

Wo tumse Rooh k baare me a poochte hai

Kitaab: Ahmed AlHasan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

والحمد لله رب العالمين

وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ الْأَئِمَّةِ وَالْمُهَدِيِّينَ وَسَلَّمَ تَسْلِيمًا

Iss rang (harey) mea likha hua Aayat e Quran e Shareef hai

Iss rang (neelay) mea likha hua Khoule e Rasool Allah s.a.w.a wa deegar Imam a.s hai

Iss rang (kaale) mea likha hua khoule e Imam Ahmed AlHasan alaihis salaam hai

Iss rang (brown) mea likha hua Kitaab ka reference hai

Wo tumse Rooh k baare me a poochte hai, tum ye kehdo k ruh mere parwardigaar ka amr hai Aur tumko us baare mein bahut hi kam ilm diya gaya hai **17:85**

Iss Lafz (Rooh) ka itlaakh her wo zindagi se hai jo is aalam e jismaani se nahi hai. Nafs e Insaan wa jinn rooh hai, aur kull malaayeka ko arwaah (rooh ki jamaah) kaha jata hai, jiss tarah hawaa cheezoun ko hilaati hai, ussi tarah nafs hai, wo (nafs) uss her shay ko hilaate hai jisme a wo jaate aur miljaate hai.

Aur wo wohi hai jo apni rehmat (barish) k saath khushkhabri deney k liye hawa ko bhejdeta hai, yahaan tak k jab wo bharey huye badalon ko le aati hai to hum unko murdah mulk ki taraf lejaatey hain phir unmein se pani utaartey hain phir uskey zariye her qisam k phal paida kerdetey hain ussi tarhan hum murdon ko (bhi) nikaalenge takey tum yaad rakho **7:57**

Jo pehli makhlookh Allah subhaanahu taala ne khalq kiya wo insaan hai. Ar Rahman 55:1 ne quran sikhaaya 55:2 Aur insaan ko khalq kiya 55:3 Phir usne khilqat ko khalq kiya uss pehle insaan se. Wo Pehla Insaan tajalli e lahoot hai makhlookh mea se, wahi sabse pehli Aql hai, wahi Pehla rooh hai jo makhlookh aur wahi Allah ki rooh hai. aur issi terha humne apne hukum se ruh [ul imaan] ko tumhaare taraf wahi k saath bheja [jiske liye] tum ye nahin jaante the k kitaab kya cheez hai aur na ye k [taleem] imaan ki khabar thi, lekin humne usko ek noor kharar diya jiske zariye se hum apne bandon mein se jisko chaahen hidaayat kerdn aur beshak tum rah e raast ki taraf hidaayat kerte ho 42:52

Al-Ahwal ne kaha: Maine Abaa Abdullah a.s se Adam mea jo rooh hai uske baare mea poocha. Phir jab mea use banaaon aur apni rooh phoonkun 15:28 & 38:72 Imam ne farmaya: ye rooh makhlookh hai aur Isa ki rooh bhi

makhlookh hai. Sheikh al-Kulayni ki Al Kafi jild 1 safa 133, baab Al Rooh – sann 1944

Kuch sahaabiyoun ne Ahmed ibn Muhammed bin isa jisne Al-Hajal se sunah, jisne Thalaba se sunah k Humran ne kaha: Maine Aba Abdullah a.s se Allah khaadir e mutlakh ka khoul min roohi Meri rooh mea se k baare mea daryaافت kiya. Aap a.s ne farmaya: ye Allah ki rooh makhlookh hai, Allah ne isse Adam Aur Isa mea khalq kiya Sheikh AL Kulayni ki kitab AL-Kafi Jild 1 Page 133 Baab Al-Rooh

Lehaaza Allah ki rooh, ya wo rooh jiske saamne Malaaika sajda kiye they, jab k wo Adam ki uthaayi hui teenath mea phooki gayi thi, aur wo Adam k sulb mea tajalli farmaayi wo rooh ul azam Muhammed s.a.wa hai. phir jab main use bana chukoon aur usmein apni [paida ki hui] ruh phoonk

doon tum uske liye sajde mein gir parhna 38:72 Lehaaza iss Aayat sajde mea gir parhna rooh ul azam Muhammed s.a.w.a k liye hai. Wahi Pehla Qibla hai Allah subhaanahu taala ki maarefat k liye. Malaayeka Sajda nahi hua jab tak k Pehli rooh mea se kuch daala na gaya jo k Muhammed s.a.w.a hai jisko Adam mea phooka gaya. Wo Rooh jiske baare mea log poochte hai (aayat mea) wo dekhegi aur log usse iss dunia mea dekhenge, jo k haikal e Muhammed s.a.w.a k zariyea dikhegi lekin wo jaante na they. Wo tumse Rooh k baare mea poochte hai, tum ye kehdo k ruh mere parwardigaar ka amr hai Aur tumko us baare mein bahut hi kam ilm diya gaya hai 17:85

Jabir bin Yazid ne kaha Abu Jafer ne mujhse farmaaya: Aye Jabir, Sabse Pehle Allah ne Muhammed wa Aale Muhammed ko khalq kiya, wahi Hadi aur hidaayat yaafta hai, wo Allah k saamne Ashba Ann noor mea Zahoor kiye. Maine poocha: ye Ashba kya hai? Aap a.s ne farmaya: wo

Roshni ka saaya hai jo Roshni ka badan liye huye jisme koi andhera nahi aur na rooh hai aur phir usse sirf rooh ul quds k zariye taayid dee gayi, aur ussi k zariye wo Allah ki ibaadat kiya karte aur uske itrat ki, lehaaza usne usse naram mizaaj, samajdaar, zabardast aur khaalis banaaya. Wo Allah ki Ibaadat karte they, salaah, saom, sujud aur tehleel se aur ibaadat bajaa laate they, Hajj aur rozey se. **Sheikh Al-Kulayni ki kitab AL Kafi jild 1 safa 442**

