

MADANI Q/A ON WHATSAPP (RAJAB)

(DEENI SAWAALAT VA JAWAABAAT WHATSAPP PAR)

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Khas tour se

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Ameen

Shukriya

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1. Sawaal : “Al Isra aur Al Meraj” ka maani kya hai?

Jawaab : Alhamdulillah Rabbil Aalameen, Was salaatu was salaamu ala Rasooli hil ameen, va Alaa ilaaha va ashaabi ajmayeen, Amma Baad :

“Al Isra” ye baabe af’aal se hai :

Al Isra – Isra – Yusri – Israa – Akram – Yukrim – akraam ke vazan par hai; Assair lailan, raat me safar karna.

Yaani ke Allaah ke Nabi ﷺ ka jism aur rooh ke saath ek hi raat me Masjid haraam se, yaani Makkah se Masjid Aqsa, yaani falasteen jaana.

Fir uske baad Allaah ke Nabi ﷺ ka falasteen (Baitul Maqdis) se aasmaano ki taraf jaana “Meraj” kahlaata hai.

“Meraj” ki jama “Ma’arij” aati hai, yaani ke seedhi. Vo vaseela jiske andar ek seedhi ki tarah koyi cheez ho usko Meraj kaha jaata hai. Iske andar do maani paaye jaate hai :

Ek “mafi’aal” ke vazan par ism ilah ka maani yaani seedhi.

Doosra – araja – ya’araju – uroojan – yaani aasmaan ki taraf jaana, oonchayi ki taraf jaana.

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Shaikh Arshad Basheer Madani Wafqullah

2. Sawaal : Baraaq kya hai?

Jawaab : Alhamdulillah Rabbil Aalameen, Was salaatu was salaamu ala Rasooli hil ameen, va Alaa ilaaha va ashaabi ajmayeen, Amma Baad :

Isra yaani Masjid Haraam se Masjid Aqsa tak jaane ke liye jo sawaari istemaal kee gayi hai, uska naam “Baraaq” hai.

Dar asal “Baraaq” arabi word hai. Aur Faal ke vazan par “biraq” ya “burraq” nahi balke fu’aal ke vazan par “buraq” hai. Iske kayi ek maani ahle ilm ne bayaan kiye hai :

Pahla maani :

Imam Nawawi Rahimahullah ne ahle lughat se naqal karte huye kaha :
Ek jaanwar ka naam hai, jis par Allaah ke Nabi ﷺ ne sawaari kee hai, yaani Isra kee raat me.

Doosra maani :

Ibn Dureed ne kaha : ke ye mushtaq yaani Derived kiya gaya hai barq se, iski safayi chamak damak aur sara’at ki vajah se ise ye naam diya gaya hai.

Teesra maani :

Aur ye bhi kaha gaya baraaq ka maani white (safed) hai, choonke vo safed hai, isliye ise baraaq kaha gaya, jaisa ke Hadees me vaarid hai.

Choutha maani :

Imam Qaazi Rahimahullah farmaate hai Double rang hone ki vajah se ise baraaq kaha gaya ho, jaise kahte hai : _____ ye us bakri ko kaha jaata hai jiske jism par White oon ke saath kuch kaale oon hote hai, is tarah ki bakri badi khoobsoorat nazar aati hai.

Lekin Hafiz Ibn Hajar Rahimahullah farmaate hai ke baraaq kisi se mushtaq nahi hai aur is lafz ka doosre maani se koyi taallukh nahi hai, jaisa ke Ibn Abi Jumrah kahte hai ke : _____ yaani ye baraaq ka khaas naam hai. Goya baraaq ek maqsoos maqloof ka naam hai, jiska koyi maani nahi hai. Sahi Bukhari, Hadees no. 3207 aur Sahi Muslim, Hadees no. 162 me hame baraaq ki bahut saari sifaat bayaan kee gayi hai. Sahi Muslim me mazkoor hai isme Nabi Kareem ﷺ ne baraaq ka naqsha kuch is tarah kheencha hai :
Aap ﷺ farmaate hai : _____ : Ke mere paas baraaq laaya gaya;

- _____ : Vo ek White jaanwar tha.
- Taweel : Lamba tha.
- _____ : Gadhe se ooncha tha.
- _____ : Aur khachchar se kam.

- _____ : Aur vo apna pair vahaan par rakhta tha jahaan par nigaah khatam hoti hai, yaani vo tez raftaar tha.

Fir Aap ﷺ farmaate hai,

Mai is par sawaar hokar Baitul Maqdis aaya.

Ahadees me usko Baitul Maqdis kaha gaya, jabke Quraan Majeed ne ise _____ taabeer kiya hai.

Fir Aap ﷺ ne farmaya : _____

Ambiya Kraam Alaihimussalaam jis halqe se apni sawaariyaan baandhe the, maine usi halqe se usko baandh diya.

Is se maaloom hua ke tawakkal ke naam par sadak par sawaari ko chod dena duroost nahi hai, balke tawakkal ka asal matlab asbaab apnaate huye, Allaah Taala par bharosa karna hai. Jaisa ke Shaikh Bin Baaz Rahimahullah se poocha gaya tha, tawakkal ka maani kya hai? To Aap ne kaha : _____, mashrooh aur jaayaz asbaab ko apnaate huye Allaah par bharosa karne ka naam tawakkal hai.

Yaani jaayaz asbaab ko apnaate huye Allaah par bharosa karne ka naam tawakkal hai, na jaayaz asbaab ko apnaana bhi ghalat aur asbaab ko chod kar Allaah par tawakkal karna bhi sahi tareeqa nahi hai, jaisa ke Allaah ke Nabi ﷺ ne farmaya : Ke maine baandh diya.

Sahi ut Targheeb ki rivayat se ek aur baat maaloom hoti hai. Anas Raziallahuanhu se rivayat hai Nabi ﷺ farmaate hai :

Jis raat Aap ﷺ ko meraj haasil huyi aap ki sawaari ke liye baraaq laaya gaya. Baraaq lagaam lagaya hua tha aur us par kaathi kasee huyi thi, Aap ne is par sawaar hote waqt mahsoos kee to Jibraeel Alaihissalaam ne use ye kahkar jhatka : To Muhammad ﷺ ke saath aisa kar raha hai, tujh par ab tak unse zyada maghroor shakhs sawaar nahi hua hai, ye sunkar baraaq paseena paseena ho gaya.

Is se pata chala ke baraaq ko sirf Nabi ﷺ nahi balke us se pahle bhi Ambiya Kraam Alaihimussalaam ne istemaal kiya tha.

Hame in dono Ahadees se pata chala ke baraaq ek White jaanwar tha, taweel tha jo gadhe se ooncha aur khachchar se thoda sa kam tha, bahut tez raftaar tha aur taahaddi nigaah ye apne pairon ko rakhta tha aur uski lagaam bhi thi aur isi tarah Ambiya Kraam Alaihimussalaam bhi is par sawaar hua karte the.

Baaz log kahte hai ke jab pahaad aata to vo apne pairon ko utha leta tha, to ye saari baaten sahi nahi hai.

Baraaq ke baare me bahut saare zayeef rivayaten, man gadhant rivayaten awaam me phaili huyi hai, jaise bahut saare maqaamaat aur qabron par ek aurat numa ghode ki tasveer banayi jaati hai, jiske do par hote hai, kahte hai ye baraaq hai – Naoozubillah, Ibn Hajar Rahimahullah ne is par saqti se radd karte huye kaha, is tarah kisi bhi Sahi Hadees se saabit nahi hai.

Isi tarah baaz log kahte hai iske andar kuch hissa ghode ka aur kuch hissa oont ka aur kuch hissa gaay ka hai aur iska seena yaqoot ki tarah aur peet moti ki tarah hai.

Baaz log kahte hai ke iske do aankhon ke darmiyaan **“Laa Ilaaha Illallahu Muhammad Rasoolullah”** likha hua tha.

Ibn Al Jouzi Rahimahullah ne “mauzoo’aat” me tafseel se is par bahas ki aur is par radd karte huye kaha ke, mujhe iske man ghadant hone me koyi shak nahi hai.

Isi tarah ki aksar man gadhant aur zayeef rivayaten do ashkhaas se marvi hai, vo hai Muhammad bin Saayib aur Abu Nazar Alkabi.

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Shaikh Arshad Basheer Umari Madani Vafqallah

3. Sawaal : Nabi ﷺ ka Meraj yaani aasmaan ka safar kis par hua?

Jawaab :

Alhamdulillah Rabbil Aalameen, Was salaatu was salaamu ala Rasooli hil ameen, va Alaa ilaaha va ashaabi ajmayeen, Amma Baad :

Is taallukh se Ibn Hajar Rahimahullah ne kaafi tafseel Fathul Baari ke andar bayaan farmayi hai.

Fathul Baari jild no. 7, safa no. 208 me Anas aur Abu Sayeed Al Khudri ki rivayat ko saamne rakh kar : [REDACTED]

Aur muqtalif rivayaton aur sanadon aur Imam Baihaqi Rahimahullah ki kitab "dalayel" ke andar maujood sanadon ko jama karke ye jumla naqal farmaya [REDACTED]

Ke fir mere paas meraj laayi gayi, jaise kaha gaya baraaq laaya gaya, to yahaan par kaha jaa raha hai ke meraj laayi gayi, iska matlab ye nikla ke, Allaah ke Nabi ﷺ aasmaano ki taraf jaana baraaq ke zariye nahi tha, balke meraj [REDACTED] zariye tha.

Jin rivayaton me aaya hai ke Aap ﷺ baraaq ke zariye aasmaano ka safar kiya vo sanaden aur rivayaten doosri sanadon aur rivayaton se takra rahi hai, isiliye ahle ilm ne unhe qabool nahi kiya hai.

Bahar kaif meraj ke vazan par is vaseele ko kahte hai, jiske zariye Aap ﷺ aasmaano ka safar kiya.

Ye aisa vaseela tha jiski seedhiyaan Step thi.

Ibn Hajar Rahimahullah in saari rivayaton ko jama karne ke baad kahte hai ke, agar che ke ye rivayaten zayeef hai, lekin ye muqtalif tarq se hame mili _____ jo ek doosre ko mazboot karti hai, jiski vajah se isko qubool kar liya jaa sakta hai.

Ibn Hajar Rahimahullah ki tahqeeq se maaloom hua ke Masjid Haraam se Masjid Aqsa jaane ke liye jo sawaari istemaal kee gayi vo baraaq hai aur falasteen se aasmaano ki taraf jaane ke liye jo vaseela iqtiyaar kiya gaya vo meraj hai aur isi ke andar urooj ka maani bhi paaya jaata hai.

" [REDACTED] " me vaazeh kar diya ke baaz rivayaton se jo vaham hota hai ke Aap ﷺ aasmaan ki taraf bhi baraaq ke zariye gaye the to ye baat doosri sahi rivayaton se qaabile qubool nahi hoti hai. Kyu ke Allaah ke Nabi ﷺ baraaq ko baitul Maqdis ke darwaaze par baandh diya tha aur fir use lena ya us par sawaar hone ka zikar vaazeh taur par nahi milta aur Allaah ke Nabi

ﷺ ne isliye baandh diya taake vaapisi me fir vo kaam aaye. Iske baare me mazeed jaankaari ke liye aap mutaalla kar sakte hai “_____” jild no. 3, safa no. 138.

Imam Suyooti Rahimahullah ne ye kaha ke Ahadees Saheeha par ghour karne se pata chalta hai ke Aap ﷺ ne aasmaan ki taraf jaane ke liye meraj ka vaseela iqtiyaar kiya na ke baraaq ka. Iski vazaahat Imam Suyooti Rahimahullah ki kitab “_____” safa no. 60 par maujood hai.

Teen kubbaar ahle ilm ne hame bata diya ke Aap ﷺ baraaq ke zariye aasmaan ki taraf safar nahi kiya, Vallahu Aalam.

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Shaikh Arshad Basheer Umri Madani Vafqallah

4. Sawaal : Quraan Majeed ke kitne maqaamaat par andar Isra aur Meraj ka zikar aaya hai?

Jawaab :

Alhamdulillah Rabbil Aalameen, Was salaatu was salaamu ala Rasooli hil ameen, va Alaa ilaaha va ashaabi ajmayeen, Amma Baad :

Quraan Majeed me teen maqaamaat par Isra aur Meraj ka zikar aaya hai.

Pahla Maqaam : Sooratul Isra / Bani Israyeel, Aayat no. 1

Soorah Bani Israyeel ko Sooratul Isra bhi kaha jaata, isi tarah is Soorat ka ek naam “Sooratul **Sajaan**” bhi hai. Is Soorat ki aayat no. 1 me, Isra ke baare me zikar kiya gaya hai, Allaah Taala ne farmaya :

(SUBHAANALLAZEE ASRAA BI ABDIHI LAILAN MINAL MASJIDIL HARAAMI ILAL MASJIDIL AQSALLAZEE BAARAKNA HAVLAHU LINU RIYAHU MIN AAYAATINA INNAHU HUWAS SAMEE'UL BASEER)

Paak hai vo Allaah Taala jo apne bande ko raat hi raat me Masjid Haraam se Masjid Aqsa tak le gaya jiske aas paas hamne barkat de rakhi hai, isliye ke ham ise apni qudrat ke baaz namoone dikhaayen, yaqeenan Allaah Taala hi khoob sunne dekhne vaala hai. **(Soorah Isra:17/1)**

Doosra maqaam : Sooratul Isra, aayat no. 60

Is soorat ki aayat no. 60 me Isra aur Meraj ki raat me Allaah ke Nabi ﷺ ne apne aankhon se jo mashaahida kiya uska zikar maujood hai, Allaah Taala ne farmaya :

(VA IZ QULNA LAKA INNA RABBAKA AHAATA BINNASI VAMA JA'ALNAR RU'YA LLATI ARAINAACA ILLA FITNATAL LINNASI VASH SHAJARATAL MAL'OONATA FIL QUR'AANI VANU KHAVVI FUHUM FAMA YAZEEDUHUM ILLA TUGHYAANAN KABEERA)

Aur yaad karo jabke hamne aap se farma diya ke aap ke Rab ne logon ko gher liya hai. Jo **raveet** (aini **raviyat**) hamne aap ko dikha dee thi, vo logon ke liye saaf aazmayish hi thi aur isi tarah vo darakht bhi jis se Quraan me izhaare nafarat kiya gaya hai. Ham unhe dara rahe hai, lekin ye unhe aur badi sarkashi me badha raha hai. **(Soora Isra:17/60)**

Yaani Nabi Kareem ﷺ jism aur rooh ke saath saaton sair kiye aur apni aankhon se vahaan ke cheezon ka musha'hida kiya ye Mu'ajizah tha, jo Allaah Taala ne Aap ko ata kiya tha.

Isme un logon par radd hai jo ye kahte hai ke Isra aur Meraj ka vaakhiya aap ko khvaab me pesh aaya, kyu ke is vaakhiye ke baare me sunkar aur ise na mumkinaat me samajhkar bahut kamzor eemaan vaale deen se murtad ho gaye, agar ye vaakhiya khvaab pesh me aata to vo murtad na hote aur isi tarah Allah Taala ne bhi lafz ka istemaal karke is baat ki sarahat kar dee ke ye vaakhiya haalate bedaari me rooh aur jism ke saath pesh aaya na ke khvaab me. Kyu ke lafz abd ka itlaaq jism aur rooh ke majmuye par hota hai.

Shaik Saaleh Fouzaan Rahimahullah ne kaha ke kuffare quraish do aazmayishon me mubtala ho chuke the; pahli aazmayish isra aur meraj yaani Allaah ke Nabi ﷺ

ne aankhon se jo mushahida kiya hai vo usko maan nahi rahe the ke ye kaise mumkin hai ke ek hi raat me Isra bhi ho jaaye aur Meraj bhi aur aankhon dekha haal Allaah ke Nabi ﷺ bayan kar rahe hai to vo baat unko hazam nahi ho rahi thi, is se pata chala ke ye rooya ain hai yaani ye khvaab vaali cheez nahi hai.

Aur doosri aazmayish me jisme vo pad chuke the ke vo **shajraz** qoum ka darakht hai vo aag ki vaadi me kaise paida ho sakta hai, kyun ke aag to jala deti hai to fir ye darakht kaise paida ho sakta hai.

Sooratul Saaffat, soorah no. 37, aayat no. 62 – 65 me iska zikar maujood hai.

(AZAALIKHA KHAIRUN NUZULAN AM SHAJARATUZ ZAQQOOM. INNA JA'ALNAHA FITNATAL LIZ ZAALIMEEN. INNAHA SHAJARATUN TAQRUJU FEE ASLIL JAHEEM. TAL'UHA KA ANNAHU RU'OOSUSH SHAYATEEN)

Kya ye mahmaani achchi hai ya (zaqqoom) ka darakht? Jise hamne zaalimoon ke liye saqt aazmayish bana rakha hai. Beshak vo darakht jahannam ki jad me se nikalta hai. Jiske khoshe shaitaan ke saro jaise hote hai. **(As Saaffat:37/62-65)**

Teesra maqaam : soorah Najm

Isi tareeqe Sooratul Najm, soorah no. 53, aayat no. 6 – 18 me meraj ka zikar kiya gaya. Allaah Taala ne farmaya :

(ZOO MIRRATIN FAS TAWA. VAHUWA BIL UFUQIL AALAA. SUMMA DANA FATADALLA. FAKAANA QAABA QAUSAINI AU ADNA. FA AUHAA ILAA ABDIHI MAA AUHAA. MAA KAZABAL FU'AADU MAA RA AA. AFATUMAARONAHU ALAA MAA YARAA. VALAQAD RA AAHU NAZLATAN UQRAA. INDA SIDRATIL MUNTAHA. INDAHA JANNATUL MAA'VA. IZ YAGHSHAS SIDRATA MAA YAGHSHAA. MAA ZAAGHAL BASARU VAMA TAGHAA. LAQAD RA'AA MIN AA YAATI RABBIHIL KUBRAA)

Ji zor aavar hai for vo seedha khada ho gaya, aur vo buland aasmaan ke kinaron pr tha fir nazdeek hua aur utar aaya, pas vo do kamano ke baqadar faasla rah gaya balke us se bhi kam, pas usne Allaah ke bande ko vahee pahuchayi jo bhi pahuchayi, dil ne jhoot nahi kaha jise (paighambar ne) dekha, kya tum jhagda karte ho us par jo (paighambar) dekhte hai, ise to ek martaba aur bhi dekha tha, sidratul muntaha ke paas, isi ke paas hai, jabke sidra ko chupaa leti

thi vo cheez jo uspar **bhaari** thi, na to nigah bahki na had se badhi, yaqeenan usne apne Rab ki badi badi nishaniyon me se baaz nishaaniyaan dekh le. **(Soorah Najam:53/6-18)**

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Shaik Arshad Basheer Umri Madani

5. Sawaal : Kutube aqeedah me isra aur meraj ke baare me kya taaleemaat bataye gaye hai?

Jawaab :

Alhamdulillah Rabbil Aalameen, Was salaatu was salaamu ala Rasooli hil ameen, va Alaa ilaaha va ashaabi ajmayeen, Amma Baad :

Aqeedah par bahut saari kitaben likhi gayi hai, in kitabon ko padhte rahna chahiye taake ham Manhaj aur Aqeedah me usi raaste par kaarband rahe jo, Nabi ﷺ, Sahaba Kraam, Taabeyeen, Tabe Taabiyeen aur Ulama Kraam Rahimahullahuanhum ka tha.

1. Imam Tahawi Rahimahullah ek bahut bade Aalime Deen, unki ek kitab hai jiska naam “al Aqeedatul Tahawiyah” hai, ye duniya ke saare madaris aur azeem Universities me zere nisaab hai aur syllabus me ye kitab padhayi jaati hai. Ye Aqeedah ki ek mash’hoor aur maayenaaz kitab hai. Iska matan bahut muqtasar hai, iske alfaaz, ibaaraat aur aurooq yaani pages bahut hi kam hai. Lekin iski sharah 600 pages aur 700 pages kabhi is se bhi zyada safhaat par mushtamil hai.

Imam Tahawi Rahimahullah ka matan jisko “Matanul Aqeedah Al Tahawiyah” kaha jaata hai, ye bahut hi muqtasar hai, hamse har ek ko

chahiye ke ise yaad karle aur isi tareeqe se Imam [redacted] Rahimahullah ka bhi "Sharah [redacted]" ke naam se ek matan hai.

Imam Tahawi Rahimahullah ne "Aqeedatul Tahawiyah" me isra aur meraj ke baare me kya kaha hai :

" [redacted] "

Yaani Allaah ke Nabi ﷺ ko meraj ata kee gayi, ye haq hai, iska inkaar nahi karna chahiye.

