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**asal Kitab ki taraf rujoo farmaen in sha Allaah in sha Allaaah
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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
zikh Kia jae Allaah qabool farmae sab ki mahant**

Ameen

Shukriya

Shoba e nashro ishaat,

Askislampedia

Pahla Hissa *****

[Surah Al-Mutaffifeen ki Tafseer 12 hisson mein]() ((Tafseer of Surah mutaffifeen in 12 Segments)

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

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

(83) Surah Al-Mutaffifeen

Naap tol me kami karne waale

Those Who Deal in Fraud

Maqaam-e-Nuzool

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

`Baaz Ahdaaf

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

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

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

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

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

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

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

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

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

Mazeed maloomat ke liye is kitaab ko zaroor parhein (At-Tasfiyah wat-Tarbiyah wa Haajatu al-Muslimeen Ilaiha: Muhammad Nasiruddin al-Albani)`

`Mukhtasar Ta'aruf

Surah Al-Mutaffifin: Mauzuaat, saakht aur bahami rabt

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

Mauzuaat

Baddiyanti aur na-insafi ki mazammat

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

Aakhirat mein jawabdahi

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

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

Badkaron aur nekokaron ka anjaam

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

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

Nek logon ka mazaq uraana

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

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

Jannat ki khushiyan

Surah nekokaron ke ina'maat bayan karti hai, jin mein Tasneem ka khalis mashroob aur mominon ke chamkdar chehrey शामिल hain, jo jannat mein un ki abadi khushi ki alamat hain.

Gunah ke nataij

Surah bayan karti hai ke gunah dil ko siyaah kar deta hai aur insaan ko apne Rab se door kar deta hai.

Yeh ilahi hidayat ko nazarandaaz karne se khabardaar karti hai, aur batati hai ke aakhirat ko nazarandaaz karna ikhlaqi zawal ka bais banta hai.

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

Surah ko teen aham hisson mein taqseem kiya ja sakta hai

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

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

Badkaron aur nekokaron ka anjaam (Aayaat 7-28)

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

v 'Illiyyeen ke taur par nekokaron ke record aur un ke abadi inaamaat ki tafseel.

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

Badla poora milega (Aayaat 29-36)

v Duniyavi zindagi mein kafiron ka mominon ka mazaaq uraana.

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

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

Aayaat ke darmiyan bahami rabt

Ikhlaqi na-insafi aur jawabdahi:

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

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

Badkaron aur nekokaron ke mutazaad anjaam

Darmiyani hissa Sijjeen aur ‘Illiyeeen ke darmiyan zabardast taqabul paida karta hai, jo batata hai ke imaan-o-a’maal insaan ke anjaam ka ta’ayyun karte hain.
Yeh taqabul baddiyanti aur aakhirat par imaan ke nataij ko ujagar karta hai.

Mazaq aur ilahi insaaf

Aakhri hissa dunyavi zindagi mein kafiron ke mazaq ko aakhirat mein un ki zillat se jorta hai. Surah batati hai ke insaaf ke tarazu kaise barabar hote hain, jo mominin ke liye tasalli aur kafiron ke liye intibah hai.

Mauzuaat mein rabt

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

Nateeja:

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

Doosra Hissa *****

(Tafseeri Tarjamah)

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

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

Bismillahir-Rahmanir-Raheem

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

Aayat 1: وَيْلٌ لِّلْمُطَفِّفِينَ

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

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

Aayat 2: الَّذِينَ إِذَا اُكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ

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

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

Aayat 3: وَإِذَا كَالُواهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ

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

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

Aayat 4: أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ

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

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

Aayat 5: لِيَوْمٍ عَظِيمٍ

v "Ek azeem din ke liye."

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

Aayat 6: يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ

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

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

Aayat 7: كَلَّا إِنَّ كِتَابَ الْفُجَارِ لَفِي سِجِّينَ

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

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

Aayat 8: وَمَا أَدْرَاكَ مَا سِجِّينَ

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

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

Aayat 9: كِتَابٌ مَّرْقُومٌ

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

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

Aayat 10: وَيَلَّ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

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

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

Aayat 11: الَّذِينَ يُكَذِّبُونَ بَيُّومَ الدِّينِ

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

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

Aayat 12: وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ

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

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

Aayat 13: إِذَا تَتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ

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

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

Aayat 14: كَلَّا بَنِي رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

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

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

Aayat 15: كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ

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

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

Aayat 16: ثُمَّ إِنَّهُمْ لَصَالُو الْجَحِيمِ

v "Phir beshak woh Jahannam mein jhonk diye jayenge."

Un ka hatmi anjaam Jahannam hai, jahan woh apne inkar aur na-insafi ke nataij bhugtenge.

Aayat 17: ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ

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

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

Aayat 18: كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلَيِّنَ

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

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

Aayat 19: وَمَا أَدْرَاكَ مَا عِلِّيُّونَ

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

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

Aayat 20: كِتَابٌ مَّرْقُومٌ

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

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

Aayat 21: يَشْهَدُهُ الْمَقَرَّبُونَ

v "Jise muqarrab farishte dekh rahe honge."

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

Aayat 22: إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ

v "Beshak nekokar ne'maton mein honge."

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

Aayat 23: عَلَى الْأَرَانِكِ يَنْظُرُونَ

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

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

Aayat 24: تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ

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

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

Aayat 25: يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ

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

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

Aayat 26: خَتَامُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ

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

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

Aayat 27: وَمَرَّاجُهُ مِنْ تَسْنِيمٍ

v "Aur us ki aamezish Tasneem se hogi."

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

Aayat 28: عَيْنًا يَشْرَبُ بِهَا الْمَقَرَّبُونَ

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

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

Aayat 29: إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ

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

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

Aayat 30: وَإِذَا مَرُّوا بِهِمْ يَتَغَامَرُونَ

v "Aur jab woh un ke paas se guzarte to aankhon se ishare karte (ya'ni tanz karte)."
Woh mominon ko haqeer samajhte huay tanzia nazron se dekhte the.

Aayat 31: وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ

v "Aur jab apne ghar walon ki taraf laut-te to hanste khelte laut-te."
Woh apne is mazaq par fakhr karte aur doosron ke saath isay tafreeh ke taur par baant-te the.

Aayat 32: وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ

v "Aur jab unhein dekhte to kehte: 'Beshak yeh log yaqeenan gumrah hain.'"
Kaafiron ne mominon ko gumrah aur bewakoof samajhte huay ghalat faisla kiya.

Aayat 33: وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ

v "Haalanke unhein un par nigran bana kar nahi bheja gaya tha."
Allah wazeh karta hai ke in mazaq udate walon ko mominon par hukmrani ya un ke bare mein faisla karne ka koi haq hasil nahi tha.

Aayat 34: فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ

v "To aaj imaan walay kaafiron par hans rahe hain."
Aakhirat mein kirdar badal jate hain: momin khushi manate hain jabke kaafir zillat ka samna karte hain.

Aayat 35: عَلَى الْأَرَائِكِ يَنْظُرُونَ

v "Aaram-deh sofon par tek lagaye (baithay) dekh rahe hain."
Ab Jannat mein maujood momin apne mazaq udate walon ki saza ka mushahida kar rahe hain.

Aayat 36: هَلْ تُؤْتَوْنَ ثَوَابَ الْكُفَّارِ مَا كَانُوا يَفْعَلُونَ

v "Kya kaafiron ko un ke a'maal ka badla de diya gaya?"
Surah is tasdeeq par khatam hoti hai ke kaafiron ko un ke a'maal ki munsefana saza mil chuki, aur mukammal insaaf qaim hua.

Teesra Hissa *****

Teesra Hissa (Lughwi Tashreeh) – (Kalma ki Saakht ki Samajh)

Hissa Awwal: Kitaab "As-Siraaj" se Alfaaz ka Majmua aur Lughwi Tashreeh

Hissa Doyum: Arshad Basheer Madani ki taraf se Alfaaz ka Majmua, Kalma ki Saakht ki Samajh.

Surah ka Tafseeli Tajziya (Aayat ba Aayat), jis mein Alfaaz par Tawajjoh di gayi hai. Is Tajziye mein Asmaa ke Wahid aur Jama, tamaam Mushtaqaat ke Maazi, Mudaari, Mujarrad aur Masdar, aur un ke Maani shaamil hain. Yeh Amal hamein Qur'an ke gehre Maani mein mazeed ghota lagane ke qaabil banata hai.

Tarteef: 83 ... Surah Al-Mutaffifin ... Ayaat: 36 ... Makki

Aayat ... Kalima ... Ma'ni

Shumaar | Qur'ani Alfaaz | Arabi mein Ma'ni | Urdu mein Ma'ni | Angrezi mein Ma'ni

1. ويل — Azaab shadeed — Bari kharabi hai — Woe to
2. للمطففين — Allazeena yabkhasoon al-mikyaala wal-meezaan — Kami karne walon ki — Those who give less
3. يخسرون — Yanqusoon fil-mikyaali wal-meezaan — Woh kam dete hain — They cause loss
4. يظن — Ya'taqid — Woh khayal karte hain — They think
5. كتاب الفجار — Kitaabu a'maalihim, aw maseeruhum — Badkaron ka Aamaal-naama — The record of the wicked
6. سجين — Sijn, wa dayyiq — Sijjeen (tangi) — Sijjeen (congested)
7. مرقوم — Maktub kal-raqmi fit-thawb la yumha — Likhi hui (kitaab) — Inscribed
8. معتد — Zaalim mutajaawiz lil-hadd — Hadd se aage nikal jaane wala — Transgressor
9. أثيم — Katheerul-ithm — Gunaahgaar — Sinful
10. أساطير — Abaateel — Afsaane — Stories
11. ران — Ghatta — Zang — The stain has covered
12. لمحجوبون — Mahroomoon min ru'yati Rabbihiim — Oat mein rakhe jaayenge — They will be partitioned
13. لصلوا الجحيم — La-daakhiloon an-naara yuqaasoon harraha — Jahannum mein jhonk diye jaayenge — They will enter and burn in Hellfire
14. لفي عليين — La-fi martabatin wa makaanin 'aal — 'Illiyyeen mein hai (oonchi jagah mein) — In 'Illiyin (high place)
15. الأرائك — Al-asurratul-muzayyanatu bis-sutoori wath-thiyaab — Masahriyon — On adorned couches
16. نضرة — Bahjah — Tar-o-taazgi — The radiance
17. رحيق — Khamrun saafiyah — Khaalis — Pure wine
18. ختامه مسك — Aakhiruhu raa'ihatul-misk — Mushk ki mohar — The last of it is musk (the sealed nectar)
19. ومزاجه — Khaltuhu — Us ki aameezish — And its mixture
20. تسنيم — 'Ainun fi a'lal-Jannah — Tasneem — Tasneem
21. يشرب بها — Yashraboon mutalazzizeena biha — Woh log (is chashme se) piyenge — They will drink from it
22. يتغامزون — Yaghmazu ba'duhum ba'dan bi-a'yunihiim istihzaa — Aapas mein aankh ke ishaare karte hain — Derisive glances
23. انقلبوا — Raja'oo — Woh log lote — They returned
24. فكهن — Mutalazzizeena bisukhriyatihim minal-mu'mineen — Dil-lagiyan karte — Jestng (joking)
25. حافظين — Ruqabaa'u yuhsoona a'maalahum — Paasbaan — As guardians
26. ثوب — Jooziya — Poora poora badla paa liya — Been rewarded

Hissa Doyum: Arshad Basheer Madani ki taraf se Alfaaz ka Majmua, Kalma ki Saakht ki Samajh.

Surah ka Tafseeli Tajziya (Aayat ba Aayat), jis mein Alfaaz par Tawajjoh di gayi hai. Is Tajziye mein Asmaa ke Wahid aur Jama, tamaam Mushtaqaat ke Maazi, Mudaari, Mujarrad aur Masdar, aur un ke Maani shaamil hain. Yeh Amal hamein Qur'an ke gehre Maani mein mazeed ghota lagane ke qaabil banata hai.

Ayaat 1-6: Naap Tol mein Kami Karne Walon ki Muzammat

1. وَيْلٌ لِّلْمُطَفِّفِينَ

- وَيْلٌ: Ism; Wahid (is ka koi jama nahi). Ma'ni: "Kharabi" ya "sakht azaab ki wa'eed".
- لِّلْمُطَفِّفِينَ:
 - الْمُطَفِّفِينَ: Ism; الْمُطَفِّف (Wahid) ki jama.
 - Asal: ط-ف-ف
 - Seegah: Mazeed feeh (Baab Taf'eel)
 - Ma'ni: "Woh log jo naap tol mein kami karte hain" ya "jo naap tol mein dhoka dete hain."

2. الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ

- الَّذِينَ: Mawsool; Jama. Ma'ni: "Woh log jo"
- اكْتَالُوا: Fe'l (Maazi); Jama Muzakkar Ghaib.
 - Asal: ك-ي-ل (Baab Daraba Yadribu)
 - Seegah: Mazeed feeh (Baab Iftiaal)
 - Ma'ni: "Woh apne liye naapte hain."
- عَلَى النَّاسِ:
 - النَّاسِ: Ism; Insaan ki jama. Ma'ni: "Log"
- يَسْتَوْفُونَ: Fe'l (Mudaari); Jama Muzakkar Ghaib.
 - Asal: و-ف-ي
 - Seegah: Mazeed feeh (Baab Istif'aal)
 - Ma'ni: "Woh poora lete hain."

3. وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ

- كَالُوهُمْ: Fe'l (Maazi); Jama Muzakkar Ghaib.
 - Asal: ك-ي-ل (Baab Daraba Yadribu)
 - Seegah: Thulathi Mujarrad
 - Ma'ni: "Woh un ke liye naapte hain."
- وَزَنُوهُمْ: Fe'l (Maazi); Jama Muzakkar Ghaib.
 - Asal: و-ز-ن (Baab Daraba Yadribu)
 - Seegah: Thulathi Mujarrad
 - Ma'ni: "Woh un ke liye tolte hain."
- يُخْسِرُونَ: Fe'l (Mudaari); Jama Muzakkar Ghaib.
 - Asal: خ-س-ر

- Seegah: Mazeed feeh (Baab If'aal)
- Ma'ni: "Woh nuqsan dete hain."

4. لَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ

- **يَظُنُّ**: Fe'l (muzari); wahid muzakkar ghaib.
 - Asal: ظن-ن
 - Seegha: Sulasi mujarrad
 - Ma'ni: "Kya woh nahin samajhte?" ya "kya woh yaqeen nahin karte?"
- **مَبْعُوثُونَ**: Ism; مَبْعُوث (wahid) ki jama.
 - Asal: بع-ث (Baab Fataha Yaftahu)
 - Ma'ni: "Dobara uthaye jayenge."

5. لِيَوْمٍ عَظِيمٍ

- **يَوْمٍ**: Ism; wahid.
 - Ma'ni: "Din".
- **عَظِيمٍ**: Sifat; wahid muzakkar.
 - Ma'ni: "Azeem" ya "bohat bara".

6. يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ

- **يَقُومُ**: Fe'l (muzari); wahid muzakkar ghaib.
 - Asal: قام-م (Baab Nasara Yansuru)
 - Seegha: Sulasi mujarrad
 - Ma'ni: "Khare honge" ya "uthenge".
- **النَّاسُ**: Ism; insaan ki jama.
 - Ma'ni: "Log".
- **لِرَبِّ**: Ism; wahid.
 - Ma'ni: "Rab ke liye".
- **الْعَالَمِينَ**: Ism; عَالَم (wahid) ki jama.
 - Ma'ni: "Tamam jahanon ka Rab".

Ayaat 7–17: Badkaron ka anjaam

7. كَلَّا إِنَّ كِتَابَ الْفُجَارِ لَفِي سِجِّينٍ

- **كِتَابٍ**: Ism; wahid.
 - Ma'ni: "Record" ya "Naama-e-A'maal".
- **الْفُجَارِ**: Ism; فَجَار ki jama.
 - Asal: فجر-ف (Baab Nasara Yansuru)
 - Ma'ni: "Badkaar".
- **سِجِّينٍ**: Ism.

- Ma‘ni: “Sab se nichli gehraiyan mein record” ya “woh maqam jahan fujjaar ka naama-e-a‘maal hai”.

8. وَمَا أَدْرَاكَ مَا سِجِّينُ

- اَدْرَاكَ: Fe‘l (maazi); wahid muzakkar haazir.
 - Asal: در-ي
 - Seegha: Mazeed feeh (Baab If‘aal)
 - Ma‘ni: “Tumhein kya maloom?”

9. كِتَابٌ مَرْقُومٌ

- كِتَابٌ: Ism; wahid.
 - Ma‘ni: “Likha hua record”.
- مَرْقُومٌ: Sifat; wahid.
 - Asal: ر-ق-م (Baab Nasara Yansuru)
 - Ma‘ni: “Likha hua” ya “tehreer shudah”.

Aayat 10: لِّلْمُكَذِّبِينَ

- Ma‘ni: “Jhutlane walon ke liye.”

Aayat 11: يَوْمَ الدِّينِ

- Ma‘ni: “Jaza o saza ke din.”

Aayat 12: وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ

- Ma‘ni: “Har sarkash gunahgaar.”

Aayat 13: أَسَاطِيرُ الْأَوَّلِينَ

- Ma‘ni: “Agloon ke afsane hain.”

Ayat 14: Raan [1] Rāna [2]

v "Un ke aamaal ka zang charh gaya hai."

Ayat 15: La-Mahjooboon

v "Parday mein rakhe jayenge."

La-Saalu al-Jaheem

v "Woh Jahannam mein jhonk diye jayenge."

Ayat 18-28: Nekokaron ka Inaam

18. Kallā inna kitaaba al-abraari lafee illiyyeen

v Al-Abraar: Ism; Barr ki jama.

· Ma‘ni: "Nekokaar"

v Illiyyeen: Ism; jama.

· Asal: ع-ل-و

· Ma‘ni: "Sab se buland maqamaat"

22. ‘Ala al-araa’iki yanzuroon

v Al-Araa’ik: Ism; Areekah ki jama.

· Ma‘ni: "Takht"

v Yanzuroon: Fi‘l (Muzari’); jama muzakkar gha’ib.

· Asal: ن-ظ-ر

· Ma‘ni: "Woh dekh rahe hain"

Ayat 29–36: Momino ka mazaaq aur kirdaron ka ulat jaana

29. Inna allazeena ajramoo kaanoo minallazeena aamanoo yadhakoon

v Inna: Harf; ma‘ni: "Beshak"

v Allazeena: Mosool; jama. Ma‘ni: "Woh log jo"

v Ajramoo: Fi‘l (Maazi); jama muzakkar gha’ib.

· Asal: ج-ر-م

· Seegah: Mazeed feeh (Baab If‘aal)

· Ma‘ni: "Unhon ne jurm kiye"

v Kaanoo: Fi‘l (Maazi); jama muzakkar gha’ib.

· Asal: لك-ون (Baab Nasr Yansur)

· Ma'ni: "Woh thay"

v Yadhakoon: Fi'l (Muzari'); jama muzakkar gha'ib.

· Asal: ض-ح-ك (Baab Sami'a Yasmi'u)

· Ma'ni: "Woh hanste thay"

30. Wa iza marroo bihim yataghaamazoon

v Marru: Fi'l (Maazi); jama muzakkar gha'ib.

· Asal: م-ر-ر (Baab Nasr Yansur)

· Ma'ni: "Woh guzarte thay"

v Yataghaamazoon: Fi'l (Muzari'); jama muzakkar gha'ib.

· Asal: غ-م-ز

· Seegah: Mazeed feeh (Baab Tafa'ul)

· Ma'ni: "Woh aankhon se ishaare karte (mazaaq karte) thay"

31. Wa iza inqalaboo ilaa ahlihim inqalaboo fakihiin

v Inqalaboo: Fi'l (Maazi); jama muzakkar gha'ib.

· Asal: ق-ل-ب (Baab Zaraba Yadribu)

· Seegah: Mazeed feeh (Baab Infi'aal)

· Ma'ni: "Woh palatte thay"

v Fakihiin: Sifat; Fakih ki jama.

· Asal: ف-ك-ه

· Ma'ni: "Khush-o-khurram" ya "Khud par mutma'in"

32. Wa iza ra'awhum qaaloo inna haa'ulaa'i la-daalloon

v Ra'awhum: Fi'l (Maazi); jama muzakkar gha'ib.

· Asal: رأى

· Ma'ni: "Unhon ne unhein dekha"

v Qaaloo: Fi'l (Maazi); jama muzakkar gha'ib.

· Asal: قال

· Ma'ni: "Unhon ne kaha"

v Daalloon: Ism; Daall ki jama.

· Asal: ضل

· Ma'ni: "Gumraah"

33. Wa maa ursiloo 'alayhim haafizeen

v Ursiloo: Fi'l (Maazi); jama muzakkar gha'ib (Majhool).

· Asal: أرسل

· Seegah: Mazeed feeh (Baab If'aal)

· Ma'ni: "Unhein nahi bheja gaya tha"

v Haafizeen: Ism; Haafiz ki jama.

· Asal: حفظ (Baab Sami'a Yasmi'u)

· Ma'ni: "Nigran"

34. Fal-yawma allazeena aamanoo minal-kuffaari yadhakoon

v Fal-yawma: Ism; wahid. Ma'ni: "Pas aaj"

v Allazeena aamanoo: Fi'l (Maazi); jama muzakkar gha'ib.

· Asal: آمن

· Ma'ni: "Woh log jo imaan laaye"

v Yadhakoon: Fi'l (Muzari'); jama muzakkar gha'ib.

· Asal: ضحك (Baab Sami'a Yasmi'u)

· Ma'ni: "Woh hans rahe hain"

عَلَى الْأَرَائِكِ يَنْظُرُونَ 35.

v الْأَرَائِكِ: Ism; Arikah (wahid) ki jama.

· Ma'ni: "Takht"

v يَنْظُرُونَ: Fi'l (Muzari'); jama muzakkar gha'ib.

· Asal: ن-ظر

· Ma'ni: "Woh dekh rahe hain"

هَلْ تُؤْتِي الْكُفَّارَ مَا كَانُوا يَفْعَلُونَ 36.

v تُؤْتِي: Fi'l (Maazi); wahid muzakkar gha'ib (Majhool).

· Asal: ث-وب (Baab Nasr Yansur)

· Seegah: Mazeed feeh (Baab Taf'eel)

· Ma'ni: "Kya unhein badla diya gaya?"

v الْكُفَّارُ: Ism; Kaafir (wahid) ki jama.

· Asal: ك-فر

· Ma'ni: "Kaafir"

v كَانُوا يَفْعَلُونَ:

· كَانُوا: Fi'l (Maazi); jama muzakkar gha'ib.

· Asal: ك-ون

· Ma'ni: "Woh thay"

v يَفْعَلُونَ: Fi'l (Muzari'); jama muzakkar gha'ib.

· Asal: ف-ع-ل

· Ma'ni: "Woh karte thay"

Chawtha Hissa *****

Chautha Hissa (Surah Al-Mutaffifeen ke Mauzuaat aur Unwaanaat se Mutalliq Ayaat)

Qur'an ki in ayaat ka majmua jo kisi khaas mauzu ya unwaan se mutalliq hain. Is hisse mein yeh dikhaya gaya hai ke hum kis tarah Qur'an ki deegar mutalliq ayaat ke zariye behtar samajh sakte hain is mauzu ko.

Yeh tareeqa hamein yeh sikhata hai ke jab hum kisi mauzu ya unwaan par ghour karte hain to Qur'an ki mukhtalif ayaat ko jama karke, un ke darmiyan talluq ko samajh kar, hum is mauzu ki gehraai mein ja sakte hain aur is se rehnumai hasil kar sakte hain. Is tarah ek hi mauzu par Qur'an ki mukhtalif ayaat ko jama karna, is mauzu ki mukammal aur jaame' fahm mein madad deta hai.

Ayat 1: وَيْلٌ لِّلْمُطَفِّفِينَ

1. Surah Al-A'raaf (7:85):

وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا

(Aur naap aur tol ko poora karo aur logon ko un ki cheezen kam na do aur zameen mein us ki islaah ke baad fasaad na phelao.)

2. Surah Hood (11:85):

يَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ

(Aur aye meri qaum! Insaaf ke saath naap aur tol ko poora karo aur logon ko un ki cheezen kam na do aur zameen mein fasaad na phelao.)

3. Surah Al-Israa (17:35):

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

(Aur jab tum naap-o to poora naap-o aur seedhe tarazu se tolo. Yeh behtar aur anjaam ke lehaaz se achha hai.)

Ayat 2: الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ

1. Surah Al-A'raaf (7:31):

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ

(Aur jab tum naap-o to poora naap-o aur logon ko un ki cheezen kam na do.)

2. Surah An-Nahl (16:90):

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ

(Beshak Allah insaaf, ihsaan aur qarabatdaaron ko dene ka hukm deta hai aur behayai, burai aur zulm se mana karta hai.)

Ayat 3: وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ

1. Surah Ar-Rahmaan (55:9):

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

(Aur wazan ko insaaf ke saath qa'im karo aur tarazu mein kami na karo.)

2. Surah Al-An'aam (6:152):

وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا

(Aur insaaf ke saath naap aur tol ko poora karo, hum kisi jaan par us ki taqat se zyada bojh nahi daalte.)

3. Surah Hood (11:84):

وَلَا تَنفُسُوا الْمِكْيَالَ وَالْمِيزَانَ

(Aur naap aur tol mein kami na karo.)

Ayat 5: لِيَوْمٍ عَظِيمٍ

1. Surah Al-Mursalaat (77:13-14):

فَإِذَا النُّجُومُ طُمِسَتْ وَإِذَا السَّمَاءُ فُرِجَتْ

(Pas jab sitare be-noor kar diye jaayenge aur jab aasmaan phaad diya jaayega.)

2. Surah Al-Hajj (22:1):

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ

(Aye logo! Apne Rab se daro, beshak Qayamat ka zalzala badi cheez hai.)

3. Surah Az-Zalzalah (99:6):

يَوْمَئِذٍ يُصْدِرُ النَّاسُ أَشْتَاتًا

(Us din log mukhtalif girohon ki surat mein niklenge.)

Ayat 6: يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ

1. Surah Az-Zalzalah (99:8):

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

(Pas jo zarrah barabar neki karega woh use dekh lega.)

2. Surah Al-Qiyaamah (75:12):

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ

(Us din tere Rab hi ki taraf thikana hoga.)

Ayat 7: كَلَّا إِنَّ كِتَابَ الْفُجَارِ لَفِي سِجِّينَ

Ayat 8: وَمَا أَدْرَاكَ مَا سِجِّينَ

1. Surah Al-Haaqqah (69:25-26):

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتِ كِتَابِيهِ

(Aur jis ko us ka naamah-e-a‘maal us ke baayein haath mein diya jaayega to woh kahega: Aye kaash! Mujhe mera naamah-e-a‘maal na diya jaata.)

2. Surah Al-Qalam (68:42):

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ

(Jis din pindli khol di jaayegi aur unhein sajde ke liye bulaya jaayega to woh sajda na kar sakenge.)

Ayat 9: كِتَابٌ مَرْقُومٌ

1. Surah Al-Israa (17:13):

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا

(Aur har insaan ke a‘maal hum ne us ke gale mein latka diye hain, aur hum Qayamat ke din us ke liye ek kitaab nikaalenge jise woh khula hua paayega.)

2. Surah Al-Kahf (18:49):

هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ

(Aur kaha jaayega: Yeh hamari kitaab hai jo tumhare khilaaf sach bayan karti hai.)

Ayat 13: إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ

1. Surah Al-An‘aam (6:25):

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ

(Aur un mein se kuch aise hain jo tumhari baat sunte hain, aur hum ne un ke dilon par parde daal diye hain ke woh use samajh na saken.)

2. Surah Al-Qalam (68:15):

Idhā tutlā ‘alayhi āyātunā qāla asāṭīrul-awwalīn

(Jab us ke saamne hamari aayaat padhi jaati hain to kehta hai: Yeh agle logon ki kahaniyan hain.)

Aayat 14: Kallā bal rāna ‘alā qulūbihim mā kānū yaksibūn

1. Surah Al-Baqarah (2:7):

Khatamallāhu ‘alā qulūbihim

(Allah ne un ke dilon par muhar laga di hai.)

2. Surah An-Nisā (4:155):

Bal ṭaba‘allāhu ‘alayhā bikufrihim

(Balkeh Allah ne un ke dilon par un ke kufr ki wajah se muhar laga di hai.)

Aayat 16: Thumma innahum laṣālul-jahīm

1. Surah Al-Ghāshiyah (88:4):

Taṣlā nāran ḥāmiyah

(Woh tapti hui aag mein jhonk diye jaayenge.)

2. Surah Al-Humazah (104:6-7):

Nārunillāhil-mūqadatullatī taṭṭali‘u ‘alal-af‘idah

(Allah ki bharkaai hui aag jo dilon tak pahunchegi.)

Aayat 17: Thumma yuqālu hādhalladhī kuntum bihī tukaddībūn

1. Surah Al-Mursalāt (77:29):

Inṭaliqū ilā mā kuntum bihī tukaddībūn

(Chalo us cheez ki taraf jise tum jhutlaya karte the.)

2. Surah As-Sajdah (32:20):

Dhūqū ‘adhāban-nārīl-ladhī kuntum bihī tukaddībūn

(Chakho is aag ka azaab jise tum jhutlaya karte the.)

