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wale ahabab Mubarakbadi ke mustahiq hai**

ke unoun ne asan kia urdu reading Na janne Waloun ke liye

الحمد لله

فجزاكم هلا خيرا

**Note : arshad basheer madani ne Word to Word check nahi kia
Kiunke bohut books ko roman Kia gaya un sab
ko Check karna asan nahi, time ka commitment deegar Urdu books
Aur syllabus par laga huva hai is liye badi**

**mazirat ke sat arz hai ke jahan kahin apko pronunciation ya
talaffuz mai Diqqat lage Urdu Janne Waloun se**

**asal Kitab ki taraf rujoo farmaen in sha Allaah in sha Allaaah
Askislampedia ki Team ka shukriya ke Roman mai book lane mai
madad faramee**

Khas tour se

**Riaz bhai , shaikh abdullah Umeri, faheem iqbal , Mushtaq ahmed
Aur baz sisters bhi hain jo madad kie Aur**

**kuch brothers bhi madad kie Likin ijazat nahi hai ke unka naam
zikr Kia jae Allaah qabool farmae sab ki mahant**

Ameen

Shukriya

Shoba e nashro ishaat,

Askislampedia

Pahla Hissa *****

(Surah Burooj ka umoomi jaayza)

Surah al-Burooj

Surah al-Burooj ki tafseer 12 hisson mein (Tafseer of Surah in 12 Segments)

Pehla hissa (Surah al-Burooj ka ‘umoomi jaaizah)

Surah ka ‘umoomi jaaizah pesh karta hai, jis mein saabiqah aur ainda suraton ke saath ta‘alluq ko numayan kiya jata hai. Is mein surah ke mauzu‘ati andaaz aur maqasid ka bhi jaaizah liya jata hai.

Note: Suraton ke maqati‘ aur bahami ta‘alluq ki ikaiyaan.

(85) Surah al-Burooj

Burooj

The Big Stars

Al-Burooj

Maqaam-e-Nuzool: Makkah

Baaz ahdaaf

- Momin mard aur momin auraton ko sataane ka anjaam.
- Ashaab al-Ukhlood ka qissa mazkoor hai. Bataya gaya ke in ahl-e-imaan ne deen wa imaan ki khaatir apni jaan bhi de di.

Mukhtasar ta‘aruf

Mauzu‘aat, saakht aur Surah al-Burooj ki bahami rabt

Surah al-Burooj (Surah 85) ek makki surah hai jo imaan, zulm o sitam, ilahi insaaf aur Allah ki a‘la tareen haakimiyat ke baare mein ek taaqatwar paighaam pesh karti hai. Yeh surah tareekhi waqiaat ko bayan karti hai taa-ke Allah se badlay ki yaqeeniat aur momineen ki bil-aakhir kaamiabi ko mazboot kiya ja sake. Yeh surah apne se pehle aur baad ki suraton ke saath gehraai se juri hui hai, jis se Qur’an ke bayaan mein mauzu‘ati aur saakhti bahao paida hota hai.

Surah al-Burooj ke mauzu‘aat

Alif. Allah ki gawaahi aur kaainiati nizaam

- Surah ki ibtida qasmon se hoti hai, jahan Allah aasman ki qasam khata hai jo burooj (an-nujoom) se muzayyan hai aur deegar falaki ‘anāsir ki bhi qasam khata hai.
- Yeh kaainiati nishaaniyan Allah ki mutlaq taaqat aur us ke insaaf ke nafaz ki qudrat ki gawaahi hain.

Baa. Mazloom momineen ki kahani (Ashaab al-Ukhlood)

- Surah mein un momineen ki alnaak dastaaan bayan ki gayi hai jinhen apne imaan par qaim rehne ki wajah se aag ke gaddhe mein daal diya gaya.
- Yeh nek logon par zulm o sitam ke tareekhi tasalsul ko ujagar karti hai aur momineen ko yaqeen dilati hai ke un ki aazmaishen Allah ke 'ilm mein hain.

Jeem. Zalimoon ka anjaam aur momineen ka inaam

- Surah kaafiron ke zulm ki muzammat karti hai aur unhen aakhirat mein sakht anjaam se khabardaar karti hai.
- Jabke imaan walon se jannat aur daa'imi kaamiabi ka wa'da kiya gaya hai.
- Daal. Allah ki kaamil taaqat aur control
 - v Surah is baat ki tasdeeq karti hai ke Allah hi aasmaanon aur zameen ka waahid maalik hai.
 - v Us ki baadshahi mutlaq hai aur woh har cheez se poori tarah baakhabar hai.
 - v Koi taaqat us ke insaaf se bach nahi sakti.
- Hah. Guzashta qaumon se sabaq
 - v Surah un pichhli qaumon ka hawala deti hai jo apni sarkashi aur haqq ke inkaar ki wajah se tabaah ho gain.
 - v Yeh un logon ke liye tanbeeh hai jo imaan ka inkaar karte aur momineen par zulm karte hain.
- Surah al-Burooj ki saakht
 - Surah ek waazeh aur mantiqi saakht ki pairavi karti hai:
 - v Ibtidaai qasmmain (aayaat 1–3)
 - v Allah aasmaan burjon waale, qiyaamat ke din aur gawaahi dene waale waqiaat ki qasam khata hai.
 - v Yeh qasmmain Allah ke insaaf ki yaqeeniat ke liye bunyaad faraham karti hain.
- Ashaab al-ukhdood ka qissa (aayaat 4–10)
 - v Imaan walon par zulm-o-sitam aur unhein zinda jala dene ka bayaan.
 - v Zaalimon ki muzammat aur momineen ki isteqaamat ko ujagar kiya gaya.
- Momineen aur kaafiron ka anjaam (aayaat 11–14)
 - v Imaan walon se jannat ka waada.
 - v Kaafiron ko Allah ke azaab ka saamna.
- Allah ki haakimiyat aur taaqat (aayaat 15–22)
 - v Allah ki kaainaat par mukammal control ki tasdeeq.
 - v Guzashta qaumon ki tabaahi ka zikr jo apne a'maal ke nateeje mein halaak hoein.
 - v Aakhir mein yaad dahani ke Allah sab kuch dekh raha hai aur us se kuch posheeda nahi.
- Pichhli aur agli suraton se bahami rabt

- Alif. Surah al-Inshiqaaq (Surah 84) se rabt
v Surah al-Inshiqaaq qayamat ke din aur a‘maal ke mutabiq logon ki taqseem par baat karti hai.
v Surah al-Burooj phir ek haqeeqi misaal pesh karti hai ke momineen ko kaise aazmaya jata hai, aur dunya o aakhirat dono mein Allah ke insaaf ko ujagar karti hai.
v Inaam o saza ka mauzu‘ dono suraton mein marboot andaaz mein chalta hai.
- Baa. Surah at-Taariq (Surah 86) se rabt
v Surah al-Burooj is baat par khatm hoti hai ke Allah kaainaat par mukammal control rakhta hai.
v Surah at-Taariq ka aaghaz bhi falaki nishaniyon aur qayamat ki yaad dehani se hota hai.
v Dono suraten takhleeq aur jaza mein Allah ki taaqat ko ujagar karti hain.
- Ikhtitam
Surah al-Burooj haqq aur baatil ke darmiyan jaari jidojahd ki yaad dehani hai. Yeh momineen ko yaqeen dilati hai ke Allah ka insaaf ghaalib aayega aur zalimon ko un ke anjaam se khabardaar karti hai. Is ki munazzam saakht—qasmon, tareekhi waqiaat, ilahi intibahaat aur tasalliyon ke zariye—Qur’ani paighaam mein isteqaamat ko mazboot karti hai. Mazeed yeh ke is ka Surah al-Inshiqaaq aur Surah at-Taariq ke darmiyan mahal-e-wuqoo‘ ilahi insaaf, jawaabdehi aur qayamat ki yaqeeniat ke majmooi mauzu‘ ko mazboot karta hai.

Doosra Hissa *****

(Tafseeri Tarjamah)

(Qur’an ke ma‘ani ka tarjuma pesh karta hai, jis ke saath aayat ba aayat tashreeh shamil hoti hai)
Aayat ba aayat Surah al-Burooj (The Constellations) ki tashreeh, kalidi alfaaz aur un ke ma‘ani ke tarjuma ki roshni mein:

Bismillahi al-Rahmaani al-Raheem

Shuru Allah ke naam se jo be-hadd mehrbaan, nihayat raheem wala hai.

Aayat 1: وَالسَّمَاءِ ذَاتِ الْبُرُوجِ

Tarjuma:

Qasam hai burjon wale aasmaan ki.

Wazaahat:

Allah Ta‘ala aasmaan ki qasam khata hai jo burjon (sitaron ke jhurmat) se muzayyan hai, is se apni takhleeq ki azmat aur har cheez par apni qudrat ko zaahir karta hai.

Aayat 2: وَالْيَوْمِ الْمَوْعُودِ

Tarjuma:

Aur wa‘da kiye gaye din ki qasam.

Wazaahat:

Allah Ta‘ala qayamat ke din ki qasam khata hai jo wa‘da-shudah aur yaqini hai. Is se hisaab-kitaab ki haqeeqat aur sanjeedgi ko ujagar kiya gaya hai.

Aayat 3: وَشَٰهِدٍ وَمَشْهُودٍ

Tarjuma:

Aur gawaah ki aur jis par gawaahi di jaye.

Wazaahat:

Ibn Abi Haatim ne Hazrat Abu Hurayrah R.A. se riwayat kiya ke Rasoolullah ﷺ ne farmaya: “Al-yawm al-ma‘ood qayamat ka din hai, al-shaahid Jumu‘ah ka din hai, aur sooraj ne na is se behtar din par tulu‘ kiya na ghuroob. Is mein ek ghadi aisi hai ke koi Muslim banda Allah se bhalai nahi maangta magar Allah use ata karta hai, aur na burai se panah maangta hai magar Allah use panah deta hai. Al-mashhood ‘Arafah ka din hai.”

(Is hadees ko Ibn Khuzaymah ne bhi riwayat kiya hai.)

Aayat 4: قُتِلَ أَصْحَابُ الْأُخْدُودِ

Tarjuma:

Khandaq walon par la‘nat ho.

Wazaahat:

Un logon ki taraf ishaara hai jinhon ne khandaqein khodeen aur imaan walon ko un mein jala kar maara. In par la‘nat Allah ke ghazab aur azaab ki ‘alamat hai.

Aayat 5: النَّارِ ذَاتِ الْوُفُودِ

Tarjuma:

Aag waali jo eendhan se bhari hui thi.

Wazaahat:

Khandaq ki aag ka zikr hai jis mein lakri ya deegar madaad daal kar use bhadkaya gaya taa-ke mominon ki takleef ko barhaya jaye. Yeh aayat kaafiron ki sangdili ko bayan karti hai.

Aayat 6: إِذْ هُمْ عَلَيْهَا قُعُودٌ

Tarjuma:

Jab woh is par baithe hue the.

Wazaahat:

Zaalim log imaan walon ko jalta dekh kar khud baithe rahe, jo un ke takabbur aur be-rahmi ko zaahir karta hai.

Aayat 7: وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ

Tarjuma:

Aur jo kuch woh imaan walon ke saath kar rahe the, use dekh rahe the.

Wazaahat:

Kaafir khud apne zulm o sitam ko dekh rahe the, jis se un ke iraade ki pukhtagi aur danistah zulm zaahir hota hai.

Aayat 8: وَمَا تَقَمُّوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ

Tarjuma:

Aur mominon ke saath un ki dushmani is wajah se thi ke momin us Allah par imaan laye the jo Zabbar-dast aur laaiq-e-tahmeed hai.

Wazaahat:

Mominon ka waahid “jurm” Allah par imaan lana tha jo ‘Azeez aur Hameed hai. Yeh aayat mominon par hone wale be-jaa zulm ko zaahir karti hai.

Aayat 9: الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

Tarjuma:

Jis ke liye aasmaanon aur zameen ki baadshahi hai, aur Allah har cheez par gawaah hai.

Wazaahat:

Allah apni aasmaanon aur zameen par mukammal baadshahi aur har cheez par apni nigrani yaad dilata hai.

Aayat 10: إِنَّ الَّذِينَ قَتَلُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ

Tarjuma:

Beshak jin logon ne musalman mardon aur auraton ko sataya, phir taubah na ki to un ke liye jahannam ka azaab hai aur un ke liye jalne ka azaab hai.

Wazaahat:

Yeh aayat imaan walon par zulm karne walon ko khabardaar karti hai ke agar woh taubah na karein to un ke liye daa’imi jahannam aur aag ka azaab hai. Allah apne insaaf aur un ke a’maal ki shiddat ko bayan karta hai.

Aayat 11: إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ

Tarjuma:

Beshak jo log imaan laye aur neik a’maal kiye un ke liye aise baagh hain jin ke neechay nahrein behti hain. Yahi badi kaamyabi hai.

Wazaahat:

Zalimoon ke bar-aks, momin jo aazmaishon mein saabit qadam rehte hain, unhein jannat mein a’la aur daa’imi inaaam diya jayega.

Aayat 12: إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ

Tarjuma:

Beshak tumhare Rab ki pakad bahut sakht hai.

Wazaahat:

Allah ka saza dena zalimoon ke liye taaqatwar aur sakht hai, jo us ke insaaf ke nafaz ki salahiyat ko zaahir karta hai.

Aayat 13: إِنَّهُ هُوَ يُبْدِي وَيُعِيدُ

Tarjuma:

Beshak wahi paida karta hai aur phir (dobarah) zinda karta hai.

Wazaahat:

Allah hi apni makhlooq ko paida karta hai aur dobara zinda karta hai. Yeh aayat us ki zindagi dene, lene aur wapas laane ki qudrat ko ujar karta hai.

Aayat 14: وَهُوَ الْغَفُورُ الْوَدُودُ

Tarjuma:

Aur woh bakhshne wala, muhabbat karne wala hai.

Wazaahat:

Bawajood is ke ke woh zalimon ko sakht saza deta hai, Allah taubah karne walon aur imaan walon ke liye bakhshne wala aur muhabbat karne wala hai.

Aayat 15: ذُو الْعَرْشِ الْمَجِيدُ

Tarjuma:

Maalik-e-‘Arsh, buzurghi wala.

Wazaahat:

Allah ki baadshahat aur jalalat ko us ke ‘Arsh aur jaleel-ul-qadr hone ki sifat ke zikr se ujar kiya gaya hai.

Aayat 16: فَعَالٌ لِّمَا يُرِيدُ

Tarjuma:

Jo chahta hai, karta hai.

Wazaahat:

Allah ki marzi mutlaq hai, aur koi cheez usay us ke irade ko poora karne se rok nahi sakti.

Aayat 17: هَلْ أَتَاكَ خَبِيرٌ الْجَنُودِ

Tarjuma:

Kya aap ke paas lashkaron ki khabar aayi hai?

Wazaahat:

Allah sawaal karta hai taa-ke maazi ki qaumon aur faujon ki taraf tawajjuh dilaye jo zulm ki wajah se tabaah ho gain.

Aayat 18: فِرْعَوْنَ وَثَمُودَ

Tarjuma:

Fir'aun aur Thamood.

Wazaahat:

Do zalimon (Fir'aun aur qaum-e-Thamood) ki misaalein di gayi hain jo apne takabbur aur Allah ke rusul ke inkaar ki wajah se 'ibrat bane.

Aayat 19: بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ

Tarjuma:

Balki jo kaafir hain, woh jhutlanay mein lage hue hain.

Wazaahat:

Wazeh nishaniyon aur intibahaat ke bawajood, kaafir haqq ko musalsal jhutlate rehte hain.

Aayat 20: وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ

Tarjuma:

Halaanke Allah ne un ko ghere mein le rakha hai.

Wazaahat:

Allah ka 'ilm aur qudrat kaafiron ko har taraf se ghere hue hai, aur woh us ki giraft se bach nahi sakte.

Aayat 21: بَلْ هُوَ قُرْآنٌ مَجِيدٌ

Tarjuma:

Balki yeh to ek 'azmat wala Qur'an hai.

Wazaahat:

Qur'an apne mazmoon aur hidayat mein buland-o-bala aur 'azeem hai, aur Allah ki sachchai ki daleel hai.

Aayat 22: فِي لَوْحٍ مَحْفُوظٍ

Tarjuma:

Jo ek mahfooz lauh mein (likha hua) hai.

Wazaahat:

Qur'an Lauh-e-Mahfooz mein mehfooz hai, jo us ki abadi aur ghair-mutabaddil haisiyat ko zaahir karta hai.

Teesra Hissa *****

teesra hissa (lughvī tashrīḥ)

hissa awwal: kitāb "As-Sirāj" se alfāz kā majmūa aur lughvī tashrīḥ

tarteebuhā 85 ... Sūrah al-Burūj ... āyātuhā 22 ... makkīyah – al-āyah ... al-kalimah ... ma'nāhā

shumār

Qurānī alfāz

Arabī mein ma'nī

Urdu mein ma'nī

Angrezī mein ma'nī

No.

Quranic Words

Translation in Arabic

Translation in Urdu

Translation in English

5799

1

dhāt al-burūj

dhāt al-manāzil allatī tamurru bihā ash-shams, wal-qamar

burjon wāle

containing great stars

5800

2

wa al-yawm al-ma'ūd

huwa: yawm al-qiyāmah

wa'da kiye hue din kī qasam

and [by] the promised Day

5801

3

wa shāhidin wa mashhūd

aqsama-llāhu bi-kulli shāhidin yashhad, wa bi-kulli man yushhadu 'alayh

hāzir hone wāle aur hāzir kiye gaye kī qasam

and [by] the witness and what is witnessed

5802

4

qutila

lu'ina, wa 'uzziba, wa halaka

halāk kiye gaye

cursed/destroyed

5803

5

ashāb al-ukhdūd

alladhīna shaqqu fī al-arḍ shaqqan 'azīman; li-iḥrāq al-mu'minīn

khandakon wāle

the companions of the trench

5804

6

al-waqūd

mā tush'alu wa tūqadu bihī an-nār

eindhan

fuel

5805

7

shuhūd

ḥuḍūr

sāmne dekhna (hāzir)

were witnesses

5806

8

fatānū

ḥarraqu bi-n-nār

jīn logon ne satāyā

who have tortured

5807

9

'adhāb al-ḥarīq

al-'adhāb al-muḥriq

jalne kā 'adhāb

the burning Fire

5808

10

baṭsh

intiqāam

pakr
the vengeance

5809

11
yubdi'u
yakhluqu al-khalq ibtidā'an
pehlī martaba wohī paida kartā hai
(revenge)

5810

12
wa yu'īdu
yuḥyīhim ba'da mawtihi
aur woh dobarah paida kare gā
who originates

5811

13
al-wadūd
al-muḥibb li-awliyā'ih, al-maḥbūb lahum
bohat mohabbat karne wālā
and who repeats

5812

14
al-majīd
al-'aẓīm
'azmat wālā
the Affectionate

hissa dovom: Arshad Bashir Madani kī taraf se alfāz kā majmūa, kalimah kī sakht kī samajh

Sūrah kā tafsīlī tajziyah (āyat ba āyat), jis mein alfāz par tawajjuh dī ga'ī hai. Is tajziyah mein asmā ke wāḥid aur jam', tamām mushtaqqāt ke mazī, muḍāri', mujarrad aur maṣḍar, aur un ke ma'ānī shāmil hain. Yeh 'amal hamein Qur'ān ke gehre ma'ānī mein mazeed ghotah lagāne ke qābil banātā hai.

Sūrat al-Burūj – āyat ba āyat lughvī tajziyah

wa-s-samā'i dhāti al-burūj

Asmā (Ism):

- **al-burūj** – *burjun* kī jam' – burj, qila', sitāron ke jhurmat

wa-l-yawmi al-maw‘ūd

Asmā (Ism):

- **al-maw‘ūd** – wāḥid (ism maf‘ūl) – *wa‘ada* se – wa‘da kiyā gayā

Af‘āl (Fi‘l):

- **wa‘ada** – **ya‘idu** – **wa‘dan**, **‘iddah** – wa‘da karnā
- **bāb ḍaraba yaḍribu** – mujarrad (tīn ḥarfī aṣl)

wa shāhidin wa mashhūd

Asmā (Ism):

- **shāhid** – wāḥid (ism fā‘il) – gawāh
- **mashhūd** – wāḥid (ism maf‘ūl) – jis par gawāhī dī jā’e

Af‘āl (Fi‘l):

- **shahida** – **yashhadu** – **shahādat(an)** – gawāhī denā; *shuhūd* kā ma‘nī hai dekhna
- **bāb samī‘a yasma‘u** – mujarrad

qutila aṣṣābu al-ukhdūd

Asmā (Ism):

- **aṣṣāb** – *ṣāhib* kī jam‘ – sāthī
- **al-ukhdūd** – wāḥid – khandaq

Af‘āl (Fi‘l):

- **qatala** – **yaqtulu** – **qatlan** – qatl karnā
- **bāb naṣara yaṣuru** – mujarrad

an-nāri dhāti al-waqūd

Asmā (Ism):

- **al-waqūd** – wāḥid – eindhan

Af‘āl (Fi‘l):

- **waqada** – **yaqidu** – **waqdan** – jalānā
- **bāb ḍaraba yaḍribu** – mujarrad

idh hum ‘alayhā qu‘ūd

Asmā (Ism):

- **qu‘ūd** – *qā‘id* kī jam‘ – baiṭhnā

Af‘āl (Fi‘l):

- **qa‘ada** – **yaq‘udu** – **qu‘ūdan** – baiṭhnā
- **bāb naṣara yaṣuru** – mujarrad

wa hum ‘alā mā yaf‘alūna bi-l-mu‘minīna shuhūd

Af‘āl (Fi‘l):

- **fa‘ala** – **yaf‘alu** – **fi‘l(an)** – karnā
- **bāb fataḥa yaftaḥu** – mujarrad
- **āmana** – **yu‘minu** – **īmān(an)** – īmān lānā (mazīd fīh)
- **bāb if‘āl** – mazīd fīh

wa mā naqamū minhum illā an yu‘minū bi-llāhi al-‘azīzi al-ḥamīd

Af‘āl (Fi‘l):

- **naqama** – **yanqimu** – **niqmah** – nafrat karnā, badla lenā
- **bāb ḍaraba yaḍribu** – mujarrad
- **āmana** – **yu‘minu** – **īmān(an)** – īmān lānā
- **bāb if‘āl** – mazīd fīh

alladhī lahu mulku as-samāwāti wa-l-arḍ, wa-llāhu ‘alā kulli shay’in shahīd

Af‘āl (Fi‘l):

- **shahida** – **yashhadu** – **shahādat(an)** – gawāhī denā
- **bāb sami‘a yasma‘u** – mujarrad

inna alladhīna fatanū al-mu‘minīna wa-l-mu‘mināt, thumma lam yatūbū, fa lahum ‘adhābu jahannam wa lahum ‘adhābu al-ḥarīq

- **al-ḥarīq** – wāḥid – bharaktī āg

Af‘āl (Fi‘l):

- **fatana** – **yaftinu** – **fitnat(an)** – āzmānā, satānā
- **bāb ḍaraba yaḍribu (bāb naṣara yaṣuru)** – mujarrad
- **tāba** – **yatūbu** – **tawbat(an)** – taubah karnā

- **bāb naşara yaşuru** – mujarrad

**inna alladhīna āmanū wa ‘amilū as-ṣāliḥāt, lahum jannātun tajrī min taḥtiḥā al-anhār,
dhālika al-fawzu al-kabīr**

Asmā (Ism):

- **jannāt** – *jannah* kī jam‘ – bāghāt
- **al-anhār** – *nahr* kī jam‘ – nahrain
- **al-fawz** – wāḥid – kāmyābī
- **al-kabīr** – wāḥid – baṭī/‘aẓīm

Af‘āl (Fi‘l):

- **āmana** – *yu’minu* – **īmān(an)** – īmān lānā
- **bāb if‘āl** – mazīd fīh
- **‘amila** – *ya‘malu* – **‘amalan** – ‘amal karnā
- **bāb ḍaraba yaḍribu (sami‘a yasma‘u likhā thā)** – mujarrad
- **jarā** – *yajri* – **jary(an)** – bahisnā
- **bāb fataḥa yaftaḥu (ḍaraba yaḍribu likhā thā)** – mujarrad

inna baṭsha rabbika la-shadīd

Asmā (Ism):

- **baṭsh** – wāḥid – pakṛ, giraft
- **rabbika** – wāḥid – terā rab

Af‘āl (Fi‘l):

- **baṭasha** – *yabṭishu* – **baṭshan** – pakṛnā, mazbūtī se pakṛnā
- **bāb ḍaraba yaḍribu** – mujarrad

innahu huwa yubdi’u wa yu‘īd

Af‘āl (Fi‘l):

- **bada’a** – *yabda’u* – **bad’an** – shurū‘ karnā
- **bāb fataḥa yaftaḥu** – mujarrad
- **abda’a** – *yubdi’u* – **ibdā’an**
- **a‘āda** – *yu‘īdu* – **i‘ādat(an)** – dobarah karnā, lautānā
- **bāb if‘āl** – mazīd fīh

wa huwa al-ghafūru al-wadūd

Asmā (Ism):

- **al-ghafūr** – wāḥid – bohat bakhshne wālā
- **al-wadūd** – wāḥid – bohat muhabbat karne wālā

(Is āyah mein ko’ī fi’l nahīn hai.)

dhū al-‘arsh al-majīd

Asmā (Ism):

- **dhū** – wāḥid – mālik
- **al-‘arsh** – wāḥid – ‘arsh

(Is āyah mein ko’ī fi’l nahīn hai.)

fa‘‘ālun limā yurīd

Asmā (Ism):

- **fa‘‘āl** – wāḥid – jo bār bār karne wālā ho (fi’l kī mubālaghah shakal)

Af‘āl (Fi’l):

- **arāda** – **yurīdu** – **irādah** – irādah karnā, chāhnā
- **bāb if‘āl** – mazīd fīh

hal atāka ḥadīthu al-junūd

Asmā (Ism):

- **ḥadīth** – wāḥid – bāt, wāqi‘ah
- **al-junūd** – *jund* kī jam‘ – lashkar, foujein

Af‘āl (Fi’l):

- **atā** – **ya’tī** – **ityān(an)** – ānā, pahunchnā
- **bāb fataḥa yaftaḥu (ḍaraba yaḍribu likhā gayā thā)** – mujarrad

fir‘awna wa thamūd

Asmā (Ism):

- **fir‘awn** – ‘alam – Fir‘aun
- **thamūd** – ‘alam – qaum-e Thamūd

(Is āyat mein ko’ī fi’l nahīn hai.)

bali alladhīna kafarū fī takdhīb

Asmā (Ism):

- **takdhīb** – wāḥid (maṣdar) – jh(u)ṭlānā, inkār

Afʿāl (Fiʿl):

- **kafara** – **yakfuru** – **kufr(an)** – inkār karnā
- **bāb naṣara yaṣuru** – mujarrad
- **kadhhaba** – **yukadhdhibu** – **takdhīban** – jh(u)ṭlānā, inkār karnā
- **bāb tafʿīl** – mazīd fīh

wa-llāhu min warāʾihim muḥīṭ

Asmā (Ism):

- **muḥīṭ** – wāḥid (ism fāʿil) – ghere hue

Afʿāl (Fiʿl):

- **aḥāṭa** – **yuḥīṭu** – **iḥāṭah** – ghernā, iḥāṭah karnā
- **bāb ifʿāl** – mazīd fīh

bal huwa qurʾānun majīd

Asmā (Ism):

- **qurʾān** – wāḥid – Qurʾān
- **majīd** – wāḥid – ʿazmat wālā, jalīl

(Is āyat mein koʾī fīʿl nahīn hai.)

fī lawḥin maḥfūz

Asmā (Ism):

- **lawḥ** – wāḥid – takhtī
- **maḥfūz** – wāḥid (ism mafʿūl) – maḥfūz

Afʿāl (Fiʿl):

- **ḥafīza** – **yaḥfaẓu** – **ḥifẓ(an)** – ḥifāẓat karnā, maḥfūz karnā
- **bāb samīʿa yasmaʿu** – mujarrad

Chowtha Hissa *****

Chautha hissa (Sūrat al-Burūj ke mowzū‘āt aur ‘unwānāt se muta‘alliq āyāt)

Qur‘ān kī un āyāt kā majmūa jo kisi khāṣ mowzū‘ yā ‘unwān se muta‘alliq hotī hain. Is hisse mein yeh dikhāyā gayā hai ke ham kis tarah Qur‘ān kī dīgar muta‘alliq āyāt ke zariye us mowzū‘ ko behtar samajh saktē hain.

Yeh tareeqa hamein yeh sikhātā hai ke jab ham kisi mowzū‘ yā ‘unwān par ghour karte hain to Qur‘ān kī mukhtalif āyāt ko jama‘ karke, un ke darmiyān talluq ko samajh kar, ham us mowzū‘ kī gehra‘ī mein jā saktē hain aur us se rahnumā‘ī ḥāṣil kar saktē hain. Is tarah ek hī mowzū‘ par Qur‘ān kī mukhtalif āyāt ko jama‘ karnā, us mowzū‘ kī mukammal aur jāmi‘ tafhīm mein madad detā hai.

Surah al-Burūj kī muntakhab āyāt se muta‘alliq Qur‘ānī āyāt (mowzū‘āt, ma‘ānī aur rabṭ kī bunyād par)

1. **وَالسَّمَاءِ ذَاتِ الْبُرُوجِ**
(قسم ہے برجوں والے آسمان کی)

Muta‘alliq āyāt:

- **Sūrah at-Tāriq (86:1)**
وَالسَّمَاءِ وَالطَّارِقِ
(Qasam hai āsmān kī aur rāt ko āne wāle kī)
- **Sūrah adh-Dhāriyāt (51:7)**
وَالسَّمَاءِ ذَاتِ الْخُلُكِ
(Qasam hai rāhein banāne wāle āsmān kī)
- 2. **وَالْيَوْمِ الْمَوْعُودِ**
(aur wa‘da kiye gaye din kī qasam)

Muta‘alliq āyāt:

- **Sūrah al-Ḥāqqah (69:15)**
فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ
(Pas us din wāqī‘ hone wālā wāqī‘ ho gā)
- **Sūrah al-Qiyāmah (75:1-2)**
لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ
(Main Qiyāmat ke din kī qasam khātā hūn, aur nafs-e lawwāmah kī qasam)
- 8. **وَمَا نَقْمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ**
(Unhon ne un se sirf is bāt par kinah rakhā ke woh Allah par īmān lā’e jo Zabardast, ta‘rīf wālā hai)

Muta‘alliq āyāt:

- **Sūrah al-Mā'idah (5:54)**

يُحِبُّهُمْ وَيُحِبُّونَهُ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةً لَّائِمَةً

(Woh un se mohabbat kartā hai aur woh us se mohabbat rakhte hain. Allah kī rāh mein jihād karte hain aur kisi malāmat karne wāle kī malāmat se nahīn ɖarte)

- **Sūrah al-‘Ankabūt (29:2-3)**

أَحْسِبِ النَّاسَ أَنْ يَبْرُكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

(Kiyā log samajhte hain ke yeh keh dene par chhoṛ diye jā’ enge ke “ham īmān lā’e” aur unhein āzmāyā na jā’e gā?)

9. **الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ**

(Jis ke liye āsmānoṅ aur zamīn kī bādshāhī hai, aur Allah har chīz par gawāh hai)

Muta‘alliq āyāt:

- **Sūrah al-Hashr (59:24)**

لَهُ الْأَسْمَاءُ الْحُسْنَىٰ

(Sab achchhe nām usī ke hain)

- **Sūrah Āl ‘Imrān (3:29)**

وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

(Aur Allah har chīz par qādir hai)

10. **إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ**

(jin logon ne musalmān mardon aur auraton ko satāyā phir taubah nahīn kī, un ke liye Jahannam kā ‘azāb hai aur jalne kā ‘azāb hai)

Muta‘alliq āyāt:

- **Sūrah Ghāfir (40:70-72)**

فَسَوْفَ يَعْلَمُونَ إِذْ الْأَغْلَالُ فِي أَعْنَاقِهِمْ

(abhī woh jāneṅge jab un kī gardanoṅ mein ɖauq ḍāle jā’ enge)

- **Sūrah al-Ḥajj (22:19-20)**

(un ke saroṅ par kholtā huā pānī ḍailā jā’e gā)

11. **إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ ذَٰلِكَ الْفَوْزُ الْكَبِيرُ**

(jo log īmān lā’e aur nek kām kiye, un ke liye bāghāt hain jin ke nīche nahrain bahtī hain. Yihī baṛī kāmyābī hai)

Muta‘alliq āyāt:

- **Sūrah al-Kahf (18:30-31)**

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا

(be-shakk jo log īmān lā’e aur nek kām kiye, ham nek ‘amal karne wāle kā ajr ḍhākar nahīn rakhte)

- **Sūrah al-Baqarah (2:25)**

جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

(bāghāt jin ke nīche nahrain bahtī honḡī)

12. **إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ**
(be-shakk tumhāre Rab kī girāft sakht hai)

Muta‘alliq āyāt:

- **Sūrah al-Anfāl (8:50)**
وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا
(aur kāsh tum dekho jab farishte kāfiron kī rūhen qabz kar rahe hon)
- **Sūrah al-Hajj (22:2)**
يَوْمَ تَرَوْهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ
(jis din tum use dekhoge, har doodh pilāne wālī apne doodh-pīte bachchē se ghāfil ho jā’e gī)

13. **إِنَّهُ هُوَ يُبْدِي وَيُعِيدُ**
(be-shakk wohī (pahle) paida kartā hai aur dobarah paida kare gā)

Muta‘alliq āyāt:

- **Sūrah al-‘Ankabūt (29:19)**
أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ
(kyā unhon ne nahīn dekhā ke Allah kaise makhilūq ko pahlī martaba paida kartā hai phir dobarah paida kare gā?)
- **Sūrah Yā-Sīn (36:79)**
قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ
(kah do: usī ne unhein zinda kare gā jis ne unhein pahlī martaba paida kiya)

14. **وَهُوَ الْغَفُورُ الْوَدُودُ**
(aur wohī bakhshne wālā, mohabbat karne wālā hai.)

Muta‘alliq āyāt:

- **Sūrah az-Zumar (39:53)**
إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا
(yaqīnan Allah tamām gunāh ma‘āf kar detā hai.)
- **Sūrah Tā-Hā (20:82)**
وَإِلَيَّ لَعَنَّا لِمَنْ تَابَ
(aur main yaqīnan baar-baar ma‘āf karne wālā hūn us ke liye jo taubah kare.)

15. **دُو الْعَرْشِ الْمَجِيدُ**
(‘arsh wālā, buzurgī wālā.)

Muta‘alliq āyāt:

- **Sūrah al-Mu‘minūn (23:116)**
فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ
(pas Allah buland-o-bartar hai, wahī haqīqī bādshāh hai.)

- **Sūrah al-Ḥāqqah (69:17)**

وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ

(aur tumhāre Rab kā ‘arsh un ke ūpar uṭhā’e hue hoṅge.)

16. **فَعَالٌ لِّمَا يُرِيدُ**

(jo chāhe kartā hai.)

Muta‘alliq āyāt:

- **Sūrah al-Anbiyā’ (21:23)**

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

(Us se us ke kāmōn ke bāre mein sawāl nahīn kiyā jātā aur un se pūchā jā’e gā.)

- **Sūrah al-Kahf (18:109)**

وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ

(Agar zamīn ke sab darakht qalam ban jā’ēn...)

17. **هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ**

(kyā tumhāre pās lashkaron kī khabar pahuñchī?)

Muta‘alliq āyāt:

- **Sūrah al-Fajr (89:6-7)**

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ

(Kiyā tum ne nahīn dekhā ke tumhāre Rab ne ‘Ād ke sāth kyā kiyā?)

