

# Khutbaat ARSHADI

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حفظه الله

Roman Transliteration presented by

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# Muqaddimmah at-Taqrriiz

## (Review & Endorsement)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْحَمْدُ لِلَّهِ وَصَلَّى اللَّهُ وَسَلَّمَ عَلَى رَسُولِ اللَّهِ، وَعَلَى آلِهِ وَأَصْحَابِهِ وَمَنِ اهْتَدَىٰ بِهُدَاهُ  
إِلَى يَوْمِ الدِّينِ.

Deen-e-Islam Allah Ta'ala ka woh azeem nizaam hai jo har daur, har qaum aur har zaban ke liye rehnuma hai. Har zamane mein Deen ki sahih samajh ko aam karne ke liye mukhtalif zaraaye' aur wasail ikhtiyar kiye gaye hain. Maujooda daur mein jab digital aur social media ne raabtey ko asaan bana diya hai, wahan yeh zimmedari aur zyada barh jati hai ke kitaab-o-sunnat par mabni sahih ilm awam tak unki samajh ki zaban mein pohanchaya jaye.

Aaj Roman Urdu ek aisi aam fahm zaban ban chuki hai jo un afraad ke liye asaani paida karti hai jo Urdu to samajhte hain lekin rasam-ul-khat mein padhna mushkil mehsoos karte hain, ya jo naye musalman hain aur Arabi ya Urdu se poori tarah waqif nahin. Aise halat mein Roman Urdu mein Deeni mawaad, sawal-o-jawab, tafseer, ahadees aur mukhtalif shar'i mauzuaat par mustanad content ki sakht zaroorat mehsoos hoti hai.

Alhamdulillah, is aham zaroorat ko mehsoos karte huay Sister Umme Abdul Rahman ne ilm, ikhlas aur mehnat ke sath is khidmat ka aaghaz kiya. Woh Alimah program mukammal karne ke baad ab Advanced level ki taliba-e-ilm hain, aur pehle bhi meri taliba reh chuki hain. Aaj bhi har mauqe par mujh se rehnumai hasil karti rehti hain, jis se unke kaam mein ihtiyat, tawazun aur ilmī pukhtagi wazeh taur par nazar aati hai.

Unhon ne Roman Urdu ke zariye Deeni khidmat ko sirf ek fardi koshish tak mehdoood nahin rakha, balkeh usay ek multi-lingual Islamic educational platform ki shakal di,

(www.imsjeddah.com) jahan Roman Urdu ke sath Urdu aur English mawaad bhi faraham kiya ja raha hai, aur Deeni kutub PDF ki soorat mein bhi

dastiyab hain. Yeh kaam jazbati rawaiyat par nahin, balkeh Ulama-e-Haq ki rehnumai, mashwaray aur tahqiq ke sath anjaam diya ja raha hai.

Is silsile mein meri supervision aur guidance bhi shamil rahi hai, aur mujhe is baat par itmiinaan hai ke yeh mawaad sahih usloob aur theek talaffuz ke sath tayar kiya gaya hai, kyun ke isay un Ulama ne check kiya hai jo Roman Urdu aur Urdu dono ke mizaj se waqif hain aur is par kaafi waqt lagaya gaya hai.

Yeh kaar-e-khair jaari hai kuch kaam ho chuka hai, aur bohat kuch baqi hai. Is liye is ilmī khidmat ke liye du'a, ta'awun aur rehnumai ki lagataar zaroorat rahegi.

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اللَّهُ حَسْبِيهِ، وَلَا أُزِيُّ عَلَى اللَّهِ أَحَدًا

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## Ramzaan-ul-Mubaarak

### Nabi-e-Kareem (ﷺ) Ke Akhlaaq Apnaanay Ka Ek Behtareen Mauqa'

#### *Al-Tamheed*

Main sab se pehle Allah Subhaanahu-o-Ta'ala aur phir I PLUS TV ke zimmedaaron ka shukriya ada karta hoon keh unhon ne mujhe ek 'Azeem kaam "Allah ke paighaam ko logon tak pohonchaane ke liye" mad'oo kiya. Kyunkeh Allah Subhaanahu-o-Ta'ala farmaatay hain:

﴿وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ﴾

Tarjuma: "Aur jab tumhare Rabb ne saaf elaan kar diya keh be-shak agar tum shukar karo ge to main zaroor hi tumhein ziyaadah doonga aur be-shak agar tum naa-shukri karo ge to bila shubah mera 'Azaab yaqeenan bahut sakht hai." (Surah Ibraahim: 14)

Nabi-e-Kareem (ﷺ) ne farmaaya:

(مَنْ لَا يَشْكُرُ النَّاسَ لَا يَشْكُرُ اللَّهَ)

Tarjuma: "Jo logon ka shukar ada nahin karta woh Allah ka shukar ada nahin kar sakta."

(Al-Raawi: Al-Nu'maan bin Basheer (رضي الله عنه), Al-Muhaddis: Al-Albaani, Masdar: Saheeh Al-Jaami' Raqam Al-Hadees : 3014 Khulaasah Hukm-ul-Hadees: Hasan)

Aaj main jis 'unwaan par aap ke saamne guftugu karne jaa rahaa hoon woh hai "Ramazan-ul-Mubaarak Nabi-e-Kareem (ﷺ) ke akhlaaq apnaanay ka ek behtareen mauqa".

Main aap ke saamne Nabi-e-Kareem (ﷺ) ke chay waaqi'aat sunaaon ga jin

mein akhlaaqiyaat ke kayi asbaaq hain. Is se pehle keh main apne mauzoo' ko bayaan karon main hamare yahaan haazir hone ke maqsad ki wazaahat karna munaasib samajhta hoon.

Kisi insaan ko pata nahin keh maut kab aa kar usey galay laga lay. Jab maut ka waqt aae ga to insaan ko nekiyaan karne, Allah ki raah mein kharch karne, taubah karne ke liye ek lamha ki bhi mohlat nahin milegi jaisaa keh Allah Ta'ala ne Irshaad farmaaya:

﴿وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمْ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِنَ الصَّالِحِينَ ﴿١٠﴾ وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١﴾﴾

Tarjuma: "Aur jo kuch hum ne tumhein de rakha hai us mein se (hamari raah mein) us se pehle kharch karo keh tum mein se kisi ko maut aa jaae to kehne lage Ay mere Parwardigaar! Mujhe Tu thodi der ki mohlat kyun nahin deta? Keh main sadaqah karon aur nek logon mein se ho jaa'oon [10] Aur jab kisi ka muqarrarah waqt aa jaata hai phir usey Allah Ta'ala har-giz mohlat nahin deta aur jo kuch tum karte ho us se Allah Ta'ala bakhoobi baa-khabar hai." (Al-Munaafiqoon: 10-11)

Isi tarah duniya mein istemaal kiya gaya maal hamen kuch kaam nahi aae ga lekin Allah ki raah mein kharch kiya gaya maal aakhirat mein zaroor kaam aae ga.

Ek aadmi agar woh ek shehar se doosre shehar ki taraf hijrat karta hai to woh apna saara samaan doosre shehar ko le jaae ga taa keh usey wahan koi takleef na ho. Isi tarah hamen is 'Aalam se doosre 'Aalam ko jaana hai. Hum is 'Aalam mein doosre 'Aalam ke liye itna maal kharch karein hamen doosre 'Aalam mein koi takleef na ho.

Yeh bayanaat reminder ki haisiyat rakhte hain in se insaan ko nekiyon mein aage badhne, buraaiyon se bachne, taubah karne ki taufeeq milti hai. Hum apne saath doosron ko bhi is mein laane ki koshish karein. Aur hum deeni majlison mein is tasawwur se baithein keh shaayad yeh Hamare aakhri

lamhe hon lihaaza main achhe kaam karon aur buraaiyon se bachun aur apne aap mein tabdeeli paida karon.

### **Hamari Nijaat Mukammal Islam Ko Apnaanay Mein Hai:**

Ramazan-ul-Mubaarak ka husn-e-akhlaaq se bada gehra ta'lluq hai. Hamare 'Aqaaid aur 'Ibaadaat ki durusti Hamari mukammal nijaat ke liye kaafi nahi hain. Is ke saath hamen achhe akhlaaq ko bhi apnaana zaroori hai. hamen mukammal taur par Islam mein daakhil hona hai jaisa keh Allah Ta'ala ne farmaaya:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ﴾

Tarjuma: "Imaan waalo'n! Islam mein poore poore daakhil ho jao aur shaitaan ke qadmon ki Tabi'daari na karo woh tumhara khula dushman hai." (Surah Al-Baqarah: 208 )

lihaaza Ramazan-ul-Mubaarak mein hum jis tarah apne 'Aqeede ki, 'ibaadatoun ki aur apne mu'aamlaat ki islaah karte hain usi tarah apne aap ko akhlaaq-e-'Aaliyah se muzaiyyan karna chaahiye. Kyunkeh agar kisi Musalman se koi ghalat kaam sar zad hota hai to ghair Muslim hazraat yeh nahi kehte keh Musalman ne bura kiya hai balkeh woh kehte hain keh Islam bura mazhab hai. Is liye hamen chaahiye keh hum apne 'Aqeede ko shirk se, apni 'ibaadat ko bid'at se, apne mu'aamlaat ko haraam se aur apne akhlaaq ko bure akhlaaq se paak karein.

### **Deen-e-Islam Mein Akhlaaq Ki Ahmiyat:**

Husn-e-Akhlaaq ek bahut badi taaqat hai. Qoumon ka urooj-o-zawal, kaamyabi-o-kaamraani akhlaaq hi par munhasir hai. Musalman jab tak husn-e-akhlaaq ke paikar bane rahe kaamyabi-o-kaamrani unke qadam chuumti rahi aur jab kabhi bad-ikhlaaqi ka shikaar huey zailat-o-ruswaai ke gehri khaayi mein gir gaye.

Baqaul Hafeez Mirthi (رحمۃ اللہ علیہ):

Taqreer se mumkin hai na tahreer se mumkin  
Woh kaam jo insaan ka kirdaar kare hai

Husn-e-akhlaaq ki Qur'an aur Hadees mein badi fazilat aayi hai Aap (ﷺ) ne farmaaya:

(إِنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ أَخْلَاقًا)

Tarjuma: "Tum mein sab se behtareen aadmi woh hai jo akhlaaqi i'tibaar se achha hai."

(Ar-Raawi: 'Abdullah bin 'Umar (رضي الله عنه) Al-Masdar: Saheeh Al-Bukhari, Raqam-ul-Hadees: 3559 wa Saheeh Muslim: 2321)

Ek aur Hadees mein Aap (ﷺ) ne farmaaya:

(مَا مِنْ شَيْءٍ يُوَضَّعُ فِي الْمِيزَانِ أَنْتَقَلَ مِنْ حُسْنِ الْخُلُقِ، وَإِنَّ صَاحِبَ حُسْنِ الْخُلُقِ لَيَبْلُغُ بِهِ دَرَجَةَ صَاحِبِ الصَّوْمِ وَالصَّلَاةِ)

Tarjuma: "Qayaamat ke din Meezaan mein wazan daar jo rakhi jaayegi woh insaan ke husn-e-akhlaaq honge, aur be-shak husn-e-akhlaaq waala insaan Saahib-e-Soum-o-Salaat ka maqam paata hai."

(Ar-Raawi: Abu Ad-Darda (رضي الله عنه) Al-Muhaddis: At-Tirmizi Al-Masdar: Sunan-ut-Tirmizi, Raqam-ul-Hadees: 2003 Khulaasah Hukm-ul-Hadees: Saheeh)

Qayaamat ke din jis ki nekiyon ka palda bhaari hoga woh kaamyab hoga aur woh hameshgi ki ne'maton waali Jannat mein rahega jaisa keh Allah Ta'ala ne farmaaya:

﴿فَأَمَّا مَنْ ثَقَلَتْ مَوَازِينُهُ ۖ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ۖ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ۖ فَأَمَّهُ هَآوِيَةٌ ۖ﴾

Tarjuma: "Phir jis ke palde bhaari honge [6] woh to dil pasand aaraam ki zindagi mein hoga [7] aur jis ke palde halke honge [8] uska thikaana Haawiyah hai." (Surah Al-Qaari'ah: 6-9)

## Husn-e-Akhlaaq Ke Chand Waaqi'aat:

### Pehla Waaqi'ah: Nuzool-E-Wahi Ka Waaqi'ah Aur Hazrat Khadijah

#### (ﷺ) Ke Tasalli Ke Kalimaat:

Pehla waaqi'ah jo main aap ke saamne pesh karne jaa raha hoon Ramazan-ul-Mubaarak se iska bada gehra ta'lluq hai kyunkeh yeh Ramazan-ul-Mubaarak mein pesh aaya hua waaqi'ah hai jiske andar Nabi-e-Kareem (ﷺ) ke chay bade akhlaaq ka zikr aaya hai. Hazrat 'Aishah (رضي الله عنها) farmaati hain:

(كَانَ أَوَّلَ مَا بُدِيَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْوَحْيِ الرَّؤْيَا الصَّادِقَةُ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حُبَّابَ إِلَيْهِ الْخُلَاءِ، فَكَانَ يَخْلُو بَعَارِ حِرَاءَ يَتَحَنَّنُ فِيهِ وَهُوَ التَّعَبُّدُ اللَّيَالِي أُولَاتِ الْعَدَدِ قَبْلَ أَنْ يَرْجِعَ إِلَى أَهْلِهِ، وَيَتَزَوَّدُ لِذَلِكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَيَتَزَوَّدُ لِمِثْلِهَا حَتَّى فَجَاءَهُ الْحَقُّ وَهُوَ فِي عَارِ حِرَاءَ، فَجَاءَهُ الْمَلِكُ فَقَالَ: اقْرَأْ. قَالَ: مَا أَنَا بِقَارِيٍّ. قَالَ: فَأَخَذَنِي فَعَطَّنِي حَتَّى بَلَغَ مِنِّي الْجُهْدَ، ثُمَّ أَرْسَلَنِي، فَقَالَ: اقْرَأْ. قُلْتُ: مَا أَنَا بِقَارِيٍّ. فَأَخَذَنِي فَعَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجُهْدَ، ثُمَّ أَرْسَلَنِي، فَقَالَ: اقْرَأْ. فَقُلْتُ: مَا أَنَا بِقَارِيٍّ. فَأَخَذَنِي فَعَطَّنِي الثَّالِثَةَ حَتَّى بَلَغَ مِنِّي الْجُهْدَ، ثُمَّ أَرْسَلَنِي، فَقَالَ: ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ○ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ○ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ○ الَّذِي عَلَّمَ بِالْقَلَمِ ○ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾ فَرَجَعَ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْجُفُ بَوَادِرُهُ حَتَّى دَخَلَ عَلَى خَدِيجَةَ، فَقَالَ: «رَمَلُونِي، رَمَلُونِي». فَرَمَلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ، ثُمَّ قَالَ لِحَدِيجَةَ: «أَيُّ خَدِيجَةَ، مَا لِي؟» وَأَخْبَرَهَا الْخَبَرَ. قَالَ: «لَقَدْ خَشِيتُ عَلَى نَفْسِي». قَالَتْ لَهُ خَدِيجَةُ: «كَلَّا، أَبَشِرْ، فَوَاللَّهِ لَا يُخْزِيكَ اللَّهُ أَبَدًا، وَاللَّهُ إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتُصَدِّقُ الْحَدِيثَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتُقْرِئُ الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ». فَاَنْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ

بِهِ وَرَقَّةَ بَنِ نَوْفَلِ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى، وَهُوَ ابْنُ عَمِّ خَدِيجَةَ أَخِي أَبِيهَا، وَكَانَ أَمْرًا تَنْصَرَفِي الْجَاهِلِيَّةِ، وَكَانَ يَكْتُبُ الْكِتَابَ الْعَرَبِيَّ، وَيَكْتُبُ مِنَ الْإِنْجِيلِ بِالْعَرَبِيَّةِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ، وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ، فَقَالَتْ لَهُ خَدِيجَةُ: «أَيُّ عَمِّ، اسْمِعْ مِنْ ابْنِ أَخِيكَ». قَالَ وَرَقَّةُ بْنُ نَوْفَلٍ: يَا ابْنَ أَخِي، مَاذَا تَرَى؟ فَأَخْبَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَبَرَ مَا رَأَى. فَقَالَ لَهُ وَرَقَّةُ: هَذَا النَّامُوسُ الَّذِي أَنْزَلَ عَلَى مُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَا لَيْتَنِي فِيهَا جَدْعًا، يَا لَيْتَنِي أَكُونُ حَيًّا حِينَ يُخْرِجُكَ قَوْمُكَ. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَوْ مُخْرِجِي هُمْ؟» قَالَ وَرَقَّةُ: نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمَا جِئْتَ بِهِ إِلَّا عُودِي، وَإِنْ يُدْرِكُنِي يَوْمُكَ أَنْصُرَكَ نَصْرًا مُؤَزَّرًا. ثُمَّ لَمْ يَنْشَبْ وَرَقَّةُ أَنْ تُوفِّيَ وَفَتَرَ الْوَحْيَ.

Tarjuma: "Nabi-e-Kareem (ﷺ) par Wahi ka ibtidaai daur achhe, sache, paakiza khwaabon se shuru' hua. Aap (ﷺ) khwaab mein jo kuch dekhte woh subah ki roshni ki tarah sahih aur sacha saabit hota. Phir man jaanib-e-qudrat Aap (ﷺ) tanhaai pasand ho gaye aur Aap (ﷺ) ne Ghaar-e-Hira mein khalwat nasheeni ikhtiyaar farmaayi aur kayi kayi din aur raat wahan musalsal 'ibaadat aur yaad-e-Ilaahi-o-zikr-o-fikr mein mashghool rehtay. Jab tak ghar aane ko dil na chaahata tosha hamraah liye huey wahan rehtay. Tosha khatam hone par hi ahliyah muhtarmah Khadijah (رضي الله عنها) ke Paas tashreef laate aur kuch tosha hamraah le kar phir wahan jaa kar khalwat guzeen ho jaate, yahi tareeqa jaari raha yahan tak keh Aap (ﷺ) par Haq munkashif ho gaya aur Aap (ﷺ) Ghaar-e-Hira hi mein qayaam pazeer the keh achaanak Jibra'eel (عليه السلام) Aap (ﷺ) ke paas haazir huey aur kehne lage keh: "Ay Muhammad! Padho." Aap (ﷺ) farmaatay hain keh main ne kaha keh main padhna nahi jaanta. Aap (ﷺ) farmaatay hain keh farishte ne mujhe pakad kar itne zor se bhincha keh meri taaqat jawaab de gayi, phir mujhe chhod kar kaha keh "Padho." main ne phir wahi jawaab diya keh main padha hua nahi hoon. Us farishte ne mujh ko nihaayat hi zor se bhincha keh mujh ko

sakht takleef mehsoos hui, phir us ne kaha keh "Padh!" main ne kaha keh main padha hua nahi hoon. Farishte ne teesri baar mujh ko pakda aur teesri martaba phir mujh ko bhincha, phir mujhe chhod diya aur kehne laga keh: "Padho apne Rabb ke naam ki madad se jisne paida kiya, aur insaan ko khoon ki phitki se banaaya. Padho, aur Aap ka Rabb bahut hi meherbaaniyaan karne waala hai." Pas yahi aayatein Aap (ﷺ) Jibra'eel (عليه السلام) se sun kar aur is haal mein Ghaar-e-Hira se waapas huey keh Aap (ﷺ) ka dil is anokhe waaqi'ah se kaanp Raha tha. Aap (ﷺ) Khadijah ke haan tashreef laaye aur farmaaya keh: "Mujhe kambal odha do, mujhe kambal odha do." Logon ne Aap (ﷺ) ko kambal odha diya. Jab Aap (ﷺ) ka darr jaata raha to Aap (ﷺ) ne apni zawjah muhtarmah Khadijah (رضي الله عنها) ko tafseel ke saath yeh waaqi'ah sunaaya aur farmaanay lage keh: "Mujh ko ab apni jaan ka khauf ho gaya hai." Aap (ﷺ) ki ahliyah muhtarmah Khadijah (رضي الله عنها) ne Aap (ﷺ) se kaha keh: "Aisa har-giz na hoga. Allah ki qasam! Aap ko Allah kabhi ruswa nahi karega, Aap to akhlaaq Faazilah ke maalik hain, Aap to kunbah parwar hain, bekason ka bojh apne sar par rakh lete hain, muflison ke liye Aap kamaate hain, mehmaan nawaazi mein Aap be-misaal hain aur mushkil waqt mein Aap amr-e-Haqq ka saath dete hain. Aise ausaaf-e-hasanah waala insaan yun be-waqt zillat-o-khwaari ki maut nahi paa sakta. Phir mazeed tasalli ke liye Khadijah (رضي الله عنها) Aap (ﷺ) ko Waraqah bin Nawfil ke paas le gayeen, jo unke chacha zaad bhai the aur zamaana-e-jaahiliyyat mein Nasraani mazhab ikhtiyaar kar chuke the aur 'Ibraani zabaan ke kaatib the, chunaacheh Injeel ko bhi hasb-e-manshaaye Khudawandi 'Ibraani zabaan mein likha karte the. Woh bahut boodhe ho gaye the yahan tak keh unki binaai bhi rukhsat ho chuki thi. Khadijah (رضي الله عنها) ne unke saamne Aap (ﷺ) ke haalaat bayaan kiye aur kaha keh: "Ay chaazaad bhai! Apne bhatije (Muhammad ﷺ) ki zabaani zara unki kaifiyat sun lijiye." Woh bole Keh: "Bhatije! Aap ne jo kuch dekha hai, uski tafseel sunaao." Chunaacheh Aap (ﷺ) ne az awwal taa aakhir poora waaqi'ah sunaaya, jise sun kar Waraqah be-ikhtiyaar ho kar bol uthe keh: "Yeh to wohi namoos (mo'azziz raaz daar farishta) hai jisey Allah ne Moosa (عليه السلام) par Wahi de kar bheja tha.

Kaash, main Aap ke is Ahd-e-Nubuwwat ke shuru' hone par jawaan 'umar hota. Kaash main us waqt tak zinda rehta jab keh Aap ki qoum Aap ko is shehar se nikaal degi." Rasoolullah (ﷺ) ne yeh sun kar ta'jjub se poocha keh: "Kya woh log mujh ko nikaal denge (Haalankeh main to un mein Saadiq-o-Ameen-o-Maqbool hoon)" Waraqah bole: "Haan, yeh sab kuch sach hai. Magar jo shakhs bhi Aap ki tarah amr-e-Haqq le kar aaya, log uske dushman hi ho gaye hain. Agar mujhe Aap ki Nubuwwat ka woh zamaana mil jaae to main Aap ki poori poori madad karunga." Magar Waraqah kuch dinon ke ba'ad inteqaal kar gaye. Phir kuch arsa tak Wahi ki aamad mauqoof rahi."

(Ar-Raawi: Umm-ul-Mu'mineen 'Aishah (رضي الله عنها), Al-Hadees: Al-Bukhari, Al-Masdar: Al-Jaami' As-Saheeh, Raqam-ul-Hadees: 3)

Dekhiye Khadija-tul-Kubra (رضي الله عنها), Nabi-e-Kareem (ﷺ) ko kitni behtareen tasalli de rahe hain, achha dost woh hota hai jo bure waqt par kaam aata hai. Achha dost woh nahi hota jo aap ko mushkilaat mein dekh kar aap ka mazaqa udaaye ya aap ki takleef ka mis-use kare.

Agar aaj ke zamaane ki biwi hoti to kehti keh main ne aap ko pahaad par jaane se mana' kiya tha aap kyun pahaad par gaye? Lekin Hazrat Khadija (رضي الله عنها) poore confidence ke saath Aap (ﷺ) ko samjha rahi hain keh Allah ki qasam! Allah Aap ko kabhi zaaya' nahi karega kyunkeh Aap ke andar chay behtareen sifaat hain:

### **Pehli Sifat: Sila Rehmi Karna:**

Rishta-daaron ke saath jud kar rehna, un ke saath husn-e-sulook karna, un ki madad karna, hamara farz hai. Allah Ta'ala ne Qur'an-e-Majeed mein muta'addid maqamaat par sila rehmi karne ka hukm diya hai jaisa keh Allah Ta'ala ne farmaaya:

﴿وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا﴾

Tarjuma: "Aur rishte-daaron ka aur miskeenon aur musafiron ka haq ada karte raho aur israaf aur beja kharch se bacho." (Surat-ul-Israa: 26)

Asal sila-rehmi yeh hai keh agar koi tumhare saath qata' rehmi kare to us ke saath sila-rehmi karein. Nabi-e-Kareem (ﷺ) ne farmaaya:

(لَيْسَ الْوَاصِلُ بِالْمُكَافِيٍّ، وَلَكِنَّ الْوَاصِلُ الَّذِي إِذَا قَطَعَتْ رَحْمَةُ وَصَلَهَا)

Tarjuma: "Kisi kaam ka badla dena sila-rehmi nahi hai, balkeh sila-rehmi karne waala woh hai keh jab us ke saath qata' rehmi ki jae to tab bhi woh sila-rehmi kare."

(Ar-raawi: 'Abdullah bin 'Umar (رضي الله عنه) Al-Muhaddis: Al-Bukhari – Al-Masdar: Al-Jaami' us-Saheeh – Raqam-ul-hadees :5991)

'Azeem insaan woh hai jo chhoti baaton par uljhe baghair logon ke saath 'afw-o-dar-guzar ka mu'aamla karta hai. Aaj log dialogue maartay hain: agar tum achhe rahe to main bhi achha rahunga, agar tum bigad gaye to mujh se bura koi nahi hoga. Yeh ghalat dialogue hai. Yeh Ummat-e-Muslimah ordinary nahi balke extra-ordinary Ummat hai. hamen woh cheezein aur woh akhlaaq zeeb nahi detay jo dialogues mein sikhaai jaati hain, balkeh hum apne andar woh dialogue fit karein jo Allah ke Rasool (ﷺ) ki seerat mein hamen miltay hain.

Aap apni zindagi ka jaaizah lijiye aur apni diaries se jin naamon ko aap ne delete kar diya un ka naam dobara apni diaries mein likh lein. Aur jin logon ne aap ko phone nahi kiya foran phone karein aur un se kahen keh main ne tumhein Allah ke liye ma'af kar diya. Aur mere dil mein aap ke ta'lluq se koi ghubaar nahi hai. Aap (ﷺ) zindagi mein kabhi kisi se apne zaati mas'alah par naraaz nahi huey. Lekin aaj hum jo doosron se qata' ta'lluq karte hain woh zaati masaa'il ki wajah se karte hain. Masalan agar koi hamen shaadi ki da'wat nahi de to naraaz ho jaate hain.

Allah ke Nabi-e-Kareem (ﷺ) ke zamaane mein Hazrat 'Abdullah bin 'Awf (رضي الله عنه) ne shaadi ki lekin Aap (ﷺ) ko pata nahi tha. Jab Aap (ﷺ) ko pata chala to kaha:

(أَوْلِمُ وَلَوْ بِشَاةٍ)

Tarjuma: "Walima karo agarche ek bakri zariya hi sahi."

(Ar-raawi: Anas bin Malik (رضي الله عنه) Al-Muhaddis: Al-Bukhari – Al-Masdar: Al-Jaami' us-Saheeh – Raqam-ul-Hadees: 5072)

Zaroorat is baat ki hai keh Nabi-e-Kareem (ﷺ) ki seerat par ghour kar ke Ramazan-ul-Mubarak mein apne aap ko change kar lein.

### Doosri Sifat: Sach Bolna:

Hazrat Khadija (رضي الله عنها) ne Aap ki jis doosri sifat ka zikr kiya woh sach bolna hai. Sachaayi mein nijaat hai, sachai mein kaamyabi hai. Mo'min kabhi jhoot nahi bolta hai. Aap (ﷺ) ke zamaane mein jhoot ka tasawwur hi nahi tha, isi liye Muhaddiseen saare Sahaaba-e-Karaam (رضي الله عنهم) ke baare mein farmaaya (الصحابه كلهم عدول) ya'ani "saare Sahaaba sachay aur insaaf pasand hain". Hazrat Anas (رضي الله عنه) farmaatay hain keh: "Jab tak mein 'Ajmiyon se nahin mila tab tak mujhe pata nahin chala keh jhoot hota kya hai."

Lekin aaj jhoot ek fashion ban gaya hai jo jitna ziyaadah jhoot bolta hai log usey utna hi chaalaak samajhte hain. Aaj hamare kaarobaar ki bunyaad jhoot par qaaim hai, hamari shaadiyon ki bunyaad jhoot par hai, hamare job ki bunyaad jhoot par hai aur hum badi be-sharmi ke saath kehte hain keh jhoot nahin bolenge to kaarobaar nahin chalega, bachay ki shaadi nahin hogi waghera. Jabkeh Allah Ta'ala farmaatay hain:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۗ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ۗ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ ۗ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ۗ﴾

Tarjuma: "Ay Imaan waalo! Allah Ta'ala se daro aur seedhi seedhi (sachi) baatein kiya karo [70] taakeh Allah Ta'ala tumhare kaam sanwaar de aur tumhare gunaah maaf farma de aur jo bhi Allah aur Uske Rasool ki ta'abedaari kare ga us ne badi muraad paali."