Aayat 18: Kallā inna kitābal-abrāri lafī ‘illiyyīn

1. Surah Al-Ḥāqqah (69:19):

Fa-ammā man ūtiya kitābahū biyamīnih

(Pas jis ko us ka nāma-e-a‘māl us ke daaye haath mein diya jaayega.)

2. Surah Al-Inshiqāq (84:7):

Fa-ammā man ūtiya kitābahū biyamīnih

(Pas jis ko us ka nāma-e-a‘māl us ke daaye haath mein diya jaayega.)

Aayat 20: Kitābum marqūm

1. Surah Al-Isrā (17:13):

Wa kulla insānin alzamnāhu ṭā’irahu fī ‘unuqih

(Aur har insaan ke a‘maal hum ne us ke gale mein latka diye hain.)

2. Surah Al-Kahf (18:49):

Wa wuḍī‘al-kitābu fataral-mujrimīna mushfiqīna mim mā fih

(Aur nāma-e-a‘māl rakh diya jaayega, to tum mujrimīn ko us se darte hue dekhoge.)

Aayat 22: Innal-abrāra lafī na‘īm

1. Surah Al-Insān (76:13):

Muttaki'īna fihā 'alal-arā'iki lā yarawna fihā shamsan wa lā zamharīrā

(Woh us mein takhton par takiya lagaaye honge, na wahan dhoop dekhenge aur na sardi.)

2. Surah Az-Zumar (39:20):

Lākinilladhīnattaqaw rabbahum lahum ghurafum min fawqihā ghurafum mabniyyah

(Lekin jo log apne Rab se darte rahe, un ke liye baalākhāne hain, jin ke upar bhi baalākhāne bane hue hain.)

Aayat 23: 'Alal-arā'iki yanẓurūn

1. Surah Al-Wāqī'ah (56:15-16):

'Alā sururim mawḍūnatin muttaki'īna 'alayhā mutaqābilīn

(Saji hui masnadon par takiya lagaaye aamne saamne baithe honge.)

2. Surah Al-Ghāshiyah (88:13-14):

Fihā sururum marfū'atun wa akwābum mawḍū'ah

(Is mein buland takht honge aur rakhe hue pyaale.)

Aayat 24: Ta'rifu fī wujūhihim naḍratan-na'im

1. Surah Al-Qiyāmah (75:22-23):

Wujūhun yawma'idhin nāḍirah, ilā rabbihā nāẓirah

(Is din kuch chehre tar-o-taazah honge, apne Rab ko dekh rahe honge.)

2. Surah Al-Insān (76:11):

Fawaqāhumullāhu sharra dhālikal-yawmi wa laqqāhum naḍratan wa surūrā

(Pas Allah ne unhein us din ki burai se bacha liya aur unhein taazgi aur khushi ata ki.)

Aayat 25: Yusqawna mir-raḥīqim-makhtūm

1. Surah Al-Insān (76:5):

Yushrabūna min ka'sin kāna mizājuhā kāfūrā

(Unhein ek pyaala pilaya jaayega jis ki aamezish kāfūr se hogi.)

2. Surah Aş-Şāffāt (37:46-47):

Yuṭāfu ‘alayhim bika’sim mim-ma‘īnin bayḍā’a ladhḥatal-lish-shāribīn

(Un ke gird ek pyaala ghumaya jaayega jo ek jaari chashme se hoga, safed aur peene walon ke liye lazeez.)

Aayat 26: Khitāmuhū misk, wa fī dhālika falyatanāfasil-mutanāfisūn

1. Surah Al-Insān (76:6):

‘Aynan yashrabu bihā ‘ibādullāhi yufajjirūnahā tafjīrā

(Ek chashma jis se Allah ke bande piyenge aur use khoob baha denge.)

2. Surah Aş-Şāffāt (37:61):

Limithli hādhā faly‘amalil-‘āmilūn

(Aisi hi cheez ke liye amal karne walon ko amal karna chahiye.)

Aayat 27: Wa mizājuhū min tasnīm

1. Surah Al-Insān (76:17-18):

Wa yusqawna fihā ka’san kāna mizājuhā zanjabīlā, ‘aynan fihā tusammā salsabīlā

(Aur unhein wahan ek pyaala pilaya jaayega jis ki aamezish adrak se hogi, ek chashma hai jis ko Salsabīl kaha jaata hai.)

2. Surah Al-Wāqī‘ah (56:19):

Lā yuṣadda‘ūna ‘anhā wa lā yunzifūn

(Na unhein is se sar dard hoga aur na woh madhosh honge.)

Aayat 28: ‘Aynan yashrabu bihal-muqarrabūn

1. Surah Al-Wāqī‘ah (56:11-12):

Was-sābiqūnas-sābiqūn, ulā’ikal-muqarrabūn

(Aur sabqat le jaane wale hi sabqat le jaane wale hain, yahi Allah ke muqarrab hain.)

2. Surah Al-Insān (76:5-6):

**Innal-abrāra yashrabūna min ka'sin kāna mizājuhā kāfūran, 'aynan yashrabu bihā
'ibādullāhi yufajjirūnahā tafjīrā**

(Yaqeenan nek log ek pyaala piyenge jis ki aamezish kāfūr se hogi, ek chashma jis se Allah ke bande piyenge aur use khoob baha denge.)

Aayat 30: Wa idhā marrū bihim yataghāmazūn

1. **Surah Al-Mu'minūn (23:110):**

Fattakhadhtumūhum sikhriyyan ḥattā ansawkum dhikrī

(Pas tum ne unhein mazaaq bana liya, yahan tak ke unhon ne tumhein meri yaad bhula di.)

2. **Surah Az-Zukhruf (43:47):**

Falammā jā'ahum bi'āyātīnā idhā hum yaḍḥakūn

(Jab woh un ke paas hamari nishaniyan le kar aaya to foran woh un par hansne lage.)

Aayat 31: Wa idhā inqalabū ilā ahlihim inqalabū fakihīn

1. **Surah Al-Qiyāmah (75:33):**

Thumma dhahaba ilā ahlihī yatamaṭṭā

(Phir woh apne ahl ki taraf akadta hua gaya.)

2. **Surah Al-Inshiqāq (84:13):**

Innahū kāna fī ahlihī masrūrā

(Yaqeenan woh apne ahl mein khush tha.)

Aayat 32: Wa idhā ra'awhum qālū inna hā'ulā'i laḍāllūn

1. **Surah Al-Baqarah (2:13):**

Wa idhā qīla lahum āminū kamā āmana an-nāsu qālū anu'minu kamā āmana as-sufahā'

(Aur jab un se kaha jaata hai ke imaan lao jaise log imaan laaye, to kehte hain: Kya hum bhi isi tarah imaan laayein jaise bewaqoof imaan laaye?)

2. **Surah Al-An'ām (6:122):**

Wa ja'alnā lahū nūran yamshī bihī fin-nāsi kaman mathaluhū fiz-zulumāt

(Aur hum ne us ke liye ek noor banaya ke woh us ke saath logon mein chalta hai, kya woh us shakhs ki tarah hai jo andheron mein hai?)

Aayat 35: ‘Alal-arā’iki yanzurūn

1. Surah Al-Insān (76:13-14):

Muttaki’īna fihā ‘alal-arā’iki lā yarawna fihā shamsan wa lā zamharīrā

(Woh us mein takhton par takiya lagaaye honge, na wahan dhoop dekhenge aur na sardi.)

2. Surah Al-Wāqī‘ah (56:15-16):

‘Alā sururim mawḍūnatin muttaki’īna ‘alayhā mutaqābilīn

(Saji hui masnadon par takiya lagaaye aamne saamne baithe honge.)

Aayat 36: Hal thuwwibal-kuffāru mā kānū yaf‘alūn

1. Surah Al-Ghāshiyah (88:25-26):

Ilaynā iyābahum, thumma inna ‘alaynā ḥisābahum

(Hamari hi taraf un ka lautna hai, phir yaqeenan hum hi ko un ka hisaab lena hai.)

Paanchwaan Hissa *****

Paanchwaan Hissa (Tafseer bil-Quran)

وَيْلٌ لِّلْمُطَفِّفِينَ

Phir yeh kami sirf ghalla waghera mein hi nahin, balki ma'nawi kami bhi hai:

الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿١﴾ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ

Woh doosron se apna poora haq wasool karta hai lekin doosron ko un ka haq nahin deta.

Allah Ta'ala ne naap tol पूरी karne ka hukm diya hai

وَقَالَ تَعَالَى

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

[Surah Al-Isra: 35]

وَقَالَ:

وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ ۚ لَا تَكْفِ نَفْسًا إِلَّا وُسْعَهَا
[Surah Al-An'aam: 152]

وَقَالَ:

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ
[Surah Ar-Rahman: 9]

Allah Ta'ala ne **Qaum-e-Shuaib** ko halaak kiya aur unhein tabaah kar diya, kyunke woh logon ke naap tol mein kami karte the. Ek aisi qaum jo saza ki mustahiq hui, aur un ke numaya jara'im mein naap tol mein kami karna shaamil tha.

Aayat-e-Kareema jis ki taraf ishara kiya gaya hai:

وَمِزَاجُهُ مِنْ تَسْنِيمٍ
(Al-Aayah 27)

Is aayat mein Allah Ta'ala Jannat mein nekokaron ke mashroob ko bayan karte hain ke woh "**Tasneem**" naam ke chashme ke paani se makhloot hoga.

"مِزَاجُهُ مِنْ تَسْنِيمٍ" ka mafhoom:

مِزَاجُهُ: Mashroob mein woh cheez jo us ke zaiqe ko behtar banaye.

تَسْنِيمٍ: Jannat ka ek chashma, jo sab se aala aur behtareen chashmon mein se hai.

Is tarah, nekokaron ka mashroob Tasneem ke paani se mila hua hoga taake us ki lazzat aur umdgi barh jaaye.

Ahl-e-Jannat ke darajaat ka farq

Ayaat-e-Jannat mein is mashroob ke istemaal ke lehaaz se Ahl-e-Jannat ke maratib ke farq ki taraf ishara karti hain:

الْمُقَرَّبُونَ (Muqarrabeen):

Woh baraah-e-raast Tasneem ke chashme se piyenge, baghair kisi aamezish ke.

الْأَبْرَارُ (Nekokar):

Unhein mashroob Tasneem ke paani se makhloot haalat mein pesh kiya jaayega.

Yeh tafawut duniya mein un ke aamaal aur taqwa ke mutabiq Jannat mein ne'maton ke darajaat ko zahir karta hai.

Chata Hissa *****

(Ahadees ka Majmua)

(احادیث کا مجموعہ)

Woh ahadees ka majmua jo Arshad Bashir Madani ne jama ki hain

Aayat 1: وَلَيْلٌ لِّلْمُطَفِّفِينَ

Hadees 1: Dhoka dehi se mana

Arabi:

"عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "مَنْ عَشَّ فَلَيْسَ مِنِّي".

Tarjuma: Abu Hurairah raziyallahu anhu se riwayat hai, unhon ne kaha: Rasoolullah ﷺ ne farmaya: "Jis ne dhoka diya woh hum mein se nahin hai."

Hadees 2: Tijarat mein diyanatdari

Arabi:

"قَالَ النَّبِيُّ ﷺ: "الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا، فَإِنْ صَدَقَا وَبَيَّنَّا بُرْكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَتَمَا وَكَذَبَا مُحِطَتْ بَرَكَةُ بَيْعِهِمَا".

Tarjuma: Nabi ﷺ ne farmaya: "Kharidaar aur farokht karne wale ko (muamla mukammal hone tak) ikhtiyar hai. Agar woh sach bolen aur (aib) zahir karen to un ke saude mein barkat hogi, aur agar woh chhupayen aur jhoot bolen to un ke saude ki barkat khatam kar di jayegi."

Aayat 4-5: أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ لِيَوْمٍ عَظِيمٍ

Hadees 1: Qayamat ke din hashr

Arabi:

"عَنْ أَبِي هُرَيْرَةَ، قَالَ رَسُولُ اللَّهِ ﷺ: "يُحْشَرُ النَّاسُ عَلَى قَدَمَيْنِ يَوْمَ الْقِيَامَةِ حَفَاةً غُرْلًا".

Tarjuma: Abu Hurairah raziyallahu anhu se riwayat hai ke Rasoolullah ﷺ ne farmaya: "Qayamat ke din log nange paon, nange badan aur ghair makhtoon haalat mein jama kiye jayenge."

Hadees 2: Qayamat ke din ki kaifiyat

Arabi:

عَنْ عَائِشَةَ، قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حَفَاةً غُرْلًا". قُلْتُ: يَا رَسُولَ اللَّهِ، الرِّجَالُ وَالنِّسَاءُ "يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ؟ فَقَالَ: "يَا عَائِشَةُ، الْأَمْرُ أَشَدُّ مِنْ أَنْ يُهْمَهُمْ ذَلِكَ".

Tarjuma: Aishah raziyaallahu anha se riwayat hai, unhon ne kaha: Main ne Rasoolullah ﷺ ko farmate hue suna: "Qayamat ke din log nange paon, nange badan aur ghair makhtoon haalat mein jama kiye jayenge." Main ne kaha: "Ya Rasoolallah! Mard aur auratein ek doosre ko dekhenge?" Aap ﷺ ne farmaya: "Ae Aishah! Maamla is se kahin zyada sakht hoga ke woh is ki parwah karen."

Aayat 14: كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

Hadees 1: Gunah ka dil par asar

Arabi:

قَالَ رَسُولُ اللَّهِ ﷺ: "إِنَّ الْعَبْدَ إِذَا أَخْطَأَ خَطِيئَةً نُكِنَتْ فِي قَلْبِهِ نُكْنَةٌ سَوْدَاءٌ، فَإِنْ هُوَ نَزَعَ وَاسْتَغْفَرَ وَتَابَ، سُوِّقَ قَلْبُهُ، وَإِنْ عَادَ زِيدَ فِيهَا حَتَّى تَعْلُوَ قَلْبُهُ، وَهُوَ الرَّانُ الَّذِي ذَكَرَ اللَّهُ: كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ".

Tarjuma: Rasoolullah ﷺ ne farmaya: "Jab banda koi gunah karta hai to us ke dil par ek siyah nuqta laga diya jata hai. Agar woh baaz aa jaye, istighfar kare aur taubah kare to us ka dil saaf kar diya jata hai. Aur agar woh dobara kare to us mein izafa ho jata hai yahan tak ke woh us ke dil par ghalib aa jata hai. Yahi woh 'zang' hai jis ka Allah ne zikr kiya: 'Hargiz nahin! Balki un ke dilon par un ke aamaal ka zang chadh gaya hai.'"

إِنَّ الْعَبْدَ إِذَا أَخْطَأَ خَطِيئَةً نُكِنَتْ فِي قَلْبِهِ نُكْنَةٌ سَوْدَاءٌ، فَإِذَا هُوَ نَزَعَ وَاسْتَغْفَرَ وَتَابَ سُوِّقَ قَلْبُهُ، وَإِنْ عَادَ زِيدَ فِيهَا حَتَّى تَعْلُوَ قَلْبُهُ، وَهُوَ الرَّانُ الَّذِي ذَكَرَ اللَّهُ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

Tafseeli tashreeh:

Gunahon ki kasrat dil ko sakht kar deti hai, aur maasi (gunah) dil mein siyah nuqte chhortay rehte hain yahan tak ke gunahon aur maasiyat ki kasrat ki wajah se dil siyahi khalis (kala) ho jata hai, aur is par zang chadh jata hai, jaisa ke Nabi ﷺ ne is hadees mein wazahat farmai hai:

"Beshak jab banda koi gunah karta hai to us ke dil par ek siyah nuqta lag jata hai", yani jab banda koi gunah karta hai ya khata ka irtikab karta hai ya maasiyat ka kaam karta hai; to woh gunah maasiyat ke asar se us ke dil par ek siyah nuqta chhor deta hai.

"Phir agar woh baaz aa jaye aur istighfar kare aur taubah kare to us ka dil saaf kar diya jata hai", yani agar banda maasiyat se baaz aa jaye aur gunah chhor de aur apne Rabb se us ke sadir hone wale kaam par istighfar kare; to Allah Ta'ala us ke dil ko jala deta hai, saaf kar deta hai aur maasiyat ki wajah se lagne wale is siyah nuqte se paak kar deta hai.

"Aur agar woh dobara (gunah kare) to is mein izafa kar diya jata hai yahan tak ke woh us ke dil par chha jata hai", yani agar banda doosra gunah karta hai to us ke dil par ek aur siyah nuqta lag jata hai, aur banda barabar Allah ki nafarmani karta rehta hai aur gunah karta rehta hai yahan tak ke gunahon aur maasiyat ki kasrat ke asar se us ka dil poora kala ho jata hai.

"Aur yahi woh 'raan' hai jis ka Allah ne zikr kiya", yani yahi woh zang aur parda hai jo dil par chadh jata hai, aur jis ka Allah Ta'ala ne apne qoul mein zikr kiya hai:

{كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ} [المطففين: 14]

Yani un ke gunahon aur maasiyat ki kasrat ki wajah se un ke dilon par parda aur zang jama ho gaya.

Hadees se mustanbat nuqaat:

v Gunahon aur maasiyat ke dilon par asraat hain, aur yeh ke gunahon aur maasiyat ki kasrat dil ko siyahi khalis (kala) mein tabdeel kar deti hai.

v Taubah dil ko paak karti hai aur gunahon aur maasiyat ke asraat se use jala deti hai.

Ayat 26: Khitaamuhu Miskun wa fee zaalika falyatanaafasil-mutanaafisoon

Hadees 1: Jannat ke Inaamaat

Arabi: Qaala an-Nabiyyu ﷺ: "Feehaa maa laa aynun ra'at, wa laa uzunun sami'at, wa laa khatara 'alaa qalbi bashar."

Tarjuma: Nabi Kareem ﷺ ne farmaya: "Jannat mein woh cheezen hain jo na kisi aankh ne dekhi hain, na kisi kaan ne suni hain, aur na kisi insaan ke dil mein un ka khayal aaya hai." [1]

Ayat 28: Aynan yashrabu bihil-muqarraboona

Hadees 1: Nekokaaron ka Maqaam

Arabi: Man aamana billaahi wa bi-rasoolihi, wa aqaamas-salaata, wa saama Ramadaana; kaana haqqan 'alallaahi an yudkhillahu al-jannata, jaahada fee sabeelillaahi aw jalasa fee ardihil-latee wulida feehaa, faqaaloo: Yaa Rasoolallaah, afalaa nubashshirun-naasa? Qaala: Inna fil-jannati mi'ata darajatin, a'addahallaahu lil-mujaahideena fee sabeelillaah, maa bainad-darajataini kamaa bainas-samaa'i wal-ard, fa-izaa sa'altumullaaha, fas'aluhul-firdaws; fa-innahu awsatul-jannati wa a'lal-jannah -uraahu- fawqahu 'Arshur-Rahmaan, wa minhu tafajjaru anhaarul-jannah. [2]

Qaala an-Nabiyyu ﷺ:

"Inna fil-jannati mi'ata darajatin a'addahallaahu lil-mujaahideena fee sabeelillaahi, maa baina kulli darajataini kamaa bainas-samaa'i wal-ard."

Tarjuma: Nabi Kareem ﷺ ne farmaya: "Yaqeenan Jannat mein sau darje hain jo Allah Ta'ala ne apne raaste mein jihaad karne walon ke liye tayyar kiye hain. Har do darjon ke darmiyan itna faasla hai jitna aasman aur zameen ke darmiyan hai." [3]

Unit 18: Warning to Those Who Give Less in Measure and Weight (Ayaat 1-6)

1. Prohibition of Cheating in Trade

An Abi Hurairata, anna Rasoolallaahi sallallaahu 'alaihi wa sallama, marra 'alaa subratin ta'aamin fa-adkhala yadahu feehee, fanaalat asaabi'uhu balalan, faqaala: "Maa haazaa yaa saahibat-ta'aam?" Qaala: Asaabat-hus-samaa'u yaa Rasoolallaah, qaala: "Afalaa ja'altahu fawqat-ta'aami kai yaraahun-naas, man ghashsha falaisa minnee." [4]

Sayyiduna Abu Hurairah raziyallaahu 'anhu se riwayat hai ke Rasoolullah sallallaahu 'alaihi wa sallam ghalla ki ek dheri ke paas se guzre to aap ne apna haath us mein daakhil kiya, aap ki ungliyon ne nami mehsoos ki to aap ne farmaya: "Ghalla ke maalik! Yeh kya hai?" Us ne arz ki: Ae Allah ke Rasool! Is par baarish par gayi thi. Aap ne farmaya: "To tum ne ise (bheegay hue ghallay ko) upar kyun na rakha taake log ise dekh lete? Jis ne dhoka kiya, woh mujh se nahi." [5]

It is narrated on the authority of Abu Huraira that the Messenger of Allah ﷺ happened to pass by a heap of eatables (corn). He thrust his hand in that (heap) and his fingers were moistened. He said to the owner of that heap of eatables (corn): What is this? He replied: Messenger of Allah, these have been drenched by rainfall. He ﷺ remarked: Why did you not place this (the drenched part of the heap) over other eatables so that the people could see it? He who deceives is not of me (is not my follower). [6]

Narrated Abdullah ibn Umar: The Prophet ﷺ said, "He who cheats us is not one of us." (Sahih Muslim 102)

2. Justice in Measure and Trade
3. Curse on Those Who Cheat

An Ibn Abbas, qaala: "Lammaa qadiman-nabiyyu sallallaahu 'alaihi wa sallamal-Madeenata kaanoo min akhbathin-naasi kailan, fa-anzalallaahu Subhaanahu: 'Wailul-lil-mutaffifeen', fa-ahsanul-kaila ba'da zaalika." [7]

Sayyiduna Abdullah bin Abbas raziyallaahu 'anhumaa kehte hain ke jab Nabi Akram sallallaahu 'alaihi wa sallam Madinah tashreef laaye to Madinah wale naap tol mein sab se bure the. Allah Ta'ala ne aayat-e-kareema: "Wailul-lil-mutaffifeen" — "Kharaabi hai kam tolne walon ke liye" — naazil farmaayi. Is ke baad woh theek theek naapne lage. [8]

It was narrated that Ibn Abbas said: When the Prophet ﷺ came to Al-Madinah, they were the worst people in weights and measures. Then Allah, Glorious is He, revealed: "Woe to the Mutaffifun (those who give less in measure and weight)," and they were fair in weights and measures after that. [9]

Unit 19: The Sinners and Their Punishment in Sijjin and the Righteous in Illiyyeen (Ayaat 7-17)

1. Scrolls of the Good and Bad People
2. Punishment for the Disobedient

An-Nu'maan ibn Basheer se riwayat hai, unhon ne kaha: Maine Nabi sallallaahu 'alaihi wa sallam ko farmate hue suna: "Inna ahwana ahli an-naar 'azaaban yaumal-qiyaamati larajulun tooz'u fee akhmasi qadamaihi jamratun yaglee minha dimaaghuhu." [10]

Sayyiduna Nu'maan bin Basheer raziyaallaahu 'anhu se riwayat hai, kaha ke main ne Nabi Kareem sallallaahu 'alaihi wa sallam se suna, aap sallallaahu 'alaihi wa sallam ne farmaya: "Qayamat ke din azaab ke aitbaar se sab se kam woh shakhs hoga jis ke dono qadmon ke neeche aag ka angara rakha jaayega aur us ki wajah se us ka dimaagh khol raha hoga." [11]

Narrated An-Numan bin Bashir: I heard the Prophet saying, "The person who will have the least punishment from amongst the Hell Fire people on the Day of Resurrection, will be a man under whose arch of the feet a smoldering ember will be placed so that his brain will boil because of it."

Narrated Abu Sa'id al-Khudri: The Prophet ﷺ said, "The lowest punishment in Hellfire will make the brain of the sinner boil." (Sahih Muslim 2844)

3. Accountability and the Scrolls of Deeds

Narrated Abdullah ibn Mas'ud:

Unit 21: Mockery by Disbelievers and Reversal of Fortune in the Hereafter (Ayaat 29-36)

1. Mockery of Believers by Disbelievers

An Abdullah ibn Mas'ood qaala: Qaala Rasoolullaahi sallallaahu 'alaihi wa sallam: "Laisal-mu'minu bit-ta'aan, wa laal-la'aan, wa laal-faahish, wa laal-bazee'." [12]

Sayyiduna Abdullah bin Mas'ood raziyaallaahu 'anhu kehte hain ke Rasoolullah sallallaahu 'alaihi wa sallam ne farmaya: "Momin ta'na dene wala, laanat karne wala, behaya aur bad-zabaan nahi hota."

Saatwaan Hissa *****

(Saataan Hissa) Tafseer bil-Hadees: (Tafseer Bil Hadees)
Woh Ahadees jo Tafaseer mein paayi jaati hain

Surah Al-Mutaffifeen

(1) وَيْلٌ لِّلْمُطَفِّفِينَ
(2) الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ
(3) وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ

Qauluhu Ta'ala:

وَيْلٌ لِّلْمُطَفِّفِينَ (1) الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ (2) وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ

An Ibn Abbas, qaala: Lammaa qadiman-Nabiyyu sallallaahu 'alaihi wa sallamal-Madeenata kaanoo min akhbasin-naasi kailan, fa-anzalallaahu Subhaanahu **{Wailul-lil-mutaffifeen}**, fa-ahsanul-kaila ba'da zaalika. [1]

Abdullah bin Abbas raziyaallaahu 'anhumaa kehte hain ke jab Nabi Akram sallallaahu 'alaihi wa sallam Madinah tashreef laaye to Madinah wale naap tol mein sab se bure the. Allah Ta'ala ne aayat-e-kareema «**Wailul-lil-mutaffifeen**» — "Kharaabi hai kam tolne walon ke liye" — naazil farmaayi. Is ke baad woh theek theek naapne lage.

Hadees:

Aqbala 'alainaa Rasoolullahi sallallaahu 'alaihi wa sallam faqaala: Yaa ma'sharal-muhaajireena khamsu khisaalin izabtuleetum bihinna wa a'oozu billaahi an tudrikhunna. Lam tazharil-faahishatu fee qawmin qattu hattaa yu'linoo bihaa illaa fashaa feehimut-taa'oonu wal-awjaa'ul-latee lam takun madat fee aslaafihimullazeena madaw. Wa lam yanqusul-mikyaala wal-meezaana illaa ukhizoo bis-sineena wa shiddatil-mu'nati wa jooris-sultaani 'alaihim. Wa lam yamna'oo zakaata amwaalihim illaa muni'ool-qatra minas-samaa'i wa lawlal-bahaa'imu lam yamtaroo. Wa lam yanqudoo 'ahdallaahi wa 'ahda Rasoolihi illaa sallatallaahu 'alaihim 'aduwwam min ghairihim fa-akhazoo ba'da maa fee aydeehim. Wa maa lam tahkum a'immatuhum bikitaabillaahi ta'aalaa wa yatakhayyaroo feemaa anzalallaahu illaa ja'alallaahu ba'sahum bainahum.

(Saheehut-Targheebi wat-Tarheeb: 1761) [1]

Tarjuma:

Ae jama'at-e-Muhaajireen! Paanch cheezon mein jab tum muqtala ho jao aur main Khuda ki panaah maangta hoon is se ke tum in cheezon mein muqtala ho.

Awwal yeh ke jis qaum mein faahishaai elaanaya hone lage to us mein taa'oon aur aisi aisi beemariyaan phail jaati hain jo un se pehle logon mein na theen.

Aur jo qaum naap tol mein kami karti hai to woh qaht, masaib aur baadshahon (hukmaraanon) ke zulm-o-sitam mein muqtala kar di jaati hai.

Aur jab koi qaum apne amwaal ki zakaat nahin deti to baarish rok di jaati hai aur agar chopaye na hon to un par kabhi bhi baarish na barse.

Aur jo qaum Allah aur us ke Rasool ke ahad ko todti hai to Allah Ta'ala ghairon ko un par musallat farma deta hai jo us qaum se adaawat rakhte hain, phir woh un ke amwaal cheen lete hain.

Aur jab Musalmaan hukmraan Kitaabullah ke mutabiq faisle nahin karte, balki Allah Ta'ala ke naazil kardah nizaam mein apni marzi ke kuch ahkaam ikhtiyaar kar lete hain aur baaqi chhor

dete hain, to Allah Ta'ala us qaum ko khaana-jangi aur baahmi ikhtilaafaat mein muftala farma deta hai.

Aayaat 4-9:

أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ (4) لِيَوْمٍ عَظِيمٍ (5) يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ (6) كَلَّا إِنَّ كِتَابَ الْفُجَارِ لَفِي سِجِّينٍ (7) وَمَا (9) أَدْرَاكَ مَا سِجِّينٌ (8) كِتَابٌ مَرْفُومٌ

Qauluhu Ta'aala:

(أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ (4) لِيَوْمٍ عَظِيمٍ (5) يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ)

Hadees:

'Abdullaah bin 'Umar radiyallaahu 'anhumaa se riwaayat hai ke Nabi ﷺ ne farmaya:

"يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ"

Yahaan tak ke kuch log apne paseene mein is tarah doob jaayenge ke paseena un ke aadhe kaanon tak pahunch jaayega. [2]

Tarjuma:

Abdullaah bin 'Umar ne kaha ke Nabi ﷺ ne farmaya: Us din aadmi apne paseene mein dooba hoga jo us ke kaanon tak hoga.

