ROMAN URDU

NAUJAWAAN

Bulooghat Ki Dahleez Par

Author

ڈاکٹر حافظ ارشد بشیر عمری مدنی وفقہ اللہ

SHAIKH DR. ARSHAD BASHEER UMARI MADANI

(Waffaqahullah)

Hafiz, Aalim, Faazil (Madina University, KSA),

MBA, PhD from Switzerland.

Founder & Director of AskIslamPedia.com

Chairman: Ocean The ABM School, Hyd.

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Arshad Basheer Madani
00919290621633 whatsapp

www.abmqurannotes.com

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Shaikh Arshad Basheer Umari Madani Waffaqahullah Hafiz and Aalim, Fazil (Madina University, K.S.A), M.B.A Founder & Director of AskIslamPedia.com Chairman: Ocean the ABM School, Hyderabad, TS, INDIA +91 92906 21633)WhatsApp only(www.abmqurannotes.com I www.askislampedia.com

“Naujawaan hamesha apne maal, apni sahat, waqt in sab cheezon ka bhar poor khayal rakhe, jismani varzish ko apni zindagi ka hissa bana le aur khusoosan apne eemaan ki hifazat karen, namazon ki pabandi karen, vaalidain ki farmaabardaari karen, waqt zaay na karen, paise ka fuzool kharch na karen balke Saving karen, taake mustaqbil me aap ki taaleem ya Business ke liye vo paisa kaam aa sake, ya vo paisa Allaah ki raah me kharch ho to ye sab se badi Saving hogi jiska Return be hisaab va kitab hai (Allahu akbar).”

Qaala Rasoolullah ﷺ

Arabic text

“Abu Hurairah Raziallahuanhu bayan karte hai ke Nabi Kareem ﷺ ne farmaya : “Saat aadmi aise hai jinhe Allaah Taala qiyamat ke din apne arsh ke neeche saaya dega, jabke uske arsh ke saaya ke siva aur koyi saaya nahi hoga, aadil haakim, nau jawaan jisne Allaah ki ibadat me jawaani paayi…….” **(Sahi Bukhari:6806, Sahi Muslim:1031 [2380], Jaame Tirmizi:2391)**

Arabic text

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“Abdullah bin Abbas Raziallahuanhu ne bayan kiya ke Nabi ﷺ ne farmaya : Do nematen aisi hai ke aksar log unki qadar nahi karte, sahat aur faraaghat.” **(Sahi Bukhari:6412)**

Arabic text

Abdullah ibn Abbas Raziallahuanhu bayan karte hai ke Allaah ke Nabi ﷺ ne irshaad farmaya : Paanch cheezon ko paanch cheezon se pahle ghaneemat samjho – apni jawaani ko budhaape se pahle, sahet ko beemaari se pahle, ameeri ko ghareebi se pahle, mashghooliyat ko faraaghat se pahle aur zindagi ko apni mout se pahle. **(Sahi Targheeb:3355 – Shaikh Albani Rahimahullah ne is Hadees ko Sahi kaha hai).**

Arabic text

“Allaaah Taala ne tum par fuzool bakwaas karne aur kasrat se sawaal karne aur maal zaaye karne ko makrooh qaraar diya hai.” **(Sahi Bukhari:2408)**

Jhagadne vaalon ko Allaah aur Allaah ke Nabi ﷺ pasand nahi karte.

Arabic text

“Allaah ke nazdeek sabse mabghooz vo shakhs hai jo jhagadta rahta hai.” **(Sahi Bukhari:7188)**

Ziyaad bin ilaaqa ke _____ Raziallahuanhu bayan karte hai ke Allaah ke Nabi ﷺ ye dua padhte the :

Arabic text

“Aye Allaah ! Mai tujhse buri aadaton, bure kaamon aur buri khvaahishon se panah maangta hoon.” **(Jaame Tirmizi:3591)**

Qitaab _____ naujawaane Islam

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-

_____
_____
_____
_____

(Baang dara, Allama Iqbal)

Fehrist

Nau jawaan bulooghat ki dahleez par

(Chapter 1) Zaati safayi va suthraayi aur ibadat ke bunyaadi masayel (Self-Management)

Qutabh Masnoonah

Hadees Alsabeeh

Sharah Hadees

Ladki ke baaligh hone ki alaamat

Satar dhaankne ke masayel

Safayi suthrayi ka khayal

Badan ki safayi

Vazoo ka tareeqa

Vazoo ke baad ki dua

Miswaak

Ghusl ka bayan

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Ghusl ka tareeqa

Khatnah

Naakhun taraashna

Jism ke zaayed baal saaf karna

Kanghi karna

Kapdon ki safayi

Tahaarat va safayi ka khayal na karne par azaabe qabr

Tahaarat va namaz ka ibtedayi taarruf

Salaah ke laghvi maani

Salaah ke sharayi maani

Quraan me namaz ka zikar

Hadees me namaz ka zikar

Salaah (namaz) ki ahmiyat

Namaz ke sharayet

Salaah (namaz) ke arkaan

Salaah (namaz) ke vaajibaat

1. **Namaz me satar ke masayel**
2. **Isteqbaal al qibla shart hai namaz ke liye**

Tahaarat

Tahaarat ki zid

Tahaarat ka istelaahi maani

Tahaarat ke aqsaam

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Maanvi tahaarat

Maanvi tahaarat haasil karne ke vasayel aur zaraay

Hasi tahaarat

Hasi tahaarat haasil karne ke vasayel aur zaraay

Tahaarat ki ahmiyat

Qulasah

Tahaarat se aeraaz karne vaalon ka anjaam

Hadas aur najasat se paaki haasil karna, tahaarat hai

(Chapter 2) Insani nashonuma ke _____ marahel aur baaz sharayi masayel

Insani nashonuma ke irteqaayi marahel aur baaz sharayi masayel

Das saal ki umar me bistar alag kardo

(Chapter 3) _____ aur samaj, maashra va maahoul va aadaat

Islam me bachchon ke huqooq

Paidayish ke baad bachche ke huqooq

Aqeeqah

Khatnah

Bachchon ko nazar bad vaghairah se mahfooz rakha jaaye

Bachchon ki taaleem aur parvarish va pardaakht ke teen vaalidain ki zimmedaariyaan

Bachchon ko sabse pahle kya sikhaaya jaaye

Bachchon me nazm va zabt paida kiya jaaye

Behtareen aur _____ andaaz me bachchon ki tarbiyat kee jaaye

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Bachchon se muhabbat karen

Shaam ke waqt bachchon ko gharon se baahar na choden

Bachche, Allaah taala ki jaanib se ek aazmayish va imtehaan hai aur isi tarah zeenat bhi

Aulaad par kharch karen

Bachchon ke saath shafafiyat aur ladka / ladki ki imtiyaaz ke baghair bartaav kare

Bachchon ke teen apne mushfiqaana aur muhabbat se bhar poor ravayya ka muzahirah kare

Bachchon se behtareen andaaz me khitaab kare

Allaah Taala ke saath unke taallukhaat ko mustahakam kare

Kisi maidaan me bachcha na kaam ho jaaye to usko na kaami ka ahsaas na hone de

Bachchon ke na munasib tarze amal ko nazar andaaz kare

Dosti ki ahmiyat

Achchi aur buri suhbat ke asraat

Achcha dost

Bura dost

Achchi suhbat ke asraat

Buri suhbat ke asraat

Nek logon ke saath muhabbat aur unki suhbat iqtiyaar karne ke fawayed

Vaalidain se mutaallukh aulaad ke farayez aur zimmedaariyaan

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Pahla : Vaalidain ka ihteraam karna

Doosra : Vaalidain ka hukum manna

Teesra : Vaalidain ke saath husne sulook se pesh aana

Choutha : Vaalidain ki zarooriyaat zindagi ka khayal rakhna

Paanchva : Vaalidain ko gaali dene se parhez karna

Chata : Vaalidain ke liye maghfirat ki dua karna

Vaalidain ke liye is tarah dua kare

Aulaad se mutaallikh vaalidain ke farayez aur zimmedaariyaan

Pahla : Nek aulaad ki dua

Doosra : Nek shouhar aur biwi ka intekhaab

Teesra : Aulaad ko qatal na karna

Shouhar aur biwi maane hamal ke mashroo asbaab iqtiyaar kar sakte hai agar

Choutha : Aulaad ka achcha naam rakhna, aqeeqa karna aur baal kaatna

Paanchva : Aulaad ki achchi tarbiyat karna

Aulaad ki achchi tarbiyat na karne ke nuqsaanaat

Whattsapp aur Facebook istemaal karne ke aadaab

Chata : Namaz ki talqeen karna

Saatvaan : Aulaad ke saath shafaqqat se pesh aana

Aathvaan : Deen Islam ka ilm sikhaana

Nauva : Aulaad ke liye hasbe istetaat maal va doulat chodna

Gandi aadaton ke mazar asraat

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Nasheeli cheezon ki lat kaise lagti hai?

Manshiyaat ki lat kin afraad ke liye khatre ki ghanta?

Samaj me manshiyaat ka badhta phailaav

1) Cigarette
2) Tambaakhoo
3) Sharaab
4) Gaanja
5) Cocain
6) _____
7) Heroine
8) Neend ki dawayen

Zina aur lavaatat ke sangeen anjaam

Lavaatat : Mard ka mard se bad feli karna

Mashtzani ke nuqsaanaat (Masturbation)

Mashtzani ki jismaani aafaten

Mashtzani se chutkaara kis tarah haasil karen?

Gaaligaloch

Ladayi jhagda

Ladayi jhagde se kaise bahce

Fahaashi se kaise bachen?

Naujawaan ke bhatakne aur ghalat raah par jaane ke asbaab aur vajoohaat

Naujawaan ka buri aadat me padne ki vajoohaat

Naujawaano ko buri aadaton se bachane ke tareeqe aur uska ilaaj

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Buri aadat se chutkaare ke baad karne vaale kaam

Bure aqlaaq ki Check List

70 kabeerah gunah, shubhaat shahvaat se doori zaroori

Shubhaat aur shahvaat ka muqaabilah

Dua

Naujawaan dua, aur ta'avvuz ka ihtemaam kare

(Ta'avvuz) Aoozu ka maani

Ash shaitaan ka maani

Ar Raheem ka maani

Choudah (14) vo maqaamaat va ahwaal jahaan par iste'aazaa (Ta'avvuz) yaani shaitaan se panah maangna hame sikhaya gaya

Hidayat par tavajjo teen (3) maano me rahe

1. **Hidayat irshaad(ilm naafe va naafe maaloomaat)**
2. **Hidayat toufeeq (amal saaleh)**
3. **Hidayat istedaamat (isteqaamat)**

(Chapter 4) Manners – Aadaab

Qaza haajat ke aadaab

Kapde pahanne ke aadaab

Ghar me daakhil hone ke aadaab

Ghar me daakhil hone ki duayen

Ghar me daakhil ho to

Ghar se nikalne ki duayen

(Ghar me daakhil hone ke liye) ijaazat talabi

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Baghair ijaazat doosron ke gharon me jhaakne ki hurmat

Gharon ki majlisen

Guftagoo ke aadaab

Masjid ke aadaab

Khaane aur peene ke aadaab

Peene ke aadaab

Khana khaane ke aadaab

Sone ke aadaab

Sooratul Iqlaas, Sooratul Falaq aur Sooratun Naas padhna

Aayatul kursi padhna

Sone se pahle Sooratul Baqarah ki aakhri do aayaat padhna

Sone se pahle Sooratul Kaafiroon padhna

“33 baar Subhanallah, 33 baar Alhamdulillah, 34 baar Allahu Akbar kahna”

Sone ka masnoon tareeqa

Bedaar hone ke aadaab

Ziyarat va mulaaqaat ke aadaab

Mareez ki iyaadat ke aadaab

Mareez ko beemari ki hikmat bata kar tasalli de aur kahe

Majlis ke aadaab

Asateza, Muallimeen, Teachers ka ihteraam laazmi hai

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(Chapter 5) Deen ki zaroori aur bunyaadi taaleemaat (Basics of Islam)

Maraatib deen

Arkaan e Islam

Arkaan e Eemaan

Ahsaan ka ek hi rukun hai

Islam ka kya maani hai?

Eemaan ki taareef

Istelaah me eemaan paanchno ka naam hai

Allaah Taala par eemaan laane ka kya matlab hai?

Tawheed kise kahte hai?

Tawheed ki kitni khisme hai?

Tawheed ruboobiyat kise kahte hai?

Tawheed uloohiyat kise kahte hai?

Aur ise tawheed ibadat bhi kaha jaata hai

Tawheed Asma va Sifaat kise kahte hai?

Allaah Taala kaha hai?

Qavayed arba'a se kya muraad hai?

Shirk e akbar kise kahte hai?

Shirk e Asghar kise kahte hai?

Tawheed asma va sifaat ki zid kya hai?

Ilhaad teen tarah ka hota hai

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Tahreef

Taateel

Tamseel

Takyeef

Asma va sifaat ke maano me tadabbur aur ghour karne ke faayide

99 Asma husna ki fehrist

Deen me shahadaten (LAA ILAAHA ILLALLAH MUHAMMADUR RASOOLULLAH) ka kya darja hai?

Kalima LAA ILAAHA ILLALLAH ki sharten

1) **Ilm**
2) **Yaqeen**
3) **Iqlaas**
4) **Sidq**
5) **Muhabbat**
6) **Itaat**
7) **Qubool**
8) **Shirk ka inkaar karna**
9) **Islam par mout aana**

MUHAMMAD RASOOLULLAH ki shahadat ka kya matlab hai?

Bilfaaz deegar Nabi ﷺ par eemaan ko is tarah bayan kiya jaa sakta hai

Allaah ne insano ko kis liye paida kiya?

Ibadat ka matlab kya hai?

Ibadat ki kitni qismen hai?

Malayeka par eemaan ka kya matlab hai?

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Allaah ki kitabon par eemaan laane ka kya matlab hai?

Eemaan bil rusul (rasoolon par eemaan laane) ka kya matlab hai?

Quraan me kitne rasoolon ka zikar aaya hai?

Oolul azm Rasool koun hai?

Khaataman nabiyyeen koun hai?

Doosre ambiya ke muqaabile me hamare Nabi ﷺ ki kya khusoosiyat hai?

Ambiya ikraam ke moujizaat kya hote hai?

Aajiz Quraan ki kya daleel hai?

Youm aakhirat par eemaan ka kya matlab hai?

Jannat aur Jahannam par eemaan laane ka kya matlab hai?

Aakhirat me momineen apne Rab ko dekhenge, iski kya daleel hai?

Eemaan bil qadar ke kitne darje hai?

Kitaabat taqdeer ke marahel

Bando ko apne af'aal va aamaal par qudrat va mashiyyat haasil hai ya nahi?

Eemaan ki kitni shaakhen hai?

Eemaan ki zid kya cheez hai?

Kufr akbar ki kitni qismen hai, jo millat islamiya se khaarij kar deti hai?

Kufr jahal va takzeeb kise kahte hai?

Kufr _____ kise kahte hai?

Kufr inaad va takabbur kya hai?

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Kufr nifaaq kya hai?

Kufr amali kya hai?

Zulm, fisq va fujoor aur nifaaq me se har ek ki kitni qismen hai?

Zulm akbar va Asghar ko misaal se samjhaayen

Fisq akbar va Asghar dono ko misaal se samjhaayen

Nifaaq akbar va Asghar ko misaal se vaazeh kare

Sunnat ki zid kya hai?

Deen me fasaad va bigaad ke aitebaar se bidat ki kitni qismen hai?

Qiyamat ke din par eemaan laane ka kya matlab hai?

Kitaabul Aqeedah al _____

Laa Ilaaha Illallah ke arkaan

Arkaan eemaan

Isme eemaan ki shaakhon ka zikar hai

Navaqiz Islam

Sunnat ka taarruf

Sunnat ka laghvi mafhoom

Sunnat ki taareef

Sunnat ka laghvi maani

Sunnat ka istelaahi maani

Fuqaha ke nazdeek sunnat ki taareef

Muhaddiseen ke nazdeek sunnat ki taareef

Sunnat ki zid kya hai?

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Bidaat ki taareef aur uski pahchaan

Bidaat kya hai?

Sabab / jinsi miqdaar / kaifiyat / waqt / jagah

Bidaat ki mazammat Quraan Majeed me

Bidaat ki mazammat hadees paak me

Bid'aton se Sahaba Ikraam Raziallahuanhum ki nafrat

Bid'aton ke rivaaj paane ke asbaab

Allaah aur Rasool ﷺ ki itaat

Huqooq ul Nabi ﷺ

Aap ﷺ ki itaat karna

Aap ﷺ ka adab va ahteraam karna

Aap ﷺ se muhabbat karna

Aap ﷺ Nusrat va madad karna

Aap ﷺ ke baad kisi ko nabi na manna

Aap ﷺ ke ahle bait va sahaba raziallahuanhum se muhabbat rakhna

Aap ﷺ hi ke liye dosti ya dushmani karna

Aap ﷺ par salavaat va salaam pesh karna

Ummahaatul Momineen Raziallahuanhuma

Aulaad Muhammad ﷺ

Asrah Mubashshirah

Baaz sahaba raziallahuanhum ke naam

Baaz taabayeen rahimahullahuanhum ke naam

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Baaz tafaaseer aur mufassireen ke naam

Baaz muhaddiseen ke naam

Baaz fuqaha ke naam

Halaal va haraam ke checklist

Halaal ko apnaana aur shahvaat ko tark karna

Halaal va haraam ki checklist (muqtasar note)

Khaane peene ke aadaab

Libaas aur zeenat ke aadaab

Kasb aur pesha

Maashirati aadaab

Shaadi byaah

Jin auraton se nikah haraam hai

Maamlaat

Ijtemayi ravatib

Muhabbat Ilaah

Muhabbat Rasool ﷺ

(Chapter 6) Tarbiyati pahloo aur fiqahi masayel

Bachchon ke liye Soorah Luqmaan par mushtamil hidaayaat

Urdu kitabon ki ek muqtasar fehrist

Tafseer

Ahadees

Aqaayed va eemaaniyaat

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Ahkaam va masayel va fatawa

Seerat Nabawi ﷺ

Seer va taareeq

Deegar jadeed mufeed literature

Hurmat vaale rsihte (Soorah Nisa:23)

Vo rishtedaar jinse pardah karna farz hai

Ek musalmaan ke doosre musalmaan par huqooq

Salaam

Salaam ke alfaaz

Salaam ka jawaab

Musaafah

Mu'anaqah

Arbayeen asriyah

Shuroot

Farz namaz ki baa jamaat adayagi ke dauraan vaalidain ka aawaaz dena

Talab ilm ke liye vaalidain ki ijaazat

Agar khaavind vaalidain ki na farmani ka hokum se?

Badon ka ihteraam

Sahi pardah ke ausaaf

Pardah ki shuroot

Aurat ka ghar me apne bachchon ke saamne libaas

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_____ ka maani

Uqooq

Sila rahmi

Tarbiyat aulaad – check list

Aulaad ki paidayish ke baad vaalidain par aayad huqooq

Bachchon ki roohani tarbiyat

Duaon ka ihtemaam karaya jaaye

Ibadat ka hukum

Bachchon ki aqlaaqi tarbiyat

Bachchon ki maashirati tarbiyat

Ladkiyon ki tabiyat

Bachchon ki taaleemi tarbiyat

Bachchon ko mustaqbil ka plan karna kaise sikhaaye?

(Chapter 7) Duaon ka hifz aur namaz ka tareeqa

Namaz ke sharayet, arkaan aur vaajibaat

Arkaan salaah

Vaajibaat

Sunan

Namaz ki duayen

Rukoo ki dua

Ruku se uthne ki dua

Sajde ki dua

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Do sajdon ke darmiyaan ki dua

Tashahhud

Darood

Salaam pherne se pahle ki duayen

Qunoot vitar ki dua

Farz namaz ke baad ke azkaar

Fajar ke namaz ke baad ki dua

Maghrib ke namaz ke baad ki dua

Vitar ki namaz ke baad ki dua

Ghareloon pareshaaniyon aur masayeb ka ilaaj

Aayaat e shifa

Aayaat sakeena

(Chapter 8) Shuhbaat ka muqaabila ilm se Bi Iznillaah [FAQ]

Daawat ke ziman me aiteraazaat aur unke jawaabaat

1) Aisha Raziallahuanha ki Rasoolullah ﷺ se kam umri me shaadi ki haqeeqat?
2) Zainab bint Jahash Raziallahuanha se shaadi ka maslah?
3) Taadaad Azvaaje Rasool ﷺ par maslah aur uska jawaab?
4) Allaah ke Rasool ﷺ par jadoo kiye jaane vaali ahadess ki sahat par sawaalaat aur unka jawaab?
5) Islam me murtad ka hukum aur us par had ka maslah?
6) Islam me Jannat ka tasavvur sirf auraton aur sharaab va shabaab va kabaab hi hai?
7) Khaliq ke liye makar ki sifat ka maani kya hai?
8) Aisha Raziallahuanha ke lihaaf me vahee ke aane par maslah?

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9) Kya Rasool ﷺ par nisyaan taari hota hai?
10) Aap ﷺ ki vaalidah Amina ki paakdaamani par shak?
11) Kaise tum ye kahte ho ke Eesa Alaihissalaam ki vafaat nahi huyi jabke Soorah Aale Imran me Eesa ki vafaat maukid hai?
12) Roohul Qudus koun hai? _____ ba roohul qudus? (Baqarah:87)
13) Kya Islam me salees ka vajood hai?
14) Kya Allaah deen ke phailaane ke liye (unf aur talwaar) ka muhtaaj hai? To fir Rasool ﷺ ne jung va jihaad aur qitaal ki vasiyyat kyu ki?
15) Quraan kahta hai ke Muhammad ﷺ Rahmatul Aalameen hai jabke Aap ﷺ kaafiron ke liye rahmat nahi?
16) Chor ka haath kaatne ka hukum kyu diya?
17) Kaaba ke atraaf tawaaf aur rami jamraat ka matlab kya hai?
18) Muhammad ﷺ hajre aswad ke taazeem kyu karte the aur bosa dete the?
19) Kya shaitaan kaan me peshaab karta hai? (Fajar chodkar sone vaale ke kaan me)?
20) Mouqif al muslimeen me _____?
21) Sikander Zulqarnain kya vo Sikander maqdooni hai kya vo nek aadmi tha ya burparast tha?
22) Koun hai jisne quraan ko likha aur uska jama karna kaise mukammil hua?
23) Oontniyon ke peshaab aur doodh ki Hadees par Nasrani ka aiteraaz?
24) Aurat ke aqal aur deen ke aitebaar se naaqis hone ka matlab kya hai?
25) Allaah ke Rasool ﷺ par Darood bhejne ka kya maqsad hai?
26) Islam me talaaq ki mashrooyiyat kyu hai?

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27) Hadees al zabaab par aiteraaz?
28) Allaah ke ausaaf me kalima “Kaan”ka kya matlab hai? Is jaisi misalen?
29) _____ ka matlab kya hai?
30) Allaah ke Rasool ﷺ ka apni biwi se haalat haiz me mubaashirat karna?
31) Islam me musalmaan aurat ko ghair muslim mard se shaadi ki ijaazat kyu nahi dee gayi?
32) “Yaalam maani al arhaam”aaj ke doctoron ka daawa hai ke vo raham maadar me maujood jinsi ka pata chala sakte hai?
33) Quraan Majeed me zameen va aasmaan ki taqleeq ke liye jo ayyaam mazkoor hai vo muqtalif hai? Sawaal 109
34) Ek din ki miqdaar Allaah ke paas hazaar saal ke barabar ya pachaas hazaar saal ke barabar hai? sawaal 111
35) _____ muhkam qoul kya hai?
36) _____ Moosa Alaihissalaam kaise kah sakte hai? Jabke aap se pahle Ibrahim Alaihissalaam, Yaqoob Alaihissalaam, Ishaq Alaihissalaam vaghairah hai, isi tarah jaadoogaron ne kaha _____ ?
37) _____
38) _____
39) Farishte Allaah ki na farmani nahi karte jabke iblees farishton me se tha usne Allaah kin a farmani ki?
40) Hijaj ne musannif usmani ko badal daala? Sawaal 153
41) Musannif Abi bin Kaab me doosre zaayed the? Kahaan hai?
42) Quraan Muhammad ﷺ ne gadh liya hai? sawaal 167
43) Sabeqa aasmaani kitabon ki Quraan me talfeeq hai? sawaal 170
44) Nabi Kareem ﷺ ka yahood va nasara se seekhna?

www.banuri.edu.pk

45) Quraan Rasoolullah ﷺ ke zamane me hi kyu jama nahi kiya gaya? Sawaal 180

46) Kya Quraan me arab ki zabaan se khaarji kalimaat vaarid huye hai?

47) Quraan Kareem ke atraaf taareeqi ghaltiyon pardah ----- Ibrahim ke valid ka naam?

48) Kya sitare shaitaano ko maar bhagane ka zariya hai?

49) Quraan me hai ke "_____" Allaah ki tasbeeh bayan karta hai jabke Ahadees me hai ke ye farishta hai aur vo ek bijli hai baadalon se nikalti hai? sawaal 276

50) Zaitoon kya toor seena se nikalta hai jabke vo falasteen se nikalta hai to ye kaise mumkin hai? sawaal 278

51) Quraan kahta hai "VALI KULLI UMMATUR RASOOL" ye bayan kitab muqaddas ke bayan se takra raha hai ke Ambiya va Rusul Bani Israyil me se hi hai? sawaal 289

52) Quraan kahta hai ke Ismail Rasool aur Nabi the aur Touraat me hai ke vo vahashi aadmi the? Sawaal 295

53) Bani Israyil arz misar ke vaaris bane firoun ke halaak hone ke baad jabke vo kinaan ke hi vaaris bane.

54) Tasaa aayaat ya das aayaat thi?

55) Kaaba sab se pahle logon ki ibadat ke liye banaya gaya jabke tareeqi kitabon me hai ke ye butparasti ki ki taameer kardah hai? sawaal 310

56) Eesa Maseeh Alaihissalaam ne jhoole me kalaam kiya jabke Injeel me isi tarah ki baat nahi ke unhone _____ kalaam kiya ho?

57) FANAFAKHNA FEEHI MIN ROOHINA….. iski taaaveel kya hai? sawaal 327

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58) INNALLAHA VA MALAAYIKATIHI YASLOONA ALAN NABI….kya salaatullah ke liye nahi?

59) Maseeh Allaah ka kalima hai jaise Quraan gawahi deta hai aur kalimatullah hi Allaah _____? Sawaal 334

60) Quraan me hai Maseeh ke ilaah hone ki gawahi hai. Maseeh yakhlukh paida karna Allaah ki sifat hai? sawaal 338

61) Bahut se nasara daleel lete hai ke Quraan Majeed ki vaazeh aayaat hai jo Touraat aur Injeel ki sahat par dalaalat karti hai?

Chapter 9

(Islam me aqlaaqiyaat ka jaame tasavvur aur uske usool)

[Achche aur bure aqlaaq ki checklist]

Islami aqlaaqiyaat ko apnana huqooqullah aur huqooqul ibaad ka taqaza hai

Islam me aqlaaqiyaat ka jaame tasavvur aur uske usool

Naujawaano me paaye jaane vaale masayel aur unke hal

Naujawaan apni jawafi ko ghaneemat samjho

“Achche aur bure aqlaaq ki check List”

Hasad ka ilaaj aur (hasad se kaise bache) is se bachaav ke tareeqe?

Al hasad

Hasad ka laghvi maane

Hasad ka istelaahi maane

Hasad ki kaifiyat aur uske “Symptoms”

Hasad taqdeer par aiteraaz karne ka ek raasta hai

Hasad : Kufr, Shirk aur Munafiqeen tak le jaane vaala raasta hai

Jaayez hasad (rashk) ka bayan

[Achche aur bure aqlaaq ki check list]

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Gheebat, Chughul khori, Aibjoyi, Buhtaan Taraashi – Kabeerah gunah
BACKBITING

Quraan Majeed me gheebat ka mafhoom
Hadees me gheebat ka mafhoom
Gheebat ka laghvi maane :
“Al Gheebat” ka islaahi maane
Quraan me gheebat ka zikar
Gheebat ki Nabawi tafseer
Logon ki aib joyi aur gheebat
Gheebat karne vaalon ki saza
Chughal khori, gheebat aur azaabe qabar
Aib joyi (aib talaash karna) sangeen aur kabeerah gunah
Sachchayi ki fazeelat aur jhoot ke nuqsaanaat
Sachchayi ki ahmiyat
Sachchayi ke samraat aur uske faayide
Jhoot ke nuqsaanaat
Jhoot ke asbaab
Sachchayi ko apnane ke asbaab aur zaraay

Sach ki ahmiyat aur jhoot ki mazammat ki a
Ahadees

Pahli Hadees
Doosri Hadees
Abu Bakr Siddiq Raziallahuanhu ki naseehat
Jhoot ki tabaah kaariyaan
Jhoot kise kahte hai?

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Jhoot ke nateeje
Jhoot munafiqat ki alaamat
Aur ek Hadees me bayan ki gayi munafiqat ki chaar (4) alaamaat

Jhoot ke das (10) bade nuqsaanaat
Vaalidain ke huqooq
(Vaalidain ke huqooq ada na karne vaala kabeerah gunah ka murtakib)
[Achche aur bure aqlaaq ki check list]

“Baravaalidain” ka laghvi aur istelaahi maani
“Baravaalidain” ka pahla maani
“Baravaalidain” ka doosra maani
Vaalidain ki na farmaani kabeerah gunah
Point no. 1
Point no. 2
Point no. 3
Point no. 4
Point no. 5
Hadees ka pase manazar
Is masle ki mazeed vazaahat
Maa ke khadmon tale Jannat hai
Point no. 6
Point no. 7
Point no. 8
Point no. 9
Point no. 10
Rishte vaalon me achche sulook ka sab se zyada haqdaar koun hai?
Point no. 11

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Point no. 12
Point no. 13
Point no. 14
Point no. 15
Aulaad ke haq me vaalidain ki dua aur bad dua
Un vaalidain ke liye naseehat jo baat baat par apni aulaad ko bad dua karte hai
Vaalidain ke saath nek sulook karne vaalon ki dua bahut jald qubool hoti hai
Awais al Qarni rahimahullah ki maa ki khidmat guzari ka aala aalaa namoona

Afoo va darguzar (maaf karne) ki fazeelat
[Achche aur Bure aqlaaq ki Check List]

“Alsafhun” ka laghvi aur islaahi maani
Quraan Majeed me afoo va darguzar aur maaf karne ki fazeelat ka bayan
Pahli misaal
Doosri misaal
Teesri misaal
Chouthi misaal
Madina Munavvarah ke logon ka haal
Paanchvi misaal
Chati misaal
Saatvi misaal
Hadees me afoo va darguzar karne ki fazeelat zikar
Maaf karne ke faayide

Takabbur (ghuroor, ghamand)

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Quraan Majeed ki aayaat ki roushni me takabbur ki misaalen
Ghuroor, takabbur shirk ki taraf le jaane vaale raaste hai
Takabbur karne vaala isteghfaar se door ho jaata hai
Ghuroor va takabbur kufr ki alaamat hai
Ghuroor va takabbur karne vaalon ke dil (Sealed) kar diye jaate hai
Ghamandi logon ki pahchaan
Quraan Majeed ki aayaat ka inkaar kufr aur takabbur hai
Takabbur ka vahaal
Quraan Majeed ko sunna aur us par amal na karna takabbur ki alaamat hai
Ahadees ki roushni me takabbur ki misaalen
Maghroor Jannat me daakhil na hoga
Fuzool kharchi aur takabbur se door rahne ki taakeed
Logon ko apne se neecha samajhna ghuroor va takabbur hai
Takhno se neeche kapde pahanna ghuroor va takabbur hai
Allaah Taala ne maqlooq ke liye ghuroor va takabbur ko na pasand farmaya
Allaah ke Nabi ﷺ ki ek naseehat aitedaal ki raah takabbur nahi
Takabbur sirf Allaah ke shiyaano shaan hai
Jisne kabhi takabbur nahi kiya aur uska inteqaal ho gaya to vo Jannat me daakhil hoga
Ghuroor va takabbur ke liye sawaari (car) rakhna gunah hai
Ghuroor va takabbur ke baare me salaf saaleheen ke aqwaal
Ameer ul momineen Umar Ibnul Khattab Raziallahuanhu ka qoul
Ameer ul momineen Ali bin Abi Taalib Raziallahuanhu ka qoul
Abdullah ibn Umar Raziallahuanhu ki hadees
Abdullah ibn Umar Raziallahuanhu ka qoul
Takabbur ke baare me Imam Baghvi Rahimahullah ka qoul
Ghuroor aur takabbur ke nuqsaanaat

www.domquranmotes.com

Haiz ka sharayi hukum

Shaitaan aawaaz ke zariye insano ka dil lubhaata hai
Aayat “lahval hadees” ki tashreeh
Aayat “lahval hadees” ka shaane nuzool
Ummat me se kuch log mousikhi ka naam badal kar kisi aur naam ke saath usko sunenge
Abdullah Ibn Umar Raziallaahuanhu ko jab music ki aawaaz aati kaano me ungliyaan rakh lete
Music aur aalaate mousikhi ke baare me salaf ke aqwaal
Abdullah Ibn Abbas Raziallahuanhu ka qoul
Abdullah Ibn Masood Raziallahuanhu ka qoul
Abdullah Ibn Umar Raziallahuanhu ka qoul
Imam Mujahid Rahimahullah ka qoul
Imam Hasan Basri Rahimahullah ka qoul
Imam Abu Muhammad Qasim bin Muhammad Abu Bakar Taimi Rahimahullah ka qoul
Ikramah, maimoon bin mehraan aur imam makhool Rahimahullah ka qoul
Deegar salaf saaleheen ka qoul
Music ke baare me ayimma arabah Rahimahullah ke aqwaal
Ulama Haskafi rahimahullah kahte hai :
Imam Maaalik rahimahullah ka qoul
Imam Shafayi rahimahullah ka qoul
Imam Ahmed Ibn Hambal rahimahullah ka qoul
Music ke baare me deegar ayimma ikraam ke aqwaal
Imam Bukhari Rahimahullah ka qoul
Imam Makhool Rahimahullah ka qoul
Music ki vajah se dil me nifaaq paida hota hai

www.aboutqurannotes.com

Ek mash'hoor Hadees aur uski vazaahat
Aap ﷺ ke isteqbaal ke liye Madina me geet gaaye gaye
Is nasheed ki mazeed tafseel
Shaadi byaah ke mouqe par daf bajana aur gaana gaana
Is Hadees ki tahqeeq
Aala Jilah naami raavi ka muqtasar taarruf
Ajlah ke baare me ayimma muhaddiseen ke aqwaal
Shaadi byaah me auraton ka daf bajana
Music ke baare me Shaikh ul Islam Ibn Taimiyah Rahimahullah ka qoul
Naujawaano ka music ki taraf rujhaan, asbaab, vajoohaat aur uska ilaaj
Music ke baare me ek sciencee tahqeeq, music (Melomaniac) ek dimaaghi qalal aur beemari hai
Music ke nuqsaanaat
Music ka ilaaj

(Chapter 10) Naujawaano ke liye aham qutbaat
Qutbah 1 – Qiyamat ke din ke das marhale

Aakhirat ke din ko samajhne ke liye ek misaal
Nafqaat ke taallukh se ahle ilm ka ikhtelaaf
Ahle eemaan va taqwa qiyamat ke qouf se mahfooz rahenge
Baas baadal mout par kuffar Makkah ka aiteraaz aur uska jawaab
Pahle jawaab
Doosra jawaab
Teesra jawaab
Soor kis se phoonka jaayega?
Soor phookne ki kaifiyat kya hai?

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2 – Doosra marhala hai hashar ke maidaan jama hona
Saat khush naseeb jinhe Allaah Taala apne arsh ke saaye tale jagah dega
3 – Teesra marhala : Shifaa'at (sifarish)
4 – Choutha marhala hissab va kitab ka hai
5 – Paanchva marhala Taraazoo ka qiyaam aur aamaal ka tola jaana
6 – Chata marhala : Houz aur nahar kousar
7 – Saatvaan marhala : Andhere ka chaa jaana
8 – Aathva marhala : Pul (siraat) par se guzarna
9 – Nava marhala : Logon ke dilon se ghul ka nikalna
10 – Dasva marhala : Jannat me daakhile ka hai
Jannat aur Jahannam ka muqtasar manzar

Qutbah 2 – Ilm aur ulama ki ahmiyat va fazeelat

Ilm ki ahmiyat va fazeelat teen aayaat ki roushni me
Pahli vahee me hi padhne ka hukum
Nabi ﷺ ko talab ilm ki dua ka hukum
Ilm ki ahmiyat va fazeelat chaar ahadees ki roushni me
Ilm aur ulama ke liye Allaah Taala ke inaamaat
Talab e ilm har musalmaan par farz hai, deeni ilm par amal se mutaallukh kal qiyaamat ke din sawaal hoga
Ilm naaafe ki dua
Ilm ki ahmiyat va fazeelat das vaakhiyaat ki Roushni me
1 – Pahla vaakhiya : Imam Ahmed bin Hambal Rahimahullah ki talab ilm ke liye mehnat se mutaallikh vaakhiya
2 – Doosra vaakhiya : Imam Bukhari Rahimahullah ki mehnat, ilmi amaanat aur justajoo se mutaallikh vaakhiyaat

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3 – Teesra vaakhiya : (Imam Bukhari Rahimahullah se mutaallikh)
4 – Choutha vaakhiya (Imam Bukhari Rahimahullah se mutaallikh)
5 – Paanchva vaakhiya (Imam Bukhari Rahimahullah se mutaallikh)
6 – Chata vaakhiya : Imam Abu Haatim Rahimahullah aur Imam Abu Zar'ah Rahimahullah ki talab Hadees ki khatir mashaqqat ka vaakhiya :
7 – Saatvaan vaakhiya : Imam Shah Valiullah muhaddis Dahalvi Rahimahullah ki zahaanat aur amaanatdaari ka vaakhiya
8 – Aathva vaakhiya : Imam Ibn Taimiyah Rahimahullah ke quvvate haafiza ka vaakhiya
9 – Navaa vaakhiya : Imam Ibn Qayyim Rahimahullah ke quvvate haafiza aur unki deeni ilm ke liye mehnat ka vaakhiya
10 – Dasva vaakhiya : Imam Ibn Taimiyah Rahimahullah ke quvvate haafiza aur unki deeni ilm ke liye mehnat ka vaakhiya Deegar aslaaf ke aslaaf ke vaakhiyaat

Qutbah : 3 – Rozi me barkat

1 – Touba va Isteghfaar
2 – Subah savere rizq ki talaash karna
3 – Taqwa
4 – Gunahon se bachna
5 – Allaah pat tawakkal
6- Allaah ki ibadat ke liye khud ko faarigh karna
7 – Haj va umrah me mata'abaat
8. Allaah ki raah me kharch karna
9. Deeni talaba par kharch karna

www.ahnafmedia.com

10. Silah rahmi karna
11. Kamzoron aur zayeefon ki madad aur unka ikraam karna
12. Shukar ada karna
13. Kitaab va sunnat par amal paira rahna
14. Tawheed aur itteba
15. Namaz, zakaat ada karna

Qutbah 4 : Media aur Technology ke dour me bachchon ki Islami tarbiyat ke das rahnuma usool

1. Pahla usool
2. Doosra usool : Dua momin bandah ye karta hai

Hamal ke baar baar isqaat par istashfa bil Quraan

3. Teesra usool : Tawheed, Risaalat aur Aakhirat ka aqeedah ko bachchon ke dil me raasiq karna
4. Choutha usool : Tarbiyat
5. Paanchva usool : Tarbiyat ka andaaz hakeemana ho, jaabiraana na ho
6. Chata usool : basheerav va nazeerav
7. Saatvaan usool : Bachche ko mujadilah sikhayen
8. Aathva usool : Bachchon ki intellectual tarbiyat

9. Navaa usool : Muttaqi ba ilm

10. Dasva usool : (chote ziddi bachchon) ko samjhaana

11. Gyaarvah usool : Umar me bade aur ziddi bachchon ko samjhaana

www.qamquranicnotes.com

Qutbah 5 : Bachchon par zulm hone se kaise bachayen? [Bachchon ki hifazat] (Phool aur kaliyon ki hifazat ki zimmedari maali par bhi hai)

Tamheed

Maujoodah daur me aurat par zulm

Islam aurat ki hifazat ka mazboot qaliyah hai

Had al haraaba ka maani

Aurat par hone vaale zulm va sitam ko rokne ke liye Islam ka system

Islam me chori aur zina ki saza

Islam me buhtaan taraashi ki saza

Gawahi ke taallukh se do ghaltiyaan

Had jaari karna ek sanjeedah masla hai

Aurat bila zaroorat ghar se bahar na nikle

Qutbah 6 : Baaz media ke Islam par mash'hoor aiteraazaat

Pahla sawaal

Doosra sawaal

Teesra sawaal

choutha sawaal

Paanchva sawaal

Chahta sawaal

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Saatvaan sawaal

Aathva sawaal

Nava sawaal

Dasva sawaal

Pahla sawaal aur uska jawaab

Doosra sawaal aur uska jawaab

Allaah ke vajood ki Scientific daleel

Quraan Allaah ka kalaam hai pahli Scientific daleel

Quraan Allaah ka kalaam hai doosri Scientific daleel

Teesra sawaal aur uska jawaab

Allaah ke Nabi ﷺ par kiye jaane vaale hamle aur uska jawaab

Swami Shankara Charya ke saath is masle me meri baat cheet ka qulaasah

Seerat me taif ke pas manzar ki ahmiyat

Choutha sawaal aur uska jawaab

Zakaat ka Islamic System aur uski barkaten

Islam me zakaat ka nizam aur uska structure

Paanchva sawaal aur uska jawaab

Hindustan me hindustaani musalmaan ka Literacy rate

Sanchar Committee ki report

Taaleem ki ahmiyat aur Quraan ke nuzool ki ibteda

Chata sawaal aur uska jawaab

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Aazaadi Hindustani musalmaano ke den hai

Zameen aur uske mukammil ki hifazat ke liye jaan dena shahadat me shaamil hai

Saatvaan sawaal aur uska jawaab

Zabah ke sharayet

(ECG) ke zariye kiya gaya ek Research

Islamic Slaughtering Method Result

Scientific Slaughtering Method Result

Halaal zabah par Time of India ki ek Report

Scientific Slaughtering

Aathvaan sawaal aur uska jawaab

(Pork) khinzeer ke gosht ka hukum

Navaan sawaal aur uska jawaab

Islam me hijab aur pardah karne ka Reason

Dasvaan sawaal aur uska jawaab

Qutbah 7 : Shaitaan ke das hamle aur unse najaat ka Islami tareeqa

Shaitaan ka har taraf se hamla karna

Aayatul Kursi (VALA TATTA BI'OO KHUTUVAATIS SHAITAAN) me khatvaat ka matlab

Shaitaan ka pahla hamla : "Istefzaaz"yaani aawaaz ke zariye bahkaana

Shaitaan ka doosra hamla : "Azaa" yaani uksana

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Shaitaan ka teesra hamla : "Tazeen" yaani bure aamaal ko khoobsoorat banakar pesh karna

Shaitaan ka choutha hamla : "Keed" yaani saazish karna

Shaitaan ka paanchva hamla : "Taqveef" yaani dar paida karna

Shaitaan ka chata hamla : "Najwa" yaani neend ke dauraan ghalat khayaalaat aur daraavni khwaab ka aana

Shaitaan ka saatva hamla : "Istehvaaz" yaani shaitaan ka insaan par haavi hona

Shaitaan ka aathva hamla : "Izlaal" yaani gumrah karna

Shaitaan ka nava hamla : "_____" yaani siraat mustaqeem se hatana

Shaitaan ka dasva hamla : "_____" yaani vasvasaa paida karna

Muntaqab aayaat va ahadees baraye hifz va tadabbur va tazkeer va amal

Aayaat no 1

Aayaat no 2

Aayaat no 3

Aayaat no 4

Aayaat no 5

Aayaat no 6

Aayaat no 7

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Aayaat no 8

Aayaat no 9

Muntaqab ahadees baraye hifz

Hadees no 1

Hadees no 2

Hadees no 3

Hadees no 4

Hadees no 5

Hadees no 6

Hadees no 7

Hadees no 8

Hadees no 9

Hadees no 10

Hadees no 11

Hadees no 12

Hadees no 13

(Chapter 11) Muslim naujawaano ke liye naseehaten [Advice for Muslim Youth)

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Islam me naujawaan ki ahmiyat aur fazeelat

Allaah ke nazdeek naujawaani ki ibadat ki fazeelat

Allaah Taala ka naujawaano par taajjub karna

Badar me do naujawaano ke haathon abu jahal ka qatl

Tamaam insaan se unki naujawaani ke baare me sawaal kiya jaayega

Naujawaan ke liye naseehat

Naseehat ka maani aur mafhoom

Hadees me naseehat ka maani

Quraan va Ahadees Saheeha se maaqooz naseehaten

Muslim naujawaano ke liye naseehaten

1) **Naujawaano ke liye Quraan Majeed ki naseehat**
2) **Ibrahim aur Yaqoob Alaihimussalaam ki apni aulaad ke liye naseehat**
3) **Abdullah Ibn Abbas Raziallahuanhu ke liye Allaah ke Nabi ﷺ ki naseehat**
4) **Naujawaano ke liye Allaah ke Nabi ﷺ ki naseehat**
5) **Allaah ke Nabi ﷺ ki naujawaano ke liye nikah karne ki naseehat**
   Muslim naujawaano ke liye salaf saaleheen ki naseehaten
6) **Maaz bin Jabal Rahimahullah apne bete ko naseehat karte huye farmaate hai**
7) **Abdullah Ibn Umar Raziallahuanhu ki naseehat**
8) **Abu Darda Ansari Rahimahullah ki apne bete ke liye naseehat**
9) **Naujawaano ke liye Imam Hasan Basri Rahimahullah ki naseehat**
10) **Mazeed Imam Hasan Basri Rahimahullah ki naseehat**
11) **Naujawaano ke liye Imam _____ ki naseehat**
12) **Naujawaano ko Imam Abu Ishaaq _____ Rahimahullah ki naseehat**

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13) Naujawaano ke liye Imam Ayyub Sulaimaan bin Tar khan Taimi Rahimahullah ki naseehat

Islam & Health Management

Naujawaano ke liye jismaani sahat aur vardish ka islami usool

Jismaani tandrusti (Physical Health)

Jismaani tandrusti (Physical Fitness) ke muqtalif zaraay

Daud (Race)

Tairaaki (Swimming)

Kabaddi kushti (Risling)

Mukkebaazi (Boxing)

Judo karate (Martial Art)

Dimaaghi tandrusti (Mental Health)

Islam & Time Management

Waqt ki qadar va qeemat aur aaj ka naujawaan

Insaani zindagi chaar bade fitri auqaat me taqseem hai

Waqt ki pabandi na karne ke asbaab aur vajoohaat

Allaah Taala ka muqtalif (Time) par khasmen khaana

Quraan se waqt (Time) ki pahli daleel

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Quraan se waqt (Time) ki doosri daleel

Quraan se waqt (Time) ki teesri daleel

Quraan se waqt (Time) ki chouthi daleel

Naujawaano ke liye waqt ki ahmiyat

Susti aur kaaheli ke asbaab

Susti aur kaaheli ka ilaaj

Naujawaano me waqt zaaye karne ka ek bada zariya (Internet aur Smart Phone)

Maashre aur samaaj par Internet aur Smart Phone ke bure asraat

Smart Phone aur Internet ko chodne ke tareeqe

Tips for Time Management

The Team Management

Process of Management

Principle of Planning

Steps in Planning

Why do plans fail?

Steps in solving the problem with dua

Techniques of decision making with the help of Allaah

Finance Management Money Matters

Israaf aur Fuzool kharchi aur aaj ka naujawaan

www.abmquranmotes.com

Na vaakhif naujawaano ke haath me paisa dena paise ki barbaadi hai

Aaj ka naujawaan aur fuzool kharchi

Fuzool kharchi ke asbaab

Fuzool kharchi ke asbaab ka ilaaj

Vo tareeqe jis se naujawaano ko fuzool kharchi se roka jaa sakta hai

Naujawaano ke baaz sawaalaat aur uske jawaabaat

Khaatima

Chapter 1

ZAATI SAFAYI VA SUTRAAYI AUR IBADAT KE BUNYAADI MASAYEL

SELF-MANAGEMENT

Qutbah Masnoonah / Qutbah Haajah

(Qutbah masnoonah jo har naujawaan ko yaad hona chahiye)

(INNAL HAMDA LILLAHI, NAHMADUHU VA NASTAYEENUHU VA NASTAFIRUH, VA NA'OOZU BILLAHI MIN SHUROORI ANFUSINA VA MIN SAYYI AATI AAMAALINA MAN YAHDIHILLAHU FALAA MUZILLA LAHU, VA MAN YUZLIL FALAA HAADIYA LAHU, VA ASH HADU ALLAAH ILAAHA ILLALLAHU VAHDAHU LAA SHAREEKA LAHU, VA ANNA MUHAMMADAN ABDUHU VA RASOOLUHU)

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(YA AYYU HALLAZEENA AAMANUTTAQULLAHA HAQQA TUQAATIHI VALAA TAMOOTUNNA ILLA VA ANTUM MUSLIMOON) (Aale Imran:102)

(YA AYYUHANNASUTTAKHOO RABBAKUMULLAZI KHALAKHAKUM MIN NAFSIN VAAHIDATIN VA KHALAKHA MINHA ZAVJAHA VA BASSA MIN HUMA RIJAALAN KASEERAN VA NISAA'AN VATTAKHULLA HALLAZI TASAA ALOONA BIHI VAL ARHAAMA INNALLAAHA KAANA ALAIKUM RAQEEBA) (An Nisa:1)

(YA AYYU HALLAZEENA AAMANUTTA KHULLAHA VA KHOOLOO QAULAN SADEEDAH YUSLIH LAKUM AAMAALAKUM VA YAGH FIR LAKUM ZUNOOBAKUM VA MAI YUTI ILLAHA VA RASOOLAHU FAQAD FAAZA FOUZAN AZEEMA) (Al Ahzaab:70,71)

AMMAA BAAD

(FA INNA KHAIRAL HADEESI KITAABULLAHI, VA KHAIRUL HUDA HUDA MUHAMMADIN ﷺ VA SHARRUL UMOORI MUHDASAATUHA, VA KULLU BID'ATIN ZALAALAH, VA KULLU ZALAALATIN FINNAAR)

(Sahi Muslim:Kitabul Jumah, Baab: taqfeef al salaatul qutbah (Baab: Namaz aur Qutbah muqtasar padhaane ka bayan), Hadees no: 867/43 [2005] – 868/46 [2008]. Sunan abu Dawood:2118, va sunan ibn maajah:45,1893, va sunan nasayi:1579, musnad ahmad:3720,3375, 4115, 4116)

Note : Qutbah masnoonah ek hadees ka hissa nahi hai, kayi ahadees ka majmuaa hai.

BISMILLAHIRRAHMAAN NIRRAHEEM

ALHAMDU LILLAHI RABBIL AALAMEEN VASSALAATU VASSALAAMU ALAA RASOOLIHIL KAREEM VA ALAA ILAAHA VA ASHAABIHI AJMAYEEN AMMA BAAD :

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HADEES ALSABI

ARABIC TEXT

Ali Raziallahuanhu kahte hai ke Nabi Kareem ﷺ ne farmaya : “Qalam teen aadmiyon se utha liya gaya hai: Soye huye shakhs se yahaan tak ke vo bedaar ho jaaye, bachche se yahaan tak ke vo baaligh ho jaaye, aur deewane se yahaan tak ke use aqal aa jaaye.”

Imam Abu Dawood Rahimahullah kahte hai: Is rivaayat ko Ibn Khareej Rahimahullah ne bavaasta Qasim bin Bazeer, Ali Raziallahuanhu se aur unhone Nabi Kareem ﷺ se bayan kiya hai aur usme lafz “Al Qaraf” ka izaafa kiya. Yaani vo aadmi jo bahut zyada umar ki vajah se aqal va sha’oor ki kaifiyat par qaayam na rahta ho. **(Sunan Abu Dawood:4403, Sahi)**

Sharah Hadees

Bulooghat ki alaamat

Ladke ke baaligh hone ki alaamaat :

1) Mani ka nikalna
2) Umar pandrah saal mukammil hona
3) Zere naaf saqt baalon ka ugna

Ladki ke baaligh hone ki alaamaat :

1) Mani ka nikalna
2) Umar pandrah saal mukammil hona
3) Zere naaf saqt baalon ka ugna
4) Haiz ka shuroo hona

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5) Haamila hona

Ye tamaam alaamaat zaahir hona shart nahi balke inme se koyi ek alaamat bhi zaahir ho jaaye to us shakhs ke baaligh hone ka hukum lagaane ke liye kaafi hai." **(Al Sharah Al Mumtaa:202/6)**

SATAR DHAAKNE KE MASAYEL

Jis cheez ko bhi insan haya aur sharm ki vajah se dhaape use arabi me "Aurah" kaha jaayega. Urdu fiqh ki kitabon me usko satar kaha jaata hai.

- Namaz ke duroost hone ke liye satar dhaapna shart hai, kyu ke farmaan Baari Taala hai : (Arabic text)
  Tarjama : Kisi bhi masjid ke paas [jaane ke liye] libaas zeenat zeb tan karke jaao. **(Al Aaraaf:31)**

Aur Ibn Abbas Raziallahuanhu is aayat ki tafseer me kahte hai ke zeenat se muraad namaz ke liye libaas hai Ibn Hajar Rahimahullah kahte hai, Jamhoor ahle ilm is baat ke qaayal hai ke satar ko namaz me dhaapna shart hai." _____ **(Fat hul Baari:1/466)**

- Jamhoor ahle ilm ke paas mard ka satar naaf se ghutne tak hai. Al Mughni (7/3) aur namaz ke liye kaandhon ka dhakaa rahna vaajib hai, ek tahqeeq ke mutabikh aur uske dalayel meri kitab, kitabul salah me maujood hai.
- Jabke aurat ke namaz ke liye satar, baalon samet aurat ka poora jism satar hai sivaaye chehre aur dono hateliyon ke, chunache agar is tarah namaz ada kare to uski namaz muttafikha tour par mukammil hai. "Al Sharah Al Mumtaa" (160/2) aur iske baad vaale safaahat ka mutaalla kare.

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SAFAYI SUTHRAAYI KA KHAYAAL

1) Badan ki safayi:

Shariyat Islamia ne jism va badan ki nazaafat par bahut zyada zor diya hai aur uske liye bahut saare ahkaam naafiz kiye hai; darje zel sutoor me inhi ahkaam ko bayan kiya jaa raha hai :

(Alif) Ghusl karna : Tafseel ke liye is kitab me ek mustakhil baab hai.

(Ba) Vazoo karna :

Step 1 : Vazoo se pahle dil me vazoo ki niyyat kar leni chahiye fir kahna chahiye: **Bismillah**

Step 2 : dono haath kalaayiyon tak achchi tarah dhona chahiye. Ungliyon ke darmiyaan khilaal bhi karen. (Teen [3] baar).

Step 3 : Kulli karen (Teen baar).

Step 4 : Naak me paani le (Teen baar).

Step 5 : Chehra dhoyen (Teen baar).

Step 6 : Kohniyon ke saath dono haath achchi tarah dhoyen (Teen baar).

Seedhe haath se shuroo karen.

Step 7 : Sar ka masah karen (Ek baar).

Step 8 : Kaan ka masah karen (Ek baar).

Step 9 : Takhno tak pair khoob achchi tarah dhoyen (Teen baar).

Pair ke ungliyon ka khilaal bhi karen.

Daayen pair se shuroo karen.

Note : Yahaan par vazoo ka muqtasar tareeqa bayaan kiya jaa raha hai, tafseel ke liye Hafiz Arshad Basheer Madani va Fiq Allaah ki kitab “Kitaabut Taharah” ka mutaalla karen.

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Vazoo ke baad ki dua

Umar bin Khattab Raziallahuanhu bayan karte hai ke Rasoolullah ﷺ ne farmaya, jo vazoo kare aur achchi tarah kare fir yoo kahe :

(ASH HADU ALLAAH ILAAHA ILLALLAHU VAHDAHU LAAA SHAREEKA LAHU VA ASH HADU ANNA MUHAMMADAN ABDUHU VA RASOOLUHU ALLAHUMMA AJALNEE MINAT TAVVAABEENA VAJ ALNI MINAL MUTATAHHIREEN)

“Mai gawahi deta hoon ke Allaah ke siva koyi maabood bar haq nahi vo akela hai, uska koyi shareek nahi, aur mai gawahi deta hoon ke Muhammad ﷺ uske bande aur Rasool hai, Aye Allaah! Mujhe toubah karne vaalon aur paak rahne vaalon me se bana de.”

To uske liye Jannat ke aathon darvaaze khol diye jaayenge, vo jis se bhi chahe Jannat me daakhil ho.” **(Jaame Tirmizi, Kitabut Taharah, Baab: vazoo ke baad kya dua padhi jaaye? Hadees no:55, Shaikh Albani Rahimahullah ne is Hadees ko sahi kaha hai).**

Miswaak karna :

Islam ne muh ko saaf suthra rakhne ke liye miswaak karne par bahut zor diya hai; chunache Rasoolullah ﷺ farmaate hai :

(lav an ashukhkha alaa ummati, laa amartuhum baassivaaki inda kulli salaah) [Sahi Bukhari:887, Sahi Muslim:252]

“Agar meri ummat par dushvaar na hota, to mai unko har namaz ke waqt miswaak karne ka hukum deta.” Isi tarah ek doosri hadees me hai ke Aisha Raziallahuanha se sawaal kiya gaya ke Rasoolullah ﷺ ghar me daakhil hone ke baad sab se pahle kounsa kaam karte? To unhone jawaab diya: Miswaak karte. **(Sahi Muslim:253)**

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GHUSL KA BAYAAN

Quraan me Allaah Taala irshaad farmaate hai :

(Ya ayyu hallazeena aamanoo izaa qumtum ilas salaati faghsiloo vujoohakum va aidiyakum ilal maraafikhi vam sahoo bi ru'oosikum va arjulakum ilal kaabaini va in kuntum junuban fattahharu) [Soorah Maayidah-5:6)

Aye Eemaan Vaalon! Jab tum namaz ke liye utho to apne muh ko, aur apne haaton ko kohniyon samet dho lo, apne saro ka masah karo aur apne paavon ko takhno samet dho lo, aur agar tum janabat ki haalat me ho to ghusl karlo."

Ummul Momineen Aisha Raziallahuanha bayan karti hai :

(Arabic text)

Ke Nabi Kareem ﷺ jab ghusl farmaate to Aap ﷺ pahle apne dono haath dhote fir is tarah vazoo karte jaisa namaz ke liye Aap ﷺ vazoo kiya karte the, fir paani me apni ungliyaan daakhil farmaate aur unse baalon ki jado ka khilaal karte. Fir apne haaton se teen chulloo sar par daalte fir tamaam badan par paani baha lete. **(Sahi Bukhari, Kitab ul Ghusl, Baab: Is baare me ke ghusl se pahle vazoo kar lena chahiye, Hadees no:248)**

Abdullah Ibn Abbas Raziallahuanhu se, vo Maimoonah Raziallahuanha Nabi Kareem ﷺ ki zouje mutahharah se rivaayat karte hai, unhone batlaaya:

(Arabic text)

Ke Nabi Kareem ﷺ ne namaz ke vazoo ki tarah ek martaba vazoo kiya, albatta paav nahi dhoye, fir apni sharmgaah ko dhoya aur jahaan kahi bhi najaasat lag gayi thi, usko dhoya, fir apne oopar

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paani baha liya. Fir pahli jagah se hat kar apne dono paavon ko dhoya, Aap ﷺ ka ghusl janaabat isi tarah hua karta tha. **(Sahi Bukhari, Kitab ul Ghusl, Baab: Is baare me ke ghusl se pahle vazoo kar lena chahiye, Hadees no: 249. Sahi Muslim:317 [722,723,724]. Sunan Abu Dawood:245. Sunan Nasayi:253. Jaame Tirmizi:103)**

Ummul Momineen Aisha Raziallahuanha bayan karti hai :

(Arabic text)

Ke Nabi Kareem ﷺ jab ghusl janaabat karna chahte to halaab ki tarah ek cheez mangaate, fir (paani ka chulloo) apne haath me lete aur sar ke daahine hisse se ghusl ki ibteda karte, fir baayen hisse ka ghusl karte. Fir apne dono haaton ko sar ke beech me lagaate the. **(Sahi Bukhari, Kitab ul Ghusl, Baab: Is baare me ke ghusl se pahle vazoo kar lena chahiye, Hadees no:258)**

- **Note :** Yahaan par vazoo aur ghusl ka muqtasar tareeqa bayan kiya jaa raha hai, tafseel ke liye Hafiz Arshad Basheer Umri Madani vafiqullah ki kitab “Kitab ut Taharah” ka mutaalla keejiye.

GHUSL KA TAREEQA

Step 1 : Dil me ghusl ki niyyat Karlen (niyyat ke liye koyi alfaaz saabit nahi hai) agar janaabat se hai to janaabat ki niyyat kee jaayegi aur agar haiz va nifaas ke liye ghusl hai to haiz ya nifaas se paaki haasil karne ki niyyat kee jaaye aur agar koyi jumah ke din ghusl kar raha hai aur vo janaabat se hai to dono ke liye niyyat ek saath kee jaa sakti hai, baaz ahl ilm kahte hai ke dono

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ke ghusl alag alag kiye jaaaye. (Khavaateen ke ghusl ke tareeqe ke liye meri kitab “Kitab ut Taharah” padhen).

Step 2 : Apne haaton ko pahucho tak teen baar dhoye.

Sharmgaah ki ghilaazat ko achchi tarah dhoye (yahaan par teen baar ki qaid nahi balke saaf hone tak achchi tarah dhoye).

Sharmgaah ke alaava jism par jahaan kahi gandagi ho dhole.

Step 3 : Namaz ke liye jo vazoo kiya jaata hai usi tarah mukammil vazoo karen.

Step 4 : Apne sar ke baalon ka ungliyon se khilaal kare taake jald tar ho jaaye fir sar par teen martaba paani bahaaye.

Step 5 : Apne poore badan par paani bahaaye.

Sab se pahle jism ke seedhi jaanib paani daalen.

Uske baad jism ke baayen taraf paani bahaaye.

Apne jism ko khoob male taake paani har jagah pahuch jaaye neez baghlon aur ghutno ke androoni hisso tak paani pahuchaayen.

Note : Ghusl se pahle kiya jaane vaala vazoo namaz ke liye kaafi hai, dobara vazoo karne ki zaroorat nahi hai, albatta ghusl ke dauraan naakhiz vazoo ho to us soorat me dobara vazoo karna zaroori hai.

- ❖ (Ghusl ki mazeed mukammil tafseel meri aane vaali kitab “Kitab ut Taharah” me tafseel ke saath bayan kee jaayegi, In Sha Allaah).

Khatna karna :

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Islam ne beemari se mahfooz rahne ke liye musalmaano ko khatna karne ka hukum diya hai, yahi vajah hai ke deegar mazahib ke haamileen bhi maujooda dour me hafzaan sahet ke liye khatna karvaate hai; khatna kahte hai mard ke azoo tanasil ke saamne ki khaal kaat dena. Rasoolullah ﷺ ne farmaya :

(Arabic text)

“Paanch cheezen fitrat me se hai: Khatna karna, Zer e naaf ke baal moondna, Baghal ke baal ukhedna, Naakhun taraashna aur Mooche choti karna.” **(Sahi Bukhari:5889, Sahi Muslim:257)**

Khatne ka hukum : Baaz ulama ke nazdeek khatne ka hukum vaajib aur baaz ke nazdeek sunnat hai.

Naakhun taraashna :

Badan ki safayi suthrayi me naakhun ko taraashna bhi shaamil hai, is se naakhun me mail kuchli janam nahi lete aur insani tabiyat me ek tarah ki tavaanaayi paida hoti hai aur insan bahut see beemariyon se bach jaata hai. Anas Bin Maalik Raziallahuanhu farmaate hai :

(arabic text)

“Hamare liye moonche taraashne, naakhun kaatne, baghlon ke baal ukhedne aur zer e naaf ke baal saaf karne ki zyada se zyada muddat chaalis din muqarrar kee gayi hai.” **(Sahi Muslim:258)**

Note : Islami nizam insano ko haivaanaat va jungli sifaat se nikal kar mutavaazin, mahzab va mutammadan banata hai.

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JISM KE ZAAYED BAAL SAAF KARNA :

Islam ne jism keg hair zaroori baalon ki safayi ko tahaarat ka hissa aur insani fitrat qaraar diya hai. Aisha Raziallahuanha farmaati hai ke rasoolullah ﷺ ne farmaya :

(Arabic text)

“Das baaten fitrat me se hai : Mooche kaatna, Daadhi badhaana, Miswaak karna, Naak me paani chadaana, Naakhun taraashna, ungliyon ke jadon ko dhona, baghl ke baal ukhedna, zer e naaf ke baal moondnaa aur paani se istenja karna. Zakariya kahte hai ke Musaab ne kaha ke mai dasvi cheez bhool gaya, shayad kulli karna hai.” **(Sahi Muslim:261)**

Note : Jism ke jin baalon ke baare me mana ya ijaazat ka hukum saabit nahi un baalon ka kaatna ya halaq jaayaz hai, jaise pair ke baal. **(Ibn Usaimin Rahimahullah)**

Note : Rasoolullah ﷺ ne mooche kaatne, naakhun taraashne, baghl aur zer e naaf ke baal halaq karne ke liye 40 din muqarrar farmaya **(Sahi Muslim:258)**

KANGHEE KARNA :

Baalon me tel lagana aur unhe savaarna mustahab hai; kyu ke Abu Hurairah Raziallahuanhu ki Hadees hai ke nabi Kareem ﷺ ne farmaya :

(Arabic text)

“Jisne baal rakhe huye hai vo baalon ki takreem kare.” **(Sahi Jaame:6493)**

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Hadees ke alfaaz “vo baalon ki takreem kare” ka matlab ye hai ke unhe dhokar tel lagaye aur kanghee karke saaf suthra aur khushnuma rakhe, baalon ko bikhra hua mat rakhe, kyu ke safayi suthrayi aur khoobsoorati matloob amr hai, taaham baalon ki dekh bhaal aur banaav singaar me mubaaligha karna par ubhaara nahi gaya.

KAPDON KI SAFAYI

Islam ne libaas va poshaak aur kapdon ki bhi safayi suthrayi ka hukum diya hai; chunache Allaah taala apne Nabi ﷺ ko khitaab karte huye farmaata hai :

(Arabic text)

“Aye chaadar odhne vaale! Khada ho jaa aur aagah karde, aur apne Rab hi ki badayiyaan bayan kar, apne kapdon ko paak rakha kar aur na paaki ko chod de.” **(Al Mudassir:1-5)**

Isi tarah Hadees me bhi kapdon ki safayi suthrayi par musalmaano ko ubhara gaya hai, chunache Jaabir bin Abdullah Raziallahuanhu farmaate hai :

(Arabic text)

“Rasoolullah ﷺ hamare ghar ziyarat ki niyyat se tashreef laaye, to Aap ﷺ ne para ganda baal vaale ek aadmi ko dekha jiske baal khade huye the, Aap ﷺ ne farmaya : Kya use apne baal duroost karne ke liye koyi cheez nahi milti? Fir Aap ﷺ ne ek doosre aadmi ko dekha jo gande kapde pahna hua tha, to Aap ﷺ ne farmaya : Kya use paani nahi milta ke us se apne kapde dhole?” **(Silsila Ahadees As Saheeha:493)**

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TAHAARAT VA SAFAYI KA KHAYAAL NA KARNE PAR AZAAB QABR

Arabic text

“Ibn Abbas Raziallahuanhu se rivayat hai, unhone farmaya : Nabi ﷺ Madina ya Makkah ke kisi baagh se guzre to vahaan do aadmiyon ki aawaaz suni, jinko qabr me azaab ho raha tha. Us waqt Aap ne farmaya : “In dono ko azaab ho raha hai, lekin ye azaab kisi badi baat par nahi diya jaa raha.” Fir farmaya : “Haan (badi hi hai) inme se ek to apne peshaab se ahtiyaat nahi karta tha aur doosra chughal khori ki aadat me mubtala tha.” Fir Aap ne ek shaakh mangvaayi, uske do tukde karke har qabar par ek ek tukda gaad diya. Aap se arz kiya gaya : Aye Allaah ke Rasool! Aap ne aisa kyu kiya? Aap ne farmaya : “Ummeed hai ke jab tak ye khushk na ho jaaye, in dono par azaab halka kar diya jaayega.” **(Sahi Bukhari:216, Kitab: Vazoo ke bayan me, Baab: Is baare me ke peshaab ki cheeton se na bachna kabeerah gunah hai).**

Note : Azaab qabr bar haq hai :

Arabic text

“Firoun aur aale firoun ko subah va shaam aag ko un par laaya jaata hai aur jis din qiyamat hogi (farmaan hoga ke) firauniyon ko saqt tareen azaab me daalo.” **(Al Momin:46-40)**

Is aayat kareema se vaazeh tour par azaab qabr ka asbaat hota hai, neez Rasoolullah ﷺ ne hazrat Aisha Raziallahuanha ke jawaab me farmaya : “Haan! Qabar ka azaab haq hai.” **(Sahi Bukhari:1372)**

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TAHAARAT VA NAMAZ KA IBTEDAYI TAARRUF

Salaah (namaz) arkaan Islam ka doosra aham rukun hai, jo din va raat me paanch martaba farz hai, salaah bande aur uske Rab ke darmiyaan manaajaat ka zariya hai, deen Islam me salaah ki badi ahmiyat hai, ye tamaam aamaal me sab se zyada maqam rakhne vaali ibadat hai, jo arabi zabaan me ada kee jaati hai, jisme duayen aur azkaar padhe jaate hai.

Salaah ke laghvi maani

Salaah ek farz ibadat hai jise ek musalmaan din va raat me paanch martaba ek khaas tareeqe se ada karta hai, ye arabi zabaan ka lafz hai jiska maani hai “Dua”.

Salaah ke sharayi maani

Salaaah ek farz ibadat hai jo maaloom aqwaal va af’aal ke zariye ada kee jaati hai, jiski shuru’aat takbeer aur iqtetaam tasleem se hoti hai. **(Al Sharah Al Mumtaa)**

Quraan (Quraan me namaz ka zikar)

Quraan Majeed me taqreeban saat sau (700) martaba namaz ka zikar aaya hai, farmaan Baari Taala hai : Jo kitab Aap ki taraf vahee kee gayi hai use padhe aur namaz qaayam kare, yaqeenan namaz be hayayi aur

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burayi se rokti hai, beshak Allaah ka zikar bahut badi cheez hai, tum jo kuch kar rahe ho us se Allaah qabardaar hai. **(Ankaboot:45)**

Aur farmaya : Pas unki baaton par sabar kar aur apne parwardigaar ki tasbeeh aur taareef bayan karta rah, sooraj nikalne se pahle aur uske doobne se pahle, raat ke muqtalif waqton me bhi aur din ke hisson me bhi tasbeeh karta rah, bahut mumkin hai ke too raazi ho jaaye **(Taha:130)**

Hadees (Hadees me namaz ka zikar)

Nabi Kareem ﷺ ne farmaya : "Paanch namazen, Jumah doosre jumah tak (ka waqfa) un (sagheerah) gunahon ka kaffarah hai, jo uske darmiyaan me honge jab tak kabeerah gunahon ka irtekaab na kiya jaaye **(Sahi Muslim:233).** Nabi Kareem ﷺ ne farmaya : Vo (qiran karne vaala) ahad jo hamare aur un (kaafiron) ke darmiyaan hai namaz hai, pas jisne namaz chod dee vo yaqeenan kaafir ho gaya **(Jaame Tirmizi:2621)**

Salaah (namaz) ki ahmiyat

Salaah (namaz) deen ke bunyaadi arkaan me se ek aham rukun hai. Jo aamaal me sabse zyada Afzal hai, ye momin ke dil ko raahat va sukoon pahuchaati hai, aur uske dil se zang ko door karti hai, ye ek musalmaan ko Allaah Taala ka farmaabardaar banati hai jo musalmaan namaz nahi padhta vo Allaah Taala ka farmaanbardaar nahi ban sakta kyu ke musalmaan aur kaafir me sirf namaz ka farq hai, qiyaamat ke din sabse pahle namaz ke baare me sawaal hoga.

Note : Ek tahqeeq (Shaikh Bin Baaz Rahimahullah) ke mutabikh namaz ke 9 sharayet, 14 arkaan, 8 vaajibaat aur qouliyah va feliyah bahut zyada hai, jinka zikar tafseeli tour par aayega kitabus Salaah me In Sha

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Allaah, kitabut Taharah me namaz ke sharayet (sharton) par maalommaat pesh kee jaayengi.

Namaz ke sharayet

1) Islam
2) Aqal
3) San tameez (ek qoul), bulooghat (doosre qoul ke mutabikh)
4) Muqarrara namaz ke waqt ka daakhil hona,
5) Satar dhakna
6) Najaasat aur gandagi se tahaarat,
7) Hadase Akbar aur Asghar se tahaarat
8) Isteqbaale Qibla
9) Niyyat

Salaah (namaz) ke Arkaan

Rukun amadah (jaan boojh kar) ya bhool jaane se bhi saaqit nahi hoga, balke use ada karna zaroori hai, aur ye choudah hai :

1) Farz namaz ke dauraan qiyaam ki istetaat rakhne vaale par qiyaam karna,
2) Takbeer Tahrimah yaani “Allahu Akbar” kahna,
3) Soorah Fatiha ki tilaawat karna,
4) Rukoo karna,
5) Rukoo se uthna,
6) Rukoo se uthkar seedhe khade hona,
7) Sajdah karna,
8) Sajdah se uthna,
9) Do sajdon ke darmiyaan baithna,

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10) Poori namaz me itminaan, yaani har feli rukun ko sukoon ke saath ada karna,
11) Aakhri tashahhud par baithna,
12) Tashahhud aur dono taraf salaam ke liye baithna,
13) Dono taraf salaam pherna,
14) Mazkoorah baala arkaan me tarteeb ka khayal rakhna.

Salaah (namaz) ke vaajibaat

(Vaajibaat bhool kar chodne par sajdah sahoo karna kaafi hai, poori rakaat na dohraaye)

Namaz ke aath vaajibaaat hai, jo ke mandarja zel hai :

1) Takbeer Tahrimah ke alaava deegar takbeeraat,
2) Imam aur munfarid ka “SAMI ALLAAH HULIMAN HAMIDAH” kahna,
3) “RABBANA VA LAKAL HAMD” kahna,
4) Rukoo me ek baar “SUBHANA RABBIYAL AZEEM” kahna,
5) Sajdah me ek baar “SUBHANA RABBIYAL AALA” kahna,
6) Do sajdon ke darmiyaan “RAABIGH FIRLI” kahna,
7) Pahla tashahhud padhna,
8) Pahla tashahhud padhna

1. Namaz me satar ke masayel (satar al aurah)

1) (arabic text)

“Aye Aulaade Aadam! Tum masjid ki har haazri ke waqt apna libaas pahan liya karo, aur khoob khaavo aur piyo aur had se mat

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niklo. Beshak Allaah had se nikal jaane vaalon ko pasand nahi karta." **(Soorah Aaraaf:31)**

(Arabic text)

2) Aurat ke liye namaz me sar dhakna hai, jabke namaz ke alaava ki haalat me ghar me sar khula rakhne ki ijaazat hai (mahram ke saamne) **(Ibn Taimiyah:Safa:23)**

   Arabic text

3) Mard ke liye aage peeche sharm gaah ko dhakna zaroori hai "----" [naaf] se ghutne tak satar ka hissa hai aur dhaakna vaajib hai aur isi tarah kandhe dhaakna bhi zaroori hai.
   Note : Raan aurah (jiska dhakna vaajib hai) me shaamil hai ya nahi?
   Imam Bukhari Rahimahullah, Hadees Anas asand va Hadees _____, ihtiyaat ka taqaazah hai ke raan ko bhi chupaaye.
   Ulama ne ahadees me tatbeeq dene ke liye kaha ke _____ aur _____ me farq hai. Aage peecha sharm gaah ye _____ me shumaar kiya jaata hai aur saqt vayeed hai usko na chupaana par raan ka shumaar _____ me se hai raan ka chupaana ahtiyaat ka taqazah hai.
4) Namaz me aurat sivaaye chehra aur dono hateli ke saara badan dhaape kyu ke ye sab aurah hai.

2. **Isteqbaal Qiblah shart hai namaz ke liye**

(mutavaatir ahadees se saabit hai [Shaikh Albani Rahimahullah])

1) Jahate Qiblah aur Ain Qiblah me farq hai

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Arabic text **(Al Mughni:447/1)**

Note : Kaaba ka mushahidah karte huye saamne ada karne vaale ke liye Ain Kaaba ki taraf rukh karna zaroori hai aur jo Kaaba ke mushahidah hai door ho vaise musalli ke liye Jahat Kaaba kaafi hai.

(Arabic text) (Sunan Tirmizi/Sunan Ibn Maajah, Saheeha Albani Fee Al Arwa:292) and

2) (Arabic text) **(Muslim:525)**
3) (Arabic text) **(Bukhari:6667)**
4) Isteqbaale Qiblah kab saaqit ho jaata hai?
   1. Sawaari par nafli ada karne vaale ke liye. **(Jeem- 414/400)** Lekin farz namaz me tahri yaani khoob mehnat karna ke isteqbaal qiblah ho jaaye. Aisi mehnat laazim hai. **(Jeem-1097 – Meem701)**
   2. Khouf, Marz, Aajizi, Bebasi, Majboori ki haalat me qiblah rukh karna mumkin na ho to saaqit hai aur maaf hai.

   (Arabic text) **(Jeem:4535)**

5) Tahri aur mehnat ke bavajood agar qiblah maqfi raha to aisi soorat me aadaa ki zaroorat nahi
   Arabic text

   Lihaza qiblah ke rukh ko jaanne ki hattal maqdoor istetaat ke mutabikh mehnat kare fir bhi ghalti se ghalat simt (ghair qiblah) namaz padh le to aadaa ki zaroorat nahi aur isi tarah agar koyi ghair qiblah rukh karke namaz padh raha ho to namaz me usko qiblah ki taraf modna aur taseeh karna jaayaz hai.

TAHAARAT

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Ibtedaayiyah: Tahaarat ka matlab: Nazaafat, Nazaahat, zaahiri aur baatini gandagi se paak hai.
Tahaarat ka laghvi maani :
"_____" nasr se Masdar hai, "_____" [ism] haiz va nifaas aur deegar najaasaton se paaki haasil karna.

Tahaarat ki zid :
Najas [najaasat], haalate janaabat, Hadas [hadase akbar va hadase Asghar ka baraah raast taallukh jismaani gandagi se hai], rajas, khabaasat vaghairah.

Tahaarat ka istelaahi maani :
Tahaarat ka istelaahi maani, laghvi maani se muqtalif hai. Laghvi maani beshtar najaasat ke izaale ke liye istemaal hota hai, jabke sharayi istelaah me tahaarat ka maani bahut vasee hai ye maanvi, vahasi va zaahiri va baatini safayi ke liye mustaamil hai.

Imam Navavi Rahimahullah kahte hai :
(Arabic text)
Jahaan tak fuqaha ki istelaah me tahaarat ka taallukh hai to vo haalate hadas ko khatam karna ya najaasat ka izaala karna hai……."
(Arabic text)

TAHAARAT KE AQSAAM

Ulama ikraam ne isko do hisso me taqseem kiya hai :
1. Maanvi tahaarat
2. Hasee tahaarat

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MAANVI TAHAARAT

1) Shirk se paak hona
2) Kabeerah gunahon se paak hona
3) Dil ke amraaz aur roohaani amraaz se paak hona.

Maanvi tahaarat haasil karne ke vasayel aur zaraye :

- ❖ Eemaan, Taqwa, Zakaat, Sadqaat, Khairaat, Itteba Kitaab va Sunnat.

HASEE TAHAARAT

1) Hasee va zaahiri najaasaton ka izaala jism, kapde aur jagah se
2) Hakmi najaasat jaise hadas Asghar [bol va baraaz vaghairah] va hadas akbar [janaabat se, haiz va nifaas] se tahaarat haasil karna.

Hasee tahaarat haasil karne ke vasayel va zaraaye

- ❖ Paak paani aur izaala najaasat ke liye deegar zaraaye ya sharayi uzur ki bina par iska badal tayeem paak mitti se vaghairah.
  Tafseel ke liye dekhiye : (_____)
  (_____)

TAHAARAT KI AHMIYAT

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1) "_____" Paaki eemaan ka hissa hai. **(Sahi Muslim:223)**
2) "_____" Tahaarat ke baghair namaz qaabil qubool nahi. **(Sahi Muslim:224)**
3) "_____" Tahaarat namaz ki kunji hai. **(Sunan Ibn Maajah:275, Shaikh Albani Rahimahullah "Hasan Sahi")**
4) "_____" Allaah ke Nabi ﷺ ne irshaad farmaya ke mujhe ye har _____ nahi ke mai baghair tahaarat haasil kiye Allaah Taala ka zikar karoon. **(Sunan Abu Dawood:17)**
5) Rafaa hadas aur izaala najaasat ka ilm zaroori hai.

(Arabic text)

"Aye Eemaan Vaalon! Jab tum namaz ke liye utho to apne muh ko, aur apne haaton ko kohniyon samet dho lo, apne saro ka masah karo aur apne paavon ko takhno samet dho lo, aur agar tum janaabat ki haalat me ho to ghusl kar lo." **(Soorah Maayidah:5-6)**

(Arabic text)

"Aye Eemaan Vaalon! Beshak mushrik bilkul hi naa paak hai, vo is saal ke baad Masjid e Haram ke paas bhi na phatakne paaye." **(Soorah Toubah:9-28)**

QULAASAH :

1) Sahat tahaarat, miftaah salaah hai.
2) Qabar ke azaab se bachaav ka zariya hai.
3) Rafa hadas va izaala najaasat ka taallukh shuroot al salaah me se hai.
4) Baghair tahaarat ke namaz qubool nahi hoti.

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5) Vo asbaab jo ghusl aur vazoo vaajib karte hai jaanna zaroori hai.
6) Hadas aur najaasat ka faham pahle haasil karna bahut zaroori hai fir ye ilm bhi zaroori hai ke hadas ko kaise khatam karna hai aur najaasat ka izaala kaise karna hai?
{Ahkaamaat rafaa hadas aur izaala najaasat ka bunyaadi ilm haasil karna farz ain hai :
(_____) – Tarjama : Ilm ka haasil karna har musalmaan par farz hai}.

TAHAARAT SE AERAAZ KARNE VAALON KA ANJAAM

"_____" dono me se ek apne peshaab se bachta na tha.

Note : Azaab e Qabr ki ek vajah peshaab ke cheeton se na bachna [aur tahaarat haasil na karna hai]. **(Sahi Bukhari:216)**

(Arabic text)

Ibn Abbas Raziallahuanhu se rivaayat hai ke Rasoolullah ﷺ ek dafa Madina ya Makka k eek baagh me tashreef le gaye. (Vahaan) Aap ﷺ ne do shakson ki aawaaz suni jinhe unki qabron me azaab kiya jaa raha tha. Aap ﷺ ne farmaya ke un par azaab ho raha hai aur kisi bahut bade gunah ki vajah se nahi. Fir Aap ﷺ ne farmaya, baat ye hai ke ek shakhs unme se peshaab ke cheeton se bachne ka ahtemaam nahi karta tha aur doosra shakhs chughal khori kiya karta tha. Fir Aap ﷺ ne (khajoor ki) ek daali mangvaayi aur usko tod kar do tukde kiya aur unme se (ek ek tukda) har ek ki qabar par rakh diya. Logon ne Aap ﷺ se poocha ke, Ya Rasoolullah! Ye Aap ﷺ ne kyu kiya? Aap ﷺ ne farmaya, isliye ke jab tak

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ye daaliyaan khushk ho shayad us waqt tak un par azaab kam ho jaaye. **(Sahi Bukhari:216)**

HADAS AUR NAJAASAT SE PAAKI HAASIL KARNA, TAHAARAT HAI

Al Baab Awwal :

Najaasat : Najas ya najaasat ki jama hai, aini va maaddi (hasee va zaahiri) najaasat ke liye ye lafz kaha jaata hai, jabke Hadees hukmi najaasat hai, jis najaasat ka vajood kapde, badan, mauzoo salaah (namaz ki jagah) par maane (rukaavat) hota hai, namaz ke liye (jab tak sharayi tour par is najaasat ko khatam na kiya jaaye).

Al Baab Saani :

Hadas : Vo vasaf jo rukaavat banta hai, un aamaal ke liye jinki adaayagi ke liye tahaarat ki shart rakhi gayi hai (fuqah ki istelaah me usko maane kaha jaata hai) aur rukaavat qaayam rahti hai, jab tak ke rafaa hadas na ho (jab tak sharayi tour par is haalat ko khatam na kiya jaaye).

Note : Hadas Akbar : Ghusl ko vaajib karne vaala sabab (janaabat, haiz aur nifaas)

Hadas Asghar : Vazoo ko vaajib karne vaala sabab (peshaab va paakhaana va hava ka khaarij hona vaghairah).

Rafaa hadas aur izaala najaasat par 400 sahfaat par mushtamil meri kitab ka mutaalla keejiye.

Baarakallah Feekum

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Chapter 2

Insaani nasho numa ke irtekhaayi marahil

Aur baaz sharayi masayel

Insani nasho numa ke irtekhaayi marahil aur baaz sharayi masayel

- Janain : Haamila maa ka gaana sunna aur tilaavat karna, yaad rahe janain par iska asar padhta hai, lihaza Islami iqdaar ka qayaal rakhe.
- Vilaadat ke baad ke masayel (barkat ki dua, tahneek, aqeeqah, halaq shaar, khatna) aage ke safhaat me mukammil mazmoon pesh kiya jaayega, in saare mauzooaat par In Sha Allaah.
- Bachche jab bade ho jaaye to bistar alag rakhna : Yaani ek lihaaf me na sone de.
- San tameez ke masayel : Aulaad ko sat saal ki umar me namaz ka hukum dena aur das saal ke baad namaz me susti par zarb va saqti ki bhi ijaazat hai. ye batour tarbiyat hai na ke saza kyu ke bachcha aur bachchi baaligh hone ke baad sharayi tour par makaaf hote hai aur bulooghat ke baad namaz farz hoti hai, lihaza tarbiyat aur saza me ghuloo se bache, baaz bachche murabbi ki beja sakhti ki vajah islam se nafrat karne lagte hai, yaani usloob basheer va nazeer islami hadon me ho.

Das saal ki umar me bistar alag karna

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Arabic text

Abdullah bin Umar bin Al Aas Raziallahuanhu) se bayan karte hai ke Rasoolullah ﷺ ne farmaya : “Apne bachchon ko jab vo saat saal ke ho jaaye to namaz ka hukum do aur jab das saal ke ho jaaye (aur na padhe) to unhe is par zarb aur unke bistar juda juda kardo.” **(Sunan Abu Dawood:495)**

- San marahaqah : (Maahoul me iqtelaat se bachna) bafarli jo naami ek german mustashrikh ne research karke batlaya ke iqtelaat vaale nizam me taaleem gaah aur office me kamzor result aa rahe hai jabke ghair iqtelaat me eksooyi hai aur natayej mufeed aur kaseer hai (_____)
- San bulooghat : Bulooghat se pahle aur baad ke masayel jaanna (ladka aur ladki bulooghat ke baad sharayi tour par makaaf hote hai jaise ke namaz va roza va haj (istetaat ho to) ki farziyat saabit hai. Albatta zakaat ki farziyat ka taallukh maal se hai na ke badani ibadat se, isliye baaz ahle ilm ne kaha ke zakat farz hai bachche ke maal me baaligh hone se pahle (Ibn Baaz)
- Nikah ke masayel : Nikah va nufkhaat (Kharcha) ke masayel ke liye mustakhil meri kitab hai (Married Life & Finance Matters)

Note : Umar ke marahel ke aitebaar se aur fareeq fard ye ka khayal rakhte huye nisaab islamiyaat ki series tayaar kee gayi hai :
Is series ki madad se maa baap home schooling kar sakte hai, agar islami school mayassar na ho.

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Chapter 3

Bachcha aur samaj, maashra va maahoul va aadaat

Islam me bachchon ke huqooq

(ye mazmoon askislampedia se liya gaya hai, shukriya askislampedia team ka)

(fajazahumullahu khaira)

Bachche bahut hi khaas aur mahboob tareen daulat aur nemat hote hai. Unki apni khaas shanaakht va pahchaan hoti hai. Hamare mahboob tareen Paighambar Islam Rasoolullah ﷺ ne bhi bachchon ke tayeen apne khaas lutf va karam vaale ravayya ka izhaar farmaya hai. bachchon ke tayeen Aap ﷺ ne muqtalif andaaz me is muhabbat va shafaqqat ka izhaar farmaya hai. Nabi Kareem ﷺ unhe gale lagaate, unhe apni peet par bithaate, unke haath choomte, apne Mubarak haaton se unke baalon me kangi farmaate. Aap ﷺ bachchon ke saath khelne ko mahboob rakhte.

- Mazmoon ki fehrist
- Har bachcha, deen fitrat islam ke mutabikh paida hota hai
- Islam me bachchon ke huqooq
- Paidayish ke baad bachche ke huqooq
- Bachchon ko nazar bad vaghairah se mahfooz rakha jaaye
- Bachchon ki taaleem aur parvarish va pardaakht ke tayeen vaalidain ki zimmedaariyaan
- Bachchon ko sab se pahle kya sikahaya jaaye
- Bachchon me nazm va zabt paida kiya jaaye
- Behatareen aur murabbiyana andaaz me bachchon ki tarbiyat kee jaaye
- Bachchon se muhabbat kare

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- Shaam ke waqt bachchon ko gharon se baahar na choden
- Bachche, Allaah Taala ki jaanib se ek aazmaayish va imtehaan hai
- Aulaad par kharch kare
- Bachchon ke saath shafafiyat aur ladka / ladki ke imtiyaaz ke baghair bartaav kare
- Bachchon ke tayeen apne mushfikhana aur muhabbat se bharpoor ravayye ka muzahira kare
- Bachchon se behtareen andaaz me khitaab kare
- Allaah Taaala ke saath unke taallukhaat ko mustahakam kare
- Kisi maidaan me bachche ka naam ho jaaye to usko naa kaami ka ahsaas na hone de
- Bachchon ke naa munasib tarze amal ko nazar andaaz kare
- Mazeed mulahiza farmayen
- Havaalaajaat
- Har bachcha, deen fitrat islam ke mutabikh paida hota hai

Abu Hurairah Raziallahuanhu ne bayan kiya ke Rasoolullah ﷺ ne farmaya ke har paida hone vaala bachcha deen fitrat par paida hota hai, lekin uske maa baap use yahoodi, nasrani ya majoosi bana lete hai. Iski misaal aisi hai jaise jaanwar ka bachcha sahee saalim paida hota hai, kya tumne unhe naak kaan kata hua koyi bachcha dekha hai. Iske baad Aap ﷺ ne is aayat ki tilaavat ki :

(FITRATALLAHI LLATI FATARANNAASA ALAIHA. LAA TABDEELA LI KHALKHILLAAH. ZAALIKADDENUL QAYYIMU VALAAKINNA AKSARANNASI LAA YAALAMOON)

“Allaah ki is fitrat ki itteba karo jis par usne insaan ko paida kiya hai, Allaah ki banayi huyi fitrat me koyi tabdeeli mumkin nahi, yahi seedha deen hai.” **(Sahi Bukhari:4775)**

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Matlab ye hai ke har bachcha tawheed aur Allaah Taala par eemaan ki haalat me paida hota hai. Isme us waqt burayi nahi hoti, iske baad agar ghar me achchi aur aur undah tarbiyat aur maashre me nek saathi aur islami maahoul mayassar aa jaaye to bila shuba ye bachcha puqta eemaan vaala ban jaata hai.

Islam me bachchon ke huqooq

Abdullah bin Umar bin Aas Raziallahuanhu se rivayat hai ke mujhse nabi Kareem ﷺ ne poocha ke, kya ye khabar saheeh hai ke tum raat bhar ibadat karte ho aur fir din me roze rakhte ho? Maine kaha ke, Jee haan, Ya Rasoolullah! Mai aisa hi karta hoon. Aap ﷺ ne farmaya ke, lekin agar tum aisa karoge to tumhari aankhen (bedaari ki vajah se) _____ jaayengi aur teri jaan naatavaaan ho jaayegi. Ye jaan lo ke tum par tumhare nafs ka bhi haq hai aur biwi bachchon ka bhi. Isliye kabhi roza bhi rakho aur kabhi bila roze ke bhi raho, ibadat bhi karo aur sovo bhi. Bachchon ke liye Allaah Taala se hifz va amaan talab kee jaaye. **(Sahi Bukhari:3419)**

Paidayish ke baad bachchon ke huqooq

1. Tahneek : Ye lafz salaasi mazeed fiya ke baab tafail ka masdar hai, jiska maani “kisi cheez ko chabaakar narm banana” ke hai.

   Nau maulood ke muh me khajoor jaisi koyi meethi cheez chaba kar daali jaaye aur ye amal masnoon hai, jaisa ke Hadees me vaarid hai :

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Ummul Momineen Aisha Raziallahuanha se marvi hai ke Allaah ke Rasool ﷺ ke paas bachchon ko laaya jaata tha, to Aap ﷺ unke liye barkat ki dua karte aur unki tahneek farmaate the. Chunache ek baar ek bachche ko laaya gaya to usne Aap ﷺ ke oopar peshaab kar diya, Aap ﷺ ne paani mangaya aur peshaab ki jagah par cheeta maar diya aur use dhoya nahi. **(Sahi Bukhari:5468)**

2. Bachche ka sahi Islami naam rakha jaaye : Bachche ka sahi naam rakha jaaye, jaise 'Abdullah' ya 'Abdur Rahman'. **(Sunan Abu Dawood:4950)**

3. Nau maulood ki paidayish ke saatven din uske baal kaat kar unke vazan ke masavi chandi khairaat kare.

   Ali Raziallahuanhu kahte hai ke Rasoolullah ﷺ ne Hasan Raziallahuanhu ki taraf se ek bakri aqeeqah kiya, aur farmaya : "Fatima Raziallahuanha! Iska sar moond do aur uske baal ke barabar chandi sadqa karo," Fatima Raziallahuanha ne uske baal ko tola to uska vazan ek dirham ke barabar ya us se kuch kam hua. **(Jaame Tirmizi:1519)**

4. **Aqeeqah :**

(Saatven din aqeeqah kiya jaaye aur sark e baal halaq karke uske barabar chandi khairaat kee jaaye aur baaz Ahadees me ye bhi aaya hai ke agar saatven din aqeeqah mumkin na ho to 14 ya 21 ve din ko bhi kar sakte hai)

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Lafz “Aqeeqah” salaasi majrad ke baab nasar se mashtaq hai aur batour ism hi mustamil hai, jiska maani “phaadna aur kaatna” hai. Iske asal harf “ain, qaaf, qaaf” hai. Iski jamaa “Aqaayeq” hai.

Islami shariyat ke aitebaar se nau maulood bachche ki paidayish ke baad zabah kiya jaane vaale jaanwar ko ‘Aqeeqah” kaha jaata hai.

Abdullah bin Umar Raziallahuanhu bayan karte hai :

Arabic text **(Sunan Nasayi:4217)**

“Nabi Kareem ﷺ se aqeeqe ke baare me poocha gaya to Aap ﷺ ne farmaya : “Allaah Taala (lafz) uqooq (na farmani) ko na pasand karta hai, goya Aap ﷺ ne (ye naam) _____ khayal kiya, aur Aap ﷺ ne farmaya : Jiske yahaan bachcha paida ho aur vo uski taraf se jaanwar zubah karna chahe to vo uski taraf se jaanwar zubah kare, ladke ki taraf se barabar do bakriyaan aur ladki ki taraf se ek bakri.”

Samrah bin Jundub Raziallahuanhu kahte hai ke Rasoolullah ﷺ ne farmaya : “Har ladka apne aqeeqah ke badle girvi hai, saatven roz uski taraf se zubah kiya jaaye, uska sar mundaya jaaye aur uska naam rakha jaaye.” **(Sunan Abu Dawood:2838)**

5. Khatna :

Abu Hurairah Raziallahuanhu ne bayan kiya ke Nabi Kareem ﷺ ne farmaya : “Paanch cheezen fitrat se hai - Khatna karna, Zer e naaf ke baal banana, Baghl ke baal saaf karna, Mooche choti karna aur naakhun kaatna.” **(Sahi Bukhari:6297)**

Bachchon ko nazar e bad vaghairah se mahfooz rakha jaaye

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Rasoolullah ﷺ Hasan aur Husain Raziallahuanhum ke liye Allaah Taala ki panah talab karte huye ye dua padhte the: “Ibn Abbas Raziallahuanhu bayan karte hai ke Nabi ﷺ Hasan aur Husain Raziallahuanhum par dam karne ke liye ye dua karte aur ye kahte the ke, tumhare baap iske saath Ismail aur Ishaq Alaihimussalaam ko dam karte the.

(“Aoozu” uyeezu kuma bi kalimaatillahit taammati min kulli shaitanin va haammatin va min kulli ainin laammah) (Sunan Abu Dawood:4737)

Tarjama : “Mai Allaah Taala ke mukammil kalimaat ke saath har shaitaan aur zahreeli cheez jo ke maar de aur har hasad va takleef dene vaali aankh se panah chahta hoon.”

Bachchon ki taaleem aur parvarish va pardaakht ke tayeen vaalidain ki zimmedaariyaan

Abdullah bin Umar Raziallahuanhu ne kaha ke, maine Rasoolullah ﷺ se suna. Aap ne farmaya ke, tum me se har ek nigraan hai aur uske maatahaton ke mutaallikh us se sawaal hoga. Imam nigraan hai aur us se sawaal uski riyaya ke baare me hoga. Insan apne ghar ka nigraan hai aur us se uski rayeet ke baare me sawaal hoga. Aurat apne shouhar ke ghar ki nigraan hai aur us se uski rayeet ke baare me sawaal hoga. Khaadim apne khaadim ke maal ka nigraan hai aur us se uski rayeet ke baare me sawaal hoga. Ibn Umar Raziallahuanhu ne farmaya ke, mera khayaal hai ke Aap ﷺ ne ye bhi farmaya ke insan apne baap ke maal ka nigraan hai aur uski rayeet ke baare me us se sawaal hoga aur tum me har shakhs nigraan hai aur sabse uski

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rayeet ke baare me sawaal hoga. Hadees mutaalliqa abwaab: Sab apni apni rayeet ke zimmedaar hai. **(Sahi Bukhari:893)**

Lihaza sar par sutoon aur vaalidain par ye zimmedaari aayad hoti hai ke vo apne bachchon ki taaleem va tarbiyat aur shariyat me zikar kardah deegar khusoosi umoor ka bharpoor khayal karte huye apni islami aur deeni zimmedaari ko ada karen aur is duniya me unki undah zindagi ke liye tamaam zaroori dunyavi umoor ko faraham karen.

Bachchon ko sabse pahle kya sikhaya jaaye

Vaalidain ko chahiye ke vo **alaaham falaaham** (yaani sabse pahle aham, fir uske baad vaali aham cheez) ke usool ko malhooz rakhte huye apne bachchon ko sabse pahle aham tareen cheezen sikhaaye. Iske liye sabse pahle unhe shirk aur bidaat se paak sahi aqeedah ki taaleem de. Baad azaan unhe ibadat aur usme khusoosi tour par namazon ka tareeqa sikhayen aur isi tarah unhe undah aqlaaq aur kirdaar aur har behtareen cheez ki tarbiyat de. Allaah Taala ka irshaad hai :

(va iz khaala luqmaanu li banihi vahuva yaizumu ya bunayya laa tushrik billah. Innash shirka la zulmun azeem) [Soorah Luqman:13]

Tarjama : “Aur jabke luqman ne vaaz karte huye apne ladke se farmaya ke, mere pyaare bachche! Allaah ke saath shirk na karna, beshak shirk bada bhari zulm hai.”

Bachchon me nazm va zabt paida kiya jaaye

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Sabra bin Moid Jahni Raziallahuanhu kahte hai ke Rasoolullah ﷺ ne farmaya : “Saat baras ke bachche ko namaz sikhao aur das baras ke bachche ko namaz na padhne par zarb karo.” **(Jaame Tirmizi:407)**

Behtareen aur murabbana andaaz me bachchon ki tarbiyat kee jaaye

Har maa aur baap ko chahiye ke vo Allaah Taala, aur uske Paighambar Muhammad Rasoolullah ﷺ, uski kitab Quraan Majeed aur ummat Muhammadiya ﷺ ke tamaam aalam ki momin biraadariyon ke taayyun aur har is fard ke Taayyun jisko vo jaanta ho aur jiske taayyun uske kuch huqooq aayad hote ho, apne bachchon ki tarbiyat laayaq Tahseen aur behtareen aqlaaqi pairaaye me karen. Unhe chahiye ke vo padosiyon ya dost va ahbaab jaise afraad ke saath badtar ravayya ka izhaar na karen jinke saath unka milna jhulna aur uthna baithna ho.

Imam Navavi kahte hai :

“Vaalid ko chahiye ke vo apne bachchon ko nazm va nusq ka paaband banaye aur unhe is baat se aaga karta rahe ke un par kya zimmedaariyaan aayad hoti hai. Bachcha, apni had balooghat ko pahuchne se qabl vaalidain aur un bachchon ki taaleem va tarbiyati zimmedaari uthaane vaale tamaam afraad par laazim hai ke vo unhe unki zimmedaariyon aur farayez se aashna va vaakhif karde. Imam Shafayi Rahimahullah aur un ke ashaab ki yahi ray hai. Unka kahna hai ke baapon ke na hone ki soorat me ye zimmedari maa’on par bhi aayad hoti hai, kyu ke bachchon ki parvarish va pardaakht me ye ek bunyaadi ansar ki haisiyat rakhta hai aur vo bhi zindagi ki gaadi ka ek aham pahiya hoti hai, haan ye ho sakta hai ke is ziman me bachche ki khaas mauroosi daulat se kharch kiya jaa sakta hai. Bachche ki mauroosi daulat na hone

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ki soorat me jo shakhs bhi us par kharch karne ka zimmedaar hoga vahee is mad me bachche ka kharch apne kaandhon par uthaayega kyu ke yahi vo aham tareen cheez hai jiski usko uski saari zindagi me shadeed zaroorat pesh aati hai. Allaah Taala ki Zaat Aqaddas hi behtar jaanti hai.

Vaalidain ki ye bhi zimmedaari hai ke vo apne ladkon aur ladkiyon ko har us shai se door rakhe jo unhe aatish Jahannam se qareeb karne vaali hai. Jaisa ke Allaah Taala ne is taallukh se khabardaar karte huye farmaya :

(YA AYYU HALLAZEENA AAMANOO QOO ANFUSAKUM VA AHLEEKUM NAARAN VAQOODU HANNASU VAL HIJAARATU ALAIHA MALAAYIKATUN GHILAAZUN SHIDAADUL LAA YAA SOONALLAHA MAA AMARAHUM VA YAFALOONA MAA YU'MAROON) [Soorah Tahreem:6]

Tarjama : "Aye Eemaan Vaalon! Tum apne aap ko aur apne ghar vaalon ko is aag se bachavo, jiska eendhan insan hai aur paththar jis par saqt dil mazboot farishte muqarrar hai jinhe jo hukum Allaah Taala deta hai uski na farmaani nahi karte balke jo hukum diya jaaye bajaa laate hai."

Bachchon se muhabbat karen

Nabi Kareem ﷺ ki aadat shareefa yahi thi ke aap bachchon ko pyaar karte aur unse be panaah muhabbat karte.

Abu Hurairah Raziallahuanhu ne bayan kiya ke Rasoolullah ﷺ ne Hasan bin Ali Raziallahuanhu ko bosa diya. Nabi Kareem ﷺ ke paas Iqra bin Haabas Raziallahuanhu huye the. Iqra Raziallahuanhu ne is par kaha ke mere das ladke hai aur maine unme se kisi ko bosa nahi diya. Nabi

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Kareem ﷺ ne unki taraf dekha aur farmaya ke, jo Allaah ki maqlooq par raham nahi karta us par bhi raham nahi kiya jaata. **(Sahi Bukhari:5997)**

Shaam ke waqt bachchon ko gharon se baahar na choden

Jabair bin Abdullah Raziallahuanhu ne khabar dee ke Nabi Kareem ﷺ ne farmaya : “Raat ka andhera shuroo hone par ya raat shuroo hone par apne bachchon ko apne paas (ghar me) rok lo, kyu ke shayaateen usi waqt phailna shuroo karte hai. Fir jab Isha ke waqt me se ek ghadi guzar jaaye to unhe chod do (chale phire) fir Allaah ka naam lekar apna darwaza band karo, Allaah ka naam lekar apna chiraagh bujha do, paani ke bartan Allaah ka naam lekar dhak do, aur doosre bartan bhi Allaah ka naam lekar dhak do (aur agar dhake na ho) to darmiyaan me hi koyi cheez rakh do.” **(Sahi Bukhari:3280)**

Bachche, Allaah Taala ke jaanib se ek aazmayish va imtehaan hai aur isi tarah zeenat bhi

(INNAMA AMWAALUKUM VA AULAADUKUM FITNAH. VALLAHU INDAHU AJRUN AZEEM) [Soorah Taghabun:15]

Tarjama : “Tumhare maal aur aulaad to sarasar tumhari aazmayish hai. Aur bahut bada ajr Allaah ke paas hai.”

Huzaifah Raziallahuanhu ne bayan kiya ke ham Umar Raziallahuanhu ki khidmat me baithe huye the ke unhone poocha : Tum me se kise fitnah ke baare me Nabi Kareem ﷺ ka farmaan yaad hai? Huzaifah aziallahuanhu ne kaha ke insan ka fitnah (aazmayish) uski biwi, uske maal, uske bachche aur padosi ke maamlaat me hota hai jiska kaffara

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namaz, sadqa, amr bil maaroof aur nahi anil munkar kar deta hai. Umar Raziallahuanhu ne kaha ke mai uske mutaallikh nahi poochta balke us fitne ke baare me poochta hoon jo dariya ki tarah thaaten maarega. Huzaifah Raziallahuanhu ne bayan kiya ke Ameerul Momineen Aap par uska koyi khatra nahi uske aur aap ke darmiyaan ek band darwaza rukavat hai. Umar Raziallahuanhu ne poocha kya vo darwaza tod diya jaayega ya khola jaayega? Bayan kiya tod diya jaayega. Umar Raziallahuanhu ne is par kaha ke fir to vo kabhi band na ho sakega. Maine kaha, Jee Haan. Hamne Huzaifah Raziallahuanhu se poocha : Kya Umar Raziallahuanhu is darwaze ke mutaallikh jaante the? Farmaya ke, Haan, jis tarah mai jaanta hoon ke kal se pahle raat aayegi kyu ke maine aisi baat bayan kee thi jo be bunyaad nahi thi. Hame unse ye poochte huye dar laga ke vo darwaza koun the. Chunache hamne _____ Raziallahuanhu se kaha (ke vo poochen) jab unhone poocha ke vo darwaza koun the? To unhone kaha ke, vo darwaza Umar Raziallahuanhu the **(Sahi Bukhari:7096).**

(AL MAALU VAL BANOONA ZEENATUL HAYATID DUNIYA VAL BAAKHIYAATUS SAALIHAATU KHAIRUN INDA RABBIKA SAWAABAN VA KHAIRUN AMALA)

Aulaad par kharch karna

Aulaad ke tayeen vaalid par aayad kardah farayez me se ye bhi hai ke vo un par kharch kare, unhe is baat ki bilkul bhi ijaazat nahi hai ke vo aulaad ke masaraf me kisi qism ki kami karen ya is maamle me susti aur laa parwaahi ka muzahira karen, balke is fareeza ko mukammil ahsaas va sha'oor ke saath ada karna un par vaajib hai. Jaisa ke Hadees Shareef me vaarid hai:

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Abdullah bin Umar Raziallahuanhu kahte hai kle Rasoolullah ﷺ ne farmaya: “Aadmi ke gunahgaar hone ke liye ye kaafi hai ke vo un logon ko jinke aqraajaat ki zimmedaari uske oopar hai, zaaya karde.” **(Sunan Abu Dawood:1692)**

Ladkon aur khusoosi tour par ladkiyon ki behtareen parvarish pardaakht aur unhe undah tarbiyat faraaham karne ki Nabi Kareem ﷺ ne housla afzaayi farmaayi hai:

Ummul Momineen Aisha Raziallahuanha se rivayat hai ke ek aurat apni do bachchon ko liye maangti huyi aayi. Mere paas ek khajoor ke siva us waqt aur kuch na tha, maine vahee de di. Vo ek khajoor usne apne dono bachchon me taqseeem kar dee aur khud nahi khayi. Fir vo uthi aur chali gayi. Iske baad Nabi Kareem ﷺ tashreef laaye to maine Aap ﷺ se iska haal bayan kiya. Aap ﷺ ne farmaya ke jisne in bachchon ki vajah se khud ko maamooli si bhi takleef me daala to bachchiyaan uske liye dozakh se bachaav ke liye aad ban jaayengi **(Sahi Bukhari:1418)**

Bachchon ke saath shafafiyat aur ladka / ladki ke imtiyaaz ke baghair bartaav karen

Bachchon ke huqooq me bahut hi qaabil tavajjo ek aur aham haq ye hai ke saath shafafiyat aur eksaaniyat ke saath bartaav kiya jaaye. Nabi Kareem ﷺ ki Hadees Mubarak me is haq ki nishaandehi milti hai :

Numaan bin Basheer Raziallahuanha, mimbar par bayan kar rahe the ke mere baap ne mujhe ek atiya diya, to Umar bint Ravaaha Raziallahuanhu (Numaan ki vaalidah) ne kaha ke jab tak Aap Rasoolullah ﷺ ko us par gawah na banaye mai raazi nahi ho sakti. Chunache (haazir khidmat hokar) unhone arz kiya ke Umrah bint Ravaaha se apne bete ko maine ek atiya diya to unhone kaha ke pahle mai aap ko is par gawaah bana loo, Aap ﷺ ne daryaaft farmaya ke isi

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jaisa atiya tumne apni tamaam aulaad ko diya hai? Unhone jawaab diya ke nahi, is par Aap ﷺ ne farmaya ke, Allaah se daro aur apni aulaad ke darmiyaan insaaf ko qaayam rakho. Chunache vo vaapis huye aur hadiya vaapis le liya. Hadees Sahreef mutaallaqah abvaab:Aulaad ke darmiyaan adl karna. **(Sahi Bukhari:2587)**

“Numaan bin Basheer Raziallahuanhu kahte hai ke Rasoolullah ﷺ ne farmaya : “Apni aulaad ke darmiyaan insaaf kiya karo, apne beto ke huqooq ki adayagi me barabari ka khayal rakha karo” (kisi ke saath na insaafi aur zyadati na ho). **(Sunan Abu Dawood:3544)**

Islam is baat ki bilkul ijaazat nahi deta ke ladkiyon ko ladkon par ya ladkon ko ladkiyon par faukhiyat aur tarjeeh dee jaaye. Agar koyi vaalid apne bachchon me se kisi ko khusoosi tavajjo aur inaayat de raha ho aur deegar ko nazar andaaz kar raha ho to unke saath shafafiyat aur eksaaniyat ka sulook na hoga aur uske nateeje me bahut see burayiyaan aam hogi, jaise uska nuqsaan aur zarar khud vaalid ko bhi bhugatna pad sakta hai, kyu ke jin bachchon ko vo nazar andaaz kar raha hai ya mahroomiyat ka shikaar bana raha hai, to unke andar vaalid ke tayeen nafrat angez jazbaat janam lenge. Nabi Kareem ﷺ ne is jaanib rahanumayi farmayi hai :

Saabeqa Hadees me Imam Muslim Rahimahullah ne is alfaaz ka izafa naqal farmaya hai ke Numaan bin Basheer Raziallahuanhu se Aap ﷺ ne isfasaar farmaya “ke tum is baat ko pasand nahi karte ke vo (tumhari saari aulaad) tumse bila imtiyaaz izzat va takreem ka maamla kare?” Unhone jawaab me farmaya “Haan.”

Baaz deegar alfaaz me Aap ﷺ ne Numaan bin Basheer Raziallahuanhu se farmaya, “Agar tum ye chahte ho ke vo sab tumhari eksaan tour par izzat va tauqeer kare to tumhe bhi chahiye ke tahayef dene me unke darmiyaan insaaf qaayam rakho.” **(Silsila Ahadees Saheeha Albani:1240)**

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Bachchon ke tayeen apne mushfikhanah aur muhabbat se bharpoor ravayye ka muzahirah karen

Nabi Kareem ﷺ ka maamool tha ke Aap ne apni hayaat tayyibah me kabhi bhi bachchon ki muhabbat ko nazar andaaz nahi farmaya, balke hamesha Aap un par apni muhabbat ke phool nichaavar farmaate aur apni bepanaah muhabbat ka izhaar farmaate. Aap ﷺ bachchon ko apne Mubarak haaton me lete, unke saath khelte aur unhe pyaar karte aur unme apni bepanaah dilchaspi ka izhaar famaate.

Abu Hurairah Raziallahuanhu ne bayan kiya ke Rasoolullah ﷺ ne Hasan bin Ali Raziallahuanhu ko bosa diya. Nabi Kareem ﷺ ke paas Iqra bin Haabis Raziallahuanhu baithe huye the. Iqra Raziallahuanhu ne is par kaha ke mere das ladke hai aur maine unme se kisi ko bosa nahi diya. Nabi Kareem ﷺ ne unki taraf dekha aur farmaya ke jo Allaah ki maqlooq par raham nahi karta us par bhi raham nahi kiya jaata. **(Sahi Bukhari:5997)**

Ek aur Hadees me _____ Raziallahuanhu se rivayat hai ke : Ek martaba mai Allah ke Rasool ﷺ ke saath saara din raha aur Aap ne mujhe koyi baat na farmayi aur maine bhi Aap se kuch na kaha hatta ke Aap ﷺ banu qainqa ke bazaar me pahuch gaye. Iske baad Aap ﷺ Fatima Raziallahuanha ke qaima me tashreef laaye aur daryaaft farmaya, “Kya chota insaan (Aap ki muraad Hasan Raziallahuanhu) maujood hai?” Hamara ye khayal tha ke shaayad unki vaalidah Maajidah Fatima Raziallahuanha nahlaane aur kapde pahnaane aur unhe kuch meethi khushboo lagane me masroof hai. Kuch waqt guzara hi tha ke Hasan Raziallahuanhu doudte huye tashreef laaye aur nana ﷺ aur navasa ek doosre se lipat gaye, baad azaan Aap ﷺ ne farmaya :

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(ALLAHUMMA INNI UHIBBUHU FA AHIBBAHU VA AHBIB MAN YUHIBBUHU)

“Ke Aye Allaah! Mai is se muhabbat rakhta hoon, lihaza too bhi isko apna mahboob bana le aur har us shakhs ko apni muhabbat ki barkaat se Nawaz de jo us se muhabbat rakhta ho.” **(Sahi Bukhari:5884)**

Aap ﷺ ke khaadim khaas, Anas bin Maalik Raziallahuanhu, Nabi Kareem ﷺ ke saath guzre apne ayaam ka zikar karte huye farmaya karte the : Maine bachchon ke tayeen shafaqqat va muhabbat ka izhaar karne me Rasoolullah ﷺ se badhkar kisi ko nahi paaya. Jab Aap ﷺ ke farzand Ibrahim Alaihissalaam, Madina Munawwarah ke atraaf va aknaaf me vaakhai pahadiyon me ek doodh pilaane vaali daaya ki nigraani me the, to Aap ka maamool tha ke vahaan jaate aur ham bhi Aap ﷺ ke saath maujood rahte aur Aap ghar me daakhil hote to apne farzand ko uthaate aur usko pyaar karte aur fir vaapis ho jaate. **(Silsila Ahadees Saheeha Albani:2493)**

Baraa bin Aazib Raziallahuanhu ne bayan kiya ke jab Aap ke farzand Ibrahim Alaihissalaam ka inteqaal hua to Rasoolullah ﷺ ne farmaya, “Iske liye Jannat me ek doodh pilaane vaali daaya muqarrar ho gayi hai.” **(Sahi Bukhari:6195)**

Bachchon se behtareen andaaz me khitaab karen

Nabi Kareem ﷺ ke maamool tha ke jab kabhi Aap ka guzar bachchon ke paas se hota to Aap ki yahi koshish hoti ke unka isteqbaal va khair maqdam karte huye “Assalamu Alaikum” kahne me pahal karen. Saabit Banani Rahimahullah kahte hai, Anas bin Maalik Raziallahuanhu bachchon ke paas se guzre to unhe salaam kiya aur farmaya ke Nabi Kareem ﷺ bhi aisa hi karte the. **(Sahi Bukhari:6247)**

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Allaah Taala ke saath unke taallukhaat ko mustahakam karen

Abdullah bin Abbas Raziallahuanhu kahte hai ke, mai ek din Rasoolullah ﷺ ke saath sawaari par peeche tha, Aap ne farmaya : “Aye Ladke! Beshak mai tumhe chand aham baaten batla raha hoon : Tum Allaah ke ahkaam ki hifazat karo, vo tumhari hifazat farmaayega, tum Allaah ke huqooq ka khayal rakho, use tum apne saamne paaoge, jab tum koyi cheez maango to sirf Allaah se maango, jab tum madad chaho to sirf Allaah se madad talab karo, aur ye baat jaan lo ke agar saari ummat bhi jama hokar tumhe kuch nafa pahuchana chahe to vo tumhe us se zyada kuch bhi nafa nahi pahucha sakti, jo Allaah ne tumhare liye likh diya hai, aur agar tumhe kuch nuqsaan pahuchaane ke liye jama ho jaaye to us se zyada kuch nuqsaan nahi pahucha sakti, jo Allaah ne tumhare liye likh diya hai, qalam uthaa liye gaye aur (taqdeer ke) safhe khushk ho gaye hai.” **(Jaame Tirmizi:2516)**

Kisi maidaan me bachcha naa kaam ho jaaye to usko naa kaami ka ahsaas na hone de

Anas Raziallahuanhu ne bayan kiya ke, maine Rasoolullah ﷺ ki das saal tak khidmat ki, lekin Aap ﷺ ne kabhi uf tak nahi kaha aur na kabhi ye kaha ke falaan kaam kyu kiya aur falaan kaam kyu nahi kiya. **(Sahi Bukhari:6038)**

Isi tarah ki ek aur Hadees me Anas Raziallahuanhu se marvi hai, “Vo kahte hai: Allaah ki qasam, maine saat saal ya nau saal Aap ﷺ ki khidmat ki, lekin mujhe nahi maaloom ke Aap ne kabhi meri kisi aise kaam par jo maine kiya ho ye kaha ho ke tumne aisa aur aisa kyu kiya?

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Aur na hi kisi aise kaam par jise maine na kiya ho ye kaha ho ke tumne aisa aur aisa kyu nahi kiya?" **(Sahi Muslim:2309)**

Hame chahiye ke bachchon ke haq me ek khair khvaah muallim ki haisiyat se rahe aur bachche ki is andaaz me madad kare ke unke andar ye yaqeen paida ho jaaye ke vo apni zaat me kisi bhi maamle se nipatne ki salaahiyat rakhte hai, chahe uske liye kitni hi mehnat aur waqt darkaar ho.

Bachchon ke na munasib tarze amal ko nazar andaaz karen

Naujawaan bachchon ke mutaaddid na munasib ravayyon aur sulook ko saadgi ke saath nazar andaaz kiya jaa sakta hai, hamare Nabi ﷺ ki zaat giraami me hamare liye behtareen namoona maujood hai :

Anas Raziallahuanhu kahte hai ke, Rasoolullah ﷺ logon me sabse behtareen aqlaaq vaale the, ek din Aap ne mujhe kisi zaroorat se bheja to maine (apne dil me) kaha : Qasam Allaah ki, mai nahi jaaoonga, haalan ke mere dil me ye baat thi ke Allaah ke Nabi Kareem ﷺ ne hukum diya hai, isliye zaroor jaaonga, chunache mai nikla yahaan tak ke jab mai kuch bachchon ke paas se guzar raha tha aur vo baazar me khel rahe the ke achanak Rasoolullah ﷺ ne mere peeche se meri gardan pakad lee, maine Aap ﷺ ki taraf mudkar dekha, Aap muskura rahe the, fir Aap ﷺ ne farmaya : "Aye nanhe Anas! Kya tumne vo kaam kiya jiske liye maine tumhe kaha tha?" Maine arz kiya : Theek hai, mai jaa raha hoon, Allaah ke Rasool. **(Sahi Muslim:2309,2310)**

DOSTI KI AHMIYAT

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Dosti insaan ke deen ko badal deti hai.

Arabic text

Tarjama : Hazrat Abu Hurairah Raziallahuanhu kahte hai Rasoolullah ﷺ ne farmaya, “Aadmi apne dost ke deen par hota hai, lihaza har aadmi ko dekhna chahiye ke vo kise apna dost bana raha hai.” **(Jame Tirmizi:2378, Silsila Saheeha:927, Mishkat:5019, Sunan Abi Dawood:4833)**

Achchi ya buri dosti insan ke aqayed va aamaal par asar andaaz hoti hai.

Arabic text

Tarjama : Hazrat Abu Moosa Raziallahuanhu se rivayat hai ke, Nabi Kareem ﷺ ne farmaya, nek aur bure dost ki misaal mushk saath rakhne vaale aur Bhatti dhunakne vaale ki si hai (jiske paas mushk hai aur tum uski muhabbat me ho) vo is me se ya tumhe kuch tohfa ke tour par dega ya tum is se khareed sakoge ya (kamazkam) tum uski undah Khushboo se to mahfooz ho hi sakoge aur Bhatti dhunakne vaala ya tumhare kapde (bahtti ki aag se) jala dega ya tumhe uske paas se ek na gawaar badboodaar dhua pahuchega. **(Sahi Bukhari:5534)**

Dosti insaan ke anjaam par bhi asar andaaz hoti hai.

Arabic text

Tarjama : Hazrat Anas Raziallahuanhu kahte hai Rasoolullah ﷺ ne farmaya : (Qiyamat ke roz) too uske saath hoga jis se toone muhabbat ki. **(Sahi Muslim:2639)**

Qiyamat ke roz sirf nek logon ki dosti kaam aayegi.

Arabic text

Tarjama : Us din dost bhi aapas me dushman ho jaayenge magar parhezgaar log. **(Soorah Al Zuqruf:Aayat:67)**

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Ahle eemaan ko sirf momin aur muttaqi logon se dosti karni chahiye.

Arabic text

Tarjama : Hazrat Abu Sayeed Raziallahuanhu se rivayat hai ke, unhone Rasoolullah ﷺ ko farmaate huye suna, “momin ke alaava kisi aur ko apna dost na banavo aur tumhara khana sirf muttaqi aadmi ko khana chahiye. **(Jaame Tirmizi:2395)**

Rasoolullah ﷺ ne bure dost se panah maangne ki taaleem dee hai.

Arabic text

Tarjama : Hazrat Uqba bin Aamir Raziallahuanhu kahte hai ke, Nabi Kareem ﷺ ye dua maanga karte the, “Ya Allaah! Mai apne ghar me bure din aur buri raat aur buri ghadi aur bure saathi aur bure hamsaaye se teri panah chahte hoon.” **(Sahi Jaame:1299)**

ACHCHI AUR BURI SAHAT KE ASRAAT

Achcha dost :

Vo hai jo Allaah ka mutee farmaan badaar ho, uske adaamar ki paabandi karne vaala, munhayaat se door rahne vaala, farayez ko ada karne vaala, sunan ki paabandi karne vaala, Hudoodullah ka lihaaz rakhne vaala, achche aur aalaa aqlaaq se pesh aane vaala, bure aqlaaq se bachne vaala, silah rahmi karne vaala, vaalidain se husne sulook karne vaala, hamsaaye se ahsaan karne vaala, burdbaar aajiz, logon ke kaam aane vaala aur logon ko aziyyat dene se door rahne vaala ho.

Bura dost :

Vo hai jo Allaah aur uske Rasool ka baaghi ho, farayez me Kotahi karne vaala, munhayaat me jara’at karne vaala, hudoodullah ko paamaal

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karne vaala, bure aqlaaq se pesh aane vaala, qatah rahmi karne vaala, vaalidain ka na farmaan, hamsaaye se burayi karne vaala, jald aur bahut zyada ghussa karne vaala, mutakabbir aur logon ko aziyyat dene vaala ho. Goya ke aqeedah amal aur sulook karne me deen se munharif ho.

Achchi suhbat ke asraat :

Beshak insani zindagi par achchi suhbat ke achche asraat murattib hote hai, kyu ke achcha dost aap ko khair aur bhalayi ki jaanib rahnumayi karega. Aur aap ko deen va duniya ki behtari ka mashvarah dega. Allaah ki itaat aur farmabardaari par raaghib karega, jabke aap ke uyoob ki bhi nishaandehi karta rahega. Bure aqlaaq chodkar achche aqlaaq apnaane ki daawat dega. Ya kamazkam aap uski neki ko dekh kar khud neki karne ki koshish karenge. Aap ki maujoodgi ya adam moujoodgi me aap ki khair khvaahi karega aur aap ki zindagi ya mout ke baad aap ke liye dua maghfirat karega.

Buri suhbat ke asraat :

Jis tarah achchi suhbat se insani zindagi par achche asraat murattib hote hai, isi tarah buri suhbat iqtiyaar karne se bure asraat murattib hote hai. Insan apne doston se pahchaana jaata hai aur apne doston ke deen par hota hai, jaisa ke kisi shayar ka kalam hai :

Arabic text

Kisi bhi aadmi ke baare me mat poocho! Balke uske dost ke mutaallikh poocho. Kyu ke dost apne doston ke pairokaar hote hai.

Hazrat Abu Moosa Ash’ari Raziallahuanhu se rivayat hai ke, Nabi Kareem ﷺ ne achche dost aur bure dost ki misaal bayan karte huye farmaya :

Arabic text

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“Achche aur bure dost ki misaal kastoori uthaane vaale aur Bhatti phoonkne vaale ki maanind hai, kastoori uthaane vaala ya to aap ko hadiye me de dega ya aap us se khareedlenge ya kamazkam achchi Khushboo to paayenge, jabke Bhatti phoonkne vaala aap ke kapdon ko jala dega ya kamazkam aap us se badboo paayenge.” **(Sahi Bukhari:2101, Sahi Muslim:2628)**

Nek logon ke saath muhabbat aur unki suhbat iqtiyaar karne ke favayed :

Jaisa ke Hazrat Abu Sayeed Khudri Raziallahuanhu rivayat karte hai ke Nabi Kareem ﷺ ne farmaya :

Arabic text

“Sirf momin shakhs ki suhbat iqtiyaar kar, aur tera khana sirf muttaqi shakhs khaaye,” **(Jaame Tirmizi:2395)**

Hazrat Abu Hurairah Raziallahaunhu se rivayat hai ke Nabi Kareem ﷺ ne farmaya :

Arabic text

“Aadmi apne dost ke deen par hota hai, pas chahiye ke tum me se har shakhs apne dost ko dekhe.” **(Sunan Abu Dawood:4833)**

Hazrat Abu Moosa Ash’ari Raziallahuanhu rivayat karte hai ke Nabi Kareem ﷺ ne farmaya :

Arabic text

“Aadmi usi ke saath hoga jis se muhabbat karta hai.” **(Sahi Bukhari:2101, Sahi Muslim:2628)**

Isi tarah Rasoolullah ﷺ ka farmaan hai ke deendaar aurat se shaadi ki jaaye taake vo tumhare deen me tumhari madadgaar saabit ho sake.

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Hazrat Abu Hurairah Raziallahuanhu se rivayat hai ke Nabi Kareem ﷺ ne farmaya :

Arabic text

“Chaar vajah se aurat ke saath nikah kiya jaata hai. Uske maal ki vajah se, Uske hasab va nasab ki vajah se, Uske Jamaal ki vajah se aur Uske deen ki vajah se. Deen vaali ko tarjeeh do, tere haath khaak aaloodah ho.” **(Sahi Bukhari:5090)**

Hazrat Abu Hurairah Raziallahuanhu ki Hadees me in saat afraad ka tazkirah hai jinko qiyamat ke din Allaah Taala apne arsh ka saaya ata farmayenge, jinme se do afraad vo bhi hai :

Arabic text

“Jo faqt Allaah ke liye muhabbat karte hai usi muhabbat par jama hote hai aur usi par hi alaihdah hote hai.” **(Sahi Bukhari:660)**

Doosri jagah Allaah Taala ne farmaya :

Arabic text

“Aur us din zaalim shakhs apne haaton ko chaba chaba kar kahega, Hai kaash ke maine Rasoolullah ﷺ ki raah iqtiyaar kee hoti. Hai afsos kaash ke maine falaan ko dost na banaya hota. Usne to mujhe uske baad gumrah kar diya ke naseehat mere paas aa chuki thi aur shaitaan to insan ko (waqt par) dagha dene vaala hai.” **(Al Furqan:27-29)**

Isi tarah jahannami Jahannam me nadaamat ka izhaar karenge, irshaad Baari Taala hai:

Arabic text

“Us din unke chehre aag me ulat palat kiye jaayenge. (hasrat va afsos se) kahenge ke kaash ham Allaah Taala aur Rasool ki itaat karte. Aur kahenge, Aye hamare Rab ! Hamne apne sardaron aur apne badon ki

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maafi jinhone hame raahe raast se bhatkaaya.” Is se maaloom hua ke bure logon ki suhbat na sir filmi va aqlaaqi favayed se mahroom kar deti hai, balke insan ko asfal saafileen tak jaa pahuchati hai.

Vaalidain se mutaallikh aulaad ke farayez aur zimmedaariyaan

Pahla : Vaalidain ka ehteraam karna

Vaalidain ka adab va ehteraam badi ahmiyat ka haamil hai. Allaah ne jahaan apni ibadat ka hukum diya, vahaan vaalidain ke adab va ehteraam ko bada darja Inayat farmaya : Allaah ka irshaad hai:

Arabic text **(Bani Israyil:23-24)**

“Aur tera parvardigaar saaf saaf hukum de chuka hai ke tum uske siva kisi aur ki ibadat na karna aur maa baap ke saath ahsaan karna, agar teri maujoodgi me unme se ek ya dono budhaape ko pahuch jaayen to unke aage uff tak na kahna, na unhe daant dapat karna, balke unke saath adab va ahteraam se baat cheet karna aur aajizi aur muhabbat ke saath unke saamne tavaazo ka baazoo past rakhe rakhna, aur dua karte rahna ke, Aye mere Parwardigaar! Un par vaisa hi raham karna jaisa unhone ne mere bachpan me meri parvarish kee hai.” **(Bani Israyil:23-24)**

Asma bint Abi Bakar Raziallahuanhu se rivayat hai ke, meri vaalidah mushrikah hone ki haalat me Quraish se masaalihat ke zamane me mere paas aayi. Maine Rasoolullah ﷺ se arz kiya : Ya Rasoolullah! Meri vaalidah mere paas aayi hai aur vo Islam se bezaar hai, kya mai unke saath achcha bartaav karoon? Aap ﷺ ne farmaya : (Naam) “Haan (uske saath achcha bartaav karo).” **(Sahi Bukhari:2620)**

Doosra : Vaalidain ka hukum manna

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Allaah ne vaalidain ke haq me is qadar itaat guzaar rahne ka hukum diya hai ke agar vo shirk ke alaava kisi aur cheez ka hukum de to usko manna zaroori hai – Allaah ka irshaad hai :

(va vassai nal insaana bi vaalidaihi hamalathu ummuhu vahnan alaa vahnin va fisaaluhu fee aamaini anishkur lee vali vaalidaik ilayyal maseer. Va in jaahadaaka alaa an tushrika bee maa laisa laka bihi ilmun falaa tuteehuma va saahibhuma fid dunya maaroofan vattabee' sabeela man anaaba ilayya summa ilayya marji ukum fa unabbi ukum bima kuntum ta'alamoon) [Luqman:14-15]

"Hamne insaan ko uske maa baap ke mutaallikh naseehat kee hai, uski maa ne zaaf par zaaf uthakar use hamal me rakha aur uski doodh chudvaayi do baras me hai, ye ke tum meri aur apne vaalidain ki shukar guzaari karo, meri hi taraf lout kar aana hai. aur agar vo dono tujh par is baat ka dabaav daale ke too mere saath shirk kare jiska tujhe ilm na ho, to unka kahna na maan, haan! Duniya me unke saath achchi tarah basar karna aur uski raah chalna jo meri taraf jhuka hua ho. Tumhara sab ka loutna meri hi taraf hai, tum jo kuch karte ho mai tumhe khabardaar karoonga." **(Luqman:14-15)**

Mughairah Raziallahuanhu se marvi hai ke Rasoolullah ﷺ ne farmaya :

Arabic text

"Yaqeenan Allaah ne maavon ki naa farmaani tum par haraam kar dee hai." **(Sahi Bukhari:6473, Sahi Muslim:593, Muslim ki rivaayat me baap ki naa farmaani ka zikar aaya hai).**

Anas Raziallahuanhu se rivayat hai ke, Rasoolullah ﷺ se kabeerah gunahon ke baare me daryaaft kiya gaya, to Aap ne farmaya :

Arabic text

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“Allaah ke saath shirk karna, naa haq qatal karna, maa baap ki naa farmani karna aur jhooti gawahi dena.” **(Sahi Bukhari:5977, Sahi Muslim:261)**

Teesra : Vaalidain ke saath husne sulook se pesh aana

Abdullah bin Umar Raziallahuanhu se rivayat hai ke Rasoolullah ﷺ ne farmaya :

Arabic text

“Baap ki khidmat aur husne sulook ki ek aala qisam hai ke uske inteqaal ke baad uske doston ke saath taallukh rakha jaaye aur baap ki dosti va muhabbat ka haq ada kiya jaaye.” **(Sunan Abu Dawood:5143, Sahi)**

Abu Hurairah Raziallahuanhu se rivayat hai ke Rasoolullah ﷺ ne farmaya : Vo aadmi zaleel ho, khvaar ho, rusva ho, arz kiya gaya : Ya Rasoolullah ﷺ koun? Aap ne faramaya :

Arabic text

“Vo bad naseeb jo maa baap ko ya dono me se kisi ek ko budhape ki haalat me paaye, fir (unhe khush karke) Jannat haasil na karen.” **(Sahi Muslim:2551)**

Vaalid ke saath husne sulook ke mutaallikh Allaah Taala ne farmaya :

Arabic text

Tarjama : “Aap kahe ke aao mai tumko vo cheezen padh kar sunavoo jinko tumhare Rab ne tum par haraam farma diya hai : Vo ye ke uske saath kisi cheez ko shareek mat thaharaavo aur maa baap ke saath ahsaan karo, aur apni aulaad ko iflaas ke sabab qatal mat karo, ham tumhe aur unko rizq dete hai aur be hayayi ke jitne tareeqe hai unke

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paas bhi mat jaavo, khvaah vo alaaniyah ho ya posheedah, aur jiska khoon karna Allaah ne haraam kar diya hai usko qatal mat karo. Haan magar haq ke saath, uska tumhe taakeedi hukum diya hai taake tum samjho." **(Soorah Al Anaam:151)**

Irshaad Baari Taala hai : (Arabic text)

Tarjama : "Aur jab hamne bani israyil se vaada liya ke tum Allaah ke siva doosre ki ibadat na karna aur maa baap ke saath husne sulook karna, usi tarah qaraabatdaaron, yateemon aur miskeenon ke saath husne sulook karna aur logon ko achchi baaten kahna, namaz khayam rakhna aur zakat dete rahna, lekin thode se logon ke alaava tum sab firgaye aur mooh mod liya." **(Soorah Al Baqarah:83)**

Mazeed aan irshaad Baari hai :

Arabic text

Tarjama : "Aur Allaah ki ibadat karo aur uske saath kisi ko shareek na karo aur maa baap ke saath sulook va ahsan karo aur rishtedaaron se aur yateemon se aur miskeenon se aur qaraabatdaar hamsaaya se aur ajnabi hamsaaya se aur pahloo ke saathi se aur raah ke musafir se aur unse jinke maalik tumhare haath hai, (Ghulam, kaneez) yaqeenan Allaah takabbur karne vaalon aur shekhi khoron ko pasand nahi farmata." **(Soorah Nisa:36)**

Doosri jagah Allaah ka irshaad hai :

Arabic text

Tarjama : "Aur hamne insan ko apne maa baap ke saath husne sulook karne ka hukum diya hai, uski maa ne use takleef jhel kar pet me rakha aur takleef bardaasht karke use jana. Uske hamal ka uske doodh chudaane ka zamana teen maheene ka hai. Yahaan tak ke jab vo apni kamaal qudrat ke zamane ko aur chaalis saal ki umar ko pahucha to

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kahne laga : Aye Mere Parvardigaar! Mujhe toufeeq de ke mai teri is nemat ka shukar baja laavoon jo toone mujh par aur mere vaalidain par inaam kee hai aur ye ke mai aise nek amal karoon jinse too khush ho jaaye aur too meri aulaad ko bhi saaleh bana, mai teri taraf rujoo karta hoon aur mai musalmaano me se hoon." **(Al Ahqaaf:15)**

Abdullah bin Umar bin Al Aas Raziallahuanhu se rivayat hai ke Rasoolullah ﷺ ne farmaya :

Arabic text

Tarjama : "Allaah ki raza vaalidain ki raza mandi me hai, aur Allaah ki naaraazgi vaalidain ki naaraazgi me hai." **(Sunan Tirmizi:1899, Silsila As Saheeha:516)**

Choutha : Vaalidain ki zarooriyaat zindagi ka khayal rakhna :

Allaah ka irshaad hai:

Arabic text

Tarjama : "Aap se poochte hai ke vo kya kharch karen? Aap kah deejiye! Jo maal tum kharch karo vo maa baap ke liye hai, aur rishtedaaron, aur yateemon aur miskeenon, aur musafiron ke liye hai, aur tum jo kuch bhalayi karoge Allaah ko uska bakhoobi ilm hai." **(Al Baqarah:215)**

Muaaviyah bin Jaahimah Raziallahuanhu se rivayat hai ke, mere vaalid ne haazir khidmat hokar Rasoolullah ﷺ se arz kiya ke, mera iraada jihaad karne ka hai. Aap ﷺ se mashvarah ke liye aaya hoon? Aap ﷺ ne poocha ke, tumhari maa maujood hai? Unhone arz kiya ke, Jee haan, chunache aap ﷺ ne farmaya :

Arabic text

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“Uski khidmat ko laazim pakdo, kyu ke Jannat uske khadmon me hai.” **(Sunan Nasayi:3102, Shaikh Albani Rahimahullah ne ise hasan sahi kaha hai).**

Paanchvaan : Vaalidain ko gaali dene se parhez karna :

Abdullah bin Umro bin Al Aas Raziallahuanhu se marvi hai ke, Rasoolullah ﷺ ne farmaya : Kabeerah gunahon me se apne vaalidain ko gaali dena hai. Kaha gaya ke koyi shakhs apne maa baap ko gaali deta hai? Aap ne irshaad farmaya :

Arabic text

“Haan! Ke vo kisi doosre ke baap ko gaali de to vo uske baap ko gaali dega, aur vo kisi ki maa ko gaali de to vo uski maa ko gaali dega.” **(Sahi Muslim:90)**

Chatha : Vaalidain ke liye maghfirat ki dua karna :

Abu Hurairah Raziallahuanhu se rivayat hai ke, Rasoolullah ﷺ ne farmaya :

Arabic text

“Momin ko jis amal aur jin nekiyon ka sawaab marne ke baad bhi pahuchta hai unme se ek to ilm hai, jise usne seekha aur fir uski ishaat kee, doosra nek aulaad jo usne chodi, teesra vo nusqah Quraan jo usne kisi ko tilaawat ke liye diya, choutha vo masjid jo usne taameer karayi, paanchvaan vo musafir khana jo usne musafiron ke liye banaya, chata vo nahar jo usne jaari kee, saatvaan vo sadqa jo usne apni zindagi me

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sahat mand hote huye apne maal se kiya, in sab kaamon ka sawaab uske marne ke baad bhi use pahuchta rahega.” **(Sunan Ibn Maajah:242, Shaikh Albani Rahimahullah ne ise hasan kaha hai – Al Arwa:29/6)**

Vaalidain ke liye is tarah dua karen :

(Rabbanagh fir lee vali vaali dayya valil mu’mineena youma yaqoomul hisaab) [Soorah Ibrahim:41]

“Aye hamare Rab! Mujhe mere vaalidain aur momino ko roze jaza baksh dena.”

(Rabbir ham huma kama rabbayaani sagheerah) [Soorah Bani Israyil:23-24)

“Aye mere parwardigaar! Un par vaisa hi raham karna jaisa unhone mere bachpan me meri parvarish kee hai.”

Kuch misaalen aise kaamon ki jo vaalidain ko takleef dene vaale hai, isliye unse bachna vaajib hai :

1. Unhe rulaana
2. Unhe daraana
3. Unke dilon me udaasi bharna
4. Unhe aankhen dikhaana
5. Unki naa farmaani karna
6. Unki baaton ko radd karna
7. Apne zaati masayel bila vajah pareshaan karne ki gharz se izhaar karna
8. Unke saath kanjoosi ka maamla karna
9. Un par kiye gaye apne ahsaanaat jataana
10. Unki mout ki tamanna karna

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(Al Birr val _____ - Fazeelatus Shaikh Saaleh al Fouzan)

AULAAD SE MUTAALLIKH VAALIDAIN KE FARAYEZ AUR ZIMMEDAARIYAAN

Pahla : Nek aulaad ki dua :

Aulaad ke huqooq me se pahla haq ye hai ke insan Allaah se nek aulaad ki duayen kare, Allaah ne Quraan me is amal ko momino ki sifaat qaraar diya hai :

(Vallazeena yaqooloona rabbana hablana min azvaajina va zurriyyatina qurrata aa'yunin vaj alna lil muttaqeena imaama) [Al Furqan:74]

"Aur jo ye dua karte hai ke, Aye hamare Parvardigaar! Too hame biwiyon aur aulaad se aankhon ki thandak ata farma aur hame parhezgaaron ka imaam bana."

