

Khutbaat ARSHADI

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حفظه الله

Roman Transliteration presented by

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اَلْحَمْدُ لِلّٰهِ وَصَلَّى اللّٰهُ وَسَلَّم عَلٰی رَسُوْلِ اللّٰهِ، وَعَلٰی اٰلِهِ وَاَصْحَابِهِ وَمَنْ اهْتَدٰى يُّهْدِ اِلٰى يَوْمِ الدِّیْنِ.

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.

Main Allah Ta'ala se dua karta hoon ke woh Sister Umme Abdul Rahman ki in koshishon ko qabool farmaye, unhein istiqamat ata kare, aur is kaam ko un ke liye aur is se wabasta tamam logon ke liye sadqa-e-jaariya bana de.

اللَّهُ حَسْبِيهِ، وَلَا أُزِيُّ عَلَى اللَّهِ أَحَدًا

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Shaitaan Ke Das Hamlay Aur Un Se Nijaat Ka Islaami Tareeqa

Tamheed

Shaitaan insaan ka azli dushman hai woh hamesha is fikr mein rehta hai keh insaan ko kaise gumraah kiya jaae, kaise usay Allah se door kiya jaae aur woh apne is maqsad ke husool ke liye mukhtalif wasaa'il aur alag alag tareeqon ke zariye insaan par hamla karne ki mukammal koshish karta rehta hai. Yahi wajah hai keh Allah Ta'ala ne Qur'an-e-Majeed mein mukhtalif maqaamaat par waazeh taur par bata diya keh Shaitaan insaan ka waazeh, azli aur abadi dushman hai. Us ne hamare baap Hazrat Aadam (عليه السلام) aur hamari Maa Hawwa (عليها السلام) ko Jannat se nikalwa diya, Lihaaza hamen hamesha is se chaukanna rehna chaahiye. Farmaan-e-Baari Ta'ala hai:

﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ﴾

Tarjuma: "Beshak Shaitaan tumhaara dushman hai Lihaaza tum usay dushman hi jaano, pas woh to apne giroh ko is liye bulaata hai keh woh Jahannum waalon mein se ho jaaen." (Surah Faatir: 6)

Imam Raazi (رحمته عليه) jo ek bahut baday Mufasssir-e-Qur'an aur 'Aalim-e-Deen guzre hain, woh is Aayat ki tafseer mein farmaatay hain:

اعْمَلُوا مَا يَسُوؤُهُ وَهُوَ الْعَمَلُ الصَّالِحُ . إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ إِشَارَةٌ إِلَى مَعْنَى لَطِيفٌ وَهُوَ أَنَّ مَنْ يَكُونُ لَهُ عَدُوٌّ قَلَّةٌ فِي أَمْرِهِ طَرِيقَانِ: أَحَدُهُمَا: أَنْ يُعَادِيَهُ جُبَارَةً لَهُ عَلَى مُعَادَاتِهِ، وَالثَّانِي: أَنْ تَذَهَبَ عِدَاوَتُهُ بِإِضَائِهِ، فَلَمَّا قَالَ اللَّهُ تَعَالَى: إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَأَمَرَكُمْ بِالْعِدَاوَةِ وَأَشَارَ إِلَى أَنَّ الطَّرِيقَ لَيْسَ إِلَّا هَذَا، وَأَمَّا الطَّرِيقُ الْآخَرُ وَهُوَ الْإِضَاءُ فَلَا فَايِدَةَ فِيهِ لِأَنَّكُمْ إِذَا رَاضَيْتُمُوهُ وَاتَّبَعْتُمُوهُ فَهُوَ لَا يُؤَدِّبُكُمْ إِلَّا

إِلَى السَّعِيرِ وَاعْلَمْ أَنَّ مَنْ عَلِمَ أَنَّ لَهُ عَدُوًّا لَا مَهْرَبَ لَهُ مِنْهُ وَجَزَمَ بِذَلِكَ فَإِنَّهُ يَقِفُ عِنْدَهُ وَيَصْبِرُ عَلَى قِتَالِهِ وَالصَّبْرُ مَعَهُ الظَّفَرُ، فَكَذَلِكَ الشَّيْطَانُ لَا يَقْدِرُ الْإِنْسَانُ أَنْ يَهْرَبَ مِنْهُ فَإِنَّهُ مَعَهُ، وَلَا يَزَالُ يَتَّبِعُهُ إِلَّا أَنْ يَقِفَ لَهُ وَيَهْرَمَهُ، فَهَزِيمَةُ الشَّيْطَانِ بَعْرِيْمَةُ الْإِنْسَانِ، فَالطَّرِيقُ الثَّبَاتُ عَلَى الْمَجَاهَدَةِ وَالْإِقْبَالُ عَلَى الْعِبَادَةِ.

Tarjuma: "Tum wohi kaam karo jo usay (Shaitaan ko) bure lagte hon Ya'ani 'amal-e-saalih. Phir is ke ba'd Allah Ta'ala ne (إِنَّمَا يَدْعُوا حِزْبَهُ) keh kar ek lateef ma'ani ki taraf ishaara kiya hai keh kisi bhi shakhs ka agar koi dushman ho to us dushman se mu'aamla karne ke do tareeqe hote hain: ek yeh keh dushmani ke muqaablay mein dushmani ki jaae. Doosra yeh keh usay raazi kar ke us ki dushmani khatam kar di jaae. Magar chunkh Allah Ta'ala ne hamen yahi hukm diya keh hum sirf us (Shaitaan) se dushmani hi karein, Lihaaza hamare liye dushmani ke 'ilaawah aur koi sabeel nahin hai, jaise keh farmaaya: (إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا) "Beshak Shaitaan tumhaara dushman hai Lihaaza tum usay dushman hi jaano." Rahi baat us ko raazi kar lene ki? To iska koi faaidah nahin hoga kyunkeh jab tum us ki baat maan kar us ki pairawi karoge to woh tumhein bhi apne saath Jahannum mein le jaayega. Albattah jo shakhs yeh jaan le keh us ka ek dushman hai jis se mafr ka koi rasta nahin aur usay is baat ka yaqeen bhi ho jaae to woh laa mahaalaha na chaahte hue bhi usi ke paas rukna pasand karega aur us ki ladaayi par sabr karta rahega. Yaad rahe keh sabr hi kaamyaaabi ka asal zinah hai, Lihaaza Shaitaan ka mu'aamla bhi bilkul isi tarah hai keh insaan us se bhaag bhi nahin sakta kyunkeh woh hamesha us ke saath hota hai aur woh musalsal us waqt tak us ka peeche karta rehta hai jab tak keh woh dat kar us ka muqaabla na kare aur us ko shikast na de, So Shaitaan ki shikast insaan ke nekion par 'azeemah-o-'azimat-o-isteqaamat ke zariye hi mumkin hai. Pas raah-e-raast par saabit qadmi aur 'Ibaadaton par dawaam-o-e'timaad hi woh waahid rasta

hai jis se Shaitaan ka muqaabla aur us ki shikast mumkin hai."

(Tafseer al-Raazi: Surah Faatir: 6)

Hazrat Qataadah (رضي الله عنه) is Aayat-e-kareemah ki tafseer mein farmaatay hain keh:

(فَإِنَّهُ لَحَقُّ عَلَى كُلِّ مُسْلِمٍ عَدَاوَتُهُ، وَعَدَاوَتُهُ أَنْ يُعَادِيَهُ بِطَاعَةِ اللَّهِ)

Tarjuma: "Har Musalmaan ka yeh haqq banta hai keh woh Shaitaan se dushmani kare, usay apna dushman samjhe aur us se dushmani aur us ko dushman samajhne ka matlab yeh hai keh Allah Subhaanahu-o-Ta'ala ki khoob 'ita'at karein aur Us ki mana' karda cheezon aur na-farmaanion se bachein."

(Tafseer at-Tabari, Surah Faatir: 6)

Aaj hum mukammal taur par gunaahon mein doobay hue hain, har mu'aamlay mein Allah ki na-farmaani kar rahe hain, hamare 'aqaaid mein shirk daakhil ho chuka hai, jo duniya ka sab se 'azeem gunaah hai jise Allah Ta'ala kabhi maaf nahin karta, aur jo shakhs shirk karne ke ba'd baghair taubah kiye mar gaya to us ka thikaana hamesha ke liye Jahannum hoga, jaisa Allah ne farmaaya:

﴿إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾

Tarjuma: "Beshak jo shirk kar ke marta hai Allah Ta'ala ne us par Jannat ko haraam qaraar diya hai aur us ka thikaana Dozakh hai aur zaalimon ka koi madadgaar nahin." (Surah al-Maa'idah: 72)

Isi tarah hamari 'Ibaadatein bhi bid'aton se paak nahin hain jis se Allah ke Rasool (ﷺ) ne sakhti se mana farmaaya hai, jaisa keh Aap (ﷺ) ka Irshaad hai:

(عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قَالَ رَسُولُ اللَّهِ (ﷺ): «مَنْ أَحَدَّثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ، فَهُوَ رَدٌّ»)

Tarjuma: "Hazrat A'ishah (رضي الله عنها) farmaati hain: "Jis kisi ne aisa kaam kiya jis ke karne ka main ne hukm nahin diya, woh kaam mardood aur baatil hai."

(Sahih al-Bukhari, Hadees no: 2697 – wa Sahih Muslim, Hadees no: 1718)

Aur mu'aamlaat mein haraam kaari-o-haraam khori hamara shewa ban chuka hai, aur ikhlaaqaat ka to kya kehna, aisa lagta hai keh bad-ikhlaaqi hamari rag-o-reshay mein rach bas gai hai. Aaj hamari haalat yeh ho chuki hai keh hum zubaan se Allah ka zikr karte karte gunaahon mein magan rehte hain, jaisa keh hum apni zubaan se Allah-u-Akbar bolte hain magar kasb-e-haraam (Haraam kamai) se baaz nahin aate, zubaan se SubhaanAllah bolte hain lekin doosron ko dhokha dene se peechay nahin hat'te, zubaan se Astaghfirullah bolte hain par jhoot nahin chhodte, Yeh Allah Subhaanahu-o-Ta'ala ka zikr koi riti-azm nahin hai keh aap isay das martaba zikr karne se saare gunaah maaf ho jaayein. Zikr dil-o-zubaan se hona chaahiye. Jab bhi koi na-farmaani ho to hamare dil mein ek qisam ka dar paida hona chaahiye.

Imam Sufyaan Sawri kehte hain keh Allah Subhaanahu-o-Ta'ala ka khauf un par itna taari hota tha keh pishaab ki jagah se khoon nikalta tha. Woh is baat se darte the keh kahin un se aisa gunaah sarzad na ho jo keh Allah Ta'ala unhein Jahannum mein daal de.

Shaitaan Kaa Har Taraf Se Hamla Karna:

Insaan ko Shaitaan se hamesha chaukanna rehna chaahiye kyun keh woh har taraf se hamla karta hai kabhi daayen se, kabhi baayen se, kabhi aage se aur kabhi peechhe se jaisa keh Allah Ta'ala kaa Irshaad hai:

﴿قَالَ فَبِمَا أَغْوَيْنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١١﴾ ثُمَّ لَأَنْبِتَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ ۗ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٢﴾﴾

Tarjuma: "Shaitaan ne kaha keh pas Tu ne mujhe gumraah kiya to in logon ko gumraah karne ke liye Tere seedhe raaste par zaroor baithoonga, phir main un ke saamne se, un ke peechhe se, un ke daayen se aur un ke baayen se zaroor aaoonga aur Tu un ki aksariyat ko shukar guzaar nahin paayega." (Surah al-A'raaf: 16-17)

'Allama Ibn-e-Kaseer (رحمته الله عليه) is Ayat ki tafseer mein ek Hadees naql karte hain:

(عَنْ سَبْرَةَ بِنِ أَبِي فَاكِهٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الشَّيْطَانَ فَعَدَ لِابْنِ آدَمَ بِأَطْرُقِهِ، فَعَدَدَ لَهُ بِطَرِيقِ الْإِسْلَامِ، فَقَالَ: تُسَلِّمُ وَتَدْرُدِينِكَ وَدِينَنَ أَبَائِكَ وَأَبَاءِ أَبِيكَ، فَعَصَاهُ فَأَسْلَمَ، ثُمَّ فَعَدَ لَهُ بِطَرِيقِ الْهَجْرَةِ، فَقَالَ: تُهَاجِرُ وَتَدَعُ أَرْضَكَ وَسَبَاءَكَ، وَإِنَّمَا مَثَلُ الْمُهَاجِرِ كَمَثَلِ الْفَرَسِ فِي الطُّولِ، فَعَصَاهُ فَهَاجَرَ، ثُمَّ فَعَدَ لَهُ بِطَرِيقِ الْجِهَادِ، فَقَالَ: تُجَاهِدُ فَهُوَ جُهْدُ النَّفْسِ وَالْمَالِ، فَتُقَاتِلُ فَتُقْتَلُ، فَتُنَكِّحُ الْمَرْأَةَ، وَيُقَسِّمُ الْمَالَ، فَعَصَاهُ فَجَاهَدَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَمَنْ فَعَلَ ذَلِكَ كَانَ حَقًّا عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ يُدْخِلَهُ الْجَنَّةَ، وَمَنْ قُتِلَ كَانَ حَقًّا عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ يُدْخِلَهُ الْجَنَّةَ، وَإِنْ غَرِقَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ وَقَصَتْهُ دَابَّتُهُ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ»)

Tarjuma: "Be'shak Shaitaan ibn-e-Aadam ke liye Allah ke raaston par baith gaya maslan woh Islam ke raaste par baith jaata hai aur ibn-e-Aadam se kehta hai tu Islam qubool kar ke apne aur apne aabaa-o-ajdaad ke Deen ko chhod raha hai? Magar ibn-e-Aadam us ki naa-na-farmaani karte hue Islam ko ikhtiyaar kar leta hai phir usi tarah Shaitaan raah-e-Hijrat par baith jaata hai aur Musalmaan se kehta hai kya tu Hijrat kar ke apni zameen aur aasmaan chhod raha hai? Muhaajir ki misaal us ghode ki si hai jis ki rassi ko daraaz kar diya gaya ho magar Momin Shaitaan ki naa-na-farmaani kar ke Hijrat kar leta hai phir woh Momin ke liye raah Jehaad par aakar baith jaata hai aur us se kehta hai yeh to bas nafs aur maal ki mushaqqat hai;

chunanche tu jung karega to maara jaayega, teri biwi se koi nikah kar lega, tere maal taqseem kar liya jaayega. Magar mard momin Shaitaan ki naa-na-farmaani karte hue Jehaad karta hai. Rasoolullah (ﷺ) ne farmaaya keh jo Musalmaan yeh kaam karte hue foot ho jaae to Allah Ta'ala par yeh haq hai keh Woh usey Jannat mein daakhil kare ya agar shaheed ho jaae to Allah Ta'ala par yeh haq hai keh woh usey Jannat mein daakhil kare; agar gharq ho jaae to Allah Ta'ala par yeh haq hai keh Woh usey Jannat mein daakhil kare agar who sawaari se gir kar fout ho jaae to Allah Ta'ala par yeh haq hai keh Woh usey Jannat mein daakhil kare."

(Al-Masdar : Sunan An-Nasa'i, Kitaab al-Jihaad, Raqm-ul-Hadees: 3134) Is Hadees ko Allama al-Baani (رحمته الله) ne saheeh kaha hai.

Shaitaan insaan par kabhi dost ki shakl mein, kabhi dushman ki shakl mein, kabhi rishtedaar ki shakl mein, kabhi aulaad ki shakl mein, kabhi khair khaah ke naam par hamla karne ki koshish karta hai. Yehhi wajah hai keh hum kabhi apne doston ki baaton mein aakar, kabhi apni hi baaton mein aakar, kabhi apne kisi rishtedaar ki baaton mein aakar, kabhi aulaad ki muhabbat mein aakar Allah ki naa-na-farmaani karte hain aur koi 'Aurat apne shohar ki baaton mein aakar Allah ki naa-na-farmaani kar baithti hai. hamen chaahiye keh hum har waqt chokannay rahein, Shaitaan jo hamaare ghaat mein baitha hai, hum Allah ki ita'at kar ke us ki saari shaazishon ko nakaam karne ki koshish karein. Shaitaan ka muqaabla wahi Momin kar sakta hai jo us ke chaalon aur us ke hamlon ko achhi tarah jaanta hai. Aur aise Momin ke liye Shaitaan ki chaalein taar-e-'Ankaboot ki haisiyat rakhti hain, jaisa keh Allah Ta'ala ne farmaaya:

﴿فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا﴾

Tarjuma: "Tum Shaitaan ke doston se jung karo, yaqeen maano keh Shaitaani heela (bilkul boda aur) sakht kamzor hai.

(Surah-un-Nisaa: 76)

(وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ) Mein Khutuwaat Ka Matlab:

Is Aayat-e-kareemah mein Shaitaan ke ek aise hamlay ka zikr kiya gaya hai jo tamaam hamlon mein mushtarik hota hai. Is ko Qur'an-e-Majeed mein Khutuwaat se t'abeer kiya gaya hai. Allah Subhaanahu-o-Ta'ala ne Qur'an-e-Majeed mein Irshaad farmaaya:

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

Tarjuma: "Ay Imaan waalon! Tum Islam mein poore ke poore daakhil ho jao aur tum Shaitaan ke qadamoon ki pairwi mat karo, be'shak woh tumhaara khula dushman hai." (Surah-ul-Baqarah: 208)

Is Aayat mein "Shaitaan ke Khutuwaat ki pairwi mat karo" ka matlab yeh hai keh Shaitaan ka hamla seedhi ke zino ki tarah zeena ba zeena step by step hota hai. Kyunkeh Shaitaan yeh baat achhi tarah jaanta hai ke ek aam Musalmaan koi bhi gunaah-e-kabeera jaise: shirk, zina, qatl, sharaab noshi aur rishwat khori karne se darta hai aur woh foran un ka irtikaab nahin karega. Lihaaza Shaitaan insaan ke paas step by step aata hai. Sab se pehle us ko ghalat logon ki dosti mein bithata hai. Phir aahista aahista dil mein bure waswase daalne lagta hai aur buraayi ke alag alag raaston ko is tarah hamwaar aur muzaiyyan karta hai keh ab usey baday se bada gunaah bhi chhota lagne lagta hai. Is tarah ek do saal jab guzarte hain to us ko pata hi nahin chalta keh woh kya se kya ho gaya hai, kab us ka zehan mukammal tor par badal gaya. Chlaa keh Shaitaan ka tareeqa foran attacking (hamla) ka nahi hota balkeh woh bhatkaane ke liye bada lamba time (waqt) leta hai, us ke paas bada sabr hota hai aur woh apne kaam par baraabar laga hua hota hai. Balkeh yeh kaha jae to be-jaana hoga keh Aadam taa een dam woh musalsal apne kaam mein laga hua hai, jis ke baare mein yeh kaha jaata hai "The most Experience and keh Shaitaan is rooye zameen ka senior person on the face of the earth sab se ziyaada senior (buzurg) aur tajurba kaar fard hai". Ya'ani us ke paas insaano ko bhadkaane ka bahut hi ziyaada tajurba hai. Hamare jaise kai afraad ko woh Jannat ke darwaaze se nikal kar Jahannum ki waadiyon mein phenk chuka hai.

Isi tarah woh yeh bhi jaanta hai keh kis ko kaise gumraah karna hai maslan agar koi shakhs Deeni mizaaj ka ho to woh Deen ke raaste se hi us par hamla karta hai. Jaise keh us ne Nooh (عليه السلام) ki qawm ko neik logon ki mohabbat aur 'aqeedat ke naam par bhatkaaya, Shaitaan ne un ke paas aa kar kaha yeh jo Awliyaa hain woh baday neik the, ab jab yeh mar chuke hain to tumhein un ka ehtraam karna chaahiye. To logon ne poocha keh ehtraam mein hamen kya karna chaahiye? Us ne kaha keh un ki yaadgaar ke taur par un ki tasweerein bana lo. Unhein yaad karne se tumhein Allah yaad aa jaata hai. Phir us ke ba'd us ne un mein yeh waswasa daala keh tum log jab un neik logon ki tasweeron par se guzro to ehteraman unhein salaam kar liya karo, un ke aagay apni nazrein jhuka liya karo. Aur is tarah aahista aahista un ko qiyaam se rukoo' tak aur phir rukoo' se sajde tak le gaya. Aur ek din aisa bhi aaya keh logon ne Allah Subhaanahu-o-Ta'ala ko bilkul bhula diya aur un neik logon ke buton ko hi apna Rabb tasleem karna shuru' kar diya, Is tareeqe se poori qawm se us ne shirk karwaane mein kaamiyaab ho gaya. Bilkul isi tarah aaj kal log bhi yahi kehte hain keh hum jo sajay sajaa'emazaaron par ya qabron par jaate hain, hum un se na Du'a karte hain, na hi un se koi cheez maangte hain aur na hi hum un ko sajda karte hain, bas hum to ehteraman un ke paas jaate hain aur apne liye Du'a maangte hain. Aur wahan kuch padhte hain to bhi sirf Surah Faatihah hi padhte hain. Kya Faatihah padhna gunaah hai? Ab un se hum yeh sawaal karte hain keh kya Nabi-e-Akram (ﷺ) ne bhi qabron ki ziyaarat ki hai ya nahi ki hai? To logon ka jawaab hoga keh Nabi-e-Akram (ﷺ) ne qabron ki ziyaarat ki. Phir hum sawaal karenge keh Nabi-e-Akram (ﷺ) ne qabron ki ziyaarat kis maqsad se ki aur kya padha karte the? To un ka jawaab yeh hoga keh Nabi-e-Akram (ﷺ) ne qabron ki ziyaarat maut ko yaad karne ke liye ki hai. Aur Nabi-e-Akram (ﷺ) wahan par salaam karte aur ek Du'a padha karte the.

Pas hum in logon se yahi kahenge keh kya yeh Du'a hamare liye kaafi nahi hai? Agar hum in se yeh sawaal karenge keh bait-ul-khala mein daakhil hote waqt kaunsi Du'a padhni chaahiye? To un ka jawaab hoga keh bait-ul-khala mein daakhil hote waqt yeh Du'a padhi jaati hai:

(اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخُبَائِثِ)

(Al-Masdar: Saheeh al-Bukhari, Kitaab-ul-Wudoo', Baab maa al-qawl 'ind-al-khala, Raqm-ul-Hadees: 142)

To hum yeh sawaal karte hain keh kya is Du'a ke 'ilaawah Surah Lahab padh kar bait-ul-khala mein daakhil ho sakte hain? Kyunkeh is mein bhi Allah Subhaanahu-o-Ta'ala ke ek dushman Abu Lahab ki tabaahi aur barbaadi ki baat ki gai hai. Un ka yahi jawaab hoga keh Nabi-e-Akram (ﷺ) ne to is ki ek Du'a bata di hai, lekin hum ko yeh Qur'an ki Aayaat padhne ki kya zaroorat hai?!! To bilkul isi tarah hum bhi qabaristaan ko jaate waqt Nabi-e-Akram (ﷺ) ne jo Du'a sikhai hai us ko padhein yahi hamare liye kaafi hai aur woh Du'a yeh hai:

(السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَيَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا
وَالْمُسْتَأْخِرِينَ، وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لِلْآخِرُونَ)

Tarjuma: "In gharo'n mein rehne waale mo'mino'n aur musulmano'n tum par salaam ho, aur yaqeenan hum agar Allah ne chaaha to tum se milne waale hain. (Allah Ta'ala hum mein se pehle aane waalo'n aur ba'd aane waalo'n par rahm farmaaye) main Allah se apne liye aur tumhare liye aafiyat ka sawaal karta hoon."

(Saheeh Muslim, Raawi al-Hadees: Umm-ul-Mo'mineen 'Aishah (رضي الله عنها), Raqm-ul-Hadees: 974)

In Du'aa'o'n ko chhod kar ab Aap wahan par Surah al-Faatiha aur Qul Huwallahu Ahad waghera padhte hain. Hum kahenge yeh saari cheezen kahaan se aa gai hain? Kya hamen Deen bataane aur sikhaane ke liye Nabi-e-Akram (ﷺ) kaafi nahin hain?!!! Kya koi aur bhi Nabi aaya hai jo aapko yeh sab cheezen sikha kar gaya hai?!!! Ya phir aap ke paas hi aasmaan se koi aur wahi aa rahi hai?!!! Agar aisa hai to iska matlab yeh nikla keh aap Nabi-e-Akram (ﷺ) ko aakhri Nabi nahin maan rahe hain!!! Khaatam-un-Nabiyeen ka matlab yeh hai keh Nabi-e-Akram (ﷺ) ke ba'd ab koi Nabi aane waale nahin hai aur na hi koi aur Rasool aane waale hain. Muhammad (ﷺ) aakhri Nabi aur aakhri Rasool hain. Taa Qayaamat Deen ke ta'lluq se

Aap ki baat aakhri baat tasleem ki jaayegi.

Zara ghour kijiye keh Shaitaan aahista aahista Faatiha, durood aur ehteraam ke bahaane logon ke paas kaise aata hai, aur chand hi saalo'n ya maahino'n ke ba'd unhein qabro'n par sajda bhi karwa deta hai. Ba'az hazraat kehte hain keh ek martaba main qabr ke paas thehra hua tha aur main ne achaanak is mazar ke paas ek awaaz suni ya phir mujhe ek roshni mehsoos hui to main be-saakhta qabr ke paas sajde mein gir pada, (نعوذ بالله) yeh shirk nahin hai to aur kya hai?

Isi tarah kai log aaj ke dour mein Nmaz nahin padhte, agar aap dekhenge to das saal pehle kaafi Nmazi the. To aise logon se jab sawaal kiya jaata hai keh bhai pehle to aap achhe khaase deen-daar the Nmazein padha karte the? Yeh log kehte hain keh bhai Nmaz ki tafseel to Qur'an-e-Majeed mein nahin hai. Yeh sab to Hadees mein hai aur Hadees ko to main maanta hi Nahin hoon. So pata chalta hai keh woh munkireen-e-Hadees ho gae hain jo Hadees ka inkaar karte hain. Shaitaan pehle aakar un ke dimaagho'n mein Hadees ke muta'alliq shak mein muftala kiya, phir woh shak ka marz badhta gaya yahaan tak keh unho'n ne Hadees ko apni zindagi se nikaal hi diya. Phir ab reh gaya Qur'an. Aur ab Qur'an mein to unhein kuch bhi samajh mein nahin aa raha hai keh kya karenge? Nateeje mein Nmaz bhi unho'n ne chhod di.

To aap ghour karein keh kaise Shaitaan insaan par batadreej hamla karta hai, woh bure a'maal ko bahut khoob Surah banaata hai, phir zehno'n mein shukook paida karta hai aur phir Hadees ki ahmiyat ko khatam karta hai, phir is ke ba'd aadmi ko ghalat raaste par le jaata hai aahista aahista, is ke ba'd deegar bade gunaah bhi karwaata hai. Isi ko khutuwaat kaha jaata hai.

Lihaaza inhi baato'n ko saamne rakhte hue main ne Qur'an-e-Majeed ka mutaala'a kar ke das Shaitaani hamlo'n ko is khutbah mein zikr kiya hai. In das hamlo'n mein aap ko har hamle mein Shaitaan ka yeh tareeqa-kaar Ya'ani khutuwat, zeena ba zeena bhatkaana samajh mein aa jaayega. Waise to Qur'an-o-Sunnat mein Shaitaan ke bahut se hamle zikr kiye gae hain jis ke zariye woh insaan ko bhatkaata hai lekin in mein jo ziyaada aur sab se

ahem hain woh das hain, in ke baare mein tafseeli 'ilm rakhna har ek ke liye be-had zaroori hai. Lihaaza Shaitaan ke woh das ahem hamle pesh khidmat hain jin ka zikr Qur'an-e-Majeed mein maujood hai.

1- Pehla Hamla: (Istifzaaz) Yaani Awaaz Ke Zariye Logon Ko Behkana Aur Phislana:

Yeh Shaitaan ka pehla hamla hai, is lafz par ghour karne se pata chalta hai keh Shaitaan ka yeh hamla bada khatarnaak hai. Is hamle ke baare mein Allah Subhaanahu-o-Ta'ala ne Surah Bani Isra'el mein Irshaad farmaaya:

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ۗ قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَمِإِنَّ أَخَرْتَنِي إِلَيْهِ يَوْمَ الْقِيَامَةِ لَأَخْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا ۗ قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُ مَوْفُورًا ۗ وَاسْتَغْفِرُ مِمَّنِ اسْتَضَعْتَ مِنْهُمْ بِصُوتِكَ وَأَجْلِبُ عَلَيْهِمْ بِخَيْبِكَ وَرَجِلِكَ وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدَّهُمْ ۗ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ۗ إِنَّ عِبَادِي لَكِ لَكِ عَلَيْهِمْ سُلْطٰنٌ ۗ وَكَفٰى بِرَبِّكَ وَكِيلًا ۗ﴾

Tarjuma: "Aur jab hum ne farishton se kaha keh Aadam ko sajdah karo to Iblees ke siwa un sab ne sajdah kiya. Iblees bola: Kya main usay sajdah karun jise Tu mitti se banaaya hai? Kehne laga: Bhala dekh to usay jise Tu ne mujh par fazilat ata ki hai agar Tu mujhe Yawm-e-Qayaamat tak muhlat de to main thode logon ke siwa un sab ki nasal ko jad se kaat doonga."

Allah Ta'ala ne farmaaya:

"Ja, phir un mein se jo teri baat maane ga to beshak tumhari poori saza Jahannam hai." Aur un mein se jin par tera bas chale unhein apni aawaaz se behka de aur un par Apne sawaar aur piyaade chadhaaye, maal aur aulaad mein un ka shareek ban ja aur unhein (jhoote) wa'de

de aur Shaitaan to bas faraib hi ka wa'da karta hai. Beshak mere bandon par tera koi zor nahin, aur aap ka Rabb Kaarsaaz kaafi hai."

(Surah al-Israa: 61-65)

Mazkooarah Aayat mein Shaitaan insaan ko nihayat hi haqeer-o-zaleel jaan kar poore ghuroor aur takabbur ke saath az-raahe-tanz kehta hai keh: Yeh Aadam!!! Is ko Ay Allah! Tu ne mujh par fazilat di hai (mere saamne is ki auqaat kya hai?) Zara ghour karein jis ne Allah Subhaanahu-o-Ta'ala ke saamne insaan ko itna zaleel kiya, aaj hum usi ko jigri dost bana baithe hain. Aur us ki baato'n mein aa kar kabhi apne waaliden ki na-farmaani kar rahe hain, kabhi apne bhaiyo'n ko bura-bhala keh rahe hain, kabhi Allah Ta'ala ki na-farmaani kar rahe hain aur kabhi Nabi-e-Akram (ﷺ) ki na-farmaani kar rahe hain.

Ibn Simaak (رحمته الله عليه) aise shakhs par ta'ajjub karte hue farmaate hain:

يَا عَجَبًا لِمَنْ عَصَى الْمُحْسِنَ بَعْدَ مَعْرِفَتِهِ بِإِحْسَانِهِ! وَأَطَاعَ اللَّعِينَ بَعْدَ مَعْرِفَتِهِ
بِعَدَاوَتِهِ

Tarjuma: "Mujhe to is aadmi par ta'ajjub hota hai jo apne Muhsin ke ihsaan ko jaane ke ba-wujood us ki na-farmaani karta hai aur mal'oon Shaitaan ki dushmani ko jaane ke ba-wujood us ki ita'at karta hai."

(Al-Masdar: Al-Jami' li-Ahkaam-il-Qur'an, Tafseer Surah Fatir, Raqm-ul-Aayah: 6)

In Aayato'n se yeh baat bhi ma'loom hoti hai keh takabbur karna, doosro'n ko haqeer samajhna yeh Shaitaan ki sifat hai. Aur yeh sifat ba'az insaano'n mein bhi paayi jaati hai. Woh apne 'ilaawah doosro'n ko haqeer samajhte hain aur kehte hain: "Mere qareeb bhi nahin aana, is ki kya izzat hai? Mere saamne is ki kya auqaat hai?" Al-gharz jo bhi is type (qism) ki guftugu karte hain, dar-haqeeqat un ke paas Shaitaan hota hai jo yeh sab karwaata hai, aur is tarah ke saare lehje Shaitaani lehje hote hain.

Isi tarah hamara yeh bhi maanna hai keh hum sab Allah Subhaanahu-o-Ta'ala ke bande hain aur hum sab Aadam ke bete hain. Kisi ko haqeer nahin samajhna chaahiye, chahe woh kisi bhi wajah se ho zubaan ki wajah se, kisi

ke rang ki wajah se, kisi ke kam martabe ki wajah se, kisi ke khandaan ki wajah se, kisi ke gunaah ki wajah se, kisi ke peshe ki wajah se, ya phir us ke jism ke andar maujood kisi 'aib ki wajah se. jaise koi langda hota hai, koi loola hota hai, koi andha hota hai, koi badsoorat hota hai, koi ziyaada safed ho jaata hai, yeh sab Allah Subhaanahu-o-Ta'ala ki taraf se aazmaaishein hoti hain. aur il'laaqaai ta'assub ki binaa par bhi kisi ko haqeer nigaah se nahi dekhna chaahiye jaise keh kisi ka kehna keh main Old City ka hoon, woh New City ka hai, main Europe ka hoon woh India ka hai, main Arab ka hoon aur woh 'Ajam ka hai, waghera, al-gharz ta'assub ek ganda keeda hai jis ki badboo badi bhaynak hoti hai aur ta'assub ki baatein karne waala insaan is keede ke naak se nikalne wali badboo se bhi badtar hai jaisa keh Nabi-e-Kareem (ﷺ) ne Irshaad farmaaya:

(لَيْتَهُنَّ أَقْوَامٌ يَفْتَخِرُونَ بِآبَائِهِمُ الَّذِينَ مَاتُوا، إِنَّمَا هُمْ فَحْمٌ جَهَنَّمَ، أَوْ لِيَكُونَنَّ أَهْوَنَ عَلَى اللَّهِ مِنَ الْجُعَلِ الَّذِي يَدْهِدُهُ الْحِرَاءُ بِأَنْفِهِ، إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمْ عِبِّيَّةَ الْجَاهِلِيَّةِ وَفَخَرَهَا بِالْأَبَاءِ، إِنَّمَا هُوَ مُؤْمِنٌ تَقِيٌّ، وَفَاجِرٌ شَقِيٌّ النَّاسُ كُلُّهُمْ بَنُو آدَمَ وَآدَمُ خُلِقَ مِنْ تُرَابٍ)

Tarjuma: "Ba'az aa jaaen woh qaumein jo apne un aabaa-o-ajdaad par fakhar kar rahi hain jo mar gae hain, woh Jahannum ka koyla hain warna woh Allah ke nazdeek us gabriyle se bhi Zaleel ho jaaen ge jo apne aage apni naak se nijaasat dhakel'ta rehta hai, Allah ne tum se jaahiliyat ki nakhwat ko khatam kar diya hai, ab to log Mom'in-o-Muttaqi hain ya faajir-o-badbakht, log sab ke sab Aadam ki aulaad hain aur Aadam mitti se paida kiye gae hain."

Masdar: Sunan Tirmizi, Ar-Raawi: Abu Hurairah (رضي الله عنه), Raqm-ul-Hadees: 3955 -
Hukm-ul-Hadees: "Albani rahimahullah ne isay Hasan kaha hai"

(At-Ta'leeq-ur-Ragheeb (4/21, 33-34), Naayah-ul-Maraam (312)

Allah Subhaanahu-o-Ta'ala ko is tarah ki bad akhlaaqi zara bhi pasand nahi hai kyun keh hum sab ko Allah Subhaanahu-o-Ta'ala ne paida kiya hai aur Allah Subhaanahu-o-Ta'ala ki makhloq mein aib jhui karna Allah

Subhaanahu-o-Ta'ala ki aib jhui karne ke baraabar ke hai. Woh kaun hota hai yaa main kaun hota hoon keh Allah Subhaanahu-o-Ta'ala ki khalqat mein keede nikaaloon. Yeh saraasar ghalat hai hum sab ko is se bachna chaahiye.

