uski taraf (doarey chale) ayen (is faisle ko) maante hue

Yahudi saccha, Munafik jhutha:

Ye ayat Mubasshir naami munafik ke mutalliq nazil hui jiska zameen ke mamle me ek Yahudi se jhagra tha, Yahudi janta tha ke is mamle me wo Yahudi saccha aur munafik jhutha hai aur usko ye bhi yaqeen tha ke Nabiye Kareem ﷺ haq wa insaaf ke saath faisla farmate hain chunache is Yahudi ne chaha is mamle ka faisla musalmano ke Nabi ﷺ karen, lehaza usne munafik se kaha ke chalo tumhare Nabi ﷺ se baat ka faisla karwayen, magar munafik janta tha ke wo jhutha hai, Nabiye Kareem ﷺ Yahudi ke haq me faisla farma denge lehaza wo Qaab bin Ashraf Yahudi se faisla karwane par musr hua, aur Huzur ﷺ ki nisbat kehne laga ke hum par zulm karenge chunache is moake par ye ayate karima nazil hui (Tafseer Noorul Irfan, Tafseer Khazainul Irfan)

(18) Para 18, Surah Noor, Ayat 55

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۪ وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا ؕ يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْـًٔا ؕ وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ﴿۵۵﴾ (پارہ:18 سورۃ نور، آیت نمبر55)

Tarjuma Kanzul Imaan:

Aur Rasul ke zimme nahi magar (ehkaam e elahi) saaf pahoncha dena Allah ne wada diya unko jo tumme se imaan laye aur acche kaam kiye ke zarur unhe zameen me khilafat (kafiro par ghalba) dega jaisi unse pehlo ko di aur zarur maan ke liye jama dega (mustehqam kar dega) unka wo deen (Islam) jo unke liye pasand farmaya hai aur zarur unke agle (dushmano ke ghalbe ke) khoaf ko aman se badal dega (to wo) meri ibadat karen mera sharik kisi ko na thehrayen, aur jo uske baad na shukri kare to wahi log be hukm (nafarman) hain

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Aman ki tamanna:

Nabiye Kareem ﷺ ne wahi nazil hone se 13 saal tak Mecca Mokarrama me maiy sahaba ke qayam farmaya aur kuffar ki izaho par shab daroz hoti rehti thin, sabr kiya phir ba hukm e elahi Madina Taiyaba hijrat farmayi aur Ansaar ke munazil ko apni sakunat se sarfaraz kiya magar Quraish is par bhi baaz na aye roz marrah unki taraf se jung ke elaan hotey, aur tarah tarah ki dhamkiyan di jatin, Sahaba Rasul ne farmaya kabhi aisa zamana aa jaye ke hame aman mayassar ho aur hathyaro ke bhaar se rihayi mile us par ye ayate karima nazil hui (Tafseer Khazainul Irfan)

(19) Para 18, Surah Noor, Ayat 58

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِيَسْتَاْذِنْكُمُ الَّذِيْنَ مَلَكَتْ اَيْمَانُكُمْ وَ الَّذِيْنَ لَمْ يَبْلُغُوا
الْحُلُمَ مِنْكُمْ ثَلٰثَ مَرّٰتٍ ؕ مِنْ قَبْلِ صَلٰوةِ الْفَجْرِ وَ حِيْنَ تَضَعُوْنَ ثِيَابَكُمْ مِّنَ
الظَّهِيْرَةِ وَ مِنْۢ بَعْدِ صَلٰوةِ الْعِشَآءِ ؕ ثَلٰثُ عَوْرٰتٍ لَّكُمْ ؕ لَيْسَ عَلَيْكُمْ وَ لَا
عَلَيْهِمْ جُنَاحٌۢ بَعْدَهُنَّ ؕ طَوّٰفُوْنَ عَلَيْكُمْ بَعْضُكُمْ عَلٰى بَعْضٍ ؕ كَذٰلِكَ يُبَيِّنُ
اللّٰهُ لَكُمُ الْاٰيٰتِ ؕ وَ اللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿۵۸﴾ (پارہ:18 سورۃ نور، آیت نمبر 58)

Tarjuma Kanzul Imaan:

Ai imaan walo chahiye ke tumse azan (ijazat) lain (ghar me dakhil hote wakht) tumhare haath ke maal ghulam (aur bandiyan) aur (wo larke) jo tumme abhi jawani ko na pahonche (magar balughat ke kareeb hain) teen wakht namaz subah se pehle aur jab tum apne (upar ke) kapre utar rakhte ho dopaher ko (qailullah ke wakht) aur namaze isha ke baad ye teen wakht tumhari sharm (tanhayi) ke hain un teen (auqad) ke baad (alawah) khuch gunah nahi tum par na un par (jo) amad daraft (baar baar aana jaana) rakhte hain tumhare yahan ek dusre ke paas Allah yun hi byan karta hai tumhare liye ayaten, aur Allah ilm wa hiqmat wala hai

Ghar me dakhil hone ki ijazat:

Nabiye Kareem ﷺ ne ek Ansaari ghulam Madlaj bin Umar ko dopaher ke wakht Hazrat Umar Farooque رضی اللہ تعالیٰ عنہ ke makaan e mubarak me chala gaya jabke Hazrat Umar Farooque رضی اللہ تعالیٰ عنہ be takalluf apne daulat e sarai me tashrif

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rakhte the, ghulam ke achanak chale aane se ap رضی اللہ تعالیٰ عنہ ke dil me khyal hua ke kaash ghulamo ko ijazat lekar makaano me dakhil hone ka hukm hota is par ye ayate karima nazil hui (Tafseer Khazainul Irfan)

(20) <u>Para 18, Surah Noor, Ayat 61</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

لَيْسَ عَلَى الْاَعْمٰى حَرَجٌ وَّ لَا عَلَى الْاَعْرَجِ حَرَجٌ وَّ لَا عَلَى الْمَرِيْضِ حَرَجٌ وَّ لَا عَلٰۤى اَنْفُسِكُمْ اَنْ تَاْكُلُوْا مِنْۢ بُيُوْتِكُمْ اَوْ بُيُوْتِ اٰبَآىٕكُمْ اَوْ بُيُوْتِ اُمَّهٰتِكُمْ اَوْ بُيُوْتِ اِخْوَانِكُمْ اَوْ بُيُوْتِ اَخَوٰتِكُمْ اَوْ بُيُوْتِ اَعْمَامِكُمْ اَوْ بُيُوْتِ عَمّٰتِكُمْ اَوْ بُيُوْتِ اَخْوَالِكُمْ اَوْ بُيُوْتِ خٰلٰتِكُمْ اَوْ مَا مَلَكْتُمْ مَّفَاتِحَهٗۤ اَوْ صَدِيْقِكُمْ ؕ

<u>Tarjuma Kanzul Imaan:</u>

Na andhe par tangi (koi haraj nahi) aur na langre par mozaika aur na bimar par roak (pabandi) aur na tum me kisi par (is baat me) ke (tum) khao apni aulad ke ghar (ke wo apna hi ghar hai) ya apne baap ke ghar ya apni maa ke ghar ya apne bhaiyon ke yahan ya apni behno ke ghar ye apne chachaon ke yahan ya apni phuphiyon ke ghar ya apne mamuon ke yahan ya apne khalao ke ghar ya jahan (jin gharon) ki kunjiyan tumhare kabzo me hai ya apne dost ke yahan

<u>Mazur ko rukhsat:</u>

Saad bin Musaib رضی اللہ تعالیٰ عنہ se marwi hai ke Sahaba Ekram علیکم رضوان Nabiye Kareem ﷺ ke saath jehad ko jaate to apne makano ki chabiyan nabina aur bimaro aur apahijo ko de jate jo un uzar ke bais jehad me na sakte the aur unhe ijazat dete ke unke makano se khane ki chezen lekar khayen magar wo log usko gawarah na karte, is khyal se shayad unko ye dil se pasand na ho is par ye ayat nazil hui aur unhe iski ijazat di gayi aur ek kaul ye hai andhe apahij aur bimar log tandrusto ke saath khane se bachte ke kahin kisi ko nafrat na ho is ayat me unhe ijazat di gayi aur ek kaul ye hai je jab andhey nabina apahij kisi musalman ke paas jatey aur uske paas unke khane ke liye khuch na hota to wo unhe kisi rishtedar ke yahan khilane ke yahan le jata ye baat in logo ko gawarah na hoti is par ye ayat nazil hui aur unhe bataya gaya ke usme koi haraj nahi

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لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَاْكُلُوْا جَمِيْعًا اَوْ اَشْتَاتًا ؕ فَاِذَا دَخَلْتُمْ بُيُوْتًا فَسَلِّمُوْا عَلٰٓى اَنْفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللّٰهِ مُبٰرَكَةً طَيِّبَةً ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿۶۱﴾

Tarjuma Kanzul Imaan:

Tum par koi ilzam (haraj) nahi ke (sab) milkar khao ya alag alag phir jab kisi ghar me jao to apno ko salam karo milte wakht bhi achi (salamti ki) dua Allah ke paas se (muqarrar hai) mubarak (ba barkat) pakizah, Allah yun hi byan farmata hai tumse ayaten ke tumhe samajh ho (tum samajh lo)

Mehman ka intezaar:

Kabila Bani Lait bin Umar ke log tanha bagair mehman ke khana na khate the kabhi kabhi mehman na milta to subah se lekar shaam tak khana liye baithe rehte the unke haq me ye ayat nazil hui (Tafseer Khazainul Irfan)

(21) Para 18, Surah Noor, Ayat 63

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

لَا تَجْعَلُوْا دُعَآءَ الرَّسُوْلِ بَيْنَكُمْ كَدُعَآءِ بَعْضِكُمْ بَعْضًا ؕ قَدْ يَعْلَمُ اللّٰهُ الَّذِيْنَ يَتَسَلَّلُوْنَ مِنْكُمْ لِوَاذًا ۚ فَلْيَحْذَرِ الَّذِيْنَ يُخَالِفُوْنَ عَنْ اَمْرِهٖٓ اَنْ تُصِيْبَهُمْ فِتْنَةٌ اَوْ يُصِيْبَهُمْ عَذَابٌ اَلِيْمٌ ﴿۶۳﴾ (پارہ:18 سورۃ نور، آیت نمبر 63)

Tarjuma Kanzul Imaan:

Rasul ke pukarne ko apas me aisa na thehra lo (bana lo) jaise tum me ek dusre ko pukarte ho, beshaq Allah janta hai jo tumme chupke (se) nikal jate hain kisi cheez ki aarh lekar to aren wo jo Rasul ke hukm ke khilaf karte hain ke unhe koi kitna (duniya me azaab na) pahonche ya unpar (akhirat me) dard naak azaab na aa pare

Munafekeen ka qudba sunne se guraiz:

Munafekeen par rozey jumma Masjid me thaher kar Nabiye Kareem ﷺ ke qudbe ka sunna giraan hota tha to wo chupke chupke ahishta ahista sahaba ki aar lekar Masjid se nikal jate the is par ye ayate karima nazil hui (Tafseer Khazainul Irfan)

Surah 25 : Furqan – Ayat 77, Ruku 6 (Mecci)

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(01) Para 18, Surah Furqan, Ayat 20

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ مَاۤ اَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِيْنَ اِلَّاۤ اِنَّهُمْ لَيَاْكُلُوْنَ الطَّعَامَ وَ يَمْشُوْنَ فِي الْاَسْوَاقِ ؕ وَ جَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً ؕ اَتَصْبِرُوْنَ ۚ وَ كَانَ رَبُّكَ بَصِيْرًا ۠ (پارہ:18 سورۃ نور، آیت نمبر20)

Tarjuma Kanzul Imaan:

Aur humne tumse pehle kitne Rasul bheje sab aise hi the ke khana khate aur bazaaro me chalte aur humne tumme ek ko dusre ki (ke liye) jaanch kiya (azmayish) banaya hai aur ai logo kya tum (is azmaish me) sabr karoge aur ai mehbub tumhara rab dekhta hai (jo sabr kare aur na kare)

Kuffar ka ghurur:

Sharfa jab Islam laane ka qasad karte to ghurba ko dekh kar khyal karte ke ye hum se pehle Islam la chuke inko hum par ek fazilat rahegi is khyal se wo Islam se baaz rahe aur sharfah ke liye ghurbah azmaish ban jate, ek kaul ye hai ke ye ayat Abu Jahal wa Waleed bin Uqba aur Aas bin Wahil Tamhi aur Nasr bin Haaris ke haq me nazil hui in logo ne Hazrat Abuzar Ghaffari wa ibn Masud wa Ammad bin Yasir wa Bilaal wa Sohaib wa Amir bin Fahira ko dekha ke pehle se Islam laye hain to gharur se kaha ke hum bhi Islam le ayen to unhi jaise ho jayenge to hum me aur unme kya fark reh jayega

Ek riwayat ke mutabik fuqrah musalman ki azmaish me nazil hui jinka Kuffar Quraish istehza karte the aur kehte the ke Mohammad ﷺ ka itba karne wale ye log hain jo hamare ghulam hain chunache ye ayat nazil hui (Tafseer Khazainul Irfan)

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(02) Para 19, Surah Furqan, Ayat 26, 27

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ كَانَ يَوْمًا عَلَى الْكٰفِرِيْنَ عَسِيْرًا ﴿۲۶﴾ وَ يَوْمَ يَعَضُّ الظَّالِمُ عَلٰى يَدَيْهِ يَقُوْلُ
يٰلَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُوْلِ سَبِيْلًا ﴿۲۷﴾ (پارہ:19 سورۃ الفرقان، آیت نمبر 26-27)

Tarjuma Kanzul Imaan:

Aur wo din kafiro par sakht (mushkil ka) hai aur jis (Qayamat ke) din zalim (kafir) apne haath (nadamat wa pachtawe se) chaba chaba lega ke haiy (kaash) kisi tarah se maine Rasul ke saath (jannat wa nijaat ki) raah li hoti

Dosti par nadamat wa pachtawa:

Uqba bin Abi Moit, Abi bin Khalaf ka gehra dost tha, Huzur ﷺ ke farmane se usne kalma shahadat para magar uske baad Abi bin Khalaf ke zoar daalne se phir murtad ho gaya aur Nabiye Kareem ﷺ ne uske qatl ki khabar di chunache we Badr me mara gaya chunache ye ayat uske haq me nazil hui ke rozey qayamat usko inteha darje ki hasrat wa nadamat hogi aur wo us hasrat me apne haath chabayega ke meri Abi bin Khalaf se dosti kyun thi, ayat ka nazul agarche Uqba bin Moit se khaas hai magar uska hukm kuffar ke liye bhi hai (Khazainul Irfan)

Surah 26 : Ash Shu'araa – Ayat 227, Ruku 11 (Mecci)

(01) Para 19, Surah Ash Shu'araa, Ayat 3, 4

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

لَعَلَّكَ بَاخِعٌ نَّفْسَكَ اَلَّا يَكُوْنُوْا مُؤْمِنِيْنَ ﴿۳﴾ اِنْ نَّشَاْ نُنَزِّلْ عَلَيْهِمْ مِّنَ السَّمَآءِ
اٰيَةً فَظَلَّتْ اَعْنَاقُهُمْ لَهَا خٰضِعِيْنَ ﴿۴﴾ (پارہ:19 سورۃ الشعراء، آیت نمبر 3-4)

Tarjuma Kanzul Imaan:

Kahin tum apni jaan par khel jaoge unke ghum me ke wo imaan nahi laye agar hum chahen to asmaan se unpar koi (aisi) nisahani utaren ke unke unche unche iske huzur (ata'at se) jhuke reh jayen

Kufr par afsos:

Jab kuffar e mecca ap ﷺ par imaan na laye to ap ﷺ ko unka kafir rehna azhad shaak guzra is par ye ayat nazil hui jisme ap ﷺ ki tasalli khatir farmayi gayi

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Surah 27: Naml – Ayat 93, Ruku 7 (Mecci)

(01) Para 20, Surah Naml, Ayat 65

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

قُلۡ لَّا یَعۡلَمُ مَنۡ فِی السَّمٰوٰتِ وَ الۡاَرۡضِ الۡغَیۡبَ اِلَّا اللّٰہُ ؕ وَ مَا یَشۡعُرُوۡنَ اَیَّانَ یُبۡعَثُوۡنَ ﴿۶۵﴾

Tarjuma Kanzul Imaan:

Agar tum (apne is dawey me) sacche ho (ke Allah ke siwa aur bhi mabud hain) tum farmayo (bagair rab ke bataye) ghaib nahi jante jo koi asmaano aur zameen me hain magar (jisey) Allah (chahe) aur unhe khabar nahi ke kab uthaye jayenge

Qayamat aane ka wakht:

Ye ayat mushrekeen ke haq me nazil hui jinhone Nabiye Kareem ﷺ se qayamat ke aane ka wakht daryaft kiya tha (Tafseer Khazainul Irfan)

Surah 28: Qasas – Ayat 88, Ruku 9 (Mecci)

(01) Para 20, Surah Qasas, Ayat 52 - 54

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اَلَّذِیۡنَ اٰتَیۡنٰہُمُ الۡکِتٰبَ مِنۡ قَبۡلِہٖ ہُمۡ بِہٖ یُؤۡمِنُوۡنَ ﴿۵۲﴾ وَ اِذَا یُتۡلٰی عَلَیۡہِمۡ قَالُوۡۤا اٰمَنَّا بِہٖۤ اِنَّہُ الۡحَقُّ مِنۡ رَّبِّنَاۤ اِنَّا کُنَّا مِنۡ قَبۡلِہٖ مُسۡلِمِیۡنَ ﴿۵۳﴾ اُولٰٓئِکَ یُؤۡتَوۡنَ اَجۡرَہُمۡ مَّرَّتَیۡنِ بِمَا صَبَرُوۡا وَ یَدۡرَءُوۡنَ بِالۡحَسَنَۃِ السَّیِّئَۃَ وَ مِمَّا رَزَقۡنٰہُمۡ یُنۡفِقُوۡنَ ﴿۵۴﴾ (پارہ:20 سورۃ القصص، آیت نمبر 52-54)

Tarjuma Kanzul Imaan:

Jin (logo) ko humne is (Quran) se pehle kitaab di wo is par imaan latey hain, aur jab unpar ye ayaten pari jati hain kehte hain ke hum uspar imaan laye, beshaq yehi haq hai hamare rab ke paas se hum us (Quran ke nazul) se pehle hi gardan rakh chuke (imaan la chuke) the unko unka ajar dobala (dugna) diya jayega badla unke sabr ka aur wo bhalai (neki) se burayi ko taal te (door karte) hain aur hamare diye se khuch hamari raah me kharch karte (sadqa dete) hain

Momeneen ahle kitaab:

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Ye ayat momeneen ahle kitaab Hazrat Abdullah bin Salaam aur unke Ashaab ke haq me nazil hui aur ek kaul ye hai ke ye un ahle Enjeel ke haq me nazil hui jo Habsha se aa kar Nabiye Kareem ﷺ par imaan laye, ye 40000 the jo Hazrat Jafar bin Abi Talib رضی اللہ تعالیٰ عنہ ke saath aye jab unhone musalmano ki hajat aur tangi muashi dekhi to bargah e risalat ﷺ me arz kiya ke hamare paas maal hain, Huzur ﷺ ijazat dain apne maal le ayen aur unse musalmano ki khidmat karen, Huzur ﷺ ne ijazat di aur wo jakar apne maal le aye aur unse musalmano ki khidmat ki unke haq me ye ayat nazil huin.

Hazrat Abbas رضی اللہ تعالیٰ عنہ ne farmaya ke ye ayaten 80 ahle kitaab ke haq me nazil huin jinme se 40 Najraan ke aur 32 Habsha ke aur 8 Shaam ke the (Tafseer Khazainul Irfan)

(04) <u>Para 20, Surah Qasas, Ayat 56</u>

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اِنَّكَ لَا تَهۡدِیۡ مَنۡ اَحۡبَبۡتَ وَلٰكِنَّ اللّٰهَ یَهۡدِیۡ مَنۡ یَّشَآءُ ۚ وَهُوَ اَعۡلَمُ بِالۡمُهۡتَدِیۡنَ ﴿۵۶﴾ (پارہ:20 سورۃ القصص، آیت نمبر 56)

<u>Tarjuma Kanzul Imaan:</u>

Beshaq ye nahi ke tum jisey apni taraf se chaho hidayat karo, haan Allah hidayat farmata hai jisey chahe, aur wo khub janta hai hidayat (paane) walo ko aur (kuffar) kehte hain

<u>Abu Talib ka imaan na lana:</u>

Hazrat Abu Huraira رضی اللہ تعالیٰ عنہ se marwi hai ke ye ayat Abu Talib ke haq me nazil hui, Nabiye Kareem ﷺ ne unse unki moat ke wakht farmaya, ai chacha kaho, la ilaha illal lah, mai tumhare liye rozey qayamat shahid hunga unhone kaha agar mujhe Quraish ki aarh dene ka andesha na hota to mai zarur imaan lakar tumhari aankh thandi karta, uske baad unhone shair parhe, tarjuma, mai yakeen se janta hun ke Mohammad ﷺ ka deen tamaam jahano ke deeno se behtar hai, agar malamat wa badgoi ka andesha na hota to mai nehayat safai ke saath is deen ko kabul karta, uske baad Abu Talib ka inteqaal ho gaya is par ye ayate karima nazil hui (Tafseer Khazainul Irfan)

(05) <u>Para 20, Surah Qasas, Ayat 68</u>

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ رَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ ؕ مَا كَانَ لَهُمُ الْخِيَرَةُ ؕ سُبْحٰنَ اللّٰهِ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ﴿۶۸﴾ (پارہ:20 سورۃ القصص، آیت نمبر 68)

Tarjuma Kanzul Imaan:

Aur tumhara rab paida karta hai jo chahe aur pasand farmata hai unka (usme) khuch ikhtiyar (amal dakhal) nahi, paaki aur bartari hai Allah ko unke shirk se

Nabuwat ka sharf:

Ye ayat mushrekeen ke jawab me nazil hui jinhone kaha tha ke Allah Taala ne Hazrat Mohammad ﷺ ko nabuwat ke liye barguzidah kiya, ye Quran Mecca wa Taif ke kisi bare shaks par kyun na utara, is kalaam ka qayil Waleed bin Moghira tha aur barey admi se wo apne ap ko aur Arwah bin Masud Sakhfi ko murad leta tha, uske jawab me ye ayate karima nazil hui (Tafseer Khazainul Irfan)

(06) Para 20, Surah Qasas, Ayat 84

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ خَيْرٌ مِّنْهَا ۚ وَمَنْ جَآءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِيْنَ عَمِلُوا السَّيِّاٰتِ اِلَّا مَا كَانُوْا يَعْمَلُوْنَ ﴿۸۴﴾ (پارہ:20 سورۃ القصص، آیت نمبر 84)

Tarjuma Kanzul Imaan:

Jo neki laye (neki kare) uske liye ussey behtar (10 gunah sawab) hai aur jo badi laye badkaam walon ko badla na milega magar jitna kiya tha

Shaher Ibn Ibrahimi choarne ka malaal:

Ye ayate karima maqaam e Jahfa me nazil hui, jab ke Nabiye Kareem ﷺ hijrat farmakar Mecca Moazzima se Madina Munawwara ja rahe the aur apko shaher Ibrahim Mecca choarne ka malaal tha, is ayat me wadah farmaya gaya ke hum apko phir Mecca Moazzima wapas farmayenge nehayat shaan wa shoakat ke saath (Tafseer Noorul Irfan)

Surah 29: Ankabut – Ayat 69, Ruku 7 (Mecci)

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(01) **Para 20, Surah Ankabut, Ayat 2**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَحَسِبَ النَّاسُ اَنْ يُّتْرَكُوْٓا اَنْ يَّقُوْلُوْٓا اٰمَنَّا وَهُمْ لَا يُفْتَنُوْنَ ۝٢

Tarjuma Kanzul Imaan:

Kya log is ghamand me hain ke (sirf) itni baat par choar diye jayenge ke kahin hun imaan laye, aur unki (mukhtalif masaib ke zariye) azmaish na hogi

Kuffar ki sakht izayen:

Ye ayat un Hazrat ke haq me nazil hui jo Mecca Mokarrama me the aur unhone Islam ka ikraar kiya to Sahaba Rasul ﷺ ne unhe likha ke mahez iqraar kafi nahi jab tak ke hijrat na karo, in sahaba ne hijrat ki aur Madina rawana hu, mushrekeen un ke dar pe hue aur unse qatal kiya, baaz Hazrat unme se shaheed ho gaye baaz bach aye, unke haq me ye 2 ayaten nazil huin aur Hazrat ibn Abbas رضی اللہ تعالیٰ عنہ ne farmaya ke sardarane logon se Sallama bin Hassham aur Ayash bin Abi Rabiya aur Waleed bin Moghira aur Ammar bin Yasir waghera hain jo Mecca Mokarrama me imaan laye aur ek kaul ye hai ke ye ayat Hazrat Ammar رضی اللہ تعالیٰ عنہ ke haq me nazil hui jo khuda tarsi ki wajah se sataye jate the aur kuffar unhe sakht izayen pahonchate the

Ek kaul ye hai ke ye ayaten Hazrat Umar رضی اللہ تعالیٰ عنہ ke ghulam Mujaj bin Abdullah ke haq me nazil hui jo Badr me sab se pehle shaheed hone wale hain, Nabiye Kareem ﷺ ne unki nisbat farmaya ke Mujaj Saiyadul Shohada hain, is ummat me baab e jannat ke taraf pukare jayenge unke waledain aur unki biwi ko unko bahot sadma hua to Allah Taala ne ye ayat nazil ki aur unki tasalli farmayi (Tafseer Khazainul Irfan)

(02) **Para 20, Surah Qasas, Ayat 8**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ حُسْنًا ؕ وَاِنْ جَاهَدٰكَ لِتُشْرِكَ بِيْ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ فَلَا تُطِعْهُمَا ؕ اِلَيَّ مَرْجِعُكُمْ فَاُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ۝٨

Tarjuma Kanzul Imaan:

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Aur humne admi ko taqeed ki apne maa baap ke saath bhalai (ehsaan aur naik suluk) ki aur (lekin) agar to wo tujhse koshish (mutalba) karen ke tu mera sharik thehraya (shirk kare) jiska tujhe ilm nahi (mahez unke kehne par aur khuda banaye) to tu unka kaha na maan (yaad rakho) meri hi taraf tumhara phirna (wapas aana) hai to mai (tumhare amaal ka badla dekar) bata dunga tumhe jo tum (amal) karte the

<u>Kufr wa Shirk par waledain ki hukm adwali:</u>

Ye ayat aur surah Luqman, Ahqaaf ki ayaten Saad bin Abi Waqas رضی اللہ تعالیٰ عنہ ke haq me bakole ibn Ishaq Saad bin Malik رضی اللہ تعالیٰ عنہ Zahri ke haq me nazil huin, unki maa Humna bint Abi Sufyan bin Umaiyya thin , Hazrat Saad رضی اللہ تعالیٰ عنہ sabeqeen aulad me se the, aur apni walda ke saath acha saluk karte the, jab ap Islam laye to apki walida ne kaha, tune ye kya naya kaam kiya, khuda ki kasam agar tu issey baaz na aya to mai na khaun aur na piyun yahan tak ke mar jaun aur teri hamesha ke liye badnaami ho, aur tujhe maa ka qatil kaha jaye, phir is par maa ne faka kiya, aur ek shab na khaya na piya, baithi rahin issey zayif ho gayin phir ek raat aur ek din usi tarah rahin phir Hazrat Saad رضی اللہ تعالیٰ عنہ unke paas aye aur farmaya, ke ai maa, agar 100 jaaney hoan aur ek ek kar ke sab hi nikal jayen to bhi mai apna deen choarne wala nah, tu chaha kha chahe mat kha jab wo Hazrat Saad رضی اللہ تعالیٰ عنہ ki taraf se mayus ho gayin ke ye apna deen chaorne wala nahi to khane peene lagin, is par ye ayat nazil hui aur hukm diya ke waledain ke saath naik suluk kiya jaye aur agar wo kufr wa shirk ka hukm dain to na mana jaye (Tafseer Khazainul Irfan)

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(03) Para 21, Surah Ankabut, Ayat 53

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ یَسۡتَعۡجِلُوۡنَکَ بِالۡعَذَابِ ؕ وَ لَوۡ لَاۤ اَجَلٌ مُّسَمًّی لَّجَآءَہُمُ الۡعَذَابُ ؕ وَ لَیَاۡتِیَنَّہُمۡ بَغۡتَۃً وَّ ہُمۡ لَا یَشۡعُرُوۡنَ ﴿۵۳﴾ (پارہ:21 سورۃ العنکبوت، آیت نمبر53)

Tarjuma Kanzul Imaan:

Aur tumse azaab (laney) ki jaldi karte hain aur agar ek thehrayi muddat (mohlat) na hoti to zarur (ab tak) unpar azaab aa jata aur zarur unpar achanak ayega jab wo be khabar honge

Pattharo ki baarish:

Ye ayat karima Nasr bin Haaris ke haq me nazil hui jisne Nabiye Kareem ﷺ se kaha tha ke hamare upar asmaan se patthar ki baarish karaiye, ye kuffar bator mazaq ap ﷺ se kaha karte the ke hum ap ﷺ par imaan nahi laye to phir hum par patthar kyun nahi baraste, unke jawab me ye ayate karima nazil hui (Tafseer Khazin, Tafseer Ruhul Byan)

(04) Para 21, Surah Ankabut, Ayat 60

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ کَاَیِّنۡ مِّنۡ دَآبَّۃٍ لَّا تَحۡمِلُ رِزۡقَہَا ٭ اَللّٰہُ یَرۡزُقُہَا وَ اِیَّاکُمۡ ۫ وَ ہُوَ السَّمِیۡعُ الۡعَلِیۡمُ ﴿۶۰﴾ (پارہ:21 سورۃ العنکبوت، آیت نمبر60)

Tarjuma Kanzul Imaan:

Aur zameen par kitne hi chalne wale (jandaar aise) hain ke apni rozi (rizq) saath nahi rakhte Allah (hi) rozi deta hai unhe aur tumhe aur wohi sunta janta hai

Allah rozi deta hai

Mecca Mokarrama me momeneen ko mushrekeen shab daroz tarah tarah ki izayen dete the Nabiye Kareem ﷺ ne unse Madina Taiyyaba ke taraf hijrat karne ko farmaya to unme se baaz ne kaha hum Madina Sharif ko kaise chale jayen, na wahan hamara ghar na maal, kaun hame khilayega kaun pilayega is par ye ayate karima nazil hui (Tafseer Khazainul Irfan)

Surah 30: Ar Rum – Ayat 60, Ruku 6 (Mecci)

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(01) Para 21, Surah Ar Rum, Ayat 1 - 3

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الٓمّٓ ﴿۱﴾ غُلِبَتِ الرُّوْمُ ﴿۲﴾ فِيْٓ اَدْنَى الْاَرْضِ وَهُمْ مِّنْۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُوْنَ ﴿۳﴾

Tarjuma Kanzul Imaan:

Rumi maghlub hue (shikast kha gaye) paas (Shaam) ki zameen me aur apni maghlubi (shikast) ke ankareeb ghalib (fatah yaab) ho gaye

100 oont ki shart:

Pharas aur Rome ke darmiyan jung thi, aur chunke Ahle Pharas majusi the isliye mushrekeen e Arab unka ghalba pasand karte the, Rumi Ahle Kitaab the isliye musalamano ko unka ghalba acha malum hota tha, Parvez Badshah Pharis me Romiyo par lashkar bheja, ye lashkar sar zameen Shaam ke kareeb maqabil hue, Ahle Pharis ghalib hue, musalamano ko ye khabar na pasand guzri, Kuffar e Mecca ussey khush hokar musalmano se kehne lage ke tum bhi ahle kitaab aur Nasara bhi ahle kitaab aur hum bhi ummi aur ahle pharis bhi ummi, hamare bhai ahle pharis tumhare bhaiyon ahlo ummiyon par ghalib hue, hamari tumhari jung hui to hum bhi tum par ghalib honge is par ye ayaten nazil hui aur unhe khabar di gayi ke chand saal me phir Rumi ahle Pharis par ghalib ajayenge, ye ayaten sunkar Hazrat Abu Bakr رضی اللہ تعالیٰ عنہ ne kuffar e mecca me jakar elaan kar diya, ke khuda ki kasam Rumi zarur ahle pharis par ghalba payenge, ai ahle mecca tum is wakht ke natije se khush na ho, hame hamare Nabi ﷺ ne khabar di hai

Ibn Abi Khalaq kafir ap رضی اللہ تعالیٰ عنہ ke muqabil khara ho gaya aur ap ke aur uske darmiyan 100 oont ki shart ho gayi, agar 9 saal me ahle pharis ghalib aa jayen to Siddique Akbar isko 100 oont denge aur agar Rumi ghalib aa jayen to ye ap ko 100 oont dega us wakht tak kamaar ki hurmat nazil na hua thi lehaza 7 saal ke baad is kisse ka sadaq zahir hua aur Jung e Hudaibiya ya Badr ke din Rumi Ahle Pharis par ghalib aye aur Rumiyon ne Madayin me apne ghore bandhe aur Iraq me Rumiya naami shaher ki buniyad rakhi aur Abu Bakr shart ke oont Abi ki aulad se wasul kar liye kyun ke wo us beech mar chuka tha aka ne Abu Bakr ko hukm diya ke shart ke maal ko sadqa kar dain, ye ghaibi khabar Huzur ﷺ ki nabuwat aur Quran ke kalame elahi hone ki roshan daleel hai (Tafseer Khazin, Madariq)

Surah 31: Luqman – Ayat 34, Ruku 4 (Mecci)

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(01) Para 21, Surah Luqman, Ayat 6

