

Khutbaat ARSHADI

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حفظه الله

Roman Transliteration presented by

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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

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

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

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

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

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

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

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

اللَّهُ حَسْبِيهِ، وَلَا أُزِيُّ عَلَى اللَّهِ أَحَدًا

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Index /Fehrist

Aman Ka Paighaam Mukhtalif Baday Mazaahib Ki Roshni Mein

Ibtidaai Kalimaat: Deen-e-Islam Aur Swami Shankar Achaarya-----	6
Aman-o-Salaamti Ka Zikr Duniya Ke Baday Mazaahib Mein: -----	9
Qayaam-e-Aman Mein Islam Ka Kirdaar: -----	10
Aman Ki Do Qismein: -----	13
1: Shakhsi Aur Zaati Aman Aur Is Ke Zaraaye: -----	14
(1) Tawheed Ka Iqraar:-----	15
Deegar Mazhabi Kitaabon Mein Aik Aur Tanha Ma'bood Ka Tasawwur Aur Lafz Allah Ka Saboot:-----	18
Allah Ta'ala Ki Sifaat Aur Us Ka Mukhtasir Ta'aruf: -----	20
2: Risalat-e-Muhammadiyah Ki Tasdeeq:-----	27
Muhammad (ﷺ) Saari Insaaniyat Ke Liye Nabi Aur Rasool Hain: -----	27
Muhammad (ﷺ) Ka Lafz Deegar Mazhabi Kitaabon Mein: -----	29
Muhammad (ﷺ) Ki Nabuwwat-o-Risaalat Aur Science Daan: -----	30
3: Tasawwur-e-Aakhirat Zaati Aman Ka Aik Ahem Zariya': -----	33
2: Mu'aashrati Aman:-----	35
Duniya Mein Aman-o-Sukoon Ke Faqdaan Ki Wajuhaat: -----	35
1. Parde Ke System Ka 'Adam Nifaaz: -----	35

2. Soodi Nizaam Ka Parwaan Chadhna:-----	38
3. Sharaab Aur Nasha Aawar Cheezon Ka Istemaal: -----	40
4. Na Insaafi, Insaani Huqooq Ki Paamaali: -----	41
5. Dehshatgardi:-----	41

Deen-e-Islam Ki Chand Intiaazi Khusosiyat

Tamheed-----	45
1- Imaan-o-'Aqeeda Ki Shafafiyat (Clarity Of Faith): -----	47
2: Deen-e-Islam Allah Ta'ala Ki Taraf Se Mehfooz Hai: -----	55
3: Teesri Khoobi: Nabi-e-Akram (ﷺ) Tamaam Musalmanon Ke Liye Uswah Aur Namoonahain: -----	60
4: Masawaat Ki Ta'leem Hai:-----	68
5: Khusosiyat-e-Islam Ki Jaami'iyat:-----	71
6: Islam Aman Ka Zaamin Hai:-----	72

'Ilm Aur 'Ulamaa Ki Ahmiyat-o-Fazeelat

Tamheed-----	81
'Ilm Ki Ahmiyat-o-Fazeelat Teen Aayaat Ki Roshni Mein-----	84
'Aalim Aur Jaahil Dono Baraabar Nahin Ho Sakte:-----	84
Pehli Wahi Mein Hi Padhne Ka Hukm:-----	85
Nabi (ﷺ) Ko Talab-e-'Ilm Ki Du'aa Ka Hukm: -----	86
'Ilm Ki Ahmiyat-o-Fazeelat Chaar Ahadees Ki Roshni Mein:-----	86

'Ilm Aur 'Ulamaa Ke Liye Allah Ta'aala Ke Ina'amaat: -----	86
Talab-e-'Ilm Har Musalmaan Par Farz Hai: -----	88
Deeni 'Ilm Par 'Amal Se Muta'aliq Qayaamat Ke Din Sawaal Ho Ga: ---	88
'Ilm-e-Naafe' Ki Du'a: -----	90
'Ilm Ki Ahmiyat-o-Fazeelat 10 Waaqi'aat Ki Roshni Mein -----	91
Imaam Ahmad Bin Hanbal (رضي الله عنه) Ki Talab-e-'Ilm Ke Liye Mehnat: ----	91
Imaam Bukhari (رضي الله عنه) Ki Mehnat, 'Ilmi Amaanat Aur Justuju: -----	93
Imaam Abu Haatim (رضي الله عنه) Aur Imaam Abu Zur'ah (رضي الله عنه) Ki Talab-e-Hadees Ki Khaatir Mushakkat:-----	98
Imaam Shah Waliullah Muhaddis Dehlvi (رضي الله عنه) Ki Zahaanat Aur Amaanat Dari-----	98
Imaam Ibn Taymiyyah (رضي الله عنه) Ke Quwwat-e-Haafizah Ka Waaqi'a: -----	99
Imaam Ibn Taymiyyah (رضي الله عنه) Ke Quwwat-e-Haafizah Aur Un ki Deeni 'Ilm Ke Liye Mehnat:-----	100
Imaam Ibn Qayyim (رضي الله عنه) Ke Quwwat-e-Haafizah Aur Un Ki Deeni 'Ilm Ke Liye Mehnat: -----	100
Deegar Aslaaf-e-Kiraam (صالحهم الله) Ka 'Ilmi Tabahhur Aur Un Ki Mehnat-o- Mushaqqat:-----	101

Muhammad (ﷺ) Ke 21 Mo'jizaat Aur Nubuwwat Ki Daleelain

Tamheed-----	103
1: Pehla Mo'jizah Qur'an-e-Majeed:-----	107

- 2: Doosra mo'jizah: (انشقاق قمر) Nabi-e-Akram (ﷺ) ka chaand ke do tukday kar dena: -----110
- 3: Teesra Mo'jiza: "Istisqaa" Ki Qubooliyat: ----- 111
- 4: Chautha mo'jiza (نَبْعَ الْمَاءِ مِنْ بَيْنِ أَصَابِعِهِ) " (Nabi-e-Akram (ﷺ) ki ungliyon se paani ka jaari hona):-----113
- 5: Panchwaan Mo'jiza (تكثر الماء من القدح) Paani Mein Barkat: -----114
- 6: Chhata Mo'jiza (تكثر اللبن) Doodh Ka Zyaada Ho Jaana: -----114
- 7: Saatwaan Mo'jiza Ghee Mein Izaafah:-----118
- 8: Aathwaan Mo'jizah (تكثر الشعير) Jao Mein Barkat: -----119
- 9: Nawaan Mo'jizah (تكثر التمر) Khajooron Mein Barkat: -----119
- 10: Daswaan Mo'jizah (تكثر اللحم) Gosht Mein Barakat:----- 121
- 11: Gyaarhwaan Mo'jizah Khaane Mein Barakat ----- 122
- 12: Baarahwaan Mo'jizah "Hais" Mein Barakat: ----- 122
- 13: Terhwaan Mo'jizah (تكثر فضلة الزاد) Zaad-e-Safar Mein Barakat: ----- 125
- 14: Chaudhwaan Mo'jizah Ghizaa Ka Tasbeeh Bayaan Karna: ----- 127
- 15: Pandrhwaan Mo'jizah Do Darakhton Ka Nabi-e-Akram (ﷺ) Ki Madad Karna:-----128
- 16: Solwahwaan Mo'jizah (تكثر الذهب) Soney Ka Zyaada Ho Jaana: --- 129
- 17: Satrahwaan Mo'jiza Uhud Pahaad Ka Farmaan-e-Nabawi (ﷺ) Qubool Karna: -----129
- 18: Athaarhwaan Mo'jiza Sher Ka Saahabi-e-Rasool (ﷺ) Ke Liye Ta'baedaar Ho Jaana: -----130

- 19: Unneeswaan Mo'jiza Nabi-e-Akram (ﷺ) Ki Peshin Goiyaan: ----- 131
- 20: Beeswaan Mo'jiza Nabi-e-Akram (ﷺ) ka qatilana hamlon se bach
jaana: --- -----133
- 21: Ikeeswan Mo'jiza Tibb-e-Nabawi: ----- 134



Aman Ka Paighaam Mukhtalif Baday Mazaahib Ki Roshni Mein

Ibtidaai Kalimaat: Deen-e-Islam Aur Swami Shankar Achaarya

Abhi thodi der pehle aap ne janab Swami Shri Lakshmi Shankar Acharya ji se bahut saari baatein suni hain. Humein is baat se badi khushi hui keh Swami ji ne Qur'an-e-Majeed aur Ahadees ka mutaala'a kiya hai, Janab ki taqreer mein jo kuchh nukaat main ne paaye hain un se mujhe 'Abdullah bin Salam (رضي الله عنه) yaad aa gaye, Hazrat 'Abdullah bin Salam (رضي الله عنه) ek Yahudi the aur jab tak 'Abdullah bin Salam (رضي الله عنه) Nabi-e-Akram (ﷺ) se nahi mile the us waqt tak 'Abdullah bin Salam (رضي الله عنه) ko Islam aur Muhammad (ﷺ) se muta'aliq badi ghalat fahmiyan thein Lekin jab 'Abdullah bin Salam (رضي الله عنه) Nabi-e-Akram (ﷺ) se mile aur Nabi-e-Akram (ﷺ) ko pehli baar dekha to 'Abdullah bin Salam (رضي الله عنه), jo keh Yahudiyon ke sardaar aur mazhabi rehnuma bhi the, foran bol uthay keh yeh chahra kisi jhootay ka nahi hosakta aur unhon ne foran kalma padh liya: (لا اله الا الله محمد رسول الله)

Bilkul usi tareeqah se Swami Ji bhi aik research ke raaste par lage hue hain, pehlay unhon ne chand ghalat fehmiyon ki wajah se aik kitaab likhi thi aur is kitaab mein unhon ne yeh bataaya tha keh Islam aik dehshatgardi ki zehniyat rakhne wala mazhab hai, jaisa keh aaj saari duniya mein yeh propaganda mashhoor hai, aur shayad isi propaganda se muta'assir ho kar unhon ne keh diya tha keh Islam dehshatgardi phailata hai Lekin jaise hi unhon ne Nabi-e-Akram (ﷺ) ki Seerat ka mutaala'a kiya aur Nabi-e-Akram (ﷺ) par utraa (naazil) hua Qur'an-e-Majeed aur saheeh Ahadees ka mutaala'a kiya, ya'ni Islam ke jo asal nusoos (Scripture) hain unka mutaala'a kiya to unhon ne phir se dobara yeh kitaab likhi keh:

"Islam Aatang ya Aadarsh," is kitaab mein unhon ne un chobees 24 Aayatun

ka jawaab diya jin ke muta'aliq is duniya mein yeh waaweela machaaya ja raha hai keh yeh 24 aayatein jin se dehshatgardi ki boo aa rahi hai Qur'an-e-Majeed se inhein nikaal diya jaaye, Swami Ji ne in aayaat ke baare mein kaha keh inhein alag nahi balkay saabiq aur laahiq contest ke saath padhna chahiye aur in aayaat ke naazil hotay waqt jo zamaana ky halaat thay us ke siyaaq mein in aayaat ko padhna chahiye. In aayaat se muta'aliq ghalat fehmiyon ka jawaab detay hue Swami Ji in ta'assuraat par pohunchay hain keh darasal yeh aayatein aatang waad mitaane ke liye hain na keh aatang waad phailane ke liye hain, yeh Swami Ji ki baaton ka khulaasa tha.

Matlab yeh hai keh jab unhon ne Musulmanon ko dekha, akhbaaron ya media ko dekha to unhein Islam ke baare mein ghalat fehmi ho gayi, lekin jab unhon ne Qur'an-e-Majeed aur saheeh Ahadees ka mutaala'a kiya ya Islam ke asal nusoos Scripture ko unhon Ne padha to yeh ghalat fehmi is had tak door hui keh aap ne is ke muta'aliq ba-qaa'ida kitaab hi likh di.

Is baat par hum Swami ji ki khidmat mein mubarak baadi aur ehteraam ke jazbaat pesh karte hain, neiz hum yeh kehna chahein ge keh jis tarah Swami ji ne kiya usi tarah Hindustan ke saare Hindu bhai aur behen Islam ko Qur'an-e-Majeed aur saheeh Ahadees ke Zariya' se samajhna aur padhna shuru' kar den ge to woh din door nahi keh In Shaa Allah! sab log Islam qubool karne lagen ge aur Islam ke ta'alluq se koi bhi nafrat un ke dil mein nahi rahe gi, In Shaa Allah!.

Aur yeh kitni badi baat hai keh aaj ke daur mein ya pichhle kisi daur mein bhi ek insaan ek martaba ghalti kar deta hai lekin us ghalti ko qubool karte hue 'alal-e'laan use durust kar lena bohut badi baat hai aur har ek ke bas ki baat nahi hai. Hum ne hamaare Ustaaz se sawaal kiya tha keh insaan mahaan kab hota hai? unhon ne kaha tha keh jab insaan mein yeh capacity aa jaaye keh woh apni ghalti tasleem kar le aur us ghalti ko sudhaar le to woh us waqt mahaan aur 'azeem ban jaata hai.

Aksar yeh dekha jaata hai keh agar koi insaan ghalat fehmi mein aa kar koi ghalti kar baithta hai to woh bajaa'e apni ghalti ko tasleem kar le ya use durust kar le, us ghalti ko nibhaane aur us ko sahi saabit karne ke liye

apni poori zindagi laga deta hai, woh yeh samajhta hai keh kahin uski 'izzat na chali jaaye, jabkeh Allah Subhanahu-o-Ta'ala Qur'an-e-Majeed mein farmaata hai keh:

﴿قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ
وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِإِذْنِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ﴾

Tarjuma: "Aap keh dijiye, Ae Allah! Ae tamaam jahaan ke Maalik! Tu jise chaahe badshaahi de aur jis Se chaahe saltanat cheen le aur Tu jise chaahe 'izzat de aur jise chaahe zillat de, Tere hi haath mein sab bhalaaiyaan hain, be shak Tu har cheez par qaadir hai."

(Surat Aal-e-'Imran: 26)

'Izzat aur zillat dene waala sirf aik hi hai, Woh Allah Subhanahu-o-Ta'ala hai. Swami ji ko Allah Subhanahu-o-Ta'ala ne itni badi soch di keh unhon ne apni badi ghalti ka a'tiraaf kar liya.

Duniya bhar ke media ke woh goshay jo Islam aur Musalmanon ke khilaaf likh rahe hain aur shaa'e kar rahe hain, agar woh bhi isi tareeqah se mahaan ban jaayein to phir In Shaa Allah dehshatgardi ka duniya mein bahut jald khaatma ho jaaye ga.

Main Swami ji ki khidmat mein badi 'izzat aur bahut ehtaraam ke saath yeh 'arz karna chaahunga keh aap 'Abdullah bin Salaam (رضي الله عنه) ke raaste par hain jo Yahoodiyon ke sardaar thay aur unhon ne jab Nabi-e-Akram (ﷺ) ko dekha (ya'ni Nabi-e-Akram (ﷺ) ki seerat aur un ke ikhlaaq ko dekha) to unhon ne Islam qubool kar liya, Swami Ji bhi isi raasta par hain, Allah Subhanahu-o-Ta'ala aap ki madad farmaaye, aur main yeh du'a karta hoon keh Allah Subhanahu-o-Ta'ala hum sab ko is sachay deen-o-dharm par laaye jise Allah Subhanahu-o-Ta'ala pasand farmaate hain.

Bahar haal jis mauzu' par baat karne ke liye main aap ke saamne khada hua tha woh "Aman ka paighaam 'aalami baday mazaahib ki roshni mein" hai. Ab hum is mauzu' ki taraf chalte hain. Kai logon ne mujh se sawaal

kiya tha keh har mazhab mein kya aman ki ta'leem hai? Kya aap is baare mein bayaan dene ja rahe hain? Main ne kaha "Be shak..!" Logon ne kaha keh aap yeh sab kaise saabit karenge? Aur kis tarah aap yeh cheez logon ko batlayenge? Is sawaal ke jawaab mein aap ko main ek qaa'ida batlaata hoon keh kisi bhi mazhab ke baare mein agar aap ma'loomaat haasil karna chaahte hain ya phir us mazhab ko parakhna chaahte hain to us mazhab ke maanne waalon ko na dekha jaaye balkeh us mazhab ki jo kitaabein hain un kitaabon ko rakh kar Faisala kiya jaaye, kyun keh kai martaba aisa hota aa raha hai keh bahut saare mazaahib ko maanne waale aur kisi khaas mazhab par chalne waale Followers aisay hotay hain jo khud apne mazhab ko saheeh tareeqah se follow nahin karte, aur aisa bhi hota hai keh mazhab ke Followers ko khud apne mazhab ki kitaabon ke na naam ma'loom hotay hain aur na kitaabon ka paighaam ma'loom hota hai, Isi liye kisi bhi mazhab ko padhnay ke liye sab se behtareen tareeqah yeh nahin hai keh us mazhab ke maanne waalon ko dekha jaaye, balkeh us mazhab ki kitaabon aur us ke asal nusoos (Scripture) ko padhha aur samjha jaaye.

Jaisa keh Swami ji ne Is usool par 'amal kiya hai, jab unhon ne Qur'an-e-Majeed, saheeh Ahadees aur Nabi-e-Akram (ﷺ) ki Paak Seerat ko padhha to unhon ne ek haqq baat ka e'laan kiya, Bilkul usi tareeqah se Islam ke baare mein har koi usi ta'assur par pohonche ga agar woh Islam ko us ke asal nusoos (Scripture) se ma'loom kare ga...!

Aman-o-Salaamti Ka Zikr Duniya Ke Baday Mazaahib Mein:

Sab se pehle agar hum Hindu mazhab ki kitaabon ka mutaala'a karte hain aur Hindu mazhab se yeh sawaal karte hain keh Vedon ka khulaasa kya hai? To Hindu Pandit saahib batla sakte hain keh "Sarv janah sukhino bhavantu" ya'ni saari ki saari banta lo go! Tum sukh (aman, muhabbat) ke saath raho," Yeh saaray Vedon ka khulaasa hai.

Aur jaisa keh Swami ji ne apni taqreer mein kaha tha keh "Om Shanti Shanti Shanti" ya'ni Shanti ka lafz har jagah par milay ga, Hinduon Ke 'aqaaid mein aur un ki bol chaal mein yeh shaanti ka lafz humein kai baar

milta hai. Isi tarah taqreeban har mazhab mein shaanti ka paighaam humein milta hai.

Agar hum Budh mazhab ki kitaabon ka mutaala'a karenge aur khaas kar "Angul Tar Anka Ya" jo keh ek Budh mazhab ki mashhoor aur ma'roof aur badi kitaab hai, is kitaab ka agar hum mutaala'a karenge to is kitaab ke wars number 322 mein humein aman-o-shaanti aur "Peace" ka lafz milta hai.

Isi tareeqah se agar hum Guru Granth ka mutaala'a karte hain jo Sikhon ki mazhabi kitaab hai to is kitaab mein bhi taqreeban 30 martaba aman-o-shaanti aur Peace ka lafz milta hai.

Aur agar hum Yahoodiyon aur 'Eesaaiyon ki mazhabi kitaabon aur un ke tasawwur Concept ka mutaala'a karenge to ek lafz "Shalom" humein milta hai, is lafz ka matlab "Salaam" hota hai ya'ni Salaamti aur aman-o-shaanti aur Peace, yeh lafz humein Yahoodiyon ki mazhabi kitaabon aur 'Eesaaiyon ki mazhabi kitaabon dono mein milta hai.

Matlab yeh hai keh duniya ke saare mazhabi kitaabon mein aman ka paighaam paaya jaata hai, aur tamaam mazaahib mein aman aur salaamti ki taraf bulaaya gaya hai.

Qayaam-e-Aman Mein Islam Ka Kirdaar:

Islam na sirf aman ka paighaam deta hai balkeh is aman ko qaaim karne ka tafseeli Detail tareeqa bhi batlaata hai, ya'ni Islam ki buniyaad khud aman ki ta'leem hai, lekin saath saath is aman ko kaise qaaim kiya jaata hai? Peace ko kaise Establish kiya jaata hai? is se muta'alliq tafseeli ma'loomaat milti hain.

Ek aur nuqta yeh bhi hai keh Qur'an-e-Majeed aur Saheeh Ahadees neez Nabi-e-Akram (ﷺ) aur Sahaaba-e-Kiraam (رضي الله عنهم) ke tareeqah ko samajhna hi Islam hai, is Islam mein aman se muta'aliq sirf tasawuraat ya nazriyaat hi nahi hain balkeh aisa aman Sahaaba-e-Kiraam (رضي الله عنهم) ne qaaim kar ke bhi batlaaya hai.

Kya Islam sirf aise da'we kar raha hai jo 'amalan mumkin nahi hain? Aisa hargiz bhi nahi hai balkeh ek zamaane mein in ta'leemaat ko 'amal ki soorat mein bhi aazmaaya gaya hai. Main abhi aap ke saamne is baat ki kuch wazaahat karunga, kyunkeh main ek Musulmaan hoon aur meri yeh zimmedaari hai keh aap ko tafseel se batlaa'un keh Islam mein aman-o-shaanti aur Peace ka tasawwur kya hai? In shaa Allah!

Nabi-e-Akram (ﷺ) jis 'ilaaqa mein bheje gaye thay woh Makkah hai, jo keh Sa'udi 'Arab mein hai, aur aap ko yeh ma'lloom hona zaroori hai keh jis waqt Nabi-e-Akram (ﷺ) Makkah mein aaye us waqt Makkah sheher mein 'Arab ke shareer aur fasaadi log maujood thay, yahaan tak keh Encyclopedia of Britannica ke mutaabiq keh "The Alexander the Great passed by them" Sikanadar-e-'Azam ka guzr un Makkah waalon ki taraf se hua to logon ne us se kaha keh aap yahaan par bhi hukoomat kar lete to acha hota jab keh aap poori duniya par hukoomat karte aa rahe ho, us waqt Sikanadar-e-'Azam ne kaha keh yeh qoum "Garbage of Community" mu'aashray ke kachra log hain, aisi qoum jo khud apne bhai ka qatl karti hai aur in ke dimaaghon mein sirf fasaad bhara hua hai, main aise logon par hukoomat nahi kar sakta. Usi 'Arab ke daayein aur Baa'en jaanib do badi hukoomatein aur taaqatein paaye jaati thin, un ke baare mein yeh kaha jaata hai keh:

"The most civilized countries on the face of the earth at that time"

Yani us waqt, us zamaane ke lehaaz se, rooye Zameen par sab se zyaada mutamaddan, tahzeeb yaafta aur advance log do hukoomatein thin aik Faaris aur doosri Room, Lekin unhein kabhi yeh khayaal nahi aaya keh woh 'Arab par hukoomat karein, kyun keh un ke baare mein logon ne yeh tay kar liya tha keh yeh "Garbage of Community" hai goyaa keh poore insaanon ka yahaan par kachra jama' ho gaya hai, Unhein sudhaarna bohot mushkil hai, Unhein koi insaan, koi hukoomat aur koi tahzeeb sudhaar hi nahi sakti, Aisi jagah par aur aisi qoum mein Allah Subhanahu-o-Ta'ala ne Nabi-e-Akram (ﷺ) jaisi hasti ko Nabi bana kar mab'oo's kiya, jis ke baare mein shaa'ir ne kya hi khoob kaha hai keh utar kar Hira se soe qaum aaya" "Aur ek nuskha-e-keemiyaa saath laaya, ya'ni Nabi-e-Akram (ﷺ) Ghaar-

e-Hira se utar kar Makkah waalon ke paas aaye, saath mein ek muqaddas kitaab Qur'an-e-Majeed le kar aaye...Phir shaa'ir kehta hai:

Rahe is se mehroom aabi na khaaki

Hari ho gayi saari kheti Khuda ki

Nabi-e-Akram (ﷺ) ke ikhlaaq aur Nabi-e-Akram (ﷺ) ki ta'leemat se koi bhi mehroom nahin rahe na samundar ke paas rehne waale na sahraa mein rehne waale, Jahaan jahaan par Nabi-e-Akram (ﷺ) ki ta'leemat pohanchin, wahaan wahaan par sirf aman-o-amaan hi qaaim ho gaya. Shaa'ir ne kaha:

Woh bijli ka kadka tha yaa saut-e-haadi

'Arab ki Zameen jis ne Saari hila di

Hum kehte hain keh sirf 'Arab ki Zameen hi nahi balkeh saaray 'aalam aur saari duniya ki Zameen jis ne hila di woh Nabi-e-Akram (ﷺ) ki shakhsiyat hai.

Un 'Arab ke logon ko Nabi-e-Akram (ﷺ) ne bilkul hi tabdeel kar diya, woh fasaadi, badmaash aur shareer log ba'd mein Sahaaba-e-Kiraam (رضي الله عنهم) ka laqab paaye, Nabi-e-Akram (ﷺ) ne unhein na sirf paighaam-e-aman diya balkeh use qaaim kar ke bhi batlaaya.

Misaal ke taur par aap koi machine jaise washing machine yaa grinder apne ghar laate hain aur agar aap us machine ko chala nahi sakte hain to phir use istemaal nahi kar sakte, woh machine ghar laa kar koi faaida nahi hai, Usi tareeqah se agar aap ke saamne aman ka paighaam maujood ho aur use kis tarah phailaana hai aur kis tarah use naafiz karna hai woh bhi ma'loom ho aur aap ke paas ek misaal bhi maujood ho keh aman falaan zamaana mein isi tareeqah se qaaim ho chuka tha to phir aap ko mazeed aur kya chahiye? Aap ke liye is aman ki ta'leemat par 'amal dar'aamad hona yaa un ka apply karna aasaan ho jaata hai. Shaa'ir kehta hai:

Khud na thay jo raah-e-par, auron ke haadi ban gaye

Kya nazar thi jis ne murdon ko Masiha kar diya

Ya'ni woh Sahaaba-e-Kiraam (رضي الله عنهم) jo Islam se pehlay khud gumraah thay, na Deen ma'loom tha na duniya ma'loom thi, Islam qubool karne ke ba'd auron ko raah dikhaane waalay ban gaye, Aur jo apne ikhlaaq-o-kirdaar se murda thay unhein Nabi-e-Akram (ﷺ) ne is Deen ke Zariya' aisa kar diya keh woh na sirf khud zinda huay balkeh doosron ko zindagi dene waalay ban gaye.

Saada si mantiq Simple logic hai keh aik giroh jo zamaane bhar mein apni shar angizyon aur fasaadi tabee'at mein mashhoor tha, usi giroh par jab Qur'an-o-saheeh Ahadees ka saheeh manhaj-o-tareeqa apply kiya gaya to woh us jagah ke sab se behtareen log ban gaye, Halaankeh us zamaana ke log un ke muta'aliq yeh kehte thay keh unhein nahi samjha ja sakta, unhein taraqqi ki raah par gaamzan nahi kiya ja sakta, un ki dehshatgardi khatam nahi ho sakti, un ki zindagi se fasaad khatam nahi ho sakta, Lekin Nabi-e-Akram (ﷺ) un logon mein aaye aur is qadar mushkil maqaam par Aap ne Qur'an-e-Majeed aur aman ke paighaam ko phaila kar wahaan se dehshatgardi ko khatam kar diya.

Is ka matlab yeh nikla keh agar aik martaba koi cheez 'amalan batla di jaaye to phir dobara usay karne mein mushkil nahi ho gi, Yeh saada si mantiq Simple logic hai, Matlab yeh hai keh Nabi-e-Akram (ﷺ) ne na sirf zabaani tor par kaha balkeh 'amlan kar ke bhi raasta batlaaya hai.

Jab aisa aman qaaim karna aik martaba ho sakta hai to Qayamat tak aane waale jitne bhi halaat-o-mawaaqe' hain un mein bhi aman phailaaya ja sakta hai, Qayamat tak jitne bhi mawaaqe' mutaqaazi hon ge agar wahaan par dehshat gardi paayi ja rahi hai to Qur'an-e-Majeed aur saheeh Ahadees ka tareeqah lagu kiya jaaye to dehshat gardi ka siray se khaa'tma mumkin ho jaaye ga, **In shaa Allah!**

Aman Ki Do Qismein:

Main ne mere mauzu' ki wazaahat ke liye aman-o-shaanti aur Peace ko do hisson mein taqseem kar diya hai:

1: Aik zaati aman (Individual peace)

2: Doosra mu'aashrati aman (Societal peace)

Individual peace and societal peace are interconnected concepts that play crucial roles in fostering a harmonious and prosperous society.

Doosray alfaaz mein "manaa shaanti" Inner peace Ya'ni aik insaan ka zaati aman, to doosra "khaarji aman" External peace bhi kaha ja sakta hai.

Agar aik insaan ko mu'aashrati aman haasil hai lekin us insaan mein khud zaati aman-o-shaanti aur Peace nahi hai to woh insaan naa mukammal aman ke saath hai, Aur agar aik insaan zaati tor par aman-o-shaanti aur Peace waala hai lekin mu'aashray mein usay aman mayassar nahi hai to tab bhi woh naa mukammal aman Incomplete peace ke saath reh raha hai. Isi liye ek insaan ko zaati tor par bhi pur aman hona chahiye aur us ka mu'aashra bhi aman-o-shaanti Peace wala hona chahiye.

1: Shakhsi Aur Zaati Aman Aur Is Ke Zaraaye:

Aman-o-shaanti aur Peace ki ibtidaa insaan ki apni zaat se hoti hai, us ki zaat ke ba'd us ke ghar waalay aman mein rehtay hain, phir us ke ba'd us ke padosi aman mein rehtay hain, phir is ke ba'd muhallay waalay aman mein rehtay hain, phir is ke gaaon waalay, phir is ke ba'd is ke sheher waalay, phir is ke ba'd poora mulk aman waala ban jaata hai aur aisa hotay hotay saari duniya mein aman phel jaata hai.

Is ka saada sa matlab yeh nikla keh sab se pehlay insaan ko khud pur aman hona chahiye, hum agar nazariyaat ko qaulan-o-'amalan maan letay hain to phir duniya mein aman qaaim karna aasan ho jaata hai. Isi tasawwur ko Qur'an-e-Majeed ne is tarah bayaan farmaayaa hai keh aik insaan ko teen cheezon ke Zariya' zaati aman (Inner peace) haasil ho sakta hai:

1: Tawheed ka iqraar

2: Risaalat ki tasdeeq

3: 'Aqeedah-e-Aakhirat

(1) Tawheed Ka Iqraar:

Sab se pehli cheez Tawheed hai jo husool-e-aman ka aik buniyaadi Zariya' hai, ya'ni aik Allah Subhanahu-o-Ta'ala ko maanna. Agar aik insaan yeh samjhay ga keh us ke kai khuda hain, usay paida karne waalay kai khuda hain to us ka dimaaghi aman Mental peace ghaarat ho jaaye ga.

Yeh 'Aqeedah rakhna paday ga keh saari insaanियat aur kaaa'inaat ko paida karne wala aur paalanhhaar sirf aur sirf aik hi ho sakta hai, aik se badh kar aur koi nahi ho sakta hai, Is ki saada si mantiq (Simple logic) Qur'an-e-Majeed mein bayaan ki gayi hai keh kaise aik insaan ko dimaaghi aman Mental peace milta hai? Surah Zumar, Surah number 39 ki Aayat number 29 mein Allah Subhanahu-o-Ta'ala irshaad farma rahay hain keh:

﴿ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾

Tarjuma: "Allah Ta'ala misaal bayaan farma raha hai aik woh shakhs jis mein bahut se baahum zid rakhne waalay saajhi hain, aur doosra woh shakhs jo sirf aik hi ka (ghulaam) hai, kya yeh dono sifat mein yaksaan hain, Allah Ta'ala hi ke liye sab ta'reef hai. Baat yeh hai keh un mein se aksar log samajhtay nahi."

Allah Subhanahu-o-Ta'ala ne misaal pesh ki hai aur kaha keh maan lo keh aik insaan hai us ke kai owner ya'ni maalik hain, aur doosra insaan woh hai jis ka sirf aik aaqa ya maalik ya owner hai, phir Allah Subhanahu-o-Ta'ala ne saari insaniyat se sawaal kiya hai keh ﴿هَلْ يَسْتَوِيَانِ مَثَلًا﴾ kya dono aman-o-shaanti aur Peace mein aik ho sakte hain? kya dono baraabar ho sakte hain?

Aik ghulaam hai aur us ke kai aaqa ya maalik hain to us se kabhi aik maalik aik kaam ke liye bole ga, kabhi koi doosra maalik doosre kaam ke liye bole ga, aik bole ga keh tu aaraam kar to doosra bole ga keh kaam kar...woh

hamesha pareshaan ho ga. Lekin us naukar ke mukhaalif aik aur naukar hai jis ka aik hi aaqa hai, woh us aik hi aaqa ka kehna maane ga aur us naukar ki zindagi mein aman-o-salaamti bhi rahe gi. Phir Allah Subhanahu-o-Ta'ala ne kaha keh:

﴿الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾

"Saari Ta'arifein Allah Subhanahu-o-Ta'ala hi ke liye hain lekin aksar log jaante hi nahi."

Bilkul isi tareeqah se koi insaan yeh 'aqeeda rakhta hai keh mere kai Khuda hain, mere kai Khaaliq Creator hain to aisi surat mein us insaan ko aik saath kai Khaaliq Creator ko khush rakhne ke liye badi aa'o bhagat karni padegi, natija mein us insaan ka dimaghi aman Mental peace tabaa' ho sakta hai aur woh aadmi mushkil mein par sakta hai.

Hazrat Yusuf (عليه السلام) ne is nukta ko aur achhay andaaz mein samjhaaya hai, Surah Yusuf Surah number 12 ki Aayat number 39 mein Allah Ta'ala ka irshaad hai:

﴿يَا صَاحِبَ السِّجْنِ أَزْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ﴾

Tarjuma: "Ae mere qaid khaanay ke saathiyo! Kya mutafarriq kai ek Parwardigaar behtar hain? Ya ek Allah zabardast taaqatwar?"

Musibat taalne ke liye aik Khuda, bimaari ko shifa mein badalne ke liye aik Khuda, paani barsaane ke liye aik Khuda aur humdardi karne ke liye aik alag Khuda, is tarah agar tum har aik kaam ke liye alag alag Khuda banaate hue chale jao ge to kya tumhein yeh alag alag Khuda achay nazar aate hain ya phir aik Woh Khuda jo in tamaam Khudaaon se kahin Zyaada taaqat rakhta hai? Jo bahut hi taaqatwar Powerful hai, kyunkeh aik insaan par aik hi waqt par kai musaaib aati hain, aik hi waqt par usko saare Khudaaon aur saare Khaaliq Creator ka khayaal rakhte hue baat karna mushkil ho jaata hai, Ya'ni aik insaan ko apne dimaaghi aman Mental peace ke liye zaroori hai keh woh yeh 'aqeeda rakhe keh hum sab ka Khaaliq Creator, paida karne waala aik hi hai.

Isi liye Allah Subhanahu-o-Ta'ala ne Qur'an-e-Majeed mein Surah Ambiyaa, Surah number 21 ki Aayat number 22 mein irshaad farmaata hai keh:

﴿لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا
يَصِفُونَ ﴿٢٢﴾﴾

"Agar Aasman-o-Zameen mein siwaaye Allah Ta'ala ke aur bhi ma'bood hotay to yeh dono darham barham ho jaatay, pas Allah Ta'ala, 'Arsh ka Rabb, har us wasf se Paak hai jo yeh mushrik bayaan karte hain."

Insaan ka dimaaghi aman Mental peace balkeh saari kaainaat ka aman us ki shaanti aur Peace khatam ho jaaye ga, kyun keh Allah Subhanahu-o-Ta'ala farmaata hai keh "Agar is Aasman aur Zameen (kaainaat) mein kai Khuda hotay to un Khudaa'on ke beech fasaad barpaa ho jaata aur yeh Zameen aur Aasman tahs nahs ho jaatay,." Shaa'ir bhi kehta hai keh:

Agar do Khuda hotay sansaar mein
To dono balaa hotay sansaar mein
Khatarnaak hota zamaane ka rang
Hua karti har roz dono mein jang
Idhar aik kehta Keh meri suno
Udhar aik kehta mian chup raho!
Idhar aik kehta Keh baarish rahe
Udhar aik kehta Keh garmi rahe

matlab yeh hai keh agar do ya us se Zaayd alag alag Khuda hotay to kainaat mein jo aman-o-shaanti aur Peace aap dekh rahe hain keh so billion galaxies apni raftaar ke saath kainaat mein maujood hain yeh aman-o-shaanti aur Peace kabhi ka khatam ho chuki hoti.

Ma'loom hua keh in sab ko chalaane wala aik hi hai, Tawheed kainaat ka

aman bhi hai aur insaan ke zaati aman aur dimaghi aman Mental peace ke liye bhi yeh Tawheed be had zaroori hai, aman-o-shaanti aur Peace ke liye zaroori hai keh insaan Tawheed par rawaan dawaan rahay. Ya'ni "hum sab ko paida karne wala aik hai" is tasawwur ko maan'na be had zaroori hai, Allah Subhanahu-o-Ta'ala ne Qur'an-e-Majeed mein Surah Al-Muminoon, Surah number 23 ki aayat number 91 mein irshaad farmayaa hai:

﴿مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَّهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ
وَلَعَلَّا بَعْضُهُمْ عَلَىٰ بَعْضٍ سُبْحٰنَ اللَّهِ عَمَّا يُصِفُونَ ﴿٩١﴾﴾

Tarjumah: "Na to Allah ne kisi ko beta banaaya aur na Us ke saath aur koi ma'bood hai, warna har ma'bood apni makhloq ko liye phirta aur har aik doosre par chadh dodta. Jo awsaaf yeh batlaate hain un se Allah Paak (aur be niyaaz) hai."

Is saari kainaat ko aman wala banaane ke liye aur insaan mein maana shaanti qaaim honay ke liye aik Allah Subhanahu-o-Ta'ala hum sab ka Khaaliq Creator hai maan'na be had zaroori hai, matlab yeh nikla keh agar insaan dimaghi aman Mental peace chaahata hai to us mein aik Allah ko maan'na be had zaroori hai.

Deegar Mazhabi Kitaabon Mein Aik Aur Tanha Ma'bood Ka Tasawwur Aur Lafz Allah Ka Saboot:

Aik Khuda ke muta'aliq agar hum saaray mazaahib ki kitaabon ka mutaala'a karain to tamaam mazahib mein aman-o-shaanti aur Peace qaaim rakhne ke liye aik hi Khuda ko maanne ka paighaam humein milta hai.

Misaal ke tor par hum Hindu mazhab ki kitaabon ko padh sakte hain, Rig Veda kitaab number 1, hymn number 164, verse number 46, isi tareeqah se Yajurveda book number 30 ki verse number 3 mein, phir Yajurveda chapter number 40 aur verse number 8 aur 9 mein hai "Phir Yajurveda chapter number 40 aur verse number 8 aur 9 mein hai: "Andhantama pravi santi asma bhooti mbaste. Mano bhuyā hote tamoyā asma bho karta. Taisā pratimā āsti. Ekam sat visrā bahud-o-dānti, ekam brahm dityā nāsti, ne nā

nāste kanchan."

ya'ni keh duniya bhar ki Hindu mat ki kitaaben keh rahi hain keh hum sab ka paida karne wala kaun hai? Woh aik hi hai, aik se badh kar ho hi nahi sakta, 'aqalmand log paida karne waale ke baare mein yeh 'aqeeda rakhte hain keh Woh aik hi Khuda hai, Hindumat ke mutaabiq yeh hai keh jo log haqeeqi Khuda ko chhod kar Aasman, Zameen, hawa, paani ya deegar makhluqaat ki 'Ibaadat karte hain, woh gumraahi mein muftala hain. Aur jo apne hi haathon se banaai hui cheezon, jaise buton ya mujasmon ki pooja karte hain, woh is se bhi zyaada gumraahi mein hain.

Note: Qur'an-e-Majeed mein Allah Ta'ala farmaate hain:

﴿ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّ مَا يَدْعُوْنَ مِنْ دُوْنِهٖ هُوَ الْبَاطِلُ وَاَنَّ اللّٰهَ هُوَ الْعَلِيُّ الْكَبِيْرُ﴾

Tarjumah: "Yeh is liye keh Allah hi Haq hai aur Us ke siwa jinhein woh pukaarte hain, woh baatil hain, aur be shak Allah hi buland-o-bartar hai."

Is aayat se waazeh hota hai keh haqeeqi Ma'abood sirf Allah Ta'ala hai, aur Us ke siwa jin ki 'ibaadat ki jaati hai, woh baatil hain.

Lihaaza, insaan ko chahiye keh woh sirf Allah Wahid La Sharik ki 'ibaadat kare aur shirk se bachne ki koshish kare, kyun keh shirk sab se bada gunaah hai aur yeh insaan ko andheron mein muftala karta hai.

Matlab yeh hai keh logon ne apni taraf se kisi ko bhi Ma'abood khud se bana liya to duniya ki saari mazhabi kitaaben ise qabool nahi karti hain, balkeh yeh kaha keh sab ka paalanay waala aur sab ka paida karne waala ek hi hai. Isi tareeqah se agar hum Guru Granth padhtay hain to ma'loom hota hai keh Sikhon ka jo Maul Mantr hai, is ka jo pehla hi Maul Mantr hai is mein yeh batlaaya gaya hai keh "Ek Om Kara" "Hum sab ka paida karne wala Woh ek hi hai," Sikh mazhab mein bhi ek hi Khuda ya Khaaliq Creator ka tasawwur paaya jaata hai.

Aur agar hum 'Eesaaiyat ki taraf jaayein to Bible mein Deuteronomy ke chapter number 6 ke Verse number 4 mein yeh batlaaya gaya hai keh "Ae Israel ke logon sun lo! Hamaara aur Tumhaara Khuda ek hi hai," isi tareeqah se Bible mein Gospel of Mark chapter number 12 ki verse number 29 mein hai keh "Ae Bani Israel ke logon sun lo! Hamaara aur Tumhaara Khuda ek hi hai."

Yeh ek aur tanha Ma'bood kaun hai? Woh Allah Ta'ala hai, lafz Allah ka saboot deegar mazhabi kitaabon mein bhi milta hai, 'Eesaaiyon ki Mazhabi kitaabon mein Allah Subhanahu-o-Ta'ala ka lafz is tarah hai (الله) Isi tareeqah se aap agar padhtay hain Rig Ved book number 9 aur is ki hum number 67 aur is ki verse number 30 mein Allah Subhanahu-o-Ta'ala ka lafz "Al-Wahm" aaya hai, aur isi tareeqah se agar aap Guru Granth padhtay hain to humein taqreeban 20 martaba Allah ka lafz milta hai.

Allah Ta'ala Ki Sifaat Aur Us Ka Mukhtasir Ta'aruf:

Duniya ke tamaam bade Mazaahib kehte hain keh hum sab ka paida karne wala ek hi hai. Lekin sawaal yeh hai keh Woh ek paida karne wala kaun hai? Is ki tafseel kya hai? Humein kis ne paida kiya? Aur yeh sawaal uthta hai keh main Kahaan se aaya hoon? Yeh jo tafaseel ke saath jawabaat hain woh sab ke sab Qur'an-e-Majeed mein mazoor hain. Agar aap ko jaan'na hai keh Woh ek Allah Subhanahu-o-Ta'ala kaun hai to aap ko Qur'an-e-Majeed padhna padega, Woh ek akela Allah Subhanahu-o-Ta'ala hi kyun hai? doosray kyun nahi hain? is ka bhi jawaab Qur'an-o-Hadees mein maujood hai.

Misaal ke tor par Allah Subhanahu-o-Ta'ala Qur'an-e-Majeed mein Surah Ikhlhaas Surah number 112 ki Aayat number 1 se 4 tak irshaad farmaata hai:

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

كُفُوًا أَحَدٌ ۝﴾

Tarjuma: "Aap keh dijiye keh Woh Allah Ta'ala ek (hi) hai, Allah Ta'ala be-niaaz hai, na Us se koi paida hua na Woh kisi se paida hua,

aur na koi Us ka humsar hai."

Isi tareeqah se Surah Ta-Ha Surah number 20 ki Aayat number 14 mein Allah Subhanahu-o-Ta'ala irshaad farmaata hai:

﴿إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾

Tarjumah: "Beshak main hi Allah hoon, mere siwa 'ibaadat ke laaik aur koi nahin, pas tu meri hi 'ibaadat kar, aur meri yaad ke liye Namaaz qaaim rakh."