- **Sūrah an-Nāzi‘āt (79:15-16)**

هَلْ أَتَاكَ حَدِيثُ مُوسَى

(Kyā tumhāre pās Mūsā kī khabar pahuñchī?)

18. **فِرْعَوْنَ وَثَمُودَ**

(Fir‘aun aur Thamūd)

Muta‘alliq āyāt:

- **Sūrah al-A‘rāf (7:103)**

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى

(Phir ham ne un ke ba’d Mūsā ko apnī niśāniyon ke sāth Fir‘aun aur us ke sardāron ke pās bhejā.)

- **Sūrah al-Ḥijr (15:80-81)**

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ

(Aur yaqīnan Ḥijr wālon ne bhī rasūlon ko jh(u)ṭlāyā thā.)

19. **بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ**

(Balki jo kāfir haiñ woh jh(u)ṭlāne mein lage hue haiñ.)

Muta‘alliq āyāt:

- **Sūrah al-Mursalāt (77:15)**

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

(Us din jh(u)ṭlāne wāloṇ ke liye halākat hai.)

- **Sūrah al-An‘ām (6:33)**

فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ

(Yeh log tumheṇ nahīn jh(u)ṭlātē balki yeh ṣālim Allah kī āyāt kā inkār karte haiṇ.)

20. **وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ**

(Aur Allah un ke pīchhe se ghere hue hai.)

Muta‘alliq āyāt:

- **Sūrah al-Baqarah (2:19)**

وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ

(Aur Allah kāfiron ko har taraf se ghere hue hai.)

- **Sūrah at-Tawbah (9:49)**

وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ

(Aur Allah kāfiron ko har taraf se ghere hue hai.)

21. **بَلْ هُوَ قُرْآنٌ مَجِيدٌ**

(Balki yeh to ek ‘azmat wālā Qur’ān hai.)

Muta‘alliq āyāt:

- **Sūrah al-Wāq‘ah (56:77-78)**

إِنَّهُ لَقُرْآنٌ كَرِيمٌ فِي كِتَابٍ مَكْنُونٍ

(Yaqīnan yeh ek mu‘azzaz Qur’ān hai, ek maḥfūẓ kitāb mein.)

- **Sūrah al-Hijr (15:9)**

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

(Yaqīnan ham ne hī yeh ḍhikr nāzil kiyā hai aur yaqīnan ham hī us kī ḥifāẓat karne wāle haiṇ.)

22. **فِي لَوْحٍ مَحْفُوظٍ**

(Ek maḥfūẓ takhtī mein)

Muta‘alliq āyāt:

- **Sūrah al-An‘ām (6:59)**

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ

(Aur us ke pās hī ḡhaib kī kunjiyān haiṇ...)

Paanchwaan Hissa *****

Pānchwān hissa (Tafsīr bil-Qur’ān)

إِنَّهُ هُوَ يُبْدِي وَيُعِيدُ

(be-shakk wohī hai jo pahlī bār paida kartā hai aur dobarah paida kare gā.)

Muta‘alliq āyāt (tafsīr bil-Qur’ān ke taur par):

- **Sūrah al-‘Ankabūt (29:19)**

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِيُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ

Awa lam yaraw kaifa yubdi’u Allāhu al-khalqa thumma yu’iduhu –

“Kyā unhoñ ne nahīn dekhā ke Allah kaise makhlūq ko pahlī martaba paida kartā hai phir dobarah paida kare gā?”

- **Sūrah Yā-Sīn (36:79)**

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ

Qul yuhyihā alladhī ansha’ahā awwala marrah –

“Kaho: unhein woh hī zinda kare gā jis ne unhein pahlī daf‘a paida kiya.”

Chata Hissa *****

Chhatta hissa (Aḥādīth kā majmū‘a) – woh aḥādīth kā majmū‘a jo Arshad Bashir Madani ne jam‘ kiya hai

‘an Abī Hurayrata, qāla: qāla Rasūlullāh ﷺ:

إِنَّ اللَّهَ قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أَحِبَّهُ، فَإِذَا أَحَبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَلَئِنْ سَأَلَنِي لَأُعْطِيَنَّهُ، وَلَئِنْ اسْتَعَاذَنِي لَأُعِيذَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ، وَأَنَا أَكْرَهُ مَسَاعَتَهُ.»

Sayyidunā Abū Hurayrah رضى الله عنه se riwāyat hai ke Rasūlullāh ﷺ ne farmāyā:

“Allah Ta‘ālā firmātā hai: jis ne mere kisī walī se dushmanī kī, us par main ne jang kā elān kar diya. Aur merā bandā jin jin ‘ibādatoñ se merā qurb ḥāṣil kartā hai, un mein se ko’ī ‘ibadat mujhe us se zyādah pasand nahīn jo main ne us par farḍ kī hai (yānī farā’id – jaise namāz, rozah, ḥajj, zakāt – mujhe sab se zyādah pasand hain). Aur merā bandā farḍ adā karne ke bād nawāfil ‘ibādātēñ karke mujh se itnā qareeb ho jātā hai ke main us se mohabbat karne lagtā hūn. Phir jab main us se mohabbat karne lagtā hūn to main us kā wuh kān ban jātā hūn jis se woh suntā hai, us kī wuh ānkh ban jātā hūn jis se woh dekhtā hai, us kā wuh hāth ban jātā hūn jis se woh pakṛtā hai, us kā wuh pāñw ban jātā hūn jis se woh chaltā hai. Aur agar woh mujh se māngtā hai to main usse detā hūn, aur agar woh kisī dushman yā shaitān se merī panāh māngtā hai to main use panāh detā hūn. Aur jis kāam ko main karne wālā hūn us meñ mujhe itnā tarraddud nahīn hotā jitnā apne mumin bandē kī jān nikālne meñ hotā hai – woh jismānī taklīf ki wajah se maut ko pasand nahīn kartā, aur mujhe bhī use taklīf denā nagawār lagtā hai.”

‘an Suhaibin, anna Rasūlallāh ﷺ qāl: «kāna malikun fīman kāna qablakum, wa kāna lahu sāḥirun,»

Sayyidunā Suhaib رضى الله عنه se riwāyat hai ke Rasūlullāh ﷺ ne farmāyā:
 “Tum se pehle logon mein ek bādshāh thā aur us kā ek jādugar thā.”

‘an Abī Hurayrata, qāla: qāla Rasūlullāh ﷺ:

الْيَوْمَ الْمَوْعُودُ يَوْمَ الْقِيَامَةِ، وَالْيَوْمَ الْمَشْهُودُ يَوْمَ عَرَفَةَ، وَالشَّاهِدُ يَوْمَ الْجُمُعَةِ، وَمَا طَلَعَتِ الشَّمْسُ وَلَا غَرَبَتْ عَلَى يَوْمٍ أَفْضَلَ
 «مِنْهُ، فِيهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُؤْمِنٌ يَدْعُو اللَّهَ بِخَيْرٍ إِلَّا اسْتَجَابَ اللَّهُ لَهُ، وَلَا يَسْتَعِيدُ مِنْ شَيْءٍ إِلَّا أَعَادَهُ اللَّهُ مِنْهُ»

رضى الله عنه فرماتے ہیں کہ رسول اللہ ﷺ نے فرمایا

“وَالْيَوْمَ الْمَوْعُودُ» se murād Qiyāmat kā din hai, aur «وَالْيَوْمَ الْمَشْهُودُ» se murād ‘Arafah kā din, aur «الشَّاهِدُ» se murād Jumu‘ah kā din hai. Aur Jumu‘ah ke din se afzal ko’ī din nahīn jis par sūraj ṭalū‘ aur ḡhuroob hotā ho. Is din ek aisī gharī (waqt) hai ke jis mein ko’ī bandah mumin apne Rab se bhala’ī kī du‘ā kartā hai to Allah us kī du‘ā qabūl farmātā hai, aur is gharī mein jo mumin bandah kisī burā’ī se panāh māngtā hai to Allah use us se bachā letā hai aur panāh de detā hai.”

‘an Ibn ‘Abbās, qāla: Rasūlullāh ﷺ ne farmāyā:

عُرِضَتْ عَلَى الْأُمَمِ، فَجَعَلَ النَّبِيُّ وَالنَّبِيُّانَ يَمُرُونَ مَعَهُمُ الرَّهْطُ، وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ، حَتَّى رُفِعَ لِي سَوَادٌ عَظِيمٌ، قُلْتُ: مَا هَذَا؟
 أَمَنِي هَذِهِ؟ قِيلَ: بَلْ هَذَا مُوسَى وَقَوْمُهُ، قِيلَ: انْظُرْ إِلَى الْأَفُقِ، فَإِذَا سَوَادٌ يَمَلَأُ الْأَفُقَ، ثُمَّ قِيلَ لِي: انْظُرْ هَاهُنَا وَهَاهُنَا فِي أَفَاقِ
 السَّمَاءِ، فَإِذَا سَوَادٌ قَدْ مَلَأَ الْأَفُقَ، قِيلَ: هَذِهِ أُمَّتُكَ، وَتَدْخُلُ الْجَنَّةَ مِنْ هَؤُلَاءِ سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ. ثُمَّ دَخَلَ فَلَمْ يُبَيِّنْ لَهُمْ، فَأَفَاضَ
 الْقَوْمُ، فَقَالُوا: نَحْنُ الَّذِينَ آمَنَّا بِاللَّهِ وَاتَّبَعْنَا رَسُولَهُ فَتَحْنُ هُمْ، أَوْ أَوْلَادُنَا الَّذِينَ وَلِدُوا فِي الْإِسْلَامِ، فَإِنَّا وَلِدْنَا فِي الْجَاهِلِيَّةِ. فَبَلَغَ النَّبِيُّ
 الْكُوفَةَ، فَقَالَ: «هُمُ الَّذِينَ لَا يَسْتَرْفُونَ، وَلَا يَنْتَظِرُونَ، وَلَا يَكْتُونُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ». فَقَالَ
 ‘Ukāshah ibn Miḥṣan: فَخَرَجَ، فَقَالَ: «ثُمَّ قَامَ آخِرُ، فَقَالَ: أَمِنَهُمْ أَنَا؟ قَالَ: «سَبَقَكَ بِهَا
 ‘Ukāshah. أَمِنَهُمْ أَنَا يَا رَسُولَ اللَّهِ؟ قَالَ: «نَعَمْ». ثُمَّ قَامَ آخِرُ، فَقَالَ: أَمِنَهُمْ أَنَا؟ قَالَ: «سَبَقَكَ بِهَا»

Sayyidunā Ibn ‘Abbās رضى الله عنهم bayān kiya ke Rasūlullāh ﷺ ne farmāyā:

“Meray sāmne tamām ummatein pesh kī ga’īn. Ek ek nabī aur do do nabī apne sāth chhoṭī jamā‘at ke sāth guzarte rahe, aur ko’ī nabī aisā bhī thā jiske sāth ek bhī shaks nahīn thā. Āḡḥir meray sāmne ek bohat barī jamā‘at lāī ga’ī. Main ne pūchā: ‘Yeh kaun hai? Kiyā yeh merī ummat hai?’ Kiyā gayā: ‘Balke yeh Mūsā aur un kī qaum hai.’ Phir mujh se kahā gayā: ‘Ufuq kī taraf dekho.’ To maine dekhā ke ek siyāh bhīr (barī jamā‘at) hai jo uf(uq) ko bhar rī hai. Phir mujh se kahā gayā: ‘Idhar dekho, udhar dekho, āsmān ke mukhtalif kināron par.’ To maine dekhā ke ek jamā‘at hai jo pūre uf(uq) par chhā ga’ī hai. Kiyā gayā: ‘Yeh tumhārī ummat hai, aur in mein se satar hazār aise hai jo baghair ḥisāb ke Jannat mein dāḡḥil kie jā’enge.”

“Is ke bād āp (ḥujre mein) tashrīf le ga’e aur (us kī tashrīh) wazeh na farmā’ī. Log is jannati giroh ke bāre mein bahas karne lage, aur kahne lage: ‘Ham Allah par imān lāe hai aur us ke Rasūl kī ittebā’ kī hai, is liye ham hī (yih satar hazār) hai’ yā ‘hamārī voh aulād jo Islām mein paidā hu’ī, kyonke ham toh jāhiliyyat mein paidā hue the.’ Yeh bāten jab Nabī Karim ﷺ ko pāhunchīn to āp bāhar tashrīf lā’e aur farmāyā: ‘Yeh voh log hongē jo (1) ruqyah karwāne (par zor nahīn) dete – lā yastarqun, (2) faal nahīn dekhte, (3) dāḡh lagwā kar ilāj nahīn karte, aur (4) apne Rab par hi tawakkul karte hai.”

Is par Sayyidunā ‘Ukāshah bin Miḥṣan رضى الله عنه ne arz kiya: ‘Yā Rasūlallāh! Kiyā main bhī un mein se hūn?’ Nabī Karim ﷺ ne farmāyā: ‘Hān.’ Phir ek dūsre ṣaḡābī khare hu’e aur arz kiya: ‘Yā

Rasūlallāh! Kiyā main bhī un mein hūn?’ Nabī Karim ﷺ ne farmāyā: “‘Ukāshah tum se bāzī le ga’e (sabqat le ga’e).”

‘an Abī Dharr al-Ghifārī, qāl: qāla Rasūlullāh ﷺ:

«مَا السَّمَاوَاتُ السَّبْعُ فِي الْكُرْسِيِّ إِلَّا كَحُلْفَةٍ مُلْقَاةٍ بِأَرْضٍ فَلَاةٍ، وَفَضْلُ الْعَرْشِ عَلَى الْكُرْسِيِّ كَفَضْلِ تِلْكَ الْفَلَاةِ عَلَى تِلْكَ الْحُلْفَةِ»

Sayyidunā Abū Dharr Ghifārī رضی اللہ عنہ se riwāyat hai ke Rasūlullāh ﷺ ne farmāyā: “kursī ke muqāble mein satoñ āsmān aisē haiñ jaise ek halka (chhalla) jo kisi khulē meydān mein pāyā jā’e. Aur kursī par ‘arsh kī fazīlat is tarah hai jaise us meydān kī us chhalle par (faḍīlat).”

‘an ‘Abdīl-Wāḥid ibn Sulaym, qāl: qadimtu Makkah fa laqītu ‘Aṭā’a ibn Abī Rabāḥ, fa qultu lahū: yā Abā Muḥammad, inna unāsan ‘indanā yaqūlūna fī al-qadar. Faqāla ‘Aṭā’: laqītu al-Walīd ibn ‘Ubādah ibn aṣ-Ṣāmit, qāla: ḥaddathanī abī, qāla: sami’tu Rasūlallāh ﷺ yaqūlu:

إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ، فَقَالَ لَهُ: اكْتُبْ، فَجَرَى بِمَا هُوَ كَاتِبٌ إِلَى الْآبِدِ. «وَفِي الْحَدِيثِ قِصَّةٌ»

‘Abdūl-Wāḥid bin Sulaym kehte haiñ: “Main Makkah āyā, ‘Aṭā’ bin Abī Rabāḥ se merī mulāqāt hu’ī. Main ne un se kahā: ‘Abū Muḥammad! Hamāre yahan kuch log taqdīr kā inkār karte haiñ.’ ‘Aṭā’ ne kahā: ‘Main Walīd bin ‘Ubādah bin aṣ-Ṣāmit se milā. Unhoñ ne kahā: mujh se merē bāp ne riwāyat kiyā ke main ne Rasūlullāh ﷺ ko formāte hu’e suṇā:

“Sab se pehle Allah ne qalam ko paida kiyā (banāyā), phir us se farmāyā: ‘Likh.’ To woh chal parā aur abad tak jo kuch hone wālā thā sab us ne likh ḍālā.”

Aur ḥadīth mein ek qissah (tafṣīl) bhī hai.”

Ṣabr kā ajr

‘an Abī Sa’īd wa Abī Hurayrah, ‘ani n-nabiyyi ﷺ qāl:

«مَا يُصِيبُ الْمُؤْمِنَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا حَزَنٍ وَلَا أَذًى وَلَا غَمٍّ، حَتَّى الشُّوْكَةِ يُشَاكُهَا، إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ»

Abū Sa’īd aur Abū Hurairah رضي الله عنهما se riwāyat hai ki Nabī ﷺ ne farmāyā: “kisī mumin ko (ya: musalmān ko) thakāwat, bīmārī, parishānī, ḡham, taklīf yā ranj nahīn pāhunchtā – ḥattā ke kāñṭe kā chhobnā bhī – magar Allah us ke badle us ke gunāh mitā detā hai.”

(Ṣaḥīḥ al-Bukhārī wa Muslim; Riyāḍ aṣ-Ṣāliḥīn, Bāb aṣ-Ṣabr)

Zulm kī sazā

‘an Abī Mūsā, qāl: qāla Rasūlullāh ﷺ:

إِنَّ اللَّهَ لَيُمْلِي لِلظَّالِمِ، حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ. «ثُمَّ قَرَأَ: (وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ)»

Abū Mūsā رضي الله عنه se riwāyat hai ki Rasūlullāh ﷺ ne farmāyā:

“Be-shakk Allah zālīm ko (mohlāt de kar) dher tak dhīl detā hai, lekin jab use pakṛtā hai to phir use har-giz nahīn choṛtā.”

(Ṣaḥīḥ al-Bukhārī)

zamāne kī bad-go’ī

‘an Abī Hurayrata رضي الله عنه qāl: qāla Rasūlullāh ﷺ:

«قَالَ اللَّهُ عَزَّ وَجَلَّ: يُؤْذِنِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ، وَأَنَا الدَّهْرُ، بِيَدِي الْأَمْرُ، أَقْلِبُ اللَّيْلَ وَالنَّهَارَ»

Urdu tarjuma (as it is):

Abū Hurairah رضي الله عنه se riwāyat hai ke Rasūlullāh ﷺ ne farmāyā: “Allah Ta‘ālā firmātā hai: ‘Ibnu Ādam mujhe taklīf detā hai; woh zamāne ko burā-bhalā kahtā hai, ḥalānke main hī zamāna hūn. Mere hāth mein sab kām hai; main hī rāt aur dīn ko palat’ta hūn.”

fitnoḥ kī ‘alāmatein

Huzayfah رضي الله عنه ke ḥadīth ka mā’nī (ikhtisār ke sāth, as-it-is style):

Huzayfah رضي الله عنه se riwāyat hai ke ham ‘Umar رضي الله عنه ke pās baiṭhe the. Unhoḥ ne pūchā: “Tum mein se kis ne Rasūlullāh ﷺ ko fitnoḥ ka zikr karte hu’e suṇā hai?” ... Nabī ﷺ ne farmāyā:

“Fitne diloḥ par is tarah pesh kie jāte haiṅ jaise chattāi ke tāron ko ek ek kar ke buna jātā hai. Jo dīl unheṅ qabūl kar letā hai, us par siyāh nuqṭa lagā diyā jātā hai; aur jo unheṅ radd kar letā hai, us par safed nuqṭa lagā diyā jātā hai. Yihātak ke diloḥ kī do qisameṅ ho jātī haiṅ: ek safed, safed sang kī tarah – use ko’ī fitna nuqsān nahīn pahunchātā jab tak āsmān o zamīn qā’im haiṅ; aur dūsrā siyāh-surt, khāk-ālūd, ulṭe bart(an) kī tarah – na neikī ko pehchāntā hai na burā’ī ko radd kartā hai, balki ḥawā-o-hawas mein dūbā huā hotā hai.”

(Ṣaḥīḥ Muslim 144, Kitāb al-Īmān)

1. har chīz Allah ke ḥukm se muqaddar hai

Qadr kī ḥaqīqat par ḥadīth:

Qāla Rasūlullāh ﷺ:

«إِنَّ اللَّهَ كَتَبَ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ»

Tarjuma (as it is):

Rasūlullāh ﷺ ne farmāyā: “Yaqīnan Allah ne makhluqāt kī taqdīren āsmānon aur zamīn ko paida karne se pachas hazār sāl pehle likh dī thī, aur us waqt us kā ‘arsh pānī par thā.”

(Ṭarīq: Muslim, 2653)

2. Qalam ne sab kuch likh diyā hai

Ḥadīth:

Qāla Rasūlullāh ﷺ:

«أَوَّلُ مَا خَلَقَ اللَّهُ الْقَلَمَ، فَقَالَ لَهُ: اكْتُبْ. قَالَ: رَبِّ، وَمَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَقَادِيرَ كُلِّ شَيْءٍ حَتَّى تَقُومَ السَّاعَةُ»

Tarjuma:

Rasūlullāh ﷺ ne farmāyā: “Allah ne sab se pehle qalam ko paida kiyā, phir us se farmāyā: ‘Likh.’ Us ne arz kiyā: ‘Aye Rab! Kya likhūn?’ Allah ne farmāyā: ‘Qiyāmat tak har chīz kī taqdīr likh do.’”

(Jāmi‘ at-Tirmidhī, 2155 – ḥasan ṣaḥīḥ)

3. jo muqaddar hai wohī hotā hai

Ḥadīth:

Qāla Rasūlullāh ﷺ:

«لَوْ اجْتَمَعَتِ الْأُمَمُ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ، لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ، لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ وَجُعِلَتِ الصُّحُفُ»

Tarjuma:

Rasūlullāh ﷺ ne farmāyā: “Agar sārī ummat is bāt par jamā‘ ho jā’e ke tumheñ kisī chīz se fa’idah pahunchā’e, to woh tumheñ sirf usī chīz se fa’idah pahunchā sakegī jo Allah ne tumhāre liye likh chukā hai. Aur agar woh is par jamā‘ ho jā’eñ ke tumheñ kisī chīz se nuqsān pahunchā’eñ, to woh tumheñ sirf usī chīz se nuqsān pahunchā sakeñge jo Allah ne tumhāre khilāf likh chukā hai. Qalam uṭhā liye ga’e haiñ aur ṣuḥuf sukh ga’e haiñ.”

(Jāmi‘ at-Tirmidhī, 2516 – ḥasan ṣaḥīḥ)

4. paidā’ish se pehle sab kuch likhā jā chukā

Ḥadīth:

Qāla Rasūlullāh ﷺ:

« إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْفُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عِلْقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ، «...فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ: بِكُتُبِ رِزْقِهِ، وَأَجَلِهِ، وَعَمَلِهِ، وَشَقِيٍّ أَوْ سَعِيدٍ»

Tarjuma:

Rasūlullāh ﷺ ne farmāyā: “Tum mein se har ek kī takhlīq us kī mān ke pait mein chālīs din tak nuṭfah ki sūrat mein jamā‘ kī jāti hai, phir utne hī arse tak ‘alaqah (jame hu’e khūn) bantī hai, phir utne hī arse tak muḍghah (gośt kā ṭukrā) bantī hai. Phir us ke pās farishtah bhejā jāta hai, jo us mein rūḥ phūnktā hai aur use chār kalimāt likhne ka ḥukm diyā jāta hai: us kā rizq, us kā ‘ajal (umar), us kā ‘amal, aur yeh ke woh bad-bakht ho gā yā khush-naṣīb ...”

(Ṣaḥīḥ al-Bukhārī, 3208; Ṣaḥīḥ Muslim, 2643)

5. Taqdeer likhi ja chuki hai, magar du‘a mein taqat hai
Hadith: Qāla Rasūlullāh ﷺ: "Lā yaruddu al-qadara illā ad-du‘ā‘u, wa lā yazīdu fī al-‘umri illā al-birru."
Tarjuma: Rasūlullāh ﷺ ne farmāyā: "Taqdeer ko sirf du‘a hī badal sakti hai, aur ‘umr mein izāfa sirf nekī se hotā hai."
6. Taqdeer par rāzī rehna dil ko sukoon detā hai
Hadith: Qāla Rasūlullāh ﷺ: "Iḥriṣ ‘alā mā yanfa‘uka, wasta‘in billāh, wa lā ta‘jaz, wa in aṣābaka shay’un, falā taqul: law annī fa‘altu kadha, kāna kadha wa kadha, walākin qul: qadarullāhi wa mā shā’a fa‘al, fa’inna law taftaḥu ‘amala ash-shayṭān."
Tarjuma: Rasūlullāh ﷺ ne farmāyā: "Us chīz kī koshish karo jo tumhein naf‘ de, Allah se madad māngo aur ‘ājiz na ho. Agar tumhein ko’ī chīz pahunch jā’e to yeh na kaho: agar main aisā kartā to aisā aur aisā hotā. Balke kaho: yeh Allah kī taqdeer hai aur jo chāhā us ne kiyā. Kyonke 'agar' kahanā shayṭān ke ‘amal kā darwāza kholtā hai."

‘Arsh se muta‘alliq aḥādīth

Āsmān aur ‘arsh kā farq

"Mā as-samāwātu as-sab‘u fil-kursī illā kaḥalqatin mulqātin bi arḍin falātin, wa faḍlu al-‘arshi ‘ala al-kursī ka faḍli tilka al-falāti ‘ala tilka al-ḥalqah."

Tarjuma: "Saton āsmān kursī ke muqāble mein aisē hain jaise kisī vīrān meydān mein ek chhallā ḍāl diyā jā’e, aur ‘arsh kī kursī par faẓilat aisī hai jaise us vīrān meydān kī us chhalle par."

Arsh uṭhāne wale farishte

Haddathanā Aḥmad bin Ḥaḥṣ bin ‘Abdillāh, qāla ḥaddathanī abī, qāla ḥaddathanī Ibrāhīm bin Ṭahmān, ‘an Mūsā bin ‘Uqbah, ‘an Muḥammad bin al-Munkadir, ‘an Jābir bin ‘Abdillāh, ‘anin-nabiyyi ﷺ qāl: "Udhina lī an uḥadditha ‘an malakin min malā’ikati llāhi min ḥamalatil-‘arsh, inna mā bayna shaḥmatī udhunihī ilā ‘ātikihī masīratu sab‘i mi’ati ‘ām."

Tarjuma: Jābir bin ‘Abdillāh رضي الله عنه se riwāyat hai ke Nabī ﷺ ne farmāyā: "Mujhe ijāzat dī ga’ī hai ke main Allah ke ek farishte ke bāre mein bayān karūn jo ‘arsh uṭhāne walon mein se hai. Us ke kān kī lo se kandhe tak kā fāṣila sat so sāl kī masāfat hai."

Arsh aur taqdeer

Ḥaddathanī Abū Ṭāhir, Aḥmad bin ‘Amr bin ‘Abdillāh bin ‘Amr bin Sarḥ, ḥaddathanā Ibn Wahb, akhbaranī Abū Hānī’ al-Khawlānī, ‘an Abī ‘Abdir-Raḥmān al-Ḥublī, ‘an ‘Abdillāh bin ‘Amr bin al-Āṣ, qāl: sami‘tu Rasūlallāh ﷺ yaqūl: "Kataballāhu maqādīral-khalā’iq qabla an yakhlūqa as-samāwātī wal-arḍa bi khamsīna alfa sanah – qāl – wa ‘arshuhū ‘alal-mā’."

Tarjuma: ‘Abdullāh bin ‘Amr bin al-‘Āṣ رضي الله عنه se riwāyat hai ke Rasūlullāh ﷺ ne farmāyā: "Allah ne makhluqāt kī taqdīreñ āsmānoñ aur zamīn ko paida karne se pachas hazār sāl pehle likh dīñ, aur us waqt us kā ‘arsh pānī par thā."

Jābir رضي الله عنه se riwāyat hai: main ne Nabī ﷺ ko formāte hu’e suñā: "Sa’d bin Mu’ādh kī wafāt par Allah ka ‘arsh hil gayā." Ek aur riwāyat mein Jābir رضي الله عنه ne mazīd kahā: "Main ne Nabī ﷺ ko formāte hu’e suñā: ‘Raḥmān ke ‘arsh ne Sa’d bin Mu’ādh kī wafāt par janbish kī."

"Udhina lī an uḥadditha ‘an malakin min malā’ikati llāh, min ḥamalatil-‘arsh: inna mā bayna shaḥmatī udhuniḥī ilā ‘ātikiḥī masīratu sab‘i mi’ati ‘ām."

English tarjuma: Nabī ﷺ ne farmāyā: "Mujhe ijāzat dī ga’ī hai ke main Allah ke ek farishte ke bāre mein bayān karūn jo ‘arsh uṭhāne walon mein se hai, us ke kān kī lo se kandhe tak kā fāṣila sat so sāl kī masāfat hai."

Abū Hurairah رضي الله عنه se riwāyat hai: Nabī ﷺ ne farmāyā: "Allah satt logon ko apne sāye mein jagah de gā jis dīn us ke sāye ke sivā ko’ī sāya na ho gā:

(1) ‘Ādil ḥākīm

(2) Woh naujawān jo Allah kī ‘ibādat mein parwān chaḥḥā

(3) Woh shaks jis kā dīl masjidon se wābasta ho

(4) Do ādmī jo sirf Allah ke liye mohabbat karte haiñ, usī par milte aur usī par judā hote haiñ

(5) Woh shaks jise kisī mansab-dār aur khūbsūrat aurat ne burā’ī kī da’wat dī aur us ne kahā: main Allah se ḍartā hūn

(6) Woh shaks jo itnī chhup kar ṣadaqah detā hai ke us ke bā’ēñ hāth ko bhī ‘ilm nahīn hotā ke us ke dā’ēñ hāth ne kyā kharc kiya

(7) Woh shaks jo tanhā mein Allah ko yād kartā hai aur us kī āñkheñ ānsuoñ se bhar jātī haiñ."

Jannat al-Firdaws aur us kī fazīlat

Ṣaḥīḥ Bukhārī (2790) mein Ḥaḍrat Abū Hurairah رضي الله عنه se riwāyat hai ke Rasūlullāh ﷺ ne farmāyā: "Jannat mein sau darajay haiñ jo Allah ne apne rāste mein jihād karne walon ke liye tayyār kie haiñ. Har do darajon ke darmiyān utna fāṣila hai jitna āsmān aur zamīn ke darmiyān hai. Pas jab tum Allah se māngo to Firdaws māngo, kyonke woh Jannat kā darmiyānī aur sab se a’lā ḥiṣṣa hai, aur mere khayāl mein us ke ūpar ‘Arsh-e Raḥmān hai aur usī se Jannat kī nahrēñ phūṭṭī haiñ."

Ḥāfiẓ Ibn Ḥajar raḥimahullāh farmāte haiñ: "Is se ma’lūm hotā hai ke Firdaws Jannat ke tamām bāghāt se buland hai, isī liye Nabī ﷺ ne farmāyā: jab Allah se māngo to Firdaws māngo."

Ibn al-Qayyim raḥimahullāh farmāte haiṅ:

"Jannat al-Firdaws Jannat kā sab se buland, sab se mu‘azzaz, sab se zyādah nūrānī aur sab se afḍal maqām hai, kyonke yih ‘arsh ke qarīb hai."

Fir‘aun aur Thamūd se muta‘alliq aḥādīth

1. "Ashaddu an-nāsi ‘adhāban yawmal-qiyāmah: rajulun qatala nabīyyan aw qatalahū nabīyyun, aw rajulun yuḍillu an-nāsa bighayri ‘ilm, aw muṣawwirun yuṣawwiru at-tamāthīl."
Tarjuma: "Qiyāmat ke dīn sab se zyādah sakht ‘azāb us shaks ko ho gā jis ne kisī nabī ko qatl kiya yā jise nabī ne qatl kiya, yā woh shaks jo logon ko baghair ‘ilm ke gumrah kare, yā woh jo tasvireṅ banāyā kartā hai."
2. "Lammā aghraqa llāhu Fir‘aun qāla: āmantu annahu lā ilāha illā alladhī āmanat bihī banū Isrā’īl. Faqāla Jibrīl: yā Muḥammad, falaw ra’aytanī wa anā ākhudhu min ḥālī al-baḥri fa adussuhū fī fihī makhāfata an tudrikahū ar-raḥmah."
Tarjuma: Ibn ‘Abbās رضي الله عنهما se riwāyat hai ke Rasūlullāh ﷺ ne farmāyā: "Jab Allah ne Fir‘aun ko gharq kiya to us ne kahā: main īmān lātā hūn ke ko’ī ma‘būd nahīn sivāe us ke jis par Banī Isrā’īl īmān lā’e. To Jibrīl ne kahā: ‘Aye Muḥammad! Agar āp mujhe us waqt dekhte jab main samundar kī kīchṛī le kar us ke muh mein ḍāl rahā thā, is khauf se ke kahīn us par Allah kī raḥmat na pahuñch jā’e."
3. "Mararnā ma‘a Rasūlillāh ﷺ ‘alā al-Ḥijr, faqāla lanā Rasūlullāh ﷺ: lā tadkhulū masākina alladhīna ḡalamū anfusahum illā an takūnū bākīna ḥaḍaran an yuṣṭibakum mithlu mā aṣābahum, thumma zajara fa asra‘a ḥattā khalafahā."
Tarjuma: ‘Abdullāh bin ‘Umar رضي الله عنهما se riwāyat hai: "Ham Rasūlullāh ﷺ ke sāth Ḥijr (qaum-e Thamūd kī bastī) se guzre to āp ﷺ ne farmāyā: ‘Un logon ke gharon mein na dākhil ho jinnoṅ ne apnī jānōn par ḡalām kiya, sivā is ke ke tum rote hu’e dākhil ho, is khauf se ke tumheṅ bhī wohī na pahuñchē jo unheṅ pahuñchā.’ Phir āp ne ḍāntā aur tez chal parē yihān tak ke is bastī ko pīchhe chor diya."
4. "Anna Rasūlallāh ﷺ qāla li aṣḥābil-Ḥijr: lā tadkhulū ‘alā hā’ulā’i al-qawmi illā an takūnū bākīna, fa in lam takūnū bākīna falā tadkhulū ‘alayhim; an yuṣṭibakum mithlu mā aṣābahum."
Tarjuma: Rasūlullāh ﷺ ne Ḥijr walon (qaum-e Thamūd) ke bāre mein farmāyā: "In logon ke pās na jāo sivā is ke ke tum rote hu’e jāo; agar tum rone wale nahīn ho to un ke pās na jāo, kahīn tumheṅ bhī wohī na pahuñchē jo unheṅ pahuñchā."
5. "Lā aḥada aṣbaru ‘alā adhā yasma‘uhū minallāhi ‘azza wa jall; innahū yushraku bihī wa yuj‘alu lahū al-waladu, thumma huwa yu‘āfīhim wa yarzuquhum."
Tarjuma: Abū Mūsā Ash‘arī رضي الله عنه se riwāyat hai ke Nabī ﷺ ne farmāyā: "Allah Ta‘ālā se zyādah sabr karne wālā ko’ī nahīn. Log us ke sāth shirk karte haiṅ aur us ke liye aulad muqarrar karte haiṅ, phir bhī woh unheṅ ‘āfiyat detā hai aur rizq detā hai."

Note:

- Jannat al-Firdaws ke bāre mein tamām mu‘tabar aḥādīth aur aqwāl se wāḍiḥ hai ke yih Jannat kā sab se ‘alā, sab se mu‘azzaz aur ‘Arsh-e Ilāhī ke sab se qarīb tarīn maqām hai, aur us ke ūpar ‘Arsh-e Raḥmān hai.

- Fir'aun aur Thamūd se muta'alliq aḥādīth mein un ke anjām, Allah ke 'azāb aur un ke anjām se 'ibrat lene kī ta'kīd miltī hai.

Allah Ta'ālā ke ṣabr aur mu'azzab aqwām wa aqsām-e 'azāb se muta'alliq aḥādīth

1. Allah Ta'ālā ke ṣabr kī misāl

Laysa aḥadun – aw laysa shay'un – aṣbaru 'alā adhā sami'ahū minallāh; innahum la yad'ūna lahū waladan, wa innahū la yu'āfihim wa yarzuquhum!

Tarjuma: "Allah se baḥ kar ko'ī ṣabr karne wālā nahīn, log us ke sāth aziyat-āmez bāteṅ karte haiṅ, us ke liye aulād qarār dete haiṅ, phir bhī woh unheṅ 'āfiyat detā hai aur rizq detā hai."