(Surah Al-Ahzaab:70-72)

### **Teesri Sifat: Kamzoro'n Ka Sahaara Banna:**

Hazrat Khadijah (رضي الله عنها) Aap (ﷺ) ki teesri sifat yeh bataati hain keh Aap kamzoro'n ka bojh uthaate the, doosro'n ki madad karte the. Lekin aaj hamara mu'aamla bilkul is ke mukhaalif hai aaj hum doosro'n par bojh banay huey hain. Doosro'n ki takleef dekh kar hum khush hotay hain, hamare andar madad ka jazba khatam ho chuka hai jabkeh Aap (ﷺ) ne farmaaya:

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ نَفَسَ عَنْ  
مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا؛ نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ. وَمَنْ  
يَسَّرَ عَلَى مُعْسِرٍ، يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ. وَمَنْ سَتَرَ مُسْلِمًا، سَتَرَهُ اللَّهُ فِي  
الدُّنْيَا وَالْآخِرَةِ. وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ.

Tarjuma: "Hazrat Abu Hurairah (رضي الله عنه) farmaatay hain keh Aap (ﷺ) ne farmaaya: Agar koi kisi Mo'min ki dunyaawi takleef door karta hai to Allah Ta'ala us ki Qayaamat ki takleefon mein se ek takleef ko door karta hai. Jo kisi tang-dast ke liye aasaani paida karta hai Allah Ta'ala us ke liye duniya-o-aakhirat mein aasaaniyaan paida karta hai Aur jo kisi Musalmaan ke 'aib ko chhupaata hai Allah Ta'ala duniya-o-aakhirat mein us ke 'aibon ko chhupaata hai Allah Ta'ala apne banday ki madad karta hai, jab tak yeh banda apne Musalmaan bhai ki madad karta hai."

(Ar-Raawi: Abu Hurairah (رضي الله عنه) Al-Muhaddis: Muslim ,Al-Masdar: Saheeh Muslim ,Raqaam-ul-Hadees:6853)

Aap zaroorat mando'n ki madad kijiye is se Allah Ta'ala ki madad haasil hoti hai. Maslan agar aap kisi ki das hazaar rupiyo'n ki madad karen ge to Allah Ta'ala us ke badle ek kadod project ya project kisi case mein padi zameen ka masla hal kar de ga.

### **Chauthi Sifat: Ghareebon Ki Madad Karna:**

Hazrat Khadijah (رضي الله عنها) Nabi (ﷺ) ki chauthi sifat yeh bayaan karti hain keh

Aap (ﷺ) hamesha ghareebon ki madad karte the. hamen chaahiye keh hum bhi ghareebon ki madad karen. Jo nahin kamaane waala hai usko kamaane ke laaiq banaayein Maslan agar aap kisi naujawaan ko dekhte hain keh woh doosron ke saamne haath phaila raha hai to aap usey koi achha hunar sikha dein ya koi achha course karwaein. Kyunkeh agar koi aap se machhli maange aur aap usey machhli dene ke bajaaye machhli pakadne ka hunar sikha dein ge to woh dobara aap ke paas nahin aae ga balkeh woh kisi aur ko bhi machhli pakadna sikhaae ga. Is qaum ke andar Salaatiyat aur hunarmandi badhe gi.

Lekin aaj hamara mu'aamla to bilkul uske mukhaalif hai agar hum kisi ko taraqqi karta hua dekhte hain to hum uski taang khainchnay ki koshish karte hain. Jabkeh Nabi-e-Kareem(ﷺ) doosron ki takleef door kar ke unhen aagay badhanay ki koshish ki aur unhen apne qadmon par khadna sikhaaya.

### **Paanchwin Sifat: Mehmaan Nawaazi Karna:**

Hazrat Khadeeja (رضي الله عنها) ne Aap (ﷺ) ki paanchwin khoobi yeh bayaan ki hai keh Aap (ﷺ) mehmaanon ki khoob khaatir daari karte the. Koi mehmaan Aap ke paas se bhooka nahin jaata tha. Lekin aaj hum mehmaan ki aamad par pareshaan ho jaate hain. Hum mehmaan ko bojh na samjhein poori khushdili ke saath us ki khaatir tawaazu' karen taakeh mehmaan apne dil mein koi tangi mehsoos na kare kyunkeh Allah Ta'ala Hamare dastarkhwaan ke zariya usey khila raha hai.

### **Chhatti Sifat: Haq Ki Raah Mein Pesh Aane Waale Masaa'ib Mein Madad Karna:**

Hazrat Khadeeja (رضي الله عنها) ne Aap ki chhatti sifat yeh bayaan ki hai keh Nabi (ﷺ) Haq ki raah mein pesh aane waale masaa'ib mein madad karte the. Yaani Haq ki khaatir agar kisi ko koi madad ki zaroorat pesh aati to Aap (ﷺ) sadaqah-o-khairaat waghera ke zariya us ki madad karte the. Is tarah ki madad ko emergency sadaqah kehte hain, yeh husool-e-Jannat ka ek aham zariya hai.

Aaj log doosron ko dekh kar sadaqah karte hain keh falaan itne paise diya hai main bhi doonga. Is tarah doosron ko dekh kar usko neeche dikhaane ke liye maal kharch karne ka koi faaidah nahin hai. Aap Allah Ta'ala ke raah mein is niyyat se maal kharch kijiye keh yeh Nabi-e-Kareem (ﷺ) ki Sunnat hai, is ke zariye logon ki museebat door ho gi In Shaa Allah, Aap ka yeh kharch karna sood mand saabit ho ga.

### Doosra Waaqi'a- Taa'if Mein Pathron Ki Baarish

Nabi-e-Kareem (ﷺ) Makkah waalo'n se mayoos ho kar Taa'if ka qasad karte hain taa keh wahan ke logon ko Islam ki da'wat den. Chunaanche jab Aap (ﷺ) ne wahan ke logon ko Islam ki da'wat di to unhon ne Aap ki baat maanne se inkaar kar diya aur wahan ke awaabashon ne Nabi-e-Kareem (ﷺ) par itne pathar maare keh Aap (ﷺ) lahoon lahan ho gaye aur Aap (ﷺ) ke jism-e-mubaarak se khoon behne laga. Nabi-e-Kareem (ﷺ) jab Taa'if se wapas jaa rahe the to pahaadon ke farishta ko Aap (ﷺ) ki haalat dekhi nahi gayi Woh Hazrat Jibreel (عليه السلام) ki ma'iyat mein Aap (ﷺ) ke paas Allah ke hukm se aaya aur Aap (ﷺ) se kaha: "Ay Muhammad (ﷺ)! Agar Aap chaahein to main in Taa'if waalo'n ko Akhshabeen ya'ani do pahaadon ke darmiyaan pees donga." Aap (ﷺ) ne farmaaya: "Nahin, mujhe umeed hai keh Allah Ta'ala in ki pusht se aisi nasal paida karega jo sirf ek Allah ki 'ibaadat karegi aur Us ke saath kisi ko shareek nahin karegi." Jaisa keh Hadees mein aaya hai:

(عن عائشة رضي الله عنها ، أنها قالت للنبي صلى الله عليه وسلم : هل أتى عليك يوم كان أشد من يوم أحدٍ؟ قال : " لقد لقيت من قومك ما لقيت ، وكان أشد ما لقيت منهم يوم العقبة ، إذ عرضت نفسي على ابن عبد ياليل بن عبد كلال فلم يجيبني إلى ما أردت ، فانطلقت وأنا مهموم على وجهي ، فلم أستفق إلا وأنا بقرن الثعالب ، فرفعت رأسي فإذا أنا بسحابة قد أظللتني ، فنظرت فإذا فيها جبريل ، فناداني فقال : إن الله قد سمع قول قومك لك

وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ. فَأَدَانِي  
 مَلَكُ الْجِبَالِ فَسَلَّمَ عَلَيَّ ثُمَّ قَالَ: يَا مُحَمَّدُ. فَقَالَ: ذَلِكَ فِيمَا شِئْتَ، إِنْ شِئْتَ  
 أَنْ أَطِيقَ عَلَيْهِمُ الْأَخْشَبِينَ". فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "بَلْ أَرْجُو أَنْ  
 يُخْرِجَ اللَّهُ مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللَّهَ وَحْدَهُ، لَا يُشْرِكُ بِهِ شَيْئًا".

Tarjuma: "Hazrat 'Ayesha (رضي الله عنها) se marwi hai keh unhon ne ek martaba Nabi-e-Kareem (ﷺ) se poocha keh kya Aap par koi din Uhud ke din se ziyaadah sakht guzra hai? Is par Aap (ﷺ) ne farmaaya keh tumhari qoum ne mujhe bahut ziyaadah takleef di hai lekin un mein 'Aqabah ka din mujh par bahut ziyaadah sakht tha. Yeh woh mauqa' tha jab main ne Taa'if ke sardar Kinaanah bin 'Abd Yaalail bin 'Abd Kilaal ke paas gaya lekin woh meri baat ko nahin maanaa To main wahan se mayoos ho kar Qarn-us-Sa'aalib pahuncha to wahan mujhe kuch hosh aaya aur main ne sar utha kar dekha to baadal ka ek tukda mere ooper saaya kiye huey tha jis mein Jibreel (عليه السلام) the. Unhon ne mujhe aawaaz di Aur kaha keh Allah Ta'ala Aap ke baare mein Aap ki qoum ki baatein sun chuka hai aur jo unhon ne rad kiya woh bhi sun chuka hai. Aap ke paas Allah Ta'ala ne pahaadon ke farishta ko bheja hai, Aap un ke baare mein usey jo chaahein hukm den. Is ke ba'ad mujhe pahaadon ke farishte ne aawaaz di, salaam kiya aur kaha: "Ay Muhammad (ﷺ)! Agar Aap chaahein to main in Taa'if waalo'n ko Akhshabeen ya'ani do pahaadon ke darmiyaan pees doon ga." Aap (ﷺ) ne farmaaya: "Nahi mujhe umeed hai keh Allah Ta'ala unki pusht se aisi nasal paida kare ga jo sirf ek Allah ki 'ibaadat kare gi aur Uske saath kisi ko shareek nahi kare gi."

(Ar-raawi: Umm-ul-Mo'mineen 'Aa'ishah (رضي الله عنها), Al-Muhaddis: Al-Bukhari, Al-Masdar: Al-Jaami' As-Saheeh, Raqam-ul-hadees:)

## Taa'if Ke Waaqi'ah Ke Teen (3) Sabaq

Taa'if ke waaqi'ah se hamen teen (3) sabaq milte hain:

### Pehla Sabaq: Ma'aaf Karna:

Taa'if waalo'n ne Aap (ﷺ) ko bahut takleef di, pathar se Aap ko lahu-luhaan kar diya lekin iske baa-wajood Nabi-e-Kareem (ﷺ) ne unhein ma'aaf kar diya. Yeh sifat hamare andar bhi honi chaahiye. Lekin aaj hum apne sage bhai ko ma'aaf nahi karte hain, apne maa baap aur khandaan waalo'n ko ma'aaf nahi karte hain. Ek martaba mujhe ek boodhi 'Aurat ne phone kar ke kaha: "Beta mere betay ne mujhe jail mein daal diya."

Mujhe bahut ta'ajjub hua. Aaj hum akhlaaqi tor par is qadar gir chuke hain keh ek beta apni maa ko jail mein daal raha hai. Kya maa baap ne paal pos kar is liye badaa kiya keh unhein jail bhej diya jaae, unhein gaali di jaae, unke saath nokron ki tarah sulook kiya jaae?

Nahi, Allah Ta'ala ne hamen jawaani di hai taakeh hum maa baap ki khidmat karein, unki dekh bhaal karein, unke aaraam ka khayal rakhein, unke khaane aur dawaa waghera ka intezaam karein. Bahr-haal hamen chaahiye keh hum doosron ko ma'aaf karne ki aadat daalein agar hum doosron ko ma'aaf karein ge to woh Hamare jigri dost ban jaayen ge jaisa Allah Ta'ala ne farmaaya:

﴿وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ  
وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٧﴾﴾

Tarjuma: "Aur na neki baraabar hoti hai aur na buraayi. (Buraayi ko) us (tareeqe) ke saath hata jo sab se achha hai, to achaanak woh shakhs keh tere darmiyaan aur uske darmiyaan dushmani hai, aisa ho ga jaise woh dili dost hai." (Surah Fussilat: 34)

### **Doosra Sabaq: Sabr-o-Tahammul Se Kaam Lena:**

Aap (ﷺ) Taa'if waalo'n se pathar khaa kar foran un par bad-dua'a nahi kiye balkeh sabr-o-tahammul se kaam liya, apne ghussa par control kiya aur umeed zaahir ki keh agar yeh Imaan nahi laaye to unki aane waali nasal Imaan laaye gi. Muhammad bin Qasim (رضي الله عنه) ka ta'lluq Taa'if se tha, unhon ne Hindustan ke andar Islam ki kaafi nashr-o-ashaat ki Agar Aap (ﷺ) bad-dua'a kiye hote to shaayad aaj hum Islam ki ni'mat se mehroom rehtay.

Nabi-e-Kareem (ﷺ) bahut high vision par kaam karte the. Log Aap (ﷺ) ke khoon ke pyaase the lekin Aap (ﷺ) unke liye Jannat ke khuwaan the. Aaj hum apne akhlaaq par ghour karein, apne andar sabr karein. Agar Hamare andar sabr nahi raha to hum Deen ka kaam bhi nahi kar paayen ge, tijaarat nahi kar paa'enge, aaj hamari Committeon Mein, centeron Mein aur companyon mein jhagde hain kyunkeh Hamare andar sabr nahi hai.

Sabr ke zariye baday baday kaam kiye jaa sakte hain, duniya mein wahi aadmi kaarnamay anjaam de sakta hai jis ke paas sabr hai. Allah Ta'ala ne Surah Al-'Asr mein farmaaya:

﴿وَالْعَصْرِ ۝١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝٢ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۝٣ وَتَوَاصَوْا بِالْحَقِّ ۝٤ وَتَوَاصَوْا بِالصَّبْرِ ۝٥﴾

Tarjuma: "Zamaane ki qasam [1] beshak (bil-yaqeen) insaan sar ta sar nuqsaan mein hai [2] siwaaye un logon ke jo Imaan laaye aur nek 'amal kiye aur (jin hon ne) aapas mein Haqq ki wasi'yat ki aur ek doosre ko sabr ki nasi'yat ki [3]." (Surah Al-'Asr: 1-3)

Sabr rahe ga to Imaan aur 'amal salaamat rahe ga, agar sabr nahi rahe ga to Imaan, 'amal aur Deen sab kuch ghaarat ho jaae ga.

### **Teesra Sabaq: Saamne Waalay Ka Khayaal Rakhna:**

Taa'if ke waaqi'ah se hamen yeh bhi pata chalta hai keh Aap (ﷺ) apne se ziyaadah saamne waalay ka khayaal rakhte the. Aap (ﷺ) ke jism ka khoon beh raha hai lekin Aap (ﷺ) ko pasand nahi hai keh saamne waalay dushman

ke jism se khoon bahe.

Lekin aaj hamara mu'aamla bilkul is ke mukhaalif hai, hum saamne waalay se ziyaadah apna khayaal karte hain. Da'wat mein dekhein, jahaan sab bhooke hote hain, jaise hi mez par khaana aata hai sab uski taraf lapakte hain aur saamne waalay ka khayaal kiye baghair saari botiyaan apne bartan mein daal lete hain. Jabkeh Allah ke Rasool (ﷺ) aur Sahaaba-e-Karaam (رضي الله عنهم) apne aap par doosron ko tarjeeh dete the. Jaisa keh Allah Ta'ala ne farmaaya:

﴿وَيُؤْتُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾

Tarjuma: "Khud apne upar unhein tarjeeh dete hain go khud ko kitni hi sakht haajat ho." (Surah al-Hashr: 9)

## Teesra Waaqi'a, Jang -e-Uhud Mein Aap (ﷺ) Ka Zakhmi Hona

Nabi-e-Kareem (ﷺ) ki zindagi mein 17 martaba Aap (ﷺ) par jaan lewa attack hua, inhi mein se ek hamla Jang-e-Uhud ka hai, Jang-e-Uhud mein mushrikeen ne Aap (ﷺ) ko shaheed karne ki har Mumkin koshish ki. Khaalid bin Waleed ke dobara hamla ki wajah se saare Musalmaan idhar udhar bikharr gaye Aap (ﷺ) ke paas saat Ansaari Sahaaba the, woh kaafiron se Aap (ﷺ) ka difaa karte huey shaheed ho gaye, Is ke ba'ad do Ansaari Sahaaba Hazrat Talhah bin 'Ubaidullah aur Sa'd bin Abi Waqqaas Aap (ﷺ) ka difaa karte rahe yahan tak keh Hazrat Sa'd (رضي الله عنه) ka haath shal ho gaya. Mushrikeen ne Aap (ﷺ) par kaafi hamle kiye Ek mushrik 'Uqbah bin Abi Waqqaas ne Aap (ﷺ) ke sar par pathar de maara jis ki wajah se Aap (ﷺ) gir gaye, Aap (ﷺ) ka daant toot gaya, peshani aur chehra zakhmi ho gaya, aankh ke nichli haddi mein khud ki kadiyaan dhans gayin, Jaisa keh Abu Haazim (رضي الله عنه) se marwi hai:

(عَنْ أَبِي حَازِمٍ، أَنَّهُ سَمِعَ سَهْلَ بْنَ سَعْدٍ، وَهُوَ يُسْأَلُ عَنْ جُرْحِ رَسُولِ اللَّهِ ﷺ، فَقَالَ: "أَمَّا وَاللَّهِ إِنِّي لَأَعْرِفُ مَنْ كَانَ يَغْسِلُ جُرْحَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَنْ كَانَ يَسْكُبُ الْمَاءَ، وَيَبِأُ دُؤُوبِي، قَالَ: كَانَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَغْسِلُهُ، وَعَلِيُّ بْنُ أَبِي طَالِبٍ يَسْكُبُ الْمَاءَ بِالْمِجَنِّ، فَلَمَّا رَأَتْ فَاطِمَةُ أَنَّ الْمَاءَ لَا يَزِيدُ الدَّمَ إِلَّا كَثْرَةً، أَخَذَتْ قِطْعَةً مِنْ حَصِيرٍ، فَأَحْرَقَتْهَا وَأَلْصَقَتْهَا، فَاسْتَمْسَكَ الدَّمُ، وَكُسِرَتْ رِبَاعِيَّتُهُ يَوْمَئِذٍ، وَجُرْحَ وَجْهَهُ، وَكُسِرَتْ الْبَيْضَةُ عَلَى رَأْسِهِ.)

Tarjuma: Hazrat Abu Haazim (رضي الله عنه) se marwi hai keh unhon ne Sahl bin Sa'd se suna aur woh Allah ke Rasool (ﷺ) ke zakham ke baare mein pooch rahe the, Unhon ne kaha keh Allah ki qasam main jaanta hoon kis tarah Allah ke Rasool (ﷺ) ke zakham ko dhoya gaya aur kaun paani baha raha tha, aur kis dawa ka istemaal kiya gaya, Unhon ne farmaaya: "Hazrat Faatimah (رضي الله عنها) zakhmon ko dho rahi thin aur Hazrat 'Ali (رضي الله عنه) dol se paani baha rahe the, Jab Faatimah (رضي الله عنها) ne dekha keh khoon nahin tham raha hai to Aap ne haseer ka ek tukda jalaaya aur zakham par laga diya aur khoon tham gaya. Aur aaj ke din Aap (ﷺ) ka daant toot gaya aur chehra zakhmi hua aur khud sar mubaarak par toot gayi."

(Ar-Raawi: Abu Haazim (رضي الله عنه) Al-Muhaddis: al-Bukhari ,Al-Masdar: al-Jaami' as-Saheeh, Raqam al-Hadees: 4075)

Is jang mein Aap (ﷺ) ke chehre aur peshaani par kaafi zakham aaye the lekin is ke baa-wajood Aap (ﷺ) un ke liye dua'a karte hain:

(رَبِّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ)

Tarjuma: "Ay Allah meri qaum ko maaf kar de, yaqeenan woh mujhe nahin jaante hain."

(Ar-Raawi: 'Abdullah (رضي الله عنه), Al-Muhaddis: Muslim ,Al-Masdar: Saheeh Muslim)

Yeh uswah Nabawi hamare liye maidaan-e-da'wat ka aham tareen dars pesh karta hai, aur woh hai mad'oo ke saath humdardi rakhna aur un ke liye

musalsal hidaayat ki dua'a karte rehna, jabkeh aaj hum ghair Musalmaanon ko hidaayat ki dua'a dene ke bajaaye un par bad-dua'aein karte hain. Isi tarah ek riwaayat mein ek aur martaba ka waaqi'a 'Abdullah bin Mas'ood (رضي الله عنه) yun bayaan karte hain:

(كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ  
ضَرَبَهُ قَوْمُهُ، وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: رَبِّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ  
لَا يَعْلَمُونَ.)

Tarjuma: "Goya keh main Nabi-e-Kareem (ﷺ) ko us waqt dekh raha hoon keh Aap Ambiya mein se ek Nabi ka waaqi'a bayaan kar rahe the keh un ki qaum ne unhein maara aur khoon aaluud kar diya. Lekin woh Nabi khoon saaf karte jaate aur yeh dua'a karte: اللهم اغفر لقومي) "Ke Ay Allah! Meri qaum ki maghfirat farma, yeh log jaante nahin hain."

(Ar-Raawi: 'Abdullah bin Mas'ood (رضي الله عنه) Al-Muhaddis: al-Bukhari ,Al-Masdar: al-Jaami' as-Saheeh Raqam-ul-hadees: 3477)

## Chautha Waaqi'a: Tufail Bin 'Amr Ad-Dausi Ka Qubool-e-Islam

Hazrat Tufail bin 'Amr ad-Dausi jab Makkah aaye to Makkeh waalo'n ne un se kaha keh Aap Muhammad (ﷺ) se na milen, kyunkeh woh jaadu gar hai, Woh apne jaadu ke zariya aadmi ko uske baap, Bhai, biwi aur khandaan waalo'n se door kar deta hai.

Yeh baatein sun kar jab bhi woh Aap (ﷺ) ke paas se guzarte to kaanon mein rooi rakh lete the Ek martaba Aap (ﷺ) Ka'aba ke paas Namaz padh rahe the Aap ki tilawat-e-Qur'an ki aawaz na chaahte huey unke kaanon mein padi Us ke ba'ad unhon ne apne dil mein socha keh main ek 'Aqalmand aadmi hoon, sha'ir hoon, achhay aur buray mein farq kar sakta hoon, main Muhammad (ﷺ) ke paas jaoonga aur unki baat sunoon ga, agar achhi rahi

to maanunga warna rad kar doonga. Is ke ba'ad woh Aap (ﷺ) ke ghar gaye aur apne aane ka maqsad bataaya to Aap (ﷺ) ne unhein Qur'an padh kar sunaaya to woh Musalmaan ho gaye. Jab woh apni qaum ki taraf wapas jaa rahe the to unhon ne Allah ke Rasool (ﷺ) se ek darkhwaast ki: "Ay Allah ke Rasool (ﷺ)! Main apne logon ko Islam ki da'wat doonga, Aap Allah se dua'a kijiye keh woh mujhe koi nishaani 'ataa farmaaye." Aap (ﷺ) ne Allah Ta'ala se dua'a ki: (اللهم اجعل له آية) Tarjuma: "Ay Allah! Unhein nishaani 'ataa farma." Chunaacheh jab woh apni Qaum ke paas pahunche to unka chehra chiraagh ki tarah roshan ho gaya phir unhon ne dua'a ki Ay Allah is roshni ko chehre ke bajaaye kahin aur muntaqil kar de is ke ba'ad woh roshni aap ke koday mein muntaqil ho gayi. Is ke ba'ad unhon ne apni qaum ko Islam ki da'wat di waalidain ne Islam qubool kiya lekin qaum ne aap ki baat nahin maani. Phir Hazrat Tufail bin 'Amr (رضي الله عنه) Aap ke paas aaye aur kehne lage Ay Allah ke Rasool (ﷺ) meri qaum waalon ne meri baat nahin maani Aap un par bad dua'a kijiye lekin Aap (ﷺ) ne bad dua'a karne ke bajaaye unhein dua'a di: (اللهم احد دوسا) "keh Ay Allah Tu Dos waalon ko hidaayat de." Jaisa keh Abu Hurairah (رضي الله عنه) farmaatay hain:

(جَاءَ الطَّفِيلُ بْنُ عَمْرٍو إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنَّ دَوْسًا قَدْ هَلَكَتْ عَصَتْ وَأَبَتْ فَادْعُ اللهُ عَلَيْهِمْ، فَقَالَ: «اللَّهُمَّ اهْدِ دَوْسًا وَأْتِ بِهِمْ»)

Tarjuma: Hazrat Tufail bin 'Amr (رضي الله عنه) Nabi Kareem (ﷺ) ki khidmat mein haazir huey aur 'arz kiya ke qabeela Dos halaak hua, usne naa-farmaani ki aur inkaar kiya. Aap (ﷺ) Allah se un ke liye bad dua'a kijiye. Nabi Kareem (ﷺ) ne farmaaya: Ay Allah Dos ko hidaayat de aur unhein mere yahaan le aa.

(Al-Raawi: Abu Hurairah (رضي الله عنه), Al-Muhaddis: Al-Bukhari, Al-Masdar: Al-Jaami' Al-Saheeh, Raqam al-Hadees: 4392)

## Paanchwaan Waqia'a: Sulah-e-Hudaibiya

San 6 Hijri mein Aap (ﷺ) ne khwaab dekha keh Aap aur Sahaaba-e-Kiraam 'Umrah kar rahe hain. Aap (ﷺ) ne is baat ki ittila Sahaaba-e-Kiraam ko di aur 'Umrah ki niyyat se Makkah rawaanah ho gaye aur Hudaibiya mein padaa'o daal diya. Jab mushrikeen-e-Makkah ko ma'loom hua keh Aap (ﷺ) apne As'haab ke saath 'Umrah karne Makkah aa rahe hain to unhon ne ibtida mein Aap ko rok liya phir ba'ad mein Musalmaanon aur Mushrikeen ke darmiyaan ek sulah hui aur is sulah mein kayi baatein Musalmaanon ke khilaaf thein, jaise Muhammad Rasoolullah ko mitaa kar Muhammad bin 'Abdullah likha gaya Hazrat Abu Jandal (رضي الله عنه) jo Musalmaan ho chuke the lekin phir bhi kaafiron ne unhein Musalmaanon ke saath jaane nahin diya. Is sulah se Sahaaba-e-Kiraam bahut naraaz the Hazrat 'Umar (رضي الله عنه) ne Aap (ﷺ) ko kaha: "Ay Allah ke Rasool hum haqq par hone ke baa-wajood kyun un se dab kar sulah kar lein?" Lekin Aap (ﷺ) ne farmaaya: "Main Allah ka Rasool hoon, main Us ki naafarmaani nahin kar sakta Zaroor Allah meri madad karega aur mujhe zaya' nahin karega."

### Sulah-e-Hudaibiya Ka Pehla Sabaq: Sulah Pasandi:

Aap (ﷺ) ko jhagde ke bajaaye sulah karna bahut pasand tha. Isi liye Sulah-e-Hudaibiya ke mu'aahide mein bahut si baatein na-gawaar hone ke baa-wajood Aap ne sulah ko tarjeeh di. Aap door andesh aur behtareen qaa'id the. Is sulah ke sabab sirf do saal mein kaafi log Islam mein daakhil ho gaye.

### Sulah-e-Hudaibiya Ka Doosra Sabaq: Mu'aahide Aur Agreement

#### Ki Qadr:

Sulah-e-Hudaibiya ke mu'aahide mein kayi baatein Musalmaanon ke khilaaf thein lekin is ke baa-wajood Aap (ﷺ) ne is mu'aahide ki qadr ki kyunkeh 'ahd nibhaana aur mu'aahide par baaqi rehna Allah ka hukm hai, Musalmaan wa'ada wafa karne waala hota hai. Aaj Musalmaanon ke baare mein kaha

jaata hai keh hum Musalmaan apne mulk Hindustan ke wafadaar nahin hain jo keh bilkul ghalat hai. Hum apne mulk ke qawaaneen aur usoolon ki qadr karte hain aur hamara mazhab hamara Deen hum ko mu'aahide par 'amal karne ka hukm deta hai. Jaisa keh Allah Ta'ala ne Surah al-Maa'idah mein farmaaya:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ . أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُنْتَلَىٰ عَلَيْكُمْ غَيْرَ مُحْلِي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ﴾

Tarjuma: "Ay Imaan waalo! 'Ahd-o-paimaan poore karo, tumhare liye mawaishi chopaaeye halaal kiye gaye hain bajz un ke jin ke naam padh kar suna diye jaayein ge, magar haalat-e-ihraam mein shikaar ko halaal jaanne waale na banna, Yaqeenan Allah jo chaahe hukm karta hai." (Surah al-Maa'idah: 1)

Nabi-e-Kareem (ﷺ) ne jis tarah Sulah-e-Hudaibiya mein mu'aahide ko poora kiya usi tarah hamen bhi mulk se kiye gaye mu'aahide ko poora karna hoga. Islam hamen yahi ta'leem deta hai. Haan, agar koi Musalmaan qanoon ko tod kar dehshatgardi karta hai to yeh us ka apna mu'aamla hai, Islam us se mukammal taur par bari hai. Islam kehta hai keh agar koi ek ma'soom ko qatl karta hai to goya usne saare insaanon ko qatl kiya Allah Ta'ala ne farmaaya:

﴿مَنْ أَجْدَلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَهُمْ رَسُولُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ﴾

Tarjuma: "Isi wajah se hum ne Bani Isra'eel par yeh likh diya keh jo shakhs kisi ko baghair is ke keh woh kisi ka qatil ho ya zameen mein fasaad machaane waala ho, qatl kar daale to goya usne tamaam logon ko qatl kar diya, Aur jo shakhs kisi ek ki jaan bacha le, usne goya tamaam logon ko zinda kar diya, Aur un ke paas hamare bahut se Rasool zaahir daleelon ke saath aaye, lekin phir bhi un mein se

aksar log zameen mein zulm-o-ziyaadati aur zabardasti karne waale hi rahe." (Surah al-Maa'idah: 32)

## Chhata Waqi'a: Fatah Makkah Ke Waqt Jaani Dushmanon Ko Ma'af Karna

San 8 Hijri mein Nabi-e-Kareem (ﷺ) badi shaan ke saath faatih ki haisiyat se Makkah daakhil hote hain. Musalmaanon ki fauj dekh kar saare kuffaar-e-Quraish dare aur sehme huey the. Aap (ﷺ) ne Makkeh mein daakhil ho kar Ka'aba ki tat'heer ki aur saare kuffaar ke liye maafi ka elaan kiya aur kaha:

"Jo Ka'abatullah mein daakhil ho jaae usey amaan hai, jo apne ghar mein rahe usey amaan hai, aur jo Abu Sufyaan ke ghar mein daakhil ho jaae usey amaan hai."

