

Surah Mutaaffifeen

Tafseer e Arshadi

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Pahla Hissa - Surah Al-Mutaffifeen ki Tafseer 12 hisson mein

Surah ka umoomi jaaiza pesh karta hai, jis mein saabqa aur ainda suraton ke saath taalluq ko numaya kiya jata hai. Is mein Surah ke mawzoo'ati andaaz aur maqasid ka bhi jaaiza liya jata hai.

Note: Suraton ke maqati' aur bahami taalluq ki akaaiyaan.

(83) Surah Al-Mutaffifeen

Naap tol me kami karne waale

Those Who Deal in Fraud

Maqaam-e-Nuzool

Is Surah ke maqam-e-nuzool mein ikhtilaf hai. Mushaf-e-Madinah ke hisaab se yeh Surah Makki hai.

`Baaz Ahdaaf

v Aakhirat par aqeeda kamzor ho to amali kharabiyan paida hoti hain, is Surah mein isi ki tafseel bayan ki gayi hai, saath mein Abrar o Fujjar har do ka tazkira bhi hai.

v Naap tol mein kami karne walon ke anjaam ka bayan hai.

v Un kafiron ka zikr hai jo mominon ka mazaq uraate the, un ke liye dardnaak azaab ka bayan hai. Aur Abrar ke

liye khush khabri hai.

v Makkah mein Nabi ﷺ aur Sahaba radiyallahu anhum par aisa marhala bhi guzra ke kuffar-e-Quraysh apni majlison mein unhein sata kar maza lete the. Is tarah un satanay walon ke liye dhamki bhi di gayi hai.

v Baaz logon ki buri aadat hoti hai ke unhein doosron ko nuqsan pohncane par maza aata hai (sadistic pleasure) na'uzubillah, is Surah mein aise mizaaj ki tarbiyat aur is par tanbeeh ki gayi hai jaise naap tol mein kami kar ke ya doosron ko ghamz yani aankhon aur chehra bana kar mazaq ura kar maza lena.

v Mazmoon ke aitbaar se ulama ne is ko Makki Surah kaha hai jab ke Ibn Abbas radiyallahu anhuma ne Madani kaha hai, yeh bhi mumkin hai ke Surah Makki ho lekin Madinah jaane ke baad wahan ke kuch halaat isi tarah ke rahe hon jis ki islaah ke khatir aap ne is Surah ko wahan parh kar sunaya ho. (Is Surah ke Makki ya Madani hone mein ikhtilaf hai)

Mazeed maloomat ke liye is kitaab ko zaroor parhein (Al-Jannatu Darul Abrar wat-Tariqul Mu wassil Ilaiha: Abu Bakr Jabir al-Jaza'iri)

(Mazeed tafseel ke liye Tafseer Adhwaa-ul-Bayaan fi Iyдах il-Qur'an bil-Qur'an p. 454)

Mazeed maloomat ke liye is kitaab ko zaroor parhein (As-Saarim al-Maslool 'ala Shaatim ir-Rasool ﷺ: Ahmad bin Abdul Haleem bin Taymiyyah)

Mazeed maloomat ke liye is kitaab ko zaroor parhein (At-

Tasfiyah wat-Tarbiyah wa Haajatu al-Muslimeen Ilaiha:
Muhammad Nasiruddin al-Albani)`

`Mukhtasar Ta'aruf

Surah Al-Mutaffifin: Mauzuaat, saakht aur bahami rabt
Surah Al-Mutaffifin Qur'an ka 83wan Surah hai, jis mein
36 ayaat hain. Yeh ek Makki ya Madani Surah hai (ulama
mein ikhtilaf hai, Mushaf-e-Madinah ke hisaab se yeh
Surah Makki hai), jo akhlaqiyat, insaaf, aakhirat aur nek o
bad ke anjaam jaisay mauzuaat ko bayan karti hai. Zail
mein is ke mauzuaat, saakht aur ayaat ke bahami rabt ka
jaaiza pesh kiya gaya hai:

Mauzuaat

Baddiyanti aur na-insafi ki mazammat

Surah ka aaghaz sakht tanbeeh se hota hai ("kharabi hai
un ke liye jo naap tol mein kami karte hain"). Yeh un
logon ki mazammat karti hai jo naap tol mein kami karte
hain, aur insani mu'amlon mein insaaf aur dyanat-daari ki
ahmiyyat ko ujagar karti hai.

ç Yeh khabardaar karti hai ke aisi baddiyanti ka sabab
aakhirat par imaan ki kami hai.

Aakhirat mein jawabdahi

Surah Qayamat aur dobara ji uthne ki na-guzir haqeeqat ko ujagar karti hai, jahan har shakhs apne a'maal ka hisaab dega.

Badkaar aur kaafir apne a'maal ki sakht saza paayenge.

Badkaron aur nekokaron ka anjaam

Surah mein Sijjeen (badkaron ka record, sab se nichlay darjay mein mehfooz) aur 'Illiyeen (nekokaron ka record, sab se a'la darjay mein mehfooz) ke tasavvurat pesh kiye gaye hain.

ç Yeh badkaron ke azaab aur nekokaron ki abadi ne'maton ka taqabul karti hai.

Nek logon ka mazaaq uraana

Surah bayan karti hai ke dunyavi zindagi mein kaafir mominon ka mazaaq uraate thay, lekin aakhirat mein yeh maamla ulat ho jayega.

Nek log jannat mein apne takhton par baithay kaafiron par hansenge, jo ke kamil insaaf ko zaahir karta hai.

Jannat ki khushiyan

Surah nekokaron ke ina'maat bayan karti hai, jin mein Tasneem ka khalis mashroob aur mominon ke chamkdar

chehray shamil hain, jo jannat mein un ki abadi khushi ki alamat hain.

Gunah ke nataij

Surah bayan karti hai ke gunah dil ko siyaah kar deta hai aur insaan ko apne Rab se door kar deta hai. Yeh ilahi hidayat ko nazarandaaz karne se khabardaar karti hai, aur batati hai ke aakhirat ko nazarandaaz karna ikhlaqi zawal ka bais banta hai.

Saakht (Surah Al-Mutaffifin ki teen aham hisson mein taqseem)

Surah ko teen aham hisson mein taqseem kiya ja sakta hai

Na-insafi ke khilaf ibtida'i intibah (Aayaat 1-6):

1. Naap tol mein kami karne walon ki mazammat.
2. Aakhirat mein jawabdahi ki yaad-dihani.
3. Is din ka hawala jab sab apne Rab ke samne kharay honge.

Badkaron aur nekokaron ka anjaam (Aayaat 7-28)

v Sijjeen ke taur par badkaron ke record aur un ke anjaam ki tafseel.

v 'Illiyeen ke taur par nekokaron ke record aur un ke

abadi inaamaat ki tafseel.

v Jannat ki manzar-kashi: aaraasta takht, chamkdar chehre, aur Tasneem ka mashroob.

Badla poora milega (Aayaat 29-36)

v Dunyavi zindagi mein kafiron ka mominon ka mazaq uraana.

v Qayamat ke din kirdaron ka ulat jana, jab momin kafiron par hansenge.

v Ilahi insaaf ki tasdeeq, ke badkaron ko un ke a'maal ka poora badla milega.

Ayaat ke darmiyan bahami rabt

Ikhlaqi na-insafi aur jawabdahi:

v Surah ka aaghaz naap tol mein kami ki ikhlaqi kharabi se hota hai. Is rawayye ko Qayamat ke din jawabdahi ke aqeede ki kami se jora gaya hai.

v Qayamat aur jawabdahi ke zikr ki taraf muntaqili ikhlaqi badunwani ko roohani ghaflat se jorti hai.

Badkaron aur nekokaron ke mutazaad anjaam

Darmiyan hissa Sijjeen aur 'Illiyeen ke darmiyan zabardast taqabul paida karta hai, jo batata hai ke imaan-o-a'maal insaan ke anjaam ka ta'ayyun karte hain.

Yeh taqabul baddiyanti aur aakhirat par imaan ke nataij ko ujagar karta hai.

Mazaq aur ilahi insaaf

Aakhri hissa dunyavi zindagi mein kafiron ke mazaq ko aakhirat mein un ki zillat se jorta hai.

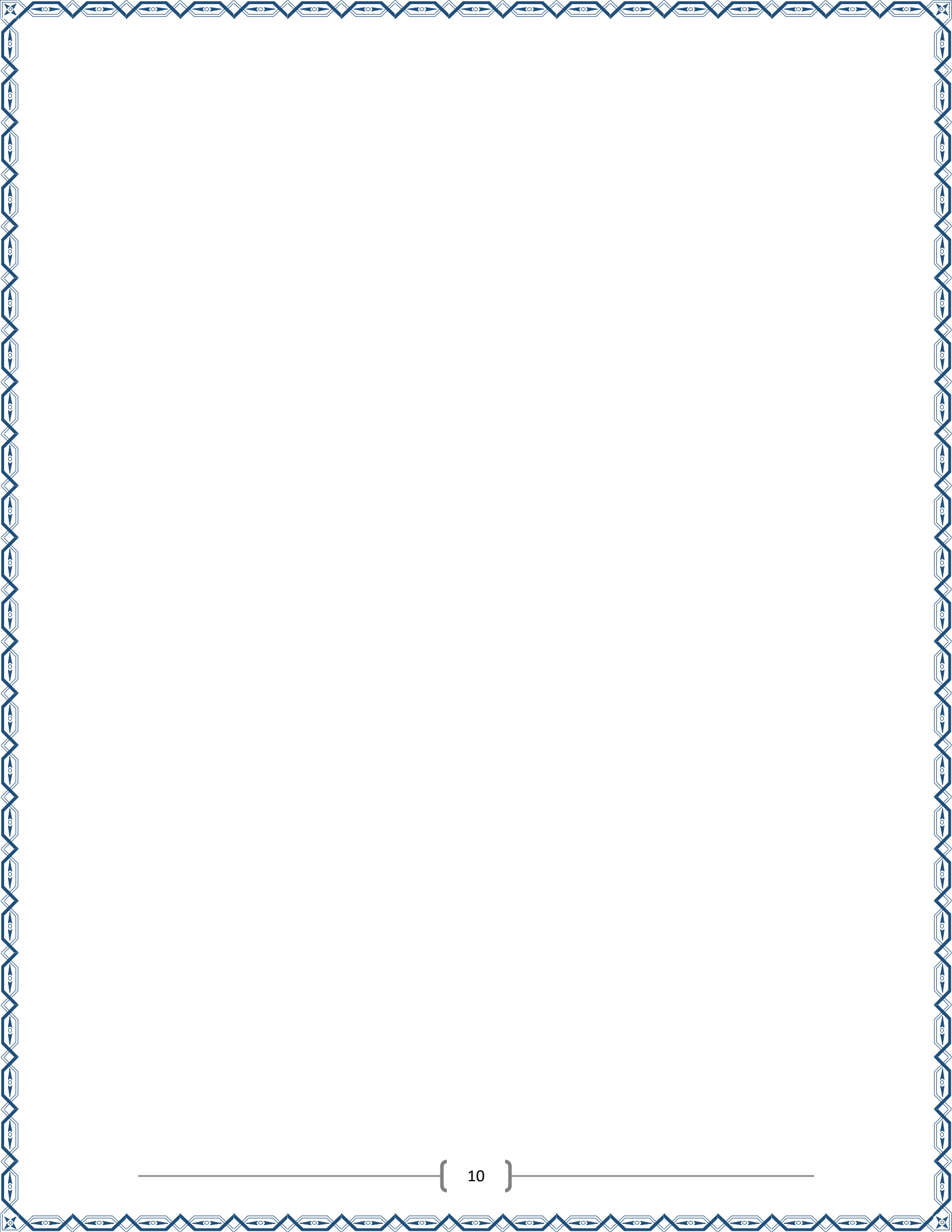
Surah batati hai ke insaaf ke tarazu kaise barabar hote hain, jo mominon ke liye tasalli aur kafiron ke liye intibah hai.

Mauzuaat mein rabt

Surah insani rawaiye (baddiyanti, mazaq) aur un ke nataij (abadi saza ya inaaam) ke darmiyan muntaqili karti hai, jo jawabdahi aur insaaf ke markazi mauzoo ko taqwiat deti hai.

Nateeja:

Surah Al-Mutaffifin ek aisi Surah hai jo ikhlaqi, roohani aur aakhirat se muta'alliq mauzuaat ko yekja karti hai. Is ki saakht mein intibah, umeed aur ilahi insaaf ka tawazun hai. Baham marboot ayaat mominon ko apne mu'amlon mein insaaf qaim rakhne, aakhirat par imaan mazboot karne aur Jannat ki abadi ne'maton ki aarzu karne ki rehnumai karti hain. Surah mein nekokaron aur badkaron ke anjaam ka wazeh taqabul har fard ko us ki aakhri jawabdahi ki zabardast yaad-dihani hai.



Doosra Hissa - Tafseeri Tarjamah

v Qur'an ke ma'ani ka tarjuma pesh karta hai, jis ke saath ayat ba ayat tashreeh shamil hoti hai.

v Ayat ba ayat Surah Al-Mutaffifin (The Defrauders) ki wazahat, Ye Surah baddiyanti ke ikhlaqi aur roohani nataij ko bayan karti hai aur insaaf, jawabdahi aur aakhirat par tawajjuh markooz karti hai.

Bismillahir-Rahmanir-Raheem

Shuru Allah ke naam se jo be-had Meherbaan nihayat Reham wala hai.

Aayat 1: وَيْلٌ لِّلْمُطَفِّفِينَ

v "Kharabi hai un logon ke liye jo naap tol mein kami karte hain."

Yeh aayat un logon ko khabardaar karti hai jo doosron ke saath dhokha-dahi ya baddiyanati karte hain, khaas taur par tijarat aur len-den mein. Yeh un logon ke liye sakht nataij ko ujagar karti hai jo doosron ka haq maar kar kam dete hain ya mu'ahide ke mutabiq poora nahi dete.

Aayat 2: الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ

v "Woh log ke jab logon se naap kar lete hain to poora lete hain."

Yeh افراد jab khud lenay wale hon to apna poora haq lete hain aur is baat ko yaqini banate hain ke un ko kisi qisam ki kami na ho.

Aayat 3: وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ

v "Aur jab unhein naap kar ya tol kar dete hain to kam dete hain."

Lekin jab yeh dene ya apni zimmedari पूरी karne ki position mein hon to jaan-boojh kar doosron ko kam dete hain, jo khudgarzi aur baddiyanati ko zaahir karta hai.

Aayat 4: أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ

v "Kya woh yeh nahin samajhte ke unhein dobara uthaya jayega?"

Yeh aayat sawali andaaz mein in baddiyanat logon ko challenge karti hai ke kya woh Qayamat ke din jawabdahi ki haqeeqat ko nazar-andaz kar rahe hain?

Aayat 5: لِيَوْمٍ عَظِيمٍ

v "Ek azeem din ke liye."

Yeh Qayamat ke din ki taraf ishara hai, jise ek azeem aur aham waqia qarar diya gaya hai, jiska har aik ko saamna karna hai.

Aayat 6: يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ

v "Jis din sab log Rabb-ul-‘Aalameen ke samne kharay honge."