Narrated 'Abdullah bin 'Umar:

The Prophet ﷺ said: "On the Day when all mankind will stand before the Lord of the Worlds, some of them will be enveloped in their sweat up to the middle of their ears."

Hadees:

Haddathanee Al-Miqdaadu ibn Al-Aswadi, qaala: Sami'tu Rasoolallaahi sallallaahu 'alaihi wa sallama yaqoolu:

"Tudnaa ash-shamsu yawmal-qiyaamati minal-khalqi hatta takoon minhum ka-miqdaari meel."

Qaala Sulaimu ibn 'Aamir: Fawallaahi maa adree maa ya'nee bil-meeli, amasaafatal-ardi amil-meelul-lazee tuk-tahalu bihil-'ain.

Qaala:

"Fayakoonun-naasu 'alaa qadri a'malihim fir-raqa, faminhum man yakoonu ilaa ka'baihi, wa minhum man yakoonu ilaa rukbataihi, wa minhum man yakoonu ilaa haqwaihi, wa minhum man yuljimuhur-raqu ilaajaman."

Qaala: Wa ashaara Rasoolullaahi sallallaahu 'alaihi wa sallama biyadihi ilaa feehee. [3]

Tarjuma:

Miqdaad bin Aswad (RA) farmate hain ke maine Rasoolullah ﷺ se suna, aap ﷺ farmate hain: Qiyaamat ke din sooraj makhlooq se is qadar qareeb ho jaayega ke yahaan tak ke un se ek meel ke faasle par ho jaayega.

Sulaim bin Aamir kehte hain: Allah ki qasam! Main nahin jaanta ke meel se kya muraad hai, zameen ki musaafat ka meel muraad hai ya woh meel jis se aankhon mein surma daala jaata hai.

Aap ﷺ ne farmaya: Log apne apne a'maal ke mutabiq paseene mein doobenge. Un mein se kuch logon ke takhnon tak paseena hoga, kuch ke ghutnon tak, kuch ki kamar tak, aur kuch ke munh tak paseena pahunch jaayega aur paseena un ke liye lagaam ban jaayega.

Raawi kehte hain ke Rasoolullah ﷺ ne apne haath mubaarak se apne munh ki taraf ishaara karke bataya.

English:

Miqdad b. Aswad reported: I heard Allah's Messenger ﷺ as saying: On the Day of Resurrection, the sun would draw so close to the people that there would be left only a distance of one mile. Sulaim b. Amir said: By Allah, I do not know whether he meant by "mile" the mile of the earth or an instrument used for applying collyrium to the eye.

The Prophet ﷺ said: The people would be submerged in perspiration according to their deeds. Some would have it up to their ankles, some up to their knees, some up to their waist, and some would have the bridle of perspiration, and the Messenger of Allah ﷺ pointed towards his mouth.

Aayaat 14-23:

كَأَلَّا بَلَ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ (14) كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ (15) ثُمَّ إِنَّهُمْ لَصَالُو الْجَحِيمِ (16) ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ (17) كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلَيَيْنَ (18) وَمَا أَدْرَاكَ مَا عَلَيُونَ (19) كِتَابٌ مَرْقُومٌ (20) بِشَهَادَةٍ (21) إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ (22) عَلَى الْأُرَائِكِ يَنْظُرُونَ (23)

Hadees:

'An Abee Hurairata anna Rasoolallaahi sallallaahu 'alaihi wa sallama qaala:

"Innal-mu'mina iza aznaba kaanat nuk-tatun sawdaa'u fee qalbihi, fa-in taaba wa naza'a wastaghfara, suqila qalbuhi, fa-in zaada zaadat, fazaalikar-raanul-lazee zakarallaahu fee kitaabihi:

كَأَلَّا بَلَ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

Sooratul-Mutaffifeen, Aayat 14." [4]

Tarjuma:

Abu Hurairah radiyallaahu 'anhu kehte hain ke Rasoolullah ﷺ ne farmaya:

"Jab momin koi gunaah karta hai to us ke dil mein ek siyaah nuqta (daagh) lag jaata hai. Agar woh taubah kare, baaz aa jaaye aur maghfirat talab kare to us ka dil saaf kar diya jaata hai. Aur agar woh gunaah mein badhta chala jaaye to phir woh daagh bhi badhta jaata hai. Yehi woh zang hai jis ka zikr Allah Ta'ala ne apni Kitaab mein kiya hai:

'Har گز nahin, balki un ke bure a'maal ne un ke dilon par zang chadha diya hai jo woh kiya karte the.'"

English:

It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said:

"When the believer commits sin, a black spot appears on his heart. If he repents, gives up that sin and seeks forgiveness, his heart will be polished. But if the sin increases, the black spot increases. That is the Ran that Allah mentions in His Book: 'Nay! But on their hearts is the Ran covering of sins and evil deeds which they used to earn.' [83:14]"

Al-Jami' al-Kamil se Baaz Ahadith

Surah Al-Mutaffifin ki Tafseer

Riwayat-e Ibn Abbas Raziyaallahu Anhum

Hazrat Ibn Abbas Raziyaallahu Anhum farmate hain:

Jab Nabi Kareem ﷺ Madinah tashreef laaye to Ahl-e-Madinah naap tol mein badtareen log the.

Pas Allah Ta'ala ne yeh aayat nazil farmayi:

{وَيْلٌ لِّلْمُطَفِّينَ}

(Yani halaakat hai naap tol mein kami karne walon ke liye.)

Is ke baad unhon ne naap tol sahih kar li.

Yeh hadees Hasan (darje ki sanad ke saath) hai. Ise Ibn Majah (2223) ne riwayat kiya, aur Ibn Hibban (4919) aur Hakim (2/33) ne sahih qarar diya.

In sab ki riwayat ek hi sanad se hai — **Ali bin Al-Husain bin Waqid → walid → Yazid al-Nahwi → Ikrimah → Ibn Abbas.**

Sanad Hasan hai kyunke Ali bin Al-Husain bin Waqid mukhtalif feeh hain magar hadees mein Hasan darje ke raawi hain, aur Busairi ne bhi ise Hasan kaha.

Madinah mein ek shakhs tha jis par tatfeef (naap tol mein kami) ki shohrat thi:

Us ki kunyat **Abu Juhaimah** thi, naam **Amr**,

Us ke paas do paimaane (Saa') the — ek se leta aur doosre se deta!

Riwayat-e Aishah Raziyaallahu Anha

Qiyam-ul-Lail ke Aaghaz ke Bare Mein

Hazrat Asim bin Hameed kehte hain:

Main ne Hazrat Aishah Raziyaallahu Anha se poocha:

"Rasoolullah ﷺ raat ki namaz (Qiyam-ul-Lail) kis dua se shuru karte the?"

Unhon ne farmaya:

Tum ne aisa sawal kiya hai jo mujh se kisi ne pehle nahin poocha.

Jab Nabi ﷺ kharay hote to das martaba takbeer, das martaba hamd, das martaba tasbeeh, das martaba tahlil (**La ilaha illallah**) farmate, das martaba istighfar karte.

Phir farmate:

"Ae Allah! Mujhe bakhsh de, hidayat de, aur rizq ata farma,"

aur Qayamat ke din ke sakht mauqif se panaah maangte.

Yeh hadees Hasan hai. Ise Abu Dawood (766), Nasai (1618), Ibn Majah (1356) ne riwayat kiya, aur Ibn Hibban (2602) ne sahih qarar diya.

Sanad mein **Muawiyah bin Saleh** aur **Azhar bin Saeed** dono Hasan-ul-Hadees raawi hain.

3 - Baab

Allah Ta'ala ka farman:

{(كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ (14))}

Riwayat-e Abu Hurairah Raziyaallahu Anhu

Rasoolullah ﷺ ne farmaya:

"Jab Momin gunah karta hai to us ke dil par ek siyah nuqta ban jata hai.

Agar woh taubah kare, baaz aa jaye aur istighfar kare to dil saaf ho jata hai.

Aur agar gunah par barhta jaye to siyahi barhti rehti hai — yahi woh 'zang' (Raana) hai jis ka Allah ne apni kitaab mein zikr farmaya:

{(كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ)}

Yeh hadees Hasan hai.

Ise Tirmidhi (3334), Ibn Majah (4244), Ahmad (7952) ne riwayat kiya, aur Ibn Hibban (930), Hakim (2/517) ne sahih qarar diya.

Sanad **Muhammad bin Ajlan** ki wajah se Hasan hai, aur Tirmidhi ne farmaya:

"Yeh hadees Hasan Sahih hai,"

jabke Hakim ne kaha:

"Yeh Muslim ki shart par sahih hai."

Aathwaan Hissa *****

Tafseer Ba Aqwaal-e-Sahaba wa Tabi'een

Paanch Mashhoor Tafaseer Se

Nawaa Hissa *****

9- Tafseer Bil-Raye Al-Mahmood

Hissa Awwal – Ghair Tafseeli Aur Mukhtasar Tafseer

Sahaba aur Tabi'een ke aqwaal se. (Tafseer Hikmat Bashir, Tabari, Ibn Kathir, Baghawi, Ibn Abi Hatim ki taraf rujoo kiya gaya hai.)

Saare aqwaal-e-Sahaba, Tabi'een wa Taba Tabi'een jo yahan mazkoor hain, woh **Sheikh Hikmat Bashir** — jo mere Madinah University mein ustad rahe hain — ki tahqeeq ke mutabiq **sahih ya Hasan** hain.

Surah Al-Mutaffifin

Allah Ta'ala ka farman:

﴿كَأَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ ﴿٧﴾ وَمَا أَذْرَاكَ مَا سِجِّينٌ ﴿٨﴾ كِتَابٌ مَرْقُومٌ﴾

- **Mujahid** se riwayat hai: (فِي سِجِّينٍ) ke baare mein kaha: un ka amal zameen ki saatween teh mein hai, upar nahin jata.
- **Qatadah** se riwayat hai: (فِي سِجِّينٍ) ke baare mein kaha: zameen ki saatween teh mein.
- **Qatadah** se (كِتَابٌ مَرْقُومٌ) ke baare mein kaha: likha hua nama-e-aamaal hai. [1]

Allah Ta'ala ka farman:

﴿كَأَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ﴾

- **Mujahid** se riwayat hai: (بَلْ رَانَ عَلَى قُلُوبِهِمْ) ke baare mein kaha: gunah, yahan tak ke dil ko dhaanp le.
- **Ibn Abbas** se riwayat hai: (كَأَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ) ke baare mein kaha: dilon par mohar laga di jati hai.

Allah Ta'ala ka farman:

﴿كَأَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلِيَيْنٍ﴾

- **Mujahid** se riwayat hai: (عَلِيَيْنِ) ke baare mein kaha: saatween aasmaan mein.
- **Ibn Abbas** se riwayat hai: (إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلِيَيْنِ) ke baare mein kaha: Jannat mein.

Allah Ta'ala ka farman:

﴿كِتَابٌ مَرْقُومٌ ﴿٢٠﴾ يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢١﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾ عَلَى الْأَرَائِكِ يَنْظُرُونَ﴾

- **Qatadah** se: (يَشْهَدُهُ الْمُقَرَّبُونَ) ke baare mein kaha: Allah ke farishte.
- **Mujahid** se: (عَلَى الْأَرَائِكِ) ke baare mein kaha: moti aur yaqoot se bani hui.

- **Ibn Abbas** se: (يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ) ke baare mein kaha: sharab (khamr) se.
- (خَتَامُهُ مِسْكٌ) ke baare mein kaha: us ka zaiqa aur khushboo.

Aur is ke raawi thiqah hain aur is ki sanad sahih hai.

- **Ibn Abbas** se: (رَحِيقٍ مَخْتُومٍ ۝ خَتَامُهُ مِسْكٌ) ke baare mein kaha: yeh aisi sharab hai jis par mushk ki mohar hai.
- **Qatadah** se: (خَتَامُهُ مِسْكٌ) ke baare mein kaha: us ka anjaam mushk hai. Kuch logon ke liye yeh kafoor ke saath milayi jayegi aur iska khaatma mushk par hoga.

Allah Ta'ala ka farman:

(وَمِزَاجُهُ مِنْ تَسْنِيمٍ)

- (مِنْ تَسْنِيمٍ) ke baare mein kaha: yeh Jannat ka ek chashma hai jis se Muqarrabeen peete hain, aur **Ashab-ul-Yameen** ke liye milaya jata hai.

Aur is ke raawi thiqah hain aur is ki sanad sahih hai.

- Hafiz **Ibn Hajar** ne kaha: **Abd bin Humaid** ne sahih sanad ke saath **Saeed bin Jubair**, Ibn Abbas se riwayat kiya: Tasneem Jannat walon ke mashroobaat mein se hai. Yeh Muqarrabeen ke liye khaalis hai aur Ashab-ul-Yameen ke liye milaya jata hai. [2]

Allah Ta'ala ka farman:

(إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ)

- **Qatadah** se: (إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ) ke baare mein kaha: duniya mein. Woh kehte the: "**Allah ki qasam! Yeh log jhoote hain**" aur kisi baat par bhi un ka mazaq udate the.

Allah Ta'ala ka farman:

(وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ)

- **Ibn Abbas** se: (انْقَلَبُوا فَكِهِينَ) ke baare mein kaha: khush ho kar.

Aur dekho Surah Al-Qiyamah, Ayat 33 mein Allah Ta'ala ka farman:

(ثُمَّ دُهِبَ إِلَىٰ أَهْلِهِ يَتَمَطَّىٰ)

Yani: **phir apne ghar walon ki taraf akadta hua gaya.**

Allah Ta'ala ka farman:

﴿فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ﴾

Yeh is ka badla hai ke kuffar momineen par hanste the, jaisa ke Ayat number 29 mein guzra.

- **Mujahid se:** (هَلْ تُؤْتِي الْكُفَّارَ مَا كَانُوا يَفْعَلُونَ) ke baare mein kaha: **badla diya gaya.**

Daswaan Hissa *****

(Arabi tafaseer se mustanad nukaat)

Hissa Dom: Tafseeli Tafsir (Roman as it is)

Hissa Duwwam : Tafseeli Tafseer

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

Surah al-Mutaffifin (Tafseer Qurtubi se chand nukaat)

QALA AHLU al-LUGHATI: al-MUTAFFIFU MA'KHOOZUN MIN al-TAFEIF, WA HUWA al-QALEELU, WAL-MUTAFFIFU HUWA al-MUQILLU HAQQA SAHIBIHI BI NUQSAANIHI 'ANI al-HAQQI, FI KAYLIN AW WAZNIN.

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

(Tafseer Qurtubi ka Iqtibaas khatam huwa)

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

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

Yeh riwayat Ibn ‘Abbas radiyallahu ‘anhuma se saheeh saabit hai. Is riwayat ki bunyaad par yeh kehna ke Surah Makkah ya Madinah mein naazil hui, siyaaq-o-sabaq par munhasir hai. Chunanche yeh sabab-e-nuzool hai, aur Asbaab-e-Nuzool ko marfoo’ (Nabi ﷺ tak pohnccha hua) samjha jata hai, is liye kaha jata hai: jab Nabi ﷺ Madinah tashreef laye to wahan ke log naap tol mein sab se bad-tareen the. To Allah Ta’ala ne yeh aayat naazil farmaai: *‘WAYLUN LIL-MUTAFFIFIN’*. Is liye maHz tafseer ki bunyaad par yeh kehna ke yeh Makkah mein naazil hui, ya kisi khaas wajah se Makkah aur Madinah ke darmiyan naazil hui, ghair zaroori hai. Yeh haqeeqatan Madinah mein naazil hui. (Sheikh Khalid as-Sabt)

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

"الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ (2) وَإِذَا كَالُواهُمْ أَوْ وَزَنُوا لَهُمْ يُخْسِرُونَ"

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

Tafseer Ibn ‘Uthaymeen

Tafseer Ibn al-‘Uthaymeen se:

"‘Wail’ ka lafz Qur’an mein baar baar aaya hai, aur zyada saheeh yahi hai ke yeh wa’eed ka lafz hai jis se Allah Ta’ala apne hukm ki mukhalafat ya us ke mana kiye hue kaam ke irtikab par darata hai."

- "Logon par zulm karna, Allah ke haq mein apni jaan par zulm karne se zyada sakht hai, kyun ke Allah ke haq mein zulm (shirk ke siwa) Allah ki mashiyyat ke taht hai... lekin bandoñ ka haq zaroor poora karna hoga."
- "Jitna insaan zyada ita’at-guzar hoga, itna hi Allah ke qareeb hoga. Aur jitna zyada Allah ke liye aajiz hoga, utna hi Allah ke haan izzat wala aur buland hoga."
- "Khair mein muqabla karna, Allah ki ita’at aur us ki raza ke kaamon mein sabqat lena hai, aur un kaamon se door rehna hai jo Allah ko naraz karte hain."
- "Ahl-e-‘ilm wa deen jo rusul ke waaris hain, unhein bhi dushmanan-e-rusul ki taraf se wohi bure laqab aur mazaq sahna padta hai jo rusul ko sahna pada."

- "Qayamat ke din... imaan wale kaafiron par hansenge... aur yeh woh hansi hai jis ke baad kabhi rona na hoga. Duniya mein mujrimoon ki mominon par hansi, Qayamat ke din un ke liye rona, gham aur halakat ban jaayegi." (Tafseer Ibn 'Uthaymeen)
-

Lafz "Wail" aur "Mutaffif" (Roman)

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

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

- Baaz 'ulama ki rai ke mutabiq, sabab-e-nuzool wali riwayat se maloom hota hai ke yeh Surah us waqt naazil hui jab Nabi ﷺ Madinah hijrat farma gaye.
 - Is se zahir hota hai ke hijrat ke aaghaz mein ta'leem, rehnumai aur kirdar-sazi par tawajjuh di gayi.
 - Chunanche yeh aayat "**WAILUN LIL-MUTAFFIFIN**" isi pas-e-manzar mein naazil hui.
-

TATFEEF ka Wasat Ma'na (Roman)

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

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

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

1. "وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا"
[Surah al-Isra: 35]
 2. "وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا تَكْنِفُ نَفْسًا إِلَّا وُسْعَهَا"
[Surah al-An‘aam: 152]
 3. "وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ"
[Surah ar-Rahman: 9]
- Allah Ta’ala ne **Qaom-e-Shu’ayb عَلَيْهِ السَّلَام** ko is liye halaak kiya aur nist-o-nabood kar diya ke woh naap tol mein kami karte the; yahi un ka numaya jurm tha jiss ki wajah se ‘azaab aaya.

Shaykh Shanqiti ka Nuqta (Roman)

- Allah Ta’ala ka farmaan: "وَيْلٌ لِّلْمُطَفِّفِينَ"
 - Surah ke aaghaz mein "Wail" ka lafz is ‘amal ke shadeed khatre ko zaahir karta hai.
 - Yaqeenan yeh ‘amal bohat khatarnaak hai,
 - kyun ke yeh dunya ke iqtisadi nizaam aur bahami len-den ki bunyaad hai.
 - Jab naap tol mein khiyanat ho to ma’eeshat mein khalal paida hota hai
 - aur is ke natije mein mu’ashrati wa iqtisadi bigaR paida hota hai — jo ek azeem fasaad hai.
- Allah Ta’ala ka farmaan:
{وَيْلٌ لِّلْمُطَفِّفِينَ (1) الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ (2) وَإِذَا كَالَوْهُمْ أَوْ وُزِّنُوا لَهُمْ يَخْسِرُونَ}
 - Yeh aayat is haqeeqat ki taraf mutawajjeh karti hai ke tamaam ikhlaqi buraiyoñ ki asl ek bigRa hua ikhlaq hai,
 - aur woh hai **dunya ki muhabbat** —
jo insaan ko maal ke hubb mein andha kar deti hai, hatta ke woh na-jaayiz aur zaleel tareeqoñ se doulat jama karta hai,
jaise *Tatfeef* (naap tol mein kami).
- "Yeh woh bad-gohar log hain jo paimana bharne ke qareeb pohnc kar ruk jaate hain aur wazan barabar karne ke qareeb jaa kar kam karte hain, halanke koi ba-izzat aur muruwwat wala shakhs aisa nahi karta." (al-Biqa’i:311/21)

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

Allah Ta’ala is din ko yun bayan farmata hai: "Yawma yaqumun-naasu li-Rabbil ‘aalameen (6)"

log nange paaon, nange badan aur ghair makhtoon haalat mein ek tang, khauf-naak aur pareshaan-kun kefiyat mein kharay honge. Allah ka hukm un par is qadar ghalib hoga ke un ki 'aqlain aur taaqatein use samajhne se qasir reh jaayengi.

Sunan Abi Dawood mein zikr hai ke Nabi ﷺ Qayamat ke din ke kharay hone ki sakhti se Allah ki panaah manga karte the.

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

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

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

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

Allah Ta'ala ka farmaan:

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

Yahan sakht inkaar aur ta'ajjub ke lehje mein kalaam hai;
lafz "az-zann" (gumaan) ke saath
"Yawm 'azeem" (azeem din) ki sifaat,
us din logon ke Allah Rabb-ul-'aalameen ke samne kharay hone ka manzar,
aur Rab ki ruboobiyyat ki sifat —
ye sab bayan ek zabardast balaaghat ke saath batata hai
ke tatfeef ka gunah kis qadar bara aur sangeen jurm hai.
(al-Qurtubi: 22/136)

Allah Ta'ala ka irshaad hai:

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

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

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

"as-sijn" to woh jagah hai jahan kisi ko qaid kiya jata hai,
aur "as-sajn" masdar hai, ya'ni khud qaid karne ka 'amal.
To jab kaha gaya "Sijjeen fi'eel minas-sajn wa huwa ad-dayyq",

to sawal yeh paida hota hai ke —
kya yahan "as-sajn" (masdar) muraad hai ya "as-sijn" (jagah)?

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

"as-sijn" hai qaid ki jagah,

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

Yahan lafz "Sijjeen" ke baare mein kaha gaya "fi'eel minas-sajn wa huwa ad-dayyq",
to matlab yeh hoga: Sijjeen, tangi se mushtaq hai.
Jaise digar abwaab mein kaha jata hai: Fassaqa, sharreeb, khameer, sikkeer waghera.
Aur Ibn Jareer rahimahullah ne bhi isi ma'ni ke qareeb baat farmaai hai.

Isi liye Allah Ta'ala ne is ke baare mein farmaya:
{وَمَا أَدْرَاكَ مَا سَجِّينٌ}
ya'ni "Tumhein kya maloom ke Sijjeen kya cheez hai!"
Ya'ni woh bohat shadeed aur 'azeem maamla hai,
ek hamesha baaqi qaid-khaana aur dardnaak 'azaab ki jagah.

Ba'zon ne kaha hai ke yeh zameen ki saatwin teh ke neeche waqe' hai.
Jaisa ke Hazrat al-Baraa bin 'Aazib رضى الله عنه ki taweel hadees mein aaya hai,
ke Allah Ta'ala kaafir ki rooh ke baare mein farmata hai:

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

Chunanche Sijjeen zameen ki neeche tareen jagah hai.
Fujjaar chunke Jahannam ke bashinde hain, aur Jahannam sab se neeche ke darak mein hai,
isi liye farmaya:
{ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ﴿٦﴾} (at-Teen: 5-6)
aur yahan bhi farmaya:
{كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سَجِّينٍ ﴿١﴾ وَمَا أَدْرَاكَ مَا سَجِّينٌ ﴿٢﴾}

Ya'ni yeh jagah tangi aur pasti dono sifat rakh-ti hai,
jaisa ke Allah Ta'ala ne farmaya:
{وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا ﴿١٣﴾} (al-Furqan: 13)
"Jab unhein Jahannam ke kisi tang maqam mein jakar kar phenka jaega to woh wahan halakat
pukarenge."

Yahan Allah Ta'ala ke qoul
{إِنَّ كِتَابَ الْفُجَّارِ لَفِي سَجِّينٍ} ke muqāble mein aage
{إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلِيِّينَ} bhi aayega.
Pas Allah ne dono kitaabon (namah a'maal) ka taqabul kiya —
ek abrar ka namah a'maal,
doosra fujjaar ka.

Ab sawal paida hota hai ke:
kya Sijjeen ek maqam (jagah) ka naam hai,
ya yeh kitaab / deewaan ka naam hai jis mein fujjaar ke naam darj hain?

Jab hum mufasssireen ki 'ibaraat dekhte hain to
Ibn Kathir رحمه الله farmate hain:
"Ya'ni un ka anjaam aur thikaana Sijjeen mein hai",
aur phir un ka qoul zikr karte hain ke "yeh zameen ki saatwin teh mein hai" —
aur yahi baat Ibn Jarir ne ikhtiyar ki,
jaisa ke hadees-e-Baraa mein mazkoor hai:

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

Is qoul ke mutabiq Sijjeen ek jagah hai jise isi naam se moosoom kiya gaya hai.
Yeh pehla qoul hai, magar yeh ittifaqi nahin.

Ba'zon 'ulama ne yeh doosra qoul bayan kiya hai ke:
yeh ek kitaab ya deewaan ka naam hai
jis mein badkaron, kaffar aur ahl-e-Jahannam ke naam darj hain.
Isi tarah jaise nekokaron ki kitaab ko 'Illiyeeen kaha gaya hai.

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

Chunanche farmaya gaya:
{وَمَا أَدْرَاكَ مَا سَجِّينٌ ﴿١﴾ كِتَابٌ مَرْقُومٌ}
Jin logon ne yeh kaha ke "Kitaabun marqoom"
"Sijjeen" hi ki tafseer o tawzeeh hai,
un ki muraad yeh hai ke "Sijjeen" dar-haqeeqat kitaab (deewaan) hai.

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

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

Salaf saliheen aur un ke baad aane wale aksar mufasssireen ka rujhan is taraf hai
ke "**Sijjeen**" ek **maqsoos maqam** hai — tang, habs ya sakhti ki jagah.
Isi ma'ni par Ibn Kathir, al-Akhfash, al-Mubarrad, az-Zajjaaj
aur Abu 'Ubaidah Ma'mar bin al-Muthanna waghera ne bhi qoul kiya hai.

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

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

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

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

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

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

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

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

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

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

- ba'az kehte hain: wahan yeh kitaab rakhi gayi hai,
 - aur ba'az kehte hain: kuffar ki arwaah wahan rehti hain.
-
- Dar-haqeeqat, 'ulama ke darmiyan ikhtilaf hai ke kuffar ki arwaah maut ke baad kahan rehti hain, jab ke woh abhi Jannat aur Jahannam mein dakhil nahi hote?
 - Is bare mein kai aqwaal hain, aur in par sab se zyada tafseeli wazahat Ibn al-Qayyim rahimahullah ne ki hai.
 - Bahut se salaf se yeh naql kiya gaya hai ke kuffar ki roohen Sijjeen mein, zameen ki sab se neeche satah mein hoti hain.
 - Isi bina par Allah Ta'ala ke is farmaan {Inna kitaabal-fujjaari lafi Sijjeen} ke bare mein do bunyadi ihtimaal paaye jate hain:
 - "Sijjeen" ek kitaab ka naam hai, ya'ni badkaron ke a'maal ka register.
 - "Sijjeen" ek jagah ya thikaana hai, jahan ahl-e-shaqawat ki arwaah qaid hain, ya jahan un ki kitaab-e-a'maal maujood hai.
 - Doosri ta'beer ke mutabiq, "Kitaab" ka matlab yeh hai ke in badkaron ko ahl-e-shaqawat mein darj kar diya gaya, aur un ka thikaana "Sijjeen" hai — jo ek tang, tareek aur aziyat-naak qaid-khaana hai, jahan kuffar ki roohen rakhi jati hain.
 - Ya yeh matlab bhi durust hai ke yeh kitaab (namah-e-a'maal) Sijjeen ke maqam mein rakhi jati hai, jaise nek logon ki kitaab 'Illiyeeen mein hai.
 - Yun khulasa yeh hai ke "Sijjeen" ke bare mein bunyadi tor par do raiyen hain, aur dono ke zail mein tafseeli shaakhen nikalti hain.
 - Ibn al-Qayyim rahimahullah ne farmaya: saheeh baat yeh hai ke "Sijjeen" "as-sajn" (qaid aur tangi) se ma'khuz hai, kyun ke tamaam makhluqat mein jitna neeche ka darja hoga, utni hi tangi aur pasti hogi, aur jitna ooncha hoga, utni wus'at.
 - Phir aage farmaya: {Kitaabun marqoom} yeh jumla {Wa maa adraka ma Sijjeen} ki tafseer nahi, balkeh is cheez ki wazahat hai ke un ke liye jo anjaam muqarrar kiya gaya hai, woh sab likha ja chuka, tay-shudah aur na-qabil-e-tabdeeli hai. Ya'ni yeh "Kitaab-e-marqoom" is baat ki 'alamat hai ke yeh faisla khatm-shudah, muhr-band aur na-qabil-e-tarmeem hai.
 - Muhammad bin Ka'b al-Qurazi ne kaha: "Kitaab marqoom" ka matlab yeh hai ke yeh faisla mukammal tor par likha hua aur tay shudah hai.