" [redacted] "

Kahte hai ke Allaah ke Nabi ﷺ ko pahle isra yaani Allaah ke Nabi ﷺ Masjid Haram se Masjid Aqsa ki taraf le jaaya gaya ek hi raat me aur usi raat

" [redacted] "

Aur Aap ﷺ ko rooh aur jism dono ke saath oopar le jaaya gaya. Isme in logon par radd hai jo kahte hai ke sirf khvaab me aisa karaya gaya.

Jaisa ke Soorah Bani Israyeel, soorah no. 17 ki aayat no. 1 bhi hai :

(SUBHANALLAZEE ASRA BI ABDIHI)

Ke mai paaki bayaan karta hoon us Allaah ki jisne apne bande Muhammad ﷺ ko rooh aur jism ke saath raat ka safar karvaya.

Aur abd kahte hai rooh aur jism ke majmuye ko, sirf rooh muraad hoti to is tarah hota [redacted] aaya balke ([redacted]) aaya.

" [redacted] "

Bedaari ki haalat me ; " [redacted] " nahi kaha jaa raha balke

" [redacted] " neend aur khvaab me nahi balke bedaari ki haalat.

" [redacted] "

Aasmaan ki taraf.

" [redacted] "

Fir jahaan tak jis bulandi tak Allaah le jaana chahe vahaan tak le jaaya gaya

“ _____ ”

Aur Allaah Taala ne Aap ﷺ ka ikraam kiya jo Allaaah Taala ne chaha.

“ _____ ”

Aur Allaah Taala ne Aap ki taraf vahee kee jo kuch bhi vahee karna tha.

“ _____ ” isra va meraj ke baare me is tarah mazkoor hai aur yahi aqeedah hame “ _____ ” me milega.

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6. Sawaal : Isra va Meraj ke vaakhiye ko Sahaba Kraam ki ek kaseer taadaad ne rivayat kiya hai, bahut saari Kutube Hadees aur Kutube Aqeedah me iska zikar aaya hai, Quraan Majeed ke teen maqaamaat me iska zikar maujood hai, in sabke bavajood kyu baaz log iska inkaar karte hai?

Jawaab :

Alhamdulillah Rabbil Aalameen, Was salaatu was salaamu ala Rasooli hil ameen, va Alaa ilaaha va ashaabi ajmayaan, Amma Baad :

Mai chahta hoon ek martaba in Ahadees ka aur Sahaba Kraam ke naamo aur un kitabon ka jiske andar ye vaakhiya mazkoor hai, zikar karoon taake hamara yaqeen badh jaaye, shak va shubaahat ka kaanta hamare dilon se nikal jaaye, is vaakhiye ke sahi mauqoof iqtiyaar karen aur gumrah logon ki gumrahi se bache aur is par aiteraazaat aur sawaalaat karne vaalon ka muh band ho jaaye.

Allama Al Qastalani Rahimahullah ne apni kitab “_____” ke andar bayan farmaya ke 26 Sahaba aur Sahabiyaat ne qissa isra aur meraj ko naqal farmaya hai. Agar ham iska inkaar karenge to Sahaba Kraam par tuhmat laazim aa jaayegi ke unhone – Naoozubillah – ghalat bayani kee – in Sahaba Kraam Raziallahuanhum ke naam ye hai :

1. Anas
2. Abi bin Kaab
3. Baredah
4. Jaaber bin Abdullah
5. Huzaifa bin Yamaan
6. Samrah bin Jundub
7. Sahal bin Saad
8. Shadaad bin Awas
9. Saheeb
10. Ibn Abbas
11. Ibn Umar
12. Ibn Umro
13. Abdullah bin Masood
14. Abdullah bin Asaad bin Zaraarah
15. Ali
16. Umar Ibn Khattab
17. Malik bin Sa'asa'a
18. Abu Umamah
19. Abu Ayyub
20. Abdur Rahman bin Qurat
21. Abi Habbah
22. Abu Al Hamra
23. Abu Zar
24. Abu Sayeed Al Khudri
25. Abu Sufyan bin Harab
26. Abu Laila Ansari
27. Abu Hurairah
28. Aisha
29. Asma bint Abu Bakr

30. Umme Haani

31. Umme Sulaimah Raziallahuanhum

Jo mazeed maaloomaat haasil karna chahte hai vo

“ _____ ” zaroor ek martaba padh leejaye.

Quraan Majeed ke teen maqaamaat par isra va meraj ka zikar aaya hai :

Soratun Bani Israyeel, soorah no. 17 ki aayat no. 1 :

(SUBHA NALLAZEE ASRA BI ABDIHI LAILAN MINAL MASJIDIL HARAAMI ILAL MASJIDIL AQSALLAZEE BAARAKNA HAULAHU LINURIYAHU MIN AAYAATINA INNAHU HUWAS SAMEE'UL BASEER)

Paak hai vo Allaah Taala jo apne bande ko raat hi raat me masjid Haram se Masjid Aqsa tak le gaya, jiske aas paas hamne barkat de rakhi hai, isliye ke ham ise apni qudrat ke baaz namoone dikhayen, yaqeenan Allaah Taala hi khoob sunne dekhne vaala hai. **(Soorah Isra:17/1)**

Sooratul Isra, soorah no. 17 ki aayat no. 60 me hai :

(VA IZ QULNA LAKA INNA RABBAKA AHAATA BINNASI VAMA JA'ALNA RU'YAAAYALLATI ARAINAACA ILLA FITNATAL LINNAS)

Aur yaad karo jab hamne aap se farma diya ke aap ke Rab ne logon ko gher liya hai. Jo rooya (aini raveet) hamne aap ko dikhayi thi, vo logon ke liye saaf aazmayish hi thi. **(Soorah Isra:17/60)**

Isra aur Meraj ka vaakhiya kuffare quraish fitne me pad gaye the, jise aaj kal ke kuch aqal parast log shak me pade hai. Allaah Taala hamko aise shak se door rakhe aur abu Bakr Siddiq ki tarah tasdeeq karne, unke aur Sahaba Kraam ke haq aur sachchayi ke raaste par chalne ki toufeeq ata farmaye, baatil zalaalat aur gumrahi ke raaste se bachaye, Aameen.

Teesra maqaam Quraan Majeed ka jahaan par isra aur meraj ke baare me hame zikar milta hai, Soorah Najm, soorah no. 53 ki aayat no. 6-18 tak, Allaah Taala ne farmaya :

(ZOO MIRRATIN FAS TAWA. VAHUWA BIL UFUQIL AALAA. SUMMA DANA FATADALLA. FAKAANA QAABA QAUSAINI AU ADNA. FA AUHAA ILAA ABDIHI MAA AUHAA. MAA KAZABAL FU'AADU MAA RA AA. AFATUMAARONAHU ALAA MAA YARAA. VALAQAD RA AAHU NAZLATAN UQRAA. INDA SIDRATIL MUNTAHA. INDAHA JANNATUL MAA'VA. IZ YAGHSHAS SIDRATA MAA YAGHSHAA. MAA ZAAGHAL BASARU VAMA TAGHAA. LAQAD RA'AA MIN AA YAATI RABBIHIL KUBRAA)

Ji zor aavar hai for vo seedha khada ho gaya, aur vo buland aasmaan ke kinaron pr tha fir nazdeek hua aur utar aaya, pas vo do kamano ke baqadar faasla rah gaya balke us se bhi kam, pas usne Allaah ke bande ko vahee pahuchayi jo bhi pahuchayi, dil ne jhoot nahi kaha jise (paighambar ne) dekha, kya tum jhagda karte ho us par jo (paighambar) dekhte hai, ise to ek martaba aur bhi dekha tha, sidratul muntaha ke paas, isi ke paas hai, jabke sidra ko chupaa leti thi vo cheez jo uspar bhaari thi, na to nigah bahki na had se badhi, yaqeenan usne apne Rab ki badi badi nishaniyon me se baaz nishaaniyaan dekh le. **(Soorah Najam:53/6-18)**

Ab aayiye vo rivaayaat jo isra va meraj par dalaalat karti hai, vo bahut zyada hai, unhi rivaayaat me se kuch rivaayaten Sahi Bukhari aur Sahi Muslim me bhi maujood hai. Imam Bukhari Rahimahullah ne bade tafseel ke saath is vaakhiye ko zikar kiya hai, unhone ek baab "Baab ul Meraj" ke naam se baandha hai.

Imam Bukhari Rahimahullah muqталif kitaben, jaise Kitabul Ilm hai, Kitabul Wahee, Kitabul Eemaan, Kitabul Tawheed aur Kitabul Salaah qaayam kiye, fir unme baab baandhe hai.

Sahi Bukhari ke andar "Kitab Fazayel Al Sahaba" me ek baab "Baab Ul Meraj" hai. Jisme is vaakhiye ko tafseel ke saath bayan kiya gaya. Imam Bukhari Rahimahullah "Kitab Fazayel Al Sahaba" me Sahaba Kraam ke haalate zindagi tarteeb vaar zikar kiye hai, yaani jo pahle musalmaan huye unka pahle aur jo baad me musalmaan huye unka baad me zikar kiye hai aur Fazayel Sahaba ke saath is vaakhiye ko zikar kar diye hai, jo us zamane me pesh aaya, is tarah meraj ka vaakhiya bhi fazayel sahaba me zikar kar diya gaya. Fazayel Sahaba aur vaakhiya Isra va Meraj me badi gahri munasibat hai. Iske alaava bhi Bukhari me muqталif maqaamaat par jaise Kitabus Salaah, Kitabul Eemaan vaghairah me bhi is vaakhiya ka zikar maujood hai.

Sahi Bukhari, Hadees no. 3674 aur Sahi Muslim, Hadees no. 266 me ye vaakhiya **mufsil** mazkoo hai.

Aap ke itminaan aur aasaani se samajh me aane ke liye 21 kitabon se hawaale aap ki khidmat me pesh kar raha hoon, vo ye hai :

- 1) Sahi Bukhari me Baabul Meraj aur Sahi Bukhari Hadees no. 3674 aur Hadees no. 7517 me ye vaakhiya zikar kiya gaya hai.
- 2) Sahi Ibn Khuzaimah ke nadar bhi ye vaakhiya zikar kiya gaya hai.
- 3) Ahadees al Muqtaarah, Al Ziya Al Maqdasi Rahimahullah.
- 4) Chouthi kitab hai "Al Mustadrak Al Haakim" Hadees no. 271.
- 5) Paanchvi kitab "Al Jaame Tirmizi" Hadees no. 3346.
- 6) Al Sunan Al Baihaqi, Hadees no. 309.
- 7) Musannif Ibn Abi Shaibah.
- 8) Sharah Mashkal Al Asaar, Hadees no. 5010.
- 9) Musnad Al Bazaar, Hadees no. 3892.
- 10) Sahi Muslim, Hadees no. 162,266
- 11) Musnad Abi Yaala, Hadees no. 2535
- 12) Musnad Abd Ibn al Hameed, Hadees no. 1210
- 13) Al Maajam Al Kabeer lil Imam al Tabrani Rahimahullah, Hadees no. 598 aur 821
- 14) Sunan Nasayi, jild no. 1, safa no. 447
- 15) Musnad Ahmad me Hadees no. 18113 aur 18115
- 16) Sahi Ibn Khuzaimah, Hadees no. 301
- 17) Sahi Ibn Hibban, Hadees no. 7406
- 18) Sunan Al Daar Al Qutubi, Hadees no. 33
- 19) Sunan Ibn Maajah, Hadees no. 1399
- 20) Sunan Abi dawood, Hadees no. 244

Isi tareeqe se seerat ki kitabon jaise, "Al Bidaya Wal Nihaya" tabqaat Ibn Saad, Imam Zahabi ki taareeq par likhi gayi kitab, Kutube Hadees, Kutube Aqeedah aur Kutube Tafaseer dekh le, har ek ke andar iska zikar milega. Kisi me bhi is Topic ko choda nahi gaya hai.

***ab iske bavajood bhi agar koyi is vaakhiye ko inkaar karta hai, is vajah se ke iski aqal nahi maanti hai to vo gumrah hai, use apne eemaan ki islaah karna chahiye. Agar insaan deen ko samajhne ke liye aqal par bharosa aur

use naqal par muqaddam rakhe vo farishton ka bhi inkaar kar baithega balke Ambiya Alaihimussalaam aur deen ka hi inkaar kar baithega, kyu ke Ambiya Alaihimussalaam par wahee farishton ke zariye aati hai, jab farishton ka hi inkaar ho jaaye, Ambiya Alaihimussalaam ke paas wahee ke aane ka sawaal hi paida nahi hota, is tarah insaan Farishton, Ambiya, Wahee ka inkaar karke apna eemaan kho dega.

Hame sochna chahiye ke jab Allaah Taala is baat par qaadir hai ke vo farishton ke zariye apne paighaam ko Ambiya Alaihimussalaam tak pahucha sakta hai to us zaat ke liye ye mushkil nahi ke Aap ﷺ ko isra va meraj karaye.

Isiliye Abu Bakr isra aur meraj ke taallukh se kaha ke koyi agar doosra kahta to uska inkaar kar deta, agar vo Allaah ke Nabi ﷺ kah rahe hai to bilkul sach hai, kyu ke mai hamesha se maanta hoon ke Aap Allaah ke Nabi hai aur Jibrayeel Alaihissalaam Allaah Taala ki taraf se Aap ﷺ ke wahee laate hai, ye baat maanne me mere liye koyi maana nahi hai.

Isi wajah Aap ko “As Siddiq” ka laqab mil gaya. Shayar ne kaha :

Parwaane ko chiraagh hai bulbul ko phool hai
Siddiq ke liye khuda ka Rasool bas

Imam Qastalaani Rahimahullah ke tahqeeq ke mutabikh ye vaakhiya 26 Sahaba Kraam se tavaatar ke saath saabit hai. Imam Suwaiti Rahimahullah aur Ibn Kaseer Rahimahullah ne bhi mutavaatir hone ka daawa kiya hai, to lihaza hame uske baare me shak me nahi padna chahiye.

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7. Sawaal : Isra va Meraj ka vaakhiya kitni sara'at me hua”?

Jawaab :

Alhamdulillah Rabbil Aalameen, Was salaatu was salaamu ala Rasooli hil ameen,
va Alaa ilaaha va ashaabi ajmayeen, Amma Baad :

Meraj ke vaakhiye me ye kaha jaata hai ke Aap ﷺ bahut sara'at ke saath vaapis
aaye aur is silsile teen baaten kahi jaati hai :

1. _____

Ke Allaah ke Nabi ﷺ ka bistar abhi garam tha, Aap ﷺ vaapis aaye.

2. _____

Ke bartan se paani qatra qatra baras raha tha yaani ke khatre gir rahe the Aap
ﷺ vaapis aa gaye.

3. _____

Ke darwaaze ki kundiyaan abhi hil rahi thi Aap ﷺ vaapis aa gaye.

Kya ye alfaaz Hadees se saabit hai?

To sabse pahli baat to ye hai ke ahle ilm ne kaha ke malaamat ka lafz qadeem
fashaaye arab hazraat ke paas ye maarooof nahi tha, iska matlab nikla ke ye
baad ki paidaavaar hai. Ye alfaaz ye baat karne ki guftagoo ye Allaah ke Nabi ﷺ
aur Sahaba Kraam ke zamane me faseeh arabi High Level Arabic Language me
ye alfaaz nahi paaye jaate the, is par tafseeli guftagoo "Lisaan Al Arab" aur "Al
Nihaaya" me milti hai. Us zamane me :

Ya _____

Ka lafz bola jaata tha.

"_____" ka lafz nahi bola jaata tha.

Aur is tareeqe se Shaikh Shaqeer Rahimahullah ne bhi apni mash'hoor kitab
"Al Sunan Val mabtad'aat" safa no. 143 me _____ likha hai.

Yaani ye logon ki jhooti baaten hai is par bharosa nahi karna chahiye ke Allaah
ke Nabi ﷺ ka bistar abhi garam tha ke Aap ﷺ vaapis aa gaye.

Isi tareeqe se Tafseer Tabri me Soorah Noor ki tafseer me Abdur Rahman Bin
Zaid Rahimahullah ki tafseer me ye alfaaz aaye hai :

Arabic text

Andhe par, langde par, beemaar par aur khud tum par (mutalaqqa) koyi haraj nahi ke tum apne gharon se kha lo ya apne baapon ke gharon se ya apni maa'on ke gharon se ya apne bhaiyon ke gharon se ya apni bahano ke gharon se ya apne chachaon ke gharon se ya apni phoopiyon ke gharon se ya apne maamuon ke gharon se ya apni khalaon ke gharon se ya un gharon se jinki kunjiyon ke tum maalik ho ya apne doston ke gharon se. Tum par isme bhi koyi gunah nahi ke tum sab saath baith kar khaana khaavo ya alag alag. Pas jab tum gharon me jaane lago to apne ghar vaalon ko salaam kar liya karo, dua e khair hai. Jo ba barkat aur paakeezah hai Allaah Taala ki taraf se naazil shudah, yoo hi Allaah Taala khol khol kar tumse apne ahkaam bayaan farma raha hai taake tum samajh lo. **(Noor:24/61)**

Arabic text

Ke Allaah ke Nabi ﷺ ke zamane me abwaab nahi hua karte the, umoomi taur par parde latka liye jaate the darwaazon par.

Is se maaloom hua ke us zamane me darwaaze hi maujood nahi to kundi hilne ka zikar munasib nahi hai.

In aqwaal ke liye hame Authentic sahi sanaden darkaar hai.

Aur isi tareeqe se Sahi Bukhari ke andar Hadees no. 3342, Sahi Muslim, Hadees no. 163, jo Anas bin Maalik se marvi hai, vo farmaate hai :

Arabic text

Abu Zar Raziallahuanhu bayan karte the ke Nabi Kareem ﷺ ne farmaya, "mere ghar ki chat kholi gayi. Mera qiyaam un dino Makkah me tha. Fir Jibrayeel Alaihissalaam utre aur mera seena chaak kiya aur use zam zam ke paani se dhoya. Iske baad sone ka ek tasht laaye, jo hikmat aur eemaan se labrez tha, use mere seene me undel diya. Fir mera haath pakad kar aasmaan ki taraf lekar chale, jab aasmaan duniya par pahuche to Jibrayeel Alaihissalaam ne aasmaan ke darogha se kaha ke darwaaza khol do, poocha ke, koun sahab hai? Unhone jawaab diya ke mai Jibrayeel, fir poocha ke, aap ke saath koyi aur bhi hai? Jawaab diya ke, mere saath Muhammad ﷺ hai, poocha ke unhe laane ke liye aap ko bheja gaya tha. Jawaab diya ke, Haan. Ab darwaaza khula jab ham

aasmaan par pahuche to vahaan ek buzurg se mulaqaat huyi, kuch insaani roohen unke daayen taraf thi aur kuch baayen taraf, jab vo daayen taraf dekhte to has dete aur jab baayen taraf dekhte to ro padte. Unhone kaha, khush aamadeed, nek Nabi, nek Bete! Maine poocha, Jibrayeel! Ye sahab koun buzurg hai? To unhone bataya ke, ye Adam Alaihissalaam hai aur ye inaani roohen unke daayen aur baayen taraf thi unki aulaad, Bani Adam ki roohen thi. Unke jo daayen taraf thi vo jannati the aur jo baayen taraf the vo dozakhi the. Isliye jab vo daayen taraf dekhte to muskuraate aur jab baayen taraf dekhte to rote the, fir Jibrayeel Alaihissalaam mujhe oopar lekar chadhe aur doosre aasmaan par aaye, us aasmaan ke darogha se bhi unhone kaha ke, darwaaza kholo, unhone bhi is tarah ke sawaalaat kiye jo pahle aasmaan par ho chuke the. Fir darwaaza khola, Anas Raziallahuanhu ne bayan kiya ke Abu Zar Raziallahuanhu ne tafseel se bataya ke, Nabi Kareem ﷺ ne muqtalif aasmaano par Idrees, Moosa, Eesa aur Ibrahim Alaihimussalaam ko paaya, lekin unhone un Ambiya Kraam ke mulaqaat ki koyi taqsees nahi ki, sirf itna kaha ke Nabi Kareem ﷺ ne Adam Alaihissalaam ko aasmaan duniya (pahle aasmaan par) paaya aur Ibrahim Alaihissalaam ko chate par aur Anas Raziallahuanhu ne bayaan kiya ke, fir jab Jibrayeel Alaihissalaam, Idrees Alaihissalaam ke paas se guzre to unhone kaha, khush aamadeed, nek nabi, nek Bhai, maine poocha ke, ye koun sahab hai? Jibrayeel Alaihissalaam ne bataya ke ye Idrees Alaihissalaam hai, fir mai Eesa Alaihissalaam ke paas se guzra, unhone bhi kaha, jhush aamadeed, nek Nabi, nek Bhai, maine poocha ye koun sahab hai? To bataya ke, Eesa Alaihissalaam, Fir Ibrahim Alaihissalaam ke paas se guzre to unhone farmaya ke, khush aamadeed, nek Nabi aur nek Bete, maine poocha ye koun sahab hai? Jawaab diya ke, ye Ibrahim Alaihissalaam hai, Ibn Shahaab se Zahari ne bayan kiya aur mujhe Ayyub bin Hazam ne khabar dee ke Ibn Abbas Raziallahuanhuma aur Abu Haya Ansari Raziallahuanhum bayan karte the ke Nabi Kareem ﷺ ne farmaya, fir mujhe oopar lekar chadhe aur mai itne buland maqaam par pahuch gaya jahaan se qalam ke likhne ki aawaaz saaf sunne lagi thi, Abu Bakr bin Hazam ne bayaan kiya aur Anas bin Maalik Raziallahuanhu ne bayaan kiya ke Nabi Kareem ﷺ ne farmaya, fir Allaah Taala ne pachaas waqt ki namazen mujh par farz kee. Mai us fareeze ke saath vaapis hua aur jab Moosa Alaihissalaam ke paas se guzra to unhone poocha ke Aap ki ummat par kya cheez farz kee gayi hai? Maine jawaab diya ke pachaas waqt ki namazen un par farz huyi hai. Unhone kaha ke

aap apne Rab ke paas vaapis jaayen, kyu ke aap ki ummat me itni namazon ki taaqat nahi hai, chunache mai vaapis hua aur Rabbul Aalameen ke darbar me mara'ajaat kee, uske nateeje me uska ek hissa kam kar diya gaya, fir Moosa Alaihissalaam ke paas aaya aur is martaba bhi unhone kaha ke apne Rab se fir maraajaat karen, fir unhone apni tafseelaat ka zikar kiya ke Rabbul Aalameen ne ek hissa ki fir kami kar dee, fir mai Moosa alaihissalaam ke paas aaya aur unhe khabar kee, unhone kaha ke aap apne Rab se mara'ajaat karen, kyu ke aap ki ummat me iski bhi taaqat nahi hai, fir mai vaapis hua aur apne Rab se fir mara'ajaat ki, Allaah Taala ne is martaba farmaya ke namazen paach waqt ki kar dee gayi aur sawaab pachaas namazon ka hi baakhi rakha gaya, hamara qoul badla nahi karta. Fir mai Moosa Alaihissalaam ke paas aaya to unhone ab bhi isi par zor diya ke apne Rab se aap ko fir mara'ajaat karni chahiye. Lekin maine kaha ke mujhe Allaah Paak se baar baar darkhaast karte huye ab sharam aati hai. Fir Jibrayeel Alaihissalaam mujhe lekar aage badhe aur sidratul muntaha ke paas laaye, jahaan muqtalif qism ke rang nazar aaye, jinhone us darakht ko chipa rakha tha, mai nahi jaanta ke vo kya tha. Uske baad mujhe jannat me daakhil kiya gaya to maine dekha ke moti ke gumbad bane huye hai aur uski mitti mushk ki tarah khushboodaar thi.