Yeh aayat is baat ki sangeeni ko ujagar karti hai ke Allah ke samne kharay ho kar hisaab dena hoga, jahan tamam a'maal—achhe aur buray—tolle jayenge.

Aayat 7: كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ

v "Har-giz nahin! Beshak badkaron ka record Sijjeen

mein hai."

Yahan fujjaar (sareeh gunahgar, zaalim, dhokebaaz) ka anjaam bayan kiya gaya hai; un ke a'maal ka record *Sijjeen* mein hoga, jo sakht saza ya nihayat nichle darje se muta'alliq jagah/daftar ka tasavvur paida karta hai.

Aayat 8: وَمَا أَدْرَاكَ مَا سِجِّينٌ

v "Aur tumhein kya maloom ke Sijjeen kya hai?"

Yeh sawali andaaz Sijjeen ki pur-asrar aur dahshat-naak haqeeqat ki taraf tawajjuh dilata hai, ke insani soch us ki haqiqat ka poora idraak nahi kar sakti.

Aayat 9: كِتَابٌ مَّرْقُومٌ

v "Yeh ek likha hua register (kitaab) hai."

Yeh tasdeeq karti hai ke un ke a'maal ka record nihayat bareeki se likha aur mehfooz kiya gaya hai, jisme inkaar ya faraar ki koi gunjaish nahi.

Aayat 10: وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

v "Us din kharabi hai jhutlanay walon ke liye."

In logon ke liye ek warning hai jo Haq ko jhutlate hain, khaas taur par Qayamat ke din ki haqeeqat ko.

Aayat 11: الَّذِينَ يُكَذِّبُونَ بَيِّومِ الدِّينِ

v "Woh log jo jaza o saza ke din ko jhutlate hain."

Yeh jhutlanay wale woh hain jo jawabdahi aur apne a'maal ke hisaab par imaan nahin rakhte.

Aayat 12: وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ

v "Aur ise har sarkash gunahgaar hi jhutlata hai."

Sirf woh log jo gunah mein doobay huay aur ilahi hidayat ke khilaf baghawat karne wale hain, jaza ke din ko jhutlate hain.

Aayat 13: إِذَا تَتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ

v "Jab us ke samne hamari ayaat padhi jati hain, kehta hai: 'Agloñ ke afsane hain.'"

Yeh jhutlanay wale Allah ki ayaat ko qadeem afsane qarar de kar rad kar dete hain, jo un ke takabbur aur Haq se be-raghbat ko zaahir karta hai.

Aayat 14: كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ

v "Hargiz nahin! Balkeh un ke dilon par un ke a'maal ka zang chadh gaya hai."

Un ke gunahon aur musalsal buray kaamon ne un ke dilon ko kharab kar diya, jis ne unhein Haq ko pehchanne ya qubool karne se rok diya.

Aayat 15: كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ

v "Hargiz nahin! Balkeh us din woh apne Rab se parde mein rakhay jayenge."

Qayamat ke din unhein Allah ko dekhne se mehroom rakha jayega, jo un ke kufr aur takabbur ki sakht saza hai.

Aayat 16: ثُمَّ إِنَّهُمْ لَصَالُو الْجَحِيمِ

v "Phir beshak woh Jahannam mein jhonk diye jayenge." Un ka hatmi anjaam Jahannam hai, jahan woh apne inkar aur na-insafi ke nataij bhugtenge.

Aayat 17: ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ

v "Phir un se kaha jayega: 'Yahi hai woh (azaab) jise tum jhutlate thay.'"

Yeh saza unhein us haqeeqat ki shadid yaad-dihani karwaye gi jise unhon ne dunya mein mustarad kiya tha.

Aayat 18: كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيَّينَ

v "Hargiz nahin! Balkeh nekokaron ka record 'Illiyyeen mein hai."

Is ke bar'aks, nek logon ke a'maal ka record 'Illiyyeen mein hoga, jo izzat aur inaam se wabasta jagah hai.

Aayat 19: وَمَا أَدْرَاكَ مَا عِلِّيُّونَ

v "Aur tumhein kya maloom ke 'Illiyyeen kya hai?"

Yeh sawali jumla 'Illiyyeen ki buland aur na-qabil-e-fahm haqeeqat par zor deta hai.

Aayat 20: كِتَابٌ مَّرْقُومٌ

v "Yeh ek likha hua register (kitaab) hai."

Badkaron ki tarah nekokaron ke a'maal bhi likhe gaye hain, lekin izzat ki jagah par.

Aayat 21: يَشْهَدُهُ الْمُقَرَّبُونَ

v "Jise muqarrab farishte dekh rahe honge."

Yeh mo'azzaz record Allah ke muqarrab farishton ki nigrani mein hoga, jo nekokaron ki azmat ko zaahir karta hai.

Aayat 22: إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ

v "Beshak nekokar ne'maton mein honge."

Nekokar Jannat mein abadi khushi aur inaamaat se lutf-andouz honge.

Aayat 23: عَلَى الْأَرَائِكِ يَنْظُرُونَ

v "Oonchi masnadon par baithe Jannat ke nazare kar rahe honge."

Woh Jannat mein aaraasta takhton par tek lagaye apne gird-o-nawaah ke manazir dekhte hue aaraam kar rahe honge.

Aayat 24: تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ

v "Tum un ke chehron par ne'maton ki taazgi pehchan loge."

Un ki khushi aur itminan un ke chehron par numaya hoga, jo un ki abadi musarrat ki akkasi karega.

Aayat 25: يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ

v "Unhein mehr-band (khalis) sharab pilayi jayegi."

Unhein paakiza aur lazeez mashroob pesh kiye jayenge, jo duniya ki aalo-dah lazzaton ke bilkul bar'aks honge.

Aayat 26: خَتَامُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ

v "Jis par khushboo ki mehr lagi hogi, pas isi (inaam) ke liye musabqat karne wale musabqat karein."

Mashroob ki khushboo nihayat umda hogi, aur yeh aayat aise inaamaat ke husool ki jidd-o-jehad ki targheeb deti hai.

Aayat 27: وَمِزَاجُهُ مِنْ تَسْنِيمٍ

v "Aur us ki aamezish Tasneem se hogi."

Yeh mashroob Tasneem ke saath makhloot hoga, jo Jannat mein pani ka ek paakiza aur a‘la zariya hai.

Aayat 28: عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ

v "Ek chashma jis se muqarrab (banday) peete hain."

Yeh chashma khaas taur par Allah ke sab se nek aur mo‘azzaz bandon ke liye makhsoos hai.

Aayat 29: إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ

v "Beshak jo log mujrim the, woh imaan laane walon par hanste the."

Dunyawi zindagi mein kaafir mominon ka un ke imaan ki wajah se mazaaq udate aur unhein mazaaq udate walay the.

Aayat 30: وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ

v "Aur jab woh un ke paas se guzarte to aankhon se ishare karte (ya'ni tanz karte)."

Woh mominon ko haqeer samajhte huay tanzia nazron se dekhte the.

Aayat 31: وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ

v "Aur jab apne ghar walon ki taraf laut-te to hanste khelte laut-te."

Woh apne is mazaaq par fakhr karte aur doosron ke saath isay tafreeh ke taur par baant-te the.

Aayat 32: وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ

v "Aur jab unhein dekhte to kehte: ‘Beshak yeh log yaqeenan gumrah hain.’"

Kaafiron ne mominon ko gumrah aur bewakoof samajhte huay ghalat faisla kiya.

Aayat 33: وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ

v "Haalanke unhein un par nigran bana kar nahi bheja gaya tha."

Allah wazeh karta hai ke in mazaaq udate walon ko mominon par hukmrani ya un ke bare mein faisla karne ka koi haq hasil nahi tha.

Aayat 34: فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ

v "To aaj imaan walay kaafiron par hans rahe hain."

Aakhirat mein kirdar badal jate hain: momin khushi manate hain jabke kaafir zillat ka samna karte hain.

Aayat 35: عَلَى الْأَرَائِكِ يَنْظُرُونَ

v "Aaram-deh sofon par tek lagaye (baithay) dekh rahe hain."

Ab Jannat mein maujood momin apne mazaaq udate walon ki saza ka mushahida kar rahe hain.

Aayat 36: هَلْ تُؤْثِرُونَ الْمَالُ مَا كَانُوا يَفْعَلُونَ

v "Kya kaafiron ko un ke a'maal ka badla de diya gaya?"

Surah is tasdeeq par khatam hoti hai ke kaafiron ko un ke a'maal ki munsefana saza mil chuki, aur mukammal insaaf qaim hua.

Daswaan Hissa - Arabi tafaseer se mustanad nukaat

Hissa Duwwam : Tafseeli Tafseer

Tafseer Tabari, Ibn Abi Hatim, Baghavi, Tafseer Qurtubi, Ibn Kathir, aur jadeed tafaseer jaise Tafseer as-Sa'di aur isi tarah Ibn Kathir ke Tafseer ke nukaat aur ikhtisar jo "Al-Misbah al-Muneer" se moosoom hai us ke saath digar Ibn Kathir ki shuruhat (Sharh Sheikh al-Raajihee, Sharh Sheikh Khalid as-Sabt wa Sheikh Muqbil ki takhreej wa Sheikh Huwaini wa Hikmat Basheer ki tahqeeq-e-Tafseer Ibn Kathir) se istiqfada karte huye aur isi tarah tahqiqat Ibn Taymiyyah wa Ibn al-Qayyim wa Ibn al-Jawzi ka khayaal rakha gaya hai, aur Tafseer Adwaa' al-Bayaan, Fath al-Qadeer lish-Shawkaani, Tafseer Sheikh Nawab Sadiq Hasan Khan, Tafseer Sheikh Ibn 'Uthaymeen talameez aur Mawsoo'ah bi-ishraaf al-Sheikh Musa'id wa ad-Durar as-Saniyyah aaur se rehnumai haasil karte huye Urdu qaalib mein laya gaya alhamdulillah, is se hamein riwaayati aur jadeed nuqtah-e-nazar dono ko samajhne mein madad mile gi in sha Allah.

Surah al-Mutaffifin (Tafseer Qurtubi se chand nukaat)
QALA AHLU al-LUGHATI: al-MUTAFFIFU
MA'KHOOZUN MIN al-TAFEIF, WA HUWA al-
QALEELU, WAL-MUTAFFIFU HUWA al-MUQILLU

HAQQA SAHIBIHI BI NUQSAANIHI ‘ANI al-HAQQI,
FI KAYLIN AW WAZNIN.

v Ahl-e-lughat ne kaha: *Mutaffif* lafz *Tafeef* se ma'khuz hai jis ke ma'ni "thora" hain, aur *Mutaffif* woh hai jo kisi ka haq kam kar ke de, khwah naap tol mein ho ya wazan mein.

(Tafseer Qurtubi ka Iqtibaas khatam huwa)

"Un logon ke liye halakat hai jo naap tol mein kami karte hain, woh log ke jab logon se naap kar lete hain to poora lete hain, aur jab unhein naap kar ya tol kar dete hain to kam dete hain. Kya woh yeh gumaan nahi karte ke woh dobara uthaye jayen ge? Ek azeem din ke liye – jis din tamam insaan Rabb-ul-‘Aalameen ke samne kharay honge." [Surah al-Mutaffifin: 1-6]

An-Nasa'i aur Ibn Majah ne Ibn ‘Abbas radiyallahu ‘anhuma se riwayat kiya hai ke unhon ne kaha: "Jab Allah ke Nabi ﷺ Madinah tashreef laye to wahan ke log naap tol mein sab se bad-tareen the. Phir Allah Ta'ala ne yeh aayat naazil farmaai: '*WAYLUN LIL-MUTAFFIFIN*' (Un logon ke liye halakat hai jo naap tol mein kami karte hain). Is ke baad unhon ne apna naap tol durust kar liya."

Yeh riwayat Ibn ‘Abbas radiyallahu ‘anhuma se saheeh saabit hai. Is riwayat ki bunyaad par yeh kehna ke Surah Makkah ya Madinah mein naazil hui, siyaaq-o-sabaq par munhasir hai. Chunanche yeh sabab-e-nuzool hai, aur

Asbaab-e-Nuzool ko marfoo' (Nabi ﷺ tak pohnta hua) samjha jata hai, is liye kaha jata hai: jab Nabi ﷺ Madinah tashreef laye to wahan ke log naap tol mein sab se bad-tareen the. To Allah Ta'ala ne yeh aayat naazil farmaai: '*WAYLUN LIL-MUTAFFIFIN*'. Is liye maHz tafseer ki bunyaad par yeh kehna ke yeh Makkah mein naazil hui, ya kisi khaas wajah se Makkah aur Madinah ke darmiyan naazil hui, ghair zaroori hai. Yeh haqeeqatan Madinah mein naazil hui. (Sheikh Khalid as-Sabt)

Yahan "TATFEEF" se murad naap tol mein kami karna ya dhokha dena hai – chaah woh logon se lete waqt zyada lena ho ya dete waqt kam dena ho. Isi liye Allah Ta'ala ne "al-Mutaffifin" (naap tol mein kami karne wale) ki sifat bayan ki, jin ke liye us ne khasara aur halakat (*wayl*) ka wa'da kiya, aur farmaya:

الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ (2) وَإِذَا كَالُواهُمْ أَوْ وَزَنُواهُمْ
يُخْسِرُونَ

Yani jab woh doosron se lete hain to apna poora haq balkeh is se bhi zyada lena ki koshish karte hain, aur jab doosron ko dete hain to un ka haq kam kar dete hain.

Tafseer Ibn 'Uthaymeen

Tafseer Ibn al-'Uthaymeen se:

"'Wail' ka lafz Qur'an mein baar baar aaya hai, aur zyada saheeh yahi hai ke yeh wa'ed ka lafz hai jis se Allah

Ta'ala apne hukm ki mukhalafat ya us ke mana kiye hue kaam ke irtikab par darata hai."

- "Logon par zulm karna, Allah ke haq mein apni jaan par zulm karne se zyada sakht hai, kyun ke Allah ke haq mein zulm (shirk ke siwa) Allah ki mashiyyat ke taht hai... lekin bandoñ ka haq zaroor poora karna hoga."
- "Jitna insaan zyada ita'at-guzar hoga, itna hi Allah ke qareeb hoga. Aur jitna zyada Allah ke liye aajiz hoga, utna hi Allah ke haan izzat wala aur buland hoga."
- "Khair mein muqabla karna, Allah ki ita'at aur us ki raza ke kaamon mein sabqat lena hai, aur un kaamon se door rehna hai jo Allah ko naraz karte hain."
- "Ahl-e-'ilm wa deen jo rusul ke waaris hain, unhein bhi dushmanan-e-rusul ki taraf se wohi bure laqab aur mazaaq sahna padta hai jo rusul ko sahna pada."
- "Qayamat ke din... imaan wale kaafiron par hansenge... aur yeh woh hansa hai jis ke baad kabhi rona na hoga. Duniya mein mujrimoon ki mominon par hansa, Qayamat ke din un ke liye rona, gham aur halakat ban jaayegi." (Tafseer Ibn 'Uthaymeen)

Lafz "Wail" aur "Mutaffif" (Roman)

- Lafz "WAILUN" (halakat) ma'roof tor par wa'eed aur d'rāwe ke liye istemal hota hai. Ibn Jarir aksar is

ki tafseer Jahannam ki ek waadi ke taur par karte hain.