Yeh wahi kuffaar-e-Makkah the jinhon ne Makkah mein terah saal musalsal qadam qadam par Aap (ﷺ) aur Sahaaba-e-Kiraam ko sataaya tha. Yeh wahi Abu Sufyaan hain jo jang-e-Badr aur jang-e-Uhud mein Kaafiron ke sardaar rahe aur Jang-e-Ahzaab mein saare 'Arab ko Aap (ﷺ) ke khilaf jama' kiya tha aur saari 'umar Aap (ﷺ) ko zak pohonchaane mein koi kasar nahin chhodi. Aap (ﷺ) ne un tamaam ko ma'af kar diya jis ke asraat yun zaahir huey keh dekhte dekhte log Islam ko apnaane aur fauj dar fauj Islam mein daakhil hone lage Allah Ta'ala ne farmaaya:

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۖ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۖ﴾  
﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۗ إِنَّهُ كَانَ تَوَّابًا ۝﴾

Tarjuma: "Jab Allah ki madad aur fath aa jaae [1] aur tu logon ko Allah ke Deen mein joq dar joq aata dekh le [2] to apne Rabb ki tasbeeh karne lag hamd ke saath aur Us se maghfirat ki dua'a maang, be-shak Woh bada hi taubah qubool karne waala hai[3]." (Surah An-Nasr: 1-3)

Allah ke Nabi (ﷺ) ne apni poori zindagi mein 81 ghazwaat aur sariyye lade jin mein mukhaalifeen ke maqtulon ki tadaad hazaar se ziyaadah nahin hai. Aap ke tamaam ghazwaat difa'ee the, Aap ne in ghazwaat mein kisi ma'soom ka qatl nahin kiya hatta keh kisi ko gaali tak nahin di. In ghazwaat ke zariye zulm-o-barbarit ko khatam kiya, mazloomon ko un ka haq dilaya, aman-o-amaan ko qaaim kiya. Lekin aaj hamari zubaanon par sirf gaaliyan hain. hamari zindagiyon se akhlaaq-e-hasanah naa paid ho chuka hai. hamen chaahiye keh hum apne aap ko akhlaaq-e-hasanah se muzaiyyan karein.

### *Khulaasa-e-Kalaam*

Khulaasa-e-kalaam yeh hai keh Ramazan-ul-Mubarak sirf 'ibaadaat ka mahina nahin balkeh akhlaaq sudhaarne aur apne aap ko akhlaaq-e-faazilah aur sifaat-e-hameedah ka 'aadi banaane ka ek behtareen mauqa' hai aur har Musalmaan ko chaahiye keh jis tarah woh Ramazan mein ziyaadah se ziyaadah 'ibaadat ke liye waqt nikaalta hai usi tarah apne akhlaaq ko bhi sanwaarne ki fikr kare. Allah Ta'ala se dua'a karta hoon keh Woh hamen behtareen akhlaaq apnaane ki taufeeq 'ataa farmaaye aur Hamare andar ikhlaas paida farmaaye aur hamari tooti phooti mehnaton ko qubool farmaaye **Aameen.**

Note: agar aap is bayaan ko video ki shakal mein sun'na aur dekhna chaahte hain to baraa-e-meharbaani is link par click karein.

<https://www.youtube.com/watch?v=ZraeAxJbQOk>



## Momin Ke Liye Imaan Saans Se Bhi Ziyaadah Ahem Hai

### *Al-Tamheed*

Jab Nabi-e-Akram (ﷺ) ka is duniya se rehlat karne ka waqt qareeb aa gaya aur Aap (ﷺ) bimaari ki wajah se bistar-e-marg par shadeed takleef se do chaar the, us waqt ke ahwaal Hazrat 'Aishah (رضي الله عنها) kuch is tarah bayaan karti hain keh:

"Nabi-e-Akram (ﷺ) par baar baar ghashi taari ho rahi thi. Aur jab Aap (ﷺ) ko hosh aata, to 'Aishah (رضي الله عنها) se sawaal karte keh batao mere sahaabah kya kar rahe hain? Aur kabhi Aap (ﷺ) apne hujre ka parda uthaate aur Masjid-e-Nabawi ki taraf dekhte. Jum'raat ke din 'Ishaa ke waqt jab Aap (ﷺ) ko kuch Hosh aaya to poochha keb kya Namaz ho chuki hai?

Sahaabah ne kaha: "Ay Allah ke Rasool (ﷺ) hum Aap ke intezaar mein baithe hain. Lekin phir Aap (ﷺ) par ghashi taari ho gayi aur Aap be-hosh ho kar gir pade, phir jaise hi hosh aaya to phir Aap (ﷺ) ne poochha keh kya Namaz ho chuki? Phir Aap (ﷺ) par ghashi taari ho gayi. Teesri martaba jism-e-mubaarak par paani daala gaya, aur phir jab hosh aaya to Aap (ﷺ) ne farmaaya keh Abu Bakr Siddiq (رضي الله عنه) ko imaamat ke liye aage badhaya jaae. Phir Nabi-e-Akram (ﷺ) par ghashi taari hui, aur thodi der ke ba'ad hosh aaya, phir Aap (ﷺ) ne poochha keh Abu Bakr Siddiq (رضي الله عنه) imaamat ke liye aage badhe ya nahin? To Hazrat 'Aishah (رضي الله عنها) farmaati hain keh mere baap Abu Bakr Siddiq (رضي الله عنه) itne narm dil hain ke woh Namaz mein ro padenge, logon par Namaz bhaari ho sakti hai. Phir Nabi-e-Akram (ﷺ) par ghashi taari hui. Kuch der ba'ad hosh aaya phir Aap (ﷺ) ne sawaal dohraaya: "Kya Abu Bakr (رضي الله عنه) ne Namaz padha di?"

Tab Abu Bakr Siddiq (رضي الله عنه) ko pata chalta hai keh Nabi-e-Kareem (ﷺ) unhein imaamat ke liye aage badhne ka hukm de rahe hain. Itne mein

Nabi-e-Akram (ﷺ) ko thoda afaaqah hota hai aur Aap (ﷺ) apne jism-e-mubaarak mein thodi tawanaayi mehsoos karte hain. Udhar Hazrat Abu Bakr Siddiq (رضي الله عنه) imaamat ke liye aage badhte hain. Nabi-e-Akram (ﷺ) ishaare se chand logon ko bulaate hain, aur Aap (ﷺ) un ke sahaare saf tak pahunchte hain. Is tarah Abu Bakr (رضي الله عنه) ne Aap (ﷺ) ke heen-e-Hayaat satrah namaazen padhaein. Is Hadees-e-shareef se muta'assir ho kar main ne aayinda sutur ko "Namaz Momin ke liye saans se bhi ziyaadah ahem hai" se ma'noon kiya hai.

Yeh koi jazbaati 'unwaan nahin hai balkeh 'ayn haqeeqat hai keh Momin ke liye "Namaz saans se bhi ziyaadah ahem" ke 'unwaan se moosoom kiya hai jis ke suboot ke liye shar'i dalaa'il kaafi hain In shaa Allah.

### **Momin Aur Muslim Mein Farq:**

Har Momin Muslim ho sakta hai lekin har Muslim Momin nahin ho sakta, Imaan ka darjah Islam ke darjah se ooncha hai. Jaisa keh Allah Ta'ala ka Irshaad hai:

﴿قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ﴾

Tarjuma: "Dehaati log kehte hain keh hum Imaan laaye. Aap keh dijiye keh Dar-e-haqeeqat tum Imaan nahi laaye lekin tum yun kaho keh hum Islam laaye (mukhaalifat chhod kar mutee' ho gaye) halaankeh abhi tak tumhare dilon mein Imaan daakhil hi nahi hua."

(Surah Al-Hujuraat: 14)

### **Ahl-e-Imaan Namaz Ki Hifaazat Karte Hain:**

Momin ki numaya'n sifaat mein se ek khusoosiyat yeh hai keh Ahl-e-Imaan kabhi namaazon ko tark nahi karte, hamesha namaazon ki hifaazat karte hain, jaisa keh Allah Ta'ala ka Irshaad hai:

﴿الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ﴾

Tarjuma: "Jo apni Namaz par hameshgi karne waale hain."

(Surah Al-Ma'arij: 23)

Aur ek jagah farmaaya:

﴿وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ﴾

Tarjuma: "Aur woh jo apni Namaz ki hifaaazat karte hain."

(Surah Al-Ma'arij: 34)

Lekin jo saheeh ma'non mein momin nahi hota woh namaazon ki adaai'gi mein tasaahul barat'ta hai halaankeh Namaz ka Imaan se bada gehra ta'lluq hai, Surah Al-Baqarah mein Allah Ta'ala ne Namaz ko 'Ain Imaan qaraar diya hai, Allah Subhaanahu-o-Ta'ala ne Irshaad farmaaya:

﴿رَحِيمٌ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُءُوفٌ﴾

Tarjuma: "Aur Allah kabhi aisa nahin keh tumhaara Imaan zaaya' kar de. Be-shak Allah logon par yaqeenan be-had shafqat karne waala, nihaayat Reham waala hai." (Surat-ul-Baqarah: 143)

Imam Bukhari (رحمته عليه) ne is par ek mustaqil baab qaa'im kiya aur kaha keh yahan par Imaan se muraad Namaz hai. Is Aayat ka pas-e-manzar yeh hai keh is Aayat ke nuzool se pehle Sahaaba-e-karaam aur Nabi-e-Akram (ﷺ) solah ya satrah mah tak Bait-ul-Maqdis ki taraf rukh kar ke Namaz padhte rahe aur Aap (ﷺ) ki yeh khwaahish thi keh Musalmanon ka qibla Ka'abatullah ho, Yeh Aayat naazil hone ke ba'ad sab se pehli Namaz jo Ka'abatullah ki taraf rukh kar ke ada ki gayi woh 'Asr ki Namaz thi, Kuch logon ne Aap (ﷺ) ke saath 'Asr ki Namaz ada ki, phir un mein se ek shakhs Masjid waalon ke Paas se guzra jo 'Asr ki Namaz ada kar rahe the aur haalat-e-rukoo' mein the, us aadmi ne kaha keh main Allah Ta'ala ko gawah bana kar kehta hoon keh main ne Nabi-e-Kareem (ﷺ) ke saath Makkah ki taraf rukh kar ke Namaz ada ki, Yeh baat sunkar un logon ne haalat-e-Namaz mein hi apna chehra Ka'abatullah ki taraf kar liya. Sahaaba-e-karaam ke darmiyaan un logon ke baare mein chah-mugoiyan hone lage jinhu ne Bait-ul-Maqdas ki taraf rukh kar ke namaazein ada ki thin aur woh tahweel-e-qibla ke hukm

se pehle hi shaheed ho gaye Aaya un ki namaazein 'ind Allah qabool hueyin ya nahin? Is par Allah Ta'ala ne yeh Aayat naazil farmaayi:

﴿وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ﴾

Tarjuma: "Aur Allah kabhi aisa nahin keh tumhaara Imaan zaaya' kar de. Be-shak Allah logon par yaqeenan be-had shafqat karne waala, nihaayat Reham waala hai." (Surat-ul-Baqarah: 143)

Hamare mu'aashray mein ba'az giroh aisay bhi hain jinhein un ki kuch nekiyon ne is zo'um mein muhtela kar rakha hai keh unhein Namaz ke ihtaimaam ki zaroorat nahin, Koi apne tauheed par hone ko hi dukhool-e-Jannat ke liye kaafi samajhta hai, koi muhabbat-e-Rasool ke za'um mein jannati hone ka da'wa daar hai Jab keh Imaan-o-'Aqeeday ke saath 'amal nihaayat zaroori hai, aur a'maal-e-saaliha mein Namaz sab se pehle hai, keh yeh Islam ka doosra ahem tareen buniyaadi rukn hai Ba'az to aisay bhi jin ka saara takiya kisi Peer, Shaikh, Mulla, Imaam, Waliullah par hai keh hum ne falaan Peer sahab ke haath par bai'at hai aur woh hamen Qayaamat ke din bacha lein ge. Nijaat ke liye hamen Namaz ki kya zaroorat hai? Jab keh Allah Tabaarak-o-Ta'ala mazkooarah baala Aayat mein yeh waazeh kar raha hai keh Deen ke andar Namaz ka a'ala maqam hai, Jis ne Namaz ko zaaya' kar diya dar-asal us ne Imaan ko zaaya' kar diya.

Namaz Momin ke liye sab se ziyaadah ahem hai. Misaal ke taur par kisi aadmi se yeh poochha jaae keh tumhaari nazar mein sab se ziyaadah ahem cheez kya hai? Agar woh kahe keh meri nazar mein sab se ahem cheez lazeer khaana hai, phir agar us se poochha jaae keh aap khaane ke baghair kuch dair zinda reh saktay hain? Is par woh kahega keh mere liye khaane se ziyaadah ahem paani hai. Phir us ko agar yeh kaha jaae keh aap paani ke baghair kuch dair zinda reh saktay hain? Kya aap Saans liye baghair zinda reh saktay hain? Is par woh kahega mere liye saans paani se ziyaadah ahem hai, kyunkeh saans liye baghair main thodi dair bhi zinda nahin reh sakta Lekin ek Momin ke liye Namaz saans se bhi ziyaadah ahem hai. Kyunkeh agar saans na li jaae to aadmi ka jism mar jaata hai, lekin agar Momin Namaz na padhe to uski rooh mar jaati aur uska Imaan mar jaata hai.

## Lafz "Salaat" Ke Ma'ani:

Lafz "Salaat" 'Arabi zabaan ka lafz hai aur is ke aath ma'ani hain. Aur in aathon ma'anon ka Namaz ki kefiyat se bada gehra ta'lluq hai.

### 1- Pehla Ma'ani: Dua'a:

Salaat ka ek ma'ani dua'a hai. Surah Taubah mein Allah Subhaanahu-o-Ta'ala ne Irshaad farmaaya:

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

Tarjuma: "Aap un ke maalo'n mein se sadaqah le lijiye, jis ke zariya se aap un ko paak saaf kar den aur un ke liye dua'a kijiye. Beshak aap ki dua'a un ke liye moojib-e-itminaan hai aur Allah Ta'ala khoob sunta hai, khoob jaanta hai." (Surat-ut-Taubah: 103)

Is Aayat mein Allah Subhaanahu-o-Ta'ala ne lafz "Salaat" ko dua'a ke liye istemaal kiya hai.

### 2- Doosra Ma'ani: 'Ibaadat:

Salaat ka ek ma'ani 'ibaadat hai, jaisa keh Allah Subhaanahu-o-Ta'ala ne Surah Hajj mein farmaaya:

﴿وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَدَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾

Tarjuma: "Agar Allah Ta'ala logon ko aapas mein ek doosre se na hataata rehta to 'ibaadat khaane aur girjey aur masjid aur Yahoodiyon ke ma'bad aur woh masaajidein bhi dhaa di jaatin jahan Allah ka naam be-kasrat liya jaata hai. Jo Allah ki madad karega Allah bhi zaroor uski madad karega. Beshak Allah Ta'ala badi quwwaton waala, baday

ghalbe waala hai." (Surah Al-Hajj: 40)

Is Aayat mein Yahoodiyon ki 'ibaadat gaahon ko Qur'an-e-Majeed mein "Salaawaat" kaha gaya hai Naiz 'Ibraani aur Siriyaani mein bhi Namaz ke liye "salut" ka lafz istemaal kiya jaata hai.

### 3- Teesra Ma'ani: Ta'reef:

Salaat ka ek ma'ani ta'reef hai, Surah Ahzaab mein lafz "Salaat" ko teen alag alag ma'ani mein istemaal kiya gaya hai:

- (1) "Salaat" ka ma'ani ta'reef :
- (2) "Salaat" ka ma'ani martabah
- (3) "Salaat" ka ma'ani Durood-e-Ibraahim.

Jaisa keh Allah Subhaanahu-o-Ta'ala farmaatay hain:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

Tarjuma: "Beshak Allah Subhaanahu-o-Ta'ala aur Us ke farishte Nabi-e-Akram(ﷺ) par "Salaat" bhejte hain. Ay Momino! Tum bhi Nabi-e-Akram(ﷺ) par "Salaat" bhejo."

"Salaat" ki nisbat jab Allah Subhaanahu-o-Ta'ala ki taraf ho to is ka matlab hai Allah Subhaanahu-o-Ta'ala ka apne farishton ke darmiyaan Muhammad(ﷺ) ki ta'reef karna.

Agar "Salaat" ki nisbat farishton ki taraf ho to is ka matlab hai farishton ka Muhammad(ﷺ) ke martabah ki bulandi ke liye Allah Ta'ala se dua'a karna hai.

Agar "Salaat" ki nisbat insaanon ki taraf ho to is ka matlab Aap (ﷺ) par Durood-e-Ibraaheemi bhejna hai. Aur jo durood ke kalimaat saheeh Hadees mein waarid hua hain woh yeh hain:

(اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَيِّدٌ مَجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، فِي الْعَالَمِينَ إِنَّكَ حَيِّدٌ مَجِيدٌ)

Tarjuma: "Ay Allah! Apni rehmat naazil farma Muhammad(ﷺ) par aur Aal-e-Muhammad(ﷺ) par, jaisa keh Tu ne apni rehmat naazil farmaayi Ibraahim(عليه السلام) par aur Aal-e-Ibraahim(عليه السلام) par. Beshak tu badi khubiyon waala aur buzurgi waala hai. Ay Allah! Barkat naazil farmaa Muhammad par aur Aal-e-Muhammad par jaisa keh Tu ne barkat naazil farmaayi Ibraahim par aur Aal-e-Ibraahim par. Beshak Tu badi khubiyon waala aur badi 'azmat waala hai."

(Ar-Raawi ka'b bin 'Ujrah, Al-muhaddis: Al-Bukhari, al-masdar: Saheeh Al-Bukhari, Raqam-ul-Hadees: 3370)

#### **4. Chautha Ma'ni: Doosra Darja:**

Salaat ka ek ma'ni doosra darja bhi hai, jaise keh 'Arabi zabaan mein ek mahaawra hai: (تلق السوابق والمصلينا) Ya'ani jab tum hamare qabeelay ke ghod-sawaron ko race mein dodaaao ge to sab se pehle aane waala ghoda hamaara hoga aur doosre number par aane waala ghoda bhi hamaara hi hoga. Islam ke jo paanch arkaan hain un mein ka pehla rukn Kalma Tayyibah aur doosra rukn "Salaat" yaani Namaz hai. Is e'tibaar se "Salaat" ka ek ma'ni doosra darja hai.

#### **5. Paanchwa Ma'ni: Salowain:**

Insaani jism ki peeth par do badi badi ragen hoti hain, jo dono pairon se hote huey sar se mil jaati hain In do ragon ko "Salowain" kaha jaata hai. Jab banda rukoo' karta hai to us ki yeh dono ragen peeth ke saath mud (khamm) ho jaati hain.

#### **6. Chhata Ma'ni: Kisi Cheez Ko Aag Mein Tapaana Hai:**

Salaat ka ek ma'ni kisi cheez ko aag mein tapaana bhi hai aur is ma'ni ko

Qur'an-e-Majeed mein istemaal kiya gaya hai, Surah Al-Lahab mein Allah Subhaanahu-o-Ta'ala ne Irshaad farmaaya: ﴿سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ﴾ Tarjuma: "Woh 'anqareeb bhadakne waali aag mein jaae ga." (Surah Al-Lahab: 3) Yaani Allah Subhaanahu-o-Ta'ala Qayaamat ke din Abu Lahab ko Jahannum ki aag mein tupaae ga.

Isi tarah jab banda Namaz padhta hai to us ka Imaan garm hota hai aur is ki wajah se us ke saare gunaah dhul jaate hain.

## Namaz Ke Fawaaid

Qur'an-e-Majeed mein sirf Namaz ka zikr 103 maqamaat par aaya hai. Namaz Allah Ta'ala ki pasandeeda 'ibaadat hai jis ki adaaiigi se hamen duniya-o-aakhirat mein kaafi fawaaid haasil hote hain jin mein se kuch yeh hain.

### Pehla Faaidah: Namaz Sukoon-e-Qalb Ka Baa'is Hai:

Namaz se dil ko sukoon-o-itminaan milta hai, Nabi-e-Akram (ﷺ) ne Irshaad farmaaya:

(يَا بِلَالُ أَقِمِ الصَّلَاةَ أَرْحَنَّا بِهَا)

Tarjuma: "Ay Bilaal, Iqaamat kaho aur hum ko raahat pahunchaao."

(Ar-Raawi: Saalim bin Abi al-Ja'd, al-muhaddis: Abu Daawood, al-masdar: Sunan Abi Daawood, Raqam-ul-Hadees: 4985, Khulaasat Hukm-ul-Hadees: Saheeh)

### Dusra Faaidah: Namaz Aankhon Ki Thandak Hai:

Namaz aankhon ki thandak hai, jaisa keh Nabi-e-Akram (ﷺ) ne farmaaya:

(وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ)

Tarjuma: "Namaz mere liye aankhon ki thandak hai."

(Ar-Raawi: Anas bin Malik, Al-Muhaddis: An-Nasa'i, Masdar: Sunan An-Nasa'i, Raqam-ul-Hadees: 3940, Khulaasah Hukm-ul-Hadees: Hasan Saheeh)

### **Teesra Faaidah: Namaz Se Allah Ki Madad Haasil Hoti Hai.**

Namaz Allah ki madad aur nusrat haasil karne ka sab se bada zariya hai jaisa keh Allah Ta'ala ka Irshaad hai:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾

Tarjuma: "Ay Imaan waalo'n! Sabr aur Namaz ke zariya madad chaaho, Allah Ta'ala sabr karne waalo'n ka saath deta hai."

(Surah Al-Baqarah: 153)

### **Chautha Faaidah: Allah Ta'ala Khilafat 'Ataa Kareng:**

Namaz qaa'im karne se Allah Ta'ala hamen 'izzat-o-sarbulandi aur khilafat se nawaazen ge jaisa keh Allah Ta'ala ka Irshaad hai:

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ  
كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ ۗ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ  
وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَن كَفَرَ  
بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا  
الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾﴾

Tarjuma: "Tum mein un logon se jo Imaan laye hain aur nek a'maal kiye hain Allah Ta'ala wa'da farma chuka hai keh unhein zaroor zameen mein khaleefa banaaye ga jaise keh un logon ko khaleefa banaaya tha jo unse pehle the Aur yaqeenan unke liye unke is Deen ko mazbooti ke saath muhkamm kar ke jama dega jise unke liye Woh pasand farma chuka hai Aur unke is khauf-o-khatar ko Woh aman-o-amaan se badal dega, Woh meri 'ibaadat kareng, mere saath kisi ko bhi shareek na thehraayenge Uske ba'ad bhi jo log na-shukri aur kufr kareng woh yaqeenan faasiq hain. Namaz ki paabandi karo, Zakaat ada karo aur Allah Ta'ala ke Rasool ki farmaan-bardaari mein lage raho taakeh tum par reham kiya jaye." (Surah An-Noor: 55-56)

## **Paanchwa Faaidah: Namaazi Haalat-e-Namaz Mein Apne Rabb Se Sarg**

### **Sargoshi Karta Hai:**

(إن المؤمن إذا كان في الصلاة فإنها يناجي ربه، فلا يبزقن بين يديه ولا عن يمينه، ولكن عن يساره او تحت قدمه)

" Nabi-e-Kareem(ﷺ) ne farmaaya Momin jab Namaz mein hota hai to woh apne Rabb se sargoshi karta hai Is liye woh apne saamne ya daayein taraf na thooke, haan baayein taraf ya paaon ke neeche thook le."

(Al-Raawi: Anas bin Malik | Al-Muhaddis: Al-Bukhari | Masdar: Saheeh al-Bukhari)

### **Chhata Faaidah: Namaazi Allah Ke Zimme Hota Hai.**

قال رسول الله صلى الله عليه وسلم: (من صلى الصبح فهو في ذمة الله، فلا يطلبنكم الله من ذمته بشيء، فيدركه، فيكبه في نار جهنم)

Rasoolullah(ﷺ) ne farmaaya: "Jis ne subah ki Namaz padhi woh Allah ki panaah mein hai so Allah apni panaah ka haq jis se talab karega usey na chhodega aur usey jahannum mein daal dega."

(Al-Raawi: Jundub bin 'Abdullah | Al-Muhaddis: Muslim | Masdar: Saheeh Muslim)

Sirf Fajr ki ek Namaz padhne ka yeh faaidah hoga, to aap andaaza lagaaiye poori farz namaazein padhne ka kya faaida hoga.

### **Namaazi Aur Be-Namaazi Qur'an-o-Hadees Ki Roshni Mein:**

Qayaamat ke din namaazi Ambiya' (ﷺ) ke saath aur be-namaazi Fir'oun, Haamaan waghera ke saath honge.

Duniya mein jo log haalat-e-Imaan mein Namaz ka ihtimaam karte the, kal Qayaamat ke din unka shumaar Ambiya' ki fehrisht mein hoga. Ambiya' (ﷺ) jo khud Namaz ka ihtimaam karte the aur doosron ko bhi us ka hukm dete

the. Allah Subhaanahu-o-Ta'ala ne Hazrat Zakariya (عليه السلام) ki Namaz ka tazkara karte huey farmaaya:

﴿هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾ فَنَادَتْهُ الْمَلَكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ ﴿٣٩﴾﴾

Tarjuma: "Usi jagah Zakariya ne apne Rabb se dua'a ki, kaha keh 'Ay mere Parwardigaar! Mujhe apne paas se paakiza aulad 'ataa farma, Beshak Tu dua'a ka sunne waala hai, Pas farishton ne unhein awaaz di jabkeh woh hujray mein khade Namaz padh rahe the, keh Allah Ta'ala tujhe Yahya ki yaqeeni khushkhabri deta hai jo Allah ke Kalima ki tasdeeq karne waala, sardar, zaabit-e-nafs aur Nabi hai, nek logon mein se." (Surah Aal-e-'Imran: 38-39)

Hazrat Isma'eel (عليه السلام) ka tazkara karte huey farmaaya:

﴿وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا﴾

Tarjuma: "Woh apne ghar waalo'n ko baraabar Namaz aur Zakaat ka hukm deta tha aur tha bhi apne Parwardigaar ki baargah mein pasandeeda aur maqbool." (Surah Maryam: 55)

Hazrat Ibraahim (عليه السلام) ki dua'a ka tazkara karte huey farmaaya:

﴿رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ﴾

Tarjuma: "Ay hamare Parwardigaar! Main ne apni kuchh aulaad is be kheti ki waadi mein Tere hurmat waale ghar ke paas basaayi hai. Ay hamare Parwardigaar! Yeh is liye keh woh Namaz qaa'im rakhen, pas Tu kuchh logon ke dilon ko unki taraf maa'il kar de. Aur unhein phalon ki roziyaan 'inaayat farma taa keh yeh shukar guzaari karein."

( Surah Ibraahim: 37)

Ahl-e-Kitaab ko Namaz ka hukm dete huey Allah Subhaanahu-o-Ta'ala ne Irshaad farmaaya:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ  
وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ﴾

Tarjuma: "Unhein is ke siwaa koi hukm nahin diya gaya keh sirf Allah ki 'ibaadat karein usi ke liye Deen ko khaalis rakhein. Ibraahim Haneef ke Deen par aur Namaz ko qaaam rakhein aur Zakaat dete rahein yahi hai Deen seedhi millat ka." (Surah Al-Bayyinah: 5)

Mazkooorah aayaat se pata chalta hai keh agar koi Namaz qaaam karta hai to woh apne aap ko Nabi'on ki fehrist mein shaamil karta hai. Aur jo aadmi Namaz nahi padhta us ka shumaar Firaun, Haaron, Qaaron, Abi bin Khalaf, Abu Lahab, aur Abu Jahl waghera ke saath hoga. Jaisa keh Nabi-e-Akram (ﷺ) ne Irshaad farmaaya:

(مَنْ حَافِظَ عَلَيْهَا كَانَتْ لَهُ نُورًا وَبُرْهَانًا وَنَجَاةً يَوْمَ الْقِيَامَةِ، وَمَنْ لَمْ يُحَافِظْ  
عَلَيْهَا لَمْ يَكُنْ لَهُ بُرْهَانٌ وَلَا نُورٌ وَلَا نَجَاةٌ، وَكَانَ يَوْمَ الْقِيَامَةِ مَعَ قَارُونَ وَهَامَانَ  
وَفِرْعَوْنَ وَأَبِي بَنِي خَلْفٍ)

Tarjuma: "Jo koi bhi Namaz ki hifaazat kare ga us ko roshni aur daleel mile gi aur Qayaamat ke din woh ('azaab se nijaat paaye ga) aur jo Namaz ki hifaazat nahi kiyaa us ko daleel aur roshni mile gi aur na 'azaab se nijaat mile gi aur woh Qayaamat ke din Qaaron, Haamaan, Firaun aur Abi bin Khalaf ke saath hoga.