Al Raavi : Abu Zar Al Ghaffari (Al Muhaddis:Al Bukhari) Al Masdar : Sahi Bukhari

Mazkooorah Hadees par ghour karne se pata chalta ke Aap ﷺ saraahat ke saath farmaya [redacted] mere ghar ki chat **phaadi** gayi aur mai Makkah me tha, yaani Aap ﷺ darwaaze se baahar nahi gaye balke chat se gaye. Yaani “darwaaze ki kundi hil rahi thi aur Aap ﷺ vaapis aa gaye” is tarah kahna duroost nahi hai.

Editor-in-chief of the website

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Shaikh Arshad Basheer Umri Madani Wafqallah

8. Sawaal : Baaz Orientalist ne Masjid Aqsa se muraad “door (Taif) ki masjid” liye hai, kya ye sahi hai?

Jawaab : Alhamdulillah Rabbil Aalameen, Was salaatu was salaamu ala Rasooli hil ameen, va Alaa ilaaha va ashaabi ajmayeen, Amma Baad :

Aap jaante hai Orientalist mustashraheen ne Seerat, Uloom e Quraan, Uloom e Hadees aur Taareeq par kaafi kitaben likhi, choonke Siriya aur Falasteen se yahood va nasara ki bhi taareeq vaabasta hai, vo kahte hai ke puraane zamane me masjid aur musalla imaarat ki shakal me maujood nahi, bas zameen par kuch lakeeren thi, jiske atraaf paththar rakh diye jaate the, unhi ko masjid aur musalla samjha jaata tha.

Isi tarah unhone kaha ke Masjid Aqsa se muraad vo masjid nahi hai jo falasteen me hai, jahaan Allaah ke Nabi ﷺ ko le jaaya gaya, balke is se muraad Taif ki ek masjid hai. Masjid e Al Aqsa ka matlab door ki masjid hai aur ye Taif ki masjid hai aur Al Masjidul Adna qareeb ki masjid hai, masjid Haraam muraad hai, jo ke Makkah me hai aur Allaah ke Nabi ﷺ Masjid Haram se Masjid Aqsa tak yaani Taif tak le jaaya gaya.

Sab se pahle to ye khayaal baatil hai kyu ke iski koyi asal nahi.

Aur isko kayi tareeqe se radd kiya jaa sakta hai :

1. Pahli baat ye ke kya Taif me us zamane me aise musalmaan the, jinhone Masjid bana dee aur Allaah ke Nabi ﷺ ko baad me le jaa kar bataya gaya ke vahaan ek masjid hai, to ye ek bilkul ghalat be haqeeqat vaali baat hai.
2. Doodri baat ye ke Soorah Bani Israyeel, soorah no. 17 ki aayat no. 1 me jis masjid Aqsa ka zikar kiya gaya ()

Paak hai Allaah Taala jo apne bande ko raat hi raat me Masjid Haraam se Masjid Aqsa tak le gaya jiske aas paas hamne barkat de rakhi hai, isliye ke ham ise apni qudrat ke baaz namoone dikhaaye, yaqeenan Allaah Taala hi khoob sunne dekhne vaala hai. **(Sooratul Isra:17/1)**

Is se muraad falasteen me maujood Masjid Aqsa hai, is par tamaam ahle ilm ka ittefaaq hai, kisi ne bhi is se iqtelaaf nahi kiya.

To aaj kal jo Orientalist internet par jo kuch likh rahe hai ye unki apni soch hai. Inki aqal ki paidavaar hai jo haqeeqat se kaafi door hai.

Agar aap Tafseer Ibn Kaseer, Soorah Bani Israyeel, Soorah no. 17 ki aayat no. 1 padhenge to pata chalega ke Ibn Kaseer Rahimahullah ne Masjid Aqsa, Baitul Maqdis muraad hai, jo _____ me hai, ye sarzameen Ibrahim Alaihissalaam ke zamane se hi Ambiya ka markaz aur unki aama jagah rahi hai.

3. Teesri baat ye hai ke Nabi Kareem ﷺ ne vaazeh taur par kaha ke, vo ek imaat ki shakal me hai, yaani vo baa qaayidah ek masjid hai aur ye koyi tasavvuraati baat nahi hai. Aur isi tarah vo Taif ki masjid nahi balke falasteen me maujood masjid Aqsa hai, kyu ke agar vo Taif ki masjid hoti to kuffare quraish na hairaan hote aur na Aap ﷺ ka mazaakh udaate, isliye ek raat me Taif jaana koyi mahaal aur na mumkin kaam nahi hai. Sahi Bukhari, Hadees no. 4710 me, Sahi Muslim, Hadees no. 170 me, is vaakhiye ke baare me tafseeli zikar maujood hai.

Arabic text

Jaber bin Abdullah Raziallahuanhuma ne bayan kiya ke maine Nabi Kareem ﷺ se suna, Aap ﷺ ne farmaya ke, jab quraish ne mujh ko vaakhiya meraj ke sislsile me jhutlaaya to mai (Kaaba ke) maqaam hajar me khada hua tha aur mere saamne poora Baitul Maqdis kar diya gaya tha. Mai use dekh dekh kar uski ek ek alaamat bayaan karne laga.

Mazkoorah baala Hadees me in logon par radd hai, jo isra va meraj ko nahi maante hai. Aur ye baat bhi maaloom huyi ke vahaan masjid ka vajood tha aur masjid Aqsa se muraad falasteen me maujood masjid hai na ke taif ki masjid.

Kuffare quraish tijaarat ke khaatir muqtalif mumaalik aur ilaqon ka safar kiya karte the, jaisa ke Allaah Taala Soorah Quraish me farmaya : **(LI EELAAFI QURAISH, EELAAFI HIM RIHLATASH SHITAAYI VAS SAIF)**

Quraish ko maanoos karne ke liye (yaani) unhe jaade aur garmi ke safar se maanoos karne ke liye. (uske shukriya me). **(Al Quraish:106/1-2)**

Inme ke baaz tijaar ko Baitul Maqdis ke kaafi maaloomaat thi, unhone jaanchne ke liye Aap ﷺ ko Baitul Maqdis ke baare me poocha, to Allaah Taala ne Baitul Maqdis ko Aap ke saamne laa kar rakh diya aur Aap ﷺ unhe uske baare me mukammil Information de dee.

4. Chouthi baat ye ke Sahi Bukhari, Hadees no. 3366, Sahi Muslim, Hadees no. 520, Masjid ke vajood par dalaalat karte hai :

Aarabic text

Abu Zar Raziallahuanhu ne arz kiya : Ya Rasoolullah! Sabse pahle rooye zameen par kounsi masjid bani hai? Aap ﷺ ne farmaya ke, Masjid Haraam. Unhone bayaan kiya ke fir maine arz kiya aur uske baad? Farmaya ke, Masjid al Aqsa (Baitul Maqdis). Maine arz kiya, in dono ki taameer ke darmiyaan kitna faasla raha hai? Aap ﷺ ne farmaya ke, chaalees saal. Fir farmaya, jahaan bhi tujh ko namaz ka waqt ho jaaye vahaan namaz padhle. Badi fazeelat namaz padhna hai.

Is se bhi maaloom hua ke pahle se masjid ka vajood tha aur us se falasteen me maujood Masjid Aqsa hai aur jo log ye kahte hai ke masjid thi hi nahi ya us se muraad Taif ki masjid hai to ye bilkul ghalat baat hai.

5. Paanchveen baat ye ke sab log is baat se khoob vaakhif hai ke musalmaano ka Qiblah awwal falasteen me maujood Masjid Aqsa hai. Makkah aur Madina me bhi kayi din Aap ﷺ Masjid Aqsa ka rukh karke namaz ada ki. Koyi bhi is baat ko maan hi nahi sakta ke musalmaano ka Qiblah awwal Taif ki masjid ho.

Qulasa kalaam ye ke maine ibteda me Quraan ke teen maqaamaat ka zikar kiya jisme isra va meraj ka zikar kiya gaya hai aur ye baat bilkul ghalat hai ke isra va meraj ka taallukh taif se hai, kyu ke kisi meraj kisi mafsar aur na kisi hi muhaddis ne is tarah ki koyi baat nahi kee hai. Is tarah is par bahas karna time waste karna hai.

Lekin choonke is tarah ki baat internet par aahista aahista baat zyada phail rahi thi aur kayi naujawaano ne mujhse ye sawaal kiya to mai munasib samjha ke is par radd karoon taake kisi ke zahan me koyi ishkaal baakhi na rahe.

Aur jo log haqayeq se vaakhif hai to vo log is par radd karne ko apne time ka zaaya samajhte hai. Ye sab ishkaalaat ko bilkul hi kachre ke dabbe me daalne ke laayaq hai, kyu ke inka haqeeqat se koyi taallukh nahi hai.

Bas mera maqsad naujawaano ke shubhaat ka izaala tha, Allaah Taala se dua hai vo hame raahe raast par qaayam rakhe, Aameen.

Editor-in-chief of the website

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Shaikh Arshad Basheer Umri Madani Wafqallah

8A. Sawaal : Kya “Attahyaat” ek guftagoo aur Discussion hai jo meraj ke waqt Allaah aur Rasool ke darmiyaan hua?

Jawaab : Alhamdulillah Rabbil Aalameen, Was salaatu was salaamu ala Rasooli hil ameen, va Alaa ilaaha va ashaabi ajmayeen, Amma Baad :

Aaj ka Internet aur Whatsapp par ye qissa bade zor va shor se phailaya jaa raha hai ke :

“Attahyaat”

Dar asal ye Allaah ke Nabi ﷺ aur Allaah Taala ke darmiyaan jo manaajaat aur guftagoo Discussion hua hai vo hai. Ye vo ek Discussion hai jo meraj ki raat Allaah ke Nabi ﷺ aur Allaah Taala ke darmiyaan hua ke ek taraf Allaah ke Nabi ﷺ kuch sawaalaat kar rahe the, doosri taraf Allaah Taala jawaab de rahe hai.

Jab aap : Attahyaat padhte hai to poore Discussion ko dimaagh me rakh kar padhenge to aap ko Attahyaat ka maani aur matlab samajh me aayega.

Dar asal ye baat bilkul ghalat hai, khurafaat hai. ne is qisse ko poori tarah bayaan karne ke baad kaha ke baaz fiqhi kitabon ke andar baaz logon ne attahyaat ke ziman is vaakhiye ko zikar kiya, lekin iski koyi asal nahi, laahoula.

Aur is committee ke nigraan Shaik Bin Baaz Rahimahullah aur Abdur Razzaq Afeefi Rahimahullah, Ibn Adyaan aur Abdullah bin Qa’ood – jaise kubbaar Ulama Kraam ne tahqeeq karne ke baad kaha ke uski koyi asal nahi aur mazeed kaha Sahi Bukhari, Hadees no. 6328, Sahi Muslim, Hadees no. 402 se ye vaakhiya takraata hai. Bukhari va Muslim me Allaah ke Nabi ﷺ ne Ibn Masood ko baa qaayidah attahyaat kaise sikhaaya poori tafseelaat maujood hai :

Hazrat Abdullah bin Masood Raziallahuanhu farmaate hai ke,

Arabic text

Ham namaz me ye kaha karte the ke Allaah par salaam ho, falaan par salaam ho. Fir Nabi Kareem ﷺ ne hamse ek din farmaya ke Allaah khud salaam hai, isliye jab tum namaz me baitho to ye padha karo, (**Attahyaatu Lillahi.....Saaliheen**), tak isliye ke jab tum ye kahoge to aasmaan va zameen me maujood Allaah Taala ke har saaleh bande ko (ye salaam) pahuchega. (**Ash hadu Allah Ilaaha illallahu va**

ash hadu anna Muhammadan abduhu va rasooluhu), iske baad sana me iqtiyaar hai jo dua chaho padho.

Attahyaat Allaah ke Nabi ﷺ ne Sahaba Kraam ko aise hi sikhaaya aur Sahaba ne Taabeyeen ko aise hi sikhaaya aur Taabeyeen ne Tabe Taabiyeen ko aise hi sikhaaya, kisi ne us meraj vaale vaakhiye ko zikar nahi kiya.

Attahyaat ke baare me jo man gadhant qissa hai use bayaan karne se parhez karna chahiye, kyu ke Nabi Kareem ﷺ ne farmaya : **arabic text**

Kaafi hai aadmi ke jhoota hone ke liye ye ke jo sune usko bayaan kare. **(Sahi Muslim:5)**

Is Hadees me us aadmi ke liye tambee hai jo baat bhi sunta hai baghair tahqeeq karke phaila deta, aisa aadmi jhoota hai, Allaah Taala hame jhoot se bachaye, khaas taur se Allaah ke Nabi ﷺ ki taraf jhooti Hadees mansoob karne se, Aameen.

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Shaikh Arshad Basheer Umri Madani Wafqallah

9. Sawaal : Meraj ki raat me Allaah ke Nabi ﷺ ko **raveet haasil huyi ya nahi? Kya Allaah ke Nabi ﷺ ne Allaah Taala ko dekha ya nahi dekha?**

Jawaab : Alhamdulillah Rabbil Aalameen, Was salaatu was salaamu ala Rasooli hil ameen, va Alaa ilaaha va ashaabi ajmayaan, Amma Baad :

Hazrat Aisha Raziallahuanhu ka hame mash'hoor jumla milta hai ke :

Arabic text

Aisha ne vaazeh taur par ye kaha jisne tumko ye bayaan kiya ke Muhammad ﷺ ne apne Rab ko dekha to usne jhoot kaha kyu ke Quraan Majeed me Allaah Taala kah rahe hai : **(LAA TUDRIKUHUL ABSAAR)** ke Allaah Taala ko ye aankhen paa nahi sakti, duniya me Allaah Taala ne aankhon me itni taaqat nahi dee ke vo Allaah Taala ko paa sake yaani Allaah Taala ko dekh sake.

Haan aakhirat me Allaah Taala ko dekhenge, jaisa ke chaand ko dekhne me takleef nahi hoti vaise hi dekhne me Allaah Taala taaqat badha denge to aakhirat me Allaah Taala ki raveet haasil hogi. Momino ko Allaah Taala ne' mat ke taur par jannatiyon ko momino Allaah Taala ata karenge, aakhirat ka inkaar nahi hai lekin duniya me Allaah ke Nabi ﷺ ne dekha ho to hazrat Aisha ne do tok andaaz me vaazeh andaaz me aap ne aqeedah bayaan kar diya ke Allaah ke Nabi ﷺ ne Allaah Taala ko nahi dekha hai to, Sahi Bukhari, Hadees no. 6832, Kitab ut Tawheed aap padh kar dekh sakte hai. Abu Zar se rivayat hai : **arabic text**

Ke maine Rasoolullah se poocha : _____ ?

Ke kya Aap ﷺ ne apne Rab ko dekha?

Arabic text

Is se pata chala aap ko koi bhi vaazeh daleel nahi milti ke Allaah ke Nabi ﷺ ne meraj ki raat me apni aankhon se "raveet ain" yaani aankhon se Allaah ke Nabi ﷺ ne Allaah Taala ko dekha. **(Sahi Muslim:261)**

Aur mash'hoor Ibn Abbas ki taraf se ye mansoob hai ke vo is baat ke qaayal the ke Allaah ke Nabi ﷺ ne Allaah Taala ko dekha ; to is baare me Imam Ibn Taimiyah Rahimahullah ne jawaab diya, Ibn Qayyim Rahimahullah ne Ibn Taimiyah Rahimahullah ka jawaab "**_____**" jild no, 1, safa no. 12 par naqal farmaya, kaha ke Aisha aur Ibn Abbas me jo iqtelaaf tha vo kyi haqeeqi iqtelaaf nahi tha vo sirf samajh ka iqtelaaf tha, misaal ke taur par Aisha ne jo inkaar kiya :

Arabic text

Aisha ne jo inkaar kiya ke Allaah ke Nabi ﷺ ne nahi dekha vo Aap ﷺ ne aankhon se dekhne ka inkaar kiya aur

Arabic text

Ibn Abbas ne jab dekhne ki baat kahi to vo dar asal vo Context aur samajhne ka jo taallukh vo ye ke Aap ﷺ ne khwaab me dekha yaani Aap ﷺ ne jo dekha vo khwaab ka dekhna muraad hai, dil se dekhna muraad hai na ke aankh se dekhne ke baare me unhone kuch kaha.

To lihaza “ ” aur “ ” dil se dekhna aur aankhon se dekhne me bada farq hota hai, arabi lughat ke aitebaar se, lihaza haqeeqi taur par Sahaba Kraam me is masle ko lekar koyi bhi iqtelaaf nahi tha, ye iqtelaaf bahut baad me paida hua, unhone in alfaaz se apni baat ko saabit karne ke liye Ibn Abbas ke double double do maani jiske andar maani double maani aa raha tha, unhone apni matlab ki baat nikaalne ki koshish kee varna Ibn Abbas bhi haqeeqi taur par unhone bhi kahi par bhi aankh se dekhne ka daawa nahi kiya.

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10. Sawaal : Meraj ki raat Nabi ﷺ ko kitne tohfe diye gaye? Aur unse mutaallikh kuch ishkaalaat ka izaala keejiye.

Jawaab : Alhamdulillah Rabbil Aalameen, Was salaatu was salaamu ala Rasooli hil ameen, va Alaa ilaaha va ashaabi ajmayeen, Amma Baad :

Allaah ke Nabi Kareem ﷺ ko meraj ki raat teen tohfe diye gaye :

1. Pahla tohfa khavateem Soorah Baqarah ki aakhri do aayaten, aayat no. 285 aur 286.
2. Doosra tohfa Salatul Qamsah yaani paanch namazen.
3. Teesra tohfa jisne shirk na kiya ho aur kabeerah gunah ka irtekaab na kiya ho uske liye maghfirat ka elaan.

Yahaan par ek ishkaal paida hota hai ke kya kabeerah gunah karne vaale ki maafi hogi ya nahi?