- Lafz "**Mutaffif**" us shakhs ko kehte hain jo kami karta hai ya ghataata hai.
 - *TATFEEF* ki asl yeh hai ke naap tol mein thoda sa kami karna ya kisi ka haq thoda sa maarna.
 - Yeh lafz mamooli ya chhoti kami ke liye istemal hota hai, badi kami ke liye nahi.
 - Is ki asl "**ṭaff**" hai, jis ke ma'ni thore ya kam ke hain.
 - Is tarah *Mutaffif* woh shakhs hai jo wazan ya pemaish mein doosron ka haq thora sa kam kar deta hai.
- Imam **Zajjaaj** ki wazahat: yeh istilah is liye istemal ki gayi ke kami aksar mamooli miqdar mein hoti hai jo zaahirī taur par aham nahi lagti – lekin yeh phir bhi chori aur khiyanat hai, jo Allah ki wa'eed aur saza ki mustahiq hai.

Makki–Madani aur Sabab-e-Nuzool (Roman)

- Baaz 'ulama ki rai ke mutabiq, sabab-e-nuzool wali riwayat se maloom hota hai ke yeh Surah us waqt naazil hui jab Nabi ﷺ Madinah hijrat farma gaye.

- Is se zahir hota hai ke hijrat ke aaghaz mein ta'leem, rehnumai aur kirdar-sazi par tawajjuh di gayi.
- Chunanche yeh aayat "**WAILUN LIL-MUTAFFIFIN**" isi pas-e-manzar mein naazil hui.

TATFEEF ka Wasat Ma'na (Roman)

- Tatfeef sirf zahiri naap tol ya wazan par hi laagu nahi hoti, balkeh **ghair-maaddi mu'amlāt** par bhi iska itlaq hota hai.
- **الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ (2) وَإِذَا كَالُواهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ** mein yeh bhi shamil hai ke aadmi:
 - doosron se apna poora haq to le,
 - lekin jab doosron ka haq dene ki baari aaye to us mein kami kare.

Naap Tol mein Insaaf – Qur'ani Dala'il (Roman)

Allah Ta'ala ne naap tol mein insaaf ka hukm diya:

1. **وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا**
[Surah al-Isra: 35]
2. **وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا تَكْلَفُ نَفْسًا إِلَّا وُسْعَهَا**
[Surah al-An'aam: 152]

3. "وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ"

[Surah ar-Rahman: 9]

- Allah Ta'ala ne **Qaom-e-Shu'ayb عَلَيْهِ السَّلَام** ko is liye halaak kiya aur nist-o-nabood kar diya ke woh naap tol mein kami karte the; yahi un ka numaya jurm tha jiss ki wajah se 'azaab aaya.

Shaykh Shanqiti ka Nuqta (Roman)

- Allah Ta'ala ka farmaan: "وَيْلٌ لِّلْمُطَفِّفِينَ"
 - Surah ke aaghaz mein "Wail" ka lafz is 'amal ke shadeed khatre ko zaahir karta hai.
 - Yaqeenan yeh 'amal bohat khatarnaak hai,
 - kyun ke yeh dunya ke iqtisadi nizaam aur bahami len-den ki bunyaad hai.
 - Jab naap tol mein khiyanat ho to ma'eeshat mein khalal paida hota hai
 - aur is ke natije mein mu'ashrati wa iqtisadi bigaR paida hota hai — jo ek azeem fasaad hai.
- Allah Ta'ala ka farmaan:

وَيْلٌ لِّلْمُطَفِّفِينَ (1) الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ (2) وَإِذَا {
{كَالُواهُمْ أَوْ وَزَنُواهُمْ يُخْسِرُونَ}

 - Yeh aayat is haqeeqat ki taraf mutawajjeh karti hai ke tamaam ikhlaqi buraiyon ki asl ek bigRa hua ikhlaq hai,

- aur woh hai **dunya ki muhabbat** —
jo insaan ko maal ke hubb mein andha kar deti
hai, hatta ke woh
na-jaayiz aur zaleel tareeqoñ se doulat jama karta
hai,
jaise *Tatfeef* (naap tol mein kami).
- "Yeh woh bad-gohar log hain jo paimana bharne ke
qareeb pohnc kar ruk jaate hain
aur wazan barabar karne ke qareeb jaa kar kam karte
hain,
halanke koi ba-izzat aur muruwwat wala shakhs aisa
nahi karta." (al-Biqā'i:311/21)

Phir Allah Ta'ala aise logon ko dhamki dete huye farmata hai: "Ala ya zunnu ulaa'ika annahum mab'oothoon (4) li-yawmin 'azeem (5)" is ka matlab yeh hai: kya woh is baat se nahin darte ke unhein dobara zinda kiya jaega aur us Zaat ke samne khada kiya jaega jo har raaz aur har niyyat ko jaanta hai, ek aise din mein jo baday haulnaak aur dehshat naak waqiaat ka din hoga, ek aisa din jo shadeed khauf aur sangeen nataij ka haamil hoga?

Allah Ta'ala is din ko yun bayan farmata hai: "Yawma yaqumun-naasu li-Rabbil 'aalameen (6)" log nange paaon, nange badan aur ghair makhtoon haalat mein ek tang, khauf-naak aur pareshaan-kun kefiyat mein kharay honge. Allah ka hukm un par is qadar ghalib hoga ke un ki 'aqlein aur taaqatein use samajhne se qasir reh jaayengi. Sunan Abi Dawood mein zikr hai ke Nabi ﷺ Qayamat ke

din ke kharay hone ki sakhti se Allah ki panaah manga karte the.

Ibn Mas'ood ne kaha: "Woh chalis saal tak kharay rahenge, un ke sar aasman ki taraf uthay honge aur un se koi baat nahin ki jaegi. Un ka paseena nek aur bad dono ko dhaank le ga."

Ibn 'Umar ne kaha: "Woh so saal tak kharay rahenge." Dono riwayaat Ibn Jareer ne naql ki hain. Wallahu a'lam.

Tafseer Sheikh 'Abdur-Rahman as-Sa'di

Tafseer Sheikh 'Abdur-Rahman as-Sa'di se:

1. Jaise insaan doosron se apna haq leta hai, waise hi use chahiye ke doosron ko un ka poora haq de, chahe woh maal ho, mu'amlāt hon, ya dala'il o hujjatein.
2. Munaazare mein har ek apni daleel par zor deta hai, isi tarah use chahiye ke apne mukhaalif ki daleel bhi wazeh kare aur us ka bhi insaf se jaaiza le.
3. Munaazare mein jab koi apne mukhaalif ki daleel bayan karta hai, tab us ka insaaf, ta'assub, tawazu' aur 'aql zaahir hoti hai. (Tafseer Sa'di)

Allah Ta'ala ka farmaan:

{Ala ya zunnu ulaa'ika annahum mab'oothoon (4) li-yawmin 'azeem (5) yawma yaqumun-naasu li-Rabbil 'aalameen}

Yahan sakht inkaar aur ta'ajjub ke lehje mein kalaam hai; lafz "az-zann" (gumaan) ke saath

"Yawm 'azeem" (azeem din) ki sifaat,
us din logon ke Allah Rabb-ul-'aalameen ke samne
kharay hone ka manzar,
aur Rab ki ruboobiyyat ki sifat —
ye sab bayan ek zabardast balaaghat ke saath batata hai
ke tatfeef ka gunah kis qadar bara aur sangeen jurm hai.
(al-Qurtubi: 22/136)

Allah Ta'ala ka irshaad hai:
{Inna kitaabal-fujjaari lafi Sijjeen}
(ya'ni yaqeenan fujjar ka naam-e-a'maal "Sijjeen" mein
hai.)

Allah Ta'ala farmata hai ke yaqeenan fujjar
(gunahgaaron) ka anjaam aur un ka thikaana Sijjeen mein
hai.

Lafz "Sijjeen" fi'eel ke wazan par aaya hai, jo as-sajn
(qaid) se ma'khuz hai,
aur is ka matlab hai tangi aur sakhti.

"as-sijn" to woh jagah hai jahan kisi ko qaid kiya jata hai,
aur "as-sajn" masdar hai, ya'ni khud qaid karne ka 'amal.
To jab kaha gaya "Sijjeen fi'eel minas-sajn wa huwa ad-
dayyq",
to sawal yeh paida hota hai ke —
kya yahan "as-sajn" (masdar) muraad hai ya "as-sijn"
(jagah)?

Kyunke ahl-e-lughat ke nazdeek lafz ka asl maadda tangi se marboot hai.

Lehaza:

"as-sijn" hai qaid ki jagah,

aur "as-sajn" hai qaid karne ka 'amal.

Yahan lafz "Sijjeen" ke baare mein kaha gaya "fi'eel minas-sajn wa huwa ad-dayyq",

to matlab yeh hoga: Sijjeen, tangi se mushtaq hai.

Jaise digar abwaab mein kaha jata hai: Fassaqa, sharreeb, khameer, sikkeer waghera.

Aur Ibn Jareer rahimahullah ne bhi isi ma'ni ke qareeb baat farmaai hai.

Isi liye Allah Ta'ala ne is ke baare mein farmaya:

{وَمَا أَدْرَاكَ مَا سِجِّينٌ}

ya'ni "Tumhein kya maloom ke Sijjeen kya cheez hai!"

Ya'ni woh bohat shadeed aur 'azeem maamla hai, ek hamesha baaqi qaid-khaana aur dardnaak 'azaab ki jagah.

Ba'zon ne kaha hai ke yeh zameen ki saatwin teh ke neeche waqe' hai.

Jaisa ke Hazrat al-Baraa bin 'Aazib رضى الله عنه ki taweel hadees mein aaya hai,

ke Allah Ta'ala kaafir ki rooh ke baare mein farmata hai:

"Is ka naamah a'maal Sijjeen mein likh do."

Chunanche Sijjeen zameen ki neeche tareen jagah hai.
Fujjaar chunke Jahannam ke bashinde hain, aur Jahannam
sab se neeche ke darak mein hai,

isi liye farmaya:

{ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ۖ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ} (at-Teen: 5–6)

aur yahan bhi farmaya:

{كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ ۖ وَمَا أَدْرَاكَ مَا سِجِّينٌ}

Ya'ni yeh jagah tangi aur pasti dono sifat rakh-ti hai,
jaisa ke Allah Ta'ala ne farmaya:

{وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا} (al-Furqan: 13)

"Jab unhein Jahannam ke kisi tang maqam mein jakar kar
phenka jaega to woh wahan halakat pukarenge."

Yahan Allah Ta'ala ke qoul

{إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ} ke muqāble mein aage

{إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلِّينَ} bhi aayega.

Pas Allah ne dono kitaabon (namah a'maal) ka taqabul
kiya —

ek abrar ka namah a'maal,

doosra fujjaar ka.

Ab sawal paida hota hai ke:

kya Sijjeen ek maqam (jagah) ka naam hai,

ya yeh kitaab / deewaan ka naam hai jis mein fujjaar ke
naam darj hain?

Jab hum mufasssireen ki ‘ibaraat dekhte hain to
Ibn Kathir رحمه الله farmate hain:

"Ya'ni un ka anjaam aur thikaana Sijjeen mein hai",
aur phir un ka qoul zikr karte hain ke "yeh zameen ki
saatwin teh mein hai" —

aur yahi baat Ibn Jarir ne ikhtiyar ki,
jaisa ke hadees-e-Baraa mein mazkoor hai:

"Is ka namah a'maal Sijjeen mein likh do,"
aur woh zameen ke neech hai.

Is qoul ke mutabiq Sijjeen ek jagah hai jise isi naam se
moosoom kiya gaya hai.

Yeh pehla qoul hai, magar yeh ittifaqi nahin.

Ba'zon ‘ulama ne yeh doosra qoul bayan kiya hai ke:
yeh ek kitaab ya deewaan ka naam hai
jis mein badkaron, kaffar aur ahl-e-Jahannam ke naam
darj hain.

Isi tarah jaise nekokaron ki kitaab ko ‘Illiyyeen kaha gaya
hai.

Ya'ni ‘Illiyyeen us "kitaab" ka makhsoos naam hai jis
mein abrar ka zikr hai,
isi tarah Sijjeen bhi ek "kitaab" ka naam hai
jis mein fujjaar ke a'maal ka indiraaj hai.

Chunanche farmaya gaya:

{وَمَا أَدْرَاكَ مَا سَجِّينٌ ﴿١﴾ كِتَابٌ مَّرْقُومٌ}

Jin logon ne yeh kaha ke "Kitaabun marqoom"

"Sijjeen" hi ki tafseer o tawzeeh hai,
un ki muraad yeh hai ke "Sijjeen" dar-haqeeqat kitaab
(deewaan) hai.

Isi tarah "Illiyyeen" ke baare mein bhi farmaya gaya:
{كِتَابٌ مَرْقُومٌ}
ya'ni woh bhi likha hua deewaan hai.

Lafz "marqoom" ya'ni maktoob o kandah shudah
(lafz "raqm" se ma'khuz, jis ka ma'ni likhna aur sabit
karna hai).

Salaf saliheen aur un ke baad aane wale aksar mufasssireen
ka rujhan is taraf hai
ke **"Sijjeen" ek maqsoos maqam** hai — tang, habs ya
sakhti ki jagah.

Isi ma'ni par Ibn Kathir, al-Akhfash, al-Mubarrad, az-
Zajjaaj
aur Abu 'Ubaidah Ma'mar bin al-Muthanna waghera ne
bhi qoul kiya hai.

Is tarah aayat dono ma'noñ ke liye ihtimaal-pazeer hai:
ya'ni yeh lafz **jaye 'azaab (maqaaan)** aur **kitaab
(deewan)**
donon mafhoomon par dalaalat kar sakta hai.

Aur is jumle mein: {كِتَابٌ مَرْقُومٌ}
ka matlab hai: "likha hua, muhr-band indiraaj" —
jaisa ke Qatadah ne kaha:

"Un ke liye sharr ke sath raqm (nishaan) laga diya gaya hai."

Raha khud "Sijjeen" ka lafzi maadda —
to is bare mein bhi ikhtilaf paaya jata hai ke
kya harf "noon" is ke andar asli hai
(ya'ni "Sijjeen" mushtaq hai "as-sajn" se — ya'ni habs),
aur agar aisa hai to yeh wazan **mubalagha** ke liye hai,
jaise kaha jata hai: *khimmeer, sikkeer* waghera.

Aur kuch ke nazdeek noon *lam* ki jagah badli gayi hai,
ya'ni asl lafz "Sijjeel" tha,
jo "as-sijill" (kitaab, register) se ma'khuz hai;
un ke nazdeek "Sijjeen" kitaab ka naam hai.
Magar yeh qoul ghair mashhoor aur khilaf-e-asl hai,
kyun ke lughat mein yeh tareeqa kam ma'roof hai.

