

# Khutbaat ARSHADI

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حفظه الله

Roman Transliteration presented by

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# Muqaddimmah at-Taqrriiz

## (Review & Endorsement)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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

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

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

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

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

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

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

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

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اللَّهُ حَسْبِيهِ، وَلَا أُزِيُّ عَلَى اللَّهِ أَحَدًا

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## Miyaan Bivi Ke Jhagdon Ko Piyaar Mein Kese Badla Jaaye?

### Tamheed

Allah Rabbul 'Aalameen ne nikaah ke rishte ko nihaayat paakeeza aur mohabbat se bhar poor banaya.

Isi liye miyaan biwi ko aik doosray ka joda, shareek-e-hayaat, mohabbat-o-mowedat, hamdardi-o-ghamkhaari ka saathi, aur libaas qaraar diya, Chunaancha is rishte ki mazbooti ke liye dono ko mohabbat-o-ulfat ke saath rehne ka hukum diya. Rabb-e-Kainaat ka farmaan hai:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ  
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ﴾

"Aur Us ki nishaniyon se hai keh Us ne tumhare liye tumhaari hi jins se joday banaaye taa keh tum un ki taraf aaraam paao aur tumhaare darmiyaan mohabbat aur rehmat rakhi. Beshak is Mein ghor-o-fikr karne waalon ke liye nishaniyaan hain." (Surah Ar-Room: 21)

Lekin aaj jahaan zindagi ke deegar shu'bon mein hum kamzori aur nakaami ke shikaar hain, wahi'n 'Aa'ili aur khandani ma'aamlaat mein bhi Deen ki shafaaf ta'leemaat se door rehne ki wajah se muta'addid masaail mein muftala hain Bilkhusoos azdawaaji zindagiyan inteshaar ka shikaar hain, miyaan biwi ke darmiyaan muhabbat-o-'ulfat ke bajaaye nafarat-o-'adaawat aur ma'mooli si baat par ladaai jhagde 'aam si baat hai Yahaan tak keh ab ma'aamla baa'aasaani talaq aur khula' tak pohanch jaata hai. Is ke kai ek asbaab hain jin mein se ek ahem sabab hai: Miyaan biwi ka ek doosray ke huqooq ada na karna. Agar miyaan biwi ek doosre ke huqooq ada karen ge to ye ikhtilaafaat kaafi had tak hal ho sakte hain.

Is mauzu' par Raqam al-Sutoor ne aik kitaab bhi likhi hai jis ka naam " 'Uloom al-Usrah" hai jis mein shohar aur biwi ke huqooq aur Islami ta'leemaat ki roshni mein un ke liye hidayaat bhi mazkoor hain.

Yeh kitaab 100 safhaat par mushtamil hai aur aap is ko askmadani.com aur [www.abmquranotes.com](http://www.abmquranotes.com), askmadani.com par free download kar saktay hain In shaa Allah.

Internet par aik article dastiyab hai, dauraan-e-mutaala'a haath laga to us mein aik survey ka zikr hai jahaan shohar aur biwi ke ikhtilafaat ki wajuhaat par logon ki raaye li gayi hai aur logon ko vote karne ke liye das asbaab par mushtamil das ka lims banaaye gaye hain. Is mein aksar logon ki raaye yeh thi keh shohar aur biwi ke ikhtilaafaat aur jhagdon ka ahem sabab "ana" ya'ni "Ego" 'Ananiyat hai kyunke 'Ananiyat insaan ke andar takabbur aur 'ujb paida karta hai jo keh azdawaaji zindagi ke liye ba'is-e-nuqsan hai. Jab yehi ego aur Shaytaan dono insaan mein yaksa jama' ho jaate hain to bahut saare fasaadaat ronumaa hote hain. Aaj hum bahut saari cheezon se panaah maangte hain jaise Dajjal ke fitne, 'Azaab-e-Qabr, 'Azaab-e-Jahannam waghaira lekin hamaara nafs jo hamaare saath chobees ghante laga hua hai, iski shararaton se hum bahut kam panaah maangte hain Yehi woh nafs hai jo insaan ko takabbur, hasad, jalan, ghussa karne par aamaada karta hai aur insaan ko shahawaat ka pujaari bana kar use bhare bazaar mein zaleel-o-ruswaa kar deta hai Isi liye Nabi-e-Kareem (ﷺ) hamesha minbar par nafs ki shararaton se panaah maangte the, farmaate the

(وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا، وَمِنْ سَيِّئَاتِ أَعْمَالِنَا)

Tarjumah: "Aey Allah hum apne nafs ki shararaton aur apne bure aa'maal se Teri panaah maangte hain." (Sunan Abi Dawood: 2118)

Qur'an-e-Majeed mein bhi humein yehi ta'leem di gayi hai jaisa keh Allah Ta'ala ne Farmaya:

﴿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﴾

Tarjumah: "Aap keh dijiye! keh main logon ke Parwardigaar ki panaah mein aata hoon (1) logon ke Maalik ki (aur) (2) logon ke Ma'bood ki (panaah mein) (3) waswasa daalne waale peeche hat jaane waale ke shar se (4) jo Logon ke seenon mein waswasa daalta hai (5) (khwaah) woh jin mein se ho ya insaan mein se (6)." (Surah Al-Naas: 6-1)

Is Surat mein dekhein Allah Ta'ala ke teen 'azeem ush-shaan naamon ke waseela se Dillon ke waswason se panaah maangne ki ta'leem di ja rahi hai.

## Shohar Aur Biwi Mein Judaai Daalna Shaitaan Ka Sabse Pasandeeda 'Amal Hai

Qabl is ke keh hum is mauzu' mein daakhil hon humein is silsila mein yeh buniyaadi baat ma'loom honi chahiye keh miyaan biwi mein ikhtilaaf aur tafarraqa daalna Shaitaan ka pasandeeda 'amal hai jaisa keh Hazrat Jaabir (رضي الله عنه) farmaate hain keh Rasool-e-Akram (ﷺ) ne Farmaayaa:

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

Tarjuma: "Beshak Iblees apna takht paani par bichhaata hai aur phir wo apne cheelon ki fauj (logon ke darmiyaan fitna daalne ke liye) bhejta hai, aur jo un mein sab se zyaada (logon mein) fitna daal kar aata hai wo Iblees ka sab se qareebi hota hai, Un mein ka ek Shaitaan aa kar kehta hai keh main ne aisa aisa kiya. Iblees us se kehta hai keh tu ne kuch bada kaam nahi kiya, Phir us ke ba'd un mein ka ek aur Shaitaan aata hai aur kehta hai keh main ek aadmi ke peechhe pada aur us ka peechha nahi chhoda yahaan tak keh main ne us ke aur us ke biwi ke darmiyaan judaa'i daal diya. Aap (ﷺ) ne Farmaayaa: Phir Iblees us Shaitaan ko apna qareebi bana leta hai aur kehta hai Haan

tu ne hi kaam kiya." (Saheeh Muslim: 2813)

Isi liye 'Ulamaa-e-Kiraam kehte hain keh shohar aur biwi agar dono apne mu'aamlaat ko le kar zyaada der tak guftagu discussion karte hue baithain ya un ke dil-o-dimaagh mein nazghaat ya'ni manfi khayaalaat negative thoughts aane lagein to unhein ta'awuz ya'ni (أعوذ بالله من الشيطان الرجيم) baar baar padhte rehna chahiye taa keh woh Shaitaan ke fitnon se bach saken, jaisa keh Allah Ta'ala ne Surah Fussilat mein farmayaa hai:

﴿وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

Tarjumah: "Aur agar Shaitaan ki taraf se koi waswasa aaye to Allah ki panaah talab karo yaqeenan Woh bohot hi sunne waala aur jaanne waala hai." (Surah Fussilat 36)

## Azdawaaji Zindagi Ko Khushgawaar Banane Ke Shar'i Aur Nabawi (ﷺ) Hidayaat

Lihaza uzdawaaji zindagi ko khushgawaar banaane ke liye Nabi-e-Kareem(ﷺ) ki seerat se humein bahut saari hidaayaat aur rehnumaaiyaan milti hain jin mein ba'z ko aindah sutoor mein qaa'reen ki khidmat mein pesh kiya jaaye ga.

### 1- Pehla Point: Shohar Biwi Ke Naan-o-Nafqa Ka Intezaam Kare:

Biwi ke khaane peene, rehne sehne, pehnne odhne ki zimmedaari shohar par hai. Shohar apni istitaa'at ke mutaabiq biwi ki tamaam jaa'iz zarooriyaat-e-zindagi ka khayaal rakhe ga. Jaisa keh Allah Ta'ala ne Farmayaa:

﴿وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا﴾

Tarjumah: "Aur jin ke bachay hain un ke zimma un ka roti kapda hai jo mutaabiq dastoor ke ho. Har shakhs utni hi takleef diya jaata hai jitni us ki taaqat ho." (Surah Al-Baqarah: 233)

Allah Subhaanahu-o-Ta'ala ne Surah At-Talaaq mein farmaayaa:

﴿أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ﴾

Tarjumah: "Tum apni taaqat ke mutaabiq jahaan tum rehtay ho Wahaan un (talaaq waali) 'Auraton ko rakho aur unhein tang karne ke liye takleef na pahunchaao." (Surah At-Talaaq: 6)

Is ke ba'd wali aayat mein farmayaa:

﴿لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ ۗ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَاءً آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا﴾

Tarjumah: "Kushaadgi waale ko apni kushaadgi se kharch karna chahiye aur jis par us ke rizq ki tangi ki gayi ho usay chahiye keh jo kuch Allah Ta'ala ne usay de rakha hai usi mein se (apni hasb-e-haisiat) de, kisi shakhs ko Allah takleef nahin deta magar itni hi jitni taaqat usay de rakhi hai, Allah tangi ke ba'd aasaani-o-faraaghat bhi kar dega." (Surah At-Talaaq: 7)

## 2- Doosra Point: Shohar Aur Biwi Aik Doosre Ka Khayaal

### Rakhein:

Shari'yat ne miyaan biwi ko hamesha aik doosray ke saath husn-e-suluq karne aur aik doosray ka khayaal rakhne ka hukm diya hai. Jaisa keh Nabi-e-Kareem (ﷺ) ne Farmayaa:

(حَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي)

Tarjumah: "Tum mein sab se behtar woh hai jo apne ghar waalon ke liye behtar hai aur main apne ghar waalon ke liye sab se behtar hoon." (Sunan al-Tirmizi: 3895)

(أَنَّ جَارًا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَارِسِيًّا كَانَ طَيِّبَ الْمَرْقِ، فَصَنَعَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ جَاءَ يَدْعُوهُ، فَقَالَ: وَهَذِهِ؟ لِعَابِشَةٍ، فَقَالَ: لَا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا، فَعَادَ يَدْعُوهُ، فَقَالَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَهَذِهِ؟ قَالَ: لَا، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا، ثُمَّ عَادَ يَدْعُوهُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَهَذِهِ؟ قَالَ: نَعَمْ، فِي الثَّلَاثَةِ، فَقَامَا يَتَدَاوَعَانِ حَتَّى أَتَيَا مَنْزِلَهُ

Hadees: Hazrat Anas (رضي الله عنه) se riwaayat hai keh Rasoolullah (ﷺ) ka aik hamsaaya tha jo keh Faarsi tha Wo shorba bahut 'umda banaata tha Us ne Rasoolullah (ﷺ) ke liye khaana banaaya Phir wo Aap (ﷺ) ko bulaane ke liye Aap (ﷺ) ki khidmat mein aaya To Aap (ﷺ) ne Farmaayaa: (Hazrat 'Aaysha (رضي الله عنها) ki taraf ishaara karte hue) "Aur in ki da'wat bhi?" To us ne kaha "Nahi." Toh Rasoolullah (ﷺ) ne Farmayaa: "Nahi" (ya'ni main bhi da'wat mein nahi aata). Wo dobara Aap (ﷺ) ko bulaane ke liye haazir hua Toh Rasoolullah (ﷺ) ne Farmayaa: "Aur in ki da'wat bhi?" Us ne kaha: "Nahi." Rasoolullah (ﷺ) ne Farmaya: "Main bhi nahi aata." Phir wo teesri martaba Aap (ﷺ) ko bulaane ke liye haazir hua Toh Rasoolullah (ﷺ) ne Farmayaa: "Aur in ki da'wat bhi?" Toh teesri martaba us ne kaha: "Haan, in ki da'wat Bhi phir woh dono (Hazrat Aaysha (رضي الله عنها) aur Rasoolullah (ﷺ) khaday huay aur chalay yahaan tak keh us ke ghar mein aa gaye. (Sahih Hadees: 2037)

Zawjain ko chahiye keh woh aik doosray ko waqt dein, aik doosray ka khayaal rakhain aur aapas mein aik doosray ke saath narm lehjay mein guftagu karein, aik doosray ki pareshaniyon ko sunein aur unhein hal karne ki koshish karein.

### 3- Teesra Point: Shohar Aur Biwi Aik Doosray Ka Ta'awun

#### Karein:

Shohar aur biwi dukh dard mein hamesha aik doosray ke saathi banain, aik doosray ki takleef ko door karne ki koshish karein.

Biwi takleef mein ho to shohar us ki madad kare aur shohar takleef mein ho to biwi us ki takleef ko door karne ki koshish Kare. Jaisa keh Nabi-e-Kareem (ﷺ) jab ibtidaa'e nazool-e-wahi ke waqt Jibreel (عليه السلام) ko dekh kar pareshan ho gaye to Hazrat Khadijah (رضي الله عنها) ne is mushkil ghadi mein Aap

(ﷺ) ka saath diya aur Aap (ﷺ) ko tasalli de kar Aap ki dhaaras bandhaai. Aur poore confidence ke saath Aap ko samjhaaya keh Allah Aap ko hargiz zaleel-o-ruswaa nahi kare ga kyun ke Aap buland ikhlaaq ke maalik hain. Is se dono ka aapas mein taal mail aur understanding badhti hai.

#### 4- Choutha Point: Shohar Aur Biwi Aik Doosre Ke Liye Zeenat

##### Ikhtiyaar Karein:

Miyaan biwi ghar mein aik doosre ke liye zaib-o-zeenat ikhtiyaar karein kyun ke is se dono ke darmiyaan mohabbat badhti hai.

Aaj ba'az mard hazraat gharon mein badi paraagandah Halaat mein rehte hain lekin jab ghar se baahar nikalte hain to suit boot pehn kar scent laga kar nikalte hain, yahi haal 'Auraton ka bhi hai jab woh ghar mein rehti hain to paragandah haalaat mein rehti hain lekin kisi taqreeb ya function mein jaana ho to mukammal saj dhaj kar nikalti hain. Hamen chahiye keh hum gharon mein bhi ban sanwar kar rahein. Hazrat 'Ayesha (رضي الله عنها) Nabi-e-Kareem (ﷺ) ke baare mein farmaati hain:

(كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ التَّيْمَانَ مَا اسْتَطَاعَ فِي شَأْنِهِ كُلِّهِ فِي ظُهُورِهِ وَتَرَجُّلِهِ وَتَنْعَلِهِ)

"Hum se Sulaimaan bin Harb ne bayaan kiya, kaha hum ko Shu'bah ne khabar di Ash'as bin Saleem ke waasta se, unhon ne Masrooq se, unhon ne 'Aaysha (رضي الله عنها) se, Aap farmaati hain keh Rasoolullah (ﷺ) apne tamaam kaamon mein Jahaan tak mumkin hota daa'en taraf se shuru' karne ko pasand farmaate the. Tahaarat ke waqt bhi, kangha karne aur joota pehnne mein bhi." (Saheeh Bukhari: 426)

Is Hadees se ma'loom hua keh Nabi-e-Akram (ﷺ) ghar mein apne libaas, apni waza' qata' ka ehtimaam kiya karte the aur Muhaddiseen-e-karaam ka is Hadees ko zikr karne ka ek ahem maqsad yeh bataana bhi hai keh shohar aur biwi ko jamaal aur zeeb-o-zeenat ka ehtimaam ghar mein bhi karna chahiye.

Aaj ba'az log yeh samajhte hain keh phatte puraane kapday pehnna aur paragandah baal rakhna taqwa ki 'alaamat hai. Yeh bilkul ghalat soch hai, Islam humein zeeb-o-zeenat aur khoobsurti ko apnaane ki ta'leem deta hai. Jaisa keh Nabi-e-Kareem (ﷺ) ne Farmayaa:

(مَنْ كَانَ لَهُ شَعْرٌ فَلْيُكْرِمْهُ)

Tarjumah: "Jis kisi ke baal hon usay chahiye keh woh apne baalon ko achha bana kar rakhay." (Sunan Abi Dawood: 4163)

Al-gharaz Nabi-e-Kareem (ﷺ) zeeb-o-zeenat ikhtiyar karte the: Aap soof, kataan, qutn aur Yaman ki bani khaas chaadar pehante the. (وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ) Tarjumah: "Aur apne Rab ki nai'maton ko bayaan karta rah." (Surah Ad-Duha: 11) Ke taht Nabi (ﷺ) aur Sahaaba-e-Kiraam (رضي الله عنهم) achhay kapday pehantay, agar kabhi achhay kapday mayassar na hotay to pewand lagay kapday pehantay thay na keh ganday kapday.

Hamen bhi chahiye keh hum bhi apni istitaa'at ke mutaabiq achhay kapday pehnain, khushboo ka istemaal karein, paaki safaai ka khayaal rakhain, Albatta zeeb-o-zeenat ko ikhtiyar karne mein ghuloo' karne se hamen mana' kiya gaya hai.

## Kya Zeeb-o-Zeenat Ko Ikhtiyar Karna Takabbur Ki 'Alaamat

### Hai?

Zeeb-o- Zeenat ko ikhtiyar karna takabbur ki 'alaamat nahi balkay pasandeeda kaam hai. Ek martaba Nabi-e-Kareem (ﷺ) ne Farmayaa:

(لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ)

Tarjumah: "Woh aadmi Jannat mein daakhil nahi ho ga jiske dil mein raai ke daanay ke baraabar takabbur ho."

Is par ek aadmi ne poocha:

(إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ تَوْبُهُ حَسَنًا وَنَعْلُهُ حَسَنَةً)

Tarjuma: "Beshak aadmi chaahata hai keh us ke kapday aur us ke

jootay achay hon (kya yeh bhi takabbur hai?)"

Aap (ﷺ) ne Farmayaa:

(إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ، الْكِبْرُ بَطْرُ الْحَقِّ، وَغَمَطُ النَّاسِ)

Tarjumah: "Beshak Allah khoobsurat hai aur khoobsurti ko pasand farmaata hai, takabbur toh haq ko jhutlaana aur logon ko haqeer samajhna hai." (Saheeh Muslim: 91)

## 5- Panchwaan Point: Shohar Aur Biwi Aapas Mein Ek Doosray Ke Liye Waqt Nikaalein:

Shohar apni biwi ke liye waqt nikaale, us ke saath baith kar kabhi sanjeeda discussion kare, kabhi tafreehi guftagu, hanshi mazaqaq aur dil lagi ki baatein bhi kare. Hamesha professor ya police ki tarah ghar mein daakhil ho kar, hamesha sirf ahkamaat jaari na kare. Isi tarah biwi apne bachon aur apne ghar ke kaamon Main itni busy ya mashghool na ho keh shohar ke liye us ke paas waqt hi na ho. Aaj ke is masroof daur mein hum kam az kam apni family aur ahl-e-khaana ke saath mil kar khaana khaanay ki koshish karein.

Nabi-e-Kareem (ﷺ) discipline ke paaband the, har kaam ke liye Aap ka waqt mut'ayyan tha. Aap (ﷺ) ki ek shohar honay ke saath ek Rasool aur Haakim bhi the. Aap (ﷺ) ki zindagi mein 81 jangain aur sariyyay ladi gayein, Aap Deeni aur hukoomati umoor ki anjaam dehi ke saath saath har ek ke liye waqt nikaaltay the. Aap (ﷺ) 'Asar ke ba'd Azwaaj-e-mutahharaat ke liye time nikaala karte the. Aap har ek ke ghar jaate aur un ke saath waqt guzaarte the. Jaisa keh Hazrat 'Ayesha (رضي الله عنها) farmaati hain:

(عَنْ عَائِشَةَ، قَالَتْ: "كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ الْحُلُوءَ وَيُحِبُّ الْعَسَلَ، وَكَانَ إِذَا صَلَّى الْعَصْرَ أَجَازَ عَلَى نِسَابِهِ فَيَدْنُو مِنْهُنَّ)

(Sahih Bukhari: 6972)

Humein bhi chaahiye keh hum apni zindagi mein discipline qaaim karein, jahaan zindagi ke aur saare umoor ke liye waqt nikaalte hain wahin biwi

bachcho ke liye waqt nikaalein, kyunke shohar aur biwi Islami daaira mein reh kar ek saath sair-o-tafreeh, khel-kood aur hansa mazaq kar ke aapas mein ek doosre ki diljoi kar sakte hain jaisa keh Aap (ﷺ) Umm-ul-Mu'mineen Hazrat 'Ayesha (رضي الله عنها) ke saath khel kood bhi kiya karte the jaisa keh woh khud farmaati hain keh ek safar mein main Aap (ﷺ) ke saath thi:

فَسَابَقْتُهُ فَسَبَقْتُهُ عَلَى رَجُلِي، فَلَمَّا حَمَلْتُ اللَّحْمَ سَابَقْتُهُ فَسَبَقَنِي فَقَالَ: «هَذِهِ بِتِلْكَ السَّبَقَةِ»

Tarjumah: "Mere aur Nabi-e-Kareem(ﷺ) mein daud ka muqaabla hua toh main jeet gayi Phir jab mera badan bhaari hua toh main Aap (ﷺ) se muqaabla kiya toh Aap (ﷺ) sabqat le gaye Phir Aap (ﷺ) ne Farmaaya: "Yeh jeet us jeet ka badla hai." (Sunan Abi Dawood: 2578)

Aur ek Hadees mein Hazrat 'Ayesha (رضي الله عنها) farmaati hain:

لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَوْمًا عَلَى بَابِ حُجْرَتِي وَالْحَبَشَةُ يَلْعَبُونَ فِي الْمَسْجِدِ، وَرَسُولُ اللَّهِ ﷺ يَسْتُرُنِي بِرِدَائِهِ، أَنْظِرُ إِلَى لَعِبِهِمْ

Tarjumah: "Main ne Nabi-e-Kareem(ﷺ) ko ek din apne hujrah ke darwaaze par dekha. Us waqt Habsha ke kuch log Masjid mein (nezon se) khel rahe the (hathyaar chalaane ki mashq kar rahe the) Rasoolullah(ﷺ) ne mujhe apni Chaadar mein chhupa liya taakeh main unka khel dekh sakun." (Sahih Bukhari: 454)

Bahr-e-kaif, aaj log WhatsApp aur Facebook mein itna zyaada mashghool ho chuke hain keh woh kisi ko bhi waqt hi nahi de paa rahe hain aur social media humaari azdawaaji zindagi ko tabaah-o-barbaad kar raha hai. Isi tarah bahut saare shohar apni biwiyon ko apne saath baahar le jaana pasand nahi karte aur bahut saari 'auraten aisi hain jo apne shoharon ke bajaaye apni saheliyon ke saath baahar jaana pasand karti hain. Is tarah shohar aur Bivi ke darmiyaan communication gap badhata jaa raha hai.

### **Maujooda Mu'aashray Ki Aik Ahem Ghalti:**

Aaj aksar nojawaan shaadi hone ke ba'd maa baap ko chhod dete hain, un

ke paas maa baap ke liye waqt nahi hota hai, Ek andaaze ke mutaabiq aksar miyaan bivi zindagi ka 80% hissa saath mein guzaarte hain aur 20% hissa doosre rishta daaron ke saath guzaarte hain. Yahaan har ek ko ye baat achhi tarah samajhni chahiye keh shaadi ka matlab maa baap se alag hona nahi hai. Humein chahiye keh shaadi ke ba'd maa baap aur doosre rishtedaaron ka bhi khayaal rakhein aur un ke liye waqt nikaalein.

## Shohar Aur Biwi Ke Jhagdon Ko Khatam Karne Ke Zaraa'y Aur Hal:

Agar kabhi miyaan aur biwi ke darmiyaan ikhtilaaf aur jhagde ho jaayein to unhein khatam karne ke liye Nabi-e-Kareem (ﷺ) ne hamein bahut saare hal aur 'ilaj bataaye hain. Agar hum unhein apnaayein ge toh zaroor ye jhagde pyaar mohabbat mein tabdeel ho jaayein ge.