Ahle Ilm farmaate hai ke kabeerah gunah ke murtakib ki maafi mumkin hai sivaaye shirk ke, kyu ke Allaah Taala ne farmaya :

(INNALLAHA LAA YAGHFIRU AN YUSHRAKA BIHI VA YAGHFIRU MAA DOONA ZAALIKA LIMAY YASHAA)

Yaqeenan Allaah Taala apne saath shirk kiye jaane ko nahi baqsh'ta aur uske siva jise chahe baqsh deta hai. **(An Nisa:4/48)**

Allaah Taala shirk ko kabhi maaf nahi karenge, lekin shirk ke alaava jo bhi gunah hai, Allaah use maaf kar sakte hai, agar vo zindagi me toubah karle, shirk aur kufr se bhi Allaah Taala maaf kar sakte hai, jaisa ke kayi Sahaba Kraam pahle kufr ki haalat me the, jab unhone toubah kee to vo Raziallahuanhum kah laaye.

Iska matlab ye nikla ke marne aur ghar ghare mout aane se pahle, sooraj maghrib se tuloo hone se pahle tak toubah ka darwaaza khula hai, agar koyi shirk ya kufr se toubah kar leta hai to Allaah Taala use maaf kar dete hai, lekin agar koyi haalate shirk me mar gaya to uski baqshish nahi hogi.

Iske alaava kabeerah aur sagheerah gunah ka murtakib ye Allaah Taala ki mashiyyat par mauqoof hai, Allaah Taala chahe use maaf karde ya chahe azaab me muhtala karen ye maamla khaalis Allaah Taala ke hawaale hai.

Doosra ishkaal ye ke Quraan saara zameen par naazil hua, unme se kuch Sooraten Makki me aur kuch Madani, lekin khavaateem Sooratul Baqarah me, kya kaha jaaye?

Baaz Ahle Ilm ne kaha ke ye **samaavi** hai.

Lekin deegar Ahle Ilm ne kaha ke muqtaarif rivaayatene padhne se pata chalta hai ke in aasmaan me elaan hua, lekin vo zameen par hi naazil kee gayi.

Baaz Ahle Ilm ne kaha vo aasmaan me bhi naazil huye aur zameen me bhi naazil huye, yaani inka nuzool do martaba naazil hua, jis tarah Soorah Fatiha ka hua.

Sahi Muslim, Hadees no. 806 me mazkoor hai.

Arabic text

Sayyidina Abdullah bin Abbas Raziallahuanhuma ne kaha ke, ek din Jibrayeel Alaihissalaam Nabi ﷺ ke paas baithe huye the ke, ek aawaaz bade zor ki suni darwaaza khulne ki aur apna sar uthaaya. Aur Jibrayeel Alaihissalaam ne kaha ke, ye ek darwaaza hai aasmaan ka ke aaj khula hai aur kabhi nahi khula tha, magar aaj ke din, fir us se ek farishta utra aur Jibrayeel Alaihissalaam ne kaha ke, ye farishta jo zameen par utra hai kabhi nahi utra, sivaaye aaj ke. Aur usne salaam kiya aur kaha khush khabri ho Aap ﷺ ko, do nooron ki ke Aap ﷺ ko inaayat huye hai aur Nabiyon me se kisi Nabi ko nahi mile, sivaaye Aap ﷺ ke, ek Soorah Fatiha hai aur doosra Soorah Baqarah ka khaatma. Koyi haraf isme se tum na padhoge ke uski maangi huyi cheez tumhe na mile.

Allahu Akbar ye Nabi Kareem ﷺ ke khasayes me se hai ke, Aap ﷺ aise do noor ata kiye jo Aap ﷺ se qabl kisi ko nahi diye gaye the :

1. Pahla Noor Fatiha : Al Kitab is se aap andaza laga sakte hai ke Soorah Fatiha ki kitni badi fazeelat hai.
2. Doosra Noor khavaateem Soorah Baqarah, yaani Soorah Baqarah ki aakhri do aayaten.

Aur ek rivaayat padhne se pata chalta hai, Sahi Muslim hi ki Hadees no. 125 me ke asbaabe nuzool me khavaateem Soorah Baqara Madina me naazil huye :

Arabic text

Sayyidina Abu Hurairah Raziallahuanhu se rivaayat hai, jab Rasoolullah ﷺ par aayat utri (**ALLAHI MAA FIS SAMAAVAATI VAMA FIL ARZI VA IN TUBDU MAA FEE ANFUSUKUM AV TUQFOOHU YUHAASIBKUM BIHILLAHA FA YAGHFIRU LIMAN YASHAA'U VA YUAZZIBU MAN YASHAA'U VALLAHU ALA KULLI SHAI'IN QADEER**) [Baqarah:284], aakhir tak yaani "Allaah hi ka hai jo ke hai aasmaano aur zameen me aur agar tum khol do apne dil ki baat ko ya chupao usko, Allaah Taala hisaab karega uska tumse fir baqsh dega jisko chahega aur azaab karega, jisko chahega aur Allaah har cheez par qudrat rakhta hai." To giraan guzri Rasoolullah ﷺ ke ashaab Raziallahuanhum par, aur vo aaye Rasoolullah ﷺ ke paas, fir baith gaye ghutno par aur kahne lage : Ya Rasoolullah ! Ham ko hukum hua un kaamo ke karne ka jinki hame taaqat hai jaise Namaz, Roza, Sadqah, ab aap par ye aayat utri aur is par amal karne ki

ham me taaqat nahi (yaani apne dil par hamara zor nahi chalta ke bure shaitaani vasvase bilkul na aane paaye) Rasoolullah ﷺ ne farmaya : “Tum kya chahte ho ke aisa kahoon jaise pahle dono kitaab vaalon (yahood va nasara) ne kaha (jab Allaah ka hukum suna) **(SAMEE’NA VA ASAINAA)** “suna hamne aur na farmaani kee” (yaani hamne tera hukum suna par ham us par amal nahi karenge) balke yoon kaho **(SAMEE’NA VA ATAINAA GHUFRAANAKA RABBANA VA ILAIKAL MASEER)** “Suna hamne aur maan liya. Baqsh de hamko, Aye Hamare Maalik! Teri hi taraf hamko jaana hai.” Ye sunkar Sahaba Raziallahuanhum ne kaha : **(SAMEE’NA VA ATA’ANA GHUFRAANAKA RABBANA VA ILAIKAL MASEER)** “Suna hamne aur maan liya, baqsh de hamko Maalik hamare! Teri hi taraf hamko jaana hai.” Jab logon ne ye kaha aur apni zabaan se nikaala, iske baad hi ye aayat utri, **(AAMANAR RASOOLU BIMA UNZILA ILAIHI MIR RABBIHI VAL MU’MINOON KULLUN AAMANA BILLAHI VA MALAAYIKATIHI VA KUTUBIHI VA RUSULIHI LAA NUFARRIQU BAINA AHADIM MIR RUSULIHI VAQAALOO SAM’EENA VA ATAA’NA GHUFRAANAKA RABBANA VA ILAIKAL MASEER)** [Baqarah:285] Aakhir tak yaani “Eemaan laaya rasool us par jo utaara uski taraf uske maalik ke paas se aur eemaan laaye momin bhi, sab eemaan laaye Allaah par aur uske farishton par, uski kitabon par aur uske rasoolon par, ham aisa nahi karte ke ek rasool ko maane aur ek ko na maane (jaise yahood aur nasara ne kiya) aur kaha unhone hamne suna aur maan liya, baqsh de hamko, Aye Hamare Maalik, tere hi paas hamko jaana hai.” Jab unhone aisa kiya to Allaah Taala ne (apne fazal aur karam se) is aayat ko (yaani – **VA IN TUBDOO MAA FEE ANFUSUKUM** – ko) mansooq kar diya aur ye aayat utaari : **(LAA YUKALLIFULLAHU NAFSAN ILLA VUS’AHA LAHAA MAA KASABAT VA ALAIHAA MAK TASABAT RABBANA LAA TUVAAKHIZNA INNA SEENA AU AKHTA’ANA)** “Allaah kisi ko takleef nahi deta magar uski taaqat ke mawafikh, kisi ko usi ki nekiyaan kaam aaye aur us par us ki buraiyon ka bojh hoga. Aye Hamare Maalik! Mat pakad hamko agar ham bhool ya chook jaayen.” Maalik ne farmaya : **(RABBANA LAA TAHMIL ALAINA ISRAN KAMA HAMALTAHOO ALALLAZEENA MIN QABLINA)** “Aye Hamare Maalik! Mat laad ham par aisa bojh jaise laada tha toone aglon par (yahood par, fir unse na ho saka. Unhone naa farmaani kee)” Maalik ne farmaya : Achcha – **(RABBANA VALAA TUHAMMILNAA MAALAA TA’AQATALANA BIH)** Maalik ne farmaya : Achcha – **(VAA’FU ANNA VAGHFIR LANA VAR HAMNA ANTA MOULANA FANSURNAA ALAL QOUMIL KAAFIREEN)** “Aur maaf karde hamare khatayen

aur baqsh de hamko aur raham kar ham par, too hamara maalik hai, madad kar hamari un logon par jo kaafir hai.” Parwardigaar ne farmaya: Achcha. **(Sahi Muslim:125)**

Mazkoora Hadees se pata chalta hai ke anjaane me kee gayi khatayen aur ghaltiyan maaf kar dee jaati hai aur khavaateem Soorah Baqarah me ummat ke liye hamdardi aur rahmat ka paighaam hai, isme ummat ke liye seene me uthne vaale jo sawaalaat the uske tashfi baqsh jawaabaat bhi hai.

Is se ye baat bhi saabit huyi khavaateem Soorah Baqarah Madina me naazil huyi, yaani vo zameen par naazil huyi.

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11. Sawaal : Meraj ki raat ke baaz man gadhant aur be bunyaad baaten aur vaakhiyaat jo Aap ﷺ ki taraf mansoob kiye gaye hai ; inki nishaandehi farmayen? Taake ham unse bach saken.

Jawaab : Alhamdulillah Rabbil Aalameen, Was salaatu was salaamu ala Rasooli hil ameen, va Alaa ilaaha va ashaabi ajmayeen, Amma Baad :

Vaakhiya 1 : Baaz qissa go hazraat farmaate hai Aap ﷺ ne dekha kuch auraton ko saron ke bal latkaaya gaya, Aap ﷺ ne farmaya, ye vo auraten jinhone duniya me apne baalon ko khula rakha tha.

Ye man ghadant baat hai, iski koyi asal nahi.

Dar asal meraj ke vaakhiye ko bahut saaare logon ne daraane ke liye istemaal karte hai aur isme apni taraf se bahut saari baaten Add karte hai.

Qissa go vaayizeen isko itna bayaan kiya ke log use sach samajhne lage hai, hame is tarah ki baaten bayaan karne se parhez karna chahiye kyu ke Nabi Kareem ﷺ ne farmaya :

Jo mujh par jhoot baandhe uska thikaana jahannam hai. **(Sahi Muslim:3)**

Dar asal ye baat "Shab Al Eemaan" Imam Baihaqi Rahimahullah ki kitab, hadees no. 6326 me mazkoor hai. Allama Albani Rahimahullah "Zayeef Al Jaame Al Sagheer" Hadees no. 1440 me isko zayeef kaha hai.

Khavaateen ko daraane ke liye zaroori nahi hai ke ham jhoote qisson ka sahara le, jo khatoon be parda ho kar ghar ke baahar nikalti hai, Quraan aur Sahi Ahadees me use parda karne ka hukum diya gaya, na karne ki soorat me uske liye kaafi vayeeden aayi, ham unhe bayaan kare, jaisa ke Allaah Taala soorah Ahzaab, soorah no. 33 ki aayat no. 59 me farmaya :

(YA AYYUHAN NABIYYU QUL LI AZVAAJIKA VA BANAATIKA VA NISAAYIL MU'MINEENA YUDNEENA ALAIHIM MIN JALAABI BIHINNA ZAALIKA ADNAA AY YOO'RAFNA FALAA YOOZAINA VAKAANALLAHA GHAFLOORAR RAHEEMA)

Aye Nabi! Apni biwiyon se aur apni sahabzaadiyon se aur musalmaano ki auraton se kah do ke vo apne oopar apni chaadaren latka liya karen, is se bahut jald unki shanaakht ho jaaya karegi, fir na satayi jaayengi, aur Allaah Taala baqshne vaala meherbaan hai. **(Soorah Ahzaab:33/59)**

Soorah Noor, soorah no. 24 aayat no. 31 me farmaya :

(QUL LIL MU'MINAATI YAGHZUZNA MIN ABSAARIHINNA VA YAHFAZNA FUROOJAHUNNA VALAA YUBDEENA ZEENATAHUNNA ILLA MAA ZAHARA MINHA VAL YAZRIBNA BI HUMOORIHINNA ALAA JUNOOBIHINNA VALAA YUBDEENA ZEENATAHUNNA ILLA LIBO'OLATIHINNA AU AABAYIHINNA AU AABAYI BU'OOLATIHINNA AU ABNAAYIHINNA AU ABNAAYI BU'OOLATIHINNA AU IQVAANIHINNA AU BANI IQVAANIHINNA AU BANI AQAVAATIHINNA AU NISAAYIHINNA AU MAA MALAKAT AIMAANUHUNNA AVITTABI YE'ENA GHAIRI ULIL IRBATI MINAR RIJAALI AVIT TIFLILLAZEENA LAM YAZHARU VA ALAA AURAATIN NISAAYI VALAA YAZRIBNA BI UR JULEEHINNA LI YU'LAMA MAA YUQFEENA MIN ZEENATIHINNA VATOOBU ILALLAHI JAMEE'A AYYUHAL MU'MINOONA LA ALLAKUM TUFLIHOON)

Musalmaan auraton se kaho ke vo bhi apni nigaahen neechi rakhe aur apni ismat me farq na aane de aur apni zeenat ko zaahir na karen, sivaaye uske jo zaahir hai, aur apne girebaano par apni odniyaan daale rahe, aur apni aaraayish ko kisi ke saamne zaahir na karen, sivaaye apne khaavindo ke ya apne vaalid ke ya apne qasar ke ya apne ladkon ke ya apne khaavind ke ladkon ke ya bhaiyon ke ya apne bhateejon ke ya apne bhaanjon ke ya apne mel jol ki auraton ke ya ghulamo ke ya aise naukar chaakar mardon ke jo shahvat vaale na ho ya aise bachchon ke jo auraton ke parde ki baaton se mutla'a nahi. Aur is tarah zor zor se paav maar kar na chale ke unki posheeda zeenat maaloom ho jaaye, Aye Musalmaano! Tum sabke sab Allaah ki janaab me toubah karo taake tum najaat paavo. **(Soorah Noor:24/31)**

Aur Hadees me hai, **an abi Hurairah, qaal: Qaala Rasoolullah ﷺ : arabic text**

Sayyidina Abu Hurairah Raziallahuanhu se rivaayat hai, Rasoolullah ﷺ ne farmaya : “Do qismen hai dozakhion ki jinko maine nahi dekha : Ek to vo log jinke paas kode hai bilon ki dumo ki tarah ke logon ko us se maarte hai. Doosre vo auraten hai jo pahanti hai magar nangi hai (yaani satar ke laayakh aaza khule hai aise baareek hote hai jinme se badan nazar aata hai to goya nangi hai) seedhi raah se bahkaane vaali, khud bahakne vaali, unke sar bakhti (ek qism hai oont ki) oont ki kohaani ki tarah ek taraf jhuke huye hai vo jannat me na jaayengi, balke uski khushboo bhi unko na milegi, haalanke jannat ki khushboo itni door se aati hai. **(Sahi Muslim:2128)**

Is tarah ki aayaat aur Ahadees bayaan karke unhe naseehat karen, man ghadant baaton ka sahara na le.

Yahaan **zimna** ek baat batana chahta hoon ke baaz auqaat qavaateen is maamle me itni shadad barten hai ke ghar ke andar bhi jahaan be pardagi ka andesha na ho, sar par odhni odne ki saqt ahtemaam karti hai aur sar khula rakhne ko aib samjhti hai. Agar ghair mahram mard na ho sirf auraten hi ho to vahaan sar khula rakhne me koyi harj nahi hai, shariyat me iski mamaaniyat nahi hai.

Vaakhiya 2 : Isi tarah ye bhi kaha jaata hai ke “Saqratul Bait” yaani Baitul Maqdis ke paas jo saqrah jo chattaan hai vo hawa me hai.

Baat aisi nahi hai, dar asal baat ye hai ke vo Saqratul Bait, Baitul Maqdis ke paas ki chattaan oopar se judi huyi hai aur neechे se aap ko judi huyi nazar nahi aati,

isliye hame aisa lagta hai jaisa ke vo hawa me hai. Iska ek hissa doosre hisse se mila hua hai, lekin hame neech se nazar nahi aata.

Vaakhiya 3 : Meraj ki raat ke man ghadant baaton me se ye bhi hai ke _____ yaani firoun ki beti ki **kangi** karne vaali aur khayaal rakhne vaali ek aurat ki khushboo Nabi Kareem ﷺ ko aayi.

Jab vo Islam qubool kee aur Moosa par eemaan laayi to firoun ne ghusse me aakar kaha ke Moosa aur uske Rab ka inkaar kar varna mai tujhe saza doonga to usne inkaar kar diya to firoun sab ahle eemaan ko jalaane ka hukum diya, jab us aurat ki baari aayi to usne apne chote bachche ko dekh kar aag me koodne se thoda tazabzub ka shikaar huyi to uske bachche ne kaha ke aag me kood jao.

Shaikh Albani Rahimahullah ne “Al Zayeebah” me Hadees no. 6400 me is par tafseeli guftagoo karne ke baad ise zayeeb kaha hai aur “Zayeebah Jaame Al Sagheer” Hadees no. 4772 me bhi isko zayeeb qaraar diya hai. Lekin Shaikh Shuaib al **Arnaawat** ne isko hasan kaha hai.

Baaz kitabon me aur Net par aaj kal ye vaakhiya zyada gardish kar raha hai, lekin ahle ilm ne isko qubool nahi kiya.

Sahi Bukhari ki ek rivaayat jinme teen chote bachchon ka bachpan me baat karne ka zikar maujood hai, lekin isme bhi is vaakhiya ka tazkirah nahi hai.

Arabic text

Abu Hurairah Raziallahuanhu ne kaha ke Nabi Kareem ﷺ ne farmaya “ god me teen bachchon ke siva aur kisi ne baat nahi ki. Awwal Eesa Alaihissalaam (doosre ka vaakhiya ye hai ke) Bani Israyeel me ek buzurg the, naam **Jareej** tha. Vo namaz padh rahe the ke unki maa ne unhe pukaara. Unhone (apne dil me) kaha ke mai vaalidah ka jawaab doon ya namaz padhta rahoon? Is par unki vaalidah ne (ghussa ho kar) bad dua kee : Aye Allaah! Us waqt tak ise maut na aaye jab tak ye zaaniya auraton ka muh na dekhle. **Jareej** apne ibaadat khaane me raha karte the. Ek martaba unke saamne ek faahisha aurat aayi aur unse badkaari chahi, lekin unhone (uski khvaahish पूरी karne se) inkaar kiya. Fir ek charvaah ke paas aayi aur use apne oopar qaaboo de diya, is se ek bachcha paida hua. Aur usne un par ye tohmat dhari ke ye Jareej ka bachcha hai. Unki qoum ke log aaye aur unka ibaadat khaana tod diya, unhe neech se utaar kar laaye aur unhe gaaliyaan dee. Fir unhone vazoo karke namaz padhi, uske baad bachche ke paas aaye aur us se

poocha ke, tera baap koun hai? Bachcha (Allaah ke hukum se) bol pada ke charvaaha hai, is par (unki qoum sharmindah huyi aur) kaha ham aap ka ibaadat khaana sone ka banayenge. Lekin unhone kaha hargiz nahi, mitti hi ka banega (teesra vaakhiya), ek Bani Israyeel ki aurat thi, apne bachche ko doodh pila rahi thi. Qareeb se ek sawaar nihaayat izzat vaala aur khush posh guzra. Us aurat ne dua ki : Aye Allaah! Mere bachche ko isi jaisa bana de, lekin bachcha (Allaah ke hukum se) bol pada ke, Aye Allaah! Mujhe isi jaisa na banana. Fir uske seene se lag kar doodh peene laga. Abu Hurairah Raziallahuanhu ne bayaan kiya ke, Jaise mai is waqt bhi dekh raha hoon ke, Nabi Kareem ﷺ apni ungli choos rahe hai (bachche ke doodh peene ki kaifiyat batlaate waqt) fir ek baandi uske qareeb se le jaayi gayi (jise unke maalik maar rahe the) to us aurat ne dua kee ke, Aye Allaah! Mere bachche ko isi jaisa na banana. Bachche ne fir uska pastaan chod diya aur kaha ke, Aye Allaah! Mujhe isi jaisa bana de. Us aurat ne poocha, aisa too kyu kah raha hai? Bachche ne kaha ke, vo sawaar zaalimon me se ek zaalim shakhs tha aur is baandi se log kah rahe the ke tumne chori ki aur zina kiya, haalanke usne kuch bhi nahi kiya tha. **(Sahi Bukhari:3436. Sahi Muslim:2550)**

In teeno me firoun ki beti ki kangi karne vaale us khaatoon ke is vaakhiye me jisme bachche ne baat kee hai ye bhi zikar nahi hai.