Nafs ul insaan ki khilqat:

jisse payda kiya bohot hee acha payda kiya aur insaan ki paydaayesh ki ibteda geeli mitti se shuru ki **32:7**

Adam ki geeli mitti ko zameen se pehle aasmaan me uthaya gaya (aalam e thar) aur phir rooh ul Imaan usme daala gaya aur iss tarah pehli nafs e insaaniyyat bani. Aur uske baad rooh ul quds daali gayi aur malaayeka ko sajde ka hukm diya gaya **phir jab main uswaqt bana chukoon aur apni [paida ki hui] ruh phoonk chukoon to tum uske liye sajde main gir pardna 15:29 & 38:72**

Aur iss tarah pehli nafs e insaaniyat bani Adam (k liye) uthaayi hui geeli mitti se aur jo rooh usmea daali gayi, aur phir Allah ki khudrat se pehli nafs mea se ek aur nafs e insaaniyyat nikaali gayi aur wo pehli nafs se juda hui, aur dusri nafs bangayi ya nafs e Havva jo zaujha e Adam a.s hai. Phir Allah ne kaha: *Aye aadmiyoun! tum apnay parwardigaar se daro jisne tumko ek nafs se payda kiya aur ussi se uska jorha banaaya aur undono se bohhot se mard aur aurtein phaylaadeen, aur uss allah se daro jiska waasta dekar aapas mea tum sawaal karte ho aur khata rehmi (taalukhat khatam karne) se bacho, iss mea shak nahi k khuda tum per nigraan hai 4:1*

Allah ne kaha: wo wahi to hai jisne tum sabko ek nafs se payda kiya aur ussi se uska jorha banadiya k usse maanus ho, pass jiss waqt mard uss se hum sohbat hua to aurat ko halka sa hamal raha k us samayt chalti phirti rahi, phir jab uss hamal ka wazan barha to dono ne allah apnay parwardigaar se dua ki k agar tuu humko saheeh wa saaleh

(baccha) inaayat karega to hum zaroor tere shukr guzaar hongay 7:189

Phir nasloun ki nafs, nikaali gayi nafs e Adam aur unki nasal se, Aur Allah ne unka imtehaan liya uss aalam mea (aalam e thar mea) aur ye pehla imtehaan tha, jo k iss jismaani imtehaan se pehle tha aur (uss waqt ko yaad karo) jab k tumhaare parwardigaar ne aulaad e adam se unki pusht dar pusht aulaad ko liya aur unko unki apni apni nafs per gawah qaraar diya, (aur unse ye sawaal kiya) kia mea tumhaara rab nahi hun? sab ne arz ki k beshak hai hum gawah hai (k tu hamaara rabb hai tumhaara ye iqraar humne issliye jatlaadiya k) qayamat k din kahin tum ye na kaho k hum to uss se bekhobar they 7:172

Lehaaza, saari nafs e nasl e Adam uthaayi hui geeli mitti aur tajalli e rooh ul imaan wa rooh ul quds se bani hui hai, ya youn kahey k soorat e rooh ul imaan aur rooh ul quds se, lehaaza her haikal e insaani mea ye khaabiliyat hai k fitratan behtareen darje per pohonche aur fitratan Aala

tareen darje waaloun k saath rahey, aur fitratan Allah ki maarefat haasil karey. Iske alaawa unke pass ye aala hai jis k zariyea wo darja buland karsakte hai jo roohul imaan wa rooh ul quds ki jhalak hai. Jaisa k ye jhalak jo unmea rakhi gayi hai ussi k zariyea unhe chahyea k uss(rooh ul imaan o rooh ul quds) ki sachai tak pohonche aur sach ko jaane. Lekin badd khismati (inki) k bajaaye iss jhalak ka faayeda uthaaye jo unke apne aayene mea unhe nazar aati hai, kuch Bani Adam ne isse mehroom kardiya aur khud ko mabhoos kar baythe yahaan tak k uss (rooh ul imaan wa rooh ul quds) me se (unmea) kuch na bacha siwaaye haikal e darindagi jismae wo maouwish(cattles) bandar aur khanzeer(suvar) k saath shareek hai. Allah farmaata hai: ya tum ye gumaan kerte ho k un mein se aksar sunte ya samajhte hain, ye to chaopaiyon k maanind hain balke usse bhi [gaye guzre aur] zyada gumraah kiya 25:44

Allah farmaata hai: tum kehdo kia mea tumko unse waaqif kardun jinki jazaa khuda ki taraf se unke usse badtar mili, jinnper khuda ne laanat ki aur ghazab naazil kiya aur unmea se baaz ko bandar banaadiya aur baaz ko suvvar aur wo taaghut ko poojne lagay, unka thikaana bohhot hee bura hai aur wo raahe raaste se bohhot hee bhatke huye hai 5:60

Khilqat e Insaan aur Nafs ka jism mea daalna:

Allah munazza o aala ne pehle aasmaan mea Adam ki khilqat shuru ki (Aasmani Nafs mea). Lekin Adam aur uski nasl ko Zameen per utaare jaa sakey aur yahaan k jismoun se jurh sakey issliye gili mitti ko (zameen se) pehle aasmaan tak uthaaya gaya, aur nafs e Adam aur baakhi sab ko issi se banaaya gaya. Ye (nafs) zaroori tha kyun k rooh issi geeli mitti mea daali gayi thi, jo k (nafs) aala(tool) bani jism ko rooh se milaane k liye. Rooh Jism ko nahi chooti kyun k ye dono (jism aur rooh) do mukhtalif duniayoun se hai aur wahin k hai, aur inke

darmiyaan mukhtalif duniaayoun (ka faasla) hai. Lehaaza aesa koi aala (tool) hona zaroori hai jo duniayoun k darmiyaan ek raasta (connector) banjaaye har muqaam per, jaise k Aalam e jismaani aur pehle aasmaan k darmiyaan (koi connector ho). Jab k jism uthaaya gaya to ye darjaat rahey aur ye in hudood k darmiyaan hee reh sakta.