Dar-haqeeqat, agar lafz **Sijjeen** ko "as-sajn" (qaid) se
mushtaq mana jaye
to yeh "fi'eel" ke wazan par mubalagha ka sigha hai,
ya'ni "bohot zyada qaid ya shadeed tangi wala" — is
mein koi ishkaal nahi.

Agar tum Ibn Kathir aur digar mufasssireen ki 'ibaraat
ghour se dekho
to sab isi mafhoom par muttahir nazar aate hain ke
"Sijjeen" dar-asal **ek kitaab ka naam** hai.
Jaisa ke aage farmaya gaya: {كِتَابٌ مَرْقُومٌ}
ya'ni yeh woh "likha hua daftar" hai jisme ahl-e-shaqawat

(badkaron) ke naam o a'maal darj kiye gaye;
yeh kitaab "Sijjeen" kehlati hai.

Ya ma'ni yeh hain ke un (fujjaar) ka naam Sijjeen mein
likha gaya,
jo un ke thikane aur anjaam ka bayan hai.

Yeh "**kitaab-e-fujjaar**" dar-asal is baat ka izhar hai ke
un ke a'maal aur naam "Sijjeen" mein darj hain,
aur "Sijjeen" ek haqeeqi jagah bhi ho sakti hai.

Ab sawal yeh ke "Sijjeen" kahan waq'e hai?
Aksar salaf ka qoul hai ke yeh **zameen ki saatwin teh ke
neeche** hai;
agar-che un ke bayanaat mein tafseel mein kuch farq
milta hai:

- ba'az kehte hain: wahan yeh kitaab rakhi gayi hai,
- aur ba'az kehte hain: kuffar ki arwaah wahan rehti hain.
- Dar-haqeeqat, 'ulama ke darmiyan ikhtilaf hai ke kuffar ki arwaah maut ke baad kahan rehti hain, jab ke woh abhi Jannat aur Jahannam mein dakhil nahi hote?
- Is bare mein kai aqwaal hain, aur in par sab se zyada tafseeli wazahat Ibn al-Qayyim rahimahullah ne ki hai.

- Bahut se salaf se yeh naql kiya gaya hai ke kuffar ki roohen Sijjeen mein, zameen ki sab se neeche satah mein hoti hain.
- Isi bina par Allah Ta'ala ke is farmaan {Inna kitaabal-fujjaari lafi Sijjeen} ke bare mein do bunyadi ihtimaal paaye jate hain:
- “Sijjeen” ek kitaab ka naam hai, ya’ni badkaron ke a’maal ka register.
- “Sijjeen” ek jagah ya thikaana hai, jahan ahl-e-shaqawat ki arwaah qaid hain, ya jahan un ki kitaab-e-a’maal maujood hai.
- Doosri ta’beer ke mutabiq, “Kitaab” ka matlab yeh hai ke in badkaron ko ahl-e-shaqawat mein darj kar diya gaya, aur un ka thikaana “Sijjeen” hai — jo ek tang, tareek aur aziyat-naak qaid-khaana hai, jahan kuffar ki roohen rakhi jati hain.
- Ya yeh matlab bhi durust hai ke yeh kitaab (namah-e-a’maal) Sijjeen ke maqam mein rakhi jati hai, jaise nek logon ki kitaab ‘Illiyyeen mein hai.
- Yun khulasa yeh hai ke "Sijjeen" ke bare mein bunyadi tor par do raiyen hain, aur dono ke zail mein tafseeli shaakhen nikalti hain.
- Ibn al-Qayyim rahimahullah ne farmaya: saheeh baat yeh hai ke “Sijjeen” “as-sajn” (qaid aur

tangi) se ma'khuz hai,
kyun ke tamaam makhluqat mein jitna neech ka
darja hoga,
utni hi tangi aur pasti hogi,
aur jitna ooncha hoga, utni wus'at.

- Phir aage farmaya:
{Kitaabun marqoom}
yeh jumla {Wa maa adraka ma Sijjeen} ki tafseer
nahi,
balkeh is cheez ki wazahat hai
ke un ke liye jo anjaam muqarrar kiya gaya hai,
woh sab likha ja chuka, tay-shudah aur na-qabil-e-
tabdeeli hai.
Ya'ni yeh "Kitaab-e-marqoom" is baat ki 'alamat hai
ke
yeh faisla khatm-shudah, muhr-band aur na-qabil-e-
tarmeem hai.
- Muhammad bin Ka'b al-Qurazi ne kaha:
"Kitaab marqoom" ka matlab yeh hai ke
yeh faisla mukammal tor par likha hua aur tay shudah
hai.
- Jis mein na kisi ka izafa hoga na kami.
- Ibn Kathir rahimahullah ne isi qoul ko ikhtiyar kiya,
ke yeh jumla "Sijjeen" ki tafseer nahi,
balkeh un ke muqaddar "**maseer**" ki sifat hai —
ya'ni yeh faisla shudah anjaam hai jis mein tabdeeli
nahi ho sakti.

- Jabke Ibn Jarir ne farmaya:
"Kitab marqoom" ya'ni likha hua, tay-shudah, wazeh faisla.
- Phir farmaya:
{وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ}
ya'ni us din jhutlanay walon ke liye kharabi aur halakat hai.
- Muraad yeh hai ke jab woh Qayamat ke din is qaid aur zillat wale 'azaab mein daale jayenge jis ki wa'eed Allah ne sunaai thi.
- "Wayl" ka matlab hai sakht wa'eed aur halakat ki tanbeeh.
Jaisa ke kaha jata hai **"Waylun li fulanin"** — "Falan ke liye kharabi!"
- Aur Musnad Ahmad aur ba'az Sunan mein bhi aaya hai
ke Rasulullah ﷺ ne farmaya:
- **"Kharabi hai us ke liye jo jhoot bol kar logon ko hansaye —
us ke liye kharabi hai, kharabi hai, kharabi hai."**
- Phir farmaya:
{كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سَجِّينٍ ۖ وَمَا أَدْرَاكَ مَا سَجِّينٌ ۖ كِتَابٌ ۖ مَرْقُومٌ ۖ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ}
- Ya'ni maamla aisa nahi jaisa yeh samajhte hain ke ba'th o jaza nahi hogi, balkah haqeeqat yeh hai ke un ke a'maal ka indiraaj "Sijjeen" mein ho chuka hai aur woh 'azaab ke la'iq hain.

- Phir farmaya ke yeh jhutlanay wale wahi badkaar aur kaafir log hain
 {الَّذِينَ يُكَذِّبُونَ بَيُّومَ الدِّينِ} —
 ya'ni jo Qayamat ke din ko jhutlate, use ba'eed samajhte aur is pur-'azmat waqt par imaan nahi laate.
- Phir farmaya:
 {وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ}
 ya'ni: sirf wahi isay jhutlate hain jo zulm mein hadd se guzarne wale aur gunahon mein doobay huay hain.
- Ba'az mufasssireen ne kaha:
 "Al-mu'tadi" ya'ni a'maal mein hadd se tajawuz karne wala,
 aur "al-atheem" ya'ni aqwaal mein gunah karne wala
 —
 dar-haqeeqat "al-mu'tadi" woh hai jo ya to Allah ki muqarrarah hudood se aage barh jaaye ya makhlooq ke huqooq mein zulm kare.
 Aur "al-atheem" woh hai jo kasrat-e-gunah wala, gunahon ka 'aadi ho.

Lafz "al-ithm" kabhi fi'l-e ma'siyat ke liye, kabhi sharaab (al-khamr) ke liye, aur kabhi kisi jurm ke natije mein saza o mu'ākhazah ke liye istemal hota hai.

Kaha jata hai: "man fa'ala kazā faqad athima" yani: "jis ne yeh kiya woh mu'ākhazah mein aaya."

Sharibtu al-ithma hattā dalla ‘aqli
kazālika al-ithmu tadhhabu bil-‘uqūli

Phir farmaya:

{Iza tutlā ‘alayhi āyātunā qāla asātīru al-awwaleen}
yani jab un par hamari āyāt parhi jati hain,
to woh kehte hain: "ye to pehle logon ki kahaniyan hain."

Yani woh Allah ki āyāt sunkar inkar karte,
aur bad-tareen gumān karte hain —
samajhte hain ke Qurān kisi purāne qisōn ya man-ghuṛat
kahaniyon ka majmū‘a hai.

Jaisa ke farmaya gaya:

{Wa qālū asātīru al-awwaleen ik’tatabahā fahiya tumlā
‘alayhi bukratan wa asīlā} (Al-Furqān: 5)

Lafz "asātīr" ya "istārah" un be-buniyād riwāyāt ke liye
bola jata hai
jo kisi asl par qāim na hon —
yani man-ghuṛat kahaniyan aur taḥrīf-shudah qissay.

Aakhir mein farmaya:

{Kallā bal rāna ‘alā qulūbihim mā kānū yaksibūn}
yani ma‘amla waisa nahin jaisa woh gumān karte hain.
Yeh Qurān Allah ka kalām aur wahi hai,
magar ahl-e-kufr ke dilon par jo zang, parda aur siyāhi
jam chuki hai,
usi ne un ke dilon ko imān se mahrūm kar diya.
Yeh zang un ke kasrat-e-gunāh wa ma‘siyat ka natija hai.

Chunanche kaha gaya:

"ar-rayn (dil ka zang) kāfiroñ ke dilon par,
al-ghaim nekon ke dilon par (ārizi ghaflat),
aur al-ghain muqarrabīn ke qulūb par tāri hota hai."
Ibn Jarīr, Tirmizī, Nasāī aur Ibn Mājah ne muta‘addid
asānīd ke sath Ḥazrat Abu Hurairah r.a. se riwāyat kiya
hai ke

Rasūlullāh ﷺ ne farmaya:

"Jab banda koi gunāh karta hai to us ke dil par ek siyāh
nuqta lag jata hai,
agar woh taubah kare to dil dobārah chamak jata hai,
agar woh gunāhōn ko barhāye to yeh siyāhi bhi barhti
rehti hai.

Yahi woh ma‘ni hain jinhen Allah Ta‘ālā ne farmaya:
{Kallā bal rāna ‘alā qulūbihim mā kānū yaksibūn}."

(Tirmizī ne kaha: "Yeh ḥadīs hasan ṣaḥīḥ hai.")

Yeh ḥadīs ar-rān (dil ke zang) ki ṣaḥīḥ Nabi ﷺ se tafsīr
hai,
lihāza is se haṭ kar kisi aur ta‘wīl ki taraf nahin jana
chahiye.

Chunanche yahan jab munkirīn-e-Qurān ne use jhutlāya
aur keh diya
ke Qurān man-ghurāt hai, Allah Ta‘ālā ne un ka radd
farmaya:

{Kallā} – yani, ma‘amla waisa nahin jaisa woh kehte

hain.

Balke farmaya: {Bal rāna ‘alā qulūbihim}
yani un ke dilon par jo parda aur zang charḥ gaya hai,
usi ne unhen imān se rok diya hai.

Un ke dil imān lane se is liye mahrūm hue
ke beshumār gunāhōn aur khaṭāon ne unhen ḍhānp liya,
yahāñ tak ke dil ko mukammal taur par gher liya.///

Hadees ke mutabiq har gunaah ek siyāh dhaba paida karta
hai,
yeh dabbe barḥte barḥte aakhirkaar dil ko siyāh kar dete
hain.

Mujāhid rahimahullāh ne apne hāth se misāl dete hue
farmaya:

jab banda gunaah karta hai to us ka dil sukrḥ jata hai,
aur unhone apni chhoṭi ungli band ki,
phir ek aur gunaah par doosri ungli band ki,
yūñ karte karte sārā hāth band ho gaya,
aur farmaya:

"phir is par mehr lagā di jati hai."
yani gunaahōn se dil sakar kar band ho jata hai,
aur phir haq dākhil nahin ho sakta.

Yahi hai ma‘ni:

{Kallā bal rāna ‘alā qulūbihim mā kānū yaksibūn}.

Imām Ibn al-Qayyim rahimahullāh farmate hain:

"Allah Ta‘ālā ka yeh farmān {Kallā bal rāna ‘alā qulūbihim}
is bāt ki nishān dehī karta hai ke ‘ar-rayn’ aur ‘ar-rān’
woh ghanā parda hai jo dil par chhā jata hai
aur use haq dekhne aur us ke sāmnaay jhukne se rok deta
hai."

yani yeh aisā gehra hijāb hai jo dil tak rōshni ki rāh band
kar deta hai.

Ibn Kathīr rahimahullāh ne is ki teen darje batāye:

Ar-rayn — kafīron ke qulūb par.

Al-ghaim — neik kārōn ke qulūb par (ārizi ghaflat ki
keyfiyat).

Al-ghain — muqarrabīn ke qulūb par (laṭīf taghyīr ki
keyfiyat).

Isi ki buniyād par ba‘z ‘ulamā ne ḥadīs

"Innahu liyaghin ‘alā qalbī, wa innī la astaghfiru Allāh fī
al-yawmi mi’ata marratin"

ki wazāhat ki ke

yeh gha’in Nabi ﷺ ke qalb-e-mubārak par paida hota —
yani bā-kamāl safāi ke bawajūd

Nabi ﷺ apne qalb mein halkā sā taghyīr mehsoos karte
aur isi liye rozānah kasrat-e-istighfār farmate.

Agar woh kāmīl tarīn hastī ﷺ,
jo Allah ki ma‘rifat mein sab se buland darje par the,
yeh keyfiyat mehsūs farmate the,
to ‘āmm insān, jo zikr wa istighfār se ghāfil ho,
us ka dil kis qadar bhārī hogā!

Yeh taghyīrāt dil ke mukhtalif ahwāl hain –
kabhi tangī, kabhi ghaflat, kabhi pareshāni –

Jin ka ta‘alluq insānī a‘māl ke asarāt se hai.

‘Ulamā farmāte hain:
Nabi ﷺ dīnī umūr, jihād, ummat ki bhalāī,
aur Allah ki itā‘at mein masrūf rahte,
jabke ‘āmm log dunyā ki ghaflaton aur gunāhōn mein
mashghūl hote hain,
to un ke dilon par asarāt kahin zyādah gehre hote hain.

Ibn al-Qayyim rahimahullāh ne wazeh kiya ke
Nabi ﷺ par tāri hone wali keyfiyat rān nahin hoti,
balke ghāin (latāfat) ki ek khafīf keyfiyat hai.
"ar-rān" aur "ar-rayn" kuffār ke dilon ke hijāb hain.

Phir unhon ne Mu‘ādh an-Naḥwī ke ḥawāle se farmaya:

"ar-rayn" woh hai jab gunāhōn ke asar se dil siyāh ho
jaye.

"aṭ-ṭab'" woh hai jab dil par mehr laga di jaye,
aur yeh "ar-rayn" se zyādah sakht hai.

Aur "al-iqfāl" (tālah lagna) is se bhi zyādah shadeed

darjah hai —
yani dil par qufl charh jana.

Ibn al-Qayyim rahimahullāh ne apni kitābōn mein tafsīl se bayān kiya ke dil par asar انداز hone wale amrāz aur ḥujub kitne hain: aṭ-ṭab‘, al-khatm, ar-rān, al-ghishāwah, al-aqfāl waghera — aur un ke ta‘alluqāt a‘māl wa akhlāq se kaise bante hain.