Soorah Burooj me maujood qissa ashaabul **aqrod** me ek chote bachche ne maa se kaha ke, tum aag me kood jaao, ye bhi sahi nahi hai.

Aur isi tarah Yusuf par jab tohmat lagi to ek chote bachche ne gawahi dee, to vo qissa bhi sahi rivaayat se saabit nahi hai.

Ek aur baat jo qaabile radd hai vo ye ke baaz log kahte hai ke Allaah ke Nabi ﷺ arsh se bhi aage chale gaye the yahaan tak ke Aap ﷺ ne apne pair ke na'al bhi nikaal diye, vo sab man ghadat baaten hai, is se apne aap ko door rakhna chahiye.

Khulasa kalaam ye hai ke meraj ki raat ke vaakhiyaat choonke aamun naas ke paas bahut zyada dilchaspi ka ba'as bane huye hai to aksar log isme logon ko daraane dhamkaane ke liye man ghadat Hadeesen zyada bayaan karte hai. ye ghalat hai, Quraan aur Sahi Ahadees me jo cheezen mazkoor hai unhe bayaan karna chahiye aur deen ke naam par jo bhi cheez aati hai use Check karen.

Editor-in-chief of the website

12. Sawaal : Isra aur Meraj ki raat Allaah ke Nabi ﷺ tamaam Ambiya Kraam Alaihimussalaam ko jo Imaamat karayi, aaya vo urooj e aasmaan se pahle karayi ya nuzool e aasmaan ke baad?

Jawaab : Alhamdulillah Rabbil Aalameen, Was salaatu was salaamu ala Rasooli hil ameen, va Alaa ilaaha va ashaabi ajmayeen, Amma Baad :

Is silsile me hame ahle ilm ke teen aqwaal milte hai :

- 1) Imam Nawawi Rahimahullah ne kaha ke dono ka imkaan hai. Yaani urooj e aasmaan se pahle bhi aur nuzool e aasmaan ke baad bhi. Aur is par kisi ne radd nahi kiya.
- 2) Ibn Hajar Rahimahullah, fathul Baari, jild no. 7, safa no. 289 me farmaate hai, yahi zaahir hota hai ke ye urooj se pahle ka vaakhiya hai, yaani aasmaan ki taraf jaane se pahle Imaamat e Ambiya Alaihimussalaam ka vaakhiya pesh aaya.
- 3) Ibn Kaseer Rahimahullah ki raay ye hai ke ye nuzool ke baad hi hua hoga, kyu ke jab Aap ﷺ aasmaan ki taraf gaye to Ambiya Kraam Alaihimussalaam ne poocha ke ye koun hai?

Iska matlab ye nikla ke Aap ﷺ nuzool e aasmaan ke baad hi Ambiya Alaihimussalaam ki imaamat karayi, agar aap pahle hi karayi hoti to koyi bhi Nabi ye nahi poochta ke ye koun hai?

Bahar kaif is silsile me Ulama Kraam ke teen aqwaal va aara the, maine unhe aap ke saamne rakh diya.

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Shaikh Arshad Basheer Umri Madani Wafqallah

13. Sawaal : Allaah ke Nabi ﷺ ne Ambiya Kraam Alaihimussalaam se jo mulaaqaat kee, unki roohon se kee ya un ajsaam se?

Jawaab : Alhamdulillah Rabbil Aalameen, Was salaatu was salaamu ala Rasooli hil ameen, va Alaa ilaaha va ashaabi ajmayeen, Amma Baad :

Ibn Rajab al Hambali Rahimahullah iska jawaab dete huye kaha ke, Aap ﷺ ne Ambiya ki roohon se mulaaqaat kee, sivaaye Ibn Maryam Alaihissalaam ke Aap ﷺ ne unse jism aur rooh ke saath mulaaqaat ki, kyu ke Allaah Taala ne aap ko aasmaan me zinda jism samet utha liya aur aap qareeb qiyamat dobara duniya me aayenge.

Ibn Hajar Rahimahullah ne bhi aisi hi baat kahi ke, saare Ambiya Kraam Alaihimussalaam ki roohon se Aap ﷺ ki mulaaqaat huyi, sivaaye Ibn Maryam Alaihissalaam ke, unse jism aur rooh ke saath Aap ﷺ ki mulaaqaat huyi.

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14. Sawaal : Isra va Meraj ke waqt nabi ﷺ ke haalaat aur Background kya tha?

Jawaab : Alhamdulillah Rabbil Aalameen, Was salaatu was salaamu ala Rasooli hil ameen, va Alaa ilaaha va ashaabi ajmayeen, Amma Baad :

- Meraj ka vaakhiya pesh aane se pahle Nabi ﷺ ko pai dar pai lagaataar ghamo aur dukho ka saamna karna pada, misaal ke taur par kuffare quraish ne Aap ﷺ ka aap ke khaandaan vaalon ne, madad karne vaalon ne, aur aap par eemaan laane vaalon ka Shaabe Abi Taalib me Boycott kiya. Aap ﷺ baaz muhaddiseen ke qoul ke mutabikh do saal aur Ibn Hajar Rahimahullah aur aksar muhaddiseen ke qoul ke mutabikh teen saal tak shaabe abi taalib me rahe. Aap ﷺ aur Aap ke saathiyon ke baare me kuffare quraish ne elaan kar diya ke koyi unse tijaarat, len den vaghairah nahi karega, is se unhe kaafi takleefen uthaani padi, bhook lagne par patte aur jaanwaron ke chamde khaana pada, koyi Support karne vaala nahi tha, aakhir kaar Allaah Taala ki madad se teen saal baad ye **maqaatiyah** Boycott khatam hua.
- Abhi is takleef se nikal bhi nahi paaye the ke uske kuch dino ke baad hazrat Khadijah Raziallahuanha ki vafaat huyi.
- Hazrat Khadijah Raziallahuanha ki vafaat ke kuch dino baad Big Supporter khoob saath dene vaale Aap ﷺ ke chacha hazrat Abu Talib ki vafaat huyi. In do bade hastiyon ke vafaat se Aap ﷺ bahut gham zadah ho gaye, yahaan tak ke mouriqeen ne is saal ka naam “Aamul Hazan” yaani gham ka saal pad gaya.

Note : Yahaan ek baat zahan nasheen karna chahiye ke hazrat Khadijah Raziallahuanha aur Abu Taalib ki vafaat se Aap ﷺ insaan hone ke naate bahut zyada gham zadah huye, lekin us saal aamul hazan kahna Nabi ﷺ, Sahaba Kraam, Taabeyeen Rahimahullahuanhum aur na hi kubbaar ayimma se saabit hai, ye baad ki paidaavaar hai.

Shaikh Muhammad bin Abdullah Al **Aushan** ne apni kitab me _____ isi tarah deegar muhaddiseen ne bhi kaha ke us saal ko aamul hazan kahna sahi rivaayaat se saabit nahi hai.

Isi tarah Allaah ke Nabi ﷺ ko Taif ke safar me kaafi aziyyaton ka saamna karna pada.

***In haalaat me Allaah Taala ne Nabi ﷺ ko dhaaras baandhne aur tasalli dene ke liye Aap ﷺ ko Isra va Meraj karayi gayi, Aap ﷺ ko aasmaan me le jaaya gaya, badi badi nishaniyaan aur M’ujuzaat dikhaye gaye.

Allaah ke Nabi ﷺ Allaah par eemaan, bharosa, tawakkal aur muhabbat ki khaatir in saari takleef bardaasht kiya, itni takleef ke bavajood Aap ke paaye sabaat me koyi kami nahi aayi, Aap haq par date rahe aur logon ko uski

taraf daawat dete rahe, isiliye Aap ka shumaar Ulul Azm Ambiya me se hota hai.

Isra va Meraj ke vaakhiye me kuffaar quraish ke liye warning yahoodiyon aur eesaaiyon ke liye qiyadat ki tabdeeli ka elaan tha, yaani qiyaadat va amaanat banu ishaaq se banu ismail me muntaqil ho rahi hai, Aap ﷺ ka tamaam Ambiya ki qiyaadat karna is baat ki alaamat aap saare Ambiya ke sardar hai, Aap khatam un nabiiyeen hai aur Aap ka deen qiyamat ke liye hai, agar koyi yahoodi ya eesaayi ye kahe ke mai Allaah Taala ko maanta hoon, lekin Muhammad ﷺ ko nahi maanta to use najaat nahi hogi.

Laa Ilaaha Illallah ke saath **Muhammad Rasoolullah** ka iqraar karna zaroori hai. Allaah Taala ki muhabbat haasil karne ke liye Nabi ka itteba zaroori hai, Allaah Taala ne farmaya : **(QUL IN KUNTUM TUHIBBOONALLAHA FATTABI'OONI)**

Aye Nabi Kareem ﷺ aap kah deejiye, agar tum Allaah Taala se muhabbat karna chahte ho to meri itteba karo. **(Aale Imran:3/31)**

*** Isra va Meraj Aap ﷺ ki tasbiyat, isteqaamat, takreem ke liye bahut aham tha.

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Shaikh Arshad Basheer Umri Madani Wafqallah

15. Sawaal : Vo taareeq, maheena aur din kounsa hai ke jisme Allaah ke Nabi ﷺ ko isra aur meraj karvaayi gayi? Aur shab e meraj manaana kaisa hai?

Jawaab : Alhamdulillah Rabbil Aalameen, Was salaatu was salaamu ala Rasooli hil ameen, va Alaa ilaaha va ashaabi ajmayeen, Amma Baad :

Kayi log shab e meraj manane ke liye taareeq jaanna chahte hai, jabke shariyat me shab e meraj manaane ka koyi concept hai hi nahi. Iski saada si wajah ye hai ke isra va meraj ki taareeq ke taallukh se hame taqreeban gyarah qoul milte hai.

Taareeq ki taayeen me itna shadeed iqtelaaf hai, is baat ki daleel hai ke Nabi Kareem ﷺ aur Sahaba ke zamane me is tarah koyi aisa Celebration nahi tha, agar koyi cheez hoti to is par koyi iqtelaaf nahi hota.

Misaal ke taur par agar aap kisi se poochenge “Lailatul Qadr” kab hai to sab kahenge ke ‘Lailatul Qadr’ Ramazan Mubarak me aur Ramazan ke aakhri ashre ke taaq raaton 21,23,25,27,29 me hai, kyu ke iska saboot hai aur ye vaazeh bhi hai ke log isko Practice amal bhi kar rahe hai, lekin shab e meraj ka maamla aisa nahi hai.

“Doctor Ikraam Ziya al Umri” ne saal ke poore baarah maheene bhi ginwa diye.

Ulama Kraam ne kaha ke uske saal maheene aur taareeq me bhi iqtelaaf hai.

Aap hatmi taur par aap faisla nahi kar sakte ke 27/rajab ko ye vaakhiya pesh aaya, lihaza shab e meraj manaana ghalat hai.

Mai aap ke saamne tamaam aqwaal pesh karta hoon, jinme aap dekhenge is se na din ka taayeen kar sakte hai aur na maheene ka :

- 1) Pahla qoul ye hai ke hijrat se cheh maah qabl ye vaakhiya pesh aaya,
- 2) Doosra qoul ye hai ke hijrat se nau maheene qabl ye vaakhiya pesh aaya,
- 3) Teesra qoul ye hai ke Muharram me ye vaakhiya pesh aaya
- 4) Choutha qoul ye hai ke Rabi ul Awwal me ye vaakhiya pesh aaya
- 5) Paanchvaa qoul ye hai ke Rabi ul Awwal ya Rabi us Saani kah dete hai
- 6) Chata qoul ye hai ke Rajab me ye vaakhiya pesh aaya
- 7) Saatvaan qoul ye hai ke Ramazan Mubarak me ye vaakhiya pesh aaya
- 8) Aathvaa qoul ye hai ke Shawwal me ye vaakhiya pesh aaya
- 9) Navaa qoul ye hai ke zul Qaadah me ye vaakhiya pesh aaya

- Ibn Usaimin Rahimahullah aur Ibn Hajar Rahimahullah kahte hai ke Rabi ul Awwal me
- Imam _____ Rahimahullah kahte hai ke Rabi ul Awwal me pesh aaya
- Aur isi tareeqe Ibn Asaakar Rahimahullah apni kitab me kaha ke “_____” ba’asat ke **avayel** me ye vaakhiya pesh aaya hoga

- Ibn Ishaq Rahimahullah kahte hai ke ba'asat ke das saal baad pesh aaya
- Imam Zahari Rahimahullah ba rivayat Sunan Al Baihaqi kahte hai hijrat se ek maheena pahle Rabi ul Awwal me ye vaakhiya pesh aaya
- Ismail Assadi Rahimahullah ba rivayat Mustadrak al Haakim kahte hai hijrat se che maah pahle Zul Qaadah me ye vaakhiya pesh aaya
- Hafiz Maqdasi Rahimahullah ki kitab hai, jiske andar vo Rabi ul Awwal likhte hai aur rivayat me likhte hai 27 / Rajab ko ye vaakhiya pesh aaya hai, lekin iski sanad zayeef hai, Authentic nahi hai.

Ab morikheen me se aakhir me ye baat kahi ke Taif se loutne ke fouran baad ye vaakhiya pesh aaya.

Baaz kahte hai ke das nabuwwat hijrat se teen saal pahle jis waqt Allaah ke Nabi ﷺ ki umar us waqt 50 saal ki thi, ye Zul Qaadah ya Zul Hijjah me ye Possible hai.

Bahar kaif taareeq ke taayeen me is shadeed iqtelaaf se ye saabit hua ke shab e meraj ka koyi saboot nahi hai.

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Shaikh Arshad Basheer Umri Madani Wafqallah

16. Sawaal : Kya Isra va Meraj ka vaakhiya ek martaba pesh aaya, ya do martaba?

Jawaab : Alhamdulillah Rabbil Aalameen, Was salaatu was salaamu ala Rasooli hil ameen, va Alaa ilaaha va ashaabi ajmayeen, Amma Baad :

Tamaam Ahle Ilm ka is baat par ittefaaq hai ke ek martaba ye vaakhiya pesh aaya.

Albatta jawaab me Allaaah ke Nabi ﷺ ko Isra aur Meraj jaise bahut saare manazir vaqtan fa vaqtan dikhaaye gaye.

Allaah ke Nabi ﷺ ko bedaari ki haalat me jism aur rooh ke saath das nabuwat ko jo isra va meraj karayi gayi agar koyi ye kahe ke iska taallukh khwaab se tha to vo sareeh ghalti par hai. Allaah Taala ne farmaya : **(SUBHA NALLAZEE ASRA BI ABDIHI)** paak hai vo jo apne bande ko raat me legaya. **(Isra:1)**

Is aayat me Allaah Taala lafz Abd istemaal kiya hai aur Abd ka itlaaq jism aur rooh ke majmo'o par hota hai.

Allaah Taala ne Quraan Majeed me isra va meraj ka zikar teen maqaamaat par kiya hai, Soorah Bani Israyeel, soorah no. 17, aayat no. 1, Soorah Bani Israyeel, soorah no. 17, aayat no. 60, Soorah Najm, soorah no. 53, aayat no. 6–18.

Sahi Bukhari aur Sahi Muslim me ye vaakhiya mufsil mazkoor hai aur Imam Bukhari ne ba qaayidah Sahi Bukhari me Baab ul Meraj naami ek baab baandha hai aur uske alaava bahut saari Ahadees ki kitabon me iska zikar maujood hai.

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Shaikh Arshad Basheer Umri Madani Wafqallah

17. Sawaal : Kya Isra va Meraj ki sair karaane se qabl shaq sadar ka vaakhiya pesh aaya?

Jawaab : Alhamdulillah Rabbil Aalameen, Was salaatu was salaamu ala Rasooli hil ameen, va Alaa ilaaha va ashaabi ajmayeen, Amma Baad :

Ye baat saabit hai ke isra va meraj se qabl Nabi ﷺ ke saath shaq sadar ka vaakhiya pesh aaya.

Nabi kareem ﷺ ne farmaya : **arabic text**

“Mere ghar ki chat kholi gayi. Mera qiyaam un dino Makkah me tha. Fir Jibrayeel Alaihissalaam utre aur mera seena chaak kiya aur use zam zam ke paani se dhoya. Uske baad sone ka ek tasht laaye jo hikmat aur eemaan se labrez tha, use mere seene me undel diya. Fir mera haath pakad kar aasmaan ki taraf lekar chale. **(Sahi Bukhari:3342, Sahi Muslim:163)**

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Shaikh Arshad Basheer Umri Madani Wafqallah

18. Sawaal : Isra va Meraj ke safar ki kaifiyat kya thi?

Jawaab : Alhamdulillah Rabbil Aalameen, Was salaatu was salaamu ala Rasooli hil ameen, va Alaa ilaaha va ashaabi ajmayeen, Amma Baad :

1. Pahli baat ye ke isra va meraj raat me karaaya gaya, jaisa ke Allaah Taala ne farmaya : **(subha nallazee asra bi abdihi lailan minal masjidil haraami ilal masjidil aqsallazee baarakna haulahu linuriyahu min aayaatina innahu huwas samee’ul baseer)**
Paak hai vo Allaah Taala jo apne bande ko raat hi raat me masjid haraam se masjid aqsa tak le gaya, jiske aas paas hamne barkat de rakhi hai,

isliye ke ham ise apni qudrat ke baaz namoone dikhaayi, yaqeenan Allaah Taala hi khoob sunne dekhne vaala hai. **(Soorah Isra:1)**
 Aur baaz rivayaton me “atam” ka lafz istemaal hua hai, yaani Aap ﷺ ne namaz padh li thi, yaani ke khoob raat ho chuki thi.
 Bahar kaif isra va meraj raat me karayi gayi.

2. Aur iske liye jo sawaari istemaal kee gayi uska naam baraaq hai.
3. Zameeni (isra) ke safar ke dauraan Allaah ke Nabi ﷺ ne Moosa ko qabar me dekha ke vo namaz ki haalat me the.

Sahi Muslim me hai [REDACTED]

Sayyidina Anas bin Maalik Raziallahuanhu se rivayat hai, Rasoolullah ﷺ ne farmaya : “Jis raat mujhe meraj hua mai Sayyidina Moosa Alaihissalaam par se guzra, laal lambi ret ke paas dekha to vo khade huye apni qabar me namaz padh rahe hai. **(Sahi Muslim:2375)**

4. Safar ke shuroo me Nabi ﷺ ko mashroob pesh kiya gaya.

Arabic text

Allaah ke Nabi ﷺ ke liye isra ki raat ailiya me (ye falasteen ka purana naam hai) do pyaale laaye gaye, ek me sharaab aur ek me doodh tha.

Arabic text

Allaah ke Nabi ﷺ dono ki taraf dekhe.

Arabic text

Allaah ke Nabi ﷺ ne farmaya : Maine doodh ka pyaala le liya.

Arabic text

To Jibreel ne kaha

Arabic text

Tamaam achchi taareefen us Allaah Taala ke liye jisne Aap ﷺ ki fitrat ki taraf rahnumayi ki.

Arabic text

Agar Aap ﷺ sharaab ka pyaala le lete to Aap ki ummat bhatak jaati. **(Sahi Bukhari:4709, Sahi Muslim:168)**

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Shaikh Arshad Basheer Umri Madani Wafqallah

19. Sawaal : Baitul Maqdis se aasmaan ka safar kaisa tha; vahaan Aap ne kya kya dekha aur kis kis se mulaqaat ki?

Jawaab : Alhamdulillah Rabbil Aalameen, Was salaatu was salaamu ala Rasooli hil ameen, va Alaa ilaaha va ashaabi ajmayeen, Amma Baad :

Is silsile me pahli baat jo zahan me rakhne ki ye hai ke, Aap ﷺ Baitul Maqdis se aasmaan ka safar baraaq ke zariye nahi kiya balke meraj ke zariye kiya, Ibn Hajar Rahimahullah ne Fathul Baari me jild no. 7, safa no. 208 me aur Imam Baihaqi Rahimahullah “dalayel al nabuwwah” kitab jild no. 2, safa no.

390 aur 391 me ye alfaaz naqal kiye hai, **summa ooteetu bil meraj**, yaani meri paas meraj laayi gayi.