"Hasan Basri Rahimahullah se is aayat ke mutaallikh poocha gaya to unhone kaha ke, banda muslim apni biwi, apne bhai aur apne rishtedaaron ko Allaah ka mutee va farmabardaar dikhe, us se badhkar uske liye aankhon ki thandak ka sabab aur kya ho sakta hai? Ibn Jareeh ne is par ye izafa kiya hai ke, vo khavaish va aqaarib gunahon aur jarayem ka irtekaab karke hamare liye nangv'aar ka sabab na bane." **(Tafseer Tabri:319/19)**

Vaalidain ka farz hai ke jab unhe aulaad ki nemat se nawaaza jaaye to uski neki ki duayen Rab se karte rahe, chunache Abu Hurairah Raziallahuanhu se rivayat hai ke Nabi Kareem ﷺ ne irshaad farmaya :

Arabic text

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“Teen duayen aisi hai jinki qubooliyat me koyi shak nahi : Mazloom ki dua, Musafir ki dua aur Vaalidain ki apni aulaad ke liye dua.” **(Sunan Abu Dawood:1536, Hasan)**

Doosra : Nek shouhar aur biwi ka inteqaab :

Biwi ka inteqaab achcha karna, achche bachchon ki tarbiyat ki behtareen shuru’aat hai. Isi tarah behtar shouhar ka inteqaab bhi vahi maani rakhta hai.

Teesra : Aulaad ko qatal na karna :

Allaah ka irshaad hai :
Arabic text
“Aap kahiye ke, aao mai tumko vo cheezen padh kar sunavoon jinko tumhare Rab ne tum par haraam farma diya hai, vo ye ke Allaah ke saath kisi ko shareek mat thaharaavo, aur maa baap ke saath ahsaan karo, apni aulaad ko iflaasi ke sabab se qatl mat karo, ham tum ko aur unko rizq dete hai, aur behayayi ke jitney tareeqe hai unke paas bhi mat jaavo, khvaah vo alaaniyaa ho ya posheeda, aur jiska khoon karna Allaah ne haraam kar diya hai usko qatl mat karo. Haan magar haq ke saath, isi ka tumhe taakeedi hukum diya hai taake tum samjho.” **(Soorah Anaam:151)**

Allah ne “Soorah Bani Israyil” me isi mazmoon ko kuch is tarah se bayan farmaya hai :
(VALAA TAQTULOO AULAADAKUM KHASHYATA IMLAAKHIN NAHNU NARZUKHUHUM VA IYYAKUM INNA QATLAHUM KAANA KHIT’AN KABEERA) [Soorah Bani Israyil:31)

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“Aur muflisi ke khouf se apni aulaadon ko maar na daalo! Unhe aur tumhe ham hi rozi dete hai, yaqeenan unka qatl kabeerah gunah hai.”

SHOUHAR AUR BIWI MAANE HAMAL KE MASHROO ASBAAB IQTIYAAR KAR SAKTE HAI AGAR :

1. Jaan ko khatrah ho
2. Khatarnaak beemaari ka qadsha ho
3. Lutf ke liye ho (shouhar biwi ki baahami razamandi se).
4. Bila vajah ya faqr va faakha ke dar se maane hamal asbaab iqtiyaar ghalat hai. **(Tafseel ke liye dekhe: Aadaab al zafaaf lil Albani)**

Choutha : Aulaad ka achcha naam rakhna, Aqeeqah karna aur baal kaatna :

Nabi Kareem ﷺ ka irshaad garami hai :

Arabic text

“Bachcha apne aqeeqah ke saath girvi hai, jo saatven din uski taraf se zabah kiya jaayega, aur uske sar ke baal utaare jaayenge, aur uska naam rakha jaayega.” **(Sunan Ibn Maajah:3165, Sunan Nasayi:4225, Sunan Abi Dawood:2837, Shaikh Albani rahimahullah ne ise sahi kaha hai, Al Arwa:1165)**

Nabi Kareem ﷺ naamon ke mutaallikh irshaad farmaya :

Arabic text

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“Tumhare naamon me se Allaah ko sabse zyada mahboob naam : Abdullah aur Abdur Rahman hai.” **(Sahi Muslim:2132 [5587])**

“Aur ek rivayat me “Haaris aur Hamaam” naam ko bhi pasandeedah qaraar diya gaya hai.” **(Al Silsilatus Saheeha:1040)**

Bure naam rakhne ka khatarnaak anjaam hota hai jaisa ke Sayeed bin Musaib Rahimahullah farmaate hai : Mere daada (Hazan bin Abi Wahab) Nabi Kareem ﷺ ki khidmat me haazir huye to Nabi Kareem ﷺ ne daryaaft farmaya ke, tumhara naam kya hai? Unhone bataya ke, Hazan (yaani sakhti). Nabi Kareem ﷺ ne farmaya ke, tum Sahal (yaani narmi) ho, fir unhone kaha ke mera naam mere vaalid rakh gaye hai, ise mai nahi badaloonga. Sayeed Bin Rahimahullah bayan karte the ke, chunache hamare khaandaan me baad tak hamesha sakhti aur museebat ka dour raha. **(Sahi Bukhari:6190)**

Paanchvaan : Aulaad ki achchi tarbiyat karna :

Is silsile me Ibn Qayyim Rahimahullah farmaate hai :

Jisne apni aulaad ki achchi tarbiyat karne me kotaahi kee aur usko nazar andaaz kar diya, to usne bahut badi ghalti kee, kyu ke aulaad me aksar fasaad vaalidain hi ki taraf se aata hai, aur agar unhone be parvaahi se kaam liya aur deen ke farayez va sunan ki taaleem na dee to aisi aulaad na to apne aap ko faayda de sakegi, aur na apne vaalidain ke liye khair ka zariya saabit hogi. Ek baap ne apne bete ko uski bad sulooki par daanta to usne kaha : Aap ne bachpan me mera haq khidmat ada nahi kiya to maine bade hokar naa farmaani kee hai, aap ne mujhe bachpan me zaaye kiya to mai aap ko budhape me zaaye kar raha hoon.

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Ek aham baat ye bhi hai ke tarbiyati qatl (adam tarbiyat) jismaani qatl se bura hai. (Aayat se istedlaal: **Al Fitnatu Ashaddu Minal Qatl) [Soorah Baqarah:191]**

AULAAD KI ACHCHI TARBIYAT NA KARNE KE NUQSAANAAT :

1. Vaalidain inteqaal ke baad aulaad ki duaon se mahroom rahenge.
2. Vaalidain maashire me izzat ki nigaah se nahi dekhe jaate.
3. Muqtalif haalaaat me vaalidain ko sharmindagi ka saamna karna padega.
4. Budhape me bachchon ke sukoon se mahroom aur unke dhoke se dochaar.
5. Bachchon ka viraasat ke masle ko lekar ladna aur jhagadna.
6. Adam tarbiyat yaafta bachche apne nikaah ke baad azvaaji zindagi ko barqaraar nahi rakh sakte hai.
7. Khaandaan me jo iqtelaafaat chale aa rahe hai unka baakhi rahna aur mazeed badhna.
8. Qoum va millat ke sarmaaye ka nuqsaan.
9. Qiyamat ke din Allaah ki baaz pursi.
10. Vo vaalidain dhoka dene vaale hai jo apne bachchon ki sahi tarbiyat nahi karte.

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1. Jo bhi Quraani aayat ya Hadees aap ke paas aaye use forward karne se pahle check karle ya kisi mustanad aalim se pooch len, kahi aisa na ho ke aap ke oopar jhooti Hadees ko phailaane ka vabaal aur gunah aa jaaye. **(4:83, Soorah Nisa, Hujuraat ka mutaallah keejiye)**

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2. Apne wattsapp ko logon ki burayi aur gheebat ka zariya na banaye, yaad rakhe ke sirf ek gheebat vaali baat share karne ki vajah se laakhon logon ka gunah aap ke sar aa jaayega aur aap ko maaloom bhi nahi hoga. **(Soorah Noor, Hujuraat ka mutaallah kare 19)**
3. Logon ki izzat ke peeche na pade, kisi ki jaasoosi na karen, kyu ke jo doosron ki izzat par haath daalta hai Allaah use zaleel va rusva kar deta hai. **(Soorah Hujuraat ka mutaallah keejiye)**
4. Shahad ki makhkhi ki misaal bane jo khushboodaar cheezon par hi baithti hai aur logon ko faayde ki cheez "Shahad" deti hai. Aise haadsaat va vaaqiyaat ko share na karen jinse koyi faayda na ho, logon ko khush karen na ke maayoos karen. Makhkhi ki misaal na bane jo gandagi par baithti hai.
5. Apne mulk va vatan se mutaallikh ghalat baaten share na karen, ek zimmedaar shahari bane. Allaah ka shukar baja laaye ke aap apne mulk me aazaadaana tour par apne deen par amal kar sakte hai.
6. Doosron ki khusoosan Ulama ikraam ki aib joyi na karen. Illa ye ke kisi ghalti par mutanabbe karna ho. Doosron ka aib talaash karne ki bajaay apni islaah ki zyada fikar karen, isliye ke aib talaash karne ke liye zabaan sab ke paas hai.
7. Koyi link share karne se pahle check karle, kahi anjaane me khilaaf sharayi baat share na karen. **(Soorah Hujuraat 6)**
8. Kisi ko koyi message bhejne se pahle ye zaroor dekh le ke unka waqt munasib hai ke nahi.
9. Koyi zaroori nahi ke har vo cheez jo aap ke paas aaye use laa mahla share karen. Nabi ﷺ ne farmaya : "Aadmi ke jhoota hone ke liye yahi kaafi hai ke vo har suni sunayi baat bayan karen." **(Muqaddama Sahi Muslim)** Isliye sirf tahqeeq shudah cheezon ko hi bheja karen.

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10. Hamesha whattsapp se jude rahna munasib nahi, mehmaan ho to unka khayal karen, classroom me ho, vaalidain ke paas ho, ya ahbaab ke saath ho us waqt whattsapp band karen, yaani sirf munasib auqaat me hi whattsapp ka istemaal karen.
11. Apne auqaat ka muhasaba karen ke kitna waqt whattsapp istemaal karte hai? Aur kitna waqt samajh kar Quraan Kareem padhne aur deen seekhne, sikhaane par sarf karte hai? Aur kitna waqt deegar zaroori umoor par? Iske baad auqaat sarf karne ki sahi routine tayaar karen.
12. Logon ko zyada se zyada Quraan va Hadees ki sahi baaten pahuchayen aur awaam me phaile ghalat afkaar va nazriyaat ki bhar poor tardeed karen, lekin vaazeh rahe apni daawat ka mahvar aqeedah tawheed ko banaye.
13. Jo bhi cheezen doosron ko bhejte rahenge vo sab aap ke naame aamaal me indraaj hota rahega. Isliye aap ki hamesha ye koshish ho ke hamare naame aamaal me kaarsawaab likha jaaye aur azaab vaale tamaam kaam se parhez karen.

Choutha : Namaz ki talqeen karna :

Bachche jab mukammil saat saal ke ho jaaye to unhe namaz ka aadi banayen. Aur jab das saal mukammil ho jaaye to us par unhe tarbiyati zarb kar sakte hai. Aur is umar me unke bistar bhi alag karden.

Allaah ne namaz ke havaale se Ibrahim Alaihissalaam ki dua naqal farmaayi hai ke unhone apne Rab se ye dua bhi ki ke vo unhe aur unki aulaad ko namaz ka paaband bana de, aur unki tamaam

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duaon ko bil umoom aur un duaon ko bil khusoos qubool farmaayen.

(RABBIJ ALNI MUQEEMAS SALAATI VA MIN ZURRIYYATI RABBANA VA TAQABBAL DUA) [SOORAH IBRAHIM:40]

“Aye mere paalne vaale! Mujhe namaz ka paaband rakh, aur meri aulaad ko bhi, Aye hamare Rab! Meri dua qubool farma.”

Nabi Kareem ﷺ ne irshaad farmaya :

Arabic text

Abdullah bin Umro bin Al Aas Raziallahuanhu kahte hai ke Rasoolullah ﷺ ne farmaya : “Jab tumhari aulaad saat saal ki ho jaaye to tum unko namaz padhne ka hukum do, aur jab vo das saal ke ho jaaye to unhe us par (yaani namaz na padhne par) maaro, aur unke sone ke bistar alag kardo.” **(Sunan abu Dawood:495, Qaala Shaikh Albani : Hasan Sahi)**

Zarb ka matlab ahaanat vaali zarb muraad nahi balke tarbiyat vaali halki si zarb muraad hai, baaligh hone tak. **(Fatawa Shaikh Albani)**

Eesa Alaihissalaam ke mutaallikh Quraan Majeed me hai :

(VA KAANA YA’MURU AHLAHU BIS SALAATI VAZ ZAKAATI VA KAANA INDA RABBIHI MARZIYYA) [MARYAM:55]

“Vo apne ghar vaalon ko barabar namaz aur zakat ka hukum dete the, aur vo apne parvardigaar ki baargah me pasandeedah aur Maqbool the.”

Allaah ke Nabi ﷺ ko hukum diya ke vo apne ghar vaalon ko namaz ka hukum de.

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(VA'MUR AHLAKA BIS SALAATI VAS TABIR ALAIHA LAA NAS ALUKA RIZQAN NAHNU NAR ZUKHUKA VAL AAQIBATU LIL MUTTAQEEN) [TAHA:132]

"Aur apne ghar vaalon ko namaz ka hukum karo aaur us par qaayam raho. Ham tumse rozi ke khvaastgaar nahi. Balke tumhe ham rozi dete hai aur (nek) anjaam (ahl) taqwa ka hai."

"Baaz logon ka khayal hai ke yahaan poori ummat muraad hai, yaani sab log apne ghar vaalon ko namaz ka hukum de, Aap ﷺ is hukum me badarje oolaa daakhil hai. Aap se kaha gaya hai ke Aap namaz ki paabandi keejiye, aur umoor duniya me mashghool hokar us se ghaafil na ho jaaye." **(_____ al kareem:915/1)**

Saatvaan : Aulaad ke saath shafaqqat se pesh aana :

Aisha Raziallahuanha bayan karti hai ke Rasoolullah ﷺ ne irshaad farmaya :

Arabic text

"Jis par Allaah ki taraf se betiyon ki zimmedaari daali gayi, aur unke saath achcha sulook kiya, to ye betiyaan uske liye dozakh se bachaav ka saamaan ban jaayengi." **(Sahi Bukhari:5995)**

Abu Sayeed Khudri Raziallahuanhu se rivayat hai ke Nabi Kareem ﷺ ne farmaya :

Arabic text

"Jis kisi ki bhi teen betiyaan ya bahne ho, aur vo unke saath achcha sulook kare to use Jannat milegi." **(Sahi al Adab al Mufrad lil Albani: 103/1 [Hadees no. 79] "Hasan")**

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Nabi kareem ﷺ ne shafaqqat ke havaale se ek achche maashre ke qiyaam ke liye roushan hidaayat farmayi.

(LAISA MINNA MAN LAM YARHAM SAGHEERANA VA YAARIF SHARAFA KABEERINA) [Sunan Tirmizi:1919, 1920, Silsila Saheeha:2196)

“Jo shakhs hamare choton par raham nahi karta aur hamare badon ka ihteraam nahi karta, vo ham me se nahi.”

Aur Aap ﷺ ka farmaan aali shaan hai :

(Man laa yarhamulaa yarhamu) [Sahi Bukhari:5997]

“Jo shakhs raham nahi karta, us par bhi raham nahi kiya jaata.”

Aathvaan : Deen Islam ka ilm sikhaana :

Nabi Kareem ﷺ ne irshaad farmaya :

(Talabul ilmi fareezatun alaa kulli muslim) [sunan Tirmizi:224, Shaikh Albani Rahimahullah ne ise sahi hasan kaha)

“Ilm haasil karna har musalmaan par farz hai.”

Ilm se muraad dono hi ilm hai : Ilm sharayi aur ilm asari. Alabatta bunyaadi sharayi ilm farz ain hai aura sari ilm farz kifaya.

To vaalidain ko chahiye ke apne bachchon ko neki ki taaleem de aur burayi se bachne ki talqeen karen.

Navaan : Adl va masaavaat qaayam karna :

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Aulaad me adl va masaavaat ke mutaallikh Imam Bukhari va Muslim ne Nouman bin Basheer Raziallahuanhu ki Hadees zikar ki hai, vo farmaate hai ke mere vaalid mujhe lekar Rasoolullah ﷺ ki khidmat me haazir huye, aur arz kiya ke, maine apne is ladke ko apna ek Ghulam batour hadiya diya hai. Rasoolullah ﷺ ne farmaya : Kya tumne isi tarah apne har ladke ko hadiya kiya hai? Arz kiya : nahi, to Rasoolullah ﷺ ne farmaya :

(Far ji'hu) [Sahi Bukhari:2586, Sahi Muslim:4186)

"To fir us se bhi vaapis le lo."

Doosri rivayat me hai ke, Rasoolullah ﷺ ne farmaya : Kya tumne aisa sulook apne tamaam ladkon ke saath kiya hai? Arz kiya : Nahi, To Aap ne farmaya :

(Fattaqullaha, v'aadiloo baina aulaadikum. Qaala farja'a faradda atiyyatahu)

"Allah se daro, aur apne bachchon ke darmiyaan adl va masaavaat ka maamla karo." **(Sahi Bukhari:2587, Sahi Muslim:1623)**

Teesri rivayat hai ke Nabi Kareem ﷺ ne farmaya :

Kya tumne isi tarah ladkon ko Ghulam diya hai? Arz kiya : Nahi, To Aap ﷺ ne irshaad farmaya :

(fa ash hid ala haza ghairi. Qaala Alaisa yasurruka an yakoonu laka fil birri sawaa. Qaala balaa. Qaala Falaa iza) [Sunan Ibn Maajah:2375, Qaala al Shaikh Albani:Sahi)

"To fir mujhe gawah na banaav, mai zulm va zyadati ka gawah nahi banoonga, fir farmaya : Kya tumhare liye ye baat khush aayind nahi hogi ke vo sab bhi tumhare saath barabari ka sulook karen? Arz kiya : Kyu nahi? To Aap ﷺ ne farmaya : Lihaza tum bhi unke saath bartaav me tafreeq va imtiyaaz na karo."

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Dasvaan : Aulaad ke liye hasbe istetaat maal va doulat chodna :

Sayeed bin Abi Waqaas Raziallahuanhu se rivayat hai ke, mai makka me beemaar tha, aur Rasoolullah ﷺ meri iyaadat ke liye tashreef laaye, maine arz kiya : Huzoor mere paas maal hai, kya mai apna kul maal khairaat karne ki vasiyyat kar sakta hoon? Farmaya : Nahi, maine arz kiya : Achcha to nisf maal? Farmaya : Nahi, maine arz kiya : Achcha to ek tihaayi sahi, farmaya :

Arabic text

“Khair ! Magar tihayi bhi bahut hai, agar tum pane vaariseen ko maaldaar chod kar maro to ye us se behtar hai ke tum unko muhtaj chod kar maro ke vo logon ke saamne haath phailaate phire, aur tum jo kuch maal kharch karoge vo tumhare vaaste sadqa (sawaab) hai hatta ke jo luqma tum apni biwi ke muh me daalte ho, aur ummeed to ye hai ke Allaah (tum ko zinda rakhega aur) tumhare zariye kisi ko nafa aur kisi ko zarar pahuchayega.” **(Sahi Bukhari:2742)**

GANDI AADATON KE MAZAR ASRAAT

(Muqtalif samaji website se mustafaad mazmoon – shukriya)

Haaliya maashre me nasha logon ke liye aur khusoosan naujawaano me fashion ka roop iqtiyaar kar chuka hai. Aur ye fashion lat me kab badal jaata hai, pata hi nahi chalta. Pahle pahal maza aata hai, fir aadat banti hai aur bil aakhir ek aisa muqaam aa jaata hai jab nasha na mile to badan me takleef, tadap aur be sukooni mahsoos hoti hai. Log hamesha ye soch kar nasha karte hai ke ek do baar istemaal ke baad use chod denge, lekin aage

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chal kar ye unhe lat ki shakal me jakad leta hai. Is baat se qata nazar ke manshiyaat kisi qadar ghair khaanooni hai, lekin iska phailaav hamare maashre ke liye nihayat sangeen khatra banta jaa raha hai.

Nasheeli cheezon ki lat kaise lagti hai?

Aksar kaha jaata hai ke nashe ki cheezon se door hi rahna chahiye. Agar ek baar unki shuru'aat ho gayi to insan khud nahi jaanta ke vo nashe ki taraf kab kheencha chala jaata hai aur fir apne jism aur zindagi se khilvaad kar baithta hai. Aakhir usme aisa kya hai jiske ham aadi ho jaate hai? Dar asal jab ham kisi nasheeli shai ka istemaal karte hai to vo seedha hamare dimaagh par asar daalti hai aur fir dimaagh un khayaalaat ko jagaata hai jiski ham tamanna karte hai. Nashe ke ye asraat dimaagh ki nason ke zariye bil jabar _____ me harmon jaari karte hai jis se kuch waqt tak Khushi ka ahsaas hota hai, fir nashe ki talab badhne lagti hai. Ye nasheeli ashyaa dimaagh par is qadar haavi ho jaati hai ke insan ka apne jism aur dimaagh par kaaboo nahi rahta, uski saanse dheemi hone lagti hai aur fir aisa marhala aata hai jab nasha na milne ki soorat me vo aksar chid chida ya pareshaan ho jaata hai aur nasha karne ke baad vo khud ko pur sukoon aur halka mahsoos karne lagta hai. Ise hi nashe ki lat kahte hai.

Manshiyaat ki lat kin afraad ke liye khatre ki ghanti?

Manshiyaat ka zahar insan ko andar se khokla karne laga hai. Naujawaan nasl iske daldal me dhasti jaa rahi hai. Aise afraad jin ke liye soorate haal khatarnaak hai :

www.ahmadiyamovies.com

1. Jin gharon me vaalidain ke darmiyaan jhagde zyada ho vahaan ke bachche bahut khatre me hote hai. Unme aitemaad nahi hota, jis se andar ki shaksiyat mazboot nahi ho paati. Yahi kamzori unhe giraftaar kar leti hai aur vo jald hi doosron par aitebaar kar lete hai. Dost ya rishtedaaron ke sabab kisi nashe vaale ke haaton pahuch jaate hai, yahaan tak ke apni izzat tak bechne ke liye tayaar ho jaate hai. Hatta ke nashe ke liye bandookh ke nok par jarayem me bhi mubtala ho jaate hai.
2. Aise bachche jo shiddat pasand aur jaarhaana tabiyat ke maalik ho.
3. Vo bachche jo kamzor shaksiyat ke ho, kisi muqaabile ka saamna karne ki taaqat na rakhte ho, kamzor aur sharmile ho vo zindagi ke dabaav se bachne ke liye nashe ka raasta iqtiyaar karke mout ke muh me chale jaate hai.
4. Jin bachchon ke paas koyi faayda mand sargarmi na ho, ya aise mavaakhe na ho jahaan vo apni tavaanaayi sarf kar sake vo raahe faraar dhoondte hai aur unhe nasha mil jaata hai.
5. Talaaq shudah khaandaano me dhyaan aur tavajjo dene vaali umooman maa hoti hai. Jiski kamzori se bachche faayda uthakar nashe ki jaanib chale jaate hai.
6. Jaisa sang, vaisa rang. Is kahaavat ki roo se kharaab halqa ahbaab ke chakkar me bachche is lat ka shikaar ho jaate hai.
7. Baaz gaane, baaz filme, baaz draame ye sab bachchon ki nashe ke taraf jaane me housla afzayi karte hai, yoon tabahi ke raaste par vo gaamzan ho jaata hai.

Samaj me manshiyaat ka badhta phailaav

www.abdurrahmanies.com

Rozana Hindustan me 10 amvaat manshiyaat ke istemaal se hoti hai. Economic Times ke 22 July 2016 ki khabar ke mutabikh National Crime Report Bureau (NCRB) ke muhayya kardah data ki bunyaad par Maharashtra, Madhya Pradesh, Tamilnadu aur Kerela riyasaten nasha aur ashya ke istemaal me sabse oopar hai. 18 July 2017 ke fact website par NCRB ki report ashaar karti hai ke 2010 to 2015 ke darmiyaan taqreeban 23000 logon ki manshiyaat ke ba'as mout huyi, aur unke 40 % (8943 afraad) ka taallukh Maharashtra se tha.

28 March 2018 ke India Times ke mutabikh sirf Rajdhani Delhi me 90 % taqreeban 46410 bachche drugs ka shikaar hai, jinme 21770 tambakhoo, 9450 alcohol aur 840 heroin ke aadi hai. Darasal in nasheeli ashya ke mazar asraat bahut khatarnaak aur _____ hote hai jo sangeen pecheedgiyon aur bhayanak anjaam ka raasta khol dete hai.

1. **Cigarette :**

   Dhua sahet ke liye kaafi mazar hai. Nuqsaanaat jaanne ke bavajood uska istemaal karna goya fashion ban gaya hai. Jis se Cancer, phepdon ki beemaariyaan, daanton me kamzori, saans aur pet me takleef, aanton ki beemaariyaan, andhapan jaisi beemaariyaan badhti jaa rahi hai.
   15 se 20 saal ki umaar tak ye shoukhiya, kisi ko mutasir karne ya buri suhbaton ke sabab pee jaati hai.
   - 20 se 30 saal ki umar tak ek puqta aadat ban jaati hai.
   - 30 se 40 saal me ye khoon ki ravaani ko mutasir karti hai. Phepdon ko kharaab kar deti hai. Sugar ke hazraat badh jaate hai.

www.dmquranmotes.com

- 40 se 50 ki umar tak damma, saans aur khaaasi ki marz mustaqil laa haq ho jaata hai. Aasaabi aur dimaghi beemaariyon ke sabab jism naakaara ho jaata hai.

2. Tambakhoo :

Tambakhoo ka istemaal karne vaele logon ki taadaad me tezi se izafa hota jaa raha hai. Naujawan bhi is me phaste jaa rahe hai. Kaha jaata hai ke ye ek meetha zahar hai jo dheere dheere insan ko andar se khokla karta hai aur fir uski jaan le leta hai. Jis se gale, pet, aant aur muh ka Cancer , gurdon, phepdon aur khoon se mutallikh beemaariyon ka khatra badh jaata hai.

30 May 2017 ke Times of India ke shumaare ke mutabikh tambakhoo ke istemaal se poori duniya me taqreeban har saal 6 million afraad marte hai aur poori taadaad ka chata hissa (6/1) bharat ke afraad par mushtamil hai. Dt B K Sharma (Deputy Director, RST regional cancer hospital) kahte hai ke, “2030 tak ye aadaad va shumaar 8 million se bhi zyada hogi.” Har teesra baaligh shakhs (2.75 crore) kisi na kisi tour par tambakhoo ka istemaal karte hai, jis se har 6 second me ek mout hoti hai. Bharat me taqreeban 42 feesad mard aur 18.3 feesad auraten muh aur phepdon ke cancer se mout ke ghaat utar jaate hai.

3. Sharaab :

Na ye sirf jigar balke dimaagh par bhi bahut asar daalti hai. Jo iske aadi hote hai unke dimaagh me 40 se 360 feesad _____ ka asar badh jaata hai, yoon vo sharaab ke aadi ho jaate hai.

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29 September 2018 live-mint ki khabar ke mutabikh, WHO ki 2018 ki sahet report kahti hai ke Hindustan me pichle gyarah saalon me sharab ki khapat dugna ho gayi hai. 2005 me 2.4 litre jabke 2010 me 4.3 litre jo badhkar 2016 me 5.7 litre ho gayi hai. 2016 me 3 million se zaayed afraad ki mout huyi jabke har ek lakh afraad me taqreeban 181 mard aur 126.4 auraten cancer me mubtala hai.

Arabic text

“Aye Eemaan Vaalo! Baat yahi hai ke sharab aur jua aur thaan aur faal nikaalne ke paanse ke teer, ye sab gandi baaten, shaitaani kaam hai unse bilkul alag raho taeke tum falahyaab ho.” **(Soorah Maayidah:90)**

4. Gaanja :

India Today, 1 March 2017 ka shumaar yoon kahta hai, “Nasheeli ashya ke maamle me bharat ke zyada tar log ganja istemaal karte hai aur ye ghair khanooni tijaarat (smuggling) me pahle number par hai.” riyasat Odisha me sabse zyada taqreeban 78273 kilogram smoking huyi. Maang ke aitebaar se dekha jaaye to 2014 aur 2015 me bil tarteeb 108300 aur 94403 kilogram maang thi jo badhkar 2016 me 182622 tak tajavuz kar gayi.

5. Cocaine :

Deegaar jain, 1 october 2015 ke mutabikh, “Bharat cocain ki smuggling ka ek aham markaz ban chuka hai. Hukumat ki ittela ke mutabikh 2011 se 2013 ke darmiyaan uski supply poore mulk me 455 feesad badh gayi. “Ba mutabikh India Today, 3 october 2016, narcotics Bureau (NCB) report kahti hai, “2015 me uski miqdaar

www.dominoannotes.com

670 feesad badhi hai. riyasat Maharashtra iski qiyaadat kar raha tha, jahaan 71 kilo cocain 426 crore (6 crore fee kaav ke hisaab se aalami market) me farokht huyi. Jabke ek gram 3000 se 4000 ke darmiyaan aur kam se kam qeemat par 1200-1800 ke darmiyaan farokht hua. Poore mulk me is saal (2015 me) taqreeban 122 kilo cocain pahuch gayi. Riyasat Maharashtra se train, hawayi jahaaz, sadkon aur courier ke zariye poore mulk me iski tarseel huyi. “Isi website ke 15 July 2017 ki khabar kuch yoon hai, NCB ke mutabikh, 2016 me sirf delhi me 30 kilo cocain (210 crore) me farokht huyi jiski fee gram qeemat 3000 se badhkar 5000 ho gayi. Aur iska istemaal 25 se 30 saal ki umar ke afraad me tezi se badhta jaa raha hai.”

6. Crystal Mithiya Ice :

Ye insano ka banaya hua khatarnaak qisam ka nasha jo baraf ya sheeshe ki tarah dikhayi deta hai, jo bahut tezi se naujawaano ko apni lapet me le raha hai. Ye khatarnaak chemical se milkar bana hota hai, jo markazi aasaabi nizam (Central Nervous system – CNS) ko saqt nuqsaan pahuchata hai. CNS chooke ek station ka kirdaar ada karta hai aur jismaani sargarmiyon ko control karta hai. Isme dopa me naami ek nihayat anmol aur qeemti neuro transmitter hota hai jo khushiyon ka ahsaas dilata hai. Meeth ise barah raast nuqsaan pahucha deta hai, jis se dimaagh tabah ho jaata hai. Crystal methi dimaagh ke khalyaat ko majboor karta hai ke vo maamool se taqreeban 100 se 1000 guna zyada dopa me jaari kare. Jis se jismaani harkaat mutasir hoti hai. Vo shakhs sirf ek kone me leta rahna chahta hai. jaise hi nashe ka asar khatam hota hai, dopa me jaari nahi hote jiske ba’as aur drug ki chahat hoti hai aur vo na milne par sar me shaded dard hota hai. 15 saal

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qabl sirf 3 feesad log iska istemaal karte the lekin aaj unki taadaad me bahut tezi se izafa hota jaa raha hai, jinme school va college ke bachche bhi shaamil hai. Aaj taqreeban 40 feesad log iska istemaal kar rahe hai. Imtehaan, Noukri ya ghar vaalon ke dabaav se chutkaara paane ke liye naujawaan is naye nashe ka sahara le rahe hai. meeth ke ek baar istemaal se hi lat ka khatra hota hai. 4-6 hazaar me ek crystal meeth dasteyaab hoti hai. Ye naujawaano ke party culture me tezi se Maqbool hone vaali drug hai. Jiske zyada tar saarfeen 20 saal ki umar ke bachche hai. Times of India ke 31 December 2014 ke shumaar me maaher nafsiyaat Doctor Yusuf Maachis vaala ke mutabikh “sirf Mumbai me 30000 naujawaan iske aadi hai.”

7. Heroine :

Nasha karne vaale logon me ye pasandeedah cheezon me se ek hai, jo dimaagh me dopa me ke asar ko 200 gunah badhkar deti hai. 2014 me 1370 aur 2015 me 1416 kilo ke baad 2016 me iski maang 1600 kilo tak badh gayi.

8. Neend ki dawaayiyaan :

Log neend na aane ka ilaaaj karvaane ke bajaay neend ki goliyon ka sahara lete hai aur dheere dheere ye lat ban jaati hai. Is se dimaagh ke kuch hisse asar andaaz hone lagte hai. Lambe arse tak iska istemaal jaan leva bhi saabit hota hai. Sochne samjhane ki salahiyat mutasir hoti hai. Sone me saans ke mutaallikh beemaariyon ka khatra hota hai. Baaz auqaat dil ka doura aur cancer ke khatraat bil tarteeb 50 gunah aur 35 feesad tak badh jaate hai.

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Darasal nashe ke aadi afraad, ‘ham dobara ye nahi karenge,’ ‘kuch nahi hoga,’ ‘jab chahe chod denge,’ ‘ek martaba karne me kya harj hai,’ in alfaaz ke saath is duniya me qadam rakhte hai aur tabahi ke dal dal me pahuchte chale jaate hai. Ilaaj me aane ke baad unse ye aadat chudayi jaa sakti hai, lekin vo raazi nahi hote. Unhe counselling aur baa qaayidah behtar hal ki zaroorat hoti hai. Ye aisa nahi ke nashe ke aadi fard ko maar maar kar use ye lat chodne par majboor kiya jaaye. Yahaan vaalidain aur khaandaan ka kirdaar aham hota hai. choonke aise afraad ki izzate nafs aur quvvate iraadi unki apni nigah me bahut kamzor hoti hai, jiske sabab unka zahan sada ulat’ta rahta hai aur nasha chod nahi paata. Unme is baat ka ahsaas jagaya jaaye ke :

1. Ye jism sirf ek baar haasil hua hai, jiski barbaadi ke baad use dobara paana mumkin nahi.
2. In nasheeli ashya ke peeche ek bada sarmaya fuzool karne ke jurm me duniya me badnaami ka daagh lagega aur baad az marg iski pakad hogi.
3. Sahet ki nemat apne haaton barbaad karne ki paadaash me roze mahshar saqt mavakhizah hoga.
4. Deen me har qism ka nasha, chahe vo thodi miqdaar me ho ya zyada taadaad me, ya isme kisi qadar faayda posheeda ho, bahar haal haraam hai. “Aye Eemaan Vaalon! Sharab aur jua aur but aur faal ke teer sab shaitaan ke na paak kaam hai so unse bachte raho taake tum najaat paavo.” **(Soorah Maayidah:90)**
5. Nashe ki lat sirf nasha khor aur khaandaan ko hi nahi balke aane vaale naslon ko bhi badnaami, zillat aur be izzati ke jhande tale qatl kar deti hai.
   Baaz auqaat Tv, Ishtehaaraat, Filmon, Dramon, Novelon aur _____ ke zaariye nasheeli ashya ko khushnuma banakar

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pesh kiya jaa raha hai. Allama Iqbal ke is misre ke maanind ke nasha pilakar girana to sabko aata hai, har mihaaz par logon ko nashe ka aadi banane ki koshishen jaari hai. Naujawaano ke saamne baar baar ye cheezen khushiyon ke ahsaasaat, taraqqi, fashion, jadeediyat, status, rutbah aur modernism ke naam par dikhayi jaa rahi hai. Aur vo us dariya ki maujon me bathe jaa rahe hai jiska aakhri sira maut ke siva kuch nahi. Ba haisiyat ummate Muslimah ke afraad hone ke naate hamari asal zimmedaari to is shaar ke misre saani me chupa hai, maza to jab hai ke girton ko thaam le saath, jab ham ne nashe me doobe un afraad ko mout ke muh me jaane se qabl bacha liya to na sirf khair ummat ka laqab paane ke haqdaar qaraar paayenge balke Soorah Maayidah ki aayat 32 ki Roushni me ke, “jisne ek insan ki jaan bachayi goya usne poori insaniyat ki jaan bachayi,” poori insaniyat ko bachane ka fareeza bhi anjaam de sakenge. Zaroorat anthak koshish, lagan, jiddo jahad, mehnat, himmat aur tavakkal Alallaah ki hai to In Sha Allaah khush aayind aur behtareen natayej nazar aayenge.

Zina aur lavaatat ke sangeen anjaam

Zina ke dunyavi bhi bahut se nuqsaanaat hai, is fel ka irtekaab karne vaala duniya me bhi zaleel va rusva hota hai, uski zindagi se chain va sukoon khatam ho jaata hai, manaajaat ki lazzat se vo mahroom ho jaata hai, tarah tarah ki takleefon aur uljhano ka shikaar rahta hai, uski sahet aur jismaani quvvat qaraab ho jaati hai.

Gunah se bachane ke liye is dua ke padhne ka ihtemaam karen : Arabic text

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Tarjama : Aye Allaah ham aap se apni khashyat aur qouf ka sawaal karte hai jo hamare aur hamare gunahon ke darmiyaan haamil ho jaaye.

Arabic text

Hazrat Samrah bin Jundub Raziallahuanhu farmaate hai ke ek martaba Rasool ﷺ ne namaz padhane ke baad hamari jaanib mutavajjo hokar farmaya : “Aaj raat maine dekha ke mere paas do shakhs aaye aur mujhe zameen maqdas ki taraf le gaye. Ham ek tanoor ki misl ghade ke paas pahuche, jiska oopar ka hissa tang aur neeche se kushaada tha. Usme aag bhadak rahi thi aur us aag me kuch mard aur auraten barahna hai. Jab aag ka shola buland hota hai to vo log oopar aa jaate hai aur jab shole kam ho jaate hai to shole ke saath vo bhi andar chale jaate hai. Maine poocha : “Ye kya hai?” Un dono ne jawaab diya : “Ye log zina karne vaale hai.” **(_____)**

- Qoum Loot vaala amal karna gunah kabeerah hai, aisa kaam karne vaala faasiq va faajir yaani khuda ka naa farmaan hai. Is fel bad ki vajah se azaabe Ilaahi naazil hua ke qoum loot ki basti ulat dee gayi, fir un par paththaron ki baarish huyi.

Lavaatat : Mard ka mard se badfeli karna :

Be shumaar dunyavi ukhravi aafat ka sabab banne vaale is mazmoom fel ki qabaahat Quraan Kareem aur Ahaadees Kareema se saabit hai :

Arabic text

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Aur loot ko bheja jab usne apni qoum se kaha kya vo behayaayi karte ho jo tumse pahle jahaan me kisi ne na ki, tum to mardon ke paas shahvat se jaate ho auraten chod kar balke tum log had se guzar gaye.”

Qoume loot par isi ki vajah se azaab naazil hua tha, jiska bayan Quraan Majeed me in alfaaz se kiya gaya hai :

Arabic text

Fir jab hamara hukum aaya hamne is basti ke oopar ko uska neecha kar diya aur us par kankar ke paththar lagaataar barsaaye.”

Musht zani ke nuqsaanaat (Masturbation)

Aaj is pur fitan dour me mobile, internet aur tv vaghairah par be hayayi ke manazir dekh kar naujawaan ki ek taadaad hai jo mushtzani ka shikaar ho jaati hai.

Aur is baat se be khabar ke uske deeni aur duniyaavi kya nuqsaanaat hai vo badmast hokar is beemaari me mubtala rahte hai aur jab unko is baat ka ahsaas hota hai to paani sar se guzar chuka hota hai aur ye apni zindagi ko barbaad kar chuke hote hai.

Mushtzani ki jismani aafaten :

Ek ittela ke mutabikh jab ek hazaar mareezon ke asbaab par ghour kiya gaya to ye baat saamne aayi ke 414 mushtzani ke sabab, 186 kasrat jimaaa ke ba’as aur baqiya deegar vajoohaat ki bina par mubtalaaye _____ huye the. 124 paagalon ka imtehaan karne par maaloom hua ke

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unme se 24 (6) apne haath se mani kharij karne ki bina par paagal hua tha.

Mushtzani se chutkaara kis tarah haasil karen?

Sabse pahle is gunah se pakki sachchi toubah karen.

Mazeed iske asbaab par ghour karen ke ye gunah mujh se kyu sarzad ho raha hai. Buri sohbat ki vajah se, filmo dramo ki vajah se, internet ke ghalat istemaal ki vajah se, ya badnigahi ki vajah se jo bhi sabab ho usko fouran door kare aur achchi sohbat iqtiyaar karen. Apne aap ko nek kaamo me mashghool karen.

Jab bhi gunah karne ka dobara zahan bane to vazoo karle aur namaz padhkar Allaah se madad talab karen. Aur har waqt ta'avvuz aur "Laa houla vala quvvata illa billah" ki kasrat karte rahe, In Sha Allaah is aadat se chutkaara haasil ho jaayega. Yaad rakhe nafs va shaitaan bharpoor koshish karega ke aap is aadat se chutkaara na haasil kar paavo, magar aap ne apne is iraade par pukhtagi ke saath qaayam rahna hai. Aur is aadat se chutkaare ke liye dua karte rahna hai. Mazeed ek aur baat ke khana kam khaaye ke pet bhar khaane se bhi shahvat ko farogh milta hai. Sab se behtar ye hai ke roza rakhne ki aadat daal le ke roza shahvat ka tod hai.

Gaali galoch :

Kisi musalmaan ko gaali dena jisse usko takleef pahuche Islam me naajaayaz hai, Ahaadees me is par saqt vayeeden aayi hai aur jin alfaaz me gaali dee jaati hai, vo alfaaz mazaakh me bhi ek doosre se bolna

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fahash goyi hai, Ahaadees me is se bhi mana kiya gaya hai, hatta ke usko amal ko munafiqat se taabeer kiya gaya hai, Abu Umamah Raziallahuanhu bayan karte hai ke Allaah ke nabi ﷺ ne irshaad farmaya :

Arabic text

“Haya aur kam goyi eemaan ki do shaakhen hai, jabke fahash kalami aur kasrat kalaam nifaaq ki do shaakhen hai.”

Imam Tirmizi Rahimahullah kahte hai :

Arabic text

“2 – “al Iyyu” ka maani “kam goyi’ aur “al baza’a” ka maani “fahash goyi” hai, “al bayan” ka maani “Kasrat kalaam” hai, masalan vo muqarrareen jo lambi taqreeren karte hai aur logon ki taareef me aisi fasahat bigaadte hai jo Allaah ko pasand nahi hai.” **(Jaame Tirmizi:2027)**

Yaani ke fahash goyi, gaali gaftaar karne vaalon ko aur bahut zyada laa yaani baaten karne vaalon aur baghair ilm lambi lambi taqreeren karne vaalon ko Allaah Taala naa pasand karte, lihaza sharm va haya vaala insaan, achchi baat karne vaala, kam baat karne vaala insaan, bahut saare gunahon se yoon bach jaata hai, jabke ek bak bak aur ghair zaroori baaten karne vaala insaan shekhi karte huye jhoot bolta jaata hai, isi liye fahash goyi ke saath zyada baaten karne se bhi mana kiya gaya hai, Allaah ke Nabi ﷺ in tamaam cheezon se paak the, Anas Raziallahuanhu bayan karte hai :

Arabic text

“Ke Allaah ke Nabi ﷺ fahash go nahi the, na Aap ﷺ laanat malaamat karne vaale the aur na gaali dete the, Aap ﷺ ko bahut ghussa aata to sirf itna kah dete, ise kya ho gaya hai, iski peshaani par khaak lage.” **(Sahi Bukhari:6046)**

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Allaah ke Nabi ﷺ hamare liye vusva hasnah hai, lihaza unhe gaali galoch se door rahna chahiye.

Ladayi jhagda :

Allaah Taala ke aakhri Nabi Muhammad Arabi ﷺ ne farmaya :

Arabic text

Yaani Allaah Taala ke nazdeek sabse na pasandeedah shakhs vo hai jo bahut zyada jhagda karne vaala ho. **(Bukhari:130/2, Hadees: 2457)**

Ladayi jhagda karne ke bahut saare deeni aur dunyavi nuqsaanaat hai, masalan ladayi jhagda karne se aapas ki dosti khatam ho sakti hai, ladayi jhagde se fasaad kam hone ke bajaay badhta hai, jhagdaaloo bachche ko koyi bhi achcha bachcha nahi kahta, uske saath rahna koyi pasand nahi karta, aur ladayi jhagda karna Allaah Paak ki naaraazgi ka sabab hai.

Baaz bachche baat baat par ladne jhagadne aur maar peet par utar aate hai, ghar me bhai bahano se choti choti baaton par, khaane peene aur deegar cheezon par maar dhaad karte the.

Is tarah baat baat par ladna jhagadna, maar peet karna achche bachchon ka kaam nahi hai, balke achche bachchon ko to chahiye ke sulah aur maaf karne ko iqtiyaar karen. Agar doosre bachche ne aap se jhagadne vaali koyi baat kar bhi dee to jhagda karne ke bajaay darguzar se kaam le ya apne ammi abboo ko achche andaaz me bata de magar andaaz shikayat vaala na ho.

Ladayi jhagde se kaise bache

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Allaah ke Nabi ﷺ ne farmaya : Beshak Allaah azz va jall ko logon me sabse na pasandeedah logon me jo shadeed “jhagdaaloo” hai. **(Bukhari:2457)**

Aapas me sulah aur pyaar muhabbat ke saath rahne me faayda hai, jabke jhagde me nuqsaan, to hame aisa kuch karna chahiye ke jhagde ki naubat hi na aaye. Jhagda chodne ki fazeelat bayan karte huye Allaah ke Nabi ﷺ ne irshaad farmaya : Jo shakhs haq par hone ke bavajood jhagda chod de, uske liye Jannat ke beech me ghar banaya jaayega. **(Tirmizi:2000)**

FAHASHI SE KAISE BACHE?

Allaah Taala Quraan Majeed me irshaad farmaate hai :

(INNALLA ZEENA YUHIBBOONA AN TASHEE’AL FAAHISHATU FILLAZEENA AAMANOO LAHUM AZAABUN ALEEMUN FID’DUNIYA VAL AAKHIRATI VALLAHU YAALAMU VA ANTUM LAA TAALAMOON) [SOORAH NOOR:24-19]

“(Kuch) log musalmaano me be hayayi phailaane ke aarzoo mand rahte hai un ke liye duniya aur aakhirat me dardnaak azaab hai, Allaah sab kuch jaanta hai aur tum kuch bhi nahi jaante.”

Allaah Taala fahashi ke baare me “Guidelines” muqarrar karte huye farmaate hai :

(QUL LIL MU’MINEENA YAGHUZZU MIN ABSAARIHIM VA YAHFAZU FUROOJAHUM ZAALIKA AZKAA LAHUM INNALLAHA KHABEERUM BIMA YASNA’OON) [SOORAH NOOR – 24:30]

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“Musalmaan mardon se kaho ke apni nigaahen neechi rakhe, aur apni sharm gaah ki hifazat kare, yahi unke liye paakeezgi hai, log jo kuch karen Allaah Taala sab se khabardaar hai.”

Ulama Ikraam is aayat ki tafseer me kahte hai ke naujawaan apni nigahon ko hamesha neechi rakhen iska matlab ye ke jab aap raaston aur galiyon se guzar rahe ho to apni nigaah neechi rakhen, neez guzarne vaali khavateen aur ladkiyon par nazar na daalen aur is aayat ki doosri muraad ye hai ke haraam cheezon par nazar na daalen yaani “Social Media” par jo gandagi phaili huyi hai us se khud ko door rakhen aur qusoosan “Pornography” se apne aap ko mahfooz rakhen ye ek bahut bada aur sangeen gunah hai, ek tahqeeq ke mutabikh aaj ke daur ka sabse bada “Addiction” jo naujawaano me bahut aam hai vo “Pornography” ka “Addiction” hai, Allaah Taala tamaam naujawano ko is fitne se mahfooz rakhe, Aameen. Ahadees me is burayi ka zikar raast aur bil raast dono tarah se maujood hai, chunache Abu Hurairah Raziallahuanhu ne Allaah ke Nabi ﷺ se naqal kiya hai vo farmaate hai :

Arabic text

“Ke Allaah Taala ne insano ke maamle me zina me se uska hissa likh diya hai, jis se vo laa mahla dochaar hoga, pas aankh ka zina dekhna hai.” **(Sahi Bukhari:6243)**

Aap is gunah ko chota gunah na samjhe, Hadees ke mutabikh ye gunah zina me daakhil hai aur zina kabeerah gunahon me se ek gunah hai.

Agar kisi khatoon par nazar pad jaaye to pahli nazar maaf hai aur doosri nazar gunah hai, jaisa ke Hadees me Bareerah Raziallahuanhu bayan karte hai ke Allaah ke Nabi ﷺ ne kaha :

Arabic text

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“Ali! (Ajnabi aurat par) nigah padne ke baad dobara nigah na daalo kyu ke pahli nazar to tumhare liye jaayaz hai, doosri jaayaz nahi.” **(Sunan Abu Dawood:2149)**

Chunache pahli nazar isliye maaf kar dee jaati hai ke ye jaan boojh kar nahi daali gayi thi, lekin doosri nazar jaan boojh kar daali jaati hai, lihaza doosri nazar qaabile giraft aur gunah hai.

Naujawaano ke bhatakne aur ghalat raah par jaane ke asbaab aur vajoohaat

Jaisa ke kaha jaata hai ke khaali zahan shaitaan ka ghar hai, lihaza naujawaan apne aap ko hamesha kisi na kisi kaam me masroof rakhen, is se aap ka zahan idhar udhar nahi bhatkega, is sabab ki vajah se bahut saare naujawaan ghalat raaston ko apna lete hai, vaalidain ko chahiye ke apne naujawaan ladka aur ladki kisi na kisi me mashghool rakhen, padhayi ke alaava unko (Gym join) karvaaye, aur bahut saara waqt hai to unko koyi (Startup Business) karvaaye aur usme un ko poori aazadi de aur dekhe ke isme vo kis tarah taraqqi karte hai ya fir naujawaan ko masroof rakhne ke liye (Short Skill courses) karvaaye ya fir unko aazadi de ke kya karna chahte hai, is se unka zahan masroof rahega aur ghalat aadat me mubtala nahi honge.

Naujawaan ka buri aadat me padne ki vajoohaat :

- Vaalidain ka ghair zimmedaarana ravayya.
- Bachchon ka afraad khaandaan se alag thalag pad jaana.
- Buri sohbat.

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- Mobile phone aur internet
- Electronic Media ki ghalat tash'heeri muhim.
- Hamesha boriyat mahsoos karna.
- Mijaaz me baghavat hona.
- Har kaam me jald baazi karna aur usi me sukoon mahsoos karna (Instant Gratification).
- Maaloomaat ka fuqdaan (Lack of Knowledge).
- Naujawaano me khud aitemaadi ka fuqdaan hona (Lack of Confidence).
- Ghalat rahnumayi ka shikaar ho jaana (Mislead / Misinformation).
- **Tajassus :** Tajassus ek insani fitrat hai, naujawaan ka ek tabqa buri aadat ka shikaar sirf isliye ho jaata hai ke vo dekhna chahta hai ke cigarette noshi ke kya asraat murattib hote hai ya falaan burayi me kya lazzat aur Khushi hoti hai, lihaza is tarah se naujawaan ki burayi ki shuru'aat hoti hai aur ek waqt aane par vo iske aadi ban jaate hai.
- (Peer Pressure) baaz bachche aur naujawaano par unke ham umar dost ya (Cousins) ki taraf se ye dabaav hota hai ke tum falaan kaam nahi kar sakte, masalan tum cigarette nahi pee sakte, tum me itni himmat nahi hai vaghairah, is chakkar me baaz naujawaan buri aadaton me mubtala ho jaate hai.
- Baaz naujawaan naujawaani ke is marhale me hote hai jahaan par bahut zyada khush va kharosh paaya jaata hai, is haalat me baaz naujawaano ko ye lagta hai ke "abhi nahi to kabhi nahi" ya vo ye sochte hai ke ek baar karne me kya burayi hai, lihaza ek baar se do baar fir teesri baar fir is tarah vo buri aadat ka shikaar ho jaate hai.
- Kuch doctors kahte hai baaz naujawaano me buri aadat unko jeeniyaati tour par, mouris tour par mili hoti hai, aise naujawaan

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na chahte huye bhi buri aadat me pad jaate hai aur apne aap ko rok nahi paate kyu ke jeeniyaati tour par ye aadat unki fitrat hoti hai. (Vallahu Aalam – Ham is baat par koyi hatmi raay qaayam nahi kar sakte).

- (Bullying) agar koyi naujawaan school, college ya mahalle me kisi ki dhons aur gundagardi ka shikaar hota hai to vo andar hi andar badla lene par tul jaata hai aur fir vo bhi isi tarah se (React) karta hai, jaisa ke uske saath hua tha, fir uske atraaf va aknaaf bure aadaton vaale naujawaan jama hote jaate hai aur bil aakhir buri aadaton ka shikaar hota chala jaata hai.
- Samaji paabandiyon ki kami : Fahashi, aryaaniyat ki vajah se naujawaan ke jism me _____ kaifiyat paida hoti hai aur naujawaan taskeen haasil karne ke liye mushtzani (Masturbation) ko apnaate hai aur usko bura nahi samajhte balke unko samaj ki taraf se aisa (Content) faraham kiya jaata hai jisme ye bataya jaata hai (Masturbation) me bahut se faayide hai, lihaza vo buri aadat me pad jaate hai, in haalaat me ye kisi fard ki beemari ya burayi nahi balke poori samaj ki burayi kahlaati hai.

❖ Aksar vaalidain apni masroofiyat ki bunyaad par bachchon ki taraf tavajjo nahi dete unki jaayaz khvaahishaat ki vo takmeel to kar dete hai, lekin unke liye waqt nahi de paate aur apni maashi zindagi me masroof rahte hai, nateeje me unki aulaad unke haaton se nikal jaati hai aur ghalat raaston par lag jaati, zyada tar vaalidain ko is baat ka ilm us waqt hota hai jabke vo poori tarah se haath se nikal chuke hote hai, lihaza (Parenting) ka naujawaan nasl par bahut gahra asar hota hai.

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- Aksar vaalidain apne naujawaan ladkon aur ladkiyon ki taaleemi sargarmi aur unke (Interesting Subjects) ko nazar andaaz karke apni marzi musallat kar dete hai, jiski vajah se naujawaan tabqa taaleemi masabikhat me peeche rah jaata hai aur uski vajah se naujawaano me ahsas kamtari paida ho jaati hai aur aksar naujawaan ghalat raaston par chal padte hai, lihaza vaalidain ko ye khayal rakhna chahiye ke unki naujawaan aulaad ka kin mazaameen (Subjects) ki taraf rujhaan hai.
- University aur College se faarigh aksar naujawaano ko unke pasand ki (Job / Business) nahi milti, kyu ke ye ek shuru'aati dour hota hai, lihaza vo us rozgaar ko apne liye naa kaafi samajh baithte hai aur uski vajah se aksar ghalat faisle kar baithte hai aur mustaqbil me is faisle ka khamyaaza uthaate hai, lihaza naujawaano ko bahut hi sabar aur isteqaamat ke saath kaam karna chahiye, do teen saal ke (Experience) ke baad vo ek behtareen aur manpasand (Job/Business) ke liye poori tarah tayaar ho jaate hai.
- Ahsaas mahroomiyat aaj ki naujawaan nasal ka sabse bada masla hai, jo unko unke vaalidain ki taraf se milta hai, aksar vaalidain hamesha ladte jhagadte rahte hai aur vo ek doosre ko izzat nahi dete, iski vajah se aulaad par ek bahut hi bada aur gahra asar hota hai aur bachche ghalat raaston me pad jaate hai, manshiyaat aur (Drugs) ka shikaar ho jaate hai aur baaz naujawaan _____ (Agression) ke raaste ko apna lete hai.

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- Jo bachche apne vaalidain ki bhar poor tavajjo nahi paate vo bahut saare ghalat cheezon ka shikaar ho jaate hai, masalan :
  - Akelapan aur tanhayi ka shikaar ho jaate hai.
  - Hamesha izteraabi kaifiyat un par chaayi rahti hai.
  - Vo har choti aur badi baat par ghussa me mubtala ho jaate hai.
  - Unke andar khudaitemaadi khatam ho jaati hai.
  - Bachche har us kaam ko kar guzarte hai jisko unke vaalidain pasand nahi karte.

- In tamaam vajoohaat ki vajah se bachche (Depression) ka shikaar ho jaate hai aur is haalat me kuch bachche buri sohbat me pad jaate hai.
- Ek taraf laa parvah vaalidain ki vajah se naujawaan nasl tabah ho rahi hai aur doosri jaanib vaalidain ki bejaa sakhti aur har baat me burayi nikaalna aur har baat par daant dapat karna in sab ki vajah se bachche mahroomiyat ka shikaar ho jaate hai, lihaza bachchon ki tarbiyat ke liye vaalidain ko ek aitedaal ke raaste par hona chahiye, na zyada sakhti achchi baat hai aur na zyada narmi achchi baat kahlaayegi, lihaza vaalidain aitedaal aur samajhdaari ki raah ko apnaate huye har cheez ko dekhte aur parakhte huye apne bachchon ki tarbiyat aur rahnumayi karen. Aksar bachchon me is baat ko lekar talqi hoti hai ke unke vaalidain hamesha sunaate rahte hai kabhi sunte nahi hai. chunache tarbiyat ka ek pahloo ye bhi hai ke aap jis waqt daantna zaroori samajhte hai usi waqt daante balke sabse pahle bachchon ki baat bhi sun liya kare, is se bachchon ka aitemaad badh jaayega aur bachchon ko ye ahsaas rahega ke vaalidain unki bhi sunte hai.

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- Aaj kal bachchon par bahut dabaav hai, khusoosan naujawaan tabqa zyada dabaav me rahta hai kyu ke naujawaan ek aise maahoul me rah rahe hote hai jahaan par koyi na koyi maashirati, samaji aur aqlaaqi masayel zaroor hote hai aur bachche apne vaalidain ki jaanib se uske liye koyi rahnumayi nahi paate, lihaza in haalaat me jab vo khud se koyi faisla karte hai uska nateeja ghalat bhi ho sakta hai. maashre ke ghair sahetmand hone me kayi cheezon ka kirdaar hota hai aur bachche unse naa vaakhif hote hai ke unka kisi tarah se muqabila kiya jaaye, bachche jab bulooghat me hote hai to vo ye nahi jaante ke kis tarah jinsi lazzat aur jinsi khvaahishaat se door raha jaa sakta hai, khusoosan naujawaan ladkon ko varghalaane vaale zuada tar qareebi rishtedaar ya aas paas ke log hi hote, lihaza hame un par khusoosi tavajjo dena chahiye, iski ek badi vajah ye hai ke aaj ke maashre me har taraf fahash mavaad _____ pada hai is mavaad ke bade zaraay hai (Smart Phone / Internet) hai, lihaza in cheezon se bachchon ko jitna mumkin ho sake door rakha jaaye.

NAUJAWAANO KO BURI AADATON SE BACHAANE KE TAREEQE AUR USKA ILAAJ

- Naujawaano ko hamesha kisi na kisi kaam me masroof rakhe.
- Naujawaano ko buri aadat se bachaane ke liye baaz hazraat “ek maar do tukde” vaala tareeqa istemaal karte hai jiski vajah se naujawaan aur zyada baaghi ban jaate hai, lihaza aap kisi bhi buri aadat ke chudaane se qabl sabse pahle is buri aadat ka koyi ek (Replace) iqtiyaar karen, fir baad me apne naujawaan bachchon ki is buri aadat ko chudaane me unki

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madad karen is tarah se ye kaam aasaan ho sakta hai, In Sha Allaah.

- ❖ Naujawaano ko (Time Management) ki aadat daalen.
- ❖ School aur college ke alaava ghair nisaabi sar garmiyon me unki himmat afzaayi karen.
- ❖ Ghareloo kaamo me unko madad karne ke liye kahe, balke kuch maqsoos kaam unke supurd kiya karen.
- ❖ Chote bhai bahan ki dekhbhaal ki zimmedaari par lagayen is se unke andar bhi khud aitemaadi paida hogi.
- ❖ Bachcho ko (Gardening) par lagayiye, iske bahut saare faayide hai :
    - Sabse pahle bachche masroof ho jaate hai.
    - (Gardening) se bachcho me sabar ka maaddah badhta hai kyu ke koyi bhi poudah lagate hi bada nahi hota balke vo apni fitri raftaar se nasho numa paate huye badhta hai, lihaza bachche bhi isko isi tarah bada hota hua dekhte hai aur unko ye baat samajh me aa jaati hai ke kisi bhi poudhe ke badhne ke liye waqt lagta hai, lihaza is amal se bachcho me sabar ka maaddah paida hona fitri hai.
    - (Gardening) se naujawaano ki tand mizaaji aur chidchidaapan door hota hai.
    - (Gardening) se zindagi ke utaar chadaav ka andaza hota hai.
    - (Gardening) se insano ka (Stress) door hota hai.
    - (Gardening) se insani madaafiyati nizam (Human immune system) ko madad milti hai.
    - (Gardening) ke dauraan (Calories burn) hote hai.
    - Baaghbaani se kisi bhi qisam ke (Addiction) se chutkaara mil sakta hai.

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- Ghar me bachcho ke liye koyi (Pet) laakar rakhe, masalan koyi parinda laakar rakhe aur apne bachcho ko uske dekh bhaal aur pinjrah ke saaf safayi ki zimmedaari lagayen, parinda (chidiya, [Love Birds], tota, maina vaghairah) paalne ki ijaazat Hadees se bhi saabit hai, Anas Raziallahuanhu ke ek chote bhai the, unke paas ek chidiya thi, Allaah ke Nabi ﷺ dekhte the ke Anas Raziallahuanhu ke chote bhai Abu Ameer Raziallahuanhu is parinde se khela karte the, ek din vo chidiya dikhayi nahi dee to Allaah ke Nabi ﷺ ne is bachche Abu Ameer Raziallahuanhu se poocha :

  Arabic text

  "Aye Abu Ameer, tumhari nagheer ka kya hua (yaani nagheer naami chidiya kaha hai)." **(Sahi Bukhari:6129)**
- Naujawaano me tajurba ka fuqdaan hota hai, lihaza aap waqtan fa waqtan rahnumayi karte rahe.
- Baaz naujawaan bahut sharmeele hote hai, jab unse ahteraam ka maamla kiya jaata hai to vo har baat maan jaate hai.
- Buri aadat ko tark karne ke liye waqt lagta hai jaise cigarette aur fahash web site, lihaza kisi bhi buri aadat ko chodne ke liye aur behtar aadat apnaane ke liye waqt dena chahiye. Aap waqt aur din mutayyin na karen balke sabar aur housle ko apna hatyaar banaye aur namazon ki paabandi karen kyu ke ye usool hamare liye mumkin had tak

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madad faraaham kar sakta hai ke “namaz burayiyon aur be hayayi ke kaamon se rokti hai.”

Kisi buri aadat ko chodna shayad ham me se aksar ke liye aasaan na ho, lekin ye uske liye ek qadam aage badhna hi usko chodne ke barabar hai. Ek shakhs report me ye inkeshaaf kiya gaya hai ke khatarnaak aadat se chutkaara paane ki is ladayi me aap akele nahi hai, taqreeban 90 % logon me koyi na koyi buri aadat hoti hai jise vo har roz badalne ki koshish karte hai aur baghair kisi nateeje ke apni koshish ko chod bhi dete hai, lekin aap ka pahla qadam aap ko ek badi kaamyaabi ki taraf le jaa sakta hai aur aap ye qadam jitna jaldi mumkin ho aage badhe waqt zaaya na karen, Allama Iqbal baang dara me kahte hai :

Arabic text

Agar koyi ek lamhe ke liye ghaafil hota hai to vo sadiyon ke taveel muddat me peeche chala jaata hai.

Buri aadat se chutkaare ke baad karne vaale kaam :

Jab ek naujawaan kisi buri aadat ko chod chuka hai to vo in baaton ka khayaal rakhe :

- ✓ In maharkaat ko apne zahan me rakhe jiski vajah se aap is buri aadat ke aadi ban gaye the. Aksar naujawaan is baat ka khayaal nahi rakhte aur jaane anjaane me fir unse vo ghalti sarzad ho jaati hai. lihaza buri aadat ki asal maharkaat ko hamesha zahan me rakhe, iska ke aur tareeqa ye hai ke agar aap kisi aur ko is buri aadat ki chodne me madad karte hai to is amal se aap aur bhi zyada mazboot ho jaate hai.

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- ✓ Aap logon ke liye aasaaniyaan paida karen, baar baar kisi ko Mourad ilzaam na thaharaaye, baar baar is burayi ko yaad karne ki vajah se is burayi ki taraf fir ek baar palatne ke raaste khul sakte hai, lihaza aap zindagi me aage badhte jaaye.
- ✓ Jis bhi buri aadat ko Allaah Taala ki toufeeq se aap ne choda hai us maahoul ko aap hamesha ke liye chod de, buri aadat ko bhoolne me aap kaamyaab ho jaayenge, In Sha Allaah.
- ✓ Apni aur apne ghar vaalon ki fikar karen, baqiya duniya ko is haal par chod de, is dauraan aap koyi masaabiqat ki koshish na karen.
- ✓ Yaad rakhiye burayi ko aur buri aadat ko chodna koyi aasaan kaam nahi hai, jab aap ne usko chod diya hai aur ek badi kaamyaabi aap ko mil chuki hai to ye aap ke liye Allaah Taala ki taraf se badi nemat hai, is nemat ka hamesha shukar ada karte rahe, aur Khushi ke jazbe apne andar hamesha baaqi rakhen aur us Khushi ko baar baar taaza karte rahen.
- ✓ Is baat ka bhi khayaal rakhen ke ye jo kuch hua hai vo sab ka sab Allaah Taala ki taraf se hua hai.

Allaah Taala se dua hai ke, Allaah Taala tamaam ki hifazat farmaye, khusoosan jawaan nasl ki hifazat farmaye aur shaitaan ke shaitaani jaal aur phande se door rakhe, Aye Allaah hamare naujawaano ki aur unke jawani ki hifazat farma – Aameen.

Is baab (chapter) ki tayyari ke liye in madarja zel masadir va maraj'aa se istefaadah kiya gaya hai aur saath me samaj ki islaah ke liye likhe gaye website aur mazaameen se bhi istefaadah kiya gaya, shukriya fa jazaahum Allaah khaira.

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Chapter – 4

Baraye aqlaaq ki (check list)

70 kabeerah gunah, shubhaat shahvaat se doori zaroori

[CheckList]

Maakhooz : "Al Kabayir" Az Imam Zahabi Rahimahullah

1	Arabic	Kabeerah gunah me sabse badtareen aur sabse bada gunah Allaah Taala ke saath kisi ko shareek karna.	Ascribing Associates To Allaah, The Most high (Shirk)
2	Arabic	Ek insaan ka qatl karna	Killing A Human Being
3	Arabic	Jadoo tona karna	Sorcery
4	Arabic	Namaz chodna	Not Performing the Prayer
5	Arabic	Zakat na dena	Denying Zakat

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6	Arabic	Ramazan ke farz rozon me iftar se pahle baghair kisi sharayi uzr ke iftar karna	Breaking One's fast During Ramazan Without an Excuse
7	Arabic	Istetaat [sahet, quwwat] ke bavajood haj ada na karna	Not Performing the Haj When Able to
8	Arabic	Vaalidain ki na farmani karna	Showing Disrespect to One's Parents
9	Arabic	Rishtedaaron se qatah taallukh karna	Severing the Ties of One's Relatives
10	Arabic	Zina karna	Adultery
11	Arabic	Aurat ke dubur me mubaashirat karna, sadomeet, aghlaam baazi, qoum loot ke jaisa amal karna [sadoom _____: ye vo maqaamaat hai jahaan qoum loot par azaab naazil kiya gaya]	Sodomy (Sodom and Gomorrah)
12	Arabic	Soodi len den, soodi kaarobaar karna	Accepting Usurious gain
13	Arabic	Na haq tareeqon se yateem ka maal hadap karna	Wrong Consuming an Orphan's Property
14	Arabic	Allaah Taala aur Allaah ke Nabi ﷺ par jhoot baandhna	Lying About the ALLAAH and the Prophet ﷺ
15	Arabic	Maidaan e jung se peet dikha kar bhaag jaana	Fleeing From the battlefield

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16	Arabic	Hukmarano ka apni riyaaya ke saath dhoke baazi neez zulm va zyadati karna	The Leader Who Misleads His followers, the tyrant and the Oppressor
17	Arabic	Takabbur, Ghuroor, Ananiyat, khud pasandi karna	Arrogance, Pride, Conciet, Vanity and Haughtiness
18	Arabic	Jhooti gawahi dena	Bearing False Witness
19	Arabic	Nasha karna	Drinking alcohol
20	Arabic	Jua khelna	Gambling (Qimar)
21	Arabic	Paak daaman auraton par buhtaan tarashi karna	Accusing a Woman of Adultery
22	Arabic	Maale Ghaneemat, Amwaale Zakat, aur musalmaano ki jaanib se diye gaye amwaale sadqaat va khairaat ka ghalat tareeqe se istemaal karna	Misappropriating Spoils of War, Muslim funds or Zakat
23	Arabic	Chori karna	Theft
24	Arabic	Raah zani karna [musafiron ko loot lena]	Highwaymen Who menace the Road
25	Arabic	Jhooti qasam khana [halaf lene ke baad uske khilaaf amal karna]	The Engulfing Oath
26	Arabic	Zulm karna [is lafz ke bahut zyada maani paaye jaate hai]	Taking People's property Through falsehood

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27	Arabic	Zulmana va jaabiraana taqreeqon se tax usooli karna	Collecting taxes
28	Arabic	Haraam maal khaana ya haraam maal ka istemaal karna, ya maal va doulat kamaane me jaayaz naa jaayaz ki tameez na karna	The Consumption of Haraam
29	Arabic	Khudkashi karna	Suicide
30	Arabic	Jhoot ko apni aadat bana lena aur hamesha jhoot bolna	Telling Lies
31	Arabic	Insaaf par mabni faisle na karna	The dishonest Judge
32	Arabic	Rushwat	Bribery
33	Arabic	Auraton ka mardon ki tarah tashba iqtiyaar karna, mardon ka auraton ki tarah tashba iqtiyaar karna	Women Imitating Men and Vice Versa
34	Arabic	Ek be ghairat insaan ka kisi laalach ke tahat apni biwi ki fahash kaam par madad karna “dost” kaha jaata hai	Permits His Wife To Fornicate
35	Arabic	Halaala karna ya karvaana [halaala karne vaala aur karvaane vaala ye dono kabeerah gunah hai]	Marrying Solely to Return to the Previous Husband

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36	Arabic	Peshaab ke baad taharat haasil na karna	Not freeing Oneself of All traces of Urine
37	Arabic	Riyaakaari karna	Showing off in Good Work
38	Arabic	Amaanat me qiyaanat karna	To betray
39	Arabic	Duniya ke liye taaleem haasil karna aur haqeeqi ilm ko logon se chupaana	Learning for the worldly gain without ikhlas and concealment of knowledge
40	Arabic	Kisi par ahsaan karna aur uske baad usko jatlaate phirna	Reminding recipients of One's Charity to Them
41	Arabic	Taqdeer ka inkaar karna	Disbelieving in Destiny
42	Arabic	Logon ki khilvat ki baaten sunna	Listening to the People's private Conversations
43	Arabic	Chughal khori karna [jiski vajah se logon me adaavaten aur dushmani paida ho jaati hai]	The talebearer Who Stirs Up enmity between People
44	Arabic	Laan taan karna	Cursing Others
45	Arabic	Kisi se ahad karne ke baad us se vaada khilaafi karna, ya ahad ko tod dena	Breaking One's promise or Pledge
46	Arabic	Kaahin aur najoomiyon ki baaton ko sach tasleem karna	Believing fortunetellers and astrologers

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47	Arabic	Ek biwi ka apne shouhar ki naa farmaani karna	A wife's rebellion against her husband
48	Arabic	(Rooh vaali ki) tasveer kasha karna : Kapdon, Deewaron, Paththaron, Dirham [va deenaar] aur deegar tamaam cheezon par tasveeren banana chahe vo mom, aata, loha, taamba, oon ya kisi aur cheez ki bani huyi ho	Picture-making
49	Arabic	Kisi ki mout par nouha khavaani karna, girebaan chaak karna, sark e baal nochna, aur museebat ke waqt aah va bakaah karna	When afflicted with an adversity
50	Arabic	Sarkashi karna	Excess against others
51	Arabic	Kamzoron par, zayeef logon par, apne [ghulaam] maatahat kaam karne vaalon par, apni biwi par aur jaanwaron par zulm zyadati karna	Overburdening and arrogance against others
52	Arabic	Padosiyon ko takleef dena, aziyat pahuchana	Hurting One's neighbor
53	Arabic	Musalmaano ko aziyat pahuchana aur	Hurting or Reviling Muslims

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		musalmaano ko gaali gaftaar karna	
54	Arabic	Allaah ke bando ko nuqsaan pahuchana	Harming the Servants of Allaah
55	Arabic	Taqno ke neeche kapde pahanna – Note : Baaz ahle ilm ne kaha ke ghuroor ki vajah se ho to uski hurmat me mazeed izaafa ho jaata hai	Putting cloth below the ankle
56	Arabic	Aadmi ka resham ka kapda ya sona pahanna	Men wearing silk or gold
57	Arabic	Ghulaam ka apne aaqa ke paas se bhaag jaana	Fleeing of the Slave
58	Arabic	Ghairullah ke liye jaanwar zabah karna	Slaughtering in Other Than Allah's name
59	Arabic	Jaante boojhte apne aap ko apne baap ke alaava kisi aur ki taraf mansoob karna	Falsely Claiming someone is One's Father
60	Arabic	Fuzool gawahi, laa yaani baaten aur bahas va takraar karna	Arguing, picking Apart another's words and quarelling
61	Arabic	Khet me sab ke liye jo paani hota hai, usko apne paas roke rakhna	Withholding excess water drom others
62	Arabic	Kisi bhi cheez ko tolne me ya naapne me kami peshi karna	Stinting when weighinh or measuring out goods and similar merchandise

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63	Arabic	Allaah ki tadbeer se be qouf aur be parvah ho jaana	Feeling secure from Allah's devising
64	Arabic	Aallaah ki rahmat se na ummeed hona	Despairing of the Mercy of Allaah and losing of hope
65	Arabic	Baghair kisi sharayi uzur ke jamaat ke saath namaz tark karna	Forgoing the congregational prayer to pray alone without a legal excuse
66	Arabic	Jaan boojh kar namaz jumah aur jamaat ko bila uzur chod dene ka israar	Constantly missing the Friday and congregational prayer without a valid excuse
67	Arabic	Vaseeyat me dhaandli karna	Bringing loss to the bequest
68	Arabic	Logon ke saath dhoke baazi aur fareb kaari karna	Deception and evil schemes
69	Arabic	Musalmaano ke khilaaf jaasoosi karna aur unke raazon ko faash karna	Spying on the Muslims and revealing their weaknesses
70	Arabic	Sahaba ikraam Raziallahuajmayeen par sab va shitam karna	Disparaging the Companions of the Prophet

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SHUBHAAT AUR SHAHVAAT KA MUQAABILAH

Shubhaat aur shahvaat ka muqaabilah ilm naafe va amal saaleh se kare uski tashreeh kya hai?

Insaan apne deen ko fitnon se kaise bachayen?

- Dua, isteqaamat aur sabar (sabar se itaat par jame rahna, sabar ki taaqat se gunahon se bache rahna, sabar karna takleef par).
  Arabic text

Dua

Nabi ﷺ dua farmaya karte the :
Arabic text

Ya Allaah! Mere deeni maamlaat ki islaah farma ke jisme meri najaat hai, Ya Allaah! Meri duniya bhi duroost farma de ke jisme mera maash hai, aur meri aakhirat bhi achchi bana de, maine vahee lout kar jaana hai, aur mere liye zindagi ko har khair ka zariya bana, aur mout ko har shar se bachne ka vaseela bana de. **(Muslim:2720)**

Naujawaan dua aur ta'avvuz ka ahtemaam karen

Naujawaan apni deen aur duniya me duaon ke zariye kaamyaab ho sakte hai, lihaza zyada se zyada duaon ka ahtemaam karen aur ta'avvuz ka ahtemaam karen **(Aoozu billahi minashshaitaan nirrajeem)**

(Ta'avvuz) Aoozu ka maani

(Aoozu billahi minashshaitaan nirrajeem, Bismillah hirrahmaan nirraheem)

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Aoozu se **(Ta'avvuz)** nikla hai, yaani **(Aoozu billahi minashshaitaan nirrajeem)** ko muqtasaran Ulama ikraam, ahle ilm **ta'avvuz** kahte hai, yaani panaah haasil karna Allaah ki, panaah haasil karna shaitaan mardood se aur **(Bismillah hirrahmaan nirraheem)** ko **(Bismillah)** bhi kahte hai aur tasmiyah bhi kahte hai **(Bismillah hirrahmaan nirraheem)** mukammil ho to Bismillah kahte hai **(Bismillah)** to tasmiyah kahte hai.

To aayiye ta'avvuz ka maani ham jaante hai **(Aoozu, aaz, yaoozu, auzan),** aur is se hai ta'avvuz **(avvaza, yuavvizu),** taaveez yaani bachana, mu'avviz teen isi se hai, bachaane vaali do sooraten Soorah Al Falaq aur Soorah An Naas, yaani bachaane vaali sooraten. Haqeeqat me to bachaane vaala Allaah Taala hai, lekin Allaah Taala ne kaaynaat me kuch asbaab bana diye hai, usko aap kahte hai asbaab shariya asbaabe ghair shariyah, baarish barsaane vaala Allaah Taala hai, lekin Allaah Taala ne kaaynaat me baadal bana diye hai, uske asbaab banaye hai, lekin musabbib haqeeqi to Allaah Taala hai. To bilkul isi tareeqe se bachaane vaale to Allaah Taala hai lekin aadmi asbaab apnaata hai. Jaise dushman ke ghaav se apne aap ko bachaane ke liye dhaal defence ke tour par istemaal karta hai to bilkul isi tareeqe se jismaani aur roohaani beemariyon ke ilaaj ke liye asbaab sharayi apnaate hai to jaayaz hai. Mua'vviz teen agar koyi aadmi **(Qul aoozu bi rabbil falaq – Qul aoozu bi rabbin naas)** isi tarah se duayen aur azkaar vaali taaveezen, taaveez yaani dua padhna ye sharayi taaveezen hai, lekin agar koyi kapde latkaata hai, dhaage baandhta hai aur kahta hai ye bhi taaveez hai to usko tameemah kahte hai, ye ghair sharayi hai. Aur Allaah ke Nabi ﷺ ne irshaad farmaya **(Arabic text)** ke Aap ﷺ ne farmaya ke, ye shirk hai aur Allaah ke Nabi ﷺ ne irshaad farmaya ke tameemah se apne aap

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ko bachana hai. mu'avviz teen duaon vaali taaveez aap iqtiyaar karte hai isi tarah aap baitulqala me jaate hai to **(Allahumma inni aoozu bika minal qubusi val qabaa'is)** aap dua padhte hai aur panaah haasil karte hai Allaah Taala ki, aur ye duayen agar aap padhte hai to achchi cheez hai. Lekin agar aap kapde me likh kar latkaate hai to fir ye sahi nahi hai, agar tabeeb dava deta hai aur tonic deta hai to aap peete hai, bahut achchi baat hai, lekin agar aap tonic gale me latkaale to ye baat sahi nahi hoti hai, to **Ta'avvuz** ka maani kya hai, **Ta'avvuz,** taaj al uroos me hai ke **(aoozu yaani _____)** kahte hai**,** aise naye naye, abhi abhi paida hone vaale bachche hiran ke, oontni ke, ghodi ke, jo abhi abhi paida huye hai, jo maa ke baghair rah nahi sakte, aise kamzor bachchon ko **ooz** kahte hai to insaan itna kamzor hai ke Allaah Taala ki madad ke baghair vo is duniya me rah nahi sakta, usko zahani pareshaani aa jaayegi, shaitaan aur roohaani hamle isi tareeqe dunyaavi tension to Allaah Taala ke bataye huye taaleemaat Quraan Majeed me Nabi ﷺ ke taaleemaat ke baghair is duniya me zindagi guzaarna aadmi ke liye dobhar ho jaayega aur mushkil ho jaayega to dekha aap ne jab ham lughat me alfaaz ka asal maani jaante hai to maani ki gaharayi samajh me aati hai, is bachche ki kaifiyat ko saamne rakhe jo maa ke talaash me hota hai, maa ke baghair rah nahi sakta vo kaifiyat hoti hai insaan ki, agar aap is misaal ko saamne rakhenge **aoozu** ka maani aap ko achchi tareeqe se samajh me aa jaayega, In Sha Allaah. Mai aap ko aage aur bataoonga ke Quraan Majeed me kahaan kahaan par **Aoozu billahi ya Ta'avvuz** yaani Allaah ke panaah me aane ke liye taaleem dee gayi hai, Nooh Alaihissalaam ne Muhammad ﷺ ne ya Maryam Alaihissalaam ne isi tareeqe se Moosa Alaihissalaam ne aur isi tareeqe se Yusuf Alaihissalaam ne jo muqtalif jagahon par alfaaz istemaal kiye hai aur uske kya ahkaamaat hai, In Sha Allaah

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aage bataoonga. To muqtasar ye hai ke **Ta'avvuz** ka matlab ye hota hai ke _____ yaani ye aisi duayen hai jiske zariye banda Allaah ki panah haasil karta hai _____ aur dhutkaare huye shaitaan se vo panah haasil karta hai, najaat haasil karta hai, to ye uska muqtasar maani hai. _____

Ashshaitaan ka maani

(Aoozu billahi minashshaitaan nirrajeem, Bismillah hirrahmaan nirraheem) shaitaan lafz ka asal me lughvi maani kya hai? Lughvi ka matlab hota hai lught me uska maani kya hai, shaitaan, ash shaitaan dar asal iske dr root word bataye gaye hai, ek tareeqa hai padhne ka (shaata, yasheetu, shaitaan) to uska matlab ye nikla ke (shata, yasheetu, shaitaan) se jab aap kahte hai to felon ke vazan par alif noon zyada hai, isme fel fa, ain, laam, asli hai aur alif, noon zyada hai to (shata, yasheetu) jab aap felon ke vazan par padhte hai to shaitaan (_____) ka matlab hota hai 'halaka' halaak ho jaata, jaisa ke arab ke log kahte hai (_____) yaani gosht jal kar khaak ho gaya yaani jab vo (_____) ke jab itna usko aag par bhuna gaya ke yahaan tak ke vo jal kar dhua dhua ho gaya (_____) aur vo paka nahi paaya yaani matlab ye hai ke aadmi usko aag me pakaya nahi balken aag me usko jhulsa diya yaani har cheez ka ek tavazun hota hai yaani agar gosht ko bhuna jaaye to kuch hota hai tab bhi khaane ke qaabil nahi hota hai agar zyada jal jaaye to fir vo dhua dhua hokar raak raak ho jaata hai tab bhi vo tabah ho jaata hai iski tavaazni, darmiyaani shakal ye hai ke vo paka hua khaane ke laayaq ho. To iska matlab ye nikla ke har vo shakhs har vo cheez par vo shai jo tavazan ke raaste se hat kar halaakat va

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barbaadi ke raaste par nikal jaati hai usko kahte hai (shaata, Yasheetu) yaani us se nikla hai shaitaan ka kalima yaani vo shaitaan ka raasta hai. Allaah Taala hame halaakat se bachaye to is lafz se ek maani hua halaakat,(_____)jab aadmi ka ghussa bahut zyada shiddat iqtiyaar kar jaata hai to aise waqt me kaha jaata hai (_____) to shaitaan ke maani ke andar halaakat aur shiddat pasandi ka maani paaya jaate hai, Allaah hifazat farmaaye aur, uska ek aur root word bataya gaya aur vo hai sha, taa, noon – yaani shatana yaani noon asli hai. Iska matlab iski doosri tavajjo, tavajjo kahte hai yaani vajah batana, al tavajjo al laghvi, yaani lughat me iski tavajjo kya hai? kahte hai shatana, sheen, taa, noon to fe'l ke vazan par shaitaan yaani iska matlab yahaan par noon asli hai aur mubaaligha ke maani me hai, is se pahle f'elaan jo hai ek sifati mashba ke maani me hai. lekin yahaan par f'elaan ek mubaaligha ke maani me hai to uska matlab ye hota hai noon yahaan par asli hai (_____). Yaani ba'ud ke maani me bu'ad ke maani me door ho jaana (_____), ke maani halaak ho jaana (_____) ka matlab hota hai door ho jaana (_____) to iska matlab hota hai jo khair se door ho jaaye isi tareeqe se (_____) kaha jaata hai _____ yaani aisa kuwaan jiska tal aur paani ke baad jo uski neeche kit al hoti hai vo bahut door hai yaani bahut gahra hai, bahut door hai (_____) isi tarah se (_____) kahte hai (_____) yaani itni lambi rassi, itni lambi rassi ke dono sire bahut door door ho gaye ho to aise mouqe kahte hai (_____) to isiliye arab ka ek shayar bhi kahta hai

Arabic text

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Yaani shayar kah raha hai, yahaan par shaitaan jo word istemaal hua hai uska maani hai doori isi se nikla hai, shaitaan ka ye word, to Imam Qurtubi Rahimahullah ne lafz shaitaan ke do root word bataye hai (----------) hai aur doora (_____) hai aur (_____) ke vazan par jo aaya hai uske liye bhi ek shayar, (_____) ka ek sher hai (_____) ke jab ye halaak ho jaate hai hamare neezon par bade bade soorma, to yahaan par halaak ke maani me hai is lafz se aap ke saamne shaitaan ka maani vaazeh ho chuka hai, yaani number ek halaakat number do doori. Yaani vo halaak ho gaya Allaah ki naa farmaani karke, aur door ho gaya Allaah ki rahmat se, aur khair se vo door ho gaya, uske baad Quraan Majeed jab ham padhte hai to insano aur jinno balke jaanwaron ko tak bhi sahitaani, shaitaan ke liye baad me ye lafz ka itlaaq hone laga.

(Arabic text) yaani amali tour par kabhi koyi insaan ya jinn shaitaani harkaten karne lagta hai to aap kahte hai ye aadmi shaitaan ho chuka hai, shaitaani harkaten karne laga hai, yaani matlab ye hai ke ab ye aadmi ke oopar shaitaan sawaar ho chuka hai aur shaitaan ke raaste par jaa raha hai, shaitaani kaam kar raha hai to (_____) har vo jo had se guzarne vaala hai aur khair se door ho jaane vaala hai, nanga ho jaane vaala khair se chahe vo jinme se ho jaaye vo insaano me se ho ya jaanwar me se ho usko shaitaan, isiliye (_____) Quraan Majeed me bhi kaha gaya hai insano aur jinno me ke shayaateen yaani shaitaani kaam karne vaale.

Ar Raheem ka maani

Ar Raheem : Dar asal _____ ka vazan par hai, jaise naseerun jaise fe'lun pa naseerun hai vaise rajeemum maani maf'ool f'el

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maani maf'ool ke hai, f'el maani maf'ool ke hai. yaani marjoom ke hai, marjoom ka matlab hota hai (_____) yaani tafseer Ibn Kaseer, aunul maabood, Tafseer al Qurtubi ke andar ye maani bataya gaya hai (----------) ke Allaah ke darwaaze se thukraya hua, bhagaya hua, marjoom ka matlab hota hai _____, aur (_____) aur Allaah ki laanat zadayi maqlooq hai, yaani jis par Allaah ki laanat baras rahi ho to _____ ke maani me hai.

CHOUDAH (14) VO MAQAAMAAT VA AHWAAL JAHAAN PAR ISTEAAZAH (TA'AVVUZ) YAANI SHAITAAN SE PANAH MAANGNA HAME SIKHAYA GAYA

1. Quraan Majeed ki tilaavat shuroo karne se pahle.
2. Namaz me soorah fatiha ki ibteda se pahle.
3. Ghussa jab shadeed ho jaaye kyu ke ye shaitaan ki taraf se hota hai to usko bhaagna bahut zaroori hota hai aur
4. Baitul qala me jaane se pahle
5. Kutte aur gadhe ke rengne aur unke bhokne aur unke aawaaz jab aap sunte hai to us waqt par bhi ham ko Aoozu Billahi Minashaitaan Nirrajeem sikhaya gaya aur
6. Bande se bedaar hokar bad khvaabi me mubtala ho jaaye aadmi aur hadbada kar uth jaaye, pareshaan ho jaaye, neend uski qaraab ho jaaye, neend na aati ho, to ye sab cheezen padhna chahiye.
7. _____

Yaani jab ilaaj ke dauraan jab ruqayya padha jaata hai jinn, jaadoo, ya usi tareeqe se nazar bad, ke ilaaj ke tour par jab ruqayya padha jaata hai to us waqt par hamko shaitaan se panah maangne ki duayen sikhayi gayi hai jaise nazar bad se chote

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bachche ho ya bade bachche (Aoozu bi kalimaat…….), ka maamla ho ya badon ka maala ho to (aoozu billahi mina lain) direct sikhayi gayi dua aur chote bachchon ko jaise Ibrahim Alaihissalaam, Ismail Alaihissalaam aur Ishaaq Alaihissalaam par jo dua padhte the, vo dua Allaah ke Nabi ﷺ Hasan aur Husain Raziallahuanhuma par padhte the, chote bachchon ko aksar duaon ka khayaal nahi rahta isliye badon ki zimmedaari hai hai ke bachchon ko ye dam karte rahe, phoonkte rahe aur bade bhi apne liye bhi dua karte rahe (Aoozu Billahi Minal Ain) aur bachchon ke liye duayen kare, jaisa vahaan par do the isi liye (Uyizu kuma) ka word hai (Uyeezu kum ya Uyeezuka ya Uyeezukuma) padh sakte hai (_____) Ibn Abbas Raziallahuanhuma se rivayat hai, anhuma isliye ke Abdullah bete bhi Sahabi aur Abbas Raziallahuanhu baap bhi Sahabi bhi hai to (Ibn Abbas Raziallahuanhu anhuma anna Rasoolullah ﷺ) ke Rasoolullah ﷺ (kaana yuavvizu hasan va husainan) Hasan aur Husain Raziallahuanhuma par ye duayen padhkar dam kiya karte the, yaani ki Allaah ki panah talab kiya karte the, panah me rakhte the, to bachchon ko Allaah ki panah me rakhna chahiye duaon ke zariye se, dhaage baandhne se ya koyi zaamin baandhne se, ya isi tareeqe se koyi kapde latkaa dene de, taaveezen lakta dene se, paleete latkaa dene se, ya mudguard ke neeche mirchi, ya lemo ya isi tareeqe se ghar ke saamne kaddoo latkaane, aisi kuch cheezen jo taaveez ke tour par banayi gayi hai, ye sab na jaayaz hai, jaayaz vaseele ye hai ki duayen maangi jaaye to isme se hai uyizukuma me tum dono ko panah me deta hoon Allaah Taala ki, yaani panah talab karta hoon, bachaav ki dua karta hoon (_____) Allaah ke mukammil kalimaat se, is se pahle tashree guzar chuki hai ye kalimaat Allaah se muraad jaisa ke Mubarakpoori Rahimahullah ne kaha ke Allaah ke naam, Allaah ki

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sifaten, aur Quraan Majeed, jitni aasmaani kitaben aur aasmaani kitabon me jitney bhi Allaah ke kalime hai un sabko kalimaat Allaah kaha jaata hai yaani ke bahut poor fal dua hai, vo saare kalimaat ke vaseele se dua maangi jaa rahi hai to zaahir baat hai shaitaan kahaan tikega (min kulli shaitaan) har shaitaan se (va haammaat) aur har (haammah) se (haammun) aur (havaamun) kahte hai takleef dene vaala koyi bhi jaanwar yahaan tak ke Hadees Kaab bin Hujrah me kaha (_____) yaaani juon ko bhi havaam kaha gaya to jo bhi saamp hai ya bichchoo hai ya jo gharon me jaanwar ghuskar aa jaate hai kisi bhi qism ka jaanwar jo zameen par chalta ho ya rengta ho ya hashraat ki shakal me ho jo takleef deta ho sabko (haammah) takleef dene vaale ya vo khopdiyaan, ya vo jaanwar ya vo ulloo ya jo bhi qism ke aise jaanwar jo insaan ko takleef dete ho un sab qism ki takleef se bachaane ke liye har qism ke takleef se bachaane ke liye (va min kulli ainil laammah) aur har qism ki malaamat karne vaali aankh se yaani hasad karne vaali aankh se un sabse ham ko panah sikhayi gayi. Yaani buri nazar jo hoti hai uska asar padta hai, buri nazar ka bhi asar padta hai, shaitaan se bhi nuqsaan hota hai, isi tareeqe se daraavni cheezen koyi dekh le aadmi jaise khopdi dekh lee, ya usne koyi jaanwar aisa dekh liya jis se vo darta ho, bahut zyada ya isi tareeqe se vo jaanwar jo nuqsaan pahucha dete saamp hai, bichchoo hai to un sab cheezon se vo aadmi panah ke liye haammah kaha jaata hai to goya ke yahaan par shaitaan haammah aur ain laammah, yaani malaamat karne vaali, buri nazar se dekhne vaali aankh, yaani buri nazar se bhi aap panah maang rahe hai, to ye badi azeem dua hai. Ye Hadees authentic hai, Musnad Ahmad bin Hanbal Hadees no. 2112, aur isi tareeqe se Imam Nasayi ne Fil Kibri, yaani Sunan Kibri ke andar aur Imam Haakim Rahimahullah ne apni mustadrak me aur Ibn Hibbaan

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Rahimahullah ne apni sahi me Hadees no. 1012 me aur iski jo tashreeh maine bayan kee hai Fathul Baari me jild no. 7, safa no. 34 me ya _____ qaari ke andar ya tohfatul houzi jild no. 6 safa no. 179 ya Imam Navavi Rahimahullah ki jo jaame kitab hai al azkaar ye kitab me bhi kaafi authentic duayen hai, Aap ko padhni chahiye al ruqayya shariyah ke dauraan jo bhi duayen padhte hai usme sabse zyada aham duaon me se ye dua jo khaas tour se aap ko padhna chahiye.

8. Jahaan par hamko isteaazah sikhaya gaya vo hai masjid me daakhil hote waqt, jab aadmi masjid me daakhil hota hai vahaan par bhi shaitaan vasvase daalne ki koshish karta hai, kyu ke azaan hone ke baad jo shaitaan bhaagta hai vo vaapis aakar namaz me bhi sataane ki koshish karta hai, to masjid me daakhil hote waqt bhi shaitaan se panah maangna chahiye aur Allaah Taala se panah haasil karte huye aap masjid ke andar ibadat ke liye jaate hai (_____) yahaan par anhuma isliye hai ke Abdullah bete bhi Sahabi aur Umro bin Al Aas Raziallahuanhu dono bhi Sahabi hai, Umro bin Al Aas Raziallahuanhu se rivayat hai An Al Nabi ﷺ aur Aap jaante hai Abdullah bin Umro bin Al Aas Raziallahuanhu Abu Hurairah Raziallahuanhu ki taraf bahut zyada Hadeese na sirf yaad karte balke likha bhi karte the (_____) ke Allaah ke Nabi ﷺ jab masjid me daakhil hone jaate to kahte (_____) ke mai us Allaah ki panah talab karta hoon jo azeem hai (_____) aur Allaah Taala ke kareem vajh (chehra) ke zariye se _____. Aur Allaah ki qadeem sultan se saltanat ke zariye shaitaan rajeem se panah haasil karte huye mai masjid me daakhil hota hoon, to Allaah ke Nabi ﷺ ne kaha ke agar mai aisa kahta hoon to mai shaitaan se saara din mahfooz rahta

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hoon to goya ke saare din ke liye kaam aati hai, Sunan Abu Dawood me Hadees no. 466 me hai aur Imam Navavi Rahimahullah ne isko hasan kaha hai, Shaikh Albani Rahimahullah ne bhi isko hasan kaha hai, Haj aur Umrah ki kitab ke andar aap padh sakte hai Al Azkaar me safa no. 31 me bhi isko Imam Navavi Rahimahullah ne isnaad jer se naqal kiya hai.

9. Namaz me vasvase taari hote hai, namaz me jab vasvase aata hai to us waqt par bhi hame dua sikhayi gayi hai.
Shaikh Muslim Hadees no. 5692 me ye bataya gaya hai ke Allaah ke Nabi ﷺ ke paas ek Sahabi aakar kahte hai ke Allaah ke Nabi ﷺ namaz me hota hoon to meri namaz me aur qiraat me shaitaan qalal daalta hai to Allaah ke Nabi ﷺ ne kaha ke ye vo shaitaan hai iska naam hai (_____) jab tumko aisa mahsoos ho ke shaitaan hame vasvase daal raha hai to tum (_____) ek martaba padh lo aur teen martaba apne left side halka sa _____ ke saath phookna yaani thookna nahi hai, bahut zyada balke thoda sa, left side me, Sahabi kahte hai jab maine aisa kiya yaani Usman bin Abi al Aas al saqfi kahte hai ke jab mai us par amal kiya to mere andar se ye kaifiyat chali gayi. To Imam Navavi Rahimahullah kahte hai ke ulama ikraam me iqtelaaf hai ke usko qinzab padhenge ya khanzab aur khunzub padhenge. Lekin mash'hoor to khinzib aur khanzab hai, yaani khunzab itna mash'hoor nahi hai, Ibn al Aseer Rahimahullah ne nihayatan al Ghareeb me kaha hai ke maaroof to yahi hai ke fatah aur kasra hai, khinzab aur khanzab padh sakte hai. Aur uske andar ye bataya jaa raha hai ke jab vasvase zyada ho to teen martaba left side halke se nafas karna.

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10. Dasvaan maqam hai (_____) ke jab raat aa rahi ho to us waqt par bhi ham ko duayen sikhayi gayi hai ke : (_____)

Ke raat ki taareeki jab ke vo chaane lage to us waqt par bhi ham ko raat ki taareeki ke nuqsaanaat se panah sikhayi gayi hai.

11. Gyaarvah maqam hai ke jab kahi par padaav daale, aap kisi shahar me jaayen, kisi naye gaavon me ya shahar me to vahaan par aap dua maang kar utrenge to vahaan par chori se, vahaan par hamle se, aur vahaan par saazishon se yahaan tak k eke vahaan jaanwaron se bhi, ya vahaan ke dhoko se bhi, ke jab aadmi business karne jaata hai ya koyi bhi kaam karne jaata hai to us area ke saazishon se, us area me jagah nahi milti ya log nahi milte, har qisam ke takleefon se bach sakta hai agar vo duayen padh le jo Sahi Muslim Hadees no. 6828 me batayi gayi hai (_____)

❖ Arabic text Agar ye padhle to In Sha Allaah uski hifazat hoti rahegi, vahaan se nikalne tak koyi nuqsaan nahi hoga.

12. Baarahvaan maqaam ya haalat ye hai ke shaitaan baaz auqaat aakar itne vasvase daalta hai ke Allaah ke baare me shak daalta hai ke usko kisne paida kiya, usko kisne paida kiya, aakhir me vo kahta hai ke Allaah ko kisne paida kiya to Allaah ke Nabi ﷺ ne irshaad farmaya ke, jab aadmi yahaan tak pahuch jaaye to usko chahiye ke vo fouran iste'aaza kare (Aoozu Billahi Minashshaitaan Nirrajeem) padh ke (----------) aur ruk jaaye, yaani apne qayaalaat ko aur dheel na de, apni soch ko aur dheel na de, varna vo shaitaan aap ko vasvase me daal dega, shak me daal dega to shubhaat aaur shahvaat se apne aap ko bachana hai **(Sahi Bukhari:3206 aur Sahi Muslim:303 me bhi Tohfatul Baari me bhi aap iski tashreeh padh sakte hai**

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_____ me bhi iski tashreeh padh sakte hai, Fat hul Baari me jild no. 6, Hadees no. 486)

13. Terahvaa maqaam hai : Subah aur shaam ke azkaar me aap ko ye dua milti hai ke Abu Hurairah Raziallahuanhu kahte hai, Qaal Abu Bakr, Abu Bakr Raziallahuanhu ne kaha, Ya Rasoolullah, Aye Allaah ke Rasool ﷺ (_____), subah aur shaam me kya dua padhoon to aap ne farmaya (_____) ke, Aye Ghaib aur Haazir ke jaanne vaale aasmaan aur zameen ko paida karne vaale, har cheez ke Rab aur uske Maalik, mai gawaahi deta hoon ke, nahi hai koyi sachcha maabood magar too hee aur mai teri panah talab karta hoon, mere nafs ke shar se, ye badi aham dua hai, min sharri nafsi, apne nafs ke shar se (_____) Allaah ke Nabi ﷺ khud kahte the, apne nafs se panah maangna ham ko sikhaye aur mimbar par chad kar aap kahte the (_____) aur shaitaan ke shar se (_____) do bhi padha gaya hai (_____) bhi padha gaya aur (_____) bhi padha gaya, shirk ka matlab hai shaitaan jo shirk me daalta hai us se bhi bachna hai (_____) ka matlab hota hai ke shaitaan ke phande yaani jo aahista aahista vo step by step, aakar jo chaaron taraf se gherta hai, yahaan tak ke banda trap ho jaata hai, usko pata bhi nahi chalta, to us se panah maangta hoon, to Allaah ke nabi ﷺ ne kaha, subah aur shaam ye padh liya karo to aap ko ye Hadees Musnad Ahmad Hadees no. 52 me aur Sunan Abu Dawood Hadees no. 5063 me isi tarah, Sunan Tirmizi Hadees no. 3523 me aur Imam Navavi Rahimahullah ne kaha ke iske andar, iske do tareeqe hai padhne ke, shirk bhi padh sakte hai, yaani ishraak se, yaaani shaitaan Allaah ki zaat me shirk karne ke liye vasvase daalta hai to us se bhi panah

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maangna chahiye aur (_____) aisa bhi, yaani _____ yaani shaitaan ke jo phande hote hai un sab ke andar shikaar, uska jo jaal hota hai uske andar apne aap ko shikaar hone se bachana chahiye. Imam Navavi Rahimahullah ne azkaar me safa no. 78 me tashreeh farmayi hai, isi tarah se "_____" mai bhi Ibn Qayyim Rahimahullah ne jild no. I, safa no. 90 me tafseel se kaha ke iske andar har qisam ke asbaab se hame bachne ki taakeed kee gayi hai, isi tareeqe se _____ me bhi jild no. 2, safa no. 435 me bhi hai aur _____ me bhi tafseel se bayan farmaya hai.

14. Choudah no. vo maqaam choudvaan maqaam ye hai ke Allaah ke Nabi ﷺ ne irshaad farmaya (_____) Abdullah Ibn Masood Raziallahuanhu se rivayat hai ke Rasoolullah ﷺ ne irshaad faramya hai ke, Ibn Aadam ke andar saath me shaitaan bhi laga hua hai aur saath me (_____) bhi hai aur (_____) farishte ka bhi lama hai yaani ke khayaalaat shaitaan bhi daalta hai aur farishta bhi daalta hai aur shaitaan ka lama ye hai ke vo shar ki taraf bulaata hai aur haq ki takzeeb karna sikhaata hai aur farishte ki taraf se ye aap ko khayaalaat daalne ki taaqat jo lama hai, yaani khayaalaat daalne ki taaqat jo lama hai to farishta aap ke andar khair bolne ki koshish karta hai aur haq ki tasdeeq karna sikhaata hai, agar koyi shaitaan ki taraf se jo usko hamesha agar achche khayaalaat aate ho to is par Allaah ka shukar ada karen, kyu ke usko bada achcha saathi mil gaya, lekin agar kisi ko doosre yaani shaitaan ka asar zyada lage ke usko Allaah se doori, aur Allaah ke taaleemaat se doori ka khayaal aata ho to, shirk ka khayaal aata ho, burayi ka khayaal aata ho to usko chahiye ke vo Aoozubillah minash shaitaan nirrajeem, kahe ke

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jo shaitaan ko dost banata hai to shaitaan kya karta hai, faqr va faaqa aur faahishaat ka hukum deta hai ye aap ko, tafseel tour par aap padhna chah rahe hai to Sunan Tirmizi me bhi aur Sahi Ibn Hibban Hadees no. 973 me bhi bataya gaya hai _____ ka matlab hota hai qareeb se kisi cheez ka ihaata karna, shaitaan ke zariye se ya farishte ke zariye se jo khayaalaat paida hote hai, in sab ko lama kaha jaata hai aur shaitaan ka kaam hai, qouf daalna isiliye (_____) jin logon ko hamesha khud kashi ke khayaalaat aate hai ya unko suicidal temptations aate rahte hai, in sab cheezon se bachne ke liye vo kya padhe (_____) jo Soorah Mujaadilah ki aayat no. 10 hai vo padhte rahe (_____) kasrat se padhta rahe, control rahega aur ghusse ka aalaat va asbaab se apne aap ko door rakhe, aur panah maangta rahe to is tarah se sukoon ki zindagi guzaar sakta hai In Sha Allaah.

15. Dua aur taaveez ke baad isteqaamat aur sabar (1 sabar se itaat par jame rahna, 2 sabar ki taaqat se gunahon se bache rahna, 3 sabar karna takleef par).

Shaikh ul Islam Ibn Taimiyah Rahimahullah kahte hai :

“Muslamaano ke paas sar uthaane vaale fitno ke haalaat ka achchi tarah se mutaalla karen to ye baat vaazai ho jaayegi ke : Koyi bhi aisa shakhs nahi hai jise in umoor me dakhal andaazi ka faaida hua ho ; Kyu ke aise umoor me dakhal andaazi ka deeni aur dunyavi har aitebaar se nuqsaan hota hai, isiliye use shariyat me mana qaraar diya gaya hai, lihaza aise umoor se bach kar rahna in faraameen alhiya me se hai jin ke baare me Allaah Taala ne farmaya :

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(FAL YAH ZARILLAZEENA YUQAALIFOONA AN AMRIHI AN TUSEEBAHUM FITNATUN AV YUSEEBAHUM AZAABUN ALEEM) [An Noor:63]

Tarjama : Allaah ke hukum ki muqaalifat karne vaalon ko is baat se darna chahiye ke kahi unhe fitna ya dardnaak azaab na pahuch jaaye.

Towheed, Risaalat aur Aakhirat ka sahi ilm va tasavvur isi tarah ilm naafe, amal saaleh va daawat va islaah va sabar ke zariye shubhaat va shahvaat ka muqaabila me aasaani hoti hai, Bi Iznillaah. Vaajibaat ki adayagi aur haraam umoor se ijtenaab yaqeeni banaye, chuna che tawheed aur sahi aqeedah ke baad sabse bada farz aur vaajib namaz hai, isliye musalmaan ko namaz qaayam karne ka khusoosi ahtemaam karna chahiye ke vo muqarrara waqt par, sharayet, arkaan aur khushoo ke saath namaz ada kare aur navafil ka ahtemaam, farmaan Baari Taala hai :

(VA AQIMIS SALAATA INNAS SALAATA TANHA ANIL FAHSHAAYI VAL MUNKAR) [Ankaboot:45]

Tarjama : Aur namaz qaayam kar, beshak namaz burayi aur be hayayi ke kaamo se rokti hai.

Isi tarah sabar, isteqaamat, isteghfaar va ta’avvuz ke saath deegara duaon ka ahtemaam karen, Allaah Taala ne hame dua karne ke liye rahnumayi farmayi hai aur Nabi ﷺ ne jaame duayen sikhaayi hai jo ke apne deen ko mahfooz rakhne ke liye mufeed saabit hongi.

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Hidayat par tavajjo (3) maano me rahe

(IHDINAS SIRAATAL MUSTAQEEM)

Ya Allaah! Hame seedha raasta dikha.

1. Hidayat irshaad (ilm naafe va naafe maaloomaat)

Ilm naafe ke baare me Allaah Taala Quraan Majeed me irshaad farmaate hai :

(HAAMEEM. TANZEELUL KITABI MINALLAHIL AZEEZIL HAKEEM. INNA FIS SAMAAVAATI VAL ARZI LA AAYAATIN LIL MU'MINEEN. VAFEE KHALKHIKUM VAMA YABUSSU MIN DAABBATIN AAYAATUN LI QOUMIN YOOQINOON. VAQ TILAAFIL LAILI VAN NAHAARI VAMA ANZALALLAHU MINAS SAMAYI MIN RIZQIN FA AHYA BIHIL ARZA BAADA MAUTIHAA VA TASREEFIR RIYAHI AAYAATUN LI QOUMIN YAAQILOON) [Soorah al Jaasiyah:1-5]

Tarjama : "Haameem, ye kitab Allaah ghaalibe hikmat vaale ki taraf se naazil kee huyi hai, aasmaano aur zameen me eemaandaaro ke liye yaqeenan bahut si nishaaniyaan hai, aur jo tumhari paidayish me aur un jaanwaro ki paidayish me jinhe vo phailata hai yaqeen rakhne vaali qoum ke liye bahut si nishaaniyaan hai, aur raat din ke badalne me aur jo kuch rozi Allaah Taala aasmaan se naazil farma kar zameen ko uski mout ke baad zinda kar deta hai (isme) aur hava'on ke badalne me bhi un logon ke liye jo aqal rakhte hai nishaaniyaan hai."

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Quraan Majeed me ilm naafe se muraad un uloom ka zikar kiya gaya hai jo deeni aur dunyavi lihaaz se faaidemand ho aur un uloom ko haasil karke insaan deen aur duniya me taraqqi kar sakte aur jis se duniya me saadmandi haasil ho aur aakhirat me najaat ka zariya bane aur jo uloom duniya va aakhirat me azaab ka zariya bane, in uloom ko tark karne ka hukum diya gaya hai, kyu ke ye deen aur duniya dono ke liye nuqsaandeh hai, jaisa ke sifli ilm, jadoo, kahaanat, "palmistry" vaghairah un uloom se mana kar diya gaya hai aur sabse behtareen uloom deeni uloom hai, kyu ke asri uloom juz waqti hai aur deeni uloom is duniya ke baad aane vaali duniya me bhi faaida mand hai ya vo ilm jo duniya me khud ke liye aur doosron ke liye nafa baqsh ho, aisa ilm haasil karna chahiye aur uske alaava jo uloom nuqsaandeh ho unse door rahna chahiye, Abu Hurairah Raziallahuanhu bayan karte hai, Allaah ke Nabi ﷺ ki duaon me ye dua bhi shaamil thi :

(ALLAHUMMA INNI AOOZUBIKA MIN ILMIN LA YANFA'U VA MIN DUA IN LAA YUSMA'U VAMAN QALBIN LAA YAQSHA'U VAMIN NAFSIN LA TASHBA'U)

"Aye Allaah! Mai is ilm se panah maangta hoon jo nafa na de aur is dua se jo suni na jaaye aur is dil se jo (Allaah se) na dare, aur is nafs se jo aasoodah na hota hai." **(Sunan Ibn Maajah:250, Shaikh Albani Rahimahullah ne is Hadees ko Sahi kaha hai- Sunan Abu Dawood:1548, Sunan Nasayi:5469)**

2. Hidayat Toufeeqi (amal saaleh)

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(RABBANA LAA TUZIGH QULOOBUNA BAAD IZ HADAITANA VAHAB LANA MILLADUNKA RAHMATAN INNAKA ANTAL VAHHAAB) [Soorah Aale Imran:8]

"Aye Hamare Rab! Hamare dil tedhe na kar, iske baad ke toone hame hidayat dee aur hame apne paas se rahmat ata farma, beshak too hi behad ata karne vaala hai."

3. Hidayat Istedaamat (Isteqaamat) :

(YA AYYUHALLAZEENA AAMANUTTAQULLAHA HAQQA TUQAATIHI VALA TAMOOTUNNA ILLA VA ANTUM MUSLIMOON) [Soorah Aale Imran:102]

"Aye Eemaan Vaalon! Allaah Taala se itna daro jitna us se darna chahiye aur dekho marte dam tak musalmaan hi rahna."

Isi tarah Nabi ﷺ ki qunoot vitar ke liye sikhayi huyi dua :

(ALLAHUMMAH DINI FEEMAN HADAIT, VA AAFINI FEEMAN AAFAIT, VATA VALLANI FEEMAN TAVALLAIT, VA BAARIK LI FEEMA AA'TAIT, VA QINI SHARRAMA QAZAIT, INNAKA TAQZEE VALA YUQZAA ALAIK, VA INNAHU LA YAZILLU MAVVAA LAIT, VALA YAIZZU MAN AADAIT, TABAARAKTA RABBANA VATA'AA LAIT)

[Aye Allaah! Mujhe hidayat de ke un logon ke zamre me shaamil farma jinhe too ne rashd va hidayat se navaza hai aur mujhe aafiyat de ke unme shaamil farma de jinhe too ne aafiyat dee hai aur jinko too ne apna dost qaraar diya hai, unme mujhe bhi shaamil karke apna dost bana le. Jo kuch too ne mujhe ata farmaya hai usme mere liye barkat daal de aur jis

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shar va burayi ka too ne faisla kar diya hai us se mujhe mahfooz rakh aur bacha le. Yaqeenan faisla too hi saadir karta hai, tere khilaaf faisla saadir nahi kiya jaa sakta aur jiska too vali bana vo kabhi zaleel va khvaar nahi ho sakta aur jis se too dushmani rakhe vo kabhi izzat nahi paa sakta. Hamare Parvardigaar! Too hi barkat vaala aur buland va baala hai] Tirmizi ne ise rivayat kiya hai aur hasan qaraar diya hai, neez Abu Dawood : (1425) me bhi ye rivayat maujood hai.

Iske alaava bhi deegar duayen bahut zyada hai jinme ek shakhs Allaah Taala se deen par qaayam daayam rahne aur neki ki dua maangta hai, Allaah Taala se siraate mustaqeem par chalaane aur usi par saabit qadmi ka mutaaliba karta hai, neez Allaah Taala ki raza haasil karne ke liye mehnat aur dua karte rahta hai.

- 2. Bure doston se parhez: Abu Hurairah Raziallahuanhu kahte hai ke Rasoolullah ﷺ ne farmaya : (Insaan apne dost ke deen par hota hai, isliye tum me se koyi dosti karne se pahle dekh le ke kisko dost bana raha hai). **(Abu Dawood:4833, Tirmizi:2378, ne rivayat karke ise hasan bhi qaraar diya hai).**
- 3. Ilm sharayi ka husool, aur mu'atamad ahle ilm se rujoo : Deen se mutaallikha fitno se mahfooz rakhne ke liye ilm sharayi sabse azeem tareen vaseela hai.
- 4. Agar jinsi shahvat ki vajah se vo fitne me mubtala hua to fir jitni jaldi ho sake shaadi ka intezaam kare; aur agar aisa karna mumkin na ho to fir kasrat se roze rakhe, Nabi ﷺ ki Hadees ke mutabikh uski shahvat ka ilaaj soum hai.

Chapter 5
Aadaab

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Fiza haajat ke aadaab

1. Allaah ke naam aur zikar ki koyi cheez baitulqala me nahi le jaana chahiye.
2. Baitulqala me daakhil hone se pahle ye dua padhen:
   (Allahumma inni a'oozubika minal khubsi val khaba'ais)
   Aye Allaah, mai teri panah me aata ahoon khabeeson aur khabeesniyon se. **(Sahi Bukhari142, Sahi Muslim:375 [831])**
3. Baitulqala me daakhil hote waqt baayaan pair pahle rakhe aur nikalte waqt daayaan pair pahle nikaalen.
4. Nikalne ke baad ye dua padhe : (Abu Bardah kahte hai ke mujhse Ummul Momineen Aisha Raziallahauanha ne bayan kiya ke Nabi Kareem ﷺ jab baitulqala (paakhana) se nikalte to farmaate the :
   (ghufraanak)
   (Aye Allaah) mai teri bakhshish (chahta hoon). **(Sunaan Abu Dawood:30, Shaikh Albani Rahimahullah ne is Hadees ko sahi kaha hai. Jaame Tirmizi:7, Sunan Ibn Maajah:300)**
5. Qazaye haajat ke waqt muh ya peet qible ki taraf nahi karni chahiye. (Baaz Ahle Ilm ne kaha ke aabadi me maaf hai, lekin ahtiyaat kare).
6. Qazaye haajat ke waqt sharm gaah ko logon ki nazron se chupana chahiye.
7. Qazaye haajat ke waqt peshaab ke cheeton aur gandagi se bachna chahiye.
8. Sharmgaah dekhte huye qazaye haajat ke dauraan guftagoo karne se Allaah Taala naaraaz hota hai. (Qazaye haajat ke waqt guftagoo karne se mana karne vaali Hadees zayeef hai, lihaza shadeed zaroorat par baat karna jaayaz hai, lekin bila zaroorat ho to ahtiyaat kare aur sharmgaah dekhte huye baat karna to bilkul jaayaz nahi).

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9. Qazaye haajat ke waqt seedhe haath se sharmgaah ko choona ya taharat lena mana hai.
10. Istinja ke liye baayaan haath istemaal karna chahiye.
11. Qazaye haajat ke baad haath ko mitti ya saabun se achchi tarah dho lena chahiye.
12. Vo jagahen jahaan qazaye haajat karna haraam hai:
    A. Aam raaston par.
    B. Saayaadaar jagahon ke neeche, saayaadaar aur phaldaar darakhton ke neeche.
    C. Thahare huye paani me.

Kapde pahanne ke aadaab

- Kapde utaarte waqt “Bismillah” kahe.
- Baayen jaanib se kapde utaaren.
- Kapde akele me badle.
- Aur fir daayen jaanib se naye kapde pahanna shuroo karen.
- Ladke ladkiyon ke kapde na pahane aur na ladkiyaan ladkon ke kapde pahane.
- Naya libaas pahante waqt ye dua padhe:
  (allahumma lakal hamdu anta kasav taneehi as aluka min khairihi va khairi maa suni’a lahu va aoozubika min sharrihi va sharri maa suni’a lahu)
  Aye Allaah, tere hi liye har qisam ki taareef hai, tujhi ne mujhe ye pahnaya, mai tujhi se sawaal karta hoon iski bhalayi ka aur is kaam ki bhalayi ka jiske liye ise banaya gaya hai aur mai teri panah me aata hoon uske shar se aur us kaam ke shar se jiske liye ise banaya gaya hai. **(Sunan Abu Dawood:4020, Shaikh Albani Rahimahullah ne is Hadees ko sahi kaha hai)**

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- Agar kisi ko naye kapde pahne dekhe to ye dua de :
  (tubli va yuqlifullahu ta'aalaa)
  Tum ise boseedah karo aur Allaah Taala tumhe iske auz aur de.
  (Sunan Abu Dawood:4020, Shaikh Albani Rahimahullah ne is Hadees ko sahi kaha hai)

Ghar me daakhil hone ke aadaab

- Ghar me daakhil hote waqt "Bismillah" kaha jaaye.
- Ghar me daakhil hote waqt pahle daayan pair rakha jaaye.
- Ghar me daakhil hote waqt ghar vaalon ko salaam karen.
- Kisi bhi ghar me jaaye to ijaazat lekar daakhil ho.
- Teen baar hi ijaazat leni chahiye, agar ijaazat na mile to lout jaana chahiye.
- Kisi ko bhi baar baar khatka maar kar ya ghanta baja baja kar pareshaan nahi karna chahiye.
- Kisi ke bhi ghar me nahi jhaakna chahiye.
- Ghar se nikalte waqt baayaan pair rakhna chahiye.
- Ghar se nikalte waqt ye dua padhen:
  (Bismillahi tavakkaltu alallahi laa houla vala quvvata illa billah)
  Mai us ghar se Allaah ke naam ke saath nikal raha hoon, maine Allaah par bharosa kiya aur gunah se bachne ki himmat hai aur na neki karne ki taaqat, magar Allaah ki toufeeq se. **(Jaame Tirmizi:3426, Shaikh Albani Rahimahullah ne is Hadees ko sahi kaha hai).**

Ghar me daakhil hone ki duayen

Imam Muslim Rahimahullah ne apni sahi muslim me rivayat kiya hai ke Rasoolullah ﷺ ne farmaya :

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“Jab aadmi apne ghar me daakhil hota hai aur daakhil hote aur khaana khaate waqt Allaah ka naam leta hai to shaitaan apne saathiyon se kahta hai : Na to yahaan tumhari khvaab gaah hai aur na hi khaana hai. aur daakhil hote waqt agar Allaah ka naam nahi liya gaya to shaitaan kahta hai : Khvaab gaah to tumne paali aur agar khaane ke waqt bhi Allaah ka naam na liya to kahta hai : Tumhe khaana aur sone ki jagah dono mil gaye.” **(Musnad Imam Ahmad:3:346, Muslim:1599:3)**

Sahi Muslim me Aisha Raziallahuanha se rivayat hai, vo kahti hai ke Rasoolullah ﷺ jab apne ghar me daakhil hote to pahle miswaak karte the. **(Sahi Muslim:44)**

Ghar me daakhil ho to :

1. Bismillah kahe (darwaza band karte waqt bhi Bismillah zaroor kahe).
2. Salaam karen.
3. Daayan pair rakhe.
4. Miswaak karen.

   Note : Ghar me daakhil hote waqt jo dua padhi jaati hai : Bismillah val jana va bismillah kharjana--------- ye zayeef rivayat hai.

Ghar se nikalne ki duayen :

Sunan Abu Dawood me rivayat hai ke Rasoolullah ﷺ ne farmaya :

“Jab aadmi apne ghar se baahar nikalta hai aur kahta hai : **(Bismillahi tavakkaltu alallahi laa houla vala quvvata illa billah)**

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(Allaah ka naam lekar nikalta hoon, Allaah par bharosa karta hoon, Allaah ki madad ke baghair neki karne aur gunah se bachne ki koyi taaqat va quvvat nahi hai) to is se kaha jaata hai:

"Bas karo tum hidayat yaafta ho gaye teri kafaalat kee gayi, too mahfooz ho gaya." Fir uske paas shaitaan aata hai to doosra shaitaan us se kahta hai: "Tera daava aise aadmi par kaise chal sakta hai jo hidayat yaafta ho gaya, kifayat kiya gaya aur mahfooz kar diya gaya." **(Abu Dawood:5095, Tirmizi:3426, Sahi ul Jaame:499)**

Ek dua ye bhi saabit hai:

(Bismillahi rabbi aoozubika min an azilla av azilla av azlima av uzlama av ajhal av yujhal alayya)

Allaah ke naam se shuroo karta hoon, Mere Rab! Mai teri panah maangta hoon is baat se ke mai phisal jaaoon, ya gumraah ho jaaoon, ya zulm karoo, ya mujh par zulm kiya jaaye, ya jahaalat karoon, ya mujhse jahaalat kee jaaye. **(Sahi Nasayi:5501)**

Ghar me daakhil hone ke liye – ijaazat talbi

(YA AYYU HALLAZEENA AAMANOO LAA TADKHULOO BUYOOTAN GHAIRA BUYOOTIKUM HATTA TAST'A NISOO VA TUSALLIMOO ALAA AHLIHA ZAALIKUM KHAIRUL LAKUM LA ALLAKUM TAZAKKAROON. FA ILLAM TAJIDOO FEEHA AHADAN FALA TADKHULOOHA HATTA YU'ZANA LAKUM VA

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IN QEELA LAKUMUR JI'YU FAR JI'YU HUVA AZKAA LAKUM VALLAHU BIMA TAAMALOONA ALEEM) [An Noor:27-28]

"Aye Logon! Jo eemaan laaye ho! Apne gharon ke siva doosre gharon me daakhil na hua karo jab tak ke ghar vaalon ki raza na le lo aur ghar vaalon par salaam na bhejo, ye tareeqa tumhare liye behtar hai tavakhkho hai ke tum iska khayal rakhoge, fir agar vahaan kisi ko na paavo to daakhil na ho jab tak ke tumko ijaazat na de dee jaaye aur agar tumse kaha jaaye ke vaapis chale jaavo to vaapis ho jaao. Ye tumhare liye zyada paakeezah tareeqa hai aur jo kuch tum karte ho Allaah use khoob jaanta hai."

(va'tul buyoota min abvaabiha) [Soorah Baqarah:189]

"Tum apne gharon me darwaaze hi se aaya karo."

Vo ghar jisme koyi na rahta ho jaise mehmaan khaana vaghairah agar isme kisi ka saamaan deegar ho to baghair ijaazat daakhil hona jaayaz hai :

(Laisa alaikum junaahun an tadkhuloo buyootan ghaira maskoonatin feeha mataa'ul lakum vallahu yaalamu maa tubdoona vama taktumoon) [An Noor:29]

"Albatta tumhare liye isme koyi mazaayikha nahi hai ke aise gharon me daakhil ho jaao jo kisi ke rahne ki jagah na ho aur jinme tumhare faaide ya kaam ki koyi cheez ho. Jo kuch tum zaahir karte ho aur jo kuch chupaate ho sab ki Allaah ko khabar hai."

Qaraabatdaaron aur doston, agar vo pasand karte ho to unke gharon se khaane me koyi harj nahi :

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(LAISA ALAL AAMA HARAJUN VALA ALAL AARAJI HARAJUN VALA ALAL MAREEZI HARAJUN VALA ALAA ANFUSIKUM AN T'AA KULOO MIN BUYOOTIKUM AV BUYOOTI AABAAYIKUM AV BUYOOTI UMMAHAATIKUM AV BUYOOTI IQVAANIKUM AV BUYOOTI AQAVAATIKUM AV BUYOOTI AAMAAMIKUM AV BUYOOTI AMMAATIKUM AV BUYOOTI AQVAALIKUM AV BUYOOTI QAALAATIKUM AV MAA MALAKTUMMAFAATIHAHU AV SADEEQIKUM LAISA ALAIKUM JUNAAHUN AN T'AA KULU JAMEEAN AV ASHTAATA) [An Noor:61]

"Koyi harj nahi agar koyi andhaa, ya langda ya mareez (kisi ke ghar se khaale) aur na tum par isme koyi mazaayekha hai ke apne gharon se khaav ya apne baap daadaon ke gharon se, ya apni maa'on naani ke gharon se, ya apne bhaiyon ke gharon se, apni bahano ke gharon se, apne chachavon ke gharon se, apni phoopuon ke gharon se, apne maamoo'on ke gharon se, apni khalaa'on ke gharon se, ya un gharon se jinki kunjiyaan tumhari supurdgi me ho ya apne doston ke gharon se, isme koyi harj nahi ke tum log milkar khaav ya alag alag."

Bachchon aur khaadimon ko vaalidain ki khvaabgaah me sone ke umoomi auqaat me baghair ijaazat daakhil na hone ka hukum dena chahiye:

Is andeshe se ke kahi unki nigah na munasib kaam ya cheez par na pad jaaye, namaz fajar se pahle aur qailoolah (dopahar ke aaraam) ke waqt aur namaz isha ke baad bila ijaazat khvaabgaah me daakhil nahi hona chahiye, albatta agar vo un auqaat ke alaava aayen to nazar andaaz kiya kar diay jaayega kyu ke vo un baar baar aane vaale afraad me se hai jinko mana karna mushkil hai, Allaah ne farmaya hai :

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(YA AYYUHALLAZEENA AAMANOO LIYASTA'ZINAKUM MULLAZEENA MALAKAT AIMAANUKUM VALLAZEENA LAM YABLUGHUL HULUMA MINKUM SALAASA MARRATIM MIN QABLI SALAATIL FAJRI VA HEENA TAZA'OONA SIYAABAKUM MINAZ ZAHEERATI VA MIN BAADI SALAATIL ISHAAYI SALAASU AVRAATIL LAKUM LAISA ALIAKUM VALAA ALAIHIM JUNAHUN BAADA HUNNA TAVVAFOONA ALAIKUM BAAZUKUM ALAA BAAZIN KAZAALIKA YUBAYYINULLAHU LAKUMUL AAYAAT) [An Noor:58]

"Aye logon jo eemaan laaye ho! Laazim hai ke tumhare loundi Ghulam aur tumhare vo bachche jo abhi aqal ki had ko nahi pahuche hai, teen auqaat me ijaazat lekar tumhare paas aaya karen. Subah ki namaz se pahle aur dopahar ko jab ke tum kapde utaar kar rakh dete ho aur isha ki namaz ke baad, ye teen waqt tumhare liye parde ke waqt hai. Inke baad vo bila ijaazat aaye to na tum par koyi gunah hai aur na un par, tumhe ek doosre ke paas baar baar aana hi hota hai. Is tarah Allaah tumhare liye ahkaam khol khol kar tumse bayan kar raha hai."

Baghair ijaazat doosron ke gharon me jhaakne ki hurmat

Abu Hurairah Raziallahuanhu ne bayan kiya ke Allaah ke Nabi ﷺ ne farmaya :

Arabic text

"Agar koyi shakhs tumhari ijaazat ke baghair tumhe (jabke tum ghar ke andar ho) jhaak kar dekhe aur tum use kankari maar do jisse uski aankh phoot jaaye to tum par koyi gunah nahi hai." **(Sahi Bukhari:6902)**

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Ek aur Hadees me hai :

Arabic text

“Jo shakhs baghair ijaazat kisi ke ghar me jhaake aur vo uski aankh phod de to us par koyi qisaas va badla nahi hai.”
(Musnad Imam Ahmad:385/2 aur Sahi ul Jaame:6046)

Rajayi talaaq vaali aurat ka iddat ki muddat tak naan va nufqa zaroori hai aur iddat tak uska ghar se nikalna aur nikaalna mamnoo hai :

(YA AYYUHAN NABIYYU IZA TALLAQTUMUN NISA’A FA TALLIQOO HUNNA LI IDDATIHINNA VA AHSUL IDDATA VATTAQULLAHA RABBAKUM LAA TUQRIJOO HUNNA MIN BUYOOTIHINNA VALAA YAQRUJNA ILLA AN YA’TEENA BIFA HISHATIM MUBAYYINATIN VA TILKA HUDOODULLAHI VA MAN YATA ADDA HUDOODALLAHI FAQAD ZALAMA NAFSAHU LAA TADREE LA ALLALLAAHA YUHDISU BAADA ZAALIKA AMRA) [At Talaaq:1)

“Aye Nabi! Jab tum log auraton ko talaaq do to unhe unki iddat (ke dino ke) aaghaaz me unhe talaaq do aur iddat ke zamaane ka theek theek shumaar karo aur Allaah se daro jo tumhara Rab hai (zamana iddat me) na tum unhe unke ghar se nikaalo aur na vo khud niklen. Illa ye ke kisi sareeh burayi ki murtakib ho, ye Allaah ki muqarrar kardah haden hai aur jo koyi Allaah ki hadon se tajaavuz karega vo apne oopar khud zulm karega, tum nahi jaante shayad iske baad Allaah (mavaafiqat ki) koyi soorat paida karde.”

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Gharon ki majlisen

Ghareloo umoor par guftagoo ke liye khusoosi nishiston ka mauqa muhayya karna chahiye:

Allaah ka farmaan hai:

(VA AMRU HUM SHOORAA BAINAHUM) [Ash Shoora:38]

“Inke maamlaat baahami mashvarah se tai paate hai.”

Agar afraad khaana ko ghar se mutaalikh daakhli ya khaarji masaayel par guftagoo aur mashvare ke liye mil baithne ka mauqa diya jaaye to khaandaan ki mazbooti, ham aahangi aur bahami taa’vun ki alaamat hogi, bila shubah vo shakhs jisko Allaah ne ghar ka nigraan banaya ho vo pahla zimmedar aur sahabe faisla hai, lekin doosron ko bhi mouqa dena chahiye (khusoosan ladke bade ho jaaye) is tarah unme zimmedaari sambhaalne ki aadat paida hoti hai. Mazeed ye ke is ahsaas se sabko Khushi hoti hai ke unse bhi mashvarah liya jaata hai aur unki raay ko bhi mu’atabar samjha jaata hai. Misaal ke tour par guftagoo karna jinka taallukh haj se ho ya ramazan vaghaira ki chuttiyon me umrah se ho aur rishtedaaron ki mulaaqaat ke liye safar karne se ho, ya jaayaz sair va tafreeh se ho ya shaadi va valeema ke intezaamaat se ho ya bachche ki vilaadat par aqeeqe se ho ya ek ghar se doosre ghar muntaqil hone se ho aur rifaahi kaamo masalan mahalle ke ghareebon muhtaajon ko shumaar karke unki madad karne ya un tak khaana pahuchaane se ho. Isi tarah ghareloo haalaat aur Azeez va aqaarib ki mushkilaat ka jaayza lene aur unka hal dhoondne vaghaira se mutaallikh ho.

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Nishsiston ki iqsaam me doosri aham qism ki taraf ishaara bhi zaroori maaloom hota hai, vo ye ke aulaad aur vaalidain ke darmiyaan sareeh guftagoo ke liye bhi koyi nishist honi chahiye, kyu ke baaz mushkilaat jo baaz baaligh aulaad ko pesh aati hai, infiraadi nishist ke baghair unka hal mumkin nahi hai. Isme vaalid ko ladke ke saath tanhaayi me baith kar ghafvaan shabaab, bulooghat aur jawani ke mushkil masayel par sargoshi karni chahiye, isi tarah maa ka ladki ke saath tanhaayi me baith kar use zaroori sharayi ahkaam ki talqeen karni chahiye aur is umar me jo mushkilaat darpesh aati hai unke hal me madad karni chahiye, maa baap ko in jaise jumlon se guftagoo ka aaghaaz karna chahiye (jab mai tumhari umar ka tha / thi……..) us se qubooliyat par bada asar padta hai. Is saraahat ke fuqdaan se baaz ladkiyon par bure ham nasheeno se guftagoo ka mauqa milta hai aur fir us se bahut bhayanak burayi roonuma hoti hai.

Guftagoo ke Aadaab

1. Zabaan se vahee guftagoo karen jiska maqsad khair ho.
2. Kisi ghalti ki islaah karte waqt hikmat ko madde nazar rakhe.
3. Agar muqaatib ko koyi baat samajh me na aaye to zaroorat ke tahat dohraayen.
4. Haq va sadaaqat aur sachchayi ko apna shaar banayen.
5. Na haq bejaa bahas karne se parhez karen.
6. Haq par hone ke bavajood jhagde ladayi se parhez karen.
7. Takalluf aur tasb’aa se, baahen khol kar aur muh bhar kar kalaam karne se parhez karen.
8. Darmiyaan me baat kaatne se parhez karen.

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9. Gheebat va chughli aur lagayi bujhayi se parhez karen.
10. Kisi khair ko yaqeen ke saath maaloom huye baghair aam karne se parhez karen.
11. Jhoot aur khilaaf haqeeqat koyi baat kahne se parhez karen.
12. Majlis ki riyaayat kiye baghair bolne se parhez karen.
13. Khushi ke mouqe par ghami ke baaten aur ghami ke mouqe par hasne ki baaten karne se parhez karen.
14. Sanjeedah mavaqe par mazaaq ki baaten zeba nahi deti.
15. Aadaab guftagoo me se ye bhi hai ke saamne vaale ki baat ghour se sune, use bolne ka mauqa de, darmiyaan me uski baat na kaaten aur idhar udhar tavajjo karne ke bajaay usi ki taraf poori tavajjo rakhen.

Masjid ke Aadaab

1. Masajid Allaah ki pasandeedah jagah hai.
2. Masajid ki taraf tez chal kar aana mamnoo hai.
3. Kachchi laisan aur pyaaz kha kar masjid me aana mamnoo hai.
4. Masjid me daakhil hote waqt daayan pair aur nikalte waqt baayan pair rakhna chahiye.
5. Masjid me daakhil hote waqt ye dua padhen:
   (Aoozu billahil azeem vabi vajhihil kareem va sultaanihil qadeem minash shaitaan nirrajeem)
   Mai shaitaan mardood se azmat vaale Allaah ki, uske kareem chehre aur uski qadeem saltanat ki panah maangta

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hoon. **(Sunan Abu Dawood:466, Shaikh Albani Rahimahullah ne is Hadees ko sahi kaha hai).**

Allaah ke Nabi ﷺ ki sahabzaadi Fatima Raziallahuanha kahti hai ke Nabi ﷺ jab masjid me daakhil hote to ye dua padhte:
(Bismillahi vassalaamu alaa rasoolillahilla hummagh firli zunoobi vaftah lee abvaaba rahmatik)
Mai Allaah ka naam lekar daakhil hota hoon, aur Rasoolullah ﷺ par salaam ho, Aye Allaah! Mere gunahon ko baqsh de aur mere liye apni rahmat ke darwaaze khol de."

6. **(va iza kharaja khaala)** aur jab Aap ﷺ masjid se nikalte to ye dua padhte:
(Bismillahi vassalaamu ala rasoolillahil lahummagh firli zunoobi vaftah lee abvaaba fazlika)
Allaah ke naam ke saath (baahar nikalta hoon) aur Darood va salaam Rasoolullah ﷺ par. **(Sunan Ibn Maajah:771, Shaikh Albani Rahimahullah ne is Hadees ko sahi kaha hai).**
Masjid me daakhil hone ki ek aur dua:
(Allahummaa simni minash shaitaan nirrajeem)
Aye Allaah! Mardood shaitaan se meri hifazat farma. **(Silsila Saheeha Lil Albani:2478)**

7. Masjid me baithne se pahle do rakaaton ki adaayagi karna hai. Ise Tahiyyatul Masjid kahte hai.
8. Masjid me thookna gunah hai.

Khaane aur Peene ke Aadaab

1. Khaane se pahle aur baad me haath dhoya karen.

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2. Khaane se pahle Bismillah kahen.
3. Daayen haath se khaaye.
4. Apne saamne se khaaye.
5. Teen ungliyon se khaaye.
6. Khaane ke baad apni ungliyon ko chaaten.
7. Apni plate ko bhi apni ungliyon se chaat kar saaf karen.
8. Khaane ke baad Alhamdulillah kahe.
9. Agar khaane ki cheez neeche (dastarkhvaan par ya saaf jagah) gir jaaye to utha kar saaf karke khalen.
10. Khaane me aib na nikaalen.
11. Koyi bhi cheez Bismillah bolkar khaaye aur piye.
12. Koyi bhi cheez seedhe haath se khaaye aur piye.
13. Koyi bhi cheez dekh kar khaaye aur piye.

Peene ke Aadaab

1. Paani peene se pahle Bismillah kahen.
2. Daayen haath se paani piyen.
3. Baayen haath se peene se mana kiya gaya hai kyu ke shaitaan baayen haath se khaata aur peeta hai.
4. Paani baith kar piya karen.
5. Hangaami haalaat me khade hokar peena jaayaz hai.
6. Paani dekh kar piya karen.
7. Bade bade bartan ko muh lagaakar peena mana hai.
8. Paani ke bartan me peete waqt saans chodna mana hai.
9. Do ya teen saans me paani peena chahiye.
10. Paani peene ke baad Alhamdulillah kahe.

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Khaana khaane ke Aadaab

11. Khaana shuroo karte waqt ki dua :

❖ (Bismillah)

(Note : Khaana shuroo karne se pahle aur deegar duayen bhi batayi jaati hai, lekin inki sanad zayeef hai, (Bismillahi) padh kar khaana shuroo karna saabit hai).

12. Khaana shuroo karte waqt (Bismillah) bhool jaaye aur khaane ke beech me yaad aaye to kya karen?

Ummul Momineen Aisha Raziallahuanha bayan karti hai ke Nabi ﷺ ne farmaya :

Arabic text

"Jab tum me se koyi khaaye to Allaah ka naam le, agar shuroo me ("Bismillah" Allaah ka naam) bhool jaaye to use yoon kahna chahiye :

❖ (Bismillahi avvalahu va aakhirahu)

'Iski ibteda va inteha dono Allaah ke naam hai." **(Sunan Abu Dawood:3767, Shaikh Albani Rahimahullah ne is Hadees ko Sahi kaha hai).**

13. Khaane ke baad ki dua :

Pahli dua :

Arabic text

"Tamaam taareefen Allaah ke liye, bahut zyada paakeezah barkat vaali, ham is khaane ka haq poori tarah ada na kar sake aur ye hamesha ke liye ruqsat nahi kiya gaya hai (aur

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ye isliye kaha taake) is se hamko be parvaahi ka khayal na ho, Aye Hamare Rab!" **(Sahi Bukhari:5457)**
Doosri dua :
"Tamaam taareefen hai us Allaah ke liye jisne hame ye khaana khilaaya aur ise hame ata kiya, meri taraf se mehnat mashaqqat aur jiddo jahad aur quwwat va taaqat ke istemaal ke baghair." **(Sunan Abu Dawood:4023, Shaikh Albani Rahimahullah ne is Hadees ko hasan qaraar diya).**

Sone ke Aadaab

- Sone se pahle Bismillah kah kar darwaaze band karen.
- Chiraagh gul karden.
- Bartan dhaank de.
- Agar haath jhoota ho to use dhole.
- Vazoo karke soya karen.
- Sone ke aadaab me se ek adab ye hai ke insaan daayen karvat par soye. Kyu ke Nabi Kareem ﷺ daayen karvat par soya karte the.
- Insaan let te waqt daayen haath ko daayen ruqsaar ke neeche rakhe.
- Bistar jhatak kar soya karen.
- Sote waqt ye dua padhen:
  (Allahumma bismika amootu va ahya)
  Maghrib baad Soorah Mulk ka ihtemaam karen aur deegar duaon ka ihtemaam sone se pahle karen, Sahi Ahadees Mubaraka me sone ke bahut se azkaar hai.