Shaitaan ka yeh kehna:

﴿لَئِنْ أَخْرُتَنِ إِلَى يَوْمِ الْقِيَامَةِ لَأُحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا﴾

Tarjuma: "Ay Allah! gar Tu mujh ko Qayaamat tak mohat de ga to main is Aadam ko aur uski aulaad ko jad se ukhaad kar phenk doon ga." (Surah Bani Isra'eel: 62)

Ya'ani Shaitaan is Aayat mein keh raha hai keh main sab ko gumraah kar ke chhodoon ga magar main jaanta hoon keh thhode log hain jo mere jhaanse mein nahi aayenge. Allah Subhaanahu-o-Ta'ala se Du'a hai keh hum sab ko un thhode logon mein shaamil kar le. Phir is ke ba'd ki Aayat mein Allah Subhaanahu-o-Ta'ala ne Shaitaan ko dhatkaar diya. Aur Allah Subhaanahu-o-Ta'ala ne na sirf us ki Du'a qubool ki balkeh us ko mohat bhi di aur bahut saari Taaqaton se nawaaza jaisa keh Allah Ta'ala ne farmaaya:

﴿وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ
وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدَّهُمْ طُومًا وَمَا يُعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا﴾

Tarjuma: Tu un ko (ibn-e-Aadam aur un ki aulaad ko) behla aur phusla teri aawaaz se (duniya mein jitni qisam ki music hai woh Shaitaan ki aawaaz hai, Islam ke 'ilaawah tamaam mazaahib apne Deen ki tableegh ke liye music ka istemaal karte hain), aur un par to tere ghodsawaar aur tere piaadon ki fauj ko musallat kar de. (Lekin mere bandon par tera bas nahi chale ga) aur un ko to tere maal aur aulaad mein shareek kar le. (Aaj Musalmaan jo haraam kamata aur khata hai goya woh Shaitaan ko apne maal aur aulaad mein shareek bana rahe hain). (Surah Bani Isra'eel: 64)

2- Doosra Hamla: (Azza) Is Ka Ma'ni Hai Uksaana:

Is lafz ka talaffuz aur ma'ani-o-mafhoom hi bata raha hai keh yeh bhi

Shaitaan ka ek khatarnaak hamla hai. Baaz logon ki 'aadat hoti hai jab woh kisi mehfil-e-khushi mein jaate hain to logon ki yeh khushi unhein nahi bhaati. Achaanak wahan aisi koi negative baat chhed dete hain jis ki wajah se saari mehfil udaas ho jaati hai, jaise kisi teesre ke baare mein gheebat, chughli waghera karte hain aur doosron par bohtaan lagaana bhi shuru' kar dete hain. Magar ek acche Aadmi ki yeh aadat hoti hai keh jahan bhi jaata hai ghamon ko khushiyon mein badal deta hai. Jahan kahin bhi kisi udaas ya pareshaan shakhs ko dekhta hai us ke paas jaa kar us ko koi Du'a aur kisi Sahaabi ka waaqi'a suna kar us ko himmat dilata hai. Jis se us ko gham ke bajaa'ekhushi milne lagti hai aur us se woh udaasi chhat jaati hai.

Hadees ki kitaabon mein Nabi-e-Akram (ﷺ) ke muta'lliq bhi yahi manqool hai keh Aap (ﷺ) jahaan bhi gae wahan se nafrat-o-'adaawat ki dhoop ko khatam karke ulfat-o-mohabbat aur khushi-o-musarrat ka darakht lagaaye. Yahi shewa ek mo'min ka hona chaahiye. Mo'min jahan jaata hai wahan se nafrat-o-'adaawat, fitna-o-fasaad khatam ho jaata hai. Is ke bar'aks shareer-ut-tabi' insaan jahaan par bhi jaata hai wahan logon ko ukসা kar 'adaawat-o-dushmani, fitna-o-fasaad phailaata hai. Isi sifat ko "Azza" ukসাana kehte hain.

Allah Subhaanahu-o-Ta'ala Shaitaan ke is hamla ke muta'lliq Irshaad farmaata hai:

﴿الْم تَرَأْنَا أَرْسَلْنَا الشَّيْطِينَ عَلَى الْكُفْرِينَ تُوْزُهُمْ أَزًّا ۝۳﴾

Tarjuma: "Kya aap ne nahi dekha keh beshak hum ne kaafiron par Shiyaateen chhod rakhe hain jo unhein khoob gunaahon par ukساatay hain." (Surah Maryam: 83)

Isi Surah mein aage Allah Ta'ala ne is baat ki bhi wazaahat farma di hai keh Shaitaan ne logon ko kis tarah aur kaise ukসা kar shirk mein muhtala kiya hatta keh log Allah ki taraf betay ki nisbat karne lage. Farmaan-e-Baari Ta'ala hai:

﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۗ لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ۝۳۸ تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ۝۳۹ أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا﴾

﴿ وَمَا يُنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ﴾ ﴿٩١﴾

Tarjuma: "Unhon ne kaha keh Rahmaan aulaad rakhta hai, yaqeenan tum ek bahut bhaari baat (gunah) tak aa pahunche ho. Qareeb hai keh aasmaan is baat se phatt jaayein aur zameen shaqq ho jaae aur pahaad rezah rezah ho kar gir padein is baat ke liye keh unhon ne Rahmaan ka da'wa kiya Aur Rahmaan ke laayaq hi nahi hai keh Woh kisi ko aulaad banaaye." (Surah Maryam: 88-92)

Shaitaan ke isi ukasahat ka nateeja hai keh aaj un ki tadaad 2.7 billion hai. Is ukasahat ki tafseel kuch is tarah hai keh jab 'Eesa (عليه السلام) ooper utha liye gae to us ne 'Eesaaiyon ke paas jaa kar kaha keh kya tumhaare paas 'Eesa (عليه السلام) ki qadr Nahin hai. 'Eesa (عليه السلام) to mar chuke hain (haalaankeh hum Musalmanon ke 'aqeeday ke mutaabiq 'Eesa mare nahin hain balkeh woh abhi zinda hain aur Qayaamat se pehle is duniya mein phir se tashreef laaenge) aur poori duniya tumhein la'an t'aan kare gi aur saare Yahoodi kal ke din tum par keechad uchhaalein ge aur kahein ge keh hum ne to tumhaare Nabi ko maar diya hai aur yeh tumhaare liye badi sharm ki baat ho gi. SubhaanAllah zara ghour kijiye keh us ne kaise saare logon ko 'Eesa (عليه السلام) ke marne ke falsafah mein laga diya hai.

Is ke ba'd 'Eesaai is ki baaton mein aa kar apni kamzori ko chhupaane ke liye saare logon ko yeh baawar karaana shuru' kiya keh Hazrat Aadam ne jo gunah kiya tha woh ab tak un ki saari aulaad par baaqi hai aur koi is ko ma'af nahin karwa saka, Lihaaza is gunah se saari insaanियat ko chhutkaara dilaane ke liye Hazrat 'Eesa ne apne aap ko sooli par chadha liya hai. Haalaankeh yeh baat poori wazaahat ke saath Qur'an-o-Sunnat mein mazkoor hai keh Aadam (عليه السلام) ko Allah Subhaanahu-o-Ta'ala ne usi waqt ma'af kar diya tha jab keh unhon ne sachche dil se Allah se taubah ki thi. Yahi wajah hai keh 'Eesaaiyon ka yeh ghatiya falsafah hamen un ki kisi kitaab mein nahin mile ga. Itne bade falsafay ke liye ek daleel bhi un ki kitaabon mein maujood nahin hai. Zara ghour kijiye keh Shaitaan apne is "Azza" ke hamlay ka sahaara le kar kis tarah 2.7 billion 'Eesaaiyon ko thhikaane lagaaya hai. Allah Subhaanahu-o-Ta'ala se Du'a hai keh Allah

Subhaanahu-o-Ta'ala hum ko Shaitaan ke is makr-o-firaib se bachaaye. Aameen.

Bilkul isi tarah hamaare paas bhi is qisam ke log maujood hain jo 'Ali (عليه السلام) ki shaan mein itna ghuloo karte hain keh 'Ali (عليه السلام) ko insaan se utha kar Nabi bana dete hain, aur phir Nabi ke maqaam se hata kar Allah Subhaanahu-o-Ta'ala tak mila dete hain. Al-gharz Shaitaan isi tarah insaan ko mukhtalif tareeqon se ukha kar un ka aqeeda bigaard'ta hai aur unhein Jahannum mein dhakelne ki koshish karta hai. Lihaaza hamen chaahiye keh har waqt Shaitaan se chaukanna rahein.

3- Teesra Hamla: (Tazyeen): Ya'ani Buray A'maal Ko KhubSurah Bana Kar Pesh Karna:

Yeh Shaitaan ka bahut hi khatarnaak hamla hai. Jab main is ke baare mein padhta hoon to dhal jaata hoon, kyun keh aap jo bhi bura kaam karte hain, Shaitaan aa kar justify karta hai keh aap ne bahut acha kaam kiya hai. Aisa hi to karna hai, tum hi aqalmanad ho, baaqi ke jitne log us ke khilaaf kar rahe hain sab ke sab be-waqoof hain. Un ko nahi ma'loom keh gunaaah kya hai, un ko nahi ma'loom hai keh is mein kitni lazzat hoti hai, sirf masjidon mein jaa kar Allah Allah karna yeh bhi koi zindagi hai? Asal zindagi ka maza yeh hai keh hum har tarah se enjoy karein (zindagi se lutf uthaayein), Nmazen Roze to jawaani ke ba'd bhi kar le sakte, abhi 'umr kaafi hai, inteqaal se pehle kalma padh lein ge to saare gunaaah dhul jaaen ge.

Shaitaan ke isi hamlay ka zikr karte hue Allah Ta'ala ne farmaaya:

﴿وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِئِ أَمْرِ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنَّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خُسْرِينَ ﴿٢٥﴾﴾

"Aur hum ne un ke kuch bure hum nasheen muqarrar kar diye hain to unhon ne un ke aglay pichlay tamaam a'maal khushnuma bana kar un ko dikhaa'eaakhir kaar un par bhi Allah Ta'ala ka wahi 'azaab

aaya jo un se pehle jinnon aur insaano par aaya tha yaqeenan woh sab khsaara paane waalon mein se the." **(Surah Fussilat: 25)**

Is Aayat mein Allah Subhaanahu-o-Ta'ala ne kaha keh logon ke paas aisay shayaateen aate hain jo logon ke bure a'maal ko achha bana kar pesh karte hain. Aur is tarah ka bayaan Qur'an-e-Majeed mein bahut saari jagaahon par maujood hai jaise Surah Saba, Surah Namal, Surah Taha waghera.

Isi tarah Hudhud ne Sulaimaan (عليه السلام) se kaha tha keh:

﴿وَجَدْتَهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ
أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٣٤﴾﴾

Tarjuma: "Main Malika Saba aur us ki qaum ko dekha keh woh Allah ke siwa sooraj ko sajda kar rahe hain aur Shaitaan ne un ke a'maal ko un ke liye purkashish bana diya hai phir unhein raah-e-Haq se roak diya hai, chunaanche woh hidaayat nahi paate." **(Surah Namal: 24)**

Ya'ani qaum Saba ke saamne Shaitaan ne un ke bure a'maal ko achhe aur khoobSurah bana kar un se sooraj ki 'ibaadat karwaaya. Un logon ke zehnoon mein Shaitaan ne yeh baat daal diya keh sooraj to bahut faa'idah mand hai aur itna bada hai, saare log usi se jee rahe hain, Lihaaza is ki pooja karni chaahiye. Yahaan ek aur baat yeh ma'loom hoti hai keh jis insaan ki 'aql maand pad jaati hai aur dimaagh ma'oof ho jaata hai to us ko us ka bura 'amal bhi achha lagne lagta hai. Jaise keh sharaab peena ek buri aadat hai, har koi is ko maanta hai lekin sharaabi ko sharaab achhi lagti hai, woh sharaab peene se kabhi baaz nahi aata. Main jab America aur Europe gaya to main ne raatoon mein ek manzar dekha keh woh aadmi jo achha suit boot pehna hota hai aur galay mein tie hoti hai, bada padha likha hota hai, lekin itna peeta hai keh us ko koi hosh nahi rehta, koi kachray ke dibbay mein pada hua hai koi sadak ke kinaare pada hua hai, koi toilet mein pada hua hai, kisi par khinzeer ki qay hoti hai aur us qay par us sharaabi ka sar pada hua hota hai. Aur yeh koi ma'mooli insaan nahi, yeh baday baday officer hote hain, baday baday VIP hote hain, jin se milne ke liye appointment lena padta hai. Lekin jab yeh sharaab peete hain to un ki 'aql ma'oof ho jaati hai.

Asal mein un ki duty ki baari hoti hai, agar koi aadmi ek din yeh peeta hai to us din us ka dost kaam karta hai aur woh kahin gir jaye to utha kar laata hai, aur doosray din doosray ki baari hoti hai. Is tarah shayaateen ne un ke bure a'maal ko achha kar ke pesh karta hai.

Isi tarah aaj ke Musalmanon ke aagay bhi Shaitaan un ke bure a'maal ko bada KhoobSurah kar ke pesh karta hai, ganday paani ko bartan mein jama kar lete hain aur is ko shifaa samajh kar pee jaate hain. Is paani ko peene waalon mein ba'az woh log bhi hote hain jo apne aap ko doctor kehte hain, woh apni sehat ka bada khayaal rakhte hain, raat din sehat aur safaai par baat karte hain, phalon aur doosri ashya ko baday paakizah andaaz mein rakhte hain, aam waqt par normal paani nahi peete, thoda bhi na-paaki ka shak ho jaye to us cheez ko haath nahi lagate. Ba'az jagah ki gandhi mitti ko khaak-e-shifaa samajh kar apne jism par, apni aankhon par mal lete hain. Al-gharz yeh sab Shaitaan ka kaarnaama hai keh us ne un ke in saaray buray a'maal ko khoobSurah kar ke pesh kiya hai jis ki wajah se yeh log yeh sab kaam karte hain.

4- Choutha Hamla: (Takhweef): Ya'ani Dar Ke Zariya Hamla

Karna:

Shaitaan ke is hamlay ke baare mein aap is tarah samajh saktay hain keh duniya mein ba'az log hote hain jo kisi se nahi darta. Yeh Allah Subhaanahu-o-Ta'ala ke banday hote hain. Un ke dilon mein Allah ke 'ilaawah kisi aur ka darr nahi hota, woh samajhtay hain duniya mein jo kuch bhi hota hai woh sab Allah Ta'ala ki taraf se hota hai. Lekin un ke bar'aks ba'az log hote hain jo zara si baat par darnay lagte hain. Kyun keh Shaitaan ne darr ke zariya un par hamla kiya hai aur isi darr ke hamlay se woh unhein gunaaahon mein muftala karne ki koshish karta hai jaisa keh Allah Ta'ala Irshaad hai:

﴿إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ ۗ فَلَا تَخَافُوهُمْ وَخَافُوا إِن كُنْتُمْ
مُؤْمِنِينَ ﴿٥٥﴾﴾

Tarjuma: "Yaqeenan Shaitaan hi hai jo apne doston se daraata hai, pas

tum un se na daro agar tum momin ho." (Surah Aal-e-'Imraan: 175)

Is Aayat-e-kareemah se pata chala keh Shaitaan logon ke dilon mein darr paida kar ke unhein kufr-o-shirk ki taraf dhakailta hai. Aur insaan khauf ki wajah se bahut kuch kar guzarta hai, kabhi khudkushi karta hai, kabhi aulaad na hone ke darr se aadmi dar dar ki thokrein khaata hai. Al-gharz aadmi Shaitaan ke paida kardah isi darr ko khatam karne ke liye shirkiah aur bid'ati kaamon ka sahaara leta hai, jaise keh bachay ki sehat ke liye Imam zaamin baandh liya, bachon ko kaale nishaan laga diye taake nazar na lage waghera.

5- Paanchwaan Hamla: (Kaid): Is Ka Matlab Hai Saazish Karna:

Shaitaan ki saazish ke baare mein bataate hue Nabi-e-Akram (ﷺ) ne Irshaad farmaaya:

(إِنَّ إبْلِسَ يَضَعُ عَرْشَهُ عَلَى الْمَاءِ ثُمَّ يَبْعَثُ سَرَايَاهُ فَأَذْنَاهُمْ مِنْهُ مَنزِلَةً أَعْظَمُهُمْ
فِتْنَةً يَجِيءُ أَحَدُهُمْ فَيَقُولُ فَعَلْتُ كَذَا وَكَذَا فَيَقُولُ مَا صَنَعْتَ شَيْئًا قَالَ ثُمَّ
يَجِيءُ أَحَدُهُمْ فَيَقُولُ مَا تَرَكْتَهُ حَتَّى فَرَّقْتُ بَيْنَهُ وَبَيْنَ امْرَأَتِهِ قَالَ فَيُذْنِيهِ مِنْهُ
وَيَقُولُ نَعَمْ أَنْتَ)

Tarjuma: "Beshak Iblees apna takht paani par rakhta hai, aur us ke ba'ad woh apne saare cheelon ko bhejta hai, phir shaam ke waqt un se din bhar ke kaam ki Report leta hai. Us se ziyaada qareeb woh hota hai jis ka fitna bahut bada hota hai. To ek Shaitaan aata hai aur kehta hai keh main ne yeh kiya. Shaitaan kehta hai: "Tu ne kuch nahi kiya." Doosra aakar kehta hai: "Main miyaan biwi ke peeche pada raha yahaan tak keh un ke darmiyaan judaa'i daal di." Shaitaan us ko apne qareeb karta hai aur kehta hai: "Tu hi achha kaam kiya."

(Saheeh Muslim, raawi al-Hadees: Jaabir bin 'Abdullah, raqam al-Hadees: 2813)

Mazkooarah Hadees mein aap ne dekha keh Shaitaan ne miyaan biwi ko lada kar unhein alag karne ke liye aisa plan banaaya aur aisi saazish ki

keh bil-aakhir dono alag ho gae. Lihaaza miyaan biwi dono aapas mein ek doosre se baat cheet karte hue baday mohtaat rahain, kyunkeh dono ke peeche Shaitaan laga hua hai. Yehi wajah hai keh aap ne apni roz marrah zindagi mein is baat par ghour kiya hoga keh aap koi baat apne doston ke darmiyaan karte hain to woh is ka jawaab nahi detay aur us ka koi asar bhi nahi letay, Lekin yahi baat agar aap apni biwi se kahain ge to ladaayi ho jaayegi. Kyunkeh shayateen doston se ziyaada biwi aur shauhar ke peeche paday rehtay hain, Isi liye Nabi-e-Akram (ﷺ) ne gharon mein daakhil honay se pehle buland aawaaz se salaam karne aur Bismillah kehne ka hukm diya hai.

Lekin aaj hamara haal yeh hai keh hum salaam ke bajaa'ekoi filmi gaana gaate hue Shaitaan ko bhi apne saath le kar apne gharon mein daakhil hote hain. hamen is se Ijtinaab karna chaahiye. Isi tarah yeh baat bhi zehan mein rahe keh ek Du'a hai jo logon ke gharon par chaspaan ki hui hoti hai:

(بِسْمِ اللَّهِ وَجُنَا، وَبِسْمِ اللَّهِ حَرَجْنَا، وَعَلَى اللَّهِ رَبَّنَا تَوَكَّلْنَا)

Yeh saabit nahi balkeh yeh Hadees za'eef hai jaisa keh 'Allaamah Al-Baani (رحمته الله عليه) ne is ko za'eef qaraar diya hai. Dekhiye: (Silsilah al-Ahaadees ad-Da'eefah barqam 5832). Aur is silsilay mein saheeh ahaadees se ghar mein daakhil hote waqt sirf salaam aur Bismillah saabit hai. (Saheeh Muslim). (Wallahu A'lam)

6- Chhatwan Hamla: (Najwa) Ya'ani Neend Ke Douran Ghalat

Khayalat Paida Hona:

Insaan par Shaitaan ka yeh hamla khwaab aur neend ki haalat mein hota hai. Jab insaan sota hai to usay buray buray khwaab aatay hain. Nabi-e-Akram (ﷺ) ne in khwaabon ke baare mein farmaaya hai keh :

(الرُّؤْيَا الصَّالِحَةُ مِنَ اللَّهِ، فَإِذَا رَأَى أَحَدُكُمْ مَا يُحِبُّ فَلَا يُحَدِّثُ بِهِ إِلَّا مَنْ يُحِبُّ، وَإِذَا رَأَى مَا يَكْرَهُ فَلْيَتَّعِوْذُ بِاللَّهِ مِنْ شَرِّهَا وَمِنْ شَرِّ الشَّيْطَانِ، وَلْيَتَّقِ ثَلَاثًا، وَلَا يُحَدِّثُ بِهَا أَحَدًا، فَإِنَّهَا لَنْ تَضُرَّهُ)

Tarjuma: "Neik khwaab Allah Subhaanahu-o-Ta'ala ki taraf se hote hain (aur buray khwaab Shaitaan ki taraf se hote hain) agar tum mein ka koi achha khwaab dekhay to woh usi ko bataa'ejise woh chaahta hai aur jab tum mein se kisi ko buray khwaab nazar aa jaae to kisi ko bayaan na kare. Woh us buray khwaab aur sharr aur Shaitaan se Allah ki panaah maange aur apne baayen taraf teen martaba thooke."

(Hadees: Saheeh Muslim, Raawi al-Hadees: 'Abd-ur-Rahmaan bin 'Auf, Raqm-ul-Hadees: 2261)

Ba'z aisay khwaab hote hain jo dekhne mein buray hote hain lekin us ke ma'ani achay hote hain. Lekin aisa khwaab jis se raat mein neend na aa'eur haath pair kaanpne lagein yeh buray khwaab hote hain. Unko Hulm kaha jaata hai. Aur is tarah Shaitaan ka khwaab ke zariye insaan ko pareshaan karna Najwi kehlaata hai. Aur aisay khwaab kisi ko nahi bataana chaa hiye. Haan kisi 'Aalim ya aap ke bharosay mand shakhs ko bata saktay hain taakeh woh koi nuskha day ya phir koi 'ilaaj bata de.

Yeh Najwi ka mas'ala bada hi khatarnaak hai. Aksar log jo khudkushi kartay hain un ke ek saal puraane feedback dekhenge ya phir pichlay ek saal ki zindagi dekhenge to hamen ta'jjub hoga. Aisay logon ke dimaagh par Shaitaan ka qabza rehta hai. Aaj kal ke jitne bhi dimaagi bimaariyaan hain sab ka ta'alluq isi najwi se hai. Shaitaan insaan ke dimaagh mein manfi khayaalaat daalta hai, aur woh aadmi itna manfi ban jaata hai keh woh hamesha har kisi ke baare mein manfi hi sochta rehta hai. Aur aisa aadmi sirf har ek ki khaamiyon par nazar rakhta hai. Us ko uski biwi, dost, bhai, beta, baap, maa, rishtedaar in sab ke achaiyaan nazar nahin aatiñ. Woh isi soch mein rehta hai keh meri is duniya mein koi 'izzat nahin, Lihaaza is duniya ko chhod doon ga khud-kushi kar loon ga.

Main aise bahut saare khud-kushi karne waalon tak pohoncha aur un se poocha: "Bhai tum kyun khud-kushi karna chaahte ho?" Un ka yahi jawaab hota keh hamare dil mein khayaal aaya keh, hum mar jaaen to hum ne yeh qadam uthaya. To main ne un ko Surah-e-Mujaadilah ki Aayat number 10, 12, 13 padh kar sunaayi:

﴿إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَرِّهِمْ شَيْئًا إِلَّا
بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠﴾﴾

Tarjuma: "Yeh surghoshi to Shaitaan hi ki taraf se hai, taake woh un logon ko gham mein muftala kare jo Imaan laaye; halaanke woh Allah ke hukm ke baghair unhein hargiz koi nuksaan pohanchaane waala nahin, aur Allah hi par pas laazim hai keh momin bharosa karein." (Surah-e-Mujaadilah:10)

Aagay irshaad hai:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَجَّيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوِكُمْ
صَدَقَةً ذَلِكَ خَيْرٌ لَكُمْ وَأَطْهَرُ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٣﴾
ءَأَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوِكُمْ صَدَقَاتٍ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ
عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا
تَعْمَلُونَ ﴿١٤﴾﴾

Tarjuma: "Ay Imaan waalon, jab tum Rasool se khufiya baat karo to us se pehlay sadqa pesh karo; yeh tumhare liye bahut behtar hai aur ziyaada paakiza hai Phir Agar tum sadqa na de pao to be-shak Allah Ta'ala ma'af Karne waala hai. Kya tum us se dar gae keh apne khufiya mashwaron se pehlay sadqaat pesh karo? Chunanacha Jab tum ne yeh nahin kiya aur Allah ne tum par meherbani ki to ab tum Nmaz qaaim karo aur zakaat do, Allah aur Uske Rasool ki ita'at karo; aur Allah Ta'ala tumhare 'amaal se ba-khabar hai." (Surah-e-Mujaadilah: 12-13)

Un se kaha keh baar-baar is ko padho. Chanaanche chand din ke baad un ke dimaagh se manfi soch nikal gai aur woh ab mere saath ek fa'al da'ee hain, aur yeh taqreeban 8, 10 saal pehle ka waaqia' hai, Main kabhi kabhi un se mazaag mein kehta hoon keh: "Bhai, khud-kushi karne ka iraadah tha kya?" To woh kehte hain: "Bhai, itna achha main kaam kar raha hoon to mujhe ab khud-kushi karne ki kya zaroorat?" In tamaam cheezon se hamen ma'loom hota hai keh agar aap masbat sochenge to duniya alag nazar aayegi aur agar

aap manfi sochenge to duniya aur alag nazar aayegi. Insaan ke zehnon mein manfi soch daalne waala Shaitaan hai. Allah Subhaanahu-o-Ta'ala se du'a hai keh Allah Subhaanahu-o-Ta'ala hamaari is qisam ke Shaitaani hamlay se hifaaizat farmaaye.

7- Saatwan Hamla: (Istihwaaz): Ya'ani Shaitaan Ka Insaan Par

Haawi Hona:

Yeh Shaitaan ka bahut gehra hamla hota hai, kyunkeh is mein Shaitaan insaan par baar-baar hamla karta rehta hai, yahan tak keh jab woh is par haawi ho jaae to is par apni girift mazboot kar leta hai aur us ko apni team mein shaamil kar leta hai, Aur aisa insaan insaanियat ke daaira se nikal kar Shaitaan ban jaata hai, aur jahan jaata hai Shaitaan ke kaam khud karne lagta hai. Jaisa keh Allah Subhaanahu-o-Ta'ala ne Irshaad farmaaya hai:

﴿اِسْتَحْوَذَ عَلَيْهِمُ الشَّيْطٰنُ فَاَنۡسَهُمۡ ذِكۡرَ اللّٰهِ ؕ اُولٰٓئِكَ حِزۡبُ الشَّيْطٰنِ ؕ اَلَّا
اِنَّ حِزۡبَ الشَّيْطٰنِ هُمُ الْخٰسِرُوۡنَ ﴿١٩﴾﴾

Tarjuma: "Un par Shaitaan ghaalib aa gaya, phir us ne unhein Allah ki yaad se ghaafil kar diya. Yeh Shaitaan ka giroh hai, khabar-daar! Beshak Shaitaan ka giroh khasaara paane waala hai."

(Surah-e-Mujaadilah: 19)

Ab jab insaan khud Shaitaan ban jaata hai to insaan Shaitaan ki duty karta hai aur Shaitaan aaraam se baith jaata hai. Jaisa keh aaj kal yahi ho raha hai keh Musalmaan shirk phaila rahe hain, aur bida'aat aur khurafaat ko badi shiddat ke saath mana rahe hain. Aur afsos is baat par hai keh woh Muslim qoum jo logon ko shirk ki gandagi se nikalne aayi thi aaj woh khud shirk ki da'wat de rahi hai. Woh Musalmaan jo logon ko bida'aat ke daldal se nikalne aa'ethe aaj woh khud bida'aat ki taraf da'wat de rahe hain. Woh Musalmaan jo logon ko haraam kaarobaar aur haraam cheezon se rokne ke liye aa'ethe aaj woh khud us ke andar phanse huye hain, Woh Musalmaan jo logon ko akhlaaq seekhaane ke liye aa'ethe aaj woh khud bad-akhlaaqi ke gehre kuwen mein gire huye hain. Is ka matlab yeh hai keh Shaitaan ne

Musalmaanon par qabza jama liya hai, Agar Musalmaan Shaitaan ke is hamlay se bachna chaahte hain to unhein chaaahiye keh woh kasrat se Astaghfirullah aur A'oozu billaah padhein.

8- Aathwan Hamla: (Izlaal): Ya'ani Gumraahiyan Paida Karna:

Shaitaan ke is hamlay mein bahut saari nayi nayi gumraahiyaan hoti hain. Jaisa keh Allah Subhaanahu-o-Ta'ala ne is ke baare mein farmaaya hai keh:

﴿وَلَا ضَلَّانَهُمْ وَلَا مَتِّبِيَهُمْ وَلَا مَرْتَهُمْ فَلْيَبْتَئِنَّ أَدَانَ الْأَنْعَامِ وَلَا مَرْتَهُمْ
فَلْيَغْيِرَنَّ خَلْقَ اللَّهِ ۗ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِمَّنْ دُونِ اللَّهِ فَقَدْ خَسِرَ
خُسْرَانًا مُّبِينًا ﴿١١٩﴾﴾

Tarjuma: "Aur main unhein gumraah karun ga aur unhein umeedain dilaaon ga aur main unhein hukm doon ga to woh jaanwaron ke kaan cheerain gay, aur main unhein hukm doon ga to woh Allah ki banaawat mein radd-o-badal karain gay; aur jo shakhs Allah ko chhod kar Shaitaan ko dost bana le to woh yaqeenan khulay nuksaan mein jaa pada." (Surah An-Nisaa: 119)

Is Aayat-e-Karimah mein Allah Ta'ala ne Shaitaan ka aik bayaan naqal farmaaya hai, woh kehta hai keh:

"Main logon ko mukhtalif tareeqon se bhatkaa'oon ga, kabhi tamannaen dila kar is tarah keh, 'Aur abhi bahut din baaqi hain, itaat baad mein kar lenge, pehlay dunya ke maze le lenge,' aur kabhi hukm doonga keh woh apne jaanwaron ke kaanon mein baaliyaan lagaayen aur apni khalqat ko tabdeel karein ge." Aur log apne jaanwaron ke kaanon mein baaliyaan daal kar unhein kisi wali ya kisi mazaar ke naam chhod dete hain aur Allah Subhaanahu-o-Ta'ala ki khalqat ko badalnay ki koshish karte hain, mard 'Aurat banne ki koshish karta hai aur 'Aurat mard banne ki koshish karti hai. Aaj ke zamaane mein hum sab yeh tamaashe dekh rahe hain keh aaj 'Aurat mard ban'na, azaad ghoomna phirna chah rahi hai, us ke kapday din ba din chhote se chhote hote chale ja rahe hain. Aaj ki model 'Auratein kehti hain keh hum mard ke shaana ba shaana chalna chaahtay hain aur isi

tareeqe se mard bhi 'Aurat ban'na chaah rahe hain, woh kaanon mein baaliyaan daal kar, 'Auratoun ki tarah make-up karne lage hain. Aik martaba Ramadan-ul-Mubarak ke mahinay mein mujhe aik sawaal aaya to main dang reh gaya keh main pehlay mard tha, ab medical surgery kara ke 'Aurat ban chuka hoon, aur main ab Islam qubool kar chuka hoon, bataao ab main kya karoon?

Isi tareeqe se aik 'Aurat medical level par mard banaadi gai, us ke baad woh kalma padhna chaahti hai kyun keh us ko sukoon nahi mil raha hai, aur pehlay Shaitaani harkat kar chuki hai lekin ab woh sukoon ki talaash mein hai. Shaitaan aik level tak insaan ke saath rehta hai, baad mein us ko chhod kar bhaag jata hai. Ibtidaa mein Shaitaan insan ko yeh sab cheezen khoob Surah bana kar pesh karta hai lekin jab is ki had khatam ho jati hai to Shaitaan us ko isi rasta par chhod jar bhaag jata hai. To insan Islam ki taraf palat kar aane par majboor ho jata hai. Is liye Allah Subhaanahu-o-Ta'ala ne kaha keh:

﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ﴿٦﴾﴾

Tarjuma: "Beshak Shaitaan tumhara dushman hai, Lihaaza tum usey dushman hi jaano, pas woh to apne girooh ko is liye bulaata hai keh woh Jahannum waalon mein se ho jaayein." (Surah Al-Faatir: 6)

Shaitaan tumhare ghaat mein laga hua hai to tum bhi us ki ghaat mein lage raho. Ya'ani hamesha us se chauknay raho, woh tumhara dushman hai aur tum usey dushman hi samjho.

9- Nawaan Hamla: Al-'Udool 'An As-Siraat Al-Mustaqeem Ya'ani

Siraat-e-Mustaqeem Se Hataana:

Yeh bahut hi khatarnaak hamla hai kyun keh jab Allah Subhaanahu-o-Ta'ala aur Iblees ki behas hui thi, us waqt us ne Allah Subhaanahu-o-Ta'ala se yeh cheez maang kar le li thi. Qur'an-e-Majeed ki Aayatein mulaahiza farmaayen:

﴿قَالَ مَا مَنَّكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۖ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿١٢﴾ قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّغِيرِينَ ﴿١٣﴾ قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤﴾ قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٥﴾ قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾ ثُمَّ لَأَنْتِهَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾﴾

(Surah Al-A'raaf: 12-17)

In Aayaat mein Allah Subhaanahu-o-Ta'ala aur Iblees ke beech hue mukaalma ka zikr hai keh Allah Subhaanahu-o-Ta'ala ne Shaitaan se kaha keh, "Ay Shaitaan, tu ne Adam ko mere hukm dene ke baad bhi kyun sajda nahi kiya?" To Shaitaan ne kaha keh, "Main is se behtar hoon." (Jaisa keh hum bhi kabhi apne maan baap ke saamne seenha taan kar baatein karte hain aur maan baap ka hukm aane ke ba-wujood phir bhi ulti behas karte hain, hamara yeh rawaiyya bilkul Shaitaan ki tarah hai.) Allah Subhaanahu-o-Ta'ala ke saamne Iblees bade fakhr se keh raha hai keh, "Tu ne mujhe aag se paida kiya aur is ko mitti se." (Ya'ani Shaitaan keh raha hai keh yeh meri logic (falsafah) hai keh aag ooper jaati hai aur mitti neeche hi rehti hai, so yeh bahut haqeer hoti hai, bas isi logic (falsafah) ki binaa par main sajda nahi karunga. Magar aap logon ko ma'loom hona chaahiye keh yeh bekaar ki logic (falsafah) hai, jaisa keh kaha gaya hai keh (قاس ابلیس وهو اول من) (قاس) keh sab se pehle hukm aajaane ke baad apni 'aql se mantaq ladaane waala Iblees tha). (Tafseer Ibn Kaseer). To us ke baad Allah Subhaanahu-o-Ta'ala ne us se kaha keh, "Tu aasmaan se utar ja, kyun keh tere liye laayaq nahi tha keh tu takabbur kare, to yahan se nikal ja, beshak tu zaleelon mein se hai." Phir Shaitaan ne Allah se Qayaamat tak mohlat maangi aur Allah ne us ko mohlat de di. Phir is ke baad us ne Allah Subhaanahu-o-Ta'ala se kaha keh, "Chunanchah Tu ne mujhe gumraah kiya, ab main bhi logon ko gumraah karne ke liye tere seedhe raaste par baithoonga. Matlab yeh hai keh Shaitaan bure aur doosre rasto par nahi baithta, balkeh woh Siraat-e-Mustaqeem par baithta hai. Shaitaan 72 gumraah firqon ke rasto par nahi

baithta, balkeh jo Allah Subhaanahu-o-Ta'ala ki taraf le jaane waala seedha rasta hai, wahi baith kar saare insaano ko bhatkaata phirta hai. Isi liye aap dekhenge jo Siraat-e-Mustaqeem par hote hain, Ya'ani Tauheed par hote hain, woh aapas mein ladne waale aur jhagadne waale hote hain.

Ba'az log hum se yeh sawaal karte hain keh, "Tum sahi 'aqeede par ho, lekin tum log aapas mein kyun ladte ho?" To hum un se kehte hain keh Shaitaan to isi rasta par baith kar hamen bhatkaata hai. Aur yeh koshish karta hai keh hum ladain, jhagda karein aur Tauheed ki da'wat se door rahein, Jo seedhe raaste par rahega, us ko Shaitaan aur bhatkaane ki koshish karega. Phir us ne kaha keh, "Main insaano ke saamne se, peechay se, daayen se, baayen se aaunga aur unhein behkaunga, Tu aksar logon ko shukr guzaar nahi paayega."

Khulaasa-e-kalaam Yeh hai keh Shaitaan ne Allah se logon ko gumraah karne ki taaqat maangi aur Allah Ta'ala ne us ko woh taaqat de di hai lekin saath hi Shaitaan se kaha keh "Mere nek bande tere jhaansay mein nahi aayenge."

10- Daswa Hamla: Nazghah Aur Waswasah:

(Nazghah: bade waswase Waswasah: chhote waswase) Ya'ani insan ke dil mein bure waswase daalna.

Waswasa Shaitaan ke hamlon mein se ek ahem hamla hota hai. Jaisa keh Allah Ta'ala ka Irshaad hai:

﴿الَّذِي يُوسِسُ فِي صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَالنَّاسِ﴾

Tarjuma: "Jo logon ke dilon mein waswase daalta hai khwaah woh jinno mein ho ya insaano mein." (Surah An-Naas: 5-6)

In Aayaat se pata chalta hai keh Shaitaan logon ke dilon mein gande aur bure khayalaat daalta rehta hai keh aaj ke din hum Namaz nahi padhenge, ya phir zinaa karenge, kisi mazaar par jaayenge, sharaab peeyenge, aish karenge, nekiyon aur taubah-o-istighfaar ke liye kaafi 'umr baqi hai. Is tarah

insaano ke dilon mein Shaitaan, kabhi 'Ibaadaat mein, kabhi 'Aqaaid mein, kabhi mu'aamlaat mein, aur kabhi akhlaaqiyaat mein, waswase daalta hai.