Unhon ne mazīd farmaya:

Al-Farrā ne kaha:

"Gunāhōn aur ma‘siyat ki kasrat ne un ke dilon ko gher liya,
chunānche yahi rayn un ke dilon par chhā gaya."

Abū Ishāq ne kaha:

"rān' ke ma‘ni hain: ḍhānp lena, ghalabah pā lena."

Kaha jata hai: Rāna ‘alā qalbihi adh-dhanbu raynan —
yani gunāh ne us ke dil ko ḍhānp liya.

Yeh rayn goyā parday ki tarah hai jo dil ko ḍhānp leta hai,
aur us ke mushābih lafz ‘ghain’ hai.

Ibn al-Qayyim rahimahullāh ne tafsīr karte hue farmaya:

Abū Ishāq ne yahan galat kaha —

kyunke "al-ghayn" bahut laṭīf o narm keyfiyat hai,
aur is silsilay mein Nabi ﷺ ka farmān hai:

"Innahu layughānu ‘alā qalbī, wa innī la astaghfiru Allāha fi al-yawmi mi’ata marratin."

Jabke ar-rayn aur ar-rān
dil ke liye sab se sakht aur ghanay parday hain.

Mujāhid ne kaha:

"Gunāh par gunāh hota chala jata hai
yahān tak ke gunāh dil ko gher lete hain,
ḡhānp lete hain,
aur phir dil mar jata hai."

Muqātil ne kaha:

"Un ke buray a‘māl ne un ke dilon ko pūrī tarah gher liya
hai."

Aur Nasāī wa Tirmizī ki riwāyat mein
Abū Hurairah raḡiyallāhu ‘anhu se marwī hai ke
Rasūlullāh ﷺ ne farmaya:

"Jab banda koi khaṭā karta hai to us ke dil par ek siyāh
nuṡṡah lag jata hai..."
(phir ḡadīs mein dil ke siyāh hone aur taubah se sāf hone
ka mafhūm mawjūd hai.)

Ibn Mas‘ūd raḡiyallāhu ‘anhu ne farmaya:

"Jab banda gunāh karta hai to dil par ek kālā nuktaḡ parṡa
hai,
phir doosra gunāh karta hai to doosra nuktaḡ,
yahān tak ke pūrā dil siyāh ho jata hai."

Allah Ta‘ālā ne khabar di ke un ke gunāhōn ne
un ke dilon par rayn tāri kar diya –
yani yeh zang un ke hi a‘māl ka natija hai.

Yeh bandōñ ke ikhtiyār se shuru hota hai,
lekin jaise jaise dil band hota jata hai
yeh asar-e-ilāhī qazā ke tahat paida ho jata hai.
Pas sabab (gunāh karna) banday ke ikhtiyār mein hai,
lekin natija (dil ka mehr band ho jana)
Allah ke irāday aur taqdīr se hai.
(Ibn al-Qayyim: Madārij as-Sālikīn)
(Falammā zāghū azāgha Allāhu qulūbahum) ki āyat mein
dalīl hai ke banda shuru karta hai tirchhā rāsta.

Ibn al-Qayyim rahimahullāh farmāte hain:
"Dil gunāh ki wajah se zang ālūd (zang lagne wālā) ban
jata hai,
jab gunāh barh jate hain to yeh zang ghālib ā kar rayn
(zang ka parda) ban jata hai.
Phir jab ma‘āshī mein mazīd izāfah hota hai,
to yeh ṭab‘ (dil par mehr lag jana), phir qufl (tāla) aur
khatm (mehr-e-khatm) ban jata hai.
Natija yeh hota hai ke dil par parda aur ghilāf chah jata
hai.

Aur jab yeh hāl hidayāt wa basīrat ke ba‘d tāri ho jāye,
dil ki hāl badal jati hai.
Aisi sūrat mein shaitān us dil ka walī ban jata hai

aur jis taraf chāhta hai, use kheñch kar le jata hai."
(Ibn al-Qayyim)

Isi tarah Ibn al-Qayyim ne farmaya:

"Gunāhōn ne un logōn ko roke rakha
ke woh apne aur apne dil ke darmiyān hijāb ki masāfat ko
tay nahin kar sake.

Agar woh tay kar lete to apne dilon ki haqīqat jān lete –
ke kyā cheez unhein durust karti hai aur kyā bigārti hai.

Gunāhōn ne unhein yeh bhi roke rakha
ke woh apne dil aur apne Rab ke darmiyān taqarrub ko
tay karen,
tākay dil Allah tak pahunch kar us ki qurbat, ‘izzat wa
itminān haasil kare,
aur jannat mein us ke didār se qarār wa sukūn pāye.

Magar gunāhein un ke aur un ke Rab ke darmiyān
pōshīdah parda (ḥā’il dīwār) ban gayin,
jis ne unhein apne Khāliq ke qurb se judā kar diya."
(Ibn al-Qayyim)

Allah Ta‘ālā ke farmān:

{Kallā innahum ‘an Rabbiḥim yawma’izin la maḥjūbūn}
ke ma‘ni yeh hain ke qiyāmat ke din un ke liye
"Sijjīn" (pastī wa zillat wālā thikāna) hoga,
phir us ke sāth sāth woh apne Rab aur Khāliq ke didār se
bhi mahrūm rahenge.

Imām ash-Shāfi‘ī rahimahullāh ne farmaya:

"Is āyat mein is bāt ki dalīl hai ke imān wāle apne Rab ko qiyāmat ke din dekhenge."

Yani:

Yeh "kallā" un munkirīn ke radd mein hai
jo kehte the ke un ka Allah ke nazdīk koi maqām hai,
halānke haqīqat is ke baray khilāf hai,
jaisā ke farmaya:

{Kallā innahum ‘an Rabbihim yawma’izin la maḥjūbūn}

Chūnke ahl-e-kufr aur ghadab ko Allah ke didār se rok
diya gaya hai,
is se mukhālifat ke mafhūm (mafhum-e-mukhālafah) ke
mutābiq lāzim āta hai
ke ahl-e-imān Allah ka didār karenge.
Kyūnke agar sab hī Allah ke didār se mahrūm hote,
to kuffār ka yeh khāṣ wasf bayān karne ka koi matlab na
rehta.

Yeh mafhum-e-mukhālafah se sābit hai,
aur mantūq se is ki ṣarīḥ dalīl yeh hai ke
Allah Ta‘ālā ne farmaya:

{Wujūhun yawma’izin nāḍirah ilā Rabiḥā nāzirah}
(Āj bahut se tazah chehre apne Rab ke didār ki taraf dekh
rahe honge.)

Pas rūyat-e-ilāhī (Allah ko dekhna)
ṣarīḥ lafz (mantūq) aur mafhūm dōnōn se sābit hai.

Ba‘z ‘ulamā ne kaha:

"La mahjūbūn" ka matlab hai Allah ki ‘izzat wa karāmat se mahrūm hona.

Yani us ki qurbat, rizāmindī aur didār mein se kisī ek se mahrumī.

Ibn Jarīr rahimahullāh ne farmaya:

"Yeh lafz apne ‘umūm par hai;
unhein Allah ki rūyat se bhi rokā gayā
aur us ki karāmat se bhi mahrūm rakha gayā."

Yeh bāt usūl-e-fiqh ke qā‘iday se ham āhang hai ke
"al-muqtaḍā lahu ‘umūm"

yani kisi muqaddar mafhūm ko us ke jāmi‘ tarīn ma‘nī par
maḥmūl kiya jata hai.

Lihaza "mahjūbūn" mein dōnō ma‘nī shāmil hain:
didār se mahrumī aur karāmat se mahrumī.

Ahl-e-imān ke liye yeh āyat didār-e-ilāhī ka ithbāt
aur ahl-e-kufr ke liye is se mahrumī ki ṣarīḥ dalīl hai.

Ahl-e-Sunnat isī āyat ko
rūyat-e-Bārī Ta‘ālā ke ‘aqīday ki
Qur’ānī dalīl ke taur par paish karte hain.

Yeh bhi dar haqīqat Qur’ān ki tafsīr Qur’ān se hai;
kyūnke yahan kuffār ke liye "mahjūbūn" kaha gayā,
aur dōsri jagah ahl-e-imān ke liye farmaya:
{Wujūhun yawma’izin nāḍirah ilā Rabihā nāzirah}.

Is ke ilāwā ahādīs-e-Nabawiyyah mein yeh matlb bilkul
ṣarīḥ alfāz mein mazkūr hai:

"Tum yaqīnan apne Rab ko dikhōge..."

(Ḥadīs mutawātir hai.)

Ibn al-Qayyim rahimahullāh ne farmaya:

"Āyat {Kallā innahum ‘an Rabbiḥim yawma’izin la
maḥjūbūn thumma innahum la ṣālū al-jahīm}
mein Allah Ta‘ālā ne kuffār ke liye
dō tarah ke ‘azāb jama‘ kar diye:

Jahannam ka ‘azāb,

Allah ke didār se mahrumī ka ‘azāb."

Yeh dōnō un ke a‘māl ki saza hain.

Phir farmaya:

"Jaisā ke Allah Ta‘ālā ne apne awliyā ko
dō qism ke in‘ām ‘atā farmāye:

Jannat ki na‘matōn se lazzat.

Apne didār se lazzat.

Aur in hī dō na‘matōn ko Allah Ta‘ālā ne isi sūrah mein
zikr farmaya:

{Innal abrāra la fī na‘īm ‘alā al-arāiki yanzurūn}

(Yaqīnan neik log na‘matōn mein honge,
takhtōn par baithay dekh rahe honge.)" ///

Yani woh jannatī na‘matōn ko bhi dekhenge
aur apne Rab ke chehre ka didār bhi karenge –
jo sab se ‘aala na‘mat hai.

Mazīd farmaya:

"Is āyat se istidlāl ka pahlu yeh hai ke
Allah Ta‘ālā ne kuffār ki sab se baṛī saza yeh batāī
ke woh us ke didār aur kalām se mahrūm honge.

Agar mōminīn bhi na dekhte aur na sunte,
to woh bhi isi mahrumī mein shāmil ho jate.
Lihaza lāzim yeh hai ke mōminīn Allah ke didār se
mashrūf hōn,
aur yahi un kī sab se baṛī ‘izzat aur na‘mat hai."
(Ibn al-Qayyim: Hādī al-Arwāḥ wa Madārij as-Sālikīn)

Allah Ta‘ālā ka farmān:

{Kallā bal rāna ‘alā qulūbihim mā kānū yaksibūn}

Yani:

Yeh gunāh par gunāh hai, yahān tak ke dil siyāh ho jata
hai.

Mujāhid ne kaha:

Yeh aise shakhs ka hāl hai jo ek gunāh karta hai to woh
gunāh us ke dil ka iḥāṭah kar leta hai,
phir doosra gunāh karta hai to doosra bhi dil ko gher leta
hai,
ḥattā ke gunāhōn ki kasrat se dil par ek mukammal parda
chhā jata hai.

Bakr bin ‘Abdullāh ne kaha:

Jab banda koi gunāh karta hai,
to us ke dil mein sū’ī kī nōk ke barābar ek dāgh lag jata
hai.

Phir agar doosra gunāh kare to isi tarah doosra dāgh,
yahān tak ke jab gunāh barh jate hain
to dil aisā ho jata hai jaisay chhalnī
jis mein na kō’ī bhalāī thahrti hai, na salāh bāqī rehti hai.
(Al-Qurtubī: 22/143)

Isī āyat ke tahat:

Hazrat Abū Hurairah raḍiyallāhu ‘anhu se riwāyat hai ke
Rasūlullāh ﷺ ne farmaya:

"Jab banda gunāh karta hai to us ke dil mein ek siyāh
nuḡṭah lag jata hai.

Agar woh taubah kare to woh nuḡṭah sāf ho jata hai.

Agar phir gunāh kare to woh dāgh barhta rehta hai,
yahān tak ke dil ko ḡhānp leta hai.

Yahi woh zang (rān) hai jis ka zikr Allah ne farmaya:
{Kallā bal rāna ‘alā qulūbihim mā kānū yaksibūn}."

(At-Tabarī: 24/286)

Allah Ta‘ālā ka farmān:

{Kallā innahum ‘an Rabbihim yawma’izin la maḥjūbūn}

Husayn bin Fadl ne kaha:

Jaisay Allah ne dunyā mein in logōn ko apne tawḥīd aur
ma‘rifat se mahrūm rakha,

vaisay hī ākhirat mein unhein apnī rūyat (didār) se mahrūm rakhega.

Zajjāj ne kaha:

Is āyat mein ṣarīḥ dalīl hai ke qiyāmat ke din Allah Ta‘ālā ko dekha jā’ega.

(Ash-Shawkānī: 5/400)

Tafsīr Ibn al-‘Uthaymīn se:

"{Kallā innahum ‘an Rabbiḥim yawma’izin la maḥjūbūn} yani yaqīnan woh us din apne Rab se parde kiye jā’enge, aur yeh qiyāmat ke din hoga ke unhein Allah ‘Azza wa Jall ko dekhne se mahrūm rakha jā’ega, jaisay woh us kī sharī‘at aur āyāt ko dekhne se mahrūm rahe aur unhein purāne logōn kī kahāniyān samjha.

Isī āyat se Ahl-e-Sunnat wal-Jama‘at ne Allah ‘Azza wa Jall ko dekhne ke ithbāt par dalīl pakṛī hai, aur dalīl bilkul wazeh hai ke Allah ne in logōn ko hālāt-e-ghazab mein parde mein rakha, to is ka matlab yeh hai ke neik logōn ko hālāt-e-rizā mein Allah ko dekhne kī ijāzat hai.

Pas jab yeh log maḥjūb hain to neik log maḥjūb nahin hain, aur agar parda sab ke liye hotā to fajjār ke sāth khāṣ karne ka kō’ī fa’idah na thā.

Allah ‘Azza wa Jall ko dekhna kitāb, mutawātir sunnat aur ṣaḥābah wa aimmah ke ijma‘ se sābit hai, is mein kō’ī ishkāl nahin ke Allah Ta‘ālā ko ankhen se haq ke sāth

dekha jā'ega, jaisā ke Allah Ta'ālā ne farmaya: {Wujūhun yawma'izin nāḍirah ilā Rabiḥā nāzirah} [Al-Qiyāmah: 23].

Aur Allah Ta'ālā ne farmaya: {Lilladhīna aḥsanū al-ḥusnā wa ziyādah} [Yūnus: 26].

Aur Nabi ṣallallāhu 'alayhi wa sallam ne is ziyādah kī tafsīr Allah ke chehre ko dekhne se ki hai (1), aur jaisā ke us ke farmān mein hai: {Lahum mā yashā'ūna fīhā ladaynā mazīd} [Qāf: 35].

Aur yahan mazīd se murād wahī ziyādah hai jo

{Lilladhīna aḥsanū al-ḥusnā wa ziyādah} mein hai.

Aur jaisā ke Allah Ta'ālā ne farmaya: {Lā tadrikuhu al-absāru wa huwa yudriku al-absār} [Al-An'ām: 103].