- Jis mein na kisi ka izafa hoga na kami.
- Ibn Kathir rahimahullah ne isi qoul ko ikhtiyar kiya, ke yeh jumla "Sijjeen" ki tafseer nahi, balkeh un ke muqaddar "**maseer**" ki sifat hai — ya'ni yeh faisla shudah anjaam hai jis mein tabdeeli nahi ho sakti.
- Jabke Ibn Jarir ne farmaya:
"Kitab marqoom" ya'ni likha hua, tay-shudah, wazeh faisla.
- Phir farmaya:
{وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ}
ya'ni us din jhutlanay walon ke liye kharabi aur halakat hai.
- Muraad yeh hai ke jab woh Qayamat ke din is qaid aur zillat wale 'azaab mein daale jayenge jis ki wa'eed Allah ne sunaai thi.
- "Wayl" ka matlab hai sakht wa'eed aur halakat ki tanbeeh. Jaisa ke kaha jata hai "**Waylun li fulanin**" — "Falan ke liye kharabi!"
- Aur Musnad Ahmad aur ba'az Sunan mein bhi aaya hai ke Rasulullah ﷺ ne farmaya:
- "**Kharabi hai us ke liye jo jhoot bol kar logon ko hansaye — us ke liye kharabi hai, kharabi hai, kharabi hai.**"
- Phir farmaya:
{كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سَجِينٍ ۖ وَمَا أَدْرَاكَ مَا سَجِينٌ ۚ كِتَابٌ مَرْقُومٌ ۚ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ}
- Ya'ni maamla aisa nahi jaisa yeh samajhte hain ke ba'th o jaza nahi hogi, balkeh haqeeqat yeh hai ke un ke a'maal ka indiraaj "Sijjeen" mein ho chuka hai aur woh 'azaab ke la'iq hain.
- Phir farmaya ke yeh jhutlanay wale wahi badkaar aur kaafir log hain
{الَّذِينَ يُكَذِّبُونَ بَيِّنَاتٍ} —
ya'ni jo Qayamat ke din ko jhutlate, use ba'eed samajhte aur is pur-'azmat waqt par imaan nahi laate.
- Phir farmaya:
{وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ}
ya'ni: sirf wahi isay jhutlate hain jo zulm mein hadd se guzarne wale aur gunahon mein doobay huay hain.
- Ba'az mufasssireen ne kaha:
"Al-mu'tadi" ya'ni a'maal mein hadd se tajawuz karne wala, aur "al-atheem" ya'ni aqwaal mein gunah karne wala — dar-haqeeqat "al-mu'tadi" woh hai jo ya to Allah ki muqarrarah hudood se aage barh jaaye ya makhlooq ke huqooq mein zulm kare.
Aur "al-atheem" woh hai jo kasrat-e-gunah wala, gunahon ka 'aadi ho.

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

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

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

Phir farmaya:

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

Yani woh Allah ki āyāt sunkar inkar karte,
aur bad-tareen gumān karte hain –
samajhte hain ke Qurān kisi purāne qisōn ya man-ghurāt kahaniyon ka majmū‘a hai.
Jaisa ke farmaya gaya:
{Wa qālū asātīru al-awwaleen ik’tatabahā fahiya tumlā ‘alayhi bukratan wa asīlā} (Al-Furqān: 5)

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

Aakhir mein farmaya:

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

Chunanche kaha gaya:

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

"Jab banda koi gunāh karta hai to us ke dil par ek siyāh nuqta lag jata hai,
agar woh taubah kare to dil dobārah chamak jata hai,
agar woh gunāhōn ko barhāye to yeh siyāhi bhi barhti rehti hai.
Yahi woh ma‘ni hain jinhen Allah Ta‘ālā ne farmaya:
{Kallā bal rāna ‘alā qulūbihim mā kānū yaksibūn}."

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

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

Chunanche yahan jab munkirīn-e-Qurān ne use jhūtlāya aur keh diya
ke Qurān man-ghuṛat hai, Allah Ta‘ālā ne un ka radd farmaya:
{Kallā} – yani, ma‘amla waisa nahin jaisa woh kehte hain.
Balke farmaya: {Bal rāna ‘alā qulūbihim}
yani un ke dilon par jo parda aur zang chāḥ gaya hai,
usi ne unhen imān se rok diya hai.

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

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

Mujāhid rahimahullāh ne apne hāth se misāl dete hue farmaya:
jab banda gunaah karta hai to us ka dil sukrṛ jata hai,
aur unhone apni chhoṭi ungli band ki,
phir ek aur gunaah par doosri ungli band ki,
yūñ karte karte sārā hāth band ho gaya,
aur farmaya:
"phir is par mehr lagā di jati hai."
yani gunaahōn se dil sakar kar band ho jata hai,
aur phir haq dākhil nahin ho sakta.
Yahi hai ma‘ni:
{Kallā bal rāna ‘alā qulūbihim mā kānū yaksibūn}.

Imām Ibn al-Qayyim rahimahullāh farmate hain:

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

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

Ibn Kathīr rahimahullāh ne is ki teen darje batāye:

Ar-rayn — kafiron ke qulūb par.

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

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

Isi ki buniyād par ba‘z ‘ulamā ne ḥadīs
"Innahu liyaghin ‘alā qalbī, wa innī la astaghfiru Allāh fī al-yawmi mi’ata marratin"
ki wazāhat ki ke

yeh gha'in Nabi ﷺ ke qalb-e-mubārak par paida hota –
yani bā-kamāl safāī ke bawajūd
Nabi ﷺ apne qalb mein halkā sā taghyīr mehsoos karte
aur isi liye rozānah kasrat-e-istighfār farmate.

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

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

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

'Ulamā farmāte hain:

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

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

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

"ar-rayn" woh hai jab gunāhōn ke asar se dil siyāh ho jaye.
"aṭ-ṭab'" woh hai jab dil par mehr laga di jaye,
aur yeh "ar-rayn" se zyādah sakht hai.
Aur "al-iqfāl" (tālāh lagna) is se bhi zyādah shadeed darjah hai –
yani dil par qufl chaḥh jana.

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

Unhon ne mazīd farmaya:

Al-Farrā ne kaha:

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

Abū Ishāq ne kaha:

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

Kaha jata hai: Rāna 'alā qalbihi adh-dhanbu raynan –

yani gunāh ne us ke dil ko dhānp liya.

Yeh rayn goyā parday ki tarah hai jo dil ko dhānp leta hai,

aur us ke mushābih lafz 'ghain' hai.

Ibn al-Qayyim rahimahullāh ne tafsīr karte hue farmaya:

Abū Ishāq ne yahan galat kaha –

kyunke "al-ghayn" bahut laṭīf o narm keyfiyat hai,

aur is silsilay mein Nabi ﷺ ka farmān hai:

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

Jabke ar-rayn aur ar-rān

dil ke liye sab se sakht aur ghanay parday hain.

Mujāhid ne kaha:

"Gunāh par gunāh hota chala jata hai

yahān tak ke gunāh dil ko gher lete hain,

dhānp lete hain,

aur phir dil mar jata hai."

Muqātil ne kaha:

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

Aur Nasāī wa Tirmizī ki riwāyat mein

Abū Hurairah raḍiyallāhu 'anhu se marwī hai ke

Rasūlullāh ﷺ ne farmaya:

"Jab banda koi khaṭā karta hai to us ke dil par ek siyāh nuṭṭah lag jata hai..."

(phir ḥadīs mein dil ke siyāh hone aur taubah se sāf hone ka mafhūm mawjūd hai.)

Ibn Mas'ūd raḍiyallāhu 'anhu ne farmaya:

"Jab banda gunāh karta hai to dil par ek kālā nuktaḥ parṭa hai,

phir doosra gunāh karta hai to doosra nuktaḥ,

yahān tak ke pūrā dil siyāh ho jata hai."

Allah Ta'ālā ne khabar di ke un ke gunāhōn ne

un ke dilon par rayn tāri kar diya –

yani yeh zang un ke hi a'māl ka natija hai.

Yeh bandōñ ke ikhtiyār se shuru hota hai,

lekin jaise jaise dil band hota jata hai

yeh asar-e-ilāhī qazā ke tahat paida ho jata hai.

Pas sabab (gunāh karna) banday ke ikhtiyār mein hai,
lekin natija (dil ka mehr band ho jana)
Allah ke irāday aur taqdīr se hai.
(Ibn al-Qayyim: Madārij as-Sālikīn)
(Falammā zāghū azāgha Allāhu qulūbahum) ki āyat mein dalīl hai ke banda shuru karta hai
tirchhā rāsta.

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

Aur jab yeh hāl hidayāt wa basīrat ke ba‘d tāri ho jāye,
dil ki hāl badal jati hai.
Aisi sūrat mein shaitān us dil ka walī ban jata hai
aur jis taraf chāhta hai, use kheñch kar le jata hai."
(Ibn al-Qayyim)

Isi tarah Ibn al-Qayyim ne farmaya:
"Gunāhōn ne un logōn ko roke rakha
ke woh apne aur apne dil ke darmiyān ḥijāb ki masāfat ko tay nahin kar sake.
Agar woh tay kar lete to apne dilon ki haqīqat jān lete –
ke kyā cheez unhein durust karti hai aur kyā bigārti hai.

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

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

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

Imām ash-Shāfi‘ī rahimahullāh ne farmaya:
"Is āyat mein is bāt ki dalīl hai ke imān wāle apne Rab ko qiyāmat ke dīn dekhenge."

Yani:
Yeh "kallā" un munkirīn ke radd mein hai

jo kehte the ke un ka Allah ke nazdīk koi maqām hai,
halānke haqīqat is ke baray khilāf hai,
jaisā ke farmaya:
{Kallā innahum ‘an Rabbihim yawma’izin la maḥjūbūn}

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

Yeh mafhum-e-mukhālafah se sābit hai,
aur mantūq se is ki ṣarīḥ dalīl yeh hai ke
Allah Ta‘ālā ne farmaya:
{Wujūhun yawma’izin nāḍirah ilā Rabiḥā nāzirah}
(Āj bahut se tazah chehre apne Rab ke didār ki taraf dekh rahe honge.)

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

Ba‘z ‘ulamā ne kaha:
"La maḥjūbūn" ka matlab hai Allah ki ‘izzat wa karāmat se mahrūm hona.
Yani us ki qurbat, rizāmindī aur didār mein se kisī ek se mahrumī.

Ibn Jarīr rahimahullāh ne farmaya:
"Yeh lafz apne ‘umūm par hai;
unhein Allah ki rūyat se bhi rokā gayā
aur us ki karāmat se bhi mahrūm rakha gayā."

Yeh bāt usūl-e-fiqh ke qā‘iday se ham āhang hai ke
"al-muqtaḍā lahu ‘umūm"
yani kisī muqaddar mafhūm ko us ke jāmi‘ tarīn ma‘nī par maḥmūl kiya jata hai.
Liḥaṣa "maḥjūbūn" mein dōnō ma‘nī shāmil hain:
didār se mahrumī aur karāmat se mahrumī.

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

Ahl-e-Sunnat isī āyat ko
rūyat-e-Bārī Ta‘ālā ke ‘aqīday ki
Qur’ānī dalīl ke taur par paish karte hain.
Yeh bhi dar haqīqat Qur’ān ki tafsīr Qur’ān se hai;
kyūnke yahan kuffār ke liye "maḥjūbūn" kaha gayā,
aur dōsri jagah ahl-e-imān ke liye farmaya:
{Wujūhun yawma’izin nāḍirah ilā Rabiḥā nāzirah}.

Is ke ilāwā aḥādīs-e-Nabawiyyah mein yeh matlb bilkul ṣarīḥ alfāz mein mazkūr hai:
"Tum yaqīnan apne Rab ko dikhōge..."
(Ḥadīs mutawātir hai.)

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

Jahannam ka ‘azāb,
Allah ke didār se mahrumī ka ‘azāb."

Yeh dōnō un ke a‘māl ki saza hain.

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

Jannat ki na‘matōn se lazzat.
Apne didār se lazzat.

Aur in hī dō na‘matōn ko Allah Ta‘ālā ne isi sūrah mein zikr farmaya:
{Innal abrāra la fī na‘īm ‘alā al-arāiki yanzurūn}
(Yaqīnan neik log na‘matōn mein hongē,
takhtōn par baithay dekh rahe hongē.)" ///

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

Mazīd farmaya:
"Is āyat se istidlāl ka pahlu yeh hai ke
Allah Ta‘ālā ne kuffār ki sab se baṭī saza yeh batāī
ke woh us ke didār aur kalām se mahrūm hongē.

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

Allah Ta‘ālā ka farmān:
{Kallā bal rāna ‘alā qulūbihim mā kānū yaksībūn}

Yani:

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

Mujāhid ne kaha:

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

Bakr bin ‘Abdullāh ne kaha:

Jab banda koi gunāh karta hai,

to us ke dil mein sū’ī kī nōk ke barābar ek dāgh lag jata hai.

Phir agar doosra gunāh kare to isi tarah doosra dāgh,

yahān tak ke jab gunāh baḥ jate hain

to dil aisā ho jata hai jaisay chhalnī

jis mein na kō’ī bhalāī thahrti hai, na salāh bāqī rehti hai.

(Al-Qurtubī: 22/143)

Isī āyat ke tahat:

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

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

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

Agar phir gunāh kare to woh dāgh baḥta rehta hai,

yahān tak ke dil ko ḍhānp leta hai.

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

(At-Tabarī: 24/286)

Allah Ta‘ālā ka farmān:

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

Ḥusayn bin Fadl ne kaha:

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

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

Zajjāj ne kaha:

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

(Ash-Shawkānī: 5/400)

Tafsīr Ibn al-‘Uthaymīn se:

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

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

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

Allah ‘Azza wa Jall ko dekhna kitāb, mutawātir sunnat aur ṣaḥābah wa aimmah ke ijma‘ se sābit hai, is mein kō‘ī ishkāl nahin ke Allah Ta‘ālā ko ankhen se haq ke sāth dekha jā‘ega, jaisā ke Allah Ta‘ālā ne farmaya: {Wujūhun yawma‘izin nāḍirah ilā Rabihā nāzirah} [Al-Qiyāmah: 23].

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

Aur Nabi ṣallallāhu ‘alayhi wa sallam ne is ziyādah kī tafsīr Allah ke chehre ko dekhne se ki hai (1),

aur jaisā ke us ke farmān mein hai: {Lahum mā yashā‘ūna fihā ladaynā mazīd} [Qāf: 35].

Aur yahan mazīd se murād wahī ziyādah hai jo {Lilladhīna aḥsanū al-ḥusnā wa ziyādah} mein hai.

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

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

Khalāṣah yeh hai ke Qur‘ān ne Allah ‘Azza wa Jall ko ankhen se dekhne ke thabūt par dalālat kī hai, aur isi tarah ṣaḥīḥ sunnat mein bhi āyā hai, jaisā ke Nabi ‘alayhiṣṣalātu wa s-salām ne farmaya: 'Tum apne Rab ko isi tarah dikhōge jaisay tum sūraj ko sāf āsmān mein baghair bādal ke dekhte hō' (2), aur Āp ṣallallāhu ‘alayhi wa sallam ne farmaya: 'Tum apne Rab ko isi tarah dikhōge jaisay tum chaudahvīn rāt ke chand ko dekhte hō, us ke dekhne mein tumhein kō‘ī diqqat nahin hogī' (3), aur is par ṣaḥābah raḍiyallāhu ‘anhum aur un ke ba‘d āne wāle tab‘īn aur is ummat ke aimmah ne imān layā, aur is ka inkār in logōn ne kiya jin ke dil aur ‘uqūl haq se parde mein hain, unhon ne kahā ke Allah ko ankhen se nahin dekha jā sakta, balkay āyāt mein rūyat se murād dil kī rūyat yani yaqīn hai, halānke yeh qawl bāṭil hai aur Qur‘ān wa sunnat ke khilāf hai." (Tafsīr Ibn ‘Uthaymīn)

Allah Ta‘ālā farmāta hai:

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

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

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

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

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

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

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

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

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

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

Phir Allah farmāta hai: "Wa mā adrāka mā ‘illiyyūn"

Is ke ba‘d mazīd wazāhat farmāta hai: "Kitābun marqūm" yani yeh likhā huā aur sabt shudah hai. "Yashhaduhu al-muqarrabūn" yani is par muqarrabīn gawāh hain. Qatādah ne kahā ke yeh farishte hain.

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

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

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

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

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

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

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

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

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

"Aur ba‘z ne kahā ke lafz ‘wa fī dhālika’ ka ma‘nī ‘ilā dhālika’ hai, yani ‘isī kī taraf’ jaisay farmaya ‘fal yatanāfasi al-mutanāfisūn’. Is se murād hai ke jo log jaladī karte hain aur neikiyōn mein sabqat le jānā chāhte hain woh isī kī taraf da’īn, jaisā ke Allah Ta‘ālā ne farmaya: ‘Li mithli hāza fal ya‘mali al-‘āmilūn’ [Sūrah Aṣ-Ṣāffāt: 61]. Tafsīrāt ma‘nī ko qarīb kar detī hain, lekin aṣl mein tanāfusi (al-tanāfus) ka ma‘nī hai kisī cheez ke liye muqābalah ya kōshish karnā. Is kī aṣl yeh hai ke kisī cheez mein jhagrā karnā, har shakhs chāhta hai ke woh cheez sirf usī ko mile. Kahā jata hai: ‘Main ne is par ḥasad kiyā’ yani main ne is par rishk kiyā aur chāhā ke woh cheez sirf mujhe hī mile."

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

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

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

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

Yeh āyat sūrah ke ibtidā’ kī taraf laṭīf ishārah kartī hai. Ibtidā’ mein jin logōn ka zikr huā ke woh dunyā mein taṭfīf (nāp tol mein kamī) ke zari‘ay māl jama‘ karte the, un ke liye qiyāmat ke din ḥalākat (wayl) hai. Aur jab nekōkārōn ke bāray mein batāyā gayā ke woh na‘īm (na‘matōn) mein honge, aur un ke liye mishk se mukhtam shudh sharāb jaisā pākīzah mashrūb hai, to farmaya ke yahī woh cheez hai jis mein ahl-e-imān ko bāham bartrī ke liye āge barhna chāhiye, na ke dunyāwī ḥaras wa lalach mein, aur na nāp tol kī khiyānat mein. (Ash-Shanqītī: 8/463)

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

Allah Ta‘ālā farmāta hai: {Innal ladhīna ajramū kānū minalladhīna āmanū yaḍḥakūn, wa idhā marrū bihim yataghāmazūn, wa idhā nqalabū ilā ahlihimu nqalabū fakihīn, wa idhā ra’awhum qālū inna ḥā’ulā’ī la ḍāllūn, wa mā ursilū ‘alayhim ḥāfizīn, fal yawma alladhīna āmanū minal kuffāri yaḍḥakūn, ‘alā al-arā’iki yanzurūn, hal thūbbal kuffāru mā kānū yaf‘alūn} [Sūrah al-Mutaffifīn: 29-36]

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

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

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

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

Allah Ta‘ālā farmāta hai:

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

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

Allah Ta‘ālā jawāb detā hai: "Wa mā ursilū ‘alayhim ḥāfizīn" yani kuffār ko is bāt ke liye nahin bhijawā gayā thā ke woh īmān walōn ke a‘māl aur aqwal kī nigarānī kareñ. Phir woh kyōn un ke pīchay paṛe rahte aur unhein apnī hansī mazāq ka nishānah banāte? Allah Ta‘ālā farmāta hai:

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

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

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

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

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

Woh aise mutma'in hain goyā un ke pās Allah ka kō'ī taḥrīrī 'ahd ya zimānī hai ke woh najāt yāftah hain.

Unhon ne khud hī apne liye faislah kar liyā ke woh hidāyat par hain aur īmān wāle gumrah hain –

yeh sab Allah par behdūz bandhna aur baghair 'ilm ke kalām karnā hai.
(As-Sa'dī: 916)

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

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

Imām Qushayrī farmāte hain:

Allah ne "naẓar karnā" to zikr farmāyā lekin "manzūr" (jis kī taraf dekha jā rahā hai) bayān nahin kiyā –

tākay ishārah ho ke dekhne walōn ke manāzir mukhtalif honge:

kuch apnōn ke maḥallāt dekh rahe honge,

kuch apnī ḥūrōn ya bāghāt ko,

aur khawāṣ banday hamesha apne Rab kī taraf dekh rahe honge,

jaisay fajjār hamesha apne Rab se ḥijāb mein rahenge.

(Al-Baqā'ī: 21/327)

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

1. Yani lene aur dene ke alag alag paimāne rakhna aur is tarah ḍaṇḍī mār kar nāp tol mein kamī karnā, bahut baṛī akhlāqī bimārī hai, jis ka natīja dīn aur ākhirat mein tabāhī hai. Ek ḥadīs hai, jo qaum nāp tol mein kamī kartī hai, to us par qīḥaṭ sālī, sakht meḥnat aur ḥukmarrānōn ka zulm musallat kar diyā jata hai.
2. Sijjīn ba'z kehte hain sijin (qaid khānah) se hai, matlab hai ke qaid khānah kī tarah ek nihāyat tang maqām hai aur ba'z kehte hain ke yeh zameen ke sab se nichlay ḥiṣṣay mein ek jagah hai, jahan kuffār, zālīmōn aur mushrikōn kī rūḥen aur un ke a'māl nāmāy jama' aur maḥfūz hote hain. Isī liye āge use likhī huī kitāb qarār dī hai.
3. Yani us ka gunāhōn mein masrūfiyyat aur ḥadd se tajāwuz itnā baṛh gayā ke Allah kī āyāt sunkar un par ghaur o fikr karne ke bajāye, unhein aglōn kī kahāniyān batlātā hai.
4. Un ke barākhlāf ahl-e-īmān rūyat-e-Bārī Ta'ālā se mashrūf honge.

5. Yani ahl-e-īmān ka zikr kar ke khush hote aur dil lagīyān karte. Doosrā matlab yeh ke jab apne gharōn mein loṭte to wahān khushḥālī aur farāghat un ka istiqbāl kartī aur jo chāhte woh unhein mil jātā, is ke bawajūd unhon ne Allah ka shukr adā nahin kiya balkay ahl-e-īmān kī tahqīr kī aur un par ḥasad karne mein hī mashghūl rahe. (Ibn Kathīr)///

Gyaarwah Hissa *****

(Surah se haasil hone waale asbaaq)

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

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

Ba‘z mauzū‘āt:

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

Ba‘z asbāq:

- āj musalmānōn kā media ke ba‘z goshay mazāq urā rahe hain aur tuhmatēn ḍāl kar zariye-e-ma‘īshat bana kar aur bewakūf bana kar khūb maza lete hain; musalmānōn par aur Islām par be-jā i‘tirāzāt kar ke ṭhaṭṭha urānā aur ghalat alqāb se mausūm karnā un kī ‘ādat ban gayī hai; aisē waqt mein ye surah tasallī ka zariya hai.
- jo log nāp tol mein kamī karte hain un ke liye wayl kī wa‘īd sunā‘ī gayī hai.
- sijjīn aur ‘illiyyīn kyā hai batāyā gayā (insān kā burā ‘amal sijjīn (zameen ke neeche) mein jātā hai jabke neik ‘amal ‘illiyyīn (āsmān ke ūpar) mein, aur rūḥ-e-insānī barzakh mein chali jātī hai (23:100); aur ba‘z ‘ulamā ne yeh bhi ṣarāḥat kī – ba‘z tābi‘īn ke aqwāl kī buniyād par – ke a‘māl aur rūḥēn bhi in maqāmāt par pahuñchā‘ī jātī hain: fujjār kī rūḥēn sijjīn mein aur abrār kī rūḥēn ‘illiyyīn mein; wallāhu a‘lam.
- jannat mein abrār a‘lā darjah kā mashrūb jis mein tasnīm kī āmīzah hogī, us ko nūsh farmā‘ē eṅge, jabke muqarrabīn *direct* tasnīm se pe‘ēṅge.
- chashmē ka‘ī honge lekin a‘lā darjah kā chashmah tasnīm hoga.
- jannat ke dākhilah mein sab barābar hain, lekin dākhil hone ke ba‘d apne a‘māl ke mutābiq marātib pā‘ēṅge.
- ek mōmin ko chāhiye ke jis tarah woh apnā ḥaq pūrā lenā chāhtā hai, usī tarah dūsrōn ke ḥaq ko bhi barābar dene wālā bane; kamāl-e-īmān kī ‘alāmat yeh hai ke apne liye jo pasand kartā ho wohī apne bhā‘ī ke liye bhi pasand kare.

- logōn kā nāp tol mein kamī karnā un ke ākhirat ke īmān mein kamī kī ‘alāmat hai; mōmin ke liye zarūrī hai ke woh hamesha in sārē burē a‘māl se bach kar ākhirat aur apnī maut ke liye tayyār rahe.
- *kallā inna kitāba al-fujjārī la fī sījīn...* kuffār, munāfiqīn, fāsiqīn ke nām sījīn mein likhe jā’ēnge aur un ke burē a‘māl kī buniyād par un ko sakht ‘azāb diyā jā’ega.
- yeh log ākhirat aur Qur’ān-e-majīd ko jhuṭlā rahe hain jabke nishāniyān aur dalā’il is ke ḥaqq mein hone ko sābit kar rahe hain.
- ākhirat ke dīn ko jhuṭlāne walōn ko tīn qism ke ‘azābāt diye jā’ēnge:
 1. ‘azāb-e-jahīm
 2. ḍānt aur malāmat kā ‘azāb
 3. Rabb-ul-‘ālamīn ke didār se maḥrūmī kā ‘azāb.
- jab ādmī ḥaqq se dūrī ikhtiyār kartā hai to us kā dīl sakht ho jātā hai.
- *kallā innahum ‘an Rabbihim yawma’idhin la mahjūbūn...* āyat kā mafhūm-e-mukhālīf yeh hai ke mōminīn kal qiyāmat mein jannat mein Allah Ta‘ālā kā didār karenge; sārī na‘matōn se baḥ kar mōminīn ko us waqt lazzat milegī jab woh apne Parwardigār kā didār karenge.
- in āyāt mein gunāh se bachne kī ta‘līm dī gayī kyunke gunāh se dīl zang-ālūd ho jātā hai yahān tak ke us kā nūr bujh jātā hai aur us kī baṣīrat mar jātī hai; ḥaqq aur bāṭil mein farq karne kī ṣalāḥiyyat khatam ho jātī hai; ḥaqq ko bāṭil aur bāṭil ko ḥaqq samajhne lagtā hai.
- neik logōn ke nām ‘illiyyīn mein likhe jā’ēnge jis ke pās Allah ke muqarrab farishte ḥāzīr hote hain.
- neik logōn ke chehre us dīn chamak rahe honge.
- mōminōn ko chāhiye ke woh neik a‘māl mein sabqat karen tāke woh jannat mein ūnche se ūnche maqām pāne wāle banēn.
- mujrimōn ko apne har jurm kī saza bhugatnī paregī.
- mōminīn kal qiyāmat mein har qism kī rāḥat mein honge.
- ākhirat par ‘aqīdah kamzor ho to ‘amalī burā’ī janam letī hai; misāl ke taur par nāp tol mein kamī ka zikr āyā – dar ḥaqīqat is mein *selfishness* aur *sadistic pleasure* kā ma‘nī ātā hai: ṭama‘, lālaj, ḥaras aur ḥasad; (is mein jahan lālaj aur ḥasad kā maraz kārfarma hotā hai wahīn ākhirat par īmān na hone kī wajah bhī asar rakhtī hai).
- Islām kā uṣūl hai: "lā ḍarar wa lā ḍirār / lā tazlīmūna wa lā tuẓlamūn" (na nuqsān pahuñchā’o na nuqsān uṭhā’o; na zulm karo na zulm kie jā’o).////

munāsabat / laṭā’if at-tafsīr

- Sūrah Infītar mein abrār aur fujjār ka zikr āyā, Sūrah Muṭaffīfīn mukammal abrār aur fujjār ke nāmah-e-a‘māl kī tafṣīlāt par hai, ke abrār aur fujjār kā anjām kyā hoga.
- Sūrah Muṭaffīfīn mein nāmah-e-a‘māl ka zikr hai jabke Inshiqāq mein mazīd tafṣīlāt batā’ī ga’īn ke nāmah-e-a‘māl kaise diye jā’ēnge, aur us waqt un kī ḥālat kyā hogī.