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ مِنَ النَّاسِ مَنۡ یَّشۡتَرِیۡ لَهۡوَ الۡحَدِیۡثِ لِیُضِلَّ عَنۡ سَبِیۡلِ اللّٰہِ بِغَیۡرِ عِلۡمٍ ۖ وَّ یَتَّخِذَهَا هُزُوًا ؕ اُولٰٓئِكَ لَهُمۡ عَذَابٌ مُّهِیۡنٌ ۝ (پارہ:21 سورۃ لقمان، آیت نمبر6)

Tarjuma Kanzul Imaan:

Aur khuch log khel ki baten (ghaflat me daalne wali chezain) kharidte hain ke Allah ki raah me (deene Islam) se behka dain be samjhe (apni jahalat ke sabab) aur usey hasi bana lain (mazaq urayen) unke liye zillat ka azaab hai

Lahu wa Luab ki cheezain:

Ye ayat Nazr bin Haaris ke haq me nazil hui jo tijarat ke silsile me dusre mulko me safar kiya karte tha usne Ajmiyon ki kitaabe kharidin jinme kisse kahaniyan thi, aur Quraish ko sunata aur kehta ke Mohammad ﷺ tumhe Aad wa Samud ke wakiyat sunate hain aur mai Rustom wa Asfandar Yaar aur Shahan Pharis ki kahaniyan sunata hun, khuch log un kahaniyon me mashghul ho gaye aur Quran e paak sunne se reh gaye is par ye ayat nazil hui (Tafseer Khazainul Irfan)

(02) Para 21, Surah Luqman, Ayat 20

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اَلَمۡ تَرَوۡا اَنَّ اللّٰہَ سَخَّرَ لَكُمۡ مَّا فِی السَّمٰوٰتِ وَ مَا فِی الۡاَرۡضِ وَ اَسۡبَغَ عَلَیۡكُمۡ نِعَمَهٗ ظَاهِرَةً وَّ بَاطِنَةً ؕ وَ مِنَ النَّاسِ مَنۡ یُّجَادِلُ فِی اللّٰہِ بِغَیۡرِ عِلۡمٍ وَّ لَا هُدًی وَّ لَا كِتٰبٍ مُّنِیۡرٍ

Tarjuma Kanzul Imaan:

Kya tumne na dekha ke Allah ne tumhare (phaide ke) liye kaam me lagaye jo khuch asmaano me (chand suraj waghera) aur zameen me (darya, pahar, darakht waghera) hain, aur tumhe bharpur dai apni nematen zahir aur chupi aur bazey admi Allah ke baare me jhagarte hain yun ke na ilm na akl na koi roshan kitaab (mahez jahalat me jhagarte hain)

Allah ki zaat wa safaat par aitraaz:

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Ye ayate karima Nazar bin Haaris, Abi bin Khalaf kuffar ke haq me nazil hui jo bawajud be ilm wa jahil hone ke Nabiye Kareem ﷺ se Allah Taala ke zaat wa safaat ke mutalliq jhagre kiye karte the (Tafseer Khazainul Irfan)

(03) <u>Para 21, Surah Luqman, Ayat 27</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ لَوْ اَنَّ مَا فِی الْاَرْضِ مِنْ شَجَرَةٍ اَقْلَامٌ وَّ الْبَحْرُ یَمُدُّهٗ مِنْۢ بَعْدِهٖ سَبْعَةُ اَبْحُرٍ مَّا نَفِدَتْ كَلِمٰتُ اللّٰهِ ؕ اِنَّ اللّٰهَ عَزِیْزٌ حَكِیْمٌ ۝ (پارہ:21 سورۃ لقمان، آیت نمبر 27)

<u>Tarjuma Kanzul Imaan:</u>

Aur agar zameen me jitne pair hain sab kalam ho jayen aur samundar uski siyahi ho uske piche saat samundar (mazeed siyahi ban jaye) aur to Allah ki baten khatm na hongi beshaq Allah izzat wa hiqmat wala hai

<u>Yahud Ullema ka aitraaz:</u>

Jab Nabiye Kareem ﷺ hijrat karke Madina tashrif laye, Yahud ke Ullema ne apki khidmat me hazir hokar kaha ke humne suna hai ap farmate hain وما اوتیتم من العلم الا قلیل **yani tumhe thora sa ilm diya gaya to ussey apki murad hum log hain ya sirf apni koam farmaya, sab murad hain, unhone kaha kya apki kitaabye nahi ke hame Tawrait di gayi hai, usme har shai ka ilm hai, Huzur ﷺ ne farmaya har shai ka ilm bhi huzur e elahi ka qaleel hai aur tumhe to Allah Taala ne itna ilm diya hai ke us par amal karo to nafa pao, unhone kaha ap kaise ye khyal farmate hain, ke apka qaul to ye hai ke jisey hiqmat di gayi usse khair qaseer bhi, to ilm qaleel aur khair qaseer kaise jama ho, is par ye ayate karima nazil hui, is taqreer par ye ayat Madni hogi ek kaul ye bhi hai Yahud ne Quraish se kaha the ke Mecca me jakar Nabiye Kareem ﷺ se is tarah ka kalaam karen aur ek kaul ye hai ke mushrekeen ne ye kaha tha Quran aur jo khuch Nabiye Kareem ﷺ laye hain ye ankareeb tamaam ho jayega aur kissa khatm is par Allah Taala ne ye ayat nazil farmayi**

(04) <u>Para 21, Surah Luqman, Ayat 28</u>

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

مَا خَلۡقُكُمۡ وَلَا بَعۡثُكُمۡ اِلَّا كَنَفۡسٍ وَّاحِدَةٍ ؕ اِنَّ اللّٰهَ سَمِيۡعٌۢ بَصِيۡرٌ ۝

Tarjuma Kanzul Imaan:

Tum sab ka paida karna aur Qayamat me (zinda karke) uthana aisa hi hai jaisa ek jaan ka (paida karna) beshaq Allah sunta dekhta hai

Qayamat me zinda ho jane par shubha:

Ye ayat kuffar ke is sawal ke jawab me nazil hui ke rab ne hum ko duniya me bahot tariko se paida kiya, kabhi nutfe se, kabhi mufga se, kabhi khuch to kabhi khuch, to Qayamat me humko ek dum kaise paida farmayega iske jawab me ye ayate karima nazil hui (Tafseer Noorul Irfan, Tafseer Ruhul Byan)

(05) Para 21, Surah Luqman, Ayat 34

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اِنَّ اللّٰهَ عِنۡدَهٗ عِلۡمُ السَّاعَةِ ۚ وَيُنَزِّلُ الۡغَيۡثَ ۚ وَيَعۡلَمُ مَا فِى الۡاَرۡحَامِ ؕ وَمَا تَدۡرِىۡ نَفۡسٌ مَّاذَا تَكۡسِبُ غَدًا ؕ وَمَا تَدۡرِىۡ نَفۡسٌۢ بِاَىِّ اَرۡضٍ تَمُوۡتُ ؕ اِنَّ اللّٰهَ عَلِيۡمٌ خَبِيۡرٌ ۝ (پارہ:21 سورۃ لقمان، آیت نمبر 34)

Tarjuma Kanzul Imaan:

Beshaq Allah ke paas se Qayamat ka ilm aur utarta hai meh (barish) aur janta hai jo khuch maayon ke paith me hai aur koi jaan nahi janti ke kal kya kamayegi aur koi jaan nahi janti ke kis zameen me maregi, beshaq Allah jaanne wala (aur apne mehbubo ke jisey chahe) batane wala hai

Qayamat ka ilm:

Ye ayat Haaris bin Umar ke haq me nazil hui jisme Nabiye Kareem ﷺ ki khidmat me hazir hokar Qayamat ka wakht daryaft kiya tha aur ye kaha tha ke maine kheti boi hai khabar dain ke Qayamat kab ayegi aur meri aurat hamla hai mujhe batayen uske paith me kya hai, larka ya larki, ye to mujhe malum hai ke kal maine kya kiya hai, mujhe ye bataiye ke ayinda kal kya karunga, ye bhi janta hun ke mai kahan paida hua hun, mujhe ye bataiye ke kaha marunga uske jawab me ye ayate karima nazil hui (Tafseer Khazainul Irfan)

Surah 32: Sajdah – Ayat 30, Ruku 3 (Mecci)

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(01) Para 21, Surah Sajdah, Ayat 16

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

تَتَجَافٰی جُنُوۡبُهُمۡ عَنِ الۡمَضَاجِعِ یَدۡعُوۡنَ رَبَّهُمۡ خَوۡفًا وَّ طَمَعًا ۫ وَّ مِمَّا رَزَقۡنٰهُمۡ یُنۡفِقُوۡنَ ﴿۱۶﴾ (پارہ:21 سورۃ السجدۃ، آیت نمبر16)

Tarjuma Kanzul Imaan:

Unki karwaten juda hoti hain khwab gahon (bistaron) me aur apne rab ko pukarte darte (uske azaab se) aur umeed karte (hain uski rehmat se) aur hamare diye hue (maal) se khuch khairat karte hain (Tafseer Khazainul Irfan)

Nabiye Kareem ﷺ ke humraah Isha ki adayegi:

Hazrat Anas رضی اللہ تعالیٰ عنہ ne farmaya ke ye ayat hum Ansariyon ke haq me nazil hui ke hum maghrib parkar apni qayam gaho ko wapas na aate the jab tak Nabiye Kareem ﷺ ke saath namaze isha na par lete

(02) Para 21, Surah Sajdah, Ayat 18

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اَفَمَنۡ کَانَ مُؤۡمِنًا کَمَنۡ کَانَ فَاسِقًا ؕ لَا یَسۡتَوٗنَ ﴿۱۸﴾ (پارہ:21 سورۃ السجدۃ، آیت نمبر18)

Tarjuma Kanzul Imaan:

To kya jo imaan wala hai wo us jaisa ho jayega jo be hukm (kafir wa sarkash) hai (momin wa kafir) barabar nahi

Kafir, Momin ke barabar nahi:

Hazrat Ali رضی اللہ تعالیٰ عنہ se Waleed bin Uqba kisi baat par jhagra kar raha tha, dorane guftagu kehne laga ke khamosh ho jao tum larke ho mai burah hun, bahot zabaan daraz ho, meri zabaan tumse zyada tez hai, mai tumse zyada bahadur hun mai bara jangu hun, Hazrat Ali رضی اللہ تعالیٰ عنہ ne farmaya, chup, tu fasiq hai, murad ye thi ke jin baaton par tu naaz karta hai insaan ke liye unme koi baat kabile malah nahi, insaan ka fazal wa sharaf imaan ka taqwe me hai jisey ye daulat naseeb nahi wo intehayi karzeel hai, kafir momin ke barabar nahi ho sakta, Allah Taala ne Hazrat Ali رضی اللہ تعالیٰ عنہ ki tasdeeq me ye ayat nazil farmayi (Tafseer Khazainul Irfan)

Surah 33: Ahzaab – Ayat 73, Ruku 9 (Madni)

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(01) **Para 21, Surah Ahzaab, Ayat 1**

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

یٰۤاَیُّهَا النَّبِیُّ اتَّقِ اللّٰهَ وَلَا تُطِعِ الۡكٰفِرِیۡنَ وَالۡمُنٰفِقِیۡنَ ؕ اِنَّ اللّٰهَ كَانَ عَلِیۡمًا حَكِیۡمًا ۙ (پارہ:21 سورۃ الاحزاب، آیت نمبر 1)

Tarjuma Kanzul Imaan:

Ai ghaib ki khabre batane wale (nabi) Allah ka yun hi khoaf rakhna aur kafiro aur munafiko ki (khilaaf e sharah baat) na sunna beshaq Allah ilm wa hiqmat wala hai

Huzur ﷺ ko na gaware khatir:

Abu Sufyan bin Harab aur Akrama bin Abu Jahal aur Abu Ala aur Salmi Junge Uhad ke baad Madina Taiyaba me aye aur munafekeen ke sardar Abdullah bin Abi Salul ke yahan muqeem hue, Nabiye Kareem ﷺ se guftagu ke liye amaan hasil karke unhone ye kaha ke ap Laat, Aza, Munat buto ko jinhe mushrekeen apna mabud samajhte hain khuch na farmayi aur ye farmayi dijiye unke pujariyon ke liye hai aur humlog apko aur apke rab ko khuch na kahenge, Nabiye Kareem ﷺ ko unki ye guftagu bahot hi nagawar hui aur musalmano ne unke qatl ka irada kiya, Nabiye Kareem ﷺ ne qatl ki ijazat na di aur farmaya ke mai unhe amaan de chuka hun, isliye qatl na karo, Madina Sharif se nikal do, chunache Hazrate Umar رضی اللہ تعالیٰ عنہ ne nikal diya, is par ye ayate karima nazil hui, isme Khattab to Nabiye Kareem ﷺ ke saath hai aur makhsud hai apki ummat se farmana ke jab Nabiye Kareem ﷺ ne amaan di to phir tum uske paband raho aur bugz ahad ka irada na karo aur kuffar munafekeen ke khilaaf sharah baaz baat na maano

(02) **Para 21, Surah Ahzaab, Ayat 4**

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

مَا جَعَلَ اللّٰهُ لِرَجُلٍ مِّنۡ قَلۡبَیۡنِ فِیۡ جَوۡفِهٖ ۚ (پارہ:21 سورۃ الاحزاب، آیت نمبر 4)

Tarjuma Kanzul Imaan:

Allah ne kisi admi ke andar 2 dil na rakhe (ke ek me Allah ka khoaf aur dusrme me kisi aur ka)

2 dil:

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Abu Mamar Hamidi ki yaddash achi thi jo sunta tha yaad kar leta tha, Quraish ne kaha ke usme 2 dil hai, aur har ek Nabiye Kareem ﷺ se zyada daanish hai, jab Badr me mushrik bhage to Abu Mamar is shaan se bhaga ke ek juti haath me aur ek panw me, Abu Sufyan se mulaqat hui to Abu Sufyan ne pucha kya haal hai, kaha log bhaag gaye to Abu Sufyan ne pucha ke ek juti haath me aur ek panw me kyun hai, bola ke iski to mujhe khabar hi nahi mai to yehi samajh raha hun ke dono jutiyan panw me hai us wakht Quraish ko malum hua ke agar 2 dil hote to juti haath me liya hua na hota, bhul na jata aur ek kaul ye bhi hai, ke munafekeen Nabiye Kareem ﷺ ke liye 2 dil batate the aur kehte the ke unka dil hamare saath hai, aur ek apne ashaab ke saath
(Tafseer Khazainul Irfan)

وَمَا جَعَلَ اَدْعِيَآءَكُمْ اَبْنَآءَكُمْ ؕ ذٰلِكُمْ قَوْلُكُمْ بِاَفْوَاهِكُمْ ۚ وَاللّٰهُ يَقُوْلُ الْحَقَّ وَهُوَ يَهْدِى السَّبِيْلَ ۝ (پارہ:21 سورۃ الاحزاب، آیت نمبر4)

<u>Tarjuma Kanzul Imaan:</u>
Aur na tumhare liye balko ko tumhara beta banaya ye (beta kehna) tumhare apne mooh ka kehna hai (be haqiqat baat hai) aur Allah haq farmata hai aur wohi (sidhi) raah dikhata hai

<u>Zamana jahiliyat ka jahilana dastur:</u>
Zamana jahiliyat me jab koi apni aurat se zihar karta tha to wo log us zihar ko talaq kehte aur us aurat ko uski maa qaraar dete the aur jab koi shaks kisi ko beta keh deta to usko haqiqi beta qaraar dekar miras thehrate aur uski zohja ko bete kehne wale ke liye Sulba bete ki biwi ki tarah haraam jante in sab ke radh me ye ayat nazil hui (Tafseer Khazainul Irfan)

(03) <u>Para 21, Surah Ahzaab, Ayat 18</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قَدْ يَعْلَمُ اللّٰهُ الْمُعَوِّقِيْنَ مِنْكُمْ وَالْقَآئِلِيْنَ لِاِخْوَانِهِمْ هَلُمَّ اِلَيْنَا ۚ وَلَا يَاْتُوْنَ الْبَاْسَ اِلَّا قَلِيْلًا ۝

<u>Tarjuma Kanzul Imaan:</u>

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Beshaq Allah janta hai tumhare in (munafekeen) ko jo auro (musalmano) ko jehad se rokte hain aur apne bhaiyon se kehte hain (jehad choarkar) hamare taraf chale aao aur (in munafekeen me se) larai (jehad) me nahi aate magar thore (wo bhi dikhawe ke liye)

Momeneen ka astaqlaal:

Ye ayat munafekeen ke haq me nazil hui unke paas Yahud ne paigham bheja tha ke tum kyun apni jaane Abu Sufyan ke haatho se halaq karana chahte ho, uske lashkar is martaba agar tumhe paa gaye to tumme se kisi ko baki na chorenge, hame tumhara andesha hai ke tum hamare bhai aur humsaya ho hamare paas ajao ye khabar pakar Abdullah bin Abi Salul munafik aur uske saathi momeneen ko Abu Sufyan aur uski saathiyon se darakar Nabiye Kareem ﷺ ka saath dene se rokne lage aur usme unhone bahot koshish ki lekin jis qadar unhone koshish ki momeneen ka sabit wa astaqlaal aur zyada ho gaya (Tafseer Khazainul Irfan)

(04) Para 21, Surah Ahzaab, Ayat 28, 29

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰۤاَيُّهَا النَّبِيُّ قُلْ لِّاَزْوَاجِكَ اِنْ كُنْتُنَّ تُرِدْنَ الْحَيٰوةَ الدُّنْيَا وَ زِيْنَتَهَا فَتَعَالَيْنَ اُمَتِّعْكُنَّ وَ اُسَرِّحْكُنَّ سَرَاحًا جَمِيْلًا ﴿۲۸﴾ وَ اِنْ كُنْتُنَّ تُرِدْنَ اللّٰهَ وَ رَسُوْلَهٗ وَ الدَّارَ الْاٰخِرَةَ فَاِنَّ اللّٰهَ اَعَدَّ لِلْمُحْسِنٰتِ مِنْكُنَّ اَجْرًا عَظِيْمًا ﴿۲۹﴾

Tarjuma Kanzul Imaan:

Ai ghaib batane wale (Nabi) apni biwiyon se farma dain agar tum duniya ki zindagi aur uski araish (maal e kaseer aur asbab e aish) chahti ho to aao mai tumhe maal dun aur achi tarah (bagair taklif pahonchaye) choar do aur agar tum Allah aur uske Rasul aur akhirat ka ghar chahti ho to beshaq Allah ne tumhari nekiyon waliyon ke liye bara ajar taiyar kar rakha hai

Deenwi maal wa matah ke muqabil akhirat:

Nabiye Kareem ﷺ ki azwaj e mutaharat ne apse deenwi samaan talab ki aur nafqa me ziyadti ki darkhwast ki, yahan to kamaal zahed tha samaane duniya aur uska jama karna gawara hi na tha isliye ye khatir e aqdas par giran hua aur ye ayat

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nazil hui aur azwaj e mutaharat ko takheer di gayi, us wakht Huzur ﷺ ki 9 biwiyan thi, 5 Quraisha Hazrat Ayesha bint Abu Bakr رضی اللہ تعالیٰ عنہا, Hafsa bin Farooque رضی اللہ تعالیٰ عنہا, Umme Habiba bint Abu Sufyan رضی اللہ تعالیٰ عنہا, Umme Salma bint Abi Ummaiya رضی اللہ تعالیٰ عنہا, Sawda bint Zama رضی اللہ تعالیٰ عنہا aur 4 ghari Quraish Zainab bint Jahsh رضی اللہ تعالیٰ عنہا, Maimuna bint Haaris رضی اللہ تعالیٰ عنہا, Safiya bint Akhtab رضی اللہ تعالیٰ عنہا, Juwayriya bin Haaris رضی اللہ تعالیٰ عنہا

Nabiye Kareem ﷺ ne sab se pehle Hazrat Ayesha ye ayat sunakar ikhtiyar diya aur farmaya ke jaldi na karo aur apne walidain se mashwara karke jo rai ho us par amal karo, unhone arz kiya ke Huzur ke mamle me mashwara kaisa mai Allah ko aur uske Rasul ko aur akhirat ko chahti hun aur baki azwaj ne bhi yehi jawab diya (Tafseer Khazainul Irfan)

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(06) **Para 22, Surah Ahzaab, Ayat 35**

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اِنَّ الۡمُسۡلِمِیۡنَ وَ الۡمُسۡلِمٰتِ وَ الۡمُؤۡمِنِیۡنَ وَ الۡمُؤۡمِنٰتِ وَ الۡقٰنِتِیۡنَ وَ الۡقٰنِتٰتِ وَ الصّٰدِقِیۡنَ وَ الصّٰدِقٰتِ وَ الصّٰبِرِیۡنَ وَ الصّٰبِرٰتِ وَ الۡخٰشِعِیۡنَ وَ الۡخٰشِعٰتِ وَ الۡمُتَصَدِّقِیۡنَ وَ الۡمُتَصَدِّقٰتِ وَ الصَّآئِمِیۡنَ وَ الصّٰٓئِمٰتِ وَ الۡحٰفِظِیۡنَ فُرُوۡجَهُمۡ وَ الۡحٰفِظٰتِ وَ الذّٰكِرِیۡنَ اللّٰهَ كَثِیۡرًا وَّ الذّٰكِرٰتِ ۙ اَعَدَّ اللّٰهُ لَهُمۡ مَّغۡفِرَةً وَّ اَجۡرًا عَظِیۡمًا ﴿۳۵﴾ (پارہ:22 سورۃ الاحزاب، آیت نمبر35)

Tarjuma Kanzul Imaan:

Beshaq musalman mard wa musalman aurten aur imaan wale aur imaan waliyan aur farma bardar aur farma bardaren aur sacche aur sacchiyan aur sabr wale aur sabr waliyan aur ajazi karne wale aur ajazi karne waliyan aur khairat karne wale aur khairat karne waliyan aur rozey wale aur rozey waliyan aur apni parsai (hifazat) nigaah rakhne wale aur nigaah rakhne waliyan aur Allah ko bahot yaad karne wale aur yaad karne waliyan un sab ke liye Allah ne bakshish aur bara sawab taiyar kar rakha hai

Momina ke liye bara ajro sawab:

Asma bin Umais jab apne shohar Jafar bin Abi Talib رضی اللہ تعالیٰ عنہ ke saath Habsha wapas ayin to azwaj e kareem ﷺ se milkar unhone daryaft kiya kya aurton ke baap me bhi koi ayat nazil hui hai, unhone farmaya nahi to Asma ne Huzur ﷺ se arz kiya ke Huzur aurten barey khasaren me hain, farmaya kyun, arz kiya, ke unka zikr khair ke saath hi nahi jaisa ke mardo ka hota hai is par ye ayate karima nazil hui (Tafseer Khazainul Irfan)

(07) **Para 22, Surah Ahzaab, Ayat 36**

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ مَا كَانَ لِمُؤۡمِنٍ وَّ لَا مُؤۡمِنَةٍ اِذَا قَضَى اللّٰهُ وَ رَسُوۡلُهٗۤ اَمۡرًا اَنۡ یَّكُوۡنَ لَهُمُ الۡخِیَرَةُ مِنۡ اَمۡرِهِمۡ ؕ وَ مَنۡ یَّعۡصِ اللّٰهَ وَ رَسُوۡلَهٗ فَقَدۡ ضَلَّ ضَلٰلًا مُّبِیۡنًا ﴿۳۶﴾

Tarjuma Kanzul Imaan:

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Aur na kisi musalman mard na (kisi) musalman aurat ko (ye haq) pahonchta hai ke jab Allah wa Rasul khuch hukm (faisla) farma dain to unhe apne muamle ka khuch ikhtiyar rahe aur jo hukm (faisla) na maane Allah aur uske Rasul ka to wo beshaq sarhi (khuli) gumrahi (me) behka

Nikaah ka paighaam:

Ye ayat Zainab bint Hajsh رضی اللہ تعالیٰ عنہا aur unke bhai Abdullah bin Hajsh aur unke walid bint Ummaiya bint Abdul Mutallib ke haq me nazil hui, Ummaiya Huzur ﷺ ki phuphi thi, wakiya ye tha ke Zaid bin Harisa jinko Rasul e Kareem ﷺ ne azaad kiya tha aur wo Nabiye Kareem ﷺ ki khidmat me rehte the, ap ﷺ ne Zainab ke liye unka paigham diya usko Zainab ne aur unke bhai ne manzur nahi kiya is par ye ayate karima nazil hui (Tafseer Khazainul Irfan)

(08) Para 22, Surah Ahzaab, Ayat 37

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ اِذْ تَقُوْلُ لِلَّذِیْۤ اَنْعَمَ اللّٰهُ عَلَیْهِ وَ اَنْعَمْتَ عَلَیْهِ اَمْسِكْ عَلَیْكَ زَوْجَكَ وَ اتَّقِ اللّٰهَ وَ تُخْفِیْ فِیْ نَفْسِكَ مَا اللّٰهُ مُبْدِیْهِ وَ تَخْشَى النَّاسَ ۚ

Tarjuma Kanzul Imaan:

Aur ai Mehbub, yaad karo jab tum farmate the usse jisey Allah ne usey (Islam jaisi anmol) nemat di aur tumne usey (azadi jaisi) nemat di ke apni biwi apne paas (apni zohjait me) rehne dain aur Allah se dar (ai mehbub) aur tum apne dil me (poshidah) rakhte the wo jisey Allah ko zahir karna manzur tha aur tumhe logo ke taaney ka andesha tha

Hazrat Zainab رضی اللہ تعالیٰ عنہا ke mutalliq wahi elahi:

Jab Hazrat Zaid رضی اللہ تعالیٰ عنہ nikah e Hazrat Zainab رضی اللہ تعالیٰ عنہا se ho chuka to Huzur ﷺ ke paas Allah Taala ke taraf se wahi ayi ke Zainab ap ﷺ ki azwaje mutaharat me dakhil hongi Allah Taala ko yehi manzur hai, iski surat ye thi ke Hazrat Zaid aur Hazrat Zainab muwafiqat na hui aur Hazrat Zaid رضی اللہ تعالیٰ عنہ ne Huzur ﷺ se Hazrat Zainab رضی اللہ تعالیٰ عنہا sakht guftari, tez zabani, apne ap ko bara samajhne ki shikayat ki, aisa baar baar ittefaq hua, Huzur ﷺ Hazrat Zaid رضی اللہ تعالیٰ عنہ ko samjha dete is par ye ayate karima nazil hui (Tafseer Khazainul Irfan)

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فَلَمَّا قَضٰى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنٰكَهَا لِكَيْ لَا يَكُوْنَ عَلَى الْمُؤْمِنِيْنَ حَرَجٌ فِيْٓ
اَزْوَاجِ اَدْعِيَآئِهِمْ اِذَا قَضَوْا مِنْهُنَّ وَطَرًا ؕ وَ كَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا ۝

Tarjuma Kanzul Imaan:

Phir jab Zaid ki gharaz usse nikal gayi (apni biwi ko talaq de di aur iddat guzar gayi) to humne tumhare wo nikah me de di (takey uske baad) musalmano par khuch haraj na rahe unke liye balako (mooh bole beto) ki biwiyon (ke bara me) me jab (mooh bele beto se) unse un (ki biwiyon) ka kaam (nikah) khatam ho jaye aur Allah ka hukm ho kar rehna

Rab ki raza me raazi:

Hazrat Zainab رضی اللہ تعالیٰ عنہا ki iddat guzarne ke baad unke paas Zaid رضی اللہ تعالیٰ عنہ Nabiye Kareem ﷺ ka paigham lekar gaye aur unhone sir jhuka kar sharm wa adab se unhe ye paiyam pahonchaya unhone kaha ke is mamle me apni rai ko khuch bhi dakhal deti jo mere rab ko manzur ho uspar razi hun, ye kehkar bargah e elahi me mutawajje huin aur namaz shru kar di, chunache ye ayat nazil hui (Tafseer Khazainul Irfan)

(09) Para 22, Surah Ahzaab, Ayat 43

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

هُوَ الَّذِيْ يُصَلِّيْ عَلَيْكُمْ وَ مَلٰٓئِكَتُهٗ لِيُخْرِجَكُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ؕ وَ كَانَ
بِالْمُؤْمِنِيْنَ رَحِيْمًا ۝ (پارہ:22 سورۃ الاحزاب، آیت نمبر43)

Tarjuma Kanzul Imaan:

Wahi hai ke darud (rehmat) bhejta hai tumpar wo aur uske farishte (bhi)dua e rehmat karte hain) ke tumhe (kufr wa musibat ki) andheriyo se (haq wa hidayat ke) ujale ke taraf nikale aur wo musalmano par maherbaan hai

Momeneen par maherbaan:

Hazrat Anas رضی اللہ تعالیٰ عنہ ne farmaya ke jab ye ayat ان اللہ و ملئکتہ یصلون علی النبی nazil hui to Hazrat Siddique Akbar رضی اللہ تعالیٰ عنہ ne arz kiya Ya Rasulallah ﷺ jab ap ﷺ ko Allah fazal wa sharf ata farmata hai to hum niyaz mando ko bhi ap ﷺ ke tufail me nawazta hai is par Allah ﷻ ye ayat nazil farmayi (Tafseer Khazainul Irfan)

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(10) Para 22, Surah Ahzaab, Ayat 53

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

یٰۤاَیُّهَا الَّذِیۡنَ اٰمَنُوۡا لَا تَدۡخُلُوۡا بُیُوۡتَ النَّبِیِّ اِلَّاۤ اَنۡ یُّؤۡذَنَ لَکُمۡ اِلٰی طَعَامٍ غَیۡرَ نٰظِرِیۡنَ اِنٰىهُ وَ لٰکِنۡ اِذَا دُعِیۡتُمۡ فَادۡخُلُوۡا فَاِذَا طَعِمۡتُمۡ فَانۡتَشِرُوۡا وَ لَا مُسۡتَاۡنِسِیۡنَ لِحَدِیۡثٍ ؕ اِنَّ ذٰلِکُمۡ کَانَ یُؤۡذِی النَّبِیَّ فَیَسۡتَحۡیٖ مِنۡکُمۡ ۫ وَ اللّٰہُ لَا یَسۡتَحۡیٖ مِنَ الۡحَقِّ ؕ (پارہ:22 سورۃ الاحزاب، آیت نمبر53)

Tarjuma Kanzul Imaan:

Ai imaan walo, Nabi ke gharo na hazir ho jab tak (unse) ijazat na pao maslan (is surat me ke) khane ke liye bulaye jayo na yun ke khud uske pakne ki raah tako (intezar karo) haan jab bulaye jao tab hazir ho aur jab (khana) kha chuko to (foran) mutfarq ho jao na ye (karo) ke baithe baton me dil behlayo beshaq (tumhare is tarah karne se) isme tumhare Nabi ko izah hoti thi to wo tumhara lehaz farmate the (haya murawwat me tumse khuch na kehte) aur Allah haq farmane me nahi sharmata

Kaashaana aqdas ke adaab:

Jab Nabiye Kareem ﷺ Hazrat Zainab رضی اللہ تعالیٰ عنہا se nikah kiya aur walima ki aam dawat farmayi to jamat ki jamat aati thi aur khane se farik hokar chali jati thin akhir me 3 sahab aise the jo khane se farik hokar baithe reh gaye aur guftagu ka taweel silsila shru kar diya aur bahot dair thehre rahe, makaan tang tha usse ghar walon ko takleef hui aur haraj hua ke wo unki wajah se apna kaam kaaj khuch na kar sake

Nabiye Kareem ﷺ uthey aur azwaj mutaharat ke hujron me tashrif le gaye aur doarah farma kar tashrif laye us wakht tak ye log apni baton me lage hue the, Nabiye Kareem ﷺ phir wapas ho gaye, ye dekh kar wo log rawana ho gaye, phir Nabiye Kareem ﷺ daulat sarai me dakhil hue us par ye ayate karima nazil hui (Tafseer Khazainul Irfan)

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(11) Para 22, Surah Ahzaab, Ayat 55

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

لَا جُنَاحَ عَلَيۡهِنَّ فِىۡۤ اٰبَآئِهِنَّ وَلَاۤ اَبۡنَآئِهِنَّ وَلَاۤ اِخۡوَانِهِنَّ وَلَاۤ اَبۡنَآءِ اِخۡوَانِهِنَّ وَلَاۤ اَبۡنَآءِ اَخَوٰتِهِنَّ وَلَا نِسَآئِهِنَّ وَلَا مَا مَلَكَتۡ اَيۡمَانُهُنَّ ۚ وَاتَّقِيۡنَ اللّٰهَ ؕ اِنَّ اللّٰهَ كَانَ عَلٰى كُلِّ شَىۡءٍ شَهِيۡدًا ۝ (پارہ:22 سورۃ الاحزاب، آیت نمبر 55)

Tarjuma Kanzul Imaan:

Un (biwiyon) par mazaiqa (khuch gunah) nahi (agar) unke baap aur beto aur bhaiyon aur bhatijon aur bhanjon aur apne deen ki (musalman) aurton aur apni kanizo me (se kisi par se parda na karo) aur Allah se darte ho, beshaq har cheez Allah ke saamne hai

Pardey ka hukm:

Jab pardey ka hukm nazil hui to aurton ke baap beto aur karib ke rishtedaro ne Nabiye Kareem ﷺ ki khidmat me kaha, Ya Rasulallah ﷺ kya hum apni maayon biwiyon ke saath parda ke bahar se guftagu karen us par ye ayate karima nazil hui (Tafseer Khazainul Irfan)

(12) Para 22, Surah Ahzaab, Ayat 58

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَالَّذِيۡنَ يُؤۡذُوۡنَ الۡمُؤۡمِنِيۡنَ وَالۡمُؤۡمِنٰتِ بِغَيۡرِ مَا اكۡتَسَبُوۡا فَقَدِ احۡتَمَلُوۡا بُهۡتَانًا وَّاِثۡمًا مُّبِيۡنًا

Tarjuma Kanzul Imaan:

Aur jo imaan wale mardo aur aurto ko be kiye (beqasur) satate hain (unpar tohmat lagate hain) unhone bohtan (bandhne ka) aur khula gunah (ka bojh) apne sir liya