### 1- Pehla Hal: "Ibtisaamah" Ya'ani Muskuraahat:

Muskuraahat mohabbat badhaane aur jhagdon ko khatam karne ka ek ahem Zariy'a hai, Angrezi mein maqoola mashhoor hai "smile is contagious" "muskuraahat muta'ddi hai" ya'ani Agar aap raaste mein kisi ajnabi ko dekh kar muskuraayein ge toh woh bhi aap ko dekh kar muskuraaye ga. Agar jhagdon ke ba'ad shohar biwi ko ya biwi Shohar ko muskara kar dekhti hai to un ke darmiyaan maujood saari ranjishen aur jhagde khatam ho jaayein ge. Nabi-e-Kareem (ﷺ) ne aik martaba isi tarah muskara kar jhagde ko hal kiya tha. Hazrat 'Ayesha (رضي الله عنها) farmaati hain:

(دَخَلَ عَلَيَّ يَوْمًا رَسُولُ اللَّهِ ﷺ فَقُلْتُ: أَيَنْ كُنْتَ مُنْذُ الْيَوْمِ؟ قَالَ: «يَا مُخْبِرَاءُ كُنْتُ عِنْدَ أُمِّ سَلَمَةَ فَقُلْتُ: مَا تَشْبَعُ مِنْ أُمِّ سَلَمَةَ؟ قَالَتْ: فَتَبَسَّمْ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَلَا تُخْبِرُنِي عَنْكَ، لَوْ أَنَّكَ نَزَلْتَ بِعُدْوَتَيْنِ، إِحْدَاهُمَا لَمْ تُرْعَ، وَالْأُخْرَى قَدْ رُعِيَتْ، أَيُّهُمَا كُنْتَ تَرْعَى؟ قَالَ: «الَّتِي لَمْ تُرْعَ قُلْتُ: فَأَنَا لَسْتُ كَأَحَدٍ مِنْ نِسَابِكَ، كُلُّ امْرَأَةٍ مِنْ نِسَابِكَ قَدْ كَانَتْ عِنْدَ رَجُلٍ، غَيْرِي،

قَالَتْ: فَتَبَسَّمْ رَسُولُ اللَّهِ ﷺ )

Tarjumah: "Aik din Nabi-e-Kareem(ﷺ) mere paas aaye, main ne poocha aaj Aap kahaan thay? Aap(ﷺ) ne Farmayaa: "Aey Humairaa mein Umm-e-Salmah (رضي الله عنها) ke paas tha, mein ne kaha: Aap Umm-e-Salmah (رضي الله عنها) se shikam seer nahi hue? Hazrat 'Ayesha (رضي الله عنها) farmaati hain meri yeh baat sun kar Aap (ﷺ) muskuraye, phir main ne kaha: "Aey Allah ke Nabi (ﷺ)! mujhe bataaiye agar Aap do waadiyon mein utarein, aik waadi aisi hai jis mein bakriyaan nahi charaayi gayi hain aur doosri aisi hai jis mein bakriyaan charaayi gayi hain, to Aap kis waadi mein bakriyaan charana pasand karen ge? Aap (ﷺ) ne Farmayaa: "Us waadi mein jis mein bakriyaan charaayi nahi gayi hain." Mein ne kaha: Kya mein Aap ki biwiyon mein us waadi ki tarah nahi hoon jis mein bakriyaan nahi charaayi gayi hain, Aap ki har biwi pehle kisi ki zawjiat mein thi siwaaye mere. Hazrat Aysha (رضي الله عنها) farmaati hain (yeh sun kar Rasoolullah(ﷺ) muskuraye.)" (Al-Tabaqat li Ibn Sa'd: 10981)

Is ma'ni ki aik aur Hadees Saheeh Bukhari mein bhi hai:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ لَوْ نَزَلَتْ  
وَادِيًا وَفِيهِ شَجْرَةٌ قَدْ أُكِلَ مِنْهَا، وَوَجَدْتَ شَجْرًا لَمْ يُؤْكَلْ مِنْهَا، فِي أَيِّهَا كُنْتَ  
تُرْتَعُ بِعَيْرِكَ؟ قَالَ: فِي الَّذِي لَمْ يُرْتَعْ مِنْهَا، تَعْنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ لَمْ يَتَزَوَّجْ بِكُرًّا غَيْرَهَا )

'Aysha (رضي الله عنها) ne bayaan kiya keh main ne 'arz kiya: Ya Rasoolullah! Farmaiye agar Aap kisi waadi mein utrein aur us mein aik darakht aisa ho jismein oont char gaye hon aur aik darakht aisa ho jismein se kuch bhi na khaaya gaya ho to Aap apna oont un darakhton mein se kis darakht mein charaayen ge? Nabi-e-Kareem (ﷺ) ne Farmaayaa keh us darakht mein jismein se abhi charaya nahi gaya ho. Unka ishaara is taraf tha keh Rasoolullah (ﷺ) ne un ke siwaa kisi kunwaari ladki se nikah nahi kiya." (Sahih Bukhari: 5077)

## 2 -Doosra Hal: "Aa'raaz" (Nazar Andaaz Karna):

Jab kabhi biwi aur shohar ke darmiyaan jhagday, behas aur takraar ho jaaye, aur is tu tu main main ke beech biwi ne shohar ko ya shohar ne biwi ko kuch ulta seedha keh diya, to dono ko chahiye keh woh in cheezon ko nazar andaaz karein aur aapas mein ek doosray ke liye bahaana talaash karein keh shaayad gusse mein keh diya ho gaa ya shaayad kehne ka matlab kuch aur ho gaa waghaira, aur chhoti moti baaton ko tool na dein, kyun ke jab pathar uthaaein ge to is ke neech se keendon ka nikalna zaroori hai. Nazar andaaz karna jhagdon ko hal karne ka Behtareen Nabwi 'Ilaaj hai. Hazrat Anas (رضي الله عنه) farmaate hain:

(كَانَ لِلنَّبِيِّ ﷺ تِسْعُ نِسْوَةٍ، فَكَانَ إِذَا قَسَمَ بَيْنَهُنَّ، لَا يَتَّهِي إِلَى الْمَرْأَةِ الْأُولَى إِلَّا فِي تِسْعٍ، فَكُنَّ يَجْتَمِعْنَ كُلَّ لَيْلَةٍ فِي بَيْتِ النَّبِيِّ ﷺ، فَكَانَ فِي بَيْتِ عَائِشَةَ، فَجَاءَتْ زَيْنَبُ، فَمَدَّ يَدَهُ إِلَيْهَا، فَقَالَتْ: هَذِهِ زَيْنَبُ، فَكَفَّ النَّبِيُّ ﷺ بَدَهُ، فَتَقَاوَلْنَا حَتَّى اسْتَحَبْنَا، وَأُقِيمَتِ الصَّلَاةُ، فَمَرَّ أَبُو بَكْرٍ عَلَى ذَلِكَ، فَسَمِعَ أَصْوَاتَهُمْ، فَقَالَ: أَخْرُجْ يَا رَسُولَ اللَّهِ إِلَى الصَّلَاةِ، وَاحْتِ فِي أَفْوَاهِنَ التَّرَابِ، فَخَرَجَ النَّبِيُّ ﷺ، فَقَالَتْ عَائِشَةُ الْآنَ يَقْضِي النَّبِيُّ ﷺ صَلَاتَهُ، فَيَجِيءُ أَبُو بَكْرٍ فَيَفْعَلُ بِي وَيَفْعَلُ، فَلَمَّا قَضَى النَّبِيُّ ﷺ صَلَاتَهُ، أَتَاهَا أَبُو بَكْرٍ، فَقَالَ لَهَا قَوْلًا شَدِيدًا، وَقَالَ: أَتَصْنَعِينَ هَذَا)

Tarjuma: "Nabi-e-Kareem (ﷺ) ki nau biwiyan theen, jab Aap un mein baari taqseem karte to pehli baari waali biwi ke paas nawein raat hi pahunchte, woh sab har raat us biwi ke ghar mein jama' ho jaati theen jahaan Nabi-e-Kareem (ﷺ) tashreef farma hote, Hazrat Zainab (رضي الله عنها) aa'een to Aap (ﷺ) ne apna haath un ki taraf phelaya, unhon ('Aaysha (رضي الله عنها) ne kaha yeh Zainab hain, Aap ne apna haath rok liya, Is par un dono mein takraar ho gayi hatta ke un ki aawazein buland ho gayin aur (isi dauraan Mein) Namaz ke Liye Iqaamat kahi gayi, Hazrat Abu Bakr (رضي الله عنه) ka guzar wahaan se hua, unhon ne un ki awaazein sunkar kaha aey Allah ke Rasool (ﷺ)! Aap Namaz ke liye tashreef layiye aur

in ke munh mein mitti daaliye, Allah ke Rasool (ﷺ) nikal gaye Hazrat 'Ayesha ne kaha abhi Nabi-e-Kareem (ﷺ) apni Namaz poori karen ge to Hazrat Abu Bakr (رضي الله عنه) aayen ge aur woh mujhe aisay aisay daant dapt karen ge, jab Nabi-e-Kareem (ﷺ) ne Namaz poori ki to Hazrat Abu Bakr un ('Aaysha رضي الله عنها) ke paas aaye aur unhein sakht sarzanish ki aur kaha: "Kya tum is tarah karti ho?." (Saheeh Muslim: 1462)

Mazkooarah waqia' mein ghor karne se pata chalta hai keh Nabi-e-Akram (ﷺ) Azwaaj-e-mutahharaat ke mu'aamlay mein bohut zyaada dakhil andaaazi nahi karte, Hazrat Abu Bakr (رضي الله عنه) ne apni beti ko daant dapt kar mu'aamla hal kar diya, is se pata chala keh agar kabhi miyaan biwi ka jhagda ho jaaye aur aapas mein baat cheet ke zariy'e sulah na ho, to masla sulajhne ke bajaaye ulajh raha ho to third party (susraali/qareebi rishte daar) ka sahaara le kar mu'aamlay ko hal kar dena chahiye. Nabi (ﷺ) apni azwaaj ko naraaz hone ka bhi haqq detay aur un ki pasand aur naapasand ka mukammal tor par khayaal kartay thay.

(عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنِّي لَأَعْلَمُ إِذَا كُنْتُ عَنِّي رَاضِيَةً، وَإِذَا كُنْتُ عَلَيَّ غَضَبِي. ۞ قَالَتْ: فَقُلْتُ: مَنْ أَيْنَ تَعْرِفُ ذَلِكَ؟ فَقَالَ: "أَمَّا إِذَا كُنْتُ عَنِّي رَاضِيَةً، فَإِنَّكَ تَقُولِينَ: لَا وَرَبِّ مُحَمَّدٍ. وَإِذَا كُنْتُ عَلَيَّ غَضَبِي قُلْتِ: لَا وَرَبِّ إِبْرَاهِيمَ. ۞ قَالَتْ: قُلْتُ: أَجَلٌ وَاللَّهِ يَا رَسُولَ اللَّهِ، مَا أَهْجُرُ إِلَّا اسْمَكَ)

Ayesha (رضي الله عنها) ne bayaan kiya keh Rasoolullah (ﷺ) ne mujh se farmayaa keh main khoob pehchaanta hoon keh kab tum mujh se khush hoti ho aur kab tum mujh par naraaz ho jaati ho. Is par main ne 'arz kiya Aap yeh baat kis tarah samajhtay hain? Aap (ﷺ) ne Farmaayaa keh Jab tum mujh se khush hoti ho to kehti ho: "Nahin, Muhammad (ﷺ) ke Rabb ki qasam!" Aur jab tum mujh se naraaz hoti ho to kehti ho: "Nahin, Ibrahim (عليه السلام) ke Rabb ki qasam!" Main ne 'arz kiya Jee haan, Allah ki qasam Yaa Rasoolullah! (Ghusse mein) sirf Aap ka naam zabaan se nahi leti. (Saheeh Bukhari: 5228)

### 3- Teesra Hal: "Hiwaar" (Achi Guftagu):

Insaan hamesha apni zabaan ko control mein rakhe kyun keh yeh ladaai jhagday ka sabab hai. Aap (ﷺ) ne Farmaayaa:

أَكْثَرَ خَطَايَا ابْنِ آدَمَ فِي لِسَانِهِ

Tarjumah: "Aksar Ibn-e-Aadam ki ghaltiyaan sarzad hoti hain uski zabaan ki wajah se." (Al-Silsilah al-Saheehah: 534)

Waise Islam ne toh humein hamesha achi guftagu karne ki ta'leem di hai. Jaisa keh Allah Ta'ala ne Farmaayaa hai:

﴿وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنْ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا﴾

Tarjumah: "Aur mere bandon se keh dijiye keh woh bahut hi achi baat munh se nikaala karein kyunke Shaitaan aapas mein fasaad dalwaata hai. Beshak Shaitaan insaan ka khula dushman hai."

(Surah Al-Israa: 53)

Yeh baat kisi se makhfi nahi hai keh sheereen zabaan aur meethi guftagu bahut saare masaa'il khatam kar deti hai. Hum ne kai aise jhagde dekhe hain jin mein shohar aur biwi sirf messages ki buniyaad par jhagda kar baithe, Mian biwi ko chahiye keh woh Facebook, WhatsApp, email waghaira par Jhagda na karein kyunke ye sab deadline messages hote hain kyunke jo text message hota hai uska asar basa auqaat padhne waale ke mood par bhi munhasir hota hai, Agar hum khushi mein hote hain to woh message hamein acha lagega, agar ghusse mein hote hain to acha message bhi bura lagega. Jab bhi hum message ka text type karein to is se pehle kindly ya please wagairah likhein taake aage wala ghalat-fehemi ka shikaar na ho.

Bahar-e-kaif Miyaan Biwi mein jab kabhi jhagda ho toh us ko achi guftagu ke zariya khatam karne ki koshish karein aur Agar kabhi woh dono ya koi ek ghalat-fehemi ka shikaar ho jaaye to unhein chahiye keh is ghalat-fehemi ko itni baar samjhaain keh saare shukook aur doubts clear ho jaayen,

kyunke kabhi Discussion karne se masla hamesha ke liye hal ho jaaye ga. Umm-ul-Mu'mineen Hazrat Safiyya (رضي الله عنها) farmaati hain:

(أَتَهَيْتُ إِلَى رَسُولِ اللَّهِ ﷺ، وَمَا مِنَ النَّاسِ أَحَدٌ أَكْرَهَ إِلَيَّ مِنْهُ، فَقَالَ: «إِنَّ قَوْمَكَ صَنَعُوا كَذَا وَكَذَا»، قَالَتْ: فَمَا قُمتُ مِنْ مَقْعَدِي وَمَا مِنَ النَّاسِ أَحَدٌ أَحَبَّ إِلَيَّ مِنْهُ)

Tarjumah: "Main Rasoolullah (ﷺ) ke paas aayi aur Aap (ﷺ) mujhe logon mein sab se zyaada na-pasand the. Aap ne kaha Be-shak Aap ki qoum ne aise aise kiya hai, Hazrat Safiyya farmaati hain Jab main apni jagah se uthi, toh mere nazdeek logon mein sab se mahboob Aap (ﷺ) the." (Musnad Abi Ya'la: 7114)

Hazrat Anas (رضي الله عنه) farmaate hain:

(بَلَغَ صَفِيَّةَ أَنْ حَفْصَةَ، قَالَتْ: بِنْتُ يَهُودِيٍّ، فَبَكَتْ، فَدَخَلَ عَلَيْهَا النَّبِيُّ ﷺ وَهِيَ تَبْكِي، فَقَالَ: «مَا يُبْكِيكِ؟» فَقَالَتْ: قَالَتْ لِي حَفْصَةُ: «إِنِّي بِنْتُ يَهُودِيٍّ، فَقَالَ النَّبِيُّ ﷺ: «وَإِنَّكَ لَابْنَةُ نَبِيِّ، وَإِنَّ عَمَّكَ لَنَبِيِّ، وَإِنَّكَ لَتَحْتِ نَبِيٍّ، فَفِيمَ تَفَخَّرُ عَلَيْكِ؟» ثُمَّ قَالَ: اتَّقِي اللَّهَ يَا حَفْصَةُ)

Tarjumah: "Safiyya (رضي الله عنها) ko ma'loom hua keh Hafsah (رضي الله عنها) ne unhein Yahoodi ki beti kaha hai Is par Hazrat Safiyya rone lageen. Allah ke Rasool (ﷺ) un ke paas aaye is haal mein keh woh ro rahi theen Aap (ﷺ) ne poochha: "Kyun ro rahi ho?" Unhon ne kaha keh Hafsah ne mujhe Yahoodi ki beti kaha Hai, Aap (ﷺ) ne Farmaayaa: "Beshak tum Nabi ki beti ho, tumhaara chacha Nabi hain aur tum ek Nabi (mere) ke matehat ho, kaise woh tum par fakhr kar sakti hain?" Phir Aap (ﷺ) ne Hafsah se kaha: "Aey Hafsah! Allah se daro."

(Sunan al-Tirmizi: 3894)

Humein bhi chahiye keh hum masaa'il ko husn-e-akhlaaq jaise achi guftagu, muskraahat aur narmi se hal karne ki koshish karein.

## Sulah Ki Khaatir Haqdaar Ka Apne Haq Ko Chhodne Ki

### Fazeelat:

Sulah aur jhagda khatam karne ki khaatir agar koi Haqdaar apne haq se dastbardaar hota hai toh Allah ke Nabi(ﷺ) ne usay Jannat ki bashaarat di hai, jaisa keh Aap (ﷺ) ne Farmayaa:

(أَنَا زَعِيمٌ بَيْتٍ فِي رَبْضِ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا)

Tarjumah: "Main us shakhs ke liye Jannat ke andar aik ghar ka zaamin hoon jo ladaai jhagday tark kar de agar che woh haq par ho."

(Sunan Abi Dawood: 4800)

Agar hum is Hadees par 'amal karein ge toh humaare partnership, bhai behan, padosi, committee, idaron waghaira ke saaray jhagday khatam ho jaayen ge. Magar afsos keh humaari bachpan hi se ghalat programming ki gayi hai, humein bachpan se yehi sikhaaya gaya hai keh agar kisi cheez ke Haqdaar hain to use har soorat mein haasil karein. Is tarah karne se humein duniya mein hamaara haq to mil jaaye ga lekin Jannat chhoot jaaye gi.

## 4- Choutha Hal: Shohar Aur Biwi Aik Doosray Ke Khair

### Khwaah Banain:

Shohar aur Biwi ko aapas mein aik doosray ke liye aayina ki tarah khair khwaah hona chahiye. Nabi-e-Akram (ﷺ) ne irshaad farmaayaa:

(الْمُؤْمِنُ مِنْ مِرَاةِ الْمُؤْمِنِ)

Tarjumah: "Aik Momin doosray Momin ke liye aayina hai."

(Sunan Abi Dawood: 4918)

Aayina ki khusoosiyat yeh hoti hai keh woh toot kar bhi toadnay waalay ke liye khair khwaahi karta hai, isi tarah agar kabhi shohar biwi ka dil tod de to biwi ko chahiye keh woh shohar ke saath husn-e-suluuk kare, aur agar kabhi biwi shohar ka dil todti hai to woh bhi us ke saath khair khwaahi ka mu'aamla kare. Hamesha buraai ko bhalaai ke zariy'e door karne ki koshish karein.

## 5- Paanchwan Hal: Naseehat:

Miyaan biwi mein se kisi aik se agar ghalti sarzad ho jaaye to saamne waala us ko naseehat ke zariy'e door karne ki koshish kare aur halaat ke lehaaz se naseehat mein kabhi narmi aur kabhi sakhti apnaaye, kyunke Allah ne Aap (ﷺ) ko Basheer aur Nazeer dono bana kar bheja hai, jaisa keh Allah Ta'ala ne Farmaayaa:

﴿يَتَأْتِيهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا﴾

Tarjumah: "Aey Nabi (ﷺ) beshak hum ne Aap ko gawaahi dene waala, khushkhabri dene aur daraane waala bana kar bheja hai."

(Surat Al-Ahzaab: 45)

Ek martaba Hazrat 'Aaysha (رضي الله عنها) ne Hazrat Safiyyah (رضي الله عنها) ko pust qad kaha toh Aap (ﷺ) ne Farmaayaa:

(لَقَدْ قُلْتِ كَلِمَةً لَوْ مَرَجْتَ بِمَاءِ الْبَحْرِ لَمَرَجْتَهُ)

Tarjumah: "Beshak tum ne aisi baat kahi agar use samandar ke paani mein mila diya jaaye to saara samandar ka paani gadla ho jaaye gaa."

(Sunan Abi Dawood: 4875)

Hazrat 'Ayesha (رضي الله عنها) farmaati hain:

(مَا غَرْتُ عَلَى أَحَدٍ مِنْ نِسَاءِ النَّبِيِّ ﷺ، مَا غَرْتُ عَلَى حَدِيحَةٍ، وَمَا رَأَيْتُهَا، وَلَكِنْ كَانَ النَّبِيُّ ﷺ يُكْثِرُ ذِكْرَهَا، وَرَبِّمَا دَبَحَ الشَّاةُ ثُمَّ يَقْطَعُهَا أَعْضَاءً، ثُمَّ يَبْعَثُهَا فِي صَدَابِقِ حَدِيحَةٍ، فَرَبِّمَا قُلْتُ لَهُ: كَأَنَّهُ لَمْ يَكُنْ فِي الدُّنْيَا امْرَأَةً إِلَّا حَدِيحَةٌ، فَيَقُولُ «إِنَّهَا كَانَتْ، وَكَانَتْ، وَكَانَتْ، وَكَانَتْ، وَكَانَتْ، وَكَانَتْ»)

Tarjumah: "Mujhe Rasoolullah (ﷺ) ki biwiyon mein sab se zyaada ghairat Hazrat Khadeeja (رضي الله عنها) par aati thi haalaanke main ne Aap ko nahi dekha, Aap (ﷺ) unka zikr-e-khair kasrat se kiya karte the aur kabhi bakri zabah kar ke us ke mukhtalif hissey karte the aur Hazrat Khadeeja (رضي الله عنها) ki saheliyon ke paas bhejte the. Kabhi kabhi main Aap (ﷺ) se kehti thi keh duniya mein Hazrat Khadeeja (رضي الله عنها) ke 'ilaawah

koi 'Aurat nahi hai? Aap(ﷺ) farmaate: "Woh aisi aisi theen aur unhi se meri aulaad hai." (Saheeh Bukhari: 3818)

Agar hum kisi ki ghalti ki islaah aur us ke saath khair-khwaahi ka mu'aamla karna chaahate hain to hum akele mein use naseehat karne ki koshish karein. Logon ke saamne bhari mehfil mein ya WhatsApp, Facebook par islaah karna aur doosron ke saamne ghaltiyan bayaan karna durust nahi hai. Aap (ﷺ) ne Farmaayaa:

(الدِّينُ النَّصِيحَةُ)

Tarjumah: "Deen khair khwaahi ka naam hai." (Saheeh Muslim: 55)

### **Biwi Ki Islaah Ke Chaar Marahil:**

Allah Ta'ala ne Qur'an-e-Majeed mein nafarmaan biwi ki islaah ke liye chaar maraahil bayaan kiye hain Allah Ta'ala ne Farmayaa:

﴿وَالَّذِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَأَضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ۝ وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ۝﴾

Tarjumah: "Aur jin 'Auraton ki nafarmaani aur bad-dimaaghi ka tumhein khauf ho, unhein naseehat karo aur unhein alag bistoron par Chhod do aur unhein maar ki sazaa do phir agar woh taabedaari karein toh un par koi raasta talaash na karo, beshak Allah Ta'ala badi bulandi aur badayi wala hai. Agar tumhein miyaan biwi ke darmiyaan aapas ki an ban ka khauf ho toh aik munsif mard waalon mein se aur aik 'Aurat ke ghar waalon mein se muqarrar karo, agar yeh dono sulah karwaana chaahain ge toh Allah dono mein milaap kara de ga, yaqeenan Allah Ta'ala poore 'Ilm wala poori khabar wala hai."

(Surah An-Nisa: 34-35)

Is aayat-e-kareema mein nafarmaan biwi ki islaah ke chaar maraahil zikr kiye gaye hain:

1- Naseehat ki jaaye

2- Bistar se alag kiya jaaye

3- Zarb

4- Shohar aur biwi ki jaanib se aik aik hukm muqarrar kar ke dono ke darmiyaan Faisala karaaya jaaye.

### **Zarb Ka Mafhoom:**

'Aurat agar kisi badi nafarmaani ka irtikaab karti hai to Shari'yat ne humein islaah ke liye teesray marhala mein zarb ka hukm diya hai. Aur is zarb se bahut halki zarb muraad hai. Qur'an-e-Majeed mein is ke liye "zarb" ka lafz istemaal kiya gaya hai. Ahl-e-'Ilm se is zarb ki tashreeh mein mukhtalif aqwaal manqool hain. Ba'z ahl-e-'Ilm kehtay hain keh itna aahista maara jaaye keh maartay huay baghal nazar na aaye. Sheikh R.K. Noor Muhammad (رحمۃ اللہ علیہ) kehtay hain keh apni do ungliyon se aahista se haath par maarnay ko bhi zarb kehtay hain. Isi tarah phool phaink kar maarnay ko bhi zarb kaha jaata hai. Sunhaar ki sonay barmaar bhi zarb hai Nabi-e-Kareem (ﷺ) ne apni poori zindagi mein kisi biwi par haath nahi uthaaya. Lihaza humein bhi chahiye keh hum apne azdawaji masaa'il ko court, police station waghaira mein hal karne ke bajaa'e ghar ki chahaar deewaari mein hal karne ki koshish karein.

### **6- Chhata Hal: Mas'ale Ki Tahqeeq:**

Agar shohar ko biwi ke ta'alluq se ya biwi ko shohar ke ta'alluq se koi ghalat fehmi ho jaaye toh dono ko chahiye keh ma'aamlay ki gehraai mein jaayein aur tahqeeq karein, jald baazi mein ek doosray par tohmatt na lagaein keh itne saaray log kaise jhoot bol saktay hain. Waaqi'a-e-Ifk mein logon ne Hazrat 'Ayesha (رضی اللہ عنہا) par jhoota ilzaam lagaaya lekin Nabi-e-Kareem (ﷺ) ne jald baazi mein Faisala lene ke bajaaye taqreeban ek maah tak tahqeeq ki.

Aakhir kaar Allah ne Ta'ala ne Hazrat 'Ayesha (رضي الله عنها) ki paak-daamni par Aasmaan se aayatein naazil farmaein.

### **7- Saatwaan Hal: Insaaf Ke Saath Faisla Karna:**

Miyan-biwi ke darmiyaan paai jaane waali ghalat-fahmi agar tahqeeq karne ke ba'd door ho jaaye to dono ko chaahiye keh is ke ba'd jo bhi Faisala lein woh insaaf aur haq par mabni ho. Maa-baap ka ehtraam waajib hai lekin unki mohabbat aur ehtraam mein ghalat Faisala karna bilkul ghalat hai.

Ek aadmi Imaam Ahmad bin Hanbal (رحمته الله عليه) ke paas aaya aur kehne laga keh mere waalid mujhe apni biwi ko talaaq dene ka hukm de rahe hain aur daleel ke tor par keh rahe hain keh Hazrat 'Umar (رضي الله عنه) ne apne bete 'Abdullah ko hukm diya ke woh apni biwi ko talaaq de. Is par Imaam saahab ne Farmayaa: (هل ابوك مثل عمر؟) Kya aap ke waalid Hazrat 'Umar (رضي الله عنه) ke baraabar hain? Hazrat 'Umar (رضي الله عنه) mulham, faqeeh, zee 'ilm aur doorandesh shakhs thay aur Sahaabah-e-Kiraam (رضي الله عنهم) jo bhi Faisala karte woh ana ki bunyaad par nahi tahqeeq aur insaaf ki bunyaad par karte thay. Aaj bahut saare log apni maa ko harf-e-aakhir samajhte hain aur maa ke kehne par baghair kisi sabab-e-shar'i ke apni biwiyon ko talaaq de dete hain jo keh sarasar ghalat hai.

### **8- Aathwaan Hal: Difaa':**

Ba'az auqaat biwi ya shohar par jaadu ka asar ho jaata hai aur kabhi dono mentally disturbed ho jaate hain aur kabhi gusse mein aapay se baahar ho jaate hain to un haalaat mein ladnay ke bajaaye ek doosray ka difa'a karein kyun ke ghazab shadeed jis mein kya bola uski pukhta niyyat ma'loom hi nahi aur dimaagh band ho gaya mein Talaaq dene se talaaq bhi waaqe' nahi hoti. Sheikh Ibn 'Uthaymeen (رحمته الله عليه) ne irshaad farmaayaa keh koi shakhs mentally disturbed hai aur woh is haalat mein agar apni biwi ko talaaq deta hai aur ba'ad mein qasmein khaa kar kehta hai keh mujhe pata nahi keh main ne kab talaaq di hai to uski talaaq waaqe' nahi hogi.

**Note:** Ba'az ghussa mein talaaq bola keh kar talaaq waaqe' nahi hui samajhte

hain Sheikh Ibn 'Uthaymeen ne ma'mooli ghussa mein boli jaane wali talaaq ko talaaq shumaar Farmaya hai Aur yeh bhi kehta hoon keh talaaq to ghussa mein hi deta hai, muhabbat mein to nahi deta biwi ko?

Aakhir mein du'a karta hoon keh Allah Subhaanahu-o-Ta'aalaa hum sab ko Muhammad (ﷺ) ke tareeqe ke mutaabiq nikaah aur talaaq ke masaa'il ko samajhne aur 'amal karne ki taufeeq 'ataa farmaaye. Aameen!