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

āyat 1 (Sūrah al-Muṭaffīfīn):

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

tarjumah (roman):

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

ḥadīth: “yā ma'shara al-muhājirīn...”

aqbala 'alaynā Rasūlullāh ﷺ fa qāla: yā ma'shara al-muhājirīn, khamsu khisālin idhā ibtulitum bihinna – wa a'ūdhu billāhi an tudrikūhunna – lam tazhar il-fāḥishatu fī qawmin qaṭṭu ḥattā yu'linū bihā illā fashā fihim uṭ-ṭā'ūn wal-awjā' allati lam takun maḍat fī aslāfihim alladhīna maḍaw, wa lam yanquṣū al-mikyāla wal-mīzān illā ukhidhū bis-sineena wa shiddat il-mu'nati wa jawr is-sulṭān 'alayhim, wa lam yamna'ū zakāt amwālihī illā muni'ū al-qaṭra minas-samā', wa law lā al-bahā'imu lam yumṭarū, wa lam yanquḍū 'ahdallāh wa 'ahda Rasūlih illā sallatallāhu 'alayhim 'aduwwan min ghayrihim fa akhadhū ba'da mā fī aydīhim, wa mā lam yaḥkum a'immatuhum bi-kitābillāh wa yatakhayyarū mimmā anzalallāh illā ja'alallāhu ba'sahum baynahum.

mukhtaṣar tarjumah (roman):

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

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

athar ibn 'Abbās r.a.:

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

roman:

'Abdullāh ibn 'Abbās r.a. farmāte hain: jab Nabī ﷺ Madīnah ā'e to Madīnah walē nāp tol mein

sab se bure the; phir Allah ne āyat {waylun lil-muṭaffifīn} nāzil farmā'ī, is ke ba'd unhon ne nāp tol durust kar liyā. (Sunan Ibn Mājah: 2308)

ḥadīth ibn 'Umar r.a. (pasīna):

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

roman:

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

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

mikh 'dād ibn al-Aswad qāl: sami 'tu Rasūlallāh ﷺ yaqūl: "tudnā ash-shamsu yawmal qiyāmah min al-khalq ḥattā takūna minhum ka-miqdāri mīl." qāla Sulaym ibn 'Āmir: fa wallāhi mā adrī mā ya 'nī bil-mīl – a masāfati al-arḍ am al-mīl alladhī tuktaḥalu bihil 'ayn – qāl: "fa yakūn un-nāsu 'alā qadri a 'mālihīm fīl- 'araq: fa minhum man yakūnu ilā ka 'bayh, wa minhum man yakūnu ilā rukbatayh, wa minhum man yakūnu ilā ḥaqwayh, wa minhum man yuljimuhul 'araq iljāman." wa ashāra Rasūlullāh ﷺ bi-yadihī ilā fīh.

roman:

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

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

"inna al-mu'mīna idhā adhnaba kānat nukta(tun) sawdā'u fī qalbīh, fa in tāba wa naza'a wastaghfara, suqila qalbuh, fa in zāda zādat, fa dhālika ar-rān alladhī dhakarāhullāhu fī kitābih: kallā bal rāna 'alā qulūbihim mā kānū yaksibūn (Sūrat al-Muṭaffifīn, āyah 14)."

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

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

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

Umoomi Maaloomaat

Mukhtalif mubahis

wa anawine Surah par sair hasil maloomat aur Surah se muta‘alliq mukhalif-e-Islam Israiliyat par radd wa mauzu‘ ahadith wa ghair munjabar zaeeif ahadith par radd aur radd-e-batil aqaaid wa nazariyat wa shubhaat dar lughat wa Islami mawzuaat aur isi tarah jadeed research par mabni shubhaat ka tafseeli radd

Surah Al-Mutaffifin

"... الفلق: جب في جهنم": عن أبي هريرة - 15

An-Nass Al-Arabi:

(("الفلق: جب في جهنم مغطى، وأما سجين فمفتوح"))

- Yeh hadees gharib aur munkar hai, sahih nahi.
- (Al-Mutaffifin: 8)

Tarjuma: "Al-Falaq: Jahannam mein ek kunwan hai jo dhanka hua hai, aur Sijjeen khula hua hai."

Khatam shud

(Ibn Kathir ne jin asaneed ko zaeeif kaha)

Israili riwayaat (Israiliyat) ki tardid

Surah Al-Mutaffifin se muta‘alliq baaz Israili riwayaat, khaas taur par Sijjeen aur Illiyyeen ki nau‘iyat ke baare mein, Islami taleemat ke manafi hain. In riwayaat ki misaalain darj zail hain:

Mukhalifat ki misaalain:

Sijjeen ki nau‘iyat:

- Baaz Israiliyat Sijjeen ko Jahannam mein ek jagah qarar deti hain jahan nafarman farishton ko azaab diya jata hai. Yeh Islami taleemat ke khilaf hai, kyunke Quran Sijjeen ko badkaar logon ke a‘maal ka record batata hai jo zameen ki nichli teh mein mehfooz hai (Al-Quran 83:7-9).

- Tardid: Quran khud wazahat faraham karta hai ke Sijjeen ka ta'alluq badkaar logon ke a'maal se hai, na ke farishton ke qaid khane se. Islami masadir ki roshni mein aisi riwayaat ki koi sanad nahi.

Jadeed shubhaat wa اعتراضات ki tardid

Radd-e-Shubha 1: Mazhab ke baghair akhlaqiyat

- Baaz ka dawa hai ke tijarati diyanatdari jaise usool mazhab ke baghair bhi maujood ho sakte hain.
- Tardid: Islam jawabdehi ka jaame' nizam faraham karta hai jo akhlaqi a'maal ko abadi nataij se jorta hai (83:4-6). Yeh insaaf ke a'la mayaar ki zamanat deta hai.

Radd-e-Shubha 2: Momineen ka mazaaq urana

- Baaz jadeed mufakkireen mazhabi afraad ka mazaaq urane ko "azadi-e-izhar" samajhte hain.
- Tardid: Quran (83:29-32) momineen ke mazaaq ki mazammat karta hai aur jawabdehi ki yaad dilata hai. Azadi-e-izhar doosron ki izzat-e-nafs ko majrooh nahi kar sakti, yeh usool Islami akhlaqiyat ka hissa hai.

Radd-e-Shubha 3: Maashi insaaf mein khawateen ka kirdar

- Baaz naqqad Surah Al-Mutaffifin mein tijarat ke siyaq mein khawateen ka zikr na hone par sawal uthate hain.
- Tardid: Quran apni akhlaqi hidayaat mein jins se qata' nazar tamam afraad ko mukhatab karta hai. Umumi khitaab (masalan 83:1-3) mard o khawateen dono ko yaksaan shamil karta hai, kyunke Islam har maamle mein insaaf ka haami hai.

Talaba wa Talibaat ke liye 3 Assignment

Note: Bachon aur baron ke liye 3 assignments

1) Bachon ke liye Assignment
(Umr ka group: 8-12 saal)

2) Balighon ke liye Assignment

Bachon ke liye Assignments

(Umr: 8-12 saal)

Assignment 1: Surah Al-Mutaffifin ke aham mawazoo' ko samajhna

1) Maqsad: Tijarat mein diyanatdari ke paigham aur dhokha-dahi ke nataij ko seekhna.

2) Kaam:

- Surah Al-Mutaffifin (83:1-6) tarjume ke saath parhein.
- Teen jumle likhein ke tijarat mein dhokha dena kyun ghalat hai.
- Do dukaan ki tasveer banayein: ek jo dhokha deta hai aur ek jo imaandaar hai. Un ke a'maal ko label karein.

Assignment 2: Diyanat-dari aur Jawabdehi ko Daryaft Karna

1) **Maqsad:** Islam mein jawabdehi ki samajh paida karna.

2) **Kaam:**

- Ek mukhtasar kahani (50-100 alfaaz) likhein jis mein ek bachcha gumshuda batua paata hai aur use wapas karne ka faisla karta hai.
- Is kahani ka Surah Al-Mutaffifin ke insaaf aur diyanat ke sabaq se ta'alluq bayan karein.

Assignment 3: Nek Logon ke Inaamaat

1) **Maqsad:** Surah mein bayan karda nek logon ke liye Jannat ke inaamaat ko samajhna.

2) **Kaam:**

- Surah Al-Mutaffifin (83:22-28) hifz karein.
- Ek nek amal likhein jo aap rozana kar sakte hain taake nek logon mein shamil ho sakein.

Baron ke liye Assignments

Assignment 1: Maashi Insaaf par Ghor-o-Fikr

1) **Maqsad:** Tijarat aur karobar mein insaaf ki ahmiyat ko samajhna.

2) **Kaam:**

- Surah Al-Mutaffifin (83:1-6) tafseer ke saath parhein.
- Ek mazmoon (300-500 alfaaz) likhein jis mein in ayaat ki jadeed karobari akhlaqiyat mein ahmiyat par behas ho.
- Tijarat mein bad-diyant ki haqeeqi misaalein shamil karein aur batayein ke Islami usool un ka hal kaise pesh karte hain.

Assignment 2: Sijjeen aur Illiyyeen ka Taqabul

1) **Maqsad:** Badkaar aur nek logon ke darmiyan farq ko gehraai se samajhna.

2) Kaam:

- Sijjeen (83:7-9) aur Illiyyeen (83:18-21) ke ma'ani parhein.
- Ek taqabli chart banayein jis mein Surah mein bayan karda **Fujjar (badkaar)** aur **Abrar (nek)** ki khasusiyaat aur nataij darj hon.
- 200 alfaaz mein likhein ke insaan Abrar mein shamil hone ke liye kaise koshish kar sakta hai.

Assignment 3: Yaum-e-Hisaab par Jawabdehi

1) **Maqsad:** Aakhirat ke tanazur mein a'maal ke nataij par ghor karna.

2) Kaam:

- Surah Al-Mutaffifin (83:29-36) muta'alliq ahadith ke saath parhein.
- Ek tafseeli journal entry (300 alfaaz) likhein jis mein bayan karein ke yeh ayaat zaati jawabdehi ke jazbe ko kaise ubhaarti hain.
- Yaum-e-Hisaab ki tayari ke liye aml-i-iqdaamaat shamil karein.

Yeh assignments bachon aur baron dono ke liye tayyar ki gayi hain, taake Surah Al-Mutaffifin ke mawazoo' se umr ke mutabiq ta'alluq aur akhlaqi wa roohani nashonuma ko farogh diya ja sake.

Mazmoon (1)

Buyoo' ke Chand Adaab

1- Talab-e-Rizq mein subah sawere jaane ki targheeb di gayi hai.
(Sunan Abi Dawud: 2606)

2- Khareed-o-farokht mein narmi ka hukm diya gaya hai.
(Sahih al-Jami': 3495)

3- Qarz mein likhne ka hukm diya gaya hai.
(Al-Baqarah: 282)

4- Naap tol mein kami ke khilaf dhamki di gayi hai.
(Al-Mutaffifin: 1)

5- Tijarat mein dakhle se pehle masail se waqif hona zaroori hai.
(Sahih at-Targhib: 72)

6- Bai' mundarija zail tareeqon se mun'aqid hoti hai:

A. Baai' ka zaban se ada karna aur mushtari ka haasil karna.

B. Mushtari ka zaban se ada karna aur baai‘ ka dena.

T. Baai‘ aur mushtari ka ek doosre ko hawale karna.
(Sahih Fiqh as-Sunnah: 257-260)

7- Likh kar dene lene mein bai‘ qaim hogi.
(Sahih Fiqh as-Sunnah: 257-260)

8- Isharay se bhi bai‘ mun‘aqid hogi.
(Sahih Fiqh as-Sunnah: 257-260)

9- Likhne wala ujrati le sakta hai.
(Tafseer Qurtubi: 3/382-383)

10- Likhne wale ki ujrati baai‘ dega.
(Tafseer Qurtubi: 9/260)

Mazmoon (2)

Buyoo‘ se Mutalliq Baaz Ayaat wa Ahadith Baraye Hifz-o-Tadabbur

Ayaat-ul-Buyoo‘

Halal-e-Tijarat aur Hurmat-e-Akl-e-Amwal-in-Naas bil-Baatil

1.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾ وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا
(29-30) Surah An-Nisa

Ae iman walo! Apne aapas ke maal najaiz tareeqe se mat khao, magar yeh ke tumhari aapas ki raza-mandi se ho khareed-o-farokht, aur apne aap ko qatl na karo. Yaqeenan Allah Ta‘ala tum par nihayat meherban hai. Aur jo shakhs yeh nafarmaaniyan sarkashi aur zulm se karega to anqareeb hum us ko aag mein dakhil karenge aur yeh Allah par aasaan hai.

O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful. And whoever does that in aggression and injustice - then We will drive him into a Fire. And that, for Allah, is [always] easy.

2.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ
(188) Surah Al-Baqarah

Aur ek doosre ka maal na-haq na khaya karo, na hakimon ko rishwat pahuncha kar kisi ka kuch maal zulm-o-sitam se apna kar liya karo, halanke tum jaante ho.

And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful].

3.

وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ ۖ وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ ۖ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ ۚ إِنَّهُ كَانَ حُوبًا كَبِيرًا

(2) Surah An-Nisa

Aur yateemon ko un ke maal de do aur paak aur halal cheez ke badle napaak aur haram cheez na lo, aur apne maal ke saath un ke maal mila kar kha na jao. Be-shak yeh bahut bada gunah hai.

And give to the orphans their properties and do not substitute the defective [of your own] for the good [of theirs]. And do not consume their properties into your own. Indeed, that is ever a great sin.

4.

وَابْتَأُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا ۚ وَمَنْ كَانَ غَنِيًّا فَلْيَسْعِفْ ۚ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ ۚ وَكَفَىٰ بِاللَّهِ حَسِيبًا

(6) Surah An-Nisa

Aur yateemon ko un ke baaligh ho jaane tak sudhaarte aur aazmaate raho, phir agar un mein tum hoshiyari aur husn-e-tadbeer pao to unhein un ke maal supurd kar do aur un ke bade ho jaane ke dar se un ke maal ko jaldi jaldi fuzool kharchiyon mein tabah na kar do. Maaldaron ko chahiye ke un ke maal se bachte rahein, haan miskeen mohtaaj ho to dastoor ke mutabiq wajibi taur par kha le. Phir jab unhein un ke maal supurd karo to gawah bana lo. Darasal hisaab lene wala Allah Ta'ala hi kaafi hai.

And test the orphans [in their abilities] until they reach marriageable age. Then if you perceive in them sound judgement, release their property to them. And do not consume it excessively and quickly, [anticipating] that they will grow up. And whoever, [when acting as guardian], is self-sufficient should refrain [from taking a fee]; and whoever is poor - let him take according to what is acceptable. Then when you release their property to them, bring witnesses upon them. And sufficient is Allah as Accountant.

5.

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا

(10) Surah An-Nisa

Jo log na-haq zulm se yateemon ka maal kha jaate hain, woh apne pait mein aag hi bhar rahe hain aur anqareeb woh dozakh mein jaayenge.

Tahreem-ur-Riba

1.

**Allazeena ya'kuloonar-ribaa laa yaqoomoona illaa kamaa yaqoomullazee
yatahabbatuhush-shaytaanu minal-mass...**

(275–280) Surah Al-Baqarah

Sood khor log na khare honge magar isi tarah jis tarah woh khara hota hai jise Shaytan chhoo kar khabti bana de. Yeh is liye ke yeh kaha karte the ke tijarat bhi to sood hi ki tarah hai, halanke Allah Ta'ala ne tijarat ko halal kiya aur sood ko haram. Jo shakhs us ke paas aayi hui Allah Ta'ala ki naseehat sun kar ruk gaya, us ke liye woh hai jo guzar gaya aur us ka muamla Allah Ta'ala ki taraf hai. Aur jo phir dobara haram ki taraf lauta, woh Jahannami hai, aise log hamesha hi us mein rahenge.

Allah Ta'ala sood ko mitaata hai aur sadaqat ko barhata hai aur Allah Ta'ala kisi na-shukre aur gunahgar se muhabbat nahi karta.

Beshak jo log iman ke saath nek kaam karte hain, namazon ko qayam karte hain aur zakat ada karte hain, un ka ajr un ke Rab Ta'ala ke paas hai. Un par na koi khauf hai aur na woh ghamgeen honge.

Ae iman walo! Allah Ta'ala se daro aur jo sood baqi reh gaya hai woh chhor do, agar tum sach-much iman wale ho.

Aur agar aisa nahi karte to Allah Ta'ala aur us ke Rasool se lerne ke liye tayyar ho jao. Haan, agar taubah kar lo to tumhara asal maal tumhara hi hai. Na tum zulm karo aur na tum par zulm kiya jaye.

Aur agar koi tangdast ho to use aasani tak mohlat deni chahiye, aur agar tum sadaqah karo to tumhare liye bahut hi behtar hai, agar tum mein ilm ho.

English:

Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is just like interest." But Allah has permitted trade and has forbidden interest...

2.

**Yaa ayyuhallazeena aamanoo laa ta'kulur-ribaa ad'aafan mudaa'afatan wattaqullaha
la'allakum tuflihoon.**

(130) Surah Aal-e-Imran

Ae iman walo! Barha charha kar sood na khao, aur Allah Ta'ala se daro taake tumhein nijaat mile.

English:

O you who have believed, do not consume usury, doubled and multiplied, but fear Allah that you may be successful.

Ahadees-ul-Buyoo‘

1.

‘An Raafi‘ bin Khadeej wa ‘Abdullah bin ‘Umar:

Anna an-Nabiyya sallallahu ‘alaihi wa sallam su’ila: **Ayyul-kasbi atyab?**

Qaala: **‘Amalur-rajuli biyadihi, wa kullu bai‘in mabroor.**

{Sahih-ul-Jami‘: 1033}

Tarjuma:

Rasool Kareem ﷺ se yeh poocha gaya ke kaunsa kasb pakeezah, yani afzal hai? To Aap ﷺ ne farmaya ke insaan ka apne haath se kamana aur har woh tijarat jo maqbool, yani shar‘i usool-o-qawaid ke mutabiq ho.

English:

It was narrated from Rifa‘a bin Rafe that the Prophet ﷺ was asked: Which profession is best? He replied: That which is done by his hands, and every business that is blessed.

2.

Wa ‘an Jaabir bin ‘Abdillah radiyallahu ‘anhumaa:

Annahu sami‘a Rasoolallahi ﷺ yaqoolu ‘aamal-fathi wa huwa bi-Makkah:

Innallaha harrama bai‘al-khamri, wal-maitata, wal-khinzeeri, wal-asnaam...

{Sahih al-Bukhari: 2236, Sahih Muslim: 1581}

Tarjuma:

Jaabir bin Abdullah رضى الله عنه se riwayat hai ke unhon ne Rasool Allah ﷺ ko Fatah ke saal, jab Aap ﷺ Makkah mein the, farmate hue suna ke Allah aur us ke Rasool ne sharab, murdar, suar aur buton ki khareed-o-farokht ko haram kiya hai.

Arz kiya gaya: Ya Rasool Allah ﷺ! Murdar ki charbi ka kya hukm hai? Woh kashtiyon par lagayi jati hai, khaalon par roghan chadhaya jata hai aur log us se chiragh roshan karte hain. Aap ﷺ ne farmaya: Nahin, woh haram hai.

Phir Rasool Allah ﷺ ne farmaya: Allah Yahood ko tabah kare! Allah Ta‘ala ne jab un par charbi haram ki to unhon ne us ko pighla kar bechna shuru kar diya aur us ki qeemat khane lage.

3.

Wa ‘an Abi Hurairata radiyallahu ‘anhu qaala:
Nahaa Rasoolullahi ﷺ ‘an bai‘il-hasaati, wa ‘an bai‘il-gharar.
{Riwayat Muslim: 1513}

Tarjuma:

Rasool Kareem ﷺ ne کنکری ki bai‘ aur dhokhe ki bai‘ se mana farmaya.

Roman:

Rasool Kareem ﷺ ne kankari ki bai‘ aur dhokhe ki bai‘ se mana farmaya.

English:

It was narrated that Abu Hurairah said: The Messenger of Allah forbade Gharar transactions and Hasah transactions.

4.

Wa ‘an Jaabir radiyallahu ‘anhu:
Anna an-Nabiyya ﷺ nahaa ‘anil-muhaaqalati, wal-muzaabanati, wal-mukhaabarati, wa
‘anith-thunyaa illaa an tu‘lama.
{Sahih an-Nasa’i: 3889, 4647}

Tarjuma:

Rasool Kareem ﷺ ne muhaaqalah, muzaabanah aur mukhaabarah se mana farmaya aur istisna‘ se bhi mana farmaya, lekin jab us ki miqdaar maloom ho to jaiz hai.

5.

Wa ‘an Anas qaala:
Nahaa Rasoolullahi sallallahu ‘alaihi wa sallam ‘anil-muhaaqalati, wal-mukhaadarati, wal-
mulaamasati, wal-munaabazati, wal-muzaabanati.
{Riwayat al-Bukhari: 2207}

Tarjuma:

Rasool Allah ﷺ ne muhaaqalah, mukhaadarah, mulaamasah, munaabazah aur muzaabanah se mana farmaya.

6.

Wa ‘an ‘Abdillah bin Mas‘ood radiyallahu ‘anhu ‘anin-Nabiyyi ﷺ qaala:

Ar-ribaa thalaathatun wa sab‘oona baaban, wa aysaruhaa mithlu an yankihan-rajulu ummahu.

{Sahih-ul-Jami‘: 3539}

Tarjuma:

Nabi ﷺ ne farmaya: Sood ke تہتر (73) darwaze hain, aur un mein sab se kam darje ka gunah aisa hai jaise koi shakhs apni maa se nikah kare.

English:

It was narrated from Abu Hurairah that the Messenger of Allah said: “There are seventy degrees of usury, the least of which is equivalent to a man having intercourse with his mother.”

7.

Wa ‘an Abi Sa‘eed al-Khudri radiyallahu ‘anhu anna Rasoolallahi ﷺ qaala:

Laa tabe‘udh-dhahaba bidh-dhahabi illaa mithlan bi-mithlin, wa laa tushiffu ba‘dahaa ‘alaa ba‘din, wa laa tabe‘ul-wariqa bil-wariqi illaa mithlan bi-mithlin, wa laa tushiffu ba‘dahaa ‘alaa ba‘din, wa laa tabe‘u minhaa ghaa’iban binaajiz.

{Sahih al-Bukhari: 2177}

Tarjuma:

Rasool Allah ﷺ ne farmaya: Sone ke ewaz sona na becho, magar yeh ke dono barabar barabar hon. Aur ek ko doosre se kam ya zyada karke na becho. Aur udhaar ko naqad ke ewaz na becho.

Abu Saeed Al-Khudri رضی اللہ عنہ کی حدیث

Abu Saeed Al-Khudri reported Allah's Messenger as saying:

Do not sell gold for gold, except like for like, and don't increase something of it upon something; and don't sell silver unless like for like, and don't increase something of it upon something, and do not sell for ready money something to be given later.

Roman Urdu:

Abu Saeed Al-Khudri رضی اللہ عنہ se riwayat hai ke Allah ke Rasool ﷺ ne farmaya:

Sone ko sone ke badle na becho, magar barabar barabar. Aur ek ko doosre se zyada na karo. Aur chandi ko chandi ke badle na becho, magar barabar barabar. Aur ek ko doosre se zyada na karo. Aur jo cheez baad mein di jani ho, use foran naqad cheez ke badle na becho.

1. Abu Hurairah رضى الله عنه ki riwayat

Wa ‘an Abi Hurairata radiyallahu ‘anhu qaala: Qaala Rasoolullahi ﷺ:

Qaalallahu ‘Azza wa Jalla: Thalaathatun ana khasimuhum yaumal-qiyaamah: Rajulun a‘taa bee summa ghadara, wa rajulun baa‘a hurran fa-akala thamanahu, wa rajulun ista’jara ajeeran fastawfaa minhu wa lam yu‘tihi ajrahu.
{Riwayat al-Bukhari: 2227}

Roman Urdu Tarjuma:

Nabi ﷺ se riwayat hai ke Aap ﷺ ne farmaya ke Allah Ta‘ala ne kaha:

“Main Qayamat ke din teen aadmiyon ka dushman hongaa:

1. Woh shakhs jo mera naam lekar ahd kare, phir use tod de.
2. Woh shakhs jis ne kisi azaad insaan ko bech diya aur us ki qeemat kha li.
3. Woh shakhs jis ne kisi mazdoor ko kaam par lagaya, us se poora kaam liya lekin us ki mazdoori ada nahi ki.”

English:

Abu Hurairah (May Allah be pleased with him) reported: The Prophet said, “Allah, the Exalted, says: ‘I will contend on the Day of Resurrection against three types of people: One who makes a covenant in My Name and then breaks it; one who sells a free man as a slave and devours his price; and one who hires a workman and, having taken full work from him, does not pay him his wages.’”

2. Abdullah bin Umar رضى الله عنهما ki riwayat

Wa ‘an Ibni ‘Umar radiyallahu ‘anhuma qaala: Qaala Rasoolullahi ﷺ:

A‘tul-ajeera ajrahu qabla an yajiffa ‘araqahu.
{Riwayat Ibn Majah: 1995}

Roman Urdu Tarjuma:

Allah ke Rasool ﷺ ne farmaya:

“Mazdoor ko us ki mazdoori us ka paseena khushk hone se pehle de do.”

English:

It was narrated from Abdullah bin Umar that the Messenger of Allah said:

“Give the worker his wages before his sweat dries.”

Mazmoon (3)

Halal aur Haram ki Pehchan

1. Tamam ashya' aslan mubah hain. **(Baqarah: 29)**
2. Tahlil aur tahreem Allah hi ka haq hai. **(Shura: 21)**
3. Halal ko haram aur haram ko halal qarar dena shirk ki qabeel se hai. **(Ma'idah: 87)**
4. Haram cheezen ba'is-e-zarar hain. **(Baqarah: 219)**
5. “Halal” haram se be-niyaz kar deta hai. **(Nisa: 26-28)**
6. Jo cheez haram ka sabab bane, woh bhi haram hai. **(Ibn Majah: 3385)**
7. Haram ke liye heela saazi bhi haram hai. **(Ibn Majah: 3385)**
8. Nek niyyati haram ko halal nahi karti. **(Muslim: 1015)**
9. Haram mein muhtala ho jane ke andeshe se mushtabihat se bachna chahiye. **(Bukhari: 52, Muslim: 1599)**
10. Haram sab ke liye haram hai. **(Bukhari: 6788, Muslim: 1688)**
11. Zarooratein mahzuraat ko mubah kar deti hain. **(Baqarah: 173)**

Tareef-e-Halal, Haram aur Makrooh

Halal:

Mubah ya ghair-mamnoo' woh hai jis ke karne ki Shari' ne ijazat di ho.

Haram:

Woh jis se Shari' ne qat'i taur par mana kiya ho aur jis ki khilaf-warzi karne wala aakhirat mein saza ka mustahiq ho aur baaz sooraton mein duniya mein bhi us ke liye saza muqarrar ho.

Makrooh:

Woh jis se Shari' ne roka ho lekin sakhti ke saath us ki mumani'at na ki ho. Yeh darje mein haram se kamtar hai. Aur is ka irtikab karne wala us saza ka mustahiq nahi hota jis saza ka mustahiq haram ka irtikab karne wala hota hai. Albatta is ki musalsal khilaf-warzi aur be-waq'ati karne wala sakht ma'khuz hai.

Mazmoon (4)

Islam ki Khidmat ke Liye Maaldaron ki Qurbaniyan

Anasir-e-Khutbah:

Tamheed

Maaldaron ke liye qeemti hidayaat

Das maaldar Sahaba aur un ki Islami khidmat-o-sakhawat:

- Hazrat Abdur Rahman bin Auf رضى الله عنه
- Hazrat Abu Bakr aur Umar رضى الله عنهما
- Hazrat Usman bin Affan رضى الله عنه
- Hazrat Talhah رضى الله عنه
- Hazrat Zubair bin Al-Awwam رضى الله عنه
- Hazrat Sa'd bin Abi Waqqas رضى الله عنه
- Hazrat Abu Ubaidah bin Jarrah رضى الله عنه
- Hazrat Khadijah رضى الله عنها
- Hazrat Anas رضى الله عنه

Seerat-e-Sahabah Kiram رضوان الله عليهم اجمعين aur Islami Maraji' wa Masadir

Islam ki isha'at ki raah mein jahan ulama-e-deen ki salahiyaton, waqt, mehnat aur qurbaniyon ne aham tareen kirdar ada kiya hai, wahin ahl-e-tharwat afraad ka **Contribution** bhi na-qabil-e-faramosh raha hai.

Agar hum Islami tareekh ka mutala'ah karein to maloom hota hai ke mushkil halaat mein ahl-e-tharwat ashaab ne deen ki raah mein apna maal be-dareegh lutaya.

Jab bhi ghazawat aur jangon ka maamla pesh aaya to maaldar Sahabah ne apna sarmaya pesh kar diya. Sahabah Kiram رضوان الله عليهم اجمعين par faqr-o-faqah ka waqt aaya to maaldar Sahabah Kiram رضوان الله عليهم اجمعين ne Islam aur Ahl-e-Islam ki khoob madad ki.

Nabi Akram ﷺ ke zamane ke baad Tabi'een, Taba' Tabi'een, neez Bani Umayyah aur Bani Abbasiyyah ke zamane mein jab jab Musalmanon ko maal ki zaroorat padi, masjid banane ki zaroorat padi, madaris aur saraaye banane ki zaroorat padi, hospitals banane ki zaroorat padi ya phir kisi ke liye ghar banane ki zaroorat padi, to ulama-e-kiram ki ilmi khidmaat aur rehnumaiyon ke saath saath maaldaron ki sakhawat-o-fayazi ne bhi bahut zyada khidmaat anjaam di hain.

Chahe woh Spain ki wadiyan hon ya Qairawan ki bastiyan hon, Tunisia mein payi jane wali khatoon ka mahr ho ya phir Saudi Arabia mein khatoon ki tameer kardah Noura University ho, Dubai mein qaim kiya jane wala Al-Manar Center ho jis ko ek khatoon ne qaim kiya hai, ya Qatar ke ilmi foundation hon, ya phir Hyderabad Deccan ka maamla ho — har daur mein, har maqam par agar ulama ne is deen ki khidmat ke liye numayan role ada kiya hai to saath saath maaldaron ne bhi koi kasar nahi chhori.

Kabhi maaldar khatoon ne apna maal laga diya, kabhi maaldar bachche ne apna maal laga diya, kabhi maaldar naujawanon ne apna maal laga diya aur kabhi maaldar buzurgon ne apna maal lagaya.