Hazrat Ali رضی اللہ تعالیٰ عنہ ke haq ke munafekeen ki badgohi:

Ye ayat un munafekeen ke haq me nazil hui jo Hazrat Ali رضی اللہ تعالیٰ عنہ ko izah dete the aur unke haq me badgohi karte the (Tafseer Khazainul Irfan)

(13) Para 22, Surah Ahzaab, Ayat 63

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

يَسْـَٔلُكَ النَّاسُ عَنِ السَّاعَةِ ؕ قُلْ اِنَّمَا عِلْمُهَا عِنْدَ اللّٰهِ ؕ وَمَا يُدْرِيْكَ لَعَلَّ السَّاعَةَ تَكُوْنُ قَرِيْبًا ﴿۶۳﴾ (پارہ:22 سورۃ الاحزاب، آیت نمبر63)

Tarjuma Kanzul Imaan:

Log tumse Qayamat ka puchte hain (ke kab waqaiy hogi) tum farmayo uska ilm Allah hi ke paas hai, aur tum kya jaano shayad Qayamat paas hi ho

Qayamat ke mutalliq sawalat:

Mushrekeen mazaq ki niyat se aur Yahud imtehan ke liye Huzur ﷺ se pucha karte the ke Qayamat kis din kis tareekh me kis saal waqaiy hogi, in sab ki tardeed me ye ayate karima nazil hui (Tafseer Noorul Irfan)

Surah 34: Saba – Ayat 54, Ruku 6 (Mecci)

(01) Para 22, Surah Saba, Ayat 34

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَمَآ اَرْسَلْنَا فِىْ قَرْيَةٍ مِّنْ نَّذِيْرٍ اِلَّا قَالَ مُتْرَفُوْهَآ ۙ اِنَّا بِمَآ اُرْسِلْتُمْ بِهٖ كٰفِرُوْنَ

Tarjuma Kanzul Imaan:

Aur humne jab kabhi kisi shaher me koi (azaab e elahi se) dar sunane wala bheja wahan ke ameeron ne yehi kaha (ke) tum jo (haq) lekar bhejegaye hum uske munkar hain

Kuffar ki takzeeb par Huzur ﷺ ki taskeen khatir:

Isme Nabiye Kareem ﷺ taskeen khatir farmayi gayi hai ke ap ﷺ in kuffar ki takzeeb wa inkaar se ranjidah na hoan, kuffar ka anbiya علیہ السلام ke saath yehi dastur raha hai aur maal daar log isi tarah apne maal wa aulad ke gharur me anbiya ki takzeeb karte hain. 2 shaks tarikey tijarat the unme se ek mulk Shaam ko gaya aur ek Mecca Mokarrama me raha, jab Nabiye Kareem ﷺ mabuz hue aur uske mulk e Shaam me Huzur ﷺ ki khabar suni to apney sharik ko khat likha aur ussey Huzur ﷺ ka haal daryaft kiya, is sharik ne jawab me likha ke Mohammad ﷺ

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apni nabuwat ka elaan to kiya hai lekin siwai aur chote darje ke haqeer wa ghareeb logo ne unko Nabi tasleem kiya hai aur baki kisi ne nahi kiya jab ye khat uske paas pahoncha to wo apne tijarati kaam choarkar Mecca Mokarrama aya aur atey hi apne sharik se kaha ke mujhe Nabiye Kareem ﷺ ka pata batao aur malum karke Huzur ﷺ ki khidmat me hazir hua aur arz kiya ke ap ﷺ duniya ko kya dawat dete hain, aur humse kya chahte hain, farmaya, buth parasti ko choarkar ek Allah Taala ki ibadat karna aur ap ﷺ ne ehkaam Islam bataye, ye baaten uske dil me asar kar gayin aur shaks pichli kitaabo ka aalim tha, aur kehne laga ke mai gawahi deta hun ke ap ﷺ beshaq Allah Taala ke Rasul hain, Huzur ﷺ ne farmaya tumne ye kaise jana, usne kaha, ke jab koi Nabi bheja gaya to pehle darjey ke chotey log hi uske taabey hue, ye sunnat e elahi hamesha jaari rahi, is par ye ayate karima nazil hui

Surah 35: Fatir – Ayat 45, Ruku 5 (Mecci)

(01) Para 22, Surah Fatir, Ayat 8

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَفَمَنْ زُيِّنَ لَهٗ سُوْٓءُ عَمَلِهٖ فَرَاٰهُ حَسَنًا ؕ (پارہ:22 سورۃ فاطر، آیت نمبر8)

Tarjuma Kanzul Imaan:

(mazeen) kiya gaya ke usne usey bhala (acha) samjha (to kya aisa shaks) hidayat (paane) waley ke tarah ho jayega (hargiz nahi)

Mushrekeen ka fatbi af'aal ka bhalai janna:

Ye ayat mushrekeen Abu Jahal waghera ke haq me nazil hui jo apne shirk wa kufr jaise fatbi af'aal ko shaitan ke behkane aur bhala samajhne se accha samajhta the, ek kaul ke mutabik ye ayat Ashaab e biddat wa hawa (nafs ki pairwi karne wale aur biddat karne wale log) ke haq me nazil hui jinme Rawafad wa Khawaraj waghera dakhil hain jo apni bad – mazhabiyo ko accha jante hain aur unhi ke zumre me dakhil hain tamam bad-mazhab wahabi ya ghair muqallid ya chakralvi (Tafseer Khazainul Irfan)

Surah 36: Yaseen – Ayat 83, Ruku 5 (Mecci)

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(01) Para 22, Surah Yaseen, Ayat 8

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّا جَعَلْنَا فِيْۤ اَعْنَاقِهِمْ اَغْلٰلًا فَهِيَ اِلَى الْاَذْقَانِ فَهُمْ مُّقْمَحُوْنَ ۝

Tarjuma Kanzul Imaan:

Humne unki gardano me toak kar diya (daal diye) hain ke wo thodiyon tak hain to (isliye) ye upar (apne) ko mooh uthaye reh gaye (sir nahi jhuka sakte)

Abu Jahal ki napak saazish nakam:

Ye ayat Abu Jahal aur uske 2 fakhravi dosto ke haq me nazil hui, Abu Jahal ne kasam khayi thi ke agar wo Nabiye Kareem ﷺ ko namaz parte dekhega to patthar se sir kuchal dalega jab usne Huzur ﷺ ko namaz parte dekha to wo us iradey se ek bhari patthar lekar aya jab us par patthar ko uthaya to uske haath gardan chipke reh gaye aur patthar haath ko lipat gaya aur ye haal dekh kar apne dosto ke taraf wapas hua aur unse wakiya byaan kiya to uske dost Waleed bin Moghira ne kaha ke ye kaam mai karunga, unka sir kuchal kar hi ayunga, chunache wo patthar lekar aya Huzur ﷺ namaz par rahe the, jab wo kareeb pahoncha Allah Taala ne uski salbh kar li, Huzur ﷺ ki awaaz sunta tha ankhon se nahi dekh sakta tha, ye bhi pareshaan hokar apne yaaron ke taraf loata, wo bhi nazar na aye, unhone ne hi usey pukara aur ussey kaha tune kya kiya, kehne laga, maine unki awaaz to suni magar wo nazar hi nahi aye

Ab Abu Jahal ne teesre dost ne dawa kiya ke ab wo is kaam ko anjaam dega, aur bare dawey ke saath wo Huzur ﷺ ke taraf chala tha ke ultey panw aisa bad hawaas hokar bhaga ke oandhe mooh gir gaya, uske doston ne haal pucha, kehne laga ke mera haal bahot sakht hai, maine ek bahot bara saandh dekha jo mere aur Nabiye Kareem ﷺ ke darmiyan hayil ho gaya, Laat wa Azah ki kasam agar mai zara bhi agey barta to wo mujhe kha hi jata, is par ye ayate karima nazil hui (Tafseer Khazin, Tafseer Khazainul Irfan)

(02) Para 22, Surah Yaseen, Ayat 12

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اِنَّا نَحۡنُ نُحۡیِ الۡمَوۡتٰی وَ نَکۡتُبُ مَا قَدَّمُوۡا وَ اٰثَارَہُمۡ ؕ وَ کُلَّ شَیۡءٍ اَحۡصَیۡنٰہُ فِیۡۤ اِمَامٍ مُّبِیۡنٍ ﴿۱۲﴾ (پارہ:22 سورۃ یٰسین، آیت نمبر12)

Tarjuma Kanzul Imaan:

Beshaq hum murdo ko jilayen (dubara zinda karen) ge aur hum likh rahe hain jo (amal bhi) unhone agey bheja aur jo nishaniyan (toar tarikey) piche choar gaye aur har cheez (neki, badi) humne gin rakhi hai ek batane wali kitaab (lohe mahfuz) me

Lohe Mahfuz:

Is ayat ki shane nazul ye byan ki gayi ke Nabi Sallema Masjide Nabawi se bahot door Madina Taiyaba ke kinare par rehte the unhone chaha ke apna mohalla khali karke Masjid Sharif ke kareeb aa basen takey ba jamate namaz me asani se shirkat kar saken, us par ye ayate karima nazil hui aur Nabiye Kareem ﷺ ne farmaya ke tumhare kadam likhe jate hain, tum makaan tabdil na karo, yani jitni door se ayoge utne hi kadam zyada parenge aur ajro sawaab zyada hoga (Tafseer Khazainul Irfan)

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(03) Para 23, Surah Yaseen, Ayat 47

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ اِذَا قِيْلَ لَهُمْ اَنْفِقُوْا مِمَّا رَزَقَكُمُ اللّٰهُ ۙ قَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوْۤا اَنُطْعِمُ مَنْ لَّوْ يَشَآءُ اللّٰهُ اَطْعَمَهٗۤ ۖ اِنْ اَنْتُمْ اِلَّا فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿۴۷﴾

Tarjuma Kanzul Imaan:

Aur jab unse farmaya jaye Allah ke diye me se khuch uski raah me kharch (sadqa) karo to (jawab me batore tamsukhar) kafir musalmano ke liye kehte hain ke kya hame usey khilayen jisey Allah chahta to khila deta tum to nahi magar khuli gumrahi me

Kuffar ka maskharapan:

Ye ayat kuffar Quraish ke haq me nazil hui jinse musalmano ne kaha tha ke tum apne maalo ka wo hissa miskeeno par kharch karo jo tumne baz'am khud Allah ke liye nikala hai, us par unhone kaha ke kya hum unko khilayen jinko Allah khilana chahta hai to khila deta matlab ye tha ke jab khuda ko hi miskeeno ko mohtaj rakhna manzur hai to unhe khane ko dena uski mansha ke khilaaf hoga, ye baat unhone bakhili ke sabab tamsukhar me kahi thi, tab ye ayat karima nazil hui (Tafseer Khazainul Irfan)

(04) Para 23, Surah Yaseen, Ayat 69

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ مَا عَلَّمْنٰهُ الشِّعْرَ وَ مَا يَنْۢبَغِيْ لَهٗ ؕ اِنْ هُوَ اِلَّا ذِكْرٌ وَّ قُرْاٰنٌ مُّبِيْنٌ ﴿۶۹﴾

Tarjuma Kanzul Imaan:

Aur humne unko shair kehna na sikhaya aur na wo unki shaan ke layak hai, wo to nahi magar nashihat (hidayat) auR roshan Quran (wazai ehkam batane wali kitab)

Kalaam e Elahi ki takzeeb:

Kuffar Quraish ne kaha tha ke Mohammad ﷺ shayar hain aur wo jo farmate hain yani Quran e Paak wo shair hain, ussey unki murad ye thi ke (maazallah) ye

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kalaam qazib yani jhuth hai chunache is ayat me unka radh farmaya gaya (Tafseer Khazainul Irfan)

(05) <u>Para 23, Surah Yaseen, Ayat 77</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَوَ لَمْ يَرَ الْاِنْسَانُ اَنَّا خَلَقْنٰهُ مِنْ نُّطْفَةٍ فَاِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ ۝

<u>Tarjuma Kanzul Imaan:</u>

Aur kya admi ne na dekha ke humne usey paani ki bund (nutfa) se banaya (jab bhi haqeer hone ke bawajud) wo sayi jhagralu (hamari kudrat ka inkaar karta) hai

<u>Kuffar ke baat se mutalliq bahas wa taqraar:</u>

Ye ayat Aas bin Wayil ya Abu Jahal ya aur mashur rawi bin Khalaf ke haq me nazil hui jo inkaar e bahas me yani marne ke baad uthne ke inkaar me Nabiye Kareem ﷺ se bahas wa taqraar karne aye tha uske haath me ek ghali hui haddi thi usko toarta jata tha aur Nabiye Kareem ﷺ se kehta jata tha ke apka khyal hai ke is haddi ke gal jaane aur zarra zarra ho jane ke baad bhi Allah Taala zinda karega

Nabiye Kareem ﷺ ne farmaya, haan aur tujhe marne ke baad uthayega aur jahannam me dakhil farmayega is par ye ayate karima nazil hui aur uske jahel ka izhaar farmaya gaya ke gali hui haddi ko bikharne ke baad Allah Taala ki kudrat se zindagi kabul karna apni nadani se na mumkin samajhta kitna ehmak hai apne ap kaun nahi dekhta ke ibtida me ek ganda nutfa tha gali hui haddi se bhi haqeer tar Allah Taala ki kudrat e kamila ne usme jaan daal di insaan banaya to aisa maghrur aur takabbur insaan hua ke uski kudrat ka hi munkir hokar jhagarne aa gaya, itna nahi dekhta ke jo qadir barhaq paani ki boond ko quwwi aur pura insaan bana deta hai uski kudrat se gali hui haddi dubara zindagi baksh dena kya mushkil hai aur usko na mumkin samajhna kitni khuli hui jihalat hai (Tafseer Khazainul Irfan, Tafseer Noorul Irfan)

<u>Surah 37: Saffat – Ayat 182, Ruku 5 (Mecci)</u>

NONE

<u>Surah 38: Saad – Ayat 88, Ruku 5 (Mecci)</u>

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(01) Para 23, Surah Saad, Ayat 5

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اَجَعَلَ الۡاٰلِہَۃَ اِلٰـہًا وَّاحِدًا ۚ اِنَّ ہٰذَا لَشَیۡءٌ عُجَابٌ ۝ (پارہ:23 سورۂ ص، آیت نمبر 5)

Tarjuma Kanzul Imaan:

Kya usne bahot (se) khudaoan ka ek khuda kar diya beshaq ye ajeeb baat hai (ek khuda kaise sab ke liye kafi hoga)

Wahdaniyat ka inkaar:

Jab Hazrat Umar رضی اللہ تعالیٰ عنہ Islam laye to musalmano ko khushi hui aur kafiro ko nihayat ranjh hua, Waleed bin Moghira ne Quraish ke amayid aur sarwar 25 admiyo ko jama kiya aur unhe Abu Talib ke paas laya, aur unse kaha ke tum hamare sardar ho aur buzurg ho, hum tumhare paas isliye aye hain ke tum hamare aur apne bhatije ke darmiyan fasila kar do unki jamat ke chotey darje ke logo ne jo shorish (breach of peace) barba kar rakhi hai wo tum jante ho, Abu Talib ne Nabiye Kareem ﷺ ko bulakar arz kiya ke ye apki koam ke log hain aur apse sulah chahte hai, ap unki taraf se ek lukhat ahraf na kijiye, ap ﷺ ne farmaya ye mujhse kya chahte hain, unhone kaha ke hum itna chahte hain ke ap hume aur hamare mabudo ke zikr choar dijiye hum apke aur apke mabud ke gad gohi ke darpai na honge, Huzur ﷺ ne farmaya, kya tum ek kalma qabul kar sakte ho jisse Arab aur Ajam ke malik e farmabardar ho jao, Abu Jahal ne kaha hum ek kya hum 10 kalme qabul kar sakte hain, Huzur ﷺ ne farmaya kaho, 'la ilaha illal lah' us par wo log uth gaye aur kehne lage ke kya unhone bahot se khudaon ke ek hi khuda kar diya, itni si makhluk ke liye ek hi khuda kaise kafi ho sakta hai

Surah 39: Zumar – Ayat 75, Ruku 8 (Mecci)

(01) Para 23, Surah Zumar, Ayat 9

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اَمَّنۡ ہُوَ قَانِتٌ اٰنَآءَ الَّیۡلِ سَاجِدًا وَّ قَآئِمًا یَّحۡذَرُ الۡاٰخِرَۃَ وَ یَرۡجُوۡا رَحۡمَۃَ رَبِّہٖ ؕ
قُلۡ ہَلۡ یَسۡتَوِی الَّذِیۡنَ یَعۡلَمُوۡنَ وَ الَّذِیۡنَ لَا یَعۡلَمُوۡنَ ؕ اِنَّمَا یَتَذَکَّرُ اُولُوا

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الْاَلْبَابِ ﴿۹﴾ (پارہ:23 سورۃ الزمر، آیت نمبر9)

Tarjuma Kanzul Imaan:

Kya wo (shaks) jisey (jiski) farma bardari me raat ki ghariyan guzrin sujud me aur qayam me (aur wo) akhirat se darta (ho) aur apne rab ki rehmat ki aas lagaye (hue ho) kya wo nafarmano jaise ho jayega (ai mehbub) tum farmayo (pucho) kya barabar hain jaanne wale (aalim) aur anjaan (jahil) nasihat to wohi mantey hain jo akal waley hain

Raato ka qayam:

Hazrat ibn Abbas رضی اللہ تعالیٰ عنہ se marwi hai ke ye ayat Abu Bakr رضی اللہ تعالیٰ عنہ ki shaan me nazil hui aur Hazrat ibn Umar رضی اللہ تعالیٰ عنہ se marwi hai ke ye ayat Hazrat Usman Ghani رضی اللہ تعالیٰ عنہ ki shaan me nazil hui aur ek kaul ye hai ke ye ayat Hazrat Ammar رضی اللہ تعالیٰ عنہ aur Hazrat Sulaiman رضی اللہ تعالیٰ عنہ ke haq me nazil hui jo raato me qayam farmaya karte the kyun ke raat ka qayam din ke muqable me zyada afzal hota hai lehaza raat ka qayam din ke naphil se afzal hota hai (Tafseer Khazainul Irfan)

(02) Para 23, Surah Zumar, Ayat 18

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الَّذِيْنَ يَسْتَمِعُوْنَ الْقَوْلَ فَيَتَّبِعُوْنَ اَحْسَنَهٗ ؕ اُولٰٓئِكَ الَّذِيْنَ هَدٰىهُمُ اللّٰهُ وَ اُولٰٓئِكَ هُمْ اُولُوا الْاَلْبَابِ ﴿۱۸﴾ (پارہ:23 سورۃ الزمر، آیت نمبر18)

Tarjuma Kanzul Imaan:

Jo kaan lagakar (ghaur o fikr se) baat (nasihat) sune phir uske behtar (nasihat par) par chale ye hain jinko Allah ne hidayat farmayi aur ye hain jinko akal hai to kya wo (shaks) jis par azaab (nazil hone) ki baat sabit ho chuki nijaat (paane) walon ke barabar ho jayega

Imaan ki khabar:

Hazrat Ibn Abbas رضی اللہ تعالیٰ عنہ ne farmaya ke jab Hazrat Abu Bakr رضی اللہ تعالیٰ عنہ imaan laye aur apke paas Hazrat Usman aur Hazrat Abdul Rahman bin Ouf aur Talha wa Zubair aur Saad bin Abi Waqas رضي اللہ تعالیٰ عنهم aye aur unse haal daryaft kiya to unhone apne imaan ki khabar di to ye Hazrat bhi sunkar imaan le aye chunache unke haq me ye ayat nazil hui (Tafseer Khazainul Irfan)

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(03) Para 24, Surah Zumar, Ayat 36

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهٗ ؕ وَ يُخَوِّفُوْنَكَ بِالَّذِيْنَ مِنْ دُوْنِهٖ ؕ وَ مَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ﴿۳۶﴾ (پارہ:24 سورۃ الزمر، آیت نمبر 36)

Tarjuma Kanzul Imaan:

Kya Allah apne bando ko kafi nahi aur (ai mehbub) tumhe darate hain us (Allah) ke siwa auron (buto) se (ke tumhe nuqsan pahonchaenge) aur jisey Allah gumrah kare uski koi hidayat karne wala nahi

Momin ko Allah kafi hai:

Kuffar Huzur ﷺ ko apne buto se daratey hue kehte the ke ap unki burayi byan na karen warna wo apko nuqsan pahoncha denge uske mutallib ye ayat nazil hui

Ruhul Byan me mazkur hai ke ye ayat 2 baar nazil hui, ek baar Huzur ﷺ ke liye aur dusri baar Khalid bin Waleed رضی اللہ تعالیٰ عنہ ke haq me ke Huzur ﷺ ne unhe wo darakht kaatne bheja jiski puja ki jati thi, ap رضی اللہ تعالیٰ عنہ jab is darakht ke paas pahonche to kuffar bole ke usmey ek deo rehta hai wo apko deewana kar dega, ap رضی اللہ تعالیٰ عنہ ne bagair parwa kiye wo darakht kaat diya, uski jar me ek bad shakl admi tha jo nikal kar bhaag gaya (Tafseer Noorul Irfan, Ruhul Byan)

(04) Para 24, Surah Zumar, Ayat 53

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ؕ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ؕ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿۵۳﴾ (پارہ:24 سورۃ الزمر، آیت نمبر 53)

Tarjuma Kanzul Imaan:

(Ai mehbub) tum farmayo, ai mere wo bando jinhone (kufr wa gunah me mubtila hokar) apni jaano par ziyadti ki, Allah ki rehmat se na umeed na ho, beshaq Allah sab khuch gunah baksh deta hai beshaq wohi bakshne wala maherbaan hai

Allah ki rehmat se umeed:

Baaz mushrekeen ne Huzur ﷺ se sawal kiya ke apka deen to barhaq hai agar hum musalman ho jayen to hamare zamane kufr ke gunaah maaf ho jayenge, is par ye

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ayat nazil hui, dusri riwayat hai, Hazrat Wehshi jo Hazrat Hamza رضی اللہ تعالیٰ عنہ ke qatil the unhone Huzur ﷺ ki khidmat me arzi bheji ke agar mai imaan le ayun to kya mere gunah maaf ho jayenge tab ye nazil hui (Tafseer Noorul Irfan)

Surah 40: Ghafir / Al Mumin – Ayat 85, Ruku 9 (Mecci)

(01) Para 24, Surah Ghafir / Al Mumin, Ayat 57

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

لَخَلْقُ السَّمٰوٰتِ وَالْاَرْضِ اَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿۵۷﴾ (پارہ:24 سورۃ المومن، آیت نمبر 57)

Tarjuma Kanzul Imaan:

Beshaq asmaano aur zameen ki paidaish admiyo ki (dubara) paidaish se bahot bari lekin bahot log (kuffar) nahi jante (khaliq ki kudrat ko nahi samajhte)

Munkare bias ka radh:

Ye ayat mukare bias ke radh par nazil hui un par hujjat qayam ki gayi ke jab tum asmaan aur zameen ki paidaish par bawajud unki is azmat wa barai ke Allah Taala ko qadir mantey ho to phir insaan ko dubara paida kar dena uski kudrat se kyun bayeed samajhte ho (Tafseer Khazainul Irfan)

(02) Para 24, Surah Ghafir / Al Mumin, Ayat 66

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ اِنِّیْ نُهِیْتُ اَنْ اَعْبُدَ الَّذِیْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَمَّا جَآءَنِیَ الْبَیِّنٰتُ مِنْ رَّبِّیْ وَاُمِرْتُ اَنْ اُسْلِمَ لِرَبِّ الْعٰلَمِیْنَ ﴿۶۶﴾ (پارہ:24 سورۃ المومن، آیت نمبر 66)

Tarjuma Kanzul Imaan:

(Ai mehbub) tum farmayo mai mana kiya gaya hun ke unhe (buto ko) pujun jinhe tum Allah ke siwah pujte ho jab ke mere paas roshan(wazey) daleel mere rab ke taraf se ayin aur mujhe hukm hua ke rabbul alameen ke huzur (uski ata'at) me gardan rakho

Gumrahi ki dawat

Kuffar ne apne gumrah wa batil deen ke taraf Nabiye Kareem ﷺ ko dawat di thi aur ap ﷺ se buth parasti ki darkhwast ki thi us par ye ayate karima nazil hui (Tafseer Khazainul Irfan)

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(03) Para 24, Surah Ghafir / Al Mumin, Ayat 78

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ لَقَدۡ اَرۡسَلۡنَا رُسُلًا مِّنۡ قَبۡلِكَ مِنۡهُمۡ مَّنۡ قَصَصۡنَا عَلَيۡكَ وَمِنۡهُمۡ مَّنۡ لَّمۡ
نَقۡصُصۡ عَلَيۡكَ ؕ وَمَا كَانَ لِرَسُوۡلٍ اَنۡ يَّاۡتِىَ بِاٰيَةٍ اِلَّا بِاِذۡنِ اللّٰهِ ۚ فَاِذَا جَآءَ اَمۡرُ
اللّٰهِ قُضِىَ بِالۡحَـقِّ وَخَسِرَ هُنَالِكَ الۡمُبۡطِلُوۡنَ ﴿۷۸﴾ (پارہ:24 سورۃ المومن، آیت نمبر 78)

Tarjuma Kanzul Imaan:

Aur beshaq humne tumse pehle kitne Rasul bheje ke jinme kisi ka ahwaal tumse byaan farmaya aur kisi ka ahwaal na byaan farmaya aur kisi Rasul ko (haq) nahi pahonchta ke koi nishani (mojizah) le aye behukm (be ijazat) khuda ke, phir jab Allah ka (azaab nazil hone ka) hukm ayega (haq wa insaaf ke saath) saccha faisla farma diya jayega aur batil walon ka (sarasar) khasarah

Kuffar ke shab wa roz naye mutalebat:

Kuffar e Mecca din raat naye naye mojizat Huzur ﷺ se mangte the dekhe hue mojizo par bas na karte the kehte the ke soney pahar waghera unki tardeed me ye ayat nazil hui (Tafseer Noorul Irfan)

Surah 41: Fussilat / Ha mim As Sajda – Ayat 54, Ruku 6 (Mecci)

(01) Para 24, Surah As Sajda, Ayat 34

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَلَا تَسۡتَوِى الۡحَسَنَةُ وَلَا السَّيِّئَةُ ؕ اِدۡفَعۡ بِالَّتِىۡ هِىَ اَحۡسَنُ فَاِذَا الَّذِىۡ بَيۡنَكَ
وَبَيۡنَهٗ عَدَاوَةٌ كَاَنَّهٗ وَلِىٌّ حَمِيۡمٌ ﴿۳۴﴾ (پارہ:24 سورۃ حم السجدۃ، آیت نمبر 34)

Tarjuma Kanzul Imaan:

Aur neki aur badi barabar (ek jaisi) na ho jayengi, ai sunne wale burai ko bhalai se taal (door kar) jabhi wo (shaks) ke tujhme aur usme dushmani thi aisa ho jayega jaisa ke (tera) gehra dost

Zojait ka sharf:

Kaha gaya ke ye ayat Abu Sufyan ke haq me nazil hui ke bawajud unki shiddat wa adawat ke Huzur ﷺ unke saath suluk naik kiya unki sahib zaadi ko apni zojait ka sharf ata farmaya uska natija ye hua ke wo sadiq aur jaan nisar ho gaye

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Surah 42: Ash Shura – Ayat 53, Ruku 5 (Mecci)

(01) Para 25, Surah Ash Shura, Ayat 17

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَللّٰهُ الَّذِیْۤ اَنْزَلَ الْكِتٰبَ بِالْحَقِّ وَالْمِیْزَانَؕ وَمَا یُدْرِیْكَ لَعَلَّ السَّاعَةَ قَرِیْبٌ ﴿۱۷﴾ (پارہ:25 سورۃ الشوریٰ، آیت نمبر 17)

Tarjuma Kanzul Imaan:

Allah hai jisne haq ke saath kitaab (Quran) utari aur insaaf ki tarazu aur tum kya jano shayad Qayamat qareeb hi ho

Qayamat ki takzeeb:

Jab Nabiye Kareem ﷺ ne Qayamat ka zikr farmaya to mushrekeen ne ba-tarikey takzeeb kaha ke Qayamat kab hogi uske jawab me ye ayate karima nazil hui (Tafseer Khazainul Irfan)

(02) Para 25, Surah Ash Shura, Ayat 23

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

ذٰلِكَ الَّذِیْ یُبَشِّرُ اللّٰهُ عِبَادَهُ الَّذِیْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِؕ قُلْ لَّاۤ اَسْـَٔلُكُمْ عَلَیْهِ اَجْرًا اِلَّا الْمَوَدَّةَ فِی الْقُرْبٰىؕ وَمَنْ یَّقْتَرِفْ حَسَنَةً نَّزِدْ لَهٗ فِیْهَا حُسْنًاؕ اِنَّ اللّٰهَ غَفُوْرٌ شَكُوْرٌ ﴿۲۳﴾

Tarjuma Kanzul Imaan:

Ye hai wo (inaam) jiski khush khabri deta hai Allah apne bando ko jo imaan laye aur acche kaam kiye, tum farmayo mai us (tableeghe deen) par tumse khuch ujrat nahi mangta magar qurabat ki mohabbat aur jo naik kaam kare hum uske liye usme aur khubi (ajro sawab) barayen, beshaq Allah bakshne wala qadar farmane (nekiyan qabul karne) wala hai

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Qurabat ki mohabbat:

Hazrat ibn Abbas رضی اللہ تعالیٰ عنہ se marwi hai ke jab Nabiye Kareem ﷺ Madina Taiyaba me roanak e afroz hue aur Ansaar ne dekha ke Huzur ﷺ ke ashaab bahot hain aur maal khuch bhi nahi hai to unhone apas me mashwara kiya aur Huzur ﷺ ke haquq wa ehsanat yaad karke Huzur ﷺ ki khidmat me paish karne ke liye bahot sa maal jama kiya aur usko lekar khidmat e aqdas me hazir hue aur arz kiya Huzur ki badolat hame hidayat hui, humne gumrahi se nijat payi hum dekhte hain ke Huzur ﷺ ke musafir bahot zyada hain, isliye hum ye maal unki khidmat me nazar ke liye laye hain qabul farmakar hamare izzat afzai ki jaye is par ye ayate karima nazil hui aur Huzur ﷺ ne wo maal wapas farma diye

(03) Para 25, Surah Ash Shura, Ayat 36

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

فَمَآ اُوْتِيْتُمْ مِّنْ شَيْءٍ فَمَتَاعُ الْحَيٰوةِ الدُّنْيَا ۚ وَمَا عِنْدَ اللّٰهِ خَيْرٌ وَّ اَبْقٰى لِلَّذِيْنَ اٰمَنُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ

Tarjuma Kanzul Imaan:

Tumhe jo (maal wa asbaab) khuch mila hai wo jiti duniya me baratne (lutf andoz hone) ka hai aur wo (ajro sawab0 jo Allah ke paas hai behtar hai aur zyada baki rehne wala unke liye jo imaan laye aur apne rab par bharosa karte hain

Siddique Akbar رضی اللہ تعالیٰ عنہ ka jazba imaan:

Ye ayat Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ ke haq me nazil hui jab apne apna qul maal sadqa kar diya aur us par Arab ke logo ne apko malamat ki us moake par ye ayate karima nazil hui (Tafseer Khazainul Irfan)

(04) Para 25, Surah Ash Shura, Ayat 38

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمْ وَاَقَامُوا الصَّلٰوةَ ۪ وَاَمْرُهُمْ شُوْرٰى بَيْنَهُمْ ۪ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۚ

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Tarjuma Kanzul Imaan:

Aur wo jinhone apne rab ka hukm maana (imaan laye aur ata'at ki) aur namaz qayam rakhi aur unka kaam unke apas ke mashware se (tai hota) hai aur hamare diye se khuch hamari raah me kharch karte hain

Rab ki dawat:

Ye ayat Ansaar ke haq me nazil hui jinhone apne rab ki dawat qabul karke imaan wa ata'at ko ikhtiyar kiya (Tafseer Khazainul Irfan)

Surah 43: Zukhruf – Ayat 89, Ruku 7 (Mecci)

(01) Para 25, Surah Zukhruf, Ayat 57

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا اِذَا قَوْمُكَ مِنْهُ يَصِدُّوْنَ ﴿۵۷﴾

Tarjuma Kanzul Imaan:

Aur jab (Eesa) ibn Maryam ki misal byan ki jaye, jab ye tumhari koam ussey hasne lagte (shoar wa ghul machate) hain

Eesa ibn Maryam ki misaal:

Jab Nabiye Kareem ﷺ ne Quraish ke saamne ye ayat انكم وما تعبدون من دون الله حصب جهنم **pari jiske mayne ye hain ke ai mushrekeen tum aur jo cheez tum Allah ke siwah pujte ho sabh jahannum ka idhan hai, ye sunkar mushrekeen ko bahot ghussa aya aur Ibn Zubairi kehne laga Ya Mohammad ﷺ kya ye khaas hamare aur hamare mabudo ke liye hai ya har ummat wa groh ke liye**

Nabiye Kareem ﷺ ne farmaya ke ye tumhare aur tumhare mabudo ke liye bhi hai aur sab ummat ke liye, is par usne kaha ke apke nazdeeq Eesa ibn Maryam Nabi hain aur ap unke aur unki walidah ki tareef karte hain aur apko malum hai ke Nasara un dono ko pujte hain aur Hazrat Uzair عليه السلام aur Farishte bhi puje jate hain, yani Yahud waghera unko pujte hain to agar ye hazraat (maazallah) jahannum me hoan to hum raazi hain ke hum aur hamare mabud bhi unke saath hoan aur ye kehkar kuffar khub hasey us par ye ayat Allah Taala ne nazil farmayi ان الذين سبقت لهم منا الحسنى اولئك عنها معبدون **aur ye ayat nazil hui** ضرب ابن مريم الا