(Al-Raawi: 'Abdullah bin 'Umar (رضي الله عنه), Al-Muhaddis: Ibn Hibbaan, Al-Masdar: Saheeh Ibn Hibbaan, Raqam al-Hadees: 1467, Khulaasah Hukm al-Hadees: Saheeh)

Is Hadees se ma'loom hua keh jo Namaz ki paabandi kare ga to us ko Noor (roshni) mile gi aur yeh roshni roz-e-Qayaamat Pul Siraat par se guzarnay ke liye kaam aaye gi. Namaazi is roshni ke zariya Pul Siraat par se aasaani ke saath guzar jaayenge aur jo be-namaazi hoga usey na Noor aur daleel haasil ho gi aur na woh 'azaab se bach paaye ga. Qayaamat ke din us ka

hashr baday baday naa-farmaan jaisay Qaaroon, Haamaan, Firaun aur Abi bin Khalaf ke saath hoga.

Allah ke Rasool (ﷺ) ne sahih farmaaya:

(الْمَرْءُ مَعَ مَنْ أَحَبَّ)

Tarjuma: "Aadmi ka hashr Qayaamat ke din us ke saath hoga jise woh duniya mein chaahta tha."

(Al-Raawi: Anas bin Maalik (رضي الله عنه), Al-Muhaddis: Abu Daawood, Al-Masdar: Sunan Abi Daawood, Raqam al-Hadees: 5127, Khulaasah Hukm al-Hadees: Saheeh)

Is ka matlab yeh hai keh aadmi duniya mein jis se mohabbat kare ga aur jis ke tareeqe ko apnaaye ga Qayaamat ke din us ka hashr usi ke saath hoga. Agar hum chaahtay hain keh hum Nabi'on ke saath uthaey jaayen aur Jannat mein un ke saath rahein to hamen chaaahiye keh hum bhi Ambiya ki tarah Namaz ki hifaazat karein. Din mein paanch auqaat Masjid mein paabandii se apna daakhila ya registration karwaate rahein, warna hum Namaz se jis qadr door hongey usi qadr hum Jannat se door rahein ge aur hamara hashr be-namaaziyon ke saath hoga.

'Allaamah Ibn Qayyim (رحمته الله) ka Qawl:

Saheeh Ibn Hibbaan ki Hadees ki tashreeh karte huey Imaam Ibn Qayyim (رحمته الله) ne farmaaya:

"Firaun hukoomat waala tha, Qaroon maaldaar tha, Haamaan baday 'uhday waala aur Abi bin Khalaf aik bada taajir tha aksar jo log Namazon ko chhodte hain un chaaron mein se kisi na kisi wajah ki buniyaad par hi chhodte hain, Ya to woh hukoomat ke nashe mein aakar Namaz chhod dete hain, ya to koi 'uhda ya naukri milti hai to Namaz ko tark karte hain.

Aaj hamari khawaateen Namaz chhod deti hain aur is ke liye kayi aik bahaane banaati hain jaise bachon ko sambhaalna hai, kapday naa-paak hain, ghar ka kaam ziyadah hai. Yahi bahaane bana kar ba'az ne saalon se Namazen tark kar rakhi hain khawaateen. Aaj humaare ghar mein Isma'eel (عليه السلام) jaisa shohar nahin hai jo yeh keh sake keh tum bachon ke khaatir

Jahannum mein kyun jaa rahi ho, aaj ka insaan bada khud gharz hai jis khaatoon ko woh dunyaawi maqaasid ke liye istemaal kar raha hai lekin usi ko Jannat mein saath le jaane ki fikr usey nahin ho rahi hai. Aur kitni ghaflet mein hai woh 'Aurat jo apne shohar se yeh nahin kehti hai keh tum mujhe dunyaawi fawaa'id ki khaatir istemaal kar rahe ho, lekin tumhein meri aakhrat ki fikr nahin hai tum mujhe Namaz ka hukm nahin de rahe ho. Aaj miyaan biwi dono na Jannat ke khawaan hain aur na Jahannum se larzaan hain. Aaj kal humaare bahut saare bhai mukhtalif jagaahon par jaise call centers, market, company waghera mein job karte hain, unhein kabhi Namaz padhne ki taufeeq nahin hoti hai.

Jab main Madinah se padh kar aaya tha to us waqt main ne M.B.A kiya tha, us waqt main aksar naujawano ko Namaz ki talqeen karta tha to woh kehte the keh Arshad bhai colleges aur office mein job karte huey Namaz padhne mein bahut [problem] hoti hai. To main ne thaana liya keh main bhi kisi college mein padhoonga, padhaoonga aur dekhoonga keh waaqai Namaz padhnay ka mauqa milta hai ya nahi? Training ke liye IT field mein daakhila liya aur wahan par sab non Muslims the aur main akela Musalmaan tha, aur saaray ghair Muslim saathiyon ne meri khaatir Namaz padhnay ke liye ek khaas jagah muqarrar kar di thi aur woh wahan kisi ko jaanay ya pairon se rondnay se roka karte the. Aur us jagah ka bahut khayaal karte the.

Haqeeqat yeh hai keh aaj hamaaray dilon se Namaz ki ahmiyat khatam ho chuki hai, hamaaray dilon mein Allah ka darr hai na aakhrat ka khauf. Aaj hum Namaz is liye nahi padh rahe hain keh hamara boss hamen nokri se nikaal dega, hamen apne boss se darr lag raha hai lekin Allah Subhaanahu-o-Ta'ala se nidar ho chuke hain. Apni job jaanay ka darr hai lekin jahannum mein jaanay ka darr nahi hai, hum Jannat chhodnay ke liye tayyaar hain lekin nokri chhodnay ke liye tayyaar nahi. Aisi nokri haraam hai jo aap se aap ki Namaz ko cheen le, aisi padhaayi haraam hai jo aap ko Namazon se door kar de. Agar aap ki job timing aisi hain jo Namaz ke auqaat se takda rahi hain to aap ke liye job chhodna wajib hai. Aisi job jo Shari'at ke ahkaamaat ki khilaaf warzi karwa rahi ho to usey aise samaajhiye keh aap apni mulaazmat ke mu'aahide par dastakhat karte hain yeh soch kar keh Ay

Allah Subhaanahu-o-Ta'ala main apni job ki khaatir tujh ko naraaz karne ke liye tayyaar hoon.

## Allah Ka Hukm Na Maanne Waalo'n Ka Anjaam Qur'ani Waaqiaat

### Ki Ro Roshni Mein:

Agar hum Allah ke hukm ki naa-farmaani karein ge to hum par waise hi 'azaabaat aayenge jis tarah pichhli ummaton par aaye the. Qaum-e-Saaleh (عليه السلام) ko Allah Subhaanahu-o-Ta'ala ne ek oontni bator-e-mu'jiza-o-aazmaish ata ki thi, aur usey takleef na dene ka hukm diya jaisa keh Allah Ta'ala arshad farmaata hai:

﴿وَيَا قَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذُرُّوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ﴾

Tarjuma: "Ay meri qaum! yeh Allah ki oontni hai tumhare liye nishaani hai; tum usey chhod do, woh Allah ki zameen mein jahan chaahe charay, aur is oontni ko buri niyyat se chhoona tak nahi warna Allah Subhaanahu-o-Ta'ala ka 'azaab tum ko aa le ga." (Surah Al-A'raaf: 73)

Is Aayat mein ghour karne ki baat yeh hai keh duniya mein bahut saari oontniyaan thin lekin Allah Ta'ala ne is oontni ko na chhoone ka hukm is liye diya keh Allah Ta'ala yeh dekhna chaahta tha keh woh log Allah ke hukm ko maante hain ya nahi. Lekin unhon ne Allah ke hukm ko koi ahmiyat nahi di aur usey zibah kar diya jis ki wajah se Allah ne unhein zor daar cheekh ke zariya halaak kar diya.

Isi tarah Bani Israa'eel ko hafta ke din 'ibaadat karne aur machhliyon ka shikaar na karne ka hukm diya gaya tha, lekin woh Allah ke hukm ko na maane to Allah Subhaanahu-o-Ta'ala ne unhein su'ar aur bandar bana diya. Jaisa keh Allah Ta'ala ka Irshaad hai:

﴿وَسَأَلُهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ﴾

نَبُوهُم بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٤﴾ وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا ۗ اللَّهُ مُهْلِكُهُمْ أَوْ مُعَدِّبُهُمْ عَذَابًا شَدِيدًا ۗ قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٦٥﴾ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَّيْسٍ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٦﴾ فَلَمَّا عَتَوْا عَن مَّا نُهَىٰ عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٦٧﴾ ﴿١٦٧﴾

Tarjuma: "Aur aap un logon se, us basti waalo'n ka jo ke darya-e-(shoor) ke qareeb aabaad the, us waqt ka haal poochhiye! Jab keh woh haftay ke baare mein had se nikal rahe the Jab ke unke haftay ke roz to unki machhliyaan zaahir ho ho kar unke saamne aati thin, aur jab haftay ka din na hota to unke saamne na aati thin, Hum unki is tarah aazmaaish karte the is sabab se keh woh be-hukmi kiya karte the. Aur jab keh un mein se ek jama'at ne yun kaha keh tum aise logon ko kyun naseehat karte ho jin ko Allah bilkul halaak karne waala hai ya unko sakht saza dene waala hai? Unhon ne jawaab diya keh tumhare Rabb ke roobaru 'uzr karne ke liye aur is liye keh shaayad yeh darr jaayen [164] So jab woh us ko bhool gaye jo unko samjhaaya jaata tha to hum ne un logon ko to bacha liya jo is buri aadat se mana' kiya karte the, aur un logon ko jo keh ziyaadati karte the ek sakht 'azaab mein pakad liya is wajah se keh woh be-hukmi kiya karte the [165] Yaani jab woh jis kaam se unko mana' kiya gaya tha us mein had se nikal gaye to hum ne unko keh diya: "tum zaleel bandar ban jao."

(Al-A'raaf: 163-166)

### 'Asr-e-Haazir Mein Musalmanon Ki Haalat:

Aaj duniya gunaahon se bhar gayi hai, log Qaum-e-Loot ki buraayi ka irtikaab kar rahe hain, naap tol mein kami kar rahe hain, takabbur aur ghummand ka shikaar hain, Allah Subhaanahu-o-Ta'ala aur Uske Rasoolon ki naa-farmaani karna ek fashion bana hua hai. In sab ke baa-wajood hum Allah ke 'azaab se jo mehfooz hain uske peeche Nabi-e-Akram (ﷺ) ki ek

dua'a hai, Nabi-e-Akram (ﷺ) ne Allah Subhaanahu-o-Ta'ala se yeh dua'a ki thi keh Ay Allah Subhaanahu-o-Ta'ala! Tu meri Ummat ko 'Aad-o-Samood ki tarah tabaah na karna. Allah Subhaanahu-o-Ta'ala ne yeh dua'a qubool farmaayi.

Aaj baday paimaane par Fajr ki Namaz chhod kar so rahay hain, kayi jagaahon par aisa hota hai keh Masjid mein sirf Imam sahab aur Mu'azzin sahab dono Namaz padh kar ghar ko chalay jaate hain.

Ek 'aalim sahab ne bahut hi sahih kaha: "Agar aap ko kisi basti ya muhalla ka Imaan dekhna hai ya phir Imaan ki jaanch karni hai to us basti ya muhalla mein Fajr ke waqt masaajid ka rukh kijiye, aur dekhiye keh agar wahan ke log masjidon ko Fajr ke waqt aabaad karte hain to samajh jaaiye keh unka Imaan zinda hai. Aur agar aisa nahi hai to samajh jaayein keh unka Imaan murda ho gaya hai." 'Allama Iqbal ne kya hi khoob kaha:

Masjid to bana di shab bhar mein Imaan ki haraarati waalo'n ne

Man apna puraana paapi hai, barson mein namaazi ban na saka

Masjidon ki tameer aur bakasrat Namaz, ruku'-o-sujood, tilawat-e-Qur'an aur zikr-e-Ilaahi ke zariya masjidon ko aabaad karne ki bahut badi fazilat hai, Allah Subhaanahu-o-Ta'ala ne farmaaya:

﴿إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنِ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى  
الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ ، فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ﴾

Tarjuma: "Allah ki masjidon ki roanq-o-aabaadi to unke hisay mein hai jo Allah par aur Qayaamat ke din par Imaan rakhte hon, Namazon ke paband hon, Zakaat detay hon, Allah ke siwa kisi se na darte hon, Tawakku hai keh yahi log yaqeenan hidaayat yafta hain."

(Surah At-Tawbah: 18)

## Taarik-e-Namaz Ke Liye Wa'eedein

### Pehli Wa'eed: Shaitaan Ka Kaan Mein Peshaab Karna:

Qur'an aur saheeh Ahadees mein taarik-e-Namaz ke liye kaafi wa'eedein aayi hain. Maslan, jo shakhs Fajr ki Namaz ke liye nahi uthta aur apne bistar par soya rehta hai to Shaitaan uske kaan mein peshaab karta hai, Jaisa keh Aap (ﷺ) ne farmaaya:

(عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: ذُكِرَ عِنْدَ النَّبِيِّ ﷺ رَجُلٌ، فَقِيلَ: مَا زَالَ نَائِمًا حَتَّى أَصْبَحَ، مَا قَامَ إِلَى الصَّلَاةِ، فَقَالَ: بَالَ الشَّيْطَانُ فِي أُذُنِهِ)

Tarjuma: "Hazrat 'Abdullah (رضي الله عنه) se marwi hai keh Nabi-e-Kareem (ﷺ) ke paas ek aadmi ka zikr kiya gaya jo musalsal Namaz chhod kar subah honay tak sota hai. Aap (ﷺ) ne farmaaya: "Shaitaan ne uske kaan mein peshaab kiya."

(Ar-Raawi: 'Abdullah (رضي الله عنه), Al-Muhaddis: Al-Bukhari, Masdar: Saheeh al-Bukhari, Raqam al-Hadees: (1144)

### Doosri Wa'eed: Kaahili-o-Susti Ka Shikaar:

Jo Fajr ki Namaz padhay baghair sota hai woh din bhar susti aur kaahili ka shikaar hota hai, Jaisa keh Nabi-e-Kareem (ﷺ) ne farmaaya:

(عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يَعْقُدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلَاثَ عَقَدٍ يَضْرِبُ كُلَّ عَقْدَةٍ عَلَيْكَ لَيْلٌ طَوِيلٌ، فَارْقُدْ فَإِنْ اسْتَيْقَظَ فَذَكَرَ اللَّهَ حَلَّتْ عَقْدَةٌ، فَإِنْ تَوَضَّأَ حَلَّتْ عَقْدَةٌ، فَإِنْ صَلَّى حَلَّتْ عَقْدَةٌ، فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسَلَانَ)

Tarjuma: "Hazrat Abu Hurairah (رضي الله عنه) se riwaayat hai keh Nabi-e-Kareem (ﷺ) ne farmaaya: "Tum mein ka koi jab sota hai to Shaitaan

uske sar mein teen girhain daalta hai taa keh woh der tak sota rahay, Agar woh subah uth kar dua'a padhta hai to ek girah khul jaati hai, phir agar woh wuzu karta hai to doosri girah khul jaati hai, agar woh Namaz padhta hai to teesri girah khul jaati hai, Phir woh subah karta hai chust aur pakeeza nafs ke saath, Warna woh subah karta hai sust aur khabees nafs ke saath."

(Ar-Raawi: Abu Hurairah Al-Muhaddis: Al-Bukhari, Masdar: Saheeh al-Bukhari ,Raqam al-Hadees: (1142)

### **Teesri Wa'eed: Pathar Se Sar Kuchalna:**

Jo aadmi farz Namazon ko chhod kar sota hai, farishte uske sar ko pathar se kuchalte hain, Jaisa keh Aap (ﷺ) ne farmaaya:

(عن سَمْرَةَ بِنْتِ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ فِي الرَّؤْيَا، قَالَ: أَمَّا الَّذِي يُتْلَعُ رَأْسُهُ بِالْحَجَرِ، فَإِنَّهُ يَأْخُذُ الْقُرْآنَ، فَيَرْفُضُهُ، وَيَنَامُ عَنِ الصَّلَاةِ الْمَكْتُوبَةِ)

Tarjuma: "Hazrat Samurah bin Jundub (رضي الله عنه) farmaatay hain keh Nabi-e-Kareem (ﷺ) ne apna khwaab zikr karte huey farmaaya: "Raha woh shakhs jiska sar kuchla jae ga, woh hoga jo Qur'an yaad kiya aur bhool gaya aur jo farz Namazon ko tark kar ke so gaya."

(Ar-Raawi: Abu Hurairah (رضي الله عنه).Al-Muhaddis: Al-Bukhari, Masdar: Saheeh al-Bukhari ,Raqam al-Hadees: (1143)

### **Chouthi Wa'eed: Be-Namaazi Ke Liye Wail Hogi:**

Jo Namaz ki adaaigi mein susti barat-te hain, aakhrat mein unke liye Wail hai. Allah Subhaanahu-o-Ta'ala ne farmaaya:

﴿قَوْلِيلٌ لِّلْمَصَلِّينَ ۖ الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ۗ الَّذِينَ هُمْ يُرَاءُونَ﴾

Tarjuma: "Jahannum ki waadi hai un logon ke liye jo Namaz to padhtay hain lekin Namaz mein ghafalat barat'te hain" (Surah al-Maa'un: 4-6)

Al-gharz in paanch Namazon ki hifaaizat aur in ki muhaafizat, ahtimaam

aur paabandi Bahut ahem hai, Hazrat 'Ubaadah bin Saamit (رضي الله عنه) farmaatay hain keh Nabi-e-Kareem (ﷺ) ne farmaaya:

(خَمْسُ صَلَوَاتٍ كَتَبَهُنَّ اللَّهُ عَلَى الْعِبَادِ، فَمَنْ جَاءَ بِهِنَّ لَمْ يُضَيِّعْ مِنْهُنَّ شَيْئًا  
اسْتِخْفَافًا بِحَقِّهِنَّ كَانَ لَهُ عِنْدَ اللَّهِ عَهْدٌ أَنْ يُدْخِلَهُ الْجَنَّةَ، وَمَنْ لَمْ يَأْتِ بِهِنَّ  
فَلَيْسَ لَهُ عِنْدَ اللَّهِ عَهْدٌ إِنْ شَاءَ عَذَّبَهُ، وَإِنْ شَاءَ أَدْخَلَهُ الْجَنَّةَ)

Tarjuma: "Paanch Namazen hain jo Allah ne bandon par farz ki hain, pas jis shakhs ne in ko is tarah ada kiya hoga keh inko halka samajh kar in mein kuch bhi kami na ki hogi to us ke liye Allah ke paas Jannat mein daakhil karne ka 'ahd hoga, aur jo shakhs in ko ada na karega to us ke liye Allah ke paas koi 'ahd nahin, Allah chaahay to usey 'azaab de aur chaahay to usey Jannat mein daakhil kare."

(Al-Masdar: Sunan Abi Dawood, Ar-Raawi: 'Ubaadah bin Saamit (رضي الله عنه), Raqam-ul-Hadees: 1420, Khulaasat Hukm-ul-Hadees: Saheeh)

### Kya Jo Aik Waqt Ki Namaz Chhod De Woh Kaafir Hai?:

**Pehla Qawl:** Ba'az Ahl-e-'ilm is baat ke qaa'il hain keh jo koi aik Namaz bhi chhod de woh kaafir hai aur is ke liye unhon ne kayi dalaail pesh kiye, in mein se aik ahem daleel yeh Hadees hai:

(بَيْنَ الرَّجُلِ وَبَيْنَ الشَّرْكِ وَالْكَفْرِ تَرْكُ الصَّلَاةِ)

Tarjuma: "Aadmi aur kufr-o-shirk ke darmiyaan farq karne waali cheez Namaz hai."

(Ar-Raawi: Jaabir bin 'Abdullah (رضي الله عنه), Al-Muhaddis: Muslim, Al-Masdar: Saheeh Muslim, Raqam-ul-Hadees: 82)

**Doosra Qawl:** Hadees mein jo "tark" ka lafz istemaal kiya gaya hai woh aik martaba chhodne waale ke liye nahin hota balkeh musalsal Namaz chhodne waale ke liye istemaal kiya gaya hai.

Bahr-e-kaif Allah Subhaanahu-o-Ta'ala ne hamen chobees ghante diye hain aur panj waqtah Namazon ke liye badi mushkil se aik ya sawa ghanta lagta hai. Kya hum Allah ke liye itna waqt nikaal nahin saktay? Hum apni sochon ko badlein aur paabandi ke saath Namazon ko ada karein, isi mein hamari duniya-o-aakhirat ki kaamyabi hai.

Aur Namaz aise ada karein jaise Nabi-e-Kareem (ﷺ) ne ada kiya tha, Yeh Aap (ﷺ) ka hukm hai, Aap (ﷺ) ne farmaaya:

(صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي)

Tarjuma: "Tum Namaz aise padho jaise mujhe padhtay huey dekha hai."

(Ar-Raawi: Maalik bin al-Huwairith (رضي الله عنه), Al-Muhaddis: Al-Albaani, Al-Masdar: Saheeh al-Jaami', Raqam-ul-Hadees: 893, Khulaasat Hukm-ul-Hadees: Saheeh)

Is ziman mein yeh baat qaabil-e-zikr hai keh Nabi-e-Akram (ﷺ) ke zamaane mein munaafiqeen bhi Namaz padhaa karte the lekin aaj hamari haalat munaafiqon se gayi guzri hai. Aaj hum apne aap ko bakhshae bakhshaaye huey, ya Qur'an-o-Sunnat ka pairokaar aur daa'e maante hain magar hamara haal yeh hai keh hum Namazon ke silsilay mein ghaafil aur laa-parwaa hain. Aakhir mein Allah Subhaanahu-o-Ta'ala se dua'a-go hoon keh Allah Subhaanahu-o-Ta'ala mujhe aur aap sab ko Namaz ki paabandi karne waala banaaye, aur shaitaan ke waswason aur makr-o-fareb se hamari hifaazat farmaaye, aur ghaib se hamari madad farmaaye, hamare gharon mein Namaz ka mahaul banaa de.

**Aameen.**



## Dua'aon Mein Hone Waali Das Ghaltiyaan

### *Al-Tamheed*

"Dua'a" ek 'Arabic word hai, Ahl-e-'ilm ne is ke do ma'ani batlaaye hain, dua'a ka Urdu Tarjuma "pukaar" hai, 'Arabi zabaan mein isay talab, ya'ani maangna kehte hain keh banda apne Rabb ko pukarta aur Us se apni matlooba shai maangta hai. dua'a ke do tareeqe hain:

(1) pehle tareeqe ko dua'a-e-'ibaadat.

(2) Dusre ko dua'a-e-mas'alah (dua'a-e-sawaal) kaha jaata hai.

1: dua'a-e-'ibaadat ka matlab "talab-us-sawaab bil-a'maal-is-saaliha" hai ya'ani ek banda jo bhi neik 'amal karta hai dar-asal woh dua'a karta hai, keh woh in a'maal-e-saaliha ke zariye Allah se sawaab ka taalib hota hai, is tarah us ki Namaz roza aur Hajj dua'a hi ki ek shakal hai. Imaam Ibn Taymiyyah (رحمته الله عليه) ne Irshaad farmaaya keh 'ibaadat dua'a se alag nahi hai aur dua'a 'ibaadat se alag nahi hai"

Ek banda momin ka aap Namaz mein (الله اكبر) kehna Allah ko pukarna hi hai, us ka (سمع الله لمن حمده) kehna, rukoo' mein (سبحان ربّي العظيم) aur sajde mein (سبحان ربّي الاعلى) kehna aur mukammal Namaz ki 'ibaadat Rabb se dua'a-o-munaajaat hi ki mukhtalif shaklein hi to hain.

Isi tarah momin bande ka Hajj aur manaasik-e-Hajj ki takmeel aur qadam qadam par talbiyah-o-tahleel, takbeer -o-tasbeeh sab kuch to Allah Ta'ala ka zikr hi hota hai, ba'eenah roza aur zakaat bhi hukm-e-Ilaahi ki ta'meel hi hai aur isi ko dua'a-e-'ibaadat kehte hain, keh in tamaam 'Ibaadaat ke zariye banda Allah Subhaanahu-o-Ta'ala se "talab-us-sawaab" ya'ani ajr-o-sawaab ka taalib hota hai. Aur is tarah apne Rabb ko manwa leta hai, Allah Subhaanahu-o-Ta'ala se maangne ka yeh ek tareeqa hai.

Banda-e-Momin ka Allah Subhaanahu-o-Ta'ala aur Nabi-e-Akram (ﷺ) ke batlaaye huey tareeqa ke mutaabiq tauheed-o-sunnat ko apnaana, halaal aur haraam ki tameez karna, apne 'aqeede par saabit qadam rehna aur apne akhlaaq-o-mua'amalaat ko sanwaarna bhi Rabb ko khush karne ke liye hota hai goya banda in neik a'maal ke zariye bhi apne Rabb se kuch na kuch maang raha hai ya'ani woh Allah Ta'ala se Jannat maang raha hai aur jahannum se panaah talab kar raha hai, ya'ani yeh bhi Allah Ta'ala se dua'a maangna hi hai jo keh 'ibaadat ki shakal mein hai.

**2:** dua'a ki ek doosri qism mukammal maangne ki shakal mein hai, isay dua'a-e-mas'alah ya'ani dua'a-e-sawaal kehte hain, jis mein banda barah-e-raast Allah se sawaal kar ke maangta hai. Aur yahi is tahreer ka asal mauzoo' hai.

Dua'a-e-mas'alah ki ta'reef mein "Ulamaa-e-Kiraam ne kaha hai keh:

(دعاء المسألة : وهو طلب ما ينفع الداعي من جلب النفع أو دفع ضرر أو كشفه، وسؤال الحاجات من الله بلسان الحال)

(صلاة الجماعة مفهوم وفضائل واحكام وفوائد واداب في ضوء الكتاب والسنة، سعيد بن علي بن وهف القحطاني، ص : ٣)

"Dua'a-e-mas'alah ka ma'ni hai keh dua'a karne waala (Allah Ta'ala se) aisi cheez maange jis se koi faaidah haasil ho ya koi takleef ya nuqsaan door ho, aur zabaan-e-haal ke zariye Allah Ta'ala se apni haajat poori karne ka sawaal kare ". Dua'a mein faaidah kya hota hai? (من جلب نفع) ya to woh Allah Subhaanahu-o-Ta'ala se kisi faaide ka sawaal karta hai, ya (دفع ضرر) dua'a karne waala kisi museebat, nuqsaan ya khsaare se hifaazat ka sawaal karta hai, jaise 'aam tor par insaan museebaton se panaah maangte hain, ya dushmanon ki saazishon aur shar-o-fasaad se hifaazat ki dua'a maangte hain Aur "talab-ul-haajaat" ka mafhoom bilkul waazeh hai keh banday apni haajaton aur zaroorat ke liye Rabb ke saamne haath phelaate aur dua'a maangte hain.

Isi dua'a-e-mas'alah ke ta'een aam tor par logon mein kuch ghaflatein

paayi jaati hain, aayinda sutoor mein hum inhi mein se ba'az ghaltiyan ki nishandahi karen ge taakeh hum dua'aon ke dauraan honay waali ghaltiyan se nijaat haasil kar saken aur hamari dua'ayen baar-gah-e-Ilaahi mein maqbool hon.

### **(1) Dua'a Mein Shirkiyah Alfaaz Ka Istemaal:**

Pehli aur sab se sangeen ghalti jo dua'a'on mein ki jaati hai woh (الشرك فى الدعاء) ya'ani dua'a'on mein shirkiah alfaaz ka istemaal karna hai. Is silsilay mein bahut saare musalmaan gumraahi ka shikaar hain, aur la-'ilmi aur jahalat ki bunyaad par shirk ke murtakib ho jaate hain aur yeh bahut puraani bimaari hai, keh shaitaan ki hamesha se yeh khwaahish aur koshish rahi hai keh banday direct shirk mein muftala ho kar Allah Ta'ala se door ho jaayen. Shaitaan ki raah par chalne waale duniya mein aur bahut saare log bhi hain jo logon ko Allah Subhaanahu-o-Ta'ala se door karte aur rukaawat daalte hain, jaise keh Namrood ne ghuroor-o-takabbur ke nashe mein choor ho kar kaha tha keh main bhi maarta hoon aur jalaata hoon. Isi tarah Fir'aun bhi apne aap ko Rabb samajhne laga tha, us ne kaha tha:

﴿فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى﴾ (24)

"Tum sab ka Rabb main hi hoon."