  Sooratul Ikhlaas, Sooratul Falaq, Sooratun Naas padhna :

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Aisha Raziallahuanhu bayan karte hai ke : (Rasoolullah ﷺ jab kabhi raat ke waqt bistar par aate to apni hateliyon ko milakar unme phoonkte aur **(Qul hu vallahu ahad), (Qul aoozu bi rabbikal falaq), (Qul aoozubi rabbin naas)** padhte, fir apni dono hateliyon ko jahaan tak ho sakta hai apne jism par malte, iske liye sar, chehra aur jism ke agle hisse se ibteda farmaate, aur ye amal teen martaba karte. **(Sahi Bukhari:5017)**

Aayatul Kursi padhna:

Abu Hurairah Raziallahuanhu se marvi hai ke mujhe Rasoolullah ﷺ ne fitraane ki hifazat par maamoor kiya, chuna che ek shakhs aaya, aur ghalla sametne laga, maine use pakad liya, aur kaha : “Mai tumhe zaroor Rasoolullah ﷺ tak pahuchaoonga. Fir unhone mukammil vaakhiya zikar kiya. Usme ye bhi hai ke is shakhs ne kaha : “Jab bistar par let jaao to aayatul kursi padh liya karo, us se Allaah ki jaabin se hifazat karne vaala tumhari hifazat karega aur subah tak shaitaan tumhare qareeb nahi aa sakta hai, ye sunkar Nabi ﷺ ne farmaya : (Ye shaitaan tha, vo hai to jhoota lekin tumse sach kaha gaya hai). **(Sahi Bukhari:2311)**

Sone se pahle Sooratul Baqrah ki aakhri do aayaten padhna:

Abu Hurairah Raziallahuanhu kahte hai ke Rasoolullah ﷺ ne irshaad farmaya : (Jisne Soorah Baqarah ki aakhri

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do aayaton ko raat me padh liya to ye dono aayaten uske liye kaafi hogi. **(Bukhari:5009, Muslim:808)**

Sone se pahle Soorah Kaafiroon padhna :

Noufel _____ Raziallahuanhu bayan karte hai ke, mujhe Rasoolullah ﷺ ne farmaya : Tum **(Qul ya ayyuhal kaafiroon)** mukammil soorat padhkar so jaao, ye shirk se izhaar baraat hai. **(Abu Dawood:5055 se Ibn Hajar ne "Natayej al Ifkaar" {61/3} me hasan qaraar diya hai).**

"33 baar Subhanallah, 33 baar Alhamdulillah, 34 baar Allaahu Akbar kahna"

Sayyadana Ali Raziallahuanhu se marvi hai ke Sayyada Fatima Raziallahuanha ne Rasoolullah ﷺ se qaadim ka mutalabah kiya, to Aap ﷺ ne farmaya : (Kya mai tumhe tumhare mutaalibe se bhi behtar cheez na batlaaoon? Jab sone lage to 33 baar "Subhanallah", 33 baar "Alhamdulillah", 3 baar "Allahu Akbar" kaho) Is par Ali Raziallahuanhu ne kaha ke : Maine us din se kisi bhi raat ko unhe tark nahi kiya, Aap Raziallahuanhu se poocha gaya : Kya safeen ki raat bhi? To Ali Raziallahuanhu ne jawaab diya : Safeen ki raat bhi maine unhe nahi choda. **(Bukhari:5362, Muslim:2727)**

Sone ka masnoon tareeqa

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Bara bin Aarib Raziallahuanhu ne bayan kiya ke Allaah ke Nabi ﷺ ne farmaya : “Jab tum sone lago to namaz ke vazoo ki tarah vazoo karo fir daayen karvat let jaao aur ye dua padho:

Arabic text

“Aye Allaah! Maine apne aap ko teri itaat me de diya. Apna sab kuch tere supurd kar diya. Apne maamlaat tere havaale kar diya. Qouf ki vajah se aur teri (rahmat va sawaab ki) ummeed me koyi panah gaah koyi muqlis tere siva nahi, mai teri kitab par eemaan laaya jo too ne naazil ki hai aur tere Nabi par jinko toone bheja.”

Iske baad agar tum mar gaye to fitrat (deen Islam) par maroge, Pas in kalimaat ko (raat ki) sab se aakhri baat banao, jinhe tum apni zabaan se ada karo (Bara bin Aazib Raziallahuanhu ne bayan kiya) maine arz kiya :

(vabi rasoolikallazi arsalt)

Kahne me kya vajah hai? Allaah ke Nabi ﷺ ne farmaya ke nahi:

(vabi nabiyyikallazi arsalt) kaho**.**

Bedaar hone ke Aadaab

- Jab neend se bedaar ho to bistar par baithkar apne chehre se neend pochen.
- Apni naak teen dafa jhaaden.
- Aur jab bistar se uthe to ye dua padhe:

(Alhamdu lillahillazi ahyaana baa’da maa amaatana va ilaihin nushoor)

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- Apne haath dhone se pahle kisi cheez me na daalen, kyu ke vo nahi jaanta ke uske haath raat kaise guzaare.
- Fir apne daant saaf kare.

Ziyarat va mulaaqaat ke Aadaab

Rishtedaar, dost ahbaab aur apne musalmaan bhai ki ziyarat aur mulaqaat baahami ulfat va muhabbat ki taqviyat ka ba'as hai.

Hadees Qudsi me hai ke Allaah Taala ne farmaya :

(vajabat mahabbati lil mutazaavireen fiyyi)

"Meri muhabbat un logon ke haq me vaajib ho gayi jo meri khaatir ek doosre ki ziyarat karte hai." **(Sahi Targheeb:3020)**

Abu Hurairah Raziallahuanhu se rivayat hai ke Rasoolullah ﷺ ne farmaya : "Ek shakhs apne bhai ki mulaaqaat ko ek doosre gaav ki taraf gaya. Allaaah Taala ne uski raah me ek farishte ko khada kar diya, jab vo vahaan pahucha to us farishte ne poocha : Kahaan ka iraada hai? Vo bola : Is gaav me mere ek bhai hai, mai uski ziyarat ke liye jaa raha hoon. Farishte ne kaha : Uska tum par koyi ahsaan hai, jiski vajah se tum takleef utha rahe ho aur uska badla utaarne jaa rahe ho? Vo bola : Nahi koyi ahsaan uska mujh par nahi hai, sirf Allaah ke liye mai us se muhabbat rakhta hoon. Is par farishta bola : Mai Allaah Taala ka farishta hoon aur (ye bataane ke liye aaya hoon ke Allaah bhi tujh se muhabbat karta hai,

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jaise too us se sirf Allaah ke liye muhabbat karta hai." **(Muslim:2567)**

- ❖ Ziyarat ke munasib waqt ka khayal rakhen taake kisi ko mashaqqat ka saamna na karna pade.
- ❖ Mulaaqaat par salaam karen aur ek haath se musaafa karen.
- ❖ Ziyarat ke waqt ko mufeed baaton me istemaal karen, ghair maujood shakhs ki gheebat aur burayi na karen.
- ❖ Ziyarat karne vaale ka khandah peshaani ke saath isteqbaal karen.
- ❖ Uski izzat va khaatir aur ziyafat karen.
- ❖ Ijaazat lekar vaapis ho.
- ❖ Roz roz ziyarat karke ukta dene se parhez karen.

Mareez ki iyaadat ke Aadaab

Iyaadat aur beemaar pursi ek musalmaan par doosre musalmaan bhai ka haq hai aur ye farz kifaya hai.

Rasoolullah ﷺ ne farmaya : "Ek musalmaan par doosre musalmaan bhai ke che haq hai….. jab vo beemaar ho to uski iyaadat kare." **(Muslim:2162)**

Kisi mareez ki iyaadat karne vaala iyaadat se vaapis tak Jannat ke baaghon ke fal aur meve chunta rahta hai. **(Muslim:2568)**

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Waqtan fa waqtan mareez ki iyaadat ki jaa sakti hai, ba shart ke mareez ko us se raahat milti ho kyu ke yahi ibaadat ka maqsad hai.

Mareez ko beemaari ki hikmat bata kar tasalli de aur kahen :

(laa baa'sa, tahoorun in sha allaah) [Bukhari:3616]

"Fikar ki koyi baat nahi, Allaah ne chaha to ye beemaari gunahon se paak karne vaali hai."

Mareez ko sabar aur Allaah ki taqdeer par raazi hone ki naseehat karen.

Mareez ko ye batayen ke beemari chahe kitni hi saqt ho mout ki tamanna nahi karni chahiye.

Rasoolullah ﷺ ne farmaya : "Tum me se koyi mout ki aarzoo na kare aur na mout aane se pahle mout ki dua kare." **(Muslim:2682)**

Majlis ke Aadaab

Hazrat Ibn Umar Raziallahuanhu bayan karte hai ke Rasoolullah ﷺ ne farmaya : Ham me se koyi shakhs kisi ko uski jagah se na uthaaye ke vo khud vahaan baith jaaye, balke tum majlis me faraaqi aur gunjayish paida karo. Hazrat Ibn Umar Raziallahuanhu ka maamool tha ke jab koyi aadmi un khaatir apni jagah se uth khada hota to vo us

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jagah nahi baithte the. **(Muttafiq Alai) [Aqraja al Bukhari:3932, Muslim:2177 (28,29)]**

Hazrat Abu Hurairah Raziallahuanhu se rivayat hai ke Rasoolullah ﷺ ne farmaya : Jab tum me se koyi ek majlis se uthe fir vaapis aa jaaye to vo us jagah baithne ka zyada haqdaar hai." **(Muslim:2179)**

Hazrat Jabir bin Samrah Raziallahuanhu bayaan karte hai ke jab ham Nabi ﷺ ki khidmat me haazir huye to ham me se jise jahaan jagah milti vo vahee baith jaata. **(Abu Dawwood, Tirmizi, Hadees Hasan hai) [aqraja al Bukhari fil adab al mufrad:1141, Abu Dawood – Val Tirmizi:2725, Ahmad:915, 98, 107-108)**

Hazrat Abu Abdullah Salman Faarsi Raziallahuanhu bayan karte hai ke Rasoolullah ﷺ ne farmaya : Jo shakhs jumah ke din ghusl karta hai aur _____ taharat haasil karta hai, ghar me majood tel istemaal karta hai ya Khushboo istemaal karta hai , fir namaz jumah ke liye ghar se nikalta hai aur vo masjid me baithe huye do aadmiyon ke darmiyaan ghus kar ek doosre se juda nahi karta, fir jo uske maqdar me hai namaz padhta hai, fir jab imam qutbah deta hai to vo khamosh rahta hai, to uske is jumah aur doosre jumah tak darmiyaani muddat ke gunah maaf kar diye jaate hai. **(Fat hul Baari:370/2)**

Hazrat Umro bin Shuaib apne vaalid se aur vo apne daada Raziallahuanhu se rivayat hai ke Rasoolullah ﷺ ne farmaya: Kisi aadmi ke liye jaayaz nahi ke vo do aadmiyon ke darmiyaan unki ijaazat ke baghair (ghus kar) tafreeq kare. **(Hasan – Aqraja Abu Dawood:4845, val Tirmizi:2752, baa sanaad hasan – va al rivaaya al saanibah – andaabi – Dawood:4844)**

Hazrat Huzaifa bin Yamaan Raziallahuanhu se rivayat hai ke Rasoolullah ﷺ ne aise shakhs par laanat farmayi jo halqe aur majlis ke vusat me baithe. **(Abu Dawood- hasan sanad ke saath marvi hai).**

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Hazrat Abu Sayeed Qudri Raziallahuanhu bayan karte hai ke, Maine Rasoolullah ﷺ ko farmaate huye suna : Behtareen majlis vo hai jo sabse zyada faraaq ho. **(Al Adab Al Mafrad:1136, Abu Dawood:4820, Ahmad:183/69, Val Haakim:269/4)**

Hazrat Abu Hurairah Raziallahuanhu bayan karte hai ke Rasoolullah ﷺ ne farmaya : Jo shakhs kisi majlis me baitha aur vahaan usne bahut see laa yaani aur be faaida baaten kiye fir usne is majlis se khada hone se pahle ye dua padhi, Aye Allaah! Too Paak hai apni hamd ke saath me gawahi deta hoon ke tere siva koyi maabood nahi, mai tujhse maghfirat talab karta hoon aur teri taraf rujoo karta hoon, to is majlis ke gunah maaf kardiya jaayenge. **(Sahi – Aqraja al Tirmizi:3433 – va Nasayi fee amal al youm val Lailah:397, va man tareeqa Ibn al Sani:449, va Ibn Hibban:2366, val Haakim:1/536-537, val tareeq aakhar akhraja Abu Dawood:4858)**

Hazrat Abu Hurairah Raziallahuanhu bayan karte hai ke Rasoolullah ﷺ jab majlis se uthne ka iraada farmaate to aakhir me ye dua padhte: Aye Allaah! Too apni hamd va taareef ke saath paak hai, gawahi deta hoon ke tere siva koyi maabood nahi, mai tujhse maghfirat talab karta hoon aur teri taraf rujoo karta hoon (ek martaba) ek aadmi ne kaha : Aye Allaah ke Rasool ﷺ! Aap aise kalimaat farma rahe hai jo pahle nahi farmaate the? Aap ﷺ ne farmaya, ye kalimaat un baaton ka kaffara hai jo majlis me ho jaati hai. **(Sahi _____ - Aqraja Abu Dawood:4759, va Nasayi fee amal al youm val Lailah: 426, val Daarmi:2658, val Haakim:537/1)**

Hazrat Ibn Umar Raziallahuanhu bayan karte hai ke, kam hi aise hota hai ke Rasoolullah ﷺ ki majlis se uthte aur aap ye kalimaat na padhte ho: Aye Allaah ! Apne qouf ka itna hissa hame ata farma de jo hamare aur teri maasiyat ke darmiyaan haasil ho jaaye, apni itaat ki itni tawfeeq ata farma jo hame teri Jannat me pahucha de, itna yaqeen ata farma jo

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ham par duniya ke masayeb aasaan kar de. Aye Allaah! Jab tak too hame zinda rakhe hame apni samaat va basaarat aur quvvat se faaida uthaane ki tawfeeq ata farma aur use hamara vaaris bana.

(Aye Allaah!) Jo ham par zulm kare too us se badla le, jo hamse adaavat rakhe unke muqaabile me hamari madad farma, hamare deen ke baare me hame museebat va aazmayish me na daalna aur duniya hi ko hamara mutee nazar aur muballigh ilm na banana aur aise logon ko ham par musallat karna jo ham par raham na karen. **(Ye Hadees Hasan Laghairah hai: At Tirmizi:3502. Va Nasayi fee amal al youm val Lailah:401, va Ibn Alsani fee amal al youm val Lailah:448, va al baghvi fee sharah al sanah:174/5)**

Is Hadees ki sanad Abdullah bin Zahar ke zayeef ki vajah zayeef hai, lekin Mustadrak Haakim (----------) me Lais bin Saad ne iski mustaabaat ki hai aur Imam Haakim ne ise Bukhari ki shart par sahi kaha hai aur Imam Zahabi ne iski mavaafiqat ki hai, lihaza ye Hadees bil jumla hasan hai. (Vallahu Aalam)

Hazrat Abu Hurairah Raziallahuanhu bayan karte hai ke Rasoolullah ﷺ ne farmaya : Jo log kisi majlis se Allaah ka zikar kiye baghair uth jaate hai to vo aise hai jaise kisi murdaar gadhe ke paas se uthe ho aur ye majlis unke liye ba'as hasrat hogi. **(Sahi – Aqraja Abu Dawood: 4855)**

Hazrat Abu Hurairah Raziallahuanhu hi se rivayat hai ke Nabi ﷺ ne farmaya : Jo log kisi majlis me baithe aur vahaan Allaah ka zikar kare na apne Nabi par Darood bheje to ye majlis unke liye ba'as hasrat hogi. Pas agar Allaah Taala chahe to unhe azaab de aur chahe to maaf kar de. **(Jaame Tirmizi:3308)**

Hazrat Abu Hurairah Raziallahuanhu se rivayat hai ke Rasoolullah ﷺ ne farmaya : Jo shakhs kisi majlis me baitha aur usne vahaan Allaah Taala ka zikar nahi kiya to us par Allaah Taala ki taraf se hasrat va nadaamat

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hogi. Aur jo shakhs kisi bistar par leta aur vahaan Allaah ka zikar nahi kiya to us par bhi Allaah ki taraf se hasrat va nadaamat hogi. **(Abu Dawood)**

Asatezah, mu'allimeen, teachers ka ahteraam laazmi hai

Teachers aur deeni asatezah ki ahmiyat aur fazeelat :

Allaah ke Nabi ﷺ ko tamaam bani nooye insaan ki taaleem va tarbiyat ke liye maboos kiya gaya, jaisa Allaah Taala Quraan Majeed me irshaad farmaate hai :

(VA YU ALLIMUHUMUL KITABA VAL HIKMA) [Soorah Jumah:62-2]

"(Allaah ke Nabi ﷺ) unhe (Sahaba Raziallahuanhum ko) kitab (yaani Quraan) aur hikmat ki taaleem dete."

Aaj kal dekha gaya hai ke naujawaan ladke ladkiyaan apne teachers, asatezah aur mu'allimeen khusoosan deeni taaleem dene vaale asatezah ka ahteraam nahi kar rahe unke videos banakar unka mazaaq bana rahe hai, Islam iski ijaazat nahi deta, hatta ke vaalidain ke baad asatezah ka adab va ahteraam be laazim aur zaroori hai, jaisa ke Abu Darda Raziallahuanhu bayan karte hai ke Allaah ke Nabi ﷺ ne irshaad farmaya :

(VA INNAL ULAMA'A VARASATU AMBIYA) "Aur Ulama Ambiya Alaihimussalaam ke vaaris hai."

"The **Scholars** are the heirs of the Prophets." **(Sunan Abu Dawood:3641, Shaikh Albani Rahimahullah ne is Hadees ko Sahi kaha hai).**

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Quraan ki mazkoorah aayaat aur hasbe baala Hadees mu'allimeen ke adab va ahteraam par dalaalat karte hai, lihaza naujawaano ko chahiye ke vo apne teachers, mu'allimeen aur asatezah ka adab va ahteraam karen.

CHAPTER 5

DEEN KI ZAROORI AUR BUNYAADI TAALEEMAAT

MARATIB DEEN

Deen ke teen darje hai :

1) Islam 2) Eemaan 3) Ihsaan

Aur fir in teeno me se har ek darje ke kuch arkaan hai.

Arabic text

Is shakhs (Jibrayeel Alaihissalaam) ne poocha : Ya Rasoolullah! Islam kise kahte hai?

Rasoolullah ﷺ ne farmaya : Islam ye hai ke tum kalima Tawheed yaani is baat ki gawahi do ke Allaah Taala ke siva koyi maabood bar haq nahi aur Muhammad ﷺ ki risalat (ke Aap ﷺ Allaah Taala ke Rasool hai) ka iqraar karo, namaz paabandi se ba taadeel arkaan ada karo, zakat do, ramazan ke roze rakho aur agar istetaat ho to haj bhi karo.

Us shakhs (Jibrayeel Alaihissalaam) ne arz kiya ke Aap ne sach kaha.

Hamko taajjub hua ke khud hi sawaal karta hai aur khud hi tasdeeq karta hai.

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Uske baad us shakhs (Jibrayeel Alaihissalaam) ne arz kiya ke eemaan kise kahte hai?

Aap ﷺ ne farmaya : Eemaan ke maani ye hai ke tum Allaah Taala ka aur uske farishton ka, uski kitabon ka, uske rasoolon ka aur aur qiyamat ka yaqeen rakho, taqdeer ilahi ko yaani har khair va shar ke muqaddam hone ko sachcha jaano.

Is shakhs (Jibrayeel Alaihissalaam) ne arz kiya: Aap ne sach farmaya.

Fir kahne laga ahsaan kise kahte hai?

Rasoolullah ﷺ ne farmaya : Ahsaan ki haqeeqat ye hai ke tum Allaah Taala ki ibadat is tarah karo goya tum Allaah Taala ko dekh rahe ho, agar ye martaba haasil na ho to kamazkam itna yaqeen rakho ke Allaah Taala tumko dekh raha hai. **(Sahi Bukhari:50, Sahi Muslim:8)**

Arkaan Islam

Rasoolullah ﷺ ne farmaya : “Islam ki bunyaad paanch cheezon par hai.”

1. Shahadaten : “Gawahi dena ke Allaah Taala ke siva koyi maabood bar haq nahi aur Muhammad ﷺ Allaah ke Rasool hai.” (Iski mazeed tafseelaat “Kitab Uloomul Aqeedah” me mulahiza farmayen jo [abnqurannotes.com] se [Download] ki jaa sakti hai).
2. Aqaamat Salaah : “Namaz qaayam karna”: Yaani ise uski tamaam shuroot, arkaan aur vaajibaat neez sunan qouliyah aur sunan feliyah ke saath khushoo va khuzoo se ada karna (In Sha Allaah ye kitab bahut jald pesh kee jaayegi).
3. Soum Ramazan : “Ramazan ke roze rakhna” : Roze ki niyyat se khaane peene aur har aisi cheez se jo roze todne vaali ho, Fajar se

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lekar Ghuroob Aftaab tak ruke rahna. (Iski mazeed tafseelaat "Kitab Soume Ramazan" me mulahiza farmayen jo [abmqurannotes.com] se [Download] kee jaa sakti hai).

4. Adaye Zakaat : "Zakaat dena" : Jab koyi musalmaan nisaab ka maalik ho jaaye aur saal guzar jaaye to us par zakat vaajib ho jaati hai (Iski tafseelaat "Kitab ul Zakaat" me bayan kee jaayegi, In Sha Allah).
5. Haj : "Baitullah ka haj karna" : Har us shakhs ke liye farz va laazim hai jo sahet aur maali aitebaar se vahaan tak pahuchne ki taaqat rakhta ho. (Iski mazeed tafseelaat "Kitab ul Haj" me mulahiza farmayen jo [abmqurannotes.com] se [Download] kee jaa sakti hai). **(Sahi Bukhari:8)**

Arkaan Islam

Eemaan ke darj zel arkaan hai :

- Allaah Taala par eemaan laana : Yaani Allaah Taala ke vajood aur ruboobiyat uski asma va sifaat, ibadat me uski vahdaaniyat par eemaan laana.
- Farishton par eemaan laana : Jo noori maqlooq hai aur Allaah Taala ke ahkaam naafiz karne ke liye paida kiye gaye hai.
- Allaah ki Kitabon par eemaan laana : Yaani Touraat, Injeel, Zaboor aur Quraan par.
- Allaah ke Rasoolon par eemaan laana : Jinme sabse pahle Nooh Alaihissalaam aur aakhir me Muhammad ﷺ hai.
- Aakhirat ke din par eemaan laana : Yaani qiyamat ke din par, jo logon ke aamaal ke mahasabe aur jaza ka din hai.

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- Achchi ya buri taqdeer par eemaan laana : Yaani jaayaz asbaab apnaate huye har insaan ko achchi ya buri taqdeer par raazi rahna chahiye kyu ke ye Allaah Taala ki taraf se muqarrar kee gayi hai. **(Sahi Muslim:8)**

(Iski mazeed tafseelaat “Kitab uloom Aqeedah” me mulahiza farmayen jo [abmqurannotes.com] se [Download] kee jaa sakti hai).

Ahsaan ka ek hi rukun hai

Ahsaan ki haqeeqat ye hai ki ibadat is tarah karo goya ke tum Allaah Taala ko dekh rahe ho, agar ye martaba haasil na ho to kamazkam itna yaqeen rakho ke Allaah Taala tum ko dekh raha hai. **(Sahi Muslim:8)**

Islam ka kya maani hai?

Towheed ke saath Allaah Taala ke saamne sarnigon hona, itaat va farmabardaari ke saath uske aage sar tasleem kham karna, aur shirk se nikalna Islam kahlaata hai.

Allaah Taala irshaad hai :

(VAMAN AHSANU DEENAM MIMMAN ASLAMA VAJHAHU)

“Is se achcha koun deendaar hoga jo Allaah ke liye sar tasleem kham kar de.” **(An Nisa:125)**

Neez farmaya :

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(VAMAN YUSLIM VAJHAHU ILALLAHI VAHUVA MUHSINUN FAQADIS TAMSAKA BIL URVATIL VUSQAA)

”Jo Allaah ki taraf apne chehre (gardan) ko jhuka de aur vo usme muqlis ho, to usne mazboot dastah apni muththi me thaam liya.” **(Luqmaan:22)**

Neez farmaan Ilahi hai :

(FA ILAHUKUM ILAAHUN VAAHIDUN FALAHU ASLIMU VA BASHSHIRIL MUQBITEEN)

“Tumhara maabood ek hi hai, usi ke aage sar kham karo, aur Aye Mere Nabi, Aap itaat guzaron ko khush khabri suna deejiye.” **(Al Haj:34)**

Eemaan ki Taareef

Lughtan eemaan ka maani tasdeeq ke hai.

Shaikh ul Islam Ibn Taimiyah Rahimahullah farmaate hai ke eemaan “Aman” se Mushtaq hai, jisme itminaan aur qaraar paaya jaata hai, aur ye us waqt haasil hota hai jab dil me tasdeeq aur inqiyaad ghar kar jaaye. **(Al Saarim Al _____: safa 519)**

Shaikh Ibn Usaimin Rahimahullah kahte hai ke, eemaan ke liye sirf tasdeeq kaafi nahi, balke tasdeeq ke saath qubooliyat vaali tasdeeq laazmi hai (kyu ke baaz log tasdeeq to karte hai lekin qubool nahi karte).

Istelaah me eemaan paanch _____ ka naam hai :

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1. _____ (qalb se tasdeeq)
2. _____ (zabaan se iqraar)
3. _____ (aaza se amal)
4. _____ (Rahman ki itaat se badhta hai)
5. _____ (shaitaan ki itaat se ghat'ta hai)

(Sharah Sahi Muslim Lil Navavi – Shaikh Abdul Razaakh al Badar, safa 17)

Allaah Taala par eemaan laane ka kya matlab hai?

Allaah Taala par eemaan laane ka matlab ye hai ke, Allaah Taala apne Vajood, Uloohiyat, Ruboobiyat aur Asma va Sifaat me ekta hai, uska koyi shareek nahi. **(Nabzah fil Aqeedah al Islamiya – Shaikh Ibn Usaimin:16-30)**

Tawheed kise kahte hai?

Allaah Taala ki, 1) Zaat, 2) Naam, 3) Sifaten, 4) Kaam, 5) Ibaadaat me kisi ko shareek na karte huye, ye saare huqooq Allaah hi ko ada karna tawheed kahlaata hai.

Tawheed ki kitni qismen hai?

Tawheed ki teen qismen hai: 1) Tawheed Ruboobiyat, 2) Tawheed Uloohiyat, 3) Tawheed asma va Sifaat. **(Al Qoul Al Mufeed Al Kitab ut Tawheed, Shaikh Muhammad bin Saaleh al Usaimin-safa-5)**

Tawheed Uloohiyat kise kahte hai?

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- Tamaam ibaadaat ko sirf Allaah ke liye khaas kar dena Tawheed Uloohiyat hai. Jaise: Dua, Qurbani vaghairah.
- Kuffar ne isi Tawheed Uloohiyat ka inkaar kiya tha.
- Isi Tawheed ka ham har namaz me iqraar karte hai : **Iyyaka Naabudu va Iyyaka Nastayeen,** aur Allaah Rabbul Izzat ne isi Tawheed ko apnaane ka hukum diya hai:
  (Innani anallahu laa ilaaha illa anaa fa'abudni)
  Tarjama : Beshak Mai hi Allaah hoon, Mere siva ibadat ke laayaq aur koyi nahi. Pas too meri ibadat kar. **(Taha:14)**

  Allaah Taala ko har qism ki zaahiri aur baatini, qouli va amali ibadat me ekta va akela maana jaaye, aur Allaah ke siva baaqi sab ki ibadat ki nafi ki jaaye, chahe vo koyi bhi ho, jaisa ke Allaah Taala ka farmaan hai :
  (VAQAZA RABBUKA ALLA TAABUDU ILLA IYYAHU)

  "Aur tera Parvardigaar saaf saaf hukum de chuka hai ke tum uske siva kisi aur ki ibadat na karna." **(Bani Israyil:23)**
  Aur ek maqam par Rabbul Izzat ka farmaan hai :
  (VAA'BUDULLAHA VALAA TUSHRIKOO BIHI SHAI'AN)
  "Aur Allaah Taala ki ibadat karo aur uske saath kisi ko shareek na karo." **(An Nisa:36)**

  Ise Tawheed Uloohiyat ka naam bhi diya jaata hai, kyu ke ye Allaah ki ibadat aur use Ila Maabood tasleem karne par mabni hai, ke Allah ki ibadat muhabbat va taazeem ke saath ki jaaye.

  Aur ise Tawheed ibadat bhi kaha jaata hai :

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Kyu ke banda Allaah Taala ke ahkaam ki adayagi aur mamnoo'aat se ijtenaab karte huye Allaah ki ibadat karta hai. Aur ise Tawheed talab aur qasad va iraada ka naam bhi diya jaata hai; kyu ke bande ka maqsad va iraada Allaah ki raza mandi va khush noodi hai aur khaalisatan Allaah ki raza talab karte huye khaalis usi ki ibadat karta hai.
Yahi vo qism aur no'o hai, jisme khalal paaya jaata hai aur isi Tawheed Uloohiyat ki bina par Allaah Taala ne Rasool mab'oos kiye aur kitaben naazil farmayi aur usi ki vajah se maqlooqaat paida kee gayi aur shariyat banayi gayi aur yahi vo Tawheed Uloohiyat hai, jisme Ambiya aur unki qoumo ke darmiyaan jhagda hua, aur muqaalifat karne vaale halaak kar diye gaye aur momino ko najaat haasil huyi.
Isliye jisne bhi is Tawheed Uloohiyat me qalal paida kiya aur kisi bhi qism ki ibadat Allaah ke alaava kisi aur ke liye jaayaz samjha to vo millat Islamiya se khaarij ho gaya aur fitne me pad gaya aur seedhi raah se bhatak gaya, Allaah Taala hame salaamat va mahfooz rakhe. **(Al qoul Al Mufeed Ali Kitab Al Tawheed:9)**

Tawheed Asma va Sifaat kise kahte hai?

Allaah Taala ne apni kitab me jo kuch apne liye Asma va Sifaat saabit kiye hai ya Rasool Kareem ﷺ ki sunnat ne, in par is tarah eemaan laana jo Allaah Taala ki shaibaan shaan hai, baghair kisi baatil taaveel, tashbah, tahreef, taateel aur takyeef ke. **(Sharah Salaasatul Usool:Shaikh Muhammad bin Saaleh al Usaimin, safa, 40)**

Allaah Taala kahaan hai?

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Allaah Taala arsh par mustavi hai. **(Soorah Taha:5)**

Qubooliyat amal ki kya sharten hai?

- Eemaan
- Iqlaas
- Mutaa'ba

Usoole Salaasa se kya muraad hai?

- Rab ki maarifat (sab ka Rab Allaah hai)
- Deen ki maarifat (sab ka deen Islam hai)
- Nabi ki maarifat (sab ke Nabi Muhammad ﷺ hai).

Qavayed Araba se kya muraad hai?

- Eemaan, Amal, Daawat aur Sabr.
  Is baat ki daleel Soorah Asar me hai.

Shirk Akbar kise kahte hai?

Shirk Akbar ye hai ke koyi shakhs Allaah Taala ke Asma va Sifaat me kisi aur ko shareek kar de, yaani ke Allaah ki sifaat aur naamo ko kisi maqlooq ke saath muttasif kar de jod de isko Shirk Akbar kahte hai.

Shirk Asghar kise kahte hai?

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Shirk Akbar ka zariya banne vaala har qoul va fel Shirk Asghar hai : Riyaakaari, Ghairullah ki qasam khaana vaghairah.

- Riyaakaari aisa amal hai jo bande ke andar apne amal ko achcha samajne ki vajah se paida ho jaati hai, Allaah Taala ne farmaya :
  (FAMAN KAANA YARJOO LIQAA'A RABBIHI FALYAAMAL AMALAN SAALIHAN VALAA YUSHRIK BI IBADATI RABBIHI AHADA)
  "Jo apne Rab se milne ki ummeed rakhe vo amal saaleh karta rahe aur apne Rab ki ibadat me kisi ko shareek na kare." **(Al Kahaf:110)**
  Aur Nabi Kareem ﷺ ne farmaya :
  Arabic text
  "Mujhe tum par jis amr ka sab se zyada khartah nazar aa raha hai vo shirk Asghar hai. Aap ﷺ se daryaaft kiya gaya ke shirk Asghar kya cheez hai? To Aap ﷺ ne farmaya : Vo riyaakaari hai." **(Musnad Ahmad:428/5)**
  Riyaakaari ki tafseer Nabi Kareem ﷺ ne ye bayan farmayi :
  Arabic text
  "Aadmi uth kar namaz ada karta hai aur jab log uski taraf aankh uthaakar dekhte hai to use apni namaz bahut achchi lagne lagti hai." **(Sunan Ibn Maajah:4204)**
- Shirk Asghar ki ek qism ghairullah ki qasam khana bhi hai, masalan baap ki qasam, Kaaba ki qasam, amaanatdaari ki qasam, isi tarah baatil shareeko ki qasam vaghairah.

  Nabi Kareem ﷺ ne farmaya :
  Arabic text
  "Apne baap dada ka halaf uthav na maa ki qasam khaav aur na shareeko ki." **(Sunan Abu Dawood:3248)**

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Neez Nabi Kareem ﷺ ne farmaya :
Arabic text
“Kaaba ki qasam na khaav balke Kaaba ke Rab ki qasam khaavo.” **(Sunan Nasayi:6/7)**
Neez Nabi Kareem ﷺ ne farmaya :
Arabic text
“Sirf Allaah Taala ki qasam khaavo.” **(Sahi Bukhari:221/7)**
Neez Nabi Kareem ﷺ ne farmaya :
Arabic text
“Jo amaanatdaari ki qasam khaaye vo ham me se nahi hai.” **(Sunan Abu Dawood:2223/3)**
Neez Aap ﷺ ne bhi farmaya :
Arabic text
“Jo ghairullah ka halaf uthaaye usne kufr kiya ya shirk kiya aur ek rivayat me hai usne kufr kiya aur shirk bhi kiya.” **(Sunan Abu Dawood:3/223-224)**

- Shirk Asghar me ye bhi daakhil hai ke aadmi yoon kahe : MAASHA ALLAAH _____ “Jo Allaah Taala chahe aur Aap chahe” Nabi Kareem ﷺ ne is shakhs se farmaya, jisne aap ke liye ye alfaaz istemaal kiya tha :
Arabic text
“Tumne to mujhe Allaah Taala ka shareek bana diya balke yoon kaho “Allaah Taala chahe bas.” **(Bukhari:158)**
Shirk Asghar me is tarah kahna bhi daakhil hai : “Agar Allaah Taala aur aap na hote.”
Isi tarah ye kahna : “Mera to sirf Allaah aur aap hai.” Neez ye kahna : “Mai Allaah aur aap ki panah me daakhil ho raha hoon” vaghairah.
Nabi Kareem ﷺ ne farmaya :

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Arabic text

“Tum is tarah na kaho : “Jo Allaah chahe aur falaan shakhs chahe” balke is tarah kaho : “Jo Allaah chahe aur fir falaan shakhs chahe.” **(Sunan Abu Dawood:4980)**
Ahle ilm farmaate hai ke is tarah kahna jaayaz hai : “Agar Allaah Taala na hota aur fir falaan shakhs na hota” lekin ye kahna jaayaz nahi : “Agar Allaah Taala aur falaan aur falaan shakhs na hota to aisa ho jaata.” **(Mulahiza farmayen : Tayassur al Azeez al _____: safa, 45, _____ _____)**

Tawheed Asma va Sifaat ki zid kya hai?

Tawheed Asma va Sifaat ki zid Allaah ke Asma va Sifaat aur uski aayaat ki taaveel aur unka inkaar hai.

Alhaad teen tarah ka hota hai :

A) Mushrikeen ka ilhaad, jinhone Allaah Taala ke Asma ko unki jagah se hata kar doosri jagah rakh diya aur vahi naam unhone apne asnaam (buton) aur avsaan (aasthaano) ko de daala. Isi tarah unhone “Ila” se “Laat” banaya, “Azeez” se “Azee” aur “manaan” se “manaat” bana diya, aur apne buton ke naam rakh diye.
B) _____, jinhone Allaah ki sifaat ki kaifiyat bayan karni shuroo ki. Aur Allaah jiske muqaabil koyi nahi hai, unhone to maqlooq ki sifaat ke mashaaba qaraar diya. Ye ilhaad mushrikeen ke ilhaad ke

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muqaabil hai, unhone to maqlooq ko Rabbul Aalameen ke barabar banaya, aur unhone Allaah Taala ko maqlooq ke ajsaam ke darje me utaar diya, aur Allaah jo har qism ki tashbah se paak hai usko maqlooq ke mashaabah qaraar diya.

C) _____ (munkareen sifaat) ka ilhaad, unke do groh hai : Ek groh ne to Allaah Taala ke naamo ke alfaaz iske liye saabit kiye, magar ye naam jin sifaat kamaal par dalaalat karte hai, unka inkaar kar diya, jiske nateeje me unhone “Rahman va Raheem” ko bila “Rahmat” “Aleem” ko bila “Ilm” “Samee” ko bila “Samaa” “Baseer” ko bila basar “Qadeer” ko bila “Qudrat” bana diya, yahi haal baaqi Asma ke saath bhi kiya. Doosre groh ne Allaah Taala ke tamaam Asma aur in sifaat kamaaliyah ko jin par vo Asma dalaalat karte hai, in sab ka _____ inkaar kar diya, aur ye bataya ke Allaah Taala ke na Asma hai na Sifaat.

Allaah Taala in baaton se bahut buland va paak hai, jo mulhideen, munkireen aur zaalimeen kahte hai.

(RABBUS SAMAAVAATI VAL ARZI VAMAA BAINAHUMA FA’BUDHU VASTABIR LI IBAADATIHI HAL TA’ALAMU LAHU SAMIYYAA) [Maryam:65]

“Vo aasmano aur zameen aur un dono ke darmiyaan ki ashyaa ka Rab hai, pas aap usi ki ibadat keejiye, aur usi ki ibadat par jame rahe, kya aap uske kisi ham sifat ko jaante hai?”

(LAISA KA MISLIHI SHAI UN VAHUVAS SAMEE’UL BASEER) [Ash Shoora:11)

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“Us ke misl koyi cheez nahi, vo samee va baseer hai.”

(YAALAMU MAA BAINA AIDEEHIM VAMAA QALFAHUM VALAA YUHEETOONA BIHI ILMAA) [Taha: 110]
(Mulahizah farmaayen : Fatawa al Aqeedah – Shaikh Ibn Usaimin: pg – 44)

Tahreef :

Is se kitab va sunnat ki nusoos ke maafi ko badalna muraad hai ke unhe is haqeeqi maani se jis par ye nusoos dalaalat karti hai badal kar kisi doosre maani me le jaana ke in Asma aur Sifaat ko kisi aur maani me bayan karna jo Allaah Taala aur uske Rasool ﷺ se vaarid nahi.

Iski misaal ye hai ke : Tahreef karne vaalon ne “_____” haath jo ke bahut see nusoos se saabit hai ko haath ke maani se badal kar use nemat aur qudrat ke maani me liya hai. (_____)

Taateel :

Taateel se muraad Allaah Taala ke sab Asma Husna aur buland sifaat ki nafi ya usme se kuch ki nafi hai.
Lihaza jisne bhi Allaah Taala se uske kisi ism ya sifat ki nafi ki jo Quraan va Sunnat se saabit hai, uska Allaah Taala ke Asma aur Sifaat par eemaan sahi nahi.
(_____)

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Tamseel :

Ye Allaah Taala ki sifaat ko maqlooq ki sifaat se misaal dena, masalan ye kahna ke : Allaah Taala ka haath maqlooq ke haath ki tarah hai, ya Allaah Taala maqlooq ki tarah sunta hai, ya Allaah Taala arsh par is tarah mustavi hai jis tarah insaan kursi par mustavi hota hai. Isi tarah doosri sifaat me.

Farmaan Baari Taala hai :

(LAISA KA MISLIHI SHAIUN, VAHUVAS SAMEE'UL BASEER) [Shoora:11]
"Uski misl koyi nahi aur vo sunne vaala dekhne vaala hai."
(_____)

Takyeef :

Yaani kaifiyat bayan karni : Ye Allaah Taala ki sifaat ki kaifiyat aur haqeeqat ki _____ karna, insaan apne dil ke andaaze ya zabaan ke saath qoul se Allaah Taala ki sifat ki kaifiyat ki _____ kare aur ye qatayi taur par baatil hai, aur kisi bashar ke liye iska jaanna mumkin hi nahi. Farmaan Baari Taala hai :
(VALAA YUHEETOONA BIHI ILMAA) [Taha:110]
"Aur iske ilm ka ihaata kar hi nahi sakte."
(_____)

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Asma va Sifaat ke maano me tadabbur aur ghour karne ke faayide

1. Allaah ka chehra qiyamat ke din dekhne ka shoukh paida hota hai aur eemaan va amal, daawat, islaah aur sabr par qaayam rahne ka jazba bhi paida hota hai.
2. Daawati maidaan me ghair muslim hazraat ko Allaah ka taarruf pesh karne me madad milti hai.
3. Muslim aur ghair muslim ke andar Allaah ki azmat ka ahsaas aur sha'oor paida hota hai.
4. Eemaan ki zyadati aur taro taazgi naseeb hoti hai.
5. Allaah se taallukh mazboot hota hai.
6. Zaahiri aur baatini taur par Allaah ka qouf va khashyat paida hone ka zariya hai.
7. Asma va Sifaat ka sahi ilm sha'oor ke saath aqayed, ibadaat aur maamlaat ke sudhaar ke liye madad karta hai.
8. Aazmayishon me saabit qadmi aur zulm se apne aap ko bachaane ka ahsaas paida hota hai.
9. Allaah ki muhabbat paida hoti hai, qouf va ummeed, tawakkal aur deegar qasayel hameedah aur aamaale saaleh paida hote hai.
10. Allaah ki na farmaani karne me haya aati hai aur Allaah ke ahkaam par amal, uske nifaaz ka jazba aur adab paida hota hai.
11. Apne aibon ki islaah par nazar hoti hai.

99 Asma e Husna ki fehrist

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1	Ar Rahman	Bada Meherbaan	55:1
2	Ar Raheem	Nihayat raham karne vaala	41:2
3	Al Maliku	Baadshah	59:23
4	Al Quddus	Nihayat paak	59:23
5	As Salaamu	Salamati dene vaala / Aibon se paak	59:23
6	Al Mu'min	Aman dene vaala	59:23
7	Al Muhaimin	Nigehbaan / Ghalib	59:23
8	Al Azeez	Ghalib	59:23
9	Al Jabbar	Zoraavar / Zabardast	59:23
10	Al Mutakabbir	Badayi vaala	59:23
11	Al Khalikh	Paida karne vaala	59:24
12	Al Baari	Vajood bakhshne vaala	59:24
13	Al Musavvir	Soorat banane vaala	59:24
14	Al Awwal	Awwal	57:3
15	Al Aakhir	Aakhir	57:3
16	Az Zaahir	Sabse ooncha jis par koyi nahi	57:3
17	Al Baatin	Baatin	57:3
18	As Samee	Sunne vaala	42:11
19	Al Baseer	Dekhne vaala	42:11
20	Al Moula	Maalik aur Madadgaar	8:40
21	Al Naseer	Bahut madad karne vaala	8:40

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22	Al Afuvvu	Darguzar karne vaala / Maaf karne vaala	4:149
23	Al Qadeer	Qudrat vaala	4:149
24	Al Lateef	Baarik been / Lutf va karam vaala	67:14
25	Al Qabeer	Bada ba khabar	67:14
26	Al Vitr	Akela	Bukhari:6410
27	Al Jameel	Husn vaala	Muslim:91
28	Al Hayiyyu	Baa haya	Abu Dawood:4012
29	As Sitteer	Pardah daalne vaala	Abu Dawood:4012
30	Al Kabeer	Kibriyayi vaala	13:9
31	Al Muta'aal	Buland	13:9
32	Al Wahid	Ek	13:16
33	Al Qahhaar	Ghalba vaala	13:16
34	Al Haqq	Haq	24:25
35	Al Mubeen	Vaazeh karne vaala	24:25
36	Al Qaviyyu	Taaqaatvar	11:66
37	Al Mateen	Zoraavar	51:58
38	Al Hayyu	Zinda	20:111
39	Al Qayyum	Jo khud qaayam hai aur doosron ko qaayam rakha hua hai	20:111
40	Al Aliyyu	Buland	42:4
41	Al Azeemu	Azmat vaala	42:4
42	Ash Shukooru	Qadardaan	35:30

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43	Al Haleemu	Burdbaar	2:225
44	Al Vaasi'u	Kushadah	2:115
45	Al Aleemu	Ba khabar	2:115
46	At Tavvabu	Bahut zyada toubah qubool karne vaala	2:37
47	Al Hakeemu	Nihayat Hikmat vaaala	2:129
48	Al Ghaniyyu	Be Niyaaz	6:133
49	Al Kareemu	Karam karne vaala	82:6
50	Al Ahad	Ekta	112:1
51	As Samadu	Be niyaaz	112:2
52	Al Qareebu	Qareeb	11:61
53	Al Mujeebu	Qubool karne vaala / Jawab dene vaala	11:61
54	Al Ghafooru	Bakhshne vaala	85:14
55	Al Wadoodu	Muhabbat karne vaala	85:14
56	Al Valiyyu	Qareeb / Madadgaar	42:28
57	Al Hameedu	Taareefon vaala	42:28
58	Al Hafeezu	Hifazat karne vaala	34:21
59	Al Majeedu	Badi shaan vaala	11:73
60	Al Fattahu	Band kholne vaala / Bigdi banane vaala	34:26
61	Ash Shaheedu	Gawah	34:47

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62	Al Muqaddimu	Aage karne vaaala	Bukhari:1120
63	Al Muakhkhiru	Peeche karne vaala	Bukhari:1120
64	Al Maleeku	Baadshah	54:55
65	Al Muqtadir	Iqtedaar vaala	54:55
66	Al Musayyiru	Qeematon ko tai karne vaala	Abu Dawood:3451
67	Al Qaabizu	Tangi se rizq dene vaala	Abu Dawood:3451
68	Al Baasitu	Kushaadgi ata karne vaala	Abu Dawood:3451
69	Ar Raaziqu	Rizq dene vaala	Abu Dawood:3451
70	Al Qaahiru	Ghalib / Zabardast	6:18
71	Ad Dayyaan	Badla dene vaala	Rivayah Al Bukhari Maaliqa qabl Hadees:7481
72	Ash Shaakiru	Qadardaan	2:158
73	Al Mannan	Banda Nawaz / Nawaazne vaaala	Abu Dawood:1495
74	Al Qaadiru	Qudrat rakhne vaala	6:65
75	Al Qallaqu	Paida karne vaala	36:81
76	Al Maliku	Maalik	3:26
77	Ar Razzakhu	Rizq dene vaala / Daata	51:58
78	Al Vakeelu	Kaarsaaz	3:173
79	Ar Raqeebu	Nigehbaan	5:117

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80	Al Muhsinu	Ahsaan karne vaala	Sahi jaame:1824
81	Al Haseebu	Nigraan / Hisaab lena vaala / kaafi	4:86
82	Ash Shaafi	Shifa dene vaala	Bukhari:5675
83	Ar Rafeequ	Narmi karne vaala	Muslim:2593
84	Al Mu’ati	Ata karne vaala / Daata	Bukhari:3116
85	Al Muqeetu	Sab ko ghiza dene vaala	4:85
86	As Sayyidu	Sardar	Abu Dawood:4806
87	At Tayyibu	Paak	Muslim:1015
88	Al Hakamu	Faisla karne vaala	Abu Dawood:4955
89	Al Akram	Khoob ata karne vaala / Mua’zzaz	96:3
90	Al Birru	Khoob raham va karam vaala / Bada muhsin	52:28
91	Al Ghaffaru	Bada bakhshne vaala	38:66
92	Ar Raufu	Shafaqqat va raham karne vaala	24:20
93	Al Wahhabu	Bada ata karne vaala / Daata	3:8
94	Al Jawaadu	Khoob dene vaala	Sahi Jaame:1744
95	Al Subbooh	Be aib	Muslim:487
96	Al Vaarisu	Haqeeqi Maalik	15:23

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97	Ar Rabbu	Paalanhaar / Rab / Parvardigaar	36:58
98	Al Aala	Buland	87:1
99	Al Ilahu	Haqeeqi Maabood	2:163

Deen me shahadaten (laa Ilaaha Illallah Muhammad Rasoolullah) ka kya darja hai?

Koyi bhi banda shahaadaten ke baghair deen me daakhil nahi ho sakta. Allaah Taala ka irshaad hai:
(INNAMAL MU'MINOONALLAZEENA AAMANOO BILLAHI VA RASOOLIHI)
"Momin to vo log hai jo Allaah aur uske Rasool par eemaan rakhte hai." **(An Noor:62) (Mulahizah farmayen : Jaame al Uloom val Hakam:228/1)**

Kalimah Laa Ilaaha Illallah ki sharten

Kalima Laa Ilaaha Illallah ka iqraar uske shuroot ke mutabikh hona zaroori hai. iske baghair kalima ka iqraar be sood hai. Aur ye shuroot mandarja zel hai :

1) Ilm

Yaani Laa Ilaaha Illallah ka ilm haasil karna aur jihaalat se door rahna.
Allaah Taala ne farmaya :
(FAALAM ANNAHU LAA ILAAHA ILLALLAHU) [Muhammad:19]

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Tarjama : So (Aye Nabi!) Aap jaan le ke Allaah ke siva koyi maabood nahi.

Rasoolullah ﷺ ne farmaya :
Arabic text
Tarjama : Jo shakhs mar jaaye is haal me ke vo jaanta tha ke 'Laa Ilaaha Illallah' kya hai to vo Jannat me daakhil hoga. **(Muslim:26)**

2) Yaqeen :

Is kalima ke maani aur mafhoom par puqta yaqeen rakhna, aur shak va shuba se bilkul door rahna.
Allaah taala ne farmaya :
(INNAMAL MU'MINOONALLAZEENA AAMANOO BILLAHI VA RASOOLIHI SUMMA LAM YARTAABOO) [Al Hujuraat:15]
Tarjama : Momin to vo hai jo Allaah par aur uske Rasool par (pakka) eemaan laaye fir shak va shubah na karen.

Rasoolullah ﷺ ne farmaya :
Arabic text

Tarjama : Mai gawahi deta hoon ke Allaah ke siva koyi maabood bar haq nahi hai aur Muhammad ﷺ Allaah ke Rasool hai. Jo banda in dono shahadaton ke saath Allaah se mulaaqaat kare jinme koyi shak na kare to vo Jannat me daakhil hoga. **(Muslim:27)**

3) Iqlaas :

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Iqlaas ke saath is kalima ka iqraar karna, shirk se door rahna.
Allaah Taala ne farmaya :
(VAMA UMIROO ILLA LI YA'ABUDULLAHA MUQLISEENA LAHUD DEENA HUNAFA) [Al Bayyinah:5]

Tarjama : Aur unhe is baat ka hukum diya gaya ke deen ko Allaah ke liye qaalis karte huye, eksoo hokar sirf Allaah ki ibadat karen.

Rasoolullah ﷺ ne farmaya :
Arabic text

Tarjama : Logon me meri shifa'at ka sabse zyada saadat mand vo shakhs hai jisne apne quloos dil se 'Laa Ilaaha Illallah' kaha. **(Bukhari:99)**

4) Sidq :

Is kalime ka iqraar sachche dil se karna, jhoot aur nifaaq se door rahna.
Allaah Taala ne farmaya :
(A HASIBAN NAASU AI YUTRAKU AI YAQOOLU AAMANNA VAHUM LAA YUFTANOONA VALA QAD FATANNALLAZEENA MIN QABLIHIM FALA YAALA MANNALLAHULLAZEENA SADAQOO VALA YAALAMANNAL KAAZIBEEN) [Ankaboot:2-3]

Tarjama : Kya logon ne ye gumaan kar rakha hai ke unke sirf is daave par ke, "ham eemaan laaye hai" ham

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unhe baghair aazmaaye huye hi chod denge?! Unse aglon ko bhi hamne khoob jaancha, yaqeenan Allaah Taala unhe bhi jaan lega, jo sach kahte hai aur unhe bhi maaloom karlega jo jhoote hai.

Rasoolullah ﷺ ne farmaya :
Arabic text

Tarjama : Jo shakhs mar jaaye is haal me ke vo 'Laa Ilaaha Illallah va Muhammadur Rasoolullah' ki sachche dil se gawahi deta hai to vo Jannat me daakhil hoga. **(Al Silsilatus Saheeha:348/5)**

5) **Muhabbat :**

Is kalime ke taqazon se muhabbat karna, aur bughz aur nafrat se door rahna.
Allaah Taala ne farmaya :
(VAMINANNASI MAI YATTAKHIZU MIN DOONILLAHI ANDAADAY YUHIBBONAHUM KAHUBBILLAHI VALLAZEENA AAMANOO ASHADDU HUBBAL LILLAH) [Al Baqarah:165]

Tarjama : Baaz log aise bhi hai jo Allaah ke shareek auron ko thaharaakar unse aisi muhabbat rakhte hai jaisi muhabbat Allaah se honi chahiye aur eemaan vaale Allaah ki muhabbat me bahut saqt hote hai.

Rasoolullah ﷺ ne farmaya :
Arabic text

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Tarjama : Teen cheezen jisme paayi jaaye usne eemaan ki mithaas paali : 1 - Jisko Allaah aur uske Rasool har cheez se zyada mahboob ho. 2 – Vo shakhs jo kisi bande se muhabbat kare to sirf Allaah ke liye muhabbat kare. 3 – Vo shakhs jisko Allaah ne kufr se bacha liya hai vo dobara kufr me lautna vaisa hi na pasand karta hai jaisa ke aag me daala jaana usko na pasand hai.
(Muttafiq Alai, Bukhari:21, Muslim:43)

6) Itaat :

Is kalime ke mutabikh Allaah ki itaat karna, aur na farmani se door rahna.

Allaah Taala ne farmaya :

(VAMAN YUSLIM VAJ HAHU ILALLAHI VAHUVA MUHSINUN FAQADIS TAMSAKA BIL URAVTIL VUSQA) [Luqman:22]

Tarjama : Aur jo shakhs apne aap ko Allaah ke taabe karde aur ho bhi vo nekokaar yaqeenan usne mazboot kada thaam liya.

7) Qubool :

Qubool aur fel se is kalime ke taqaaze ko qubool karna, aur inkaar se door rahna.

Allaah Taala ne farmaya :

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(INNAHUM KAANOO IZAA QEELA LAHUM LAA ILAAHA ILLALLAHU YASTAKBIROONA. VA YAQOOLOONA AINNA LATAARIKOO AALIHATINAA LISHAAYIRIM MAJNOON) [As Saaffat:35-36]

Tarjama : Ye vo (log) hai ke jab unse kaha jaata hai ke, “Allaah ke siva koyi maabood bar haq nahi” to ye sarkashi karte the, aur kahte the ke kya ham apne maaboodon ko ek deewane shayar ki baat par chod de?!

Arabic text

8) Shirk ka inkaar karna :

Yaani Tawheed ke iqraar ke saath shirk ka inkaar karna bhi zaroori hai :

Allaah Taala ne farmaya :

(FAMAY YAKFUR BITTAAGHOOTI VA YU’MIN BILLAHI FAQADIS TAMSAKA BIL URVATIL VUSQA LAN FISAAMA LAHA VALLAHU SAMEE’UN ALEEM) [Al Baqarah:256]

Tarjama : Pas jo shakhs taaghoot (shirk) ka inkaar kiya aur Allaah par eemaan laaya to usne aise mazboot kade ko thaam liya jo toot nahi sakta, Allaah Taala sab kuch sunne vaala aur jaanne vaala hai.

Rasoolullah ﷺ ne farmaya :

Arabic text

Tarjama : Jo shakhs [laa ilaaha illallah] kahe aur Allaah ke siva har cheez ki ibadat ka inkaar kare to uska maal, aur uski jaan (islam ke nazdeek) mahfooz hai, aur uska hisaab Allaah par hai. **(Muslim:23)**

9) Islam par mout aana

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Allaah Taala ne farmaya :

(VALAA TAMOOTUNNA ILLA VA ANTUM MUSLIMOON) [Aale Imran:102]

Tarjama : Tum ko mout na aaye magar is haal me ke tum muslim ho.

Rasoolullah ﷺ ne farmaya :

Arabic text

Tarjama : Ek shakhs (zindagi bhar nek) amal karta rahta hai aur jab Jannat aur uske darmiyaan sirf ek haath ka faasla rah jaata hai to uski taqdeer saamne aa jaati hai aur dozakh vaalon ke amal shuroo kar deta hai. Isi tarah ek shakhs (zindagi bhar bure) kaam karta rahta hai aur jab dozakh aur uske darmiyaan sirf ek haath ka faasla rah jaata hai to uski taqdeer ghaalib aa jaati hai aur Jannat vaalon ke kaam shuroo kar deta hai. **(Sahi Bukhari:3208) (Mulahizah farmayen : Maarij al Qubool ba sharah salam al vasool ila ilm ila soul:518-254)**

Muhammadur Rasoolullah ki shahadat ka kya matlab hai?

Muhammad Rasoolullah ki shahadat ka matlab hai ke zabaan se iqraar ke saath qalb ki gahraayiyon se puqta tasdeeq karna ke Muhammad ﷺ Allaah ke bande aur uske Rasool hai, sirf musalmaano ke liye nahi balke saare aalam yaani tamaam insano aur jinno ke liye bhi Rasool hai.

Irshaad Baari Taala hai :

(YA AYYUHAN NABIYYU INNA ARSALNAAKA SHAAHIDAN VA MUBASHSHIRAN VA NAZEERA. VA DA’AYIYAN ILALLAHI BI IZNIHI VA SIRAAJAN MUNEERA) [Al Ahzaab:45-46]

“Aye Nabi! Hamne aap ko is shaan ka Rasool banakar bheja hai ke aap gawahi dene vaale, khush khabri sunane vaale, daraane vaale, Allaah ke hukum se uski taraf bulaane vaale aur roushan chiraagh hai.”

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Chunache Aap ﷺ ne maazi me guzre vaakhiyaat ki jo khabar dee hai aur mustaqbil me pesh aane vaale haalaat va akhbaar ke baare me jo peshangoyi kee hai, sab ki tasdeeq karna, neez aap ne jin umoor ko halaal kiya hai unhe halaal samajhna, aur jin umoor ko haraam kiya hai unhe haraam samajhna, aap ne jin baaton ka hukum diya hai unhe bajaa laane ke liye sar itaat kham karna, aur jin cheezon se mana farmaya hai unse baaz rahna, aap ki laayi huyi shariyat ki khuloot aur juloot me itteba karna, Aap ﷺ ki sunnat ka iltezaam karna, neez Aap ﷺ ke har faisle ko barzaavar ghabat tasleem karna aur ye aiteqaad rakhna ke Aap ki itaat Allaah ki itaat aur Aap ﷺ ki na farmani Allaah ki na farmani hai, isliye ke Aap ﷺ Allaah Taala ka paighaam va risaalat ummat tak pahuchane vaale hai, Allaah Taala ne Aap ﷺ ko us waqt tak apne paas nahi bulaya jab tak Aap ﷺ ke zariye deen ki takmeel na karli, aur saare ahkaam ko vaazeh taur par logon ko pahucha na diya, Aap ﷺ apni ummat ko roushan shaaherah par chod kar gaye, jiski raat bhi din ke barabar hai, is shaaherah se hatne vaala bad naseeb halaak hone vaala hi hoga, ye is Hadees ki taraf ishaara hai :

Arabic text **(Sunan Ibn Maajah:43, Sahi)**

Bil alfaaz deegar Nabi ﷺ par eemaan ko is tarah bayan kiya jaa sakta hai :

Arabic text

Tarjama : Vo jis baat ka hukum de uski itaat karna, vo jis baat ki khabar de uski tasdeeq karna, vo jis baat se mana kare ya darayen us se ruk jaana, aur isi tarah Allaah ki ibadat karna jaisa ke unhone mashroo kiya. **(Mulahizah farmayen: Al Usool Al Salasa – Shaikh Muhammad bin Abdul Wahhab, safa 9)**

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Allaah ne insano ko kis liye paida kiya?

Allaah Taala ne insano ko sirf apni hi ibadat karne ke liye paida kiya hai. **(Soorah Az Zaariyaat:56)**

Ibadat ka matlab kya hai?

Allaah ke har pasandeedah qoul va fel ko chahe vo zaahiri ho ya baatini (iqlaas niyyat ke saath shariyat ke mutabikh baja laane ko) “Ibadat” kahte hai. **(Al Aboodiyah – Ibn Taimiyah: safa 44)**

Ibadat ki kitni qismen hai?

Ibadat ki chaar qismen hai :

Qalbi ibadat jaise : Tawakkal, Muhabbat, Qouf, Ummeed.

- Qouli Ibadat : Maangna, Madad talab karna, Panah talab karna, Toubah va Isteghfaar karna, Qasam khana vaghairah.

Feli Ibadat :

- Qiyaam, Rukoo, Sajdah, Namaz, Tawaaf vaghairah.
- Maali Ibadat : Zakaat, Nazar va Niyaaz, Qurbani vaghairah.

Ibadat ki Qismen :

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1) Ibadat Mahazah.
2) Ibadat Ghair Mahazah. **(Mulahizah farmayen:Tajreed al tawheed al Maqreezi: safa 117)**

Malayika par eemaan ka kya matlab hai?

Malayika par eemaan laane ka matlab hai unke vajood ka puqta iqraar karna, aur ye aqeedah rakhna ke ye Allaah ki maqlooqaat me se ek taabedaar aur ghair maabood maqlooq hai :

(BAL IBAADUM MUKRAMOON. LAA YASBIQOONAHU BIL QOULI VAHUM BI AMRIHI YAALAMOON) [Al Ambiya:26-27)

“Vo Allaah ke mukarram bande hai, vo Allaah se aage badh kar nahi baat karte, aur vo usi ke hukum ke muvaafikh amal karte hai.”

(LLAA YAASOONALLAHA MAA AMARAHUM VA YAF ALOONA MAA YU’MAROON) [Tahreem:6]

“Vo Allaah ke hukum ki na farmaani nahi karte aur jo hukum milta hai vahee karte hai.”

(LAA YASTAKBIROONA AN IBADATIHI VALAA YASTAHSIROON. YUSABBIHOONAL LAILA VAN NAHAARA LAA YAFTUROON) [Ambiya:19-20]

“Vo Allaah Taala ki ibadat se naak bhoo nahi chadhaate hai aur na uktaate hai, vo raat din tasbeeh karte rahte hai aur kamzor nahi hote.”

Matlab ye ke na hi uktaate hai aur na thakte hai. **(Maarij al Qabool – Hafiz Al Hakmi: safa 808, nabza fil aqeedatul islamiya – Shaikh Ibn Usaimin:31-36)**

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Allaah ki kitabon par eemaan laane ka kya matlab hai?

Allaah Taala ki kitabon par eemaan laane ka matlab ye hai ke aadmi is baat ki ghair mutazalzil tasdeeq kare ke tamaam kitaaben Allaah ke paas se utaari gayi hai, aur Allaah Taala ne in kitabon ke zariye haqeeqi maano me kalaam farmaya hai. Baaz kalaam qaasid farishte ke tost ke baghair pardah ke aad se suna gaya hai aur baaz kalaam ka malayika ne Rasool tak pahuchaya hai aur baaz kalaam ko Allaah Taala ne apne haath se likha hai.

Aur irshaad Rabbani hai :

(VAMAA KAANA LI BASHARIN AN YUKALLIMAHULLAHU ILLA VAHYAN AV MIN VARAAYI HIJAABIN AV YURSILA RASOOLAN FAYOO HIYA BI IZNIHI MAA YASHAA) [Shoora:51]

“Kisi bashar ki shaan nahi ke Allaah Taala us se kalaam kare, albatta vahee ke zariye, ya parde ke aad se kalaam karta hai, ya kisi qaasid ko bhejta hai, jo uske hukum se, uski mashiyyat ke mutabikh vahee karta hai.”

Allaah ne Moosa Alaihissalaam se kaha :

(INNIS TAFAITUKA ALANNASI BI RISAALAATI VABI KALAAMI) [Aaraaf:144]

“Maine aap ko logon par imtiyaaz diya paighambari aur apni ham kalami ke zariye.”

(VA KALLAMALLAHU MOOSA TAKLEEMA) [Nisa:164]

“Allaah Taala ne Moosa se kalaam kiya.”

Allaah Taala ne baaz ko apne haathon se likha, iski daleel ye aayat hai :

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(VA KATABNA LAHU FIL ALVAAHI MIN KULLI SHAI'IN) [Aaraaf:145]

"Aur hamne Moosa ke liye taqton me har cheez ki naseehat likh dee, aur har cheez ki taafseel bhi."

Hadees me is tarah vaarid hai :

Arabic text **(Sunan Abu Dawood:4701, Sahi)**

Allaah ne Moosa Alaihissalaam ke baare me kaha :

(VA AATAINAA HUL INJEEL) [Maayidah:46]

"Aur hamne unhe Injeel dee."

(VA AATAINA DAWOODA ZABOORA) [Nisa:163]

"Aur hamne Dawood ko Zaboor dee."

Neez farmaya :

(VA INNAHU LA TANZEELU RABBIL AALAMEEN. NAZALA BIHIR ROOHUL AMEEN. ALAA QALBIKA LITAKOONA MINAL MUNZIREEN. BILISAANIN ARABIYYIM MUBEEN) [Shoora:192-195]

"Ye Rabbul Aalameen ka nuzool kardah hai, ise rooh ameen ne aap ke dil par utara hai, taake aap daraayen faseeh arabi zabaan me." **(Mulahizah Farmayen: Aalamul _____ - Hafiz Al Hakmi:90-93, Sharah al Usool al Salaasa – Shaikh Ibn Usaimin:91,92)**

Eemaan baa Rasool (Rasoolon par eemaan laane) ka kya matlab hai?

Eemaan baa Rasool ka matlab is amr ka puqta yaqeen va tasdeeq karna hai ke, Allaah Taala ne har ummat me unhi me se kisi na kisi ko Rasool banakar bheja, jo unko sirf Allaah ki ibadat ki taraf bulaate hai, aur ghairullah ki ibadat se rokte hai, aur ye ke vo sab ke sab

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sachche, nek, raashid, kareem, muttaqi, amaanatdaar, hidayat yaafta aur hidayat ka raasta bataane vaale the, aur zaahiri nishaniyon aur mu'ajazaat ke zariye Allaah Taala ne unki taayeed ki thi, aur ye ke unhone apni ummaton ko Allaah ki saari baaten pahuch dee, na kuch chupaya, na badla, na apni taraf se kuch izafa kiya aur na kuch kam kiya.

(FAHAL ALAR RUSULI ILLAL BALAAGHUL MUBEEN) [Nahal:35]

"Rasoolon ki zimmedaari sirf saaf saaf pahucha dena hai."

Aur ye ke vo sab ke sab vaazeh haq shaahe raah par the, aur ye ke Allaah Taala ne jis tarah Ibrahim Alaihissalaam ko Khaleel banaya usi tarah Nabi Kareem ﷺ ko bhi Khaleel banaya, Moosa Alaihissalaam se kalaam kiya, aur Idrees Alaihissalaam ko buland muqaam ata kiya, aur ye ke Eesa Alaihissalaam ke bande, uske Rasool aur uska kalima aur rooh hai, jo usne Maryam Alaihissalaam ke raham me daali thi, aur ye ke Allaah ne baaz ko baaz umoor me fazeelat dee aur baaz ke darjaat ko buland kiya. **(Mulahizah farmayen:Meraj al qubool – Hafiz Al Hakmi: 830, _____ - Hafiz Al Hakmi:97-102, _____ _ Shaikh Ibn Usaimin:95,96, _____ - Shaikh Ibn Usaimin:39-45)**

Quraan me kitne Rasoolon ka zikar aaya hai?

Quraan me 25 Rasoolon aur Nabiyon ka zikar aaya hai **(Nisa:163-164, Anaam:82-86):** Aadam, Nooh, Idrees, Hood, Saaleh, Loot, Ibrahim, Ismail, Ishaaq, Yakhoob, Yusuf, Shuaib, Ayyub, Zaval Kifl, Yunus, Moosa, Haroon, Ilyas, Al Yase'e, Dawood, Sulaiman, Zakariya, Yahya, Eesa Alaihisalaam aur Muhammad ﷺ aur "isbaat" (isbaat se muraad Hazrat Ishaaq aur Yakhoob Alaihissalaam ki aulaad me se

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hai jo mansab nabuwwat par faayaz kiye gaye) ka zikar ijmaala aata hai. **(Mulahizah farmayen: Tafseer Ibn Kaseer: 469/2)**

Ulul Azm Rasool koun hai?

Ulul Azm Rasool paanch hai – Nooh Alaihissalaam, Ibrahim Alaihissalaam, Moosa Alaihissalaam, Eesa Alaihissalaam, aur Muhammad ﷺ.

Quraan me do jagah Allaah Taala ne inka alag alag zikar kiya hai. Pahli jagah Soorah Ahzaab ki is aayat me :

(VA IZ AQAZNA MINAN NABIYYEENA MEESAAQAHUM VA MINKA VA MIN NOOHIN VA IBRAHEEMA VA MOOSA VA EESA BIN MARYAM) [Ahzaab:7]

“Jab hamne nabiyon se ahad va paimaan liya, aur Aap se bhi aur Nooh aur jiski vaseeyat hamne Ibrahim, Moosa aur Eesa bin Maryam se bhi ki.”

Doosri jagah Soorah Shoora ki is aayat me :

(SHAR’A LAKUM MINAD DEENI MAA VASSAA BIHI NOOHAN VALLAZEE AV HAINA ILAIKA VAMAA VASSAINA BIHI IBRAAHEEMA VA MOOSA VA EESA AN AQEEMUD DEENA VALAA TATAFARRAQOO FEEHI) [Shoora:13]

“Allaah ne tumhare liye vahi deen muqarrar kiya jiski vasiyat Nooh ko kit hi, aur jisko hamne Aap ke paas vahee ke zariye bheja hai, Ibrahim, Moosa aur Eesa ko kee thi, vo ye ke is deen ko qaayam karen aur isme tafarruqa baazi na karen.” **(Mulahizah farmayen:Is aqeede par likhi gayi kitabon ka hawala).**

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Qaatam un Nabiyyeen koun hai?

Qaatam un Nabiyyeen Muhammad ﷺ hai.

Allaah Taala ka irshaad hai:

(MAA KAANA MUHAMMADUN ABAA AHADIM MIR RIJAALIKUM VALAKIR RASOOLALLAHI VA KHAATAMAN NABIYYEEN) [Ahzaab:40]

“Muhammad tumhare mardon me se kisi ke baap nahi hai, Haan! Allaah ke Rasool aur Qaataman Nabiyyeen hai.”

Aur Nabi Kareem ﷺ ne farmaya :

Arabic text

“An qareeb mere baad tees (30) jhoote Nabi honge, unme se har ek ye daawa karega ke vo nabi hai, haalan ke Mai Qaatamun Nabiyyeen hoon aur mere baad koyi Nabi nahi.” **(Sunan Tirmizi:2219, Sunan Abu Dawood:4252)**

Sahi Bukhari ki rivayat me Nabi ﷺ ne Ali Raziallahuanhu se farmaya :

Arabic text

“Kya tum is baat se khush nahi ho ke mujhse tumhara darja vahi ho jo Haroon ka Moosa se tha? Farq sirf ye hai ke mere baad koyi Nabi nahi.” **(Sahi Bukhari:4416)**

Neez Nabi ﷺ ne dajjal vaali Hadees me farmaya :

Arabic text

“Mai Qaatam un Nabiyyeen, mere baad koyi nahi.” **(Sunan Tirmizi:2219)**

Doosre Ambiya ke muqaabile me hamare Nabi ﷺ ki kya khusoosiyat hai?

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Aap ﷺ ki khusoosiyat bahut saari hai, jin par mustaqil kitaben likhi gayi hai.

Chand khusoosiyaton ka zikar kiya jaata hai :

1) Aap ﷺ ka Qaatamun Nabiyyeen hona.

   Nabi ﷺ ne farmaya :

   Arabic text

   "Mai Qaatamun Nabiyyeen hoon, mere baad koyi Nabi nahi." **(Sunan Tirmizi:2219)**

2) Aap ka tamaam aulaad Aadam ka sardar hona.
   Nabi Kareem ﷺ ne farmaya :
   Arabic text
   "Mai aulaad Aadam ka sardar hoon, aur ye koyi faqar ki baat nahi." **(Tirmizi:3148, Ibn Maajah:4363)**
3) Aap ﷺ jinn va ins sabke liye mab'oos huye the.
   Jaisa ke Allaah Taala ne farmaya :
   (TABAARAKALLAZEE NAZZALAL FURQAANA ALAA ABDIHI LIYAKOONA LIL AALAMEEN NAZEERA) [Furqaan:1]

   "bahut ba barkat hai vo Allaah Taala jisne apne bande par furqaan utaara taake vo tamaam logon ke liye aagah karne vaala ban jaaye." **(_____)**

Ambiya Ikraam ke mu'ajizaat kya hote hai?

Mu'ajizaat aise khilaaf aadaat umoor ko kahte hai jinse Maqsood challenge ho, aur koyi shakhs is challenge ko qubool na kar sake.

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Aur ye mu'ajizaat ya to hasee hote hai ke aankh se dekhe jaaye ya kaan se sune jaayen, masalan chattan se oontni ka nikalna, asaa (laathi) ka saamp ban jaana aur jamaadaat ka kalaam karna vaghairah. Ya maanvi hote hai ke jinka mushahidah aqal va baseerat kare jaise Mu'ajizah Quraan.

Aur hamare Nabi ﷺ ko dono qisam ke mu'jizaat diye gaye, jo mu'jizah bhi kise doosre Nabi ko diya gaya is qisam ka is se bada mu'jizah Nabi Kareem ﷺ ko diya gaya.

Hasee mu'jizaat me chaand ka tukde hona, khajoor ke tane ka rona, Aap ki Mubarak ungliyon ke darmiyaan se paani ka chashma jaari hona aur khaane ka tasbeeh padhna vaghairah, jo mutavaatir Ahadees va akhbaar se saabit hai, lekin doosre Ambiya ke mu'jizaat ki tarah Nabi Kareem ﷺ ke bhi aam mu'jizaat zamane ke saath saath khatam ho gaye, aur unka sirf zikar baakhi raha, aur jo daayami aur qiyamat tak baakhi rahne vaala mu'jizah hai vo Quraan Majeed hai, jiske ajayeb kabhi khatam nahi ho sakte :

(LLA YA'TEEHIL BAATILU MIN BAINI YADAIHI VALAA MIN KHALFIHI TANZEELUM MIN HAKEEMIN HAMEED) [Fussilat:42)

"Baatil na uske aage se aa sakta hai na uske peeche se, ye Hakeem va Hameed ka naazil kardah hai."
(_____)

Aejaaz Quraan ki kya daleel hai?

Aejaaz Quraan ki daleel ye hai ke quraan bees saal (20) se zaayad arse tak naazil hota raha aur un logon ko challenge karta raha jo

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taareeq insaniyat me sabse faseeh aur qaadir al kalaami me sabse aala the :

(FAL YA'TOO BI HADEESIM MISLIHI IN KAANOO SAADIQEEN) [Toor:34]
"Agar ye sachche hai to Quraan ki tarah ek baat hi banakar le aaye."

(QUL FA'TOO BI ASHRI SUVARIM MISLIHI MUFTARAYAAT) [Hood:13]

"Aap challenge kar deejiye ke tum Quraan ki misl gadh kar das sooraten le aavo."

(QUL FA'TOO BI SOORATIM MISLIHI) [Younus:38]

"Aap kah deejiye Quraan ke misl ek soorah hi le aavo."

Iske bavajood vo nahi laa sake, aur na hi laane ka iraada kiya haalan ke vo Quraan ke radd ke liye har mumkin harba istemaal karte the, jab ke Quraan ke huroof va kalimaat vahi the, jinke zariye vo aapas me kalaam karte the, aur aapas me muqabila aaraayi karte the, aur ek doosre par faqar karte the, yahi nahi, balke Quraan ne apne aejaaz aur unki aajizi va darmaandgi aur saare jinn va ins ki aajizi ka in alfaaz me elaan kar diya :

(QULLA INIJ TAM ATIL INSU VAL JINNU ALAA AY YA'TOO BI MISLI HAAZAL QUR'AANI LAA YA'TOONA BI MISLIHI VALAV KAANA BAA'ZUHUM LI BAA'ZIN ZAHEERA) [Al Usra:88]

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“Aap elaan kar deejiye ! Agar saare insaan va jinn is baat par muttafikh ho jaaye ke is Quraan jaisa kalaam le aayenge, to vo nahi laa sakte, agarche vo is kaam ke liye ek doosre ki madad va Nusrat ke saath saari koshish sarf kar de.”

Nabi Kareem ﷺ ne farmaya :

Arabic text

“Koyi Nabi nahi guzra magar use mu’jizaat me itna diya gaya jis par insaan eemaan laa sake, aur mujhe jo mu’jizah diya gaya vo Quraan hai, jo Allaah Taala ne mere paas vahee kee hai, aur mujhe ummeed hai ke mere pairokaar qiyamat ke din sabse zyada honge.” **(Bukhari:4981, Muslim:152)**

Ulama ne aejaaz Quraan ke aqsaam par alfaaz, maafi, akhbaar maaziya aur aayinda aane vaale ghaib ki pesh goyi, gharz ke har aitebaar se kitaben likhi hai, taaham aejaaz Quraan ka vo itna hi hissa bayan kar sakte jitna ke chidiya choch maar kar samandar se paani uthaati hai.

(_____)

Youm aakhirat par eemaan ka kya matlab hai?

Youm aakhirat par eemaan ka matlab hai ke uske laa mahla vaakhai hone par puqta yaqeen va tasdeeq karna aur iske matqazi par amal karna, aur is par eemaan laane me qiyamat ki alamaton aur nishaniyon par eemaan bhi daakhil hai, jo har haal me qiyamat se pahle vaqoo pazer honge. Neez maut aur marne ke baad fitnah khabar, aur khabar ka azaab aur uski nemat bhi usme shaamil hai, aur ye umoor bhi daakhil hai ke soor phooka jaayega, tamaam maqlooq khabaron se uthegi qiyamat ka mouqaf bhayanak va qoufnaak hoga, mahshar apni tafseelaat ke saath bacha hoga, sab ke name aamaal diye jaayenge,

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meezaan qaayam hoga, pulsiraat par se sab ko guzarna hoga, aur Rasoolullah ﷺ ko shifa'at kibri aur houz kousar diya jaayega, momineen Jannat ki nematon se nawaze jaayenge, jinme sabse badi nemat Allaah Taala ka deedaar hoga, kaafiron ko Jahannam me saza dee jaayegi aur sabse saqt saza Allaah Taala ka deedaar se unki mahroomi hogi.

(_____)

Jannat aur Jahannam par eemaan laane ka kya matlab hai?

Jannat aur Jahannam par eemaan laane ka matlab ye hai ke aadmi is amr ki puqta, mazboot aur ghair mutazalzil tasdeeq kare ke Jannat va Jahannam dono tayaar kee huyi maujood hai, aur dono Allaah ke hukum se hamesha baakhi rahengi, kabhi fana na hongi, saath hi saath Jannat me milne vaali tamaam nematon aur Jahannam me pahuchne vaale saare azabon par bhi yaqeen rakhe.

(_____)

Aakhirat me momineen apne Rab ko dekhenge, iski kya daleel hai?

Irshaad Ilahi hai :

(VUJOOHUY YOUMAIZIN NAAZIRAH – ILAA RABBIHA NAAZIRAH) [Al Qiyaamah:22-23]

"Kitne chehre us din baa raunakh honge, apne Rab ko dekhte honge."

(LILLAZEENA AHSANUL HUSNAA VA ZIYAADAH) [Younus:26]

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“Jin logon ne nek kaam kiye unke liye khair (Jannat) hai aur ‘zyadah” yaani apne Rab ka deedaar bhi.”

Allah Taala ne kaafiron ke baare me farmaya :

(KALLA INNAHUM AR RABBIHIM YOUMAIZIL LA MAHJOOBOON) [Mutaffifeen:15]

“Hargiz nahi ! Ye log us din apne Rab ke deedaar se mahroom kar diya jaayenge.”

Jab Allaah Taala apne dushmano ko apne deedaar se mahroom karega to apne doston ko mahroom nahi karega.

Bukhari va Muslim me Jareer bin Abdullah Raziallahuanhu se rivayat hai, vo bayan karte hai ke : Ham log Nabi ﷺ ke paas baithe huye the, Aap ki nazar choudhvee raat ke chaand par padi to Aap ﷺ ne farmaya :

Arabic text

“Anqareeb tum apne Rab ko aankhon se dekhoge, jaise tum is chaand ko dekh rahe ho, uske dekhne me koyi dhakam pel nahi hogi.” **(Bukhari:7434)**

Is Hadees me “rivait Rab ko” “rivait qamar” se tashbiyah dee gayi hai, na ke Zaat Baari Taala ko qamar se.

Kyu ke Allaah Taala apni zaat va sifaat me kisi bhi maqlooq ki mashabihat se manzah va paak hai, isi tarah Nabi ﷺ ka kalaam bhi is qabeel ki tashbiyah dene se paak hai, kyu ke vo saari kaaynaat me sabse zyada Allaah Taala ko jaanne vaale the.

Sahi Muslim me Suhaib Raziallahaunhu ki Hadees me hai :

Arabic text

“Fir jab Allaah Taala hijab hata lega, jannatiyon ko apne Rab ke deedaar se badhkar mahboob Jannat ki koyi cheez nahi.”

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Fir Aap ne is aayat ki tilaawat farmayi :

(LILLAZEENA AHSANUL HUSNAA VA ZIYAADAH) [Yunus:26)

“Jin logon ne nek aamaal kiye unke liye ‘hasni’ yaani (Jannat) hai aur ‘ziyadah’ (Rab ka deedaaar) bhi.” **(Tirmizi:2552)**

Is mauzoo par ba kasrat sahi va sareeh Ahadees aayi hai, jinme 45 Hadeesen tees se zaayad Sahabiyon se marvi hai jo Maa’rij al Qubool sharah salam al vasool me zikar kee gayi hai, jo shakhs deedaar Ilahi ka inkaar karega, vo Kitabullah aur Allaah ke Rasoolon ke zariye bheji huyi shariyat ka munkar hoga, aur aisa shakhs zaroor un logon me se hoga jinke baare me Allaah Taala ne farmaya hai :

(KALLAA INNAHUM AR RABBIHIM YOUMA IZIL LA MAHJOOBOON) [Al Mutaffifeen:15]

“Hargiz nahi vo zaroor apne Rab ke deedaar se us din mahroom kar diye jaayenge.”

(_____)

Eemaan bil qadar ke kitne darje hai?

Eemaan bil qadar ke chaar darje hai :

1) Pahla darja Allaah Taala ke ilm par eemaan jo har cheez ko muheet hai, is se na aasmaano me zara barabar koyi cheez posheedah hai aur na hi zameen me, neez Allaaah Taala maqlooqaat ki taqleeq se pahle hi tamaam maqlooqaat ka ilm rakhta tha, neez us se unke rizq, mout va hayaat, aqwaal va aamaal, harkaat va saknaat, israar va zavahir sab ka ilm hai, aur us amr ka bhi ilm hai ke koun jannati hai aur koun jahannami.

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2) Doosra darja, mazkoorah umoor ke likhe jaane par eemaan, aur us amr par eemaan ke Allaah Taala ne tamaam umoor ko likh rakha tha, jo uske ilm me hone vaale the. Is ziman me “Louh va Qalam” par eemaan bhi aa jaata hai.
3) Teesra darja, Allaah Taala ki mashiyat naafizah aur hamger qudrat par eemaan, aur ye mashiyat va qudrat “maa kaana aur maa yakoona” (jo kuch hua aur jo kuch hone vaala hai) dono jahat se aapas me laazim va malzoom nahi. Allaah Taala jo chahe vo uski qudrat se laa mahla hone vaala hai aur jo na chahe vo hone vaala nahi, is vajah se nahi ke Allaah Taala us par qaadir nahi, balke is vajah se ke Allaah Taala ki mashiyat uski matqazi nahi. Irshaad Rabbani hai :

(VAMAA KAANALLAHU LI YU’JIZAHU MIN SHAI IN FIS SAMAAVAATI VALAA FIL ARZI INNAHU KAANA ALEEMAN QADEERA) [Faatir:44]

“Allaah Taala aisa nahi hai ke koyi cheez usko aajiz karde na aasmano me na zameen me, vo bada ilm vaala aur badi qudrat vaala hai.”

4) Choutha darja is amr par eemaan ke Allaah Taala har cheez ka qaaliq hai, aur is amr par eemaan ke vo aasmaan va zameen aur un dono ke maabain har har zarra ka hi qaaliq nahi, balke uske tamaam harkaat va saknaat ka bhi vahi qaaliq hai, uske alaava na koyi qaaliq hai na koyi Rab.

(_____)

Kitabat taqdeer ke marahil

Taqdeer likhe jaane me paanch taqdeeren daakhil hai aur sab ke sab ilm ki taraf lout’ti hai :

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1) Pahli Taqdeer, aasmaan va zameen ki taqleeq se pachaas hazaar saal pahle uska likha jaana jab Allaah Taala ne qalam ko paida kiya, usko “Taqdeer Azalli” kahte hai.
2) Doosri Taqdeer, “Taqdeer Amri” kahlaati hai jab Allaah Taala ne sabse (_____) “kya mai tumhara Rab nahi hoon” ka ahad va meesaaq liya tha.
3) Teesri Taqdeer, ise bhi “Taqdeer Amri” kah sakte hai, jab ke raham maadri me nutfah ki taqleeq hoti hai.
4) Choutha Taqdeer, “Taqdeer Houli” kahlaati hai, ye lailatul qadr me hoti hai.
5) Paanchvi Taqdeer, “taqdeer Youmi” kahlaati hai, iska matlab hai har taqdeer ko uske waqt par jaari va naafiz karna.

(_____)

Bandon ko apne af’aal va aamaal par qudrat va mashiyyat haasil hai ya nahi?

Haan! Bandon ko apne af’aal va aamaal par qudrat haasil hai, vo apne iraada va mashiyyat se kaam anjaam dete hai aur ye aamaal va af’aal haqeeqatan unki taraf mansoob hai aur isi ki vajah se unko mukallaf banaya gaya hai aur isi bunyaad par jaza va saza dee jaati hai. Allaah Taala ne bandon ko uski qudrat va istetaat se baahar mukallaf nahi banaya, kitab va sunnat me bande ke iraade va mahiyyat ko saabit kiya gaya hai, balke usi ke saath muttasif kiya gaya hai, albatta ye zaroor hai ke banda us par qaadir ho sakta hai jis par Allaah Taala ne use qaadir banaya ho, aur vahi chah sakta hai jo Allaah Taala ne chaha ho, aur vahi kar sakta hai jo Allaah karaye. Fir jis tarah banda apne aap ko vajood me nahi laa sakta, isi tarah apne af‘aal ko bhi vajood me nahi laa sakta, maaloom hua ke bande ki qudrat,

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mashiyyat va iraada aur af'aal va aamaal sab Allaah ki qudrat, mashiyyat va iraada aur fel ke taabeh hai, kyu ke Allaah bande ka bhi qaaliq hai aur uske iraada va mashiyyat, af'aal va qudrat ka bhi, albatta bande ka ye iraada, fel, qudrat aur mashiyyat ain Allaah ki qudrat, mashiyyat , iraada va fel nahi hai, jis tarah banda ain Allaah nahi hai. Allaah Taala us se manzarah va paak hai, balke bande ke af'aal Allaah hi ke paida kardah hai, bande hi ke saath qaayam hai aur haqeeqatan bande hi ke taraf mansoob kiye jaate hai. Isi bunyaad par dono fel hai, har ek ko usi ki taraf mansoob kiya gaya hai jo jiske saath qaayam hai, masalan : Ye aayat (_____) "Allaah jise hidayat de." **(Al Asra:97)**

Isme Allaah haqeeqatan fa'al hai aur banda haqeeqatan manfel. Allaah haqeeqat me Hadi (hidayat dene vaala) aur banda vaaqiyatan (hidayat paane vaala) hai, isiliye dono fel me se har ek ko usi ki taraf mansoob kiya gaya hai jo jiske saath qaayam hai. Irshaad Rabbani hai :

(MAN YAHDILLAHU FAHUVAL MUHTADI)

"Jise Allaah hidayat de vo hidayat yaafta hai."

Isme Allaah ki taraf "hidayat" ki izafat haqeeqi hai aur "ihteda" ki izaafat bande ki taraf haqeeqi hai, fir jis tarah haadi ain muhtadi nahi, isi tarah "hidayat" ain "ihteda" nahi hai. Yahi maamla isme hai "Allaah jise chahta hai gumrah karta hai" haqeeqat hai, aur vo banda haqeeqat me gumrah hai. Neez yahi haal bando me Allaah Taala ke tamaam taareefaat ka hai, isliye jo fel va af'aal dono ko bande ki taraf mansoob kare vo kaafir hai, isi tarah jo dono ko Allaah ki taraf mansoob kare vo

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bhi kaafir hai aur jo fel ko haqeeqatan Allaah ki taraf aur anfaal ko bande ki taraf mansoob kare vo momin haqeeqi hai. (_____)

Eemaan ki kitni shaaqen hai?

Nabi Kareem ﷺ ne farmaya :
Arabic text
“Eemaan ki saath se kuch oopar shaakhen hai aur ek doosri rivayat ke mutabikh sattar se oopar shaakhen hai, sabse aala shaakh Laa Ilaaha Illallah aur sabse adna raaste se takleef deh ashya ko hatana hai, aur “sharm va haya” eemaan ki ek shaakh hai.”**(Bukhari:9, Muslim:35) (_____)**

Eemaan ki zid kya cheez hai?

Eemaan ki zid kufr hai, aur jis tarah eemaan ki shaakhen hai usi tarah kufr ki bhi shaakhen hai. jaisa ke eemaan ki asal, ghair mutazalzal tasdeeq ke saath saath itaat va amal ke liye inqiyaad kulli bhi hai, isi ki zid kufr asalan inkaar va inaad ko kahte hai jo takabbur va isyaan ko mustalzam hai, jis tarah tamaam taa’aat ko eemaan kaha gaya hai usi tarah tamaam maasi kufr ki shaakhen hai aur bahut saare nusoos me maasiyat ko bhi kufr kaha gaya hai.

Kufr ki do khismen hai ek kufr akbar jis se aadmi baalkuliya eemaan se khaarij ho jaata hai, ye “kufr aiteqaadi” kahlaata hai, jo qoul ya dili amal dono ke manafi hai ya dono me se kisi ek ke. Kufr ki doosri khisam “kufr Asghar” hai jo kamaal eemaan ke manafi hai, lekin mutlakh eemaan ke manafi nahi, ise “kufr

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amali" bhi kahte hai, jo qoul aur dili amal ke manafi hai laazim nahi. (_____)

Kufr Akbar ki kitni qismen hai, jo millat Islamiya se khaarij kar deti hai?

Kufr Akbar ki paanch qismen hai : Kufr jahal va takzeeb, kufr jahood, kufr inaad va istekbaar, kufr nifaaq aur kufr shak va reb. (_____)

Kufr jahal va takzeeb kise kahte hai?

Maazi ki baaz ummato ke baare me Allaah Taala ne faramaya :

(Allazeena kazzaboo bil kitabi va bima arsalna bihi rusulana fasavfa yaalamoon) [Al Ghafir:70]

"Jin logon ne kitab aur un umoor ki takzeeb ki jo hamne Rasoolon ko dekar bheja, vo anqareeb jaan lenge."

Neez farmaya :

(VA A'ARIZ ANIL JAAHILEEN) [Al Aaraaf:199]

"Jaahilon se aeraaz keejiye."

Neez farmaya :

(VA YOUMA NAHSHURU MIN KULLI UMMATIN FOUJAM MIMMAN YUKAZZIBU BI AAYAATINA FAHUM YOOZA'OON.

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HATTA IZAA JA'OO QAAALA AKAZZABTUM BI AAYAATEE VALAM YUHEETOO BIHA ILMAN AMMAA ZAAKUNTUM TA'AMALOON) [Namal:83-84]

"Jis din ham har ummat se ek jamaat ko jama karenge jinhone hamari aayaat ki takzeeb ki thi aur vo qataaron me taqseem kiye jaayenge, yahaan tak ke jab pahuch jaayenge to Allaah kahega kya tumne meri aayaat ki takzeeb ki thi? Haalan ke ye tumhare ihaate ilm se baahar tha, ya tum kya kuch amal karte the?"

(BAL KAZZABOO BIMA LAM YUHEETOO BI ILMIHI VALAMMA Y'A TIHIM T'A VEELUHU) [Yunus:39]

"Balke unhone aisi cheez ko jhutlaya jo unke ihaate ilm me na thi aur na ab tak uska aakhri nateeja mila tha." (_____)

Kufr jahood kise kahte hai?

Kufr jahood, katmaan haq aur haq ke aage sar tasleem kham na karne ko kahte hai, haalan ke dil me uske haq hone ka aiteraaf va yaqeen hai. Jaise firoun aur uski qoum ka Moosa Alaihissalaam ka inkaar ke silsile me Allaah Taala ne farmaya :
(VA JAHADOO BIHA VASTAI QANATHA ANFUSUHUM ZULMAN VA ULUVVAA) [Namal:14]

"Firoun aur uski qoum ne mu'ajizah ka mahaz zulm va takabbur ke sabab inkaar kiya jabke unke dil me uska yaqeen baith chuka tha."

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Allaah Taala ne yahoodiyon ke baare me farmaya :
(FALAMMAA JAA AHUM MAA ARAFU KAFAROO BIHI) [Baqarah:89]

“Jab vo amr aa gaya jisko vo khoob jaante the to uska inkaar kar diya.”

(VA INNA FAREEQAM MINHUM LA YAKTUMOONAL HAQQA VAHUM YAALAMOON) [Baqarah:146]

“Yahood ki ek jamaat haq ko pahachanti hai, jabke vo use khoob jaanti hai.”
(_____)

Kufr inaad va takabbur kya hai?

Iqraar ke bavajood ja q ke aage sar tasleem kham na karna “kufr inaad va takabbur” kah laata hai, jaise iblees, irshaad Rabbani hai :
(ILLA IBLEESA ABAA VASTAKBARA VAKAANA MINAL KAAFIREEN) [Baqarah:34]
“Magar iblees ne sajdah nahi kiya, usne inkaar va takabbur kiya aur vo kaafiron me se tha.”

Kyu ke vo Allaah ke sajdah karne ke hukum ka inkaar nahi kar sakta tha albatta uska aiteraaz sirf Allaah ki hikmat amr va adl par tha, usne kaha :

(A ASJUDU LIMAN QALAQTA TAYYIBA) [Al Usra:61]

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“Kya mai use sajdah karoon? Jise toone mitti se paida kiya hai?”

Neez faarmaya :

(LAM AKUL LI ASJUDA LI BASHARIN QALAQTAHU MIN SALSAALIM MIN HAMAIM MASNOON) [Hijr:33]

“Mai aise insaan ko sajdah nahi karta jise toone sadi huyi mitti ke khankhanaate theekre se paida kiya hai.”

(ANNA KHAIRUM MINHU QALAQTANI MINNARIN VA QALAQTAHU MIN TEEN) [Aaraaf:21]

“Mai Aadam se behtar hoon, toone mujhko aag se paida kiya aur usko mitti se.” (_____)

Kufr nifaaq kya hai?

Kufr nifaaq kahte hai logon ke dikhaave ki khatir zaahir itaat va farmabaradari kare aur dil me bilkul eemaan va tasdeeq na ho. Jaise Abdullah bin Abi bin salool rayees ul munafiqeen aur uske groh ka kufr jinke baare me Allaah Taala ne ye aayat naazil farmayi :

(VA MINAN NASI MAN YAQOOLU AAMANNAA BILLAHI VA BIL YOUMIL AAKHIRI VAMAA HUM BI MU’MINEEN. YUQAADIOONALLAHA VALLAZEENA AAMANOO VAMAA YAQDA’OONA ILLAA ANFUSAHUM VAMAA YASHUROON. FEE QULOOBIHIM MARAZUN FAZAADAHUMULLAHU MARAZAN

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VALAHUM AZAABUN ALEEMUN BIMA KAANOO YAKZIBOON…….ILA QOULA TAALA……..INNALLAHA ALAA KULLI SHAI IN QADEER) [Baqarah:8-20]

“Baaz insaan aise hai jo kahte hai, ham Allaah par aur youme aakhirat par eemaan laaye, haalan ke vo momin nahi hai, vo Allaah aur momino ko dhoka dena chahte hai, jabke vo apne aap ko dhoka de rahe hai aur unhe iska ahsaas bhi nahi, unke dilon me marz hai to Allaah ne unke marz me mazeed izafa kar diya hai, unke liye unke kazb ke sabab dardnaak azaab hai…… taa qoula Taala……. Allaah har cheez par qaadir hai.”
(_____)

Kufr amali kya hai?

Jis se insaan Islam se khaarij nahi hota.
Kufr amali har us maasiyat ko kahte hai jise shaar’a ne baqaa eemaan ke saath kufr ka naam diya hai, jaise qitaal, Nabi ﷺ ne farmaya :

ARABIC TEXT

“Tum mere baad kufr me mat lout jaana ke ek doosre ki gardan maarne lago.” **(Sahi Bukhari)**

Nabi ﷺ ne musalmaano ke ek doosre ki gardan maarne ko kufr kaha hai aur jo aisa kare use kaafir ka naam diya hai, jabke Allaah Taala ne farmaya :

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(VA IN TAAIFATAANI MINAL M'UMINEENAQ TATALOO FA ASLIHU BAINAHUMA FA IN BAGHAT IHDAAHUMA ALAL UQRAA FAQA TILULLATI TABGHI HATTA TAFEE'A ILAA AMRILLAHI FA IN FA'AT FA ASLIHU BAINAHUMA BIL ADLI VA AQSITOO INNALLAHA YUHIBBUL MUQSITEEN. INNAMAL MU'MINOONA IQVATUN FA ASLIHU BAINA AQAVAIKUM VATTAQULLAHA LA ALLAKUM TURHAMOON) [Hujuraat:9-10]

"Aur agar musalmaano ki do jamaaten aapas me pad paden to unme mel milaap kara diya karo. Fir agar un dono me se ek jamaat doosri jamaat par zyadati kare to tum (sab) is groh se jo zyadati karta hai lado. Yahaan tak ke vo Allaah ke hukum ki taraf lout aaye, agar lout aaye to fir insaaf ke saath sulah kara do aur adl karo, beshak Allaah Taala insaaf karne vaalon se muhabbat karta hai. (Yaad rakho) saare musalmaan bhai bhai hai, pas apne do bhaiyon me milaap kara diya karo, aur Allaah se darte raho taake tum par raham kiya jaaye."

Is aayat me Allaah Taala ne unke liye eemaan aur uqvat eemaani dono ko barqaraar rakha hai aur kuch bhi nafi nahi kee hai.

Aayat qisaas me hai :

(FAMAN UFIYA LAHU MIN AQEEHI SHAI UN FAT TIBAA'UN BIL MAAROOFI VA ADAUN ILAIHI BI IHSAAN) [Baqarah:178]

"Fir agar usko (yaani qaatil ko) uske bhai (yaani maqtool ke vaaris) ki taraf se kuch (yaani qisaas) maaf kar diya jaaye to chahiye ke bhale dastoor ke mavafiq pairvi kee jaaye aur (khoon baha ko) achche tareeqe se us (maqtool ke vaaris) tak pahucha diya jaaye."

Is aayat me aqvat Islam ko saabit rakha gaya hai aur uski nafi nahi kee gayi hai.

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Isi tarah nabi ﷺ ne farmaya :

Arabic text

“Jab zaani zina karta hai us waqt vo momin nahi rahta, isi tarah chor jab chori karta hai us waqt vo momin nahi rahta, yahi haal sharabi ka hai ke jab vo sharab peeta hai us waqt momin nahi rahta, iske baad us par toubah pesh kee jaati hai.” **(Sahi Bukhari, Sahi Muslim)**

Ek rivayat me izafa hai :

Arabic text

“Jab qaatil qatl karta hai us waqt momin nahi rahta, aur ek rivayat me hai : “Uchakka jab koyi qeemti shai uchak leta hai jiski taraf logon ki nazren uthti rahti hai us waqt vo momin nahi rahta.” **(Sahi Bukhari, Sahi Muslim)**

Neez Abu Zar Ghaffari Raziallahuanhu se rivayat hai ke Nabi ﷺ ne farmaya :

Arabic text

“Jo banda ‘La Ilaaha Illallah’ kahte fir us par uski vafaat ho jaaye to vo Jannat me daakhil hoga, maine kaha : “Agar vo zina va chori kare fir bhi? Aap ne farmaya : Abu Zar ki naak (mizaaj) ke bar khilaaf.” **(Sahi Bukhari, Sahi Muslim)**

Ye Hadees dalaalat karti hai ke Aap ne zaani, saariq, sharabi aur qaatil se bil kuliya eemaan ki nafi nahi kee hai, jabke un logon ka Aqeedah Tawheed par mabni ho, agar Aap ki yahi muraad hoti to aap ye na bayan karte ke jo “Laa Ilaaha Illallah” kahega vo Jannat me jaayega, garche vo mazkoorah baala ma’asi kare, agar yahi baat ho to koyi bhi momin Jannat me daakhil nahi ho sakta, balke Nabi ﷺ ki muraad is se ye thi ke eemaan naaqis ho jaayega, kaamil nahi rahega. Albatta banda mazkoorah ma’asi ke irtekaab se us waqt kaafir ho jaayega jab use halaal samajhne lage, kyu ke halaal samajhna Allaah ki kitab aur

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Rasool ki risalat ki takzedeb ko laazim hai, yahi nahi balke agar in ma'asi ka bil fel irtekaab na kare aur halaal va jaayaz samajhne ka sirf aiteqaad rakhe tab bhi kaafir ho jaayega, Vallahu Aalam. (_____)

Zulm, Fisq va Fujoor aur Nifaaq me se har ek ki kitni qismen hai?

Inme se har ek ki do qismen hai, ek akbar jo kufr kahlaata hai aur doosra Asghar jo kufr se kam hai. (_____)

Zulm Akbar va Asghar ko misaal se samjhayen

Zulm Akbar jaise Ghairullah se madad maangna aur shirk karna, Allaah Taala ne is aayat me bayan kiya hai :
(VALAA TAD'U MIN DOO NILLAHI MAALAA YANFA'UKA VALAA YAZURRUKA FA IN FA'ALTA FA INNAKA IZAM MINAZ ZAALIMEEN) [Yunus:106]
"Allaah ko chod kar aisi cheez ko na pukaro jo tumhe na faaida hai na nuqsaan, agar aap aisa karen to aap bhi zaalimon me (shumaar) ho jaayenge."
Neez farmaya :
(INNASH SHIRKA LA ZULMUN AZEEM) [Luqmaan:13]
"Shirk sab se bada zulm hai."
(INNAHU MAN YUSHRIK BILLAHI FAQAD HARRAMALLAHU ALAIHIL JANNATA VAM'A VAAHUNNARU VAMA LIZZALIMEENA MIN ANSAAR) [Maayidah:72]
"Jo shakhs Allaah ke saath shirk kare us par Allaah ne Jannat haraam kardiya hai, uska thikaana Jahannam hai aur zaalimon ka koyi naaser va madadgaar nahi."

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Kufr se kam zulm ki misaal jaise haq talfi karna, is aayat me Allaah Taala ne talaaq ke baare me farmaya :

(VATTAQULLAHA RABBAKUM LAA TUQRIJOO HUNNA MIN BUYOOTIHINNA VALAA YUQRUJNA ILLA AN Y'A TEENA BIFAAHISHATIM MUBAYYINATIN VA TILKA HUDOODULLAHI VAMAN YATA ADDA HUDOODALLAHI FAQAD ZALAMA NAFSAHU) [At Talaaq:1]

"Apne Rab se daro, (mutallaqa) auraton ko unke gharon se na nikaalo aur nav o khud niklen, illa ye ke vo khuli be hayayi kar baithe, ye Allaah ke hudood hai, jo hudood Allaah ko phaande usne apne aap par zulm kiya."

Neez farmaya :

(VALAA TUMSIKOOHUNNA ZIRAARAR LI TAATADU VAMAN YAF'AL ZAALIKA FAQAD ZALAMA NAFSAHU) [Baqarah:231]

"Unhe izaad hi ki gharz na rok rakho taake tum un par zulm dhaavo, jo aisa kare vo apne aap par zulm kar raha hai."

(_____)

Fisq Akbar va Asghar dono ko misaal se samjhayen

Fisq Akbar jaise nifaaq, Allaah Taala is aayat me zikar kiya hai :

(INNAL MUNAFIQEENA HUMUL FAASIQOON) [Toubah:67]

"Munafiqeen hi faasiq hai."

Neez farmaya :

(ILLA IBLEESA KAANA MINAL JINNI FA FASAQA AN AMRI RABBIHI) [Al Kahaf:50]

"Magar iblees ne (sajdah nahi kiya) jo jinno ki nasal se hai, usne apne Rab ke hukum ki naa farmani (fisq) kee."

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(VA NAJJAINAAHU MINAL QARYATILLATI KAANAT TAAMALUL QABAYISA INNAHUM KAANOO QOUMA SAV IN FAASIQEEN) [Al Ambiya:74]

“Ham ne Loot Alaihissalaam ko unke gaav vaalon se najaat dee jo ghinavne aur qabees amal karte the, vo buri aur faasiq qoum thi.”

Fisq Asghar jaise Allaah Taala ne buhtaan lagaane vaalon ke baare me farmaya :

(VALAA TAQBALOO LAHUM SHAHADATAN ABADAN VA ULAAYIKA HUMUL FAASIQOON) [Noor:4]

“Inki bhi shahadat qubool na karo, yahi log faasiq hai.”

Neez farmaya :

(YA AYYUHALLAZEENA AAMANOO IN JA’AKUM FAASIQUN BI NABAYIN FATABAYYANOO AN TUSEEBOO QOUMAN BI JAHAALATIN FA YUSBIHU ALAA MAA FA’ALTUM NAADIMEEN) [AL Hujuraat:6]

“Aye eemaan vaalon ! Agar koyi faasiq tumhare paas koyi khabar le aaye to uski tahqeeq karlo, kahi aisa na ho ke naadaani me logon ko nuqsaan pahucha baitho aur apni is harkat par tumhe nadaamat uthaani pade.”
(_____)

Nifaaq Akbar va Asghar ko misaal se vaazeh karen

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Nifaaq Akbar ki misaal Soorah Baqarah ki ibtedayi aayaton me bayan ki gayi hai, irshaad Baari Taala hai :

(INNAL MUNAFIQEENA YUQAADI OONALLAHA VAHUVA KHAADI'UHUM ILA QOULA INNAL MUNAFIQEENA FID DARKIL ASFALI MINANNAAR) [Nisa:142-145]

"Munafiqeen Allaah Taala ko fareb dete hai aur Allaah Taala unko – taa qoula – munafiqeen Jahannam ke sabse nichle gadhe me honge."

Neez farmaya :

(IZAA JAA'AKAL MUNAFIQOONA QAALOO NASH HADU INNAKA LA RASOOLULLAHI VALLAHU YA'ALAMU INNAKA LA RASOOLUHU VALLAHU YASH HADU INNAL MUNAFIQEENA LA KAAZIBOON) [Al Munafiqeen:1]

"Jab munafiqeen aap ke paas aate hai to kahte hai ke ham shahadat dete hai ke Aap Allaah ke Rasool hai, haalan ke Allaah jaanta hai ke Aap uske Rasool hai aur Allaah shahadat deta hai ke munafiqeen jhoote hai."

Nifaaq Asghar ki misaal Nabi ﷺ ne apne is qoul se bayan ki hai : Arabic text

"Munafiq ki teen alamaten hai : Jab bole to jhoot bole, jab vaada kare to vaada khilaafi kare, aur jab uske paas koyi amaanat rakhi jaaye to khiyaanat kare." **(Bukhari:14/1, Muslim:56/1)**

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Neez Nabi ﷺ ne ek Hadees me yoon bayan farmaya :
Arabic text

“Chaar aadaten jis kisi me ho to vo qaalis munafiq hai aur jis kisi me in chaaron me se ek aadat ho to vo (bhi) nifaaq hi hai, jab tak use na chod de. (vo ye hai) jab use ameen banaya jaaye to (amaanat me) khiyaanat kare aur baat karte waqt jhoot bole aur jab (kisi se) ahad kare to use poora na kare aur jab (kisi se) lade to gaaliyon par utar aaye.” **(Bukhari:34)**
(_____)

Sunnat ki zid kya hai?

Sunnat ki zid bidat hai, jo deen me gadh lee jaati hai, bidat aisi shariyat hai jiski Allaah Taala ne ijaazat nahi dee hai. Aur Nabi ﷺ ke is farmaan se yahi muraad hai :
Arabic text

“Jo hamare deen me aisi cheez ki eejaad kare jo usme nahi hai to vo mardood hai.” **(Sahi Muslim:1718)**

Ek Hadees me Nabi Kareem ﷺ ne farmaya :
Arabic text

“Tum meri niyyat aur mere baad mere hidayat yaafta Qulafa e Raasideen ki sunnat ko mazbooti ke saath thaam lo, aur eejaad kardah bidat se bachte raho, kyu ke har bidat gumrahi hai.” **(Sahi Hadees hai, Musnad Ahmad:126/4, Abu Dawood:4607, Tirmizi:44/5, Raqam:2676, Imam Tirmizi ne kaha ye Hadees Hasan Sahi hai).**

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Bidat ke vajood ki taraf Nabi Kareem ﷺ ne is Hadees me ishara kiya hai :
Arabic text

“Aur meri ummat tehattar (73) firqon me bat jaayegi, bahattar (72) firqe jahannami honge, sirf ek jannati hoga.” **(Sahi Hadees hai, Musnad Ahmed:126/4, Abu Dawood:4607, Tirmizi:44/5, Raqam:2676, Imam Tirmizi ne kaha ye Hadees Hasan Sahi hai).**

Nabi Kareem ﷺ ne is jannati firqe ki taayeen apni zabaan Mubarak se kar dee hai :
Arabic text

“Ye vo log honge jo mere aur mere ashaab ke tareeqe par honge.” **(Hadees shavahed ki bunyaad par sahi hai, Haakim Kitab ul Uloom:129/1, Tirmizi:26/5)**

Neez Allaah Taala ne apne is qoul se nabi Kareem ﷺ ko bari qaraar diya hai :

(INNALLAZEENA FARRAQOO DEENAHUM VA KAANOO SHIYA AL LASTA MINHUM FEE SHAI IN INNAMAA AMRUHUM ILALLAHI SUMMA YUNABBI UHUM BIMA KAANOO YAF’ALOON) [Al Anaam:159]

“Jo logon ne apne deen me tafreeq kar lee aur firqon me bat gaye, aap ka unse koyi taallukh nahi, bas unka maamla Allaah ke supurd hai.”
(_____)

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Deen me fasaad va bigaad ke aitebaar se bidat ki kitni qismen hai?

Deen me fasaad va bigaad, raqna andaazi aur qalal andaazi ke aitebaar se bidat ki do qismen hai : Ek bidat makfarah aur doosri ghair makfarah, yaani ek kaafir bana dene vaali bidat, doosri faasiq bana dene vaali bidat. **(Mulahizah farmayen: Al Aitesaam – Imam Shaatbi: 37/2)**

Qiyamat ke din par eemaan laane ka kya matlab hai?

Qiyamat ke din par eemaan laane me mout ke baad pesh aane vaale in tamaam umoor par eemaan laana shaamil hai jinki Allaah ne aur uske Rasool ﷺ ne khabar dee hai, inme se chand umoor darje zel hai :

1) Mout
2) Qabar ki aazmaayish par eemaan rakhna
3) Qabar ke azaab aur raahat va aasayish par eemaan rakhna
4) Qiyamat kibri
5) Meezaan amal
6) Aamaal naamah
7) Hisaab
8) Houz kouser
9) Siraat
10) Shifa'at
11) Jannat aur Jahannam

Note : Is kitab ke akheer me tafseeli qutbah va maqaala hai is mauzoo par.

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KUTUB AL AQEEDAH AL QADEEMAH

SHUMAAR	NAAM KITAB	MUSANNIF	TAAREEQ VAFAAT
1	KITABUL EEMAAN VA MAALIMAH VA SUNANAH	AL IMAM VAL MUJTAHAD ABU ABEED AL QASMI IBN SALAAM	224 EESVI
2	KITABUL EEMAAN	IMAM IBN ABI SHAIBAH	235 EESVI
3	USOOLUS SUNNAH	IMAM AHLAL SUNNAH VAL JAMAAT AHMAD BIN HAMBAL	241 EESVI
4	ALRAD ALAL JAHMIYAH VAL ZANADAQAH	IMAM AHLAL SUNNAH VAL JAMAAT AHMAD BIN HAMBAL	241 EESVI
5	QALAQ AF'AAL AL IBAAD	IMAM BUKHARI	256 EESVI
6	KITABUL EEMAAN (AL JAAME AL SAHEEH)	IMAM BUKHARI	256 EESVI
7	KITABUT TAWHEED (AL JAAME AS SAHEEH)	IMAM BUKHARI	256 EESVI
8	AL SUNNAH	ABU BAKR AHMAD BIN HAANI AL KALBI AL ASRAM	273 EESVI
9	KITABUS SUNNAH (SUNAN)	IMAM ABU DAWOOD	275 EESVI
10	ALAA ATLAAF FEE AL LAFZ, VAL RAD ALAA AL	IMAM IBN QUTAIBAH	276 EESVI

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	JAHEEMAH VAL MASHBAH		
11	USOOL AL SUNNAH VA AITEQAAD AL DEEN	HAFIZ VA IMAM ABU HAATIM AL RAAZI	277 EESVI
12	AL RAD ALAL JAHEEMAH	IMAM AL DAARMI	280 EESVI
13	AL SUNNAH	HAFIZ IBN ABI AASIM	287 EESVI
14	AL SUNNAH	ABDULLAH IBN IMAM AHMAD	290 EESVI
15	AL SUNNAH	MUHADDIS ABU BAKR AL MAROOZI	292 EESVI
16	AL SUNNAH	AL MAROOZI (SHAGIRD IMAM AHMAD)	292 EESVI
17	SAREEH AL SUNNAH	MUJTAHAD MUFASSIR IMAM IBN JAREER TABRI	310 EESVI
18	KITABUL TAWHEED VA ASBAAT SIFAAT AL RAB	FAQEEH IMAM IBN QUZAIMAH	311 EESVI
19	AQEEDATUL TAHAVIYAH	ABU JAFAR AL TAHAVI	321 EESVI
20	AL MAQAALAAT AL ISLAMIYAH	IMAM ABDUL HASAN AL SHA'ARI	324 EESVI
21	AL RISAALAH ILA AHLAL SAGHAR	IMAM ABDUL HASAN AL SHA'ARI	324 EESVI
22	AL ABAANAH AN USOOL AL DEEN	IMAM ABDUL HASAN AL SHA'ARI	324 EESVI
23	SHARAH AL SUNNAH	AL HASAN BIN ALI BIN QALAF AL BARBHARI	329 EESVI

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24	KITABUS SUNNAH	ABU AHMAD AL ASAAL	349 EESVI
25	AL SHARIYAH	IMAM ABU BAKR AL AJRI	360 EESVI
26	AITEQAAD AMTUL HADEES	IMAM ABU BAKR ISMAIL	371 EESVI
27	KITABUL SIFAAT	IMAM DAARQATNI	385 EESVI
28	KITABUL NUZOOL	IMAM DAARQATNI	385 EESVI
29	AL IBAANAH AN SHARIYAH AL FIRQAH AL NAJIYAH VA MAJANIYAH AL FIRQ AL MAZMOOMAH	ABU ABDULLAH UBAIDULLAH BIN MUHAMMAD BIN BATAH AL AKBARI AL HAMBALI	387 EESVI
30	SHARAH AL BAANAH AN USOOL AL SUNNAH VAL DIYANAH	ABU ABDULLAH UBAIDULLAH BIN MUHAMMAD BIN BATAH AL AKBARI AL HAMBAL	387 EESVI
31	KITABUT TAWHEED	IBN MANDAH	395 EESVI
32	AL RAD ALI AL JAHMEEH	IBN MANDAH	395 EESVI
33	SHARAH USOOL AITEQAAD AHLUS SUNNAH VAL JAMAA	LAA LAKAAYI	428 EESCI
34	AL VASOOL ILA MAARIFAH ALA USOOL FEE MASAYEL AL AQOOD FIL SUNNAH	ABU UMRO AL TALAMNAKI AL NADLAS	429 EESVI

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35	AL AITEQAAD	ABU NAAYEEM ALA SABHAANI	430 EESVI
36	AR RISALAH FIL SABAAT AL USTAVAH	ABU MUHAMMAD AL JUVAINI	438 EESVI
37	AQEEDATUL SALAF ASHAAB AL HADEES	IMAM ABU USMAN AL SAABOONI	449 EESVI
38	AL AITEQAAD ALI MAZHAB AL SALAF AHLUL SUNNAH VAL JAMAAT	IMAM BAIHAQI	458 EESVI
39	ZAM AL KALAAM	SHAIKH UL ISLAM ABU ISMAIL AL HARVI	481 EESVI

LAA ILAAHA ILLALLAH KE ARKAAN

'la Ilaaha Illallah' do aise arkaan par qaayam hai jinme se agar ek rukun bhi fout ho jaaye to 'La Ilaaha Illallah' ka sahi haq ada nahi hoga.

- Pahla rukun 'La Ila' nafi par mushtamil hai jiska maani "nahi hai koyi ibadat ke laayaq" hai.
- Aur iska doosra rukun 'Illallah' asbaat par mushtamil hai jiska maani "sivaaye Allaah ke" hai.
- Is kalima Tawheed ke dono arkaan ka ba ek waqt paaya jaana intehayi zaroori hai, tab hi is kalime ki sadaqat va haqaaniyat vaazeh ho sakti hai.
- Agar koyi shakhs doosre rukun ko nazar andaaz karte huye sirf pahle rukun ko ahmiyat de to vo mulhid, aur be deen ho jaayega.

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- ❖ Agar koyi sirf doosre rukun ka qaayal ho aur pahle rukun ka inkaar kare to vo mushrik ho jaayega.
- ❖ Kyu ke Allaah ne Quraan Majeed me jahaan apne maabood haqeeqi hone ka elaan kiya hai vahi doosron ki ibadat aur bandagi se mana bhi farmaya hai.

Allaah ka farmaan hai :

(VALAQAD BA'ASNA FEE KULLI UMMATIR RASOOLAN AN' IBUDULLAHA VAJTANIBUT TAAGHOOT) [Soorah Nahal:36]

"Hamne har ummat me Rasool bheja ke (Logon!) Sirf Allaah ki ibadat karo aur uske siva tamaam maabodon se bacho."

ARKAAN EEMAAN

Eemaan teen cheezon ka naam hai :

1. Qoul bil lisaan
2. Va aiteqaad bil janaan
3. Va amal bil arkaan
    - Zabaan ka iqraar
    - Dil ki tasdeeq
    - Aur aaza ka amal.

Aur choonke eemaan ke ziman me aamaal bhi shamil hai isliye amal saaleh karne se eemaan me izafa hota hai aur na farmaani karne se eemaan me kami vaakhai hoti hai, jaisa ke Allaah Taala ka farmaan hai :

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(INNAMAL M'U MINOONALLAZEENA IZA ZUKIRALLAHU VAJILAT QULOOBUHUM VA IZA TULIYAT ALAIHIM AAYAATUHU ZAADATHUM EEMAANAN VA ALAA RABBIHIM YATAVAKKALOON. ALLAZEENA YUQEEMUNAS SALAATA VA MIMMA RAZAQNAAHUM YUNFIQOON. ULAAYIKA HUMUL MU'MINOONA HAQQAL LAHUM DARAJAATUN INDA RABBIHIM VA MAGHFIRATUN VA RIZQUN KAREEM) [Soorah Anfaal]

"Sachche momin to vo hai ke jab unke saamne Allaah ka zikar kiya jaaye to unke dil kaamp uth'te hai aur jab unhe Allaah ki aayaat sunayi jaaye to unka eemaan badh jaata hai aur vo apne Rab par hi bharosa karte hai, (aur) vo namaz qaayam karte hai, aur hamne jo maal daulat unhe de rakha hai usme se kharch karte hai, yahi sachche momin hai jinke liye unke Rab ke yahaan darjaat hai, baqshish hai aur izzat ki rozi hai."

ARABIC TEXT

ISME EEMAAN KI SHAAKHON KA ZIKAR HAI

Arabic text

NAVAKHIZ ISLAM

Navakhiz Islam se muraad vo umoor hai jo Islam ke manafi aur uski zid hai, isiliye unhe Islam ke manafi umoor kaha gaya. Agar koyi shakhs unme se kisi amr ka irtekaab karta hai to uska eemaan aur deen baatil ho jaayega aur vo Islam se khaarij ho jaayega aur un afraad me uska shumaar hoga jo mushrik (Allaah Taala ke saath shareek thaharaate) hai.

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1. Allaah Taala ke saath uski ibadat me doosron ko shareek karna.

Quraan Majeed me Allaah Taala ka farmaan hai :

(INNALLAHA LAA YAGHFIRU AY YUSHRAKA BIHI VA YAGHFIRU MAA DOONA ZAALIKA LIMAN YASHAA, VAMAI YUSHRIK BILLAHI FAQAD ZALLA ZALAALAN BAYEEDA) [Soorah Nisa:116]

“Use Allaah Taala qata’an na baqshega ke uske saath shirk muqarrar kiya jaaye, haan shirk ke alaava vo gunah jiske chahe maaf farma deta hai aur Allaah Taala ke saath shirk karne vaala bahut door ki gumrahi me jaa pada.”

(INNAHU MAY YUSHRIK BILLAHI FAQAD HARRAMALLAHU ALAIHIL JANNATA VAM’A VAAHUNNARU VAMAA LIZZALIMEENA MIN ANSAAR) [Soorah Maayidah:72]

“Yaqeen maano ke jo shakhs Allaah Taala ke saath shareek karta hai, Allaah Taala ne us par Jannat haraam kar di hai, uska thikana Jahannam hi hai aur gunahgaaron ki madad karne vaala koyi nahi hoga.”

Ghairullah ki ibadat ki inva’a me murdah afraad ko madad ke liye pukaarna, unke liye qurbani karna vaghairah jaise aamaal shaamil hai.

2. Allaah Taala aur kisi maqlooq ke darmiyaan is tarah sifarshi muqarrar karna ke unki sifarish talab kee jaaye aur un par qatayi aitemaad aur bharosa kiya jaaye. Is tarah ka aqeedah rakhne vaale tamaam ulama ke nazdeek kaafir hai, aur yahi vajah hai ke Allaah Taala ne unke is qoul aur aqeedah ki bina par unhe kaafir aur jhutlaane vaala qaraar diya. Allaah Taala ne unka qoul naqal karte huye farmaya :

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(MAA NA'ABUDUHUM ILLA LIYU QARRI BOONA ILALLAHI ZULFAA INNALLAHA YAHKUMU BAINAHUM FEE MAAHUM FEEHI YAQTALIFOONA INNALLAHA LAA YAHDI MAN HUVA KAAZIBUN KAFFAAR) [Soorah Zumar:3]

"Ke ham unki ibadat sirf isliye karte hai ke ye (buzurg) Allaah Taala ki nazdeeki ke martaba tak hamari rasayi kara den, ye log jis baare me iqtelaaf kar rahe hai uska (sachcha) faisla Allaah Taala (khud) karega. Jhoote aur na shukre (logon) ko Allaah Taala hi raah nahi dikhaata."
Isliye ye log apne is qoul ki bina par jhutlaane vaale aur apne is amal ki bina par kaafir thahare.

3. Mushrikeen aur un logon ke baare me jo shirk ya kufr karte hai, unke kaafir hone me shak karna ya unke aqaayed ko jaayaz tasleem karne vaale bhi kaafir hai.
   Lafz "Mushrikeen" ek aam islaah hai jisme kaafiron ki tamaam mutaaddid unva'a shaamil hai. Lihaza ye baat musallam hai ke tamaam kaafir mushrik hai aur jo koyi kisi kaafir ke baare me is tarah ka aqeedah na rakhe to vo usi ki tarah kaafir hai.

4. Is baat ka aqeedah rakhna ke Muhammad ﷺ ki rahnumayi mukammil ya duroost nahi ya deegar logon ki hukmaraani ya faisle, Allaah Taala aur uske Rasool ki rahnumayi aur hidayat se behtar hai. Isliye jo log baatil khuda'on ki hukmaraani ko tarjee dete hai vo faasiq va faajir hai. Isme vo shakhs bhi shaamil hai jo ye aiteqaad rakhe ke Muhammad ﷺ ki hidayat aur rahnumayi ke bil muqabil kuch logon ki baaz rahnumayi aur hidayat behtar hai.

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5. Jo log Muhammad ﷺ ki shariyat me se kisi bhi baat ko na pasand karte hai, vo bhi kaafir hai, bavajood ye ke vo un baaton par amal pairah bhi ho. Allaah Taala ne farmaya :

   (ZAALIKA BI ANNAHUM KARIHOO MAA ANZALALLAHU FA AHBATA A'AMALAHUM) [Soorah Muhammad:9]
   "Ye isliye ke vo Allaah Taala ki naazil kardah shariyat se na khush huye, pas Allaah Taala ne (bhi) unke aamaal zaaya kar diye."

6. Jo log aakhirat me jaza va saza jaise kisi bhi islami amr ka mazaaq udaate hai, vo bhi kaafir hai. Quraan Majeed ka farmaan hai :

   (QUL ABILLAHI VA AAYATIHI VA RASOOLIHI KUNTUM TASTAHZI'OON. LAA TA'ATAZIROO QAD KAFARTUM BA'ADA EEMAANIKUM) [Soorah Toubah:65,66]

   "Kah deejiye ke Allaah, uski aayaten aur uska Rasool hi tumhare hasi mazaaq ke liye rah gaye hai? Tum bahane na banavo, yaqeenan tum apne eemaan ke baad be eemaan ho gaye."

7. Tamaam qisam ke jadoo ki shaklen, jaise muhabbat karne vaale do afraad me judayi paida karna ya na pasand karne vaale ki na pasand ko pasandgee me tabdeel kar dena. Jo shakhs az khud jadoo kare ya jadoo ke kisi amal ko jaayaz qaraar de to vo kaafir hai jaisa ke Allaah Taala ne farmaya :

   (VAMAA YU'ALLIMAANI MIN AHADIN HATTA YAQOO LAA INNAMAA NAHNU FITNATUN FALAA TAKFUR) [Soorah Baqarah:102]

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"Vo dono bhi kisi shakhs ko us waqt tak nahi sikhaate the jab tak ye na kah de ke ham to ek aazmaayish hai to kufr na kar."

8. Kisi kaafir ke aqeede se muhabbat rakhna aur un kaafiron ki taayeed aur himayat karna jo mazloom musalmaano ke khilaaf zulm va zyadati karne ki kaarvayiyon me maloos hote hai. Quraan Kareem ka farmaan hai :

(VAMAN YATAVALLAHUM MINKUM FA INNAHU MINHUM INNALLAHA LAA YAHDIL QOUMAZ ZAALIMEEN) [Soorah Mayidah:51]

"Tum me se jo bhi inme kisi se dosti kare vo beshak unhi me se hai, zaalimon ko Allaah Taala hargiz raahe raast nahi dikhaata."

9. Vo afraad bhi kaafir hai jinka ye aiteqaad ho ke unhe ye iqtiyaar haasil hai ke vo Islami khanoon ko chod sakte hai. Quraan Majeed ka farmaan hai :

(VAMAN YABTAGHI GHAIRAL ISLAMI DEENAN FALAN YUQBALA MINHU VAHUVA FIL AAKHIRATI MINAL QAASIREEN) [Soorah Aale Imran:85]

"Jo shakhs Islam ke siva aur deen talaash kare, uska deen qubool na kiya jaayega aur vo aakhirat me nuqsaan paane vaalon me hoga."

10. Islam se fir jaana aur sarkashi aur inaad ke saath Islami taaleemaat ko radd kar dena ya unke khilaaf kaam karna. Quraan Majeed kahta hai :

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(VAMAN AZLAMU MIMMAN ZUKKIRA BI AAYAAATI RABBIHI SUMMA A'ARAZA ANHAA INNAA MINAL MUJRIMEENA MUNTAQIMOON) [Soorah Sajdah:22]

"Is se badh kar zaalim koun hai jise Allaah Taala ki aayaton se vaaz kiya gaya fir bhi usne unse muh fer liya (yaqeen maano) ke ham bhi gunahgaaron se inteqaam lene vaale hai."

SUNNAT KA TAARRUF

Sunnat ka laghvi mafhoom

Sunnat ka mafhoom alag alag hai, siyaaq ke aitebaar se ;

- Muhaddiseen
- Fuqaha
- Kutub Aqeedah
- Kutub Taareeq

Sunnat ki taareef

Sunnat ka laghvi maani :

- Imam Ibn Aseer Rahimahullah kahte hai :
  Arabic text

  Ahadees me is lafz ka baar baar zikar milta hai, uski asal muraad Allaah ke Nabi ﷺ ka tareeqa aur Aap ﷺ ka raasta muraad hai, aur shariyat me iska maani Rasoolullah ﷺ ka

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hukum dena ya Aap ﷺ ki taraf se mana karna muraad hai aur mandob ka hukum milta hai 'qoulan ya fe'lan' jise Quraan Majeed ne bayan na kiya ho, lihaza adla shariya ke baab me jab Quraan va Sunnat kaha jaata hai to is se muraad hai vo jo Quraan va Hadees par mushtamil hai.

- Allama Ibn Manzoor Rahimahullah kahte hai ke sunnat ka maani raasta aur tareeqa hai. (Dekhiye: Lisaan ul Arab la Ibn Manzoor, baab : seen, noon, noon)

- Allama Zubaidi Rahimahullah kahte hai ke sunnat ka laghvi maani tareeqa hai. (Dekhiye: Taaj al Uroos, baab: seen, noon, noon)

Sunnat ka istelaahi maani :

Ulama ikraam ne lafze sunnat ko muqtalif maano aur mafhoom me bayan kiya hai, is iqtelaaf ko tanoo kahte hai, tazaad nahi, yaani ke muhaddiseen ke nazdeek iska maani alag hai, fuqaha ke nazdeek iska maani muqtalif hai, yaani ke alag alag shobon se taallukh rakhne vaale ulama iska maani aur mafhoom unke shobe se mutaallikh bayan kiya hai. Muhaddiseen ne jo maani bayan kiya hai fuqaha bhi usko maante hai aur jo maani fuqaha ne bayan kiya hai vo muhaddiseen ke yahaan bhi qaabile qubool hai. Yaani ke ek jamaat doosri jamaat ke maani aur mafhoom ko qubool karti hai. Isi tarah ilm fiq aur ilm aqeedah me sunnat ka lafz bidat ke muqabile me istemaal kiya jaata hai. Chuna che jab ye kaha jaata hai ke : Ye amal sunnat se saabit hai to uska matlab ye hota hai ke ye bidat nahi hai.

Fuqaha ke nazdeek sunnat ki taareef

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Fuqaha ikraam ke nazdeek lafze sunnat farz ke bil muqabil istemaal hota hai, yaani ke jab koyi faqee ye kahta hai ke ye amal sunnat hai to uski muraad ye hoti hai ke ye amal farz nahi hai. Baaz fuqaha ke nazdeek sunnat se muraad Aap ﷺ ki ba'asat se lekar vafaat tak saadir hone vaale tamaam ausaaf hai aur Hadees Aap ﷺ ki taraf mansoob hone vaale aqwaal, af'aal aur taqaareer ko kaha jaata hai, vo nabuwwat se pahle ho ya nabuwwat ke baad ho, chahe vo bataur shariyat saadir huye ho ya bataur aadat in sab cheezon ko fuqaha Hadees shumaar karte hai, neez Sahaba Ikraam ke aqwaal bhi isme shaamil hai. Chuna che khulasa ye hai ke fuqaha ke nazdeek fiqh bataure shariyat saadir hone vaale umoor hi sunnat kahlaate hai.

Muhaddiseen ke nazdeek sunnat ki taareef

Allaah ke Nabi ﷺ ke aqwaal, af'aal aur Aap ﷺ ke iqraar aur zaati aur aqlaaqi ausaaf ko sunnat kahte hai aur unhe sanad ke saath bayan kiya jaata hai to vo Hadees kahlaati hai, lihaza muhaddiseen ke yahaan sunnat aur Hadees me farq nahi kiya jaata, chuna che Ahlul Sunnah va Jamaat ki aham Kutube Ahadees ke naam ke saath Sunan ka lafz bola aur likha jaata hai, tamaam Ayimma Muhaddiseen ne apni kitabon ke naam ke saath Sunan ka lafz istemaal kiya hai :

1) (Sahi Bukhari) _____
2) (Sahi Muslim) _____
3) (Sunan Abu Dawood) _____
4) (Jaame Tirmizi) _____
5) (Sunan Nasayi) _____
6) (Sunan Ibn Maajah) _____

Lihaza Hadees ka lafz Sunnat ki nisbat bahut hi maaroof aur aam hai. Iski vajah ye hai ke jab bhi koyi Aalim (Fuqaha, Muhaddis) Aap ﷺ ke

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aqwaal, haalaat aur vaakhiyaat ko bayan karte hai to lafz “Hadees” ka istemaal karte hai (masalan: kaha jaata hai ke falaan Hadees me uski ye daleel bayan kee gayi hai, ya falaan Hadees me ye vaakhiya bayan kiya gaya hai) is munasibat se Ayimma Muhaddiseen ne apni apni Kutub Hadees ke saath lafz “al sunan” yaani ke sunnat ka lafz istemaal kiya hai.

Sunnat ki zid kya hai?

Sunnat ki zid Bidat hai, jo deen me gadh lee jaati hai, bidat aisi shariyat hai jiski Allaah Taala ne ijazat nahi dee hai. Aur Nabi ﷺ ke is farmaan se yahi muraad hai :

Arabic text

“Jo hamare deen me aisi cheez ki eejaad kare, jo usme nahi hai to vo mardood hai.” **(Sahi Muslim:1718)**

BIDAT KI TAAREEF AUR USKI PAHCHAAN

Bidat kya hai?

Bidat laghvi aitebaar se har us Nayi cheez ko kahte hai jo kisi misaal saabikh ke baghair eejaad kee gayi ho, bidat sharayi aitebaar se deen me eejaad kardah us tareeqe ko kahte hai jo sharayi tareeqe jaisa ho aur us par chal kar vahi Maqsood ho jo sharayi tareeqe par chalne se Maqsood hota hai. Iski vazaahat yoon hai ke :

1) Bidat “deen” me eejaad kardah tareeqe ka naam hai, duniyavi eejaadaat is se khaarij hai. Bina bareen nayi bastiyan basana, naye

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shahar aabaad karna, naye aalaat aur nayi masheeno ki eejaad vaghairah bidat me daakhil nahi hai.

2) Eejaad kardah ka mafhoom ye hai ke shariyat me iski koyi asal na ho. Agar shariyat me iski koyi asal maujood hai to vo bidat na hogi, agarche vo cheez pahle zamane me maujood na thi, jaise sharayi uloom ki tasneef vaghairah.
3) Sharayi tareeqe jaisa hone ka matlab ye hai ke bazaahir sharayi tareeqe jaisa maaloom ho magar had bandiyon, muta'ayyin ahmiyat va kaifiyat aur auqaat va ayyaam ke iltezaam vaghairah jaise mutaaddid vajah se shariyat se takraaye.

Maaloom hua ke koyi bhi amal jab tak che baaton me se har ek m shariyat ke moufiq na ho sunnat ka amal nahi ho sakta, balke use bidat qaraar diay jaayega.

Sabab:

Har amal ko jins me shariyat me mavafiq hona chahiye. Misaal ke taur par agar koyi shakhs hiran ki qurbani kare to bidat hogi, kyu ke qurbani sirf _____ me saabit hai.

Miqdaar:

Har amal ko apne miqdaar me shariyat me mavafiq hona chahiye. Misaal ke taur par agar koyi shakhs chate waqt ki salaat ka izafa kare to bidat hogi, kyu ke shariyat me sirf paanch waqt ki salaah saabit hai.

Kaifiyat:

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Har amal ko apni kaifiyat me shariyat ke mavafiq hona chahiye. Misaal ke taur par agar koyi shakhs vazoo ka tareeqa ye bataye ke pahle pair dhona hai fir sar ka masah karna hai, fir aakhir me haath dhona hai to ye tareeqa bidat qaraar paayega, kyu ke shariyat se vazoo ki ye kaifiyat saabit nahi hai.

Waqt:

Har amal ko apne waqt me shariyat ke mavafiq hona chahiye. Misaal ke taur par agar koyi shakhs zul hijjah ke pahle din qurbani kare to bidat hogi, kyu ke qurbani ke ayyam shariyat me sirf das zul hijjah de terah zul hijjah tak hai.

Jagah:

Har amal ko apne waqt me shariyat ke mavafiq hona chahiye. Misaal ke taur par agar koyi shakhs masjid ke alaava kisi aur jagah ko aitekaaf ke liye muqarrar kare to aisa aitekaaf bidat hoga, kyu ke shariyat me sirf masjid me aitekaaf karna saabit hai.

4) Is par chal kar vahi Maqsood ho jo sharayi tareeqe par chalne se Maqsood hota hai, yaani is par chal kar ibadat me mubaaligah Maqsood ho, agar ye Maqsood na ho to vo cheez aadat me daakhil hogi aur bidat me iska shumaar nahi hoga.

Bidat ki mazammat Quraan Majeed me

Quraan Majeed me Allaah Taala farmata hai :

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(AL YOUMA AKMALTU LAKUM DEENAKUM VA ATMAMTU ALAIKUM NE'MATI VA RAZEETU LAKUMUL ISLAMA DEENA) [Maayidah:3]

"Aaj maine tumhare liye tumhare deen ko kaamil kar diya, aur tum par apna ina'am bhar poor kar diya, aur tumhare liye Islam ke deen hone par razamand ho gaya."

Ye aayat batlaati hai ke shariyat mukammil ho chuki hai. Isme kisi kami peshi ki gunjayish hai aur na zaroorat. Magar bidati apne qoul va amal se goya ye zaahir karta hai ke shariyat naaqis hai, aur isme kuch hazaf va izafa ki zaroorat hai, aur yaqeenan aisa aqeedah rakhne vaala Siraate Mustaqeem se munharif hai.

Imam Maalik Rahimahullah farmaate hai : Jisne Islam me koyi bidat eejaad kee aur ye samjha ke vo bidat hasna hai, to goya uska zaam ye hai ke Muhammad ﷺ ne shariyat pahuchaane me khiyaanat kee hai, kyu ke Allaah Taala farma chuka hai, lihaza jo cheez Aap ﷺ ke zamane me deen na thi, vo aaj deen nahi ho sakti. **(Aitesaam – 49/1)**

Farmaan Baaari Taala hai :

(VA ANNA HAAZA SIRAATEE MUSTAQEEMAN FATTABI'OOHU VALAA TATTABI'US SUBULA FATAFARRAQA BIKUM AN SABEELIHI ZAALIKUM VASSAKUM BIHI LA'ALLAKUM TATTAQOON) [Anaam:153]

"Aur ye (deen) mera seedha raasta hai, siva is deen par chaloo aur doosri raahon par mat chaloo ke vo raahen tumko Allaah ki raah

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se juda kardengi. Iska tumko Allaah ne taakeedi hukum diya hai, taake tum taqwa iqtiyaar karo."

Yahaan Siraat Mustaqeem se sunnat ki raah muraad hai, aur jin deegar raahon se roka gaya hai vo bida'at ke raaste hai. Gunah aur maasiyat ke raaste yahaan muraad nahi ho sakte, kyu ke ibadat va taqarrub ki khaatir koyi shakhs maasiyat ko mustaqil raasta nahi banaata.

Imam Mujahid Rahimahullah farmaate hai ke aayat me 'subula' se muraad bida'at va shubhaat hai. **(Tafseer Tibri:229/12)**

Abdullah bin Masood Raziallahuanhu ki Hadees hai ke Allaah ke Rasool ﷺ ne hamare liye apne haath se ek seedhi lakeer kheenchi, fir farmaya : Ye Allaah ka seedha raasta hai. Fir Aap ﷺ ne iske daayen aur baayen chand lakeere kheenchi, aur farmaya : Ye vo raaste hai jinme se har ek par shaitaan baitha hua uski taraf daawat de raha hai. Fir Aap ﷺ ne is aayat ki tilaawat farmayi :

(VA ANNA HAZAA SIRAATEE MUSTAQEEMAN) [Al Anaam:153] (Musnad Ahmad:465/1, Mustadrak haakim:239/2, Saheeh Al Zahabi)

Irshaad Baari Taala hai :

(VA ALALLAHI QASDUS SABEELI VA MINHA JAAIRUN VALAV SHAA'A LAHADAAKUM AJMAY'EEN) [Nahal:9]

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“Darmiyani raah Allaah Taala ki taraf pahuchne vaali hai aur baaz tedhi raahen hai aur agar vo chahta to tum sab ko raahe raast par laga deta.”