Shaitaan ke ba'az waswase itne bhayaanak hote hain keh insaan un waswasoon ko sach samajh kar unpar yaqeen karne lagta hai, jaise koi wuzu kiya hota hai lekin uske dil mein yeh khayaal aata hai keh main ne wuzu nahi kiya. Aur kabhi apne kisi bhai ke baare mein waswasa aata hai aur woh itna khatarnaak hota hai keh woh yaqeen mein badal jaata hai. Ab iske ba'd bhai bhai nahi rehta balkeh woh dushman ban jaata hai.

Isi tarah aaj kal 'Ulamaa ke khilaaf logon ke dilon mein Shaitaan ne yeh waswasa daal diya keh saare 'Ulamaa Dajjaal hote hain. Balkeh aisay log ek jama'at ki shakl mein hote hain, unke bhi muttabi'een hote hain, unko doosron ke baare mein bolna padta hai taake unke peirowkaar unse khush rahen, lekin jab unse sawaal kiya jaata hai keh bhai jab 'Ulamaa ghalat hain, Masjid ke zimmedaraan ghalat hain, Masjid ki committee ghalat hai to phir kya aap sahi hain? Is par unka jawaab hota hai keh hum bhi ghalat hain. Hum kehte hain aap ghalat nahi hain balkeh aap ka dimaagh ghalat ho chuka hai, aap par waswasa ki bimaari haawi ho chuki hai. Is bimaari ka 'ilaaj yeh hai keh hum Shaitaan ke waswasoon se Allah ki panaah talab karein jaisa keh Allah Ta'ala ka Irshaad hai:

﴿وَأَمَّا يَنْزِعَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ﴾

Tarjuma: "Aur agar aap ko Shaitaan ka waswasa ubhaare to Allah ki panaah maango, beshak Woh sun-ne waala aur sab kuch jaan-ne waala hai." (Surah Al-A'raaf: 200)

Aur iska doosra 'ilaaj yeh hai keh Allah Subhaanahu-o-Ta'ala ke naamon ke waseelay se panaah maangi jaae, jaise keh Allah Subhaanahu-o-Ta'ala ne kaha:

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ① مَلِكِ النَّاسِ ② إِلَهِ النَّاسِ ③ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ④ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ⑤ مِنَ الْجِنَّةِ وَالنَّاسِ ⑥﴾

Tarjuma: "Ay Nabi-e-Kareem (ﷺ) keh dijiye, main insaano ke Rabb ki panaah mein aata hoon, insaano ke Baadshah ki, insaano ke Ma'bood ki, Waswasa daalne waale (Allah ka zikr sun kar) peeche hatt jaane waale ke shar se, jo logon ke dilon mein waswasa daalta hai, khwaah woh jinno mein ho ya insaano mein." (Surah An-Naas: 1-6)

Is soorat mein Allah Ta'ala ne apne teen naam zikr kiye hain jin ke zariye Nabi-e-Kareem (ﷺ) ko panaah talab karne ki taleem di hai, jo is baat ki waazeh daleel hai keh hamen in aur in jaisay naamon ke zariye Allah Subhaanahu-o-Ta'ala ki panaah maangne ki koshish karna chaahiye.

Aakhri Aayat ﴿مِنَ الْجِنَّةِ وَالنَّاسِ﴾ se hamen yeh bhi pata chalta hai keh kabhi kabhi insaan bhi apne bure a'maal ke sabab jinnaat ki tarah Shaitaan ban jaata hai. Allah Subhaanahu-o-Ta'ala hamen in dono ke shar se hifaazat farmaaye.

Main aakhir mein Allah Subhaanahu-o-Ta'ala se Du'a karta hoon keh Allah Subhaanahu-o-Ta'ala hum sab ko Shaitaan ke tamaam hamlon se bachaa'eaur us se muqaabla karne ki himmat de, aur usko hara kar Allah Subhaanahu-o-Ta'ala ki razaa mandi haasil karne ki taufeeq de. Aameen.



Khair-o-Barkat Haasil Karne Ke Islaami Tareeqe

Tamheed

Allah Tabaarak-o-Ta'ala ne kaainaat ki takhleeq ke ba'd makhlooqaat ki zaroorat ki tamaam cheezen is mein wadi'at kar dein aur un mein barakat bhi daal di. Aur saath hi Ambiya (ﷺ) ke zariye husool-e-barkat ke asbaab-o-zaraa'i ki rehnumaai bhi farma di.

Khair-o-Barkat bin-nafsih ek Islaami lafz hai. Is ke ba-wujood is ke husool ke Islaami tareeqe ki ta'yeen is liye ki gai kyun keh aaj khaas kar Bar-e-Sagheer Ya'ani Hind-o-Pak aur Bangla Desh waghera ke Musalmaanon mein khair-o-barkat ke naam par bahut saari ghalat cheezen daakhil ho chuki hain jin ka Qur'an aur saheeh Ahadees se koi ta'alluq nahi hai. Yeh sab 'Ulamaa-e-Soo' ki karaamatein hain, yeh log khair-o-barkat ke naam par logon ki ghalat rehnumaai kar ke apni dukaanain chala rahe hain. Qur'an aur saheeh Ahadees ki man-maani tafseer kar rahe hain. 'Arabi shaair ne kaha:

وهل يفسد الدين إلا الملوک

وأحبار سوء ورهبانها

"keh Deen mein kharaabi baadshah, 'Ulamaa-e-Soo' aur soofiyan ki wajah se paida hoti hai."

Khair-o-Barkat ka saheeh ma'ni-o-mafhoom pesh karne ki khaatir is tahreer ke 'unwaan mein "Islaami Tareeqe" ke alfaaz ka qasdan izaafah kiya gaya. Ghalat aur be-bunyaad tareeqon se barkat haasil hona to door ki baat hai balkeh is se ulta Allah Subhaanahu-o-Ta'ala ka ghaiz-o-ghazab naazil hone ka imkaan hai. Yahoodiyon ki tabaahi ka sab se bada sabab yehi tha keh unhon ne 'Ibaadaat ko Allah Ta'ala ke bataa'ehuye tareeqe ke mutaabiq ada karne ke bajaa'etod marod kar apne man maane tareeqon ka ijaad karne lage the. Allah Subhaanahu-o-Ta'ala ki 'Ibaadaat ka maqsad agar clear na

ho to banda shirk ka shikaar ho sakta hai, isi tarah agar Allah Ta'ala ki 'Ibaadaat ka tareeqa ma'lloom na ho to aap bid'at ka shikaar ho sakte hain. Aur hamen shirk-o-bid'at dono se bachne ki koshish karni hai.

Do Ahem Sawaalaat Aur Is Ke Jawaabaat:

Barkat haasil karne ke tareeqon par guftugu se qabl ek do 'aam ishkaal ka jawaab dena zaroori hai.

Pehla Sawaal:

1. Pehla sawaal yeh keh America aur Europe ke logon mein ziyaada khair-o-barkat kyun nazar aati hai? Wahan ke log 'ilm, maal, sehat aur business mein kyun aage hain? Allah Subhaanahu-o-Ta'ala ki rehmaton ke darwaaze inhi par kyun khule huye hain? Jabkeh woh Allah Ta'ala aur Yawm-e-Aakhirat par Imaan nahi rakhte. Is mu'aamlay mein Musalmaan kyun peeche hain? 'Allaamah Iqbal ne farmaaya:

Qahr to yeh hai keh kafir ko mile hoor-o-qasoor

Aur be-chaare Musalmaan ko faqat wa'ada, hoor

Yeh haqeeqat bhi hai keh aaj zaroorat ki tamaam cheez America aur Europe mein hai. Taleem-o-Technology, Security, Health aur Medical mein America aur Europe sab se aage hain. Aaj hum khud kehte hain keh har jagah 'ilaaj kiya, kahin kaamiyaab 'ilaaj nahi hua, lekin jab America ya Europe ke falaan hospital gaya to wahan mera kaamiyaab 'ilaaj hua aur marz mukammal.

Aaj duniya ki ma'eeshat America ki currency mein hi chalti hai. Jabkeh Muslim mumaalik ki kul tadaad baa'wan hai, in mein se ba'az to bahut hi maaldaar mumaalik hain, magar in mein aisi taraqqi kyun nahi hai?

Pehla Jawaab:

Is ka jawaab yeh hai keh Allah Subhaanahu-o-Ta'ala rehmat ke faislay apni banaayi hui Sunnat (qanoon) ke mutaabiq karte hain. Jaisa keh Allah Ta'ala

ne farmaaya:

﴿سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا﴾

"Un se aglon mein bhi Allah ka yehi dastoor jaari raha. Aur tu Allah ke dastoor mein hargiz radd-o-badal na paayega."

(Surah al-Ahzaab: 62)

Allah Ta'ala ki Sunnat yeh hai keh Allah Ta'ala duniya mein unhi ko deta hai jo mehnat-o-mushakkat karte hain. Jaisa keh Allah Ta'ala ka Irshaad hai:

﴿وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴿٣٩﴾ وَأَنْ سَعْيُهُ يَوْمَ يَرَى ﴿٤٠﴾ ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى ﴿٤١﴾﴾

"Aur yeh keh har insaan ke liye sirf wahi hai jis ki koshish usne khud ki [39] aur yeh keh beshak us ki koshish 'anqareeb dekhi jaayegi [40] phir usay poora poora badla diya jaayega." (Surah An-Najm: 39-41)

"Aur har insaan ko itna hi milta hai jitni woh mehnat karta hai. Aur 'Arabi mein ek mashhoor maqoolah hai keh: (من جد وجد و من زرع حصد) jo mehnat karega wahi paayega aur jo beej boya wahi kheti kaatega."

Misaal ke taur par agar kisi zameen par ek Musalmaan mehnat kare ya ghair-Muslim, zameen kheti de gi. Allah Subhaanahu-o-Ta'ala ki rehmat mein ta'assub aur partiality nahi hai, Us ki rehmat apne tamaam bandon ke liye 'aam hai. Aur Us ki rehmat ki baarish us par barasti hai jo mehnat karta hai, khwaah woh Muslim ho ya ghair-Muslim.

Lekin aaj Ummat-e-Muslimah ke dunyaawi mu'aamlaat durust hain aur na deeni mu'aamlaat saaf hain. hamen chaahiye keh hum apne deeni-o-dunyaawi mu'aamlaat dono ko durust karein. In shaa Allah rehmat-e-Ilahi ki hum par khoob baarish hogi.

Doosra Jawaab:

Allah Subhaanahu-o-Ta'ala ba'az auqaat ne'maton ko bator-e-aazmaish bhi

dete hain, taake naafarmaan na-farmaani mein aur aage badhe. Mumkin hai keh ghair-Muslimon ko haasil hone wali taraqqi bator-e-aazmaish ho.

Teesra Jawaab:

Allah Ta'ala ke nazdeek duniya ki haqeeqat machhar ke par ke baraabar bhi nahi hai, is liye Allah Ta'ala yahan har ek ko deta hai. Aur agar koi ghair-Muslim duniya mein koi bhalaai kare to aakhirat mein yeh na keh sake keh: "Ay Allah Ta'ala, main ne duniya mein falaan bhalaayi ki aur Tu ne mujhe kuch nahi diya, Lihaaza iska badla mujhe ab aakhirat mein de."

Jabkeh aakhirat ka inaam-o-ikraam sirf Mo'minon ke saath khaas hai .Allah Ta'ala duniya mein hi kaafiron ko unka badla de deta hai.

2. Doosra sawaal:

Ye keh Allah Ta'ala Surah-az-Zaariyaat mein farmaate hain:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

"Main ne jinno aur insaano ko is liye paida kiya hai taake woh meri hi 'Ibaadat karein." (Surah Az-Zaariyaat: 56)

Kya hamari zindagi ka maqsad sirf 'Ibaadat hi hai aur doosre kaam, kaarobaar aur deegar masroofiyaat aham nahin hain? Agar hum sirf 'Ibaadat karte baithe rahenge to taraqqi development kaisay hogi? Duniya mein taraqqi aur science par research kab karenge, school aur college kab jaayenge?

Jawaab:

Is ka jawaab yeh hai keh Islam mein 'Ibaadat ka ma'ni bahut wasee' hai Har woh kaam jis se Allah khush ho jae woh 'Ibaadat kehlaata haiHar kaam ke peeche agar yeh niyyat rahi keh is kaam se Allah Ta'ala khush ho jae to hamari research, college aur school jaana, kaarobaar karna hatta keh biwi ke munh mein luqma daalna bhi 'Ibaadat hai Jaisa keh Aap (ﷺ) ne farmaaya:

(إِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ، إِلَّا أُجِرْتَ عَلَيْهَا، حَتَّى مَا تَجْعَلُ فِي فِي امْرَأَتِكَ)

Nabi-e-Kareem (ﷺ) ne farmaaya: "Beshak tu jo kuch kharch kare aur us se teri niyyat Allah ki Raza haasil karni ho to tujh us ka sawaab milega. Yahaan tak keh us par bhi jo tu apni biwi ke munh mein daale."

(Al-raawi : Sa'd bin Abi Waqaas | Al-masdar : Saheeh al-Bukhari)

'Allaamah Ibn-e-Taymiyyah ne "Al-'Uboodiyah" naami ek kitaab likhi jis mein unho ne 'Ibaadat ke wasee' mafhoom ko waazeh kiya hai.

Hamari poori zindagi 'Ibaadat ban sakti hai. Maslan jab aap ka baccha school jaata hai to us se kahein keh beta tum school jaa rahe ho, ta'aleem haasil karna bhi ek 'Ibaadat hai Tum Allah Subhaanahu-o-Ta'ala ki 'Ibaadat karne jaa rahe ho, tum school mein Allah ki na-farmaani na karna aur us ta'aleem se Islam aur Musalmanon ki madad karna, Isi tarah agar koi aadmi office jaa raha hai to yeh soche keh main apni mehnat se halaal kamaai kamaaunga taake logon ke saamne haath phelaane se bach sakoon, ghareebon ki madad karoon aur maal ko Allah Subhaanahu-o-Ta'ala ki raah mein lutaa sakoon, to us aadmi ka office jaana bhi 'Ibaadat hai.

Aaj hamari zindagi ka 70 feesad hissa kamaane ya kamaane se muta'lliq hunar seekhne aur salaahiyat banaane ke peeche sarf hota hai. Hum zindagi ka yeh 70 feesad hissa mahz husn-e-niyyat ke zariye 'Ibaadat bana sakte hain, kyunkeh a'maal ka daaromadaar niyyaton par hai Jaisa keh Nabi-e-Akram (ﷺ) ne Irshaad farmaaya hai keh:

(إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ)

"Tamaam a'maal ka daro madaar niyyaton par hai."

(Al-raawi: 'Umar bin al-Khatt'aab | Al-Muhaddis: Al-Bukhari | Al-Masdar: Al-Jaami' as-Saheeh | Raqm al-Hadees: 1 | Khulaasah Hukm al-Hadees : Saheeh)

Aadmi ki niyyat yeh ho keh main halaal tareeqe se rizq kamaaunga aur

haram se apne Aap ko bachaoonga, jhoot nahin boloun ga, poori amaanat daari ke saath apna kaam karoonga aur Allah Subhaanahu-o-Ta'ala ki na-farmaaniyon se bachne ki bhar poor koshish karoonga to us ki saari zindagi 'Ibaadat ho jaayegi, In shaa Allah. Islam mein 'Ibaadat ka matlab sirf Nmaz padhna aur Roza rakhna nahin hai. Islam ka tasawwur-e-'Ibaadat aur concept taraqqi ki raah mein rukaawat hai na khair-o-barkat ke husool mein maani' hai.

Khair-o-Barkat Haasil Karne Ke Islami Tareeqe:

Islam mein khair-o-barkat haasil karne ke behtareen tareeqe hain. Zair-e-nazar tehreer mein aap ke saamne Qur'an-o-Hadees ki roshni mein ba'az aise tareeqe zikr kiye jaa rahe hain jin mein se ba'az ka ta'lluq Allah Subhaanahu-o-Ta'ala aur banday ke darmiyaan niyyat aur kaifiyat se hai, aur ba'az ka ta'lluq huqooq-Allah se hai aur ba'az ka ta'lluq huqooq-ul-'Ibaad se hai.

1- Pehla Tareeqa: Istighfaar:

Istighfaar ek aisa zikr hai jisko apnane se insaan par barkaton ka nuzool hota hai aur museebaton ke badal chhat jaate hain. Is ki misaal gaadi ke engine ki tarah hai, jab woh kharaab ho jaata hai to us mein se awaazen ziyaada aane lagti hain, to aap usay mechanic ke paas le jaate hain. Mechanic us mein tail (oil) daal kar thoda bahut kaam karta hai to engine achhay tareeqe se chalne lagta hai. Isi tarah jab zindagi mein masaa'il aur takaalif ziyaada hone lagein to aap un masaa'il ki awaaz ko khatam karne ke liye "Astaghfirullah" ka Wird kasrat se karein, yeh aap ki zindagi se saare masaa'il aur takaalif ko khatam kar dega. Allah Ta'ala ne Surah Nooh ke andar farmaaya:

﴿فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠٠﴾ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١٠١﴾ وَيُنزِلُ عَلَيْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلُ لَكُمْ جَنَّاتٍ وَيَجْعَلُ لَكُمْ أَنْهَارًا ﴿١٠٢﴾﴾

"Aur main ne kaha keh apne Rabb se apne gunaah bakhshwaao (aur maafi maango), Woh yaqeenan bada bakhshne waala hai, Woh tum

par aasmaan ko khoob barasta hua chhod dega, aur tumhein khoob pay dar pay maal aur aulaad mein taraqqi dega, aur tumhein baaghaat dega aur tumhaare liye nahrein nikaal dega." (Surah Nooh: 10-12)

Qaum-e-Nooh ne Nooh (عَلَيْهِ السَّلَامُ) se tangi aur qeht saali ki shikaayat ki Nooh (عَلَيْهِ السَّلَامُ) ne kaha: "Istighfaar karo, Allah Ta'ala aasmaan se faa'idah mand baarish barsaayega, tumhari aulaad aur maal mein barkat dega, tumhaare liye baaghaat banaayega aur nahrain jaari karega."

Waaqai' istighfaar ke kaafi fawaa'id hain. Ek martaba ek jagah bore well khoda jaa raha tha lekin kaafi koshishon ke ba-wujood us jagah se paani nahin nikla. Un logon ne mashwar taa raqam-us-sutoor se rabtah kiya keh: "Sheikh, hum bore well khod rahe hain lekin paani nahin nikal raha." To main ne un se poocha: "Kya aap ne 'Astaghfirullah' padha?" Unhon ne kaha keh: "Nahin." Main ne kaha: "Fouran 'Astaghfirullah' ka wird karna shuru' kijiye, kyunkeh Allah Subhaanahu-o-Ta'ala Qur'an-e-Majeed mein kehte hain keh 'Astaghfirullah' kehne se Allah Ta'ala paani ka intizaam karte hain." To wahan par maujood sab ne "Astaghfirullah" kehna shuru' kiya, abhi do minute bhi nahin guzray the keh mujhe dobara phone aaya keh: "Sheikh, zameen se paani nikal aaya hai."

Allah Subhaanahu-o-Ta'ala ki ruki hui rehmaton ka darwaaza waa karne aur zindagi ko aasan banaane ke liye hamen kasrat se istighfaar karna chaahiye.

2- Doosra Tariqa: Subah Sawere Rizq Ki Talaash Mein Nikalna:

Subah ka waqt bada aham hota hai. hamen Fajr ke baad sone ke bajaye kuch sargarmiyon mein masroof hona chaahiye. Kyunkeh Aap (ﷺ) ne subah sawere kaam karne waale ke liye barkat ki Du'a di hai Hazrat Sakh'r al-Ghaamidi (رحمته الله) farmaate hain keh Aap (ﷺ) ne Irshaad farmaaya:

(اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا) وَكَانَ إِذَا بَعَثَ سَرِيَّةً أَوْ جَيْشًا بَعَثَهُمْ مِنْ أَوَّلِ النَّهَارِ (وَكَانَ صَخْرٌ رَجُلًا تَاجِرًا، وَكَانَ يَبْعَثُ تِجَارَتَهُ مِنْ أَوَّلِ النَّهَارِ فَأَنْرَى وَكَثُرَ مَالُهُ)

"Ay Allah! Meri Ummat ke liye subah mein barkat de Aur Aap (ﷺ) koi sariya ya lashkar din ke ibtidaai hissa mein bhejte the Aur Sakh'r ek taajir the, woh apni tijaarat din ke ibtidaai hissa mein shuru' karte the to woh maal daar ho gae aur un ka maal bahut ziyaada ho gaya.

(Al-raawi: Sakh'r al-Ghaamidi | Al-Muhaddis: Abu Daawood | Al-Masdar: Sunan
Abi Daawood | Raqm al-Hadees: 2606 | Khulaasah Hukm al-Hadees: Saheeh)

Ek Saahib ne mujh se kaha keh: "Sheikh, mere kaarobaar mein khair-o-barkat nahin ho rahi hai, kaarobaar nahin badh raha hai." Toh main ne ek sawaal kiya keh: "Aap dukaan kab kholte ho?" Unhon ne kaha keh: "Main 10 bajay ke baad kholta hoon, kyunkeh Hyderabadadi gaahak 10 bajay se pehle nahin aata." Main ne phir poocha: "Aap 10 bajay tak kya karte hain?" Unhon ne kaha: "Main 10 bajay tak so jaata hoon." Is ke baad main ne un se kaha keh: "Aap subah ka qeemti waqt barbaad mat kijiye. Aap subah koi kaam jaise akhbaar daalna ya doodh waghera ka kaarobaar kijiye. Is kaarobaar ke badlay Allah Subhaanahu-o-Ta'ala aap ke baday kaarobaar mein barkat ata karega, Ya phir aap dukaan jald band kijiye aur apne din bhar ke kaarobaar ka hisaab raat mein karne ke bajaa'esubah jald dukaan khol kar kijiye. In shaa Allah, subah mein kaam karne ki wajah se Allah Subhaanahu-o-Ta'ala aap ke kaarobaar mein Barkat dega, aur Nabi-e-Akram (ﷺ) ki Du'a aap ko naseeb hogi.

Meri baat sun kar woh mere mashwaray par amal karne lage to thode din ke baad unhon ne phir mujhe phone karke bataaya keh un ka kaarobaar itna badh gaya hai keh dukaan kaafi nahin ho rahi hai To main ne un se az-raah-e-muzaaq poocha: "Goya aap apne kaarobaar ko Zam Zam kehna chaah rahe hain?"

hamen Islami tadapp paida karna padega tab jaa kar Allah Subhaanahu-o-Ta'ala ki rehmat bhi josh mein aayegi. Agar aap Deen ke tai'n apne andar harkat aur tadapp paida karenge to jis tarah registaan mein Zam Zam ka kunvan paida hua jiska paani Qayaamat tak sookhne waala nahin hai, usi tarah Allah Ta'ala hum par rehmaton ki aisi baarish karega jo Qayaamat tak khatam nahin hogi. In shaa Allah.

3- Teesra Tariqa: Ijtinaab-ul-Ma'aasi (Gunaahon Se Ijtinaab):

Aaj duniya gunaahon se bhar chuki hai aisay mein hamen apne daaman ko Allah Subhaanahu-o-Ta'ala ki na-farmaaniyon se bachaa'erakhna chaahiye. Kyunkeh logon par aane waali museebatein 'umuman unki na-farmaaniyon ke nateeje mein aati hai jaisa keh Allah Ta'ala ne farmaaya:

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ﴾

"Khushki aur tari mein logon ki bad 'aamaaliyon ke bais fasaad phail gaya. Is liye keh unhein unke ba'az kartooton ka phal Allah Ta'ala chakhade (bahut) mumkin hai keh woh baaz aa jaaen."

(Surah Ar-Room: 41)

Misaal ke tor par agar aap ne badi mehnat se saheeh aur munaasib cheezon ka istemaal kar ke biryaani taiyyar kiye. Is ke ba'd jab aap usay chakhenge to aapko uska maza aur zaiqa acha lage. Isko khaane se aapko khushi milegi. Lekin agar aapne ghalat cheezon ka istemaal karte hue susti aur kaahili ke saath koi cheez banaayenge to aapko uska zaaiqa acha lagega aur na aapke man ko woh cheez pasand aayegi. Isi tarah agar tum zameen par achhaaiyaan aur nekiaan karoge to aapko acha badla milega Iske muqable mein buraaiyaan karoge to uski kadwaahat ka maza maut se pehle zaroor tumhein chakna padega. Kyunkeh insaan wahi kaatta hai jo woh bot'ta hai.

Aaj log Global Warming ke peeche paday hue hain;

Ya'ani duniya ko tabaahi se kaise bachaaya jaye? Aur ba'az logon ne mujh se poocha keh hum apne aap ko tabaahi se bacha laayenge lekin saari kaainaat ko tabaah honay se kis tarah bachaaya ja sakta hai?

Main ne un se kaha ke aap ki du'a saaray 'aalam ko tabaahi se baccha sakti hai, kyunkeh Ummat-e-Muslima ki du'a mein bahut power aur taaqat hai. Isi tarah agar hum apne aap ko gunaahon se bachaayenge to Alla h Subhaanahu-o-Ta'ala zameen aur aasmaan ko tabah honay se mehfooz

rakhega. Jaisa keh Aap (ﷺ) ne farmaaya:

(لَا تَقُومُ السَّاعَةُ حَتَّى لَا يُقَالَ فِي الْأَرْضِ : اللَّهُ اللَّهُ)

"Qayaamat us waqt qaa'im hogi jab is saari zameen par Allah Subhaanahu-o-Ta'ala ka naam lene waala ya "Allah Allah" kehne waala koi baaqi nahin rahega."

(Al-Raawi: Anas bin Malik (رضي الله عنه) Al-Muhaddis: Muslim, Al-Masdar: Sahih Muslim
(Hadees number: 234 — Khulasa Hukm al-Hadees)

Hamare Talib-e-Ilmi ke zamaane mein hum ne hamare ustadh se sawaal kiya tha keh: "Sheikh, kya Allah Subhaanahu-o-Ta'ala is 'azeem duniya ko jis mein itne haseen qudrati manaazir, khoob Surah sooraj-o-chaand aur taaron ke jhurmat, aur shaandaar mahalaat, buildings waghera ko tabah-o-taraaj kar dega?"

Is par hamare ustadh ne bada shandaar jawaab diya. Unhon ne kaha keh Allah Subhaanahu-o-Ta'ala ko is kaainaat ki khoobsurti, haseen manaazir, 'azeem imaaratein pasand nahin hain Us ko to sirf is kaainat mein ek hi cheez pasand hai: ek bandah-e-momin ka dil jismen kalima-e-tawheed "laa ilaaha illa Allah" basa hota hai."

Hamare (لا اله الا الله) ki wajah se kaainaat baaqi hai. Agar hum (لا اله الا الله) ki qadr nahin karenge, apne bachon ko tauheed ki ta'aleem nahin denge, Allah aur Uske Rasool (ﷺ) ki ita'at nahin karenge, shirk-o-bid'at se ijtinaab nahin karenge to Allah Subhaanahu-o-Ta'ala is duniya ko tabah-o-barbaad kar dega. Kyunkeh is kaainaat mein Allah Ta'ala ko sab se pasandeeda cheez momin ka "laa ilaaha illa Allah" kehna hai.

4- Chautha Tareeqa: Tawakkul (Ya'ani Allah Subhaanahu-o-Ta'ala Par Kamaa Haqquhu Bharosa Karna)

Insaan ko har haal mein Allah Ta'ala par tawakkul karna chaahiye. Aur yeh Allah ki madad aur nusrat haasil karne ka bahut bada zariya hai jaisa keh Irshaad farmaata hai:

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾

"Aur jo Allah par tawakkul karega pas Allah uske liye kaafi ho jaayega." (Surah At-Talaaq: 3)

Lekin aaj hamara maamla is se bilkul mukhtalif hai Jab hum kisi kaam ko anjaam dene ka iraada karte hain to hum ta'alluqaat, paison, aur hamari salaahiyaton par takkiya karte hain (Na'uozubillah).

Aaj hum dunyaawi e'tibaar se to peeche hain, Deeni 'umoor mein bhi Allah par tawakkul ke bajaa'etazabzub ka shikaar rehte hain aur kehte hain keh hamari jitni chaadar utna pair phelaana chaahiye. Yeh ek mahaawra hai, Qur'an-o-Hadees ka nass nahin hai. Yeh mahaawra dunyaawi kaamon par saadiq aa sakta hai lekin Deeni kaamon par saadiq nahin aata. Kyunkeh hum Allah Subhaanahu-o-Ta'ala ka kaam kar rahe hain aur Allah Subhaanahu-o-Ta'ala ke liye koi hadein (limitation) nahin hain, Allah Subhaanahu-o-Ta'ala ki chaadar chhoti nahin hai .Agar hum Allah par kaamil yaqeen aur mukammal bharosah ke saath kaam karein ge to yaqeenan Allah Ta'ala ki madad humare saath ho gi.

Allah Ta'ala Par Tawakkul Ke Saath Mansubah Bandi Zaroori Hai:

Allah Ta'ala par tawakkul ke saath preplanning aur layha-e-'amal taiyyaar karna bahut zaroori hai. Kyunkeh ek Sahaabi ne Nabi-e-Kareem (ﷺ) ko poocha: Ay Allah ke Rasool (ﷺ), kya main oont ko baandh kar Allah par bharosah karun ya usey azaad chhod kar Allah par bharosah karun? Aap (ﷺ) ne farmaaya: (اعتقلها وتوكل) "Pehle oontni ko baandho phir Allah par bharosah karo."

(Al-Raawi: Anas bin Malik ((رضي الله عنه)) Al-Muhaddis: Al-Tirmizi ,Al-Masdar: Sunan al-Tirmizi ,Raqm al-Hadees: 2517 ,Khulaasah Hukm al-Hadees: Hasan)

Aap (ﷺ) ne ek aur Hadees farmaaya:

(لَوْ أَنَّكُمْ تَوَكَّلْتُمْ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقْنَاكُمْ كَمَا يَرْزُقُ الطَّيْرَ تَغْدُو حِمَاصًا
وَتَرُوحُ بِطَانًا)

"Agar tum Allah Subhaanahu-o-Ta'ala par aisa bharosah karo ge jaisa tawakkul karne ka haq hai, to Woh tumhein aisa rizq de ga jaise parindon ko deta hai. Woh subah khaali pait nikalte hain aur shaam bhare pait wapas aate hain."

(Al-Raawi: 'Umar bin al-Khattab (رضي الله عنه), Al-Muhaddis: Ibn Maajah, Al-Masdar: Sunan Ibn Maajah, Raqm al-Hadees: 3377, Khulaasah Hukm al-Hadees: Saheeh)

Hadees Se Mustanbat Masaail:

1. Kaam ki ibtidaa subah se karna chaahiye. Jaisa keh parinday subah sawere ghonslay se nikalte hain.
2. Kaam ke liye mehnat aur jidd-o-jahad zaroori hai. Jaisa keh parinday ghonslay mein "Allah Allah" karte hue nahi baithe rehte balkeh rizq ki talaash mein baahar nikalte hain.
3. Baday kaam ke liye bada risk lena ho ga. Kyunkeh parinday apne anday aur bachon ki parwaah kiye baghair rizq ki talaash mein nikalte hain. Angrezi mein ek jumlaah bahut mashhoor hai: High calculative risk High calculative gain, low risk low gain, No risk no gain Ya'ani agar aap bada risk lein ge to Profit bhi bada mile ga, aur agar aap kam risk lein ge to Profit bhi kam mile ga, aur agar aap risk hi nahi lein ge to aap ko kuch Profit nahi mile ga.
4. Kaam ke liye mazboot mansubah bandi zaroori ho ga.

Agar hum parindon ki tarah kaam karein ge to kaamyabi-o-kaamraani humara muqaddar rahe gi. Humare sahn mein khair-o-barkat ke itnay chashmay phootein ge keh hamen Zamzam kehna paday ga, In Shaa Allah.

Ba'az Musalmaan sawaal karte hain keh badi badi companies, kaarobaar,

'uhday aur munaasib sabhi aksar ghair Musalmaan ko naseeb hote hain? Yeh log inhein kaise manage karte hain halaanke woh kaafir hain jabkeh Musalmaan har maidaan mein pichday hue aur pasmaanda hain, halaanke yeh Allah ko maanne waale hain?

Is ka jawaab yeh hai keh Musalmaan Allah ke bharosay par kaarobaar to karte hain lekin saheeh mansubah bandi aur planning karne mein fail hote hain, sab kuch Allah ke hawaale kar ke baith jaate hain, na mehnat karte hain aur na zaahiri asbaab ko apnaate hain jis ki wajah se aam tor par na-kaami unhein naseeb hoti hai.

Har ek ke kaam ki zimmedaariyan tay honi chaahiye, job Description waazeh hona chaahiye keh kaun kya kare aur kis ki kya zimmedaari ho. Yeh sari cheezen zabt-e-tahreer mein laane se zameeni tor par kaam karna bahut aasaan hota hai. Allah Ta'ala ne farmaaya:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ﴾

"Ay Imaan waalo! Jab tum aapas mein ek doosray se miyaad muqarrar par qarz ka mu'aamla karo to usey likh liya karo." (Surah Al-Baqarah: 282)

5- Panchwaan Tareeqa: Taqwa:

Taqwa ka matlab apne aap ko gunaahon aur na-farmaaniyon se bachaana hai. Allah Subhaanahu-o-Ta'ala ki na-farmaaniyan chaar raaston se ho sakti hain:

1. Shirk
2. Bid'at
3. Haraam
4. Aur fuzool kaam

Hamen 'Aqeeday mein shirk se, 'Ibaadat mein bid'at se, mu'aamlaat mein haraam se, aur zindagi ke tamaam shu'baat mein fuzool kaamon se apne

aap ko bachaana chaahiye. Allah Ta'ala ne taqwa ka hukm agli pichhli saari ummaton ko diya jaisa keh Allah Ta'ala ne Farmaaya:

﴿وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ﴾

"Aur waaqi'i humne un logon ko jo tum se pehle Kitaab diye gae the aur tum ko bhi yehi hukm kiya hai keh Allah se darte raho."

(Surah Al-Nisaa: 131)

Taqwa Ka Ek Ahem Faaidah:

Ahl-e-Taqwa ke liye Allah Ta'ala rizq ke darwaazay khol dete hain jaisa keh Allah Ta'ala ka Irshaad hai:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

"Aur jo shakhs Allah se darta hai Allah uske liye chutkaare ki shakl nikal deta hai. (2) Aur usey aisi jagah se rozi deta hai jiska usey gumaan bhi na ho." (Surah At-Talaaq: 2-3)

Jo banda taqwa ki zindagi ikhtiyaar karta hai to Allah Subhaanahu-o-Ta'ala usko har qisam ki pareshaniyon se bachne ka rasta nikal deta hai. Lafz "makhraj" ka matlab aisa rasta hai jiski koi intiha nahi hai. Aur phir Allah Subhaanahu-o-Ta'ala usko aisi jagah se rizq denge woh uske baare mein gumaan bhi nahi kar sakta.

6- Chhata Tareeqa: Bakasrat 'Ibaadat Karna:

'Ibaadat ka matlab hai har woh kaam jisse Allah Ta'ala khush ho jaise Roza rakhna, Nmaz padhna, zakaat dena, Hajj karna, qurbaani dena, du'a karna waghera.

Nmaz Se Allah Ta'ala Ki Madad Haasil Hoti Hai:

Hamen panj waqtah Nmazon ki paabandi karna hai aur fursat ke auqaat mein nafil Nmazon ka ahtimaam karna chaahiye Is se Allah Ta'ala ki madad aur ta'yeed haasil ho gi Jaisa keh Allah Ta'ala ka Irshaad hai:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ﴾

"Ay Imaan waalo! Sabr aur Nmaz ke zariye madad chaaho."

(Surah Al-Baqarah: 153)

Du'a Khair-o-Barkat Ka Zariya Hai:

Nmaz ki tarah hamen du'aon ka bhi ahtimaam karna chaahiye. Du'a Allah Ta'ala ki pasandeeda 'ibaadat hai aur yeh saari 'ibaadaton ka khulaasah hai. Nabi-e-Akram (ﷺ) ne farmaaya:

(الدُّعَاءُ هُوَ الْعِبَادَةُ)

"Du'a hi 'ibaadat hai."