Ibn Hajar Rahimahullah isko Authentic kaha

Meraj “mif’aal” ke vazan par ism aala hai, jaise miftaah (chaabi) iska matlab oopar ki taraf le jaane vaala ek aala. Isme bulandi ki taraf jaana aur ism aala dono maani paaye jaate hai.

Ye lafz Sooratul Maarij buland ki taraf jaane ke maani me istemaal hua hai.

Allaah Taala ne farmaya : **TAARUJUL MALAAYIKATU WAR ROOHU ILAHI FEE YOUMI KAANA MIQDAARUHU QAMSEENA ALFA SANAH. (Al Maarij:70/4)**

Bahar kaif Allaah ke Nabi ﷺ apne safar meraj bayaan karte huye farmaate hai :

Jibrayeel mujhe le gaye.

Yahaan tak ke dunyavi aasmaan ke paas aaye

Kholne ke liye kaha gaya

Ulama Kraam ne is se istedlaal karte huye kaha ke, aasmaan par mazboot darwaaze hai. Isi ki taraf ishaara karte huye Allaah Taala ne farmaya : **VAJA ALNAS SAM’AA A SAQFAN MAHFOOZAN**, aasmaan ko mahfooz chat bhi hamne hi banaya hai. **(Al Ambiya:21/32)**

Iski mazed tafseelaat Allaah Taala behtar jaante hai.

Fir kaha gaya ke koun hai? To Jibrayeel ne kaha ke, Mai Jibrayeel hoon.

Poocha gaya ke aap ke saath koun hai?

Mere saath Muhammad ﷺ hai, to uske baad farishta kahta hai.

Kya unhe laane ke liye tumhe bheja gaya hai?

Iska matlab ye nikla ke farishton ko bhi ghaib ka ilm nahi hai, ilm e ghaib sirf Allaah Taala ko hai, Allaah ke Nabi ﷺ ko ghaib ka ilm nahi tha, magar jitna Allaah Taala bataaye. Yahi wajah hai ke Abdullah bin Abi ne Ummul Momineen Hazrat Aisha Raziallahuanha par ilzaam lagaya gaya, jiski wajah se Aap ﷺ taqreeban ek maah tak pareshaan the, agar aap ko ghaib ka ilm hota to Aap pareshaan na hote. Allaah Taala ne Nabi Kareem ﷺ ke zabaani farmaya :

(QULLA AMLIKU LI NAFSI NAF'AV VALAA ZARRAN ILLA MA'ASHAA ALLAHU, VALAV KUNTU AALAMUL GHAIBA LAS TAK SARTU MINAL KHAIR, VAMAA MASSANIYAS SOOO, IN ANAA ILLA NAZEERUV VA BASHEERUL LI QOUMI Y'U MINOON)

Aap farmadeejiye ke mai khud apni zaate khaas ke liye kisi nafaa ka iqtiyar nahi rakhta aur na kisi zarar ka, magar itna hi ke jitna Allaah ne chaha ho aur agar mai ghaib ki baaten jaanta hota to mai bahut se manafaa haasil kar leta aur koyi nuqsan mujhko na pahuchta, mai to mahaz daraane vaala aur bashaarati dene vaala hoon un logon ko jo eemaan rakhte hai. **(Soorah Aaraaf:7/188)**

Qaala: Na'am

Jibrayeel Alaihissalaam ne kaha, haan

Farishte ne "Marhaban bihi" kaha, yaani vo Allaah ke Nabi ﷺ ka khushi ke saath isteqbaal kiya aur kaha

Kitna achcha hai aane vaala

Vahaan (pahle aasmaan me) aadam nazar aaye

Aur Adam fouran kaha, Aye nek bete “marhaba, marhaba”

Fir uske baad doosre aasmaan ki taraf aaye

To jab mai vahaan par pahucha to maine dekha ke doosre aasmaan par Yahya aur Eesa hai, vo dono khaala zaad bhai the.

Ham sab jaante hai ke Eesa ko Allaah Taala ne zinda aasmaan me utha liya, mumkin hai to bahut qareebi aasmaan me isliye rakha gaya taake qiyamat ke qareeb utarna asaan ho.

Vahaan par bhi “marhaba, marhaba” kah kar isteqbaal kiya gaya.

Teesre aasmaan par Allaah ke Nabi Yusuf se mulaqaat huyi jinke baare me Hadees me aata hai ke : _____

Yaani Allaah Taala ne Aap ko husn ka ek bada hissa ata kiya. **(Sahi Bukhari:1062)**

Yusuf Alaihissalaam ko duniya ki aadhi khoobsoorati dee gayi lekin Muhammad ﷺ ko duniya ki mukammil khoobsoorati dee gayi.

Fir choutha aasmaan par Idrees se.

Fir jab paanchven par Haroon se.

Chaten par Moosa se mulaqaat huyi.

Saatven par Ibrahim se mulaqaat huyi. **(Sahi Bukhari:3887)**

Baaz rivaayaat se pata chalta hai ke yahaan par Ibrahim se thodi guftagoo huyi, Ibrahim ne kaha ke, Aye Muhammad ﷺ apni ummat ko kah do ke jannat ek maidaan ki tarah hai, yahaan par aane se pahle behtareen baaghaat aur darakht ugaane ‘laa houla valaa quvvata illa billahi aur subhanallah, val hamdulillah vala ilaaha illallahu vallahu akbar’ padhen.

Ke mujhe chaar nahren dikhaayi dee.

Chupi huyi do nahren

Aur do zaahiri nahren

Do baatin nahren ye jannat ki nahren hai

Aur do zaahir nahren vo nail aur faraat hai

“Jaihaan aur Saihaan” Jo cheen ke border par paayi jaati hai, baaz ahle ilm ke mutabikh yahi nail aur faraat hai.

Fir mere saamne baitul ma’amoor ko laaya gaya

Ek aur rivaayat me hai ke, _____

Aur isme har roz sattar hazaar farishte jaate hai jo fir kabhi nahi aate qiyamat tak.
(Sahi Jaame:2891, Muslim:162)

Muslim ki rivayat se maaloom hota hai ke Ibrahim Baitul Ma’amoor ko peeth lagaye huye hai, _____

Maine Ibrahim Alaihissalaam ko dekha vo takiya lagaye huye the, apni peeth ka Baitul Ma’amoor ki taraf **(Sahi Muslim:162)**

Muslim ki rivayat hai, Aap ﷺ ne farmaya :

Arabic text

Mujhe teen pyaale pesh kiye gaye – ek sharaab, ek doodh ka aur ek shahad ka.

Arabic text

Maine doodh ka pyaala liya.

Iska matlab doodh se insaan ka bada gahra taallukh hai, bachpan me bachche ki ghiza hi doodh par hoti hai aur hame chahiye ke doodh ka ahtemaam kare.

Doodh ke baare me Imam Bukhari Rahimahullah ne kitab Al Ashrabah me aur Imam Nawawi Rahimahullah ne Sahi Muslim me doodh peene ke taallukh se ek baab baandh kar uska khaas zikar kiya hai.

Arabic text

Fir iske baad mujh par din me namazen farz kee gayi, 50 namazen farjaatu

Fir mai lout gaya

Arabic text

Vaapsi se Moosa par se guzar hua

Arabic text

Moosa Alaihissalaam ne poocha kis cheez ka aap ko hukum mila?

Arabic text

Aap ﷺ ne farmaya, mujhe din me 50 namazen padhne ka hukum mila hai.

Arabic text

Moosa Alaihissalaam ne kaha, beshak aap ki ummat din me 50 namazen nahi padh sakti

Mai Aap ﷺ se pahle logon par tajurba kar chuka hoon.

Iska matlab ye nikla ke tajurbe ki badi ahmiyat hai,

Baaz rivayaton me hai ke paanch paanch namazen kam hoti rahi aur baaz rivaayaton me hai ke das das namazen kam hoti rahi, baharhaal aakhir me jab paanch namazen baakhi rah gayi

Arabic text

Allaah ke Nabi ﷺ farmaya, mai baar baar vaapis jaata raha aur Allaah Taala se poochta raha yahaan tak ke mujhe sharm aa gayi.

Is se kya pata chala ke Allaah ki zaat har jagah nahi hai balke arsh par mustawi hai, kyu ke Aap ﷺ Allaah Taala ke paas baar baar aana jaana raha.

Arabic text

Ab mai is par raazi ho gaya, jaata hoon aur

arabic text

aur jab mai aage guzra to

arabic text

Pukaarne vaale ne pukaara (Allaah Taala ne farmaya)

arabic text

Mera farz vaise hi baakhi rahega aur maine mere bande se taqfeef kar dee,

Yaani namazen paanch hi farz hai, lekin sawaab 50 namazon ka diya jaayega. **(Sahi Bukhari:3887)**

Mazeed tafseelaat ke liye Sahi Bukhari Hadees no. 3887, 3674 ka mutaalla karen.

***Jannat ke baare me kuch tafseelaat batayi gayi hai.

Sahi Bukhari, Hadees no 3342, Sahi Muslim, hadees no. 163, me hai Allaah ke Nabi ﷺ ne jannat ka tazkirah karte huye farmaya :

arabic text

Isme motiyon ke gunbad the aur mitti uski mushk thi.

Allaah ke Nabi ﷺ doosri rivayat me jannat ki cheezon ke baare me farmaya :

arabic text

kisi aankh ne nahi dekha

arabic text

kisi kaan ne nahi suna

arabic text

na kisi dil ne khayaal kiya, yaani is tarah ke cheezon ke baare me tasavvur karna bhi mushkil hai.

Aqrajah Bukhari (7498), va Muslim (2824)

Imam Bukhari Rahimahullah ne is tarah ki Ahadees se istedlaal kiya ke jannat aur jahannam paida ki jaa chuki hai.

Meraj ki raat Aap ﷺ ko nahar kousar bhi dikhayi gayi. Allaah Taala ne uske baare me farmaya :

(INNA AATAINA KAL KOUSAR) [Soorah Al Kousar:108/1]

Yaqeenan hamne tujhe (houz) kousar (aur bahut kuch) diya hai.

Allaah Taala ne Aap ﷺ ko jo kousar dene ka vaada kiya, kya ye vahee houz kausar hai, lekin Aap ﷺ meraj ki raat nahar kousar ka deedaar kiya? Kya nahar kousar aur houz kousar dono ek hi cheezen hai ya alag alag do cheezen hai?

Shaikh Saaleh Fouzaan Rahimahullah farmaate hai ke, baaz rivaayaat me houze kousar ka zikar hai aur baaz me nahar kousar ka.

Houz kousar nahar kousar ka ek hissa hai, nahar kousar ki nahar hi houze kousar me jaa girti hai. Dono me koyi iqtelaaf nahi hai.

Is tarah Aap ﷺ ko jannat me Hazrat Rameesa Raziallahuanha hazrat Umar Raziallahuanhu ka mahal dekha aur hazrat Bilal Raziallahuanhu ke khadmon ki aahat suni. Hazrat Jaber bin Abdullah Raziallahuanhu farmaate hai ke Rasoolullah ﷺ ne farmaya :

arabic text

Mai (jawaab me) jannat me daakhil hua to vahaan maine Abu Talha Raziallahuanhu ki biwi Rameesa ko dekha aur maine khadmon ki aawaaz suni to maine poocha ye koun sahab hai? Bataya gaya ke ye Bilal Raziallahuanhu hai aur maine ek mahal dekha uske saamne ek aurat thi, maine poocha ye kiska mahal hai? To bataya ke, ye Umar Raziallahuanhu ka hai. Mere dil me aaya ke andar daakhil ho kar use dekhen, lekin mujhe Umar ki gheerat yaad aayi (aur isliye andar daakhil nahi hua) is par Umar Raziallahuanhu ne rote huye kaha, mere maa baap aap par qurbaan, Ya Rasoolullah! Kya mai aap par gheerat karoonga. **(Sahi Bukhari:3679)**

Aap ﷺ jahannam ke manazir ka mushahidah kiya – Al Silsilatul Saheeha, Hadees no. 532 aur Sunan Abi Dawood, Hadees no. 4878 me hai, Shaikh Albani Rahimahullah ne isko Authentic kaha, Aap ﷺ ne farmaya :

arabic text

ke mai guzra ek qoum ke paas se, guzra unke peetal lambe naakhoon the

arabic text

jis se vo apn chehron ko aur apne seeno ko noch rahe the

arabic text

maine poocha : Aye Jibrayeel Alaihissalaam, koun log hai?

arabic text

Kaha ke ye vo log hai jo logon ka gosht khaya karte the, yaani logon ki gheebat kiya karte the.

arabic text

Aur ye logon ki izzaten uchaalte hai. **(Sahi Abi Dawood:4878)**

Gheebat, chughal khori aur isi tarah Slandering idhar ki baat udhar, udhar ki baat idhar lagana _____ me lagana, logon ki izzat ke saath khilwaad karna, ye sab buri aadaten hai, is se jahannam me azaab hoga, hame in saari cheezon se bachana chahiye.

Isi tarah "al taaleeqaat al hasaan" jild no. 1, safah no. 183 me hai, Shaikh Albani Rahimahullah ne isko Authentic kaha, Aap ﷺ ne farmaya :

arabic text

Jis raat mujhe le jaaya gaya us waqt par maine dekha,

arabic text

kuch logon ko,

arabic text

jo apne hoton ko aag ki **kheepoon** se kaat rahe the

arabic text

maine poocha : Ye koun hai Aye Jibrayeel

arabic text

aap ki ummat ke ye vo khutbah hai

arabic text

jo logon ko neki ka hukum dete the

arabic text

aur apne aap ko bhool jaate the

arabic text

vo to kitab padhte hai kya vo aqal nahi rakhte? (**Sahi ut Targheeb:2327**)

Hame hamesha choukanna rahna chahiye ke ham deen ko samjhe, logon tak pahuchayen aur saath hi us par amal bhi karen.

“Al Silsilatus Saheeha” Hadees no. 2289 me hai, Shaikh Albani Rahimahullah ne isko Authentic kaha hai, Aap ﷺ ne farmaya :

Mai Jibrayeel Alaihissalaam ke saath isra ki raat mila, aala par se guzra aur Jibrayeel Alaihissalaam (jinke 600 par hai) vo

arabic text

vo Allaah ke dar se kamzor gire huye patinge ki maanind pade the.

Is safar me hijamah ke taallukh se kuch baaten bhi batayi gayi.

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Shaikh Arshad Basheer Umri Madani Wafqallah

20. Sawaal : Nabi ﷺ ki meraj ke safar se vaapsi par kya maamla pesh aaya?

Jawaab : Alhamdulillah Rabbil Aalameen, Was salaatu was salaamu ala Rasooli hil ameen, va Alaa ilaaha va ashaabi ajmayeen, Amma Baad :

Baaz rivayaton ke mutabikh Aap ﷺ aasmaan se loutne ke baad Ambiya Alaihimussalaam ki imaamat ki. Is silsile me Ahle Ilm ka iqtelaaf hai ke imaamat Ambiya ka vaakhiya meraj se pahle pesh aaya ya baad me? Iski tafseelaat guzar chuki hai. Hame raayeji yahi maaloom hota hai ke ye meraj se vaapsi ke baad pesh aaya, Vallahu Aalam bis Sawaab.

Agar koyi is baare me doosri raay bhi rakhta hai to yaqeenan isme gunjayish hai.

Nabi Kareem ﷺ ka saare Ambiya ki imaamat karna is baat ki daleel hai ke Ummate Muhammadiyah ka qiyaadat ka daur aa gaya, Aap ki shariyat qiyamat ke liye hai, agar Eesa qareebe qiyamat ki nishaani ban kar jab duniya me dobara tashreef laayenge to vo bhi Allaah ke Nabi ﷺ ke ummati ban kar aayenge.

Sahi Muslim, Hadees no. 172 me hai, Hazrat Abu Hurairah Raziallahuanhu farmaate hai Nabi Kareem ﷺ ne farmaya :

Arabic text

Maine apne tayeen dekha hateem me aur quraish mujhse meri sair ka haal pooch rahe the (yaani meraj ka) to unhone Baitul Maqdis ki kayi cheezen poochi, jinko mai bayaan na kar saka, mujhe bada ranj hua aisa ranj kabhi nahi hua tha, fir Allaah ne Baitul Maqdis ko uthaa kar mere saamne kar diya, mai usko dekhne laga, ab jawaabaat vo poochte the mai bata deta tha aur maine apne tayeen paighambaron ki jamaat me paaya, dekha to Moosa Alaihissalaam khade huye namaz padh rahe hai, vo ek shaksh me **miyaanaten va tosh ke** aur khade huye jism ke jaise **shano** ke log hote hai aur dekha Eesa Ibn Maryam Alaihissalaam ko bhi, vo khade huye namaz padh rahe hai, sabse zyada mashaaba unke mai Umro bin Masood Saqfi ko paata hoon aur dekha to Ibrahim Alaihissalaam khade huye namaz padh rahe hai, sabse zyada mashaaba unke tumhare saahab hai. Aap ﷺ ne apne aap ko farmaya, fir namaz ka waqt aaya to maine amaanat ki (aur sab Paighambaron Alaihimussalaam ne mere peeche namaz padhi) jab mai namaz se faarigh hua to ek bolne vaala bola : Aye Muhammad ﷺ ! Ye maalik hai jahannam ka darogha, isko salaam keejiye. Maine uski taraf dekha to usne khud pahle salaam kiya. **(Sahi Muslim:172)**

Is Hadees se pata chala ke Aap ﷺ ki mulaaqaat jahannam ke darogha farishte se nahi huyi.

Bahar kaif kuffare quraish ko jab ye vaakhiya sunaya to vo aap ka istehaza karne lage, thatha udaane lage, jiski tafseelaat “Dalayel Nabuwwah” jild no. 2, safa no. 256 me maujood hai, “Mustadrak Al Haakim” Hadees no. 4407 me hai. Isi rivayat ko Shaikh Alabani Rahimahullah ne “Al Silsilatus Saheeha” hadees no. 306 tahat zikar kiya aur isko Authentic bhi kaha hai. Hazrat Aisha farmaati hai ke, log Abu Bakr ke paas aakar kahne lage ke, tumhare saath maine dawa kiya hai ke vo, ek hi raat me Baitul Maqdis gaye aur vahaan se saaton aasmaan tak ki sair karke dobara Makkah aaye, is par Hazrat Abu Bakr Raziallahuanhu ne kaha,

Arabic text

Agar Muhammad ﷺ ne aisa kaha hai

Arabic text

To unhone sach kaha

Kuffaar ne kaha kya tum isko sach maante ho? Hazrat Abu Bakr Raziallahuanhu ne kaha

Na’am

Haan!

Arabic text

Mai to is se bhi door ki cheezen maanta hoon

Arabic text

Mai subah ya shaam aane vaali aasmaani khabaron ki tasdeeq karta hoon

Hazrat Abu Bakr Raziallahuanhu ne kaha, mai har din subah aur shaam aasmaan se aane vaali vahee ko maanta hoon, to mujhe is vaakhiye ko maanne me koyi haraj aur mushkil nahi hai. Eemaan bil Malaayika bahut aham hai jo log Quraan, Tawraat va Injeel ko maante hai unhe is vaakhiye ko maanne me koyi **tardad** nahi hona chahiye, iska inkaar karna goya Vahee Ilahi ke inkaar

karne ke mutaraadif hai. Munkareen Hadees aur aqal paraston ko chahiye ke vo apna jaayza le aur apni islaah karen.

Hazrat Aisha Raziallahuanha farmaati hai,

Arabic text

Isi vajah se aap ka laqab siddiq pad gaya. **(Al Silsilatus Saheeha:306)**

Sahi Bukhari, Hadees no. 4710 me, Sahi Muslim, Hadees no. 170 me is vaakhiye ke baare me tafseel zikar maujood hai.

Arabic text

Jaber bin Abdullah Raziallahuanhuma bayaan kiya ke maine Nabi Kareem ﷺ se suna, Aap ﷺ ne farmaya ke jab quraish ne mujhko vaakhiya meraj ke silsile me jhutlaaya to maine (Kaaba ke) maqaam hajar me khada hua tha aur mere saamne poora Baitul Maqdis kar diya gaya tha. Mai use dekh kar uski ek ek alaamat bayaan karne laga. **(Aqrajah Bukhari:4710, va Muslim:170)**

Kuffar quraish tijaarat ke khaatir muqtalif mumaalik aur ilaqon, jaise yaman, siriya vaghairah ka safar kiya karte the, jaisa ke Allaah Taala, Soorah Quraish me farmaya, **LI EELAAFI QURAISH (1) EELAAFIHIM RIHLATASH SHITAAYI VAS SAIF**, quraish ke maanoos karne ke liye (1) [yaani] unhe jaade aur garmi ke safar se maanoos karne ke liye (uske shukriye me). **(Al Quraish:106/1-2)**

Unhone ek qaafila ke baare me poocha jo Baitut Maqdis aa raha tha. Baihaqi kitab "Dalayel Nabuwwah" jild no. 2, safa no. 365 me Shaddaad bin **Avas** bayaan karte hai ke Nabi Kareem ﷺ unka jawaab dete huye farmaya, tumhara jo qaafilah aa raha hai usme ek oontni gum ho gayi thi, fir baad me mil gayi

Arabic text

Ek bahut hi khoobsoorat oontni hai jo sabse aage aage hai

Gehoon ke rang vaali hai aur kuffare quraish doosre din tak taki baandhe uske qaafile ke intezaar me the, to vo qaafilah namoodaar hua aur qaafile ke aage vahi oontni thi jiske baare me Aap ﷺ ne bataya tha.