**Note:** Agar is khutbah-e-Jum'ah ko aap video mein dekhna aur sunna chaahte hain to barah-e-meherbaani is link par jaen:

<https://www.youtube.com/watch?v=WbTKsb0prAE&t=985s>



## Hazrat Ibrahim (عليه السلام) Ki Zindagi Se Aath Asbaaq

### Tamheed

1. Tauheed
2. Sachay Musulmaan
3. Haneefiyat
4. Misaali baap misaali betay
5. Aman pasandi
6. Dars-e-ittehaad
7. Tehqeeqi mizaaj Research Mind
8. Mujaadilah Hasanah

Hazrat Ibrahim (عليه السلام) Allah Ta'ala ke baday jaleel-ul-qadr Nabi hain. Allah Ta'ala ne Aap ko Khaleelullah (Allah ka dost) ka laqab diya aur unhein apni khullat ke liye muntakhib farmaya. Hazrat Ibrahim (عليه السلام) ki nasal se kai Paighambar paida huay, jinka tazkira Qur'an-e-Majeed, Ahadees-e-Nabwiyyah mein bhi maujood hai. Aakhri Nabi Muhammad (ﷺ) bhi Hazrat Ibrahim (عليه السلام) ki hi nasal se hain.

### Hazrat Ibrahim (عليه السلام) Musulmaan thay:

Is duniya mein bahut saare mazaahib ke maanne waalay yeh da'wa to karte hain keh un ka ta'alluq Ibrahim (عليه السلام) se hai jaise Yahoodi aur 'Eesaai dono'n hi baz'am khvesh Ibrahim (عليه السلام) se sachche ta'alluq ke da'awedaar hain lekin Ibrahim (عليه السلام) se sab se sachcha aur gehra ta'alluq kisi ka hai to woh Musalmaanon ka hai, kyun ke Allah Subhaanahu-o-Ta'aala ne Qur'an-e-Majeed mein Surah Aal-e-Imraan (Surah no. 3, Aayat no. 67) mein

irshaad farmaaya: ﴿مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾ "Ibrahim to na Yahoodi the na Nasraani the balkeh Woh to yak tarfa (khaalis) Musulmaan the, woh mushrik bhi nahin the."

Allah Rabbul 'Aalameen ke paas 'aqeede ki had darje ahmiyat hai, jis ka 'aqeeda saheeh us ka Deen saheeh, aur jis ke 'Aqeede mein bigaad ho woh Allah ke paas qaabil-e-qubool nahi. Allah Subhanahu-o-Ta'ala ne Yahoodiyat aur 'Eesaiyat ke liye Deen ki ta'beer istemaal nahi ki balkeh Islam ko ek sachaa Deen qaraar diya. Surah Aal-e-Imran aayat number 19 mein Allah Subhanahu-o-Ta'ala ne irshaad farmaaya: ﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعَ الْحِسَابِ﴾ "Beshak Allah Ta'ala ke nazdeek Deen sirf Islam hi hai, aur Ahl-e-Kitaab ne apne paas 'ilm aajaane ke ba'd aapas ki sarkashi aur hasad ki binaa par hi ikhtilaaf kiya hai, aur Allah Ta'ala ki aayaaton ke saath jo bhi kufr kare, Allah Ta'ala uska jald hisaab lene waala hai."

Allah Subhanahu-o-Ta'ala ke paas maqbool ek hi Deen hai aur woh hai Islam, Allah Subhanahu-o-Ta'ala ne sirf Muslim ko hi pasand kiya hai. Surah Hajj, Surah number 22, Aayat number 78 mein Allah Subhanahu wa Ta'ala ne irshaad farmaaya hai: ﴿وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ﴾ "Aur Allah ki raah mein waisa hi jihaad karo jaisa jihaad ka haqq hai. Usi ne tumhein bar guzida banaya hai aur tum par Deen ke baare mein koi tangi nahin daali, deen apne baap Ibrahim (عليه السلام) ka qaa'im rakho, Usi Allah ne tumhaara naam Musulmaan rakha hai. Is Qur'aan se pehle aur is mein bhi taa keh Paighambar tum par gawaah ho jaaye aur tum tamaam logon ke gawaah ban jao. Pas tumhein chahiye keh Namazein qaa'im rakho aur Zakaat ada karte raho aur Allah ko mazboot thaam lo, Wahi tumhaara Wali aur Maalik hai. Pas kya hi achha Maalik hai aur kitna hi behtar madadgaar hai." Allah Subhanahu-o-Ta'aala ne is aayat-e-mubaarakah mein e'laan kar diya hai keh Allah Subhaanahu-o-Ta'aala Muslim ko pasand karte hain, Nabi-e-Akram (ﷺ) ki ba'sat ke ba'd

Allah Subhaanahu-o-Ta'aala ke Yahaan qabool hone wala mazhab sirf Islam hai.

Hum Musulmaan Ibrahim (ﷺ) se waabastagi ka saboot detay hain kyunkeh Qur'an-e-Majeed mein Allah Subhanahu-o-Ta'aala ne humein hukm diya hai keh Ibrahim (ﷺ) ki zindagi ko apne liye namoona bana lein aur unki zindagi ko follow karein. Surah Aal-e-Imran, Surah number 3, aayat number 95 mein Allah Subhanahu-o-Ta'aala ne irshaad farmaaya:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ﴾ "Keh dijiye keh Allah Ta'aala sachaa hai, tum sab Ibrahim Haneef ke millat ki pairwi karo, jo mushrik na thay." Is se yeh baat ma'loom hui keh Hazrat Ibrahim (ﷺ) ki zindagi se hum Musalmaanon ka gehra aur saheeh ta'alluq hai, Duniya mein bohot saaray log sirf da'waa karte hain lekin sab se Zyaada sachay taur par Ibrahim (ﷺ) ki pairwi karne waalay Musalmaan hi hain, Musulmaan Hajj karte hain, Hajj ke dauraan Mina mein rehte hain, Ibrahim (ﷺ) se wabastagi ka saboot dete hain, hum Musulmaan qurbaani karte hain aur Ibrahim (ﷺ) se wabaastagi ka saboot dete hain, Safaa aur Marwah ke darmiyaan Musulmaan Haajji Sa'ee karte hain to Hajir (ﷺ) se wabaastagi ka saboot dete hain, qurbaani ka jaanwar zabah karte hain to Ismaa'eel (ﷺ) se wabaastagi ka saboot dete hain, Maqaam-e-Ibrahim par thehar kar do rak'at Namaz padhte hain to Ibrahim (ﷺ) se wabaastagi ka saboot dete hain, Ka'ba ka tawaaf karte hain to Ka'ba ki buniyaadon ko buland karne waalay bhi Ibrahim (ﷺ) hain, al-gharz Ibrahim ki zindagi se hamaari zindagiyon ka bada gehra ta'alluq hai, woh log jo Hajj nahi kar sakte aur Ka'bah-tullah tak jaane ki istataa'at nahi rakhte woh bhi apne apne maqamaat mein aur apne apne Mumaalik mein qurbaani karte hain jo Ibrahim (ﷺ) ki sunnat hai, Allah Subhaanahu-o-Ta'ala ko yeh sunnat-e-Ibrahimi is qadar pasand hai keh Allah Ta'aala ne Qayamat ki subah tak Musulmaanon ko kam az kam saal mein aik martaba is par 'amal karne ka hukm diya hai, Musalmaan chaahе duniya ke kisi bhi konay mein hon, Ayyaam-ut-Tashreeq mein qurbaani de kar Ibrahim (ﷺ) se wabaastagi ka saboot dete hain.

Ab sawaal yeh hai keh woh aadmi jiske paas paisa nahi hai aur woh Hajj ke liye Ka'bah-tullah tak nahi ja saka, jiske paas itne bhi Paise nahi hain \\\

keh us ne qurbaani ki sunnat bhi ada nahi ki, to aisa aadmi Ibrahim (عليه السلام) se apne ta'alluq ka izhaar kaise kare? Khush ho jaaiye apni ghareebi se pareshaan na hon aur yeh khushkhabri sunein: Sunan Abi Dawood Hadees Number: 1810 hai, ek martaba Nabi-e-Akram (ﷺ) jab khutba de kar minbar se utarte hain to Aap ke paas ek bakra laaya jaata hai Nabi-e-Akram (ﷺ) use zabah karte hue irshaad farmaate hain: (هذا عني، وعمن لم يضح من أمتي) "Yeh qurbaani meri taraf se aur meri Ummat ke un afraad ki taraf se hai jo qurbaani nahi de sakte." Agar hamare paas qurbaani dene ki taaqat nahi hai to Alhamdulillah Allah Subhanahu-o-Ta'ala ne humein mehroom nahi kiya hai, Rahmatul-lil-'Aalameen (ﷺ) ne chaudah so (1400) saal pehle hi un logon ki taraf se jin ke paas istita'at nahi hai qurbaani kar di hai. Aur jin ke paas istita'at hai woh Allah Subhanahu-o-Ta'ala se darein, aur qurbaani karein, is mein Zakaat ki tarah nisaab ka maalik hona ya zyaada maal wala hone ki shart nahi hai. Ibrahim (عليه السلام) se hamaari zindagi ka gehra ta'alluq hai, kyunke hamara din Dawood (عليه السلام) ke zikar ke baghair guzar sakta hai, hamara din Sulaiman (عليه السلام) ke zikar ke baghair guzar sakta hai lekin hamaara din Ibrahim (عليه السلام) ke zikar ke baghair guzar hi nahi sakta. Sahih Bukhari Hadees number 3370 ke mutaabiq Nabi-e-Akram (ﷺ) ne humein har Namaz mein yeh Darood-e-Ibrahimi padhne ka hukm diya hai:

(اللهم صل على محمد وعلى آل محمد، كما صليت على إبراهيم، وعلى آل إبراهيم، إنك حميد مجيد - اللهم بارك على محمد وعلى آل محمد، كما باركت على إبراهيم وعلى آل إبراهيم، إنك حميد مجيد)

" Ae Allah! Hazrat Muhammad (ﷺ) aur Aap ki Aal par rehmat naazil farma, jis tarah Tu ne Hazrat Ibrahim (عليه السلام) par aur unki Aal-o-aulaad par rehmat naazil farmaayi thi, bilashuba Tu khoobiyon wala, 'Azmat wala hai. Ae Allah! Hazrat Muhammad (ﷺ) aur Aap ki Azwaaj-o-aulaad par barkat naazil farma, jis tarah Tu ne Hazrat Ibrahim (عليه السلام) par aur unki Aal-o-aulaad par barkat naazil farmaayi thi, bilashuba Tu khoobiyon wala 'Azmat wala hai."

Ya'ani Darood-e-Ibrahim ka zikar jab tak hum nahi karen ge to hamaari

Namaz mukammal hi nahi hoti, Shaikh Al-Baani (رحمته الله) ne yahaan tak fatwa diya hai keh Darood-e-Ibrahimi sirf chouthi rak'at ya teesri rak'at mein padhna waajib nahi hai balkay doosri rak'at ke tashahhud mein bhi padhna waajib hai." (Kitab Sifat Salat an \_Nabi ﷺ) Page 164-165)

Surah Tawbah Surah number 9 aur Aayat number 36 ke mutaabiq jin ayaam se hum guzar rahe hain yeh hurmat waalay din hain aur yeh mahiney ba'az hurmat waalay mahino mein se hain, Zul Hijjah ka maheena badi hurmat wala hai, aur is hurmat waale maheene mein bhi Dhul-Hijjah ke ibtidaai dus din badi Fazeelat waale din hain, Aaj jo Jummah ka din hai woh bhi badi Fazeelat wala din hai, Teen teen Fazeelatain jama' ho chuki hain:

1. Pehli Fazeelat hurmat waale maheene ki
2. Doosri Fazeelat Dhul-Hijjah ke dus din ki
3. Teesri Fazeelat Jummah ke din ki hai, Aise waqt mein humein du'a karni chahiye keh "Ya Allah Subhaanahu-o-Ta'aala, Tu humein apne mehboob bandon mein shaamil farma."

Humain chahiye keh Hazrat Ibrahim (عليه السلام) ki zindagi se sabaq aur naseehat haasil karein:

### **1: Pehla Sabaq Tawheed:**

Hazrat Ibrahim (عليه السلام) ki zindagi ka mutaala' kijiye, Surah Nahl surah No 16 Aayat No 120 mein Allah Subhanahu-o-Ta'ala irshad farmaa rahe hain ﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ﴾ "Beshak Ibrahim Peeshwa aur Allah Ta'ala ke farmabardar aur ik tarafah mukhlis the. Woh mushrikon mein se na the." Hazrat Ibrahim (عليه السلام) ek ummat aur akelay bhi rahe, to Tawheed par datay rahe.

Logon ko dekh kar phislny ki zaroorat nahi hai, logon ko dekh kar compromise nahi kar sakte, Hazrat Ibrahim (عليه السلام) akalay the lekin Tawheed ko unhone apna liya tha, Akalay bhi hon to mufahmat karne aur jhukne Ki zaroorat nahi hai, shirk aur bid'at ke raaste par hum kabhi bhi nahi jaa sakte.

Ibrahim (عليه السلام) ki zindagi ka sab se pehla sabaq Tawheed hai, Saare Ambiyaa-e-Kiraam aaye to Tawheed phailaane ke liye aaye, Sahaabah-e-Kiraam (رضي الله عنهم) ne apni saari zindagi lutaa di shirk phailaane ke liye nahi Tawheed phailaane ke liye. Taareekh gawaah hai, jis ne bhi Tawheed ko apna liya woh sarkharo ho gaya, Nabi-e-Akram (ﷺ) aur Sahaabah-e-Kiraam (رضي الله عنهم) ko har jagah dabaaya jaa raha tha, lekin jab unhon ne Tawheed ko mazbooti se thaam liya to woh 'Arab aur 'Ajam ke maalik ban gaye. Aur taareekh gawaah hai Jab bhi Musalmanon ne shirk ka saath diya to woh tabaah-o-taraaj Ho gaye. Woh Baghdad ki saltanat kaisi zabardast saltanat thi, lekin jab unhon ne Khalq-e-Qur'an ke fitne ka saath diya aur Allah Subhanahu-o-Ta'ala ke naamon aur Sifaat mein ifraat-o-tafreet se kaam liya to Allah Subhanahu-o-Ta'ala ne Baghdad ki saltanat ke par khachay uda diye. Woh Spain ki hukoomat kaisi hukoomat thi, lekin jab unhon ne Jahmiyyah firqay ko apne darmiyaan panapne ka mauqa' diya aur Tauheed Asmaa'-o-Sifaat mein mughaalta kiya to Allah Subhanahu-o-Ta'ala ne Spain ki hukoomat ki eent se eent baja di.

Mughal saltanat kaisi zabardast saltanat thi, aath mumalik par un ka sikka chala karta tha lekin jab un ke baadshaah aur Molviyon ne mil kar Allah Subhanahu-o-Ta'ala ki Sifaat aur Us ke naamon ko baant liya to Allah Ta'ala Ne unhein bhi un ki haisiyat dikhlaai. Yahaan ke baadshaahon ne apne liye ghair munaasib alqaab-o-sifaat ka intekhaab kar liya tha, maslan Zill-e-Ilahi, Jahangir, 'Azeem-ush-Shaan Shehanshah aur Shah Jahan waghaira, yeh woh alqaab hain jo keh sirf Allah Subhanahu-o-Ta'aala ke liye laaiq-o-zeba hain.

Yahaan ke Molviyon ne bhi ilaahi naam baant liye thay jaise Ghareeb Nawaz, Bandah Nawaz, Ghaus-e-A'zam waghairah Wagairah. Jis mulk ke baadshah aur 'Ulamaa mil kar Allah Subhanahu-o-Ta'aala ke naam baant lein aur Allah ki Shaan, Asmaa'-o-Sifaat neez Us ki Shari'yat mein manmaani tahreef karein to Allah Subhanahu-o-Ta'aala un ki hukoomaton ko zawaal se do chaar kar deta hai. Allah Subhanahu-o-Ta'aala ko Islam ke naam par ghair Islam kabhi bhi pasand nahi hai, aik aadmi yeh khul kar e'laan kar de keh main Musulmaan nahi hoon phir woh jo chaahe kare

us ke liye usool aur zaabte alag hain, aur us ko tabaah karne ke liye Allah Subhanahu-o-Ta'aala ke paas usool alag hain. Lekin agar koi aadmi kehta hai keh main Muslim hoon lekin shirk, bida'at phailata hai, aur Islam ke naam par ghair Islam phailata hai, to Allah Subhanahu-o-Ta'aala ko aise shakhs ki zaroorat nahi hai, aisi hukoomaton ki zaroorat nahi hai, kyunke agar aisi hukoomat rahe gi to Islam ke naam par ghair Islam phailaaye gi jo keh Allah Subhanahu-o-Ta'aala ko sakht na-pasand hai. Yahi wajah hai keh tareekh mein jis kisi ne bhi tauheed ka saath Diya Allah Subhanahu-o-Ta'ala ne use kamyab kar diya.

Muhammad bin 'Abd-ul-Wahhab (رضي الله عنه) ne Tauheed ka jhanda buland kiya aur un ka saath dete hue Aal-e-Saud ne kaha keh hum apne liye Jalaalat-ul-Malik ka laqab bhi pasand nahi karte, hum to Khaadim-ul-Haramayn-o-Shareefayn ke laqab ko pasand karte hain To Allah Subhanahu-o-Ta'ala ne un ko bohot saari kaamyabiyaan 'ataa ki, Tauheed ke chaahne waalon ka andaaz hi kuch alag hota hai. Allah Subhanahu-o-Ta'ala se du'a hai keh Allah Subhanahu-o-Ta'ala hum ko Tauheed ka daa'i banaaye aur usi par mar mitne waala banaye. Aameen.

## **2: Doosra Sabaq: Haqeeqi Ma'non Mein "Muslim" Hona:**

Allah Subhanahu-o-Ta'ala ne irshaad farmayaa:

﴿مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَسَكِنَ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾

" Ibraahim to na Yahoodi thay na Nasraani thay balkay woh to yak tarfa (khaalis) Musulmaan thay, woh Mushrik bhi nahi thay."

(Surah Aal-e-'Imran: 67)

Is Aayat mein Allah Subhanahu-o-Ta'ala ne Hazrat Ibrahim (عليه السلام) ki ek aur sifat "Muslim" ko ujagar kiya hai, Muslim kis ko kehte hain? Muslim woh hai jo ta'abedari mein lag jaaye, 'Itaat mein apni zindagi laga de, apni khwahishaat ko Rab ki 'Itaat ke liye qurbaan kar de.

Saccha Muslim kaun hai? Saccha Muslim woh hai jo agar Zakaat ada karta hai to apne maal ki qurbaani deta hai, agar Namaz padhta hai to apne aaram ki qurbaani deta hai, agar roza rakhta hai to apne khaane aur peene ki qurbaani deta hai, agar Hajj ke liye Ka'abaullah jaata hai to Apne ghar ke aaramdah thikaane aur bedroom ko chhod kar safar ki sa'ubatein bardaasht karta hai aur Qayaam-e-'Arafah aur Wuqoof Muzdalifah karta hai. Kyunke Muslim ke imaan mein ye baat hamesha rehti hai keh main na apni marzi se sota hoon, na apni marzi se chalta hoon, aur na hi apni marzi se kahin rukta hoon Meri tamaam tar marziyaat Allah Subhaanahu-o-Ta'aala ki marzi par qurbaan hai.

'Arabi zabaan mein ek lafz bola jaata hai "Naaqah Muslimah", 'Arab ke log is oontni ko "Naaqah Muslimah" kehte the jo na apni marzi se baithti thi aur na apni marzi se chalti thi balke aaqa ke hukum se chalti thi, aaqa ke hukum se baithti thi aur aaqa ke hukum se rukti thi. Aisi oontni ko kehte the keh ye "Naaqah Muslimah" hai. Agar Hum bhi Muslim hain to hum ko bhi apni saari khwahishaat Allah Subhanahu-o-Ta'ala ke hawale kar deni hain.

Ambiya-e-Kiraam (ﷺ) ko itna buland maqaam kyun mila? Kyun keh woh apni khwaahishaat ki qurbaani dene mein bade mukhlis the. Das Sahaaba-e-Kiraam (رضي الله عنهم) ko duniya mein Jannat ki khushkhabri kyun mili? Kyun ke yeh har waqt Allah Subhanahu-o-Ta'aala ki khaatir qurbaani dene ke liye tayyaar rehte the. Sahaba-e-Kiraam (رضي الله عنهم) ko duniya hi mein (رضي الله عنهم) ka laqab kyun mila? Kyun ke woh har waqt apni khwaahishaat ki qurbaani dene ke liye tayyaar rehte the. Magar thoda sa jaa'iza lijiye apni zindagiyan ka, jab Tak humein Islaam ke naam par 'izzat milti hai to hum apne aap ko Muslim Muslim kehte thakte nahin hain, da'wat ke kaam mein bhi aage rehte hain, lekin jab museebatein aana shuru' ho jaati hain, takleefein aana shuru' ho jaati hain, to log kehne lag jaate hain keh yeh bada bewakoof aadmi hai; hum pehle hi se keh rahe the keh itna bhi zyaada da'wat ka kaam mat karo, itna zyaada Deen ka kaam mat karo, dekho ab police ke chakkar mein phans gaya hai.

Lihaza jab tak aaramdah aur pur aman maahaul se nikal kar qurbaniyaan dene ki 'aadat nahin hogi us waqt tak buland maqaam haasil nahin

hoga, aadmi jab tak har mu'aamla mein jaise 'Ibaadaat, mu'aamlaat aur akhlaaqiyat waghaira mein apni khwahishaat ki qurbaani nahin dega use Rab ki Raza haasil nahi hogi. Rab ki raza ki khaatir haraam cheezon ki qurbaani deni pade gi, shirk mein kuch lazzat hai lekin is lazzat ko chhodna pade ga, bid'atoun mein kuch lazzat hai lekin ise chhodna pade ga aur Gunahon mein bhi lazzat hai lekin ise bhi chhodna pade ga.

### 3: Teesra Asbaaq Haneefiyat:

Allah Subhaanahu-o-Ta'aalaa ne irshaad farmaaya:

﴿مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾

"Ibraahim to na Yahoodi the na Nasraani the balkeh woh to yak tarafah (khaalis) Musulmaan the, woh mushrik bhi nahi the."

(Surah Ale-'Imran: 67)

"Haneef" ka matlab "yaksu" hai, ya'ni 'Ibaadat sirf Allah Subhanahu-o-Ta'aalaa ke liye, kisi aur maqsad ke liye nahi, apni waah waah ke liye nahi, apne nafs ke liye nahi, logon ko khush karne ke liye nahi, khandaan ko khush karne ke liye nahi, sirf aur sirf Allah ko khush karne ke liye. Hazrat Ibrahim (عليه السلام) Haneef thay, jab Haq ke mu'aamlay mein datt jaate to saari duniya unhein raah-e-raast se nahi hata sakti thi.

Jo log Deen ka naam le kar apne nafs ko khush karne ke liye ya apni 'izzat mu'aashray mein banaane ke liye Deen par chalte hain, da'wat-e-deen ka farizah anjaam detay hain, ya phir Deen ka kaam karte hain Allah Subhaanahu-o-Ta'aalaa aisay bandon ke baare mein kehta hai (ترکتہ وشرکہ) (Saheeh Muslim: 2985) "Main usay us ke shirk ki milaawat ke saath akela chhod deta hoon." Allah Ta'ala farmaate hain mujhe aisa banda bhi nahi chahiye aur na hi aise banda ka 'amal jo mere saath kisi aur ko khush karne ke liye 'Ibaadat karta hai, mere 'Ilaawah kisi aur ko dikhaane ke liye 'amal karta hai.

Hamaari zindagiyon ka kya haal hai? Hum kabhi kuch naik kaam kar lete hain logon ki khaatir aur kabhi kuch chhod dete hain logon ki khaatir... Aise a'maal se bhi shirk ki boo aa'ti hai. Hamaara nafs mutaaliba karta hai keh is ke liye bhi kuch kiya jaaye, hum ko chahiye keh is ke liye ek du'a karein: (وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا) (Sunan Abu Dawood: 2118) "Aey Allah hum hamare Nafson ke shar se Teri panaah talab karte hain, kyunke hamaara (bura) nafs hi hum ko zaleel karta hai, Yeh nafs jab kamzor pad jaata hai to Shaitaan ke liye aasaan ho jaata hai keh woh har qisam ka hamla kare: ﴿الَّذِي يُوسِسُ﴾ (Surah An-Naas: 5) "Jo logon ke seenon mein waswasa daalta hai."

'Aqalmandi isi mein hai keh hum saare naik kaam sirf Allah Subhanahu-o-Ta'ala ke liye karein, kyunke Allah Ta'ala ke 'Ilaawah hum jis kisi ke liye bhi kuch karte hain to kal ke din woh marne waala hai, woh na jannat ka maalik hai aur na jahannam us ki hai, us ka koi faidah nahi hai. 'Ibaadat aur naik kaam Khaalis Us Zaat ke liye karo jo kabhi marne waala nahi hai, jis ke haath mein Jannat-o-Jahannam ka Faisala aur ikhtiyaar hai, jo humaara aur saari makhlooqaat ka Khaaliq-o-Raaziq hai.

#### 4: Chautha Sabaq Hazrat Ibrahim (عليه السلام) Misaali Baap Aur

##### Misaali Bete Thay:

Hazrat Ibrahim (عليه السلام) ka misaali baitay ka kirdaar hum Qur'an-e-Majeed mein Surah Maryam, Surah number 19, Aayat number 42 se le kar 50 tak dekh saktay hain, Allah Subhanahu-o-Ta'ala ka irshaad hai:

﴿إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ۗ ﴿٢٢﴾  
 يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ۗ ﴿٢٣﴾  
 يَا أَبَتِ لِمَ تَعْبُدِ الشَّيْطَانَ ۗ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ۗ ﴿٢٤﴾ يَا أَبَتِ إِنِّي  
 أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ۗ ﴿٢٥﴾ قَالَ أَرَأَيْتَ  
 أَنْتَ عَنِ الْهَتَمِ يَا بُرْهَيْمُ ۗ لَبِثَ لَمْ تَنْتَه لَأَرْجَمَنَّكَ وَاهْجُرْنِي مَلِيًّا ۗ ﴿٢٦﴾ قَالَ  
 سَلِّمْ عَلَيَّ ۗ سَأَسْتَغْفِرَ لَكَ رَبِّي ۗ إِنَّهُ كَانَ بِي حَفِيًّا ۗ ﴿٢٧﴾ وَأَعْتَدْ لَكُمْ

وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿٣٧﴾  
 فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا  
 جَعَلْنَا نَبِيًّا ﴿٣٨﴾ وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿٣٩﴾

"Jabkeh unhon ne apne baap Se kaha keh Abba jaan! Aap un ki pooja paat kyun kar rahe hain jo na sunein na dekhein? Na aap ko kuch bhi faaida pohncha sakein. Mere mehrbaan baap! Aap dekhiye mere paas woh 'ilm aaya hai jo aap ke paas aaya hi nahi, to aap meri hi maanein main bilkul seedhi raah ki taraf aap ki rehbari karoon ga. Mere Abba jaan aap Shaitaan ki parastish se baaz aa jaayein, Shaitaan to Rehm-o-karam waale Allah Ta'ala ka ka bada hi nafarmaan hai. Abba jaan! Mujhe khauf laga hua hai keh kahin aap par koi 'azaab-e-Ilaahi na aa padey keh aap Shaitaan ke saathi ban jaayein. Usne jawaab diya keh ae Ibrahim! Kya tu hamaare ma'boodon se roogardaani kar raha hai. Sun agar Tu baaz na aaya to main tujhe pathron se maar daaloonga, jaa ek muddat daraaz tak mujh se alag reh. Kaha achha tum par salaam ho, main to apne Parwardigaar se tumhaari bakhshish ki du'a karta rahoon gaa, Woh mujh par had darja meherbaan hai. Main to tumhein bhi aur jin jin ko tum Allah Ta'ala ke siwa pukaarte ho unhein bhi sab ko chhod raha hoon. Sirf apne Parwardigaar ko pukaara rahoon gaa, mujhe yaqeen hai keh main apne Parwardigaar se Du'a maang kar mehroom na rahoon gaa. Jab Ibrahim (عليه السلام) un sab ko aur Allah ke siwa un ke sab ma'boodon ko chhod chuke to hum ne unhein Ishaq-o-Ya'qoob (عليهما السلام) 'ataa farmaaye, aur dono ko Nabi bana diya. Aur un sab ko hum ne apni bahut si rahmatein 'ataa farmaayeen aur hum ne un ke zikr-e-jameel ko buland darje ka kar diya."