Iblees jo khud to bhatka hua tha aur doosron ko bhi bhatkaya karta tha us ka kaam hi yahi tha keh Allah Subhaanahu-o-Ta'ala ke bandon ko Allah Subhaanahu-o-Ta'ala ke raaste se door kar de, jo log Iblees ke raaste par chalte hain woh bhi logon ko shirk aur bid'aat ka raasta batlaate hain, Allah Subhaanahu-o-Ta'ala hamen Iblees ki par-fareeb chaalon se mehfooz farmaaye. tareekh mein kuch aisay log bhi guzre hain jo Allah Subhaanahu-o-Ta'ala ko maante huey bhi shirk karte the, jaise keh Yahoodiyon aur 'Isaaiyon ne kiya tha, Allah Ta'ala ka Irshaad hai:

﴿وَقَالَتِ الْيَهُودُ عَزَيْرُ ابْنِ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ، يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ: قَاتَلَهُمُ اللَّهُ، أَنَّى يُؤْفَكُونَ﴾ (30)

"Yahood kehte hain 'Uzair Allah ka beta hai aur Nasraani kehte hain Maseeh Allah ka beta hai, yeh Qawl sirf un ke munh ki baat hai. Agle munkiron ki baat ki yeh bhi naqal karne lage. Allah unhein ghaarat kare woh kaise paltaaye jaate hain ".

Aur 'Isaiyon ne kaha tha keh Maseeh Allah Subhaanahu-o-Ta'ala ke betay hain, in logon ne doosre logon ko bhatkaane ke liye chand neik naamon ka mis-use kiya, goya keh Allah Subhaanahu-o-Ta'ala tak Direct pohonchnay se aam insaanon ko rokne ki naapak harkat ki. Issi tareeqa se tareekh mein ek teesri rukaawat bhi dekhi gayi hai, aur woh kuffaar-e-Quraish ki rukaawat hai, kuffaar-e-Quraish Hajj ke dauraan Talbiyah padha karte the, aur yeh kehte the keh:

(لبيك لا شريك لك، إلا شريكا هو لك، تملكه وما ملك)

(Ibn Taymiyyah (728), Dar' al-Ta'aarud 1/224 Saheeh )

"Ay Allah! hum haazir hain, Tera koi shareek nahin hai, magar ek shareek hai jo Tera hi hai, Tu uska Aur uski saari malkiyat ka Maalik hai."

Matlab yeh hai keh Allah Subhaanahu-o-Ta'ala hi Maalik-e-Haqeeqi hai lekin Allah Subhaanahu-o-Ta'ala tak hum Direct nahi pahunch saktay? Is liye unhon ne Ka'abatullah ke andar aur baahar teen so saath (360) but rakhay the, jo dar-asal un ki qoum ke naik log the, aur woh un ki 'ibaadat is liye karte the taakeh un ke zarye se Allah Subhaanahu-o-Ta'ala tak pahunch jaen. Surah Zumar mein is baatil aqeede ka rad kar diya gaya hai, yeh baat waazeh hai keh jab bhi duniya waalo'n ne Allah Subhaanahu-o-Ta'ala aur bandon mein shirk ke zariya rukaawat paida karne ki koshish ki to Allah Subhaanahu-o-Ta'ala ne do tok andaaz mein is ka rad kar diya, Allah Subhaanahu-o-Ta'ala ka koi haqq ya Allah Subhaanahu-o-Ta'ala ki koi khusoosiyat Allah Subhaanahu-o-Ta'ala ke 'ilaawah kisi aur ko na di jaae, yeh Qur'an-e-Majeed ka waazeh elaan hai, Qur'an-e-Majeed mein Surah Zumar mein Allah Subhaanahu-o-Ta'ala ne kuffaar-e-Quraish ka rad karte huey farmaaya:

﴿وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ  
 إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ﴾

"Aur jin logon ne Us ke siwa Awliyaa bana rakhe hain (aur kehte hain) keh hum in ki 'ibaadat sirf is liye karte hain keh yeh (buzurg) Allah ki nazdeeki ke martaba tak hamaari rasaai kara dein, yeh log jis baare mein ikhtilaaf kar rahe hain us ka (sachaa) faisla Allah (khud) karega."

Jab un se poocha jaata hai keh bhai! tum in ki pooja kyun kar rahe ho? in ke aage sajda kyun kar rahe ho? ya in se kyun maang rahe ho? to woh kehte hain keh "Nahi, nahi! hum to Allah Subhaanahu-o-Ta'ala se hi maang rahe hain lekin yeh log hamare liye Allah Subhaanahu-o-Ta'ala tak puhanchne ke liye zaryia ban jaate hain, yeh Ma'bood hamaari 'ibaadatein Allah Subhaanahu-o-Ta'ala tak pohonchate hain aur hamaari dua'ayen Allah Subhaanahu-o-Ta'ala tak pohonchate hain, hum Direct wahan tak nahi pahunch sakte. Aaj ke Musalman bhi is qisam ke shirk mein paday huey hain, jab un se poocha jaae keh aap un babaoon ke paas kyun jaate ho? Un ke sajday kyun karte ho? Aap un babaoon se dua'ayen kyun maangte ho? To woh kehte hain keh hum un se nahi maang rahe, hum un ka ehtraam kar rahe hain aur un se hamen bahut mohabbat hai, yeh hamaari dua'a aur hamaari haajatain Allah Subhaanahu-o-Ta'ala tak pohonchate hain. Mohabbat, taqarrub aur tawassul ke naam par aaj saari qoum ko Allah Subhaanahu-o-Ta'ala ke raaste se hata kar Shaitaan ke raaston par gaamzan kiya jaa raha hai. Issi tareeqa se tabarruk aur sifaarish ke naam par qoum ko bhatkaaya jaa raha hai. Yeh badi umdah istilahaat the jaise sifaarish, tabarruk, tawassul, taqarrub aur mohabbat waghera. Yeh bade achay achay alfaaz hain lekin iska misuse kiya gaya hai. Issi liye Ibn Taymiyyah (رحمه الله) ne kaha hai keh dua'a ke andar Shirk dar asal woh shirk hai keh banda dua'aon ke dauraan Allah Subhana-o-Ta'ala aur Us ke darmiyaan kuch waaste bana deta hai, aur un waaston se aisi mohabbat karta hai jaise woh Allah Subhana-o-Ta'ala se mohabbat karta hai, aur un waaston se waisay hi dil laga leta hai jaise Allah Subhana-o-Ta'ala se dil lagana chaahiye, In waaston ko woh huqooq dene lagta hai jo keh darasal Allah Subhana-o-Ta'ala ko dena chaahiye, Quran-e-

Majeed mein Allah Subhana-o-Ta'ala ne in tamaam shirkia kaamon ka rad kiya hai, Allah Ta'ala ne farmaaya:

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ، وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ﴾ (16)

Ba'z log aise bhi hain jo Allah ke sharik auron ko thehra kar un se aisi mohabbat rakhte hain, jaisi mohabbat Allah se honi chaahiye aur Imaan waalay Allah ki mohabbat mein Bahut sakht hain, kaash ke mushrik log jaantay jab keh Allah ke 'azaab ko dekh kar (jaan lenge) keh tamaam taqat Allah hi ko hai aur Allah Ta'ala sakht 'azaab dene waala hai (to hargiz shirk na karte)".

Ma'loom hua keh jo Allah Subhaanahu-o-Ta'ala ka haq hai woh Allah Subhaanahu-o-Ta'ala ko mukammal dena chaahiye, Nabi-e-Akram (ﷺ) ne Irshaad farmaaya:

(الدعاء هو العبادة)

"Dua'a hi 'ibaadat hai."

(Ar-Raawi: An-Nu'maan bin Basheer | Al-Muhaddis: Al-Albaani, Masdar: Saheeh at-Tirmizi)

Ya'ani dua'a dar asal 'ibaadat hai aur 'ibaadat dua'aon ke baghair nahi hoti aur jab dua'a hoti hai to woh 'ibaadat ke baghair nahi hoti Phir Nabi-e-Akram (ﷺ) ne Qur'an ki yeh aik Aayat bhi padhi:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾ (60)

"Aur tumhare Rabb ka farmaan (sar zad ho chuka hai) keh mujh se dua'a karo, main tumhari dua'aon ko qubool karunga. Yaqeen maano keh jo log meri 'ibaadat se khud sari karte hain woh abhi abhi zaleel ho kar Jahannam mein pohanch jaayenge."

Allah Subhaanahu-o-Ta'ala ki 'ibaadat ki koi bhi shakal jab hum Allah Subhaanahu-o-Ta'ala se cheen kar kisi aur ko dete hain to goya yeh takabbur hai, Agar koi shakhs Allah Subhaanahu-o-Ta'ala ki kisi bhi khusoosiyat ko chaahe woh Allah Subhaanahu-o-Ta'ala ke kaam hon ya Us ke liye ki jaane waali 'ibaadatein hon ya Allah Subhaanahu-o-Ta'ala ke paak naam hon, is mein se koi kisi bhi aik 'ibaadat ya 'ibaadat ki kisi bhi aik shakal ko jaise dua'a, nazr, qurbani ya sajdah kisi zinda ya murdah bande ko dene lagta hai to woh shirk ka murtakib ho jaata hai, jaisa keh Nabi-e-Akram (ﷺ) ne Irshaad farmaaya:

(من مات وهو يدعو من دون الله ندا دخل النار)

"Jis shakhs ka is haal mein inteqaal ho keh woh Allah ke saath kisi aur shareek ko pukaarta tha to woh Jahannam mein daakhil ho ga."

(Ar-Raawi: 'Abdullah bin Mas'ood | Al-Muhaddis: Al-Bukhaari | Masdar: Saheeh al-Bukhaari)

Kitaab-at-Tauheed ki sharh Fath-ul-Majeed mein is Hadees ki sharh ke taht "Ulama-e-Kiraam kehte hain keh:

(أخبر تعالى أن من أحب من دون الله شيئاً كما يحب الله تعالى فهو ممن اتخذ من دون الله أندادا، فهذا نداء في المحبة لا في الخلق والربوبية؛ فإن أحدا من أهل الأرض لا يثبت هذا الند بخلاف نداء المحبة؛ فإن أكثر أهل الأرض قد اتخذوا من دون الله أندادا في الحب والتعظيم)

(Fath-ul-Majeed Sharah Kitaab-ut-Tauheed, Jild: 1, Safah: 332)

Allah Ta'ala ne is Aayat mein khabar di hai keh:

"Be shak jo shakhs Allah Ta'ala ke 'ilaawah kisi se bhi ya kisi cheez se bhi aisi muhabbat karta hai jaise woh Allah Ta'ala se muhabbat karta hai, to yeh aisa hi hai jaise koi Allah Ta'ala ke saath shareek ya shurkaa ko ma'bood tasleem karta hai, lihaaza yeh Allah Ta'ala ki Sifat-e-"khalq" yaa "ruboobiyat" mein nahi balkeh Allah Ta'ala ki mohabbat mein shirk karna hua, kyunkeh "khalq" aur "ruboobiyat" ki sifaat mein ghair Allah ki shirkat

ko saabit nahi kiya jaa sakta jabkeh mohabbat mein kisi aur ki shirkat ko mumkin kiya jaa sakta hai, is liye aksar zameen waalo'n ne mohabbat aur ta'zeem mein Allah Ta'ala ke 'ilaawah bahut saare shurakaa ko ghad liya". Allah ke ikhtiyaaraat bandon ko dena, Us ki sifaat ki nisbat bandon ki taraf karna, 'Ibaadaat ki jitni bhi shaklein hain chaahe woh maali 'Ibaadaat hon yaa badani, jismani 'Ibaadaat hon yaa qalbi, saari 'Ibaadaaten sirf ek Allah Subhaanahu-o-Ta'ala ke liye ravaa honi chaaheyein. Jis ne Allah Ta'ala ke saath kisi ghair ko is ko shareek banaaya aur isi haalat mein is ki maut ho gayi to Nabi-e-Akram (ﷺ) farmaate hain keh woh jahannam mein jaae ga. Surah Ahqaaf mein waazeh tor par Allah Subhaanahu-o-Ta'ala ne farmaaya, Allah Ta'ala ka Irshaad hai:

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ غَافِلُونَ﴾ (5)

"Aur is se badh kar gumraah aur kaun ho ga? Jo Allah ke siwa aison ko pukaarta hai jo Qayaamat tak uski dua'a qubool na kar saken, balkeh unke pukaarne se mehaz be-khabar hon."

Kaisi ahmaqana soch hai keh bahut se Musalman yeh sochte hain keh Allah Subhaanahu-o-Ta'ala braah-e-raast nahi sunta, lekin yeh qabr waala direct sun leta hai. Halaankeh dua'a karne waale aur qabr mein sone waale ke darmiyaan bada faasla hota hai. Is faaslay ke darmiyaan bade bade pathar hote hain, aur ziyaadah ton mitti haail hoti hai. Aur qabr mein kaun hai? Ek be-bas insan jiski maut ho chuki hai aur rooh qabz ho chuki hai. To phir woh kaise sunta hai? Woh qabr waala baahar nahi nikal sakta, apne aap ko khud ghusl nahi de sakta, aur khud maut ka muqaabla nahi kar sakta.

Jab logon ne is mayyat ko qabaristaan le ja kar dafan kar diya, to qabr mein laitne ke baad uske paas aisi kaun si taaqat aa gayi keh usey har pukar sunaayi dene lagi? Ab woh English bhi samajhta hai, Telugu bhi jaanta hai, amal se bhi waaqif hai, aur har aane wali pukar ko woh samajh jaanta hai? Aisi taaqat aur ikhtiyaaraat jinhein log Allah Subhaanahu-o-Ta'ala ke ta'ayyun ke liye tasleem karne ke liye tayyar nahi hain, halaankeh Allah Subhaanahu-o-Ta'ala baghair kisi waseelay ke bhi sun sakta hai. In

mushrikon ke yeh qabr waale baatil ma'bood sun bhi lete hain aur masaail le ja kar Allah Subhaanahu-o-Ta'ala tak pahuncha bhi dete hain. Yeh aisi be-bunyaad logic hai jo kisi bhi aql-e-saleem ko samajh mein nahi aa sakti, Yeh dar asal muhabbat ki pattiyan hain jo insan ko andha kar deti hain; yeh taqarrub, waseela aur sifaarish jaise khoobsurat alfaaz ke zariye qoum ko andha bana diya gaya hai, jab qoum andhi ho jaati hai to uski logic aur ghour-o-fikr karne ki quwwat mar jaati hai aur uski aqal bhi jaati rehti hai. Mohabbat aur azmat-e-awliya jaise meethay meethay alfaaz logon mein aam kiye gaye hain, zahir si baat hai keh awaam bechaari in alfaaz ki mohabbat mein giriftaar ho jaye gi. In alfaaz ki mohabbat mein logon ko giriftar kar ke unhein Allah Subhaanahu-o-Ta'ala ki mohabbat se ghaafil kar diya gaya hai, yeh Iblees ki chaal hai. Allah Subhaanahu-o-Ta'ala hamen is se mehfooz farmaaye, Aameen.

Allah Subhaanahu-o-Ta'ala keh Rahe hain:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ  
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾ (186)

"Surah Al-Baqarah" Jab mere bande mere baare mein aap se sawaal karein to aap keh dein keh main bahut hi qareeb hoon. Har pukaarne waale ki pukaar ko jab kabhi woh mujhe pukaare, qubool karta hoon. Is liye logon ko bhi chaahiye keh woh meri baat maan lein aur mujh par Imaan rakhein, yehi unki bhalaayi ka baais hai."

Nabi-e-Akram (ﷺ) keh rahe hain keh Allah Subhaanahu-o-Ta'ala saatveen aasman se pehle aasman par tahajjud ke waqt aajata hai Allah Subhaanahu-o-Ta'ala keh rahe hain keh main (السميع) hoon, bande jo kuch keh rahe hain woh main sun raha hoon. Allah Subhaanahu-o-Ta'ala keh rahe hain keh main (البصير) hoon, jo kuch bande kar rahe hain main sab kuch dekh raha hoon. Allah Subhaanahu-o-Ta'ala keh rahe hain keh main qareeb hoon, tumhari pukaron aur dua'aon ko qareeb se sun raha hoon. Lekin ek mushrik aur gumraah banda in saari baaton ko jhutlata hai, goya woh zubaan-e-haal se keh raha ho keh nahin, nahin hamare Rabb! Aap door hi rahiye! Hum aap ke paas jaaz aur na-jaaz wasile ke zariye aayenge, Awliya-e-Kiraam

ke sahare aap ke paas aayenge. Allah Subhaanahu-o-Ta'ala (السميع) sab kuch sun'ne waala hai, to hum mein se gumraah log keh rahe hain keh "Ay Allah Subhaanahu-o-Ta'ala! Aap takleef mat uthaaiye, hum Awliya-e-Kiraam (rahimahum Allah) ke sahaare ke zariye aap tak aayenge Jab keh Allah Subhaanahu-o-Ta'ala kehte hain keh: "Ay mere bande! Main sab kuch sun raha hoon aur main unki aawaaz sun'ne ke liye kisi ka mohtaaj nahi hoon Allah Ta'ala ka Irshaad hai: "Allah-us-Samad" "Allah Ta'ala be-niyaaz hai." Allah Ta'ala ki zaat be-niyaaz hai. Bandon ki dua'ayen, unki pukar, aur zarooratein sun'ne ke liye Woh kisi wasile ka mohtaaj nahi hai. Yeh hamare aur Allah Ta'ala ki 'ibaadat ke darmiyaan pehli rukaawat hai, jise main ne thodi tafseel se aap ke saamne rakha hai.

### Dua'aon Mein Bida'at:

Dua'aon mein bida'i ghaltiyan: doosra point (البدعة فى الدعاء) dua'a mein bida'at karna hai. Sab se pehli cheez to yeh hai keh shirk aur bida'at mein farq hai. Jab banda shirk karta hai to uski zindagi ke saare naik aamaal akart ho jaate hain, lekin bida'at ke irtikaab se ek momin ka wohi amal tabaah ho jaata hai jo woh kar raha hai, uske deegar aamaal raaygaan nahi hote Hain, Nabi-e-Akram (ﷺ) ne farmaaya:

(من أحدث في أمرنا هذا ما ليس فيه فهو رد)

"Jo shakhs hamare is (Deen ke) mu'aamle mein kuch naya ijaad karta hai jo is (Deen) mein se nahi hai to woh mardood hai."

(Al-Raawi: 'Aisha Ummul Momineen, Al-Muhaddith: Al-Bukhari | Al-Masdar: Saheeh Al-Bukhari)

Ek riwaayat mein hai keh Nabi-e-Akram (ﷺ) ne farmaaya:

(من عمل عملا ليس عليه أمرنا فهو رد)

"Jo shakhs koi aisa kaam karta hai jiss par hamara amal nahi hai to woh mardood hai."

(Al-Raawi: 'Aisha Ummul Momineen, Al-Muhaddith: Muslim Al-Masdar: Saheeh Muslim)

Nabi-e-Akram (ﷺ) aur Sahaaba-e-Kiraam (رضي الله عنهم) ke daur mein jo deeni kaam nahi kiya gaya, jo us waqt Deen ka hissa nahi tha, us se hat kar koi naya Deen, koi naya tareeqa aur naya amal agar ijaad kar liya jaye to woh Allah ke nazdeek mardood hai Log Deen ke naam par naye naye cheezein pesh karte hain aur jo insan deendar banna chaahta hai woh Deen ke naam par aur Deen ki mohabbat Mein har nai baat ko qubool karne lagta aur gumraahi ka shikaar ho jaata hai. Bid'at pesh karne waale 'umooman Qur'an aur Saheeh Hadees ka sahaara lete hain, is liye zara careful aur mohtaata rehna chahiye.

Misaal ke taur par, ek aam Musalman ko Nabi-e-Kareem (ﷺ) ki mohabbat ki bunyaad par durood se badi mohabbat hoti hai. Chunancheh log is ke naam par kuch bhi pesh kar dete hain aur kehte hain keh "Durood Lakhi Padho", "Durood Ganjeena Padho" aur "Durood Taj Padho". To aam log un ke dhokay mein aa kar yeh sab kuch padhna shuru kar dete hain.

Isi tarah Qur'an mein bhi logon ne manzilen banaayi hain. Agar kaha jaata hai keh tumhare liye 7 manzilen banaayi gayi hain, to log ise badi barkat samajh kar padhne lagte hain. Isi tareeqa se logon ko "Istikhaara" ke lafz se badi mohabbat hoti hai, is liye gumrah karne waale ek naya unwaan bana lete hain: "Istikhaara Pareshaaniyon se Chhutkaara".

Aur saath hi babaao'n ke phone number bhi de dete hain. Log apni apni pareshaaniyaan babaao'n ko sunaate hain aur baba ke mashwaray ke baad hi naye kaarobaar ki shuruaat ki jaati hai.

Salat-e-Hajaat, Salat-e-Tawbah aur Salat-e-Istighasa khoobsurat aur purkashish istilahaat hain, lekin gumrah karne waale log in be-buniyaad kaamon ki alag alag shakal banaate hain. Daraasal, yeh saari ki saari 'ibaadatein Allah ke Rasool se saboot nahi hoti, balkeh yeh un ki apni ijaad kardi hui bid'at hoti hain. Bas khoobsurat naam aur dini label lagaaye jate hain. Jab keh in bid'ati aamaal aur in ki saari shaklein aur sifaatein bid'at hoti hain, is ko kehte hain "Karela Neem Chadha" Jaise Raaton mein uth kar log Salat-e-Tawbah padhte hain, jis ka saboot nahi hai. Bas iska naam kaafi attractive rakh diya gaya hai. Phir is ke aamaal aur azkaar apni taraf

se tarteeb de diye gaye, jaise keh is Namaz mein itni martaba Qul ka surah padho, waghera waghera.

Agar koi mushkil aasaan karne ke bahaane apni taraf se koi waqt ya jagah muqaraar kare, ya apni taraf se naya tareeqa bataaye, ya apni taraf se nai shakal Deen ke naam par pesh kare, to yeh sab ke sab bid'at ke tareeqay hain. Agar aap se log kahen: "Bhai! Aisa aisa aur fulaan fulaan Zikr itni itni baar padho to aap is se kahen: "Bhai! Zara ruk jaaiye, pehle yeh batlao keh yeh zikr jo tum batla rahe ho, woh Allah ke Nabi (ﷺ) aur Sahaaba-e-Kiraam (رضي الله عنهم) ke zamaana mein tha ya nahi tha?"

Yeh log kehte hain: "Bhai! Tumhein nahi ma'loom keh is ke kitne faaide hain aur yeh kis ne kaha hai? Fulan sahib jo bade 'Allamah-ul-Zahar aur badi pohunchi hui hasti hain, ye un ka bataaya hua nuskha hai." Lekin hum phir wohi sawaal karen keh: "Yeh amal Nabi-e-Akram (ﷺ) ke zamaane mein tha ya nahi?" Agar nahi tha, to phir saari behas khatam. Mujhe na is ke faaide chaahiye na nuqsaan jab shirk ka masla aajaye to aur No compromise jab bid'at ka masla aajaaye to No compromise, kyunkeh aqeede mein kisi qisam ki lachak aur narmi nuqsaan deh hai, is tarah ki istiqamat se Hamare 'aqeeda Tauheed mein quwwat-o-safaiyat hogi, naiz itiba'a-e-Sunnat ka jazba hamen bid'at-o-khurafaat se mehfooz rakhega in Shaa Allah!

### (3) Akl-e-Haraam:

Teesri sangeen ghalti jo Hamari 'ibaadaton aur dua'aon ke liye bilkul manaafi hai woh haraam-o-halaal mein farq na karna aur akl haraam ke baa-wajood dua'ayen karna aur un ki qubooliyat ki umeed rakhna hai, Sahih Muslim Hadees number 1015 hai, Nabi-e-Akram (ﷺ) ne farmaaya:

ثُمَّ ذَكَرَ الرَّجُلُ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ يَا رَبِّ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابَ لِذَلِكَ؟! (!)

"Phir ek aadmi ka zikr kiya jo lamba safar tay kar ke aata hai, safar ki wajah se uske kapde paraghanda hain aur uske baal bikhre huey

hain, woh apne dono haathon ko aasman ki taraf uthata hai, (Allah Subhaanahu-o-Ta'ala se dua'a karta hai) keh Ay mere Rabb Ay mere Rabb! Lekin agar uska khaana haraam aur uska peena haraam aur uska kapda haraam aur uski parwarish haraam ke maal se hui hai to uski dua'a kaise qubool ho gi?"

(Riwaah Muslim, Kitaab al-Zakaat, Baab Qabool al-Sadaqah min al-Kasb al-Tayyib wa Tarbiyatih)

Mazkooarah Hadees se ma'loom hua keh akl haraam ya haraam ghiza dua'aon ki qubooliyat mein sab se badi rukaawat hai. Insaan ke pait mein jab haraam luqmah ya haraam ghont chala jaye to uski dua'ayen qubool nahi hoti hain. Allah Subhaanahu-o-Ta'ala haraam kamaane aur haraam khaane se Hamari hifaaizat farmaaye, Aameen.

#### **(4) Gunaahon Ki Kasrat:**

Chohtha point hai keh kasrat-e-maasi se, ya'ani Bahut ziyaadah gunaah karne se bhi dua'ayen kamzor Ho jaati hain. Imam Ahmad bin Hanbal (عمر الشافعي), Imam Ibn Taimiyyah (عمر الشافعي) aur Shaykh bin Baaz (عمر الشافعي) ne Qur'an aur Sahih Ahaadees ke istiqaar se baat ikhthaa ki keh insaanon par aane waali museebatein dar-asal uske bure aamaal ka nateeja hoti hain. Baaz banday aise bhi hote hain jo gunaah karte rehte hain aur kehte rehte hain keh Allah Subhaanahu-o-Ta'ala Raheem hai aur Allah Subhaanahu-o-Ta'ala Kareem hai, Allah Subhaanahu-o-Ta'ala maaf kar dega, Ek taraf dua'ayen bhi karte hain aur doosri taraf gunaah bhi jaari rakhte hain; sood kha rahe hain, fawaahish aur badkaari ka irtikaab bhi kar rahe hain, jhoot, gheebat, chughl khori aur bahutan turaazi mein bhi muftala hain, aur phir taubah karne ka koi jazbah bhi nahi hai. Jis ki wajah se unki dua'ayen gunaah ki kasrat ki wajah se bahut kamzor ho jaati hain, Allah Ta'ala ka Irshaad hai:

﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ﴾

"Kisi qaum ki haalat Allah Ta'ala nahi badalta jab tak keh woh khud usey na badlein jo unke dilon mein hai." (Ar-Ra'd : 11)

Gunaahon ko chhod kar jab tak neki ki taraf nahi aayenge, us waqt tak Allah Subhaanahu-o-Ta'ala dua'aon ko qubool nahi karega, Allah Subhaanahu-o-Ta'ala kabhi kabhi bandon par reham kha kar kuch qubool kar leta hai, lekin usool yeh hai keh pehle Astaghfaar karna padega. Allah Subhaanahu-o-Ta'ala Surah Nuh mein Irshaad farmaata hai:

﴿فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾ وَيُنَزِّلُ عَلَيْكُمْ مَائِدًا مِّنَ السَّمَاءِ لِيُحْيِيَ بِهَا بَنِي إِسْرَائِيلَ وَأَتَىٰ مِثْرًا ﴿١٢﴾ وَيُنزِّلُ عَلَيْكُمْ مِّنَ السَّمَاءِ نَارًا لِّيُحْرِقَ بِهَا الصُّوْفَ عَلَىٰ أَصْفَادٍ ﴿١٣﴾ وَيُنزِّلُ عَلَيْكُمْ مِّنَ السَّمَاءِ حَبًّا لِّبَشَرٍ ﴿١٤﴾﴾

"Aur main ne kaha keh apne Rabb se apne gunaah bakhshwao (aur maafi maango) Woh yaqeenan bada bakhshne waala hai, Woh tum par aasman ko khoob barasta hua chhod dega, aur tumhein khoob pay dar pay maal aur aulaad mein taraqqi dega, aur tumhein baghaat dega aur tumhare liye nahrein nikaal dega."

Lihaaza pehle gunaah ko chhod dijiye, us ke baad faraaiz ki paabandi kijiye, aur us ke baad baksurat nawaafil ka ehtimaam kijiye. Phir dekhiye, Allah Subhaanahu-o-Ta'ala aap ki madad wahan se karega jahan se aap ke wahm-o-gumaan mein bhi nahi hoga. Nawaafil ki paabandi ke silsile mein hum qadray sust aur la parwa hain aur jawaaz yeh rakhte hain keh nawaafil to farz nahi hain; beshak nawaafil farz nahin hain lekin Allah ke nazdeek in ki ahmiyat Muslim hai, yeh banday aur Rabb ke talluq aur rishte ko paaidaar banaate hain. Naiz nawaafil ke mutalliq zikr se hum yehi samajhtay hain keh is se murad sirf nafil Namaz, roza aur umrah hai, haalankeh aisa nahiin hai, Balkeh kisi ki madad karna bhi nafil kaam hai, kisi ka qarz ada kar dena bhi nafil kaam hai aur kisi ki kuch maali imdaad karna bhi nafil kaam hai, dini jalson mein aagay badh kar zimmedaariyan ada karna bhi nafil kaam hai, masjid mein khidmat karna bhi nafil kaam hai, dawaton mein aagay badh kar mehmaan nawazi karna bhi nafil kaam hai. Zindagi ke saaray shobon mein neki ke kaam aagay badh kar karne ki agar aadat banaayi jaye to nawaafil ki fazilaton se hum faiziyaab ho sakte hain.