Itmaam hujjat poori huyi, Hazrat Abu Bakr Raziallahuanhu ki tasdeeq ho gayi, haq vaazeh ho gaya, lekin kuffare quraish eemaan laane ke bajaay apni hat

dharmi par qaayam rahe. Is rivayat ko bahut saare Muhaddiseen ne rivayat kiya hai.

Bahar kaif ek Samrah bin Jundub ki rivayat Sahi Bukhari ke andar hai, isme isra va meraj ki tarah bahut saari cheezen Aap ﷺ ko khwaab me dikhaayi gayi hai, baaz logon ne dono ko mila diya hai, haalanke dono alag alag hai.

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Shaikh Arshad Basheer Umri Madani Wafqallah

21. Sawaal : Isra va Meraj ke maqasid kya hai?

Jawaab : Alhamdulillah Rabbil Aalameen, Was salaatu was salaamu ala Rasooli hil ameen, va Alaa ilaaha va ashaabi ajmayeen, Amma Baad :

Meraj aur Isra ke maqasid darj zel hai :

- Takreem
- Tasalli
- Taaleem Al Rasool **waamatah** – Ummat aur Rasoolullah ﷺ ko taaleem dena.
- Tarseeq Eemaan – Eemaan bil ghaib ko raasiq aur mazboot karna.
- Aazmayish ko mukammil karna
- Qiyaadat : Yaani qiyaadat banu ishaaq se nikal kar banu ismail yaani Muhammad ﷺ me muntaqil hona aur Aap ﷺ qiyamat tak ke liye Nabi hai, to lihaza saari qoumon ko chahiye ke Aap ﷺ ko Nabi maan le. Yahood, Nasara aur Kuffar Quraish ke liye har ek ke liye khuli rahnumayi aur ek aakhri warning bhi thi.

- Sabaat qadmi aur isteqaamat.
- Falasteen ki qadar va manzilat bataana.

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Shaikh Arshad Basheer Umri Madani Wafqallah

22. Sawaal : Nabi ﷺ ko ek khwaab me kya dikhaya gaya?

Jawaab : Alhamdulillah Rabbil Aalameen, Was salaatu was salaamu ala Rasooli hil ameen, va Alaa ilaaha va ashaabi ajmayeen, Amma Baad :

Sahi Bukhari me Hadees no. 7047 me aur Sahi Muslim aur Musnad Ahmad Bin Hanbal me Hadees no. 20106 me hai, to Hazrat Samrah Bin Jundub se rivayat hai, vo farmaate hai :

Arabic text

Aap ﷺ aksar fajar ki namaz ke baad apne Sahaba Kraam se poochte the

Arabic text

Kya tum me se kisi ne aaj khwaab dekha hai?

Allaah ke Nabi ﷺ apne Sahaba Kraam se jawaab sunte the aur uski taabeer bayaan karte the aur kabhi Hazrat Abu Bakr Raziallahuanhu farmaate the, Aye Allaah ke Nabi ﷺ mai taabeer bayaan karne ki koshish karta hoon, ek martaba aap ne khwaab ki taabeer bayaan ki to Aap ﷺ ne farmaya : **[REDACTED]**

Baaz hisse ki sahi taabeer dee hai aur baaz ki ghalat. **(Aqrajah Bukhari:7046, [REDACTED] Muslim:2269)**

Is se maaloam hua ke ummati bhi khwaab ki taabeer bayaan kar sakte hai, shart ye ke vo Quraan aur Sahi Ahadees ki roushni me ho.

Sahi Bukhari ek kitab hai, jiska naam Kitab Al Roya hai, usko padhne, khwaabon ki taabeer bahut saare Points milte hai, lekin ek hi khwaab shaksiyat, haalaat, Time, jagah aur Background ke aitebaar se badal jaata hai, isme in saari baaton ka khayaal rakhna chahiye.

Lekin ek hi khwaab shaksiyat ke aitebaar se, haalaat ke aitebaar se, Time ke aitebaar se, jagah ke aitebaar se aur Background ke hisaab se badal jaata hai, to iska bhi khayaal rakhna chahiye.

Bahar kaif raavi farmaate hai ke, ek martaba Allaah ke Nabi ﷺ ne irshaad farmaya ke, **innahu aataaniyal lailata atiyaan.**

Vo aane vaale mere paas aaye (doosri Hadeeson ke andar ye vazaahat hai ke vo Jibrayeel aur Meekayeel hai).

Arabic text

Aur unhone mujhe uthaya aur

Arabic text

Unhone mujhe kaha chaliye

Arabic text

Aur mai un dono ke saath chal pada

Allaah ke Nabi ﷺ kitne Brave the aap is se andaza laga sakte hai, Aap kisi se nahi darte the, khwaab me bhi farishte Aap ke liye jannat aur jahannam ke manazir dikhaaye aur haqeeqat me bhi.

Agar koyi hamare paas koyi anjaan aa jaaye aur agar ham neend me ho to ghabra jaayenge aur agar bedaar rahe to bhaag khade ho jaayenge.

Allaah ke Nabi ﷺ farmaate hai,

Arabic text

Fir ham ek lete huye shakhs ke paas aaye

Arabic text

Aur doosri taraf ek badi chattaan lekar khada tha

Arabic text

Aur uske sar par paththar phenk kar maarta to uska sar us se phat jaata

_____ ka maani hai “tarbooz par vazan paththar maara jis se tarbooz phat pada”

Arabic text

Neeche ki taraf vo paththar gir padta hai

Raavi ne dono alfaaz zikar kar diye hai. Iska matlab hai ke “_____” yaani neeche ki taraf girna.

Arabic text

Lekin vo shakhs paththar ke peeche jaata aur use uthaa laata

Arabic text

Yaani vo nahi lout'ta

Arabic text

Yahaan tak kaha uska theek hota jaisa ke pahle tha

Arabic text

Fir uske paas lout'ta

Arabic text

Pahli martaba jo kiya fir dobara vahi uska hashar karta

Arabic text

(ye bada dardnaak manzar tha) Aap ﷺ dono se poocha

Arabic text

Subhanallah ye kya hai?

Arabic text

Un dono ne mujhse kaha pas chaliye,

Arabic text

Farmaya ke fir ham aage badhe aur ek aise shakhs ke paas pahuche jo pet ke bal leta hua tha

Arabic text

Aur ek doosra shakhs uske paas lohe ka aankdaa liye khada tha

Arabic text

Aur ye uske chehre ke ek taraf aata

Arabic text

Iske ek jabde ko guddi tak cheerta

Aur uske ek hisse ko vo kheenchta hai, yaani uske muh ke paas jo hont hote hai jabdon ke paas se vahaan se kheench kar guddi tak lekar chala jaata hai, yaani ke us lohe se kheench kar guddi tak us chamde ko kheenchta hua chala jaata hai peeche ki taraf aur usi tareeqe se

Arabic text

Uski naak ko guddi tak cheerta

Arabic text

Aur uski aankh ko guddi tak cheerta

Arabic text

Fir isi tarah chehre ke doosre jaanib aata

Arabic text

Idhar bhi usi tarah cheerta jis tarah usne pahli jaanib kiya tha

Arabic text

Vo abhi doosri jaanib se faarigh bhi na hota tha

Arabic text

Ke pahli jaanib apni pahli sahi haalat me lout aati. Fir dobara isi tarah karta jis tarah usne pahli martaba kiya tha.

Arabic text

Maine kaha "Subhanallah" ye kya hai?

Arabic text

Un dono ne kaha chaliye

Arabic text

Fir ham chale aur ek tanoor jaisi cheez par aaye

Arabic text

Usme badi badi khatarnaak aawaazen aa rahi thi

Arabic text

Hamne uske andar jhaanka

Arabic text

To usme nange mard aur auraten thi

Arabic text

Aur unke neech se angaar aa rahi thi

Arabic text

Jab aag unhe apni lapet me leti to vo **chalaane** lagte

Arabic text

Mai un se poocha ye koun hai?

Arabic text

Un do farishton ne mujhse kaha, chale

Arabic text

Fir ham aage badhe,

Arabic text

Ham aage badhe aur ek nahar par aaye. Mera khayaal hai ke aap ne kaha ke vo khoon ki tarah surq thi

Arabic text

Usme ek aadmi hai, teer raha hai

Arabic text

Aur nahar ke kinaare par ek aur aadmi tha

Arabic text

Jiske paas bahut saare paththar the

Arabic text

Aur ye teerne vaala teerta hua

Arabic text

Jab us shakhs ke paas pahuchta jisne paththar jama kar rakhe the

Arabic text

Ye apna muh khol deta to vo uske muh par paththar de maarte hai aur vo paththar jaa kar usko aise lagta hai ke vo paththar use vaapis le jaa kar samandar me phenk aata hai

Arabic text

Vo fir teerne lagta aur fir uske paas lout kar aata

Arabic text

Allaah ke Nabi ﷺ ne poocha ke ye koun hai?

Arabic text

Un dono ne mujhse kaha chaliye,

Arabic text

To ham chale

Arabic text

Ek nihayat bad soorat aadmi ke paas pahuche

Arabic text

Aur vo aag ko bhadka raha hai

Arabic text

Aur uske chaaron taraf doudta tha fir maine unse poocha ke ye koun hai?

Unhone kaha chaliye

Arabic text

Ham chale

Arabic text

Aur ek aise baagh me pahuche jo hara bhara tha

Arabic text

Mausam bahaar ka har rang uske andar tha

Arabic text

Baagh ke darmiyaan

Arabic text

Ek bahut lamba shakhs tha, itna lamba tha ke mere liye uska sar dekhna dushwaar tha ke vo aasmaan se baaten karta tha

Arabic text

Aur us shakhs ke chaaron taraf se bahut se bachche the ke itne kabhi nahi dekhe the

Arabic text

Maine poocha ye koun hai?

Arabic text

Dono ne kaha chaliye

Arabic text

Ham chale aur ek azeem o shaan baagh tak pahuche

Arabic text

Itna bada aur itna khoobsoorat baagh maine kabhi nahi dekha

Arabic text

Fir unhone mujhse kaha aap is par chadhiye

Arabic text

Farmaya ham is par chadhe to

Arabic text

Ham ek shahar ke paas aaye jo is tarah bana tha ke uski ek eent sone ki thi aur ek eent chaandi ki

Yaani vo shahar sone aur chaandi ke eenton se bana hua tha

Arabic text

Ham shahar ke darwaaze par aaye to hamne use khulvaaya

Arabic text

Vo hamare liye khol diya gaya

Arabic text

Aur ham usme daakhil huye to kuch logon ne hamara isteqbaal kiya

Arabic text

Hamne isme aise logon se mulaaqaat ki jinke jism ka nisf hissa to nihaayat khoobsoorat tha

Arabic text

Aur doosra nisf nihayat badsoorat

Arabic text

(Nabi Kareem ﷺ ne) farmaya ke dono saathiyon ne un logon se kaha ke

Arabic text

Jaao aur us nahar me kood jaao

Arabic text

Farmaya : Ek nahar saamne bah rahi thi, uska paani intehaayi safed tha

Aur vo aisi nahar jaari thi jiska paani khaalis tha

Arabic text

Vo log gaye aur usme kood gaye

Arabic text

Aur fir hamare paas lout kar aaye to unka pahla aib jaa chuka tha

Arabic text

Aur ab vo nihaayat khoobsoorat ho gaye the

Arabic text

Unhone mujhse kaha

Arabic text

Ye jannat adn hai

Arabic text

Aur ye aap ki manzil hai

Arabic text

Meri nazar oopar ki taraf uthi

Arabic text

To safed baadal ki tarah ek mahal oopar nazar aaya

Arabic text

Unhone mujhse kaha ke ye aap ki manzil hai

Arabic text

Maine unse kaha Allaah Taala tumhe barkat de

Arabic text

Mujhe chodo mai us baagh me jaana chahta hoon

Arabic text

Unhone kaha abhi nahi

Arabic text

Haan aap isme zaroor jaayenge, aur baaz rivaayaton me ye alfaaz aaye hai ke
Aap ۞ ki zindagi ki meeyaad abhi khatam nahi huyi jab zindagi ki meeyaad
khatam hogi to tab aap usme daakhil honge

Arabic text

Fir mai unse kaha

Arabic text

Rumaya ke maine unse kaha ke aaj raat maine ajeeb va ghareeb cheezen dekhi
hai

Arabic text

Ye kya hai jo maine dekha

Arabic text

Unhone mujhse kaha

Arabic text

Ham aap ko zaroor khabar denge (tafseelan)

Arabic text

Jo pahla aadmi tha

Arabic text

Jiska sar paththar se kuchla jaa raha tha

Arabic text

Vo shakhs hai jo Quraan seekhta tha aur fir use chod deta

Arabic text

Aur farz namaz chod kar soya rahta tha,

Allaah hamari hifazat farmaaye, Quraan Majeed padhne aur uski taaleemaat par amal karne aur namazon ki paabandi karne ki toufееq ata farmaayen, Aameen.

Arabic text

Aur jiska jabda guddi tak aur naak guddi tak aur aankh guddi tak cheeri jaa rahi thi.

Arabic text

Ye vo aadmi hai jo ghar se nikalta tha jhoot bolta tha yahaan tak ke duniya me uska jhoot phail jaata tha

Allaah Taala hame jhooti cheezen phailaane aur jhoot bolne se mahfooz rakhe, Aameen.

Arabic text

Vo jo tanawwar me mard aur auraten aap ko nazar aaye the

Arabic text

Beshak vo zina karne vaale mard aur zina karne vaali auraten thi,

Allaah Taala hifazat farmaaye, Aameen.

Arabic text

Vo jo khoon ke samandar me teer raha tha aur jisko paththar phenka jaa raha tha

Arabic text

To vo sood khaane vaala hai

Arabic text

Yaani vo jiska manzar badi karaahat vaala tha

Arabic text

Aur jo aag ko bhadka raha tha aur uske atraaf chakkar laga raha tha

Arabic text

Ye to maalik yaani jahannam ka darogha

Arabic text

Aur vo lamba aadmi jo baagh me tha

Arabic text

Vo Ibrahim hai

Arabic text

Is par baaz musalmaano ne kaha : Aye Allaah ke Rasool ! Kya mushrikeen ke bachche bhi unme daakhil hai? Nabi Kareem ﷺ ne farmaya ke, Haan mushrikeen ke bachche bhi (inme daakhil hai).

Aur jo bachche unke chaaron taraf hai to vo bachche hai jo (bachpan hi me) fitrat par mar gaye the. Yaani aise chote bachche jin par shariyat abhi laagoo nahi huyi, is se pahle jo mar chuke hai unke liye badi khush khabri hai, vo Ibrahim Alaihissalaam ke zere parwarish hai, unke maa baap chahe ke vo gham na karen.

Arabic text

Rahe vo log jinka aadha jism khoobsoorat aur aadha badsoorat tha to

Arabic text

Ye vo log the jinhone achche amal ke saath bure amal bhi kiye

Arabic text

Allaah Taala ne unke gunahon ko baqsh diya. **(Sahi Bukhari:7047)**

Musalmaan bachche jo bulooghat se pahle inteqaal kar jaaye vo jannati hai, is par tamaam ahle ilm ka ittefaaq hai lekin kya mushrikeen ke bachche bhi jannat me jaayenge? Unka kya hukum hai. Is silsile me ahle ilm ka iqtelaaf hai.

Baaz ahle ilm kahte hai ke mushrikeen ke bachche jannati hai, jaisa ke mazkooarah Hadees me Sahaba Kraam Allaah ke Rasool ﷺ se sawaal kiya ke

Ibrahim ke atraaf jo bachche hai, kya unme mushrikeen ke bachche bhi hai, Aap ne farmaya : Haan mushrikeen ke bachche bhi. Is se maaloom hua ke mushrikeen ke bachche bhi jannati hai.

Baaz ahle ilm ne kaha ke, mushrikeen ke bachche jannat me ahle jannat ke khuddaam honge, jaisa ke Shaikh Albani Rahimahullah ne “Sahi ul Jaame Al Sagheer” me ek rivayat naqal kiye jisme Aap ﷺ ne farmaya ke

Arabic text (Sahi ul Jaame:2586)

Baaz rivaayaton me Aap ﷺ ne kaha ke _____ Allaah Taala ko behtar maaloom hai ke unke saath kya maamla hoga. **(Sahi Abi Dawood:4712)**

Baaz ahle ilm kahte hai ke unka alag se Exam hoga.

Aur Imam Ibn Qayyim Rahimahullah ne is masle ko badi tafseel ke saath “Tareeq Al Hijrateen” safa no. 571 ke baad bayaan kiya hai. Baaz ahle ilm kahte hai ke is masle me gahraayi me jaane ki koyi zaroorat nahi hai, kyu ke aur ye koyi aisa masla nahi hai ke jiske na waaqif hone ki wajah se hame koyi qabar me sawaalaat hone vaale hai to lihaza ye maamla ham Allaah ke hawale kar denge aur Allaah Taala par hame yaqeen hai :

(VALAA YAZLIMU RABBAKA AHADA) [Soorah Kahaf:18/49]

Ke tumhara Rab kisi par bhi ratti barabar bhi zulm nahi karega.

(VA ANNALLAHA LAISA BI ZALLAMIL LIL ABEED) [Anfaal:51]

Beshak Allaah Taala bando par ratti barabar bhi zulm nahi karte.

Sahi Bukhari me maujood Hadees Samrah bin Jundub ko aap ke saamne tafseel se bayaan karne ka mera maqsad aur mansha ye hai ke log isra aur meraj jo rooh aur jism ke saath pesh aaya usme aur confusion ka shikaar na ho aur dono ko qalat na karen.

Jahannam me saza hisaab va kitaab ke baad hoga to Hadees Samrah bin Jundub batayi gayi baat kis taallukh hai?

Baaz ahle ilm kahte hai ke iska taallukh qabar se hai, isiliye aksar muhaddiseen jab bhi azaabe qabr ka zikar karte hai vo is Hadees ko zaroor bayaan karte hai, lekin kuch ahle ilm kahte hai ke, tamseela ye baat batayi gayi hai.

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Shaikh Arshad Basheer Umri Madani Wafqallah

23. Sawaal : Maah Rajab me roze rakhne ki koyi khaas fazeelat hai?

Jawaab : Alhamdulillah Rabbil Aalameen, Was salaatu was salaamu ala Rasooli hil ameen, va Alaa ilaaha va ashaabi ajmayeen, Amma Baad :

“Siyaam Rajab” rajab me roza rakhna, logon me mash’hoor hai :

- “Meraj Shareef ka roza”
- “Mareem roza”
- “Hazari roza”
- “Lakhi roza”

Allaah ke Nabi ﷺ ne aisa koyi naam zikar karte huye rozon ka zikar nahi kiya, balke uske bar aks ek zayeeef sanad se ek Hadees marvi hai :

Arabic text

Allaah ke Nabi ﷺ ne khusoosi taur par jab roze ki niyyat se roza rakhne se mana farmaya. **(Zayeeef Ibn Maajah:339)**

Lekin Umar Al Farooq khaas taur par rajab ke roze rakhne ko mana karte hai. Hazrat Umar Farooq maahe rajab me logon ko roza rakhte dekhte to unke saamne khaane ka bartan rakh kar unke haaton par apne kode se maarte aur farmaya karte the :

Arabic text

Khaav ye aisa maheena hai jiski taazeem zamane jaahiliyat me kee jaati thi. **(Irwa al Ghaleel:957, Sahi)**

Musannif Ibn Abi Shaiba me ek sahi rivayat hai jis se mazkooah Hadees ke mafhoom ki taayeed hoti hai.

Agar koyi aadmi rajab me ayyam beez, peer ya jumeraat roza rakhta hai to usme koyi haraj nahi hai, lekin agar koyi khaas taur par buzurgon ke naam par shabbe meraj manaakar doosre din roza rakhta hai to ye ghalat hai. Ulama Kraam ne nakeer farmayi hai jaisa ke Ibn Taimiyah Rahimahullah ne Majmoo Al Fatawa me jild no. 25, safa no. 290 me kaha hai :

Arabic text

Maahe rajab me khaas taur par rajab ki niyyat karke roza rakhna, is taallukh Ahadees zayeef balke mauzoo hai.