(Al-Raawi: Al-Nu'maan bin Basheer (رضي الله عنه) Al-Muhaddis: Abu Dawood ,Al-Masdar: Sunan Abi Dawood ,Raqm al-Hadees: 1479 ,Khulaasah Hukm al-Hadees: Saheeh)

Musa jab Firaun ke chungal se nikal kar doosray sheher aaye to unhon ne yeh du'a ki thi:

﴿رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ﴾

"Ay Parwardigaar! Tu jo kuch bhalaai meri taraf utaare main uska mohtaaj hoon." (Surah Al-Qasas: 24)

Musa (عليه السلام) ke paas Du'a se qabl kuch nahi tha na khaana paani thikaana, aur na ajnabi sarzameen mein koi madadgaar Lekin is Du'a ki barakat se Allah Ta'ala ne unke liye khaane, thikaane waghera ka intizaam kar diya, yahan tak keh unki shaadi bhi ho gai. Aaj hum Allah Ta'ala se nahi maang rahe hain jiski wajah se hum doosron se peeche nazar aa rahe hain.

Ba'az log kehte hain keh pehle hum acche tareeqe se kamaa lein ge baad mein 'ibaadat karein ge. Yeh bilkul ghalat soch hai, kyunkeh Allah Subhaanahu-o-Ta'ala Hadees-e-Qudsi mein farmaate hain:

(يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمَلًا صَدْرَكَ غَنَى وَأَسَدَّ فَقْرَكَ وَإِلَّا تَفَعَلَ مَلَأْتُ بَدَنَكَ شُغْلًا وَلَمْ أَسَدَّ فَقْرَكَ)

"Hazrat Abu Hurairah (رضي الله عنه) se marwi hai keh Rasoolullah (ﷺ) ne farmaaya keh: Beshak Allah Subhaanahu-o-Ta'ala Irshaad farmaata hai keh: Ay mere bande! Meri 'ibaadat ke liye waqt nikaala kar, tere seene ko to nagri (maaldari) se bhar doonga aur teri faqeri ko khatam kar doonga. Agar tu waqt nahi nikaale ga to "main tere haathon ko mashghool kar doonga aur teri faqeri door nahi karoon ga."

(Al-Raawi: Abu Hurairah ((رضي الله عنه)), Al-Muhaddis: Ibn Maajah ,Al-Masdar: Sunan Ibn Maajah ,Raqm al-Hadees: 4107 ,Khulaasah Hukm al-Hadees: Saheeh)

Hamari zindagi mukammal 'ibaadat hai Duniya-o-aakhirat ki kaamyabi isi mein posheeda hai Agar 'ibaadat se roogardaani karein ge to hamari zindagi mein faqiri aur tangdasti aa'egi aur Allah Ta'ala hamen bekaar sargarmiyon (activities) mein mashghool kar de ga.

Basa auqaat logon ko jab yeh kaha jaata hai keh Nmaz ka waqt ho chuka hai, Nmaz ada karo, to woh jawaab mein kehte hain: mujhe bahut kaam hai aur Nmaz ke liye mere paas waqt nahi hai. Yeh dar-asal Allah Ta'ala ki taraf se ek 'azaab hai jo unhein Allah Ta'ala se door hone ki wajah se mil raha hai.

Ba'az log yeh samajhte hain keh Jannat ko paane ke liye tark-e-duniya karna paday ga aur sab kuch chhod kar masjid ko laazim pakadna ho ga, Yeh bilkul ghalat soch hai. kyunkeh 'Ashrah Mubashsharah (woh Sahaabah jinhein duniya mein hi Jannat ki bashaarat di gai) ki zindagi ka jaa'izah lene se pata chalta hai keh woh Deen aur duniya dono mein aagay the.

Khulafaa-e-Raashideen mein Hazrat 'Umar (رضي الله عنه) ek din Deeni ta'aleem haasil karte aur ek din tijaarat karte the Aap behtareen aur kaamyab taajir the. Abu Bakr (رضي الله عنه) behtareen taajir the. Hazrat 'Usmaan bin 'Affaan (رضي الله عنه) bahut hi baday maaldar taajir the. Hazrat 'Abd al-Rahmaan bin 'Awf (رضي الله عنه) bhi Madeenah ke sab se baday taajir the.

Islam ne faqr-o-faaqah ko na-pasand kiya hai. Albatta Islam ki nazar mein miskeen rehna ek achchhi cheez hai, Miskeen ka matlab hai keh hamare paas maal ho lekin kam ho. Aur faqr ka matlab yeh hai keh aadmi muhtaj

ho jaae aur maangne par majboor ho jaae. Tareekh-e-Islam mein faqeer ke laqab se koi shakhsiyat mashhoor nahi hai albattah Ghani ke laqab se 'Usmaan-e-Ghani (رضي الله عنه) mashhoor hain. Aur ba'z log naam-nahaad Auliya ka laqab faqeer rakh kar be-chaare bhoolay-bhalaay logon ko faqeer bana dete hain.

Ba'az naujawaanon ka khayaal hai keh saheeh aur halaal tareeqah ko apnaane se duniya mein taraqqi nahi milti. Duniya mein taraqqi ke liye ghalat tareeqah ko apnaana zaroori hai. Yeh bilkul ghalat soch hai kyunkeh ghalat raaston par chalne se Allah Subhaanahu-o-Ta'ala ki madad nahi aati hai. Hum sab Allah Subhaanahu-o-Ta'ala ke banday hain, hum wahi kareinge jinke karne ka Allah Ta'ala ne hamen hukm diya.

Hajj-o-'Umrah Se Fiqr-o-Faaqah Door Hota Hai:

'Tbaadaat mein se ek ahem 'Tbaadat Hajj-o-'Umrah bhi hai jis se aaj bahut saaray log ghaflat ka shikaar hain aur ista'taat ke ba-wujood Hajj aur 'Umrah nahi karte hain, Hazrat 'Umar (رضي الله عنه) ne yahan tak keh diya keh main un Musalmaanon ka naam ghair-Muslimon ke register mein daakhil kar doonga jo ista'taat ke ba-wujood bhi Hajj nahi karte. Hajj se zindagi mein khair-o-barkat naazil hoti hai aur faqr-o-faaqah door hota hai jaisa keh Aap (ﷺ) ne farmaaya:

تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ، فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ كَمَا يَنْفِي الْكِبْرُ
خَبَثَ الْحَدِيدِ

"Baar baar (nafil) Hajj aur 'Umrah karte raho kyunkeh yeh dono cheezein faqr-o-faaqah aur gunaahon aise hi door karte hain jaise bhatti tapa kar lohay ke zang ko door karti hai".

(Ar-Raawi : 'Abdullah bin Mas'ood Al-Muhaddis : An-Nasaai Al-Masdar : Sunan An-Nasaai Raqm-ul-Hadees : 2630 Khulaasah Hukm-ul-Hadees : Hasan)

7- Saatwan Tareeqa: Sadqa-o-Khairaat Karna:

Allah Ta'ala hamen jo maal diya hai us mein doosron ka bhi hissa hai,

hamen chaahiye keh hum apne maal mein se rishte daaron, Taalib 'Ilmon aur mu'aashray ke kamzor logon par bhi kharch karein, kyunkeh Allah un logon ki wajah se hamari madad karta hai jaisa keh Aap (ﷺ) ne farmaaya:

هَلْ تُنصِرُونَ وَتُرزِقُونَ إِلَّا بضعفائكم

"Tumhaare kamzoro'n ki wajah se tumhaari madad ki jaati hai aur tumhein rizq diya jaata hai."

(Ar-Raawi: Mus'ab bin Sa'd Al-Muhaddis: Al-Bukhari Al-Masdar: Al-Jaami' As-Saheeh Raqm-ul-Hadees: 2896 Khulaasah Hukm-ul-Hadees: Saheeh)

Aap apne khandaan mein ek chhota saa Bait-ul-Maal banaaye, ghar ke kisi kone mein ek dibba nasb kijiye aur apne khandaan ke maal-daaro'n se kahiye keh woh har mahina is dibbe mein kuch paise daalein taakeh agar khandaan mein kisi ko qarz ki zaroorat ho to is se us ki madad ki jaae, aur agar koi beemaar ho jaae aur us ke paas paise na ho'n to is se us ka 'ilaaj kiya jaae. Agar aap aisa kareinge to Allah Subhaanahu-o-Ta'ala aap ke kaamon mein taraqqi dega.

8- Aathwan Tareeqa: Shukar Baja Lana:

Allah Ta'ala ne hamen itni ni'mato'n se nawaaza hai jin ka hum ehaatah nahi kar sakte jaisa keh Allah Ta'ala ne farmaaya:

﴿وَإِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ﴾

"Agar tum Allah ki ne'mato'n ka shumaar karna chaaho to tum usay nahi kar sakte. Beshak Allah bada bakhshne waala, meharbaan hai."

(Surah An-Nahl: 14)

Hum par laazim hai keh Allah Ta'ala ki di hui ne'mato'n ka shukar ada karein aur isi tarah woh log jin ka hum par ehsaan hai un ka bhi shukar ada karein. Is se hamari ne'mato'n mein izaafah hoga Jaisa keh Allah Subhaanahu-o-Ta'ala Irshaad farmaata hai keh:

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

"Aur jab tumhaare Rabb ne saaf e'laan kar diya keh beshak agar tum shukar karoge to main zaroor hi tumhein ziyaada doonga, aur beshak agar tum na-shukri karoge to bila shubah mera 'azaab yaqeenan bahut sakht hai." (Surah Ibrahim: 7)

9- Nawaan Tareeqa: Kitaab-o-Sunnat Ka Nafaz:

Hum zindagi ke har shu'bay mein shaadi byaah, khandaani mu'aamlaat, khawaateen ki mehfil, mardo'n ki Mehfil, office, school, colleges waghera mein jahan tak ho sakti Kitaab-o-Sunnat ko naafiz karein. Koi yeh na kahe keh main ghar ka main bada hoon, is ghar mein meri hi chalegi.

Kitaab-o-Sunnat ke qiyaam se Allah ki barkato'n ka nuzool hota hai. Jaisa keh Allah Subhaanahu-o-Ta'ala ne Irshaad farmaaya:

﴿وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكْفُوا مِنْ فُوقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ ، مِنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ﴾

"Aur agar yeh log Tauraat-o-Injeel aur un ki jaanib jo kuch Allah Ta'ala ki taraf se naazil farmaaya gaya hai, un ke poore paaband rehte to yeh log apne ooper se aur neeche se roziyaa'n paate aur khaate, Ek jama'at to un mein se darimiyaana rawish ki hai, baaqi un mein se bahut se logo'n ke bure a'maal hain." (Surah Al-Maa'idah: 66)

Kitaab-o-Sunnat ke qiyaam se Allah ki rehmaton ka nuzool hota hai jaisa keh Allah Ta'ala ne Surah Aal-e-'Imraan mein farmaaya:

﴿وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ﴾

"Allah aur Uske Rasool ki ita'at karo taake tum par rahm kiya jaae." (Surah Aal-e-'Imraan: 132)

Hamari zindagi jitni Kitaab-o-Sunnat se qareeb hogi utni hi rehmat-e-Ilahi hamare shaamil-e-haal rahegi, aur zindagi jitni Kitaab-o-Sunnat se doori hogi utni hi ziyaada nahusat hamari zindagiyo'n mein dar aa'e gi.

Kitaab-o-Sunnat ka ghalbah zindagi ke har maidaan mein hona chaahiye. Aaj Ummat-e-Muslimah ki tadaad 1.7 billion hai lekin yeh Ummat Kitaab-o-Sunnat ko chhod kar imaamo'n, peero'n, auliyaa ke batlaa'ehue tareeqo'n ke peeche padi hui hai. Jis ki wajah se woh zillat ki zindagi guzaarne par majboor hai.

Sahaabah-e-Karaam (رضي الله عنهم) sirf 90 saal ke andar aadhi duniya par qaabiz ho gae aur Islaami hukoomat Asia, Africa, aur Europe ke ek bade hissa tak phel chuki thi. Aaj ke hisaab se pachaas se ziyaada mumaalik Musalmano'n ke qabze mein the. Musalmano'n ki taraqqi ki ahem wajah yeh thi keh unho'n ne apni hukoomat aur zindagi ke har shu'bay mein Kitaab-o-Sunnat ko naafiz kiya hua tha.

'Arab qoum digar qoumon ki banisbat taraqqi mein bahut peeche thi. Abhi kuch saalon se un ke paas 'ilm, technology aur hukoomat chalaane ke liye bahut saare plans aur culture's aaye, jaise communism, socialism, capitalism, waghera. Khud 'Ajami Musalmaan un ke ta'lluq se kehte the keh yeh deewaane log sirf Tauheed ke peeche pade hue hain, inhein hukoomat ki fikr hai aur na taraqqi ka khayaal hai. Lekin yeh log apne usoolo'n par date rahe, kyunkeh jo Allah Subhaanahu-o-Ta'ala ke huqooq ada nahi karta woh digar makhlooqaat ke huqooq kaise ada karega, jo shirk karta hai woh duniya ka har jurm kar sakta hai. Ahl-e-'Arab ne 'Aqeeday ko badi sakhti se apnaaya aur Kitaab-o-Sunnat ko apna dastoor banaaya. Jab Aqwaam-e-Muttahida mein duniya ke tamaam mumaalik waalo'n ne apna apna qaanoon pesh kiya to Saudi Arab ne Qur'an-e-Majeed ko apna dastoor aur qaanoon bana kar pesh kiya. Inhi cheezon ki wajah se Allah Ta'ala ne is sehraa se Zam Zam ki tarah petrol bhi nikala aur unhein itni taraqqi di keh saari duniya un ki mohtaaj ho gai.

Aakhir mein Allah Subhaanahu-o-Ta'ala se Du'a hai keh Woh hamen mukammal taur par Islam par amal karne aur is ki tableegh karne ki taufeeq 'inayat farmaaye. Aameen



Sunan Aur Nawaafil Ke Ehtamaam Se Zindagi Mein Aasaniyan

Tamheed

'Ibaadat ek aisa jaame' lafz hai jo tamaam waajibaat, mustahabbaat aur Sunan-o-Nawaafil par moheet hai, Sahaaba-o-Taabe'een aur tamaam salaf saaliheen ka yeh shewa raha keh woh 'ibaadaat ki har qism aur har shakl ko ghaneemat samajhte, aur unhein baja laane ki bhar poor koshish karte, har woh 'amal jis se Rabb ki razaa mandi aur khushnudi haasil hoti hai khwah woh hukman waajib ho ya mustahab, woh is ki anjaam dehi ki raah mein jehd-o-sa'ee ki saari ponji sarf kar dete, magar is ke bar'aks aaj humaari soch aur fikr mein kaafi badlaao aa gaya hai, hum faraa'iz ke ehtamaam ko kaafi samajhte hain aur Sunan-o-Nawafil se mukammal taur par laa parwa aur ghaafil ho gae hain keh tark-e-Nawafil par koi gunaah ya mu'aakhiza nahin. Humaari is soch ne hamen bahut saare fawaa'id se mehroom kar diya hai. Yeh soch be shumaar ajar-o-sawaab ke ziyaa' ka sabab ban rahi hai. Haalaanke Sunan-o-Nawafil ke ehtamaam se zindagi mein aasaaniyan paida hoti hain aur masa'ib-o-mushkilaat ke baadal chhat jaate hain.

Yahan zindagi se dunyaawi aur ukhrawi dono zindagi muraad hai kyunkeh ek Musalman jo Qur'an-e-Majeed ko shu'oor ke saath samajh kar aur saheeh tareeqe se padhta hai woh zindagi ke is haqeeqi mafhoom ko paa leta hai keh us ki kitaab zindagi ke do warq hain. Ek waraq marne se pehle ka aur doosra marne ke ba'd ka hai. Islam ke 'ilaawah duniya ke saare mazaahib zindagi ka mehdood tasawwur pesh karte hain keh dunyaawi zindagi khaane peene, aish enjoy karne aur phir mar jaane ke siwa kuch nahin hai.

Bahr haal jo aadmi Sunan-o-Nawafil ko ma'mooli samajh kar chhod deta hai aur un ka ehtamaam nahin karta hai, woh is ki badolat milne waali aasaaniyon aur khair-o-barkaat ki faraawaaniyon se mehroom ho jaata hai. (ذالك هوالخسران الميين) yeh waaqi'i bahut bada nuqsan aur Loss hai.

Allah Subhaanahu-o-Ta'ala ne Sunnaton ki adaai gi par bahut si khush

khabriyaan sunaai hain jaisa keh Allah Ta'ala ne farmaaya:

﴿مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾﴾

Tarjuma: "Jo koi mard ya 'Aurat haalat-e-Imaan mein achha kaam karte hain hum zaroor unhein achhi zindagi denge aur zaroor un ke a'maal ka achha badla denge." (Surah An-Namal: 97)

Is Aayat-e-Kareema se ma'loom hua keh agar koi Mo'min chaahe woh mard ho keh 'Aurat kuch bhi nek 'amal karega khwah woh farz ho keh Sunnat ho ya nafil (Sunnat, nafil, farz ki taqseem ahkaamaat ki tafheem fiqhi masaa'il ke bayaan karne ke liye hai). Qur'an-e-Majeed mein tamaam a'maal ko mutlaqan 'amal-e-saaleh se ta'beer kiya gaya hai. Al-ghard jo koi 'aqeeda saheehah rakhte hue Imaan ki haalat mein 'amal-e-saaleh karega Allah Ta'ala farmate hain keh hum us ko khush guwaar zindagi 'ataa karenge.

Ahl-e-'Ilm is Aayat ke zaamin likhte hain keh 'amal-e-saaleh ke fawaa'id insaan ko aakhirat mein hi nahin balkeh duniya mein bhi naseeb honge: Allah Subhaanahu-o-Ta'ala farmaata hai:

﴿فَأَتَاهُمُ اللَّهُ تَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

Tarjuma: "Allah Subhaanahu-o-Ta'ala farma rahe hain keh jo nek log hote hain hum un ko duniya mein bhi achha badla dete hain aur aakhirat mein bhi bahut hi behtareen badla 'ataa farmaayenge."

(Surah Aal-e-'Imraan: 148)

Ek aur jagah Allah Ta'ala ka Irshaad hai:

﴿فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ
﴿٩٨﴾ وَمِنْهُمْ مَّن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا
عَذَابَ النَّارِ ﴿٩٩﴾﴾

Tarjuma: "Agar koi aadmi yeh kehta hai keh aye humare Rabb mujhe sirf duniya mein se bhalaayi 'ataa kar, to aise aadmi ke liye aakhirat

mein koi hissa nahin. Aur jo aadmi yeh kehta hai keh mujhe duniya mein bhalai 'ataa kar aur aakhirat mein bhi bhalai 'ataa farma aur hamen aag ke 'azaab se baccha." (Surah Al-Baqarah: 201-200)

Lihaaza jo dono jahaan ki bhalaayi maangte hain un ke liye khush khabri hai keh:

﴿أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ﴾

Tarjuma: "Un logon ke liye behtareen naseeb Allah ne banaaya hai, un ke mehnaton aur mushaqaton ke badle mein muqarrar kar rakha hai. Aur Allah Subhaanahu-o-Ta'ala bahut jald hisaab lene waala hai."

(Surah Al-Baqarah: 202)

Mazkooarah baala Aayaat se ma'loom hota hai keh har ek nek 'amal insaan ki zindagi ko khush guwaar banaane mein ahem kirdaar 'adaa karta hai, neez is ki zindagi mein aane waali rukaa'waton aur pareshaniyon ko door karta hai.

Sunan-o-Nawaafil ke ehtamaam mein hone waali susti aur ghaflat ka ek bada sabab mashghooliyat hai jo 'umooman bator-e-'uzr bayaan kiya jaata hai, Is tanaazur mein zair-e-nazar Hadees-e-Nabawi hum sab ke liye nasehat-o-'ibrat ka samaan hai. Hazrat Abu Hurairah (رضي الله عنه) se marwi hai keh Rasoolullah (ﷺ) ne farmaaya:

﴿إِنَّ اللَّهَ تَعَالَى يَقُولُ: يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمْلا صَدْرَكَ غِنًى وَأَسَدَّ فُقْرَكَ وَإِلَّا تَفْعَلْ مَلَأْتُ يَدَيْكَ شُغْلًا وَلَمْ أَسَدَّ فُقْرَكَ﴾

Tarjuma: "Beshak Allah Subhaanahu-o-Ta'ala Irshaad farmaata hai keh aye mere bande meri 'ibaadat ke liye waqt nikaala kar, tere seene ko to nagri (maldari) se bhar doonga aur teri faqeri ko khatam kar doonga. Agar tu waqt nahin nikaalega to main tere haathon ko mashghool kar doonga aur teri faqeri door nahin karoonga."

(Al-Masdar: Ibn Maajah, Raawi: Abu Hurairah, Raqm al-Hadees: 4107, Khulaasah Hukm al-Hadees: Saheeh)

Ba'az ahbaab yeh kehte hain keh masroofiyaat ki kasrat ke wajah se Nmaz padhne ka waqt nahin mil paata, Ghour karne ki baat yeh hai keh Nmazon aur 'ibaadaaton se laa parwaahi ke sabab Allah Tabaarak-o-Ta'ala ne zindagiyan par mashghooliyat ka 'azaab utaar rakha hai. Sochiye aap itne busy ho gae hain keh ghar baar, khandaan aur apne bachon ko waqt nahin de pa rahe hain. Aap itne busy ho gae hain keh apne paida karne waale ko bhool chuke hain aur Rabb ka naam lene aur Us ka zikr karne se mehroom ho chuke hain, aap itne busy ho gae hain keh rizq ki talaash mein Razzaaq ka suraagh kho chuke hain. Yeh mashghooliyat dar-asal ek tarah ka 'azaab-e-Ilahi hai jis ke sabab banda zindagi ka sukoon kho chuka hai, tension, depression, intishaar-o-iztiraab ka shikaar ho chuka hai.

Nafil Ka Matlab:

'Arabi zubaan mein nafil zaa'id cheez ko kehte hain. Misaal ke taur par 'Arab log jo poda lagaate hain aur us pode ke phool se ek chhoti daali nikalti hai us daali ko nafil kehte hain.

Isi tarah maal-e-ghaneemat ko bhi 'Arabi zubaan mein Anfaal kaha gaya, kyunkeh Mo'min Allah Subhaanahu-o-Ta'ala ki raza ke liye, Deen ki sar bulandi ke liye jihaad karta hai lekin saath mein us ko maal-e-ghaneemat bhi mil jaata hai jo keh izaafi cheez hai.

Nmaz mein faraa'iz-o-waajibaat ke 'ilaawah jo zaa'id Nmazen hain unhein nafil kaha jaata hai. Imam Bukhaari (رحمته الله عليه) apni Saheeh Bukhaari mein nafil ki ta'reef karte hue farmaate hain: (ماعداء الفرض فهو نفل) Farz ke 'ilaawah jo bhi hai woh nafil hai chaahe woh Sunnat mu'akkadah ho ya Sunnat ghair mu'akkadah.

Sunan-o-Nawaafil Ki Fazeelat:

Nawaafil ke zariya banda Allah Ta'ala se qareeb hota hai. Bande ko Allah Ta'ala ki hamaayat aur Nusrat haasil hoti hai aur jis ka haami aur naasir Allah Ta'ala ho jaae duniya ki koi cheez us ka kuch bigaad nahin sakti. Nabi-e-Akram (ﷺ) Irshaad farmaate hain keh Allah Ta'ala Irshaad farmaata

hai:

إِنَّ اللَّهَ قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّىٰ 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

Tarjuma: "Keh jis kisi ne mere wali se dushmani ki to main us se jang ka e'laan karta hoon Banda jo mere qareeb hota hai us ka behtareen tareeqa jo mujhe pasand hai woh Faraaiz hain (faraaiz ada karega to mere qareeb ho ga warna mujh se door ho jaayega). Banda Nawaafil ke zariya mujh se qareeb hota rahega yahan tak keh main us se mohabbat karne lagun ga Jab main us se mohabbat karne lagta hoon to main us ka kaan ban jaata hoon jis se woh sunta hai, aur us ki aankh ban jaata hoon jis se woh dekhta hai, aur us ka haath ban jaata hoon jis se woh pakadta hai, aur us ka pair ban jaata hoon jis se woh chalta hai; aur agar woh mujh se sawaal kare to main zaroor us ko ata karunga, aur woh mujh se panaah maangta hai to main zaroor usey panaah doonga."

(Al-Masdar: Saheeh al-Bukhari, Rawi: Abu Hurairah Radiyallahu 'Anhu, Raqm al-Hadees: 6502)

Nawaafil Ka Wasee' Tasawwur:

Mazkooarah Hadees mein nafil se tamaam nafil 'ibaadatein aur nek kaam muraad hain jaise nafil Nmazen, nafil Roze, nafil sadqa khairaat, masjidien banaana, kunwen ya borewell khudwaana, falaa'hi kaamon mein hissa lena, ya phir kisi Deeni jalse mein kaarkun banna waghera. Is tarah neki ki rahein kaafi kushadah hain, maslan agar aap ne Masjid ki ta'meer mein hasb-e-istita'at hissa liya to usi par iktifa mat kijiye Balkeh aage badh kar apne dost-o-ahbaab ko bhi is neki par ubhaariye, yeh soch kar na reh jaae

keh log is par chande ka ta'na denge, keh neki ki raah mein 'izzat mein kami ke andeshe par In Shaa Allah ajr-o-sawaab milega.

Hamare mahz do bol kehne ya ubhaarne se kisi ki zehan saazi ho ya kisi ko hosla mile aur woh bhi is kaar-e-khair mein shareek ho jaae to nek kaam ki rehnumaai par bhi utna sawaab milega jitna keh neki ke karne par milta hai jaisa keh Aap (ﷺ) ne farmaaya:

(مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ)

Tarjuma: "Jo koi kisi bhalaayi ki taraf rehnumaai karega usey utna hi ajr milta hai jitna keh karne waale ko milta hai."

(Hadees–Muslim, rawaayi: Abu Mas'ood al-Ansaari (رضي الله عنه), Raqm-ul-Hadees: 1893)

Mu'aamalaat mein nafil kaam karne ki aadat daliye. Ya'ani ghareebon ki madad karna, bewaao'n ki madad karna, beemaar padosi ko hospital le jaana, museebat zadah ki museebat ko door karna ya phir kisi ko qarz dena, kisi ko achhi naseehat karna, raza kaar volunteer ban kar kisi jalse mein kursiyan laga dena, stage ke kaam mein haath bata dena, poster laga dena ya hand bill taqseem kar dena, parking mein thehar jaana hatta keh Allah ke Deen ki khaatir aur husool-e-sawaab ki niyyat se management Toilet par bhi thehar jaana yeh sab nafli kaamon mein shumaar hote hain. hamen aage badh kar unhein anjaam dena chaahiye. Ho sakta hai stage ka ma'mooli kaam karte hue koi aankh gawah na ho lekin ajr dene waale ki Zaat to hamesha As-Samee' Al-Baseer hai, Woh sunne dekhne waala aur har chhote badde 'amal ka ajr dene waala hai. In tamaam kaamon ke zariye banda Allah ka mahboob ban jaata hai. Jaisa keh Aap (ﷺ) ne farmaaya:

(ولا يزال عبدي يتقرب إلي بالنوافل حتى أحبه)

"Banda baraabar nafil kaam karte mere qareeb hota chala jaata hai, yahan tak keh Allah us se mohabbat karne lagta hai."

Us ke ba'd Allah Ta'ala farmaate hain:

(فإذا أحببته كنت سمعه الذي يسمع به، وبصره الذي يبصر به، ويده التي

بيطش بها، ورجله التي يمشي بها، ولئن سألتني لأعطينه، ولئن استعاذني
لأعيذنه)

"Jab main us ko pasand karne lagta hoon to us ka kaan ban jaata hoon jis se ke woh sunta hai. Aur main us ki aankh ban jaata hoon jis se woh dekhta hai. Main us ka haath ban jaata hoon jiska woh istemaal karta hai, aur main us ka pair ban jaata hoon jis se woh chalta hai."

Hadees: (... فَإِذَا أَحْبَبْتُهُ: كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ) Ka Saheeh Mafhoom:

Yahan ek ghalat fehmi ka azaalah karna zaroori hai jiska ta'alluq 'aqeede se hai aur woh yeh hai keh ba'az jaahil aur ghalat 'aqeeda rakhne waale Musalmaan is Hadees ko bilkul ghalat tareeqah se samajhte hain woh is Hadees se Waahdat-ush-Shahood, Wahdat-ul-Wujood aur Hulool ke 'aqeede par istidlaal karte hain aur kehte hain keh is Hadees mein khud Allah Subhaanahu-o-Ta'ala ka Irshaad hai keh jab insaan 'ibaadat-o-riyaazat karke ek maqaam ko pahunch jaata hai to insaan ki hasti Allah ki hasti mein madgham ho jaati hai, Allah bande mein utar jaata hai, Allah aur banda ek ho jaate hain, Na'oozubillah! Yeh 'aqeeda bilkul baatil hai balkeh shirkiah-o-kufriah 'aqeeda hai, kyunkeh Khaaliq alag hai aur makhlooq alag hai, dono kabhi mil hi nahin sakte, Aaiye is Hadees ka saheeh matlab aslaaf-e-ummat aur 'Ulamaa-e-kiraam ki zabaani samajhte hain.

Is Hadees ki tashreeh karte hue Imaam Khattaabi (رحمته الله عليه) farmaate hain:

(هَذِهِ أَمْثَالُ وَالْمَعْنَى تَوْفِيقُ اللَّهِ لِعَبْدِهِ فِي الْأَعْمَالِ الَّتِي يُبَاشِرُهَا بِهَذِهِ الْأَعْضَاءِ
وَتَيْسِيرُ الْمَحَبَّةِ لَهُ فِيهَا بِأَنْ يَحْفَظَ جَوَارِحَهُ عَلَيْهِ وَيَعْصِمَهُ عَنْ مُوَاقَعَةِ مَا
يَكْرَهُهُ اللَّهُ مِنَ الْإِضْغَاءِ إِلَى اللَّهِ وَبِسْمِعِهِ وَمِنَ النَّظَرِ إِلَى مَا هَمَى اللَّهُ عَنْهُ بِبَصَرِهِ
وَمِنَ الْبَطْنِ فِيمَا لَا يَحِلُّ لَهُ لَهُ بِيَدِهِ وَمِنَ السَّعْيِ إِلَى الْبَاطِلِ بِرِجْلِهِ)

Tarjuma: "Yeh kuch misaalein hain, darasal unka ma'ni kuch yun hai keh banda apne in 'azaa se jo a'maal anjaam deta hai un mein Allah Subhaanahu-o-Ta'ala ki tawfeeq aur Us ki mohabbat-o-raza mandi us ke shaamil-e-haal ho jaati hai Aur woh is tarah keh Allah

Subhaanahu-o-Ta'ala us ke a'zaa-o-jawaarikh ki un kaamon aur jagahon se hifaazat farmaata hai: Jo Allah ke yahan mabghooz-o-naa-pasandeeda hote hain, Ya'ani is ke ba'd woh kaan se Allah ki naa-na-farmaani wali baatein nahin sunta, nigah se Allah ki mana' kardah ashyaa ki jaanib nahin dekhta, haath se Allah ke haraam kardah kaam sar-anjaam nahin deta, pair se Allah ki naa-na-farmaani wali jagahon par nahin jaata.

(Fath-ul-Baari 11/352)

Haafiz Ibn Hajar (رحمته الله عليه) ne kaha aur muhaddiseen yeh kehte hain keh (bil-Haqq lil-Haqq) "Woh Haqq ke liye istemaal karta hai aur woh apne jism ke a'zaa ko Haqq ki buniyad par istemaal karta hai."

(Fath-ul-Baari 11/344)

Shaikh-ul-Islaam Ibn Taymiyyah (رحمته الله عليه) Irshaad farmaate hain keh yeh Hadees padhne se pata chalta hai keh teen aqsaam hain:

- 1) Zaalim li-nafsih 2) Doosra Muqtasid. 3) Teesra Saabiq bil-khairaat
- 1) Zaalim li-nafsih se muraad aise momin jo gunaahon ka irtikaab karte hain aur un ke saath bhi Allah ki wilaayat un ke baqadr rehti hai.
- 2) Muqtasid se muraad jo sirf faraa'iz ko ada karte hain.
- 3) Saabiq bil-khairaat se muraad woh log hain jo har nek kaam mein aage badhne waale hote hain. Jaisa keh Allah Ta'ala ne farmaaya:

﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ
وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ إِذِنَ اللَّهُ ذَٰلِكَ هُوَ الْفَضْلُ
الْكَبِيرُ ﴿٧٠﴾﴾

Tarjuma: "Phir hum ne in logon ko kitaab kaa waaris banaaya jinhein hum ne apne bandon mein se chun liya, phir ba'az to un mein apni jaanon par zulm karne waale hain, aur ba'az un mein miyaana ro hain aur ba'az un mein Allah ki tawfeeq se nekion mein sabqat karne waale

hain yahi bahut bada fazl hai." (Surah Faatir:35)

(Fataawa Ibn Taymiyyah: 6 / 10)

Is Aayat ke baare mein Hazrat Ibn 'Abbaas (رضي الله عنه) farmaate hain keh yeh Aayat Bani Isra'el ke liye nahin balkeh Ummat-e-Muslimah ke liye utaari gai hai. Is Aayat mein yeh paishin goi di ja rahi hai keh Musalmanon mein teen qisam ke giroh honge (Du'a hai keh Allah Ta'ala in teenon mein se sab se achha jo giroh hai us mein hamen shumaar kar de).

- ✦ Pehla Giroh: (فَوَيْلٌ لِلنَّفْسِ) (apne aap par zulm karne waale honge) Ya'ani kalima padhne ke ba'd bhi Allah ki naa-na-farmaani karte honge, kabhi shirk, kabhi bid'aat ya kabhi kabeera gunaah ka irtikaab karenge jaise zina, gheebat, chughal khori, chori, daaka zani, saazish, satana, zameenen hadap kar lena waghera.
- ✦ Doosra Giroh: (وَمِنْهُمْ مَّقْتَصِدٌ) (yeh log sirf jo faraa'iz ki paabandi karenge) : yeh log faraa'iz par iktifa karenge, nawaafil ka ziyaada ihtimaam nahin karenge aur kabeera gunaahon se ijtinab karenge.
- ✦ Teesra Giroh: (وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ) (aise log jo nekiyon mein sabqat karne waale honge) : yeh log faraa'iz ke saath nawaafil bhi ada karenge. Chaahe woh 'Ibaadat mein ho ya mu'aamlaat mein.

(Jaami' al-Bayaan: 465/20)

Gharaz har nek kaam aage badh kar anjaam denge, yeh giroh yeh sawaal nahi karta keh amal farz hai ya Sunnat, nafil hai ya mustahab, jo bhi achha kaam dekha foran lapak padte hain. Isi liye unka maqam-o-martaba bahut bada hai jaisa keh Allah Subhaanahu-o-Ta'ala farmaate hain (ذَلِكَ هُوَ الْفَضْلُ) (الْكَبِير) keh yahi bahut bada fazl hai.

Jab hum nafil kaamon ka jaa'iza lete hain to insaani zindagi ke tamaam hi shu'bo mein nawaafil maujood hain. Lekin in mein sab se ziyaada ahmiyat Nmazon ko haasil hai, Lihaaza in mein se ba'az ka tazkira mein aap ke saamne karunga:

Tahajjud Ki Fazeelat:

Tahajjud ke waqt Namaz padhne ki khusoosi ahmiyat hai, neez us waqt ki Du'aa'en 'ind Allah maqbool hoti hain, kyunkeh Allah Subhaanahu-o-Ta'ala har raat dunyaawi aasmaan se nida lagate hain keh hai koi sawaal karne waala jis ki muraad poori karoon, so tahajjud ka ahtimaam kijiye mustajaab ad-du'awaat ban jaayenge. Aap (ﷺ) ne tahajjud ki fazeelat bataate hue farmaaya:

(أَفْضَلُ الصَّلَاةِ، بَعْدَ الصَّلَاةِ الْمَكْتُوبَةِ الصَّلَاةُ فِي جَوْفِ اللَّيْلِ)

Tarjuma: "Farz Namazon ke ba'd sab afzal Namaz tahajjud hai".