Nawaafil ki fazilat kya hai? Is ki fazilat yeh hai keh Allah Subhaanahu-o-Ta'ala is soorat mein banday ko apna waali bana le ga Baday baday 'Ulama se log kehte hain keh aap Hamare haq mein dua'a kijiye, jaise guzishta

zamaana se Ibn Salah (رحمته الله), Imam Ibn Taymiyah (رحمته الله), aaj ke zamaana mein bhi bahut saaray 'Ulama hain jin ke paas log aate hain aur kehte hain keh aap Hamare haq mein dua'a kar dijiye. Aisa kyun hota hai? Kya aap ko pata bhi hai? Kyunkeh yeh Allah ke naik banday faraaiz ke saath saath nawaafil ka bhi baday zauq-o-shauq se ehtemaam karte hain. Jo aisa karta hai, us ke baare mein Nabi-e-Akram (ﷺ) farmaatay hain:

(وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ  
الَّذِي يَسْمَعُ بِهِ وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي  
يَمْشِي بِهَا وَإِنْ سَأَلَنِي لِأَعْطِيَنَّهُ وَلَئِنِ اسْتَعَاذَنِي لِأُعِيدَنَّهُ وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ  
أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ)

(Al-Raawi: Abu Hurairah | Al-Muhaddith: Al-Bukhari | Al-Masdar: Saheeh Al-Bukhari | Safhah ya Raqam: 6502 Kitaab Al-Riqaaq, Baab Al-Tawazu')

"Mera bandah musalsal nawaafil ke zariye mere qareeb aata rehta hai hatta keh main usey apna Mehboob bana leta hoon. Jab main us se muhabbat karta hoon to (gooya) main us ka kaan ban jaata hoon jis ke zariye se woh suntah hai, aur us ki aankh ban jaata hoon jis ke zariye se woh dekhta hai, aur us ka haath ban jaata hoon jis ke zariye se woh kuch pakadta hai, aur us ka pair ban jaata hoon jis ke zariye se woh chalta hai. Aur agar woh mujh se kuch sawaal karta hai to main usey woh zaroor ata karta hoon, aur agar woh mujh se panah talab karta hai to main usey zaroor panah ata karta hoon, Aur main kisi bhi kaam ke karne mein taraddud aur pas-o-pesh nahin karta magar us waqt jab keh momin ki jaan nikaalne ka waqt ho, kyunkeh woh (maut ki bazaahir takleef se darta hai aur usey yeh takleef dena bhi mujhe pasand nahin hai."

### **(5) Takabbur Ke Saath Dua'a Karna Hai:**

Deegar saari 'ibaadaton ki tarah dua'a ke darmiyaan bhi banday ko aajzi, tazallul aur aah-o-zari ki sifat ko apnaana aur apne aap ko takabbur se bachaana chaahiye, Lekin sawaal yeh hai keh dua'aon ke darmiyaan

takabbur kaise mumkin aata hai? Is ke kayi matlab hain Pehli qisam un logon ki hai jo siray se dua'a maangte hi nahin, Namaz jaisi buniyaadi aur aham tareen 'ibaadat se hi ghaafil rehte hain, to dua'a kab aur kaise maangenge? Jummah jummah ek baar Namaz ada karne waale dua'a se kis qadar door rehte hain, aur jo saal mein sirf Eidain ki Namaz padhte hain un ka to kya kehna, Is qisam ke logon se jab Namaz se doori ki wajah poochhi jaati hai to un mein se baaz kehte hain keh "Main ne aisa kya gunaah kiya hai keh main Namaz padhoon?" Aur ba'az kehte hain "Main dil ki Namaz ada karta hoon." Nabi (ﷺ) ne farmaaya:

(At-Tirmizi, Hasan) (من لم يسأل الله يغضب عليه)

"Jo Allah se sawaal nahin karta, Allah us se naaraaz hota hai."

Doosri qisam ke log woh hain jo kehte hain keh dua'aon se kuch nahin hota, jo kuch hota hai woh mehnat se hota hai. Yeh log daleel bhi dete hain keh dekho kitne log hain jo dua'a kar rahe hain Phir bhi jahan ke wahin hain aur mujhe dekho keh apni mehnat ke sabab kis qadar aagay badh gaya aur maaldaar ho gaya hoon, iska matlab mehnat hi sab kuch hai." Ba'az logon ke paas ajeeb qisam ka confidence hota hai; yeh aksar kehte hain keh "Main har cheez apni mehnat se haasil kar leta hoon, masjid mein ja kar Namaz padhna aur dua'ayein karna yeh sab purana tareeqa hai."

In logon ka yeh kehna bilkul ghalat hai. dua'a kar ke mehnat chhod dena bhi ghalat hai aur mehnat chhod kar mehaz dua'a par iktifa karna bhi ghalat hai. Jo momin hota hai woh mehnat bhi karta hai aur dua'a bhi karta hai, Oont ko rassi se baandhta hai aur Allah Subhaanahu-o-Ta'ala par bharosa bhi karta hai, Is liye mehnat bhi karein aur dua'a bhi karein. Allah Subhaanahu-o-Ta'ala kisi bhi dua'a ko zaya nahiin karta. Aap ki dua'a qubool hogi ya phir aap ki dua'a aakhirat ke liye Allah Subhaanahu-o-Ta'ala zakhira kar ke rakhenge, ya phir is dua'a ki badolat aane waali koi museebat taal di jaayegi. Takabbur ka matlab hi is waqt samajh mein aata hai jab aap Allah ke saamne haath nahin phailayenge, aur jab aap haath phailayenge to aap ka takabbur tootega. Nabi-e-Akram (ﷺ) ne farmaaya:

(إن ربكم حيي كريم يستحي من عبده أن يرفع إليه يديه فيردهما صرفاً أو  
قال خائبين)

(Al-Raawi: Salman Al-Farsi (رضي الله عنه) | Al-Muhaddith: Al-Albaani | Al-Masdar: Saheeh Ibn Majah, Safhah ya Raqam: 3131, Khulaasa-e-Hukm Al-Muhaddith: Saheeh ,Kitaab Al-Du'aa, Baab Raf' Al-Yadain fi Al-Du'aa)

"Beshak tumhara Rabb bada ba haya aur kareem hai. usey is baat se sharam aati hai keh Us ka bandah Us ki taraf apne dono haath uthaye to Woh in dono ko khaali ya na kaam lautaaye."

Ba'az log baghair haath uthaye huey dua'a maangte hain, baaz log chehray par raab ke saath dua'a maangte hain. Sahih tareeqa yeh hai keh Allah Ta'ala se aisa maanga jaae jaise koi faqeer aajzi aur inksaari ke saath maangta hai, apne dono haathon ko ek doosre se mila kar aur unhein apne kandhon ke saamne la kar maangain. Ibn 'Uthaymeen (رحمته الله عليه) farmaate hain keh:

(وأما التفريج والمباعدة بينهما فلا أعلم له أصلاً لا في السنة ولا في كلام العلماء)

(Ash-Sharh Al-Mumti' 25/4)

Dua'aon ke darmiyaan haath khol kar gap ya'ani faasla dene ki koi Hadees ya "Ulama-e-Kiraam ki aisi baat nahi milti hai."

Dua'a is tareeqa se maangni chaahiye keh hum Allah ki madad ke har Waqt-e-mohtaaj hain, jaise "Ay Allah Subhaanahu-o-Ta'ala! Agar Tu na de to phir kaun dene waala hai?" Gad-gada kar lachaari ke saath aur bebasi ke saath dua'a karein. Allah Ta'ala ka Irshaad hai:

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً . إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ﴾

"Tum log apne Parwardigaar se dua'a kiya karo, gad-gada kar ke bhi aur chupke chupke bhi. Waqai' Allah Ta'ala un logon ko na-pasand karta hai jo had se nikal jaayein." (Surah Al-A'raaf: 55)

## (6) Be-Yaqeeni Aur Shakk-O-Shubah Ki Kefiyat:

Dua'aein Allah Ta'ala se Imaan, yaqeen aur mukammal tawakkul ke saath maangi jaani chaahiye, Surah An-Naml mein Allah Subhaanahu-o-Ta'ala Irshaad farmaata hai:

﴿أَمَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا أَلَيْسَ مَعَ اللَّهِ بَدَلٌ لَهُمْ قَوْمٌ يَعِدُونَ ﴿٦﴾ أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِرًا \* أَلَيْسَ مَعَ اللَّهِ ، بَدَلٌ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧﴾ أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَلَيْسَ مَعَ اللَّهِ : قَلِيلًا مَا تَذَكَّرُونَ ﴿٨﴾ أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلِ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ؕ أَلَيْسَ مَعَ اللَّهِ : تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿٩﴾﴾

"Bhala bataao to? Keh aasmaanon ko aur zameen ko kis ne paida kiya? Kis ne aasmaan se baarish barsaayi? Phir us se hare bhare baaronaq baaghaat laga diye? In baagon ke darakhton ko tum hargiz na uгаа sakte, kya Allah ke saath aur koi ma'bood bhi hai? Balkeh yeh log hatt jaate hain (seedhi raah se), Kya Woh jis ne zameen ko qaraar gaah banaaya aur us ke darmiyaan nahrein jaari kar di aur us ke liye pahaad banaye aur do samandaron ke darmiyaan rok bana di, kya Allah ke saath aur koi ma'bood bhi hai? Balkeh in mein se aksar kuch jaante hi nahin. Bekas ki pukaar ko jab keh woh pukaare Kon qabool kar ke sakhti ko door kar deta hai? Aur tumhein zameen ka khaleefah banata hai, kya Allah Ta'ala ke saath aur ma'bood hai? Tum bahut kam nasehat-o-'ibrat haasil karte ho. Kya Woh jo tumhein khushki aur tari ki taariikiyon mein raah dikhaata hai aur jo apni rahmat se pehle hi khushkhabriyaan dene waali hawaain chalaata hai, kya Allah ke saath koi aur ma'bood bhi hai? Jinhein yeh shareek karte hain un sab se Allah buland-o-baalatar hai. In tamaam Aayaat mein Allah Subhaanahu-o-Ta'ala ki 'azmat bayaan ki gayi hai."

Isi Tarah Ayat-ul-Kursi mein Allah Ta'ala ka Irshaad hai:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ  
وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ  
وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ  
وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا ، وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾ (255)

"Allah Ta'ala hi ma'bood-e-barhaq hai jiske siwaa koi ma'bood nahin, jo zinda aur sab ka thaamne waala hai, Jise na oongh aaye na neend, Us ki malkiyat mein zameen aur aasmaanon ki tamaam cheezen hain. Kaun hai jo Us ki ijaazat ke baghair Us ke saamne shafaa'at kar sake? Woh jaanta hai jo un ke saamne hai aur jo un ke peeche hai, aur woh Us ke 'ilm mein se kisi cheez ka ihaatah nahin kar sakte magar jitna Woh chahe. Us ki Kursi ki wus'at ne zameen-o-aasmaan ko gher rakha hai aur Allah Ta'ala un ki hifaazat se na thakta hai na uktata hai. Woh to bahut buland aur bahut bada hai."

Ghairullah se dua'ayen karne waalon ko Allah ka saheeh ta'arruf nahin hai, In logon ke paas waliyon aur peeron jo maqaam hai, woh maqaam bhi Allah Tabaarak-o-Ta'ala ko dene ke liye tayyaar nahin hain, Qur'an-e-Kareem ka Irshaad hai: (وما قدروا الله حق قدره) keh unhon ne Allah ki waisi qadr nahin ki jaise keh karni chaahiye thi. Agar Allah Subhaanahu-o-Ta'ala ka unhein saheeh ta'aaruf hota aur is 'aqeedah tauheed ka unhein saheeh idraak hota to un ki dua'aon mein Imaan-o-yaqeen ki rooh hoti aur un ki dua'ayen zaroor qabool hotin.

Bahut se log taweel taweel dua'a karte hain aur aakhir mein yeh keh dete hain keh: "Ay Allah Subhaanahu-o-Ta'ala! Hamari dua'a Nabi-e-Akram (ﷺ) ke sadqe aur tufail mein qabool farmaa." Halaankeh is tarah kehne se saari dua'a zaa'ya ho jaati hai, kyun keh yeh is tarah ka waseelah saabit nahin. Deegar dalaail ke 'ilaawah ek aam si baat ghour karne laaiq hai keh yeh alfaaz ya tareeqah kisi Sahaabi aur Taabi'i se manqool nahin hai, halaankeh Allah ke Rasool (ﷺ) se mohabbat mein woh hum sab se ziyaadah aage the. hamen yeh baat zehan nasheen kar leni chaahiye keh jis 'amal mein shirk-o-bid'at shaamil ho jaae woh 'amal ghaarat ho jaae ga.

## (7) Dua'a Ki Sharton Ka Khayaal Na Rakhna

### 1: Dua'a Khaalis Allah Se Maangi Jae:

Dua'a karne ke liye pehli shart yeh hai keh dua'a khalis Allah se maangi jae. Dua'a kisi aur se ya kisi aur ko dikhaane ke liye nahin honi chaahiye. Allah Ta'ala ka Irshaad hai:

﴿فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ﴾

"Tum Allah ko pukaarte raho Us ke liye Deen ko khaalis kar ke, go kaafir bura maanein." (Surah Ghaafir: 14)

### Dua'a Hidaayaat-e-Nabwi (ﷺ) Ke Mutaabiq Maangni Chaahiye:

2: Dua'a Nabi-e-Akram (ﷺ) ke batlaaye huey tareeqah ke mutaabiq maangni chaahiye. Allah Ta'ala ka Irshaad hai:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ﴾

"Ay Imaan waalo! Allah ki ita'at karo aur Rasool ka kehna maano aur apne a'maal ko ghaarat na karo." (Surah Muhammad: 33)

### 3: Allah Par Bharosa Karte Huey Dua'a Maangni Chaahiye:

Allah par bharosa karte huey dua'a maangni chaahiye, Nabi-e-Akram (ﷺ) ne farmaaya:

(يقول الله تعالى: أنا عند ظن عبدي بي)

Allah Ta'ala farmaata hai: "Main mere banday ke gumaan aur yaqeen ke mutaabiq hoon."

(Rawaahu al-Bukhari, Raqam al-Hadees: 7405, al-raawi: Abu Hurairah)

### 4: Dua'a Poore 'Azm-o-Hoslah Ke Saath:

Dua'a poore 'azm-o-hoslah aur iraday ki mazbooti ke saath maangni

chaahiye, Jaise is tarah kehna keh: "Ay Allah! Agar Tu mujhe nahin dega to main kahaan jaa'oon ga." Nabi-e-Akram (ﷺ) ne farmaaya:

(ادعوا الله وأنتم موقنون بالإجابة)

"Allah Ta'ala se dua'a karo is iraadah ke saath keh tumhein qubooliyat ka mukammal yaqeen ho."

(al-Raawi: Abu Hurairah | al-masdar: Saheeh al-Tirmizi | Khulaasat Hukm al-Muhaddis: Hasan)

### **5: Dua'a Ghaafil Dil Se Nahin Maangni Chaahiye:**

Nabi-e-Akram (ﷺ) ne farmaaya:

(واعلموا أنّ الله لا يستجيب دعاء من قلب غافلٍ لاهٍ)

"Aur jaan lo keh beshak Allah Ta'ala ghaafil aur lahuv-o-laa'b mein muftala dil se dua'a qabool nahin karta."

(al-raawi: Abu Hurairah | al-Muhaddis: al-Albaani | al-Masdar: Saheeh al-Tirmizi | Safhah aw Raqam: 3479 | Khulaasat Hukm al-Muhaddis: Hasan, Abwaab al-Da'awaat, Baab)

## **(8) Dua'ayen Karne Waale Ka Darj Zail Nekhiyaan**

### **Na Karna**

Dua'a ki qubooliyat ke liye dua'a karne waale ko yeh nekhiyaan karni chaahiye:

#### **1: Taubah-o-Astaghfaar:**

Taubah ka matlab yeh hai keh hum jo gunaah kar rahe hain unhein hum tark karne ka Allah ke huzoor elaan karein aur maafi maangein. Un gunaahon ke karne ki nadaamat bhi hamare dil mein ho aur aindah na karne ka 'azm aur pukhta iraadah bhi ho. Allah Ta'ala ka Irshaad hai:

﴿ فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾ رَسِيلِ السَّمَاءِ عَلَيْكُمْ مِذْرَارًا ﴿١١﴾  
 وَيُمِدُّكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٢﴾ ﴾

"Aur main ne kaha keh apne Rabb se apne gunaaah bakhshwa'oo ( aur maafi maango) Woh yaqeenan bada bakhshne waala hai, Woh tum par aasmaan ko khoob barasta hua chhod dega, aur tumhein khoob pae dar pae maal aur aulaad mein taraqqi dega aur tumhein baaghaat dega aur tumhare liye nahrein nikaal dega "

## 2: Shukar:

Shukar ka matlab yeh hai keh Allah ki di hui ne'maton ka shukar ada karna chaahiye, Allah Subhaanahu-o-Ta'ala farmata hai:

" وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ ، وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ "

"Aur jab tumhare Parwardigaar ne tumhein aagaah kar diya keh agar tum shukar guzaari karoge to bieshak main tumhein ziyaadah doonga aur agar tum na-shukri karoge to yaqeenan mera 'Azaab bahut sakht hai." (Surah Ibraahim: 7)

## **9-10: Dua'a Ke Aadaab Ka Lihaaz Na Karna**

### Haath Utha Kar Dua'a Karein:

Sab se pehle momin banda apne haath uthaaye aur apne kandhon ke baraabar laaye, agar ziyaadah museebat aa jaae to haath sar ke upar tak le jaa sakte hain jaisa keh Nabi-e-Kareem (ﷺ) ne jang-e-Badr mein kiya tha. Ussi tareeqe se baarish ke mauqa' par itna haath uthaaye keh aap ke baghal nazar aa jaaen aur aap ke dono haathon ka pichhla hissa nazar aaye.. ab yahaan par logon ne ek baat ghalat samajh li hai aur logon mein yeh baat aam hai keh ulte haath se baarish ki dua'a ki jaae, jabkeh Nabi-e-Akram (ﷺ) ne ulte haathon se dua'a maangne se mana' farmaaya hai.

### Dua'a Mein Allah Ta'ala Ki Tareef Bayaan Karein:

Is ke ba'ad "Alhamdulillah" padhe, ya'ani Allah ki tareef bayaan kare, Hadees mein hai keh:

( بينا رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَاعِدٌ إِذْ دَخَلَ رَجُلٌ فَصَلَّى فَقَالَ: اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: عَجَلْتَ أَيُّهَا الْمَصْلِيُّ، إِذَا صَلَّيْتَ فَقَعَدْتَ فَاحْمَدِ اللَّهَ بِمَا هُوَ أَهْلُهُ، وَصَلِّ عَلَيَّ ثُمَّ ادْعُهُ. قَالَ: ثُمَّ صَلَّى رَجُلٌ آخَرَ بَعْدَ ذَلِكَ فَحَمَدَ اللَّهَ وَصَلَّى عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَيُّهَا الْمَصْلِيُّ ادْعُ تُجِبُ ) (الراوي: فضالة بن عبيد | المحدث: الألباني | المصدر: صحيح الترمذي، الصفحة أو الرقم: 3476 | خلاصة حكم المحدث: صحيح، ابواب الدعوات، 65 باب )

Nabi-e-Akram (ﷺ) baithe huey the, ussi waqt ek aadmi daakhil hua aur usne Namaz padhi aur usne kaha keh: "Ay Allah! meri maghfirat farma aur mujh par reham farma", Nabi-e-Akram (ﷺ) ne farmaaya: "Ay Namaz padhne waale tu ne jaldi kar di hai, jab tum Namaz padho to tum baitho! phir Allah Ta'ala ki tareef bayaan karo jis tarah keh Us ki tareef karni chaahiye, aur Nabi (ﷺ) par durood bhejo! phir Allah Ta'ala se dua'a karo!" Raawi kehte hain keh kuch dair ba'ad ek doosre aadmi ne Namaz padhi, Allah Ta'ala ki tareef bayaan ki phir Nabi (ﷺ) par durood bheja to Nabi-e-Akram (ﷺ) ne farmaaya: "Ay Namaz padhne waale tum dua'a karo tumhaari dua'a qubool hogi".

### Dua'a Mein Nabi-e-Kareem (ﷺ) Par Durood Bhejin:

Dua'a karne se pehle Allah Ta'ala ki tareef bayaan karein phir Nabi-e-Akram (ﷺ) par durood bhi bhejin.

(عن علي رضي الله عنه قال: كل دعاء محبوب حتى يصل على محمدٍ [ وآل محمد )

Hazrat 'Ali (ؑ) se riwaayat hai, woh kehte hain keh har dua'a us waqt tak roki jaati hai jab tak keh Muhammad (ﷺ) par durood na bheja jae".

("Ar-Raawi: [ 'Aasim bin Damrah | al-Muhaddis: al-Albaani | al-Masdar: Saheeh at-Targheeb | as-Safha aw ar-Raqam: 1675 | Khulaasah Hukum al-Muhaddis: Saheeh li-ghairihi ]

Durood bhi woh durood padhein jo saheeh Hadees se saabit hai, durood ke made in India Seghon se bachna chaahiye jaise Darood-e-Likhi, Darood-e-Ganjina, Darood Taaj waghera, yeh sab Allah ke Rasool (ﷺ) se saabit nahi hain. Isi tarah saheeh Darood ke alfaaz mein lafz "Sayyidena" ka jo izaafah kiya jaata hai woh bhi ghalat hai. Darood ke baare mein Imaam Ibn Taymiyyah (ؒ) ne farmaaya hai keh jis ne dua'a mein ek martaba Darood padh liya to us ne dua'a ka ek level paar kar liya, jis ne do martaba padhha to us ne dua'a ka doosra level paar kar liya, agar dua'a lambi ho jae to Darood phir se padh len, is se dua'a mein power aaye ga aur taseer paida hogi. dua'a khatam karne se pehle ek martaba phir Darood padh kar khatam karein to In shaa Allah! dua'a qubool ho jae gi. Baaz ahbaab Hamare tiyen yeh khayaal zaahir karte hain keh hum Darood ka ehtimaam nahi karte jab keh hum to hamari dua'aon mein teen teen martaba ya is se bhi ziyaadah Darood padhte hain.

### **Dua'a Karte Waqt "Astaghfirullah" Kasrat Se Padhein:**

Dua'a karte waqt "Astaghfirullah" kasrat se padhein Kyunkeh "Astaghfirullah" baar baar padhne se saare gunaaah maaf ho jaate hain aur dua'a qubool hone ke ziyaadah qareeb ho jaati hai, jab bhi zindagi mein museebtein aur pareshaniyaan ziyaadah aa jaayen to "Astaghfirullah" ka kasrat se wird karein In shaa Allah! Museebtein door ho jaayengi. Yeh usi tarah hai jis tarah machineon mein agar ziyaadah awaaz aane lage to hum teil daalte hain jis ki wajah se saari awaazen khatam ho jaati hain, usi tarah "Astaghfirullah" zindagi ki saari awaazon ko khatam kar dega. Koi aap ke khilaaf saazish kar raha hai to "Astaghfirullah" ke zariye se us ka muqaabla karein kyunkeh zindagi mein "Astaghfirullah" padhne ki misaal

ek saabun ki hai jo gunaahon ko dho deta hai aur "Zikr" ki Misala 'itar ki hai jo khushboo phaila deta hai.

Dua'a mo'min ka hataiyyaar hai, is mein woh taaqat hai jo badi badi chataanon ko hataa de. Jaisa keh Saheeh Hadees ke mutaabiq Bani Israa'eel ke teen afraad ghaar mein phans chuke the aur ghaar ke munh ko ek badi chataan ne band kar diya tha, teenon ne dua'a ki to woh chataan hat gayi. Dua'a'on se samandaron mein harkat paida ho jaati hai jaisa keh Moosa (عليه السلام) ke saath hua aur samandar mein raaste ban gaye. Dua'a toofaanon ko hata deti hai jaisa keh Nooh (عليه السلام) ke saath hua, Nooh (عليه السلام) kashti mein baithe aur dua'a ki to Allah Subhaanahu-o-Ta'ala ne toofaan ko rok diya. Moosa (عليه السلام) apne sheher se door ek ajnabi maqaam par pohnc gaye aur us waqt unke saath kuch bhi nahin tha aur na hi unka koi thikaana tha, Moosa (عليه السلام) ne dua'a ki, Allah Ta'ala ka Irshaad hai :

﴿فَسَقَىٰ لَهُمَآ ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ  
فَقِيرٌ﴾

"Pas Aap ne khud un jaanwaron ko paani pila diya phir saaye ki taraf hat aaye aur kehne lage Ay Parwardigaar! Tu jo kuch bhalaayi meri taraf utaare main us ka mohtaaj hoon." (Surah Al-Qasas: 24)

Us dua'a ke ba'ad Moosa (عليه السلام) ko nokri bhi mil gayi, aur rozi ke saath saalih aur ba-hayaa shareek-e-hayaat bhi mil gayi. Ibraahim (عليه السلام) ko aulaad nahin thi, unhon ne dua'a ki:

﴿رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ﴾

"Ay mere Rabb! Mujhe nek bakht aulaad 'ata farma."

(Surah As-Saaffat: 100)

Is dua'a se Ibraahim (عليه السلام) ko aulaad naseeb hui. Zakariyya (عليه السلام) ko aulaad nahin thi, unhon ne bhi dua'a ki keh:

﴿هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ، إِنَّكَ سَمِيعُ الدُّعَاءِ﴾

"Isi jagah Zakariyya (عليه السلام) ne apne Rabb se dua'a ki, kaha keh Ay mere Parwardigaar! Mujhe apne paas se paakeeza aulaad 'ataa farma, beshak Tu dua'a ka sun'ne waala hai." (Surah Aal-e-'Imraan: 38)

Nabi-e-Akram (ﷺ) ne bhi jang-e-Badr ke mauqa' par dua'a ki to farishte madad ke liye zameen par utar aa gaye. Log kehte hain keh hamari dua'a'en qubool nahin hotin... kahin aisa to nahin keh hum se kahin na kahin dua'a maangte waqt koi ghalti ho rahi hai?!!!

Agar aap ke halaat bahut khatarnaak hain aur baa-wajood hazaar tadbeeron ke halaat badal nahin rahe hain to (لا حول ولا قوة الا بالله) ke wurd ka ahtimaam karein ya raat mein yeh padh kar so jaayen phir subah uth kar dekhein saare kaam ban jaayen ge, In shaa Allah! Jaise qadeem zamaanah mein log badshahon ke darbaar ke darwaazon ke saamne lait jaate the usi tarah Allah Ta'ala ke darbaar ke saamne (لا حول ولا قوة الا بالله) padhte huey lait jaayen In shaa Allah! Allah Subhaanahu-o-Ta'ala saare halaat palat de ga. Ba'z dafa achhe halaat ke ba'ad bure halaat aa jaate hain to us waqt yeh dua'a padhein: (اللهم إني أعوذ بك من الخور بعد الكور) "Ay Allah! Khair se shar ki taraf lautne se main Teri panaah talab karta hoon." Aur isi tareeqah se yeh dua'a padhein:

(اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَهْدِ الْبَلَاءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَاتَةِ الْأَعْدَاءِ)

"Ay Allah! Balaa-o-museebat ki sakhti se, tabaahi aur bad-bakhti tak pohchnay se, qazaa-o-qadar ki buraayi se aur dushmanon ke khush honay se panaah talab karta hoon."

"Nabi akram sallallahu alaihi wa sallam mazkooah cheezon se panah talab karte the. Mulahiza kijiye: Al-raawi: Abu Hurairah | Al-muhaddith: al-Bukhari | Al-masdar: Sahih al-Bukhari Al-safhah aw al-raqm: 6367 Kitab al-du'awat, Bab al-ta'awwudh min jahd al-bala."

Agar museebatein ziyaadah ho jaayen aur us se nikalne ka rasta dikhaayi na de to yeh dua'a padhein: (لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ) Surah Al-Ambiya "Ilaahi! Tere siwa koi Ma'abood nahin, Tu paak hai, beshak main

zaalimoon mein ho gaya." Yahi dua'a padh kar Yunus (ﷺ) machhli ke pait se baahar nikal aaye the.

Ba'az makhsoos auqaat jin ke silsilay mein waazeh Nabawi hidaayaat hain, un auqaat mein dua'a'on ka ahtimaam karna chaahiye, keh un lamhaat mein dua'a'en qubool hoti hain. Aur ba'z jagahen hain jahan par dua'a nahin maangi jaa sakti. Un ki ek fehrist hai jinka zikr yahan tafseel ka muta'qazi hoga, Mazeed tafseel ke liye darj-e-zail website askislamicpedia.com par rujoo' kar sakte hain.