Aur iss tarah jo geeli mitti uthaayi gayi thi (jo k zameen ki her shay ki numaayendagi thi) usmea ye khaabiliyyat thi k wo aalam e jismaani se leke aalam e rooh tak phir sakey, ya youn kahey k aalam e jismaani k darmiyaan jo pehle aasmaan ki shuraat se leke uske khatam honey (yaani dusre aasmaan k shuru honey k pehle tak) ya youn kahey aalam e arwaah dusri aasmaan ki shuraat (rooh ki aasmaan ya malakooti Jannat)

Aur iske alaawa, shuru mea jo Adam ki khilqat hui zameen ki geeli mitti aur pani se, taake nafs ko uthaaya jaa jiski khilqat pehle aasmaan per hui, jismea wo sab kuch

moujood tha jo zameen mea hai, quwwat aur shehwat k andar, jiske zariyea, wo zinda aur nasl ko aage barha sakey, aur zameen ki her jagah per reh sakey aur wahan ghaalib hojaaye, to Allah subhaanahu k hukm se farishtoun ne zameen ki mitti aur pani se kuch uthaaya pehle aasman tak, jismea se Adam ka naram jism banaaya aur use duniawe Jannat mea daala gaya jo pehle aasmaan ki inteha hai. Jo aaman e malakoot ka darwaza hai (dusra aasman) jo hai pehli malakooti Jannatein. Jisse malaayeka ka guzar hota hai.

*Abaa Abdullah Imam Jaffer Al Sadiq a.s ne farmaaya:
Malaayeka Adam k pass se guzarte they jab k wo soorat e geeli mitti jo Jannat mea parhi thi aur kehte k yeh kisi cheez khalq kiya gaya*

Al-Rawandi 1969 Qisas Al-Ambiya 41

Iske maayene ye hai k wo (Adam) uss (pehle aasmaan) Jannat mea parhe huye they

Imam Muhammed Al Baquer alaihis salaam ne farmaaya:
Allah ne Adam ko khalq kiya aur wo uss haalat mea they
k jab iblees e layeen guzarta to kehta: tu kis maqsad k
tahey khalq hua?

Al-qummi ki kitab Tafseer Al Qummi vol 1, 41

pas humne kehdiya k aye Adam a.s. ye tumhaari aur
tumhaare zawja ka yaqeeni dushman hai aisa na ho ka ye
tum donon ko jannat se Nikalde phir tum takleef mein
padhjao 20:117

Jab Zameen tayyar ho chuki thi Adam alaihis salam Allah
k khaleefa k isteqbaal k liye, to Allah ne rooh ul imaan
phoonki Adam k misaali jism mea jo pehle aasmaan mea
tha. Aur pehle nafs e insaaniyyat bani gayi jaise k Allah ka
farmaan hai, *Jab hum ne usse banaaya* aur jo Allah ka
farmaan hai *Hum ne tumhe khalq kiya*. Aur ye sab kuch
Aalam e anfus(nafs) mea hai ya Pehli aasmaan mea.

Phir iske baad Rooh ul Quds Adam mea phooka jaise k
Allah ne kaha: *Aur hum ne usme apni rooh mea se kuch*

phooka. Aur Allah ka farmaan aur tumhe ek soorat diya
Jiske maayene hai tumhe ek soorat diya jo k Allah ki hai.
Jaise k taurayt mea likha hua hai:

26: Allah ne kaha: insaan ko uss soorat mea banaate hai jo
k meri soorat hai

27: Allah ne insaan ko apni soorat mea khalq kiya, jo k
Allah ki soorat se khalq kiya, (aur unhe) narr aur maada
(male and female) mea khalq kiya.

Aur riwaayat mea hai:

Muhammed bin muslim ne kaha k: maine Abaa Jafer
alaihi salaam se log jo kehte hai “Allah ne Adam ko Apne
chehre mea banaaya” k baare mea poocha, Aap a.s ne
farmaaya: ye ek naya chehra hai jo mukhtalif chehroun
mea se Allah ne chuna aur pasand kiya, aur apne se nisbat
dee jiss tarah Allah ne Kaaba ko nisbat dee aur rooh ko
apne se nisbat dee aur kaha “mera gher”. Aur humne

usmea apni rooh mea se kuch phooka.

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Allah ne malaayeka ko hukm diya k inhe sajda karo, Jaise k Allah azza wajal ka farmaan hai: Sajde mea gir parho aur farmaan hai: Phir hum ne Malaayeka ko kaha Adam ko Sajda karo, aur unmea wo they jo sajda kiya aur dusre jo ghuroor kiye aur unhe nikaal diya gaya.

phir jab main uswaqt bana chukoon aur apni [paida ki hui] ruh phoonk chukoon to tum uske liye sajde main gir padna 15:29

Aur beshak humney tumko khalq kia phir tumhaari soorat banadi phir humney farishtoun se kaha k adam ko sajda karo, Bus siwaaye iblees k sabhi ne sajda kia, (wo) sajda kerney walon mein se na tha 7:11

Phir Allah ne Havva k Nafs ko banaaya Adam k nafs se. k Allah ne kaha: Aye aadmiyoun! tum apnay parwardigaar se daro jisne tumko ek nafs se payda kiya aur ussi se uska

gorha banaaya aur undono se bohhot se mard aur aurtein phaylaadeen, aur uss allah se daro jiska waasta dekar aapas mea tum sawaal karte ho aur khata rehmi (taalukhat khatam karne) se bacho, iss mea shak nahi k khuda tum per nigraan hai 4:1

Abaa Abdullah Imam Jafer As Sadiq alaihis salaam ne farmaaya: Allah ne Adam ko geeli mitti se khalq kiya aur havva ko Adam se.