(Tedhi raahon) se muraad bida’at va ma’asi aur zalaalat ke munharif raaste hai. Allaah Taala farmaata hai :

(HUVALLAZEE ANZALA ALAIKAL KITABA MINHU AAYAATUN MUHKAMAATUN HUNNA UMMUL KITABA VA UKHARU MUTASHAABIHAATUN FA AMMALLAZEENA FEE QULOOBIHIM ZAIGHUN FA YATTABI’OONA MAA TASHAA BAHA MINHUB TIGHAA’AL FITNATI VAB TIGHA’A TA’A VEELIHI VAMAA YAALAMU TA’A VEELUHU ILLALLAHU VAR RAASIQOONA FIL ILMI YAQOOLOONA AAMANNA BIHI KULLUN MIN INDI RABBINA VAMAA YAZZAKKARU ILLA ULUL ALBAAB) [Aale Imran:7]

“Vahi Allaah Taala hai jisne tujh par kitab utaari, jisme vaazeh mazboot aayaten hai jo asal kitab hai, aur baaz mutashaabah aayaten hai, pas jinke dilon me kajee hai vo to iski mutashaabah aayaton ke peeche lag jaate hai, fitne ki talab aur unki muraad ki justajoo ke liye, haalan ke unki haqeeqi muraad ko sivaaye Allaah ke koyi nahi jaanta.”

Is aayat ki tafseer Sahi Bukhari (42/6) me Aisha Raziallahuanha se marvi hai ke Allaah ke Rasool ﷺ ne in aayaat ki tilawat farmaayi, fir kaha : Jab tum un logon ko dekho jo mutashaabah ke peeche lagte hai to yahi vo log hai jinka Allaah Taala ne naam liya hai, lihaza unse hoshiyaar raho.

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Khavarij jo ahle bidat ka awwaleen groh hai, uske baare me Abdullah bin Masood Raziallahuanhu farmaate hai ke, ye log muhkam par eemaan rakhte aur mutashaabah me gumrah ho jaate hai, haalan ke iski taaveel Allaah Taala ke siva kisi ko maaloom nahi, aur puqta va mazboot ilm vaale kahte hai ke, ham is par eemaan laaye. **(Al Shariyah _____)**

Tamaam ahle bida'at ki alaamat yahi hai ke vo mutashaabah se tamsak karte aur muhkam ko tark karte hai, kyu ke unke dil me kajee hoti hai.

Bidat ki mazammat Hadees Paak me

Arbaaz bin Saariyah Raziallahuanhu se rivayat hai ke, Rasoolullah ﷺ ne ham ko salatul fajar padhayi, fir ham ko ek baleegh naseehat farmayi, jis se aankhen bhar pade aur dil dahal gaye. Kisi ne kaha : Aye Allaah ke Rasool! Goya ye ruqsat karne vaale ki naseehat hai, lihaza Aap hame vaseeyat farmaye. Aap ne farmaya : Mai tumhe Allaah ke taqwa aur samee va itaat ki vasiyat karta hoon, agar che habshi Ghulam hi kyu na ho, kyu ke tum me se jo mere baad zinda rahega vo bahut saara iqtelaaf dekhega, lihaza tum meri sunnat aur hidayatyaafta Qulafaye Raashideen ki sunnat ko laazim pakdo, use mazbooti ke saath thaam lo, use daanton se mazboot jakad lo, aur apne aap ko nayi eejaad shudah cheezon se bachaav, isliye ke har eejaad kardah cheez bidat hai, aur har bidat gumrahi hai. **(Musnad Ahmad:127/4, Abu Dawood:13-15/5, Tirmizi:149-150/4)**

Jabir bin Abdullah Raziallahuanhu se rivayat hai ke jab Rasoolullah ﷺ qutbah dete to farmaate :

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Arabic text

“Amma baad, yaqeenan sabse behtar baat allaah ki kitab hai. Sabse behtar tareeqa rasoolullah ﷺ ka tareeqa hai. Sabse buri cheez isme eejaad kee huyi cheezen hai aur har bidat gumrahi hai.” **(Muslim:592/2)**

Aisha Raziallahuanha se marvi hai ke Rasoolullah ﷺ ne farmaya :
Arabic text

“Jisne hamare is deen me koyi aisi cheez eejaad ki jo usme se nahi hai to vo mardood aur na qaabile qubool hai.” **(Bukhari:132/9, Muslim:1344/3)**

Doosri rivayat ke alfaaz is tarah hai :
Arabic text

“Jisne koyi aisa kaam kiya jis par hamara hukum nahi hai to vo mardood hai.” **(Muslim:1344/3)**

Imam Navavi Rahimahullah is Hadees ki tashree me farmaate hai : Ye Hadees Islam ka ek azeem qaida hai, ye Nabi ﷺ ke jaame kalimaat me se ek hai. Ye har tarah ki bidat aur khud saaqtah umoor ki tardeed me sareeh hai. Doosri rivayat me mafhoom ki zyadati hai, aur vo ye ke baaz pahle se eejaad shudah bidaton ko karne vaale ke khilaaf agar pahli rivayat bataur hujjat pesh ki jaaye to vo bataur inaad kahega ke maine to kuch eejaad nahi kiya, lihaza iske khilaaf doosri rivayat hujjat hogi, jisme ye kaha gaya hai ke har nayi cheez mardood hai, khvaah karne vaale ne ise az khud

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eejaad kiya ho ya us se pahle use koyi eejaad kar chuka ho. **(Sharah Muslim Al Navavi:16/12)**

Hafiz Ibn Rajab Rahimahullah farmaate hai :

Ye Hadees Islam ke usoolon me se ek asal azeem hai, Jis tarah

(INNAMAL AAMAALU BIN NIYYAAT)

vaali hadees aamaal ke baatin ko parakhne ka zariya hai, isi tarah ye Hadees aamaal ke zaahir ko parakhne ka zariya hai. Jaisa ke har vo amal jis se Allaah ki raza Maqsood na ho aamil ke liye uska koyi sawaab nahi, isi tarah har vo amal jo Allaah aur uske Rasool ke hukum ke mutabikh nahi uske aamil ke muh par maar diya jaayega. Aur jisne bhi Allaah aur uske Rasool ke hukum ke khilaaf koyi cheez eejaad ki uska deen se koyi taallukh nahi. **(Jaame ul Uloom val Hakam)**

Abu Hurairah Raziallahunahu ki Hadees hai ke Aap ﷺ ne farmaya :

(FAMAN RAGHIBA AN SUNNATEE FALAISA MINNEE)
[Bukhari:2/7, Muslim:102/2]

“Jo meri sunnat se eeraaz kare vo mujh se nahi.”

Mazkoorah aayaat va ahadees se chand baaten maaloom huyi :

1) Bidat ki mazammat me vaarid nusoos aam hai. Inme kisi qisam ki taqseem aur tafreeq nahi. Yaani har bidat gumrahi hai, koyi bidat hasnah nahi hoti.

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2) Bidat sirf mazmoom hoti hai garche bidati use mustahsan samjhe.
3) Bidat har us amal ko kahte hai jo Rasoolullah ﷺ ke baad deen me eejaad kiya gaya ho, aur khaas va aam kisi bhi tareeq se shariyat me uski daleel maujood na ho.

Bidaton se Sahaba Ikraam Raziallahuanhum ki nafrat

Sahaba Ikraam kitab va sunnat par amal ke harees the. Bidat va ahle bidat se intehayi bughz va nafrat rakhte the. Chunache Abu Bakr Siddiq Raziallahuanhu ne ek qutbe me farmaya : (Mai sirf muttabee hoon bidati nahi hoon).

Neez Abdullah bin Masood Raziallahuanhu ne farmaya :

“Tum itteba karo, bidat ka kaam mat karo, tumhare liye itteba hi kaafi hai.”

Aur Abdullah bin Abbas Raziallahuanhu ne farmaya : “Allaah ka taqwa aur isteqaamat laazim pakdo. Itteba karo, bidat ka kaam mat karo.” **(Mazkoorah tamaam rivaayaat Sunan Daarmi se manqool hai).**

Huzaifah bin Yamaan Raziallahuanhu ne faramya : (Jo ibadat Sahaba Ikraam ne nahi ki use tum mat karo, pahle logon ne baad vaalon ke liye nayi baat ki koyi gunjayish baakhi nahi rahne dee hai). **(Abu Dawood)**

Bidat ke taallukh se Sunan Daarmi (61/1) ka ek bada ibrat aamoz vaakhiya hai, jise Allama Albani Rahimahullah ne Silsila

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Saheeha (Hadees 2005) me zikar kiya hai. Ham uska qulasa yahaan zikar karte hai.

Abu Moosa Ash'ari Raziallahuanhu ne koofa ki masjid me kuch logon ko salaah ke baad intezaar me dekha, vo halqa bana kar baithe the aur unke haath me kankariyaan thi. Unme se ek kahta : Sau baar 'la ilaaha illallah' padho to vo sau baar 'La ilaaha illallah' padhte, fir vo kahta saau baar tasbeeh padho to vo sau baaar tasbeeh padhte. Abu Moosa Raziallahuanhu ko ye baat nayi aur munkar maaloom huyi. Unhone Abdullah bin Masood Raziallahuanhu se iska tazkirah kiya. Aap unke paas gaye. Aur unse daryaaft kiya ke ye kya kar rahe ho? Unhone jawaab diya ke, ham kankariyon ke zariye tasbeeh va tahleel aur takbeer ka vird kar rahe hai. Aap ne farmaya : Apne gunahon ko shumaar karo, mai zamanat leta hoon ke tumhari koyi neki zaay na hogi. Afsos! Aye Ummat Muhammad ﷺ tumhari halaakat kitni jald hai, Sahaba Ikraam Raziallahuanhum abhi tumhare darmiyaaan maujood hai, tumhare Nabi ﷺ kapde abhi tak boseedah nahi huye, Aap ke bartan abhi nahi toote. Us zaat ki qasam jiske haath me meri jaan hai, ya to tum Millat Muhammadiya se zyada hidayatyaafta ho ya fir zalaalat ka darwaaza khol rahe ho. Un logon ne kaha : Aye Abdur Rahman! Hamne mahaz khair ke iraade se aisa kiya. Aap ne farmaya : Kitne hi khair ke chahne vaale khair ko nahi paate. Allaah ke Rasool ﷺ ne hamko bataya hai ke ek qoum Quraan ko padhegi vo unke halaq se neeche nahi utrega. Allaah ki Qasam, mujhe nahi maaloom shayad unme se aksar log tum hi me se honge.

BIDATON KE RIVAAJ PAANE KE ASBAAB

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Bidaton ke rivaaj paane ke chand asbaab va maharkaat hai, mandarja zel asbaab zyada aam aur aham hai :

1) Bidaat ki tardeed me ulama haq ka tasahil aur ulama, sau ki taraf se qiyadat neez maali favayed ke husool ki khatir bidaat ki tahseen va tazeen.
2) Awaam ki himayat haasil karne ke liye hukmarano ki taraf se bidaat ki taayeed.
3) Ilm ke baghair fatwa, taaleem va irshaad aur daawat va tableegh.
4) Sunnat se jahaalat yaani sunnat ke maqaam va martaba neez sahi va zayeef aur maqbool va mardood ki tameez se na vaakhifiyat.

ALLAAH AUR RASOOL ﷺ KI ITAAT

Itaat ke maani farmabardaari aur hukum ki bajaa vari ke hai, yaani har kaam me aur har maamle me Khuda aur uske Rasool ke irshaad ke mutabikh amal karna chahiye, khvaah deen ka maamla ho ya duniya ka maamla ho, is itaat aur farmabardaari par Quraan Majeed me bahut zor diya gaya hai, aur jagah jagah Ateeullah va Ateeur Rasool taakeedi hukum aaya hai, chand aayaton ko padhiye, suniye aur samjhe taake itaat ka mafhoom kama haq samajh me aa jaaye :

(VA ATEEULLAHA VAR RASOOLA LA ALLAKUM TURHAMOON) [Aale Imran:132]

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‘Aur itaat karo Allaah ki aur itaat karo Rasool ﷺ ki taake tum par raham kiya jaaye.”

(VAMAY YUTI ILLAHA VAR RASOOLA FA ULAAYIKA MA’ALLAZEENA AN AMALLAHU ALAIHIM) [Nisa:69]

“Aur jo log Allaah aur Rasool ﷺ ki itaat karte hai, to ye un logon ke saath honge, jin par Allaah Taala ne inaam kiya.”

(MAY YUTI’IR RASOOLA FAQAD ATA’ALLAH) [Nisa:80]

“Jo shakhs Allaah ke Rasool ki itaat karta hai, vo yaqeenan Allaah Taala ki itaat karta hai.”

(VA ATEEULLAHA VA RASOOLAHU VALAA TANAAZA’OO FATAFSHALOO VA TAZHABA REEHUKUM) [Anfaal:46]

“Allaah aur uske Rasool ki itaat karo, aapas me jhagda na karo, varna tum buzdil ho jaaoge, aur tumhari hawa ukhad jaayegi.”

(QUL ATEEULLAHA VAR RASOOL. FA IN TAVALLAV FA INNALLAHA LAA YUHIBBUL KAAFIREEN) [Aale Imran:32]

“Kah deejiye ke Allaah aur uske Rasool ﷺ ki itaat karo, fir agar vo fir jaayen to Allaah Taala ka kaafiron se muhabbat nahi karta.”

(VA ATEEULLAHA VA ATEEUR RASOOLA VAHZAROO) [Maayidah:92]

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“Aur Allaah ki itaat karo aur uske Rasool ﷺ ki itaat karo aur _____ raho.”

(QUL ATEEULLAHA VAR RASOOL) [Aale Imran:32]

“kah deejiye Allaah ki itaat karo aur uske Rasool ﷺ ki bhi itaat karo.”

(VAMAY YUTI’ILLAHA VA RASOOLAHOO VA YAKH SHALLAHA VA YATTAQHI FA ULAAYIKA HUMUL FAAYIZOON) [Noor:52]

“Aur jo Allaah aur uske Rasool ﷺ ki itaat karta hai aur us se darta hai, to yahi log ba muraad hai.”

(VA AQEEMUS SALAATA VA AATUZ ZAKAATA VA ATEEUR RASOOLA LA ALLAKUM TURHAMOON) [Noor:56]

“Aur namaz qaayam karo, aur zakat do, aur Allaah ki itaat karo, aur uske Rasool ki itaat karo, taake tum par raham kiya jaaye.”

(VAMAA KAANA LIMU’MINIV VALAA MU’MINATIN IZAA QAZALLAHU VA RASOOLUHOO AMRAN AY YAKOONA LAHUMUL KHIYARATU MIN AMRIHIM. VAMAY YA’ASILLAHA VA RASOOLAHOO FAQAD ZALLA ZALAALAM MUBEENA) [Al Ahzaab:56]

“Aur na kisi momin mard aur na kisi momina aurat ke shaayaan shaan hai ke jab Allaah aur uska Rasool ﷺ kisi baat

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ka faisla karde, to vo us maamle me apna kuch iqtiyaar samjhe, aur jo koyi Allaah aur uske Rasool ﷺ ki na farmaani karta hai, to vo khuli gumrahi me gumraah ho gaya,"

In das aayaton se itaat aur farmabardaari ki taakeed sarahatan saabit huyi hai, aur Rasool ki itaat khuda hi ki itaat hai, aur bahut see Hadeesen bhi is itaat ki ahmiyat me aati hai, jinme se do chaar Hadeesen ham aap ko sunaate hai, hazrat Jabir Raziallahuanhu bayan karte hai :
Arabic text **(Bukhari)**

"Rasoolullah ﷺ ke paas farishton ki ek jamaat haazir huyi, jab ke Aap ﷺ so rahe the, un farishton ne aapas me kaha, ke tumhare in sahab (Muhammad ﷺ) ki ek misaal hai, is misaal ko bayan karo, unme se baaz farishton ne kaha, Aap so rahe hai, (misaal bayan karne se kya faayda jabke sun nahi sakte, unme se (baaz farishton ne iska ye jawaab diya, ke aankh soti hai, dil jaagta hai, (jo kuch tum bayan karoge vo samajh lenge, fir vo bayan karne lage) inki aisi misaal hai, jaise kisi shakhs ne makaan tayaar kiya, aur logon ko khana khilane ke liye dastarkhvaan chuna, yaani daawat ka ahtemaam kiya, aur logon ko daawat dene ke liye ek shakhs ko bheja, (ye bulaane vaala sabko daawat de raha hai) to jisne is bulaane vaale ki daawat manzoor karli aur uske saath chala aaya, to uske saath us makaan me daakhil ho jaayega aur bache huye dastarkhvaan se khana bhi khaayega, aur jisne is daawat dene vaale ki baat na maani, aur na daawat ko qubool kiya, to vo na makaan hi me daakhil ho sakta hai, aur na daawat ka khana hi kha sakta hai, un farishton ne kaha (bahut behtareen misaal hai lekin) is misaal ki touzeeh va tashreeh

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kardo taake aap samajh le, is par baaz ne kaha ke Aap ﷺ so rahe hai (kya samjhenge) doosre ne jawaab diya, Aap ﷺ ki aankh soti hai magar dil jaagta hai (jo kahenge Aap ﷺ saaf saaf samajh jaayenge) fir vo kahne lage, vo makaan to Jannat hai, aur uska bulaane vaala Allaah Taala hai, aur usne logon ko daawat dene ke liye Muhammad ﷺ ko bheja hai, ke Aap ﷺ bulaane vaale hai, pas jisne Muhammad ﷺ ki daawat manzoor karli, aur Aap ﷺ ki itaat karli usne Allaah ki itaat karli, vo makaan me daakhil hoga, aur vahaan ki nematon ko khaayega, aur jisne Muahmmad ﷺ ki na farmaani ki, usne Allaah ki na farmaani ki (na vo Jannat me daakhil ho sakta hai aur na vahaan ki nematon ko kha sakta hai) aur Muhammad ﷺ logon me farq karne vaale aur tameez karne vaale hai.

Yaani kaafir aur momin me yahi tameez hai, ke jo Allaah ke Rasool ki taabedaari karega, vo momin hoga, aur jo Rasool ki itaat nahi karega vo kaafir hoga, jaisa ke Hazrat Abu Hurairah Raziallahuanhu se rivayat hai, ke Rasoolullah ﷺ ne farmaya :

Arabic text **(Bukhari)**

Meri ummat ka har shakhs Jannat me daakhil hoga, magar jisne mera inkaar kiya (vo daakhil nahi hoga) Aap ﷺ se daryaaft kiya gaya, vo koun shakhs hai, jisne Aap ﷺ ka inkaar kiya, Aap ﷺ ne farmaya : Jisne meri taabedaari ki vo Jannat me daakhil hoga, aur jisne meri na farmaani ki usne mera inkaar kar diya hai.

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Is Hadees se maaloom hua, ke Rasool ﷺ ki pairvi farz hai, aur na farmaani karne vaala Jannat me daakhil nahi hoga, Hazrat Abu Moosa Raziallahuanhu se rivayat hai :
Arabic text **(Muttafiq Alai)**

Unhone kaha Rasoolullah ﷺ ne farmaya : Ke meri aur is deen ki misaal jisko Allaah Taala ne mujhe dekar duniya me bheja hai, us shakhs ki tarah hai, jo apni qoum ke paas aaya, aur kaha, Aye Meri Qoum! Maine dushman ke lashkar ko apni dono aankhon se dekha hai, (vo dushman bahut jald hamlaavar hone vaala hai) mai tumko us duhman se hoshiyaar karta hoon, aur khair khvaahi ke liye tumhe daraata hoon, lihaza us dushman ke aane se pahle apni najaat ka saamaan karlo, aur bachne ki koyi soorat nikaal lo, uski in na sahana baaton ko sunkar uski qoum ke kuch logon ne uska kaha maan liya, aur raaton raat aahista aahista vahaan se chal pade, aur dushman se najaat paa gaye, aur kuch logon ne usko na samjha, aur subah tak apne bistaron par soye pade rahe, ke dushman ka lashkar subah un par toot pada, aur unko halaak va barbaad kar daala, aur unki nasl ka kahtama kar diya, pas bilkul hoobahu yahi misaal us shakhs ki hai, jisne meri baat maan lee, aur meri taabedaari ki, aur jo ahkaam khuda ki taraf se laaya hoon, unki pairvi ki, aur us shakhs ki jisne meri na farmaani ki, aur meri laayi huyi sachchi baat ki takzeeb ki, aur usko jhutlaya.
Yaani itaat aur taabedaari karne vaala najaat paayega, aur na farmaani karne vaala halaak hoga.

HUQOOQUL NABI ﷺ

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Muhsine Insaniyat, Rahamtul Aalameen Hazrat Muhammad ﷺ par eemaan laana bhi daakhil hai, agar koyi shakhs Allaah par eemaan laane ka daavedaar ho aur Aap ﷺ ki Risalat ka inkaar kare, use momin qaraar nahi diya jaa sakta. Irshaad Rabbani hai : Aye Eemaan Vaalon! Eemaan laao tum Allaah par aur uske Rasool par _____ **(Nisa:136),** neez irshaad farmaya : Aur jo log Allaah aur uske Rasoolon par eemaan laate hai, vahi apne parvardigaar ke nazdeek sachche hai **(Al Hadeed:19).** Ahadees ke mutabikh bhi darje zel umoor par eemaan laane ko zaroori hai : 1) Allaah Taala par, 2) Farishton par, 3) (Allaah ki taraf se naazil kardah) kitabon par, 4) Rasoolon par, 5) Aakhirat ke din par, 6) Taqdeer achchi ho ya buri, uske Allaah hi ke taraf se hone par **(Bukhari).**

Aap ﷺ ki itaat karna

Rasool ki itaat mustaqlan vaajib hai, Allaah Taala ne irshaad farmaya : Itaat karo Allaah ki aur itaat karo Rasool ki **(Nisa:59),** isko Allaah Taala ne mazeed vazaahat ke saath yoon farmaya : Jisne Rasool ki itaat ki, usne Allaah hi ki itaat ki **(Nisa:80),** neez Rasoolullah ﷺ ne irshaad farmaya : Jisne meri itaat ki, usne Allaah Taala ki itaat ki, jisne meri na farmaani ki, usne Allaah Taala ki na farmaani ki **(Muslim),** maaloom hua ke sirf Allaah par ya Rasool par eemaan laana kaafi nahi, balke Allaah aur uske Rasool ki itaat bhi vaajib hai.

Aap ﷺ ka adab va ahteraam karna

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Rasoolullah ﷺ ka nihayat adab va ahteraam bhi eemaan vaalon par laazim va zaroori, balke eemaan ka juz hai, Allaah Taala ne eemaan vaalon ke saamne Rasoolullah ﷺ ke zariye hi, Rasoolon ko bhejne ka maqsad bayan karte huye irshaad farmaya : Beshak hamne Aap ko gawahi dene vaala, bahsaarat dene vaala aur daraane vaala banakar bheja hai, taake tum log Allaah aur uske Rasool par eemaan laao, uska saath do aur uska adab karo **(Fatah:8),** balke Aap ﷺ ke ghaayat darje ahteraam ki nisbat eemaan vaalon ko saqt tambiyah ki aur irshaad farmaya : Aye vo logon, jo eemaan laaye ho! Apni aawaaz nabi ki aawaaz se buland na karo aur na Nabi ke saath oonchi aawaaz me baat karo, jaise ke tum aapas me ek doosre se baat karte ho. Aisa na ho ke tumhare (is be adbi ke ba'as) tamaam (nek) aamaal barbaad ho jaaye, aur tumhe sha'oor bhi na ho **(Hujuraat:2)**

Aap ﷺ se muhabbat karna

Rasoolullah ﷺ se muhabbat karna bhi eemaan ka juz hai vo bhi aisi muhabbat jo insaan ke apne ahl va ayaal balke apne nafs par bhi ghaalib ho. **(Al Ahzaab:6, Soorah Toubah:24, Soorah Aaraaf:157)**

Al Hadees
Aap ﷺ ki Nusrat va Madad karna :

Irshaad Rabbani hai : Allaah Taala dekhna chahte hai ke koun ghaib ki baaton ko baghair dekhe uski aur uske Rasoolon ki madad karta hai, beshak Allaah Taala (iske zariye tumhe aazmaana aur nawaazna chahta hai, varna) beshak

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Allaah Taala to bahur quvvat vaala aur ghalbe vaala hai **(Al Hadeed:25),** saabeqa Ambiya Ikraam Alaihimussalaam se bhi Rasoolullah Muhammad ﷺ ki Nusrat va himayat ka ahad liya gaya tha, jaisa ke Baari Taala ka irshaad hai : Aur jab Allaah Taala ne nabiyon se ahad liya ke jab mai tumko kitab va hikmat ata karoon, fir tumhare paas ek Rasool aaye, jo tumhari kitab ki tasdeeq kare to tumhe zaroor us par eemaan laana hoga aur zaroor uski madad karni hogi **(Aale Imran:81),** neez Allaah ke farishte bhi Rasoolullah ke rafeeq aur madadgaar hai, jaisa ke irshaad hai ke, Beshak! Allaah aur Jibreel aur nek momineen us (Rasool) ke haami va dost hai aur unke alaava (deegar) farishte bhi **(Tahreem:4).** Isliye Rasoolullah ﷺ ki hayaat me aur vafaat ke baad qiyamat tak momineen par laazim hai ke Rasoolullah ﷺ ki madad va nusrat kare. Aap ﷺ ki hayaat me to Aap ﷺ ke ashaab Raziallahuanhum ne is Nusrat ka goya haq ada kar diya, ab Aap ke is duniya se pardah farmaane ke baad momineen par laazim hai ke vo mandarja zel sooraton me Rasoolullah ﷺ ki madad va Nusrat karen : 1) Aap ﷺ ki sunnat ki baatil paraston ke na jaayaz hamlo, jaahilon ki tahreef va taqreeb se hifazat, 2) Tayeen paraston ke taan aur gustakhiyon ki gustakhi se difa'a.

Aap ﷺ ke baad kisi ko nabi na manna

Allaah Taala ka irshaad hai : Muhammad ﷺ tumhare mardon me se kisi ke baap nahi hai, haan Allaah ke Rasool aur sab Nabiyon ke khatam hai aur Allaah sab kuch jaanta hai. **(Al Ahzaab:40)**

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Aap ﷺ ke Ahle Bait va Sahaba Raziallahuanhum se muhabbat rakhna

Rasoolullah ﷺ ki Azwaaje Mutahharaat Raziallahuanhuma Ahle Bait me daakhil hai, jaisa ke irshaad hai : (Aye Nabi ki ghar vaaliyon!) Allaah Taala yahi chahta hai ke vo tumse najaasat ko door karde aur tumhe khoob paak karde **(Ahzaab:33).** Is aayat mubarika me Azvaaje Mutahharaat Raziallahuanhuma ko khatayi taur par Ahle Bait me shumaar kiya gaya, neez Allaah Taala ne irshaad farmaya : Momineen ke liye Nabi ki zaat, unke apne nafs par muqaddam hai aur Nabi ki biwiyaan unki maaye hai **(Ahzaab:6)** Sahabi: Jo eemaan ki haalat me Nabi Kareem ﷺ ki suhbat ka sharf haasil kiye aur usi haalat me vo duniya se ruqsat bhi hua ho. Sahaba, Sahabi ki jama hai (_____) Nabi Kareem ﷺ ne irshaad farmaya : Mere Sahaba Raziallahuanhum ko bura mat kaho, agar tum me se koyi shakhs uhad pahaad ke barabar bhi sona kharch karde to mere Sahaba Raziallahuanhum ke kharch kiye huye ek mud balke uske nisf ke qareeb bhi nahi pahuch sakta **(Bukhari)** aur ek Hadees me farmaya : Mere Sahaba Raziallahuanhum ke baare me Allaah se darte raho! Mere Sahaba Raziallahuanhum ke baare me Allaaah se darte raho! Mere baad unhe ‘nishaana’ mat bana lena, kyu ke jo shakhs unse muhabbat karega, vo meri muhabbat ki vajah se unse muhabbat karega, jo unse bughz rakhega, vo dar haqeeqat mujhse bughz ki vajah se unse bughz rakhega, jisne unhe takleef pahuchayi, usne mujhe takleef pahuchayi, jisne mujhe takleef pahuchayi, usne Allaah Taala ko takleef pahuchayi aur jisne Allaah Taala ko

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takleef pahuchayi to Allaah Taala use jald hi apni giraft me le lega **(Tirmizi).**

Aap ﷺ hi ke liye dosti ya dushmani rakhna

Rasoolullah ﷺ ka ek haq Ahle eemaan par ye hai ke Aap ﷺ ke doston se dosti aur Aap ke dushmano se dushmani rakhi jaaye. Zaahir hai ke jis se muhabbat hoti hai uske gali koonche aur daro deewar se bhi muhabbat hoti hai, isliye ye zaroori hai ke Rasoolullah ﷺ se muhabbat karne vaalon se muhabbat ka aur Aap se dushmani rakhne vaalon se dushmani ka maamla kiya jaaye. Irshaad Rabbani hai : Allaah Taala tumhe kaafiron ke saath dosti karne se mana karta hai, jinhone deen ke maamle me tumse jung ki aur tumhe tumhare gharon se nikala aur tumhare nikaalne me ek doosre ki madad ki, jo log aise kaafiron se dosti karenge, vo zaalim hai. **(Al Mumtahinah:9)**

Aap ﷺ par salwaat va salaam pesh karna

Beshak Allaah Taala aur uske farishte Nabi par salaat bhejte hai, Aye Eemaan Vaalon! Tum bhi un par Darood va salaam bheja karo. **(Ahzaab:56)**

Note : Seerat Ambiya Alaihimussalaam va Seerat Nabi ﷺ va Sahabiyaat Raziallahuanhum par tafseeli bayaanaat hai. Arshad Basheer Madani ke Youtube par dastyaab hai, mushahidah farmayen.

UMMAHAATUL MOMINEEN RAZIALLAHUANHUMA

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SHUMAAR	NAAM	SAAL WAFAAT
1	Khadijah Raziallahuanha	10 Nabawi
2	Saudah binth Zuma'ah Raziallahuanha	22 Hijri
3	Aisha Siddiqua Raziallahuanha	57 Hijri
4	Hafsa binth Umar Raziallahuanha	45 Hijri
5	Zainab binth Quzaimah Raziallahuanha	4 Hijri
6	Umme Salma Raziallahuanha	63 Hijri
7	Zainab binth Jahashi Raziallahuanha	20 Hijri
8	Juwairiyah binth Haaris Raziallahuanha	50 Hijri
9	Umme Habeebah Raziallahuanha	44 Hijri
10	Safiya binth Hee bin Aqtab Raziallahuanha	50 Hijri
11	Maimoonah binth Haaris Raziallahuanha	51 Hijri

AULAAD MUHAMMAD ﷺ

Muhammad ﷺ ki aulaad me chaar betiyaaan aur teen bete the. Jinke naam darje zel hai :

BETE

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1	Qasim bin Muhammad ﷺ
2	Ibrahim bin Muhammad ﷺ
3	Abdullah bin Muhammad ﷺ

BETIYAAN

1	Fatima binth Muhammad ﷺ
2	Umme Kulsum binth Muhammad ﷺ
3	Ruqayya binth Muhammad ﷺ
4	Zainab binth Muhammad ﷺ

ASHRAH MUBASHSHIRAH

Ashrah Mubashshirah Nabi ﷺ ke vo Sahaba hai jin ka zikar Abdur Rahman bin Ouf Raziallahuanhu ki rivayat kardah Hadees me hai. Abdur Rahman bin Ouf Raziallahuanhu bayan karte hai ke, Nabi ﷺ ne farmaya : (Abu Bakr Raziallahuanhu jannati hai, Umar Raziallahuanhu jannati hai, Usman Raziallahuanhu jannati hai, Ali Raziallahuanhu jannati hai, Talha Raziallahuanhu jannati hai, Zubair Raziallahuanhu jannati hai, Abdur Rahman bin Ouf Raziallahuanhu jannati hai, Saad Raziallahuanhu jannati hai, Sayeed Raziallahuanhu jannati hai, Abu Ubaidah Raziallahuanhu jannati hai. **(Sunan Tirmizi:3682)**

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Aur jo Hadees me Saad ka naam liya gaya vo Saad bin Abi Waqaas Razziallahuanhu aur Saad bin Zaid Raziallahuanhu hai.

In Sahaba Ikraam Raziallahuanhum ke alaava aur bhi kayi ek Sahaba ko Jannat ki khush khabri dee gayi hai, masalan Khadijah binth khuvailid Raziallahuanhuma aur Abdullah bin Salaam aur Akaasha bin _____ Raziallahuanhum bhi hai. Ek hi Hadees me in sab ke naam zikar hone ki bina par inhe Asrah Mubashshirah kaha jaata hai.

BAAZ SAHABA RAZIALLAHUANHUM KE NAAM

SHUMAAR	NAAM	VAFAAT
1	Hamza Raziallahuanhu	3 Hijri
2	Abbas Raziallahuanhu	32 Hijri
3	Hasan Raziallahuanhu	50 Hijri
4	Husain Raziallahuanhu	61 Hijri
5	Abdullah bin Umar Raziallahuanhu	73 Hijri
6	Abdullah bin Abbas Raziallahuanhu	68 Hijri
7	Abdullah bin Zubair Raziallahuanhu	73 Hijri
8	Abdullah bin Umro bin Al’aas Raziallahuanhu	63 Hijri
9	Abdullah bin Masood Raziallahuanhu	32 Hijri
10	Anas Raziallahuanhu	93 Hijri

BAAZ TAABEYEEN KE NAAM

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SHUMAAR	NAAM	VAFAAT
1	Awais bin Aamer Qarni Rahimahullah	37 Hijri
2	Sayeed bin Al Musaib Rahimahullah	94 Hijri
3	Urvah bin Zubair Rahimahullah	94 Hijri
4	Abu Bakr bin Abdur Rahman bin Al Haaris bin Hishaam Rahimahullah	94 Hijri
5	Khaarjah bin Zaid bin Saabit Rahimahullah	98 Hijri
6	Ubaidullah bin Abdullah bin Utbah bin Masood Rahimahullah	98 Hijri
7	Qasim bin Muhammad bin Abi Bakr Rahimahullah	108 Hijri
8	Sulaiman bin Yasaar Rahimahullah	109 Hijri
9	Ata bin Abi Ribaah Rahimahullah	114 Hijri
10	Imam Zahri Rahimahullah	124 Hijri
11	Muhammad bin Seereen Rahimahullah	110 Hijri
12	Hasan Basri Rahimahullah	110 Hijri
13	Umar bin Abdul Azeez Rahimahullah	101 Hijri
	Mujahid va Ikrama va Qatadah Rahimahullah	

BAAZ TAFASEER AUR MUFASSIREEN KE NAAM

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SHUMAAR	MUFASSIREEN	TAFSEER
1	Imam Tabri Rahimahullah	Jaaame Al Bayan fee Tafseer Ul Quraan (Tafseer Tabri)
2	Imam Baghvi Rahimahullah	Muallim al Tanzeel (Tafseer Baghvi)
3	Imam Ibn Abi Haatim Rahimahullah	Tafseer Ibn Abi Haatim
4	Imam Qurtabi Rahimahullah	Tafseer Qurtabi
5	Imam Ibn Kaseer Rahimahullah	Tafseer ul Quraan al Azeem (Tafseer Ibn Kaseer)
6	Imam Suwaiti Rahimahullah	_____ al Manshoor Fil Tafseer Bil Maasoor (Tafseer Suwaiti)
7	Imam Shoukaani Rahimahullah	Tafseer Fathul Qadeer
8	Imam Saadi Rahimahullah	Tafseer Saadi
9	As Shaikh Shanqaiti Rahimahullah	Azwa al Bayan
10	Shaikh Ibn Usaimin Rahimahullah aur Shaikh Hikmat Basheer Hafizahullah	Tafseer Ibn Al Usaimin, Al Tafseer Al Sahi Al Masboor

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BAAZ MUHADDISEEN KE NAAM

SHUMAAR	NAAM	KITAB
1	Imam Bukhari Rahimahullah	Sahi Bukhari
2	Imam Muslim Rahimahullah	Sahi Muslim
3	Imam Abu Dawood Rahimahullah	Sunan Abu Dawood
4	Imam Tirmizi Rahimahullah	Sunan Tirmizi
5	Imam Nasayi Rahimahullah	Sunan Nasayi
6	Imam Ibn Maajah Rahimahullah	Sunan Ibn Maajah

BAAZ FUQAHA KE NAAM

SHUMAAR	NAAM	PAIDAYISH
1	Imam Abu Haneefa Rahimahullah	80 Hijri
2	Imam Maalik Rahimahullah	93 Hijri
3	Imam Shafayi Rahimahullah	150 Hijri
4	Imam Ahmad Rahimahullah	164 Hijri
5	Imam Ibn Taimiyah Rahimahullah	661 Hijri

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HALAAL VA HARAAM KI CHECK LIST

Arabic text **(Bukhari:52, Muslim:1599)**

HALAAL KO APNANA AUR SHUBHAAT KO TARK KARNA

arabic text

Abu Abdullah Nouman bin Basheer Raziallahuanhu farmaate hai ke, Maine Nabi Kareem ﷺ ko farmaate suna : “Beshak halaal bilkul vaazeh hai aur haraam bhi bilkul vaazeh hai, aur in dono ke darmiyaan baaz umoor va maamlaat shubah vaale hai, jinko bahut se log nahi jaante. Fir jo koyi bach gaya shubah ki cheezon se bhi, usne apne deen aur izzat ko bacha liya aur jo koyi in shubah vaali cheezon me pad gaya, dar asal vo haraam me pad gaya, uski misaal us charvaahe ki hai jo charagaah ke aas paas apne jaanwar ko charaye. Qareeb hai ke vo jaanwar kabhi us char gaah ke andar ghus jaaye. Sun lo! Har baadshah ki ek char gaah (had bandi) hoti hai. Allaah Taala ki char gaah (hudood) haraam kardah cheezen hai. Qabardaar Raho! Jism me ek gosht ka tukda hai, jab vo duroost hoga to saara jism duroost hoga, aur jab vo bigda, saara jism bigad jaayega. Qabardaar Raho! Vo tukda aadmi ka dil hai. **(Sahi Muslim:1599)**

HALAAL VA HARAAM KI CHECK LIST

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(Muqtasar Note)

Aqaayed me shirk bura, ibadat me bidat buri, maamlaat me haraam bura aur aqlaaqiyaat me bad aqlaaqi buri. Lihaza chaaron shobon me apne aap ko gandagi se bachaate huye Tayyab zindagi guzaarna vaajib hai aur "_____" ka taqazah hai aur uske liye **"Talabul Ilm Fareezatan Ala Kulli Muslim" (Ibn Maajah:224)** par amal karte huye ilm ka haasil ashad zaroori hai :

- ❖ Ilm At Tawheed va radd shar
- ❖ Ilm Al Sunnah va Bid'at
- ❖ Ilm Al Halaal va Haraam
- ❖ Ilm Ul Aqlaaq al Mahmoodah val Mazmoomah

Khaane Peene ke Aadaab

1) Islam ne paak cheezon ko jaayaz qaraar diya **(Baqarah:168,172)**
2) Murdaar, khoon, suvvar ka gosht, Ghairullah ke naam par zabah kiya gaya jaanwar haraam hai **(Baqarah:173)**
3) Vo jaanwar jo gala katne se mara ho aur jo kisi zarb se mar gaya ho aur jo oonchi jagah se gir kar mara ho aur jo kisi ke seeng maarne se mara ho aur jise darindon ne phaad khaya ho, lekin agar use tum zabah kar daalo to haraam nahi **(Maayidah:3)**
4) Tiddi murdaar ke hukum se mustasnaa hai **(Bukhari:5495, Muslim:1952)**
5) Samandar ke jaanwar halaal hai, agar vo mar jaaye tab bhi (sivaaye jab sahat ke liye mazar ho) **(Tirmizi:69, Nasayi:333, Ibn Maajah:386).**

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6) Murdaar ki khaal (agar use dabaaghat dee jaaye), haddi aur baal se faayida uthaana jaaayaz hai **(Bukhari:1492, Muslim:363)**
7) Majboori ki haalat me haraam cheezen jaayaz ho jaati hai **(Anaam:119, Baqarah:273)**
8) Har cheer phaad karne vaala darindah (_____ ke saath shikaar karne vaala darindah) khana haraam hai **(Muslim:1934)**
9) Har aisa parindah jo bachchon me giraft karke khaaye haraam hai **(Muslim:1934)**
10) Paaltoo gadhe ka gosht haraam hai **(Bukhari:5525, Muslim:1941)**
11) Ghilaazat khaane vaala jaanwar ghalazat khatam hone se pahle haraam hai **(Sunan Abu Dawood:3786)**
12) Kutte, Billiyaan aur har Qabees jaanwar sab haraam hai **(Muslim:1569, Aaraaf:157)**
13) Ahle kitab ka zabeeha halaal hai, jab tak hurmat vaale usool saadir na ho jaaye **(Maayidah:5)**
14) Sharaab peena haraam hai **(Maayidah:90)**
15) Har nashavar cheez haraam hai **(Maayidah:90, Muslim:2003, Bukhari:4343)**
16) Sone chaandi ke bartan me khana mamnoo hai **(Bukhari:5634, Muslim:2065)**
17) Bila zaroorat aur sharayi jawaaz ke alaava kutte paalna mana hai **(Abu Dawood:4158, Tirmizi:2806, Nasayi:5367)**
18) Mujassame aur rooh vaali ashya ki tasaaveer lagana mamnoo hai **(Abu Dawood:4158, Tirmizi:2806, Nasayi:5367)**
19) Israaf va tabzeer haraam hai **(Bani Israyeel:27)**

Libaas aur Zeenat ke Aadaab

20) Satar dhaakna vaajib hai **(Muslim:338)**

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21) Safed libaas pahanna mustahab hai **(Abu Dawood:4061, Tirmizi:994)**

22) Khaalis laal rang ka libaas pahanna mana hai jo zaafraan ya asfar naami jadi booti se ranga ho **(Muslim:2077, Sahi Nasayi:5281)**

23) Aisa libaas jo khaalis laal na ho balke usme deegar rangon ki aamezash ho to aisa libaas pahanne me koyi harj nahi hai **(Bukhari:5400)**

24) Mard ka libaas taqne se ooncha ho aur aurat ka libaas dheela aur taqne se neeche hona chahiye **(Bukhari:5783, Muslim:2085)**

25) Jumah ya kisi khaas munasibat ke liye maqsoos libaas aur zeenat ka ahtemaam karna jaayaz hai **(Abu Dawood:343)**

26) Shuhrat ka libaas pahanna haraam hai **(Abu Dawood:4029)**

27) Takabbur ka libaas pahanna haraam hai **(Bukhari:5783, Muslim:2085)**

28) Baghair kisi uzr ke mardon ke liye sona aur reshmi libaas pahanna haraam hai **(Abu Dawood:4057, Nasayi:5147, Ibn Maajah:3595)**

29) Aise kapde pahanna ya istemaal karna haraam hai jin par saleeb ya kisi rooh vaali shai ki tasveer ho **(Bukhari:5961)**

30) Mard ko aurat ki aur aurat ko mard ki shakal va soorat iqtiyaar karna haraam hai **(Bukhari:5885)**

31) Aurat ko tang aur aisa baareek libaas pahanna bhi haraam hai jis se uska badan zaahir ho **(Muslim:2128)**

32) Zeenat me ghuloo ke liye qalq Allaah me tagheer haraam hai **(Nisa:119)**

33) Badan ko godna mamnoo hai **(Bukhari:5940)**

34) Daanton ko nokidaar banana aur unke darmiyaan faasla karna mamnoo hai **(Bukhari:5940.5943)**

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35) Bhave baareek karna mamnoo hai **(Abu Dawood:4170)** Shiakh Bin Baaz ne ijaazat dee hai agar bhave muheeb ya nafrat angez ho to kaatna ilaaj ki niyyat se ho to jaayaz hai, lekin aam haalaat me bhave zeb va zeenat ki niyyat se taraashna mamnoo hai.

36) Vig ka istemaal mamnoo hai (sharayi hudood me rah kar sar par baalon ka ugaana ilaaj ki qabeel se ho to jaayaz hai) **(Bukhari:5933)**

37) Safed baalon ko qizaab (mehandi) lagana mustahab hai, sivaaye kaale rang ke **(Bukhari:5899, Muslim:2103)**

38) Moonche katraana aur daadhi badhana vaajib hai **(Bukhari:5892)**

Kasb aur Pesha

39) Jo shakhs kaam ki qudrat rakhta ho, uska kamayi ke baghair baithe rahna aur doosron se maangna haraam hai **(Abu Dawood:1634)**

40) Kaasht kaari us waqt haraam ho jaati hai jiske khaane ya istemaal ko mazar qaraar diya gaya ho, masalan gaanja vaghairah **(Baqarah:195)**

41) _____ mamnoo pesha hai **(Noor:33)**

42) Raqas aur jinsi junoon mamnoo pesha hai **(Bani Israyeel:32)**

43) Mujassamo aur saleeb vaghairah ki sana'at mamnoo hai **(Bukhari:2225)**

44) Nasha aavar aur _____ aqal ashya ki sana'at mamnoo hai **(Baqarah:195)**

Maashirati Aadaab

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45) Ajnabi aurat ke saath khuloot haraam hai **(Tirmizi:2165)**
46) Ajnabi aurat par amadan ya shahvat vaali nazar daalna mamnoo hai **(Noor:30)**
47) Aurat ka zeb va zeenat ke saath ghair mahram mardon ke saamne nikalna haraam hai **(Noor:31)**
48) Aurat ko ghair mahram mardon se parda karna laazim hai sharayi hudood ke mutabikh **(Ahzaab:59)**
49) Zina aur amal qoume Loot haraam kaamo me se hai **(Shoora:165)**
50) Musht zani mamnoo hai **(M'ominoon:5-7)**

Shaadi Byaah

51) Islam me rahbaniyat nahi hai **(Bukhari:5063, Muslim:1401)**
52) Jis aurat ko nikah ka paighaam dena ho, us par nazar daalna jaayaz hai **(Muslim:1424)**
53) Jo aurat iddat me ho usko nikah ka paighaam dena jaayaz nahi (talaaq ya shouhar ki vafaat ki iddat) **(Baqarah:235)**
54) Apne musalmaan bhai ke paighaam par paighaam nikah dena jaayaz nahi **(Bukhari:5142, Muslim:1412)**
55) Kunwari ladki se nikah ki ijaazat lee jaaye aur jabar na kiya jaaye **(Muslim:1421)**
56) Vali ke baghair aurat ka nikah haraam ho jaata hai, raajeh qoul ke mutabikh **(Abu Dawood:2085)**

Jin auraton se nikah haraam hai

57) Maa, beti, bahan, phoopi, qaala, bhateejiyaan, bhaanjiyaan (nasbi ho ya razayi dono qism ke rishte) Biwi ki maa.

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- ❖ Rabeebah (yaani jis biwi se azdwaaji taallukh qaayam kar chuka ho uski ladki)
- ❖ Bete ki biwi **(Nisa:22-24, Bukhari:2645, Muslim:1447)**
- ❖ Do bahano ko ek mard ki zaujiyat me ba ek waqt jama karna **(Nisa:23)**
- ❖ Biwi ki maujoodgi me uski phoopi ya qaala ko ba ek waqt jama karna **(Bukhari:5109)**
- ❖ Shaadi shudah auraten **(Nisa:22-24)**
- ❖ Mushrik auraten **(Baqarah:221)**
- ❖ Zaaniyah (Faahisha, qahaba giri karne vaali) **(Noor:3, Abu Dawood:2051)**

58) Kitabiyah se nikah jaayaz hai, illa ye ke sharayi hudood paamaal ho rahe ho **(Maayidah:5)**

59) Muslim aurat ghair muslim se nikah haraam hai, khvaah ghair muslim kitabi ho ya ghair kitabi **(Baqarah:221)**

60) Nikah muta'ah haraam kar diya gaya **(Muslim:1406)**

61) Islam ne mardon ko adl ki shart ke saath ba ek waqt chaar nikah ki ijaazat dee hai **(Nisa:3)**

62) Auraton ki dubur me suhbat karna haraam hai **(Ibn Maajah:1934)**

63) Haalat haiz me talaaq haraam hai **(Muslim:1471)**

64) Mutallaqa ko apne shouhar ke ghar me iddat guzaarna chahiye jab tak ke sharayi uzr ki bina ijaazat na mil jaaye **(Talaaq:6)**

65) Mutallaqa ko apni marzi se doosra nikah karne se roka na jaaye, albatta naseehat va khair khvaahi ka darwaza khula hai **(Baqarah:232)**

66) Qulaa aurat ka haq hai **(Bukhari:5273)**

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67) Biwi ko sataana haraam hai, isi tarah shouhar ko sataana bhi haraam hai **(Nisa:19)**

68) Aiteqaad

69) Kaahino ki tasdeeq karna kufr hai aur sirf dilchaspi lena baghair tasdeeq ke vo bhi haraam hai **(Muslim:2230, Abu Dawood:3904)**

70) Paanso ke zariye qismat maaloom karna haraam hai **(Maayidah:3)**

71) Jadoo seekhna aur karna haraam hai **(Bukhari:5764, Muslim:89)**

72) Taaveez latkaana haraam hai, "Ruqaye Shariyah" ghair sharayi jhaad phoonk aur muqtalif _____ taaveezon se _____ kar deta hai **(Musnad Ahmad, Tirmizi:2072)**

73) Bad shaguni lena haraam hai. Achcha shagun lena jaayaz hai **BI IZNILLAAH. (Abu Dawood:3907)**

74) Noha karna haraam hai, tasalli va dua jaayaz hai **(Bukhari:1294, Muslim:103)**

75) Deen me koyi bhi naya kaam eejaad karna haraam hai (dunyavi development me sharayi hudood me rah kar abdaayi va iqteraayi cheezen halaal hai **(Bukhari:2697)**

76) Kitab va sunnat ke vaazeh ahkaam rahte huye is se iqtelaaf karte huye kisi ki andhi taqleed aur ta'assub aamee haraam hai **(Aale Imran:32)**

Note : Abadah mahzah ki asal "manaa" hai jab tak ke karne ki daleel na aa jaaye, ibadat ghair mahzah ki asal "abaahat yaani jaayaz" hai jab tak ke rokne ki daleel na aa jaaye **(Shaikh Saad Al _____).** Lekin ye faisla aam aadmi nahi lega balke raasiq fil uloom hi faisla lega, **Bi iznillaah.**

Maamlaat

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77) Haraam cheezon ki bee bhi haraam hai **(Bukhari:2236, Muslim:1581)**

78) Tahleel, Tahreem aur Tahleel (halaal ko haraam aur haraam ko halaal banana) kabeerah gunahon me se hai **(Maayidah:87)**

79) Juwa, jihalat kaseerah aur ghair kaseer par mabni tijarat haraam hai **(Bukhari:2193)**

80) Zaqeerah andvazi karna aur qeematon se khelna mamnoo hai **(Musnad Ahmad, Muslim:1605)**

81) Bazaar ki aazadi me masnooyi mudakhilat karna mamnoo hai **(Muslim:1522)**

82) Naaptol me kami karna haraam hai **(Anaam:152)**

83) Sood haraam hai **(Nisa:29)**

84) Nabi ﷺ qarz se Allaah ki panah maangte the **(Abu Dawood:1555)** qarz lena dena jaayaz hai, zaroorat par lekin ubhaara nahi jaayega.

85) Kisi ki bee par bee karna haraam hai **(Bukhari:5142, Muslim:1412)**

86) Zyada qeemat par udhaar bee jaayaz hai, chand shuroot ki bunyaad par **(Fatawa Ibn Baaz)**

87) Bee Saleem jaayaz hai, shuroot ke saath (jo peshgi raqam de kar maamla tai karna chahe vo naap, vazan aur muddat mutaayin karle) **(Bukhari:2239)**

88) Sarmaya lagaane vaalon ka ishteraak jaayaz hai chand shuroot ke saath.

Jadeed maashi masayel jaise istasna'a, al taajeer al muntahi bil tamleek, bee bil taqseet, islami bank, islami share market, chain market vaghairah ke liye dekhe "kitab ul buyoo" – Arshad Basheer Umri Madani Sallamullah – www.abmqurannotes.com

Ijtemayi ravabit

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89) Kisi musalmaan se tarke taalluq jaayaz nahi, albatta tarke taalluq se islaah maqsood ho to theek hai **(Abu Dawood:4912) (Shaikh Ibn Usaimin ne deen ki khatir ya islaah ke khaatir tarke taalluq agar koyi karta hai to teen din se badh kar tarke taalluq na kare, teen din ke baad islaah karte huye taalluqaat rakh sakta hai, taaham Ibn Abdul Birr ne ek aur tadbeer va hal bataya ke teen din baad majanibat iqtiyaar kare lekin mukammil qatah taalluq na kare).**

90) Baaham sulah safayi karana neki ka kaam hai **(Hujuraat:10)**

91) Doosron ka mazaaq na udaaya jaaye **(Hujuraat:11)**

92) Taan va tashnee karna, bure laqab se pukaarna, badgumaani, tajassus, gheebat, ye sab haraam kaam hai **(Hujuraat:11-12)**

93) Chughal khori haraam hai **(Bukhari:6056, Muslim:105)**

94) Tohmat lagaana haraam hai **(Noor:4)**

95) Musalmaan ka maal, izzat, khoon ek doosre par haraam hai **(Bukhari:4406)**

96) Ma'ahid aur zami ka khoon haraam hai **(Bukhari:3166, Nasayi:4753)**

97) Maasoom ghair muslim ke jaan va maal ki hifazat zaroori hai, dahashat gardi ki har qism haraam hai **(Maayidah:32)**

98) Khud kashi haraam hai **(Nisa:29)**

99) Rishvat haraam hai **(Tirmizi:1336)**

100) Chori haraam hai **(Maayidah:38)**

101) Apne maal me israaf karna haraam hai **(Aaraaf:31)**

Sawaal : Kya tamaam qism ki Vegetables halaal hai?

Jawaab : Tamaam Vegetables halaal hai lekin paanch cheezen inme paayi jaati hai to Vegetables bhi haraam qaraar paati hai :

1) Najas (ye jaayaz nahi).

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2) Mazar (Medically Harmful)
3) Maskar (nasha aavar cheez)
4) Masmoom (zahar mili, zaahar aaloodah)
5) Maghzoob (chori ya qabza ki huyi)

Mazeed tafseelaat ke liye meri Websites par Visit karen :

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MUHABBAT ILAHI

Allaah ki muhabbat ki sachchi itaat ka asal mahrak hai, aur isi ke zariye Allaah ki ibadat theek raaste par chalayi jaa sakti hai, pas jab kahi ye muhabbat ghayab hoti hai ibadat apni duroost raah se hat jaati hai, kyu ke sachchi duroost aur In Sha Allaah maqbool ibadat Allaah ki muhabbat aur uske liye khushoo aur quzoo ke kamaal par mabni hoti hai. Agar unme se koyi bhi sifat mafqood ho jaaye ya kamzor ho jaaye to ibadat matlooba miyaar se utar gayi aur apne hadaf se door ho jaati hai. Ibadat ka miyaar Allaah ke yahaan qubooliyat hai aur uska hadaf Allaah ki razamandi ka husool hai, Allaah se muhabbat karne vaalon ki ek badi hi vaazeh nishaani khud Allaah ne hi bata dee, balke is muhabbat ke sabot ke taur par uska maujood hona shart qaraar diya, aur apne Rasool Kareem ﷺ ko ye elaan karne ka hukum farmaya hai :

(QUL IN KUNTUM TUHIBBOONALLAHA FATTA BIOONEE YUHBIBKUMULLAHU YAGHFIR LAKUM ZUNOOBAKUM VALLAHU GHAFOORUR RAHEEM) [Aale Imran:31]

(Aye Rasoolullah ﷺ) farmayiye ke agar tum log Allaah se muhabbat karte ho to meri taabe farmaani karo, (uske badle me) Allaah tum logon se muhabbat karega aur tumhare gunah maaf karega aur Allaah baqshish karne vaala aur raham karne vaala hai.

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Iske alaava Imam Ibn Qayyim Al Jouzi Rahimahullah ne iske darje zel das tareeqe bayan kiye hai.

1) Quraan Kareem ko theek samajh ke saath padhna, yaani Allaah ke farameen ko Allaah ki muraad ke mutabikh samjha jaaye, aur uska wahed tareeqa yahi hai ke Quraan Kareem ko Allaah ke Rasool Kareem ﷺ ki sunnat mubarika aur Sahaba Raziallahuanhum ki jamaat ke faham ke mutabikh samjha jaaye na ke apni aqal va falsafe ya lughat ki qilabaaziyon ke mutabikh.
2) Farayez ki mukammil aur duroost taur par adayagi ke baad sunnat mubarika ke ain mutabikh nawafil ke zariye Allaah ka qurb hasil karne ke liye mehnat karte rahna, kyu ke nawafil eemaan vaale ko mahab ke darje se ooncha karke mahboob ke darje me pahuchane vaale asbaab me se ek hai.
3) Dil va dimaagh ki haazri ke saath Allaah Taala ke zikar ko hameshgi ke saath karte rahna, zabani, qalbi aur jismani taur par Allaah ke zikar me mashghool rahna, pas yaad rahe ke mahab ko uski muhabbat ke mutabikh hi mahboob ki taraf se muhabbat milegi.
4) Jab kisi eemaan vaale par kisi khvahish ka, kisi shoukh ka ghalba hone lage to Allaah ki pasand par apni pasand ko qurbaan karna, khvaah uske liye kitni hi mashaqqat bardaasht karna pade.
5) Allaah ke naamo aur sifaat ka dil ki haazri ke saath mutaalla karna, aur qalbi, roohani aur zahani taur par un naamo aur sifaat ki ma’arifat haasil karna.
6) Allaah Taala ki zaahiri aur baatini nematon aur ahsaanaat ka qalbi va hasi mushahidah karte rahna aur un par Allaah ki shukar guzari karte rahna, kyu ke aisa karna bhi Allaah ki muhabbat ko jagaane ka majrab zariya hai.

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7) Sabse zyada maze aur faayide vaala kaam ye hai ke Allaah ke huzoor apne dil va nafs ko bilkul hi, har lihaaz se mukammil taur par zaleel karke rakhna, ye Islam hai jiski kaifiyat uska aamil jaan hi sakta hai, ise alfaaz aur ibaarat me taabeer karna taqreeban na mumkin hai.
8) Allaah ke (aasmaan, zameen par) naazil hone ke waqt me uske saath tanhaayi iqtiyaar karna aur is tanhayi me uske saath manaajaat karna, uske kalaam ki tilawat karna, aur dil ki _____ gahraayiyon se uske liye adab liye huye apne nafs ko uske saamne zaleel karte huye uske darbaar me khade hona, aur fir is haazri ko toubah aur isteghfaar ke saath khatam karna.
9) (Allaah aur Rasool ﷺ se) sachchi aur khaalis muhabbat karne vaalon ki majlis me rahna, aur unki baaton phalon me behtareen aur paakeezah tareen phalon ko chunte rahna aur us waqt tak unki baat me bolna nahi jab tak ke aap ka bolna aap ke liye mazeed khair ka aur doosron ke faayide ka yaqeeni sabab na ho.
10) Har aise fel aur amal se door rahna jo bande ke dil aur Allaah ke darmiyaan haayal ho jaata hai.
(Imam Ibnul Qayyim Al Jouzi Rahimahullah ki _____, se maakhooz).

Ye bhi yaad rakhe ke yahaan hamne do tarah ki muhabbat ki baat kee hai, bande ki apne Allaah ke liye muhabbat, jo ke muhabbat ka pahla ibtedayi darja hai, aur Allaah ki apne bande ke liye muhabbat jo ke muhabbat ka aala tareen darja hai.

Pas pahle darje ki muhabbat ka husool aala darje ki muhabbat ke husool ke liye laazmi hai, aur uska husool jaanfashaani ke saath Allaah aur uske Rasool ﷺ ki mukammil itaat ke zariye hi

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mumkin hai, ye jo asbaab bayan kiye gaye, ye sab usi ke ziman me aate hai, unko apne taur par kuch aur mafaaheem me samajh kar kuch aur atvaar me apna kar Allaah ki muhabbat haasil karne vaali nahi, na hi pahle darje ki aur na hi aalaa tareen darje ki.

Agar aap ya mai ya koyi aur Allaah se muhabbat karne ka daawa ya khayal rakhta hai to usme khush hone ya faqar karne vaali koyi baat nahi kyu ke asal khushi aur faqar vaali baat ye ke Allaah hamse muhabbat kare.

MUHABBAT RASOOLULLAH ﷺ

Islam ka matlab hai ke har momin ke nazdeek tamaam maqlooqaat me sabse zyada mahboob tareen zaat, rasoolullah ﷺ ki honi chahiye, hatta ke use apni jaan se bhi zyada Aap ﷺ se muhabbat honi chahiye, agar aisa nahi to uska eemaan khatre me hai.

Arabic text **(Bukhari: Kitabul Eemaan: Baab Hubbe Al Rasool Minal Eemaan, Raqam 15)**

Sahabi Rasool Anas Raziallahuanhu se rivayat hai ke Allaah ke Nabi ﷺ ne farmaya : Tum me se koyi bhi shakhs us waqt tak momin nahi ho sakta jab tak ke mai uske nazdeek uske baap, uske bete aur tamaam logon se zyada mahboob na ban jaaoon.

Note: Seerat se mutaallikh Hafiz Arshad Basheer Umri Madani Hafizullah ke bayaanaat samaat farmayen.

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CHAPTER 6
TARBIYATI PAHLOO AUR FIQHI MASAYEL

Bachchon ke liye Soorah Luqman par mushtamil hidaayaat

(VALAQAD AATAINAA LUQMAANAL HIKMATA ANISH KUR LILLAHI VA MAN YASHKUR FA INNAMA YASHKURU LI NAFSIHI VA MAN KAFARA FA INNALLAHA GHANIYYUN HAMEED. VA IZ QAALA LUQMAANU LI ABNIHI VAHUVA YAIZUHU YA BUNAYYA LAA TUSHRIK BILLAHI INNASH SHIRKA LA ZULMUN AZEEM. VA VASSAINAL INSAANA BI VAALIDAIHI HAMALAT HU UMMUHU VAHNAN ALAA VAHNIN VA FISAALUHU FEE A'AMAINI ANISH KUR LEE VALI VAALI DAIKA INNAL MASEER. VA IN JAAHADAAKA ALAA AN TUSHRIKA BEE MAA LAISA LAKA BIHI ILMUN FALAA TUTE'EHUMA VASAA HIBHUMA FID DUNYA MA'AROOFAN VATTA B'A SABEELA MAN ANAABA ILAYYA SUMMA ILAYYA MARJI'UKUM FA UNAABI UKUM BIMAA KUNTUM TA'AMALOON. YA BUNAYYA INNAHA INTAKU MISQAALA HABBATIM MIN QARDALIN FATAKUN FEE SAQRATIN AV FIS SAMAA VAATI AV FIL ARZI Y'ATI BIHALLAHU INNALLAHA LATEEFUN QABEER. YA BUNAYYA AQIMIS SALAATA V'A MUR BIL MA'AROOFI VANHA ANIL MUNKARI VASBIR ALAA MAA ASAABAKA INNA ZAALIKA MIN AZMIL UMOOR. VALAA TUSAY'YIR KHADDAKA LINNASI VALAA TAMSHI FIL ARZI MARAHAN INNALLAHA LAA YUHIBBU KULLA MUQTAALIN FAQOOR. VAQSID FEE MASHYIKA VAGHZUZ MIN SAVTIKA INNA ANKARAL ASVAATI LA SAUTUL HAMEER) [LUQMAN:12-19]

Aur hamne yaqeenan luqman ko hikmat dee thi ke too Allaah ka shukar kar, har shukar karne vaala apne hi nafaa ke liye shukar karta hai, jo bhi na shukri kare vo jaan le ke Allaah be niyaaz aur ta'areefon vaala hai

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(12). Aur jabke luqman ne vaaz kahte huye apne ladke se farmaya ke, mere pyaare bachche! Allaah ke saath shirk na karna, beshak shirk bada bhaari zulm hai (13). Hamne insaan ko uske maa baap ke mutaallikh naseehat kee hai, uski maa ne dukh par dukh uthaa kar use hamal me rakha aur uski doodh chudayi do baras me hai ke too meri aur apne maa baap ki shukar guzari kar, (tum sab ko) meri hi taraf lout kar aana hai (14). Aur agar vo dono tujh par is baat ka dabaav daalen ke too mere saath shirk kare, jiska tujhe ilm na ho to too unka kahna na maanna, haan duniya me unke saath achchi tarah basar karna aur uski raah chalna jo meri taraf jhuka hua ho, tumhara sab ka loutna meri hi taraf hai, tum jo kuch karte ho us se fir mai tumhe qabardaar karoonga (15). Pyaare Bete! Agar koyi cheez raayi ke daane ke barabar ho fir vo (bhi) khvaah kisi chattaan me ho ya aasmaano me ho ya zameen me ho use Allaah zaroor laayega, Allaah bada baareek been aur qabardaar hai (16). Aye mere pyaare bete! Too namaz qaayam rakhna, achche kaamon ki naseehat karte rahna, bure kaamon se mana kiya karna, aur jo museebat tum par aa jaaye sabar karna (yaqeen maano) ke ye bade bade taakeedi kaamon me se hai (17). Logon ke saamne apne gaal na phula aur zameen par itraakar na chal, kisi takabbur karne vaale shekhikhore ko Allaah pasand nahi farmata (18). Apni chaal me miyaana ravi iqtiyaar kar, aur apni aawaaz past kar, yaqeenan aawaazon me sabse badtar aawaaz gadhon ki aawaaz hai (19).

URDU KITABON KI EK MUQTASAR FEHRIST

Tafseer :

1) Tafseer ibn Kaseer (mutarjim). 2) Tayassur al Rahman: Luqman Salafi. 3) Tafseer tarjumaan al Quraan:Maulana Azad. 4) Tafseer

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Ahsanul Bayan. 5) Tafseer Tayassaral Quraan: Abdur Rahman Keelani.

Ahadees :

1) Tayassarul Baari tajamah Sahi Bukhari: Maulana Muhammad Dawood Raaz. 2) Deegat Kutub Sitta Mutarjim Daarul Islam. 3) Riyazus Saaliheen. 4) Mishkaath. 5) Bulooghul Maraam. 6) Amdah Al ahkaam. 7) Al Adab Al Mufrad. 8) Sunan Daari. 9) Mawatta Imam Malik.

Aqayed va Eemaaniyaat:

1) Taqwiyatul Eemaan. 2) Iqbal Keelani ka mukammil set (bunyaadi mauzooa'at ka set, qusoosan Fiqhul Hadees). 4) Daarus Salaam ki aqayed aur aamaal par behtareen kitaben. 5) Uloom series Arshad Basheer Madani.

Ahkaam va Masayel va Fataawa :

1) Fatwa Ibn Baaz, Fataawi Qavaateen.

Seerat Nabawi ﷺ

1) Rahmat ul Aalameen, 2) Mahar Nabuwwat, 3) Rahmate Aalam, 4) Seerat un Nabi ﷺ, 5) Al Raheeq Al Maqtoom (Bayaanaat Arshad Basheer Madani)

Seer va Taareeq:

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1) Seer al Sahaba, 2) Uswatul Sahaba, 3) Uswatul Sahabiyaat (Bayaanaat Arshad basheer Madani)

Deegar Jadeed Mufeed Literature :

Shaikh Ibn Taimiyah, Shaikh Ibn Qayyim, Shaikh Ibn Baaz, Shaikh Ibn Usaimin, Shaikh Albani, Shaikh Saaleh Fouzan, ki taaleefaat.

Hurmat Vaale Rishte (Soorah Nisa:23)

SHUMAAR	AURAT KE LIYE	MARD KE LIYE
1	Maa	Baap
2	Daadi	Daada
3	Naani	Naana
4	Beti	Beta
5	Poti	Pota
6	Nawasi	Nawasa
7	Bahan (sage, ilaaqi, iqyaafi)	Bhai (sage, ilaaqi, iqyaafi)
8	Phoopi	Chaacha / Taaya
9	Qaala	Maamu
10	Bhateeji	Bhateeja
11	Bhanji	Bhanja
12	Isi tarah ke razayi rishtedaar	Isi tarah ke razayi rishtedaar
13	Saas	Sasur
14	Bahoo	Daamaad
15	Rabeebah (jis biwi se hambistari ho chuki ho uski ladki)	Rabeeb (jis shouhar se hambistari ho

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		chuki ho uska ladka)
	Vo Rishtedaar jinse pardah karna Farz hai	
16	Chachazaad	
17		Bahunvai
18		Shouhar ka phoopa
19	Phoopizaad	
20		Nandvai, Shouhar ka qaaloo
21	Maamoozaad	
22		Phoopha
23		Shouhar ka Bahteeja
24	Qaalaazaad	
25		Qaaloo
26		Shouhar ka Bhanja
27		Devar
28		Shouhar ka Chacha
	Aur unke alaava tamaam mahramo se pardah	
29		Jeth
30		Shouhar ka Maamu

(Sirf bazaar jaate huye pardah karna Allaah ke hukum ki khilaaf arzi hai).

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Ek musalmaan ke doosre musalmaan par huqooq

Arabic text **(Muslim:2162)**

Abu Hurairah Raziallahuanha se rivayat hai ke Rasoolullah ﷺ ne farmaya, Musalmaan ke musalmaan par che haq hai, Aap ﷺ se arz kiya gaya, Aye Allaah ke Rasool ﷺ, vo kya hai? Aap ﷺ ne farmaya, Jab too us se mile to use salaam kar, jab vo tujhe daawat de to qubool kar aur jab vo tujhse khair khvaahi talab kare to too uski khair khvaahi kar, jab vo cheeken aur **Alhamdulillah** kahe to tum dua do yaani **Yarhamukallaah** kaho, jab vo beemaar ho jaaye to uski iyaadat karo aur jab vo fout ho jaaye to uske janaaze me shirkat karo.

SALAAM

Mulaaqaat aur guftagoo shuroo karte waqt salaam karna Sha'ayer Islam me se hai.
Ye ek achchi dua hai jiske karne ka Allaah ne hukum diya hai :
(FA IZAA DAQALTUM BUYOOTAN FA SALLIMOO ALAA ANFUSIKUM TAHIYYATAM MIN INDILLAHI MUBAARAKATAN TAYYIBAH) [Noor:61]
Pas jab tum gharon me jaane lago to apne ghar vaalon ko salaam kar liya karo, dua e khair hai, jo baa barkat aur paakeezah hai, Allaah ki taraf se naazil shudah.
Salaam ke aam karne ko Islam ka sabse behtareen amal qaraar diya gaya hai.
Salaam ko aam karne se Jannat ki Basharat hai.
Iske kuch aadaab bayan kiye gaye hai :
1) Chota bade ko salaam kare.

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2) Choti jamaat badi jamaat ko salaam kare.
3) Sawaar paidal ko salaam kare.
4) Chalne vaala baithe huye ko salaam kare.
5) Ghar me daakhil hone vaala ghar vaalon ko salaam kare.
6) Jab Aap ﷺ raat ko ghar tashreef laate to is tarah salaam karte ke soye huye bedaar na ho aur bedaar sunle.
7) Agar doori ho to zabaan se kahte huye ishaara bhi kar dena chahiye.
8) Logon me Allaah ke zyada qareeb vo hai jo salaam me pahal kare.
9) Bachchon ko salaam kiya jaana chahiye.
10) Aadmi ka apni biwi ko, apni mahram aurat ko aur fitne ka khouf na ho to ajnabi aurat ya aam auraton ko salaam karna duroost hai, isi shart ke saath auraton ka ajnabi mardon ko salaam karna jaayaz hai.
11) Kaafir ko salaam karne me pahal nahi karni chahiye. Unhe is tarah jawaab diya jaaye : **Va alaik** – Salaam is tarah kiya jaaye : **Assalaamu ala man itba'aal hadi**.

Salaam ke Alfaaz :

❖ Assalamu Alaikum va Rahmatullahi va Barakaatuhu

Salaam ka Jawaab :

❖ Vaalaikum Assalaam va Rahmatullahi va Barakaatuhu

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Va barkaat ke baad va maghfiratu ka izaafa bhi duroost hai. **(Al Silsilatus Saheeha:1449)**

Aur salaam ka jawaab dena to vaajib aur ek musalmaan ka doosre musalmaan par haq qaraar diya gaya.

Musaafah :

Musaafah mulaaqaat ke waqt do afraad ke ek doosre se haath milaane ko kahte hai. Shariyat me iski kaafi fazeelat bayan kee gayi hai. Jaisa ke Nabi ﷺ ka irshaad hai : "Jab do musalmaan aapas me milte aur dono ek doosre se musaafah karte hai to un dono ke ek doosre se alaihidah hone se pahle hi unki maghfirat ho jaati hai." **(Sunan Abu Dawood:5212, Sahi)**

- ❖ Ajnabi aurat se musafah haraam hai. Isi tarah aurat ka na mahram mardon se musafah karna haraam hai.
- ❖ Musafa ke waqt **"yaghfirullahu lana valakum"** kahna Sahi Hadees se saabit nahi.

Ma'aniqah :

Ma'aniqah yaani baghalger hona ya gale milna, ye sunnat se saabit amal hai.

Ye ek khushi ka izhaar hai. Log eid ke mauqe par ya safar se vaapsi par ya bahut dino baad milne par ma'aniqah karte hai.

Eid ke din ma'aniqah karne ko bidat kahna sarasar khilaaf sharayi hai, kyu ke ye koyi taqarrub Ilallaah (ibadat) ke liye nahi

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karta balke aadat ke taur par Khushi ke izhaar ke liye karta hai (Fatawa Ibn Usaimin Rahimahullah).

Ek doosri raay ye hai ke ma'aniqah tol ghiyaab ya safar ke baad hi iska saboot hai, rozana ilaaqaayi ma'aniqah na kare, lihaza eid ke alag se gale milna is Hadees ke khilaaf hai :

Aur ek teesri raay ye hai ke saamne vaala mil raha ho to mil le khud se pahal na kare.

Arbayeen Usriyah

1. Ek doosre ko salaam karen **(Muslim:54).**
2. Unse mulaaqaat karne jaaye **(Muslim:2567).**
3. Unke paas baithe uthne ka maamool banaye **(Luqman:15).**
4. Inse baat cheet karen **(Muslim:2560)**
5. Unke saath lutf va meherbaani se pesh aayen **(Sunan Tirmizi:1924, Sahi)**
6. Ek doosre hadiya va tohfa diya karen **(Sahi Jaame:3004).**
7. Agar vo daawat de to qubool karen **(Muslim:2162)**
8. Agar vo mehman bankar aaye to unki ziyafat karen **(Tirmizi:2485, Sahi).**
9. Unhe apni duaon me yaad rakhe **(Muslim:2733)**
10. Bade ho to unki izzat karen **(Sunan Abu Dawood:4943, Sunan Tirmizi:1920, Sahi)**
11. Chote ho to un par shafaqqat karen **(Sunan Abu Dawood:4943, Sunan Tirmizi:1920, Sahi)**
12. Unki Khushi va gham me shareek ho **(Sahi Bukhari:6951)**
13. Agar unko kisi baat me a'anat darkaar ho to us kaam me unki madad karen **(Sahi Bukhari:6951)**

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14. Ek doosre ke khair khvaah bane **(Sahi Muslim:55)**
15. Agar vo naseehat talab kare to unhe naseehat karen **(Sahi Muslim:2162)**
16. Ek doosre se mashvarah karen **(Aale Imran:159)**
17. Ek doosre ki gheebat na karen **(Hujuraat:12)**
18. Ek doosre par taan na karen **(Al Humuzah:1)**
19. Peet peeche burayiyaan na karen **(Al Humuzah:1)**
20. Chughli na karen **(Sahi Muslim:105)**
21. Aade naam na rakhe **(Al Hujuraat:11)**
22. Aib na nikalen **(Sunan Abu Dawood:4875, Sahi)**
23. Ek doosre ki takleefon ko door karen **(Sunan Abu Dawood:4946, Sahi)**
24. Ek doosre par raham khaaye **(Sunan Tirmizi:1924, Sahi)**
25. Doosron ko takleef dekar maze na uthayen **(Soorah Mutaffifeen se Sabaq)**
26. Na jaayaz musabiqat na karen. Musabiqat karke kisi ko giraana buri aadat hai. Is se na shukri ya tahqeer ke jazbaat paida hote hai **(Sahi Muslim:2963)**
27. Nekiyon me sabaqqat aur tanaffus jaayaz hai, jabke uske aad me takabbur, riyaakaari aur tahqeer kaar farma na ho **(Al Mutaffifeen:26)**
28. Tama'a, laalach aur hiris se bache **(At Takasur:1)**
29. Eesaar va qurbani ka jazba rakhe **(Al Hashar:9)**
30. Apne se zyada aage vaale ka khayal rakhe **(Al Hashar:9)**
31. Mazaaq me bhi kisi ko takleef na de **(Al Hujuraat:11)**
32. Nafa baqsh banne ki koshish karen **(Sahi Jaame:3289, Hasan)**
33. Ihteraam se baat karen. Baat karte waqt saqt lahje se bache **(Aale Imran:159)**

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34. Ghaibaana achcha zikar karen **(Tirmizi:2737, Sahi)**
35. Ghusse ko control me rakhe **(Sahi Bukhari:6116)**
36. Inteqaam lene ki aadat se bache **(Sahi Bukhari:6853)**
37. Kisi ko haqeer na samjhen **(Sahi Muslim:91)**
38. Allaah ke baad ek doosre ka bhi shukar ada karen **(Sunan Abu Dawood:4811, Sahi)**
39. Agar beemaar ho to iyaadat ke liye jaayen **(Tirmizi:969, Sahi)**
40. Agar kisi ka inteqaal ho jaaye to janaze me shirkat karen **(Muslim:2162)**

Sila rahmi par Nabi ﷺ ke irshaadaat :
Vo shakhs Jannat me daakhil nahi hoga jo sila rahmi na karta ho **(Sahi Bukhari:5984, Muslim:2556)**
Tum apne ansaab seekho jinke sabab se tum sila rahmi karoge. Kyu ke sila rahmi ghar vaalon me muhabbat ka sabab hai, maal me kasrat ka zariya hai aur umar me zyadati ka ba'as hai. **(Sahi Jaame:1051)**

Agar koyi rishtedaar tujh se qatah taallukh kare to too us se mel jhol paida karne ki koshish kar, yahi asal sila rahmi hai. Sila rahmi ye nahi ke qatah taallukh karne vaale ke saath too bhi rooth kar baith jaaye **(Sahi Bukhari:5991)**

Jo shakhs kisi doosre insaan par raham nahi karta Allaah bhi us par raham nahi karta **(Sahi Bukhari:7376, Sahi Muslim:2319)**

Note : Ibn Qayyim Rahimahullah ka qoul hai : Maamlat daariyon me gadbad paida karne vaali chaar beemaariyaan

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hai : Kibr, Hasad, Gheebat aur Shahvat. Ye beemaariyaan saare beemaariyon ki jad hai, inse jitna bachenge utni zindagi sukoon se guzregi.

Aap jahaan baithe hai vahaan se uthne ke baad bhi aap ki khvahish baaqi rahe, jaise ke phoolon ko uthaaye jaane ke baad bhi Khushboo baakhi rahti hai. Bure aadmi ki misaal aisi hai ke gandagi uthaaye jaane ke baad bhi badboo aati hai. Khushboo daar phool bane, badboodaar phool banne se bache.

- ❖ Agar vaalidain sunan aur mustahabaat se rok rahe hai to kya unki itaat kee jaa sakti hai? Vaalidain ki itaat aur farmabardaari ko shariyat ne laazim kiya hai, jabke unki na farmaani aur adam itaat ko haraam qaraar diya hai. Lekin vaalidain ki itaat mashroot itaat hai, vo is tarah ke agar vo kisi maaroof ka hukum de rahe ho to usme unki itaat kee jaayegi aur jab vo Allaah aur uske Rasool ﷺ ke khilaaf koyi hukum de rahe ho to is maamle me Allaah aur Rasool ﷺ ki itaat laazim hogi, vaalidain ki nahi.

Shuroot :

1. Unki itaat mubaah aur jaayaz kaam me ho. Kisi vaajib ko chodne ya kisi haraam ke irtekaab ke silsile me na ho.
2. Jin baaton ka vo hukum de rahe hai unme unka faayida ho ya koyi sharayi zaroorat mazmar ho.
3. Jin baaton ka vo hukum de rahe hai unme aulaad ke liye koyi nuqsaan na ho. Sunan aur mustahabaat ko vaalidain ke kisi hukum

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par us waqt tark kar sakte hai jab unhe kisi shai ki zaroorat ho. Aur bila zaroorat vaalidain aulaad ko sunan aur mustahabaat se mana kar rahe ho to aisi soorat me unki itaat nahi kee jaayegi, par unhe achche andaaz se raazi kiya jaayega.

Aulaad ko chahiye ke vo vaalidain ki itaat ke saath nawafil aur mustahabaat ko bhi jama karen, jaisa ke Imam Ahmad Rahimahullah ne kaha hai :
Arabic text (_____)

Vaalidain ki itaat laazim aur vaajib hai aur jab ye haq kisi nafil roze ya nafil ibadat se ta'arruz kar raha ho to us maukhe par vaalidain ki itaat ko vaajib qaraar diya jaayega. Isliye ke qaaida hai ke az aiteraaz al vaajib ma'al mustahab av al mubaah qadam al vaajib.

Farz namaz ki baa jamaat adaayagi ke dauraan vaalidain ka aawaaz dena

Farz namaz ke waqt par adaayagi muqaddam hai, vaalidain ki aawaaz par labbaik kahne se. Abdullah bin Masood Raziallahuanhu ne kaha ke, maine Rasoolullah ﷺ se poocha ke deen ke kaamo me kounsa amal Afzal hai? Aap ﷺ ne farmaya, "Waqt par namaz padhna." Maine poocha uske baad? Aap ﷺ ne farmaya, "Vaalidain ke saath nek sulook karna." Maine poocha aur uske baad? Aap ﷺ ne farmaya, "Allaah ke raaste me jihaad karna." Fir maine Aap ﷺ se zyada sawaalaat nahi kiye, varna Aap ﷺ isi tarah ke jawaabaat inaayat farmaate. **(Sahi Bukhari:2782)**

Imam Ahmad Rahimahullah baa jamaat namaz aur Hajj Baitullah ki fauran adayagi vaalidain ki mumaaniyat par tark nahi karna

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chahiye. Albatta nafil namaz par vaalidain ki itaat ko muqaddam kiya jaayega.

Taalibe Ilm ke liye vaalidain ki ijaazat

- Ilm ki do qismen hai : Farz Ain jaise : Aqeedah ki islaah, Ibadat ka sahi tareeqa aur Maamlaat me halaal va haraam ki tameez. Ilm ki doosri qism Farz Kifaya hai, jaise : Deen ke tamaam shobon ka tafseeli ilm dalayel ki roushni me.
- Agar is ilm ka taallukh Farz Ain se hai, tab to vaalidain ki ijaazat ki shart nahi hai. Aur agar unhone mana bhi kiya hai to is maamle me unki itaat vaajib nahi. Haan farz kifaya ilm ke husool ke liye vaalidain ki ijaazat mashroot hai.
- Agar ilm sharayi ki karaahat ki bina vaalidain mana kar rahe hai tab bhi unki itaat vaajib nahi.
- Agat talabe ilm ki khatir door daraaz ka safar karna laazim ho raha hai aur vaalidain ke nazdeek sirf aap hi hai jo unki khidmat kar sakte, tab unki ijaazat laazmi hai.

Agar khaavind vaalidain ki na farmaani ka hukum de?

Khaavind agar vaalidain ke saath husne sulook karne se mana kare to is silsile me khaavind ki baat nahi maani jaayegi, isliye ke vaalidain ka haq khaavind se badhkar hai, balke Allaah ke haq ke baad sabse pahle vaalidain ka haq aayad hota hai. Aur vaalidain ki na

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farmaani aur unke saath bura sulook bade kabeerah gunahon me se hai. _____ **(Musnad Ahmad:66/5, Al Saheeha:179, Sahi Jaame:7520)** **Arabic text** **(sahi Bukhari:7257)**

Badon ka ahteraam

- Deen Islam me buzurg aur umar raseedah hazraat ka maqaam va martaba bahut buland va aala hai. Ye mandarja zel nukaat me vaazeh hote hai :
- Islam me insaan (apni zindagi ke muqtalif marahil me) ek mukarram maqlooq hai **(Soorah Bani Israyeel:70).** Is aayat ke umoom me umar raseedah afraad shaamil hai.
- Islami society baaham hamdardi rakhne vaali _____ hai **(Soorah Muhammad:29, Soorah Al Balad:17-18, Sahi Muslim:2586, Sunan Tirmizi:1924).**
- Islami maashrah baaham muta'avan maashrah hai **(Al Targheeb Val Tarheeb:2623, Sahi Muslim:2699)**
- Vo buzurg jo Allaah ki shariyat ke paaband hai, unka muqaam va martaba Allaah ke yahaan bahut azeem hai **(Muslim:2682, Al Silsilatus Saheeha:2498)**
- To Nabi ﷺ ne farmaya ke tumhe is par taajjub kyu nakar ho? Allaah ki baargaah me us momin se afzal koyi nahi hai jise haalat Islam me lambi umar dee gayi ho, uski tasbeeh va takbeer aur tahleel ki vajah se **(Musnad Ahmad:1404, Al Silsilatus Saheeha:654)**
- Bade buzurgon ki izzat karna muslim maashreh ki pahchaan hai **(Sunan Abu Dawood:4853, Sunan Tirmizi:1919)**

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- Islam me budhon ki dekh bhaal ke kuch pahloo:
- Vaaalidain ke saath husne sulook ka hukum, khusoosiyat ke saath jab vo buzurgi ki umar ko pahuch jaaye **(Soorah Bani Israyeel:23, Sahi Bukhari:527)**
- Vaalidain ki vafaat ke baad unke dost ahbaab ke saath husne sulook vaalidain ke saath husne sulook ke qaayam maqaam hai **(Al Silsilatus Saheeha:2303)**
- Salaf saaleheen ka maabain uski itni ahmiyat thi ke vo baa qaayidah safar tai karte taeke vaalidain ke dost ahbaab ke saath silah rahmi kar sake **(Musnad Ahmad:26998)** yaani Islami maashre me buzurgon ke saath milna milaana baakhi rakha jaata hai, jiske zariye vo maashre se jude rahte hai.
- Iske barkhilaaf ghair Islami maashre me umar raseedah afraad ko maashre me bojh tasavvur kiya jaata hai, Germany ki vizarat khaandaan va buzurgaan ki 1993 ki report ke mutabikh 440000 buzurg aise hai jinhe apne rishtedaar aur aqraba se jismani aur nafsiyati takleefon ka saamna karte rahte hai.

SAHI PARDAH KE AUSAAF

Pardah ki shuroot :

1) Istesnaah kardah aaza ke alaava baakhi saare jism ko chupana aur dhaapna **(Al Ahzaab:59)**
2) Aayat me ajnabi mard ke saamne saari zeenat chupaane aur uske adm izhaar ke vajoob ki tasreeh bayan huyi hai, lekin jo baghair

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kisi qasad va iraade ke zaahir ho jaaye aur fouran use dhaamp le to us par unka mavakhizah nahi hai.

3) Vo pardah ba zaat khud zeenat na ho **(Soorah Ahzaab:33)**
4) Vo pardah mota aur sahi banayi vaala ho aur shafaaf na ho **(Sahi Muslim:2128)**
5) Vo pardah khula ho aur tang na ho ke jism ka koyi bhi hissa vaazeh kare **(Al Ahadees Al Muqtarah:441/1)**
6) Vo Khushboodaar na ho aur use Khushboo ki dhoni na dee gayi ho **(Sahi Muslim:444, Sahi Sunan Nasayi:5141)**
7) Vo libaas mardon ke libaas ke mashaabah na ho **(Sahi Bukhari:5886, Sunan Abu Dawood:4098)**
8) Vo libaas kaafirah auraton ke libaas se mashaabah na ho **(Sunan Abu Dawood:4031)**
9) Vo libaas shuhrat vaala na ho **(Sahi Ibn Maajah:2922)**

Note : Ek raay hai Shaikh Bin Baaz Rahimahullah ki ke ghair mahram ke saamne chehra dhaakna aurat ke liye vaajib hai.

Doosri raay Shaikh Albani Rahimahullah ki hai ke do sharton ke saath aurat apna chehra khula rakh sakti hai :

1) Haalaat ma'amoon ho (ye shart Hindustan jaise mulkon me mafqood hai, jahaan har aadhe ghante me ek rape hota hai).
2) Aurat chehre par zeb va zeenat lagaye na ho.

Shaikh Albani Rahimahullah ke paas mustahab chehra dhaakna hi hai. Shaikh Anees Taher Indoneshi ustaaaz Madina University ne kaha ke unki ahliyah ne gawaahi dee ke Shaikh Albani Rahimahullah ki biwi chehre ka pardah karti thi, chehre ka naqaab itna mota hota tha jaise koyi bedsheet ho, sooraj agar chehre ke qareeb aaye to bhi chehre ka vasaf pata na chale.

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Hindustaan me chehra khula rakhne ki ijazat milna mushkil hai. Agar vo maashrah aisa ho jahaan aurat ma'amoon ho aur vahaan mard hazraat ghazi basar karne vaale ho to Shaikh Albani Rahimahullah ke fatwe ke mutabikh ijazat hai, jabke Ulama Ma'asireen ne is fatwe ko qubool nahi kiya. **(Mulahizah karen : Hijab al _____ : pg 54-67)**

Aurat ka ghar me apne bachchon ke saamne libaas

Aurat ka satar apne bachchon (ladke aur ladkiyon) ke saamne saara badan hai, sirf un aaza ko chod kar jo aadatan zaahir ho jaaye, jaise chehra, dono haath, dono qadam, sar, sar ke baal aur gardan. Aurat par apne bachchon ke saamne apna seena, kaandhe ya us jaise aaza ka khula rakhna duroost nahi hai, khvaah apne mahram ke saamne.

Raha maamla aurat ke satar ka apne ghar me to vo saare badan ka satar hai, illa ye ke kaam kaaj ke dauraan, saath hi uska libaas shafaaf na ho aur na hi tang ho ke uske aaza ka hajam nazar aa jaaye.

Vo umar jisme maa aur beti ko chahiye ke vo ladke ke roobaroo ahtiyaat barte san tameez hai, jo ke ghaaliban saatven saal se shuroo hoti hai.

Al Birr ka maani

Al Birr yaani neki, ye do qisam par mushtamil hai, aiteqaadi aur amali aur aayat kareema - laisal birra in tavalloo vujoohakum – dono qisam ki neki ke bayan par mushtamil hai. Is bina par jab

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Nabi ﷺ se barki tafseer daryaaft kee gayi to Aap ﷺ ne jawaab me yahi aayat tilaawat farmayi kyu ke is aayat me aqaayed va aamaal farayez va nawafil ki poori tafseel paayi jaati hai
(Tafsseer Tabri:94/2)
Birr al vaalidain ke maani me maa baap ke saath nihayat achcha bartaav aur ahsaan karna uski zid uqooq hai.

Birr ke maani sachchayi bhi aate hai, kyu ke ye bhi khair hai, jisme vasa'at ke maani paaye jaate hai, chuna che mahavarah hai 'birr fee _____' yaani usne apni qasam poori kar dikhayi.
(Mafradaat Ghareebul Quraan:pg 40-41)

Uqooq :

Kaha jaata hai ke Ibn Abbas Raziallahuanhu se vaalidain ke mutaallikh ahsaan ke baare me sawaal kiya gaya to unhone kaha, ahsaan to bahut hai kya bayaan kiya jaaye, to logon ne sawaal kiya ke, uqooq ke maani hi batla deejiye, to Ibn Abbas Raziallahuanhu ne kaha, agar bachcha jo apne vaalid ke jaanib hai, apna kapda jhatke aur uske aisa karne se vaalid par gard va ghubaar udi to ye bachcha Allaah ke yahaan aaq (apne vaalidain ka na farmaan) likha jaayega.

Sila Rahmi :

Silah : Jodne aur milaane ke maani me musta'amil hai, iska zid todna aur tark karna hai.
Raham : Dar asal aurat ke raham ko kaha jaata hai, aur iste'aarah ke taur par raham ka lafz qaraabat ke maani me

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istemaal hota hai. Kyu ke tamaam aqrabaa ek hi raham se paida hote hai aur isme 'Rahimun va Ruhmun' do lughat hai.

Sila Rahmi ka maani ye hai ke insaan apne rishtedaar aur aqraba ke saath husn sulook kare, unki qabar geri kare, agarche ke vo us se taallukh nahi rakhte ho aur use door karte ho. Sila Rahmi me insaan ahsaan ke zariye apne aur aqraba ke darmiyaan goya jod paida kiya hai. **(Al Nihaya fee Ghareebul Hadees:191-192/5)**

TARBIYAT AULAAD – CHECK LIST

Aulaad ki paidayish se qabl hi unki tarbiyat ka marhala hota hai. Dar asal aulaad ki tarbiyat ki fikar unki paidayish se qabl hi se honi chahiye.

1) Nek saaleh rafeeq hayaat ki talaash, justajoo aur dua ke zariye.
2) Saaleh mute'e va farmabardaar aulaad ki talab me duayen qusoosan raat ke aakhri pahar _____ ke dauraan.

Aulaad ki paidayish ke baad vaalidain par aayad huqooq

1) Shiakh Albani Rahimahullah ke mutabikh nau maulood ke daayen kaan me azaan aur baayen kaan me iqamat kahna duroost nahi hai **(Silsilatul Hadi val Noor baraaye Shaikh Albani Rahimahullah : Casette no. 623)**
2) Shaikh Ibn Baaz Rahimahullah ke mutabikh nau maulood ke daayen kaan me azaan kahi jaaye.
3) (http://www.binbaaz.org.sa/noor/783) (Isme vaarid Hadees ki sahat va zayeef me iqtelaaf hai, taaham Imam

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Tirmizi Rahimahullah ne likha hai ke is par amal saabit hai. Sunan Tirmizi:1514) Raha masla baayen kaan me iqamat kahne ka to is silsile me Hadees bahut hi zyada zayeef hai, balke ise manghadat qaraar diya gaya hai **(Irwa ul Ghaleel:651/6)**

4) Tahneek, kisi nek va buzurg shaksiyat ke zariye ye anjaam diya jaaye.
5) Aulaad (ladki, ladka) ki paidayish par Allaah ka shukar aqeeqah ki shakal me.
6) Baal kaante jaaye (baal ke vazan ke hisaab se khairaat)
7) Achcha naam rakha jaaye.
8) Qatneh ka ihtemaam kiya jaaye (waqt ka ta'ayyun nau maulood ki sahat par munharif hai).
9) Umar ke muqtalif marahil me munasib ghiza ka intezaam.
10) Aulaad ke liye libaas muhayya karna.
11) Rihayish ka behtar intezaam.
12) Sahat va tandrusti ka khayal rakha jaaye.
13) Aulaad ke maa bain adl va insaaf.
14) Ghar me khush gawaar maahoul ka intezaam.

Bachchon ki Roohani tarbiyat

1) Aqeedah Tawheed ki taaleem.
2) Aadaab zindagi aur dua'on se aagahi.
   a. Khaane peen eke aadaab.
   b. Sone ke aadaab
   c. Qazaye haajat ke aadaab
   d. Cheenk maarne aur jamayi lene ke aadaab
   e. Salaam ke aadaab

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f. Guftagoo ke aadaab

Dua'on ka ahtemaam karaya jaaye

Masalan kapde pahanne ki dua, ghar me daakhil hone aur baahar nikalne ki dua, aina dekhne ki dua, roza iftar karne ke baad ki dua vaghairah.

Ibaadaat ka hukum

1) Vazoo ka tareeqa aur dua
2) Miswaak ki ahmiyat
3) Namaz ki ahmiyat aur tareeqa
4) Namaz se faraghat ke baad ke azkaar

Bachchon ki aqlaaqi tarbiyat

1. Buri harkaton se baaz rakha jaaye
2. Jhoot se nafrat dilayi jaaye
3. Chori va dhoka dehi (cheating) se ijtenaab ki taaleem dee jaaye
4. Gaali galoch se door rakha jaaye
5. Aapas me muhabbat va ulfat ka bartaav karne ki taaleem
6. Ek doosre ka khayal rakhne ki hidayat

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7. Har shai ko aapas me baat kar istemaal karne ki taaleem
8. Waqt par sone aur waqt par jaagne ki hidayat
9. Badon ka adab aur choton par shafaqqat ki taaleem
10. Khaane peene ki ashyaa me israaf se ijtenaab karna
11. Saat saal ki umar ke baad ladke aur ladkiyon ke bistar me tafreeq karna.

Bachchon ki ma'ashirati tarbiyat

1. Vaalidain ke huqooq se aagaahi
2. Rishtedaaron ke huqooq ke mutaallikh tambiyah
3. Doston me aapasi adab se mutaarrif karvana
4. Pur fitan daur me doston ke hasan inteqaab ki taraf rahnumayi
5. Hamsaya ke huqooq ki vazaahat
6. Khel kood ke aadaab ki taraf rahnumayi
7. Raaste ke aadaab ki taaleem
8. Fuqara va masakeen ke huqooq ko bayan karna
9. Mehmaan aur qusoosan vaalidain ke dost ahbaab ka ihteraam
10. Jaanwaron ke huqooq ki vazaahat
11. Umar raseedah afraad ke saath achcha bartaav ki taaleem
12. Ulama aur amra ke mutaallikh adab sikhana

Ladkiyon ki tarbiyat

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1. Ladkiyon ke liye parde ka hukum
2. Ghar se baahar nikalne ke aadaab va qaid se muta'arrif karvana
3. Bulooghat ki umar ko pahuch jaane ke baad ke ahkaam khaasah se muta'arrif.

Bachchon ki taaleemi tarbiyat

1. Ilm ki ahmiyat
2. Ustaad ka adab va ahteraam
3. Taalibe ilm ke aadaab
4. Asri taaleem ke hudood va qaid
5. Hifz Quraan e Majeed
6. Hifz Ahadees
7. Sharayi uloom se aaraasta karna
8. Adyiyah va azkaar ka yaad karna
9. Sahi school ka inteqaab
10. Sahi ustaaz ki rahnumayi
11. School ya madarsa ki taaleem ke baad unke mustaqbil ke liye munasib mashvaron ka dena (padhayi ki line ho ya hunar seekhne ki line)
12. Unke career guidance ki fikar
13. Tijaarat va business ke iqtiyaar me munasib ta'avvun va mashvare.

Bachchon ko mustaqbil ka plan karna kaise sikhayen?

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1. Iqlaas – Allaah ki raza aur qurb ke liye
2. Vision – Nafa baqsh kaamo ki fehrist tayaar karen aur short term aur long term plan tayaar karen
3. Mehnat karen
4. Qurbaaniyaan – Aaraam va shahvaat ki qurbaniyaan
5. Suhbate achchi rakhen – Maahoul va afraad ka asar hota hai
6. Musalsil ilm, amal, daawat, sabar
   Ilm naafe, saaleh amal _____, daawat va islaah hattal imkaan hattal maqdoor, hasab ilm, jahaan ilm na ho vahaan na bolen, apne se zyada ilm vaale ke paas fer de, islaah ka kaam _____ ke tahat, gambheer masayel raasiqon fil ilm ke havaale kar de, museebat par sabar, gunah se bachne par sabar, neki ke kaam par sabar.

CHAPTER 7
DUAON KA HIFZ AUR NAMAZ KA TAREEQA

- ❖ Namaz se pahle shuroot ka khayal rahe
- ❖ Namaz ke dauraan arkaan, vaajibaat, sunan qoulen va felon ka khayal rahe
- ❖ Namaz ke baad ke azkaar ka ihtemaam karna

Quraan Majeed aur Sunnat Nabawi ﷺ me arkaan, vaajibaat aur sunnato ke aitebaar se ibadat ki taqseem paayi nahi jaati, balke is taqseem ko ulama ikraam ne nusoos sharayi ki roushni me mustanabt kiya hai taake taalib e ilm ke liye ilm ki raah qareeb tar aur faham ke liye zyada mausar ho.

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Namaz ke sharayet, arkaan aur vaajibaat

- Shuroot e salaah 9 hai.
- Arkaan e salaah 14 hai.
- Vaajibaat e salaah 8 hai.
  Aur isi tarah sunan qouliyah aur sunan feliyah in sab ke darmiyaan me farq karna zaroori hai.

Arkaan e salaah

Jaan boojh kar aur bhool jaane ki vajah se saaqit nahi hote, balke is rukun ka ada karna laazmi hai, sajdah sahoo se iski talaafi nahi ho sakti hai, lihaza arkaan salaah ada karna laazmi hai.

Vaajibaat :

Jabke vaajibaat ki talaafi sajdah sahoo ki soorat me ho jaati hai, aur is kami ko sajdah sahoo se poora kiya jaata hai, taaham jaan boojh kar in vaajibaat ke chodne se namaz baatil ho jaati hai.

Sunan :

Baaz log namaz ki sunnaton ko maamooli samjhte hai haalan ke qiyamat ke din ek neki bhi koyi dene ke liye tayaar nahi hoga, chahe vo

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kitna hi qareebi rishtedaar kyu na ho, lihaza namazon ko uski tamaam sunnaton neez zeb va zeenat ke saath ada karni chahiye, kyu ke Allaah ke Nabi ﷺ aur Sahaba Ikraam Raziallahuanhum ka yahi tareeqa hai.

Namaz ki Duayen

Takbeer tahreemah ke baad ki dua :

(SUBHAANAKA ALLAHUMMA VABI HAMDIKA VA TABAARAKAS MUKA VATA A'ALA JADDUKA VALAA ILAAHA GHAIRUKA)

"Aye Allaah ! Mai teri hamd ke saath teri paakeezgi bayan karta hoon aur tera naam bahut ba barkat hai aur teri shaan buland hai aur tere siva koyi maabood nahi." **(Sunan Abi Dawood:775)**

Rukoo ki Dua

(SUBHAANA RABBIYAL AZEEM)

"Paak hai mera Rab azmat vaala." **(Sunan Abi Dawood:871)**

- **Rukoo se uthne ki Duayen**

(SAMI ALLAHU LIMAN HAMIDAH)

"Allaah ne sun lee jisne uski taareef ki." **(Sahi Bukhari:795)**

(RABBANA VA LAKAL HAMDU HAMDAN KASEERAN TAYYIBAN MUBARAKAN FEEHI)

"Aye Hamare Rab! Tere hi liye har qisam ki taareef hai. Taareef bahut zyada paakeezah jisme barkat ki gayi hai." **(Sahi Bukhari:799)**

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❖ **Sajde ki Dua**

(SUBHAANA RABBIYAL AALAA)

"Paak hai mera Rab jo sabse buland hai." **(Sunan Abi Dawood:871)**

❖ **Do sajdon ke darmiyaan ki Dua**

(RABBIGH FIRLI, RABBIGH FIRLI)

"Aye Mere Rab! Mujhe maaf karde, Aye Mere Rab! Mujhe maaf karde." **(Sunan Abi Dawood:874)**

❖ **Tashahhud**

(ATTAHIYAATU LILLAHI VASSALA VAATU VAT TAYYIBAATU, ASSALAAMU ALAIKA AYYUHAN NABIYYU VA RAHMATULLAHI VA BARAKAATUHU, ASSALAAMU ALAINA VA ALA IBAADILLAHIS SAALIHEEN ASH HADU ALLA ILAAHA ILLALLAHU, VA ASH HADU ANNA MUHAMMADAN ABDUHU VA RASOOLUHU)

"(Meri) tamaam qouli, feli aur maali ibadaten Allaah hi ke liye hai, Aye Nabi! Aap par salaam ho aur Allaah ki rahmat aur uski barkat ho, ham par aur Allaah ke (deegar) nek bando par bhi salaam ho, mai gawahi deta hoon ke Allaah ke siva koyi maabood nahi aur mai gawahi deta hoon ke Muhammad ﷺ uske bande aur uske Rasool hai."**(Sahi Bukhari:831)**

❖ **Darood**

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(ALLAHUMMA SALLI ALAA MUHAMMADIN, VA ALAA AALI MUHAMMADIN, KAMA SALLAITA ALAA IBRAHEEM VA ALAA AALI IBRAHEEM, INNAKA HAMEEDUM MAJEED, ALLAHUMMA BAARIK ALAA MUHAMMADIN, VA ALAA AALI MUHAMMADIN, KAMA BAARAKTA ALAA IBRAHEEMA VA ALAA AALI IBRAHEEMA, INNAKA HAMEEDUM MAJEED)

"Aye Allaah! Rahmat naazil farma Muhammad ﷺ par aur aale Muhammad ﷺ par jaise too ne rahmat naazil farmayi Ibraheem par aur aale Ibraheem par, yaqeenan too qaabile taareef, badi shaan vaala hai. Aye Allaah! Barkat naazil farma Muhammad ﷺ par aur aale Muhammad ﷺ par, jaise too ne barkat naazil farmayi Ibraheem par aur aale Ibraheem par, yaqeenan too qaabile taareef, badi shaan vaala hai." **(Sahi Bukhari:3370)**

❖ **Salaam pherne se pahle ki Duayen**

(ALLAHUMMA INNI A'OOZU BIKA MIN AZAABIL QABR, VA A'OOZU BIKA MIN FITNATIL MASEEHID DAJJAL, A'OOZU BIKA MIN FITNATIL MAHYA VAL MAMAATI. ALLAHUMMA INNI A'OOZU BIKA MINAL MA'SAMI VAL MAGHRAM)

"Aye Allaah ! Beshak mai azaab qabr se teri panaah me aata hoon aur Maseeh dajjal ke fitne se teri panaah me aata hoon aur zindagi aur mout ke fitne se teri panaah me aata hoon, Aye Allaah! Yaqeenan mai gunah aur qarz se teri panaah me aata hoon." **(Sahi Muslim:589)**

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(ALLAHUMMA INNI ZALAMTU NAFSI ZULMAN KASEERAN VALAA YAGHFIRUZ ZUNOOBA ILLA ANT, FAGH FIR LEE MAGHFIRATAN MIN INDIKA VAR HAMNI, INNAKA ANTAL GHAFOORUR RAHEEM)

"Aye Allaah! Bila shubah maine apni jaan par bahut zyada zulm kiya aur tere siva koyi gunahon ko maaf nahi kar sakta, pas too apni khaas baqshish se mujhe maaf farma de aur mujh par raham farma, yaqeenan too bahut baqshne vaala, intehayi meherbaan hai." **(Sahi Bukhari:834)**

❖ **Qunoot Vitar ki Dua**

(ALLAHUMMAH DINEE FEEMAN HADAIT, VA AAFINEE FEEMAN AAFAIT, VATA VALLANEE FEEMAN TAVALLAIT, VA BAARIK LEE FEEMA A'ATAIT, VAQINEE SHARRA MAA QAZAIT, FA INNAKA TAQZEE VALAA YUQZA ALAIK, VA INNAHU LAA YAZILLU MAVVA LAIT, VALAA YAIZZU MAN AADAIT, TABAARAKTA RABBANA VA TA'ALAIT)

"Aye Allaah, mujhe hidayat vaalon me hidayat naseeb farma, aur mujhe aafiyat de, aur mera kaarsaaz ban, aur too ne jo mujhe diya hai usme barkat ata farma, aur jo too ne faisla kiya hai uske shar se mujhe mahfooz rakh, kyu ke too hi faisla karne vaala hai, tere khilaaf koyi faisla nahi kar sakta, aur jiska too vali ban jaaye use koyi zaleel nahi kar sakta, aur jiske saath too dushmani kare use koyi izzat nahi de sakta, Aye Hamare Rab, too baa barkat aur buland hai, aur tere alaava kahi jaaye panaah nahi." **(Sunan Abu Dawood:1425, Sunan Tirmizi:464, Sunan Nasaayi:1746)**

FARZ NAMAZ KE BAAD KE AZKAAR

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(ALLAHU AKBAR)

Allaah sab se bada hai. **(Sahi Bukhari:842, Ek Baar Aawaaze buland)**

(ASTAGHFIRULLAH)

Mai Allaah se baqshish talab karta hoon. **(Sahi Muslim:591, Teen Baar)**

(ALLAHUMMA ANTAS SALAAMU, VA MINKAS SALAAMU, TABAARAKTA YA ZAL JALAALI VAL IKRAAM)

“Ya Allaah! Too salamati hai, salaamati tujh hi se haasil ho sakti hai. Aye Buzurgi aur Baqshish ke maalik teri zaat badi baa barkat hai. **(Sahi Muslim:591, Ek Baar)**

(LAA ILAAHA ILLALLAH, VAH DAHU LAA SHAREEKA LAHU, LAHUL MULKU VA LAHUL HAMDU, VAHUVA ALAA KULLI SHAI IN QADEER. ALLAHUMMA LAA MAANI’A LIMA AA’TAITA, VALAA MOO’TIYA LIMA MANA’ATA, VALAA YAN FA’U ZAL JADDI MINKAL JADDU)

Allaah Taala ke siva koyi maabood bar haq nahi, vo akela hai, uska koyi shareek nahi, baadshahi usi ki hai, hamd usi ko sazaavaar hai, vo har cheez par qaadir hai. Aye Allaah! Jo too de, use koyi rokne vaala nahi, aur jise too rok le use koyi dene vaala nahi, aur nahi faayda de sakti kisi saahabe haisiyat ko tere haan uski haisiyat. **(Sahi Bukhari:6330, Sahi Muslim:593, Ek Baar)**

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(ALLAHUMMA A'YINNI ALAA ZIKRIKA, VA SHUKRIKA VA HUSNI IBAADATIK)

Aye Allaah! Mujhe apna zikar, shukar aur apni behtareen ibadat karne ki taufeeq ata farma. **(Sunan Abu Dawood:1522, Ek Baar)**

(LAA ILAAHA ILLALLAHU, VAH DAHU LAA SHAREEKA LAHU, LAHUL MULKU, VA LAHUL HAMDU, VAHUVA ALA KULLI SHAI IN QADEER. LAA HOULA VALAA QUWWATA ILLA BILLAHI, LAA ILAAHA ILLALLAHU, VALAA NA'ABUDU ILLA IYYAHU, LAHUN NEMATU, VALAHUL FAZLU, VALAHUS SANA'A UL HASANU, LAA ILAAHA ILLALLAHU MUQLISEENA LAHUD DEENA, VALAV KARIHAL KAAFIROON)

Allaah Taala ke siva koyi maabood bar haq nahi, vo akela hai, uska koyi shareek nahi, baadshahi usi ki hai, hamd usi ko sazaavaar hai, vo har cheez par qaadir hai, Allaah ki toufeeq ke baghair na gunah se bachne ki taaqat hai, na neki karne ki quwwat, Allaah Taala ke siva koyi maabood bar haq nahi. Uske siva ham kisi ki bandagi nahi karate. Sab ne'maten usi ki taraf se hai. Buzurgi usi ke liye hai, behtareen taareef ka maalik vahi hai, uske siva koyi maabood bar haq nahi, ham apna deen usi ke liye khaalis karte hai, kaafiron ko khvaah kitna hi na gawaar kyu na ho. **(Sahi Muslim:594, Ek Baar)**

SUBHA NALLAH (Allaah paak hai) – 33 Baar
ALHAMDU LILLAH (Tamaaam Taareefen Allaah ke liye hai) – 33 Baar
ALLAHU AKBAR (Allaah sabse bada hai) – 33 Baar

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Fir ye kah kar sau ki ginti mukammil karen :

(LAA ILAAHA ILLALLAH, VAH DAHU LAA SHAREEKA LAH, LAHUL MULK, VA LAHUL HAMD, VAHUVA ALA KULLI SHAI IN QADEER)

Allah Taala ke siva koyi maabood bar haq nahi, vo akela hai, uska koyi shareek nahi, baadshahi usi ki hai, hamd usi ko sazaavaar hai, vo har cheez par qaadir hai. **(Sahi Muslim:597, Ek Baar)**

(ALLAHU LAA ILAAHA ILLA HUVAL HAYYUL QAYYOOM, LAA TA'QUZUHU SINATUV VALAA NAUM, LAHU MAA FIS SAMAAVAATI VAMAA FIL ARZI, MAN ZALLAZI YASHFA'U INDAHU ILLA BI IZNIHI YA'ALAMU MAA BAINA AIDEEHIM VAMAA QALFAHUM, VALAA YUHE'ETOONA BI SHAI IM MIN ILMIHI ILLA BIMAA SHAA, VASIYA KURSIYYU HUS SAMAAVAATI VAL ARZ, VALAA YAOODUHU HIFZUHUMA, VAHUVAL ALIYYUL AZEEM)

Allaah hi maabood e bar haq hai, jiske siva koyi maabood nahi, jo zinda aur sabka thaamne vaala hai, jise na oong aati hai. Usi ki milkiyat me zameen va aasmaan ki cheezen hai, koun hai jo uski ijazat ke baghair uske saamne shifa'at kar sake, vo jaanta hai jo unke aage hai aur jo unke peeche hai. Vo uski marzi ke baghair kisi cheez ke ilm ka ihaata nahi kar sakte. Uski kursi ki vasa'at ne zameen va aasmaan ko gher rakha hai. Allaah unki hifazat se na thakta hai aur na uktaata hai. Vo buland aur bahut bada hai. **(Sahi Jaame:6464, Ek Baar)**

(QUL HU VALLAHU AHAD, ALLAHU SAMAD, LAM YALID VALAM YOOLAD, VALAM YAKULLAHU KUFUVAN AHAD)

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Aap kah deejiye ke, vo Allaah Taala ek hi hai. Allaah Taala be niyaaz hai. Na us se koyi paida hua, na vo kisi se paida hua, aur na koyi uska hamsar hai. **(Sunan Abu Dawood:1523, Sahi, Ek Baar)**

(QUL A'OOZU BI RABBIL FALAQ. MIN SHARRI MAA QALAQ. VAMIN SHARRI GHAASIQIN IZA VAQAB. VAMIN SHARRIN NAFFAASAATI FIL UQAD. VAMIN SHARRI HAASIDIN IZA HASAD) (Sunan Abu Dawood:1523, Sahi)

Ek baar : Aap kah deejiye! Ke mai subah ke Rab ki panah me aata hoon. Fir us cheez ke shar se jo usne paida kee hai. Aur andheri raat ki taareeki ke shar se jab uska andhera phail jaaye. Aur girah laga kar unme phoonkne vaaliyon ke shar se bhi. Aur hasad karne vaale ki burayi se bhi jab vo hasad kare.

(QUL A'OOZUBI RABBIN NAAS. MALIKINNAAS. ILAA HINNAAS. MIN SHARRIL VASVAASIL QANNAAS. ALLAZEE YUVAS VISU FISOODOO RINNAAS. MINAL JINNATI VANNAAS)

Aap kah deejiye ke, mai logon ke parvardigaar ki panah me aata hoon. Logon ke maalik ki aur logon ke maabood ki panah me, vasvasa daalne vaale, peeche hat jaane vaale ke shar se. Jo logon ke seeno me vasvasa daalta hai. Khvaah vo jinn me se ho ya insaan me se. **(Sunan Abu Dawood:1523, Sahi, Ek Baar)**

(RABBI QINEE AZAABAKA YOUMA TAB'ASU IBAADAK)

Aye Parvardigaar, mujhe apne azaab se bacha lena jis din too apne bando ko uthaayega. **(Sahi Muslim:709, Ek Baar)**

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(ALLAHUMMA INNI A'OOZUBIKA MINAL JUBNI, VA A'OOZUBIKA AN URADDA ILA ARZALIL UMURI, VA A'OOZUBIKA MIN FITNATID DUNYA, VA A'OOZUBIKA MIN AZAABIL QABRI)

Aye Allaah, bila shubah mai buql se teri panah me aata hoon, aur mai buzdili se teri panah me aata hoon, aur mai us baat se teri panah me aata hoon ke umar ke razeel tareen hisse (yaani budhaape) ki taraf loutaya jaa'oon aur mai duniya ke fitne se teri panah me aata hoon aur mai azaab qabr se teri panah me aata hoon. **(Sahi Bukhari:2822, Ek Baar)**

(ALLAHUMMAGH FIRLI MAA QADDAMTU VAMAA AQQARTU VAMAA ASRARTU VAMAA AA'ALANTU VAMAA ASRAFTU VAMAA ANTA A'ALAMU BIHI MINNI ANTAL MUQADDIMU VA ANTAL MU'AQQIRU LAA ILAAHA ILLA ANT)

Aye Allaah, mere vo saare gunah baqsh de jise maine pahle kiye aur jise baad me kiya, jise maine posheedah kiya aur jise maine alaaniyah kiya. Aur jo maine zyadatiyaan ki hai aur jin gunahon ko too mujhse zyada achchi tarah jaanta hai, too hi awwal aur aakhir hai, tere siva koyi maabood bar haq nahi. **(Sunan Abu Dawood:1509, Ek Baar)**

(ALLAHUMMA INNI A'OOZUBIKA MINAL KUFRI VAL FAQRI VA AZAABIL QABR)

Aye Allaah, mai kufr, muhtaajgi aur qabar ke azaab se teri panah chahta hoon. **(Sunan Nasayi:1347, Ek Baar)**

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(ALLAHUMMA ASLIH LEE DEENILLAZI JA'ALTAHU LEE ISMAH, VA ASLIH LEE DUNYAYALLATI JA'ALTA FEEHA MA'ASHI, ALLAHUMMA INNI A'OOZU BIRIZAAKA MIN SAQTIK, VA A'OOZU BI AFVIKA MIN NIQMATIK, VA A'OOZUBIKA MINKA, LAA MAANI'A LIMA A'ATAITA VALAA MU'TIYYA LIMA MANA'ATA, VALAA YANFA'U ZAL JADDI MINKAL JADDU)

Aye Allaah ! Mere liye mere deen ko duroost farma de, jaise too ne mere liye bachaav ka zariya banaya hai, aur mere liye meri duniya duroost farma de, jisme meri rozi hai, Aye Allaah ! Mai teri naa raazgi se teri razamandi ki panah chahta hoon, aur tere azaab se tere afoo va dar guzar ki panah chahta hoon, aur mai tujhse teri panah chahta hoon, nahi hai koyi rokne vaala usko jo too de de, aur nahi hai koyi dene vaala use jise too rok le, aur na maaldaar ko uski maaldaari bacha paayegi. **(Sunan Nasayi:1346, Ibn Quzaimah:745, Ibn Hibban:2036, Hasan, Ek Baar)**

(ALLAHUMMA LAA TUQZINI YOUMAL QIYAAMAH)

Aye Allaah, mujhe baroz qiyamat rusva na kar. **(Musnad Ahmad:18056, Ek Baar)**

(LAA ILAAHA ILLALLAHU VAHDAHU LAA SHAREEKA LAHU LAHUL MULKU VA LAHUL HAMDU YUHYEE VA YUMEETU BIYADIHIL KHAIRU VAHUVA ALAA KULLI SHAI IN QADEER)

Nahi hai koyi maabood bar haq sivaaye Allaah ke, vo akela hai, uska koyi shareek nahi, usi ke liye baadshahat hai aur usi ke liye saari taareefen hai, vahi zindagi aur maut deta hai, usi ke haath

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me khair hai aur vo har cheez par qaadir hai. **(Tabrani fil Kabeer:8075, Hasan, Sau Baar)**

(ALLAHUMMAGH FIRLI VAR HAMNI VAH DINI VA AAFINI VARZUQNI)

Aye Allaah, mujhe baqsh de aur mujh par raham farma, mujhe aafiyat de aur rozi ata kar. **(Sahi Ibn Quzaimah:744, Ek Baar)**

Fajar ki Namaz ke baad ki Dua:

(ALLAHUMMA INNI ASALUKA ILMAN NAAFI'AN VA RIZQAN TAYYIBAN VA AMALAN MUTAQABBALA)

Aye Allaah, mai tujhse nafa baqsh ilm, paakeezah rizq aur qubool hone vaale amal ka sawaal karta hoon. **(Sunan Ibn Maajah:925, Ek Baar)**

Maghrib ki Namaz ke baad ki Dua:

(LAA ILAAHA ILLALLAHU VAHDAHU LAA SHAREEKA LAHU, LAHUL MULKU VA LAHUL HAMDU YUHYEE YA YUMEETU VAHUVA ALAA KULLI SHAI IN QADEER)

Allaah ke siva koyi maabood bar haq nahi, vo akela hai uska koyi shareek nahi, usi ke liye baadshaahat hai aur usi ke liye tamaam taareefaat, vo zinda karta hai aur maarta hai, aur vo har cheez par qaadir hai. **(Sunan Tirmizi:3534, Das Martabah)**

Vitar Ki Namaz ke baad ki Dua:

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(SUBHAANAL MALIKIL QUDDUS)

Paak hai Baadshah, bahut Paakeezah. **(Sunan Nasayi:1699, Teen Baar, Teesri Baar Ba Aawaaz buland)**

GHARELOO PARESHAANIYON AUR MASAYEB KA ILAAJ

Aayaat Shifa

(QAATILOOHUM YUAZZIB HUMULLAHU BI AIDEEKUM VA YUQZIHIM VA YANSURKUM ALAIHIM VA YASHFI SUDOORA QOUMIN MU'MINEEN) [At Toubah:14]

Tarjamah : Unse tum jung karo, Allaah Taala unhe tumhare haathon azaab dega, unhe zaleel va rusva karega, tumhe un par madad dega aur musalmaano ke kaleeje thande karega.

(YA AYYUHANAASU QAD JA'ATKUM MAU IZATUM MIN RABBIKUM VA SHIFA'AUN LIMA FIS SUDOORI VAHUDAN VA RAHMATUN LIL MU'MINEEN) [Younus:57]

Tarjamah : Aye Logon! Tumhare paas tumhare Rab ki taraf se ek aisi cheez aayi hai jo naseehat hai aur dilon me jo rog hai unke liye shifa hai aur rahnumayi karne vaali hai aur rahmat hai eemaan vaalon ke liye.

(YATAVAARA MINAL QOUMI MIN SOOYI MAA BUSHSHIRA BIHI AYUMSIKUHU ALAA HOONIN AM YADUSSUHU FIT TURAABI ALAA SAA'A MAA YAHKUMOON) [An Nahal:69]

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Tarjamah : Aur har tarah ke meve khaa aur apne Rab ki aasaan raahon me chalti firti rah, unke pet se rang bi rang ka mashroob nikalta hai, jiske rang muqtalif hai aur jisme logon ke liye shifa hai, ghour fikar karne vaalon ke liye isme bhi bahut badi nishaani hai.

(VANU NAZZILU MINAL QUR'AANI MAA HUVA SHIFA'UN VA RAHMATUN LIL MU'MINEENA VALAA YAZEEDUZ ZAALIMEENA ILLA QASAARA) [Al Asra:82]

Tarjamah : Ye Quraan jo ham naazil kar rahe hai momino ke liye to sarasar shifa aur rahmat hai. Haan zaalimon ko bajuz nuqsaan ke aur koyi zyadati nahi hoti.

(VALLAZEE HUVA YUT'YIMUNI VAYAS QEENI (79) VA IZAA MARIZTU FAHUVA YASHFEEN (80)) [Ash Shoora:79-80]

Tarjamah : Vahi hai jo mujhe khilaata pilaata hai. aur jab mai beemaar pad jaaoon to mujhe shifa'at ata farmata hai.

(VALAV JA'ALNAAHU QUR'AANAN A'AJAMIYYAN LAQAALOO LAV LAA FUSSILAT AAYAATUHU A A'AJAMIYYUN VA ARABIYYUN QUL HUVA LILLAZEENA AAMANOO HUDAN VA SHIFA'UN VALLAZEENA LAA YU'MINOONA FEE AAZAANIHIM VAQRUN VAHUVA ALAIHIM AMAN ULAAYIKA YUNADAUNA MIN MAKAANIN BAYE'ED) [Fussilat:44)

Tarjamah : Aur agar ham ise ajmi zabaan ka Quraan banate to kahte ke, iski aayaten saaf saaf bayan kyu nahi ki gayi? Ye kya ke ajmi kitab aur Aap Arabi Rasool? Aap kah deejiye ! Ke ye to eemaan vaalon ke liye hidayat va shifa hai aur jo eemaan nahi

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laate unke kaano me to (bahrapan aur) bojh hai aur ye un par andhaapan hai, ye vo log hai jo kisi bahut door daraaz jagah se pukaare jaa rahe hai.

Aayaat Sakeenah

Ibn Qayyim Rahimahullah farmaate hai ke : Ibn Taimiyah Rahimahullah par jab kabhi maamlaat saqt ho jaate to vo Aayaat Sakeenah padhte the. **(Midraaj al Saalikeen:2/470)**

(VAQAALA LAHUM NABIYYUHUM INNA AAYATA MULKIHI AN YA'A TIYAKUMUT TAABUTU FEEHI SAKEENATUN MIR RABBIKUM VA BAQIYYATUN MIMMA TARAKA AALU MOOSA VA AALU HAAROONA TAHMILUHUL MALA IKATU INNA FEE ZAALIKA LA AAYATAN LAKUM IN KUNTUM MU'MINEEN) [Al Baqarah:248]

Tarjamah : Unke Nabi ne unhe fir kaha ke uski baadshaahat ki zaahiri nishani ye hai ke tumhare paas vo sandooq aa jaayega jisme tumhare Rab ki taraf se dil jamee hai aur Aale Moosa aur Aale Haroon ka baqiya tark hai, farishte use uthakar laayenge. Yaqeenan ye tumhare liye khuli daleel hai agar tum eemaan vaale ho.

(SUMMA ANZALALLAHU SAKEENATAHU ALAA RASOOLIHI VA ALAL MU'MINEENA VA ANZALA JUNOODAN LAM TARAV HA VA AZZABALLAZEENA KAFAROO VA ZAALIKA JAZAAUL KAAFIREEN) [At Toubah:26]

Tarjamah : Fir Allaah ne apni taraf ki taskeen apne Nabi par aur momino par utaari aur apne vo lashkar bheje jinhe tum dekh nahi

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rahe the aur kaafiron ko poori saza dee. In kuffar ka yahi badla tha.

(ILLA TANSUROOHU FAQAD NASARA HULLAHU IZ AKHRAJA HULLAZEENA KAFAROO SAANIYAS NAINI IZ HUMA FIL GHAARI IZ YAQOOLU LISAA HIBIHI LAA TAHZAN INNALLAHA MA'ANA FA ANZALALLAHU SAKEENATAHU ALAIHI VA AYYADAHU BI JUNOODIN LAM TARAVHA VAJA ALA KALIMATALLAZEENA KAFARUS SUFLA VA KALIMATULLAHI HIYAL ULYAA VALLAHU AZEEZUN HAKEEM) [At Toubah:40]

Tarjamah : Agar tum un (Nabi ﷺ) ki madad na karo to Allaah hi ne unki madad ki us waqt jabke unhe kaafiron ne (des se) nikaal diya tha, do me se doosra jabke vo dono ghaar me the, jab ye apne saathi se kah rahe the ke, gham na karo Allaah hamare saath hai, pas Janab Baari ne apni taraf se taskeen us par naazil kar un lashkaron se uski madad ki jinhe tumne dekha hi nahi, usne kaafiron ki baat past kar dee aur Buland va Azeez to Allaah ka kalima hi hai, Allaah ghaalib hai hikmat vaala hai.

(HUVALLAZEE ANZALAS SAKEENATA FEE QULOOBIL MU'MINEENA LI YAR DAADU EEMAANAN MA'A EEMAANIHIM VA LILLAHI JUNOODUS SAMAAVAATI VAL ARZI VAKAANALLAHU ALEEMAN HAKEEMA) [Fatah:4]

Tarjamah : Vahi hai jisne musalmaano ke dilon me sukoon (aur itminaan) daal diya taake apne eemaan ke saath hi saath aur bhi eemaan me badh jaaye aur aasmano aur zameen ke (kul) lashkarullah hi ke hai – aur Allaah Taala daana ba hikmat hai.

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(LAQAD RAZIALLAHU ANIL MU'MINEENA IZ YUBAAYI'OONAKA TAHTASH SHAJARATI FA ALIMA MAA FEE QULOOBIHIM FA ANZALAS SAKEENATA ALAIHIM VA ASABAHUM FATHAN QAREEBA) [Fatah:18]

Tarjamah : Yaqeenan Allaah Taala momino se khush ho gaya jabke vo darakht tale tujhse bait kar rahe the. Unke dilon me jo tha use usne maaloom kar liya aur un par itminaan naazil farmaya aur unhe qareeb ki fatah Inayat farmayi.

(IZ JA'ALALLAZEENA KAFAROO FEE QULOOBIHIMUL HAMIYYATA HAMIYYATAL JAAHILIYYATI FA ANZALALLAHU SAKEENATAHU ALAA RASOOLIHI VA ALAL MU'MINEENA VA AL ZAMAHUM KALIMAT TAQWA VA KAANOO AHAQQA BIHA VA AHLAHAA VA KAANALLAHU BIKULLI SHAI IN ALEEMA) [Fatah:26]

Tarjamah: Jabke un kaafiron ne apne dilon me hameet ko jagah dee aur hameet bhi jaahiliyat ki, so Allaah Taala ne apne Rasool par aur momino par apni taraf se taskeen naazil farmayi aur Allaah Taala ne musalmaano ko taqwe ki baat par jamaye rakha aur vo uske ahl aur zyada mustahaq the aur Allaah Taala har cheez ko khoob jaanta hai.

CHAPTER 8
SHUBHAAT KA MAQAALAH ILM SE BI IZ NILLAH
FAQ

Daawat ke ziman me aiteraazaat aur unke jawaabaat

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1) Aisha Raziallahuanha ki Rasoolullah ﷺ se kam umri me shaadi ki haqeeqat?

A. Aisha Raziallahuanha se kam umri me shaadi karna aib hai, to tumhari kitabon me mazkoora Ambiya par bhi tumne aib lagaya ke vo zina karte the.
B. Nasari ki kitab me likha hai ke Maryam Alaihissalaam ka Qutbah Nikah Yusuf Bukhari se hua, us waqt Maryam Alaihissalaam ki umar sirf 12 saal thi aur Yusuf Bukhari ki umar 89 saal thi. 77 saal bade the.
C. Qoulah Binth Hakeem Raziallahuanha ne ye paighaam diya taake Abu Bakr Siddiq Raziallahuanhu aur Rasoolullah ﷺ ke darmiyaan qarabat aur badh jaaye.
D. Muhammad ﷺ se pahle Jabeer bin Mutayim bin Adi ne khud apna shaadi ka paighaam pesh kiya tha, jis se vaazeh hai ke vo Ghafwaan Shabaab par thi.
E. Quraish muqtalif tarah se aazmaya karte the aur taklifen diya karte the, lekin jab Aisha Raziallahuanha se shaadi huyi to kisi ne aiteraaz nahi kiya.
F. Arab ki ladkiyon me is tarah rivaaj tha jinki misalen Abu Bakr, Umar vaghairah ki hai.
G. Ilm deen ka ek chouthayi hissa Aisha Raziallahuanha se marvi hai. jisme Allaah ki hikmat vaazeh hoti hai. Kam umri me hifz Ahadees ke imkaanaat ghaalib hote hai.
H. Askislampedia par tafseeli article maujood hai.

2) Zainab binth Jahash Raziallahuanha se shaadi ka masla?

A. _____ ye rivayaten saabit nahi hai.

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B. Ye Allaah Taala ka hukum tha isliye Aap ﷺ ne nikah kiya aur is par Zainab doosri saukano par faqr karti thi ke mera nikah Allaah ne aasmano me kar diya.
C. Muhammad ﷺ ke hukum par Zaid Raziallahuanhu ne nikah kiya tha, lekin jab naubat talaaq tak pahuch gayi tab Allaah ne Aap ﷺ ka Zainab binth Jahash Raziallahuanha se nikah kar diya.
D. Aazaad aurat ka nikah Ghulam se kiya jaa sakta hai aur le paalak ki biwi bahoo ke hukum me nahi hua karti aur le paalak haqeeqi beta nahi hua karta. Ye vaazeh karne ke liye Aap ﷺ ke nikah ke zariye samjhaya gaya.
E. Qasheet qouf ke maani me nahi balke haya ke maani me hai aur yahood aur munafiqeen ke fitne se muhtaat ho rahe the. Is par Allaah ne unhe itaab kiya aur apne faisle ko jaari kiya.

3) Ta'ardaaz davaaj Rasool ﷺ par masla aur uska jawaab?

A. Agar nikah karna aib hai to zina karna us se bada aib hai. Kisi ki biwi se zina karne ke liye uske shouhar ko qatl karvaana is se bada jurm hai. Apni hi betiyon se zina karna is se bhi bada jurm hai. Jab zina karne se kisi ki nabuwwat saaqt nahi hoti (tumhare zaam me) to nikah karne se kaise risalat saaqt hoti hai. Zina, Shirk aur Qiyanat karne se kaise saaqit nahi hoti.
B. Balke Muhammad ﷺ Nabi aur insaan the, Aap ﷺ ne nikah ka tareeqa iqtiyaar kiya taake log bhi isi ko apnaayen. Ye koyi anokhe Rasool na the ke apni guzre huye Ambiya ki muqalifat karte.
C. Muhammad ﷺ ne pachaas saal ki umar me hi shaadiyaan kee, aur Aap ﷺ ki tamaam ki tamaam biwiyaan bewa,

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mutaalliqa thi, sivaye Aisha Raziallahuanha ke, yahi ek baakarah thi.

D. Muhammad ﷺ ki taardaaz davaaj me chaar hikmaten thi :
   i. Taaleemi Hikmat : Auraton ke niji masayel jisme haya ka taalluq hota hai vahaan par apni biwi ke zariye taaleem diya karte the (Aisha aur Umme Salma Raziallahuanhuma iski misaal hai).
   ii. Sharayi Hikmat : Jaahil rusoom va rivaaj ka qaliyah qama karne ke liye nikah kiya, jaise matbani ki biwi, matbani haqeeqi beta nahi hota.
   iii. Samaji Hikmat : Aisha Raziallahuanha se nikah karne ka matlab Abu Bakr Raziallahuanhu ka pahle pahal vazeer banna hai, aur Umar Raziallahuanhu ki beti se nikah karna unka doosre vazeer banna hai, aur Usman va Ali Raziallahuanhum ki takreem ki khatir taake vo aage chal kar khilaafat sambhalen, isliye Aap ﷺ ne apni betiyon ka nikah unse karvaaya.
   iv. Siyasi Hikmat : Qabayil ko jodne aur apne se qareeb karne ke liye Aap ﷺ ne nikah kiya, jaise Juwairiyah Raziallahuanha, jis s qabeele Bani Al Mustalaq poora ka poora Islam me daakhil ho gaya. Isi tarah Safiyah Raziallahuanha jo ek yahoodi qabeele ki ladki thi aur Umme Habeeba Raziallahuanha jo Abu Sufyan Raziallahunanhu ki ladki thi.

4) Allaah ke Rasool ﷺ par jadoo kiye jaane vaali Ahadees ki sahat par sawaalaat aur unka jawaab?

A. Allaah Taala apne Ambiya ko aazmata hai, taake unke darjaat buland kare aur ajr me izaafa kare, isiliye Allaah ne

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Muhammad ﷺ ko aazmaya, labeed bin aasim ne Aap ﷺ par jadoo kiya.

B. Allaah ke Rasool ﷺ bashar the aur dunyavi bashri taqaze Aap ﷺ par poore hua karte the, jaise museebat va takaaleef, beemari aur jadoo vaghairah. Lekin iska kaare Nabuwwat se koyi taalluq nahi hai.

C. Shaitaan Allaah ke muqlis bando par haavi nahi ho sakta (yaani gumrah nahi kar sakta, burayiyon ko mazeen nahi kar sakta, unko uchak nahi sakta) albatta badan me takleef daal sakta hai, jis se Quraan inkaar nahi karta. Jaise Ayyub Alaihissalaam ne kaha : _____ (Sa:41)

D. Nabi Kareem ﷺ ka ye khabar dena ke labeed bin aasim ne Aap par jadoo kiya aur jadoo ki jagah bhej kar jadoo kardah cheezon ko khatam karna ye khud Aap ﷺ ke Nabi hone ki daleel hai. Agar ye Nabi na hote to kaise doosron ko bataate.

E. Nabi ﷺ ne is haalat me vahee ke zariye jadoo ka tod seekha, iska matlab ye hai ke bahut halka asar hua, Vahee ke talqee (Vahee haasil karne) aur uske nashr va ishaat me koyi qalal vaakhai nahi hua.

F. Muhammad ﷺ ne mu'avvazatain padh kar dam kiya, jis se jadoo khatam ho gaya, ye is baat ki daleel hai ke mu'avvazatain Allaah ka kalaam hai aur Muhammad ﷺ Allaah ke Rasool hai.

G. Agar Ahadees Rasool ﷺ Sahaba ki taraf se mansoob baaten hoti to vo log sabse pahle is Hadees ko gum kar dete, kyu ke isme Nabi ki shaan me kami ki baat hai.

5) Islam me murtad ka hukum aur us par had ka masla?

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A. Islam deen ke iqtiyaar karne me mutlaq aazadi ata karta hai, kisi ko majboor nahi karta (**laa ikraaha fid deen)** aur saath hi shirk ko bardaasht nahi karta hai. Jo islam laane ke baad deen se phir jaayega ya vo Islam aur musalmaano ke khilaaf elaan jung kar raha hai, us vajah se murtad ki saza qatl rakhi gayi. Aur ek masla ye hai ke, hukum kiya hai aur is hukum ko naafiz karne ke liye kayi marahil (long process) aur waqt ka Haakim faisla leta hai, mashvarah ke baad kisi mayeen ki takfeer aasaan nahi, uske sharten hai.

i. Mulzim ka qasad maaloom kiya jaayega.
ii. Dalayel ke zariye itmaam hujjat karna.
iii. Taaveel door karna.

Mavane takfeer khatam hona zaroori hai, 1. Jahal, 2. Qata (chook), 3. Ikraah, 4. Taaveel vaghairah.

B. Ye deen khel kood ka deen nahi ke subah Islam laaye aur shaam ko kufr par vaapis chala jaaye. Aqeedah aur Eemaan ek bunyaad hai, jis par Jannat Jahannam ke faisle hote hai, lihaza ye sanjeedah masla hai, aam bhole bhaale log bhi murtad ki vajah se Jahannam ke gadhe ki taraf khudkashi ke faisle kar sakte hai, lihaza awaam ko khudkashi aur khud ko takleef daalne vaale faislon se chaukanna rakhne ke liye saqt qanoon ka elaan karta hai, jis tarah ek ghaddari par saqt sazaa'on ka elaan karta, ise Islam sirf masjid ke ahkaamaat nahi banaata, balke mulk va samaaj me Islam se ghaddari ke qavaaneen bhi banaata hai. lekin qavaaneen ki bunyaad par aam aadmi qanoon ko haath me nahi le sakta aur Haakim par bhi fauran vaajib nahi ke had naafiz kare balke ba nifaaz kaafi tambiyah aur toubah ki talqeen ke baad kiya jaata hai.

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Faisla Haakim leta, uske manfi va musbat asraat ke hisaab se, Ulama ke mashvare ke baad na ke nafsaani inteqaam ki bunyaad par.

6) Islam me Jannat ka tasavvur sirf auraton aur sharaab va shabaab va kabaab hi hai?

A. Jannat ki ne'maten sirf maadi nahi roohani inaamaat bhi hai, jaise Rab ka deedaar, jo baqiya saari ne'maton me sabse badi ne'mat hai. (_____) **(Muslim:181)**
B. Quraan ke andar Jannat ki jin ne'maton ka zikar hai vo duniyavi ne'maton se sirf naam me mashaabah nahi, haqeeqat me uski lazzat ko ham bayan nahi kar sakte. _____ **(Bukhari:3244)**
C. Eesa Alaihissalaam ne apne shaagirdon se vaada kiya hai ke, vo unke saath **malkoot Allaah al jaded** yaani Jannat me sharaab piyenge. Marqas:14:25
D. Eesa Alaihissalaam ne apne shaagirdon se kaha ke mai tumhare liye isi tarah ek malkoot bana'oonga, taake mere dastarkhvaan par khaavo piyo aur meri kursiyon par baithoon taake tumko Bani Israyeel ke baarah qabeele ka badla diya jaaye. Injeel looqa:30:22
E. Safar Ayyub me likha hua hai ke _____ (Ai19:25-27)
F. Eesa Alaihissalaam ne kaha ke, mai tumse kahta hoon ke bahut se log mashaariq aur maghaarib se aayenge aur Ibraheem Alaihissalaam, Ishaq Alaihissalaam aur Yaqoob Alaihissalaam se aasmaano ke malkoot me tek lagaayenge. Injeel Matee:8:11

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7) Qaaliq ke liye makar ki sifat ka maani kya hai?

A. Makar ka matlab : Kisi hailah ke zariye kisi ka uske muqaddar ko paane se pher dene ko makar kahte hai. Mahmood qisam ka makar jis se sirf achche kaam ki takmeel hoti hai **(vallahu khairul maakireen:54:3)** isi maani me Allaah ne apne liye makar ka lafz istemaal kiya hai. Mazmoom qisam ka makar jiske zariye se bure kaam ko anjaam diya jaata hai.
B. Al jabaar ka lafz ahle kitab ki kitabon me mazkoor hai. Jaise (Mazmoor:24:8) Safar Ayyub me alqahaar ka lafz (11:30) safar Daaniyal me al muzal ka lafz (37:4) mazmoor me al muntaqim ka lafz (47:18) safar al amsaal me alzaar ka lafz (36:8) safar ash'aya me qaaliq al shamar (7:45) risalah saaniyah tasaaloonki (11:2) ibraaneen me al vaaris ka lafz (3-1:1) maujood hai.

8) Aisha Raziallahuanha ke lihaaf me vahee ke aane par masla?

A. Vahee ka nuzool lihaaf Aisha Raziallahuanha me hone ka matlab jamaa ke mauqe par nahi, balke Aap ﷺ bistar par unke ek jaanib hote, tab vahee naazil hoti aur ye sharf sirf Aisha Raziallahuanha ko haasil tha.
B. Is Hadees me Aisha Raziallahuanha ka sharf bataana maqsood hai, doosri Amhaat ul Mu'mineen ke muqabile me.

9) Kya Rasool ﷺ par nisyaan taari hota tha?