Maaldar Sahabah ki taraqqi ka raaz

In sab maaldar Sahabah Kiram رضوان الله عليهم اجمعين ki taraqqi ka kya raaz tha?

Yeh sab tajir the aur sab ke sab ek usool par amal karte the. Woh usool yeh hai:

“Ek bol aur ek tol.”

Aap bhi apni apni tijaraton mein is usool ko apnaiye! Insha Allah kamyab ho jayenge.

Surah Al-Mutaffifin

Surah Al-Mutaffifin parhiye. Allah Ta‘ala ka irshad hai:

“Wa ilul-lil-mutaffifeen. Allazeena izaktaloo ‘alan-naasi yastawfoon. Wa iza kaaloo hum aw wazanuhum yukhsiroon. Alaa yazunnu ulaa’ika annahum mab‘oosoon.”

“Bari kharabi hai naap tol mein kami karne walon ki. Ke jab logon se naap kar lete hain to poora poora lete hain. Aur jab unhein naap kar ya tol kar dete hain to kam dete hain. Kya unhein apne marne ke baad ji uthne ka khayal nahi?”

In ayaat mein naap tol mein kami karne walon ki kharabi aur tabahi ka zikr kiya gaya hai.

Surah Al-‘Adiyat

Surah Al-‘Adiyat mein bhi parhiye. Allah Ta‘ala ka irshad hai:

“Innal-insaana li-rabbihi la-kanood. Wa innahu ‘alaa zaalika la-shaheed. Wa innahu li-hubbil-khairi la-shadeed. Afalaa ya‘lamu iza bu‘thira maa fil-quboor.”

“Yaqeenan insaan apne Rab ka bara na-shukra hai. Aur yaqeenan woh khud bhi is par gawah hai. Yeh maal ki mohabbat mein bhi bara sakht hai. Kya use woh waqt maloom nahi jab qabron mein jo kuch hai nikaal liya jayega?”

Maal ke muta‘alliq lalach ke khilaf warning di gayi hai aur lalach mein ghalat tareeqa apnane walon ko tanbeeh ki gayi hai.

Qur’an Majeed ki yeh suratein sirf ratne ke liye nahi hain aur achhi tilawat aur achhi tajweed ke muzahare ke liye nahi hain, balki in suraton mein tadabbur karte hue in mein maujood paigham maloom karke apne iman ko jila bakhshne ke liye yeh suratein parhni chahiye.

Pehli Hadees

Hazrat Anas raziyallahu anhu raavi-e-Hadees hain. Nabi Akram ﷺ ne irshad farmaya:

"Talab-ul-ilm fareezatun ala kulli Muslimin."

Raavi: Anas bin Malik | Muhaddis: Al-Albani | Masdar: Sahih al-Jami | Safha ya number: 3914 |
Khulasa-e-hukm-e-muhaddis: Sahih

"Ilm ka hasil karna har Musalman par farz hai."

Aur agar halal-o-haram ka ilm rahega to aadmi halal kamayega. Jab halal kamayega to masjid mein bhi kharch karega. Is ka matlab yeh nikla ke insan ke liye Tauheed aur Shirk mein farq karne wala ilm hasil karna behad zaroori hai. Momin ke liye Sunnat aur Bidat mein farq karne wala ilm hasil karna behad zaroori hai. Isi tareeqe se halal-o-haram mein farq karne wala ilm bhi behad zaroori hai. Yeh ilm hasil karna har Musalman ki zimmedari hai. Agar yeh halal kamayega to tab ja kar woh halal raaston mein kharch karega.

Doosri Hadees

Nabi Akram ﷺ ne irshad farmaya. Is hadees ke alfaaz Tirmizi Shareef ke hain:

"Laa tazoolu qadamu ibni Aadama yawmal-qiyamati min 'indi rabbihi hatta yus'ala 'an khamsin: 'an 'umrihi feema afnaahu, wa 'an shabaabihi feema ablaahu, wa maalihi min aina iktasabahu wa feema anfaqahu, wa maazaa 'amila feema 'alima."

Raavi: Abdullah bin Masood | Muhaddis: Al-Albani | Masdar: Sahih Tirmizi | Safha ya number: 2416 | Khulasa-e-hukm-e-muhaddis: Sahih, Abwaab Sifatil-Qiyamati war-Raqaa'iq wal-Wara', Baab fil-Qiyamah

"Aadam ki aulaad ke qadam us ke Rabb ki haazri mein us waqt tak harkat bhi nahin kar sakte jab tak ke woh paanch cheezon ke muta'alliq na poocha jaye: us ki umr se muta'alliq ke us ne apni umr kahan guzari, aur us ki jawani se muta'alliq ke us ne apni jawani ke auqaat kahan lagaye, aur us ke maal se muta'alliq ke us ne us maal ko kahan se kamaya aur kin kaamon mein kharch kiya, aur yeh sawal bhi ke us ne apne ilm ke mutabiq kitna amal kiya."

Yahan hadees ke alfaaz par ghaur karein ke hadees mein **"Ablaahu"** ka lafz aaya hai ke bata to ne apni jawani kamzor kahan ki? Umr ke bare mein ek sawal aur jawani ke bare mein doosra sawal kiya jayega, lekin jab maal ke bare mein sawal hoga to do sawal ek saath kiye jayenge.

Jab hum bakre ka gosht ya murgi khareedne jate hain to Musalmanon ko bara shu'oor hota hai ke bhai! barabar zibah hua ya nahin hua? Is par kaafi nazar hai, lekin is jaib se jo maal nikal raha hai, yeh jaib mein jo maal aaya hai woh halal se aaya hai ya haram se aaya hai? Is bare mein Musalmanon ko shu'oor nahin hai.

Is hadees-e-shareef se pata chala ke zindagi mein maal ka bohat bara role hai aur Islam mein bhi is baat ko nazar-andaz nahin kiya gaya hai.

Teesri Hadees

Sahih Muslim ki riwayat hai. Nabi Akram ﷺ khutba farma rahe hote hain to Surah Baqarah, Surah number 2 ki ayat number 172 padhte hain:

"Yaa ayyuhallazeena aamanoo kuloo min tayyibaati maa razaqnaakum washkuroo lillaahi in kuntum iyyaahu ta'budoon."

"Ay iman walo! Jo paakeeza cheezein hum ne tumhein de rakhi hain unhein khao, piyo aur Allah Ta'ala ka shukr karo, agar tum khaas usi ki ibadat karte ho."

Phir Nabi Akram ﷺ ek aadmi ka zikr karte hain:

"Summa zakarar-rajula yuteelus-safara, ash'asa aghbara, yamuddu yadaihi ilas-samaa'i, yaa Rabb! yaa Rabb! wa mat'amuhu haraamun, wa mashrabuhu haraamun, wa malbasuhu haraamun, wa ghuzziya bil-haraami, fa-anna yustajaabu lizalika?"

Raavi: Abu Hurairah | Muhaddis: Muslim | Masdar: Sahih Muslim | Safha ya number: 1015, Kitaab-uz-Zakaat, Baab: Qabool-us-Sadaqati minal-Kasbit-Tayyibi wa Tarbiyatiha

"Nabi Akram ﷺ farma rahe hain ke ek aadmi lamba safar tay karta hua aata hai, us ki haalat safar ki wajah se bari kharab hai, us ke baal paraganda hain, us ke kapre dhool mein atte hue hain, woh apne haathon ko aasman ki taraf uthakar kehta hai ke aye mere Rabb! aye mere Rabb..! Jab ke us ka khana haram ka tha, us ka peena haram ka tha, us ne jo kapra pehan rakha tha woh bhi haram ka tha, aur jo rizq kha kha kar us ke gosht aur jism ko barhaya hai woh bhi haram ki bunyaad aur haram ke poison se pala aur barha hai, to kaise us ki dua qubool ki jaye?"

Is ka matlab yeh nikla ke maal kahan se kamaya ja raha hai aur kahan par kharch kiya ja raha hai, yeh Islam mein bohat hi aham mauzu hai.

Isi liye woh maaldaar bare khushnaseeb hain jo halal tareeqe se kamate hain aur halal jagah par use kharch karte hain.

Arab ke ek mashhoor aalim ne kaha ke:

"Kuch log aise hote hain jo haram se kamate hain aur haram mein kharch kar dete hain. Yeh bare badnaseeb aur bure log hain.

Kuch log aise hain jo haram se kamate hain aur us maal ko halal mein kharch karte hain. Yeh bare bekaar qism ke log hain.

Teesri qism ke woh log hain jo halal tareeqe se to paisa kamate hain lekin us maal ko haram mein kharch karte hain. Yeh bare bewaqoof log hain.

Chauthe woh aqalmand log hain jo halal tareeqe se kamate hain aur halal jagah par us kamaye hue maal ko kharch karte hain. Yeh log bare aqalmand hain. Yeh Qayamat ke din chhutti manayenge aur un ke liye us din bari aasaniyan hongy."

Allah Subhanahu wa Ta'ala hamein is chauthi qism ke khushnaseebon mein shamil kar de jinhon ne apne maal ki Islami tareeqe se paasdari ki hai.

Das Maaldaar Sahaba aur Un Ki Islami Khidmat-o-Sakhawat

Ashra Mubashshara mein se aath Sahaba Karam ridwanullahi alaihim ajma'een ke paas maal kitna tha? Aur kis darja par woh Allah Subhanahu wa Ta'ala ki raah mein khairaat karte the? InshaAllah main aap ko batlaunga. Isi tareeqe se khawateen bhi is maamle mein kuch peeche nahin thin, jaise Hazrat Khadijah raziyaallahu anha aur doosre Sahaba mein se Hazrat Anas raziyaallahu anhu bhi un sakhi maaldaron mein se hain.

Sahaba Karam ridwanullahi alaihim ajma'een mein se das ka mukhtasar zikr main aap ke saamne rakhunga, InshaAllah.

Yeh baatein main is niyyat ke saath kar raha hoon ke mere paas maal-o-daulat nahin hai lekin aaj yeh niyyat karke uthunga ke main karoron kamaunga aur karoron Teri raah mein kharch karunga. Hum tamaam bhi yeh niyyat karke uthenge ke maal kamana bura nahin hai lekin ghalat tareeqe se maal kamana bura hai.

Agar achhe tareeqe se hum maal kamate hain to kya hum Abdur Rahman bin Auf raziyaallahu anhu ko bhool sakte hain? Kya hum Abu Bakr raziyaallahu anhu, Umar raziyaallahu anhu, Usman Ghani raziyaallahu anhu, Ali raziyaallahu anhu, Sa'd bin Abi Waqqas raziyaallahu anhu, Talhah bin Ubaid raziyaallahu anhu, Abu Ubaidah bin Jarrah raziyaallahu anhu aur Zubair bin Awam raziyaallahu anhu, in tamaam ko bhool sakte hain? In ke kaise oonche oonche maqamaat hain.

Makkah ke shuru ke daur mein kalima padhne wale in Sahaba ke baare mein sunte hi hamare dil mein foran yeh khayal aata hoga ke bechare ghareeb the, shayad un ke paas maal nahin tha hoga aur yeh Makki zindagi mein qurbanian dene wale Sahaba hain.

Logon ka tasawwur yeh hai ke Madinah mein jo Ansar Sahaba the woh bade maaldaar the, yeh Muhajireen shayad itne maaldaar nahin the.

Mere bhai! Yeh hamari ghalat-fehmi hai. Haan! Hum yeh maante hain ke Muhajireen jab Madinah aaye to un ke paas kuch nahin tha, lekin us ke baad unhon ne itni mehnat ki ke yeh Nabi Akram ﷺ ke paas ja ja kar ilm bhi hasil karte the aur bazaar mein ja kar halal kamai ke liye mehnat bhi kiya karte the.

Yeh hai mukammal Islam. Lekin aaj hum shadeed mutasir ho jate hain ghaali (ghulu mein mubtala soofiya se) jo duniya ko chhorne ki taleem dete hain, ya hum mutasir ho jate hain us

Budh mazhab se jo mukammal tark-e-duniya ka sabaq padhata hai, ya phir un Isaiyon se hum mutasir ho jate hain jo rahbaniyat ka dars dete hain.

Yeh tamaam baatein, yani Qurani aayaat, Ahadees-e-Mubarakah aur das Sahaba Karam ridwanullahi alaihim ajma'een ke waqiat ke tazkiye ka maqsad yeh hai ke jahan Ulama-e-Kiram ne apne ilmi khazane se Ummat ko bepanah faidah pahunchaya hai, wahin par Ummat ke maaldaron ne bhi har daur mein apne maali khazanon se kabhi ilm ki madad ki, kabhi ghareebon ki madad ki aur kabhi Islam ki raah mein dil khol kar apna maal lutaaya.

Seerat-e-Sahaba Karam Ridwanullahi Alaihim Ajma'een aur Islami Maraje-o-Masadir

Ek aur nukte ki taraf main aap ki tawajjoh mabzool karna zaroori samajhta hoon ke Sahaba Karam ridwanullahi alaihim ajma'een ki seerat ke hawale se kaunsi kitabein behtar, zyada mufeed aur sahih ho sakti hain? Chand kitabon ke naam main aap ko batlaunga.

Arabi zaban mein:

1. **"Al-Isti'ab"** — yeh kitab likhne wale Ibn Abdul Barr rahimahullah hain.
2. **"Usud-ul-Ghabah"** — yeh kitab likhne wale Ibn-ul-Aseer rahimahullah hain.
3. **"Al-Isabah fi Tamyeez-is-Sahabah"** — yeh kitab likhne wale Hafiz Ibn Hajar Al-Asqalani rahimahullah hain.

Sheikh Razqullah Al-Mahdi kehte hain ke Usman raziyaallahu anhu aur Abdur Rahman bin Auf raziyaallahu anhu ke baare mein jo Ahadees وارد hui hain aur jo waqiat marwi hain ke woh Allah Subhanahu wa Ta'ala ki raah mein apna maal be-dareekh kharch kar dete hain, to sanad ke aitibar se yeh waqiat za'ef hain.

Isi tareeqe se Al-Ifta ORG ki jo Saudi Arab ki fatwa committee hai, un ka bhi muttafiqa faisla hai ke Usman raziyaallahu anhu aur Abdur Rahman bin Auf raziyaallahu anhu ke baare mein yeh jo lafz-ba-lafz Ahadees gardish kar rahi hain, un ki sanadein za'ef hain.

Lekin in Sahaba Karam ridwanullahi alaihim ajma'een ka maal aur un ka sadaqah in bayan kardah riwayat se bhi zyada tha. In waqiat ki sanad to za'ef hai lekin kahin na kahin is ki asal maujood hai.

Is liye Muhaddiseen ke paas ek usool hai ke hadees mein sahih aur za'ef ke usool bade sakht hain, lekin tareekh mein Sahaba Karam ridwanullahi alaihim ajma'een ke jo waqiat bayan hue hain, hadees ke tamaam usool un par fit nahin kiye jayenge, balki in waqiat ka ek mo'tabar kitab mein hona kaafi hoga.

Yeh waqiat kisi Sunnat aur Farz ki mukhalifat na karein to tareekhi aitibar se Sahaba Karam ridwanullahi alaihim ajma'een ke waqiat bayan karne mein koi haraj nahin hai.

Allah Subhanahu wa Ta'ala se main dua karta hoon ke Allah Subhanahu wa Ta'ala mujhe aur aap tamaam ko maal kamane aur sahi jagah par kharch karne ki taufeeq ata farmaye. Aameen!

Sahaba ke Tafseeli Waqiat

Sahaba ke tafseeli waqiat sunne ke liye YouTube par bayan sun sakte hain, InshaAllah.

Mazmoon (5)

Rizq Mein Barkat Ke Liye 13 Islami Tareeqe

Anasir-e-Khutbah

1. Tamheed

2. Rizq mein kushadgi aur barkat ke zaraaye

1. Pehla point: **Istighfar**
2. Doosra point: **At-Tabkeer fir-Rizq** — subah sawere rizq talash karne ke liye nikalna.
3. Teesra point: **Taqwa ikhtiyar karna**
4. Chautha point: **Apne aap ko kabirah gunahon se bachana**
5. Paanchwa point: **At-Tawakkul alallah**

3. Tawakkul ka Matlab

4. Teen Points Jin Ka Talluq Ibadat Se Hai

Pehla point: Ibadat se rizq mein kushadgi hogi.

Doosra point: Allah Subhanahu wa Ta'ala ki raah mein khairaat karna.

Teesra point: Baar baar Hajj aur Umrah karna.

5. Huqooq-ul-Ibaad Ke Mutalliq Points

Pehla point: Deeni ilm hasil karne walon par kharch karna.

Doosra point: Apni zindagi mein aur apne ahl-e-khana mein Kitab-o-Sunnat ko nafiz karna.

Tamheed

Aaj main aap ke saamne Qur'an-e-Majeed aur sahih ahadees ki roshni mein hum apne maal mein izafa kaise kar sakte hain? Naukri, tijarat aur jaidad mein barkat aur taraqqi hasil karne ke kya tareeqe hain? Bayan karunga. Is ke baad main sood ke nuqsanaat bhi bayan karunga, taake aap ko andaaza ho sake ke sood ki wajah se is duniya mein kitna nuqsan ho raha hai. Qur'an aur sahih hadees ki roshni mein aise terah bunyadi usool aur nuqaat bayan kiye gaye hain ke agar koi shakhs in ka ehtimam kare to Allah Ta'ala us ki daulat mein izafa farma deta hai. Agar koi

shakhs yeh chahta hai ke woh ek kamyab business man bane, ya apni naukri, tijarat aur karobar mein taraqqi aur barkat dekhe, to use in usoolon ko apnana chahiye.

How to Increase Your Wealth According to the Qur'an and Sunnah

Qur'an o Sunnat ki roshni mein maal mein izafe ke tareeqon par mushtamil yeh 13 points maine khaas taur par Qur'an o hadees se jama kiye hain, taake har shakhs inse rehnumai hasil kar sake.

Rizq mein kushadgi aur barkat ke zarae

1. Pehla Point: Istighfar

Jo log tijarat ya naukri karte hain, unhein chahiye ke woh kasrat se **Istighfar (Astaghfirullah)** parha karein, kyun ke istighfar maal o daulat ko zaya hone se bachata hai aur is mein barkat ka sabab banta hai. Is ki daleel yeh hai. Allah Subhanahu wa Ta'ala ne Surah Nuh, Surah number 71, ayaat 10, 11 aur 12 mein irshad farmaya:

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا (10) يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا (11) وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا (12) مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا (13)"

Aur main ne kaha ke apne Rab se apne gunah bakhshwao (aur maafi maango), woh yaqeenan bara bakhshne wala hai. Woh tum par aasman ko khoob barasta hua chhor dega, aur tumhein khoob pey dar pey maal aur aulaad mein taraqqi dega aur tumhein baghaat dega aur tumhare liye nehrein nikaal dega. Tumhein kya ho gaya hai ke tum Allah ki bartari ka aqeeda nahi rakhte. (Surah Nuh: 10-13/71)

Hazrat Nuh ؑ apni qaum se kehte hain ke agar tum Allah se istighfar karoge to Allah Subhanahu wa Ta'ala sab se pehle tumhein maaf farma dega, phir ruki hui rehmaton ko jaari karega, aasman se barish nazil farmayega, aur tumhare maal aur aulaad mein izafa ata karega, mazeed tumhare liye baghaat aur nehrein paida karega.

Hasan Basri ؒ ke paas ek aadmi aaya aur kehne laga ke mujhe aulaad nahi ho rahi hai. Unhon ne kaha ke **Astaghfirullah** kasrat se parho. Ek aur shakhs aaya aur kehne laga ke mere paas paisa nahi hai aur mujhe tangi lahaq ho chuki hai. Unhon ne kaha: "**Astaghfirullah**" kasrat se parho. Gharz yeh ke jab bhi koi shikayat le kar aata to use naseehat karte hue kehte ke tum kasrat se **Astaghfirullah** parho, kyun ke Astaghfirullah parhne se tumhare gunahon ki nahusat khatam ho jayegi aur jab nahusat khatam ho jayegi to Allah Subhanahu wa Ta'ala ki rehmat barsegi, aur har jagah barkat nazar aayegi. Insha Allah.

2. Doosra Point: At-Tabkeer fir-Rizq

(Subah sawere rizq talash karne ke liye nikalna)

Subah sawere apne kaamon ko is tarah munazzam kijiye ke aap ka kaam subah hi shuru ho jaye, ya kam az kam kaam ka koi hissa us waqt anjaam pa jaye. Is ki wajah yeh hai ke Fajr ki namaz

ke baad jo qaafila rozi kamane ke liye nikalta hai, Nabi Akram ﷺ ne us ke liye barkat ki dua farmayi hai. Chunanche Nabi Akram ﷺ ka irshad hai:

اللَّهُمَّ بَارِكْ لَأُمَّتِي فِي بُكُورِهَا

"Ae Allah! Meri ummat ke liye us ke subah ke auqaat mein barkat ata farma."

Al-Rawi: Sakhr bin Wada'ah al-Ghamidi

Al-Muhaddith: Al-Albani

Al-Masdar: Sahih al-Tirmidhi

Al-Safhah wa al-Raqam: 1212

Al-Takhrij: Abu Dawud (2606), al-Tirmidhi (1212), Ibn Majah (2236)

Khulasah Hukm al-Muhaddith: Sahih, siwaye is jumle ke: "*Wa kana iza ba'atha sariyyah...*" jo zaeef hai.

Woh log jo Fajr ke foran baad apne rizq ki talaash mein nikalte hain, khaas taur par tijarat ke liye qaafile le kar rawana hote hain, un ke liye Allah Ta'ala ki khaas barkat shamil-e-haal hoti hai.

Ek sahib bohat pareshan the. Main ne un se poocha ke aap kya kar rahe hain? Unhon ne bataya ke main falan business karta hoon. Main ne kaha ke aap to itna acha karobar kar rahe hain, phir tangi kyun aa rahi hai aur nuqsan kaise ho raha hai? Phir main ne un se poocha ke aap apna business kis waqt shuru karte hain? Unhon ne jawab diya ke hum Hyderabad hain aur hamare grahak bhi Hyderabad hain, is liye hum din ke gyarah baje dukaan kholte hain.

Main ne kaha ke aap Fajr ke baad dukaan kyun nahi kholte? Unhon ne kaha ke Fajr ke baad yahan koi grahak nahi aata, kyun ke yeh Hyderabad hai aur log yahan das baje ke baad aankh kholte hain. Main ne kaha ke jab aap ke itne saare karobar hain to ek doodh ka karobar bhi shuru kar lijiye, kyun ke subah sawere Fajr ke baad koi na koi doodh lene zaroor aayega.

Unhon ne kaha ke baat to sahi hai. Main ne kaha ke agar aap chhota sa investment karoge to subah sawere koi grahak aap ke paas se doodh khareedne aa jaye to kam az kam Nabi Akram ﷺ ki dua to aap ke saath shamil ho jayegi, aur is ki barkat baqi karobar mein bhi aa jayegi.

Unhon ne isi tarah amal kiya. Chand din baad main ne phone kar ke haal maloom kiya to unhon ne kaha: **Alhamdulillah!** Pehle karobar thora tha, lekin ab bohat bara ho gaya hai, aur Allah Subhanahu wa Ta'ala ki khaas barkat shamil ho gayi hai. Bas hamein Nabi Akram ﷺ ki hadees-e-shareef par bharosa hona chahiye.

3. Teesra Point: Taqwa Ikhtiyar Karna

Allah Subhanahu wa Ta'ala Qur'an-e-Majeed mein Surah Talaq, Surah number 65, ayat number 3 mein irshad farmate hain:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا (2) وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ " (3) اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا "

Aur jo shakhs Allah se darta hai Allah us ke liye chhutkare ki shakl nikaal deta hai, aur use aisi jagah se rozi deta hai jis ka use gumaan bhi na ho, aur jo shakhs Allah par tawakkul karega Allah use kaafi hoga. Allah Ta'ala apna kaam poora karke hi rahega. Allah Ta'ala ne har cheez ka ek andaaza muqarrar kar rakha hai.

(Surah al-Talaq: 2-3/65)

Jo Allah Subhanahu wa Ta'ala ki nafarmaniyon se apne aap ko bachayega, aur taqwa ki zindagi ikhtiyar karega aur apne aqeede ko shirk se bachayega aur ibadaat mein apne aap ko bidaat se bachayega, muamalaat mein haraam kamane se apne aap ko bachayega, to Allah Subhanahu wa Ta'ala us ke liye mushkilaat aur pareshaniyon se nikalne ka raasta bana dete hain aur us ko us jagah se rizq dete hain jis ke baare mein woh socha bhi nahi hoga, aur gumaan bhi nahi kiya hoga.

Kai maayein apne bachon se rozana kehti hain ke jao aur ja kar taraqqi karo. Lekin is tarah kehne ke bajaye maaon ko yeh kehna chahiye ke tum taqwa wali zindagi ikhtiyar karo, Allah Subhanahu wa Ta'ala tumhari zindagiyan ko khushiyon aur barkaton se bhar dega.

4. Chautha Point: Apne Aap Ko Kabaair Gunaahon Se Bachana

Jo aadmi kabaair gunaahon ka irtikaab karega us ka direct asar us ki maeeshat (Economy) par padega aur woh faqro-faqa ka shikaar ho jayega. Jahan par bhi gunah zyada ho jaate hain wahan se Allah Subhanahu wa Ta'ala ki barkatein uth jaati hain. Imam Zahabi^{rah} ne apni ek kitaab mein sattaar bade gunah jama kiye hain, jis ka naam unhone "Al-Kabaair" rakha hai.

Kabaair gunaahon mein sab se bada gunah shirk hai, is ke baad bid'at, qatl, fasaad, gheebat, chughli, hasad, bohtan tarashi, chori, loot-khasot, dakaity, sharab noshi, haraam cheezon ka khana peena, jhoot aur dhokha-dahi waghera shamil hain. Yeh tamaam aamaal kabaair mein shumaar hote hain.

Jab yeh gunah kasrat se hone lagte hain to Allah Subhanahu wa Ta'ala us ka asar direct insaan ki maeeshat (Economy) aur rozi par daalta hai. Agar kisi ki maeeshi haalat mein tangi aur pareshani aa rahi ho to use samajh lena chahiye ke kahin na kahin us ki zindagi mein gunahon ki ziyadti ho rahi hai. Aisi surat mein foran **Astaghfirullah** parh kar Allah Subhanahu wa Ta'ala se sachchi taubah karni chahiye aur nekiyon ki taraf barh jaana chahiye.

Is ki daleel yeh hai, Allah Subhanahu wa Ta'ala ne Surah Ar-Room, Surah number 30, ayat number 41 mein irshad farmaya:

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ﴾

Khushki aur tari mein logon ki bada'maaliyon ke baais fasaad phail gaya. Is liye ke unhein un ke baaz kartooton ka phal Allah Ta'ala chakhaye, bahut mumkin hai ke woh baaz aa jaayen.

(Surah Ar-Room: 41/30)

Allah Subhanahu wa Ta'ala ne kaha ke logon ke bure kartooton ki wajah se zameen aur samandar mein fasaadaat barpa ho gaye, yani log agar zyada gunah karenge to zameen aur samandar mein azaabaat aa jayenge. Gunahon ki wajah se nuqsanaat zyada hote hain. In mein ek bada nuqsan yeh hai ke aadmi ka karobaar thapp par jaata hai, aur jo aadmi apne aap ko gunahon se bacha lega us ki rozi mein barkat nazil hogi.

5. Paanchwaan Point: At-Tawakkul 'Alallah

Har haal mein Allah Subhanahu wa Ta'ala par bharosa karna hoga, kyun ke faida (profit) dene wala sirf aur sirf Allah Subhanahu wa Ta'ala hai. Agar aap doosron par bharosa karenge aur Allah Subhanahu wa Ta'ala par bharosa nahi karenge to aap ke karobaar mein kisi bhi qisam ke faide (profit) ki umeed nahi ki ja sakti.

Haalanke hum din mein daihiyon martaba, har namaz ki taqreeban har rakat mein yeh ayat parhte hain:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

Yani: Hum sirf Teri hi ibaadat karte hain aur sirf Tujh hi se madad chahte hain.
(Surah Al-Fatihah: 5/1)

Lekin afsos ke hum jaldi aur ghaflat mein is mafhoom ko badal dete hain aur amali taur par yun kar lete hain ke yahan Na'budu aur wahan Nasta'een, yani masjid mein Allah Subhanahu wa Ta'ala ki ibaadat karte hain, lekin madad ke liye ghairullah ke dar par dastak dete hain.

Haalanke bharosa sirf Allah Subhanahu wa Ta'ala par hi hona chahiye, jaisa ke Allah Subhanahu wa Ta'ala ne irshad farmaya:

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾

Aur jo shakhs Allah par tawakkul karega Allah use kaafi hoga.
(Surah At-Talaq: 2-3/65)

Yaqeen rakhna chahiye ke nafa' (profit) dene wala bhi sirf Allah Subhanahu wa Ta'ala hi hai.

Jab Sahaba-e-Kiraam[ؓ] Madinah Munawwarah tashreef laaye to ibtidaai haalat yeh thi ke woh log daane daane ko taras jaya karte the. Lekin duniya ne woh daur bhi dekha ke Umar bin Abdul Aziz[ؓ] ke zamane mein log Madinah mein apne sar par zakaat ka paisa le kar ghoomte, taake kisi ko zakaat dein, lekin unhein zakaat lene wala nahi milta tha.