Hazrat Ibrahim (عليه السلام) apne Waalid ko tauheed ki da'wat de rahe hain, kya hi khoobsurat aur adab-o-akhlaaq se bhar poor andaaz-o-usloob hai, maa shaa Allah. Lekin aaj kal hamaare nojawanon ka kya haal hai? Woh jab raah-e-tauheed par aa jaate hain aur un ke maa baap abhi tauheed qabool nahi karte to woh un ke paas ja kar badi aawaaz mein aur badtameezi ke saath kehte hain "Tum ko kya ho gaya hai? Tum abhi shirk par ho?" ... yeh da'wat ka tareeqa hi nahi hai, Allah Subhanahu-o-Ta'ala ne da'wat-e-deen ka tareeqa

batlaaya hai, Allah Subhanahu-o-Ta'ala ka irshaad hai:

﴿أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ  
أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾﴾

“Apne Rab ki raah ki taraf logon ko hikmat aur behtareen naseehat ke saath bulaaye aur un se behtareen tareeqe se guftagu kijiye, yaqeenan Aap ka Rab apni raah se behakne waalon ko bhi bikhubi jaanta hai aur Woh raah-e-yafta logon se bhi poora waaqif hai." (An-Nahl: 125)

Hikmat aur naseehat ke Zariya' Allah Subhanahu-o-Ta'ala ki taraf bulaana hai, (بالتزليل) nahi, tazleel kar ke nahi. Zaleel kar ke, mad'oo ki 'izzat uchhaal kar da'wat dena Islam ka concept nahi hai, kisi ko haqarat se dekhna hamaara dastoor nahi hai. Nabiyon ka tareeqa yeh hai keh hikmat se Allah Subhanahu-o-Ta'ala ki taraf bulaaya jaaye. Agar Allah Subhanahu-o-Ta'ala ne aap ko tauheed ki tafeeq Di hai to is ka matlab ye nahi hai keh aap doosron ka mazaq udaate phirein, hamdardi kijiye, un ke saath narmi baratyiye, aisi hamdardi kijiye jaise Allah Subhanahu-o-Ta'ala ne khud kaha:

﴿فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَى آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهِذَا الْحَدِيثِ أَسَفًا ﴿٦﴾﴾

"Pas agar yeh log is baat par imaan na laayen to kya aap un ke peechhe isi ranj mein apni jaan halaak kar daalen ge?" (Surah Al-Kahf: 6)

Aisi hamdardi ikhtiyaar kijiye jaise Nabi-e-Akram (ﷺ) ne ikhtiyaar ki thi, goyaa patangay aag mein jaa rahe hain aur Nabi-e-Akram (ﷺ) unhein pakad pakad kar bacha rahe hain. Kyun ke aadmi jaise sochta hai waise alfaaz us se nikalte hain, agar woh mad'oo ko gira kar us se muta'aliq haqarat bhari soch rakhe to us se baat karne ka lehja bhi zaleel karne waala ho jaata hai, lekin is ke bar khilaaf agar aadmi mein humdardi ho gi to us ke samjhaane mein badi hikmat paida ho jaati hai aur isi tareeqe mein kaamyabi hai. Jo zaleel kar ke islaah karte hain woh kabhi kaamyab nahi hote, kaamyabi sirf Nabi-e-Akram (ﷺ) ke tareeqe se milti hai.

Ibrahim (عليه السلام) misaali baap bhi the, Hazrat Ibrahim (عليه السلام) ne behtareen baap

ka role bhi ada kiya hai. Surah Saafta surah number 37 mein aayat number 102 se le kar 107 tak Hazrat Ibrahim (عليه السلام) ka apne betay ki tarbiyat karne ka jo andaaz hai woh be-misaal hai. Allah Subhanahu-o-Ta'ala ka irshaad hai:

﴿فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَئِي إِيَّاهُ رَبِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ  
مَاذَا تَرَى ۖ قَالَ يَا بَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ  
﴿١٠٣﴾ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٤﴾ وَنَادَيْنَاهُ أَنِ يَا بْرَهَيْمُ ﴿١٠٥﴾ قَدْ صَدَّقْتَ الرُّءْيَا  
إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٦﴾ إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ﴿١٠٧﴾ وَقَدَيْنَاهُ بِذِيحِ  
عَظِيمٍ ﴿١٠٨﴾﴾

"Phir jab woh (bacha) itni 'umar ko pohancha keh us ke saath chale phire, to us (Ibrahim عليه السلام) ne kaha Mere pyaare bache! Main khwaab mein apne aap ko tujhe zabah karte hue dekh raha hoon. Ab tu bata keh teri kya Raaye hai? Betay ne jawaab diya keh Abba! Jo hukm hua hai usay baja layiye, In Sha Allah Aap mujhe sabr karne waalon mein se paayein ge. Gharz jab dono mutee' ho gaye aur us ne (baap ne) us ko (betay ko) peshani ke bal gira diya. To hum ne aawaz di keh Ae Ibrahim Yaqeenan tu ne apne khwaab ko sachaa kar dikhaaya, beshak hum naiki karne waalon ko isi tarah jaza dete hain. Dar-e-haqeeqat yeh khula imtihaan tha. Aur hum ne ek badaa Zabiiha is ke fidyah mein de diya."

SubhaanAllah! Kya pyaara andaaz hai, aaj hum apne betay ko Namaz ke liye bulaate hain to badi sakhti se aur daraate hue kehte hain: "Chal Namaz ki taraf--!" Masla yeh hai keh jaisa bo'oge waisa kaatoge, agar hum apni biwi aur bachon ke saath sakht lehja istemaal karein ge to bachay baday ho kar waisa hi rawayya aur lehja khud maa'n baap ke saath apna'en ge. Agar Waalidain shareefana andaaz mein guftagu karein ge to bacha bhi shareef banay ga. Aam ke darakht par aam hi lagta hai, aur bacha baap ka raaz-daar hota hai, bacha jab baahar nikalta hai to apni harkaton se baap ki tarbiyat ka raaz khol deta hai. Qur'an-e-Majeed mein Allah Subhanahu-o-Ta'ala Ibrahim (عليه السلام) ke baare mein keh rahay hain .

﴿وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۗ قَالَ وَمِن ذُرِّيَّتِي ۗ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ﴾

"Jab Ibrahim (عليه السلام) ko un ke Rabb ne kai kai baaton se Aazmaaya aur unhon ne sab ko poora kar diya to Allah ne farmaya keh main tumhein logon ka Imaam bana doon gaa, 'arz karne lage: "Aur meri aulaad ko?" Farmayaa: "Mera wa'ada zaalimon se nahi."

**(Surah Al-Baqarah: 124)**

Hazrat Ibrahim (عليه السلام) Allah Subhanahu-o-Ta'ala ki har aazmaish mein kaamyab saabit huay. Hum Musulmaanon par chand aazmaishen aati hain to hum is par poore nahi utarte aur tauheed mein bhi compromise kar lete hain, nahi, har giz nahi!. Hum ko aur Zyaada saabit qadmi dikhaani chahiye. Islaam woh poda hai jis ko kaato ge to haraa ho jaayega, phale gaa aur phoolay gaa. Lihaza ghabraane aur haalaat se pareshaan hone ki zaroorat nahi hai. Allah Subhanahu-o-Ta'ala is Aayat-e-Kareema mein keh rahe hain keh Ae Ibrahim Teri nasal mein agar koi shirk kare gaa to kabhi usay imaamat ka 'ohda-o-mansab nahi mile gaa. Aaj log shirk kar ke taaqat haasil karna chaahate hain aur shirk ke naam par ittehaad haasil karna chaahate hain, yeh ittehaad naqli ittehaad hai, aisaa ho hi nahi sakta, aur is par kaamyabi mil hi nahi sakti.

Ibrahim aur Ismail (عليهما السلام) ne mil kar aisi qurbaani di keh Allah Subhanahu-o-Ta'ala keh rahay hain ﴿إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ﴾ "Yeh to khuli khuli aazmaish thi." Hazrat Ibrahim (عليه السلام) aur Hazrat Ismail (عليه السلام) dono is imtihaan mein kharray saabit ho gaye, lihaaza... Ab is ke badla mein Qayamat tak log qurbaani karein ge aur saari duniya mein Ibrahim (عليه السلام) ki qurbaani ko yaad kiya jaaye gaa. Ambiyaa-e-Kiraam (عليهم السلام) ki sunnatein Allah Subhanahu-o-Ta'ala ko kitni Zyaada pasand hain. Aur hum kehte hain keh "daadhi rakhna sunnat hi hai na", na rakhi jaaye to kya ho gaa? Is tarah hum bahut saari sunnaton ko sunnat samajh kar chhor rahe hain, yeh sunnatein chhotay chhortay hum fara'iz bhi chhodtay chale jaa rahe hain aur humein ehssaas tak nahin ho raha hai.

Agar hum Allah Subhanahu-o-Ta'ala ke mehboob bandon mein shumaar hona chaahte hain to fara'iz ke saath saath sunnaton ko apnaana pade gaa. Ambiyaa-e-Kiraam (ﷺ) ki sunnaton ko Apnaane ki koshish kijiye, In shaa Allah kamyaaab ho jaa'en ge.

### **5: Paanchwaan Sabaq - Aman Pasandi:**

Hazrat Ibrahim (ﷺ) hamesha aur har jagah aman pasand thay, aman ke liye duaa'en karte thay. Surah Baqarah, Surah number 2, aayat number 125 se le kar 127 tak Ibrahim (ﷺ) ki du'aa-e-aman ka zikr hai, aur Surah Ibrahim, Surah number 14, aayat number 35 mein bhi yeh du'a dohraai gayi hai, lekin in dono duaa'on mein zara farq hai, Pehli du'a Makkah sheher banne se pehle ki du'a hai jo keh Surah Baqarah mein hai aur Makkaa sheher banne ke ba'd ki du'a Surah Ibrahim mein hai. Pehli du'a Surah Baqarah mein is tarah hai Allah Subhanahu-o-Ta'ala ka irshaad hai:

﴿وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْبًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرٰهٖمَ مُصَلِّٖ  
 ٥ وَعٰهَدْنَا اِلٰهٖ اِبْرٰهٖمَ وَاِسْمٰعٖلَ اَن طَهِّرَا بَيْتٖ لِلطَّآئِفٖنَ وَالْعٰكِفٖنَ وَالرُّكَّعِ  
 السُّجُوْدِ﴾

"Jab Ibrahim ne kaha, Ae Parwardigar! Tu iss jagah ko aman wala shehar bana aur yahaan ke bashindon ko jo Allah Ta'ala par aur Qayamat ke din par imaan rakhne waale hon, phalon ki rozian de Allah Ta'ala ne Farmayaa, Main kaafiron ko bhi thoda faaida doonga, phir unhein aag ke 'azaab ki taraf be-baas kar doon ga, yeh pahunchnay ki jagah burri hai."

Aaj ISIS ke naam par Nonsense kaam ho rahe hain, Islam ke naam par galat kaam ho rahe hain, hatta keh Makkah shehar ko bhi tabaah karne ki koshish ki gayi, aisay log kabhi kaamyaaab nahin honge jo naujawanon ko gumraah kar rahe hain, kyunkeh Allah Subhanahu-o-Ta'ala se Hazrat Ibrahim (ﷺ) ne Makkah shehar banne ke ba'd bhi du'a ki thi. Allah Subhanahu-o-Ta'ala ka irshaad hai:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ  
الْأَصْنَامَ﴾

"(Ibrahim ki yeh du'a bhi yaad karo) jab unhon ne kaha keh Ae mere Parwardigaar! is shehar ko aman waala bana de, aur mujhe aur meri aulaad ko but parasti se panaah de."

Pehli du'a mein (هذا بلداً) tha aur is du'a mein (هذا البلد) hai.

Allah Subhanahu-o-Ta'ala ne Hazrat Ibrahim (عليه السلام) ki du'a qubool farmaayi, jiska zikr Surah Aal-e-Imran, Surah number 3 ki Aayat number 97 mein hai. Allah Subhanahu-o-Ta'ala ka irshaad hai:

﴿فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ  
حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ  
الْعَالَمِينَ ﴿١٢٥﴾﴾

"Jis mein khuli khuli nishaaniyan hain, Maqaam-e-Ibrahim hai, is mein jo aa jaaye aman waala ho jaata hai Allah Ta'ala ne un logon par jo iski taraf raah paa sakte hon, is ghar ka Hajj farz kar diya hai. Aur jo koi kufr kare to Allah Ta'ala (us se balkeh) tamaam duniya se beparwaah hai."

Jo bhi Makkah ya Haram Shareef mein daakhil ho jaaye ga woh mehfooz rahe ga tamaam fitnon se; zalzalon se, Dajjaal ke shar-o-fitna se. Qayamat tak Allah Subhanahu-o-Ta'ala Makkah waalon ko badi badi museebaton se bachaye ga. Allah Subhanahu-o-Ta'ala ka irshaad hai:

﴿وَالَّتَيْنِ وَالزَّيْتُونِ ۚ وَطُورِ سِينِينَ ۚ وَهَذَا الْبَلَدِ الْأَمِينِ ﴿١٢٦﴾﴾

"Qasam hai anjeer ki aur zaitoon ki. Aur Toor-e-Sineen ki. Aur is aman waale shehar ki." (Surah At-Teen: 1-3)

Allah Subhanahu-o-Ta'ala ne Makkah shehar ko mehfooz shehar kaha hai. Is par hamla karne waale aur bad-amni phailaane waale kabhi kamyaab nahin honge, balkeh woh khud tabaah ho jaayen ge, kyunkeh Makkah aur

Madinah dono Haramain mein Allah ka zikr karne waale aur 'Ibaadatain karne waale maujood hain, Jab yahaan par Allah Subhanahu-o-Ta'ala ki 'Ibaadat aur Us ka zikr khatam ho jaayega to Allah Subhanahu-o-Ta'ala Qayamat qaa'im kar den ge, us waqt duniya mein laa ilaaha illAllah kehne waale nahi honge aur Allah Subhanahu-o-Ta'ala ko is duniya aur kinaat ki koi zaroorat nahi ho gi.

### **6: Chhata Sabaq Ittihaad:**

Jami'at Ahl-e-Hadees aise kisi Ittihaad ko nahi maanti jo kisi siyaasi buniyaad par ho, ya shirk-o-bid'aat ke naam par ho. Shirk-o-bid'aat ke daa'iyan aur muwahideen baaham sheer-o-shakar nahi ho sakte. Aisa koi bhi Ittihaad aur us ka da'wa naqli, 'aarzi aur dil ke behlaane ko achha khayaal hai. Jami'at Ahl-e-Hadees is 'azeem Ittihaad par kaam kar rahi hai jo asli Ittihaad hai, jis ka sabaq humein Ambiyaa-e-Kiraam (ﷺ) ne diya hai, jo Sahaaba-e-Kiraam (رضي الله عنهم) ne humein sikhaaya hai, ya'ni kitaab-o-sunnat ki buniyaad par Ittihaad, Kitaab-o-sunnat par hi Ittihaad mumkin hai warna nahi, baaqi sab to bas khaali da'we aur zabaani jama' kharch hai. Log kahein ge keh bhai! Itni jama'atein aapas mein mil rahi hain to hum bhi un ke saath aapas mein mu'aahida kar lete hain jaise Nabi-e-Akram (ﷺ) ne Yahoodiyon ke saath kiya tha, halaanke Musulmaanon ka aur Yahoodiyon ka 'aqeeda alag tha. Is ka jawaab ye hai keh yahaan par Ittihaad nahi hua tha balke mu'aahida hua tha. Agar Ittihaad ho ga to sirf ek hi shart hai woh hai Qur'aan-o-Sunnat, Nabi-e-Akram (ﷺ) aur Sahaba ke tareeqe ke mutaabiq Ittihaad ho ga is Ke 'Ilaawah koi aur raasta ittihaad qaa'im karne ka nahin hai. Allah Subhanahu-o-Ta'ala ne Hazrat Ibrahim (عليه السلام) ke baare mein farmaaya: ﴿مَلَّةَ أَبِيكُمْ إِبْرَاهِيمَ﴾ "Deen apne baap Ibrahim (عليه السلام) ka qaa'im rakho." Yahaan par Allah Subhanahu-o-Ta'ala ne yeh nahin kaha keh ﴿مَلَّةَ أَبِيكُمْ إِبْرَاهِيمَ﴾ "Hazrat Ibrahim (عليه السلام) ki kai millatein hain." Is liye jab millat aik hai to us ki buniyaad bhi aik hi hai.

## 7: Saatwaan Sabaq Hazrat Ibrahim (عليه السلام) Ke Paas Research

### Mind Tha:

Ibrahim (عليه السلام) hidayat ki talaash mein justuju-o-tahqeeq kar rahe hain, Ibrahim (عليه السلام) ke waalid shirk aur kaarobaar-e-shirk mein mulawwas Hain to kya Ibrahim (عليه السلام) ne bhi shirk kiya? Kya unhon ne kaha keh buton ki pooja hamare khandaan se chali aa rahi hai, main bhi shirk karonga? Aisa nahi hai. Aaj kal hamare paas kahaani yeh hai keh aabaa-o-ajdaad se bid'atein chali aa rahi hain to hum bhi unhin bid'aton ko aagay chala rahe hain. Yeh tahqeeqi zehan ke khilaaf hai, Aabaa-o-ajdaad shirk kar rahe hain to kya hum bhi shirk karein ge? Nahi, har-giz nahi. Phir kya masla hai? Masla yeh hai keh agar haqq baat ho to aabaa-o-ajdaad ke bhi khilaaf jaana pade ga. Aaj Musalmanon mein research point khatam ho raha hai, duniyawi mu'aamlaat mein bhi aur Deeni mu'aamlaat mein bhi hamare Deeni mu'aamlaat mein be shumaar bid'atein paayi jaati hain aur hum shirk ke daldal mein bhi phanse hue hain kab tahqeeq karein ge? aur kab baahar niklein ge? isi tarah duniyawi mu'aamlaat mein bhi aap dekh lijiye! research waale mu'aamlaat mein Musulmaan pasmaanda hain, unhein shar'i aur 'asri har do taqaazon ke mutaabiq maidaan-e-tahqeeq mein aage badhna hai, har woh tahqeeq jo jaaiz, musbat, saheeh aur Shari'yat ke daaire mein hai aise har mu'aamle mein Musalmaanon ko apne qadam aage badhaana hai.

## 8: Aathwaan Sabaq Mujaadalah-e-Hasanah:

"Mujaadala'h-e-Hasanah" ya "Muhaajah'h-e-Hasanah" ka ma'ni yeh hai keh aadmi adab ke daa'iray mein reh kar 'ilmi behas kare. Muslim qaum ko 'ilmi behas ke liye tayyaar karna be-had zaroori hai, jo a'tiraazaat Musulmaanon par ho rahe hain un a'tiraazaat ke jawaabaat is manbar se sikhaana be-had zaroori hai.

Neez da'wat aur mujaadala ka farq samajhna bhi zaroori hai Da'wat sirf Kitaab-o-Sunnat ki hogi aur is ke 'Ilaawah kisi ki nahi hogi, kyun ke Allah Subhanahu-o-Ta'ala ne Farmayaa hai:

﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ۗ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ  
رِسَالَاتَهُ ۗ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾﴾

"Ae Rasool! Jo kuch bhi Aap ki taraf Aap ke Rab ki jaanib se naazil kiya gaya hai pohunchaa deejije. Agar Aap ne aisa na kiya to Aap ne Allah ki Risaalat ada nahi ki, aur Aap ko Allah Ta'ala logon se bachaa le ga, beshak Allah Ta'ala kaafir logon ko hidayat nahi deta."

**(Surah Al-Maaidah: 67)**

Allah Subhanahu-o-Ta'ala ka hukm hai keh jo naazil ho raha hai woh pohunchaa dijiye, naazil hone waali Wahi sirf Kitaab-o-Sunnat hai aur da'wat bhi sirf usi ki hogi. Lekin mujaadalah ka matlab hai keh saamne waala jis andaaz mein hamla karta hai usko usi ke andaaz mein jawaab diya jaaye, basharteekeh Shari'yat ki mukhaalifat na ho, Shari'yat ke daaire mein reh kar jis level par hamla hota hai us level par jawaab diya jaaye. Jaise koi English mein ai'tiraaz karta hai to usko usi ki zubaan mein jawaab dijiye, koi akhbaar ke Zariya' Islaam par hamla kar raha hai to akhbaar ke Zariya' aur sahafiyana lab-o-lahje mein use jawaab diya jaaye, agar mad-e-muqaabil TV channel se Islam par ai'tiraaz kar raha hai to iska jawaab TV channel ki satah par pahuchna chahiye, agar koi social media aur maujooda technology istemal karte hue a'tirazaat kar raha hai to iska jawaab usi technology ke Zariya' dena aur haq-e-defa' ada karna chahiye. Is mein ek usloob hai, isko kaha jaata hai "For the sake of argument" iska matlab hai keh guftago ke dauraan jab saamne wala hamla karta hai to is mein do tareeqay hote hain, ise hum achi tarah samjhein aur logon ko samjhaein, warna kya hoga? Hamaari qaum aahista aahista paspa ho jaayegi.

America mein ek sheher Hai jis ka naam New Jersey hai, us mein kai aise 'Arab hain jo murtad ho kar 'Esai ban chuke hain. Coastal Andhra ke 'ilaaqe mein teen lakh se Zaayd Musalman irtidaad ke qareeb pohonch chuke hain, unke gharon mein moortiyon paayi gayi hain. Aur hamari kai Muslim bachiyon ghair Musulmon se shaadi racha kar bhaag rahi hain. Jab hum baatil ke saamne hi dheer ho gaye hain to baatil ko kab samjhayein keh ae kaafir! Agar tu aise haalat-e-kufr mein is duniya se chala gaya to

aakhirat ke din jahannam mein jaayega. Humein mo'asar banna tha, hum khud mutaasir ho gaye, humein to logon ko baatil ke narhhay se baahir nikaalna hai lekin hum khud aaj baatil ke saamne dheer ho chuke hain.

Qaum dhair kab hoti hai? Aur paspa kab hoti hai? Qaum paspa us waqt hoti hai jab woh khud apne Deen, apni pehchaan se begaana ho jaati hai aur use mukhaalifeen-e-Islam ke uthaa'e gaye a'tiraazaat ke jawaabaat tak ma'loom nahin hote. Is ke do nuqsanaat hain:

1. Pehla nuqsana yeh hai keh aadmi jazbaat mein aa kar tashaddud ka raasta ikhtiyaar kar leta hai.
2. Doosra nuqsana yeh hai keh a'tiraazaat ka jawaab na paakar us se muta'assir ho jaata hai aur usi ko qubool kar leta hai.

Hazrat Ibrahim (عليه السلام) waqt ke baadshah ke saamne hain aur baadshah se sawalaat aur jawabaat ho rahe hain. Surah Baqarah, Surah number 2, ayat number 258 mein Allah Subhanahu-o-Ta'ala ka irshaad hai:

﴿الْم تَر إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أَحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾﴾

" Kya tu ne use nahin dekha jo saltanat paa kar Ibraahim (عليه السلام) se us ke Rab ke baare mein jhagd raha tha? Jab Ibraahim (عليه السلام) ne kaha keh mera Rab to Woh hai jo jalaata hai aur maarta hai, woh kehne laga main bhi jalata aur maarta hoon, Ibraahim (عليه السلام) ne kaha Allah Ta'ala sooraj ko mashriq ki taraf se le aata hai, tu use maghrib ki jaanib se le aa. Ab to woh kaafir bhonchakka reh gaya, aur Allah Ta'ala zaalimon ko hidayat nahin deta."

Hazrat Ibraahim (عليه السلام) kehna yeh chaahte hain keh chaliye agar main pehla Jawaab zindaa karne aur maut dene ke muta'alliq maan bhi loon to doosre sawaal ka jawaab kya hai? Yahi hai For the sake of argument, agar yeh aisaa hai to doosre sawaal ka jawaab kya hai? Phir Hazrat Ibrahim (عليه السلام) ne

foran ek hujjat qaa'im ki, aur kaha keh mera Rab to Woh hai jo sooraj ko mashriq se nikaalta hai aur maghrib mein doobaa'ta hai Aur agar tu Rab hai to is ko maghrib se nikaal kar bata (فَبَيَّنَّا الَّذِي كَفَّرَ) "uski zabaan band ho gayi."

Imaam Ibn Taymiyyah (رحمته الله عليه) aur doosre 'Ulamaa'-e-Kiraam kehte hain keh jab bhi koi daa'i confident (khud i'temaadi) ke saath datt jaata hai to Allah Subhanahu-o-Ta'ala saamne waale ke dil mein khauf daal dete hain. Aap bhi datt jaaiye 'ilm ki bunyaad par jahaalat ki bunyaad par nahi, hikmat aur nasehat ki bunyaad par datt jaayie, tazleel ya haqaarat ki bunyaad par nahi In Shaa Allah tab Allah Subhanahu-o-Ta'ala ki madad zaroor aaye gi. Aur aisa hi hua, Surah Al-An'aam, Surah number 6, aayat number 76 se le kar 78 tak Allah Subhanahu-o-Ta'ala ka irshaad hai:

﴿فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَاكَ كُذِّبًا ۖ قَالَ هَذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَأَحِبُّ  
الْأَفْلِينَ ﴿٧٦﴾ فَلَمَّا رَا الْقَمَرَ بَازِغًا قَالَ هَذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ  
يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾ فَلَمَّا رَا الشَّمْسُ بَازِغَةً قَالَ  
هَذَا رَبِّي هَذَا أَكْبَرُ ۖ فَلَمَّا أَفَلَتْ قَالَ يُقَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾﴾

" Phir jab raat ki taariki un par chhaa gayi to unhon ne ek sitaara dekha, Aap ne farmayaa keh yeh Mera Rabb hai magar jab woh ghuroob ho gaya to Aap ne Farmaayaa keh main ghuroob ho jaanay waalon se muhabbat nahi rakhta. Phir jab chaand ko dekha chamakta hua to farmaayaa keh yeh mera Rabb hai lekin jab woh ghuroob ho gaya to Aap ne farmayaa keh agar mujh ko mere Rabb ne hidayat na ki to main gumraah logon mein shaamil ho jaa'oon ga. Phir jab aaftaab ko dekha chamakta hua to farmayaa keh yeh mera Rabb hai, yeh to sab se bada hai, phir jab woh bhi ghuroob ho gaya to Aap ne farmaayaa Beshak main tumhaare shirk se bezaar hoon."