A. Nisyaan ke vaqoo ki do qismen hai, ek aisi cheezon ka nisyaan jin baaton ki tableegh ka Aap ﷺ ko hukum nahi diya

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gaya. Jaise bashri tabiyat, aadaat va atvaar vaghairah. Ye jaayaz hai.

B. In baton me nisyaan vaakhai hona jinki tableegh ka hukum diya gaya ho. Isme do shurooton ke saath jawaaz paida kiya jaa sakta hai.
   i. Nisyaan us waqt jabke Aap ﷺ ne uski tableegh kar dee ho. Tableegh se pahle nisyaan hona aslaa nahi ho sakta.
   ii. Aap ﷺ ka us par istemraar na ho balke koyi tambiyah ho ya to vo ba nafs nafees ho ya kisi aur ki jaanib se ho.

C. Falaa tansa…… ka matlab ye nahi ke Aap ﷺ bhool gaye is par yaad dehani karayi gayi, balke ye khabar dee gayi ke Aap ﷺ ko Allaah ne jo kuch padhaya hai vo hargiz nahi bhoolenge.

D. _____ kisi baat ka zahan se ghaayab hona uske mit jaane jaisa nahi hai. Nisyaan taam ye Nabi Kareem ﷺ se hona na mumkin hai. Nabi ﷺ ka bhoolna bil jumla nahi tha lekin jab Aap ﷺ ne suna to Aap ﷺ ko yaad aa gaya.

10) Aap ﷺ ki vaalidah Aaminah ki paak daamani par shak?

Tabqaat Kibri Ibn Saad ki pahli jild me hai ke Abdullah bin Abdul Muttalib aur khud Abdul Muttalib bin Haashim dono ne ke saath apna apna nikah kiya, jabke teesri jild ki rivayat se jo baat saabit ho rahi hai ke Hamzah Raziallahuanhu Allaah ke Rasool ﷺ se chaar saal bade the. Nasrani ka shubah hai ke Aaminah ne khiyanat ki jis se Rasoolullah ﷺ ki vilaadat huyi.

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A. Bukhari ki rivayat hai Muhammad ﷺ ne kaha ke mai nikah se meri paidaayish huyi na ke safaah se.
B. Ye Tabqaat Kibri ab Saad taareekhi kitab hai, deen taareekhi kitabon se nahi, sahi kitab va sunnat se lete hai.
C. Hamzah Raziallahuanhu ka Allaah ke Nabi ﷺ se chaar saal pahle paida hone se ye kaise laazim aayega ke Aaminah binth Wahab ne khiyanat ki? Chaar saal chote hone ka matlab Allaah ne Abdul Muttalib ke maqaabile me Abdullah ko chaar saal baad aulaad se nawaza.
D. Muhammad bin Umar bin vaaqid al vaaqdee ila salami – ye shakhs Imam Bukhari Rahimahullah ki nazar me mutardak Al Hadees hai, Imam Nasayi ne za'afa aur mutradkeen me shumaar kiya hai.

11) Kaise ye tum kahte ho ke Eesa Alaihissalaam ki wafaat nahi huyi jabke Soorah Aale Imran me Eesa Alaihissalaam ki wafaat maukid hai?

Jawaab : (Eesa Alaihissalaam zinda hai) is mauzoo par maine 52 dalayel pesh kiye hai ek video bayan me, youtube par (arabi, urdu, angrezi) me dasteyaab hai.

A. Quraan Majeed me kahi bhi koyi aisi daleel nahi hai jo Eesa Alaihissalaam ki wafaat par saraahat karti ho. Lafz wafaat aur toofi sirf mout ke maani me nahi hai balke iske doosre maani par muhtamil hota hai. Ek waqt muqarrara ke liye utha liya jaana (_____) ..... _____... (3:55) tumko tumhare jism aur rooh ke saath uthaaloonga. Yahi maani Ibn Jareer ne salaf ki jama'at se naqal kiya hai.
B. Quraan Majeed bil jazm kahta hai ke Eesa Alaihissalaam qatl nahi kiye gaye balke utha liye gaye. **Vama qataloo yaqeena - _____ (Nisa: 157-158)**

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C. _____ **(Maryam:33).** Is aayat me youmul mout vaala lafz aa chuki wafaat par dalaalat nahi karta, balke is aayat me Eesa Alaihissalaam par teen dino me salaamati ka zikar hai - 1. Unki vilaadat ke din, 2. Unki wafaat ke din, 3. Qiyamat ko uthaye jaane ke din. Isme se ek pahla guzar chuka hai aur do baakhi hai.

12) Roohul Qudus koun hai? _____ **(Baqarah:87)**

A. As Shaikh Shanqaiti Rahimahullah ne kaha sahi qoul ke mutabikh Roohul Qudus se muraad Jibrayeel Alaihissalaam hai. Allaah ka qoul (_____) **(Ash Shoora:193)**
B. Hasaan bin Saabit Raziallahuanhu se Allaah ke Rasool ﷺ ne kaha ke, Aye Hasaan tum Rasoolullah ﷺ ki jaanib se difaa karo (jawaab do) _____ **(Bukhari va Muslim)**
C. Shaikh ul Islam Ibn Taimiyah Rahimahullah ne kaha jamaaheer Ulama ne kaha hai ke beshak Allaah Taala ne Jibrayeel Alaihissalaam ko Roohul Ameen, Roohul Quddus kaha hai **(Daqayeq al Tafseer:Mujlid 1, pg 310)**

13) Kya Islam me taslees ka vajood hai?

A. Taslees ka aqeedah Allaah ki zaat me shareek karna hai, jabke Allaah ne kaha _____ aur Quraan Majeed ne isko shirk se taabeer kiya. Islam deen tawheed hai, jiska ilm khud nasara ko hai, fir bhi ye Islam me taslees ka vajood ka sawaal karte hai, jis par hame taajjub hota hai.

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B. _____ is tarah ki aayaat me jama mutakallim ke seghe se nasara apne aqeedah ko saabit karne ki daleel lete hai, jabke Quraan ki vaazeh aur muhkam aayaat Aqeedah Tawheed ko saabit karti hai. Imam Ibn Taimiyah Rahimahullah ne kaha Tawheed par dalaalat karne vaali muhkam aayaat ko chod kar tum mutashaabe ke peeche kyu pad rahe ho. Majmooul Fatawa (5/233-234)

14) Kya Allaah deen ke phailaane ke liye (anaf aur talvaar) ka muhtaaj hai? To fir Rasool ﷺ ne jung va jihaad aur qitaal ki vasiyyat kyu ki?

Waqt ke haakim ke liye aman qaayam karne ke liye taaqat ka istemaal bura nahi, albatta taaqat ka istemaal dahshat gardi, fasaad aur zulm ke liye karna haraam hai, Soorah Maayidah:32

A. Safar al Kharooj (22:23) Moosa Alaihissalaam ko chadhayi karne ka hukum diya. Safar al Kharooj (11:34) buton ka todne, daraqton ko kaatne ka hukum aur shirk se rokne ka hukum diya.
B. Rislalah bolis ibraneen ki taraf bheja gaya (7:1,2) Ibraheem Alaihissalaam ne baadshaho se qitaal kiya aur maal ghaneemat paaya. Rab kaise apne Nabi Hazqayaal se kahta hai safar hazqataal (8:11) tum talvaar se darte ho, is vajah se tum par talvaar uthaana zaroori hai, Rab kahta hai: Mai tumko shahar ke beecho beech se nikaal kar tumhare dushmano ke haathon me daal doonga, aur apne ahkaam tum par naafiz karoonga. Tab tum talvaar se qitaal karoge aur mai Bani Israyeel ke haq me faisla karoonga, tab tumhe pata chalega ke mai hi haqeeqi Rab hoon.

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C. Safar al ard (17:31) har bachche ko qatl karo, aur har khaavind vaali aurat ko qatl kardo, lekin kunwaari ladkiyon ko zinda chod do.

D. Safar al tasniyah (10:20) Rab Moosa Alaihissalaam se kahta hai ke jab tum basti vaalon se ladne jaao to sabse pahle sulah ki daawat do. Agar vo sulah karle aur baat maan le to har banda tumhara ghulam ban jaayega, agar sulah se inkaar kare aur ladne par utar aaye to unka maahasarah kar do, jab tumhara Rab unko tumhare haathon par hukum naafiz karde to tum unke mardon ko talvaar se khatam kar dena aur auraton, bachchon aur choupayiyon ko maal ghaneemat bana lena aur tumhare Rab ne jiska tumhe maal ganeemat ata kiya hai us se faayida uthao aur is tarah tum har us basti se karna jo tumse iqtelaaf kare.

15) Quraan kahta hai ke Muhammad ﷺ Rahmatul Aalameen hai jabke Aap ﷺ kaafiron ke liye rahmat nahi?

A. Ibn Kaseer Rahimahullah (_____) ki tafseer me Allaah Taala ne Muhammad ﷺ ko is aayat me tamaam jahaano ke liye rahmat banaya hai, musalmaano aur kuffar ke farq ke baghair, pas jisne is rahmat ko qubool kiya aur uski shukar guzaari ki duniya va aakhirat me vo khush baqt insaan hai aur jo uska inkaar kare vahi duniya va aakhirat me na kaam hoga (_____)

i. Nabi ﷺ ki rahmat ki misaal meethe chashme ki hai. Allaah ne apni saari maqlooq ke liye ek meethe paani ka chashma jaari kiya, pas jo us se faayidah uthaaye, apne jaanwaron aur khet ko sairaab kare vo faayide me

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hai. Rahe vo log jo susti kare aur peeche rahe vo us se mahroom hai.

B. Muhammad ﷺ ki vajah se hi kuffar ko duniya me azaab nahi diya gaya, jis tarah ke agli ummaton ko azaab diya jaata tha. Jaise qasaf va qazaf vaghairah.

16) Chor ka haath kaatne ka hukum kyu diya?

A. Kharooj (16:21) Rab ne Moosa Alaihissalaam se kaha : Aur jo koyi shakhs chori kare ya uske paas vo cheez paayi gayi to usko qatl kar diya jaaye.
B. Safar al tashniyah (11:25) jab vo aadmi aap me jhagde aur dono bhai ho unme se ek ki biwi apne shouhar ko bachaane ke liye haath se use maarti hai aur apna haath aage karke uski sharm gaah ko pakad leti hai to uska haath kaat do aur is ziman me tumhare andar raham dili paida na ho.
C. Islam ke ahkaamaat adl va insaaf par mabni hai aur isme badi hikmat posheedah hai. Had se guzarne vaalon ke liye tambiyah hai, jab ek hi saza sab dekhenge to sab us harkat se baaz aayenge. Is tarah maashrah burayiyon se paak jo jaayega.
D. Saafar al kharooj (28:21) jab kisi aadmi ya aurat ko bail zakhmi karde aur vo us se mar jaaye to tum us bail ko rajam karo yahaan tak ke mar jaaye, aur tum uska gosht na khaavo, bail ke maalik par koyi jurmana nahi, agar bail seeng maarne vaala hai aur us se qabl uske maalik ko khabar daar kiya gaya, lekin usko baandh kar nahi rakha, jiski vajah se kisi aadmi ya aurat ki jaan chali jaaye to tum us bail ko rajam karna ur uske maalik ko qatl kar daalna.

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17) Kaaba ke atraaf tawaaf aur rami jamraat ka matlab kya hai?

A. Nabi ﷺ ne kaha : _____ (Abu Dawood) Allaah ke zikar ke liye tawaaf aur rami jamraat kiya jaata hai.
B. Haj ke mousam me Allaah ne Baitullah ka tawaaf karne ka hukum diya taeke log dunyavi aur uqravi faayidah uthaate rahe.
C. Ank laa tazar vala tanfaq hajare aswad ke baare me Umar Raziallahuanhu ne kaha ke, Aye Hajare Aswad, too na nuqsaan pahucha sakta hai na faayidah.
D. Musalmaan to sirf Allaah ke Nabi ki itteba me tawaaf karte hai aur hajare aswad ko choomte hai aur rami jamaar karte hai.

18) Muhammad ﷺ hajare aswad ki taazeem kyu karte the aur bosa dete the?

A. Umar Raziallahuanhu ne kaha : Jab hajare aswad ko bosa diya aur kaha, yaqeenan mujhe pata hai ke too sirf ek paththar hi hai jo nuqsaan pahucha sakta hai aur na faayida de sakta hai, agar mai Allaah ke Rasool ﷺ ko tujhe bosa dete huye ne dekhta to mai tujhe hargiz bosa nahi deta. Jis se pata chalta hai ke ye ek hukum hai jis ko musalmaan baja laate hai.

19) Kya sahitaan kaan me peshaab karta hai? (Fajar chod kar sone vaale ke kaan me).

A. Iski toujiya ye hai ke insaan Allaah se ghafil ho kar is tarah so jaaye ke uski his bhi zaayal ho jaaye.

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B. Haqeeqat me shaitaan uske kaan me peshaab karta hai, lekin uski kaifiyat ham nahi jaante, kyu ke vo bhi khaata, peeta hai vaghairah. Raha masla uske peshaab ka vo zaaayel ho jaata hai, mumkin hai jis tarah petrol khuli hawa me ud jaata hai.
C. Shaitaan insaan ke kaan me azaan padne se haayel ho jaata hai.
D. Shaitaan us par ghaalib aa gaya aur usko is darje razeel kar diya ke vo peshaab karne ki jagah bana diya.

20) Mouqif al muslimeen minal katooleek val taya'ish al salmi?

A. Waqt ke haakim ke liye aman qaayam karne ke liye taaqat ka istemaal bura nahi, balke taaqat ka istemaal dahashatgardi, fasaad aur zulm ke liye karna haraam hai, Soorah Maayidah:32.
B. Islam to aman, sulah aur muyahidah par ubhaarta hai **va in janahoo al islam fajnaha laha**
C. Eesa Alaihissalaam zinda hai aur Allaah ne unhe oopar utha liya hai, par jab vo aayenge duniya me to Islam ke mutabikh faisla karenge. **(Abu Dawood:117/4)**

21) Sikandar _____kya vo _____ hai kya vo nek aadmi tha ya but parast tha?

A. Quraan me kahi bhi _____ (Sikandar) ka zikar nahi hai aur na hi uske daur ka zikar hai.
B. Jis _____ ka zikar kiya gaya hai vo Sikandar _____ nahi hai, jisne _____ ki bunyaad daali. Aur ye Maseeh Alaihissalaam ki paidayish se 323 saal pahle raha karta tha.

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C. Jis _____ ka zikar Quraan me hai vo mouhid tha jabke doora _____ but parst tha.
D. Sahi ul Jaame (5524) Rasoolullah ﷺ ne kaha, mujhe nahi pata ke vo kis Nabi ki pairvi karta tha, mujhe nahi maaloom ke vo nabi tha ke nahi.
E. Nasara ke paas pahle _____ ka mukammal zikar nahi _____ jaaye ke doosre _____ ka tafseeli zikar mile.
F. Agar iqtelaaf hota hai to ahle kitab ke paas unke daawon ki koyi sanad nahi, jabke Quraan ka faisla hi aakhri faisla hai.

22) Koun hai jisne Quraan ko likha aur uska jama karna kaise mukammil hua?

A. Allaah ne is kitab ki hifazat ki zimmedaari khud lee hai, At Tabri (14/8) Saadi (safa:696).
B. Likhna likhaana arab ke maahoul me maaroof na tha. Vo apne seeno me yaad kar lete the, chand log usko likh liya karte the.
C. Ibteda me Nabi ﷺ Hadees ko likh lene se rok diya karte the, taake Aap ﷺ ki Ahadees Quraan ke andar zam na ho jaaye. Lekin jab Sahaba ki tarbiyat mazboot ho gayi to Quraan ke likhne ka intezaam kiya gaya aur mahfooz kar diya gaya. Aur Ahadees ko bhi likhne ki ijazat mil gayi.
D. Quraan ko saat huroof par utaara gaya, jis tarah Nabi ﷺ se saabit hai (Umar bin Khattab – Bukhari:2287, Muslim:818)
E. Abu Bakr Raziallahuanhu ki daur me jab ridat ki jung ho rahi thi tab kayi Hafiz Quraan Shaheed ho gaye, tab Umar Raziallahuanhu ke israar par aap ne Quraan ko ek mushaf me mahfooz kar diya. **(Bukhari:4986)**

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23) Oontniyon ke peshaab aur doodh ki Hadees par Nasrani ka aiteraaz?

A. Injeel looqa (41:6) _____ **(Hazkhayaal:4:12-13)**
B. Falaan logon ko shifa huyi **bi iz nillah** to kya is par aiteraaz hua karta hai !
C. Koyi scientific proof lekar aaye ke oont ka peshaab isi tarah nuqsaan deh hai jis tarah insaan ka peshaab nuqsaan deh hai.
D. Sudan ke Medical Centre par Professor Ahmed Abdullah ne tajurba kiya aur 25 afraad jo _____ ki beemaari me mubtala the, chand roz tak unko oonton ka doodh aur peshaab pilaya gaya aur vo bilkul sahatyaab ho chuke the.

24) Auraton ke aqal aur deen ke aitebaar se naaqis hone ka matlab kya hai?

Isme aurat ko ultha choot mil gayi maali zimmedaari na lagayi gayi albatta mard par maali zimmedaari lagayi gayi. Lihaza Islami aitebaar se mard ko saabeqa padta hai, mard ko hisaab va kitab rakhna padta hai, aurat ko saabeqa kam padta hai to aurat ke liye aasaani kar dee gayi ke maali umoor me do auraten ki gawahi ek mard ke muqabile me to is se aurat ke liye sahoolat hai, kyu ke aurat ko hamal, raza'at va hazanat ke bahut saare umoor ka dhyaan rakhna hota hai, ek aurat ko dhamki dekar koyi sata sakta hai do aurat ko satana itna aasaan nahi, isme aurat ki security hai, jaan aur aabroo ki.

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Jis masle me aurat ka saabeqa padta hai vahaan ek aurat ki gawahi bhi maqbool hai jaise raza'at ki shahadat aur ghusl janaza ki takmeel ki shahadat.

Note : Jis cheez me saabeqa nahi padta islam us par zimmedaari kam kar deta hai, Islam ke nizam ke kayi kadiyaan ek kadi par aiteraaz karne se pahle mukammil nizam ko padhna zaroori hai, jaisa ke Islam viraasat me mard ko bahan ke muqabile me double hissa ata karta hai, kyu ke Islam aurat par maali zimmedaari nahi lagaata.

A. Aqal ke maani baandhne ke hai, yaani aqal har man chahi baat ki talab se rokne vaali sifat hai. Aqal ke zariye muqtalif afkaar va khayaalaat ubharte hai aur afzal raay ko iqtiyaar kiya jaata hai, har raay ko qubool karna ye dhavi aur aatifat ki vajah se hota hai. Aur ye aatifat aurat ke andar bahut zyada hoti hai. Jabke aqal ka kaam dhavi aur aafiyat se rokna hai.
B. Deen ke aitebaar se kami ka matlab bahut saare ahkaamaat auraton se saaqit hai (jaise salaat hai jo mardon aur auraton par har haal me farz hai, lekin auraton par haalat haiz me farz nahi. Isi tarah jihaad, jumah aur jamaat ki farziyat vaghairah).
C. Jadeed Scientific Research ke mutabikh mard aur aurat me jism ke saare aaza aur khayaalaat me farq hai, lihaza ahkaamaat me bhi farq hai, Islam ka nizam mashabihat par nahi masaavaat har ko uske hisaab se huqooq aur zimmedaariyaan na ke zulm aur dushvaariyaan.

25) Allaah ke Rasool ﷺ par Darood padhne ka kya maqsood hai?

A. Salaat ke maani sana, rahmat naazil karna aur darjaat ko buland karna hai jabke ye Allaah ki taraf se ho, agar farishton

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ki jaanib se hua uska maani isteghfaar hota hai, agar ahle eemaan ki jaanib se ho to uska maani dua ka hota hai.

B. Ham jaise insaan Aap ﷺ ki shaksiyat ka badla kisi bhi soorat me ada nahi kar sakte, lekin ham ko Allaah ne Darood (dua) ka tareeqa bataya hai, jiske zariye ham dua karte hai.
C. Mushrikeen ho ya ahle kitab chahe vo yahoodi ho ke nasrani koyi bhi apni gumrahon se us waqt tak najaat nahi paa sakta jab tak Aap ﷺ ki hidayat ko vo qubool nahi kar leta. (_____) **(Al Bayyinah:1-3)** lihaza Aap ﷺ ka ahsaan tamaam insano par hai jisko ada karne ka vaahid raasta yahi hai ke ham unke haq me Allaah ke huzoor dua karen.

26) Islam me talaaq ki mashroo aib kyu hai?

A. Islam nikah ko barqaraar rakhne ka hukum deta hai, isiliye waqti nikah ko haraam qaraar deta hai, lekin naa guzeer haalaat ki bina par aapas me alag hone ka tareeqa aur raasta bhi diya hai.
B. Nikah ka maqsood haasil na hone par ya kisi mufsid ke laazim aane par jiske difaa ke liye talaaq ka qanoon rakha gaya hai. Agar sulah na ho sake to aakhri ilaaj aur hal talaaq hai.
C. Ye aurat ki ahaanat ya nikah ki touheen ka masla nahi balke ye aurat ki salamati aur rishta zaujiyat ki salamati ka zariya hai.

27) Hadees al zubaab par aiteraaz?

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A. Ye sahi rivayat hai jis ko Imam Bukhari ne apni kitab me rivayat kiya hai.
B. Aqli ya amali satah par ye baat samajh me na aaye to ye koyi daleel nahi ke uska deen se koyi vaasta na ho. Balke hamari aqlen aur hamara ilm isko samajhne se qaasir hai.
C. Isme ghaibi amr ki taraf ishaara hai ke, makhkhi ke par me jarasim hote hai, jiska inkeshaaf chand hi saalon qabl hua. Ye Aap ﷺ ke nabuwwat ki daleel hai.

28) Allaah ke ausaaf me kalima "kaana" ka kya matlab hai? Is jaisi misalen?

A. Allaah Taala ne lafz "kaana" ka istemaal isliye kiya taake uski azliyat aur abdiyat ka pata de, ke vo hamesha se in sifaat se muttasif hai.
B. Kaana zamana maazi ke maani me aaye to uska matlab ye nahi ke mustaqbil me Allaah un sifaat se muttasif na ho, balke zamane ki taqseem tumhare liye hai, jaise maazi, haal aur mustaqbil, magar ye Allaah ke liye kisi zamane ki qaid nahi, kyu ke vo khud zamane ka Qaaliq va Maalik hai.

29) Abas va tola ka matlab kya hai?

A. Is vaakhiye me Abdullah Ibn umm Maktoom ko nazar andaaz karne ka matlab ye nahi ke vo haqeer hai. Balke sanadeer Quraish se guftagoo me qalal vaakhai hone ki vajah se tha. Jabke vo baar baar sawaal kar rahe "alamni mamaa almakallah" aur Rasoolullah ﷺ is anhamaak ke saath sanadeer Quraish ko daawat de rahe the, taake vo eemaan le aaye.

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B. Jab kabhi Umm Maktoom ko Muhammad ﷺ dekhte to fouran apni chaadar ko kushaada karte aur kahte 'marhaba biman aatibani feehi rabbi"

C. Ek ghair muslim ne kalima padha aur kaha ke Quraan Allaah ki taraf hai agar Muhammad ﷺ ameen na hote in aayaat ko chupa lete, kyu ke unhe oopar itaab kiya gaya hai in aayaat me.

30) Allaah ke Rasool ﷺ ka apni biwi se haalat haiz me mubaashirat karna?

A. Mamnoo mubaashirat se muraad dukhool hai, jabke yahaan par jism se jism lagaane par koyi hukum nahi ke vo haraam hai. Haalat haiz me dukhool mamnoo hai.

i. (Abdullah bin Saad al Ansari Raziallahuanhu ne sawaal kiya ke, meri biwi jab haalat haiz me ho to mere liye kya kaam karna halaal hai, tab Aap ﷺ ne kaha : Jo izaar se pare hai vo halaal hai.

ii. Masrooq Rahimahullah ne Aisha Raziallahuanha se sawaal kiya aur mai sharm karta hoon ke vo sawaal karoon. Tab Aisha Raziallahuanha ne kaha, mai to tumhari maa hoon aur tum mere bete ho, poocho jo poochna ho. Tab unhone poocha ke aadmi apni biwi se jabke vo haiz ki haalat me ho, kya kya kaam kar sakta hai? Har cheez kar sakta hai, sivaye jima'a ke.

iii. Maimoona Raziallahuanha se rivayat hai ke, yahoodi aurat jab kabhi haiza hoti to na uske saath khaate aur na hi usko apne gharon me rakhte. Tab Sahaba Ikraam Raziallahuanhum ne Aap ﷺ se poocha to Allaah ne Soorah Baqarah ki aayat 222 naazil farmayi.

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31) Islam me musalmaan aurat ko ghair muslim mard se shaadi ki ijaazat kyu nahi dee gayi?

A. Musalmaan aurat saare Ambiya par eemaan rakhti hai, jabke ghair muslim chahe vo kisi bhi mazhab ka maanne vaala ho, vo aksar Ambiya ka inkaar karta hai, jiski vajah se deen aur eemaan me kamtar ho jaata hai, aur jo eemaan me kam ho usko kaamil eemaan vaali aurat ki zimmedaari kaise dee jaa sakti hai.
B. Jabke agar mard momin hai aur ahle kitab ki kisi ladki se nikah kare to vo uske Nabi par eemaan rakhta hai, uske deen ka aiteraaf karta hai, jiski vajah se vo us se nikah kar sakta hai. Kyu ke us aurat ka deen uske deen ka ek hissa hai.

32) “Yaalamu maa fil arhaam” aaj ke doctoron ke daawa hai ke vo raham maadar me maujood jins ka pata chala sakte hai?

A. Janeen ki haalat me uska muqarrarah waqt ka ilm Allaah hi ko hai, paida hone vaala hai, kya amal karne vaala hai, vo achcha hai ke bura hai, gora hai ke kaale rang ka, zaheen hoga ya ghabi hoga, sabar karne vaala hoga ya jaldbaaz hoga, Fayyaz hoga ke baqeel, aurat hai ya aadmi ye tamaam cheezon ka ilm sirf Allaah ko hai.
B. Aalaat ke zariye dekhna asbaab apnaane se uska taalluq ho gaya, lihaza ye ghaib kahaan raha aur asbaab ke zariye maaloomaat ka daawa karna ghair maaqool hai, aur ye adhoora ilm hai aur Allaah ka ilm is se bhi vase’e hai.

33) Quraan Majeed me zameen va aasmaan ki taqleeq ke liye jo ayyam mazkoor hai vo muqtalif hai?

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A. _____ **(Fussilat:9-12)** youmeen se muraad : Zameen ko do din me paida kiya.
B. _____ **(Fussilat:9-12)** arba'ah ayyam se muraad zameen ke oopar pahadon aur usme barkat, rizq ki faraavaani baqiya do din me.
C. _____ **(Fussilat:9-12)** youmeen se muraad saat aasmano ko paida kiya aur har aasmaan ki jaanib uske kaam ki vahee ki.
D. Kul mila kar che dino me Allaah ne zameen va aasmaano ko paida kiya.

34) Ek din ki miqdaar Allaah ke paas hazaar saal ke barabar ya pachaas hazaar saal ke barabar hai?

A. Allaah ke paas ayyam ki ginti muqtalif hai, qiyamat ka din ye maqsoos din hai, iski miqdaar ek hazaar saal ke barabar hogi aur pachaas hazaar saal ke barabar mahsoos hogi naa farmaan ko duniya ke dino ke aitebaar se (jaisa ke zakaat ada na karne vaale ko) (Al Shanqaiti)
B. Allaah Taala ne sitaron aur sayyaron ki alag alag muddat muqarrar ki hai, jinke liye ek din ki miqdaar alag alag hua karti hai, to bahut mumkin hai ke ek din hazaar saal ke barabar ho.
C. 6 youm me Allaah ne aasmaan aur zameen ko banaya, vo ek youm ek hazaar dunyavi youm ke barabar ye bhi muraad liya gaya iska har ek taadaad ka siyaaq alag hai.

35) Qamseen alaf sanah…… alaf sanah me mahkam qoul kya hai?

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Saabeqa Jawaab.

36) **Ana awwalal mu'mineen**…….Moosa Alaihissalaam kaise kah sakte hai? Jabke Aap Alaihissalaam se pahle Ibraheem, Yakhoob, Ishaaq Alaihimussalaam vaghairah me, isi tarah jaadoogaron ne kaha – in kunna awwal mu'mineen?

Awwal ka taalluq amr nasbi se hai :

A. Moosa Alaihissalaam ka **ana awwalul mu'mineen** kahna is vajah se hai ke Allaah ki tajalli ko dekhne ke baad unh ne ye iqraar kar liya ke Allaah Taala ko koyi is zindagi me nahi dekh sakta. Jabke Aap ko ifaaqa hua us waqt ke baad se Aap ne maanne me pahal kee, Aap ﷺ ne **ana awwalul mu'mineen** kaha.
B. Ahle misr me sabse pahle eemaan lane vaale jaadoogar the, jabke unhone Moosa Alaihissalaam ka mu'ajiza dekh liya aur Aap par sabse pahle eemaan le aaye.
C. Muhammad ﷺ ka ye kahna ke mai pahla musalmaan hoon, yaani ahle makka me sabse pahle eemaan laane vaala hoon.

37) _____ _____ jaan shaabaan bade azdah ko kaha jaata hai jabke "jaan" chote saamp ko kaha jaata hai. yaani jab Moosa Alaihissalaam ne apna Aasa zameen par daala to vo choti shakal me tha, lekin Allaah ke hukum se bada azdah ban gaya.

38) _____?

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Duniya me sharaab haraam ki gayi aur aakhirat me sharaab halaal ki gayi, iqtelaaf ki koyi vajah nahi ke iqtelaaf kiya jaaye. Ek hi jagah do alag alag baaten ho to sawaal kiya jaa sakta hai, taake apne ashkaal ko door kiya jaa sake.

39) Farishte Allaah ki na farmaani nahi karte, jabke iblees farishton me se tha, usne Allaah ki na farmaani kee?

A. Iblees ko malayika ki qabeel se maanna duroost nahi hai :
   i. Kyu ke vo jinno me se tha, jis tarah Allaah ne kaha (**va azqalna lil malaayikatis judoo aadama fasajadal ibleesa kaana minal jinn (Kahaf:50)**
   ii. Iblees ne kaha : **(ana khairi minhu khalakhtani minnar va khalakhtahu min teen) (Aaraaf:12)**
   iii. Iblees ki qulqi sifaat jinno se milti hai na ke farishton se, kyu ke malaayika ki qulqi sifaat me se hai ke vo Allaah ki naa farmaani nahi karte.

40) Hijaaj ne musannif Usmani ko badal daala? Safa 153

A. Hijaaj ne sirf das kalimaat ko badla tha aur sajastani ne kitab likhi "_____" iska jawaab ye hai ke agar hijaaj ne tabdeeli kee to kisi hafiz ne is par radd kyu nahi kiya? Kya nasara aur vo log jo shak karte hai ye kahna chahte hai ke Quraan ko kisi ne hifz hi nahi kiya?
B. Jis rivayat ko daleel banakar ye kaha jaata hai ke, Hijaaj ne Quraan ke das kalimaat badal daale, uske raavi par jarah kee gayi rivayat yoon hai : Abbaad bin Suhaib, Ouf bin Abi Jameela se rivayat karta hai ke Hijaaj bin Yusuf ne musannif Usmani ke gyarah alfaaz ko badal daala. Kaha Soorah

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Baqarah:259 (lam yatasan va anzar) baghair haa ke thi to usne tabdeel kar diya kar diya (lam yatasannah) kar diya…. vaghairah Abbaad bin Suhaib ke baare me Imam Bukhari Rahimahullah kahte hai ke vo Mutardak al Hadees hai. Imam Tirmizi Rahimahullah ne bhi isko mutardak kaha hai. Imam Ibn Hibban Rahimahullah ne kaha ke vo qudri firqe se taallukh rakhta tha. Imam Zahabi Rahimahullah ne isko mutardak al Hadees kaha. Ye man gadhant rivayat hai. Imam Saqtaani Rahimahullah ne aisi koyi kitab nahi dekhi.

41) Musannif Abi bin Kaab Raziallahunahu me doosre zaayad the? Kahaan hai?

A. Aamash Rahimahullah ki rivayat jisme Abi bin Kaab Raziallahuanhu padha karte the : _____ rivaayaat aur alfaaz ke iqtelaaf ke saath. Jisko daleel banakar aiteraaz kiya gaya, jiska jawaab ye hai ke koyi ye to saabit kare ke Qunoot Quraan me se hai.
B. Sahaba Ikraam Raziallahuanhum Maafi, Taaveel aur Duayen apni mushaf me likh liya karte the, unhe pata tha ke kounsi baat Quraan hai, kounsi baat dua hai.

42) Quraan Muhammad ﷺ ne gadh liya hai? sa 167

A. Muhammad ﷺ ke baare me tamaam ahle makka ko pata tha ke Aap ﷺ padh likh nahi sakte, aur Aap ﷺ ki har har kaifiyat aur ada se waqif the aur Aap ﷺ ko Sadiq aur Ameen kah kar pukaarte the. Quraan unke baatil daawon ki tardeed karta hai. (_____) **(Furqaan:6)**

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B. Agar Muhammad ﷺ apni jaanib se gadh lete to khud Quraan ke usloob aur aayaton ke andar vaazeh farq nazar aata, jiske baatil hone ke liye kaafi tha. Lekin ye Quraan poori tarah be aib hai. Jisme kisi qisam ka koyi farq aur iqtelaaf nahi.
C. Agar Muhammad ﷺ Quraan gadh sakte hai to Aap ﷺ ke maasir log bhi fasaahat va balaaghat me yaktaaye rozgaar the, lekin uske bavajood bhi vo is Quraan ka jawaab na de sake.

43) Sabeqa aasmani kitabon ki Quraan me talfeeq hai? safa 170

A. Is aiteraaz ki bunyaadi vajah ye hai ke Quraan Majeed aur deegar aasmaani kitabon me paayi jaane vaali mushabahat aur mamaasilat hai. Jiska jawaab ye hai ke deen (aqayed) hamesha ek hi rahe hai, jabke shariyat insano ki tabiyat aur ahwaal aur zaroof ke hisaab se aur zamaan va makaan ke hisaab se badalti hai.
B. Jo baaton par insani fitrat ka mahvar hai shariyat unka inkaar nahi karti, balke unhe mahzab banati hai. Aur jo fitrat ke khilaaf ho unki nakeer karti hai.
C. Balke yaksaaniyat ka paaya jaana khud uske minjanib Allaah hone ki daleel hai, kyu ek har dour me ek hi qisam ki shariyat ka laaya jaana, jabke Ambiya Alaihimussalaam ke darmiyaan lambe muddat ka faasle ka hona ye Ilahi qanoon ki minjanib Allaah hone ki daleel hai.
D. Agar ye Quraan talfeeq hota to do taaleemaat arabi me nahi thi, fir kaise ye mumkin hai itne baleegh va faseeh pairaaye me in taaleemaat ko pesh kiya jaaye. Jabke Aap ﷺ ummi the.

44) Nabi Kareem ﷺ ka yahood va nasara se seekhna?

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A. Agar Muhammad ﷺ baheerah raahib se ya Warqa bin Noufal se seekh kar baaten gadh lete. To jo log Aap ﷺ ko jaante the unhone Aap ﷺ par nakeer kyu nahi ki. Kuffar va mushrikeen kyu khamosh rahe. Agar aisi baat hoti to a'adah Islam isi baat ka taana dete.
B. Muhammad ﷺ ummi the na hi Aap padhna likhna jaante the aur na hi Aap ﷺ kisi ke paas taaleem haasil ki thi. Is baat ki bhi koyi daleel nahi ke Aap ﷺ ne kabhi Touraat ya Injeel ko padha tha.
C. Agar maan bhi len ke Aap ﷺ padhna likhna jaante the tab bhi ye sawaal hai ke vo kitaben abri zabaan me likhi huyi thi. To arabi me kis tarah Aap ﷺ ne pesh kiya.

45) Quraan Rasoolullah ﷺ ke zamane me hi kyu jama nahi kiya gaya? Safa 180

A. Nusq Muhammad ﷺ ki hayaat me hua karta tha, agar us waqt Quraan ko likh diya jaata to iqtelaaf vaazeh hone ke qavi imkaan the.
B. Is dour me kitaabat aur tahreer ke asbaab bahut kam the, kyu ke bahut saare Sahaba Ikraam Raziallahuanhum ne Quraan ko apne seene me mahfooz kar liya tha. Lekin jab Hafiz Quraan Shaheed hone lage tab Umar Raziallahuanhu ke israar par usko tahreer kar diya gaya. Raha masla tarteeb aayaat aur sooraton ki tarteeb ye Allaah ke Rasool ﷺ ke mutabikh hi tha.

46) Kya Quraan me arab ki zabaan se khaarji ka kalimaat vaarid huye hai?

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A. Arabi zabaan, abri zabaan aur saryaafi zabaan ye tamaam zabaane saami zabaan ki shaq hai, is aitebaar se kisi lafz me tashabah aur tamaasil paaya gaya to koyi ajeeb baat nahi.
B. Mumkin hai ke vo alfaaz ahle arab apni zabaan me istemaal karte ho aur samajhte ho to is tarah ye arabi alfaaz kahalaayenge.
C. Shavaahid ul Quraan jaisi kitaben likh kar Ulama Ikraam ne Quraan ke kalimaat ke liye sha'ar jaaheli se shavahid pesh kiye.

47) Quraan Kareem ke atraaf taareeqi ghaltiyon par radd ..... Ibraheem Alaihissalaam ke vaalid ka naam?

A. Quraan ko ghalat bataane ke liye ahle kitab ne apni kitab ko asal marja'a banaya, jo ke pahli ghalti hai. Jabke mufassireen ka iske baare me iqtelaaf bhi hai. Muhammad Ibn Ishaaq, Kalbi aur Zahaak va Hasan ka kahna hai ke Aazar hi Ibraheem Alaihissalaam ke baap hai. Lekin 'Taareeq' inka laqab hai. Jaise Israayeel jo Yaqoob Alaihissalaam ka naam hai.
B. Maqaatil ka kahna ye hai ke Aazar laqab hai aur 'Taareeq' naam hai.

48) Kya sitare shaitaano ko maar bhagaane ka zariya hai?

A. **Valaqad zayyannas samaa ad duniya bimasaa beeh vaja alnaaha rujoo mal shayateen. (Mulk:5)**
B. **Maa ash hat tum qalaqas samaavaati val arza valaa qalaqa anfusahum vamaa kunta muttaqazal muzilleena azdaa. (kahaf:51)**

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C. _____ **(Al Jinn:8)**

49) Quraan me hai ke “al Ra’ad” Allaah ki tasbeeh bayan karta hai, jabke Ahadees me hai ke ye farishta hai aur vo ek baqli hai baadalon se nikalti hai? saad 276

A. Ibn Taimiyah Rahimahullah ne kaha koyi tanaqiz nahi ra’ad ka maani hai, harkat me laana, Allaah ke hukum se farishta baadalon aur hawa’on ko harkat me laate (harkat laane vaale farsihte ka arabi me ra’ad kahte hai) aur science ke mutabikh jo tafseelaat hai koyi takraav nahi, alag alag marhale ke andaaze bayan alag hai.

B. _____

50) Zaitoon kya toore seena se nikalta hai jabke vo falasteen se nikalta hai to ye kaise mumkin hai” saad 278

A. Seena falasteen se hai aur falasteen aur shaam misr ka shumaali ilaaqa hai aur isi par Touraat safar Zaboor:maz:68:17 me likha hai ke seena qudus me se hai.
B. Is dour ki siyasi had bandiyon ka aitebaar nahi kiya jaayega. Balke in aayaat ki tafseer karna duroost nahi hai.

51) Quraan kahta hai **“vali kulli ummatur Rasool”** ye bayan kitab muqaddas ke bayan se takra raha hai ke Ambiya va Rusul Israyeel me se hi hai? saad 289

A. Rasool ke ek maani haqeeqi hai aur ek maani majaazi hai. Haqeeqi is maani me ke Allaah ke Rasool aur majaazi is maani me ke Rasool ke Rasool is taraah Eesa Alaihissalaam

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ke Rasool hua karte the aur aur isi tarah Muhammad ﷺ ke ashaab deegar tamaam insano ke liye Aap ﷺ ke Rasool hai.

B. Muhammad ﷺ Allaah ke aakhri Nabi aur Rasool hai aur jab Aap ﷺ par muhar nabuwwat ka iqtetaam ho gaya to kisi mulk me kaise koyi Rasool aane ki gunjayish rahegi.

52) Quraan kahta hai ke Ismayeel Alaihissalaam Rasool aur Nabi the aur Touraat me hai ke vo vahashi aadmi the? Saad 295.

A. Quraan kahta hai ke Ismayeel Alaihissalaam Rasool aur Nabi the (vakaana rasoolan nabiyya).
B. _____ (tak:17:1-2)
C. Ismayeel Alaihissalaam ke haq me barkat ki daleel (_____) (tak:17:20)

53) Bani Israyeel arz misr ke vaaris bane, firoun ke halaak ke baad, jabke vo kun'aan ke hi vaaris bane.

A. Moosa Alaihissalaam ki daawat sirf Bani Israyeel ke liye thi, Misr ke hudood "Rafah" se shuroo hota hai aur vo khud kahte hai hamari saltanat neel se faraat tak hai. is tarah "Rafah" is sarzameen ka ek hissa hai.
B. Viraasat sirf zameeni khazano ki nahi hoti, lekin is qoum ko jiska vaaris banaya gaya vo sharayi viraasat hai. Jis taraah Ibraheem Alaihissalaam ko Allaah ne kaha (_____) (tak:1:17) Aap ﷺ zameen par Allaah ki shariyat ki daawat dene ke liye har shahar ko jaaya karte the.
C. Mouriqeen likhte hai ke Bani Israyeel arz Misr vaap banne ke liye sab ka misr vaapis loutaana laazim nahi aata baaz loute.
D. Vaaris aur _____ se bhi mumkin hai.

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E. Ya (misr ka itlaaq vasee maani me hai).
F. Baaz ne kaha ke haaki zameer arzi misr ki taraf nahi balke kanooz ki taraf lout'ti hai, yaani isi tarah ke khazaane ata kiye gaye.

54) Tase'e aayaat ya das aayaat thi?

Touraat ke shaarheen ne in aayaton me iqtelaaf kiya hai. Doosri aayat zifaada hai jabke ye log tamsaah kahte hai. Teesri aayat ke baare me kahte hai ke vo qameel thi, jabke vo log kahte hai ke ba'ooz thi.

55) Kaaba sabse pahle logon ki ibadat ke liye banaya gaya, jabke taareeqi kitabon me hai ke ye but parasti ki taameer kardah hai? saad 310.

A. Quraan Majeed aasmaani kitabon me vaahid mahfooz kitab hai, jabke doosri kitabon me tahreef vaakhai ho chuki hai. lihaza doosri kitabon ke muqabile me Quraan ka bayaan sachcha hoga.
B. (tak:20:8) ke havaale ke mutabikh Kaaba ke paas Nooh Alaihissalaam ne toofan se najaat paane ke baad ek mazbah qaayam kiya tha, jisme Allaah ke liye charind va parind ki qurbani dee jaati thi.

56) Maseeh Alaihissalaam ne jhoole me kalaam kiya jabke Injeel me isi tarah ki baat nahi ke unhone _____ me kalaam kiya ho?

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Baaz Anajeel marfoozah me hai ke Eesa Alaihissalaam ne mahad me kalaam kiya hai (Bar:10:7)

57) Fanafaqnaa feehi mir roohinaa….. iski taaveel kya hai? saad 327

A. Rooh ka lafz kayi maano me Quraan Majeed me aaya hai, jaise : Vahee ke maani me **(av haina ilaika roohan min amrinaa : Shoora : 193)** Teesra bada farishta ke maani me **(youma yaqoomur roohu min amri rabbi : Al Usra : 85)** lihaza jab ek lafz kayi maano me aaye to kisi ek maani ke saath khaas nahi kar sakte. Balke siyaaq va sabaaq se maani muraad liya jaayega.
B. Choonke Jibrayeel Alaihissalaam ka laqab Allaah ne rooh rakha hai aur unhi ke vaaste se Maryam Alaihissalaam ke pet par phoonk maari, lihaza unka laqab de diya gaya.
C. Rooh maqlooq hai **(rabbul malayikah var rooh).**

58) **Innallaha malaayikatuhu yaslavna alan nabi…….** Kya salaatullah ke liye nahi?

Salaah jab lafz ali ke saath aaye to iska maani rahmat naazil karne ke hai.

59) Maseeh Alaihissalaam Allaah ka kalimah hai jaise Quraan gawahi deta hai aur _____? Saad 334

A. Allaah ne Mutlaq kalima kaha hai, qalq ba maani maqlooq hai, isi tarah kalimah se muraad _____ (_____) is kun kalimah ka nateeja paida hone vaale Eesa Alaihissalaam.

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B. Yaani iska matlab hai (impact of decision, the empire decision is the final decision).
C. Isliye ke vo kalima ke zariye paida kiye gaye hai na ke vo khud kalima hai, kyu ke vo khaate the aur peete the aur bashri taqaaze poore hote the. Jaise Allaah Taala ne kaha (_____) (Aale Imran:59) aur is aayat ki tafseer me vo kalima jo Maryam Alaihissalaam ki jaanib alqaa kiya gaya tha vo kalima al takween yaani kun fayakoon hai.
D. Eesa Alaihissalaam isliye kalima nahi ho sakte, kyu ke Kalaamullah ki sifat hai jo is se alaga nahi ho sakti.
E. **Alqaahaa ilaa Maryam** ka maani Maryam Alaihissalaam ki jaanib phera. **Alqaahaa** me nukta hai.
F. **(kalimatal qaahaa ilaa maryama va rohu minhu)** sareeh maani ka chod kar tashaabah maani vaala lafz istemaal nahi karna. Jaise Allaah Taala ne kaha, Ibn Maryam Alaihissalaam, ye vaazeh aur muhkam hai aur **(Saqqara lakum maa fis samaavaati val arzi jamee'aa minhu) (Jaasiyah:13)** to kya har maqlooq qaaliq ka hissa ban gayi?

60) Quraan me hai Maseeh Alaihissalaam ke Ila hone ki gawahi hai. Maseeh yaqluq paida karna Allaah ki sifat hai? saad 338

A. Quraan me hai ke (varsav laa ila bani israyeel) ye Maseeh Alaihissalaam ke bande hone ki sabse pahli daleel hai. Bheje jaane vale se sawaal kiya jaata hai to jab Maseeh Alaihissalaam bheje gaye to kaise vo khud Ila ban sakte hai? Vo Allaah ke hukum ke maa tahat hai. Maseeh Alaihissalaam ne kaha ke mai tumhare paas tumhare Rab ki jaanib se

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daleel lekar aaya hoon, jiska matlab vo apni taraf se koyi baat nahi karne aaye.

B. Aamaal ar Rasool al sahaah 2 adad 22 me hai : _____ _____

C. _____ Maseeh Alaihissalaam mitti se parinde ki shakal banate the to Allaah ke hukum se vo parinda ban jaata tha na ake khud Maseeh Alaihissalaam parinda banate the. Allaah apni qudrat se use paida karta tha.

61) Bahut se nasara daleel lete hai ke Quraan Majeed ki vaazeh aayaat hai jo Touraat aur Injeel ki sahat par dalaalat karti hai?

A. Quraan bahut se maqaamaat par Tauraat aur Injeel ki tahreef ki gawahi bhi deta hai **(_____....:Baqarah:41,42)**

B. (_____:Baqarah:75,79, Aale Imran:78, Nisa:46, Maayidah:13,41.

CHAPTER 9

(ISLAM ME AQLAAQIYAAT KA JAAME TASAVVUR AUR USKE USOOL)

[ACHCHE AUR BURE AQLAAQ KI CHECK LIST]

ISLAMI AQLAAQIYAAT KO APNANA HUQOOQULLAH AUR HUQOOQUL IBAAD KA TAQAZAH HAI

Islam me aqlaaqiyaat ka jaame tasavvur aur uske usool

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Note :

Aqlaaqiyaat ka ye baab ke notes dar asal Aarshad Basheer Madani ke bayaanaat ke mafarghaat ke qabeel se hai, lihaza usloobe nusr aur usloobe bayan me farq hota hai, isliye qaariyeen se guzarish hai ke usloob nusr ke nazakaton ki adam takmeel par maazoor _____

ALHAMDULILLAHI RABBIL AALAMEEN VAS SALAATU VAS SALAAMU ALA RASOOLIHIL KAREEM VA ALAA AALI VA ASHAABI AJMAYEEN AMMA BAAD :

Naujawaan me paaye jaane vaale masayel aur unke hal

Quraan me naujawaan nasl ke liye qusoosi qitaab karte huye Allaah Taala ne irshaad farmaya :

(NAHNU NAQUSSU ALAIKA NABA AHUM BIL HAQQI INNAHUM FITNATUN AAMANOO BI RABBIHIM VA ZIDNAHUM HUDAA (13) VARA BATNAA ALAA QULOOBIHIM IZ QAAMOO FAQAALOO RABBUNAA RABBUS SAMAAVAATI VAL ARZI LAN NAD UVA MIN DOONIHI ILAAHAN LAQAD QULNAA IZAN SHATATAA (14) HAULAAYI QOUMUNAT TAQAZU MIN DOONIHI AALIHATAN LAV LAA YA'TOONA ALAIHIM BI SULTANIN BAYYININ FAMAN AZLAMU MIMMANIF TARA ALALLAHI KAZIBAA (15) VA IZI'TAZAL TUMOO HUM VAMAA YA'ABUDOONA ILLALLAAHA FA'VU ILAL KAHFI YANSHUR LAKUM RABBUKUM MIR RAHMATIHI VAYU HAYYI LAKUM MIN AMRIKUM MIRFAQAA (16).

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“Ham in (naujawaan) ka saheeh vaakhiya Aap ﷺ ke saamne bayan farma rahe hai, ye chand naujawaan apne Rab par eemaan laaye the aur hamne unki hidayat me taraqqi dee thi (13) Hamne unke dil mazboot kar diye the, jab ke ye uth khade huye aur kahne lage ke hamara Rab to vahi hai jo aasmaan va zameen ka Rab hai, na mumkin hai ke ham uske siva kisi aur maabood ko pukaren, agar aisa kiya to hamne nihayat hi ghalat baat kahi (14) Ye hai hamari qoum jisne uske siva aur maabood bana rakhe hai, unki khudayi ki ye koyi saaf daleel kyu pesh nahi karte, Allaah par jhoot iftera baandhne vaale se zyada zaalim koun hai? (15) Jabke tum unse aur Allaah ke siva unke aur maaboodon se kinara kashi ho gaye to ab tum kisi ghaar me jaa baitho, tumhara Rab tum par apni rahmat phaila dega aur tumhare liye tumhare kaam me sahoolat muhayya kar dega (16).” **(soorah Kahaf:18:13-16)**

Ham me sabse behtareen vo hai jinke aqlaaq sabse behtar hai :

(INNA MIN KHIYAARIKUM AHSANAKUM AQLAAQAN) [Muttafiq Alai] [Sahi Bukhari:3559, Sahi Muslim:2321 (6033)]

“hamse Abdaan ne bayan kiya, unse Abu Hamza ne, unse Aamash ne, unse Abu Vaayil ne, unse Masrooq Rahimahullah ne aur unse Abdullah bin Umar ne bayan kiya ke Rasoolullah ﷺ bad zabaan aur ladne jhagadne vaale nahi the, Aap ﷺ farmaya karte the ke, tum me sabse

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behtar vo shakhs hai jiske aqlaaq sabse achche ho (jo logon se kushaadah peshaani se pesh aaye).”

Naujawaan apni jawaani ko ghaneemat samjho :

(_____)

“Abdullah Ibn Abbas bayan karte hai ke, Allaah ke Nabi ﷺ ne irshaad farmaya : Paanch cheezon se pahle paanch cheezon ko ghaneemat jaano! Jawaani ko budhape se pahle, Sahet ko beemari se pahle, Maaldaari ko tangdasti se pahle, Faraaghat ko mashghooliyat se pahle aur Zindagi ko mout se pahle.” **(Saheehut Targheeb:3355, Shaikh Albani ne is Hadees ko ‘Sahi’ kaha hai)**

Muhtaram Qaariyeen ikraam jaisa ke aap sabhi jaante hai ke, Ramazan Mubarak [1443 hijri, 2022) ka maheena, is maah Mubarak me naujawaan Islam ki taraf khaas tavajjo ke saath doure jadeed ko saamne rakh kar naujawaano ko darpesh masayel ke madde nazar khusoosiyat ke saath ye unwaan muntaqab kiya gaya hai, Alhamdulillah: “40 achche aur bure aqlaaq ki check list.”

Achche aur bure aqlaaq ki check list

Is ‘check list” me sabse pahle khud ahtesaabi ki taraf aap ki tavajjo dilaana chahta hoon, yaani ke ham apna muhasabah karen:

- Ke ham aqlaaqi aitebaar se kis raaste aur kis muqaam par hai?

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- Aur bure aqlaaq se ham apne aap ko kis had tak mahfooz rakh paa rahe hai?
- Kya hamne kabhi is baat par ghour va fikar kiya ke achche aur bure ghusse me kya farq paaya jaata hai?
- Aur maaf kar dene ka kya maani va matlab hota hai? Jaisa ke hamne ramazan Mubarak ki aakhri ashre me khusoosiyat ke saath ye dua ki thi jiska Ahadees me zikar maujood hai, Ummul Momineen Aisha Raziallahuanha ne Allaah ke Nabi ﷺ se ye daryaaft kiya [ke shabe qadr ko koun si dua padhi jaaye] to Aap ﷺ ne ye dua sikhayi :

  (ALLAHUMMA INNAKA AFUWWUN TUHIBBUL AFVA FA'AFU ANNI)

  "Aye Allaah too maaf karne vaala hai aur maafi ko pasand farmaata hai, pas mujhe maaf farma de." **(Saheehul Jaame:4423)**

- Jhoot se apne aap ko kaise bachayen?
- Sach bolne ki aadat apne andar kaise paida karen?
- Aur halam kise kahte hai?
- Apne ghusse par 'Control' karna kise kaha jaata hai?
- Aur logon ke saath husne sulook.
- Qusoosan vaalidain ke saath husne sulook aur unke saath behtareen bartaav aur unki itaat va farmabardaari.
- Aur rishtedaaron ke saath narm dili ka maamla.

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- Qusoosan Rahami rishte (sage bhai, bahan) se afoo va darguzar karna ye tamaam cheezen undah aqlaaqiyaat ki asal buniyaaden aur mabadi hai aur ye deen Islam ka qaassa hai, lihaza tawheed ko apna kar shirk se bachte huye Allaah ke Nabi Muhammad ﷺ ki itteba karte huye aur Aap ﷺ ki muhabbat ka haq ada kiya jaaye, Aap ﷺ ki batayi huyi taaleemaat par amal kiya jaaye, Islam ke in teen bunyaadon ke baad ham par vaalidain ki itaat va farmabardaari ki zimmedaari aayad hoti hai, in tamaam unvaanaat aur "Topis" par Alhamdulillah hamari ye guftagoo phaili huyi hai.

Hasad ka ilaaj (hasad se kaise bachen) is se bachaav ke tareeqe?

Hasad, Jalan, Keena aur Kapat ye tamaam alfaaz maani ke aitebaar se bahut zyada muqtalif nahi hai, balke ye alfaaz maahoul ke aitebaar se istemaal kiye jaate hai aur logon ki aksariyat is baat me sar gardaan hai ke isko kis tarah se "Handle" kiya jaaye ya kis tarah se iske saath "Deal" kee jaaaye. Hasad, Jalan, Keena, Kapat ke muqtalif pahloo hai, iske ek khaas pahloo "Human Psychology" se taallukh rakhta hai, is par ham aage tafseeli tahqeeq pwsh karenge In Sha Allaah. Yahaan par hasad ka ilaaj aur us se bachaav ke tareeqon par roushni daali jaa rahi hai. Chunache hasad ka ilaaj kis tarah se mumkin hai aur hasad se apne aap ko kis tarah bachayen? Deegar logon ke baare me agar hamare andar hasad paida ho jaaye to us hasad se ham apne aap ko kis tarah se mahfooz karen aur uska kya "Criteria" hai jisko apnakar ham apne aap ko doosron se hasad karne se rok sakte hai aur khud par "Control" kar sakte hai aur iska ilaaj kar sakte hai, lihaza sabse pahle ham ye jaanne ki koshish karte hai ke hasad kise kaha jaata hai.

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Al Hasad :

Dar asal ye arabi lafz hai, 'lisaan al arab' aur deegar "Arabic Dictionaries" me jab maine is lafz ki tahqeeq ki to ye pata chala ke arab ke log is keede ko "hasadal" keeda kaha karte the jo jaanwar ya insaan ke jism se khoon peeta hai, hatta ke vo itni zyada miqdaar me khoon pee leta hai ke jab vo udne ki koshish karta hai to phoot jaata hai :

Hasad ka laghvi maani

Ism : Hasadal

Al Quraad : Al Hasdalu (ye ek joo ki tarah ka keeda hai jo jaanwaron ke jism me paida hota hai, iska vaahed segha : "Qaraadah" hai).

Ism : Hasad

Masdar : Hasada (hasad yahsudu, hasadan va husvadan va hasaadatan, va hassadah ("Al qaamos al muheet" lil ferozabadi [safa:277], "Taajul uroos" lil narbeedi [25/8])

Hasad ka istelaahi maani

_____ Allama Jarjaani kahte hai : Haasid yaani ke hasad karne vaala mahsood ke liye yaani ke jiske liye vo hasad kar raha hai ye tamanna karta hai ke uski ne'mat khatam ho jaaye, zawaal tak pahuch jaaye ya uski ne'maton ko mout aa jaaye." **(Al Taareefaat Lil Jarjaani, safa 87)**

_____ : (_____)

Allama kafvi kahte hai : Hasad ek tarah se logon par dil ka muqtalif hona hai, jaise kasrat maal par iqtelaaf aur kasrat jaaydaad par iqtelaaf." (Tang dil hona) **(_____ : safa 408)**

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(_____)

“Ibn Aashoor ke nazdeek iska maani ye hai ke unhone bayan kiya ke “hasad” ek nafsaani ihsaas aur kaifiyat ka Markab hai, jo doosron ko milne vaali ne’maton par paida hota hai aur ye is tamanna ke saath paida hota hai ke is se vo ne’mat cheen jaaye, ye nafsaani kaifiyat “Psychological Condition” qusoosiyat ke saath doosron ke liye hasad ki vajah se paida hoti hai.

Hasad ki tamaam sifaat is “hasdal” keede me paayi jaati hai, lihaza arabon ke yahaan hasad ko is maani me bayan kiya jaata hai ke is “hasdal” keede ne khud ko bhi halaakat me daal diya aur jiska khoon choos liya usko bhi nuqsaan pahuchaya _____ ek haasid jo hasad me mubtala hai vo khud ko bhi nuqsaan pahucha raha hai aur jiske liye vo hasad kar raha hai usko bhi nuqsaan me mubtala kar raha hai, Imam Nawawi Rahimahullah ne hasad ka “Definition” batate huye kaha :

(QAD QADDAMNA ANNAL HASADA TAMANNI ZAWAALIN NEMAH)

Hasad ye hai ke hasad karne vaala ye tamanna kare kea age vaale ki ne’mat khatam ho jaaye aur usko mili huyi ne’mat zawaal tak pahuch jaaye. **(Al Minhaj Sharah Sahi Muslim lil Nawawi:119/61)**

Hasad ka laghvi aur istelaahi maani ke baad Quraan Majeed ne hasad ko kis tarah vaazeh kiya hai “Define” kiya hai mulahizah farmayiyen :

(AM YAHSUDOONAN NAASA ALAA MAA AATAAHUMULLAHU MIN FAZLIHI)

“Ya ye logon se hasad karte hai is par jo Allaah Taala ne apne fazal se unhe diya hai.” **(Soorah Nisa:54)**

Islam me hasad kabeerah gunahon me shumaar hota hai aur usko haraam qarar diya gaya hai, chuna che Anas bayan karte hai ke, Allaah ke Nabi ﷺ ne irshaad farmaya :

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(_____)

“Ek doosre se bughz na karo, ek doosre se hasad na rakho, ek doosre se muh na phera karo, Allaah ke bande ho bhai ban kar raho, kisi musalmaan ke liye ye halaal nahi ke vo teen din se zyada laa taallukh rahe.” **(Sahi Muslim:2559 [6526], Sahi Bukhari:6076, Sunan Abu Dawood:4910)**

Hasad ki kaifiyaat aur uske “Symptoms’ :

Hasad karne vaale ki kaifiyat ye hoti hai ke vo apne aap ko bhi gham, jalan aur ghutan me daal raha hai aur saath hi saath jis par vo hasad kar raha hai usko bhi isi kaifiyat me mubtala kar raha hota hai, hasad ek badi takleef deh shai hai, lihaza baaz ulama ikraam ne hasad ko paagalpan me shumaar kiya hai, yaani ke hasad dar asal ek beemari hai, jaisa ke agar koyi shakhs “Mental Illness” ka shikaar hota hai to us shakhs ko baa zaabta “diagnose” ki zaroorat hoti hai, isi tarah hasad karne vaale ko bhi ilaaj ma’alijah ki zaroorat hoti hai, kyu ke aise afraad me “Exposure” ki kami hoti hai aur aise afraad ka dunyavi maamlaat me koyi tajurbah nahi hota ya unhe duniya me koyi maqaam haasil nahi hua hota aur na unhone kabhi is tarah se koyi koshish ki ho ke vo kisi bade hode par faayaz ho saken, chunache aise afraad mahroomiyat ya “Depressed” ka shikaar ho jaate hai aur musalsal ‘Depression” me rahna unki aadat ban jaati hai aur aise log “demotivate” hote chale jaate hai, in haalaat me is tarah ke afraad tazabzub, ghussa aur chidchide pan me mubtala ho kar apne atraaf va aknaaf me paaye jaane vaale logon se hasad karne lagte hai aur aahista aahista vo hasad me ek bahut hi “Extreme Level” tak pahuch jaate hai aur doosron ki taraqqi unhe kaante ki tarah chubne lagti hai, hamari aaj ki naujawaan nasl “Generation Z” kahlaati hai, unke andar “ Depression” aurv “Jealousy” ke “symptoms” aur bhi zyada badh gaye hai, jiske bahut saare

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wajoohaat hai, unme susti aur kaaheli bhi ek vajah hai, ye khud se mehnat karna nahi chahte aur chahte hai ke taraqqi khud ba khud mayassar ho jaaye, lihaza in haalaat me hasad ka panapnaa bahut aasaan ho jaata hai aur hasad ki sabse badi vajah taqdeer par eemaan ki kamzori hai, yaani ke Allaah Taala ne jo taqdeer banayi hai us se aap raazi nahi hai. Chunache ulama ikraam ke is baare me ye aqwaal maujood hai ke hasad karne vaala dar asal Allaah Taala ke faisle par aiteraaz kar raha hota hai, haalanke vo is baat se vaakhif ho ya na ho, aisa shakhs kabeerah gunah ka murtakib kah laayega, masalan Allaah Taala ka ye irada hai ke falaan shakhs ko car ata farmaaye, lihaza hasad karne vaala ye kahta hai ke falaan shakhs meri barabari kaise kar sakta hai ya vo falaan shakhs mere maqaam tak kaise pahuch sakta hai, is marhale me sirf mere paas car thi, ab falaan ke paas bhi vo car aa gayi, hasad karne vaala hasad karte huye ye kahe ke ye kaise mumkin hai ke meri car se badi car uske paas ho, goya ke hasad karne vaala shakhs Allaah Taala ke is faisle se raazi nahi hai, haalan ke Allaah Taala ne ye irada kiya hai ke us falaan shakhs ko falaan ne'mat se nawaaze. Allaah Taala ki ye hikmat hai ke vo kisi ko kuch ne'mat dekar aazmaate hai aur kisi se vo ne'mat cheen kar aazmaate hai. Hamara koyi iqtiyaar nahi ke ham Allaah Taala ke faislon ke darmiyaan rukawat daal de, hame zara barabar bhi iska iqtiyaar nahi diya gaya fir bhi hasad karne vaale kahte hai ke ye kaise mumkin hai ke falaan ko Allaah Taala ne'maton se nawaaz de ya falaan ko "Job" nahi milni chahiye ya falaan ko maal va daulat nahi milni chahiye, ya falaan ki "Building" is tarah nahi banni chahiye ya falaan ki sahet achchi nahi honi chahiye, ham aur aap koun hote hai, hamari kya auqaat hai ke ham Allaah Taala ke faislon par nuqta cheeni karne lage. Kis ko kya ata karna hai ya kisko kya nahi dena hai ye tamaam ke tamaam faisle Allaah Taala ki hikmat se hote hai, Allaah Taala hi behtar jaante hai ke agar falaan ko falaan ne'mat ata kar dee gayi to uske liye vo ne'mat zahmat ban jaayegi, agar kisi shakhs ko

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koyi ne'mat nahi mili fir bhi vo Allaah Taala ki shukar guzaari me laga rahta hai to usko us ne'mat ke na milne par Allaah Taala uske liye uske badle khair rakh deta hai, agar che ke usko vo ne'mat ata kar dee jaati to usme uske liye nuqsaan hi nuqsaan hota, lihaza hamara ye eemaan bahut hi puqta hona chahiye ke tamaam zaahir va baatin ka ilm sirf Allaah Taala ko haasil hai. Is se ye baat saaf zaahir ho gayi ke ne'maton ka milna ya na milna dono me Allaah Taala ki hikmat posheedah hai. Ye Allaah Taala ki sunnat hai, chuna che Ulama Ikraam kahte hai ke agar koyi shakhs hasad me mubtala hai to vo dar asal logon ke baare me Allaah ke faislon ki muqalifat me mubtala hai, Mansoor al faqeeh hasad ke baare me sher kahte huye kahte hai :

Arabic text

Mere haasid se kah do ke vo khabardaar ho jaaye. Kya too nahi jaanta ke too ne kiski shaan me be adbi ki hai. Too ne Allaah Taala ke faislon ke khilaaf be adbi ki hai. Mera haasid meri is cheez se na khush hai jo mujhe Allaah Taala ki taraf se mili hai.

Ham me aur aap me ye taaqat nahi hai ke Allaah Taala ke faislon ki muqalifat karen, jaisa ke Quraan Majeed me Allaah Taala irshaad farmaate hai :

(VALLAHU YAHKUMU LAA MU'AQQIBA LI HUKMIHI VAHUVA SAREE UL HISAAB) [Soorah Raad:13:41]

"Aur Allaah Taala faisla farmata hai, uske faisle par koyi nazar saani karne vaala nahi aur vo jald hisaab lene vaala hai."

(FA'AALUL LIMA YUREED) [Soorah Burooj:85:16]

(Allaah Taala) jo chahe use kar guzarne vaala hai."

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Chuna che hame ye koshish karte rahna chahiye ke ham apne aap ko hasad, jalan, keena aur kapat se door rakhe, hasad karne vaalon ke baare me Allaah Taala Quraan Majeed me ek aur jagah irshaad farmaata hai :

(AM YAHSUDOONAN NAASA ALAA MAA AATAA HUMULLAHU MIN FAZLIH) [Soorah Nisa:4:54]

“ya ye logon se hasad karte hai, us par jo Allaah Taala ne apne fazal se unhe diya hai.”

Is aayat ka ek maani Ulama Ikraam ne aam hasad ka bhi bayan kiya hai, jo logon me paaya jaata hai, haalan ke is aayat ka khitaab yahood se hai, Quraan Majeed me isi tarah ek aur aayat hai, Allaah Taala irshaad farmaate hai :

(MAA YAVADDULLAZEENA KAFAROO MIN AHLIL KITABI VALAL MUSHRIKEENA AN YUNAZZALA ALAIKUM MIN KHAIRIN MIR RABBIKUM VALLAHU YAQTASSU BI RAHMATIHI MAI YASHAA’U VALLAHU ZUL FAZLIL AZEEM) [Soorah Baqarah:2:105]

“ye to ahle kitab ke kaafir aur na mushrikeen chahte hai ke tum par tumhare Rab ki koyi bhalayi naazil ho (unke is hasad se kya hua) Allaah Taala jise chahe apni rahmat khusoosiyat se ata farmaaye, Allaah Taala bade fazal vaala hai.”

Ulama Ikraam ne mazeed hasad ki vajoohaat bayan karte huye kaha hai ke hasad ke paida hone ki vajoohaat me ye bhi paaya gaya hai ke hasad kabhi bila vajah bhi paida ho sakta hai, hame iski misaal Quraan Majeed me milti hai, vaakhiya ye hai ke Yusuf ke bhaiyon me Yusuf ke khilaaf hasad paida ho gaya aur vo hasad bila vajah tha, haalan ke Yusuf to abhi bahut chote the (is se ye bhi saabit hota hai ke chote bachchon ke khilaaf bhi hasad aur jalan paida ho sakta hai jabke vo bachche na kisi bade mansab par faayaz hote hai aur na hi unki khud ki kamayi huyi

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milkiyat ya maal daulat unke paas hote hai) jabke log jaankar ya anjaane me in bachchon ko apni hasad aur jalan ka nishaana bana lete hai, lihaza logon me bila vajah hasad ka paida hona bhi mumkin hai, jo hasad karne vaala hota hai goya ke vo apni naame aamaal ko gunahon se bhar raha hai, lihaza aap ko mutmayin rahna chahiye, lekin baaz log is fikar me mubtala ho jaate hai ke falaan shakhs mujhse hasad kyu kar raha hai, haalan ke hame ye madde nazar rakhna chahiye ke har fel ke hone ya na hone me Allaah Taala ka hukum shaamil hai. Jiske dil me ye eemaan paida ho gaya haasid ke hasad se vo yoo hi mahfooz ho gaya, har cheez me Allaah ki hikmat posheedah hai, yahaan tak Ambiya Ikraam bhi is se mahfooz nahi hai, jaisa ke Yusuf ko unke bhaiyon ne hasad ki bunyaad par kahaan se kahaan pahucha diya, lekin isme bhi Allaah Taala ki hikmat posheedah aur Yusuf ke bhai Allaah Taala ki is hikmat ghaafil the aur Ummul Momineen Aisha Raziallahuanha ke vaakhiye par agar ham ghour kare to hame ye pata chalta hai ke haasidon ne aap se hasad kiya fir Allaah Taala ne khud Ummul Momineen Aisha Raziallahuanha ki paak daamani ki gawahi dee chuna che is vaakhiye me bhi hame Allaah Taala ki hikmat nazar aati hai, hame is baat ko bhi madde nazar rakhna chahiye ke Allaah ke Nabi ﷺ par bhi hasad kiya gaya, lihaza tamaam musalmaano ka ye eemaan hona chahiye ke Allaah Taala ke hukum ke baghair koyi kaam apne anjaam tak nahi pahuchta, hame qabl az waqt “Mentally Prepared” hona chahiye ke is duniya me aise log kaseer taadaad me maujood hai jo logon ko apni hasad ka shikaar banate hai, lihaza hame past himmati ke bajaay behtareen tadbeeron ko roobah amal me laakar haasidon ke hasad se bachne ki shakal iqtiyaar karni chahiye.

Imam Ibn al Qayyim Rahimahullah kahte hai : Ke hasad vo pahla gunah kabeerah hai jiske zariye aasmaano me Allaah Taala ki na farmaani ki gayi. Iblees ne Aadam se hasad kiya aur us hasad ke nateeje me iblees ne Aadam ko sajdah karne se inkaar kar diya aur hasad hi vo pahla

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gunah hai jiske zariye zameen par Allaah Taala ki na farmaani kee gayi, yaani ke qaabeel ne haabeel se hasad kiya aur us hasad ke nateeje me zameen par sabse pahla qatl ka vaakhiya pesh aaya aur aaj bhi jitney qatl hote hai unki zyadatareen vajah hasad hi hota hai.

Imam Ibn Qayyim Rahimahullah mazeed farmaate hai ke Huqooq Ullaah aur Huqooq ul Ibaad me rukavat paida karne vaali chaar badi beemaariyaan hai, agar insaan "Work Out" karna chahe to sabse pahle in chaar cheezon par "Work Out" kare :

_____

Takabbur, Ghussa, Hasad Mamnoo aur Shavat yaani ke apne nafsaani khvaahishaat ki takmeel ke liye mehnat va mashaqqat karna aur poori tarah apne aap ko shahavaton me jhonk dena lihaza agar koyi in chaar beemariyon se khud ko mahfooz karle to vo kaamyaab hai, in chaar cheezon ko jama karke maine ek shaar ki shakal dee hai taake talaba ko yaad karne aur samajhne me aasaani ho :

_____

Huqooq Ullah aur Huqooq Ul Ibaad ki raah me rukawat daalne vaali chaar beemariyaan hai – Takabbur, Hasad, Ghussa aur Shahvat, in tamaam cheezon se Allaah Taala hamari hifazat farmaaye, Aameen.

Isiliye Allaah ke Nabi ﷺ ne hame ye taaleem dee hai ke ham Soorah Hasad padhte rahe aur is soorat me ye sikhaya gaya hai ke kis tarah se hasad se panah maangni chahiye, hasad ek bahut hi sangeen beemari hai, isliye Allaah Taala ne Soorah Hasad ke zariye se ummate Muslimah

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ko ye taaleem dee hai ke is soorat ke zariye haasidon se aur hasad se Allaah ki panah talab kee jaaye.

Hasad taqdeer par aiteraaz karne ka ek raasta hai :

Allaah Taala irshaad farmaate hai :

[INNA KULLA SHAI IN QALAQNAAHU BI QADAR (49) VAMAA AMRUNAA ILLA VAAHIDATUN KA LAMHIM BIL BASAR(50)] (Soorah Al Qamar:54:49-50)

“Beshak hamne har cheez ko ek (muqarrarah) taqdeer par paida kiya hai (49) aur hamara hukum sirf ek dafa (ka ek kalimah) hi hota hai, jaise aankh ka jhapakna (50).”

Baaz Ulama Ikraam ne is aayat se ye daleel aqz kee hai ke Allaah Taala ne apni maqlooq ki taqdeer unki paidaayish se pahle hi likh dee hai, yaani har cheez apne Zahoor se pahle Allaah ke haan likh jaa chuki hai, lihaza jo is se inkaar karega ya isme nuqs talaash karega vo gumrah hai, chuna che hasad karne vaale ka haal bayeenah is tafsser ke mutabikh hai ke vo Allaah Taala ki hikmat me aur uski banayi huyi taqdeer me nuqs nikaal raha hai. Allaah Taala hame hasad aur uski houlnaakiyon se mahfooz rakhe, Aameen. Jaisa ke hame taqdeer ke baare me ye Hadees milti hai ke Abdullah Ibn Umro Bin Al Aas is Hadees ke raavi hai :

Arabic text

“Allaah ke Nabi ﷺ ne irshaad farmaya : “Allaah Taala ne aasmaano aur zameen ko paida karne se 50 hazaar saal pahle tamaam maqlooqaat ki taqdeer likh dee aur Aap ﷺ ne irshaad farmaya ke Allaah ka Arsh paani par hai.” **(Sahi Muslim:2653 [6748])**

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Hasad karne vaale shakhs ke dil me agar ye eemaan paida ho jaaye aur achchi aur buri taqdeer par uska Aqeedah puqta ho jaaye aur usko ye baat samajh me aa jaaye ke achchi aur buri taqdeer dono Allaah Taala ki taraf se hai aur hasad karne vaale ko ye bhi maaloom ho jaaye ke vo jaane ya anjaane me Allaah Taala ki mashiyyat aur qudrat par aiteraaz kar raha hai, is baat par agar uska zameer jaag jaaye to vo hasad karne se baaz aa jaayega, In Sha Allah.

Hasad : Kufr, Shirk aur Munafiqat tak le jaane vaala raasta hai :

Quraan Majeed me Allaah Taala irshaad farmaate hai :

(IN TAMSASKUM HASANATUN TASU'HUM VA IN TUSIBKUM SAYYI ATUN YAFRAHOO BIHA VA IN TASBIRU VA TATTAKHOO LAA YAZURRUKUM KAIDUHUM SHAI AN INNALLAHA BIMA YA'AMALOONA MUHEET) [Soorah Aale Imran:3:120]

"Tumhe agar bhalayi mile to ye na khush hote hai haan ! Agar burayi pahuche to khush hote hai, tum agar sabar karo aur parhezgaari karo to unka makr (aur unka ye hasad) tumhe kuch nuqsaan na dega, Allaah Taala ne unke aamaal ka ihaata kar rakha hai."

Arabic text

Kisi aur ki ne'mat ke zawaal aur uske nuqsaan ke liye tamanna karna usko kahte hai hasad, yaani ke ye ek naa jaayaz hasad hai, doosri qisam hai jaayaz hasad, jisko ham urdu me "rashk" kahte hai, yaani agar aap ko kisi ki ne'mat achchi lagi to aap ye dua karte hai, Aye Allaah, mere aulaad ko bhi Hafiz Quraan bana de, iske bar khilaaf agar aap ye tamanna karte hai ke falaan ka haafiza khatam ho jaaaye ya usme nuqs paida ho jaaye to ye na jaayaz aur haraam hai. Masalan aap ko ek

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achchi car nazar aayi to Allaah Taala ke baargah me aap ne ye dua ki, Aye Allaah, mujhe bhi vo car ata farma, ye jaayaz hai aur qusoosan neki ke kaamo me agar aap is tarah chahte hai to ye jaayaz hai. agar aap ye tamanna karte hai ke falaan beemaar ho jaaye, ye ek haraam shakal hai, ye jaayaz nahi hai. Isiliye kaha jaata hai ke hasad se apne aap ko bachna behad zaroori hai, jisme Keena, Kapat aur Jalan shaamil hoti hai. Lekin agar koyi kisi doosre par "rashk" kare jisko arabi me "Ghibtah" yaani ke rashk karna kisi ke paas ne'mat dekh kar Allaah Taala se isi ne'mat ki dua karna ye "Ghibtah" kah laata hai, haalan ke Ulama Ikraam ne isko bhi hasad me shumaar kiya, lekin ye hasad ki jaayaz qisam hai.

Imam Ibn Hajar Asqalaani Rahimahullah kahte hai :

Arabic text (Fathul Baari laa Ibn Hajar:161/1, kitab: Al Muqaddamah, Fasl:ghain, ba)

"_____" iski asal hasad hi hai, baaz log isme farq bayan karte hai aur kahte hai kisi ne'mat ka doosre shakhs se cheen jaane ki tamanna karna hasad me shaamil aur ghabtah ye hai ke is jaisi ne'mat ki tamanna karna.

Jaayaz hasad (rashk) ka bayaan :

Abdullah Ibn Mas'ood Raziallahuanhu bayan karte hai ke Allaah ke Nabi ﷺ ne irshaad farmaya :

Arabic text

"Ke hasad sirf do baaton me jaayaz hai, ek to us shakhs ke baare me jise Allaah ne daulat dee ho aur vo us daulat ko raah haq me kharch karne par toufeeq bhi mili aur ek us shakhs ke baare me jise Allaah ne ilm va hikmat (ki daulat) se nawaaza ho aur vo uske zariye se faisla karta ho

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aur (logon ko) is hikmat ki taaleem deta ho." **(Sahi Bukhari:1409, Sahi Muslim:316 [1896] va Sunan Ibn Maajah:4208)**

GHEEBAT (BACKBITING)

(Gheebat, Chughal Khori, Aib Joyi, Buhtaan Taraashi – Kabeerah Gunah)

Quraan Majeed me gheebat ka mafhoom :

Quraan Majeed me gheebat ke baare me Allaah Taala irshaad farmaate hai :

(YA AYYU HALLAZEEENA AAMANUJ TANIBOO KASEERAN MINAZ ZANNI INNA BAAZAZ ZANNI ISMUN VALAA TAJASSASU VALAA YAGHTAB BA'AZUKUM BA'AZAN AYU HIBBU AHADUKUM AN Y'A KULA LAHMA AQEEHI MAITAN FAKARIH TUMOOHU VATTAQULLAHA INNALLAHA TAWWABUR RAHEEM) [Soorah Hujuraat:49:12]

"Aye eemaan vaalon ! Bahut bad gumaaniyon se bacho, yaqeen maano ke baaz bad gumaniyaan gunah hai, aur bhed na tatola karo aur na tum me se koyi kisi ki gheebat kare, kya tum me se koyi bhi apne murdah bhai ka gosht khaana pasand karta hai? Tumko is se ghin aayegi, aur Allaah se darte raho, beshak Allaah toubah qubool karne vaala meherbaan hai."

Hadees me gheebat ka mafhoom :

(_____)

"Matlab bin Abdul Malik bin Qatab se mursalan rivaayat hai ke, ek aadmi ne Allaah ke Nabi ﷺ se sawaal kiya : Gheebat kya hai? Allaah ke Nabi ﷺ ne farmaya : Kisi aadmi ki aisi baat bayan karna, jisko vo sunna

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na pasand kare." Usne kaha : Aye Allaah ke Rasool ﷺ ! Agarche vo baat haq (aur duroost) ho? Allaah ke Nabi ﷺ ne farmaya : "Agar toone (kisi ke baare me) ghair haq baat ki to vo to buhtaan hoga (na ke gheebat)." **(Silsila Ahadees Al Saheeha:654/4, Hadees no. 1992)**

Gheebat ka laghvi maani :

Allama Abu Nasar al Jouhari kahte hai :

Arabic text

Yaani ke jo koyi bhi ghair haazir ya ghaayab hai unke baare me tum bolte ho.

Arabic text

(_____)

- "Al Gheebatu" ["aghtayaab" se maaqooz hai]. "Peet peeche burayi karna."

  Ibn al Faris "maqaaheen al lughta" me kahte hai :

  Arabic text

  [Logon ke aib bayan kiye jaate hai] aur ye peet peeche kahi jaane vaali baat hoti hai. **(_____)**

  Allama Jarjaani Rahimahullah al Taareefaat" me "al gheebatu" ka maani bayan karte huye kahte hai :
  Arabic text

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Kisi insaan ki ghair maujoodgi me uske aibon ko bayan karna jo uske andar maujood ho, ye gheebat kahlaati hai aur agar vo aib uske andar maujood na ho to vo buhtaan kahlaata hai, aur agar un aibon ko uske saamne bayan kiya jaaye to ye sab va shatam kahlaate hai. **(_____)**

“Al Gheebatu” ka istelaahi maani :
Imam Ibn Hajar Asqalaani Rahimahullah kahte hai :
Imam Manzari Rahimahullah aur kayi Ulama Ikraam aur karmaani kahte hai :
Arabic text

Ke gheebat ye ke koyi shakhs kisi doosre aadmi ke baare me uske peeche is andaaz me uska zikar kare ke agar us andaaz ko dekh lo to usko bura lage. **(Fathul Baari Ibn Hajar:470/10)**

Imam Qurtubi Rahimahullah kahte hai :
Arabic text

Allaah Taala ne gheebat karne se mana farma diya hai, gheebat ka matlab ye hai ke ek shakhs doosre shakhs ka aibon ke saath zikar kare, jo uske andar paayi jaati hai aur agar vo aib uske andar na paaye jaaye to vo buhtaan kahlaate hai. **(Jaame Al Haakim al Quraan lil Qurtubi:334/16)**

Quraan me gheebat ka zikar

VA QOULILLAHI TA AALA : (VALAA YAGHTAB BA’AZUKUM BA’AZAN AYUHIBBU AHADUKUM AN Y’AKULA LAHMA AQEEHI

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MAITAN FAKARIH TUMOOHU VATTAQULLAHA INNALLAHA TAWWABUR RAHEEM) [Soorah Hujuraat:49:12]

Aur Allaah Taala ka farmaan : Aur tum me baaz baaz ki gheebat na kare, kya tum me koyi chahta hai ke apne murdah bhai ka gosht khaaye, tum use na pasand karoge aur Allaah se daro, yaqeenan Allaah toubah qubool karne vaala raham karne vaala hai." **(Sahi Bukhari, Kitabul Adab, Baab:Gheebat ka bayan)**

Gheebat ki Nabawi tafseer :

Arabic text

"Abu Hurairah bayan karte hai Allaah ke Nabi ﷺ ne farmaya : "Tum jaante ho gheebat kya hai? Sahaba ne kaha : Allaah aur uske Rasool ﷺ ko maaloom hai. Aap ﷺ ne farmaya : Apne bhai ka is tarah zikar karna jo use pasand na ho, Sahaba Ikraam ne arz kiya, Aye Allaah ke Rasool ﷺ, aap ye dekhe ke agar mere bhai me vo baat vaakhai taur par maujood ho jo maine uske baare me kaha (ye kya kahlaayega?) Aap ﷺ ne farmaya : Jo kuch tum apne bhai ke baare me kahoge agar usme vo baat paayi jaati hai to yahi gheebat hai, aur agar vo baat usme maujood na ho to tumne us par buhtaan lagaya." **(Sahi Muslim:2589[6593], Sunan Abu Dawood:4874, Jaame Tirmizi:1934)**

Logon ki Aib Joyi aur Gheebat

Abu Barzah Salmi Raziallahuanhu bayan karte hai Allaah ke Nabi ﷺ ne irshaad farmaya :
Arabic text

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“Aye logon ! Jo eemaan laaye ho, apni zabaan se aur haal ye hai ke eemaan uske dil me daakhil nahi hua hai, muslamaano ki gheebat na karo aur unke uyoob ke peeche na pado, isliye ke jo unke uyoob ke peeche padega, Allaah uske aib ke peeche padega, aur Allaah jiske aib ke peeche padega, use usi ke ghar me zaleel va ruswa kar dega.” **(Sunan Abu Dawood:4880, Shaikh Albani Rahimahullah ne is Hadees ko “Hasan Sahi” kaha hai).**

Gheebat karne vaalon ki saza

Anas bayan karte hai ke Allaah ke Nabi ﷺ ne irshaad farmaya :
Arabic text

“Jab mujhe Meraj karayi gayi, to mera guzar aise logon par se hua, jinke naakhoon taambe ke the aur vo unse apne muh aur seene noch rahe the, maine poocha : Jibrayeel ! Ye koun log hai? Kaha : Ye vo hai jo logon ka gosht khaate (gheebat karte) aur unki be izzati karte the.” Abu Dawood kahte hai : Hamse ise Yahya bin Usman ne bayan kiya hai aur baqiya se rivayat kar rahe the, isme Anas maujood nahi hai.” **(Sunan Abu Dawood:4878, Shaikh Albani Rahimahullah ne is Hadees ko “Sahi” kaha hai).**

Chughal khori, Gheebat aur Azaabe Qabr

Note : Baaz Ulama Ikraam ne kaha ke chughli aur gheebat ye dono ek hi qism ke gunah hai, in dono ki nauyiyat muqtalif hai. Abdullah Ibn Abbaas Raziallahuanhu bayan karte hai Allaah ke Nabi ﷺ ka guzar do qabron par hua :
Arabic text

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“Aap ﷺ ne farmaya ke un dono qabron ke murdon par azaab ho raha hai aur ye bhi nahi ke kisi badi aham baat par ho raha hai, fir Aap ﷺ farmaya ke, Haan ! Unme ek shakhs to chughal khori kiya karta tha aur doosra peshaab se bachne ke liye ahtiyaat nahi karta tha, Ibn Abbas ne bayan kiya ke fir Aap ﷺ ne ek hari tahni lee aur uske do tukde karke dono ki qabron par gaad diya aur farmaya ke, shayad jab tak ye khushk na ho unka azaab kam ho jaaye.” **(Sahi Bukhari:1378, Sunan Ibn Maajah:347)**

Note : Ye zaroori nahi ke sirf un do gunahon par azaab qabr hai, yahaan par chughal khori / gheebat aur peshaab ke cheeton ki sangeeni bayan kee gayi, baaz log in dono gunahon ko bahut maamooli samajh lete the.

Aib Joyi (aib talaashi karna) sangeen aur kabeerah gunah

Mustarad bayan karte hai ke Allaah ke Nabi ﷺ ne irshaad farmaya :
Arabic text

“Jo shakhs kisi musalmaan ka aib bayan karke (bhai ka gosht) niwaala khaayega to usko Allaah utna hi Jahannam se khilaayega, aur jo shakhs kisi musalmaan ka aib bayan karke ek kapda pahnega to Allaah use usi jaisa libaas Jahannam me pahnaayega, aur jo shakhs kisi shakhs ko shuhrat aur riya ke maqaam par pahuchayega, to qiyamat ke din Allaah use khoob shuhrat aur riya ke maqaam par pahuchadega.” (yaani uski aisi rusvayi hogi ke saare logon me uska charcha hoga).” **(Sunan Abu Dawood:4881, Shaikh Albani Rahimahullah ne is Hadees ko ‘Sahi’ kaha hai).**

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Note :
[Hadees ka ek usool] raaviyon ka aib bayan karna, gheebat me daakhil nahi :
Arabic text

“Affan bin Muslim Rahimahullah kahte hai, ham Ismail Ibn Uliyah Rahimahullah ke paas baithe huye the, ek shakhs ne doosre shakhs se rivayat bayan ki to, maine kaha vo sikha nahi hai, to us rivayat bayan karne vaale shakhs ne kaha ke, tumne uski gheebat ki hai, Ismail Uliyah Rahimahullah kahne lage, inhone uski gheebat nahi ki balke hukum (iske baare sikha va sabt hone ka faisla) bayan kiya ke, vo sachcha nahi hai.” **(Sahi Muslim:7[84])**

Sachchayi ki fazeelat aur jhoot ke nuqsaanaat

Arabi me sachchayi ke liye “As Sidq” ka lafz istemaal kiya jaata hai.
‘As Sidq’ ka laghvi maani :
_____ “Yaani jhoot ka zid hai.
‘As Sidq’ ka istelaahi maani :

(huwal khairu anish shai’i ala maa huva bih, vahuva naqeezul kazib)

Sachchayi ka istelaahi maani ye hai ke jaisi khabar hame mili hai usko vaise hi pahucha dena.
(vahuva naqeezul kazib)
Aur ye lafz jhoot ki zid “Opposite” me bola jaata hai.
‘As Sidqu’ se milte jhulte kalimaat
Arabic text

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“As sidqu” ke matazaad alfaaz ‘Antonyms’
Arabic text

“As Saadiqu / Siddeequ” ka farq :

- “As Saadiqu” fee aqwaalih – yaani ke aadmi apne qoul me sachcha ho to usko “As Saadiq” kahte hai.
- “As Siddeequ” fee aqwaalih va af’aalih – Siddeeq mubaaligha ka maani paaya jaata hai yaani ke jo apne qoul va fel me sachcha ho usko “”As Siddeequ” ko kaha jaata hai.

Sachchayi ki ahmiyat

1) (_____) “Sach bolne vaalon ki zaroorat har ‘Society’ me hoti hai” jis maashre me sach bolne vaalon ki taadaad kaseer ho ‘Honest’ log zyada ho vo maashra taraqqi ki raah gaamzan ho jaata hai aur uske bar aks jis maashre me jhoot bolne vaalon ki taadaad zyada ho jaaye vo maashra tanzali ka shikaar ho jaata hai aur uski taraqqi sharah lagaataar girti chali jaati hai, lihaza ek saaleh maashre ke liye sach bolne vaalon ki bahut zaroorat hoti hai.
2) Beshtar rishte aur taalluqaat qoul par bante hai aur bigadte hai, lihaza qoul me sachchayi ho to rishte aur taalluqaat me mazeed istehkaam paida hota hai aur jhoot par mabni qoul rishton aur taalluqaat ke bigaad ka ba’as hota hai, chunache matzaad qoul maashre ki bunyaad ko khokla kar deta hai.
3) Maashre me sachchayi ki ahmiyat aur afaadeet ki vajah ye hai ke insaan ke qoul par aitemaad aur bharosa hota hai, niyyat aur maqsad ko koyi nahi jaanta, zaahiri qoul par log bharosa karte hai, agar qoul me tazaad paida ho jaaye to vo logon ka aitemaad gawa deta hai. insaan ki niyyat uske qoul se naapi

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aur toli jaati hai, lihaza qoul duroost hoga to niyyat bhi duroost tasleem kee jaati hai.

4) Taaleem aur ta'allam me jo log barsar khidmat me yaani ke jo log "Teachers" hai unka sachcha hona behad zaroori hai aur agar aap ki kisi khabar "Accept" kar rahe hai to khabar dene vaale ka sachcha hona zaroori hai, rishte aur taallukhaat ki bunyaad sach par agar qaayam hogi to vo rishte aur taallukhaat bahut paaydaar aur derpa saabit hote hai aur jhoot ki bunyaad par qaayam kiye gaye rishte aur taallukhaat ki qalayi aur _____ kaari bahut jald utar jaati hai, log samajhte hai ke jhoot se kaam baut jald ban jaate hai, haalan ke haqeeqat ye ke jitney jaldi bante hai utne hi jaldi bigad bhi jaate hai. Insaan bahut jald baaz vaakhe hua hai aur shaitaan is taak me rahta hai ke insaan kab ghalti kare aur vo is par halla bol de, chuna che Allaah Taala Quraan Majeed me irshaad farmaate hai :

(YA AYYU HALLAZEENA AAMANUTTAQULLAHA VAQOOLOO QOULAN SADEEDA [70] YUS LIH LAKUM A'AMAALAKUM VA YAGHFIR LAKUM ZUNOOBAKUM VAMAI YUTI ILLAHA VA RASOOLAHU FAQAD FAAZA FOUZAN AZEEMA [71])

"Aye Eemaan Vaalon ! Allaah Taala se daro aur seedhi seedhi (sachchi) baaten kiya karo (70) taake Allaah Taala tumhare kaam savaar de aur tumhare gunah maaf farma de, aur jo bhi Allaah aur uske Rasool ﷺ ki taabedaari karega usne badi kaamyaabi paayi (71)." **(Soorah Ahzaab:70-71)**

Quraan Majeed ki in aayaat me ye kaha jaa raha hai ke tum seedhi aur sachchi baat kiya karo to Allaah Taala tumhare

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kaam aasaan kar dete hai, lekin shaitaan insaan ko ye kah kar varghalaata hai ke agar tum apna kaam jaldi karvaana chahte ho to tum jhoot bol do to tumhara kaam abhi ke abhi ban jaayega. Muslim maashre me talaaq sharah badhne ki ek bahut badi vajah jhoot hai. Log jhoot bol kar rishte kar lete hai lekin vo rishte zyada der tak qaayam nahi rah paata.

5) Vaada aur mu'ahidah : Vaada aur mu'ahida ke darmiyaan bhi sachcha qoul bahut aham kirdaar ada karta hai aur jhoot apr tay kiye gaye vaade aur mu'ahide zyada dino tak qaayam nahi rahte aur toot jaate hai.

6) Insaan jab koyi daawa pesh karta hai ya gawahi deta hai to us waqt sachchayi ki zaroorat hoti hai aur agar insaan qoulan sachcha nahi hai to uska daawa ya uski gawahi saabit nahi hoti.

In nukaat se hame baqoobi ye ilm ho gaya ke maashre ki mazbooti va istehkaam ke liye sach bolne vaalon ki bahut zaroorat hoti hai. Saaleh maashre ki tashkeel aur uski mazbooti us waqt tak mumkin nahi jab tak ke maashre me maujood beshtar afraad qoul me sachche na ho, chuna che Allaah Taala Quraan me irshaad farmaate hai :

(YA AYYUHALLA ZEENA AAMANUTTA QULLAHA VAKOONU MA'AS SAADIQEEN) [Soorah Toubah:119]

"Aye Eemaan Vaalon ! Allaah Taala se daro aur sachcho ke saath raho."

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Isse ye maaloom hua ke jab Allaah ke Nabi ﷺ ne mushrikeen makkah va kuffar Quraish ko deen ka paighaam pesh kiya to Aap ﷺ ne apne kirdaar ko unke saamne rakha aur unse ye gawahi lee ki Aap ﷺ sadiq aur ameen hai. Mushrikeen Makkah is baat ko tasleem karte the ke Aap ﷺ sadiq yaani ke sachche hai aur ameen amaanatdaar hai, ye kisi musalmaan ka diya hua “Title” nahi hai balke mushrikeen Makkah ne Aap ﷺ ko in alqabaat se nawaaza tha :

(QAALOO NA’AM, MAA JARRABNA ALAIKA ILLA SIDQAA)

Aye Muhammad ﷺ hamne Aap ﷺ ko kabhi sach baat ke alaava koyi aur baat karte huye nahi dekha.
Lihaza Aap ﷺ ne farmaya ke, tumhara kya qayaal hai, agar mai tumse kahoon ke vaadi me pahaadi ke peeche ek lashkar hai aur vo tum par hamla karna chahta hai to kya tum meri baat sach maanoge? Sab ne kaha ke, haan ham aap ki tasdeeq karenge, hamne hamesha aap ko sachcha hi paaya hai, Allaah ke Nabi ﷺ ne farmaya ke, fir suno, mai tumhe is saqt azaab se daraata hoon jo bilkul saamne hai. **(Sahi Bukhari:4770)**

Chunache hamne dekha ke Allaah ke Nabi ﷺ ne apne sadiq aur ameen hone ki bunyaad par deen ki daawat ki ibtedaa ki, kyu ke sachchayi vo miyaar hai jo har dour aur maashre me raayej raha aur uski badi qadardaani ki gayi aur sachchayi ko hamesha saraaha gaya aur uski pazer aayi ki gayi, Allaah ke Nabi ﷺ ne apne chaalis saala dour to kirdaar ke tour par pesh kiya isi ko aqlaaq kareema kaha jaata hai, jab insaan ke aqlaaq mazboot hote hai to jab kabhi vo kisi se “Deal” karta hai to log uski sachchayi aur uske aqlaaq ki vajah se kahte hai ke ye

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aadmi baat ka sachcha hai, vaade ka pakka hai, lihaza is insaan ke saath maamla karne me faayda hi faayda hai, chunache insaan ke “Character Building” me sachchayi aham “Role” ada karti hai. Lihaza is tarah ke “Well Character” afraad maashre ke liye bahut hi behtar saabit hote hai. Is tarah ke afraad ko apni “Society” me “Concrete” karna hai. Sachchayi ke beech maashre ki bunyaadon me pevast kar dena hai :

(YA AYYU HALLAZEENA AAMANUTTA QULLAHA VAKOO NU MA’AS SAADIQEEN) [Soorah Toubah:119]

“Aye Eeemaan Vaaalon ! Allaah Taala se daro aur sachchon ke saath raho.”

(VAQAALAL HASANUL BASRIYYU IN ARADAT AN TAKOONA MA’AS SAADIQEEN FA ALAIKA BIZ ZUHDI FID DUNIYA VAL KAFFI _____)

Hasan Basri Rahimahullah kahte hai ke agar tum sachchon ke saath rahna pasand karte ho to duniya se be raghbat ho jaao aur millate Islamiya ke logon yaani ke musalmaano ko mat satavo.

Achchi sohbaten aasaani ke saath mayassar nahi aati, agar aap jhoot iqtiyaar karte hai to jhoote log aap ke atraaf jama ho jaayen, lihaza jo log sachche hai aap ko apne saath nahi rakhenge aur agar aap sachche logon ki sohbat iqtiyaar karte hai to aap ke atraaf va aknaaf sachche log jama ho jaayenge, jaisa ke “Artificial Intelligence” ke kaam karne ka ek tareeqa hai, agar aap “Google Search Engine” aap ko isi se “Related

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Information" faraham karta rahta hai aur usi se "Related Advertisement" aap tak pahuchata rahta hai, haalan ke aap ne sirf ek "Particular" cheez "Search" ki thi usko "Artificial Intelligence" ka haal ye hai to "Natural Intelligence" ka kya haal hoga, ham aur aap andaza bhi nahi laga sakte kyu ke vo Allaah Taala ki taraf se hai, lihaza jab aap sachchon ki sohbat iqtiyaar karte hai to aap ke ird gird achche aur sachche logon ki aamad va rafat shuroo ho jaati, aap ke har kaam me sachche logon se raabta hona shuroo ho jaata hai. Agar aap jhoot ko apnaate hai to aap ke raabte me jhooton ki taadaad me izafa hone lagta hai, beshtar log maal va doulat ki muhabbat me andhe hokar jhooton ke saath chal padte hai, Allaah Taala hame duniya va aakhirat me sachchon ke saath jama farma de – Aameen. Chunache Allaah Taala Quraan Majeed me irshaad farmata hai :

(VA INNAHU LI HUBBIL KHAIRI LA SHADEED) [Soorah Aadiyaat:8]

"Ye (insaan) maal ki muhabbat me bhi bada saqt hai."

Insaan ki ye fitrat hai ke vo maaal va daulat ko bahut pasand karta hai aur bahut jald chahte na chahte us se "Influence" ho jaata hai. Quraan Majeed me Allaah Taala ek aur jagah irshaad farmaate hai :

(VAMAI YUTI ILLAHA VAR RASOOLA FA ULAAYIKA MA'ALLAZEENA AN AMALLAHU ALAIHIM MINAN NABIYYEENA VAS SIDDEEQEENA VASH SHUHADAAYI VAS SAALIHEENA VA HASUNA ULAAYIKA RAFEEQA) [Soorah Nisa:69]

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“Aur jo bhi Allaah Taala ki aur Allaah ke Nabi ﷺ ki farmabardaari kare, vo un logon ke saath hoga jis par Allaah Taala ne inaam kiya, Jaise Nabi aur Siddeeq aur Shuhadah aur Nek log, ye behatareen saathi hai.”

Mazeed Allaah Taala sachchon aur sachchayi ki ahmiyat ko bayan karte huye Quraan Majeed me irshaad farmaate hai :

(QAALALLAHU HAAZA YOUMU YANFA’US SAADIQEENA SIDQUHUM LAHUM JANNATUN TAJRI MIN TAHTIHAL ANHAARU QAALIDEENA FEEHA ABADAN RAZIALLAHU ANHUM VA RAZOO ANHU ZAALIKAL FOUZUL AZEEM) [Soorah Anaam:119]

“Allaah irshaad farmaayega ke ye vo din hai ke jo log sachche the unka sachcha hona unke kaam aayega, unko baagh milenge jinke neeche nahre jaari hongi jinme vo hamesha hamesha ko rahenge, Allaah Taala unse raazi aur khush aur ye Allaah se raazi aur khush hai, ye badi (bhaari) kaamyaabi hai.”

Chunache jo log sachchayi ke raaste ko apnaate hai vo duniya me bhi kaamyaab hai aur sabse badi kaamyaabi jo unko milegi vo aakhirat ki kaamyaabi hai, Quraan Majeed me Allaah Taala ne momin mard aur mominah aurat ke das sifaat bayan kee hai, unme se doosri sifat “sachchayi” hai, jaisa ke Quraan Majeed me Allaaah Taala irshaad farmaate hai :

(INNAL MUSLIMEENA VAL MUSLIMAATI VAL MU’MINEENA VAL MU’MINAATI VAL QAANITEENA VAL QAANITAATI VAS SAADIQEENA VAS SAADIQAATI VAS SAABIREENA VAS SAABIRAATI VAL QAASHIYEENA VAL QAASHI’AATI VAL MUTASADDIQEENA VAL MUTASADDIQAATI VAS SAAYIMEENA VAS SAAYIMAATI VAL HAAFIZEENA FUROOJAHUM VAL HAAAFIZAATI VAZ ZAAKIREENALLAH KASEERAN VAZ ZAAKIRAATI A’ADDALLAHU LAHUM MAGHFIRATAN VA AJRAN AZEEMA) [Soorah Ahzaab:35]

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“Beshak musalmaan mard aur musalmaan auraten, momin mard aur momin auraten, farmabardaari karne vaale mard aur farmabardaar auraten, raastbaaz (sach bolne vaale) mard aur raastbaaz (sach bolne vaaali) auraten, sabar karne vaale mard aur sabar karne vaali auraten, aajizi karne vaale mard aur aajizi karne vaali auraten, khairaat karne vaale mard aur khairaat karne vaali auraten, roze rakhne vaale mard aur roze rakhne vaali auraten, apni sharm gaah ki hifazat karne vaale mard aur hifazat karne vaaliyaan, bakasrat Allaah ka zikar karne vaale aur zikar karne vaaliyaan in (sabke) liye Allaah Taala ne (vase’e) maghfirat aur bada sawaab tayaar kar rakha hai.”

Lihaza jo mard aur auraten sach bolte hai Allaah Taala bil aakhir unki maghfirat farma dete hai, unke gunahon ko baqsh dete hai aur unko Jannat me daakhil kar dete hai.

Sachchayi ke samraat aur uske faayide

1) Suhbat al Saaleheen : Yaani ke nek logon ki suhbat milti.
2) Taqreeb al Bayeed : Aap se doori iqtiyaar karne vaala bhi aap ke qareeb ho jaayega.
3) Salamatal mu’ataqid : Agar aap sach bolte hai to aap ka aqeedah bhi duroost rahta hai aur agar aap jhoot bolte hai to munafiqat me daakhil ho sakte hai.
4) Hammatul Aaliyah : Sach bolna bahut hi bahaduri ki baat hai, buzdil aadmi sach nahi bol sakta.
5) Isteqaamat : Jo sach bolte hai unke andar isteqaamat paida ho jaati hai aur vo Islam par mazbooti se qaayam ho jaate hai, kyu ke Islam sachchayi ki taaleem deta aur jhoot se mana karta hai.

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6) _____ : Jo sach bolte hai vo shak va shubah ki cheezon se door rahte hai.
7) Barkat : Sach bolne vaalon ke liye barkat naazil ki jaati hai.
8) Al wafa bil ahad : Sach bolne vaala ahad ko poora karne vaala ban jaata hai.
9) Ameen : Sach bolne vaala amaanatdaar ban jaata hai.
10) Rahmat : Sach bolne vaala Allaah ki rahmat ke tale aa jaata hai.

Jhoot ke nuqsaanaat

Ulama Ikraam kahte hai ke jhoot chori ka raasta hai, agar koyi shakhs jhoot bol kar tijarat karta hai uski vo tijarat, tijarat nahi balke chori kah laayegi aur agar koyi jhoot bol kar kisi se koyi faida haasil kar raha to goya ke chor hai, lihaza jhoot asal me chori hai, Allaah Taala hamari hifazat farmaayen, Aameen.

Jhoot ke asbaab

Ulama Ikraam kahte hai ek shakhs ka kasrate kalaam yaani ke bahut zyada baaten karna is baat ki daleel hai ke vo shakhs jhoot me bhi mubtala ho sakta hai, isiliye Ulama Ikraam kahte hai, ek insaan ko bahut kam baat karni chahiye, agar zaroorat ho to “Calculative” baat kare varna khamoshi iqtiyaar kare.

Sachchayi ko apnaane ke asbaab aur zaraye

1) Ke Allaah Taala dekh rahe hai (insaan ke zahan me ye tasavvur hona chahiye).

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2) “Al qouf minannaar” kisi insaan me Jahannam ka qouf ho to vo sachchayi ke raaste ko apna leta hai aur jhoot ko tark kar deta hai, jis insaan ki fikare aakhirat mazboot hoti vo jhoot ke qareeb bhi nahi jaata.
3) “Al Haya” sharm va haya insaan ko jhoot bolne se rokti hai.
4) “Suhbatul Saaliheen” jis insaan ka nek logon me uthna baithna hai vo insaan jhoot se kinara kashi ho jaata hai aur sachchayi uska shevah ban jaata hai.
5) “Dua” hamesha dua karte rahna chahiye :

(ALLAHUMMA AATI NAFSEE TAQWAAHA VA ZAKKIHAA ANTA KHAIRU MAN ZAKKAHAA)

Aye Allaah, too mere is nafs ko paak karde, too hi behatareen paak karne vaala hai, apne nafs ke liye hamesha duayen karte rahna chahiye.

Sach ki ahmiyat aur jhoot ki mazammat Ahadees ki roushni me pahli Hadees :

Ahadees me sachchayi ki ahmiyat aur jhoot ki mazammat bayan ki gayi hai, Abdullah Ibn Maso’od bayan karte hai ke Allaah ke Nabi ﷺ ne irshaad farmaya :
(Arabic text)

“Bila shubah sach aadmi ko neki ki taraf bulaata hai, aur neki Jannat ki taraf le jaati hai aur ek shakhs sach bolta rahta hai, yahaan tak ke vo siddiq ka laqab aur martaba haasil kar leta hai.

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Jo shakhs sach bolne ka iraada karta hai to mushkil se mushkil haalaat me bhi Allaah Taala is tarah uske liye raaste bana deta hai ke sach par qaayam rahta hai, lihaza insaan ko hamesha sach bolne ki niyyat rakhni chahiye aur kahi aap se kuch baat nahi ban rahi to us mouqe par behtar yahi hai ke aap khamosh rahe, jald baazi na kare, aksar log jald baazi me jhoot ka sahara lete hai, vo samjhte hai ke jhoot se unka kaam ban jaayega, lihaza aise waqt me sabar ka daaman mazbooti se thaam le, In Sha Allaah, Allaah Taala aap ki mushkilaat ko aasaan farmayenge.

Arabic text

“Aur bila shubah jhoot burayi ki taraf le jaata hai aur burayi Jahannam ki taraf aur ek shakhs jhoot bolta rahta hai, yahaan tak ke vo Allaah ke yahaan bahut jhoota likh diya jaata hai.”
(Sahi Bukhari:6094, Sahi Muslim:2607)

Allaah Taala ham tamaam ki jhoot se hifazat farmaaye aur sach bolne ki toufeeq ata farmaye, Aameen.

Doosri Hadees :

Abdullah bin Umro bayan karte hai ke Allaah Taala ke Nabi ﷺ ne irshaad farmaya :
Arabic text

Chaar cheezen agar tumhare paas hai aur duniya me koyi cheez tumse agar fout ho jaaye to koyi dar ki baat nahi (mere naujawaan talaba va taalibaat aur tamaam naujawaane Islam

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se meri guzarish hai ke Allaah ke Nabi ne sachchayi ki jo taaleem hame dee hai, hame in taaleemaat ko apnaana hai aur jhoot ko apne aap se bachana hai – vo chaar cheezen ye hai :

1) “Hifzu Amanatin” amaanat ki paasdaari karna, usme khayaanat na karna.
2) “Sidqu Hadeesin” (hamesha aur har haal me) sach bolna.
3) “Va husnu khaleekhatin” achche aur behtareen aqlaaq ko apnaana.
4) “Va iffatun fee t’umatin” khaane peene ke maamle me halaal va ifat aur paakizah cheezon ko apnaana. **(Sahi ut Targheeb val Tarheeb:1788)**

In chaar cheezon ko jo koyi apnaata hai Allaah Taala uske dil se dar aur qouf ko door kar deta hai.

“Hercules” – (Harqal, Qaiser Ravaam) aur Abu Sufyan Raziallahuanhu ke maabain mukaalimah :

Abu Sufyan Raziallahuanhu Islam qubool karne se qabl tijarat ki gharz se mulke Shaam jaate the aur vahaan par shahenshah room Hercules se unki mulaakhaat hoti hai. Harqal Abu Sufyan Raziallahuanhu se poochta hai, arab me jis shakhs ne nabuwwat ka daawa kiya hai unke baare me mujhe kuch bataavo. Abu Sufyan Raziallahuanhu kahte hai, Muhammad ﷺ hame sachchayi ki taaleem dete hai, (Tawheed ki taaleem dete hai, shirk se bachne ki taaleem dete hai aur sach bolne ki taaleem dete hai – isi vajah se kuffare Quraish ne Allaah ke Nabi ﷺ ko “Al Sadiq Al Ameen” ka laqab diya tha).

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Lihaza ham musalmaan ke baare me bhi ghair musalmaan ka ye tasavvur hona chahiye ke musalmaan sach bolne vaale hote hai aur ye kabhi jhoot nahi bolte, musalmaan amaanatdaar hote hai aur qiyaanat nahi karte, musalmaan ahad va paimaan ke pakke hote hai, vaada khilaafi nahi karte, chuna che naujawaan nasl se guzarish hai ke aap apne kirdaar itna mazboot rakhe ke har koyi aap ke baare me "Positive Opinion" qaayam kar sake.

Abu Bakr Siddiq Raziallahuanhu ki naseehaten

ARABIC TEXT

Abu Bakr Raziallahuanhu jab qaleefah bane to Aap raziallahuanhu mimbar par tashreef laaye, allaah Taala ki hamd va sana bayan ki aur logon se muqatib hokar farmaya : Arabic text

Aye logon, mai tum par qaleefah banaya gaya hoon, iska matlab ye nahi ke mai tumse behtar hoon (ummat ka ittefaaq hai ke Ambiya Alaihimussalaam ke baad Abu Bakr Raziallahuanhu ka maqam hai) Agar mai seedhe raah par qaayam rahoo to tum meri madad karna aur agar mujhse koyi ghalti ho jaaye to meri islaah kar dena (aur achchi tarah sunlo) sachchayi ek amaanat hai aur jhoot ek qiyaanat hai. **(Al Kaamil Fil Taareeq laa bin Aseer:192/2, Imam Tibri Rahimahullah ne bhi apni taareeq "Taareeq Al Rusul va al Malook:210/3 me is qutbe ko zikar kiya hai).**

Jhoot ki Tabah Kaariyaan

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Anas kahte hai ke jab tak hamari mulaaqaat ajmi logon se na thi to hame jhoot kaise kahte hai maaloom nahi tha. Allaah ke Nabi ﷺ ke Sahaba bahut hi seedhe log the (Allahu Akbar) unki baat bilkul seedhi hua karti thi.

Jhoot kise kahte hai?

Arabic text

Ek aadmi aisi cheez ki qabar de jo vaakhiye ke bilkul ulat ho, haqeeqat ke khilaaf ho, yaani ke ek mutazaad qabar pahucha raha ho chahe vo jaan boojh kar kahe ya anjaane me kahe (usko jhoot kaha jaata hai). **(Fathul Baari:185/2)**

Lihaza aap ye nahi kah sakte ke aisa bola gaya hoga, ya aisa hua hoga, goya agar aap hatmi taur par is qabar se na vaakhif hai to aap ko vo qabar doosron tak nahi pahuchaani chahiye, aap sirf masdaqah ittela ko aage pahuchaaye varna ye amal azaab ka ba'as ban sakta hai, Hafas Ibn Aasim bayan karte hai ke Allaaah ke Nabi ﷺ ne irshaad farmaya :
Arabic text

"Aadmi ke jhoota hone ke liye ye kaafi hai ke vo har suni sunayi baat ko vo aage pahuchade." **(Sahi Muslim:5[7])**

Kisi bhi qabar ko pahuchaane ke liye shariyat me ye usool hai ke jab tak us qabar ki tahqeeq na karli jaaye aur itminaan na ho jaaye us qabar ko aage nahi badhana chahiye, albatta agar zaroori ho tahqeeq ki gharz se to khaas mutaallikha

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afraad ke saamne bayan kar rahe hai tab ye vaazeh kar de ke is par maine tahqeeq nahi ki hai, lihaza aap log is par tahqeeq karle fir usko aage badhayen sirf “Discussion” aur tahqeeq ke liye aap is ghair masdaqah qabar ko zer e bahas laa sakte hai, lekin isko awaam me phaila nahi sakte, lihaza jis qabar ko aap ne doosron tak pahuchayi hai bil farz vo jhooti saabit hoti hai to uska gunah aap ke sar par bhi rahega aur Allaah Taala ke yahaan aakhirat me aap ki bhi jawaab dehi laazim thaharegi, Allaah Taala ham ko kisi bhi qabar ko phailaane se door rakhe, Aameen.

As Shaikh Ibn Usaimin Rahimahullah kahte hai ke, jab koyi jhoot bolta hai to jhoot bolne vaala usko “Eehaam” me rakhta hai, yaani jhoot bolne vaala saamne vaale ko vaham me rakhta hai aur dhoke me mubtala karta hai aur sunne vaala in baton se “Impress” ho jaata hai, goya ke jhoot bolne vaala apni baton ko “Clarity” ke saath nahi rakhta, lihaza sunne vaala is se doosra maani aqaz kar leta hai, jo uske asal maani se muqtalif hota hai, is vajah se ek fitnah va fasaad ki kaifiyat paida ho jaati hai.

Jhoot ke natayej :

Dhoka, Zalaalat, Qiyaanat, Chori, ifteradarogh gawahi, Buhtaan, Tazleel, Jihaalat, Dakhal, Zaam, Fitnah, Fasaad, Naameemah, Shar vaghairah. Allaah Taala ham sab ko jhoot se hifazat farmayen, Aameen.

Jhoot ke baare me Quraan va Ahadees Saheeha me baar baar tambiyah ke saath zikar maujood hai, chuna che jhoot

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ko munafiqat ke saath taabeer kiya gaya hai. Sooratul Munafiqoon aur Sooratul Baqarah me bhi iska zikar maujood hai, munafiqeen jhoot ka istemaal kis tarah karte the, Quraan ne usko vaazeh andaaz me bayan kiya hai ke, jab munafiq Allaah ke Nabi ﷺ ke paas aate to kahte ke ham Aap ﷺ par eemaan laaye hai aur jab kaafiron ke paas jaate to kahte ke, ham to tumhare saath hai :

(VA IZA LAQULLAZEENA AAMANOO QAALOO AAMANNA VA IZA QALAV ILA SHAYATEENIHIM QAALOO INNA MA'AKUM INNAMA NAHNU MUSTAHZIOON [14] ALLAAHU YASTAHZIYU BIHIM VA YAMUDDUHUM FEE TUGHYAANIHIM YA'AMAHOON [15]) [Soorah Baqarah:14-15]

Aur jab eemaan vaalon se milte hai to kahte hai ke, ham bhi eemaan vaale hai aur jab apne badon ke paas jaate hai to kahte hai ke, ham to tumhaare saath hai, ham to unse sirf mazaaq karte hai (14), Allaah Taala bhi unse mazaaq karta hai aur unhe unki sarkashi aur bahkaave me aur badha deta hai (15)."

Jhoot munafiqat ki alaamaat :

Jhoot ki bunyaad munafiqat par hoti hai, jhoot bolna munafiqon ki nishaani hai, Allaah ke Nabi ﷺ ne Sahaba Ikraam ki tarbiyat ki aur farmaya ke, jisne jhoot iqtiyaar kiya vo munafiqat ki raah par chal pada, lihaza amali taur par nifaaq ka raasta iqtiyaar karna kabeerah gunah kah laata hai,

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lihaza Hadees me hai Abu Hurairah Raziallahuanhu bayan karte hai ke Allaah ke Nabi ﷺ ne irshaad farmaya :
Arabic text

Munafiq ki alaamaten teen hai :
1) Jab baat kare jhoot bole.
2) Jab vaada kare uske khilaaf kare.
3) Jab usko ameen banaya jaaye to qiyanat kare." **(Sahi Bukhari:33, Sahi Muslim:59)**

Aur ek Hadees me bayan kee gayi munafiqat ki chaar (4) alaamaat

Arabic text

Chaar aadaten jis kisi me ho to vo khaalis munafiq hai aur jis kisi me in chaaron me se ek aadat ho to vo (bhi) nifaaq hi ki qaslat hai, jab tak use na chod de (vo ye hai) :

1) Jab use ameen banaya jaaye to (amaanat me) qiyaanat kare.
2) Baat karte waqt jhoot bole.
3) Jab (kisi se) ahad kare to use poora na kare.
4) Jab (kisi se) lade to gaaliyon par utar aaye. **(Sahi Bukhari:34, Sahi Muslim:58)**

Lihaza Quraan Majeed ne hamari is tarah rahnumayi farmayi hai :

(YAA AYYUHALLA ZEENA AAMANUTTA QULLAHA VAQOOLU QOULAN SADEEDA) [Soorah Ahzab:70]

"Aye eemaan vaalon! Allaah Taala se daro aur seedhi seedhi (sachchi) baaten kiya karo."

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JHOOT KE DAS (10) BADE NUQSAANAAT

1) “Yub’idul qareeb” : Jhoot bolne vaale se qareebi rishtedaar / qareebi dost va ahbaab door ho jaate hai.
2) “Vala talbisul haqqa bil baatili” yahoodiyon ke ye sifat hai ke haq va baatil ko _____ kar dete the aur jhoot bolne vaala isi “Category” me shumaar hota hai.
3) “Yuzhibul muroo’ah” Insaaniyat “Humanity” aahista aahista khatam hoti jaati hai.
4) “Sababu lil ihaanah” jab jhoot bolne vaale ka jhoot pakda jaata hai to vo zaleel va khvaar hota hai, iski ahaanat hoti hai.
5) “Yahdi ilal fujoor” jhoot bolne vaala gunahon ke raaste par chal padta hai.
6) “Yunaffiral quloob” jhoot bolne vaale se log nafrat karte hai.
7) “Laa yuflihu abada” jhoot bolne vaala kabhi kaamyaab nahi hota.
8) Jhoot bolne vaale ke maamlaat va aamaal haamesha bigde huye rahte hai, kabhi vo chain va sukoon se nahi rahta.
9) “Min alaamaatin nifaaq” jhoot nifaaq ki alaamat hai, yaani ke jhoot amali nifaaq hai (ALLAHUL MUSTA’AAN) Allaah ham tamaam ki hifazat farmaye, Aameen.
10) “Sabab azaabil qabr vannaar” jhoot bolne ke sabab se banda azaabe qabr ka mustahaq ban jaata hai aur naare Jahannam bhi. **(ALLAHUMMA INNI A’OOZUBIKA MIN AZAABIL QABR).**

[ACHCHE AUR BURE AQLAAQ KI CHECK LIST]

VAALIDAIN KE HUQOOQ

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(Vaalidain ke huqooq ada na karne vaala kabeerah gunah ka murtakib)

Quraan Maajeed me vaalidain ke huqooq ka bayan :

(VA'ABUDULLAHA VALA TUSHRIKOO BIHI SHAI AN VABIL VAALIDAINI IHSAANA) [Soorah Nisa:4:36]

"Aur Allaah Taala ki ibadat karo aur uske saath kisi ko shareek na karo aur maa baap ke saath sulook va ahsaan karo."

(QUL TA'AALAV ATLU MA HARRAMA RABBUKUM ALAIKUM ALLA TUSHRIKOO BIHI SHAI AN VABIL VAALIDAINI IHSAANAN VALAA TAQTULOO AULAADAKUM MIN IMLAAQ) [Soorah Anaam:6:151]

"Aap ﷺ kah deejiye ke, aav mai tumko vo cheezen padh kar suna'oo jin (yaaani jinki muqalifat) ko tumhare Rab ne tum par haraam farma diya hai, vo ye ke Allaah ke saath kisi cheez ko shareek mat thaharaavo aur maa baap ke saath ahsaan karo aur apni aulaad ko iflaasi ke sabab qatl mat karo."

(VA VASSAINAL INSAANA BI VAALIDAIHI IHSAANAN HAMALATHU UMMUHU KURHAN VA VAZA ATHU KURHAN VA HAMLUHU VA FISAALUHU SALAASOONA SHAHRAN HATTA IZA BALAGHA ASHUDDAHU VA BALAGHA ARBAYEENA SANATAN QAALA RABBI AVZ'EENI AN ASHKURA NE'MATAKALLATEE AN'AMTA ALAYYA VA ALAA VAALIDAYYA VA AN A'AMALA SAALIHAN TARZAAHU VA ASLIH LEE FEE ZURRIYYATI INNI TUBTU ILAIKA VA INNI MINAL MUSLIMEEN) [Soorah Ahqaaf:46:15]

"Aur hamne insaan ko apne maa baap ke saath husne sulook karne ka hukum diya hai, uski maa ne use takleef jhel kar pet me rakha aur takleef bardaasht karke use jana, uske hamal ka aur uske doodh chudaane ka zamana teen maheene ka hai, yahaan tak ke jab vo puqtagi aur chaalis saal ki umar ko pahucha ko kahne laga, Aye mere

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Parvardigaar! Mujhe toufeeq de ke mai teri is ne'mat ka shukar baja laaoon jo too ne mujh par aur mere maa baap par inaam ki hai aur ye ke mai aise nek amal karoo jinse too khush ho jaaye aur too meri aulaad bhi saaleh bana, mai teri taraf rujoo karta hoon aur mai musalmaan me se hoon."

(VAQAZA RABBUKA ALLA TA'ABUDU ILLA IYYAHU VABIL VAALIDAINI IHSAANAN IMMA YABLUGHANNA INDAKAL KIBARA AHADU HUMA AV KILAAHUMA FALAA TAQUL LAHUMA UFFIN VALAA TANHAR HUMA VAQUL LAHUMA QOULAN KAREEMA [23] VAQFIZ LAHUMA JANAAHAZ ZULLI MINAR RAHMATI VAQUR RABBIR HUMA KAMA RABBAYAANI SAGEERA) [Soorah Isra/Bani Israyeel:17:23-24]

"Aur tumhara Rab saaf saaf hukum de chuka hai ke tum uske siva kisi aur ki ibadat na karna aur maa baap ke saath ahsaan karo, agar teri maujoodgi me unme se ek ya ye dono budhaape ko pahuch jaaye to unke aage 'uff' tak na kahna, na unhe daant dapat karna balke unke saath adab va ahteraam se baat cheet karna [23] aur aajizi aur muhabbat ke saath unke saamne tavaazo ka _____ rakhe rakhna aur dua karte rahna ke, Aye mere Rab! In par vaisa hi raham kar jaisa inhone mere bachpan me meri parvarish kee hai [24]."

(VA VASSAINAL INSAAANA BI VAALIDAIHI HAMALATHU UMMUHU VAHNAN ALA VAHNIN VA FISAALUHU FEE A'AMAINI ANISH KUR LEE VALIVAALIDAIK ILAYYAL MASEER [14] VA IN JAAHADAAKA ALA AN TUSHRIK BEE MAA LAISA LAKA BIHI ILMUN FALAA TUT'EEHUMA VASAA HIBHUMA FID DUNYAA MA'AROOFAN VATTA B'I SABEELA MAN ANAABA ILAYYA SUMMA ILAYYA MARJI'UKUM FA UNABBI UKUM BIMA KUNTUM TA'ALAMOON) [Soorah Luqman:31:14-15]

"Hamne insaan ko uske maa baap ke mutaallikh naseehat ki hai, uski maa ne dhakka par dhakka utha kar use hamal me rakha aur uski doodh chudaayi do baras me hai ke too meri aur apne maa baap ki shukar

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guzari kar, (tum sab ko) meri hi taraf lout kar aana hai [14] aur agar vo dono tujh par is baat ka dabaav daale ke too mere saath shareek kare jiska tujhe ilm na ho to too unka kahna na maanna, haan duniya me unke saath achchi tarah basar karna aur uski raah chalna jo meri taraf jhuka hua ho, tumhara sab ka loutna meri hi taraf hai, tum jo kuch karte ho us se fir mai tumhe qabardaar karoonga [15].”

(VA IZA AQAZNA MEESAAQA BANI ISRAYEELA LA TA’ABUDOONA ILLALLAHA VA BIL VAALIDAINI IHSAANAN VA ZIL QURBAA VAL YATAAMA VAL MASAAKEENA VAQOOLU LINNASI HUSNAN VA AQIMUS SALAATA VA AATUZ ZAKAATA SUMMA TAVALLAITUM ILLAA QALEELAN MINKUM VA ANTUM MO’ORIZOON) [Soorah Baqarah:2:83]

“Aur jab hamne bani israayeel se vaada liya ke tum Allaah Taala ke siva doosre ki ibadat na karna aur maa baap ke saath achcha sulook karna, isi tarah qaraabatdaaron, yateemon aur miskeeno ke saath aur logon ko achchi baaten kahna, namazen qaayam rakhna aur zakat dete raha karna, lekin thode se logon ke alaava tum sab fir gaye aur muh mod liya.”

(YAS ALOONAKA MAAZAA YUNFIQOONA QUL MAA ANFAQTUM MIN KHAIRIN FALIL VAALIDAIN) [Soorah Baqarah:2:215]

“Aap ﷺ se poochte hai ke vo kya kharch karen? Aap ﷺ kah deejiye, jo maal tum kharch karo vo maa baap ke liye hai.”

(YA YAHYA QUZIL KITAABA BI QUWWATIN VA AATAINAAHUL HUKMA SABIYYA [12] VA HANAANAN MILLA DUNNA VA ZAKAATAN VAKAANA TAQIYYA [13] VA BARRAN BI VAALIDAIHI VALAM YAKUN JABBARAN ASIYYA [14]) [Soorah Maryam:19:12-14]

“Aye Yahya Alaihissalaam ! Meri kitab ko mazbooti se thaam le aur hamne use ladakpan hi se daanayi ata farma dee (13) aur apne paas se

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shafaqqat aur paakeezgi bhi, vo parhezgaar shakhs tha (13) aur apne maa baap se nek sulook karne vaala tha vo sarkashi aur gunahgaar na tha (14).”

(VA VASSAINAL INSAANA BI VAALIDAIHI HUSNAN VA IN JAAHADAAKA LI TUSHRIK BIMA LAISA LAKA BIHI ILMUN FALAA TUT’IHUMA ILAYYA MARJI’UKUM FA UNABBIUKUM BIMA KUNTUM TA’AMALOON) [Soorah Ankaboot:29:8]

“Hamne har insaan ko apne maa baap ke saath achcha sulook karne ki naseehat ki hai, haan agar vo ye koshish kare ke aap mere saath use shareek karle jiska aap ko ilm nahi to unka kahna na mane, tum sab ka loutna meri hi taraf hai, fir mai har us cheez se jo tum karte the tumhe qabar doonga.”

(RABBANAGH FIRLI VALI VAALI DAYYA VALIL MU’MINEENA YOUMA YAQOOMUL HISAAB) [Soorah Ibrahim:14:41]

“Aye hamare Rab! Mujhe bakhsh de aur mere maa baap ko bhi bakhsh aur deegar momino ko bhi bakhsh jis din hisaab hone lage.”

Husne sulook ki ham jab bhi guftagoo karte hai to ham us waqt kahte hai ahsaan karo, burayi na karo balke logon ke saath khandah peshaani aur achchayi ke saath pesh aavo, har kisi se husne sulook karo, kisi ki dil aazaari mat karo, ye tamaam cheezen deen ki “Basic Principles” hai, lihaza Huqooqullah aur Huqooqul Nabi ﷺ ke baad “Morality in Islam” Islami zaabte aqlaaq aur Huqooqul Ibaad me, yaani insano me sabse pahle maa baap se husne sulook ka Allaah Taala ne hukum diya hai, yahaan par mai ek baat vaazeh kar doon ke “Huqooqul Vaalidain” ka unwaan bayan karte hai to kuch log “Huqooqul Aulaad” par zyada zor dete hai aur vaalidain ke huqooq se chashm poshi iqtiyaar karte hai aur “Huqooqul Aulaad” ki baat karte hai, to kuch hazraat sirf “Huqooqul Vaalidain” ki baat karte hai, aulaad ke huqooq ko faramosh kar dete

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hai, chuna che mai is unwaan ke tahat hattal imkaan dono ke huqooq me “Balance” karte huye dono ke huqooq me tawazun barqaraar rakhte huye Quraan va Ahadees ki roushni me haqaayeq bayan karoonga In Sha Allaah. Chuna che Islam duniya ka ek aisa vaahed deen hai jisme har kisi ke huqooq bayan kiye gaye hai. kisi ki bejaa tarafdaari ka Islam qaayal nahi balke Islam aitedaal ki raah ko iqtiyaar karne ka hukum deta hai. Albatta maratib me vaalidain ka martaba aulaad se buland hai, isi vajah se Islam vaalidain ke huqooq ko pahle bayan karta hai “Liberal” tabqa ye kahta hai ke Islam ne to sirf vaalidain ke huqooq bayan kar diye hai, aulaad ke huqooq to Quraan ne bayan hi nahi kiye. Ye unki kam ilmi ka nateeja hai. Maashre me logon ke bartaav aur “Cultural Activities” ko dekh kar aap Islami taaleemaat ka taayun nahi kar sakte, balke aap ko is masle me kayi ek maashirati aur saqaafati pahloon par bhi gahari nazar rakhni chahiye. Chuna che Allaah ke Nabi ﷺ ne ek mukammil nizam hayaat qaayam karke bata diya hai. Agar hame Islami taaleemaat ka saheeh tasavvur aur Islam ki saheeh taaleemaat ko dekhna maqsad hai, to hame Muhammad ﷺ ki “Biography” ko padhna padega, choonke Allaah ke Nabi ﷺ ham sab ke liye “Role Model” hai, lihaza agar koyi shakhs “Non-Practicing Muslim” ko dekh kar ye samajh le ke yahi Islam ki asal taaleemaat hai to ye uski ghalat fahami kah laayegi, lihaza Islam ne vaalidain aur aulaad dono ke huqooq bata diye hai, iske liye awwaleen shart ye hai ke ham poore ke poore Islam me daakhil ho jaaye :

(YA AYYU HALLAZEENA AAMANUD QULOO FIS SILMI KAAFFAH) [Soorah Baqarah:2:208]

“Aye Eemaan Vaalon! Islam me poore ke poore daakhil ho jaao.”

Lihaza jab bhi huqooqul vaalidain ki baat karenge vahi par ham huqooqul aulaad ki baat ko bayan kar denge, agar ham sirf ek pahloo bayan karenge to doosre ko gham me mubtala karne vaali baat ho

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jaayegi, lihaza ham is masle me tavazun barqaraar rakhte huye dono pahlo'on par Quraan va Hadees ke zariye maujoodaa haalaat ko saamne rakh kar haqayeq ko bayan karenge, taake kisi bhi jaanib se is "Topic" ka "Misuse" na ho sake. Ek taraf huqooq vaalidain ki aad me maa baap bachchon ko "Blackmail" karte nazar aate hai aur doosri jaanib aulaad "Irresponsibility" ka muzahirah karte hai. Balke zulm va zyadati karne se bhi baaz nahi aate aur maa baap samajhte hai ke vo haq par hai ya aulaad ye samajh baithti hai ke vo haq par hai. Haqeeqi masla ye hai ke shariyat ki "Topic" ko lekar uski aad me apni baat ko haq manvaana sahi nahi hai. Is ravayye ki vajah se islami taaleemaat se nafrat paida ho sakti hai, baaz bachche ghusse me ye kah baithte hai ke ham in Islami taaleemaat ko nahi maante. Kya aap pasand karenge ke aap ki aulaad is had tak _____ ho jaaye ke Islami taaleemaat se muh fer le aur baaz auqaat aisa bhi hota hai ke vaalidain kam ilm hote hai aur bachchon ko deen ka ilm zyada hota hai aur "Knowledge" bhi zyada hoti hai, is tanazar me vaalidain ki taraf se zyadati ho jaati aur jab unko Quraan va Hadees ke zariye kuch bataya jaata hai to vo us se saaf inkaar kar dete hai aur vo ye kahte huye nazar aate hai ke jo kuch vo kah rahe hai vahi sahi hai, lihaza kya koyi aulaad ye chahegi unke vaalidain ki zabano se aise kalimaat nikal jaaye jinki vajah se un par aakhirat me jawaab dehi laazim ho jaaye. Lihaza aulaad ko in haalaat me bahut hi muhtaat ravayya iqtiyaar karna hoga taake haalaat is had tak na bigden ke maamla taan va tashbeeh tak pahuch jaaye, balke dono jaanib se "Balance" ravayya hona zaroori hai aur dono jaanib is baat ka khaas khayal rahe ke shariyat isliye naazil nahi ki gayi ke aap uski aad me ek doosre par hamla aavar ho jaaye, balke shariyat isliye naazil ki gayi hai ke har taraf jo khush haali hi khush haali ho. Log ek doosre ko izzat ki nigaah se dekhe. Shariyat, badon ka adab aur choton se pyaar sikhaane ke liye aayi hai. Chunache "huqooqul vaalidain" ki "topic" par mai aap ke saamne 15 "Points" Quraan va Ahadees Saheeha

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ki roushni me zikar karoonga In Sha Allah. Yaqeenan vaalidain ke huqooq aulaad par laazim hai aur unka ada karna behad zaroori hai aur vaalidain se bhi adaban guzarish hai ke huqooqul aulaad ka bhi khayaal rakhe. Zid, Hatdharmi aur Ananiyat Allaah Taala ko na pasand hai. Vaalidain ke liye ek mashvarah ye bhi hai ke vo apni aulaad se mashvarah bhi kar liya karen, mashvareh me barkat bhi hai aur aap ke is amal se aulaad ke andar khud aitemaadi paida hogi aur isi bahane aulaad aap ki baat ko ---------- bhi nahi karegi, In Sha Allaah. Is tarah maalaat hasan tareeqe se apne behtareen anjaam ko phauch jaayenge (In Sha Allah) aur un vaalidain se jinke bachche abhi kam umar hai unse guzarish hai ke vo apne bachchon ko jo chaar ta saat saal ke darmiyaan hote hai unko “One Word” bahut jald yaad ho jaate hai. Lihaza vaalidain ko chahiye ke is umar ke bachchon ko Islam ki “Basic Knowledge” yaad dilayen, roz marra ki choti choti duayen yaad dilayen aur saat saal se lekar terah saal ke bachchon ka zahan is tarah “Devoloped” ho chuka hota hai kea ap is “Age Group” ke bachchon ko chote jumle “Definition” yaad karvaayen, ye vo umar hoti hai ke bachchon me mukammil ek “Line” yaad karne ki salaahiyat paida ho chuki hoti hai aur “Teen Ager” yaani ke 13 se lekar 19 saal ke umar ke naujawaan ladke aur ladkiyaan mukammil ek “Paragraph” ya mukammil ek “Page” yaad karne ki salaahiyat rakhte hai, 19 ki umar “Age Group” ko “Revolt Age” bhi kaha jaata hai, yaani ke is umar ke naujawano me baghavat ki kaifiyat bahut zyada hoti hai, lihaza is “Age Group” ke naujawano ke liye Ibrahim Alaihissalaam aur Ismail Alaihissalaam ke amal ke zariye Quraan Majeed naujawano se muqatib hai :

(FALAMMA BALAGHA MA’AUSS SAAYA QAALA YA BUNAYYA INNI ARA FIL MANAAMI ANNI AZBAHAKA FANZUR MAAZA TARAA QAALA YA ABATIF AL MA TU’MAROO SATAJIDUNI INSHA ALLAHU MINAS SAABIREEN) [Soorah Saaffaat:37:102]

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“Fir jab vo (bachcha [Ismail Alaihissalaam]) itni umar ko pahucha ke uske saath chale phire, to us (Ibrahim Alaihissalaam) ne kaha, mere pyaare bachche! Mai khvaab me apne aap ko tujhe zubah karte huye dekh raha hoon, ab too bata ke teri kya raay hai? Bete ne jawaab diya ke, Abba! Jo hukum hua hai use baja laaye, Insha Allaah aap mujhe sabar karne vaalon me se paayenge.”

Is aayat me ye baat saaf taur par vaazeh hai ke bachchon se mashvarah karna Ibrahim ki sunnat hai, yahaan par lamha fikar ye hai ke kye ham aaj is sunnat ko zinda rakhe huye hai, Ibrahim Alaihissalaam ne jis tarah Ismail Alaihissalaam ko jo abhi chote se bachche hai, unse unki raay daryaaft ki thi, kya aaj ke vaalidain apne bachchon se unki raay talab karte hai? Kya kisi “Studies” me “Subject Choose” karne ke liye bachchon se mashvarah kiya jaata hai? Balke vaalidain to apni marzi ki padhayi apne bachchon par musallat kar dete hai, haalan ke bachchon ki khvahish kisi aur “Subject” ki hoti hai. Lihaza bachchon ko unke tabiyat ya unki marzi ka “ Subject” na milne par majbooran vo bachche vaalidain ke “Select” kiye huye “Subject” ko be dili se padhte hai, jiske nateeje me aksar va beshtar “Fail” ho jaate hai. Iska ek aur nateeja ye hai ke un bachchon ka “ Profession” shuroo hone se pahle hi khatam hokar rah jaata hai, lihaza jo bachche jaayaz kaam karke khush hona pasand karte hai vaalidain unko rok dete hai. vaalidain ke is amal ki vajah se bachchon me ek radd amal aur “Reaction” paida hota hai aur vo baghaavat par aamadah ho jaate hai, yahi maamla bhai bahen ke beech me bhi paida ho sakta hai ya doston ke beech bhi ho sakta hai aur yahi amal aur radd amal ka maamla choton aur badon ke beech bhi paida ho sakta hai, lihaza hame chahiye ke ham ek doosre ki jaayaz khvaahishaat ka ahteraam kare aur ek doosre ke liye “Tolerance” paida karen. Chunache jab bhi ham huqooqul vaalidain ki baat kare, hame is baat ka khayal bhi rahe ke huqooq aulaad faramosh na ho, balked ono ke huqooq me tavaazun “balance” barqaraar rahe. Chunache ek aur

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baat bhi zahan nasheen rahe ke har cheez ke maratib hote hai, hame in maratib ke lihaaz se chalna chahiye, lihaza aulaad aur vaalidain ke maratib me sabse pahla martaba vaalidain ka aata hai, chunache hame sar fehrist vaalidain ke huqooq ko rakhna chahiye aur uske baad ka number aulaad ka aata hai, jaisa ke faaris ka ek misra hai :

_____

Agar hamne maratib ka khayal nahi kiya to ye gumrahi hai, bahar haal naujawaan Islam se meri ye adaban guzarish hai ke ye ek bahut hi aham “topic” hai, vaalidain ki jaane ya anjaane me huyi kisi bhi qata ki vajah se vaalidain se badgumaani na kare, ho sakta hai unki niyyat saaf thi, lekin faisla ghalat saabit ho gaya, lihaza hamesha is usool ko yaad rakhen :

(Kullu ibni aadama qattaaun)

“Aadam ki tamaam aulaad qatakaar hai.” **(Jaame Tirmizi:2499, Shiakh Albani Rahimahullah ne iski sanad ko “hasan” kaha hai).**

Chunache har insaan me koyi na koyi kami rahti hai. Vaalidain ki kisi ghalti ko bahana banakar unki deegar tamaam achchayiyon ko aap radd na keejiye, ho sakta hai kisi ek faisle me unse ghalti ho gayi ho to aap unse darguzar karen, kyu ke Allaah Taala darguzar karne vaalon ko pasand farmata hai aur vaaidain afoo va darguzar ke zyada haqdaar hai aur isme maa ka ek darja aur bhi buland hai, agar hamara amal uske bar aks hoga aur agar vaalidain ko ham kisi dili takleef me mubtala karte hai to Allaah Taala hamse naaraaz ho sakte hai aur agar is baabat baroz mahshar sawaal ho jaaye to fir aap ko koyi nahi bacha sakta (Allahul Musta’aan) aur hamare is amal se duniya bhi ghaarat ho sakti hai. agar koyi ye samajhta hai ke vo haq par hai aur vaalidain zyadati par hai aur aakhirat me uska ye gumaan sahi saabit na ho to fir allaah Taala ke

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azaab se aap ko koyi nahi bacha sakta, albatta vaalidain agar shariyat se rok rahe hai ya namaz padhne se aap ko mana kar rahe hai to aap vaalidain ki baat ko tarjeeh nahi de, lekin iska hargiz ye matlab nahi kea ap is baat ko bahana banakar vaalidain ki itaat se apne aap ko aazaad samjhe, is masle me shariyat ne hame ye rahnumayi farmayi hai aur ye usool bata diya hai :

Arabic text

'Allaah ki na farmani me kisi bhi maqlooq ki itaat nahi kee jaayegi." **(Mishkat Masabeeh, Kitab al amaarah, Hadees no:3696, Shaikh Albani Rahimahullah ne is Hadees ki sanad ko 'Sahi" kaha hai).**

Agarche vaalidain us kaam ke liye kah rahe jis kaam ke karne se Allaah ki na farmaani laazim aati hai to ham vah kaam nahi karenge, isi tarah ke masle me sirf vaalidain shaamil nahi hai balke muqtalif me se kisi ki bhi itaat ya farmabardaari nahi ki jaayegi, ye shariyat ka ek musallimah usool hai, is usool ke tahat tamaam farmabardaariyaan aati hai.

