

**BISMILLAH HIR RAHMAN NIR RAHEEM**

**ALLAHUMMA SALLE ALLA MUHAMMADIYU WA AALE MUHAMMAD  
AL AAYIMMAH WAL MEHDIYEEN WA SALLAMA TASLEEMAN KASEERA**

Ansaraal IMAM AL MAHDI alaihis salam ka production /2070 m/ 10 muharram ul haram 1437 h

# **ALMUQARRABUN**

**ASSAYED AHMAD AL HASAN alaihis salam**

**Ki kitaab Al-mutashaabhaat k ek sawaal ka jawaab**

**v-2, pg-16, sawal-26**

Agar apne SYED AHMAD AL HASAN alaihis  
salam ki dawat se mutaliq mazeed  
malumaat hasil karni hai tho is website se  
ruju karein:

[www.almahdyoon.org](http://www.almahdyoon.org)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## **MUQAFFAFAT**

**Alaihis Salam** – Allah in par salam bheje

**Alaihumus Salam** – Allah un sab par salam bheje

**Sallallahu alaihi waa aalehi wa sallam** – Allah un par aur unki aal par durood aur salam bheje

**Subhana wa tala** – Baa azmat aur bulund ho

**Azza wajjal** – Ba izzat aur ghalib

## URDU TARJUMA

**Sawaal 26:** Is ayat ke kya mani hai : (aur uss din se daro jis din koi nafs kisi dusre nafs k kisi tarah kaam na aa sakeyga aur na kisi (aam)shaks ki uske baarey me sifaarish qubool ki jaayegi aur na koi muawayza (return) liya jaayega aur na unki kisi khism ki imdad ki jaayegi 2:48i)1 ? aur Allah taala ye bhi farmata hai ( aur darro us din se jis din koi jaan dusre ka badla na de sakegi aur na kuch lekar usse koi fiddiya li jaegi aur na unki madad ki jaegi)2

Kya ye ayat shifa'at ki naffi karti hai ?

**Jawaab:** Ye ayat mukammal shifa'at ki naffi nahi karti.

(**Aur us din se darro** ) : ka matlab hai ek din se darna aur ye din mout ka din hai, yani mout ka ghanta ya mout ke lamhat. Agr cheh sifarish jis kisi ke paas bhi ho wo is duniya mei har ghardi, mout ke baad qabr mei, barzakh aur qayamat ke din faidamand hogi taa ham mout ke waqt kisi ke liye koi sifarish nahi hai. Balke mout ke waqt na tho insaaf aur na hi koi neki qubool ki jati hai.

Aur ye is wajah se hai kyunki mout jism se rooh ke nikalne ko kehte hain aur is nikalne ya lejane ya mukammal taur par hatane ke liye rooh aur duniya ke darmiyan bandhano ka kaatna zaroori hai. Aur in bandhano ki hujum aur kasrat ke lihaaz se rooh ka jism mei attkao bhi ziyada hoga. Lihaza in bandhano ko kaatne se takleef ka hona lazim hai. Aur is takleef ki rok thamam ya khateme ke liye kisi sifarish karne wale ki sifarish faidamand nahi hogi. Balke kisi insaan ka koi bhi amal us takleef ki rok thamam ya khateme ke liye faidamand nahi hogi.

(**aur na koi muawayza (return) liya jaayega**) : Aur ye is wajah se hai ke insaan ka is duniya (ghar, biwi, bachon, paision, aur dusri duniyawi ashiya'a) se lagao un rasiyon ki maanind hai jin se insaan ne khud ko baandh rakha hai. Aur un rasiyon aur bandhanoun ko kaate baghair rooh jism se alag nahi ho sakti, aur na hi is duniya se bahar nikal sakti hai. Aur koi bhi mout ki takleef se bach nahi sakta siwaye uske jiska jism is duniya mei hota hai jab ke us ki rooh satvein aasmaan

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1. Albaqra: 48

2. Albaqra: 123

ke unche groh se munsalak hoti hai. Aur wo Almuqarrabun hai. AMEERUL MOMINEEN alaihis salam ne farmaya jiska matlab hai ( **mei tho sirf apka ek hamsaya tha, aur mera jism kuch dino tak apke padros mei raha** )<sup>1</sup> Aur Allah taala ne farmaya ( **aur agr wo muqarrabeen<sup>2</sup> mei se that ho aaram, inaam aur kuhshi ka baagh**)<sup>3</sup>.

Aur mout ke lamhat mei koi sifaarish ya neki faidamand nahi hogi, siwaaye ek surat ke aur wo surat hai jab qudrati khaanon ke khilaaf warzi hogi, aur us wajah se ye rasiyan baghair takleef kaati jaayengi, bilkul us tarha jaise Ibrahim alaihis salam ki aag thandi hogayi thi aur unhe jala nahi saki, ya Allah ki marzi se aisi rukawat us mei daali gayi ki jiski wajah se un par alaihis salam asar nahi kar saki. Aur hum dekhte hain ke khaanon e fitrat ki khilaaf warzi ek aam mamla nahi hai, balke ye sirf aur sirf un suraton mei hojate hain jinka ta'aluq Allah ke wajood ke saath hai ya Allah subhana ka kisi kaam se ta'aluq ya kisi shaks se ta'aluq, aur wo un qudrati qawaneen ki khilaf warzi ki ta'aed kar raha hai.