Al-Rawandi ki kitab Qisaas AL Ambiya 42

Phir unmea se nasl laaya aur un sab ka imtehaan liya, jo k pehla imtehaan aalam e tharr tha (aalam e anfus(nafs)).

Aur usmea imtehaan ek se sawaal tha. aur (uss waqt ko yaad karo) jab k tumhaare parwardigaar ne aulaad e adam se unki pusht dar pusht aulaad ko liya aur unko unki apni apni nafs per gawah qaraar diya, (aur unse ye sawaal kiya) kia mea tumhaara rab nahi hun? sab ne arz ki k beshak hai hum gawah hai (k tu hamaara rabb hai tumhaara ye iqraar humne issliye jatlaadiya k) qayamat k din kahin tum

ye na kaho k hum to uss se bekhbar they 7:172. Aayat saaf hai k unko unki apni apni nafs per gawah qaraar diya, Jiske maayene hai, wo Aalam e Nafs hai, Aur jo ismea awwal aayega wo wahi hai jisne sab se pehle sunah dekha aur jawaab diya

Jab ye imtehaan khatam hua, Allah jo jaanta tha, usne chaaha k isse poora karun: K Adam ko zameen per utaara jaaye, lehaaza Adam ka imtehaan pehle aasmaan me tha (dunia ki Jannat) aur wo na kaamyab raha jaise k muqaddar me likha hua tha. pas donon ne usmein se kuch kha liya pas unki sharm gahen unper zahir ho gaeen aur wo donon jannat k patte apne badan k upper lapatne lage aur Adam a.s. ne apne apne rab k khilaf kiya aur nakaam rahe 20:121 Nateejatan wo zameen per utaare aur ussi tarah hamaari maa havva – salwatullah he alaihuma. Aur Allah humper undono ki sifaarish ko qubool karey iss dunia me aur aakheratt me.

Quran me saaf likha hua hai: Adam aur havva khalq huye aur shuru me pehli Jannat k aasmaan me rahey jo k duniyawi Jannat hai aur naa k zameen per they, jab k wo pehli aasmaan me hai jo Aalam e anfus(nafs) hai.

Allah ne kaha: aur humne hukum diya aye adam tum aur tumhaari zoujha iss jannat me basso aur jahan jahan se tum dono ka jee chahe khoob khaao (piyo) magar iss darakht k pass najaana warna tumhaara شمار zaalameen me hojaayega 2:35

Allah ne kaha: aur aye adam tum aur tumhaari zouja jannat mein baso aur jahan (jahan) se tumhaara ji chahey khao aur us darakht k pass na jana warna tumdono zaalimoun mein se hojaogey 7:19

Allah ne ye bhi kaha: pas humne kehdiya k aye Adam a.s. ye tumhaari aur tumhaare zawja ka yaqeeni dushman hai aisa na ho ka ye tum donon ko jannat se nikaalde phir

tum takleef mein padhjaao 20:117 halanke ab tumhen ye baat hasil hai ke na tum is jannat mein bhookey rehte aur na nange 20:118 aur na kabhi pyaase hote ho aur na dhoop khate ho 20:119 ab shaitaan ne chupke chupke dil mein daali aur ye kaha k aye Adam a.s. kya main tumhen hameshan ki zindagi ka darakht bataoon aur aisi saltanat jo kabhi purani na ho 20:120 pas donon ne usmein se kuch kha liya pas unki sharm gahen unper zahir ho gaeen aur wo donon jannat k patte apne badan k upper lapatne lage aur Adam a.s. ne apne rab k khilaaf kiya aur nakaam rahe 20:121 Aayat bilkul saaf hai k Adam zameen k nahi hai, aur na wo shuru mea zameen per khalq kiye gaye, balke wo to Jannat mea khalq kiye gaye, jo pehli aasmaan mea, jo k abdi Jannat (hamesha rehne waali Jannat - eternal paradise) nahi hai, Usse tumhe jannat se nikaalne mat do k tum tardpogay, ye Jannat zameen k jaisee nahi hai jahan insaan ko bhook lagegi aur na kapre honge aur na pyaas aur na sooraj se taqleef hogi aur aabo hawaa se

agar wo na kaam karey aur phal na jamaa karey or pherh na lagaaye ya jaanwar na paale aur parhayz gaari karey taake takleefounse bachey. Lehaaza wo zameen se juda gaana hai.

Hum in aayatoun mea Adam ki maqsoos haalath ki jaanch parhtaal karenge k wo haalath zameen aur jismaani hai ya nahi. Zameen k jism jab tak kapre na ho to dhaaki na jasakti aur yaqeenan wo dikh sakhti hai khudko aur dusroun ko. Agar Adam zameen k kapre pehne hotey to wo ghaayeb na hojaate Allah ki naa farmaani per. Agar Adam o Havva zameen per hotey aur kapre na hotey to wo ek dusre ki haalath ko pehle se ghour kiye hotey isse pehle k wo naafermani karte. Aur agar wo kapre pehne huye hotey to kapre naafermani per nahi utar jaate.