"Bara vaalidain" ka laghvi aur istelaahi maani :

Huqooqul vaalidain ke baare me Quraan va Ahadees me baarha kayi maqaamaat par zikar aaya hai jo sabse pahla lafz vaalidain ke huqooq me nahi milta hai vo lafz "Al Birr" hai, yaani ke vaalidain ke saath bar vaseela ka maala karna chahiye "bara vaalidain" ka laghvi aur istelaahi maani ye hai.

"Bara vaalidain" ka pahla maani :

Arabic text

"Koyi bhi nek kaam sar anjaam dena."

Barrun aur baarrun ka matlab ye hota hai : Saaleh, sadiq aur muttaqi – (_____) barrun aur baarrun ki zid "al faajir" hai, barrun

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vaahid ka segha hai aur uski jama " abraarun" hai, yaani ke nekokaar aur "al baarrun" vaahid ka segha hai aur uski jama "bararatin" hai jaisa ke "kaafirun" ki jama "kafratun" hai, bara vaalidain ki mazeed tashree mulahizah farmayen :

1) "va barirtuvaaldee" ka matlab hai "maine vaalidain ki behtareen tareeqe se itaat va farmabardaari ki."
2) "varafaqata bihima" – aur mai vaalidain ke saath narmi se pesh aaya.
3) "va taharrayatu mahaabbahuma" maine vaalidain ke khush hone ke raaste aur asbaab talaash kiye.
4) "vatavaqqayatu makaarahahuma" maine un dono ki na Khushi se bachne ka poora jatan kiya mazeed mai chahta tha ke vaalidain ko aur zyada kaise khush karoon aur maine is baat ki poori koshish ki ke mere taraf se unke chehron par kisi qisam ki shikan na aaye, meri koyi baat unko buri na lage, in sab cheezon se bachne ki maine har mumkin koshish ki."

"Bara vaalidain" ka doosra maani :

"Barra vaalidaihi" ka ek aur maani "valbarru" : zid al uqooq " yaani ke vaalidain ki na farmaani mat karo, masalan Ahadees me hame ye lafz bhi milte hai :

Arabic text

Mughairah bin Shabah bayan karte hai ke Nabi ﷺ ne irshaad farmaya : "Beshak Allaah azz va jal ne tum par maaon ki na farmaani ko haraam qaraar diya hai." **(Sahi Muslim:593 [4483])**

Yaani ke jab aap vaalidain ke huqooq ada kar rahe hai to us waqt aap uqooq [na farmaani] se bach jaayen, "aq, yauqqu, uqooqan" ka matlab hai : Kaanta, phaad dena, yaani vaalidain ki itaat ko kaat

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dena, phaad dena aur unki baaton ka radd kar dena, na farmaani karna in sab cheezon se bachna bahut zaroori hai.
Imam Ibn Al Aseer Rahimahullah kahte hai uqooq vaalidain haraam hai :
Arabic text
(_____)
Arabic text

Bara vaalidain ka istelaahi maani ye hai ke unke saath husne sulook kiya jaaye; dil ke saath, qoul ke saath aur apne amal ke zariye se [kisi ko dikhaane ke liye nahi balke] Allaah Taala ka qurb haasil karne ke liye.

“Birril vaalidaain” ki zid
Arabic text
Falaan ne vaalidain ki na farmaani ki hai, yaani ke bara aur uqooq ko agar ek lafz bayan kiya jaaye to uska matlab ye hai ke :
Arabic text
Yaani vaalidain ke saath achcha sulook na karna jiski vajah se unhe ghussa aa jaaye.
Ye hai vaalidain ki na farmaani, aur iska “opposite” ye hai ke ham vaalidain ki na farmaani na karen aur unko ghussa me na laaye, balke unko khush karna aur achche sulook ke saath unke chehron par Khushi laane ki koshish karna, ye cheezen vaalidain ki farmabardaari kah laati hai, yahaan par ek aur usool bhi zahan nasheen kar leejiye, Quraan Majeed me Allaah Taala irshaad farmaate hai :
(VA IN JAAHADAAKA ALAA AN TUSHRIKA BEE MAA LAISA LAKA BIHI ILMUN FALAA TUTI’HUMA VASA HIBHUMA FID DUNYA MAAROOFAN VATTA B’A SABEELA MAN ANAABA ILAYYA

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SUMMA ILAYYA MARJI'UKUM FA UNABBIUKUM BIMA KUNTUM TA'ALAMOON) [Soorah Luqman:31:15]

"Aur agar vo dono tujh par is baat ka dabaav daale ke too mere saath shareek kare jiska tujhe ilm na ho to too unka kahna na maanna, haan duniya me unke saath achchi tarah basar karna aur uski raah chalna jo meri taraf jhuka hua ho, tumhara sab ka loutna meri hi taraf hai, tum jo kuch karte ho us se fir mai tumhe qabardaar karoonga."

Lihaza jab vaalidain ham ko shirk karne ke liye ya khilaaf sharayi kaam karne ke liye kah rahe to us waqt unki itaat ham par vaajib nahi hogi aur agar hamare maa baap musalmaan na ho aur hame shirk aur kufr karne ke liye kah rahe ho tab bhi unke saath husne sulook karne ka hukum diya gaya hai, jaisa ke Quraan Majeed me Allaah Taala irshaad farmaate hai :

(LAA YANHAAKUMULLAHU ANILLAZEENA LAM YUQAATILOO KUM FID DEENI VALAM YUQRIJUKUM MIN DIYAARIKUM AN TABARROO HUM VA TUQSITOO ILAIHIM INNALLAHA YUHIBBUL MUQSITEEN) [Soorah Mumtahinah: 60:8]

"Jin logon ne tumse deen ke baare me ladayi nahi ladi aur tumhe jilaa vatan nahi kiya unke saath sulook va ahsaan karne aur munsifaana bhale bartaav karne se Allaah Taala tumhe nahi rokta, balke Allaah Taala to insaaf karne vaalon se muhabbat karta hai."

Is aayat ka shaane nuzool is tarah hai, Imam Bukhari Rahimahullah ne apni sahi me ye Hadees bayan ki hai :

Arabic text

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“Asma Binth Abi Bakr bayan karti hai ke, meri vaalidah Allaah ke Nabi ﷺ ke zamane me mere paas aayi, vo Islam se munkar thi, maine Allaah ke Nabi ﷺ se poocha ke, mai uske saath sila rahmi kar sakti hoon? Allaah ke Nabi ﷺ ne farmaya ke, haan uske baad Allaah Taala ne ye aayat naazil ki **(laa yanhaakum allahun anillazeena lam yuqaatilookum fid deen)** yaani “Allaah Taala tumko un logon ke saath nek sulook karne se mana nahi karta jo tumse hamare deen ke mutaallikh koyi ladayi jhagda nahi karte.” **(Sahi Bukhari:5978-2620, Sahi Muslim:2304, Sunan Abu Dawood:1668)**

Asma Binth Abi Bakr Raziallahuanha ki vaalidah ka naam Qateelah binth Abdul Azza tha. Islam se qabl ye Abu Bakr ki biwi thi aur Abu Bakr Raziallahuanhu ne unko zamana jaahiliyat hi me talaaq de dee thi. Jab vo apni beti Asma binth Abi Bakr Raziallahuanha se milne ke liye aayi to Asma binth Abi Bakr Raziallahuanha ne Allaah ke Nabi ﷺ se daryaaft kiya ke, mai apni maa ke saath husne sulook kar sakti hoon? [kyu ke vo ab bhi kaafirah aur mushrikah thi] to Aap ﷺ ne irshaad farmaya, apni vaalidah ke saath sila rahmi aur unke saath husne sulook ko hamesha jaari rakho.

Hasbe baala Hadees ki roo se agar vaalidain musalmaan ho to ba darja oola unke saath husne sulook ka maamla kiya jaaye, illa ye ke agar vaalidain me se kisi ek ne bhi gunah ka hukum diya to ham us waqt bhi husne aqlaaq ka muzahirah karte huye unke us hukum ko maanne se inkaar kar denge kyu ke Hadees me alfaaz hai :
arabic text

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Yaani ke agar Allaah Taala ki na farmaani laazim aa rahi ho to ham maqlooq me se kisi ki bhi itaat va farmabardaari nahi kar sakte. **(Sahi ul Jaame:7250)**

Arabic text

Neki ke kaamon me ham itaat karenge, lekin gunah ke kaamon me ham itaaat nahi karenge. **(Sahi ul Jaame:7519)**

Vaalidain ki na farmaani kabeerah gunah

Ulama Ikraam ne 15 tareeqon se is baat ko saabit kiya hai ke vaalidain ki na farmaani kabeerah gunah hai.

Point No 1 :

Quraan Majeed ki jin aayaat me Allaah Taala ne tawheed ka zikar kiya vahi par huqooqul vaalidain ka bhi zikar farmaya hai, goya ke Allaah Taala ne apni towheed ke saath huqooqul vaalidain bayan karke iski ahmiyat aur ifadiyat ko zaahir farma diya aur Rabbe Haqeeqi Allaah Taala ki zaat hai. Lekin vaalidain Allaah Taala ke asbaab me se ek sabab hai. Lihaza ham unhe nazar andaaz nahi kar sakte. Vaalidain hamare is vajood ka sabab hai. Vaalidain ne hame bada karne me bahut si mashaqqaten bardaasht ki hai aur bahut si takleef se vo guzre hai. Lihaza Rabbe Haqeeqi ke saath vaalidain ka zikar badi ahmiyat ka haamil hai. Quraan Majeed me Allaah Taala irshaad farmaate hai :

(VA'A BUDULLAHA VALAA TUSHRIKOO BIHI SHAI'AN VABIL VAALIDAINI IHSAANA) [Soorah Nisa:4:36]

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“Aur Allaah Taala ki ibadat karo aur uske saath kisi ko shareek na karo aur maa baap ke saath sulook va ahsaan karo.”

Chunache Allaah Taala ki ibadat aur shirk na karne ke fouran baad huqooqul vaalidain ka zikar aaya hai :

(VAQAZA RABBUKA ALLA TA’ABUDU ILLA IYYAHU VABIL VAALIDAINI IHSAANAN IMMA YABLUGHANNA INDAKAL KIBARA AHADU HUMA AV KILAAHUMA FALAA TAQUL LAHUMA UFFIN VALA TANHAR HUMA VAQUL LAHUMA QOULAN KAREEMA) [Soorah Isra:17:24]

“Aur tumhara Rab saaf saaf hukum de chuka hai ke tum uske siva kisi aur ki ibadat na karna aur maa baap ke saath ahsaan karna, agar teri maujoodgi me unme se ek ya dono budhaape ko pahuch jaaye to unke aage uff tak na kahna, na unhe daant dapat karna balke unke saath adab va ahteraam se baat cheet karna.”

Point no 2 :

Arabic text

Ulama Ikraam kahte hai ke vaalidain ki khidmat aur unke saath husne sulook karna jihaad se afzal hai. Jihaad, kabhi farze kifaya hota hai aur kabhi farze ain, ke baadshah agar jihaad par niklalne ke liye kahe to ye farze ain hai [aur us waqt ye jihaad farze ain kahlaata hai] albatta haalat farze kifaya me vaalidain ki khidmat jihaad se ek darja oopar hai, jaisa ke Hadees ke alfaaz hai :
Arabic text

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“Abdullah bin Umro bayan karte hai ke ek Sahabi Allaah ke Nabi ﷺ ki khidmat me haazir huye aur Aap ﷺ se jihaad me shirkat ki ijaazat chahi, Aap ﷺ ne unse daryaaft farmaya, “Kya tumhare maa baap zinda hai? Unhone kaha ke, Jee haan! Aap ﷺ ne farmaya, “fir unhi me jihaad karo (yaani unko khush rakhne ki koshish karo).” **(Sahi Bukhari:3004, Sahi Muslim:6504, Sunan Abu Dawood:2529, Sunan Nasayi:3103, Jaame Tirmizi:1671)**

Baaz log [qusoosan ghair muslim] “Terrorism” ko jihaad samjhte hai ya qatl va ghaarat giri ko jihaad samajh baith’te hai, kya yahaan par vaalidain ko qatl karne ki taaleem dee jaa rahi hai? “Western Media” Islam ki ghalat taabeer pesh karta hai aur Islam ki asal tasweer ko masq karne ki koshish karta hai aur saath hi saath “Islamophobia” ke zariye apne “Political Issues” ko aur apne siyasi azaayem ko poora karta raha hai. Jihaad ka matlab jiddo jahad aur mehnat karne ke hote hai. Yaani ke maa baap ki khidmat ke liye bhi mehnat lagti hai, mashaqqat bardaasht karni hoti hai. Isiliye Hadees me vaalidain ki khidmat ko jihaad se taabeer kiya gaya hai. Lihaza jo log duniyavi aghraaz ke liye vaalidain ki khidmat se aeraaz kar rahe hai aise logon ko hosh ke naakhun lena chahiye.

Point no 3 :

Jab Allaah ke Nabi ﷺ se Afzal aamaal ki fehrist poochi gayi to Allaah ke Nabi ﷺ ne irshaad farmaya :
Arabic text

“(Abdullah Ibn Masood ne) Allaah ke Nabi ﷺ se poocha ke, Allaah Taala ki baargah me kounsa amal zyada mahboob hai? Aap ﷺ ne

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farmaya ke, apne waqt par namaaz padhna, fir poocha, uske baad, farmaya vaalidain ke saath nek maamla rakhna, poocha uske baad, Aap ﷺ ne farmaya ke, Allaah ki raah me jihaad karna, Ibn Masood ne farmaya ke, Allaah ke Nabi ﷺ ne mujhe ye tafseel batayi aur agar mai aur sawaalaat karta to Aap ﷺ aur zyada bhi batlaate (lekin maine ba taur adab khamoshi iqtiyaar ki).” **(Sahi Bukhari:527, Sahi Muslim:252, Sunan Nasayi:609, Jaame Tirmizi:173)**

Is Hadees se ye saabit hota hai ke sabse behtareen amal awwalain waqt me namaz ka ada karna hai aur uske baad jo amal bataya gaya “summa birrul vaalidain” vo hai huqooq vaalidain, yaani is Hadees me farz namaz ke baad vaalidain ki khidmat ko sabse behtareen amal qaraar diya gaya.

Point no 4 :

Allaah Taala ki khushnoodi vaalidain ki khushnoodi hai :
Abdullah Ibn Umro bayan karte hai ke, Allaah ke Nabi ﷺ ne irshaad farmaya :
Arabic text

“Allaah Taala ki khushnoodi vaalidain ki khushnoodi hai aur Allaah ki naaraazgi vaalidain ki naaraazgi me hai.” **(Jaame Tirmizi:1900, is Hadees ko Shaikh Albani Rahimahullah ne sahi qaraar diya hai. Dekhiye Al Silsilatu Ahadees Al Saheeha:516)**

Lihaza huqooul vaalidain ka khaas khayal rakhna chahiye, is Hadees “Al Vaalidi” se vaalid aur vaalidah dono muraad hai aur is Hadees se ye baat bhi saabit hoti hai ke, jab vaalid ka muqaam va

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martaba itna buland va Afzal hai to vaalidah ki fazeelat ka kya maqaam va martaba hoga ham andaza bhi nahi kar sakte, lihaza bara vaalidain ke tahat hame maa aur baap dono ko raazi rakhne ki koshish karte rahna chahiye.

Point no 5 :

Vaalidain ke saath husne sulook karna Jannat me daakhil hone ka zariya hai, jaisa ke Hadees ke alfaaz hai :
Arabic text

“Baap Jannat me jaane ka beech ka darwaza hai, ab tum apne vaalidain ke hukum ki paabandi karo, ya use nazar andaaz karo.” **(Jaame Tirmizi:1900)**

Is Hadees ka pase manzar :

Arabic text

Abu Abdur Rahman se rivayat hai ke, ek shakhs ko uski maa ne ya baap ne (ye shak shubah ko hua hai) hukum diya ke, apni biwi ko talaaq de de, usne nazar maan lee ke agar apni biwi ko talaaq de de to use sau ghulaam aazaad karne honge, fir vo Abu Darda ke paas aaya, vo salaatul zuha (chaasht ki namaz) padh rahe the, aur use khoob lambi kar rahe the aur unhone namaz padhi zuhar aur asar ke darmiyaan, bil aakhir us shakhs ne unse poocha, to Abu Darda ne kaha : Apni nazar poori karo, aur apne maa baap ki itaat karo, Abu Darda ne kaha : Maine Allaah ke Nabi ﷺ ko farmaate huye suna hai : “Baap Jannat me jaane ka behtareen darwaza hai, ab tum apne vaalidain ke hukum ki paabandi karo, ya use nazar

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andaaz kar do.” **(Sunan Ibn Maajah:2089, Shaikh albani Rahimahullah ne is Hadees ko Sahi kaha hai).**

Biwi ko vaalidain ke kahne par talaaq de dena fee zamana ye ek “Debatable Issue” hai kyu ke is masle me bahut saare maashirati pahlu’on par gahri nazar ki zaroorat hai, choonke aaye din hame susraali rishtedaar qusoosan saas bahoo ke masayel rasayel va aqbaaraat me milte rahte hai, beshtar waaqiyaat me susraali rishtedaaron ki jaanib se zulm va zyadati ki khabaren saamne aati hai, lihaza agar koyi huqooq vaalidain ki aad me kisi ladki ya aurat par zulm karta hai to vo gunahgaar kahlaayega.

Is masle ki mazeed vazaahat :
Arabic text

“Abdullah ibn Umro kahte hai ke, mere nikah me ek aurat thi. Mai us se muhabbat karta tha aur Umar ko vo na pasand thi. Unhone mujhse kaha ke tum ise talaaq de do, lekin maine inkaar kiya, to Umar Allaah ke Nabi ﷺ ke paas gaye aur Aap ﷺ se iska zikar kiya to Aap ﷺ ne farmaya : “Tum ise talaaq de do.” **(Sunan Abu Dawood:5138)**

Ulama Ikraam kahte hai ke agar vaalidain apne bete ko ye kahe ke vo talaaq de de to uski sharayi vajah dekhi jaayegi, agar shara’an vaalidain haq ba jaanib hai to bete par ye laazim ho jaayega ke vo talaaq de aur maamla shar’an nahi hai, balke koyi ghareloo masayel me to talaaq ka koyi jawaaz nahi rahta aur is usool ke tahat ke “_____” vaalidain ki itaat va farmabardaari laazim nahi hoti aur jahaan tak Umar ka sawaal hai aap baghair sharayi uzr ke is tarah ka hukum nahi de sakte, Imam ahle sunnat Ahmad

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Ibn Hambal Rahimahullah ke yahaan bhi is tarah ka ek maamla pesh aaya, Imam Ahmad Rahimahullah ke paas ek shakhs ye masla lekar haazir hua, usne kaha ke mere vaalidain ye chahte hai ke mai apne biwi ko talaaq de doon, Imam Ahmad Ibn Hambal Rahimahullah kahte hai ke, tum talaaq nahi de sakte, to us shakhs ne Umar ka waaqiya Ahmad Ibn Hambal Rahimahullah ke saamne pesh kar diya, Imam Ahmad Ibn Hambal Rahimahullah ne us shakhs se sawaal kiya ke kya tumhare vaalidain Ameerul Momineen Umar ke jaise hai? Lihaza us shakhs ko poori baat samajh me aa gayi aur vo khamoshi se uth kar chala gaya.

Maa ke qadmon tale Jannat hai

Arabic text

“Muawiyah bin Jaahimah Salmi Raziallahuanhu bayan karte hai ke vo ek din Allaah ke Nabi ﷺ ki khidmat me haazir huye aur arz kiya : Allaah ke Rasool ﷺ ! Mai jihaad karne ka iraada rakhta hoon, aur Aap ﷺ ke paas Aap ﷺ se mashvarah lene ke liye haazir hua hoon, Aap ﷺ ne (unse) poocha : Kya tumhari maa maujood hai? Unhone kaha : Jee Haan, Aap ﷺ ne farmaya : Unhi ki khidmat me lage raho, kyu ke Jannat unke dono qadmon ke neeche hai.” **(Sunan Nasayi:3104, Shaik Albani Rahimahullah ne is Hadees ko “Hasan Saheeh” kaha hai).**

Point no 6 :

Vaalidain ki farmabardaari Jannat ki zamaanat aur unki na farmaani kabeerah gunah hai aur Allaah ke Nabi ﷺ ne vaalidain ki na farmaani karne vaale ke liye bad dua farmayi hai :

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Arabic text

“Abu Hurairah Raziallahuanhu bayan karte hai ke Allaah ke Nabi ﷺ ne farmaya : “Us shakhs ki naak khaak aaloodah ho, Us shakhs ki naak khaak aaloodah ho, Us shakhs ki naak khaak aaloodah ho. Sahaba Ikraam ne arz kiya, Aye Allaah ke Nabi ﷺ kis ki naak khaak aaloodah ho? Aap ﷺ ne farmaya : Jo apne vaalidain ko ya unme se kisi ek ko boodha paaye aur unki khidmat karke Jannat me na jaaye.” **(Sahi Muslim:2551 [6510])**

Agar koyi shakhs is “Opportunity” ko kho deta hai aur boodhe maa baap ki khidmat nahi karta, Aap ﷺ ne farmaya ke, us shakhs ki naak khaak aaloodah ho jaaye, ulama ikraam ne naak khaak aaloodah hone ke do maani bayan kiye hai. Ek to ye hai ke vo zaleel ho jaaye [Allaah Taala zillat se mahfooz farmaye] Ulama Ikraam ne doosra maani ye bayan kiya hai ke naak par koyi is tarah ki maar pade ke jis se vo halaak ho jaaye [Allahul Musta’aan], iska matlab ye hai ke koyi aisi mahlak beemari aa sakti hai ya naak par aisa sahdeed zaqam aa sakta hai jis ka ilaaj mumkin na ho, yahaan tak vo mout ke muh me chala jaaye, Quraan Majeed ne isko bahut hi vaazeh taur par bayan kiya hai :

(VAQAZA RABBUKA ALLA TA’ABUDU ILLA IYYAHU VABIL VAALIDAINI IHSAANAN IMMA YABLUGHANNA INDAKAL KIBARA AHADU HUMA AV KILAA HUMA FALA TAQUL LAHUMA UFFIV VALAA TANHAR HUMA VAQUL LAHUMA QOULAN KAREEMA [23] VAQFIZ LAHUMA JANAAHAZ ZULLI MINAR RAHMATI VAQUL RABBIR HAMHUMA KAMAA RABBAYAANI SAGHEERA [24]) [Soorah Isra:17:23-24]

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“Aur tumhara Rab saaf saaf hukum de chuka hai ke tum uske siva kisi aur ki ibadat na karna aur maa baap ke saath ihsaan karna, agar teri maujoodgi me unme se ek ya ye dono budhaape ko pahuch jaaye to unke aage uff tak na kahna, na unhe daant dapat karna, balke unke saath adab va ahteraam se baat cheet karna [23] aur aajizi aur muhabbat ke saath unke saamne tavaazo ka baazoo past rakhe rakhna aur dua karte rahna ke, Aye Mere Rab! Un par vaisa hi raham kar jaisa unhone bachpan me meri parwarish kee hai [24].”

Quraan Majeed ne is aayat me vaalidain ke maqam ko bahut hi vaazeh andaaz me bayan kiya hai, yaani ke tum vaalidain ke liye “uff” tak na kaho, maqam vaalidain ko Quraan ne itna “Emphasize” karke bata diya ke “uff” bhi kahne ki gunjayish nahi rakhi, vaalidain ke saamne buland aawaaz me baat karna ya unko jhidakna to bahut door ki baat hai, balke Quraan Majeed me ye kah diya gaya ke vaalidain ke saath **“vaqul lahuma qoulan kareema”** bilkul aahista aur narm lahje me vaalidain ke saath guftagoo kee jaaye aur unke liya apne pahloo ko bicha diya jaaye aur apne mazboot baazu’on ko unke saamne naram kar liya jaaye aur vaalidain ko ye lage ke aap bahut hi “Kind” hai, aap un par sabse zyada muhabbat aur shafaqqat ka maamla karne vaale hai.

Point no 7 :

Kayi log daawati kaam karte hai deeni umoor sar anjaam dete hai aur unka maqsad aur niyyat ye hoti hai ke vo Allaah Taala ke qareeb ho jaaye, Hadees me ye alfaaz milte hai – Ata bin Yasaar Rahimahullah kahte hai, Abdullah bin Abbas farmaate hai :

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Arabic text

Vaalidah ke saath husne sulook karne se behtar amal maine nahi paaya jo insaan ko Allaah Taala ke qareeb karde. **(Silsilatul Ahadees Al Saheeha:2799)**

Point no 8 :

Maa ka khidmat guzaar jannati hai :
Arabic text

Taisala bin Miyaas Rahimahullah ka bayan hai ke vo nasjadaat khaarjiyon ke saath jaa mile aur vo kabeerah gunahon me mubtala ho gaye, [fir ek waqt aisa bhi aaya ke vo vaapis deen haq ki taraf lout aaye] is douraan Abdullah Ibn Umar se unki mulaaqaat huyi, unhone Abdullah Ibn Umar se saara waaqiya bayan kiya aur kaha ke mai kuch kabeerah gunahon ka murtakib ho gaya tha, ab uska kya kiya jaaye? Abdullah Ibn Umar ne poocha ke vo koun koun se gunah hai, to unhone Abdullah Ibn Umar ko vo tamaam gunah bata diye, ye sun kar Abdullah Ibn Umar ne farmaya : Ye to kabeerah gunah nahi hai, kabeerah gunah to sirf nou (9) hai :

1. Allaah ke saath kisi ko shareek karna
2. Na haq kisi ka qatl karna
3. Maidan jung se peet batakar bhaaag jaana
4. Paak daaman khaatoon par tuhmat lagana
5. Sood khana
6. Yateem ka maal hadap lena
7. Masjid me shariyat ke khilaaf kaam sar anjaam dena
8. Kisi ki dil aazaari karna aur mazaaq udana

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9. Vaalidain ki na farmaani karna

Gunah kabeerah bataane ke baad Abdullah Ibn Umar ne mujhse poocha kya tumhe Jahannam ki aag se dar lagta hai? Aur kya tumko Jannat me daakhile ki chahat hai? Maiane kaha, haan. Abdullah Ibn Umar ne fir sawaal kiya ke kya tumhare vaalidain zinda hai? Maine jawaab me kaha ke, meri vaalidah zinda hai, Abdullah Ibn Umar ne Allaah Taala ki qasam khaate huye farmaya : Agar tum apne vaalidah se husne sulook iqtiyaar karoge aur unke saamne narmi se guftagoo karoge aur unko khana khilaaoge to tumhare kabeerah gunah mita diye jaayenge aur tumhe Jannat me daakhil kar diya jaayega. **(Al Adab al Mufrad:8, is Hadees ko Shaikh Albani Rahimahullah ne sahi kaha hai, Silsilatus Saheeha:2898)**

Point no 9 :

_____ - Vaalidain ke chehron par Khushi va masarrat laane ka bayan :

Arabic text

Abdullah bin Umro bayan karte hai ke, ek aadmi Nabi ﷺ ki khidmat me haazir hua aur kaha : Mai Aap ﷺ se hijrat par baith karne ke liye aaya hoon, aur maine apne maa baap ko rote huye choda hai, Aap ﷺ ne farmaya :

(IRJE'E ALAIHIMA FA UZ HIKHUMA KAMA ABKAITAHUMA)

"Unke paas vaapis jaao, aur unhe hasavo jaisa ke rulaya hai." **(Sunan Abu Dawood:2528, Shaikh Albani Rahimahullah ne is**

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Hadees ko Sahi kaha hai, Sunan Nasayi:3105, Sunan Ibn Maajah:2782)

Agar kisi se koyi ghalti ho jaaye to vo fouran apne vaalidain se maafi maang liya karen aur Allaah Taala ke yahaan bhi toubah karle, baaz log isko apni ana ka masla tasavvur karte hai. Vaalidain se ananiyat karna bhi kabeerah gunah hai, lihaza choti ghalti ho ya badi ghalti aap vaalidain se maafi maang liya karen, agar vo baqaid hayaat nahi hai aur aap ko apni koyi ghalti yaad aa jaaye to aap unke liye sadqa va khairaat kar den aur hamesha unke liye dua e maghfirat karte rahe aur unke darjaat ke bulandi ki dua karte rahe.

Agar vaalidain baqaid hayaat hai ya vo baqaid hayaat nahi hai, in dono haalaton ke liye kya kya karna chahiye aur kya nahi karna chahiye, mai baazaafta in sab ki ek 'Check List' aap ko doonga – In Sha Allaah.

Point no 10 :

Vaalidain ko sab va shitam karne vaala Allaah ki qusoosi laanat ka haqdaar hota hai, isme ek pahloo ye bhi hai ke aap kisi aur ke vaalidain ke liye gaali gaftaar istemaal karega, lihaza hame is amal qabah se bachna behad zaroori hai aur vaalidain par laanat karne vaale par Allaah Taala laanat bhejte hai jaisa ke Hadees me hai :

(LA ANALLAHU MAN ZABAHA BI GHAIRILLAHI VALA ANALLAHU MAN SARAQA MANAAR ARZI VALA ANALLAHU MAN LA'ANA VAALIDAHU VALA ANALLAHU MAN AAVEE MUHDISA)

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“Abu Al Tafeel bin Aamer bin _____ bayan karte hai, mai Ali ke paas baitha tha, itne me ek shakhs aaya aur kahne laga, kya Allaah ke Nabi ﷺ aap ko (Ali ko) kuch baaten chipa kar batlaate the? Ye sunkar Ali ghussa huye aur kahne lage, Aap ﷺ ne mujhe aisi koyi cheez nahi batlaayi jo aur logon se chipaayi ho, magar Aap ﷺ ne mujhe chaar cheezon se aaga kiya hai, vo shakhs bola : Vo kya hai? Aye mere Ameerul Momineen! Ali ne kaha, Aap ﷺ ne farmaya : Allaah Taala us par laanat barsaaye jisne apne vaalid par laanat ki ho aur Allaah Taala us par laanat kare jo Allaah Taala ke siva ghairullah ke naam par zabah kare aur Allaah Taala us shakhs par laanat kare jo kisi bid’ati ko panah de aur Allaah Taala us par laanat kare jo zameen ke nishaan ko badle.” **(Sahi Muslim:1978[5124], Sunan Nasayi:4434)**

Rishte vaalon me achche sulook ka sabse zyada haqdaar koun hai?

Abu Hurairah bayan karte hai ke, Allaah ke Nabi ﷺ ki khidmat me ek sahabi tashreef laaye aur arz kiya ke, Ya Rasoolullah ﷺ! Mere achche sulook ka sabse zyada haqdaar koun hai? Aap ﷺ ne farmaya :

(QAALA “UMMUKA” QAALA SUMMA MAN QAAL “UMMUKA” QAALA SUMMA MAN QAAL “UMMUKA” QAALA SUMMA MAN QAAL “SUMMA ABOOK”)

Farmaya ke tumhari maa hai, poocha uske baad koun hai? Farmaya ke, tumhari maa hai, unhone fir poocha uske baad koun? Allaah ke Nabi ﷺ ne farmaya ke, tumhari maa hai, unhone poocha, uske baad koun hai? Allaah ke Nabi ﷺ ne farmaya ke, tumhare vaalid. **(Sahi Bukhari:5971, Sahi Muslim:6500, Sunan Ibn Maajah:2706)**

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Is Hadees se maa ke maqaam va martaba ka pata chalta hai kyu ke maa vo hasti hai ke jisne dard bardaasht kiya fir mashaqqat uthakar paala posa, isiliye Ulama Ikraam kahte hai maa ka darja baap se buland hai.

Point no 11 :

Vaalidain ke saath husne sulook ka ek ye bhi maani hai ke vaalidain ke dost va ahbaab ke saath bhi silah rahmi ki jaaye, jaisa ke is Hadees me zikar kiya gaya hai :

Arabic text

“Abdullah bin Umar bayan karte hai ke Nabi ﷺ ne irshaad farmaya : “Sab se badi neki ye hai ke aadmi apne vaalid ke inteqaal ke baad unke doston ke saath silah rahmi kare.” **(Sunan Abu Dawood:5143, Shaikh Albani Rahimahullah ne is Hadees ko Sahi kaha hai, Jaame Tirmizi:1903)**

Is Hadees se ye bhi maaloom hota hai ke ham vaalidain ko ye nahi kah sakte, aap falaan falaan se dosti na karen, balke vaalidain jis husne sulook ke haqdaar hai vahi haq unke dost va ahbaab ko dena, goya ke vaalidain se husne sulook ada karne ke barabar hai, lihaza vaalidain ke ye huqooq hai ke aulaad unke har Khushi aur gham ka khayaal rakhe aur unki pasand va na pasand ka khayaal rakhe, isi tarah aulaad ke huqooq ye hai ke vaalidain aulaad ki Khushi aur na Khushi ka khayaal rakhe aur aulaad ki pasand va na pasand ka khayaal bhi rakhe, chunache is maamle me “Balance” ka hona zaroori hai, jaayaz Khushi ka dono jaanib se khayaal rakha jaaye.

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Point no 12 :

Vaalidain ke saath husne sulook hatta vo kaafir va mushrik hi kyu na ho.

Arabic text

“Saad bin Abi Waqqas bayan karte hai ke, Quraan Majeed ki chaar aayat mere baare me naazil kee gayi, meri maa jinhone Islam qubool nahi kiya tha, unhone ye qasam khaayi huyi thi ke vo us waqt tak na khaayegi aur na piyegi, jab tak ke mai Allaah ke Nabi ﷺ ka deen na chod doon, lihaza allaah Taala ne ye aayat naazil kee:

(VA IN JAAHADAAKA ALAA AN TUSHRIKA BI MAA LAISA LAKA BIHI ILMUN FALAA TUTI’HUMA VASAA HIBHUMA FID DUNYA MAAROOFA) [Soorah Luqman:31:15]

“Aur agar dono tujhpar is baat ka dabaav daalen ke too mere saath shirk kare jiska tujhe ilm na ho to too unka kahna na maanna, haan duniya me unke saath achchi tarah basar karna aur uski raah chalna jo meri taraf jhuka hua ho, tumhara sabka loutna meri hi taraf hai, tum jo kuch karte ho us se fir mai tumhe qabardaar karoonga.” **(Al Adab Al Mafrad:24, Shaikh Albani Rahimahullah ne is Hadees ki sanad ko ‘Sahi’ kaha hai).**

Allaah ke deen, deen fitrat ka ye ek khaalis pahloo hai ke jisme mushrik vaalidain ke saath bhi husne sulook ka hukum diya gaya hai, jaisa ke Ibrahim ke vaalid jo sirf kaafir ya mushrik hi nahi balke vo ek butgar aur but farosh bhi the, lekin uske bawajood Ibrahim ka apne vaalid Aazar ke saath jo husne sulook raha hai, Quraan Majeed ne usko kayi jagahon par bayan kiya hai.

Hasbe baala Al Adab Al Mafrad ki Hadees ke baare me Ulama Ikraam kahte hai ke, Saad bin Abi Waqaas ka ye kahna ke ye aayat

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mere baare me naazil huyi hai, iska ye matlab nahi ke Soorah Luqman ki hasbe baala aayat Saad bin Abi Waqaas ke saath khaas hai, balke Ulama Ikraam is masle se mutaallikh ye usool bayan karte hai :

Arabic text

Yaani ke aitebaar alfaaz ke aam maani ka hota hai na ke uske kisi khaas sabab ka aitebaar hoga, ye ek ijmaayi usool hai is par jamhoor Ulama Ikraam ka ittefaq hai, lihaza Soorah Luqman ki aayat number 15 ka hukum tamaam ummat ke liye aam maano me istemaal kiya jaayega.

Point no 13 :

Vaalidain ki shafaqqat aur unke fazl ka baar baar ai'teraaf : Ke vaalidain ne hame bachpan se paala aur badaa kiya jabke ham abhi chalne ke qaabil nahi the, unhone hame chalna sikhaya aur fir hamare aaraam ka khayal rakha, hame deeni aur dunyavi taaleem se aaraasat kiya, iske liye vaalidain ne bahut saari qurbaniyaan dee, agar hamko cheenk bhi aati to vo pareshaan ho jaate, lekin unhone apni sahat ka qayaal nahi kiya, lihaza hamko chahiye ke vaalidain ke fazl ka baar baar a'iteraaf karte rahe aur unke liye duayen karte rahe, har haal me unke saath husne sulook rava rakhe, yahaan tak ke agar vo zulm kare tab bhi unke saath husne sulook jaari rakhe aur unke ahsaan ka behtareen badla unko de, agarche ke vaalidain ba hayaat ho ya inteqaal kar chuke ho, har haal ke liye sadqa va khairaat aur unki maghfirat ki duayen karte rahe.

Point no 14 :

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Aulaad ke maal par vaalidain ka haq :

Arabic text

“Abdullah bin Umro bayan karte hai ke, ek shakhs Allaah ke Nabi ﷺ ki khidmat me haazir hua aur arz kiya : Allaah ke Rasool ﷺ ! Mere paas maal hai aur vaalid bhi hai aur mere vaalid ko mere maal ki zaroorat hai. To Aap ﷺ ne farmaya : “Tum aur tumhara maal tumhare vaalid hi ka hai, tumhari aulaad tumhari paakeezah kamayi hai to tum apni aulaad ki kamayi me se khaavo.” **(Sunan Abu Dawood:3530, Shaikh Albani Rahimahullah ne is Hadees ko ‘Hasan Sahi’ kaha hai, Sunan Ibn Maajah:2292)**

Deen Islam sirf ek mazhab nahi hai balke ek mukammil zaabta nizam hai, chunache aulaad par ye farz hai ke vo apne vaalidain ki kafaalat dil khol kar kare aur vaalidain ko bhi ye poora haq haasil hai ke aulaad ke maal me se vo kuch bhi kharch kar sakte hai, lekin is masle me bhi tawaazun ka bar qaraar rakhna laazim hai ke, kisi ek par zulm va zyadati na hone paaye. Baaz auqaat vaalidain se zyadati ho jaati, be jaa farmayish aulaad ko pareshaani me mubtala kar sakti hai. Aur aulaad ko bhi chahiye ke qabl az farmayish vaalidain ki tamaam zarooriyaat hattal imkaan poori karde, Hadees ka labbe lubaab bhi yahi hai ke, vaalidain ki bunyaadi zarooriyaat ki takmeel ho jaaye. Aaj ke is “Modern” daur me “Western Culture” tamaam aqwaam par haavi hai. Isme kuch achchayiyaan bhi hai, lekin jo aqlaaqi burayiyaan hai us par hame zyada kaam karna chahiye, in burayiyon me se ek burayi “Old Age Home” ki burayi hai. Ham isko nazar andaaz nahi kar sakte, baaz log iski be himayat karte nazar aate hai, ho sakta hai ke isme kuch achchayi ho lekin majmooyi aitebaar se ek aqlaaqi diwaaliyapan hai aur be ghairati ka muh bolta saboot hai, jin maa baap ne apni aulaad ko paal pos kar bada kiya aur unko nahlaaya dhulaaya aur

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jab vo beemar ho jaaya karte the raat raat bhar jaag kar unki teemaardaari ki, khud nahi khaaya aur aulaad ke liye anwaa aqsaam ke khaane muhayya kiye aur jab yahi vaalidain zayeef umar ko pahuch gaye to unki khidmat karne ke bajaay unko “Old Age Home” me daakhil kar diya, ye hamare liye ek bahut bada _____ hai, ham Allaah Taala ko kya muh dikhaayenge, jab Allaah Taala is baabat hamse sawaal karle to hamara kya banega, mujhe is baat ka baqoobi ilm hai ke “Old Age Home” me tamaam aish va aaraam aur behtareen “Luxurious” ka qayaal rakah jaata hai, lekin zayeef ul umar vaalidain ko muhabbat ki zaroorat hoti hai aur ham sirf paise kharch karke apni zimmedaari se aazaad hone ki koshish karte hai. Hindustan me kayi ek “Families” aisi bhi hai ke jinke maa baap “Old Age Home” me rahte hai aur unki aulaad barsare rozgaar hai, aise logon ki duniya to ban jaati hai lekin aakhirat tabah ho jaati hai. Vo log bahut hi khush naseeb hote hai jo apne vaalidain ki khidmat ba nafs nazees khud karte hai. Pesha hone ke bawajood “Nurse” nahi rakhte, balke khud maa baap ki khidmat karte hai. Unka bol va baraaz saaf karne me koyi aar mahsoos nahi karte. Unko apne haaton se khana khilaate hai, apne haaton se dawayi dete hai, jaisa ke ham oopar bayan kar chuke hai ke jo log maa baap ki khidmat karte hai ya unme se jo ba hayaat hai unki khidmat karte aur apne kabeerah gunahon ki talaafi kar lete hai aur apne aakhirat ke hisaab va kitab ko aasaan bana lete hai. Allaah Taala ham tamaam ko vaalidain ki qusoosan zayeef ul umar vaalidain ki diljoyi ke saath khidmat karne ki toufeeq ata farmayen, Aameen.

Note : Old Age Home majboori me, majboori ke masayel alag hai, ahle ilm se mashvarah karte rahe aur tadbeer aur dua karte rahe.

Point no 15 :

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Vaalidain ki bad dua se bachne ka bayan :

Sahi Muslim me ek vaakhiya naqal kiya gaya hai, isko _____ kaha jaata hai :

Abu Hurairah Raziallahuanhu bayan karte hai ke, Allaah ke Nabi ﷺ ne farmaya : Koyi ladka jhoole me (yaani sheer khvaargi me) nahi bola : Magar teen ladke – ek to Eesa Alaihissalaam, doosre Jareej, Jareej bani israyeel ke ek abed shakhs the, unhone apne liye ek ibadat khana banaya aur vo usme namaz padh rahe the, ke unki maa ne unhe pukaara, unhone (apne dil me) kaha ke, mai vaalidah ka jawaab doo ya namaz padhta rahoon? Is par uski vaalidah ne (ghussa ho kar) bad dua kee : Aye Allaah! Us waqt ke ise maut na aaye jab tak ye zaaniya auraton ka muh na dekh le, jareej apne ibadat khaane me raha karte the, ek martaba unke saamne ek faahisha aurat aayi aur unse badkaari chahi, lekin unhone (uski khvaahish poori karne se) inkaar kiya, fir ek charvaahe ke paas aayi aur use apne oopar qaboo de diya, us se ek bachcha paida hua, aur usne un par ye tohmat dhari ke ye jareej ka bachcha hai, unki qoum ke log aaye aur unka ibadat khaana tod diya, unhe neeche utaar kar laaye aur unhe gaaliyaan dee, fir unhone vazoo karke namaz padhi, uske baad bachche ke paas aaye aur us se poocha ke, tera baap koun hai? Bachcha (Allaah ke hukum se) bol pada ke charvaaha hai, is par (unki qoum sharminda huyi aur) kaha, ham aap ka ibadat khaana sone se banayenge, lekin unhone kaha hargiz nahi, mitti hi ka banega. **(Sahi Muslim:2550 [6508,6509] Imam Bukhari Rahimahullah ne bhi is vaakhiye ko apni Sahi me naqal kiya hai : Sahi Bukhari:3436)**

Is vaakhiye me hamare liye do aham point hai, no 1 : Maa ki bad dua ka asar, [ye alag baat hai ke Allaah Taala jareej ko bhi is tohmat se bari kar diya hai, lekin jareej ko kaafi zillat aur

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pareshaani uthaani padi] lihaza vaalidain ka maamla bahut hi naazuk hota hai, Imam Muslim Rahimahullah ne Sahi Muslim me ye vaakhiya naqal farmaya aur is par Imam Navavi ne ye baab qaayam kiya :

Arabic text

“Baab : Nafil namaz par vaalidain ki itaat muqaddam hai.”

Baaz naujawaan daawat ka kaam karte hai unko chahiye ke vo apne vaalidain ki razamandi ke saath is daawati kaam ko anjaam de, vaalidain ka zahan banaye aur hasan tareeqe se unki islaah karen, khoob muhabbat karen, In Sha Allaah ek din vaalidain bhi aap ke is kaam se raazi ho jaayenge, In Sha Allaah.

Aulaad ke haq me vaalidain ki dua aur bad dua

Shaikh Albani Rahimahullah ne Silsilatul Ahadees Al Saheeha:596 me isko zikar kiya hai :

Arabic text

“Abu Hurairah Raziallahuanhu bayan karte hai ke, Allaah ke Nabi ﷺ ne irshaad farmaya : Teen duayen zaroor qubool hoti hai, unki qubooliyat me koyi shak nahi : Baap ki dua, Musafir ki dua, Mazloom ki dua.”

Note : Yahaan dua se muraad dua aur bad dua dono ka bayan hai. **(Sunan Abu Dawood:1536, Shaikh Albani Rahimahullah ne Sunan Abu Dawood ki is Hadees ko “Hasan” kaha hai. Jaame Tirmizi:1905, Sunan Ibn Maajah:3862)**

Hame vaalidain ki duayen leni chahiye aur bad dua se bachna chahiye. Yahaan par ek aur point bhi mai shaamil kar dena zaroori samjhta hoon, ke Ahadees me hame ye alfaaz kahi nahi milte ke

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jisme baraah raast ye taakeed kee gayi ho ke, “vaalidain ki bad dua se bacho.” Baaz log bad dua ke maamle me sirf vaalidah ka zikar karte hai lekin vaalid ka zikar nahi karte. Baaz log vaalidain ki bad dua ko maamooli samajhte huye vaalidain ki gustaaqi tak pahuch jaate hai aur baaz “Property” ka hissa talab kar baith’te hai, vo ye nahi sochte ke vaalidain par iska kya asar hoga, lihaza is tarah ka amal naa jaayaz hai aur haraam hai. Albatta aap maa baap se “Request” kar sakte hai ke, kuch paise ki aap ko zaroorat hai, agar vaalidain dena chahe to de sakte hai, agar nahi dena chahte to aap unke saath zor zabardasti nahi kar sakte. Unke maal par sirf unka haq hai, aap ko koyi haq nahi ke aap unko ‘harass’ karen aur unki dil aazaari karen ya unko koyi nuqsaan pahuchaaye aur agar unki mout vaakhe ho jaaye to aulaad ke liye ye sharayi hukum aur qanoon hai ke vo vaalidain ke tarke se khaarij kar diye jaate hai, kyu ke unki vajah se hi inteqaal kar gaye, lihaza ye usool hai ke ham kisi ka bhi maal ya jaaydaad hadap nahi sakte chahe vo aap ke vaalidain hi kyu na ho. _____

Arabic text

Un vaalidain ke liye naseehat jo baat baat par apni aulaad ko bad dua karte hai

Allaah ke Nabi ﷺ ne apni aulaad ko bad dua karne se mana farmaya hai :

Vo momin nahi jo doosre ke liye bad dua kare :

Arabic text

“Jaber bin Abdullah Raziallahuanhu kahte hai ke, Allaah ke Nabi ﷺ ne irshaad farmaya : “Tam log na apne liye bad dua karo aur na apni aulaad ke liye, kahi aisa na ho ke vo ghadi aisi ho jisme dua qubool hoti ho aur Allaah tumhari bad dua qubool karle.” **(Sunan**

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Abu Dawood:1532, Shaikh Albani Rahimahullah ne is Hadees ko 'Sahi' kaha hai).

Baaz lamhe Allaah Taala ki jaanib se qubooliyat ke hote hai aur un lamho ka ilm sirf Allaah Taala ko hai. Lihaza vaalidain ko chaiye ke vo muhtaat rahe, kisi lamhe zabaan se kuch alfaaz nikal jaaye, ho sakta hai ke unko Allaah Taala qubool karle, fir vaalidain ko ya qusoosan vaalidah ko zindagi bhar ye pachtaava rahe ke, haay mai ye alfaaz kyu kahe, baad me pachtaane se kuch haasil nahi hoga, lihaza bad dua se bache, agar vaalidain ki koyi baat buri lagi ho to bajaay bad dua ke aap us par sabar karlen, Allaah Taala ke yahaan aap ka maqaam va martaba aur bhi buland ho jaayega.

Vaalidain ke saath nek sulook karne vaalon ki dua bahut jald qubool hoti hai

Aur jo log vaalidain ki khoob khidmat karte hai unki duaon me taaseer paida ho jaati hai jaisa ke ghaar me phas jaane vaale teen logon ka vaakhiya hai :

"Abdullah Ibn Umar Raziallahuanhu bayan karte hai ke, Allaah ke Nabi ﷺ ne farmaya ke, teen aadmi chal rahe the ke baarish ne unhe aa liya aur unhone mudkar pahaadi ki ghaar me panah lee, iske baad unke ghaar ke muh par pahaad ki ek chattaan giri aur uska muh band ho gaya, ab baaz ne baaz se kaha ke tumne jo nek kaam kiye hai unme se aise kaam ko bayan karo jo tumne khaalis Allaah ke liye kiya ho, taake Allaah se uske zariye dua karo, mumkin hai vo ghaar ko khol de, is par unme se ek ne kaha : Aye Allah! Mere vaalidain the aur bahut boodhe the aur mere chote chote bachche bhi the, mai unke liye bakriyaan charaata tha aur vaapis aakar doodh nikaalta to sabse pahle apne vaalidain ko

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pilaata tha, apne bachchon se bhi pahle, ek din chaare ki talaash me bahut door nikal gaya, chunache mai raat gaye vaapis louta, maine dekha ke mere vaalidain so chuke the, maine maamool ke mutabikh doodh nikaala fir mai nikaala hua doodh lekar aaya aur unke sarhaane khada ho gaya, mai gawara nahi kar sakta the ke unhe sone me jaga doon aur ye bhi mujhse nahi ho sakta tha ke vaalidain se pahle bachchon ko pilavoo, bachche bhook se mere khadmon par lot rahe the aur isi kashmakash me subah ho gayi, pas Aye Allaah! Agar tere ilm me bhi ye kaam maine sirf teri raza haasil karne ke liye kiya tha to hamare liye kushaadgi paida kar de ke, ham aasmaan dekh sake, Allaah Taala ne (dua qubool ki aur) unke liye itni kushaadgi paida kar dee ke vo aasmaan dekh sakte the, fir doosre shakhs ne dua ki aur apna mudda bayan kar diya, fir teesre ne dua kee, lihaza ghaar ka muh khul gaya. **(Sahi Bukhari:5974)**

Jab teen logon ne apne apne nek aamaal ka vaseela pesh karke dua ki to ek pahaad apni jagah se hat gaya, lihaza hame duaon ko maamooli nahi samajhna chahiye, aur qusoosan vaalidain ki khidmat karne vaalon ki dua kabhi radd nahi hoti, pahaad to pahaad unki duaon se kaaynaat me ek halchal paida ho jaati hai aur aap ki zindagi me jitni rukaavaten hai duaon ke zariye vo khatam kar dee jaati hai, agar aap duaon ka ahtemaam kare khuloos dil ke saath, Allaah Taala ke saamne aap khoob gidgidayen, allaah Taala dua qubool karne vaale hai, vaalidain ki khidmat duaon ke qubool hone ka ek bahut bada zariya hai, aap apne vaalidain ki khidmat me lage rahe, ek chattaan to bahut choti cheez hai zindagi ki badi se badi rukaawat bhi door ho jaati hai, In Sha Allaah.

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Awais Al Qarni Rahimahullah ki maa ki khidmat guzaari ka aala namoona

Note : Awais al Qarni Rahimahullah "mukhazram" kahlaate the : (mukhzaram ka maani aur mafhoom : Mukhzaram unko kaha jaata hai jo Allaah ke Nabi ﷺ ki zindagi me eemaan laaye ho, lekin Aap ﷺ se mulaaqaat ka sharf haasil na kiya ho, baaz Ulama Ikraam ne mukhzarmeen ki taadaad 40 tak batayi hai, unme Habsha ke baadshah Najashi Rahimahullah bhi shaamil hai).

Awais al Qarni Rahimahullah ke maqam va martabe ka is baat se andaza lagaya jaa sakta hai ke Allaah ke Nabi ﷺ ne apni zabaan mubarak se Awais al Qarni Rahimahullah ki taareef bayan farmayi. Imam Nawawi Rahimahullah ne Sahi Muslim me Aap Rahimahullah ki fazeelat me baab qaayam karte huye farmaya :

(BAABU MIN FAZAAYILI UWAISIL QARNI)

"Awais al Qarni Rahimahullah ke fazayel ka bayan."

Awais al Qarni Rahimahullah hamesha apni maa ki khidmat me lage rahte the aur Allaah Taala unki har dua ko qubool farmaata, Hadees ke alfaaz mulahizah farmayen :

Arabic text

Umar Ibn al Khattab bayan karte hai ke, maine Allaah ke Nabi ﷺ ko farmaate suna ke, Allaah ke Nabi ﷺ ne irshaad farmaya : Tumhare paas ahle yaman ke daston ke saath Awais bin Aamer Rahimahullah aayenge, unka taallukh qabeela muraad ki ek shaakh qaran se hoga aur unko baras hoga, vo baraz ek dirham ki jagah chod kar tamaam jism se khatam ho chuka hoga, aur vo apni vaalidah ke nihayat hi mute'e aur farmabardaar honge, agar vo kisi kaam ke karne par Allaah Taala ki qasam khaale to Allaah Taala unki qasam ko poora kar dega, agar tum Awais al Qarni

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Rahimahullah ko paalo to tum unse darkhvaast karke apni maghfirat ki dua karva lena, lihaza jab Ameerul Momineen Umar Ibn Khattab Raziallahuanhu Awais al Qarni Rahimahullah se mile to aap ne Awais al Qarni Rahimahullah se darkhvaast kee aur Awais al Qarni Rahimahullah ne Umar ki maghfirat ki dua ki. **(Sahi Muslim:2542[6492])**

Vaalidah ke maqaam va martaba ka ye aalam hai ke vaalidah se husne sulook karne vaale Awais al Qarni Rahimahullah ki fazeelat dekhe ke vo Sahabi nahi hai, lekin Allaah ke Nabi ﷺ Umar ko ye hukum de rahe ke, Awais al Qarni Rahimahullah se dua e maghfirat karva len, lihaza waqt ke ameer is hukum ko poora farmaya aur Awais al Qarni Rahimahullah se apne liye dua e maghfirat karayi.

Ulama Ikraam kahte hai ke agar Awais al Qarni Rahimahullah chahte to Allaah ke Nabi ﷺ se mulaaqaat ka sharf haasil kar sakte the, lekin Awais al Qarni Rahimahullah hamesha maa ki khidmat me lage rahte the, is vajah se vo Allaah ke Nabi ﷺ se mulaaqaat na kar sake.

AFOO VA DARGUZAR (MAAF KARNE) KI FAZEELAT

“Al Afvu” ka laghvi aur islaahi maani :

Al Afvu “Afoo” maaf karne vaala.

“Afuvvu” bahut maaf karne vaala.

Afa ya’fu afvan, iska matlab hai : Mitaana / Maaf kar dena.

Afaa – ya’fu (al vazan : Fa’ala – Yaf’ulu)

(vahuvat tajaavuzu aniz zanbi) jis kisi ne Aap ko takleef dee ya sataya hai aap usko maaf kar dete hai.

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(va tarkul iqaabi alaihi) aur us se koyi badla nahi lete ya usko koyi saza nahi dete.

(_____) “Afvan” ka asal maani ye hai ke “mita dena” – Hasaan bin Saabit apni ash’aar me kahte hai :

Arabic text

In ash’aar ko Imam Muslim Rahimahullah ne apne Sahi me zikar kiya hai, is qaseede ki shuru’aat me lafz “_____” aur “_____” do martaba istemaal huye hai, yaani ke “_____” ke khandaraat ka zikar ho raha hai jo mit chuke hai “_____” ek maqaam ka naam hai, ye sab ke sab mand mil ho gaye, safe hasti se mita diye gaye, musalsil havayen chalti rahi aur muslaadhaar paani barasta raha, lihaza in maqaamaat ka naam va nishaan mita diya gaya, in ash’aar me mit jaane ka maani bayan kiya jaa raha hai.

“Al Safhun” ka laghvi aur istelaahi maani :

Safaha yasfahu safhan :

(A’araza an zanbih)

Agar koyi aap ko sataya hai, lekin aap us se airaaz karte hai, uski taraf tavajjo nahi dete.

(safhatul unuq) : Gardan ke ek hisse ko kaha jaata hai, “safaha” is se nikla hai, “_____” – aap kisi ki sarzansh karne ya daantne se tajavuz karte hai, chod dete hai.

“Ghufraan” ka maani : Ghufraan me ek maani zyada paaya jaata hai :

(_____)

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Iska ek maani hai ke maaf kar dete hai aur saza nahi milti, doosra maani,

(vahuva eejaabas sawaabi)

Aur Allaah Taala sawaab bhi dete hai, isme sawaab dene ka maani hai, is maani me bandon ke liye ye lafz istemaal nahi hota aur jahaan par bhi bandon ke liye ye lafz istemaal kiya gaya hai "afvan" yaani ke maaf kar dene ke maani me hai, Allaah jab ye lafz Allaah Taala ke liye istemaal hota hai to usme bahut zyada maani paaye jaate hai, masalan : :ghaafiran - va ghafooran – va ghaffaran" ye sifat Allaah Taala ke liye shaayane shaan hai, maqlooq me se koyi bhi Allaah Taala ki barabari nahi kar sakta.

Baaz log is ghalat fahami ka shikaar hai ke, maaf kar dena zillat hai ya buzdili hai, vo badle ki taaqat nahi rakhta, isliye maaf kar raha hai, lihaza ye kamzor hai. Ahle ilm ne kaha ke maaf kar dena badi karaamat hai aur himmat ka kaam hai aur ye sharaafat hai aur ye saabireen ka amal hai aur maaf kar dena ulul azm ki nishaani hai, jaisa ke Quraan Majeed me Allaah Taala irshaad farmaate hai :

(VAMA YULAQQAHA ILLALLAZEENA SABAROO VAMA YULAQQAHA ILLA ZOO HAZZIN AZEEM) [Soorah Fussilat:35]

"Aur ye baat unhi ko naseeb hoti hai jo sabar karen aur use sivaaye bade naseebe vaalon ke koyi nahi paa sakta."

Lihaza ye zillat ya buzdili nahi balke taaqat va quwwat rakhne ke bawajood kisi ko maaf kar dena aur darguzar kar dena aalaa himmati aur naseebe vaalon ka amal hai.

Quraan Majeed me afoo va darguzar aur maaf karne ki fazeelat ka bayan

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Pahli Misaal :

(VALAA YA'TALI ULUL FAZLI MINKUM VASS'ATI AN Y'U TU ULIL QURBAA VAL MASAAKEENA VAL MUHAAJIREENA FEE SABEELILLAHI VAL Y'AFU VAL YASFAHU ALAA TUHIBBOONA AN YAGH FIRALLAHU LAKUM VALLAHU GHAFOORUR RAHEEM) [Soorah Noor:22]

"Tum me se jo buzurgi aur kushaadgi vaale hai, unhe apne qaraabatdaaron aur miskeeno aur muhajiron ko fee sabeelillah dene se qasam na kha leni chahiye, balke maaf kar dena aur darguzar lena chahiye, kya tum nahi chahte ke Allaah Taala tumhare qusoor maaf farma de? Allaah qusooron ko maaf farmaane vaala meherbaan hai."

Jab aap kisi ko maaf kar rahe hai, unki ghaltiyon ko darguzar kar rahe hai to aap us shakhs se uske badle kuch talab nahi kar rahe hai, balke aap Allaah Taala se ummeden vaabasta kar rahe hai aur aap ye chah rahe hai ke, Allaah Taala aap ki ghaltiyon ko maaf farma de.

Ye aayat Abu Bakr Siddiq Raziallahuanhu ke baare me naazil huyi, Imam Ibn Kaseer Rahimahullah is aayat ki tafseer me kahte hai ke, Mustah bin Asaasah ka vaakhiya yaani vaakhiya ifk ke baad ka pas manzar bayan kiya hai. Umm Mustah Abi Raham bin Abdul Muttalib bin Abd Manaaf ki beti hai, unki vaalidah Saqar bin Aamer ki beti hai aur vo Abu Bakr Raziallahuanhu ki qaala thi, unhi ke bete Mustah bin Asaasah bin Ibaad bin Muttalib hai. Abu Bakr Siddiq jo Mustah bin Asaasah ke aqraajaat unse qaraabat aur unki muhtaaji ki vajah se khud uthaate the. Jab Mustah bin Asaasah tuhmat lagaane vaalon ke saath ho gaye to Abu Bakr Siddiq ne kaha : Allaah ki qasam ! Mustah Raziallahuanhu ne jab Aisha Raziallahuanha ke mutaallikh is tarah ki tohmat taraashi me hissa

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liya to mai us par ab kabhi kuch kharch nahi karoonga, is par Allaah Taala ne ye aayat naazil kee, kyu ke Mustah ya doosre musalmano ki isme shirkat mahaz ghalat fahmi ki bina par thi, chunache Abu Bakr Siddiq Raziallahuanhu ne kaha ke, Allaah ki qasam! Meri tamanna hai ke Allaah Taala mujhe is kahne par maaf karde aur Mustah ko jo kuch diya karte the, use fir dene lage aur kaha ke, Allaah ki qasam! Ab is vazeefe ko mai kabhi band nahi karoonga.

Ummul Momineen Aisha Raziallahuanha par tohmat lagi thi, Quraan Majeed me Soorah Noor naazil kee gayi aur Ummul Momineen Aisha Raziallahuanha ki paakeezgi aur paak daamani ki sadaaqat Allaah Taala ki jaanib se bayan kee gayi, is Soorah me jo aayaten Ummul Momineen Aisha Raziallahuanha ki paakeezgi ke baare me bayan kee gayi, ummat ka har fard aur qusoosan Huffaz Ikraam in aayat ki tilaawat sabah qiyaamat tak karenge aur Ummul Momineen Aisha Raziallahuanha ki paak daamani ki gawahi denge, kuch bad baqt aur bad naseeb log bhi hai jo aaj bhi Ummul Momineen Aisha Raziallahunha par tohmat baandhne ko apna deeni fareezah samajhte hai, haalan ke vo eemaan par nahi hai, Allaah ham tamaam ki hifazat farmayen, Aameen.

Chunache deene haq ki taaleemaat ka is baat se bakhoobi andaza lagaya jaa sakta hai ke, Quraan Majeed hame ye taaleem deta hai ke, ham darguzar karen aur logon ko maaf karen aur unke saath aasani ka raasta iqtiyaar karen. Inhi taaleemaat ki bunyaad par Abu Bakr Siddiq ne amal karke ummat ko ye bata diya ke darguzar ka maamla is se zyada aur kya ho sakta hai ke, beti par tohmat lage aur baap tohmat lagaane vaalon ko maaf karde, balke jo kuch madad ke taur par diya karte the usme izafa karden. Ye darguzar karne aur maaf kar dene ki sabse aala tareen misaal hai. Allaah Taala ki taraf se hukum aaya aur Abu Bakr ne us hukum ki taameel

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kee aur un tamaam ko maaf kar diya, jinhone Ummul Momineen Aisha Raziallahuanha par tohmat lagaane vaalon ki himayat kee thi. Lihaza agar koyi insaan apni ghalti par nadaamat ka izhaar kare to usko maaf kar dena chahiye, lihaza Quraan Majeed me Allaah Taala irshaad farmaate hai ;

Doosri Misaal :

(VA SAARI'OO ILA MAGHFIRATIN MIN RABBIKUM VA JANNATIN ARZUHAS SAMAAVAATU VAL ARZU U'IDDAT LIL MUTTAQEEN [133] ALLAZEENA YUNFIQOONA FIS SARRAYI VAZ ZARRAYI VAL KAAZIMEENAL GHAIZA VAL A'AFEENA ANIN NAASI VALLAHU YUHIBBUL MUHSINEEN [134]) [Soorah Aale Imran:133-134]

"Aur apne Rab ki baqshish ki taraf aur us jaanat ki taraf daudo jiska arz aasmaano aur zameen ke barabar hai, jo parhezgaaron ke liye tayaar kee gayi hai [133] jo log aasaani me saqti ke moukhe par bhi Allah ke raaste me kharch karte hai, ghussa peene vaale aur logon se darguzar karne vaale hai, Allaah Taala in nek kaaron se muhabbat karta hai [134]."

Is aayat me ahle Jannat ke ausaaf bayan kiye gaye jaa rahe hai ke, ahle Jannat vo log hai jo darguzar karne vaale aur maaf karne vaale hai aur Allaah ki raah me kharch karne vaale hai, Imam Ibn Kaseer Rahimahullah in aayat ki tafseer me kahte hai ke, hame ye bataya jaa raha hai ke har vo insaan jisne tumhare saath bura sulook kiya usko maaf karo, darguzar karo aur uske saath aasaani vaala maamla karo jaisa ke Hadees me Maaz bayan karte hai ke, Nabi ﷺ ne irshaad farmaya :

Arabic text

"Jisne apna ghussa pee liye, haalan ke vo use naafiz karne par qaadir tha to qiyamat ke din Allaah Taala use sab logon ke saamne

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bulaayega, yahaan tak ke use Allaah Taala iqtiyaar dega ke vo badi aankh vaali hooron me se jise chahe chun le.” **(Sunan Abu Dawood:4777, Shaikh Albani Rahimahullah ne is Hadees ko ‘Hasan’ kaha hai).**

Baaz log kahte hai ke, agar koyi mere saath achcha hai to mai uske saath achcha rahoon aur agar koyi mere saath bura kare to mai bhi uske liye bura ban jaa’oonga, ye baat Islam ki taaleemaat ke khilaaf hai. Allaah ke Nabi ﷺ ne hame maaf kar dene aur darguzar karne ki taaleem dee hai, balke aap ke liye asal imtehaan ki soorate haal to yahi hai ke koyi aap ke saath bura kare aur aap uske saath achchayi ke saath pesh aaye aur apne dushman ko bhi dost bana len, kyu ke insaan ka behtareen dost vo hota hai jo uske bure waqt me uska saath de aur uski pareshaani ko door kare, agar aap kisi ke bashree taqazon ko maaf karke kisi ko dost banaate hai to vo behtareen dosti kahlaati hai, jaisa ke Allaah Taala Quraan Majeed me irshaad farmaate hai :

Teesri Misaal :

(VALA TASTAVIL HASANATU VALAS SAYYI’ATUD FA’A BILLATI HIYA AHSANU FA IZALLAZEE BAINAKA VA BAINAHU ADAAVATUN KA ANNAHU VALIYYUN HAMEEM [34] VAMAA YULAQQAHA ILLALLAZEENA SABAROO VAMAA YULAQQAHA ILLA ZOO HAZZIN AZEEM [35]) [Soorah Fussilat:34-35]

“Neki aur badee barabar nahi hoti, burayi ko bhalayi se door karo, fir vahee jiske aur tumhare darmiyaan dushmani hai, aisa ho jaayega jaise dili dost [34] ye cheez unhe dee jaati hai jo sabar karte hai aur unhe ata kee jaati jo bade naseebe vaale hote hai.”

Lekin shaitaan dimaagh me ye daalta hai ke, ise maaf mat karo, isne tumhare saath bahut bura sulook kiya tha, jab tumhara waqt

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bura chal raha tha, to vo tumhe akela chod kar chala gaya tha, ab waqt tumhara hai to usko sabaq sikhaav aur uske kiye ka usko ahsaas dilaav, lekin aap shaitaan ke bahkaave me na aayen aur aap “Strategically” aur apni hikmate amali ki bunyaad par usko naseehat karte hai to ye ek alaahidah baat, lekin shaitaan ke bahkaav me aakar us se badle par utar aayenge to ye bahut bade khasaare aur nuqsaandeh baat hogi, had se guzarne vaalon aur tajaavuz karne vaalon ko Allaah Taala pasand nahi karte, lihaza agli aayat me ye farmaya gaya ke jab tumko shaitaan bahkaaye to tum Allaah se panah talab karo :

(VA IMMAA YANZA GHANNAKA MINASH SHAITAANI NAZGHUN FAS TAYIZ BILLAHI INNAHU HUVAS SAMEE’UL ALEEM) [Soorah Fussilat:36]

“Aur agar shaitaan ki taraf se koyi vasvasa aaye to Allaah ki panah talab karo, yaqeenan vo bahut hi sunne vaala aur jaanne vaala hai.”

Chunache zyada se zyada us waqt shaitaan se panah maangna chahiye aur haal me shaitaan ke shar se Allaah Taala ki panah talab karte rahna chahiye.”

(A’OOZU BILLAHIS SAMEE’YIL ALEEMI MINASH SHAITAAN NIRRAJEEMI MIN HAMZIHI VA NAFQIHI VA NAFSIHI)

Lihaza hame burayi ka badla bhalayi se dene ka hukum diya gaya hai aur darguzar karne ki aadaat daalne ki taakeed kee gayi hai aur shaitaan mardood se Allaah ki panah talab karne ki naseehat kee gayi hai aur isme muttaqiyon ki sifaat batayi gayi hai :

(VALLAZEENA YUNFIQOONA FIS SARRAYI VAZ ZARRAYI VAL KAAZIMEENAL GHAIZA VAL A’AFEENA ANINNASI VALLAHU YUHIBBUL MUHSINEEN) [Soorah Aale Imran:134]

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“Jo log aasaani me saqti ke maukhe par bhi Allaah ke raaste me kharch karte hai, ghussa peene vaale aur logon se darguzar karne vaale hai, Allaah Taala in nek kaaron se muhabbat karta hai.”

Zainul Aabideen Rahimahullah (Ali bin Hussain bin Ali bin Abi Taalib Rahimahullah) ka ek bahut hi mash’hoor vaakhiyah hai. Ek qaadimah se ghalti ho jaati hai aur Zainul Aabideen Rahimahullah ke chehre par ghusse ke aasaar numaayaan ho jaate hai. Lihaza is qaadimah ne Quraan Majeed ki (Sooratul Aale Imran:134) aayaat ki tilaawat farmayi, jinka oopar zikar ho chuka hai. Jaise hi is qaadimah ne is Aayaat Mubarika ki tilaawat kee, Zainul Aabideen Rahimahullah ka ghussa thanda ho gaya. Lihaza jo log muttaqi aur parhezgaar hote hai agar unke saamne Quraan va Hadees ki koyi daleel pesh kar dee jaati hai to vo khanda peshaani ke saath usko qubool kar lete hai. Lihaza Zainul Aabideen Rahimahullah ghussa pee gaye, lekin us qaadimah ne socha ke shayad andar kuch ghussa baaqi ho to usne aayat ka baqiyah hissa bhi tilaaawat kiya :

(VAL A’AFEENA ANINNASI VALLAHU YUHIBBUL MUHSINEEN)

Aur jo ghussa peene vaale hote hai aur logon ko maaf karne vaale hote hai Allaah Taala unse muhabbat karta hai.

Allaah ke Nabi ﷺ ne 21 saal tang karne vaalon aur aziyyaten dene vaalon ko maaf kar diya to uska nateeja ye nikla ke Makkah ke tamaam logon ne kalima padha aur Islam le aaye aur Allaah ke Nabi ﷺ ne unko is baat par kabhi taana nahi diya aur na hi is baat ka kabhi zikar kiya, lekin baaz hazraat maaf karne ke bawajood waqtan fa waqtan taana dete hai, chunache is baat ki yaad dehani se aise logon ki nekiyon me kami shuroo ho jaati hai, lihaza Zainul Aabideen Rahimahullah ne us qaadimah ko dil se maaf kar diya, balke ahsaan ka maamla karte huye us baandi ko aazaad kar diya. Hame is vaakhiye se ye sabaq milta hai ke aaj ke musalmaan

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bahut jazbaati ho chuke hai, har baat par hame ghussa aa jaata hai aur ham logon ko maaf bhi nahi karte, agar ham kisi ke saath darguzar ka maamla karenge to hamara maashra duniya ke sar fehrist maashron me shumaar kiya jaayega aur musalmaano ko qadar ki nigaah se dekha jaayega, In Sha Allaah.

Chouthi Misaal :

Kayi hazraat qusoosan naujawaan mujhse sawaal karte hai ke maaf karne ke fazayel kya hai to mai unke saamne Quraan Majeed ki isi aayat ko pesh karta hoon, chunache ek martaba ka vaakhiya hai mai Hyderabad ki qareeb me jumah ke qutbe ke liye gaya hua tha. Us qutbe me maine maaf aur darguzar karne ki fazeelaten bayan kee. Mujhe qutbe jumah ke baad pata chala ke is gaav me do bade “Groups” the, aaye din unke beech jhadge chalte rahte the. Darasal vaakhiya ye ke us gaav me do bade jigri dost rahte the aur vo bade maaldaar aur “Influential” shaksiyaat the. Lekin kisi baat ko lekar dono me ana ka masla paida ho gaya aur baad me vo ek doosre ke dushman ban gaye aur gaav me unke asar va rasooq ki bunyaad par gaav vaalon me se kuch log do group me taqseem ho gaye aur jo unme muqlis log the vo is baat se pareshaan the ke gaav do groups me taqseem ho chuka hai, lihaza vo uska hal chahte the, chunache jab mai qutbah jumah aur namaz se faarigh hokar baahar nikla to un
Groups” me ka ek sardaar mere saamne tha aur vo bahut gham zadah tha aur mujhse vo kuch kahna chah raha tha, lihaza mai uski taraf mutavajje hua aur maine uski khair khairiyat daryaaft ki aur haal chaal poocha, fir vo naujawaan sardaar kuch _____ ke baad bol pada ke Shaikh sahib mai aaj ke qutbe ki vajah se ek elaan karna chahta hoon, lihaza vo apne muqalif dost ko bulaya

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jisne unki aapas me dushmani thi aur kaha ke, aaj ke qutbe jumah ki buniyaad par mai tumko dil se maaf karta hoon aur apni dushmani khatam karta hoon, lihaza haleef dost ne bhi bade _____ andaaz me bade hi daryadili ke saath apne saabeqa dost ko gale lagaya aur kaha ke mai bhi tumko maaf karta hoon, lihaza dono “Groups” ke logon ne ek doosre ko maaf kiya aur gale lagaya, us waqt vahaan par ek jazbaati saa maahoul ban gaya, log bade jazbaati hokar ek doosre se mil rahe the aur ek doosre ko maaf kar rahe the, lihaza ek naujawaan sardaar ki pahal ne aur uske afoo va darguzar ne fitna va fasaad ko jad se khatam kar diya.

Madina Munawwarah ke logon ka haal :

Allaah ke Nabi ﷺ jab Makkah se hijrat karke Madina Munawwarah tashreef le gaye to vahaan ke log sabse badtareen log the aur vo naap tol me kami kiya karte the, lekin jab Allaah ke Nabi ﷺ Madina Munawaarah tashreef laaye aur Aap ﷺ ne deen ki daawat pesh ki to log jouq dar jouq Islam me daakhil ho gaye aur sabse behtareen maamla daari karne vaalon me Madina ke logon ka shumaar hone laga, lihaza deen Islam ki taaleemaat itni asar angez hai ke ye qasbon, shaharon aur mulkon ko tabdeel kar sakti hai, Islam ek aman man pasand deen hai, chunache jab bhi is deen ko dabaane ki koshish kee gayi to ye apne hi par asar andaaz me ubhar kar saamne aata chal agaya, Ulama Ikraam aur daayiyaane Islam ne badi mehnaten mashaqqaten bardaasht karke is deen ko qasbon, gaavon, shaharon aur mulkon me pahuchaya, Allaah Taala tamaam naujawaan ko deen ki taaleem haasil karne aur is taaleem ki nashr va ishaat karne ki toufeeq ata farmayen, Aameen.

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Paanchvi Misaal :

Log mujhse aksar sawaal karte rahte hai ke shaikh maaf karne ki kya fazeelat hai, maaf to nahi karna chahta, kyu ke usne mujhe bahut dili takleefen dee hai, to mai unko jawaab me kahta hoon ke Quraan Majeed ki ek aayat aisi hai agar mai tumko bata doon to tum maaf karoge, lihaza vo kahte hai ke, vo aayat batayiyen, to mai Quraan Majeed ki ye aayat pesh karta hoon :

(VA JAZA'U SAYYI'ATIN SAYYI'ATUN MISLUHA FAMAN AFAA VA ASLAHA FA AJRUHU ALALLAHI INNAHU LAA YUHIBBUZ ZAALIMEEN) [Soorah Shoora:40]

"Aur burayi ka badla usi jaisi burayi hai, aur jo maaf karde aur islaah karle uska ajr Allaah ke zimme hai, (fil vaakhe) Allaah Taala zaalimon se muhabbat nahi karta."

Is aayat ki tafseer me beshumaar mufassireen ne ye tafseer bayan ki hai ke, jab ek banda namaz, roza, haj, zakat ada karta hai to uske ye tamaam aamaal qubool hai ya nahi is baat par koyi hatmi taur par faisla nahi kar sakta, lekin bande ka ek amal aisa hai jiski qubooliyat ki har koyi gawahi deta hai aur hasbe baala aayat is gawahi ki daleel hai, yaani ke agar koyi banda kisi doosre bande ki ghalti maaf karta hai, to Allaah Taala ki ye zimmedari hai ke vo har haal me is amal ko qubool farmayega aur ajr azeem ata farmayega, lihaza Ulama Ikraam is aayat ki roushni me afoo, darguzar aur maaf karne ki badi fazeelat bayan ki hai, is aayat ki tafseer me As Shaikh al Saadi (Abdur Rahman bin Naser al Saadi) Rahimahullah kahte hai, is aayat par ghour karne se pata chalta hai ke is tarah ka maamla pesh aane par teen tarah ke maamlaat pesh aa sakte hai :

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1) Kuch log hai jo badla lete hai (jo hisaab va kitab me barabari ke qaayal hote hai) Ulama Ikraam isko adl se taabeer kiya hai.
2) Kuch log hai jo maaf kar dete hai, isko fazl kaha jaata hai.
3) Teesre qisam ke vo log hai jo na sirf barabar barabar badla lete hai balke had se tajaavuz kar jaate hai, badle ki niyyat se nuqsaan pahuchaate hai, isko zulm kaha gaya hai. Lihaza badla lene ki aadat achchi nahi maani jaati, balke Allaah Taala maaf karne vaalon ko pasand karte hai.

Chatvi Misaal :

Baaz log apne ghar vaalon aur qareebi rishtedaaron se dar guzar nahi karte, unko maaf nahi karte, haalanke yahi log awaamunnas me behtareen aqlaaq ke maalik kah laaye jaate hai, lihaza Quraan Majeed me irshaad hota hai :

(AYYUHALLA ZEENA AAMANOO INNA MIN AZVAAJIKUM VA AULAADIKUM ADUVVAN LAKUM FAHZAROO HUM VA IN TA'AFU VA TASFAHU VA TAGHFIROO FA INNALLAHA GHAFOORUR RAHEEM) [Soorah Taghabun:14]
"Aye eemaaan vaalon ! Tumhari baaz biwiyaan aur baaz bachche tumhare dushman hai, pas unse hoshiyaar rahna aur agar tum maaf kardo aur darguzar kar jaao aur baqsh do to Allaah Taala baqshne vaala meherbaan hai."

Ek insaan ka zyadatar waqt biwi bachchon ke saath guzarta hai aur agar qiyamat ke din biwi ye kah de ke uska shouhar to uska koyi haq nahi ada karta tha to fir aap pakad me aa sakte hai ya shouhar biwi ke khilaaf gawahi de sakta hai, lihaza Quraan ke zariye se hame ye taaleem dee jaa rahi hai ke, ham biwi

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bachchon ke saath darguzar ka maamla karen, unki ghaltiyon ko maaf kar diya karen, beshak Allaah Taala Ghafoor aur Raheem hai.

Saatvi Misaal :

“Aur ghusse ke waqt (bhi) maaf kar dete hai.” **(Soorah Shoora:37)**

Imam Ibn Kaseer Rahimahullah Tafseer Ibn Kaseer me kahte hai ke, ek musalmaan kam himmat nahi hota, lekin ek achche musalmaan ki ye nishaani hai ke, vo inteqaam bhi nahi leta, haalan ke vo badla lene ki taaqat kyu na rakhta ho, balke behtareen musalmaan vo hai jo maaf karde, darguzar karde.

Hadees me afoo va darguzar karne ki fazeelat ka zikar

Abdullah bin Umro Raziallahuanhu bayan karte hai :

Arabic text

Ek shakhs Allaah ke Nabi ﷺ ke paas aaya aur arz kiya : Allaah ke Rasool ﷺ ! Ham khaadim ko kitni baar maaf karen, Aap ﷺ khamosh rahe, fir usne apni baat duhraayi, Aap fir khamosh rahe, teesri baar jab usne apni baat duhraayi to Aap ﷺ ne farmaya :
Arabic text

“Har din sattar baar apne khaadim ko maaf karo.” **(Silsilatul Ahadees Al Saheeha:488, va asnaadah Sahi)**

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Agar apne “Hot Temper” aur “Short Temper” ki vajah se apne mulaazimeen ko khote chale jaayenge to aap apna “ Business” kaise chalayenge, lihaza aap apne “Employees” ke saath mu’atadil ravayya iqtiyaar karen, lekin hamara ravayya ye rahna hai ke jab ek khaadim choti sib hi ghalti karta hai to ham use khoob daant dete hai, ye tareeqa ghalat hai, ham apne aqlaaq ko aala meeyaar banaye.

“Maaf karna” is ek jaame lafz me 20 aqlaq jude huye hai, sirf maaf kar dene ki vajah se is insaan me mazeed 20 aqlaaq paida hote hai aur bure aqlaaq se mahfooz ho jaata hai :

1) Al afvu” – Maaf, ye ek behtareen sifat hai isko apnana chahiye.
2) “Vas safhu” Aeraaz karna, “Ignore” karna.
3) “Ghufraan” Maaf kar dena.
4) “Al Ihsaan” Logon ke saath achchayi ka maamla karna (Allaah Taala ke saath ahsaan aala ahsaan kahlaata hai, jaisa ke Eemaan, Islam aur Ihsaan) aur uski zid “al Isaa’ah” hai logon ke saath bura maamla nahi karna, Quraan Majeed me yahood ko is baat ki taakeed kee gayi thi ke, agar tum logon ke saath achcha maamla karoge, tum tumhare saath bhi achchayi hogi, agar tumne burayi kee to tumhare saath bhi bura sulook kiya jaayega, baaz logon ki ye fitrat hoti hai ke jab tak vo kisi ko tang na karle unhe sukoon nahi milta usko “Seductive Pleasure” bhi kahte hai.
5) “Adam ul isaa’ah” logon ke saath bura sulook ya bura maamla karne se bachna.
6) “Adam Inteqaam” logon se inteqaam lene se bachna.

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7) “Ulfat” jo log maaf karte rahte hai unke andar “ulfat” paida ho jaati hai.
8) “Toudad” logon se muhabbat ka maamla karna, momin ke chehre par Khushi aur masarrat laana bhi neki hai.
9) “Rahmat” jo log zameen vaalon par raham karega, Allaah Taala us par rahmat barsaayenge.
10) “Samahata” ravaadaari jaayaz hai madaahinat jaayaz nahi.
11) Jab deen ka maamla aa jaaye to ye usool hai ke (_____) dunyaavi maamlaat me mil jhul kar rahne aur madad karne ki ijaazat hai.
12) **(VASA HIBHUMA FID DUNYA MAAROOFAN)** “Yaani ke ek doosre ke saath sabar va tahammul ke saath “Tolerance” ke saath zindagi guzaren jo momin logon se milta bhi hai aur unko sabar va tahammul ke saath bardaasht karta hai, is momin se behtar hai jo logon se nahi milta aur takleef bardaasht nahi karta.
13) Aadmi jung va jidaal aur ladayi jhagde se khud ko bacha leta hai.
14) “Jafaa” saqt dili se khud ko mahfooz rakhna.
15) “Zulm” jo log maaf nahi karte vo zulm aamadah ho jaate hai.
16) “Qasvate Qalbi” dil ka paththar ho jaana.
17) “Alghalzah” tabiyat me saqti ka paida ho jaana.
18) “Alfaz” darshat jo aadaat va atwaar me saqti daraana.
19) **(FABIMA RAHMATIN MINALLAHI LINTA LAHUM VALAV KUNTA FAZZAN GHALEEZAL QALBI LAN FAZZOO MIN HAULIKA FA’AFU ANHUM)**
“Pas Allaah ki taraf se badi rahmat hi ki vajah se Aap ﷺ unke liye naram ho gaye hai aur agar Aap ﷺ bad qalq, saqt dil

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hote to yaqeenan vo (Sahaba Ikraam) Aap ﷺ ke ird gird jama na hote." Lihaza ek daayi ko hamesha narm jo aur khush gaftaar va baa kirdaar hona chahiye.

20) **(QUZIL AFWA VA'MUR BIL URFI VA A'ARIZ ANIL JAAHILEEN)**

"Aap ﷺ darguzar ko iqtiyaar karen, nek kaam ki taaleem de aur jaahilon se ek kinara ho jaaye." Aur farmaya gaya :

(VA IZA QAATABAHUMUL JAAHILOONA QAALOO SALAAMAA)

"Aur jab jaahil log unse baat karte hai to vo kahte hai salaam hai."

MAAF KARNE KE FAAYIDE

Ek aadmi poochta hai ke maaf karne ke kya faayide hai. Jisko maaf kiya jaayega usko faayida haasil hoga, jo maaf kar raha hai usko kya faayide haasil honge? Mai taqreeban 12 jama kiye hai, mulahizah farmayen :

1) Hamdard, Rahmat aur Insaniyat, Riyaayat zayeef bashar : Yaani ke hamdardi paida hoti hai, Allaah Taala ko vo bande bahut pasand hai jo uski maqlooq par raham karte hai, insaan aur uske bashari taqaazon ko maaf karna ye tamaam sifaat ek maaf karne vaale insaan ke andar paida hoti hai.
2) Itteba _____ Ilallaah : Sabse badi baat ye hai ke Aap Allaah ke hukum ko maanne vaale ban jaate hai aur Allaah Taala ne Quraan Majeed me maaf karne ki taakeed bayan ki hai.
3) Taallukhaat ki mazbooti : Jab aap kisi ko maaf karte hai to logon se aap ke taallukhaat mazboot hote hai aur log aap

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ke ird gird jama hona pasand karenge, aap se maamlaat karne ko tarjee denge.

4) Zulm se doori.
5) Sabab al Taqwa : Agar aap logon ko maaf karte hai to aap ko Allaah ka taqwa haasil hota hai : **(VA AN TA'AFU AQRABU LIT TAQWA)** "Agar tum maaf karoge to ye taqwe ke qareeb hai." Lihaza jisko taqwa haasil hota hai usko Jannat haasil ho jaati hai.
6) Maaf karna sifate muttaqeen me shumaar hota hai.
7) "_____" Psychologists kahte hai, agar koyi shakhs kisi ko maaf nahi karta hai to uske andar ek saqti paida ho jaati hai. Aap kisi din kisi ko maaf karte hai to us din bahut khush rahte hai, lihaza khush rahne ka ek nusqa ye bhi hai ke aap logon ko maaf kar diya karen.
8) Izzat naseet hoti hai : Allaah ke Nabi ﷺ ne irshaad farmaya : **(VAMA ZAADALLAHU ABDAN BI AFVIN ILLA IZZAA)** Aadmi jitna maaf karta jaayega uski utni hi izzat badhti jaayegi aur vo logon me mahboob hoga aur Allaah Taala ke yahaan bhi vo mahboob kahlaayega.
9) Aap logon ko maaf karte jaaye, aap ki taaqat va quwwat badhti jaayegi aur jab aap maaf nahi karenge aap ka dabdaba kam hota jaayega.
10) "_____" maaf karna ulfat aur maudat ka raasta hai.
11) "Sakeenah" Maaf karne vaalon ki Allaah Taala ki taraf sukooniyat naazil hoti hai.
12) "Saadah" Maaf karne vaale ke liye har taraf khush haali hogi aur logon ki muhabbat paane ke liye Allaah Taala raasta faraham karenge.

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Takabbur (Ghuroor, Ghamand)

“Al Kibr” ka laghvi maani :
Arabic text

Namoona : Badh jaana, Bada hona, Azeem hona, Umar me bada hona, Jasaamat me bada hona.
Al Azamah – (Ism) haddi ka tukda.
Attajabbur – (Fel) Takabbur karna / Tooti huyi haddi ka jud jaana.
Astakbara / Takabara / Astikbaar – (Fel) badayi me aana.
Vattakabbur val Istikbaar : Atta’azzum – (Fel) maghroor hona, takabbur karna.
Mutakabbiru aur kabeerun – ye Allaah Taala ke naam hai, Bamaani : Badi azmat vaala, badi buzurgi vaala. **(Taaj al Uroos lil Narbeedi:8/14, _____ : 523/2)**

“Al Kibr” ka istelaahi maani :
Abdullah bin Masood Raziallahuanhu bayan karte hai ke Allaah ke Nabi ﷺ irshaad farmaya :
Arabic text

“Takabbur ye hai ke insan haq ko na haq samjhe aur logon ko haqeer jaane.” **(Sahi Muslim:91 [265])**

Allama Murtuza al Zubaidi kahte hai :
Arabic text

Takabbur : Insaan ki ek aisi haalat jisme uski taareef ke liye maqsoos ki jaati hai aur is haalat me vo insaan deegar

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insano ko apne se chota aur khud ko bada samajhne lagta hai. **(_____ : 9/14)**

Baaz Ulama Ikraam ne takabbur ko teen badi aqsaam me taqseem kiya hai :

1) Allaah Taala ke muqaabile me takabbur karna, masalan:
   Iblees ka takabbur :
   (VA IZ QULNA LIL MALAAYIKATIS JUDOO LI AADAMA FASAJADOO ILLA IBLEESA ABA VASTAKBARA VAKAANA MINAL KAAFIREEN)
   "Aur jab hamne farishton se kaha ke Aadam ko sajdah karo to iblees ke siva sabne sajdah kiya. Usne inkaar kiya aur takabbur kiya aur vo kaafiron me ho gaya."
   (Soorah Baqarah:34)

   Firoun ka takabbur :
   (FAQAALA ANA RABBUKUMUL AALA)
   "Pas usne kaha mai tumhara sabse ooncha Rab hoon."
   (Soorah Naaziyaat:24)

2) Allaah ke Nabi ﷺ ke muqaabile me takabbur karna masalan, mushrikeen Makkah Aap ﷺ ke baare me kahte the :
   (VAQALOO MAALI HAAZAR RASOOLI Y'A KULUTT'AAMA VA YAMSHI FIL ASWAAQI LAV LAA UNZILA ILAIHI MALAKUN FAYAKOONA MA'AHU NAZEERA)
   "Aur unhone kaha ke ye kaisa Rasoool hai? ke khana khaata hai aur baazaron me chalta firta hai, iske paas

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koyi farishta kyu nahi bheja gaya? Ke vo bhi uske saath hokar daraane vaala ban jaata." **(Soorah Furqaan:7)**

3) Takabbur ki teesri qisam aam takabbur hai ke khud bada aur doosron ko chota tasavvur karna, jaisa ke Quraan Majeed me bayan kiya gaya hai :

(QAALAL MALA ULLAZEENAS TAKBARU MIN QOUMIHI LILLAZEENAS TUZIFOO LIMAN AAMANA MINHUM ATA'ALAMOONA ANNA SAALIHAN MURSALUN MIR RABBIHI QAALOO INNA BIMA URSILA BIHI MU'MINOON[75] QAALALLAZEENAS TAKBARU INNA BILLAZI AAMANTUM BIHI KAAFIROON)

"Inki qoum me jo mutakabbir sardaar the unhone ghareeb logon se jo ke unme se eemaan le aaye the poocha, kya tum ko is baat ka yaqeen hai ke Saaleh Alaihissalaam apne Rab ki taraf se bheje huye hai? Unhone kaha ke, beshak ham to is par poora yaqeen rakhte hai, jo unko dekar bheja gaya hai [75] vo mutakabbir log kahne lage ke tum jis baat par yaqeen laaye ho, ham to uske munkar hai." **(Soorah Aaraaf:75-76)**

QURAAN MAJEED KI AAYAAT KI ROUSHNI ME TAKABBUR KI MISAAL

Takabbur aur shekhi karne vaale ko Allaah pasand nahi karta :

(INNALLAHA LAA YUHIBBU MAN KAANA MUQTAALAN FAQOORA) [Soorah Nisa:36]

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"Yaqeenan Allaah Taala takabbur karne vaalon aur shekhi khoron ko pasand nahi karta."

Ghuroor, Takabbur Shirk ki taraf le jaaane vaale raaste hai :

(INNAHUM KAANOO IZA QEELA LAHUM LAA ILAAHA ILLALLAHU YASTAKBIROON) [Soorah Saaffaat:35]

"Ye vo (log) hai ke jab unse kaha jaata hai ke Allaah ke siva koyi maabood nahi to ye takabbur karte the."

Takabbur karne vaala isteghfaar se door ho jaata hai :

(VA IZA QEELA LAHUM TA'ALAV YASTAGHFIR LAKUM RASOOLULLAHI LAVVAV RUOOSAHUM VARA AITAHUM YASUDDOONA VAHUM MUSTAKBIROON) [Soorah Munafiqoon:5]

"Aur jab unse kaha jaata hai ke, aao tumhare liye Allaah ke Rasool ﷺ isteghfaar karen to apne sar matkaate hai aur Aap ﷺ dekhenge ke vo takabbur karte huye ruk jaate hai."

Ghuroor va takabbur kufr ki alaamat hai :

(VA AMMALLAZEENA KAFAROO AFALAM TAKUN AAYATI TUTLAA ALAIKUM FASTAKBARTUM VA KUNTUM QOUMAN MUJRIMEEN) [Soorah Jaasiyah:31]

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“Lekin jin logon ne kufr kiya to (mai unse kahoonga) kya meri aayaten tumhe sunayi nahi jaati thi? Fir bhi tum takabbur karte rahe aur tum the hi gunahgaar log.”

Ghuroor va takabbur karne vaalon ke dil (Sealed) kar diye jaate hai :

(ALLAZEENA YUJAADILOONA FEE AAYAATILLAHI BI GHAIRI SULTANIN ATAAHUM KABURA MAQTAN INDALLAHI VA INDALLAZEENA AAMANOO KAZALIKA YATBA’ULLAHU ALAA KULLI QALBI MUTAKABBIRIN JABBAR) [Soorah Ghafir / Momin:35]

“Jo baghair kisi sanad ke jo unke paas aayi ho Allaah ki aayaton me jhagadte hai, allaah ke nazdeek aur momino ke nazdeek ye to bahut badi naaraazgi ki cheez hai, Allah Taala isi tarah har ek maghroor sarkash ke dil par muhar kar deta hai.”

Ghamandi logon ki pahchaan :

(VA INNI KULLAMA DA’AUTUHUM LI TAGHFIRA LAHUM JA’ALOO ASAA BI’AHUM FEE AAZAANIHIM VASTAGH SHAV SIYAABAHUM VA ASARRU VASTAK BARUS TIKBAARA) [Soorah Nooh:7]

“Maine jab kabhi unhe teri baqshish ke liye bulaya unhone apni ungliyaan apne kaano me daal lee aur apne kapdon ko oodh liya aur ad gaye aur bada takabbur kiya.”

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Quraan Majeed ki aayaat ka inkaar kufr aur takabbur hai:

(BALAA QAD JAA ATKA AAYAATI FAKAZZABTA BIHA VASTAK BARTA VA KUNTA MINAL KAAFIREEN) [Soorah Zumar:59]

“Haan (haan) beshak tere paas meri aayaten pahuch chuki thi, jinhe too ne jhutlaaya aur ghuroor va takabbur kiya aur too tha hi kaafiron me.”

Takabbur ka wabaal :

(ASTIK BAARAN FIL ARZI VA MAKRAS SAYYIYI VALAA YAHEEQUL MAKRUS SAYYIU ILLA BI AHLIHI) [Soorah Faatir:43]

“Duniya me apne ko bada samajhne ki vajah se, aur unki buri tadbeeron ki vajah se aur buri tadbeeron ka wabaal un tadbeer vaalon hi par padta hai.”

Quraan Majeed ko sunna aur us par amal na karna takabbur ki alaamat hai :

(YASMA’U AAYAATILLAHI TUTLAA ALAIHI SUMMA YUSIRRU MUSTAKBIRAN KA AN LAM YASMA’AHA FA BASHSHIR HU BI AZAABIN ALEEM) [Soorah Jaasiyah:8]

“jo aayaten Allah ki apne saamne padhi jaati huyi sune fir bhi ghuroor karta hua is tarah adaa rahe ke goya suni hi

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nahi, to aise logon ko dardnaak azaab ki qabar (pahucha) deejiye."

AHADEES KI ROUSHNI ME TAKABBUR KI MISAALEN

Maghroor Jannat me daakhil na hoga

Abdullah bin Masood Raziallahuanhu bayan karte hai ke Allaah ke Nabi ﷺ ne farmaya :

(LAA YADKHULUNNARA AHADUN FEE QALBIHI MISQAALU HABBATI QARDALIN MIN EEMANIN VALAA YADQULUL JANNATA AHADUN FEE QALBIHI MISQAALU HABBATI QARDALIN MIN KIBRIYAA)

"Vo shakhs Jahannam me nahi jaayega (yaani hamesha ke liye) jinke dil me raayi barabar bhi eemaan hoga aur vo shakhs Jannat me na jaayega jiske dil me raayi barabar bhi takabbur aur ghuroor ho." **(Sahi Muslim:91 [262])**

Fuzool kharchi aur takabbur se door rahe ki taakeed :

Abdullah bin Umro Raziallahuanhu bayan karte hai ke Allaah ke Nabi ﷺ ne farmaya :

(kuloo vata saddaqoo val basoo fee ghairi israafin valaa maqeelah)

"Khaav, sadqa karo, aur pahno, lekin israaf (fuzool kharchi) aur ghuroor (ghamand va takabbur) se bacho."

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(Sunan Nasayi:2560, Shaikh Albani Rahimahullah ne is Hadees ko 'Hasan' kaha hai)

Logon ko apne se neecha samajhna ghuroor va takabbur hai :

Abdullah bin Masood Raziallahuanhu bayan karte hai ke Allaah ke Nabi ﷺ ne farmaya :

(LAA YADKHULUL JANNATA MAN KAANA FEE QALBIHI MISQAALU ZARRATIN MIN KIBRIN, QAALA RAJULUN INNAR RAJULA YUHIBBU AN YAKOONA SAVBUHU HASANAN VA NA'ALUHU HASANATAN, QAALA : INNALLAHA JAMEELUN YUHIBBUL JAMAALAL KIBRU BATARUL HAQQI VA GHAMTUNNASI)

"Jannat me na jaayega vo shakhs jiske dil me ratti barabar bhi ghuroor aur ghamand hoga." Ek shakhs bola : Har ek aadmi chahta hai uska joota achcha ho aur kapde achche ho (auron se to kya ye bhi ghuroor aur ghamand hai) Aap ﷺ ne farmaya : "Allaah Jameel hai aur khoobsoorati ko pasand karta hai, ghuroor ghamand ye hai ke insaan haq ko na haq kare (yaani apni baat ki _____ ya nafsaaniyat se ek baat vaajbi ho aur sahi ho usko radd kare aur na maane) aur logon ko haqeer samjhe." **(Sahi Muslim:91 [265])**

Taqno se neeche kapde pahanna ghuroor va takabbur hai :

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Abdullah Ibn Umar Raziallahuanhu bayan karte hai ke, Allaah ke Nabi ﷺ ne farmaya :

Arabic text

“Jo aap apna kapda ghuroor ki vajah se ghaseet’ta hua chalega, qiyamat ke din uski taraf Allaah Taala nazar nahi karega, (Shaabah ne kaha ke) maine muharib se poocha, kya Ibn Umar Raziallahuanhu ne _____ ka zikar kiya tha? Unhone farmaya ke, _____ ya khamees kisi ki unhone taqsees nahi ki thi, muharib ke saath is Hadees ko Jabala bin Saheem aur Zaid bin Aslam aur Zaid bin Abdullah ne bhi Abdullah bin Umar Raziallahuanhu se rivayat kiya, unhone Allaah ke Nabi ﷺ se, aur lais ne naafey se, unhone Ibn Umar Raziallahuanhu se aisi hi rivayat ki aur naafey ke saath usko Moosa bin Uqbah aur Umar bin Muhammad aur Qadamah bin Moosa ne bhi Saalim se, unhone Ibn Umar Raziallahuanhu se, Unhone Allaah ke Nabi ﷺ se rivayat ki, isme yoo hai ke jo shakhs apna kapda (azrah takabbur) latkaaye.” **(Sahi Bukhari:5791)**

Allah Taala ne maqlooq ke liye ghuroor va takabbur ko na pasand farmaya hai :

Jaber bin Ateek Raziallahuanhu bayan karte hai ke, Allaah ke Nabi ﷺ ne farmaya :

Arabic text

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“Ek gheerat vo hai jise Allaah pasand karta hai, aur doosri gheerat vo hai jise Allaah na pasand karta hai, rahi vo gheerat jise Allaah pasand karta hai to vo shak ke maqaamaat me gheerat karna hai, rahi vo gheerat jise Allaah na pasand karta hai vo shak ke alaava me gheerat karna hai, aur takabbur me se ek vo hai jise Allaah na pasand karta hai aur doosra vo hai jise Allaah pasand karta hai, pas vo takabbur jise Allaah pasand karta hai vo ladayi ke dauraan aadmi ka kaafiron se jihaad karte waqt takabbur karna aur itraana hai, aur sadqa dete waqt uska khamoshi se itraana hai, aur vo takabbur jise Allaah na pasand karta hai vo zulm me takabbur karna hai,” aur Moosa ki rivayat me hai : “Faqr va mubaahaat me takabbur karna hai.” **(Sunan Abu Dawood:2659, Shaikh Albani Rahimahullah ne is Hadees ko ‘Hasan’ kaha hai).**

Allah ke Nabi ﷺ ki ek naseehat :

Arabic text

“Sulaim bin Jaber ya Jaber bin Sulaim Raziallahuanhum bayan karte hai ke, mai Allaah ke Nabi ﷺ ke paas aaya, Aap ﷺ Sahaba Ikraam Raziallahuanhum me tashreef farma the, maine kaha : Tum me Nabi koun hai? Jawaaban Aap ﷺ ne khud apni taraf ya logon ne Aap ﷺ ki taraf ishara kiya, Aap ﷺ ghutno aur kamar ke gird chaadar baandh kar aur ghutne khade karke sareen ke bal baithe the, chaadar ka kinara Aap ﷺ ke paavon par lag raha tha, maine kaha : Aye Allaah ke Rasool ! Mai kuch cheezon ke baare me tand mizaaj hoon, Aap ﷺ mujhe sikha de, ﷺ ne

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farmaya : “Allaah se dar jaa, kisi neki ko haqeer mat jaan, agarche vo paani maangne vaale ke bartan me paani daalne ki soorat me hi kyu na ho, takabbur se ijtenaab kar, kyu ke Allaah Taala takabbur ko pasand nahi karta, agar koyi aadmi tujhe gaali de aur tujhe tere kisi aib, jise vo jaanta hai, ki bina par aar dilaaye, to too use is burayi ki bina par aar mat dila jise too jaanta hai, is tarah karne se uska ajr tujhe milega aur uske gunah ka wabaal usi par hoga aur (ye bhi yaad rakh ke) kisi ko gaali nahi dena.” **(Musnad Ahmad:20133)**

Aitedaal ki raah takabbur nahi :

Arabic text

“Jabeer bin Mu’teem Raziallahuanhu kahte hai ke, log kahte hai ke, mere andar takabbur hai, haalan ke maine gadhe ki sawaari ki hai, moti chaadar pahni hai aur bakri ka doodh doha hai aur Allaah ke Nabi ﷺ ne farmaya : “Jisne ye kaam kiye uske andar bilkul takabbur nahi hai.” **(Jaame Tirmizi:2001, Shaikh Albani Rahimahullah is Hadees ke baare me kaha ‘Sahi al sanad’)**

Takabbur sirf Allaah ke shaane shaan hai :

Abu Hurairah Raziallahuanhu bayan karte hai ke Allaah ke Nabi ﷺ ne farmaya, Allaah Taala ka farmaan hai :

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(QAALALLAHU AZZAVA JALLAL KIBRIYA'U RIDAAYI VAL AZMATU IZAARI FAMAN NAAZA ANNI VAAHIDAN MINHUMA QAZAFTUHU FINNAR)

"Badayi (kibriyayi) meri chaadar hai aur azmat mera taband, too jo koyi in dono cheezon me kisi ko mujhse cheenne ki koshish karega mai use jahannam me daal doonga." **(Sunan Abu Dawood:4090, Sk Albani Rahimahullah is Hadees ko 'Sahi' kaha hai)**

Jisne kabhi takabbur nahi kiya aur uska inteqaal ho gaya to vo jannat me daakhil hoga :

Saubaan Raziallahuanhu bayan karte hai ke Allaah ke Nabi ﷺ ne farmaya :

(MAN MAATA VAHUVA BAREEUN MIN SALAASIL KIBRI VAL GHULOOLI VAD DAINI DAQALAL JANNAH)

"Jo is haal me inteqaal karega ke teen cheezon yaani takabbur (ghamand), maale ghaneemat me qiyaanat aur qarz se bari riha, vo jannat me daakhil hoga." **(Jaame Tirmizi:1572, Sk Albani Rahimahullah ne is Hadees ki sanad ko 'Sahi' kaha hai, Sunan Ibn Maajah:2412)**

Ghuroor va takabbur ke liye sawaari (car) rakhna gunah hai :

Ek zamane me behtareen sawaari ghodon ki sawaari hua karti thi aur is zamaane me car ek behtareen sawaari

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kahlaati hai, agar koyi shakhs ghuroor va takabbur ke liye ya kisi ko neecha dikhaane ke liye mahangi car istemaal karta hai to ye haraam hai aur gunah hai, chunache Abu Hurairah Raziallahuanhu bayan karte hai, Allaah ke Nabi ﷺ ne irshaad farmaya :

(VA AMMALLAZEE HIYA LAHU SITRUN FAR RAJULU YATTA KHIZUHA TAKARRUMAN VA TAJAMMULAN VALAA YANSA HAQQA ZUHOORIHA VA BUTOONIHA FEE USRIHA VA YUSRIHA. VA AMMALLAZEE HIYA ALAIHI VIZRUN FALLAZEE YATTAKHIZUHA ASHARAN VA BATARAN VA BAZAQAN VA RIYA'AN LINNASI FA ZAALIKALLAZEE HIYA ALAIHI VIZR)

"Aur jis shakhs ke liye ghode satar (pardah) me vo hai jo unhe izzat aur zeenat ki gharz se rakhta hai, lekin unki peeth aur pet ke haq me ye ghode gunah hai, vo shakhs hai jo ghuroor, takabbur, faqr aur riya va namood ki khaatir unhe rakhta hai, to yahi vo ghode hai jo iske haq me gunah hai." **(Sunan Ibn Maajah:2788, Sk Albani Rahimahullah ne is Hadees ko 'Sahi' kaha hai)**

Ghuroor va Takabbur ke baare me salaf saaleheen ke aqwaal

Ameer ul Momineen Umar Ibn Khattab Raziallahuanhu ka qoul :

Arabic text

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“Ubaidullah bin Adee bin Qiyaar Rahimahullah kahte hai ke, Ameerul Momineen Umar Ibn Khattab Raziallahuanhu farmaate hai : Ke beshak jab koyi shakhs ghuroor va takabbur me mubtala ho jaata hai aur isme aage badh jaata hai to Allaah Taala usko zameen par de maarte hai, Allaah ke Nabi ﷺ ne irshaad farmaya ke, agar koyi shakhs kisi doosre ko dhutkaar deta hai to Allaah Taala usko dhutkaar dete hai, vo khud ki nazron me bada hota aur logon ki nazron me chota hota hai, hatta ke uski haisiyat khinzeer se zyada choti ho jaati hai.” **(Musannif Ibn Abi Shaibah** : **27273**, **Fazeelatus Shaikh Saad bin Naser bin Abdul Azeez Abu Habeeb al Shatri Hafizahullah ne iski sanad ko ‘Hasan’ kaha hai)**

Ameerul Momineen Ali Ibn Abi Talib Raziallahuanhu ka qoul :

Arabic text

“Zaid bin Wahab Rahimahullah kahte hai ke, Ameerul Momineen Ali Raziallahuanhu basra ke khaarijon ke yahaan gaye, unka sardar Saad bin _____ tha, usne Allaah Taala ki hamd va sana, aur badayi bayan karne ke baad kaha, yaqeenan tum (Ali Raziallahuanhu) marne vaale ho aur Aap ﷺ par ahsaan karne vaale (Umar Raziallahuanhu) ka raasta bhi jaante ho, ye sunkar Ameerul Momineen Ali Raziallahuanhu farmaate hai : Allaah Taala ki qasam, jiske haath me meri jaan hai, mai talwaar ke zariye shaheed kiya jaaoonga, jiski vajah se ye (jism) khoon aaloodah ho jaayega aur ye faisla kiya jaa

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chuka hai, ye vaada apne waqt par poora hokar rahega aur jo jhoot kahte hai, yaqeenan vo nuqsaan me hai, fir Saad bin _____ Ali Raziallahuanhu ke libaas ke baare me aiteraaz karte huye kahta hai ke, aap mukammil libaas kyu nahi pahante? Uske jawaab me ameerul Momineen Ali Raziallahunanhu farmaate hai : Ke mere libaas se tumhara kya taallukh hai? Mera ye libaas to takabbur se doori ki nishaani hai, tamaam muslamaano ko isi tarah libaas pahanna chahiye." **(Fazayel As Sahaba lil Imam Ahmad bin Hambal : 542/1)**

Abdullah Ibn Umar Raziallahuanhu ki Hadees :

Arabic text

"Abdullah bin Umar Raziallahuanhu bayan karte hai ke, Allaah ke Nabi ﷺ ne irshaad farmaya : Qiyamat ke din takabbur karne vaalon ko choontiyon ki tarah laaya jaayega, haalan ke unki shaklen insano jaisi hi hogi, us din tamaam haqeer cheezen takabbur karne vaalon se zyada oonchi aur mu'azzaz hongi, aur un sabko "bolsu" naami jahannam me daal diya jaayega, jisme bahut hi bhayanak aag hogi, jo un par cha jaayegi aur un sabko "teenatil khabaali" ka ganda paani pilaya jaayega, jo jahannam ke zakhmon se nikla hua peep hoga." **(Musnad Ahmad Ibn Hambal:260/11, Hadees no : 6677)**

Abdullah bin Umro Raziallahuanhu ka qoul :

Arabic text

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“Abu Hayaan (Saad Ibn Hayaan) Rahimahullah apne vaalid se naqal karte huye kahte hai ke, ek martaba Abdullah Ibn Umro Raziallahuanhu aur Abdullah bin Umar Raziallahunahu ki mulaaqaat huyi, kuch der baad Abdullah Ibn Umar Raziallahunahu vahaan se rote huye vaapis huye, logon ne unse poocha ke, Aye Abu Abdur Rahman kya maajra hai, aap kis vajah se ro rahe hai? To Abdullah Ibn Umar Raziallahaunahu jawaab me kahte hai ke, maine Allaah ke Nabi ﷺ ko ye farmaate huye suna hai ke, vo shakhs jannat me nahi jaayega jiske dil me raayi ke barabar takabbur ho.” **(Musnad Ahmad Hambal:80/11, Hadees no. 6256)**

Imam Baghvi (Abu Muhammad bin Masood bin Muhammad bin al Faraa al Baghvi [matoofi:516 hijri]) Rahimahullah takabbur ki sharah karte huye likhte hai :
Arabic text

Abdullah Ibn Masood Raziallahuanhu farmaate hai ke, jo insaan logon me izzat paane ke liye khud ko ooncha karne ki koshish karta hai to Allaah Taala usko neecha kar dete hai aur jo shakhs Allaah Taala ke qouf ki vajah se aajizi iqtiyaar karta hai to Allaah Taala usko buland va baala maqaam ata farmaate hai.
Arabic text

Abdullah Ibn Umar Raziallahuanhu farmaate hai : Beshak jo aadmi tavaaze ko apnaata hai to Allaah Taala uski shaan me bulandi ata farmaate hai aur jo aadmi apne

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bhai ko ye kahta hai ke mera kaanta nikaal de badle me Allaah Taala tujhe kaanton se mahfooz rakhega, is tarah ke alfaaz bolne vaala khud ko chota tasavvur karta hai, haalan ke vo logon me bahut ooncha hota hai aur jo insaan haq ko jhutlaata hai usko Allaah Taala zameen par patakh dete hai aur jo insaan doosron ko zaleel kahta hai to Allaah Taala usko zaleel va khvaar kar dete hai aur Allaah Taala ke nazdeek us shakhs ki haisiyat khinzeer ki maanind hoti hai. **(Ssharah al _____ : 171/13)**

GHUROOR AUR TAKABBUR KE NUQSAANAAT

1) Ghuroor aur takabbur Allaah Taala ki naa raazgi ghazab ka ba'as hai.
2) Jannat se mahroomi aur jahannam ke azaab ka mustahaq.
3) Mutakabbir se qareebi log _____ rahte hai, iska nateeja ye nikalta hai ke tamaam log takabbur karne vaalon se doori iqtiyaar kar lete hai aur vo akela rah jaata ahai.
4) Log ghuroor aur takabbur karne vaalon se tijaarti len den karne se katraate hai, uske nateeje me kaarobaari nuqsaan uthana laazmi hai.
5) Mutakabbir insaan ghour va fikar ki salaahiyat se mahroom ho jaata hai.
6) Ghuroor aur takabbur pareshaani ka ba'as banta hai aur baaz auqaat zahani beemari tak le jaate hai.
7) Baaz tibbi maahereen kahte hai ke, ye ek mourasi beemaari hoti hai.

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MUSIC KA SHARAYI HUKUM

Shaitaan aawaaz ke zariye insano ka dil lubhaata hai :

(VAS TAF ZIZ MANIS TATA'ATA MINHUM BI SAUTIK VA AJLIB ALAIHIM BI KHAILIKA VARA JILIKA VA SHAARIKHUM FIL AMWAALI VAL AULAADI VA IDHUM VAMAA YA'YIDUHUMUSH SHAITAANU ILLA GHUROORA) [Soorah Isra / Bani Israyeel:17:64]

"Inme se too jise bhi apni aawaaz se bahka sake bahka le aur un par apne sawaar aur pyaade chadhale aur unke maal aur aulaad me se apna bhi saajha laga aur unhe (jhoote) vaade de le, unse jitne bhi vaade shaitaan ke hote hai sab ke sab sarasar fareb hai."

Aayate "Lahwal Hadees" ki tashreeh

(VAMINAN NAASI MAN YASHTARI LAHWAL HADEESI LIYUZILLA AN SABEELILLAHI BI GHAIRI ILMIN VA YATTAQIZAHA HUZUVAN ULAYIKA LAHUM AZAABUN MUHEEN) [Soorah Luqmaan: 31:6]

"Aur baaz log aise bhi hai jo laghoo baaton ko mol lete hai ke be ilmi ke saath logon ko Allaah ki raah se bahakayen aur use hansi banaye. Yahi vo log hai jinke liye ruswa karne vaala azaab hai."

Aayate "Lahwal Hadees" ka shaane nuzool

Abu Umamah Raziallahuanhu bayan karte hai ke Allaah ke Nabi ﷺ ne irshaad farmaya :

Arabic text

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“Gaane vaali loundiyaan na becho, na unhe khareedo aur na unhe gaana bajaana sikhaavo, unki tijaarat me koyi behtari nahi hai, unki qeemat haraam hai,” aise hi mouqe ke liye aap par aayat (vaminan naasi man yashtari lahwal hadeesi liyuzilla an sabeelillah) “Baaz log aise hai jo lahoo va la’ab ki cheezen khareed’te hai taake Allaah ki raah se bhatkaaye.” **(Luqmaan:6),** aakhir tak naazil huyi hai.” **(Jaame Tirmizi:3195, Sk Albani Rahimahullah ne is Hadees ko “Hasan” kaha hai)**

Ummat me se kuch log mausikhee ka naam badal kar kisi aur naam ke saath usko sunenge :

Abdur Rahman bin Ghanam Ash’ari ne bayan kiya, kaha ke, mujhse Abu Aamer Raziallahuanhu ya Abu Maalik Ash’ari Raziallahuanhu ne bayan kiya : Allaah ki qasam! Unhone jhoot nahi bayan kiya ke Allaah ke Nabi ﷺ ne irshaad farmaya :

Arabic text

“Ke meri ummat me aise bure log paida ho jaayenge jo zinaakaari, resham ka pahanna, sharaab peena aur gaane bajaane ko halaal bana lenge aur kuch mutakabbir qisam ke log pahad ki choti par (apne bangon me rihayish karne ke liye) chale jaayenge, charvaahe unke mavaishi subah va shaam laayenge aur le jaayenge, unke paas ek faqeer aadmi apni zaroorat lekar jaayega to vo taalne ke liye us se kahenge ke kal aana, lekin Allaah Taala raat ko unko (unki sarkashi ki vajah se) halaak kar dega, pahaad ko (un par) gira dega aur unme se bahut so ko qiyamat tak ke liye bandar aur suvar ki sooraton me masaq kar dega.” **(Sahi Bukhari:5590, Sunan Ibn Maajah:4020, Sk Albani ne is Hadees ko ‘Sahi’ kaha hai, Sunan Abu Dawood:3688))**

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Ubaidullah Ibn Umar Raziallahuanhu ko jab music ki aawaaz aati kaano me ungliyaan rakh lete :

Arabic text

“Naafey Rahimahullah kahte hai ke Ibn Umar Raziallahuanhu ne ek baaje ki aawaaz suni to apni dono ungliyaan kaano me daal lee aur raaste se door ho gaye aaur mujhse kaha : Aye Naafey! Kya tumhe kuch sunayi de raha hai, maine kaha : nahi, to Aap Raziallahuanhu ne apni ungliyaan kaano se nikale aur farmaya : Mai Allaah ke Nabi ﷺ ke saath saath, is jaisi aawaaz suni to Aap ﷺ ne bhi isi tarah kiya.” **(Sunan Abu Dawood:4924, Sk Albani Rahimahullah ne is Hadees ko ‘Sahi’ kaha hai).**

Music aur aalaate mausikhi ke baare me salaf ke aqwaal

Arabic text

Hameer ye qabeele ke nazdeek is se muraad mausikhi aur ghina hai “ghannee lanaa” hamare liye gaana sunaav.

Abdullah bin Masood Raziallahuanhu ka qoul :

Arabic text

Saad bin Jabeer Rahimahullah kahte hai ke, unke vaalid ne logon ko Abdullah bin Masood Raziallahuanhu se is aayat ke baare me sawaal karte huye suna, Abdullah Ibn Masood Raziallahuanhu ne teen martaba Allaah ki qasam khaate huye kaha ke, is aayat se muraad gaana bajaana aur raag raagniyaan hai. **(Jaame Al Bayaan Fee Taaveelul Quraan [Tafseer Tabri]:127/20, Ahmed Muhammad Shakir ne isko ‘Sahi’ kaha hai).**

Abdullah ibn Umar Raziallahuanhu ka qoul :

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(VA ANIBNI UMARA ANNAHUL GHINAA)

“Lahwul Hadeesi” se muraad gaana hai.

Imam Mujahid Rahimahullah ka qoul :

(QAALA MUJAHIDUN : AL GHINAAU VAL MAZAAMEER)

Is se muraad gaana bajaana aur aalate mousikhi hai.

Imam Hasan basri Rahimahullah ka qoul :

“lahvul Hadeesi” se mutaad gaana bajaana aur aalate mousikhi hai.

Al Aazibu = Harmonium

Imam Abu Muhammad Qasim bin Muhammad Abu Bakr Taimi Rahi,ahullah (Matvafi:107 H [taabe]0 ka qoul :

Arabic text

Gaana bajaana baatil hai aur baatil ki jagah jahannam hai.

Ikramah, Maimoon bin Mehraan aur Imam Makhool Rahimahullah ka qoul :

Arabic text

“Lahwul Hadeesi” se muraad gaana bajaana hai.

Deegar Salaf Saliheen k aqwaal :

Arabic text

Ek jamaat ka ye kahna hai ke Soorah Luqmaan:31:6, se muraad mausikhi (music) hai aur ye khula hua shar aur gumrahi hai, Imam ul Muhdis Mutarrif bin Abdullah bin Shaqeer Basri (taabe, masooqi:95 H) Rahimahullah kahte hai :

(SHIRAA’U LAHWIL HADEESIS TIHBAABUH)

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“Shira’u Lahwi” se muraad “Lahwil Hadeesi” hai yaani ke us se muraad vo log hai jo gaane aur bajaane ko pasand karte hai. **(Tafseer Quraanul Azeem [Tafseer Ibn Kaseer]: 6/290-296)**

Music Ke Baare Me Ayimma arabak ke aqwaal

Allama haskafi kahte hai :

Arabic text

Aur (Hanfi) mazhab me gaana bajaana mutlaqan haraam hai, aur jo gaana bajaata hai ya sunta hai ya aisi mahfilon me shareek hota, to uski gawahi qubool nahi kee jaayegi. **(_____:26/6)**

Imam Maalik Rahimahullah ka qoul :

Arabic text

Imam Maalik Rahimahullah se ye sawaal kiya gaya ke, kya ahle madinah gaane bajaane ko jaayaz samajhte hai? Imam Maalik Rahimahullah ne jawaab me kaha ke, hamare yahaan ye faasiqon ka kaam hai.
(_____: pg 65)

Imam Shafayi Rahimahullah ka qoul :

Arabic text

Gaana bajaana lahoo laab hai aur ye baatil ki mashabihat hai jo usme laga rahta hai vo gunah gaar hai, aise shakhs ki gawahi qubool nahi kee jaayegi.

Imam Shafayi Rahimahullah mazeed kahte hai :

Arabic text

Yaqeenan gaana bajaana lahoo aur baatil kaam hai aur Imam Shafayi Rahimahullah ne apne misri saathiyon se kaha ke, mai baghdad me ek

www.ahlquranmp3.com

aisi cheez chod aaya hoon, jise zandeeqon ne eejaad kiya hai, yaani ke gaana bajaana iske zariye se unhone logon se Quraan chuda diya. **(_____ : 6/455)**

Imam Ahmad bin Hambal Rahimahullah ka qoul :

Arabic text

Abdullah bin Ahmad bin Hambal Rahimahullah kahte hai ke, mere vaalid se gaane bajaane ke baare me sawaal kiya gaya to aap Rahimahullah ne kaha : Gaane bajaane se dil me nifaaq paida hota hai, mujhe ye pasand nahi. **(_____ : 65)**

Music ke baare me deegar Ayimma Ikraam ka qoul

Imam Bukhari Rahimahullah (Ameerul Momineen fil Hades Muhammad bin Ismail Al Bukhari Ja'afi Rahimahullah) ka qoul :

Arabic text

Imam Bukhari Rahimahullah Sahi Bukhari me baab baandhte huye farmaate hai : "Aadmi jis kaam me masroof hokar Allaah ki ibadat se ghafil ho jaaye vo "Lahva" me daakhil aur baatil hai." **(Sahi Bukhari:52)**

Imam Makhool Rahimahullah ka qoul :

Arabic text

Abu Yazeed Rahimahullah kahte hai ke, maine Imam Makhool Rahimahullah ko kahate huye suna ke, jo is haal me mara ke vo maghniyah (gaana gaane vaala) tha to ham uski janaze ki namaz nahi padhte the. **(_____, pg 66)**

Music ki vajah se dil me nifaaq paida hota hai :

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Arabic text

Shaabah aur Sufyan Al Soori ne Hakam se aur Hamad ne Ibrahim Naqee Rahimahullah se rivayat bayan kiya hai ke Abdullah Ibn Masood Raziallahuanhu farmaate hai : “al ghinaa” gaana bajaana in sab cheezon se dil me nifaaq paida hota hai, Imam Mujahid Rahimahullah ne isme “lahvul hadeesi” ka izafa kiya hai, yaani ke us se muraad ye hai ke gaana sunna aur aallate mousikhi bajaana lahoo labaab ka kaam hai aur ye baatil hai. **(Al Jaame Al Ahkaam Al Quraan [Tafseer Qurtubi]:14/52)**

Ek mash’hoor Hadees aur uski vazahat :

Arabic text

Ummul Momineen Aisha Raziallahuanha bayan karti hai ki, ek din Allaah ke Nabi ﷺ mere ghar tashreef laaye, us waqt mere paas (ansari) do ladkiyaan jung ba’aas ke qasvon ki nazmen padh rahi thi, Aap ﷺ bistar par let gaye aur apna chehra doosri taraf pher liya, iske baad Abu Bakr Raziallahuanhu aaye aur mujhe daanta aur farmaya ke, ye shaitaani baaja Allaah ke Nabi ﷺ ki maujoodgi me? Aakhir Allaah ke Nabi ﷺ unki taraf mutavajjo huye aur farmaya ke, jaane do khamosh raho, fir jab Abu Bakr Raziallahuanhu doosre kaam me lag gaye to maine unhe ishara kiya aur vo chali gayi. **(Sahi Bukhari:949)**

Baaz log is Hadees ko mausikhi ke jaayaz hone ki daleel ke taur par pesh karte hai, jabke is Hadees me saraahat ke saath ye alfaaz bayan kiye gaye hai ke vo bachchiyaan nazmen padh rahi thi uske bawajood Allaah ke Nabi ﷺ ne unse muh pher liya tha, chunache Imam Ibn Aseer Rahimahullah is Hadees ke baare me kahte hai :

Arabic text

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Dono (choti) ladkiyaan ashaar padh rahi thi, jo jung ba'as ke din bole gaye the, ye jung ansaar ke (do mash'hoor qabeela awas aur khazraj ke) darmiyaan huyi thi, lihaza un ladkiyon ka (jung ba'as ki nazmon ke) ashaar padhna, us mauseekhi ya us ghina me shaamil nahi hai jo aksar ahle lahoo va laab gaate aur bajaate hai, aur Umar Raziallahuanhu ne "ghina al aaraab" ki choot dee hai jo oonton ke charvaahe oont haakne ke liye aawazen nikaalte hai. (_____)

Aap ﷺ ke isteqbaal ke liye Madina me geet gaaye gaye :

(_____)

Is nasheed ki mazeed tafseel

Imam Abdul Bar Rahimahullah ne "Al Tamheed:14/84" me is vaakhiye ko baghair sanad zikar kiya hai aur Imam Ibn Hibban Rahimahullah ne "al saqaat laa bin hibban: 131/1" me zikar kiya hai aur Imam Ibn Taimiyah Rahimahullah ne "majmoo al fatawa laa bin Taimiyah: 377/18" me is vaakhiye ko zikar kiya hai aur Ali Bin Ibrahim Bin Ahmad Al Halbi Abu Al Faraj Nooruddin Bin Burhan (mutavafa:1044) ne is vaakhiye aur in ashaar ko apni seerat ki kitab "_____" me zikar kiya hai, iske alaava ye vaakhiya "Rahmatul Aalameen" jild 1, safa 93 me bhi maujood aur "Al Raheequl Maqtoom" safa number 240-241 me bhi ye vaakhiya mazkoor hai, Qaazi Muhammad Sulaiman Mansoor Poori Rahimahullah ne baghair sanad pesh kiya hai, albatta mazkoora ashaar zikar nahi kiye aur Safi Ur Rahman Mubarakpuri

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Rahimahullah ne “Ar Raheequl Maqtoom” me is vaakhiye ko “Rahmatul Aalameen” ke hawaale ke saath joon ka toon naqal kiya hai.

Shaadi byaah ke mauqe par daf bajaana aur gaana gaana

Arabic text

“Abdullah bin Abbas Raziallahuanhu kahte hai ke, Ummul Momineen Aisha Raziallahuanha ne ansaar me se apni ek qaraabatdaar khatoon ki shaadi karayi, to Allaah ke Nabi ﷺ ne vahaan tashreef laaye, aur farmaya : “Tum logon ne dulhan ko ruqsat kar diya?” Logon ne kaha : Haan, Aap ﷺ ne farmaya : “Uske saath koyi gaane vaali bhi thi?’ Aisha Raziallahuanha ne kaha : Nahi, to Allaah ke Nabi ﷺ ne farmaya : “Ansaar ke log ghazal pasand karte hai, kaash tum log dulhan ke saath kisi ko bhejte jo ye gaata : **“Ataina kum ataina kum fahayyana va hayya kum”** “Ham tumhare paas aaye, ham tumhare paas aaye, Allaah tumhe aur hame salaamat rakhe.” **(Sunan Ibn Maajah:1900, Sk Albani Rahimahullah ne is rivayat ko “zayeef” kaha hai).**

Is Hadees ki tahqeeq :

Shaikh Albani Rahimahullah Silsilatul Ahadees Zayeef me kahte hai ke ye rivayat zayeef hai, Imam Boseeri Rahimahullah ne isko “Al Zavayed:2/120” me zikar kiya hai.

“Ajlah” naami raavi ke alaava tamaam raavi siqa me al ajlah muqtalif fiyah raavi hai aur Ibn _____ Rahimahullah kahte hai ke Abu Zubair ne Ibn Abbas Raziallahuanhu se kuch bhi nahi suna, aur Abu Haatim Rahimahullah kahte hai Abu Zubair ne Ibn Abbas Raziallahuanhu ko sirf ek baar dekha tha (unse kuch nahi suna).

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Shaikh Albani Rahimahullah mazeed kahte hai ke Al Ajlah mash'hoor mudlis hai, Ibn Abbas Raziallahaunahu se na unki mulaaqaat saabit hai aur na hi sunna saabit hai, lihaza ye rivayat ahtejaaj ke qaabil nahi, jab tak ke iski samaat ki tasreeh na ho jaaye. **(Silsila Ahadees Zayeef:6/522, Qam:2981)**

Al Jalah naami raavi ka muqtasar taaruf :

Raavi ka naam : Ajlah bin Abdullah bin Hasaan

Kuniyat : Abu _____

Mash'hoor : Ajlah bin Abdullah al kandi

Nasab : Al Koofi, Al Kandi

Laqab : Ajlah

Mazhab : _____

Rutbah : Maqbool

Ajlah ke baare me Ayimma Muhaddiseen ke aqwaal :

Arabic text

Shaadi byaah me auraton ka daf bajaana :

Arabic text

"Ummul Momineen Aisha Raziallahuanha bayan karti hai ki, vo ek dulhan ko ek ansari mard ke paas le gaye to Allaah ke Nabi ﷺ ne farmaya ke, Aisha Raziallahuanha ! Tumhare paas lahoo (daf bajaane vaala) nahi tha, ansar ko daf pasand hai." **(Sahi Bukhari:5162)**

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Is Hadees se ye baat vaazeh hoti hai ke, shaadi byaah ke mouqe par auraton ka daf bajaana aur achche geet gaana, jisme shirkiya kalimaat aur fahash jumle na ho jaayaz hai, lekin aaj kal ki music is se zarra barabar bhi mel nahi khaati, agar koyi shakhs is daleel par music ko jaayaz samajhta hai to vo gumraahi ke raaste par hai, yahaan par ek aur baat samajhna zaroori hai, vo ye hai ke daf bajaane ki ijaazat auraton ko hai, mardon ko nahi, jaisa ke Imam Ibn Hajar Asqalaani Rahimahullah is Hadees ki sharah me kahte hai :

Arabic text

Aur tamaam qavi yaani ke ahadees sahiha me sirf auraton ko daf bajaane ki ijaazat dee gayi hai, mardon ko daf bajaane ki ijaazat nahi hai, kyu ke is se auraton ki mashaabahat laazim aati hai, chuna che mardon ko auraton ki mashaabahat se mana kiya gaya hai, is bunyaad par auraton ka daf bajaane ke amal me mardon ko daakhil nahi kiya jaa sakta. **(Fathul Baari Sharah Sahi Bukhari Laa Bin Hajar:9/226)**

Music ke baare me Shaikh Ul Islam Imam Ibn Taimiyah Rahimahullah ka qoul :

Arabic text

Gaana gaana, Daf bajaana aur Taali bajaana auraton ke kaam hai aur mardon me se koyi aisa amal kare to Ayimma Salaf unko maqnas (hijde) ka naam diya karte the aur Ulama Ikraam ka ye kalaam bahut mash'hoor tha. **(Majmoo Al Fatawa Laa Bin Taimiyah:11/565)**

Lihaza daf bajaana auraton ka kaam hai aur mardon ko auraton ki mashaabihat iqtiyaar karne se mana kiya gaya hai , Abdullah Ibn Abbas Raziallahuanhu bayan karte hai :

Arabic text

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“Allaah ke Nabi ﷺ ne in mardon par laanat bheji jo auraton ki mashaabihat iqtiyaar karen aur un auraton par laanat bheji jo mardon ki mashaabihat iqtiyaar karen.” **(Sahi Bukhari:5885)**

Naujawaan ka music ki taraf rujhaan, asbaab, vajoohaat aur uska ilaaj

- Naujawaan ki aksariyat music ko haraam nahi samajhti aur uski lat me pad jaati hai, haalan ke music ke haraam hone par ummat ka ijmaa hai.
- Aksar va beshtar naujawaan waqt guzari ke liye music sunte hai.
- Baaz naujawaan ye kahte huye nazar aate hai ke music unki zindagi ka ek aham hissa hai, unka josh hai aur unka (Passion) hai.
- Baaz ye kahte hai ke music rooh ki ghiza hai.
- Baaz naujawaan ye samajhte hai ke music sunne se unka (Depression) door hota hai.
- Aksar naujawaan (Gym) karte huye music sunna pasand karte hai.
- Baaz naujawaan ye tasavvur karte hai ke jab tak vo music nahi sunenge unko neend nahi aayegi.
- Baaz aise naujawaan bhi hai jo padhayi karte waqt music sunte huye (Assignment) mukammil karte hai.
- Aur naujawaano ki aksariyat dauraane safar music ko badi ahmiyat dete hai ke vo kahte hai ke safar ka lutf music se badh jaata hai, music ki vajah se safar me chaar chaand lag jaate hai.
- Baaz naujawaan ye kahte hai ke music se hame zindagi ka maqsad milta hai.
- Baaz naujawaan ye kahte hai ke music ke bahut hi behtareen faaide hai aur ye faaide (Scientifically Proven) bhi hai.

Music ke baare me ek sciencesi tahqeeq :

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Haaliyaan dino me ek sciencesi tahqeeq manzare aam par aayi thi. Is tahqeeq me music ke baare me insaani radde amal vasee paimaane par record kiya gaya aur ye bataya gaya ke poori taareeq insaniyat me tamaam saqaafat aur unki shanaaqt ka ek pahloo music ka bhi bataya gaya aur duniya ki har saqaafat ne ye maana ke music unki zindagi ke ek hissa hai. Baaz ke yahaan ye hissa kuch bada hai aur baaz ke yahaan uski ahmiyat maamooli si hai, chuana che music dimaagh par kis tarah asar andaaz hoti hai, ya ye kis had tak asal me nashaavar ho sakti, iska saboot ek haaliya sciencesi tahqeeq ne isko saabit kiya hai ke mausikhi ki lat itni hi haqeeqi hai jitni manshiyaat ya jinsi lat ki hoti hai.

Music (Melomaniac) ek dimaaghi qalal aur beemari hai :

“Melomaniac is kind of mental disorder ; insanity (Cullen typology) “mania. Mental disorder” mania.”

Is par mazeed maamlaat ya tahqeeq ke liye (nature.com) par aap (visit) karen tamaam tafseelaat aap ko vahaan par mil jaayengi, In Sha Allaah.

Anato mically distinct dopamine release during anticipation and experience of peak emotion to music.

http:/ / www.nature.com/ articles/ nn.2726

Note : Ye zaroori nahi hai ke ham har cheez ko sciencesi tahqeeqaat ke mutabikh saabit karen, ba haisiyat musalmaan hamare liye Allaah aur Allaah ke Nabi ﷺ ka hukum kaafi hai.

Music ke nuqsaanaat :

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- Music dil aur roohani beemariyon ko taqviyat pahuchati hai.
- Duniya ke har shaitaani kaam me music ka ek aham kirdaar hai, agar in shaitaani kaamo me se music ko nikaal diya jaaye to vo tamaam bure kaam pheeke pad jaayenge.
- Music dimaagh me (Drugs) ki tarah (Function) karti hai aur insaan be khayaali ka shikaar ho jaata hai.
- Music insaan ko ek khayaali duniya me lekar chali jaati hai, jis vajah se insaan mehnat aur mashaqqat chod kar khayaali duniya ka aadi banta jaata hai.
- Jo log had se tajaavuz kar jaate hai aur hamesha music me lage rahte hai aise log ek tarah ki beemari me mubtala ho jaate hai.
- Duniya me jitne sharaab khaane (Pub) me baghair music ke vo nahi chal sakti.
- Music ki vajah se insaan ki sochne samajhne ki salaahiyaten maaf hoti chali jaati hai.
- Music ki vajah se ek insaan ki kaifiyat _____ kaifiyat me tabdeel ho jaati hai.
- Music ki vajah se shahvat me izafa hota hai.
- Ek tahqeeq ke mutabikh duniya me jitne log khudkashi karte hai vo music ke aadi ho jaate hai, (is tarah ke log ye samajhte hai tamaam mushkilaat ka vaahid hal music hai, jab vo log apne masayel ko hal hota hua nahi paate to bil aakhir khud kashi kar lete hai).

Music ka ilaaj

- Jab insaan kisi nuqsaan deh cheez se bachna chahta hai to sabse pahle un nuqsaanaat ko jaanna zaroori hai, music

www.anuranotes.com

se hone vaale nuqsaanaat hamne oopar bayan kar diye hai, Alhamdulillah.

- Iske baad hame har haal me har mushkil me Allaaah Taala se madad maangte rahna chahiye, lihaza music se chutkaare ke liye bhi hame sabse pahle Allaah se madad maangna chahiye.
- Har cheez me dua ek behtareen hatyaar hai. Allaah Taala se hamesha dua karte rahe.
- Aur hamesha hame ye dua karte rahna chahiye ke hamari mout eemaan par aaye, kahi aisa na ke ek insaan music sun raha ho aur usi douraan usko mout aa jaaye to is se buri mout koyi na hogi, lihaza har amal ka daaromadaar uske khaatme par hai, jaisa ke Hadees ke alfaaz hai :
  (va innama a'amaalu bi khava teemiha)
  "Aur aamaal ka aitebaar khaatme par mauqoof hai." **(Sahi Bukhari:6493)**
- Dil me puqta niyyat honi chahiye ke aap music ko bilkul chod denge.
- Allaah Taala se qaalis toubah karen, Allaah Taala toubah qubool farmaane vaale hai, to ye karne me jaldi karen kyu ke aap jitna der karenge shaitaan utne hi vasvase aap me daalta jayega.
- Fir apni toubah ko amal jaama pahnayen ; apne atraaf va aknaaf ko music se paak karen ghar se (Music System) hata de, (Phone, Cell Phone, Mobile) me jitne (Music Album) hai, unhe (Delete) karden aur cell phone ke (Ringtone / Caller tone) bhi baghair music rakhe, jab tak aap ye tamaam kaam nahi karenge aap ki tavajjo mukammil nahi hogi.

www.ahnafmedia.com

- “Social Media” se door rahe kyu ke “Social Media” ka har “Content” music par mushtamil hota hai, naujawaan to naujawaan kamsin bachche bhi music me lage huye aaj kal (Korean BTS) bahut zor shor se chal raha hai :
“BTS – The Bangtan Boys. It is a seven – member South Korean boy hand formed in 2013 in Seoul-South Korea.”
Inke gaano par das das karod (likes) aur (Share) hote hai, jabke Quraan Majeed ko sunne aur sunaane vaalon ki taadaad ungliyon par gini jaa sakti hai (Allaah Musta’ aan) Allaah ke liye apne gharon ka maahoul islami banaye, apne naunihalon aur naujawaano ko in sab lahoo laab aur qurafaat se door rakhen. Har maa baap ka ye awwaleen fareeza hai, aap se apni aulaad ke baare me qiyamat ke din poocha jaayega, to aap us din koyi jawaab nahi de paayenge, lihaza us din ki tayaari hame aaj hi kar lena chahiye.
- Akele na rahen, hamesha kisi na kisi ke saath rahen, kyu ke jab shaitaan kisi ko akela paata hai to usko gunaho ki taraf ubhaarta hai.
- Kitabon ko apna saathi banayen, kitaben padhne ki aadat daalen, aaj ka naujawaan Quraan bhi mobile par padh raha hai, isme koyi burayi to nahi hai lekin aap Quraan ki mushaf me dekh kar padhne ki aadat daalen, kyu ke mushaf ko apne haath me lena bhi neki ka kaam hai.
- Jab aap music chodne me kaamyaab ho jaayenge to aap ka dil bhi Quraan Majeed ki tilawat par maayal ho jaayega, lihaza tilawat ke saath saath aap kisi behtareen qaari ko (Follow) kar sakte hai, is se aap ka haafiza bhi behtar hoga aur tajweed bhi nikhar jaayegi, In Sha Allah.