Lihaza As habul yameen<sup>4</sup> jinka rutba almuqarrabun se kam hai wo, iske bawajood ke wo jannat walon mei se hain wo mout ke azaab se bach nahi sakenge, kyunki Allah ta'ala mout ke waqt unki halat ke bare mei khamosh hai. Allah taala farmata hai ( **aur agr wo as habul yameen mei se tha, tho as habul yameen ki taraf se aap par salamati ho**)<sup>5</sup> – yani mout ke waqt us shaks ki halat bayan nahi farmayi jo as habul yameen mei se tha, agr cheh (surah al waqiyah) ki akhri ayat mout ki halat ko bayan karti hai, magr usne inki mout ke baad ki halat bayan farmaya hai, phir nabi se kaha as habul yameen ki taraf se aap par salamati ho.

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1. Shara nehjul balagha ibne abi al hadeed ki taleef : v-9, pg 116

2. tarjumaan ka comment- muqarrabun aur muqarrabeen dono Arabic ke alfaaz hain, pehla muqtada aur faiyl seenon mei istemaal hota hai aur dusra mafo'ol aur mazaaf alaiha ke seenon mei, aur deegar halation mei bhi dono istemaal hote hain. Unka tarjuma (khareeb kiye huwe loog) hai. Yahan asli arbi lafz ko isiliye barqarar rakha gaya ha taaki urdu tarjuma mei rawangi rahe.

3. Alwaqiyah :90-91

4. As habul yameen ka tarjuma hai ( dahine haath wale)- yahan par asli arbi ibarat ko barqarar rakha gaya hai taaki urdu tarjuma mei rawangi rahe.

5. Surah al Waqiyah : 90-91

Aur sabse behtareen misaal jiske zariye in teeno yani (**muqarrabeen, as habul yameen aur jhutlane walon aur gumraahon**) ke tasawur ki wazahat hoti hai wo taloot ka apne saathi faujiyon ki aazmaish hai. Jab wo ek sehra se guzra aur unhe pyaas lagi tho us ne raste mei unhe ek darya dikhaya. Phir taloot ne unse kaha: (k allah taala ek darya se tumhaari aazmaayesh karega jo usmea se pee lega wo to mera nahi hai aur jo usse naa chakega pass wo yakheenan mera hai siwaaye iske k ek chullu bhar apnay haath se lele pass unmea se siwaaye kuch logoun k Sab hee ne to piya)<sup>1</sup>. Yaani jo shaks chakega nahi wo muqarrabeen me se hai, aur jo chullu bhar leta hai wo as-haabul yameen mei se hai, aur jo isse peeta hai wo jhutlane walon aur gumraah logon mei se hai. Tho agar koi waaqayi manta hai ke taloot Allah ki taraf se moayyan badshah<sup>2</sup> tha tho wo iske hukum par amal karega aur paani nahi piyega.

Aur ye inkaar Allah Subhaanahu taala ka inkaar hai, sirf taloot ka nahi hai. Aur ye dariya **duniyawi zindagi hai**. Lehaaza jo koi usse nahi chakta wo muqarrabeen mei se hai jo isse apna lagao khatam kar deta hai. Lehaaza inki rooh nikalne ke liye kisi taaluq ya rassi ko kaatne ki zaroorat nahi pardhti, aur jo isse chullu bhar leta hai, us rooh ko mukammal taur par nikalne ke waqt rasiyon ko kaatne ki zaroorat nahi pesh aaege jo isne khud se baandh rakhi hain. Ye jitni ziyada hogi, itni hi ziyada takleef hogi. Aur wo jisne isse is qadr piya ki us par nasha taari hogaya aur wo bekhabr hogaya ke kya keh raha hai, use apni mout ke waqt nazr aajaega ke wo ek mismaar hoti hui chattaan par reh raha tha aur iski mout us chattaan ka us sameit jahanum ki aag mei girna hoga.

Aur raha wo rasta jis par chalkar insaan **ALMUQARRABUN** mei shumar ho sakta hai, chahe iske paas biwi, paisa, beta, ghar aur wo sab kuch moujood ho jo is duniya ke logon ke paas hota hai, wo ye hai ke apni daulat ko is tarha istemaal kare jaise Aaimaah alahim as-salaam kiya karte the jab wo kisi had ke baghair ghareebon aur khaas taur pe yateemon pe kharch karte the.

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1. Surah AL baqrah(gayein) 2:249

2. tarjumaan ka comment : 'Mulk' ke maiyane mehez badshah nah ate, iqtedaar wala bhi ate hain. Maqsad is jumle ka ye nahi hai ke koi shaks baadshahat ke khayel hojaye, balke maqsad ye hai ke hum ye sabakh seekhein ke duniya par iqtedaar mehez Allah ki taraf se hai, aur agr ye baat wazeh hojaye ke Allah ki taraf se koi shaks muqarrar hogaya ya koi pehle se muqarrar kiya huwa shaks zahir hogaya tho isse qubool kar lena chahiye aur iski ittebba karni chahiye, aur wo bhi baghair kisi taqeer ke.

Jahan tak aulaad ka taaluq hai to wo unhe Allah ke khatir jungjoo banne ke liye waqf kardega jo Allah ke kalaam ko sarr buland karne ki koshish karte hain taake Allah taala unhe behtareen qubooliyat ke saath qubool kare aur unke ache andaaz se parwarish karega. Jahan tak biwi ka taaluq hai tho uske saath dosti ko Allah taala ke liye jaddo jehadd bana deta hai aur wo hattal imkaan koshish karta hai ki ise Allah subhaanahu taala ki itaayat aur iski maarefat ke A'ala darja'at tak pahunchaye.

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