Qur'an-e-Majeed mein wazaahat Clarity ke saath, naamon ke saath, sifaat ke saath, Allah Subhanahu-o-Ta'ala ke a'amal ke saath aur Allah Subhanahu-o-Ta'ala ke liye ki jaane wali 'ibadaat ke saath, in tamaam tafaseel ke saath jis tarah Allah Subhanahu-o-Ta'ala ka Ta'aruf mazkoor hai, is tarah duniya ki kisi bhi mazhabi kitaab mein mazkoor nahin hai. Matlab yeh hai keh insaan ko dimaaghi aman Mental peace ke liye yeh talaash karna hai keh tamaam Ma'aboodon ki bajaaye ek hi barhaq Ma'abood hona chahiye, jab insaan yeh haqeeqat talaash kar leta hai to us ko sukoon aur aman milta hai, is se bhi zyaada sukoon aman-o-shanti aur Peace us ko us waqt mile ga jab woh yeh jaan le ga keh Woh aik sachaa Ma'bood kaun hai? Yeh haqeeqat jaanne ke ba'd usay aur zyaada sukoon milta hai.

Qur'an-e-Majeed mein Allah Subhanahu-o-Ta'ala yeh saabit karne ke liye keh Woh aik hi hai aur Us jaisa koi bhi nahi hai Aayat-ul-kursi mein mantiqi baatain (logics) pesh ki hain, Allah Subhanahu-o-Ta'ala ne Surah Baqarah, Surah number 2 ki aayat number 255 mein mukhtalif dalaail pesh kiye hain, yeh samjhaane ke liye keh Woh Allah Subhanahu-o-Ta'ala hi hai jo akela tumhaara Khaaliq aur Maalik hai, Usi ne tumhein paida kiya hai, lihaaza tum Usi ki 'Ibaadat karo, Is aayat mein Allah Subhanahu-o-Ta'ala ki kai Sifaat batlaayi gayi hain.

Duniya ki saari mazhabi kitaabon mein bohut se maqaamaat par Khuda ke aik hone ki ta'leem milti hai lekin Us aik ka ta'aruf bhi ma'loom karna behad zaroori hai, jis ki misaal yeh bhi ho sakti hai keh aik insaan yeh kehta hai keh mera baap aik hi hai lekin kaun hai jaanne ki koshish nahi karta to

ta'ajub ki baat hai, Allah Ta'ala ka irshaad hai:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۗ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْأَرْضَ ۗ وَلَا يَئُودُهُ حِفْظُهُمَا ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

"Tarjumah: Allah Ta'ala hi Ma'bood-e-Barhaqq hai jiske siwa koi ma'bood nahi, jo zinda hai aur sab ka thaamnay waala hai, jise na oongh aay na neend, Uski malikiyat mein Zameen aur Aasmanon ki tamaam cheezein hain. Kaun hai jo Uski ijaazat ke baghair Uske saamne shafaa'at kar sake, Won jaanta hai jo unke saamne hai aur jo unke peechhe hai, aur woh Uske 'ilm mein se kisi cheez ka ihaata nahi kar sakte magar jitna woh chaahay, Uski Kursi ki wus'at ne Zameen-o-Aasman ko gher rakha hai aur Allah Ta'ala Un ki hifaazat se na thakta aur na uktaata hai, Woh to bohot buland aur bohot bada hai." (Surah Al-Baqarah: 255)

Allah Subhanahu-o-Ta'ala Woh hai jiske siwa koi sachcha ma'bood nahi hai, Aisa kyun hai? To iska pehla jawaab ya daleel ya logic yeh hai:

1. Kyunkeh woh (الحي) zinda hai, (Abhi Swami ji ne kaha tha keh Us aik Khuda ka zinda rehna be-had zaroori hai, Agar Woh mar jaaye ga to kaainaat ko kaun sambhaale ga? Us Allah Subhanahu-o-Ta'ala ko insaanon ke aane se pehle bhi rehna chahiye, aur insaanon ke aane ke ba'd bhi rehna chahiye, aur insaanon ke khatam ho jaane ke ba'd bhi rehna chahiye). Isi baat ki ta'keed karte hue ek aur jagah Allah Subhanahu-o-Ta'ala ne irshaad farmayaa hai: ﴿كُلٌّ مِّنْ عَلَيْهَا فَانٍ وَيَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾ "Zameen par jo koi bhi hain sab fana hone waale hain, sirf Tere Rab ki Zaat jo 'azmat aur 'izzat waali hai baaqi reh jaaye gi."

2. Doosri logic yeh bataayi ja rahi hai keh Woh 'القيوم' ya'ni Woh Allah saari kainaath ko sambhaalne waala hona chahiye, agar Woh khud paida ho raha hai to iska matlab koi aur hai jo Usko sambhaal raha hai, Agar Uski

biwi hai to iska matlab Usko koi aur sambhaal rahi hai, agar Uska bacha hai to iska matlab yeh hai keh Woh kisi aur ka muhtaaj hai, Yeh sab kamzoriyaan Uske paas nahi honi chahiye balkeh Uske paas kinaat ko qaaim karne ki taaqat honi chahiye, tab jaa kar Woh Allah Subhanahu-o-Ta'ala apne aap ko saccha aur tanha Rab aur ma'bood keh sakta hai, Koi bhi insaan achanak uth kar yeh nahi keh sakta keh na'oozubillah ! main hi Khuda hoon, Insaan ya koi bhi zaat waala aisa nahi keh sakta. Jab keh hum ne abhi qareeb mein aisay aisay logon ko dekha hai jinhton ne yeh da'waa kiya hai keh woh Khuda hain lekin un Khudaa'on ko America mein visa nahi mila tha, ya'ni aap tasawwur kijiye keh aik Khuda hai jo aik vise ka mohtaaj hai, yeh kaise ho sakta hai? Balkeh Allah Subhanahu-o-Ta'ala to (القيوم) hai jo kinaat ko qaaim rakhne waala hota hai, jaisa keh Swami ji ne badi pyaari baat kahi hai keh duniya mein aik insaan apne aap ko Khuda kehtay phir raha hai, woh Khuda kaise ho sakta hai? Allah Subhanahu-o-Ta'ala to (القيوم) hona chahiye.

3. Teesri logic batlaai gayi hai keh ﴿لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ﴾ neend to door ki baat hai Us ko oongh bhi nahi aati hai, aik insaan ko jab yeh ma'loom ho jaaye keh mera Khuda aisa hai jisko na neend ki zaroorat hai aur na oongh ki, to woh kahega keh haan haan! mera Rabb aur ma'bood aisay hi hona chahiye kyun keh ho sakta hai keh mujhe aadhi raat ko apne Rabb ko pukaarne ki zaroorat pad sakay, aik insaan ko du'a ke liye yaqeen kab aaye ga? Jab us ke dimaagh mein yeh i'tiqaad rahay ga keh main so jaata hoon lekin mera Rabb nahi sota to woh us waqt is i'tiqaad ke saath dil khol kar du'a maangay ga.

4. Chouthi logic paish ki gayi hai keh ﴿لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾ Aasmanon aur Zameen mein jo kuch bhi hai woh Usi ka hona chahiye, kyun keh saari kinaat jab chal rahi hai aur koi museebat aap par aa'n padti hai to aap kehtay hain keh Ae Allah Subhanahu-o-Ta'ala! Tu mujhe falaan ki museebat se bacha, Ae Allah Subhanahu-o-Ta'ala! falaan baadlon se, falaan toofaan se, falaan zalzala se mujhe bacha, yeh du'a insaan us waqt karega jab woh yeh tasawwur rakhay ga keh in tamaam cheezon ka maalik Woh Allah Subhanahu-o-Ta'ala hai jise main pukaar raha hoon, Is soorat

mein woh Allah Subhanahu-o-Ta'ala ko pukaare ga to use sukoon mehsoos ho ga. Hum Musalmaan yeh Chaahte hain keh yeh sukoon hamaare ghair Muslim bhaaiyon ko bhi naseeb ho aur woh bhi is sukoon ko haasil karne ki koshish karein.

5. Paanchwein logic batlaayi gayi keh ﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾ Woh aik Allah Subhanahu-o-Ta'ala aisa hona chahiye jiske Hukm ke baghair koi patta bhi nahi hil sakta, aur Uske Hukm ke baghair koi sifaarish bhi nahi kar sakta, Jab yeh tasawwur aa jaaye gaa to uske dimaagh mein yeh waazeh ho jaaye gaa keh kisi ki bhi Allah Subhanahu-o-Ta'ala ke paas chal nahi sakti, Is tareeqah se mukammal yaqeen Allah Subhanahu-o-Ta'ala par ho jaaye gaa. Hamaara 'aqeeda mazboot hona chahiye, aisa 'aqeeda nahi hona chahiye keh falaan bacha lein ge, falaan hum ko sambhaal lein ge, falaan ka bhi kaainaat ke chalaane mein dakhil hai, falaan baba falaan sheher par apna saaya kiye hue hain, falaan baba ke paas falaan taaqat hai aisa kuch bhi nahi hai. Us aik Allah Subhanahu-o-Ta'ala ke paas kisi ki kuch bhi baat nahi chalnay wali hai. Agar Woh chaahay to hi koi sifaarish kar sakta hai warna nahi.

6. Phir chhatti logic batlaayi gayi hai keh ﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ﴾ Jab aap Us Allah Subhanahu-o-Ta'ala ko pukaar rahay hain aur Woh sun hi nahi raha hai to aap ki museebat kaun door karega? Is liye ma'bood aur Rab aisi Zaat hona chahiye keh Woh ma'bood kuch bhi ho chuka ho sab kuch jaanta ho, ya jo honay wala ho ya jo ho raha ho yeh tamaam cheezon ka Woh jaan'nay wala ho. Insaan ke dimaagh mein yeh baat rehna chahiye keh meri haalat pehlay kya thi? Woh mere Rab ko ma'loom ho, warna har martaba woh apnay Rab ko baar baar apni kahaani sunaata rahay ga, Is liye hamaara Allah Subhanahu-o-Ta'ala aisa hona chahiye keh Woh hamare maazi, hamare haal aur mustaqbil ko khoob achhi tarah jaanta ho, Agar hum aisay Allah Subhanahu-o-Ta'ala ko maanenge to yaqeen jaaniye keh humein dimaaghi aman Mental peace. mehsoos ho ga.

7. Saatveen logic batlaai gayi keh ﴿وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ﴾ Woh Allah Subhanahu-o-Ta'ala aisa hona chahiye keh Uske 'ilm ko koi insaan gher na sake aur pehle hi na jaan sakta ho, Agar Allah Subhanahu-o-Ta'ala

ki hikmat aur Uska 'ilm humaare paas aa jaaye ga to hum baday ban jaaye'n ge, ya'ni Woh Allah Subhanahu-o-Ta'ala aisa hai keh Uske 'ilm ko koi nahi jaan sakta hai, magar yeh keh Allah Subhanahu-o-Ta'ala jisko chaahe apne 'ilm se kuch waaqif karaate hain, Jaise keh yeh Qur'an-e-Majeed hai jiske Zariya' aakhri Nabi-e-Akram (ﷺ) ko Allah Subhanahu-o-Ta'ala jo chaahta hai woh batla diya hai, Kyunkeh har insaan ki yeh koshish hoti hai keh main apne boss (aaqa) ko khush rakhun taakeh museebat mein woh mere kaam aaye. Usi tareeqah se agar aap ko Allah Subhanahu-o-Ta'ala Ki chaahat ma'loom karni hai to aap ko Qur'an-e-Majeed aur Saheeh Ahadees ka mutaala'a karna padey ga, jab humein apne Rab ki pasand aur naapasand ke baare mein maaloom ho jaata hai to humein apne Rab ko khush rakhne aur aman haasil karne mein badi madad haasil hoti hai.

8. Aathwin logic batlai gayi keh ﴿وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ﴾ Allah Subhanahu-o-Ta'ala ki kursi Zameen aur Aasman ko ghere hue hai. Kai log yeh kehte hain keh Allah Subhanahu-o-Ta'ala har jagah hai, Allah Subhanahu-o-Ta'ala hamare dil mein hai ya Allah Subhanahu-o-Ta'ala Masjid mein hai waghaira waghaira, halaankeh Allah Subhanahu-o-Ta'ala 'Arsh par Mustawi hai. Rabb-ul-'Aalameen ki jo kursi hai woh itni badi aur itni badi hai keh jis ke baare mein Nabi-e-Akram (ﷺ) irshaad farmaate hain:

(ما السموات السبع في الكرسي إلا كحلقة ملقاة بأرض فلاة، وفضل العرش على الكرسي كفضل تلك الفلاة على تلك الحلقة)

Tarjumah: "Saato'n Aasman kursi ke saamne sirf ek aisi angoothi ki maanind hain jo ek maidaan mein rakhi hui ho aur phir 'Arsh ki Fazeelat us kursi par aisi hi hai jaise is maidaan ki wus'at-o-Fazeelat is angoothi par hai." **(As-Silsilata As-Sahihah: 109)**

Aur yeh kaaa'inaat kitni 'azeem hai? Jis mein 100 billion galaxies hain aur ek galaxy ke andar 200 billion taare hain phir 8 planet mein ek Zameen hai jis mein hum rehte hain, yeh tamaam galaxies ke saamne Allah Subhanahu-o-Ta'ala ki kursi itni hi badi hai jitni ek bada maidaan ek angoothi ke muqaabil mein bada hai. Is se yeh pata chala keh is Zameen mein itni taaqat nahi hai keh woh Allah Subhanahu-o-Ta'ala ko apne ihaata mein le,

jaisa keh Swami ji ne bhi kaha keh Allah Subhanahu-o-Ta'ala ko Zameen mein kyun dhoond rahe ho? Jab keh Allah Subhanahu-o-Ta'ala 'Arsh par Mustawi hai, Allah Subhanahu-o-Ta'ala ne khud kaha hai keh:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

"Jo Rahmaan hai, 'Arsh par qaaim hai." (Surah TaaHaa: 5)

Rahmaan ki Zaat 'Arsh par hai lekin Us Rahmaan ka 'Ilm har jagah par hai. Musa (ﷺ) ne Allah Subhanahu-o-Ta'ala se kaha keh ﴿قَالَ رَبِّ ارْنِي أَنْظُرَ إِلَيْكَ﴾ "Arz kiya keh Ae mere Parwardigaar! Apna deedaar mujh ko kara dijiye keh main Aap ko ek nazar dekh loon", Allah Subhanahu-o-Ta'ala ne kaha ﴿قَالَ لَنْ تَرَانِي﴾ "Ae Musa (ﷺ) tum mujhe har-giz nahi dekh sakte", Musa (ﷺ) ne kaha keh Ae Allah Subhanahu-o-Ta'ala! Mujhe Aap ko dekhna hi hai, to Allah Subhanahu-o-Ta'ala ne Farmaayaa keh:

﴿وَلَكِنْ انظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا﴾

"Lekin tum is pahaad ki taraf dekhte raho, woh agar apni jagah par barqaraar raha to tum bhi mujhe dekh sako ge." Pas jab un ke Rab ne pahaad par Tajalli farmaai to Tajalli ne us ke parkchay uda diye aur Musa (ﷺ) behosh ho kar gir paday." (Al-A'raaf: 143)

Is se yeh ma'loom hua keh jab Allah Subhanahu-o-Ta'ala ki taraf se aik Tajalli ko sambhaalne ki taaqat is Zameen ke pahaadon mein nahi hai to log kehte hain keh Allah Subhanahu-o-Ta'ala Zameen par aa jaatay hain, Jab main Allah Subhanahu-o-Ta'ala ki makhlooq ya'ni Himalaya ke pahaad ko dekhta hoon to us ki mazbooti dekh kar main heraan ho jaata hoon, Jab Us ki makhlooq itni taaqatwar hai to Woh Allah Subhanahu-o-Ta'ala ki Zaat kitni taaqatwar hogi?

Isi liye main ne kaha keh aik banday ko sukoon aur aman kab haasil ho ga? Jab usey apne Khaaliq Creator ke baare mein tafseeli ma'loomaat haasil hoon gi tab use sukoon haasil ho ga, aur Rahmaan ka yeh tafseeli Ta'aruf aap ko Qur'an-e-Majeed se aur Nabi-e-Akram (ﷺ) ki saheeh Ahadees se

haasil ho ga.

Matlab yeh hai keh sab se pehlay hamaara Khaaliq Creator aik hona chahiye, Us aik Khaaliq ka tafseeli Ta'aruf bhi haasil hona chahiye aur is ke ba'd Us ke kaam, Us ke naam aur Us ki Sifaat tamaam cheezen waazeh honi chahiye, yeh tamaam cheezen aap ko Qur'an-e-Majeed aur saheeh Ahadees mein milengi, jab yeh ma'loom ho jaaye ga to insaan ko dimaaghi aman Mental peace haasil ho jaaye ga, isi liye Yusuf (عليه السلام) ne kaha tha:

﴿أَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمِ اللّهِ الْوَاحِدِ الْقَهَّارِ﴾

"Kya mutafarriq kai aik parwardigaar behtar hain? Ya aik Allah zabardast taaqatwar?" (Surah Yusuf: 39)

2: Risalat-e-Muhammadiyah Ki Tasdeeq:

Muhammad (ﷺ) Saari Insaaniyat Ke Liye Nabi Aur Rasool Hain:

Hamaara aik hi khaaliq Creator hona chahiye lekin sawaal yeh uthta hai keh Woh kaisa hoga? Har aik insaan apni taraf se Us ki Sifaat kuch na kuch tasawwur kar lega aur phir se logon ke darmiyaan Allah Subhanahu-o-Ta'ala ke mauzu' par ikhtilafaat ho jaayen ge, un logon ka dimaaghi aman Mental peace bhi khatam ho jaaye ga, is nuqsaan ko khatam karne ke liye khud Allah Subhanahu-o-Ta'ala apne bandon mein se kisi ko muntakhib Select kar ke use apna Rasool bana kar bhejta hai, aur is Rasool ko apni pasand na pasand par mushtamil ta'leemaat bhi 'ata karta hai, Chunancha is Rasool ki ta'leemaat-o-hidayaat ki roshni mein hamaare liye aman ka husool aur iska qayaam aasaan ho jaata hai.

Isi liye Allah Subhanahu-o-Ta'ala ne is kaam ke liye kai Rasoolon ko bheja hai, un Rasoolon mein se aakhri Rasool Muhammad (ﷺ) thay jin par yeh Qur'an-e-Majeed naazil hua aur is Quran ko samajhnay ke liye guide ke tor par Allah Subhanahu-o-Ta'ala ne Nabi-e-Akram (ﷺ) ko Saheeh Ahadees bhi 'ata ki hain, ya'ni keh Nabi-e-Akram (ﷺ) par jo bhi ta'leemaat utaari gayi hain un ta'leemaat ko padh kar un par 'amal karenge to Allah Subhanahu-o-

Ta'ala ka Ta'aruf bhi mil jaaye ga aur saath mein Allah Subhanahu-o-Ta'ala kya chaahte hain aur kya nahi chaahte hain woh bhi ma'loom ho jaaye ga. Is ki wajah yeh hai keh paida karne wala zyaada behtar jaanta hai keh jis ko main ne banaaya hai us ke liye kya faaida mand hai aur kya faaida mand nahi hai? Ek gaadi banaanay wala hi behtar jaanta hai keh is gaadi ko petrol ki zyaada zarurat hai ya pani ki zyaada zarurat hai, agar woh gaadi banane wala kahega keh is gaadi mein petrol daalna chahiye to humein petrol hi daalna pade ga.

Isi tareeqah Se yeh poori Zameen jahaan saaray insaan rehtay aur bastay hain un ke liye aman ka gehwaara ban sakti hai lekin sirf usi waqt jab keh is Zameen ko paida karne wala batlaaye ga keh tumhain Zameen mein kaise rehna hai? Aur jab Us Rab ki ta'leemat ko log sunein gay aur un par 'amal karein gay, is soorat mein unhein dimaaghi aman Mental peace haasil ho jaaye ga.

Lihaaza iska matlab yeh nikla keh Allah Subhanahu-o-Ta'ala ke saath saath Muhammad (ﷺ) ko bhi maana zaroori hai. Agar mehfil mein koi ghair Muslim bhai hain to un ke zehan mein yeh sawaal uth raha hoga keh aap ne Allah Subhanahu-o-Ta'ala ki Wahdat aur Us ki Rububiyat ko logic ke Zariya' bhi saabit kar diya lekin aap Muhammad (ﷺ) kaise saabit karein ge? Is ka jawaab yeh hai keh Muhammad (ﷺ) Allah Subhanahu-o-Ta'ala ke Rasool hain aur unhi par Allah Subhanahu-o-Ta'ala ne is Qur'an-e-Majeed ko naazil kiya hai, Muhammad (ﷺ) ke baare mein na sirf Qur'an-e-Majeed mein zikar aaya hai balkeh doosri kitaabon mein bhi Aap (ﷺ) ka zikar aaya hai, jaisa keh Surah Al-A'raf Surah number 7 ki aayat number 158 mein Allah Subhanahu-o-Ta'ala irshaad farmaata hai: ﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولٌ﴾ "Aap keh dijiye keh ae logon! Main tum sab ki taraf Us Allah Ta'ala ka bheja hua hoon." Yahaan par Allah Subhanahu-o-Ta'ala ne ﴿يَا أَيُّهَا الْمُسْلِمُونَ﴾ Nahi kaha keh "Ae Musalmano! Main Tumhaara Rasool hoon," balkeh yeh kaha ﴿يَا أَيُّهَا النَّاسُ﴾ "Ae logon! Main tumhaare liye Allah Subhanahu-o-Ta'ala ki jaanib se Rasool bana kar bheja gaya hoon."

Is se ma'loom hota hai keh Muhammad (ﷺ) ki seerat padhne ka haq jitna ek Musalman ka hai utna hi haq ek ghair Muslim ka bhi hai, Qur'an-e-Majeed

padhne ka haq jitna ek Musalman ka hai utna hi haq ek ghair Muslim ka bhi hai, ek ghair Muslim bhi ise padhe aur is par 'amal karne ki koshish karay, hum yeh nahi keh sakte keh Muhammad (ﷺ) sirf hamaare Rasool hain aur Tumhaare Rasool nahi hain kyunkeh Muhammad (ﷺ) saari insaniyat ke liye Rasool hain.

Muhammad (ﷺ) Ka Lafz Deegar Mazhabi Kitaabon Mein:

Nabi-e-Akram (ﷺ) ka lafz doosri mazhabi kitaabon mein bhi aaya hua hai, misaal ke tor par aap agar Old Testament padhtay hain. Jise Yahoodi apni mazhabi kitaab maantay hain, to us mein yeh batlaaya gaya hai keh Deuteronomy ke chapter number 18 ki verse number 18 mein aur isi tareeqah se Song of Solomon ke chapter number 5 ki verse number 16 mein bhi Muhammad (ﷺ) ka naam ke saath zikar aaya hai.

Azail ke ek Qaari hain jo apni kitaab ek lahn ki tarah padhtay hain, waisay hi padhtay hain jaise keh Sheikh Sudais Qur'an-e-Majeed padhtay hain, to Un ki qiraat internet par maujood hai aur jis mein Muhammad (ﷺ) ka lafz saaf tor par suna ja sakta hai. Isi tareeqah se agar hum New Testament ka bhi mutaala'a karte hain to us mein bhi humein Paraqlitas ka lafz milta hai jise 'Arabi mein Faarqaliit kaha Jaata hai jis ka ma'ani hum karein to woh aadmi jis ki khoob ta'reef ki jaaye. Isi tareeqah se Gospel of John ke chapter number 14, verse number 15 aur 17 mein bhi Muhammad (ﷺ) ka tazkira milta hai.

'Abdullah Adiyar jo keh pehlay Hindu ke ek bahut baday Allah pujaari thay, unhon ne Muhammad (ﷺ) par ek kitaab likhi, jaisa keh Swami Ji ne bhi haqq ko qubool karte hue Islami aman par ek kitaab likhi, bilkul isi tarah 'Abdullah 'Adiyar ne Muhammad (ﷺ) ki zindagi par kitaab likhi jis ka naam "Islam jis se mujhe ishq hai" hai, Tamil zubaan mein "Nino Arand Hte Islam" is kitaab ka naam hai, Is kitaab mein jo "Bhush par Anas" hain us mein mustaqbil ki baatein batlaai jaati hain lihaaza is par Anas mein se pars number 3, khand number 3, adhiyae number 3 aur shakalwa number 3 aur 4 mein batlaaya gaya hai keh kal yog mein jo aaye ga woh ek teacher "Ustaadh" ban kar aaye ga.

Aur isi tareeqah se agar aap Guru Granth us ka safha number 141 aur us ka verse number 11 dekhein to Muhammad (ﷺ) ka lafz aaj bhi aap ko clear mile ga. (Maazi ka zikr hai is mein)

Matlab yeh hai keh aaj bhi saari mazaahib ki kitaabon mein Muhammad (ﷺ) ka lafz paaya jaata hai, ya'ni Nabi-e-Akram (ﷺ) Allah Subhanahu -o-Ta'ala ki jaanib se bheje gaye aakhri Rasool hain aur Aap ke ba'd koi aur Rasool aane waala nahi hai.

Agar Nabi-e-Akram (ﷺ) koi tareeqah batla dein to aap ke liye Allah Subhanahu-o-Ta'ala ki pasandeeda aur na-pasandeeda cheezen ma'loom karne mein aasaani ho jaati hai, natija mein aap ko alag alag infiraadi tor par yeh mehnat karne ki zarurat nahi hai keh har insaan apne baare mein aur apne Rab ke baare mein yeh sochta hua ya ma'loom karta hua phire ken saheeh kya hai aur ghalat kya hai? Agar aisa ho jaaye to har koi apni apni falaasfi laaye ga. Kai logon ke baare mein yeh ma'loom hota hai keh woh kehte hain keh main ne sachai ko pahaadon mein talaash kiya, bayabaanon mein talaash kiya, ghaaron mein talaash kiya, junglaat mein talaash kiya, aakhir kaar mujhe sachai Truth mil gayi.

Jab keh is mein itni mushkil nahi hai, Allah Subhanahu-o-Ta'ala ne khud aasaani kar di hai keh alag Alag jaa kar saari duniya ki khaak chhaan'ne ki zaroorat nahi hai, Allah Subhanahu-o-Ta'ala khud apni taraf se muntakhib kar ke Qur'an-e-Majeed bhej chuka hai taakeh Allah Subhanahu-o-Ta'ala kya chahta hai aur kya nahi chahta hai sab ko yeh ma'loom ho jaaye, yeh tahqeeq bahut aasaan hai, mushkil raasta par jaane ke bajaaye aasaan raasta par aayenge to insaan ko aman mil jaaye ga aur aap ko apna dimaaghi aman Mental peace mil jaaye ga.

Muhammad (ﷺ) Ki Nabuwat-o-Risaalat Aur Science Daan:

Aaj ke zamaana mein science daan bhi Muhammad (ﷺ) ko Rasool maanne ke liye tayyaar ho chuke hain, duniya ki mazhabi kitaabein to alag hain lekin aaj ke haqq parast science daan bhi Muhammad (ﷺ) ko Rasool maanne ke liye tayyaar ho chuke hain, Is ki ek saada si mantiq hai, William

Keith Moore naami science daan kehte hain "Main maanta Hoon keh yeh Qur'an-e-Majeed Allah Subhanahu-o-Ta'ala ki taraf se hai, aik insaan yeh kitaab nahi likh sakta", unhon ne apne da'we ke liye proof kya diya hai? Unhon ne proof aur daleel yeh pesh ki hai keh jab Nabi-e-Akram (ﷺ) is duniya mein aaye thay us waqt Dark Ages ka zamaana tha, us waqt NASA ki tarah ya Cambridge ki tarah ya Oxford ki tarah koi bhi university nahi thi, Sab log kehte hain keh jis waqt Nabi-e-Akram (ﷺ) aaye woh waqt Dark Ages ka tha, har jagah andhera chhaaya hua tha, Aur yeh bhi haq hai keh Nabi-e-Akram (ﷺ) un padh thay, Aap ko dekh kar padhna nahi aata tha, Aap ko likhna bhi nahi aata tha, Aur us waqt door door tak tahqeeq aur research ka koi mahaul nahi tha, Us waqt ki kitaab mein aisi baatein aayi hain jaisa keh William Keith Moore kehte hain keh 100 se zyaada is Qur'an-e-Majeed mein aisi aayaat hain jinhein Modern science aaj bhi samajhne se qaasir hai, kyunkeh Qur'an-e-Majeed ki aayaat science se bhi zyaada advance hain, Uss zamaane mein Qur'an-e-Majeed mein aisi aisi baatein batlaayi gayi hain keh jin ki aaj modern science tasdeeq karti hai, Unhin mein se chand misaalein mein aap ke saamne rakhta hoon, jin se aap ko Qur'an-e-Majeed aur Nabi-e-Akram (ﷺ) ki haqqaniyat ma'loom ho jaaye gi, **In Shaa Allah!**

Misaal ke tor par, Surah Ambiyaa, Surah number 21 ki Aayat number 30 mein yeh batlaaya gaya hai keh:

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

Tarjuma: "Kya kaafir logon ne yeh nahi dekha keh Aasman-o-Zameen baaham miley julay thay, phir hum ne unhein juda kiya, aur har zinda cheez ko hum ne paani se paida kiya, kya yeh log phir bhi imaan nahi laate."

Is aayat mein Big Bang theory ko batlaaya gaya hai halankeh aaj ke kai science Daan Big Bang theory ke baare mein inkishaaf kar ke batla rahe hain, jab keh aaj se chaudah sau saal pehle Qur'an-e-Majeed mein yeh baat aa chuki hai, **Alhamdulillah!**

Zaahir si baat hai keh is kaainaat ko paida karne waala Zyaada behtar jaanta hai keh Woh kya likhe aur kya batlaaye, is ka matlab yeh nikla keh Muhammad(ﷺ) ne is Qur'an-e-Majeed ko apni taraf se nahi likha balkeh yeh Qur'an-e-Majeed Allah Subhanahu-o-Ta'ala ki taraf se Wahi kardah hai.

Doosri misaal yeh hai keh aaj ke tamaam science Daan yeh maante hain keh is kainat ki tamaam cheezein DNA par based hain aur yeh DNA paani par inhisaar karta hai, is nukta ke baare mein Allah Subhanahu-o-Ta'ala Qur'an-e-Majeed mein Surah Anbiyaa Surah number 21 ki aayat number 30 mein irshaad farmaata hai keh:

﴿وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾﴾

Tarjuma: "Hum ne har cheez ko paani se banaaya hai, kya phir bhi woh imaan nahi laate?"

Duniya ke tamaam science daan kehte hain keh is kaainaat ki tamaam cheezen DNA par baaqi hain aur yeh DNA apni ghiza paani se banaata hai, yeh baat Qur'an-e-Majeed mein chaudah sau saal pehle aa chuki hai. Isi tareeqah se Surah Mominun, Surah number 23 ki aayat number 12, 13 aur 14 mein Allah Subhanahu-o-Ta'ala irshaad farmaata hai keh:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ ﴿١٢﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي رَيْحٍ قَرَارٍ مَّكِينٍ ﴿١٣﴾ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ﴿١٤﴾ ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَرَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٥﴾﴾

"Yaqeenan hum ne insaan ko mitti ke johar se paida kiya, phir usay nutfa bana kar mehfooz jagah mein qaraar day diya, phir nutfa ko hum ne jama hua khoon bana diya, phir is khoon ke lothday ko gosht ka tukda kar diya. Phir gosht ke tukday ko haddiyan bana deen, phir haddi'on ko hum ne gosht pehna diya, phir doosri banaawat mein us ko paida kar diya. Barkaton wala hai Woh Allah Jo sab se behtareen paida karne wala hai."

In aayaat mein Allah Subhanahu-o-Ta'ala ne Embryology ko itni bareeqi se taqseem kiya hai keh jisay padh kar aaj ke achay se achay doctor hairaan ho jatay hain, in aayaat mein maa ke pait mein jo bacha parwaan chadhta, develop hota hai us ke saat maraahil batlaaye gaye hain, is baare mein science daano'n ne yeh kaha hai keh hum ne yeh koshish ki hai keh bacha ke is development ko maheenon main taqseem karen taakeh is ki study karne mein aasaani ho, lekin William Keith Morey "The Embryology" kitaab mein likhte hain keh Qur'an-e-Majeed padhne ke ba'd hamaare liye yeh Embryology ki samajh aasaan ho gayi, kyun keh is mein chalees chalees din ke jo stages maraahil batlaaye gaye hain woh bahut bareeqi ke saath bayaan kiye gaye hain, Main yeh maanne ke liye tayyaar hoon keh Muhammad (ﷺ) apni taraf se yeh tamaam baatein nahin likh sakte, balkeh yeh to Us Rab-ul-'Aalameen ki taraf se hai jo maa ke pait ke ahwaal ko insaanon se Zyaada jaanta hai.

Is se do cheezein saabit hoti hain, pehli baat yeh saabit hui keh Qur'an-e-Majeed ek insaan nahin likh sakta kyunkeh is Qur'an-e-Majeed mein aisi aisi cheezein bayaan hui hain jinhein ek Khaaliq Creator hi sahih tareeqah se bayaan kar sakta hai, aur saath saath yeh doosri baat bhi saabit hui keh yeh saari sachchi baatein bataane waale Muhammad (ﷺ) Allah ke Rasool hain, aik taraf Allah Subhanahu-o-Ta'ala ki Zaat saabit hui to doosri taraf Rasool-e-Muhammad (ﷺ) bhi saabit ho gaye. Insaan ke liye sukoon ki baat yeh hai keh in tamaam sachay 'aqaaid ke Zariya' usay aman aur dimaaghi aman Mental peace bhi haasil ho jaaye ga.

3: Tasawwur-e-Aakhirat Zaati Aman Ka Aik Ahem Zariya':

Insaan ke dimaaghi aman Mental peace aur sukoon ke liye teesra Zariya' yeh hai keh us ka Aakhirat par imaan mazboot ho jaaye, misaal ke taur par agar koi insaan koi gunaaah ya dehshat gardi ka kaam logon ki nazar ke saamne nahi kar raha to iska matlab yeh hua keh woh logon se darr raha hai keh kahin koi us ke khilaaf gawaahi na de de, jaisa keh chor ko yeh ma'loom ho jaaye keh mujhe koi police ya 'aam insaan dekh raha hai to woh bach kar bhaagne ki koshish karta hai. Ek insaan ke dimaag mein yeh

cheez baith jaaye keh ﴿إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ (Surah An-Nisa: 1) Tarjuma: "Beshak Allah Ta'ala tum par nighbaan hai" Ya phir isi tareeqah se insaan ke tasawwur mein yeh baat rahe keh ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ - وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ Tarjuma: "Pas jis ne zarrah baraabar naiki ki ho gi Woh use dekh le ga, aur jis ne zarrah barabar buraai ki ho gi Woh use dekh le ga." Yeh tasawwur kisi insaan ke dil mein ho ga to woh yeh soche ga keh agar aaj main kisi bay gunaah insaan ki hatya kar doon ga, us ka qatl kar doon ga to aakhirat mein mujhe Allah Subhanahu-o-Ta'ala pakad le ga, Allah Subhanahu-o-Ta'ala ne Surah Ma'idah, Surah number 5 ki aayat number 32 mein farma diya hai:

﴿مَنْ أَجْدَلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ
نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا
أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ
بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾﴾

Tarjumah: "Isi wajah se hum ne Bani Isra'il par yeh likh diya keh jo shakhs kisi ko baghair is ke keh woh kisi ka qatil ho ya Zameen mein fasaad machaanay wala ho, qatl kar daalay to goyaa us ne tamaam logon ko qatl kar diya, aur jo shakhs kisi ek ki jaan bacha lay, us ne goyaa tamaam logon ko zinda kar diya Aur un ke paas hamaaray bahut se Rasool zaahir daleelen le kar aaye lekin phir is ke ba'ad bhi un mein se aksar log Zameen mein zulm-o-zyaadti aur zabardasti karne waalay hi rahe."

Kisi ma'soom ko maarna Haraam qaraar diya gaya hai, agar koi insaan kisi ma'soom ko baghair haq ke qatl kar deta hai to Qayaamat ke din Allah Subhanahu-o-Ta'ala us ka ma'soom ko badla denge, Allah Subhanahu-o-Ta'ala dekh rahe hain aur us ka hisaab-o-kitaab ho raha hai, farishte naamah-e-a'maal note kar rahe hain, insaan ki gardan mein ek taa'irah hai jis mein sab kuch note ho raha hai to yeh tamaam tasawwuraat us qatil ya gunahgaar ko gunaah karne se rokenge, Agar woh din mein qanoon ki nazar mein aane ke darr ki wajah se kuch nahi kar pa raha hai, to raat mein Allah Subhanahu-o-Ta'ala ki nazar ke darr se koi bhi gunaah karne se apne

aap ko bacha le gaa, Nateeja mein insaan khud shaanti waala ho jaata hai. Insaan zaati aman inner peace mein us waqt bohot mazboot ho jaaye ga jab woh yeh khayaal kare gaa keh Allah Subhanahu-o-Ta'ala mujhe har waqt aur har ghadi dekh raha hai, Allah Subhanahu-o-Ta'ala kitni taaqaton waala hai? Us ka ta'aruf kya hai? Us ki Sifaat kya hain? Us ke kaam kya kya hain? Is tasawwur se use dimaaghi aman mental peace haasil hoga aur Mu'aashrati aman External peace khud-ba-khud qaaim ho jaaye ga.

2: Mu'aashrati Aman:

Duniya Mein Aman-o-Sukoon Ke Faqdaan Ki Wajuhaat:

Islam ek insaan ke dimaaghi aman Mental peace ke baare mein bhi sochta hai aur us ke mu'aashrati aman External peace ke baare mein bhi sochta hai, Hum Islam ki kai ta'leemaat batlaa sakte hain jis par 'amal na karne ki wajah se duniya ka aman kharaab ho raha hai lekin main khaas tor se sirf paanch cheezon ka zikr kar raha hoon. Is duniya mein khaas tor se paanch aisi cheezein hain jin se aaj aman-o-shaanti ghaarat ho rahi hai:

- 1.** Pehli cheez jis se aman ghaarat ho raha hai woh parde ke system ka 'adam-e-nifaaz hai, ya'ni aaj duniya mein parde ka system sahi follow na hone ki wajah se aman ghaarat ho raha hai.
- 2.** Doosri cheez jis ki wajah se aaj duniya mein aman ghaarat ho raha hai woh sood hai.
- 3.** Teesri cheez naa-insaafi.
- 4.** Chouthi cheez dehshatgardi ke waaqi'at hain.
- 5.** Aur paanchwin cheez sharaab ka kasrat-e-istemaal hai jis ki wajah se aaj duniya mein aman ghaarat ho raha hai.

1. Parde Ke System Ka 'Adam Nifaaz:

Parde ke system ko follow na karne ki wajah se duniya ka aman ghaarat

ho raha hai, aisa kyun ho raha hai? Jin jin mumalik mein hijaab ka system zyaada hai, wahaan par crime rate bilkul gira hua (Kam) hai, aur jin mumalik mein parde ka system bilkul hi nahi hai 'Auratein tang libaas pehanti hain aur neem 'uryaan ghar se baahar niklti hain to wahaan par crime rate bahut Zyaada bada hua hota hai, yeh aik saada si mantiq Simple logic hai.

Aap samajh saktay hain keh sun 2006 ke Deccan Chronicle ke akhbaar ke mutaabiq June ki 30 aur July ki pehli tareekh ke akhbaar mein aik survey aaya tha, is survey ke mutaabiq 'Auratein jab tang libaas ya jism se chhota libaas pehanti hain to un par hamlay ke chance (imkaanaat) bahut Zyaada badh jaatay hain.

Malik Sau'diya 'Arab jab America gaye aur America waalon se aap ne sawaal kiya keh tumhaare yahaan crime rate kya hai? Unhon ne kaha keh humaare yahaan jurm ka hisaab lagaanay ke liye aik behtareen maahir insaan ko bulaana padey ga, kyunkeh har qisam Ka crime bahut Zyaada badh chuka hai, hum sirf zabaan se baa aasaani nahi keh sakte. Phir Malik Fahd ne Sa'udi 'Arab ke baare mein batlaaya keh hum Sa'udi 'Arab ke crime ko ungliyon par gin kar batla saktay hain. Lehaza jahaan par parde ka system follow hota hai wahaan crime rate gira huwa aur kam hota hai, aur jahaan parde ka system follow nahi hota hai wahaan crime rate high aur Zyaada rehta hai.

Misaal ke tor par internet par America ki aik website RAIN par jaayein ge to is mein US Department of Justice ki report ke mutaabiq yeh batlaaya gaya hai keh fil-waqt America mein har 6 minute mein aik rape ka waaqia' pesh aata hai, Kya hum is mu'aashray ko security ka naam de saktay hain? Aaj America ki society insecure ho chuki hai jahaan koi Security ka intizaam nahi hai, har 6 minute mein aik rape ka waaqia' pesh aata hai aur har 2 minute mein Sexual Harassment ka waaqia' pesh aata hai, kya hum aise mu'aashray ko secure keh saktay hain?

Jab hum Hindustan mein dekhte hain aur N.C.V ki report ya phir Deccan Chronicle akhbaar ki 2008 ki report padhtay hain to ma'loom hota hai keh is mein yeh batlaaya gaya hai keh har aadhe ghante mein aik rape ka waaqia'

pesh aata hai, ya'ni agar aap hijaab ka system follow nahi karen gey to duniya ka crime rate gir nahi sakta aur mu'aashrati aman, external peace, qaaim nahi ho sakta, Qur'an-e-Majeed ki aayaat padhnay se ya sirf aman-o-shaanti, peace ki ratt lagaane se aman qaaim nahi ho jaata balkeh aman agar qaaim karna hai to Nabi-e-Akram (ﷺ) aur Sahaaba-e-Kiraam (رضي الله عنهم) ki tarah 'Amal karna pade ga. Nabi-e-Akram (ﷺ) aur Sahaaba-e-Kiraam (رضي الله عنهم) sirf baatein karne waale nahi the balkeh practical log the, Qur'an-e-Majeed aur saheeh Ahadees hum ko practical ma'loomaat deti hain.

Islam ne aap ko yeh bhi batla diya keh aman kaise qaaim hota hai? Is ka tareeqah kya hai? Isay establish kaise kiya jaata hai? Aur is ke tafseeli tareeqe detail formulas kya hain? Is aman ko qaaim karne ke liye Allah Subhanahu-o-Ta'ala ne Qur'an-e-Majeed mein hijaab ka system diya hai, is system ko khaawateen follow karna chahiye, isi tareeqah se mard aur 'Aurat ka be jaa ikhtilaat nahi hona chahiye, agar aisa ho ga to crime rate be had kam ho jaata hai, duniya bhar mein crime rate be hijab ki wajah se bahut Zyaada badha hua hai, Allah Subhanahu-o-Ta'ala ise kam karne ke liye Qur'an-e-Majeed mein hijaab ka system batlaaya hai, Surah Ahzaab Surah number 33 ki Aayat number 59 mein Allah Subhanahu-o-Ta'ala irshaad farma raha hai keh:

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِئِهِنَّ ذَلِكُ أَذْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝﴾

Tarjumah: "Ae Nabi! Apni biwiyon se aur apni saahibzaadiyon se aur Musalmaanon ki 'Auraton se keh do keh woh apne ooper apni chaadrein latkaa liya karen, is se bohot jald un ki shinaakht ho jaaya karegi phir na sataayi jaayengi, aur Allah Ta'ala bakhshne waala Meherbaan hai."

Hijab ka system 'Aurat ko sataane ke liye nahi hai balkeh 'Aurat ki Security ke liye hai. Lekin aaj Hijab ke system par France jaise mumalik mein pabandi lagane ki koshish ki ja rahi hai, yeh pabandi lagaane waale kehte hain keh parda 'Aurat ke liye zulm hai. Hamaare ghair Muslim bhaai yeh samajhte hain keh shaa'id Muslim mard 'Auraton par zulm kar rahe

hain, Muslim 'Auratein parda nahi karna chaa rahi hain balkeh zabardasti Muslim mard 'Auraton ko hijaab karwa rahe hain, halaankeh baat aisi nahi hai kyun keh hum Muslim mard khud se apni 'Auraton ko hukm nahi de rahe hain balkeh Allah Subhanahu-o-Ta'ala 'Auraton ko yeh hukm de raha hai keh woh hijaab ke system ko follow karein, yeh Allah Subhanahu-o-Ta'ala ke hukm ke mutaabiq ho raha hai hum Muslim mardon ki wajah se nahi. Is paabandi mein Allah Subhanahu-o-Ta'ala ka bhi koi faaida nahi hai balkeh is mein khud khawateen ki security maqsood hoti hai.

Ek martaba Nepal mein ek T.V channel par mujh se yeh sawaal kiya gaya tha keh hum ne suna hai keh Islam 'Auraton ko ghar se baahir nikalne nahi deta, aap is baare mein kya kahein ge? Main ne kaha keh Islam mein hijaab aur burqa ka system yeh batla raha hai keh 'Aurat ghar se baahir nikal sakti hai, isi liye to parde aur hijaab ka Hukm diya ja raha hai warna yeh burqa pehnne ki kya zarurat hai? Kya 'Aurat apne shohar ke saamne burqa pehn kar baith jaaye gi? Woh bechaara sawaal karne wala khamosh baith gaya.