Jab Ibrahim (عليه السلام) ne dekha keh taara tulu' hua to Aap (عليه السلام) ne aik tareeqa apnaaya, qaum walon se kaha keh Ae qaum waalon! yeh taara agar mera Rabb hai to yeh ghaa'ib Kahaan ho jaata hai? Woh kaun hai jo taare ko ghaa'ib kar rahaa hai? is ko kehte hain sawaal khada karne ka tareeqa,

interrogative method mukhaatib ke zehan mein soch aur sawaal paida kar dena. Phir jab chaand ko dekha to kahaa keh yeh mera Rabb hai, lekin jab yeh bhi ghaa'ib ho gaya to kahaa keh koi hai jo is ko bhi ghaa'ib kar rahaa hai. Jab sooraj ko dekha to kahaa keh yeh mera Rabb hai kyunke yeh bahut badaa hai, lekin jab yeh bhi ghaa'ib ho gaya to kahaa keh Ae meri qaum! main bari hoon us cheez se jis ki tum 'Ibaadat kar rahe ho aur us se bhi jise tum Allah Subhanahu-o-Ta'ala ke saath shareek thehra rahe ho.

Aaj ke daur mein agar Musulmaan gaddaar hain to phir batlaao to saheeh! Sab se pehle angrezi hukoomat ke khilaaf fatwaa dene waale koi Hindu to nahin the? Koi 'Esaai to nahin the? Woh Musalmaan the, 'Allaamah Shaah 'Abd-ul-'Azeez (عبد العزيز) muhaddis Dehlvi ne sab se pehle fatwaa diya keh angrezon ko maar kar bhagaana zaroori hai, in zaalimoon ko yahaan se nikalna zaroori hai aur mazloomon ka saath dena zaroori hai. 1707 mein yeh fatwaa manzar-e-'aam par aayaa, lekin is ke ba'd 1947 tak is tehreek mein doosre mazaahib waale bhi shareek hue, aazaadi ki sab se pehli shuru'aat karne waale Musulmaan the. Ahl-e-Hadees ke 'Ulemaa ko phaansi par latkaa diya gaya, hazaaron 'ulamaa-e-kiraam ne jaam-e--Shahaadat nosh kiya, tab jaakar Hindustan ko azaadi mili. India Gate par jitne logon ke naam likhe gaye hain unki ta'adad bahut hai.

Yeh woh hain jinhon ne Hindustan ki azaadi ke liye apna khoon bahaaya tha aur jab naam likhne ke liye patthar kam pad gaye to ek website unke naam likhne ke liye banaai gayi, is website par main ne jab 'aam Musalmanon ke naam type kiye to 4 hazaar naam aaye, aur agar fardan fardan dekhne baith jaayein to bahut saare aise Musalmanon ke naam aayen ge jinhon ne azaadi ke liye apna khoon bahaaya tha, Hum Musalmanon ka 'aqeeda hai keh (إن الأرض لله) yeh zameen saari ki saari Allah Subhanahu-o-Ta'ala ki hai. Azaadi mein hamara role hai. Hamaare bachon ko bhi is se muta'aliq kiye jaane waale a'tiraazaat ke jawaabaat sikhaane ki zaroorat hai, ghar waapsi ka mas'ala ho to aap sikhlaaiye keh Islam ka ye usool hai: (لا إكراه في الدين) Deen mein koi zor zabardasti nahi hai, zor zabardasti se koi Musalmaan kisi ko kalma padha de to woh Musulmaan gunahgaar hoga, aur agar koi zor zabardasti se kalma padh bhi le to woh Islam mein kisi surat Musulmaan

nahi hota, kyunke is ke liye niyyat bhi zaroori hai.

Da'wat-e-Deen mein zor zabardasti kisi Nabi ne nahi sikhlaai aur na hi Sahaaba-e-Kiraam (رضي الله عنهم) ne kabhi aisa kiya. Is liye humein chaahiye keh hum apne bachon Ko aur apni qaum ko mujaadilah-e-hasanah sikhaayen taake hamare bachay shukoook-o-shubhaat aur be jaa a'tiraazaat ke aagay dhair na ho jaayen balke woh apne Deen aur Allah ki Shari'yat par fakhr mehsoos karein. Aur agar mukhaatab Islam ko nahi maan raha hai to aisi surat mein hum usay zaleel nahi karein gey, us par zulm nahi karein gey, usay pyaar mohabbat ke saath jawaab dein gey. Koi khudkushi karne jaa raha ho to sab mil kar us ko bachaate hain, usi tarah saari duniya jahannam ke gadhay mein girne ja rahi hai to hamaara farz banta hai keh hum un ko jannat ka raasta dikhaayen. Hum Musalmaan khud gharz (selfish) nahi hain aur hum humdardi rakhte hain. Sab se badi khair khwaahi yahi hai keh hum Allah ke bandon ko Allah se qareeb kar saken, Allah hum tamaam ko da'wat ila Allah ke fareeze ko anjaam dene ki taufeeq 'ata farmaaye. **Aameen**



## Hajj-e-Mabroor Goya Keh Aik Nai Zindagi

### 'Anaasir-e-Khutbah

Tamheed

Fazaa'il-e-Hajj

Pehli Fazeelat: Rafs aur fisq se paak Hajj; sagheera aur kabeera Gunahon ka kaffara hai

Doosri Fazeelat: Hajj-e-Mabroor ka badla Jannat hai

Hajj-e-Mabroor ka ma'ni-o-mafhoom

Hajj-e-Mabroor ki 'Alamaatein

Teesri Fazeelat: Hajj se pichhle Gunah ma'af hotay hain

Chauthi Fazeelat: Haajji Allah ka mehmaan hai

A'maal-e-Hajj ki Fazeelat

Hajj ke sharoot

Pehli shart: Islam

Doosri shart: 'Aqal

Teesri shart: Bulooghat

Chauthi shart: Azaadi

Paanchwein shart: Maali-o-badani istitaa'at aur raasta ka pur-amn hona

Safar-e-Hajj ke aadaab

Waajib aur zaroori aadaab

Mustahab-e-aadaab

## Tamheed

Islam ke paanch ahem tareen aur buniyaadi arkaan mein Hajj paanchwaan rukun hai, jis par Islam ki buniyaad rakhi gayi hai. Allah ke Nabi (ﷺ) ka irshaad hai:

(بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ)

Tarjuma: "Islam ki buniyaad paanch cheezon par hai: is baat ki gawaahi dena keh Allah ke 'Ilaawah koi ma'bood-e-barhaq nahi aur Muhammad(ﷺ) Allah ke Rasool hain, Namaz qaa'im karna, zakaat ada karna, Hajj Aur Ramzan ke maheena ke rozay rakhna."

(Sahih-ul-Bukhari (8))

Hajj Allah Tabaarak-o-Ta'ala ki nihaayat pasandeeda aur 'azeem tareen 'Ibaadat hai, yeh aisi 'Ibaadat hai jo maali, badani, qalbi aur roohaani tamaam 'Ibaadaat par mushtamil hai, neez yeh wahdat-e-ummat ka mazhar hai.

## Fazaa'il-e-Hajj

**Hajj Ki Pehli Fazeelat: Hajj, Sagheera-o-Kabeera Tamaam**

**Gunahon Ka Kaffarah:**

Hazrat Abu Hurairah (رضي الله عنه) farmaate hain keh Nabi (ﷺ) ne Farmayaa:

(مَنْ حَجَّ فَلَمْ يَرْقُتْ، وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ)

Tarjuma: "Jis kisi Ne ikhlaas-e-niyyat ke saath Hajj kiya aur dauraan-e-Hajj jinsi ta'alluqat aur is ki juzwiyaat se door raha aur har qisam ke Gunah se bachta raha to woh aisay lautay gaa jaise us ki maa ne

us ko aaj hi janaa ho." (Sahih al-Bukhari 1521, wa Sahih Muslim: 1350)

"Insaan", "Nisyaan" se maakhez hai, aur Nisyaan ke ma'ani hain bhool jaana, isi wajah se insaan qabr aur jahannam ke 'azaabaat, jannat ki nai'maton aur Allah Subhanahu-o-Ta'ala ke saamnay khaday honay ko bhool kar Gunahon mein doob jaata hai.

Magar chunkeh Qur'an-e-Majeed aur Ahadees-e-Saheeha (الذکر) ya'ani (Reminder) hain jo insaan ko aakhirat, qabr, jannat-o-jahannam ke 'azaabaat aur nai'maton ke Liye yaad dehaani ka kaam karte hain, chunanchah mazkoorah Hadees mein insaan ke liye Nabi-e-Kareem (ﷺ) ne ek khushkhabri sunaai hai keh har woh insaan jo Hajj ka mukallaf ho, Ka'bah-tullah ka rukh kare aur manaasik-e-Hajj ada kare to woh apne aap ko Gunahon se paak kar ke apne ghar aisay laut'ta hai jaise keh aaj hi us ki maa'n ne us ko janm diya ho. Is tarah Hajj ke ba'd insaan refresh ho kar apni nai zindagi ka aaghaz karta hai.

## Mazkoorah Hadees Se Muta'aliq Do Shubahaat Aur Un Ka

### Azaalah:

'Aam tor par jab yeh Hadees suni sunaai jaati hai to 'aam zehno'n mein do sawaal aatay hain:

**Pehla Sawaal:** To yeh keh mazkoorah baala Hadees ki ro se banday ke sirf sagheerah Gunah hi ma'af hotay hain ya kabaa'ir bhi ma'foo 'anhu hain? Kyunkeh 'Arafah ke rozay ke ta'alluq se bohot saari saheeh Ahadees mein yeh fazeelat waarid hai:

(يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ وَالْبَاقِيَةَ)

Tarjuma: "Arafah ka roza aglay aur pichlay do saalon ke Gunah khatam kar deta hai." (Saheeh Muslim: 1162)

Magar 'Ulamaa-e-Kiraam ne bator-e-khaas yahaan par yeh kaha keh 'Arafah ke din ka roza rakhne se sirf saghaa'ir hi ma'af ho saktay hain, kabaa'ir ma'af nahi hotay. Kabaa'ir ke liye baa qa'idah ikhlaas-e-niyyat ke

saath Allah Subhanahu-o-Ta'ala se ma'afi maangni ho gi. Sheikh Ibn 'Uthaymeen (رحمته الله عليه) se isi baabat istifsaaar kiya gaya to Sheikh (رحمته الله عليه) ne Farmaayaa:

(ظاهر الحديث أن الحج يكفر الكبائر، وليس أن نعدو الظاهر إلا بدليل وقال بعض العلماء: إذا كانت الصلوات الخمس لا تكفر إلا إذا اجتنبت الكبائر وهي أعظم من الحج وأحب إلى الله فالحج من باب أولى، لكن نقول هذا ظاهر الحديث والله تعالى في حكمه شؤون والثواب ليس فيه قياس)

Tarjuma: Hadees ke zaahiri alfaaz par ghaur karne se yehi pata chalta hai keh Hajj-e-Mabroor ke Zariya' kabaa'ir bhi ma'aaf kar diye jaate hain aur hum baghair daleel ke Hadees ke zaahiri alfaaz se nahi hatenge. Ba'z 'Ulamaa ka yeh a'tiraaz hai keh panj waqtah Namaz Allah ke paas Hajj se Zyaada 'azeem aur mahboob hain aur is ki adaai'gi se kabeera Gunah ma'aaf nahi hote to phir yeh kaise mumkin hai keh Hajj ki adaai'gi se kabeera Gunah ma'aaf ho jaayein ge? Lekin hum yehi kahenge keh zaahir-e-Hadees se yehi mafhoom nikalta hai yeh Allah Subhanahu-o-Ta'ala ki marzi hai aur Us ki hikmat hai Wohi apni hikmaton ko behtar jaanta hai (jis mein chaahе zyaada sawaab de de aur jis mein chaahе sawaab kam kar de) aur Us ke sawaab mein qiyaas aaraa'iyaa karna durust nahi hai."

(Fataawa Ibn 'Uthaymeen: 21/40)

**Doosra Sawaal:** Yeh keh mazkooarah baala Hadees jis main yeh bayaan kiya gaya hai keh haaji Haj-e-Mabroor ke Zariya' Gunahon se aisay paak ho jaata hai jaise us ki maa ne us ko abhi janaa ho, to yeh baat kisi aur 'amal ke silsilay mein bhi aayi hai ya sirf Haj ke baare mein hi aayi hai?

Muhaddiseen ne darasa kar ke kai Hadeesain jama' ki hain aur unhon ne kaha keh kuch 'aamaal aisay hain jin ke ta'alluq se yeh khush khabri sunaayi gayi hai keh jin ka karne wala maa ke pait se paida honay waalay bachay ki tarah ho jaata hai.

1. Pehla 'amal Hajj-e-Mabroor hai jiska mukammal bayaan ooper guzr chuka hai.

2. Doosra 'amal nafl Namaz padhnay ke liye wuzu karna, haalaanke yeh farz Namaz ka waqt nahin hota, agar koi sirf Namaz padhnay ke liye achhi tarah wuzu karta hai aur ikhlaas-e-niyat ke saath Allah Subhanahu-o-Ta'ala ko khush karnay ke liye do raka'at Namaz padhta hai to us shakhs ke baare mein bhi Nabi-e-Akram (ﷺ) ne irshaad farmaaya keh:

(رَجَعَ كَيَوْمَ وَلَدَتْهُ أُمُّهُ)

Tarjuma: "Woh aise lautay gaa jaise keh uski maa ne usko aaj hi jana hai."

(Tafseer Ibn-e-Kaseer: 52/3, 'Umdah At-Tafaaseer: 1/646, Khulaasa Hukm-UI-Hadees: Saheeh)

Puri Hadees kuch is tarha hai mulaahiza farmaayen:

(عن ابن عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَتَانِي اللَّيْلَةَ رَبِّي تَبَارَكَ وَتَعَالَى فِي أَحْسَنِ صُورَةٍ، قَالَ: أَحْسَبُهُ قَالَ فِي الْمَنَامِ، فَقَالَ: يَا مُحَمَّدُ هَلْ تَدْرِي فِيْمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى؟ قَالَ: قُلْتُ: لَا، قَالَ: فَوَضَعَ يَدَهُ بَيْنَ كَتْفَيْ حَتَّى وَجَدْتُ بَرْدَهَا بَيْنَ ثَدْيَيْ، أَوْ قَالَ: فِي نَحْرِي، فَعَلِمْتُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ، قَالَ: يَا مُحَمَّدُ هَلْ تَدْرِي فِيْمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى؟ قُلْتُ: نَعَمْ، قَالَ: فِي الْكَفَّارَاتِ وَالْكَفَّارَاتِ الْمُكْتُ فِي الْمَسَاجِدِ بَعْدَ الصَّلَوَاتِ، وَالْمُشْيِ عَلَى الْأَقْدَامِ إِلَى الْجَمَاعَاتِ، وَإِسْبَاحِ الْوُضُوءِ فِي الْمَكَارِهِ، وَمَنْ فَعَلَ ذَلِكَ عَاشَ بِخَيْرٍ وَمَاتَ بِخَيْرٍ، وَكَانَ مِنْ خَطِيئَتِهِ كَيَوْمَ وَلَدَتْهُ أُمُّهُ)

Tarjuma: "Rasoolullah(ﷺ) ne farmaayaa "Mera Buzurg-o-baratar Rab behtareen soorat mein mere paas aaya mujhe khayaal padta hai keh Aap ne farmaya: Khawab mein- Rab-e-Kareem ne kaha: "Ae Muhammad! Kya tumhein ma'loom hai keh Mala-e-A'laa (oonche martabe waale farishte) kis baat par aapas mein lar jhagad rahe hain?"

Aap ne farmaya: Main ne kaha keh main nahin jaanta To Allah ne apna haath mere dono kandhon ke beech mein rakh diya, jis ki thandak main ne apni chaatiyon ke darmiyaan mehsoos ki ya apne seene mein ya nahru kaha, (Haath kandhon par rakhne ke ba'd) Aasmaan aur zameen mein jo kuch Hai, woh main jaan gaya, Rab-e-Kareem ne Farmaya: Ae Muhammad! Kya tum jaante ho Mala-e-A'laa mein kis baat par jhagda ho raha hai, (bahs-o-takraar ho rahi hai)? Main ne kaha: Haan, kaffaraat Gunahon ko mita dene waali cheezon ke baare mein (keh woh kaun kaun si cheezen hain?) (Farmaayaa)" Kaffaraat yeh hain: (1) Namaz ke ba'd Masjid mein baith kar doosri Namaz ka intezaar karna, (2) Pairon se chal kar Namaz ba jama'at ke liye Masjid mein jaana, (3) Na-gawaari ke bawajood ba-qa'idgi se Wuzu karna, Jo aisa kare ga woh bhalaai ki zindagi guzaarega, aur bhalaai ke saath marega, aur apne Gunahon se is tarah paak-o-saaf ho jaayega jis tarah woh us din paak-o-saaf tha Jis din us ki maa'n ne usay janaa tha. (Sunan Tirmizi: 3233)

Lihaza is qisam ki Ahadees mein un logon ke liye badi khush khabri hai jo Hajj karne ki istitaa'at nahi rakhte lekin is ke baraabar sawaab paana chaahte hain, to woh Na-gawaari ke bawajood, maslan thandi ke ayaam mein nafl Namaz ke liye wuzu karein aur yeh ajr-e-'azeem pa lein. Pata chala keh Islam bada hi pyaara mazhab hai jo har kisi ko nekiyaan kamaane ka yaksaa mauqa 'ata karta hai.

Un ke 'Ilaawah kai aur a'maal hain jin ke ta'alluq se is qisam ki Fazeelat waarid hai magar woh za'eef ya za'eef juda hain, **Wallah-o-A'lam.**

Is liye check karna zaroori hai agar mazeed fehris Zyaada karna ho.

### **Doosri Fazeelat: Hajj-e-Mabroor Ka Badla Jannat Hai:**

Allah ke Rasool (ﷺ) ne irshaad farmaayaa:

(الحج المبرور ليس له جزاء إلا الجنة . قيل: وما بره؟ قال: إطعام الطعام،

وطيب الكلام)

Tarjuma: "Hajj-e-Mabroor ka badla Jannat hi hai. Aap se poocha gaya Hajj ki naiki kya hai to Aap (ﷺ) ne Farmaya: Khaana khilaana aur achi baat karna." (Saheeh At-Targheeb: 1104)

### **Hajj-e-Mabroor Ka Ma'ni-o-Mafhoom:**

Nabi-e-Kareem(ﷺ) ne is Hadees mein farmaayaa keh: "Hajj-e-Mabroor ka badla Jannat hi hai."

Aaiye jaante hain keh "Hajj-e-Mabroor" kis ko kehte hain?

Darasal Hajj-e-Masdar hai jis ke ma'ni hain "qasd-o-iraadah karna."

Hajj ki islaahi ta'reef yeh hai: "Makhsus af'aal ki adaaigi ke liye Masjid-e-Haraam ka qasd karna Hajj kehlaata hai."

Jumhoor ka kehna hai keh Hajj Chh (6) Hijri mein farz hua jabke Ibn Qayyim (رحمته الله عليه) aur Sa'udi 'Arab ki mustaqil fatwa committee ne nau (9) ya das (10) Hijri mein farziyat-e-Hajj ka qoul raajih qaraar diya hai.

Lafz-e-"Mabroor" yeh "Barr" se maakhuz hai, jis ke ma'ni naiki ke hain. Hajj-e-Mabroor se muraad "aisa Hajj jis mein Hajj ke tamaam arkaan-o-wajibaat ko ada kiya jaaye aur har mamnoo' kaam se ijтинаab kiya jaaye."

(Fiqh Al-Islam Sharh Bulugh Al-Maraam, Safah: 414)

Hajj-e-Mabroor ki aik pehchaan yeh bhi hai keh Hajj ke dauraan banda logon ko khaana khilaaye, ya'ni sirf apna hi khayaal na kare balke apne bhai ka bhi khayaal kare, apne saath thodi Zaayd raqam le jaaye taa keh wahaan par logon ko khaana khila sake, agar woh chae pee raha hai to apne Haaji dost ko bhi pilaaye, kyun ke Allah Subhanahu-o-Ta'ala ko khilaanay wala banda Bahut pasand hai, agar hum logon ko khaana khilaatay hain to hamare liye Jannat ka raasta aasaan ho jaata hai jaisa keh Nabi-e-Akram (ﷺ) ne irshaad farmaaya:

(أَيُّهَا النَّاسُ أَفْشُوا السَّلَامَ، وَأَطْعِمُوا الطَّعَامَ، وَصَلُّوا وَالنَّاسُ نِيَامًا، تَدْخُلُوا  
الْجَنَّةَ بِسَلَامٍ)

Tarjuma: "Salaam ko 'aam karna, logon ko khaana khilaana, tahajjud padhna yeh saari cheezen Jannat mein salaamti se daakhila mumkin bana deti hain." (Sunan al-Tirmizi 2485)

Hajj-e-Mabroor ki aik pehchaan yeh bhi hai keh aadmi logon ke saath achi guftagu kare, kyunke jab aadmi Hajj par nikalta hai to wahaan kabhi khaana waqt par nahi milta, garmi ka Maahaul hota hai aur kaafi bheed hoti hai, us waqt aadmi ka mizaaj thoda chad-chada ho jaata hai, aur baat baat par ghussa aata hai, to aadmi ko chahiye keh sabr se kaam le, apni zabaan, haath aur ghusse par control kare aur jaane se pehle yeh baat achhi tarah zehan nasheen kar le keh yeh mera Hajj Hajj-e-Mabroor hona chahiye.

Aap (ﷺ) se jab Hajj-e-Mabroor ke baare mein poocha gaya to Aap (ﷺ) ny Farmaya:

(إِطْعَامُ الطَّعَامِ وَ طَيْبُ الْكَلَامِ)

"Ya'ani logon ko khaana khilaana aur unse achhi guftagu karna, yeh Hajj-e-Mabroor ki nishaaniyon mein se hain."

(Ahmad 14522 / wal-Tabraani fil-Mu'jam al-Awsat: 8405 / as-Silsilah as-Saheehah: 1264)

### Hajj-e-Mabroor Ki Teen 'Alaamtein:

Ek martaba Sheikh Saalih bin Fawzaan se poocha gaya keh Hajj-e-Mabroor ki 'alaamtein kya hain? To Sheikh Saalih al-Fawzaan (رحمته الله) ne kaha keh sab se pehle dekha jaayega keh aadmi ne Hajj haraam paision se kiya hai ya halaal paision se kiya hai? Agar Hajj mein lagaya hua paisa haraam tareeqe se kamaaya gaya ho to uska Hajj qaabil-e-qubool nahi hoga. Agar Hajj mein lagaya hua saara paisa halaal ka hai to yeh Hajj-e-Mabroor ki pehli 'alaamat hai, isi tarah Hajj ke dauraan aadmi ka gunahon se apne daaman ko bachaaye rakhna yeh Hajj-e-Mabroor ki doosri 'alaamat hai. Aur teesri 'alaamat yeh keh us ki Hajj se pehle waali zindagi aur Hajj ke ba'd waali zindagi mein waazeh farq nazar aaye. Hajj ke aasaar Hajj ke ba'd waali zindagi mein nazar aayein, woh naikion ki shah-raah par gaamzan ho jaaye,

so us ka Hajj Hajj-e-Mabroor kehlaaye ga. (In Shaa Allah)

## Teesri Fazeelat: Hajj Ki Adaai'gi Se Pichhle Gunah Ma'af Hote

### Hain:

Hajj har us aadmi par farz hai jo saahib-e-istitaa'at hai jaisa keh Allah Subhanahu-o-Ta'ala ne Farmaya:

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مِمَّنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾<sup>(92)</sup>

"Aur Allah ke liye logon par Baitullah ka Hajj farz hai jo is ghar ki taraf jaane ki taaqat rakhte hon." (Sura Aal-e-'Imran: 97)

Hazrat 'Umaru bin 'Aas (رضي الله عنه) ke baare mein Ibn Shamasah farmate hain:

(حَضَرْنَا عَمْرَو بْنَ الْعَاصِ وَهُوَ فِي سِيَاقَةِ الْمَوْتِ، فَبَكَى طَوِيلًا وَحَوَّلَ وَجْهَهُ إِلَى الْجِدَارِ، فَجَعَلَ ابْنُهُ يَقُولُ: يَا أَبَتَاهُ، أَمَا بَشَّرَكَ رَسُولُ اللَّهِ ﷺ بِكَذَا، أَمَا بَشَّرَكَ رَسُولُ اللَّهِ ﷺ بِكَذَا؟ قَالَ: فَأَقْبَلَ بَوَجهِهِ، فَقَالَ: إِنَّ أَفْضَلَ مَا نَعُدُّ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، إِنِّي قَدْ كُنْتُ عَلَى أَطْبَاقِ ثَلَاثٍ، لَقَدْ رَأَيْتُنِي وَمَا أَحَدٌ أَشَدُّ بَغْضًا لِرَسُولِ اللَّهِ ﷺ مِنِّي، وَلَا أَحَبُّ إِلَيَّ أَنْ أَكُونَ قَدْ اسْتَمَكَنْتُ مِنْهُ فَقَتَلْتُهُ، فَلَوْ مُتُّ عَلَى تِلْكَ الْحَالِ لَكُنْتُ مِنْ أَهْلِ النَّارِ، فَلَمَّا جَعَلَ اللَّهُ الْإِسْلَامَ فِي قَلْبِي آتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: ابْسُطْ يَمِينَكَ فَلِأَبَايَعَكَ، فَبَسَطَ يَمِينَهُ، قَالَ: فَقبَضْتُ يَدِي، قَالَ: مَا لَكَ يَا عَمْرُو؟ قُلْتُ: أَرَدْتُ أَنْ أَشْتَرِطَ، قَالَ: تَشْتَرِطُ بِمَاذَا؟ قُلْتُ: أَنْ يُعْفِرَ لِي، قَالَ: أَمَا عَلِمْتَ أَنَّ الْإِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهُ، وَأَنَّ الْهَجْرَةَ تَهْدِمُ مَا كَانَ قَبْلَهَا، وَأَنَّ الْحِجَّ يَهْدِمُ مَا كَانَ قَبْلَهُ، وَمَا كَانَ أَحَدٌ أَحَبَّ إِلَيَّ مِنْ رَسُولِ اللَّهِ ﷺ، وَلَا أَجَلُّ فِي عَيْنِي مِنْهُ، وَمَا كُنْتُ أُطِيقُ أَنْ أَمْلَأَ عَيْنِي مِنْهُ إِجْلَالًا لَهُ، وَلَوْ سُئِلْتُ أَنْ أَصِفَهُ مَا أَطَقْتُ، لِأَنِّي لَمْ أَكُنْ أَمْلَأُ عَيْنِي مِنْهُ، وَلَوْ مُتُّ عَلَى تِلْكَ الْحَالِ لَرَجَوْتُ أَنْ

أَكُونُ مِنْ أَهْلِ الْجَنَّةِ، ثُمَّ وَلِينَا أَشْيَاءَ مَا أَدْرِي مَا حَالِي فِيهَا، فَإِذَا أَنَا مُتُّ  
فَلَا تَصْحَبْنِي نَائِحَةٌ وَلَا نَارٌ، فَإِذَا دَفَنْتُمُونِي فَشْنُوا عَلَيَّ التُّرَابَ شَنًّا، ثُمَّ أَقِيمُوا  
حَوْلَ قَبْرِي قَدْرَ مَا تُنْحَرُ جُرُورٌ وَيُقَسَّمُ حُمُهَا، حَتَّى أَسْتَأْنِسَ بِكُمْ، وَأَنْظُرَ  
مَاذَا أَرَا جُعُ بِهِ رُسُلَ رَبِّي.)