Yeh kaise mumkin hua? Yeh un ke Allah Ta'ala par bharose ki wajah se hua.

Sirf nabbe (90) saal ke mukhtasar arse mein, khaas taur par Hazrat Umar bin Abdul Aziz[ؓ] ke zamane tak, Musalman us waqt ki taqreeban aadhi duniya par qaabiz ho chuke the. Us waqt yeh duniya teen bar-e-aazam (Three Continents) par mushtamil thi, aur agar aaj ke naqshay ke

mutabiq hisaab lagaya jaye to maloom hota hai ke us zamane mein Musalman taqreeban 58 maujooda mumalik par hukoomat kar rahe the.

Yeh sab kuch is liye mumkin hua ke woh log Allah aur us ke Rasool ﷺ ke bataye hue usoolon par poori tarah amal karte the. Agar hum bhi unhi usoolon ko apna lein aur un par amal karein to Allah Subhanahu wa Ta'ala hamein bhi buland maqam, aala martabe aur bade ohde ata farmayega, Insha Allah.

Nabi Akram ﷺ ne irshad farmaya:

"لَوْ أَنَّكُمْ تَوَكَّلْتُمْ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ، تَعْدُوا خِمَاصاً وَتَرَوْحُ بِطَاناً"

Agar tum log Allah par tawakkul (bharosa) karo jaisa ke us par tawakkul (bharosa) karne ka haq hai, to tumhein isi tarah rizq milega jaisa ke parindon ko milta hai, ke subah ko woh bhooke nikalte hain aur shaam ko aasooda wapas aate hain.

Al-Rawi: Umar bin Al-Khattab

Al-Muhaddith: Al-Albani

Al-Masdar: Sahih At-Tirmidhi

Al-Safhah wa al-Raqam: 2344

Al-Takhrij: At-Tirmidhi

Khulasah Hukm al-Muhaddith: Sahih

Tawakkul ka Matlab

Tawakkul ka yeh matlab nahi ke insaan har cheez Allah Subhanahu wa Ta'ala ke hawale kar de aur asbaab ikhtiyar na kare, balki tawakkul yeh hai ke sab se pehle asbaab ikhtiyar kiye jaayen aur phir Allah Subhanahu wa Ta'ala par kaamil bharosa kiya jaaye.

Ek Sahabiؓ ne Nabi Akram ﷺ se apni oontni ke baare mein daryافت kiya ke woh kaise Allah par bharosa karein? To Nabi Akram ﷺ ne farmaya:

اعْقِلْهَا وَتَوَكَّلْ

“Use baandh do, phir tawakkul karo.”

Al-Rawi: Anas bin Malik

Al-Muhaddith: Al-Albani

Al-Masdar: Sahih At-Tirmidhi

Al-Safhah wa al-Raqam: 2517

Al-Takhrij: At-Tirmidhi (2517)

Khulasah Hukm al-Muhaddith: Hasan

Isi tarah zindagi ke har maamle mein pehle achhi planning aur sahih tadbeer zaroori hai, us ke baad Allah Subhanahu wa Ta'ala par tawakkul kiya jaaye. Nabi Akram ﷺ ne parindon ki misaal de kar farmaya ke Allah Subhanahu wa Ta'ala tumhein isi tarah rizq ata farmayega jaise woh parindon ko deta hai. Yahan ghaur karne ki baat yeh hai ke parinde apne ghonslon mein baithe nahi rehte, balki rizq ki talaash mein baahar nikalte hain aur mehnat karte hain. Lehaza mehnat aur asbaab ikhtiyar karne ke baad Allah Subhanahu wa Ta'ala par bharosa kiya jaaye, yaqeenan Allah Ta'ala rizq ata farmayega, Insha Allah.

Ghabrane aur pareshan hone ki zaroorat nahi hai. Agar aap business karte hain to yeh zehan mein na bithaiye ke nuqsan hi hoga ya agar faida bhi hoga to zyada nahi hoga. Allah Subhanahu wa Ta'ala par bharosa rakhiye. Kai Musalmanon ko dekha gaya hai ke woh Masha Allah bade bade jobs kar rahe hain, lekin side mein business bhi kar rahe hain. Is ka matlab yeh nahi hai ke job karna buri baat hai.

Tijarat bhi ek ba-barkat kaam hai aur is mein taraqqi ki koi hadd muqarrar nahi. Agar Musalman tijarat ko tark kar dein to un ki maeeshat (Economy) kamzor ho jaayegi. Hazrat Umar رضي الله عنه farmate hain ke hum ek din Nabi Akram ﷺ ki majlis mein haazir hokar ilm haasil karte aur doosre din tijarat kiya karte the. Nabi Akram ﷺ ne kabhi yeh nahi farmaya ke tum duniyadari mein kyun lage hue ho, ya yeh ke aainda tumhein khalifa banna hai is liye tum mere paas hi raho, **“You have to be here.”** Aisa hargiz nahi kaha, balki Aap ﷺ ne is ki ijaazat di. Sahabaؓ ek din ilm haasil karte the aur doosre din tijarat ke liye nikal jaaya karte the.

Islam ek mutawazan (Moderate), qaabil-e-amal (Practical) deen hai. Deen aur duniya ko saath lekar chalne ka jo tasawwur Islam mein maujood hai, woh kisi aur mazhab mein is jaame' andaaz mein nahi paaya jaata.

Yeh paanch cheezen jin ka main ne abhi zikr kiya hai, in ka ta'alluq bande ke imaan aur us ke dil se hai. Is ke baad aane wale teen points ka ta'alluq Allah Subhanahu wa Ta'ala ki ibaadat se hai, aur phir baaqi teen points ka ta'alluq **Huqooq-ul-Ibaad** se hai.

[YouTube Bayan](#)

Mazmoon (6)

Tijarat ke Dauran Das Gunaahon Se Bachao Ka Islami Tareeqa

Anaasir-e-Khutba

1. **Tamhid**
2. **Talab-ul-Ilm Fareezatun 'Ala Kulli Muslim**
3. **Ahd-e-Sahaba mein Ilm-e-Tijarat ki Ahmiyat**
4. **Qayamat ke Din Maal ke Mutalliq Sawalaat**
5. **Maal Kamaane aur Kharch Karne ke I'tibaar Se Logon Ki Chaar Qismen**
6. **Kasb-e-Haraam Se Duaein Qabool Nahi Hotin**
7. **Maujooda Daur Mein Halaal-o-Haraam Se Mutalliq Shu'oor Ka Faqdaan**
8. **Islam Haraam Tijarat Ka Halaal Mutabadil Pesh Karta Hai**

9. **Musalmanon Ko Halaal Tijarat Aur Halaal Zaraaye‘ Aamdani Ke Zariye Taraqqi Ki Taraf Qadam Barhana Chahiye**
10. **Tijarat Se Mutalliq Logon Mein Shu‘oor Paida Karna Bhi Waqt Ki Aham Zaroorat Hai**
11. **Halaal-o-Haraam Tijarat Mein Farq Karne Ke Liye Das Nikaat**
12. **Pehla Nukta: Ar-Riba (Sood)**
13. **Doosra Nukta: Al-Maysir — Jua Jis Mein Do-Tarfa Shart Lagai Jaati Hai**
14. **Teesra Nukta: Al-Jahaalah (La-Ilmi)**
15. **Chautha Nukta: Gharar (Dhokha)**
16. **Paanchwaan Nukta: Sharaait Ka Poora Hona**
17. **Chhatha Nukta: Mawaane‘ Ka Khatma**
18. **Saatwaan Nukta: Khariji Sharaait Ka Poora Hona Aur Khariji Mawaane‘ Ka Na Paaya Jaana**
19. **Aathwaan Nukta: Haraam Ko Halaal Na Kare Aur Halaal Ko Haraam Na Kare**
20. **Nawaan Nukta: Mabi‘ (Bechi Jaane Wali Cheez) Wazeh Ho Aur Halaal Ho**
21. **Daswaan Nukta: Qarz Ki Adam-e-Adaigi**

Tamhid

Islam ek mukammal zaabita-e-hayat hai jo apne maanne walon ki zindagi ke har baab mein mukammal rehnumai karta hai. Woh unhein har bhalai ka hukm deta aur burai se rokta hai, aur unhein ek mukammal nizaam-e-hayat faraham karta hai, taake woh ise apna kar duniya aur aakhirat dono ki kaamyabiyan haasil kar saken. Islam aqaaid mein shirk, ibaadaat mein bid‘at, muaamalaat mein haq-talfi aur akhlaaqiyaat mein bad-khulqi ko na-pasandeeda qarar deta hai.

Is khutbe mein hum maali muaamalaat se mutalliq kuch aham hidayaat pesh karne ja rahe hain, kyun ke insaan ki zindagi ke ek bade hisse ka ta‘alluq muaamalaat se hai. Lehaza ek Musalman ko khaas taur par muaamalaat ke baab mein nihayat hi sanjeeda hona chahiye.

Ek Musalman rozmarrah ke bedari ke auqaat mein se 70 feesad waqt taleem, mulaazmat, tijarat aur deegar muaamalaat ki anjaam-dehi mein lagata hai. Agar muaamalaat ke baab mein aadmi kamzor ho to goya woh apni zindagi ke sattar feesad hisse mein nakaam hai. Lehaza aisa shakhs na duniya mein kaamyaab ho sakta hai aur na aakhirat mein.

Us ke muaamalaat ki kharaabi ki wajah se khud us ke ghar ke afraad us ke khilaaf gawaahi denge ke yeh hamare saath muaamalaat mein na-insaafi karta tha. Nateejatan us aadmi ki aakhirat barbaad ho sakti hai. Lekin hum jab muaamalaat ki durustgi ke saath apni niyyat ko durust kar lein to hum rozmarrah ke 70 feesad muaamalaat mein lagne wale waqt ko kaamyaab bana sakte hain. Is tarah ke halaal-o-haraam ka ilm haasil karein, dars-o-tadrees, kaarobaar aur job mein apni niyyat ko durust karke halaal rozi ki talaash karein aur haraam se hatta-ul-imkaan bachte rahein, taake Allah Ta‘ala raazi ho jaaye.

Har Musalman Par Itna Shar‘i Ilm Haasil Karna Farz Hai Jis Se Woh Halaal-o-Haraam Mein Farq Karne Ke Qaabil Ho Jaaye

Anas bin Malik رضي الله عنه kehte hain ke Nabi Kareem ﷺ ne farmaya:

"طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ"

Tarjuma: "Rasool Allah ﷺ ne farmaya: Ilm-e-deen ka haasil karna har Musalman par farz hai."

Al-Rawi: Anas bin Malik رضي الله عنه

Al-Muhaddith: Ibn Majah

Al-Masdar: Sunan Ibn Majah

Raqam-ul-Hadith: 224

Khulasah Hukm-ul-Hadith: Sahih

Ahd-e-Sahaba Mein Ilm-e-Tijarat Ki Ahmiyat

Hazrat Umar رضي الله عنه har tajir aur bazaar se jude shakhs ko bazaar se mutalliq ilm jaane baghair kaarobaar karne par kore se maara karte the aur kaha karte the:

"لَا يَبِيعُ فِي سَوْقِنَا إِلَّا مَنْ قَدْ تَفَقَّهَ فِي الدِّينِ"

Tarjuma: "Wohi aadmi hamare bazaar mein khareed-o-farokht kare jo deen ki samajh rakhta ho."

Al-Rawi: Jadd-ul-Ala bin Abdur Rahman

Al-Muhaddith: At-Tirmidhi

Al-Masdar: Sunan At-Tirmidhi

Raqam-ul-Hadith: 487

Khulasah Hukm-ul-Hadith: Al-Albani ne Sahih At-Tirmidhi mein Hasan kaha.

Hazrat Ali رضي الله عنه ne farmaya:

"مَنْ اتَّجَرَ قَبْلَ أَنْ يَتَفَقَّهَ ارْتَضَمَ فِي الرَّبَا، ثُمَّ ارْتَضَمَ، ثُمَّ ارْتَضَمَ"

Yani: "Jo aadmi halaal-o-haraam ki samajh haasil kiye baghair tijarat karega, woh soodi muaamale mein phans jaayega, phir soodi muaamala karega, phir soodi muaamala karega."

Is se maloom hota hai ke Ahd-e-Sahaba mein jitna aqaaid aur ibaadaat par zor diya jaata tha, utna hi zor muaamalaat ki durustgi par bhi diya jaata tha. Lekin aaj log aqaaid aur ibaadaat ke ilm ko haasil karne ki justuju karte hain, lekin halaal-o-haraam ko jaanne mein dilchaspi nahi lete.

Muaamalaat Ki Hurmat-o-Hillat Ka Ilm Haasil Karne Se Mutalliq Ek Shaitani Waswasa

Baaz logon ke zehan mein yeh shaitani waswasa hota hai ke agar hum halaal-o-haraam ka ilm haasil karein ya unhein amali zindagi mein mukammal tatbeeq dene ki koshish karein to hum koi tijarat hi nahi kar sakte.

Sheikh Muhammad bin Saleh Al-Uthaymeen رحمه الله se poocha gaya ke halaal-o-haraam se mutalliq log yeh samajhte hain ke ilm haasil karne par amal karna padega, lehaza agar ilm hi haasil na kiya jaaye to kya hoga?

Sheikh Muhammad bin Saleh Al-Uthaymeen رحمه الله ne kaha ke aise logon ko do azaab diye jaayenge: ek burai ko anjaam dene ka aur doosra us ke baare mein ilm haasil na karne ka, kyun ke insaan do faraiz ko tark kar raha hai: ek ilm haasil karna aur doosra haraam se bachna.

Amal ke darr se ilm hi haasil na karna dar-asal apne aap ko dhoka dena hai. Agar koi aadmi kisi zehar ki sheeshi ko yeh keh kar munh se lagaaye ke mujhe to ilm nahi hai ke is sheeshi mein dawa hai ya zehar, jabke us ki la-ilm se zehar ka asar khatam nahi hoga.

Log na-maloom karne ko apni aqalmandi samajhte hain aur is adam-e-waqfiyat ki wajah se jo duniya-o-aakhirat ke nuqsanaat se bach nahi paate, aur is tarah yeh gunaahon ke nuqsanaat aur asraat ko apni zaati, jismani, roohani, izdiwaji aur aaili tamaam satahon par mehsoos karte hain.

Qayamat Ke Din Maal Ke Mutalliq Sawalaat

Ek Musalman aqaaid aur ibaadaat ke saath saath muaamalaat ke baare mein bhi ilm haasil kare, kyun ke roz-e-qayamat paanch sawalaat mein se do sawal maal se mutalliq honge aur un ka jawab diye baghair us ke qadam nahi hat sakte.

Jaisa ke Aap ﷺ ne farmaya:

لَا تَزُولُ قَدَمَا ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ: عَنْ عُمْرِهِ فِيْمَ أَفْنَاهُ، وَعَنْ شَبَابِهِ فِيْمَ أَبْلَاهُ، وَمَالِهِ مِنْ "أَيْنَ اكْتَسَبَهُ، وَفِيْمَ أَنْفَقَهُ، وَمَاذَا عَمِلَ فِيْمَا عَلِمَ"

Tarjuma: "Aadmi ke paon Qayamat ke din us ke Rab ke paas se nahi hatenge, yahan tak ke us se paanch cheezon ke baare mein poocha jaayega: us ki umr ke baare mein ke kahan kharch ki? Us ki jawani ke baare mein ke kahan khapai? Us ke maal ke baare mein ke kahan se kamaya aur kis cheez mein kharch kiya? Aur us ke ilm ke silsile mein poocha jaayega ke us par kahan tak amal kiya?"

Al-Rawi: Abdullah bin Mas‘ud رضي الله عنه

Al-Muhaddith: At-Tirmidhi

Al-Masdar: Sunan At-Tirmidhi

Raqam-ul-Hadith: 2416

Khulasah Hukm-ul-Hadith: Hasan

Is hadees se maloom hua ke maal se mutalliq do sawaalaat kiye jaayenge:

1. **Maal kahan se kamaya?**
2. **Maal kahan kharch kiya?**

Maal Kamane aur Kharch Karne ke I'tibar Se Logon Ki Chaar Qismein

1) Baaz log woh hote hain jo **haraam tareeqe se kamate hain aur halaal khair ke kaamon mein kharch kar dete hain** aur woh samajhte hain ke haraam tareeqe se kamaya to kya hua, hum Allah ki raah mein bhi kharch kar rahe hain, Allah maaf kar dega. Jab ke yeh dar-haqeeqat apne aap ko jhooti tasalli de rahe hain aur duniya wa aakhirat dono mein nuqsan se do-chaar ho rahe hain.

2) Baaz log woh hote hain jo **haraam tareeqe se kamate hain aur kharch bhi haraam raaste mein hi karte hain**. Aise log مذكوره بالا hadees ki roshni mein Qayamat ke din dono sawalon mein nakaam hone wale hain aur مذكوره dono qisam ke afraad duniya wa aakhirat mein bohat bada khasara uthate hain...

3) Baaz log woh hote hain jo **halaal tareeqe se kamate hain lekin haraam masarif mein kharch karte hain**, ya to woh israaf karte hain ya tabzeer ke shikaar hote hain...

4) Baaz log woh hote hain jo **halaal tareeqe se kamate hain aur halaal raaston mein hi kharch karte hain**. Aur yahi duniya wa aakhirat mein kaamyab hone wale log hain.

Kasb-e-Haraam Se Duaein Qabool Nahin Hotin

Abu Hurairah رضى الله عنه se riwayat hai ke Aap ﷺ ne farmaya:

"...أَيُّهَا النَّاسُ، إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا"

Tarjuma: "Ae logo! Beshak Allah Ta'ala Paak hai aur paakiza cheezon hi ko qabool karta hai..."

...Phir Aap ﷺ ne ek aise shakhs ka zikr farmaya jo lamba safar karta hai, us ke baal pareshaan hain, kapre maile-kuchailay hain, aur woh aasman ki taraf dono haath utha kar **"Ya Rabb! Ya Rabb!"** keh kar dua karta hai, jab ke us ka khana haraam hai, peena haraam hai, libaas haraam ka hai aur us ki parwarish haraam par hui hai. **To aise shakhs ki dua kaise qabool hogi?**

(Al-Raawi: Abu Hurairah رضى الله عنه | Al-Muhaddith: Muslim | Al-Masdar: Sahih Muslim | Hadith: 1015)

Haraam Raaston Se Maal Kamane Ke Mutalliq Tanbeeh

Ka'b bin 'Iyad رضى الله عنه kehte hain ke maine Rasoolullah ﷺ ko farmate hue suna:

"إِنَّ لِكُلِّ أُمَّةٍ فِتْنَةً، وَفِتْنَةُ أُمَّتِي الْمَالُ"

Ka'b bin 'Iyad رضى الله عنه kehte hain ke maine Rasoolullah ﷺ ko yeh farmate hue suna: **"Har ummat ki aazmaish kisi na kisi cheez mein hai aur meri ummat ki aazmaish maal mein hai."**

(Al-Raawi: Ka'ab bin 'Iyad | Al-Muhaddith: Al-Albani | Al-Masdar: Sahih At-Tirmidhi | Hadith: 2336 | Hukm: Sahih)

Duniya Ki Farawani Se Mutalliq Tanbeeh

Rasoolullah ﷺ ne Abu Ubaidah bin Al-Jarrah رضى الله عنه ko Bahrain bheja. Jab woh Bahrain ka maal lekar wapas aaye to Ansar ko is ki khabar hui. Nabi ﷺ ne unhein dekh kar farmaya:

“Mujhe tumhare bare mein faqr aur mohtaji ka khauf nahin, balki mujhe is baat ka khauf hai ke tum par duniya ke darwaze khol diye jayen jaise tum se pehle logon par khole gaye the, phir tum bhi usi tarah duniya ke liye ek doosre se muqabla karne lago aur yeh duniya tumhein bhi usi tarah halaak kar de jaise pehle logon ko halaak kiya.”

(Al-Raawi: 'Amr bin 'Awf Al-Muzani | Al-Muhaddith: Al-Bukhari | Al-Masdar: Sahih Al-Bukhari | Hadith: 3158)

Halaal Aur Haraam Ki Parwah Na Karne Ka Zamaana

Abu Hurairah رضى الله عنه se riwayat hai ke Nabi Kareem ﷺ ne farmaya:

"يَأْتِي عَلَى النَّاسِ زَمَانٌ، لَا يُبَالِي الْمَرْءُ مَا أَخَذَ مِنْهُ، أَمِنَ الْحَلَالِ أَمْ مِنَ الْحَرَامِ؟"

“Logon par ek aisa zamaana aayega ke insaan is baat ki parwah nahin karega ke jo maal us ne haasil kiya hai, woh halaal tareeqe se haasil kiya hai ya haraam tareeqe se.”

(Al-Raawi: Abu Hurairah | Al-Muhaddith: Al-Bukhari | Al-Masdar: Sahih Al-Bukhari | Hadith: 2083 | Hukm: Sahih)

In Ahadith se yeh baat maloom hoti hai ke **Kasb-e-Haraam** yeh aam ho jayega, لهذا ek Musalman ko Halaal o Haraam ka shaoor apne andar paida karna zaroori hai. Baqiya bayan Insha Allah YouTube par sama'at farmaein.

Article Number 7

Yawm-e-Aakhirat Par Imaan

“Yawm-e-Aakhirat” se muraad Roz-e-Qayamat hai. Is din logon ko un ke a'maal ke hisaab aur jaza ke liye dobara uthaya jayega. Is din ka naam **“Yawm-e-Aakhirat”** is liye hai ke is ke baad koi doosra din na ho, kyun ke tamaam Ahle Jannat aur Jahannum apne apne thikaanon mein qarar paa chuke honge. Is din par imaan lana Arkaan-e-Imaan mein se ek hai, jis ke baghair kisi bhi bande ka imaan qaabil-e-qabool nahin hai.

Fehrist

1. Aakhirat ke din par imaan teen umoor par mushtamil hai
2. Dobara uthaye jaane par imaan lana
3. Hisaab o Jaza par imaan lana
4. Jannat aur Jahannum par imaan lana
5. Yawm-e-Aakhirat par imaan ke samarāt
6. Aur dekhiye
7. Hawala Jaat

Aakhirat ke Din Par Imaan Teen Umoor Par Mushtamil Hai

1. Dobara Uthaye Jaane Par Imaan Lana

Dobara uthaye jaane se muraad doosri baar soor phoonke jaane ke waqt murdon ko zinda karna hai. Chunanche tamaam log baghair joon ke nange paon, baghair libaas ke nange jism aur baghair khatne ke Allah Rabb-ul-‘Aalameen ke huzoor kharay kiye jaayenge.

Irshad-e-Baari Ta‘ala hai:

“Jis tarah Hum ne pehli baar paida kiya tha, dobara bhi paida karenge. Yeh Hamare zimme wa‘da hai, beshak Hum poora karne wale hain.”
(Al-Anbiya: 104)

Dobara Uthaya Jaana Barhaq Aur Saabit Hai

Dobara uthaya jaana barhaq hai aur **Kitaabullah, Sunnat-e-Rasool ﷺ aur Ijma‘-e-Muslimeen** sab is ke saboot par dalaalat karte hain.

Allah Ta‘ala ka irshad hai:

“Phir tum is ke baad marne wale ho, phir tum Qayamat ke din uthaye jaoge.”
(Al-Mu‘minoos: 15-16)

Aur Nabi ﷺ ka irshad hai:

“Qayamat ke din logon ko nange paon, nange badan aur baghair khatne ke jama kiya jayega.”
(Sahih Bukhari: 6527, Sahih Muslim: 2859)

Is ke isbaat par Musalmanon ka ijma‘ hai aur hikmat ka taqaaza bhi yahi hai ke Allah Ta‘ala apni is makhlooq ko dobara zinda kare aur apne Rasoolon ke zariye se un par jo faraiz aa‘id kiye the, un ki unhein jaza de.

Allah Ta‘ala ka irshad hai:

“So kya tum yeh khayal karte ho ke Hum ne tumhein nikamma paida kiya hai aur yeh ke tum Hamare paas laut kar nahin aaoge?”

(Al-Mu'minoon: 115)

Aur apne Paighambar ﷺ se farmaya:

“Jis ne tum par Qur'an farz kiya, woh tumhein lautne ki jagah phira laayega.”

(Al-Qasas: 85)

Hisaab o Jaza Par Imaan Lana

Yani bande ke tamaam a'maal ka hisaab hoga aur us ke mutabiq use poora badla diya jayega. Aur is ke saboot par bhi **Kitaab, Sunnat aur Ijma'-e-Muslimeen** sab dalaalat karte hain.

Allah Ta'ala ka irshad hai:

“Beshak Hamari taraf hi un ko laut kar aana hai, phir Hamare hi zimme un ka hisaab lena hai.”

(Al-Ghaashiyah: 25-26)

Ek aur maqam par irshad-e-Baari Ta'ala hai:

“Aur jo koi Allah ke huzoor neki le kar aayega, us ko waisi das nekiyan milengi aur jo buraai laaye ga, use saza waisi hi milegi aur un par zulm nahin kiya jayega.”

(Al-An'aam: 160)

Ek aur jagah Allah Ta'ala farmata hai:

“Aur Qayamat ke din Hum insaaf ki taraazu qaim karenge, phir kisi par kuch zulm na kiya jayega. Aur agar raai ke daane ke barabar bhi amal hoga to use bhi Hum le aayenge aur Hum hi hisaab lene ke liye kaafi hain.”

(Al-Anbiya: 47)

Abdullah bin Umar رضى الله عنه se bhi marwi hai ke Nabi ﷺ ne farmaya:

“Qayamat ke roz Allah Ta'ala Momin shakhs ko apne qareeb bula kar apne parde se dhaanp lega aur us se poochega ke kya yeh aur yeh gunah jaanta hai? Woh jawab dega: Haan, Ae Mere Rabb! Yahan tak ke jab woh apne gunahon ke iqraar ke baad yeh samajh lega ke woh tabaah o barbaad ho gaya hai, to Allah farmayega: Main ne duniya mein tere gunahon ki pardah-poshi ki thi, aaj Main tere in gunahon ko maaf karta hoon. Chunanche us ko us ki nekiyon ka A'maal Nama de diya jayega.”

Lekin **kuffaar aur munaafiqeen** ko alaaniya tamaam makhlooq ke saamne bula kar kaha jayega:

“Yeh woh log hain jinhon ne apne Rabb ko jhutlaya. Khabardaar! Zaalimon par Allah ki laanat hai.”

(Sahih Bukhari: 2441)

Aur Nabi ﷺ se sahih taur par saabit hai:

“Jis ne neki ka iraada kiya aur neki nahin ki, Allah Ta‘ala apne haan us ke liye poori ek neki likh deta hai. Aur jis ne iraada-e-neki ke baad woh neki kar li, to Allah Ta‘ala us ek neki ko apne haan das guna se saat sau guna, balki us se bhi zyada nekiyan likh deta hai. Aur jab koi kisi badi ka iraada karke us par amal na kare to Allah Ta‘ala apne haan ek mukammal neki likh deta hai. Phir woh badi par amal bhi kar guzre to Allah Ta‘ala apne haan us ke Naama-e-A‘maal mein sirf ek hi badi likhta hai.”

(Sahih Bukhari: 6491, Sahih Muslim: 128, 129, 130)

Qayamat ke roz tamaam insani a‘maal ke hisaab kitaab aur un ki jaza o saza ke isbaat par tamaam Musalmanon ka ittefaq hai. Hikmat ka taqaaza bhi yahi hai, kyun ke Allah Ta‘ala ne kitaabein naazil keen, Rasool bheje aur jo Ahkaam-e-Shariat woh laaye the, unhein qabool karna aur jin ahkaam par amal karna wajib tha, un par amal karna bandon par farz kiya.

Jo log Allah ki Shariat ke mukhaalif hain, un ke saath qitaal ko wajib qarar diya, un ke khoon, un ki aulaad, un ki auron aur un ke maal ko halaal qarar diya. To agar in tamaam a‘maal ka hisaab kitaab hi na ho aur na un ke mutabiq jaza o saza di jaye, to yeh tamaam ahkaam bekaar aur muhmal qarar paate hain, haalanke tamaam jahaanon ka Parwardigaar har ‘abas cheez se munazzah hai.

Chunanche is haqeeqat ki taraf Allah Ta‘ala ne khud ishara farmaya:

“Phir Hum un logon se zaroor sawaal karenge jin ke paas Paighambar bheje gaye the aur un Paighambaron se bhi zaroor poochhenge. Phir apne ilm ki bina par un ke saamne bayan kar denge aur Hum kahin ghaib na the.”

(Al-A‘raaf: 6-7)

Jannat aur Jahannam par Imaan Lana

Yani yeh dono makhlooq ke abadi thikane hain. So Jannat ne‘maton ka ghar hai jise Allah Ta‘ala ne taqwa ikhtiyar karne wale un mominon ke liye banaya hai jo un cheezon par imaan laaye jin par imaan lana Allah Ta‘ala ne un par wajib thehraya, Allah Ta‘ala aur us ke Rasool ki ita‘at ki aur Allah Ta‘ala se mukhlis aur us ke Rasool ke sachche pairokaar rahe. Un ke liye Jannat mein tarah tarah ki ne‘matein hain.