(Al-Masdar: Muslim, ar-Raawi: Abu Huraira (رضي الله عنه), Raqm al-Hadees : 1163)

Witr Ki Fazeelat:

Hamaare bahut saare bhai hain jo Witr ki Namaz nahi padhte. Halaanke is ki bahut badi fazeelat hai aur is mein bahut saare fawaid posheeda hain, Nabi-e-Akram (ﷺ) ke baare aata hai keh Aap (ﷺ) Fajr ki do rakaatein aur Witr ki Namaz safar mein bhi nahi chhodte the. Ibn Baaz (رحمته الله عليه) farmaate hain keh Nabi-e-Akram (ﷺ) sunaton aur nafalon mein sab se ziyaada Fajr ki do rakat aur Witr ka ahtimaam karte the. Is baare mein bahut saari Ahadees waarid hain. Aur Witr ki Namaz mein zindagi ko kaamyaab banaane ka ek raaz posheeda hai, jaisa keh Nabi-e-Akram (ﷺ) ne Witr ki Du'a sikhaai hai Us mein ek jumla yeh hai: (وَقِنَا وَأَصْرِفْ عَنَّا بِرَحْمَتِكَ شَرَّ مَا قَضَيْتَ) Jab hum is jumlay par ghour karte hain to pata chalta hai keh hum Allah Subhaanahu-o-Ta'ala se Du'a kar rahe hain keh: "Ay Allah agar meri taqdeer mein kuch bura faisla kiya gaya hai to apni rehmat, fazal aur mehrbaani se us ko pher de." (Ho sakta hai keh kuch bure halaat aanay waale hon, ho sakta hai keh koi badi bimaari aanay wali ho, ho sakta hai keh koi bada case aap par darj honay waala ho, ho sakta hai keh aap par koi bahut bada hamla honay waala ho, ho sakta hai keh aanay waale dino mein bahut bada haadisa honay waala ho, ho sakta hai keh koi aap ke khilaaf us raat badi bhayaanak saazish kar raha ho.) Agar aap sonay se pehle Witr ki Namaz mein yeh Du'a pachen aur yeh Du'a maqbool ho jaae to raat mein aur aglay din mein aanay wali saari

museebaton se mehfooz ho jaayenge. Yahi hamari zindagi ki kaamyaaabi ka sab se bada raaz hai. Duniya mein aaj kal baday baday courses chalaye jaa rahe hain, log is mein badi mehngi fees de kar daakhila karwaa rahe hain, kabhi Stress (Shakhsiyat Saazi) ke naam par, kabhi Personality Development Management (zehni tanaa'o ka rokh thaam kaise) ke naam par ya phir How to control your anger (ghussa pe kaise qaabu paaya jaa sakay) ke naam par, log ek lakh ya do lakh rupeeye in courses ke liye de rahe hain. Lekin sunaton aur nawaafil ke andar maujood in faaido'n se yaksar ghaafil hain, jin tak na in baday baday courses ki rasaai hai aur na hi woh faaiday in ke lectures mein muzmar hain.

Allah aur Us ke Rasool (ﷺ) ki ta'leemaat par amal karne se zindagi mein jo sukoon, kaamyaaabi aur aasaaniyaan milti hain, in courses ke andar maujood nahi hain. Kyunkeh yeh courses insaani zehan ke banaaye hue hain. Ba'az log chand filmein ya YouTube par chand videos dekh kar ya phir ek do workshop mein shirkat kar ke in nikaat ke hisaab se zindagi guzaarna shuru' kar dete hain. Lekin aagay chal kar unhein khud ehsaas hoga keh yeh jitne bhi nikaat aur points hain sab ke sab adhure hain, jin ko hum Half knowledge keh sakte hain.

In ke muqaablay mein Qur'an-o-Hadees ki jo knowledge hoti hai woh formation mukammal (complete) aur paa'idaar hoti hai. Aur insaan apne dimaag se soch kar jo tareeqe waza' karte hain un par amal karne se ek aadh faida milta hai, lekin ba'az auqaat hazaaron nuqsanaat bhi bhugatne padte hain, jinka insaan ko shu'oor tak nahi hota.

Sunnat-e-Mu'akkadah Ki Fazeelat:

Din aur raat mein paancho'n Nmazon se pehle aur ba'd mein hum jo baarah rakat Sunnat padhte hain, jaise Fajr se pehle do rakat, Zuhr ki farz Nmaz se pehle chaar aur ba'd mein do rakat, Maghrib ke aur 'Ishaa ke ba'd do rakat, inhein Sunnat-e-Mu'akkadah kaha jaata hai. Hadees mein is ki fazeelat is tarah bayaan ki gai hai. Hazrat 'Aayeshah (رضي الله عنها) farmaati hain keh Rasoolullah (ﷺ) ne farmaaya:

(مَنْ تَابَرَ عَلَى ثِنْتَيْ عَشْرَةَ رَكْعَةً مِنَ السُّنَّةِ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ: أَرْبَعِ رَكَعَاتٍ قَبْلَ الظُّهْرِ، وَرَكَعَتَيْنِ بَعْدَهَا، وَرَكَعَتَيْنِ بَعْدَ الْمَغْرِبِ، وَرَكَعَتَيْنِ بَعْدَ الْعِشَاءِ، وَرَكَعَتَيْنِ قَبْلَ الْفَجْرِ)

Tarjuma: "Jo koi din mein baarah rakat ki paabandi karega Zuhr ki Nmaz se pehle chaar rakat, ba'd mein do rakat, Maghrib ke ba'd do rakat, 'Ishaa ke ba'd do rakat aur Fajr se pehle do rakat (agar koi in baarah rakat sunaton ka ahtimaam karta rahega) Allah Subhaanahu-o-Ta'ala us ke liye Jannat mein ghar bana dega."

(Al-Masdar: Sunan at-Tirmidhi, ar-Raawi: 'Aayeshah (رضي الله عنها), Raqm al-Hadees: 414, Khulaasat Hukm: Saheeh)

Faraa'iz mein honay waali kami nawaafil ke zariya mukammal ki jaati hai:

(إِنَّ أَوَّلَ مَا يُحَاسَبُ النَّاسُ بِهِ يَوْمَ الْقِيَامَةِ مِنْ أَعْمَالِهِمُ الصَّلَاةُ". قَالَ: "يَقُولُ رَبُّنَا جَلَّ وَعَزَّ لِمَلَائِكَتِهِ، وَهُوَ أَعْلَمُ أَنْظَرُوا فِي صَلَاةِ عَبْدِي أُمَّهَا أَمْ نَقَصَهَا؟ فَإِنْ كَانَتْ تَامَةً كُتِبَتْ لَهُ تَامَةٌ، وَإِنْ كَانَ انْتَقَصَ مِنْهَا شَيْئًا قَالَ: أَنْظَرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ؟ فَإِنْ كَانَ لَهُ تَطَوُّعٌ قَالَ: أُمَّمُوا لِعَبْدِي فَرِيضَتَهُ مِنْ تَطَوُّعِهِ، ثُمَّ تَوَخَّذُوا الْأَعْمَالَ عَلَى ذَاكُمْ)

"Qayaamat ke din logon se un ke a'maal mein se jis cheez ke baare mein sab se pehle pooch taach ki jaayegi woh Nmaz hogi, Hamara Rabb apne farishton se farmaayega, haalaanke Woh khoob jaanta hai: "Mere bande ki Nmaz ko dekho, woh poori hai ya us mein koi kami hai?" Agar poori hogi to poora sawaab likha jaayega. Aur agar kami hogi to Allah Ta'ala farishton se farmaayega: "Dekho, mere bande ke paas kuch nafil hai?" Agar nafil hogi to farmaayega: "Mere bande ke farz ko us ki naflon se poora karo." Phir tamaam a'maal ka yahi haal hoga."

(Al-Masdar: Sunan Abi Dawood, ar-Raawi: Abu Hurairah (رضي الله عنه))

Chaasht Ki Nmaz Ki Fazeelat:

Chaasht ki Nmaz ki adaa'igi se hum Allah ki hifazat mein aa jaate hain aur Allah Ta'ala hamen Hajj aur 'Umrah ka sawaab 'ataa karte hain. Jaisa keh Hazrat Abu Zarr (رضي الله عنه) se marwi hai keh Nabi-e-Akram (ﷺ) ne Irshaad farmaaya, Allah Ta'ala Irshaad farmaata hai:

(يَا ابْنَ آدَمَ اِرْكَعْ لِي اَرْبَعِ رَكَعَاتٍ مِنْ اَوَّلِ النَّهَارِ اَكْفِكَ اٰخِرَهُ)

Tarjuma: "Ay Ibn-e-Adam! tu din ke pehle hisse mein mere liye chaar rakat Nmaz adaa kar, main tere liye kaafi ho jaa'oon ga din ke aakhri hisse tak."

(Al-Masdar: Sunan at-Tirmidhi, ar-Raawi: Abu Hurairah (رضي الله عنه), Raqm al-Hadees: 475, Khulaasat Hukm: Saheeh)

Yeh baat zehan mein rahe keh yahan Chaasht ki Nmaz se muraad woh Nmaz hai jo tulu' aaftaab ke ba'd (sooraj ki roshni qadray taiz aur garm ya is tarah kahen keh sooraj thoda ooper honay ke ba'd) padhi jaati hai. Hamaare yahan bahut saare log pareshaan hote hain keh subah meri peshi hai, ya subah mujhe police station jaana hai, ya subah subah meri mulaazimat ya kisi mulaqaat hai. Aisay log yeh Nmaz padh lein to woh zaroor iska faida dekhenge aur apne mu'aamlaat mein aasaani paayenge. Magar afsos keh hum na tahajjud padhte hain aur na hi Chaasht ki Nmaz.

Nafil Rozon Ki Fazeelat:

Roze Allah Ta'ala ki aik 'azeem 'Ibaadat hai, Is se insaan gunaahon se bachta hai. Ramazaan ke farz rozo;n ke 'ilaawah bahut se nafil rozon ka saboot hamen Qur'an-o-Hadees se milta hai, Kuch sanwi hote hain, Ya'ani saal mein aik martaba inhein rakha jaata hai. Kuch Roze shahri hote hain, Ya'ani har mahine inhein rakha jaata hai, jaise Islami tareekh ki 13, 14 aur 15 ko rakhe jaate hain. Aur kuch Roze usbu'i hote hain, Ya'ani hafta waari Roze, jaise Peer aur Jum'raat ka Roza waghera nafil Roze do tarah ke hote hain: Ba'az nafil Roze woh hote hain jo kabhi bhi rakhe jaa sakte hain. Ba'az Roze woh hote hain jo fixed date Ya'ani tay shudah tareekh par hi rakhe jaa

sakte hain, jaise Yawm 'Arafah ka Roza aur Yawm 'Aashooraa ka Roza, Ya phir kuch muddat ke Roze jaise Shawwaal ke chhe Rozay, isi tareeqe se Sha'ban ki ek tareekh se le kar 15 tareekh tak, isi tareeqe se Muharram ke Roze waghera. Beher haal rozon ka chhota sa chart ya fehrist main ne aap ke saamne zikr kar diya hai, aap in ko follow karein waaqai apni zindagi mein is ke bade behtareen nataa'ij dekhenge aur zindagi mein har qadam aasaaniyan hi aasaaniyon ka mushaahida karenge.

Nafil Hajj-o-'Umrah Ki Fazilat:

Hajj aur 'Umrah Allah Ta'ala ki ahem aur pasandeeda 'Ibaadat hai, Hajj Mabroor ka badla Jannat hai, nafil Hajj aur 'Umrah karne se insaan ke saare gunaah mit jaate hain aur is se faqeri aur tangdasti door hoti hain. Jaisa keh Nabi-e-Akram (ﷺ) ne farmaaya :

تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ، فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ كَمَا يَنْفِي الْكَبِيرُ
خَبَثَ الْحَدِيدِ

Tarjuma: "Baar baar (nafil) Hajj aur 'Umrah karte raho kyunkeh yeh dono cheezen faqr-o-faaqa aur gunaahon ko usi tarah door karti hain jaise bhatti tapa kar lohe ke zang ko door karti hai."

(Al-Masdar: Sunan Nasaa'i, Ar-Raawi: 'Abdullah bin Mas'ood (رضي الله عنه), Raqm-ul-Hadees: 2630, Khulaasat Hukm-ul-Hadees: Hasan)

Agar Allah Subhaanahu-o-Ta'ala ne aap ko maali aur badani taaqat se nawaaza hai to aap kasrat se Hajj aur 'Umrah ada karein. Kasrat se Hajj aur 'Umrah karna faqr-o-faaqa aur gunaahon ko aise hi door karta hai jaisa keh bhatti lohe ko tapa kar lohe se zang aur doosre mail kuchail alag kar deti hai. In Hadeeson se ma'loom hota hai keh Sunan-o-Nawafil ke aakhirat ke saath saath duniya mein bhi bahut saare faaide hain.

Azkaar Ki Fazilat:

Nafil se sirf Nmazein hi nahi balkeh tamaam nafli 'Ibaadatein muraad hain, chaahe woh Rozay hon ya sadaqaat-o-khairaat ya nafil 'Umrah ho ya Hajj,

isi tarah subah-o-shaam ke azkaar bhi nafil hi mein shaamil hain.

Azkaar se murda dilon ko zindagi milti hai, beemaar dilon ko shifaa naseeb hoti hai. Azkaar Shaitaan aur jinnaat se mehfooz rehne ka ek mazboot qila'a hai, khaas kar subah shaam ke azkaar ka hamen ihtimaam karna chaahiye kyunkeh is ke kaafi fawaa'id hain.

Ek martaba Sheikh 'Abdus-Salaam Baali (عبدالسلام) – jo Sheikh Bin Baaz (عبدالبااز) ke jayyid shaa'gird hain. kahin jaa rahe the to unhon ne dekha keh ek bachay par jin sawar hai jis ki wajah se woh kaafi takleef mein muftala hai. To Sheikh ne jin se mukhaatib ho kar kaha keh tu is chhote bachay ko kyun sata raha hai? Agar tujh mein himmat hai to mere paas aa aur mujhe sata. To jin ne jawaab mein kaha keh main tere paas nahi aa sakta. Sheikh ne sawaal kiya tu mere paas kyun nahi aa sakta? To jin ne kaha kyunkeh tum subah-o-shaam ke azkaar ki paabandi karte ho jis ki wajah se main tumhaare a'traaf aag dekh raha hoon.

Is waaqi'a se pata chala keh azkaar jo keh ek nafli cheez hai, us ka dunyaawi aur ukhrawi dono e'tibaar se faaide haasil hote hain. Aap yeh falsafah le kar na chalein keh sirf faraa'iz meri nijat ke liye kaafi hain, warna aap deegar a'maal-e-saaliha aur azkaar-o-auraad ki fazilat se mehroom ho jaayenge. Kyunkeh Sunan-o-Nawaafil ke zariye hi Qayaamat ke din insaan ke darajaat buland honge, aur inhi ki badolat dunyaawi museebatein aur balaen tal jaati hain aur banday ko khushhaal aur pur-sukoon zindagi muyassar hoti hai.

Ibn Taymiyyah (عبدتيمي) ka Qawl:

Ibn Taymiyyah (عبدتيمي) farmaate hain keh Astaghfirullah ki misaal saabon ki si hai aur SubhaanAllah ki misaal 'itr ki si hai, Jab aap nahaate hain to jism ki saari gandagi nikal jaati hai aur jab hum Kapday pehante hain to 'itr lagaate hain. Isi tarah Astaghfirullah kehne se zindagi ke saare gunaah dhul jaate hain. Gunaahon ki wajah se jo pareshaniyaan, museebatein aur mushkilaat aati hain, jab aap maafi maangte hain to Allah ka ghazab thanda pad jaata hai aur Allah ki rehmat josh maarti hai aur mushkilaat-o-pareshaniyaan door ho jaati hain. (Al-Waabil as-Sayyib : 92)

Doosri misaal is tarah ho sakti hai keh jab aap ki kisi machine mein aawaazen aane lagti hain to aap us mein teil daalte hain jis se saari aawaaz door ho jaati hai. Bilkul isi tarah jab zindagi ki machine se aawaaz aane lagti hai to Astaghfirullah teil ka kaam karta hai. Aap ghiray hue the woh khud-ba-khud door ho jaayenge Kyunkeh aap ne farz ke ba'd nafil ka ahtimaam bhi kiya hai. Lihaaza isi par iktifa karte hue main Allah Ta'ala se Du'a maangta hoon keh Allah Subhaanahu-o-Ta'ala mujhe aur aap sab ko faraa'iz ke saath-saath nafil ka ahtimaam karne ki taufeeq 'ataa farmaaye. Aameen.

الله أكبر Aur سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ ka ma'ani:

Al-Hamdulillah ka matlab hai Allah Ta'ala ke tamaam kamaalaat ka zikr karna aur Allah ke saare kamaal wali sifaton ko maanna.

SubhaanAllah ka matlab hai Allah ko har 'aib se paak jaanna.

Allahu Akbar ka matlab hai is baat ko maanna keh Allah hi sab se bada hai (mera wujood koi ma'ani nahi rakhta).

Tasbeehaat ke bahut se faaide hain, agar inhein soch samajh kar padhenge to Zindagi ki aksar mushkilaat khatam ho jaati hain kyunkeh subah ka ma'ni tairna hai, Zikr-o-azkaar ko tasbeeh se is liye ta'beer kiya gaya hai keh tairna chalne se aasaan hota hai, Jis tarah tairna aasaan hai usi tarah in azkaar ka padhna bhi aasaan hai aur yeh zindagi ko aasaan bana deti hai.

Ek Shubhah Aur Is Ka Azaalah:

Shubhah: nafil kaam sirf aakhirat ke liye karein ya duniya ke faaide ke liye bhi kar sakte hain? Ibn 'Usaymeen ne Irshaad farmaaya keh is mas'ale mein chaar darajaat hain.

(1) Agar koi aadmi yeh kahega keh is nafli kaam se main sirf duniya ka faaida uthaaonga to yeh bilkul ghalat hai, kyunkeh agar koi deeni raaste se duniya kamaane ke liye nikal khada hota hai to yeh bilkul ghalat hai.

(2) Doosra shakhs woh hai jo yeh kehta hai keh aakhirat mera maqsad

hai lekin agar is se kuch dunyaawi maqsad bhi haasil ho jaaen to behtar hai. Yeh bhi ghalat hai! Thoda bhi dunyaawi faaida hamare maqsad mein daakhil na ho. Maqsad sirf Allah ko khush karna hai aur aakhirat hai.

(3) Teesra aadmi woh hai jo bain bain hota hai, Ya'ani keh duniya-o-aakhirat dono bhi mil jaati hain to achha hai. Yeh bhi ghalat hai.

(4) Choutha woh aadmi jo yeh kehta hai keh saare kaam main Allah hi ke liye kar raha hoon, magar haan jo side mein faaide honge aur jo Allah Ta'ala ne wa'da kiya tha woh to mil kar hi rahenge, Mujhe is ke baare mein sochne aur is ko maqsad banaane ki zaroorat nahi hai. Mera poora maqsad to aakhirat hai lekin Allah Ta'ala ne apne fazl-o-karam se kuch duniya bhi 'ata kar de to main apne aap ko be-niyaaz bhi nahi samajhta hoon, Jaise aap Nmaz-e-Istikhaarah padhte hain aur apni takaaleef Allah ke saamne rakh dete hain. Jaisa keh Allah Subhaanahu-o-Ta'ala ne farmaaya:

﴿اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ﴾

"Sabr aur Nmaz ke zariya Allah se madad maango."

Lihaaza banda Nmaz padhta hai aur padh kar is se Allah ki baarghaah mein madad talab karta hai keh Aye Allah meri falaan falaan museebat ko door kar de, to yeh Nmaz aur sabr ke zariye madad talab karna hai jo keh bilkul waazeh hai aur saheeh hai. Kyunkeh woh sirf Allah ko khush karne ke liye padhha tha lekin agar koi isi 'Ibaadat ko bunyaad bana kar duniya mein kuch faida haasil karna chaahata hai to ghalat hai. Ya'ani woh Nmaz padhta gaya aur faida milta gaya jaise hi faida ziyaada ho jaata hai to Nmaz aur nek a'maal chhod deta hai. Kyunkeh us ne dunyaawi faide ke niyyat ki thi. Isi liye kaha gaya hai keh:

﴿إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾

Tarjuma: "Ya'ani meri Nmaz meri qurbaani mera zinda rehna aur mera marna Allah Rabb-ul-'Aalameen ke liye hai." (Surah Al-An'aam: 162)

Lihaaza humaar maqsad sirf Allah Ta'ala ki khushnudi hona chaahiye. Albatta ek cheez jo mashroo' hai Ya'ani keh Qur'an-o-Saheeh Hadees se

saabit shudah 'amal jismein yeh bataya jaae keh yeh 'amal karein to iska falaan aur falaan dunyaawi faaida milega to yeh jaa'iz hai. Lekin 'Ibaadat ka maqsad sirf Raza-e-Ilaahi hai. Iski daleel woh mashhoor Hadees jo ooper bayaan ki gai hai Ya'ani jab banda nafil kaam karne lagta hai to Allah ke qareeb ho jaata hai.

In tamaam Aayaat aur Ahadees se hamen ma'loom hota hai keh Nawafil ke bahut saare fawaa'id hain, is se zindagi ke masa'ib-o-aalaam khatam hote hain aur zindagi aasaan ho jaati hai. Agar hum apne aas paas koi nafil kaam dekhein to aagay badh kar usko sar anjaam dene ki koshish karein, jaise agar kahin nayi Masjid ban rahi hai to aagay badhein aur ta'awun karein. Aap zaroor dekhein ge jo masaa'il aap ke rukay hue the aur jin problems mein Aap ghire hue the wo khud ba khud dor ho jaaen ge kyun keh Aap ne farz ke ba'd nafil ka ahtemaam bhi kia hai.

Lihaaza isi par iktefa karte hue main Allah Ta'ala se Du'a maangta hon ke Allah Subhaanahu-o-Ta'ala mujhe aur Aap sab ko faraaiz ke sath sath nafil ka bhi ahtemaam karne ki taufeeq ata farmaaye. **Ameen !**



Qur'an-e-Majeed Par Chand E'tirazaat Ke Jawabaat

Tamheed

Qur'an-e-Majeed ki 'azmat-o-fazilat se hum sabhi waaqif hain, is ki mo'jiz bayaani ho ya is ka aafaaqi paighaam-e-hidaayat, is se judi har cheez ghaayat darja fazal-o-sharaf ki haamil hai, yahan tak keh is Kitaab-e-Hidaayat ke haamileen aur as-haab, aur is ke qaari'een-o-muqri'een bhi Allah ke nazdeek numayaan maqam rakhte hain.

Zair-e-Nazar Hadees mulaahiza karein, Shaikh Al-Baani (رحمته الله عليه) ne ise Saheeh kaha hai, Nabi-e-Akram (ﷺ) Irshaad farmaate hain:

((يجيء القرآن يوم القيامة كالرجل الشاحب يقول لصاحبه: هل تعرفني؟ أنا الذي كنت أسهر ليلك وأظمئى هواجرک، وإن كل تاجر من وراء تجارته، وأنا لك اليوم من وراء كل تاجر، فيعطى الملك يمينه والخلد بشماله ويوضع على رأسه تاج الوقار ويكسى والداه حلتين لا تقوم لهم الدنيا وما فيها، فيقولان: يا رب! أنى لنا هذا؟ فيقال: بتعليم ولدكما القرآن. وإن صاحب القرآن يقال له يوم القيامة اقرأ وأرق في الدرجات ورتل كما كنت ترتل في الدنيا، فإن منزلک عند آخر آية معك))

Tarjuma: "Sayyiduna Abu Hurairah (رضي الله عنه) bayaan karte hain keh Rasoolullah (ﷺ) ne farmaaya: "Qur'an-e-Majeed roz-e-Qayaamat thaka maanda (ajnabi) aadmi ke roop mein aa'ega aur saahib-e-Qur'an se poochhega: Kya tu mujhe pehchaanta hai? (Phir Qur'an-e-Majeed apna ta'aruf pesh karte hue kahega:) Main wohi hoon jo tujhe raato'n ko bedaar aur dopehro'n ko pyaasa rakhta tha. Aaj har taajir apni tijaarat ke peeche hai aur aaj main teri khaatir har taajir ke peeche hoon. Phir usey daayen haath mein baadshaahat aur baayen haath mein hameshgi di jaaegi, uske sar par waqaar ka taaj rakha

jaaega, aur uske waaliden ko do 'umdaah poshaaken pahnai jaaen gi, woh is qadar baish qeemat ho'n gi keh duniya-o-maa fiha (ki qeemat) inka muqaabla nahi kar sakti. Woh kahen ge: Ay hamaare Rabb! Yeh poshaaken hamaare liye kyun? Jawaaban kaha jaa'ega: Bete ko Qur'an-e-Majeed sikhaane ki wajah se. Saahib-e-Qur'an ko roz-e-Qayaamat kaha jaaega keh padhta jaa aur Jannat ke darje chadhta jaa aur is tarah thehr thehr kar padh Jis tarah tu duniya mein thehr thehr kar padhta tha, pas tera maqaam woh hoga jahan teri aakhri Aayat (ki tilaawat khatam ho gi)."

(Silsilat-ul-Ahaadees as-Saheehah, Tarqeeq al-Baani: 2829)

Kitni pyaari Hadees hai? Ho sakta hai keh woh waaliden jin ke bachay Haafiz nahin hai'n, is Hadees ke padhne sun'ne ke ba'd yeh sochne lage'n keh hum aur hamaare bachay is fazilat ke haamil nahin hai'n. Naiz woh is ke tayn fikrmand hai'n keh woh aisa kare'n keh unhen bhi yeh sharaf haasil ho. To aise waaliden ko ghabraane aur pareshaan hone ki zaroorat nahin hai, Allah Subhaanahu-o-Ta'ala ne unke liye ek aur option rakha hai, Is mauqa' par main Muhammad Iqbaal Keelaani (رحمته الله عليه) ka woh fehmi jo unho'n ne kai Ahaadees jama' karne ke ba'd pesh kiya hai usey aap ke saamne rakhna chaahta hoon, woh kehte hai'n keh "Jo insaan Qur'an-e-Majeed yaad nahin kar saka ya Qur'an-e-Majeed yaad karna uske liye mushkil ho raha hai, isi tarah agar koi shakhs apne baccha ko Qur'an-e-Majeed hifz nahin kar saka to aise shakhs ko chahiye keh woh Rozana kasrat se Qur'an-e-Majeed ki tilaawat kare, apna achha khaasa waqt Qur'an-e-Majeed padhne aur samajhne mein nikaale aur Qur'an-e-Majeed se apni 'aqeedat-o-mohabbat ka izhaar karta rahe. In shaa Allah! Is tarah kasrat se Qur'an-e-Majeed padhne waalo'n ko bhi yeh fazilat haasil ho sakti hai." Yeh kitni pyaari aur khush aayind baat hai, Allah hamen Ahl-e-Qur'an mein se banaaye. Aameen!

Qur'an-e-Majeed Ke Khilaaf Chand Saazishon Ka Khulasa:

Zair-e-nazar mauzoo' "Qur'an-e-Majeed par chand e'tiraazaat ke jawaabaat" ke intekhaab ki ek ahem Wajah yeh bhi hai keh Qur'an ke tayn hone waali

khidmaat be-shumaar hai'n lekin ek ahem pehlu ki jaanib tawajjo dena bhi ashad zaroori hai aur woh hai Qur'an aur Qur'an ki ta'leemaat par kiye jaane waale e'tiraazaat ki haqeeqat aur quwwat, unke jawaabaat se hamaari waaqfiyat Keh poore Hindustaan mein bil-khusoos Junubi Hind ke Aandhra waghera ke ilaqa'n mein Qur'an ke khilaaf muhim jaari hai, Yeh hamaara aankho'n dekha mushaahida hai keh Missionaries is silsile mein kaafi pur-josh aur sargarm hai'n, Chunancha yeh hamaara farz banta hai keh hum apni qaum ko is silsile mein aagaah bhi kare'n, naiz Unhein is qism ke shukook-o-shubhaat aur e'tiraazaat se bachne ke liye buniyaadi ma'loomat bhi faraaham kar den, TV, akhbaar aur social media waghera ke zariye Musalmaanon ko baa-sha'oor banaane mein bhi mehnat ki jaae to In shaa Allah mufeed ho ga.

Main pehle samajhta tha keh yeh jang sirf internet ki hai aur 'aam insaano'n se iska baraah-e-raast koi waasta nahin hai, Isi wajah se main pehle 'awaam-un-naas mein in masaa'il par ziyaada behas aur mubaahisa bhi nahin karta tha lekin rafta rafta ab yeh dekhne mein aa raha hai keh log chhote chhote pamphlet ki shakl mein Urdu, English aur Telugu mein shaa'e kar ke gali gali 'aam kar rahe hai'n, aur bechaare 'aam Musalmaan pareshaan ho kar hum se aur daaiyo'n se ruju' kar rahe hai'n keh in sawaalaat ke jawaabaat kya hai'n?

Unke e'tiraazaat mein se chand e'tiraazaat yeh hai'n Keh tum yeh kaise saabit karo ge keh Allah Subhaanahu-o-Ta'ala maujood hai?

Tum yeh kaise saabit karo ge keh Us Allah Subhaanahu-o-Ta'ala ne hi yeh Qur'an-e-Majeed utaara hai, ho sakta hai keh yeh Qur'an kisi insaan ne likha ho?

Teesra e'tiraaz yeh hai keh tum yeh kaise saabit karo ge keh Qur'an-e-Majeed naazil hone ke ba'd se ab tak mehfooz hai?

Yeh log choutha e'tiraaz yeh karte hain keh Qur'an-e-Majeed Nabi-e-Akram (ﷺ) ne khud apni taraf se likh liya hai, Nabi-e-Akram (ﷺ) khud apni taraf se Qur'an likh kar kehte hai'n keh yeh Allah Subhaanahu-o-Ta'ala ki taraf se hai, aisa kyun? Ek e'tiraaz yeh bhi hai keh yeh Qur'an-e-Majeed Shaitaan

ne likha hai, Nabi-e-Akram (ﷺ) ke paas ek Shaitaan aaya tha, is Shaitaan ne ek ek Aayat batlaya aur Nabi-e-Akram (ﷺ) ne is tarah yeh Qur'an ki shakl mein pesh kar diya hai? Yeh saare e'tiraazaat woh log chalte phirte, baso'n mein, rail mein ya 'awaami maqaamaat par Musalmaanon mein shak paida karne ke liye karte hai'n.

In halaat mein main ne irada kiya hai keh thode bahut aise sawaalaat ke jawaabaat hamen bhi ma'loom hone chaahiye jo sawaalaat Islam ya Qur'an-e-Majeed par e'tiraaz karne ke liye kiye jaate hai'n taakeh hamaare paas agar is qism ke Hazraat aaye'n aur aise sawaalaat karein to hum un ka munh-tod jawaab de saken aur un ke na-paak 'azaaim ko isi waqt nakaam kar saken In Sha Allah!

Kya Qur'an-e-Majeed Alag Alag Kitaabi Shakl Mein Hai?

Ek e'tiraaz jo, un huzraat ki jaanib se baar-baar uthaya jaata hai keh Qur'an-e-Majeed ke alag-alag musaahif hain aur un mein alag-alag baatein likhi hui hain. Dar-asal Sahaaba-e-Kiraam (رضي الله عنهم) aur Awwaleen Taabi'een-e-kiraam (رضي الله عنهم) apni apni taraf se Qur'an-e-Majeed ke chhote chhote sahaaif likh lete the, agar kisi bhi Aayat ka ma'ni ya mafhoom samajhne mein

Dushwaari hoti to woh log kisi baday Sahaabi ke paas ja kar us ka matlab ma'loom karte aur us matlab ko us Aayat ke aas-paas hi yaad-dahaani ke tor par apni zabaan mein kuch alfaaz ya ishaaraat ki shakl mein likh liya karte the, lihaaza Qur'an-e-Majeed par e'tiraazaat karne waale un hi sahaaifon ko jama' kar ke kehte hain keh Qur'an-e-Majeed har jagah alag-alag hai aur is tarah ek saada loh Muslimaan ko yeh log dhoka dene ki koshish karte hain. Haalaankeh yeh baat azhar min Ash-Shams hai keh khud Sahaaba-e-Kiraam (رضي الله عنهم) apni apni fahm ya samajh ke liye ya apni khud ki yaad-dahaani ke liye kuch ishaaray ya alfaaz likh liya karte the, jaisa keh aaj bhi agar aap madaaris mein jaaen aur hifz karne waale tulaba ko dekhein to un ke musaahif mein aadha safha par ya safha ke oopar ya neeche tareekhein likhi hui milti hain, yeh tareekhein Ustaaz khud baccha ka sabaq sun kar sabaq aagay badhane ke liye likh deta hai, ek safha ya aadha safha ke ba'd kisi line ya Aayat ke saamne us din ki tareekh likh di hai taake yeh pata

ho keh baccha ne yahan se yahan tak aaj sabaq yaad kar liya hai aur kal baccha ko yahan se yahan tak sabaq yaad karna hai. Agar is Qur'an ko koi aadmi le aur phir masaajid ya bazaar mein koi naya Qur'an utha kar dekhe aur phir kahe keh yeh to tareekhon waala Qur'an hai aur yeh sab naye Qur'an baghair tareekhon waale hain yeh to do qisam ke alag-alag Qur'an ho gae hain...! Aisa kehne waale ko log bay-waqoof samjhenge, aur hum is shakhs se kahenge keh bhai! shayad aap ko ma'loom nahin hai keh Qur'an-e-Majeed mehfooz hone ka jo da'wa hai woh da'wa 'Arabi Text ka hai, is Arabi Text mein Qayaamat tak koi tabdeeli nahin aa sakti, jo Arabi mein asal matan likha hua hai woh Qayaamat tak tabdeel nahin ho sakta. Qur'an ke Arabi Text ke aas-paas har koi apni apni sahoolat ke liye kuch likh lete hain.

Agar aisa dekha jaae to aaj kal Qur'an-e-Majeed print ho kar aata hai, is ki aayatun ke e'tiraaf beil boote aur hare rang ki ek khubSurah patti bhi aati hai, kya is ka matlab yeh hai keh Qur'an-e-Majeed tabdeel ho gaya hai? Na'oozubillah! Agar aisa hi dekha jaae to Nabi-e-Akram (ﷺ) ke zamaana mein yeh takhti ki shakl mein dono attay bhi nahin the, is ka matlab kya yeh hai keh Qur'an-e-Majeed tabdeel ho gaya hai? Asal Qur'an-e-Majeed ka jo da'wa hai woh attay ka ya rang ka ya nukta ka ya zabar, zer aur pesh ka in saari cheezon ka nahin hai, yeh tamaam cheezen to 'awaam ki sahoolat ke liye banaai gai hain, warna Qur'an ka jo asal Arabi Text hai us mein aaj tak tabdeeli nahin aayi hai.

Qur'an-e-Majeed ke khilaaf in e'tiraaz karne waalon ki yeh koshish dar-asal 'aam logon ko bhatkane ke liye hai, Jab kabhi koi Isaai aap ke paas aa kar yeh baat kahe to aap palat kar waar karenge aur kahenge keh aaj aap ki jo Bible hai woh CD ya Soft files ki shakl mein aa rahi hai kya aap ki Bible bhi badal gai hai? 'Eesa (ﷺ) ke zamaana mein yeh CDs ya Soft files kahan thi? Aaj ke zamaana mein Bible do siyaah takhtiyon (attoun) ke darmiyaan mein aa rahi hai, yeh kaala atta jo India mein bana hai 'Eesa (ﷺ) ke zamaana mein nahin tha, kya aap qubool karte hain keh Bible badal gai hai? Yeh log jaise aap ko 'aam andaaz mein bhatkane ki koshish karte hain to aap bhi unhein 'aam andaaz mein shak mein daal dijiye. Yeh ek tareeqa

hai lekin woh log is se bhi aagay ja rahe hain, yeh log kis tareeqa se Qur'an ke khilaaf kaam kar rahe hain? Aur kis tareeqa se mehnat kar rahe hain? Un ki yeh mehnat Qur'an-e-Majeed ko tabdeel shudah ya ghair mehfooz saabit karne ke liye hai, un ke shukook-o-shubhaat ki ek halki si jhalak aap ke saamne rakhi hai.

Kya Allah Ta'ala Ka Wujood Hai? Aur Kya Allah Ta'ala Ne Hi

Qur'an-e-Majeed Naazil Kiya Hai?

Aap yeh kaise saabit karenge keh Allah Subhaanahu-o-Ta'ala maujood hai aur Allah Subhaanahu-o-Ta'ala ne hi yeh Qur'an-e-Majeed naazil kiya hai? Yeh saabit karne ke liye bahut saare tareeqe 'Ulamaa-e-Kiraam ne Apnaa'ehain, misaal ke tor par 'aam tor se yeh kaha jaata hai keh agar aap is kaainaat ko dekhenge to isay dekh kar is ke banaane waale ka pata chalta hai kyun keh koi cheez baghair banaane waale ke wujood mein nahin aati, Duniya mein jitni bhi cheezen hain woh khud-ba-khud nahin aati, yeh Ghadi, yeh Fan, yeh maayk, yeh computer aur yeh mobile phone waghera to in tamaam cheezon ko dekh kar aap andaaza laga sakte hain keh in ka koi na koi banaane waala maujood hoga, Isi tareeqa se yeh kaainaat, yeh chaand, yeh sooraj, yeh sitaare, yeh siyaare, yeh pahaad, yeh darakht aur yeh paani waghera in tamaam ka banaane waala koi na koi zaroor ho ga.