Aaj media ke ba'z goshay burqa par a'tiraaz karte hain ya hijaab ka mazaq udaate hain, lekin saheeh tor par jawaab dena zaroori hai. Parda ke system mein mu'aashrati aman External peace posheeda hai, agar mu'aashrati aman External peace qaaim karna hai to is hijaab ke system ko mehfooz rakhna be-had zaroori hai, is mein 'Auraton ka bhi bhala hai aur mardon ka bhi bhala hai.

2. Soodi Nizaam Ka Parwaan Chadhna:

Sood ki wajah se aaj duniya mein aman ghaarat ho raha hai. Allah Subhanahu-o-Ta'ala ne Qur'an-e-Majeed mein Surah Baqarah Surah number 2 ki Aayat number 276 mein irshaad farmata hai:

﴿يَنْحَقُّ اللَّهُ الرِّبَا وَيُرِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾﴾

Tarjuma: "Allah Ta'ala sood ko mitaata hai aur sadaqa ko badhaata hai aur Allah Ta'ala kisi na-shukray aur gunahgaar se muhabbat nahi karta."

Fil-waqt duniya mein sood ki wajah se aman kitna ghaarat ho raha hai? Is baat ka andaaza lagaaiye keh Nehru ji ne sab se pehle Third World Country ki ta'beer muta'arif karwaai thi kyun keh unhon ne dekha keh duniya mein kuch log hain jo bohut Zyaada maal-daar hotay chalay jaa rahe hain aur duniya ki aksariyat ghareeb se ghareeb tar hote chali ja rahi hai, Ek taraf chand mumalik ameer se ameer tar hotay chalay ja rahe hain aur doosri taraf chand ghareeb mumalik hain jo ghareeb se ghareeb hotay chalay ja rahe hain.

Is duniya mein aaj ki tareekh mein 155 mumalik hain jo be-had ghareeb hain aur in mumalik ko Third World Country ko Third World Country kaha jaata hai ya'ni in mumalik mein kasrat un logon ki hai jinhein aik waqt ki roti khaane ke liye badi takleefin uthaani padti hain.

Ek mustashriq Orientalist ne aik kitaab likhi jiska naam "The Beyond Dependency Culture" hai, Is kitaab mein is mustashriq Orientalist ne likha hai keh sood ki wajah se ameer ameer hota chala jaata hai aur ghareeb mazeed ghareeb hota chala jaata hai, Misaal ke taur par agar hum Hindustan ki report ka mutaala'a karte hain to ma'loom hota hai keh Reserve Bank of India ki report 2008 mein likha hua hai keh Hindustan ne doosre mumalik se 201.4 billion dollar ka qarz le rakha hai, aur iska India ko kitna sood dena hai? 16 billion dollar ka sood dena hai. Kab yeh sood ada karein ge? Kab yeh asal paisa loṭaain ge? Africa ke mumalik ne jo qarz liya hua hai aaj Mazeed soodi qarz un par chadh chuka hai. Sood ki wajah se ghareeb mazeed ghareeb hota chala jaa raha hai aur ameer mazeed ameer hota chala jaa raha hai.

Agar aap aaj duniya ki tamaam jaari currency par nazar daalen ge aur tamaam ko jama' kar ke hisaab lagaayein ge to ma'loom ho ga keh aaj duniya mein tamaam mumalik ke paas paisa 65.61 trillion dollar paaya jaata hai, aur aap ta'ajub karein ge keh itni badi raqam ka do tihaayi paisa duniya ki 7 billion aabaadi mein se sirf 0.15 billion afraad ke paas rakha hua hai aur baaqi ka aik tihaayi paisa 7 billion logon ke haathon mein hai, jab keh Allah Subhanahu-o-Ta'ala ne aaj se chaudah so saal pehle hi irshaad farma diya tha keh: ﴿كَيْفِي لَا يَكُونُ دَوْلَةً بَيْنَ الْأَعْيُنَاءِ مِنْكُمْ﴾ Tarjuma: "Taakeh

tumhaare daulat mandon ke haath mein hi yeh maal gardish karta na reh jaaye." Is liye aisi ma'iishat Economy banaao keh tamaam maal tumhare maal daar afraad mein hi ghoomta phirtaa ne reh jaaye lekin agar aisa nahi ho gaa aur sood ko badhaa diya jaaye gaa to phir ghareebi badhe gi, dehshat gardi ke waaqi'aat mein izaafa ho gaa, logon mein laalach paida ho jaaye gi aur choron ki kasrat ho jaaye gi.

3. Sharaab Aur Nasha Aawar Cheezon Ka Istemaal:

Teesri cheez jis ki wajah se mu'aashray ka aman ghaarat ho jaata hai woh sharaab hai. Allah Subhanahu-o-Ta'ala ne Qur'an-e-Majeed mein Surah Maa'idah, Surah number 5 ki Aayat number 90 mein irshaad farmayaa:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾﴾

Tarjuma: "Ae imaan waalo! Baat yehi hai keh sharaab aur juua aur thaana aur faal nikaalne ke paanse ke teer, yeh sab gandi baatein, shaitaani kaam hain in se Bilkul alag raho taakeh tum falaah paao."

Phir ba'd mein Allah Subhanahu-o-Ta'ala kehta hai keh:

﴿إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾﴾

Tarjuma: "Shaitaan to yun chaahata hai keh sharaab aur juay ke zariy'e se tumhaare aapas mein 'Adaawat aur bughz waqia' kara de aur Allah Ta'ala ki yaad se aur Namaaz se tum ko baaz rakhe so ab bhi baaz aa jao." (Surah Al-Maaidah: 91)

Sharaab peene ki wajah se insaan har buraai karna shuru' kar deta hai kyun keh "al-khamr" 'Arabi zabaan mein us cheez ko kehte hain jo dhaanp le, kyun keh sharaab 'aql ko dhaanp leti hai is liye is ko "al-khamr" kaha jaata hai.

Sharaab insaani dimaagh ki sochne ki taaqat ko khatam kar deti hai jis ki

wajah se insaan saheeh aur ghalat ki tameez kho (ganwa) baithta hai, woh is nashe mein apni hi maa ya behan ya Beeti se munh kaala kar daalta hai, aur jab hosh aata hai to woh apne aap ko ya to jail mein paata hai ya kisi hospital ke bed par pada hua hota hai, jitne bhi aaj America mein jurm ho rahe hain un ke baare mein yeh tahqeeq ki gayi hai keh in saare mujrim logon mein se 6 fisad woh log hotay hain jo nasha ki haalat mein hotay hain, agar mu'aashray se sood khatam kar diya jaaye, sharaab ko khatam kar diya jaaye aur hijaab ka system follow kar liya jaaye to In Shaa Allah mu'aashray mein bohut hadd tak aman qaaim ho jaaye ga.

4. Na Insaafi, Insaani Huqooq Ki Paamaali:

Chouthi cheez jis ki wajah se aman+o-sukoon ghaarat ho raha hai woh na insaafi hai. Aaj kal yeh maahaul bana hua hai keh jab kabhi koi dehshat gardi ka waaqia' pesh aata hai to foran kisi 'Abdullah ya 'Abd-ur-Rahman ka naam front par aa jaata hai, lekin ba'd mein yeh pata chalta hai keh us ne kuch nahi kiya aur usay 'adaalat bhi bari kar deti hai, us bechaare ko mu'aashray mein bad naam to kar diya jaata hai, mu'aashray mein har koi us se door bhaagta hai aur woh bechaara sochta hai keh main ne kuch nahi kiya lekin mujhe itni badi sazaa di ja rahi hai aur ab main badnaam ho kar reh gaya hoon, woh sochta hai keh main kuch kiye baghair badnaam to ho hi gaya hoon ab sach mein kuch kar deta hoon aur poora badla nikaal loon ga.

Goya keh media ke ba'az goshay jo Islam ke khilaaf ghalat propaganda kar rahe hain us ki wajah se yeh naa-insaafi ho rahi hai aur dehshatgardi phail rahi hai.

5. Dehshatgardi:

Qur'an-e-Majeed mein dehshatgardi ko jad se ukhed phainkne ka tareeqah batlaaya gaya hai, duniya ke kisi bhi mazhab mein is qadar behtareen tareeqah nahi batlaaya gaya hai, Allah Subhanahu-o-Ta'ala ne Qur'an-e-Majeed mein dehshat gardi ko kaise khatam kiya jaaye is ke baare mein be-shumar ahkaamaat diye hain. Sab se pehlay hum dehshat gardi ki ta'reef

ma'loom karte hain, U.S Department of Justice and War ke mutaabiq ab tak dehshat gardi ki 109 ta'reefen batlaai gayi hain, ya'ni keh aaj tak bhi duniya ke log dehshat gardi ki kisi aik ta'reef par muttfaq nahin hain. Lekin 109 ta'reefon Definitions ka khulaasa aur jo saari ta'reefon mein common hai woh yeh hai keh "kisi ne bhi kisi bhi shakhs ko jo keh ma'soom Innocent hai usko maar diya to woh dehshat gard hua" 109 ta'reefen Definitions is baat ko maanti hain, Aaj se chaudah sau saal pehlay Qur'an-e-Majeed ne yahi definition diya hai, Allah Subhanahu-o-Ta'ala ne Qur'an-e-Majeed mein Surah Maidah, Surah number 5, ayat number 32 mein irshaad farmaayaa keh:

﴿مَنْ أَجْلِدِ ذَلِكَ؛ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ
نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا
أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ
بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾﴾

Tarjumah: "Isi wajah se hum ne Bani Israel par yeh likh diya keh jo shakhs kisi ko baghair is ke keh woh kisi ka qatil ho ya Zameen mein fasaad machaanay wala ho, qatl kar daale to goya us ne tamaam logon ko qatl kar diya, aur jo shakhs kisi aik ki jaan bacha le, us ne goya tamaam logon ko zinda kar diya aur un ke paas humaare bahut se Rasool zaahir daleelain le kar aaye lekin phir is ke ba'ad bhi un mein se aksar log Zameen mein zulm-o-zyaadti aur zabardasti karne waale hi rahe."

Nabi-e-Akram (ﷺ) ne irshaad farmaayaa:

(من قتل مُعَاهِدًا لم يَرِحْ رائحة الجنة)

"Jis kisi ne bhi kisi aik mu'aahad ka qatl kar diya to woh jannat ki khushboo bhi nahi paaye ga." (Sahih Bukhari: 3166)

Hindustan aik place of agreement ya'ni Dar-ul-Aman hai, Yahaan par bhi jis kisi ne aik mu'aahad ya'ni aisa ghair Muslim jo aap ke saath agreement kar ke reh raha tha, us insaan ko maar diya to yeh maarne wala Muslim

jannat ki khushboo tak bhi mehsoos nahi kar sake ga. Qur'an-e-Majeed mein jo baat batlaayi gayi hai agar us par sachay aur thanday dil se socha jaaye to yeh bohot hi Zyaada mufeed aur mutaasir kun baat hai. Jo log dehshat gardi machaate hain un ke baare mein Qur'an-e-Majeed mein kya kaha gaya hai? Surah Ma'idah Surah number 5 ki aayat number 33 mein Allah Subhanahu-o-Ta'ala irshaad farmaata hai:

﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطِّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَخُوا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ جِزَاءٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾﴾

Tarjuma: "Jo Allah Ta'ala se aur Us ke Rasool se ladein aur Zameen mein fasaad karte phirein un ki saza yehi hai keh woh qatl kar diye jaayein ya sooli chadha diye jaayein ya mukhaalif jaanib se un ke haath paaon kaat diye jaayein, ya unhein jalaa watan kar diya jaaye, yeh to hui un ki dunyawii zilal aur khuwaari, aur aakhirat mein un ke liye bada bhaari 'azaab hai."

Hum poochhna chaahate hain keh duniya mein aisaa kaunsa mazhab hai aur kaunsa aisaa Deen hai jis mein aman ke baare mein is qadr tafaseel aai hai? Siwaaye Islam ke kisi bhi mazhab mein yeh tafaseel aap ko nahin milein gi.

Main apni baat khatam karne se pehle yeh khulaasa pesh karna chaahun ga keh aman do tarah ka hota hai, aik aman woh hota hai jo insaan ka zaati aman hai jise Inner peace kehte hain, doosra Ma'aashrati aman External peace.

Insaan ka jo zaati aman ya dimaaghi aman Mental peace hota hai us ke liye zaroori hai keh insaan ka paida karne waala aik ho aur Woh Allah Subhanahu-o-Ta'ala hai, Tamaam tafaseel ke saath Qur'an aur saheeh Ahadees mein jo Allah Subhanahu-o-Ta'ala ka ta'aruf batlaaya gaya hai agar use insaan maan le ga to use saheeh tor par aman haasil ho ga, Aur Allah Subhanahu-o-Ta'ala ne apni taraf se jo Muhammad (ﷺ) ko Nabi muntakhib kar ke bheja hai us se Allah Subhanahu-o-Ta'ala ki pasand ya na-pasand ma'loom ho gi, is Zameen par rehne ka saheeh tareeqah ma'loom ho jaaye

ga aur aman qaaaim ho jaaye ga. Isi tareeqah se agar insaan mein aakhirat ka tasawwur ho ga to In Shaa Allah insaan ko aman haasil ho jaaye ga.

Aur ma'aashrati aman External peace ke liye main ne paanch zaraaye' batlaaye hain aur un ka khulaasa bhi main ne aap ke saamne rakha hai. Allah Subhanahu-o-Ta'ala Qur'an-e-Majeed mein Surah Aal-e-'Imran, Surah number 3 ki Aayat number 85 mein irshaad farmaata hai:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ﴾
 ﴿٨٥﴾

Tarjuma: "Jo shakhs Islam ke siwaa aur Deen talaash kare, us ka Deen qabool na kiya jaaye ga aur woh aakhirat mein nuqsan paane waalon mein ho gaa."

Main apne ghair Muslim bhaaiyon se 'izzat aur ehteraam ke saath is Aayat par ghaur karne ki da'wat deta hoon.

Aakhir mein Allah Subhanahu-o-Ta'ala se dua karta hoon keh Allah Subhanahu-o-Ta'ala humein duniya aur aakhirat ka haqeeqi aman naseeb farmaaye, **Aameen**.

Note: Is bayaan ko video ki shakal mein dekhne aur sunne ke liye barah-e-meharbaani is link par click karein:

<https://www.youtube.com/watch?v=dQMHMflxrKc&feature=youtu.be>



Deen-e-Islam Ki Chand Imtiaazi Khusosiyaat

Da'wat-e-Deen-e-Islam Ki Chand Imtiaazi Khusosiyaat Ki

Roshni Mein

Tamheed

Aaj ki duniya mein deen-e-Islam ke khilaaf aik qisam ki nafrat aur doori paida karne ki na-paak saazishein ki ja rahi hain, bohot saare logon ke dil-o-dimaagh mein yeh ghalat fehmiyan parwaan bhi chadh rahi hain. Jis ke kai asbaab hain, inhi mein se aik sabab yeh bhi hai keh hum Islam ka saheeh Ta'aruf duniya waalon ke saamne pesh karne mein susti aur kaahli ke shikaar hain. Khaas kar hamaare jo Hindustani bhaai hain, chaah woh Sikh, 'Isaai, Hindu hon ya Bodh aur Jainism ke maanne waale hon, baradaran-e-watan hone ke naate un ke zehan se Islam ke tayn ghalat fehmiyon ko door kar dena zaroori hai, kyunkeh jab tak aik doosray ke khilaaf ghalat fehmiyan zehnoon se door nahi hongy, log jahaalat mein fasaad machaayenge, mazhab ke naam par ma'soomon ka qatl hoga.

Dehshatgardi ke zehan ko khatam karne aur aman qaaim karne ke liye seedha saada tareeqah yeh hai keh mukhtalif stage aur forum se Islam ki khoobiyaan bayaan ki jaayen, media ke ba'z goshay Islam aur Musalmaanon ke muta'aliq jo ghalat tasveer (Image) paish karne ki koshish karte hain us tasveer ko logon ke zehno se hataana aur Islam ki shafaafiyat ko un ke saamne paish karna aur bayaan karna hum Musalmaanon ka farz hai.

Jis mauzu' par main aap ke saamne guftagu karna chaahata hoon woh hai "Islam ki imtiaazi khusosiyaat."

Islam ki imtiaazi khusoosiyat jaanne aur doosron ko batlaane ka maqsad yeh hai keh hum humaare ghair-Muslim bhaaiyon tak yeh baat pohonchaayen keh Islam ki ahmiyat aur haqeeqat kya hai? Taakeh un ke dilon mein bhi Islam ki muhabbat paida ho jaaye, humaare bahut saare naujawan bhai jo keh Islam par 'amal to karte hain aur Namazain waqt par ada karte hain lekin unhein yeh nahin ma'loom hota hai keh Islam ki badi badi khoobiyaan kya hain? Agar Islam ki imtiaazi khusoosiyat ma'loom karlein to Islam achi tarah se hamaare dilon mein raasikh ho jaaye ga.

Deen-e-Islam ki yeh khoobiyaan main ne na sirf kitaabon mein padhi hain balkeh unhein test bhi kiya hai, matlab yeh keh 'amali maidaan mein khaas kar ghair Muslimon se guftagu karte hue is ki aik aik khoobi ki main ne jaanch bhi ki hai.

Jab hamaare Muslim naujawan college jaate hain to wahaan par ghair Muslim bhaaiyon se Un ki mulaqaat hoti hai, isi tarah jab Musalmaan job par jaate hain ya hamaare pados mein ghair Muslim bhai maujood hote hain to un se mulaqaat ka hamein mauqa' milta hai, un tamaam ghair Muslimon ko yeh pata nahin hota hai keh aap namaz kyun padh rahe hain? Aap apni khawateen ko burqa kyun pahna rahe hain?

Ya Musalmaan daadhi kyun rakhte hain? Yeh qurbaani ke waqt bakra waghaira zibah kyun karte hain? Musalmaan roza ki haalat mein itna kyun khaate hain? Halaankeh woh yeh nahi dekhte keh din bhar Musalmaan bhooke bhi rehte hain, Lihaaza Musalmaanon ko tamaam haqaa'iq batlaana padega tab hi jaa kar ghalat fahmiyan door ho sakti hain.

Hum Musalmaanon ka farz-e-mansabi hai keh hum ghair Muslimon ke paas jaayein aur unhein Islam ki imtiaazi khusoosiyat aur is ki khoobiyon se muta'arif karwaayein, woh in baaton se bahut khush hote hain aur itminaan ka izhaar karte hain.

Hum Musalmaan yeh samajhte hain keh agar hum unhein yeh baatein batlaayenge to ghair Muslim naraaz ho jaayen ge halaankeh aisa kabhi nahi hota, balkeh Hindustan ke ghair Muslim bade acche hain, hum jab unhein Islam ki baat batlaate hain to woh waqt nikaal kar hamaari baat sunte

hain, aik ghanta do ghante aur kabhi kabhi chaar chaar ghante bhi hamaari baatein sunte hain. Basa Auqaat aik Musalman kahe ga keh Maulvi sahib! Main busy aur masroof hoon lekin Hindustan ka ghair Muslim aap ki in baaton ko sunne ke liye ghante ghante deta hai, aur iska yeh tasur hota hai keh achaa! Islam to aisa hai kya? Hum kuch aur hi samajh rahe thay.

Mulk-e-Hindustan ki khoobi yeh hai keh yahaan alag alag mazhab ke maan'nay waalay log badi aasaani se aap ki baat sun'tay hain, yeh baday achay log hain, pyaar se sari baatein suntay hain, yeh log Deen-e-Islam ki baatein badi tawajjo se suntay hain lekin afsos yeh hai keh hum Musalman unhein Deen ki baatein sunaatay nahi hain, hum hi gone ho chukay hain, hum hi khud nek kaam se dar'nay lagay hain. Yeh woh qaum hai jo naag saanp ko doodh pilaati hai, jab yeh log un zehrilaay janwaron par itna reham khaatay hain to yeh hum Musalmanon ko aur hamaari ta'leemaat ko aur bhi zyaada pasand karen ge, InshaAllah! Lekin humein pyaar se samjhanay ki zarurat hai.

1- Imaan-o-'Aqeeda Ki Shafafiyat (Clarity Of Faith):

Islam mein jo bhi 'Aqeeda batlaaya gaya hai woh bilkul waazeh hai aur clear hai, jab aap doosray mazaahib ke maan'nay waalon se poochain ge keh bhai! Aap apnay Khuda ka Ta'aruf bayaan kijiye to aasaani se yeh ma'boodan-e-baatilah ka Ta'aruf pesh nahi kar paain ge, lekin Islam mein chhota bachcha bhi badi aasaani ke saath Allah Ta'ala ka Ta'aruf pesh kar sakta hai, 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 Ikhlāas)

Chhoti si surat mein Allah Ta'ala ka Ta'aruf ho raha hai.

Jaipur Mein Aik Ghair Muslim Se Guftagu

Is baare mein aik waqia' bayaan karna munaasib samjhoon ga keh jab main Jaipur gaya hua tha to wahaan par aik park tha. Hum Da'wat-e-Islam ka yeh tareeqa hota hai keh jahaan kuch log jama' hotay hain jaise park, ya mahzab tafreehi maqamaat to wahaan hum un logon ke saamnay baat pesh karna shuru' kar dete hain, ghair Muslim hazraat khud ba khud jama' ho jaatay hain aur yeh baatein sun'nay ke liye thehr jaatay hain aur Deen-e-Islam ki saari baatein sun'nay lagtay hain.

Lehaza main Jaipur ke is park mein aik kursi par baitha hua tha, aik ghair Muslim bhai bhi isi kursi par mere nazdeek aa kar baith gaye, unka ta'alluq Hinduizm se tha, main ne guftagu shuru' ki, un Sahib se main ne sawaal kiya keh "Bhai! Aap kahaan se hain?" Unhon ne kaha keh "Main Jaipur hi se hoon."

Phir main ne poocha "Aap kya karte hain?" Unhon ne kaha "Main wakeel hoon." Main bahut khush ho gaya keh baat karne mein badi madad mile gi, daleel ki roshni mein guftagu hogi aur yeh academic discussion 'ilmi guftagu achi rahe gi.

Main ne phir un se sawaal kiya "Apne dharm se muta'aliq kuch padhe ho kya?" Unhon ne kaha "Mera ta'alluq pandit gharaane se hi hai, aap Hinduizm ke baare mein poochhiye jawaab mile ga."

Main ne kaha "Meri ma'loomaat ke mutaabiq Hinduizm mein 33 karor khudaaon ka tasawwur hai."

Unhon ne kaha "Ji haan! Hamaare yahaan 33 karor Khudaaon ka tasawwur hai."

Main ne aur aik sawaal kiya "Aap apne aik Khuda ke baare mein aisi das sifat bayaan kijiye keh woh das sifat doosray Khuda mein ya kisi mein na hon."

Woh bahut der tak sochte Rahe lekin unhon ne kaha "Main ne kabhi is nukta par ghour nahi kiya hai," phir unhon ne palat kar yahi sawaal mujh

se kiya: "Aap jis Khuda ko maante ho Us ki das aisi khusoosiyat batlaiye! Jaisi das khusoosiyat kisi aur mein na hon."

Unhon ne jab yeh sawaal kiya to zaahir si baat hai jawaab dene ke liye main be-taab tha, aur woh bhi bade ghour se sunnay ke liye tayyaar thay kyun keh main jaise hi kuch batlonga to woh mujh par jawaabi waar karen ge. Main ne apne Rabb ki das khusoosiyat batlana shuru' kar di, yeh khusoosiyat Aayat-ul-Kursi mein maujood hain, lehaza main ne Aayat-ul-Kursi mukammal padhi, jaisa keh Allah Ta'ala ka irshaad hai:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۗ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْأَرْضَ ۗ وَلَا يَئُودُهُ حِفْظُهُمَا ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

Tarjuma: "Allah Ta'ala hi Ma'bood-e-Bari-haq hai jis ke siwa koi ma'bood nahi, jo zinda aur sab ka thaamne wala hai, jise na oongh aaye na neend, Us ki milkiyat mein Zameen aur Aasmanon ki tamaam cheezein hain. Kaun hai jo Us ki ijaazat ke baghair Us ke saamne shafaat kar sakay, Woh jaanta hai jo un ke saamne hai aur jo un ke peeche hai, aur woh Us ke 'ilm mein se kisi cheez ka ihaata nahi kar sakte magar jitna Woh chaahе, Us ki kursi ki wus'at ne Zameen-o-Aasman ko ghir rakha hai, aur Allah Ta'ala un ki hifaazat se na thakta na uktaata hai, Woh to bahut buland aur bahut bada hai."

(Surah Al-Baqarah: 255)

Main ne kaha keh is aik aayat mein Allah Subhanahu-o-Ta'ala ne jo das khusoosiyat batlaayi hain woh kinaat mein siwaaye Allah 'AzzwaJal ke kisi aur Zaat mein nahi hain: Is aayat mein Allah 'AzzwaJal ki pehli khusoosiyat

1- ﴿الحي﴾ hai, ya'ni Woh "zinda" hai, na Us ki koi shuru'aat hai na koi ikhtitam, Woh sada se zinda hai aur Woh sada se zinda rahe ga.

Us ghair Muslim ne kaha: "90 percent jo mere dil mein (Allah Ta'ala ke 'ilaawah) khuda thay woh to khatam ho chukay hain." Main ne sawaal kiya "Kyun?" Us ne kaha "Mere jitne khuda hain yahaan se wahaan tak sab mare huay hain." Saheeh baat hai keh jo khud ko maut se nahi bacha sakta woh meri baat kaise sun payega, baat to samajhnay aur ghour karne ki hai." Phir main ne kaha "Baaki ke 10 percent kyun bach gaye hain?" Us ne kaha "Kuch abhi zinda bhi hai na...!" Main ne kaha "Achha! Theek hai, main aap ko doosri sifat sunaata hoon,

2- ﴿الْقِيَوْمِ﴾ Woh kisi aur ke bal boote par kuch nahi karta na Woh kisi par dependent hai, Woh sab ko qaaim karta hai Woh sab ko paalta hai aur saari kainaat qaaim karta hai lekin Woh khud kisi par inhisaar nahi karta balkeh saari kainaat Us par munhasir hai," us ne kaha "Ab to saaray ghaaib ho gaye kyunkeh koi bhi Khuda kisi na kisi ai'tibaar se kamzor hai aur aik doosray par depend hai, lekin aap ka Khuda to bahut powerful aur taaqatwar hai" Main ne kaha "Agar mere Rabb ki teesri khusoosiyat sunaon ga to tum bhi hamaare Rabb ko chaahne lago ge", Us ne kaha "Bhai! Kya hai? Zara mujhe bhi batlaiye!" Main ne teesri sifat bayaan ki.

3- ﴿لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ﴾ Us Allah Subhanahu-o-Ta'ala ko neend to kya cheez hai oongh tak nahi aati hai", Us ne kaha "Khuda aisa hi rehna chahiye, kyun keh mujhe kabhi raat mein bhi zarurat pad sakti hai, agar Rabb sota rahega ya woh mar jaaye ga ya phir woh bimaar par jaaye ga to meri baat kaun sunay ga?" Is ghair Muslim ne pur ishtiyaaq andaaz mein kaha "Mujhe mere Rabb ke baare mein aur jaan'na ho to kya Karna hoga?" Main ne kaha "Aap ko Quran padhna padega kyunkeh Quran jitna padhoge utna aap ko Allah Subhanahu-o-Ta'ala ka Ta'aruf haasil hoga, InshaAllah!", Us ke ba'ad main ne biltufseel baaqi saat sifat bhi is ghair Muslim ke saamne bayaan kar deen.

4: Is aayat ke mutaabiq Allah Ta'ala ki chauthi sifat yeh hai keh Zameen-o-Aasman aur un dono mein jo kuch hai Allah Ta'ala sab ka khaaliq-o-maalik hai.

5: Allah Ta'ala ki paanchvi sifat yeh hai keh Us ke paas koi bhi bina ijaazat

sifaarish nahi kar sakta.

6: Allah Ta'ala ki chhatti sifat yeh hai keh Woh har cheez ka 'ilm rakhta hai.

7: Allah Ta'ala ki saatvi sifat yeh hai keh koi Us ke 'ilm se baakhabar nahi ho sakta

8: Magar jitna Woh khud chaahta hai keh kisi ko 'ilm de.

9: Allah 'AzzwaJal ki aathvi sifat yeh hai keh Us ki kursi Aasmanon aur Zameen se bhi zyaada kushada hai.

10: Aur Allah Ta'ala un ki hifaaizat se na thakta na uktaata hai.

11: Woh ﴿العلي﴾ ya'ni bulandiyon wala hai.

12: keh Woh ﴿العظيم﴾ ya'ni bahut bada hai.

Deen-e-Islam ki yeh aik imtiaazi khusoosiyat hai keh is mein imaan-o-'aqeedah ka bayaan bada hi shafaaf aur waazeh hai, is mein kisi qisam ki koi deqqat nahi hai. Misaal ke taur par Allah Subhanahu-o-Ta'ala kaisa hona chahiye? Islam kehta hai keh Aayat-ul-Kursi padh lijiye! Allah Subhanahu-o-Ta'ala ka Ta'aruf clear cut aur waazeh hai.

Agar aap encyclopedia padheige to is mein yeh baat likhi hui hai keh duniya ki abaadi is baat se tazabzub ka shikaar hai keh un ka banaane wala kaun hai? Unhein yeh pata hi nahi keh Khuda ki kya sifaat honi chahiye Lekin Alhamdulillah! Musalmanon ke paas Allah Subhanahu-o-Ta'ala ka Ta'aruf wazaahat ke saath maujood hai, kabhi koi Musalman is baare mein pareshan ho hi nahi sakta, har Musalman baday itminaan ke saath Aayat-ul-Kursi padh kar apne Rabb ka Ta'aruf har martaba taza kar sakta hai. Tawheed, Risaalat aur Aakhirat yeh teenon masaail Islami 'aqaaid ki aham buniyaadon mein se hain, lihaaza in masaail mein bhi Islami 'aqeedah saaf-o-shafaaf hai.

Gujrat Mein Ek Hindu Pandit Aur Ek Christian Se Guftagu

Ek martaba main Gujrat gaya hua tha, wahaan ek gaaon hai jiska naam Nadiad hai, us gaaon ke ek Ijlaas mein ek Pandit sahab bhi aaye thay aur ek Christian ke 'aalim bhi aaye huay thay, unhon ne kaha "Hum Ahmedabad se aaye hain, hum Nadiad tak sirf is wajah se aaye hain taakeh aap se mulaqaat kar sakain aur sawaalaat kar sakain, hum ne suna hai keh aap ghair Muslimon ke sawaalon ke jawaab detay hain," mein ne kaha keh main to sirf koshish karta hoon lekin hidaayat dene wala Allah Subhaanahu-o-Ta'aala hai, mera kaam koshish karna hai. Jaise aik doctor ka kaam 'ilaaj karna hai aur Allah Subhaanahu-o-Ta'aala ka kaam shifa dena hai.

Kisan ka kaam beej daalna hai aur phal laanay wala Allah Subhaanahu-o-Ta'aala hai," unhon ne kaha "hum dono aik doosray ke pakke dost hain, aur humaare zehan mein Islam ke muta'aliq chaar hazaar 4000 sawaalat hain, hum woh chaar hazaar sawaalat karne ke liye aap ke Yahaan aaye hain," mein ne kaha "mere bhai! mujhe aap ke sawaalat ke tamaam jawaab dene ke liye Gujarat mein reh jana padega, itnay saare sawaalat ke jawabaat main aik raat mein kaise de sakta hoon, mera program aadhe ghantay ke ba'ad shuru' honay wala hai is aadhe ghantay mein kaise main tamaam jawabaat day sakta hoon", main ne un ke saamnay aik aasaan hal paish kiya aur kaha "achha agar main aisa karoon Keh un chaar hazaar sawaalat ko sirf aik sawaal mein convert kar doon to kaisa rahe ga?" unhon ne kaha "bahut achha hai, chaliye! hum sun'ne ke liye tayaar hain", main ne aik se kaha keh aap pandit hain aur doosray se kaha keh aap Christian hain" phir main ne (Hindu se) kaha "aap ka jo ikhtitaam hai woh kya hai? woh yeh hai "Moksha" ya phir "Mukti" ya'ni keh marne ke ba'ad humein mukti mile, chhutkaara mile. Aur Christian hazraat ke paas bhi qareeb qareeb yahi nazriya hai keh aap ke paas bhi ikhtitaam salvation se hota hai, Christian hazraat ka yeh maanna hai keh 'Eesaiyat ke zariyah se hi nijaat milti hai, aur Hinduwaazim waalay kehte hain keh aik insaan ko aakhir mein Hinduwaazim ke zariyah se nijaat milti hai, hum Musalman yeh kehte hain keh humein Islam hi ke zariyah-e-nijaat milti hai, aap ke tamaam chaar hazaar sawaalon ka ikhtitaam yeh hai keh nijaat kis mazhab se milegi?...!"

Unhon ne kaha "yeh sawaal saheeh hai?" Phir main ne Hinduon se poocha "Acha mujhe yeh batlaao Keh " Hinduizm se nijaat milegi" iski nas (matn, text) tamaam chaar Vedon mein kahaan hai?"

Pandit saahib sochhte reh gaye, aur is ke ba'd unhon ne kaha keh "main 20 saal se Ved hi padh raha hoon lekin mujhe kabhi bhi aisi nas (matn, text) nahi mila hai" main ne kaha "Jis baat ka aap 'aqeeda rakh rahe hain aur yeh batla rahe hain keh saare log Hinduizm hi ikhtiyaar karein, to aap ke paas is ke saboot ke liye nas (matn, text) kahaan hai?" Acha phir main ne Christian se kaha keh aap Bible se batlaaiye keh agar Christianity ko follow karein ge to nijaat milegi warna nijaat nahi milegi" us ne kaha "Mukammal Bible mein mujhe yeh 'ibaaraat nahi mili", main ne kaha" Aap khud Christianity par chalne waale 'Isaai 'aqeeda rakhne waale aur logon ko is mazhab ki da'wat dene waale hain aur danke ki chot par yeh keh rahe hain keh nijaat ka raasta sirf Christianity hi hai, halankeh is ke saboot ke liye nas (matn, text) aap ki kitaab mein hi nahi hai" phir main ne kaha "Islam ki khoobi yeh hai keh main jo bhi boloon gaa woh main khud se apni taraf se nahi bol sakta balkeh mujhe jo bhi bolna hai woh Qur'an hi se bolna hai, warna mujhe koi adhikaar nahi hai keh main Islam ke baare mein apni taraf se kuch kahoon, ya phir saheeh Hadees hai to us ki roshni mein bol sakte hain warna khaamosh rehna hai yeh Islam ka buniyaadi usool hai" unhon ne kaha "Acha! theek hai, aap apne Qur'an se nijaat ka raasta kya hai batlaaiye! aur yeh bhi ho keh Islam ke 'Ilaawah kisi bhi mazhab mein nijaat ka raasta nahi hai" main ne kaha "Qur'an-e-Majeed mein yeh baat waazeh tor par likhi Hui hai, Surah Aal-e-'Imraan, Surah number 3, Aayat number 85 mein Allah Subhaanahu-o-Ta'aala ka irshaad hai:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ﴾
 ﴿٨٥﴾

Tarjuma: "Jo shakhs Islam ke siwaa aur Deen talaash kare, us ka Deen qabool na kiya jaaye ga aur woh aakhirat mein nuqsaan paane waalon mein ho gaa."

Yeh baat wazahat ke saath (clear) batla di gayi hai keh Allah Subhaanahu-o-Ta'ala ke paas Islam ke 'Ilaawah koi doosra religion le aoge to Allah Subhaanahu-o-Ta'ala use qabool nahi karega, aur nijaat nahi milegi, Is ka matlab yeh hai keh nijaat kis Deen ke zariyah milegi? sirf aur sirf Deen-e-Islam ke zariyah hi milegi, Qur'an-e-Majeed mein saaf tor par likha hua hai.

Main Deen-e-Islam ki ne'mat se muta'alliq khud gharz nahi banna chaahata hoon. Misaal ke tor par, ek bade shopping mall mein ek Bahut bada aur acha offer laga hua hai, main ne is offer se bahut faa'ida uthaaya hai to mere bhai ko agar main ne nahi batlaaya to main khud gharz (selfish) ban jaaunga, Main khud gharz (selfish) nahi banna chaahata hoon, is liye Qur'an mein yeh kaha gaya hai keh Islam hi nijaat ka raasta hai. Agar main yeh deen-e-Islam ki ne'mat se muta'alliq baat mere hum-watan logon ko nahi batlaaon gaa to main khud gharz (selfish) ban jaaunga, is liye is deen-e-Islam ki da'wat ghair-Muslimon ko bhi main de raha hoon.

Main sirf Islam se muta'alliq baatein batlaa sakta hoon, lekin zabardasti ya force nahi kar sakta. India ka qanoon Deen ka ta'aruf karne ki ijaazat deta hai, Article number 250 mein likha hua hai keh har koi apne religion par 'amal kar sakta hai aur us ka ta'aruf bhi kar sakta hai, lekin kisi par zabardasti nahi kar sakta. Yeh baat Qur'an-e-Majeed mein bhi likhi hui hai, Allah Ta'ala ka Irshaad hai: ﴿لَا إِكْرَاهَ فِي الدِّينِ﴾ (Surah Al-Baqarah: 256) "Deen ke baare mein koi zabardasti nahi" Islam mein kisi par zabardasti kar ke us se kalma padhaana jaa'iz aur durust nahi hai, kyun keh kalma insaan dil se padhta hai, Zabardasti padhein ge to woh qhbool nahi hai, Agar aap zabardasti kar rahe hain to aap gunaah kar rahe hain, Isi tarah kisi ko laalach de kar, daraa kar, dhamkaa kar kalma padha rahe hain to yeh bhi ghalat hai, Islam ke khilaaf jaane waali baat hai aur yeh kaam fazool aur zulm hai.

Islam ki mukammal tareekh shaahid hai keh kabhi Sahaaba-e-Kiraam (رضي الله عنهم) ne kisi ko bhi zabardasti kalma nahi padhaaya hai, kyun keh tamaam Sahaaba-e-Kiraam (رضي الله عنهم) jaante the keh Allah Ta'ala ka hukm hai:

﴿لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ
وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ ۚ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ
عَلِيمٌ ﴿٢٥٦﴾﴾

"Deen ke baare mein koi zabardasti nahi, hidaayat zalaalat se roshan ho chuki hai, Is liye jo shakhs Allah Ta'ala ke siwa doosre ma'boodon ka inkaar kar ke Allah Ta'ala par imaan laaye us ne mazboot kade ko thaam liya, jo kabhi na toote gaa Aur Allah Ta'ala sunne waala, jaanne waala hai." (Surah Al-Baqarah: 256)

Kisi bhi tareeqa se Duniya mein kisi par bhi Islam qabool karne ke liye force nahi kiya gaya hai. Pehli cheez jo main ne zikr ki hai woh hai imaan ki shafafiyat, Clarity of Faith, ya'ni imaan aur 'aqeeda mukammal khula hua aur waazeh hai, Is 'aqeeda ki buniyadon mein se teen ahem buniyadain Tawheed, Risaalat aur Aakhirat hai, Aur aakhirat mein nijaat usi ko milegi jo Islam qabool kare aur Allah Subhaanahu-o-Ta'aala ke paas usi haalat mein haazir ho, Islam ke 'Ilaawah koi bhi mazhab Qayaamat ke din qaabil-e-qubool nahi ho gaa.

2: Deen-e-Islam Allah Ta'ala Ki Taraf Se Mehfooz Hai:

Islam Allah Subhaanahu-o-Ta'aala ki taraf se naazil kardah bhi hai aur preserved bhi hai. Ek martaba ka zikr hai keh main Bihar gaya hua tha, Wahaan ek badi library hai jiska naam "Khuda Bakhsh Library" hai, Is mein Nihayat hi puraane zamaane ka Qur'an-e-Majeed ka ek nuskha hai, Is Qur'an-e-Majeed ke nuskhe aur hamare paas jo bhi latest Qur'an-e-Majeed ke nuskhe hain, un mein zarra bhi farq nahi hai, Bihar mein yeh bahut hi puraana nuskha maujood hai, iska main ne khud mushahida kiya hai. Us ke ba'd mujhe Sa'udi 'Arab bhi jaane ka mauqa' hua, Wahaan King Fahd naami sabse bada, nihaayat hi jadeed andaaz ka printing press hai, Us puraane nuskhe aur aaj ke daur ke naye nuskhe mein koi farq nahi hai. Agar hum Malik Fahd ki website par visit karein to is website par pehli sadi, doosri sadi aur teesri sadi waghaira har zamaana mein likhe gaye Qur'an-e-Majeed

ke nuskhon ki tasaveer (Photos) maujood hain.

Isi tareeqah se Sharjah Museum, Hyderabad ka Museum, Berlin Germany, UK mein Indian Library, Bahrain aur Sa'udi 'Arab waghaira kahin bhi kisi bhi museum mein chale jaaiye, qadeem zamaane ke Qur'an-e-Majeed ke nuskhay humein milte hain, Aaj ke jadeed taba'a shudah aur in museum mein rakhe hue puraane nuskhon ka muwaazana (compare) kijiye, aap ko ek harf ka bhi farq nahi mile ga.

Is duniya mein jitne is kitaab Qur'an-e-Majeed ke huffaaz hain? Us ke muqaable mein doosri kisi kitaab ke huffaaz aap ko ek fee-sad bhi nahi milenge, Sirf Chicago America mein chalis masjidain hain, halankeh Makkah se America hazaron kilometer ke faaslah par hai lekin phir bhi chalis Masaajid maujood hain aur in chalis Masaajid mein Ramzan-ul-Mubaarak ke mauqa' par pehli saf mein itne huffaaz hotay hain keh har ek ko Qur'an padhaane ya Tarawih padhaane ka mauqa' nahi milta, ya'ni keh har Masjid ki sirf pehli saf mein bahut saare huffaaz hotay hain, Aap andaaza lagaaiye keh kitne huffaaz hain woh bhi sirf America mein, jahaan par bahut hi kam ta'adad mein Musalmaan hain? Allah Subhaanahu-o-Ta'aala ne hifaazat ka kaisa intezaam farmaaya hai? Agar koi haafiz Namaaz ke dauraan qira'at mein thodi si bhi ghalti kar de to das baara luqmay mil jaate hain, woh bhi is daur mein jis waqt Islam par 'amal zyaada dekhne mein nahi aa raha hai.

Qatar Mein Ek Mustashriq Ko Islam Ki Da'wat:

Deen-e-Islam Allah Ta'ala ki taraf se hai aur mehfooz bhi hai. Ek aur waaqi'a mein aap ko sunaana chaahta hoon jo ek ghair Muslim ko da'wat-e-Islam dete waqt pesh aaya, Is waaqi'a se bhi humein ma'loom ho ga keh Deen-e-Islam Allah Ta'ala ki taraf se hai aur mehfooz bhi hai. Waaqi'a yun hai keh jab main Qatar gaya tha to wahaan ek Christian Mustashriq (Orientalist) se meri mulaqaat hui (Mustashriq ka matlab hai keh woh log jo Europe aur America mein rehte hain lekin Un ki tahqeeq aur research Mashriq ya'ni Asia ya phir Jazirah-e-'Arab, Middle East ke khilaaf tanqeed ya sirf research karne ke liye hoti hai), Main ne us ghair Muslim se mulaqaat ki jo keh ek Christian da'ee tha aur Qatar ki ek university mein bachon ko

English padhaaya karta tha. Us university ke bachon ne mujh se aa kar kaha keh woh Mustashriq (Orientalist) hamara professor hai aur Islam ke khilaaf sawalaat khaday kar raha hai, aur us ne kaha hai keh agar koi mere sawaalaat ka jawaab de ga to main kalma padhne ke liye tayyaar hoon, Bachon ne mujh se kaha keh aap hamaari university tashreef laaiye, Lihaaza main wahaan par gaya aur main ne baat cheet shuru' ki, Us Mustashriq (Orientalist) se main ne kaha: "Aap ke sawaalaat kya hain? Paish karein?"

Us ne kaha: "Tum Qur'an-e-Majeed ke baghair sirf scientific buniyaad par yeh saabit karo keh Qur'an-e-Majeed Allah Subhaanahu-o-Ta'aala ki kitaab hai," Matlab yeh hai keh tum kisi bhi aayat aur kisi bhi Hadees ko buniyaad mat banaao, sirf science ki buniyaad par yeh saabit karo keh Qur'an-e-Majeed Allah Subhaanahu-o-Ta'aala ki taraf se hai,"

Main ne kaha: "Main isi tarah batlaaunga, In shaa Allah!" Lihaaza woh pur-ishtiyaaq andaaz mein sunne ke liye tayyaar ho gaya, Main ne apni baat shuru kar di keh: "Isaac Newton ne gravity ko girte hue saib se saabit kiya hai, aap Is science tahqeeq ko maante ho ya nahi maante ho? Newton ke is concept ko maante ho ya nahi maante ho?"