Ek hadees mein hai:

"Jise na kisi aankh ne dekha, na kisi kaan ne suna aur na kisi insaan ke dil mein us ka khayal tak guzra."

(Sahih Bukhari: 3244)

Allah Ta'ala ka irshad hai:

"Beshak jo log imaan laaye aur nek kaam kiye, yahi log behtareen makhlooq hain. Un ka badla un ke Rab ke haan hamesha rehne ke bahisht hain. Un ke neechे nahrein behti hongi. Woh un mein hamesha hamesha rahenge. Allah un se raazi hua aur woh us se raazi hue. Yeh us ke liye hai jo apne Rab se darta hai."

(Al-Bayyinah: 7-8)

Ek aur jagah Allah Ta'ala ka irshad hai:

"Phir koi shakhs nahi jaanta ke un ke amal ke badle mein un ki aankhon ki kya thandak chhupa rakhi hai."

(As-Sajdah: 17)

Aur **"Jahannam"** azaab ka ghar hai. Ise Allah Ta'ala ne un zalim kafiron ke liye banaya hai jinhon ne us ke saath kufr kiya aur us ke Rasoolon ki na-farmaani ki. Jahannam mein tarah tarah ka azaab aur samaan-e-ibrat hai. Koi dil in holnakiyon ka tasawwur bhi nahi kar sakta.

Allah Ta'ala ka irshad hai:

"Aur is aag se bacho jo kafiron ke liye tayyar ki gayi hai."

(Aal-e-Imran: 131)

Aur ek jagah yun farmaya:

"Beshak hum ne zalimon ke liye aag tayyar kar rakhi hai. Unhein us ki qanaatein gher lengi aur agar faryaad karenge to aise paani se faryaad-rasi kiye jayenge jo taambe ki tarah pighla hua hoga, munhon ko jhulas dega. Kya hi bura paani hoga aur kya hi buri aaraam-gah hogi."

(Surah Al-Kahf: 29)

Aur ek maqam par irshad-e-Bari Ta'ala hai:

"Beshak Allah ne kafiron par laanat ki hai aur un ke liye Dozakh tayyar kar rakha hai. Woh us mein hamesha rahenge. Na koi dost paayenge aur na koi madadgaar. Jis din un ke munh aag mein ulat diye jayenge kahenge: Ae kaash! Hum ne Allah aur Rasool ka kaha maana hota."

(Al-Ahzab: 64-66)

Yom-e-Aakhirat par Imaan ke Samarāt

1. Is din ke ajr-o-sawaab ki umeed-o-talab mein ita‘at-o-farmaanbardari ki taraf raghbat aur us ki hirs.
2. Is din azaab se bachne ke liye na-farmaani se be-ta‘alluq aur bezaar hona.
3. Aakhirat ki ne‘maton aur sawaab ki umeed par mominon ke liye dunyawī ne‘maton se mehroomi par tasalli.

Aur Dekhiye:

Arkaan-e-Imaan, Arkaan-e-Islam, Jannat, Jahannam, Pul-Siraat, Meezan, Qayamat ki nishaniyan waghera.

Hawalay:

Kitaab **Sharh Usool-ul-Imaan:** Muhammad bin Saleh Al-Uthaymeen

Mazmoon (8)

Jannat Mein Le Jaane Wale 20 A‘maal, Jahannam Mein Le Jaane Wale 20 A‘maal

Fehrist

- Jannat mein le jaane wale baaz a‘maal-e-salehah
- Jahannam mein le jaane wale baaz gunaah
- Aur dekhiye

Jannat Mein Le Jaane Wale Baaz A‘maal-e-Salehah

1. Imaan aur Amal-e-Saleh

Farmaan-e-Bari Ta‘ala hai:

"Aur jo log imaan laaye aur nek kaam karein, woh Jannati hain jo Jannat mein hamesha rahenge."

(Al-Baqarah: 82)

Nez farmaya:

"Jo log imaan laaye aur unhon ne kaam bhi achhe kiye, yaqeenan un ke liye Al-Firdous ke baaghon ki mehmani hai."

(Al-Kahf: 107)

2. Taqwa aur Parhezgaari

Farmaan-e-Bari Ta‘ala hai:

"Aur apne Rab ki bakhshish ki taraf aur us Jannat ki taraf daudo jis ka arz aasmanon aur zameen ke barabar hai, jo parhezgaaron ke liye tayyar ki gayi hai."
(Aal-e-Imran: 133)

Nez farmaya:

"Parhezgaar Jannati log baaghon aur chashmon mein honge."
(Al-Hijr: 45)

Abu Hurairah رضى الله عنه Nabi ﷺ se bayan karte hain ke Aap ﷺ se Jannat mein sab se zyada daakhil karne wale a‘maal ke baare mein poocha gaya, to Aap ﷺ ne farmaya:

"Taqwa (Allah ka dar), aur achha akhlaaq."

Phir Aap ﷺ se Jahannam mein sab se zyada daakhil karne wali ashya ke baare mein poocha gaya, to Aap ﷺ ne farmaya:

"Zabaan aur sharmgaah."
(Sunan Tirmidhi: 2004)

3. Allah aur Us ke Rasool ﷺ ki Ita‘at aur Farmaabardaari

Farmaan-e-Bari Ta‘ala hai:

"Jo koi Allah aur us ke Rasool ki farmaabardaari kare use Allah aisi Jannaton mein daakhil karega jin ke (darakhton) tale nahrein jaari hain aur jo munh pher le use dardnaak azaab ki saza dega."
(Al-Fath: 17)

Abu Hurairah رضى الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya:

"Saari ummat Jannat mein jaayegi siwaye un ke jinhon ne inkaar kiya."

Sahaba ne arz kiya: Ya Rasool Allah! Inkaar kaun karega?

Farmaya:

"Jo meri ita‘at karega woh Jannat mein daakhil hoga aur jo meri na-farmaani karega us ne inkaar kiya."

(Sahih Bukhari: 7280)

4. Allah ke Raaste Mein Jihaad Karna

Farmaan-e-Bari Ta‘ala hai:

“Bilashuba Allah Ta‘ala ne Musalmanon se un ki jaanon ko aur un ke maaloon ko is baat ke ewaz mein khareed liya hai ke un ko Jannat milegi. Woh log Allah ki raah mein ladte hain jis mein qatl karte hain aur qatl kiye jaate hain. Is par sachcha waada kiya gaya hai Taurat mein aur Injeel mein aur Quran mein, aur Allah se zyada apne ahad ko kaun poora karne wala hai. To tum log apni is bai‘ par jis ka tum ne muamla thehraya hai khushi manao, aur yeh badi kaamyaabi hai.”

(At-Taubah: 111)

Nez farmaya:

“Ae imaan walon! Kya main tumhein woh tijarat batla doon jo tumhein dardnaak azaab se bacha le? Allah Ta‘ala par aur us ke Rasool par imaan lao aur Allah ki raah mein apne maal aur apni jaanon se jihaad karo. Yeh tumhare liye behtar hai agar tum mein ilm ho. Allah Ta‘ala tumhare gunaah maaf farma dega aur tumhein un Jannaton mein pahuncha dega jin ke neechे nahrein jaari hongی aur saaf-suthre gharon mein jo Jannat-e-Adan mein honge. Yeh bahut badi kaamyaabi hai.”

(As-Saff: 10-12)

5. Allah Ta‘ala Ke Deen Par Istaqaamat

Farmaan-e-Bari Ta‘ala hai:

“Beshak jin logon ne kaha ke hamara Rab Allah hai phir us par jame rahe, to un par na to koi khauf hoga aur na ghamgeen honge. Yeh to Ahl-e-Jannat hain jo sada isi mein rahenge, un a‘maal ke badle jo woh kiya karte the.”

(Al-Ahqaf: 13-14)

Sufyan bin Abdullah Thaqafi رضى الله تعالى عنه se riwayat hai ke main ne arz kiya:

“Ae Allah ke Rasool ﷺ! Mujhe Islam mein ek aisi baat bata dijiye ke phir main us ko Aap ﷺ ke baad kisi se na poochun.”

(Abu Usamah ki hadees mein hai ke Aap ﷺ ke alawa kisi se.)

Aap ﷺ ne farmaya:

“Tu keh: main imaan laya Allah par, phir data reh (istaqaamat ikhtiyar kar).”

(Sahih Muslim: 38)

6. Ilm-e-Deen Ka Haasil Karna

Abu Hurairah رضى الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya:

“Jis kisi ne ilm-e-deen ki talab ka raasta apnaya, Allah Ta‘ala us ke liye Jannat ka raasta aasaan bana deta hai.”

(Sahih Muslim: 2699)

7. Masjid Ta‘meer Karna

Usman bin Affan رضى الله عنه ne masjid banane ka irada kiya to logon ne is baat ko bura samjha aur yeh chaha ke masjid ko apne haal par chhor dein, yani jaise Rasool Allah ﷺ ke daur mein thi.

To Usman رضى الله عنه ne kaha:

“Main ne Rasool Allah ﷺ se suna hai, Aap farmate the ke jo shakhs Allah ke liye masjid banaye to Allah Ta‘ala us ke liye Jannat mein ek ghar waisa hi banayega.”

(Sahih Muslim: 533)

8. Achhe Akhlaaq

Abu Hurairah رضى الله عنه Nabi ﷺ se bayan karte hain ke Aap ﷺ se Jannat mein sab se zyada daakhil karne wale a‘maal ke baare mein poocha gaya, to Aap ﷺ ne farmaya:

“Taqwa (Allah ka dar), aur achha akhlaaq.”

Phir Aap ﷺ se Jahannam mein sab se zyada daakhil karne wali ashya ke baare mein poocha gaya, to Aap ﷺ ne farmaya:

“Zabaan aur sharmgaah.”

(Sunan Tirmidhi: 2004)

9. Masjid Ko Jaana Aur Aana

Abu Hurairah رضى الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya:

“Jo shakhs masjid mein subah-shaam baar baar haazri deta hai, Allah Ta‘ala Jannat mein us ki mehmani ka samaan karega. Woh subah-shaam jab bhi masjid mein jaaye.”

(Sahih Bukhari: 662, Sahih Muslim: 669)

10. Hajj-e-Mabroor (Maqbool Hajj)

Abu Hurairah رضى الله عنه ne kaha ke Rasool Allah ﷺ ne farmaya:

“Ek Umrah ke baad doosra Umrah dono ke darmiyan ke gunaahon ka kaffarah hai aur Hajj-e-Mabroor ki jaza Jannat ke siwa aur kuch nahi hai.”

(Sahih Bukhari: 1773, Sahih Muslim: 1349)

11. Namaz Ke Baad Ayat-ul-Kursi Ka Parhna

Farmaan-e-Nabawi ﷺ hai:

“Jo shakhs namaz ke baad Ayat-ul-Kursi padhe, use Jannat mein daakhil hone se maut ke siwa koi cheez nahi rokegi.”

(Silsilah Sahihah: 972)

12. Subah Aur Shaam Sayyid-ul-Istighfaar Ka Ahtimaam Karna

Shaddad bin Aus رضى الله عنه ne bayan kiya aur un se Rasool Allah ﷺ ne ke Sayyid-ul-Istighfaar (maghfirat maangne ke sab kalimaat ka sardaar) yeh hai, yun kahe:

“Ae Allah! Tu mera Rab hai, tere siwa koi ma‘bood nahi. Tu ne hi mujhe paida kiya aur main tera hi banda hoon. Main apni taaqat ke mutabiq tujh se kiye hue ahad aur waade par qaayam hoon. In buri harkaton ke azaab se jo main ne ki hain teri panaah maangta hoon. Mujh par ne‘matein teri hain, is ka iqraar karta hoon. Meri maghfirat kar de, ke tere siwa aur koi bhi gunaah nahi maaf karta.”

Nabi ﷺ ne farmaya:

“Jis ne is dua ke alfaaz par yaqeen rakhte hue dil se un ko keh liya aur isi din us ka inteqaal ho gaya, shaam hone se pehle, to woh Jannati hai. Aur jis ne is dua ke alfaaz par yaqeen rakhte hue raat mein un ko padh liya aur phir us ka subah hone se pehle inteqaal ho gaya, to woh Jannati hai.”

(Sahih Bukhari: 6306)

13. Din Aur Raat Mein 12 Rak‘aton (Sunan-e-Mu‘akkadah) Ka Ahtimaam Karna

Umm-e-Habibah رضى الله عنها farmati hain:

“Main ne Rasool Allah ﷺ se suna ke jo shakhs din aur raat mein 12 raka‘at padh le, un ki wajah se us ke liye Jannat mein ek mahal bana diya jaata hai.”

(Sahih Muslim: 728)

Nez farmaan-e-Nabawi ﷺ hai:

“Jis ne raat aur din mein 12 raka‘at (nawaafil) ada kiye, Jannat mein us ke liye ghar bana diya jaata hai: chaar raka‘at qabl-e-Zuhr, do baad mein, do raka‘at Maghrib ke baad, do

Isha ke baad aur do subah ki namaz ke baad.”

(Sunan Tirmidhi: 415)

14. Salaam Ko Aam Karna, Silah-Rahmi Karna Aur Khana Khilana

Abdullah bin Salaam رضى الله عنه se riwayat hai. Woh farmate hain:

“Main ne Madinah mein jo pehli guftagu Nabi Kareem ﷺ se suni woh yeh riwayat thi.”

Nabi Akram ﷺ ne farmaya:

“Ae logo! Salaam ko aam karo, khana khilao, silah-rahmi karo aur raat ko jab log so rahe hon to namaz padho. (Aisa karne ki surat mein) salaamati ke saath Jannat mein daakhil ho jaoge.”

(Ibn Majah: 1097)

Nez Nabi Akram ﷺ ka irshad-e-giraami hai:

“Mujhe qasam hai us Zaat ki jis ke haath mein meri jaan hai, tum Jannat mein daakhil na hoge hatta ke tum imaan le aao, aur tumhara imaan mukammal nahi hai yahan tak ke tum aapas mein mohabbat karo. Kya main tumhein aisa kaam na bataun jis ke karne ke baad tum aapas mein mohabbat karne lago?”

(Phir khud hi farmaya:)

“Apne darmiyan Salaam ko aam karo.”

(Sahih Muslim: 54)

15. Sach Bolna, Waada Poora Karna, Amaanat Ki Hifaazat Karna, Sharmgaah Ki Hifaazat Karna...

Ubadah bin Saamit رضى الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya:

“Mujhe tum log apni zaat mein chhe cheezon ki zamaanat do to main tumhein Jannat ki zamaanat deta hoon:

1. Jab baat karoge to sach kahoge.
2. Jab waada karoge to poora karoge.
3. Agar tumhein amaanat di gayi to amaanat ada karoge.
4. Apni sharmgaahon ki hifaazat karoge.
5. Apni nigaahon ko neechi rakhoge.
6. Apne haathon ko roke rakhoge.”

(As-Silsilah As-Sahihah: 1470)

16. Allah Ki Khaatir Apne Muslim Bhai Ki Ziyaarat Karna, Apne Shohar Se Mohabbat Karne Wali Aurat...

Sayyiduna Anas رضى الله عنه se marwi hai ke Nabi Kareem ﷺ ne farmaya:

“Kya main tumhein Jannati mardon ke baare mein na bataun?”

Hum ne arz kiya: Kyun nahi, Ya Rasool Allah!

Farmaya:

1. **Nabi Jannati hai.**
2. **Siddiq Jannati hai.**
3. **Woh aadmi jo shehar ke doosre kone mein kisi ko sirf Allah ke liye milne jaata hai, woh Jannati hai.**

(Phir farmaya:)

“Kya main tumhein Jannati aurton ke baare mein na bataun?”

Hum ne arz kiya: Kyun nahi, Ya Rasool Allah!

Farmaya:

1. **Har bahut mohabbat karne wali.**
2. **Zyada bachche jannne wali.**
3. **Jab woh naraaz ho ya us se bura maamla kiya jaaye ya us ka shohar us par gussa ho to woh (shohar se) kahe: Yeh mera haath tumhare haath mein hai, main us waqt tak nahi soungi jab tak aap mujh se raazi na ho jaayen.”**

(Silsilah Sahihah: 3380)

17. Aurat Ka Panjganah Namaz Ada Karna, Ramazan Ke Roze Rakhna, Apne Shohar Ki Ita‘at Karna...

Abdur Rahman bin Auf رضى الله عنه se riwayat hai ke Allah ke Rasool ﷺ ne irshad farmaya:

“Jab aurat apni paanch waqt ki namaz padh le, apne maah (Ramazan) ka roza rakh le, apni sharmgaah ki hifaazat kar le aur apne shohar ki ita‘at kar le to us se kaha jaayega ke Jannat mein jis darwaaze se daakhil hona chahe daakhil ho ja.”

(Sahih Al-Jami': 661)

18. Ladkiyon Ki Parwarish Karna

Anas رضى الله عنه se riwayat hai:

“Rasool Allah ﷺ ne farmaya ke jo shakhs do ladkiyon ki parwarish kare, yahan tak ke woh jawaan ho jaayen to Qayamat mein mera aur us ka saath (ungliyon ko mila kar farmaya) is tarah hoga.”

(Sahih Muslim: 2631)

Umm-ul-Mu'mineen Aishah رضى الله عنها riwayat karti hain ke ek aurat apni do bachchiyon ko liye maangti hui aayi. Mere paas ek khajoor ke siwa us waqt aur kuch na tha. Main ne wohi de di. Us ne woh ek khajoor apni dono bachchiyon mein taqseem kar di aur khud nahi khaayi. Phir woh uthi aur chali gayi.

Us ke baad Nabi Kareem ﷺ tashreef laaye to main ne Aap ﷺ se us ka haal bayan kiya.

Aap ﷺ ne farmaya:

“Jis ne in bachchiyon ki wajah se khud ko mamooli si bhi takleef mein dala to bachchiyan us ke liye Dozakh se bachhao ke liye aar ban jaayengi.”

(Sahih Bukhari: 1418)

19. Aulaad Ki Maut Par Sawaab Ki Niyyat Se Sabr Karna

Anas رضى الله عنه se marwi hai ke Nabi Kareem ﷺ ne farmaya:

“Kisi Musalman ke agar teen bachche mar jaayen jo bulugh ko na pahunche hon to Allah Ta'ala us rahmat ke nateejay mein jo un bachchon se woh rakhta hai, Musalman (bachche ke baap aur maa) ko bhi Jannat mein daakhil karega.”

(Sahih Bukhari: 1248)

Abu Hurairah رضى الله عنه se riwayat hai ke Rasool Allah ﷺ ne Ansar ki auron se farmaya:

“Tum mein se jis ke teen ladke mar jaayen aur woh (aurat) Allah ki razaamandi ke waaste sabr kare to Jannat mein jaayegi.”

Ek aurat boli:

“Ya Rasool Allah ﷺ! Agar do bachche marein to?”

Aap ﷺ ne farmaya:

“Do hi sahi.”

Ek doosri sanad se marfoo‘an riwayat hai ke Rasool Allah ﷺ ne farmaya:

“Jis Musalman ke teen bachche mar jaayen, us ko Jahannam ki aag na lagegi magar qasam utarne ke liye.”

Yani Allah Ta‘ala ne farmaya hai:

“Tum mein se koi aisa nahi hai jo Dozakh par se na guzre.”

Is wajah se us ka guzarna bhi Dozakh par se hoga, lekin aur kisi tarah azaab na hoga.

(Sahih Muslim: 2633)

20. Yateem Ki Kafaalat

Sahl رضى الله عنه ne bayan kiya ke Rasool Allah ﷺ ne farmaya:

“Main aur yateem ki parwarish karne wala Jannat mein is tarah honge.”

Aur Aap ﷺ ne shahadat ki ungli aur beech ki ungli se ishaara kiya aur in dono ungliyon ke darmiyan thodi si jagah khuli rakhi.

(Sahih Bukhari: 5304)

Jahannum Mein Le Jaane Wale Baaz Gunah

1. Allah Ta‘ala Ke Saath Shirk Karna

Farman-e-Bari Ta‘ala hai:

Yaqeenan Allah Ta‘ala apne saath shareek kiye jaane ko nahi bakhshata aur us ke siwa jise chahe bakhsh deta hai. Aur jo Allah Ta‘ala ke saath shareek muqarrar kare, us ne bahut bada gunah aur bohtan bandha.

(An-Nisa: 48)

2. Namaz Chhorna

Farman-e-Bari Ta'ala hai:

Ke woh behishton mein (baithe hue) gunahgaaron se sawal karte honge: Tumhein Dozakh mein kis cheez ne daala hai? Woh jawab denge ke hum namazi na the.

(Al-Muddaththir: 40-43)

3. Sood Lena, Dena, Likhna Aur Gawah Banna

Farman-e-Bari Ta'ala hai:

Sood khor log nahi kharay honge magar isi tarah jis tarah woh khara hota hai jise Shaitan chhoo kar khabti bana de. Yeh is liye ke woh kaha karte the ke tijarat bhi to sood hi ki tarah hai, halaanke Allah Ta'ala ne tijarat ko halal kiya aur sood ko haram. Jo shakhs apne paas aayi hui Allah Ta'ala ki naseehat sun kar ruk gaya, us ke liye woh hai jo guzar gaya aur us ka muamla Allah Ta'ala ki taraf hai, aur jo phir dobara (haram ki taraf) lauta, woh Jahannumi hai, aise log hamesha hi is mein rahenge.

(Al-Baqarah: 275)

4. Paak Daaman Aurat Par Tohmat Lagana

Farman-e-Bari Ta'ala hai:

Jo log paak daaman, bhooli bhaali ba-iman aurton par tohmat lagate hain, woh duniya aur aakhirat mein mal'oon hain aur un ke liye bada bhaari azaab hai, jabke un ke muqable mein un ki zubanen aur un ke haath paon un ke aamaal ki gawahi denge.

(An-Noor: 23-24)

5. Faisle Mein Allah Ka Qanoon Na Lena

Farman-e-Bari Ta'ala hai:

Jo log Allah ke nazil kardah qanoon ke mutabiq faisla na karein, wohi kafir hain.

(Al-Ma'idah: 44)

6. Haq Ko Chhupana

Farman-e-Bari Ta'ala hai:

Jo log hamari nazil ki hui roshan taleemaat aur hidayaat ko chhupate hain, dar-aanhaal yeh ke hum unhein sab insano ki rehnumai ke liye apni kitaab mein bayan kar chuke hain, yaqeen jano ke Allah bhi un par laanat karta hai aur tamaam laanat karne wale bhi un par laanat bhejte hain. Albatta jo is rawish se baaz aa jaayen aur apne tarz-e-amal ki islaah kar lein aur jo kuch chhupate the, use bayan karne lagen, un ko main maaf kar dunga aur main bada darguzar karne wala aur Reham karne wala hoon.

(Al-Baqarah: 159-160)

7. Riya Kaari Karna

Farman-e-Bari Ta'ala hai:

Phir tabahi hai un namaz parhne walon ke liye jo apni namaz se ghaflat baratte hain, jo riya-kaari karte hain aur mamooli zaroorat ki cheezen logon ko dene se gurez karte hain.

(Al-Ma'oon: 4-7)

8. Ham-Jins Parasti

Farman-e-Bari Ta'ala hai:

Kya tum jahan walon mein se mardon ke saath shahwat rani karte ho? Aur tumhari un aurton ko chhor dete ho jinhein Allah Ta'ala ne tumhare liye jora banaya hai? Balki tum hadd se guzar jaane wale ho.

(Ash-Shu'ara: 165-166)

9. Zina

Farman-e-Bari Ta'ala hai:

Aur Allah ke saath kisi doosre ma'bood ko nahi pukarte aur kisi aise shakhs ko jise Allah Ta'ala ne qatl karna mana kar diya ho, bajuz haq ke qatl nahi karte, na woh zina ke murtakib hote hain. Aur jo koi yeh kaam kare, woh apne upar sakht wabaal laayega. Use Qayamat ke din dohra azaab kiya jayega aur woh zillat-o-khwari ke saath hamesha isi mein rahega.

(Al-Furqan: 68-69)

10. Kisi Jaan Ko Qatl Karna

Farman-e-Bari Ta'ala hai:

Aur jo koi kisi momin ko qasdan qatl kar daale, us ki saza Dozakh hai jis mein woh hamesha rahega, us par Allah Ta'ala ka ghazab hai, use Allah Ta'ala ne laanat ki hai aur us ke liye bada azaab tayyar rakha hai.

(An-Nisa: 93)

11. Kisi Par Na-Haq Zulm Karna

Farman-e-Bari Ta'ala hai:

Yeh raasta sirf un logon par hai jo khud doosron par zulm karein aur zameen mein na-haq fasaad karte phirein, yahi log hain jin ke liye dardnaak azaab hai.

(Ash-Shoora: 42)

12. Na-Haq Yateemon Ka Maal Khana

Farman-e-Bari Ta'ala hai:

Jo log na-haq (zulm) se yateemon ka maal kha jaate hain, woh apne pait mein aag hi bhar rahe hain aur anqareeb woh Dozakh mein jaayenge.

(An-Nisa: 10)

13. Sharab Peena Aur Jua Khelna

Farman-e-Bari Ta'ala hai:

Ae imaan walo! Baat yahi hai ke sharab, jua, aastane waghera aur paanse ke teer, yeh sab gandi baatein, Shaitani kaam hain. In se bilkul alag raho taa-ke tum falaah pao. Shaitan to yun chahta hai ke sharab aur jue ke zariye tumhare aapas mein adawat aur bughz waqay kara de aur Allah Ta'ala ki yaad aur namaz se tum ko baaz rakhe. So ab bhi baaz aa jao.

(Al-Ma'idah: 90-91)

14. Zameen mein fasad barpa karna

Farman-e-Bari Ta'ala hai: Jo log Allah aur us ke Rasool ﷺ se larte hain aur zameen mein is liye tag-o-dau karte phirte hain ke fasad barpa karein, un ki saza yeh hai ke qatl kiye jayein, ya sooli par charhayee jayein, ya un ke haath aur paon mukhalif simton se kaat daale jayein, ya woh jala watan kar diye jayein. Yeh zillat-o-ruswai to un ke liye duniya mein hai aur akhirat mein un ke liye is se bari saza hai. (Al-Ma'idah: 33)

15. Takabbur karna

Farman-e-Bari Ta'ala hai: Aur jab hum ne farishton se kaha ke Adam ko sajdah karo to Iblees ke siwa sab ne sajdah kiya. Us ne inkar kiya aur takabbur kiya aur woh kafiron mein ho gaya. (Al-Baqarah: 34)

16. Apne aap ko qatl karna

Farman-e-Bari Ta'ala hai: Aur apne aap ko qatl na karo. Yaqeen mano ke Allah tumhare upar mehrban hai. Jo shakhs zulm-o-ziyadti ke saath aisa karega, us ko hum zaroor aag mein jhonkengay aur yeh Allah ke liye koi mushkil kaam nahi hai. Agar tum un bare bare gunahon se parhez karte raho jin se tumhein mana kiya ja raha hai, to tumhari chhoti moti buraiyon ko hum tumhare hisaab se saqit kar denge aur tum ko izzat ki jagah dakhil karenge. (Surah An-Nisa: 29-30)

17. Munafiqat ikhtiyar karna

Farman-e-Bari Ta'ala hai: Yeh munafiq Allah ke saath dhoka baazi kar rahe hain, halanke dar-haqiqat Allah hi ne unhein dhoke mein daal rakha hai. Jab yeh namaz ke liye uthte hain to kasmate hue mahz logon ko dikhane ki khatir uthte hain aur Khuda ko kam hi yaad karte hain.

Kufr-o-iman ke darmiyan danwan dol hain. Na poore is taraf hain na poore us taraf. Jise Allah ne bhatka diya ho, us ke liye tum koi rasta nahi pa sakte.

Ae logo jo iman laye ho, mominon ko chhor kar kafiron ko apna rafeeq na banao. Kya tum chahte ho ke Allah ko apne khilaf sareeh hujjat de do? Yaqeen jano ke munafiq Jahannum ke sab se neechे tabqay mein jayenge aur tum kisi ko un ka madadgar na paoge. (An-Nisa: 142-145)

18. Apni izzat ki khatir gunah par jame rehna

Farman-e-Bari Ta'ala hai: Aur jab us se kaha jata hai ke Allah se dar, to apne waqar ka khayal us ko gunah par jama deta hai. Aise shakhs ke liye to bas Jahannum hi kafi hai aur woh bohat bura thikana hai. (Al-Baqarah: 206)

19. Momin mardon aur aurton ko beqasoor aziyat dena

Farman-e-Bari Ta'ala hai: Aur jo log momin mardon aur aurton ko beqasoor aziyat dete hain, unhon ne ek bare bohtan aur sareeh gunah ka wabaal apne sar le liya hai. (Al-Ahzab: 58)

20. Kanjusi karna

Farman-e-Bari Ta'ala hai: Yaqeen jano Allah kisi aise shakhs ko pasand nahi karta jo apne pindar mein maghroor ho aur apni barai par fakhr kare. Aur aise log bhi Allah ko pasand nahi hain jo kanjoosi karte hain aur doosron ko bhi kanjoosi ki hidayat karte hain aur jo kuch Allah ne apne fazl se unhein diya hai use chhupate hain. Aise kafir-e-naimat logon ke liye hum ne ruswa-kun azaab muhayya kar rakha hai. (An-Nisa: 36-37)