Lehaaza ye masla zameen ka nahi hai aur naa hi sirf zameen ki kahaani hai (balke haqeeqat hai) Jaisa k Allah ne farmaaya: k ye zameen ki haalath aur inke logoun se nahi hai. Albatta Adam aur havva ek duniyawi Jannat mea

they(pehli aasmaan mea) jahan naafermaani hui, jahan laazim tha k wo sharminda huye naafermaani k baad hi aur naa k pehle. Aur ye issliye k jo kapra sharam ko chupaata hai wo kapra taqwa ka hai jo k rooh se orha jaata hai jo laazmi taur per Allah ki farmaabardaari ki wajah se hota hai aur nafsi khaayesh ko rokne se aur shaytan ko rokne se. Taqwa k kapre zyaada zaroori hai jismaani kaproun se kyun k Allah rooh aur nafs ko dekhta hai aur jo kuch wo pehente hai iske bajaaye k jism e insaani aur wo kya pehente hai.

aye aulaad-e-adam humney tumper libaas naazil kia k tumhaari perdaposhi kare aur zeenat ho, aur libaas-e-taqwa wo tu sab se behter hai, ye (libaas nazil kerna) uski nishaniyon se hai taakey wo naseehat hasil Karen 7:26

Allah ki naafarmani k saath ye kapre utar jaate hai aur rab k saamne sharam zaahir hojaati hai, dusre lafzoun mea , Adam aur Havva shuru se kapre pehne huye they Jannat mea Wo taqwa they aur phir usse hataa diya gaya, aesa

nahi hai k wo shuru me bina kaproun k they, aur inko apni shuru ki haalath ka pata tha, aur jo kuch innper zaahir hua wo naafermaani k baad hua, jo taqwa k kaproun ko hataane ki wajah se hua.

aye aulaad-e-adam shaitan tumko fitna mein na daaley jaisa k usney tumhaarey waaledein ko jannat se nikala aur unka libaas uterwaya k unkey satr zahir kerdiyea, beshak wo aur uska lashker tumko aesi jagha se dekhta rehta hai jahan se tum unko nahi dekhtey, mager humney shayateen ko unhi ka humdum muqarrar kia hai jo imaan nahi rakhtey 7:27

Aayat saaf kehti hai k Adam k kapre naafermaani k badaulat utaare gaye they, shaitan tumko fitna mein na daaley jaisa k usney tumhaarey waaledein ko jannat se nikaala aur unka libaas uterwaya k unkey satr zahir kerdey, Aur ye kapre maafi maangne k baad pehnaaye gaye, Unki sharam unnper zaahir hogayi, aur wo Jannat k pattey khud per daalne lagey.

Aayat saaf bataati hai Adam aur havva ka jo duniyawi Jannat -pehle aasmaan se Zameen ki jaanib girna jo k ye kaha nahi jaa sakta k Jannat jo zameen per hai ussi se zameen per girey, Humne kaha, neechay chale jao tum sab, aur jab mujhse hidaayat milegi, to tum mea se jo meri hidaayat haasil karogay, unke liye darr nahi hai aur na pashtaawa, Lehaaza ye girna pehle aasmaan se jismaani aasmaan aur bilqusoos zameen per girna hai. Imam Al Sadiq alaihis salaam ne batlaaya hai k Adam ne waapas Jannat mea jaane ki khaayesh ki aur Allah ne unki khaayesh ko poora kiya, ye saaf bataati hai k ye wo Jannat hai jisme wo wafaat per rooh k jism se nikalne k baad waapas jaayenge aur daakhil hongey jaisa k pehle wo jiss jagah moujood they.

Abaa Abdullah alaihis salaam ne farmaaya: Adam ne Allah k gher ka 100 saal tak tawaaf kiya, bina havva ko dekhe, aur Jannat k liye rotay rahe yahaan tak unke gaaloun per ashkoun ki do nadiya behne lag gayi, Phir jibrayeel alaihis

salaam unke pass aaye aur kahey, Allah aapki hayaat lambi karey aur apne nazdeek karey, Jab unhone kaha “Allah aapki hayaat lambi karey, Adam ka chehra khill uthaa, aur unhe pata chala k Khuda unse raazi hai, aur phir jab unhone kaha Apne nazdeek karey, Adam hasne lage kyun k apne nazdeek karey k maayene hai k wo inhe hasaaye, wo Kaaba k darwaaze k khareeb kharey huye oonth aur gaaye k chamre k kapre pehne huye aur kaha: Aye Allah meri khataa ko maaf kar, aur mere gunah baksh de aur mujhey gher waapas ker jahan se tu ne nikaala hai, phir Allah ne kaha: maine tumhaari khataa hataadi aur gunaah maaf kardiya, aur tumhe waapas gher bhejunga jahan se nikaale gaye they.

Sheikh AL Sadooq, Maani Al Akhbaar 269

Ye hai Kahaani khilqat e Adam ki, geeli mitti se jo uthaayi gayi thi Pehle aasmaan ki jaanib aur jismea rooh phoonki gayi thi. Adam ko duniyawi Jannat mea khalq kiya gaya tha, jo k pehle aasmaan mea hai. Lehaaza hum aasman

waale hee hai, aur hamaara nafs khalq hua uss rooh se jo phooki gayi thi, uthaayi hui geeli mitti mea taake hamaara zameen per imtehaan liya jaa sakey, aur taake nafs zameen k jismoun mea dhal sakey jahan ye nafs ka imtehaan iss jismaani o maadiyyati dunia mea liya jaayega.

Rooh Nafs aur aql:

Ye baat pehle se bataadi gayi hai k nafs ki khilqat uthaayi hui geeli mitthi mea rooh k milne se hua hai, lehaaza ye rooh se alag hai sirf iss buniaad per k jaisa k iska naam hai. Kabhi nafs ko rooh bhi kaha jaata kyun k iski khilqat rooh (min roohi) se hui hai. kyun k wo rooh ul imaan aur rooh ul quds ki soorat ka aks dikhaati hai, Aur kabhi Rooh ko Nafs bhi kaha jaata hai, Insaan Jism rakhta hai aur jism ko hilaane waala rakhta hai, jo aankhoun se nahi dikhta, lekin wo hilaane waala jism se mass hai issliye usse Nafs kaha jaata hai, agar che wo buland hoker rooh ul quds hee kyun na banjaaye. Aur chunke wo jism ko hilaate hai, aur aala malakoot ki tajalli (maayene k haqeeqee rooh) iss

wajah se usse rooh bhi kaha jaa sakta chaahe wo rooh na bhi ho aur na rooh ul imaan ho aur na rooh ul quds,

Aur Haq ye hai k insaan ko haqeeqee rooh honay k liye kam az kam uski jagah dusre malakooti aasmaan mea ho kyun k wohi pehli malakooti jannatein hai.