Allah Ta'ala Ne Hi Qur'an-e-Majeed Naazil Kiya Hai, Saat

Dalaa'il Ki Roshni Mein:

Pehli Daleel: Ishaq Newton ke nazriya Concept of Inference ke zariye hujjat:

Lihaaza is saabq daleel se aap ziyaada se ziyaada sirf Khaaliq Creator tak pohonch saktay hain lekin Allah Subhaanahu-o-Ta'ala tak pohonchnay ke liye aap ko aur ek proof chaahiye, Allah Subhaanahu-o-Ta'ala tak pohonchnay ke liye bahut saaray tareeqe Methods apnaye jatay hain lekin main aap ko ek saada Simple tareeqa batlaata hoon, yeh tareeqa hamaray schools ko janay waale Sabhi bachay jaantay hain, woh tareeqa yeh hai

keh Isaac Newton ne sattarhween sadi mein quwwat-e-saqal ya kashish-e-saqal Gravity ka nazriya pesh kiya hai, is nazriya ke mutaabiq yeh baat samajh mein aati hai keh zameen mein aisi quwwat maujood hai jis ke zariye se tamaam cheezen neeche ki taraf aati hain, isi liye hum dekhte hain keh chadh'tay waqt seedhiyaan dushwaar mehsoos hoti hain lekin utartay waqt neeche utarnay mein badi aasaani mehsoos hoti hai, Isaac Newton se sawaal kiya gaya keh aap Ne is quwwat-e-saqal ya kashish-e-saqal Gravity ke nazriya ko kaise samjha aur ma'loom kiya? Is ne Concept of inference ko bunyaad banaatay hue jawaab diya keh yeh Concept of inference hai, is ka matlab yeh hai keh ek cheez jo ma'loom hai usay saamne rakhte hue us cheez ko ma'loom karna jo na ma'loom ho, is 'ilm ya usool ko Concept of inference kaha jata hai, Ya'ani keh ek girta hua saib jo neeche ki taraf ja raha hai woh upar ki taraf kyon nahin ja raha hai? Is ka matlab yeh nikla keh zameen ke andar Quwwat-e-saqal ya kashish-e-saqal Gravity hai, Isaac Newton ne kaha keh main girtay hue saib se yeh nateeja nikal raha hoon keh zameen ke andar khainchnay ki taaqat hai, lekin yeh khainchnay ki taaqat main tumhein nahin dikha sakta, main aap ko girtay hue saib dikha sakta hoon, us waqt kya cheez nazar aa rahi hai? Sirf girtay hue saib nazar aa raha hai lekin is ke andar quwwat-e-saqal ya kashish-e-saqal Gravity nazar nahin aa rahi hai, mujhe girtay hue saib ke zariye zameen mein quwwat-e-saqal ya kashish-e-saqal Gravity ma'loom ho rahi lekin woh nazar nahin aa rahi hai. Bilkul isi tareeqa se Is Qur'an-e-Majeed ke zariye Allah Subhaanahu-o-Ta'ala ko ma'loom kiya ja sakta hai, ab woh kaise ma'loom karein ge? To aap ko pata hona chaahiye keh yeh Qur'an-e-Majeed kab naazil hua? Saare log jaantay hain keh yeh Qur'an-e-Majeed Muhammad (ﷺ) ke zamana mein naazil hua, aur Muhammad (ﷺ) kab aur kis dour mein maujood the? Woh kahe ga keh Muhammad (ﷺ) jab aa'e the to us waqt saari duniya mein Dark Ages ka bol baala tha. Is Dark Ages ka matlab yeh hai abhi Europe bedaar nahin hua tha, Ahl-e-Europe is bedari ko Renaissance kehtay hain, us waqt 1452 ka zamana tha, is se pehle yeh Europe waalon ko patta laga kar kapday pehn'na nahin aata tha, janglon mein yeh log pattay laga kar ghoom'tay phirtay the, 1592 mein America daryaft hua, is ke ba'd zindagi ke tamaam shu'baat mein taraqqi Shuru' hui.

Muhammad (ﷺ) Europe aur America ki taraqqi ke ba'd aa'e ya pehle aa'e the? Log kehtay hain keh Muhammad (ﷺ) un ke bedaar honay se pehle aa'e the, aur aap log is dour ko Dark Ages kehtay ho, Ya'ani keh ma'loomaat Information ka koi rasta hi nahin tha, aur doosri ahem cheez yeh hai keh kya Muhammad (ﷺ) ko khud likhna padhna aata tha? jawaab yeh hai keh Nabi-e-Akram (ﷺ) ko na likhna aata tha aur na padhna aata tha, Arabi zabaan mein aise insaan ko jo dekh kar padh nahin sakta aur likh nahin sakta "Ummi" kehtay hain, jaisa keh Allah Subhaanahu-o-Ta'ala ne khud Qur'an-e-Majeed mein Irshaad farmaaya hai:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿٥٠﴾﴾

"Wohi hai jis ne na-khawaandah logon mein un hi mein se ek Rasool bheja jo unhein Us ki Aayatein padh kar sunata hai aur un ko paak karta hai aur unhein Kitaab-o-Hikmat sikhata hai. Yaqeenan yeh is se pehle khuli gumraahi mein the." (Surah Al-Jumu'a: 2)

Yeh Qur'an-e-Majeed ek aise insaan par naazil hua jise likhna aur padhna nahin aata tha, yeh Qur'an-e-Majeed ek aise waqt naazil hua jis waqt likhnay padhnay ka koi ziyaada rivaaj bhi nahin tha, Ab batlaao keh Qur'an-e-Majeed mein bahut saaray aise scientific haqaaq waarid hue hain keh jinhein aaj ke zamane ke science-daan badi mehnat-o-mushaqqat aur saaray jadeed aalaat istemaal karne Ke ba'd batla rahay hain. Aaj se chaudah so saal pehle ek "Ummi" Rasool logon ko yeh baatein kaise batla sakta hai? Woh dour to tareek dour Ya'ani Dark Ages ka dour tha, Agar Nabi-e-Akram (ﷺ) is Dark Ages mein apni taraf se kuch likh letay to kya yeh mumkin tha keh aisi 'ilmi aur tehqeeqi baatein Aap (ﷺ) batla saktay? Shayad yeh jawaab sunkar woh yeh kahein ge keh ho sakta hai woh unhon ne yunhi kuch baatein keh di hon, lekin science ka ek aur usool hai jise samajhna bahut zaroori hai jise hum Theory of Probability kehte hain, is Theory of Probability ka matlab yeh hai keh agar main ek sikke par "ek", doosre par "do" aur teesre sikke par "teen" likhoon aur isi tareeqe se das sikon par bila tarteeb ginti likhta hi chala jaun aur is ke ba'd main un sikon ko jeeb

mein daal kar achhi tarah se hilaaoon, aur is ke ba'd un mein se ek sikka nikaaloon to har ek sikke ka tareetb ke saath number waar ek do teen nikal aana zaroori nahin hai, agar kabhi andha dhund nikal bhi jaae to hamesha aisa hi hona Na mumkin hai, Theory of Probability isi ko kehte hain. Kisi ki koi baat ya koi peshan-goi agar kabhi sahi saabit ho jaae to hamesha usi shakhs ki har baat ya peshan-goi sahi aur saabit hona na mumkin hai. Qur'an-e-Majeed mein jitni bhi baatein hain woh saari ki saari baatein aaj ki science se bhi ziyaada advanced hain, science abhi bahut peechay hai, Qur'an-e-Majeed ko science ki koi zaroorat nahin hai, jab keh khud Qur'an-e-Majeed mein insaanियat ke liye inkishaafaat aur rehnumaaiyaan hain jinhein dekh kar khud Modern Science heraan hai, is ka matlab yeh nikla keh yeh Qur'an-e-Majeed ek insaan ka likha hua kalaam nahin ho sakta, yeh Usi Zaat ka kalaam hai jis ne yeh saari kaainaat banaai hai, yeh Usi ka kalaam hai jis ne saari kaainaat aur is ke saaray sitaare, siyaare aur is ke zarrey zarrey ko paida kiya hai, kyunkeh Khaaliq Creator hi apni makhloq Creation ko ziyaada behtar jaanta hai jis ko Qur'an-e-Kareem ne ek jagah kuch aise bayaan kiya (أَلَا يَعْلَمُ مَن خَلَقَ) yeh sawaal dar asal biz-zaat khud ek mukammal bayaan hai keh jis ne tumhaari takhleeq ki Woh nahin jaane ga to aur kaun jaane ga, Us ke paas haqeeqi aur la-mehdood 'ilm na ho ga to aur kis ke paas ho ga. Jaise agar main ne koi gaadi banaai to us gaadi ya product ko ziyaada behtar taur par main hi jaan sakta hoon ya mujh se ziyaada woh insaan jaan sakta hai jise abhi gaadi chalaana bhi na aata ho? isi liye gaadi banaane waala hi khud Instructions bhi muhaiyya karwaata hai keh gaadi mein tail kerosene ya garam paani mat daalo balkeh is mein petrol daalo, kyunkeh is banaane waale ko ziyaada ma'loom hai keh yeh gaadi sirf petrol se chal sakti hai. bilkul isi tareeqah se Qur'an-e-Majeed mein Allah Subhaanahu-o-Ta'ala ne jo baatein batlaai hain woh baatein aaj ki science se bhi ziyaada Advanced hain, kai aisi Qur'ani Aayaat aur un ki scientific taujeeh hai keh jin ki baabat jadeed science Modern Science bhi heraan hai keh Qur'an-e-Majeed mein aisi baatein aakhir kahaan se aa gai hain? hum kahein ge keh Muhammad (ﷺ) jo ek "Ummi" the unhon ne bhi yeh Qur'an nahi likha hai balkeh Allah Ta'ala ne yeh Qur'an naazil kiya hai, us zamaane mein koi maloomaat Information haasil karne ka rasta bhi nahi

tha ya phir aisa bhi naa mumkin hai keh kisi insaan ne unhein yeh 'ilm de diya ho ya kisi insaan ne likh kar un ke haath mein thaama diya ho kyonkeh ma'loomaat Information us zamaane mein aam thi hi nahi, koi science Dan ya koi Falasfi ne aa kar haath mein yeh kitaab thama di ho aisa naa mumkin hai Kyunkeh Nabi-e-Akram (ﷺ) to "Umme" the, Nabi-e-Akram (ﷺ) ko dekh kar padhna aata hi nahi tha, ab sirf ek hi zariya Source baaqi reh jaata hai woh hai Allah Ta'ala ki jaanib se haasil hone waala Source Ya'ani aasmaan se Wahi ka raasta aur yahi haq hai.

Allah Subhaanahu-o-Ta'ala ki taraf se Wahi naazil hui tabhi itni 'azeem aur pyaari baatein is Qur'an-e-Majeed mein maujood hain, jis mein ek bhi ghalti nahi hai, is ka matlab yeh nikla keh yeh Qur'an-e-Majeed ek insaan ka kalaam ho hi nahi sakta kyonkeh ek insaan ka aisi 'azeem baatein aur woh bhi 100 feesad sahi baatein karna naa mumkin hai. Qur'an-e-Majeed Allah Subhaanahu-o-Ta'ala ne naazil farmaaya hai, Us Allah Ta'ala ki sifaat kya hain? Allah Ta'ala ka Irshaad hai:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ
كُفُوًا أَحَدٌ ۝﴾

"Aap keh dijiye keh Woh Allah Ta'ala ek (hi) hai, Allah Ta'ala be-niyaaz hai, na Us se koi paida hua na Woh kisi se paida hua, aur na koi Us ka hamsar hai." (Surah Ikhlāas)

Allah Subhaanahu-o-Ta'ala ki yeh chand sifaat hain, aur yahi Allah Subhaanahu-o-Ta'ala hai jis ne Qur'an-e-Majeed naazil kiya hai, Allah Ta'ala ka Irshaad hai:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

"Hum ne hi is Qur'an ko naazil farmaaya hai aur hum hi is ke muhafiz hain." (Surah Al-Hijr: 9)

Doosri Daleel: Mashhoor scientist William Keith Moore ka iqraar aur Qur'an-e-Majeed mein maraahil-e-hamal ka zikr:

Yeh ek aasan tareeqah hai jis ke zariya se aap saamne waale ko batla sakte

hain keh bhain! is Qur'an-e-Majeed mein us zamaane ki science ki itni behtareen baatein kaise aayi hongi? saamne waala samajh jaata hai keh yeh Qur'an-e-Majeed ek insaan khud nahi likh sakta balkeh yeh to Allah Rabb-ul-'Aalameen ka hi kalaam hai, yeh baatein kaun keh rahe hain? kya yeh baatein main keh raha hoon? yeh baatein sirf main nahi balkeh ek ghair muslim scientist William Keith Moore bhi apni kitaab "(embryology)" The embryology ka matlab kya hai? reham-e-maa'dar mein jo baccha ka irtiqa Development hota hai usey embryology kehte hain, aur is embryology ke 'ilm ka sab se bada maahir insaan kaun hai? aisa ek hi naam aata hai, un ka naam hai William Keith Moore, yeh abhi zinda hain, unhon ne likha hai keh reham-e-maa'dar mein bacche ke irtiqa Development ke baare mein hamen study karni thi, hamal ke 9 mahinon ki muddat ko taqseem karne mein bahut diqqat aa rahi thi. pehle hum ne kaha chalo! hum is muddat ko mahinon mein taqseem karte hain lekin is mein kaafi mushkilein aa rahi thin, phir hum ne is muddat ko hafton mein taqseem kiya lekin tab bhi hamen diqqat aa rahi thi, aakhir mein ek Musalman ne un se kaha keh ho sakta hai keh yeh Aayaat aap ke kaam aaen gi, Surah Al-Mu'minoon Surah number 23 ki Aayat number 13, 14 aur 15 mein Allah Ta'ala ka Irshaad hai:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ ﴿١٣﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ﴿١٤﴾ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَرَّكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٥﴾﴾

"Yaqeenan hum ne insaan ko mitti ke johar se paida kiya, phir usey nutfah bana kar mehfooz jagah mein qaraar de diya, phir nutfah ko hum ne jam'a hua khoon bana diya, phir is khoon ke lothday ko gosht ka tukda kar diya. phir gosht ke tukde ko haddiyaan bana di, phir haddi ko hum ne gosht pehna diya, phir doosri banaawat mein us ko paida kar diya. barakton waala hai Woh Allah jo sab se behtareen paida karne waala hai." (Surah Al-Mu'minoon: 12-14)

Allah Subhaanahu-o-Ta'ala ne hamal ki muddat ko 7 stages mein taqseem

kiya hai, pehla marhala 40 din ka hota hai, jise nutfah kaha gaya hai, ise Saheeh Muslim mein 40 din ka marhala kaha gaya hai, phir is ke ba'ad aage kaha gaya keh yeh nutfah 'alaqah ban jaata hai phir yeh 'alaqah baad mein muzghah ban jaata hai, in maraahil ki tafseelaat padh kar William Keith Moore heraan ho gaya aur us ne kaha keh hum ne apne jadeed aalaat laga kar yeh koshish ki lekin tab bhi hum yeh stages itne bareeq andaaz mein nahi nikaal paaye, jab keh Qur'an-e-Majeed mein aaj se chaudah sau saal pehle Nabi-e-Akram (ﷺ) ne is marhala ke saat stages batlaa'ehain jo bilkul sahi perfect match hote hain, aakhir mein William Keith Moore kehte hain keh yeh padhne ke ba'd hamaare liye embryology ke irtiqaa Development ko study karna aasan ho gaya hai, aur phir kaha keh is irtiqaa Development ko ma'loom karne ke liye is se behtareen koi tareeqah nahi hai. ek martaba William Keith Moore ustaz ne sawaal kiya keh yeh Qur'an-e-Majeed kis ne likha hai? Talabah ne kaha: "aap hi batlaen Sir! kis ne likha hoga?" Phir William Keith Moore ne talabah se sawaal kiya keh tum hi batlaao keh is ke likhne waale kaun hain? wahan ghair muslim talabah ne kaha keh Muhammad (ﷺ) ne likh liya hoga, William Keith Moore ne sawaal kiya keh us zamaane mein Muhammad (ﷺ) ne itni bareeqi se yeh saari baatein kaise bataai hongii jab keh un ke paas koi doosra Source bhi nahi tha? un bachon ne kaha keh shaayad us zamaane mein koi machine thi hogi jismein dekh kar unhon ne batla diya hoga. William Keith Moore ne kaha: "achha! Muhammad (ﷺ) ne us machine ka istemaal bhi kiya aur us ke baad usey sehra mein kahin kisi rait ke pahaad mein chhupa bhi diya hoga...!?" talabah hansne lage... kyunkeh agar is modern science ke daur mein aisi machine ka wujood mushkil hai to phir aaj se taqreeban chaudah sau saal pehle aisi machine ka wujood na mumkin hai, is ke ba'd William Keith More ne likha hai keh "Mujhe yaqeen hai aur yeh baat maanne mein mujhe koi shak nahin hai keh yeh kitaab Qur'an-e-Majeed koi insaan nahin likh sakta, yeh saari baatein sirf aur sirf oopar waale ki taraf se hi aa sakti hain jo keh Khaaliq Creator hai, jo baccha ko paida karta hai aur us ke irtiqaa Development ko jaanta hai Wohi itne ba-rik andaaz se yeh saari baatein batla sakta hai, main yeh maanne ke liye taiyyaar hoon keh yeh Qur'an-e-Majeed Allah Subhaanahu-o-Ta'ala ki taraf se hai.

Yeh pehle saabit ho chuka hai keh Qur'an-e-Majeed talaash besyaar ke ba-wujood kisi insaan ka kalaam ho hi nahin sakta, ab yeh baat khul kar saamne aa chuki hai keh yeh Qur'an-e-Majeed Allah Subhaanahu-o-Ta'ala ki taraf se hai.

Isaac Newton ki philosophy yeh thi keh girte hue saib se aap quwwat-e-saql ya kashish-e-saql Gravity ma'loom kar sakte hain lekin hum is quwwat-e-saql ya kashish-e-saql Gravity ko dekh nahin sakte, bilkul isi tareeqe se Qur'an-e-Majeed ke zariye hum yeh ma'loom kar sakte hain keh Allah Subhaanahu-o-Ta'ala maujood hai jo keh hamen nazar nahin aa raha hai, is saari kaainaat ka ek 'Azeem Khaaliq Creator maujood hai jo keh Qur'an-e-Majeed mein 'azeem baatein aur haqaa'iq batlaa raha hai.

Teesri Daleel: Big Bang Theory ke zariye daleel aur is ka Qur'an mein zikr:

Is e'tiraaz ke jawaab mein keh aap yeh kaise saabit karenge keh Qur'an-e-Majeed Allah Subhaanahu-o-Ta'ala ki taraf se hai hum ek aur misaal de sakte hain. Woh misaal yeh hai keh Big Bang Theory ke mutaabiq ek bahut bada dhamaaka hua aur is dhamaake se saari kaainaat chaand sooraj sitaare, siyaare aur kehkashaa'n Galaxies waghera wujood mein aaye. Aap ko ma'loom hona chaahiye keh ab tak ki research ke mutaabiq 100 billion kahkashaa'n Galaxies paa'e jaate hain. In 100 billion kahkashaa'n Galaxies mein se ek kahkashaa'n Galaxy ka naam hai Milky Way, is ek kahkashaa'n Galaxy ke andar 200 billion taare hain. In do so billion taaron mein se ek hamara Sooraj bhi hai. Is Sooraj ke eti'raaf 45 Satellite aur aath Planet siyaare hain. In siyaaron mein se ek siyaara hamari zameen bhi hai. Yeh saari kahaani sirf ek kehkashaa'n Galaxy ki hai jo keh Milky Way ke naam se ma'roof hai. Isi Milky Way ki tarah is kaainaat mein 100 billion kehkashaa'n Galaxies paa'e jaate hain. Andaaza lagaaiye keh Kitni badi yeh kaainaat hai! Yeh saari ki saari kaise wujood mein aayi hai? Kehte hain keh is kaainaat ke wujood ki wajah Big Bang Theory bayaan karti hai. Is theory ka matlab yeh hai keh ek bahut bada dhamaaka hua, us ke ba'd yeh toot kar alag alag ho gae aur saari kaainaat aur is ke andar yeh 100 billion kehkashaa'n Galaxies wujood mein aa gae. Big Bang Theory ke baare mein kab pata chala? Kehte hain keh haal hi mein 40 ya 50 saal qabl

yeh Big Bang Theory ma'loom ki gai hai. Lekin ek Musalmaan is Big Bang Theory ko chaudah sau saal se padhta hua aur padhaata hua aa raha hai, jaisa keh Surah Ambiya Surah number 21 ki Aayat number 30 mein Allah Subhaanahu-o-Ta'ala Irshaad farma raha hai:

﴿أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا
مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾﴾

"Kya kaafir logon ne yeh nahin dekha keh aasmaan-o-zameen baaham mile jhule the phir Hum ne unhein juda kiya aur har zinda cheez ko Hum ne paani se paida kiya, kya yeh log phir bhi Imaan nahin laate?"

Is Aayat ke baare mein Hazrat 'Abdullah bin 'Abbas (رضي الله عنه) se un ke shaa'girdon ne sawaal kiya keh is Aayat ki tashreeh kya hai? (Yeh waaqi'a Tafseer Qurtubi mein maujood hai). Hazrat 'Abdullah bin 'Abbas (رضي الله عنه) ne Irshaad farmaaya keh is Aayat ko Surah Fussilat, Surah number 41 ki ibtidaai aayaton se jod kar padho ge to samajh mein aa jaayega. Us mein Allah Subhaanahu-o-Ta'ala Irshaad farmaata hai:

﴿ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا
قَالَتَا أَتَيْنَا طَائِعِينَ﴾

"Phir aasmaan ki taraf mutawajjih hua aur woh dhuwaan (saa) tha, pas us se aur zameen se farmaaya keh tum dono khushi se aao ya na khushi se Dono ne 'arz kiya hum bakhushi haazir hain."

Yeh tafseer Hazrat 'Abdullah bin 'Abbas (رضي الله عنه) ne ki hai aur yeh Sahaabi chaudah sau saal pehle ke the. Aaj science-daan aalaat ke zariye yeh baat batla rahe hain. To is tareeqe se 'Abdullah bin 'Abbas (رضي الله عنه) advanced hue ya aaj ke science-daan advanced hue? Agar aap Qur'an-e-Majeed mein ghour-o-fikr aur tadabbur kareng to is mein aise aise 'uloom hain jinhein bilkul sahi tareeqe se science-daan bhi nahin sikha sakte, jaisa keh 'Abdullah bin 'Abbas (رضي الله عنه) is Big Bang Theory ko chaudah sau saal pehle batla rahe hain, yahi baatein aaj ke science-daan itni saari research aur itni saari machines ijaad karne ke ba'd batla rahe hain.

Chauthi Daleel: Paani har cheez ki jaan hai, Qur'an ka bayaan aur science ka e'tiraaf:

Isi e'tiraaz ke jawaab mein ek aur misaal aap pesh kar sakte hain keh yeh duniya-o-maafeeha, Ya'ani main, aap aur yeh saare insaan hatta keh haiwaanaat aur nabaataat waghera agar aap poochhein keh in sab ki bunyaad Base kya hai? To aaj ke saare science-daan kehte hain keh bhai! In mein ek DNA D.N.A paaya jaata hai aur DNA D.N.A ki bunyaad Base paani par hai. H2O formula ke zariye se yeh DNA D.N.A apni ghizaa haasil karta hai,

Is theory ki tasdeeq ke liye aap Qur'an-e-Majeed padh sakte hain keh Surah Ambiya, Surah number 21 ki Aayat number 30 mein Allah Subhaanahu-o-Ta'ala ne Irshaad farmaaya:

﴿وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ﴾

"Aur har zinda cheez ko Hum ne paani se paida kiya, kya yeh log phir bhi Imaan nahin laate?"

Aaj in science-daanon ne itni saari mehnat ke ba'd is DNA D.N.A ke nazriya ko daryaaft kiya hai jab keh Allah Subhaanahu-o-Ta'ala ne is Qur'an-e-Majeed mein chaudah sau saal pehle hi is nuqte ko bayaan kar diya tha. Kya yeh log itna sab kuch hone ke ba-wujood ab bhi Imaan nahin laate? Aap is tareeqah se logon se baat cheet kar sakte hain aur unhein saheeh Deen ki taraf laane ki koshish kar sakte hain, Is ke liye aap teen Aayaat zehan mein rakhye,

- 1- Surah Ambiya Surah number 21 ki Aayat number 30 mein do baatein hain,
- 2- Surah Mo'minoon Surah number 23 ki Aayat number 13, 14, 15,
- 3- Aur Surah Fussilat Surah number 41 ki Aayat number 11.

Paanchwin Daleel: Qur'an-e-Majeed ki Abu Lahab se muta'alliq sachi peshan-goi:

Aur ek tareeqa hai jo bilkul 'aam andaaz ka hai, Agar kisi ke paas science

ki maloomaat nahin hain to aise 'aam insaan ke saamne is tareeqe se bhi Qur'an ki haqqaniyat ka saboot diya jaa sakta hai keh yeh Qur'an-e-Majeed Allah Subhaanahu-o-Ta'ala ki taraf se hai, Muhammad (ﷺ) ne ise khud se nahin likha hai, Yeh "Tanzeel minar-Rahmaan" hai. Qur'an-e-Majeed mein ek Surah hai jis ka naam Surah Lahab ya Surah Masad hai. Allah Ta'ala ka Irshaad hai:

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۚ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۚ سَيَصْلَىٰ نَارًا
ذَاتَ لَهَبٍ ۚ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۚ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۚ﴾

"Abu Lahab ke dono'n haath toot gae aur woh (khud) halaak ho gaya. Na to us ka maal us ke kaam aaya aur na us ki kamaai. Woh 'aniqareeb bhadakne wali aag mein jaayega. Aur us ki biwi bhi (jaayegi) jo lakdiyaan dhonay waali hai. Us ki gardan mein post khajoor ki buni hui rassi hogi." (Surah Lahab)

Is Surah ke zariye aasan tareeqe se aap kisi ko bhi samjha sakte hain keh yeh Qur'an-e-Majeed Allah Subhaanahu-o-Ta'ala ki taraf se hai, Koi yeh keh sakta hai keh har ek ke paas Scientific ma'loomaat ki waaqfiyat nahin hoti, lehaa'za jinke paas science ki ma'loomaat nahin hoti hain unhein kaise samjhaya jaae? Is liye main aise logon ke liye yeh aasaan tareeqa batla raha hoon, Surah Abi Lahab ya Surah Masad, Surah number 111 kab naazil hui? Yeh Surah us waqt naazil hui jab Nabi-e-Akram (ﷺ) Koh-e-Safa par chadh kar logon ko Allah Subhaanahu-o-Ta'ala ke Deen ki da'wat de rahe the, Khud Nabi-e-Akram (ﷺ) ke chacha Abu Lahab ne Nabi-e-Akram (ﷺ) par pathar phenk kar maarte hue kaha tha keh:

(تبا لك ! أما جمعتنا إلا لهذا؟)

"Ay Muhammad! Tumhari barbaadi ho, kya yeh sab batlaane ke liye tum ne hamen jama' kiya tha?"

(Al-Raawi: 'Abdullah bin 'Abbas | Al-Muhaddis: Muslim | Al-Masdar: Saheeh Muslim | Safha ya Raqm: 208)

Is ke ba'd ye Surah Surah Abi Lahab naazil hui keh Abu Lahab ke dono'n

haath toot gae, woh barbaad ho gaya, aur woh dhakti hui aag mein jaayega. Is Surah mein is baat ko confirm kiya jaa raha hai keh Abu Lahab Imaan nahin laa'ega, woh Nabi-e-Akram (ﷺ) ke Deen ko qubool nahin kare ga aur aisa hi hua. Yeh Surah naazil hone ke 11 saal ba'd woh mar gaya, Is darmiyaan woh hamesha Nabi-e-Akram (ﷺ) ko jhoota, deewana, jaadugar aur kaahin waghera kehta tha, aur is Qur'an-e-Majeed ko jhooti kitaab ya Asaateer al-awwaleen Ya'ani pehle logon ki farsudah daastan kaha karta tha. Agar yeh bewaqoof ek martaba jhoote munh se bhi kalima padh leta to yeh Qur'an-e-Majeed ki Aayaat ba-zahir jhooti saabit ho sakti thin. Yeh sardaar tha, us ki mua'ashray mein bahut izzat thi aur isi ke bal-bote woh Nabi-e-Akram (ﷺ) aur Ahl-e-Imaan ko dhamkaate hue phirta tha, Agar ek martaba bhi woh sab ke saamne yeh keh deta keh logo dekho! agar yeh Qur'an-e-Majeed sachaa hai aur is ne mere baare mein yeh kaha hai keh main Jahannum mein jaa'oon ga, main Musalmaan nahin hoon ga aur Kalimah nahin padhoon ga to dekho! main tum sab ke saamne Kalimah padh raha hoon, Lekin aap ta'ajjub karein ge yeh aadmi in gyarah saalon mein ek martaba bhi jhootay munh se Kalimah nahin padha, yeh kyun aur kaise padhe ga? Ghaib jaanne waala to sirf Allah Subhaanahu-o-Ta'ala hai aur Allah Subhaanahu-o-Ta'ala ko khoob ma'loom hai keh yeh kabhi Kalimah padhe ga hi nahin. Is ka saaf matlab yeh nikla keh yeh Qur'an-e-Majeed kisi insaan ne khud se nahin likha hai balkeh yeh ek Ghaib jaanne waale ki taraf se hai. Is tareeqah se aap prove kar saktay hain keh Qur'an-e-Majeed Allah Ta'ala ki jaanib se naazil kardah hai.

Chhati Daleel: Qur'an jaisa kalaam pesh karne se Islam mukhaalif duniya aaj tak qaasir hai:

Isi e'tiraaz ke jawaab mein aap aur ek tareeqa baroe kaar laa saktay hain aur yeh prove kar saktay hain keh Qur'an-e-Majeed Allah Subhaanahu-o-Ta'ala ki taraf se hai aur Muhammad (ﷺ) ne khud apni taraf se yeh Qur'an nahin likha hai. Woh tareeqa yeh hai keh Qur'an ki zabaan 'Arabi hai, aur Qur'an-e-Majeed mein Allah Subhaanahu-o-Ta'ala ne ek khula hua challenge bhi de diya hai. Us zamaane ke kuffaar jo the woh kehte the keh ho sakta hai keh baaz logon ne Nabi-e-Akram (ﷺ) ko mil kar sikha diya ho ga ya

kahin se Nabi-e-Akram (ﷺ) ne Qur'an-e-Majeed le liya ho ga, Is liye Allah Subhaanahu-o-Ta'ala ne unhein us waqt yeh challenge diya keh agar tum yeh kehte ho keh yeh Qur'an ek insaani kalaam hai to tum bhi to ek insaan ho, tum bhi to Ahl-e-fann ho, aur tum bhi to Ahl-e-zabaan ho, Lihaaza aisa hi kalaam tum bhi le kar aao. Allah Ta'ala ka Irshaad hai:

﴿قُلْ لِّمَنِ اجْتَبَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ
بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا﴾ ﴿٨٨﴾

"Kahe dijiye keh agar tamaam insaan aur kul jinnaat mil kar is Qur'an ke misal laana chaahein to un sab se is ke misal laana na mumkin hai go woh (aapas mein) ek doosre ke madadgaar bhi ban jaayein".

(Bani Israaeel: 88)

Is challenge ke ba'd kai dino tak jab koi jawaab nahin aaya to Allah Ta'ala ne is se aasan challenge Unhein diya, Allah Subhaanahu-o-Ta'ala ne Surah Hud (Surah no. 11), Aayah no. 13 mein Irshaad farmaaya:

﴿أَمْ يَقُولُونَ افْتَرَاهُ ، قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيَاتٍ وَاذْعُوا مَنِ
اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ﴾

"Kya yeh kehte hain keh is Qur'an ko usi ne ghada hai? jawaab dijiye keh: Phir tum bhi usi ke misal das sooratein ghadhi hui le aao, aur Allah ke siwaa jise chaaho apne saath bula lo agar tum sachay ho."

Muhammad (ﷺ) bhi insaan hain aur tum bhi ek insaan ho, Qur'an-e-Majeed usi 'Arabi mein naazil hua hai jis 'Arabi mein tum baat karte ho. Qur'an ke wahi alfaaz hain aur wahi huroof-e-tahajji hain jin ka tum istemaal karte ho, yeh koi nai zubaan nahi hai.

Jab keh tum apne maidaan ke sheh-sawaar ho, tumhaare paas Mu'allaqaat hain, tumhaare paas Labid bin Rabee'ah jaise shu'ara hain, tum main 'Amru'l-Qais, Tarafah aur Zuhair jaise shuraa maujood the. Agar Muhammad (ﷺ) ek insaan hain aur ek Arabi jaan'nay waale hain to tum bhi insaan ho aur tum bhi Arabi achhi tareeqa se jaantay ho, lihaaza is jaisi sirf das Surahein

le kar aao. in kufaar Makkah se is Qur'an ki Surahon ke misal das Surahein lana mushkil ho gaya to Allah Subhaanahu-o-Ta'ala ne phir ek martaba is se aasaan challenge kiya. Allah Subhaanahu-o-Ta'ala ne Surah Al-Baqarah, Surah number 2, Ayat number 23 mein Irshaad farmaaya hai:

﴿وَأَن كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ ۚ وَادْعُوا شُهَدَاءَكُمْ مِمَّن دُونِ اللَّهِ إِن كُنْتُمْ صَادِقِينَ ﴿٢٣﴾﴾

"Hum ne jo kuch apne banday par utaara hai us mein agar tumhein shak ho aur tum sacche ho to is jaisi ek Surah to bana laao, tumhein ikhtiyaar hai keh Allah Ta'ala ke siwa apne madadgaaron ko bhi bula lo."

Neez Surah Yunus, Surah number 10, Ayat number 38 mein nazil karte hue farmaaya:

﴿أَمْ يَقُولُونَ افْتَرَاهُ ۗ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ ۚ وَادْعُوا مَنِ اسْتَضَعْتُمْ مِمَّن دُونِ اللَّهِ إِن كُنْتُمْ صَادِقِينَ ﴿٣٨﴾﴾

"Kya yeh log yun kehte hain keh Aap ne is ko ghad liya hai? Aap keh dijiye keh: To phir tum is ke misal ek hi Surah laao, aur jin jin ghair Allah ko bula sako, bula lo agar tum sacche ho."

Aap logon ko ma'loom hai keh is Qur'an-e-Majeed mein sab se chhoti Surah kaunsi hai? Surah Al-Kawsar, jis mein sirf teen Aayat hain, Allah Ta'ala ka Irshaad hai:

﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٢﴾ فَصَلِّ لِرَبِّكَ ۖ وَأَنْحَرِ ﴿٣﴾﴾

"Yaqeenan hum ne tujhe (Hawz) Kawsar (aur bahut kuch diya hai), pas tu apne Rabb ke liye Nmaaz padh aur qurbani kar, yaqeenan tera dushman hi lawaaris aur be-naam-o-nishaan hai."

Jab yeh kufaar Makkah ek Surah bhi na laa sake to Allah Ta'ala ne is aasaan challenge se bhi ziyaada aasaan challenge diya. Surah Toor, Surah number 52, Ayat number 34 mein Allah Subhaanahu-o-Ta'ala ne Irshaad farmaaya hai:

﴿فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِنْ كَانُوا صَادِقِينَ﴾

"Acha, agar yeh sacche hain to bhala is jaisi ek (hi) baat yeh (bhi) to le aayein."

Allah Subhaanahu-o-Ta'ala ke kalaam ki baat alag hai Khud Sahih Bukhari mein Nabi-e-Akram (ﷺ) Ki bayaan kardah Ahadees hain in ka jawaab nahin la saktay, phir kaise woh Allah Subhaanahu-o-Ta'ala ke kalaam ke jawaab mein apna kalaam pesh kar sakeinge? Aaj kal ke chand kaafir Arab ke log is koshish mein lagay hue hain, jaise Anees Shurosh naami ek shakhs hai jis ne "Al-Furqaan al-Haqq" naami kitaab likhi, Yeh wohi shakhs hai jis ne Shaikh Ahmad Deedat se Dedate mein shikast khai thi aur is ki saari duniya mein zillat hui thi, log usey gaaliyan deny lagay the, aur is par logon ne kadodon dollar kharch kiye the Lekin us ne apni jaan bachanay aur zillat se bachnay ke liye ek mehnat ki aur Qur'an-e-Majeed jaisa kalaam pesh karne ki na-paak aur nakaam koshish ki, Yeh mukammal 61 Surahon par mushtamil hai, kyunkeh yeh ek Arabi 'Esaai tha is liye is ne apni 'Arabi zabaan mein koshish ki lekin logon ne is ki kitaab ka naam ulta rakha "Al-Furqaan al-Kadhib" keh yeh jhoota Furqaan hai. Is ne kaha keh Qur'an-e-Majeed kehta hai keh ek Surah laao, main ne to 61 Surahein laayi hain, us ne pehli Surah ka naam "Bismalah" rakha, Allah Subhaanahu-o-Ta'ala se Du'a hai keh Allah Subhaanahu-o-Ta'ala hamari hifaazat farmaaye, Aameen.

Woh log jo Arabi nahin jaantay aur na hi Qur'an ke baare mein kuch jaantay hain, to aisay logon ke jaldi muta'assir honay ke imkaanat ziyaada hote hain.