Tarjumah: "Ibn Shamasah Mehri ('Abd ur Rahman bin Shamasah bin Zee'b) se riwaayat hai, woh kehte hain keh, hum Sayyidna 'Umar Bin 'Aas (رضي الله عنه) ke paas gaye aur woh marne ke qareeb thay Woh bohot der tak roye aur deewar ki taraf apna moun pher liya. Unke bete kehne lage: Abba jaan! Aap kyun Allah rote hain? Kya Aap ko Rasoolullah (ﷺ) ne yeh khushkhobri nahi di? Tab unhone apna moun saamnay kiya aur kaha keh hum sab baaton mein afzal samajhte hain is baat ki Gawaahi dene ko keh Allah ke siwa koi sachha Ma'bood nahi aur Muhammad (ﷺ) Uske bheje hue Rasool hain. Mere upar teen haalaten guzrin: 1. Ek haal yeh tha jo main ne apne aap ko dekha keh Rasoolullah (ﷺ) se zyaada main kisi ko bura nahin jaanta tha aur meri arazoo thi keh main kisi tarah qaabu paaun aur Aap (ﷺ) ko qatl Kar doon (ma'aaz Allah) phir agar main is haalat mein mar jaata to jahannami hota. 2. Doosri haalat yeh thi keh Allah ne Islam ki muhabbat mere dil mein daali aur main Rasoolullah (ﷺ) ke paas aaya. Main ne kaha: Apna daahna haath badhaaiye taakeh main Aap se bai'at karoon. Aap (ﷺ) ne apna haath badhaaya, main ne us waqt apna haath kheench liya. Rasoolullah (ﷺ) ne Farmaayaa: Kya hua tujh ko ae 'Amr! Main ne kaha: Shart rakhna chahta hoon. Aap (ﷺ) ne Farmaayaa: Kya shart? Main ne kaha: Yeh shart keh mere Gunah ma'af hon (jo ab tak kiye hain). Aap (ﷺ) ne Farmaaya: Ae 'Amr! tu nahi jaanta keh Islam un tamaam Gunahon ko saaqit kar deta hai jo is se Pehle kiye the? Aur hijrat un tamaam Gunahon ko saaqit kar deti hai jo is (hijrat) se pehle kiye gaye the aur hajj un sab Gunahon ko saaqit kar deta hai jo is se pehle kiye the. Phir Rasoolullah (ﷺ) se zyaada mujh ko kisi se muhabbat na thi aur na meri nigaa'h mein Aap (ﷺ) se zyaada kisi ki shaan thi aur main aankh bhar kar Aap (ﷺ) ke

jalaal ki wajah se Aap (ﷺ) ko dekh nahi sakta tha. Aur agar koi mujh se Aap (ﷺ) ki soorat ko poochhe to main bayaan nahi kar sakta kyunkeh main aankh bhar kar Aap (ﷺ) ko dekh nahi sakta tha Aur agar main is haal mein mar jaata to umeed thi keh jannati hota. 3. Teesri haalat: Is ke ba'd aur cheezon mein hum ko phansna pada, main nahi jaanta ab mera keh un ki wajah se kya haal ho gaa? Jab main mar jaa'oon mere janaaze ke saath koi ronay chhilaane waali na ho aur na aag ho, aur jab mujhe dafan karna to mujh par achhi tarah mitti daal dena aur meri qabr ke gird itni der khaday rehna jitni der mein oont kaata aur us ka gosht baanta jaata hai taa keh mera dil behlay tum se (aur main tanhaai mein ghabra na jaa'oon) aur dekh loon Parwardigaar ke wakeelon ko main kya jawaab deta hoon." (Saheeh Muslim: 121)

Is Hadees mein saaf tor par yeh baat bataai gayi keh Hajj pichhlay saaray Gunahon ko khatam kar deta hai. Al-gharz yeh Islam ka aik ahem rukn hai aur tamaam Musulmaanon ka is baat ijmaa' hai keh har mukallaf par zindagi mein aik martaba Hajj karna zaroori hai.

Hazraat Sahaaba-e-Kiraam (رضي الله عنهم) ke paas Hajj ki ahmiyat bahut Zyaada thi Isi liye Sahaaba-e-Kiraam (رضي الله عنهم) mein se agar kisi ke inteqaal ka waqt qareeb aata to woh logon ko Hajj ki wasiyat karte aur logon ko Hajj ke liye ubhaarte the.

### **Chauthi Fazeelat: Haaji Allah Ke Mehmaan Hain:**

Aik Hadees mein Aap (ﷺ) Haaji ki Fazeelat bataate hue farmaate hain, jiss ke Raavi Hazrat 'Abdullah bin 'Umar (رضي الله عنهما) hain:

Logon ki soch ghalat hai. Jo bhi is tarah ka khayaal rakhte hain unhein chaahiye keh woh apni soch ko Hadees ki soch mein dhaalain. Haan ba'az Sahaabah se yeh du'a saabit hai keh Ka'abah par nazar padne par yeh padha jaaye:

(الْغَزَايِ فِي سَبِيلِ اللَّهِ، وَالْحَاجِّ وَالْمُعْتَمِرِ، وَفَدَى اللَّهِ دَعَاهُمْ، فَأَجَابُوهُ، وَسَأَلُوهُ، فَأَعْطَاهُمْ)

Tarjuma: "Allah ki raah mein jihaad karne waala, Hajj karne waala aur 'Umrah karne waala Allah Ta'ala ka mehmaan hai, Allah Ta'ala ne unko bulaaya to unhon ne haazri di, aur unhon ne Allah Ta'ala se maanga to Usne unhein 'ataa kiya." (Sunan Ibn Maajah: 2893)

Lekin ba'az log yeh samajhte hain keh jab pehli dafa' unki nazar Ka'bah par padti hai to foran unhein Allah Subhanahu-o-Ta'ala se jo chaahе maang lena chahiye, ba'd mein du'aein qubool nahin hongi. Aur agar koi andha ho to woh bechaara kya kare ga? Woh Ka'batullah kaise dekhega? Mazkooarah baala Hadees ki ro se un logon ki aoch ghalat hai jo bhi is tarhan ka khayal rakhte hain uhein chahiye keh wo apni soch ko hadees ki soch mein dhaalen. Han baz Sahaba se yeh du'a saabit hai keh Ka'bah par nazar padne par yeh padha jaaye.

(اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، فَحَيِّتَا رَبَّنَا بِالسَّلَامِ)

### Paanchwin Fazeelat: Hajj Fiqr-o-Faqa Aur Gunaahon Ko

#### Rokta Hai:

(تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ، فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ)

Tarjumah: "Tum Hajj aur 'Umrah pay dar pay karte raho is liye keh woh fiqar-o-faqa aur Gunahon ko rokте hain. (Sunan Tirmizi: 810)

### Chhatti Fazeelat: Hajj Karna Jihaad Ka Sawaab Rakhta Hai:

(عن أبي هريرة رضي الله عنه عن رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: جِهَادُ الْكَبِيرِ، وَالصَّغِيرِ، وَالضَّعِيفِ، وَالْمَرْأَةِ الْحَيِّ وَالْعُمْرَةِ.)

Tarjuma: Abu Hurairah (رضي الله عنه) kehte hain keh Rasoolullah (ﷺ) ne Farmaayaa: "Boodhay, bachay, kamzor aur 'Aurat ka Jihaad Hajj aur 'Umrah hai." (Sunan an-Nasa'i: 2627)

Balkeh Hajj ko Jihaad se behtar qaraar diya:

(عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ، أَلَا نَعْرُزُ  
وَنُجَاهِدُ مَعَكُمْ؟ فَقَالَ: لَكِنَّ أَحْسَنَ الْجِهَادِ وَأَجْمَلَهُ الْحَيُّ، حَجَّ مَبْرُورٌ، فَقَالَتْ  
عَائِشَةُ فَلَا أَدْعُ الْحَجَّ بَعْدَ إِذْ سَمِعْتُ هَذَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.)

Umm-ul-Mu'mineen 'Aaysha (رضي الله عنها) ne bayaan kiya keh main ne poocha: "Yaa Rasoolullah (ﷺ)! Hum bhi kyun na Aap (ﷺ) ke saath Jihaad aur Ghazwoun mein jaaya karein? Aap (ﷺ) ne farmaya: Tum logon ke liye sab se 'umda aur sab se munaasib Jihaad Hajj hai, woh Hajj jo maqbool ho. 'Ayesha (رضي الله عنها) kehti thin keh jab se main ne Rasoolullah (ﷺ) ka yeh irshaad sun liya hai, Hajj ko main kabhi chhodne waali nahin hoon." (Saheeh-Ul-Bukhari: 1861)

### A'maal-e-Hajj Ki Fazeelat:

'Abdullah bin 'Umar (رضي الله عنهما) farmaate hain:

(كُنْتُ قَاعِدًا مَعَ النَّبِيِّ ﷺ فِي مَسْجِدِ مَنَى فَاتَّاهُ رَجُلٌ مِنَ الْأَنْصَارِ وَرَجُلٌ  
مِنْ ثَقِيفٍ فَسَلَّمَا، ثُمَّ قَالَا: يَا رَسُولَ اللَّهِ، جِئْنَا نَسْأَلُكَ فَقَالَ: إِنْ شِئْتُمَا  
أَخْبَرْتُكُمَا بِمَا جِئْتُمَا تَسْأَلَانِي عَنْهُ فَعَلْتُ، وَإِنْ شِئْتُمَا أَنْ أُمْسِكَ وَتَسْأَلَانِي فَعَلْتُ.  
فَقَالَا: أَخْبِرْنَا يَا رَسُولَ اللَّهِ فَقَالَ الثَّقَفِيُّ لِلْأَنْصَارِيِّ: سَلْ، فَقَالَ: أَخْبِرْنِي يَا  
رَسُولَ اللَّهِ قَالَ: جِئْتَنِي تَسْأَلْنِي، عَنْ مَخْرَجِكَ مِنْ بَيْتِكَ تَوُمُّ الْبَيْتِ الْحَرَامِ،  
وَمَا لَكَ فِيهِ، وَعَنْ رُكْعَتَيْكَ بَعْدَ الطَّوَافِ، وَمَا لَكَ فِيهِمَا، وَعَنْ طَوَافِكَ  
بَيْنَ الصَّفَا وَالْمُرْوَةِ، وَمَا لَكَ فِيهِ وَوَقُوفِكَ عَشِيَّةَ عَرَفَةَ، وَمَا لَكَ فِيهِ، وَعَنْ  
رَمِيكَ الْحِجَارِ، وَمَا لَكَ فِيهِ، وَعَنْ نَحْرِكَ، وَمَا لَكَ فِيهِ، وَعَنْ خَلْقِكَ رَأْسِكَ،  
وَمَا لَكَ فِيهِ، وَعَنْ طَوَافِكَ بِالْبَيْتِ بَعْدَ ذَلِكَ، وَمَا لَكَ فِيهِ مَعَ الْإِفَاضَةِ  
فَقَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ، عَنْ هَذَا جِئْتُ أَسْأَلُكَ. قَالَ: فَإِنَّكَ إِذَا خَرَجْتَ  
مِنْ بَيْتِكَ تَوُمُّ الْبَيْتِ الْحَرَامِ لَا تَضَعُ نَاقَتَكَ حَقًّا، وَلَا تَرْفَعُهُ إِلَّا كَتَبَ اللَّهُ لَكَ  
بِهِ حَسَنَةً وَمَحَا عَنْكَ خَطِيئَةً وَأَمَّا رُكْعَتَاكَ بَعْدَ الطَّوَافِ كَعْتِقِ رَقَبَةٍ

مِنْ بَنِي إِسْمَاعِيلَ أَمَا طَوَافِكَ بِالصَّفَا وَالْمَرْوَةِ بَعْدَ ذَلِكَ كَعْتَقِ سَبْعِينَ رَقَبَةً  
وَأَمَا وَقُوفُكَ عَشِيَّةَ عَرَفَةَ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَهْبِطُ إِلَى سَمَاءِ الدُّنْيَا فَيَبْأُهِى  
بِكُمْ الْمَلَائِكَةَ يَقُولُ: عِبَادِي جَاءُونِي شُغْنًا مِنْ كُلِّ فَجٍّ عَمِيَّتِي يَرْجُونَ رَحْمَتِي  
فَلَوْ كَانَتْ ذُنُوبُكُمْ كَعَدَدِ الرَّمْلِ، أَوْ كَقَطْرِ الْمَطَرِ، أَوْ كَزَبَدِ الْبَحْرِ لَغَفَرَهَا،  
أَوْ لَغَفَرْتُمَهَا، أَفِيضُوا عِبَادِي مَغْفُورًا لَكُمْ وَلِمَنْ شَفَعْتُمْ لَهُ وَأَمَا رَمِيكَ الْحِجَارِ  
فَلَكَ بِكُلِّ حَصَاةٍ رَمَيْتَهَا كَبِيرَةٌ مِنَ الْمَوْبِقَاتِ وَأَمَا نَحْرُكَ فَمَذْخُورٌ لَكَ عِنْدَ  
رَبِّكَ وَأَمَا حِلَاقُكَ رَأْسِكَ فَكَ بِكُلِّ شَعْرَةٍ حَلَقْتَهَا حَسَنَةٌ وَيُمْحَى عَنْكَ  
بِمَا خَطِيئَةٌ وَأَمَا طَوَافِكَ بِالْبَيْتِ بَعْدَ ذَلِكَ فَإِنَّكَ تَطُوفُ، وَلَا ذَنْبَ لَكَ يَأْتِي  
مَلَكَ حَتَّى يَضَعَ يَدَيْهِ بَيْنَ كَتِفَيْكَ فَيَقُولُ: اْعْمَلْ فِيمَا تَسْتَقْبِلُ فَقَدْ غُفِرَ لَكَ  
(مَا مَضَى)

Tarjuma: "Main Minaa ki Masjid mein Nabi-e-Akram (ﷺ) ke saath baitha hua tha, achaanak do Sahaabi aate hain, un mein se aik Saqafi ya'ni Taa'if ke rehne waale aur doosre Ansaari Madinah ke rehne waale the, Yeh dono Nabi-e-Akram (ﷺ) se sawalaat karna chaahte the aur aik doosre par Sabqat le jaane ki koshish kar rahe the, Nabi-e-Akram (ﷺ) Ansaari Sahaabi se kehte hain keh pehle tum sawaal karo kyunke shuru'aat Ansaari Sahaabi ne ki thi <sup>(1)</sup> to us Ansaari ne kaha keh ae Nabi-e-Akram (ﷺ) main to Madina ka rehne waala hoon, mein kabhi bhi poochh sakta hoon, yeh Taaif se aaye hain, inko pehle poochhne dijiye, main in ke liye mera haq chhod deta hoon, <sup>(2)</sup>

(1) (To is Hadees se ma'loom hota hai keh 'Ulama-e-Kiraam ya Asatiza-e-Kiraam ka bhi yehi rawaiya hona chahiye keh jo pehle sawaal kare uska jawaab pehle dena chahiye, yeh nahi dekha jaaye ga keh yeh ghareeb hai aur yeh ameer hai, Ek 'Aalim-e-Deen ki zimmedaari hai keh koi bhi us ke paas sawaal le kar aaye to pehle yeh dekhe keh kis ne pehl ki hai, aur pehl karne waale ka jawaab de.)

(2) (Kya hi behtareen ikhlaaq the, ek taraf Nabi-e-Akram (ﷺ) ke ikhlaaq aur usool-o-zawabit ki pabandi, to doosri taraf Sahaba-e-Kiraam (رضي الله عنهم) ka aise behtareen ikhlaaq ka muzaahira. Is tarah ke ikhlaaq agar hamaare andar bhi aa jaayein to hamaare darmiyaan se nafratein, 'Adaawatain aur fitna-o-fasaad khatam ho jaayein ge. In shaa Allah.)

In ke sawaal poochhne se pehle hi Nabi-e-Akram (ﷺ) ne kaha keh ae Saqafi! aur ae Ansaari! tumhaare dilon mein jo sawalaat hain kya main unhein na bataaon? (Ab yahaan par Ansaari bhi aur Saqafi bhi pareshan ho gaye), dono ne kaha keh ae Nabi-e-Akram (ﷺ), bataaiye hamare kya sawalaat hain? Nabi-e-Akram (ﷺ) ne Salaat, Saum aur Hajj ke baare mein wahi sawaalaat dohraaye jo unke dilon mein chal rahe the, Unhon ne kaha ae Nabi-e-Akram (ﷺ), Allah ki qasam yehi hamaare sawaalaat the,<sup>(1)</sup> Nabi-e-Akram (ﷺ) ne jo sawalaat bataaye un mein se ek sawaal yeh bhi tha keh Hajj mein jo itne a'maal banda karta hai to us ka sawaab kya hai? Phir Nabi-e-Akram (ﷺ) ne is sawaal ka tafseeli jawaab dete huwe farmaayya:

"Haaji jo itni door chal kar paidal aata hai to us ka sawaab yeh hai, Haaji jab Tawaaf karta hai aur Tawaaf ke ba'd do Rak'at Namaz padhta hai to us ki Fazeelat yeh hai, Haaji Safa-o-Marwah ki sa'ee karta hai to us ki Fazeelat yeh hai, Haaji jab kankariyaan maarta hai to us ki Fazeelat yeh hai, Haaji jab 'Arafah ke maidaan mein Taharta hai to us ki Fazeelat yeh hai, aur jab Haaji tawaaf-e-widaa karta hai to us ki Fazeelat yeh hai, to unhon ne kaha keh ae Nabi-e-Akram (ﷺ) Aap sachay aur Nabi-e-barhaq hain, Aap ne bilkul sach kaha yahi hamare sawalaat thay, Nabi-e-Akram (ﷺ) ne kaha mazeed is ki Fazeelat suno keh Haaji jab aik qadam rakhta hai to us ko aik naiki se nawaza jaata hai, aur jab Haaji aik qadam uthaata hai to us ka aik darja buland kar diya jaata hai, Us ki sawari bhi qadam rakhe ya qadam uthaaye to Allah Ta'ala usay aik naiki 'ata karte hain aur us ka aik Gunah mitaate Hain, Aur jab Haaji Tawaaf karta hai to aik ghulaam aazaad karne ka sawaab milta hai, aur jab Haaji Safaa aur Marwah ki sa'ee karta hai to sattar ghulaamon ko aazaad karne ka sawaab likha jaata hai, phir is ke ba'd haaji 'Arafaat ke maidaan mein thearta hai to is ke 'Arafah ke maidaan se

(1) (Allah Subhanahu-o-Ta'ala apne bandon mein se jise chaahte hain, Wahi ke Zariya' se ghaaib se muttale' karte hain, Ghaaib-e-haqeeqi Allah Subhanahu-o-Ta'ala ke 'ilaawah koi nahi jaanta, lekin ghaaib-e-sababbi Wahi ke Zariya' Nabi-e-Akram (ﷺ) ko ma'loom karwaaya jaata hai, jaise keh Nabi-e-Akram (ﷺ) ne Dajjaal ke aane ke baare mein bataaya hai lekin Nabi-e-Akram (ﷺ) ne Dajjaal ko nahi dekha, Wahi ki bunyaad par Nabi-e-Akram (ﷺ) ne saari tafaseel bataayi hain, is ghaaib ko sababi ghaaib kehte hain.)

nikalne se pehle hi Allah Subhanahu-o-Ta'ala farishton ko gawaah bana kar kehte hain keh "Ae farishto! tum gawaah rehna main ne in sab ko ma'af kar diya hai agarche yeh Gunah registaan ke zarraat, baarish ke paani ke qatron aur samundar ki jhaag ke baraabar hi kyun na hon?" Phir farmaayaa keh jab ek haaji kankari maarta hai to har kankari par us ke kabeera Gunah ma'af hote hain (Allah-o-Akbar kitni badi Fazeelat hai). Aur jab halq karta hai to us ke har baal par ek naiki di jaati aur ek Gunah ma'af kiya jaata hai Phir jab aakhir mein haaji tawaaf-e-widaa' karta hai to woh saare Gunahon se paak Ho jaata hai aur aik farishta aata hai us ke kandhay par haath rakh kar kehta hai: Tu aagay naikiyan karta ja, beshak tere pichhlay saaray Gunah ma'af kar diye hain.

(Saheeh at-Targheeb wat-Tarheeb: 1112)

### Halaq Aur Tawaaf-e-Widaa' Ki Fazeelat:

Tabaraani mein Hazrat 'Ubaadah bin Saamit (رضي الله عنه) se marwi hai jis mein taqreeban yahi baatein bayaan ki gayi hain, lekin aik izaafi baat bataate hue Aap (ﷺ) ne Farmaayaa:

(وَأما حلقك رأسك فإنه ليس من شعرك شعرة تقع في الأرض إلا كانت لك نورا يوم القيامة وأما طوافك بالبيت إذا ودعت فإنك تخرج من ذنوبك كيوم ولدتك أمك)

Tarjuma: " Haaji jab apne sar ke baal moonchta hai ya katwaata hai, jaise hi us ke ek ek baal girte hain to un mein se har baal par ek naiki milti hai aur yeh baal Qayamat ke din roshni ban kar aate hain, aur jab Haaji Tawaaf-e-Widaa' kar ke ghar laut'ta hai to woh Gunahon se aise paak hota hai jaise us ki maan ne us ko aaj hi janaa ho."

(Saheeh at-Targheeb wat-Tarheeb: 1113)

Surah Hadeed mein Noor aur andher ke baare mein tafseeli zikr aaya hai keh Qayamat ke din munaafiqeen aur kamzor Imaan rakhnay waale roshni ko tarsein ge jaisa keh Allah Ta'ala ne Farmaya:

﴿يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ ۗ  
 قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا ۗ فَضُرِبَ بَيْنَهُم بِسُورٍ لَهُ بَابٌ بَاطِنُهُ  
 فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ﴿١٣﴾

Tarjuma: "Us din munaafiq mard aur munaafiq 'Aurtain Mominon se kahein ge hamari taraf bhi nazar-e-karam karein taa keh hum bhi tumhare Noor se roshni haasil karein, un se kaha jaaye ga pichay ki taraf laut jaao aur Noor talaash karo, phir un ke beech aik diwaar khadi kar di jaaye gi jis mein aik darwaza ho ga us ke andaruni jaanib rahmat ho gi aur bairooni jaanib 'azaab ho ga." (Surah Al-hadeed: 13)

Qayamat ke din munaafiqeen aur kamzor imaan waale pareshan hon ge aur jab woh Pul-e-Siraat se guzrein ge to wahaan andhera hi andhera ho ga aur Wahaan koi kisi ke kaam nahin aaye ga, kitna khush naseeb hai woh aadmi jise Hajj-e-Mabroor ki sa'aadat mili ho.

Yeh Hadees bata rahi hai keh jab us ko roshni ki zaroorat ho gi to us ka ek ek baal jo us ne Allah Subhanahu-o-Ta'ala ke liye kaata tha woh Qayaamat ke din roshni ban kar aaye gaa.



## Hajj Ke Sharaait

### Pehli Shart Islam:

Hajj ki adaaigi ke liye aadmi ka Musalmaan hona zaroori hai kyunke ghair Muslim ko Makkah mein daakhil hone ki ijaazat nahi hai jaisa keh Allah Ta'ala ne Farmayaa:

﴿إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُ الْمَسْجِدَ الْحَرَامَ﴾

Tarjumah: "Beshak mushrikeen naapaak hain, woh Masjid-e-Haraam ke qareeb na aayein." (Sura At-Tawbah: 28)

### Doosri Shart 'Aqal:

Hajj ki adaaigi ke liye aadmi ka 'aaqil hona zaroori hai Majnoon aur deewaane par Hajj waajib nahi, agarche keh woh maaldaar hi kyun na ho. Aap (ﷺ) ne Farmaya:

﴿رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الصَّبِيِّ حَتَّى يَخْتَلِمَ،  
وَعَنِ الْمَجْنُونِ حَتَّى يَعْقِلَ﴾

Tarjuma: "Teen log marfoo'-ul-qalam hain: soya hua yahaan tak keh woh jaag jaaye, bacha yahaan tak keh woh baaligh ho jaaye, aur paagal yahaan tak keh woh 'aaqil ho jaaye."

(Sunan Abi Dawood: 4403, Sunan al-Tirmizi: 1423)

### Teesri Shart: Bulooghat

Nabaaligh bachah par Hajj wajib nahin hai, agar koi nabaaligh bachah Hajj kar leta hai to us ka Hajj durust ho ga lekin is se farziyat saaqit nahin ho gi. Ek 'Aurat ne jab apne bachay ko Aap (ﷺ) ki taraf utha kar poocha:

﴿أَلِهَذَا حَجٌّ؟ قَالَ: «نَعَمْ، وَلَكِ أَجْرٌ﴾

Tarjuma: Kya is ka Hajj saheeh hai? To Aap (ﷺ) ne Farmaya: "Haan,

saheeh hai lekin sawaab tumhein milega." (Saheeh Muslim 1336)

### **Chauthi Shart: Aazaadi:**

Hajj ki adaaigi ke liye aadmi ka aazaad hona zaroori hai, ghulaam par Hajj farz nahin hai kyun ke woh apne aaqa ke maat'het hota hai. Yeh aisa mas'ala hai jis mein 'Ulamaa ki raaye Mukhtalif hai, ba'z is shart ke qaa'il hain aur ba'z is shart ke qaa'il nahi hain.

### **Paanchwin Shart: Maali Aur Badani Istitaa'at Aur Raasta Ka**

#### **Pur Aman Hona:**

Hajj ki adaa'i'gi ke liye zaroori hai keh aadmi ke andar maali aur badani istitaa'at ho aur raasta pur aman ho. Jaisa keh Hazrat 'Abdullah bin 'Abbaas (رضي الله عنه) se marwi hai:

كَانَ الْفَضْلُ رَدِيفَ رَسُولِ اللَّهِ ﷺ، فَجَاءَتْ امْرَأَةٌ مِنْ خَشْعَمَ، فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ، وَجَعَلَ النَّبِيُّ ﷺ، يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشَّقِّ الْأَخْرِي، فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ فَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ فِي الْحَقِّ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا، لَا يَثْبُتُ عَلَى الرَّاحِلَةِ، أَفَأَحْجُ عَنْهُ؟ قَالَ: «نَعَمْ».