2. Mu'azzab aqwām aur aqsām-e 'azāb

a) Qaum 'Ād aur hawā kā 'azāb

Ḥaḍrat Ibn 'Abbās رضي الله عنهما se riwāyat hai: Nabī ﷺ ne farmāyā: "Mujhe mashriqī hawā (ṣabā) ke zariye madad dī ga'ī aur qaum-e 'Ād maghribī hawā (dabūr) se halāk kī ga'ī."

b) Ijtimā'ī gunāhoṅ aur 'azāb kī aqsām

Ḥaḍrat 'Abdullāh bin 'Umar رضي الله عنه se riwāyat hai: Nabī ﷺ ne farmāyā: "Aye muḥājirīn kī jamā'at! Pāñch chīzeṅ haiṅ jin meṅ tum āzmā'e jāo ge, aur main Allah se panāh māngtā hūn ke tum un tak pahuñcho:

1. Jab kisī qaum meṅ behayā'ī zāhir ho jā'e aur woh use 'alāniyah karne lageṅ to un meṅ ṭā'ūn aur aisī bīmāriyān phail jātī haiṅ jo un ke pehle logoṅ meṅ na thīṅ.
2. Jab woh nāp tol meṅ kamī karte haiṅ to qaḥṭ, ma'āshī tangī aur ḥukm'rānoṅ kā zulm un par musallat kar diyā jātā hai.
3. Jab woh zakāt nahīn dete to āsmān se bārish rok lī jātī hai, agar jānwar na hote to unheṅ bārish na miltī.
4. Jab woh Allah aur us ke Rasūl ka 'ahd toṛe haiṅ to Allah un par ḡhair qaumoṅ ko musallat kar detā hai jo un ke māl kā kuch ḥiṣṣa chhīn lete haiṅ.
5. Jab un ke ḥākim Allah kī kitāb ke mutābiq faisle nahīn karte aur Allah ke nāzil karda aḥkāṁ meṅ se jo pasand ā'e use apnāte haiṅ to Allah un ke darmiyān āpas mein laṛā'ī ḍāl detā hai."

c) 'Arsh-e Ilāhī aur Jannat al-Firdaws

Jannat al-Firdaws Jannat kā sab se a'lā maqām hai, us ke ūpar 'Arsh-e Ilāhī hai aur usī se Jannat kī nahrēn phūṭtī haiṅ. Nabī ﷺ ne farmāyā: "Jannat mein sau darajay haiṅ, har do darajon ke darmiyān utna fāṣila hai jitna āsmān aur zamīn ke darmiyān hai, aur sab se a'lā darjah Firdaws hai, us ke ūpar 'Arsh-e Raḥmān hai aur usī se Jannat kī nahrēn nikalti haiṅ; pas jab tum Allah se māngo to Jannat al-Firdaws māngo." (Ṣaḥīḥ Bukhārī, Sunan Ibn Mājah, Sunan Tirmidhī)

d) 'Arsh-e Ilāhī kī ḥaqīqat

‘Arsh Allah kī ‘azīm makhlūq hai. Us ke auṣāf meñ Qur’ān o ḥadīth meñ āyā hai ke woh buland, qā’im, makhlūq hai, farishte use uṭhā’e hu’e haiñ aur woh Jannat kā chhaī bhī hai.

Irshād-e Bārī Ta‘ālā:

"Ar-Raḥmānu ‘alal-‘arshi istawā" (Sūrat Ṭā Hā: 5)

"Wa yaḥmilu ‘arsha rabbika fawqahum yawma’idhin thamāniyah" (al-Ḥāqqah: 17)

Khulāṣa:

- Allah Ta‘ālā sab se zyada ṣabr karne wālā hai; us ke sāth shirk aur gustākḥī ke bawajūd woh makhlūq ko rizq aur ‘āfiyat detā hai.
- Ijtimā’ī gunāhoñ par qaumeñ mukhtalif ‘azāboñ meñ mubtalā hu’īñ: kabḥī hawā, kabḥī bīmārī, kabḥī qaḥṭ, kabḥī dushmanoñ kā ḡhalba, kabḥī bārish kī bandish.
- Jannat al-Firdaws sab se a‘lā maqām hai, us ke ūpar ‘Arsh-e Ilāhī hai.
- ‘Arsh Allah kī ‘azīm makhlūq hai, jo tamām makhlūqāt se buland aur Jannat kā chhaī hai.
- Hawāoñ ke waqt kī du‘ā aur ‘ibrat
- ‘Arabī matn:
"Kāna an-nabiyyu ṣallallāhu ‘alayhi wa sallam idhā ‘aṣafatir-rīḥu, qāla: Allāhumma innī as’aluka ḵhayrahā, wa ḵhayra mā fihā, wa ḵhayra mā ursilat bih, wa a’ūdhu bika min sharrihā, wa sharri mā fihā, wa sharri mā ursilat bih."
Tarjuma: Nabī ﷺ jab tez hawā chaltī to du‘ā farmāte: "Aye Allah! Main tujh se is kī bhalā’ī, is meñ maujūd bhalā’ī, aur jis maqsad ke liye bhejī ga’ī hai us kī bhalā’ī māngtā hūn. Aur terī panāh chāhtā hūn is ke shar se, is meñ maujūd shar se, aur jis maqsad ke liye bhejī ga’ī hai us ke shar se."
- Badalon par izhāre tashvīsh
- ‘Arabī matn:
"Mā ra’aytu Rasūlallāh ṣallallāhu ‘alayhi wa sallam dāḥikan ḥattā arā minhu lahawātih, innamā kāna yatabassam. Wa kāna idhā ra’ā ḡhayman aw rīḥan ‘urifa fī wajhih... fa qāla: yā ‘Ā’ishah, mā yu’minnī an yakūna fihī ‘adhāb? ‘Udḥhiba qawmun bir-rīḥ, wa qad ra’ā qawmun al-‘adhāb fa qālū: hādhā ‘arīḍun mumṭirunā."
Tarjuma: "Main ne Rasūlullāh ﷺ ko kabḥī aisā hāstē hu’e nahīn dekhā ke un kā kohl (galā ke andar kā ḥiṣṣa) nazar ā’e, āp sirf muskurāyā karte the. Jab āp bādāl yā hawā dekhte to chehre par tashvīsh zāḥir hotī... āp ﷺ ne farmāyā: ‘Aye ‘Ā’ishah! Mujhe kyse iṭminān ho ke is meñ ‘adhāb nahīn? Qaum-e ‘Ād hawā ke zariye ‘adhāb mein giraftār hu’ī, aur jab unhoñ ne ‘adhāb dekhā to kahā: yeh to hamēñ bārish dene wālā bādāl hai."
- Hawā kī barakat aur shar se panāh
- ‘Arabī matn:
"Ar-rīḥu min rawḥillāh, ta’tī bir-raḥmah, wa ta’tī bil-‘adhāb, fa idhā ra’aytumūhā falā tasubbūhā, was’alullāha ḵhayrahā, wa sta’idhū billāhi min sharrihā."
Tarjuma: "Hawā Allah kī raḥmat meñ se hai: woh raḥmat bhī lātī hai aur ‘adhāb bhī. Jab tum use dekho to use burā mat kaho, balke Allah se us kī bhalā’ī māngo aur us ke shar se Allah kī panāh chāho."
- Tez hawā kī du‘ā
- ‘Arabī matn:
"Kāna an-nabiyyu ṣallallāhu ‘alayhi wa sallam idhā ḥājat rīḥun shadīdah qāla: Allāhumma innī as’aluka min ḵhayri mā ursilat bih, wa a’ūdhu bika min sharri mā ursilat

bih."

Tarjuma: "Jab tez hawā chaltī to Nabī ﷺ farmāte: ‘Aye Allah! Main tujh se us chīz kī bhalā’ī māngtā hūn jis ke sāth yeh bhejī ga’ī hai, aur terī panāh chāhtā hūn us chīz ke shar se jis ke sāth yeh bhejī ga’ī hai.”

- Burā’ī se na rokne kī wa’id

- ‘Arabī matn:

"Walladhī nafsī biyadihī, la ta’murunna bil-ma’rūfi wa la tanhaunna ‘anil-munkar, aw layūshikanna llāhu an yab’atha ‘alaykum ‘iqāban minhu, thumma tad’ūnahū fa lā yustajābu lakum."

Tarjuma: "Us zāt kī qasam jis ke hāth meñ merī jān hai! Tum zarūr nekī ka ḥukm doge aur burā’ī se roko ge, warna Allah tum par apnā ‘azāb nāzil kar de gā, phir tum use pukāro ge to tumhārī du‘ā qabūl nahīn hogī."

- Zūlm aur qat’-e raḥmī kī sazā

- ‘Arabī matn:

"Mā min dhanbin ajdar an yu’ajjila llāhu li ṣāhibihil-‘uqūbata fid-dunyā ma’a mā yudakhiru lahū fil-ākhirah, min al-baghyi wa qatī’ati r-raḥim."

Tarjuma: "Ko’ī gunāh aisā nahīn jis par Allah dunyā meñ hī sazā dene meñ (ākhirat ke ‘azāb ke sāth sāth) zyādah jaldbāzī kare jitnā zūlm aur rishtay ṭorṇe par."

- Khabbāb bin al-Arat رضى الله عنه se riwāyat:

- "Ḥabbāb bin al-Arat رضى الله عنه se riwāyat hai: ham ne Rasūlullāh ﷺ se (apnī ḥālat kī) shikāyat kī jabke āp Ka’bah ke sāye meñ apnī chādar kā takiyā banā’e hu’e the. Ham ne kahā: ‘Kiyā āp hamāre liye Allah se madad nahīn māngte? Kiyā āp hamāre liye du‘ā nahīn karte?’

- Āp ﷺ ne farmāyā: ‘Tum se pehle logoñ meñ ek (momin) ko pakrā jātā, us ke liye zamīn meñ gaddhā khodā jātā aur use us meñ dāl diyā jātā. Phir arā lāyā jātā aur us ke sar par rakhā jātā aur use do ḥiṣṣōñ meñ chīr diyā jātā. Us ke goṣṭ ko lohe kī kanghiyōñ se haddiyōñ aur goṣṭ se alag kar diyā jātā, lekin yeh sab kuch bhī use us ke dīn se na haṭā saktā.

- Allah kī qasam! Yeh dīn (Islām) zarūr mukammal ho kar rahegā, yihāñ tak ke ek sawār (musāfir) Ṣan‘ā (Yaman kā dārul-ḥukūmat) se Ḥaḍramawt tak safar kare gā aur use Allah ke siwā kisī kā kḥauf na hogā, sirf bheṛōñ par bheṛiye kā ḍar hogā. Lekin tum log jaldbāzī karte ho.”

Surah al-Burūj aur āsmānī sitāroñ (burūj), kahānat aur ḡhaib kī kḥabar se muta‘alliq aḥādīth

1. Kahānat aur ḡhaib kī kḥabar ke bāre mein ḥadīth

‘An ‘Ā’ishah رضى الله عنها qālat: sa’ala unāsun Rasūlallāh ﷺ ‘anil-kuhhān, fa qāla lahum Rasūlullāh ﷺ: "Laysū bi shay’." Qālū: yā Rasūlallāh, fa innahum yuḥaddithūna aḥyānan bish-shay’i yakūnu ḥaqqan. Fa qāla Rasūlullāh ﷺ: "Tilka al-kalimatu min al-ḥaqq yakhtaṭifuhā al-jinnī, fa yuqirrūhā fī udhuni walīyihī qarra ad-dajājah, fa yukhlitūna fihā akthara min mi’ati kadhibah."

Tarjuma: Ḥaḍrat ‘Ā’ishah رضى الله عنها farmātī haiṅ: kuch logoṅ ne Rasūlullāh ﷺ se kahānat (ghāib go’ī karne walōn) ke bāre meṅ sawāl kiyā to āp ﷺ ne farmāyā: "Woh kuch bhī nahīn haiṅ." Logoṅ ne kahā: "Aye Allah ke Rasūl! Woh kabhī kabhār aisī bāt bhī batā dete haiṅ jo sach nikalti hai." Āp ﷺ ne farmāyā: "Woh ek sachī bāt hotī hai jis se jinn chori kar letā hai aur apne dost (kahin) ke kān meṅ murgī ke (ṭhokar) kī tarah ḍāl detā hai, phir woh is meṅ sau se zyādah jhūṭ milā dete haiṅ."

2. Kahin aur ‘arrāf kī wazāḥat (Imām Nawawī raḥimahullāh)

Qāla an-Nawawī fī Sharḥ Ṣaḥīḥ Muslim:

"Wal-farqu bayna al-kāhin wal-‘arrāf: anna al-kāhina innamā yata‘aṭṭā al-akhbār ‘an al-kā’ināti fī mustaqbali az-zamān wa yadd‘ī ma‘rifata al-asrār. Wal-‘arrāfu huwa alladhī yadd‘ī ma‘rifata ash-shay’i al-masrūq, wa makāna aḍ-ḍallah wa nahwihimā mina al-umūr." Intahā.

Tarjuma: Imām Nawawī raḥimahullāh ne Sharḥ Ṣaḥīḥ Muslim meṅ likhā:

"Kāhin woh hai jo mustaqbil ke wāqī‘āt kī kḥubreṅ dene aur rāz jānne kā da‘wā kartā hai, jabke ‘arrāf woh hai jo chōrī shudh chīz yā gumshudh chīz kī jagah waghera jānne kā da‘wā kartā hai."

3. Asmaan mein faislay aur jinnāt kī chorī shudh kḥabar

‘An Abī Hurairah رضى الله عنه qāla an-nabiyyu ﷺ: "Idhā qaḍā llāhu al-amra fis-samā’i ḍarabatil-malā’ikatu bi ajniḥatihā khuḍ‘ānan li qawliḥi ka as-silsilati ‘alā ṣafwān... fa yasma‘uhā mustariqū as-sam‘... fa rubbamā adraka ash-shihābu al-mustami‘a qabla an yarmiya bihā ilā ṣāḥibihī fa yuḥriquh, wa rubbamā lam yudrikhu ḥattā yarmiya bihā ilā alladhī yalīh... fa tulqā ‘alā fāmi as-sāḥir, fa yakdhibu ma‘ahā mi‘ata kadhibah, fa yuṣaddaq, fa yaqūlūna: alam yukhbirnā yawma kadha wa kadha yakūnu kadha wa kadha, fa wajadnāhu ḥaqqan, lil-kalimati allatī sumi‘at minas-samā’."

Tarjuma: Ḥaḍrat Abū Hurairah رضى الله عنه se riwāyat hai ke Nabī ﷺ ne farmāyā:

"Jab Allah āsmān mein ko’ī faisla farmātā hai to farishte us ke ḥukm ke āge apne par jhukā dete haiṅ, jaise zanjīr ṣaf sangoṅ par (ya chikhne) par bajtī hai... phir jinnāt meṅ se kḥabar churanewāle usay sunte haiṅ... kabhī shola (shihāb) us sunnē wāle ko is se pehle hi jala detā hai ke woh use apne sāthī tak pahunchā’e, aur kabhī woh use apne sāthī tak pahunchā detā hai... phir woh kḥabar sāḥir ke muh par ḍāl dī jātī hai, woh is ke sāth sau jhūṭ milā detā hai, aur log kehte haiṅ: ‘Kiyā us ne hameṅ falān din falān chīz ke bāre mein nahīn batāyā thā ke aisā aur aisā hogā?’ aur woh sach nikal āyā – us ek sachchī bāt kī wajah se jo āsmān se sunī ga’ī."

Khulāṣa:

- Kahānat aur sitāroṅ (burūj) ke zariye ghāib kī kḥabar lenā yā is par yaqīn karna Islām meṅ bāṭil hai.
- Jinnāt āsmān se sunī hu’ī ek sachchī kḥabar ko kahānat karne walon tak pahunchāte haiṅ, lekin woh is meṅ sau jhūṭ milā dete haiṅ.
- Yeh aḥādīth Surah al-Burūj, Surah al-Jinn, Surah aṣ-Ṣaffāt, Surah al-Ḥijr waghera kī tafsīr meṅ bhī bayān hotī haiṅ, jahān sitāroṅ aur āsmānī ḥifāzat ka ḍikr hai.

Saatwaan Hissa *****

(Tafseer bil Hadees)

Tafsīr bil-ḥadīth: woh aḥādīth jo tafāsīr mein pā'ī jā'ī hain

Sūrat al-Burūj:

{(3) ﴿وَالسَّمَاءِ ذَاتِ الْبُرُوجِ (1) وَالْيَوْمِ الْمَوْعُودِ (2) وَشَاهِدٍ وَمَشْهُودٍ

‘An Abī Hurayrata, qāla: qāla Rasūlullāh ﷺ:

«الْيَوْمِ الْمَوْعُودُ يَوْمُ الْقِيَامَةِ، وَالْيَوْمُ الْمَشْهُودُ يَوْمُ عَرَفَةَ، وَالشَّاهِدُ يَوْمُ الْجُمُعَةِ، وَمَا طَلَعَتِ الشَّمْسُ وَلَا غَرَبَتْ عَلَى يَوْمٍ أَفْضَلَ»
«مِنْهُ، فِيهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُؤْمِنٌ يَدْعُو اللَّهَ بِخَيْرٍ إِلَّا اسْتَجَابَ اللَّهُ لَهُ، وَلَا يَسْتَعِيدُ مِنْ شَرِّ إِلَّا أَعَادَهُ اللَّهُ مِنْهُ»

Abū Hurairah رضى الله عنه formāte hain ke Rasūlullāh ﷺ ne farmāyā:

"«اليوم الموعود» se murād Qiyāmat ka dīn hai, aur «اليوم المشهود» se murād ‘Arafah ka dīn, aur «الشاهد» se murād Jumu‘ah ka dīn hai. Aur Jumu‘ah ke dīn se afdal ko’ī dīn nāī hai jis par sūraj ṭalū‘ aur ḡhuroob hotā ho. Is dīn ek aisī ghaṛī hai ke jis mein ko’ī bandah mumin apne Rab se bhalā’ī kī du‘ā kartā hai to Allah us kī du‘ā qabūl farmātā hai, aur is ghaṛī mein jo mumin bandah kisī chīz se panāh chāhtā hai to Allah use us se bachā letā aur panāh de detā hai."

Qutla aṣḥābul-ukhdūd (4)

‘An Suhayb, anna Rasūlallāh ﷺ qāl: "Kāna malikun fīman kāna qablakum wa kāna lahu sāḥir."
...

Ṣuhayb رضى الله عنه se riwāyat hai ke Rasūlullāh ﷺ ne farmāyā: "Tum se pehle ek bādshāh thā jis ke pās ek jādugar thā ..."

Al-Jāmi‘ al-Kāmil se ba‘ḍ aḥādīth (Surah al-Burūj ke ta‘alluq se)

"Surah al-Burūj kī tafsīr, jo Makki hai, aur is kī āyāt kī ta‘dād 22 hai.

Aur ise Imām Aḥmad ne (23931) number par ‘Affān se riwāyat kiyā. Unhoñ ne kahā: hamen Ḥammād bin Salamah ne apnī sanad ke sāth ḥadīth bayān kī, aur is mein yeh izāfah hai: ‘Pas ek aurat apne dudh pīte bachche ko le kar ā’ī, goyā ke woh āg mein kūdne ke bāre mein hichkichā’ī.’

Main (muṣannif) kahtā hūn: yihī bachchā woh chauthā hai jis ne gahwāre mein bāt kī. To Abū Hurairah kī ḥadīth ko – jis mein Nabī ﷺ kā qawl hai: ‘Gahwāre mein sirf tīn ne bāt kī’ – jaisā ke sābiq umam ke waqiyāt mein guzar chukā, is tarḥ ḥamal kiyā jā’e gā ke yeh (ḥadd-bandī wālā qawl) pehle kā hai. Phir bād mein is (Nabī ﷺ) par waḥy nāzil hu’ī, to Abū Hurairah kī ḥadīth mein jo ḥaṣr (sirf tīn) āyā thā woh munquḍ ho gayā. Aur yih (taṭbīq) us qawl se awlā hai jo yeh kahtā hai ke ‘apne dudh pīte bachche ke sāth’ wālā izāfah shādh hai.

Un ke qawl “*qarqūr*” ke bāre meñ kahā gayā hai ke yeh choṭī kashtī hai. Aur un ke qawl “*fa inqafā’at bihis-safīnah*” (to kashtī us ke sāth ulat ga’ī) ka ma’nā yih hai ke woh palat ga’ī. Aur un ke qawl “*fa aḥmauhā fihā*” (to unhoñ ne use is meñ phenk diyā) kā ma’nā yih hai ke use zor se is meñ dhakēl diyā, girā diyā.”

Aanthwaan aur Nawaa Hissa *****

Tafsīr e Şahābah wa Tābi‘īn – (Tafsīr bir-Ra’y al-Maḥmūd)

(Āṭhwān aur Nawān ḥissa)

Tafsīr Şahābah wa Tābi‘īn ke aqwāl se (pāñch mashhūr tafāsīr se kuch aqwāl)
aur Tafsīr bir-Ra’y al-Maḥmūd ke sāth

Note: Main ne āṭhwān aur nawān ḥissa ek jagah jama‘ kiyā hai kyonke main ne aqwāl e Şahābah wa Tābi‘īn jama‘ kie aur un meñ se kuch aqwāl tafsīr bir-ra’y al-maḥmūd par mabnī pā’e.

8 – Tafsīr bi aqwāl e Şahābah wa Tābi‘īn, pāñch mashhūr tafāsīr se

9 – Tafsīr bir-Ra’y al-Maḥmūd

Hissa Awwal – ḡhair tafṣīlī aur mukhtaṣar tafsīr, Şahābah wa Tābi‘īn ke aqwāl se

(Tafsīr Ḥikmat Bashīr, Ṭabarī, Ibn Kathīr, Baghawī, Ibn Abī Ḥātim kī taraf rujū‘ kiyā gayā hai)

Sāre aqwāl e Şahābah, Tābi‘īn wa Tabā‘ Tābi‘īn jo yahan mazkūr haiñ, woh Shaykh Ḥikmat Bashīr (jo mere Maḍīnah University mein ustādh rahe haiñ) kī taḥqīq ke mutābiq ṣaḥīḥ yā ḥasan haiñ.

Surah al-Burūj kī tafsīr

Āyat 1:

﴿وَالسَّمَاءِ ذَاتِ الْبُرُوجِ﴾

Ṭabarī ne Mujaḥid se ṣaḥīḥ sanad ke sāth riwāyat kiyā:

"Dhāt al-burūj: sitāre."

(Tafsīr bil-ma’tḥūr ke lafẓī ma’nī ke qareeb, aur Ibn Kathīr ne is ke mu’āfiq al-burūj ko *nujūm* aur *manāzil ash-shams wal-qamar* dono par ḥaml kiyā hai.)[bekalislam.firanda+1](#)

Āyāt 2–3:

﴿وَالْيَوْمِ الْمَوْعُودِ (٢) وَشَاهِدٍ وَمَنْهُودٍ (٣)﴾

Tafsīr bil-ḥadīth:

Tirmidhī kī riwāyat (Sunan 5/436, ḥadīth 3339):

Abū Hurairah رضى الله عنه se riwāyat hai ke Rasūlullāh ﷺ ne farmāyā:

"Al-yawm al-maw'ūd Qiyāmat kā din hai, al-mashhūd 'Arafah kā din hai, ash-shāhid Jumu'ah kā din hai."

Albānī ne is ḥadīth ko *ṣaḥīḥ* qarār diyā (as-Silsilah aṣ-Ṣaḥīḥah 4/4–6, ḥadīth 1502).

Dīgar aqwāl (Ṣaḥābah wa Tābi'in):

- **Mujāhid:** "Shāhid insān, mashhūd Qiyāmat."
- **Qatādah:** "Shāhid Jumu'ah, mashhūd 'Arafah."
- **Ibn 'Abbās:** "Mashhūd Qiyāmat."

Āyat 4: قُتِلَ أَصْحَابُ الْأُخْدُودِ

Mujāhid: "Najrān mein zamīn mein shigāf the jahān logon ko 'azāb diyā jātā thā."

Āyat 5–6: النَّارِ ذَاتِ الْوَقُودِ (٥) إِذْ هُمْ عَلَيْهَا قُعُودٌ

Qatādah: "Yeh āyat muminon ke bāre mein hai."

Āyat 7: وَهُمْ عَلَى مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُعُودٌ

Qatādah: "Yeh āyat kāfiroṅ ke bāre mein hai."

Āyat 10: إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ

- Mujāhid: "Fatanu yānī 'azāb diyā."
- Qatādah: "Unhoṅ ne muminon ko āg mein jalā diyā."

Āyat 13: إِنَّهُ هُوَ يَبْدِئُ وَيَعِيدُ

(Is ke liye Sūrat al-Anbiyā āyat 104 kī tafsīr malāḥa za farmā'en.)

Āyat 14: وَهُوَ الْعَفْوَ الْوَدُودُ

Ibn 'Abbās: "Al-Wadūd yānī maḥbūb."

Āyat 15: ذُو الْعَرْشِ الْمَجِيدُ

Ibn 'Abbās: "Al-Majīd yānī karīm."

Āyat 21: بَلْ هُوَ قُرْآنٌ مَجِيدٌ

Qatādah: "Qur'ān Majīd yānī Qur'ān Karīm."

Āyat 22: فِي لَوْحٍ مَحْفُوظٍ

Qatādah: "Lauh Maḥfūz yānī Allah ke pās."

Ma'akhīz:

- Ṭabarī: *Tafsīr al-Ṭabarī*

- Tirmidhī: *Sunan at-Tirmidhī*
- Ibn ‘Abbās, Mujāhid, Qatādah ke aqwāl
- Albānī: *Ṣaḥīḥ Sunan Tirmidhī, as-Silsilah aṣ-Ṣaḥīḥah*

Daswaan Hissa *****

(Daswaan hissa) Arabi tafaseer se mustanad nuqaat
Hissa duwwam: tafseeli tafseer

Tafseer Tabari, Ibn Abi Haatim, Baghawi, Tafseer Qurtubi, Ibn Kathir, aur jadeed tafaseer jaise Tafseer al-Sa‘di, aur isi tarah Ibn Kathir ke tafseer ke nuqaat aur ikhtisaar jo "al-Misbah al-Muneer" se masoom hai, is ke saath deegar Ibn Kathir ki shurohaat (Sharh Sheikh al-Raajihi, Sharh Sheikh Khalid al-Sabt, wa Sheikh Muqbil ki takhreej, wa Sheikh Huwaini wa Hikmat Basheer ki tahqeeq-e-Tafseer Ibn Kathir) se istifada karte hue, aur isi tarah tahqiqat Ibn Taymiyyah, Ibn al-Qayyim, Ibn al-Jawzi ka khayaal rakha gaya hai. Aur Tafseer Adwaa’ al-Bayan, Fath al-Qadeer li’l-Shawkaani, Tafseer Sheikh Nawab Siddiq Hasan Khan, Tafseer Sheikh Ibn ‘Uthaymeen se rehnumai haasil karte hue urdu qaalib mein laya gaya, alhamdulillah. Is se hamein roayati aur jadeed nuqtah-e-nazar dono ko samajhne mein madad milegi in shaa Allah.

Allah Ta‘ala aasmaan aur us ke burjon (al-burooj) ki qasam khata hai, jo azeem sitare hain, jaisa ke irshad hai:

"Vohi bada ba-barkat hai jis ne aasmaan mein burj banaye aur us mein charaagh (sooraj) aur chamakta hua chaand rakha." (Surah al-Furqan: 61)

Tafseer “al-Burooj” ke baare mein ‘ulama ke aqwaal

1. Ibn ‘Abbas, Mujahid, Dahhaak, Hasan Basri, Qatadah aur Suddi rahimahumullah ne kaha: “al-burooj” se murad sitare hain.
2. Munhal bin ‘Amr ne kaha: “wa al-samaai dhaat al-burooj” ka matlab hai haseen takhleeq.
3. Ibn Jarir Tabari ka tarjeeh-yafhta qawl: yeh sooraj aur chaand ki manzilen hain, jo 12 burj hain. Sooraj har burj mein ek mahina rehta hai, jabke chaand har burj mein 2 din aur 8 ghante rehta hai, kul 28 manzilen banti hain, aur chaand do raaton ke liye ghaib rehta hai.

lafz "burooj" ka lughwi wazaahat

Asli maadah: baa, raa, jeem.

- Bunyadi ma‘ni: zaahir hona aur numayaan karna.
- Istilaahi ma‘ni: jo cheez numayaan aur zaahir ho, use "burj" kehte hain.
- Misaal: Allah ka irshaad:
"Aur (muslim auratein) apne aap ko pehle zamaane jahiliyyat ki tarah numayaan na karein." (Surah al-Ahzaab: 33)
Yani aurat mardon ki nigaahon mein numayaan ho kar apne aap ko zaahir na kare. Isi

bunyaad par ba‘az mufasssireen ne "burooj" ki tafseer sooraj o chaand ki manzilon se ki hai.

Ibn al-Qayyim rahimahullah ki tafseer

1. Burooj ki haqeeqat:
Surah al-Burooj mein "burooj" se murad woh majma‘ al-nujoom hain jin mein sooraj aur chaand safar karte hain. Ba‘azon ne inhein sitare, ba‘azon ne khaas qisam ke sitare, aur ba‘azon ne azeem mahalaat bataya hai. Yeh sab Allah ki qudrat ki nishaniyan aur us ki wahdaniyyat ki daleelein hain.
2. Falaki isti‘dlaal:
Aasmaan ek kurrah hai jis ke tamaam hisson mein yaksaaniyat hai. Kurrah ki shakal mein lambai, chaurai ya position ka koi farq nahi hota. In burjon ka mukhtalif shaklon, jismon aur tameeraat ke saath wujood is baat ki wazeh daleel hai ke yeh baghair Khaaliq ke wujood mein nahi aa sakte.
3. Khaaliq ki sifaat:
Un ka Khaaliq laaziman Qaadir, ‘Aleem, Mureed, Hayy, Hakeem aur apni makhlooq se judaa hai. Yeh aur is qisam ki daleelein tabee‘iyyat-paraston, mulhidon aur un falasifah ke bunyadi nazariyat ko tabaah karti hain jo ek judaagana, Qaadir-e-Mutlaq, ikhtiyaar rakhne wale, tafseeli ‘ilm rakhne aur hikmat se nizaam chalane wale Khaaliq ka inkaar karte hain.
4. Natija:
Aasmaan ke burooj dar-haqeeqat us ki manzilen ya sayyaron ki manzilen hain jo Allah ki azeem nishaniyon mein se hain. Isi liye Allah ne unhein aasmaan ke saath qasm mein shamil kiya.

qasm ka maqsad (Ibn al-Qayyim ki raaye)

Ibn al-Qayyim rahimahullah farmate hain ke in qasmon ka sareeh jawaab (jaise “inna kaza” ya “la-yuwaf fanna kaza”) lafzan bayan nahi hua, balkah un ka maqsad tawajjuh dilana aur mauzu‘ ki ahmiyyat ko ujagar karna hai, aur yahi kaafi hai.

Note: yeh tafseer Ibn Jareer al-Tabari, Ibn Kathir aur deegar mufasssireen ke hawalon se mukammal ki gayi hai.

Aayat:

“wa al-yawm al-ma‘ood, wa shaahidin wa mashhood” (Surah al-Burooj: 2–3)

Allah Ta‘ala farmata hai: “Qasm hai wa‘de ke din ki! Aur gawaah ki, aur jis par gawaahi di gayi!”

Hadees ki tashreeh:

Ibn Abi Haatim ne Hazrat Abu Hurayrah R.A. se riwayat kiya ke Rasoolullah ﷺ ne farmaya:

“al-yawm al-ma‘ood qayamat ka din hai. al-shaahid Jumu‘ah ka din hai, aur sooraj ne na is se behtar din par tulu‘ kiya na ghuroob. Is mein ek ghadi aisi hai ke koi Musalmaan banda Allah se bhalai nahi maangta magar Allah use ata karta hai, aur na burai se panah maangta hai magar Allah use panah deta hai. al-mashhood ‘Arafah ka din hai.”

(Is hadees ko Ibn Khuzaymah ne bhi riwayat kiya hai.)

(وَشَاهِدٍ وَمَشْهُودٍ) ki tafheem

Makhluqaat mein se kuch aisi hain jo (doosri makhluqaat par) gawaahi dene wali hain, aur duniya ka nizaam isi se mukammal hota hai. To jab ek makhlooq doosri makhlooq par gawaah, nigran aur muhafiz ho sakti hai, to Khaaliq Tabaaraka wa Ta'ala apne bandon par gawaah, unpar muttali' aur unpar nigran kyun na ho? [Ibn al-Qayyim: 3/278]

Mufasssireen ke aqwaal

1. Ibn Jareer Tabari rahimahullah ka mauqif:

- Is aayat mein muta'addid tafseeri ihtimalaat hain, aur yeh tamaam ma'aani aayat ke daayre mein aate hain.

2. Ibn al-Qayyim rahimahullah ka tahleel:

- Pehla pehlu: "al-yawm al-ma'ood", "al-shaahid" aur "al-mashhood" ki makhsos ta'yeen.
- Doosra pehlu: in qasmon ke darmiyan rabt aur un ka maqsad.
- Surah al-Burooj ka markazi mauzu'
Surah al-Burooj wa'da aur tanbeeh (darawe aur targheeb) ke gird ghoomti hai:
v Tanbeeh: munkireen-e-risaalat, munkireen-e-qayamat, aur munkireen-e-Qur'an ko un ke anjaam se khabardaar karna.
v Maazi ki misaalen: Ashaab al-Ukhlood, Firaun aur qaum-e-Thamood ka zikr, jinhein Allah ne saza di.
- Surat ka ikhtitaam:
"Balki kaafir jhutlanay mein lage hue hain. Aur Allah unhein har taraf se ghere hue hai. Balki yeh to ek azmat wala Qur'an hai, jo mehfooz takhti mein (likha hua) hai."
(al-Burooj: 19-22)
- Qasam ka maqsad (Ibn al-Qayyim ki raaye)
Ibn al-Qayyim rahimahullah farmate hain:
"In qasmon ka sareeh jawab (jaise 'inna kaza' ya 'kaza') bayan nahi hua. In ka maqsad sirf un cheezon ki azmat ko ujar karna hai jo qasm khane wali hain, aur yahi kaafi hai. Yeh baat qareen-e-qiyas nahi ke qasm ka jawab 'qutla ashaab al-ukhlood' ho, kyunke yeh to Allah ke awliya par zulm karne walon ki mazammah hai."
- Khulasa:
Surah al-Burooj ka markazi paighaam yeh hai ke Allah Ta'ala mazloom momineen ki nusrat karega aur zaalimon ko sakht saza dega. Qayamat ka din, Jumu'ah aur 'Arafah jaise muqaddas auqaat ki qasmen is baat ki ta'keed hain ke Allah ka wa'da sachha hai aur us ka nizaam-e-adl har cheez par muheet hai. Wallahu a'lam bis-sawab.

Aayat: "قَتَلَ أَصْحَابُ الْأُخْدُودِ"

Aayat:

"قُتِلَ أَصْحَابُ الْأُخْدُودِ" (Surah al-Burooj: 4)

- Is ka matlab hai ke woh la'nat kiye gaye. "Ukhdoon" (khandaq) ki jam' "akhadeed" hai, yani zameen mein gaddhe.
- Yeh aayat un kaafiron ke ek giroh ki taraf ishaara karti hai jinhon ne Allah ke momin bandon ko pakra, un par zulm o sitam kiya aur unhein imaan se hattane ki koshish ki. Jab woh imaan se na hate to unhon ne zameen mein khandaqein khodeen, un mein aag jalai, use musalsal eendhan diya aur mominon ko un mein daal diya.