Hamare Hindustan mein kya haal hai? Aap ko main batlaana chahta hoon keh hum kuch bhi Arabi zabaan mein dekhte hain to foran usay choomna, us se barkat lena aur usay seene se lagaana shuru' kar detay hain. Aisa nahin karna chaahiye, balkeh hamen pehle is ki tehqeeq karne ki zaroorat hai, Momin bandon ki Qur'an-e-Majeed mein is tarah tareef ki gai hai, Allah Ta'ala ka Irshaad hai:

﴿وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخْرُؤْا عَلَيْهَا صَبًّا وَعُمْيَانًا﴾

"Aur jab unhein un ke Rabb ke kalaam ki aayatein sunai jaati hain to woh andhay behrey ho kar un par nahin gir'tay."

(Surah Al-Furqaan: 73)

Hindustani Musalman Arabi mein likhi gai har cheez ko galay laga lena, usay choomna, usay bosah dena aur usay barakat samajhna waghera shuru kar detay hain, Isi tareeqah se net par baithnay waale bahut saaray saathi jinhein kuch pata nahin hota hai, to woh internet ke zariye fitnon mein muftala ho jaatay hain. Jaise Surah Noor ki jagah un kafiron ne "Surah Nooreen" likha hai, aur isi tareeqah se un kafiron ne deegar Arabi alfaaz mein man-ghad'dat Surahein ijaad kar li hain, jaise Surah al-Bismalah Aur Surah al-Wasaaya waghera. Hamare log jaise hi Ramazaan aata hai to bazaahir deen ke qareeb aa jaatay hain aur in gumraah kun cheezon ko le kar padhna shuru' kar detay hain. Shaikh Ahmad Deedat ke farzand jab Madinah aa'e to apne saath ek kitaab bhi laaye, jis ke dono attay covers bilkul Qur'an-e-Majeed ki tarah hi the, lag raha tha keh jaise Saudi Arab mein yeh kitaab print hui hai, haalaanke in dono aaton ke darmiyaan poori ki poori Bible likhi hui hai, Agar hum Qur'an ki baat kareng to ajeeb baat karte hain keh Qur'an-e-Majeed samajh mein nahin aati hai jabkeh ghair Muslim hazraat Qur'an-e-Majeed padh kar aur usey samajh kar kalimah bhi padh rahe hain.

Maslah yeh hai keh jab Qur'an-e-Majeed samajhnay ki baat aati hai to log yeh ghalat baat samajhtay hain keh hamen Mufassir banna hai, Aap se kis ne kaha keh Mufassir ban kar baith jao? Aap ko sirf woh Aayaat parhna hain jin mein Tauheed, Risaalat, Aakhrat, Jahannum ya Jannat ka zikr maujood hai, Aap ko woh Aayaat samajhnay ki koshish karna nahin hai jin mein maslay masaa'il hon aur aap jinhein ba-aasaani samajh na saktay hon, yeh tehqeeq 'Ulamaa-e-Kiraam ka kaam hai. Qur'an-e-Majeed mein Ambiyaa-e-Kiraam (ﷺ) ke qissay hain, Qur'an-e-Majeed mein Tauheed ki baat hai jaise Allah Ta'ala ka Irshaad hai:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ

كُفُوًا أَحَدٌ ۝﴾

"Aap keh dijiye keh Woh Allah Ta'ala ek (hi) hai, Allah Ta'ala be-niyaaz hai, na Us se koi paida hua aur na Woh kisi se paida hua, aur na koi Us ka hamsar hai." (Surah Ikhlāas)

Is baat ke khilaaf kaun Musalman keh sakta hai keh Allah Subhaanahu-o-Ta'ala do hai? Jo cheezen samajh mein aa sakti hain unhein hum aasaani ke saath samajh saktay hain, Is tarah Qur'an samajh kar padhna chaahiye lekin Qur'an mein mazkooor deegar masaa'il jaise shaadi, talaaq, jaaidaad aur hudood waghera 'Ulamaa-e-Kiraam ke hawaalay kar dijiye. Is baare mein 'Abdullah bin 'Abbaas (رضي الله عنه) kehtay hain keh kuch Aayaat aisi hain jinhein har 'aam Musalman samajh sakta hai aur kuch Aayaat aisi hain jinhein sirf woh 'Ulamaa-e-Kiraam hi samajh saktay hain jin ke paas Arabee zabaan ka 'ilm aur jin ke paas fahm-e-salaf aur manhaj-e-salaf hota hai.

Lihaaza aap har Aayat samajhnay ki koshish na karein, albatta woh Aayaat jin mein Moosa (عليه السلام) ke qissay hain, keh kaise woh Fir'oun ke paas jaa kar da'wat ka kaam kartay hain? Kaise woh logon ko zulm se nijaat detay hain? Aur 'Eesa (عليه السلام), Nooh (عليه السلام) aur deegar Ambiyaa-e-Kiraam (عليهم السلام) ke qissay maujood hain. In Aayaat ko aasaani se aap padh aur samajh saktay hain. Khaas taur par sooraton ke naam tarteeb ke saath apne bachon ko zaroor yaad karwaan, jaise: Surah Faatihah Surah number 1 Surah Baqarah Surah number 2 Surah Aal-'Imraan Surah number 3 Surah Nisaa' Surah number 4 Aur isi tarah tamaam 114 sooraton ko ma' number yaad karwaan. Phir yahi naam bar'aks tarteeb ke saath bhi yaad karwaan, jaise: Surah Naas Surah number 114 Surah Falaq Surah number 113 Surah Ikhlāas Surah number 112 Aur Surah Masad Surah number 111 waghera, Su'oodi aur Nuzooli Tarteeb Ascending oder and Descending order mein bhi yaad karaayein taake bachon ko mukammal tareeqah se yaad ho jaae. Jab kabhi aisay fitnah parwar halaat paida ho jaaen keh jhooti kitaabon ko Qur'an-e-Majeed baawar karwaane ki koshish ki ja rahi ho to bachay dekh kar hi bata denge keh yeh Qur'an ki sooratein nahin ho sakti. Main ne abhi kaha tha keh yeh jhoota kalaam jise Qur'an ke khilaaf challenge ke taur par pesh kiya ja raha hai usey internet par ba-qaida Islam mukhaalifeen log phaila rahe hain, is jhootay Qur'an ki ba-qaida ek qeemat hai, log ise dollars mein

khareed

rahe hain, na'oozu billaah min zaalika. Aaj ke Islam mukhaalif logon ne 61 sooratein pesh ki hain aur har zamaana mein Qur'an ki sooraton jaisi man-ghadt sooratein pesh karne ki koshish ki gai hai. Khud Nabi-e-Akram (ﷺ) aur Sahaaba-e-Kiraam (رضي الله عنهم) ke zamaana mein bhi Musailmah Kazzaab naami jhootay mada'i-e-nubuwwat ne ek man-ghadt soorat pesh karne ki koshish ki thi, us ne Surah Feel:

﴿الَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفَيْلِ ۚ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي سَبِيلِ ۙ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۙ تَزْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ۙ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ۝﴾

ke jawaab mein ek aur soorat pesh karne ki koshish ki, woh man-ghadt Soorat is tarah hai: (17) (الْفَيْلُ وَمَا أَدْرَاكَ مَا الْفَيْلُ، لَهُ ذَنْبٌ وَبَيْدٌ، وَخُرُطُومٌ طَوِيلٌ) (إعجاز القرآن والبلاغة النبوية المصطفى صادق الراجعي) Is ka Tarjuma yeh hai: "Haathi re haathi! tujhe kya ma'loom keh kya hai haathi? jis ki lambi soond hai aur lambi dum hai...!" Musailmah Kazzaab ne yeh man-ghadat Soorat logon ke saamne rakhte hue kaha keh dekho! main ne Surah Feel ka jawaab de diya hai, lekin Musailmah Kazzaab ke saathiyon ne hi yeh sunkar kaha keh yeh Soorat agar tum pesh karoge to Quraish tum par hansenge, kyunkeh Surah al-Feel ek bahut hi behtareen qissay ki taraf ishaara hai, jis mein insaano'n ke liye ek peghaam hai, tumhaari is Soorat mein siwaa'e mazaq aur hansa ke kuch bhi nahin hai. Ek aur insaan ne bhi yahi hamaaqat ki thi, us ne kaha keh main bhi Qur'aan ke challenge ka jawaab deta hoon, us ne Mendak se muta'lliq ek Soorat likhi jo is tarah hai:

(الضفدع ما الضفدع وما ادراك ما الضفدع ---) "Mendak re Mendak! tujhe kya ma'loom keh Mendak kya hai?"

Yeh suntay hi logon ne foran kaha keh isay foran rad kar do..! Is ka matlab yeh hai keh us zamaana ke logon ne bhi aisi koshish ki thi aur aaj Arab ke baaz kaafir log bhi yahi koshish kar rahe hain. Hum kehte hain keh Ay mu'tarizeen-e-Islam! jis waqt tumhaare baap maujood the jo 'Arabi zabaan ke maahir bhi the us waqt woh bhi himmat nahin kar paa'e aur aaj aap tooti phootti 'Arabi mein Qur'an-e-Majeed jaisa kalaam pesh karne ki koshish kar rahe ho? Jab tumhaare baap daada Nabi-e-Akram (ﷺ) ke zamaana mein

maujood the to woh log jawaab nahin de sake jo apni 'Arabi zabaan mein laa-jawaab the, jin ke sha'iri majmoo' Kaa'batullah par ladkaa'jaate the. Un mu'allaqaat ke likhne waalo'n mein se ek ne to kalima bhi padh liya tha, Chand logon ne is Islam qubool karne waale mu'allaqaat ke sha'ir Labeed bin Rabee'ah se yeh sawaal kiya keh kya tum ne bhi Islam qubool kar liya hai..?

Us sha'ir ne kaha keh mera kalaam Ka'bah par latkaaya jaata hai lekin main Qur'aan padhne ke baad yeh samajhta hoon keh koi aur kalaam is 'izz-o-sharaf ke saath na latkaaya jaae. Qur'an-e-Majeed ke baad ab meri sha'iri pheeti aur kamzor nazar aati hai. Ba'az Sahaaba-e-Kiraam (رضي الله عنهم) ne is Islam qubool karne waale mu'allaqaat ke sha'ir Labeed bin Rabee'ah se kaha keh Islam qubool karne ke baad ab aap koi sha'ir pesh kijiye." Unho'n ne kaha:

أبدلني الله هذه في الإسلام مكان الشعر

"Kya Qur'an-e-Majeed ke baad bhi koi sha'ir kaha jaa sakta hai?"

(Al-Kitaab: Masaadir-ush-Sha'ir al-Jaahili, mu'allif: Naasir-ud-Deen al-Asad)

Sha'ir-o-sha'iri se ab meri dilchaspi bhi uth gai hai. Is ka matlab yeh nikla keh yeh ek insaan ka kalaam nahin hai, balkeh yeh "Kalaamullah" hai, 100% Allah Subhaanahu-o-Ta'ala ka kalaam hai. Kabhi kisi insaan ka kalaam is ke muqaabil pesh nahin kiya jaa sakta.

Aap is tarah mu'tarizeen-e-Islam ke saamne Qur'an-e-Majeed se muta'lliq e'tiraazaat ke jawaabaat dete hue 'Arabi grammar samjha sakte hain ya Surah Abi Lahab ki jo main ne misaal di hai. Is misaal ke zariye bhi samjha sakte hain ya agar saamne waala science ka jaan'ne waala hai to usay science ke hawaalon se bayaan karte hue jawaab de sakte hain.

Saatwin Daleel: Qur'an-e-Majeed mein kahin koi ikhtilaaf nahin hai:

Kya Qur'an-e-Majeed Allah Ta'ala ki jaanib se hi naazil kiya hua hai ya usey kisi insaan ne khud se likh liya hai? Is e'tiraaz ka khud Qur'an ne ek jawaab yeh bhi diya hai. Surah Nisaa, Surah number 4 ki Aayat number 82 mein Allah Subhaanahu-o-Ta'ala Irshaad farmaata hai:

﴿أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ ۗ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا﴾ (۱۲)

"Kya yeh log Qur'aan mein ghour nahin karte? Agar yeh Allah Ta'ala ke siwa kisi aur ki taraf se hota to yaqeenan is mein bahut kuch ikhtilaaf paate."

Qur'an-e-Majeed mein kahin par bhi ek Aayat deegar doosri Aayaat ke khilaaf contradiction nahin hai, Ab agar kisi ko Qur'an ki Aayaat mein ikhtilaaf nazar aa raha hai to dar-asal us ki soch mein ikhtilaaf hai, Qur'an-e-Majeed mein koi ikhtilaaf nahin hai.

'Allaamah Shaikh Shanqeeti (رحمته الله عليه) ne ek zakheem kitaab likhi hai, Is kitaab mein mu'allif ne un Aayaat ko jin mein ba-zaahir koi ikhtilaaf nazar aa raha hai, ek jagah jama' karke un mein tatbeeq ki wazaahat ki hai keh un mein koi ikhtilaaf nahin hai balkeh samajhne ka andaaz alag alag ho sakta hai.

Misaal ke tor par ek mashhoor baat hai jise aksar log zikr karte hain, woh yeh hai keh ek jagah par Allah Subhaanahu-o-Ta'ala keh rahe hain ke hum ne insaan ko nutfah se banaaya hai, Allah Ta'ala ka Irshaad hai:

﴿إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَبِيحًا بَصِيرًا﴾

"Beshak hum ne insaan ko mile jule nutfah se imtihaan ke liye paida kiya aur usko sun'ta dekh'ta banaaya." (Surah Al-Insaan: 2)

Doosri taraf Allah Subhaanahu-o-Ta'ala ne kaha keh hum ne insaan ko mitti se banaaya hai, Allah Ta'ala ka Irshaad hai:

﴿أَيُّهَا النَّاسُ إِن كُنتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُرَابٍ﴾

"Logo! agar tumhein marne ke baad jee uthne mein shak hai to socho hum ne tumhein mitti se paida kiya." (Surah Al-Hajj: 5)

Allah Subhaanahu-o-Ta'ala ne Qur'aan mein ek jagah kaha keh insaan ko Allah Ta'ala ne gondhi hui mitti se banaaya hai, Allah Ta'ala ka Irshaad hai:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّن طِينٍ﴾

"Yaqeenan hum ne insaan ko mitti ke jawhar se paida kiya."

(Surah Al-Mu'minoon: 12)

Allah Subhaanahu-o-Ta'ala ne doosri jagah kaha keh hum ne insaan ko "hamen masnoon" se banaaya hai, Ya'ani woh keechad jis se boo aati hai, Allah Ta'ala ka Irshaad hai:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ﴾

"Yaqeenan hum ne insaan ko kaali aur sad'di hui khankhanaati mitti se paida farmaaya hai." **(Surah Al-Hijr: 26)**

Ek aur jagah par Allah Subhaanahu-o-Ta'ala ne kaha keh hum ne insaan ko "salsaal" ki mitti, Ya'ani khanakti hui theekday waali mitti se banaaya hai, Allah Ta'ala ka Irshaad hai:

﴿خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ﴾

"Us ne insaan ko bajnay waali mitti se paida kiya jo theekdi ki tarah thi." **(Surah Ar-Rahmaan:14)**

Allah Subhaanahu-o-Ta'ala ne mazeed ek jagah kaha keh hum ne insaan ko leis daar mitti se banaaya hai, Allah Ta'ala ka Irshaad hai:

﴿فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ﴾

"Un kaafiron se poochho to keh aaya in ka paida karna ziyaada dushwaar hai ya (in ka) jinhein Hum ne (in ke 'ilaawah) paida kiya? Hum ne (insaano'n) ko leis daar mitti se paida kiya hai."

(Surah As-Saaffaat:11)

Is tarah ek hi insaani takhleeq ka zariya kahin mitti kaha gaya kahin nutfah kaha gaya kahin chikni mitti kaha gaya kahin "Teen Laazib" kaha gaya to kahin kuch aur kaha gaya hai, is tarah Qur'an-e-Majeed mein bazaahir lagta hai keh ikhtilaaf waaqi ho gaya hai, yeh koi ikhtilaaf nahin hai balkeh mukhtalif maraahil ko alag alag jagah infiraadi taur par zikr kiya gaya hai. Misaal ke taur par jab bahut saare mehmaan aa jaate hain to main unhein

behtareen chaai bana kar pilata hoon, phir ek mehmaan mujh se poochta hai keh chaai badi achchi hai kis hotel se laa'e ho? main kahta hoon keh yeh kisi hotel ki chaai ya kisi dabbe ki chaai nahin hai balkeh aap ke liye main ne bheins ke doodh ki khaalis chaai pesh ki hai, khaalis doodh se main ne banaaya hai, phir agar koi doosri baar poochta hai to us waqt main meri zehniyat aur saamne waale ki zehniyat ke hisaab se jawaab dete hue kahta hoon keh main ne ise falaan brand ki patti se banaaya hai, kabhi main yeh jawaab deta hoon keh main ne is chaai ko milk made se banaaya hai, kabhi main yeh jawaab deta hoon keh is chaai ko main ne Mineral Water se banaaya hai, is tarah chaai ek hi tareeqe se banaai gai hai lekin in tareeqon ko bayaan karne ke andaaz alag alag hain, bayaan karne ka andaaz saamne waali ki zehniyat ke mutaabiq hota hai. isi tareeqe se shu'ara ek hi chaand ko alag alag andaaz se pesh karte hain, ise ikhtilaaf-e-tanavvu kaha jaata hai, Ya'ani aapas mein koi tazad nahin hota hai balkeh khoobiyaan aur sifaat batlaane ke tareeqe alag alag hote hain. Allah Subhaanahu-o-Ta'ala ne pehle insaan ko Ya'ani Adam (عليه السلام) ko jis tareeqe se banaaya hai us tareeqe mein mitti ke tamaam maraahil ta'e karke banaaya hai, us ke ba'd Hazrat Adam (عليه السلام) aur Hazrat Hawwa (عليها السلام) ke zariye jo nasl chali woh nutfah ke marhala se chalte aa rahi hai, ab Adam (عليه السلام) ko jis mitti se banaaya gaya hai us ke chand maraahil hain, sab se pehle Allah Subhaanahu-o-Ta'ala ne mitti ko liya aur usey Qur'an-e-Majeed mein "turaab" se tabeer kiya gaya hai, phir usey paani ya kisi aur cheez se gondha gaya to is gondhi hui mitti ko "Teen" kaha gaya hai, aur is ke ba'd is mein jo khameer aur chikna pan hota to usey kisi aur lafz se tabeer kiya gaya hai, phir yehi mitti jab sookh gai to usey lafz "Salsaal" se tabeer kiya gaya hai. Is tarah tareeqa ek hai lekin pesh karne ka alag alag andaaz hai, jaise koi kehta hai keh main ne doodh se chaai banaai hai to is ka ma'ni bhi yehi nikalta hai keh chaai banaai gai hai, agar koi yeh kehta hai keh main ne falaan patti se chaai banaai hai to is ka ma'ni bhi yehi nikalta hai keh chaai banaai gai hai, agar koi kehta hai keh main ne chaai is paani ke zariye banaaya hai to is ka ma'ni bhi yehi nikalta hai keh chaai banaai gai hai lekin aakhir kaar chaai hi bani hai aur logon ne ise piya hai. Yeh jawaabaat sunte waqt koi pareshaan nahin hota hai keh yeh mukhtalif cheezon se pata

nahin kya kya banaaya gaya hai? Behar haal Allah Subhaanahu-o-Ta'ala ne kaha keh Qur'an-e-Majeed mein koi ikhtilaaf nahin hai, haqeeqat mein koi ikhtilaaf nahin hai. in kufaar ka yaa Christians ka sawaal yeh tha keh tum yeh kaise saabit karoge keh Allah Subhaanahu-o-Ta'ala maujood hai? aur Us Allah Subhaanahu-o-Ta'ala hi ne is Qur'an-e-Majeed ko pesh kiya hai? main ne jo jawaabaat batlaa'ehain un mein se koi ek jawaab aap saamne waale ko mad-e-nazar rakhte hue batla sakte hain.

Kya Muhammad (ﷺ) Ko Qur'an-e-Majeed Shaitaan Ne Sikhlaya Hai?:

Teesra e'tiraaz ya teesra sawaal yeh hai keh Qur'an-e-Majeed Shaitaan ne khud se ghad kar pehle Nabi-e-Akram (ﷺ) ko batlaya hai phir Nabi-e-Akram (ﷺ) ne Qur'an-e-Majeed mein aisi aisi baatein batlaai hain, Ya'ani yeh kalaam kisi insaan ka nahi hai balkeh ek Shaitaani kalaam hai, na'oozubillah! Aap is e'tiraaz ke jawaab mein yeh kahiye keh aap ke kehne ke mutaabiq tadaad hai jo khud Qur'an ghad kar pesh karta hai aur Qur'an padhne se pehle khud apni zaat Ya'ani Shaitaan se hi panaah talabb karne ka hukm de raha hai, haalaankeh yeh Qur'an-e-Majeed Allah Ta'ala ka kalaam hai, jaisa keh Allah Subhaanahu-o-Ta'ala ne Irshaad farmaaya:

﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ (98)

"Qur'an padhne ke waqt raande hue Shaitaan se Allah ki panaah talabb karo." (Surah An-Nahl: 98)

Ya'ani Qur'an padhne se pehle (اعوذ بالله من الشيطان الرجيم) padh lena chaahiye.

Un mukhaalifeen-e-Islam ke kehne ke mutaabiq agar yeh Qur'an Shaitaan ki taraf se taiyyaar kiya gaya hai to kya Shaitaan khud yeh kahega keh khud meri panaah maang kar aur mujhe door karne ke ba'd yeh kalaam padho?...! Hum kahenge keh agar e'tiraaz bhi karo to us e'tiraaz mein thoda dum hona chaahiye. Is qisam ke bekaar e'tiraazaat se siwaa'e hansii mazaag aur waqt ke ziyaa ke aur kuch bhi haasil hone waala nahi hai. Aur yeh baat bhi har mazhab ke maan'ne waale jaante hain keh Shaitaan ka kaam buraayi

phae'laana hai aur achhai khatam karna hai, agar Qur'an-e-Majeed Shaitaan ka kalaam hota to is Qur'an-e-Majeed mein har tarah ki buraayi khatam karne ke mukhtalif aur mufeed nuskhe kyon batlaa'e gaye hain?...!

Kya Muhammad (ﷺ) Ne Zaati Aghraaz-o-Mufadaat Ki Khaatir Nubuwwat Ka Da'wa Kiya Aur Qur'an Pesh Kiya?

Choutha e'itraaz ya sawaal yeh hai keh is Qur'an-e-Majeed ko Muhammad (ﷺ) ne apne haathon se likh liya hai aur likh kar ise Allah Subhaanahu-o-Ta'ala ki taraf mansub kar diya hai, is kaam ke zariye Nabi-e-Akram (ﷺ) ne na'oozubillah! baadshaahat daulat aur ohda paaya hai. Yeh e'itraaz to aaj kal bahut saare Mustashriqeen Orientalists kar rahe hain aur had to yeh hai keh unki likhi hui tareekh History ke nisaab Syllabus mein bhi yeh baat likhi hui hai keh Muhammad (ﷺ) Madinah ki taraf is liye hijrat kiye the taake maal-o-daulat kamaaen aur apni zindagi sudhaar saken.

Is e'itraaz mein do ilzaamaat hain, sab se pehla ilzaam yeh hai keh Nabi-e-Akram (ﷺ) ne yeh Qur'an khud se likh liya hai aur kaha hai keh yeh kalaam Allah Subhaanahu-o-Ta'ala ka hai, matlab yeh nikla keh Muhammad (ﷺ) ne na'oozubillah! jhoot kaha hai, aur doosra ilzaam yeh hai keh is se Muhammad (ﷺ) ne duniya kamayee hai.

Pehle ilzaam ke jawaab mein hum kehte hain keh yeh to tumhaare hi zaraa'e Encyclopedia Of ke mutaabiq ghalat hai, Encyclopedia Of Britannica ke mutaabiq Nabi-e-Akram (ﷺ) ko likhna aur padhna nahi aata tha, agar Nabi-e-Akram (ﷺ) ko likhna aur dekh kar padhna nahi aata tha to Nabi-e-Akram (ﷺ) is 'azeem kalaam ko khud se kaise likh sakte hain? Aur Nabi-e-Akram (ﷺ) ki zaat par kuffaar-e-Makkah ki jaanib se har tarah ka e'itraaz keh diya gaya keh Aap majnoon hain, Aap deewane hain aur Aap kaahin hain waghera...! Lekin Nabi-e-Akram (ﷺ) ke jhoota hone ki tohm'at kabhi nahi lagaai gai. Ab hum yeh sawaal karte hain keh Nabi-e-Akram (ﷺ) ke zamaane ke log Nabi-e-Akram (ﷺ) ko ziyaada jaante hain ya aaj ke zamaane ke log? Jawaab to yahi hoga keh Nabi-e-Akram (ﷺ) ke zamaane ke log Aap (ﷺ) ko behtar jaante the, Un logon ne yeh tohm'at nahi lagaai

keh Nabi-e-Akram (ﷺ) jhoote hain, Is ke bar'aks Nabi-e-Akram (ﷺ) ko takleef dene waale aur Nabi-e-Akram (ﷺ) ki da'wat ka inkaar karne waale khud apni amaanatein Nabi-e-Akram (ﷺ) ke paas laa kar rakhte the aur Aap (ﷺ) ko Saadiq aur Ameen kehte the, Lekin tum keh rahe ho keh Nabi-e-Akram (ﷺ) ne jhoot keh diya hai, na'oozubillah! Nabi-e-Akram (ﷺ) ke jhoote hone ka da'wa to kuffaar-e-Quraish ne bhi Nabi-e-Akram (ﷺ) ki mukammal zindagi mein ek martaba bhi nahi kiya. Is se yeh saabit ho gaya hai keh pehla e'itraaz khaarij az behas hai keh Nabi-e-Akram (ﷺ) ne ise apni taraf se likh liya hai.

Is e'itraaz mein doosra ilzaam yeh tha keh is Qur'an ke zariye Nabi-e-Akram (ﷺ) ne duniya aur ohda kamaaya hai, yeh bhi ek be-bunyaad e'itraaz hai, Nabi-e-Akram (ﷺ) Nubuwwat se pehle ziyaada maaldaar the ya Nubuwwat ke ba'd ziyaada maaldaar the? Is ka jawaab har ek ko ma'loom hai keh Nabi-e-Akram (ﷺ) Nubuwwat se pehle ziyaada maaldaar the, Makkah mein ek maaldaar khaatoon theen jin ka naam Khadeeja (رضي الله عنها) tha, Nabi-e-Akram (ﷺ) ki shaadi unse ho chuki thi. Us waqt Nabi-e-Akram (ﷺ) ki 'umr 25 saal ki thi aur Nabi-e-Akram (ﷺ) ko Nubuwwat chalis saal ke ba'd mili, Nubuwwat se pehle Aap (ﷺ) achhe imaandaar taajir aur hamesha faa'ida ki tijaarat karne waale ek kaamyaaab taajir the, Yeh baat samajh se baahar hai keh ek maaldaar insaan apni kaamyaaab tijaarat chhod kar Nabi hone ka da'wa is niyyat se kare keh maal ziyaada jama' kar sake. Teesri baat is doosre e'itraaz mein yeh thi keh Nabi-e-Akram (ﷺ) ne is Qur'an ko is liye pesh kiya taake is ke zariye hukoomat haasil karein. Is ke jawaab ke liye chand Aayaat kaafi hain, Surah Fussilat, Surah number 41 ki Aayat number 1 se 24 mein behtareen baatein batlaayi gai hain, Allah Ta'ala ka Irshaad hai:

﴿وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴿٣٧﴾
 فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ ۗ وَإِنْ يَسْتَعْتَبُوا فَوَيْحٌ مِنَ الْمُعْتَبِينَ ﴿٣٨﴾﴾

"Tumhaari isi bad-gumaani ne jo tum ne apne Rabb se kar rakhi thi tumhein halaak kar diya aur bila-aakhir tum ziyaan kaaroon mein ho gae. Ab agar yeh sabr karen to bhi un ka thikaana Jahannam hi hai.

Aur agar yeh ('uzr aur) maafi ke khaastgaar hon to bhi (ma'zoor aur) maaf nahin rakhe jaenge." (Surah Fussilat: 23-24)

In Aayaat ka pas-e-manzar yeh hai keh kuffaar-e-Quraish ke tamaam sardaaron ne mil kar yeh kaha keh "Ay Nabi-e-Akram (ﷺ)! agar Aap chahein to hum Aap ko saari hukoomat de dete hain, magar yeh kaam Aap chhod dijiye!" Nabi-e-Akram (ﷺ) ne is ke jawaab mein kaha tha keh mujhe koi hukoomat nahi chaahiye balkeh tumhara Imaan chaahiye; mujhe tumhari aakhirat aur Jannat ki fikr hai. Agar Nabi-e-Akram (ﷺ) hukoomat ke liye yeh sab karte to Qur'an-e-Majeed ka mission chhod kar yeh hukoomat ki peshkash qubool kar lete.

Chand Aam E'itraazaat Aur Sawaalaat:

Ab hum aam (Common) sawaalaat ki taraf aate hain, yeh aisay sawaalaat hain jo yeh log chalte phirte bus stand aur railway station waghera par logon ko gumraah karne ke liye karte hain, balkeh unhein ba-qaida tankhwaah bhi isi kaam ki milti hai. In sawaalaat mein se chand sawaalaat aur un ke jawaabaat main dene ki koshish karta hoon.

Qur'an-e-Majeed mein yeh bayaan maujood hai keh Tauraat aur Injeel par amal karo, phir Musalmaan kyon Qur'an par amal karte hain?

1. Sab se pehla sawaal yeh hota hai keh tumhaare hi Qur'an-e-Majeed mein likha hua hai keh Tauraat follow karo! aur Injeel follow karo...! Dekho falaan Surah mein aur falaan Aayat mein is tarah ka hukm hai, woh log Qur'an se hawala de kar bayaan karte hain, phir kehte hain keh hum 'Esaai hain aur hum Injeel ko maante hain lekin tum log kyon hamara ehteraam nahi karte, aao tum bhi mubaahisa mein aao, hamare paas bhi baitho, hum sab ek hi hain. Aap un se yeh kehna keh Allah Subhaanahu-o-Ta'ala ne Qur'an-e-Majeed mein hamen Injeel ya Tauraat maanne ka hukm diya hai, Bible maanne ka hukm nahi diya hai Aap ke haath mein Bible hai, aur is Bible mein alag alag kitaaben hain jo hamare Qur'an-e-Majeed ki zikr ki hui kitaabon se bilkul alag hain, Jaise tumhaare paas Gospel of Mitta, ya Gospel of Mark, ya Gospel of Matthew sab kuch maujood hai lekin

tumhaare paas Gospel of Jesus kahan hai? Sab Gospel aap ke paas hain lekin 'Eesa (ﷺ) ki Injeel tumhaare paas nahi hai. Hum us Injeel ko maante hain jo Hazrat 'Eesa (ﷺ) par naazil hui, Hum us Tauraat ko maante hain jise Allah Subhaanahu-o-Ta'ala ne Moosa (ﷺ) par naazil kiya hai, hum us Zaboor ko maante hain jise Dawood (ﷺ) par Allah Subhaanahu-o-Ta'ala ne naazil kiya hai, hum woh Saheefa-e-Ibrahim (ﷺ) ko maante hain jise Allah Subhaanahu-o-Ta'ala ne naazil kiya.

Lihaaza aap un se kahiye keh aap ko Injeel aur Tauraat ke naam par baat ghumaane ki zaroorat nahi hai. Aur Qur'an-e-Majeed mein to Allah Subhaanahu-o-Ta'ala ne Surah Maa'idah, Surah number 5 ki Aayat number 13 mein farmaaya hai:

﴿فَبِمَا نَقَضْتُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ
عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ ۗ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَآئِنَةٍ مِّنْهُمْ
إِلَّا قَلِيلًا مِّنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾﴾

"Phir un ki 'ahd shikni ki wajah se hum ne un par apni la'nat naazil farma di aur un ke dil sakht kar diye keh woh kalaam ko us ki jagah se badal daalte hain aur jo kuch naseehat unhein ki gai thi us ka bahut bada hissa bhula baithe, Un ki ek na ek khayaanat par tujhe ittila milti hi rahegi, haan thode se aise nahi bhi hain Pas tu unhein maaf karta ja aur dar-guzar karta rah, beshak Allah Subhaanahu-o-Ta'ala ehsaan karne waalon se mohabbat karta hai."

Allah Subhaanahu-o-Ta'ala mazeed Surah Baqarah, Surah number 2 ki Aayat number 79 mein Irshaad farmaaya hai:

﴿فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ۗ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ
لَيْشَتَرُوا بِهِ ثَمَنًا قَلِيلًا ۗ فَوَيْلٌ لَهُمْ مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِّمَّا
يَكْسِبُونَ ﴿٧٩﴾﴾

"Un logon ke liye "Wail" hai jo apne haathon ki likhi hui kitaab ko Allah Ta'ala ki taraf ki kehte hain aur is tarah duniya kamate hain,

Un ke haathon ki likhaai ko aur un ki kamaai ko Wail (halaakat) aur afsos hai."

Aap un ke saamne yeh Aayat padh kar kahen keh Injeel aur Tauraat se hamen dhoka dene ki koshish mat karo, balkeh Qur'an-e-Majeed se hamen pata chala hai keh yahi woh kitaaben hain jin ko tum ne ghadh liya hai aur jin ka zikr Qur'an-e-Majeed mein bhi aaya hai. Phir woh log ek aur baat kehte hain keh tumhaare Qur'an-e-Majeed mein 'Eesa (ﷺ) ka zikr 25 martaba hai, aur is ke bil-muqabil Muhammad (ﷺ) ka zikr 4 ya 5 martaba hi hua hai, Ab Qur'an-e-Majeed mein jis ka zikr ziyaada martaba aya hai woh ziyaada izzat waala hai ya woh jis ka zikr kam martaba aya hai woh ziyaada izzat waala hai? Kam ilm Musalman is sawaal se heraan-o-pareshaan ho jata hai, aap aise logon ko palat kar jawaab dena keh Qur'an-e-Majeed mein Moosa (ﷺ) ka zikr 132 martaba aya hai, kya tum 'Eesa (ﷺ) se ziyaada Moosa (ﷺ) ko bada maan'nay ke liye taiyyaar ho? Phir jawaab dain keh Shaitaan ka zikr bhi bahut martaba aya hai. Jab sawaal sakht ho to jawaab bhi bahut sakht hona chaahiye, taake saamne waala phir dobara himmat na kare keh woh kisi Musalman ko dhokha de sake. Jab kabhi aap aisay logon se guftugu karenge to is usool ko saamne rakhain keh logon ke dil kaise jeet lain? how to win the people kyun keh Allah Subhaanahu-o-Ta'ala ne (ادْعُ إِلَى سَبِيلِ رَبِّكَ) keh kar Aayat ko khatam nahin kiya balkeh aagay aur bahut achi baatein batlaai hain. Allah Ta'ala ka Irshaad hai:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِيِّ هِيَ
أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾﴾

"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 behkne waalon ko bhi ba-khoobi jaanta hai aur Woh raah yafta logon se bhi pooraa waaqif hai."

Hikmat ka matlab yeh hai keh insaan ke lehaaz se aur haalaat ko jaante hue aur is ki nazakat ko saamne rakhte hue baat karni chaahiye, ise 'Arabi zabaan mein is tarah ta'beer karte hain:"

(وضع الشيء في محله)

"Jis cheez ki jo jagah hai us ko wahin rakhna chaahiye"

Agar koi 'aam bhola bhaala insaan hai to us se us ke hisaab ki baat ki jaaye gi aur usey pyaar mohabbat se samjhaana chaahiye, aur agar koi tedhe mizaaj ka insaan ho to us ko usi tarah debating se samjhaana chaahiye lekin hamesha isi usool: (وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ) ko malhooz rakhna behad zaroori hai, kabhi bhi bad-ikhlaaqi ka muzaahira nahin karna chaahiye warna woh insaan aur zahreela ban sakta hai.

✦ 'Eesa (ﷺ) abhi bhi zinda hain aur Muhammad (ﷺ) ka inteqaal ho chuka hai, to phir dono mein afzal kaun?

Un ke sawalon mein se ek sawaal yeh bhi hai keh Surah Aal-e-'Imraan Surah number 3 ki Aayat number 55 Allah Ta'ala ka Irshaad hai:

﴿إِذْ قَالَ اللَّهُ لِيَعِيسَى ابْنِ مَرْيَمَ ادْعِكِ الْمَوْتِ وَمُطَهِّرِكِ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلِ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ أَلَمَّا أَرَادَ أَنْ يَنْزِلَ فِيهَا قَالَ لَأُبْنِئَنَّ فِيهَا قَوْمًا مُّسْلِمِينَ﴾

"Jab Allah Ta'ala ne farmaaya keh Ay 'Eesa! main tujhe poora lene waala hoon aur tujhe Apni jaanib uthaane waala hoon aur tujhe kaafiron se paak karne waala hoon aur tere taabedaaron ko kaafiron ke oopar ghaalib karne waala hoon Qayaamat ke din tak, phir tum sab ka lautna meri hi taraf hai, main hi tumhare aapas ke tamaam-tar ikhtilaafaat ka faisla karunga."