Tarjuma: "Hazrat Fazl bin 'Abbaas (رضي الله عنه) Allah ke Rasool (ﷺ) ke peechay sawaar thay Khushm ki ek 'Aurat aayi Hazrat Fazl bin 'Abbaas us ko dekhne lage aur woh un ko dekhne lagi, Aap (ﷺ) Hazrat Fazl bin 'Abbaas ke chehre ko doosri taraf pher diya. Us 'Aurat ne kaha: Ae Allah ke Rasool (ﷺ), Allah ne apne bandon par Hajj farz kiya hai aur Mere Abu par Hajj farz hai lekin woh sawaari nahi kar sakte, kya main unki taraf se Hajj adaa karun, Aap (ﷺ) ny Farmaaya: Haan." (Saheeh-ul-Bukhari: 1513, Saheeh Muslim: 1334)

Maali istitaa'at ka matlab yeh hai keh Hajj ka irada karne waale ke paas apni aur apne ghar waalon ki buniyaadi zaroorat ke mukammal hone ke ba'd itna izaafi maal ho jis se woh Hajj ke aamad-o-raft ke akhrajaat bardaasht kar sakta ho aur uske ghar waale uski ghair maujoodgi mein baa-

asaani apni buniyaadi zarooratn ko poora kar sakte hon. Istitaa'at mein yeh bhi shaamil hai keh 'Aurat ke liye mahram ho, agar koi 'Aurat mahram nahin paati to aisi surat mein us par Hajj farz nahin ho ga. Jaisa keh Aap (ﷺ) ne Farmaayaa:

(لَا تُسَافِرُ امْرَأَةٌ مَسِيرَةَ يَوْمَيْنِ لَيْسَ مَعَهُ زَوْجُهَا، أَوْ ذُو مَحْرَمٍ)

Tarjuma: "Koi 'Aurat do din ke faasla barabar safar na kare jab keh us ke saath us ka shohar ya koi mahram na ho."

(Sahih-ul-Bukhari: 1864, Sahih Muslim: 1340)

### Safar-e-Hajj Ke Aadaab:

Safar-e-Hajj ke aadaab do tarah ke hain; ba'z aadaab aisay hain jin ka baja laana haajji par waajib aur zaroori hai jise Wajibaat-e-Hajj aur Arkaan-e-Hajj kaha jaata hai, isi tarah kuch aisay kaam hain jin ka karna haalat-e-ehraam mein mana' hai jinhein Mahzuraat-e-Ehraam kaha jaata hai. Jaisa keh Allah Ta'ala ne Farmaayaa:

﴿الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ﴾

Tarjuma: "(Hajj ke makhsos maheenay mut'ayyan hain to jo shakhs un maheenon mein Hajj ki niyyat kar le to be-hayaai, fisq-o-fujoor aur jhagday na kare)" (Surah Al-Baqarah: 197)

Ba'z aadaab aise hain jin ka baja laana mustahab hai jaise apni zaat se doosron ko takleef na dena, apne bhaaiyon ki madad karna, un ke saath husn-e-sulook aur achay akhlaaq se paish aana, Ek sachaa mo'min in akhlaaq-e-'aaliyah ko har waqt aur har jagah apnaane ki koshish karta hai.

(Fataawa Ibn 'Uthaymeen: 17/21)

Allah Subhanahu-o-Ta'ala se du'a hai keh hum sabhi ko Hajj jaisi 'Azeem 'Ibaadat naseeb farmaaye aur Pyaare Nabi (ﷺ) ke bataaye hue tareeqah par Hajj karne aur Hajj ki saari fazeelatn ko paane ki taufeeq bakhshhe. **Aameen!**

## Fariza-e-Hajj Se Haasil Hone Waale Do Ahem Asbaaq

Allah Ta'ala badi hikmaton waala hai, Us ki har ta'leem aur hidaayat mein be-shumaar hikmatein aur maslahatein posheeda hoti hain jin mein se chand ek ko hum jaan sakte hain lekin Allah ke kisi bhi hukum ki saari maslahatein aur hikmatein sirf aur sirf Wohi bakhoobi jaanta hai, jaise Ramzan-ul-Mubaarak ka mahina aur is mahine ki 'Ibaadatain bhi laa-ta'aadad hikmatein rakhti hain. Allah Subhanahu-o-Ta'ala ne Qur'an-e-Majeed mein Surah Baqarah Surah number 2 Aayat number 185 mein irshaad farmaayaa:

﴿شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّمَّنَ الْهُدَى  
وَالْفُرْقَانِ﴾

"Maah-e-Ramzan woh hai jis mein Qur'an utaara gaya jo logon ko hidaayat karne waala hai aur jis mein hidaayat ki aur haqq-o-baatil ki tameez ki nishaaniyan hain."

Isi liye humein ghor karna chahiye keh Qur'an-e-Majeed mein jo bhi baat aa rahi hai us mein humaare liye kya sabaq hai? Kyunke Qur'an-e-Majeed mein jo bhi ta'leemaat aayi hain un mein humaare liye zaroor sabaq rahega, in Islaami ahkaamaat mein humaare liye hidaayat hain aur humaare liye Guidance hai.

Allah Subhanahu-o-Ta'ala ne Qur'an-e-Majeed mein humein 'Umrah ka bhi hukum diya hai, Qur'an-e-Majeed mein Allah Subhanahu-o-Ta'ala ne Humein Hajj ka bhi hukm diya gaya hai, Surah Baqarah Surah number 2 Aayat number 190 se le kar 200 tak Hajj ki hidaayaat di gayi hain, in mein aap ko ek Aayat milegi keh ﴿وَأْتُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾ (Surah Al-Baqarah: 196) "Hajj aur 'Umre ko Allah Ta'ala ke liye poora karo." Is ka matlab yeh hai keh Hajj aur 'Umrah sirf Allah Subhanahu-o-Ta'ala ke liye kiya jaana chahiye, kisi ko dikhane ke liye nahi karna chahiye, haaji kehlaane ke liye ya phir ye batlaane ke liye keh main ne itne Zyaada 'Umre aur Hajj kiye

hain, Hajj aur 'Umrah nahi karna chahiye. Is Hajj aur 'Umrah mein hamaare liye sabaq kya hai? Allah Subhanahu-o-Ta'ala Qur'an-e-Majeed mein keh rahe hain keh jo bhi ta'leem tumhein di ja rahi hai is mein tumhaare liye hidaayat aur sabaq hai, is liye humein bhi ghaur-o-fikr karna chahiye keh Hajj se ya 'Umrah se hum ne kya seekha hai? Aur Hajj humein kya sikha raha hai?

### **1: Pehla Sabaq "Tauheed":**

"Haajji aur 'Umrah karne waala is ki niyyat karte hue kehta hai:

(لبيك اللهم لبيك لا شريك لك لبيك إن الحمد والنعمة لك والملك لا شريك لك)

"Hum haazir hain Ae Allah! Hum haazir hain, hum haazir hain Tera koi shareek nahin, hum haazir hain, Beshak saari ta'reef tere liye aur ne'mat-o-ehsaaan sab kuch Tere fazl se hai aur Teri hi baadshahat hai, Tera koi shareek nahin." (Sahih al-Bukhari: 5915)

Is se pehle jo kuffaar-e-Quraysh thay woh bhi yehi kehte thay: (لبيك اللهم لبيك لا شريك لك لبيك) Agar woh bhi Allah Subhanahu-o-Ta'ala ka naam lete thay to jhagda kis baat ka tha? Asal mein saheeh tauheed na samajhne mein ladaai thi, Woh bhi Allah kehte thay, hum Musulmaan bhi Allah Subhanahu-o-Ta'ala ka naam lete hain, to sirf Allah Subhanahu-o-Ta'ala ka naam lena kaafi nahin hai, balkay Nabi-e-Akram (ﷺ) aur Sahabah-e-Kiraam (رضي الله عنهم) ne jis andaaz mein tauheed samjhi hai us andaaz mein tauheed ko samajhna aur us ke mutaabiq 'amal karna hai, Hum jaisa chaahen tauheed nahin samajh saktay.

Saheeh Muslim Ki riwayat ke mutaabiq woh bhi 'Umrah aur Hajj karte thay lekin un ki baat kahaan mukhtalif thi? Woh kehte thay: (لبيك اللهم لبيك لا شريك لك لبيك) "Ae hamare Allah hum haazir hain aur haazir hain, Tera koi shareek nahi hai", yeh kehne ke ba'd aage kehte thay: (لا شريكا) "Magar ek shareek hai, woh kaisa hai? (تملكه وما ملك) "keh Tu hi Us shareek ka maalik hai aur Woh jis ka maalik hai, Tu us ka bhi maalik hai."

Jab un se sawaal hota keh bhayi! Allah Subhanahu-o-Ta'ala tamaam shareekon ka aur duniya ka maalik hai, tum un chhote chhote shareekon ko sajday kyun kar rahe ho? To woh kya jawaab detay thay? Us ka zikr Surah Zumar, Surah number 39, Aayat number 3 mein hai: Allah Ta'ala ka irshaad hai:

﴿أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٣﴾﴾

"Khabardaar! Allah Ta'ala hi ke liye khaalis 'Ibaadat karna hai, aur jin logon ne Us ke siwa awliyaa bana rakhe hain (aur kehte hain) keh hum un ki 'Ibaadat sirf is liye karte hain keh ye (buzurg) Allah ki nazdeeki ke martabah tak hamari rasaai kara dein, Ye log jis baat mein ikhtilaaf kar rahe hain us ka (sacha) Faisala Allah (khud) kare ga. Jhootay aur na-shukray (logon) ko Allah Ta'ala raah nahi dikhata."

Makkah mein har qabeelay waala aata aur kehta keh ye mera butt hai aur mera khuda hai, ise Ka'abaullah mein rakha Jaaye, woh kehte thay keh yeh butt chhota Khuda hai aur woh butt bada Khuda hai, is tarah teen so saath (360) qabeelon ke 360 but Khanah Kaaba mein rakh diye gaye, In kuffaar-e-Makkah ke khayaal mein Khanah Ka'aba ke tamaam butt chhote Khuda hain aur sab se bada Khuda to Allah Subhanahu-o-Ta'ala hai, Yeh chhote butt humein Us bade Khuda tak pahunchne mein madad karte hain.

Aaj ke mahaul mein kitne aise Musalmaan hain jo kehte hain keh Auliyaullah hamari faryaadein Allah Subhanahu-o-Ta'ala tak pahunchate hain, Hum Musalmaanon ko yeh nahi ma'loom keh hamara 'aqeeda kuffaar-e-Quraish se jaa kar mail kha raha hai, Hum mein jo shirk kar rahe hain unhein Allah Ta'ala ka darr nahi hai aur humein kuch ma'loom bhi nahi hai, Humein na tareekh ma'loom hai aur na koi 'aqeede ki baat ma'loom hai! Agar humein tareekh ma'loom hoti ya hum Surah Zumar, Surah number 39 ki yeh aayat number 3 ek martaba Qur'an-e-Majeed khol kar dekh lete to yeh shirk ki nobat yahaan tak nahi aati. Allah Subhanahu-o-Ta'ala ko

milaawati tauheed pasand nahi hai. Maslan agar koi achhi khaasi biryaani mein kuch ghalaazat daal de ya phir ghaday bhar doodh mein koi ghalaazat daal de to aap is ghiza ko khaane ya peene ki bajaaye usay thokar maar dete hain.

### **Tauheed Ka Ma'ni Aur Uska Aasaan Mafhoom:**

Tauheed ke ma'ni-o-mafhoom ko samajhne ke liye buniyaadi tor par paanch nukaat apne zehan mein rakh len! 1. Allah ki Zaat mein 2. Allah ke naamon mein 3. Allah ki sifaat mein 4. Allah ke kaamon mein 5. Allah ke saath ki jaane wali 'Ibaadaton mein kisi ghair ko shareek na karna tauheed hai.

**1-** Allah ki Zaat mein kisi ko shareek na karne ka matlab yeh hai keh Allah ki Zaat ke muqaable mein koi bhi Zaat nahi hai.

Aaj ke naam nihaad Musalmaan Allah Ta'ala ki Zaat ke muqabla mein koi zaahiri Zaat to nahi thehrate lekin yeh zaroor kehte hain keh Allah Subhanahu-o-Ta'ala ki Zaat har jagah hai, Allah Subhanahu-o-Ta'ala har jagah maujood hai Isi ko kehte hain "Wahdat-ul-Wujood" ya'ni Allah ki Zaat na'oozubillah har jagah maujood hai, jab keh saheeh 'aqeedah yeh hai keh Allah Subhanahu-o-Ta'ala 'Arsh par maujood hai lekin 'Arsh par hotay huay Allah Subhanahu-o-Ta'ala ka 'Ilm har jagah hai, chaand aasmaan par hai lekin roshni us ki har jagah hoti hai, Ek ma'mooli makhlooq chaand jo aasmaan par hotay huay bhi apni roshni har jagah bikher raha hai to Allah Subhanahu-o-Ta'ala ki Zaat 'Arsh par aur Allah Subhanahu-o-Ta'ala ka 'Ilm har jagah kyun nahin ho sakta hai? Yani har jagah aana koi zaroori nahin hai.

**2-** Allah ke naamon mein kisi ko shareek na karne ka matlab hai keh Allah ke naamon mein koi Us ke barabar ya Us ka hissa daar ya Us ke misl nahin hai Jaise Allah Ta'ala ka naam hai (النصير) madad karne waala, yeh naam sirf Allah Ta'ala ka hai, aur Allah Ta'ala hi ke liye yeh naam khaas hai, Hum Us jaise alfaaz doosron ko nahin de saktay. Halaankeh aaj kai Raah gum kardah Musulmaanon ne aisaa kar rakha hai jaise Ghous-ul-A'zam, Dastgeer, waghaira. Isi tareeqah se ek aur laqab ya sifat ya naam jo Allah

Ta'ala ke liye tha lekin doosron ko de diya gaya woh hai "Zill-e-Ilahi", Akbar jo keh Mughal Saltanat ka ek baadshah tha usne yeh laqab apne liye khaas kar diya tha.

Ba'z log yeh kehte hain keh Allah Subhanahu-o-Ta'ala to 'Arsh par mustawi hai lekin Uska saaya bandon par rehta hai, is 'aqeedah ko "Wahdat-ush-Shuhood" kaha jaata hai lekin Khaaliq ko makhloq se alag karna zaroori hai kyun keh makhloq kamzor hai aur use fana laazim hai jab keh Allah Subhanahu-o-Ta'ala (حَيُّ) aur (قَيُّوْمٌ) hai, Uske liye hamesha baqaa hai, Allah Subhanahu-o-Ta'ala ka koi alag hissa hai na alag saaya hai aur na Woh kisi makhloq mein 'ayaan hota hai, har haal mein Khaaliq ko makhloq se juda karna zaroori hai, ma'loom hua keh Allah Subhanahu-o-Ta'ala ki Zaat kisi ke saath nahi milaana chahiye, yahaan tak keh Nabi-e-Akram (ﷺ) ko bhi nahi, Hazrat 'Eesa ko bhi nahi, na kisi farishte ko, na maazi mein, na haal mein, na mustaqbil mein, aur kisi bhi shakl mein nahi. Allah Ta'ala ka irshaad hai:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُن لَّهُ  
كُفُوًا أَحَدٌ ۝﴾

"Aap keh dijiye keh Woh Allah Ta'ala aik (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 humsar hai." (Surah Al-Ikhlaas)

Matlab yeh hai keh Ae Nabi (ﷺ), Aap keh do keh Allah Subhanahu-o-Ta'ala akele hain (احد في ذاته), (احد في اسمائه) Allah Subhanahu-o-Ta'ala apne naamon mein aik hai, (أَحَدٌ فِي صِفَاتِهِ) Allah Subhanahu-o-Ta'ala apni tamaam sifaat mein akaila hai, (أَحَدٌ فِي أَعْمَالِهِ) apne tamaam kaamon mein Allah Subhanahu-o-Ta'ala akaila aur tanha hai, (أَحَدٌ فِي عِبَادَاتِهِ) tamaam 'Ibaadat mein bhi Woh akaila aur tanha hai, kisi ko bhi Allah Ta'ala ke saath shareek nahin kiya ja sakta. Sirf Surah Ikhlaas ki pehli aayat achhi tarah se samajh lein to saari zindagi se shirk khatam ho jaayega.

**3-** Allah Ta'ala ki sifaat mein Us ka koi shareek nahin hai, iska kya matlab hai? Iska matlab hai keh Allah Ta'ala ki sifat ko Allah Ta'ala ke liye khaas karna hai, Us ki koi bhi sifat saari kinaat mein hum kisi ko bhi nahi de

sakte.

**4-** Allah Ta'ala ke kaamon mein Us ka koi shareek nahi hai, is ka kya matlab hai? Is ka matlab hai keh jaise baarish barsana Allah Ta'ala ka kaam hai, museebat laana kis ka kaam hai? Allah Ta'ala ka kaam hai..! Museebat se baahar nikaalna kis ka kaam hai? Allah Ta'ala ka..! mareezon ko shifaa dena kis ka kaam hai? Allah Ta'ala ka..! saari kainaat chalana kis ka kaam hai? Allah ka..! Ab Khaaliq ka yeh ikhtiyaar kisi makhlooq ke naam mansoob nahi kiya ja sakta, maslan aap yeh kahein keh falaan bhi bigdi bana deta hai, falaan Daata hai, falaan hamari muraadein poori kar dete hain, falaan humein yeh khazaana dete hain, falaan Piraan-e-Peer hain, falaan hamaari museebaton ko door kar dete hain, falaan bahut pahunchay hu'ay hain, Yeh tamaam baatein hamen Allah Ta'ala ke saath shirk ki taraf le jaati hain. Allah Ta'ala ke kaamon mein kisi ko shareek mat karo agar aisa karte hain to shirk ho jaata hai, Is tauheed ko "Tauheed-ur-Rububiyah" kehte hain, Is ki jaami' ta'reef ye hai keh "ifraad Allah Ta'ala fi af'aalihi" Allah Subhanahu-o-Ta'ala ke kaamon mein Allah Subhanahu-o-Ta'ala ko akela aur tanha jaan'na, Agar Allah ke kaamon mein hum kisi ko shareek kar dete hain to ise kehte hain "shirk fi-rububiyah" kyun ke aap ne Allah ke kaamon mein kisi ko shareek kar diya hai. Usi tareeqah se Allah Ta'ala ke paas Shirk fil-Asmaa' wal-Sifaat " bhi jaa'iz nahi hai, " Shirk fil-Zaat " bhi jaa'iz nahi hai.

**5-** Allah Ta'ala ke saath ki jaane waali 'Ibaadaton mein kisi ko shareek mat karo, iska kya matlab hai? Surah Faatihah mein Allah Subhanahu-o-Ta'ala ne irshaad farmaayaa: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ "Hum Teri hi 'Ibaadat karte hain aur Tujh hi se madad maangte hain." Hum Teri hi 'Ibaadat karte hain" is jumla se riyaa kaari khatam ho gayi hai, "aur hum Tujh hi se madad maangte hain" is jumla se takabbur khatam ho gaya hai, ﴿إِيَّاكَ نَعْبُدُ﴾ hum Teri hi 'Ibaadat karein ge, matlab yeh hai keh Tere 'ilaawah kisi ki bhi 'Ibaadat nahi karein ge, "aur hum Tujh hi se madad maange ge" ka matlab Yeh hai keh Tere 'ilaawah kisi aur se madad nahi maangein ge. Agar hum yeh aayat achi tarah samajh jaayein ge to hamaari zindagiyon se shirk khatam ho jaaye ga (In Sha Allah).

Lihaza Hajj ka sab se pehla sabaq "Tauheed" hai. Bandah Hajj ko aata hai aur Tauheed ki beej le jaata hai aur apne apne 'ilaqah mein is Tauheed ki beej ko zameen mein bo'ye ga to wahaan ke log is beej se Tauheed ka darakht paa'en ge, "Aaj saari duniya mein Musalmaan 2 billion ki ta'adad mein hain, Alhamdulillah! Jab keh saari duniya ki aabaadi 7 billion hai, agar ek ek Musalmaan chaar chaar ghair Musalmon ko Tauheed batlaaye ga to saari duniya mein Islaam ka paighaam badi aasaani se phail jaaye ga, Lekin almiyah yeh hai keh khud Musalmaan ko hi Tauheed nahi ma'loom Hai to woh ghair ko kya samjhaaye ga? Aaj ghair Muslim yeh samajh raha hai keh tauheed ka matlab yeh hai keh Musalmaan jo qabron ke paas jaa kar apni apni haajaat rakhte hain, yahi Musalmanon ka 'aqeeda aur un ki tauheed hai, Hum khud aaj duniya ko Islam ka saheeh ta'aruf nahi de rahe hain, Allah hamari hifaazat farmaaye, Aameen.

## **2: Doosra Sabaq: Muhammad(ﷺ) Ki 'Azmat:**

Hajj karne ya 'Umrah karne waala Musalmaan jo Hajj ya 'Umrah se doosra sabaq seekhta hai woh hai "Muhammad(ﷺ) ki 'azmat", Agar aap tauheed par 'amal karna chahte hain to aap aur hum apni marzi ke mutabiq tauheed par 'amal nahi kar sakte, Jis minhaj aur Tareeqe ki Muhammad(ﷺ) ne humein ta'leem di hai, aur jis ki Sahaaba-e-Kiraam (رضي الله عنهم) ne hamare liye tafheem ki hai aur khud Nabi (ﷺ) ne jis par 'amal kar ke batlaaya hai, usi tareeqe ke mutaabiq humein bhi tauheed samajhna aur is par 'amal karna chahiye, Nabi-e-Akram (ﷺ) aur Sahaba-e-Kiraam (رضي الله عنهم) ke tareeqah par agar hum tauheed aur Islam ko follow karein ge to hamari nijaat hai warna nahi hai Kyun keh hamara kalma kya hai? Hamara kalma hai (لا اله الا الله) aur is ke saath (محمد رسول الله), matlab yeh hai keh "لا اله الا الله" us waqt tak mukammal nahi jab tak (محمد رسول الله) na ho... Is ki adna si misaal mulahiza farmayein keh koi shakhs Allah Ta'ala Se yeh du'a kar raha hai keh ae Allah Ta'ala! main Aap se bahut muhabbat karta hoon aur dil-o-jaan se aap ko chaahta hoon, to ae Allah Ta'ala! mujh se bhi Tu muhabbat kar aur Tere mehboob bandon mein mera shumaar kar, To Allah Ta'ala kehta hai keh har cheez ke liye kuch na kuch condition hoti hai (agar duniya mein koi bhi mu'aamla daari karte hain to aap kehte hain keh bhai! meri kuch

shartein hain) to Allah Ta'ala ki condition yeh hai keh agar tum meri muhabbat haasil karna chahtay ho to Muhammad (ﷺ) ki sachay dil se ittiba' karo, Allah Ta'ala ka irshaad hai:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ  
وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾﴾

"Keh dijiye! agar tum Allah Ta'ala se muhabbat rakhte ho to meri ta'baidari karo, khud Allah Ta'ala tum se muhabbat kare ga aur tumhaare Gunah ma'af farma de ga aur Allah Ta'ala bada bakhashne waala meharbaan hai." (Aal-e-'Imran: 31)

Agar yahi sawaal Musalmanon se kiya jaaye keh kya aap Allah Ta'ala se muhabbat karte hain? To foran jawaab aayega keh kyun nahi, bilkul, agar aisa na ho to phir hum Musalmaan kaise hue? Allah Ta'ala kehta hai keh tum mujhe chahte ho to sirf zubaani da'waon se kuch nahi hota, kyun ke kuffaar-e-Quraish ne bhi bohot saare jhootay da'we kiye, is ki aik misaal Abu Jahl hai, us ne Ka'bah ke ghilaaf ko pakad kar zor se kaha: "Ae Allah! main aur Muhammad (ﷺ) mein se jo jhoota hai Tu faisla farma de," Allah Ta'ala ne Faisala kar diya aur jang-e-Badr mein Abu Jahl mara gaya). Agar Allah Ta'ala se muhabbat ka da'waa hai to is da'wa-e-muhabbat ki sachaii ka pata chalna chahiye aur is ko parkhnay ki aik hi kasauti hai keh agar tum apni zindagi Muhammad (ﷺ) ki ta'leemaat ke mutaabiq guzaar do to tumhein meri muhabbat mil jaaye gi, jaise keh tumhare khaandaan mein shaadi ho rahi ho ya phir tumhaare ghar koi janaaza ho ya phir 'Aqeedah ka masla ho ya phir aap Namaz padhna chaah rahe ho ya phir roza rakhna chaah rahe ho to phir Muhammad (ﷺ) ki ta'leemaat ko saare shu'boun mein jaari kar do, Allah Subhanahu-o-Ta'ala ko tumhara proof mil jaaye ga aur In Shaa Allah jannat mile gi.

Allah Subhanahu-o-Ta'ala kya keh rahe hain? Zara ghaur karein! Allah Tabarak-o-Ta'ala ne Qur'an-e-Majeed ke andar jaabjaa is hukum ka e'laan farmaaya gaya hai keh ﴿اطيعوا الله واطيعوا الرسول﴾ ya'ni sirf Allah Subhanahu-o-Ta'ala ke saath Nabi-e-Akram (ﷺ) ki pairwi bhi ashad zaroori hai, kyun ke hum ne Hajj mein kya sabaq seekha? Jab Nabi-e-Akram (ﷺ)

Hajj farma rahe the to baar baar yeh keh rahe the:

(يا أَيُّهَا النَّاسُ خُذُوا عَنِّي مَنَاسِكَكُمْ ، فَإِنِّي لَا أَدْرِي لَعَلِّي لَا أَحِبُّ بَعْدَ  
عامي هذا)

"Ae logo! Mujh se Hajj ke manaasik seekh lo! Kyun ke mujhe nahi ma'loom keh is saal ke ba'd shaayad main Hajj na kar paan."

(Saheeh al-Jaami': 7882)

Hazrat Jaabir (رضي الله عنه) kehte hain keh main ne us waqt ek ek cheez note karli aur yahi Hadees Imaam Muslim (رحمته الله عليه) ki kitaab Saheeh Muslim mein, jo badi kutub-e-Ahaadees mein se ek shumaar hoti hai, us mein Hajj ka tafseeli waaqia' bayaan

Kiya gaya hai, in tamaam Ahadees ko Imaam al-Baani (رحمته الله عليه) ne aik jagah jama' kiya to aik mustaqil kitaab ban gayi, is mein bohut tafseel hai keh Nabi-e-Akram (ﷺ) kaisaa baithe? kaisaa chale? kahaan kahaan gaye? waghaira, logon ne aik aik cheez follow ki.

'Abdullah bin 'Umar (رضي الله عنه) ke baare mein aata hai keh woh Hajj karne ke liye jaa rahe the achanak aik jagah par ruk gaye aur haath se kisi cheez ko hataane ya bhagaane ka ishaara kiya to logon ne poocha keh yahaan na koi makhi hai aur na koi machhar to Aap ne aisaa kyun kiya? 'Abdullah bin 'Umar (رضي الله عنه) ne jawaab diya keh Muhammad (ﷺ) yahaan se guzre to makhi ne kuch harkat ki thi aur Nabi-e-Akram (ﷺ) ne bhi aisaa hi kiya tha lehaza main ne chaaha keh main yahaan se guzroon aur apne pyaare Nabi-e-Akram (ﷺ) ki sunnat bhi ada karoon, Sahaabah-e-Kiraam (رضي الله عنهم) ne itni hadd tak ittibaa-e-Rasool (ﷺ) karne ki koshish ki.