Allah Ta'ala is manzar ko yun bayan karta hai:

"قُتِلَ أَصْحَابُ الْأُخْدُودِ، النَّارِ ذَاتِ الْوُفُودِ، إِذْ هُمْ عَلَيْهَا قُعُودٌ، وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ" (Surah al-Burooj: 4-7)

- Yani woh khud maujood the aur mominon ke saath jo kuch ho raha tha use dekh rahe the.
- Yahan "la'nat" se muraad Allah ki rahmat se door aur nikala jana hai. Ibn Jareer ne isi ma'ni ko tarjih di. Ba'az 'ulama ne isay bad-du'a ke ma'ni mein liya hai, yani un ki halakat ki du'a. Donon ma'ani qareeb hain, kyunke kisi par la'nat karna goya us ke liye halakat ki du'a karna hai.

Allah Ta'ala farmata hai:

"وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ" (Surah al-Burooj: 8)

Mominon ne koi jurm nahi kiya tha, phir bhi un par itna haulnaak aur zaalimana azaab dhaya gaya. Lekin in khandaqein khodne walon ka anjaam kya hua? Momin foran museebat se nikal kar jannat aur nahron ki taraf muntaqil ho gaye, jabke un ke zaalim hamesha ke liye azaab mein muhtala rahe.

﴿قُتِلَ أَصْحَابُ الْأُخْدُودِ (4) النَّارِ ذَاتِ الْوُفُودِ﴾

Hamaare 'ulama ne kaha: Allah 'Azza wa Jall ne is aayat mein is ummat ke mominon ko yeh khabar di ke un se pehle muwahhideen ko kis kis qisam ki sakhtiyon ka saamna karna pada, taa-ke woh un se uns (aur tasalli) paayen. Aur Nabi ﷺ ne un ke liye al-ghulaam (ladke) ka waaqia bayan kiya taa-ke woh is aziyyat, takleef aur mushakkat par sabr karein jis se woh do-chaar the, aur is ladke ki tarah ke sabr, haqq par saabit qadam rehne, us se tamassuk, aur apni jaan ko da'wat-e-haqq zaahir karne aur logon ke deen mein daakhil hone ke raste mein qurbaan karne mein ise (apne liye) namoona banayen, haalaanke us ki 'umr kam thi aur sabr 'azeem tha. [al-Qurtubi: 22/192-193]

﴿الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ﴾

"Allazi lahu mulkus-samawaati wal-ard" yani woh aasmaanon aur zameen ka maalik hai, makhlooqan wa 'ibaadan, woh un mein maalik ki tarah tasarruf karta hai apne mamluk mein. ﴿وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ﴾ yani 'ilm, sunne aur dekhne ke e'tebaar se (har cheez par gawaah hai). To kya yeh sarkash log Allah ke baare mein nahi dare ke Zor-aawar Qaadir unko pakad lega?! Kya unhein maaloom nahi ke woh sab ke sab Allah ke mamluk hain, maalik ke izn ke baghair kisi ko kisi par koi ikhtiyaar nahi?! Kya un par yeh baat makhfi reh gayi ke Allah un ke a'maal par

muheet hai, aur un ke af'aal ka unhein badla dene wala hai?! Hargiz nahi; kaafir dhokhe mein hai, aur zaalim seedhe raste se jaahil aur andhe hain. [al-Sa'di: 918]

Imam Ahmad ne Hazrat Suhaib R.A. se riwayat kiya ke Rasoolullah ﷺ ne farmaya:

“Tum se pehle logon mein ek baadshah tha jiska ek jaadugar tha. Jab jaadugar boodha ho gaya to us ne baadshah se kaha: main boodha ho gaya hoon aur mera waqt qareeb hai, to mere paas ek ladka bhej de jise main jaadu sikha sakoon. Baadshah ne ek ladka bhej diya aur jaadugar ne use jaadu sikhana shuru kiya. Jaadugar aur baadshah ke darmiyan ek raahib (‘aabid) tha. Ladka jab bhi jaadugar ke paas jata to raahib ke paas se guzarta, us ki baatein sunta aur us ki ta‘leemaat se mutasir hota. Jab woh jaadugar ke paas der se pahunchta to jaadugar use maarta aur poochhta: kyon der hui? Aur jab woh ghar der se pahunchta to us ke ghar wale use maarte aur poochhte: kyon der hui?

Ladke ne raahib se shikayat ki to raahib ne kaha: jab jaadugar maare to keh dena: mere ghar walon ne der kar di, aur jab ghar wale maarein to keh dena: jaadugar ne der kar di.

Ek din ladke ne ek badi bala dekhi jo logon ke raaaste mein rukawat bani hui thi. Us ne socha: aaj main jaan loonga ke Allah ke nazdeek raahib ka tareeqa zyada pasandeeda hai ya jaadugar ka. Us ne ek pathar uthaya aur kaha: “Ai Allah! Agar raahib ka maamla tere nazdeek jaadugar se zyada pasandeeda hai to is bala ko halaak kar de taa-ke log guzar saken.” Us ne pathar phenka, bala mar gayi aur log guzar gaye.

Us ne raahib ko yeh waaqia bataya to raahib ne kaha: “Ai mere bete! Tu mujh se behtar hai. Tujhe aazmaya jaega, jab aazmaish aaye to mera pata na batana.”

Phir ladka naabina aur kodhiyon ko shifa dene laga aur mukhtalif beemariyon ko theek karne laga. Baadshah ka ek qareebi saathi naabina ho gaya. Jab use ladke ke baare mein maloom hua to woh bahut se tohfe le kar us ke paas aaya aur kaha: mujhe shifa de do, yeh sab kuch tumhara hai. Ladke ne kaha: “Main kisiko shifa nahi deta, shifa to Allah deta hai. Agar tum us par imaan le aao to main Allah se du‘a karoonga, woh tumhein shifa dega.” Woh imaan le aaya, ladke ne du‘a ki aur woh shifa yaab ho gaya.

Phir woh shaks baadshah ke paas gaya aur pehle ki tarah us ke paas baith gaya. Baadshah ne poocha: “Tumhari binaa’i kis ne wapas ki?” Us ne jawab diya: “Mere Rab ne.” Baadshah ne poocha: “Kya mere siwa bhi koi Rab hai?” Us ne kaha: “Haan, mera Rab aur tumhara Rab Allah hai.”

Baadshah ne us par itna tashaddud kiya hatta ke us ne ladke ka pata bata diya. Ladke ko baadshah ke samne pesh kiya gaya. Baadshah ne poocha: “Ai ladke! Kya tera jaadu is had tak pahunch gaya hai ke tu andhon, kodhiyon aur deegar beemariyon ko shifa deta hai?” Ladke ne jawab diya: “Main kisiko shifa nahi deta, shifa to Allah deta hai.” Baadshah ne poocha: “Kya main tera Rab hoon?” Ladke ne kaha: “Nahi, mera Rab aur tumhara Rab Allah hai.”

Baadshah ne phir us par tashaddud kiya hatta ke us ne raahib ka pata bataya. Raahib ko laya gaya aur use imaan tark karne ka hukm diya gaya, lekin us ne inkaar kar diya. Chunanche baadshah ne

us ke sar ke beech mein aara rakhwaya aur use do tukron mein cheer diya. Phir us ne naabina aadmi ko imaan tark karne ko kaha, lekin us ne bhi inkaar kar diya, chunanche use bhi isi tarah cheer diya gaya.

Phir baadshah ne ladke ko imaan tark karne ka hukm diya, lekin us ne inkaar kar diya. Baadshah ne use kuch sipahiyon ke saath ek pahaad par bheja aur kaha: “Jab tum choti par pahuncho, agar yeh imaan tark kar de to chhod dena, warna use neeche phaink dena.” Jab woh choti par pahunch gaye to ladke ne du‘a ki:

اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ

“Allahumma ikfīnihim bimā shi’ta”

(Ai Allah! Tu jo chahe un ke muqable mein mere liye kaafi ho ja.)

Pahaad hil gaya aur woh sab gir kar halaak ho gaye. Ladka baadshah ke paas wapas aaya. Baadshah ne poocha: “Tere saathiyon ka kya hua?” Ladke ne jawab diya: “Allah ne un ka kaam tamaam kar diya.”

Badshah ne phir use doosre sipahiyon ke saath kashti mein bheja aur kaha: “Agar yeh imaan tark kar de to chhod dena, warna ise dobo dena.” Jab woh samandar mein pahunchte to ladke ne du‘a ki:

اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ

“Allahumma ikfīnihim bimā shi’ta”

(Ay Allah! Tu jo chahe un ke muqable mein mere liye kaafi ho ja.)

Kashti ulat gayi aur woh sab doob kar halaak ho gaye. Ladka phir baadshah ke paas wapas aaya. Baadshah ne poocha: “Tere saathiyon ka kya hua?” Ladke ne jawab diya: “Allah ne un ka kaam tamaam kar diya.”

Phir ladke ne baadshah se kaha: “Tum mujhe tab tak qatl nahi kar sakte jab tak tum meri baat na maano. Agar tum woh karoge jo main kehta hoon to mujhe qatl kar loge, warna nahi kar sakoge.” Baadshah ne poocha: “Woh kya hai?”

Ladke ne kaha: “Logon ko khule maidan mein jama‘ karo, mujhe ek lakri ke takhte par sooli do, mere tarkash se ek teer lo, apni kaman mein rakho aur kaho:

بِسْمِ اللَّهِ رَبِّ الْعَالَمِ

‘Bismillah, Rabb il-ghulaam’ (Allah ke naam se jo is ladke ka Rab hai),

phir teer chala dena. Agar tum ne aisa kiya to mujhe qatl kar doge.”

Baadshah ne aisa hi kiya: teer liya, kaman mein rakha aur kaha: “Bismillah, Rabb il-ghulaam” aur teer chala diya. Teer ladke ki kanpatti mein ja laga. Ladke ne zakhm par haath rakha aur shaheed ho gaya.

Is par logon ne ilan kiya:

أَمَّا بِرَبِّ الْغُلَامِ

“Aamannaa bi Rabb il-ghulaam” (Hum is ladke ke Rab par imaan laye)!

Baadshah se kaha gaya: “Jis ka tumhein darr tha woh ho gaya! Tamaam log imaan le aaye.”
Chunanche us ne sarkoñ ke daakhilon par khandaqein khudwane, un mein aag lagwane aur hukm dene ka hukm diya: “Jo imaan tark kar de use chhod dena, warna use aag mein phenk do.”

Log shahadat qabool karte hue aag mein kudne lage. Ek aurat apne sheer-khaar bachche ke saath aayi, hichkichai aur peeche hat gayi. Tab bachche ne bolna shuru kiya:

يَا أُمَّاهُ، أَصْبِرِي فَإِنَّكَ عَلَى الْحَقِّ

“Ya ummah, asbiri fa innaki ‘alal-haqq.”

(Ay meri maa! Sabr kar, beshak tu haqq par hai.)

(Yeh hadees Imam Muslim ne apni Sahih ke aakhir mein riwayat ki hai.)

Tareekhi pas-e-manzar

Ibn Ishaq ne apni Seerat mein is waaqe ko mukhtalif andaaz se bayan kiya aur mazeed kaha ke Najraan ke log ladke ki shahadat ke baad apne imaan par qaim rahe aur ‘Isaaiyyat ikhtiyaar kar li. Phir Yaman ka baadshah Zu Nawaas apni fauj ke saath un par chadh aaya, unhein Yahoodiyyat qabool karne ka hukm diya aur ikhtiyaar diya: “Yahoodiyyat qabool karo ya maut.” Unhon ne maut ko chuna.

Us ne khandaqein khodwain, un mein aag lagwai aur logon ko talwaron se qatl kiya. Taqreeban bees hazaar afraad ko us ne qatl aur tukde tukde kar dala. Zu Nawaas aur us ki fauj ke baare mein Allah ne apne Rasool ﷺ par yeh aayatein nazil farmain:

قُتِلَ أَصْحَابُ الْأُخْدُودِ . النَّارِ ذَاتِ الْوُفُودِ . إِذْ هُمْ عَلَيْهَا قُعُودٌ . وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُعُودٌ . وَمَا نَفَعُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ . الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ (Surah al-Burooj: 4–9)

Zu Nawaas ki shinaakht

Ibn Ishaq ke mutabiq, ashaab al-ukhdood ka qaatil Zu Nawaas tha, jis ka asal naam Zar‘ah tha. Us ke dour-e-hukoomat mein use Yusuf kaha jata tha. Woh Tubba‘ As‘ad Abu Karb ka beta tha, jo Tubba‘ badshah tha jis ne Madinah par hamla kiya, Ka‘bah ko kapde pehnaye, aur Yahudi rabbion ko Yaman laya tha.

Waqia ka anjaam

Zu Nawaas ne sirf ek subah mein taqreeban bees hazaar afraad ko qatl kiya, aur sirf ek aadmi bacha — Daws Zu Tha‘labaan. Woh peechha kiye jane ke bawajood ghode par sawar ho kar faraar ho gaya. Woh Qaisar, Bazantini badshah ke paas gaya, jis ne Najashi (Habsha ka badshah) ko khat likha. Najashi ne Aryaat aur Abraha ki qiyaadat mein ek fauj bhej kar Yaman ko Yahoodi hukoomat se azaad karaya.

Zu Nawaas faraar hua lekin samandar mein doob kar mar gaya. Habshiyon ne Yaman par sattaar saal tak hukoomat ki, yahan tak ke Saif bin Zi Yazan al-Himyari ne Farsi badshah Kisra se madad talabb ki, jis ne apni jailon se saat so Farsi sipahi bheje. Unhon ne Yaman fatah kar ke

Himiyari hukoomat bahaal ki.

Yeh tareekhi bayan Surah “Alam tara kaifa fa‘ala Rabbuka bi ashaab il-feel” (al-Feel: 1) ki tafseer mein tafseel se aayega.

Waqia se sabaq

Ladke, raahib aur ashaab al-ukhdood ki kahani mein be-shumaar sabaq hain jin par ghour-o-fikr aur ‘amal zaroori hai. Allah Ta‘ala farmata hai:

“Inna allazina fatanu al-mu‘minina wa al-mu‘minat ...” (al-Burooj: 10)

v Ibn ‘Abbas, Mujahid, Qatadah, Dahhaak aur Ibn Abi Zaydah ne kaha:

“Unhon ne unhein jala diya.”

Lafz “fitnah” ki tashreeh

v “Fitnah” ka ma‘ni aazmaish hai. Is siyaaq mein yeh aag mein jalane ko kaha gaya hai. Jis tarah dhaaton ko aag mein tapa kar khalis ko na-khalis se alag kiya jata hai, isi tarah mominon ko jalana bhi ek aazmaish aur tatheer thi.

v “Fitn” (fatn) ka lafz aazmaish ya imtihaan ke liye istemal hota hai. Isi liye aag mein jalana “fitnah” kehlata hai, aur dhaaton ko aag mein tapa kar khalis karne ka ‘amal bhi “fitnah” kehlata hai.

v Kaha jata hai: “Fatanatu adh-dhahaba ‘alan-naar” (main ne sone ko aag par parkha), yani main ne us ka imtihaan liya aur na-khalis ko khalis se alag kiya.

v Is tarah, aag mein jalana “fitnah” hai kyunke yeh ek aazmaish aur tatheer hai.

v Lafz “fitnah” aazmaish ke ‘amal aur us ke natije dono par itlaq hota hai.

v Allah ka irshaad: “Zuqoo fitnatakum” (adh-Dhariyat: 14) — yahan “fitnah” se muraad aazmaish ka natija (azaab) hai.

Ibn Jareer kehte hain ke jin logon ne momin mardon aur auraton ko “fitnah” diya, unhon ne aag ke zariye unhein takleef pahunchakar aisa kiya. Chunanche woh un ke imaan ki aazmaish kar rahe the, jaisa ke Allah farmata hai:

“Wal-fitnatu ashaddu min al-qatl” (al-Baqarah: 191).

Agar hum kahein ke unhon ne mominon ko aag mein jala diya, to koi mas‘alah nahi. Agar kahein ke unhein is aazmaish mein dala, to bhi koi mas‘alah nahi. Dono tafseeren durust hain.

Zalimon ki saza

Allah Ta‘ala zulm karne walon ke liye sakht saza muqarrar karta hai, jaisa ke Surah al-Burooj ki is aayat mein hai:

(إِنَّ الَّذِينَ قَتَلُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ) (al-Burooj: 10)

“Jo log momin mardon aur auraton ko satate hain phir taubah nahi karte, un ke liye jahannam ka azaab hai aur jalne ka azaab hai.”

Zalimon ke liye saza

Allah Ta‘ala farmata hai: “Un ke liye jahannam ka azaab hai aur un ke liye jalne wali aag ka azaab hai.” (al-Burooj: 10)

Ibn Kathir ki wazaahat

Ibn Kathir ke mutabiq: “Badla waisa hi hai jaisa ‘amal.” Unhon ne mominon ko aag mein jalaya,

is liye Allah ne farmaya: “Un ke liye jahannam ka azaab hai aur un ke liye jalne wali aag ka azaab hai.”

Aksar ‘ulama ke nazdeek “jahannam” aur “jalne wali aag” dono se murad aakhirat ka azaab hai, lekin darajaat, martabat aur nau‘iyat ke i‘tibar se mukhtalif hain.

Ba‘az ‘ulama (jin mein Ibn Jareer ka qawl bhi naql hai) kehte hain: “Azaab-e-jahannam” aakhirat, jabke “azaab-ul-hariq” duniya ka woh jalana ho sakta hai, taa ke lafz sirf takraar na ho; jab do muhtamil ma‘ani hon to naya ma‘ni lena be-ma‘ni takraar se muqaddam hota hai.

Yeh bhi maloom hai ke jahannam ka azaab logon ke jurm ke mutabiq mukhtalif hoga, kyun ke jahannam ke mukhtalif darajaat hain. Allah Ta‘ala farmata hai:

﴿لَهَا سَبْعَةُ أَبْوَابٍ﴾ “Us ke sat darwaze hain.” (al-Hijr: 44)

Allah hamein, hamare waalidayn, hamare bhaiyon aur tamam musalmanon ko is se mehfooz rakhe.

Taubah ki da‘wat

Allah Ta‘ala farmata hai: “Phir bhi unhon ne taubah na ki, to un ke liye jahannam ka azaab hai aur un ke liye jalne wali aag ka azaab hai.” (al-Burooj: 10)

Ibn Kathir ki wazaahat aur Hasan Basri ka qawl

“Badla waisa hi hai jaisa ‘amal.”

Hasan Basri rahimahullah ne is aayat par farmaya: “Dekho is karam aur jood ko; unhon ne us ke awliya ko qatl kiya, aur woh (Allah) phir bhi unhein taubah aur maghfirat ki taraf bula raha hai!”

Yeh yaqinan aayat-e-rajā (bohot zyada umeed dilane wali aayaat) mein se hai, kyun ke Allah ne farmaya: “Thumma lam yatubu...” — itna bada jurm karne ke baad bhi Allah taubah ka darwaza khula rakhta hai.

Haqeeqat yeh hai ke yeh aayat un ke haal ka bayan hai, seedha sigha-e-amr se da‘wat nahi, lekin ma‘ni bil-zaroorat yahi nikalta hai ke taubah ka darwaza hatta ke sab se sakht mujrim ke liye bhi khula hai.

Misal ke taur par Fir‘aun ne kaha: “Ana rabbukumul a‘la.” (al-Naazi‘aat: 24), phir bhi Allah ne Musa aur Haroon ‘alayhimas-salaam ko us ke paas bheja aur hukm diya ke us se narmi se baat karein: shayad woh naseehat qabool kare ya dar jaye.

- Agar woh waqai taubah karta, imaan lata aur ita‘at karta to Allah us ki taubah qabool kar leta.
- Islam pichle tamaam gunahon ko mita deta hai, aur sachi taubah se sabiqah gunah ma‘af ho jate hain. ﴿إِنَّ الَّذِينَ قَتَلُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ﴾
Hasan Basri ne kaha: “Is karam aur jood ko dekho; unhon ne us ke awliya ko qatl kiya, aur woh (Allah) phir bhi unhein taubah aur maghfirat ki taraf bula raha hai.” [Ibn Kathir: 4/497]

﴿وَهُوَ الْعَفُورُ الْوَدُودُ﴾

unhon ne kaha ke *muwaddat* khaalis muhabbat ko kehte hain, aur is mein nihayat lateef raaz hai ke (Allah Ta‘ala ne) **al-Wadud** ko **al-Ghafur** ke saath joda, taa-ke yeh baat wazeh ho ke gunahgaar jab Allah ki taraf taubah wa inaabat karein to woh un ke gunah ma‘af karta hai *aur* un se muhabbat bhi karta hai. [as-Sa‘di, 919]

Mumineen ke liye inaaam

Allah Ta‘ala farmata hai: “Beshak jo log imaan laye aur neik ‘amal kiye un ke liye aise baagh hain jin ke neechे nahrain bahti hain. Yahi badi kaamyaabi hai.” (Surah al-Burooj: 11)

Allah hamein khabar deta hai ke us ke momin bandon ke liye baghat hain jin ke neechе nahrain bahti hain, is ke bar-aks jo us ne apne dushmanon ke liye tayyar kiya hai — aag aur azaab.

Isi liye farmaya: "Yahi badi kaamyaabi hai."

Allah ki azmat aur taaqat

Phir Allah Ta‘ala farmata hai:

“Beshak tumhare Rab ki pakad badi sakht hai.” (Surah al-Buruj: 12)

Yani us ke Rasoolon ka inkaar karne walon aur us ke ahkam ki nafarmani karne walon par us ka azaab aur intiqam bohat shadeed, ‘azeem aur taaqatwar hai.

Yaqinan Allah badi quwwat wala hai, woh jo chahe, jaise chahe, jab chahe, ek palak jhapakne se bhi kam waqt mein kar deta hai.

“Batsh” (al-batsh) se muraad zor aur shiddat ke saath pakadna hai.

Allah Ta‘ala farmata hai:

“Aur aise hi tumhare Rab ki pakad hai jab woh bastiyon ko un ke zulm par pakadta hai, beshak us ki pakad dardnaak aur sakht hai.” (Surah Hud: 102)

- Hasan Basri rahimahullah ne farmaya: is sakhaawat o karam ko dekho, ashaab al-ukhdood jin hon ne imaan walon ko sataya aur qatl kiya, Allah phir bhi unhein taubah ki da‘wat deta hai.
- }Inna allazina fatanu al-mu‘minina wal-mu‘minat {yani unhon ne imaan walon ko Allah ke raaste se roka aur unhein aag mein jala kar sataya.
- Jabroot yeh hai ke insaan dekhe ke log aag mein jal rahe hain aur woh apne bistar par baitha maze se baatein kar raha ho aur parwa na kare.
- Allah... kabhi apne dushmanon ko apne doston par musallat kar deta hai, pas ta‘ajjub na karo agar Allah ‘azza wa jall kaafiron ko musalmanon par musallat kar de aur woh unhein qatl karein... aur un ki ‘izzatein paamaal karein, is mein Allah ki koi hikmat hoti hai.
- Hamare musalman bhaiyon par jo kaafiron ko musallat kiya gaya hai, yeh museebat zadgaan ke darjaat ki bulandi aur gunahon ki maafi hai, aur baqiyon ke liye ‘ibrat hai, aur in kaafiron ke liye mohlat hai taa ke woh hadd se barh jayein aur phir Allah unhein pakad le. (Tafseer Ibn ‘Uthaymeen)

Batsh Allah, yani us ka intiqam, aur us ki pakad bohat sakht aur ‘azeem hai, lekin woh sirf us par aati hai jo us ka mustahiq ho, aur jo mustahiq na ho us ke liye Allah ki rehmat wasee‘ hai, aur woh aksar gunahon ko ma‘af kar deta hai. (Tafseer Ibn ‘Uthaymeen)

{al-Wadud} – jaise us ki sifaat mein koi us jaisa nahi, waise hi us ki muhabbat mein bhi koi us jaisa nahi.

Allah ne {al-Wadud} ko {al-Ghafur} ke saath zikr kiya taa ke wazeh ho jaye ke gunahgaar jab taubah karein to Allah un ke gunah bakhsh deta hai *aur* un se muhabbat bhi karta hai, sirf yeh nahi ke ma‘af kar de aur muhabbat na kare. (Tafseer Sa‘di)

“Wud” khaalis muhabbat hai; pas Allah Jall wa ‘Alaa **Wadud** hai, yani woh *mahboob* bhi hai aur *muhabbat karne wala* bhi, pas is mein dono pehlu jam‘ hain.

- Jitna insaan Rasulullah ﷺ ki ittiba‘ kare, utna hi Allah ke nazdeek mahboob hoga. (Tafseer Ibn ‘Uthaymeen)
- Allah ne Fir‘aun ko usi pani mein gharq kiya jis par woh fakhr karta tha. (Tafseer Ibn ‘Uthaymeen)///pg 25

- Jo is ‘azeem Qur’an ko thaam le, us ke liye ‘izzat, karāmat aur bulandi hai

Insaan jab apne aur apne Rab ke darmiyan talluq ko durust kar leta hai to Allah us ke aur logon ke darmiyan talluq ko durust kar deta hai. Jitna dil Allah se door hoga log bhi us ke maalik se door honge, aur jitna Allah ke qareeb hoga log bhi us ke qareeb honge. (Tafseer Ibn ‘Uthaymeen)

Takhleeq ki ibtida aur i‘aadah ki qudrat

Phir Allah Ta‘ala farmata hai: "Beshak wahi hai jo pehli baar paida karta hai aur dobara paida karega." (Surah al-Buruj: 13)

Yani apni kaamil qudrat aur mutlaq taqat ke sabab woh takhleeq ki ibtida karta hai aur use waisa hi dobara lota deta hai, us ke samne koi muzahimat ya rukaawat nahi.

ç Woh kya paida karta aur lotata hai?

Ibn Kathir bayan karte hain: "Woh takhleeq ki ibtida karta hai aur use waisa hi dobara lota deta hai, us ke samne koi muzahimat ya rukaawat nahi."

Yehi jumhoor ‘ulama ki tafseer hai. Qur’an mein aksar takhleeq ki ibtida ko qiyamat ke isbaat ke liye daleel ke tor par pesh kiya gaya hai. Taham, is tafseer par sab ka ittefaq nahi.

ç Ibn Jarir ka mauqif:

v Woh kehte hain ke Allah ne duniya mein zalimon par aag ka azaab shuru kiya aur aakhirat mein ise dobara dohrayega.

v Ibn Jarir ke nazdeek siyaaq o sabaag ashaab al-ukhdood ke hi bare mein hai.

Allah Ta‘ala firmata hai:

"Be-shak tumhare Rab ki pakar bohat sakht hai. Be-shak wahi hai jo pehli baar paida karta hai aur dobara paida karega."

Pas Ibn Jarir ke mutabiq:

• "Woh un par duniya mein azaab ka aaghaz karta hai aur aakhirat mein ise dobara dohrayega."

• "Us ne unhein duniya mein jalaya aur aakhirat mein phir jalayega."

Woh is ibarat ko ashaab al-ukhdood ke bare mein musalsal qissa samajhte hain.

Doosri taraf, Ibn Kathir aur jumhoor 'ulama is aayat ko 'umoomi ma'ni mein lete hain ke Allah paida karta hai aur dobara zinda karta hai. **Wa** Allah hi behtar jaanta hai.

v Allah ki rehmat aur muhabbat

Allah Ta'ala firmata hai:

"Aur woh bakhshne wala, muhabbat karne wala hai." (Surah al-Buruj: 14)

Is ka matlab yeh hai ke woh taubah karne aur us ke samne aajizi ikhtiyar karne walon ke gunah ma'af farma deta hai—chahe un ke gunah kaise hi kyon na hon.

v "Al-Wadud" (muhabbat karne wala) se murad woh zaat hai jo apne momin bandon se muhabbat karti hai.

Ibn Abbas aur digar mufasssirin ne wazaahat ki:

v "Al-Wadud" yani "muhabbat karne wala".

v Baaz ulama ne kaha: "Al-Wadud" yani "jis se muhabbat ki jaaye" (mahboob).

Kuch gumrah firqe is baat ka inkaar karte hain ke Allah muhabbat karta hai ya us se muhabbat ki jaati hai. Woh da'wa karte hain:

v "Allah muhabbat nahi karta aur na hi us se muhabbat ki jaati hai."

v Isi tarah woh is baat ka bhi inkaar karte hain ke Allah muskurata hai, raazi hota hai ya naraaz hota hai.

Lekin koi shaks Allah ki sifaat — muhabbat, rahmat aur raza — ka inkaar karte hue us ki 'ibaadat kaise kar sakta hai?

Kuch logon ka kehna hai:

v "Allah se muhabbat ki jaati hai, lekin woh khud muhabbat nahi karta."

halanke Allah khud firmata hai:

- **"Aur woh bakhshne wala, muhabbat karne wala hai."** (وَهُوَ الْعَفُورُ الْوَدُودُ) – Surah al-Buruj: 14)
- Aur Musa عليه السلام ke bare mein: **"Aur main ne apni taraf se tujh par muhabbat daal di."** (وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي) – Surah Ta-Ha: 39) Ibn al-Qayyim رحمه الله ka ma'ni yeh hai ke Allah pehle apne momin dostوں ke in'aam ka zikr karta hai, phir apne shadeed azaab ka, phir apni be-misal qudrat (ibtida aur i'aadah) ka, aur phir saath hi batata hai ke woh sab se zyada bakhshne wala aur sab se zyada muhabbat karne wala hai; jo us ki taraf rujoo kare, use ma'af bhi karta hai aur us se muhabbat bhi farmata hai.

Umeed aur khauf ke darmiyan tawazun (Allah ki maghfirat aur muhabbat)

Allah us ki taraf taubah karne walon ko maaf karta hai, un se muhabbat karta hai aur un par apni

shafqat nazil farmaata hai. Woh ek hi waqt mein sakht azab dene wala bhi hai aur bakhshne wala o muhabbat karne wala bhi. Woh apne bandon par musalsal meharbani farmaata hai aur taubah karne walon ko apni muhabbat se nawazta hai.

Alawah az in, al-Wadud (al-Wadud) ka matlab "mahboob" bhi hai aur "muhabbat karne wala" bhi. Imam Bukhari ne apni Sahih mein kaha:

v "al-Wadud ka ma'ni hai: mahboob".

Sab se durust raye yeh hai ke yeh lafz dono ma'ani apne andar samoye hue hai:

1. Allah apne nek bandon se muhabbat karta hai.
2. Us ke nek banday us se muhabbat karte hain.
Ek ma'ni siraahat ke sath bayan hua hai aur doosra laziman tor par is se sabit hota hai.
Yun Allah sab se zyada mahboob bhi hai aur sab se zyada muhabbat karne wala bhi. Jaisa ke irshad hai:
"Be-shak mera Rab bohot rahm karne wala, muhabbat karne wala hai." (Surah Hud: 90)

"Al-Wadud", "Ar-Rahim" aur "Al-Ghafur" ke darmiyan rabt

Allah Ta'ala ne apne naam "Al-Wadud" (muhabbat karne wala), "Ar-Rahim" (nihayat mehrban), aur "Al-Ghafur" (bakhshne wala) ko ek sath zikr karne mein badi hikmat rakhi hai.

Ibn Kathir ne kaha: koi insaan kisi ko maaf kar sakta hai jis ne us par zulm kiya ho, lekin zaroori nahi ke woh us se muhabbat bhi kare. Isi tarah woh kisi par reham kar sakta hai, magar muhabbat na kare.

Lekin Allah jab apne bande ki taubah qubool karta hai to na sirf use maaf karta hai balki us se muhabbat bhi karta hai. Woh taubah karne walon se muhabbat karta hai. Agar koi shakhs sacchi taubah kare to Allah us se muhabbat karta hai, chahe us ne maazi mein kuch bhi kiya ho.

Allah ka 'Arsh aur us ki buzurgi

Allah Ta'ala firmata hai:

"Arsh wala, buzurgi wala." (Surah al-Buruj: 15)

Is ka matlab yeh hai ke woh azeem aur buland 'Arsh ka malik hai, jo sari makhluq se upar hai.

Ibn al-Qayyim rahimahullah firmate hain:

"Phir Allah ne apne aap ko 'Al-Majid' (buzurgi wala) ke taur par bayan kiya, jiska matlab hai us ki sifaat ki kasrat aur wus'at."

v Us ki sifaat itni zyada hain ke un ka shumaar mumkin nahi.

v Us ke af'aal wasi', sarasar bhalai se bharpur hain.

Jis hasti mein sifaat-e-kamal aur qaabil-e-ta'reef a'maal na hon, us mein koi buzurgi nahi hoti.

Arabi zaban mein "Majeed" ka ma'ni:

v Woh hasti jis mein kamal ki be-shumaar sifaat hon.

Agar Allah ke ‘Arsh ko hi "Majeed" (buzurgi wala) kaha gaya hai to khud ‘Arsh ke Malik — Allah — is buzurgi aur azmat ka sab se zyada haqdaar hai.

Nabi Akram ﷺ ne farmaya:

"Saatoñ aasman aur saatoñ zameeneñ, Kursi ke muqabile mein aise hain jaise kisi veeran maidan mein ek chhala daal diya jaye."

Allah ki mutlaq qudrat aur irada

Allah Ta‘ala firmata hai: "**Jo chahe karta hai.**" (Surah al-Buruj: 16) yani Allah jo chahe wahi hota hai, aur jo woh na chahe woh hargiz nahi ho sakta. Us ke faisle ko koi badal nahi sakta, us ke kaamon par koi sawal nahi kar sakta; wahi kamil taqat, kamil hikmat aur kamil ‘adl wala hai.

Bare zalimon ka qissa: Firaun aur Samood

Allah Ta‘ala firmata hai: "**Kya tumhare paas lashkaron ki khabar pahunchi? Firaun aur Samood?**" (Surah al-Buruj: 17–18) yeh is baat ki yaad dehani hai ke Allah ne maazi ki sab se taqatwar hukumaton aur badshahon ko bhi sakht saza di. Firaun ne khudai aur rububiyyat ka dawa kiya; woh na kamzor tha na ghareeb, balki us ke paas maal, taqat aur badi faujen thin, lekin takabbur ne use halakat tak pahunchaya. Samood ke nihayat maahir karigar pahadon ko tarash kar khubsurat aur mazboot ghar banate thay; un ki yeh salahiyat aur waseelay un ki technology aur quwwat ki daleel thay ‘magar is ke bawajood Firaun aur Samood dono apne takabbur aur kufr ki wajah se halaak kar diye gaye.

Mushkil halat mein is surah ki ahmiyat

- v Yeh surah khaas tor par mushkil aur zulm ke dour mein ghaur o fikr ke liye nihayat aham hai.
- v Kuch log mayoosi, iztirab ya Allah ke wa‘da-e-nusrat par shak mein par sakte hain.
- v Allah Ta‘ala ne Firaun aur Samood ka zikr is liye kiya taa-ke yaad rahe ke sab se bade zalim bhi Allah ke azaab se bach na sake.

Firaun aur Samood se sabaq

- v Firaun ke paas mukammal taqat, be-panah dolaat aur zabardast fauj thi, phir bhi woh samandar mein gharq kar diya gaya.
- v Samood ke paas a‘la engineering aur sadiyon tak qaim rehne wale ghar the, phir bhi woh tabah kar diye gaye.
- v Un ki halakat ki wajah taqat ya wasail ki kami na thi, balki iman ke inkar aur Allah ke samne takabbur thi.

Zalimoon ke khilaf Allah ka insaf

Allah Ta‘ala un logon ko khabardar karta hai jo mominoñ ko jismaani takleef, nafsiati dabao ya iman ki aazmaish ke zariye satate aur azaab dete hain. Agar woh taubah na karen to un ke liye:

1. Jahannam ka azaab.

2. Jalne wali aag (al-hariq) ka azaab tayyar hai.

Jahannam mein azaab ki kai qisameñ hain, jin mein aag, tapish, zanjireñ aur andhere shamil hain.