Is Aayat ke mutaabiq Hazrat 'Eesa (ﷺ) zinda hain aur Muhammad (ﷺ) ka inteqaal ho gaya hai, ab kaun afzal hua jo mar gaya woh ya woh jo zinda hai? Aap aise logon ko baat samjhanay ke liye zara teedha jawaab dein keh Iblees bhi to zinda hai, Surah Al-A'raaf Surah number 7 ki aa'yat number 13, 14 aur 15 mein Allah Subhaanahu-o-Ta'ala ne Irshaad farmaaya:

﴿قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّٰغِرِينَ﴾
 ﴿قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ﴾ ﴿١٣﴾ قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٤﴾

"Haqq Ta'ala ne farmaaya Aasmaan se utar tujh koi haq haasil nahin keh tu aasmaan mein reh kar takabbur kare, so nikal; beshak tu zaleelon mein se hai."

Yeh baatein karne se hamara maqsad unhein zaleel karna nahin hai balkeh unhein samjhana hai taake woh khud soch mein pad jaaen keh sahi kya hai aur ghalat kya hai? Is Aayat se ek aur behtareen baat ma'loom hoti hai keh Iblees ne direct Allah Subhaanahu-o-Ta'ala se Du'a maangi hai, "Ay Allah Subhaanahu-o-Ta'ala! mujhe Tu Qayaamat tak mohulat de" Allah Subhaanahu-o-Ta'ala ne uski Du'a qubool bhi ki. Aaj hamare bahut saare Musalman bhai fulaan baba, fulaan peer aur murshid ko pukaarte hue dar-badar ki Thokrein kha rahe hain, in logon se to Iblees behtar hai kyunkeh Iblees ne kabhi shirk nahin kiya lekin hamare Musalmaan bhai badi aasaani ke saath aur nadaani mein baday baday qism ke shirk mein muftela hain. Jab un se sawaal kiya jaata hai keh bhai! aap idhar udhar jaa kar kyun maang rahe ho? Allah Subhaanahu-o-Ta'ala se kyun nahin maang lete to woh jawaab dete hue kehte hain keh hum itne ziyaada gunahgaar hain keh hamari Du'a qubool nahin hoti, Hum sawaal karte hain keh kya aap ne Iblees se bhi ziyaada bada gunaah kar liya hai? Kyunkeh Iblees ke itna bada gunahgaar hone ke ba'd bhi Allah Subhaanahu-o-Ta'ala ne Iblees ki Du'a qubool ki hai aur usay Qayaamat tak zinda rakha hai jab keh Aadam (ﷺ) ka inteqaal ho chuka hai. Hum kahein ge keh yeh koi bunyaad nahin hai keh jo ziyaada zinda hai woh afzal hai agar aisa hota to sab se ziyaada afzal Iblees hai.

✦ 'Eesa (ﷺ) ki paidaa'ish ek mo'jiza hai jabkeh Muhammad (ﷺ) ki paidaa'ish nahin, to phir dono mein afzal kaun?

Agla sawaal woh yeh daaghte hain keh 'Eesa (ﷺ) ki paidaa'ish ek bahut bada mo'jiza hai kyunkeh 'Eesa (ﷺ) baghair baap ke paida hue hain, jabkeh tumhaare Nabi-e-Akram (ﷺ) ki maa bhi thi aur baap bhi. Ab bataao kaun ziyaada afzal hai? Hum kahein keh agar aisi baat hai to Aadam (ﷺ) 'Eesa (ﷺ) se ziyaada afzal hain kyunkeh 'Eesa (ﷺ) ki to kam az kam maa thi lekin Aadam (ﷺ) ki na maa thi aur na baap. Aur isi taraf ishaara karte hue Allah Subhaanahu-o-Ta'ala ne Irshaad farmaaya hai:

﴿إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ﴾

"Allah Ta'ala ke nazdeek 'Eesa (ﷺ) ki misaal ho bahoo Adam (ﷺ) ki misaal hai, jise mitti se bana kar keh diya keh "Ho ja!" pas woh ho gaya."

Is ma'ni mein Adam (ﷺ) ki fazilat aur ziyaada badh jaati hai keh 'Eesa (ﷺ) ki paidaa'ish ka ek zariya unki maa thi, lekin Adam (ﷺ) ki phansli ki haddi se Hawwa (ﷺ) jo ek aurat hain, unhein bhi paida kiya ja raha hai. Yeh to aur ziyaada mo'jize wali baat hui keh ek aurat ek mard se paida ho rahi hai.

❖ 'Eesa (ﷺ) ke mo'jize Muhammad (ﷺ) ke mo'jizaat se baday hain, to phir dono mein afzal kaun hain?

Phir yeh log agla sawaal foran daagte hue kehte hain keh 'Eesa (ﷺ) ke mo'jize tumhaare Nabi-e-Akram (ﷺ) se baday the, kyunkeh 'Eesa (ﷺ) murdon ko zinda kar dete the,

Hum kahein ge keh woh to ek Nabi the aur woh bhi Allah Subhaanahu-o-Ta'ala ke hukm se karte the, apne hukm se ya apni taraf se nahin karte the. Allah Subhaanahu-o-Ta'ala ne kah:

﴿وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِأُذُنِي فَتَنْفِخُ فِيهَا فَتَكُونُ طَيْرًا بِأُذُنِي وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِأُذُنِي ، وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِأُذُنِي﴾

"Aur jabkeh tum mere hukm se gaaray se ek shakl banaate the jaise parinda ki shakl hoti hai, phir tum uske andar phoonk maar dete the jis se woh parinda ban jaata tha mere hukm se, aur tum achha kar dete the maadar zaad andhe ko aur koddhi ko mere hukm se, aur jabkeh tum murdon ko nikaal kar khada kar lete the mere hukm se."

Hazrat 'Eesa (ﷺ) ek rooh nikalay hue jism mein dobara rooh daalte the, Kya yeh bada mo'jiza hai ya phir Moosa (ﷺ) ka mo'jiza bada mo'jiza hai keh be jaan cheez laathi ek azhdhay ki shakl ikhtiyaar kar leti hai, is laathi

mein kabhi rooh hi nahin thi lekin woh ek bade jaanwar ki shakl ikhtiyaar kar leti hai aur zinda bhi ho jaati hai, Aur hamare Nabi-e-Akram (ﷺ) ka bada mo'jiza yeh bhi hai keh jis lakdi par Nabi-e-Akram (ﷺ) tek laga kar khutba diya karte the, lekin jab minbar banaaya gaya to woh lakdi chhote bachay ki tarah bulk bulk kar ro rahi thi, Ek be jaan lakdi mein itni badi quwwat aa jaae yeh to bada mo'jiza ho gaya.

(Tafseel ke liye dekhiye: Al-Raawi: Ja'ber bin 'Abdullah (رضي الله عنه) Al-Muhaddis: Al-Bukhari | Al-Masdar: Sahih Al-Bukhari (Al-Safha ya Number: 918)

Lekin yeh mukhalifeen-e-Islam phir kehte hain keh hamare paas itna bada sawaal hai keh iska jawaab tum de hi nahin sakte, woh log kehte hain keh achha yeh batlao keh kya 'Eesa (عليه السلام) aasmaan mein maujood hain? Musalman kehta hai keh Haan hain, Phir woh sawaal karta hai keh kya woh zinda hain? To Musalman kehta hai keh Haan! Woh zinda hain, Aur woh poochta hai keh Nabi-e-Akram (ﷺ) kya qabr mein Hain aur kya Zameen ke neeche hain? jawaab hai "Haan", to phir ab batlao keh oopar waala afzal hai ya neeche waala afzal hai?

Yahi sawaal Allama Sheikh Sanauallah Amritsari (رحمته الله عليه) se bhi kiya gaya to unhone kaha keh ek tarauz laya jaye, Logon ne ta'rrauz rakh diya aur phir aap (رحمته الله عليه) ne kaha keh ek palde mein das theley chawal rakh diye jaye aur doosre palde ko khaali chhod diya jaye, Lihaaza wazni palda bhari ho kar neeche ho gaya aur doosra khaali tha woh oopar ho gaya, Aap (رحمته الله عليه) ne saamne waale se kaha keh jo neeche waala hai main woh le lungaa aur aap oopar waale ko rakh lo, lihaaza har oopar wali cheez afzal hona zaroori nahin hai, Aap is tarah un logon ko samjha sakte hain, is tareeqah se aapko samjhanay mein bhi aasaani ho sakti hai aur daawati maidaan mein himmat bhi aati hai.

Mazkooorah jawaabaat ka maqsad kiye gae aitrazaat ke jawaab dena hai aur unko yeh bataana hai keh jin baaton ko bunyaad bana kar woh e'itraaz karte hain, woh ghalat aur be-bunyaad hain aur hargiz Hazrat 'Eesa (عليه السلام) ki tanqeesh nahin hai, balkeh hamara Imaan hai keh Hazrat 'Eesa (عليه السلام) Allah ke Nabi aur Ulu-l-'Azm paighambaron mein se ek hain.

Chand Ilmi Sawalaat-o-Tanaza'at Aur Haqaiq:

Yeh tamaam chhote chhote sawaalaat chhod kar woh behas mein aage badhte hain to kehte hain keh chalo! Zaraa ilmi sawaalaat karte hain, Bahut saare ilmi sawaalaat woh log paperon aur pamphleton mein chhaap rahe hain, jinhein padh kar main khud dang reh gaya, lekin aapko ghabraane aur pareshaan hone ki zarurat nahin hai Har ek e'itraaz ka jawaab hota hai keh lekin kam ilmi ki wajah se hamen iska ilm nahin rehta hai, kyunkeh Allah Subhaanahu-o-Ta'ala ne khule taur par e'laan kar diya hai:

﴿وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾

" Aur e'laan kar diya keh haqq aa chuka aur na-haq naabood ho gaya. Yaqeenan baatil tha bhi na-bood hone waala." (Surah Al-Israa: 81)

Bibles Par Insaano Ne Nazar-Saani Ki Hai:

Aap yeh jaan kar bada ta'ajjub kareinge keh Bible ki shuruat 1611 mein ek Bible se hui thi, jise King J Version kaha jaata hai, aur yehi Bible tamam Christianon ki bunyaad hai, Is 1611 mein is par nazar-saani ki gai hai, yeh ek aisi Bible hai jis par Insaano ne nazar-saani ki hai, na'ooz-billah! Allah Subhaanahu-o-Ta'ala ke kalaam par banda nazar-saani kar raha hai,

Jaisa keh aap ne suna hoga keh ek 'aalim sahab ne ek achhi kitaab likhi hai to us par nazar-saani koi unse bada 'aalim karta hai aur us mein maujood ghaltiyan nikaal deta hai, Yahan par hum keh sakte hain keh likhne waala ek insaan hai to insaan se ghalti hone ke imkaanaat hain, lekin Allah Subhaanahu-o-Ta'ala ke kalaam par insaano ne Revised Standard Version kiya Hai, 1952 aur 1921 ke Bible ka pehla hi safha jab aap kholenge to yeh likha hua hai keh "Hum maante hain keh 1611 ke version ke mutaabiq is mein badi badi ghaltiyan hain, jis ke ba-wujood hum ise maante hain", Ya'ani in logon ne khud yeh tasleem kar liya hai keh unki Bible mein badi badi ghaltiyan hain, Jabkeh Qur'an-e-Majeed yun shuru' ho raha hai, Allah Ta'ala ka Irshaad hai:

﴿الْم ١ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۙ فِيْهِ ۗ هُدًى لِّلْمُتَّقِيْنَ ۙ﴾

"Alif Lam Meem, is kitaab (ke Allah ki kitaab hone) mein koi shak nahin, parhezgaaron ko raah dikhaane waali hai."

(Surah Al-Baqarah: 1-2)

Agar aap duniya bhar ki tamaam mazhabi kitaabon ka jaaiza lenge to ma'loom hoga keh in mazhabi kitaabon ki asal zubaan kaunsi hai? Nahin ma'loom hai, kab naazil ki gai? Nahin ma'loom hai, aur is kitaab ko pehle kis ne liya? Nahin ma'loom hai. Lekin yahan Qur'an-e-Majeed se mutaliq Saadi bhi clear aur waazeh hai ,lene waala bhi clear aur waazeh hai ,Yeh Qur'an-e-Majeed kis qisam ke logon ke darmiyaan naazil hua hai, woh bhi clear aur waazeh hai Kis par naazil hua, woh bhi clear aur waazeh hai Kis zubaan mein naazil kiya gaya woh bhi clear hai Aur yeh kitaab Qur'an-e-Majeed Mehfooz bhi hai.

Mushaf-e-USmani Ke Maujooda Nuskhon Ki Mukhtasir Tareekh:

Ab aakhir mein is Qur'an-e-Majeed ki mukhtasir tareekh mein aap ke saamne pesh karna chaahta hoon, kyunkeh da'wati maidaan mein is ki zarurat pesh aasakti hai. Is mauzoo par mustashriqeen (Orientalists) ne bahut kuch likha hai, aur ek survey ke mutaabiq 60 hazaar kitaabein sirf Islam ke khilaaf likhi gai hain, Pichli 150 saal mein 60,000 kitaabein Islam aur Musalmanon ke khilaaf likhi gai hain, Is tarah agar dekha jaye to har teen din mein do kitaabein Islam ke khilaaf shaa'h ho kar manzar-e-aam par aayi hain. Is mutalliq mere paas ek hawala maujood hai, Times Magazine yeh America se nikalta hai aur is Times Magazines ki tareekh 16 April 1979 ki hai, is waqt hi yeh baat likhi ja chuki thi, Islam ke khilaaf logon mein kitna zehar bhara hua hai lekin ab tak pata nahi keh kitni kitaabein Islam ke khilaaf likhi ja chuki hain. Sawaal yeh hai keh hum kya kar rahe hain? halaanke mu'atarizeen-e-Islam ke zariya in hi kitaabon ke tarashe Andhra mein, Telangana, Hyderabad mein mukhtalif zubaano mein shaa'h kar ke taqseem kiye ja rahe hain, Yeh saari baatein batlaane Kaa maqsad yeh hai keh hamen kya karna hai? hamen tawajjo dene ki zarurat hai, hum yeh soch rahe hain keh hum to Islam mazhab maan'ne waalon mein paida hue aur bade hue hain aur humare bacche bhi aise hi bade ho jaaen ge, hargiz nahi!

Kahin aisa na ho keh humare aaj ke chhotey bacche kal apni gardanon mein saleeben ladkaate hue humare gharon mein aa jaaen, Khuda na khaastah agar aisa hua to us din humare liye sirf rone ke ilaawah aur kuch bhi nahi bachega, humari Nasal aur humare bachchon ki hamen aaj hi se fikr karni chaahiye kyunkeh shaair kehta hai, sher kuch tarmeem ke baad is tarah hai...

Deen ki fikr kar naadaan! Museebat aane wali hai,
teri barbaadiyon ke mashware hain aasmanon mein.

Main ne kaha tha keh aap ke saamne Qur'an-e-Majeed ki mukhtasir tareekh pesh karoon ga, yeh Qur'an-e-Majeed ise Mushaf-e-Usmani kaha jaata hai jo haath se Hazrat Usman (رضي الله عنه) ke zamaana mein likha gaya tha, aur yeh waqia Nabi-e-Akram (ﷺ) ke guzarne ke 20 se 30 saal ke darmiyaan ka hi hai, Is zamaana mein jo Qur'an-e-Majeed likha gaya tha woh aaj bhi mehfooz hai, Alhamdulillah!

Aaj ka Mushaf aur Hazrat Usman (رضي الله عنه) ke zamaana ka Mushaf le kar muwaazana kar lijiye! Aap ko ek Aayat aur ek harf ka bhi difference nahi milega. Is Mushaf ki mukhtasir si tareekh hai, is zamaana ke aaj bhi teen nuskhe paa'e jaate hain, halaanke Usman (رضي الله عنه) ne saat nuskhe banwaa'ethe lekin aaj sirf yeh teen nuskhe paa'e jaate hain, Jaisa keh aap ko ma'loom hai keh Angrez duniya bhar mein Musalmanon ki qeemti cheezen apne paas rakh liya karte the, is mein Se ek Mushaf-e-Usmani British waalon ke paas unke museum mein rakha hua hai, aur ek doosra nuskha Istanbul Turkey mein rakha hua hai, Is ki mukhtasir si tareekh yeh hai keh pehle yeh nuskha Hijaz mein tha, Jaisa keh aap ko ma'loom hai Islami tareekh Makkah aur Madinah Ya'ani 'Arab se Shuru' hoti hai, Sab se pehle Nabi-e-Akram (ﷺ) ka daur tha, us ke baad Khulafaa-e-Rashideen ka zamaana tha, us ke baad Banu Umaiyah ka daur tha aur us ke baad Banu Abbasiyah ka daur tha, Nabi-e-Akram (ﷺ) aur Khulafaa-e-Rashideen ke zamaana mein Madinah Musalmanon ka Daarul-hukoomat (Capital) tha, lekin Ali (رضي الله عنه) ne aasani ke liye Kufa ko Daarul-hukoomat (Capital) banaaya, us ke baad Banu Umayyah ke logon ne Damshiq ko apna Daarul-hukoomat (Capital)

banaaya, us ke baad Banu Abbasiyah ke Khulafaa ne Baghdad ko apna Daarul-hukoomat (Capital) banaaya, aur us ke baad Usmani hukoomat aayi to unhone Turkey mein Istanbul ko apna Daarul-hukoomat (Capital) banaaya, Unhone kaha keh yeh duniya ka center point hai aur hamen yahan se kaam karne ke liye aasani ho jaayegi, us waqt Turkey mein mein khilaafat Thi, unhone Usman (رضي الله عنه) ke zamaana mein haath se likhe jaane waale Mushaf-e-Usmani ko Hijaz se nikaal kar Turkey mein rakh diya, us waqt Turkey ek qila ki shakl mein tha aur phir us ke baad First World War hui to Germany ke logon ne Turkey par hamla kiya aur woh Mushaf-e-Usmani unhone wahan se nikaal liya, Unhein ma'loom tha keh Musalman taaj ziyaada pasand nahi karte, heere jawaahraat ziyaada pasand nahi karte, lekin Qur'an-e-Majeed ko sab se ziyaada pasand karte hain, is liye un German waalon ne Turkey se Mushaf-e-Usmani ko liya aur usey Germany ke Daarul-hukoomat (Capital) Berlin ke museum mein rakh diya, Phir us ke baad 1919 mein First World War khatam hone ko thi keh 28 June 1919 mein ek aur waqia pesh aaya jise Treaty of Versailles kaha jaata hai, us mein yeh mu'aahida kiya gaya tha keh Ab ek doosre ke khilaaf jung nahi ki jaayegi, us mu'aahida ki ro se Article number 246 ke taht yeh baat likhi hui hai keh jo jo bhi jaa'idaaden looti hui hain sab ki sab wapas ki jaae, usi Article number 246 mein likha hua hai keh jo tumne Turkey se Mushaf-e-Usmani liya tha, usey wapas kar diya jaae, Phir us ke baad usey wapas kar diya gaya, Tab se lekar ab tak Alhamdulillah Turkey mein yeh Mushaf-e-Usmani mehfooz hai, aur jo doosra nuskha hai woh Tashkend ke Museum ka hai, is ki mukhtasir si tareekh yeh hai keh jis waqt Musalmanon ki Dimshiq mein hukoomat thi, us waqt unhone Madinah se yeh Mushaf Damshiq mein rakh diya tha Lekin Timur Lang Badshah ne jab 1485 mein Damshiq par hamla kiya to us ne kaha keh yeh Mushaf-e-Usmani mere paas rehna chaahiye, Unhone is Mushaf-e-Usmani ko Samarqand mein rakh diya, Phir Russia ke ek Baadshah Zar ne Samarkand par hamla kiya to us ne Mushaf-e-Usmani Saint Petersburg nami ek ilaqa, jo us waqt Russia ka Daarul-hukoomat (Capital) tha, wahan rakh diya, Dr. Hamidullah sahib is baat ke raawi hain, Woh kehte hain keh main ne Akbar Ali Bashi se mulaqaat ki to unhone waqia sunaaya keh pachaas Saal tak woh

Mushaf-e-Usmani, jise Russia waale Samarkand le gae the, wohin par raha, Lekin jab 1917 mein Communism aaya to kai log wahan se bhaagne lage, Akbar Ali Bashi, jo wahan general the unhone socha keh main bhaagunga lekin khaali haath nahi jaoonga, balkeh Mushaf-e-Usmani saath le kar jaoonga, Lihaaza wahan se woh is Mushaf-e-Usmani ko le kar gae aur usey Turkey mein rakh diya, Phir wahan se nikaal kar usey wapas Tashkand mein rakh diya gaya, Lekin aap kam se kam yeh keh sakte hain keh aaj ke jo teen Mushaf-e-Usmani alag alag jagah par rakhe hue hain, unhein aur aaj ke Qur'an-e-Majeed ko muwaazana kar ke dekh lijiye! Is mein aap ko ek harf ki bhi tabdeeli nazar nahi aa'egi.

Ikhtitaami Kalimaat:

Behar haal yeh woh baatein thin jo Qur'an par e'tirazaat ke jawaabat ke silsile mein aap ke saamne rakhi gai, main ne yeh saari baatein bade hi mukhtasir andaaz mein batlaai hain, Aur bhi bahut saare sawaalaat aur unke jawaabat hain, is ke liye aap ko muta'ala karna padega aur jayyaid 'Ulamaa se raabta karna padega, jaisa keh Sheikh Dr. Sa'eed sahib (رحمۃ اللہ علیہ) ke likhe ek mauzoo ka unwaan hi yehi hai Hindustan par Mustashriqeen (Orientalists) ka hamla. Baat darasal yeh hai keh jo bhatke hue firqay jaise munkireen-e-Hadees waghera hain, woh sab ke sab in Mustashriqeen (Orientalists) ki kitaabon se hi bahut kuch Islam ke khilaaf aitrazaat karte hain, aur apna apna kaarobaar chalaate hain. Sheikh ne asal jad par hi hamla kar diya hai, Lihaaza Sheikh se bhi aap istafaada kar sakte hain, aur isi tareeqah se Internet par bahut saare websites hain jin se aap is mutalliq ma'loomaat haasil kar sakte hain, lekin agar 'Ulamaa se aap ki moolaqaat rahi to is se behtar aur koi rasta nahi ho sakta, Aap in e'tirazaat ka ba-aasani jawaab de sakte hain. Is mauzoo ki wazaahat ka maqsad yeh hai keh aap khud pehle apne aap ko in fitnoon se bachaayein aur saath hi saath doosron ko bhi Jahannam se bachaane ki fikr karein, Is niyat se agar aap ilm haasil karein ge to InshaAllah, Allah Subhaanahu-o-Ta'ala barkat ata karega aur aap ko ilm-e-naafi se nawaaze ga.

Main Allah Subhaanahu-o-Ta'ala se Du'a karta hoon keh Allah Subhaanahu-o-Ta'ala mujhe aur aap sab ko Qur'an-e-Majeed aur sahih Ahadees ki roshni mein Nabi-e-Akram (ﷺ) aur Sahaaba-e-Kiraam (رضي الله عنهم) ke tareeqah ke mutaabiq samajhne, is par amal karne aur ise logon tak pohonchaane waala banaaye, Aameen!

Note: Agar aap yeh bayaan video ki shakl mein dekhna aur sunna chaahte hain to baraye meherbani is link par click karein:

<https://youtu.be/BPgkN3gPcx8>



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

Urdu Letters	Roman Sound	Misal (Example)
گ	g	Ghar
ل	l	Lafz
م	m	Mohabbat
ن	n	Noor
ں	n / nasal n	Chaanid
و	w/o/u	Waqt / Noor
ہ	h	Haq
ء	,	Hamza (rukawat wali awaaz)
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 (ڑ, 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 Aakhirat — آخرت — Dusra jahan _ Hereafter, afterlife
- 2 Aasani — آسانی — Sahlat, ease _ Ease, facility
- 3 Aazmaaish — آزمائش — Imtihaan, museebat _ Trial, test
- 4 Aazmaishein — آزمائشیں — Imtihaan, museebatein _ Trials, tests
- 5 Abadi — ابدی — Jo hamesha rahe, khatm na ho _ Eternal, everlasting
- 6 Afsos — افسوس — Dukh, regret _ Regret, sorrow
- 7 Aghraaz — اغراض — Maqsad, purposes _ Purposes, objectives
- 8 Ahd Shikni — عہد شکنی — Wa'ada torna _ Breach of promise, treachery
- 9 Aib Joyi — عیب جوئی — Nuqs nikalna, buraiyan dhundna _ Fault-finding, criticism
- 10 Aitebaar — اعتبار — Bharosa, trust _ Trust, confidence
- 11 Aqwaam — اقوام — Qaumen, nations _ Nations, peoples
- 12 Aqwaam-e-Muttahida — اقوام متحدہ — United Nations _ United Nations
- 13 Adawat — عداوت — Dushmani, keena _ Enmity, hostility
- 14 Aalaam — آلام — Dard, takleef _ Pains, sufferings
- 15 Aafaaqi — آفاقی — Alam'geeri, universal _ Universal, cosmic
- 16 Andaaz — انداز — Dhang, style _ Style, manner
- 17 Andesha — اندیشہ — Khauf, dar _ Apprehension, fear
- 18 Appointment — اپائنٹمنٹ — Mulaaqat ka waqt _ Appointment, meeting time
- 19 Aqeedat — عقیدت — Muhabbat, devotion _ Devotion, reverence
- 20 Aarzu — آرزو — Dil ki khwahish, tamanna _ Desire, longing
- 21 Asbaab — اسباب — Zariye, saman _ Means, causes

- 22 Asboo'ee — اسبوعی — Haftawar _ Weekly
- 23 Azali — ازلی — Jo hamesha se ho, shuru'at se pehle se _ Eternal, pre-eternal
- 24 Azdhey — اژدھے — Saanp, dragons _ Dragons, serpents
- 25 Azhar min ash-Shams — اظہر من الشمس — Sooraj se zyada zahir _ Clearer than the sun, obvious
- 26 Azkaar — اذکار — Zikriyaat _ Remembrances, invocations
- 27 Ba-tadreej — بتدریج — Dheere dheere, qadm ba qadm _ Gradually, step by step
- 28 Baatil — باطل — Jhooth, faltu _ False, invalid
- 29 Bad A'maliyon — بد اعمالیوں — Bure kaam _ Evil deeds, misdeeds
- 30 Bad Ikhlaaqi — بد اخلاقی — Buri aadat, bura kirdar _ Immorality, bad character
- 31 Bait ul Maal — بیت المال — Sarkaari khazana _ Public treasury
- 32 Barbaadiyon — بربادیوں — Vinas, destrutions _ Destructions, ruins
- 33 Bareek — باریک — Patla, nazuk _ Fine, delicate
- 34 Barkat — برکت — Asheervaad, blessing _ Blessing, benediction
- 35 Bawar — باور — Yaqeen, aitbaar _ Belief, trust
- 36 Be Niyaz — بے نیاز — Azad, independent _ Independent, self-sufficient
- 37 Be Sakhta — بے ساختہ — Achanak, foran _ Spontaneously, suddenly
- 38 Beemari — بیماری — Marz, ailat _ Disease, illness
- 39 Bejana — بے جانہ — Jaan boojh kar _ Deliberately, intentionally
- 40 Benaam — بے نام — Nam na hon _ Nameless, anonymous
- 41 Besh Qeemat — بیش قیمت — Bohot qeemti _ Very precious, invaluable
- 42 Bharkana — بھڑکانا — Uksana _ To provoke, to incite
- 43 Bharosa Mand — بہروسہ مند — Aitebaar ke qabil _ Trustworthy, reliable

- 44 Bhatkaane — بھٹکانے — Gumraah karna _ To mislead, to lead astray
- 45 Bhayanak — بھیانک — Khaufnak, darawna _ Terrifying, dreadful
- 46 Bhole Bhaale — بھولے بھالے — Seedhe saadhe _ Simple, innocent
- 47 Bid'at — بدعت — Deen mein nayi baat dakhil karna _ Innovation in religion, heresy
- 48 Bilak Bilak — بلک بلک — Zor zor se rone ki awaaz _ Loud crying sound
- 49 Bilkhusoos — بالخصوص — Khaas tor par _ Especially, particularly
- 50 Bilmuqaabil — بالمقابل — Tulaan'a mein _ In comparison, conversely
- 51 Bohtaan — بھتان — Jhuta ilzaam _ False accusation, slander
- 52 Bunyad — بنیاد — Neev, foundation _ Foundation, basis
- 53 Challenge — چیلنج — Chunoti _ Challenge, dare
- 54 Chaspaan — چسپاں — Chipka hua, laga hua _ Attached, stuck
- 55 Chaukna — چوکنا — Hoshiyar rehna, khabardar _ To be alert, vigilant
- 56 Chughli — چغلی — Kisi ki burai karna, laga dena _ Backbiting, tale-bearing
- 57 Chughal Khori — چغل خوری — Laga dena, tale-bearing _ Tale-bearing, gossip
- 58 Clear — کلیئر — Saaf, wazeh _ Clear, obvious
- 59 Communism — کمیونزم — Samyavaad _ Communism
- 60 Courses — کورسس — Ta'limi silsilay _ Courses, curricula
- 61 Currency — کرنسی — Rupaiya, sikka _ Currency, money
- 62 Daaka Zani — ڈاکہ زنی — Loot maar _ Robbery, banditry
- 63 Da'ee — داعی — Bulane wala, tableegh karne wala _ Caller, preacher
- 64 Dalaail — دلائل — Sabout, proofs _ Proofs, arguments
- 65 Daleel — دلیل — Saboot, proof _ Proof, argument

- 66 Dang — دنگ — Hairaan, astonished _ Astonished, amazed
- 67 Darajaat — درجات — Martabe, levels _ Ranks, degrees
- 68 Dark Ages — ڈارک ایجز — Taareeki ka daur _ Dark Ages, period of ignorance
- 69 Daromadar — دارومدار — Inhisar, nirbar _ Dependence, reliance
- 70 Darguzar — درگزر — Maafi, forgiveness _ Forgiveness, pardon
- 71 Daryaافت — دریافت — Khoj, discovery _ Discovery, finding
- 72 Dastoor — دستور — Qanoon, niyam _ Constitution, law
- 73 Da'wa — دعویٰ — Claim, assertion _ Claim, allegation
- 74 Da'wat — دعوت — Bulawa, invitation _ Invitation, call
- 75 Depression — ڈپریشن — Udasi, maayoosi _ Depression, dejection
- 76 Dilchaspi — دلچسپی — Ruchi, interest _ Interest, attraction
- 77 Diqqat — دقت — Mushkil, difficulty _ Difficulty, precision
- 78 Direct — ڈائریکٹ — Seedha _ Direct, straight
- 79 Ehtimaam — اہتمام — Khaas tawajjuh _ Special attention, arrangement
- 80 Ehtiraaman — احتراماً — Izzat ke saath _ Respectfully, with honor
- 81 Ejaad — ایجاد — Naya banana, invention _ Invention, creation
- 82 Fa'aal — فعال — Sargarm, chust _ Active, energetic
- 83 Falaahi — فلاحی — Bhalai ka, welfare _ Welfare, beneficial
- 84 Falsafa — فلسفہ — Hikmat, philosophy _ Philosophy, wisdom
- 85 Farawani — فراوانی — Zyada miqdaar, bahutayat _ Abundance, plenty
- 86 Fasaad — فساد — Fitna, bigaad _ Corruption, mischief
- 87 Fauran — فوراً — Turant, immediately _ Immediately, instantly
- 88 Fawaid — فوائد — Fayde, nafa _ Benefits, advantages

- 89 Fazeelat — فضیلت — Bulandgi, khobi _ Excellence, virtue
- 90 Fehrišt — فهرست — List, taalika _ List, index
- 91 Firqe — فرقے — Guroh, jamaatein _ Sects, factions
- 92 Fitna — فتنہ — Fasaad, mischief _ Sedition, mischief
- 93 Fitnon — فتنوں — Fasadon, seditions _ Seditions, trials
- 94 Ghaib — غیب — Anjaan baatein _ Unseen, unknown
- 95 Ghafil — غافل — Laaparwaah, bekhaber _ Heedless, negligent
- 96 Ghalba — غلبہ — Dabdaba, pradhaanta _ Dominance, supremacy
- 97 Ghalt Fahmi — غلط فہمی — Ghalat samajh _ Misunderstanding, misconception
- 98 Ghatiya — گھٹیا — Kharab, nikamma _ Low quality, inferior
- 99 Ghayat — غایت — Intaha, extremity _ Extremity, utmost
- 100 Gheebat — غیبت — Pith peeche burai _ Backbiting, slander
- 101 Ghair Mehfooz — غیر محفوظ — Khatray mein _ Unsafe, insecure
- 102 Global — گلوبل — Aalmi, duniya bhar _ Global, worldwide
- 103 Grammar — گرامر — Qawaid, vyakaran _ Grammar, rules of language
- 104 Gumaan — گمان — Khayaan, shak _ Assumption, suspicion
- 105 Gumraah — گمراہ — Galat raahon par _ Misguided, astray
- 106 Hairaan — حیران — Pareshan, confused _ Confused, perplexed
- 107 Halal — حلال — Jayaz, jo Allah ne jaiz kiya _ Permissible, lawful
- 108 Hamaqat — حماقت — Bewaqoofi, stupidity _ Stupidity, foolishness
- 109 Hameshgi — ہمیشگی — Dawa'meyat _ Permanence, continuity
- 110 Haqaaq — حقائق — Sach'chaiya'n, facts _ Facts, truths
- 111 Haqaniyat — حقانیت — Sach ho'na _ Truthfulness, authenticity

- 112 Haqeeqat — حقیقت — Asal, sach _ Reality, truth
- 113 Haraam Khori — حرام خوری — Haraam kamana ya khana _ Consuming forbidden things
- 114 Hawaala — حوالہ — Reference _ Reference, citation
- 115 Hidayat — ہدایت — Rahnumai, guidance _ Guidance, direction
- 116 Hidayaat — ہدایات — Ta'leemat, instructions _ Instructions, directives
- 117 Hifaazat — حفاظت — Bachao, nigrani _ Protection, safeguarding
- 118 Hilm — حلم — Sabr, bardaasht _ Forbearance, patience
- 119 Himaayat — حمایت — Sahaara, support _ Support, backing
- 120 Hujjat — حجت — Daleel, proof _ Proof, argument
- 121 Hukumat — حکومت — Sarkar, government _ Government, authority
- 122 Hulool — حلول — Sama jana, fusion _ Incarnation, indwelling
- 123 Ibrat — عبرت — Sabaq, nasihat _ Lesson, admonition
- 124 Ibtida — ابتدا — Shuru'at, aghaz _ Beginning, commencement
- 125 Ibtidaai — ابتدائی — Shuru ki, prarambhik _ Initial, preliminary
- 126 'Elaan-e-Jang — اعلان جنگ — Jang ka a'elaan _ Declaration of war
- 127 E'tiraaf — اعتراف — Manna, confession _ Confession, acknowledgment
- 128 E'tirazaat — اعتراضات — Aitarazon _ Objections, protests
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- 203 Lazzat — لذت — Maza, khushi _ Pleasure, delight
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- 206 Looti — لوٹی — Cheeni hui, looted _ Looted, plundered
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- 220 Maidaan — میدان — Jagah, field _ Field, arena
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- 436 Wadiyan — وادیاں — Ghatiyān, ilaqe _ Valleys, regions
- 437 Wahdat — وحدت — Ittihad, unity _ Unity, oneness
- 438 Waqaar — وقار — Izzat, dignity _ Dignity, honor
- 439 Ward — ورد — Roz ka zikr, wazifa _ Daily recitation, litany
- 440 Wasee — وسیع — Bara, phaila ہا _ Wide, extensive
- 441 Waswasa — وسوسہ — Shubha, shak _ Doubt, misgiving
- 442 Wazahat — وضاحت — Safai, khulasa _ Clarity, explanation
- 443 Yaqeen — یقین — Bharosa, certainty _ Certainty, conviction
- 444 Zaboor — زبور — Dawood (AS) ki kitab _ Psalms, Book of David
- 445 Zaeef — ضعیف — Kamzor, boodha _ Weak, feeble
- 446 Zahiri — ظاہری — Bahar wala, dikhai dene wala _ External, apparent
- 447 Zahreela — زہریلا — Jaharila, poisonous _ Poisonous, toxic
- 448 Zamaana — زمانہ — Waqt, era _ Time, era
- 449 Zalelon — ذلیلوں — Neech, humiliated ones _ Humiliated ones, lowly people
- 450 Zari'a — ذریعہ — Raṣṭa, means _ Means, medium
- 451 Zawiya — زاویہ — Kona, nazariya _ Angle, perspective
- 452 Zeena ba Zeena — زینہ بہ زینہ — Qadam ba qadam, dheere dheere _ Step by step, gradually

- 453 Zillat — ذلت — Be-izzati, humiliation _ Humiliation, disgrace
- 454 Ziyarat — زیارت — Muqaddas jagah ka deedar _ Pilgrimage, visitation
- 455 Zimm — ضمن — Ke दौरان, beech mein _ During, in the course of