Arabic text

Ahle Ilm me se kisi ne is par bharosa nahi kiya.

Ibn Qayyim Rahimahullah ne “Al Manaar Al **Maneef**” safa no. 96 me kaha :

Arabic text

Har Hadees jiska taallukh siyaame rajab ya “Salaatul Raghayeb” hai vo jhooti aur mangadhat hai.

Ibn Hajar Rahimahullah ne “Tayeen Al Ajab” me safa no. 11 me kaha

Arabic text

Rajab ki fazeelat me koyi Sahi Hadees vaarid nahi hai.

Arabic text

Na uske roze ke taallukh se khaas koyi fazeelat hai aur na uske raat me qiyaam ke baare me.

Isiliye Sayyad Saabiq Rahimahullah ne bhi “Fiqh al Sanah” me kaha ke rajab ki alag se koyi khaas fazeelat nahi milti aur umoomi taur par agar koyi roze rakh leta hai to vo alag baat hai, lekin rajab ke roze koyi khaas niyyat se masnoon samajna duroost nahi.

Shaikh Usaimin Rahimahullah ne khaas taur se sattaiven raat me jaagna aur din me roza bid'at hai aur har bid'at gumraahi hai, Majmoo Fatawa, Ibn Usaimin, jild no. 20, safa no. 440.

Agar maahe rajab me rajab ke kunde, bibi sahnak, naam par khaas qism ka khaana banaate hai, shabbe meraj manaate hai, uske doosre din roza rakhte hai aur maahe rajab me umrah karne ko afzal samjhte hai. Aakhir iski kya wajah hai.

Rajab ka maheena hurmat vaala maheena hai, lekin in saari ko karna kisi sahi hadees se saabit nahi hai.

Do vajooaat hai jiski wajah se log in bid'aton ka irtekaab karte hai.

Pahli wajah

Rajab ka maheena hurmat vaala maheena hai, Soorah Toubah, soorah no. 9 ki aayat no. 36 me Allaah Taala ne irshaad farmaya :

(INNA IDDATASH SHUHOORI INDALLAHIS NA ASHARA SHAHARAN FEE KITAABILLAH)

Ke beshak Allaah ke paas maheeno ki taadaad 12 hai.

(YOUMA QALAQAS SAMAAVAATI VAL ARZA MINHA)

Us din se jab Allaah Taala ne aasmaano ko aur zameen ko paida kiya

(MINHA ARBA'ATA HURUM)

Isme chaar hurmat vaale maheene hai

(ZAALIKAD DEENUL QAYYIM)

Ye ek seedha deen hai

(FALAA TAZLIMU FEEHINNA ANFUSAKUM)

Pas unme tum kisi bhi tareeqe se aapas me zulm mat karo

4 hurmat vaale maheene me Rajab, Zul Qaadah, Zul Hijjah aur Muharram hai aur Imam Bukhari Rahimahullah ne Sahi Bukhari, Hadees no. 4662, Sahi Muslim, Hadees no. 1679

Arabic text

Abi Bakr se marvi hai ke Nabi Kareem ﷺ ne farmaya :

Arabic text

Ke saal baarah maheeno ka hai

Arabic text

Isme se chaar hurmat vaale maheene hai

Arabic text

Teen maheene lagaataar hai

Arabic text

Zul Qaadah, Zul Hijjah, Muharram

Arabic text

Aur Rajab masfar (masfar qabeele ke log rajab ki badi taazeem karte the to isliye ye masfar ki taraf hi ye mansoob hogaya)

Arabic text

Jo Shaabaan aur Jumadi ke darmiyaan me paaya jaata

Chaar maheene hurmat vaale hai, teen lagaataar zul qaadah, zul hijjah, muharram aur ek rajab ka maheena hai, inme qitaal vaghairah karna haraam hai, albatta unme Defense kar sakte hai.

Doosri vajah

Doosri vajah ye hai :

Arabic text

In maheeno me agar koyi haraam ka irtekaab karna, doosre maheeno ke muqaabile me zyada shadeed hai, ye baat Shaikh As Saadi Rahimahullah ne apni tafseer me kaha hai. Tamaam maheeno gunah karna shadeed hai, lekin in chaar maheeno me gunah karna **ashad** hai.

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Shaikh Arshad Basheer Umri Madani Wafqallah

24. Sawaal : Maah Rajab me kya bidaten hoti hai?

Jawaab : Alhamdulillah Rabbil Aalameen, Was salaatu was salaamu ala Rasooli hil ameen, va Alaa ilaaha va ashaabi ajmayeen, Amma Baad :

Maah Rajab maheena hurmat aur azmat vaala maheena hai, hame iski qadar karni chahiye, lekin is azmat aur hurmat ki aad me bahut saare log muqталif bid'aton ka jaise :

- Salaatul Raghayeb,
- Shab-e- Meraj manaate hai
- Isi tarah baaz log is maah me umrah karne ko bahut hi afzal amal samjhte hai.
- Isi tarah 22 rajab ko Imam Jafar Sadiq Rahimahullah ke naam par muqталif pakwaaan pakaate hai, jise rajab ke kunde kahte hai.
- Isi tarah Fatima Raziallahuanha ke naam par bibi fatima sahnak manaate hai. Inka kitab va sunnat se koyi taallukh nahi hai. Hame in kaamo ka Aap ﷺ se, Sahaba Kraam se, Taabeyeen se, Tabe Taabeyeen se aur na Ayimma Kraam se koyi saboot milta hai.

Shaikh Abdul Qadir Jeelani Rahimahullah tarah Imam Jafar Sadiq Rahimahullah bhi ek bahut nek insaan the, jis tarah log Shaikh Abdul Qadir Jeelani Rahimahullah ki paidayish par gyaarvi manaate hai, isi tarah Imam Jafar Sadiq Rahimahullah ke naam par rajab ke kunde manaye jaate hai, haalanke dono buzurgon ne unke manaane ka hukum nahi diya hai.

Khaas taur se rajab ke maheene me hind va paak, yaman, misr me mele lagte hai.

Allama Shah Ismail Shaheed ki kitab "Taqwiyah Al Eemaan" safah no. 84 me rajab ke kande ke baare me ek mangadhat vaakhiya mazkoor hai ke ek martaba ek lakadhaar madina me tha to vo kamayi ke liye madina ke baahar chala gaya, uski biwi wazeer ke darbaar me noukraani ka kaam karti thi, ek lambe arse tak lakadhaar vaapis nahi hua. Noukraani ko maaloom hua ke 22 rajab ko jab kande pakaane aur us par fatiha padhne se muraaden पूरी hoti hai to lakadhaar ki biwi 22 rajab ko Imam Jafar Sadiq Rahimahullah ke naam par rajab ke kande banayi to lakadhaar ko ek khazana mila aur vo vaapis madina aaya aur mile huye khazane se ek behtareen mahal taameer kiya to wazeer ne lakadhaar ki biwi par ilzaam lagaya ke vo hukumat ke khazane se maal chori karke mahal banayi hai, lekin lakadhaar ki biwi ne kaha ke maine Imam Jafar Sadiq Rahimahullah ke naam par rajab ke kande pakaati thi, jiski wajah se mere shouhar ko ek khazana mila, usi khazane se ye mahal banvaaya gaya hai. Wazeer ki biwi ne ye baat sunkar lakadhaar ki biwi ka mazaakh udaya, jiska nateeja ye nikla ke ek aur wazeer us wazeer se Hasad karne laga aur baadshah se mazaakh udaane vaale wazeer ki shikayat ki aur us par muqtalif ilzaam lagaye to baadshah usko ma'azool kar diya jis se uski haalat khasta ho gayi, uske paas sirf do dirham the, usne ek dirham se tarbooz ya kharbooz khareeda. Achanak isi dauraan baadshah ka beta ghayab ho gaya, fir haasid wazeer ne ma'azool wazeer par ilzaam lagaya ke usi ne baadshah ke bete ko qatl kiya hai. Ma'azool wazeer baadshah ki darbaar me bulaya gaya ke achanak vo kapda jisme tarbooz tha usme shahzade ka sar nazar aane laga. Baadshah wazeer ko qatl karne ka hukum diya gaya, use qaid kiya gaya. Ek din wazeer ne apni biwi se baat karte poocha aakhir kyu mujh par ye museebaten aa padi hai, haalanke maine kuch nahi kiya, is par biwi ne kaha dar asal baat ye hai ke, mai rajab ke kande ka mazaakh udaya tha jiski wajah se ham par ye museebaten aayi hai. Wazeer ki biwi ne toubah kiya to baadshah ka beta vaapis aa gaya aur ma'azool wazeer ko dobara wazeer banaya gaya, fir uske baad sabne mil kar rajab ke kande banvaaye.

Uski haalat ye ho gayi ke uske paas sirf do dirham rah gaye, ek dirham se usne ek tarbooz khareeda ya kharbooz khareeda tha, baad me fir achaanak jo baadshah hai uska ladka ghayab ho jaata hai, ye jo haasid wazeer jo hasad karne vaala hai vo baadshah ko ek aur tuhmat me daalta hai ke jo ma'azool wazeer hai jaate jaate usne uske ladke ko qatl kar diya hoga, to fir bulaya gaya, pakad kar laaya gaya, dekha ke jo kharbooz kapde me baandha hua tha, achaanak usme sar nazar aata hai shahzaade ka to ye dar asal karaamaat ki inkaar karne ki wajah se us par ye laanat ho rahi thi, aisa baawar kiya jaata hai, aisa pesh kiya jaata hai, yahaan tak ke baadshah ghusse me aakar us ma'azool wazeer ko vaapis laakar fir qaid kar deta hai aur qaid karke ab uski sazayen mout vaakhai hone vaali hoti hai to fir vo ma'azool wazeer apni biwi se kahta hai ke, aakhir maine aisa kya gunah kiya ke vizaarat chali gayi aur mai is haalat me aa gaya, aise waqt par biwi kahti hai ke, ghalti aap se nahi mujhse huyi hai, maine uska mazaakh udaaya tha, kundon ka mazaakh udaaya tha to raat bhar vo dono milkar toubah karte hai, to fir achaanak baadshah dekhta hai ke shahzaada vaapis aa gaya, baadshah ko khayaal aata hai ke wazeer se jaakar pooche ke, aakhir maajra kya hai, to usne kaha hamne kundon ka mazaakh udaaya tha, is wajah se ham par ye laanat baras rahi thi, lekin hamne toubah kar lee hai to aise waqt par ab hamare paas ye shahzaada bhi vaapis aa gaya hai, to ab baadshah kahta hai, baat aisi hai to fir mai bhi manaonga ye kunde, fir qoum bhi manaane lagi, yahaan tak ke fir baadshah ne wazeer ko jo ke ma'azool tha fir usko wazeer bana diya gaya aur pooron ne mil kar kunde manaye. Ye ek mangadhat vaakhiya hai.

Imam Jafar Sadiq Rahimahullah bade Allaah vaale the, mutava'aze shakhs the, unhone kabhi aisa nahi kaha ke, mere naam par rajab ke kunde bana'o.

Isi tarah rajab ke maheene se Imam Jafar Rahimahullah ka koyi taallukh nahi hai, balke is taareeq ko kaatibe wahee, Ummul Momineen Hazrat Umme Habeeba ke bhai Hazrat Mua'viyah Raziallahuanhu ki vafaat huyi. Shiya hazraat Mua'viyah Raziallahuanhu ki vafaat par khushiyaan manaane ke liye ye mangadhat vaakhiya gadh kar use awaam me phaila diya.

Bahar haal ye ek mangadhat vaakhiya hai, jiska deene Islam se koyi taallukh nahi hai, ye bid'at hai, itteba me najaat hai aur ibteda'a me khasara hai, shirk va bid'at se hamare nek aamaal zaaya ho jaate hai aur ye shiya ki ek sharaarat hai, hame us se bachna chahiye. Allaah Taala hamari hifazat farmaaye aur hame siraate mustaqeem par qaayam rakhe.

Editor-in-chief of the website

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Shaikh Arshad Basheer Umri Madani Wafqallah

25. Sawaal : Salaatul Raghayeb kya hai?

Jawaab : Alhamdulillah Rabbil Aalameen, Was salaatu was salaamu ala Rasooli hil ameen, va Alaa ilaaha va ashaabi ajmayeen, Amma Baad :

Maah rajab ki bidaton me se ek bidat "Salaatul Raghayeb" bhi hai. Ye namaz jumeraat aur jume ke darmiyaani shab padhi jaati hai. Imam Ghazali Rahimahullah apni kitab "Ahyaa Uloomuddeen" me zikar kiya hai ke iski rakaaton ki taadaad baarah hai, har do rakaaton par salaam phera jaata hai, har rakaat me ek dafa Sooratul Fatiha aur teen dafa Sooratul Qadar :

(INNA ANNAZALNA FEE LAILATUL QADR)

Aur baarah martaba Soorah Iqlaas padhi jaati hai aur namaz se faarigh hokar sattar (70) martaba Darood Shareef aur sattar (70) martaba sajde me '**subboohun quddoosun rabbul malaayikati var rooh**' padhe aur fir sajdah se sar utha kar

“RABBIGH FIR VARHAM VATAJAAVUZ AMMAA TA’ALAM VA ANTAL A’AZZUL IKRAAM”

Aur doosra sajdah bhi is tarah kiya jaata hai.

Is namaz ka sawwab Nabi ﷺ, se Sahaba Kraam se aur na Ayimma Kraam se milta hai.

Tafseel se dekhiye “Ahyaa Ul Uloomuddeen” Imam Ghazali Rahimahullah ki jo kitab hai, jild no. 1, safa no. 182.

Arabic text

Imam Ibn Kaseer Rahimahullah ne kaha ke ye cheez saabit hi nahi hai.

Isi tarah “Ahyaa Ul Uloomuddeen” uske andar bahut saari mangadhat aur zayeeef rivayaten maujood hai. Allama Zainul Aabideen al Iraaqi Rahimahullah ne iski taqreej ki hai, jo 12 se zyada jildon par mushtamil hai, jiska naam “_____” hai.

Shaikh Albani Rahimahullah ibteda me Hadees ki sanadon par mahaarat haasil karne ke liye mashq ke liye isi kitab ko iqtiyaar kiya.

Allama Zainul Aabideen Iraaqi Rahimahullah ne bhi salaatul raghayeb ko mouzoo aur mangadhat qaraar diya hai. Imam Ibn Taimiyah Rahimahullah ne bhi Hadees ki maarifat rakhne vaale Ulama aur Muhaddiseen Kraam ke nazdeek bhi ye jhooti aur mangadhat hai, ahnaaf ki ek kitab “_____” ki jild awwal safa no. 544 me hai.

Arabic text

Yaani chaar sau assi (480) hijri ke baad ye bidat eejaad huyi hai, iska matlab ye nikla ke Nabi ﷺ, Sahaba Kraam, Ayimma Fiqh aur Ayimma Hadees ke zamane me ye sab cheezen maujood nahi thi, jab Qeeral Qaroon me nek logon ko koyi aisi ibadat nahi kee to ham aisi nayi cheezon par amal karke nek ban jaayenge. Nek banne ke liye itteba zaroori hai na ke ibteda’a.

Hafiz Ibn Al Jawzi Rahimahullah hai, Ibn Al Jazri Rahimahullah ne Hadees salaatul Raghayeb ko mauzoo kaha hai. Imam Nawawi rahimahullah ne “Majmoo Sharah al Hazab” me kaha ke salaatul raghayeb ek _____ bidat hai

aur kitab “Qoutul Quloob” aur “Ahyaa Uloomuddeen” me in namazon ke mazkoor hone se kisi ko dhoke me nahi aana chahiye.

Shafayi Hazraat Imam Ghazali ko bhi Promote karte hai aur Imam Nawawi Rahimahullah ko bhi.

Ek zamane me baaz kitabon me zayeeef Ahadees jama kar dee gayi to un Ulama ka jama karne ka maqsad kya tha, unka maamla ham Allaah ke hawaale karte hai, lekin baad me jo **mahaqqeen** aaye, jaise Ibn Taimiyah Rahimahullah, Imam Nawawi Rahimahullah, Ibn Hajar Rahimahullah aur Ibn Qayyim Rahimahullah to hame in **mahaqqeen** ke aqwaal padhna chahiye.

Hame vahee follow karna hai jo Authentic hai, to Imam Nawawi Rahimahullah ne itne vaazeh alfaaz me kaha ke, “man zalaalatul ulama” ye Ulama Kraam ke chook me se hai.

“Al majmo’o sharah al hazab” me ya “al ibda’a fee mazaril ibteda’a” safa no. 288 padhne se pata chalta hai ke Baitul Maqdis me chand logon ne iski shuru’at kee thi. Imam Tar Toushi ne Imam Al Maqdasi rahimahullah isko bayaan karte huye likha hai ke,

Arabic text

Hamare Baitul Maqdis me namaz Salaatul Raghayeb nahi padhi jaati thi, jo ke rajab me padhi jaati hai aur na hi 15 shaabaan (baaz log ise shaabaan me padhte hai, baaz log ise rajab me padhte hai) aur sabse pahle iski eejaad 448 eesvi me huyi.

Baharhaal ye munkar aur bidat hai, is se bachna chahiye.

27 rajab ko shab e meraj ke naam par raat me jaagna aur din me roza rakhna ye saabit nahi hai, kyu ke meraj kab pesh aayi iski taayeen me ahle ilm ka kaafi iqtelaaf hai. Jiski tafseel is se pahle guzar chuki hai, is se bhi hame bachna chahiye.

Isi tarah khaas taur par maah e rajab me umrah karne ke baare me saudi ulama ne kaha ke, iski fazeelat par koyi sahi nas maujood nahi hai. Shaikh Bin Baaz Rahimahullah ne apne fatwe ke andar zikar kiya hai ke, Umra khaas taur se rajab ke umrah ka ihtemaam karte the, lekin Shaikh Abdul Kareem al

_____ Rahimahullah aur Saaleh Fouzan Rahimahullah saudi arab ke

bahut saare mashayeq ke fatwe web sites aur Youtube par maine dekha ke, aksar ne kaha ke khaas kar rajab ke maheene me umrah karne ki koyi khaas fazeelat nahi hai.

Aur daleel me Hazrat Aisha ki baat ko unhone tarjee dee ke Aisha ki jo rivayat milti hai, Sahi Bukhari me 1776, Sahi Muslim, Hadees no. 1255, ke hazrat Aisha se marvi hai ke,

Arabic text

Mujahid ne bayaan kiya ke hamne Ummul Momineen Aisha Raziallahuanha ke hijra se unke miswaak karne ki aawaaz suni to Urwa ne poocha, Aye Meri Maa! Aye Ummul Momineen ! Abu Abdur Rahman ki baat aap sun rahi hai? Aisha Raziallahuanha ne poocha ke, vo kya kah rahe hai? Unhone kaha kah rahe hai ke, Rasoolullah ﷺ ne chaar umre kiye the, jinme se ek rajab me kiya tha, unhone farmaya ke, Allaah Abu Abdur Rahman par raham kare! Nabi Kareem ﷺ ne to koyi umrah aisa nahi kiya jisme vo khud maujood na rahe ho, Aap ﷺ ne rajab me to kabhi umrah hi nahi kiya.

Is se kya pata chala ke Ulama Kraam ne Aisha ki baat ko tarjeeh dee. Lekin Shaikh Bin Baaz Rahimahullah ye kahte hai ke Aisha inkaar kar rahi hai aur jabke Ibn Umar saabit kar rahe hai to jo saabit kar rahe hai unke paas zyada ilm hai aur jo inkaar kar rahe hai unke paas ilm kam hai aur usool ye hai ke, “al musbat, yaqdam” ali al naafi” musbat ko muqaddam kiya jaayega, nafi par

Lekin Abdul Kareem al Khazeer Rahimahullah ne kaha ke Aisha ko zyada maaloomat hai, isliye ke vo din raat Allaah ke Nabi ﷺ ke saath rahti thi, isi tarah Hazrat Aisha Raziallahuanha ke inkaar par Hazrat Abdullah bin Umar Raziallahuanhu khamosh rahe to ye is baat ki daleel hai ke Hazrat Aisha Raziallahuanha ka qoul **raayaj** hai.

Bahar haal agar koyi maamool ki tarah Maah e Rajab me umrah karna chahte hai to usme koyi haraj nahi hai. Maah e Rajab me umrah karne ki khaas fazeelat hai, agar koyi is niyyat ke saath is maah me umrah karta hai to vo duroost nahi hai. Aksar Ahle Ilm ka yahi fatwa hai, sivaay Ibn Baaz Rahimahullah ke.

Aakhir me Allaah Taala se dua hai ke, vo hame Sahi baaton par amal karne aur bida'at va qurafaat se bachne ki toufeeq ata farmayen, Aameen.

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