Aur ye bhi k (jism ko) hilaane waala (nafs) aql (saathwe aasmaan) ki tajalli, lehaaza isse aql bhi kaha jaata. Aur sach ye hai k insaan ko sahi aql milne k liye uska kuch hissa aur moujoodgi saathwe aasmaan mea hona chahyeya.

AN-Nafs:

Shuruaat mea rooh ul imaan aur rooh ul quds jamaah kiye gaye they uthaayi hui geeli mitti mea, aur sabse pehli nafs e insaaniyyat khalq hui, phir dusre insaani nafsiiyyat iss pehli nafs e oola se khalq hui, aur ye nafs uss pehli nafs e insaaniyyat ki soorat per baney, ye geeli mitti uski khaayeshaat aur jismaani taakhat sab issi nafs mea zaahir

hoti hai. Aur rooh ul imaan aur rooh ul quds bhi issi mea zaahir hote hai.

Aur khasam hai Nafs ki aur uski jisne usse theek payda kiya 91:7 phir uski badkaari aur uski nayki (bhi) uss per pehchanwaadi hai 91:8 jisne usse paak karliya wo yakheenan kaamyab hua 91:9 aur jisne usse (khoofiya gunah se) dabaa diya yakheenan nakaam raha 91:10

Her insaan mea nafs hai, Is jismaani dunia mea uska aayena hai jisme usse roohul imaan aur rooh ul quds nazar aata hai. Aur iss nafs k teen rooh hai, (rooh ul hayaat, rooh ul quwwat aur rooh ul shehwat) Aur ye her rooh nafs ul insaan mea moujood hai kyun k ye sab issi mea moujood aur her ek apna kaam kar raha hai. Agarche hum nafs ul insaan ko ek karkhana samaj le to ye saari roohain iss kaarkhane k alag alag hisse hai jo ek dusre ko mukammil karti hai. Aur kaarkhana mukammil taur per chalega jab ye sab ache se kaam karenge. Maslan Rooh ul hayaat electricity hai, aur roohul quwwat motor hai, jo

electricity se chalti hai, aur rooh ul shehwat machinery hai jo motor se chalti hai.

Nafs k honay se ye nahi kaha jaa sakta k insaan mea rooh e haqeeqee moujood hai. Kyun k rooh e haqeeqee dusri Jannat mea se hai, aur nafs ko dusri Jannat tak pohonchna hai taake rooh e haqeeqee hona mehsoos ho. Haan usse nafs bhi kaha jaa sakta agar che pehli Jannat tak moujood ho kyun k iski tajali malakoot e aala aur rooh e haqeeqee se hui hai. Aur ye nafs aur iske teen rooh (rooh ul hayaat; rooh ul quwwat; rooh ul shehwat) ye jism ko hilaate hai, lehaaza isnaan ka darja buland hona ya martaba barhna jo kuch hai isse uske jism ka naam nahi badalta chaahe uska hissa malakoot mea kyun na ho. Ya chaahe mukammil saathwe kulliyat mea kyun na ho. Jaise k Nabiyeen Awsiya wa awliyaa alaihim as salaam lehaaza ye kehna mumkin hai k Jism ko hilaane waala Nafs hai aur yahee naa uske khilqat se hai aur ye k wo uthaayi hui geeli mitti aur rooh (min roohi) se bana hua hai.

Aur nafs e Insaani jo utaari gayi ek aayene jaisee hee hai, jismeaa rooh ul imaan aur rooh ul quds ka aks dekha jaa sakta, ya sachaaayi jiski jaanib insaan ko ghour o fikr karna chahyee, Aur yahee insaani fitrat usse bulandi ki hidaayat karti hai, taake wo aala martaba haasil karey, aur agar wo raaste meaa girjaaye jab k wo khuloos k saath aage barhna chahta ho, to wo uss manzil tak pohonchega jahan tak Allah ne usse martaba diya hai uske haalath k mutaabiq, insaan k liye chahyee k wo apne nafs ko rooh e haqeeqee wa aql ki jaanib lejaaye. Aur jo koi dusre aasmaan tak nahi pohonchta uske liye rooh ka saaya hai, aur issi tarah aql k liye bhi hai, Aur chunke insaan kaamilann saathwe aasmaan tak nahi pohoncha iss wajah se uske pass aql ka saaya hai, aur naa k aql hai. Aur jahaan tak usse kabhi rooh aur kabhi aql kaha gaya yee iss wajah se k kabhi wo aql ka aks lagti hai aur kabhi rooh ka aks lagti hai.

*Abaa Abdullah alaihis salaam ne farmaaya : Aye Jabir,
Allah tabaarak wa taala ne makhlookh ko teen hissoun*

mea khalq kiya, aur ye Allah k farmaan mea hai: aur tum teen groh hojaogey 56:7 pus daen taraf waley kia kehney daen taraf walon key 56:8 aur baen taraf waley phoot gaye naseeb baayen taraf walon k 56:9 aur agey berdhney waley wo tu agey hi berdhney waley hain 56:10 nemat wali jannatoun mein 56:11

Aage barhne waale Rasool Allah aur ashraful makhlookhaat hai, khilqat mea se, Aur usne inmea paanch roohain rakhi hai, jisma se rooh ul quds se madad dee gayi, jisse wo her shay ko jaante hai, rooh ul imaan jisse wo Allah se darte hai, rooh ul quwwat jisse Allah ki itaayat karte hai, rooh ul shehwat jisse wo Allah ki farmabardaari chahte hai, aur uski naafermaani se door rehte hai, aur phir rooh ul harkat jisse log aate jaate hai.