Us ne kaha: "Main maanta hoon." Main ne kaha: "Agar main isi concept se Qur'an-e-Majeed Allah Ta'ala ki jaanib se hai, yeh saabit kar doon to kya aap is Qur'an ko tasleem kar loge ya nahi?"

Us ne kaha: "Agar aisa hai to main tasleem kar loon ga." Main ne kaha: "Chaliye! Hamaare aur aap ke darmiyaan yeh tay ho gaya." Main ne ek aur sawaal kiya keh: "Kabhi aap ne Zameen ki gravity dekhi hai kya?"

Us ne kaha: "Nahi dekhi hai." Main ne kaha: "Girte hue saib ko aap ne dekha hai, to girte hue saib ke zariyah se aap ne Zameen ki gravity ma'loom kar li, Ya'ni is tareeqah ko concept of inference kaha jaata hai, Is tareeqah ki ta'reef is tarah ki gayi hai Keh To know an unknown thing through the known thing maloom shay ke zariyah na-ma'loom shay ko ma'loom karna, misaal ke tor par yahaan saib hai jo keh nazar aa raha hai, lekin Zameen ke andar ki gravity nazar nahi aa rahi hai, Saib ke zariyah se Zameen ki gravity ma'loom kar li gayi hai, Is saib ki jagah Qur'an-e-Majeed tasawwur

kar lijiye! Qur'an-e-Majeed mein kai haqqaa'iq maujood hain, aur yeh haqqaa'iq us waqt se hi hain jab keh jadeed aalaat jaise microscope, gadgets, research aur doosri scientific aalaat maujood nahi the, Aaj se 1400 saal pehle ek sehra mein ek ummi (unpadh) ne yeh Qur'an pesh kiya hai, Yeh us zamane mein hua jis ke baare mein tum khud (Ahl-e-Maghrib) yeh maante ho keh woh zamaana Dark Ages andheri nagri ka tha.

Us zamaane mein knowledge nahi thi, Us andher nagri mein itna a'laa kalaam aur itne scientific haqqaa'iq pesh kiye gaye jise padh kar aaj ki 'aql dang reh jaati hai, Mera aap se ek aasaan sawaal hai keh Aap is Qur'an-e-Majeed ka Author kaun hai batlaaiye? Kyun keh Qur'an-e-Majeed mein aisi aisi baatein hain jo aaj se 14 saal pehle koi soch kar bhi likh nahi sakta, kyun keh us zamaane mein science ke aalaat hi nahi the, halaankeh aaj ki science Qur'an-e-Majeed ki saari baaton ko maanti bhi hai.

Misaal ke taur par reham-e-madar mein jo bacha bada hota hai to is 'ilm ko Embryology kehte hain, Qur'an-e-Majeed mein is ke 7 stages batlaaye gaye hain, Aaj ke daur ke doctor William Keith Moore kehta hai keh saat stages ke ba'd hi bacha maa ke pait se paida hota hai, Us zamaane mein hi Muhammad (ﷺ) maa ke pait ke andar ke yeh stages jaise nutfah, 'alaqah, mudghah waghaira bayaan kar rahe hain. Surah Al-Muminoon, Surah number 23 ki aayat number 12, 13, 14 mein Allah Ta'ala ka irshaad hai:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ ﴿١٢﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِيْ قَرَارٍ مَّكِينٍ ﴿١٣﴾ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَرَّكَ اللَّهُ أَحْسَنَ الْخَالِقِينَ ﴿١٤﴾﴾

"Tarjuma: Phir usey nutfah bana kar mehfooz jagah mein qaraar de diya, phir nutfah ko hum ne jama hua khoon bana diya, phir is khoon ke lothday ko gosht ka tukda kar diya. Phir gosht ke tukde ko haddiyan banaa deen, phir haddiyan ko hum ne gosht pehna diya, phir doosri banaawat mein us ko paida kar diya. Barakaton waala hai Woh Allah jo sab se behtareen paida karne waala hai."

Isi tarah se Surah An-Noor, Surah number 24 ki aayat number 40 mein Allah Subhaanahu-o-Ta'aala ne irshaad farmaayaa hai:

﴿أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ
ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرِبَهَا وَمَنْ لَّمْ يَجْعَلِ
اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ ﴿٤٠﴾﴾

"Tarjuma: Yaa misal un andheron ke hai jo Nihaayat gehre samandar ki teh mein hon jise ooper tale ki mojon ne dhaanp rakha ho, phir upar se baadal chhaaye hue hon. Al-gharaz andheriyan hain jo upar tale pay dar pay hain. Jab apna haath nikaale to usay bhi qareeb hai keh na dekh sake, aur baat yeh hai keh (jise Allah Ta'ala hi noor na de us ke paas koi roshni nahi hoti."

Is aayat se muta'alliq ek qubool-e-Islam ka waaqi'a milta hai. Waaqi'a yun hai keh ek German ghotaakhor ne apne Musalmaan hone ka e'laan kar diya, Logon ne us se Islam qubool karne ki wajah daryaaft ki, Us ne kaha: "Main ne Surah Noor mein aisi aayat padhi hai keh us ki kaifiyat ek samandar ka ghotaakhor hi batla sakta hai, Main ne 'Arab ke logon se poocha keh 'Kya aap ke Nabi (ﷺ) ne kabhi ghotaakhoori ki thi? Ya phir kabhi samandar ka safar kiya tha?"

Ahl-e-'Arab ne batlaaya keh: "Nabi-e-Akram (ﷺ) ne apni zindagi saari ki saari sahrāa mein guzaari hai, jahaan log paani Ke qatrey qatrey ko taraste the, Nabi-e-Akram (ﷺ) ne kabhi samandar ki shakal tak nahi dekhi", is German insaan ne kaha, "Apni zindagi samandar mein guzaare baghair koi bhi insaan yeh baatein itni tafseel se nahi batla sakta, zarur in samandaron ke paida karne waale Khuda hi ne yeh kitaab bheji ho gi."

William Keith Morey kya kehte hain? Unhone kaha keh "Us maa'n ke pait mein is bachay ko banaane waale Khuda hi ne is kitaab ko bheja ho ga, mujhe yeh maan'ne mein koi shak nahi hai keh Qur'an-e-Majeed Usi Allah Ta'ala ne utaara hai jis ne maa'n ke pait mein is zindagi ko banaaya hai aur is tareeqe ke saath 7 stages banaye hain."

Al-gharz Qur'an-e-Majeed mein aisi aik hazaar aayatein hain jin mein science haqaa'iq posheeda hain, is professor ne kaha keh "Tum ne science ki buniyaad par yeh saabit kar diya hai keh Qur'an-e-Majeed Allah Ta'ala ki jaanib se naazil kardah hai, yeh kitaab koi insaan likh nahi sakta, lihaaza main aap ka is baat par shukriya ada karta hoon aur aap ki baat se ittifaq rakhta hoon." Is professor ne mere saamne musbat ta'assur pesh kiya.

Zara aap yeh ghaur kijiye keh us insaan ne mukammal baat suni aur samajhne ki koshish bhi ki, lekin hum hain keh logon ko sunaane ke liye tayyaar hi nahi hain, Jab hum logon ko haq baat nahi sunaayenge to logon ke dil-o-dimaagh ki ghalat fahmiyan kaise door ho sakti hain? Un ke saamne Islam ka saheeh ta'aruf pesh karna padega, logon ko pyaar se Muhammad(ﷺ) Ke baare mein, Qur'an-e-Majeed ke baare mein, Hadees ke baare mein aur aman-o-amaan ke baare mein batlaana padega.

Jaise ek doctor bade pyaar se zakham door karta hai aur wahaan marham rakhta hai, hamaare liye bhi zaroori hai keh media aur doosre zaraa'i ne hamaare ham watanon ko Islam se muta'aliq ghalat fehmi ka jo zakham diya hai, use pyaar se door karein.

3: Teesri Khoobi: Nabi-e-Akram (ﷺ) Tamaam Musalmanon Ke Liye Uswah Aur Namoonahain:

Nabi-e-Akram (ﷺ) saari duniya ke liye ek chalte phirte Living Example, misaal aur namoonahain. Aap (ﷺ) ne kaamyabi ke saath Islam ko (Successful demonstration) 'amali jaama pehna kar batlaaya hai. Islam sirf nazriyaati (Theoretical) mazhab ka naam nahi hai, balkeh ise badi kaamyabi ke saath zindagi mein 'amali tor par (Successful implementation) apnaaya gaya hai, 'amali zindagi mein Deen-e-Islam ko mukammal tareeqah se naafiz kiya gaya hai.

Ek martaba ek 'Aalim saahib ek Hindu Pandit se mile, Us Hindu Pandit se unhon ne kaha: "Aap Islam aur Hinduizm ke darmiyaan kya farq mehsoos karte ho?"

Unhon ne kaha: "Dekhiye! Hamaare paas hamaare dharm ki tareekh hai, hamaari kitaabein bhi maujood hain." (Hinduizm ke maan'ne waale yeh samajhte hain keh Hinduizm Islam se pehle ka mazhab hai, Muhammad(ﷺ) par Qur'an-e-Majeed to sirf 14 sau saal pehle naazil hua hai, aur woh kehte hain keh hazaaron saal se Hinduizm hai).

Us Pandit ne mazeed yeh kaha keh: "Hum hazaaron ya laakhon saal se maujood hain, lekin Muhammad(ﷺ) ne Qur'an-e-Majeed sirf 14 sau saal pehle hi pesh kiya hai." (Aaj Musalmaan Hindu hazraat se bhi zyaada hain, ya'ni Musalmaan aaj ki tareekh mein 1.7 billion ki ta'adad mein hain).

Us Pandit ne kaha: "Hamaare paas guru hain, kitaabein hain, hamaare khuda bhi hain, lekin hamaare is poore mazhab mein koi aik aisi shakhsiyat nahi hai keh jise saare Hindu muttafiq ho kar tasleem kar lein, Lekin Musalmaanon ke paas chaah woh Musalmaan Shi'a ho ya chaah Sunni ho sab ke sab Muhammad(ﷺ) ki 'izzat karte aur Un ki baat maante hain,

Aap ke paas mukhtalif masaalik hain aur alag alag jama'atein hain, lekin phir bhi sab ke sab mil kar ek shakhsiyat par muttafiq ho jaate hain, aur is shakhsiyat ko ek uswah aur namoona ke tor par maante hain, Yeh Islam ki ek aisi khoobi hai jo duniya ke kisi bhi mazhab mein nahi hai." Allah Subhaanahu-o-Ta'aala ne irshaad farmaayaa:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۝﴾

"Tarjuma: Yaqeenan tumhaare liye "Rasoolullah" mein 'umda namoona (maujood) hai, har us shakhs ke liye jo Allah Ta'ala ki aur Qayamat ke din ki tawaqqo rakhta hai aur bakasrat Allah Ta'ala ki yaad karta hai." (Surah Al-Ahzaab: 21)

Nabi-e-Akram(ﷺ) ke baare mein bhi Islam mukhaalif media ki wajah se ghair Muslimon ke dil-o-dimaagh mein bohot zyaada ghalat fahmiyan maujood hain. Abhi qareeb mein taqreeban 30 filmein (movies) Muhammad(ﷺ) ke khilaaf banayi gayi hain, 70 kitaabein Muhammad(ﷺ) ke khilaaf likhi gayi hain, aur aksar logon ke zehno ko Muhammad(ﷺ) ke baare mein kharaab

karne ki koshish ki gayi hai. Muhammad (ﷺ) ke khilaaf ek film nikli, is ka naam hai "Innocence of Muslims" hai, yeh film 17 minute ki hai, Yeh film itni viral hui keh Europe aur America ke bachcha bachcha ne ise dekha hai, Is mein yeh batlaaya gaya hai keh Muhammad (ﷺ) ek qassaab thay, (Nauzubillah!) hamesha woh logon ko kaattae thay aur unka qatl karte thay, unka rozana yahi kaam tha keh logon ko qatl kiya jaaye, is film mein ek insaan ko batlaaya gaya hai jiske kapdon ke upar poora khoon hi khoon laga hua tha, Sab se pehle unhon ne is film mein do waaqi'at pesh kiye hain, jo Keh man ghadat waaqi'at hain.

Musalmaanon ko is baat ki zaroorat hai keh woh apne bachon ko 'Aalim banayein, muhaqqiq banayein aur research karne waala banayein, Yeh man ghadat aur za'eef riwaayaat na pesh karein, Apne aap ko aur apne bachon ko Qur'aan aur saheeh Hadees se muhabbat karne waala banayein, Man ghadat waaqi'at aur za'eef riwaayaat se ae Musalmano apne aap ko door rakho! Tehqeeqi mizaaj waale bano, research karne waale bano, andha dhund kisi bhi baat ko qubool karne waale na bano.

Muhammad (ﷺ) ne 'Arab jaisi jaahil qaum ko badal diya, jis qaum ke baare mein Encyclopaedia of Britannica mein likha hua hai keh Muhammad (ﷺ) jab Nabi bana kar bheje gaye thay to us waqt us qaum ki haalat "garbage of community" ki thi, log unhein kachra qaum kaha karte thay, Aur aage likha hua hai keh jab Alexander wahaan se guzra to logon ne us se kaha keh 'Arab qaum ko bhi apni hukoomat mein shaamil kar lein, Us ne kaha: "Yeh kachra qaum hai, in par koi hukoomat nahi kar sakte aur na koi inhein sudhaar sakte hain, yeh log kabhi sudhar nahi sakte" Aisi jagah par, aise logon ke beech Allah Subhaanahu-o-Ta'aala ne Nabi-e-Akram (ﷺ) ko mab'oos kiya.

Zara Islam ki khoobi dekhiye keh kaise Islam sab se badtareen aur bad-a'man qaum ko sab se achhi aur aman-pasand qaum banaata hai, Phir bhi aaj ka media kehta hai keh Musalmaan Hindustan mein aman nahi phailayenge?

Dekhiye! Qur'aan-e-Majeed se aman haasil ho ga aur Hadees se aman haasil ho ga, bilkul usi tarah jis tarah 'Arab mein aaya hai. Muhammad

(ﷺ) un 'Arab ke darmiyaan bheje gaye thay, Un logon mein itni jahaalat thi keh agar koi janwar ghalti se Un ki charagaah se kisi doosre qabeele ki charaagaah mein daakhil ho jaata, to is baat ko buniyaad bana kar saalon saal jang lada karte thay, Lekin yahi log Islam ke saaya mein aaye to itne dil waale aur ek doosre par itni jaan nichaawar karne waale ban gaye keh jab Makkah se chand log hijrat karke Madinah pahunche to Madinah waalon ne kaha keh: "Dekhiye! Yeh meri saari Zameen hai, is mein se aadhi tumhaari aur aadhi meri hai, yeh mera maal hai, is mein se aadha tumhaara aur aadha mera hai, Meri itni biwiyon hain, jise tum pasand karoge use main talaq de doon ga, tum us se shadi kar lena" Allahu Akbar! Kaisi tabdeeli aa gayi hai.

Ek aur misaal yeh hai keh 'Arab ki qaum paani se zyaada sharaab peene waali thi, lekin jab Madinah mein yeh e'laan hua keh Sharab Haraam ho gayi hai to unhon ne sharab ko aise chhod diya jaise keh woh jaante tak nahi keh sharab bhi koi cheez hai, yeh kitni badi tabdeeli hai andaza lagaaiye!

Nabi-e-Akram (ﷺ) ne fasaad, sharab, jo'a baazi aur fahash mein muftala ek qaum ki aisi tarbiyat ki keh woh sab ke sab naik sifaat waale ban gaye, Nabi-e-Akram (ﷺ) ne Un ki tarbiyat kis buniyaad par ki? Nabi-e-Akram (ﷺ) ne Un ki tarbiyat Qur'an-e-Majeed aur saheeh Ahadees ki buniyaadon par ki, Usi inqilaab ka naqsha kheenchte hue shaa'ir kehta hai:

Utar kar Hira se so'e qaum aaya Aur ek nuskha-e-keemiyaa Saath laaya
 Rahe is se mehroom aabi na khaaki Hari ho gayi saari Kheti Khuda ki
 Woh bijli ka kadka tha ya saut-e-haadi 'Arab ki Zameen jis ne Saari hila di
 Shaa'ir to 'Arab ke baare mein kehta hai keh Nabi-e-Akram (ﷺ) ne 'Arab ki Zameen hila di, lekin hum kehte hain keh saaray a'alam ki Zameen Nabi-e-Akram (ﷺ) ne hila kar rakh di, jis wajah se aaj 1.7 billion Musalmaan duniya ke kone kone mein maujood hain aur yeh Musalmaan saari duniya mein aman ka paighaam de rahe hain.

Is ki taazah misaal yeh hai keh First World War (Pehli Jung-e-'Azeem) aur Second World War (Doosri Jung-e-'Azeem) mein Musalmaan shareek hi nahi the aur na kisi 'Arab mulk ne in jungon mein hissa liya tha, Is Zameen

ki peeth par sab se bada dehshatgardi waala kaam agar kisi ne kiya hai to un First World War (Pehli Jung-e-'Azeem) aur Second World War (Doosri Jung-e-'Azeem) mein shaamil mujrimoon ne kiya hai.

Yeh Qur'an-e-Majeed aur saheeh Ahadees ki tarbiyat ka nateeja hai keh dehshatgardi ke itne bade waaqia' se Allah Subhaanahu-o-Ta'aala ne Musalmaanon ko bacha liya, Yeh asar Qur'an-e-Majeed aur saheeh Hadees ka hi hai, kyun keh sachay Musalmaan sulah pasand hote hain aur aman pasand hote hain, Jahaan kahin dehshatgardi ka waaqia' hota hai to sachaa Musalmaan us ke qareeb tak bhi nahi jaata.

Baharhaal Nabi-e-Akram (ﷺ) ko jab 'Arab mein mab'oos kiya gaya to saara 'Arab badal gaya, Kal tak jis qaum ko garbage of community ya'ni kachra qaum kaha jaata tha, usi qaum ke baare mein duniya ne shahaadat di keh woh duniya ki sab se behtareen qaum hai, yeh Nabi-e-Akram (ﷺ) ki tarbiyat ka nateeja hai.

America Mein Chand Mustashriqeen Ko Islam Ki Da'wat:

Ek martaba jab main America gaya to wahaan par chand mustashriqeen (Orientalists) jama' the, Yeh log rehte to hain America aur Europe mein lekin likhte aur bolte zyaada tar Middle East (Mashriq Wusta) ke baare, In mein ba'z ki niyyat achhi hoti hai aur ba'z ki niyyat kharaab hoti hai, In mein se aksar to Islam ke khilaaf hi likhte hain lekin ma'loomaat na hone ki wajah se bhi yeh sab kuch hota hai, Al-gharaz wahaan ke Musalmaan bhaiyon ne mujh se kaha: "Arshad bhai! Aap ko in logon ke saamne Islam pesh karna hai", main ne kaha: "Theek hai, hum Islam in logon ke saamne pesh karne ki koshish karein ge lekin aage hidayat dena Allah Subhaanahu-o-Ta'aala ka kaam hai."

Main wahaan un ke darmiyaan chala gaya. Main ne American Accent seekhi thi, Alhamdulillah! Un se baat cheet shuru' hui. Wahaan ka ek tareeqah yeh hai keh woh log aap se paanch minute sunte hain aur us ke ba'ad ek ghanta sawalaat karte hain. Baharhaal, unhon ne sawalaat poochhne shuru' kiye. Unhon ne sawaal kiya:

"Agar aap ka Islam insanīyat ki 'izzat karta hai ya phir Islam Religion of Humanity hai, to phir kya wajah hai keh duniya mein Musalmaan hi dehshatgardi ke waaqi'aat mein pakday jaate hain?" Main ne jawaab diya:

Sir, I am not the advocate of Muslimism, I am the advocate of the Islam.

"Sir! Main Yahaan par Musalmaanon ka wakeel ban kar nahi aaya hoon, balkeh main yahaan Islam ka wakeel ban kar aaya hoon, Aap mujh se Musalmaanon ke baare mein mat poochhiye, mujh se aap Islam ke baare mein poochhiye, Agar koi Musalmaan sharab peeta hai to iska matlab yeh nahi keh Islam mein sharab halaal hai, yeh us ka apna mas'alah hai. Bilkul isi tareeqah se agar koi Musalmaan dehshatgardi karta hai to iska matlab yeh nahi keh Islam mein dehshatgardi jaa'iz hai, aisi baat nahi hai."

If any Muslim indulges in any kind of terrorism, he will be responsible or he will be accountable, but Islam will not be accountable and Islam will not be responsible

Islam kisi dehshatgardaana 'amal ki zimmedaari nahi leta, kyun keh hum Islam follow karne waale hain, Musalmaanon ko follow karne waale nahi hain, Agar koi Musalmaan sharab peeta hai to yeh Muslimism hai, Islam nahi hai. Agar koi Musalmaan shirk karta hai to yeh Muslimizm hai, yeh Islam nahi hai, Agar koi Musalmaan bid'at karta hai to yeh Muslimizm hai, Agar koi Musalmaan dehshatgardi ke a'amaal anjaam deta hai to yeh Muslimizm hai, Aise gunaah ke kaam Islam nahi hain. Islam woh hai jo Qur'an mein hai aur Hadees mein hai, Aaj kisi Musalmaan ko dekh kar aap Islam mat samajhiye, balkeh agar Islam samajhna hai to pehle Qur'an-o-Hadees samajhiye.

Haan! Agar kisi insaan ko Islam ki tasveer ke taur par dekhna hai to Muhammad(ﷺ) ko dekhiye, Aaj ke ba'az Musalmaanon ko dekh kar Islam ki khoobiyon ke baare mein judge mat kijiye. In Mustashriqeen (Orientalists) ne saaray sawaalaat aur jawaabaat sun kar kaha keh Agar yeh Islam hai to hum aise Islam ko khush aamadid kehte hain."

Punjab Mein Chand Ghair-Muslimon Ko Islam Ka Ta'aruf:

Jab main Punjab gaya to wahaan par bhi mujh se yeh sawaal kiya gaya keh Islam dehshatgardi aur aman ke baare mein kya kehta hai? Main ne un ke saamne Surah Maa'idah, Surah number 5 ki Aayat number 32 padhi, Allah Ta'alaa ka irshaad hai:

﴿مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ
نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا
أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ
بَعَدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾﴾

"Tarjuma: isi wajah se hum ne Bani Isra'eel par yeh likh diya keh jo shakhs kisi ko baghair is ke keh woh kisi ka qatil ho ya Zameen mein fasaad machaanay waala ho, qatl kar daalay to goya us ne tamaam logon ko qatl kar diya, aur jo shakhs kisi aik ki jaan bacha le, us ne goya tamaam logon ko zindah kar diya, Aur un ke paas hamare bohot se Rasool zaahir daleelein le kar aaye, lekin phir is ke ba'ad bhi un mein ke aksar log Zameen mein zulm-o-ziyaadti aur zabardasti karne waale hi rahe."

Is ka matlab hai keh Islam mein dehshatgardi Haraam hai, Chori chori hai chaahay Musalmaan kare ya ghair-Muslim kare, jo bhi ghalat kare woh ghalat hi hai, Isi tareeqah se dehshatgardi ghalat hai chaahay Musalmaan kare ya chaahay ghair-Muslim kare, Agar Musalmaan ne aisa kiya hai to hum us ka saath nahi dete, Agar kisi Musalmaan ne dehshatgardi ka 'amal kiya, ya kisi ma'soom bachchi ko maar diya, ya phir kisi ma'soom bachchi ko us ne sataaya, ya kisi Hindu, Christian, Sikh, Jain, Ya phir kisi bhi Musalmaan ya'ni kisi bhi ma'soom insaan (Innocent Human) ko agar us ne sataaya to hum kahenge keh yeh ghalat Musalmaan hai, aur us ka yeh kaam ghalat kaam hai, kyun keh Qur'an-e-Majeed ki Surah Maa'idah, Surah number 5, Aayat number 32 mein kaha gaya hai keh kisi bhi qisam ki dehshatgardi Haraam hai.

Punjab mein tamaam baday baday Hindu Panditon ke saamne ek misaal rakh kar main ne samjhaaya keh agar mere jism se khoon ka ek bottle nikaala ja sakta hai, aur mujh se koi doctor kahe keh falaan Hindu bhai hai jo zindagi aur maut ki kashmakash mein hai, agar aap usay apne khoon ki ek bottle dein ge to us ki jaan bach jaaye gi, to main khushi se yeh kahunga keh mere jism se khoon le lo aur is Hindu bhai ki jaan bachaa lo.

Jaise Namaaz padhnay par sawaab milta hai, usi tarah mujhe kisi ek insaan ki jaan chaahay woh kisi Hindu ki ho ya kisi Christian ki ho, ya kisi Sikh ki ho, ya kisi Jain ki ho bachaanay par bhi sawaab mile ga, In shaa Allah! Kyun keh Allah Subhaanahu-o-Ta'ala ne irshaad farma diya: ﴿وَمَنْ أَحْيَاهَا﴾ ﴿فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾ "Aur jo shakhs kisi aik ki jaan bacha le, us ne goya tamaam logon ko zindah kar diya" (Surah Al-Maaidah: 32) Yahaan Punjab mein Deen-e-Islam ki baat main ne logon ke saamne rakhi to us waqt wahaan 300 Sikh bhi maujood thay, Alhamdulillah!

Kalkatta Mein Jain Mat Ke Pairokkaaron Ko Islam Ka Ta'aruf:

Ek martaba Kalkatta mein ek bada program tha, wahaan par Jain Mat ke maanne waalay chand Pandit thay, main ne yahaan par bhi isi Aayat ko pesh kiya, aur ek sachay waaqia' se un logon ko samjhaaya, Main ne kaha keh Islam dehshatgardi ke khilaaf bada sakht hai, yahaan tak keh Islam Hindustan ke jitne bhi shehri hain chaahay woh kisi bhi mazhab aur maslak ke maanne waalay hon Un sab ki jaan, un ke maal aur un ki 'izzat ki hifazat karne ka hukm deta hai. Main ne wahaan par ek sachaa Waaqi'a bhi sunaaya keh mujhe ek martaba kisi ka phone aaya, Phone karne waale ne kaha: "Arshad bhai! Mere pados mein ek kaam karne waali ghair-Muslim 'aurat hai, us ka ek doodh peeta bachcha hai aur woh 'aurat kahin gayi hui hai lekin aane mein der ho rahi hai, aur bachcha ro raha hai, us ki aankhen bhook ki wajah se baahar aa chuki hain, bachcha ka rang badal chuka hai, is bachchay ko woh doodh pilaayen aur us ki jaan bachaanay ki koshish karein?" Main ne kaha: "Bhai! Aap phone karke khwaah ma khwaah time waste kar rahe hain, aap jaao! Aur jaldi se apni bhaabhi se kaho keh is bachchay ko doodh pilaaye aur is bachchay ki jaan bachaanay ki koshish

kare, aisa karne se theek usi tarah sawaab mile ga jaise Namaaz padhnay, roza rakhne ya phir Hajj karne se Sawaab milta hai, ma'soomon ki jaan bachaane mein bhi sawaab milta hai", jaise hi main ne yeh kaha to Jain mat ke pandit ne mujhe galay laga liya, aur kaha keh Islam mein agar itni achi ta'leemaat hain to aaj tak humein yeh baatein ma'loom nahi thein, kisi ne bhi humein yeh baatein nahi batlaa'een.

Aap ghaur karein ge keh har jagah Islam ki ta'leemaat se muta'aliq baatein sun'ne se koi bhi ghair Muslim pareshan nahi hota hai, kyunkeh Islam to fitrat ki aawaaz hai, lekin hamaari wajah se Islam badnaam ho raha hai, humein chahiye keh pehle hum Islam samjhein, Qur'an-e-Majeed samajh kar padhein, Ahadees padhein, apni 'Ibaadat ko Nabi-e-Akram (ﷺ) ke tareeqah ke mutaabiq check karein, har baat proof ke saath lene ki koshish karein, pehle khud achi tareeqah se Islam samjhein aur phir doosron ko bhi samjhaa'een.

4: Masawaat Ki Ta'leem Hai:

Islam mein social discrimination, samaaji zaat paat nahi hai. Misaal ke tor par yeh oonchi zaat hai, yeh neechi zaat hai waghaira, Islam mein aisi fikr nahi hai. Lekin ba'az Musalmaanon ne mu'aashrah mein khud se oonch nench ke qawaaid bana liye hain aur yeh Muslim-ism hai, Islam-ism nahi hai.

Ba'az Musalmaan kehte hain keh yeh Syed hai, falaan Mirza hai, woh Sheikh hai, yeh Pathaan hai, woh Ansari hai, falaan Julaaha hai, yeh baday khandaan ka hai aur woh chhotay khandaan ka hai waghaira, yeh tareeqah ba'az Musalmaanon ne khud se bana liya hai lekin Islam mein aisa koi tareeqah ya qanoon nahi hai. Yeh shararat Muslim-ism hai jaise Musalmaanon mein shirk hai aur Musalmaanon mein bid'at hai aise hi Musalmaanon mein ba'az tabaqay hain jo aik doosray se Shaadi nahi karte aur kehte hain keh main baday khandaan ka hoon aur woh chhotay khandaan ki ladki hai, main us se shaadi kyun karoon? Is liye Shaa'ir-e-Mashriq Iqbal (رحمۃ اللہ علیہ) kehte hain:

Yoon to Syed bhi ho, Mirza bhi ho, Afghan bhi ho

Tum sabhi kuch ho, bataao to Musalmaan bhi ho!

Saccha Musalmaan zaat aur khandaan ki oonch nench mein nahi padta.

Hyderabad Mein Aik Ghair Muslim Ko Islam Ka Ta'aruf:

Hyderabad ki aik badi aur mashhoor Masjid Makkah Masjid hai, us Masjid mein aik darakht hai aur is darakht ke neeche aik chabootra hai aur yahaan aik ghair Muslim ko yeh aayat ka ma'ni samjhaaya. Yeh waaqi'a 1996 ka hai, us waqt main ne da'wati kaam pehli martaba shuru' kiya tha, jab meri 'umr taqreeban 18 ya 19 saal ki thi, main ne socha keh chalo test karte hain jo Qur'an-e-Majeed mein humne padha hai uski jaanch kar ke dekhte hain aur dekhte hain keh logon ki taraf se kya radde 'amal aata hai. Qur'an-e-Majeed mein Surah Hujuraat, Surah number 49 ki Aayat number 13 mein mazkoor hai, Allah Ta'ala ka irshaad hai:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾﴾

Tarjuma: "Ae logo! Hum ne tum sab ko aik (hi) mard-o-'Aurat se paida kiya hai aur is liye keh tum aapas mein aik doosre ko pehchaano, kunbay aur qabeeley bana diye hain, Allah ke nazdeek tum sab mein baa'izzat woh hai jo sab se zyaada darne waala hai. Yaqeen maano keh Allah daana aur baakhabar hai."

Islam mein kisi bhi qisam ki 'asbiyyat, racial discrimination nahi hai, yeh ooncha hai aur yeh neecha hai aisa kuch nahi hai.

Ma'loom hua keh ghair Muslim bhaaiyon ko Islam ke baare mein ma'loom hi nahi hai.

Parday Ki Ta'leemaat Khawateen Ki 'Izzat Aur Hifaazat Ke Liye Hain

Yahaan khawateen bhi maujood hain, lihaaza main un ke liye aik baat batla deta hoon, America mein aik 'Aurat ne mujh se sawaal kiya keh: "Aap ka jo Qur'an hai woh bada sakht hai keh khawateen ko parday ka hukm deta hai, aap log khawateen ko qaid kar ke rakhte hain, unhein un ke huqooq nahi dete hain", Main ne un mohtarmah se kaha: "Qur'an-e-Majeed mein Allah Subhaanahu-o-Ta'aala ne Surah Ahzaab, Surah number 33 ki Aayat number 59 mein irshaad farmaaya:

﴿يَا أَيُّهَا النَّبِيُّ قَدْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۗ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝٥٩﴾

Tarjuma: "Ae Nabi! Apni biwiyon se aur apni saahibzaadiyon se aur Musalmaanon ki 'Aurat'on se keh dijiye keh woh apne upar apni chaadrein latka liya karein, is se bohot jald un ki shinaakht ho jaaya karegi, phir na sataayi jaayengi, Aur Allah Ta'ala bakhshne waala, meharbaan hai."

Is Aayat ki roo se main ne yeh baat waazeh ki keh Hijab 'Aurat ke liye qaid nahi hai, balkh Hijab ka hukm is liye diya gaya hai kyun keh Hijab se 'Aurat'on ki hifaazat hoti hai, Hijab is the symbol of Security keh Hijab 'Aurat ki hifaazat ka zimmedaar hai.

Hijab is the symbol of protection and Hijab is the symbol of dignity,
Hijab is not the symbol of digitation.

Phir us 'Aurat ne sawaal kiya: "Phir aap ke paas Mahram ka system kyun hai? 'Aurat akeli baahir nahi jaa sakti aur door ka safar tanha nahi kar sakti, Mahram saath ho to safar kar sakti hai warna nahi, Yeh aisa kyun hai?"

Main ne kaha: "Kya aap ko yeh pasand nahi keh aap door ka safar karein aur aap ka aik body guard aap ke saath ho jo aap ki hifaazat kare? Body guard kis ko dete hain? Body guard usay dete hain jo badi 'izzat wala ho jaise Prime Minister ya koi oonche 'ohday wala ho, Baday baday oonche 'ohday walon ko body guard milta hai,

Allah Subhaanahu-o-Ta'aala ke paas 'Aurat ka ooncha 'ohda hai, is liye Allah Subhaanahu-o-Ta'aala ne 'Aurat ke liye body guard ka intezaam kiya hai aur kaha hai keh Mahram ke saath door safar mein jao aur apne saath yeh body guard le kar jao taa keh Hindustan mein ya kahin bhi 'Aurat'on ke khilaaf jaraim na hon, un ka koi na koi muhaafiz ho, Aur main aap ko batlaaun Keh jahaan pardah ka system hai, wahaan crime rate gira hua hai, aur jahaan pardah aur Hijab ka system nahi hai, wahaan Encyclopedia ke mutaabiq crime rate bohot hi zyaada ooncha hai, Aap ka yeh jaan'na zaroori hai keh Deccan Chronicle 2005 ki report ke mutaabiq aik survey hua tha, Us survey mein tamaam ghair Muslim khawateen keh rahi hain keh Jis waqt hum tight kapday pehenti hain, khushboo lagaati hain aur rangeelay libaas pehenti hain, us waqt humein mard bohot ghoor ghoor kar dekhte hain lekin jis waqt hum dheelay dhaalay aur saaday kapday pehente hain to humein mard ghoor kar pareshan nahi karte. Baqaa'idah Hyderabad mein polling hui, 70% 'Aurat'on ne yehi feedback diya aur baaqi ki 30% 'Aurat'en khaamosh thein. Is ka matlab yeh nikla keh Islam fitrat ki aawaaz hai, Islam ki khoobiyaan hi khoobiyaan hain.

5: Khusoosiyat-e-Islam Ki Jaami'iyat:

Islam mein tawaazun hai, Islam fit for all hai, Islam is fit for all generation hai, Islam har jagah aur har waqt ke liye abdi tor par fit hai. Islam 'Aalami universal Deen hai, Islam itna mutawaazan hai keh Agar aap Namaaz thehhar kar nahi padh sakte to baith kar padh sakte hain, agar baith kar nahi padh sakte to let kar padh sakte hain, ler kar bhi agar aap nahi padh sakte to aap aankh ke ishaaron se Namaaz ada kar sakte hain.

Islam mein bohot aasaani hai, agar aap beemaar hain, roza nahi rakh sakte to aap achhay hone ke ba'd un rozon ki qaza karen, Lekin agar aap aisay beemaar hain keh kabhi achhay nahi ho sakte, to is ke liye aap ke paas option hai keh aap apne roza ke kaffaaray ke tor par ek miskeen ko khaana khila do! Aap ko roza rakhne ka sawaab mil jaaye ga, **In Shaa Allah!**

Islam par 'amal karna bada aasan hai, Agar 'aajiz ho ya paani mayassar

nahi hai to tayammum kar lo! Barf baari hai ya thandi bohot zyaada hai, paani se wudhu karna mushkil hai, aur yeh khauf hai keh agar main wudhu karoonga to beemaar ho jaoonga, aur garam paani bhi mayassar na ho to tayammum kar lo! Paani maujood nahi hai ya paani fil-waqt khatam ho chuka hai to tayammum kar lo! Agar musaafer ho, safar kar rahe ho, to chaar raka'at waali Namaaz do Rak'at padh lo! Islam bada aasan hai, Islam tamaam ke liye fit hai:

Fit for everyone, fit for all times, fit for every generation, fit for every community, and fit for all kinds of topics.

Deen-e-Islam mein har qisam ke mauzoo' par aap ko rehnumai mile gi, aisa bhi nahi keh yeh sirf baatein hain ya phir sirf aik nazriya hai jo chala aa raha hai, balkeh yeh tamaam cheezein mukammal matn (nass Text) ki shakal mein maujood hain, Saheeh Bukhari jo kitaab hai us ki sirf fehris (index) mein 20 safhaat par mushtamil hai, Imaam Bukhari (رضي الله عنه) ne zindagi ke har mauzoo' par nass (matn, Text) diya hai, Duniya ke kisi bhi mazhab ne matn Text ki shakal mein itni tafseel zindagi ke har mas'alah aur zindagi ke har shoba mein pesh nahi ki hai aur koi mazhab itni tafseel Paish bhi nahi kar sakta, Alhamdulillah!

Hamaare paas Qur'aan-e-Majeed ka Text hai, saheeh Ahaadees ka Text hai, ya'ni is mein bahut saari khoobiyaan maujood hain.

6: Islam Aman Ka Zaamin Hai:

Islam ne aman ke qiyaam ke liye sunahray usool (Golden Rule) diye hain, Aman kaise qaaim hota hai? Woh kaunse sunahray usool hain? Aman qaaim karne ke jo muharrikaat hain unhein buniyaadi tor par teen cheezon mein taqseem kiya ja sakta hai:

- 1:** Tawheed
- 2:** Risaalat
- 3:** Aakhirat

I- Tawheed ka kya matlab hai? Tawheed ka matlab yeh hai keh paanch cheezon ko Allah Subhaanahu-o-Ta'aala ke hawalay karna: 1. Allah Subhaanahu-o-Ta'aala ki Zaat 2. Allah Subhaanahu-o-Ta'aala ke naam 3. Allah Subhaanahu-o-Ta'aala ki sifaat 4. Allah Subhaanahu-o-Ta'aala ke kaam Aur 5. Allah Subhaanahu-o-Ta'aala ke liye ki jaane waali 'Ibaadaat, in paanchon mein Allah Ta'aala ke saath kisi ko shareek na karte hue saaray huqooq Allah Subhaanahu-o-Ta'aala ke hawalay karne ka naam Tawheed hai. Tawheed maan'ne aur is ke mutaabiq 'amal karne ka faaida kya hai? 'Aqeedah-e-Tawheed ke beshumaar fawaid hain:

Allah Subhaanahu-o-Ta'aala humein dekh rahe hain, Allah Ta'aala ka irshaad hai:

﴿إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

"Beshak Allah Ta'aala tum par nighebaan hai." (Surah Al-Nisa: 1)

Jaise agar koi insaan chhup kar raat ke andhere mein dehshat gardi ka mansooba bana raha hai keh chalo! falaan jagah jaa kar un ma'soomon ko sataayenge, lekin achaanak us ke dimaagh mein yeh khayaal aaye ga keh koi nahi dekh raha hai, koi police waala nahi dekh raha hai, koi insaan nahi dekh raha hai Lekin Allah Subhaanahu-o-Ta'aala to dekh raha hai! Agar woh saccha Musalmaan ho ga to kya woh dehshat gardi kare ga? Hargiz! nahi kare ga, kyunkeh woh is baat par yaqeen rakhta hai keh koi dekhe ya na dekhe, Allah Subhaanahu-o-Ta'aala to dekh rahe hain, Isi liye saccha aur pakka Musalmaan yeh 'aqeedah rakhte hue kabhi dehshat gardi ke qareeb nahi ja sakta. Ghar ke chhote chhote ma'amaalat mein yeh Tawheed kaise aik insaan ki madad karti hai? Allah Subhaanahu-o-Ta'aala farmaata hai:

﴿إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

"Beshak Allah Ta'aala tum par nighebaan hai." (Surah Al-Nisa: 1)

Maslan: Saas bahu ke khilaaf saazish kar rahi hai, us ki bay-'izzati kar rahi hai, aur bahu saas ke khilaaf saazish kar rahi hai keh usay kisi bhi tareeqah se us ke shohar se door kiya jaaye, Aachanak agar yeh aayat yaad aa jaaye keh Allah Subhaanahu-o-Ta'ala mujhe dekh rahe hain, to kya woh dono aik

doosre ke khilaaf saazish karein gi? Isi tareeqah se business mein aik partner doosray partner ke khilaaf, aik padosi doosray padosi ke khilaaf kisi bhi qisam ki chaalbaazi aur dhokha dhadi karne ki planning kar raha ho, to achaanak agar usay yeh aayat yaad aa jaaye gi keh Allah Subhaanahu-o-Ta'ala dekh raha hai, to kabhi bhi woh aisa nahi kar sake ga.

Nateejah mein har jagah aman-o-amaan ka maahaul ho ga. Nabi-e-Akram (ﷺ) farmaate hain:

(لَيْسَ الْمُؤْمِنُ بِالَّذِي يَشْعُرُ وَجَارُهُ جَائِعٌ إِلَى جَنْبِهِ)

Tarjuma: "Woh Momin nahi hai jo khud to pait bhar kar khaaye aur us ka bhai bhooka pados mein sota rahe." (*Saheeh al-Jaami'* : 5382)

'Aqeedah-e-Tawheed ke maan'ne waalon ko yeh soch di gayi hai keh insaan khud pait bhar kar khaaye aur yoon hi so na jaaye, balkhe woh dekhe keh kahin us ka padosi bhooka to nahi so raha hai, chaahay woh padosi gher Muslim hi kyun na hon? Agar kisi Musalman ke ghar ke pados mein koi Christian ya koi Hindu rehta hai, raat mein Musalmaan pait bhar kar khaana khaata hai aur us ka gher Muslim padosi bhooka sota hai to Nabi-e-Akram (ﷺ) keh rahe hain keh woh Musalmaan Momin nahi hai, us ne raat mein aisa bura kaam kar ke apne imaan ko kam kar diya hai.

Islam ne 'aqeedah-e-Tawheed ke maan-ne waalon ko yeh soch di hai keh rozana apne padosiyon se aap sawaalaat karte rahein keh bhai! kya aap achhay hain ya nahi hain? Khairiyat se hain ya nahi hain? Balkeh Islam ne yahaan tak keh diya hai keh:

(مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ)

"Jis ne kisi mu'aahad ka qatl kiya woh jannat ki khushboo tak nahi paa sake ga" (*Saheeh Bukhari: 3166*)

Yeh mu'aahad kaun hai? Mu'aahad ka matlab yeh hai keh woh gher Muslim jo Muslim mulk mein ya Islaami mulk mein Musalmaan se Agreement ke saath rehta hai. Hamaara Hindustan konsa mulk hai? Yeh bhi ek qisam ka mu'aahadah kiya hua mulk hai jise "Dar-ul-'Ahd" ya "Darul Aman" Place

of Agreement kaha gaya hai, Is Hindustan mein sab ke sab agreement ke mutaabiq ek doosray ke saath mil kar jee rahe hain, Is aman waali jagah ya phir (Place of Agreement) par agar koi Muslim kisi ka naa-haq qatl karega to woh jannat ki khushboo tak nahi paa sake ga.

In cheezon se gher Musalmaanon ko bhi waaqif karaana zaroori hai, Agar aap unhein yeh Islaami baatein batlaayenge to woh log aap ki 'izzat karenge aur aap ko mohabbat ki nazar se dekhen ge.

Main Nepal gaya hua tha, wahaan ek chhota sa program rakha gaya tha, Program mein khud main aur mere saath ek aur fard bahaithiyat-e-khateeb ya mehmaan mad'oo thay, Hum dono hi Musalman thay, baaqi ke sab gher Muslim thay, jin ki ta'adad 300 se bhi Zaayd Thi, aap ta'ajjub karenge keh maahaul bada sard tha, pahaadon se thandi hawaayein aa rahi thein, raat ke 3 baj chuke the lekin woh gher Muslimeen mujhe jaane nahi de rahe the, Kabhi main ek aayat padhta to kabhi doosri aayat parhta, Teen bajne ke ba'd main ne un se kaha keh kya main ab jaaon? Kyunkeh ab kuch hi der ba'd meri flight hai? Unhon ne kaha: "Aap ki doosri flight bok kar denge lekin aap subah tak bolte rahiye!."