Momineen ke liye inaaam

Allah Ta‘ala is azaab ke muqable mein mominoñ ke liye abadi inaaam bayan karta hai:

"Be-shak jo log iman laye aur nek amal kiye un ke liye aise baghat hain jin ke neeche nehreñ bahti hain." (Surah al-Buruj: 11)

Jannat ki nehreñ mahlaat aur darakhton ke neeche bahti hain.

ç "Yahi badi kamiyabi hai."

Yahi asal kamiyabi aur sab se badi khushi hai — hamesha rehne wali aur abadi ni‘mat.

Allah ki kamil taqat aur quwwat

Phir Allah Ta‘ala farmata hai:

"Be-shak tumhare Rab ki pakar badi sakht hai." (Surah al-Buruj: 12)

v Jab Allah kisi zalim ko pakarta hai to us ki giraft mazboot aur na-qabil-e-tal hai.

v Koi us ke azaab ka muqabila nahi kar sakta.

Jaisa ke Allah Ta‘ala farmata hai:

"Aur isi tarah tumhare Rab ki pakar hai jab woh bastiyoñ ko un ke zulm par pakarta hai, be-shak us ki pakar dardnaak aur sakht hai." (Surah Hud: 102)

Takhleeq aur qiyamat par Allah ki qudrat

Phir Allah Ta‘ala farmata hai:

"Be-shak wahi hai jo pehli baar paida karta hai aur dobara paida karega." (Surah al-Buruj: 13)

Is ka matlab:

v Allah ne sab kuch ‘adam se paida kiya.

v Woh qiyamat ke din sab ko dobara zinda karega.

Allah ki muhabbat aur maghfirat

"Aur woh bakhshne wala, muhabbat karne wala hai." (Surah al-Buruj: 14) — yeh ayat khauf aur umeed ke darmiyan behtareen tawazun hai:

v Allah badkaron ke liye sakht azaab देने wala hai.

v Lekin woh taubah karne walon ke liye sab se zyada bakhshne wala aur sab se zyada muhabbat karne wala bhi hai.

Ibn al-Qayyim rahimahullah farmate hain:

"Allah apne momin doston ke inaaam ka zikr karne ke baad apni shadeed pakar bayan karta hai.

Phir is par zor deta hai ke wahi ibtida aur i‘aadah karne wala hai — yani us ki qudrat kamil hai.

Is ke bawajood woh sab se zyada bakhshne wala aur sab se zyada muhabbat karne wala bhi hai."

Allah ka ilm aur qudrat sab par muheet

Aakhir mein Allah Ta‘ala firmata hai:

"Balke jo kafir hain woh jhutlane mein lage hue hain. Aur Allah unhein har taraf se ghere hue hai." (Surah al-Buruj: 19–20)

Is ka matlab:

- v Kafir shak, inkar aur zid par qaim rehte hain.
- v Lekin Allah apni qudrat aur ilm se unhein mukammal tor par ghere hue hai.
- v Woh us se bach nahi sakte aur na us ke faisle ko taal sakte hain.

Qur'an ki azmat aur hifazat

Allah Ta'ala firmata hai:

v **"Bal yeh to ek azmat wala Qur'an hai."** (Surah al-Buruj: 21) — yani yeh Qur'an azeem, ba-'izzat aur ba-'azmat hai.

v **"Jo ek mehfooz takhti (Lauh Mahfuz) mein likha hua hai."** (Surah al-Buruj: 22) — yani yeh Qur'an 'ulwi maqam, Lauh-e-Mahfuz mein muhafiz hai, har qisam ke izafe, kami, tahreef ya tabdili se bilkul mehfooz hai.

Kafiroñ ka inkaar aur zid

Allah Ta'ala firmata hai:

v "Balke jo kafir hain woh jhutlane mein lage hue hain." (Surah al-Buruj: 19)

Ibn Kathir ki wazahat:

v "Woh shak, tarraddud aur zid mein doobe hue hain."

v Lafz "fi" (inkar mein) is baat ki taraf ishara hai ke woh poori tarah kufr mein gharq hain.

Phir Allah Ta'ala firmata hai:

v "Aur Allah unhein har taraf se ghere hue hai." (Surah al-Buruj: 20)

Yani Allah un par poori tarah qadir hai — woh na us se bach sakte hain aur na us par ghalib aa sakte hain.

Ibn Jarir ki wazahat:

"Allah unhein mukammal tor par ghere hue hai, un ke kufr, inkar aur takabbur ko jaanta hai. Woh un ke tamam a'maal likhta hai aur un par poori qudrat rakhta hai. Agar chahe to unhein foran saza de, halak kar de ya mohlat de."

Qur'an: ba-'azmat aur be-misaal wahi

Allah Qur'an ko yuun bayan karta hai:

"Ek azmat wala Qur'an."

Lafz "Majid" (مجيد) ka matlab hai:

v Bhalaai mein wasi'.

v Barkatoñ se bharpur.

v Is mein la-mahdood ilm hai.

v Hidayat, hikmat aur naseehat se mala-mal.

v Is ki wus'at ko Allah ke siwa koi mukammal tor par nahi jaanta, jo iska naazil karne wala hai.

Phir Allah firmata hai:

"Jo ek mehfooz takhti mein (likha hua) hai."

Is se murad "Lauh-e-Mahfuz" hai, jis mein:

v Allah ne makhluqat ki taqdeereñ likh dein.

v Qalam ko hukm diya ke qiyamat tak jo kuch hona hai sab likh de.

"Aur Allah Ta‘ala ke firmaan: {فِي لَوْحٍ مَّحْفُوظٍ} ka matlab yeh hai ke is se murad Allah ‘Azza wa Jall ke paas Lauh-e-Mahfuz hai, jo asl kitaab (Umm-ul-Kitab) hai, jaisa ke Allah Tabaraka wa Ta‘ala ne farmaya: {يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ} (ar-Ra‘d: 39).

Aur is Lauh mein Allah ne har cheez ki taqdeer likh di hai, aur inhi mein yeh bhi likha hai ke yeh Qur’an Muhammad ﷺ par naazil hoga, pas yeh Lauh-e-Mahfuz mein hai.

‘Ulama ne kaha: {محفوظ} yani is tak kisi ka haath nahi pahunch sakta, yeh tabdeeli aur tahreef se mehfooz hai. Tabdeeli aur tahreef to doosri kitaabon mein ho sakti hai; kyun ke Allah ki taraf se likhai ki kai aqsaam hain:

Pehli qisam:

Lauh-e-Mahfuz mein likhna, aur yeh likhai na badli ja sakti hai na tabdeel ki ja sakti hai, isi liye Allah ne isay *Lauh-e-Mahfuz* kaha; is mein jo kuch likha hai woh badla nahi ja sakta.

Doosri qisam:

Bani Adam par likhai jab woh apni maaon ke peit mein hote hain; kyun ke insan jab apni maa ke peit mein chaar mah ka ho jata hai, to Allah ek farishta bhejta hai jo arhaam par muqarrar hota hai, woh Allah ke hukm se is mein rooh phoonkta hai, kyun ke jism sirf gosht ka tukda hota hai, jab is mein rooh phoonki jati hai to woh insan ban jata hai, aur use chaar baton ka hukm diya jata hai:

- us ka rizq,
- us ki umr,
- us ka ‘amal,
- aur yeh ke woh bad-bakht hoga ya sa‘eed.

Teesri qisam:

Har saal ki taqdeer likhna, aur yeh woh likhai hai jo Shab-e-Qadr mein hoti hai; Allah Subhanahu wa Ta‘ala is raat mein is saal ke liye jo kuch hona hai us ka faisla farmaata hai; Allah ne farmaya: {فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ} (ad-Dukhan: 4). Is raat mein is saal jo kuch hona hai woh likha jata hai.

Chauthi qisam:

Rozanah ki likhai, jo farishte karte hain; woh insan ke har ‘amal ko likhte hain, chahe zaban se kaha ho, jism se kiya ho, ya dil se i‘tiqad rakha ho; yeh sab farishton ke suhuf mein likha jata hai, aur yeh likhai *‘amal ke baad* hoti hai, jab ke pehli teenon likhaiyan *‘amal se pehle* hoti hain.

Yeh hadith Muslim ne *Kitab-ul-Qadr* mein rivayat ki: ma ke peit mein aadmi ki takhleeq, us ke rizq, umr, ‘amal aur bad-bakhti ya sa‘adat ki likhai (2641).

"Lekin yeh aakhri likhai ‘amal ke baad hoti hai, insan par woh sab kuch likha jata hai jo woh apni zaban se kehta hai, apne a‘za se karta hai, ya apne dil mein i‘tiqad rakhta hai. Pas farishte jo Bani Adam ke a‘maal ki hifazat par muqarrar hain, woh sab kuch likhte hain. Allah Ta‘ala ne farmaya: {كَأَلَّا بَلْ تُكَذِّبُونَ بِالذِّينِ. وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ. كِرَامًا كَاتِبِينَ. يَعْظُمُونَ مَا تَفْعَلُونَ} (al-Infitar: 9–12).

Pas jab Qiyamat ka din aaye ga to yeh kitab insaan ko di jae gi, jaisa ke Allah Ta‘ala ne firmaya: {Wa kullu insanin alzamnahu ta‘irahu fi ‘unuqihi wa nukhriju lahu yawma l-qiyamati kitaban yalqahu manshura. Iqra’ kitabak, kafa bi-nafsika l-yawma ‘alayka hasiba} (al-Isra: 13, 14). Yani tumhein kitab di jae gi aur tum se kaha jae ga: padhho aur khud apna hisab karo.

v Ba‘az salaf ne kaha: jis ne tumhein khud apna hisab lene wala bana diya, us ne tumhare sath insaf kiya.

Aur yeh baat bilkul durust hai, is se barh kar insaf kya ho sakta hai ke insaan se kaha jae: yeh raha tumhara kiya hua sab kuch, khud hisab kar lo!
Kya yeh insaf nahi? Balke sab se bara insaf yahi hai.

Qiyamat ke din yeh kitab tumhein khuli hui di jae gi, band nahi hogi, tum padhoge aur tumhein maloom ho jae ga ke falan din, falan jagah, tum ne kya kiya tha, sab kuch durust aur ghair mutaghaiyar hoga.

Aur agar tum inkar karoge to tumhare khilaf gawah maujood honge: {Yawma tashhadu ‘alayhim alsinatuhum} zaban kahe gi: main ne yeh kaha tha, {wa aydihim wa arjuluhum bima kanu ya‘malun} (an-Nur: 24) haath kahe ga: main ne yeh pakda tha, paon kahe ga: main ne yeh chalaya tha, balke jild bhi gawahi de gi, jilden bhi us par gawahi dein gi jis ko unhon ne chhua tha:

{Wa qalu li-juludihim lima shahidtum ‘alayna qalu antaqana Allahu lladhi anqa kulla shay’in wa huwa khalaqakum awwala marraha wa ilayhi turja’un} (Fussilat: 21).

Pas maamla mamooli nahi hai — Allah Ta‘ala se dua hai ke woh hamein aur aap ko apni maafi aur maghfirat mein le le — aur yahan is azim surat ki tafsir khatm hoti hai jise Allah Ta‘ala ne asman-e-buruj ki qasam se shuru kiya aur is ko apne is firman par khatm kiya: {Bal huwa Qur’anun majid, fi lawhin mahfuz}.

Pas jo is azim Qur’an ko mazbuti se tham le, us ke liye izzat, karamat aur bulandi hai. Pas hum Allah se dua karte hain ke woh is Ummat-e-Islamiyyah ko is ka majd aur karamat wapass lutaye, aur Musalmanon ke dushmanon ko har jagah zaleel kare, unhein shikast de, aur unhein nakaam o namurad wapass lutaye, beshak woh har cheez par qadir hai.

(Tafsir Ibn ‘Uthaymin)

}Bal huwa Qur’anun majid (21) fi lawhin mahfuz{

}Fi lawhin mahfuz {yani tabdili, ziyadati aur kami se mehfooz, aur shayatin se mehfooz, aur woh

Lauh-e-Mahfuz hai jis mein Allah ne har cheez likh rakhi hai. Is se Qur'an ki azmat, is ki fasaahat o balaghat aur Allah Ta'ala ke nazdeek is ke buland martabe par dalalat hoti hai. (as-Sa'di: 919)

Ibn al-Qayyim ki Surah al-Buruj par tafsir

Ibn al-Qayyim rahimahullah farmate hain ke is surah mein, bawujud is ke ke yeh mukhtasar hai, tauhid ke bohot se bunyadi usool bayan hue hain:

1. Allah ko "**al-'Aziz**" (bohot zabardast) kaha gaya, yani kamil qudrat aur yaktai; us ka koi sharik ya humsar nahi.
2. "**al-Hamid**" (qaabil-e-ta'rif), yani woh kamil sifaat ka malik hai aur har nuqs se paak hai.
3. "**al-Wadud**" (muhabbat karne wala), yani woh apne bandon ka mahboob bhi hai aur un se muhabbat bhi karta hai.
4. Woh asmaanon aur zameen ki **badshahi** ka Malik hai, jo us ki poori be-niyazi aur la-muhaddood saltanat ko zahir karta hai.
5. Woh har cheez par **gawah** hai, yani zahir o batin, har cheez ka ilm rakhta hai.
6. Woh **sakht 'azab dene wala** hai, jo us ki be-misaal qudrat aur ikhtiyar ko sabit karta hai.
7. Wohi **takhleeq ki ibtida karta aur dobara lautata** hai, jo us ki rububiyyat aur poore control ko zahir karta hai.
8. Woh "**al-Ghafur**" (bakhshne wala) hai, yani gunahon ko ma'af karta aur apni rahmat 'ata karta hai.
9. Woh "**Dhu al-'Arsh**" (Arsh wala) hai, yani us ki 'azmat aur sari makhluq par bartari hai.
10. Woh "**al-Majid**" (buzurgi wala) hai, yani us ki sifaat, af'aal aur badshahi wasi' aur la-muhaddood hain.
11. Woh **jo chahe karta hai**, jo us ke kamil ikhtiyar, hikmat aur irade ko sabit karta hai.

Ibn al-Qayyim ke mutabiq yeh surah aqidah (Islami iman) ki ek mustaqil **kitab** hai, jo har us shakhs ke liye kafi hai jo isay samajh le. Aur akhir mein yahi kalam par khatam karte hain ke tamaam ta'reefain Allah ke liye hain jis ne apne bande par Qur'an naazil kiya.

Qur'an ki mukammal hifazat

Allah Ta'ala ke is firman: "**Jo ek mehfooz takhti mein (likha hua) hai.**" (Surah al-Buruj: 22) se murad woh *Lauh-e-Mahfuz* hai jo poori tarah mehfooz aur na-qabil-e-rasai hai; aksar qurra is ko izafat ke taur par padhte hain, yani yeh *loh* ki sifat hai (mahfuz loh).

Is se maloom hota hai ke:

- shaytan ko Qur'an ke asal matn tak rasai nahin;
- woh na is mein koi tahrif kar sakta hai, na izafa, na kami
- Allah ne Qur'an ki hifazat teen pehluon se ki:
 - v **Maqam ki hifazat:** Qur'an apne asal maqam, Lauh-e-Mahfuz, mein mehfooz hai.
 - v **Alfaaz ki hifazat:** Allah ne is ke alfaaz ko har qisam ke izafe, kami aur zahiri bigar se mehfooz rakha.

v **Ma‘ani ki hifazat:** Allah ne is ke ma‘ani ko tahrif aur baatil ta‘weel se mehfooz rakha ‘ ahl-e-haqq ‘ulama ko tayin karke جو ghalat tafsir ka rad karte rahe-

- Allah Ta‘ala farmata hai: "**Yaqeenan hum ne hi yeh Zikr (Qur‘an) naazil kiya hai aur hum hi is ke hifazat karne wale hain.**" (Surah al-Hijr: 9)
 - Pas Qur‘an:
 - v apne maqam (Lauh-e-Mahfuz) mein mehfooz hai‘
 - v bigar aur tabdili se mehfooz hai‘
 - v ghalat tafsir aur baatil se bhi mehfooz hai‘
- Allah ne nek ‘ulama ko muqarrar kiya jo is ke lafz o ma‘ni ko ghalat bayani se bachate hain.

Fath ul qadeer aur ahsanul bayaan se chand nukaat :

- **Burooj** – *burj* ki jam‘ hai. Burj ke asl ma‘ni *zuhoor* ke hain. Ye kawakib ki manzileñ hain jinhein un ke mahal aur qusoor ki haisiyat hasil hai. Zaahir aur numayan hone ki wajah se inhein burj kaha jata hai. Tafseel ke liye al-Furqan 61 ka hashia dekhiye. Ba‘z ne *burooj* se murad sitare liye hain, yani sitare wale asman ki qasam. Ba‘z ke nazdeek is se asman ke darwaze ya chand ki manzileñ murad hain. (Fath al-Qadir)
- Is se murad **Qiyamat ka din** hai.
- **Shahid** aur **mashhud** ki tafsir mein bohot ikhtilaf hai. Imam Shawkani ne ahadith wa athar ki bunyad par kaha hai ke *shahid* se murad **Jum‘a ka din** hai; is din jis ne jo bhi amal kiya hoga, yeh Qiyamat ke din us ki gawahi dega. Aur *mashhud* se ‘**Arafah (9 Dhul-Hijjah)** ka din hai jahan log Hajj ke liye jam‘ aur hazir hote hain.
- Yani jin logon ne **khandakeñ khod kar** un mein Rab ke mannewalon ko halaak kiya, un ke liye halakat aur barbadi hai. *Qutila* yahan la‘nat ke ma‘ni mein hai.
- Kafir badshah ya us ke karinde aag ke kinare baithe ahl-e-iman ke jalne ka tamasha dekh rahe the, jaisa ke agli ayat mein hai.
- Yani woh tamaam makhluqat se **mu‘azzam aur buland** hai, aur ‘Arsh – jo sab se upar hai – us ka mustaqar hai, jaisa ke sahaba, tabi‘een aur muhaddithin ka ‘aqidah hai. *Al-Majid* yani sahib-e-fazl o karam.
- Yani Qur‘an **Lauh-e-Mahfuz** mein likha hua hai, jahan farishte is ki hifazat par mamur hain, aur Allah Ta‘ala hasb-e-zarurat ise naazil farmata hai.

Gyaarwah Hissa *****

Giyarahwan hissa (Surah se haasil hone walay asbaaq)

Aakhir mein, hum har Surah se seekhe jaane walay asbaaq par guftagu karein ge.

Yeh asbaaq — jo kul chaar hazaar se zaaid hain — amali noiyat ke hain aur humein Qur‘an ki taleemaat ko apni rozmarrah zindagi mein nafiz karne mein madad dete hain.

Yeh asbaaq Arshad Bashir Madani ki kitaab "Ahdaaf o Asbaaq Qur‘an" se liye gaye hain.

Baaz mauzoo‘at

- v Ashāb al-Ukhdūd kī la‘nat par Allāh kī qasam (9-1)
- v Un logon ko wa‘id sunāi ga‘ī jo mominīn ko satāte hain (10)
- v Mominon ke sawāb kā tazkira (11)
- v Kāfiron ko tanbīh ke Allāh Ta‘ālā har chīz par qudrat rakhne wālā hai (16-12)
- v Fir‘aun aur Thamūd kī halākat kā tazkira (20-17)
- v Qur‘ān Karīm kī ‘aẓmat kā bayān (22-21)

Baaz asbāq

- v Allāh Ta‘ālā jo chāhe kar saktā hai.
- v Ādmī kā imān itnā pukhta ho ke agar imān ke liye jān bhī denī pare to qurbān kar de.
- v Sābit-qadam mominōn kī misāl bayān kī ga‘ī hai.
- v Mo‘minōn par zulm karne walōn ke liye dardnāk anjām kā mujda sunāyā gayā.
- v Fir‘aun kā qīssa bayān huā jo sarkashī aur tughyānī kī wajah se halāk-o-barbād huā.
- v Tārīkh ke zālīmōn kā tazkira, infirādī taur par Fir‘aun aur bahaiṣiyat qaum Thamūd.
- v Is sūrah mein is nukte ko behtar ṭarīqe se samjhā diyā gayā hai ke jab takhlīq-e-awwal mumkin hai to i‘ādah-e-takhlīq kyā mushkil hai?
- v Is sūrat mein qarībī zamīn kī tārīkhī misāl aur wāqi‘a sunā kar dhamkī dī ga‘ī hai.
- v Yānī insān ko tabshīr-o-indhār donoṅ ṭarīqōn se samjhāyā gayā; kuch log wo hote hain jo ‘ilmī aur ‘aqlī dalā‘il se mān jātē hain aur kuch log indhār se hī mānte hain; in donoṅ ṭarīqōn se bhī jo na māne us par itmām-e-hujjat ho jātā hai aur wo jahannam rasīd hotā hai.
- v Shaykh al-Albānī rahimahullāh ne ye fatwā diyā ke wo log jin tak Islām ṣaḥīḥ taur par na pahunchā un ke sāth Ahl-e-Fatraḥ kā mu‘āmila kiyā jā‘e gā. Qiyāmat mein un ko ek mohlat dī jā‘e gī; agar wahan wo kāmyāb hu‘e to ṭhīk warna jahannam rasīd hoṅge.
- v Ākhir mein is Qur‘ān ko jo jhuṭlāte hain unhen batāyā gayā ke ye ‘aẓīm ush-shān kalām hai jo Lauḥ-e-Maḥfūẓ mein maḥfūẓ hai.
- v Kuffār jab ḥasad aur dushmanī par utar āte hain to wo darindoṅ se zyādah be-raḥm ho jātē hain.
- v Kufr insān ke dil mein sakhtī paidā kartā hai.
- v Taubah kā darwāza taubah karne walōn ke liye hamesha khulā huā hai.
- v Allāh Ta‘ālā ke qānūn-e-imhāl ko wāẓiḥ kiyā gayā aur jab mohlat khatam hotī hai to phir Allāh kī janib se baṭī sakht pakar hotī hai.
- v Sabr karne wale mominōn se Allāh kā bahut baṭā wa‘da hai.
- v Qur‘ān-e-Majīd ye Allāh kī kitāb hai jis mein kisī qism kā shak nahīn ho saktā.
- v Qur‘ān-e-Majīd ke nuzūl ke marāḥil zikr kiye ga‘e ke sab se pehle is ko Lauḥ-e-Maḥfūẓ mein utārā gayā, phir āsmān-e-dunyā par utārā gayā, phir waqt-e-ẓarūrat 23 sāl kī muddat mein Jibrīl Amīn ke ẓarī‘e āp ﷺ ke dil par is kā nuzūl waḥy kī shakal mein huā.

Munāsibat / Laṭā‘if at-Tafsīr

- v Sūrah Inshiqāq mein jo ishārah kiyā gayā aur musalsal sūron mein takzīb wa asbāb-e-takzīb, i‘tirāzāt ke jawābāt, ‘aqlī, mushāhadātī, tārīkhī misālōn se samjhā dene ke ba‘d Sūrah Burūj aur Sūrah Ṭarīq mein dhamkiyōn aur *warning* kī shakal mein *alert* kiyā gayā.

v Sūrah Qiyāmah se le kar musalsal Qiyāmat ke inkār kā zikr, asbāb aur Qiyāmat ke isbāt, anfus wa āfāq ke shawāhid, sāre maḥaul kā zikr mukhtalif marāḥil ma‘a shawāhid wa dalā‘il ke sath; aisā lagtā hai ek mazmūn hai. Sūrah Qiyāmah se Sūrah Inshiqāq tak ek hī mazmūn ko motiyōn ke hār kī tarah parō diyā gayā hai.

v Sūrah Burūj aur Sūrah Ṭāriq mein ye batlāyā gayā hai ke kuffār-e-Quraysh Qiyāmat ke inkār ke sāth Rasūl aur aṣḥāb-e-Rasūl par ṭhṭhā karne kī bīmārī mein mubtalā the. Is mein mazed takzīb aur iske asbāb par bhī roshnī ḍālī ga‘ī hai.

v Takzīb ko misālōn aur dhamkiyōn kī roshnī mein samjhāyā gayā hai Sūrah Burūj aur Ṭāriq mein.

v Sūrah A‘lā se musalsal 10 sūrah tak khuṭāb *mad‘ū* se haṭ kar *dā‘ī* par hai. Da‘watī kām mein do pehlu‘ōn par tawajjuh kī zarūrat hotī hai: ek ye ke mad‘ū kī taraf se pesh āne wale masā‘il ko rafa‘ kiyā jā‘e aur asar-andāz hone ke zarā‘i‘ ḍhoondhe jā‘en, jabke dūsra pehlu ye hai ke dā‘ī ko a‘lā se a‘lā awṣāf se mutṭṣif karne kī koshish kī jā‘e. Dā‘ī *self development* par tawajjuh de tāke *opportunity* ko *avail* karne kā ahl ban sake aur uswah-e-Rasūl kī roshnī mein behtar se behtar dā‘ī ban sake.

Ayāt aur Hadīth

Āyat 1

Qutla aṣḥāb al-ukhdūd.

An-nāri dhāt il-waqūd.

Idh hum ‘alayhā qu‘ūd.

Wa hum ‘alā mā yaf‘alūna bil-mu‘minīn shuhūd.

Wa mā naqāmū minhum illā an yu‘minū billāh il-‘azīz il-ḥamīd.

Alladhī lahu mulk-us-samāwāti wal-arḍ, wallāhu ‘alā kulli shay‘in shahīd.

Inna alladhīna fātanu al-mu‘minīna wal-mu‘mināti thumma lam yatūbū falahum ‘adhābu jahannam wa lahum ‘adhāb ul-ḥarīq.

Inna alladhīna āmanū wa ‘amiluṣ-ṣāliḥāt lahum jannātun tajrī min taḥṭihā al-anhār, dhālika al-fawz ul-kabīr.

Tarjumah (Roman Urdu)

Khandqon walay halāk kiye gaye.

Woh aik āg thī eendhan wālī.

Jab ke woh log us ke ird-gird baithay hu‘e the.

Aur musalmānoṅ ke sāth jo kar rahe the use apnī ānkhōn se dekh rahe the.

Yeh log un musalmānoṅ ke (kisī aur gunāh kā) badla nahīn le rahe the siwā is ke ke woh Allāh, Gālib, lā‘iq-e-ḥamd zāt par īmān lā‘e the.

Jis ke liye āsmān-o-zamīn kā mālikānā ikhtiyār hai, aur Allāh ke sāmne har chīz (ẓāhir) hai.

Be-shak jin logoṅ ne musalmān mardoṅ aur auratoṅ ko satāyā, phir taubah bhī na kī, to un ke liye Jahannam kā ‘azāb hai aur jalā dene kā ‘azāb hai.

Be-shak jo log īmān lā‘e aur neik ‘amal kiye un ke liye wo baghāt hain jin ke neechay nadiyān beh rahī hain. Yihī baṛī kāmyābī hai.

Hadīth:

ad-dunyā sijn-ul-mu'min wa jannat-ul-kāfir.

Tarjumah: Dunyā mo'min ke liye qaid khānah hai aur kāfir ke liye jannat.

Hadīth:

‘an Abī Hurayrata qāla, qāla Rasūlullāh ﷺ:

“Al-yawmu al-ma‘ūd yawm-ul-qiyāmah, wa al-yawmu al-mashhūd yawm-u ‘Arafah, wa ash-shāhid yawm-ul-jumu‘ah, wa mā tala‘at-ish-shamsu wa lā gharabat ‘alā yawmin afḍala minhu. Fīhi sā‘ah, lā yuwāfiqūhā ‘abdon mu‘minun yad‘ullāha bi khayrin illā istajāba Allāhu lah, wa lā yasta‘īdhu min sharrin illā a‘ādhahullāhu minhu.”

Tarjumah

Abū Hurayrah رضى الله عنه se rivāyat hai ke Rasūlullāh ﷺ ne firmāyā: “ ‘Al-yawm-ul-ma‘ūd’ se murād Qiyāmat kā din hai, ‘al-yawm-ul-mashhūd’ se murād ‘Arafah kā din, aur ‘ash-shāhid’ se murād Jumu‘ah kā din hai. Jumu‘ah ke din se afḍal ko’ī din nahīn jis par sūraj ṭal‘u‘ aur ghurūb hotā ho. Is din ek aisī gharī (waqt) hai ke is mein ko’ī mo‘min bandah apne Rab se ko’ī bhīrī (bhala’ī) māngtā hai to Allāh us kī du‘ā qabūl kartā hai, aur jo is gharī mein kisī burā’ī se panāh māngtā hai to Allāh us ko us se bachā letā hai aur panāh detā hai.”

Hadīth:

‘an Suhayb, anna Rasūlallāh ﷺ qāl:

“Kāna malikun fīman kāna qablakum wa kāna lahu sāḥir, falammā kabura qāla lil-malik: innī qad kaburtu ...”

In gyārah ḥiṣṣon ke zarī‘e, is silsilay kā maqṣad hamen Qur’ān se bā-ma‘nā taur par joṛnā hai. Yeh ravāyatī ‘ilm ko jadīd baseerat ke sāth yakjā kartā hai, jo hamen is ke lā-zawāl paighām par ghour-o-fikr karne mein madad detā hai. Yeh safar hamen targīb dene, ta‘līm dene aur Allāh ke qarīb karne ke liye tartīb diyā gayā hai.

Baarahwaan Hissa *****

Umoomi Maaloomaat

Mukhtalif mabahis wa ‘anawin-e-Surah par seer hasil maloomat aur Surah se muta‘alliq mukhalif-e-Islam Israiliyat par radd, mawdu‘ ahadith wa ghair munjabr za‘eef ahadith par radd, aur radd-e-batil ‘aqa‘id wa nazariyat wa shubuhāt, dar lughāt wa Islami mauzuaat, aur isi tarah jaded research par mabni shubuhāt ka tafseeli radd.

(Surah Al-Burooj) 17 — Al-Maut aur Qabr ke Baad ke Halaat

Arabi matn:

((Al-mautu irtafa‘a dhaanikal malakaani, wa jaa’ahu malakul-mauti faqabadha ruhahu, fa-idha dakhala qabrah ruddatir-roohu fee jasadhi, thummar-tafa‘a malakul-mauti, wa jaa’ahu malakaa-l-qabri famtahanahu, thumma yartafi‘aani, fa-idha qaa-matis-saa‘atu inhattu ‘alaihi

malakul-hasanati wa malakus-sayyi'aati, fantashataa kitaaban ma'qoodan fee 'unuqihi, thumma hadaraa ma'ahu: waahidun saa'iqun wa aakharu shaheedun", thumma qaalallaahu 'azza wa jalla: {Laqad kunta fee ghaflatin min haadha} [Qaaf: 22]. Qaala Rasoolullaahi sallallaahu 'alaihi wa sallam: {Latarkabunna tabaqan 'an tabaq}. Qaala: "Haalaan ba'da haal". Thumma qaaan-Nabiyyu sallallaahu 'alaihi wa sallam: "Inna qudaamakum la-amran 'azeeman la taqdiroonahu, fasta'eenoo billaahil-'azeem".))

Urdu tarjuma:

"Maut ke waqt dono farishte (Kiraaman Kaatibeen) chale jaate hain, phir Malakul-Maut rooh qabz karta hai. Jab qabr mein pahunchta hai to us mein dobara rooh lauta di jaati hai, phir Malakul-Maut bhi rukhsat hota hai, aur qabr ke farishte (Munkar Nakeer) imtihaan lete hain. Phir Qayamat ke barpa hote hi a'maal ke do farishte aa jaate hain aur us ke gale mein bandhi hui kitaab khol lete hain, un mein se ek saaiq aur ek shaahid hota hai. Phir Allah Ta'ala farmata hai: {Laqad kunta fee ghaflatin min haadha} (Qaaf: 22).

Rasoolullah ﷺ ne farmaya: {Latarkabunna tabaqan 'an tabaq}: yani haal se haal mein guzarna.

Phir Rasoolullah ﷺ ne farmaya: 'Tumhare saamne bohat bada maamla hai jis ki taaqat nahin rakhte, pas Allah Azeem se madad maango.'"

Yeh hadees munkar hai, is ki sanad mein za'eef rawi hain, agarche is ka ma'ni durust hai.

18. Hadees Abu Hurairah رضى الله عنه (Al-Burooj: 3)

Arabi matn:

(({Wal-yawmil-mau'ood} yawmal-qiyaamah {wa shaahidin} yawmul-jumu'ah. Wa maa tala'at shamsun wa la gharabat 'alaa yawmin afdhal min yawmil-jumu'ah, wa feehee saa'atun la yuwaafiqahaa 'abdun muslimun yas'alullaaha feehee khairan illaa a'taahu iyyaah, wa la yasta'eedhu feehee min sharrin illaa a'aadhahu, {wa mashhoodin} yawmu 'arafah.))

Urdu tarjuma:

"{Wal-yawmil-mau'ood}: Qayamat ka din hai. {Shaahid}: Jumu'ah ka din hai. Koi sooraj na nikla aur na chhupa kisi din par jo Jumu'ah se afzal ho. Is mein ek ghari hai ke koi Musalman is mein dua kare to Allah qabool farmata hai, aur agar kisi burai se panaah maange to Allah us ko panaah de deta hai. {Wa mashhood}: Arafah ka din hai."

Yeh hadees Ibn Khuzaimah ne Moosa bin 'Ubaidah ar-Rabazi (za'eef) se naql ki, aur yeh athar Abu Hurairah رضى الله عنه se mauqoofan bhi zyada sahih hai.

19. Mursal Hadees, Sa'eed bin Al-Musayyib

Arabi matn:

((Inna sayyidal-ayyaami yawmul-jumu'ah, wa huwash-shaahidu, wal-mashhoodu yawm 'arafah.))

Urdu tarjuma:

"Dinon ka sardaar Jumu'ah hai, wohi 'Shaahid' hai, aur 'Mashhood' Arafah ka din hai."

Yeh hadees mursal hai aur maraseel-e-Sa'eed bin Al-Musayyib mein se hai.

Khatam shud

(Ibn Kathir ne jin asaneed ko za'eef kaha.)

Surah Al-Burooj ke Mukhtalif Mawazoo aur Mabahis ki Tafseeli Bahs

1. Israiliyat (Yahoodi/Isai Riwayat) ki Tardeed jo Islam se Mutasadim Hain

- Surah Al-Burooj mein **Ashab-ul-Ukhdoon** (Khandaq walon) ke waqia se mutaalliq kuch jaali Israili riwayat mansoob ki gayi hain, jin ki Islami taleemat ke mutabiq tardeed zaroori hai.

Jadugar Larke ka Dawa

- Baaz riwayat mein larke ko jadugar bataya gaya, halanke Islami riwayat ke mutabiq woh Tauheed par yaqeen rakhne wala tha aur jadoo ke khilaf tha.

Adaad-o-Shumar mein Mubalagha

- Mukhtalif tareekhi zaraaye mein marne walon ki tadaad mukhtalif batayi gayi hai, lekin inhen Quran aur sahih ahadith ki roshni mein parakhna zaroori hai.

Badshah ki Taubah ka Dawa

- Baaz riwayat mein badshah ki maut se pehle taubah ka zikr hai, jo Quran ke zalimana kirdar ke bayaniye se mutasadim hai.

Tardeed

- Quran sirf rehnumai ke liye zaroori tafseelaat deta hai aur ghair Islami riwayat ki ghair zaroori tafseelaat se gurez karta hai.
- Qurani bayaniya iman ki aazmaish aur Ilahi insaf par zor deta hai, jabke Israiliyat aksar afsanawi anasir shamil karke asal paigham ko maskh karti hain.

2. Ghalat Aqaid, Nazariyat aur Lisani Ghalat Fehmiyon ki Tardeed

1. Ayat 1 mein Qasam ki Ghalat Tabeer

Ghalat fehmi:

Baaz ka khayal hai ke "Al-Burooj" (sitaron ke jhurmat) se murad Ilm-e-Nujoom hai jo insani taqdeer par asar انداز hota hai.