Aur usne (allah ne) ye rooh momineen mea bhi rakhi hai jo k as-haab al yameen hai (daayein haath waale) rooh ul imaan jisse wo khuda se darte hai, rooh ul quwwat jisse wo Allah ki itaayat karti hai, aur rooh ul shehwat jisse wo

Allah ki farmaabardari chahte hai, aur rooh ul harkat jiss ke zariyea log aate jaate hai,

Sheikh AL kulayni AL Kafi Jild 1 Safa 271 – Arabic

Jabir ne Abu Jafer alaihis salaam se Aalim k ilm k baare mea poocha, to Aap alaihis salaam ne farmaaya: Aye Jabir, Ambiya aur awsiya mea paanch rooh hoti hai, Rooh ul quds; rooh ul imaan; rooh ul hayaat; rooh ul quwwat aur rooh ul shehwat. Aye Jabir, Rooh ul quds k zariyea Arsh k neechay aur zameen k andar jo kuch hai wo jaante hai, Phir Aap a.s ne farmaaya, Aye Jabir ye chaar rooh bohhot sakht hai, siwaaye rooh ul quds k jo khel kood mea nahi rehti,

Sheikh Kulayni ki kitab AL Kafi Jild 1 Safa 272 - Arabic

Mufazzal bin omer ne Abaa Abdullah Imam Jafer As Sadiq alaihis salaam se Ilm e Imam k baare mea poocha k zameen k had tak jaante hai aur gher k parde ki had mea rehte hai. Aap alaihis salaam ne farmaaya: Aye Mufazzal,

Allah ne Paanch rooh Nabiyoun me rakhi hai, Rooh ul hayaat jisse wo chalte phirte hai, Rooh ul quwwat jisse kharey hote hai, aur rooh ul shehwat jisse wo khaate peete aur mubaasherat halaal tareekhoun se bajaa late hai, rooh ul imaan jisse wo yakheen kiye aur saabit rahey, aur rooh ul quds k zariyea naboowat uthaaye. Aur jab wo wafaat paaye to rooh ul quds hatker aayemma mea aayi, Rooh ul quds na soti hai na bhoolti hai na akarti hai, na waqt zaaya karti hai, aur baakhi chaar sotey hai bhoolte hai akarti aur waqt zaaya karti hai. Aur wo rooh ul quds k zariyea dekhte hai.

Sheikh kulayni AL Kafi vol 1 safa 272 Arabi

Al-Rooh:

Allah subhaanahu taala ne insaan ko khalq kiya, aur iski khilqat aalam e tharr (pehle aasmaan ya aala e anfus bhi kehte hai). Jab k ye Nafs e insaaniyyat iss aasmaan mea they aur ismea teen arwaah they (rooh ul hayaat aur rooh

ul quwwat wa rooh ul shehwat) ya ye teen harkat dene waale, haqeeqat ye hai k ye sab insaani nafs k hisse hai. Agar hum Insaani nafs ko dekhenge hamey aese hee lagega k rooh ul hayat wa rooh ul quwwat wa rooh ul shehwat hai.

Agar aur saaf kehna chaahe to ye sab nafs e insaaniyyat k hee naam hai, kyun k inmea yahee siffat moujood hai, ye teen rooh nafs e insaaniyyat k mutaaliq hai, baa wajood iske k wo bil imaan ho ya naho.

Aur jahaan tak rooh ul imaan aur rooh ul quwwat hai, ye dono ka tasalsul Imaan aur uski taraqqi se hai. Aalam e tharr mea jiss kisi ne (haan) kaha aur jisne naa kaha her ek k pass teen rooh hai, Aur jisne (haan) kaha khuloos imaan se unka martaba unki tayzee (haan bolne mea) se hai, ismea se kisi k pass sirf rooh ul imaan hai aur kuch k pass rooh ul quds bhi hai, aur jiske pass rooh ul quds bhi hai unka bhi martaba unke muqaam k mutaabiq hai,

Lehaaza Isa alaihis salaam ki rooh ul quds waise hee nahi jaisa Younus alaihis salaam ki hai, aur issi tarah hai.

Muhammed wa aale Muhammed ka muqaam alag hai ba nisbat rooh ul quds k, lekin rooh ul quds al azam ka ek hee martaba nahi, balke her ek rooh ul quds al azeam apne muqaam k mutaabiq hai.

Rooh ul Imaan aur Rooh ul Quds:

Duniyawi aasmaan k andar:

Jismaani aasmaan (dusre aasmaan k badaulat isse zameen kaha jaata)

pehla aasmaan jo k jismaani aasmaan ka mulk hai, aur pehla aasmaan aur jismaani aasmaan ek dusre se jurhe huye hai, tadbeer o tasir k zariyea

Pehle aasmaan mea kayyi martabe hai, Her insaan ka nafs pehle aasmaan mea moujood hai uske apne martabe o

muqaam ki buniaad per, Jis insaan ka hissa ruk gaya ho neechay k aasmaan mea wo sirf wahin tak dekh sakta hai jo dunia mea hai aur duniyawii hayaat mea hai **Ye log zindagaaniye dunia k zaahir haal ko jaante hai aur aakheratt se waqif nahi hai 30:7**

wo nafs jo taraqqi karta hua sabse buland martaba e aasmaan mea jaa pohonchta hai to wo dusre aasmaan mea jaane k liye tayyar hojaata hai jo k (dar haqeeqat) pehli malakooti jannatein hai aur jiss ka hissa usmea hai, wahi log aakheratt mea jannati hai.

Aur Agar Nafs e insaaniyyat, barhta hua sabse neechay darje mea jaaye jo dusri aasmaan ka hai, to rooh ul imaan usse jurhegi aur usmea hogi, jiske maayne hai k tajalli e noor e imaan k zariyea uski haqeeqat e nafs badal jaayegi, aur aese nafs mea char rooh hoti hai, Rooh ul hayaat rooh ul quwwat rooh ul shehwat aur rooh ul imaan.