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- Agar Allaah Taala ne aap ko achchi aawaaz ata kee hai to aap usko Quraan sunaane me lagayen, kyu ke Hadees me aata hai ke Bara bin Aazib Raziallahuanhu kahte hai, Allaah ke Nabi ﷺ ne irshaad farmaya :
  (zayyinul Quraana bi asvaatikum)
  "Quraan ko apni aawaazon se zeenat do (achche aur behtareen lahan ke saath Quraan padho)." **(Sunan Ibn Maajah:1342, Sahi)**
- Bil farz music chodne ke bawajood bhi kisi ka dil Quraan me na lage to shuru'aat me nasheed sune, lekin nasheed sunne ko apni aadat na bana le, kyu ke behtareen kalaam to sirf Allaah Taala ka kalaam hai, lihaza Allaah Taala ke kalaam ka koyi badal nahi ho sakta hai.
- Yahaan par mera hargiz matlab ye nahi ke aap fouran music choden aur Quraan Majeed padhne baith jaaye, balke mera ye mashvarah hai ke aap shuru'aat to karen aap ko jo bhi tareeqa behtar lage aap us tareeqe ko apnaate huye music choden aur dheere dheere meri tajveez kardah (Tips) ko apnayen ya kisi bhi aalim deen se rujoo karen, kyu ke kisi bhi buri aadat ko chodne ke liye uska badal hona zaroori hai, lihaza aap jald baazi na karen balke puqtagi ke saath dheere dheere aage badh kar Quraan Majeed sunna zindagi ka maqsad bana len. In Sha Allaah music aap ki zindagi se door ho jaayega.
- Har buri aadat ka badal sirf achchi aadat hi se mumkin hai, lihaza music ka sab se behtareen badal Quraan Majeed ka sunna hai, ho sakta hai baaz logon ko ye baat achchi na lage ke maine music ka muqaabila Quraan Majeed se kar diya to iska jawaab ye hai ke music shaitaani amal hai aur Quraan Majeed Allaah Taala ka

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kalaam hai, lihaza ham shaitaan par Allaah ke kalaam ke zariye hi ghalba haasil kar sakte hai.

- Baaz naujawaan ki ye shikayat hoti hai ke jab vo kisi (Gym) ko jaate hai vahaan par bhi music hoti hai to kya ham (Gym) jaana bhi chod den, iska aasaan jawaab ye hai ke aap koyi aisa (Gym Join) karen jis me music na ho ya unse (request) kar len ke music na lagaaye, jab aap ka dil Allaah Taala ke liye saaf ho gaya to Allaah Taala aap ki raahon ko aasaan farmadenge.
- Har waqt apne aap ko kisi na kisi kaam me mashghool rakhe, kyu ke khaali auqaat me shaitaan ka hamla bahut mumkin had tak badh jaata hai.

  Allaah Taala se dua hai ke Allaah Taala hamare naujawaan ki hifazat farmaye, aaj ka naujawaan hamare kal ka mustaqbil hai. Allaah Taala tamaam naujawaano ko tamaam buri aadaat se mahfooz rakhe, deen aur duniya me kaamyaabi ata farmaye, Aameen.

CHAPTER 10
NAUJAWAANO KE LIYE AHAM QUTBAAT
QIYAMAT KE DIN KE DAS MARHALE

Qutbah 1

Qiyamat ke din ke das marhale

Ek din aayega jab saari duniya reza reza ho jaayegi, pahaad rui ki tarah ud rahe honge, saare log mar jaayenge aur dobara zinda hokar saare ke saare ikhatta hokar Allaah ke saamne khade honge aur Allaah Taala sabka hisaab va kitaab lega, is baat par ham sab musalmaan ka eemaan va yaqeen hai aur jo us din ke taallukh se shak me mubtala ho vo

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momin nahi ho sakta, kyu ke Allaah Taala ne Quraan Majeed me irshaad farmaya :

(ALIF LAAM MEEM [1] ZAALIKAL KITAABU LAA RAIBA FEEHI HUDAL LIL MUTTAQEEN [2] ALLAZEENA Y'U MINOONA BIL GHAIBI VA YUQEEMOONAS SALAATA VA MIMMA RAZAQNAHUM YUNFIQOON [3] VALLAZEENA Y'U MINOONA BIMA UNZILA ILAIKA VAMA UNZILA MIN QABLIKA VA BIL AAKHIRATI HUM YOOQINOON [4] ULAAYIKA ALAA HUDAM MIR RABBIHIM VA ULAAYIKA HUMUL MUFLIHOON [5]) [Soorah Baqarah:1-5]

Tarjamah : Alif Laam Meem, Ye vo kitaab hai jisme koyi shak ki gunjayish nahi hai, jisme muttaqiyon ke liye hidayat ka saamaan hai, jo ghaib par eemaan rakhte hai aur namaz qaayam karte hai aur us maal se kharch karte hai jo hamne unko ata kiya hai, aur yahi vo log hai jo is baat par eemaan laate hai, jo aap par utaari gayi hai aur aap se pahle utaari gayi hai, aur aakhirat ke din par yaqeen rakhte hai, ye sab kuch karne vaale apne Rab ki taraf se hidayat par hai, aur yahi log kaamyaab hai.

Aap ﷺ ne irshaad farmaya :

"AN T'U MINA BILLAHI VA MALAAYIKATIHI VA KUTUBIHI VA RUSULIHI VAL YOUMIL AAKHIRI VA T'U MINA BIL QADARI KHAIRIHI VA SHARRIHI"

1. Allaah par eemaan laana, 2. Allaah Taala ke farishton par eemaan laana, 3. Allaah Taala ki kitabon par eemaan laana, 4. Allaah Taala ke rasoolon par eemaan laana, 5. Aakhirat ke din par eemaan laana, 6. Taqdeer ke achche aur bure hone par eemaan laana. **(Al Raavi : Umar bin Khattab Raziallahuanhu al Hadees : Muslim Raqam Al Hadees : 8 Qulasa Hakam ul Hadees: Sahi)**

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Gharz ye ke aakhirat par eemaan laana ye eemaan ka ek aham juz hai aur jo aakhirat ka inkaar kare vo daayare Islam se khaarij ho jaayega.

Lekin uske bar khilaaf duniya bhar ke jitne bhi mazahib, philasafar aur mustashrikeen (Orientalists) hai, unke paas na apne paida karne vaale khaalikh ke baare me mukammil details tafaseel hai aur na unki kitabon me marne ke baad ki details tafaseel hai, bechaare pareshaan rahte hai ke marne ke baad unke saath kya hoga? Vo kahaan se aaye hai aur marne ke baad kahaan jaane vaale hai? Agar aap ko marne ke baad ki zindagi ki mukammil details tafaseel milti hai to vo sirf aur sirf Quraan Majeed me milti hai, Quraaan Majeed me jagah jagah aakhirat ka tasavvur aur uska zikar milta hai, agar aap Quraan Majeed ko musalsil padhte jaayenge to har doosre ya teesre hi safa par aakhirat ke din ya qiyamat ke din ke baare me koyi na koyi khabar aap ko milegi. Is tarah ek musalmaan qiyamat ke din ki details tafaseel ko maaloom karke sukoon paata hai ke vo jo bhi kar raha hai uska badla qiyamat ke din zaroor milne vaala hai.
Lihaza jab bhi ham Quraan Majeed padhe to hamare zahan me aakhirat aur qiyamat ke tasavvur ko ujaagar karen aur saath hi uske liye tayaari bhi karen, kyu ke agar ek insaan ko marne ke baad ka tasavvur uske dimaagh me rahega to uski duniya behtar se behtar ho jaayegi aur uske bar aks aadmi marne ke baad ki zindagi ko jitna bhulata chala jaayega aur marne ke baad hisaab va kitaab ke din ko jitna bhulaata chala jaayega, utna hi vo duniya ke andar gunahon me doobta jaayega, jis se uski duniya bhi tabah va barbaad hogi aur aakhirat bhi.

Aakhirat ke din ko samajhne ke liye ek misaal

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Aakhirat ke din ke tasavvur ke baare me mazeed samajhne ke liye ek misaal pesh karta hoon ke aap ki koyi company hai aur aap vahaan kisi Accountant se poora poora hisaab va kitaab lete hai, ya fir aap kisi ko kuch bhi kaam karne ke liye kuch paise ya kuch zimmedaari dete hai, to us se poora poora hisaab va kitaab lete hai. Vaise hi Allaah Taala ne hame ye jism diya, hamare andar rooh paida kee aur saari kaaynaat hamare liye paida kiya to kya Allaah Taala itni saari aur itni badi nematon ka hisaab va kitaab nahi lega? Zaroor lega, jis din ye hissab va kitaab hoga us din ko "Youmul Hisaab" kaha jaata hai. Ise "Youmul Aseer" bhi kaha jaata hai, yaani bada saqt din. Vaakhai ye din bada saqt hoga un logon ke liye jo Allaah Taala par aur qiyamat ke din par eemaan nahi laate, duniya me man maani zindagi guzaarte hai aur Allaah Taala ki na shukri karte hai, Allaah Taala se dua hai ke Allaah Taala hame Allaah Taala par aur youm aakhirat par puqta eemaan rakhne vaala banaye aur deen par amal karne ki toufeeq de.

Lihaza is aakhirat ke din ko samajhne ke liye ham uske das marhalon ko samajhne ki koshish karte hai, jis se hamara aakhirat par eemaan In Sha Allaah mazboot ho sakta hai.

Pahla marhala : Soor phoonkna : Usko "nafqah" kaha jaata hai :

Nafqah aur uske aqsaam : Quraan Majeed me is nafqeh ki teen qismen bayan kee gayi hai :

1. Nafqatul sa'aq
2. Nafqatul Faza'a
3. Nafqatul Ba'as

Jaisa ke Allaah Taala ne irshaad farmaya :

(VANUFIQA FIS SOORI FASAYIKHA MAN FIS SAMAAVAATI VA MAN FIL ARZI ILLA MAN SHA ALLAAH, SUMMA NUFIQA FEEHI

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UQRAA FA IZA HUM QIYAMUN YANZUROON) [Soorah Al Zumar:39/68)

Tarjamah : “Aur soor me phoonka jaayega to jo koyi aasmaano aur zameen me hai be hosh ho jaayega, sivaye uske jise Allaah chahe, fir usme doosri baar phoonka jaayega vo yaka ek khade hokar dekhne lagenge.”

Is aayat me “Nafqah al Sa’aq” aur “Nafqah al Ba’as” ka zikar kiya gaya hai.

Isi tarah Allaah Taala ne irshaad farmaya :

(VA YOUMA YUNFAQU FIS SOORI FAFAZI’A MAN FIS SAMAAVAATI VAMAN FIL ARZI ILLA MAN SHA ALLAAHU VA KULLUN ATAVHU DAAKHIREEN) [Soorah Namal:27/87]

Tarjamah : “Aur jis din soor phoonka jaayega to jo koyi aasmano aur zameen me hai vo sab ghabra jaayenge sivaye uske jise Allaah chahe aur ye sab aajiz hokar Allaah ke huzoor jayenge.”

Jabke is aayat me mazeed “Nafqatul Faz’a” ka zikar kiya gaya hai jiska matlab ye hai ke log is soor se dar jaayenge.

Nafqaat ke taallukh se ahle ilm ka iqtelaaf

In sooron ke baare me ahle ilm ka iqtelaaf hai ke soor kitni martaba phoonka jaayega?

Baaz ahle ilm kahte hai ke teen martaba phoonka jaayega : Pahla Nafqatul Faz’a doosra Nafqatul Sa’aq aur teesra Nafqatul Ba’as aur unhone mazkoorah Soorah Namal ki aayat no. 87 se istedlaal kiya hai.

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Baaz ahle ilm kahte hai ke do martaba phoonka jaayega : Pahla Nafqatul Sayiq aur doosra Nafqatul Ba'as aur unhone mazkoorah Soorah Al Zumar aayat no. 68 se istedlaal kiya aur Soorah Namal ke aayat no. 87 ki taujiyah ye kee hai ke soor itna lamba hoga ke is soor ke pahle hisse ko "fazi'a" aur is soor ke aakhiri hisse ko "Nafqatul Sayiq" kahte hai. Yaani unke nazdeek Nafqatul Sayikha var Nafqatul Fazi'a ek hi soor hai aur doosra soor "Nafqatul Ba'as" hai.

Gharz ye ke jab pahla soor phoonka jaayega to us waqt saari duniya par qouf taari ho jaayega aur us "Nafqatul Fazi'a" ko sabse pahle vo sunega jo apni oontni ko paani pila raha hoga, aur is soor ki kaifiyat kaisi hogi, Allaah Taala hi behtar jaanta hai. To ye soor bahut zyada lamba hoga aur uski lambayi ka aakhri hissa "Nafqatul Sayiq" me tabdeel ho jaayega. "Nafqatul Sayiq" ka matlab jhatka hai. Jaise ke agar aap ko baqli ka jhatka lag jaaye to aana faanaa mar jaate hai, lihaza is soor se us waqt duniya me jo bhi rahenge vo sab ke sab khatam ho jaayenge, sivaaye uske jisko Allaah Taala bacha le.

Ahle eemaan va taqwa qiyamat ke qouf se mahfooz rahenge

Qiyamat ke din neko kaar aur ahle taqwa qiyamat ki houlnaakiyon se be qouf honge aur unhe maamooli zukaam ki tarah takleef hogi, jaisa ke Allaah Taala ne apne un nek bando ke baare me irshaad farmaya :

"ALA INNA AULIYA ALLAHI LAA QOUFUN ALAIHIM VALA HUM YAHZANOON"

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Tarjamah : “Jo Allaah Taala ke qareebi hote hai unko na gham pahuch sakta hai aur unko koyi qouf hota hai.” **(Soorah Yunus:10/62)**

Ibn Taimiyah Rahimahullah kahte hai ke :

“Man kaana taqiyyan kaana lillahi valiyya”

Jo Allaah Taala se sab se zyada darne vaala hota hai vo Allaah Taala ka utna hi bada vali hota hai. **(Majmoo Fatawa Shaik Ul Islam Ibn Taimiyah, jild no. 11)**

Allaah Taala se dua hai ke Allaah Taala hamko bhi muttaqi bana de, Aameen.

Aur isi tareeqe se Allaah Taala ne ek aur jagah par irshaad farmaya hai ke is soor ke phoonkne ke dauraan jo Allaah Taala ke auliya honge unko koyi “Faza Akbar” ghamgheen nahi karega, jaisa ke Allaah Taala ka irshaad hai :

“laa yahzunuhumul faza ul akbaru vata talaqqa humul malaayikatu haaza yaumukumullazee kuntum too’adoon”

Tarjamah : “Badi ghabraahat unhe ghamnaak nahi karegi aur farishte unhe ye kahte huye milenge, yahi hai tumhara vo din jiska tum se vaada kiya jaata tha.” **(Soorah Ambiya:21/103)**

Isi tarah ek aur jagah irshaad farmaya :

“Man jaa’abil hasanati falahu khairum minha vahum min fazayin youma izin aaminoon”

Tarjamah : “Jo shakhs neki laayega to uske liye is se behtareen badla hoga aur vo us din har ghabraahat se be qouf honge.” **(Soorah Namal:27/89)**

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Allaah Taala se dua hai ke us din Allaah Taala hamko aman me rahne vaala bana de, Aameen.

Lekin iske bawajood hame qiyamat ke din se mutmayin hokar nahi baithna chahiye, vo bada khatarnaak din hoga. Koyi aadmi ye na samjhe ke mai ab kalimah padh liya hoon to mere liye yahi kaafi hai, balke shirk aur bidaton se bachna padega. Saare haraam kaam, chughal khori, gheebat, burayi, bad amali, be eemaani aur be amali apni zindagiyon se nikaalna padega, tab jaakar us din me aman vaale ho jaayenge.

Bahar haal ye ek pahla soor jo “Nafqatul Faza’a” aur “Nafqatul Sayiq” ki shakal me hoga, jis se log pahle marhale me dar jaayenge aur fir aakhri me baqli ki tarah sab mar jaayenge.

Ab in nafqaat ke baad doosra bada nafqa hoga jisko “Nafqatul Ba’as” kahte hai ya fir “Ba’as Baadal Mout” kaha jaata hai.

Baas baadal mout par kuffar makkah ka aiteraaz aur uska jawaab

Baas baadal mout ka matlab ye hai ke marne ke baad dobara uthaya jaayega, Allaah Taala Quraan Majeed me is “Baas Baadal Mout” ko baar baar aise dalayel ke saath pesh kiya hai ke jisko inkaar nahi kiya jaa sakta hai. Aur Kuffaraane Makkah ne hamesha se is din ke inkaar ko apna vateerah bana liya tha. Nabi Kareem ﷺ ke zamane me ek shakhs tha jiska naam Nazar bin Haaris bin _____ tha vo qabar khod kar ek martaba haddi nikaal liya aur Nabi Kareem ﷺ ke saamne masal kar reza reza bana diya, yaani powder ki shakal me bana diya aur kahne laga, Aye Muhammad ﷺ, ye haddi jo reza reza ho chuki hai ye dobara banayi jaayegi, ye kaisi baat hai? ye hohi nahi sakta.

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Allaah Taala ne kuffar ke aiteraaz ko zikar karte huye Soorah Yaseen me irshaaqd farmaya :

(VA ZARABA LANA MASALAN VA NASIYA KHALKHAH, QAALA MAN YUHYIL IZAAMA VAHIYA RAMEEM)

Tarjamah : “Ke ye ibn Aadam hame misaalen de raha hai aur apni taqleeq ko bhool gaya hai, Allaah Taala haddi se kaise zinda kar sakta hai jabke vo reza reza ho chuki hai.” **(Soorah Yaseen:32/78)**

Pahla Jawaab :

Allaah Taala unhe jawaab dete huye aage farmaya :
(QUL YUHYEE HALLAZEE ANSHA’AHA AWWALA MARRATIN VAHUVA BIKULLI QALQIN ALEEM)

Tarjamah : “Aye Nabi Kareem ﷺ Aap unse kah deejiye ke jisne pahli martaba unko paida kiya aur banaya vahee Rab unko dobara zinda bhi karega, kyu ke Allaah Taala har ek maqlooq ke baare me baqoobi jaante hai.” **(Soorah Yaseen:36/79)**

Jab uska duniya me naam va nishaan tha hi nahi Allaah Taala ne usko paida kiya aur ab duniya me aa gaya. Jab ek martaba ban gaya to dobara banane me Allaah Taala ko kya mushkil pesh aayegi? Jab computer ek martaba ban gaya hai to dobara usko banane me koyi dushwaari nahi hoti hai, jab koyi bhi cheez ek martaba zahoor parzer ho jaati hai to uske dobara laakhon nusqe nikal jaate hai, ek nayi kitaab shuroo me likhna bahut mushkil hota hai, lekin jab ek martaba likh dee jaati hai uske laakhon nusqe chapaana kya mushkil hai? To Allaah Taala farmata hai ke, tumhara vajood hi nahi tha to Allaah Taala ne tumhe pahli

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martaba paida kiya to vo dobara paida karna uske liye koyi mushkil kaam nahi.

Doosra Jawaab :

Allaah ka maamla to aisa hai ke agar vo kisi cheez ka irada karta hai to us se kahta hai ho jaa to vo cheez ho jaati hai, jaisa ke Allaah Taala ne farmaya :

(INNAMA AMRUHU IZA ARAADA SHAI AN AY YAQOOLA LAHU KUN FAYAKOON)

Tarjamah : “Jab kisi cheez ka iraada Allaah Taala karta hai to bas kahta hai ke ho jaa to vo ho jaata hai.” **(Soorah Yaseen:36/82)**

Teesra Jawaab :

Soorah Qiyamah me Allaah Taala irshaad farmaya :

(LAA UQSIMU BI YOUMIL QIYAAMAH, VALAA UQSIMU BIN NAFSIL LAWWAMAH, AYAH SABUL INSANU ALAN NAJMA’A IZAAMAH, BALAA QAADIREENA ALAA AN NUSAVVIYA BANANAH)

Tarjamah : “Mai qasam khaata hoon qiyamat ke di ki aur qasam khaata hoon nafs malaamat gir ki, kya insaan ye samajhta hai ke ham kabhi uski haddiyon ko jama nahi kar paayenge? Kyu nahi !!! Ham unke por por theek karne par qaadir hai.” **(Soorah Qiyamah:75/1-4)**

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Allaah Taala is aayat me kah rahe hai ke aadmi kahta hai ke ham unki haddiyon ko jama nahi kar sakenge, haddiyon ko chodo ham to unke ungliyon ke poron ko bhi vaise hi dobara banayenge jaise duniya me the.

Soor kis se phoonka jaayega?

Ab aayiye jaante hai ke soor kisko kahte hai? Shaikh Abdur Rahman bin Al Naser Al Saadi Rahimahullah kahte hai ke : "Soor" "Qaran" se phoonka jaayega, arabi zabaan me qaran seengh ko kaha jaata hai, ab uski kaifiyat kaisi hogi? Allaah Taala behtar jaanta hai, baaz mufassireen is Hadees ko jisme Qaran ke lafz ka zikar aaya hai, usko zayeef kaha hai, Vallahu Aalam.

Lekin bahut saare mufassireen is baat ke qaayal hai ke vo farishta jo soor phoonkne ke liye tayaar hai vo Israfeel Alaihissalaam hai.

Soor phoonkne ki kaifiyat kya hai?

Aisha Raziallahuanha farmati hai ke, Maine Nabi Kareem ﷺ se poocha ke : "Aye Nabi Kareem ﷺ, aap raat me bade bechain rahte hai aur aap ke karwat badalne ki aur be qaraari ki aawazen aati hai, Nabi Kareem ﷺ ne jawaab diya ke :
Arabic text
Tarjamah : "Mai kaise aaraam se so'oon jab ke soor phoonkne vaala farishta soor ko luqma banaya hua hai aur vo kaan lagaye huye hai ke kab usko soor phoonkne ki ijaazat milegi." **(Ar Raavi:Abu Sayeed Khudri Al Masdar:Sahi Ut Targheeb Al Muhdis:Lil Albani Raqam Ul Hadees:3569, Qulasah Hakam Al Hadees:Sahiul Ghairah)**

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Is Hadees se maaloom hua ke soor phoonkne vaala farishta tayaar hai aur soor uski muh me rakha hua hai, bas sirf phoonkna baakhi hai, to Nabi Kareem ﷺ ummat ki fikar karte huye tahajjud me duayen kar rahe hai aur ummat ki fikar ne Nabi Kareem ﷺ ki neend uda dee hai, lekin Nabi Kareem ﷺ ki ummat ko na apni fikar hai aur na apne deen ki. Unhe Quraan Majeed tarjumah ke saath padhna nahi aata hai !!! Vo deen se door ho chuke hai aur Allaah Taala ne jo paighaam apne bandon ke naam bheja hai usko padhna hi nahi chah rahe hai !!! Jabke whattsapp din me sau martaba padhte hai aur kabhi whattsapp ke group me kuch message bhi nahi aata hai fir bhi baar baar check karte hai, kya ye whattsapp, facebook ke paighaamaat padhne se aap ki khabar ka marhala aasaan ho jaayega? Kya aakhirat ka marhala aasaan ho jaayega? Ek aqalmandana faisla Decision lene ki zaroorat hai aur Quraan se apne taallukh ko mazboot karne ki zaroorat hai.

Lihaza ye pahla marhala hai jisme soor phoonka jaayega, pahle soor me log darenge aur baad me mar jaayenge aur fir ek aur soor me jitne bhi mare the fir se dobara uth khade honge.

2. **Doosra Marhala hai hashar ke maidaan jama hona**

Ab jab dobara soor phoonka jaayega to saare log apni apni khabron se uth khade honge, un zinda logon ko ek jagah jama kiya jaayega. Ye jama karne ki kaifiyat bhi bahut hi khatarnaak hogi “Baas Baadal Mout” ke liye jab soor phoonka jaayega to aise bhaage doude aayenge jaise tiddiyon ka muntashir jhund hai jo chala aa raha hai.

Jaisa ke Allaah Taala ne irshaad farmaya ke :

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(KHUSHSHA AN ABSAARUHUM YAQRUJOONA MINAL AJDAASI KA ANNAHUM JARAADUM MUNTASHIR)

Tarjamah : “Unki nigaahen jhuki hongi aur vo khabron se yoo niklenge jaise muntashir tiddi dil ho.” **(Soorah Al Qamar:54/7)**

Isi tarah Nabi Kareem ﷺ ne farmaya ke, kuch log aise honge jo sar ke bal aayenge, jaise koyi gend zameen par tappa maar kar aage badhti hai, is tarah ye sar ke bal tappa maarte huye aage badhenge. Poochne vaalon ne poocha ke, Aye Nabi Kareem ﷺ ! Hame pairon se chalna to maaloom hai lekin ye sar ke bal kaise chalenge? To Nabi Kareem ﷺ ne kaha ke : Jo Rab pairon par chala sakta hai vahi sar se chalne ki taaqat bhi dega, kuch log zaaleel va khvaar hokar jama kiye jaayenge, jinki aankhen pathraayi huyi hongi, kuch log apni zillat ki vajah se sar neeche karke aayenge, unko sar uthaane ki himmat na hogikuch logon ko Jaasiyah (ghutno ke bal) ki shakal me baitha diya jaayega, har ek ke aane ka tareeqa alag alag hoga, aaj kal hamare bachche facebook aur whattsapp par baith kar har cheez ko baghair tahqeeq fouran forward karte chale jaa rahe hai, agar vo jhoot raha aur uski vajah se koyi jazbaat se maghloob hokar kisi ka qatl kar diya to unka shumaar qatl ki planing karne vaalon me hoga aur qiyamat ke din unke haaton me maqtool ki gardan hogi, sood khaane vaale log paagalon jaisi harkat karte huye aayenge, agar koyi jaanwaron ka maalik tha aur usne us jaanwar ki zakaat ada nahi ki thi to ye jaanwar kal qiyamat ke din apne maalik ko apne pairon se maar raha hoga aur aisi hi haalat me vo hashar ke maidaan me aayega, agar kisi ne kisi ki zameen hadap lee thi (jaisa ke aksar log apne chote bhaiyon aur bahano ki zameen badi aasani se hadap kar jaate hai) agar vo ek baalisht jagah bhi hadap kar lega to us jaisi

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saat zameeno ki mitti uthaakar uska touq banakar gale me daal diay jaayega.

Baaz log maang maang kar paisa jama karte hai, qiyamat ke din ye bheek maangne vaale log is tarah aayenge ke unke chehron par chamda nahi hoga, (yaad rakhe Islam ne aadmi ko mehnat karna sikhaya hai, maangna nahi sikhaya hai. Allaah Taala se dua hai ke Allaah Taala hamko mehnat karne vaala banaye aur mehnat karke paise kama kar doosre zaroorat mando ki madad karne ki toufeeq ata farmayen, Aameen) qiyamat ke din auraton ki bhi haalaten badi ajeeb hongi, jaise ke vo aurat jo noha karti hai aur mayyit ki khoobiyon ko bayan karke roti huyi apne kapde phaad leti hai aur apne chehre par tamaache maarti hai to aisi aurat ko gandhak ka kapda pahnaya jaayega, jiski vajah se usko be inteha garmi hogi, is tarah har ek ko alag alag andaaz me maidaane hashar me ikaththa kiya jaayega.

Us din zameen taambe ki bana dee jaayegi, jaisa ke Allaah Taala ka irshaad hai :

(YOUMA TUBADDALUL ARZU GHAIRAL ARZI VAS SAMAAVAATU, VA BARAZOO LILLAHIL VAAHIDIL QAHHAAR)

Tarjamah : “Jis din ye zameen doosri zameen se badal jaayegi aur aasmaan bhi aur log Allaah vaahid qahar vaale ke saamne pesh honge.” **(Soorah Ibrahim:14/48)**

Aap ﷺ ne farmaya :

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(YUH SHARUNNASU YOUMA QIYAAMATI ALA ARZIN BAIZAA'A AFRA'A, KAQUR SATI NAQIYYI)

Tarjamah : "Roze qiyamat logon ko ek aisi zameen par ikaththa kiya jaayega jo safedi surkhi maayal saaf gol hoga." **(Sahi Bukhari:6521)**

Sooraj ek meel ke faasle par hoga aur sab log garmi ki vajah se pareshaan honge, arabi zabaan me "Meel" ke do maani aate hai :
Ek maani : Surma daani ke silayi ka hai.
Doosra maani : 1.6093 kilometer ka hai.

Agar ek meel ka maani 1.6093 kilometer liya jaaye tab bhi sooraj koyi zyada door nahi hoga, itni zyada garmi hogi jiski vajah se log paseene me sharaabor honge, har ek apne gunah ke hisaab se paseene me dooba hoga, inme baaz log to aise honge jinke hoton tak paseena hoga, to aise saqt haalaat me Allaah Taala nek logon ke saath achcha maamla karega, unhe hashar ke maidaan me badi takreem ke saath jama kiya jaayega aur unhe aizaazaat diye jaayenge, baaz nek logon ke liye Allaah Taala ek khaas saaya naseeb karega.

Saat khush naseeb jinhe Allaah Taala arsh ke saaye tale jagah dega :

Aap ﷺ ne farmaya :
Arabic text

Tarjamah : "Saat aise khush naseeb log honge jinko Allaah Taala apne saaye ke neeche jagah ata farmayega :

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1) Insaaf pasand baadshah (yaani vo baadshah jisne apni riyaaya ke saath insaaf kiya hoga (isi tareeqe se agar aap ke paas koyi apne masayel ya jhagde lekar aaye to aap kisi ek ki taraf maayal huye baghair rishtedaari aur dosti ka khayaal kiye baghair insaaf karte hai to In Sha Allaah aap ko bhi apne arsh ke saaye tale jagah dega).
2) Vo naujawaan jo apni jawani Allaah ki ibadat me guzara (Allaah Taala se dua hai ke Allaah Taala hamko aur hamare naujawaano ko aisi jawani ata farmayen jo Allaah Taala ki ibadat me guzarti ho aur apni na farmaani se bachaye. Allaah Taala ne hame jo taaqat va quwwat dee hai usko Islam ki ishaat me, deen ki ishaat me aur ilme deen ko samajhne me, masjid banane, majbooron ki madad karne me lagayen).
3) Aur aisa aadmi jab vo Allaah Taala ka zikar karta hai to uski aankhen bah padti hai.
4) Aur aisa aadmi jiska dil masjid se laga hua hai.
5) Aur vo log jo sirf Allaah ki khaatir muhabbat karte hai, Allaah hi ke liye milte hai aur Allaah hi ke liye juda hote hai.
6) Aur vo aadmi jise martaba vaali aur haseen aurat daawat zina de, lekin vo kahe ke mai Allaah Taala se darta hoon.
7) Aur vo aadmi jo is tarah chupa kar sadqa karta hai ke uske baayen haath ko pata nahi chalta ke daayen haath ne kya sadqa kiya hai? **(Sahi Muslim:1031)**

Is Hadees me saat logon ka zikar hai, lekin Ulama Ikraam kahte hai, saat se zyada group ho sakte hai, jo kal qiyamat ke din arsh ke saaye ke neeche jagah paayenge.

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Allaah Taala se dua hai ke Allaah Taala hame eemaan va amal me itni taaqat ata farmayen ke ham ye marhala aasaani se paar kar saken – Aameen.

3. Teesra marhala hai : Shifa'at (Sifarish)

Anas bin Maalik Raziallahuanhu farmaate hai ke Aap ﷺ ne farmaya :

Arabic text

Tarjamah : "Qiyamat ka din jab aayega to log thaate maarte huye samandar ki tarah zaahir honge. Fir vo Aadam Alaihissalaam ke paas aayenge aur unse kahenge ke hamari apne Rab ke paas sifarish keejiye. Vo kahenge ke mai is qaabil nahi hoon, tum Ibrahim Alaihissalaam ke paas jaao, vo Allaah ke khaleel hai. Log Ibrahim Alaihissalaam ke paas aayenge, vo bhi kahenge ke mai is qaabil nahi hoon. Haan tum Moosa Alaihissalaam ke paas jaao, ke vo Allaah se sharf ham kalaami paane vaale hai. Log Moosa Alaihissalaam ke paas aayenge aur vo bhi kahenge ke mai is qaabil nahi hoon, albatta tum Eesa Alaihissalaam ke paas jaao ke vo Allaah ki rooh hai aur uska kalimah hai. Chuna che log Eesa Alaihissalaam ke paas aayenge, vo bhi kahenge ke mai is qaabil nahi hoon, Haan tum Muhammad ﷺ ke paas jaao. Log mere paas aayenge aur mai kahoonga ke mai shifa'at ke liye hoon aur fir mai apne Rab se ijaazat chahoonga aur mujhe ijaazat dee jaayegi aur Allaaah Taala taareefon ke alfaaz mujhe ilhaam karega, jinke zariye mai Allaah ki hamd bayaan karoonga jo is waqt mujhe yaad nahi hai. Chunache jab mai ye taareefen bayaan karoonga Allaah ke huzoor me sajdah karne vaala ho jaaoonga, to mujhse kaha

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jaayega : Aye Muhammad ﷺ ! Apna sar uthaao, jo kahoo vo suna jaayega, jo maangoge vo diya jaayega, jo shifa'at karoge qubool kee jaayegi. Fir mai kahoonga : Aye Rab ! Meri ummat, meri ummat, kaha jaayega ke jaao aur un logon ko dozakh se nikaal lo, jinke dil me zarra ya raayi barabar bhi eemaan ho. Chunache mai jaaoonga aur aisa hi karoonga. Fir mai lautoonga aur yahi taareefen fir karoonga aur Allaah ke liye sajdah me chala jaaoonga, mujhse kaha jaayega : Apna sar uthao kaho, aap ki suni jaayegi." **(Sahi Bukhari:7510)**

Iske baad Aap har momin ke haq me sifarish karenge, lekin jo log shirk karke mar gaye honge unhe Aap ki sifarish naseeb nahi hogi, jaisa ke Aap ﷺ ne farmaya : Ibrahim Alaihissalaam ki sifarish apne baap ke haq me qubool nahi kee jaayegi. **(Sahi Bukhari:3350)**

Apne aap ko shirk se bachana be had zaroori hai, bahar kaif Aap ﷺ ki sifarish ke baad hisaab va kitaab shuroo ho jaayega.

4. **Choutha marhala hisaab va kitaab ka**

Ye marhala bhi bada saqt hone vaala hai, jab log hisaab va kitaab ke liye aayenge to ye be inteha saqt aur khatarnaak marhala hoga, vahaan har ek ko insaaf milega, agar kisi ne apne ghulam par zina ki tuhmat laga kar duniya me bach gaya bhi to Allaah Taala qiyamat ke din is ghulam ko insaaf dilayenge, jo zarra zarra barabar neki karega, vo usko paayega aur jo zarra barabar guanh karega vo bhi usko paayega. Aaj hamne gaaliyon ko maamooli bana liya hai aur aam zabaan me ham kisi ko maa aur bahan ki gaali dete hai, haalanke iske maani bade bhayanak hote hai, aur vo maani kisi badi tuhmat se kam nahi hote hai aur in tuhmaton ka hame qiyamat ke din jawaab dena

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hoga. Isi tarah mahalle ke bahut saare afraad mard ho ke aurat sirf suni sunayi baaton par doosron par tuhmate lagate hai.

Hatta ke agar koyi seengh vaala jaanwar baghair seeng vaale jaanwar ko maarta bhi hai to Allaah Taala uska badla qiyamat ke din dilaayega, isi liye hame Aisha Raziallahuanha ki dua milti hai :

(ALLAHUMMA HAASIBNI HISAABAN YASEERAA)

"Ke Aye Mere Rab! Mera hisaab va kitaab bada aasaan lena." **(Sahi Ibn Hibban:7372)**

5. **Paanchva marhala taraazoo ka qiyaam aur aamaal ka tola jaana**

Hamari zabaan me ek muhavarah bahut mash'hoor hai ke, 'neki karo dariya me daal' ye Islami nuqte nazar nahi hai, balke Islam ka ye tasavvur hai ke, 'neki kar taraazoo me daal' riyakaari ka zarra barabar shayebah nahi ho jo bhi kaam karen sirf Allaah Taala ko raazi karne ke liye karen. Hamare aslaaf sone se pahle baith kar ye sochte the ke, aaj maine kiska dil dukhaya hai? Aaj maine kounsa gunah kiya hai? Aaj maine kiska haq talaf kiya hai? Kya aaj ke din mai mera nekiyon ka palda bhaari hua hai ya burayiyon ka palda bhaari raha hai? Kyu ke Allaah Taala ne khule taur par elaan kar diya hai :

(FA AMMA MAN SAKHULAT MAVAAZEENUH, FAHUVA FEE EESHATIR RAAZIYAH, VA AMMA MAN KHAFFAT MAVAAZEENUH, FA UMMUHU HAAVIYAH)

Tarjamah : "Jinke nekiyon ke palde bhaari rahenge vo khush va khurram zindagi ke haqdaar rahenge aur jinke nekiyon ke palde halke rahenge vo jahannam ke haqdaar thaharenge." **(Soorah Khaariyah:101/6-9)**

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Isliye hame bhi sone se pahle apna muhasiba kar lena chahiye ke kya aaj ke din maine kisi ko sataya hai? kya aaj ke din maine apne Rab ko naaraaz karne ka koyi kaam kiya hai? Magar aaj hamari raaaten kaisi hoti hai, aap ba khoobi vaakhif hai !!! Phone par dhamki dete huye kahte hai ke “abhi to phone rakh mai tujhe kal subah batata hoon” raat me maaf karke sogaye to kya hi achcha hota ya fir ye kahenge ke, bhai kal baat karenge aur ye maamla suljha lenge, hamare darmiyaan chand ghalat fahmiyaan janam le rahi hai, usko aapas me baith kar saaf kar lenge. Aap ne dhamki dekar uski mukammil raat kharaab kar dee hai aur aap ka bharosa bhi nahi hai ke subah hone tak aap zinda bhi rahenge ya nahi rahenge.

Isi liye hame chahiye ke maaf karke sone ki aadat daalen, dil se kadoorat nikaal kar logon se baat cheet karen aur apni zabaan se Allaah ka zikar jaise Alhamdulillah vaghairah karen. Nabi Kareem ﷺ ne is kalime ke baare me irshaad farmaya :

(VAL HAMDU LILLAHI TAMLA’UL MEEZAAN VA SUBHAANALLAHI VAL HAMDULILLAHI TAMLAANI AV TAMLA’U MAA BAINAS SAMAAVAATI VAL ARZ)

Tarjamah : “Alhamdulillah poore tarazoo ko bhar deta hai, Subhaanallah aur Alhamdulillah se aasmaan va zameen dono bhar jaata hai aur bhar kar baahar nikal jaata hai.” **(Sahi Muslim:223)**

6. **Chata marhala : Houz aur Nahar Kousar**

Kousar ek nahar hogi jo bahut badi aur behad khoobsoorat hogi aur uski mitti mushk ambar aur zaafraan ki hogi aur is nahar ka paani ek houz me jama ho jaayega, to usko Houz Kousar kahte hai. Vahaan par Ambiya Ikraam Alaihimussalaam honge, hamare yahaan ek baat badi ajeeb hai ke ham log aksar dua karte hai ke, Aye Allaah Taala,

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hamko Nabi Kareem ﷺ ke haath se jaam ko sarnaseeb farma. Jabke doosri Ahadees me aaya hai ke Nabi Kareem ﷺ ki nigraani me bhi houz kousar ka paani pilaaya jaayega, aisi koyi baat ahadees me nahi hai ke Nabi Kareem ﷺ apne haath se jaam kousar marhamat farmayenge, balke Hadees Hadees me ye hai ke vahaan itni zyada taadaad me pyaale honge jo taaron ki tarah chamak rahe honge aur log agar aakar piyenge, Nabi Kareem ﷺ logon ko nahi pilaayenge, balke Nabi Kareem ﷺ ki nigraani me log khud jaam ko sar piyenge, ye aisa paani hoga ke jab koyi ek martaba ye paani pee lega to fir kabhi usko pyaas nahi lagegi. Lekin vahaan par kuch aise bhi aayenge jo duniya me bidaat ke kaam kiye honge, Nabi Kareem ﷺ us waqt apni ummat pahchaan kar bulayenge, lekin farishte un logon ko dhutkaar denge, unko jaanwaron ki tarah haank diya jaayega, to Nabi Kareem ﷺ ye dekh kar kahenge ke unko chod do, ye mere ummati hai, to farishte kahenge ke, Aye Nabi Kareem ﷺ Aap ko nahi maaloom ke unhone aap ke jaaane ke baad deen me bahut saari nayi nayi cheezen eejaad kar lee thi, to Nabi Kareem ﷺ farmayenge ke, aise logon ki mujh se doori ho, jinhone mere jaane ke baad mere deen ko badal diya, Allaah Taala se dua hai ke, Allaah Taala ham sabko shirk se aur bidaat se bachayen. **(Bukhari:6583)**

7. Saatvaan marhala : Andhere ka cha jaana

Saare logon par ghap andhera cha jaayega, achaanak Allaah Taala ek roushni bhejega aur ye roushni itni phaili huyi hogi ke, munafiqeen is roushni ko dekh kar ahle eemaan ko aawaaz lagaayenge ke, hame bhi apne noor ka kuch hissa de do, jaisa ke Allaah Taala ne farmaya :

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(YOUMA YAQOOLUL MUNAFIQOONA VAL MUNAFIQAATU LILLAZEENA AAMANOO ZUROONA NAQTABIS MIN NOORIKUM QEELAR JI'OO VARA'A AKUM FAL TAMISOO NOORAN FAZURIBA BAINAHUM BI SOORIL LAHU BAABUN BAATINUHU FEEHIR RAHMATU VA ZAAHIRUHU MIN QABLIHIL AZAAB)

Tarjamah : "Us din munafiq mard aur munafiq auraten ahle eemaan se kahenge ke thoda ruko ! Ham tumhare noor me kuch hissa len aur tumhare saath chalen to momin kahenge ke peeche mud jaao aur noor ko talaash karo, achaanak ek deewar momino aur munafiqeen ke darmiyaan haayal ho jaayegi, jiske ek taraf rahmat hogi aur doosri taraf munafiqeen ke liye azaab hoga." **(Soorah Hadeed:57/13)**

Ek aur rivayat me Aisha Raziallahuanha farmaati hai ke, Aap ﷺ se sawaal kiya gaya :

(AINA YAKOONUNNASU YOUMA TUBADDALU ARZU GHAIRAL ARZI VAS SAMAAVAATU?

Tarjamah : Jis din ye zameen aasmaan badal kar doosre zameen va aasmaan honge log us waqt kahaan honge? Rasoolullah ﷺ ne farmaya :

(HUM FIZ ZULMATI DOONAL KHISR)

"Log us waqt andhere me pul siraat ke paas khade honge." **(Sahi Muslim:315)**

Jab tak Allaah Taala ne zindagi dee hai hame qiyamat vaale din ke liye noor ko badhaane ki koshish karni chahiye.

8. Aanthvaan marhala : Pul (siraat) par se guzarna

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Pul siraat par se guzarna bhi ek bada bhayanak manzar hoga, aur har ek ko yahaan se guzarna hoga, Allaah Taala ka irshaad hai :

(VA IM MINKUM ILA VAARIDUHA KAANA ALAA RABBIKA HATMAM MAQZIYYAA)

Tarjamah : Aur tum me se jo bhi hai us par vaarid hone vaala hai. Ye hamesha se tere Rab ke zimme qatayi baat hai, jiska faisla kiya hua hai. **(Maryam:71)**

Is pul par se koyi bijli ki tarah guzar jaayega, koyi ghode par sawaari ki tarah guzar jaayega, koyi apni sareen ke bal aahista aahista guzrega. Gharz har ek apne eemaan va amal ke mutabikh pul siraat par se guzar jaayega, jaisa ke Hadees me hai :

Arabic text

Tarjamah : Sadee Rahimahullah kahte hai ke, maine _____ se aayat :

(VA IN MINKUM ILLA VAARIDUHA)

“Ye amr yaqeeni hai ke tum me se har ek is par aboor karega.” **(Maryam:71),** ka matlab poocha to unhone mujhe ye Hadees sunayi ke Abdullah bin Masood Raziallahuanhu ne un logon se bayaan kiya ke Rasoolullah ﷺ ne farmaya : :Log jahannam me jaayenge, fir us se apne aamaal ke sahare niklenge, pahla groh (jinke aamaal bahut achche honge) bijli chamakne ki si tezi se nikal aayega. Fir hawa ki raftaar se, fir ghode ke tez doudne ki raftaar se, fir sawaari liye huye oont ki raftaar se, fir doudte shakhs ki, fir paidal chalne ki raftaar se.” **(Sunan Tirmizi:3159)**

Vahaan se pul siraat _____ (_____) ka hoga, jo log pul siraat par se jaldi guzar nahi paayenge, to vahaan par unke liye _____ (_____) honge vo kaafiron aur

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gunahgaar musalmaano ko pakad kar jahannam me phenk denge, aur pul siraat par se jahannam me girne ki kaifiyat kaisi hogi? Aisa nahi hai ke unko bade aaraam se sawaari par baith kar jahannam me daakhil kiya jaayega, balke is pul par se guzarte huye ye _____ unko uchak lenge aur unko qeema qeema kar denge aur is tarah vo jahannam raseed honge, jaisa ke Hadees me hai :

Arabic text

Tarjamah : Fir unhe pul par laaya jaayega. Hamne poocha : Ya Rasoolullah ! Pul kya cheez hai? Aap ﷺ ne farmaya, vo ek phisalvaan karne ka muqaam hai, is par sansanayaan hai, aankden hai, chote chote kaante hai, unke sar khamdaar saadaan ke kaanton ki tarah hai jo nasjad ke mulk me hote the. Momin is par palak maarne ki tarah, baqli ki tarah, hawa ki tarah, tez raftaar ghode aur sawaari ki tarah guzar jaayenge. Inme baaz to sahi salaamat najaat paaane vaale honge aur baaz jahannam ki aag se jhulas kar bach nikalne vaale honge yahaan tak ke aakhri shakhs us par se ghaseet'te huye guzrega. **(Sahi Bukhari:7439)**

Ye raasta baal se zyada baareek aur talwaar se zyada tez hoga jaisa ke Hadees me hai :

(INNA ALAA JAHANNAMA JISRAN ADAQA MINASH SHAARI, VA AHADDA MINAS SAIFI)

Tarjamah : Ke jahannam par ek aisa pul hoga jo baal se zyada baareek aur talwaar se zyada tez hoga." **(Baihaqi:1/277)**

Lekin ahle ilm ne kaha iska maani ki taayeed deegar Ahadees se hoti hai :

Arabic text

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Lihaza ye marhala bada hi bhayanak hoga jis par se har ek ko guzarna hoga, kya Ambiya va Rusul, kya Auliya va Atqiya, kya Momin va kaafir, kya munafiqeen va mulhadeen, Allaah Taala se dua hai ke Allaah Taala hame aakhirat ki is khadar bhayanak aur dardnaak takleef se hamko door rakhe, Aameen.

9. **Navaa Marhala : Logon ke dilon se ghal ka nikaalana**

Allaah Taala ne Quraan Majeed me iska zikar bhi baar baar farmaya hai, irshaad hai ke :

(VA NAZA'ANA MAA FEE SUDOORIHIM MIN GHILLIN IQVAANAN ALAA SURURIM MUTAQAABILEEN)

Tarjamah : "Ke ham unke seeno se ghul ko nikaal denge vo taqton par aamne saamne baithe bhai bhai honge." **(Soorah Hijr:15/47)**

Ek aur jagah hai :

(VA NAZA'ANA MAA FEE SUDOORIHIM MIN GHILLIN TAJREE MIN TAHTIHIMUL ANHAARU VA QAALUL HAMDU LILLAHILLAZEE HADAANA LIHAAZA VAMAA KUNNA LINAH TADIYA LAV LAA AN HADAANALLAHU LAQAD JAA'AT RUSULU RABBINA BIL HAQQI VANOO DU AN TILKUMUL JANNATU OORIS TUMOOHA BIMA KUNTUM TA'AMAALOON)

Tarjamah : "Aur unke seeno me jo bhi kyu na hoga ham nikaal denge, unke neeche se nahren bahti hongi aur vo kahenge sab taareef Allaah ki hai jisne hame uski hidayat dee aur ham kabhi na the ke hidayat paate, agar ye na hota ke Allaah ne hame hidayat dee, bila shubah yaqeenan hamare Rab ke Rasool haq lekar aaye. Aur unhe

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aawaaz dee jaayegi ke yahi vo jannat hai jiske vaaris tum is ki vajah se banaye gaye ho jo tum kiya karte the.” **(Soorah Aaraaf:43)**

Yahaan un nusoos me ghul ka matlab hasad, keena, kapat, bughz, jalan vaghairah hai, lihaza Allaah Taala momino ke dilon se in tamaam cheezon ka khaatma farmadenge, kyu ke jannat me khush rahna hai aur is jannat me sau darje hai, varna vahaan par bhi Allaah Taala se gale shikve karte huye baith jaayenge ke, Aye Allaah Taala, mujhe itna kam diya hai, usko itna zyada diya hai to ye jalan aur hasad khatam hogi, iske baad ahle jannat khush va khurram aur hashaash bashaash rahenge.

10. Dasvaan Marhala – Jannat me daakhile ka hai

Jahaan par farishte salaam karte huye jannatiyon ko jannat me daakhile ki daawat denge aur salaamati ki duayen karenge, jaisa ke Allaah Taala ne in aayaat me isi taraf ishaara farmaya hai :

(ALLAZEENA YOOFOONA BI AHDILLAHI VALAA YANQUZOONAL MEESAAQ. VALLAZEENA YASILOONA MAA AMARALLAHU BIHI AN YOOSALA VA YAKHSHOUNA RABBAHUM VA YAQAAFOONA SOO’AL HISAAB. VALLAZEENA SABARUB TIGHA’A VAJHI RABBIHIM VA AQAAMUS SALAATA VA ANFAQOO MIMMA RAZAQNAHUM SIRRAN VA ALAANIYATAN VA YADRA’OONA BIL HASANATIS SAYYI’ATA ULAAYIKA LAHUM UQBADDAAR. JANNATU ADNIN YADQULOONAHA VAMAN SALAHA MIN AABAAYIHIM VA AZVAAJIHIM VA ZURRIYYATIHIM VAL MALAAIKATU YADQULOONA ALAIHIM MIN KULLI BAAB. SALAAMUN ALAIKUM BIMA SABARTUM FA NEE’MA UQBADDAAR)

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Tarjamah : “Jo Allaah ka ahad poora karte hai aur puqta ahad ko nahi todte. Aur vo jo is cheez ko milaate hai jiske mutaallikh Allaah ne hukum diya hai ke ise milaya jaaye aur apne Rab se darte hai aur bure hisaab ka qouf rakhte hai. Aur vo jinhone apne Rab ka chehra talab karne ke liye sabar kiya aur namaz qaayam kee aur hamne unhe jo kuch diya hai usme se posheeda aur zaahir kharch kiya aur burayi ko neki ke saath hataate hai, yahi log hai jinke liye us ghar ka achcha anjaam hai. Hameshgi ke baaghaat, jinme vo daakhil honge aur unke baap daadon aur unki biwiyon aur unki auladon me se ko nek huye aur farishte har darwaaze me se un par daakhil honge. Salaam ho tum par uske badle jo tumne sabar kiya. So achcha hai us ghar ka anjaam.” **(Soorah Raad:20-24)**

Ek aur jagah hai :

(AL AJILLAHU YOUMAIZIN BA’AZUHUM LI BA’AZIN ADUVVUN ILLAL MUTTAQEEN. YA IBAADI LAA QOUFUN ALAIKUMUL YOUMA VALAA ANTUM TAHZANOON. ALLAZEENA AAMANOO BI AAYAATINA VAKAANOO MUSLIMEEN. UD QULUL JANNATA ANTUM VA AZVAAJUKUM TUHBAROON. YUTAAFU ALAIHIM BI SIHAAFIN MIN ZAHABIN VA AKVAABIN VA FEEHA MAA TASH TAHEEHIL ANFUSU VA TALAZZUL A’AYUNU VA ANTUM FEEHA KHAALIDOON. VA TILAKAL JANNATULLATI OORISTUMUHA BIMA KUNTUM TA’ALAMOON. LAKUM FEEHA FAAKIHATUN KASEERATUN MINHA TA’A KULOON)

Tarjamah : Sab vali dost us din ek doosre ke dushman honge, magar muttaqee log. Aye mere bandon ! Aaj na tum par koyi qouf hai aur na tum ghamgeen hoge. Vo log jo hamari aayaat par eemaan laaye aur vo farmabardaar the. Jannat me daakhil ho jaao, tum aur tumhari biwiyaan, tum khush kiye jaaoge. Unke gird sone ke thaal aur pyaale lekar fir aa jaayega aur usme vo cheez hogi jiski dil

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khvahish karenge aur aankhen lazzat paayegi aur tum usme hamesha rahne vaale ho. Aur yahi vo jannat hai jiske tum vaaris banaye gaye ho, uski vajah se jo tum amal karte the. Tumhare liye isme bahut se meve hai, jinse tum khaate ho. **(Soorah Zukhruf:67-73)**

Jannat ke aath darwaaze honge aur har darwaaze se aawaaz dene vaala aawaaz dekar jannati ko uske mustahaq darwaaze se daakhil karvaayega, jaisa ke Hadees me hai ke :

ARABIC TEXT

Tarjamah : “Abu Hurairah Raziallahuanhu ne bayaan kiya ke, Rasoolullah ﷺ ne farmaya, jo Allaah ke raaste me do cheezen kharch karega use farishte jannat ke darwaazon se bulayenge ke, Aye Allaaah ke bande ! Ye darwaaza achcha hai fir jo shakhs namazi hoga use namaz ke darwaaze se bulaya jaayega, jo mujahid hoga use jihaad ke darwaaze se bulaya jaayega, jo rozedaar hoga use “baabur riyaan” se bulaya jaayega aur jo zakaat ada karne vaala hoga use zakaat ke darwaaze se bulaya jaayega. Is par Abu Bakr Raziallahuanhu ne poocha, mere maa baap Aap ﷺ par fida ho ya Rasoolullah ﷺ ! Jo log in darwaazon (me se kisi ek darwaazah) se bulaye jaayenge, mujhe unse bahas nahi, aap ye farmayen ke kya koyi aisa bhi hoga jise in sab darwaazon se bulaya jaayega? Aap ﷺ ne farmaya ke, Haan aur mujhe ummeed hai ke Aap bhi unhi me se honge.” **(Sahi Bukhari:1897)**

Note : Ye qiyamat ke muqtasar taur par das marhale the, jo bayaan kar diye gaye hai. Ab yahaan par ek baat ghour karne ki ye hai ke jo isme tarteeb batayi gayi hai ke, zaroori nahi hai ke isi tateeb ke saath jannat me daakhila ya jahannam me daakhila hoga, kyu ke is tarteeb ke saath kisi ek mukammil Hadees me ye tamaam marhale bayaan nahi kiye gaye hai, balke Ulama Ikraam ne qiyamat ke marahil ke taallukh se saari Ahadees ka darasa karke ek tarteeb dene ki koshish

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ki hai, tarteeb aage peeche bhi ho sakti hai aur yahi hamara maanna hai.

Jannat aur jahannam ka muqtasar manzar

Chalte chalte ab mai jahannam ka thoda sa manzar aap ke saamne bayaan karta hoon, jahannam me deewaaren aag ki hongi, chat aag ki hogi, ghar aag ke honge, bistar aag ke honge, takiye aag ke honge, jahannam me jahannami ko jab pyaas lagegi to usko pilaane ke liye jo paani laaya jaayega vo itna garam hoga ke uske bhaap se uske chehre ki chamdi gal jaayegi, aur farishte usko peene ke liye kahenge, vo nahi piyega, to farishte usko paani zabardasti pilayenge aur sar par undlenge, is se us par suraakh pad jaayega, aur is garam paani ki vajah se pet kat jaayegaaur saari aanten baahar aa jaaayengi, aur bhook lagne par farishte use kaanton ka khaana denge, jab vo khaane se mana kar dega to usko farishte zabardasti thos kar khilaayenge, aur usko lohe ki moti moti zanjeeron se baandh diya jaayega aur vo itne vazni hongi ke jis se jahannami hil bhi nahi sakega, aur isi zanjeer me usko ghaseeta jaayega.

Inke bil muqabil jannati to bade aish aaraam me honge, aur unhe vahaan vo saari cheezen milegi jo unka man chahta hai, jaisa ke Allaah Taala ne irshaad farmaya hai ke :

(VALAKUM FEEHA MAA TASHTAHEE ANFUSUKUM VALAKUM FEEHA MAA TADDA'OON)

Tarjamah : "Tumhare liye vahaan par vo sab kuch hoga jo tum chahoge, aur vo sab kuch hai jo tum maangoge." **(Soorah Haam Meem Sajdah:41/31)**

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Aakhir me jannat ka ek manzar kheench kar apni baat khatam kar deta hai ke, jannati jaa raha hoga, chalte chalte vo apne kapdon ko dekhega to usko khvaahish hogi ke falaan poude ya phool ki tarah kapda hoga to kitna achcha hoga, jaise hi uski khvahish huyi to thode hi der me uski fitting ke barabar vo kapda uske jism par hoga, jabke duniya ka maamla is se bilkul muqtalif hai. Jannat me sirf khvahish karne ki der hai, vahaan use vo sab kuch haasil ho jaayega jo uska nafs khvahish karega.

Mere pyaare bhaiyon ! Ham is duniya se bahut dil laga chuke hai, agar dil lagaana hai to us jannat se lagayen jiske baare me Aap ﷺ ne farmaya ke :

(MAALA AINUN RA AT, VALAA UZUNUN SAMI AT, VALAA KHATARA ALAA QALBI BASHARIN)

Tarjamah : “Jannat me aisi cheezen hongi jisko kisi aankh ne nahi dekha, kisi kaan ne nahi suna, aur na kisi ke dil me uska khayaal guzra hoga.” **(Sahi Bukhari:4779)**

Agar aap ko jannat ka manzar khayaalaat me dekhna ho to Soorah Ghaashiyah padh leejiye aur Soorah Aala bhi, kyu ke isme Tawheed, Risaalat aur Aakhirat ka tazkirah hai (jo ke hamari kaamyaabi ka raaz aur ‘subject’ hai) ye bhi ke duniyadaar laa amal hai, yahaan hame eemaan ke saath amal saaleh karte rahna chahiye aur ye Soorah Jumah ke namaz ki pahli rakaat me padhte hai. Iske baad doosri rakaat me iska ‘result’ nateeja jannat ka zikar hai, lihaza ye do sooraten hame hamesha padhte rahna chahiye aur uske mutabikh amal karte rahna chahiye, jinse jannat ko haasil karna aasaan ho jaayega, In Sha Allaah.

QUTBAH 2

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ILM AUR ULAMA KI AHMIYAT VA FAZEELAT

Aaj aap ke saamne jis mauzoo par mai qutbah jumah pesh karne jaa raha hoon vo hai “Ilm aur Ulama ki ahmiyat,” is mauzoo ko mai aap ke saamne chand Aayaat, chand Ahadees aur das sunhare vaakhiyaat ki roushni me bayaan karoonga, In Sha Allaah! Is mauzoo ke intekhaab ki vajah ye hai ke mai ek martaba ek arab aalim ka bayaan sun raha tha, unhone apne khitaab me bade pyaare nukaat bayaan kiye the, maine socha ke is qitaab ko urdu me hamari awaam ke saamne pesh karoon taake bahut saare urdu jaanne vaale bhaiyon me bhi Islami aur Sharayi maaloomaat haasil karne ka ek jazbah paida ho jaaye, In Sha Allaah! Un arab aalim ne qutbe ki jo shuru’aat ki thi, vo mujhe badi pasand aayi, unhone qutbe ki shuru’aat Masjid me baithe huye logon ke baare me ye kahte huye ki ke ye jitne momin bhai masjid me qutbah sunne ke liye aaye huye hai, unhe namaz ka bada shoukh hai, tab hi to ye masjid me aaye huye hai. Ek momin namaz jaan boojh kar nahi chod sakta, jab kabhi us se namaz choot jaati hai to use bahut gham hota hai, ek momin jab azaan sunta hai to use apne saare kaam maamooli lagte hai, lekin sawaal ye hai ke kya tum log baghair ilm ke apni namaz padh sakte hai? Agar aap ko ye maaloom ho jaaye ke namaz Islam ke paanch arkaan me se doosra aham rukun hai aur aap ko namaz ki ahmiyat va fazeelat ka bhi andaaza ho jaaye, lekin aap ko ye na maaloom ho ke namaz kaise padhi jaati hai to aap ki itni saari jaankaari ka mukammil fayida haasil nahi hoga, isi tarah ek momin ki badi khvahish hoti hai ke us se anjaane me bhi shirk na ho, uski ye bhi khvahish hoti hai ke vo saari zindagi Tawheed aur Shirk me farq karte huye guzaare, lekin aap mujhe ye batlaaye ke baghair ilm ke vo insaan kaise Tawheed aur Shirk me farq kar sakta hai? Is ilm ki itni ahmiyat hai ke iske baghair insaan seedhe raaste ka pata hi nahi laga sakta, aur is haalat me vo

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manzil tak bhi kis tarah pahuchega? Is tarah ek momin ki ye khvahish hoti hai ke vo bidat se bachne huye saari zindagi guzaare, lihaza aap mujhe ye batlaaye ke insaan baghair ilm ke sunnat aur bidat me farq kaise kar sakta hai? Insaan ko agar deeni aur Islami maaloomaat haasil na hongi to vo ho sakta hai ke Tawheed ko Shirk samajh jaaye aur Shirk ko Tawheed samajh jaaye, insaan ke paas agar ilm na ho to ho sakta hai ke vo sunnat ko bidat samajh jaaye aur bidat ko sunnat samajh jaaye. Ek momin ki ye bhi khvahish hoti hai ke vo maamlaadaari ko bilkul saaf va shafaaf rakhe, aur hamesha kaarobaar me haraam se bache, lihaza mujhe ye batlaayen ke baghair ilm haasil kiye huye vo insaan halaal va haraam kaarobaar me farq kaise kar sakta hai?

Insaan se isi ilm ke baare me kal khabar me sawaalaat honge, jab insaan apne kisi bhai ko dafna kar lout'ta hai to use ye jaan lena chahiye ke kal ke din vo bhi isi khabar me aakaar sone vaala hai aur us se bhi khabar me sawaalaat kiye jaayenge aur aam taur par ham ye samjhte hai ke khabar me sirf teen sawaalaat honge jabke ahadees se ye pata chalta hai ke khabar me chaar sawaalaat ho, 1. Pahla sawaal ye hoga ke tumhara Rab koun hai? 2. Doosra sawaal ye hoga ke tumhara deen kounsa hai? 3. Teesra sawaal ye hoga ke tumhare Nabi koun hai? In teeno sawaalaat ke jawaabaat ke baad ek aur aham sawaal ye hoga ke in teeno jawaabaat ke baare me tumne jo maaloomaat haasil ki hai ye kahaan se haasil ki hai? Ya fir ye maaloomaat suni sunayi hai aur logon ke muh se sunkar tumne bhi baghair tahqeeq kiye ye ilm haasil kar liya hai? Ya khud tumne use padh kar aur samajh kar is par amal kiya hai? Yaani teen sawaalaat ke jawaabaat khud se ilm haasil karke maaloom kiye hai ya nahi? Agar ye koyi mua'hid aur momin hoga to ye jawaab dega ke maine in sawaalaat ke jawaabaat Allaah Taala ki apne Nabi par nuzool kee huyi kitaab aur uske Nabi ﷺ ki ahadees se maaloom kiye hai….. aur

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mai ye poochna chahta hoon ke kya ye sab sawaalaat aur jawaabaat baghair ilm ke haasil karna mumkin hai? Insaan ki kitni bhi khvahishaat ho vo ilm ke aage majboor hai, vo baghair ilm ke haq va baatil me farq nahi kar sakta, baghair ilm ke vo halaal va haraam me farq nahi kar sakta, baghair ilm ke vo sunnat aur bidat aur Tawheed va Shirk me farq nahi kar sakta, aur yahaan tak ke qiyamat ke din jo sawaalaat Allaah Taala karega unke baare me bhi ilm ke baghair aakhirat ki tayaari kaise kee jaa sakti hai? Jab tak insaan ke paas ilm rahega to aakhirat ke in ghutan marhalon ko vo guzaar hi nahi sakta.

Ham is qutbe ko teen marhalon me taqseem karte hai, pahle marhale me Quraan Majeed ki teen aayat aap ke saamne rakhi jaayengi, doosre marhale me chaar ahadees pesh ki jaayengi, In Sha Allaah ! In vaaqiyaat maine apni choti umar 13 saal me sune the, us waqt meri ye haal thi ke mai poore 24 ghanto me se sirf 3 ghante hi soya karta tha, baakhi 21 ghante padhayi aur deegar zaroori kaamo me lagaya karta tha, mai aisa lagaataar che saal tak karta raha. Aaj bhi kabhi kabhi agar mai ye sochta hoon ke is umar me ye jazba aur taaqat kahaan se aayi hogi to mujhe aisa maaloom hota hai ke Allaah Taala ne is duniya me har cheez ke liye ek sabab ya ek se zaayed asbaab banaye huye hai, lihaza asie jazba ke liye aur us taaqat ke liye hame ye sabab iqtiyaar karna chahiye ke ham Muhaddiseen Ikraam Rahimahullahum aur Ulama IKraam ke vaakhiyaat padhe, qadeem zamane ke Ulama Ikraam ne jo kitaben likhi hai agar hame un kitabon ke likhne me jo mehnaten lagi huyi hai sirf unka andaaza ho jaaye to hamari namazon ki susti aur ham me ilm ke maamle me Tawheed va Shirk ke maamle me aur isi tarah Sunnat aaur Bidat ke baaare me jo susti paayi jaati hai ye khatam ho jaayegi, In Sha Allaah! Kyu ke in vaakhiyaat me ek ajeeb taaseer maujood hai.

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Ilm ki ahmiyat va fazeelat teen Aayaat ki roushni me

Aalim aur jaahil dono barabar nahi ho sakte :

1. Soorah Zumar, Soorah number 39 ki aayat number 9 me Allaah Taala ne irshaad farmaya :
   (AMMAN HUWA QAANITUN AANA ALLALI SAAJIDAN VA QAAYIMAN YAHZARUL AAKHIRATA VA YARJOO RAHMATA RABBIHI, QUL HAL YASTAVILLAZEENA YA'ALAMOONA VALLAZEENA LAA YA'ALAMOONA INNAMA YATAZAKKARU ULUL ALBAAB)
   "Bhala jo shakhs raaton ke auqaat sajde aur qiyaam ki haalat me (ibadat me) guzaarta ho, aakhirat se darta ho aur apne Rab ki rahmat ki ummeed rakhta hoon (aur jo uske bar aks ho barabar ho sakte hai) bataav to ilm vaale aur be ilm kya barabar ke hai? Yaqeenan naseehat vahi haasil karte hai jo aqalmand ho (apne Rab ki taraf se)."
   Is aayat me Allaah Taala irshaad farma rahe hai ke, kya jaanne vaala ur nahi jaanne vaala dono barabar ho sakte hai, Allaah Taala yahaan par mawaazna COMPARE karke ilm ki ahmiyat ujaagar kar rahe hai.

   Pahli vahee me hi padhne ka hukum

2. Soorah Alaq, Soorah number 96 ki aayat number 1 se 5 me Alaah Taala ne ilm ki ahmiyat batlayi hai, Allaah Taala ka irshaad hai :
   (IQR'A BISMI RABBIKALLAZEE QALAQ. QALAQAL INSAANA MIN ALAQ. IQR'A VA RABBUKAL AKRAM. ALLAZEE ALAAMA BIL QALAM. ALLAMAL INSAANA MAALAM YA'ALAM)

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“Padh apne rab ke naam se jisne paida kiya, jisne insaan ko khoon ke lothde se paida kiya, too padhta rah tera Rab bade karam vaala hai, jisne qalam ke zariye (ilm) sikhaaya, jisne insaan ko vo sikhaaya jise vo nahi jaanta tha.”

Quraan Majeed me Tawheed ki daawat aur Islam ki daawat aise nahi dee gayi hai ke Allaah Taala direct ye kah raha ho “vahadva” tum Tawheed par aa jaao ya fir “aamanoo” tum eemaan le aao, Quraan Majeed ki shuru’aat Tawheed ki daawat se nahi ho rahi hai ya Quraan Majeed ki shuru’aat eemaan ki daawat se nahi ho rahi hai, balke Quraan Majeed ki shuru’aat kuch kahne ya karne se pahle ilm haasil karne ke hukum se ho rahi hai. Imam Bukhari Rahimahullah ka qoul hai ke kuch kahne aur karne se pahle ilm haasil karna zaroori hai, kahi aap ke kuch kahne ya karne se aap gunahgaar na ho jaao. Baaz log bade jazbe aur josh vaale hote hai, ye log Islam ke FAVOUR me Islam ke difaa DEFENCE me josh ke saath kuch kah dete hai, lekin bolne se pahle ya karne se pahle haqeeqi ilm jaante nahi hai, to fir ye jazba aur josh unhe le doobega aur Islam me iske sawaab ki bajaay unhe azaab bhi mil sakta hai.

Agar jazba hai kuch nek kaam karne ka to pahle uske baare me ilm haasil karo fir use amal ki shakal do ! Deen ki daawat va tableegh ke kaam ko sirf achcha samajh kar baghair ilm ke karte huye mat chale jaao, balke kuch karne aur kahne se pahle ilm haasil kar liya karo ! Isi liye Allaah Taala ne Quraan Majeed me pahle ilm haasil karne ka hukum diya hai.

Nabi ﷺ ko talabi ilm ki dua ka hukum

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3. Teesri aayat Soorah Taha, Soorah number 20 ki aayat number 114 me Allaah Taala ne dua ki shakal me ilm ki ahmiyat ko vaazeh kiya hai, Allaah Taala ka irshaad hai :

   (VAQUL RABBI ZIDNI ILMAA)

   "Aur Aap Muhammad ﷺ kahte hai ke, Aye Allaah Taala ! Too mere ilm ki zyadati farma."

   Is aayat ke zariye ilm ki zyadati ki dua bhi hame maaloom hoti hai aur ilm ki ahmiyat bhi maaloom hoti hai.

   Lihaza ek taraf Allaah Taala ne hukum ke usloob me doosri taraf mavaazana COMPARISION ke usloob me to teeri taraf dua ke usloob me ilm ki ahmiyat ko ujaagar kiya hai.

   Ilm ki ahmiyat va fazeelat chaar ahadees ki roushni me

   Ab doosre marhale me chaar ahadees aap ke saamne pesh kee jaayengi jinse aap ko ilm ki ahmiyat ka andaaza ho jaayega aur saath saath Ulama ki ahmiyat ka andaaza bhi ho jaayega, In Sha Allaah !

   Ilm aur Ulama ke liye Allaah Taala ke inaamaat

   1. Pahli Hadees jo Tirmizi Shareef me rivayat ki gayi hai, Hadees no. 2682 hai, is Hadees se Ilm aur Ulama dono ki ahmiyat ka andaaza ho jaayega. Nabi Kareem ﷺ ne irshaad farmaya : Arabic text

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“Jo shakhs husoole ilm ki khaatir safar karta hai, Allaah Taala uske liye jannat ka raasta aasaan kar dete hai, aur beshak farishte khushi me is taalibe ilm ke liye apne par phailaate hai aur beshak aalim ke liye aasmano aur zameen me jo bhi hai isteghfaar karte hai, hatta ke paani me rahne vaali machliyaan bhi isteghfaar karti hai, aur ek aalim ki fazeelat ek abed par isi tarah hai jis tarah ek chaand ki fazeelat saare sitaaron par hoti hai, beshak Ulama Ikraam Ambiya Alaihimussalaam ke vaaris hai, Ambiya Ikraam deenaar aur dirham ke vaaris nahi hote hai, balke vo to ilm ke vaaris hote hai, jisne is amali viraasat ko haasil kar liya tahqeeq usne bahut kuch haasil kar liya.”

Agar aap apni taraf se ye niyyat karen ke mai sahi ilm haasil karoonga jiske zariye se mai apne aap ko shirk se bacha loon, mai sunnat ka sahi ilm haasil karoonga, taake mai apne aap ko bidaat se bacha loon, mai halaal se mutaallikh ilm haasil karoonga taake mai apne aap ko haraam se bacha loon, mai aqlaaqiyaat ka ilm haasil karoonga taake mai bad aqlaaqi aur bad tameezi se bach sakoon, to bande ki ye khaalis niyyaten Allaah Taala ki taraf se jannat ke raaste ko aasaan kar deti hai. Jo is deeni ilm ko zyada haasil kar leta hai, vahi sabse bada naseebe vaala hai, maal va doulat ko chod kar jo is deeni ilm ko haasil karega vahi aadmi haqeeqi maano me maaldaar aur haqeeqi maano me zyada qismat vaala qaraar paayega, lihaza is ek Hadees me Nabi ﷺ ne ilm ki ahmiyat batlayi hai aur Ulama Ikraam ki bhi fazeelat batlayi hai.

Talabe ilm har musalmaan par farz hai

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2. Doosri Hadees Sunan Ibn Maajah, Hadees no. 224, Nabi Kareem ﷺ irshaad farmaate hai ke **“talabul ilmi fareezatun alaa kulli muslim”**

   “Ilm ka haasil karna har musalmaan par farz hai.”

   Ye farz kaisa farz hai? Jaise namaz padhna farz hai, usi tarah ilm haasil karna bhi farz hai, ye hamare dimaagh me baitha hua hai ke namaz farz hai, khaas taur se vo farz hame Jumah ke din yaad aata hai, aam dino me agar yaad na bhi aaye to Jumah ke din barabar yaad aata hai, lekin namaz padhne hi ki tarah ilm ka haasil karna bhi farz hai.

   Deeni ilm par amal se mutaallikh kal qiyamat ke din sawaal hoga

3. Teesri Hadees Tirmizi ki hai, Nabi Kareem ﷺ ne farmaya : Arabic text (Sahi Tirmizi:2416)

   “Ibn Aadam ke pair qiyamat ke din Rabbul Izzat ke paas se us waqt tak nahi hatenge jab tak ke us se paanch cheezon se mutaallikh poocha na jaaye, uski umar se mutaallikh ke usne apni umar kahaan guzaari? Apni jawaani se mutaallikh ke usne use kahaan guzaari? Aur uske maal se mutaallikh ke usne use kahaan se kamaya aur kahaan par kharch kiya? Aur jo ilm usne haasil kiya tha use kahaan par kharch kiya?

   Cheezen chaar hai aur sawaalaat paanch honge, umar ke baare me ek sawaal aur jawaani ke baare me ek sawaal, lekin jab maal ka masla aaya to do sawaal pooche jaayenge. Kuch log vo

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hote hai jo halaal tareeqe se doulat kamaate hai, lekin ayaashi me israaf me aur haraam raaston me kharch kar dete hai, kuch log vo hote hai jo haraam tareeqe se kamaate hai, lekin us daulat ko Masajid me, Madarso me, Daawa centre me laga dete hai, ye bhi ghalat kaam hai. Kuch log vo hote hai jo haraam jagah se paise kamaate hai aur haraam jagah me kharch kar dete hai, lekin sabse behtareen aur khush naseeb log koun hai? Ye vo log hai jo maal kamaate waqt bhi khayaal rakhte hai ke mai kahaan se kama raha hoon? Kahi mera zariya aamdani haraam to nahi hai? Aur ye baat bhi vaazeh hai ke hamari taqdeer me jo likha hua hai vahi hame milega, misaal ke taur par meri taqdeer me 2 karode dollar likhe huye hai, lekin mai ek karod dollar halaal tareeqe se kamata hoon aur ek karod dollar haraam tareeqe se kamata hoon, ye meri bewaqoofi huyi ke agar mai sabar karta to mera poora maal halaal tareeqe se aa sakta tha, lekin maine jald baazi karte huye apne hisse ko ghalat tareeqe se haasil kar liya, sahi tareeqa ye hai ke insaan halaal tareeqe se kamaye aur halaal jagah me use kharch kare. Paanchvaan sawaal insaan ke ilm ke baare me ye hoga ke toone apne haasil kiye huye ilm par kitna amal kiya? Kuch log hai jo apne zahan me ye theory pevast kar lete hai ke bhai ! Zyada ilm haasil kare to zyada amal karna padta, lihaza ilm kam se kam haasil karenge to bhalayi me rahenge, isliye hamare naujawaan bachche qutbah sunne ke liye kab aate hai? Jab qateeb sahab mimbar se utar rahe ho to ye bachche masjid me daakhil hote hai, sabse pahle ilm ka haasil karna farz hai, agar ilm hi haasil na karenge to kya amal kar paayenge? Hamare zahan me do cheezen bhi rahni chahiye ke ilm haasil karna farz hai aur doosra farz ye hai ke us par amal bhi kiya

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jaaye varna kal qiyamat ke din isi ilm aur amal ke baare me sawaalaat honge.

Ilm naafe ki dua

4. Chouthi Hadees bhi mai bayaan karna chahta hoon. Jis tarah Quraan Majeed me ilm ki zyadati ke baare me dua sikhaayi gayi hai :

“vaqur rabbi zidni ilmaa” (114)

“Aur kahiye ! Ke aye mere Rab, mere ilm me izafa farma!”

Bilkul isi tarah Hadees me amal se mutaallikh bhi ek dua sikhayi gayi hai, Sunan Ibn Maajah Hadees no. 925 me hame ye dua sikhayi gayi hai, Nabi Kareem ﷺ ne farmaya :
Arabic text

“Aye Allaah ! Mai tujhse nafa baqsh ilm ka sawaal karta hoon, aur paakeezah rizq ka sawaal karta hoon aur maqbool amal ka sawaal karta hoon.” **(Sunan Ibn Maajah:925)**

Jab kabhi taalibe ilm ki dua maangi jaaye to ilm ki zyadati ke saath saath ye bhi dua kee jaaye ke, Aye Allaah Taala ! Too jo bhi mujhe ilm de raha hai vo mere liye nafa baqsh ho, Quraan Majeed me dua sikhaayi gayi hai ke, Aye Allaah Taala ! Mere ilm me izafa farma, lekin Hadees me mazeed ye bhi dua sikhaayi gayi hai ke jo ilm bhi mujhe milega vo nafa vaala saabit ho, goya ke ilm ki do duayen hai ke, Aye Allaah Taala ! Too kaseer ilm ata farma aur naafe ilm ata farma.

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Ilm ki ahmiyat va fazeelat das vaakhiyaat ki roushni me

Ab ham teesre aur aakhri marhale me daakhil hote hai, lihaza das vaakhiyaat aap ke saamne pesh kiye jaayenge. Unme se chaar vaakhiyaat to Imam Bukhari Rahimahullah se mutaallikh hai, lekin unse pahle unke ustaaz Imam Ahmad bin Hambal Rahimahullah ke vaakhiye se mai shuru'aat karta hoon.

1. Pahla Vaakhiya

Imam Ahmad bin Hambal Rahimahullah ki talabe ilm ke liye mehnat se mutaallikh vaakhiya.

Imam Ahmad bin Hambal Rahimahullah irshaad farmaate hai ke, maine ek martaba baghdaad se yaman ki taraf safar kar liya, choonke yaman me paani ki qillat thi, isliye vahaan hame vazoo ke paani ke liye taqreeban 2 meel ka safar tay karna padta tha, aur isliye ham subah savere namaz ke waqt se bahut pahle maskan se baahar nikal jaate the aur paani ki jagah tak pahuch kar paani se vazoo karte the aur saath me mazeed paani bhi laa liya karte the, taake doosri namazon ke liye paani bacha rahe, ye poora vaakhiya _____ me darj hai.

Aap jaante honge ke baghdaad se yaman ki masaafat hazaron meel ki hai aur us zamane me baghdaad ka martaba saari duniya me "_____" ka tha, yaani baghdaad saari duniya ki dulhan tha, Imam Ahmad bin Hambal Rahimahullah baghdaad ki raahaten chod kar yaman ki taraf safar karte the. Us zamane ke safar ki sobaten bardaasht karna koun pasand karega? Jis momin ko ilm va amal aur daawat va tableegh ka shoukh hota hai aur jis momin ko aakhirat me oonche maqaamaat aur oonche darjaat haasil karne ka shoukh hota hai, vo raahaton ko nahi

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dekhta, balke Allaah Taala ki razamandi ko dekhta hai. Imam Ahmad bin Hambal Rahimahullah baghdaad se nikalte hai aur yaman ki taraf chal dete hai. Imam Ahmad bin Hambal Rahimahullah ke ek ustaaz jinka naam Imam Abdur Razzaq Al Sana'ani Rahimahullah yaman me the, unhone ek Hadees ki kitaab bhi likhi hai, jiska naam hai 'Musannif Abdur Razzaq' hai jo poore bees jildon par mushtamil hai, is kitaab me aap ko Sahaba Ikraam Raziallahuanahum Ajmayeen aur Taabeyeen Izaam Rahimahullah ke aise aqwaal aur aise vaakhiyaat milte hai jo ke doosri kitabon me badi mushkil hi se aur vo bhi chand mil paayenge. Imam Ahmad bin Hambal Rahimahullah jinhone "Musnad Ahmad bin Hambal" me chaalees hazaar Hadeesen jama kee hai, jabke Sahi Bukhari me saat hazaar ya us se kuch zyada Ahadees hai. Aur ye kitaab 'Musnad Ahmad Hambal' Sahi Bukhari se pahle likhi gayi hai, Imam Ahmad bin Hambal Rahimahullah ilm haasil karne ke liye apne ek ustaaz ke jaa rahe hai, to andaza lagaye ke vo shaksiyat Imam Ahmad bin Hambal Rahimahullah ke kitne bade ustaaz honge.

Aaj hamari haalat ye hai ke hamare ek button dabaane se paani aa jaata hai, lekin hamare liye vo bhi karna dushvaar lagta hai, had to ye hai ke ham me se aksar ya baaz ko vazoo ka sahi tareeqa bhi nahi maaloom hai, namaz kaise ada karna hai vo bhi nahi maaloom hai, Tawheed aur shirk ke darmiyaan farq nahi maaloom hai, sunnat aur bida'at me farq nahi maaloom hai, halaal aur haraam me farq nahi maaloom hai aur ye ilm haasil karne ke liye ek yaad _____ ke liye bhi kisi aalim ke paas ham shaagirdi iqtiyaar nahi kar sakte hai, ya kisi deeni course ki shakal me bhi ilm haasil karne ke liye hamare paas time nahi hai, lekin kamaane ke liye ham do saal ka MBA karte hai, ham kamaane ke liye MCA jo teen saal par mushtamil hota hai karte hai, isi tarah ham B.COM aur engineering karte hai ya fir medicine ke course karte hai, jinme bahut saare saal laga dete hai, lekin aakhirat ki kaamyaabi ke liye jis course ki zaroorat hai, vo course ek maheena ya do maheene ya rozana

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ek ghanta ek aalim ke paas proper tareeqe se padhne ke liye hamare paas time nahi hai, Imam Ahmad bin Hambal Rahimahullah baghdaad se nikal ke yaman ki taraf chale jaate hai, jahaan apni zarooriyaat poori karne ke liye bhi sahi se paani mayassar nahi hai aur vazoo ke liye paani ki khaatir do meel chalna padta hai, andaza lagaye ke Imam Ahmad bin Hambal Rahimahullah ne kitni mehnat kee hogi? Ye mehnaten kis liye thi? Kya duniya ke liye thi? Hargiz nahi ! Ye to deeni ilm haasil karne ke liye thi.

2. Doosra Vaakhiya

Imam Bukhari Rahimahullah ki mehnat, ilmi amaanat aur justajoo se mutaallikh vaakhiyaat.

Imam Bukhari Rahimahullah ka hai, Imam Bukhari Rahimahullah ilm haasil karne ke liye jis qadar chalte the uska andaza lagane ki koshish ki gayi hai ke agar koyi ek hi rukh me chalte huye zameen ke mukammil do chakkar lagaye to Imam Bukhari Rahimahullah ne ilm aur Hadees ki khatir jis qadar chala hai, uski barabari ho jaayegi. Imam Qateeb Baghdaadi Rahimahullah kahte hai ke Imam Bukhari Rahimahullah ko agar pata chal jaaye ke kaheen kisi ke paas ek Hadees hai to vo vahaan par zaroor chale jaate the aur us se vo Hadees haasil kar lete the. Imam Bukhari Rahimahullah ne jahaan jahaan par qadam rakha hai, Imam Qateeb Baghdaadi Rahimahullah ne taqreeban uski ek fehrist banayi hai, Imam Bukhari Rahimahullah ne seer ya (shaam) ke kin kin maqaamaat par qadam rakha tha? Basra ke kin kin maqaamaat par qadam rakha tha? Koofa ke kin kin maqaamaat par qadam rakha tha? Hijaaz ke kin kin maqaamaat par qadam rakha tha? Yaman ke kin kin maqaamaat par qadam rakha tha? Imam Bukhari Rahimahullah jahaan

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par mumkin ho sake vahaan par jaane ki koshish ki, ek bhi aisa shahar nahi choda jahaan koyi muhaddis maujood ho.

3. Teesra Vaakhiya

Teesra vaakhiya Imam Bukhari Rahimahullah ka hi hai, aksar ye hota hai ke koyi bhi muhaddis teen chaar kitaben likhta hai to uske baad uska inteqaal ho jaata hai, aksar jab bhi kisi Muhaddis ne koyi kitaab likhi hai to use check karne ka time nahi mila, jaise ke “Musnad Ahmad bin Hambal” jab ye kitaab mukammil huyi to Imam Ahmad bin Hambal Rahimahullah ko isme sahi aur zayeef alag karne ka waqt nahi mila, lekin Imam Bukhari Rahimahullah ne 37 se 40 chaalees saal ke darmiyaaan Sahi Bukhari likhi jo ke ek bahut hi choti umar hai aur uske baad 62 se 63 saal ke darmiyaan me unka inteqaal hua. Maaloom ye hua ke unhe apni kitaab check karvaane ke liye mazeed 20 saal ka mouqa mila. Imam Bukhari Rahimahullah kahte hai ke mai koofa gaya aur saat sau muhaddiseen ke saamne maine meri kitaab padhayi aur kaha ke usme ek bhi zayeef Hadees hai to nikaal deejiye taake qiyamat tak ummat ka koyi bachcha meri kisi kotahi ki vajah se na bhatak sake, Imam Bukhari Rahimahullah farmaate hai ke 23 saal tak Sahi Bukhari lekar ghoomte rahe, pahle to vo ahadees jama karne ke liye ghoome baad me ahadees check karaane ke liye ghoomte rahe, kitni amaanat daari thi? Ek amaanatdaar aalim usko kahte hai, jo qoum ko aisi cheez dene se darta hai jiske mutaallikh use pata hai ke ghalat hai ya fir use us cheez ke sahi ya ghalat hone me shak hota ho. Lihaza jab tak kisi cheez ke baare me mukammil vazaahat (CLARITY) na ho jaaye logon se us cheez ko share na karen, aur awaam ka bhi farz hai ke vo aise aalimon ko talaash karen jo khaalis Allaah Taala ke batlaaye huye tareeqe ke mutabikh ilm phailaane ka jazba rakhte hai. ek mutasharrikh

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ORIENTALIST kahta hai ke “mujhe Sahi Bukhari ke sahi hone me koyi shak nahi hai, mera maanna ye hai ke Sahi Bukhari me ghalti nikal hi nahi sakti”, baaz hamare jaahil musalmaan kahte hai ke kya Imam Bukhari rahimahullah Nabi the? Kya vo maasoom anil qata the? Ghaltiyon se paak the? Kya unse ghalti nahi ho sakti? ….! Mere Bhai! Ham Imam Bukhari Rahimahullah ko maasoom nahi kah rahe hai, ham Imam Muslim Rahimahullah ko maasoom nahi kah rahe hai, ham to Imam Bukhari Rahimahullah aur Imam Muslim Rahimahullah ne ahadees ke jo majmuye kiye hai aur in majmoo’on se mutaallikh ummat ka jo ijmaa hua hai is ijmaa ko maasoom kah rahe hai, kyu ke Nabi ﷺ ne irshaad farmaya :

Arabic text

“Beshak Allaah Taala meri ummat (Muhammad ﷺ ki ummat) ko gumrahi par jama nahi karega, aur Allaah Taala ka haath jamaat ke saath hai.”

Is zamane ke kisi bhi muhaddis ne in par nakeer ya tanqeed nahi ki, to aaj ka kam jaanne vaala agar Sahi Bukhari par shak karta hai to hame us insaan par shak hoga, Sahi Bukhari par shak nahi hoga, isn zamane ke fanne Hadees ke jo maahereen hai jab vo Sahi Bukhari par shak nahi kar rahe hai, lekin fir bhi aaj ka kam ilm sahi par shak kar raha hai to uska aitebaar nahi hoga. Ek aur mustashrikh ORIENTALIST kahta hai ke Sahi Bukhari likhne ke baad Imam Ahmad bin Hambal Rahimahullah 11 saal zinda the, Sahi Bukhari likhne ke baad Imam Yahya bin Mayeen Rahimahullah 4 saal zinda the aur Sahi Bukhari likhne ke baad Ali bin Al Madeeni Rahimahullah 3 saal zinda the, ye tamaam aise jaleelul qadar Ulama the jo deen aur Hadees ke maamle me apne sage bhai ko bhi nahi baqashte the, iske bawajood in Ulama Ikraam ne Sahi Bukhari se ek ghalti bhi nahi nikaali, iska matlab ye nikla ke Allaah Taala ne ummat ki rahnumaayi ke liye hadees ke ek azeem zakheerah ko sahet ka

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parwana apne bando ke zariye ata kiya hai. Is kitaab Sahi Bukhari ke mutaallikh :

Arabic text

“Aasmaan ke neeche Quraan ke baad Bukhari fir Muslim se zyada koyi sahi kitaab nahi hai” ka ijmaa ho chuka hai.

Is Sahi Bukhari ke baad Imam Muslim ki kitaab Sahi Muslim ka darja aata hai, agar dekha jaaye to taqreeban 90 feesad Islam ki tafseel in do kitabo me aa gayi hai aur bachi huyi 10 feesad deen ki tafseel Ulama Ikraam ki tahqeeq poora kar rahi hai, jaise Ulama Ikraam Sunan Abi Dawood, Sunan Tirmizi, Sunan Ibn Maajah, Sunan Nasaayi aur deegar ahadees ki kitaben padhte hai aur usme se Sahi aur Zayeef ko alag karke ummat ke saamne pesh karte hai, Alhamdulillah ! Deen is tarah se mahfooz hai.

4. Choutha Vaakhiya

Ye vaakhiya bhi Imam Bukhari Rahimahullah hi ka hai, Imam Bukhari Rahimahullah kahte hai ke Raoolullah ﷺ ki qabar mubarak se mimbar ke darmiyaan ki jo jagah hai vahaan baith kar maine Sahi Bukhari likhi hai, _____ jo Fathul Baari ka muqaddama hai, usme bayaan kiya gaya hai ke jab bhi Imam Bukhari Rahimahullah apni kitaab Sahi Bukhari me ek Hadees daakhil kar rahe hote hai to do rakaat namaz padhte hai, jis jagah par baith kar Imam Bukhari Rahimahullah ne Sahi Bukhari likhi hai vo badi hi mutabarrik aur paak jagah hai, jahaan par shaitaani vasaavis nahi aate hai, ye ummat ka ek bahut bada kaam ho raha tha aur aise waqt bahut hi ihtemaam ki zaroorat thi. Imam Bukhari Rahimahullah farmaate hai ke jab 13, 14 aur 15 ki raat chandni hua karti to muhaddiseen ke liye badi aasaani hua karti thi, kyu

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ke unhe aage chalne aur chiraagh lagaane ki naubat nahi aati thi, us waqt direct Allaah Taala ki taraf se roushni nahi milti thi, Imam Bukhari Rahimahullah ne kaha hai ke aisi raaton ko maine “likhi hai, aap ko maaloom hona chahiye ke “Al Taareeqil Kabeer” poori nau jildon me hai. Din me Sahi Bukhari likh rahe hai aur raat me Al Taareeqil Kabeer likh rahe hai, aap andaza lagaye ke Imam Bukhari Rahimahullah ki raaten kaise guzar rahi thi aur din kaise guzar raha tha. Ye baat to chandni raaton ki hai aur agar chandni raaten nahi hoti thi to kya hota tha? Is baare me Imam Bukhari Rahimahullah ke ek mehmaan kahte hai ke, ek raat mujhe Imam Bukhari Rahimahullah ki mehmaan nawazi ka sharf haasil hua, jab raat huyi to mai so raha tha, maine dekha ke Imam Bukhari Rahimahullah bhi so rahe the, lekin achanak vo uth jaate hai, chiraagh roushan karte hai aur koyi aham nukta likhte hai aur so jaate hai, maine samjha ke ye shayad ek martaba hota hoga, lekin maine dekha ke Imam Bukhari Rahimahullah 22 martaba uthte hai aur koyi aham nukta likhte hai aur so jaate hai.

Imam Bukhari Rahimahullah Fanne Hadees ke Imam aur Shaikhul Hadees the, jab ye sone ke liye aaraamgaah ki taraf jaate hai to unke zahan me ye nukta aa jaata hai ke falaan Hadees me ye aham nukta hai, ye Hadees falaan baab me honi chahiye, chuna che Imam Bukhari Rahimahullah usi waqt jaag jaate hai aur us aham nukte ko likh liya karte hai, yahaan tak ke logon ne kaha ke agar Imam Bukhari Rahimahullah ki fiqh samajhna hai to sirf Imam Bukhari Rahimahullah ki kitaab Sahi Bukhari ke abwaab padh liya karo. Imam Bukhari Rahimahullah ye sochte the ke mere zahan me jo aham nukta hai agar mai use na likhoon aur subah tak bhool jaaoon to qiyamat ke din kahi mujhe ilm chupaane ka gunah na mil jaaye. Imam Bukhari Rahimahullah ki ye mehnat aur justajoo hai, lekin hamari raaten kaisi hoti hai? jab ham takiye par sar rakhte hai to hamare dimaagh me khayaal aate hai ke kal falaan insaan se maamla DEAL karna hai, ab vo deal haraam ki hai

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ya halaal ki hai us se koyi farq nahi padta, agar ladki ka baap ho to khayaal aata hai ke mujhe jahez jama karna hai, agar ladke ka baap ho to khayaal aata hai ke mujhe ladki vaalon ke paas se jahez lena hai, aadmi jo kuch raat din karta hai use neend me usi ke mutabikh khayaalaat aate hai.

5. Paanchva Vaakhiya

Ye bhi Imam Bukhari Rahimahullah ka hi ha (lekin quwwate haafiza se mutaallikh hai), is vaakhiye ko Ibn Hajar Rahimahullah ne Al Hadi Al Saari me naqal kiya hai. unhone kaha hai ke jab Imam Bukhari Rahimahullah ke baare me ye mash'hoor ho gaya tha ke ye bachcha har cheez yaad kar leta hai to sab log Imam Bukhari Rahimahullah ka imtehaan lene ke liye jama ho gaye aur har bade Muhaddis ne apni Ahadees ki sanadon ko gad mad kar diya, jaise ke iraq ki sanad ko shaam se jod diya gaya aur shaam ki sanad ko iraq se, ek sanad ke do raaviyon ko doosri sanadon ke raaviyon me mila diay gaya, al gharz tamaam raaviyon ko ulat palat kar vo Imam Bukhari Rahimahullah ke paas aaye aur kaha ke ye falaan aur falaan Muhaddis aur Imam hai, vo das sanaden padh rahe hai, kya aap ko ye sanaden yaad hai? Us waqt poori awaam baithi huyi thi, har ek imam aate gaye aur har koyi ulat palat ki huyi das das sanaden aur matan suna kar chale gaye, is tarah bees 20 alag alag muhaddiseen ne kaha, har ek muhaddis jo sanad bayaan kar chuka tha, to log poochte rahe ke kya aap ko ye sanad maaloom hai? Imam Bukhari Rahimahullah kahte gaye ke mujhe ye nahi maaloom hai, itni saari sanadon ke baare me Imam Bukhari Rahimahullah ne kaha ke mujhe nahi maaloom hai, haalan ke kabhi kabhi itni saari public me koyi apni naak bachaane ke liye kah deta hai ke Haan Haan ! Ye sanad ho sakti hai aur falaan kitaab me mil sakti hai,

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lekin Imam Bukhari Rahimahullah ne badi amaanat daari ke saath kaha ke, ye sanaden mujhe nahi maaloom hai. Lekin aakhir me Imam Bukhari Rahimahullah ne kaha ke, aap logon ne jo sanaden sunayi hai vo hadeesen mujhe falaan aur falaan sanad se yaad hai, isi tarah unhone saare muhaddiseen ki rivaayaat ka baari baari jawaab diya aur tamaam muhaddiseen ki sunayi gayi ghalat sanaden bhi sunayi aur in sanadon ki asal aur sahi sanaden bhi sunayi. Imam Ibn Hajar Rahimahullah kahte hai ke mujhe is baat par hairat nahi hai ke unhone sahi sanaden suna dee thi, lekin mujhe hairat is baat par hai ke isi ek majlis me unhone tamaam muhaddiseen ki sunayi gayi tedhi sanaden kaise itni jaldi yaad karlee thi? Aur fir un ghalat sanadon ki sahi sanaden bhi kaise sunayen?

6. Chata vaakhiya

Imam Abu Haatim Rahimahullah aur Imam Abu Zar Rahimahullah ki talabe hadees ki khatir mashaqqat ka vaakhiya :

Ibn Abi Haatim Rahimahullah ne “Al Jarah val Taadeel” naami kitaab me kaha hai ke, “mere baap aur mere chacha Imam Abu Zar Rahimahullah aur Imam Abu Haatim Al Raazi Rahimahullah ne hadees ke liye itna chala aur utna chala hai “…….. maine calculator lekar uska hisaab kiya (ye vo safar hai jo unhone apne pairon se chal kar mukammil kiya hai aur kisi sawaari ke zariye ye safar mukammil nahi kiya hai), maine ek sarsari hisaab lagaya to mujhe andaza hua ke agar ham apna safar riyasat Kerela se shuru’aat karenge aur Uzbekistaan tak jaayenge to ye masaafat tai hogi. Hamara haal ye hai ke ham agar kabhi koyi kaarobaar shuroo karte hai to use shuroo karne se pahle kisi bade aalim ke paas jaakar ghanta ya do ghante laga kar us kaarobaar ki hillat aur hurmat maaloom karne ka jazba bhi ham nahi rakhte hai.

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7. Saatvaan Vaakhiya

Imam Shah Valiullah Muhaddis Dahalvi Rahimahullah ki zahaanat aur amaanat daari ka vaakhiya.

Imam Shah Valiullah Rahimahullah Muhaddis Dahalvi Rahimahullah ke baare me aata hai ke unki nazren jis ibaarat aur jis cheez par padti thi unhe vo ibaaraten aur vo cheezen yaad ho jaaya karti thi, isi liye Shah Valiullah Muhaddis Dahalvi Rahimahullah apni nazron ko bacha kar rakhte the, apni nazren doosri aisi vaisi kitabon se bachaya karte the, sirf Quraan aur Hadees par hi unki nazar hua karti thi. Ab is vaakhiye ko dekh kar apne aap ko check kar leejiye! Hamare paas aaj akhbaar padhne ke liye aur social media ki cheezen padhne ke liye waqt hai, lekin Quraan Majeed par hamari nazren bhi kabhaar hi padti hai, is masle par aaj hame tavajjo dene ki zaroorat hai.

8. Aanthvaan Vaakhiya

Imam Ibn Taimiyah Rahimahullah ke quwwate haafiza ka vaakhiya.

Imam Ibn Taimiyah Rahimahullah ke baare me mazkoor hai ke Imam Ibn Taimiyah Rahimahullah abhi chote bachche the aur unke baare me saare ilaaqe me ye baat phail chuki thi ke ye bachcha jo bhi padhta hai vo yaad kar leta hai, Imam Ibn Taimiyah Rahimahullah ka haafiza vaakhai me aisa hi tha. Ek martaba ka zikar hai ke vo baazaar se guzarte huye padhne ke liye jaa rahe the, us zamane ke ek bade muhaddis ek darzi ki dukaan par baithe huye the, unki nazar Imam Ibn Taimiyah Rahimahullah par padi, unhone Imam Ibn Taimiyah Rahimahullah ko

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apne paas bulaya aur kaha ke, mai ek muhaddis hoon aur mai jo boloonga vo aap likhe, unhone ek hadees likhayi aur kaha ke mita do, Imam Ibn Taimiyah Rahimahullah ne hadees likh kar mita diya, fir us muhaddis ne kaha ke dobara likho, Imam Ibn Taimiyah Rahimahullah ne vo hadees dobara likhi, fir unhone kaha mita do!, Imam Ibn Taimiyah Rahimahullah ne vo hadees mita diya, is tarah us muhaddis ne kayi martaba likhvaaya aur mita diya, aakhir me muhaddis ne kaha ke ab tak jo bhi maine likhaaya tha use padh kar sunao ! Imam Ibn Taimiyah Rahimahullah ne shuroo se aakhir tak jo jo likha aur mita diya tha sab kuch padhkar suna diya. Aaj hamari haalat ye hai ke ham padhte huye ye sochte hai ke ye imtehaan qareeb aa jaane ke baad dekhenge, fir ye falaan waqt yaad karenge, lekin jab imtehaan aata hai to ham so jaate hai, padhayi aise nahi hoti hai, lekin jab ham kabhi bhi padhen to is niyyat aur iraade ke saath padhe ke ye mujhe abhi yaad karna hai, jo bhi ilm naafe hai chahe vo shariyat ke uloom ho ya dunyavi uloom ho ye uloom haasil karne ke liye hame jiddo jahad karni chahiye.

9. Nava Vaakhiya

Imam Ibn Qayyim Rahimahullah ke quwwate haafiza aur unki deeni ilm ke liye mehnat ka vaakhiya :

Hamare salaf tezi ke saath kitaben kaise likha karte the? Ibn Qayyim Rahimahullah ke baare me aata hai ke Imam Ibn Qayyim Rahimahullah ek martaba haj ke safar par jaa rahe the aur usi safar ke dauraan Imam Ibn Qayyim Rahimahullah ne saat jildon par mushtamil ek kitab “Zaadal Maad” likh dee. Shaikh Shuaib _____ ye vo shaksiyat hai jinhone aaj ke zamane me sabse zyada muhaddiseen ko apne idaare me jama kiya hai, yaani kisi ne aaj ke daur me muhaddiseen ki ek badi team

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jama ki hai to vo Shaikh Shuaib _____ hai. Shaikh Shuaib _____ is kitaab “Zaadal Maad” ke baare me likhte hai ke “is kitaab me Ibn Qayyim Rahimahullah ne kayi kitabon ke jo hawaale diye hai, un hawaalon ko cross check karne ke liye ke kahi safar me Imam Ibn Qayyim Rahimahullah ne kuch ghalti to na ki ho, ek badi team tayaar ki gayi, aur us team ke zimme ye kaam diya gaya, Shaikh Shuaib _____ kahte hai ke sirf in hawaalon ko verify karne ke liye ek jamaat ko kayi maheene lag gaye aur fir un hawaalon me ek ghalti bhi nahi mili, Allahu Akbar! Imam Ibn Qayyim Rahimahullah ka kya haafiza tha?

10. Dasvaan Vaakhiya

Imam Ibn Taimiyah Rahimahullah ke quwwate haafiza aur unki deeni ilm ke liye mehnat ka vaakhiya :

Imam Ibn Taimiyah Rahimahullah kahte hai ke mere paas ek insaan aaya aur usne mujhse kaha ke “Aqeedah ke mauzoo par ek risalah likh do taake ham baghdaad ke baashinde is risaale ko follow karen, Imam Ibn Taimiyah Rahimahullah us waqt shaam me the, Imam Ibn Taimiyah Rahimahullah ne maazirat kar dee aur kaha ke “Baghdaad ke kisi aalim se ye risala likha lo, mai nahi likh sakta,” lekin us insaan ne israar kiya, aakhir Imam Ibn Taimiyah Rahimahullah ne ye risala asr ke baad se likhna shuroo kiya aur maghrib tak ek mukammil kitaab hi likh dee, jiska naam “Al Aqeedatul _____ “ hai, _____ asal me baghdaad ke paas ek gaav ka naam hai, choonke vo insaan vahaan se aaye the aur unke kahne par aqeede ki ye kitaab likhi gayi thi, isliye is kitaab ke naam ki nisbat Imam Ibn Taimiyah Rahimahullah ne unke gaav ki taraf kar dee. Is kitaab ko hal karne ke liye ham talba ko Madina University me

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mukammil ek saal lagta hai, lekin Imam Ibn Taimiyah Rahimahullah ne asr se maghrib tak ye mukammil kitaab likh dee, hame ye kitaab sirf samajhne ke liye bade bade Ulama ki nigraani me mukammil ek saal laga, andaza lagaaye ke Imam Ibn Taimiyah Rahimahullah ka kitna gahra ilm tha.

Deegar Aslaaf ke Vaakhiyaat :

Deegar Aslaaf Ikraam Rahimahullahum ka amali _____ aur unki mehnat va mashaqqat :

Isi tarah Ibn Taimiyah Rahimahullah ne "_____" zuhar se asr ke darmiyaan lih dee, "_____" ek raat me likh dee, Imam Ibn Hajar Al Asqalaani Rahimahullah safar par jaa rahe hai aur unhone isi safar ke dauraan "Fathul Baari" likh dee aur is kitaab ke saath ahadees jama kiye, jiske zariye ek kitaab "Bulooghul Maraam" tayaar ho gayi. Imam Nawawi Rahimahullah ne ek kitaab likhi jiska naam "_____" hai, ye kitaab likhte huye unhone side me taaleeqaat likhe to Sahi Muslim ki sharah tayaar ho gayi, aur uske side me kuch taaleeqaat likhi to "Riyazus Saaliheen" tayaar ho gayi, fir uktaahat mahsoos huyi to ek kitaab me muntaqab ahadees jama kee aur "_____" tayaar ho gayi, unki uktaahat me bhi ilm mil raha hai aur hamari uktaahat me hame gunah mil rahe hai. Allaah Taala hamare zaahir aur baatin ko achcha kar de, Aameen.

QUTBAH : 3

ROZI ME BARKAT

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Shariyat me aise bahut zaraaye bataye gaye hai ke jin par amal paira hokar insaan apne rizq me kushaadgi mahsoos kar sakta hai. Inme se baaz zaraay mandarja zel hai :

1. **Toubah va Isteghfaar**

Yaani gunah par naadim hona, usko chodna aur aayindah us se door rahne ka azm karna.

Allaah Nooh Alaihissalaam ke baare me farmata hai :

(FAQULTUS TAGHFIRU RABBAKUM INNAHU KAANA GHAFFARAA. YURSILIS SAMAA'A ALAIKUM MIDRAARA. VA YUMDIDKUM BI AMWAALIN VA BANEENA VA YAJ'AL LAKUM JANNATIN VA YAJ'AL LAKUM ANHAARAA) [Nooh:10-12]

Tarjamah : Aur maine kaha ke apne Rab se apne gunah baqshvaav (aur maafi maango) vo yaqeenan bada baqashne vaala hai, jo tum par aasmaan ko khoob barasta hua chod dega aur tumhe khoob pai dar pai maal aur aulaad me taraqqi dega aur tumhe baaghaat dega aur tumhare liye nahren nikaal dega.

Aur Hood Alaihissalaam ke baare me farmaya :

(VAYA QOUMIS TAGHFIRU RABBAKUM SUMMA TOOBOO ILAIHI YURSILIS SAMAA'A ALAIKUM MIDRAARAN VA YAZIDKUM QUWWATAN ILA QUWWATIKUM VALA TATAVALLAV MUJRIMEEN) [Hood:52]

Tarjamah : Aye Mere Qoum ke Logon ! Tum apne paalne vaale se apni taqseeron ki maafi talab karo aur uski janaab me toubah karo, taake vo barasne vaale baadal tum par bhej de aur tumhari taaqat par aur taaqat quwwat badha de aur tum jurm karte huye roogardaani na karo."

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2. **Subah savere rizq ki talaash karna**

Choonke Rasoolullah ﷺ ne is waqt me barkat ki dua ki hai.

Rasoolullah ﷺ ne farmaya :

Arabic text (Sahi Ibn Maajah:1832)

Tarjamah : Aye Allaah mere ummat ke subah ke waqt me barkat de.

3. **Taqwa**

Yaani har haal me Allaah ka dar ho.

Allaah ka irshaad hai :

(VAMAN YATTAQILLAHA YAJ'AL LAHU MAQRAJA. VA YARZUKH HU MIN HAISU LAA YAHTASIB) [At Talaaq:2-3]

Tarjamah : Aur jo Allaah se darta hai Allaah uske liye chutkaare ki shakal nikaal deta hai aur use aisi jagah se rozi deta hai jiska use gumaan bhi na ho.

Ek aur jagah Allaah ka irshaad hai :

(VALAV ANNA AHLAL QURAA AAMANOO VATTAQAV LAFATAHNA ALAIHIM BARAKAATIN MINAS SAMAAYI VAL ARZI VALAKIN KAZZABOO FA'A QAZNA HUM BIMA KAANOO YAKSIBOON) [Soorah Aaraaf:96]

Tarjamah : Aur agar in bastiyon ke rahne vaale eemaan le aate aur parhezgaari iqtiyaar karte to ham un par aasmaan aur zameen ki

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barkaten khol dete lekin unhone takzeeb ki to hamne unke aamaal ki vajah se unko pakad liya.

4. **Gunahon se bachna**

Allaah ka irshaad hai :

(ZAHARAL FASAADU FIL BARRI VAL BAHRI BIMA KASABAT AIDINNASI LIYUZEEKHAHUM BA'AZALLAZEE AMILOO LA'ALLAHUM YARJI'OON) [Ar Room:41]

Tarjamah : Khushki aur tari me logon ki bad aamaaliyon ke ba'as fasaad phail gaya. Isliye ke unhe unke baaz kartooton ka fal Allaah chakha de (bahut) mumkin hai ke vo baaz aa jaaye.

5. **Allaah par Tawakkal**

Is baat ka yaqeen rakhna ke kaaynaat me sab kuch taqleeq, rizq, naf'a, nuqsaan beemari, mout aur zindagi gharz har cheez tanha Allaah ke hukum se hai.

Qaalallahu Taala :

(VAMAN YATAWAKKAL ALALLAHI FAHUWA HASBUHU INNALLAHA BAALIGHU AMRIHI QAD JA'ALALLAHU LIKULLI SHAI'IN QADRAA) [At Talaaq:3]

Tarjamah : Aur jo Allaah par tawakkal karega to Allaah use kaafi hoga. Yaqeenan Allaah apna kaam poora karke hi rahega. Allaah ne har cheez ka ek andaza muqarrar kar rakha hai.

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Arabic text (Sahi Ibn Maajah:3377)

Tarjamah : Agar tum Allaah par aise bharosa karo jaisa us par bharosa karne ka haq hai to vo tumhe aise rizq dega jaise parindo ko rizq deta hai, jo subah khaali pet jaaate hai aur shaam bhare pet lout'te hai.

6. **Allaah ki ibadat ke liye khud koofa ragh karna**

Khush'oo va khuzoo ke saath Allaah ki ibadat karna, aur tamaam kaamo par Rab ki ibadat ko fauqiyat dena.

Rasoolullah ﷺ ka farmaan hai :

Arabic text (Sahi Ibn Maajah:3331)

Tarjamah : Aye Ibn Aadam, meri ibadat ke liye khud ko faarigh karo (yaani tavajjo aur dil joyi se meri ibadat karo) mai tere seene ko _____ se bhar doonga aur teri muhtaaji ko khatam kar doonga. Aur agar toone aisa na kiya to mai tere haath kaamo me uljha doonga aur teri muflisi khatam na karoonga.

7. **Haj umrah me mataaba'at**

Rasoolullah ﷺ ka farmaan hai :

Arabic text (Sahi Ibn Maajah:2352)

Tarjamah : Haj aur Umre me mataaba'at karo kyu ke ye dono faqr va gunahon ko is tarah door kar dete hai jaise lohe, sone aur chandi se zang door kar deti hai. Aur Haj Mabroor ka sawaab sivaaye jannat ke aur kuch nahi.

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8. **Allaah ki raah me kharch karna**

Insaan choonke maal se muhabbat karta hai aur jab yahi maal vo kharch karega to Allaah use badhakar usi ki taraf louta dega.

Qaalallaha Taala :

(VAMAA ANFAQTUM MIN SHAI'IN FAHUWA YUQLIFUHU VAHUVA KHAIRUR RAAZIKHEEN) [Saba:39]

Tarjamah : Tum jo kuch bhi Allaah ki raah me kharch karoge Allaah uska (poora poora) badla dega aur vo sab se behtar rozi dene vaala hai.

Rasoolullah ﷺ ka irshaad hai :

Arabic text (Muslim:993)

Tarjamah : Allaah farmaate hai : Aye Ibn Aadam, too kharch kar tujh par kharch kiya jaayega.

9. **Deeni talba par kharch karna**

Arabic text (Sahi Tirmizi:2345)

Anas bin Maalik Raziallahuanhu farmaate hai : Rasoolullah ﷺ ke zamane me do bhai the, ek (husoole ilm ki khatir) Nabi ﷺ ke paas haazir hota aur doosra husoole maash ke liye jiddo jahad karta. Husoole maash ke liye jiddo jahad karne vaale ne Nabi ﷺ se apne bhai ki shikayat ki, to Aap ﷺ ne farmaya : Shayad tumhe usi ki vajah se rizq diya jaa raha hai.

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10. Silah Rahmi karna

Nasbi aur susraali rishtedaaron ke saath ahsaan karna, unke saath hamdardi vaala sulook karna aur unka khayaal rakhna.

Arabic text (Bukhari:2067, Muslim:2557)

Tarjamah : Anas bin Maalik Raziallahuanhu farmaate hai, maine Rasoolullah ﷺ ko ye farmaate suna : Jo shakhs apne rizq me vasa'at aur umar me izafa pasand kare to use chahiye ke vo Silah Rahmi kare.

11. Kamzoron aur zayeefon ki madad aur unka ikraam karna

Arabic text (Bukhari:2896)

Tarjamah : Saad Raziallahuanhu ne khayaal kiya ke unhe apne kamzor logon par faukhiyat hai to us par Rasoolullah ﷺ ne farmaya : Tumhari madad aur tumhe rizq to tumhare kamzoron hi ki vajah se milta hai.

Arabic text (Sahi Sunan Nasayi:2978)

Allaah is ummat ki uske kamzor ashkhaas ki vajah se madad karta hai, unki duaon, unki namazon aur unke iqlaas ki vajah se.

12. Shukar ada karna

(la in shakartum la azeedanna kum) [Ibrahim:7]

Tarjamah : Agar tum shukar guzaari karoge to beshak mai tumhe zyada doonga.

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13. Kitaab va Sunnat par amal paira hona

(VALAV ANNAHUM AQAAMUT TAVRAATA VAL INJEELA VAMAA UNZILA ILAIHIM MIR RABBIHIM LA AKALOO MIN FAUQIHIM VAMIN TAHTI ARJULUHUM, MINHUM UMMATUM MUQTASIDAH, VA KASEERUM MINHUM SA'A A MAA YA'AMALOON) [Al Maayidah:66]

Tarjamah : Aur agar ye log Touraat va Injeel aur unki jaanib jo kuch Allaah ki taraf se naazil farmaya gaya hai, unke poore paaband rahte to ye log apne oopar se aur neeche se roziyaan paate aur khaate, ek jamaat to unme se darmiyaana ravish ki hai, baaqi unme se bahut se logon ke bure aamaal hai.

14. Tawheed aur itteba

(VA'ADALLAHUL LAZEENA AAMANOO MINKUM VA AMILUS SAALIHAATI LA YASTAQ LIFANNAHUM FIL ARZI KAMAS TAQLAFALLAZEENA MIN QABLIHIM VALA YUMAKKINANNA LAHUM DEENAHU MULLAZEE AR TAZAA LAHUM VALA YUBADDILANNAHUM MIN BA'ADI QOUFIHIM AMNAA, YA'ABUDU NANI LAA YUSHRIKOONA BEE SHAI'AA, VAMAN KAFARA BA'ADA ZAALIKA FA ULAAYIKA HUMUL FAASIQOON) [An Noor:55]

Tarjamah : Tum me se un logon se jo eemaan laaye hai aur nek aamaal kiye hai, Allaah vaada farma chuka hai ke unhe zaroor zameen me khaleefa banayega, jaise ke un logon ko khaleefa banaya tha jo unse pahle the aur yaqeenan unke liye unke is deen ko mazbooti ke saath muhkam karke jama dega, jise unke liye vo pasand farma chuka hai, aur

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unke is qouf va qatar ko vo aman va amaan se badal dega, vo meri ibadat karenge, mere saath kisi ko bhi shareek na thaharaayenge. Uske baad bhi jo log naa shukri aur kufr karen vo yaqeenan faasiq hai.

15. **Namaz, Zakaat ada karna**

(ALLAZEENA IM MAKKANNAHUM FIL ARZI AQAAMUS SALAATA VA AATAVUZ ZAKAATA VA AMAROO BIL MAAROOFI VANA HAV ANIL MUNKARI, VA LILLAHI AAQIBATUL UMOOR) [Haj:41]

Tarjamah : Ye vo log hai ke agar ham zameen me unke paav jama de to ye poori paabandi se namazen qaayam karen aur zakaaten de aur achche kaamo ka hukum kare aur bure kaamo se mana karen. Tamaam kaamo ka anjaam Allaah ke iqtiyaar me hai.

QUTBAH : 4

MEDIA AUR TECHNOLOGY KE DAUR ME BACHCHON KI ISLAMI TARBIYAT KE DAS RAHNUMA USOOL

Deen Islam ek mukammil nizaame hayaat hai. Insaan qusoosan aamaali zindagi me be shumaar masayel se dochaar hota hai aur uske zahan me sawaalaat paida hote hai ke kya is masle me bhi Islam me rahnumayi maujood hai? Aulaad ki paidayish ke baad masayel aur badh jaate hai, jisme sabse bada masla ye hai ke aaj ke is technology ke daur me bachchon ki sahi aur Islami tarbiyat kaise kee jaaye. Mai aap ke saamne 10 rahnuma usool pesh karne ki sa’adat haasil kar raha hoon, taake ham unki roushni me apne bachchon ko control kar sake.

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1. Pahla Usool :

Aulaad ki zindagi ke deeni dunyavi muqtalif marahil ke duroostgi ke liye dua ka ihtemaam karna, pahla usool aulaad ke haq me duaon ka ihtemaam hai, maa baap ko chahiye ke apni shareek hayaat ke inteqaab se lekar aulaad ke is duniya me mukammil zindagi guzaarne tak bachpan va jawaani va budhaapa ke muqtalif marahil ke liye kasrat se unke deeni va duniyavi maamle ki duroostagi ke liye Allaah se dua karen. Maine dekha hai ke bahut saare gharon me maa baap ne badi mehnat kee hai jaisa ke bachchon ke kamron me chat se lekar farsh tak (Do) aur (Don't) ke bade bade poster laga diye. Yahaan tak ke jab bachche se poocha gaya ke tumhara naam kya hai, to bachche ne kaha ke mera naam (Do) aur (Don't) hai. Yaani aap apne bachche ki kitni hi tarbiyat keejiye koyi guarantee nahi ke aap ke bachche ko sahi raasta mil hi jaayega, us waqt tak jab tak ke aap bachche ke liye kasrat se dua na karen. Kyu ke Allaah Taala ke Rasool ﷺ ne farmaya :

Arabic text (Sahi Muslim:2654)

"Saare bando ke dil Allaah Taala ki ungliyon me se do ungliyon ke darmiyaan sirf ek dil ki maanind hai. Allaah Taala jaisa chahe un dilon ko fer sakte hai." Iska matlab ye nikla ke mai ya aap bachchon ke dilon ko nahi fer sakte. Mai chahe kitna bhi bachchon ko naseehat karoon bachchon par asar nahi hoga, us waqt tak jab tak ke Allaah ki toufeeq na ho aur jab tak ke Allaah ki taraf se madad na aa jaaye.

Lihaza pahla raasta ye hai ke ham is masle ke liye dua ka raasta apnaayen, dua ke raaste se ham kaamyaab ho sakte hai, dua ka bahut zyada ihtemaam karen. Misaal ke taur par Islami tareeqe ke mutabikh jab dulha aur dulhan ki shaadi hoti hai to saare milne vaale ye dua dete hai."

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(BAARAKALLAHU LAK, VA BAARAK ALAIKA, VA JAM'A BAINAKUMA FEE KHAIR) [SAHI ABI DAWOOD:2130]

"Allaah taala tumhe barkat naseeb farmaaye. Tum par apni barkat farmaye. Aur tum dono ko khair ke maamle me ikaththa kare." Goya ke pahle hi din poori community tumhe achchayi ke liye aur nek aulaad ke liye dua deti hai aur jab azvaaji taallukhaat qaayam hote hai, to shaadi ki raat momin banda do duayen padhta hai :

1. **(ALLAHUMMA INNI AS ALUKA KHAIRAHA VA KHAIRA MAA JABALTAHA ALAHI, VA A'OOZUBIKA MIN SHARRIHA VAMIN SHARRIMAA JABALTAHA ALAIHI) [Sahi Abi Dawood:2160]**

   "Aye Allaah ! Is khatoon ya is mard ke khair ka aur us khair ka jis par toone use paida kiya hai, mai tujhse sawaal karta / karti hoon aur uske shar se aur us shar se jis par toone use paida kiya hai, mai teri panah talab karta / karti hoon."

2. **Doosra usool : Dua momin banda ye karta hai :**

(BISMILLAHI, ALLAHUMMA JANNIBASH SHAITAAN, VA JANNIBISH SHAITAAN MAA RAZAQTANA) [Sahi Bukhari:6388]

"Allaah Taala ke naam se, Aye Allaah Taala ! Too ham sab ko shaitaan se bacha aur jo aulaad aane vaali hai usko bhi too shaitaan se bacha."

(Ghour karne ki baat ye hai abhi aulaad nahi huyi, abhi shaadi ki pahli raat hai, lekin dua kitne pahle kee jaa rahi hai) yaani Islam me tarbiyat kitna pahle se shuroo ho rahi hai, aap andaza laga sakte hai. Kabhi kayi log ko aulaad nahi hoti hai, to vo aulaad se maayoos ho jaate hai aur aise kayi maa baap hai jo intezaar kar rahe hai ke aulaad ho jaaye aur

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unhe aulaad nahi ho rahi hai, to aise maa baap maayoosi ke shikaar ho jaate hai, haalan ke unhe Allaah se maayoos nahi hona chahiye aur duaon ka ba kasrat ahtemaam karna chahiye aur _____ bil Quraan yaani Quraan Majeed ki aayaat ke zariye Allaah Taala se shifa talab karna chahiye, aulaad se mahroom logon ke liye ahle ilm ne zel ki in aayaat ki taraf rahnumayi kee hai _____ bil Quraan ki bait se.

Soorah Maayidah, Soorah no. 5, Aayat no. 17 :

(VA LILLAHI MULKUS SAMAAVAATI VAL ARZI VAMAA BAINAHUMA, YAQLUKHU MAA YASHA'A, VALLAHU ALAA KULLI SHAI IN QADEER)

Isi Soorah Ash Shoora ki aayat no.

(LILLAHI MULKUS SAMAAVAATI VAL ARZI, YAQLUKHU MAA YASHA'A, YAHABU LIMAN YASHA'A U INAASAN VA YAHABU LIMAN YASHA'A UZ ZUKOOR, AV YUZAVVIJUHUM ZUKRAANAN VA INAASAA)

Aur Soorah Yaseen, Soorah no, 29 aur aayat no, 82 bhi padh sakte hai :

(INNAMA AMRUHU IZAA ARAADA SHAI AN AN YAQOOLA LAHU KUN FAYAKOON)

Hamal ke baar baar isqaat par isteshifa bil Quraan

Ab iske baad hamal thahar jaata hai aur baaz dafa hame ye shikaayat hoti hai ke hamal saaqit ho raha hai, ek nahi do nahi teen nahi balke kayi martaba saaqit ho chuka hai to kya Quraan Majeed me koyi aisi aayat hai jis se shifa mile aur hamal girne se bach jaaye? Aurat ko ek aayat is moukhe par padhna chahiye, Soorah Raad, Soorah no. 13 ki aayat no. 8 me Allaah Taala ka irshaad hai :

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(ALLAHU YAALAMU MAA TAHMILU KULLU UNSAA VAMAA TAGHEEZUL ARHAAMU VAMAA TAZDAADU VAKULLU SHAI IN INDAHU BI MIKHDAAR)

Ek aur masla aata hai ke hamal to maujood hai lekin complications bahut zyada hai, bachche ne rag apni gardan me daal lee hai, bachche ka growth nahi ho raha hai ya bachcha ya maa ko kuch na kuch beemari lagti jaa rahi hai. Aise waqt ke liye bhi hame duayen sikhayi gayi hai ke aurat ko douraane hamal kin kin duaon ka ahtemaam karna chahiye, Soorah Mursalaat, Soorah no. 77, aayat no. 20,21,22,23 ye aayat is masle ke liye ham padh sakte hai :

(ALAM NAQLUKKUM MIMMA IM MAHEEN, FAJA ALNAAHU FEE QARAARIM MAKEENIN, ILA QADARIM MAALOOM, FAQADARNA FA N'EMAL QAADIROON)

In tamaam aayaton ke ahtemaam _____ bil Quraan ke ziman me aayega.

Ab yahaan par logon ko khvahish ho rahi hai ke, Aye Allaah! Hame sirf bachchiyaan ho rahi hai ek ladka bhi de de. Kya Islam me jaayaz hai ke qusoosi taur par ladke ki khvahish kee jaaye? Jee bilkul jaayaz hai, kyu ke Zakariya Alaihissalaam ne ladke ki khvahish kee aur Allaah se dua maangi ke, "Aye Allaah! Mujhe ladka ata farma jo mera vaaris bane aur mere kaam ko aage badhaye" chuna che Allaah Taala ne Yahya Alaihissalaam ki shakal me aulaad ata kee. Lihaza Soorah Maryam, soorah no. 19, aayat 1 se 10 tak padhne se is mamle me shifa haasil ho sakti hai aur ek dua Soorah Nooh, soorah no. 71 aayat no. 12 padhe :

(FAQULTUS TAGHFIRU RABBAKUM INNAHU KAANA GHAFFAARAA. YURSILIS SAMAA'A ALAIKUM MIDRAARAA. VA YUMDIDKUM BI AMWAALIN VA BANEENA VA YAJ'AL LAKUM JANNATIN VA YAJ'AL LAKUM ANHAARAA)

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In aayat me batlaya gaya hai ke :

(YUMDID KUM BI AMWAALIN VA BANEEN)

Agar tum isteghfaar kasrat se karenge to Allaah Taala maal aur ladke ata karenge.

Ye aayat padhenge to is masle se aap ko shifa milegi. Fir baaz dafa shikayat aati hai ke ladke paida hote hi inteqaal kar jaa rahe hai, ye bada gham vaala masla hai bhai…! Kya uske liye bhi kuch duayen hai? Ek, do ya teen martaba aisa ho jaaye to aakhir us baap par kya guzarti hogi? Quraan me aise masle ke liye bhi _____ bil Quraan batlaya gaya hai. Soorah Saaffat, Soorah no. 37, aayat no. 76 me Allaah Taala irshaad farma rahe hai :

(VA NAJJAINAHU VA AHLAHU MINAL KARBIL AZEEM)

“Hamne ise aur uske ghar vaalon ko us zabardast museebat se bacha liya.”

Ye aayat padhenge to vo auraten jinke bachche vilaadat ke baad mar jaate hai, In Sha Allaah, unka bachcha bach jaayega.

Bachcha paidayish ke baad shikayat aati hai ke bachche ki sahet barabar nahi hai, bachcha bol nahi paa raha hai, bachche ki jismaani nasho numa nahi ho rahi hai ya bachche ka mind develop nahi ho raha hai, kya in shikaayaat ke liye bhi dua hai? Iske liye bhi dua hai, Soorah Aale Imran, soorah no. 3, aayat no. 38 me Allaah Taala ne irshaad farmaya :

(QAALA RABBI HABLI MILLA DUNKA ZURRIYYATAN TAYYIBAH, INNAKA SAMEE’UD DUA)

Ye padh leejiye In Sha Allah, shifa milegi. Fir shikayat aati hai ke bachcha achcha hai lekin aage ki growth nahi ho rahi hai, bachcha lamba nahi ho raha hai, kya uske liye bhi dua hai? Iske liye Soorah Aale Imran, soorah no. 3, aayat no. 37 padhiye :

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(fataqabbalaha rabbuha bi qaboolin hasanin va an bataha nabaatan hasana)

Lekin is se pahle ek aham marhala hota hai ke bachcha operation se paida hua hai, lekin hamara khayaal hota hai ke bachcha agar normal delivery se ho jaaye to bachche ki sahat achchi hogi, kya uske liye bhi dua hai? Soorah Abasa, soorah no. 80, aayat no. 20 padhe :

(SUMMAS SABEELA YASSARAH)padhe,

“Iska asar zaroor nazar aayega. Shahar Hyderabad me kayi aise vaakhiyaat huye hai ke, doctoron ne kah diya, operation laazim hai, lekin Alhamdulillah is aayat ki barkat se normal delivery naseeb huyi. Jab bachcha paida ho aur bada ho to kahte hai ke moulana dua keejiye, mera bachcha meri aankhon ki thandak bana rahe, is masle ke liye in aayaat ko padhe : Soorah Furqaan, soorah no. 25, aayat no. 74 :

(VALLAZEENA YAQOOLOONA RABBANA HABLANA MIN AZVAAJINA VA ZURRIYYA TINA QURRATA A’AYUNIN VAJA ALNA LIL MUTTAQEENA IMAAMA)

“In aayaat me momineen ka kahna hai ke, Aye Allaah ! Hamari aulaad ko aur family ko too aankhon ki thandak bana.”

Aur agar aap ye khvahish karen ke bachcha nek bana rahe to aap ye dua karen, Soorah Saaffat, soorah no. 37, aayat no. 100 padhe :

(RABBI HABLI MINAS SAALIHEEN)

Fir khavahish hoti hai ke, Moulana hamara bachcha namazi bana rahe to ye dua padh leejiye – Soorah Ibrahim, soorah no. 14, aayat no. 20 :

(RABBIJ ALNI MUQEEMAS SALAATI VA MIN ZURRIYYATI, RABBANA TAQABBAL DUA)

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Fir ye khvahish hoti hai ke, mera bachcha ilhaad, _____ aur maadda parasti me ya ghalat aqeede me aur ghalat firqon me na chala jaaye, to ye aayat padh leejiye – Soorah Ibrahim, soorah no. 14, aayat no. 35 :

(VAJ NUBNI VA BANIYYA AN NAABUDAL ASNAAM)

Lihaza duaon ka kasrat se ahtemaam karna bhi ek raasta hai, jiske zariye se ham apne bachchon ko aaj ke media aur technology ke daur me bacha sakte hai. Meri aur aap ki kitni bhi zahaniyat ho ham guarantee nahi de sakte ke ham apne bachchon ko bacha lenge, lekin duaon me vo taaqat hai ke Allaah Taala ne agar hamari duayen sun lee to hamare masayel hal ho sakte hai.

3. **Teesra Usoool :**

Tawheed, Risalat aur Aakhirat ke aqeede ko bachchon ke dil me raasiq karna.

Doosra nukta tarbiyat ke teen sunhari usool (Golden rules) hai. In teeno ka khayaal rakhan hai, agar aap in teeno usoolon me kaamyaab honge to In Sha Allaah bade se bada baatil waar bhi hamare bachchon par asar nahi karega, In Sha Allaah. Chahe vo media ke ya technology ke kisi bhi shobe se ho. Tarbiyat ke teen sunhari usool ye hai, 1. Tawheed, 2. Risalat, 3. Aakhirat. Bachchon ke dimaagh me Allaah ki muhabbat baithayen ke, Beta! Ye jo tumhe aankhen mili hai ye Allaah ki ek ne'mat hai, Allaah tumhe kitna chahta hai ……. ! Beta ! Ye jo tumhare kaan hai ye bhi Allaah ne diye hai, Beta! Ye zabaan hai, ye bhi tumhe Allaah ne dee hai, Beta! Maa baap ko bhi Allaah ne diya hai, ye jo ghar hai Allaah ne diya hai, al gharz Allaah ki ata kardah har cheez ko batakar kaho ke, "Allaah Taala ne diya hai, lihaza jab bhi tumhe koyi problem aaye to Allaah se maang lena." Is tareeqe se jab bhi Allaah Taala aur

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Rasoolullah ﷺ ka naam aayega to khud ba khud bachche me muhabbat paida hoti hai. Ham aksar sirf dara dete hai lekin saath me bachche se ye bhi kahe ke, dekho beta! Allaah tumhe dekh rahe hai "**INNALLAHA KAANA ALAIKUM RAQEEBA"** tawheed ke aiteqaad va iqraar ke baad, You will be accountable, tumhe jawaab dehi ka ahsaas bhi hona chahiye. Uske baad Allaah ke Rasool ﷺ ka taarruf bhi karayen, kyu ke jab hamare bachche jawaan ho jaate hai to internet par dekhte hai aur love of Jesus, jaise mauzoo'aat par zabardast presentation se ek dam mesmerize ho jaate hai, tab jaakar ham us se kahte hai ke, maar padegi, Allaah Taala maarenge. Hamne sirf daraya hai bachpan se ke beta, falaan shaitaan aa jaayega, falaan qoufnaak boodha aa jaayega vaghairah, Ham fast tarbiyat kar dena chahte hai, unke dilon me Allaah ki muhabbat nahi bitha rahe hai, lekin hamare liye qouf, muhabbat aur ummeed ke saath tarbiyat karna zaroori hai. Is se pahle ke bachcha love of Jesus ka _____ to aap apne ghar me laga deejiye, mercy of prophet aur yaad rahe ke love aur mercy ke darmiyaan farq paaya jaata hai. Ham un Ambiya ke darmiyaan farq nahi karte, lekin jiska jo haq hai aur jo martaba hai, ham Allaah Taala ke hukum se bayan kar dete hai. Hame bachchon ko batlaana padega ke, Muhammad ﷺ kitne raham dil the? Aur kaise the? Nabi Kareem ﷺ ke tamaam vaakhiyaat bachchon ko batlaana padega. Aur aakhirat …….! Bachchon se ye kahe ke, dekho beta! Tumhare haath me jo gadgets hai aur usme tum jo kuch dekh rahe ho tumhe yaad rakhna chahiye ke :

(summa latus alunna yauma izin anin nayeem)

Soorah Takasur ek ek ne'mat ke baare me poocha jaayega. Jaise jaise uski umar badhti rahti hai, vaise vaise uski samajhne ki salaahiyat bhi badhti rahti hai, uski samajh ke mutabikh use Tawheed, Risalat aur Aakhirat se mutaallikh batlaana chahiye. Uske liye hamare paas ek kitaab (book) hai, 5+ aur 7+ jisme bachche ki umar ke hisaab se Tawheed batlaayi gayi hai, har umar me bachcha Tawheed ki kin baaton

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ko samajh kar qubool kar sakta hai aur koun koun si baaten ye samajh nahi sakta, in tamaam ka research karne ke baad ye kitaben chapayi gayi hai. Lihaza doosra usool ye ho ke tarbiyat ke teen sunhari usool Tawheed, Risalat aur Aakhirat ka khayaal karna zaroori hai.

4. **Choutha Usool :**

Choutha usool hai ke tarbiyat ke objective ko zahan me rakhe. Sawaal ye hai ke tarbiyat ke objective ka kya matlab hai? Kayi maa baap se ye sawaal kiya gaya to jawaab aata hai ke, mera bachcha mere budhaape ki laathi bane aur sahara bane. Bahut mahdood soch hai hamari, zara vasee soch banaye aur kahe ke, mera bachcha huqooqullah aur huqooqul ibaad ka paaband bane, mera bachcha Allaah ke huqooq aur bandon ke huqooq ada karne vaala bane, aisi vasee soch rakhe. Sirf apne zaati mafaad ke liye apne bachchon ki tarbiyat mat keejiye. In Sha Allaah agar aap doosron ka khayaal karenge to Allaah Taala bhi hamara khayaal karega, Allaah Taala ka irshaad hai :

(YA AYYU HALLAZEENA AAMANOO IN TANSURULLAHA YANSURKUM VA YUSABBIT AQDAAMA KUM) [Soorah Muhammad:7]

“Aye eemaan vaalon ! Agar tum Allaah (ke deen) ki madad karoge to vo tumhari madad karega aur tumhe saabit qadam rakhega.”

5. **Paanchva Usool :**

Paanchvaa usool hai ke aap ki tarbiyat ka andaaz hakeemaana ho jaaberaana na ho.

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Jaaberaana matlab hai ke Dictatorship vaala andaaz na ho, Discussion vaala andaaz ho, khaas taur par us waqt jabke bachcha 15,16,17 ka ho. Ye ek aisa marhala hai jis waqt bachche ke dil va dimaagh me khayaalaat aate hai, baghaawat ke ya ghar se baahar nikal jaane ke, mujhe ab kisi ki bhi nahi sunna ya ab mai bada ho chuka hoon. Aise waqt maa baap kahte hai ke tujhe engineering karna hai to karna hai zabardasti kar rahe hai. Aisa tareeqa nahi chalega ye to failed method hai. Hame bachche se kahna hoga ke beta tum bade ho chuke ho, Islamic aitebaar se bachcha 15 saal me bada ban jaata hai. Is tareeqe se ladki jab 15 saal ki umar tak pahuch jaati hai to vo ab ladki nahi rahti balke vo aurat ban jaati hai. Lihaza jab bachcha itni umar ko pahuch jaaye to bachche se sawaal karna hoga ke beta! Aap kya karna chahte ho? Achcha! Aap engineering karna chahte ho to kya tum uski vajah batla sakte ho ke tum ye kyu karna chahte ho? Achcha! Uske masbat aur manfi asraat batlaaye? Fir aap uska nateeja nikaalenge. Is tareeqe ki baat cheet ka maahoul ho to In Sha Allaah bachcha aap ko apna dil de dega. Psychiartist kahte hai ke jitna aap bachche se baat cheet karte rahenge utna hi bachcha aap ki baat sunta jaayega aur amal karta jaayega, kyu ke aap ne bachche ka dil jeet liya hai. Hamara maahoul Dictation ka hai, maine kah diya ab is ghar me meri chalegi varna boriya bistar lekar baahar chale jaao. Agar aisa ho to bachcha kisi ghalat firqe ya kisi jamaat ke hatte padh jaayega, fir hamse na kahna ke khabar na huyi. Isiliye hamara andaaz hakeemaana ho, hikmat se samjhane ka matlab ye hai ke bachche ki badhti umar ka khayaal rakhen. Chaar saal ka bachcha ek lafz yaad kar sakta hai, lihaza Tawheed, Risaalat, Aakhirat, Eemaan, Ahsaan aur Islam vaghairah jaisi istelaahaat (key words) hamne is umar ke hisaab se hamare nisaab me shaamil kiya hai. uloomul Quraan aur Uloomul Hadees ki 7 kitabon me 500 se zaayad (key words) hamne jama kiye hai. Jitna ho sake utna istelaahat bachchon ko yaad karvaana hoga, kyu ke jab vo yaad ho jaate hai to

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baad me bachcha uska maaher ho jaata hai. Misaal ke taur par aap ne dekha hoga ke baaz bachchon ko sau sau cricketaron ke naam yaad ho jaate hai, kyu ke ham bachchon ko us khel ke juziyaat ke saath ye sab kuch batlaate hai, masalan ise gloves kahte hai, ise bat kahte hai, ise ball kahte hai, ise stump kahte hai, ise wicket kahte hai, ye batsman hai aur ye bowler hai vaghairah vaghairah. Ye sab kuch jaan kar bachcha bahut zyada aaage badh jaata hai, lekin jab baat aati hai Islam ki to bachche ko na Quraan maaloom na Hadees aur na doosre deeni ilm ke juzyaat maallom hai. Bachcha (key word) jitna zyada yaad kar sakta hai use yaad karvaana hoga, uske baad aap uska mu'ajiza dekhiye. Chaar saal ka bachcha ek lafz one word aasaani se yaad kar sakta hai. Saat 7 saal ka bachcha 2,2 word yaad kar sakta hai, aasani ke saath to aisi haalat me bachche ko do do word ki Ahadees aasaani se yaad karayi jaa sakti hai, jaise 'laa taghzab, laa tahaasad' vaghairah. Is qism ke be shumaar Ahadees hamne in kitabon me jama kee hai. Isi tareeqe se aayaat kitni yaad dilaani chahiye? Lihaza age group ke hisaab se taaleem dena chahiye, jab bachcha 7th, 8th, 9th tak _____ pukhta hai to ye umar aisi hai, bachche ko definitions yaad karvaayi, jaisa ke aaj kal schools me 7 se 10 ye soch hai ke jitne bhi fanoon hai, jaise bio, chemistry, scienc aur physics vaghairah, in tamaam ke definitions yaad karaye jaate hai taake aage chal kar bachche ke liye ye kaam aaye. Isi tareeqe se yahaan par bhi Tawheed, Eemaan aur Islam ke tamaam definitions use tafseeli taur par yaad karaye jaaye aur samjhaye aur muntaqab Sooraten aur Ahadees. Yahi vajah hai ke Allaah ke Rasool ﷺ ne bhi bachchon ki umar ka khayaal rakha hai, Aap ﷺ ne batlaaya hai ke jab bachcha saat saal ka ho jaaye to use namaz ka hukum diya jaaye, agar bachcha das saal ka ho jaaye fir bhi namaz na padhe to use zarb kee jaaye.