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jiska matlab hai ke jab ibn Zubairi ne apne mabudo ke liye Hazrat Eesa ibn Maryam ki misal byan ki aur Nabiye Kareem ﷺ se mujadilah kiya ke Nasara unhe pujte hain to Quraish unki baat par hasne lage (Tafseer Khazainul Irfan)

(02) <u>Para 25, Surah Zukhruf, Ayat 81</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ اِنْ كَانَ لِلرَّحْمٰنِ وَلَدٌ ۖ فَاَنَا اَوَّلُ الْعٰبِدِيْنَ ﴿۸۱﴾

<u>Tarjuma Kanzul Imaan:</u>

(Ai mehbub) tum farmayo, ba farz muhal e rehman ke koi baccha hota, to sab se pehle mai pujta

<u>Khuda ki taraf betiyon ki nisbat:</u>

Nazr ibn Haaris ne Huzur ﷺ se arz kiya ke farishte khuda ki larkiyan hain uski tardeed me ye ayat nazil hui, Nazr khush hua ke Quran me meri tasdeeq aa gayi to Nabiye Kareem ﷺ ne farmaya isme teri tardeed hai (Tafseer Noorul Irfan)

<u>Surah 44: Dukhan – Ayat 59, Ruku 3 (Mecci)</u>

NONE

<u>Surah 45: Jathiya – Ayat 37, Ruku 4 (Mecci)</u>

(01) <u>Para 25, Surah Jathiya, Ayat 7</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَيْلٌ لِّكُلِّ اَفَّاكٍ اَثِيْمٍ ۙ﴿۷﴾ (پارہ:25 سورۃ الجاثیہ، آیت نمبر 7)

<u>Tarjuma Kanzul Imaan:</u>

Kharabi (barbadi) hai har barey bohtan haye gunehgar (jhuthe badkaar) ke liye

<u>Kalaam e Elahi ki shaan me gustakahi:</u>

Ye ayat Nazr ibn Haaris ke haq me nazil hui ja Ajam ke kisse kahaniyan suna kar logon ko Quran Paak sunne se rokta tha (Tafseer Khazainul Irfan)

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(02) Para 25, Surah Jathiya, Ayat 14

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

قُلْ لِّلَّذِیْنَ اٰمَنُوْا یَغْفِرُوْا لِلَّذِیْنَ لَا یَرْجُوْنَ اَیَّامَ اللّٰهِ لِیَجْزِیَ قَوْمًۢا بِمَا كَانُوْا یَكْسِبُوْنَ ﴿۱۴﴾ (پارہ:25 سورۃ الجاثیہ، آیت نمبر 14)

Tarjuma Kanzul Imaan:

(ai mehbub) imaan walo se farmayo dar guzar karen un logon se jo Allah ke dino ki umeed nahi rakhte takey Allah ek koam ko uski kamayi (amaal) ka badla de

Gustakhana Kalme:

Jo din ke usne momeneen ke madad ke liye muqarrar farmaye ya Allah Taala ke wo din jinme wo apne dushmano ko giraftaar karta hai baherhaal un umeed na rakhne walon se murad kuffar hain aur maaney ye hain ke kuffar se jo izah pahonche aur unke kalamat jo takleef pahonchayen musalman unse dar guzar karen, munaziyat na karen وقیل ان الایت منسوخت بایۃ القتال shane nazul is ayat ki shane nazul me kai kaul hain, ek ye ke Ghazwa Bani Mustaliq me musalman Bair Marsi par utre ye ek kuan tha Abdullah munafik ne apne ghulam ko pani ke liye bheja wo dair me aya to ussey sabab daryaft kiya, usne kaha Hazrat Umar رضی اللہ تعالیٰ عنہ kuen ke kinare par baithe the jab tak Nabiye Kareem ﷺ ki aur Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ ki mashaqen na bhar gayin us wakht tak unhone kisi ko paani bharne na diya, ye sunkar us bad bakht in Hazraat ke shaane me gustakhana kalme kahe, Hazrat Umar رضی اللہ تعالیٰ عنہ ko iski khabar hui to ap رضی اللہ تعالیٰ عنہ talwar lekar taiyar hue, us par ye ayat nazil hui, is takreer par ye ayat Madni hogi, muqatil ka kaul hai ke Kabila Bani Ghaffar ke ek shaks ne Mecca Mokarrama me Hazrat Umar رضی اللہ تعالیٰ عنہ ko gaali di, to ap رضی اللہ تعالیٰ عنہ ne usko pakarne ka irada kiya us par ye ayat nazil hui

Aur ek kaul ye hai ke jab ye ayat من ذالذی یقرض اللہ قرضا حسنا nazil hui to Fathas Yahud ne kaha ke mai Mohammad ﷺ ka rab mohtaj ho gaya hai (maazallah) isko sunkar Hazrat Umar رضی اللہ تعالیٰ عنہ ne talwaar khichi aur uski talaash me nikle, Nabiye Kareem ﷺ ne admi bhej kar unhe wapas bulwa liya

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(03) Para 25, Surah Jathiya, Ayat 21

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَمْ حَسِبَ الَّذِيْنَ اجْتَرَحُوا السَّيِّاٰتِ اَنْ نَّجْعَلَهُمْ كَالَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ ۙ سَوَآءً مَّحْيَاهُمْ وَ مَمَاتُهُمْ ؕ سَآءَ مَا يَحْكُمُوْنَ ﴿۲۱﴾

Tarjuma Kanzul Imaan:

Kya jinhone buraiyon (kufr wa gunaho) ka irtiqab kiya hai samajhte hain ke hum unhe un jaise kar denge jo imaan laye aur acche kaam kiye ke unki zindagi aur moat barabar (yaqsa) ho jaye kya hi bura hukm lagate (bura faisla karte) hain

Mushrekeen e Mecca ki bari khush fehmi:

Mushrekeen e Mecca ki ek jamat ne musalmano se kaha tha ke agar tumhari baat haq ho aur marne ke baad uthna ho to bhi hum hi afzal rahenge jaisa ke hum duniya me tumse behtar rahe unki radh me ye ayat nazil hui (Tafseer Khazainul Irfan, Tafseer Ruhul Byan)

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Surah 46: Ahqaf – Ayat 35, Ruku 4 (Mecci)

(01) Para 26, Surah Ahqaf, Ayat 9

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

قُلۡ مَا کُنۡتُ بِدۡعًا مِّنَ الرُّسُلِ وَ مَاۤ اَدۡرِیۡ مَا یُفۡعَلُ بِیۡ وَ لَا بِکُمۡ ؕ اِنۡ اَتَّبِعُ اِلَّا مَا یُوۡحٰۤی اِلَیَّ وَ مَاۤ اَنَا اِلَّا نَذِیۡرٌ مُّبِیۡنٌ ۝ (پارہ:26 سورۃ الاحقاف، آیت نمبر 9)

Tarjuma Kanzul Imaan:

(ai mehbub) tum (un kuffar se) farmayo mai koi anokha (pehla) Rasul (to) nahi (pehle ke rasul bhi mujh jaise hi the) aur mai (bagair Allah ke bataye) nahi janta (ke) mere saath kya kiya jayega aur tumhare saath kya, mai to usi ka tabey hun (wahi khuch janta hun) jo mujhme wahi hoti hai aur mai nahi magar (azaabe elahi ka) saaf dar sunane wala

Ahwal Qayamat se ba-khabar:

Marwi hai ke jab ye ayat nazil hui to mushrik khush hue aur kehne lage ke Laat wa Azah ki kasam Allah Taala ke Nabi hamara aur Mohammad ﷺ ka yaqsa haal hai, unhe hum par khuch fazilat nahi agar ye Quran unka khud ka banaya hua na hota to unka bhejne wala unhe zarur khabar deta ke unke saath kya karega to Allah Taala ne ليغفرلك الله ما تقدم من ذنبك وما تاخر **nazil farmayi, Sahaba ne arz kiya Ya Nabi ﷺ Huzur ko mubarak ho to apko to malum ho gaya ke apke saath kya kiya jayega, ye intezaar hai ke hamare saath ke kya karega us par Allah Taala ne ye ayat nazil farmayi** ليدخل المومنين والمومنات جنت تجرى من تحتها النهر **aur ye ayat nazil hui** بشر المومنين بأن لهم من الله فضلا كبيرا **to Allah Taala ne byan farma diya ke Huzur ke saath kya karega aur Momeneen ke saath kya (Tafseer Khazainul Irfan)**

(02) Para 26, Surah Ahqaf, Ayat 11

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ قَالَ الَّذِیۡنَ کَفَرُوۡا لِلَّذِیۡنَ اٰمَنُوۡا لَوۡ کَانَ خَیۡرًا مَّا سَبَقُوۡنَاۤ اِلَیۡہِ ؕ وَ اِذۡ لَمۡ یَہۡتَدُوۡا بِہٖ فَسَیَقُوۡلُوۡنَ ہٰذَاۤ اِفۡکٌ قَدِیۡمٌ ۝ (پارہ:26 سورۃ الاحقاف، آیت نمبر 11)

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Tarjuma Kanzul Imaan:

Aur kafiro ne musalmano ko kaha agar is (deen e Islam) me khuch bhalai (sacchai) ho to ye (gharib musalman) humse agey (barkar) us tak na pahonch jatey (aur hum imaan laane me piche na rehte) aur (kyunke) jab unhe (kuffar ko) us (deen) ki hidayat (naseeb) na hui to ab (zarur) kahenge ke ye (Quran) purana bohtan (mangharat) hai

Haq ke munkir:

Ye ayat mushrekeen e Mecca ke haq me nazil hui jo kehte the ke agar deen e Mohammad ﷺ haq hota to falan falan usko humse pehle kabul na kar lete, kuffar e Mecca fuqrahe musalmano ko dekh kar kehte the ke agar Islam barhaq hota to humse pehle in gharibo ko na milta bulke pehle humko naseeb hota, kyun ke Allah humse raazi hai isliye usne hame duniyawi daulat di hai, unki tardeed me ye ayat nazil hui (Tafseer Khazainul Irfan)

(03) Para 26, Surah Ahqaf, Ayat 15

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ اِحْسٰنًا ؕ حَمَلَتْهُ اُمُّهٗ كُرْهًا وَّ وَضَعَتْهُ كُرْهًا ؕ وَحَمْلُهٗ وَ فِصٰلُهٗ ثَلٰثُوْنَ شَهْرًا ؕ حَتّٰۤى اِذَا بَلَغَ اَشُدَّهٗ وَ بَلَغَ اَرْبَعِيْنَ سَنَةً ۙ قَالَ رَبِّ اَوْزِعْنِيْۤ اَنْ اَشْكُرَ نِعْمَتَكَ الَّتِيْۤ اَنْعَمْتَ عَلَيَّ وَ عَلٰى وَالِدَيَّ وَ اَنْ اَعْمَلَ صَالِحًا تَرْضٰىهُ وَ اَصْلِحْ لِيْ فِيْ ذُرِّيَّتِيْ ۚ اِنِّيْ تُبْتُ اِلَيْكَ وَ اِنِّيْ مِنَ الْمُسْلِمِيْنَ ۝

Tarjuma Kanzul Imaan:

Aur humne admi ko hukm kiya apne maa baap se bhalai kare, uski maa ne usey paith me rakha taklif se aur jana (paida kiya) usko takleef se, aur usey (bacche ko paith me) uthaye phir na aur uska doodh churana 30 mahine me hai (jab ke hamal ki muddat 6 maah ho) yahan tak ke zoar (jawani) ko pahoncha aur 40 baras ka hua (to) arz ki ai mere rab mere dil me daal (taufik ata farma) ke mai teri nemat ka shukr karun jo tune mujh par aur mere baap par ki (ke hum sab ko hidayat farmayi) aur mai wo kaam karun jo tujhe pasand aye aur mere liye meri aulad me sulah (neki) rakh (aur) mai (har kaam me) teri taraf ruju laya (mutawajje hua) aur mai (zahir aur batin) musalman hun

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Rahab ki gawahi:

Ye ayat Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ ke haq me nazil hui, apki umar Nabiye Kareem ﷺ se 2 saal kam thi jab Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ ki umar 18 saal thi Huzur ﷺ ki humraahi me tijarat ke gharaz se mulke Shaam ka safar kiya, ek manzil par thehre, wahan beri ka darakht tha, Nabiye Kareem ﷺ uske saaye me tashrif farma hue, kareeb hi ek rahab rehta tha, Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ uske paas chale gaye, rahab ne apse kaha ke kaun sahab hain jo beri ke saaye me tashrif farma hain, Hazrat Abu Bakr رضی اللہ تعالیٰ عنہ ne farmaya ke ye Mohammad ﷺ bin Abdullah hain aur Abdul Muttallib ke potey hain, rahab ne kaha khuda ki kasam ye Nabi hain, is beri ke saaye me Hazrat Eesa علیہ السلام ke baad se aaj tak unke siwah koi nahi baitha

Yehi Nabiye Akhriuz Zama ﷺ hain, rahab ki ye baat Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ ke dil me utar gayi aur Nabuwat ka yaqeen apke dil me jum gaya aur Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ ne sohbat sharif ikhtiyar ki, safar wa hijrat me apse juda na hote, jab Nabiye Kareem ﷺ ke umar sharif 40 saal ki hui aur Allah Taala ne Huzur ﷺ ko nabuwat aur risalat ke saath sarfaraz farmaya to Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ ap ﷺ par imaan laye us wakht Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ ki umar 38 saal ki thi, jab ap رضی اللہ تعالیٰ عنہ ki umar 40 saal ki hui to unhone Allah Taala se ye dua ki

Surah 47: Muhammad – Ayat 38, Ruku 4 (Madni)

(01) Para 26, Surah Muhammad, Ayat 13

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ كَاَيِّنْ مِّنْ قَرْيَةٍ هِيَ اَشَدُّ قُوَّةً مِّنْ قَرْيَتِكَ الَّتِيْۤ اَخْرَجَتْكَ ۚ اَهْلَكْنٰهُمْ فَلَا نَاصِرَ لَهُمْ ۝ (پارہ:26 سورۃ الاحمد، آیت نمبر13)

Tarjuma Kanzul Imaan:

Aur kitne shaher (aise the) ke us shaher (Mecca Mokarrama) se kuwwat (khush haali) me zyada the jisne tumhe tumhare shaher (Mecca Mokarram) se bahar (nikalne par majbur) kiya, humne unhe (kufr ke sabab) halaq farmaya to unka koi madadgar nahi (jo hamare azaab) se bacha sakta

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Allah aur uske mehbub ka pyara shaher:

Jab Nabiye Kareem ﷺ mm se hijrat ki aur ghaar ki taraf tashrif le chale to Mecca Mokarrama ke motawajjo hokar farmaya Allah ke shahro me to mujhe bahot pyara hai agar mushrekeen mujhe nikalte to mai tujhse se na nikalta us par Allah Taala ne ye ayat nazil farmayi (Tafseer Khazainul Irfan)

(02) Para 26, Surah Muhammad, Ayat 20

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَيَقُوْلُ الَّذِيْنَ اٰمَنُوْا لَوْ لَا نُزِّلَتْ سُوْرَةٌ ۚ فَاِذَآ اُنْزِلَتْ سُوْرَةٌ مُّحْكَمَةٌ وَّذُكِرَ فِيْهَا الْقِتَالُ ۙ رَاَيْتَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ يَّنْظُرُوْنَ اِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ ۚ فَاَوْلٰى لَهُمْ ۝٢٠ (پارہ:26 سورۃ الاحمد، آیت نمبر 20)

Tarjuma Kanzul Imaan:

Aur musalman kehte hain (jehad se mutalliq) koi surat kyun na utari gayi phir jab koi pukhta (wazeyh) surat utari gayi aur usme jehad ka hukm farmaya gaya to (ai mehbub) tum dekhoge unhe jinke dilon me (nifaq ki) bimari hai ke tumhari taraf (pareshan hokar) usko dekhna (uski tarah) dekhte hain jis par murdan (naza ki halat) chayi ho, to unke haq me behtar ye tha ke (Allah ke hukm ki)

Sahaba ke shoak e Jehad:

Momeneen ko Jehad fi Sabilillaah ka bahot hi shoak tha, wo kehte the ke aisi surat kyun nahi utri jisme Jehad ka hukm ho taki hum jehad karen is par ye ayat nazil hui (Tafseer Khazainul Irfan)

(03) Para 26, Surah Muhammad, Ayat 33

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَلَا تُبْطِلُوْٓا اَعْمَالَكُمْ ۝٣٣

Tarjuma Kanzul Imaan:

Ai imaan walo! Allah ka hukm mano aur Rasul ka hukm mano aur apne amal (kufr ya nifaq se) batil (za'aa) na kar

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Gunaah ka nuqsan:

Baaz logo ka khayal tha ke jaise shirk ki wajah se tamam nekiyan zayaa ho jati hain usi tarah imaan ki barkat se koi gunaah zarar nahi karta, chunache ye ayate karima nazil hui (Tafseer Khazainul Irfan)

(04) Para 26, Surah Muhammad, Ayat 34

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّ الَّذِيْنَ كَفَرُوْا وَ صَدُّوْا عَنْ سَبِيْلِ اللّٰهِ ثُمَّ مَاتُوْا وَهُمْ كُفَّارٌ فَلَنْ يَّغْفِرَ اللّٰهُ لَهُمْ ﴿۳۴﴾ (پارہ:26 سورۃ المحمد، آیت نمبر 34)

Tarjuma Kanzul Imaan:

Beshaq jinhone kufr kiya aur (logo ko) Allah ki raah (Islam) se roka phir kafir hi mar gaye to Allah hargiz unhe na bakshega

Ahle Qaleeb:

Ye ayat ahle qaleeb ke haq me nazil hui, Qalab Badr me ek kuan hai, jisme maqtul kuffar daale gaye the, Abu jahal aur uske saathi aur hukme ayat ka har kafir ke liye aam hai (Tafseer Khazainul Irfan)

Surah 48: Fatah – Ayat 29, Ruku 4 (Madni)

(01) Para 26, Surah Fatah, Ayat 1

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا (پارہ:26 سورۃ الفتح، آیت نمبر 1)

Tarjuma Kanzul Imaan:

Beshaq humne (ai mehbub) tumhare liye roshan (wazeyh) fatah (ata farma) di

Surah Fatah nazil hone ki khushi:

Puri Surah Fatah Kura' Al-Ghamim me nazil hui jo Mecca Moazzama se 2 mile par waqey hai, ye Hudaibiyah se wapas hue Huzur ﷺ par nazil hui, Huzur ﷺ ko is nazil hone se khushi hasil hui aur Sahaba Ekram رضوان علیکم ne Huzur ﷺ ko mubarak baad paish ki (Tafseer Khazin, Tafseer Noorul Irfan)

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(02) **Para 26, Surah Fatah, Ayat 11**

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

سَیَقُوۡلُ لَکَ الۡمُخَلَّفُوۡنَ مِنَ الۡاَعۡرَابِ شَغَلَتۡنَاۤ اَمۡوَالُنَا وَ اَہۡلُوۡنَا فَاسۡتَغۡفِرۡ لَنَا ۚ یَقُوۡلُوۡنَ بِاَلۡسِنَتِہِمۡ مَّا لَیۡسَ فِیۡ قُلُوۡبِہِمۡ ؕ قُلۡ فَمَنۡ یَّمۡلِکُ لَکُمۡ مِّنَ اللّٰہِ شَیۡئًا اِنۡ اَرَادَ بِکُمۡ ضَرًّا اَوۡ اَرَادَ بِکُمۡ نَفۡعًا ؕ بَلۡ کَانَ اللّٰہُ بِمَا تَعۡمَلُوۡنَ خَبِیۡرًا ﴿۱۱﴾

Tarjuma Kanzul Imaan:

Ab (ankareeb ai mehbub) tumse kahenge jo gawar (arabi jehad se) piche reh gaye the ke hame hamare maal aur hamare ghar walo ne mashghul rakha (unki khabar giri wala koi na tha) ab Huzur (Allah se) hamari maghfirat chahen apni zabaano se wo baat kehte hain jo unke dilon me nahi (ye mahez bahane bana rahe hain) ai mehbub tum unse farmayo to Allah ke saamne kisey tumhara khuch ikhtiyar rahe agar wo (Allah) tumhara bura (nuqsan) chahe ya tumhari bhalai (faida) ka irada farmaye (to usey kaun rok sakta hai) bulke Allah ko tumhare kaamo (jo bahane tum bana rahe ho sab) ki khabar hai

Quraishe Mecca ka khoaf :

Jab Huzur ﷺ Hudaibiyah ke saal umrah ki niyat se Mecca Mokarrama rawana hue to aitraaf e Madina me rehne wale kabila Ghaffar Mufrina Jahina Ash'aa ke log Quraish Mecca ke khoaf se Huzur ﷺ ke humraah na gaye, bahana banakar reh gaye, wo samjhe jung zarur ho jayegi aur koi musalman zinda na bachega unke mutalliq ye ayate karima nazil hui (Tafseer Noorul Irfan)

(03) **Para 26, Surah Fatah, Ayat 17**

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ مَنۡ یُّطِعِ اللّٰہَ وَ رَسُوۡلَہٗ یُدۡخِلۡہُ جَنّٰتٍ تَجۡرِیۡ مِنۡ تَحۡتِہَا الۡاَنۡہٰرُ ۚ وَ مَنۡ یَّتَوَلَّ یُعَذِّبۡہُ عَذَابًا اَلِیۡمًا ﴿۱۷﴾ (پارہ:26 سورۃ الفتح، آیت نمبر 17)

Tarjuma Kanzul Imaan:

Aur jo Allah aur uske Rasul ka hukm maane Allah usey (jannat ke) baagho me le jayega jinke niche nehrain rawan aur jo (imaan wa ata'at se) phir jaye (mooh moar lega) Allah usey dard naak azaab farmayega

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Mazur ka hukm:

Jab ayat ka pehla hissa لیس علی الخ nazil hui to jo log apahij sahibe uzar they unhone arz kiya, Ya Rasulallah ﷺ hamara kya haal hoga us par ye ayate karima nazil hui (Tafseer Khazainul Irfan)

(04) Para 26, Surah Fatah, Ayat 27

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

لَقَدْ صَدَقَ اللّٰهُ رَسُوْلَهُ الرُّءْيَا بِالْحَقِّ ۚ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ اِنْ شَآءَ اللّٰهُ اٰمِنِيْنَ ۙ مُحَلِّقِيْنَ رُءُوْسَكُمْ وَ مُقَصِّرِيْنَ ۙ لَا تَخَافُوْنَ ؕ فَعَلِمَ مَا لَمْ تَعْلَمُوْا فَجَعَلَ مِنْ دُوْنِ ذٰلِكَ فَتْحًا قَرِيْبًا ﴿۲۷﴾ (پارہ:26 سورۃ الفتح، آیت نمبر 27)

Tarjuma Kanzul Imaan:

Beshaq Allah ne sach kar diya apne Rasul ka saccha khwab (ke) beshaq tum (aur tumhare ashaab) zarur Masjide Haraam me dakhil honge agar Allah chahe aman wa amaan se (umrah karke) apne siro ke (tamam) baal mundate ya (thore se) tarashwate bekhoaf (hokar) to usne jana (Allah janta tha) jo tumhe malum nahi (ke hikmato ke sabab agle saal dakhila hoga) to us (Mecca Moazzima me dakhile) se pehle ek nazdeeq aane wale fatah rakhi

Khawab ki tasdeeq:

Nabiye Kareem ﷺ ne Hudaibiyah ka safar / tashrif le janey ya farmane se qabl Madina Taiyaba me khwab dekha tha ke ap ﷺ mai ashaab ke Mecca Moazzima me ba amal dakhil hue aur ashaab رضی اللہ تعالیٰ عنہ ne sir ke baal mundwaye baaz ne tarash waye, ye khwab ap ﷺ ne apne ashaab byan farmaya to unhe khushi hui aur unhone khyal kiya ke isi saal wo Mecca Moazzima me dakhil honge, jab musalaman Hudaibiyah se baad sulah ke wapas hue aur us saal Mecca Moazzima me dakhil na ho sake to munafekeen ne tamsukhar kiya taaney kiye aur kaha ke wo khawab kya hua is par Allah Taale ne ye ayat nazil farmayi aur us khwab ki tasdeeq farmayi ke zarur aisa hoga (Tafseer Khazainul Irfan)

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Surah 49: Hujraat – Ayat 18, Ruku 2 (Madni)

(01) Para 26, Surah Hujraat, Ayat 1

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

یٰۤاَیُّهَا الَّذِیۡنَ اٰمَنُوۡا لَا تُقَدِّمُوۡا بَیۡنَ یَدَیِ اللّٰهِ وَ رَسُوۡلِهٖ وَ اتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ سَمِیۡعٌ عَلِیۡمٌ ۝ (پارہ:26 سورۃ الحجرات، آیت نمبر 1)

Tarjuma Kanzul Imaan:

Ai imaan walo! Allah aur uske Rasul se (qaul wa fail me) agey na baro aur Allah se daro beshaq Allah sunta janta hai

Shariyat ki hadbandi:

Chand ashkhaas ne Idd uz Zoha de din Huzur ﷺ se pehle qurbani kar li to unko hukm diya gaya ke wo dubara qurbani karen aur Hazrat Ayesha رضی اللہ تعالیٰ عنہا se marwi hai ke baaz log ramzan se ek roz pehle hi roza rakhna shru kar dete the unke haq me ye ayat nazil hui (Tafseer Khazainul Irfan)

(02) Para 26, Surah Hujraat, Ayat 2

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

یٰۤاَیُّهَا الَّذِیۡنَ اٰمَنُوۡا لَا تَرۡفَعُوۡۤا اَصۡوَاتَکُمۡ فَوۡقَ صَوۡتِ النَّبِیِّ وَ لَا تَجۡهَرُوۡا لَهٗ بِالۡقَوۡلِ کَجَهۡرِ بَعۡضِکُمۡ لِبَعۡضٍ اَنۡ تَحۡبَطَ اَعۡمَالُکُمۡ وَ اَنۡتُمۡ لَا تَشۡعُرُوۡنَ ۝

Tarjuma Kanzul Imaan:

Ai imaan walo! Apni awazen unchi na karo is ghaib batane wale (nabi) ki awaaz se (ahishta awaaz se arz karo) aur unke huzur baat chalakar na kaho jaise apas me ek dusre ke samne chalate ho ke kahin (is be-adbi ke sabab) tumhare (naik) amal aqarat (zaya) na ho jayen aur tumhe khabar na ho

Saqal sama'at ka uzar:

Ye ayat Sabit bin Qais ke haq me nazil hui unhe saqal sama'at tha aur awaaz unki unchi thi, baat karne me awaaz buland ho jaya karti thi, jab bargah e risalat ﷺ me awaaze past rakhne ke mutalliq ayat nazil hui to Hazrat Sabit رضی اللہ تعالیٰ عنہ khana nasheen ho gaye aur bargah e Nabawi ﷺ me hazir na hue, Huzur ﷺ ne Hazrat Saad رضی اللہ تعالیٰ عنہ se unki ghair hazri ka sabad daryaft farmaya, to unhone arz ki, ke wo

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kehte hain ke meri awaaz bargah e nabawi me unchi ho gayi mai to dozakhi ho chuka hun, to Huzur ﷺ ne farmaya ke unse kaho wo jannati hain (Tafseer Noorul Irfan)

(03) <u>Para 26, Surah Hujraat, Ayat 3</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّ الَّذِيْنَ يَغُضُّوْنَ اَصْوَاتَهُمْ عِنْدَ رَسُوْلِ اللّٰهِ اُولٰٓئِكَ الَّذِيْنَ امْتَحَنَ اللّٰهُ قُلُوْبَهُمْ لِلتَّقْوٰى ؕ لَهُمْ مَّغْفِرَةٌ وَّ اَجْرٌ عَظِيْمٌ ۝ (پارہ:26 سورۃ الحجرات، آیت نمبر3)

<u>Tarjuma Kanzul Imaan:</u>

Beshaq wo jo apni awaazen past karte hain Rasulallah ke paas wo hain jinka dil Allah ne parhez gaari (taqwa) ke liye parakh (khalis kar) liya hai, unke liye bakshish aur bara sawab hai

<u>Bargah e Risalat me sahaba ki aitiyaat:</u>

Bargah e risalat ﷺ me awaaz past rakhne ke mutalliq ayat nazil hone ke baad Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ wa Hazrat Umar Farooque رضی اللہ تعالیٰ عنہ aur baaz sahaba ne bahot aitiyaat lazim kar li aur khidmat e aqdas me bahot hi past awaaz se arz guzar hote in hazraat ke haq me ye ayate karima nazil hui (Tafseer Khazainul Irfan)

(04) <u>Para 26, Surah Hujraat, Ayat 4</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّ الَّذِيْنَ يُنَادُوْنَكَ مِنْ وَّرَآءِ الْحُجُرٰتِ اَكْثَرُهُمْ لَا يَعْقِلُوْنَ ۝

<u>Tarjuma Kanzul Imaan:</u>

Beshaq wo (log) jo (ai mehbub) tumhe (tumhare) hujro ke bahar se pukarte hain unme aqsar be-akal hain

<u>Bargah e Risalat me pukarne ke adab:</u>

Ye ayat wafad Bani Tamim ke haq me nazil hui ke Rasul e Kareem ﷺ ke khidmat e aqdas me do paher ke wakht pahonche jab ke Huzur ﷺ araam farma rahe the un logo ne hujro ke bahar se Huzur ﷺ ko pukarna shru kiya, Huzur ﷺ tashrif le aye, in logo ke haq me ye ayat nazil hui (Tafseer Khazainul Irfan)

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(05) **Para 26, Surah Hujraat, Ayat 6**

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

یٰۤاَیُّهَا الَّذِیۡنَ اٰمَنُوۡۤا اِنۡ جَآءَكُمۡ فَاسِقٌۢ بِنَبَاٍ فَتَبَیَّنُوۡۤا اَنۡ تُصِیۡبُوۡا قَوۡمًۢا بِجَهَالَةٍ فَتُصۡبِحُوۡا عَلٰی مَا فَعَلۡتُمۡ نٰدِمِیۡنَ ۝ (پارہ:26 سورۃ الحجرات، آیت نمبر 6)

Tarjuma Kanzul Imaan:

Ai imaan walo! Agar koi fasiq tumhare paas koi khabar laye to tehkeek kar lo (ke khabar sahi hai ya ghalat) ke kahin kisi koam ko (la ilmi me) be jaane izah na de baitho phir apne kiye par pachtate reh jayo

Khabar ki tehkeek:

Ye ayat Waleed bin Uqba ke haq me nazil hui ke Nabiye Kareem ﷺ ne unko Bani Mustaliq se sadqat wasul karne bheja tha aur zamaane jahiliyat me unke aur unke darmiyan adawat thi, jab Waleed unke dayar ke kareeb pahonche aur unhe khabar hui is khyal se ke wo Nabiye Kareem ﷺ ke bheje hue hain bahot se log tazeem aur unke astaqbaal ke waastey aye, Waleed ne ghuman kiya ke ye purani adawat se mujhe qatl karne aa rahe hain, ye khyal kar ke Waleed wapas aa gaye aur Nabiye Kareem ﷺ arz kar diya ke Huzur ﷺ in logo ne sadqe ko mana kar diya aur mere qatl ke dar paye ho gaye

Huzur ﷺ ne Hazrat Khalid bin Waleed رضی اللہ تعالیٰ عنہ ko tehkeek e haal ke liye bheja, ap رضی اللہ تعالیٰ عنہ ne dekha ke wo log azaane kehte hain namaz parte hain aur un logo ne sadqat paish kar diya, Hazrat Khalid رضی اللہ تعالیٰ عنہ ne sadqat lekar khidmat e aqdas ﷺ me hazir hue aur wakiya arz kiya is par ye ayate karima nazil hui, baaz mufassareen ne kaha ke ye ayat aam hai, is byaan me nazil hui ek fasiq ke kaul par aitemaat na kiya jaye masla is ayat se sabit hua ke ek shaks agar adil ho to uski khabar motaibar hai

(06) **Para 26, Surah Hujraat, Ayat 9**

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ اِنۡ طَآئِفَتٰنِ مِنَ الۡمُؤۡمِنِیۡنَ اقۡتَتَلُوۡا فَاَصۡلِحُوۡا بَیۡنَهُمَا ۚ

Tarjuma Kanzul Imaan:

Aur agar musalmano ke 2 groh apas me laren to unme sulah karao

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Musalmano me sulah ka hukm:

Nabiye Kareem ﷺ daraaz gosh par sawar tashrif le jate the ansaar ki majlis par guzar hua wahan thora toaqaf farmaya is jagah daraaz e gosh ne pishab kiya to ibn Abi ne naak band kar li, Hazrat Abdullah ibn Rawaha رضی اللہ تعالیٰ عنہ ne farmaya ke Huzur ﷺ ke daraaz gosh ka pishab tere mushq se behtar khusbu rakhta hai, Huzur ﷺ tashrif le gaye in dono me baat bar gayi, in dono ki koame apas me lar gayin aur hata payi tak noabat pahonchi to Nabiye Kareem ﷺ wapas tashrif laye aur unme sulah kara di, is mamle me ye ayat nazil hui (Tafseer Khazainul Irfan)

(07) Para 26, Surah Hujraat, Ayat 11

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ اِنْ طَآىِٕفَتٰنِ مِنَ الْمُؤْمِنِيْنَ اقْتَتَلُوْا فَاَصْلِحُوْا بَيْنَهُمَا ۚ

Tarjuma Kanzul Imaan:

Ai imaan walo! Na mard, mardon se hasen (mazaq urayen) ajab nahi ke wo (jinka mazaq uraya gaya) un hasne walon se (sadaq wa ikhlaas me) behtar hoan

Ek dusre mazaq na uraney ka hukm:

Is ayat ka nazul kai wakiyon me hua, pehla wakiya ye hai ke ibn Sabit bin Qais ko saqal sama'at tha wo jab Huzur ﷺ ki majlis sharif me hazir hote to sahaba unhe agey baithate aur unke liye jagah khali kar dete taki wo Huzur ﷺ ke kareeb hazir rehkar kalaam e mubarak sun saken, ek roz unhe hazri me dair ho gayi aur majlis sharif bhi bhar gayi us wakht sabit aye aur qayedah tha ke jo shaks aise wakht ata aur majlis me jagah na pata to jahan hota wahan khara rehta

Sabit aye to Nabiye Kareem ﷺ ke kareeb baithne ke liye logo ko hatate hue ye kehte hue chale gaye ke jagah do, jagah do, yahan tak ke Huzur ﷺ ke kareeb pahonch gaye aur unke aur Huzur ﷺ ke darmiyan sirf ek shaks reh gaya unhone ussey bhi kaha ke jagah do usne kaha ke tumhe jagah mil gayi baith jayo, Sabit ghusse me akar uske piche baith gaye aur jab deen khub roshan hua to Sabit ne uska jism dabakar kaha, ke kaun, usne kaha mai falah shaks hun, Sabit ne uski maa ka naam lekar kaha falani ka larka, us par us shaks ne sharm se sir jhuka liya aur us zamane me aisa kalema aar dilane ke liye kaha jata tha is par ye ayate karima nazil hui

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Dusra wakiya ke ye ayat Bani Tamim ke haq me nazil hua jo Hazrat Ammar wa Khabab wa Bilaal wa Sohaib wa Salman wa Saalim رضي الله تعالىٰ عنهم waghera gharib sahaba ki ghurbat dekhkar unke saath tamsukhar karte the unke haq me ye ayat nazil hui aur farmaya gaya ke mard mardo se na hasen yani maaldar gharib ki hasi na banayen ya alaa nasab niche darjo walo nasab ki tandrust apahij ki na banayen

وَلَا نِسَآءٌ مِّنْ نِّسَآءٍ عَسٰۤى اَنْ يَّكُنَّ خَيْرًا مِّنْهُنَّ ۚ (پارہ:26 سورۃ الحجرات، آیت نمبر 11)

Tarjuma Kanzul Imaan:

Aur na aurten aurton se (mazaq urayen) dur nahi (ajab nahi) ke wo (jinka mazaq uraya gaya) un hasno waliyon se (sadaq wa ikhlas me) behtar hoan

Nabi zaadi aur Nabi ki zohja:

Ye ayat Ummul Momeneen Hazrat Safiya bint Haiy رضى الله تعالىٰ عنها ke haq me nazil hui, unhe malum tha ke Ummul Momeneen Hazrat Hafsa رضى الله تعالىٰ عنها ne unheYahudi ki larki kaha is par unhe ranjh hua aur royin, aur Nabiye Kareem ﷺ se shikayat ki to ap ﷺ ne usne farmaya ke tum Nabi zaadi ho aur Nabi ki biwi ho tum par wo kya faqr karti hain aur Hazrat Hafsa ratanaha se farmaya ke ai Hafsa khuda se daro (Tafseer Khazainul Irfan)

(08) Para 26, Surah Hujraat, Ayat 12

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ ۫ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَّ لَا تَجَسَّسُوْا وَ لَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا ؕ اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ ؕ وَ اتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ ﴿۱۲﴾ (پارہ:26 سورۃ الحجرات، آیت نمبر 12)

Tarjuma Kanzul Imaan:

Ai imaan walo! bahot ghumano (bad ghumaniyon) se bacho beshaq koi ghuman (bad ghumani) gunaah ho jata hai aur (musalmano) ke aib na dhundho aur ek dusre ke ghibat na karo kya tumme (apne liye) koi (ye) pasand rakhega ke apne marey (hue) bhai ka gosh khaye to ye tumhe gawara na hoga aur Allah se daro beshaq Allah bahot tauba qabul karne wala maherbaan hai

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Gheebat wa bad ghumaniyat ki mumaniyat:

Nabiye Kareem ﷺ jehad ke liye rawana hote aur safar farmate to har 2 maaldaaro ke saath ek gharib musalman ko dete ke wo gharib unki khidmat kare wo usey khilayen pilayen har ek ka kaam chale isi tarah Hazrat Salman Pharsi رضی اللہ تعالیٰ عنہ 2 admiyon ke saath gaye the ek roz wo so gaye aur khana taiyar na kar sake to in dono ne unhe khana talab karne ke liye rasul ﷺ ki khidmat me bheja

Huzur ﷺ ke khadim Hazrat Asama رضی اللہ تعالیٰ عنہ ke paas khuch na raha unhone farmaya ke mere paas khuch nahi, Hazrat Salman رضی اللہ تعالیٰ عنہ ne yehi aa kar keh diya to dono rafiqon ne kaha ke Asama bukhal kiya, jab wo Huzur ﷺ ki khidmat me hazir hue farmaya mai tumhare mooh me gosh ki rangat dekhta hun unhone arz kiya humne gosh khaya hi nahi farmaya tumne gheebat ki aur jo musalman ki gheebat kare usne musalman ka gosht khaya

(09) Para 26, Surah Hujraat, Ayat 13

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰۤاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّ اُنْثٰى وَ جَعَلْنٰكُمْ شُعُوْبًا وَّ قَبَآىٕلَ لِتَعَارَفُوْاؕ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْؕ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ۝

Tarjuma Kanzul Imaan:

Ai logo, humne tumhe ek mard (Adam) aur ek aurat (Hauwa) se paida kiya aur tumhe shakhain (koamen) aur kabiley kiya (takey) ke apas me (ek dusre ki) pehchan rakho beshaq Allah ke yahan tum me zyada izzat wala wo jo tumme zyada parhez gaar hai beshaq Allah janne wala khabar daar hai

Naik bakht Habshi ghulam:

Nabiye Kareem ﷺ ne bazaar e Madina me ek Habhsi ghulam mila farmaya jo ye keh raha tha ke jo bhi kharidey ussey meri ye shart hai Rasul e Kareem ﷺ ki ikhtida me paancho namaz ada karne se mana na kare is ghulam ko ek shaks ne kharid liya phir wo ghulam bimar ho gaya, Nabiye Kareem ﷺ uski ayadat ke liye tashrif laye phir uski wafat ho gayi, Nabiye Kareem ﷺ uske dafan me tashrif laye is par logo ne khuch kaha is par ye ayate karima nazil hui (Tafseer Khazainul Irfan)

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(10) Para 26, Surah Hujraat, Ayat 14

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

قَالَتِ الۡاَعۡرَابُ اٰمَنَّا ؕ قُلۡ لَّمۡ تُؤۡمِنُوۡا وَ لٰکِنۡ قُوۡلُوۡۤا اَسۡلَمۡنَا وَ لَمَّا یَدۡخُلِ الۡاِیۡمَانُ فِیۡ قُلُوۡبِکُمۡ ؕ وَ اِنۡ تُطِیۡعُوا اللّٰہَ وَ رَسُوۡلَہٗ لَا یَلِتۡکُمۡ مِّنۡ اَعۡمَالِکُمۡ شَیۡئًا ؕ اِنَّ اللّٰہَ غَفُوۡرٌ رَّحِیۡمٌ ﴿۱۴﴾ (پارہ:26 سورۃ الحجرات، آیت نمبر 14)

Tarjuma Kanzul Imaan:

Ganwar (dehati) bole hum imaan laye (ai mehbub) tum farmayo, tum, (unse) imaan to na laye haan yun kaho ke hum (sirf zahiri toar par) mati (ata'at guzar) hue aur abhi imaan tumhare dilo me kahan dakhil hua aur agar tum Allah aur uske Rasul ki (sacchi) farma bardari karoge to tumhare kisi amal ka nuqsan na dega (nekiyo ka sawab kam na karega) beshaq Allah bakshne wala maherban hai

Islam ki aar me dhoka:

Ye ayat Bani Asad bin Huzaima ke haq me nazil hui jo khusk saali (draught) ke zamane me Rasul e Kareem ﷺ ki khidmat me hazir hue aur unhone Islam ka izhaar kiya aur haqiqat me wo imaan na rakhte the, un logo ne Madine ke raaste me gandagiyan ki aur wahan ke bhanw giran (expensive) kar diye subah wa shaam Huzur ﷺ ki khidmat me aakar apne Islam laane ka ehsaan jatate aur kehte hume khuch dijiye unke haq me ye ayat nazil hui (Tafseer Khazainul Irfan)

(11) Para 26, Surah Hujraat, Ayat 17

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

یَمُنُّوۡنَ عَلَیۡکَ اَنۡ اَسۡلَمُوۡا ؕ قُلۡ لَّا تَمُنُّوۡا عَلَیَّ اِسۡلَامَکُمۡ ۚ بَلِ اللّٰہُ یَمُنُّ عَلَیۡکُمۡ اَنۡ ہَدٰىکُمۡ لِلۡاِیۡمَانِ اِنۡ کُنۡتُمۡ صٰدِقِیۡنَ ﴿۱۷﴾ (پارہ:26 سورۃ الحجرات، آیت نمبر 17)

Tarjuma Kanzul Imaan:

Ai mehbub, wo tumpar ehsaan jatate hain ke musalman ho gaye, tum farmayo apne Islam ka ehsaan mujh par na rakho bulke Allah tum par ehsaan rakhta hai ke usne tumhe Islam ki hidayat ki, agar tum (dawa Islam me) sacche ho

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Ikhlaas par kasam:

Imaan ka dawa se mutalliq jab pichli 2 ayat nazil hui tab Arabi Nabiye Kareem ﷺ ki khidmat me hazir hue aur unhone kasme khayin ke hum momin mukhlis hain, is par ye ayat nazil hui aur Nabiye Kareem ﷺ ko khitaab farmaya gaya (Tafseer Khazainul Irfan)

Surah 50: Qaaf – Ayat 45, Ruku 3 (Mecci)

(01) Para 26, Surah Qaf, Ayat 38

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ لَقَدْ خَلَقْنَا السَّمٰوٰتِ وَ الْاَرْضَ وَ مَا بَیْنَهُمَا فِیْ سِتَّةِ اَیَّامٍ ۫ وَّ مَا مَسَّنَا مِنْ لُّغُوْبٍ (پارہ:26 سورۃ ق، آیت نمبر 38)

Tarjuma Kanzul Imaan:

Aur beshaq humne asmaano aur zameen ko aur jo khuch unke darmiyan hai 6 din me banaya aur thakan hamare paas na ayi (na kabhi aa sakti hai) to (ai mehbub) un (kuffar) ki

Bargah e Elahi me Yahud ki gustakhi:

Ye ayat Yahud ke radh me nazil hui jo ye kehte the ke Allah Taala ne asmaan wa zameen aur unke darmiyan qayenat ko 6 roz me banaya jinme pehla Yakhshamba hai aur pichla Juma phir wo (maazallah) thak gaya aur sanichar ko usne arsh par lait kar aram kiya, is ayat me unka radh hai, Yahud ka ye kalma Nabiye Kareem ﷺ ko bahot nagawar hua aur shiddad ki ghazab se chehra mubarak surkh ho gaya, Allah Taala ne ap ﷺ ki tasqeen farmayi (Tafseer Khazainul Irfan)

Surah 51: Adh Dhariyat – Ayat 60, Ruku 3 (Mecci)

NONE

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(01) Para 27, Surah Adh Dhariyat, Ayat 55

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَّذَكِّرْ فَاِنَّ الذِّكْرٰى تَنْفَعُ الْمُؤْمِنِيْنَ ﴿۵۵﴾

Tarjuma Kanzul Imaan:

Aur samjhao (samjhate raho) ke samjhana musalmano ko faidah deta hai

Musalamano ko waaz wa nasihat:

Jab Nabiye Kareem ﷺ ko kuffar se airaaz kar lene ka hukm nazil hua to ap ﷺ ghamgheen hue aur ap ﷺ ke ashaab ko bahot ranjh hua ke jab Nabiye Kareem ﷺ ko airaaz karne ka hukm mil gaya to ab wahi kyun ayegi aur ummat sarkashi se baaz nahi ayi aur Rasul ﷺ ko airaaz ka hukm mil gaya to wakht aa gaya ke unpar azaab nazil ho is par ye ayate karima nazil hui aur isme tasqeen di gayi ke silsila wahi munqata nahi hua wo jaari rahegi (Tafseer Khazainul Irfan)

Surah 52: Tur – Ayat 49, Ruku 2 (Mecci)

NONE

Surah 53: Najm – Ayat 62, Ruku 3 (Mecci)

(01) Para 27, Surah Najm, Ayat 22

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلَّذِيْنَ يَجْتَنِبُوْنَ كَبٰٓئِرَ الْاِثْمِ وَالْفَوَاحِشَ اِلَّا اللَّمَمَ ؕ اِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ ؕ هُوَ اَعْلَمُ بِكُمْ اِذْ اَنْشَاَكُمْ مِّنَ الْاَرْضِ وَاِذْ اَنْتُمْ اَجِنَّةٌ فِيْ بُطُوْنِ اُمَّهٰتِكُمْ ۚ فَلَا تُزَكُّوْٓا اَنْفُسَكُمْ ؕ هُوَ اَعْلَمُ بِمَنِ اتَّقٰى ﴿۳۲﴾

Tarjuma Kanzul Imaan:

Wo jo bare gunaho aur behayayo se bachte hain magar itna ke (nadir hi) gunah ke paas gaye aur ruk gaye (gunah ka irada tarq kar diya) beshaq tumhare rab ki maghfirat wasi hai, wo tumhe khub janta hain (jab) tumhe mitti se paida kiya aur jab tum apni mayon ke paith me hamal the, to ap apni jaano ko suthra (khud ka parhez gaar) na batao wo khub janta hai jo parhez gaar hain

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Khud ko parhez gaar na batao:

Ye ayat un logo ke haq me nazil hui jo nekiyan karte the aur apne amalo ki tarif karte the aur kehte the ke hamari namazen, hamare rozey, hamare hajj (Tafseer Khazainul Irfan)

(02) Para 27, Surah Najm, Ayat 33, 34

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَفَرَءَيْتَ الَّذِیْ تَوَلّٰى ﴿۳۳﴾ وَ اَعْطٰى قَلِیْلًا وَّ اَكْدٰى ﴿۳۴﴾ (پارہ:27 سورۃ النجم، آیت نمبر 33-34)

Tarjuma Kanzul Imaan:

To (ai mehbub) kya tumne dekha jo (Islam se) phir gaya aur khuch thora sa diya aur (baki) rok rakha aur (bakhil ban gaya)

Haq ki na muqammal adayegi:

Ye ayat Waleed bin Moghira ke haq me nazil hui jisne Nabiye Kareem ﷺ ka deen me itbah kiya tha, mushriko ne usko aar dilayi aur kaha ke tune buzorgo ka deen choar diya aur tu gumrah ho gaya, usne kaha, maine azaab e elahi ke khoaf se aisa kiya to aar dilane wale kafir ne usse kaha ke agar tu shirk ke taraf loatkar aye aur is qadar maal mujhko de to tera azaab mai apne zimme leta hun, us par Waleed Islam choarkar murtad hokar shirk me mubtila ho gaya aur jis shaks se maal dena thehra tha usne thora sa diya aur baaki se mana kar diya

ek riwayat ke mutabik ye ayat Aas bin Wayil Samhi ke haq me nazil hui, wo aqsar amur me Nabiye Kareem ﷺ ki tayeed wa muwafiqat karta tha aur ye bhi kaha gaya ke ye ayat Abu Jahal ke haq me nazil hui ke usne kaha tha Allah ki kasam Mohammad ﷺ hame behtareen akhlaaq ka hukm farmate hain, is takreer me ye hai ke thora sa iqraar kiya aur baki se baaz raha yani imaan na laya (Tafseer Khazainul Irfan)

Surah 54: Qamar – Ayat 55, Ruku 3 (Mecci)

(01) Para 27, Surah Qamar, Ayat 45

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

سَیُهْزَمُ الْجَمْعُ وَ یُوَلُّوْنَ الدُّبُرَ ﴿۴۵﴾ (پارہ:27 سورۃ القمر، آیت نمبر 45)

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Tarjuma Kanzul Imaan:

Ab (ankareeb) bhagayi jati hai ye (kuffar ki) jamat aur pithain phair denge (bhaag jayenge)

Kuffar ki shikast ki peshgi itlaa:

Rozey Badr jab Abu Jahal ne kaha ke badla le lenge ye ayate karima nazil hui aur Nabiye Kareem ﷺ ne zirrah pahen kar ye ayat tilawat farmayi aur phir aisa hi hua (Tafseer Khazainul Irfan)

(02) Para 27, Surah Qamar, Ayat 49

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّا كُلَّ شَیْءٍ خَلَقْنٰهُ بِقَدَرٍ ﴿۴۹﴾

Tarjuma Kanzul Imaan:

Beshaq humne har cheez ek andaze se (hasbe hiqmat) paida farmayi

Kudrat e elahi ke munkar:

Ye ayat Qadriyon ke dar me nazil hui jo kudrat e elahi ke munkar hain aur hawadis waghera ke taraf mansuk karte hain (Tafseer Khazainul Irfan)

Surah 55: Rahman – Ayat 78, Ruku 3 (Madni)

(01) Para 27, Surah Rahman, Ayat 1, 2

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلرَّحْمٰنُ ۙ﴿۱﴾ عَلَّمَ الْقُرْاٰنَ ؕ﴿۲﴾ (پارہ:27 سورۃ الرحمٰن، آیت نمبر 2-1)

Tarjuma Kanzul Imaan:

Rehman (ﷻ) ne apne mehbub (Rasul) ko Quran sikhaya

Ar – Rahman:

Jab ayat surah rahman nazil hui kuffar e Mecca ne kaha Rahman kya hai, tum nahi jante us par Allah Taala ne Ar – Rahman nazil farmayi, Rahman jiska tum inkaar farmate ho wahi hai jisne Quran nazil farmaya, ek kaul ye hai ke ahle Mecca ne jab kaha ke Mohammad ﷺ ko koi bashar sikhata hai tab ye ayat nazil hui (Tafseer Khazainul Irfan)

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(03) Para 27, Surah Rahman, Ayat 29

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

يَسْـَٔلُهٗ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ كُلَّ يَوْمٍ هُوَ فِيْ شَاْنٍ ۝

Tarjuma Kanzul Imaan:

Usi ke mangta (fazal wa karam ke mohtaj) hai jitne asmaano aur zameen me hain usey har din ek kaam (roz apni kudrat ki nayi nishani zahir farmata hai) hai

Yahud ke qaul ka batlaan:

Ye ayat Yahud ke radh me nazil hui jo kehte the ke Allah Taala sanichar ke roz koi kaam nahi karta unke qaul ka batlaan zahir farmaya gaya, manqul hai ke ek badshah ne apne wazir se is ayat ke maaney daryaft kiye, usne ek roz ki mohlat chahi aur nehayat fikr mand hokar apne makan par aya, uske habshi ghulam ne wazir ko pareshan dekh kar kaha ke ai mere aka apko kya musibat paish ayi byan kijiye, wazir ne byan kiya, to ghulam ne kaha ke uskey maaney badshah ko mai samjha dunga, wazir ne usko badshah ke samne paish kiya to ghulam ne kaha ke ai badshah Allah ki shaan ye hai ke wo raat ko din me dakhil karta hai aur din ko raat me aur murde se zindah nikalta hai aur zindey se murdah, aur bimar ko tandrsuti deta hai aur tandrust ko bimar karta hai, aur musibat zada ko rihayi deta hai aur beghamo ko musibat me mubtila karta hai, izzat walo ko zaleel karta hai aur zaleelo ko izzat deta hai, maaldaro ko mohtaj karta hai aur mohtajo ko maaldar. Badshah ne ghulam ka jawab pasand kiya aur wazir ko hukm diya ke is ghulam ko wizarat pehnaye, ghulam ne wazir se kaha, ai aka, ye bhi Allah Taala ki shaan hai

Surah 56: Waqia – Ayat 96, Ruku 3 (Mecci)

NONE

Surah 57: Hadid – Ayat 29, Ruku 4 (Madni)

(01) Para 27, Surah Hadid, Ayat 10

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

لَا يَسْتَوِيْ مِنْكُمْ مَّنْ اَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقٰتَلَ ؕ اُولٰٓئِكَ اَعْظَمُ دَرَجَةً

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مِّنَ الَّذِيْنَ اَنْفَقُوْا مِنْۢ بَعْدُ وَ قَاتَلُوْا ؕ وَ كُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى ؕ وَاللّٰهُ بِمَا
تَعْمَلُوْنَ خَبِيْرٌ ۝١٠ (پارہ:27 سورۃ الحدید، آیت نمبر 10)

Tarjuma Kanzul Imaan:

Tum me barabar nahi wo jinhone fatah Mecca se qabl kharch aur jehad kiya wo martaba me unse bare hain jinhone baad Fatah ke kharch aur jehad kiya aur un sab (Fatah Mecca se pehle aur baad me kharch karne walo) se Allah jannat ka wada farma chuka aur Allah ko tumhare kaamo ki khabar hai

Pehla shaks:

Ye ayat Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ ke haq me nazil hui kyun ek ap رضی اللہ تعالیٰ عنہ pehle shaks hain jo Islam laye, aur pehle wo shaks jisne raah e khuda me maal kharch ki, aur Huzur ﷺ ki himayat ki (Tafseer Khazainul Irfan)

(02) Para 27, Surah Hadid, Ayat 16

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلَمْ يَاْنِ لِلَّذِيْنَ اٰمَنُوْۤا اَنْ تَخْشَعَ قُلُوْبُهُمْ لِذِكْرِ اللّٰهِ وَ مَا نَزَلَ مِنَ الْحَقِّ ۙ وَ لَا
يَكُوْنُوْا كَالَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْاَمَدُ فَقَسَتْ قُلُوْبُهُمْ ؕ
وَ كَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ ۝١٦

Tarjuma Kanzul Imaan:

Kya imaan walon ko abhi wo wakht na aya ke unke dil jhuk jayen Allah ki yaad aur us haq (Quran) ke liye jo utra aur un (Yahud wa Nasara) jaise na hoan jinko pehle kitaab di gayi phir unpar (unke aur anbiya ke darmiyan) muddat daraz hui to unke dil sakht ho gaye (yaad e Elahi ke liye naram na hue) aur unme bahot (se) fasiq (bedeen) hain

Hasi ka kuffarah:

Hazrat Ayesha Siddiqua رضی اللہ تعالیٰ عنہا se marwi hai ke ek martaba Nabiye Kareem ﷺ daulat sarai aqdas se bahar tashrif laye to musalmano ko dekha ke apas me has rahe hain, farmaya, tum haste ho, abhi tak tumhare rab ke taraf se amaan nahi ayi aur tumhare hasne par ye ayat nazil hui, unhone arz kiya, Ya Rasulallah ﷺ is hasi ka kuffara kya hai, farmaya itna hi rona (Tafseer Khazainul Irfan)

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(03) Para 27, Surah Hadid, Ayat 29

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

لِّئَلَّا یَعۡلَمَ اَہۡلُ الۡکِتٰبِ اَلَّا یَقۡدِرُوۡنَ عَلٰی شَیۡءٍ مِّنۡ فَضۡلِ اللّٰہِ وَ اَنَّ الۡفَضۡلَ
بِیَدِ اللّٰہِ یُؤۡتِیۡہِ مَنۡ یَّشَآءُ ؕ وَ اللّٰہُ ذُو الۡفَضۡلِ الۡعَظِیۡمِ ﴿۲۹﴾

(پارہ:27 سورۃ الحدید، آیت نمبر 29)

Tarjuma Kanzul Imaan:

Ye us (khususi karam ke) liye ke kitaab wale (ahle kitaab) kafir jaan jayen ke Allah ke fazal par unka khuch kaabu (hissa) nahi aur ye (bhi jaan lain) ke fazal (to) Allah ke haath (dastey kudrat me) hai deta hai jisey chaha aur Allah barey fazal wala hai

Kuffar ka khyal batil:

Jab issey pehli wali ayat nazil hui aur usme momeneen ahle kitaab ko Nabiye Kareem ﷺ ke upar imaan laane par roney ka ajar ka wada diya gaya to kuffar ek ahle kitaab ne kaha agar hum Nabiye Kareem ﷺ par imaan layen to duna ajar mila aur agar na layen to aik ajar jab bhi rahega jis par ye ayat nazil hui aur is khyal ka inkaar kar diya gaya (Tafseer Khazainul Irfan)

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Surah 58: Mujadilah – Ayat 22, Ruku 3 (Madni)

(04) Para 28, Surah Mujadilah, Ayat 1

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

قَدۡ سَمِعَ اللّٰهُ قَوۡلَ الَّتِىۡ تُجَادِلُكَ فِىۡ زَوۡجِهَا وَ تَشۡتَكِىۡۤ اِلَى اللّٰهِ ۖ وَ اللّٰهُ يَسۡمَعُ تَحَاوُرَكُمَا ؕ اِنَّ اللّٰهَ سَمِيۡعٌۢ بَصِيۡرٌ ۝ (پارہ:28 سورۃ المجادلہ، آیت نمبر 1)

Tarjuma Kanzul Imaan:

Beshaq Allah ne suni uski baat jo (ai mehbub) tumse apne shohar ke mamle me bahas (taqraar) karti hai aur Allah se (apni pareshani haal ki) shikayat karti hai, aur Allah tum dono ki guftagu sun raha hai, beshaq Allah sunta dekhta hai

Zohaar ka hukm:

Wo Haula bint Salba thi Ous bin Samat ki biwi, shane nazul isi baat par, Ous ne unse kaha ke tu mujhpar meri maa ki pusht ki misal hai, ye kehne ke baad Ous ko nadamat hui, ye kalema zamana e jahiliyat me talaq tha, Ous ne kaha, mere khyal me tu mujh par haraam ho gayi, Hawla ne Nabiye Kareem ﷺ ki khidmat me hazir hokar tamam wakiyat arz kiye aur arz kiya ke mera maal khatm ho chuka, maa baap guzar chuke, umar zyada ho chuki, bacche chote chote hain unke baap ke paas chorun to halaq ho jayen, apne saath rakhun to bhuke mar jayen, kya surat hai ke mere aur mere shohar ke darmiyan judai na ho

Nabiye Kareem ﷺ ne farmaya ke tere baap me mere paas koi hukm nahi, yani abhi tak zohaar ke mutalliq koi jadeed hukm nazil nahi hua, dastur kadeem yehi hai ke zohaar se aurat haraam ho jati hai, aurat ne arz kiya, Ya Rasulallah ﷺ, Ous ne talaq ka lavz na kaha, wo meri baccho ka baap hai aur wo mujhe bahot pyara hai, isi tarah wo baar baar arz karti rahi aur jawab hasbey khawish na paya to asmaan ke taraf sir uthakar kehne lagi, Ya Allah Taala mai tujhse apni mohtaji wa beqasi aur pareshani haali ki shikayat karti hun, Nabi par mere haq me aisa hukm nazil farma jisse meri musibat rafah ho, Hazrat Ayesha Siddiqua رضی اللہ تعالیٰ عنہا ne farmaya, khamosh ho, dekh chehra mubarak ﷺ par asar e wahi zahir hai, jab wahi puri hogai, Huzur ﷺ ne farmaya apne shohar ko bula, Ous hazir hue to Huzur ﷺ ne ye ayat parkar sunayi

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(05) Para 28, Surah Mujadilah, Ayat 7

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اَلَمۡ تَرَ اَنَّ اللّٰہَ یَعۡلَمُ مَا فِی السَّمٰوٰتِ وَ مَا فِی الۡاَرۡضِ ؕ (پارہ:28 سورۃ المجادلہ، آیت نمبر 7)

Tarjuma Kanzul Imaan:

Ai sunne wale kya tune na dekha ke Allah janta hai jo khuch asmaano me hai aur jo khuch zameen me

Ilm e Elahi azojal:

Ek din Rabiya aur Haseeb Umar ke bete aur Safwan ibn Ummaiya batey kar rahe the unme se ek bola kya rab hamari in baton ko janta hai, dusra bola baaz ko janta hai baaz ko nahi, teesra bola agar baaz ko janta hai to sab ko janta hai tab ye ayat nazil hui (Tafseer Noorul Irfan, Tafseer Ruhul Byan)

(06) Para 28, Surah Mujadilah, Ayat 8

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اَلَمۡ تَرَ اِلَی الَّذِیۡنَ نُہُوۡا عَنِ النَّجۡوٰی ثُمَّ یَعُوۡدُوۡنَ لِمَا نُہُوۡا عَنۡہُ وَ یَتَنٰجَوۡنَ بِالۡاِثۡمِ وَ الۡعُدۡوَانِ وَ مَعۡصِیَتِ الرَّسُوۡلِ ۫ وَ اِذَا جَآءُوۡکَ حَیَّوۡکَ بِمَا لَمۡ یُحَیِّکَ بِہِ اللّٰہُ ۙ وَ یَقُوۡلُوۡنَ فِیۡۤ اَنۡفُسِہِمۡ لَوۡ لَا یُعَذِّبُنَا اللّٰہُ بِمَا نَقُوۡلُ ؕ حَسۡبُہُمۡ جَہَنَّمُ ۚ یَصۡلَوۡنَہَا ۚ فَبِئۡسَ الۡمَصِیۡرُ ۸ (پارہ:28 سورۃ المجادلہ، آیت نمبر 8)

Tarjuma Kanzul Imaan:

Kya tumne unhe na dekha jinhe (Islam ke khilaf) buri mashwarat (sargoshiyon) se mana farmaya gaya tha (to wo) phir wohi karte hain jiski mumaniyat hui thi aur apas me gunah aur had se barne (ziyadti wa zulm) aur Rasul ki nafarmani ke (baare me) mashware karte hain aur jab (ai mehbub) tumhare huzur hazir hote hain to in lafzo se tumhe salam karte hain jo lavz Allah ne tumhare aizaaz me na kahe aur apne dilon me kehte hain (agar ye sacche nabi hain to) hame Allah azaab kyun nahi karta hamare is kehne (Rasul ki mukhalifat karne par) par unhe jahannum bus (kaafi) hai usme dhasenge, to kya hi bura anjaam (hai)

Yahud aur Munafekeen ki dil azaar sargoshiyan:

Ye ayat Yahud aur Munafekeen ke haq me nazil hui apas me sargoshiyan karte the aur musalmano ke taraf dekhte jate aur ankhon se unki taraf isharey karte jate

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takey musalman samjhen ke unke khilaaf koi poshida baat hai, aur ussey unhe ranjh ho, unki is harqat se musalmano ko ghum hota tha, aur wo kehte the ke shayad in logo ko hamare in bhaiyon ki nisbat qatl ya haziimat (injury) ki koi khabar pahonchi jo jehad me gaye hain aur ye usi ke mutalliq batey batate aur ishare karte hain jab ye harqat munafekeen ke bahot zyada hue aur musalmano ne Nabiye Kareem ﷺ ke huzur iski shikayaten ki to Nabiye Kareem ﷺ ne sargoshi karne walon ko mana farma diya lekin wo baaz na aye aur ye harqat karte hi rahe us par ye ayat nazil hui

(07) <u>Para 28, Surah Mujadilah, Ayat 11</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا قِيْلَ لَكُمْ تَفَسَّحُوْا فِي الْمَجٰلِسِ فَافْسَحُوْا يَفْسَحِ اللّٰهُ لَكُمْ ۚ وَ اِذَا قِيْلَ انْشُزُوْا فَانْشُزُوْا يَرْفَعِ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ ۙ وَ الَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجٰتٍ ؕ وَ اللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ

<u>Tarjuma Kanzul Imaan:</u>

Ai imaan walon! Jab tumse kaha jaye (ke aane walon ke liye) majlis me jagah (kushadah kar) to jagah (kushadah kar) to Allah tumhe jagah (kushadgi) dega aur jab kaha jaye (neki ke liye) uth khare ho (foran) uth khare ho Allah tumhare (naik amaal ke sabab) imaan walon ke aur unke jinko ilm diya gaya darje buland farmayega, aur Allah ko tumhare kaamo ki khabar hai

<u>Majlis me jagah kushadah karne ka hukm:</u>

Nabiye Kareem ﷺ Badr me hazir hone wale ashaab ki izzat karte the, ek roz chand Badri Ashaab aise wakht pahonche jab ke majlis sharif bhar chuki thi unhone Huzur ﷺ ke saamne khare hokar salaam arz kiya, Huzur ﷺ ne jawab diya phir unhone hazereen ko salaam kiya, unhone jawab diya, wo is intezaar me khare rahe ke unke liye majlis me jagah ki jaye, kisi ne jagah na di, ye Nabiye Kareem ﷺ ko bahot nagawar guzra to ap ﷺ ne apne kareeb walon ko utha kar unke liye jagah ki to uthne walon ka uthna chaak hua is par ye ayat nazil hui (Tafseer Khazainul Irfan)

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(08) **Para 28, Surah Mujadilah, Ayat 12**

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

یٰۤاَیُّهَا الَّذِیۡنَ اٰمَنُوۡۤا اِذَا نَاجَیۡتُمُ الرَّسُوۡلَ فَقَدِّمُوۡا بَیۡنَ یَدَیۡ نَجۡوٰىکُمۡ صَدَقَةً ؕ ذٰلِکَ خَیۡرٌ لَّکُمۡ وَ اَطۡهَرُ ؕ فَاِنۡ لَّمۡ تَجِدُوۡا فَاِنَّ اللّٰهَ غَفُوۡرٌ رَّحِیۡمٌ ﴿۱۲﴾

Tarjuma Kanzul Imaan:

Ai imaan walon! Jab tum Rasul se koi baat ahishta (tanhayi me) arz karna chaho to apni arz se pehle khuch sadqa de lo, ye tumhare liye bahot behtar aur bahot suthra (pakizah) hai, phir agar tumhe maqrur (sadqa dene ki gunjayish) na ho to Allah bakhsne wala maherbaan hai

Bargah e Risalat me arz guzari ka adab:

Nabiye Kareem ﷺ ki bargah me jab aghniya (rich and wealthy people) ne arz wa maruz (petition) ka silsila daraz kiya aur nabuwat yahan tak pahonch gayi ke fuqrah ko apni arz paish karne ka moaka kam milne laga to arz paish karne walon ko arz paish karne se pehle sadqa dene ka hukm diya gaya aur is hukm par Hazrat Ali رضی اللہ تعالیٰ عنہ ne amal kiya, ek dinar sadqa karke 10 masail daryaft kiya, arz kiya Ya Rasulallah ﷺ, 'wafa' kya hai, farmay, tauheed aur tauheed ki shahadat dena, arz kiya, 'fasad'kya hai, farmaya, kufr wa shirk, arz kiya 'haq' kya hai, farmaya, Islam wa Quran aur wilayat jab tujhe mileye, arz kiya 'hila' kya hai yaney tadbeer, farmaya tarq hila, arz kiya mujh par kya lazim hai, farmaya, Allah Taala aur uske Rasul ki ata'at, arz kiya Allah Taala se kaise mangu, farmaya, sadaq wa yaqeen ke saath, arz kiya kya mangu, farmaya, aqibat, arz kiya apni nijaat ke liye kya karun, farmaya, halaal kha aur sach bol, arz kiya sarwar kya hai, farmaya janaat, arz kiya rahat kya hai, farmaya Allah Taala ka deedar. Jab Hazrat Ali رضی اللہ تعالیٰ عنہ in sawaalo se farik ho gaye to ye hukm mansukh ho gaya aur rukhsat nazil hui aur siwayi Hazrat Ali رضی اللہ تعالیٰ عنہ ke aur kisi ko is par amal karne ka wakht nahi mila (Tafseer Madariq, Tafseer Khazin)

(09) **Para 28, Surah Mujadilah, Ayat 14**

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اَلَمۡ تَرَ اِلَی الَّذِیۡنَ تَوَلَّوۡا قَوۡمًا غَضِبَ اللّٰهُ عَلَیۡهِمۡ ؕ مَا هُمۡ مِّنۡکُمۡ وَ لَا مِنۡهُمۡ ۙ

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Tarjuma Kanzul Imaan:

Kya tumne unhe (munafekeen ko) na dekha jo Yahud ke dost hue jinpar Allah ka ghazab hai wo (munfekeen) na tum (musalman) me se na un (Yahud) me se

Munafekeen aur Yahud ki dosti:

Ye ayat mun ke haq me nazil hui jinhone Yahud se dosti ki aur unki khair khwahi me lage rehte aur musalmano ke raaz unse kehte (Tafseer Khazainul Irfan)

وَ يَحْلِفُوْنَ عَلَى الْكَذِبِ وَ هُمْ يَعْلَمُوْنَ ﴿۱۴﴾ (پارہ:28 سورۃ المجادلہ، آیت نمبر 14)

Tarjuma Kanzul Imaan:

Wo danasta jhuthi kasam khate hain

Shaitan ki ankhon wala:

Ye ayat Abdullah bin Nabtal munafekeen ke haq me nazil hui jo Nabiye Kareem ﷺ ki majlis me hazir rehta aur yahan ki baat Yahud tak pahonchata, ek roz Huzur ﷺ daulat sarai aqdas me tashrif farma the, Huzur ne farmaya is wakht ek admi ayega jiska dil nihayat sakht aur shaitan ki ankhon se dekhta hai, thori hi dair baad Abdullah bin Nabtal aya uski ankhen neeli thi, Huzur ﷺ ne usse farmaya tu aur tere saathi kyun hame galiyan dete hain, wo kasam kha gaya ke aisa nahi karta aur apne yaaron ko le aya, unhone bhi kasam khayi ke humne apko gaali nahi di, is par ye ayat karima nazil hui

Surah 59: Hashr – Ayat 24, Ruku 3 (Madni)

(01) Para 28, Surah Hashr, Ayat 1

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْضِ ۚ وَ هُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿۱﴾

Tarjuma Kanzul Imaan:

Allah ki paki bolta hai jo khuch asmaano me hai aur jo khuch zameen me, aur wohi izzat wa hiqmat wala hai

Huzur ﷺ ke khilaaf mua'ahida:

Ye surah Bani Nazeer ke haq me nazil hui, ye log Yahudi the, jab Nabiye Kareem ﷺ Madina Taiyaba me ronak afroz hue to unhone Huzur se is baat par sulah ki ke

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ne apke saath hokar kisi se laren aur na apse jung karen, jab Jung Badr me Islam ki fatah hui, to Bani Nazeer ne kaha ye wohi Nabi hain jinki sifat Tawrait me hai phir jab Jung e Uhad me musalmano ko shikast paish ayi to ye shak me pare aur unhone Nabiye Kareem ﷺ aur Huzur ke ashaabo ke saath adawat ka izhaar kiya aur jo mua'ahida kiya tha wo toar diya aur unka ek sardar Qaab bin Ashraf Yahudi 40 Yahudi sawaaro ke saaath lekar Mecca Mokarrama pahoncha aur Kaaba ke parde thaam kar Quraish ke sardaro se Nabiye Kareem ﷺ ke khilaaf mua'ahida kiya, Allah Taala ke ilm dene se Huzur is haal par mutlah (informed) the aur Bani Nazeer ke ek khayanat aur waqaiy ho chuki thi ke unhone qila ke upar se Nabiye Kareem ﷺ par irada fasid ek patthar giraya tha, Allah ne Huzur ko khabar daar kar diya tha, aur ba fazlat ala Huzur ﷺ mehfuz rahe, gharz jab Bani Nazeer ne khyanat ki aur ahad shikni ki aur Kuffar Quraish se Huzur ke khilaf ahad kiya to Nabiye Kareem ﷺ ne Mohammad bin Muslima Ansaari ko hukm diya aur unhone Qaab bin Ashraf ka qatl kar diya, phir Huzur sar mai lashkar ke Bani Nazeer ke taraf rawana hue, aur unka muhasirah kar liya, ye muhasirah 21 roz raha is darmiyan me munafekeen se Yahud ne ham dardi wa muwafiqat ke bahot mua'ahida kiye lekin Allah Taala ne in sab ko nakaam kiya, Yahud ke dilon me roab dala, akhir kaar unhe Huzur ke hukm se jila watah hona para aur wo Shaam aur Khyber ke taraf chale gaye

(02) <u>Para 28, Surah Hashr, Ayat 5</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

مَا قَطَعْتُمْ مِّنْ لِّيْنَةٍ اَوْ تَرَكْتُمُوْهَا قَآئِمَةً عَلٰٓى اُصُوْلِهَا فَبِاِذْنِ اللّٰهِ وَ لِيُخْزِيَ الْفٰسِقِيْنَ ۝

<u>Tarjuma Kanzul Imaan:</u>

Jo darakht tumne kaate ya unki jaron par qayam choar diye ye sab Allah ki ijazat se tha aur (ye darakht kaata) isliye (hai) ke (Allah) fasiqo (Yahud) ko ruswa kare

<u>Darakhto ke kaatne aur jalane me ikhtelaaf:</u>

Jab Bani Nazeer darakhto ki aar me panaah liye hue the to Nabiye Kareem ﷺ ne un darakhto ko kaat daalne aur jala dene ka hukm diya, us par wo bahot ghabraye aur ranjidah hue aur kehne lage ke kya tumhari kitaab me iska hukm hai, musalman is baab me mukhtalif ho gaye, baaz ne kaha darkaht na kato, ye

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qhanimat hai Allah Taala ne hame ata farmayi, aur baaz ne kaha isse kuffar ko ruswa karna aur unko ghaiz me daalna manzur hai is par ye ayate karima nazil hui (Tafseer Khazainul Irfan)

(03) Para 28, Surah Hashr, Ayat 7

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

مَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْ اَهْلِ الْقُرٰى فَلِلّٰهِ وَلِلرَّسُوْلِ وَلِذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَابْنِ السَّبِيْلِ ۙ كَيْ لَا يَكُوْنَ دُوْلَةًۢ بَيْنَ الْاَغْنِيَآءِ مِنْكُمْ ؕ وَمَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ ۗ وَمَا نَهٰىكُمْ عَنْهُ فَانْتَهُوْا ۚ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝ (پارہ:28 سورۃ الحشر، آیت نمبر 7)

Tarjuma Kanzul Imaan:

Jo ghanimat dilayi Allah ne apne Rasul ko shaher walon (kuffar) se wo Allah aur Rasul ki hai aur (Nabi ke) rishtedaro aur yatimo aur miskeeno aur musafiro ke liye ke tumhare aghniya (ameeron) ka maal (unhi ke paas) na (chala) jaye aur jo khuch tumhe Rasul ata farmayen who lo aur jisse mana farmayen baaz raho aur Allah se daro (Rasul ki mukhalifat na karo) beshaq Allah ka azaab sakht hai

Zamana jahiliyat ka tarika:

Zamana jahiliyat ka dastur tha ke ghanimat ka choathayi hissa sardar le leta baki teen hisse foaji apas me is tarah taqseem kar lete the ke maal daar log zyada lete thora sa ghurba ko de dete, ek baar sahaba ekram ne Huzur ﷺ se arz kiya ke is ghanimat se choathayi Huzur qubul farmalen, baki hum log rasm ke mutabik baat lenge, us par ye ayate karima nazil hui

(04) Para 28, Surah Hashr, Ayat 9

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالَّذِيْنَ تَبَوَّؤُ الدَّارَ وَالْاِيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّوْنَ مَنْ هَاجَرَ اِلَيْهِمْ وَلَا يَجِدُوْنَ فِىْ صُدُوْرِهِمْ حَاجَةً مِّمَّآ اُوْتُوْا وَيُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝

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Tarjuma Kanzul Imaan:

Jinhone pehle (hi) se is shaher (Madina Paak) aur imaan me (sabit kadmi se) ghar bana liya (wo) dost rakhte hain unhe (muhajereen ko) jo unki taraf (Madina me) hijrat karke gaye aur (wo) apne dilon me koi hajat (khawhish) nahi patey is cheez ki (maal ki) jo (muhajereen ki madad ko) diye gaye aur (wo) apni jaano (apne ap) par un (muhajereen ko) tarji dete hain agarche (khud) unhe shadeed mohtaji ho aur apne nafs ke lalach se bachaya (paak kiya) gaya to wahi (duniya wa akhirat me) kamyab hain

Sahabi ka iisaar:

Hadees Sharif me hai ke Nabiye Kareem ﷺ ki khidmat me ek bhuka shaks aya, Huzur ne azwaje mutaharat ke hujron par malum karaya kya khane ki koi cheez hai, malum hua ke kisi bibi saheba ke yahan khuch bhi nahi hai, tab Huzur ﷺ ne ashaab se farmaya jo is shaks ko mehmaan banaye, Allah Taala us par rehmat farmaya, Hazrat Abu Talha رضی اللہ تعالیٰ عنہ khare ho gaye aur Huzur se ijazat lekar mehman ko apne ghar le gaye, ghar jakar bibi se daryaft kiya khuch hai, unhone kaha, ke khuch nahi, sirf baccho ke liye thora sa khana rakha hai, Hazrat Abu Talha ne farmaya baccho ko behla kar sula do aur jab mehman khane baithe to charagh durust karne utho aur chiragh bujha do taki wo achi tarah kha le, ye isliye tajwis ke mehman ye na jaan sake ke ahle khana uske saath nahi kha rahe hain kyun ke usko ye malum hoga to israar karega aur khana kham hai bhuka reh jayega is tarah mehman ko khilaya aur apne bhuke raat guzari, jab subah hui to Huzur ﷺ ki khidmat me hazir hue to Huzur ﷺ ne farmaya raat falan falan logo me ajeeb mamla paish aya Allah unse bahot razi hai aur ye ayat nazil hui

Surah 60: Mumtahana – Ayat 13, Ruku 2 (Madni)

(01) Para 28, Surah Mumtahana, Ayat 1

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا عَدُوِّيْ وَ عَدُوَّكُمْ اَوْلِيَآءَ تُلْقُوْنَ اِلَيْهِمْ
بِالْمَوَدَّةِ وَ قَدْ كَفَرُوْا بِمَا جَآءَكُمْ مِّنَ الْحَقِّ ۚ يُخْرِجُوْنَ الرَّسُوْلَ وَ اِيَّاكُمْ اَنْ
تُؤْمِنُوْا بِاللّٰهِ رَبِّكُمْ ؕ اِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِيْ سَبِيْلِيْ وَ ابْتِغَآءَ مَرْضَاتِيْ ۚ

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تُسِرُّوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ ۚ وَ اَنَا اَعْلَمُ بِمَآ اَخْفَيْتُمْ وَمَآ اَعْلَنْتُمْ ؕ وَمَنْ يَّفْعَلْهُ
مِنْكُمْ فَقَدْ ضَلَّ سَوَآءَ السَّبِيْلِ ① (پارہ :28 سورۃ الممتحنہ ،آیت نمبر 1)

Tarjuma Kanzul Imaan:

Ai imaan walon! Mere aur apne dushmano (kafiron) ko dost na banao tum (to) unhe (musalmano ki) khabre pahonchate ho dosti (ke rishte) se halake wo munkir hain is haq (Islam wa quran) ke jo tumhare paas aya ghar (watan) se juda karte hain Rasul ko aur tumhe is (wajah) par ke tum apne rab par imaan laye, agar tum nikle ho meri raah me jehad karne aur meri raza chahne ko to unse dosti na karo tum unhe khufiya (raaz daari se) payam mohabbat bhejte ho, aur mai khub janta hun jo tum chupayo aur zahir karo , aur tumme jo aisa kare wo beshaq (deen ki) sidhi raah se behka

Ahle Badr ki bakshish ka parwana:

Bani Hashim ke khandan ki ek bandi Sarah Madina Taiyaba me Nabiye Kareem ﷺ ke huzur me hazir hui jab ke Fatah Mecca ka samaan farma rahe the, Huzur ne ussey farmaya kya tum musalman hokar ayi usne kaha nahi, farmaya, kya hijrat karke ayi, arz kiya nahi, farmaya phir kyun ayi, usne kaha mohtaji se tang hokar, Bani Abdul Muttalib ne uski imdad ki, kapre banaye, samaan diya, Hatib bin Abi Balta رضی اللہ تعالیٰ عنہ ussey mile unhone usko 10 dinar diye, ek chadar di aur ek khat ahle Mecca ke paas uski maarfat bheja jiska mazmun ye tha ke Nabiye Kareem ﷺ tum par hamla ka irada rakhte hain tumse apne bachao ki jo tadbeer ho sake karo, Sarah ye khat lekar rawana ho gayi, Allah Taala ne apne Habib ko uski khabar di, Huzur ne apne chand ashaab ko jinme Hazrat Ali رضی اللہ تعالیٰ عنہ bhi the, ghoron par rawana kiya aur farmaya ke Maqam Rozey Khaaq par tumhe ek musafir aurat milegi, uske paas Hatib bin Abi ka khat hai, jo ahle Mecca ke naam likha gaya hai, wo khat ussey le lo aur usko choar do, agar inkaar kare to uski gardan maar do, ye Hazrat rawana hue aur aurat ko theek usi maqam par paya jahan Huzur ﷺ ne farmaya tha, ussey khat manga wo inkaar kar gayi aur kasam kha gayi, sahaba ne wapsi ka socha, Hazrat Ali رضی اللہ تعالیٰ عنہ ne ba kasam farmaya ke Nabiye Kareem ﷺ ki khabar khilaaf ho hi nahi sakti aur talwaar kheench kar aurat se farmaya, ya khat nikal ya gardan rakh, jab usne dekha ke ap رضی اللہ تعالیٰ عنہ bilkul amada e qatl hain to apne jorey me se khat nikala

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Huzur ﷺ ne Hazrat Hatib رضی اللہ تعالیٰ عنہ ko bulakar farmaya ke ai Hatib, uska kya bias, unhone arz kiya, Ya Rasulallah ﷺ mai jabse Islam laya kabhi maine kufr nahi kiya aur jab se Huzur ki niyaz mayassar ayi kabhi Huzur ki aur unki koam se na tha, mere siwaye aur jo muhajereen hain unke Mecca Mokarrama me rishtedar hain, jo unke ghar baar ki nigrani karte hain, mujhe apne ghar walon ka andesha tha is liye maine kya kiya ke mai ahle Mecca par khuch ehsaan rakh dun, taake wo mere ghar walo ko na satayen aur mai ye yaqeen se janta hun ke Allah Taala ahle Mecca par azaab nazil farmane wala, mera khat unhe bacha na sakega, Nabiye Kareem ﷺ se unka ye uzar qabul farmaya, unki tasdeeq ki Hazrat Umar رضی اللہ تعالیٰ عنہ ne arz kiya Ya Rasulallah ﷺ mujhe ijazat dijiye is munafik ki gardan maar dun, Huzur ne farmaya ai Umar, Allah Taala khabar daar hai jab hi usne ahle Badr ke haq me farmaya ke jo chaho karo maine tumhe baksh diya, ye sunkar Hazrat Umar ke aansuu jaari ho gaye aur ye ayat nazil hui

(02) <u>Para 28, Surah Mumtahana, Ayat 7</u>

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

عَسَى اللّٰهُ اَنۡ يَّجۡعَلَ بَيۡنَكُمۡ وَبَيۡنَ الَّذِيۡنَ عَادَيۡتُمۡ مِّنۡهُمۡ مَّوَدَّةً ؕ وَاللّٰهُ قَدِيۡرٌ ؕ وَاللّٰهُ غَفُوۡرٌ رَّحِيۡمٌ ۝ (پارہ:28 سورۃ الممتحنہ، آیت نمبر 7)

<u>Tarjuma Kanzul Imaan:</u>

Kareeb hai ke Allah tumme aur un (kuffar) me jo un (kuffar e mecca) me se tumhare dushman hain (unhe imaan ki taufeek dekar) dosti kar de aur Allah (dil aur halat badalne par) qadir hai aur bakshne wala maherbaan hai

<u>Kuffar e Mecca ke imaan le aane ki ghaibi khabar:</u>

Jab upar ki ayat nazil hui to momin ne apne ahle qurabat ki adawat me tashaddud kiya unse bezaar ho gaye aur us mamle me bahot sakht ho gaye to Allah Taala ne ye ayat nazil farma kar unhe umeed dilaye ke un kuffar ka haal badalne wala hai aur ye ayat nazil hui (Tafseer Khazainul Irfan)

(03) <u>Para 28, Surah Mumtahana, Ayat 8</u>

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

لَا يَنۡهٰكُمُ اللّٰهُ عَنِ الَّذِيۡنَ لَمۡ يُقَاتِلُوۡكُمۡ فِى الدِّيۡنِ وَلَمۡ يُخۡرِجُوۡكُمۡ مِّنۡ

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دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْٓا اِلَيْهِمْ ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ۝٨

Tarjuma Kanzul Imaan:

Allah tumhe un (kuffar) se mana nahi karta jo tumse deen (ke mamle) me na laren aur tumhe tumhare gharo se na nikala ke unke saath ehsaan karo aur unse insaaf ka bartao barto, beshaq insaaf wale Allah ko mehbub hain

Mushrika maa se husne suluk ka hukm:

Ye ayat Bani Khuzaha ke haq me nazil hui jinhone Nabiye Kareem ﷺ se is shart par sulah ki thi ke na apse qatal karenge aur na apke mukhalif ko madad denge, Allah Taala ne unke saath suluk karne ki ijazat di ye ayat Hazrat Asma bint Abu Bakr رضی اللہ تعالیٰ عنہا ke haq me nazil hui jabke unki walida Madina Taiyaba me unke liye tohfe lekar ayi thi jo mushrika thin, to Hazrat Asma ne na unke tohfe qabul kiya aur na unhe apne ghar me aane ki ijazat di aur Nabiye Kareem ﷺ se daryaft kiya ke iske mutalliq kya hukm hai (Tafseer Khazainul Irfan)

(04) Para 28, Surah Mumtahana, Ayat 11

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَاِنْ فَاتَكُمْ شَيْءٌ مِّنْ اَزْوَاجِكُمْ اِلَى الْكُفَّارِ فَعَاقَبْتُمْ فَاٰتُوا الَّذِيْنَ ذَهَبَتْ اَزْوَاجُهُمْ مِّثْلَ مَآ اَنْفَقُوْا ؕ وَاتَّقُوا اللّٰهَ الَّذِيْٓ اَنْتُمْ بِهٖ مُؤْمِنُوْنَ ۝١١

Tarjuma Kanzul Imaan:

Aur agar musalmano ke haath se khuch aurten (unki biwiyan) kafiro ki taraf nikal (bhaag) jayen phir tum (jehad me) kafiro ko saza do (aur ghanimat payo) to jin (musalmano) ki aurten (unke kabze se) jaati rahi thin (maal) ghanimat me se unhe de do jo (maher) unka kharch hua tha aur Allah se daro jis par tumhe imaan hai

Nayi muslima aur murtadah maher ka hukm:

Guzishta ayat nazil hone par musalmano ne nayi muslima aurton ke maher unke khawindo ko bhej diye lekin kafiro ne murtadah aurton ke maher musalmano ko ada na kiye tab ye ayate karima nazil hui (Tafseer Noorul Irfan)

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Surah 61: Saff – Ayat 14, Ruku 2 (Madni)

(01) Para 28, Surah Saff, Ayat 2

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

یٰۤاَیُّهَا الَّذِیۡنَ اٰمَنُوۡا لِمَ تَقُوۡلُوۡنَ مَا لَا تَفۡعَلُوۡنَ ۝ (پارہ:28 سورۃ الصف، آیت نمبر 2)

Tarjuma Kanzul Imaan:

Ai imaan walon! Kyun kehte ho (aisi baat) wo jo (tum khud) nahi karte

Munafekeen ka jhutha wada:

Sahaba ekram ki ek jamaat guftagu kar rahi thi ye wo wakht tha ke jab tak ke hukm jehad nazil nahi hua tha asal jamat me ye taskira tha ke Allah Taala ko sab se zyada kaun sa amal pyara hai, hame malum hota to hum wahi karte chahe usme hamari jaaney hamare maal kaam aa jayen us par ye ayat nazil hui, iske alawa shane nazul me ye bhi hai ke ye ayat munafekeen ke haq me nazil hui jo musalmano se madad ka jhutha wada karte the (Tafseer Khazainul Irfan)

(02) Para 28, Surah Saff, Ayat 10

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

یٰۤاَیُّهَا الَّذِیۡنَ اٰمَنُوۡا هَلۡ اَدُلُّکُمۡ عَلٰی تِجَارَةٍ تُنۡجِیۡکُمۡ مِّنۡ عَذَابٍ اَلِیۡمٍ

Tarjuma Kanzul Imaan:

Ai imaan walo! Kya mai bata dun wo tijarat jo tumhe dard naak azaab se bacha le

Allah ka pasandeeda amal:

Momeneen ne kaha tha ke agar hum jante ke Allah Taala ko kaun sa amal bahot pasand hai to us par ye ayate karima nazil hui aur ayat me is amal ko tijarta se tabeeer farmaya gaya (Tafseer Khazainul Irfan)

Surah 62: Jumuah – Ayat 11, Ruku 2 (Madni)

(01) Para 28, Surah Jumuah, Ayat 6

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

قُلۡ یٰۤاَیُّهَا الَّذِیۡنَ هَادُوۡۤا اِنۡ زَعَمۡتُمۡ اَنَّکُمۡ اَوۡلِیَآءُ لِلّٰهِ مِنۡ دُوۡنِ النَّاسِ فَتَمَنَّوُا الۡمَوۡتَ اِنۡ کُنۡتُمۡ صٰدِقِیۡنَ ۝ (پارہ:28 سورۃ الجمعۃ، آیت نمبر 6)

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Tarjuma Kanzul Imaan:

Tum farmayo ai Yahudiyon agar tumhe ye (ghalat) ghuman hai ke tum Allah ke dost ho aur log nahi to marne ki arzu karo agar tum (apne ghuman) me sacche ho

Yahudiyon ka ghuman e fasid:

Yahud kehte the ke hum Allah ke pyare aur uske dost hain kyun ke Nabiyon ko aulade hain tum chahe jitne hi naik amaal karo hamare darje ko nahi pahonch sakte unki tardeed me ye ayate karima nazil hui (Tafseer Noorul Irfan)

(02) Para 28, Surah Jumuah, Ayat 11

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ اِذَا رَاَوْا تِجَارَةً اَوْ لَهْوَا انْفَضُّوْۤا اِلَيْهَا وَ تَرَكُوْكَ قَآىٕمًا ؕ قُلْ مَا عِنْدَ اللّٰهِ خَيْرٌ مِّنَ اللَّهْوِ وَ مِنَ التِّجَارَةِ ؕ وَ اللّٰهُ خَيْرُ الرّٰزِقِيْنَ ۝ (پارہ:28 سورۃ الجمعۃ، آیت نمبر 11)

Tarjuma Kanzul Imaan:

Aur jab unho (baaz logon) ne koi tijarat ya khel (tamasha) dekha (to) uski taraf chal diye aur (ai mehbub) tumhe (rozey jummah) qutbe me khara choar gaye (ai mehbub) tum farmayo wo jo Allah ke paas hai khel se aur tijarat se behtar hai, aur Allah ka rizq sab se accha

Tijarat se behtar:

Nabiye Kareem ﷺ Madina Taiyaba me rozey Jummah qutba farma rahe the us haal me tajiro ka ek kaafla aya aur hasbey dastur elaan ke liye tabla bajaya gaya, zamana bahot tangi ka tha, log bayen khyal uske taraf chale gaye ke aisa na ho ke dair karne se ajnaas (food stuffs) khatm ho jayen aur hum na pa saken aur masjid sharif me sirf 12 admi reh gaye is par ye ayate karima nazil hui (Khazainul Irfan)

Surah 63: Munafiqun – Ayat 11, Ruku 2 (Madni)

(01) Para 28, Surah Munafiqun, Ayat 5

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ اِذَا قِيْلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُوْلُ اللّٰهِ لَوَّوْا رُءُوْسَهُمْ وَ رَاَيْتَهُمْ يَصُدُّوْنَ وَ هُمْ مُّسْتَكْبِرُوْنَ ۝ (پارہ:28 سورۃ المنافقون، آیت نمبر 5)

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Tarjuma Kanzul Imaan:

Aur jab unse kaha jaye ke (apni bakshish ke liye) aao Rasulallah tumhare liye maafi chahen (to inkaar se) apne sir ghumate hain aur tum unhe dekho ke gharur (taqabbur) karte hue mooh phair lete hain

Shane Risalat me behuda kalaami:

Ghazwa Marisi se farik hokar jab Nabiye Kareem ﷺ ne saraacha (small tent, khema) nazul farmaya to wahan ye wakiya paish aya ke Hazrat Umar رضی اللہ تعالیٰ عنہ ke Ajeer Jajjah Ghaffari aur Ibn Abi ke haleef Sanan bin Dabar Jehni ke darmiyan jung ho gayi, Jajjah ne muhajereen ko aur Sanan ne Ansaar ko pukara, us wakht ibn Abi munafik ne Huzur ﷺ ki shaan me bahot gustakhana aur behuda baten bakin aur ye kaha ke Madina Taiyaba pahonch kar hum me se izzat wale zaleelo ko nikal denge, aur apni koam se kehne laga ke agar tum ke unhe apna jhutha khana na do to ye tumhari gardano par sawar na hoan, ab un par khuch kharch na karo takey ye Madina se bhaag jayen uski ye na shayista guftagu sunkar Zaid bin Arqam ko taab na rahi, unhone ussey farmaya ke khuda ki kasam tu hi zaleel hai, apni koam me bugz daalne wala aur Nabiye Kareem ﷺ ke sarey mubarak par meraj ka taaj hai, Hazrat Rehman ne unhe izzat wa quwwat di hai, Ibn Abi kehne laga ke chup, mai to hasi se keh raha tha, Zaid bin Arqam ne ye khabar Huzur ﷺ ki khidmat me pahonchayi

Hazrat Umar رضی اللہ تعالیٰ عنہ ne Ibn Abi ke qatl ki ijazat chahi, Nabiye Kareem ﷺ ne mana farmaya aur irshad kiya, ke log kahenge ke Mohammad ﷺ apne hi logo ko qatl karte hain, Huzur ﷺ ne ibn Abi se daryaft farmaya ke tune ye baten kahin thi wo muqar gaya aur kasam kha gaya ke maine khuch bhi nahi kaha aur uske saath jo majlis sharif me hazir the wo arz karne lage ke ibn Abi bura shaks hai ye jo kehta hai theek hi kehta hai, Zaid bin Arqam ko shayad dhoka hua hai aur ye baat yaad na rahi ho ke jab upar ki ayaten nazil hui aur ibn Abi ka jhuth zahir ho gaya to ussey kaha gaye ke jaa Nabiye Kareem ﷺ se darkhwast kar Huzur tere liye Allah Taala se maafi chahen to gardan pheri aur kehne laga ke tumne imaan la, to mai imaan le aya, tumne kaha zakat de to maine zakat di, ab yehi baki reh gaya hai ke Mohammad ﷺ ko sadah karun us par ye ayate karima nazil hui

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Surah 64: Taghabun – Ayat 18, Ruku 2 (Madni)

(01) **Para 28, Surah Taghabun, Ayat 14**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّ مِنْ اَزْوَاجِكُمْ وَاَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوْهُمْ ۚ
وَاِنْ تَعْفُوْا وَتَصْفَحُوْا وَتَغْفِرُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٤﴾

Tarjuma Kanzul Imaan:

Ai imaan walon ! tumhari khuch biwiyan aur bacche tumhare dushman hain (ke tumhe nekiyon se rokte hain) to unse ehtiyat rakho (unke kehne par neki se na ruko) aur agar (unki is harkat par) maaf karo aur dar guzar karo aur baksh do to beshaq Allah bakshne wala maherbaan hai

Ahlo ayal ki azmaish:

Chand musalmano ne Mecca Mokarrama se hijrat ka irada kiya, to unki biwi aur baccho ne unhe roka aur kaha hum tumhari judai par sabr na kar sakenge tum chale jaoge hum tumhare piche halaq ho jayenge, ye baat un par asar kar gayi aur wo thaher gaye, khuch arse ke baad unhone hijrat ki to unhone ashaab e Rasul ﷺ ko dekha ke wo deen me barey mahir aur faqya ho gaye hain, ye dekh kar unhone apni biwi bacchon ko saza dene ka irada kiya aur ye qasad kiya ke unka kharch band kar dain, kyun ke wohi log unhe hijrat se mana karey the jiska ye natija hua ke Huzur ﷺ ke saath hijrat karne wale ashaab ilm waqfa me unse manzilon agey nikal gaye us par ye ayate karima nazil hui aur unhe apne biwi bacchon se dar guzar karne aur maaf karne ki targheeb farmayi gayi

Surah 65: Talaq – Ayat 12, Ruku 2 (Madni)

(01) **Para 28, Surah Talaq, Ayat 1**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰٓاَيُّهَا النَّبِيُّ اِذَا طَلَّقْتُمُ النِّسَآءَ فَطَلِّقُوْهُنَّ لِعِدَّتِهِنَّ وَاَحْصُوا الْعِدَّةَ ۚ وَاتَّقُوا
اللّٰهَ رَبَّكُمْ ۚ لَا تُخْرِجُوْهُنَّ مِنْۢ بُيُوْتِهِنَّ وَلَا يَخْرُجْنَ اِلَّآ اَنْ يَّاْتِيْنَ بِفَاحِشَةٍ

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مُّبَيِّنَةٍ ؕ وَتِلْكَ حُدُوْدُ اللّٰهِ ؕ وَمَنْ يَّتَعَدَّ حُدُوْدَ اللّٰهِ فَقَدْ ظَلَمَ نَفْسَهٗ ؕ لَا
تَدْرِیْ لَعَلَّ اللّٰهَ یُحْدِثُ بَعْدَ ذٰلِكَ اَمْرًا ۝ (پارہ:28 سورۃ الطلاق، آیت نمبر 1)

Tarjuma Kanzul Imaan:

Ai Nabi (musalmano se farmayo ke) jab tum log (apni) aurto ko talaq do to unki iddat ke wakht par (peshe nazar rakhte hue) unhe talaq do aur iddat (ki muddat) ka shumar (gin) rakho aur apne rab Allah se daro, iddat me unhe unke gharo se na nikalo aur na (hi) wo ap (khud) niklen magar ye koi sarii behayayi (zinah, bad zubani, fahesh gohi waghera) ki baat layen (aisa gunaah karen) aur ye Allah ki (muqarrar qardah) hadeyn (pabandiyan) hain, aur jo Allah ki hado se agey barha (pabandiyan torega) beshaq usne apni jaan par zulm kiya (khud ko azaab ka haqdar banaya) tumhe nahi malum shayad Allah is (hukm) ke baad koi naya hukm bheje

Haalate haiz me talaq:

Ye ayat Abdullah bin Umar رضی اللہ تعالیٰ عنہ ke haq me nazil hui unhone apni biwi ko aurton ke ayaam makhsusa me talaq di thi, Nabiye Kareem ﷺ ne unhe hukm diya ke ruju karen phir agar talaq dena chahen to paaki ke zamane me talaq dain (Tafseer Khazainul Irfan)

(02) Para 28, Surah Talaq, Ayat 2

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

فَاِذَا بَلَغْنَ اَجَلَهُنَّ فَاَمْسِكُوْهُنَّ بِمَعْرُوْفٍ اَوْ فَارِقُوْهُنَّ بِمَعْرُوْفٍ
وَّاَشْهِدُوْا ذَوَیْ عَدْلٍ مِّنْكُمْ وَاَقِیْمُوا الشَّهَادَةَ لِلّٰهِ ؕ ذٰلِكُمْ یُوْعَظُ بِهٖ مَنْ
كَانَ یُؤْمِنُ بِاللّٰهِ وَالْیَوْمِ الْاٰخِرِ ۙ وَمَنْ یَّتَّقِ اللّٰهَ یَجْعَلْ لَّهٗ مَخْرَجًا ۝

Tarjuma Kanzul Imaan:

To jab wo apni (iddat) miyad tak pahonchne ko hoan to unhe bhalai ke saath (husne suluk kar sako to) rok lo ya bhalai ke saath (bagair aziyat diya) juda karo aur apne me (se) do saqa (adil) ko gawah kar lo aur Allah ke (hukm ki tameel) liye gawahi qayam karo is (baat) se naihat farmayi jati hai usey jo Allah aur pichle din (qayamat) par imaan rakhta ho aur jo Allah se darey Allah uske liye (ghum wa pareshani se) nijaat ki raah nikal dega

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Qaid se azaadi ka wazifa:

Ouf bin Malik ke farzan ko mushrekeen ne qaid kar liya to Ouf Nabiye Kareem ﷺ ki khidmat me hazir hue aur unhone ye bhi arz kiya ke mere bete ko mushrekeen ne qaid kar liya hai, aur usi ke saath apni mohtaji wa nadaari ki shikayat ki, Nabiye Kareem ﷺ ne farmaya, ke Allah ka dar rakho aur sabr karo aur kasrat se لاحول ولاقوۃ الا باللہ العلی العظیم **parte raho Ouf ne ghar akar apni biwi se ye kaha aur dono ne parna shru kar diya, wo par hi rahe the ke bete ne darwaza khat khataya, dushman ghafil ho gaya tha usne moaka par qaid se nikal bhaga aur chalte hue 4000 bakriyan bhi dushman ki apne saath le aya, Ouf ne khidmat e aqdas hazir hokar daryaft kiya ke kya ye bakriyan unke liye halaal hain, ap ﷺ ne ijazat de di, aur ye ayat nazil hui (Tafseer Khazainul Irfan)**

(03) Para 28, Surah Talaq, Ayat 4

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالّٰٓـِٔيْ يَئِسْنَ مِنَ الْمَحِيْضِ مِنْ نِّسَآىِٕكُمْ اِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلٰثَةُ اَشْهُرٍ ۙ وَّالّٰٓـِٔيْ لَمْ يَحِضْنَ ؕ وَاُولَاتُ الْاَحْمَالِ اَجَلُهُنَّ اَنْ يَّضَعْنَ حَمْلَهُنَّ ؕ وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مِنْ اَمْرِهٖ يُسْرًا ۝ (پارہ:28 سورۃ الطلاق، آیت نمبر 4)

Tarjuma Kanzul Imaan:

Aur tumhari (buhri) aurton me jinhe haiz ki umeed na rahi agar tumhe khuch shak ho (ke unki iddat ka kya hukm hai) to unki (talaq ki) iddat 3 mahine hai aur unki (bhi) jinhe abhi haiz na aya aur hamal waliyon ki (iddat ki) miyad ye hai ke wo apna hamal (baccha) jan lai aur jo (ehkamat par amal ke mamle me) Allah se dare

Hamla ki iddat:

Sahaba Ekram ne Nabiye Kareem ﷺ se arz kiya ke haiz wali auton ki iddat to hame malum ho gayi jo hamal wali hoan unki iddat kya hai, is par ye ayat nazil hui (Tafseer Khazainul Irfan)

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Surah 66: Tahrim – Ayat 12, Ruku 2 (Madni)

(01) Para 28, Surah Tahrim, Ayat 1

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

یٰۤاَیُّهَا النَّبِیُّ لِمَ تُحَرِّمُ مَاۤ اَحَلَّ اللّٰهُ لَكَ ۚ تَبۡتَغِیۡ مَرۡضَاتَ اَزۡوَاجِكَ ؕ وَ اللّٰهُ غَفُوۡرٌ رَّحِیۡمٌ ۝١ (پارہ:28 سورۃ التحریم، آیت نمبر 1)

Tarjuma Kanzul Imaan:

Ai ghaib batane wale (Nabi) tum apne upar kyun haraam kiye lete ho wo cheez jo Allah ne tumhare liye halal ki (kya isliye ke) apni biwiyon ki marzi chahte ho aur Allah bakshne wala maherbaan hai

Azwaje Mutaharat ki dil juhi ki khatir:

Nabiye Kareem ﷺ Hazrat Hafsa رضی اللہ تعالیٰ عنہا ke mahal me ronaq afroz hue, wo Huzur ﷺ ki ijazat se apne walid Hazrat Umar رضی اللہ تعالیٰ عنہ ki ayadat ke liye tashrif le gayin, Huzur ﷺ ne Hazrat Maria Kipti ko sarfaraz khidmat kiya ye Hazrat Hafsa رضی اللہ تعالیٰ عنہا par giran guzra, Huzur ﷺ ne uski dil juhi ke liye farmaya ke maine Maria ko apne upar haram kiya aur mai tumhe khush khabri deta hun ke mere baad amur ummat ke maalik Abu Bakr aur Umar (رضي اللہ تعالیٰ عنهم) hain, wo ussey khush ho gayin aur nihayat khushi me unhone guftagu Hazrat Ayesha رضی اللہ تعالیٰ عنہا ko sunayi, is par ye ayat nazil hui aur irshad farmaya gaya ke jo cheez Allah Taala apke liye halal ki yani Maria Kiptiya ap unhe apne liye kyun haram kiye lete hain, apne biwiyon Hafsa wa Ayesha رضي اللہ تعالیٰ عنهم ki raza ke liye aur, Ek kaul is ayat ke shane nazul me ye bhi hai ke Ummul Momeneen Zainab bint Hajsh رضی اللہ تعالیٰ عنہا ke yahan jab Huzur ﷺ tashrif le jate to wo Huzur ko shahaid paish kartin, is zariye se unke yahan khuch zyada dair tashrif farma rehte, ye baat Hazrat Ayesha wa Hazrat Hafsha رضي اللہ تعالیٰ عنهم waghera ko nagawar guzri aur unhe ashq hua unhone baham mashwara kiya ke jab Huzur tashrif farman hoan to arz kiya jaye ke dahen se maghafir ki bu ati hai aur maghafir ki bu Huzur ko na pasand thi, chunache aisa kiya gaya Huzur ko unki mansha malum tha, farmaya, maghafir to mere kareeb na aya, Zainab ke yahan maine shahaid piya hai, use mai apne upar haram karta hun, makhsud ye ke Hazrat Zainab ke yahan shahaid ka shaghal (meditation) hone se tumhari dil shakni hoti hai to hum shahaid hi tarq farma dete hain us par ye ayat nazil hui

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Surah 67: Mulk – Ayat 30, Ruku 2 (Mecci)

(01) Para 29, Surah Mulk, Ayat 13

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ اَسِرُّوْا قَوْلَكُمْ اَوِ اجْهَرُوْا بِهٖ ؕ اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ۝۱۳

Tarjuma Kanzul Imaan:

Aur tum apni baat ahishta kaho ya awaaz se (koi fark nahi) wo (Allah) to dilon ki (baat) janta hai

Mushrekeen ki himakat:

Mushrekeen apas me kehte the chupke chupke baat karo, Mohammad ﷺ ka khuda sun na paye us par ye ayat nazil hui (Tafseer Khazainul Irfan)

Surah 68: Qalam – Ayat 52, Ruku 2 (Mecci)

(01) Para 29, Surah Qalam, Ayat 9

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَدُّوْا لَوْ تُدْهِنُ فَيُدْهِنُوْنَ ۝۹ (پارہ:29 سورۃ القلم، آیت نمبر 9)

Tarjuma Kanzul Imaan:

Wo to arzu me hai kisi tarah tum narmi karo to wo bhi naram par jayen

Sardarane Quraish ka mutalba:

Sardarane Quraish Nabiye Kareem ﷺ ki khidmat me hazir hokar bole ke agar apko koi bimari hai to hum uska ilaaj kara dain, agar duniyawi ishrat wa aish ki khawish hai to uska saara samaan mohaiyiyah kar dain, agar khuch nahi to ap sirf hamare buto ko bura kehna choar doan, to hum bhi apse taraz (foul mouthed) na karen, is par ye ayate karima nazil hui (Tafseer Noorul Irfan)

(02) Para 29, Surah Qalam, Ayat 10 - 13

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِيْنٍ ۝۱۰ هَمَّازٍ مَّشَّآءٍۭ بِنَمِيْمٍ ۝۱۱ مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ
اَثِيْمٍ ۝۱۲ عُتُلٍّۭ بَعْدَ ذٰلِكَ زَنِيْمٍ ۝۱۳ (پارہ:29 سورۃ القلم، آیت نمبر 10-13)

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Tarjuma Kanzul Imaan:

Aur har aise ki baat na sunna jo bara (jhuthi) kasmen khane wala zaleel bahot taney dene wala (fasad phailane ki niyat se) bahot idhar ki udhar lagata bhalai (neki) se bara rokne wala had se barne wala gunah gaar (fajir wa badkaar) durusht (bad mijaz wa bad zuban) is sab par tarha ye hai ke uski asal me khata hai

Waleed bin Moghira ke 10 uyuub (defects, kharabi):

Marwi hai ke jab ye ayat nazil hui to Waleed bin Moghira ne apni maa se jakar kaha ke Mohammad ﷺ ne mere haq me 10 baten farmayin hain, 9 ko janta hun ke mujhme mojud hain lekin duswi baat asal me khata hone ki uska haal mujhe malum nahi ya to mujhe sach sach bata de ya to mai teri gardan marunga, uspar uski maa ne kaha, ke tera baap na mard tha, mujhe andesha hua ke wo mar jayega to uska maal ghair le jayenge to maine ek charwahey ko bulaya to tu ussey hai

(06) Para 29, Surah Qalam, Ayat 36

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

مَا لَكُمۡ ۟ كَيۡفَ تَحۡكُمُوۡنَ ﴿۳۶﴾ (پارہ:29 سورۃ القلم، آیت نمبر36)

Tarjuma Kanzul Imaan:

Ai kafiron (ai kafiron) kaisa (jehalat ka) hukm lagate (faisla karte) ho

Kuffar e Mecca ke baare me tardeed:

Kuffar kehte the ke agar hum marne ke baad uthaye bhi gaye to bhi hum tum se acche rahenge, hum ameer hain tum ghareeb, unki tardeed me ye ayat nazil hui

(10) Para 29, Surah Qalam, Ayat 51

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ اِنۡ یَّكَادُ الَّذِیۡنَ كَفَرُوۡا لَیُزۡلِقُوۡنَكَ بِاَبۡصَارِهِمۡ لَمَّا سَمِعُوا الذِّكۡرَ وَ یَقُوۡلُوۡنَ اِنَّهٗ لَمَجۡنُوۡنٌ ﴿۵۱﴾ (پارہ:29 سورۃ القلم، آیت نمبر51)

Tarjuma Kanzul Imaan:

Aur apne qurb khaas ke saza waro (haqdaro) me kar liya, aur zarur kafir to aise malum aise hote hain ke goya apni badh (bugz wa hasad ki) nazar lagakar tumhe gira denge jab (tum se ai mehbub) Quran sunte hain (to tumhare barey me) kehte hain ye zarur akal se door (deewane) hain

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Shar se hifazat:

Mankul hai ke Arab me baaz log nazar lagane me shohra afaaq the aur unki ye halat thi ke dawa karke nazar lagate the aur jis cheez ko unhone gazand (harm, injury) pehchanne ke irade se dekha to dekhte hi halaq ho gayi, aise bahot wakiyat tajurbe me aa chuke they, kuffar ne unse kaha ke Nabiye Kareem ﷺ ko nazar lagayen to un logo ne Huzur ﷺ ko bari tez nigahon se dekha aur kaha ke humne ab tak na aisa admi dekha na aisi daleelain dekhi aur na unka kisi cheez ko dekh kar hairat karna hi sitam hota tha, lekin unki ye tamam jaddo jahad kabhi kaam na ayi aur bekar gaye aur Allah Taala ne apne Nabi ko shar'e mehfuz rakha aur ye ayat nazil hui. Hazrat Hasan رضی اللہ تعالیٰ عنہ ne farmaya jisko nazar lage us par ye ayat par kar dum kar di jaye

Surah 69: Haaqqa – Ayat 52, Ruku 2 (Mecci)

NONE

Surah 70: Maarij – Ayat 44, Ruku 2 (Mecci)

(01) Para 29, Surah Maarij, Ayat 1, 2

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

سَاَلَ سَآئِلٌۢ بِعَذَابٍ وَّاقِعٍ ۙ﴿۱﴾ لِّلْكٰفِرِيْنَ لَيْسَ لَهٗ دَافِعٌ ۙ﴿۲﴾

Tarjuma Kanzul Imaan:

Ek mangne wala wo azaab mangta hai, jo kafiro par hone wala hai, is (azaab) ka koi taalne wala nahi wo (nazil) hoga

Mustahiqe azaab kaun?

Nabiye Kareem ﷺ ne jab ahle Mecca ko azaab e elahi ka khoaf dilaya to wo apas me kehne lage ke is azaab ke mustahiq kaun log hain, aur ye kin par ayega, Mohammad ﷺ se pucha to unhone Huzur ﷺ se daryaft kiya us par ye ayaten nazil huin aur Huzur ﷺ se sawal karne wala Nafar bin Haaris tha usne dua ki thi, ya rab agar ye Quran haq ho aur tera kalaam ho to hamare upar asmaan se patthar barsa ya dard naak azaab bhej chunache ye ayaten nazil huin jisme farmaya gaya ke kafir talab karen na azaab jo unke liye muqarrar hai zarur ana hai aur koi usey taal nahi sakta (Tafseer Khazainul Irfan)

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(03) Para 29, Surah Maarij, Ayat 36 - 38

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

فَمَالِ الَّذِیۡنَ کَفَرُوۡا قِبَلَکَ مُہۡطِعِیۡنَ ﴿۳۶﴾ عَنِ الۡیَمِیۡنِ وَعَنِ الشِّمَالِ عِزِیۡنَ ﴿۳۷﴾
اَیَطۡمَعُ کُلُّ امۡرِیٍٔ مِّنۡہُمۡ اَنۡ یُّدۡخَلَ جَنَّۃَ نَعِیۡمٍ ﴿۳۸﴾

Tarjuma Kanzul Imaan:

To un kafiron ko kya hua tumhari taraf (ai mehbub) tez nigah se (ghur ghur kar) dekhte hain (sunte hain samajhte nahi) dahine aur bayen (taraf se) groh ke groh, kya unme har shaks ye tama (lalach) karta hai ke (imaan walo ki tarah) chain (jannat) ke baagh me dakhil kiya jaye, hargiz nahi (jannat momin ke liye hai)

Kalame Elahi ke mutalliq kuffar ki takziib aur istehza:

Ye ayat kuffar ki us jamat ke haq me nazil hui jo rasul e kareem ﷺ ke girdh halqe baand kar groh ke groh jama hote the aur ap ﷺ ka kalaam e mubarak aur usko jhutlate aur istehzaa karte aur kehte ke agar ye log jannat me dakhil honge jaisa ke Mohammad ﷺ farmate hain to hum zarur unse pehle dakhil honge, unke liye ye ayat karima nazil hui (Tafseer Khazainul Irfan)

Surah 71: Nooh – Ayat 28, Ruku 2 (Mecci)

NONE

Surah 72: Jinn – Ayat 28, Ruku 2 (Mecci)

NONE

Surah 73: Muzammil – Ayat 20, Ruku 2 (Mecci)

(01) Para 29, Surah Muzammil, Ayat 1

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

یٰۤاَیُّہَا الۡمُزَّمِّلُ ﴿۱﴾ (پارہ:29 سورۃ المزمل، آیت نمبر 1)

Tarjuma Kanzul Imaan:

Ai jhurmut marne wale

Jhurmut (cover the whole boldy with a stole) marne wale:

Is ayat ke shaney nazul me kai qaul hain, baaz mufassareen ne kaha ke ibtedaye zamana wahi me Nabiye Kareem ﷺ khoaf se apne kapro me lipat jate the, aisi

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halat me Hazrat Jibreel عليه السلام ne apko 'ya aiyohal muzammil' keh kar nida ki, ek kaul hai ke Nabiye Kareem ﷺ chadar me lipte hue araam farma rahe the, us halat me apko ye nida ki gayi (Tafseer Khazainul Irfan)

Surah 74: Mudassir – Ayat 56, Ruku 2 (Mecci)

(01) Para 29, Surah Mudassir, Ayat 1

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰۤاَيُّهَا الْمُدَّثِّرُ ۙ﴿۱﴾ (پارہ:29 سورۃ المدثر، آیت نمبر 1)

Tarjuma Kanzul Imaan:

Ai bala posh aur dhaiyne wale

Bala posh:

Hazrat Jabir رضی اللہ تعالیٰ عنہ se marwi hai ke Nabiye Kareem ﷺ ne farmaya mai maqam e Hira par tha ke mujhe nida ki gayi, apne daye bayen khuch na paya maine khuch na paya aur upar dekha ek shaks asmaan zameen ke darmiyan baitha hai (yani wohi farishta jisne nida ki thi) ye dekh kar mujhpar roab hua aur mai Khadija ke paas aur maine kaha mujhe bala poshi urayo, Jibreel عليه السلام aye aur unhone kaha - يٰۤاَيُّهَا الْمُدَّثِّرُ (Tafseer Khazainul Irfan)

(02) Para 29, Surah Mudassir, Ayat 11 - 16

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

ذَرْنِيْ وَمَنْ خَلَقْتُ وَحِيْدًا ۙ﴿۱۱﴾ وَّجَعَلْتُ لَهٗ مَالًا مَّمْدُوْدًا ۙ﴿۱۲﴾ وَّبَنِيْنَ
شُهُوْدًا ۙ﴿۱۳﴾ وَّمَهَّدْتُّ لَهٗ تَمْهِيْدًا ۙ﴿۱۴﴾ ثُمَّ يَطْمَعُ اَنْ اَزِيْدَ ۙ﴿۱۵﴾ كَلَّا ؕ اِنَّهٗ كَانَ
لِاٰيٰتِنَا عَنِيْدًا ؕ﴿۱۶﴾ (پارہ:29 سورۃ المدثر، آیت نمبر 11-16)

Tarjuma Kanzul Imaan:

Ai mujhpar choar jisey maine (bagair kisi madad ke) akeyla paida kiya aur usey wasi maal diya aur bete diye saamne hazir rehte aur maine uske liye tarha tarha ki taiyariyan ki (har tarha ka samaan mohaiyiyah kiya) phir (uske bawajud) ye tama (lalach) karta hai ke mai (usey) aur zyada dun hargiz nahi wo to meri ayato (quran) se anaad (sakht dushmani) rakhta hai

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Maal wa Aulad me kami:

Ye ayat Waleed bin Moghira ke haq me nazil hui, wo apni koam me Waheed ke laqab se mulqab tha chunache is ayat ke nazul ke baad Waleed ke maal, aulad waghera me kami ani shru hui yahan tak ke halaq ho gaya (Khazainul Irfan)

(11) Para 29, Surah Mudassir, Ayat 21 -25

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

ثُمَّ نَظَرَ ﴿۲۱﴾ ثُمَّ عَبَسَ وَ بَسَرَ ﴿۲۲﴾ ثُمَّ اَدْبَرَ وَ اسْتَكْبَرَ ﴿۲۳﴾ فَقَالَ اِنْ هٰذَاۤ اِلَّا سِحْرٌ
يُّؤْثَرُ ﴿۲۴﴾ اِنْ هٰذَاۤ اِلَّا قَوْلُ الْبَشَرِ ﴿۲۵﴾ (پارہ:29 سورۃ المدثر، آیت نمبر 21-25)

Tarjuma Kanzul Imaan:

Phir nazar uthakar dekha, phir teyori charayi aur mooh bigara, phir peeth pheri aur taqabbur kiya, phir bola ye to wahi jadu hai aglo (pehlon) se sikha (hai) ye (Allah ka kalaam) nahi magar admi ka kalam koi dam jata hai

Kalam e Elahi ka inkaar:

Jab حٰمٓ تنزیل الکتاب من اللہ العزیز العلیم nazil hui aur Nabiye Kareem ﷺ ne Masjid me tilawat farmayi, Waleed ne suna aur apni koam ki majlis me akar usne kaha ke khuda ki kasam maine Mohammad ﷺ se abhi ek kalaam suna na wo admi ka na wo jin ka ba khuda usme ajeeb tazgi aur fawaid wa dil kashi hai, wo kalaam sab par ghalib rahega, Quraish ko iski baton se bahot ghum hua aur unme mashur hua ke Waleed deen se bar-gashta (afflicted) ho gaya, Abu Jahal ne Waleed ko humwar (samjhana) karne ka zimma liya aur uske paas akar bahot gham zadah surat banakar baith gaya, Waleed ne kaha kya ghum hai, Abu Jahal ne kaha ghum kaise na ho, tu burah ho gaya hai, Quraish tere kharch ke liye rupaya jama kar denge, unhe khyal hai ke tune Mohammad ﷺ ke kalaam ki tareef isliye ki hai ke tujhe unke dastakhan ka bacha hua khana mil jaye us par usey bahot taish aya aur bola ke tumhe mere maal o daulat ka haal tujhe malum nahi hai, kya ap ﷺ aur unke ashaab ne sair hokar khana bhi khaya hai, unke dastakhan par kya bachega

Abu Jahal ke saath utha aur koam me akar kehne laga, tumhe khyal hai ke Mohammad ﷺ 'majnun' hain, kya tumne unme kabhi deewangi ki koi baat dekhi, sab ne kaha hargiz nahi, kehne laga, tum unhe 'qahan' samajhte ho, kya tumne unhe kabhi qahanat karte dekha, sab ne kaha nahi, kya tum unhe shayar ghuman

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karte ho, kya tumne unhe shair kehte paya, sab ne kaha nahi, kehne laga ke tumhare tajurbe se kya unhone kabhi jhuth bola, sab ne kaha nahi, aur Quraish me apka darja wa dayanat aisa mashur tha ke Quraish apko ameen kaha karte the, ye sunkar Quraish ne kaha, to Waleed soch kar bola, ke baat ye hai ke wo jaadugar hain, tumne dekha hoga, ke unki badolat rishtedar, rishtedar se, baap bete se juda ho jate hain, bus yehi jadugar ka kaam hai aur jo Quran wo parte hain wo dil me asar kar jata hai uski wajah ye hai ke wo jadu hai, is ayate karima me uska zikr farmaya gaya hai

(13) <u>Para 29, Surah Mudassir, Ayat 52, 53</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

بَلْ يُرِيْدُ كُلُّ امْرِئٍ مِّنْهُمْ اَنْ يُّؤْتٰى صُحُفًا مُّنَشَّرَةً ﴿۵۲﴾ كَلَّا ؕ بَلْ لَّا يَخَافُوْنَ الْاٰخِرَةَ ﴿۵۳﴾ (پارہ:29 سورۃ المدثر، آیت نمبر 52-53)

<u>Tarjuma Kanzul Imaan:</u>

Yun hi (kuffar quran se bhate hain) bulke unme ka har shaks (kafir) chahta hai ke khule sahiye (asmaani kitaben) uske haath me de diya jayen (aisa) hargiz nahi (hoga) bulke unko akhirat ka dar nahi

<u>Kuffar e Mecca ka honda mutalba:</u>

Kuffar e Mecca ne Nabiye Kareem ﷺ se kaha tha ke hum ap par tab imaan layenge jab ke hum me se uske naam par alaidah alaidah ghaibi kitaben ayen jinpe likha hua ho ke ai falan imaan le aa, aa Huzur ﷺ haq hain, is par ye ayate karima utri (Tafseer Noorul Irfan)

<u>Surah 75: Qiyamah – Ayat 40, Ruku 2 (Mecci)</u>

(01) <u>Para 29, Surah Qiyamah, Ayat 3, 4</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَيَحْسَبُ الْاِنْسَانُ اَلَّنْ نَّجْمَعَ عِظَامَهٗ ﴿۳﴾ بَلٰى قٰدِرِيْنَ عَلٰٓى اَنْ نُّسَوِّيَ بَنَانَهٗ ﴿۴﴾

<u>Tarjuma Kanzul Imaan:</u>

Kya admi ye samajhta hai ke hum hargiz uski haddiyan jama (karke dobara zinda) na farmayenge, kyun nahi hum us par bhi qadir hain (ki ungliyon) ke poar theek bana dain

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Khyal e Fasid:

Ye ayat Adi bin Rabiya ke haq me nazil hui, jisne Nabiye Kareem ﷺ se kaha tha ke agar mai qayamat ka din dekh bhi lun jab bhi mai na manun aur ap par imaan na laun, kya Allah Taala bikhri hui haddiyan jama kar dega, us par ye ayat nazil hui, jiske maney ye hain, ke kya us kafir ka ye ghuman hai ke haddiyan bikharne, aur ghalne, aur rezah rezah hokar mitti me milne aur hawaon ke saath urkar door daraz maqam me muntasir ho jane se aisi ho jati hain ke unka jama karna kafir hamari kudrat se bahar samajhta hai, ye khayal fasid uske dil me kyun aya aur usne kyun nahi jana ke jo pehli baar paida karne par qadir hai wo marne ke baad dobara paida karne par zarur qadir hai

(03) Para 29, Surah Qiyamah, Ayat 16

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

لَا تُحَرِّكْ بِهٖ لِسَانَكَ لِتَعْجَلَ بِهٖ ﴿۱۶﴾

Tarjuma Kanzul Imaan:

(ai mehbub) tum (quran) yaad karne ki jaldi me quran ke saath apni zabaan ko harqat na do

Nazul e Quran ke wakht Huzur ﷺ ka andaz:

Nabiye Kareem ﷺ nazul quran ke wakht bhul janeye ke khoaf se sunne ki halat me parte bhi the jisse dushwari hui thi tab ye ayate karima nazil hui (Tafseer Noorul Irfan)

Surah 76: Al Insan / Ad Dhar – Ayat 31, Ruku 2 (Madni)

(01) Para 29, Surah Al Insan / Ad Dhar, Ayat 8

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَيُطْعِمُوْنَ الطَّعَامَ عَلٰى حُبِّهٖ مِسْكِيْنًا وَّيَتِيْمًا وَّاَسِيْرًا ﴿۸﴾

Tarjuma Kanzul Imaan:

Aur (jo) khana khilate hain us (Allah) ki mohabbat par miskeen aur yateem aur aseer (qaidi) ko

Bemisal sakhawat:

Hazrat Ali رضی اللہ تعالیٰ عنہ aur Hazrat Fatima رضی اللہ تعالیٰ عنہا aur unki Fizzah ke haq me ye ayat nazil hui, Hasnain Karimain رضي الله تعالىٰ عنهم bimar hue, in hazraat ne unki

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sehat par 3 rozon ki nazar farmayi, Allah Taala ne sehat di, nazar utarne ka wakht aya in hazraat ne rozey rakhe, Hazrat Ali رضی اللہ تعالیٰ عنہ ne ek Yahudi se 3 sa'aa jolaye, Hazrat Fatima رضی اللہ تعالیٰ عنہا ne 1 sa'aa teeno din pakaye lekin jab iftaar ka wakht aya aur rotiyan samne rakhin, to ek roz miskeen, ek roz yateem, ek roz aseer aya, ye sab rotiyan un logo ko de di gayin aur sirf pani se iftaar karke agla roza rakh liya gaya (Tafseer Khazainul Irfan)

(02) <u>Para 29, Surah Al Insan / Ad Dhar, Ayat 24</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ اٰثِمًا اَوْ كَفُوْرًا ﴿۲۴﴾

<u>Tarjuma Kanzul Imaan:</u>

Sabir raho aur unme kisi gunehgar ya na-shukre ki baat na suno (dhyan na do)

<u>Dawat e Islam se rokne ki sazish:</u>

Uqba bin Rabiya aur Waleed bin Moghira, ye dono Nabiye Kareem ﷺ ke paas aye aur kehne lage ap is kaam se baaz ayen aur agar ap aisa karen to mai apni beti apko byah dun aur bagair maher ke apki khidmat me hazir kar dun, Waleed ne kaha mai apko itna maal dun ke ap razi ho jayen us par ye ayat nazil hui (Tafseer Khazainul Irfan)

<u>Surah 77: Mursalat – Ayat 50, Ruku 2 (Mecci)</u>

(01) <u>Para 29, Surah Mursalat, Ayat 1</u>

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالْمُرْسَلٰتِ عُرْفًا ﴿۱﴾ (پارہ:29 سورۃ المرسلات، آیت نمبر 1)

<u>Tarjuma Kanzul Imaan:</u>

Kasam unki jo bheji jati hain lagatar

<u>Mina ka ghaar:</u>

Hazrat ibn Masud رضی اللہ تعالیٰ عنہ ne farmaya ke والمرسلت شب shab jinme nazil hui hum Nabiye Kareem ﷺ ki raqab sa'adat me the, Mina ke ghaar me pahonche, والمرسلت nazil hui, hum Huzur ﷺ se usko parte the aur Huzur ﷺ uski tilawat farmate the, achanak ek saanp ne harqat ki hum usko marne ke liye lapke Huzur ﷺ ne farmaya tum uski burayi se bachaye gaye, wo tumhari burayi se

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Surah 78: Naba – Ayat 40, Ruku 2 (Mecci)

(01) Para 30, Surah Naba , Ayat 1 – 3

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

عَمَّ يَتَسَآءَلُوْنَ ۝١ عَنِ النَّبَاِ الْعَظِيْمِ ۝٢ الَّذِىْ هُمْ فِيْهِ مُخْتَلِفُوْنَ ۝٣

Tarjuma Kanzul Imaan:

Ye (kuffar e Quraish) apas me ka hai (kis baat) ki puch khuch kar rahe hain (kisi) bari khabar ki (Quran ya Qayamat) jisme wo kai raah (groh) hain

Ahle Mecca ko dawat e tauheed:

Nabiye Kareem ﷺ ne jab ahle Mecca ko tauheed ki dawat di aur marne ke baad zinda kiye jane ki khabar di aur Quran Paak ki tilawat farmakar unhe sunaya unme baham guftagu shru huin aur ek dusre se puchne lage ke Mohammad ﷺ kya deen laye hain chunache is ayat me unki guftaguon ka byan farmaya gaya (Tafseer Khazainul Irfan)

Surah 79: Naziat – Ayat 46, Ruku 2 (Mecci)

(01) Para 30, Surah Naziat , Ayat 42

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يَسْـَٔلُوْنَكَ عَنِ السَّاعَةِ اَيَّانَ مُرْسٰىهَا ۝٤٢ (پارہ:30 سورۃ النازعات، آیت نمبر 42)

Tarjuma Kanzul Imaan:

(ai mehbub ye log) tumse Qayamat ko puchte hain ke wo kab ke liye thehri hui hai (kab ayegi)

Kuffar e Mecca ka mazaq:

Kuffar e Mecca dillagi aur mazaq ke toar par Qayamat ka din aur tareekh waghera puchte the unke mutalliq ye ayate karima nazil hui jisme ap ﷺ ko batane se mana farmaya gaya (Tafseer Noorul Irfan)

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Surah 80: Abasa – Ayat 42, Ruku 1 (Mecci)

(01) **Para 30, Surah Abasa, Ayat 1, 2**

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اَنۡ جَآءَہُ الۡاَعۡمٰی ﴿۲﴾ عَبَسَ وَ تَوَلّٰۤی ﴿۱﴾

Tarjuma Kanzul Imaan:

Teori charahayi (nagawar khatir guzra) aur mooh (rukh) phera us (waja) par ke us (rasul) ke paas wo nabina hazir hua

Nabina ka iqraam:

Nabiye Kareem ﷺ Udba bin Rabiya, Abu Jahal bin Hassham, aur Abbas bin Abdul Muttalib, aur Abi bin Khalaf, Ummaiya bin Khalaf, Quraish ko Islam ki dawat farma rahe the us darimiyan Abdul ibn Ubbe Maktum nabina hazir hue aur unhone Nabiye Kareem ﷺ ko baar baar nida karke arz kiya ke jo Allah Taala ne ap ﷺ ko sikhaya hai mujhe taleem farmayen, Ibn Ubbe Maktum ne ye na samjha ke Huzur ﷺ dusro se guftagu farma rahe hain, issey qata kalaam hoga, ye baat Huzur e aqdas ko giran guzri aur asare nagawari chehra e aqdas par numaya hui, aur Huzur ﷺ apni daulat sarai aqdas ki taraf wapas hue us par ye ayat nazil hui aur nabina farmane me Abdul ibn Ubbe Maktum ki mazuri ke taraf ishara hai ke khata kalaam unse is wajah se waqaiy hua, is ayat ke nazul ke baad Nabiye Kareem ﷺ Abdul ibn Ubbe Maktum ka ikraam farmate the

Surah 81: Takwir – Ayat 29, Ruku 1 (Mecci)

(01) **Para 30, Surah Takwir, Ayat 24 - 26**

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ مَا ہُوَ عَلَی الۡغَیۡبِ بِضَنِیۡنٍ ﴿۲۴﴾ وَ مَا ہُوَ بِقَوۡلِ شَیۡطٰنٍ رَّجِیۡمٍ ﴿۲۵﴾ فَاَیۡنَ تَذۡہَبُوۡنَ ﴿۲۶﴾ (پارہ:30 سورۃ التکویر، آیت نمبر 24-26)

Tarjuma Kanzul Imaan:

Aur ye Nabi ghaib batane me (zara) bakhil nahi, aur Quran, mardud ka shaitan ka parha hua (kalaam) nahi, phir (Quran se mooh moar kar) kidhar jatey ho

Jin ya Shaitan:

Kuffar kabhi kehte the ke kabhi koi jin ya shaitan Mohammad ﷺ ko ye kalaam suna jata hai, unki tardeed me ye ayat nazil hui (Tafseer Noorul Irfan)

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Surah 82: Infitar – Ayat 19, Ruku 1 (Mecci)

NONE

Surah 83: Mutaffifin – Ayat 36, Ruku 1 (Mecci)

(01) **Para 30, Surah Mutaffifin, Ayat 1**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَيْلٌ لِّلْمُطَفِّفِيْنَ ۝١ (پارہ:30 سورۃ المطففین، آیت نمبر 1)

Tarjuma Kanzul Imaan:

Kam toalne walon ki kharabi (barbadi) hai

Paimana me khayanat:

Nabiye Kareem ﷺ jab Madina Taiyaba me tashrif farma hue to yahan ke log paimana me khayanat karte the bilkhusus ek shaks Abu Jahiniya aisa tha ke wo 2 paimane rakhta tha ek lene ka aur dusra dene ka, in logo ke mutalliq ye ayat nazil hui (Tafseer Khazainul Irfan)

(02) **Para 30, Surah Mutaffifin, Ayat 30**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَ اِذَا مَرُّوْا بِهِمْ يَتَغَامَزُوْنَ ۝٣٠ (پارہ:30 سورۃ المطففین، آیت نمبر 30)

Tarjuma Kanzul Imaan:

Aur jab wo (momeneen) un par (in kuffar ke paas se) guzarte to ye (kafir) apas me un par ankhon se ishare karte hain

Hazrat Ali رضی اللہ تعالیٰ عنہ ki shaan:

Hazrat Ali رضی اللہ تعالیٰ عنہ musalmano ki ek jamad me tashrif le jaa rahe the, munafekeen ne unhe dekh kar ankhon se ishare kiye aur maskhargi se hasey aur apas me in hazraat ke haq me behuda kalamat kahe to issey pehle ke Ali Murtaza رضی اللہ تعالیٰ عنہ Nabiye Kareem ﷺ ki khidmat me pahonche ye ayaten karima nazil huin (Tafseer Khazainul Irfan)

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Surah 84: Inshiqaq – Ayat 25, Ruku 1 (Mecci)

(01) **Para 30, Surah Inshiqaq, Ayat 20 - 22**

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

فَمَا لَهُمۡ لَا يُؤۡمِنُوۡنَ ﴿۲۰﴾ وَ اِذَا قُرِئَ عَلَيۡهِمُ الۡقُرۡاٰنُ لَا يَسۡجُدُوۡنَ ﴿۲۱﴾ بَلِ الَّذِيۡنَ كَفَرُوۡا يُكَذِّبُوۡنَ ﴿۲۲﴾ (پارہ:30 سورۃ الانشقاق، آیت نمبر 20-22)

Tarjuma Kanzul Imaan:

To kya hua unhe imaan nahi latey aur jab Quran parha jaye sajdah (tilawat) nahi karte bulke kafir (Quran aur Qayamat ko) jhutla rahe hain

Sajdah tilawat:

Surah Iqra me واسجدوا اقترب **nazil hui to Nabiye Kareem ﷺ ne ye ayat parkar sajdah kiya, momeneen ne ap ﷺ ke saath sajdah kiya aur kuffar e Quraish ne na kiya, unke is fayl ki burai me ye ayat nazil hui (Tafseer Khazainul Irfan)**

Surah 85: Burooj – Ayat 22, Ruku 1 (Mecci)

NONE

Surah 86: Tariq – Ayat 17, Ruku 1 (Mecci)

(01) **Para 30, Surah Tariq, Ayat 1 - 4**

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ السَّمَآءِ وَ الطَّارِقِ ﴿۱﴾ وَ مَاۤ اَدۡرٰىكَ مَا الطَّارِقُ ﴿۲﴾ النَّجۡمُ الثَّاقِبُ ﴿۳﴾ اِنۡ كُلُّ نَفۡسٍ لَّمَّا عَلَيۡهَا حَافِظٌ ﴿۴﴾ (پارہ:30 سورۃ الطارق، آیت نمبر 1-4)

Tarjuma Kanzul Imaan:

Asmaan ki kasam aur raat ke aane wale (namudar hone wale sitare) ki, aur khuch tumne jana wo raat ko aane wala kya hai, khub chamakta tara, koi jaan nahi jis par (rab ki taraf se uske ahwal ka) nigehban (muhafiz) na ho

Kudrat e Elahi ki nishani:

Ek shab Nabiye Kareem ﷺ ki khidmat me Abu Taleb khuch hadiya laye, Huzur ﷺ usko tanavil farma rahe the is darmiyan ek taara tuta aur tamam fiza aag se bhar gayi, Abu Talib ghabra kar kehne lage ye kya hai, Nabiye Kareem ﷺ ne farmaya ye

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sitara hai jissey shayateen maare jate hain, aur ye kudrat e elahi ki nishaniyon me se hai, Abu Talib ko usse ta'ajjub hua aur ye surah nazil hui (Tafseer Khazainul Irfan)

Surah 87: Ala – Ayat 19, Ruku 1 (Mecci)

(01) Para 30, Surah Ala, Ayat 11 - 13

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يَتَجَنَّبُهَا الْاَشْقَى ﴿۱۱﴾ الَّذِىْ يَصْلَى النَّارَ الْكُبْرٰى ﴿۱۲﴾ ثُمَّ لَا يَمُوْتُ فِيْهَا وَلَا يَحْيٰى ﴿۱۳﴾

Tarjuma Kanzul Imaan:

Aur is (nasihat ko manne se) se wo bara bad bakht (hai jo) door rahega, jo (bal akhir) sab se bari aag (jahannum) me jayega phir usme marey (ke markar hi jaan chuthe) aur na (araam wa sukun se jina) jiye

Baagh ke auz darakht:

Ruhul Byan me farmaya gaya ke ye ayate karima Hazrat Usman رضی اللہ تعالیٰ عنہ ki madah aur ek munafik ki burai me nazil hui, wakiya ye tha, ke ek ansaari ne apne parosi ki shikayat bargah e nabawi ﷺ me paish ki, ke wo mera parosi hai uske darakht ki ek shaakh mere ghar me hai agar is shaakh ka phal mere ghar me gir jata hai to bahot sakhti se utha leta hai, Nabiye Kareem ﷺ ne usko bulakar farmaya ke tu ye darakht mere haath farokht kar de uske ouz tujhe jannat me darakht diya jayega, usne inkaar kar diya. Hazrat Usman Ghani رضی اللہ تعالیٰ عنہ ek baagh ke ouz wo darkht kar us ansaari ko de diya is par ye ayat nazil hui

Surah 88: Ghashiya – Ayat 26, Ruku 1 (Mecci)

NONE

Surah 89: Fajr – Ayat 30, Ruku 1 (Mecci)

(01) Para 30, Surah Fajr, Ayat 17 - 20

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

كَلَّا بَلْ لَّا تُكْرِمُوْنَ الْيَتِيْمَ ﴿۱۷﴾ وَلَا تَحٰٓضُّوْنَ عَلٰى طَعَامِ الْمِسْكِيْنِ ﴿۱۸﴾ وَتَاْكُلُوْنَ التُّرَاثَ اَكْلًا لَّمًّا ﴿۱۹﴾ وَّتُحِبُّوْنَ الْمَالَ حُبًّا جَمًّا ﴿۲۰﴾ (پارہ:30 سورۃ الفجر، آیت نمبر 17-20)

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Tarjuma Kanzul Imaan:

Tum (bawajud daulat mand hone ke) yateem ki izzat (is izzat uske haquq ada) nahi karte aur apas me ek dusre (khush haalo) ko miskeen ko khilane ki raghbat nahi dete, aur (dusron ki) miras ka maal (haraam) hap hap khate ho aur maal ki nihayat mohabbat rakhte ho (halaal haraam) ka farq nahi karte

Yateem ki haq talfi:

Ummaiya ibn Khalaf ke paas Qadama bin Mat'un yateem the, Ummaiya ne unka haq na diya na unse accha bartaw kiya uske mutalliq ye ayat nazil hui (Tafseer Noorul Irfan)

Surah 90: Al Balad – Ayat 20, Ruku 1 (Mecci)

(01) Para 30, Surah Al Balad, Ayat 7

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

أَيَحْسَبُ أَن لَّمْ يَرَهُۥٓ أَحَدٌ ۝ (پارہ:30 سورۃ البلد، آیت نمبر 7)

Tarjuma Kanzul Imaan:

Kya admi ye samajhta hai ke hargiz us par koi kudrat nahi payega (us par kisi ka bas na chalega)

Takhat wa zor sab fani hai:

Ye ayat Abu Al Ashrad, Aseed bin Kalha ke haq me nazil hui wo nihayat quwwi aur zorawar tha aur uski takhat ka ye alam tha ke chamra panw ke nichey daba leta tha, 10 -10 admi usko khichte aur wo phat kar tukrey tukrey ho jata magar jitna uske panw ke niche hota hargiz na nikalta, aur ek kaul ke mutabik ye ayat Waleed bin Moghira ke haq me nazil hui (Tafseer Khazainul Irfan)

Surah 91: Ash Shams – Ayat 15, Ruku 1 (Mecci)

NONE

Surah 92: Al Lail – Ayat 21, Ruku 1 (Mecci)

(01) Para 30, Surah Al Lail , Ayat 1 - 15

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالَّيْلِ إِذَا يَغْشٰى ۝١ وَالنَّهَارِ إِذَا تَجَلّٰى ۝٢ وَمَا خَلَقَ الذَّكَرَ وَالْأُنْثٰى ۝٣ إِنَّ سَعْيَكُمْ لَشَتّٰى ۝٤ فَأَمَّا مَنْ أَعْطٰى

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Tarjuma Kanzul Imaan:

Aur raat ki kasam jab (uski tariqi har cheez par) chaye aur din ki jab chamke (andhera door kar de) aur us (kudrat wale) ki jisne (ek hi paani se) nar aur maada banaye beshaq tumhari koshish (amaal) mukhtalif hai (kisi ke naik, kisi ke bad) to wo jisne (apna maal rahe khuda me) diya aur parhez gari ki (gunaho se bacha) aur sab se achi (millat e Islam) ko sach (haq) mana to bahot jald hum usey (jannat ke liye) asani mohaiy'yah kar denge aur wo jisne bukhal kiya (raahe khuda me kharch na kiya) aur (sawab wa akhirat se) be parwah bana aur sab se achi baat (millat e Islam) ko jhutlaya to bahot jald hum usey (jannat me jane ke liye) dushwari mohaiy'yah kar denge aur uska maal uske kaam na ayega jab halaqat (jahannum ki garhe) me parega beshaq hidayat farmana hamare zimma (karam par) hai aur beshaq akhirat aur duniya dono ke hum malik hain to mai tumhe darata hun us (jahannum ki) aag se jo bharak rahi hai na jayega usme magar bara bad-bakht

Hazrate Bilaal رضی اللہ تعالیٰ عنہ ki Islam par isteqamat:

Ye Surah Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ aur Ummaiya bin Khalaq ke haq me nazil hui jinme se ek Hazrat Siddique Atqa hain aur dusra Ummaiya Shaki hain, Ummaiya bin Khalaq Hazrat Bilaal رضی اللہ تعالیٰ عنہ ko jo us mulk me the deen se phairne ke liye tarah tarah ki takleefain deta tha aur intehayi zulm wa sakhti karta tha

Ek roz Hazrat Siddique رضی اللہ تعالیٰ عنہ ne dekha ke Ummaiya ne Hazrat Bilaal رضی اللہ تعالیٰ عنہ ko garam zameen par daal kar tapte hue patthar unke seeney par rakhe hain aur us haal me kalma e imaan unki zubaan par jari hai, ap رضی اللہ تعالیٰ عنہ ne Ummaiya se farmaya, ai bad naseeb ek khuda parast par ye sakhtiyan, usne kaha ke agar apko uski takleef na gawar ho to khareed lijiye to ap رضی اللہ تعالیٰ عنہ ne unko khareed kar azaad kar diya, us par ye surah nazil hui

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(02) Para 30, Surah Al Lail, Ayat 16 - 21

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

الَّذِیۡ كَذَّبَ وَ تَوَلّٰی ﴿۱۶﴾ وَ سَیُجَنَّبُهَا الۡاَتۡقَی ﴿۱۷﴾ الَّذِیۡ یُؤۡتِیۡ مَالَهٗ یَتَزَكّٰی ﴿۱۸﴾ وَ مَا
لِاَحَدٍ عِنۡدَهٗ مِنۡ نِّعۡمَةٍ تُجۡزٰۤی ﴿۱۹﴾ اِلَّا ابۡتِغَآءَ وَجۡهِ رَبِّهِ الۡاَعۡلٰی ﴿۲۰﴾ وَ لَسَوۡفَ
یَرۡضٰی ﴿۲۱﴾ (پارہ:30 سورۃ اللیل، آیت نمبر 16-21)

Tarjuma Kanzul Imaan:

Jisne jhutlaya (rasul ko) aur (imaan se) mooh phaira aur bahot se us (jahannum) se dur rakha jayega jo sab se bara parhez gaar (hai) jo apna maal (raahe khuda me) deta hai (isliye) ke suthra (paak) ho aur kisi ka us par khuch ehsaan nahi jiska badla diya jayega sirf apne rab ki raza chahta hai jo sab se buland hai aur beshaq kareeb hai ke wo raazi hoga

Giraan (expensive) keemat ka ghulam:

Jab Hazrat Siddique Akbar رضی اللہ تعالیٰ عنہ ne Hazrat Bilaal ko bahot giraan keemat par kharid kar azaad kiya to kuffar ko hairat hui aur unhone kaha Hazrat Abu Bakr رضی اللہ تعالیٰ عنہ ne aisa kyun kiya, shayad Bilaal ka unpar koi ehsaan hoga jo unhone giraan keemat dekar kharida aur azaad kiya (Tafseer Khazainul Irfan)

Surah 93: Adh-Dhua – Ayat 11, Ruku 1 (Mecci)

(01) Para 30, Surah Adh-Dhua, Ayat 1 - 11

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ الضُّحٰی ﴿۱﴾ وَ الَّیۡلِ اِذَا سَجٰی ﴿۲﴾ مَا وَدَّعَكَ رَبُّكَ وَ مَا قَلٰی ﴿۳﴾ وَ لَلۡاٰخِرَةُ خَیۡرٌ لَّكَ
مِنَ الۡاُوۡلٰی ﴿۴﴾ وَ لَسَوۡفَ یُعۡطِیۡكَ رَبُّكَ فَتَرۡضٰی ﴿۵﴾ اَلَمۡ یَجِدۡكَ یَتِیۡمًا فَاٰوٰی ﴿۶﴾ وَ
وَجَدَكَ ضَآلًّا فَهَدٰی ﴿۷﴾ وَ وَجَدَكَ عَآئِلًا فَاَغۡنٰی ﴿۸﴾ فَاَمَّا الۡیَتِیۡمَ فَلَا تَقۡهَرۡ ﴿۹﴾ وَ اَمَّا
السَّآئِلَ فَلَا تَنۡهَرۡ ﴿۱۰﴾ وَ اَمَّا بِنِعۡمَةِ رَبِّكَ فَحَدِّثۡ ﴿۱۱﴾ (پارہ:30 سورۃ الضحیٰ، آیت نمبر 1-11)

Tarjuma Kanzul Imaan:

Chaasht ki kasam aur raat ki jab parda daley (uski tariqi phail jaye) ke (ai mehbub) tumhe tumhare rab ne na chora, aur na makru jana (na naraz hua) aur beshaq pichli (ghari) tumhare liye pehli se (behtar jahan) behtar hai aur behaq kareeb hai ke tumhara rab tumhe (duniya wa akhirat me) itna dega ke tum raazi

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ho jayoge kya usne yateem na paya (phir apni rehmat me) jagah di aur tumhe apni mohabbat me khud rafta paya to apni taraf raah di aur tumhe hajat mand paya phir (daulat e qana'at ata farmakar) ghani kar diya to yateem par dabao na dalo (ziyadti na karo) aur mangta (sahil) ko na jharko aur apne rab ki nemat ka khub charcha karo

Kuffar ka tana:

Ek martaba aisa hua ke chand roz wahi na ayi to kuffar ne ba tariqe taana kaha ke Mohammad ﷺ ko unke rab ne choar diya aur makru jana us par ye surah nazil hui (Tafseer Khazainul Irfan, Tafseer Ruhul Byan)

Surah 94: Ash Sharh – Ayat 8, Ruku 1 (Mecci)

NONE

Surah 95: Tin – Ayat 8, Ruku 1 (Mecci)

NONE

Surah 96: Al Alaq – Ayat 19, Ruku 1 (Mecci)

(01) Para 30, Surah Al Alaq, Ayat 9, 10

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَرَءَيْتَ الَّذِیْ یَنْهٰى ۙ(۹) عَبْدًا اِذَا صَلّٰى ؕ(۱۰) (پارہ:30 سورۃ العلق، آیت نمبر 10-9)

Tarjuma Kanzul Imaan:

Bhala dekho to mana karta hai, (hamare) bande (rasul) ko jab wo namaz parhe

Ghaibi khandaq:

Ye ayat bhi Abu Jahal ke haq me nazil hui, Huzur ﷺ ko namaz parne se mana kiya tha aur logo se kaha tha ke agar mai unhe aisa karta dekhunga to (maazallah) gardan panw se kuchal dalunga aur chehra khaak me mila dunga, phir wo usi iradah fasidah se Huzur ﷺ ke namaz parne pe aya aur ap ﷺ ke kareeb pahonch kar utle panw piche bhaga, haath agey baraye hue jaise koi kisi musibat ko rokne ke liye haath agey barata hai, chehre ka rang ur gaya, azaah kapne lage, logo ne kaha kya haal hai, kehne laga ke mere aur Huzur ﷺ ke darmiyan ek khandaq hai jisme aag bhari hui hai aur dehshat naag parind baaz par phailaye hue hain, ap ﷺ ne farmaya agar wo mere kareeb ata to farishte usi ka azaah juda kar dete

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(02) **Para 30, Surah Al Alaq, Ayat 15 - 18**

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

كَلَّا لَئِنۡ لَّمۡ يَنۡتَهِ ۙ لَنَسۡفَعًۢا بِالنَّاصِيَةِ ۙ﴿۱۵﴾ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ۚ﴿۱۶﴾ فَلۡيَدۡعُ
نَادِيَهٗ ۙ﴿۱۷﴾ سَنَدۡعُ الزَّبَانِيَةَ ۙ﴿۱۸﴾ (پارہ:30 سورۃ العلق، آیت نمبر 15-18)

Tarjuma Kanzul Imaan:

Haan haan, agar (apne kufr wa sarkashi se) baaz na aya to zarur hum peshani ke baal pakar kar khichenge (aur jahannum me dhakel denge) kaisi (wo) peshani (hai jo) jhuthi khata kaar (peshani hai) ab pukare apni majlis (madad gaaron) ko (jo rasul ke muqable par ayen) to abhi hum sipahiyon (farishto) ko bulate hain

Abu Jahal ki khaam khyali:

Abu Jahal Nabiye Kareem ﷺ ko namaz se mana kiya to Huzur ﷺ ne usko sakhti se jhidak diya us par usne kaha ke ap mujhe jhirakte hain khuda ki kasam mai apke mad muqabil nojawan sawaron aur paidalon se is junglo ko bhar dunga, ap jante hain ke Mecca Mokarrama me mujhse zyada bare jatthey aur majlis wala koi nahi us par ye ayat nazil hui (Tafseer Khazainul Irfan)

Surah 97: Al Qadr – Ayat 5, Ruku 1 (Mecci)

(01) **Para 30, Surah Al Qadr, Ayat 1 - 5**

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اِنَّاۤ اَنۡزَلۡنٰهُ فِىۡ لَيۡلَةِ الۡقَدۡرِ ۚ﴿۱﴾ وَمَاۤ اَدۡرٰىكَ مَا لَيۡلَةُ الۡقَدۡرِ ؕ﴿۲﴾ لَيۡلَةُ الۡقَدۡرِ ۙ خَيۡرٌ
مِّنۡ اَلۡفِ شَهۡرٍ ؕ﴿۳﴾ تَنَزَّلُ الۡمَلٰٓئِكَةُ وَالرُّوۡحُ فِيۡهَا بِاِذۡنِ رَبِّهِمۡ ۚ مِنۡ كُلِّ اَمۡرٍ ۙ﴿۴﴾
سَلٰمٌ ۛ هِىَ حَتّٰى مَطۡلَعِ الۡفَجۡرِ ۧ﴿۵﴾ (پارہ:30 سورۃ القدر، آیت نمبر 4-5)

Tarjuma Kanzul Imaan:

Beshaq humne usey (Quran ko) shabe qadr me utara, aur tumne kya jana kya (hai) shabe qadr, shabe qadr hazaro mahino se behtar usme farishte aur Jibreel utarte hain, (ibadat me mashghul ke liye dua e astaghfaar karte hain) apne rab ke hukm se har kaam (amre khair) ke liye wo (raat) salamti (ki raat) hai (ye salamti) subah chamakne tak (tulu e fajr tak)

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Shabe Qadr:

Ek dafa Nabiye Kareem ﷺ ne sahaba se farmaya ke Shamu Israili 1000 mah yani 83 saal 4 maah sa'am alad har qayemul lail raha, aur is halat me tamam din jehad me masruf raha, ek sahaba ne arz kiya, Ya Rasulallah ﷺ humme us jaisa kaun ho sakta hai, Qayamat me wo humse afzal hoga tab ye surah nazil hui aur Allah Taala ne shabe qadr ata farmayi aur ye raat 1000 mahino se afzal hai (Tafseer Khazainul Irfan, Tafseer Noorul Irfan)

Surah 98: Bayyinah – Ayat 8, Ruku 1 (Madni)

NONE

Surah 99: Zalzala – Ayat 8, Ruku 1 (Madni)

NONE

Surah 100: Adiyat – Ayat 11, Ruku 1 (Mecci)

NONE

Surah 101: Qaria – Ayat 11, Ruku 1 (Mecci)

NONE

Surah 102: Takaasur – Ayat 8, Ruku 1 (Mecci)

NONE

Surah 103: Asr – Ayat 3, Ruku 1 (Mecci)

(01) Para 30, Surah Asr, Ayat 1 - 3

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالْعَصْرِ ۙ﴿۱﴾ اِنَّ الْاِنْسَانَ لَفِیْ خُسْرٍ ۙ﴿۲﴾ اِلَّا الَّذِیْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَتَوَاصَوْا بِالْحَقِّ ۙ وَتَوَاصَوْا بِالصَّبْرِ ﴿۳﴾ (پارہ:30 سورۃ العصر، آیت نمبر 1-3)

Tarjuma Kanzul Imaan:

Is zamana mehbub ki kasam beshaq admi zarur nuqsan me hai (ke umar ka khazana ghatta ja raha hai) magar (siwai in khuch naseebo ke) jo imaan laye aur acche (naik) kaam kiye aur ek dusre ko haq (imaan wa ata'at) ki taqeed (talqeen) ki aur ek dusre ko (raahe khuda me aane musibato par) sabr ki wasiyat ki

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Momin nuqsan me nahi:

Ek dafa Khalha bin Ummaiya Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ se bola ke tum to tejarti karobar me bahot hoshiyar the, tumne ye kya khasarah uthaya ke Islam lakar ameero ki dosti ke ouz gharibo ki mohabbat chand mabudon ke muqabil sirf ek Allah ki ibadat kabul ki

Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ ne farmaya, ke momin nuqsan me nahi rehta, tab Hazrat Abu Bakr ki tayeed me ye surah nazil hui lehaza ye surah Siddique Akbar رضی اللہ تعالیٰ عنہ ke fazail me hai (Tafseer Khazainul Irfan)

Surah 104: Humaza – Ayat 9, Ruku 1 (Mecci)

NONE

Surah 105: Fil – Ayat 5, Ruku 1 (Mecci)

NONE

Surah 106: Quraish – Ayat 4, Ruku 1 (Mecci)

NONE

Surah 107: Maun – Ayat 7, Ruku 1 (Mecci)

(01) Para 30, Surah Maun, Ayat 1 - 2

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَرَءَيْتَ الَّذِیْ یُكَذِّبُ بِالدِّیْنِ ﴿۱﴾ فَذٰلِكَ الَّذِیْ یَدُعُّ الْیَتِیْمَ ﴿۲﴾

Tarjuma Kanzul Imaan:

Bhala dekho to jo deen (hisab wa jaza) ko jhutlata (inkaar karta) hai phir wo (bad bakht) hai, jo yateem ko dhakke deta hain (uska haq nahi deta)

Rab se be-khoafi:

Surah Maun agli nisb Mecci hai, Abu Jahal ya Aas bin Wayil ke mutalliq nazil hui, akhri nisb Madina hai jo Abdullah bin Abi Salul waghera munafekeen ke mutalliq nazil hui, Mecca Moazzama me jab koi maal daar marne lagta to Abu Jahal waghera uske paas jakar kehte ke apni yateem aulad aur apna maal hamare supurt kar ja takey unki parwarish aur nigraani achi tarah karen, marne wala ye

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kar deta, uske baad ye maal par kabza kar lete aur maiyat ke yateemo ko dhakke dekar nikal dete the, chunache in sitam rasido me se ek yateem Nabiye Kareem ke paas faryadi hua, Nabiye Kareem ﷺ usey lekar unke paas tashrif le gaye aur farmaya kya tumhe rab ka khoaf, Qayamat ka dar nahi, wo log Qayamat ka mazaq urane lage, Huzur maghmum hokar wapas hue tab is surah ka agla hissa nazil hua (Tafseer Azizi)

Surah 108: Kausar – Ayat 3, Ruku 1 (Mecci)

NONE

Surah 109: Kafiroon – Ayat 6, Ruku 1 (Mecci)

(01) Para 30, Surah Kafiroon, Ayat 1 - 6

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ ۙ﴿۱﴾ لَآ اَعْبُدُ مَا تَعْبُدُوْنَ ۙ﴿۲﴾ وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ
اَعْبُدُ ۚ﴿۳﴾ وَلَآ اَنَا عَابِدٌ مَّا عَبَدْتُّمْ ۙ﴿۴﴾ وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ ؕ﴿۵﴾ لَكُمْ
دِيْنُكُمْ وَلِيَ دِيْنِ ۧ﴿۶﴾ (پارہ:30 سورۃ الکافرون، آیت نمبر 1-6)

Tarjuma Kanzul Imaan:

(ai mehbub) tum farmayo ai kafiron, na mai pujta hun (un buto ko) jo (jinhe) tum pujte ho, aur na tum pujte ho (us khuda ko) jo (jisey) mai pujta hun, aur na mai pujunga (un buton ko) jo (jisey) tumne puja aur na tum pujoge (us khuda ko) jo (jisey) mai pujta hun, tumhe (tumhare liye) tumhara deen (kufr) aur mujhe (mere liye) mera deen (Islam)

Quraish ki dawat e shrik:

Quraish ki ek jamat ne Nabiye Kareem ﷺ se kaha tha ke ap hamare deen ka utba kijiye hum apke deen ka utba karenge, ek saal ap hamare mabudon ki ibadat karen ek saal hum apke mabudon ki ibadat karenge, Nabiye Kareem ﷺ ne farmaya (maazallah) mai shirk nahi kar sakta to wo bole acha ap hamare buton ko tazeeman hi chum lain, tab ye surah karima nazil hui (Tafseer Khazainul Irfan, Tafseer Azizi)

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Surah 110: Nasr – Ayat 3, Ruku 1 (Mecci)

NONE

Surah 111: Masad – Ayat 5, Ruku 1 (Mecci)

(01) Para 30, Surah Masad, Ayat 1 - 5

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

تَبَّتْ يَدَآ اَبِيْ لَهَبٍ وَّتَبَّ ۝١ مَآ اَغْنٰى عَنْهُ مَالُهٗ وَمَا كَسَبَ ۝٢ سَيَصْلٰى نَارًا
ذَاتَ لَهَبٍ ۝٣ وَّامْرَاَتُهٗ ؕ حَمَّالَةَ الْحَطَبِ ۝٤ فِيْ جِيْدِهَا حَبْلٌ مِّنْ مَّسَدٍ ۝٥

(پارہ:30 سورۃ اللہب، آیت نمبر 1-5)

Tarjuma Kanzul Imaan:

Tabah ho jayen Abu Lahab ke dono haath (wo tabah ho jaye) aur wo tabah ho hi gaya usey khuch kaam na aya uska maal aur na (wo) jo kamaya (yani aulad) ab wo dhasta hai lapat (sholay) marti aag me wo (gustakh e rasul abu laheb) aur uski joru (biwi) lakriyon (kanto) ka gattha sir par uthati (ke usse rasul to takleef de) uske galey me khajur ki chaal ka rassa (ba-hukm e elahi phanda bana aur wo halaq ho gayi)

Gustakhe Rasul ki saza:

Jab Nabiye Kareem ﷺ ne Koh Safa par Arab ke logon ko dawat di har taraf se log aye aur Huzur ﷺ ne unse apne sadaq wa amanat ki shahadat lene ke baad farmaya انّی لکم نذیر بین یدی عذاب شدید **is par Abu Lahab ne Huzur ﷺ se kaha tha ke tum tabah ho jao kya tumne hame is liye jama kiya tha us par ye surah nazil hui, Allah ne apne Habib ﷺ ki taraf se jawab diya (Tafseer Khazainul Irfan)**

Surah 112: Ikhlaas – Ayat 4, Ruku 1 (Mecci)

(01) Para 30, Surah Ikhlaas, Ayat 1 - 4

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ هُوَ اللّٰهُ اَحَدٌ ۝١ اَللّٰهُ الصَّمَدُ ۝٢ لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ۝٣ وَلَمْ يَكُنْ لَّهٗ كُفُوًا
اَحَدٌ ۝٤ (پارہ:30 سورۃ اخلاص، آیت نمبر 1-4)

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Tarjuma Kanzul Imaan:

(ai mehbub) tum farmayo wo Allah hai wo ek hai (uska koi shareek nahi) Allah be niyaz hai (wo kisi ka mohtaj nahi) na uski koi aulad aur no wo kisi se paida hua (hamesha se hai) aur na uske joar ka koi (uska koi hum palah humsar nahi)

Kuffar e Arab ko Qurani jawab:

Kuffar e Arab ne Nabiye Kareem ﷺ se Allah Taala ke mutalliq tarah tarah ke sawal kiye koi kehta tha Allah ka nasab kya hai, koi kehta tha ke wo sone ka hai ya chandi ka hai ya lohe ka hai ya lakri ka hai, kis cheez ka hai, kisi ne kaha wo kya khata hai kya pita hai, rabuwbeyat usne kisse wirse me payi aur uska kaun waris hoga, unke jawab me Allah Taala ne ye surah nazil farmayi

Surah 113: Falaq – Ayat 5, Ruku 1 (Mecci)

(01) **Para 30, Surah Falaq, Ayat 1 - 5**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ۙ﴿۱﴾ مِنْ شَرِّ مَا خَلَقَ ۙ﴿۲﴾ وَمِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ ۙ﴿۳﴾ وَ
مِنْ شَرِّ النَّفّٰثٰتِ فِی الْعُقَدِ ۙ﴿۴﴾ وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ﴿۵﴾

Tarjuma Kanzul Imaan:

(ai mehbub) tum farmayo mai us (Allah) ki panah leta hun jo subha ka paida karne wala hai (aur panah mangta hun) uski sab makhluk ke shar se aur (raat ki) andheri daalne wale ke shar se jab wo dubey (aur tariqi bar jaye) aur un (jadugaron) aurton ke shar se jo (jadu ke mantar parkar doaron ki) groh me phukti hain aur hasad wale ke shar se jab wo mujhse jaley (mujhse nematen chin janey ki tamanna kare)

Surah 114: Naas – Ayat 6, Ruku 1 (Mecci)

(01) **Para 30, Surah Naas, Ayat 1 - 6**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ۙ﴿۱﴾ مَلِكِ النَّاسِ ۙ﴿۲﴾ اِلٰهِ النَّاسِ ۙ﴿۳﴾ مِنْ شَرِّ الْوَسْوَاسِ ۙ
الْخَنَّاسِ ۪﴿۴﴾ الَّذِیْ یُوَسْوِسُ فِیْ صُدُوْرِ النَّاسِ ۙ﴿۵﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿۶﴾

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Tarjuma Kanzul Imaan:

(ai mehbub) tum kaho mai uski panah me aya jo sab logo ka rab sab logo ka badshah (tadbeer farmane wala) sab log ka khuda ho jaye wo jo logo ke dilon me waswasey dalte hain (gumrah karte hain) jin aur admi

Jadu ka toar:

Surah Falaq aur Surah Naas ye us wakht nazil huin jab ke Labeed bin Asim Yahudi aur uski betiyon ne Nabiye Kareem ﷺ par jadu kiya aur Huzur ke jism mubarak aur azah zahiri par uska asar hua, qalb akal wa aiteqat par khuch asar na hua, chand roz ke baad Jibreel علیہ السلام aye aur unhone arz kiya ke ek Yahudi ne ap par jadu kiya hai, aur jadu kya hai aur jadu ka jo khuch samaan hai wo falan kuan me ek patthar hai uske niche daab diya hai

Nabiye Kareem ﷺ ne Ali Murtuza رضی اللہ تعالیٰ عنہ ko bheja aur unhone kuan ka paani nikalne ke baad patthar uthaya, uske niche se khajur ke gabhey ki thaili baramat hui, usme Huzur ke moohe mubarak jo kangi se baramat hui thi aur Nabiye Kareem ﷺ ke kangi ke chand dan daney aur ek doar ya kamaan ka ek challa jisme 11 greh lagi thin, aur ek moam ka putla jisme 11 suiyen chubhi hui thin, ye sabh samaan patthar ke niche se nikla, aur Nabiye Kareem ﷺ ke khidmat me hazir kiya gaya, Allah Taala ne ye dono surah nazil farmayi in dono surah me 11 ayaten hain, 5 surah falaq me aur 6 surah naas me, har ek ayat parne ke saath ek ek greh khul jati thin yahan tak ke sab grah khul gayin aur Nabiye Kareem bilkul tandarust ho gaye

Masla taviz aur amal jisme koi kalma kufr ya shirk na ho jayez hai, khaas kar wo amal jo ayat Quraniya se kiye jayen, ya Haddes me wariD hue hoan, Haddess Sharif me hai ke Asma bint Umais ne arz kiya Ya Rasulallah ﷺ Jafar ke baccho ko jaldi nazar ho jati hai kya mujhe ijazat hai ke unke liye amal karun, Nabiye Kareem ne ijazat di (Tirmizi Sharif)

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