Yeh kaun hain? Yeh gher Muslim hain, Woh keh rahe the: "Aap Qur'aan-e-Majeed padho kyunkeh humein sukoon mil raha hai." Main ne kaha keh main aap ko ek aayat sunaata hoon, Allah Ta'alaa ka irshaad hai:

﴿لَيْسَ الْبِرَّ أَنْ تُولُوا وَجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٤٥﴾﴾

"Tarjumah: Saari achhaai mashriq-o-maghrib ki taraf munh karne mein hi nahi, balkeh haqeeqatan achha woh shakhs hai jo Allah Ta'alaa par, Qayaamat ke din par, farishton par, Kitaabullah par aur Nabiyon par imaan rakhne waala ho, jo maal se muhabbat karne ke

bawajood qaraabatdaaron, yateemon, miskeenon, musaafiron aur sawaal karne waalon ko de, ghulaamon ko aazaad kare, Namaaz ki pabandi aur zakat ki adaa'igi kare, jab wa'ada kare tab usay poora kare, tangdasti, dukh dard aur ladaai ke waqt sabr kare, yahi sachay log hain aur yahi parhezgaar hain." (Surah Al-Baqarah: 177)

Is aayat mein Allah Subhaanahu-o-Ta'aala ne Islam ki 15 khoobiyaan zikr ki hain: Pehli paanch ye hain:

- 1.** Imaan billah
- 2.** Aakhirat
- 3.** Imaan bil-Mala'ikah
- 4.** Imaan bil-Kitaab aur
- 5.** Imaan bil-Ambiyaa.

(Islam sirf yeh nahi keh kuch 'aqeedah rakh len aur jo chaahein woh 'amal karen, kisi ka khayaal nahi karna aur kisi ke saath murawwat nahi karna, aisa nahi hai, Kyunkeh naiki yeh nahi keh sirf waqt ho jaaye to qiblah ki taraf munh kar ke Namaaz padh len aur chalte phirte nazar aayen) Balkeh jo khoobi yahaan zikr ki gayi hai woh yeh hai keh maal, Allah Subhaanahu-o-Ta'aala ki muhabbat mein, apne rishtedaaron ko, yateemon ko, miskeenon ko, musaafiron ko aur maangne waalon ko dein, kyunkeh woh apni 'izzat aap ki jholi mein rakh raha hai, us ki laaj rakhen. Maangne waala sahih tandurust aur gher mustahiq hai to ghulaamon ko aazaad karne ke liye apna maal kharch karein, Us ke ba'd Namaaz qaaim karein aur zakat dein.

Allah Subhaanahu-o-Ta'aala ne yahaan par pehle bandon ke huqooq batlaaye hain phir us ke ba'd Namaaz aur zakat waghaira ka zikr kiya hai, is ka matlab yeh hai keh Allah Subhanahu-o-Ta'aala bandon ke huqooq ko bahut zyaada ahmiyat de rahe hain, Phir us ke ba'd Allah Subhanahu-o-Ta'aala ne Farmaayaa keh jis mulk mein aap rehte hain us mulk ke Agreements poore karna chahiye.

Kaun kehta hai keh Islam is mulk ke liye khatra hai? Islam to is mulk ke liye aman-o-shaanti ka mazhab hai, kyunkeh yeh mazhab apne maanne waalon ko is mulk ke Agreements poore karne aur wafa karne ka hukm deta hai, Hum jab apna udhaar card banwaate hain ya phir passport banwaate hain to hum yeh Agreements karte hain keh hum yahaan par sab ke saath mil jul kar rehne ke liye tayyaar hain, Lekin Deen ke mu'aamlay mein koi mufaahamat compromise nahi ho gi, duniyawi ai'tbaar se sab kuch ho sakta hai, har mazhab ke maanne waalon ke saath aap achay ta'alluqaat rakh saktay hain lekin Deen mein kisi bhi qisam ki mufaahmat ya ghair qaum ki taraf jhukaa'o bardasht nahin kar saktay.

Phir Allah Subhaanahu-o-Ta'aala is ke ba'd yeh keh rahe hain keh sabr karne waalon ke saamne haalaat kisi bhi tarah ke hon mushkil se mushkil aur sakht se sakht tareen halaat kyun na hon unhein sabr-o-istiqamat se kaam lena chahiye. Har haalat mein Islam par sabr-o-istiqamat ke saath datt jaana chahiye. Ya'ni Islam sirf 'aqeedah ka naam nahin hai balkeh Huqooqullah aur Huqooqul'ibaad dono ada karne ka naam hai, Tamaam huqooq ada karein ge to aap Musalmaan kehlayein ge. Yahaan par poori complete way of life batlaayi ja rahi hai, agar koi insaan yeh kehta hai keh main ne sirf Qiblah rukh ho kar Namaaz padh li hai, main ne Ka'bah ja kar Namaaz padh li hai, main ne Bayt-ul-Maqdis ja kar Namaaz padh li hai ya phir main ne Masjid-e-Nabwi ja kar Namaaz padh li hai, to Islam mukammal nahin ho gaya, Deen us waqt mukammal hota hai jab hum Huqooqullah ke saath-saath logon ke saath bhi achay rahain ge, un ke huqooq bhi ada karein ge.

Hamaari Tawheed bhi usi waqt bukhtah ho gi jab keh hum Allah Subhaanahu-o-Ta'aala ke saath achay rahain ge, Allah Subhaanahu-o-Ta'aala ke saath agar hum shirk kar rahe hain to Islam mukammal nahin ho ga. Aur agar hum logon ke huqooq talaf kar rahe hain to bhi ghalat hai, Allah Subhaanahu-o-Ta'aala is aayat ke aakhir mein keh rahe hain: ﴿أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ ٱلْمُتَّقُونَ﴾ "Yahi sachay log hain aur yahi parheyzgaar hain."

Waqt bohot kam hai, lihaaza aik aur aayat suna kar main apni baat khatam kar deta hoon, Surah Nisaa Surah number 4 ki aayat number 36 Mein Allah Subhaanahu-o-Ta'aala ne irshaad farmaaya:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ
وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَأِيجِبُ مَنْ كَانَ مُخْتَالًا
فَخُورًا﴾

Tarjuma: "Aur Allah Ta'aala ki 'Ibaadat karo aur Us ke saath kisi ko shareek na karo, aur maa baap ke saath sulook-o-ehsaan karo, aur rishtedaaron se, aur yateemon se, aur miskeenon se, aur qaraabat daar hamsaaya se, aur ajnabi hamsaaya se, aur pehlu ke saathi se, aur raah ke musaafir se, aur un se jin ke maalik tumhaare haath hain, Yaqeenan Allah Ta'aala takabbur karne waalon aur shekhi khoron ko pasand nahin farmaata."

Is aayat mein taqreeban 10 khususiyaat batlaayi gayi hain:

1. Allah Ta'aala hi ki 'Ibaadat karo aur Us ke saath kisi ko shareek nahin karna chahiye.
2. Waaldain ke saath ehsaan ka sulook karein.
3. Rishtedaaron ka khayaal rakhein.
4. Yateemon ka khayaal rakhein.
5. Miskeenon ka khayaal rakhein.
6. Rishtedaar padosiyon ka khayaal rakhein, (Is aayat mein kaha gaya hai keh: ﴿وَالْجَارِ ذِي الْقُرْبَىٰ﴾ padosi mein agar rishtedaar ho to woh sab se pehle haqdaar hai, aur un ke do huqooq hain: 1. Rishtedari ka haq 2. Padosi ka haq)
7. Ajnabi padosiyon ka khayaal rakhein, (Kabhi padosi ajnabi bhi ho sakta hai, woh koi aur mazhab ka maanne waala bhi ho sakta hai, woh Hindu bhi ho sakta hai, woh Jain-mat ka maanne waala bhi ho sakta hai, woh Christian bhi ho sakta hai, aur woh Sikh bhi ho sakta hai, lekin woh tumhaara padosi hai us ka khayal rakho.

Rasool (ﷺ) ne Farmaaya:

(لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارَهُ بَوَائِقَهُ)

Tarjuma: "Woh Jannat mein nahi jaaye ga jis ka padosi us ke shar se aur takaleef se mehfooz na ho." (*Saheeh Muslim: 46*)

Agar aap apne ghar mein badi aawaaz se audio ya video waghaira kuch sun rahe hain jis se padosi ko takleef ho rahi ho ya phir baarish ka paani aap ke paas se padosi ke paas ja raha ho aur usay is se takleef ho rahi ho ya aap shor se ladaai kar rahe ho aur gaali de rahe ho jis se padosi ko takleef ho rahi ho to yeh sab shari'at mein durust nahi hai aur Islami akhlaaq-o-kirdaar ke munaafi hai.

8. Aur pehlu ke saathi se.

9. Ibn-us-Sabeel ya'ni musaafiron ke saath bhi naik sulook karein.

10. Daswin khusoosiyat agar main batlaaun ga to aankhon mein paani aa jaaye ga, Allah Ta'aala ka irshaad hai: ﴿وَمَا مَلَكَتْ أَيْمَانُكُمْ﴾ "Jang mein haare hue dushman jo tumhaare paas ghulaam ban chuke hain un ke saath bhi humdardi kiya karo, Allahu Akbar! Yeh kaunsa Deen hai jo jang mein haare hue dushman ke saath jinhein aksar qatl kar diya jaata hai humdardi karna zaroori qaraar de raha hai? Jo mazhab jang mein haare hue dushman ke ghulaamon ke saath husn-e-sulook karne ka hukm deta hai to phir azaad ya mu'aahad qoum ko qatl karne ka hukm kaise de sakta hai? Halankeh aaj hum Hindustan mein rehte hain aur yahaan par mu'aahidah kar ke jee rahe hain aur hum sab azaad hain.

Allah Subhaanahu-o-Ta'aala ghuroor karne waalon aur fakhar karne waalon ko pasand nahi karta, matlab yeh hai keh bade narm mizaaj aur mutawaa'zi Humble baniye! Aur humdardi karne waale baniye! Kyunkeh Allah ke Rasool (ﷺ) ne Farmaayaa:

(أَرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ)

Tarjuma: "Tum Zameen waalon par rehm karo, Aasman waala tum par rehm kare ga." (*Sunan Tirmizi: 1924*)

Main du'aa karta hoon keh Allah Subhaanahu-o-Ta'aala mujhe aur aap tamaam ko Islam ki khoobiyaan jaan kar doosron tak is ki tableegh karne ki taufeeq naseeb farmaa'e, **Aameen.**



'Ilm Aur 'Ulamaa Ki Ahmiyat-o-Fazeelat

Tamheed

Aaj aap ke saamne jis mauzoo' par mein Khutbah-e-Jum'ah pesh karne jaa raha hoon woh hai "Ilm aur 'Ulamaa ki Ahmiyat", is mauzoo' ko main aap ke saamne chand aayaat-o-ahadees aur das sunahre waaqi'aat ki roshni mein bayaan karoon gaa, **In shaa Allah!**

Is mauzoo' ke intekhaab ki wajah yeh hai keh main ek martaba ek 'Arab 'Aalim-e-Deen ka bayaan sun raha tha, unhon ne apne khitaab mein bade pyaare nikaat bayaan kiye thay, main ne socha keh is khitaab ko Urdu mein hamaari 'awaam ke saamne pesh kar doon taa keh bahut saare Urdu jaanne waale bhaiyon mein bhi Islaami aur shar'i ma'loomaat haasil karne ka ek jazbah paida ho jaaye, In shaa Allah!

Un 'Arab 'Aalim-e-Deen ne khutbah ki jo shuru'aat ki thi woh mujhe badi pasand aayi, unhon ne khutbah ki shuru'aat Masjid mein baithay hue logon ke baare mein yeh kehte hue ki keh yeh jitne Momin bhai Masjid mein khutbah sunne ke liye aaye hue hain, unhein Namaaz ka bada shauq hai Tab hi to yeh Masjid mein aaye hue hain. Ek Momin Namaaz jaan bujh kar nahin chhod sakta, Jab kabhi us se Namaaz chhoot jaati hai to use bahut gham hota hai, Ek Momin jab azaan sunta hai to usay apne saare kaam ma'mooli lagte hain, Lekin sawaal yeh hai keh kya tamaam log baghair 'ilm ke apni Namaaz padh sakte ho?

Agar aap ko yeh ma'loom ho jaaye keh Namaaz Islaam ke paanch arkaan mein se doosra ahem rukun hai, aur aap ko Namaaz ki ahmiyat-o-Fazeelat ka bhi andaaza ho jaaye, lekin aap ko yeh na ma'loom ho keh Namaaz kaise padhi jaati hai, to aap ki itni saari jaankaari ka mukammal faaidah

haasil nahin ho ga, Isi tarah ek Momin ki badi khwaahish hoti hai keh us se anjaane mein bhi shirk na ho, Us ki yeh bhi khwaahish hoti hai keh woh saari zindagi Tawheed aur shirk mein Farq karte hue guzaare, lekin aap mujhe yeh batlaayein keh baghair 'ilm ke woh insaan kaise Tawheed aur shirk mein farq kar sakta hai? Is 'ilm ki itni ahmiyat hai keh iske baghair insaan seedhe raaste ka pata hi nahin laga sakta, aur is haalat mein woh manzil tak bhi kis tarah pahunche ga?

Isi tarah ek Momin ki yeh khwaahish hoti hai keh woh bid'at se bachte hue saari zindagi guzaare, Lihaza aap mujhe yeh batlayein Keh insaan baghair 'ilm ke sunnat aur bid'at mein farq kaise kar sakta hai? Insaan ko agar Deeni aur Islaami ma'loomaat haasil na hon gi to woh ho sakta hai keh Tawheed ko shirk samajh jaaye aur shirk ko Tawheed samajh jaaye, Insaan ke paas agar 'ilm na ho to ho sakta hai keh woh sunnat ko bid'at samajh jaaye aur bid'at ko sunnat samajh jaaye.

Ek Momin ki yeh bhi khwaahish hoti hai keh woh mu'aamla-daari ko bilkul saaf-o-shafaaf rakhe, aur hamesha kaarobaar mein Haraam se bache Lihaza mujhe yeh batlayein keh 'ilm ke baghair insaan halaal-o-Haraam kaarobaar mein farq kaise kar sakta hai?

Insaan se isi 'ilm ke baare mein kal qabr mein sawaalaat hon ge, Jab insaan apne kisi bhai ko dafnakar laut'ta hai to usay yeh jaan lena chahiye keh kal ke din woh bhi usi qabr mein aa kar sonay waala hai, aur us se bhi qabr mein sawalaat kiye jaayen ge. Aur 'aam tor par hum yeh samajhtay hain keh qabr mein sirf teen sawaalaat hon ge, jab keh Ahadees se yeh pata chalta hai keh qabr mein chaar sawalaat hon ge:

- 1.** Pehla sawaal yeh ho ga keh tumhaara Rabb kaun hai?
- 2.** Doosra sawaal yeh ho ga keh tumhaara Deen kaunsa hai?
- 3.** Teesra sawaal yeh ho ga keh tumhaare Nabi kaun hain?

In teenon sawaalaat ke jawaabaat ke ba'd ek aur ahem sawaal yeh ho ga keh In teenon jawaabaat ke baare mein tum ne jo ma'loomaat haasil ki hain, yeh kahaan se haasil ki hain? Ya phir yeh ma'loomaat suni sunaai

hain, aur logon ke munh se sunkar tum ne bhi baghair tahqeeq kiye yeh 'ilm haasil kar liya hai? Ya khud tum ne ise padh kar aur samajh kar is par 'amal kiya hai. Ya'ni teen sawaalaat ke jawaabaat khud se 'ilm haasil kar ke ma'loom kiye hain ya nahin? Agar yeh koi muwahhid aur Momin ho ga to yeh jawaab de ga keh: "Mein ne in sawaalaat ke jawaabaat Allah Subhaanahu-o-Ta'aala ki apne Nabi par naazil ki hui kitaab aur Us ke Nabi (ﷺ) ki Ahadees mein padh kar ma'loom kiye hain." Aur mein yeh poochna chaahta hoon keh: Kya yeh sab sawaalaat aur un ke jawaabaat baghair 'ilm ke haasil karna mumkin hai?

Insaan ki saari khwaahishaat 'ilm ke aagay majboor hain, keh iske baghair un khwaahishon ki takmeel naa mumkin hai, Woh baghair 'ilm ke Haq-o-baatil mein farq nahin kar sakta, baghair 'ilm ke woh halaal aur Haraam mein farq nahin kar sakta, baghair 'ilm ke woh sunnat-o-bid'at aur Tawheed-o-shirk mein farq nahin kar sakta, aur yahaan tak keh Qayamat ke din jo sawalaat Allah Subhanahu-o-Ta'aala kare ga un ke baare mein bhi 'ilm ke baghair aakhirat ki tayyaari kaise ki ja sakti hai? Jab tak insaan ke paas 'ilm na ho ga woh aakhirat ke un kathin marhalon ko guzaar nahin sakta.

Hum is khutbah ko teen marhalon mein taqseem karte hain, pehle marhala mein Qur'an-e-Majeed ki teen aayaat aap ke saamne rakhi jaayengi, doosra marhala mein chaar Ahadees pesh ki jaayengi aur aakhri marhala mein 'ilm ke ta'alluq se das sunahre waaqi'aat bayaan kiye jaayen ge, **In shaa Allah!**

In waaqi'aat mein ba'az waaqi'aat main ne apni chhoti 'umr 13 saal mein sune the, us waqt meri yeh haalat thi keh main poore 24 ghanton mein se sirf 3 ghante hi soya karta tha, baaqi 21 ghante padhai aur doosre zaroori kaamon mein lagaaya karta tha, main aisa lagataar chhey saal tak karta raha. Aaj bhi kabhi kabhi agar main yeh sochta hoon keh us 'umr mein yeh jazbah aur taaqat kahaan se aayi ho gi to mujhe aisa ma'loom hota hai keh Allah Subhaanahu-o-Ta'aala ne is duniya mein har cheez ke liye ek sabab ya ek se zyaad asbaab banaaye hue hain, lihaza aise jazbah ke liye aur is taaqat ke liye humein yeh sabab ikhtiyaar karna chahiye keh hum Muhaddiseen-e-kiraam aur 'Ulamaa-e-Kiraam ke waaqi'aat padhein, qadeem zamaana ke 'Ulamaa-e-Kiraam ne jo kitaabein likhi hain agar humein in kitaabon

ke likhne mein jo mehnatein lagi hui hain sirf un ka andaaza ho jaaye to hamaari namazon ki susti aur hum mein 'ilm ke mu'aamla mein, Tawheed-o-shirk ke mu'aamla mein aur isi tarah sunnat aur bid'at ke baare mein jo susti paayi ja rahi hai yeh khatam ho jaaye gi, In shaa Allah! Kyun keh in waaqi'aat mein ek 'ajeeb taaseer maujood hai.

'Ilm Ki Ahmiyat-o-Fazeelat Teen Aayaat Ki Roshni Mein

'Aalim Aur Jaahil Dono Baraabar Nahin Ho Sakte:

■ Surah Zumar, Surah number 39 ki aayat number 9 mein Allah Subhaanahu-o-Ta'aala ne irshaad farmaayaa:

﴿أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَأْخُذُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿٩﴾﴾

Tarjuma: "Bhala jo shakhs raaton ke auqaat sajde aur qiyaam ki haalat mein ('ibaadat mein) guzaarta ho, aakhirat se darta ho aur apne Rab ki rehmat ki umeed rakhta ho, (aur jo is ke bar'aks ho baraabar ho sakte hain?) Bataao to 'ilm waale aur be-'ilm kya barabar ke hain? Yaqeenan naseehat wohi haasil karte hain jo 'aqlmand hon. (Apne Rab ki taraf se)."

Is aayat mein Allah Subhaanahu-o-Ta'aala irshaad farma rahe hain keh kya jaanne waala aur nahin jaanne waala dono baraabar ho sakte hain, Allah Subhaanahu-o-Ta'aala yahaan par muwaazna compare kar ke 'ilm ki ahmiyat ujaagar kar rahe hain.

Pehli Wahi Mein Hi Padhne Ka Hukm:

2- Surah 'Alaq, Surah number 96 ki aayat number 1 se 5 mein Allah Subhaanahu-o-Ta'aala ne 'ilm ki ahmiyat batlaayi hai, Allah Ta'aala ka irshaad hai:

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ اقْرَأْ وَرَبُّكَ
الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝﴾

Tarjuma: "Padh apne Rab ke naam se jis ne paida kiya, jis ne insaan ko khoon ke lothhade se paida kiya, to padhta rah tera Rab baday karam waala hai, jis ne qalam ke zariye ('ilm) sikhaaya, jis ne insaan ko woh sikhaaya jise woh nahin jaanta tha."

Qur'an-e-Majeed mein Tawheed ki da'wat aur Islam ki da'wat aise nahin di gayi keh Allah Subhaanahu-o-Ta'aala direct yeh keh raha ho "Wahhidoo" tum Tawheed par aa jao, ya phir "Aaminoo" tum imaan le aao, Qur'an-e-Majeed ki shuru'at Tawheed ki da'wat se nahin ho rahi hai, ya Qur'an-e-Majeed ki shuru'at imaan ki da'wat se nahin ho rahi hai, balkeh Qur'an-e-Majeed ki shuru'at kuch kehne ya karne se pehle 'ilm haasil karne ke hukm se ho rahi hai.

Imaam Bukhaari (رحمته الله عليه) ka qoul hai keh kuch kehne aur karne se pehle 'ilm haasil karna zaroori hai. Kahin aap ke kuch kehne ya karne se aap gunehgaar na ho jao. Ba'az log baday jazbe aur josh waalay hotay hain, yeh log Islam ke Favour mein Islam ke difaa defense mein josh ke saath kuch keh dete hain lekin bolne se pehle ya karne se pehle haqeeqi 'ilm nahin rakhte, aur basa auqaat josh-o-jazbe mein faash laghzishein kar baith'te hain, jis ki wajah se woh Deen ki ghalat numaindagi ka sabab bhi ban sakte hain.

Agar jazbah hai kuch naik kaam karne ka to pehle us ke baare mein 'ilm haasil karo, phir usay 'amal ki shakal do! Deen ki da'wat-o-tableegh ke kaam ko 'ilm ke baghair mat karo, balkeh kuch karne aur kehne se pehle 'ilm haasil kar liya karo! Isi liye Allah Subhaanahu-o-Ta'aala ne Qur'an-e-Majeed mein pehle 'ilm haasil karne ka hukm diya hai.

Ek aur maqaam Surah number 47, Surah Muhammad, aayat number 19 mein farmaaya:

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ
يَعْلَمُ مُتَقَلِّبُكُمْ وَمَثُوكُمْ﴾

"Pas jaan rakho keh Allah ke siwaa koi Ma'bood-e-Barhaqq nahi, aur apne gunaahon ki bakhshish maango aur Momin mardon aur Momin 'auraton ke haq mein. Allah tum logon ki aamad-o-raft aur rehne sahne ki jagah ko khoob jaanta hai."

Nabi (ﷺ) Ko Talab-e-'Ilm Ki Du'aa Ka Hukm:

3- Teesri aayat Surah Taha, Surah number 20 ki aayat number 114 mein Allah Subhaanahu-o-Ta'aala ne du'aa ki shakal mein 'ilm ki ahmiyat ko waazeh kiya hai, Allah Ta'aala ka irshaad hai: ﴿وَقُلْ رَبِّ زِدْنِي عِلْمًا﴾ Tarjuma: "Aur Aap Muhammad (ﷺ) kahiye keh Ae mere Rabb! Tu mere 'ilm mein zyaadati farmaa." Is aayat ke zariyah 'ilm ki zyaadati ki du'aa bhi ma'loom hoti hai aur 'ilm ki ahmiyat bhi ma'loom hoti hai.

Lihaaza Allah Subhaanahu-o-Ta'aala ne mukhtalif asaleeb mein 'ilm ki ahmiyat ko ujaagar farmaaya hai hukm ka usloob bhi apnaaya, muwaazna comparison ka usloob bhi ikhtiyaar kiya aur du'aa ke usloob mein bhi iska tazkira kiya.

'Ilm Ki Ahmiyat-o-Fazeelat Chaar Ahadees Ki Roshni Mein:

'Ilm Aur 'Ulamaa Ke Liye Allah Ta'aala Ke Ina'amaat:

1- Pehli Hadees jo Tirmizi Shareef mein riwaayat ki gayi hai, Hadees number 2682 hai, Is Hadees se 'ilm aur 'Ulamaa dono ki ahmiyat ka andaaza ho jaaye ga. Nabi-e-Akram (ﷺ) ne irshaad farmaaya:

(مَنْ سَلَكَ طَرِيقًا يَبْتَغِي فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أجنحتها رِضَاءً لِطَالِبِ الْعِلْمِ وَإِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ حَتَّى الْحِيتَانُ فِي الْمَاءِ وَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ إِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا إِنَّمَا وَرَثُوا الْعِلْمَ فَمَنْ أَخَذَ بِهِ فَقَدْ أَخَذَ بِحِطَّةٍ وَافِرٍ)

Tarjuma: "Jo shakhs husool-e-'ilm ki khaatir safar karta hai, Allah Ta'aala us ke liye Jannat ka raasta aasaan kar dete hain, aur beshak farishtey khushi mein us taalib-e-'ilm ke liye apne par phailaate hain, aur beshak 'aalim ke liye Aasmanon aur Zameen mein jo kuch bhi hai woh sab istighfaar karte hain, hatta keh paani mein rehne wali machhliyaan bhi istighfaar karti hain, Aur ek 'aalim ki Fazeelat ek 'aabid par usi tarah hai jis tarah ek chaand ki Fazeelat saare sitaaron par Hoti hai, beshak 'Ulamaa-e-Kiraam Ambiyaa (ﷺ) ke waaris hain, Ambiyaa-e-Kiraam deenaar aur dirham ke waaris nahi hote hain balkeh woh to 'ilm ke waaris hote hain, jis ne is 'ilmi viraasat ko haasil kar liya tahqeeq us ne bahut kuch haasil kar liya."

(Sunan Tirmizi: 2682)

'Allaamah Ibn al-Qayyim (رحمته الله) farmaate hain:

((إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ) هَذَا مِنْ أَعْظَمِ الْمُنَاقِبِ لِأَهْلِ الْعِلْمِ فَإِنَّ الْأَنْبِيَاءَ خَيْرُ خَلْقِ اللَّهِ، فَوَرَثَتُهُمْ خَيْرُ الْخَلْقِ بَعْدَهُمْ)

"Ulamaa Ambiyaa ke waaris hain" yeh 'Ulamaa ke liye aik 'azeem manqabat hai kyunkeh Ambiyaa makhlooq mein sab se behtar hain aur un ke waariseen un ke ba'd makhlooq mein sab se behtar hain."

Agar aap apni taraf se yeh niyyat karein keh main saheeh 'ilm haasil karoon ga jis ke zariyah se main apne aap ko shirk se bacha loon ga, main sunnat ka saheeh 'ilm haasil karoon ga taakeh main Apne aap ko bid'at se bacha loon, main halaal se muta'alliq 'ilm haasil karoon ga taakeh main apne

aap ko Haraam se bacha loon, main akhlaaqiyaat ka 'ilm haasil karoonga taakeh main bad-akhlaaqi aur bad-tameezi se bach sakoon, to banday ki yeh khaalis niyyatein Allah Subhaanahu-o-Ta'aala ki taraf se jannat ke raasta ko aasaan kar deti hain.

Jo is Deeni 'ilm ko haasil kar leta hai woh yaqeenan sab se naseeb waala hai, maal-o-daulat ko chhod kar jo is Deeni 'ilm ko haasil karega wohi aadmi haqeeqi ma'non mein maaldaar aur haqeeqi ma'non mein zyaada qismat waala qaraar paaye ga, Lihaza is aik Hadees mein Nabi-e-Akram (ﷺ) ne 'ilm ki ahmiyat batlaayi hai aur 'Ulamaa-e-Kiraam ki bhi Fazeelat batlaayi hai.

Talab-e-'Ilm Har Musalmaan Par Farz Hai:

2- Doosri Hadees Sunan Ibn Maajah Hadees number 224 Nabi-e-Akram (ﷺ) irshaad farmaate hain keh:

(طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ)

Tarjuma: "Ilm ka haasil karna har Musalmaan par farz hai"

(Sunan Ibn Maajah: 224)

Yeh farz kaisa farz hai? Jaise Namaaz padhna farz hai, usi tarah 'Ilm haasil karna bhi farz hai, Yeh hamaare dimaagh mein baitha hua hai keh Namaaz farz hai, khaas tor se woh farz humein Jum'ah ke din yaad aata hai, 'Aam dinon mein agar yaad na bhi aaye to Jum'ah ke din baraabar yaad aata hai, Lekin Namaaz padhne hi ki tarah 'Ilm ka haasil karna bhi farz hai.

Deeni 'Ilm Par 'Amal Se Muta'aliq Qayaamat Ke Din Sawaal Ho Ga:

3- Teesri Hadees Tirmizi Shareef ki hai, Nabi-e-Akram (ﷺ) ne farmaayaa:

(لَا تَزُولُ قَدَمُ ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ خُمْسِ عَنِ عُمُرِهِ فِيْمَ أَفْتَاهُ وَعَنْ شَبَابِهِ فِيْمَ أَبْلَاهُ وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيْمَ أَنْفَقَهُ)

وَمَاذَا عَمِلَ فِيهَا عِلْمٌ

Tarjuma: "Ibn-e-Adam ke pair Qayaamat ke din Rab 'AzzawaJall ke paas se us waqt tak nahi hatenge jab tak keh Us se paanch cheezon ke muta'aliq poochha na jaaye, uski 'umr se muta'aliq keh usne apni 'umr kahaan gawaayi? Uski jawaani se muta'aliq keh usne use kahaan guzaara? Aur uske maal se muta'aliq keh usne use kahaan se kamaaya aur kahaan par kharch kiya? Aur jo 'Ilm usne haasil kiya tha, us par kitna 'amal kiya?." (*Sunan Tirmizi: 2416*)

Cheezein chaar hain aur sawaalaat paanch hon ge, 'Umr ke baare mein ek sawaal aur jawaani ke baare mein ek sawaal, Lekin jab maal ka mas'alah aaya to do sawaal pooche jaayen ge. Kuch log woh hote hain jo halaal tareeqah se daulat kamaate hain lekin 'ayyaashi mein, israaf mein aur Haraam raaston mein kharch kar dete hain, Kuch log woh hote hain jo Haraam tareeqah se kamaate hain lekin is daulat ko Masaajid-o-madaaris aur da'wah centers mein laga dete hain yeh bhi ghalat kaam hai, Kuch log woh hote hain jo Haraam jagah se paise kamaate hain aur Haraam jagah mein kharch kar dete hain, Lekin sab se behtareen aur khush naseeb log kaun hain? Yeh woh log hain jo maal kamaate waqt bhi khayaal rakhte hain keh "Main kahaan se kamaa raha hoon? Kahin mera zariyah-e-aamdani Haraam to nahi hai?" Aur yeh baat bhi waazeh hai keh hamaari taqdeer mein jo likha hua hai, wahi humein mile ga, Misaal ke tor par meri taqdeer mein 2 crore dollar likhe Huwe hain lekin main aik crore dollar halaal tareeqah se kamata hoon aur aik crore dollar Haraam tareeqah se kamata hoon, yeh meri bewaqoofi hui keh agar main sabr karta to mera poora maal halaal tareeqah se aa sakta tha lekin main ne jald baazi karte huwe apne hissa ko ghalat tareeqah se haasil kar liya, Saheeh tareeqah yeh hai keh insaan halaal tareeqah se kamaaye aur halaal jagah mein use kharch kare.

Paanchwan sawaal insaan ke 'ilm ke baare mein yeh ho ga keh tu ne apne haasil kiye huwe 'ilm par kitna 'amal kiya? Kuch log hain jo apne zehan mein yeh theory piyost kar lete hain keh bhai! Zyaada 'ilm haasil karein to zyaada 'amal karna padta hai, lihaaza 'ilm kam se kam haasil karein ge to bhalaai mein rahein ge, is liye hamare naujawaan bachay khutbah sunne

ke liye kab aate hain? Jab khateeb saahib minbar se utar rahe hon to yeh bachay Masjid mein daakhil hote Hain, sab se pehle 'ilm ka hasil karna farz hai Agar 'ilm hi haasil nahin kareng to kya khaak 'amal kareng? Hamaare zehan mein do cheezen bhi rehni chahiyein keh 'ilm haasil karna farz hai aur aur doosra farz yeh keh us par 'amal bhi kiya jaaye, warna kal Qayaamat ke din usi 'ilm aur 'amal ke baare mein sawaalaat hon gein.

'Ilm-e-Naafe' Ki Du'a:

4- Chauthi Hadees bhi main bayaan karna chaahta hoon. Jis tarah Qur'an-e-Majeed mein 'ilm ki zyaada'ti ke baare mein du'a sikhlaayi gayi hai keh ﴿وَقُلْ رَبِّ زِدْنِي عِلْمًا﴾ 'Ilm ke 'ilaawah kisi cheez mein zyaada'ti ki Du'a nahin sikhlaayi gayi, Bilkul usi tarah Hadees mein 'ilm se muta'aliq bhi aik du'a sikhlaayi gayi hai, Nabi-e-Kareem (ﷺ) ne Farmaayaa:

(اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا وَعَمَلًا مُتَقَبَّلًا)

Tarjuma: "Ae Allah! Main Tujh se nafa' bakhsh 'Ilm ka sawaal karta hoon, aur paakiza rizq ka sawaal karta hoon aur maqbool 'amal ka sawaal karta hoon." (*Sunan Ibn Maajah: 925*)

Jab kabhi talab-e-'Ilm ki du'a maangi jaaye to 'Ilm ki zyaada'ti ke saath-saath yeh bhi du'a ki jaaye keh Ae Allah Subhaanahu-o-Ta'aala! Tu jo bhi mujhe 'Ilm de raha hai woh mere liye nafa' bakhsh ho, Qur'an-e-Majeed mein du'a sikhlaayi gayi hai keh Ae Allah Subhaanahu-o-Ta'aala! Mere 'Ilm mein izaafa farma, lekin Hadees mein mazeed yeh bhi du'a sikhlaayi gayi hai keh jo 'Ilm bhi mujhe mile ga woh nafa' wala saabit ho, Goya keh 'Ilm ki do du'aein hain keh Ae Allah Subhaanahu-o-Ta'aala! Tu kaseer 'Ilm 'ata farma aur naafe' 'Ilm 'ata farma.

'Ilm Ki Ahmiyat-o-Fazeelat 10 Waaqi'at Ki Roshni Mein

Imaam Ahmad Bin Hanbal (عمر الشيبان) Ki Talab-e-'Ilm Ke Liye Mehnat:

I. Pehla Waaqi'a: Imaam Ahmad bin Hanbal (عمر الشيبان) irshaad farmaate hain keh main ne ek martaba Baghdad se Yemen ki taraf safar kiya, Chunkeh Yemen mein paani ki qallat thi, is liye Wahaan humein wudhu ke paani ke liye taqreeban 2 mile ka safar tay karna padta tha, Aur is wajah se hum subh sawere Namaaz ke waqt se bohut pehle maskan se baahar nikal jaate the, aur paani ki jagah tak pohonch kar wudhu karte the aur Saath mein mazeed paani bhi laaya karte the taakeh doosri Namaazon ke liye paani bacha rahe, Yeh poora Waaqi'a Siyar A'laam an-Nubalaa mein darj hai.

Aap jaante hon ge keh Baghdad se Yaman ki masaafat hazaaron meel ki hai aur us zamaane mein Baghdad ka martaba saari duniya mein " 'Uruus-ul-bilaad" ka tha, ya'ni Baghdad saari duniya ki dulhan tha, Imaam Ahmad bin Hanbal (عمر الشيبان) Baghdad ki raahaten chhod kar Yaman ki taraf safar karte hain.

Us zamaane ke safar ki sa'ubatein bardasht karna kaun pasand karega? Jis Momin ko 'Ilm-o-'Amal aur da'wat-o-tableegh ka shauq hota hai aur jis Momin ko aakhirat mein oonche maqamaat aur oonche darajaat haasil karne ka shauq hota hai woh raahaton ko nahi dekhta balkeh Allah Subhaanahu-o-Ta'aala ki razaamandi ko dekhta hai. Imaam Ahmad bin Hanbal (عمر الشيبان) Baghdad se nikalte hain aur Yaman ki taraf chal dete hain.

Imaam Ahmad bin Hanbal (عمر الشيبان) ke ek Ustaaz jin ka naam Imaam 'Abd-ur-Razzaaq as-San'aani (عمر الشيبان) tha Yaman mein thay, Unhon ne ek Hadees ki kitaab bhi likhi hai jis ka naam Hai "Musannif 'Abd-ur-Razzaaq" jo poori bees jildon par mushtamil hai, is kitaab mein aap ko Sahaabah-e-Kiraam (رضي الله عنهم) aur Taabi'een-e-'Izaam (رضي الله عنهم) ke aisay aqwaal aur aisay waaqi'at miltay hain jo keh doosri kitaabon mein badi mushkil hi se aur woh bhi

chand mil paayen ge.

Imaam Ahmad bin Hanbal (رحمته الله عليه) jinhon ne "Musnad Ahmad bin Hanbal" mein chaalees hazaar Hadeesain jama' ki hain, jabkeh Saheeh Bukhari mein saat hazaar ya is se kuch zyaada Ahadees hain, aur "Musnad Ahmad bin Hanbal" Saheeh Bukhari se pehlay likhi gayi hai, Imaam Ahmad bin Hanbal (رحمته الله عليه) 'ilm haasil karne ke liye apne ek Ustaaz ke paas jaa rahay hain to andaaza lagaaiye keh woh shakhs Imaam Ahmad bin Hanbal (رحمته الله عليه) ke kitnay baday Ustaaz hon ge.

Aaj hamaari haalat yeh hai keh hamaare ek button dabaane se paani aa jaata hai lekin hamaare liye woh bhi karna dushwaar lagta hai, Had to yeh hai keh hum mein se aksar ya ba'z ko wuzu ka saheeh tareeqah bhi nahi ma'loom hai, Namaaz kaise ada karni hai woh bhi nahi ma'loom hai, Tawheed aur shirk ke darmiyaan farq nahi ma'loom hai, sunnat aur bid'at mein farq nahi ma'loom hai, halaal aur Haraam mein farq nahi ma'loom hai aur yeh 'ilm haasil karne ke liye ek ya do ghanton ke liye bhi kisi 'aalim ke paas hum shaa'girdi ikhtiyaar nahi kar sakte hain, ya kisi Deeni course ki shakal mein bhi 'ilm haasil karne ke liye humaare paas time nahi hai lekin kamaane ke liye hum do saal ka MBA karte hain, hum kamaane ke liye MCA jo teen saal par mushtamil hota hai karte hain, isi tarah engineering ya phir medicine ke courses karte hain jin mein bahut saare saal laga dete hain lekin aakhirat ki kaamyaabi ke liye jis course ki zaroorat hai woh course ek mahina ya do mahine ya Rozana aik ghanta aik 'aalim ke paas saheeh tareeqe se padhne ke liye humaare paas waqt nahi hai.

Imaam Ahmad bin Hanbal (رحمته الله عليه) Baghdad se nikal ke Yemen ki taraf chale jaate hain jahaan apni zarooriyaat poori karne ke liye bhi saheeh se paani mayassar nahi hai aur wudhu ke liye paani ki khaatir do meel chalna padta hai, andaaza lagaaiye keh Imaam Ahmad bin Hanbal (رحمته الله عليه) ne kitni mehnat ki ho gi? Yeh mehnatein kis liye thein? Kya duniya ke liye thein? Hargiz nahi! Yeh to Deeni 'ilm haasil karne ke liye thein.

Imaam Ahmad bin Hanbal (رحمته الله عليه) 'ilm ki zaroorat aur haajat ko bataate hue farmaate hain:

النَّاسُ مُحْتَاجُونَ إِلَى الْعِلْمِ أَكْثَرَ مِنْ حَاجَتِهِمْ إِلَى الطَّعَامِ وَالشَّرَابِ؛ لِأَنَّ
الطَّعَامَ وَالشَّرَابَ يَحْتَاجُ إِلَيْهِ فِي الْيَوْمِ مَرَّةً أَوْ مَرَّتَيْنِ، وَالْعِلْمُ يَحْتَاجُ إِلَيْهِ بَعْدَ
الْأَنْفَاسِ.

Tarjuma: "Logon ke liye (Deeni) 'ilm ki zaroorat un ke khaanay, peenay ki zaroorat se kai guna zyaada hoti hai kyun keh khaanay peenay ki zaroorat din mein aik ya do martaba paish aati hai jabkeh (Deeni) 'ilm ki zaroorat har saans (har lamha) ke saath hoti hai."

Imaam Bukhari (رحمته الله عليه) Ki Mehnat, 'Ilmi Amaanat Aur Justuju:

2. Doosra Waaqi'a: Imaam Bukhari (رحمته الله عليه) ka hai, Imaam Bukhari (رحمته الله عليه) 'ilm haasil karne ke liye jis qadar chaltay thay us ka andaaza laganaay ki koshish ki gayi hai keh agar koi aik hi rukh mein chaltay hue Zameen ke mukammal do chakkar lagaaye to Imaam Bukhari (رحمته الله عليه) ne 'ilm aur Hadees ki khaatir jis qadar chala hai us ki barabari ho jaaye gi.

Imaam Khateeb Baghdadi (رحمته الله عليه) kehtay hain keh agar Imaam Bukhari (رحمته الله عليه) ko agar yeh pata chal jaaye keh kahin kisi ke paas aik Hadees hai to woh wahaan par zaroor chale jaate thay aur us se woh Hadees haasil kar lete thay. Imaam Bukhari (رحمته الله عليه) ne jahaan jahaan par qadam rakha hai Imaam Khateeb Baghdadi (رحمته الله عليه) ne taqreeban uski aik fehrist banai hai.

Imaam Bukhari (رحمته الله عليه) ne Seeryaa (Shaam) ke kin kin maqamaat par qadam rakha tha?, neez Kufa, Basrah, Hijaz, Misr, Iskandariyah, Yemen ke ke kin kin maqamaat par qadam rakha tha? Imaam Bukhari (رحمته الله عليه) ne aik bhi aisa sheher nahi chhoda jahaan koi Muhaddis maujood ho.

3. Teesra Waaqi'a: Imaam Bukhari (رحمته الله عليه) ka hi hai, aksar yeh hota hai keh koi bhi Muhaddis teen chaar kitaabein likhta hai to us ke ba'd uska intiqaal ho jaata hai, aksar jab bhi kisi Muhaddis ne koi kitaab likhi hai to use check karne ka time nahi mila, jaise keh "Musnad Ahmad bin Hanbal" jab yeh kitaab mukammal hui to Imaam Ahmad bin Hanbal (رحمته الله عليه) ko is mein saheeh aur za'eef alag karne ka waqt nahi mila, lekin Imaam Bukhari

(عمر النبي ﷺ) ne 37 se 40 saal ke darmiyaan Saheeh Bukhari likhi jo keh ek bohot hi chhoti 'umr hai aur is ke ba'd 62 se 63 saal ke darmiyaan mein unka inteqaal hua. Ma'loom yeh hua keh unhein apni kitaab check karwane ke liye mazed 20 saal ka mauqa' mila.

Imaam Bukhari (عمر النبي ﷺ) kehte hain keh main Kufah gaya aur saat so Muhaddiseen ke saamne main ne meri kitaab padhwai aur kaha keh is mein ek bhi za'eef Hadees hai to nikaal dijiye taakeh Qayamat tak Ummat ka koi bacha meri kisi kotaahi ki wajah se na bhata sake, Imaam Bukhari (عمر النبي ﷺ) farmaate hain keh woh 23 saal tak Saheeh Bukhari le kar ghoomte rahe, pehle to woh Ahadees jama' karne ke liye ghoomte ba'd mein Ahadees check karwane ke liye ghoomte rahe. Kaisi amaanat daari thi? Ek amaanatdaar 'aalim usi ko kehte hain jo qaum ko aisi cheez dene se darta hai jis ke muta'alliq usay pata hai keh yeh ghalat hai ya phir usay us cheez ke sahee ya ghalat honay mein shak hota hai Lihaaza jab tak kisi cheez ke baare mein mukammal wazaahat (clarity) na ho jaaye logon se us cheez ko share na karein, aur 'awaam ka bhi farz hai keh woh aise 'aalimon ko talaash karein jo khaalis Allah Subhaanahu-o-Ta'aala ke batlaaye hue tareeqah ke mutaabiq 'ilm phailane ka jazba rakhte hain.

Ek mustashriq (Orientalist) kehta hai keh "Mujhe Saheeh Bukhari ke sahee honay mein koi shak nahi hai, mera maana yeh hai keh Saheeh Bukhari mein ghalti nikal hi nahi sakti."