Tardeed:

Quran jahalat aur nujoom ki mumaniyat karta hai. Yahan "Al-Burooj" Ilahi qudrat ki nishani ke taur par aasmani dhanchon ki azmat ko zahir karte hain.

2. Jabriya Firqe ka Ghalat Istemaal

Ghalat fehmi:

Baaz giroh kehte hain ke khandaq walon ke paas koi marzi nahin thi, sab kuch taqdeer se tha.

Tardeed:

Islam taqdeer aur insani zimmedari dono ko tasleem karta hai. Is waqia mein momineen ne apni marzi se iman par date rehne ka intikhab kiya.

3. "Al-Wadood" (Muhabbat Karne Wala) ki Ghalat Tashreeh**Ghalat fehmi:**

Baaz kehte hain ke Allah ki sifat "Al-Wadood" se murad kafiron samait sab ki umoomi nijat hai.

Tardeed:

Islami aqeeda Allah ki aam rehmat (Rahmat-e-Aammah) aur momineen ke liye khas rehmat (Rahmat-e-Khassah) mein farq karta hai. Muhabbat aur maghfirat sirf iman lane aur taubah karne walon ke liye hai.

3. Jadeed Shukook-o-Shubuhah aur Tehqeeqi Aitrazaat ka Jawab**1. Ilahi Saza ki "Sakhti" par Aitraaz****Aitraaz:**

Baaz ka khayal hai ke kafiron ke liye saza bohat sakht hai.

Jawab:

Quran Ilahi insaf par zor deta hai. Is waqia ke zalim sirf aam kafir nahin the, balke begunah momineen ko jala kar marne wale the. Un ki saza un ke jurm ki sangini ke mutabiq hai.

2. Khandaq Walon ke Waqia ki Tareekhi Sehat**Aitraaz:**

Baaz jadeed muarrikh Quran ke bayaniye ki tareekhi sehat par shak karte hain.

Jawab:

Yaman ke badshah **Zoo Nawas** ke daur mein Masihiyon par zulm ki tareekhi shahadatein maujood hain. Quran tareekhi tafseelaat ke bajaye akhlaqi aur Ilahi sabaq par tawajjo deta hai.

3. "Loh-e-Mahfooz" ka Sainsi Tajziya**Aitraaz:**

Baaz naqqadeen "Loh-e-Mahfooz" ko mahaz alamat samajhte hain.

Jawab:

Islami aqeede ke mutabiq Loh-e-Mahfooz ek haqeeqi mehfooz record hai jis mein tamam taqdeerein likhi hain. Yeh Quran ke usool ke mutabiq hai ke Allah ka ilm mukammal aur na-qabil-e-taghyir hai.

Tulaba-o-Talibaat ke Liye 3 Assignments

Note: Bachon aur baron ke liye 3 assignments.

1. Bachon ke Liye Assignment

Umar ka Group: 8–12 Saal

2. Balighon ke Liye Assignment

Surah Al-Burooj ke Liye Teen Assignments

Bachon aur Baron ke Liye

Assignment 1: Surah Al-Burooj ko Samajhna

Bachon ke Liye

Umar: 8–12 Saal

Maqsad:

Surah Al-Burooj ke maani aur aham mawazoo ko samajhna.

1.

Surah Al-Burooj (Quran 85:1–22) tarjume ke sath parhein.

2. In Sawalat ke Jawab Dein:

- "Al-Burooj" ka kya matlab hai?
- Is Surah mein bayan kiya gaya asal qissa kya hai?
- Ashab-ul-Ukhlood (Khandaq wale log) kaun the?
- Hamein un ke qisse se kya sabaq milta hai?

3. Sargarmi

Raat ke aasman aur sitaron ki tasveer banayein aur us par likhein:

"Al-Burooj – Sitaron ke Jhurmat"

Baron ke Liye

Maqsad:

Surah Al-Burooj ke gehre maani par ghaur-o-fikr.

1.

Surah ko tafseer, masalan **Tafseer Ibn Kathir** ya **Tafseer As-Sa'di**, ke sath parhein aur tajziya karein.

2. In Sawalat ke Jawabat Tehreer Karein:

- Ibtidai ayaat mein qasmon ka kya mafhoom hai?
- Is Surah mein momineen par zulm-o-sitam ki ahmiyat kya hai?
- Allah apni taqat aur insaf ko kaise numayan karta hai?
- Iman mein sabr ke bare mein yeh Surah kya paigham deti hai?

3. Sargarmi

Ek mukhtasar tehreer likhein ke yeh Surah aap ke iman aur Allah par bharose ko kaise mazboot karti hai.

Assignment 2: Alfaaz aur Sarf-o-Nahw ka Tajziya

Bachon ke liye (Umr 8-12 saal)

Maqsad: Surah Al-Burooj se naye Arabi alfaaz seekhna.

1) Alfaaz ko un ke maani se milayen:

- بُرُوج (Burooj) →
- أُكْهُود (Ukhlood) →
- نَارٍ (Naar) →
- شُهُودٍ (Shuhud) →

2) Is ayat mein Ism (اسم) aur Fe'l (فعل) ki nishandahi karein:

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا

3) Naye seekhe gaye kisi ek lafz se mukhtasar jumla likhein.

Baray logon ke liye

Maqsad: Surah Al-Burooj ki lisani khususiyaat ka tajziya.

1) Is ayat ka Sarf-o-Nahw ke lihaz se tajziya karein:

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ

- Is ayat mein Harf, Ism aur Fe'l ki nishandahi karein.
- Is jumle mein إِنَّ ke asar ki wazahat karein.

2) Surah se paanch jama alfaaz talash karein aur un ke wahid likhein.

3) Ek paragraph likhein ke is Surah ki Arabi zaban Allah ke insaaf ki taqat ko kis tarah ujagar karti hai.

Assignment 3: Qissa Sunana aur Amali Itlaq

Bachon ke liye (Umr 8-12 saal)

Maqsad: Surah Al-Burooj ko haqeeqi zindagi ke sabaq se jorna.

- 1) Ashab-ul-Ukhlood ka qissa apne alfaaz mein dobara bayan karein.
- 2) Un ke sabr aur imaan se hamein kya sabaq milta hai?
- 3) Ek aisa waqt bayan karein jab aap ko sahi baat par datay rehna pada.

Baray logon ke liye

Maqsad: Surah Al-Burooj ke paigham ko zaati zindagi mein lagu karna.

- 1) Islam mein zulm-o-sitam aur sabr ke mauzoo par mukhtasar mazmoon likhein.
- 2) Tareekh ya aaj ke daur se aise waqiat talash karein jin mein momineen ko zulm ka saamna karna pada.

3) Aaj ki duniya mein is Surah se hum kaun se amali sabaq le sakte hain?

Yeh assignments bachon aur baron dono ke liye Surah Al-Burooj ko seekhne, is par ghaur karne aur is ke paigham ko apni zindagi mein apnane ki targheeb dete hain.

Mazmoon 1

Wabai Amraaz ke Asbaab aur Hadees ki Tashreeh

Sawal:

Ta'oon aur wabai amraaz ke phailne ki kya wajah hai? Wazeh aur mukammal tashreeh darkar hai.

Jawab:

Alhamdulillah.

Pehla Sabab: Aam Wabaon ke Zahoor ki Wajah

Allah Ta'ala ne wabaon ko maadi asbaab se muqarrar kiya hai jo maahireen samajhte hain, lekin yeh is haqeeqat ke munafi nahi ke Allah Ta'ala ne in museebaton ko bandon ke gunahon, na-farmaniyon aur kufr ki wajah se muqaddar kiya hai. Maadi asbaab, jo Allah ki taqdeer hain, aur bandon ke aamaal ke darmiyan koi ta'aruz nahi.

Allah Ta'ala farmata hai:

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ (الشُّورَى: 30)

"Tumhein jo museebat pohanchti hai woh tumhare hi aamaal ki wajah se hai, aur Allah bohat se gunah maaf farma deta hai."

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ (الرُّوم: 41)

"Khushki aur tari mein fasaad phail gaya logon ke apne haathon ki kamai ki wajah se, taake Allah unhein un ke baaz aamaal ka maza chakhaye, shayad woh baaz aa jayein."

Ibn-ul-Qayyim Rahimahullah ki Tashreeh:

"Allah Ta'ala ne har cheez ko muhkam banaya hai. Har cheez apni asal takhleeq mein uyub aur amraaz se paak thi. Fasaad baad mein zahir hota hai jab insaan Allah ke ahkaam ki khilaf-warzi karte hain, jis ke nateeja mein qahat, amraaz, ta'oon aur zameen ki barkaton ki kami waqay hoti hai. Agar tumhein poori waqfiyat na ho to sirf is ayat par ghaur karo:

...ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ

Aur duniya ke halaat ko is se tatbeeq do. Tum dekho ge ke phalon, faslon aur janwaron mein har waqt naye amraaz paida hote rehte hain."

Doosra Sabab: Hadees ki Tashreeh

Hadees:

Ibn Majah (4019) mein Hazrat Abdullah bin Umar raziyallahu anhuma se riwayat hai ke Rasool Allah ﷺ ne farmaya:

"Ae Muhajireen ki jamaat! Paanch cheezen hain jin mein tum aazmaye jaoge, aur main Allah ki panah mangta hoon ke tum unhein paa lo:

1. Jab kisi qaum mein behayai zahir ho jaye aur woh use alaniya karne lagen, to un mein taa'oon aur aisi bimariyan phail jati hain jo un ke pehle logon mein na thin.
2. Jab woh naap tol mein kami karte hain, to qaht, maashi tangi aur hukmaranon ka zulm un par musallat kar diya jata hai.
3. Jab woh zakat rokhte hain, to aasman se barish rok li jati hai. Agar janwar na hote to unhein barish na milti.
4. Jab woh Allah aur us ke Rasool ke ahad ko torhte hain, to Allah un par ghair qaumon ko musallat kar deta hai jo un ke maal ka kuch hissa cheen lete hain.
5. Jab un ke hukmaran Allah ki Kitab ke mutabiq faisle nahin karte, to Allah un ke darmiyan aapas mein larai daal deta hai."

Hadees ki Sanad ka Hukm:

Is hadees ki sanad mein Khalid bin Yazid bin Abi Malik zaef rawi hai, lekin Tabarani aur Hakim ki riwayat (jise Imam Zahabi aur Albani ne Hasan qarar diya) ise taqwiya deti hai. Nez Quran ki ayat:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ (الرعد: 11)

is ki ta'eed karti hai.

Teesri Baat: Ayat ki Tafseer

Imam Tabari rahimahullah farmate hain:

"Allah Ta'ala kisi qaum ki ne'mat aur aafiyat ko us waqt tak nahin badalta jab tak woh khud apne nufus (ita'at) ko na badal daalen."

[1]

Sheikh Muhammad Al-Ameen Ash-Shanqeeti rahimahullah kehte hain:

"Allah Ta'ala wazeh farmata hai ke woh kisi qaum par ne'mat aur aafiyat ka inaam us waqt tak badalta nahin jab tak woh apni ita'at ki halat na badal dein."

[2]

Khulasa:

1. Wabai amraaz insano ke gunahon aur na-shukri ka nateeja hain.
2. Hadees mein bayan karda paanch jara'im (fahsha ki isha'at, naap tol mein kami, zakat ki adaigi se inkar, ahad-shikni, aur ghair-shar'i hukmarani) samaji masaib ka sabab bante hain.
3. Allah ki sunnat yeh hai ke woh qaum ki halat us waqt tak nahin badalta jab tak woh khud apne aamaal na badlein.

Aur yeh sazen us waqt waqay hoti hain jab yeh gunah aam ho jayein.

Hazrat Zainab bint Jahsh raziyaallahu anha se riwayat hai:

"Nabi ﷺ ghabraye hue un ke paas aaye aur farmaya: 'La ilaha illallah, Arabon ke liye halakat hai us shar se jo qareeb aa gaya hai. Aaj Ya'jooj Ma'jooj ki deewar mein itna suraakh ho gaya hai' (aur aap ne apni shahadat ki ungli aur angootha se halqa banaya).

Zainab bint Jahsh kehti hain: Main ne arz kiya: Ya Rasool Allah! Kya hum halak ho jayenge jabke hum mein nek log maujood hain?

Aap ﷺ ne farmaya: 'Haan, jab gandagi (buraiyan) zyada ho jayengi.'"

[3]

Isi tarah agar baaz log fasaad karein aur baqi log khamosh rahein aur burai se na rokein to bhi azaab aata hai.

Qais se riwayat hai:

Abu Bakr raziyaallahu anhu ne kharay ho kar Allah ki hamd-o-sana ki, phir farmaya:

"Ae logo! Tum is ayat ko parhte ho:

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ

Aur hum ne Rasool Allah ﷺ ko yeh farmate suna:

'Jab log burai ko dekhein aur use na badlein to qareeb hai ke Allah sab ko apne azaab mein lapet le.'"

[4]

Hazrat Nu'man bin Bashir raziyaallahu anhu se riwayat hai ke Nabi ﷺ ne farmaya:

"Allah ki hudood mein kotahi karne wale aur us mein padne wale ki misaal ek qaum ki si hai jinhon ne kashti mein qur'a-andazi ki, kuch neech aur kuch oopar baithe. Neeche wale jab pani lene jate to oopar walon ko takleef hoti, to unhon ne kulhari li aur kashti ke neech suraakh karne lage.

Oopar walon ne poocha: Kya kar rahe ho?

Unhon ne kaha: Tumhein takleef hoti hai aur hamein pani chahiye.

Agar oopar wale un ka haath rok lein to sab bach jayenge, aur agar chhor dein to sab halak ho jayenge."

[5]

In ahadees mein bayan kardah gunahon ki sazaon par ghaur karein to maloom hota hai ke jaza isi jins ke mutabiq hai, yani jaisa amal waisi saza.

Ibn-ul-Qayyim rahimahullah farmate hain:

"Kitab o Sunnat mein sau se zyada maqamaat par yeh baat sabit hai ke jaza amal ki jins ke mutabiq hai, chahe woh khair ho ya shar, jaisa ke Allah Ta'ala ne farmaya:

(جَزَاءٌ وَفَاءٌ)

Yani un ke aamaal ke mutabiq badla. Yeh sharan aur taqdeeran sabit hai." [1]

- Fawahish (be-hayai) ke zahir aur alaniya hone se aisa azaab nazil hota hai jo us ki lazzat ke barabar ya us se barh kar takleef-deh hota hai.
- Logon ka ek doosre par zulm karna, naap tol mein kami, dhoka-dehi, is ke badle mein rizq ki bandish, qahat, aur hukmaranon ka zulm aata hai.
- Zakat na dena aur zaroorat-mandon ko mehroom karna, is ke badle mein barish ki ne'mat rok li jati hai.
- Ahad-shikni aur khayanat ke badle dushmanon ka ghalba aur hamla aata hai.
- Hukmaranon ka Shariat ke mutabiq faisla na karna, dasal adl o ilm ka khatma aur jahalat o zulm ka phailao hai.

Ibn-ul-Qayyim rahimahullah farmate hain:

"Allah Ta'ala ne nek o bad aamaal ko is duniya mein un ke asraat ke saath lazim kar diya hai:

- Ehsan, zakat aur sadaqah na dena, barish ki bandish aur qahat ka sabab banta hai.
- Kamzoron par zulm, naap tol mein kami, taqatwar ka kamzor par ziyadati, yeh sab zalim hukmaranon ke musallat hone ka sabab bante hain, jo reham nahin karte, aur koi un par reham ki darkhwast kare to bhi nahin sunte.
- Haqeeqat mein yeh sab riaya ke aamaal hain jo un ke hukmaranon ki surat mein zahir hote hain.
- Allah Ta'ala apni hikmat o adl se logon ke aamaal ko un ke samne us andaz mein zahir karta hai jo un ke aamaal ke mutabiq ho: kabhi qahat aur khushk-sali, kabhi dushman ke hamle, kabhi zalim hukmaran, kabhi aam bimariyan, kabhi dilon mein gham o fikr, kabhi aasman o zameen ki barkaton ki bandish, kabhi shayateen ka musallat hona taa-ke woh azaab ke asbaab ki taraf unhein dhakelein, aur har ek ko us ke anjaam tak pahuncha dein.
- Aqalmand ko chahiye ke woh duniya ke halaat par ghaur kare aur Allah ke adl o hikmat ke jalwe dekhe. Tab use maloom hoga ke anbiya aur un ke khaas pairav hi nijat ki rah par hain, baqi sab halakat ki taraf ja rahe hain.
- Allah apne hukm ko nafiz karke rehta hai, us ke faisle ko koi taal nahin sakta." [2]

Wallahu a'lam

Mazmoon 2: Kahanat aur Ghaib ka Da'wa Islam Mein Haram Hai

- Islami Shariat mein kahanat (najoomi, ghaib batane ka da'wa) sakht haram hai. Quran o Hadees mein is ki mumani'at ke wazeh dalail maujood hain.

Kahanat ki Tareef

- **Ibn-ul-Atheer:** "Kahin woh hai jo mustaqbil ke waqiat ki khabrein dene aur raaz jaanne ka da'wa kare."

- **Ibn Qudamah (Al-Mughni):** "Kahin woh hai jis ke paas jinnon mein se ek saathi ho jo use khabrein pohanchata ho."

Kahanat ki Shar'i Hesiyaat

1) Quran ki Nusoos:

- ﴿فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ﴾
(At-Toor: 29)

"Aap naseehat karte rahen, aap apne Rab ke fazl se na to kahin hain aur na deewane."

- Kahanat ki muzammat mein yeh ayat wazeh daleel hai.

2) Hadees ki Nusoos:

- Hazrat Aishah raziyaallahu anha se riwayat hai:

"Rasool Allah ﷺ ne farmaya: Jinn ek sachi baat chura kar kahin ke kaan mein daal deta hai, phir woh us mein sau jhoot mila deta hai."
(Bukhari o Muslim)

- **Hazrat Abu Bakr raziyaallahu anhu ka waqia:**

"Un ke ghulam ne bataya ke main ne zamana-e-jahiliyat mein kahanat ki thi. Abu Bakr raziyaallahu anhu ne qay kar ke sab kuch bahar nikal diya."
(Ibn Abd-ul-Barr ne ise haram kamaiyon mein shumaar kiya hai)

Kahin ke Tareeqe

- **Ibn Taymiyyah:** "Kahanat ka bunyadi tareeqa shayateen ka farishton ki baatein churana hai, phir woh kahin ko batate hain."
- **Qurani Daleel:**

﴿هَلْ أُنَبِّئُكُمْ عَلَىٰ مَنْ تَنَزَّلُ الشَّيَاطِينُ ۖ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ﴾
(Ash-Shu'ara: 221-222)

"Kya main tumhein na bataun ke shayateen kis par utarte hain? Woh har jhoote gunahgar par utarte hain."

Hadees (Bukhari):

"Jab Allah aasman mein koi hukm karta hai to farishte par jhuk jate hain. Shayateen khabar chura kar kahin tak pohanchate hain, aur woh sau jhoot mila deta hai."

Kahin ka Shar'i Hukm

Ulama ke nazdeek kahin mushrik aur Islam se kharij hai, kyun ke:

1) Ilm-e-Ghaib ka Da'wa:

﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ﴾
(Al-An'am: 59)

"Ghaib ki kunjiyan usi ke paas hain, us ke siwa koi nahin jaanta."

2) Shayateen ki Ibadat:

Kahin shayateen se madad leta hai, jo shirk hai.

3) Taghoot Hone ki Hesiyaat:

(يُرِيدُونَ أَنْ يُتَحَاكَمُوا إِلَى الطَّاغُوتِ)

(An-Nisa: 60)

"Yeh taghoot ke paas faisla chahte hain."

(Yeh ayat kahin ke paas faisla lene walon ke bare mein nazil hui.)

4) Sawal Karne Wale ka Kufr:

Jo shakhs kahin se pooche aur us ki tasdeeq kare, woh kafir hai. Phir khud kahin ka kya haal hoga!

Khulasa

Kahanat:

- Ghaib ka da'wa karna, jo sirf Allah ka khasah hai.
- Shayateen se madad lena, jo shirk hai.
- Haram kamai aur jhoot par mabni amal.
- Kahin aur us se mashwara lene wala dono Islam se kharij.

(Wallahu A'lam bis-Sawab)

Kahanat (Najoomi) ka Shar'i Hukm

Ulama-e-Ahl-us-Sunnat wal-Jamaat ke mutabiq jo Musalman kahinon (najoomiyon) ke paas jate hain, un ke chaar halaat hain:

Haal Awwal:

Baghair sawal kiye aur baghair tasdeeq ke mahaz dekhne jana.

Yeh haram hai, jaisa ke Ayni aur Khattabi ne bayan kiya.

Wajah: Khurafaat se bachne aur fitne se mehfooz rehne ke liye.

Hadees: Muawiyah bin Hakam raziyaallahu anhu se riwayat hai ke Nabi ﷺ ne farmaya:

"فَلَا تَأْتُوا الْكُهَانَ"

"(Kahinon ke paas mat jao)."

Haal Duwum:

Kahin se sawal karna lekin us ki baat ki tasdeeq na karna.

Yeh bhi haram hai kyun ke kahin jhoota hota hai.

Hadees: Nabi ﷺ ne farmaya:

"مَنْ أَتَى عَرَّافًا فَسَأَلَهُ عَنْ شَيْءٍ لَمْ تُقْبَلْ لَهُ صَلَاةُ أَرْبَعِينَ يَوْمًا"

"(Jo shakhs kisi arraaf ke paas jaye aur us se kuch pooche, us ki chalees din ki namaz qabool nahin hoti)."

Tashreeh: Namaz ka sawab nahin milta lekin farz ada ho jata hai.

Haal Suwum:

Kahin ke da'won ki aazmaish aur us ke jhoot ko be-naqab karne ke liye jana.

Yeh jaiz hai, jaisa ke Ibn Battal ne bayan kiya.

Daleel: Nabi ﷺ ne Ibn Sayyad se poocha:

"مَآذًا خَبَأْتَ لَكَ؟"

"(Main ne tumhare liye kya chhupaya hai?)"

Us ne jawab diya:

"الدخ"

"(Dhuan)."

To aap ﷺ ne farmaya:

"اِخْسَأْ فَلَنْ تَعْدُو قَدْرَكَ"

"(Zaleel ho ja, tu apni had se aage nahin barh sakta)."

Haal Chahaarum:

Kahin ki baat ki tasdeeq karna ya us se mustaqbil ke bare mein poochna.

Yeh kufr hai, kyun ke ghaib ka ilm sirf Allah ke paas hai.

Qurani Daleel:

﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ﴾
(An-Naml: 65)

"(Ae Nabi!) Keh dijiye ke aasmanon aur zameen mein Allah ke siwa koi ghaib ko nahin jaanta."

Hadees:

"مَنْ أَتَى كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ"

"(Jo shakhs kisi kahin ke paas jaye aur us ki kahi hui baat ki tasdeeq kare, us ne Muhammad ﷺ par nazil ki hui cheez ka inkar kiya)."

Sahir, Kahin aur Arraaf mein Farq

- **Sahir:** Jadoo ke zariye tasarruf karta hai, masalan bimari ya maut.
- **Kahin:** Ghaib ki khabrein deta hai.
- **Arraaf:** Sitaaron, ramal (rait) ya deegar zarae se mustaqbil batata hai.

Jadeed Kahanat ki Sooratein

1) Hypnotism (Tanweem-e-Magnetesi):

- Jinno ke zariye shakhs par control karna, jo shirk hai.

2) Tahzeer-ul-Arwah (Roohani Séance):

- Murda logon ki roohen bulane ka da'wa, halanke yeh shayateen ka khel hai.

Qurani Daleel:

﴿اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا﴾

(Az-Zumar: 42)

"(Allah hi roohon ko maut ke waqt qabz karta hai)."

Khulasa

- Kahin ke paas jana, us se sawal karna ya us ki tasdeeq karna haram hai.
- Sirf aazmaish ki niyyat se jana jaiz hai.
- Jadeed "roohani" tareeqe dar-haqeeqat shaitani amal hain.

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾ (الطلاق: 3)

"(Jo Allah par bharosa kare, Allah use kaafi hai)."

Nujoomiyat (Sitaaron ki Paidash ki Bunyad par Qismat ka Ta'ayyun)

Ulama-e-Ahl-us-Sunnat wal-Jamaat ke aqeede ke mutabiq, jo log paidash ke sitare, mahine, din ya naam ke pehle harf ki bunyaad par qismat ka ta'ayyun karte hain, yeh sab jahalat par mabni haram aqeede hain.

Aisa karna, is par amal karna ya ise phailana jaiz nahin. Akhbarat waghera mein aisi tashheer Musalmanon ke aqeede ko bigaarti hai aur ilm-e-ghaib ka da'wa hai jo sirf Allah Ta'ala ka khasah hai.

Allah Ta'ala farmata hai:

﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ﴾

(An-Naml: 65)

Masadir (Hawalay)

1. **An-Nihayah fi Gharib al-Hadith wal-Athar** (4/214)
2. **Al-Mughni li-Ibn Qudamah** (9/32)
3. **Bukhari** (5762)
4. **Muslim** (2228)
5. **Fath al-Bari li-Ibn Hajar** (7/154)
6. **Bukhari** (3842)
7. **Al-Kafi fi Fiqh Ahl al-Madinah li-Ibn Abd al-Barr al-Qurtubi** (1/444)
8. **An-Nubuwwat li-Ibn Taymiyyah** (2/1044)

9. **Bukhari** (4800)
10. **Fath al-Bari Sharh Sahih al-Bukhari** (10/216)
11. **Taysir al-Aziz al-Hamid fi Sharh Kitab al-Tawhid li-Sulaiman bin Abdullah** (2/833)
12. **Al-Qawl al-Sadid Sharh Kitab al-Tawhid lil-Sa'di** (safha 112)
13. **Ma'arij al-Qabool lil-Hakimi** (2/571)
14. **Tafsir Muqatil bin Sulaiman** (safha 385)
15. **Ma'alim al-Tanzil fi Tafsir al-Quran lil-Baghawi** (2/243)
16. **Zad al-Masir fi Ilm al-Tafsir li-Ibn al-Jawzi** (1/426)
17. **Sharh Sunan Abi Dawud li-Mahmud Badruddin al-Ayni** (4/182)
18. **Ma'alim al-Sunan lil-Khattabi** (2/229)
19. **Muslim** (537)
20. **Muslim** (2223)
21. **Sharh al-Nawawi ala Muslim** (14/277)
22. **Sharh Sahih al-Bukhari li-Ibn Battal** (3/343)
23. **Bukhari** (1354)
24. **Muslim** (2924)
25. **Taysir al-Aziz al-Hamid fi Sharh Kitab al-Tawhid li-Sulaiman bin Abdullah** (2/831)
26. **Al-Qawl al-Mufid li-Ibn Uthaymeen** (2/533)
27. **Risalah fi Hukm al-Sihr wal-Kahanah li-Ibn Baz** (safha 5)
28. **Ibn Majah** (639)
29. **Ma'arij al-Qabool li-Sharh Sallam al-Usul ila Ilm al-Usul li-Hafiz al-Hakami** (2/567)
30. **Sharh al-Tahawiyah li-Ibn Abi al-Izz al-Hanafi** (safha 518)
31. **An-Nubuwwat li-Ibn Taymiyyah** (2/1045)
32. **Majmu al-Fatawa li-Ibn Taymiyyah** (35/173)
33. **Tafsir al-Qurtubi** (3/7)
34. **Majmu Fatawa Ibn Baz** (2/121-152)
35. **Al-Lajnah al-Daimah lil-Ifta** (1/384)
36. **Alam al-Sihr wal-Sha'wadha li-Umar al-Ashqar** (1/100)
37. **Tabsit al-Aqidah al-Islamiyyah li-Hasan Muhammad Ayyub** (1/206)
38. **Majmu Fatawa Ibn Baz** (3/309)

39. **Fatawa Noor ala al-Darb li-Ibn Uthaymeen (4/2)**

40. **Fatawa al-Lajnah al-Daimah (1/223)**

41. **Risalah al-Sheikh al-Hamad fi al-Aqidah (3/11)**

42. **Sharh Sunan Abi Dawud lil-Sheikh Abd al-Muhsin al-Abbad (440/25)**

Mazmoon 3

Sihr (Jadoo) aur Sahir (Jadugar) ka Kya Hukm Hai?

Jadoo barhaq hai, aur is ka asar taqdeer-e-kawni ki موافقت se mutahaqqiq hota hai. Allah ki ijazat se hi koi kaam hota hai. Is ki hikmat Allah hi behtar jaanta hai.

Irshad-e-Rabbani hai:

﴿فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ﴾

"Yeh log Harut-o-Marut se aisa jadoo seekhte the jis se miyan-biwi mein tafreeq kar dete the, halanke woh jadoo se kisi ko koi nuqsan nahin pahuncha sakte, magar yeh ke Allah ki marzi is mein shamil ho jaye."

Jadoo ka asar ahadith-e-sahiha se sabit hai aur agar jadugar ka jadoo shayateen se liya gaya ho jo Surah Baqarah ki ayat se sabit hai to woh kafir hai, kyun ke irshad-e-Bari hai:

﴿وَمَا يَعْلَمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ﴾

"Harut-o-Marut kisi ko jadoo nahin sikhate magar yeh kehte hain ke hum bator-e-imtihan aaye hain, is liye kufr na karo."

(Al-Baqarah: 102)

(Mulaahiza farmayen: *Al-Qawl al-Mufid ala Kitab al-Tawhid* – Sheikh Muhammad bin Salih al-Uthaymeen: 1/489-490, *Haqeeqat al-Sihr wa Hukmuhi fi al-Kitab wa al-Sunnah* – Awwad bin Abdullah al-Mu'tiq)

Sahir (Jadugar) ki Saza Kya Hai?

Sahir ki saza qatl hai. Imam Tirmizi ne Jundub raziya'llahu anhu se riwayat ki hai, woh kehte hain ke Rasool Allah ﷺ ne farmaya:

"**حد الساحر ضربة بالسيف**"

"Sahir ki saza talwar se us ki gardan urana hai."

Imam Albani rahimahullah ne mauqoof riwayat ko sahih qarar dene ke baad farmate hain:

"Is hadees par amal Nabi ﷺ ke baaz ahl-e-ilm Sahaba ka hai aur yahi qawl Imam Malik ka bhi hai. Imam Shafi'i farmate hain: 'Sahir ko qatl kiya jayega agar woh apne sihr se aisa amal kare jo kufr ki had ko pahunch jaye. Haan! Agar amal-e-sihr kufr se kam ho to un ke nazdeek qatl nahin kiya jayega.'"

Sahir ko qatl ki saza Umar bin Khattab, Abdullah bin Umar, Hafsa bint Umar, Uthman bin Affan aur yahi Umar bin Abdul Aziz aur Imam Ahmad wa Abu Hanifah rahimahumullah waghera ka maslak hai.

Nashrah Kya Hai Aur Is Ka Kya Hukm Hai?

Mas-hoor (jis ko jadoo laga hai) se jadoo utarne ko **Nashrah** kehte hain.

Agar yeh usi jaisa jadoo se ho to yeh shaitani amal hai, aur agar mashroo' jhaad-phoonk aur dua se ho to koi haraj nahin. [1]

Mashroo' Ruqyah (Jhaad Phoonk) Kya Hai?

Mashroo' jhaad-phoonk woh hai jo khalis Quran-o-Sunnat se ho aur Arabi zaban mein ho.

Jhaad-phoonk karne wala aur jis par jhaad-phoonk ki ja rahi hai, dono ka aqeedah ho ke is mein taaseer sirf Allah ki marzi se hoti hai, is ke siwa is ki apni koi taaseer nahin.

Daleel yeh hai ke Nabi ﷺ par Jibreel alaihissalam ne jhaad-phoonk ki hai aur khud Nabi Kareem ﷺ ne bohat se Sahaba-e-Kiram ki jhaad-phoonk ki hai. [2]

Aur Sahaba-e-Kiram ke "amal-e-ruqyah" (jhaad-phoonk) ko barqarar rakha, balke Nabi ﷺ ne unhein hukm diya hai aur is par ujrati lene ko halal qarar diya hai. Yeh sab riwayat-ein Sahihain waghera mein hain. [3]

Mamnoo' Ruqyah (Jhaad Phoonk) Kya Hai?

Mamnoo' ruqyah (jhaad-phoonk) woh hai jo Quran se ho na hadees se aur na hi Arabi zaban mein ho, balke woh shaitani amal ho aur shaitan ke istikhdam aur us ki pasandeeda cheez ke zariye us ka taqarrub hasil kiya gaya ho.

Jaisa ke shobdah baz, dajjal, atkal-pachoo peshin-goi karne wale aur madari log karte hain. Aur bohat sare woh log bhi karte hain jo tilism aur humzad ki kitabon, masalan *Shams-ul-Maarif*, *Shumus-ul-Anwar* waghera par amal karte hain.

In cheezon ka Islam se koi taalluq hai na Islami uloom se, balke in par Islam ki adna chaap aur parchhai bhi nahin. [4]

Jo Cheezen Mareez Ke Badan Par Latkai Jati Hain, Un Sab Ka Kya Hukm Hai?

- Jo cheezen mareez ke badan par latkai jati hain, masalan taweez, gande, tant, dhaaga, kara, kouri aur ghongha waghera, sab najaiz aur haram hain.

Nabi Kareem ﷺ ne farmaya:

"من علق تميمة فقد أشرك"

"Jis ne taweez latkaya us ne shirk kiya." [5]

- Nabi ﷺ ne apne baaz safar mein ek qasid ko bheja ke:

"أن لا يبقين في رقبة بعير قلادة من وتر أو قلادة إلا قطعت"

"Kisi bhi oont ki gardan mein tant ka qalaada na rahe, ya agar qalaada ho to use kaat diya jaye." [6]

- Mazeed Nabi ﷺ ne ek hadees mein farmaya:

"إن الرقي والتمايم والتولة شرك"

"Jhaad-phoonk, taweez, gande aur amal-e-hubb sab shirk hain." [7]

Haath Mein Dhaaga Waghera Bandhne Ka Kya Hukm Hai?

Nabi Kareem ﷺ ne ek aadmi ke haath mein peetal ka kara dekha. Daryaft kiya:

"Yeh kis liye hai?"

Us ne jawab diya:

"Yeh kamzori door karne ke liye hai."

Aap ﷺ ne farmaya:

"انزعها فإنها لا تزيدك إلا وهنا فإنك لو مت وهي عليك ما أفلحت أبدا"

"Ise utaar phenko, kyun ke yeh tumhari kamzori mein izafah karega, aur agar tum is haal mein mar jao ke yeh kara tumhare badan par ho to tum kabhi kamyab nahin ho sakoge." [8]

Huzaiifah raziya'llahu anhu ne ek aadmi ke haath mein dhaaga bandha hua dekha. Aap ne use apne haath se kaat diya aur is ayat ki tilawat ki:

(وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ)

"Un mein aksar log Allah par iman ka da'wa to karte hain magar mushrik hote hain." [9]

Saeed bin Jubair rahimahullah farmate hain:

"من قطع تميمة من إنسان كان كعدل رقبة"

"Jo kisi insan se taweez kaat kar phenk de, use ek ghulam azaad karne ke barabar sawab milega." [10]

Un ka yeh qawl marfoo' ke hukm mein hai.

Agar latkai jane wali cheez Quran Majid ki ayat ya ahadith ho to us ka kya hukm hoga?

Baaz Salaf se is ka jawaz manqool hai, lekin Salaf Saleheen ki aksariyat is ke najaiz hone ki qa'il hai. In mein Abdullah bin Hakeem, Abdullah bin Umar, Abdullah bin Masood aur un ke ashaab Razi Allahu Anhum qabil-e-zikr hain. Aur yahi maslak sahih bhi hai, kyun ke latkane ki nahi aam hai, khwah Quran o Hadith se ho ya kisi doosri cheez se, aur is ki takhsees ke liye koi marfoo hadees manqool nahin hai.

