

TAWHEED – MAFHOOM VA ZAROORAT

Disclaimer:

Arshad Basheer madani ke urdu books ko Roman English mai lane wale ahabab Mubarakbadi ke mustahiq hai ke unoun ne asan kia urdu reading Na janne Waloun ke liye

الحمد لله

فجزاكم الله خيرا

Note : arshad basheer madani ne Word to Word check nahi kia Kiunke bohot books ko roman Kia gaya un sab ko Check karna asan nahi, time ka commitment deegar Urdu books Aur syllabus par laga huva hai is liye badi mazirat ke sat arz hai ke jahan kahin apko pronounciation ya talaffuz mai Diqqat lage Urdu Janne Waloun se asal Kitab ki taraf rujoo farmaen in sha Allaah in sha Allaah

Askislampedia ki Team ka shukriya ke Roman mai book lane mai madad faramee

Khas tour se

Riaz bhai , shaikh abdullah Umeri, faheem iqbal , Mushtaq ahmed Aur baz sisters bhi hain jo madad kie Aur kuch brothers bhi madad kie Likin ijazat nahi hai ke unka naam zikr Kia jae Allaah qabool farmae sab ki mahant

Ameen

Shukriya

Shoba e nashro ishaat,

Askislampedia

Tawheed ka matlab hai ektaa. Baaz log tawheed ka matlab ek Allah ya khuda samajhte hai ye tarjuma theek nahi hai. Kyu ke lafz 'Ek' me bhi jamaa ka shebaa moujood hai. Masalan ek khoum, ek class. Ab saaf zaahir hai ke ek khoum me to karodo afraad hai, lihaaza sahi mafhoom vahi hai jo hamne shuroo me arz kiya hai.

Istelaahi mafhoom hai, ye hai ke Allah Rabbul Aalameen ko ektaa, akelaa aur ahad tasleem karna.

FEHRIST

1. TAWHEED KI AHMIYAT
2. TAWHEED FIL ZAAT

1. TAWHEED KI AHMIYAT

Islam ke bunyaadi aqaayed me aham tareen aur asal aqeeda 'Tawheed' hi hai. Ye eemaan ka jouhar (Essence) aur deen ki muhkam asaas hai. Baaqi tamaam aqeede dar asal isi ek aqeede ke takmeeli pahloo hai. Eemaan Billah par hi dar asal saare islami aqeeda va aamaal ki imaat qayam hai. Hazrat Adam Alaihissalaam se lekar Nabi Kareem ﷺ tak jitney ambiya va rasool aaye un sab ki daawat ka markazi nuqta 'Tawheed' hi tha. Insaaniyat ki ibteda mukammil tawheed ki roushni me huyi. Fir jo jo insaani aabaadi badhti gayi to insan tawheed ke sabaq ko bhoolne laga aur Allah ahad va samad ko chod kar tar tar apni ummedo aur tamannao ke liye thokare khaane laga aur apna sharf insaanियat kho kar apni hi tazleel va rusvaayi ka saamaan karne laga.

Vo ek sajda jise too giraan samajhta hai hazaar sajdo se deta hai aadmi ko najaat.

Insaan ki is naadaani ke baavajood baar baar Allah ki rahmat josh me aakar insaanियat ko bhoola hua sabaq 'Tawheed' yaad dilaane ke liye hidaayat va rahnumaayi ka intezaam karti rahi (vali kulli khoumin haad) "Har khoum ke liye ek rahnuma hai." (valakhad ba asna fee kulli ummatir rasoola) "Aur hamne har ummat me ek Rasool bheja."

2. TAWHEED FIL ZAAT

Allah Rabbul aalameen ki zaat bhi tanha aur ektaa hai. Kaaynaat ki koyi shai kisi bhi haisiyat me uski zaat ka hissa nahi hai. Vo avval va aakhir hai. Khudao ki koyi jins ya silsila nasab nahi hai jiska vo ek fard ya hissa ho na vo kisi ka beta hai. Na koyi uska beta hai. Vo ajza se Markab vajood nahi jo qaabile tajziya va taqseem ho. Vahi tanhaa zaat hai jo har lihaaz se tanhaa, akeli aur ahad hai.

Iska izhaar vaise to poore quraan me jaa bajaa kiya gaya hai, lekin jis qadar jaame aur khoobsoorat izhaar Soorah Ikhlaas me milta hai. Usko dekh kar insaan hairaan rah jaata hai. Irshaaad Rabbani hai : (khul hu vallahu ahad, allaahu samad, lam ya lid valam yoolad, valam ya kullahu kufuvan ahad) "Kah deejie vo Allah hai ekta, Allah sab se be niyaaz hai (sab uske muhtaaj hai), na uski koyi aulaad hai, na vo kisi ki aulaad hai aur koyi uska hamsar nahi hai."

Aulaad choke zaat ka hissa hoti hai. Isliye mazkoora soorat me uska tazkira bhi kar diya gaya hai. Aur amali tour par duniya ne Allah ki aulaade banayi bhi hai. Masalan yahoodi hazrat Uzair Alaihissalaam ko Allah ka beta, Eesaayi hazrat Eesa Alaihissalaam ko Allah ka beta aur mushrikeen makka farishto ko Allah ki betiya kahte rahe aur is se un khoumo ka aqeeda aakhirat bhi bigad gaya ke ham Allah ke chaheete hai vo hame saza nahi dega.