Pas idrāk kī nafī aṣl rūyat ke thabūt par dalālat kartī hai, isi liye Salaf ne is āyat se Allah ko dekhne par dalīl pakṛī, aur muta'akḥkhirīn ne is se Allah ko na dekhne par dalīl pakṛī halānke āyat un ke khilāf dalīl hai, kyunke Allah ne is mein rūyat kī nafī nahin kī balkay idrāk kī nafī kī hai, aur idrāk kī nafī aṣl rūyat ke thabūt par dalālat kartī hai.

Khalāṣah yeh hai ke Qur'ān ne Allah 'Azza wa Jall ko ankhen se dekhne ke thabūt par dalālat kī hai, aur isi tarah ṣaḥīḥ sunnat mein bhi āyā hai, jaisā ke Nabi 'alayhiṣṣalātu wa s-salām ne farmaya: 'Tum apne Rab ko isi tarah dikhōge jaisay tum sūraj ko sāf āsmān mein baghair bādāl ke dekhte hō' (2), aur Āp ṣallallāhu 'alayhi wa sallam ne farmaya: 'Tum apne Rab ko isi tarah dikhōge jaisay tum

chaudahvīn rāt ke chand ko dekhte hō, us ke dekhne mein tumhein kō'ī diqqat nahin hogī' (3), aur is par ṣaḥābah raḍiyallāhu 'anhum aur un ke ba'd āne wāle tab'īn aur is ummat ke aimmah ne imān layā, aur is ka inkar in logōn ne kiya jin ke dil aur 'uqūl haq se parde mein hain, unhon ne kahā ke Allah ko ankhen se nahin dekha jā sakta, balkay āyāt mein rūyat se murād dil kī rūyat yani yaqīn hai, halānke yeh qawl bāṭil hai aur Qur'ān wa sunnat ke khilāf hai." (Tafsīr Ibn 'Uthaymīn)

Allah Ta'ālā farmāta hai:

{Kallā inna kitāba al-abrārī la fī 'illiyyīn, wa mā adrāka mā 'illiyyūn, kitābun marqūm, yashhaduhu al-muqarrabūn, inna al-abrāra la fī na'īm, 'alā al-arā'iki yanzurūn, ta'rifu fī wujūhihim naḍratan na'īm, yusqawna min raḥīqi makhtūm, khitāmuḥu miskun fa fī dhālika fal yatanāfasi al-mutanāfisūn, wa mizājūhu min tasnīm, 'aynan yashrabu bihā al-muqarrabūn} [Sūrah al-Mutaffifīn: 18-28]

Ḥaqīqatan "kitāba al-abrār" – fajjār ke barākhilāf – "'illiyyīn mein hai". Yani un ka maqām 'illiyyīn mein hai, jo ke sijjīn ke muqābil hai.

'Alī bin Abī Ṭalḥah ne Ibn 'Abbās raḍiyallāhu 'anhumā se Allah Ta'ālā ke is farmān "Kallā inna kitāba al-abrārī la fī 'illiyyīn" ke bāray mein riwāyat kī ke is se murād jannat hai.

Zāhir ma‘nī yeh hai ke "‘illiyyīn" lafz "‘uluw" (bulandī) se niklā hai. Jitnā kō‘ī cheez baland aur ūñchī ho, utnī hī zyādah aur wāsi‘ ho jātī hai. Isi liye Allah Ta‘ālā ne us kī ‘azamat ko barḥā chīrhā bayān kī aur us kī ahammiyat par zor dīā, aur farmaya: "Wa mā adrāka mā ‘illiyyūn" (Aur tum kyā jānō ke ‘illiyyīn kyā hai?)

Yahan Allah Ta‘ālā ka farmān "Kallā inna kitāba al-abrār" is ma‘nī mein bhi ho sakta hai ke woh likhe gaye aur muqaddar kiye gaye hain ke ‘illiyyīn mein honge, yani woh is maqām tak pahunch jā’enge. Yeh bāt logōn kī guftugu mein bhi milti hai ke "Allah tumhein ‘illiyyīn mein kare" yani kisī kī rūḥ us baland aur ‘azīm maqām tak pahunch jāye. Lughawī i‘tibār se yeh is rajistar ka nām bhi ho sakta hai jis mein un ke a‘māl likhe jate hain, jaisā ke sijjīn ke bāray mein zikr kīā gayā.

Tāhum yeh tafsīr kamzor hai, jaisā ke riwāyat se zāhir hotā hai. Ḥazrat Barā’ raḍiyallāhu ‘anhu kī ḥadīs mein āyā hai ke sijjīn zameen kī sāwwīn tahah mein hai, jabke ‘illiyyīn ke bāray mein āyā hai ke woh sāwwīn āsmān mein hai. Ḥattā ke Ḍaḥḥāk ka qawl bhi ke woh "sidratul muntahā" (anteḥā’ī ḥadd ka berī kā darakṭ) hai, isi bāt kī ta’īd karta hai ke woh sāwwīn āsmān mein hai. Ba‘z ‘ulamā ne kahā ke ‘illiyyīn se murād jannat hai.

Ulama ke darmiyaan rājih qawl, jaisā ke Ibn Jarīr ne ijma‘ ke sāth naql kiyā, yeh hai ke is se murād sāwwān āsmān hai.

Ibn Kathīr farmāte hain ke zāhir ma‘nī yeh hai ke "illiyyīn" lafz "uluw" (bulandī) se niklā hai, aur jitnā kō‘ī cheez baland aur ūñchī ho, utnī hī zyādah aur wāsi‘ ho jātī hai. Is kī ta‘īd Ḥazrat Barā’ raḍiyallāhu ‘anhu kī ḥadīs se bhi hotī hai jo rūḥ ke bāray mein hai. Jab insān fōt hotā hai aur raḥmat ke farishte us kī rūḥ ko le jate hain, to woh use le kar sāwwīn āsmān tak pahunchte hain. Is waqt kahā jata hai: "Mere banday kī kitāb ‘illiyyīn mein likh do."

Jab rūḥ sāwwīn āsmān tak pahunchtī hai, to kyā us ka matlab yeh hai ke ‘illiyyīn woh rajistar hai jis mein un ke a‘māl likhe jate hain? Allah Ta‘ālā farmāta hai: "Uktubū kitāba ‘abdī fī ‘illiyyīn". Zarūrī nahin ke yeh rajistar ka nām ho, balkay is se murād yeh hai ke is shakhs ka anjām wahān likhā gayā hai. Matlab yeh hai ke us ke liye yeh muqaddar aur likh diya gayā hai ke yeh fard ‘illiyyīn walōn mein se hai.

Rūḥ jism ke sāth ek aise andaaz mein wābistah rehtī hai jisay Allah hī jāntā hai. Jaisay Nabi ﷺ ne anbiyā ko āsmānōn mein dekha, Āp ﷺ ne Ibrāhīm ‘alayhis salām ko dekha ke un ke gird gird bachche hain. Yeh bachche abhi apnī qabron mein the, lekin arwāḥ ke ahwāl aise hain jo sirf Allah hī jāntā hai. Hum apnī samajh ko inhī cheezōn tak maḥdūd rakhte hain jo manqūl hain, aur Allah behtar jāntā hai.

Phir Allah farmāta hai: "Wa mā adrāka mā ‘illiyyūn"
Is ke ba‘d mazīd wazāhat farmāta hai: "Kitābun marqūm"

yani yeh likhā huā aur sabt shudah hai. "Yashhaduhu al-muqarrabūn" yani is par muqarrabīn gawāh hain. Qatādah ne kahā ke yeh farishte hain.

Phir Allah un ke anjām kī tasdīq farmāta hai: "Kitābun marqūm yashhaduhu al-muqarrabūn" Qatādah ne kahā ke yeh farishte hain, jabke ‘Awfī ne Ibn ‘Abbās se naql kiyā ke har āsmān ke muqarrabīn is par gawāh hain.

Phir Allah farmāta hai: "Inna al-abrāra la fī na‘īm" yani qiyāmat ke din woh dā‘imī na‘mat aur fazl ke bāghāt mein honge.

Jaisā ke Ibn al-Qayyim ne zikr kiyā, is se murād qiyāmat ka din hai, lekin unhon ne yeh bhi kahā ke woh ākhirat mein, qabr mein aur yahan tak ke dunyā mein bhi na‘mat mein hain, agar che yahan sīyāq qiyāmat ke din ka hai.

"‘Alā al-arā’iki yanzurūn" Al-arā’ik woh takht hain jin ke ūpar chhatriyān ya sāwān hain.

Lafz "yanzurūn" ko mutlaq rakha gayā hai, yani yeh wazeh nahin kyā ke woh kis cheez ko dekh rahe hain. Is mein ‘umūmiyyat pā’ī jāti hai. Woh apnī na‘matōn, apnī bādshāhat, apnī khūbshūrāt biwiyān, ḥūr al-‘ayn ko dekhte hain, aur sab se barḥ kar woh Allah Ta‘ālā ke jalīl chehre ko dekhte hain, jo sab se barī na‘mat hai. Nusūs se sābit hai ke mōminīn apne Rab ko dekhenge, aur yahī sab se barī ‘atā hai jo unhein milegī.

Phir Allah farmāta hai: "Yusqawna min raḥīqi makhtūm" woh jannat kī sharāb pi'enge. Raḥīq khāliṣ sharāb ke nafnōn mein se ek hai, jaisā ke Ibn Mas'ūd, Ibn 'Abbās, Mujāhid, Ḥasan, Qatādah aur Ibn Zayd ne zikr kiyā. Ibn Mas'ūd ne is āyat "Khitāmuhu miskun" ke bāray mein kahā ke is ka matlab hai ke is ka āmīzah mishk hai.

Phir Allah farmāta hai: "Fa fī dhālika fal yatanāfasi al-mutanāfisūn" yani aisi hāl ke liye logōn ko chāhiye ke ek doosre se sabqat le jā'īñ, is par fakhr karen aur is kī taraf dar'īñ, jaisā ke Allah Ta'ālā farmāta hai: "Li mithli hāza fal ya'mali al-'āmilūn" [Sūrah Aṣ-Ṣāffāt: 61].

Āyat "Fa fī dhālika fal yatanāfasi al-mutanāfisūn" ka matlab yeh hai ke jo log fazīlat aur kasrat ke tālib hain woh is na'mat ya is raḥīq kī taraf dar'īñ jis kī yeh ṣifāt bayān kī gayī hain. Ma'nī qarīb qarīb yahī hai: jo log chāhnay wāle hain woh isi ko chāheñ. Is mein na'mat aur woh raḥīq shāmil hai jis kī yeh khāṣūsiyyāt hain.

"Wa mizājuhu min tasnīm" yeh ek chashmah hai jis se Allah ke muqarrabīn pite hain.

"Aur ba'z ne kahā ke lafz 'wa fī dhālika' ka ma'nī 'ilā dhālika' hai, yani 'isī kī taraf' jaisay farmaya 'fal yatanāfasi al-mutanāfisūn'. Is se murād hai ke jo log jaladī karte hain aur neikiyōn mein sabqat le jānā chāhte hain woh isī kī taraf dar'īñ, jaisā ke Allah Ta'ālā ne farmaya: 'Li mithli hāza fal ya'mali al-'āmilūn' [Sūrah Aṣ-Ṣāffāt: 61]. Tafsīrāt ma'nī ko qarīb kar detī hain, lekin

aşl mein tanāfusi (al-tanāfus) ka ma‘nī hai kisī cheez ke liye muqābalah ya kōshish karnā. Is kī aşl yeh hai ke kisī cheez mein jhagrā karnā, har shakhs chāhta hai ke woh cheez sirf usī ko mile. Kahā jata hai: ‘Main ne is par ḥasad kiyā’ yani main ne is par rishk kiyā aur chāhā ke woh cheez sirf mujhe hī mile.”

Imām Baghawī rahimahullāh is ko kisī qīmatī cheez (nafīs) kī taraf mansūb karte hain, aur bayān karte hain ke qīmatī cheezōn par log bukhhl karte hain aur unhein haasil karne ke liye be-chēn rahte hain. Ma‘mūlī cheezōn ke barākhilāf, har kō’ī is qīmatī cheez ko apne liye chāhta hai aur doosrōn ko dene mein bukhhl karta hai, jaisā ke Ibn Jarīr ne bhi zikr kiyā hai. Yahī aşl maīdān hai muqābalay aur sabqat ka.

Isī wajah se ‘ulamā kehte hain ke Allah ke qarīb hone ke mu‘āmalay mein īthār kī kō’ī gunjā’ish nahin, kyunke yeh is bāt kī ‘alāmat hai ke ādmī Allah ke pās jo kuch hai us se be-parwāh hai. Isī liye Nabi ﷺ ne adhān aur namāz kī pehlī saf ke bāray mein zikr kiyā aur un mein muqābalay kī bāt kī. Phir is ka ḥal sirf qur‘ah andāzī mein niklā. Yeh qur‘ah andāzī is bāt kī dalīl hai ke is mu‘āmalay mein shadeed muqābalah hai aur kō’ī bhi apnā haq chhōrne ke liye tayyār nahin. Har kō’ī use pūrī tarah haasil karnā chāhta hai, jaisā ke Imām Baghawī ne zikr kiyā ke yeh kisī nafīs cheez ke bāray mein hai jis ke liye log muqābalah karte hain.///

Allah Ta‘ālā farmāta hai: "Wa mizājūhu min tasnīm" is ka matlab hai ke is bayān kurday raḥīq (khālīṣ sharāb) ka āmīzah tasnīm se hai, jo ek mashrūb hai jisay tasnīm kahā jata hai. Yeh jannat walōn ka sab se ‘ulwī aur baland tarīn mashrūb hai, jaisā ke Abū Sālīḥ aur Ḍaḥḥāk ne bayān kiyā. Isī liye Allah Ta‘ālā farmāta hai: "‘Aynan yashrabu bihā al-muqarrabūn" yani muqarrabīn use khālīṣ pi’enge, jabke aṣḥāb al-yamīn ke liye use milāyā jā’egā, jaisā ke Ibn Mas‘ūd, Ibn ‘Abbās, Misruq, Qatādah aur digar ne bayān kiyā.

Tasnīm ko jannat walōn ka sab se baland mashrūb qarār diyā gayā hai, aur kahā gayā hai ke yeh sab se ‘ulwī hai kyunke lafz "tasnīm" kī aṣl lughat mein balandī aur rafa‘at hai. Misāl ke taur par, ūnt ke kohān ko "sinām" kahā jata hai kyunke yeh us ke jism ka sab se ūñchā ḥiṣṣah hai. Isī tarah Nabī ﷺ ne farmaya: "Is kī choṭī ka sab se baland maqām Allah ke rāstay mein jihād karnā hai." Pas, jo cheez baland aur ūñchī hotī hai woh balandī aur rafa‘at se makhūz hai. Tasnīm ek aisā chashmah hai jo sab se baland maqām se neechay ke darjōn tak behtā hai, yani jannat ke sab se ‘ulwī ḥiṣṣay se. Is tafsīr kī ta’īd Imām Ibn Jarīr rahimahullāh ne kī hai.