Doosri baat yeh hai ke is se Quran Majid ki na-qadri, be-izzati aur ihanat hoti hai, kyun ke latkane wale aksar use halat-e-napaaki mein latkate phirte hain jo najaiz hai.

Teesri baat yeh hai ke log Quran wale taweez ko ghair Quran wale taweez ke liye daleel bana lenge, jo kisi qeemat par jaiz nahin.

Chauthi baat yeh hai ke taake haram o najaiz cheezon par logon ka اعتقاد pukhta ho jane ka darwaza band ho, khaas taur par is zamane mein jab be-deeni aur shirk ka sailaab umad aaya hai aur ghair Allah ki taraf logon ki tawajjoh barhti ja rahi hai. In tamam wujuh ke sabab Quran ke taweez isi tarah Hadith ki dua waghera se taweez najaiz aur haram hai. [1]

Kahinon ka kya hukm hai?

Kahin Shaitan ke awliya aur taghoot hain, jin ke paas Shaitan shaitaniyat ki wahi karte rehte hain, jaisa ke Allah Ta'ala ne farmaya:

(Wa inna ash-shayateena la yooahoona ila awliya'ihim)

"Aur shayateen apne awliya ke paas wahi karte rehte hain." [2]

Shaitan in par utarte hain aur malaikah se suni hui baat un ke paas pohanchate hain, aur us ke saath sau jhoot bhi mila dete hain.

Mazeed irshad hai:

(Hal unabbi'ukum ala man tanazzalush-shayateen. Tanazzalu ala kulli affaakin atheem. Yulqoonas-sam'a wa aksaruhum kaziboon)

"Kya tumhein bataun ke shayateen kis par utarte hain? Yeh gunahgar aur ghadi hui baat banane walon par utarte hain, malaikah se suni hui baaton ko pohanchate hain, aur woh aksar jhoote hote hain." [3]

Nabi Kareem ﷺ ne "Hadith-e-Wahi" mein farmaya:

"Malaikah ki is guftagu ko chori chhupe Shaitan sun leta hai aur yeh chhup kar sunne wale shayateen ek doosre ke oopar neeche ghaat lagaye baithe rehte hain. Is tarah oopar wala Shaitan neeche wale Shaitan ko pohanchata hai, phir woh apne se neeche wale ko pohanchata hai, yahan tak ke jadugar aur kahin ki zaban par daal deta hai. Kabhi aisa hota hai ke malaikah ki guftagu pohanchane se pehle hi us Shaitan ko shihab yani tootne wale tare ki maar lagti hai aur woh jal jata hai, aur kabhi shihab ki maar lagne se pehle hi woh pohancha chuka hota hai, aur is ek sach mein sau jhoot ki aamezish kar deta hai." [4]

Haan, yeh bhi zehan-nasheen kar lein ke kahanat mein ilm-e-ramal o jafr, yani zameen mein lakeer kheench kar kisi cheez ka pata lagana, aur jadoo o mantar ki kankariyan marna bhi dakhil hai.

Jo shakhs kahin ki baat ko sach mane, us ka kya hukm hai?

Jo shakhs kahin ki baat ko sach jaane, woh Shariat-e-Muhammadiyah ka munkir hai, kyun ke Allah Ta'ala ke ilawa koi bhi ghaib nahin jaanta.

Irshad-e-Ilahi hai:

(Qul la ya'lamu man fis-samawati wal-ardi al-ghaiba illallah, wa ma yash'uroona ayyana yub'athoon)

"Ae Nabi! Aap elan kar dijiye ke Allah ke ilawa aasmanon aur zameen ki koi bhi hasti ghaib nahin jaanti." [5]

Nez:

(Wa indahu mafatihul-ghaibi la ya'lamuha illa huwa)

"Allah hi ke paas ghaib ki kunjiyan hain, use Allah ke siwa koi nahin jaanta." [6]

(Am indahumul-ghaibu fahum yaktuboon)

"Kya un ke paas ghaib ka ilm hai jise woh likhte hain?" [7]

Nez farmaya:

(A indahu ilmul-ghaibi fahuwa yara)

"Kya us ke paas ilm-e-ghaib hai jise woh dekh raha hai?" [8]

Nez Nabi ﷺ ne farmaya:

(Man ata arrifan aw kahinan fasaddaqahu bima yaqoolu faqad kafara bima unzila ala Muhammad ﷺ)

"Jo shakhs ghaib ka pata batane wale ya kahin ke paas aaye aur jo kuch woh bataye us ko sach jaane to us ne us Shariat ka inkar kiya jo Muhammad ﷺ par utri hai." [9]

Ek doosri hadees mein Nabi ﷺ ne farmaya:

(Man ata arrifan fa sa'alahu an shay'in lam tuqbal lahu salatu arba'eena yawman)

"Jo ghaib ka pata batane wale ke paas aaye aur us se ghaib ke bare mein daryaft kare, to aise shakhs ki chalees din ki namaz qabool nahin hogi." [10]

Ilm-e-Nujum ka kya hukm hai?

Qatadah Rahimahullah farmate hain:

"Allah Ta'ala ne nujoom ko teen faidon ke liye banaya hai: aasman ki zeenat ke liye, Shaitan ko rajm karne ke liye, aur raasta maloom karne ke liye jis se log tareekiyaon mein raasta maloom karein. In teen faidon ke ilawa agar koi doosri tawjeeh kare to **(Faqad akhta hazzahu wa adaa nasibahu wa takallafa ma la ilma lahu)** 'us ne khud ko khatakar thehraya, apne naseeb ko bigaara, aur aisi cheez ki mashaqqat uthai jis ka use ilm nahin hai.'" [11]

Ilm-e-Nujum najaiz aur haram hai, aur yeh ilm-e-sihr (jadoo) ke darje mein hai. Irshad-e-Rabbani hai:

(Wa huwallazee ja'ala lakumun-nujooma li tahtadoo biha fee zulumatil-barri wal-bahr)

"Wohi Allah hai jis ne tumhare liye sitaron ko banaya taake tum khushki o darya ki tareekiyaon mein un ke zariye raasta maloom kar sako." [12]

Nez farmaya:

(Wa laqad zayyannas-samaad-dunya bi-masabeeha wa ja'alnaha rujoomal-lish-shayateen)

"Hum ne dunyavi aasman ko sitaron se muzayyan kiya, aur use shayateen ki maar ka aala banaya." [13]

(Wan-nujoomu musakhkharaatun bi amrihi)

"Aur sitare Allah ke hukm ke taabe hain." [14]

Nabi Kareem ﷺ ne farmaya:

(Man iqtabasa shu'batan minan-nujoomi faqad iqtabasa shu'batan minas-sihr, zaada ma zaad)

"Jis ne ilm-e-nujum ka ek shoba hasil kar liya, us ne ilm-e-sihr ka ek shoba seekh liya. Jitna zyada ilm-e-nujum seekhega, utna hi ilm-e-sihr hoga." [15]

Abdullah bin Abbas Razi Allahu Anhumu ne un logon ke bare mein jo abjad se number nikalte hain aur nujoom ko mu'assir mante hain, farmaya:

(Ma ara man fa'ala zalika lahu indallahi min khalaq)

"Main nahin samajhta ke jo shakhs aisa kare, us ka Allah Ta'ala ke yahan koi hissa hai."

"Teerah" yani badfali aur badshagooni ka kya hukm hai? Aur ise door karne ka kya tareeqa hai?

Badshagooni, badfali, nahusat aur chhoot chhaat ki koi haqeeqat nahin hai. Irshad-e-Rabbani hai:

(Innama tairuhum indallahi)

"Sun lo! Un ki badshagooni o badfali Allah ke paas hai." [1]

Nabi Kareem ﷺ ne farmaya:

(La adwa wa la tiyarata wa la haamata wa la safar)

"Chhoot chhaat ki kuch haqeeqat nahin aur na badfali ki, na badroohon ki aur na hi Safar ke mahine ki nahusat ki." [2]

Ek doosri hadees mein Nabi ﷺ ne farmaya:

(At-tiyaratu shirk, at-tiyaratu shirk)

"Badshagooni shirk hai, badshagooni shirk hai." [3]

Badfali o badshagooni door karne ka tareeqa

Abdullah bin Masood Razi Allahu Anhu bayan karte hain:

(Wa ma minna illa wa lakinallahu yuzhibuhu bit-tawakkul)

"Allah Ta'ala par tawakkul o bharosa karne se Allah badfali door kar deta hai." [4]

Nabi ﷺ ne ek hadees mein farmaya:

(Innamat-tiyaratu ma amzaka aw raddaka)

"Badfali woh hai jo tumhein le jaye, ya wapas kar de." [5]

Musnad Ahmad mein Abdullah bin Umar Razi Allahu Anhu ki hadees mein hai:

(Man raddat-hut-tiyaratu an hajati faqad ashtrak)

"Jis ko badshagooni apni hajat ko jaane se rok de, us ne shirk kiya."

Logon ne daryaft kiya: "Is ka kaffarah kya hai?"

Aap ﷺ ne farmaya:

"Yeh dua is ka kaffarah hai:

(Allahumma la khaira illa khairuka wa la tayra illa tayruka wa la ilaha ghairuka)

"Ae Allah! Khair nahin magar sirf teri janib se, badfali nahin magar sirf teri janib se, aur tere ilawa koi mabood-e-haq nahin." [6]

Ek hadees mein Nabi Kareem ﷺ ne farmaya:

(Asdaquha al-fa'l wa la taruddu musliman fa iza ra'a ahadukum ma yakrah falyaqul: Allahumma la ya'ti bil-hasanati illa anta wa la yadfa'us-sayyi'ati illa anta wa la hawla wa la quwwata illa bik)

"Badshagooni mein sab se sachcha nek faal hai, aur yeh kisi Musalman ko apni zaroorat se wapas nahin karta."

"Agar tum mein se koi na-pasandeeda amr dekhe to yeh dua padhe:

'Ae Allah! Khair tu hi lata hai aur shar tu hi dafa karta hai aur saari taqat o quwwat tu hi se hai.'" [7]

Nazar-e-bad ka kya hukm hai?

Nazar-e-bad barhaq hai aur yeh insan ko lag jati hai. Nabi Kareem ﷺ ne farmaya:

(Al-ainu haqq)

"Nazar barhaq hai." [8]

Nabi ﷺ ne ek laundi ka chehra zard o peela dekha to aap ne farmaya:

(Istarqu laha fa inna biha an-nazrah)

"Ise nazar lag gayi hai, is par ruqyah karo." [9]

Umm-ul-Momineen Aishah Razi Allahu Anha farmati hain:

(Amara an-nabiyyu ﷺ an yustarqa minal-ain)

"Nabi ﷺ ne hukm diya ke nazar-e-bad lagne se ruqyah karo." [10]

Nabi ﷺ ne ek hadees mein farmaya:

(La ruqyata illa min ain aw humah)

"Nazar-e-bad aur zehar ka asar door karne ke liye ruqyah jaiz hai." [11]

Lekin nazar-e-bad بذات خود mo'assir nahin, balki Allah ke hukm se mo'assir hai, aur us ka asar usi waqt hota hai jab Allah Ta'ala ki marzi shamil-e-haal ho.

Aur ayat:

(Wa in yakadul-lazina kafaru la yuzliqunaka bi-absarihim lamma sami'uz-zikr)

"Aur qareeb hai ke kafir jab woh Quran sunte hain aap ko apni bad-nazri se phisla dein." [12]

Ki tafseer aksar Salaf Saleheen se yahi manqool hai ke aap ﷺ ko nazar-e-bad laga dein.

"Sirat-e-Mustaqeem" kya hai jis par Allah Ta'ala ne chalne ka hukm diya hai aur jis ke ilawa doosre raste par chalne se mana kiya hai?

Deen-e-Islam hi "Sirat-e-Mustaqeem" hai jise Allah Ta'ala ne tamam Rasoolon ko de kar bheja hai aur apni tamam kitabon ko isi ke liye utara hai. Is ke ilawa kisi mazhab se woh razi nahin. Jo is deen par chale wahi nijat pa sakta hai, aur jo is ke ilawa doosre raste par chale us par raste mukhtalif ho jayenge aur us ki rahein mutafarriq ho jayengi.

Irshad-e-Rabbani hai:

(Wa anna haza sirati mustaqeeman fattabi'uhu wa la tattabi'us-subula fatafarraqa bikum an sabeelihi)

"Yeh meri Sirat-e-Mustaqeem hai, is ki pairwi karo aur doosre raston ki pairwi na karo, yeh tumhein Allah ke raste se hata denge." [13]

Nabi Kareem ﷺ ne ek seedhi lakeer khenchi aur farmaya:

"Yeh Allah ka seedha rasta hai."

Aur is ke daein baein bahut si lakeerein khenchein aur farmaya:

"Yeh doosre raste hain, in mein se har raste par ek ek Shaitan baitha hua hai jo is ki taraf bula raha hai."

Phir aap ne مذكوره ayat ki tilawat farmayi. [14]

Nabi ﷺ ne ek doosri hadees mein irshad farmaya:

"Allah Ta'ala ne 'Sirat-e-Mustaqeem' ki misaal bayan ki hai. Woh yeh hai ke:

'Ek seedha rasta hai aur us ke dono janib do deewarein hain, us ke darwaze khule hue hain aur darwazon par parda latka hua hai, aur seedhe raste ke darwaze par ek pukarne wala pukar raha hai: Logon! Sirat-e-Mustaqeem mein dakhil ho jao aur idhar udhar muntashir na ho.'

Aur ek pukarne wala raste ke oopar se bhi pukar raha hai. Jab koi insan in darwazon mein se kisi ko kholna chahta hai to woh pukarne wala kehta hai: Tumhara bura ho, ise na kholo, agar kholo ge to andar dakhil ho jaoge."

Is misaal mein "Sirat" se murad "Islam" hai, aur "do deewaron" se murad Allah ki hudood hain, aur khule darwazon se murad "Allah ke maharim" yani haram karda cheezein hain. Aur raste ke darwaze par jo da'i hai us se murad "Kitabullah" hai, aur raste ke oopar jo da'i hai us se murad "Wa'izullah" hai jo har Musalman ke dil mein hota hai. [15]

Sirat-e-Mustaqeem par chalna kaise mumkin hai aur is se inhiraf se kaise bacha ja sakta hai?

Sirat-e-Mustaqeem par chalna Kitab o Sunnat ko mazbooti ke saath thamne, un par amal karne aur un ki hudood par ruk jaane se hi mumkin hai. Kitab o Sunnat par amal hi se sachi Tauheed aur Rasool Allah ﷺ ki sachi itteba hasil ho sakti hai.

Irshad-e-Bari Ta'ala hai:

(Wa may yuti'llaha war-rasoola fa ulaa'ika ma'al-lazeena an'amallahu alaihim minan-nabiyyeena was-siddeequeena wash-shuhada'i was-saliheen, wa hasuna ulaa'ika rafeeqa)

"Jo Allah aur Rasool ki itaat kare, aise log un logon ke saath honge jin par Allah Ta'ala ne in'aam o ikram kiya hai, yani nabiyon, siddiqon, shaheedon aur saleheen ke saath honge, aur yeh kitne achhe saathi hain." [1]

In mazkoor nawaze gaye hastiyon ki taraf Allah Ta'ala ne Surah Fatiha mein Sirat ki nisbat ki hai:

(Ihdinas-siratal-mustaqeem. Siratal-lazeena an'amta alaihim ghairil-maghdubi alaihim wa laddalleen)

"Humein Sirat-e-Mustaqeem par chala, un logon ki Sirat jin par Tu ne in'aam o ikram kiya hai, un logon ka rasta nahin jin par Tu ne ghazab nazil kiya aur na hi gumrahon ka rasta." [2]

Is Sirat-e-Mustaqeem ki hidayat aur gumrah kun raston se hifazat o salamati se barh kar bande par aur koi nemat nahin ho sakti.

Nabi Kareem ﷺ ne apni ummat ko isi shahrah-e-mustaqeem par chhoda hai. Aap ﷺ ne farmaya:

(Taraktukum alal-mahajjatil-baidaa, lailuha kanahariha, la yazeeghu anha ba'di illa haalik)

"Main ne tumhein wazeh shahrah par chhoda hai, jis ki raat bhi din ki tarah hai. Mere baad is se badnaseeb halak hone wala hi hat sakta hai." [3]

Mazmoon (4): Hafiz-e-Quran ki fazeelat, kasrat-e-tilawat-e-Quran ki fazeelat

Qurani Dalail

(La tuharrik bihi lisanaka lita'jala bih. Inna alaina jam'ahu wa quraanah)

(Surah Al-Qiyamah: 16-17)

"(Ae Nabi ﷺ!) Aap Quran ko jaldi yaad karne ke liye apni zaban ko harkat na dein [16]. Is ka (aap ke hafize mein) jama karna aur (aap ki zaban se) parhna hamare zimmah hai [17]."

(Wa laqad yassarnal-Qur'ana lidh-dhikri fahal min muddakir)

(Surah Al-Qamar: 17)

"Aur beshak hum ne Quran ko samajhne ke liye aasan kar diya hai, pas kya koi naseehat hasil karne wala hai?"

(Bal huwa aayaatun bayyinaatun fee sudooril-lazeena ootul-ilma wa ma yajhadu bi aayaatina illaz-zalimoon)

(Surah Al-Ankaboot: 49)

"Balki yeh (Quran) to roshan ayatein hain jo ahl-e-ilm ke seenon mein mehfooz hain, hamari ayaton ka munkir bajuz zalimon ke aur koi nahin."

Hafiz-e-Quran ki fazeelat, kasrat-e-tilawat-e-Quran ki fazeelat

Ahadees se Dalail

Imam Muslim رحمه الله Sahih Muslim mein baab qaim karte hue likhte hain:

((Baabu fazeelati haafizil-Qur'an))

"Hafiz-e-Quran ki fazeelat."

Is baab ke tehat Imam Muslim رحمه الله ne yeh hadees naqal farmayi hai:

((Masalul-mu'minil-lazee yaqra'ul-Qur'ana masalul-utrujjati reehuha tayyibun wa ta'muha tayyib...))

"Abu Musa Ash'ari ne kaha ke Allah ke Nabi ﷺ ne farmaya:

'Misaal us momin ki jo Quran parhta hai, turanj ki si hai ke khushboo us ki umdah aur maza us ka achha hai. Aur misaal us momin ki jo Quran nahin parhta, khajoor ki si hai ke us mein boo nahin magar meetha hai. Aur misaal us munafiq ki jo Quran parhta hai, us phool ke manind hai ke boo us ki achhi hai aur maza us ka karwa hai. Aur misaal us munafiq ki jo Quran nahin parhta, andarain ki si hai ke us mein khushboo bhi nahin aur maza karwa hai.'" [4]

Hafiz-e-Quran ka Jannat mein aala maqam o martaba

(Yuqaalu li saahibil-Qur'ani iqra' warqa' wa rattal kama kunta turattilu fid-dunya, fa inna manzilaka inda aakhiri aayatin taqra'uha) [5]

Abdullah bin Amr Razi Allahu Anhuma kehte hain ke Rasool Allah ﷺ ne farmaya:

"Saahib-e-Quran (Hafiz-e-Quran ya Nazrah khwan) se kaha jayega: Parhte jao aur charhte jao aur umdah andaaz mein thehar thehar kar parho jaisa ke tum duniya mein umdah andaaz se parhte the. Tumhari manzil wahan hai jahan tum aakhri ayat parh kar qiraat khatam karoge."

Mere Quran-e-Kareem hifz karne par kya ajr-o-sawab hoga?

Jo shakhs Quran Majeed ko hifz karne ke saath is par amal karta hai, Allah Ta'ala use ajr-e-azeem se nawazte hain. Aur use itni izzat-o-sharf se nawaza jata hai ke woh Kitabullah ko jitna parhta hai, us hisaab se use Jannat ke darajat milte hain.

Abdullah bin Umar Raziyaallahu Ta'ala Anhuma bayan karte hain ke Nabi ﷺ ne irshad farmaya:

(Saahibil-Qur'aani yuqaalu lahu iqra' warqa' wa rattal kama kunta turattilu fid-dunya, fa inna manzilaka inda aakhiri aayatin taqra'uha) [1]

"Saahib-e-Quran ko kaha jayega ke jis tarah tum duniya mein tarteel ke saath Quran Majeed parhte the, aaj bhi parhte jao. Jahan tum aakhri ayat parhoge, wahi tumhari manzil hogi."

Aap ke ilm mein hona chahiye ke "Saahib-e-Quran" se murad Hafiz-e-Quran hai, is liye ke Nabi ﷺ ka farman hai:

"Yu'ammul-qawma aqra'uhum li Kitabillah"

Yani logon ki imamat woh karaye jo Kitabullah ka sab se zyada Hafiz ho.

To Jannat ke andar darajat mein kami-o-ziyadti duniya mein hifz ke aitbaar se hogi, na ke jis tarah baaz logon ka khayal hai ke us din jitna woh parhega use darajat milenge. Lehaza is mein Quran Majeed ke hifz ki fazeelat zahir hai, lekin shart yeh hai ke use Allah Ta'ala ki raza ke liye hifz kiya gaya ho, na ke duniya ke maal aur paise ki khatir. Warna Nabi ﷺ ne to yeh farmaya hai ke meri ummat ke aksar munafiq Qurra hain. Intahi.

Note: Sheikh Albani رحمه الله ne kaha ke is hadees mein hifz ki fazeelat hai, na ke kasrat se qiraat karne wale ki, aur un logon ka radd kiya jo is hadees ko ghair Hafiz par munطبق karte hain.

Quran Majeed ko hamesha parhte aur yaad karte rehna

((Innama masalu saahibil-Qur'ani ka masali saahibil-ibilil-mu'aqqalah, in 'aahada alaiha amsakaha wa in atlaqaha zahabat)) [2]

"Abdullah bin Umar bayan karte hain ke Allah ke Nabi ﷺ ne farmaya ke Hafiz-e-Quran ki misaal rassi se bandhe hue oont ke malik jaisi hai aur woh us ki nigrani rakhega to woh use rok sakega, warna woh rassi tudwa kar bhaag jayega."

Hafiz-e-Quran ke walidain ka maqam-o-martaba

((Man qara'al-Qur'ana wa ta'allamahu wa 'amila bihi, ulbisa waalidaahu yaumul-qiyaamati taajan min noorin, do'uhu mislu do'is-shams...)) [3]

Buraidah bin Al-Husaib Al-Aslami bayan karte hain ke Allah ke Nabi ﷺ ne irshad farmaya:

"Is Hafiz-e-Quran ke walidain ko is tarah ke be-baha aur anmol-o-qeemti hule (qeemti kapre/libaas) pehnaye jayenge, jis ki qeemat tamam duniya wale bhi mil kar ada na kar saken. Woh log ta'ajjub se daryaft karenge ke inhein kis neki ki wajah se itne qeemti libaas pehnaye ja rahe hain? Lehaza un logon se kaha jayega ke tumhare bachche Quran parhte the (Quran hifz kiya karte the), is ki wajah se yeh sab inaam-o-ikram hai."

Quran Majeed ka jitna zyada Hafiz hoga, woh imamat ka utna hi haqdaar hoga

((Ya'ummul-qawma aqra'uhum li Kitaabillah, fa in kaanu fil-qiraa'ati sawa'an fa a'lamuhum bis-Sunnah...)) [4]

"Abu Masood Ansari ne kaha ke Rasool Allah ﷺ ne farmaya:

'Qaum ki imamat woh kare jo Quran zyada parhne wala ho.'"

[5] "تم میں لوگوں کی امامت وہ کرے جو سب سے زیادہ قرآن پڑھنے والا ہو۔"

Quran Majeed ka Hafiz sab se pehle dafn kiye jane ka haqdaar

Hadees:

((Qaala kaanan-Nabiyyu sallallaahu alaihi wa sallama yajma'u baina rajulaini min qatlaa Uhudin summa yaqoolu: ayyuhum aksaru akhzan lil-Qur'an...)) [6]

"Jabir bin Abdullah Ansari ne bayan kiya ke Uhud ke shuhada ko Nabi Kareem ﷺ ek kafan mein do do ko ek saath kar ke poochte the ke Quran ka Hafiz zyada kaun hai? Phir jab kisi ek ki taraf ishara kar diya jata to baghli qabr mein use aage kar diya jata. Phir Aap ﷺ farmate ke main Qayamat ko in (ke iman) par gawah honga."

Hadees:

((Ihfiroo wa awsi'oo wa ahsinoo, wadfinul-ithnaini wath-thalaathata fil-qabri, wa qaddimoo aksarahum Qur'an...)) [7]

"Hisham bin Amir Ansari kehte hain ke (Ghazwa) Uhud ke din mere walid qatl kiye gaye. To Allah ke Nabi ﷺ ne farmaya:

'(Qabrein) khodo aur unhein kushada aur achhi banao, aur (ek hi) qabr mein do do, teen teen ko dafn karo, aur jinhein Quran zyada yaad ho unhein pehle rakho.'

Chunanche mere walid teen mein ke teesre the, aur unhein Quran zyada yaad tha, to woh pehle rakhe gaye."

Halkā halkā kar Quran yaad karne wala dugne ajr ka haqdaar

Hadees:

((Al-maahiru bil-Qur'ani ma'as-safarhatil-kiraamil-bararah, wallazee yaqra'ul-Qur'ana wa yatata'ta'u feehi wa huwa alaihi shaaqqun lahu ajraan)) [1]

"Umm-ul-Momineen Sayyidah Aishah se marwi hai ke Rasool Allah ﷺ ne farmaya:

'Quran ka maahir (is se Quran ka Hafiz murad hai) un buzurg farishton ke saath hai jo Lauh-e-Mahfooz ke paas likhte rehte hain, aur jo Quran parhta hai aur is mein atakta hai aur us ko mushakkat hoti hai, us ko dugna sawab hai.'"

Jitna zyada Hafiz-e-Quran hoga, woh utna hi qaum ki qiyadat ka haqdaar kehlayega

Hadees:

((Fastakhlaf'ta alaihim mawlan qaala innahu qaari'un li Kitaabillaahi azza wa jalla wa innahu aalimun bil-faraa'iz. Qaala Umar: ama inna Nabiyyakum sallallaahu alaihi wa sallam qad qaala: innallaaha yarfa'u bihaazal-kitaabi aqwaaman wa yada'u bihi aakhareen)) [2]

"Amir bin Wathilah se riwayat hai ke Nafi' bin Al-Harith ne mulaqat ki Sayyidna Umar se Asfan mein aur Sayyidna Umar ne un ko Makkah par tehseel-daar bana diya. Phir Sayyidna Umar ne poocha ke tum ne jangl walon par kis ko tehseel-daar banaya? Unhon ne kaha: Ibn Abza.

Sayyidna Umar ne kaha: Ibn Abza kaun hai? Unhon ne kaha ke hamare azaad kardah ghulamon mein se ek azaad kardah ghulam hai.

Sayyidna Umar ne kaha: tum ne ghulam ko un par tehseel-daar kiya? Unhon ne kaha ke woh Kitabullah ke qaari hain aur tarka ko khoob baantna jaante hain.

Sayyidna Umar ne kaha ke suno! Nabi ﷺ ne farmaya hai:

'Allah Ta'ala is kitab ke sabab se kuch logon ko buland karega aur kuch logon ko gira dega.'"

Quran ka Hafiz farishton ke misl hai

Hadees:

((Masalul-lazee yaqra'ul-Qur'ana wa huwa haafizun lahu ma'as-safarhatil-kiraamil-bararah, wa masalul-lazee yaqra'ul-Qur'ana wa huwa yata'aahaduhu wa huwa alaihi shadeedun falahu ajraan)) [3]

"Umm-ul-Momineen Aishah ne bayan kiya ke Nabi Kareem ﷺ ne farmaya:

'Us shakhs ki misaal jo Quran parhta hai aur woh us ka Hafiz bhi hai, mukarram aur nek likhne wale farishton jaisi hai, aur jo shakhs Quran Majeed baar baar parhta hai aur us ki hifazat karta hai, jabke us par yeh mushkil hai, to us ke liye do ajr hain.'"

Hafiz-e-Quran ki Qayamat ke din izzat-o-takreem

Hadees:

((Yajee'ul-Qur'anu yaumal-qiyaamati kar-rajulish-shaahibi, yaqoolu lisaahibihi: hal ta'rifuni? Ana allazee kuntu ushiru lailaka, wa uzmi'u hawajiraka...)) [4]

Abu Hurairah bayan karte hain ke Allah ke Nabi ﷺ ne farmaya:

"Quran Qayamat ke din ek ajnabi ki tarah aayega aur apne parhne wale se kahega: Kya tum mujhe jaante ho?

Woh kahega: main tum ko nahin jaanta.

Quran kahega: main tumhara woh dost hoon jo tumhein bhook aur pyaas mein muhtala rakhta tha aur raaton ko neend se jagaye rakhta tha. Duniya mein tamam tajir apni apni tijarat mein lage rehte the, lekin aaj ke din tamam tijaratein tere peeche hain.

Is Hafiz-e-Quran ko daayein haath mein hukumat di jayegi aur baayein haath mein Jannat di jayegi aur us ko waqar se bhara hua taaj pehnaya jayega."

Allah ke Nabi ﷺ Hafiz-e-Quran the

Allah ke Nabi ﷺ sab se bade Hafiz-e-Quran hain. Aap ﷺ ne umr ke aakhri saal ke Ramadan mein Jibreel ke saamne do martaba Quran ka daur kiya.

Imam Bukhari رحمه الله ne Masrooq bin Al-Ajda' رحمه الله ke turuq se apni Sahih mein is riwayat ko mu'allaq bayan kiya hai:

((Wa qaala Masrooqun an Aishata an Faatimata alaihas-salaam, asarra ilayyan-Nabiyyu sallallaahu alaihi wa sallama: anna Jibreela kaana yuaariduni bil-Qur'aani kulla sanatin, wa innahu aarazani al-aama marrataini, wa laa araahu illa hadara ajali))

"Masrooq bin Al-Ajda' رحمه الله ne kaha, un se Aishah ne bayan kiya ke Fatimah رضي الله عنها نے بیان کیا کہ Quran Majeed ka daur karte the جibreel علیہ السلام مجھ سے ہر سال Jibreel مجھ سے رسول اللہ ﷺ نے چپکے سے فرمایا تھا کہ aur is saal unhone mujh se do martaba daur kiya hai. Main samajhta hoon ke is ki wajah yeh hai ke meri maut ka waqt aan pahuncha hai."

Qayamat ke din Hafiz-e-Quran ko anmol qeemat ka taaj pehnaya jayega

Hadees:

((Man qara'al-Qur'ana wa ta'allamahu wa 'amila bihi ulbisa yaumal-qiyaamati taajan min noorin, do'uhu mislu do'is-shams, wa yuksaa waalidaahu hullataani laa yaqoomu bihimad-dunya...)) [5]

Abdullah bin Buraidah Al-Aslami apne walid se hadees bayan karte hain ke Allah ke Nabi ﷺ ne farmaya:

"Jis kisi ne Quran parha (hifz kiya), us ki taleem hasil ki aur Quran Majeed par amal bhi kiya, to roz-e-Qayamat us ko is tarah ka taaj pehnaya jayega jis ki roshni suraj ki roshni ki manind hogi. Aur us ke walidain ko bhi is tarah ka libaas pehnaya jayega ke poori duniya ke log mil kar bhi us libaas ki qeemat ada nahin kar payenge.

(Hafiz-e-Quran ke) walidain daryaft karenge ke unhein yeh libaas kyun pehnaya ja raha hai?

Kaha jayega ke tumhara beta Quran Majeed ka Hafiz tha, Quran ka aalim tha aur Quran par amal karne wala bhi tha."

Hadees:

((Ta'aahadoo haazal-Qur'ana fal-lazee nafsi Muhammadin biyadihi lahuwa ashaddu tafallutan minal-ibili fee 'uqooliha)) [6]

"Abu Musa Al-Ash'ari ne kaha ke Allah ke Nabi ﷺ ne farmaya:

"Quran ki hifazat karo, is liye ke qasam hai us Zaat ki jis ke haath mein Muhammad ﷺ ki jaan hai, woh Quran apne bandhan se oont se zyada bhaagne wala hai."

Quran ka Hafiz agar Quran se ghafil ho jaye us ki saza ka bayan

Hadith:

((Amma allazee yuthlaghu ra'suhu bil-hajari fa-innahu ya'khuzul-Qur'aana fa-yarfudhuhu wa yanaamu 'anis-salaatil-maktoobah))

"Samurah bin Jundub ne bayan kiya, un se Allah ke Nabi ﷺ ne khwab bayan karte hue farmaya ke jis ka sar pathar se kuchla ja raha tha woh Quran ka Hafiz tha magar woh Quran se ghafil ho gaya aur farz namaz padhe baghair so jaya karta tha."

Hafiz-e-Quran ki izzat o takreem karne ka bayan

Hadith:

((Inna min ijlaalillaahi ikraamu zile-shaibatil-muslimi wa haamilil-Qur'aani ghairil-ghaali feehee wal-jaafi 'anhu wa ikraamu zis-sultaanil-muqsit))

"Abu Musa Ash'ari kehte hain ke Allah ke Nabi ﷺ ne farmaya: "Beshak zaef Musalman aur Hafiz-e-Quran ki izzat karna hai jo is mein ghulu na kare aur khata se bache aur insaaf-pasand badshah ki bhi izzat o ehtram karna chahiye, kyun ke yeh (Hafiz-e-Quran, zaef Musalman aur munsif badshah) Allah Ta'ala ki izzat ka hissa hain."

Quran ka hifz o tilawat o amal o ihtimam se Jahannum se nijat ki khushkhabri

Hadith:

((Law ju'ilal-Qur'anu fee ihaabin, summa ulqiya fin-naari maa ihtaraq))

Aur Imam Bukhari rahimahullah Ta'ala ne hifz-e-Quran ki fazeelat mein Aishah raziyaallahu anha se hadith bayan ki hai. Woh farmati hain ke Nabi ﷺ ne irshad farmaya:

Jo shakhs Quran Majeed ka Hafiz hai aur use padhta hai woh Kiraam Bararah ke saath hai aur jo shakhs Quran Kareem padhta hai aur use padhne mein mushkil ho to us ke liye double ajr hai.

Hafiz Quran ke liye Qiyam-ul-Lail mein aasani hai

Nabi ﷺ ke qoul ke mutabiq Quran Kareem Qayamat ke din us ki sifarish karega. Farman-e-Nabawi hai:

"Qayamat ke din roze aur Quran Majeed sifarish karenge. Roze kahenge: Ae mere Rabb! Maine din ke waqt use khane peene aur shahwaton se rok diya tha, us ke mutalliq meri sifarish qabool kar. Aur Quran Majeed kahega ke Ae Rabb! Maine use raat ko sone se roke rakha, aaj meri sifarish qabool kar. To Allah Ta'ala dono ki sifarish qabool karenge."

Main ayat bhool gaya aisa nahi kehna chahiye, albatta aisa kahe ke mujhe bhula di gayi

Hadith:

An 'Abdillahi bin Mas'ood qaala: Qaala Rasoolullahi sallallahu alaihi wa sallam:

((Bi'samaa li-ahadihim yaquulu naseetu aayata kaita wa kaita bal huwa nussiya, istazkirul-Qur'aana falahuwa ashaddu tafassiyyan min sudoorir-rijaali minan-na'ami bi'uquliha))

Wa fee lafzin li-Muslim:

((Laa yaqul ahadukum naseetu aayata kaita wa kaita bal huwa nussiya))

Aur yahi jo Nabi ﷺ ne kiya.