Hum Allah Subhaanahu-o-Ta'ala ke huzoor dua'a-go hain keh Allah Subhaanahu-o-Ta'ala hamen dua'aon ke saare aadaab-o-tareeqe malhooz rakhne ki taufeeq 'ataa farmaaye, in cheezon se hamen bachaaye jin se hamari dua'ayen radd ho jaati hain, Ay Allah! hamen sirf Tujh hi se maangne waala bana, aur is baat ki taufeeq 'ataa farma keh hum Tere Rasool (ﷺ) ke batlaaye huey tareeqe par chalein aur hamari dua'a aur hamare tamaam 'aamaal usi tareeqe ke mutaabiq hon, **Aameen.**



## Media Aur Technology Ke Dour Mein Bachon Ki Islami Tarbiyat Ke Das Rehnuma Usool

### *Al-Tamheed*

Deen-e-Islam ek mukammal nizaam-e-hayaat hai jismein zindagi ke har shobay aur hayaat-o-mamaat se jude har maslay ki kaafi-o-shaafi rehnumaai maujood hai. Insaan ki 'aaili zindagi beshumaar masaa'il ki aamaajgah hoti hai, jin se har zimmedaar fard ko guzarna aur do chaar hona padta hai. In masaa'il ke dauraan woh musalsal in ke hal ki talaash mein rehta aur mukhtalif uljhnein suljhaane ki fikr mein laga rehta hai, Aulad ki paidaish ke ba'ad yeh masaa'il aur badh jaate hain, bil-khusoos aaj ke is jadeed taraqqi yafta dour mein jahan science, media aur technology ka dour dourah hai, jis ke apne fawaa'id to hain hi magar saath hi kayi aik nuqsanaat bhi musallam hain, keh technology bhi ek waseela hi hai jiska ghalat istemaal mu'ashray ke bigad mein aham kirdaar ada kar raha hai, chunaanchah har saleem-ul-fikr insaan mutafakkir hai keh aaj ke daur mein bachon ki saheeh aur Islami tarbiyat kaise ki jaa'e.

Aindah sutoor mein aap ke saamne das aisay rehnuma usool pesh kiye jaa rahe hain jin ki roshni mein hum In shaa Allah apne bachon ki tarbiyat saheeh taur par kar sakein ge aur 'asr-e-haal ki jadeed taariqiyon se un ki mukammal hifaazat bhi kar sakein ge.

### **1- Pehla Usool:**

Dua'a mo'min ka hataiyaar hai, bachon ki tarbiyat ke silsilay mein dua'a ka sahaara lena nihaayat zaroori hai. Bahut saare gharon mein yeh baat dekhne mein aati hai keh maa baap ne tarbiyat ke silsilay mein badi mehnat ki jaisa keh bachon ke kamron mein chhat se le kar farsh tak (Do) aur (Don't) ke baday baday poster laga diye. Yahan tak keh jab bacha se poocha gaya keh

tumhara naam kya hai to bacha ne kaha keh mera naam (Do) aur (Don't) hai. Magar nateeja khaatir khwaah na nikal saka, ya'ani aap apne bache ki kitni hi tarbiyat kijiye koi guarantee nahin keh aapke bache ko saheeh raasta mil hi jaye us waqt tak jab tak keh aap bacha ke liye kasrat se dua'a na karein. Kyunkeh Allah me Rasool (ﷺ) ne farmaaya:

(إن قلوب بني آدم كلها بين راصبعين من أصابع الرحمن كتاب واحد يصرفه حيث يشاء) (Saheeh Muslim: 2654) Tarjuma: "Saare bandon ke dil Allah Ta'ala ki ungliyon mein se do ungliyon ke darmiyaan sirf aik dil ki maanind hain. Allah Ta'ala jaisa chahe in dilon ko pher sakte hain."

Is ka matlab yeh hai keh maa baap ya ustaad bachon ke dilon ko nahin pher sakte. Hamari naseehaton ka bachon par us waqt tak asar nahin ho ga jab tak keh Allah ki tawfeeq aur madad shaamil na ho.

Lihaaza pehla raasta yeh hai keh hum is maslay ke liye dua'a ka raasta apnaayein, dua'a ke zariye hum kaamyabi haasil kar sakte hain. Misaal ke taur par Islami tareeqe ke mutaabiq jab shaadi hoti hai to saaray milnay waalay dulha aur dulhan ko yeh dua'a detay hain:

(بارك الله لك، وبارك عليك، وجمع بينكما في خير) (Sunan Abi Dawood: 2130) Tarjuma: "Allah Ta'ala tumhein barkat naseeb farmaaye, tum par apni barkat farmaaye, aur tum dono ko khair ke mu'aamlay mein ikhatta kare." Goya keh pehle hi din poori community tumhein achhaayi ke liye aur naik aulaad ke liye dua'a deti hai. Aur jab azdawaaji talluqaat qaaim hotay hain to shaadi ki raat momin banda do dua'aein padhta hai:

1- (اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا

وَمِنْ شَرِّ مَا جَبَلْتَهَا عَلَيْهِ) (Sunan Abi Dawood: 2160)

Tarjuma: "Ay Allah! Is khaatoon ke khair ka aur us khair ka jis par Tu ne usey paida kiya hai main tujh se sawaal karta hoon, aur uske shar se aur us shar se jis par Tu ne usey paida kiya hai main Teri panaah talab karta hoon."

2- Doosri dua'a momin banda yeh karta hai:

(بِاسْمِ اللَّهِ اللَّهُمَّ جَبَبْنَا الشَّيْطَانَ، وَجَبَبِ الشَّيْطَانَ مَا رَزَقْتَنَا)

Tarjuma: "Allah Ta'ala ke naam se, Ay Allah Ta'ala! Tu hum sab ko shaitaan se bacha aur jo aulaad aanay waali hai us ko Tu bhi shaitaan se bacha."

Ghour karne ki baat yeh hai keh abhi aulaad nahin hui, abhi shaadi ki pehli raat hai lekin dua'a Kitne pehle ki ja rahi hai ya'ani Islam mein tarbiyat ki fikr awwal roz se hi ki jaati hai.

Bahut se log jinhein aulaad nahin hoti woh mayoosi ka shikaar ho jaate hain lekin Islam mein iske liye bhi dua'a sikhai gayi hai. Al-Istishfaa bil Qur'an ya'ani Qur'an-e-Majeed ki aayaat ke zariya Allah Ta'ala se shifaa talab karna. Aisay kayi maa baap hain jo intezaar kar rahe hain keh aulaad ho jaae aur unhein aulaad nahin ho rahi hai, aisay waaliden ko mayoos hone ki zaroorat nahin, aisay halaat mein bhi dua'ayein batlaayi gayi hain. Jaisa keh Surah Ash-Shuraa, Surah number 42, Aayat number 49-50 padh saktay hain:

﴿لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُخْلِقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنَّا وَإِنَّآ وَيَهَبُ  
لِمَنْ يَشَاءُ الذُّكُورَ ۝ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَّاآ وَيَجْعَلُ مَنْ يَشَاءُ عَقِيْبًا  
إِنَّهُ عَلِيمٌ قَدِيْرٌ ۝﴾

Aur Surah Yaseen Surah number 36 aur Aayat number 82 bhi padh sakte hain:

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾

Ab is ke ba'ad hamal thehar jaata hai. Aur ba'z dafa' hamen yeh shikayat hoti hai keh hamal saaqit ho raha hai ek nahi do nahi teen nahi balkeh kayi martaba saaqit ho chuka hai to kya Qur'an-e-Majeed mein koi aisi Aayat nahi jiss se shifaa mile aur hamal girne se bach jaae? Aap ek Aayat is mauqa' par apne ghar mein padhne ke liye batla sakte hain, Surah Ar-Ra'd Surah number 13 ki Aayat number 8 mein Allah Ta'ala ka Irshaad hai:

﴿اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيْضُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ  
عِنْدَهُ بِقَدَارٍ﴾

Ek aur masla aata hai keh hamal to maujood hai lekin complications Bahut ziyaadah hain bacha ne rag apni gardan mein daal li hai bacha ka growth nahi ho raha hai ya bacha ya Maa ko kuch na kuch bimaari lagti ja rahi hai. Aise waqt ke liye bhi hamen dua'ayein sikhaai gayi hain ke 'Aurat ko dauraan-e-hamal kin kin dua'aon ka ahtemaam karna chaahiye Surah Mursalaat Surah number 77 Aayat number 20, 21, 22, 23 ye Aayaat is masla ke liye hum padh sakte hain:

﴿الْمَ نَخْلُقْكُمْ مِّنْ مَّاءٍ مَّهِينٍ ﴿٢٠﴾ فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ ﴿٢١﴾ إِلَىٰ قَدَرٍ مَّعْلُومٍ ﴿٢٢﴾ فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ﴿٢٣﴾﴾

In tamaam a'maal ko kehte hain al-isti'shifaa bil-Qur'an ya'ani Qur'an se shifaa haasil karna. Ab yahaan par logon ko khwaahish ho rahi hai keh Ay Allah! hamen sirf bachiyan ho rahi hain ek ladka bhi de de. Kya Islam mein jaa'iz hai keh khusoosi taur par ladke ki khwaahish ki jaae? Ji bilkul jaa'iz hai kyunkh Zakariya (عليه السلام) ne ladke ki khwaahish ki aur Allah se dua'a maangi keh :

"Ay Allah ! mujhe ladka 'ataa farma jo mera waaris banay aur meray kaam ko aagay badhaaye" chunaacheh Allah Ta'ala ne Yahya (عليه السلام) ki shakal mein aulaad 'ataa ki. lihaaza Surah Maryam Surah no. 19 Aayat 1 se 10 tak padhnay se is maslay mein shifaa haasil ho sakti hai aur ek dua'a hai Surah Nooh Surah no. 71 Aayat no. 12 padhiye.

﴿فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾ وَيُنَزِّلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً يَwashِيءُ بِهِ زُرُوعًا ﴿١٢﴾ وَيَجْعَلُ لَكُمْ جَنَّاتٍ وَيَجْعَلُ لَكُمْ أَنْهَارًا ﴿١٣﴾﴾

In aayaat mein batlaaya gaya hai keh (يُنَزِّلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً يَwashِيءُ بِهِ زُرُوعًا) agar tum Astaghfaar kasrat se karoge to Allah Ta'ala maal aur ladkay 'ata karengay. Yeh Aayat padho ge to is maslay se aap ko shifaa milay gi.

Phir ba'az dafa shikayat aati hai keh ladka paida honay ke baad mar raha hai, yeh bada gham waala masla hai bhai..! Kya is ke liye bhi kuch dua'ayein hain? Ek, do ya teen martaba aisa ho jaae to aakhir is baap pe kya guzarti hogi? Qur'an mein aise maslay ke liye bhi Istishfaa bil Qur'an batlaaya gaya

hai. Surah Saaffaat Surah no. 37 Aayat no. 76 mein Allah Ta'ala Irshaad farma rahe hain (وَجَنِينَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ) Hum ne usey aur us ke ghar waalo'n ko us zabardast museebat se bacha liya." Yeh Aayat padhein ge to woh 'auratain jin ke hamal ke baad bachay mar jaatay hain in shaa Allah un ka bacha bach jaae ga.

Bacha paida ho gaya lekin is ke baad shikaayat aati hai keh bacha ki sehat baraabar nahi hai, bacha bol nahi paa raha hai, bacha ki growth nahi ho rahi hai ya bacha ka mind develop nahi ho raha hai, kya in shikayaat ke liye bhi dua'a hai? Is ke liye bhi dua'a hai Surah Aal 'Imraan Surah no. 3 Aayat no. 38 mein Allah Subhaanahu-o-Ta'ala ne Irshaad farmaaya:

﴿قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ﴾ (38)

Yeh padh lijiye in shaa Allah shifaa milay gi.

Phir shikayat aati hai keh bacha achha hai lekin aagay ki growth nahi ho rahi hai, bacha lamba nahi ho raha hai, kya is ke liye bhi shifaa hai? Kya? Is ke liye Surah Aal e 'Imraan Surah no. 3 Aayat no. 37 padhiye

﴿فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا﴾

Lekin is se pehle ek ahem marhala hota hai keh bacha operation se paida hua hai lekin hamara khayaal hota hai keh bacha agar normal delivery se ho jaae to bacha ki sehat achhi ho gi, kya is ke liye bhi dua'a hai? Surah 'Abas Surah no. 80 Aayat no. 20 padhiye (ثُمَّ السَّبِيلَ يَسَّرَهُ) Is ka asar zaroor nazar aae ga. Sheher Hyderabad mein kayi aise waaqiaat huey hain keh doctors ne keh diya operation laazim hai lekin Alhamdulillah is Aayat ki barkat se normal delivery naseeb hui. Jab bacha paida hua aur bada hua to kehte hain keh Maulaana dua'a kijiye mera bacha meri aankhon ki thandak bana rahe, is maslay ke liye padhiye in aayaat ko Surah Furqaan Surah no. 25 Aayat no. 74

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَرْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا﴾

In Aayaat mein momineen ka kehna hai keh Ay Allah! hamari aulaad ko aur family ko Tu aankhon ki thandak bana.

Aur agar aap yeh khwaahish karein keh bacha naik bana rahe to aap yeh dua'a karein Surah Saaffaat Surah no. 37 Aayat no. 100 padhiye

﴿رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ﴾

Phir khwaahish hoti hai keh Maulaana hamara bacha namaazi bana rahe to yeh dua'a padh lijiye Surah Ibraahim Surah no. 14 Aayat no. 20

﴿رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ﴾

Phir yeh khwaahish hoti hai keh mera bacha ilhaad, duhriyat aur maadah parasti mein ya ghalat 'aqeede mein aur ghalat firqon mein na chala jae to yeh Aayat padh lijiye Surah Ibraahim Surah no. 14 Aayat no. 35

﴿وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ﴾

Lihaaza dua'aon ka kasrat se ahtimaam karna bhi ek raasta hai jis ke zariye se hum Apne bachon ko aaj ke media aur technology ke dour mein is ke nuqsanaat se bacha sakte hain. Yeh sab tajurba aur mushaahida se saabit hai. Meri aur aap ki kitni bhi zahaanat ho hum guarantee nahi de sakte keh hum apne bachon ko bacha lein ge lekin dua'aon mein woh taaqat hai keh Allah Ta'ala ne agar hamari dua'aein sun li to hamare masaa'il hal ho sakte hain.

## 2- Doosra Usool:

Doosra nukta tarbiyat ke teen sunhaire usoolon Golden Rules ka khayaal rakhna hai, agar hum in teen usoolon ki paasdaari mein kaamyab hon gaye to in shaa Allah baday se bada baatil waar bhi hamare bachon par asar nahi kare ga chaahay woh media ya technology ke kisi bhi shobay se muta'aliq ho. Tarbiyat ke teen sunhaare usool yeh hain:

1: Tauheed, 2: Risaalat aur 3 Aakhrat

Bachay ke dimaagh mein Allah ki mohabbat bithaaen keh:

Beta! yeh jo tumhein aankhein mili hain yeh Allah ki ek ne'mat hain Allah tumhein kitna chaahta hai...!

Beta! yeh jo tumhare kaan hain yeh bhi Allah ne diye hain,

Beta! yeh zabaan hai yeh bhi tumhein Allah ne di hai,

Beta! jo yeh maa baap hain yeh bhi Allah ne diye hain,

Al-gharz har woh cheez jise tum pasand karte ho sab kuch Allah Ta'ala ne diya hai.

Lihaaza jab kabhi tumhein koi par ahlm aaye to Allah se maang lena.

Is tareeqah se jab bhi Allah Ta'ala aur Rasool (ﷺ) ka naam aae ga to khud-ba-khud bachay mein mohabbat paida ho gi.

Hum sirf darr par tawajjuh dete hain jab keh mohabbat aur darr, khauf aur rijaa dono hi Yaksaan tor par aham aur zaroori hain.

Aur saath mein bachay se yeh bhi kahein keh dekho beta..! Allah tumhein dekh rahe hain (ان الله كان عليكم رقيباً) to Tauheed ke aitqaad-o-iqraar ke ba'ad jawaab-dehi ka ehsas keh **will be accountable You** keh tum se sawaal ho ga aur tum jawaab dene ke paaband ho) hona chahiye.

Is ke ba'ad Alla h ke Rasool (ﷺ) ka taaruf bhi karwaayen kyunkeh jab hamare bachay jawaan ho jaate hain to internet par dekhte hain aur **love of Jesus** jaise mouzu'aat par zabardast **presentation** se ek dum **mesmerize** ho jaate hain tab hum jawaaban daant-dapat se kaam lete hain keh maar pade gi ya Allah Ta'ala sazaa denge waghera.

Hum ne bachon ko bachpan se sirf daraaya hai keh beta falaan shaitaan aa jae ga, falaan khaufnaak boodha aa jae ga waghera waghera. Hum chutkiyon mein tarbiyat kar dena chaahte hain, pal bhar mein inqilaab ki umeed rakhte hain jo kisi deewane ka khwaab to ho sakta hai magar haqeeqat bilkul bhi nahin, yeh zaroori hai keh hum unke dilon mein Allah ki mohabbat ko ja-guzain karein, khauf, mohabbat aur umeed yeh sab ahmiyat rakhte hain, in tamaam ke saath tarbiyat karna zaroori hai.

Is se pehle keh bacha **love of Jesus** ka board padhe to aap apne ghar mein laga dijiye **Mercy of Prophet** aur yaad rahe keh **love** aur **Mercy** ke darmiyaan farq paaya Jaata hai... Hum in Ambiya ke darmiyaan farq nahin karte lekin jis ka jo haq hai aur jo martaba hai hum Allah Ta'ala ke hukm se bayaan kar dete hain. hamen bachon ko batlaana paday ga keh Muhammad (ﷺ) kitne rehm-dil the? Aur kaise the? Nabi-e-Akram (ﷺ) ke tamaam waaqiaat bachon ko batlaana paday ga.

Aur Aakhrat...! Bachon se yeh kahein keh dekho beta! tumhare haath mein jo gadgets hain aur is mein tum jo kuch bhi dekh aur sun rahe ho tumhein yaad rakhna chaahiye keh: (ثُمَّ تَسْأَلُنَّ نَعْمَ نَا يَوْمَئِذٍ عَنِ النَّعِيمِ) Ek ek ne'mat ke baare mein poochha jaae ga.

Jaise jaise bache ki 'umr badhti hai waise waise us ki samajhne ki salahiyat bhi badhti rehti hai, us ki samajh ke mutaabiq usey Tauheed, Risaalat aur Aakhrat se mutaaliq taleem dena chaahiye. Isi maqsad se hum ne ek kitaab (book) tayyaar ki hai +5 +7 aur +9 jis mein bacha ki 'umar ke hisaab se Tauheed ke mazaameen samjhaaye gaye hain, bachon ki 'umr aur un ki zehni satah ke lihaaz se yeh kitaab tayyaar ki gayi hai, is mein tareeq-e-kaar ka bhar poor lihaaz rakha gaya hai keh bacha 'umar ke kis marhalay mein Tauheed ki kin baaton ko samajh kar qubool kar sakta hai aur kaun si baatein us ki samajh se baala-tar hongy, in tamaam cheezon par research karne ke ba'ad yeh kitaabein chhaapi gayi hain.

Lihaaza doosra usool yeh hua keh tarbiyat ke teen sunehri usool Tauheed, Risaalat aur Aakhrat ka khayal karna zaroori hai.

### **3- Teesra Usool:**

Teesra usool hai keh tarbiyat ke objective ko zehan mein rakhein. Sawaal yeh hai keh Tarbiyat ke objective ka kya matlab hai? kayi maa baap se yeh sawaal kiya gaya to jawaab aata hai keh mera bacha mere budhaape ki laathi bane aur sahaara bane. Bahut mehdood soch hai hamari, is mehdood soch ki wajah se hum apne bachon ko maqsadiyat aur aafaaqi soch dene se qaasir hain. Hum jis Deen-e-Rehmat ke paiokaar hain woh Deen hamare

liye hama jehat aur aafaqi paighaam tay karta hai, apni zaat ke 'ilaawah mu'aashray aur insaanīyat ke liye nafa' bakhsh banaane par zor deta hai, (خير أمة أخرجت للناس) keh kar hamen sab se behtareen banne ki ta'leem deta hai saath hi hamari soch ko saheeh rukh dene ke liye wazahat karta hai keh tum logon ki bhalaayi ke liye barpaa ki gayi qaum ho.

Lihaaza hamen apni soch ko wasee' tar banaane ki zaroorat hai, apni zaat ke 'ilaawah mulk wo qoum aur millat ke liye hatta al-wus' Contribute karne ki zaroorat hai aur isi fikr ki bunyaad par hamen bachon ki tarbiyat ki zaroorat hai, keh hamare bachay Huqooq Allah aur Huqooq al-'Ibaad ka paaband bane, un ki zaat mulk-o-qoum ke haq mein mufeed aur naafi'-o-anfa' hai. Sirf apne zaati mufaad ke liye apne bachon ki tarbiyat karna Rabb ki di a'zeem amaanat ke saath naa insaafi hai. In shaa Allah agar aap doosron ka khayaal kareinge to Allah Ta'ala bhi hamaara khayaal karega. Allah Ta'ala ka Irshaad hai: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ) (Surah Muhammad) "Ay Imaan waalo'no! agar tum Allah (ke Deen) ki madad karoge to Woh tumhaari madad karega aur tumhein saabit qadam rakhega."

#### **4- Choutha Usool:**

Choutha usool yeh hai keh aap ki tarbiyat ka andaaz hakeemaanah ho, jaabirnaah na ho. Jaabirnah matlab hai keh dictatorship waala andaaz na ho, discussion waala andaaz ho, khaas taur par us waqt jab bacha 15, 16, 17 ka ho. Yeh ek aisa marhala hai jis waqt bachay ke dil-o-dimaag mein baaghiyaana khayaalaat paida hote hain, sochne ka andaaz badal jaata hai, jaise: "mujhe ab kisi ki bhi nahi sun'ni" ya "ab main badaa ho chuka hoon." Aise waqt maa baap kehte hain keh "tujhe engineering karni hai to karni hai," aap zabardasti kar rahe hote hain. Aisa tareeqa nahi chalega, yeh to failed method hai. hamen bachay se kehna hoga keh "beta tum ab baday ho chuke ho, Islaami e'tibaar se bacha 15 saal mein badaa ban jaata hai." Isi tareeqay se ladki jab 15 saal ki 'umr tak pohanch jaati hai to woh ab ladki nahi rehti balkeh woh 'Aurat ban jaati hai.

Lihaaza jab bacha itni 'umr ko pahunch jae to bacha se sawaal karna hoga keh: "Beta! aap kya karna chaahate ho? Achha! aap engineering karna

chaahte hain to is ki wajah bata sakte hain keh aap yeh kyu'n karna chaahte hain? Achha! is ke musbat aur manfi asraat bhi batlaaiye?" Phir aap is ka nateeja nikaaleinge. Is tareeqe ki baat cheet ka mahaul ho to In shaa Allah bacha aap ko apna dil de dega. Psychiatrist kehte hain keh jitna aap bachay se baat cheet karte raheinge utna hi bacha aap ki baat sunta jaae ga aur 'amal karta jaae ga, kyunkeh aap ne bacha ka dil jeet liya hai.

Hamaara mahaul zabardasti ka asloob apnaata hai "main ne keh diya so keh diya, is ghar mein sirf meri chalegi warna boriya bistar le kar baahar chale jao." Agar aisa ho to bacha kisi ghalat firqe ya kisi ghalat jama'at aur suhbat ke hathe dadh jaae ga, phir ba'ad mein kaf afsos malne se kya hoga?

Is liye hamara andaaz hakeemaanah ho, hikmat se samjhaane ka matlab yeh hai keh bacha ki badhti umar ka khayaal rakhein. Chaar saal ka bacha ek lafz yaad kar sakta hai lihaaza Tauheed, Risaalat, Aakhrat, Imaan, Ihsaan aur Islam waghera jaisi istilahaat (key word) hum ne is umar ke hisaab se hamare nisaab mein shaamil kiye hain. 'Uloom-ul-Qur'an aur 'Uloom-ul-Hadees ki saat 7 kitaabon mein 500 se ziyaadah (key word) hum ne jama' kiye hain. Jitna ho sake utni istilahaat bachchon ko yaad karwaana ho ga kyunkeh jab woh yaad ho jaate hain to ba'ad mein bacha us ka maahir ho jaata hai.

Misaal ke tor par aap ne dekha ho ga keh ba'az bachchon ko soo soo Cricketers ke naam yaad ho jaate hain kyunkeh hum bachchon ko is khel ke juz'iyat ke saath yeh sab kuch batlaate maslan usey gloves batlaate hain, usey stumps, ball bat batlaate aur samjhaate hain, usey wicket kya hota hai aur is ki ahmiyat kya hoti hai batlaate hain, yeh batsman hai aur yeh bowler hai waghera waghera. Yeh sab kuch jaan kar bacha bahut ziyaadah aage badh jaata hai lekin jab baat aati hai Islam ki to bacha ko na Qur'an pata hota na Hadees aur na deegar deeni 'ilm ki juz'iyat ka usey pata hota hai. bacha (key word) jitna ziyaadah yaad kar sakta hai usey yaad karwaana ho ga us ke ba'ad aap us ka mo'jizah dekhiye.

Chaar saal ka bacha one word aasaani se yaad kar sakta hai. Saat 7 saal ka bacha 2,2 word yaad kar sakta hai aasaani ke saath to aisi haalat mein bacha

ko do 2 do 2 word words ki Ahaadees aasaani se yaad karwaayi jaa sakti hain jaise laa taghdab, laa tahaasad waghairah is qisam ki bahut si Ahaadees hum ne in kitaabon mein jama' ki hain.

Isi tareeqe se aayaat kitni yaad dilaani chaahiye? lihaaza age group ke hisaab se ta'aleem deni chaahiye. Jab bacha 7th, 8th, 9th tak pahunchta hai to yeh umr aisi hai jis mein bache ko definitions yaad karwaai jaati hain. Jaise keh aaj kal schools mein yeh soch hai keh jitne bhi funoon hain jaise bio, chemistry, Science aur Physics yaad karwaye jaate hain taa keh aage chal kar definitions waghera in tamaam ke Physics bache ke liye kaam aa'een. Isi tareeqe se yahaan par bhi Tauheed, Imaan aur Islam ke tamaam definitions usey tafseeli tor par yaad karwaaye jaayen.

Yahi wajah hai keh Allah ke Rasool (ﷺ) ne bhi bachay ki umar ka khayaal rakha hai.

Aap (ﷺ) ne batlaaya hai keh jab bacha saat saal ka ho jaae to usey Namaz ka hukm diya jaae, agar bacha das saal ka ho jaae phir bhi Namaz na padhe to usey halki zarb ki jaae. (Sunan Abu Dawood : 495).

Isi Hadees ke pesh-e-nazar Sheikh Albaani (رحمته الله عليه) ne kaha keh das saal se pehle bacha ko maarna haraam hai, yeh haraam kaam kayi maan baap kar rahe hain aur bahut saare kar chuke hain. Isi tarah Bin Baaz (رحمته الله عليه) ne bhi das saal se kam umr ke bacha ko maarna haraam qaraar diya hai. Haan! Majboori ke ahkaamaat alag hain.

Hadees mein aaya hua hai keh lafz zarb ka Tarjuma aap hamari zabaan mein "maar" se nahi kar sakte kyunkeh 'Arabi zabaan mein lohaar taaqat se lohay par maarta hai to bhi usey zarb kehte hain. aur sonaar jo maarta hai usey bhi zarb kehtay hain. Kam se kam ma'ani jo tamaam qawaaid ke mutaabiq ho to Sheikh Noor Muhammad (رحمته الله عليه) ne nateeja bayaan kiya keh ek ungli se halki si maar mari jaae is se badh kar mushkil hai, gunaah ho sakta hai; ya'ani bachay ke saamne naarazi ka izhaar hai keh fi-al-waqt main naaraz hoon, yeh batlaana maqsood nahin keh mere paas taaqat kitni hai.

Tasawwur kijiye keh hamara muashra aur waalidain kamsan bachon ko

maar peet kar ek sangeen jurm ke murtakib ho rahay hain aur yehi bachay jab baday ho jaate hain to Islam se nafrat karte hain kyunkeh hamare maan baap ka apne bachon ke saath sulook achha nahin hai. Agar hum itni muhabbat Islami ahkaamaat ki roshni mein apne bachon ko denge to saaray mazaahib ke bachay hamare Islam ki taraf daud padhein ge In shaa' Allah.

#### 4- Chautha Usool:

lihaaza chautha usool yeh hua keh tarbiyat ka andaaz hakeemaanah ho, jaabiraana nahin ho.

#### 5- Paanchwan Usool:

Paanchwan usool Bashir-o-Nazeer hai. Ba'az maan baap bachon se itni muhabbat karte hain keh unhein kisi bhi soorat discipline hi nahin sikhaate; natijatan bachay bhatak jaate hain. Ba'az maan baap itni sakhti karte hain keh muhabbat hi nahin karte, to bhi bachay bhatak jaayenge.

Sheikh Bin Baaz (رحمته الله عليه) se poocha gaya keh is mas'ala mein sab se behtareen tareeqa kya hai to unhon ne kaha keh kabhi sakhti aur kabhi narmi...! ya'ani Bashir-o-Nazeer ka tareeqa. Yehi tareeqa Nabiyo'n ka tareeqa hai. Qur'an-e-Majeed mein Allah Ta'ala ne Surah Saba, Surah number 34 aur Aayat number 28 mein farmaaya: وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (النَّاسِ لَا يَعْلَمُونَ) Hum ne Aap ko tamaam logon ke liye khush khabriyaan sunaane waala aur daraane waala bana kar bheja hai, haan magar (yeh saheeh hai) keh logon ki aksariyat be-'ilm hai."