Yeh āyat sūrah ke ibtidā’ kī taraf laṭīf ishārah kartī hai. Ibtidā mein jin logōn ka zikr huā ke woh dunyā mein taṭfīf (nāp tol mein kamī) ke zari‘ay māl jama‘ karte the, un ke liye qiyāmat ke dīn halākat (wayl) hai. Aur jab

nekōkārōn ke bāray mein batāyā gayā ke woh na‘īm (na‘matōn) mein honge, aur un ke liye mishk se mukhtam shudah sharāb jaisā pākīzah mashrūb hai, to farmaya ke yahī woh cheez hai jis mein ahl-e-imān ko bāham bartrī ke liye āge barhna chāhiye, na ke dunyāwī ḥaras wa lalach mein, aur na nāp tol kī khiyānat mein.
(Ash-Shanqītī: 8/463)

“Tasnīm” jannat ka sab se baland aur ‘ulwī mashrūb hai. Allah Ta‘ālā ne bayān farmāyā ke abrār (neik log) ka sharāb tasnīm se milā huā hoga, jabke muqarrabīn (Allah ke khāṣ banday) use khāliṣ sūrat mein pi’enge. Is farq kī wajah a‘māl ke darjay ke mutābiq jazā hai. Chunānche jis tarah muqarrabīn ke a‘māl mukammal taur par ikhlāṣ aur lillāhiyyat se bharpūr hain, un ka mashrūb bhi khāliṣ rakha gayā. Aur jis tarah abrār ne apnī ta‘āt mein kuch mubāḥ umūr shāmil kiye, un ka mashrūb bhi milā jalā (mizāj) rakha gayā. Yani jo ikhlāṣ mein kāmil hoga, us ka ajr bhi khāliṣ hoga, aur jo mukhtaliṣ hoga, us ka ajr bhi vaisā ghair khāliṣ wa milāwat wālā hoga. (Ibn al-Qayyim: 3/270)

Allah Ta‘ālā farmāta hai: {Innal ladhīna ajramū kānū minalladhīna āmanū yaḍḥakūn, wa idhā marṛū bihim yataghāmazūn, wa idhā nqalabū ilā ahlihimu nqalabū fakiḥīn, wa idhā ra’awhum qālū inna hā’ulā’i la ḍāllūn, wa mā ursilū ‘alayhim ḥāfizīn, fal yawma alladhīna āmanū minal kuffāri yaḍḥakūn, ‘alā al-arā’iki yanzurūn,

hal thūbbal kuffāru mā kānū yaf‘alūn} [Sūrah al-Mutaffifīn: 29-36]

Allah Ta‘ālā humein mujrimōn ke bāray mein batāta hai ke woh duniyāwī zindagī mein īmān walōn par hanste the, un ka mazāq urāte aur unhein ḥaqīr samajhte the. Jab woh īmān walōn ke pās se guzarte to ek doosre ko ankhen se ishāray karte, yani mazāq urāte. "Wa idhā nqalabū ilā ahlihimu nqalabū fakihīn" yani jab yeh mujrim apne gharōn ko loṭte to khushī khushī loṭte, jo kuch chāhte pāte, magar Allah kī na‘matōn par shukr adā na karte. Balkay woh īmān walōn ka mazāq urāne, unhein ḥaqīr jāanne aur un par ḥasad karne mein lage rehte.

Ibn Kathīr bayān karte hain: "Wa idhā nqalabū ilā ahlihimu nqalabū fakihīn" jab woh apne gharōn ko loṭte to jo chāhte pāte, magar shukr adā na karte. Yeh ṣifat ya bayān zarūrī nahin ke mazāq urāne se muta‘alliq ho; is ka is se ta‘alluq nahin. Yahan "fakihīn" ka matlab hai ke woh jo chāhte the pāte the. Ibn Jarīr ne is kī tafsīr āsanī aur ‘aysh wa ‘ishrat mein zindagī guzārne aur khud pasandī ke taur par kī hai.

Ba‘z ‘ulamā ne is ko pichhlī āyat se jorā hai ke jab woh īmān walōn ko dekhte to un ka mazāq urāte, aur jab apne gharōn ko loṭte to īmān walōn ka tadhkira karte, un kī ‘izzat par hamlay karte aur un ka mazāq urāte. Āyat "Wa idhā nqalabū ilā ahlihimu nqalabū fakihīn" se murād hai

ke woh īmān walōn ka mazāq urāte aur apne gharōn mein bhi un ka mazāq urāte rehte.

Qirā'at Ḥafṣ, jo hamāray yahan rā'ij hai, mein "fakihīn" hai, jabke dōsri qirā'at mein "fāk ihīn" hai. "Fakihīn" aur "fāk ihīn" ka ma'nī ek hī hai? "Thumma dhahaba ilā ahlihi yatamatta'" [Sūrah Al-Qiyāmah: 33] lafz "fākīh" us shakhs ko kehte hain jo 'aysh wa 'ishrat mein zindagī guzār rahā ho, jabke "fak ih" us shakhs ko kehte hain jo sarkash aur mutakabbir ho. Āyat "Wa idhā nqalabū ilā ahlihimu nqalabū fakihīn" in kuffār kī yahī ṣifāt bayān kartī hai. Yeh ṣifāt rasūlōn ke dushmanōn kī khāṣiyyat hain. Rasūlōn ke paidogar 'umūman kamzor aur mazlūm hote hain, jabke dushman 'umūman mutakabbir aur 'aysh pasand hote hain. ///

Allah Ta'ālā farmāta hai:

"Wa dhar nī wal mukadhdhibīna ulī an-na'matī" [Sūrah Al-Muzzammil: 11]

Phir Allah Ta'ālā farmāta hai: "Wa idhā ra'awhum qālū inna hā'ulā'i la ḍāllūn" yani jab woh īmān walōn ko dekhte to kehte: "Yaqīnan yeh log to gumrah hain." Is kī wajah yeh thī ke woh un ke dīn par na the.

Allah Ta'ālā jawāb detā hai: "Wa mā ursilū 'alayhim ḥāfizīn" yani kuffār ko is bāt ke liye nahin bhijawā gayā thā ke woh īmān walōn ke a'māl aur aqwal kī nigarānī karen. Phir woh kyōn un ke pīchay parē rahte aur unhein

apnī hansī mazāq ka nishānah banāte? Allah Ta‘ālā farmāta hai:

{Qāla ikhsā’ū fihā wa lā tukallimūn, innahu kāna firīqun min ‘ibādī yaqūlūna Rabbana āmannā faghfir lanā warhamnā wa anta khayru r-rāḥimīn, fattakhadhtumūhum sikhriyyā ḥattā ansākum dhikrī wakuntum minhum taḍḥakūn, innī jazaytuhumulyawma bimā ṣābaru anna hum humu al-fā’izūn} [Sūrah Al-Mu’minūn: 108-111]

Phir Allah Ta‘ālā farmāta hai: "Hal thūbbal kuffāru mā kānū yaf‘alūn" yani kyā āj kuffār ko un ke kiye ka pūrā aur munāsib badlah nahin diyā gayā? Jawāb hai: Hān, unhein sab se sakht aur mukammal saza dī gayī.

Āyat "Hal thūbbal kuffāru mā kānū yaf‘alūn" ek istifhām-e-taqrīrī hai, yani: Kyā unhein munāsib aur ‘ibrat nāk badlah mil gayā? Jawāb hai: Hān, woh āg mein dākhil kar diye gaye jabke īmān wāle ṣufōn par baithay unhein dekh rahe hain aur un par hanse ja rahe hain. "Thūbb" ka lafz "thawāb" aur "jazā" se niklā hai, yani badlah ya jazā.

Allah Ta‘ālā ka farmān: {Wa idhā nqalabū ilā ahlihimu nqalabū fakihīn}

Yani: Woh apne ahl o ‘iyāl kī taraf loṭte hain masrūr aur maghrūr hō kar. Yeh un ke ghurūr kī intehā’ī hāl hai – unhon ne sakht burāī aur amn ke dhokay ko jama‘ kiyā.///

Woh aise mutma'in hain goyā un ke pās Allah ka kō'ī
taḥrīrī 'ahd ya zimānī hai
ke woh najāt yāftah hain.
Unhon ne khud hī apne liye faislah kar liyā ke woh
hidāyat par hain
aur īmān wāle gumrāh hain —
yeh sab Allah par behdūz bandhna aur baghair 'ilm ke
kalām karnā hai.
(As-Sa'dī: 916)

Allah Ta'ālā ka farmān: { 'Alā al-arā'iki yanzurūn }

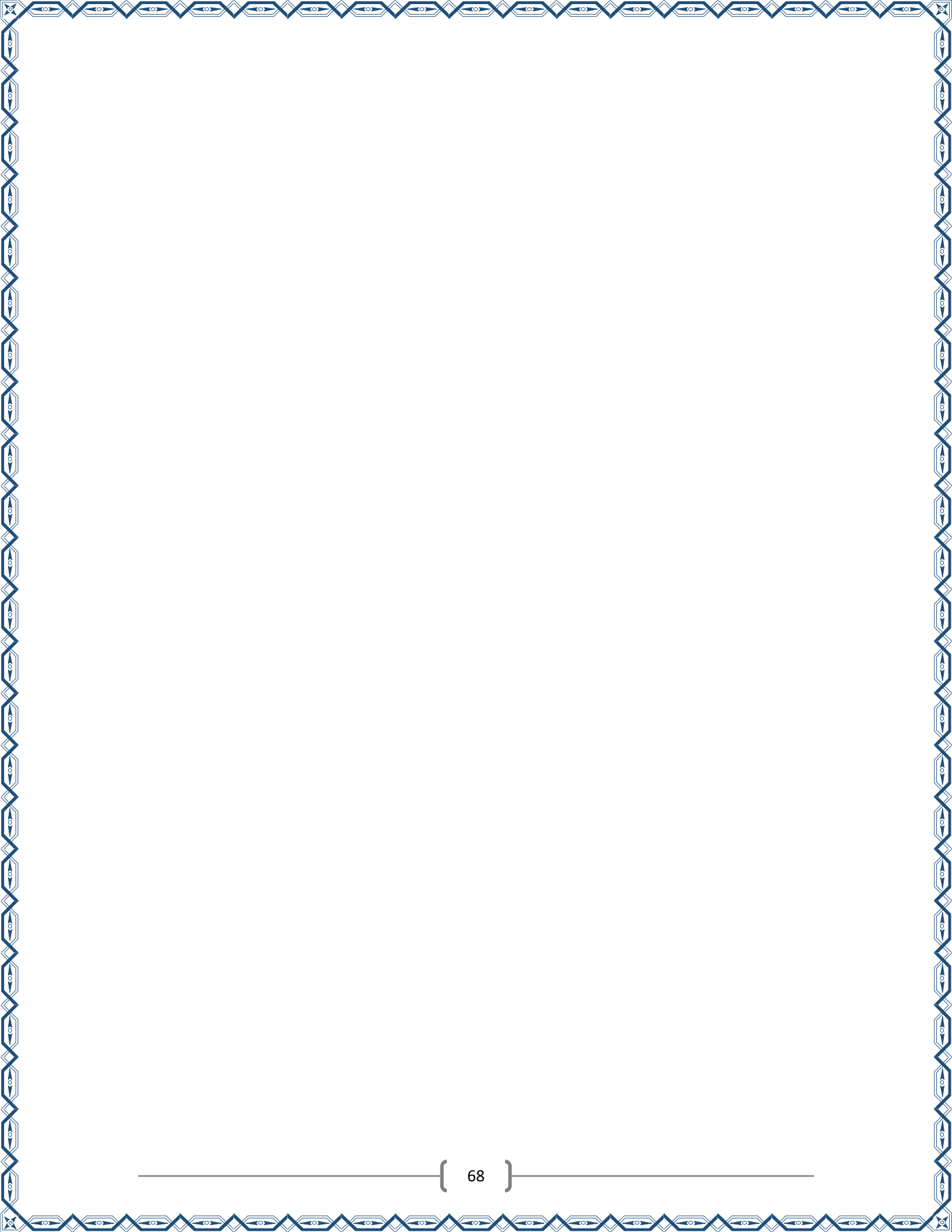
Yani: Woh masahariyōn par baithay honge aur jannat kī
na'matōn, nahrōn, ḥūrōn aur khadamōn ko dekh rahe
honge,
un kī mashghūliyyat sirf lazzat wa raḥat ke manāzir mein
hogī.

Imām Qushayrī farmāte hain:

Allah ne "naẓar karnā" to zikr farmāyā lekin "manẓūr" (jis
kī taraf dekha jā rahā hai) bayān nahin kiyā —
tākay ishārah ho ke dekhne walōn ke manāzir mukhtalif
honge:
kuch apnōn ke maḥallāt dekh rahe honge,
kuch apnī ḥūrōn ya bāghāt ko,
aur khawāṣ banday hamesha apne Rab kī taraf dekh rahe
honge,
jaisay fajjār hamesha apne Rab se ḥijāb mein rahenge.
(Al-Baqā'ī: 21/327)

Fath al-Qadīr aur Aḥsan al-Bayān se chand nukāt

1. Yani lene aur dene ke alag alag paimāne rakhna aur is tarah ḍaḍḍī mār kar nāp tol mein kamī karnā, bahut barī akhlāqī bimārī hai, jis ka natīja dīn aur ākhirat mein tabāhī hai. Ek ḥadīs hai, jo qaum nāp tol mein kamī kartī hai, to us par qīḥaṭ sālī, sakht meḥnat aur ḥukmarrānōn ka zulm musallat kar diyā jata hai.
2. Sijjīn ba‘z kehte hain sijn (qaid khānah) se hai, matlab hai ke qaid khānah kī tarah ek nihāyat tang maqām hai aur ba‘z kehte hain ke yeh zameen ke sab se nichlay ḥiṣṣay mein ek jagah hai, jahan kuffār, zālīmōn aur mushrikōn kī rūḥen aur un ke a‘māl nāmāy jama‘ aur maḥfūz hote hain. Isī liye āge use likhī huī kitāb qarār dī hai.
3. Yani us ka gunāhōn mein masrūfiyyat aur ḥadd se tajāwuz itnā barḥ gayā ke Allah kī āyāt sunkar un par ghaur o fikr karne ke bajāye, unhein aglōn kī kahāniyān batlātā hai.
4. Un ke barākhilāf ahl-e-īmān rūyat-e-Bārī Ta‘ālā se mashrūf honge.
5. Yani ahl-e-īmān ka zikr kar ke khush hote aur dil lagīyān karte. Doosrā matlab yeh ke jab apne gharōn mein loṭte to wahān khushḥālī aur farāghat un ka istiqbāl kartī aur jo chāhte woh unhein mil jātā, is ke bawajūd unhon ne Allah ka shukr adā nahin kiyā balkay ahl-e-īmān kī tahqīr kī aur un par ḥasad karne mein hī mashghūl rahe. (Ibn Kathīr)///



Gyaarwah Hissa - Surah se haasil hone waale asbaaq

Akheer mein, har surah se seekhe jane wale asbaq par guftugu karenge.

Yeh asbaq—jo kul char hazar se zā'id hain—‘amali tab‘īyat ke hain aur humein Qur’ān kī ta‘līmāt ko apnī rozmarra zindagī mein nāfiz karne mein madad dete hain. Yeh asbaq Arshad Bashir Madni kī kitāb "Ahdāf wa Asbāq Qur’ān" se liye gaye hain.