Ba'z hamare jaahil Musalmaan kehte hain keh kya Imaam Bukhari (عمر النبي ﷺ) Nabi thay? Kya woh ma'soom 'anil-khata thay? Ghaltiyon se paak thay? Kya un se ghalti nahi ho sakti? Mere bhai! Hum Imaam Bukhari (عمر النبي ﷺ) ko ma'soom nahi keh rahe hain, hum Imaam Muslim (عمر النبي ﷺ) ko ma'soom nahi keh rahe hain, hum to Imaam Bukhari (عمر النبي ﷺ) aur Imaam Muslim (عمر النبي ﷺ) ne Ahadees ke jo majmue jama' kiye hain aur un majmu'oon se muta'aliq Ummat ka jo ijma' hua hai us ijma' ko ma'soom keh rahe hain, kyun keh Nabi-e-Akram (ﷺ) ne irshaad farmaayaa:

(إِنَّ اللَّهَ لَا يَجْمَعُ أُمَّتِي - أَوْ قَالَ : أُمَّةَ مُحَمَّدٍ - عَلَى ضَلَالَةٍ وَيَدُ اللَّهُ مَعَ الْجَمَاعَةِ)

Tarjuma: "Beshak Allah Ta'aala meri Ummat (Muhammad ﷺ) ki

Ummat) ko gumraahi par jama' nahi karega, aur Allah Ta'aala ka haath jama'at ke saath hai." (*Sunan Tirmizi: 2167*)

Us zamaana ke kisi bhi muhaddis ne in par nakeer ya tanqeed nahi ki to aaj ka kam jaanne waala agar Saheeh Bukhari par shak karta hai to Hamen us insaan par shak ho gaa, saheeh Bukhari par shak nahi ho gaa, us zamaana ke fun-e-Hadees ke jo masters hain jab woh Saheeh Bukhari par shak nahi kar rahe hain lekin phir bhi aaj ka kam 'ilm Saheeh Bukhari par shak kar raha hai to us ka ai'tbaar nahi ho gaa.

Ek aur mustashriq Orientalist kehta hai keh Saheeh Bukhari likhne ke ba'd Imaam Ahmad bin Hanbal (رضي الله عنه) 11 saal zinda the, Saheeh Bukhari likhne ke ba'd Imaam Yahya bin Ma'een (رضي الله عنه) 4 saal zinda the aur Saheeh Bukhari likhne ke ba'd 'Ali bin al-Madeeni (رضي الله عنه) 3 saal zinda the, Yeh tamaam aisay jaleel-ul-qadr 'Ulamaa thay jo Deen aur Hadees ke mu'aamla mein apne sagay bhai ko bhi nahi bakhshthe thay, Is ke bawajood in 'Ulamaa-e-kiraam ne Saheeh Bukhari se ek ghalti bhi nahi nikaali, Is ka matlab yeh nikla keh Allah Subhaanahu-o-Ta'aala ne Ummat ki rehnumaai ke liye Hadees ke ek 'azeem zakheera ko sehat ka parwana apne bandon ke zariyah 'ata kiya hai. Is kitaab Saheeh al-Bukhari ke muta'aliq yeh ijmaa ho chuka hai keh:

(فَلَيْسَ تَحْتَ أَدِيمِ السَّمَاءِ كِتَابٌ أَصْحَحُ مِنَ الْبُحَارِيِّ وَمُسْلِمٍ بَعْدَ الْقُرْآنِ)

Tarjuma: "Aasman ke neeche Qur'an ke ba'd Bukhari phir Muslim se zyaada koi Saheeh kitaab nahi hai."

(*Al-Fataawa al-Kubra li Ibn Taymiyyah, Jild: 5, Safah: 86*)

Is Saheeh Bukhari ke ba'd Imaam Muslim ki kitaab Saheeh Muslim ka darja aata hai, Agar dekha jaaye to taqreeban 90 faisad Islam ki tafseel in dono kitaabon mein aa gayi hai, aur bachi hui 10 faisad Deen ki tafseel 'Ulamaa-e-Kiraam ki tahqeeq poora kar rahi hai, jaise 'Ulamaa-e-Kiraam Sunan Abi Dawood, Sunan Tirmizi, Sunan Ibn Maajah, Sunan Nasaa'i aur deegar Ahadees ki kitaabein padhtay hain aur us mein se Saheeh aur za'eef ko alag kar ke Ummat ke saamne pesh karte hain, Alhamdulillah! Deen is tarah se mehfooz hai.

4. Choutha Waaqi'a: Yeh Waaqi'a bhi Imaam Bukhari (عمر الشیخ) hi ka hai, Imaam Bukhari (عمر الشیخ) kehte hain keh Rasoolullah (ﷺ) ki qabr mubarak se minbar ke darmiyaan ki jo jagah hai wahaan baith kar main ne Saheeh Bukhari likhi hai, "Siyar A'laam an-Nubala" aur "Hady-us-Saari" jo keh Fath-ul-Baari ka muqaddimah hai, us mein bayaan kiya gaya hai keh jab bhi Imaam Bukhari (عمر الشیخ) apni kitaab Saheeh Bukhari mein ek Hadees daakhil kar Rahe hote hain to do rak'at Namaaz padhte hain. Yeh Ummat ka ek bahut bada kaam ho raha tha aur aise waqt bahut hi ihtimaam ki zaroorat thi.

Imaam Bukhari (عمر الشیخ) farmaate hain keh jab 13, 14 aur 15 ki raat chaandni hua karti to Muhaddiseen ke liye badi aasaani hua Karti thi, kyun keh unhein aag jalaane aur chiraagh lagaane ki nobat nahi aati thi, Us waqt direct Allah Subhaanahu-o-Ta'aala ki jaanib se chaand ki roshni unhein milti thi, Imaam Bukhari (عمر الشیخ) Ne kaha hai keh aisi raato'n ko main ne "At-Taareekh Al-Kabeer" likhi hai, aap ko ma'loom hona chahiye keh "At-Taareekh Al-Kabeer" poori nau jildon mein hai. Din mein Saheeh Bukhari likh rahe hain aur raat mein At-Taareekh Al-Kabeer likh rahe hain, aap andaaza lagaaiye keh Imaam Bukhari (عمر الشیخ) ki raatein kaise guzarr rahi thein aur din kaise guzarr raha tha.

Yeh baat to chaandni raato'n ki hai aur agar chaandni raatein nahin hoti thin to kya hota tha? Is baare mein Imaam Bukhari (عمر الشیخ), ke ek mehmaan kehte hain keh ek raat mujhe Imaam Bukhari (عمر الشیخ) ki mehmaan nawaazi ka sharaf haasil hua, jab raat hui to main so raha tha, main ne dekha keh Imaam Bukhari (عمر الشیخ) bhi so rahe the lekin achaanak woh uth jaate hain, chiraagh roshan karte hain aur koi ahem nukta likhte hain aur phir so jaate hain, main ne samjha keh yeh shayad ek martaba hota ho gaa, lekin main ne dekha keh Imaam Bukhari (عمر الشیخ) 22 martaba uthtay hain aur koi ahem nuqta likhtay hain aur so jatay hain.

Imaam Bukhari (عمر الشیخ) fun-e-Hadees ke Imaam aur Sheikh-ul-Muhaddiseen thay, jab yeh sonay ke liye aaraamgah ki taraf jatay hain to un ke zehan mein yeh nuqta aa jata hai keh falaan Hadees mein yeh ahem nuqta hai, yeh Hadees falaan baab mein honi chahiye Chunancha Imaam Bukhari usi

waqt jaag jatay hain aur is ahem nuqta ko likh liya karte hain, Yahaan tak keh logon ne kaha keh agar Imaam Bukhari (رحمته الله عليه) ki fiqh samajhna hai to sirf Imaam Bukhari (رحمته الله عليه) ki kitaab Saheeh Bukhari ke abwaab padh liya karo. Imaam Bukhari (رحمته الله عليه) yeh sochtay thay keh mere zehan mein jo ahem nuqta hai agar main use na likhun aur subah tak bhool jaaun to Qayaamat ke din kahin mujhe likhnay aur 'ilm chhupanay ka gunah na mil jaaye.

Imaam Bukhari (رحمته الله عليه) ki yeh mehnat aur justuju hai lekin hamaari raatein kaisi hoti hain? Jab hum takiya par sar rakhte hain to hamaare dimaag mein khayaal aate hain keh kal falaan insaan se mu'aamla deal karna hai, ab woh deal Haraam ki hai ya halaal ki hai is se koi farq nahi parta.

5. Paanchwa Waaqi'a: Yeh bhi Imaam Bukhari (رحمته الله عليه) ka hi hai (lekin quwwat-e-haafizah se muta'aliq hai), Is Waaqi'a ko Ibn Hajar (رحمته الله عليه) ne "Hady-us-Saari" mein naql kiya hai.

Unhon ne kaha hai keh jab Imaam Bukhari (رحمته الله عليه) ke baare mein yeh mashhoor ho gaya tha keh yeh bachcha har cheez yaad kar leta hai to sab log Imaam Bukhari (رحمته الله عليه) ka imtihaan lene ke liye jama' ho gaye aur har bade Muhaddis ne apni Ahadees ki sanadon ko gadh-madh kar diya, jaise keh 'Iraq ki sanad ko Shaam se jod diya gaya aur Shaam ki sanad ko 'Iraq se, ek sanad ke do Rawiyon ko doosri sanadon ke rawiyon mein mila diya gaya, al-gharz tamaam rawiyon ko ulat pulat kar woh Imaam Bukhari (رحمته الله عليه) ke paas aaye aur kaha keh yeh falaan aur falaan Muhaddis aur Imaam hain, woh das sandein padh rahe hain, kya aap ko yeh sandein yaad hain?

Us waqt poori 'awaam baithi hui thi, har aik Imaam aate gaye aur har koi ulat pulat ki hui das das sandein aur matan suna kar chalay gaye, Is tarah bees/20 alag alag Muhaddiseen ne kiya, har aik Muhaddis jo sanad bayaan kar chuka tha to log poochhtay rahe keh kya aap ko yeh sanad ma'loom hai? Imaam Bukhari (رحمته الله عليه) kehtay gaye keh mujhe yeh nahi ma'loom hai, Itni saari sando'n ke baare mein Imaam Bukhari (رحمته الله عليه) ne kaha keh mujhe nahi ma'loom hai, halaankeh kabhi kabhi itni saari public mein koi apni naak bachanay ke liye keh deta hai keh haan haan! yeh sanad ho sakti hai aur falaan kitaab mein mil sakti hai, lekin Imaam Bukhari (رحمته الله عليه) ne

badi amaanatdaari ke saath kaha keh Yeh sandain mujhe nahin ma'loom hain. Lekin aakhir mein Imaam Bukhari (رضي الله عنه) ne kaha keh aap logon ne jo sandain sunayi hain woh Hadeesain mujhe falaan aur falaan sanad se yaad hain, Is tarah unhon ne saare Muhaddiseen ki riwayaat ka baari baari jawaab diya aur tamaam Muhaddiseen ki sunayi gayi ghalat sanadain bhi sunayi aur un sanadon ki asal aur saheeh sanadain bhi sunayi.

Imaam Ibn Hajar (رضي الله عنه) kehte hain keh mujhe is baat par herat nahin hai keh unhon ne saheeh sanadain suna di thin, lekin mujhe herat is baat par hai keh usi aik majlis mein unhon ne tamaam Muhaddiseen ki sunayi gayi tedhi sanadain kaise itni jaldi yaad kar lein? Aur phir un ghalat sanadon ki saheeh sanadain bhi kaise sunayin?

Imaam Abu Haatim (رضي الله عنه) Aur Imaam Abu Zur'ah (رضي الله عنه) Ki Talab-e-Hadees Ki Khaatir Mushakkat:

6. Chhata waaqi'a: Ibn Abi Haatim (رضي الله عنه) ne "Al-Jarh wat-Ta'deel" naami kitaab mein kaha hai keh "mere baap Imaam Abu Haatim ar-Raazi aur mere chacha Abu Zur'ah ar-Raazi Hadees ke liye itna aur itna chale hain."

Main ne iska hisaab kiya (yeh woh safar hai jo unhon ne apne pairon se chal kar mukammal kiya hai aur kisi sawaari ke zariyah yeh safar mukammal nahi kiya hai), main ne ek sar-sari hisaab lagaaya to mujhe andaaza hua keh agar hum apna safar riyasat Kerala se shuru'aat karenge aur Uzbekistan tak jaayen to yeh masaafat tay ho gi. Hamaara haal yeh hai keh hum agar kabhi koi kaarobaar shuru' karte hain to usay shuru' karne se pehle kisi bade 'aalim ke paas jaa kar ghanta ya do ghante laga kar us kaarobaar ki halat aur hurmat ma'loom karne ka jazbah bhi hum nahi rakhte.

Imaam Shah Waliullah Muhaddis Dehlvi (رضي الله عنه) Ki Zahaanat Aur Amaanat Dari

7. Saatwaan Waaqi'a: Imaam Shah Waliullah Muhaddis Dehlvi (رضي الله عنه)

ke baare mein aata hai keh Un ki nazrein jis 'ibaraat aur jis cheez par padti thein unhein woh 'ibaaraatein aur woh cheezein yaad ho jaaya karti thein.

Isi liye Shah Waliullah Muhaddis Dehlvi (رحمۃ اللہ علیہ) apni nazron ko bacha kar rakhte the, apni nazrein doosri aisi waisi kitaabon se bachaaya karte the, sirf Qur'an aur Hadees par hi Un ki nazar hua karti thi.

Ab is Waaqi'a ko dekh kar apne aap ko check kar lijiye! Hamaare paas aaj akhbaar padhne ke liye aur social media ki cheezein padhne ke liye waqt hai lekin Qur'an-e-Majeed par hamaari nazrein kabhi kabhaar hi padti hain, Is mas'alah par aaj hamein tawajjuh dene ki zaroorat hai.

Imaam Ibn Taymiyyah (رحمۃ اللہ علیہ) Ke Quwwat-e-Haafizah Ka Waaqi'a:

8. Aathwaan Waaqi'a: Imaam Ibn Taymiyyah (رحمۃ اللہ علیہ) ke baare mein mazkoor hai keh Imaam Ibn Taymiyyah (رحمۃ اللہ علیہ) abhi chhotay bachay thay aur un ke baare mein saaray 'ilaaqay mein yeh baat phail chuki thi keh yeh bachah jo bhi padhta hai woh yaad kar leta hai, Imaam Ibn Taymiyyah (رحمۃ اللہ علیہ) ka haafizah waqai'i mein aisa hi tha.

Ek martaba ka zikr hai keh woh bazaar se guzarte hue padhne ke liye jaa rahe thay, us zamaana ke ek baday Muhaddis ek darzi ki dukaan par baithe hue thay, un ki nazar Imaam Ibn Taymiyyah (رحمۃ اللہ علیہ) par padi, unhon ne Imaam Ibn Taymiyyah (رحمۃ اللہ علیہ) ko apne paas bulaaya aur kaha keh main ek Muhaddis hoon aur main jo boloon ga woh aap likhein, unhon ne ek Hadees likhwaayi aur kaha keh mita do, Imaam Ibn Taymiyyah (رحمۃ اللہ علیہ) ne Hadees likh kar mita di, phir is Muhaddis ne kaha keh dubaara likho, Imaam Ibn Taymiyyah (رحمۃ اللہ علیہ) ne woh Hadees dubaara likhi Phir unhon ne kaha mita do! Imaam Ibn Taymiyyah (رحمۃ اللہ علیہ) ne woh Hadees mita di, Is tarah us Muhaddis ne kai martaba likhwaya aur mitwaya, Aakhir mein Muhaddis ne kaha keh ab tak jo bhi main ne likhwaya tha usay padh kar sunao! Imaam Ibn Taymiyyah (رحمۃ اللہ علیہ) ne shuru' se aakhir tak jo jo likha aur mita diya tha sab kuch padh kar suna diya.

Aaj hamari haalat yeh hai keh hum padhtay huay yeh sochtay hain keh yeh imtihaan qareeb aa jaane ke ba'd dekhein ge, phir yeh falaan waqt yaad karein ge Lekin jab imtihaan aata hai to hum so jaate hain, Padhaai aise nahi hoti hai balkeh hum jab kabhi bhi padhein to is niyyat aur iraadah ke saath padhein keh yeh mujhe abhi yaad karna hai, Jo bhi 'ilm-e-naafe' hai chaahe woh Shari'at ke 'Uloom hon, Yaa dunyawii 'Uloom hon, yeh 'Uloom haasil karne ke liye humein jidd-o-jehd karni chahiye.

Imaam Ibn Taymiyyah (رحمته الله عليه) Ke Quwwat-e-Haafizah Aur Un ki Deeni 'Ilm Ke Liye Mehnat:

9. Nawaan Waaqi'a: Imaam Ibn Taymiyyah (رحمته الله عليه) kehte hain keh mere paas ek insaan aaya aur us ne mujh se kaha keh "Aqeedah ke mawzu' par ek risaalah likh do taa keh hum Baghdad ke baashi'nde is risaalah ko follow karein" Imaam Ibn Taymiyyah (رحمته الله عليه) us waqt Shaam mein the, Imaam Ibn Taymiyyah (رحمته الله عليه) ne ma'azrat kar di aur kaha keh "Baghdad ke kisi 'Aalim se yeh risaalah likhwa lo, main nahi likh sakta" Lekin us insaan ne israr kiya, aakhir Imaam Ibn Taymiyyah (رحمته الله عليه) ne yeh risaalah 'Asr ke ba'd se likhna shuru' kiya aur Maghrib tak ek mukammal kitaab hi likh di jis ka naam (العقيدة الواسطية) Hai, Al-Waasitiyyah asal mein Baghdad ke paas ek gaaon ka naam hai, chunkeh woh insaan wahaan se aaye thay aur un ke kehne par 'aqeeday ki yeh kitaab likhi gayi thi, is liye is kitaab ke naam ki nisbat Imaam Ibn Taymiyyah (رحمته الله عليه) ne un ke gaaon ki taraf kar di.

Is kitaab ko hal karne ke liye hum talaba ko Madinah University mein mukammal ek saal lagta hai lekin Imaam Ibn Taymiyyah (رحمته الله عليه) ne 'Asr se Maghrib tak yeh mukammal kitaab likh di, humein yeh kitaab sirf samajhne ke liye baday baday 'Ulamaa ki nigraani mein mukammal ek saal laga, andaaza lagaiye keh Ibn Taymiyyah (رحمته الله عليه) ka kitna gehra 'ilm tha.

Imaam Ibn Qayyim (رحمته الله عليه) Ke Quwwat-e-Haafizah Aur Un Ki Deeni 'Ilm Ke Liye Mehnat:

10. Daswan Waaqi'a: Hamaare salaf tezi ke saath kitaabein kaise likha karte thay? Ibn Qayyim (رحمته الله) ke baare mein aata hai keh Imaam Ibn Qayyim (رحمته الله) ek martaba Hajj ke safar par jaa rahe thay aur usi safar ke dauraan Imaam Ibn Qayyim (رحمته الله) ne saat jildon par mushtamil ek kitaab "Zaad al-Ma'aad" likh di.

Shaikh Shu'ayb al-Arna'oot yeh woh shakhsiyat hain jinhton ne aaj ke zamaana mein sab se zyaada Muhaddiseen ko apne idaaray mein jama' kiya hai, ya'ni kisi ne aaj ke dour mein Muhaddiseen ki ek badi team jama' ki hai to woh Ash-Shaikh Shu'ayb al-Arna'oot hain.

Shaikh Shu'ayb al-Arna'oot is kitaab "Zaad al-Ma'aad" ke baare mein likhte hain keh "is kitaab mein Ibn Qayyim (رحمته الله) ne kai kitaabon ke jo hawale diye hain un hawaalon ko cross check karne ke liye keh kahin safar mein Shaikh Ibn Qayyim (رحمته الله) ne kuch ghalti to na ki ho ek badi team tayaar ki gayi, aur is team ke zimmah yeh kaam diya gaya, Shaikh Shu'ayb al-Arna'oot kehte hain keh sirf in hawaalon ko verify karne ke liye ek jama'at ko kai mahine lag gaye, aur phir in hawaalon mein ek ghalti bhi nahi mili, Allah-u-Akbar! Imaam Ibn Qayyim (رحمته الله) ka kya haafizah tha?

Deegar Aslaaf-e-Kiraam (رحمهم الله) Ka 'Ilmi Tabahur Aur Un Ki Mehnat-o-Mushaqqat:

Isi tareeqah se Aslaaf-e-Kiraam (رحمهم الله) ka 'ilm ke tiyen yahi mu'aamla tha, mehnat, lagan, justuju, aur har tarah ki qurbani tab ja kar unhein 'ilm ki gehraai-o-geeraai haasil hui.

(العقيدة الحموية) zuhr se 'asr ke darmiyaan likhi gayi.

(السياسة الشرعية) ek raat mein tasneef hui.

Imaam Ibn Hajar al-'Asqalaani (رحمته الله) ne "Fath al-Baari" likh di aur kitaab "**Bullugh al-Maraam**" tayaar ho gayi.

Imaam Nawawi (رحمته الله عليه) ne aik kitaab likhi jis ka naam "**Al-Majmoo**" hai, yeh kitaab likhte hue unhon ne side mein ta'leeqaat likhein to Saheeh Muslim ki sharh tayaar ho gayi, aur us ke side mein kuch ta'leeqaat likheen to "**Riyaaz-us-Saaliheen**" tayaar ho gayi Phir uktaahat mehsoos hui to aik kitaab mein muntakhab Ahadees jama' keen aur "**Al-Arba'een An-Nawawiyyah**" tayaar ho gayi Un ki uktaahat mein bhi 'ilm mil raha hai aur hamaari uktaahat mein humein gunaah mil rahe hain. Allah Subhaanahu-o-Ta'aala hamaare zaahir aur baatin ko achha kar de, **Aameen**.

Aakhir mein Allah Subhaanahu-o-Ta'aala se main du'aa karta hoon keh Allah Subhaanahu-o-Ta'aala hamaare 'ilm ki pyaas ko shiddat se badhaaye taa keh hum bhi ahl-e-'ilm ke raasta par nikal padein aur zyaada se zyaada 'ilm haasil karein, **Aameen**.



Muhammad (ﷺ) Ke 21 Mo'jizaat Aur Nubuwwat Ki Daleelain

Tamheed

Mu'jizah ka lafz daraasl 'Arabi zabaan ka hai aur hum ise aksar ghalat padhtay hain, Mu'jizah ke "jeem" ke neeche zair hai lekin hum ise "zabar" ke saath padhtay hain. اعجز ، يعجز ، اعجازا ، فهو معجز ya'ni 'aajiz kar dene wali cheez, Qur'an aik mu'jizah hai jo 'aajiz kar de ga. Jo 'aajiz ho jaata hai use Mu'jizah "jeem" par zabar ke saath kaha jaata hai.

Qur'an mu'jazah nahi balkeh woh mu'jizah hai lekin hum 'aam tor par Mu'jazah hi istemal kartay hain, albata hamaari niyyat woh nahi hoti keh Qur'an 'aajiz aa chuka hai, na'oozubillah! Nabi-e-Kareem (ﷺ) ne Farmaayaa:

(إنما الأعمال بالنيات)

"Tarjuma: Be shak a'amaal ka daromadar niyyat par hai."

(Sahih Bukhari: 1)

Allah Ta'aala ma'af farmaaye ga, lekin hum koshish karain keh hum sahi talafuz ada karain aur hum se itni badi ghalatyan na hon.

Isi mo'jizah ke liye Imaam Bayhaqi (رحمته عليه) ne ek aur doosra lafz istemal kiya hai, woh hai "**Dala'il an-Nubuwwah**" Nubuwwat ki daleelain. Lihaaza aaj main ne Khutbah-e-Jum'ah ke liye jo 'unwaan muntakhib kiya hai woh hai "Ikkees Mo'jizay aur Nubuwwat ki Daleelain." Aap ke saamne sarsari tor par (mukhtasaran) in Ikkees mo'jizaat ka zikr karne ki main sa'adat haasil karoon ga, **Insha Allah**.

Imaam Nawawi (عمر النبي) ne kaha keh Allah ke Rasool (ﷺ) ke aik hazaar do sau (1200) mo'jizay aur Un ki Nubuwwat ki daleelain hain.

Aik hazaar do sau mein se main sirf ikkees bayaan kar raha hoon taakeh hum mein Allah ke Nabi (ﷺ) ki seerat aur Allah ke Nabi (ﷺ) ki zindagi padhnay ka shauq paida ho jaaye.

Imaam Bayhaqi (عمر النبي) ke mutaabiq aik hazaar Nubuwwat ke dalaail hain. 'Ilm samundar hai, har 'aalim ne apni tehqeeq ke mutaabiq nuqaat jama kiye hain, lekin Allah Ta'aala behtaar jaanta hai. Qur'an-e-Majeed ki har aayat apni jagah ek mo'jizah hai, agar har aayat alag alag kar di jaaye to phir har aayat ke mutaabiq chay hazaar mo'jizay ho jayein ge.

Mo'jizah ki ta'reef kuch yun bayaan ki gayi hai:

(المُعْجَزَةُ هِيَ الْأَمْرُ الْخَارِقُ الْمَقْرُونُ بِالتَّحَدِّي الدَّلَّ عَلَى صِدْقِ الْأَنْبِيَاءِ عَلَيْهِمُ
الصَّلَاةُ وَالسَّلَامُ الْوَاقِعُ عَلَى وَفَاقِ دَعْوَى الْمُتَحَدِّي بِهَامَعَ أَمِنَ الْمَعَارِضَةِ.)

Tarjumah: "Mo'jizah se muraad woh khilaaf-e-aadat paish aane wala Waqia' hai jo kisi khaas challenge se maqroon (ya'ni juda hua) ho, Ambiyaa-e-Kiraam (عليه السلام) ki sadaqat par dalaalat karta ho aur kisi ikhtilaaf-o-mu'aaraazah ke baghair challenge karne waale ke da'we ke mutaabiq waaqia' ho."

(Subul al-Hudaa war-Rashaad fi Seerat Khair al-'Ibaad, li Imaam Muhammad bin Yusuf as-Saalihi ash-Shaami al-mutawaffaa sanah 942H, Tahqeeq-o-Ta'leeq: ash-Shaikh 'Aadil Ahmad 'Abd al-Mawjood, ash-Shaikh 'Ali Muhammad Mu'awwaz, al-Juz' at-Taas'i, as-Safhah: 405, Daar al-Kutub al-'Ilmiyyah, Bayrut - Lubnaan)

Is ta'reef mein pehli shart hai keh (الامر الخارق) khilaaf-e-aadat paish aane wala mu'aamla" ya'ni ek cheez jo routine bani hui hoti hai ya aadat bani hui hoti hai to mo'jizah uske bar-khilaaf waqia' hota hai.

Misal ke taur par paani ki sifat hai "behna" lekin woh Allah Ta'aala ke Hukm se thehr jaata hai jaise Moosa (عليه السلام) ke saath hua, aag ka kaam hai "jalaana" lekin Ibraaheem (عليه السلام) ke liye yeh aag thandi ho gayi, aur pahaad

ke andar se Saalih (ﷺ) ki oontni ka nikal aana. In teen misaalon mein Aap dekhein ge keh yeh waaqi'aat bilkul 'aadat ke bar-khilaaf hue hain.

Mo'jizah ki ta'reef ki doosri shart (المقرون بالتحدي) hai, is mein challenge chhupa hua hota hai ya kisi challenge ka yeh jawaab hota hai.

Mo'jizay ki ta'reef ki teesri shart (الدَّالُّ عَلَىٰ صِدْقِ الْأَنْبِيَاءِ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ) mo'jizay Allah Ta'aala Nabiyon ko is liye 'ata karte hain taakeh Ambiyaa-e-Kiraam (ﷺ) ki Nubuwwat sach saabit ho jaaye. Agar aisa kaam jo 'aadat ke khilaaf ho lekin kisi Nabi se nahin balkeh kisi 'aam aadmi se saadir ho to usay karaamat kehte hain.

'Ulamaa-e-Salaf "Auliya" ka ehtiraam karte hain aur un ki karaamaton ko bhi maante hain.

Chauthi shart hai keh (الْوَأَقِعُ عَلَىٰ وَفْقِ دَعْوَى الْمُتَحَدِّي بِهَا مَعَ أَمْنِ الْمَعَارِضَةِ) jis qisam ka Challenge hota hai usi qisam ka mo'jizah aata hai. Jaisa keh Moosa (ﷺ) ke zamaana mein jaadoo aur jaadoo garon ka bol baala tha to Allah Ta'aala ne Moosa (ﷺ) ko usi qisam ka mo'jizah 'ata kiya taakeh jaadoo gar mabhoot ho jaa'en aur apne ghutne tek den, Jab mo'jizah aur jaadoo ka muqabla hua to tamaam hairaan-o-pareshan ho gaye aur samajh gaye keh yeh jaadoo nahin ho sakta, yeh to mo'jizah hi hai Lihaaza tamaam jaadoo garon ne Islam qubool kar liya. Ussi tareeqah se 'Isa (ﷺ) ke zamaana mein tib ka daur daura tha, 'ilaaj mu'aaljay ka ghalba tha Allah Ta'aala ne 'Isa (ﷺ) ko usi qisam ka mo'jizah 'ata farmaaya.

Bilkul usi tarah hamaare Nabi Muhammad (ﷺ) ke zamaana mein kuffaar-e-Quraysh aur ahl-e-'Arab ko apni zabaan par bada naaz aur ghuroor tha Allah Ta'aala ne Qur'an-e-Majeed 'Arabi zabaan mein naazil kiya aur usi type (qisam) ka mo'jizah 'ata kiya, Phir is Qur'an ke muqaable mein woh log is tarah ka kalaam Paish hi nahi kar sake, is ke ba'd challenge diya gaya keh tum is tarah ka kalaam laa saktay ho to laao! Lekin log laa hi nahi sake. Is se pehlay bhi jo mo'jizay aaye woh mo'jizay waqt ke hisaab se thay, woh aaye aur khatam ho gaye Lekin Allah ke Rasool Muhammad (ﷺ) aakhri Nabi hain aur ab Aap ke ba'd koi Nabi nahi, isi liye Allah Ta'aala ne Allah ke Nabi (ﷺ) ko jo Qur'an-e-Majeed ka mo'jizah 'ata kiya yeh mo'jizah rahti

duniya tak ke liye mo'jizah saabit ho gaya. Yeh ek haqeeqat hai keh har aane wali sadi aur har aane wala naya scientific fact Qur'an-e-Majeed ki mazeed tasdeeq karta chala jaaye ga, lekin phir bhi Qur'an-e-Majeed mo'jizah hi saabit ho ga.

Yeh hai Qur'an-e-Majeed jis ke muta'aliq kaha gaya keh yeh (المعجزة العظمى) yeh sab se bada mo'jizah hai", Qur'an-e-Majeed mo'jizaat mein se bada mo'jizah hai, ya'ni Miracle of the Miracles aur "Mo'jiza-tul-Mo'jizaat" hai. Agar koi sab se bada mo'jizah hai to woh Qur'an-e-Majeed hai, baaqi jitne mo'jizaat hain woh bohut ahem mo'jizaat hain lekin in saare ahem mo'jizaat mein sab se 'azeem mo'jizah Qur'an-e-Majeed hai.

Hum Qur'an-e-Majeed ke 'ilaawah doosre mo'jizaat ko "mo'jizah sughraa" nahi kehna chaahte kyunkeh koi bhi mo'jizah chhota nahi hota, mo'jizah biz-zaat khud ek 'azeem shay hoti hai, is liye deegar mo'jizaat bhi apni jagah ahem hain.

Is se pehle keh main aap logon ke saamne 21 mo'jizaat ka zikr dalaail ke saath karoon, ek ahem tasawwur pesh karna chahta hoon, Kal jab main is 'unwaan par kitaabon mein padh raha tha to mujhe aisa mehsoos ho raha tha keh main Allah ke Rasool (ﷺ) ki seerat mein mukammal doob chuka hoon, Main tasawwur kar raha tha keh woh manazir kaise hon ge?

Aap bhi tasawwur kijiye keh Allah ke Nabi (ﷺ) jaa rahe hain to darakht salaam kar rahe hain, woh kya pyaara manzar Tha hoga Zara tasawwur karein! Wahan se janwar guzar rahe hain to Aap ko salaam kar rahe hain, Allah ke Nabi (ﷺ) ke paas parinda aata hai apni dukh bhari daastan pesh karta hai, oontni aa rahi hai aur apni dard bhari daastan pesh kiye ja rahi hai, Allah ke Nabi (ﷺ) aur Sahaabah-e-Kiraam (رضي الله عنهم) baithe hue hain, khaana laaya gaya hai aur khaana tasbeeh bayaan kar raha hai, Allah ke Nabi (ﷺ) dekh rahe hain keh paani thoda hai lekin dekhte hi dekhte paani chashma ki shakal mein ubalne lagta hai aur poori qaum us se wudhu kar leti hai.

Zara tasawwur kijiye keh jab Allah ke Nabi (ﷺ) aur Sahaabah-e-Kiraam (رضي الله عنهم) ke daur mein Allah Ta'ala apne Nabi (ﷺ) se yeh saare mo'jizaat aur Nubuwwat ki daleelein zaahir karwa raha tha aur Sahaabah-e-Kiraam

(ﷺ) apni aankhon se yeh mushaahida kar rahe the to un ke imaan mein kis level (darjah) ka izaafah hua ho ga!

Isi liye hum yeh kehte hain keh jab hum Qur'an-e-Majeed ko samajhne baithte hain to apne fahm ko peeche aur Sahabah-e-Kiraam (رضي الله عنهم) ke fahm ko aage rakhna chahiye kyunkeh unhon ne woh cheezen dekhi hain jo hum nahi dekh sakte, unhon ne Allah ke Rasool (ﷺ) ki jo sohbat paayi hai woh sohbat hum is duniya mein haasil nahi kar sakte, unhon ne jo imaan-o-yaqeen ke martabe paaye hain woh hum haasil nahi kar sakte. Yeh woh Sahaabah-e-Kiraam (رضي الله عنهم) hain jinhon ne Allah ke Rasool (ﷺ) par naazil hone wali Wahi ki kefiyat ka barah-e-raast mushahida kiya.

Is tasawwur ke saath agar aap Seerat padhein ge sunen ge to aap ko iska haqeeqi lutf aaye ga. Seerat par yoon to be shumaar kitaabein likhi gayi magar "Ar-Raheeq-ul-Makhtoom" aur "Rahmat-ul-lil-'Aalameen" do aisi kitaabein hain jo guzash'ta pachaas saalon mein mawaad aur andaaz har do lihaaz se be-had Mashhoor-o-maqbool huein, lekin in mein bhi kahin kahin ghair mustanad baatein dar aa'i hain, In ke ba'd mukammal tahqeeq ke saath kaafi mustanad kitaabein likhi gayi hain, In kitaabon ko apne gharon mein rakhna aur in se musalsal mustafeed hotay rehna hum sab ke liye zaroori hai Jaise: (السيرة النبوية الصحيحة) is ke writer hain Dr. Akram Ziya al-'Umari aur (السيرة الصحيحة) is ke mu'allif hain Mahdi Rizqullah, is kitaab ka tarjuma Urdu aur Angrezi mein bhi ho chuka hai, Saahib-e-kitaab Jami'ah al-Malik Saud ke Professor aur baday jayyid 'aalim hain.

Shaikh al-Albaani (رحمته الله) ki ek kitaab hai (صحيح السيرة النبوية), yeh bhi bohut mufeed aur mu'tabar kitaab hai, In tamaam kitaabon ke zariye humein mustanad Seerat padhne ka tajurba ho sakta hai.

Aaiye mustanad Seerat ki bunyaad par 21 mo'jizat-e-Nabawi ka jaa'iza lein:

1: Pehla Mo'jizah Qur'an-e-Majeed:

Sab se pehla mo'jizah (المعجزة العظمى) hai Qur'an-e-Majeed. Qur'an-e-

Majeed mein Allah Ta'aala ne Surah Bani Israeel, Surah no. 17, Aayat no. 88 mein irshaad farmaayaa:

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

"Tarjuma: Keh dijiye keh agar tamaam insaan aur kul jinnaat mil kar is Qur'an ke misl laane chaahein to in sab se is ke misl laana naa mumkin hai go woh (aapas mein) ek doosre ke madadgaar bhi ban jaayen."

Allah Subhaanahu-o-Ta'aala Qur'an-e-Majeed ko challenge ke tor par pesh kar rahe hain, is aayat mein mukammal Qur'an-e-Majeed ke muqaabla mein koi nai kitaab laane ki baat ho rahi hai, lekin jab yeh kuffaar-e-Makkah nahi laa sake to Allah Subhaanahu-o-Ta'aala ne unhein thoda is se kam miqdaar ka challenge diya aur Surah Toor, Surah no. 52, Aayat no. 34 mein Kaha: ﴿فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِنْ كَانُوا صَادِقِينَ﴾ Tarjuma: "Acha agar yeh sachay hain to bhala is jaisi ek (hi) baat yeh (bhi) to le aen." Lekin woh sab mil kar yeh bhi nahi laa sakay. Phir Allah Subhaanahu-o-Ta'aala ne teesra challenge diya, Surah Hood, Surah number 11, aayat number 13 mein Allah Subhaanahu-o-Ta'aala ne irshaad farmaayaa:

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيَةٍ وَادْعُوا مَنْ
اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٣﴾﴾

Tarjuma: "Kya yeh kehte hain keh is Qur'an ko usi ne ghadha hai? Jawaab dijiye keh phir tum bhi usi ki misl das Suratein ghadi hui le aa'o, aur Allah ke siwa jise chaa'ho apne saath bula bhi lo agar tum sachay ho."

Jaise Allah Subhaanahu-o-Ta'aala ki Zaat ka koi mad-e-muqaabil nahi waise hi Allah Subhaanahu-o-Ta'aala ke kalaam ka bhi koi mad-e-muqaabil nahi hai.

Acha! Chalo agar tum das sooratein bhi nahi laa sakte to ek soorat le kar aa'o! Lihaza Allah Subhaanahu-o-Ta'aala Soorah number 10 ki aayat

number 38 mein irshaad farmaata hai:

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا مَنِ اسْتَعْظَمْتُمْ مِنْ دُونِ
اللَّهِ إِنَّ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾﴾

"Tarjuma: Kya yeh log yun kehte hain keh aap ne is ko ghad liya hai? Aap keh dijiye keh to phir tum is ke misl ek hi soorat laao aur jin jin ghairullah ko bulaa sako, bulaa lo agar tum sachay ho."

Is aayat par ghaur karein keh Allah Subhaanahu-o-Ta'aala ne in se ek soorat az khud paish karne ka mutaalba kiya, agar sab se chhoti soorat dekhein to woh kaunsi hai? Woh Soorah Kausar, is ke bawajood yeh saaray log 'aajiz aa chuke thay, woh ek soorat nahi laa sake aur saath hi saath ghuroor mein paday huay thay to Allah Subhaanahu-o-Ta'aala ne thoda aur discount kiya lekin yeh log use bhi poora nahi kar sake. Yeh challenge Sirf is daur ke liye nahi tha balkeh aaj ke daur ke tamaam log jo apne apne hisaab se zindagi guzaar rahe hain, Qur'an ko chhode huwe hain aur apni manmaani zindagi guzaar rahe hain un se bhi yeh challenge hai keh tum bhi muqaabla mein aa jao!

Allah Subhaanahu-o-Ta'aala ne aur discount kiya, Ab yeh discount kya hai? Surah Baqarah, Surah number 2, Aayat number 23 mein Allah Subhaanahu-o-Ta'aala ne irshaad farmaayaa:

﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ ۚ وَادْعُوا
شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾﴾

"Tarjuma: Hum ne jo kuch apne bande par utaara hai us mein agar tumhein shak ho aur tum sachche ho to is jaisi ek Soorat to bana laao, tumhein ikhtiyaar hai keh Allah Ta'aala ke siwa apne madadgaaron ko bhi bula lo."

Is Aayat mein kaha gaya keh ﴿فَأْتُوا بِسُورَةٍ مِّثْلِهِ﴾ yeh tum to Qur'an jaisa kalaam hubahu pesh karne se qaasir aa chuke ho to kam se kam is jaisa, is ke qareeb qareeb kalaam to le kar aa jao, ya koi ek Soorat bhi jo is ke qareeb qareeb ho, yeh log woh bhi nahi laa sake, Ulta jo choti ke shaa'ir the

aur saari qaum ki nigaahen jin par jami hui thin, un shaayiron ne bhi apni shikast tasleem karte hue kalma padh liya: (لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ) matlab yeh hai keh challenge qabool karne ke bajaaye woh khud dher ho gaye, jis ka nateejah yeh nikla keh yeh Qur'an-e-Majeed barhaqq kitaab hai.

2: Doosra mo'jizah: (انشقاق قمر) Nabi-e-Akram (ﷺ) ka chaand ke do tukday kar dena:

Kuffaar-e-Quraish ne kaha keh agar tum humaare saamne chaand ke do tukday kar ke batlaao ge to hum tumhaari baat maan lenge, Allah ke Nab (ﷺ) ne kaha keh kya waqai'i maan loge? Unhon ne kaha keh hum Waqai'i maan lein ge, is ka zikr Surah Qamar, Surah number 54 ki Aayat number 1 mein aur isi tareeqah se Sahih Bukhari ki Hadees number 3868 mein aaya hai, Aayat is tarah se hai, Allah Ta'aala ka irshaad hai: أَقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ "Tarjuma: Qayamat qareeb aa gayi aur chaand phatt gaya."

Sahih Bukhari ke ai'tbaar se bhi is tarah ki riwaayat milti hai, Sahaaba-e-Kiraam (رضي الله عنهم) kehte hain keh ek pahaad tha jahaan se Nabi-e-Akram (ﷺ) ne us ki taraf ishaara kiya to chaand ke ek taraf aadha tukda aur doosri taraf aadha tukda ho gaya, Kuffaar aik doosre ki taraf dekhte ja rahe thay aur aik doosre se sawaal karte ja rahe thay keh "kya tum wahi dekh rahe ho jo nazar aa raha hai?" Phir yeh log apni aankhein milte ja rahe thay aur aankhein phaad phaad kar dekhte ja rahe thay, Kuffaar-e-Quraish ne logon ko bhatkane ki koshish ki keh hamaari aankhon par jaadoo ho gaya hai,

Sahabah-e-Kiraam (رضي الله عنهم) ne kaha keh achha chalo! Makkah waalon par jaadu hua ho gaa lekin jo Makkah ki taraf safar karte hue door se aa rahe hain un se poochh lete hain, jab safar karne waale log baahar se aaye to un se sawaal kiya gaya keh tum ne safar mein kuch ajeeb dekha hai kya?

Unhon ne kaha: "Haan! hum ne dekha keh chaand do tukday ho gaya hai" Phir kuffaar ne sawaal kiya keh kya tum ne apni aankhen mil mil kar dekha kya?

Unhon ne kaha: "Haan! hum ne bhi apni aankhen mil mil kar dekha, lekin

kuffaar-e-Makkah qubool-e-Haqq se mukar gaye, jaisa keh Allah Subhaanahu-o-Ta'aala ne kaha: ﴿وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَبِيرٌ﴾ "Yeh agar koi mo'jizah dekhte hain to munh pher lete hain aur keh dete hain keh yeh pehle se chala aata hua jaadu hai" Is Waaqi'a ki tafseel ke liye mulaahiza farmayein:

(عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أَهْلَ مَكَّةَ سَأَلُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُرِيَهُمْ آيَةً، فَأَرَاهُمُ الْقَمَرَ شَقَّتَيْنِ حَتَّى رَأَوْا حِرَاءَ بَيْنَهُمَا.)

Tarjuma: "Anas bin Malik (رضي الله عنه) ne bayaan kiya keh kuffaar-e-Makkah ne Rasoolullah (ﷺ) se kisi nishaani ka mutaaliba kiya to Nabi-e-Kareem (ﷺ) ne chaand ke do tukday kar ke dikha diye. Yahaan tak keh unhon ne Hira pahaad ko un dono tukdon ke beech mein dekha. Ya'ni woh log jab kuch maante nahi hain to das bahaane banaate hain lekin 'aqilmand ke liye ishara kaafi hota hai." (Saheeh Bukhari: 3868)

(3) Teesra Mo'jiza: "Istisqaa" Ki Qubooliyat:

Nabi-e-Akram (ﷺ) minbar par khutbah de rahe thay, aik baddu (dehaati) aaya aur kaha: "Ae Allah ke Nabi (ﷺ)! jaanwar halaak ho rahe hain aur log pareshaan hain Aap du'aa karein."