Kabhi pyaar-o-muhabbat aur kabhi sakhti aur tanbeeh ka tareeqa hamen apnaana chaahiye, is se tawazun paida ho ga, ifraat-o-tafreet se bachte huey ghar mein aitdaal ki faza hamwaar ho gi. Naiz bache ke zehan mein maan baap ki narmi, muhabbat-o-shafqat se mehroomi ka ehsas kabhi paida na ho ga aur us ke saamne yeh baat bhi wazeh rahe gi keh kisi qisam ki ghalti par baaz purs bhi ho sakti hai aur halki phulki sazaaon ka saamna bhi karna padh sakta hai, lihaaza buraiyo'n se door rehna zaroori hai.

## 6- Chhata Usool:

Chhata Usool yeh hai keh bachay ko mujaadalah sikhaayen. Jaise hum bachon se ina'amaat ka wa'da karte hain aur kehte hain keh qaisa karoge to hum tumhein falaan ina'am denge, paas ho jaaoge aur achay number le aaoge to cycle dilaaenge ya picnic ko jaayenge waghera waghera to Deeni tarbiyat mein bhi hum un se isi tarah kahein. Agar bacha chhota ho to yeh kahein: Beta dekho! agar tum Surah Maryam kahaan hai Qur'an mein dhoond kar laa'o to main tumhein falaan ina'am doonga aur isi tarah us ke god mein khilone ki bajaye Qur'an de di jaae, Agar bacha thoda bada hai to kahein keh Qur'an-e-Majeed mein tauheed ke baare mein kahaan hai dhoond kar laa'o. Agar bacha aur ziyaadah bada ho to kahein keh: Beta! tumhein ma'loom hai keh Allah ke Rasool (ﷺ) ne Hazrat 'Aaa'ishah (رضي الله عنها) se kis 'umr mein shaadi ki? Kyunkeh ba'az log is baare mein a'tiraaaz karte hain, iska jawaab kya hona chaahiye ma'loom kar ke batlaao? Bacha thoda bahut padh kar batlane ki koshish karega. Lekin aap is ke muta'alliq mukammal ma'loomaat jaan kar rakhein taakeh is ke a'tiraaaz ka tashaffi bakhsh jawaab de sakein.

Aisa karna bahut zaroori hai. Bacha school se college jaane se pehle, ya doosre alfaaz mein bacha aazaad media ke mahaaul mein jaane se pehle, in tamaam a'tiraaaz ke jawaabaat se lais hona chaahiye. Kyunkeh aap ne pehli martaba jo beej daal diya bachay ka no khez aur kacha zehan usey behtar taur par qabool karega aur follow karega. Agar aap ne aisa nahi kiya aur kisi aur ne aap se pehle aap ke bachay ko Muhammad (ﷺ) se muta'alliq ghalat baaton mein daal diya to yeh bacha kisi bhi tareeqah par jaa sakta hai. Qur'an-e-Majeed mein Surah an-Nahl, Surah number 16, Aayat number 125 mein Allah Ta'ala Irshaad farmaata hai: (اذْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ رَبِّكَ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ) Apne Rabb ki raah ki taraf logon ko hikmat aur behtareen naseehat ke saath bulaiye aur un se behtareen tareeqe se guftugu kijiye. Yaqeenan aap ka Rabb apni raah se behakne waalo'n ko bhi bakhoobi jaanta hai aur woh raah yafta logon se bhi poora waaqif hai."Allah Ta'ala ne farmaaya: (اقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ) Ya'ani agar koi Namaz qaa'im kar raha

hai lekin zakaaat nahi de raha hai to aap us se kahein keh yeh 'amal ghalat hai, goya keh Aap ne yeh Aayat aadhi padhi hai. Isi tarah mazkooarah Aayat mein Allah Ta'ala ne ek Aayat mein do Hukm diye hain. Ek hukm hai (ادعوا) aur doosra hukm hai (جادلهم) pehle hukm ka ma'ni hai keh Islam pesh karna (present Islam) jaisa keh Qur'an-e-Majeed aur Ahadees mein bayaan kiya gaya hai. Aur doosra hukm hai (جادلهم) jis ka matlab hai keh Islam ke muta'alliq sawaalaat kiye jaayen to jawaabaat diye jaayen.

Aap aisi tarbiyat karein keh aap ka bacha jawaab dene ke qaabil ho jaae, warna bacha dhair ho jaae ga ya ehsas-e-kamtari ka shikaar ho jaae ga ya phir jazbaat mein aa kar dehshat pasand ho jaae ga, kyunkeh aap ne usey kuch sikhaaya hi nahi. Is ke bajaye aap apne bachay se 'ilmi taur par ACADEMIC LEVEL par behas aur baat cheet karein, phir aap ka bacha jahan jaae ga wahan se muta'assir hona to door ki baat hai balkeh doosron ko muta'assir karega aur ba'az ko Islam ki taraf bhi raaghb aur maa'il karega.

### 7- Saatwaan Usool:

Saatwaan Usool yeh hai keh bachon ki fikri (intellectual) tarbiyat honi chaahiye. Aksar maa baap bachon ki fikri tarbiyat (intellectual training) nahi karte. Fikri tarbiyat nihaayat zaroori hai. Agar aap sirf bachon ko 'ilm de rahe hain ya unhein 'amal ki targheeb de rahe hain to aap ke paas intellectual program (intellectual training) bhi hona chaahiye.

Misaal ke taur par bachay ko aap Masjid laate hain, us ke saath Namaz padhte hain aur bazaahir sirf bachay ki Namaz dekh kar khush ho jaate hain. Lekin sawaal yeh hai keh kya Masjid koi GYM hai? Kya aap ne kabhi khayaal kiya keh bacha Namaz ke arkaan aur ingredients ko samajh raha hai ya nahi? Aaj kal jab kabhi market mein koi naya product aata hai to hum baday fakhr se kehte hain keh mera bacha bada taiz hai keh is product ki saari tafseelaat aur ingredients jaanta hai, chaliye! bahut achha hai lekin kya kabhi aap ne apne bachay ko Namaz ke ingredients se muta'alliq maloomaat faraham ki hain? Namaz mein (التحيات) ka ma'ni ma'loom hai? Namaz mein padhi jaane waali dua'aein jaise Durood-e-Ibraahim, tashahhud ki dua'aein, takbeeraat aur azaan waghera ka

matlab-o-ma'ni ma'loom hai? Ya phir wudoo karte waqt kya yeh niyyat ki hai keh main ab jo Namaz padhne jaa raha hoon dar-asal main mere Rabb se baat cheet karne jaa raha hoon, Yeh sab kuch ma'loom ho to bachay ki Namaz mein khushoo'-o-khuzoo' aae ga.

Bachay ki tarbiyat aisi hi ki jaae jaise Hazrat Luqmaan (عليه السلام) ke apne bachay ki tarbiyat ki thi. Surah Luqmaan, Surah number 31, Aayat number 14 se le kar 20 tak padhiye. Is Surah ki Aayat number 16 mein Allah Ta'ala ka Irshaad hai:

﴿يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِنْقَالًا حَبَّةً مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ﴾

"Pyaare betay! agar koi cheez rai ke daane ke baraabar ho phir woh (bhi) khwa kisi chataan mein ho ya aasmaanon mein ho ya zameen mein ho, usey Allah Ta'ala zaroor laae ga. Allah Ta'ala bada bareek been aur khabar daar hai."

Yeh dekhiye! fikri tarbiyat ho rahi hai lekin aaj kal ratta-ism chal raha hai. Matlab yeh hai keh har cheez sirf ratta rahe hain. ya'ani chand Suratein ratta dein, Islam ki chand ta'leemaat aur Namaz ka ek tareeqa ratta dein aur chand dua'aein ratta dein, bas.

Sawaal yeh hai keh bachay yeh sab kab samjhenge? Agar hum bachay ko yeh sab samjhaayenge to bachay ke dil mein yeh khayaal paida hoga keh mujhe Allah dekh raha hai aur Qayaamat ke din mujhe iska jawaab dena hai.

### **8- Aathwaan Usool:**

Aathwaan Usool muttaqi bil-'ilm hona zaroori hai, sirf muttaqi bil-'amal hona kaafi nahi hai. Misaal ke taur par koi Hajj kar ke wapas aaya aur muttaqi ban gaya aur namaazon waghera ki paabandi karne laga, Log dekh kar kehne lage keh bhai! maa shaa Allah, namaazi aur parhezgaar ban gaye hain. To aadmi kehta hai keh Alhamdulillah main ne irada kiya tha keh is Hajj ke baad sudhar jaa'oon ga. Lekin koi yeh kehta hai keh bhai falaan

aadmi ko dekho! woh baghair Namaz padhe hi taraqqi kar raha hai. To woh aadmi us ke behkaawe mein aa kar Namaz chhod deta hai. Matlab yeh hua keh yeh aadmi sirf 'amal ka muttaqi bana tha, 'ilm ka muttaqi nahi bana.

Agar Qur'an-e-Majeed ka mutaala'ah karein to ma'loom hota hai keh 'ilm pehle hai 'amal baad mein jaisa keh (الا الذين آمنوا وعملوا الصالحات) is Aayat mein pehle Imaan-o-'ilm ki baat hai, baad mein 'amal ki baat ki gayi hai. Aaj kal ba'az log ajeeb-o-ghareeb dua'a maangte hain jaise yeh dua'a: "Ay Allah! hamen sunnay se ziyaadah 'amal ki taufeeq 'ataa farmaa'e." Yeh dua'a saheeh Islaami samajh se ba'eed hai. dua'a aisi honi chaahiye: "Ay Allah! 'ilm de aur 'amal de." Yahi wajah hai keh Imaam Bukhaari (رحمته الله) ne apni kitaab mein ek baab is naam se baandha keh (باب العلم قبل القول والعمل) ya'ani kuch bhi bolne aur karne se pehle 'ilm zaroori hai. pehle 'ilm haasil karna zaroori hai keh kya karna hai aur kya nahi.

Follow the sequential order ya'ani pehle 'ilm, 'amal, da'wat aur phir sabr yeh tareeteeb hai. Agar pehle hi maidaan-e-da'wat mein utar gaye aur 'ilm nahi hai to bekaar hai yaa 'ilm hai lekin 'Amal nahi aur da'wat nahi hai to bhi bekaar hai. Yeh chaar cheezein 'ilm, 'Amal, da'wat aur phir sabr tarteeb se agar mil kar aati hain to tarbiyat behtareen hoti hai.

### 9- Nawan Usool:

Nawan Usool (chhotay ziddi bachay) ko samjhaana. Misaal ke taur par ba'az bachay paani ka nal khol kar aa jaate hain aur poora paani khatam ho jaata hai aur aap gusse mein aa kar usey maartay hain, iska koi faaidah nahi hota kyunkeh woh ziddi hota hai aur woh phir ja kar nal khol sakta hai. Bachaa ko dekhein keh usey paani bahaane ka shauq hai to us shauq ka usey muta'badil Alternative tareeqa batlaayen. Aur usey is muta'badil tareeqah mein mashghool karein. Maarne aur to'dne se bachaa aur ziddi ho jaata hai.

Psychiatrists kehte hain keh bacha us waqt ziddi ban jaata hai jab aap usey ek hi din mein kayi ek target de dete hain, aur bacha unhein kar nahi paata is liye gusse mein aa kar ziddi ban jaata hai aur aap ke khilaaf ho jaata hai.

Ba'az auqaat aap jo bolte hain usey woh samajh nahi paata nateejan aap kuch kehte hain aur woh kuch aur karta hai. lihaaza bachay ko samjhaanay ke liye hamen usko samajhna paday ga aur us ki zehni satah aur level par utar kar us ke saath bartao karna ho ga. Bachay ko bacha ban kar samjhaana chaahiye, badon ko jis tareeqay se fast order dete hain woh tareeqa bachon par kaar gar nahi ho sakta.

Misaal ke tor par bachay ko uchhal kood karne ka shauq hai to is ka matlab yeh hai keh is mein Extra Energy hai jise woh uchhal kood ke zariye ya deegar Activities ke zariye baahar nikaalna chahta hai, aisay bachay ko aap purana ya faaltu gadda laa kar de den aur kahein keh is par uchhal kood karein kyunkeh is ki nash-o-numa aur growth ke liye khel kood bhi bahut zaroori hai. Ya phir kisi maidaan ya sports club mein shareek karwa dein jahan par bachon ke khelne ka acha intezaam ho. Ya phir baaz bachon ko paani bahaane ka shauq hota hai to is ke liye aap kuch pouday la kar dein aur kahein keh beta! yahan par paani bahaao keh rozana kuch faaida to ho ga, bacha khushi se yeh kaam kare ga.

Aur yeh dua'a karte rahain (رب هب لي من الصالحين) Bacha jin cheezon se zidd mein aa raha hai un cheezon ko door kijiye. Yeh tasawwur-o-i'tiqaad bhi rakhein keh Allah Ta'ala mujhe dekh raha hai yeh nahin keh yeh mera bacha hai, main jaise chaahun maar kar seedha karungaa; hargiz nahin! Aap ka bacha Allah ka ek banda hai aur Nabi (ﷺ) ka ek Ummati bhi hai. Aaj hum usey maareng to 20 saal ke ba'ad bhi bacha yaad rakhega keh mere maan baap ne mujhe zaleel kiya tha. Bachon ko kabhi zaleel nahin karna chaahiye.

### **10- Daswaan Usool:**

Daswaan usool hai 'umar mein baday aur ziddi bachon ko samjhana. Baaaz bachay baday ho jaate hain to ghar mein bojh ban jaate hain, maan-baap se naraaz rehte hain aur un ke huqooq bhi ada nahin karte kyunkeh aap ne kuch na kuch zabardasti un se manwaaya hoga jis ki wajah se woh Zidd mein aa kar naa-farmaan ho gaya hai. Is 'umr mein un se manwana nahin hai, balkeh un se behas aur baat cheet (DISCUSSION) karna chaahiye. Ek

bade aadmi se baat karne ki tarah baat cheet karein aur deal karein. Misaal ke taur par poochain: "Beta! Aap ki kya raaye hai? Aap kyun aisa karna chaah rahe hain?" Teen column banayein aur kahiye keh aap ke plan ke positives kya hain? Aur negatives kya hain? Phir iska nateeja kya hai?

Zidd door karne ki ek dua'a bhi hai. Surah Ahqaaf, Surah number 46, Aayat number 15 mein yeh dua'a hai:

﴿رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي دَرْجَتِي إِنَّي لَأُتْبِئُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ﴾

"Ay mere Parwardigaar! Mujhe tawfeeq de keh main Teri is ni'mat ka shukar bajaa laao'n jo Tu ne mujh par aur mere maan baap par in'aam ki hai aur yeh keh main aisay naik 'amal karon jin se Tu khush ho jaae, aur Tu meri aulaad ko bhi saalih bana. Main Teri taraf rujuu karta hoon aur main Musalmanon mein se hoon".

Yahan par hum Allah se tawfeeq talab kar rahe hain keh hum naik 'amal kar ke koi ehsaaan nahin kar rahe, balkeh yeh 'amal bhi to Allah ki tawfeeq thi. Agar tawfeeq na hoti to mere dil mein naik 'amal ka khayaal bhi nahin aata. Aayat ka yeh hissa (وَأَصْلِحْ لِي فِي دَرْجَتِي) Ay Allah! mere bachay ko saalih aur Salaatiyat waala bana de" baar baar padhiye.

(وَأَصْلِحْ) badaa jaame' lafz hai. Yeh wahi lafz hai jo Imam Mahdi ke liye aaya hai keh (يُصْلِحْهُ اللهُ فِي لَيْلَةٍ) (Saheeh al-Jaami': 6735). Ek raat mein Allah Ta'ala unhein saalaahiyat aur saaliheyat dono 'ataa kare ga aur dunyaawi aur Deeni e'tibaar se Eligible bana de ga, Ek raat mein Allah Ta'ala Imam Mehdi ko saari duniya sambhaalne aur control karne ka POWER 'ataa kare ga Aur ek din pehle un ke paas itni saalaahiyat na ho gi lekin ek raat mein Allah Ta'ala woh saalaahiyat 'ata kare ga.

Ba'az logon ke baare mein aap ne suna hoga keh bas koi ek waaqi'a ya koi ek naseehat ya koi Deeni bayaan un ki zindagi mein inqilaab ka zariya ban gaya aur woh seedhay raaste par aa gaye. Faisla lene ka waqt sirf das (10) second ka hota hai, bacha bhi woh faisla le le to le chuka ho ga warna nahin! Chaahay faisla acha ho ya bura, lekin us achay faislay ke liye dua'a

karni padti hai keh: Ay Allah! mere bachon ki islaah kar de. "Ulamaa-e-Kiraam kehte hain is dua'a mein itna power hai keh ziddi se ziddi bacha aap ke mutaabiq ho jaae ga aur Shari'at ke mutaabiq ho jaae ga.

Aakhir mein Allah Ta'ala se dua'a karta hoon keh Allah Ta'ala hamen aur Hamare bachon ko in tamaam usoolon ko samnay rakh kar har baatil ka muqabla karne ki tawfeeq aur himmat 'ataa farmaaye. **Aameen!**



## Urdu → Roman Urdu Transliteration Table

Urdu Letters	Roman Sound	Misal (Example)
ا	a / aa	Aam (mango)
ب	b	Bachcha
پ	p	Paani
ت	t	Talib
ٹ	ṭ / ṭ	ṭable (retroflex t)
ث	s / th	Saalim (Arabic)
ج	j	Jism
چ	ch	Chand
ح	h	Haqq (gehri h)
خ	kh	Khushoo'
د	d	Dil
ڈ	d / d	ḍabba (retroflex d)
ذ	z	Zehn
ر	r	Raah
ڑ	r / r	paṛhna (retroflex r)
ز	z	Zameen
ژ	zh	Zhilmil
س	s	Sabr
ش	sh	Shams
ص	s	Ṣabr (zor se s)
ض	z / z	Ẓulm (zor se z)
ط	t	Ṭalib (emphatic t)
ظ	z/z	Ẓaahir
ع	/ khamosh	'Ilm / Aalim
غ	gh	Ghusl
ف	f	Fikr
ق	q	Qalb
ك	k	Kalam
گ	g	Ghar

Urdu Letters	Roman Sound	Misal (Example)
ل	l	Lafz
م	m	Mohabbat
ن	n	Noor
ں	n / nasal n	Chaañd
و	w/o/u	Waqt / Noor
ہ	h	Haq
ء	,	Hamza (rukawat wali a w a a z)
ی	y / I / ee	Yaqeen / Deen

## Istemaal Ka Tareeqa (Usage Not)

◆ Do haroof wale vowels (aa, ee, oo) lambi awaaz dikhate hain. Jaise: Aab, Deen, Noor.

◆ Macron (̄) long vowel (lambi awaaz) ko dikhane ke liye istemaal hota hai — jaise: ā, ī, ū. Ye asl Arabic aur Urdu awaaz ko behtar dikhata hai.

Misal: Āb (آب), Dīn (دین), Nūr (نور), Rasūl Allāh (رسول الله ﷺ) ﷺ Rekhta aur classical Urdu romanization mein macron ka istemaal preferred hai, jabke aam likhai mein "aa, ee, oo" bhi chalega.

◆ Retroflex huruf (ٹ, ڈ, ڙ) ko kuch log t, d, r likhte hain, lekin aam Roman Urdu likhai mein sirf t, d, r bhi chalega.

◆ Hamza (ء) zyadatar lafzon mein khamosh hoti hai, lekin zarurat par (') lagaya ja sakta hai — jaise: Ka'ba, Mu'min.

◆ Ain (ع) ko aam likhai mein chhoda ja sakta hai, lekin agar awaaz ya ma'ni badal sakta ho to (') se dikhaya jata hai.

◆ Har lafz ke sath misal di gayi hai taake awaaz aur ma'ni asani se samjhe ja saken.

## Note

Yeh Roman Urdu Transliteration Table Rekhta aur classical Urdu standards ke mutabiq hai, lekin Roman Urdu readers ke liye asaan aur phonetic tor par likhi gayi hai.

**Maqsad:** Roman Urdu likhne aur padhne ka aik nizaam paida karna jo Deeni aur Adabi matn ke liye mufeed ho.



## Hard Words & Meanings

- 1 Bilkul! Main ab sab alfaz ko alphabetical order mein arrange karti hoon:
- 2 Aabaadi — آبادی — Basera, population — Population, settlement
- 3 Aadi — عادی — Aadat wala, mumul — Habitual, accustomed
- 4 Aafaaqi — آفاقی — Aalam geer, universal — Universal, global
- 5 Aah o Zaari — آہ وزاری — Giryah o zari, rodhna — Lamentation, weeping
- 6 Aajzi — عاجزی — Inkisaari, furotani — Humility, meekness
- 7 Aamajgaah — آماجگاہ — Jalgah, maqaam — Gathering place, venue
- 8 Afw — عفو — Maafi, darguazar — Forgiveness, pardon
- 9 Ahliya — اہلیہ — Biwi — Wife, spouse
- 10 Ahmiyat — اہمیت — Zaroorat, qadar — Importance, significance
- 11 Ahwaal — احوال — Haalaat, kaifiyaat — Conditions, circumstances
- 12 Ahzaab — احزاب — Jamaaten, firqe — Groups, parties
- 13 A'maal-e-Saaliha — اعمال صالحہ — Nek aamaal — Righteous deeds
- 14 Akhlaaq-e-Faazilah — اخلاق فاضلہ — Nek aadatein — Virtuous morals
- 15 Akhlaaq-e-Hasanah — اخلاق حسنہ — Achhi aadatein — Good morals
- 16 Ahlaaqiyat — اخلاقیات — Ikhlaqiyat — Ethics, morality
- 17 Akhshabain — اخشبین — Makkah ke do pahaad — Two mountains of Makkah
- 18 Iktifa — اکتفا — Qana'at, bas karna — Sufficiency, contentment
- 19 Al-Gharaz — الغرض — Mukhtasar ye ke — In short, the point is
- 20 Al-Istishfa bil Quran — الاستشفاء بالقرآن — Quran se shifa haasil karna — Seeking healing through Quran
- 21 Al-Mu'tadeen — المعتدين — Had se guzarne wale — Transgressors
- 22 Al-Tamheed — التمهيد — Ibtidaai muqaddama — The introduction/preamble
- 23 Ilhaad — الحاد — Be deeni, nastiqiyat — Atheism, apostasy
- 24 Imaamat — امامت — Namaz mein aage hona — Leading prayer
- 25 Ummat — امت — Qaum, jamaat — Nation, community
- 26 Anokha — انوکھا — Ajeeb, niralah — Unique, strange
- 27 Inqilaab — انقلاب — Tabdeeliyan, revolution — Revolution, transformation
- 28 Intiqaal — انتقال — Muntaqil hona, badalna — Transfer, transition

- 29 Indallah — عندالله — Allah ke nazdeek — In the sight of Allah
- 30 Aubaash — اوباش — Badmaash, lafanga — Ruffians, hooligans
- 31 Ausaaf — اوصاف — Khoobian, sifaat — Qualities, attributes
- 32 Auqaat — اوقات — Waqt, lamhaat — Times, moments
- 33 Aqabah — عقبه — Makkah ki ek jagah — A place near Makkah
- 34 Aqaamat — اقامت — Rehaaish, thehrna — Residence, staying
- 35 Arkaan — ارکان — Bunyaden, hissey — Pillars, components
- 36 Irtikaab — ارتكاب — Anjaam dena, karna — Committing, perpetrating
- 37 Asr-e-Haazir — عصر حاضر — Mojudah daur — Present era, modern age
- 38 Asbaaq — اسباق — Sabaq, ta'limaat — Lessons, teachings
- 39 Israaf — اسراف — Fuzool kharch, ziyada — Extravagance, wastwastage
- 40 Islaah — اصلاح — Behteri, sudhar — Reform, improvement
- 41 Istiqaamat — استقامت — Sabaat, sabar — Steadfastness, perseverance
- 42 Istiqraa — استقراء — Tehqeeq, jaa'iza — Induction, investigation
- 43 Istikhfaaf — استخفاف — Halka samajhna — Contempt, belittlement
- 44 Istilahaat — اصطلاحات — Alfaaz, muhaawarat — Terms, terminologies
- 45 Usool — اصول — Buniyad, qaidah — Principles, fundamentals
- 46 Asraat — اثرات — Nataaij, ta'seer — Effects, impacts
- 47 Uswah — اسوه — Namoonah, misaal — Example, role model
- 48 Ishaa'at — اشاعت — Phailana, ta'ameem — Publication, dissemination
- 49 Ishaaray — اشارے — Sanket, ishaarah — Hints, gestures
- 50 I'tidaal — اعتدال — Darmiyana, balance — Moderation, balance
- 51 Ajmiyon — عجميون — Ghair Arab — Non-Arabs, foreigners
- 52 Izaafah — اضافہ — Barhaawa, zyaadati — Increase, addition
- 53 Ikhlaas — اخلاص — Dil ki safaai, sachai — Sincerity, devotion
- 54 Ikhtilaaf — اختلاف — Mukhalifat, anban — Difference, disagreement
- 55 Adaawat — عداوت — Dushmani, kinah — Enmity, hostility
- 56 Ittiba' — اتباع — Pairooi, mutaabi'at — Following, adherence
- 57 Azaabaat — عذابات — Sazain, takleefin — Punishments, torments
- 58 Urooj — عروج — Barhai, taraqi — Rise, ascension
- 59 Izdawaaji — ازدواجی — Shaadi se mutalliq — Marital, matrimonial
- 60 Afaaqah — افاقہ — Hosh mein aana — Recovery, consciousness
- 61 Ifraato Tafreet — افراط و تفریط — Ziyaadati ya kami — Excess and deficiency

- 62 Unwaan — عنوان — Sarkhee, mauzu — Title, heading
- 63 Baa Ronaq — بارونق — Raunaq dar, chamakdaar — Prosperous, flourishing
- 64 Baalaatar — بالاتر — Upar, buland — Higher, superior
- 65 Baaghiyaanah — باغیانہ — Baaghiyon ki tarah — Rebelliously
- 66 Baarik Been — باریک بین — Ghoor se dekhne wala — Observant, perceptive
- 67 Baaz Purs — باز پرس — Sawal jawaab — Interrogation, questioning
- 68 Bai'at — بیعت — Haath par haath rakhna — Pledge of allegiance
- 69 Batoor-e — بطور — Haisiyat se — As, in the capacity of
- 70 Bawajood — باوجود — Hone ke bawujood — Despite, in spite of
- 71 Ba'eed — بعید — Door, na mumkin — Far, unlikely
- 72 Bad Dua — بدعا — Lanat, buri dua — Curse, evil prayer
- 73 Barbariyat — بربریت — Zalimana harkat — Barbarism, savagery
- 74 Bahaane — بہانے — Uzr, bahana — Excuses, pretexts
- 75 Bahakawe — بہکاوے — Dhoka, fareb — Deceptions, temptations
- 76 Bahar Kaif — بہر کیف — Kisi bhi soorat mein — In any case, anyhow
- 77 Be Kas — بے کس — La-Chaara, majboor — Helpless, destitute
- 78 Be Waqt — بے وقت — Ghair waqt par, aise waqt — Untimely, inopportune
- 79 Bharkne — بھڑکنے — Sulgna, aag lagna — Blazing, flaring up
- 80 Bid'at — بدعت — Deen mein nayi baat banana — Innovation in religion
- 81 Bikhar — بکھر — Phail gaya, munshir — Scattered, dispersed
- 82 Binaai — بینائی — Dekhne ki taqat — Eyesight, vision
- 83 Bistar-e-Marg — بستر مرگ — Maut ka bistar — Deathbed
- 84 Bunyaadi Rukn — بنیادی رکن — Asaasi hissa — Fundamental pillar
- 85 Burhaan — برہان — Daleel, sabboot — Proof, evidence
- 86 Che Megoyaan — چہ میگوئیاں — Kya keh rahe ho — What are you saying (Persian)
- 87 Community — کمیونٹی — Biradari, samaj — Community
- 88 Conference — کانفرنس — Ijtima, jalsa — Conference, meeting
- 89 Dahriyat — دہریت — Khuda ka inkaar — Materialism, atheism
- 90 Darguazar — درگزر — Maaf karna, chashm poshi — Overlooking, clemency
- 91 Da'weedaar — دعویدار — Da'wa karne wala — Claimant

- 92 Dehshat Gardi — دہشت گردی — Khauf phailana — Terrorism
- 93 Dhal — دھل — Zaa'i, khatam — Waned, declined
- 94 Difaa' — دفاع — Hifazat, bachao — Defense, protection
- 95 Difaa'i — دفاعی — Bachao ka — Defensive
- 96 Do Chaar — دوچار — Samna, muhtala — Facing, confronting
- 97 Door Andeesh — دور اندیش — Aage sochne wala — Far-sighted, visionary
- 98 Do Took — دوٹوک — Saaf saaf — Clear-cut, straightforward
- 99 Dukhool-e-Jannat — دخول جنت — Jannat mein daakhla — Entry into Paradise
- 100 Durustgi — درستگی — Durusti, theek karna — Correctness, rectification
- 101 Dushman — دشمن — Mukhalif, khilaaf — Enemy, opponent
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