SubhanAllah! ... Lekin aaj hamaari haalat dekh lijiye! Kya hamaari Namaz Muhammad (ﷺ) ke tareeqah par hai? Ek kaam kijiye keh kisi ke bhi paas mat jaiye, jaa kar Saheeh Bukhari khol lijiye jahaan Raf'a al-Yadain ka bayaan hai aur aap apni Namaz ko dekh lein keh main Raf'a al-Yadain kar raha hoon keh nahi kar raha hoon? Saheeh Ibn Khuzaimah khol lijiye keh Wahaan aap ko milega "seene par haath baandhne ka bayaan" aur aap apni

Namaz dekh lijiye keh main seene par haath baandh raha hoon ya nahi? Isi tareeqah se main Aameen bil-jahr keh raha hoon ya nahi? Main Namaz hi Nabi-e-Akram (ﷺ) ke tareeqah par nahi padh raha hoon jo Islam ka doosra aham rukun hai to baaqi ki zindagi main Nabi-e-Akram (ﷺ) ki sunnaton ko kaise apnaa sakta hoon?

Allah Subhanahu-o-Ta'ala keh rahe hain keh mujh se muhabbat ka suboot sirf zabaan se mat do balkeh mere Habeeb(ﷺ) ki ittibaa' kar ke mujh se muhabbat ka suboot do. Maslan aap tailor (darzi) ke paas ja kar kehte hain keh "Bhai! yeh jo topi hai na! aisi hi ek topi mujhe bana kar do, zara bhi kami beshi nahi honi chahiye", aap us darzi ko ek namoona de kar chale aate hain phir jab doosre din jaate hain to us darzi ne agar aap ke namoona ke mutaabiq topi na

Banaai ho balkay doosri topi banaai ho aur kaha ho keh "Saahib! Yeh topi aap ke aap ke namoona se bhi bahut achi hai", to aap us se kahein ge keh "Main ne tujhe namoona diya tha is ka matlab yeh hai keh tu is se hat kar doosri topi nahi bana sakta" Aap us ko us ki ujrat dene ki bajaaye us se mazeed kapday ke paisay wasool karte hain.

Bilkul usi tarah Nabi-e-Akram (ﷺ) ko Allah Subhanahu-o-Ta'ala ne saari duniya ke liye namoona bana kar bheja hai, Hamaari har cheez Nabi-e-Akram (ﷺ) ke tareeqah ke mutaabiq honi chahiye Hamaari Namazain, hamaari tauheed, hamaari mu'amala daari, hamaare akhlaaq, hamaare janaazay aur hamaari aulaad ki shaadiyaan waghaira in tamaam ke baare mein sab kuch batla kar Nabi-e-Akram (ﷺ) is duniya se Rukhsat ho chuke hain, lekin aaj koi yeh kahe keh hum aisa 'amal nahi karein ge balkay aaj ke zamaana ke hisaab se yeh bhi karna acha hai aur woh apni taraf se kisi naye kaam ka izaafah karta hai to kya Allah Subhanahu-o-Ta'ala usay pasand karein ge? Hargiz nahi! Hum aik ma'mooli tailor ko bakhshste nahi hain to Allah Subhanahu-o-Ta'ala humein kaise bakhshste ga? Allah Subhanahu-o-Ta'ala ne irshaad farmaayaa: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ "Yaqeenan tumhaare liye Rasoolullah mein 'umda namoona (maujood) hai," Allah Ta'ala goya keh rahe hain keh agar tum Nabi-e-Akram (ﷺ) ki ta'leemaat ke mutaabiq saari zindagi guzaaro ge jaise apna 'aqeedah, apne mu'amalaat

aur apne akhlaaq waghaira har cheez mein tum mere Nabi (ﷺ) ko follow karo ge to main tumhaare a'maal Qubool karoon gaa, tumhein pasand karoon gaa aur tumhaari maghfirat karoon gaa, warna agar hum Rasoolullah (ﷺ) ki ittibaa' nahin karein gey to Allah Ta'ala ki muhabbat humein nahin milegi, na Allah Subhanahu-o-Ta'ala ki maghfirat milegi. Hajj se haasil hone waale yeh do sabaq agar log achhi tarah samajh jaayein to kaafi hai, aur bhi bohut saare asbaaq humein Hajj aur Manaasik-e-Hajj se ma'lloom hotay hain.

Sirf Hujjat-ul-Widaa' ko saamne rakha jaaye to saari insaanayat ki falaah-o-behbood ho jaaye gi, Aaj duniya mein kya chal raha hai? Sirf aman ka naam le kar log hukumatein qaaim kar rahe hain aur buniyaadi huqooq Human Rights ke naam par badi badi Organizations qaaim ki ja rahi hain, in tamaam aawazon ki shuru'aat kis ne ki? Agar tareekh khangaali jaaye to is ki shuru'aat karne waale hamaare Nabi-e-Akram (ﷺ) hain, Hujjat-ul-Widaa' ke mauqa' par jo baatein Aap (ﷺ) ne kahi hain aur jin usoolon ko Aap ne muqarrar kiya hai, aaj duniya mein batlaaye jaane waale saare ke saare huqooq us mein aa gaye hain, bohut saare asbaaq is waaqia' mein bhi hain, kabhi Allah Subhanahu-o-Ta'ala mauqa' de toh tafseel se batlaunga, **In Sha'Allah!**

Mukhtasar tor par aap Hajj se haasil hone waale sirf do asbakaq yaad rakhain: 1. Allah ki Tawheed 2. ittiba'-e-Rasool, 'amal qubool hone ke liye buniyaadi tor par yehi do shartein hain. Allah 'amal ki taufeeq 'ata farmaaye. **Ameen!**



## 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	Ṣulm (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	Waqf / 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 (ڙ, ڏ, ڍ) 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. Aamad-o-Raft — آمد و رفت — Aana jaana, safar karna \_ Coming and going, travel, movement.
2. Aaqil — عاقل — Aqalmand, samajhdar \_ Sane, wise, rational.
3. Aaraiyaan — آرائیاں — Saajaawaten, zeenatain \_ Decorations, adornments, beautifications.
4. Adaawat — عداوت — Dushmani, bughz \_ Enmity, hostility, hatred.
5. Adna — ادنیٰ — Chhota, kamtar, neechay \_ Lower, inferior, lesser.
6. Ahad — احد — Akela, wahid, Allah ka naam \_ One, Unique, name of Allah.
7. Ajam — عجم — Ghair Arab log, faaris \_ Non-Arabs, Persians.
8. Akhlaaq Aaliya — اخلاق عالیہ — Buland akhlaq, achhe aadab \_ High morals, noble character.
9. Al Gharaz — الغرض — Matlab yeh hai, khulasa \_ In short, the point is.
10. Alqaab — القاب — Khitaab, ohdey, naam \_ Titles, honorifics, designations.
11. Anaasir — عناصر — Ajtza, hisse, elements \_ Elements, components, factors.
12. Ananiyat — انانیت — Khud pasandi, takabbur \_ Ego, self-centeredness, arrogance.
13. Asbaaq — اسباق — Deroos, sabaq \_ Lessons, teachings.
14. Asloob — اسلوب — Tareeqa, andaaz, style \_ Style, method, manner.
15. Ayaam-e-Tashreeq — ایام تشریق — Hajj ke ek khaas din (11,12,13 Zil Hijjah) \_ Days of Tashreeq (specific Hajj days).
16. Azeem ul Shaan — عظیم الشان — Bada martaba, bari shan wala \_ Grand, magnificent, illustrious.
17. Baaligh — بالغ — Jawaan, adult, jiski umr poori ho \_ Adult, mature, of age.

18. Baasat — بعثت — Nabi ko bheja jaana, paighambari milna \_ Prophethood, divine mission.
19. Baashinde — باشندے — Rehney wale, abaadi \_ Residents, inhabitants, dwellers.
20. Bad Amni — بدامنی — Beshanti, fasaad, amn ka khatma \_ Insecurity, unrest, disorder.
21. Baqa — بقا — Rehna, zinda rehna \_ Subsistence, eternal existence, survival.
22. Barguzedah — برگزیده — Chuna hua, mantekhib, muqarrab \_ Chosen, selected, favoured by God.
23. Ba'iat — بیعت — Haath par wafadaari ka waada \_ Pledge of allegiance, oath of loyalty.
24. Bazam-e-Khwesh — بزعم خویش — Apne khyal mein, apni marzi se \_ According to one's own claim, self-styled.
25. Begaana — بے گانہ — Ajanabi, anjaana, paraya \_ Stranger, unfamiliar, alien.
26. Bhonchakka — بھونچکا — Hairan o pareshan, hadbada hua \_ Stunned, dumbfounded, bewildered.
27. Bidat — بدعت — Din mein nai cheez daalna \_ Innovation in religion, heresy.
28. Bil Jahr — بالجہر — Oonchi awaz se, bala awaz \_ Aloud, loudly, audibly.
29. Bil Khusoos — بالخصوص — Khaas tor par \_ Especially, particularly.
30. Bishaarat — بشارت — Khush khabri, achi khabar \_ Glad tidings, good news.
31. Daahna — داہنا — Seedha taraf, right side \_ Right side, right hand.
32. Daai — داعی — Tableegh karne wala, bulane wala \_ Preacher, inviter, caller to Islam.
33. 33. Daira — دائرہ — Halqa, ghera, seema \_ Circle, boundary, domain.
34. Daṣṭbardaar — دستبردار — Daawa chhor dena, peeche hat jaana \_ To relinquish, to withdraw, to give up.
35. Daṣṭgeer — دستگیر — Haath pakarne wala, madad karne wala \_ The one

who holds hands, helper.

36. Daṣtoor — دستور — Qaaida, riwaj, tareeqa \_ Rule, custom, tradition.
37. Dhaaras — ڈھارس — Himmat, tasalli, sahara \_ Courage, consolation, support.
38. Difaa — دفاع — Bachao, himayat \_ Defense, protection.
39. Diljui — دلجوئی — Dil ko khush karna, tasalli dena \_ Consolation, comforting, pleasing.
40. Diraasa — دراسہ — Parhai, mutala karna \_ Study, academic research.
41. Dohraaye — دہرائے — Dohara kahna, repeat karna \_ Repeated, reiterated.
42. Dohrai — دہرائی — Dohara karna, revision \_ Repetition, revision, going over again.
43. Door Andesh — دوراندیش — Aage sochne wala, aqalmand \_ Far-sighted, prudent, wise.
44. Faaqa — فاقہ — Bhook, bhukhay rehna \_ Starvation, fasting due to poverty.
45. Falaah-o-Bahbood — فلاح و بہبود — Bhalaai, taraqi, welfare \_ Welfare, prosperity, well-being.
46. Fana — فنا — Marna, khatam hona, apni zaat mein nahi rehna \_ Annihilation, self-extinction(Sufi).
47. Faqr — فقر — Ghareeb، mohtaaji \_ Poverty, destitution, spiritual emptiness.
48. Fidyaa — فدیہ — Badalah, mahraani, najaat ki qeemat \_ Ransom, redemption, expiation.
49. Fisq-o-Fujoor — فسق و فجور — Gunah aur burai, haram kaam \_ Sin and immorality, wickedness.
50. Gadla — گدلا — Maila, aala, ghair saaaf \_ Muddy, turbid, murky.
51. Ghamkhwari — غمخواری — Dukh mein saath dena, himayat \_ Sympathy, compassion, sharing grief.
52. Ghous ul Azam — غوث الاعظم — Sabse bara faryaad rasi karne wala \_ The Greatest Helper (title of Sheikh Abdul Qadir Gilani).

53. Ghulu — غلو — Hadd se ziada karna, mubaalagha \_ Exaggeration, excess, extremism.
54. Haneef — حنيف — Sachi raah par chalne wala, muwahhid \_ Upright, monotheist, true believer.
55. Haqeer — حقير — Chhota, zaleel, kamtarin \_ Insignificant, despicable, lowly.
56. Hujra — حجره — Chhota kamra, khalwa gah \_ Small room, cell, private chamber.
57. Hurmat — حرمت — Izzat, maan, harama hua \_ Sanctity, respect, prohibition.
58. Ibtida-e — ابتدائے — Shuroo, aghaz \_ Beginning, commencement, start.
59. Ibtisaama — ابتسامه — Muskurahat, hansna \_ Smile, cheerful expression.
60. Ifrat — افراط — Hadd se ziada karna, zyaadti \_ Excess, extremism, going overboard.
61. Ijmaa — اجماع — Ittifaq, sabka milna \_ Consensus, unanimous agreement.
62. Imaamat — امامت — Imaam banna, aage khara hona \_ Leadership in prayer, Imamate.
63. Intishaar — انتشار — Bikhraa, phailao, afra tafri \_ Disorder, chaos, dispersion.
64. Iqaamat — اقامت — Rehnaa, baas karna, qiyaam \_ Residence, stay, settlement.
65. Irtidaad — ارتداد — Deen chhoRna, murradd hona \_ Apostasy, abandonment of faith.
66. Irtikaab — ارتكاب — Gunah karna, burai mein parna \_ Commission (of crime), perpetration.
67. Istifsar — استفسار — Poochna, sawaal karna \_ Inquiry, questioning, asking.
68. Istilaahi — اصطلاحی — Technical, kisi field ki zubaan mein \_ Technical, terminological.
69. Istitaat — استطاعت — Taqat, qudrat, salaahiyyat \_ Ability, capability, means.
70. Ittihaad — اتحاد — Mil kar rehna, wahdaniyat \_ Unity, alliance, solidarity.

71. Izaala — ازالہ — Khatam karna, dur karna \_ Removal, elimination, dispelling.
72. Jaleel ul Qadr — جلیل القدر — Badi qadar wala, azeem \_ Of great stature, highly revered.
73. Jhutlaana — جھٹلانا — Jhoot kehna, inkaar karna \_ To deny, to belie, to refute.
74. Justujoo — جستجو — Talaash, dhundna, khoj \_ Search, quest, pursuit.
75. Juzwiyaat — جزویات — Chhoti chhoti baatein, details \_ Details, particulars, minor matters.
76. Khangaali — خنگالی — Ghareebی, tang haali \_ Poverty, destitution, financial hardship.
77. Khullat — خلت — Gehra dosti, andar tak ki qurbat \_ Deep friendship, close companionship.
78. Khushtam — خشم — Ghusse mein, naraaz \_ Angry, furious, displeased.
79. Laqab — لقب — Khitaab, title \_ Title, honorific, nickname.
80. Maakhuz — ماخوذ — Liya gaya, naqal kiya gaya \_ Taken from, derived, extracted.
81. Mabroor — مبرور — Qubool shuda hajj, nayaab \_ Accepted (Hajj), virtuous.
82. Mafuw — معفو — Maafi diya gaya, chhora gaya \_ Pardoned, excused, forgiven.
83. Mahzoorat — محظورات — Mana kiye gaye kaam, haraam cheezein \_ Prohibitions, forbidden acts.
84. Majnoon — مجنون — Paagal, deewaana \_ Insane, mad, crazy.
85. Makhfi — مخفی — Chupaaya hua, paosheedah \_ Hidden, concealed, secret.
86. Maloos — ملوث — Aainda, gandhla, daag daara \_ Contaminated, tainted, implicated.
87. Manaasik — مناسک — Hajj ke arkaan, ibadat ke kaam \_ Rituals of Hajj, religious rites.
88. Manhaj — منہج — Raasta, nizam, approach \_ Methodology, approach, path.

89. Manqool — منقول — Bayan kiya gaya, naqal kiya hua \_ Transmitted, narrated, quoted.
90. Mansab — منصب — Ohdah, darjah, martaba \_ Position, rank, office.
91. Marfoo ul Qalam — مرفوع القلم — Jin par qalam uthaya gaya, zimmedaar nahi \_ Exempt from accountability (insane/minor).
92. Masdar — مصدر — Asli zariya, source \_ Source, origin, infinitive (grammar).
93. Mashq — مشق — Abhyas, taleem, riyaz \_ Practice, exercise, training.
94. Matahat — ماتحت — Neeche, kisi ke zeir e hukm \_ Subordinate, under authority, inferior.
95. Mawaddat — مودت — Pyar, mohabbat, dosti \_ Love, affection, friendship.
96. Mayassar — ميسر — Asaani se milna, daṣṭiyab \_ Available, accessible, obtainable.
97. Mazaj — مزج — Milaana, aapas mein ghol dena \_ Mixture, blending, temperament.
98. Mazhar — مظهر — Zahir hona, nazar aana \_ Manifestation, expression, appearance.
99. Mazkoor — مذكور — Jiska zikr kiya gaya, bayaan kiya hua \_ Mentioned, stated, referred to.
100. Mazkura — مذكوره — Pehle bayaan kiya hua \_ Aforementioned, previously stated.
101. Milaap — ملاپ — Mel jol, ittehad, milna \_ Union, meeting, reconciliation.
102. Misqaal — متقال — Wazan ka ek maiyaar \_ A unit of weight, tiny amount.
103. Muaahida — معاہدہ — Waada, sulah nama, agreement \_ Agreement, treaty, pact.
104. Muassir — مؤثر — Asar karne wala, effective \_ Effective, influential, impactful.
105. Mudaafi — مدافع — Bachao karne wala, himayat karne wala \_ Defender, protector, advocate.

106. Muddat-e-Daraaz — مدتِ دراز — Lamba arsa, kaafi waqt \_ Long time, prolonged period.
107. Mughaalta — مغالطہ — Galat fehmi, dhoka dena \_ Fallacy, deception, misunderstanding.
108. Muhaddiseen — محدثین — Hadees ke aalimon ka giroh \_ Scholars of Hadith.
109. Muhjab — محجب — Parda nasheen, chupi hui \_ Veiled, hidden, secluded.
110. Mujaadala — مجادلہ — Bahas, hujjat, argument \_ Debate, argument, dispute.
111. Mukallaf — مکلف — Zimmedaar, farz ka paabnd \_ Responsible, duty-bound, obligated.
112. Mulham — ملہم — Ilhaam paane wala \_ Inspired, one who receives divine inspiration.
113. Munhasir — منحصر — Mohtaaj, nirbhar, mahdood \_ Dependent on, restricted to, confined.
114. Munsif — منصف — Insaaf karne wala, qaazi \_ Just, fair judge, arbitrator.
115. Murta — مرثع — Charaagoha, janwaron ki charai ki jagah \_ Grazing ground, pasture.
116. Murtadd — مرتد — Islam chhor dene wala \_ Apostate, one who leaves Islam.
117. Musbat — مثبت — Achha, sahi, positive \_ Positive, constructive, affirmative.
118. Mustahab — مستحب — Sunnat, pasandeedah amal \_ Recommended act, desirable action.
119. Mustawee — مستوی — Barabar, seedha, ek jaisa \_ Level, straight, equal.
120. Mutaaddi — متعدی — Phailne wala, saaraayat karne wala \_ Contagious, transitive, spreading.
121. Mutee — مطیع — Farmaanbardar, itaat karne wala \_ Obedient, compliant, submissive.
122. Naqli — نقلی — Nakal kiya hua, copied, asli nahi \_ Copied, transmitted, not original.

123. Nawaaz — نواز — Kirm farma, meharbaan \_ Generous, kind, benevolent.
124. Nufoos — نفوس — Insaan, roohein, nafsa nafs \_ Souls, selves, persons.
125. Pairwi — پیروی — Tabadaari, ittiba karna \_ Following, obedience, compliance.
126. Panj Waqta — پنج وقتہ — Paanch waqt ki, roz ki paanch baar \_ Five times (daily prayers).
127. Paraaganda — پراگندہ — Bikhra hua, pareshan \_ Scattered, disheveled, distressed.
128. Paraistish — پرستش — Ibadat, banda gi \_ Worship, adoration, devotion.
129. Parkhche — پر خچے — Tukde tukde, bikhra hua \_ Shreds, pieces, torn apart.
130. Peeraan-e-Peer — پیران پیر — Burhon ka burhaa, sabse bara peer \_ Elder of elders, greatest spiritual master.
131. Peshwaa — پیشوا — Leader, rehbar, imaam \_ Leader, guide, chief.
132. Pukhtah — پختہ — Mazboot, purana pakka \_ Firm, mature, solid, experienced.
133. Raah Gum Karda — راہ گم کردہ — Gumraah, rastay se bhatkaa hua \_ One who has lost the path, misguided.
134. Raajih — راجح — Wazan daar, zyada sahih \_ Preponderant, preferred, more correct.
135. Rahbari — رہبری — Rehnumai, hidaayat, qiyaadat \_ Leadership, guidance, direction.
136. Rakaat — رکعت — Namaz ka ek daur \_ Unit of prayer, Rakah.
137. Raqim ul Sutoor — راقم السطور — In satoron ka likhne wala \_ The writer of these lines (author).
138. Roo Se — رو سے — Binas par, ke mutabiq \_ According to, by virtue of, in light of.
139. Rogardaani — روگردانی — Munh pherna, inkaar karna \_ Turning away, refusal, aversion.
140. Roo Numa — رونما — Zahir hona, samne aana \_ To appear, to manifest, to occur.

141. Saaqit — ساقط — Gira hua, khatam ho gaya \_ Dropped, nullified, fallen.
142. Sabqat — سبقت — Aage barh jaana, pehle hona \_ Precedence, surpassing, to excel.
143. Salaat — صلوة — Namaz, ibadat \_ Prayer, worship (five daily prayers).
144. Saobatein — صعوبات — Mushkilaat, takleefen \_ Difficulties, hardships, troubles.
145. Saqafi — ثقفى — Saqeef qabile se mutaalliq \_ Related to the Thaqif tribe.
146. Sarzad — سرزد — Ghalti hona, waqia hona \_ To occur, to happen (a mistake/event).
147. Sarzanish — سرزنش — Daant, malamati, jhidki \_ Rebuke, reprimand, scolding.
148. Saum — صوم — Roza, faaka \_ Fast, abstinence from food.
149. Shahadat Noosh — شهادت نوش — Shahaadat peene wala, shaheed \_ One who embraces martyrdom.
150. Shahwaat — شهوات — Nafsaani khwahishaat, khwaish \_ Carnal desires, lust, passions.
151. Sheerin — شیرین — Meetha, dilkash, pyara \_ Sweet, pleasant, charming.
152. Shikam Seer — شکم سیر — Pait bhara, aasooda \_ Full stomach, satiated, well-fed.
153. Shirk fil Asmaa was Sifaat — شرك فى الاسماء والصفات — Asma aur sifaat mein shareek banana \_ Associating partners in Allahs Names and Attributes.
154. Shirk fiz Zaat — شرك فى الذات — Allah ki zaat mein shareek banana \_ Associating partners in Allahs Essence.
155. Shubhaat — شبهات — Shakkaat, confusions, doubts \_ Doubts, ambiguities, suspicions.
156. Shuoon — شؤون — Mamlay, maamalat, affairs \_ Affairs, matters, concerns.
157. Shurut — شروط — Sharaait, wajibaat \_ Conditions, requirements, terms.
158. Sifaat — صفات — Shan, khasiyaat, qualities \_ Attributes, qualities, characteristics.

159. Taal Mel — تال ميل — Mel jol, ittifaq, rabta \_ Harmony, coordination, agreement.
160. Tafaaseer — تفاسير — Quran ki tashreehaat \_ Quran commentaries, exegeses.
161. Tafheem — تفهيم — Samajhana, waazeh karna \_ Understanding, comprehension, explanation.
162. Tafreet — تفريط — Hadd se kam karna, shusti \_ Negligence, falling short, deficiency.
163. Tafriqa — تفرقه — Phoot, alag alag hona \_ Division, discord, separation.
164. Tahqeeqi — تحقيقي — Khoj se mutaalliq, research wala \_ Research-based, investigative.
165. Tahreef — تحريف — Badal dena, tabdeel karna \_ Distortion, alteration, falsification.
166. Talab — طلب — Maangna, chahat, khwahish \_ Demand, desire, search.
167. Tashaddud — تشدد — Zyaadti, zulm, hinsa \_ Violence, brutality, oppression.
168. Tashreeh — تشریح — Wazaahat, bayaan, tafseer \_ Explanation, elaboration, commentary.
169. Tauheed ur Rububiyyah — توحيد الربوبية — Allah ko Rab maanna \_ Belief in Allahs Lordship, Oneness in sustaining.
170. Tawaaf-e-Widaa — طواف وداع — Hajj ke aakhir mein kaaba ka chakkar \_ Farewell circumambulation of Kaaba.
171. Ujaagar — اجاگر — Zahir karna, roshan karna \_ To highlight, to illuminate, to bring to light.
172. Usool-o-Zawabit — اصول و ضوابط — Qawaid aur kanoon \_ Principles and regulations, rules and norms.
173. Waajib — واجب — Zaruri, farz \_ Obligatory, necessary, compulsory.
174. Wahdat — وحدت — Ek hona, milap, yagaangi \_ Unity, oneness, solidarity.
175. Wahdat ul Shuhood — وحدة الشهود — Allah ki zaat ka zahoore (sufi aqeeda) \_ Unity of Witness (Sufi concept).

176. Wahdat ul Wujood — وحدة الوجود — Sab kuch Allah hai (sufi aqeeda) \_ Unity of Being (Sufi concept).
177. Wahi — وحى — Allah ka paighaam, ilhaam \_ Divine revelation, inspiration from God.
178. Walfat — والفت — Mohabbat, dil ki qurbat \_ Love, fondness, closeness.
179. Waza Qata — وضع قطع — Naak naksha, lehja dhang \_ Appearance, looks, manner.
180. Yaad Dahani — یاد دہانی — Yaad dilana, reminder \_ Reminder, recollection.
181. Yak Tarfa — یک طرفہ — Ek taraf se, jedanba \_ One-sided, unilateral.
182. Zaabite — ضابطے — Qawaid, usool, kanoon \_ Rules, regulations, principles.
183. Zabaani Jama Kharch — زبانی جمع خرچ — Sirf baatein karna, amal nahi \_ Empty promises, mere talk, lip service.
184. Zaraai — ذرائع — Zariya, wasail, tareeqe \_ Means, sources, resources.
185. Zarra — ذرہ — Bahut chhota tukra \_ Particle, atom, tiny bit.
186. Zaujiyyat — زوجیت — Nikah ka rishta \_ Marital bond, matrimony.
187. Zawaal — زوال — Giraaot, khatam hona, tanazzul \_ Decline, fall, ruin.
188. Zeeb — زیب — Sunder lagana, zewar \_ Adornment, beauty, elegance.
189. Zeeba — زیبا — Khoobsurat, sunder, acha lagta hua \_ Beautiful, fitting, becoming.
190. Zeenat — زینت — Araish, sajawat \_ Decoration, ornament, beauty.
191. Zikr-e-Jameel — ذکر جمیل — Achhi yaad, tarif \_ Praiseworthy mention, good remembrance.
192. Zill-e-Ilaahi — ظل الہی — Allah ka saya (baadshah ka laqab) \_ Shadow of God (royal title).