Sahabah-e-Kiraam (رضي الله عنهم) farmaate hain keh us waqt hum ne Aasman par nazar daali aur dekha keh Aasman par aik bhi baadal ka tukda nahi tha, Nabi-e-Akram (ﷺ) ne du'aa ki, achaanak baadal jama' hona shuru' ho gaye aur aik ke oopar aik ghane baadal jama' hona shuru' ho gaye hatta keh usi waqt baarish hui, hum ne dekha keh Nabi-e-Akram (ﷺ) ki daadhi se paani tapak raha tha, is Waaqi'a ki tafseel ke liye mulaahiza farmayein:

(عَنْ أَنَسِ بْنِ مَالِكٍ ، قَالَ: أَصَابَتِ النَّاسَ سَنَةٌ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَبَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ قَامَ أَعْرَابِيٌّ، فَقَالَ: يَا رَسُولَ اللَّهِ هَلَكَ الْمَالُ وَجَاعَ الْعِيَالُ فَادْعُ اللَّهَ لَنَا أَنْ يَسْقِينَا، قَالَ: فَرَفَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَيْهِ وَمَا فِي السَّمَاءِ

فَرَعَةٌ، قَالَ: فَتَارَ سَحَابٌ أَمْثَالُ الْجِبَالِ، ثُمَّ لَمْ يَنْزِلْ عَنِّ مِنْبَرِهِ حَتَّى رَأَيْتُ
 الْمَطْرَ يَتَحَادَرُ عَلَيَّ لِحَيَّتِهِ، قَالَ: فَمُطِرْنَا يَوْمَنَا ذَلِكَ وَفِي الْعَدِّ وَمِنْ بَعْدِ الْعَدِّ
 وَالَّذِي يَلِيهِ إِلَى الْجُمُعَةِ الْأُخْرَى، فَقَامَ ذَلِكَ الْأَعْرَابِيُّ أَوْ رَجُلٌ غَيْرُهُ، فَقَالَ: يَا
 رَسُولَ اللَّهِ تَهَدَّمِ الْبِنَاءَ وَعَرِقَ الْمَالُ فَادْعُ اللَّهَ لَنَا، فَرَفَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ يَدَيْهِ وَقَالَ: اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا، قَالَ: فَمَا جَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ يُشِيرُ بِيَدِهِ إِلَى نَاحِيَةِ مِنَ السَّمَاءِ إِلَّا تَفَرَّجَتْ حَتَّى صَارَتْ الْمَدِينَةُ
 فِي مِثْلِ الْجُوبَةِ حَتَّى سَالَ الْوَادِي وَادِي قَنَاةَ شَهْرًا، قَالَ: فَلَمْ يَجِئْ أَحَدٌ مِنْ
 نَاحِيَةِ إِلَّا حَدَّثَ بِالْجُودِ.

"Anas bin Maalik (رضي الله عنه) ne bayaan kiya keh Rasoolullah (ﷺ) ke zamaana mein logon par ek dafa' qehat pada. Inhi dinon Aap (ﷺ) Jum'ah ke din minbar par khutbah de rahe the keh ek dehaati ne khaday ho kar kaha: "Yaa Rasoolullah! jaanwar mar gaye aur baal Bachay faaqay par faaqay kar rahe hain, Allah Ta'ala se du'a kijiye keh paani barsaaye. Anas (رضي الله عنه) ne bayaan kiya keh Rasoolullah (ﷺ) ne yeh sun kar du'a ke liye dono haath utha diye. Aasman par door door tak abr ka pata tak nahi tha. Lekin (Aap ﷺ ki du'a se) pahaadon ke barabar baadal garajte hue aa gaye, abhi Nabi-e-Kareem (ﷺ) minbar se utaray bhi nahi thay keh main ne dekha keh baarish ka paani Aap (ﷺ) ki daadhi se beh raha hai. Anas ne kaha keh us roz baarish din bhar hoti rahi. Doosray din, teesray din bhi aur baraabar usi tarah hoti rahi. Is tarah doosra Jumu'ah aa gaya. Phir yahi badawi ya koi doosra shakhs khada hua aur kaha keh ya Rasoolullah (ﷺ)! (Kasrat-e-baaran se) 'imaaratein gir gayi aur jaanwar doob gaye, hamare liye Allah Ta'ala se du'a kijiye. Chunancha Rasoolullah (ﷺ) ne phir dono haath uthaaye aur du'a ki: (اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا) keh Ae Allah! Hamare Atraaf mein barsaa Aur hum par na barsaa. Anas ne kaha keh Nabi-e-Kareem (ﷺ) apne haathon se Aasman ki jiss taraf bhi ishaara kar dete, abr udr se phat jaata, Ab Madinah hauz ki tarah ban chuka tha aur usi ke ba'd waadi Qanaah ka naala aik mahina tak behta raha. Anas ne

bayaan kiya keh is ke ba'd Madinah ke ird gird se jo bhi aaya us ne khoob seraabi ki khabar laayi." (*Saheeh Bukhari: 1033*)

Sahaabah-e-Kiraam (رضي الله عنهم) ne apni zindagi mein mehsoos kiya hai keh Nabi-e-Akram (ﷺ) ke zamaana mein kaise haalaat pesh aa rahe hain, Sahaabah-e-Kiraam (رضي الله عنهم) ki imaani kefiyat mein bhi izaafah hua hai, Allah Ta'ala hamara imaan bhi usi tarah badhaa de. Aaj kal ke naujawaan yahaan wahaan net par aur deegar zaraa'i Allah ke Rasool (ﷺ) ke khilaaf propagande dekhte suntay hain to us ka shikaar ho jaate hain kyunkeh un ka ta'alluq 'ilm aur 'Ulamaa aur kitaabon se bohot kam reh gaya hai, chunanchahe humein Seerat se apna ta'alluq mazboot karne ki zarurat hai.

4: Chautha mo'jiza (تَبَعَ الْمَاءُ مِنْ بَيْنِ أَصَابِعِهِ) (Nabi-e-Akram (ﷺ) ki ungliyon se paani ka jaari hona):

Saheeh Bukhari Hadees number 3576 ke mutaabiq Nabi-e-Akram (ﷺ) ne ek martaba dekha keh paani bohot kam hai aur taqreeban pandrah soo afraad ka wudhu karna baaqi hai, to Nabi-e-Akram (ﷺ) ne apna yad-e-mubaarak paani par rakha, Sahaabah-e-Kiraam (رضي الله عنهم) kehte hain: "Hum ne dekha keh Nabi-e-Akram (ﷺ) ki ungliyon se paani chashmon ki shakal mein aa raha tha, Hum ne us waqt wudhu karna shuru' kiya, qoum mein jo taqreeban pandrah soo log thay un sab ne bhi wudhu kiya, is ke bawajood bhi paani waisa ka waisa hi raha."

(عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: عَطَسَ النَّاسُ يَوْمَ الْحُدَيْبِيَةِ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ يَدَيْهِ رِكْوَةً فَتَوَضَّأَ، فَجَهَشَ النَّاسُ نَحْوَهُ، فَقَالَ: مَا لَكُمْ، قَالُوا: لَيْسَ عِنْدَنَا مَاءٌ نَتَوَضَّأُ وَلَا نَشْرَبُ إِلَّا مَا بَيْنَ يَدَيْكَ فَوَضَعَ يَدَهُ فِي الرِّكْوَةِ فَجَعَلَ الْمَاءُ يُثَوِّرُ بَيْنَ أَصَابِعِهِ كَأَمْثَالِ الْعُيُونِ فَشَرِبْنَا وَتَوَضَّأْنَا، قُلْتُ: كَمْ كُنْتُمْ؟ قَالَ، لَوْ كُنَّا مِائَةَ أَلْفٍ لَكُنَّا كُنَّا خَمْسَ عَشْرَةَ مِائَةً.)

Tarjumah: "Jabir (رضي الله عنه) ne bayaan kiya keh Sulah Hudaibiyah ke din logon ko pyaas lagi hui thi Nabi-e-Kareem (ﷺ) ke saamne ek chhaagal rakha hua tha Aap (ﷺ) ne Farmaayaa: "Kya baat hai?" Logon ne kaha keh: "Jo paani Aap ke saamne hai, is paani ke siwaa na to hamaare paas wuzu ke liye koi doosra paani hai aur na peene ke liye." Aap (ﷺ) ne apna haath chhaagal mein rakh diya aur paani Aap (ﷺ) ki ungliyon ke darmiyaan mein se chashme ki tarah phootne laga aur hum sab logon ne is paani ko piya bhi aur is se wuzoo bhi kiya. Main ne poocha aap log kitni ta'adad mein thay? Kaha keh agar hum aik laakh bhi hotay to woh paani kaafi hota. Waise hamaari ta'adad us waqt pandrah soo thi." *(Saheeh Bukhari: (3576))*

Logon ko samjhaane aur unhein yaqeen dilane ke liye Allah Subhaanahu-o-Ta'aala Ambiyaa-e-Kiraam (ﷺ) ki ta'eed mein unhein Nubuwwat ki daleelein 'ata farmaata hai.

5: Panchwaan Mo'jiza (تكثر الماء من القدرح) Paani Mein Barkat:

Saheeh Muslim Hadees number 681 ke mutaabiq aik martaba aisa hua keh Sahaabah-e-Kiraam (رضي الله عنهم) bahut Zyaada ta'adad mein thay, sab ko pyaas lagi hui thi aur paani thoda tha, Nabi-e-Akram (ﷺ) ne kaha keh Pyaala laao, jab pyaala laaya gaya to Nabi-e-Akram (ﷺ) ne us pyaalay se paani undhailna shuru' kiya aur saari qaum paani pee rahi thi, Paani fawaaron ki shakal mein gir raha tha, Sahabah-e-Kiraam (رضي الله عنهم) farmaate hain keh qaum mein teen so log thay, Saare logon ne paani pee liya aur paani jaise ka waisa hi tha, "Is waaqi'a ki tafseel ke liye mulaahiza farmaayen:

(Sahih Muslim: 681)

6: Chhata Mo'jiza (تكثر اللبن) Doodh Ka Zyaada Ho Jaana:

"Ahl-us-Suffah" naam se Masjid-e-Nabwi mein ek chabutrah tha Jo bhi hijrat kar ke Madinah tashreef laate aur unhein koi thikaana nahi milta to woh wahaan par ruk jaaya karte thay. Ek martaba yahaan doodh laaya gaya jo keh bohut thoda tha lekin peenay waalay taqreeban 70 log thay, Allah ke

Nabi (ﷺ) ne kaha keh har Koi doodh peenay ka iraadā kar le, Lihaaza sab ke sab doodh peet bhar kar pee chuke thay. Magar doodh jaise ka waisa hi tha, "is Waaqi'a ki tafseel ke liye mulaahiza farmaayen:

(عن أَبِي هُرَيْرَةَ، كَانَ يَقُولُ: اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ، إِنْ كُنْتُ لَأَعْتَمِدُ بِكَفِي يَدِي عَلَى الْأَرْضِ مِنَ الْجُوعِ، وَإِنْ كُنْتُ لَأَشُدُّ الْحَجَرَ عَلَى بَطْنِي مِنَ الْجُوعِ، وَلَقَدْ فَعَدْتُ يَوْمًا عَلَى طَرِيقِهِمْ الَّذِي يَخْرُجُونَ مِنْهُ، فَمَرَّ أَبُو بَكْرٍ، فَسَأَلْتُهُ عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ مَا سَأَلْتُهُ إِلَّا لِيُشْبِعَنِي، فَمَرَّ وَلَمْ يَفْعَلْ، ثُمَّ مَرَّ بِي عُمَرُ، فَسَأَلْتُهُ عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ مَا سَأَلْتُهُ إِلَّا لِيُشْبِعَنِي، فَمَرَّ فَلَمْ يَفْعَلْ، ثُمَّ مَرَّ بِي أَبُو الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَتَبَسَّمَ حِينَ رَأَى وَعَرَفَ مَا فِي نَفْسِي وَمَا فِي وَجْهِ، ثُمَّ قَالَ: يَا أَبَا هِرٍّ، قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللَّهِ، قَالَ: الْحَقُّ، وَمَضَى فَتَبِعْتُهُ فَدَخَلَ فَاسْتَأْذَنَ، فَأَذِنَ لِي فَدَخَلَ فَوَجَدَ لَبْنًا فِي قَدَحٍ، فَقَالَ: مِنْ أَيْنَ هَذَا اللَّبَنُ: قَالُوا: أَهْدَاهُ لَكَ فُلَانٌ أَوْ فُلَانَةٌ، قَالَ: أَبَا هِرٍّ: قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللَّهِ، قَالَ: الْحَقُّ إِلَى أَهْلِ الصُّفَّةِ، فَادْعُهُمْ لِي قَالَ: وَأَهْلُ الصُّفَّةِ أَضْيَافُ الْإِسْلَامِ لَا يَأْوُونَ إِلَى أَهْلِ وَلَا مَالٍ، وَلَا عَلَى أَحَدٍ، إِذَا أَتَتْهُ صَدَقَةٌ بَعَثَ بِهَا إِلَيْهِمْ وَلَمْ يَتَنَاوَلْ مِنْهَا شَيْئًا، وَإِذَا أَتَتْهُ هَدِيَّةٌ أَرْسَلَ إِلَيْهِمْ وَأَصَابَ مِنْهَا وَأَشْرَكَهُمْ فِيهَا، فَسَاءَ بِي ذَلِكَ، فَقُلْتُ: وَمَا هَذَا اللَّبَنُ فِي أَهْلِ الصُّفَّةِ، كُنْتُ أَحَقُّ أَنَا أَنْ أُصِيبَ مِنْ هَذَا اللَّبَنِ شَرْبَةً أَتَقَوَّى بِهَا، فَإِذَا جَاءَ أَمْرِي فَكُنْتُ أَنَا أَعْطِيهِمْ وَمَا عَسَى أَنْ يَبْلُغَنِي مِنْ هَذَا اللَّبَنِ، وَلَمْ يَكُنْ مِنْ طَاعَةِ اللَّهِ وَطَاعَةِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بُدٌّ، فَأَتَيْتُهُمْ فَدَعَوْتُهُمْ، فَأَقْبَلُوا فَاسْتَأْذَنُوا، فَأَذِنَ لَهُمْ وَأَخَذُوا مَجَالِسَهُمْ مِنَ الْبَيْتِ، قَالَ: يَا أَبَا هِرٍّ، قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللَّهِ، قَالَ: خُذْ فَأَعْطِهِمْ، قَالَ: فَأَخَذْتُ الْقَدَحَ فَجَعَلْتُ أُعْطِيهِ الرَّجُلَ، فَيَشْرَبُ حَتَّى يَرَوِي، ثُمَّ يَرُدُّ عَلَيَّ الْقَدَحَ فَأَعْطِيهِ الرَّجُلَ، فَيَشْرَبُ حَتَّى يَرَوِي، ثُمَّ يَرُدُّ عَلَيَّ الْقَدَحَ، فَيَشْرَبُ حَتَّى يَرَوِي، ثُمَّ يَرُدُّ عَلَيَّ

الْقَدَحِ حَتَّىٰ انْتَهَيْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَدْ رَوِيَ الْقَوْمُ كُلُّهُمْ
فَأَخَذَ الْقَدَحَ فَوَضَعَهُ عَلَى يَدِهِ فَتَنَظَّرَ إِلَيَّ فَتَبَسَّسَ، فَقَالَ: أَبَاهِرُّ، قُلْتُ: لَبَّيْكَ يَا
رَسُولَ اللَّهِ، قَالَ: بَقِيْتُ أَنَا وَأَنْتَ، قُلْتُ: صَدَقْتَ يَا رَسُولَ اللَّهِ، قَالَ: افْعُدْ
فَأَشْرَبْ، فَفَعَعَدْتُ فَشَرِبْتُ، فَقَالَ: اشْرَبْ، فَشَرِبْتُ فَمَا زَالَ يَقُولُ اشْرَبْ حَتَّى
قُلْتُ: لَا، وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَجِدُ لَهُ مَسْلَكًا، قَالَ: فَأَرِنِي، فَأَعْطَيْتُهُ
الْقَدَحَ، فَحَمِدَ اللَّهُ وَسَمَّى وَشَرِبَ الْفَضْلَةَ.

Tarjumah: "Abu Hurairah (رضي الله عنه) kaha karte thay keh Allah ki qasam jiske siwaa koi ma'bood nahi, main (zamaana-e-Nabwi mein) bhook ke maara Zameen par apne pait ke bal let jaata tha aur kabhi main bhook ke maare apne pait par pathar baandha karta tha. Ek din main us raaste par baith gaya jis se Sahaabah nikalte thay. Abu Bakr Siddiq (رضي الله عنه) guzray aur main ne unse Kitaabullah ki ek aayat ke baare mein poocha, mere poochhne ka maqsad sirf yeh tha keh woh mujhe kuch khila dein magar woh chale gaye aur kuch nahi kiya. Phir 'Umar (رضي الله عنه) mere paas se guzray, main ne unse bhi Qur'an-e-Majeed ki ek aayat poochhi aur poochhne ka maqsad sirf yeh tha keh woh mujhe kuch khila dein, magar woh bhi guzar gaye aur kuch nahi kiya. Us ke ba'd Nabi-e-Kareem (ﷺ) guzray aur Aap ne jab mujhe dekha to Aap muskaraa diye, aur jo mere dil mein aur jo mere chehre par tha Aap ne pehchaan liya. Phir Aap (ﷺ) ne Farmaayaa, "Abu Hurair!" Main ne 'arz kiya, "Labbayk ya Rasoolullah!" Farmaayaa, "Mere saath aajaao" aur Aap chalne lage. Main Nabi-e-Kareem (ﷺ) ke pechay chal diya. Phir Nabi-e-Kareem (ﷺ) andar ghar mein tashreef le gaye. Phir Main ne ijaazat chaahi aur mujhe ijaazat mili. Jab Aap daakhil huay to ek pyaale mein doodh tha. Daryaaft farmaayaa keh yeh doodh kahaan se aaya hai? Kaha falaan ya falaani ne Nabi-e-Kareem (ﷺ) ke liye tohfa mein bheja hai. Nabi-e-Kareem (ﷺ) ne Farmaayaa: "Abu Hurair! Main ne arz kiya: "Labbaik, ya Rasoolullah!" Farmaayaa: "Ahl-e-Suffah ke paas jaa'o aur unhein bhi mere paas bulaa laao." Kaha keh Ahl-e-Suffah Islam ke mehmaan hain, woh na kisi ke ghar

panaah dhoondhtay, na kisi ke maal mein aur na kisi ke paas! Jab Nabi-e-Kareem (ﷺ) ke paas sadaqah aata to usay Nabi-e-Kareem (ﷺ) unhi ke paas bhej detay aur khud us mein se kuch na rakhte. Albatta jab Aap ke paas tohfa aata to unhein bulwa bhejtay aur khud bhi us mein se kuch khaate aur unhein bhi shareek karte. Chunaanchah mujhe yeh baat na-gawaar guzri aur main ne socha keh yeh doodh hai hi kitna keh saare Suffah waalon mein taqseem ho, is ka haqdaar to main tha keh isay pee kar kuch quwwat haasil karta. Jab Suffah waalay aayenge to Nabi-e-Kareem (ﷺ) mujh se farmaayenge aur main unhein isay de doon ga. Mujhe to shayad is doodh mein se kuch bhi nahi mile ga lekin Allah aur Us ke Rasool ki Hukm bardaari ke siwaa koi aur chaara bhi nahi tha. Chunanchah main un ke paas aaya aur Nabi-e-Kareem (ﷺ) ki da'wat pahunchaa'i, Woh aa gaye aur ijaazat chaahi. Unhein ijaazat mil gayi, phir woh ghar mein apni apni jagah baith gaye. Nabi-e-Kareem (ﷺ) ne Farmaaya: "Abu Hurairah!" Main ne 'arz kiya: "Labbaik, ya Rasoolullah!" Farmaaya: "Lo, aur isay in sab haazireen ko de do." Bayaan kiya keh phir main ne pyaala pakad liya aur ek ek ko dene laga. Ek shakhs doodh pee kar jab seeraab ho jaata to mujhe pyaala wapas kar deta, phir doosre shakhs ko deta, woh bhi seeraab ho kar peeta, phir pyaala mujhe wapas kar deta, aur isi tarah teesra pee kar phir mujhe pyaala wapas kar deta. Is tarah main Nabi-e-Kareem (ﷺ) tak pahuncha Log pee kar seeraab ho chuke thay. Aakhir mein Nabi-e-Kareem (ﷺ) ne pyaala pakda aur apne haath par rakh kar Aap (ﷺ) ne meri taraf dekha aur muskura kar farmaaya: "Abu Hurairah!" Main ne 'arz kiya: "Labbaik, ya Rasoolullah!" Farmaaya: "Ab main aur tum baaqi reh gaye hain." Main ne 'arz kiya: "Ya Rasoolullah! Aap ne sach Farmaaya." Nabi-e-kareem (ﷺ) ne Farmaaya Baith jao aur piyo." Main baith gaya aur main ne doodh piya aur Nabi-e-Kareem (ﷺ) baraabar farmaate rahe keh aur piyo Aakhir mujhe kehna pada, Nahi Us Zaat ki qasam jis ne Aap ko haqq ke saath bheja hai, ab bilkul gunjaa'ish nahi hai." Nabi-e-Kareem (ﷺ) ne Farmaaya, Phir mujhe de do, Main ne pyaala Nabi-e-Kareem (ﷺ) ko de diya, Aap (ﷺ) ne Allah ki hamd bayaan ki

aur Bismillah padh kar bacha hua khud pee gye.

(Saheeh Bukhari: 6452)

7: Saatwaan Mo'jiza Ghee Mein Izaafah:

Ek khaas qisam ka pyaala tha jiske andar ghee jaisi ek cheez maujood thi, 'Umm-e-Maalik (رضي الله عنها) kehti hain (Saheeh Muslim Hadees Number 2280 ke mutaabiq) keh main us pyaala mein hadiyyah ke tor par Nabi-e-Akram (ﷺ) ke liye ghee pesh kya karti thin, Us ke badlah mein mujhe kai mahino tak usi pyaala mein ghee jaisi cheez milti rahi aur main us cheez se faaida uthaati rahi, Alhamdulillah! Is Waaqi'a ki tafseel ke liye mulaahiza farmaayein:

عَنْ جَابِرٍ أَنَّ أُمَّ مَالِكٍ كَانَتْ تُهْدِي لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عَكَّةَ
لَهَا سَمْنًا فَيَأْتِيهَا بَنُوهَا فَيَسْأَلُونَ الْأَدَمَ وَلَيْسَ عِنْدَهُمْ شَيْءٌ فَتَعْمِدُ إِلَى الَّذِي
كَانَتْ تُهْدِي فِيهِ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَجِدُ فِيهِ سَمْنًا فَمَا زَالَ يُقِيمُ لَهَا
أُدَمَ بَيْتَهَا حَتَّى عَصَرَتْهُ فَأَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عَصَرْتِهَا قَالَتْ
نَعَمْ قَالَ لَوْ تَرَكَتِهَا مَا زَالَ قَائِمًا)

Tarjuma: "Hazrat Jaabir (رضي الله عنه) se riwaayat hai keh Hazrat Umm-e-Maalik (رضي الله عنها) Nabi (ﷺ) ki khidmat mein ghee ke ek bartan mein ghee bator-e-hadiyyah ke bheja karti thin Phir us ke betay aatay aur apni waalida se saalan maangtay lekin un ke paas koi cheez na hoti to Hazrat Malik ki waaldah us bartan ke paas jaati'n jis mein woh Nabi (ﷺ) ke liye ghee bheja karti thin, to woh us bartan mein ghee maujood paati'n To is tarah hamesha un ke ghar ka saalan chalta raha yahaan tak keh Umm-e-Malik ne us bartan ko nichod liya (ya'ni bilkul khaali kar diya) Phir woh Nabi-e-Kareem (ﷺ) ki khidmat mein aa'een to Aap ne farmayaa: "Toone us bartan ko nichod liya ho gaa?" To us ne kaha: "Jee haan." Aap (ﷺ) ne farmaya: "Kaash to use isi tarah chhod deti to woh hamesha qaaim rehta." (Saheeh Muslim: 2280)

8: Aathwaan Mo'jizah (تکثیر الشعیر) Jao Mein Barkat:

Ek riwaayat Saheeh Bukhari aur Saheeh Muslim mein hai jiske mutaabiq jo ke aatay ka mo'jizah pesh aaya. 'Ayesha (رضی اللہ عنہا) irshaad farmaati hain keh hamaare ghar mein thoda sa jo tha aur main dekh rahi thi keh woh khatam hi nahi ho raha tha, kai mahino'n aur kai dinon ttak main use istemaal karti rahi, lekin woh jo khatam nahi ho raha tha. Is Waaqi'a ki tafseel ke liye mulaahiza farmayein:

(عَنْ عَائِشَةَ، قَالَتْ: لَقَدْ تُوِّفِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَا فِي بَيْتِي مِنْ شَيْءٍ يَأْكُلُهُ دُو كَبِدٍ، إِلَّا شَطْرُ شَعِيرٍ فِي رَفْءِي، فَأَكَلْتُ مِنْهُ حَتَّى طَالَ عَلَيَّ فَكَلْتُهُ فَنَفِيَ.)

Tarjuma: "Umm-ul-Mu'mineen 'Aaishah (رضی اللہ عنہا) kehti hain keh Nabi-e-Akram (ﷺ) wafaat pa gaye, aur haal yeh tha keh mere ghar mein khaane ki koi cheez na thi jise koi jigar wala khaata, siwaaye thode se jo ke jo meri almaadi mein paday thay, Main unhi mein se khaati rahi hatta keh woh ek muddat daraaz tak chalte rahe, Phir main ne unhein tola to woh khatam ho gaye. (Saheeh Bukhari: 6451)

Imaam Bayhaqi (رحمۃ اللہ علیہ) ne is mauzoo' par aik kitaab "Dalaa'il an-Nubuwwah" ke naam se likhi hai jis par Saheeh aur Za'eef ka kaam mukammal ho chuka hai.

9: Nawaan Mo'jizah (تکثیر التمر) Khajooron Mein Barkat:

Saheeh Bukhari Hadees number 2396 ke mutaabiq, Jaabir (رضی اللہ عنہ) Nabi-e-Akram (ﷺ) ki khidmat mein aakar kehte hain keh: "Ae Allah ke Nabi (ﷺ)! qarzah maangne waala aa kar sata raha hai aur mere paas dene ke liye kuch nahi hai." Allah ke Nabi (ﷺ) ne thode khajoor de kar kaha keh: "Yeh le kar jaao!" Jaabir (رضی اللہ عنہ) ne arz kiya: "Itni thody khajooron se kya hoga?" Allah ke Nabi (ﷺ) ne kaha: "Tum le kar to jaao." Hazrat Jaabir (رضی اللہ عنہ) phir kai dinon ke ba'd Aap (ﷺ) ki khidmat mein aate hain, Nabi-e-Akram (ﷺ) poochhte hain keh "Tumhaare qarzdaar ka mu'aamla kya hua?" Jaabir (رضی اللہ عنہ)

ne kaha: "Ae Allah ke Nabi (ﷺ)! main khajooren yahaan se le kar gaya aur is qarzdaar ko deta raha, deta raha, yahaan tak keh saara qarz khatam ho gaya aur khajooren baaqi reh gayeen, SubhaanAllah! Is Waaqi'a ki tafseel ke liye dekhiye:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّهُ أَخْبَرَهُ، أَنَّ أَبَاهُ نُوفِيٍّ وَتَرَكَ عَلَيْهِ ثَلَاثِينَ وَسَقًا لِرَجُلٍ مِنَ الْيَهُودِ، فَاسْتَنْظَرَهُ جَابِرٌ، فَأَبَى أَنْ يُنْظَرَهُ، فَكَلَّمَ جَابِرٌ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيَشْفَعَ لَهُ إِلَيْهِ، فَجَاءَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَلَّمَ الْيَهُودِيَّ لِيَأْخُذَ ثَمَرَ نَخْلِهِ بِالَّذِي لَهُ، فَأَبَى، فَدَخَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّخْلَ فَمَشَى فِيهَا، ثُمَّ قَالَ لِجَابِرٍ: جُدَّ لَهُ، فَأَوْفِ لَهُ الَّذِي لَهُ، فَجَدَّهُ بَعْدَ مَا رَجَعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَوْفَاهُ ثَلَاثِينَ وَسَقًا، وَفَضَلَتْ لَهُ سَبْعَةَ عَشَرَ وَسَقًا، فَجَاءَ جَابِرٌ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيُخْبِرَهُ بِالَّذِي كَانَ فَوَجَدَهُ يُصَلِّيَ الْعَصْرَ، فَلَمَّا انْصَرَفَ أَخْبَرَهُ بِالْفَضْلِ، فَقَالَ: أَخْبِرْ ذَلِكَ ابْنَ الْخَطَّابِ، فَذَهَبَ جَابِرٌ إِلَى عُمَرَ فَأَخْبَرَهُ، فَقَالَ لَهُ عُمَرُ: لَقَدْ عَلِمْتُ حِينَ مَشَى فِيهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيَبَارَكَنَّ فِيهَا.

Jaabir bin 'Abdullah (رضي الله عنه) ne khabar di keh jab un ke waalid shaheed huay to ek Yahoodi ka tees wusq qarz apne upar chhod gaye. Jaabir (رضي الله عنه) ne us se mohlet maangi, lekin woh nahi maana. Phir Jaabir (رضي الله عنه) Aap (ﷺ) ki khidmat mein haazir huay taa keh Aap (ﷺ) us Yahoodi (Abu Shahm) se (mohlet dene ki) sifaarish karen. Rasoolullah (ﷺ) tashreef laaye aur Yahoodi se yeh farmayaa keh: "Jaabir (رضي الله عنه) ke baagh ke phal (jo bhi hon) is qarz ke badle mein le le, jo un ke waalid ke upar us ka hai, Us ne is se bhi inkaar Kiya. Ab Rasoolullah (ﷺ) baagh mein daakhil hue aur is mein chalte rahe, phir Jabir (رضي الله عنه) se Aap (ﷺ) ne Farmaayaa keh baagh ka phal tod ke us ka qarz ada karo. Jab Rasoolullah (ﷺ) waapas tashreef laaye to unho ne baagh ki khajoorain todin aur Yahoodi ka tees wusq ada kar diya. Satrah wusq us mein bach bhi raha. Jabir (رضي الله عنه) Aap (ﷺ) ki khidmat mein haazir hue taakeh Aap ko bhi yeh ittila dein. Aap (ﷺ) us waqt 'Asr ki Namaaz

padh rahe the. Jab Aap (ﷺ) faarigh hue to unho ne Aap (ﷺ) ko ittila di. Aap (ﷺ) ne Farmaayaa keh is ki khabar Ibn-e-Khittaab ko bhi kar do. Chunaan cha Jabir (رضي الله عنه) 'Umar (رضي الله عنه) ke yahaan gaye. 'Umar (رضي الله عنه) ne Farmaayaa, "Main to usi waqt samajh gaya tha jab Rasoolullah (ﷺ) baagh mein chal rahe the keh is mein zaroor barakat hogi."

(Saheeh Bukhari: 2396)

10: Daswaan Mo'jizah (تكثر اللحم) Gosht Mein Barakat:

Kya mo'jizah sirf paani, khajooron aur doodh mein hota tha ya phir gosht mein bhi aisa mo'jizah hota tha? Chaliye! Ma'loom karte hain, Sunan al-Darimi Hadees number 45 ke mutaabiq Abu 'Ubaid (رضي الله عنه) aik Sahaabi hain, woh kehte hain keh main ne aik martaba Nabi-e-Akram (ﷺ) ko da'wat di kyunkeh Nabi-e-Akram (ﷺ) ko bakri ka baazu ya'ni haath badaa pasand tha, Ab zaahir si baat hai keh bakri ke do hi haath hotay hain, Nabi-e-Akram (ﷺ) da'wat ke liye us Sahaabi ke ghar aaye aur kaha keh: "Khaane ke liye aik haath dena" Us ke ba'd: "Aur aik haath dena" Phir us ke ba'd: "Aur aik haath dena!" Woh Sahaabi ne kaha: "Ae Allah ke Rasool (ﷺ)! Bakri ke kitne haath hotay hain?" Allah ke Nabi (ﷺ) ne kaha: "Agar tum sawaal Nahin karte to tum dete chalay jaate aur woh khatam hi nahin hotay." Is Waaqi'a ki tafseel ke liye mulaahizah keejiye:

(عَنْ أَبِي عُبَيْدٍ أَنَّهُ طَبَخَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قِدْرًا فَقَالَ لَهُ نَاوِلْنِي الدَّرَاعَ وَكَانَ يُعْجِبُهُ الدَّرَاعُ فَنَاوَلَهُ الدَّرَاعَ ثُمَّ قَالَ نَاوِلْنِي الدَّرَاعَ فَنَاوَلَهُ ذِرَاعًا ثُمَّ قَالَ نَاوِلْنِي الدَّرَاعَ فَقُلْتُ يَا نَبِيَّ اللَّهِ وَكَمْ لِلشَّاةِ مِنْ ذِرَاعٍ فَقَالَ وَالَّذِي نَفْسِي بِيَدِهِ أَنْ لَوْ سَكَتَ لَأُعْطِيتُ أَذْرَعًا مَا دَعَوْتُ بِهِ.)

Tarjumah: "Hazrat Abu 'Ubaid bayaan karte hain. unhon ne Nabi-e-Akram (ﷺ) ke liye ek hindiya mein khaana tayaar kiya. Nabi-e-Akram (ﷺ) ne unse kaha: "Tum ek paaye ki boti do." Nabi-e-Akram (ﷺ) ko paaye ki boti pasand thi. Hazrat Abu 'Ubaid ne paaye ki boti un ki taraf badha di. Phir Nabi-e-Akram (ﷺ) ne irshaad farmaayaa:

"Ek Paaye ki boti mujhe do." Main ne arz ki: "Ae Allah ke Nabi, ek bakri ke kitne paaye ho sakte hain? Nabi-e-Akram (ﷺ) ny farmayaa: "Us Zaat ki qasam jiske haath mein meri jaan hai, agar tum khaamosh rehte to jab tak main tum se paaye maangta rehta, tum dete rehte."

Kabhi kabhi gharon mein barakat hoti hai to log sawaal karte hain keh is mein scientific kya baat hai? Zara batlaiye? Agar Zyaada sawaal karenge to barakat khatam ho jaati hai, Barakat ka ta'alluq imaan aur Allah Subhaanahu-o-Ta'aala ki qudrat se hai, Is mauzoo' par Zyaada scientific theory laane ki koshish karenge to jo maujood barakat hai woh bhi chali jaaye gi. Allah hifazat farmaaye, **Aameen**.

11: Gyaarhwaan Mo'jizah Khaane Mein Barakat

Kya yeh mo'jizay sirf Allah ke Nabi (ﷺ) ke liye hi hotay thay ya phir Nabi-e-Akram (ﷺ) ke Sahaaba-e-Kiraam (رضي الله عنهم) ke ghar mein bhi pesh aa jaaya karte thay? Nabi-e-Akram (ﷺ) jab Sahaaba-e-Kiraam (رضي الله عنهم) ke ghar jaate aur du'aa karte to yeh mo'jizay roonuma hotay thay. Abu Talhah (رضي الله عنه) kehtay hain keh aik dafa' humaare paas khaana thoda tha aur poori family bhooki thi, Saheeh al-Bukhari hadees number: 3578 Ke mutaabiq Abu Talhah (رضي الله عنه) kehtay hain keh Nabi-e-Akram (ﷺ) ne du'aa farmaai jis ki badolat jo khaana thoda tha us se poori family ne sair ho kar pait bhar khaaya, Alhamdulillah! (Is Waaqi'a ki tafseel ke liye dekhiye.

(Saheeh al-Bukhari: 3578)

12: Baarahwaan Mo'jizah "Hais" Mein Barakat:

Jab Nabi-e-Akram (ﷺ) ne Hazrat Zainab (رضي الله عنها) se shaadi ki to Umm-e-Sulaim (رضي الله عنها) jo Anas (رضي الله عنه) ki waalida hain, woh Hazrat Anas (رضي الله عنه) se kehti hain keh Nabi-e-Akram (ﷺ) ke ghar mein shaadi ka mahaul hai aur pata nahin keh Nabi-e-Akram (ﷺ) ke ghar mein dopehar ka khaana hai ya nahi hai, Jaa'o! Jaakar yeh "Hais" de kar aa'o! "Hais" ka matlab khajoor ka halwa hai, Anas (رضي الله عنه) ne thoda sa "Hais" laa kar Nabi-e-Akram (ﷺ) ke hawaalay

kiya, Nabi-e-Akram (ﷺ) sab ko jama' kar rahe thay, Anas (رضي الله عنه) sochnay lagay keh "Hais" bohot thoda sa hai lekin Allah ke Rasool (ﷺ) sab ko jama' kar rahe hain! Yahaan tak keh thodi hi der mein ghar mein saaray log jama' ho gaye, Hazrat Anas (رضي الله عنه) kehte hain keh us ke ba'd mein dekhta hoon keh taqreeban 71 log thay, saheeh bukhari mein Yeh Waaqi'a mazkoor hai, Anas (رضي الله عنه) farmatay hain keh sab ne pait Bhar kar khaaya aur koi kami mehsoos nahi hui, Sahaabah-e-Kiraam (رضي الله عنهم) ne yeh manzar apni aankhon se dekha. Is Waaqi'a ki tafseel ke liye mulaahiza kijiye:

(كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَرُوسًا بِرَيْنَبَ، فَقَالَتْ لِي أُمُّ سُلَيْمٍ: لَوْ أَهْدَيْنَا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَدِيَّةً؟ فَقُلْتُ لَهَا: افْعَلِي، فَعَمَدْتُ إِلَى تَمْرٍ وَسَمْنٍ وَأَقِطٍ، فَأَتَّخَذْتُ حَيْسَةً فِي بُرْمَةٍ، فَأَرْسَلْتُ بِهَا مَعِيَ إِلَيْهِ، فَأَنْطَلَقْتُ بِهَا إِلَيْهِ، فَقَالَ لِي: ضَعْمَا، ثُمَّ أَمَرَنِي، فَقَالَ: ادْعُ لِي رَجَالًا سَمَاهُمْ، وَادْعُ لِي مَنْ لَقِيتَ، قَالَ: فَفَعَلْتُ الَّذِي أَمَرَنِي، فَرَجَعْتُ، فَإِذَا الْبَيْتُ غَاصُّ بِأَهْلِهِ، فَرَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَضَعَ يَدَيْهِ عَلَى تِلْكَ الْحَيْسَةِ وَتَكَلَّمَ بِهَا مَا شَاءَ اللَّهُ، ثُمَّ جَعَلَ يَدْعُو عَشْرَةَ عَشْرَةً يَأْكُلُونَ مِنْهُ وَيَقُولُ لَهُمْ: اذْكُرُوا اسْمَ اللَّهِ وَلْيَأْكُلْ كُلُّ رَجُلٍ مِمَّا يَلِيهِ، قَالَ: حَتَّى تَصَدَّعُوا كُلُّهُمْ عَنْهَا فَخَرَجَ مِنْهُمْ مَنْ خَرَجَ وَبَقِيَ نَفَرٌ يَتَحَدَّثُونَ، قَالَ: وَجَعَلْتُ أَغْتَمُّ، ثُمَّ خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ الْحُجْرَاتِ وَخَرَجْتُ فِي إِثْرِهِ، فَقُلْتُ: إِنَّهُمْ قَدْ ذَهَبُوا، فَرَجَعُ، فَدَخَلَ الْبَيْتَ وَأَرَخَى السُّرَّ وَإِنِّي لَفِي الْحُجْرَةِ، وَهُوَ يَقُولُ: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرِ نَاطِرِينَ إِنَاهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ سُوْرَةُ الْأَحْزَابِ آيَةٌ 53، قَالَ أَبُو عُمَيْرٍ: قَالَ أَنَسٌ: إِنَّهُ خَدَمَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَ سِنِينَ.)

Tarjuma: "Anas (رضي الله عنه) ne bayaan kiya keh aik baar aisa hua keh Nabi-e-Kareem (ﷺ) dulha thay. Aap ne Zainab (رضي الله عنها) se Nikaah kiya tha to Umm-e-Sulaim (meri maa) mujh se kehne lageen is waqt hum Nabi-e-Kareem(ﷺ) ke paas kuch tohfa bhejein to achha hai. Main ne kaha munaasib hai. Unho ne khajoor aur ghee aur paneer mila kar ek haandi mein halwa banaaya aur mere haath mein de kar Nabi-e-Kareem(ﷺ) ke paas bhijwaya, main le kar Aap ke paas chala, Jab pohancha to Aap ne farmaayaa: "Rakh de aur jaa kar falaan falaan logon ko bula la" Aap ne unka naam liya aur jo bhi koi tujh ko raaste mein mile us ko bula le. Anas (رضي الله عنه) ne kaha keh main Aap ke Hukm ke muaafiq logon ko da'wat dene gaya. Laut kar jo aaya to kya dekhta hoon keh saara ghar logon se bhara hua hai. Main ne dekha keh Nabi-e-Kareem(ﷺ) ne apne dono haath is halwe par rakhe aur jo Allah ko manzoor tha woh zabaan se kaha (barakat ki du'aa farmaai). Phir das das aadmiyon ko khaanay ke liye bulaana shuru' kiya. Aap un se farmaate jaate the: "Allah ka naam lo aur har ek aadmi apne aage se khaaye. (Rukaabi ke beech mein haath na daale) yahaan tak keh sab log kha kar ghar ke baahir chal diye. Teen aadmi ghar mein baithe baatein karte rahe aur mujh ko un ke na jaane se ranj paida hua (is khayaal se keh Nabi-e-Kareem(ﷺ) ko takleef ho gi) Aakhir Nabi-e-Kareem(ﷺ) apni biwiyon ke hujron par gaye main bhi Aap ke pechhe pechhe gaya Phir raaste mein main ne Aap se kaha keh ab woh teen aadmi bhi chale gaye hain. Us waqt Aap lautey aur (Zainab (رضي الله عنها) ke hujray mein) aaye. Main bhi hujray hi mein tha lekin Aap ne mere aur apne beech mein parda daal liya. Aap Surah Al-Ahzaab ki ye ayat padh rahe the: "Muslimaano! Nabi ke gharon mein na jaaya karo magar jab khaane ke liye tum ko andar aane ki ijaazat di jaaye, us waqt jao Woh bhi aisa theek waqt dekh kar keh khaane ke pakne ka intezaar na karna pade Albattah jab bulaaye jao to andar aa jao, aur khaane se faarigh hote hi chal do." Baaton mein lag kar wahaan baithay na raha karo, aisa karne se Paighambar ko takleef hoti thi, us ko tum se sharm aati thi (keh tum se kahe keh chale jao) Allah Ta'aala haq baat mein nahi sharmata. Abu 'Usmaan (Ja'di bin Deenaar) kehte

thay keh Anas (رضي الله عنه) kaha karte thay keh unhon ne das saal Nabi (ﷺ) ki khidmat ki. (Saheeh Bukhari: 5163, Mu'allaqaan)

13: Terhwaan Mo'jizah (تكثر فضلة الزاد) Zaad-e-Safar Mein Barakat:

Aksar insaanon ki 'aadat hoti hai keh jab safar mein paisa khatam ho jaata hai ya khanay ka samaan khatam ho jaata hai to jis ke paas thoda hota hai woh chhupa leta hai, yeh haal aksar musaafiron ka hota hai, Ek martaba Sahaabah-e-Kiraam (رضي الله عنهم) safar mein thay aur zaad-e-safar thoda thoda bacha hua tha lekin bhook lagna shuru' ho chuki thi, tamaam pareshaan thay keh thode thode se kya ho gaa?

Nabi-e- Akram (ﷺ) ko ittila mili keh zaad-e-safar thoda bacha hua hai, Nabi-e-Akram (ﷺ) ne Hukm diya keh jo bacha hua hai woh yahan par le aa'o, Chunancha Sahaaba-e-Kiraam (رضي الله عنهم) ne jitna zaad-e-safar tha sab kuch laa kar Allah ke Rasool (ﷺ) ki khidmat mein haazir kar diya, Saara maujood zaad-e-safar jama hone ke ba'd Allah ke Nabi(ﷺ) ne kaha keh:

"Ab daaman bhar bhar kar waapas le kar jaao" Kehte hain keh tamaam Sahaaba-e-Kiraam (رضي الله عنهم) daaman bhar bhar kar le ja rahe the, aur jab Sahaaba-e-Kiraam (رضي الله عنهم) use sambhaal nahi pa rahe the to apne kapday ko daant mein pakad pakad kar le ja rahe the, Allah ke Nabi(ﷺ) ne jab yeh manzar dekha to Aap (ﷺ) hans pade, aur Aap ke Dandaan-e-Mubaarak khushi se chamak rahe the.