Ba‘z mauzū‘āt:

- mutaffifīn ko qiyāmat ke ‘azāb ke zariye se tanbīh (6-1)
- fujjār aur qiyāmat ke din un kī saza ka bayān (17-7)
- abrār aur un kā jannat mein in‘āmāt ka tazkira (28-18)
- dunyā mein mujrimīn kā mōminōn ke ma‘āmale aur ākhirat mein mujrimīn ko usī jins se badlah (36-29)

Ba‘z asbāq:

- āj musalmānōn kā media ke ba‘z goshay mazāq urā rahe hain aur tuhmatēn dāl kar zariye-e-ma‘īshat bana kar aur bewakūf bana kar khūb maza lete hain; musalmānōn par aur Islām par be-jā i‘tirāzāt kar ke thaṭṭha urānā aur ghalat alqāb se mausūm karnā un kī

‘ādat ban gayī hai; aisē waqt mein ye surah tasallī ka zariya hai.

- jo log nāp tol mein kamī karte hain un ke liye *wayl* kī wa‘īd sunā’ī gayī hai.
- sijjīn aur ‘illiyyīn kyā hai batāyā gayā (insān kā burā ‘amal sijjīn (zameen ke neeche) mein jātā hai jabke neik ‘amal ‘illiyyīn (āsmān ke ūpar) mein, aur rūḥ-e-insānī barzakh mein chali jātī hai (23:100); aur ba‘z ‘ulamā ne yeh bhi ṣarāḥat kī – ba‘z tābi‘īn ke aqwāl kī buniyād par – ke a‘māl aur rūḥēn bhi in maqāmāt par pahuñchā’ī jātī hain: fujjār kī rūḥēn sijjīn mein aur abrār kī rūḥēn ‘illiyyīn mein; wallāhu a‘lam.
- jannat mein abrār a‘lā darjah kā mashrūb jis mein tasnīm kī āmīzah hogī, us ko nūsh farmā’eñge, jabke muqarrabīn *direct* tasnīm se pe’eñge.
- chashmē ka’ī honge lekin a‘lā darjah kā chashmah tasnīm hoga.
- jannat ke dākhilah mein sab barābar hain, lekin dākhil hone ke ba‘d apne a‘māl ke mutābiq marātib pā’eñge.
- ek mōmin ko chāhiye ke jis tarah woh apnā ḥaq pūrā lenā chāhtā hai, usī tarah dūsron ke ḥaq ko bhi barābar dene wālā bane; kamāl-e-īmān kī ‘alāmat yeh hai ke apne liye jo pasand kartā ho wohī apne bhā’ī ke liye bhi pasand kare.
- logōn kā nāp tol mein kamī karnā un ke ākhirat ke īmān mein kamī kī ‘alāmat hai; mōmin ke liye zarūrī

hai ke woh hamesha in sārē burē a‘māl se bach kar ākhirat aur apnī maut ke liye tayyār rahe.

- *kallā inna kitāba al-fujjāri la fī sijjīn...* kuffār, munāfiqīn, fāsiqīn ke nām sijjīn mein likhe jā’eñge aur un ke burē a‘māl kī buniyād par un ko sakht ‘azāb diyā jā’ega.
- yeh log ākhirat aur Qur’ān-e-majīd ko jhuṭlā rahe hain jabke nishāniyān aur dalā’il is ke ḥaqq mein hone ko sābit kar rahe hain.
- ākhirat ke din ko jhuṭlāne walōn ko tīn qism ke ‘azābāt diye jā’eñge:
 1. ‘azāb-e-jaḥīm
 2. dānt aur malāmat kā ‘azāb
 3. Rabb-ul-‘ālamīn ke didār se maḥrūmī kā ‘azāb.
- jab ādmī ḥaqq se dūrī ikhtiyār kartā hai to us kā dil sakht ho jātā hai.
- *kallā innahum ‘an Rabbiḥim yawma’idhin la maḥjūbūn...* āyat kā mafhūm-e-mukhālīf yeh hai ke mōminīn kal qiyāmat mein jannat mein Allah Ta‘ālā kā didār karenge; sārī na‘matōn se baḥ kar mōminīn ko us waqt lazzat milegī jab woh apne Parwardigār kā didār karenge.
- in āyāt mein gunāḥ se bachne kī ta‘līm dī gayī kyunke gunāḥ se dil zang-ālūd ho jātā hai yahān tak ke us kā nūr bujh jātā hai aur us kī baṣīrat mar jātī hai; ḥaqq aur bāṭil mein farq karne kī ṣalāḥiyyat khatam ho jātī hai; ḥaqq ko bāṭil aur bāṭil ko ḥaqq samajhne lagtā hai.

- neik logōn ke nām ‘illiyyīn mein likhe jā’ēnge jis ke pās Allah ke muqarrab farishte ḥāzir hote hain.
- neik logōn ke chehre us din chamak rahe honge.
- mōminōn ko chāhiye ke woh neik a‘māl mein sabqat karen tāke woh jannat mein ūnche se ūnche maqām pāne wāle baneñ.
- mujrimōn ko apne har jurm kī saza bhugatnī paregī.
- mōminīn kal qiyāmat mein har qism kī rāḥat mein honge.
- ākhirat par ‘aqīdah kamzor ho to ‘amalī burā’ī janam letī hai; misāl ke taur par nāp tol mein kamī ka zikr āyā – dar ḥaqīqat is mein *selfishness* aur *sadistic pleasure* kā ma‘nī ātā hai: ṭama‘, lālaj, ḥaras aur ḥasad; (is mein jahan lālaj aur ḥasad kā maraz kārfarma hotā hai wahīn ākhirat par īmān na hone kī wajah bhi asar rakhtī hai).
- Islām kā uṣūl hai: "lā ḍarar wa lā ḍirār / lā tazlīmūna wa lā tuzlamūn" (na nuqsān pahuñchā’o na nuqsān uṭhā’o; na zulm karo na zulm kie jā’o).////

munāsabat / laṭā’if at-tafsīr

- Sūrah Infitar mein abrār aur fujjār ka zikr āyā, Sūrah Muṭaffifīn mukammal abrār aur fujjār ke nāmah-e-a‘māl kī tafṣīlāt par hai, ke abrār aur fujjār kā anjām kyā hoga.
- Sūrah Muṭaffifīn mein nāmah-e-a‘māl ka zikr hai jabke Inshiqāq mein mazīd tafṣīlāt batā’ī ga’īn ke

nāmāh-e-a‘māl kaise diye jā’eñge, aur us waqt un kī
ḥālat kyā hogī.

muntakhab āyāt wa ḥadīth barā-e-ḥifẓ, tadhkīr, tadabbur

āyat 1 (Sūrah al-Muṭaffifīn):

*waylun lil-muṭaffifīn, alladhīna idhāk'tālū 'alan nāsi
yastawfūn, wa idhā kālūhum aw wazanūhum yukhsirūn, a
lā yazunnu ulā'ika annahum mab'ūthūna li-yawm 'aẓīm,
yawma yaqūmun nāsu li-Rabbi al-'ālamīn.*

tarjumah (roman):

barī kharābī hai nāp tol mein kamī karne walōn kī; ke jab
logōn se nāp kar lete hain to pūrā pūrā lete hain, aur jab
unhein nāp kar yā tol kar dete hain to kam dete hain. kyā
unhein apne marne ke ba'd jī uṭhne ka khayāl nahīn, us
'aẓīm din ke liye jis din sab log Rab-bul-'ālamīn ke
sāmne khare honge.

ḥadīth: “yā ma'shara al-muhājirīn...”

*aqbala 'alaynā Rasūlullāh ﷺ fa qāla: yā ma'shara
al-muhājirīn, khamsu khisālin idhā ibtulītum bihinna – wa
a'ūdhu billāhi an tudrikūhunna – lam tazhar il-fāḥishatu
fī qawmin qaṭṭu ḥattā yu'linū bihā illā fashā fīhim
uṭ-tā'ūn wal-awjā' allati lam takun maḍat fī aslāfihim
alladhīna maḍaw, wa lam yanquṣū al-mikyāla wal-mīzān
illā ukhidhū bis-sineena wa shiddat il-mu'nati wa jawr
is-sulṭān 'alayhim, wa lam yamna'ū zakāt amwālihīm illā
muni'ū al-qaṭra minas-samā', wa law lā al-bahā'imu lam*

yumṭarū, wa lam yanquḍū ‘ahdallāh wa ‘ahda Rasūlih illā sallatallāhu ‘alayhim ‘aduwwan min ghayrihim fa akhadhū ba‘da mā fī aydīhim, wa mā lam yaḥkum a‘immatuhum bi-kitābillāh wa yatakhayyarū mim mā anzalallāh illā ja‘alallāhu ba‘sahum baynahum.

mukhtaṣar tarjumah (roman):

"ay jamā‘at-e-muhājirīn, pānch khisāl hain jin mein jab tum mubtalā ho jā’ō – aur main Allah kī panāh māngtā hūn ke tum unpar giriftār ho –

1. jis qaum mein fahāshī zāhir o ‘alāniyyah ho jā’e to un mein tā‘ūn aur aisi bīmāriyān phail jātī hain jo un se pehle logōn mein na thīn;
2. jo qaum mikyāl aur mīzān mein kamī kartī hai us par qīḥaṭ, sakht ma‘īshat aur zālim ḥukm’rān musallat kar diye jātay hain;
3. jo qaum apne amwāl kī zakāt rok letī hai us se bārish rok lī jātī hai, agar chawpā’e na hote to kabhī bārish na hotī;
4. jo qaum Allah aur us ke Rasūl ke ‘ahd ko torṭī hai to Allah un par gair qawm dushman ko musallat kar detā hai jo un ke māl chheen lete hain;
5. aur jab un ke ḥukm’rān kitāb-ullāh se ḥukm nahīn karte balkē jo chāhte hain us mein se (ba‘z aḥkāṁ) ikhtiyār kar lete hain to Allah un par āpasī larā’ī aur dushmanī musallat kar detā hai." (Ṣaḥīḥ at-Targhīb wa at-Tarhīb: 1761)

athar ibn ‘Abbās r.a.:

‘an ibn ‘Abbās qāl: lammā qadiman Nabī ﷺ al-Madīnah kānū min akhbathin nāsi kaylā, fa anzalallāhu {waylun lil-muṭaffifīn}, fa aḥsanū al-kayla ba‘da dhālik.

roman:

‘Abdullāh ibn ‘Abbās r.a. farmāte hain: jab Nabī ﷺ Madīnah ā’e to Madīnah walē nāp tol mein sab se bure the; phir Allah ne āyat {waylun lil-muṭaffifīn} nāzil farmā’ī, is ke ba’d unhon ne nāp tol durust kar liyā. (Sunan Ibn Mājah: 2308)

ḥadīth ibn ‘Umar r.a. (pasīna):

"yawm yaqūmun nāsu li-Rabbi al-‘ālamīn ḥattā yaghība aḥaduhum fī rashḥihī ilā anṣāfi udhunayh."

roman:

‘Abdullāh ibn ‘Umar r.a. se riwāyat hai ke Nabī ﷺ ne farmāyā: "us din (yani yawma yaqūmun nāsu li-Rabbi al-‘ālamīn) ādmī apne pasīne mein ḍubā hogā, jo us ke kārōn ke ardh tak pahuñch jā’egā." (Bukhārī: 4938)

ḥadīth al-Miqdād ibn al-Aswad r.a. (qiyāmat ka pasīna):

mikh’dād ibn al-Aswad qāl: sami‘tu Rasūlallāh ﷺ yaqūl: "tudnā ash-shamsu yawmal qiyāmah min al-khalq ḥattā takūna minhum ka-miqdāri mīl." qāla Sulaym ibn ‘Āmir:

*fa wallāhi mā adrī mā ya ‘nī bil-mīl – a masāfati al-ard
am al-mīl alladhī tuktaḥalu bihil ‘ayn – qāl: "fa yakūn
un-nāsu ‘alā qadri a ‘mālihim fil- ‘araq: fa minhum man
yakūnu ilā ka ‘bayh, wa minhum man yakūnu ilā
rukbatayh, wa minhum man yakūnu ilā ḥaqwayh, wa
minhum man yuljimuhul ‘araq iljāman." wa ashāra
Rasūlullāh ﷺ bi-yadihī ilā fīh.*

roman:

Miqdād ibn Aswad r.a. farmāte hain: main ne Rasūlullāh ﷺ ko farmāte sunā: "qiyāmat ke din sūraj makhlūq se qareeb kar diyā jaye gā yahan tak ke un se sirf ek mīl ke fasle par ho jā’egā." Sulaym ibn ‘Āmir kehte hain: Allah kī qasam, mujhe nahīn mālūm ke yahan mīl se murād zamīn kī masāfat hai yā woh sū’ī jiss se āñkh mein surmah lagāyā jātā hai. Aap ﷺ ne farmāyā: "phir log apne a‘māl ke muṭābiq pasīne mein ḍūbe honge; kuch aise honge jin kā pasīnā ṭeknōn tak hogā, kuch ke ghutnōn tak, kuch ke kamar tak, aur kuch aise ke pasīnā un ko munh tak lagām kī tarah jāṁ legā." Phir Rasūlullāh ﷺ ne apne mubārak hāth se apne munh kī taraf ishārah farmāyā.
(Muslim: 2864)

‘an Abī Hurayrata, anna Rasūlallāh ṣallallāhu ‘alayhi wa sallam qāl:

"inna al-mu’mina idhā adhnaba kānat nukta(tun) sawdā’u fī qalbih, fa in tāba wa naza‘a wastaghfara, suqila qalbuh, fa in zāda zādat, fa dhālika ar-rān alladhī dhakarahu

fī kitābih: *kallā bal rāna ‘alā qulūbihim mā kānū yaksibūn* (Sūrat al-Muṭaffifīn, āyah 14)."

Abū Hurayrah raḍiyallāhu ‘anhu kehte hain ke Rasūlullāh ṣallallāhu ‘alayhi wa sallam ne farmāyā:

"jab mu'min kō'ī gunāh kartā hai to us ke dil mein ek siyāh nuqṭa (dāgh) lag jātā hai, agar woh taubah kare, bāz ā jā'e aur maghfīrat ṭalab kare to us kā dil sāf kar diyā jātā hai, aur agar woh (gunāh mein) barhtā chalā jā'e to phir woh dhabba bhi barhtā jātā hai; yeh wohī *zang* hai jis kā zikr Allah Ta'ālā ne apnī kitāb mein kiyā hai: *kallā bal rāna ‘alā qulūbihim mā kānū yaksibūn*." (Sunan Ibn Mājah: 4244)

in gyārah ḥiṣṣōn ke zariye, is silsilay kā maqsad humein Qur'ān se bā-ma'nī taur par jōṇā hai. yeh rivāyatī 'ilm ko jadīd baṣīrat ke sāth yakjā kartā hai, jo humein is ke lā-zawāl paighām par ghaur-o-fikr karne mein madad detā hai. yeh safar humein targheeb dene, ta'līm dene aur Allah ke qarīb karne ke liye tartīb diyā gayā hai.