Rooh ul imaan k bhi kayyi martabe hai, jo dusri aasmaan ki shuruaat se leke chati 6th aasmaan ki had tak hai, Aur

her ba Imaan insaan ka usmea muqaam hai ba etebaar e amal o khuloos.

Aur Agar Nafs taraqqi karta hua saathwe aasmaan k sabse neeche k hisse tak pohonch jaaye, to rooh ul quds usse milegi aur uske saath hogi aur jiss tarah wo taraqqi karegi rooh ul quds uske saath hogi. Ye Saathwa aasmaan dar asal aasmaan e aql hai, jitni barhi rooh ul quds hai ab jitni zyaada rooh ul quds hogi utna aage uska muqaam o martaba hoga, aur jaise k maine pehle bataaya tha (kitab Al Mutashaabihaat mea) iska sabse neeche ka martaba shuru hota hai mukammil saathwe aasmaan mea se. aur jahaan tak iske neechay ki baat hai 6th aasmaan mea jo kuch hai wo Aql ka saaya hai naa k aql hai.

Iss tarah Nafs ki taraqqi se haqeeqat badalti hai aur alag lagne lagti hai. Aur Nafs jab dusri Jannat tak pohonchti hai to phir rooh ul imaan jurh jaati hai aur (uska) saaya e aql rohsni e aql ki jaanib barhna shuru hoti hai.

Aur jab nafs saathwe aasmaan per pohonch jaata hai, to rooh ul quds milti hai aur wo aql se milaati hai aur koi nabi bheja nahi gaya jab tak k uska muqaam saathwe aasman mea moujood na ho. Lehaaza usne muqaam e aql paaya aur iss wajah se wo Masoom bhi hai aur rooh ul quds k saath bhi hai.

Rasool Allah s.a.w.a ne farmaaya: Allah ne Aql se behtar kuch na diya, Aaqil ka sona behtar hai jaahil k raat mea jaagne se aur aaqil ka baythna behtar hai jaahil k chalne se Allah tab tak koi Nabi ya Rasool nahi bhejta jab tak k uski aql kaamil na hojaaye, lehaaza uski aql behtar hai uske mulk k her shaks se. aur nabi jo chupaata hai khudmea wo behtar hai unse jo (amal ki)koshish karte hai, yahaan tak k wo abd apna farz Allah k haq mea nahi karsakta jab tak k wo usse jaanta na ho. Saare bandoun ki behtareen ibaadat bhi uss manzil per nahi pohonch sakti jo aaqil aur aql rakhne waale pohonchte hai, aur wahi log hai jo samajh

rakhte hai, jiske baare me Allah ne kaha: aur koi nahi
yaad rakh sakta siwaaye aqal mandoun k 2:269

As-haab al yameen wal muqarrabeen

Jab tak ke ba imaan insaan malakoot us samawaat me hai, usse as-haab al yameen me gina jaata hai, aur agar wo saathwe aasmaan me chala jaaye to muqarrabeen me shaamil hojate hai jaisa k bataaya gaya hai k jo rooh ul imaan k saath hai malakoot o samawaat (2nd aasmaan k shuruaat se leke 6th aasmaan ki had tak) me hai aur jahaan tak 7th aasmaan hai usme rooh ul quds hai, lehaaza as-haab al yameen se jurhi hui rooh ul imaan hai, aur jo muqarrabeen me se hai, unse rooh ul quds jurhi hui hai. Aur unme hai.

Agar hum ye jaanle to saaf hojaayega k aesa kyun hota hai muqarrabeen k saath unki wafaat per, k unka hisaab kitab na hoga aur na unhe maut per takleef dee jaayegi, chaahe wo din hee kyun na ho jab kisi ki sifaarish na chalegi aur

uss din se daro jiss din kisi nafs ka badla kisi tarah na koi nafs jaan se dega aur na uska fidya qubool kiya jaayega aur na koi sifaarish usko nafah pohonchaayegi aur na unki (kisi aur tarah se) madad ki jaayegi 2:123

Aur iski wajah ye hai k wo aasmaan e aql mea pohonch gaye aur saaheb ul aql mea se hogaye, Aur mukammil aql unhe gunaahoun se bachaati hai, unke apni taraqqi ki mutaabiq, wo rooh ul quds ki aasmaan mea daakhil ho gaye, lehaaza unki arwaah paak o taaher hogayi, ye uss waqt tak k jitna wo wahan rehna chaahe. Aur unn logun mea se jiske pass nass e Masoomiyat wo judagaana hai unke saabit khadam se kyun k ye kabhi ghaflat ko paakizgi k muqaable mea nahi chuney. Lehaaza Allah ne waada kiya hai k jo koi uske saath chalega kabhi, wo hamesha haq per rahega,

Bawajood k rooh ul imaan as-haab al yameen se mili hui hai aur unke andar hai, jab tak k wo malakoot as samawaat(2nd aasmaan k shuruaat se leke 6th aasmaan ki

had) aur 7th aasmaan me daakhil nahi huye to unki aql mukammil nahi hui aur unke pass jo hai wo saaya e aql hai aur jaise jaise uska martaba kam hota jaata hai to wo masoomiyyat se door hota jata hai aur gunaahoun k khareeb, Aur jaise jaise wo aage barhta hai to saaya e aql ki Roshni me izaafa hota hai, aur kaamil aql jaisa hone lagta hai, aur yahee wajah bante jaati hai k wo masoomiyyat k khareeb hone lagta hai, halaanke wo aql ki soorat aur tajalli e kaamil aql hai aur gunaah me girne k imkaan ab bhi baakhi hai.

Ahmed AlHasan