An Aishata qaalat: Kaanan-nabiyyu sallallahu alaihi wa sallama yastami'u qiraa'ata rajulin fil-masjidi, faqaala:

((Rahimahullaahu, laqad azkarani aayatan kuntu unsituha))

Hifz aur Hafiz-e-Quran ke baare mein baaz zaef riwayat

Zaef Ahadees ka radd — Hifz-e-Quran se mutalliq zaef riwayat

Zaef Hadith Number 1

((Maa minimri'in yaqra'ul-Qur'aana summa yansaahu illaa laqiyallaaha azza wa jalla yaumal-qiyaamati wa huwa ajzam))

Zaef Hadith Number 2

(Woh Hafiz-e-Quran jo us ki halal karda ashya ko halal aur haram karda ashya ko haram karta hai, woh apne gharane ke das afraad jin par Jahannum wajib ho chuki hoga sifarish karega.) Imam Baihaqi ne ise Shu'ab-ul-Iman mein Jabir raziyaallahu anhu se riwayat kiya hai. (Sheikh Albani rahimahullah Ta'ala ne ise Za'eef-ul-Jaami mein zaef kaha hai.)

Note: Insaan hifze ki tabi'i kamzori ki wajah se bhoolta hai to ma'fu anhu hai, lekin agar amdan ghaflat bartta hai to sakht khatre mein hai aur nuqsan azeem hai.

Quran hifz karne ke baad mehnat ke bawajood bhoolne par awaam mein mashhoor zaef ahadees o khurafaat par radd kiya hai Sheikh Bin Baz rahimahullah ne fatwa mein.

Fazl-e-Hifzil-Qur'an wa Ta'allumuhu wa Mujaahadatu Nisyaanihi

As-suwaal:

Baarakallahu feekum. Risalah wasalat ilal-barnaamaji minal-Iraq baa'isuha ahadul-ikhwati min hunaka yaqulu: Ramadan At-Ta'i Muhafazatut-Ta'meem fima yabdu, akhoona lahu majmoo'atun minal-as'ilati nakhtaaru minha hazas-suwaala yaqulu:

Innani kaseeran maa ahfazu minal-aayaati minal-Qur'anil-Kareemi wa lakinnani ba'da fatratin ansaaha, wa kazalika 'indama aqra'u aayatan fala a'lamu hal hiya saheehatun am laa, summa aktashifu ba'da zaalika annani kuntu mukhti'an, dullooni lau takarramtum?

Al-jawaab:

Al-mashroo'u laka ya akhi an tajtahida fee hifzi maa tayassara min Kitaabillah, wa an taqra'a ala ahlil-ma'rifati minal-ikhwaan-it-tayyibeena fil-madaarisi aw fil-masaajidi aw fil-baiti, wa tahrira ala zaalika. Yaqulun-Nabiyyu ﷺ: Khairukum man ta'allamal-Qur'aana wa allamahu.

Khiyrun-naasi ahlul-Qur'an allazeena ta'allamoohu wa allamoohun-naasa wa 'amilu bihi. Wa yaqulu ﷺ liba'di ashaabihi: Ayuhibbu ahadukum an yazhaba ilaa Buthaan — ilaa waadin fil-Madinah — fa ya'tiya binaaqataini 'azheemataini fee ghairi ithmin wa laa qatee'ati rahim? Qaaloo: Yaa Rasoolallah! Kullunaa yuhibbu zaalika. Faqaala alaihis-salaatu was-salaam: La'an yaghdu ahadukum ilal-masjidi fa yata'allamu aayatayni min Kitaabillah khairun lahu min naaqataini 'azheematin, wa thalaathun khairun min thalaathin, wa arba'un khairun min arba'in wa amthaaluhunna minal-ibil. Fahaza yubayyinu lanaa fazla qiraa'atil-Qur'ani wa ta'allumil-Qur'an.

Fa anta ya akhi tata'allamu, tattasilu bil-ikhwaan-it-tayyibeena fil-masaajidi aw fil-madaarisi aw fi halaqati tahfeezil-Qur'an hatta tastafeeda, wa hatta taqra'a qiraa'atan saheehah.

Wa amma maa ya'ridu minan-nisyaani fala haraja alaika, iza naseeta ba'dash-shay'i laa haraj. Fal-basharu yansa. Yaqulun-Nabiyyu ﷺ:

Innama ana basharun ansa kama tansawna.

Wa sami'a marratan qaari'an yaqra'u faqaala:

Rahimallahu fulaanan laqad azkarani aayata kaza kuntu asqattuha, ya'ni: naseetuha.

Al-maqsoodu annal-insaana qad yansa ba'dal-aayaat, wal-afdalun an yaqula: Naseetu; li-annahu jaa'a fee ba'dil-ahaadeesi annahu alaihis-salaatu was-salaam qaala:

Laa yaqulanna ahadukum: Naseetu aayata kaza, naseetu aayata kaza, bal huwa nussiya, ya'ni: ansaahush-shaitaan, fala yadurruka akhi.

Amma hadith: Man hafizal-Qur'aana summa naseeyahu laqiyallaaha wa huwa ajzam, fa huwa hadithun za'eefun 'indal-ulamaa, laa yathbutu 'anin-Nabiyyi ﷺ. Wan-nisyaanu laisa bikhtiyaaril-insaani wa laisa fee taw'ih, qad yansa mahmaa kaana.

Fal-maqsoodu annal-mashroo'a laka an tajtahida wa tahrisa alal-hifzi, wa tasta'eena billaahi summa biman yatayassaru minal-ikhwaani fee hifzi maa tayassara min Kitaabillah, summa tadrusu zaalika wa ta'tanee bihi wa abshir bil-khair.

Al-muqaddim: Jazaakumullaahu khairan.

Da'eef Hadees Number 3

عُرِضْتُ عَلَى أَجُورِ أُمَّتِي حَتَّى الْقَدَاةِ يُخْرِجُهَا الرَّجُلُ مِنَ الْمَسْجِدِ وَعُرِضْتُ عَلَى دُنُوبِ أُمَّتِي فَلَمْ أَرِ ذَنْبًا أَعْظَمَ مِنْ سُورَةِ مِنَ الْقُرْآنِ أَوْ آيَةٍ ((أَوْتِيهَا رَجُلٌ ثُمَّ نَسِيَهَا))

"Meri ummat ke nek aamaal ke ajr-o-sawab mere saamne pesh kiye gaye, yahan tak ke us tinke ka sawab bhi pesh kiya gaya jise aadmi masjid se nikaal kar phenk deta hai, aur mujh par meri ummat ke gunah (bhi) pesh kiye gaye to maine koi gunah us se barh kar nahin dekha ke kisi ko Quran ki koi surat ya koi ayat hifz ho aur us ne use bhula diya ho." [1]

Da'eef Hadees Number 4

((مَنْ قَرَأَ الْقُرْآنَ وَحَفِظَهُ أَدْخَلَهُ اللَّهُ الْجَنَّةَ وَشَفَعَهُ فِي عَشْرَةِ مِنْ أَهْلِ بَيْتِهِ كُلُّهُمْ قَدْ اسْتَوْجَبُوا النَّارَ))

Ali رضي الله عنه ki taraf mansoob yeh riwayat hai: "Jis ne Quran parha aur use yaad kiya, Allah Ta'ala use Jannat mein daakhil karega, aur us ke ahl-e-khana mein se das aise afraad ke silsile mein us ki shafaat qubool karega jin par Jahannum wajib ho chuki hogi." [2]

Da'eef Hadees Number 5

((مَنْ تَعَلَّمَ الْقُرْآنَ فَاسْتَظْهَرَهُ وَحَفِظَهُ أَدْخَلَهُ اللَّهُ الْجَنَّةَ، وَشَفَعَهُ فِي عَشْرَةِ مِنْ أَهْلِ بَيْتِهِ كُلُّهُمْ قَدْ وَجِبَتْ لَهُمُ النَّارُ))

"Jis kisi ne Quran yaad kiya aur us par ghalib ho gaya to baroz-e-qayamat us ke ghar walon mein se das aise logon ke bare mein us ki sifarish qubool kar li jayegi jin ke liye Jahannum wajib kar di gayi thi." [3]

Daef Hadees Number 6

((إِنَّ الَّذِي لَيْسَ فِي جَوْفِهِ شَيْءٌ مِنَ الْقُرْآنِ كَالْبَيْتِ الْخَرْبِ))

"Woh shakhs jis ke dil mein Quran ka kuch hissa yaad na ho woh veeran ghar ki tarah hai." [4]

Daef Hadees Number 7

حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنُ السَّرْحِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يَحْيَى بْنُ أَبِي ثَوْبٍ، عَنْ رَبَّانٍ بْنِ قَائِدٍ، عَنْ سَهْلِ بْنِ مُعَاذٍ الْجُهَنِيِّ، عَنْ أَبِيهِ ((مَنْ قَرَأَ الْقُرْآنَ وَعَمِلَ بِمَا فِيهِ أَلَيْسَ وَالِدَاهُ تَاجًا يَوْمَ الْقِيَامَةِ صَوُّهُ أَحْسَنُ مِنْ صَوِّ الشَّمْسِ فِي بُيُوتِ الدُّنْيَا لَوْ كَانَتْ فِيكُمْ فَمَا ظَنُّكُمْ بِالَّذِي عَمِلَ بِهِذَا))

"Jis ne Quran parha aur us ki taleemaat par amal kiya to us ke walidain ko qayamat ke roz aisa taj pehnaya jayega jis ki chamak sooraj ki us roshni se bhi zyada hogi jo tumhare gharon mein hoti hai agar woh tumhare darmiyan hota, (phir jab us ke maa baap ka yeh darja hai) to khayal karo khud us shakhs ka jis ne Quran par amal kiya, kya darja hoga." [5]

Note:- Taaham Imam Hakim رحمه الله ne Mustadrak mein doosri sanad ke saath Imam Muslim رحمه الله ki shart par is riwayat ko bayan kiya hai. Imam Hakim رحمه الله ki yeh riwayat "Hasan" hai aur Imam Zahabi رحمه الله ne bhi is ki muwafaqat ki hai. Maine bhi is riwayat ko upar bayan kar diya hai.

Daef Hadees Number 8

حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْحَكَمِ الْخَزَّازُ، أَخْبَرَنَا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ بْنُ أَبِي رَوَادٍ، عَنْ ابْنِ جُرَيْجٍ، عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

عُرِضَتْ عَلَى أَجُورِ أُمَّتِي حَتَّى الْقُدَاةُ يُخْرِجُهَا الرَّجُلُ مِنَ الْمَسْجِدِ وَعُرِضَتْ عَلَى دُنُوبِ أُمَّتِي فَلَمْ أَرْ ذَنْبًا أَعْظَمَ مِنْ سُورَةٍ مِنَ الْقُرْآنِ أَوْ ((إِيَّةٍ أَوْتِيَهَا رَجُلٌ ثُمَّ نَسِيَهَا))

"Mujh par meri ummat ke sawab pesh kiye gaye yahan tak ke woh tinka bhi jise aadmi masjid se nikalta hai, aur mujh par meri ummat ke gunah pesh kiye gaye to maine dekha ke is se bara koi gunah nahin ke kisi ko Quran ki koi surat ya ayat hifz ho phir woh use bhula de." [6]

Daef Hadees Number 9

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ أَخْبَرَنَا حَفْصُ بْنُ سُلَيْمَانَ، عَنْ كَثِيرِ بْنِ زَادَانَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

((مَنْ قَرَأَ الْقُرْآنَ وَاسْتَظْهَرَهُ فَأَحْلَلَ حَالَهُ وَحَرَّمَ حَرَامَهُ أَدْخَلَهُ اللَّهُ بِهِ الْجَنَّةَ وَشَفَعَهُ فِي عَشْرَةِ مِنْ أَهْلِ بَيْتِهِ كُلُّهُمْ وَجِبَتْ لَهُ النَّارُ))

"Jis ne Quran parha aur use poori tarah hifz kar liya, jis cheez ko Quran ne halal thehraya use halal jaana aur jis cheez ko Quran ne haram thehraya use haram samjha to Allah use is Quran ke zariye Jannat mein daakhil farmayega, aur us ke khandan ke das aise logon ke bare mein us (Quran) ki sifarish qubool karega jin par Jahannum wajib ho chuki hogi." [7]

Mazmoon (5)

"Kya dua taqdeer ko radd karti hai?"

Sawal:

Ek hadees hai jis ka mafhoom yeh hai ke dua aur taqdeer aapas mein takrate hain, to kya dua taqdeer ko radd karti hai?

Jawab:

Nabi ﷺ se marwi hadees mein aaya hai ke aap ne farmaya: "Umr mein izafa nahin karta magar neki, aur taqdeer ko radd nahin karta magar dua", aur yeh hadees durust hai, aur is ka ma'ni yeh hai ke dua nagawar cheez ke waqoo hone se bachne ke asbab mein se hai, aur Allah Ta'ala ne taqdeeren muqaddar farmayin aur un ke liye asbab muqarrar farmaye. Pas kuch mubram taqdeeren aisi hain jin mein koi chara nahin, jaise maut, burhapa aur is qisam ki doosri cheezen.

Aur kuch taqdeeren aisi hain jin ke saath murattab asbaab mu'allaq hote hain, pas falan shakhs ki maut falan safar ke saath mu'allaq hai, aur falan ki maut falan bimari ke saath mu'allaq hai, aur falan ki maut falan cheez khane ke saath mu'allaq hai, aur falan ki maut falan falan cheez ke saath mu'allaq hai, us ke saath mu'allaq asbaab hain. Aur falan ki maut is ke saath mu'allaq hai ke agar woh falan dua kare to falan cheez se salamat rahe, aur agar falan dua kare to falan cheez se salamat rahe. Lehaza hadees mein aaya ke taqdeer ko radd nahin karti magar dua, aur umr mein ziyadati nahin karti magar neki.

Mazmoon (6)

Fa'aalun Lima Yureed se Radd Hota Hai Un Par Jo Baaz Makhlooq Ko Allah Ki Tarah Azli Bolte Hain

Al-Halabi:

Hamare Sheikh! Jab maine abhi kuch der pehle yeh kaha tha ke... kya Sheikh-ul-Islam ka "Hawaadith La Awwala Laha" (aisi haadith cheezen jin ki koi ibtida nahin) ke baare mein kehna yeh ma'ni rakhta hai ke woh Allah ke saath qadeem hain? Yahi mera sawal hai.

Ash-Sheikh:

Nahin, jab ke woh tumhein apni baaz kitabon mein yeh kehte hain: "Ma min makhlooqin illa wa masbooq bil-'adam" (koi bhi makhlooq aisi nahin magar yeh ke is se pehle adam tha).

Al-Halabi:

Nahin hamare Sheikh! (Mera ishkaal) to isi ibarat se hi hai.

Ash-Sheikh:

Nahin, yeh ibarat (ba-zahir) wahm paida karne wali hai.

Al-Halabi:

Wahm paida karne wali hai, lekin achha, hum is muamale ko maazi par ulat kar dekhte hain, hum maazi ki baat kar rahe hain... achha ab mustaqbil ki baat karte hain; kya Ahl-e-Jannat ki ne'mat aur Ahl-e-Dozakh ka azaab hamesha ke liye, la-intaha tak, jaari nahin rahega, halaanke woh makhlooq hain?

Ash-Sheikh:

Hamesha rahegi, ji haan.

Al-Halabi:

To jo zaat mustaqbil mein is ko daimi rakhti hai, kya woh maazi mein bhi ise daimi nahin rakh sakti? Aur dono surat mein woh makhlooq hi honge.

Ash-Sheikh:

Ek baat... lekin yahan hum abhi (filhaal) Shara‘ par aitimad kar rahe hain ke: “Awwalu ma khalaqallahu al-qalam” (Allah ne sab se pehle qalam ko paida kiya).

As-Saa’il:

Main ijazat chahta hoon hamare Sheikh! Allah aap ka khaatima behtar farmaye.

Ash-Sheikh:

Hum sab ke liye Aameen. Yahan hum nass par aitimad karke bahs ko khatam karte hain, aur nass hi jaisa ke tum jaante ho, ismat (khata se bachaao) hai.

As-Saa’il:

To aql ke aitibar se (kya hoga)?

Ash-Sheikh:

Aql ke aitibar se bhi... (baat wahi rahegi).

Ash-Sheikh:

In ka is mauzoo par “Sharh Minhaj As-Sunnah” mein bara mufasssal bahs hai, bahut taweel bahs hai, ghalib gumaan hai ke wahan woh bilkul saraahat ke saath kehte hain: “Ma min makhlooqin illa wa huwa masbooh bil-‘adam” (koi makhlooq nahin magar yeh ke is se pehle adam tha); to agar us aadmi (mu‘tariz) ka shubah (yahi hai) to woh Ibn Taimiyyah ke sareeh kalaam se radd ho jata hai ke koi makhlooq nahin magar yeh ke is se pehle adam hai; to phir yeh nahin kaha ja sakta ke woh makhlooqaat ke baare mein Allah عز وجل ki tarah azliyat (hameshgi) ka qaail hai, yeh to un par sareeh ifтира hai.

Nass aur Shariat ke saath khare raho, aur baat khatam.”[\[1\]](#)

Mazmoon (7)

Surah Burooj Se Zaalimon Ki Duniyawi Pakar Ka Isbaat

1- Ashab-ul-Ukhdoon: Duniya Mein Ruswa Kun Halaakat

Allah Ta‘ala ka farman hai:

[Al-Burooj: 4–7] ﴿قَتَلَ أَصْحَابُ الْأُخْدُودِ * النَّارِ ذَاتِ الْوُفُودِ * إِذْ هُمْ عَلَيْهَا قُعُودٌ * وَهُمْ عَلَىٰ مَا يَفْعُلُونَ بِالْمُؤْمِنِينَ شُهُودٌ﴾

“Laanat kiye gaye khandaqon wale, aag wale jin mein eendhan bhara hua tha, jab woh is ke kinaaron par baithe the, aur woh jo kuch momineen ke saath kar rahe the, khud (saamne) dekhne wale the.”

Mufasssireen ke nazdeek “Qutla” ba-ma‘ni “Lu‘ina” hai, yani un par duniya-o-aakhirat ki laanat aur baddua nazil hui, jo duniya mein ruswai, shikast, aur quwwat ke zawaal ki shakal mein zahir hoti hai.

“Fa al-jazaa‘u min jinsil-‘amal”; unhon ne momineen ko aag mein jalaya, Allah unhein bhi aag ka azaab dega (azaab-ul-hareeq).

2. Surah Burooj Mein Umumi Qaida: Batsh-e-Shadeed

Allah Ta‘ala farmata hai:

[Al-Burooj: 12–13] ﴿إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ * إِنَّهُ هُوَ يُبْدِي وَيُعِيدُ﴾

“Al-Batsh” ka ma‘ni sakht pakar aur qahr hai; mufasssireen ke nazdeek is mein duniya aur aakhirat dono ki saza dakhil hai, yani jab Allah kisi zalim qaum ko pakarta hai to us ki giraft aisi shadeed hoti hai ke taqat, saltanat aur asbaab sab bekaar ho jate hain.

Agli aayaat mein Fir‘aun aur Samood ka zikr isi batsh-e-dunyawi ki misaal ke taur par aaya:

[Al-Burooj: 17–18] ﴿هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ * فِرْعَوْنُ وَثَمُودُ﴾

Fir‘aun pani mein gharq hua, aur Samood par cheekh o zalzala o sa‘iqa ki surat mein azaab aaya; yeh sab dunyawawi ijtimai azaab ki badi misaalein hain.

3. Quran Mein Dunyawawi Azaab Ki Qismein

Quran Kareem ne mukhtalif maqamat par duniya mein nazil hone wale azaab ki muta‘addid suratein zikr ki hain, jo zalimon ke liye “Iqaabun Ajil” (jaldi saza) ki haisiyat rakhti hain:

Azaab min fawqikum – Ooper se azaab:

[Al-An‘aam: 65] ﴿أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ﴾

Jaise Qaum-e-Loot par aasmani pathron aur bastiyon ke ulataye jane ka azaab.

Azaab min taht arjulikum – Neeche se azaab:

[Al-An‘aam: 65] ﴿أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ﴾

Jaise Qaroon par zameen ka dhansa diya jana:

[Al-Qasas: 81] ﴿فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ﴾

Al-Joo‘ wal-Qaht – Bhook aur qaht:

[Al-Mu‘minoos: 76] ﴿وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَاثُوا لِرَبِّهِمْ وَمَا يَتَضَرَّرُونَ﴾

Mufasssireen ne ise qaht aur ma‘ashi tangi se ta‘beer kiya hai; bahut si ummaton par yeh azaab bad-a‘maali aur zulm ki wajah se aaya.

Salb-ul-Maal wan-Ni‘mah – Maal aur ne‘mat ka chhin jana:

Ashab-ul-Jannah (baagh walon) ke baare mein Allah ne farmaya:

[Al-Qalam: 33] ﴿كَذَلِكَ الْعَذَابُ﴾

Yani duniya mein un ke baagh ko tabah kar dena bhi ek qisam ka azaab hai.

Yeh sab suratein Surah Burooj ke “Batsh-e-Rabbika” ke mafhoom ke taht jama ho jati hain, yani Allah zalimon ko kabhi ijtimai halaakat, kabhi ma‘ashi qaht, kabhi zalzalon o sailaab aur kabhi andarooni khana-jangi ke zariye pakar leta hai.

Zalim Ke Liye Dunyawawi Azaab – Nusooos-e-Quran o Hadees

1. Zulm Ka Umumi Hukm Aur Us Ka Anjaam

Hadees-e-Qudsi mein Allah Ta‘ala farmata hai:

«يَا عِبَادِي إِنِّي حَزَمْتُ الظُّلْمَ عَلَى نَفْسِي، وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالُمُوا»

“Ey mere bandon! Maine apne upar zulm haraam kar liya hai aur tumhare darmiyan bhi ise haraam kar diya, pas tum aapas mein zulm na karo.”

Quran mein hai:

[Al-An‘aam: 21] (إِنَّهُ لَا يَفْلِحُ الظَّالِمُونَ)

Yani zalim duniya o aakhirat dono mein falaah nahin pate, chahe waqti taur par taqat o daulat ki zahiri numaaish kyun na ho.

Ek aur aayat mein zulm ko duniya ke masaib ka sabab bataya:

[Ash-Shoora: 30] (وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ)

Yani bahut si aafatein khud insaanon ke zulm o gunahon ka nateeja hoti hain.

2. Hadees: Zameen Ke Huqooq Mein Zulm Ki Duniawi o Ukhrawi Saza

Nabi ﷺ ne farmaya:

مَنْ ظَلَمَ قَيْدَ شِبْرٍ مِنَ الْأَرْضِ طَوَّقَهُ اللَّهُ إِيَّاهُ مِنْ سَبْعِ أَرْضِينَ

“Jo shakhs ek baalisht zameen mein zulm karega, Allah Qayamat ke din use saat zameenon ka tauq bana kar us ke gale mein daal dega.”

Quran mein ijtima‘i tabahi ke baare mein farmaya:

[Al-Kahf: 59] (وَتِلْكَ الْأُفُؤَى أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا)

“Yeh bastiyan hum ne us waqt halaak ki jab unhon ne zulm kiya.”

Yeh halaakat kabhi ba-zahir “tabee‘i aafaat” ki shakal mein aati hai, magar haqeeqat mein zalimon par Rabb ki qahr-aamez pakar hai.

Hasan Basri rahimahullah ne is aayat ke zail mein farmaya:

انْظُرُوا إِلَى هَذَا الْكَرَمِ وَالْجُودِ؛ قَتَلُوا أَوْلِيَاءَهُ وَهُوَ يَدْعُوهُمْ إِلَى التَّوْبَةِ

“Is karam o jood ko dekho; unhon ne Allah ke awliya ko qatl kiya aur woh (Allah) phir bhi unhein taubah ki taraf bula raha hai.”

Yani zalim agar taubah na kare to use dohra khasara hai:

Duniya mein: ruswai, be-barkati, khauf, qaht, siyasi o samaji halaakat;

Aakhirat mein: Jahannum aur Hareeq ka daimi azaab.

3. Khulasa: Zalim Ko Duniya Mein Azaab Ki Aham Suratein

Khauf o Adam-e-Aman:

[An-Nahl: 112] (فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ)

Zulm o kufr ke nateeja mein bhook aur khauf ka ghalaba.

Ma'ashi Tabahi o Qaht:

Qaumo ka rizq tang hona, baarish ka ruk jana, tijarat ka barbaad hona.

Ijtima'i Halaakat:

Zalzala, toofan, sa'iqah, gharq, khasf waghera; jaisa Qaum-e-Nooh, Aad, Samood, Qaum-e-Loot, Fir'aun waghera ke saath hua.

Androoni Fitna o Khana-Jangi:

﴿قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا﴾ [Al-An'aam: 65]

Girohi tafarruq aur aapsi qitaal bhi azaab ki ek qisam hai.

In sab nusoos se maloom hua ke Surah Burooj ka paigham mahaz tareekhi qissa nahin, balke har daur ke zalimeen ke liye tanbeeh hai ke Allah ka batsh sakht hai, woh duniya mein bhi apni qudrat ke mukhtalif mazahir ke zariye zalim ko pakar leta hai, aur agar woh baaz na aaye to aakhirat ka Hareeq us ka muntazir hai.

Mazmoon (8)

Fir'aun wa Samood par ek mazmoon, taake zalim apne zulm se ruk jaye

Fir'aun aur Samood ka anjaam Quran mein zalimon ke liye aaina aur sakht tareen tanbeeh hai ke Allah zalim ko mohlat to deta hai, magar jab pakarta hai to chhorta nahin.

Fir'aun: Taqat, Takabbur aur Gharq Hone ka Anjaam

1- Fir'aun ka Zulm aur Da'wa-e-Rububiyyat

Fir'aun ne sirf zulm nahin kiya balki rububiyyat aur uluhiyyat ka da'wa kiya:

﴿فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ﴾
[An-Naazi'aat: 24]

“Phir us ne kaha: Main tumhara sab se bara Rabb hoon.”

Us ne kamzor Bani Isra'eel ko ghulam banaya, un ke beton ko qatl aur aurton ko zinda chhorne ka khaufnaak nizaam qaim kiya:

﴿يُدَبِّرُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ﴾
[Al-Baqarah: 49]

2. Duniyawi Azaab: Musalsal Nishaniyan, Phir Gharq

Allah Ta'ala ne Fir'aun aur us ki qaum par baar baar duniyawi azaab bheje, shayad ke woh palat aayein:

﴿فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَ آيَاتٍ مُّفَصَّلَاتٍ﴾
[Al-A'raaf: 133]

“Phir hum ne un par toofan, tididi, joon, mendak aur khoon bheja, jo alag alag nishaniyan thin.”

Har baar azaab aata, woh Moosa 'alaih-salaam se du'aein karwate, azaab talte hi phir zulm aur kufr par laut jate.

Aakhirkaar anjaam yeh hua:

﴿فَأَعْرَضْنَاهُمْ فِي أَلِيمٍ بَاتَتْهُمْ كَذَّبُوا بِآيَاتِنَا﴾
[Al-A'raaf: 136]

“Pas hum ne unhein samandar mein gharq kar diya, is wajah se ke unhon ne hamari aayaat ko jhutlaya.”

Aur Allah ne is ibrat ko Qayamat tak ke zalimon ke liye mehfooz kar diya:

﴿فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَ آيَةً﴾
[Yunus: 92]

“Aaj hum tere badan ko bacha lenge taake tu apne baad aane walon ke liye nishani ban jaye.”

3. Hadees se Tanbeeh: Zalim ko Mohlat, Magar Giraft Sakht

Rasool Allah ﷺ ne farmaya:

"إِنَّ اللَّهَ لِيُمْلِي لِلظَّالِمِ، حَتَّىٰ إِذَا أَخَذَهُ لَمْ يَفْلِتْهُ"

“Beshak Allah zalim ko dheel deta rehta hai, yahan tak ke jab pakarta hai to phir chhorta nahin.”

Phir Aap ﷺ ne yeh aayat tilawat farmayi:

﴿وَكَذَٰلِكَ أَخَذُ رَبُّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخَذَهُ أَلِيمٌ شَدِيدٌ﴾
[Hood: 102]

“Beshak Allah zalim ko mohlat deta hai, lekin jab us ki giraft aati hai to phir bachne ki koi gunjaish nahin hoti.”

Fir‘aun ki lambi mohlat, musalsal nishaniyan aur phir yakayak gharq hona zalimon ke liye ibrat ka sabaq hai.

Samood: Taqat, Tehzeeb aur Cheekh o Sa‘iqa ka Azaab

1. Samood ka Kufr aur Zulm

Samood ek mutamaddin aur mazboot qaum thi. Woh paharon ko تراش kar mehfooz ghar banati thi:

﴿وَتَتَجَشَّوْنَ مِنَ الْجِبَالِ بُيُوتًا فَارِهِينَ﴾
[Ash-Shu‘ara: 149]

“Aur tum paharon ko تراش kar fakhr ke saath gharon mein tabdeel karte ho.”

Allah ne unhein Nabi Saleh ‘alaihis-salaam bhi bheja:

﴿وَأِلَىٰ نَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ﴾
[Al-A'raaf: 73]

“Allah ne un ke mutalbe par ‘Naqatullah’ ka mojiza ata kiya aur hukm diya ke use na chherain, lekin:

﴿فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ﴾
[Al-A'raaf: 77]

“Unhon ne oontni ko maar dala aur apne Rabb ke hukm se sirtabi ki.”

Yeh sirf aqeede ka kufr nahin, balki Allah ki nishani par barah-e-raast hamla, aur khuli sarkashi thi – yahi zulm ki inteza hai.

2. Duniyawi Azaab: Saa'iqah / Saihah / Rajfah

Allah Ta'ala ne farmaya:

﴿فَأَخَذْنَاهُمُ الرِّجْفَ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ﴾

[Al-A'raaf: 78]

“To unhein zalzale ne pakar liya, phir woh apne gharon mein ghutnon ke bal gire pare reh gaye.”

Aur ek aur jagah:

﴿فَأَخَذْنَاهُمُ الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ﴾

[Hood: 67]

“To unhein cheekh (ki saa'iqah) ne pakar liya, phir woh apne gharon mein aundhe pare reh gaye.”

Mufasssireen farmate hain ke yeh ek zabardast cheekh aur zalzala tha jis ne un ke taqatwar jismon ko ek lamhe mein halaak kar diya.

3. Quran ka Wazeh Sabaq

Allah Ta'ala farmata hai:

﴿وَعَادًا وَثَمُودًا وَقَدْ تَبَيَّنَ لَكُمْ مِنْ مَسَاكِينِهِمْ﴾

[Al-'Ankaboot: 38]

“Aur Aad aur Samood, halaanke un ke masakin tum par zahir ho chuke hain.”

Yani un ke asaar, tabah-shudah bastiyan aur malbe wali imaratein khud zalimon ke liye khamosh khutba hain ke sab kuch ho, magar zulm aur takabbur ke saath dawaam mumkin nahin.

Zulm se Baaz Aane ke Liye Chand Sareeh Nusooos

1. Zulm ki Hurmat (Hadees-e-Qudsi)

”يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي، وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا“

(Riwayat Muslim)

“Ae mere bandon! Main ne apni zaat par zulm haraam kiya hai aur tumhare darmiyan bhi ise haraam kar diya, so tum aapas mein zulm na karo.”

2. Zulm se Qayamat ki Tareekiyan

Rasool Allah ﷺ ne farmaya:

”اتَّقُوا الظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ“

(Riwayat Muslim)

“Zulm se bacho, kyun ke zulm Qayamat ke din tareekiyan hai.”

3. Mamooli sa Zulm bhi Halka Nahin

Nabi ﷺ ne farmaya:

”مَنْ ظَلَمَ قَيْدَ شَيْءٍ مِنَ الْأَرْضِ، طَوَّقَهُ اللَّهُ إِيَّاهُ مِنْ سَبْعِ أَرْضِينَ“
(Muttafaq ‘Alaih)

“Jo shakhs ek baalisht zameen mein zulm karega, Allah use Qayamat ke din saat zameenon ka tauq bana dega.”

Agar ek baalisht zameen ka zulm itna sakht anjaam rakhta ho, to khoon-e-na-haq, logon ki azadi, izzat, maal, deen aur huqooq par daka daalne wale hukmaran, idare aur afraad apne anjaam ka khud andaza karein.

Natija: Fir‘aun wa Samood – Har Zalim ka Aaina

Fir‘aun ke paas saltanat, fauj, system, maeeshat, aur “Ana Rabbukumul A‘la” ka ghuroor tha; phir pani ki ek lapet ne sab khatam kar diya.

Samood ke paas engineering, mazboot imaratein, paharon mein kate hue mahal aur aman ka ehssaas tha; ek cheekh aur zalzale ne sab khaak kar diya.

Har zalim ko yeh sabaq hai ke Allah ka qaida nahin badla:

﴿وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا﴾
[Al-Kahf: 59]

“Yeh bastiyan hum ne us waqt halaak ki thin jab unhon ne zulm kiya.”

Har zalim ke liye rasta do hi hain:

Ya Fir‘aun wa Samood ki tarah takabbur aur zulm par date rahein, phir duniya o aakhirat dono mein tabahi;

Ya foran haq ki taraf mutawajjah ho kar taubah, mazloomon ke huqooq ki adaigi, aur adl o ihsan ki rawish ikhtiyar kare, warna:

”إِنَّ أَخَذَهُ الْيَمُّ شَدِيدٌ“

“Beshak us ki pakar nihayat dardnaak aur sakht hai.”

Mazmoon (9) (Ibn Taimiyah aur Ibn Khaldun ka Adl o Zulm par Tareekhi Tajziya)

Ibn Taimiyah aur Ibn Khaldun ne Adl o Zulm par tareekhi tajziya pesh kiya hai aur Firauni zulm ke khilaf har daur mein Ulama ne likha aur naseehat ki hai.

Ibn Taimiyah:

Aur logon ke muamalat duniya mein asal mein adl ke saath hi durust rehte hain, agarche is adl ke saath woh baaz qisam ke gunahon mein kuch mulawwis bhi ho, yeh is se zyada durust rehte hain banisbat is ke ke huqooq mein zulm ho, chahe zulm karne wala kisi gunah mein mulawwis na bhi ho. Isi liye kaha gaya hai: Allah Ta‘ala ek adil riyasat ko qa‘im rakhta hai agarche woh kafir ho, aur zalim riyasat ko qa‘im nahin rakhta agarche woh Musalman ho; aur yeh bhi kaha gaya hai: Duniya adl aur kufr ke saath baqi reh sakti hai, lekin zulm aur Islam ke saath baqi nahin reh sakti.

Is ki wajah yeh hai ke adl har cheez ka nizam hai; jab duniya ke muamalat adl par qa‘im kiye jayein to woh (duniya) qa‘im rehti hai, agarche sahib-e-adl (hakim/riyasat) ka aakhirat mein koi hissa na ho; aur jab

adl par qa'im na hon to woh qa'im nahin rehti, agarche sahib-e-adl ke paas aisa iman ho jis ke sabab woh aakhirat mein ajr pa le. Hawala kitab: (Al-Istiqamah: 2/246 - 248).

Al-Zulm Mu'zin bi Kharab al-Umran

Yeh jumla Ibn Khaldun ki Muqaddimah ka mashhoor baab unwan hai: «Al-Fasl al-Thalith wa al-Arba'un fi anna al-zulm mu'zin bi-kharab al-umran».

Asal ibarat aur mafhoom:

Ibn Khaldun zulm ko yun ta'reefan likhte hain:

“Al-'udwan 'ala al-nas fi amwalihim zahib bi-amalihim fi tahsilihā wa iktisabihā... fa-idha qa'ada al-nas 'an al-ma'ash... intaqada al-umran wa kharib.”

Ibn Khaldun ka usool:

Zulm (khaas taur par amwal, huqooq, a'raaz aur a'maal par ta'addi) logon ki aarzu aur himmat maar deta hai, woh kasb o amal chhor dete hain, bazaar o hirfat thandi par jati hai, yun umran tootne lagta hai.