Yeh waaqi'a Saheeh Muslim Hadees No. 27 mein mazkoor hai, Tafseel ke liye mulaahiza farmaayein:

(عن أبي هريرة، قال: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَسِيرٍ، قَالَ: فَفَقَدْتُ أَزْوَادَ الْقَوْمِ، قَالَ: حَتَّى هَمَّ بِنَحْرِ بَعْضِ حَمَائِلِهِمْ، قَالَ: فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، لَوْ جَمَعْتَ مَا بَقِيَ مِنْ أَزْوَادِ الْقَوْمِ، فَدَعَوْتُ اللَّهَ عَلَيْهَا، قَالَ:

فَفَعَلَ، قَالَ: فَجَاءَ ذُو الْبُرِّ بِبُرِّهِ، وَذُو التَّمْرِ بِتَمْرِهِ، قَالَ: وَقَالَ مُجَاهِدٌ: وَذُو
النَّوَاةِ بِنَوَاهِ، قُلْتُ: وَمَا كَانُوا يَصْنَعُونَ بِالنَّوَى؟ قَالَ: كَانُوا يَمْصُونَهُ
وَيَشْرَبُونَ عَلَيْهِ الْمَاءَ، قَالَ: فَدَعَا عَلَيْهَا حَتَّى مَلَأَ الْقَوْمُ أَرْوَادَهُمْ، قَالَ: فَقَالَ
عِنْدَ ذَلِكَ: "أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ رَسُولَ اللَّهِ، لَا يَلْقَى اللَّهُ بِهِمَا عَبْدٌ غَيْرَ
شَاكٍّ فِيهِمَا، إِلَّا دَخَلَ الْجَنَّةَ."

Hazrat Abu Hurairah (رضي الله عنه) se riwaayat hai, kaha: "hum ek safar mein Nabi-e-Akram (ﷺ) ke saath thay, logon ke zaad-e-raah khatam ho gaye hatta keh Aap (ﷺ) ne logon ki kuch sawaariyan (oonthon) ko zabah karne ka iradah farma liya, is par 'Umar (رضي الله عنه) Kehne lage: Allah ke Rasool! logon ka jo zaad-e-raah bach gaya hai agar Aap usay jama'a farma len aur Allah Ta'aala se is par barakat ki du'a farmaayen (to behtar ho ga), kaha: Aap (ﷺ) ne aisa hi kiya. Gandum wala apni gandum laaya aur khajoor wala apni khajoor laaya. Talhah bin Musarrif ne kaha: Mujaahid ne kaha: "Jis ke paas guthliyaan theen, woh guthliyaan hi le aaya." Main ne (Mujaahid se) poocha: "Guthliyon ka log kya karte the?" Kaha: "un ko choos kar paani pee lete the." Abu Hurairah (رضي الله عنه) ne kaha: is (thode se zaad-e-raah) par Aap (ﷺ) ne du'a farmaayi to phir yahaan tak hua keh logon ne zaad-e-raah ke apne liye bartan bhar liye (Abu Hurairah رضي الله عنه ne kaha) us waqt Aap (ﷺ) ne Farmaya: "Main gawaahi deta hoon keh Allah ke siwaa koi 'Ibaadat ke laayiq nahin aur main Allah ka Rasool hoon. Jo banda bhi in dono (shahaadatoun) ke saath, in mein shak kiye baghair Allah se mile ga, woh (zaroor) Jannat mein daakhil ho ga."

(Saheeh Muslim: 27)

Allah-u-Akbar! Kya khoobsurat manzar tha. Jo Allah ki raah mein nikal jaata hai Allah Ta'aala uski madad farmaate hain, Allah Ta'aala ka irshaad hai:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا
وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٢٠﴾﴾

Tarjuma: "(Waqai'i) jin logon ne kaha keh hamaara Parwardigaar Allah hai phir Usi par qaayam rahe, un ke paas Farishte (yeh kehte hue) aate hain keh tum kuch bhi andesha aur gham na karo (balkeh) us Jannat ki bashaarat sun lo jiska tum wa'da diye gaye ho."

(Surat Fussilat: 30)

Jo log Allah 'AzzawaJall ki raah mein Deen phelaane ke liye qurbaan ho jaate hain unhein ma'aash ki bhi fikr mein tadbeer karna chahiye lekin yeh log gham na karein kyun keh dene wala Allah Subhaanahu-o-Ta'aala hai aur Deen ke mu'aamla mein to Allah 'AzzawaJall aur nawazay ga, ghabraane ki zarurat nahi hai.

14: Chaudhwaan Mo'jizah Ghizaa Ka Tasbeeh Bayaan Karna:

Nabi-e-Akram (ﷺ) ke paas khaana laaya gaya Khaana jo pesh kiya gaya woh tasbeeh bayaan kar raha hai. Is Waaqi'a ki tafseel ke liye mulaahiza keejiye:

(عن عبد الله ، قَالَ: كُنَّا نَعُدُّ الْآيَاتِ بَرَكَهَ وَأَنْتُمْ تَعُدُّونَهَا نَحْوِيْفًا، كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَقَلَّ الْمَاءُ، فَقَالَ: اطْلُبُوا فَضْلَةً مِنْ مَاءٍ فَبَجَاءُوا بِإِنَاءٍ فِيهِ مَاءٌ قَلِيلٌ فَأَدْخَلَ يَدَهُ فِي الْإِنَاءِ، ثُمَّ قَالَ: حَيَّ عَلَى الطَّهُورِ الْمُبَارِكِ وَالْبَرَكَهَ مِنْ اللَّهِ فَلَقَدْ رَأَيْتُ الْمَاءَ يَنْبَعُ مِنْ بَيْنِ أَصَابِعِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَقَدْ كُنَّا نَسْمَعُ تَسْبِيحَ الطَّعَامِ وَهُوَ يُؤْكَلُ.)

"Abdullah bin Mas'ood (رضي الله عنه) ne bayaan kiya keh mo'jizaat ko hum to baa'is-e-barakat samajhtay thay aur tum log un se dartay ho. Ek martaba hum Rasoolullah (ﷺ) ke saath ek safar mein thay aur paani taqreeban khatam ho gaya. Nabi-e-Kareem (ﷺ) ne Farmaayaa keh jo kuch bhi paani bach gaya ho usay talaash karo. Chunaanacha log aik bartan mein thoda sa paani laaye. Aap (ﷺ) ne apna haath bartan mein daal diya aur farmayaa: "Barakat wala paani lo aur barakat to Allah Ta'aala hi ki taraf se hoti hai, main ne dekha keh Rasoolullah (ﷺ) ki

ungliyon ke darmiyaan se paani fawaare ki tarah phoot raha tha Aur hum to Nabi-e-Kareem(ﷺ) ke zamaane mein khaane ke waqt khaane ki tasbeeh suntay thay." *(Saheeh al-Bukhari: 3579)*

Yeh haqeeqat mein ho chuka hai jab keh aaj kal animation filmon mein tasawwur dene ki koshish ki ja rahi hai jab keh haqeeqat mein aisaa ho chuka hai, woh bhi sachi kitaabon mein aur sachi asnaad ke saath yeh sab kuch likha hua hai, Imaan waalay baghair dekhe maan lete hain aur kuch dekhne waalon ko bhi imaan naseeb nahi hota hai, Allah Subhaanahu-o-Ta'aala hamara imaan mazboot farmaaye aur humein ghaib par pukhta imaan laane waala banaaye, **Aameen.**

15: Pandrhwaan Mo'jizah Do Darakhton Ka Nabi-e-Akram

(ﷺ) Ki Madad Karna:

Agar is mo'jizah se muta'aliq main tafseel batlaa'oon ga to aap ko Allah ke Nabi (ﷺ) se sachi 'aqeedat-o-muhabbat ho jaaye gi, Aap(ﷺ) kitne bahayaa thay!. Main ne Nabi-e-Akram ke bahut saare mo'jzaat aur waqiaat se muta'alliq padha hai jis se mere dimaagh mein Allah ke Rasool (ﷺ) ki 'azmat mazed pukhta aur mazboot ho gayi hai, main ne soch liya hai keh is topic ko baar baar padhna aur bayaan karna chahiye taa keh Nabi-e-Akram (ﷺ) ki 'azmat hamaare dimaagh aur dil se tinke ke baraabar bhi na gire taa keh ittibaa-e-Sunnat ka maqaam poora ho sake, In shaa Allah! Aur is liye bhi keh doosri shakhsiyyaat ki muhabbat hamaare Nabi(ﷺ) ki muhabbat par ghaalib na aa jaaye. Nabi-e-Akram (ﷺ) ko qaza-e-haajat karni thi lekin dekh rahe hain keh saara chattiyal maidaan hai, waadi hai aur kahin koi aad nahi hai, aik darakht aik kinaaray hai to doosri taraf doosra darakht hai, is pareshaani ko dekh kar Allah Subhaanahu-o-Ta'aala ne Aap (ﷺ) ko Nubuwwat ki daleel faraham kar di, chunanchah do darakht chaltay huay aatay hain aur aik doosray se mil Jaate hain, is tareeqah se yeh dono darakht woh mahaul banate hain keh Nabi-e-Akram (ﷺ) un ki aad mein Qaza-e-haajat se faarigh bhi ho jaate hain.

(Is waaqi'a ki tafseel ke liye mulaahiza kijiye: al-Haithami - Majma' az-Zawaa'id 13/9 Isnaadahu Hasan).

Jo haya karne waala hota hai, Allah Subhaanahu-o-Ta'aala us ka intizaam kar hi deta hai, jo be-haya hota hai to hum us ke saath kuch nahi kar sakte, Jo aadmi jhoot bolne se bachna chahta hai, Allah Ta'aala us par aise haalaat laate hi nahi keh use jhoot bolna pade, Aur jo jhoot bolne ka 'aadhi hota hai to phir woh kam se kam qeemat waali cheez par bhi jhoot bolne lagta hai.

Allah se du'a hai keh Allah 'AzzawaJall humein oonche ikhlaaq se mutasif hone ki taufeeq 'ataa farmaaye, Isi liye kehte hain keh jab banda Allah ki raah mein nikalta hai to Allah Ta'aala us ke liye kaanaat ki bohot saari cheezen madad ke tor par faraham kar deta hai. Woh Ambiya-e-Kiraam (ﷺ) agar hon to Allah Ta'aala mo'jizay faraham kar detay hain aur agar woh naik log hon to un se karamaat saadir farmaatay hain.

16: Solwahwaan Mo'jizah (تكثر الذهب) Soney Ka Zyaada Ho Jaana:

Ab yahaan yeh sawaal ho sakta hai keh Allah ke Nabi (ﷺ) ke mo'jizay sirf khaane peenay ke saamaan mein hi badhotri laate thay ya phir doosri ashyaa mein bhi iska 'amal dakhal hota tha? Salman Farsi (رضي الله عنه) ke baare mein yeh marwi hai keh woh Nabi-e-Akram (ﷺ) ke paas aate hain aur kehtay hain keh: "Ae Allah ke Nabi (ﷺ), falaan aadmi mujhe bohot sataa raha hai aur usay kuch raqam dena aur adaa'igi karna hai." Nabi-e-Akram (ﷺ) ke paas kisi ne sona tohfa mein laa kar de gaya tha, aur Nabi-e-Akram (ﷺ) ne kaha: "Yeh le jaao aur adaa'igi kar do." Salman Farsi (رضي الله عنه) ne kaha: "Itne se mera kya banay ga?" Nabi-e-Akram (ﷺ) ne kaha: "Le kar to jaao." Lihaaza woh le kar jaate hain aur sone mein khud ba khud itni badhotri hoti hai keh Salman Farsi (رضي الله عنه) poora qarz ada kar dete hain,.

(Is waaqi'a ki tafseel ke liye mulaahiza kijiye: Al-Silsila As-Saheeha: 556/2)

17: Satrhwaan Mo'jiza Uhud Pahaad Ka Farmaan-e-Nabawi (ﷺ) Qubool Karna:

Allah ke Nabi (ﷺ) ka ma'mool tha keh Aap (ﷺ) ghode par sawaar ho kar Uhud tashreef le jaate the aur Uhud ke paas apne ghode ko saamne se utha kar mukammal peeche ke pairon par khada kar dete the. Yeh kaam Nabi-e-Akram (53 (ﷺ) se 63 saal ki 'umr mein anjaam diya karte the, Is se Aap (ﷺ) ki taaqat ma'loom hoti hai. Aap (ﷺ) Uhud ke paas jaa kar kehte thay:

(هذا جبل يحبنا ونحبه)

"Yeh Uhud pahaad hai, yeh humein chaahta hai aur hum isay chaahtay hain." (*Saheeh al-Bukhari: 6363*)

Saheeh al-Bukhari Hadees no. 3699 ke mutaabiq Nabi-e-Akram (ﷺ) ek martaba Abu Bakr (رضي الله عنه), 'Umar (رضي الله عنه) aur 'Usman Ghani (رضي الله عنه) ke saath Uhud ke pahaad par tashreef le jaate hain to khushi se pahaad hilne lagta hai, Jab pahaad hilne lagta hai to Nabi-e-Akram (ﷺ) ne kaha: (اسكن أحد) "Ae Uhud! Zara thehar ja!" (فليس عليك إلا نبي، وصديق، وشهيدان) "Kyunkeh Tere upar ek Nabi (ﷺ) hain aur ek Siddiq ya'ni Abu Bakr (رضي الله عنه) aur do Shaheed hain ya'ni 'Umar (رضي الله عنه) aur 'Usman (رضي الله عنه)." (*Saheeh al-Bukhari: 3699*)

Is mein Nabi-e-Akram (ﷺ) mustaqbil ki peshin goi bhi kar rahe hain jo peshin goi poori bhi hui.

18: Athaarhwaan Mo'jiza Sher Ka Saahabi-e-Rasool (ﷺ) Ke Liye Ta'baedaar Ho Jaana:

Yeh Mo'jiza Saahabi-e-Rasool (ﷺ) aur janwaron ke maabain pesh aaya hai, (Nabi-e-Akram (ﷺ) ke saath janwaron se jo mu'amalaat pesh aaye hain unhein agar jama' kiya jaaye to ek zakhim kitaab murattab ho jaaye gi, jaise jaanwar Nabi-e-Akram (ﷺ) ke paas aa kar ro rahe hain, ya salaam kar rahe hain, ya phir apna dukhda suna rahe hain waghaira)

Ek Waaqi'a pesh karna chaahta hoon, Mustadrak al-Haakim, jild no. 2 hai aur safha no. 619 hai, Sheikh al-Albaani (رحمته الله عليه) ne is Waaqi'a ki riwaayat ko Saheeh qaraar diya hai, Waaqi'a kuch yun hai keh ek Saahabi (رضي الله عنه) jinka naam Sufainah tha, kehte hain keh main ek Qafla mein safar par ja raha

tha aur qafila se alag ho kar raasta bhatak gaya tha aur main aisi jagah par pahonch gaya tha keh jahaan par sher the, main ne ek sher se kaha: "Ae sher! main Saahabi-e-Rasool (ﷺ) hoon" yeh sunna tha keh sher unka farmaabardaar ho jaata hai aur paaltoo jaanwar ki tarah apni dum hilaata hua poori hifaazat ke saath Sufainah (رضة بنت أبي سفيان) ko waapas Musalmaanon ke qafila tak pahuncha deta hai,

(Is Waaqi'a ki tafseel ke liye mulaahiza kijiye: Takhrij Mishkaat al-Masaabeeh (5893)).

Shaikh al-Albaani (رحمته الله عليه) kehte hain keh 'Ulamaa-e-Salaf Awliyaa-e-Kiraam ki karamaton ko bhi tasleem karte hain. Awliyaullah kaun hain? Sab se pehle Awliyaa ki list mein Ambiyaa (عليهم السلام) aate hain, un ke ba'd Taabi'een, Tabi' Taabi'een phir jayyid 'Ulamaa-o-Fuqahaa aur Muhaddiseen-e-kiraam ka number aata hai, Allah ke naik banday aur Awliyaa hamesha rehte hain, yeh alag baat hai keh 'umuman woh gumnaam rehna pasand karte hain, aur jo log apni wilaayat ka dhandhora peettay hain un ka wali hona hi mashkook hai. Ek baat ahem yeh hai keh agar kisi ko karaamat nahi mili jaise bahut saaray Sahaabah-e-Kiraam (رضة بنت أبي سفيان) se karaamat ka zuhoor nahi hua, iska matlab yeh nahi keh woh Saahabi kam darjah ke ho gaye.

Agar kisi se karaamat ka zuhoor ho jaata hai to yeh Allah Subhaanahu-o-Ta'aala ki taraf se Nai'mat hai, Wali honay ke liye sab se pehlay taqwa zaroori hai aur jis ke paas sab se zyaada taqwa ho ga woh sab se bada wali ho ga.

19: Unneeswaan Mo'jiza Nabi-e-Akram (ﷺ) Ki Peshin Goiyaan:

Is mauzu' par Sheikh Yusuf al-Ma'aadil ne Nabi-e-Akram (ﷺ) ki taqreeban sattar (70) peshin goiyaan jama' ki hain aur Dar-us-Salaam se bhi aik aur kitaab chhapi hai jis mein 154 se Bhi Zyaada peshin goiyaan saahib-e-kitaab ne jama' ki hain. Nabi-e-Akram (ﷺ) ki tamaam peshin goiyon mein se kai peshin goiyaan poori ho gayi hain aur kai Qayamat ke qareeb ronumaa hone waali hain.

Saheeh Bukhari Hadees number 3746 ke mutaabiq Nabi-e-Akram (ﷺ) ne Hazrat Hasan (رضي الله عنه) ke baare mein farmaayaa:

(إِنِّي هَذَا سَيِّدٌ، وَلَعَلَّ اللَّهَ أَنْ يُصَلِّحَ بِهِ بَيْنَ فِتْنَتَيْنِ مِنَ الْمُسْلِمِينَ)

Tarjuma: "Yeh woh mera beta hai jo Musalmaanon ki do badi jama'aton ke darmiyaan Ittihaad aur sulah karaane ka zariyah banega."

Isi tareeqah se Nabi-e-Akram (ﷺ) ne Farmaayaa:

(الخلافة في أمتي ثلاثون سنة، ثمَّ مُلْكٌ بَعْدَ ذَلِكَ)

"Mere ba'd khilaafat ('ala minhaj al-nubuwwah) 30 saal tak chalegi aur us ke ba'd baadshahat ho gi." (Sunan Tirmizi: 2226)

Allah ke Nabi (ﷺ) ki is peshin goi ko dekhiye keh Nabi-e-Akram (ﷺ) ke ba'd baraabar 29 saal 6 mahine ba'd 'Ali (رضي الله عنه) ki wafaat ka Waaqi'a paish aaya lekin phir bhi 6 mahine baaqi the, (yahaan par ek baat yaad rakhne ki hai keh hum kehte hain khalifah chaar the, nahi! balkeh khalifah paanch the, Abu Bakr (رضي الله عنه), 'Umar (رضي الله عنه), 'Usman (رضي الله عنه), 'Ali (رضي الله عنه) aur paanchwein Hasan (رضي الله عنه) the) un 6 mahino mein Hasan (رضي الله عنه) ne khilaafat ko aagay badhaaya aur ek waqt aisa aaya keh jab 12 Rabi' al-Awwal ki tareekh thi aur bilkul 30 saal mukammal ho rahe the to Hasan (رضي الله عنه) ne ikhtilaafaat khatam karne ke liye apni bai'at khatam karte hue Mu'aawiyah (رضي الله عنه) se kaha:

"Chaliye! sulah karte hain" aur Hasan (رضي الله عنه) ne Mu'aawiyah (رضي الله عنه) ke haath par bai'at kar di, goya jaise Nabi-e-Akram (ﷺ) ne Farmaayaa tha keh bilkul 30 saal ba'd khilaafat 'ala Minhaaj-un-Nubuwwat khatam ho jaaye gi to baraabar tees (30) saal tak khilaafat 'ala Minhaaj-un-Nubuwwat baaqi thi, ek din aagay na ek din peechay, Usi tareeqah se Nabi-e-Akram (ﷺ) ne Farmaayaa tha keh mere is bachay ke zariye sulah qaaim ho gi to woh bhi peshin goi ho bahu poori hoti hai.

20: Beeswaan Mo'jiza Nabi-e-Akram (ﷺ) ka qaatilana hamlon se bach jaana:

Nabi-e-Akram (ﷺ) par kai qaatilana hamlay huay lekin Allah ke Nabi (ﷺ) har mauqa' par mo'jzaati tor par bach jaate hain, Aisay taqreeban 30 waaqi'aat 'Ulamaa-e-Kiraam ne jama' kiye hain. Ek martaba ek dehaati Aap (ﷺ) ke paas aata hai aur talwaar utha leta hai. Tafseel dekhiye:

(عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَ أَنَّهُ عَزَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ نَجْدٍ، فَلَمَّا قَفَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَفَلَ مَعَهُ، فَأَذْرَكْتَهُمُ الْقَائِلَةَ فِي وَادٍ كَثِيرِ الْعِضَاءِ، فَنَزَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَفَرَّقَ النَّاسُ يَسْتَظِلُّونَ بِالشَّجَرِ فَنَزَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحْتَ سَمُرَةٍ وَعَلَّقَ بِهَا سَيْفَهُ، وَنَمْنَا نَوْمَةً فَإِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُونَا، وَإِذَا عِنْدَهُ أُعْرَابِيٌّ، فَقَالَ: إِنَّ هَذَا اخْتَرَطَ عَلَيَّ سَيْفِي وَأَنَا نَائِمٌ فَاسْتَيْقَظْتُ وَهُوَ فِي يَدِهِ صَلْتًا فَقَالَ: مَنْ يَمْنَعُكَ مِنِّي، فَقُلْتُ: اللَّهُ ثَلَاثًا وَلَمْ يُعَاقِبْهُ وَجَلَسَ.)

Tarjumah: "Jaabir bin 'Abdullah (رضي الله عنه) ne khabar di keh woh Rasoolullah (ﷺ) ke saath Najd ke itraaf mein ek ghazwah mein shareek the. Jab Rasoolullah (ﷺ) Jihaad se waapas hue to Aap ke saath yeh bhi waapas huay. Raaste mein qailoolah ka waqt ek aisi waadi mein hua jis mein babool ke darakht bakasrat thay. Rasoolullah (ﷺ) ne is waadi mein padaao kiya aur Sahaabah poori waadi mein (darakht ke saaye ke liye) phail gaye. Aap (ﷺ) ne bhi ek babool ke neche qiyaam farmaaya aur apni talwaar darakht par latkaa di. Hum sab so gaye thay keh Rasoolullah (ﷺ) ke pukaarne ki aawaaz sunaai di, dekha gaya to ek badawi Aap (ﷺ) ke paas tha. Rasoolullah (ﷺ) ne Farmaayaa keh is ne ghaflat mein meri hi talwaar mujh par kheench li thi aur main soya hua tha, jab bedaar hua to nangi talwaar is ke haath mein thi. Us ne kaha: "Mujh se tumhein kaun bachaaye ga?" Main ne kaha keh: "Allah!" Teen martaba (main ne isi tarah kaha aur talwaar

us ke haath se chhoot kar gir gayi) Rasoolullah (ﷺ) ne 'Araabi ko koi sazaa nahi di, balkeh Aap (ﷺ) baith gaye. *(Sahih Bukhari: 2910)*

"Ab tum ko mujh se kaun bachaaye ga?" Nabi-e-Akram (ﷺ) baday pur sukoon andaaz mein jawaab detay hain: "Allah!" Dehaati ne jab Allah 'AzzawaJall ka naam suna to woh kaanpnay laga aur talwaar chhoot kar neeche gir gayi aur Nabi-e-Akram (ﷺ) ne us talwaar ko utha liya aur kaha keh: "Ab bata! Tujhe mujh se kaun bachaaye ga?" Woh pareshaan ho gaya, Nabi-e-Akram (ﷺ) ne usay ma'af kar diya aur woh chala gaya, aur us ne kalma nahi padha.

Theek usi tarah ka aur doosra waaqi'a bhi hai keh jab Allah ke (ﷺ) ne usay ma'af kar diya to us ne kalma padh liya. Ab yahaan par ek jaise do waaqi'aat hain aur do alag alag sanadain hain Ibn Kaseer (رحمته الله عليه) ne Al-Bidaayah wan-Nihaayah mein likha hai keh dono bhi riwaayatein saheeh hain.

(Al-Bidaayah wan-Nihaayah / Al-Juz' Ar-Raabi' / Qissah Ghawras bin Al-Haris)

21: Ikeeswan Mo'jiza Tibb-e-Nabawi:

Nabi-e-Akram (ﷺ) ne Tibb-e-Nabawi ke tor par 'ilaaj ke liye kai aik nuskhe bayaan kiye hain, lekin us mein se chaalees nuskho'n ka zikr Mahdi Rizqullah ne apni kitaab mein kiya hai, Us mein se ek nuskha mein bayaan karta hoon. Nabi-e-Akram (ﷺ) ne kaha keh Hindustan mein ek poda paaya jaata hai uska naam hai "Al-Ood Al-Hinid" ya " Al-Qist Al-Hinid".

(عن أم قيس بنت مخصن وكانت من المهاجرات الأولى اللاتي بايعن رسول الله صلى الله عليه وسلم وهي أخت عكاشة بن مخصن أخبرته: أنها أتت رسول الله صلى الله عليه وسلم بابن لها قد علقت عليه من العذرة فقال: اتقوا الله على ما تدعرون أولادكم بهذه الأعلاق عليكم بهذا العود الهندي، فإن فيه سبعة أشفية منها: ذات الجنب، يريد الكنت يعني القسط، قال: وهي لغة.)

Tarjuma: "Umm Qais bint Muhsin jo pehle pehl hijrat karne waali 'Auraton mein se theen, jinhnon ne Rasoolullah (ﷺ) se bai'at ki thi, aur wo 'Ukasha bin Muhsin (رضي الله عنه) ki behan theen, khabar di keh woh Rasoolullah (ﷺ) ki khidmat mein apne betay ko le kar haazir hueen. Unhon ne is bachay ka kua girne mein taalu daba kar 'ilaaj kiya tha. Nabi-e-Kareem (ﷺ) ne Farmayaa keh Allah se daro keh tum apni aulaad ko is tarah taalu daba kar takleef pohanchati ho 'Ud-e-Hindi (koot) is mein istemaal karo kyunkeh is mein saat beemariyon ke liye shifaa hai, jin mein se ek namooniya bhi hai. Nabi-e-Kareem (ﷺ) ki muraad 'Ud-e-Hindi se kist thi jise Qist bhi kehte hain, yeh bhi ek lughat hai. **(Saheeh Bukhari 5718)**

In mufeed jadi bootiyon mein se aik jadi booti Himalaya ki choti par milti hai. Ab Allah ke Nabi (ﷺ) sahra mein reh kar Himalaya mein paaye jaane waali jadi booti ke baare mein batla rahe hain, yeh Allah ke Nabi (ﷺ) ki Nabuwwat aur Risaalat ke sachay hone ki daleel hai, Is jadi booti ke bohot saare faaide hain. Tibb ke nuskho'n mein se aik nuskha "Talbeenah" bhi hai, 'Aaishah (رضي الله عنها) kehti hain keh Talbeenah istimaal karo aur isi tareeqah se sattu bhi istimaal kiya karo, 'Aaishah (رضي الله عنها) ne Talbeenah ke baare mein irshaad farmaaya keh jis tarah tum munh ko saaf karte ho usi tareeqah se Talbeenah tumhaare ma'idah ko saaf kar ke rakh dega, aur sattu bhi bohot faidemand hai. Sattu dar-asl jo ke beej ko pees kar (koot kar) banaaya jaata hai aur sheher Hyderabad mein yeh dastiyaab bhi hai, Main ne jab ise istimaal kiya to is se bohot saare fawaid mehsoos kiye, Main ne ise raat ke waqt khaanay ki bajaaye din mein doodh ke saath liya hai jis ki wajah se bahut saaray problem se Allhamdulillah mujhe shifaa mili hai.

Yeh chand baatein theen jo Nabi-e-Akram (ﷺ) ke bahut saaray mo'jizaat mein se chand mo'jizaat se muta'alliq theen, yeh chand baatein Nabi-e-Akram (ﷺ) ka maqaam-o-martabah jaan'nay ke liye zaroori hain taa keh hum Qur'an aur saheeh Hadees ke raaste par yaqeen ke saath gaamzan ho sakein.

Aakhir mein Allah Ta'aala se mein du'aa karta hoon keh Allah Ta'aala mujhe aur aap sab ko Nabi-e-Akram (ﷺ) ki Seerat kamaa haqquhu padh

kar Qur'an aur saheeh Hadees ki roshni mein zindagi guzaarne ki taufeeq naseeb farmaaye aur Allah ke Rasool (ﷺ) aur Sahabah-e-Kiraam (رضي الله عنهم) ke tareeqah ko samajhte hue is par apni zindagi mein 'amal karne ki taufeeq 'ata farmaaye, **Aameen**.



Urdu → Roman Urdu Transliteration Table

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

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

Istemaal Ka Tareeqa (Usage Not)

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

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

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

❁ Retroflex huruf (ٹ, ڈ, ڑ) 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. Urdu Alfaz — Roman & English Meanings
2. Aabi — اَبی — Paani se mutaliq _ Aquatic, water-related
3. Aamad-o-Rafat — اَمَد و رفت — Aana jaana, traffic _ Comings and goings, traffic, movement
4. Aao Bhagat — اُو بھگت — Khush aamdeed, mehmaan nawazi _ Welcome, hospitality, reception
5. Aarzu — اَرزو — Dil ki khwahish, tamanna _ Desire, longing
6. Abadi — ابدی — Hamesh ka, laazawaal _ Eternal, everlasting, perpetual
7. Adam Nafaaz — اَدَم نفاذ — Nafiz na hona, amal na hona _ Non-implementation, non-enforcement
8. Adhikaar — ادھیکار — Haq, ikhtiyaar _ Right, authority, entitlement (Sanskrit origin)
9. Adhyaaye — ادھیائے — Baab, fasal, hissa _ Chapter, section (Sanskrit/Hindi origin)
10. Alal-e'laan — اَلی الاعلان — Khule aam, sab ke saamne _ Publicly, openly, in front of all
11. Alaqa — اَلقہ — Khoon ka lothda _ Blood clot, second stage of embryo
12. Amalan — اَملاً — Amal mein, haqeeqat mein _ Practically, in practice, actually
13. Anaasir — اَناصِر — Tohar, arkan, ajeeri _ Elements, components, factors
14. Arnaut — ارنؤوط — Mashhoor hadees muhaqiq ka naam _ Al-Arnaut, famous Hadith scholar's name
15. Asaaleeb — اَسالیب — Tariqe, andaaz, usool _ Styles, methods, approaches
16. Asabiyyat — اَسَبِیَّت — Qabeelaai taasub, group loyalty _ Tribalism, group

solidarity, fanaticism

17. Asbaab — اسباب — Wajuhaat, zariyaat _ Causes, reasons, means, resources
18. Aslaaf — اسلاف — Purvaj, baap dada _ Ancestors, predecessors, forefathers
19. Atraaf — اطراف — Charon taraf, gird o pesh _ Surroundings, environs, sides
20. Ayashi — عیاشی — Nashao noshahi, aish _ Debauchery, luxury, indulgence
21. Barpa — برپا — Qaayam, shuru hona _ Established, set up, stirred up
22. Basa Awqaat — بسا اوقات — Aksar, baar baar _ Often, frequently, many times
23. Bayabaanon — بیابانوں — Sunne sehra, weeran jagahon mein _ In deserts, in wildernesses
24. Bittafseeel — بالتفصیل — Tafseeli andaaz mein, khol kar _ In detail, elaborately, thoroughly
25. Chabutara — چبوترہ — Uncha chabutra, platform _ Platform, raised platform, dais
26. Charaagah — چراگاہ — Janwaron ki charni jagah _ Pasture, grazing ground, meadow
27. Darham Barham — درہم برہم — Gandha, ulta pulta _ Confused, disordered, topsy-turvy
28. Dharam — دھرم — Mazhab, din, insaani farz _ Religion, righteousness, duty (Sanskrit)
29. Difaa — دفاع — Bachao, himayat _ Defense, protection, advocacy
30. Diqqat — دقت — Mushkil, pareshan _ Difficulty, trouble, precision
31. Du'aat — دعاة — Deen ki taraf bulane wale _ Callers to Islam, preachers, inviters
32. Faash — فاش — Khula, zahir, ujagaar _ Exposed, revealed, disclosed
33. Faiz Yaab — فیض یاب — Barkat aur rehmat haasil karne wala _ Blessed, recipient of divine grace

34. Falsafi — فلاسفی — Hikmat, fikri nizam _ Philosophy, wisdom, rational thought
35. Farz-e-Mansabi — فرض منصبی — Ohde ka farz, zaati zimmedaari _ Official duty, professional responsibility
36. Fiqh — فقہ — Islami qanoon, sharia ki samajh _ Islamic jurisprudence, religious law
37. Fuqdaan — فقدان — Kami, ghaib hona _ Loss, absence, lack, deprivation
38. Gehwara — گہوارہ — Jhola, palana, uthne ki jagah _ Cradle, origin, birthplace
39. Gamzan — گامزن — Raftar mein, chalte hue _ Moving forward, advancing, proceeding
40. Gardish — گردش — Ghoomna, chakkar _ Revolution, rotation, circulation, misfortune
41. Ghair Mustanad — غیر مستند — Jis ki sanad na ho _ Unauthentic, unverified, unreliable
42. Gharat — غارت — Tabahi, loot maar _ Plunder, destruction, devastation
43. Ghoti Khor — غوطہ خور — Paani mein dubne wala, ghawas _ Diver, one who dives
44. Haqaaniyyat — حقانیت — Sach hona, insaaf _ Truthfulness, legitimacy, justness
45. Hiffaaz — حفاظ — Quran ke haafiz, hifazat karne wale _ Memorizers of Quran, guardians
46. Ibn us-Sabeel — ابن السبيل — Musaaafir, raah mein atka ho _ Wayfarer, stranded traveler
47. Ihata — احاطہ — Ghera, daaira, maidaan _ Enclosure, scope, compound
48. Ijmaa — اجماع — Sab ka ittifaaq, shura ka faisla _ Consensus, unanimous agreement
49. Ikhtilaat — اختلاط — Mel jol, milaap _ Mixing, mingling, social interaction
50. Imtiyaazi — امتیازی — Farq karne wala, khas _ Distinguishing,

- discriminatory, special
51. Infiraadi — انفرادی — Ek fard se mutaliq, zaati _ Individual, personal, singular
52. Inhisaar — انحصار — Nirbharta, taluq _ Dependence, reliance, contingency
53. Israaf — اسراف — Fuzool kharch, hadse zyada _ Extravagance, wastefulness, excess
54. Istiqaamat — استقامت — Mazbooti, sabit qadmi _ Steadfastness, perseverance, firmness
55. E'tiqaad — اعتقاد — Yaqeen, imaan, aqeeda _ Belief, faith, conviction
56. Jaami'yyat — جامعیت — Mukammal hona, sab kuch shamil hona _ Comprehensiveness, all-inclusiveness
57. Jaanch — جانچ — Chhaan bain, parakh, tahqeeq _ Examination, investigation, scrutiny
58. Jaddo Jehad — جدوجہد — Koshish, mehnat, sangharsh _ Struggle, effort, striving
59. Jala Watan — جلا وطن — Watan se nikaala gaya _ Exiled, banished, expelled from homeland
60. Kasrat-e-Baraan — کثرتِ باران — Bahut zyada baarish _ Abundant rainfall, heavy rain
61. Khand — کھنڈ — Tukra, hissa, aqta _ Portion, fragment, section
62. Laagu — لاگو — Nafiz, amal mein aana _ Applicable, enforceable, in effect
63. Laghzishein — لغزشیں — Galtiyan, qadmon ki phislan _ Slips, errors, stumbles, mistakes
64. Lothde — لوتھڑے — Gosht ya khoon ke tukde _ Lumps, clots, flesh pieces
65. Maabayn — مابین — Darmiyaan, wast mein _ Between, in the middle, among
66. Mabhood — مہبوت — Hairan, dang rah jaana _ Astonished, stunned, bewildered

67. Maeshat — معیشت — Rozi, iqtisaad, zariyah ma'ash _ Economy, livelihood, subsistence
68. Majmue — مجموعے — Kitaabon ka silsila, collection _ Collections, compilations, sets
69. Man Gharat — مَن گھڑت — Jhoothi baat, bebunyaad _ Fabricated, made-up, baseless
70. Manaqib — منقبت — Buzurgon ki taarif mein nazam _ Eulogy, praise poem for saints
71. Mantiq — منطق — Aqal ka usool, daleel _ Logic, reason, rational argument
72. Mantiqi — منطقی — Aqal par mabni, daleel se bhara _ Logical, rational, reasonable
73. Maqroon — مقرون — Saath mila hua _ Coupled, connected, linked with
74. Masaab — مصائب — Museebatein, balayein _ Calamities, afflictions, hardships
75. Masaalik — مسالک — Firqe, mazhabi raastein _ Sects, schools of thought, paths
76. Mawaqe — مواقع — Mukhtalif maqamat, asar _ Occasions, opportunities, positions
77. Mawazna — موازنہ — Tulna, taqabul _ Comparison, analogy, juxtaposition
78. Mazkoor — مذکور — Bayan kiya gaya, upar zikr shuda _ Aforementioned, mentioned above, stated
79. Mol Mantar — مول منتر — Buniyadi aur aham asal nuskha _ Fundamental formula, core principle
80. Muaahid — معابد — Maahad ka talib ilm _ Student of an Islamic seminary
81. Muallaqan — معلقاً — Aadhar mein, latka hua _ Suspended, hanging, unresolved
82. Mudgha — مضغہ — Gosht ka tukda, chauthi mansil _ Chewed-like mass, third embryonic stage
83. Mufaahimat — مفاهمت — Sulah, samjhauta _ Reconciliation, understanding,

compromise

84. Muhaddiseen — محدثين — Hadees ke aalim _ Hadith scholars, traditionists
85. Muhaqqiq — محقق — Tahqeeq karne wala, scholar _ Researcher, investigator, scholar
86. Muharrikaat — محرکات — Wajuhaat, preranayein _ Motivations, driving forces, stimuli
87. Munaafi — منافى — Khilaaf, zid mein _ Contradictory, opposed to, inconsistent with
88. Munhaasir — منحصر — Mauqoof, taluq rakhta hua _ Dependent on, contingent upon, limited to
89. Murattab — مرتب — Tartib diya hua, sajaaya gaya _ Arranged, compiled, organized
90. Muruwat — مروت — Izzat, shafqat, insaniyat _ Courtesy, humanity, chivalry, kindness
91. Mushaahida — مشاہدہ — Dekha, mutala, tajruba _ Observation, witnessing, experience
92. Mustafiid — مستفيد — Faida uthane wala, beneficiary _ Beneficiary, one who benefits
93. Mustashriq — مستشرق — Mashriq ka taalib, orientalist _ Orientalist, scholar of Eastern cultures
94. Mustawi — مستوی — Barabar, samath _ Level, flat, equal, plane
95. Mutaassir Kun — متاثر کن — Asar karne wala, dil ko chhone wala _ Impressive, moving, impactful
96. Mutabar — معتبر — Bharosa mand, sach _ Reliable, credible, trustworthy
97. Mutafarriq — متفرق — Alag alag, mukhtalif _ Miscellaneous, various, scattered
98. Mutamaddin — متمدن — Tehzeeb yafta, sabhya _ Civilized, cultured
99. Mutaqazi — متقاضى — Talab karne wala, zaroori _ Demanding, requiring, claimant

100. Mutawaddi — متواضع — Inkisaar, anaa nahi rakhna _ Humble, modest, unpretentious
101. Mutawazin — متوازن — Tawazun wala, barabar _ Balanced, proportionate, equitable
102. Muttafiq — متفق — Razamand, ek raay _ Agreed, unanimous, in accord
103. Muwahhid — موحد — Tauheed maanne wala _ Monotheist, believer in oneness of God
104. Naafi — نافع — Faaedah mand, kaaraamad _ Beneficial, useful, profitable
105. Naafiz — نافذ — Lafiz hona, chal raha _ Enforced, in effect, implemented
106. Nakeer — نکیر — Inkaar, aitraz _ Denial, objection; name of an angel
107. Nass — نص — Waazeh hukum, quranic ya hadees ibarat _ Text, explicit scriptural statement
108. Nukaat — نکات — Aham points, zaruri baatein _ Key points, important notes
109. Numaindagi — نمائندگی — Wakaalat, wakilana haisiyat _ Representation, deputyship
110. Nutfa — نطفہ — Mard ka paani, nasl ki ibtida _ Sperm, seed, embryonic origin
111. Paalanhaar — پالنے والا — Parwarish karne wala, Rabb _ Nurturer, sustainer, provider
112. Paamali — پامالی — Tabahi, barbaadi _ Trampling, devastation, ruin
113. Peshin Goiyan — پیش گوئیاں — Aage ki khabar, ghaibana ilm _ Prophecies, predictions, foretelling
114. Propaganda — پروپیگنڈہ — Jhooti ya mubalagha aamez tablighi muhim _ Propaganda, biased promotion
115. Pukhta — پختہ — Mazboot, teyaar, kaamil _ Firm, mature, solid, well-made
116. Qailula — قیلولہ — Dopahar ki neend, rest _ Midday nap, afternoon siesta
117. Qarzdar — قرضدار — Maqrooz, kisi ka deendaar _ Debtor, one who owes

118. Qihat — قحط — Akaali, khaane ki kami _ Famine, drought, scarcity
119. Raasikh — راسخ — Mazboot, pukhta, gehri jar wala _ Firm, deep-rooted, well-established
120. Rahim-e-Maadar — رحم مادر — Maa ka pet, bachedan _ Mother's womb, uterus
121. Ranj — رنج — Gham, dukh, taklif _ Grief, sorrow, distress
122. Rukaabi — رکابی — Plate, tashticha _ Dish, plate, saucer
123. Ruwaat — رواة — Hadees bayan karne wale _ Narrators of Hadith, transmitters
124. Sanaden — سندیں — Riwayat ki chains _ Chains of narration, credentials
125. Sarsari — سرسری — Oopar oopar, jaldi mein _ Superficial, cursory, hasty
126. Sawt-e-Haadi — صوت ہادی — Hidayat ki awaaz, rahnumayi ka nida _ Voice of guidance, guiding sound
127. Seraabi — سیرابی — Sairaab hona, pyas bujhna _ Satiation with water, being well-watered
128. Sha'ee — شے — Koi cheez, ek shay _ A thing, an object, something
129. Shaffaafiyat — شفافیت — Saaf shafaaf hona, khuloos _ Transparency, clarity, openness
130. Shar Angeziyaan — شر انگیزیان — Fasad phelane ki harkatein _ Mischief-mongering, instigations
131. Siyaaq — سیاق — Pas manzar, mazmoon ka rabta _ Context, coherence, sequence
132. Suoobatein — صعوبتیں — Mushkilat, pareshaniyaan _ Difficulties, hardships, obstacles
133. Taaira — طائرہ — Hawaii jahaaz, parinda _ Aircraft, airplane; bird (literary)
134. Tabe' Shuda — طبع شدہ — Chhaapa gaya, printed _ Printed, published
135. Tabhhur — تبحر — Gehri ilm, maahiraat _ Deep knowledge, expertise, mastery

136. Tableegh — تبلیغ — Deen ka paigham pohchana _ Propagation, preaching, conveying message
137. Tahas Nahas — تہس نہس — Barbaad, tabah _ Ruined, demolished, destroyed
138. Talaf — تلف — Barbaad, zaya, naqsaan _ Destroyed, wasted, lost
139. Talaffuz — تلفظ — Zabaan par lana, uchharana _ Pronunciation, enunciation, articulation
140. Tamheed — تمہید — Dibaacha, aaghaz, muqadama _ Introduction, preamble, preface
141. Tawazun — توازن — Santulan, baraabar taqseem _ Balance, equilibrium, proportion
142. Tazabzub — تذبذب — Hicha kichaahat _ Hesitation, wavering, indecisiveness
143. Uzbekistan — ازبکستان — Wast Aisia ka mulk _ Uzbekistan, Central Asian country
144. Wahdat — وحدت — Ekaai, ittehad, yagaangi _ Unity, oneness, singularity
145. Wasaq — وسق — Ek miqdar, khajoor ka wazan _ A unit of measurement in Islamic law
146. Waseela / Wasaael — وسیلہ / وسائل — Zariya, sahumat ya madad ka zariya _ Means, resources
147. Wawela — واویلا — Ronay dhonay ka shor, aah o fughaan _ Lamentation, loud crying, wailing
148. Wusat — وسعت — Khoolai, phelao _ Vastness, expanse, breadth
149. Zaad-e-Raah — زادِ راہ — Safar ka samaaan, raasta kharch _ Provision for journey, travel supplies
150. Zakheem — ضخیم — Mota, bhari _ Thick, voluminous, hefty