Arabic text

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Is Hadees ke peshe nazar Shaik Albani Rahimahullah ne kaha ke das saal se pahle bachche ko maarna haraam hai, ye haraam kaam kayi maa baap kar rahe hai aur bahut saare kar chuke hai. Isi tarah Bin Baaz Rahimahullah ne bhi das saal se kam umar ke bachche ko maarna haraam qaraar diya hai. Haan! Agar aisi majboori ho jaaye ke maare baghair koyi chaara na ho to aisi soorat me maarne ki ijaazat dee hai ulama ne, vo bhi aisa maar ke maarte huye maarne vaale ka baghal dikhayi nahi dena chahiye, agar haath uthaane ke baad baghal dikh jaaye to vo haraam maar ho jaayega. Chehre par maar diya to gunah ho jaayega, pet me ghoosa maar diya jaaye to gunah ho jaayega, das maar se badh kar maar diya to gunah hai aur in das maaron me se do maar ek jagah maare to gunah ho jaayega, bachche ko maara gaya aur us bachche ke jism par ungliyon ke nishaan pad gaye to gunah ho jaayega. Hadees me aaya hua hai ke lafz zarb ka tarjamah aap hamari zabaan me maar se nahi kar sakte, kyu ke arabi zabaan me lohaar taaqat se lohe par maarta hai to bhi use zarb kahte hai aur sunaar ki sone par maari jaani vaali halki maar ko bhi zarb kahte hai. Kam se kam maani jo tamaam qawayed ke mutabikh ho to Shaik R K Noor Muhammad Hafizahullah ne nateeja bayaan kiya ke ek ungli se halki si maar maari jaaye, us se badhkar mushkil hai, maarne par gunah ho sakta hai, is maar ke zariye bachche ko ye batlaaya jaa raha hai ke fil waqt mai naaraaz hoon, ye batlaana maqsood nahi ke mere paas taaqat bahut zyada hai. Tasavvur keejiye ke hamara maashra aur vaalidain kitne gunah me hai aur yahi bachche jab bade ho jaate hai to Islam se nafrat karte hai, kyu ke hamare maa baap ka apne bachchon ke saath sulook achcha nahi hai. Agar ham itni muhabbat Islami ahkaamaat ki roushni me apne bachchon ko denge to saare mazahib ke bachche hamare Islam ki taraf doud padenge, In Sha Allaah. Lihaza chouta usool ye hua ke tarbiyat ka andaaz hakeemaana ho, jaabiraana na ho.

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6. **Chatvaan Usool :**

Chatvaan usool basheerav va nazeerav hai. Baaz maa baap bachchon se itni muhabbat karte hai ke unhe kisi bhi soorat daant'te hi nahi, nateeja bachche bhatak jaate hai aur ghalat kaam ki aadat pad jaati hai aur aise bachche burayiyon ke khilaaf apne aap ko control nahi kar paate, baad me bhari mahfil me be adabi ke muzahiron se vaalidain pareshaan ho jaate hai. Baaz maa baap itni saqti karte hai ke muhabbat hi nahi karte, to bhi bachche bhatak jaayenge. Shaik Bin Baaz Rahimahullah se poocha gaya ke is masle me sabse behtareen tareeqa kya hai, to unhone kaha ke, kabhi saqti aur kabhi narmi...! Yaani basheerav va nazeerav ka tareeqa. Yahi tareeqa nabiyon ka tareeqa hai. Quraan Majeed me Allaah Taala ne Soorah Saba, soorah no. 34 aur aayat no. 28 me farmaya :

(VAMAA ARSALNAAKA ILLA KAAFFATAL LINNASI BASHEERAV VA NAZEERAV, VALAAKINNA AKSARAN NAASI LAA YA'ALAMOON)

"Hamne aap ko tamaam logon ke liye khush khabri sunaane vaala aur daraane vaala banakar bheja hai, haan magar (ye sahi hai) ke logon ki aksariyat be ilm hai."

Kabhi pyaar va muhabbat aur kabhi saqti aur tambiyah ka tareeqa hame apnaana chahiye.

7. **Saatvaan Usool :**

Saatvaan usool hai ke bachche ko mujaadilah sikhayen. Jaise ham bachchon se inaamaat ka vaada karte hai aur kahte hai ke aisa karoge

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to ham tumhe falaan inaam denge, paas ho jaaoge aur achche number le aaoge to cycle dilayenge ya picnic ko jaayenge vaghairah vaghairah, to deeni tarbiyat me bhi ham unse isi tarah kahe, agar bachcha chota ho to ye kahe, beta dekho! Agar tum Soorah Maryam kahaan hai Quraan me dhoond kar laao to mai tumhe falaan inaam doonga aur isi tarah uske god me khilone ke bajaay Quraan de dee jaaye, agar bachcha thoda bada hai to kisi ke Quraan Majeed me Tawheed ke baare me kahaan hai dhoond kar laao, agar bachcha aur zyada bada ho to kahe ke, beta! Tumhe maaloom hai ke Allaah ke Rasool ﷺ ne Aisha Raziallahuanha se kis umar me shaadi kee? Baaz log is baare me aiteraaz karte hai, iska jawaab kya hona chahiye, maaloom karke batlaavo? Bachcha thoda bahut padh kar batlaane ki koshish karega, lekin aap uske mutaallikh mukammil maaloomaat jaan kar rakhe taake iske aiteraazaat ka tashaffi baqsh jawaab de sake. Aisa karna bahut zaroori hai, bachcha school se college jaane se pahle ya doosre alfaaz me bachcha aazaad media ke maahoul me jaane se pahle use tamaam aiteraazaat ke jawaabaat maaloom hona laazim hai kyu ke FIR me badi taaqat hoti hai, matlab first investigation report ya fir firsthand information kyu ke aap ne pahli martaba jaanch daal diya, bachcha use zyada qubool karega aur follow karega. Agar aap ne aisa nahi kiya aur kisi aur ne aap se pahle aap ke bachche ko Muhammad ﷺ se mutaallikh ghalat baaton me daal diya to ye bachcha kisi bhi tareeqe par jaa sakta hai. Quraan Majeed me Soorah Nahal, soorah no. 16, aayat no. 125 me Allaah Taala irshaad farma rahe hai :

(UD'U ILAA SABEELI RABBIKA BIL HIKMATI VAL MAUIZATIL HASANAH, VAJAA DILHUM BILLATI HIYA AHSAN, INNA RABBAKA HUWA A'ALAMU BIMAN ZALLA AN SABEELIH, VAHUWA A'ALAMU BIL MUHTADEEN)

"Apne Rab ki raah ki taraf logon ko hikmat aur behtareen naseehat ke saath bulaye aur unse behtareen tareeqe se guftagoo keejiye,

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yaqeenan aap ka Rab apni raah se bhatakne vaalon ko bhi ba khoobi jaanta hai aur vo raah yaafta logon se bhi poora vaakhif hai."

Allaah Taala ne farmaya : "**AQEEMUS SALAATA VA AATUZ ZAKAATA"** yaani agar koyi namaz qaayam kar raha hai, lekin zakaat nahi de raha hai to aap us se kahenge ke ye amal ghalata hai goya ke aap ne ye aayat aadhi padhi hai. Isi tarah mazkoora aayat me Allaah Taala ne ek aayat me do hukum diye hai, ek hukum hai "_____" aur doosra hukum hai "_____" pahle hukum ka maani hai ke Islam pesh karna present Islam jaisa ke Quraan Majeed aur Ahadees me bayaan kiya gaya hai aur doosra hukum hai "_____" jiska matlab hai ke Islam ke mutaallikh sawaalaat kiye jaaye to jawaabaat diye jaaye. Aap aisi tarbiyat kare ke aap ka bachcha jawaab dene ke qaabil ho jaaye varna bachcha dher ho jaayega ya ahsaas kamtari ka shikaar ho jaayega ya fir jazbaat me aakar dahshat pasand ho jaayega, kyu ke aap ne use kuch sikhaya hi nahi. Iski bajaay aap apne bachche se ilmi taur par academy level par bahas aur baat cheet karen fir aap ka bachcha jahaan jaayega vahaan se mutaasir hona to door ki baat balke doosron ko mutaasir karega aur baaz ko Islam ka paighaam pesh karega.

8. **Aathvaan Usool :**

Aathvaan usool hai ke bachchon ki intellectual tarbiyat honi chahiye. Aksar maa baap bachchon ki fikri tarbiyat Intellectual Training nahi karte. Fikri tarbiyat bhi karna zaroori hai, agar aap sirf bachchon ko ilm de rahe hai ya unhe aap amal karne ki targheeb bhi de rahe hai, to aap ke paas Intellectual Programme bhi hona chahiye. Misaal ke taur par bachche ko aap masjid ki taraf laate hai, bachche ke saath namaz padhte hai aur ba zaahir sirf bachche ki namaz dekh kar khush ho jaate

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hai, lekin sawaal ye hai ke kya masjid gym hai? Kya aap ne kabhi khayaal kiya ke bachche namaz ke ingredients ko samjha hai ya nahi samjha hai? Aaj kal jab kabhi koyi product aata hai to ham bade faqar se kahte hai ke mera bachcha bada tez hai ke us product ke saare ingredients jaanta hai, chale! Bahut achcha hai lekin kya kabhi aap ne aap ke bachche ke saamne namaz ke ingredients se mutaallikh maaloomaat faraaham kiye hai? Namaz me “Attahhiyaat” ka maani maaloom hai kya? Namaz me padhi jaane vaali duayen jaise Darood Ibrahim, Tashahhud ki duayen, Takbeeraat aur Azaan vaghairah ka matlab va maani maaloom hai kya? Ya fir vazoo karte waqt kya ye niyyat kee hai ke mai ab jo namaz padhne jaa raha hoon, darasal mai mere Rab se baat cheet karne jaa raha hoon. Ye sab kuch maaloom ho to bachche ki namaz me khushoo va khuzoo aayega. Bachche ki tarbiyat aisi hi kee jaaye jaise Hazrat Luqmaan ne apne bachche ki tarbiyat kee thi. Soorah Luqmaan, soorah no. 31, aayat no. 14 se lekar 20 tak padhe, isi Soorah ki aayat no. 16 me Allaah Taala ka irshaad hai :

(YA BUNAYYA INNAHA IN TAKU MISQAALA HABBATIM MIN KHARDALIN FATAKUN FEE SAQRAATIN AV FIS SAMAAVAATI AV FIL ARZI YA’ATI BIHALLAHU, INNALLAHA LATEEFUN KHABEER)

“Pyaare Bete! Agar koyi cheez raai ke daane ke barabar ho fir vo (bhi) khvaah kisi chattaan me ho ya aasmano me ho ya zameen me ho, Use Allaah Taala zaroor laayega, Allaah Taala bada baareek been aur khabardaar hai.”

Ye dekhiye! Fikri tarbiyat ho rahi hai, lekin aaj kal _____ chal raha hai, matlab ye hai ke har cheez sirf rata de rahe hai. Yaani chand sooraten rata de, Islam ki chand taaleemaat aur namaz ka ek tareeqa rata de aur chand duayen rata de bas. Sawaal ye hai ke bachche ye sab kab samjhenge? Agar ham bachche ko sab samjhaayenge to bachche ke

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dil me ye khayaal paida hoga ke mujhe Allaah dekh raha hai aur qiyamat ke din mujhe iska jawaab dena hai.

9. **Navaan Usool :**

Navaan usool muttaqi bil ilm hona zaroori hai, sirf muttaqi bil amal hona kaafi nahi hai. Misaal ke taur par koyi haj karke vaapis aaya aur muttaqi ban gaya aur namazon vaghairah ki paabandi karne laga, log dekh kar kahne lage ke, bhai! Masha Allaah, namazi aur parhezgaar ban gaye hai, to aadmi kahta hai ke Alhamdulillah, maine iraada kiya tha ke us haj ke baad sudhar jaaoonga, lekin koyi ye kahta hai ke bhai falaan aadmi ko dekho! Vo baghair namaz padhe hi taraqqi kar raha hai, to vo aadmi uske bahkaave me aakar namaz chod deta hai. Matlab ye hua ke ye aadmi sirf amal ka muttaqi bana atha, ilm ka muttaqi nahi bana. Agar Quraan Majeed ka mutaalla karen to maaloom hota hai ke ilm pahle hai amal baad me, jaisa ke "**alad deeni aamanoo va a'amilus saalihaati"** Is aayat me pahle eemaan va ilm ki baat hai, baad me amal ki baat kee gayi hai. Aaj kal baaz log ajeeb va ghareeb dua maangte hai jaise ye dua "Aye Allaah! Hame sunne se zyada amal ki toufeeq ata farmaaye." Ye dua sahi Islami samajh se bayeed (door) hai. Dua aisi honi chahiye "Aye Allaah! Ilm de aur amal de." Yahi vajah hai ke imam Bukhari ne apni kitaab me ek baab is naam se baandha hai ke "baabul amal qabl al qoul val amal" yaani kuch bhi bolne aur karne se pahle ilm zaroori hai, kahi aisa na ho ke aap deen ke naam par kisi aisi jagah jaa kar jaan de de jis se Allaah raazi na hota ho, balke naaraaz hota hai. Pahle ilm haasil karo ke aap ko kya karna hai aur kya nahi karna hai. Follow the Sequential order yaani pahle ilm, amal, daawat aur sabar, ye tarteeb hai. Agar pahle hi maidaan e daawat me utar gaye aur ilm nahi hai to bekaar hai

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ya ilm hai lekin amal nahi aur daawat nahi hai to bhi bekaar hai. Ye chaar cheezen ilm, amal, daawat aur fir in sab me sabar rahe.

10. **Dasvaan Usool :**

Dasvaan usool (chote ziddi bachche) ko samjhana. Misaal ke taur par baaz bachche paani ka nal khol kar aa jaate hai aur poora paani khatam ho jaata hai aur aap ghusse me aakar use maarte hai, iska koyi faayida nahi hota, kyu ke vo ziddi hota hai aur vo fir jaa kar nal khol sakta hai. Bachche ko dekhe ke use paani nahane ka shoukh hai to us shoukh ka use mutabaadil (altrenative) tareeqa batlaayen aur Plants ko paani daalne ka alternate raasta batayen. Aur use is mutabaadil tareeqe me mashghool kare. Maarne aur todne se bachcha aur ziddi ho jaata hai. Phychiatrists kahte hai ke bachcha us waqt ziddi ban jaata hai jab aap use ek hi din me kayi ek target dete hai, bachcha kar nahi paata aur ghusse me aakar ziddi ban jaata hai aur aap ke khilaaf ho jaata hai. Baaz auqaat aap jo bolte hai use vo samajh nahi paata hai, vo kuch aur karta hai, aap kuch aur bolte hai. Lihaza bachce ko samjhaane ke liye hame bhi uske level par utarna padta hai. Bachche ko bachcha ban kar samjhaana chahiye, badon ko jis tareeqe se fast order dete hai vo tareeqa aise bachchon par nahi chalega. Misaal ke taur par bachche ko uchal kood karne ka shoukh hai to uska matlab ye hai ke usme Extra Energy hai aur vo use baahar nikaalna chah raha hai, us bachche ko aap puraana ya faaltoo gadda laa kar de de aur kahe ke us par uchal kood karen, kyu ke uski Growth ke liye khel kood bhi zaroori hai ya fir kisi maidaan ya sports club me jahaan par bachche ke khelne ka achcha intezaam ho vahaan use lekar jaayen. Ya fir baaz bachchon ko paani nahaane ka shoukh hota hai to uske liye aap kuch paudhe laa kar de aur kahe ke Beta! Yahaan par paani bahaav rozana kuch faaida to hoga,

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bachcha khushi se ye kaam karega. Aur ye dua karte rahe, **"Rabbi habli minas saaliheen."** Bachcha jin cheezon se zid me aa raha hai un cheezon ko door keejiye. Ye tasavvur aur aiteqaad bhi rakhe ke Allaah Taala mujhe dekh raha hai, ye nahi ke ye mera bachcha hai, mai jaise chahe maar kar seedha karoonga, hargiz nahi! Aap ka bachcha Allaah ka ek banda hai aur Aap ﷺ ka ek ummati bhi hai. Aaj ham ise maarenge 20 saal ke baad bhi bachcha yaad rakhega ke mere maa baap ne mujhe zaleel kiya tha. Bachchon ko kabhi zaleel nahi karna chahiye. Agar aap ne maara hai to aap nafrat deposit kar dee, ab is nafrat ko khatam karna hai, bachchon se sorry kahe aur is tareeqe se do faayide hai, bachche se nafrat khatam ho jaati hai aur bachche ko bhi sorry kahe ki aadat padti hai, maaf kar dene aur maaf karvaa lene se kayi rishte tootne se bach jaate hai In Sha Allaah.

11. Gyaarvah Usool

Gyaarvah usool hai umar me bade aur ziddi bachchon ko samjhana. Baaz bachche bade ho jaate hai to ghar me bojh ban jaate hai, maa baap se naaraaz hai aur unke huqooq bhi ada nahi kar rahe hai, kyu ke aap ne kuch na kuch zabardasti unse manvaaya hoga, jiski vajah se vo zid me aa gaya hai. Is umar me inse manvaana nahi hai balke unse bahas aur baat cheet Discussion karna chahiye. Ek bade aadmi se baat karne ki tarah baat cheet karen aur deal karen. Misaal ke taur par pooche ke Beta! Aap ki kya raay hai? Aap kyu aisa karna chah rahe hai? Teen column banaye aur kahe ke aap ke plan ke Positive kya hai? aur negative kya hai? (advantages and disadvantages). Fir uska nateeja kya hai?

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Aur zid door karne ki ek dua bhi hai, Soorah Ahkhaaf, soorah no. 46, aayat no. 15 me ye dua hai :

(RABBI AVZINI AN ASHKURA N'EMATA KALLATI ANA'MTA ALAYYA VA ALAA VAALIDAYYA VA AN A'AMALA SAALIHAN TARZAAHU VA ASLIH LEE FEE ZURRIYYATI, INNI TUBTU ILAIKA VA INNI MINAL MUSLIMEEN)

"Aye Mere Parvardigaar! Mujhe toufeeq de ke mai teri is ne'mat ka shukar baja laaoon, jo toone mujh par aur mere maa baap par inaam kee hai aur ye ke mai aise nek amal karoon jinse too khush ho jaaye aur too meri aulaad bhi saaleh bana, maai teri taraf rujoo karta hoon aur mai musalmaano me se hoon."

Yahaan par Allaah se toufeeq talab kar rahe hai ke ham nek amal karke koyi ahsaan nahi kar rahe hai, balke ye amal bhi to Allaah ki toufeeq thi, agar toufeeq na hoti to mere dil me nek amal ka khayaal bhi nahi aata. Aayat ka ye hissa **"VA ASLIH LE FEE ZURRIYYATI"** 'Aye Allaah! Mere bachche ko saaleh aur salaahiyat vaala bana de' baar baar ye padhe – **(VA ASLIH)** bada jaame lafz hai, ye vahi lafz hai jo Imam Mehdi ke liye aaya hai ke **"YUSLIHULLAHU FEE LAILAH" (Sahi ul Jaame:6735)**

Ek raat me Allaah Taala unhe saalehiyat aur salaahiyat dono ata karega, dunyavi aur deeni aitebaar se Eligible bana dega, ek raat me Allaah Taala Imam Mehdi Rahimahullah ko saari duniya sambhaalne aur control karne ka Power ata karega aur ek din pahle unke paas itni salaahiyat na hogi, lekin ek raat me Allaah Taala vo salaahiyat ata karega. Baaz logon se aap ne suna hoga ke, mai falaan ek hi deeni bayaan se mutaasir ho kar seedhe raaste par aa gaya. Faisla lene ka waqt sirf das 10 second ka hota hai, bachche bhi vo faisla le le to chuka hoga, varna nahi! Chahe faisla achcha ho ya bura, lekin is achche faisle ke liye dua karni padti hai ke, Aye Allaah! Mere bachchon ki islaah kar de. Ulama Ikraam kahte hai is dua me itna power hai ke ziddi se ziddi

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bachcha aap ke mutabikh ho jaayega aur shariyat ke mutabikh ho jaayega – In Sha Allaah.

Aakhir me Allaah Taala se dua karta hoon ke Allaah Taala hame aur hamare bachcho ko in tamaam usoolon ko saamne rakh kar har baatil ka muqabila karne ki toufeeq ata farmayen, Aameen.

QUTBAH - 5

BACHCHON PAR ZULM HONE SE KAISE BACHAYEN?

BACHCHON KI HIFAZAT

(PHOOL AUR KALIYON KI HIFAZAT KI ZIMMEDAARI MAALI PAR BHI HAI)

TAMHEED

Sabse pahle mai Allaah ka shukar baja laata hoon aur be paaya Darood va Salaam Muhammad Mustafa ﷺ, Sahaba Ikraam, Aap ke Aale Bait aur qiyamat tak aane vaale saare momino par aur ham Allaah Taala se dua karte hai ke Allaah Taala saari insaaniyat tak Allaah ka paighaam pahuchaane ke liye Allaah ham sab ko chun le.

Jis mauzoo par mai aap logon ke saamne guftagoo karne jaa raha hoon vo mauzoo hai ke “Bachchon par zulm hone se ham kaise bachayen.”

Aurat nisf insaaniyat hai, zamane jaahiliyat me uski koyi haisiyat nahi thi. Uski paidayish ko manhoos samjha jaata tha aur uske saath jaanwaron se bhi badtar sulook kiya jaata tha. Maujoodah taraqqi yaafta daur me bachchon ke saath vaise hi sulook kiya jaa raha hai jis tarah zamane jaahiliyat me kiya jaata tha. Lekin sharabi kahi darjaam jadeed ab hame dekhna ye hai ke Islam me auraton, bachchon ki hifazat aur un par hone vaale zulm va sitam ko rokne ke liye kya tareeqa bataya

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gaya hai. Isme hamari kya zimmedaari banti hai. Is mauzoo ko intekhaab karne ki vajah hai ke aaj kal hamare paas kayi sawaalaat aaye. Jinse hame pata chala hai ke maa baap apne bachchon par kuch bhi tavajjo nahi de rahe hai. Chahe vo shaadi se pahle ho ya shaadi ke baad.

Shaadi se pahle jab bachchi choti hoti hai to maa baap ko ye fikar nahi hoti ke bachchi kounse school ko jaa rahi hai aur uski protection aur hifazat ke taallukh se aksar maa baap ghaflat ka shikaar hai. lekin jab haadsa hota hai to saare ke saae rone aur daavela karne lagte hai aur haath malne lagte hai. Ab pachtaaye kya hota jab chudiya chak gayi khet, isi tarah ye bachchiyaan (gadgets) ka kaisa istemaal kar rahe hai aur net par kya dekh rahe hai, kin websites ko visit kar rahe hai aur youtube par kin videos ko dekh rahe hai aur kin links par click karke kin kin Apps ko Download kar rahe hai. Social Media par unke ravaabit kin kin ke saath hai aur kin kin se unki chat ho rahi hai. Ya fir ye school ko jaa rahe hai ya nahi? Canteen ya shopping mall ko kiske saath jaate hai. Ya is bahaane kahi aur ghoomne jaate hai, unki tavajjo kahaan hai, unka shoukh kin cheezon me hai. Bahar haal ladkiyon ki hifazat ke masle me chahe vo taaleemi ho ya tarbiyati, deeni ho dunyavi, har aitebaar se unke liye kounse rule ya _____ follow karna hai unke baare me hamare paas Awareness nahi paaya jaata hai. Balke haalaat ye hai ke aksar maa baap ko Quraan ke andar ladkiyon ke taallukh se kya taaleem dee gayi hai masalan Soorah Nisa, Soorah Noor, Soorah Mumtahinah – in sooraton me auraton ke mutaallikh kya taaleem dee gayi hai. Maa baap ko un saari cheezon ko padhne ka time nahi. Naslon ki naslen nikal rahi hai aur jamaaton ki jamaaten nikal rahi hai. Balke karodon ki taadaad me bachchiyaan parvarish paa kar badi ho jaa rahi hai. Lekin maa baap ke paas time nahi ke ek martaba Soorah Nisa ya Soorah Mumtahinah Ya Soorah Noor ko padh kar khud samjhenge aur apne

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nau nihaalon ko batayenge. Hame is taallukh se hosh ke naakhun lena chahiye.

Agar shaadi ke baad ki baat karen to log bachche ko samjhte hai ek bojh hai, kisi tarah ye bojh hat jaaye, jaise hi koyi rishta aa gaya fouran shaadi karade. Ye bilkul ghalat hai, dekhna padega, jaanchna padega, ke ladka kya kama raha hai, halaal ya haraam? Ladke ki deeni aur aqlaaqi haalat kya hai, ladka kin logon ki suhbat me uth'ta baith'ta hai, ladke ki sahet kaisi hai? In saari cheezon ko maa baap check nahi karte. Sirf ye dekhte hai ke ladka kya kama raha hai aur kitna padha likha hai. Lekin uski suhbaten kya hai aur facebook me uski friend list kaisi hai, uske dost, mahalle aur ghar vaale kaise hai. In tamaam ke baare me jaanna hi nahi chahte hai. In saari cheezon ki jaankaari ke baghair jab ladki ki shaadi kar dete hai to shaadi huye ek maheena nahi guzarta ladki rote huye talaaq ke zariye ya khula lekar vaapas ghar aati hai. Iske baad saalon saal tak us bachchi ka rishta tay nahi hota hai. Aakhir itni jald baazi aur itni ghaflat kyu?

Matlab ye nikla ke ham apni bachchiyon ke baare me hassaas (serious) nahi hai. In saari vajoohaat ke sabab is mauzoo ko select kiya gaya hai taake uske mutaallikh Awareness laayi jaaye aur logon ko is taraf sochne ki taraf tavajjo dilaayi jaaye.

Maujoodah daur me aurat par zulm

(National Crime Record Bureau) NCRB ye ek Website hai. Jisme ye bataya gaya ke hindustan me har bees 20 minute me ek Rape hota hai. Aur har teen me se ek choti bachchi hoti hai. Yaani teen vaakhiyaat me se ek vaakhiya choti bachchi ke saath pesh aata hai. Aap is se andaza

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laga sakte hai ke maashrah kidhar jaa raha hai. Aur Allaah Taala farma rahe hai :

(VALAA TAHSABANNALLAHA GHAAFILAN AMMA YA'AMALUZ ZAALIMOON) [Soorah Ibrahim:14/42]

Duniya me ek mazloom ye hargiz na samjhe ke vo bahut kamzor hai, balke mazloom duniya ka sabse powerful aur sabse taaqatvar insaan hota hai, kyu ke Allaah Taala ki madad uske saath hoti hai. Baaz auqaat ek choti bachchi par zulm karne se Allaah Taala poori hukumat aur poori qoum ko hila kar rakh deta hai. Aur ye log zalzale aur toofan ka luqma ban jaate hai. Aah jaati hai falak par rang laane ke liye, baadalon hat jaao do raah jaane ke liye (Allaah Taala hame zulm karne se bachaye).

Islam aurat ki hifazat ka mazboot qilah hai

Har taraqqi yaafta aur samajhdaar qoum zulm ki rok thaam aur insaaf ke qiyaam ke liye qavaaneen banati hai. Jisko aap Criminal Law ya Criminal Justice kahte hai. Aur hindustan me is qaanoon ka naam The Indian Pinal Code hai. Jisme 23 chapter aur 511 sections paaye jaate hai. Aur jab mai sar sari nazra daal raha tha to har chapter ke andar kisi na kisi zulm ki khaatme ki baat kahi gayi hai. Aur ham musalmaan ye aqeedah rakhte hai ke Islam saare nizaamon me sabse powerful nizaam hai aur Islam zulm ke khaatme ke liye sabse zyada powerful system muta'arrif kiya hai.

Islam me qiyaame aman aur zulm ki rok thaam ke liye Capital Punishment maujood daur me jab bhi kisi bachchi par zulm hota hai to media kahta hai ke zaalim ko Capital Punishment dena chahiye. Jabke

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aaj se choudah saal pahle Quraan Majeed ne Capital Punishment ka elaan kar diya gaya. Jaisa ke Allaah Taala ka irshaad hai :

(INNAMA JAZA'AULLAZEENA YUHAARIBOONA LLAHA VA RASOOLUHU VA YAS'AVNA FIL ARZI FASAADAN AN YUQATTALU AV YUSALLABU AV TUQATTA'A AIDEEHIM VA ARJULUHUM MIN KHILAAFIN AV YUNFAV MINAL ARZ, ZAALIKA LAHUM KHIZYUN FID DUNYA, VALAHUM FIL AAKHIRATI AZAABUN AZEEM) [Soorah Maayidah:5/33]

Jo Allaah Taala se aur uske Rasool se lade aur zameen me fasaad karte phiren unki saza yahi hai ke vo qatl kar diye jaaye ya sooli chadha diye jaaye ya muqalif jaanib se unke haath paav kaat diye jaaye, ya unhe jilaa vatan kar diya jaaye, ye to huyi unki dunyavi zillat aur khvaari, aur aakhirat me unke liye bada bhari azaab hai.

Had Al Haraabah ka maani

Arabi zabaan me Had Al Haraabah ek lafz hai, yaani koyi mulk va vatan ke aman va amaan ko barbaad karne ki koshish kare to use Capital Punishment dena had al haraabah kahte hai. Misaal ke taur par agar koyi chori karta hai to uske haath ko kaat diya jaayega, lekin agar koyi daaka daalta hai ya chori ke saath qouf bhi paida karta hai aur mulk ke aman va amaan ko khatam karne ki koshish karta hai to uski saza aur bhi khatarnaak hogi aur use bhi Capital Punishment dee jaayegi. Isi tarah zina aur rape karne ka maamla hai. Zaani ko zina ki saza dee jaayegi, lekin Ulama kahte hai Rape karne vaale ko Capital Punishment dee jaayegi, kyu ke vo logon ke andar qouf bhi paida kar raha hai.

Isi tarah africa me jab khilaafat qaayam thi, vahaan jis kitaab ke zariye dastoor aur qanoon naafiz kiya jaata tha uska naam "Al _____" hai, vahaan ke musalmaan is kitaab ko Constitutions banakar Islami

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hukumat chalaate the. Uske andar likha hua hai ke agar koyi aadmi kisi aise ghar daakhil ho jisme na mahram ladki rahti hai aur uske saath Sexual assault karta hai to usko had al haraabah yaani Capital Punishment ki bina par qatl kar diya jaayega. Yaani vahaan rape ki saza zina se bhi khatarnaak thi. Aur vahaan ke Ulama fatwa is aayat ke peshe nazar dete hai :

(INNAMA JAZAA ULLAZEENA YUHAARIBOO NALLAHA VA RASOOLAHU VA YAS'AVNA FIL ARZI FASAADAN AN YUQATTALLU AV YUSALLABU AV TUQATTA'A AIDEEHIM VA ARJULUHUM MIN KHILAAFIN AV YUNFAV MINAL ARZ, ZAALIKA LAHUM KHIZYUN FID DUNYA VALAHUM FIL AAKHIRATI AZAABUN AZEEM) [Soorah Maayidah:5/33]

Jo Allaah Taala se aur uske Rasool se lade aur zameen me fasaad karte phiren unki saza yahi hai ke vo qatl kar diye jaaye ya sooli chadha diye jaaye ya muqalif jaanib se unke haath paav kaat diye jaaye, ya unhe jilaa vatan kar diya jaaye, ye to huyi unki dunyavi zillat aur khvaari, aur aakhirat me unke liye bada bhari azaab hai.

Yaani agar koyi aadmi daaka daale ya dahashat gardi kare ya public property par qabzah karne ki koshish kare ya kisi aurat ya bachchi ke saath jinsi haraasaani ki koshish kare ya unki izzat ko taar taar karne ki koshish kare, to dar asal ye aadmi qanoon ko apne haath me le raha hai. Aur ye baghaavat ki category me aata hai. To isko mazkoorah aayat ki roushni me uske jism ki boti boti kar dee jaaye ya usko sooli par chada diya jaaye ya fir uske haath pair muqalif simt se kaat diye jaaye taake log us se ibrat pakden ya fir usko shahar se dar badar kiya jaaye. Yaani kaale paani ki saza ya kisi jungle ya kisi registaan me chod diya jaaye, jahaan koyi sahoolat na ho. Aur ye sazayen koyi ek aadmi ya jamaat nahi de sakti hai, balke ye kaam haakim waqt ka hai. Vo ye sazayen de sakta hai. Aisi sazayen jab hongi to jurm par rok lagayi jaa sakti hai.

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Aurat par hone vaale zulm va sitam ko rokne ke liye islam ka system

Islam zulm ke khaatme ke liye jo system banaya hai vo do tarah ka hai. Ek daakhli doosra khaarji aur ladkiyon ki mukammil hifazat ke liye dono jagah security ka mukammal intezaam hona zaroori hai. Aurat ki hifazat ka external system (khaarji nizaam).

Khaarji nizaam se muraad ghar ke baahar ka nizaam hai, yaani jab khatoon ya bachchi ghar ke baahar school ya doosre halaal zarooriyaat ke liye nikalti hai to uske liye ek nizaam banaya gaya hai. Islam aurat ko taaleem deta hai ke vo jab bhi baahar nikle to mahram ke saath aur hijaab pahan kar jaisa ke Allaah Taala ka irshaad hai :

(YA AYYUHAN NABIYYU QUL LI AZVAAJIKA VA BANAATIKA VA NISAA YIL M'U MINEENA YUDNEENA ALAIHINNA MIN JALAABEE BIHINNA ZAALIKA ADNA AY Y'URAFNA FALA Y'U ZAINA VA KAANALLAHU GHAFOORAR RAHEEMA) [Soorah Ahzaab:33/59]

Aye Nabi ! Apni biwiyon se aur apni saahab zaadiyon se aur musalmaano ki auraton se kah do ke vo apne oopar apni chaadaren latka liya karen, is se bahut jald unki shanaakht ho jaaya karegi fir na satayi jaayengi, aur Allaah Taala bakhashne vaala meherbaan hai.

Yadneen se muraad ye hai ke auraten oopar se neeche tak saara jism dhaank le. Iska matlab ye nikla ke aurat ko mukammil hijaab ka system follow karna chahiye taake vo na pahchaani jaaye aur na unhe takleef dee jaaye.

Kayi auraton ne kaha ke jab ham be hijaab baahar ghoomti thi to din me kayi martaba hamko mard ghoorte the. Bahut saare mard bad tameezi se baat karte the. Lekin jab se ham parde ka system follow kar

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rahe hai, log hamare saath badi izzat ke saath pesh aa rahe hai. Yahaan tak ke non muslim bhi hamari izzat aur ahteraam karte hai. Aur Airport jaisi jagahon par bhi jab Immigration hota hai, vahaan par bhi log badi izzat ke saath baat karte hai. kyu ke Allaah Taala ne isme zabardast power rakha hai, iske ek ek taage me aurat ki izzat posheeda hai, goya Hijab Miracle hai. Iske zariye burayiyon par control kiya jaa sakta hai. Kyu ke Pinal Code ke Definition me likha hua hai ke iska maqsad ye hai ke jarayem ko control kiya jaaye aur isme likha hua hai ke Punishing those who transgress the law or limits yaani vo log jo apni hudood paar karte hai, ye qavaaneen unko saza dene ka zariya hai.

Islam me chori aur zina ki saza

Islam ka khaarji nizaam bada powerful hai. Agar koyi chori karta hai to us par hadd al sarqah naafiz karke uske haath kaat diye jaayenge, agar koyi zina ka murtakib hota hai, agar vo ghair shaadi shudah ho to usko sau 100 kode maare jaayenge. Usko hadd al jalad kaha jaata hai aur agar vo shaadi shudah hai to usko rajam kar diya jaayega, yaani paththaron se maar maar kar khatam kar diya jaayega, isko hadd al rajam kaha jaata hai.

Soorah Noor, soorah no. 24, aayat no. 1 aur 2 me jis tarah apne ghaiz va ghazab ka izhaar kiye hai us se pata chalta hai ke Allaah Taala ko kisi maasoom par kisi bhi qisam ka zarra barabar bardaasht nahi hai, jaisa ke Allaah Taala ka irshaad hai :

(SOORATUN ANZALNAHA VA FARAZNAHA VA ANZALNA FEEHA AAYAATIN BAYYINAATIN LA'ALLAKUM TAZAKKAROON. AZ ZAANIYATU VAZ ZAANI FAJLIDU KULLA VAAHIDIN MINHUMA MI'ATA JALDATIN VALAA Y'A KHUZKUM BIHIMA RA'FATUN FEE DEENILLAHI IN

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KUNTUM T'U MINOONA BILLAHI VAL YOUMIL AAKHIRI VAL YASH'HAD AZAABAHUMA TAAYIFATUN MINAL M'UMINEEN) [Soorah Noor:24/1-2]

Ye hai vo soorat jo hamne naazil farmayi hai aur muqarrar kar dee hai aur jisme hamne khuli aayaten (ahkaam) utaare hai taake tum yaad rakho, zinakaar aurat va mard me se har ek ko sau kode lagao. In par Allaah ki shariyat ki hadd jaari karte huye tumhe hargiz taras na khaana chahiye, agar tumhe Allaah par aur qiyamat ke din par eemaan ho. Unki saza ke waqt musalmaano ki ek jamaat maujood honi chahiye.

Mazkoorah aayat me bade hi vaazeh andaaz me bataya gaya ke zaani mard aur zaani aurat agar ghair shaadi shudah hai to unhe sau sau kode lagaye jaaye. Aur hadd jaari karte waqt unke saath koyi narmi ka bartaav nahi hona chahiye aur ye hadd sabke saamne alaaniya taur par jaari karna chahiye. Taake logon ke andar qouf paida ho. Hadd ke zariye sirf saza dena maqsood nahi hai balke usko logon ke liye saamaane ibrat banana bhi hai taake dekhne vaalon me se kisi ke dimaagh me burayi ka keeda reng raha hai to vo mar jaaye.

Muraad houf me germany se taallukh rakhne vaala bada active shakhs hai jab vo Islam qubool kiya to usne ek kitaab likhi, jis ka naam hai "Islam kabdeel" Islam is the only Alternative.

Is kitaab me usne is baat ko saabit kiya ke europe aur america me auraton par jo zulm va sitam jaari hai uske rok thaam ke liye Islam ki taaleemaat aur uske qavaaneen ko apnaane ke alaava doosra chara nahi hai. Islam me Balance hai. Islam me jo saza ki hadd muqarrar kee gayi hai vo gunahon ke aitebaar se hai. Is kitaab ke muqaddame me likha hua hai ke _____ yaani ye vo kitaab hai jisne poore europe ko hila kar rakh diya.

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Islam me buhtaan taraashi ki saza

Islam ek taraf saqti karte huye saqt saza muqarrar kee to doosri taraf is nizaam ki hifazat ke liye taake koyi us se khilwaad na kare uske liye bhi qavaneen muqarrar kiya hai. Masalan kisi paak daaman aurat par baandhta hai to Islam usko assi kode maarne ka hukum deta hai, jaisa ke Allaah Taala ka irshaad hai :

(VALLAZEENA YARMOONAL MUHSANAATI SUMMA LAM Y'A TU BI AR BA'ATI SHUHA DA'A FAJLIDOOHUM SAMAANEENA JALDATAN VALAA TAQBALOO LAHUM SHAHAADATAN ABADAN VA ULAAYIKA HUMUL FAASIQOON. ILLALLAZEENA TAABOO MIN BA'ADI ZAALIKA VA ASLAHOO FA INNALLAHA GHAFOORUR RAHEEM) [Soorah Noor:24/4-5]

Jo log paak daaman auraton par zina ki tuhmat lagayen, fir chaar gawah na pesh kar sake to unhe assi kode lagao aur kabhi bhi unki gawahi qubool na karen. Ye faasiq log hai. Haan jo log iske baad toubah aur islaah kar le to Allaah Taala baqshne vaala aur meherbaani karne vaala hai.

Yahaan par media ke jaahil kaarinde ek aiteraaz karte hai ke vo Rape ke waqt chaar gawah kahaan se laaye? Aur ye na mumkin hai.

Iska jawaab ye hai, zina ka masla alag hai jo ke aapsi razamandi se hota hai aur Rape ka masla alag hai, jo jabaran kisi aurat se kiya jaata hai. Dono ke masayel alag alag hai.

Gawahi ke taallukh se do ghaltiyaan

Pahli ghalti : Background dekh kar faisla karna ;

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Kisi aurat ne kisi ke baare me kuch bura bhala kaha to ham samajhte hai ke unhone zaroor aisa kiya hoga kyu ke unka background aisa hi hai. Jabke Islam hame ye taaleem deta hai, ham saboot aur dalayel ki bunyaad par faisla karen. Kisi ka background na dekhen.

Doosri ghalti : Nikah ke waqt baghair soche har kisi ko shahid banana.

Aaj kal nikah ke waqt baghair soche samjhe ham aise log shahid banate hai jo kisi aurat par buhtaan lagaye hote hai, jabke Quraan kahta hai aisa aadmi faasiq hai aur usko kabhi gawah na banaya jaaye, illa ye ke vo toubah kar le.

Hadd jaari karna ek sanjeedah masla hai

Fuqaha kahte hai ke Islam ne hadd jaari karne me Balance se kaam liya hai, taake koyi bhi kisi ko aasaani se badnaam na kare. Koyi kisi ki izzat ke saath khilwaad na kare. Ye bahut hi sanjeedah maamla hai.

Fuqaha Ikraam yahaan tak kahte hai ke chaar gawahon me se koyi ek jaldi qaazi ke paas aaye aur kahe ke falaan ne zina kiya hai, to qaazi poochega ke aur teen gawah kahaan hai to vo kahe ke unko aane me do ya teen din lage hai. Aur qaazi jald aane vaale ko buhtaan ki hadd me 80 kode lagayega.

Aur jab chaar gawah aa jaayen to qaazi chaaron se alag alag Description lega aur agar un bayaanaat me thoda bhi farq nazar aaye to chaaron ko buhtaan lagaane ke jurm me hadd jaari kee jaayegi aur unhe assi kode lagaaye jaayenge. Ya chaaron ne milkar ye kaha ke hamne darwaza band karte dekha tha aur uske baad unhone kya kya hame uske taallukh se koyi khabar nahi hai, is par bhi unhi par kode barsaaye jaayenge. Ho sakta hai vo darwaza band karke baithen ho maamla clear

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hai. In haalaat me shikaayat qubool kee jaayegi aur na hadd naafiz kee jaayegi. Agar hame kisi cheez ke baare me sahi jaankaari hai to bole varna khamosh rahe, jaisa ke Allaah Taala ka irshaad hai :

(VALAA TAQFU MAA LAISA LAKA BIHI ILMUN INNAS SAM'A VAL BASARA VAL FU'AADA KULLU ULAAYIKA KAANA ANHU MAS'OOLA) [Soorah Isra:17/36]

Jis baat ki tujhe khabar hi na ho uske peeche mat pado. Kyu ke kaan aur aankh aur dil inme se har ek se pooch kee jaane vaali hai.

Yaani Islam koyi khel nahi hai ke jo chahe jaisa chahe aayaat ka matlab bayaan kare. Balke uske peeche ek study hoti hai usi ko fuqaha _____ kahte hai.

Hudood aur taazeeraat ka matlab hudood : Vo hai jo Allaah Taala ne apni taraf se utaara hai. Isme kisi qism ki tabdeeli ki gunjayish nahi hai, isko vaise hi naafiz kiya jaaye jaise Allaah ka hukum hai.

Taazeeraat : Vo hai jo haakim waqt ya qaazi apni taraf se munasib qadam uthaate huye koyi saza naafiz karta hai.

Musalmaano ka Hudoodullaah ke saath khilwaad - Quraan Majeed me baar baar Hudoodullah ka zikar aaya hai. Agar koyi aadmi Allaah aur uske Rasool ﷺ ki khilaaf arzi karte huye kufr va shirk kar raha hai ya Allaah ke Rasool ﷺ ki khilaaf arzi karte huye shaadi kar raha hai, jahez le raha hai, rusum va rivaaj kar raha hai, talaaq aur nikah ka system apni taraf se qaayam kar raha hai to vo Hudoodullah ko tod raha hai.

Aur aaj ke zamane me musalmaano ne nikah ke system ke saath khilwaad kar rahe hai. Maine shaadiyon ka jaayza lekar 40 chaalees haraam cheezon ko jama kiya hoon, jiska aaj musalmaan irtekaab kar rahe hai. Kya ye Allaah ke nikah ke system ka _____ nahi hua.

Aurat ki hifazat ka system internal (daakhli nizaam).

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Daakhli nizaam se muraad ye ke ghar ka androoni nizaam hai. Agar koyi ajnabi ghar me aane ki koshish kare to Islam use ye taaleem deta hai ke vo ijaazat lekar salaam karke ghar me daakhil ho. Jaisa ke Allaah Taala ka irshaad hai :

(YA AYYUHALLAZEENA AAMANOO LAA TADQULOO BUYOOTAN GHAIRA BUYOOTIKUM HATTA TAST'A NISOO VA TUSALLIMOO ALAA AHLIHA, ZAALIKUM KHAIRUL LAKUM LA'ALLAKUM TAZAKKAROON) [Soorah Noor:24/27]

Aye Eemaan Vaalon ! Apne gharon ke siva aur gharon me na jaao, jab tak ke ijaazat na le lo aur vahaan ke rahne vaalon ko salaam na kar lo, yahi tumhare liye sarasar behtar hai taake tum naseehat haasil karo.

Auraten us se parda karen aur mard va aurat ka iqtelaat na ho. Ek hi kamre me ajnabi auraten aur ajnabi mard na baithe.

Baaz log kahte hai ke, aise qavaaneen dekar aurat ko sataya jaa raha hai. Hargiz nahi, balke ye aise qavaaneen hai jiske zariye aurat ko mukammil security dee jaa rahi hai. Mard aur aurat nigahon aur sharmgaahon ki hifazat karen.

Maashre me aman va amaan ke qiyaam aur aurat ki hifazat ke liye zaroori hai ke mard va aurat apni nigaahon aur sharmgaahon ki hifazat karen. Allaah Taala ne Quraan Majeed me ghasi basar ka hukum dete huye farmaya :

(QUL LIL M'UMINEENA YAGHUZZU MIN ABSAARIHIM VA YAHFAZU FUROOJAHUM ZAALIKA AZKAA LAHUM INNALLAHA KHABEERUN BIMA YASNAOONA VAQUL LIL M'UMINAATI YAGHZUZNA MIN ABSAARIHIM VA YAHFAZNA FUROOJAHUNNA VALAA YUBDEENA ZEENATAHUNNA ILLA MAA ZAHARA MINHA VAL YAZRIBNA BIQUMURI HINNA ALAA JUYOOBIHINNA VALA YUBDEENA ZEENATAHUNNA ILLA LIBU'OO LATIHINNA AV AABAAYIHINNA AV

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Musalmaan mardon se kaho ke apni nigaahen neechi rakhe, aur apni sharmgaah ki hifazat rakhe. Yahi unke liye paakeezgi hai, log jo kuch karen Allaah Taala sabse qabardaar hai, musalmaan auraton se kaho ke vo bhi apni nigaahen neechi rakhe aur apni ismat me farq na aane de aur apni zeenat ko zaahir na karen, sivaaye uske jo zaahir hai aur apne girebaano par apni odniyaan daale rahe, aur apni aaraayish ko kisi ke saamne zaahir na karen, sivaaye apne khaavindo ke ya apne vaalid ke ya apne qasar ke ya apne ladkon ke ya apne khaavind ke ladkon ke ya apne bhaiyon ke ya apne bhateejon ke ya apne bhaanjo ke ya apne mel jol ki auraton ke ya ghulamo ke ya aise naukar chaakar mardon ke jo shahvat vaale na ho ya aise bachchon ke jo auraton ke parde ki baaton se mutlaa nahi. Aur is tarah zor zor se paav maar kar na chale ke unki posheeda zeenat maaloom ho jaaye, Aye Muslamaano! Tum sab ke sab Allaah ki janaab me toubah karo taake tum najaat paavo.

Mazkoorah aayaat me ghaz basar aur sharm gaahon ki hifazat ka hukum pahle mardon ko diya gaya fir baad me auraton se kaha gaya ke vo ghaz basar karen aur apni sharm gaahon ki hifazat karen aur apni zeb va zeenat ko chupayen, illa ye vo khud zaahir ho jaaye. Us par gunah nahi hai. Masalan koyi khatoon burqa pahan kar jaa rahi hai aur muqalif simt se hawa aa gayi aur burqa khul kar andar ka kuch kapda nazar aa gaya to us par koyi gunah nahi hai.

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Isi tarah mazkoorah aayat me mahaarim (meri kitaab uloom ul usrah padh sakte hai) ki list batayi gayi aur aurat ko mazeed hukum diya gaya ke jab vo chale to aaraam aur narmi se chale, chahe vo burqe me kyu na ho, pairon ko pataq pataq na chale, kahi uske paazeb ki jhankaar se kisi ajnabi mard ke dil me koyi ghalat fahmi paida na ho, shayar kahta hai :

Tod sakti nahi mere taqwe ko koyi sada

Shart ye ke vo paazeb ki jhankaar na ho

Allahu Akbar dekhiye kaisi taaleemaat dee jaa rahi hai aur aurat ki kaisi hifazat kee jaa rahi hai. Aurat ajnabi mardon se saqt lahje me guftagoo na kare, agar aurat ko kisi bhi ajnabi mard se guftagoo ki zaroorat pesh aaye to vo saqt lahje me guftagoo kare. Allaah Taala ne imhaat al momineen ko muqatib karke farmaya :

(YA NISA AN NABIYYI LASTUNNA KA AHADIN MINAN NISA'A, INIT TAQAITUNNA FALAA TAQZA'ANA BIL QOULI FAYAT MA'ALLAZEE FEE QALBIHI MARAZUN VA QULNA QOULAM MA'AROOFA) [Soorah Ahzaab:33/32]

Aye Nabi ki biwiyon ! Tum aam auraton ki tarah nahi ho, agar tum parhezgaari iqtiyaar karo to narm lahje se baat na karo ke jiske dil me rog ho vo koyi bura khayaal kare aur haan qaayide ke mtabikh kalaam karo.

Mazkoorah aayat me Nabi Kareem ﷺ ki biwiyon ko khitaab kiya jaa raha hai (hamari auraten is hukum ba darja oola shaamil hai) ke tum ajnabi mardon se baat karte huye apne lahje me narmi iqtiyaar mat karo. Jinke dil me keeda ho ya marz hoga vo tumhare taallukh se ghalat fahmi ka shikaar hokar tumhari taraf raghbat na kare. Jab bhi baat karo to kadak aawaaz me baat karo. Misaal ke taur par koyi ghar par aaye to andar se saqt aawaaz me pooche. Isi tarah aaj kal Whatsapp par neeche

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ke homework ya zaroori kaam ke liye ghair mardon se chat karne ki zaroorat padti to aise waqt me aap sirf itna kah de ke “Kindly send the information about the home work" meherbaani farmakar home work ke taallukh se information do. Aisa send na kare, informal hone se bache, shaitaan ko mauqa ne de vo khula dushman hai.

Aurat bila zaroorat ghar se baahar na nikle

Islam aurat ko ye taaleem deta hai ke vo bila zaroorat ghar se baahar na nikle, jaisa ke Allaah Taala ne farmaya :

(VA QARNA FEE BUYOOTIKUNNA VALAA TABARRAJNA TABARRUJAL JAAHILIYYATIL ULAA VA AQIMNAS SALAATA VA AATEENAZ ZAKAATA VA ATE’ENALLAHA VA RASOOLAHU INNAMA YUREEDULLAHU LI YUZHIBA ANKUMUR RIJSA AHLAL BAITI VA YUTAHHIRAKUM TATHEERA) [Soorah Ahzaab:33/33]

Aur apne gharon me qaraar se raho aur qadeem jaahiliyat ke zamane ki tarah apne banaav ka izhaar na karo aur namaz ada karti raho aur zakaat deti raho aur Allaah aur uske Rasool ki itaat guzaari karo. Allaah Taala yahi chahta hai ke, Aye Nabi ki ghar vaaliyon ! Tumse vo (har qisam ki) gandagi ko door karde aur tumhe khoob paak karde.

Mazkoorah aayat me aurat ko hukum diya jaa raha hai ke vo gharon me rahe. Illa ye ke koyi zaroori kaam ho vo hijaab ka system follow karte huye baahar jaa sakti hai. Allaah ke Rasool ﷺ Hazrat Saudah se farmaate hai :

(QAD UZINA AN TAQRUJNA FEE HAAJATIKUNNA)

“Agar koyi zaroori kaam ho to baahar jaa sakti ho.” **(Sahi Bukhari:147)**

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Isi tarah jaahiliyat zeb va zeenat iqtiyaar karke ranga rang kapde pahan kar nikalne se mana kiya gaya hai. Lekin aaj kal auraten jo burqe pahan rahi hai unke liye ek aur saatir burqa ki zaroorat padh rahi hai. Aaj ka burqa zeb va zeenat ko chupaane ke bajaay tamaam tar zeb va zeenat ke mahvar bana hua hai, shayar kahta hai –

Kaale burqe ko ek fitna taaza kahiye

Parda nahi parde ka janaza kahiye

Aur aage Allaah Taala ne shaitaan ke hamlon se bachne ke liye ghar me tilaawat Quraan ka hukum diya jaisa ke Allaah Taala ne farmaya :

(VAZKURN MAA YUTLAA FEE BUYOOTIKUNNA MIN AAYAATILLAHI VAL HIKMAH, INNALLAHA KAANA LATEEFAN QABEERA) [Soorah Ahzaab:33/34]

Tumhare gharon me Allaah ki jo aayaten aur Rasool ki Ahadees padhi jaati hai unka zikar karti raho, yaqeenan Allaah Taala lutf karne vaala qabardaar hai.

Gharz ye ke Islam ne aurat ki hifazat ke liye jo daakhli aur khaarji nizaam pesh kiya vo bada aham hai, hame ise apnaana chahiye.

Allaah Taala ne mardon ko auraton par zimmedaar banaya hai. Aur jaisa ke Hadees me hai ke mardon ko hashar ke maidaan jahaan doosre sawaalaat kiye jaaye vahee ek aur sawaal uski biwi kw baare me kiya jaayega. Aap ﷺ ne farmaya :

(Innallaha saayilun kulla raayin ammas tar'aahu, aha faza am zayya'a, hatta yasalar rajula an ahli baitihi)

Allaah Taala qiyamat ke din har zimmedaar ko zaroor poochega, uske maa tahton ke baare me, kya usne unki hifazat ki ya fir zaay kar diya. Yahaan tak ke usko apni biwi ke baare me poocha jaayega. **(Sahi Ibn Hibban:4493)**

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Is Hadees se pata chala ke mard apne khaandaan ki khavaateen aur bachchon ki hifazat ka zimmedaar banaya hai. Kal qiyamat ke din us se unke baare me poocha jaayega.

Mard apne khaandaan ke liye baagh ke maali ki tarah hota hai. Maali ki zimmedaari ye hoti hai ke baagh ke phoolon aur kaliyon ki hifazat kare. Is dauraan do zimmedaariyaan us par aayad hoti hai.

1) Pahli zimmedaari hai ke waqt par sahi miqdaar me paani barabar poudhon ko de. Agar vo waqt par paani nahi diya ya sahi miqdaar me nahi diya to vo un poudhon aur phoolon ke maamle me zaalim ban jaayega.
2) Doosri zimmedaari ye hai ke baagh ke phoolon ko baahar ke dushman se mahfooz rakhe. Masalan agar koyi phool churaane aaye to vo phoolon ko us se bachaaye.

Isi tarah mard apne khaandaan ki auraton ke baare me do tarah se zimmedaar hota hai. Masalan nikah ke mouqe par jab vo vali banta hai to ye dekhe ke shaadi sahi jagah par ho rahi hai ke nahi, ya gharon me bachchiyon aur bahano ki tarbiyat ho rahi hai ya nahi. Aur isi tareeqe se mahram bankar doosron se muqabila karke unki izzat ki hifazat kare, safar me Bodyguard ki tarah saath rahega. Aur ye mahram ka system aurat ki jaasoosi karne ke liye hai aur na hi us par shak karne ke liye, balke uski hifazat ke liye hai.

Aakhir me Allaah Taala se dua hai ke vo hame Islami tareeqe ko sahi samajh kar logon tak sahi tareeqe se pahuchaane ki toufeeq ata farmaaye, Aameen.

Baaz media ke Islam par mash'hoor aiteraazaat

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Assalamu Alaikum Wa Rahmatullahi Wa Barakaatuhu

Alhamdulillahi Rabbil Aalameen Vas Salaatu Vas Salaamu Ala Rasoolihil Kareem Va Ala Aalihi Va Ashaabihi Ajmayeen Amma Baad :

AOOZU BILLAHI MINASH SHAITAAN NIRRAJEEM BISMILLAH HIRRAHMAAN NIRRAHEEM

(MAN AJLI ZAALIKA KATABNA ALAA BANI ISRAAYEELA ANNAHU MAN QATALA NAFSAN BI GHAIRI NAFSIN AV FASAADIN FIL ARZI _____ QATALAN NAASA JAMEE'AN VAMAN AHYAAHA _____ AHYANNASA JAMEE'AN VALAQAD JA'A ATHUM RUSULUNA BIL BAYYINAATI SUMMA INNA KASEERAN MINHUM BA'ADA ZAALIKA FIL ARZI LAMUSRIFOON)

BISMILLAH HIRRAHMAAN NIRRAHEEM

(QAALA RABBISH RAHLI SADRI, VA YASSIRLI AMRI, VAHLUL UQDATAM MIL LISAANI YAFQAHOO QOULI)

Mai sabse pahle Allaah Taala ka shukar baja laata hoon. Be paaya Darood va Salaamati ho Muhammad Mustafa ﷺ par, mai dua karte huye apne is bayaan ka aaghaaz karna chahta hoon, mai dua karta hoon ke Allaah Taala Daarul Salfiyah Nagpur ke Baani Mouseen aur Nazm va Nusq ka intezaam karne vaale saare hi muntazimeen, mansalkeen, mushaarikeen aur zimmedaaraan, Buzurgaane Millat, Naujawanaan Islam, Maaon aur Bahano ka mai aap sabke haq me dua karta hoon ke Allaah Taala ham sab par raham va karam ka maamla farmaaye, aur jo abhi tak Islam qubool nahi kiye hai, Allaah Taala unhe ye toufeeq de, Allaah Taala hame ye toufeeq inaayat bakhshe ke ham un tak Islam pahucha kar apne aap ko aur sab ko jahannam se bachaane ki fikr karen, jis topic par mai aap ke saamne guftagoo karne jaa raha hoon, unwaan hai – "Baaz media ke Islam par mash'hoor aiteraazaat ke

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jawaabaat" maine apni topic me baaz media ka istemaal kiya kyu ke media ke baaz goshe musalmaano ko target banate rahte hai, Quraan Majeed ko aur Sahi Ahaadees ko Allaah ke Nabi ﷺ ki zindagi ko, Allaah ke Nabi ﷺ ki seerat ko aur (misinterpret) karte hai, logon ko Out of Context Code karke Islam se mutaallikh ghalat fahmiyaan paida karne ki koshish karte hai, jiski vajah se maine yahaan par "Baaz Media" kaha isme tamaam media shaamil nahi hai, mai usko achceh kaam ke liye istemaal kar raha hoon, mai isko aman ke liye istemaal kar raha hoon, dahashat gardi zahan se nikaalne ke liye kaam kar raha hoon, hamara mission dahashat gardi ke khilaaf hai, media ke mai khilaaf me nahi hoon, (AskIslamPedia.com) bhi ek media hai jo ghar ghar tak pahuchne ki tayyari kar raha hai, lihaza media ke har goshe ke ham khilaaf nahi hai, vo media ke baaz goshe jo Islam aur musalmaano ko na haq target karke unko torcher karte hai, Quraan va Sunnat ki taaleemaat ko Out of context code karte hai, unke kayi aiteraazaat hai, Alhamdulillah se baaz aiteraazaat ke jawaabaat dene ki mai In Sha Allaah saadat haasil karoonga.

Pahla Sawaal :

Kya Islam duniya ke aman ke liye khatra hai?

Doosra Sawaal :

(Qatar me kiya jaane vaala ek sawaal) ek ghair muslim (Non-Muslim) ne ye sawaal kiya ke aap musalmaan log Allaah ko maante hai aur aap ka daawa hai ke Quraan Allaah ki taraf se aaya hai, ham to ghair muslim hai, na ham Quraan ko maante hai aur na Hadees ko maante hai, lihaza aap Quraan ki aayat aur Hadees ko daleel banaye baghair, Allaah ke vajood ko kis tarah saabit karoge?

Aur Quraan Allaah ki taraf se naazil kiya gaya hai isko aap Scientifically kis tarah se Proof karoge?

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Teesra Sawaal :

Muhammad ﷺ ki shaan me Cartoons banaye jaa rahe hai, iski kya vajah hai?

Musalmaan ye baat kis tarah saabit kar sakte hai ke Muhammad ﷺ duniya ke liye aman pasandi ka zariya ban rahe hai?

Aur aaj kal media ke baaz goshon ne ISIS ko Islam se jod diya hai, iske alaava deegar Terrorist Group ko bhi Islam se jodne ki koshish kee jaati rahi hai aur ye baawar karaane ki koshish kee jaati hai ke ye tamaam Terrorist Group Allaah ke Nabi Muhammad ﷺ ko maanne vaale hai, lihaza media ke baaz goshe ye sawaal karte hai ke kya Muhammad ﷺ ki taaleemaat ke zariye se ye Terrorism ke vaakhiyaat pesh aa rahe hai?

Choutha Sawaal :

(Malaysia me kiya gaya ek sawaal) media kahta hai ke musalmaano ka amal illogical hai kyu ke jab vo kisi ko apna ghar ya gaadi kiraaye par dete hai to unse kiraaya vasool karte hai lekin jab paisa bataur kharz dete hai to koyi paisa vasool nahi karte, balke usko ye sood (ar riba) Interest kahte hai, lihaza musalmaano ka ye amal illogical hai is maamle me musalmaan Double Standard me ek jagah par unka usool kuch aur hota hai aur doosri jagah par vo usool badal jaata hai, chunache ghair muslim aur khusoosan media ne Islam par ye aiteraaz pesh kiya hai ke aap musalmaan ye baat kyu maante hai ke Interest haraam hai aur Islam me forbidden hai aur soodi kaarobaar aur len den haraam aur ghalat hai kya musalmaan ko ye nazar nahi aata ke Interest ke paise ke zariye se duniya me Development ke bahut saare kaam anjaam diye jaate hai aur aap muslamaan uski muqaalifat kyu karte hai?

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Paanchva Sawaal :

Muslamaan Education me kyu peeche hai?

Sachchar committee ki report ne musalmaano ki taaleemi pasmaandgi ko khol kar bayaan kiya hai, muslamaano ka taaleemi miadaan me peeche rah jaane ki kayi vajoohaat hai, lekin uska hargiz matlab ye nahi hai ke Islam taaleem Education ka muqalif hai ya Development ki taayeed nahi karta.

Lihaza sawaal ye ke Education me peeche kyu rah gaye hai?

Chata Sawaal :

Musalmaan hindustan ke vafaadaar nahi balke musalmaan mulk hindustan ke ghaddaar hai?

Ek musalmaan is baat ko kis tarah saabit kar sakta hai ke vo hindustan ke liye vafaadaar hai? Aur musalmaan is baat ko lekar be chain nazar aate hai ke vo hindustan me paida ho gaye hai, ek hindustani musalmaan ke paas in sab sawaalon ka kya jawaab hai?

Saaatvaan Sawaal :

“Islamic Slaughtering System” (Zabiha) Islam ne jis Slaughtering System ko pesh kiya vo munasib hai ya vo system munasib hai jo Scientists ne apna ek jadeed Slaughtering System mutaarrif karvaaya hai, lihaza uski himayat me baaz Media Anchor ne sawaal uthaaate huye kaha hai :

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- Is jadeed Slaughtering System ko musalmaan kyu nahi apnaate?
- Kyu musalmaan Classical Slaughtering System hi ko pasand karte hai?
- Kya ek musalmaan gaay ka gosht khaaye baghair ek sachcha musalmaan nahi kahla sakta?

Aathvaan Sawaal :

Modernism aur jadeediyat ka ye taqaza hai ke sharaab piye aur Pork (khinzeer) bhi khaaye.

- Musalmaan Pork and Alchohol ki muqalifat kyu karte hai?
- Musalmaan Cultural Values ko Adopt kyu nahi karte?

Navaan Sawaal :

Hijab, Pardah, Burqah :

Baaz media ke aiteraazaat : Aaj duniya Global Village hone ke bavajood Hijab system ne is duniya me Cultural Difference paida kiye hai, is hijab ki aad me auraton par zulm va zyadati kee jaati hai, unka haq nahi diya jaata aur bachchon ko Modern Education se door rakha jaata hai, chunache duniya ke beshtar hukumaten aur baaz muslim hukumaten bhi is koshish me din raat lag gayi hai ke Islam ke jaabiraana system se auraton ko najaat dilayi jaaye, (Nauzubillaah).

Musalmaan mard hazraat apni khavateen ko parde me rakhna kyu pasand karte hai?

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Islam Gender Equality ka khaayal kyu nahi hai?

Dasvaan Sawaal :

Tamaam musalmaan hamesha is baat ki koshish me lage rahte hai ke kisi bhi tarah Non-Muslim kalima padh kar musalmaan ho jaaye, iske liye musalmaan tamaam harbe istemaal karte rahte hai masalan :

- Kyu musalmaan hamesha doosron ki zindagi me Interfere karne ki koshish karte rahte hai?
- Kya ek insaan apni zindagi me Busy rahte huye apni man chahi zindagi guzaarne ka haq nahi rakhta?

Fee zamana media ki jaanib se uthaaye jaane vaale ye Hot Issues me jab ye Hot Issues musalmaan naujawaan ke paas pahuchte hai to us waqt musalmaan naujawaan ye feel karta hai ke vo in sawaalaat ka jawaab nahi de paa raha hai, to uske radde amal me ek musalmaan naujawaan koyi aisa jawaab na de ya koyi aisa amal na kare jise Islam pasand na karta ho, lihaza in haalaat me ek muslim naujawaan ko ye zaroori hai ke vo Ulama Ikraam se deen ka sahi ilm haasil kare jo behad zaroori hai, balke Hadees me yahaan tak kah diya gaya ke “har muslim par ilm ka haasil karna farz hai” (Sunan Ibn Maajah:224, asnaad Sahi) kyu ke kisi bhi qoum va millat ki kaamyaabi ilm me mazhar hai chunache Academic discussion ke zariye se bahut saare masayel hal kiye jaa sakte hai, In Sha Allaah. Ghussa, Hat Dharmi kisi bhi sawaal ka jawaab nahi ho sakta Academic Level bada pur asar aur usme bada Power hota hai, lihaza ham Academic discussion se musalmaano par aur Islam par hone vaale aiteraazaat ka jawaab de sakte hai, kyu ke Islam ek aman pasand deen hai aur Islam aman pasandi ki taaleem deta hai, kisi par Personal Attack

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karna aur neecha dikhaana ye tamaam cheezen Islam ke khilaaf hai aur doosron ke maaboodon ko bura bhala kahne se Islam ne saqti se roka aur mana kiya hai, lihaza ilm ke zariye Academic discussion ke raaste ko apnaate huye bahut saare aiteraazaat ka jawaab diya jaa sakta hai, In Sha Allaah.

Pahla sawaal aur uska jawaab

Sawaal : Kya Islam duniya ke aman ke liye khatrah hai?

Jawaab : Aman ke madde maqabil jo koyi khada ho jaaye ya khatrah ban jaaye usko dahashat gardi kaha jaata hai, Quraan Majeed ne dahashat gardi ko is tarah define kiya hai :

(MIN AJLI ZAALIKA KATABNAA ALAA BANI ISRAAYEELA ANNAHU MAN QATALA NAFSAN BI GHAIRI NAFSIN AV FASAADIN FIL ARZI FAKA ANNAMA QATALANNASA JAMEE'AN VAMAN AHYAAHA FAKA ANNAMA AHYANNASA JAMEE'A) [Soorah Maayidah:5:32]

"Isi vajah se hamne Bani Israyil par ye likh diya ke jo shakhs kisi ko baghair uske ke vo kisi ka qaatil ho ya zameen me fasaad machaane vaala ho, qatl kar daale to goya usne tamaam logon ko qatl kar diya, aur jo shakhs kisi ek ki jaan bacha le, usne goya tamaam logon ko zinda kar diya."

Chunache yahaan par ye dekhna be had zaroori hai ke Terrorist ka Definition kya hai? US Army Department ki Official Website jab aap us par Visit karte hai to pata chalta hai Terrorist ke 107 Definition bataye gaye hai, aaj tak ittefaaq nahi hua hai, lihaza hame sabse pahle Terrorism ka Definition jaanna behad zaroori hai, Terrorism ke Definition me ek Common Point hai vo ye hai : "Kisi bhi insaan ko na haq qatl kar dena Terrorism ka sahi tareen Definition hai." Chunache iska haqeeqi pahloo ye hai ke Islam duniya ka vo vaahid deen hai jisne

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1400 saal qabl hi Terrorism ka Definition ham insaano ko bata diya tha, jaisa ke ham oopar Soorah Maayidah, Soorah no. 5, aayat no. 32 padh chuke hai.

Ek saahab mere paas aaye aur kaha mai aap ko TV par dekhta rahta hoon, aap Hadees ke hawaale dete hai, aayaton ke hawaale dete hai, meri badi khvaahish hoti hai ke mai bhi ek hawaale yaad karoon, kyu ke Nabi Kareem ﷺ ne irshaad farmaya hai ke, agar aap ko ek aayat bhi maaloom ho to tum uski tableegh karo, to mai Quraan ke aayaat ki tableegh karna chahta hoon, aap mujhe ek aayat batlaaye jisko mai tableegh karta rahoon, to maine unki taaleemi qaabiliyat ke baare me poocha ke aap kahaan tak padhe huye hai, to unhone jawaab diya ke vo kabhi school gaye hi nahi, to mai soch me pad gaya ke unhone ibtedaayi taaleem bhi haasil nahi kee, lekin Masha Allaah deen ki tableegh ka shoukh hai, Islam par kiye jaane vaale aiteraazaat ka vo jawaab dena chahte hai, Allaah Taala unko kaamyaabi ata farmaaye, Aameen. Bahar haal maine us naujawaan se kaha ke agar aap koshish karte hai to In Sha Allaah aap ko hawaale yaad ho sakte hai. Maine unko hawaala yaad karne ka ek nusqa de diya aur kaha ke aap is tareeqe ko aazmaayen, jaisa ke Soorah Maayidah hai, aap apne zahan me maide ki roti ko bitha le aur aksar roti gol hoti hai aur arabi me paanch ka _____ qareeb qareeb golayi ki shakal jaisa hi nazar aata hai, lihaza usko bhi apne zahan me bitha le, chuna che uski shakal is tarah hogi ke Soorah Maayidah, soorah no. 5, aayat no. 32, ab battees ko yaad rakhne ke liye bhi maayide ki roti ka tasavvur apne zahan me laaye, kyu ki ham roti ko apne daanton se chaba kar khaate hai aur hamare 32 daant hote hai, lihaza is tareeqe se yaad karna aasaan ho jaata, is vaakhiye ke taqreeban chaar saal baad meri mulaaqaat ek baar fir usi naujawaan se huyi, us naujawaan ne us vaakhiye ka zikar kiya aur kaha ke, mai ab lohe aur scrap ke kaarobaar me hoon, bahut saare ghair muslimo se meri mulaaqaat hoti rahti hai aur aksar ghair muslim jab bhi Islam par

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koyi tanz karte hai ya aiteraaz karte hai to mai unko aap ka yaad dilaya hua hawaala yaani ke Soorah Maayidah, Soorah no.5, Aayat no. 32 pesh karta hoon, Alhamdulillah.

Azeez saameyeen aur saamiyaat, Islam ek aman pasand deen hai, Islam ka dahashat gardi se koyi taallukh nahi hai, Islam hamesha dahashat gardi ki mukhaalifat karta raha hai, Hadees me hai – Abdullah Ibn Umar Raziallahuanhu bayan karte hai ke Allaah ke Nabi ﷺ ne irshaad farmaya :

(MAN QATALA NAFSAN MU'AA HADAN LAM YARAH RAAYIHATAL JANNATI, VA INNA REEHAHA YOOJADU MIN MASEERATI ARBAY'EENA AAMAA) [Sahi Bukhari:6914]

"Jo shakhs aisi jaan ko maar daale jis se ahad kar chuka ho (uski amaan de chuka ho) Jaise zami, kaafir ko to vo jannat ki khushboo bhi na soongega (chajaay ke usme daakhil ho) haalan ke jannat ki khushboo chaalees baras ki raah se maaloom hoti hai."

Koyi musalmaan ghalti karta hai to ghalti Islam ki nahi balke us musalmaan ki ghalti kah laayegi, ek musalmaan sharaab peeta hai iska matlab ye nahi hai ke Islam me sharaab halaal hai???

Lihaza Islam me dahashat gardi ki koyi jagah nahi, agar koyi bhi chahe muslim ho ya chahe ghair muslim ho agar koyi kisi mu'ahide kiye huye Agreement kiye huye chahe muslim ho ya chahe ghair muslim Agreement kiye huye ko maar deta hai to ye musalmaan ya ghair muslim ko maar kar qiyamat me aayega to ye jannat ki khushboo tak bhi nahi soongega. Dahashat gardi ke liye koyi gunjayish hi nahi hai.

Hamara watan azeez hindustan bhi ek Place of Agreement hai, yahaan par hindu va muslim sikh eesaayi tamaam mu'ahid hai jaisa ke hindustan ke khanoon me likha hua hai :

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“Preamble declares India to be a sovereign, socialist, secular and democratic republic.”

Mazeed ye secularism ki tashreeh is tarah kee gayi hai :

“Secular : The term means that all the religions in India get equal respect, protection and support from the state.”

Hindustan me tamaam afraad ke huqooq masavi hai, ye hindustan ke khanoon ka ek numaya pahloo hai, isi khanoon ko Allaah ke Nabi Muhammad ﷺ ne 1400 saal pahle bayaan kar diya tha, Aap ﷺ ne ye baat vaazeh kar dee thi ke jo shakhs aisi jaan ko maar daale jis se ahad kar chuka ho to vo gunahgaar hai aur vo dahashat gard hai, agar koyi musalmaan is tarah ka amal karta hai to Islam uske is amal se bari hai aur mulk ka khanoon is baat par qaadir hai ke vo chahe muslamaan ho, hindu ho ya christian ho ya sikh ho saqt se saqt saza de.

Jab aap Islam ka aur Allaah ke Nabi ﷺ ki seerat ka baghour mutaalla karenge to aap ko ye maaloom hoga ke Islam aman aur shanti ka dars dene vaala deen hai, lihaza Islam tamaam duniya ke liye aman va salaamati ka khvaahaan hai, isliye hamare Nabi Muhammad ﷺ sirf musalmaano ke liye rahmat nahi balke saare jahano ke liye rahmat banakar bheje gaye hai, chunache Islam duniya ke liye khatrah nahi balke Islam duniya ke liye rahmat, barkat aur aman ka ba’as hai, ye Islam ki Core Philosophy Islam ki asal rooh to aman aur salamati hai.

Agar mai road par ye paaoonga ke kisi hindu ka Accident ho gaya hai to mai fouran usko Hospital pahuchaane ki koshish karoonga, is dauraan agar koyi ye poochta hai ke ye to hindu hai fir aap ne iski madad kyu ki to mai uske saamne Soorah Maayidah, soorah no. 5, aayat no. 32 pesh karoonga, kyu ke ek insaan ki jaan ki hifazat karna goya ke tamaam bani noo’o insaan ki hifazat karne barabar hai. Allaah Taala ne mijhe ye Opportunity dee hai ke mai ek insaan ki jaan bachaoon, ek hindustani

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civilian ki jaan bachaoon, us waqt mai uska mazhab nahi dekhoonga, Islam ki yahi taaleemaat hai. Musalmaan is duniya ki sabse aman pasand qoum hai, iske liye ye misaal kaafi hai ke beesvi sadi me sabse bada Terrorism ka vaakhiya pesh aaya, us vaakhiye ko Guinness book of world record me bhi darj kiya gaya hai, bataya jaata hai ke ye taareeq sabse badtareen aur sabse bada dahashat gardi ka vaakhiya hai jisko ham aur aap First World War aur Second World War ke naamo se jaante hai. Isme marne vaalon ki taadaad 7 crore se zyada batayi jaati hai aur ye jung jumla 109 mulkon ke beech me huyi, isme sirf 2 muslim mulk Jordan aur Turkey shareek huye the aur vo bhi zor zabardasti se shaamil kiye gaye aur baqiya 107 mumalik ka taallukh christianity se tha.

Chunache 107 mumaalik Activate participate kiya aur 7 crore maasoom insaan maare gaye, aap taajjub karenge ke 1945 me jab Secind World War khatam huyi to Formula ek tha aur nateeja kuch aur nikla, un dino jungon me shirkat karne vaalon ka taallukh Christianity tha aur nateeja ye nikla ke musalmaan dahashat gard hai bamisdaakh “ultha chor kotwaal ko daante” vaali baat hai, iske peeche ek bahut bada Propoganda hai, maghrib ne ye bhaamp liya tha First World War aur Second World War me shareek hone vaale tamaam log christian the, lihaza ye log christianity par ilzaam aayad karenge aur ho sakta hai unme se zyada tar musalmaan ho jaayen, lihaza ye hawwa ikaththa kiya gaya ke asal dahshat gard Islam aur musalmaan hai. Is tarah se Western Countries ne chaal chali aur media ko apna aala kaar banaya aur maghribi logon ke Mind Divide karne me ek had tak kaamyaab rahe, lekin log dheere dheere baaton ko samajhne lage aur ye sawaal paida hone laga ke “asal dahshat gard koun hai” logon ke is sawaal ko dabaane ke liye Western Media ne ek naya porpoganda shuroo kar diya ke musalmaano ki vajah se Third World War ho sakti hai aur is tarah ek

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qouf ka maahoul bana diya gaya aur Media ne musalmaano ko Target banaya.

DOOSRA SAWAAL AUR IS KA JAWAAB

Sawaal : Musalmaan Quraan ki aayat aur Hadees ko daleel banaye baghair, Allaah ke vajood ko kis tarah saabit kar sakte hai?

Quraan Allaah ki taraf se naazil kiya gaya hai, Isko musalmaan Scientifically kis tarah se Proof karenge?

Jawaab : Qatar ke safar me ek professor ne poocha ke musalmaan kahte hai ke Allaah hai, aur kahte hai ke Quraan ko Allaah Taala ne aasmaano se naazil kiya aur Muhammad ﷺ ko Rasool banakar aap ke zariye se Quraan Majeed ki tashreeh Ahadees ke zariye kee gayi, musalmaan isko Scientifically kis tarah se Proof kar sakte hai, to maine professor se kaha ke, ok I'm ready, mai Quraan ki aayat va Hadees ko daleel banaye baghair Scientifically in baaton ko Proof karoonga, mai aap ke saamne Science ka Formula aur Scientific Theories pesh karoonga, In Sha Allaah.

Allaah ke vajood ki Scientific daleel :

Maine Professor se sawaal kiya ke, kya aap sir Isaac Newton ke Formulas ko tasleem karte hai. Professor ne haan me jawaab diya, lihaza maine baat ko aage badhaate huye kaha ke Newton ki ek Theory ka naam Concept Of Inference hai aur Inference ka maani aur matlab ye hai ke, (to know the unknown thing through the known thing) jaanne vaali cheez ke zariye se na maaloom cheez ko maaloom karna, isko Infer kahte hai, yaani ke nateeja nikaalna. Masalan Newton ne Gravitational Force ka nateeja nikaala ek girte huye seb ko dekh kar, aur kaha ke iska matlab ye nikla ke zameen me Gravity hai to maine Professor se sawaal kiya ke, kya aap ne Gravity ko apne aakhon se dekha hai, to unhone

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jawaab diya ke nahi, to maine kaha ke, fir aap ne ye kaise tasleem kar liya ke Gravity maujood hai?

Jis tarah aap ne girte huye seb ke zariye se Gravity maaloom ki, isi tarah aap seb ki jagah Quraan par ghour karenge isi Formula ki bunyaad par, aap ko ye baat aasaani se samajh me aa jaayegi ke, jo cheez nazar nahi aati us par yaqeen karna na mumkin nahi hai, to mai aap se poochoonga ke iska Author koun hai? Professor kahte hai, Quraan ko Muhammad ﷺ ne apni taraf se likha, vo Quraan ke Originator hai, to maine unko jawaab me kaha ke Encyclopedia Britannica me likha hua hai ke Muhammad ﷺ ummi the, yaani ke Muhammad ﷺ ko likhna padhna nahi aata tha aur Muhammad ﷺ Dark Age me paida huye the aur Aap Desert me rahte the, jahaan kisi bhi cheez ki koyi Facilities nahi thi aur na hi koyi Research Centre tha aur Modern Education ka door door tak koyi naam va nishaan nahi tha aur na us waqt koyi High Level ke Gadgets maujood the, lekin uske bavajood Quraan Majeed me ek hazaar se zyada aisi aayat hai jo Modern Science ko Research ki taraf ishaara karti hai.

Quraan Allaah ka kalaam, pahli scientific daleel :

William Keith Moore (5 October 1925 – 25 November 2019)

Sabse pahle saal 1976 me University of Toronto, Ontario, Canada me ba haisiyat Faculty of Surgery ki khidmaat anjaam dee ye bahut mash'hoor Anatomy ke Surgeon the, 1980 me unko King Abdulaziz University ki jaanib se Saudi Arab me Anatomy aur Embryology ke mazmoon par Lecture dene ke liye madoo kiya gaya, isi dauraan King Abdulaziz University ne Quraan ki baaz aayaat aur baaz Ahadees ki tashreeh me madad ke liye William Keith Moore se raabta kiya jisme insaani tawleed aur junain ke nasho va numa ka zikar mazkoor tha William Keith Moore

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ne Quraan Majeed aur Ahadees ka baghair mutaalla kiya aur kaha ke 1400 saal pahle is tarah ki baaten na mumkin hai, balke unhone kaha ke athaarveen sadi tak bhi na mumkin hua karti thi, lihaza vo bade hairaan aur shashadr huye aur kaha ke ye aayat aur ahadees to Scientific Theories ke ain mutabikh hai.

Quraan Majeed me Allaah Taala irshaad farmaate hai :

(VALAQAD QALAQNAL INSAANA MIN SULAALATIN MIN TEEN [12] SUMMA JA'ALNAAHU NUTFATAN FEE QARAARIN MAKEEN [13] SUMMA QALAQNAN NUTFATA ALAQATAN FA QALAQNAL ALAQATA MUSGHATAN FA QALAQNAL MUZGHATA IZAAMAN FAKASAV NAL IZAAMA LAHMAN SUMMA ANSHA'NA HU QALQAN AAKHARA FA TABAARAKALLAHU AHSANUL QAALIQEEN [14] SUMMA INNAKUM BA'ADA ZAALIKA LA MAYYITOON [15] SUMMA INNAKUM YOUMAL QIYAAMATI TUB'ASOON [16]) {Soorah Mu'minoon: Soorah no. 23, aayat no. 12-16}

"Yaqeenan hamne insaan ko mitti ke jouhar se paida kiya [12] fir use nutfa banakar mahfooz jagah me qaraar de diya [13] fir nutfa ko hamne jama hua khoon bana diya, fir uske khoon ke louthde ko gosht ka tukda kar diya. Fir gosht ke tukde ko haddiyaan banade, fir haddiyon ko hamne gosht pahna diya, fir doosri banawat me usko paida kar diya. Barkaton vaala hai vo Allaah jo sabse behtareen paida karne vaala hai [14] uske baad fir tum sab yaqeenan mar jaane vaale ho [15] fir qiyamat ke din bila shuba tum sab uthaaye jaaoge [16]."

Quraan Majeed ki ye aayat Scientifically saabit hai aur us se Proof hota hai ke Quraan Allaah Taala ka kalaam hai aur Allaah Taala ki jaanib se Muhammad ﷺ par naazil kiya gaya, is par duniya ke tamaam Research karne vaale scientists ne bhi tasleem kiya hai.

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Quraan Allaah ka kalaam hai doosri scientific daleel :

Ek German jo bahut mash'hoor Ocean Diver tha, usne Islam qubool kar liya to logon ne us se sawaal kiya ke poori duniya me musalmaano ko badnaam kiya jaa raha hai, in haalaat me aap musalmaan ho gaye, fir logon ne mazeed poocha ke aap ki Islam quboool karne ki vajah kya hai?

Is German shakhs ne unko jawaab diya ke, maine musalmaano se pooch kar Kalimah nahi padha, balke maine Quraan Majeed ka gaharaayi ke saath mutaalla kiya, uske baad maine ye faisla kiya ke mai Islam me daakhil ho jaaonga, fir usne Quraan Majeed ki ye aayat tilawat kee :

(AV KA ZULUMAATIN FEE BAHRIL LUJJIYYIN YAGHSHA HU MAUJUN MIN FAUQIHI MAUJUN MIN FAUQIHI SAHAABUN ZULUMAATUN BA'AZUHA FAUQA BA'AZIN IZA AQRAJA YADAHU LAM YAKAD YARAAHA VAMAN LAM YAJ ALILLAHU LAHU NOORAN FAMA LAHU MIN NOOR) [Soorah Noor, soorah no. 24, aayat no. 40]

"Ya andheron ki tarah jo nihayat gahre samandar me ho, jise ek mouj dhaamp rahi ho, jiske oopar ek aur mouj ho, jiske oopar ek baadal ho, kayi andhere ho, jisme se baaz baaz ke oopar ho, jab apna haath nikaale to qareeb nahi ke use dekhe aur vo shakhs jiske liye Allaah koyi noor na banaye to uske liye koyi bhi noor nahi."

German nau muslim aksar musalmaano se ye poocha karta ke kya Muhammad ﷺ ne bhi samandar me ghota zani ki thi to log jawaab dete, ye na mumkin si baat, kyu ke Allaah ke Nabi sahraayi ilaaqe Desert me rahte the, jahaan par paani ke ek ek boond ko talaash kiya jaata hai ____ jaaye ke koyi samandar vahaan par maujood ho yaani ke Allaah ke Nabi ﷺ ne samandar me kabhi ghota zani ki.

In tamaam baaton ko sunkar vo german shakhs nihayat hi taajjub ke saath kahta tha ke, ye na mumkin hai ke jis shakhs ne zindagi me ek

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baar bhi samandar me ghota zani nahi ki unko is baat ka ilm kaise ho gaya ke samandar kuch gahraayi ke baad gahra andhera ho jaata hai, lihaza vo german shakhs bol utha ke ye Muhammad ka kalaam nahi hai, balke ye Allaah Rabbul Izzat ka kalaam hai.

(ALAA YA'ALAMU MAN QALAQA VAHUVAL LATEEFUL QABEER) [Soorah Mulk, soorah no. 67, aayat no. 14]

"Kya vo nahi jaanta jisne paida kiya hai aur vahi to hai jo nihaayat baareek been hai, kaamil khabar rakhne vaala hai."

Ye mukammil kaaynaat Work of ALLAAH hai aur Quraan Majeed Word of ALLAAH hai, lihaza Contradiction ka hona mumkin nahi.

Teesra Sawaal aur uska Jawaab

Sawaal : Muhammad ﷺ ki shaan me Cartoons banaye jaa rahe hai iski kya vajoohaat hai?

Musalmaan ye baat kis tarah saabit kar sakte hai ke Muhammad ﷺ duniya ke liye aman pasandi ka zariya ban rahe hai?

Aiteraaz :

Muhammad ﷺ ki taaleemaat ki vajah se duniya bhar me Terrorism paida ho raha hai, iske jawaab me hamne Muhammad ﷺ ke Cartoon banaye aur unko duniya ke 250 News Papers me shaai kiya aur Muhammad ﷺ par Movies bhi tayaar ki.

Jawaab : Iska jawaab bahut aasaan hai. Jinhone is amal ko apnaya hai unhone Allaah ke Nabi ki Biography ka mutaalla nahi kiya aur jinhone mutaalla kiya hai unhone ghalat Source ke zariye mutaalla kiya aur ghalat Opinion aqz kar liya, lihaza ham musalmaano ka ye fareeza hai ke zyada se zyada Allaaah ke Nabi ki seerat ko aam kiya jaaye aur ghar

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ghar pahuchaya jaaye aur logon me paayi jaane vaali ghalat fahmiyon ka izaala ho.

(Denmark News Paper “Jyllands-Posten”) ke zariye se Cartoon banaye gaye uske alaava aur bhi Movies banayi gayi :

“INNOCENCE OF MUSLIMS” (is an anti-Islamic short film that was written and produced by “Nakoula Basseley” Nakoula. Two versions of the 14-minute video were uploaded to YouTube in July 2012, under the titles "THE REAL LIFE OF MUHAMMAD" and "Muhammad Movie Trailer". Videos dubbed in Arabic were uploaded during early September 2012. Anti-Islamic content had been added in post-production by dubbing, without the actors' knowledge.)

Is film me bhi Allaah ke Nabi ﷺ ko target banaya gaya, iske alaava taqreeban 30 ke qareeb Movie aur bhi banaye gaye aur kayi Cartoons banaye gaye, 250 magazine aur aqbaaron ne (Naoozubillaah) Allaah ke Nabi ﷺ ko Cartoons me is tarah pesh kiya ke jaisa ke Muhammad ﷺ Messenger of Peace nahi balke Muhammad ﷺ Messenger of Terrorism hai, (alyiyaazbillaah).

Allaah ke Nabi ﷺ par kiye jaane vaale hamle aur uska jawaab

Allaah ke Nabi ﷺ ki seerat ke tamaam pahloo’on ko logon tak khusoosan ghair muslim hazraat tak pahuchana aur usko aam karna aur usko zyada se zyada shaai karna, is burayi ka ye ek behtareen hal hai.

Public Talk ke zariye logon ko Allaah ke Nabi ﷺ ki seerat aur Aap ﷺ ki qusoosiyaat se aagah karna aur is baat ko logon tak pahucha ke Islam ek aman aur salamati vaala mazhab hai aur dahashat gardi ka khul kar mukhaalifat karta hai aur isme maloos logon ke khilaaf saqt se saqt

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kaarvaayi ki vakaalat karta hai, iski sabse badi misaal khavaarij ke khilaaf Islami hukumaton ka radde amal kutube taareeq me jaa bajaa uski misaalen bhari huyi hai.

Swami Shankara Charya ke saath is masle me meri baat cheet ka qulaasah :

Mumbai shahar me mera ek Symposium munaqqid hua, usme Swami Shankara Charya bhi madoo the. Swami Shankara charya ne ye baat on the stage kahi ke jab vo Muhammad ki seerat se baraahe raast na waaqif the to unhone Indirect Source ke hawaale se jo kitaab likhi us kitaab ka Title kuch is tarah se tha ke Islam aatankvaad sikhaata hai, lekin jab maine baraahe raast Muhammad ﷺ ki seerat padhi aur Quraan padha to Islam ka asal chehra meri nazron ke saamne aa gaya, uske baad maine Islam aadarsh ke naam se kitaab likhi, lihaza meri ye raai hai ke jab bhi koyi Quraan ka mutaalla karna chahta hai to usko chahiye ke Quraan ke mutaalle ke saath Muhammad ﷺ ki seerat ko bhi saamne rakhe.

Swami Shankara Charya ye pahle shakhs nahi, jinhone Islam ko ghalat andaaz me samajh liya tha, taareeq me is tarah ki be shumaar shaksiyaten hai jinhone Islam ko kisi ek vajah se ghalat samajh liya, lekin baad me Islam ki sahi tasavvur jab unke saamne aa gayi to unme se beshtar afraad ne na sirf apni ghalti tasleem ki balke unhone Islam ko qubool bhi kar liya iske madde nazar Allama Iqbal kahte hai :

Hai iyaan yoorashi taataar ke afsaane se

Paasbaan mil gaye kaabe ko sanam khaane se (Baang daraa, jawab va shikwa: Allama Iqbal)

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Seerat me taayaf ke pesh manzar ki ahmiyat :

Jab kabhi koyi Allaah ke Nabi ﷺ ka Introduction pesh kar raha ho to vo taayef ka vaakhiya zaroor bayaan kare, zyadatar Orientalist ka ye kahna hai ke Jab maine taayef ke vaakhiye se vaakhifiyat haasil ki to us din se mere andar Muhammad ﷺ ke liye muhabbat ka pahloo ghalib raha hai, kyu ke taayef ke vaakhiye me ye baat zyada iyaan hai ke Muhammad ﷺ apne se zyada doosron ka khayaal karte the, is vaakhiye ka zikar Ahadees ki kitabon me bhi maujood hai. Ummul Momineen Aisha Raziallahuanha ne kaha ke unhone Nabi Kareem ﷺ se poocha, kya aap par koyi din uhad ke din se bhi zyada saqt guzra hai? Aap ﷺ ne us par farmaya ke, tumhari qoum (quraish) ki taraf se maine kitni museebaten uthaayi hai, lekin is saare daur me Uqbah ka din mujh par sabse zyada saqt tha, ye vo mouqa tha jab maine (taayef ke sardaar) kinana bin abd ya lail bin abd kalaam ke yahaan apne aap ko pesh kiya tha, lekin usne (Islam ko qubool nahi kiya aur) meri daawat ko radd kar diya, mai vahaan se intehaayi ranjeedah hokar vaapis hua, fir jab mai Qarn al sa'alib pahucha, tab mujh ko kuch hosh aaya, maine apna sar uthaya to kya dekhta hoon ke baadal ka ek tukda mere oopar saaya kiye huye hai aur maine dekha ke Jibrayeel Alaihissalaam usme maujood hai, unhone mujhe aawaaz dee aur kaha ke, Allaah Taala Aap ﷺ ke baare me Aap ﷺ ki qoum ki baaten sun chuka aur jo unhone radd kiya hai vo bhi sun chuka, Aap ﷺ ke paas Allaah Taala ne pahadon ka farishta bheja hai, Aap ﷺ unke baare me jo chahe uska use hukum de de, uske baad mujhe pahadon ke farishte ne aawaaz dee, unhone mujhe salaam kiya aur kaha ke, Aye Muhammad ﷺ ! Fir unhone bhi vahi baat kahi , aap jo chahe (uska mujhe hukum farmayen) agar aap chahe to mai dono taraf ke pahaad un par laakar mila doon (jinse vo chukna choor ho jaayen)

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Nabi Kareem ﷺ ne farmaya, mujhe to uski ummeed hai ke Allaah Taala unki nasl se aisi aulaad paida karega jo akele Allaah ki ibadat karegi, aur uske saath kisi ko shareek na thaharaayegi, Nabi ﷺ par saqt tareen din taayef me guzra. **(Sahi Bukhari:3231)**

Is vaakhiye me Humanity ka buland tareen meeyaar pesh kiya gaya hai, Muhammad ﷺ unke haq me dua kar rahe hai jo Aap ﷺ par paththar barsa rahe hai goya ke ye Allaah ke Nabi ﷺ ki seerat ka vo ghaalib pahloo hai jo insaniyat ko Appeal karta hai, is tarah ke vaakhiyaat jab ghair muslimon tak pahuchte hai to unhe Islam ki asal rooh ko samajhne me aasaani paida hoti hai aur ghair muslim is baat se vaakhif ho jaayenge ke Muhammad ﷺ aman aur aashti ka paighaam lekar is duniya me tashreef laaye the.

Baaz Extremist is koshish me lage rahte hai ke kisi bhi tarah Muhammad ﷺ ki asal taaleemaat ko masq kiya jaaye aur unhe tod marod kar pesh kiya jaaye aur apna ulloo seedha kiya jaaye, lihaza Innocence of Muslims haal me banayi gayi ek short Movie hai jo isi silsile ke ek kadi hai, ye film sirf 12 minutes ki hai aur is par kayi Million Dollars kharch kiye gaye hai. Ham ko chahiye ke ham bhi badh chadh kar Allaah ke Nabi ﷺ ki seerat ko aam karne ke liye nashr va ishaat karne ke liye apna paisa, apna waqt ya apni salahiyaten sarf kare, is kaam ke liye sabse pahle iqlaas darkaar hai, paise darkaar hai, mehnat va mashaqqat, lagan ke baghair to koyi kaam mumkin nahi, Allama Iqbal ne kya khoob kaha :

Haath bezor hai, ilhaad se dil khogar hai

Ummati ba’ase rusvayi Paighambar ﷺ hai

Chunache jab tak ham naamosi risaalat ke liye apna waqt, apna qeemti maal kharch nahi karenge aur iqlaas ke saath mehnat nahi karenge ye hamle aur zyada hote jaayenge, kya ummate muslimah me paise vaalon ki kami hai? Kya ummate muslimah me salahiyaton se bhar poor

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naujawaan ki kami hai? Hargiz nahi, jisko Allaah ne jis cheez se nawaza hai usko Allaah ke raah me lagaye, jinke paas salaahiyat hai vo apni salaahiyat ko is kaam me lagaye, jiske paas paisa hai vo paisa kharch kare, Allaah ke Nabi ki seerat ka paighaam aam kare Times of India aur Deccan Chronicle aur Hindustan Times deegar tamaam News Paper ke Bulk khareeden aur Allaah ke Nabi ﷺ ki seerat ko un bulk ke zariye se aam kare, kyu ke ye News Paper muslim aur ghair muslim tamaam log padhte hai, jo bhi padhega un tak Allaah ke Nabi ﷺ ki seerat ka paighaam pahuchega, taayef ka vaakhiya, uhad ka vaakhiya, qabl hijrat ke masayeb ke tamaam vaakhiyaat logon tak pahuchenge, ghair muslimon ke saamne Muhammad ﷺ aur Islam ki sahi aur asal tasveer saamne aayegi, In Sha Allaah. Is seerat ke paighaam ke zariye vo waqt door nahi ke hindu, christian aur tamaam deegar mazahib ke log ye gawahi pesh karenge, Islam deen aman aur salaamati ka deen hai, Muhammad ﷺ is duniya me aman aur salaamati qaayam karne ke liye tashreef laaye the :

Ki Muhammad ﷺ se vafaa toone to ham tere hai

Ye khayaal cheez hai kya louh va qalam tere me

Anas Raziallahuanhu bayaan karte hai ke Allaah ke Nabi ﷺ ne irshaad farmaya :

(LAA YU'MINU AHADUKUM HATTA AKOONA AHABBA ILAIHI MIN VAALIDIHI VA VALADIHI VANNASI AJMAYEEN)

"Tum me se koyi shakhs us waqt tak momin na hoga jab tak uske vaalid aur uski aulaad aur tamaam logon se zyada uske dil me meri muhabbat na ho jaaye. **(Sahi Bukhari:15)**

Lihaza Allaah ke Nabi ﷺ se muhabbat ka taqaaza ye hai ke aap ki seerat ko aam kiya jaaye, sirf zabani jama kharch na karen, balke thos qadam uthaayen, daame dirhame sunqe jis tarah mumkin ho is kaam me lag

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jaayen, apni salaahiyaten is kaam me lagaye, apna waqt lagaye, aur jinke paas paisa ho vo apna behtareen maal Allaah ki raah me kharch karen, iske alaava koyi doosra raasta nahi hai, baatil taaqaton ka haal ye hai ke ek Cartoon ke liye Million Dollars kharch kar rahe hai, lihaza hame chahiye ke ham naamosi risaalat ka difa behtareen andaaz me karen Positive Reaction ke zariye baatil taaqaton ka jawaab de, baaz na samajh log Negative React kar dete hai, jiska khamyaaza poori ummat ko uthana pad sakta hai, ye masla aisa nahi ke aap raaston par nikal pade, cheekh pukaar kare, logon ki amlaak ko nuqsaan pahuchaaye. Islam iski hargiz ijaazat nahi deta. Islam ki ye taaleem hai ke ham jis mulk me rahte hai us mulk ke khanoon ki izzat kare aur us khanoon ke daayre me rahte huye apna haq talab kare, In Sha Allaah zaroor ba zaroor Allaah Taala hamari madad farmayenge, logon ke liye aasaaniyaan paida kare, logon ke liye zahmat na bane, pyaar muhabbat uqwat bhai chaargi ko farogh de, muhabbat kare, aala taaleem haasil kare, vatane azeez hindustan ka naam aur apni millat ka naam roushan kare, halaal zaraay se paisa kamaye aur halaal kaamo me apna paisa kharch kare, deen ke kaamo me apna maal kharch kare, AskIslamPedia.com kaam kar raha hai, (Summa Alhamdulillah) hamara awwaleen maqsad hai ke deen ghair muslimo tak pahuch jaaye, iska sabse bada faayida to ye hai ke aapas ki ghalat fahmiyon aur talqiyaan door ho jaayegi In Sha Allaah, doosra faayida ye hai ke aapsi bhai chaargi se mulke azeez hindustan taraqqi ki raah par chal padega In Sha Allaah. Islam is duniya me aman qaayam karne ke liye bheja gaya hai, dahashat gardi ko khatam karne ke liye bheja gaya hai, Islam salaamati se nikla hai, baaz media ne Isalm par dahashat gardi ka Label laga diya hai, lihaza ab hamara kaam hai ke ham is Label ko achche tareeqe se hatayen aur Islam ki sahi Image ko duniya ke saamne rakhe :

(INNALLAHA LAA YUGHAYYIRU MAA BI QOUMIN HATTA YUGHAYYIRU VAMA BI ANFUSIHIM) [Soorah Raad, soorah no. 13, aayat no. 11]

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“Kisi qoum ki haalat Allaah Taala nahi badalta jab tak ke vo khud use na badle.”

Khuda ne aaj tak us qoum ki haalat nahi badli

Na ho jisko khayaal aap apni haalat ke badalne ka

CHOUTHA SAWAAL AUR USKA JAWAAB

Sawaal : Musalmaan Interest ki muqalifat kyu karte hai?

Aiteraaz : Musalmaan Interest ko bura kyu samajhte hai, haalan ke ek shakhs apni khushi aur razamandi se Interest dene ke liye tayaar hai to usme musalmaano ko kya Problem hai.

Jawaab : Masla sirf ye nahi ke ek insaan apni khushi se Interest dene aur lene ke liye tayaar hai, Interest me deegar bahut saare masayel maujood hai, duniya par aur Economic par iske bahut hi bure asraat murattab ho rahe hai. Saal 2008 me duniya ke tamaam hisso me Recession ki soorate haal paida ho gayi, jiski vajah se mandi aa gayi aur ek bahut bada maashi buhraan khada ho gaya, aaj bhi asraat khatam nahi huye, Real Estate Business aaj tak sambhal nahi paaya, iska ek khatarnaak nateeja ye bhi dekha gaya ke kuch hi der me High Level ki Job khatam hokar rah gayi, hatta ke Manager aur CEO bhi apni Job na bacha sake aur badi badi Company aur Project doob gaye, in Companies jinko Cheque Issue kiya gaye the vo tamaam ke tamaam Cheque Bounce ho gaye, iski vajah se kayi log aaj bhi jel me salaakhon ke peeche pade huye hai aur unme se kayi faraar aur ghaayab ho gaye hai, 2008 me hone vaala Recession ke nateeje bahut hi sangeen saabit huye. The Hindu ek Report ke mutabikh iske paanch bade reason bataye gaye :

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1) Interest
2) Virtual Money
3) Bubbling of Money
4) Mismanagement of Money

Is Report me sabse badi vajah Interest ko bataya gaya hai, haalan ke Interest ki vajah se Markets me zyada paisa hona chahiye tha, jaisa ke ye log bataate hai Interest ki vajah se Markets me hamesha ek tarah ka Balance qaayam rahta hai, lekin 2008 me ye baat sad feesad jhoot saabit ho gayi, bil farz Markets ka itna bura haal hua ke vo Bankrupt qaraar de diye gaye, yahaan tak Lehman Brothers bhi Bankrupt ka shikaar ho gaye. Bankruptcy ne duniya ko tabah va barbaad karke rakh diya, Inflation aasmaan tak pahuch gaya, in tamaam ki asal vajah Interest hi hai. Duniya ke chand mutthi bhar log Interest ke naam par din raat apni tijoriyaan bharte rahe aur bil aakhir tamaam maal va daulat mutthi bhar logon ke haaton me chali gayi aur Markets se paisa ghayab kar diya gaya, isko Accumulation of Money kahte hai aur Mismanagement of Money bhi kaha jaata hai CIA Factbook ke Statistics ke mutabikh har mulk ka ek GDP hota hai agar ham usko Calculate karte hai, jaisa ke maine apni Team ke saath is par do raaten kaam karta raha aur ham duniya ki Official Currency ko ek ke baad deegar Calculate kiye to pata chala ke 65.61 Trillion Dollars ki Economy maujood hai, lekin isme 2/3 paisa sirf chand logon ke khabze me hai, is waqt duniya ki aabaadi taqreeban 8 billion hai jab hamne Currency ko Population ke tanasub saath Calculate kiya to pata chala ke sirf (0.15) log hi duniya ke 2/3 paise ko control karte hai, 1/3 Currency duniya ki 99.85 aabaadi ke haaton me hai, isi ko Accumulation of Currency kaha jaata hai aur iski sabse badi vajah sood hai, isko kahte hai Accumulation of Money maal jaa kar kuch logon me jama hota hai, baakhi ke log mahroom hai, ye sood ki vajah

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se hota hai. Isko Mismanagement of Money kahte hai, Allaah Taala Quraan Majeed me irshaad farmaate hai :

(MAA AFA'ALLAHU ALA RASOOLIHI MIN AHLIL QURAA FA LILLAHI VALIR RASOOLI VALIZIL QURBAA VAL YATAAMA VAL MASAAKEENI VABNIS SABEELI KAI LAA YAKOONA DOOLATAN BAINAL AGHNIYA'YI MINKUM VAMAA AATAAKUMUR RASOOLU FAQUZOOHU VAMA NAHAKUM ANHU FANTAHU VATTAQULLAHA INNALLAHA SHADEEDUL IQAAB) [Soorah Hashr, soorah no. 59, aayat no. 7]

"Bastiyon vaalo ka jo (maal) Allaah Taala tumhare lade bhide baghair apne Rasool ke haat lagaaye vo Allaah ka hai aur Rasool ka aur qarabat vaalon ka aur yateemo miskeeno ka aur musafiron ka hai taake tumhare daulat mando ke haat me hi na maal gardish karta na rah jaaye aur tumhe jo kuch Rasool de le lo, aur jis se roke ruk jaao aur Allaah Taala se darte raha karo, yaqeenan Allaah Taala saqt azaab vaala hai."

Yaani ke hamara maashi nizaam (system) is tarah na ho ke maal va daulat chand logon ke haato me chala jaaye aur insaan apni bunyaadi zarooriyaat ki takmeel par bhi qaadir na ho. Soodi kaarobaar duniya ke liye nahoosat ka ba'as hai, is System ke tahat ameer din ba din aur zyada ameer hote hai aur ghareeb ko ek ek nivaale ke liye tarasna padta hai, masalan hindustan ham musalmaano ka azeez mulk hai, lihaza ham chahte hai hindustan apne kharzon se jald az jald ada kar le aur ek taraqqi ki raah par gaamzan ho jaaye, iske liye Islamic Banking aur Islamic Finance System bahut hi kaara mad ho sakta hai, ham is system ke zariye kharzon se najaat paa sakte hai, agar aap 2008 ki, RBI Reserve Bank of India ki statistics ka mutaalla kare jo aap ko Internet par aasaani se mil jaayegi, ye report batati hai ke hamara kharza badh kar ab

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(201.4 Billion Dollars) tak phuch chuka hai aur is kharze ka sood taqreeban (16 Billion Dollar) hai. (2008 ki report)

Hindustan ek bahut bada Amount ba taur Interest har saal ada karta hai, Interest Rate samajhne ke liye ye ek choti si misaal hai, africi mumaalik ne jo kharza liya hai vo us par 7 dollar zyada Interest Rate ada karte hai, zyada Interest ada karne vaale mulkon ki taadaad taqreeban 155 hai, in mumaalik ko Third World Countries bhi kaha jaata hai. Is istelaah ko sabse pahle hindustan ke pahle vazeere aazam Jawaharlal Nehru ne istemaal kiya tha, lihaza ye tamaam mumaalik abhi tak taraqqi nahi kar paaye kyu ke unka zyadatar paisa Interest ada karne me chala jaata hai. Iska seedha matlab ye nikalta hai ke sood ki vajah se duniya ka 70 % hissa ghair taraqqi yaafta hai, chunache sood (Interest) insaaniyat ke liye sabse badi nahoosat ban chuki hai, jo mumaalik jamhooriyat ka dam bharte hai aur khud ko taraqqi yaafta kahte hai vahi log insaniyat ka istehsaal karne vaalon me safe awwal me shaamil hai aur lagaataar ye taraqqi yaafta mumalik 155 countries ko andheron me dhakalte jaa rahe hai, lekin yahi mumaalik jab saamne aate hai to Development ki baat karte hai, 155 countries ka ye haal hai ke yahaan ke logon ko bunyaadi sahooliyaat mayasaar nahi hai aur in mumaalik laakho sheer khvaar aur chote bachche adviyaat ki adm dasteyaabi ki vajah se maare jaate hai, in mumalik ka taallukh Asia aur Africa hai, in mumalik me roti kapda aur makaan ka milna joye sher laane ke barabar hai, har saal hazaron kisaan sirf kharzon ke bojh se khudkashi kar lete hai, kya ye Peace and Prosperity hai ya isko Development ka naam dena jaayaz hai?

Islam is tarah ki insaaniyat soz harkaat ki himayat nahi karta, Islam sabse pahle ek insani zindagi ki baqa ki baat karta hai, Islam insaan ke basic zarooriyaat ki baat karta hai jaisa ke Allaah Taala Quraan me irshaad farmaate hai :

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(YAMHAQULLAHUR RIBA VA YURBIS SADAQAATI VALLAHU LAA YUHIBBU KULLA KAFFARIN ASEEM) [Soorah Baqarah, soorah no. 2, aayat no. 276]

“Allaah Taala sood ko mitaata hai aur sadqe ko badhaata hai aur Allaah Taala kisi na shukre aur gunahgaar se muhabbat nahi karta.”

Allaah Taala is fard ko us qoum ko aur us mulk ko pasand karta hai jo Interest ko khatam karke sadqe ka nizaam qaayam karte hai System ko zyada se zyada Charity se jod’te hai aur insaniyat ko parwaan chadhaate hai. Allaah Taala un par azaab naazil karte hai jo Interest based system ko badhaava dete hai, isi liye sood ko badtareen gunah qaraar diya hai, is gunah ke 70 se zyada darje bayaan kiye gaye hai aur unme sabse chota darja ye ke koyi shakhs apni maa ke saath zina kare (aliyaaz billaah).

Zakaat ka Islamic System aur uski barkaten :

Quraan Majeed me taqreeban bayyasi (82) martaba zakaat ka hukum namaz ke hukum ke saath diya gaya hai, is baat se zakaat ki ahmiyat ka andaaza lagana bahut aasaan hai. Aap taareeq utha kar dekh le tamaam Islami hukumaten chahe vo achchi ho ya buri tamaam ne zakaat ke System ko kabhi nahi choda, isi liye Islami hukumaten har daur aur duniya ke har jagah me kaamyaab rahi hai.

Islam me zakaat ka nizaam aur uska Structure :

Is par mazeed tahqeeq ke liye aap is website visit kare, Islami mumaalik ki zakaat ki tafseelaat aap ko mil jaayenge :

https://www.researchgate.net/figure/Zakat-System-in-Qatar-Saudi-Arabiaand-United-Arab-Emirates_tbl3_33889012

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Duniya ki poori currency ko chalaane vaale duniya ki kul aabaadi ke tanasub se sirf (0.15) hi hai, lihaza agar ye log Islamic Zakaat System ke sirf 5 % ke hisaab se Tax ada kare to taqreeban 155 qarazdaar mumaalik me se 133 mumaalik ka qarza ek hi qist me ada ho jaayega aur duniya ka 90 % hissa ghurbat se nikal jaayega aur insaniyat urooj par pahuch jaayegi, duniya me koyi ek insaan bhi bhooka nahi soyega, ye zakaat ka ek chota sa mu'ajizah hai, lihaza ham musalmaano ka ye fareeza hai ke Islamic Zakaat System ko duniya se mutarrif karayen aur logon ki ghalat fahmiyaan door karen, Quraan me Allaah Taala ne is ummat ke ausaaf bataate huye irshaad farmaya:

(KUNTUM KHAIRA UMMATIN UQRIJAT LINNASI TA'A MUROONA BIL MAAROOFI VA TANHAUNA ANIL MUNKARI VA T'UMINOONA BILLAAH) [Soorah Aale Imran:3-110]

"Tum sabse behtar ummat chale aaye ho, jo logon ke liye nikaali gayi, tum neki ka hukum dete ho aur burayi se mana karte ho aur Allaah par eemaan rakhte ho."

Lihaza ham musalmaano ko duniya ki behtari aur taraqqi ke liye bheja gaya hai, sood ko mitaane aur haqdaaron ka haq dilaane ke liye bheja gaya hai aur hame ye hukum diya gaya hai ke ham nekiyon ka hukum de aur burayiyon se roke aur dahashat gardi ko is duniya se mita de.

CHOUTHA SAWAAL AUR USKA JAWAAB :

Sawaal : Musalmaan Education me peeche kyu hai?

Jawaab : Is sawaal ke jawaab me sabse pahli baat ye hai ke musalmaan sirf hindustan me nahi baste balke duniya ki doosri sabse badi aabaadi musalmaano ki hi hai, hindustaan ko chod kar duniya ke

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deegar mulkon me aabaad musalmaan behtareen taaleem yaafta hai UNSECO ki report mulahizah farmayen :

World Bank and UNSECO data for 2018 shows that 25 Muslim majority countries have achieved average literacy above 90 percent. These include Saudi Arabia (95 percent), Indonesia (94 percent), Malaysia (94 percent), Iran (90 percent), Jordan (96 percent), United Arab Emirates (94 percent) and Turkey (95 percent) . https://www.thejakartapost.com/academia/2020/12/08/literacy-improving-in-muslim-majoritycountries

Hindustan me hindustani musalmaano ka Literacy Rate :

Business Standard ki report :

Despite improvement, Muslims (14.4 per cent of the population) still lag other communities with a literacy rate of 68.5 per cent, compared to Hindus (73.3 per cent), 801 Christians (84.5 per cent), Sikhs (75.4 per cent) and Jains (94.9 per cent), according to the Census. [01-Aug-2016]

Ba haisiyat hindustani musalmaan har ek ko chahe vo hindu ho, muslim ho, christian ho ya sikh ho, tamaam logon ko eksa taur par Education milni chahiye, aapas me koyi Comparision ya bhed bhaav, oonch neech koyi bhi cheez taaleem ke beech haayal nahi hona chahiye. Taaleem har ek hindustani ka haq hai, aazaad hindustan ke sab se pahle Education Minister Moulana Abul Kalaam Aazaad Rahimahullah ka nazriya taaleem bhi yahi tha, taaleem ke maidaan me vo kisi fard ya qoum ke taqsees ke qaayal nahi the.

Sachar committee ki report :

Saal 2006 ba mutabikh 30 november ke din sachar committee ki report manzare aam par aayi thi, jo 403 safhaat par mushtamil thi, ye report ab qissa _____ ban chuki hai, jis qoum me taaleem ka

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fuqdaan piada ho jaaye vo qoum kabhi taraqqi nahi kar sakti, tamaam tar muqaalifaton ke bavajood ham taaleemi maidaan me dat kar muqabila karne ke liye tayaar hai, iske liye ham jitni badi qurbani mumkin ho dene ke liye tayaar hai, meri zindagi ka awwaleen maqsad sirf aur sirf taaleem hai, Alhamdulillah.

Taaleem ki ahmiyat aur Quraan ke nuzool ki ibteda :

(IQR'A BISMI RABBIKALLAZEE QALAQ) [Soorah Alaq:96-1]

"(Aye Muhammad ﷺ) Padhiye, apne Rab ke naam se jisne paida kiya."

Quraan Majeed ke nuzool ke aitebaar se ye sabse pahli aayat hai. Yahi pahli nemat hai, jo Allaah Taala ne apne bando par inaam ki aur yahi vo pahli rahmat hai jo Allaah Taala ne apne raham va karam se hame ata farmayi aur ilm jaisi khaas nemat bando ko dee aur insaan vo seekha jise vo nahi jaanta tha, ilm hi ki barkat thi ke Abul Bashar tamaam insano ke baap Aadam Alaihissalaam farishton me bhi mumtaz nazar aaye, ilm kabhi zahan me hi hota ahai aur kabhi zabaan par hota hai aur kabhi kitabi soorat me likha hua hota hai, chunache Hadees me hai, Anas Raziallahuanhu bayaan karte hai ke Allaah ke Nabi ﷺ ne irshaad farmaya :

(TALABUL ILMI FAREEZATUN ALAA KULLI MUSLIM) [Sunan Ibn Maajah:224, Sk Albani Rahimahullah ne is Hadees ko sahi kaha hai]

"Ilm haasil karna tamaam musalmaano (aurat aur mard) par farz hai."

Note : Islam deeni aur duniyavi taaleem me Discrimination ka qaayal nahi.

Shaikh Bin Baaz Rahimahullah kahte hai ke haakim waqt par ye zimmedaari aayad hoti hai ke vo apni nazar chaaron taraf rakhe aur

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ye dekhe ke kis Department me logon ki kami mahsoos ho rahi hai, jis waqt ye lage ke mulk ke istehkaam ke liye Professionals, Engineers ki zaroorat hai to vo Engineers ki taadaad me izafa kare aur jahaan ye mahsoos ho ke Doctors ki zaroorat hai to unki taadaad ko mukammil kare.

Har insaan ke liye ye zaroori nahi ke vo Engineer ya Doctor bane, lekin har musalmaan ke liye ye zaroori hai ke vo deen ka ilm haasil kare, taake vo jaan sake ke Allaah koun hai aur Muhammad koun hai, Islam kya hai aur Islam ki taaleemaat kya hai. Lihaza deen ka bunyaadi ilm haasil karna farz ain aur deegar uloom aur taqsisaat farze kifaaya hai, in dono uloom me ek cheez Common hai ke ye dono uloom farz ke daayre me daakhil hai.

Dawood Alaihissalaam ko lohe ka ilm ata kiya gaya aur Allaah Taala uske liye bhi lafze ilm istemaal kiya :

(VA ALLAMNAAHU SAN'ATA LABOOSIN LAKUM LI TUHSINAKUM MIN B'ASIKUM FAHAL ANTUM SHAKIROON) [Soorah Ambiya:21-80]

"Aur hamne ise (Dawood Alaihissalaam ko) tumhare liye (jungi) libaas banaane ka ilm sikhaya taake ladayi ke zarar se tum ko bacha sake, kya tum shukar guzaar banoge?"

Sulaimaan Alaihissalaam ko parindo ki boli sikhaayi gayi aur uske liye bhi lafze ilm hi istemaal kiya gaya :

(VA VARISA SULAIMAANU DAWOODA VAQAALA YA AYYUHANNASU ULLIMNA MANTIKHAT TAIRI VA OOTEENA MIN KULLI SHAI'IN INNA HAAZA LAHUWAL FAZLUL MUBEEN) [Soorah Naml:27-16]

"Aur Sulaimaan Alaihissalaam ko Dawood Alaihissalaam ka vaaris banaya gaya aur unhone kaha, Aye Logon ! Tumhe parindo ki boli

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sikhaayi gayi aur tumhe har cheez me se hissa diya gaya hai, beshak ye yaqeenan yahi vaazeh fazal hai."

In aayaat se ye baat vaazeh hoti hai ke Islam ne deeni aur asree uloom me Discrimination nahi kiya, lihaza hame bhi is par amal karna chahiye. Imam Abdul Bar Rahimahullah (Mutavaffa:463) ne ilm ki fazeelat par poori ek kitab likhi hai, "jaame bayaan al ilm va fazla" ilm ki fazeelat par mazeed tafseelaat ke liye aap ye kitab padh sakte hai.

CHATVAAN SAWAAL AUR USKA JAWAAB :

Sawaal : Musalmaan hindustan ke wafaadaar nahi balke musalmaan hindustan ke ghaddaar hai?

Muslamaan is baat ko kis tarah saabit kar sakte hai ke vo hindustan ke liye wafaadaar hai?

Muslamaan is baat ko lekar bechain nazar aate hai ke vo hindustan me paida ho gaye?

Ek hindustani musalmaan ke paas in sab sawaalon ka kya jawaab hai?

Jawaab : Eemaan ke cheh arkaan hai, isme ek rukun taqdeer par eemaan laana bhi hai, Allaah ne ham hindustani musalmaano ki taqdeer me pahle hi se ye likha hua tha ke ham hindustan me paida honge na ke kisi aur mulk me, Allaah Taala mere haq me ye faisla kar diya tha ke mai hindustan me paida hone vaala hoon, lihaza mai apni is taqdeer par mukammil eemaan laata hoon aur Allaah Taala ke is faisle ko mai mere haq me tasleem karta hoon aur mai dil se is taqdeer par khush hoon jo Allaah Taala ne mere liye likh rakhi hai.

Ye baaz Media ki taraf se khada kiya gaya ek Propoganda hai, Communal Harmony ko bhi is Media ne daagh daar kar diya hai ye

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hindustani khanoon aur ain ke liye bahut bade khatre ki alaamat hai, daagh dahalvi ka sher hai :

Dil ke _____ jal uthe seene ke daagh se

Us ghar ko aag lag gayi gher chiraagh se

Aazadi hindustani musalmaano ki den hai :

Junge aazadi me sabse bada muqaam agar kisi ka hai to vo musalmaano ka hai. Musalmaano ke har tabqe ne isme hissa liya. Masalan Ulamae kraam ka tabqa jinko hazaron ki taadaad me shaheed kar diya gaya. Malta ki jel me 80 % hindustani musalmaan qaid kar diye gaye the. Unka jurm sirf ye tha ke vo hindustan ko British _____ se aazadi dilaana chahte the. _____ malta ko badi khatarnaak tareeqe se sazayen dee jaati thi. Malta ki jel me taqreeban 25 % ulamae kraam qaid the aur baqiya ko hindustan me qaid kar diya gaya tha, jabke aazadi me ulamae kraam ne badh chad kar hissa liya tha. Inme Shah Abdul Aziz Muhaddis Dahalvi Rahimahullah ka naam sar fehrist hai, iske baad talba ki ek badi taadaad jinki aksariyat musalmaan thi qaid va band ka shikaar thi aur kayi ek taajir pesha musalmaan bhi is qaid me shaamil the. Ye unki apni zaat ki ladayi nahi thi balke hindustaan ki baqa aur hindustan ki aazadi ke liye vo lad rahe the, qaid kiye jaa rahe the aur shaheed kiye jaa rahe the.

1857 me sabse pahli jung aazadi ladi gayi, musalmaano ne apne khoon se hindustan ke chaman ko aabyaar aur jab chaman me bahaar aayi to musalmaano se kaha jaa raha hai ke is chaman me tumhara koyi hissa nahi, kal tak jo chaman ko ujaadne vaale the jinhone khat likh kar angrez se raham ki bheek maangi thi aur Sorry kaha tha, aaj vo ham se kah rahe hai ke wafaadaari saabit kare.

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Hindustan ka zarra zarra hamari wafaadaari ka gawah hai. Hindustan ke zarra zarra me ham musalmaano ka khoon basa hua hai. Jung aazadi me shareek hone vaalon ki taadaad me 65 % musalmaan the. Agar ye us waqt ke aabadi ke tanasub se dekha jaaye to ye tanasub taqreeban 80 % tak pahuch jaata hai, yaani musalmaano ke har ghar se 5 ta 6 afraad jung aazadi me raast ya aur bil raast shareek rahe, Iqbal kahte hai :

Tal na sakte the agar jung me ud jaate the

Paav sheron ke bhi maidaan se ukhad jaate the

Saal 2019 ba mutabikh 7 March hindustan ke maujooda vazeer e aazam Narendar Modi ne ek kitab ki rasam e ijraa kee, ye kitab paanch (5) jildon par mushtamil hai, is kitab ka naam : “Hindustan ki jung aazaadi ki jiddo jahad (1857—1947) ke shaheedon ki dictionary”

Dictionary of Martyrs of India’s Freedom struggle (1857-1947)

Is dictionary me shaheed hone vaalon ki tafseel is tarah darj hai :

1) Jild ek, hissa ek va do – Is jild me Dahli, Haryana, Punjab aur Himachal Pradesh ke 4400 se zaayad shaheedon ki fehrist shayaa kee gayi hai.
2) Jild:do, hissa ek va do – Is jild me Uttar Pradesh, Uttarakhand, Madhya Pradesh, Chattisgarh, Rajasthan aur Jammu Kashmir ke 3500 se zaayad shaheedon ki fehrist shayaa kee gayi hai.
3) Jild teen, is jild me 1400 shaheedon ke naam shaamil hai jinme Maharashtra, Gujrat aur sindh ke shaheedon ke naam shaamil hai.
4) Jild chaar, is jild me 3300 shaheedon ke naam shaamil hai, jinme Bangal, Bihar, Jharkand, Odisha, Assam, Arunachal Pradesh, Manipur, Meghalaya, Nagaland aur Tripura ke shaheed shaamil hai.

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5) Jild paanch, is jild me 1450 shaheedon ke naam shaamil hai. Jinme andhra Pradesh, Telangana, Karnataka, Tamilnadu aur Kerela ke shaheed shaamil hai.

Aap is kitab ki paanchon jildon ko (Ministry of Culture Government of India) ki website se download kar sakte hai, iska link darj zel hai :
https://www.indiaculture.nic.in/release-dictionary-martyrs-indias-freedom-struggle1857-1947-shri-narendra-modi-prime-minister-07

Allah Taala Quraan Majeed me Qurbani dene vaalon aur shaheedon ke mutaallikh farmaate hai :
(ALLAZEENA AAMANOO VA HAAJAROO VA JAAHADOO FEE SABEELILLAHI BI AMVAALIHIM VA ANFUSIHIM A'AZAMU DARAJATAN INDALLAHI VA ULAAYIKA HUMUL FAAYIZOON) [Soorah Toubah:9-20]

"Vo log eemaan laaye, Hijrat kee, Allaah ki raah me apne maal aur apni jaan se jihaad kiya vo Allaah ke yahaan bahut bade martaba vaale hai, aur yahi log muraad paane vaale hai."

ZAMEEN AUR USKE MAKEEN KI HIFAZAT KE LIYE JAAN DENA SHAHAADAT ME SHAAMIL HAI :

Sayeed bin Zaid Raziallahuanhu bayan karte hai ke Allaah ke Nabi ﷺ ne irshaad farmaya :

(MAN QAATALA DOONA MAALIHI FA QUTILA FAHUWA SHAHEEDUN VA MAN QAATALA DOONA DAMIHI FAHUWA SHAHEEDUN VA MAN QAATALA DOONA AHLIHI FAHUWA SHAHEED) [Sunan Nasayi:4099,4100]

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“Jo apne maal ki hifazat ke liye lade aur maara jaaye to vo shaheed hai, jo apne khoon ki hifazat ke liye lade (aur maara jaaye) to vo shaheed hai.”

Jab aap “Hindustan ki jung aazadi ki jiddo jahad (1857-1947) ke shaheedon ki dictionary “ko padhenge to aap ko pata chalega ke har ek sau naamo me se saath naam musalmaano ke hai, ye kitab kisi musalmaan ne nahi likhi aur na kisi muslim naashar ki jaanib se shaay kee gayi hai, balke ye kitab Government of India ki jaanib se shaay kee gayi hai. Meri ye raay hai ke ye kitab har ghar me honi chahiye, Media in tamaam musbat pahloo ko shaay nahi karta kyu ke unki dukaan chalne ka Content firqaa vaarana hai, Media hindustan ki _____ aman aur salaamati ke liye bahut bada khatrah ban chuka hai, Media hindustan ki salaamati ko khatam karne par tula hua hai. Hindustan ki ek badi taadaad bhi Media se dilbardaashta aur _____ hai, lekin vo khamosh tamashaayi bane huye hai, Nepoleon Bonaparte ka ek mash’hoor quote hai:
“The world suffers a lot. Not because the violence of bad people. But because of the silence of the good people”
Haq baat karne me darna nahi chahiye kyu ke jo aag padosi ke ghar me lagi hai vo aag aap tak bhi pahuch jaati hai, lihaza khud ki baqa ke liye padosi ki hifazat karna zaroori hai, lihaza bila qouf va khatar haq baat kah dena chahiye, Allama Iqbal ne kya khoob kaha :
Aaye jo un muraadon haq goyi va bebaaki
Allaah ke sheron ko aati nahi robahi

Allaah Taala hamare mulke azeez hindustan ko bure logon se mahfooz rakhe, Allaah Taala ham tamaam hindustaniyon ko

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taraqqi ata farmaye, Aameen. Bad zahan, bad teenat aur bad kirdaar logon se Allaah Taala is mulke azeez ko mahfooz rakheAameen.

SAATVAAN SAWAAL AUR USKA JAWAAB :

Sawaal : Aaj ke jadeed Slaughtering System ko musalmaan kyu nahi apnaate?
Kyu musalmaan Classical Slaughtering System hi ko pasand karte hai?
Kya ek muslamaan gaay ka gosht khaaye baghair ek sachcha musalmaan nahi kahla sakta?

Jawaab : (Islamic Slaughtering System) ek fitri tareeqa hai, jis ke zariye se jaanwaron ko kaata jaata hai, Islami shariyat me jaanwar (Masalan: Murghi, Bhed, Bakri, Dumba, Bail vaghairah) ko kaatne ke liye lafz zabah ka istemaal hota hai aur zabah kiye huye jaanwar ko halaal kaha jaata hai.

Zabah ke sharayet :

- Ek musalmaan ya kamaz kam ahle kitab ke haath se kiya hua zabah halaal kahlaata hai.
- Jab zabah par Allaah ka naam liya jaata hai to vo halaal kahlaata hai aur jaan boojh kar Allaah ka naam na lene se zabeeha haraam hote hai, chahe vo Islami tareeqe par zabah kiya gaya ho.
- Jab jaanwar ko zabah kiya jaata hai to ye laazim hai ke vo hathyaar tez dhaar ho aur jaanwar mushkil mahsoos na kare.
- Zabah karte waqt jaanwar ka ghizaayi naali, saans ki naali aur khoon ki _____ ko ek saath kaata jaayega.

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(ECG) ke zariye kiya gaya ek Research

Ye Research Jordan me munaqqid kiya gaya, is Research me do jaanwar zabah kiye gaye. Ek jaanwar ko Scientific Slaughtering Method ke zariye zabah kiya gaya aur doosre ko Islamic Slaughtering Method se zabah kiya gaya.

Islamic Slaughtering Method Result

Jaise hi jaanwar ki Islami tareeqe se zabah kiya gaya :

- Pahle 3 second me ECG ki Report aayi ke jaanwar ko zabah karne par Pain mahsoos nahi hua.
- Doosre 3 second me ECG ki ye Report aayi ke jaanwar Deep Sleep me chala gaya hai.
- Teesre 3 second me ye Report aayi ke jaanwar ke dil ki dhadkan Heart Beat barqaraar hai, jiski vajah se kati huyi ragon se khoon aasaani aur tezi se bah nikla.

Scientific Slaughtering Method Result

- Sabse pahle jaanwar ko Shoch diya jaata hai, fir zabah kiya jaata hai (baaz auqaat ek hi jhatke me zabah kar diya jaata hai).
- Pahle 3 second me ECG ki Report aayi ke jaanwar ko zabah karne par Pain mahsoos kiya gaya aur Graph jisme Pain ka Level nazar aata hai vo bahut High Level par Indicate kar raha tha.

  Note : Dard ka taallukh dimaagh se hota hai, Islami tareeqe se kiye gaye zabah me shai rag sabse pahle kaati jaati hai, jiske nateeje me dimaagh se jism ke dard ka taallukh khatam ho jaata hai aur Scientific tareeqe me zabah se pahle Shock diya jaata hai,

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jiske nateeje me dil aur dimaagh ka Connection juda rahne ki vajah se dard High Level par pahuch jaata hai.

- Doosre 3 second me ECG ki Report aayi ke Heart Beat khatam ho chuki hai, jiski vajah se khoon bahne se ruk gaya hai aur gosht me jamne laga, yaani ke is Report me ye bataya gaya ke khoon ka mukammil iqraaj nahi ho saka. Report me iski vajah ye batayi gayi ke Shoch ki vajah se jaanwar ki usi waqt mout ho gayi aur Heart Beat band ho gayi aur khoon poori tarah jism se nikal nahi saka, iske nateeje me gosht jaldi se sadhne laga, kyu ke khoon me Uric Acid bhi moujood hota hai aur vo gosht ko sadhaane lagta hai.

Ek Orientalist apni research me kahta hai ke maine Middle East aur Europe aur America ke logon par Research kiya to pata chala ke Middle East aur khusoosan musalmaano ke muqaabile me Europe aur America ke logon me zyada beemari paayi, fir mai iski vajoohaat par Research kee to mujhe ye maaloom hua ke musalmaan aur arab log halaal gosht ka istemaal karte hai. Europe aur America ke log Scientific Slaughter ka gosht istemaal karte hai, jisme Uric Acid ka Level bahut hi High hota hai, jiski vajah se Europe aur America ke log Heart Disease aur Blood Pressure ki beemariyon ka shikaar hote hai. Amjad Hyderabadi ne kya khoob kaha :

Ho chuken khatam lazzaten amjad
Ab lazzaton ka azaab baaqi hai

Iske alaava aankhon ki beemaariyaan aur kayi deegar beemariyon ka qadsha paida ho jaata hai. Isi vajah se bahut se Scientists aur Doctors halaal gosht Suggest karte hai aur khud bhi halaal gosht istemaal karte hai.

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- Kyu Musalmaan Classical Slaughtering System hi ko pasand karte hai?

Halaal zabah par Time of India ki ek report

Halal meat more tender, less cruel, say experts. Even as the UK Parliament refuses to serve Halal meat at restaurants on its premises, fresh scientific opinion suggests Halal is the better option.

Maahereen ka kahna hai ke halaal gosht sahet ke liye zyada behtar hai, haalan ke UK ki Parliament ne Restaurents me halaal gosht par paabandi aayad kar dee hai, lekin Science hame ye mashvarah deti hai ke halaal gosht sabse behtar gosht hai.

Dr VK Modi Head of department of meat technology at Central Food Technology Research Institute in Mysore, says the halal method is effective in draining our most of the blood from a slaughtered animal, which is vital if its meat is to be soft. “In Jhtka, chances of blood clotting are higher. This could spoil the meat if its kept uncooked for a few days. It could also make the meat tougher to chew.” (Science of Meat, Kounteya Sinha, Amit Bhattacharya & Anuradha Varma – |TNN| March 27, 2012)

Dr V K Modi ka ye kahna hai ke zabah yaani ke halaal gosht jhatke se kaate gaye gosht se behtar hai, kyu ke halaal gosht me se khoon poori tarah se nikal jaata hai aur vo gosht khaane me behtareen hota hai aur us gosht ko zyada dino tak rakhna bhi mumkin hai.

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Scientific Slaughtering

The problem of the humane slaughtering of animals for food is one which has exercised many members of the medical and veterinary professions. It is of direct concern to men of science, first because certain relevant facts which are in dispute can only be settled by rigorously scientific experiment, and secondly, because the ethical principles involved have received a much-enhanced significance from the work of Darwin and other zoologists. The discussion recently opened at King's College, London, by Profs. McCunn and Smythe, of the Royal Veterinary College, under the chairmanship of Prof. Julian Huxley, affords an occasion for putting before the readers of NATURE the more important of the facts relating to the slaughterhouse.

(Ye Research ek mash'hoor Website jahaan par duniya bhar ke Scientific Research ke Scientific Research Papers maujood hoti hai, vahaan se aqz kee gayi hai, mukammil Research ke liye aap nature.com par Visit karen).

Baaz Scientists zabah aur halaal ke qaayal hai, yaani kuch had tak vo is baat ke qaayal hai ke Islamic Slaughtering Method bahut behtar hai aur baaz Scientists zabah yaani Islamic Slaughtering Method ko mustard karte hai, is par bahut saari research maujood hai, baaz Orientalist ye kahte hai ke ye duniya bhar ka ek pecheeda masla hai, haalan ke Islamic Slaughtering Method me koyi pecheedgi nahi hai. Ye sirf ek Propaganda hai aur khaalis maashi istelaahaat ka haamil maamla hai, UK Parliament ne khaalis maashi vajoohaat ki bunyaad par Scientific Slaughtering ki baat kee hai, kyu ke UK ke liye ye ek bahut hi faayda mand Business hai aur ye bahut badi Economic

www.dmquranmotes.com

Source Generate karta hai. Isiliye UK Government is Economic Source ko apne qabze me rakhna chahte hai.

- Kya ek musalmaan gaay ka gosht khaaye baghair ek sachcha musalmaan nahi kahla sakta?
  Gaay ka gosht khaane ya na khaane ka Islam ka koyi taallukh nahi. Islam Beef khaane ko Compulsory ya laazmi qaraar nahi deta aur na hi Islam kisi khaas jaanwar ki taraf ishaara karta hai. Ek musalmaan gaay ka gosht khaata hai to ye mumkin nahi hai ke uske eemaan me izafa ho jaaye ya na khaaye to eemaan me kami vaakhai ho jaaye, ye tamaam _____ Media ki taraf se uchaale jaate hai, kyu ke Media ko Hot Issues zaroorat hoti hai, taake vo apni jebe bhar sake, uski aur koyi doosri vajah nahi hai, Media is baat se bakhoobi vaakhif hai ke hindustan duniya ka teesra sabse bada Beef Exporter mulk hai.

  Aye Allaah, ham teri tamaam ne'maton ka shukar ada karte hai, jo toone hame ata farmayi hai, in ne'maton me sabse badi ne'mat eemaan aur Islam hai. Aye Allaah, hame halaal rizq ata farma aur haraam rizq se door rahne ki toufeeq ata farma, Aameen.

AATHVAAN SAWAAL AUR USKA JAWAAB :

Sawaal : Musalmaan Pork and Alcohol ki muqaalifat kyu karte hai? Aur musalmaan Cultural Values ko Adopt kyu nahi karte?

Jawaab : Islam me sharaab ka hukum Allaah Taala Quraan Majeed me irshaad farmaate hai :

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(YAS ALOONAKA ANIL KHAMRI VAL MAISIRI QUL FEEHIMA ISMUN KABEERUN VA MANA FI'U LINNASI VA ISMUHUMA AKBARU MIN NAF'IHIMA) [Soorah Baqarah:2-219]

"Log Aap ﷺ se sharaab aur juye ka masla poochte hai, Aap ﷺ kah deejiye, in dono me bahut bada gunah hai aur logon ko is se dunyavi faayida bhi hota hai, lekin inka gunah inke nafa se bahut zyada hai."

"They ask you ˹O Prophet˺( ) about intoxicants and gambling. Say, "There is great evil in both, as well as some benefit for people—but the evil outweighs the benefit."

Bazaat khud sharaab ek buri cheez hai, ho sakta hai ke isme ek ya do achchayiyaan ho, lekin Allaah Taala ne Quraan Majeed me ye vaazeh taur par irshaad farmaya ke, sharaab me burayiyaan bahut zyada hai.

Modernism aur sharaab par Scientific Research
Alcohol use disorder Also called: alcoholism, alcohol dependence, alcohol dependence, alcoholism, alcohol addiction
Alchoholic hona ek bahut badi beemari hai aur ye ek beemari kayi doosri disorder ko paida karti hai, lihaza jo apne aap ko Modern kahta hai aur Modern Science ko faramosh kar deta hai, ye Modernism ka ek bahut bada tazaad hai kyu ke te ek Scientific haqeqat hai ke jo sharaab nahi peeta uski jismani aur dimaaghi haalat sharaab peene vaale ke muqabile me 90 % behtar rahti hai.

Sharaab noshi aur nafsiyaati beemariyaan (Alchoholism and Phychiatric Disorders) depression, anxiety, psychosis, and

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antisocial behavior, both during intoxication and during withdrawal.
Mazeed tafseelaat ke liye NIH (National Institute on Alcohol Abuse and Alcoholism) par visit karen.
https://pubs.niaaa.nih.gov/publications/arh26-2/90-98.htm

(Pork) Khinzeer ke gosht ka hukum

Allaah Taala Quraan Majeed me irshaad farmaate hai :

(INNAMA HARRAMA ALAIKUMUL MAITATA VADDAMA VA LAHMAL KHINZEERI VAMAA UHILLA BIHI LIGHAIRILLAH) [Soorah Baqarah:2-173]

“Tum par do aur (baha hua) khoon aur suar ka gosht aur har vo cheez jis par Allaah ke siva doosron ka naam pukara gaya ho haraam hai.”

“He has only forbidden you ˹to eat˺ carrion, blood, swine(Pig), and what is slaughtered in the name of any other than Allah”

(Eating pork is forbidden in the Old Testament in Leviticus 11:7-8 and Deuteronomy 14:8).

- **Note :** Quraan Majeed me sharaab aur suar ke gosht (pork) ko haraam qaraar diya gaya hai aur ye hukum hamare liye kaafi hai mazeed Scientific Researches dar asal Media ki jaanib se kiye gaye sawaal ke jawaab me pesh ki jaa rahi hai.

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"Scientific evidences prove that pig meat is least healthy 822 having different harmful agents like Cholesterol and Fatty Acids, Bacteria and Toxins and a number of parasites. The pig meat is high in fat and cholesterol that causes the cardiovascular diseases, obesity, the incidence of large intestine cancer."

- Is par mazeed tafseelaat ke liye aap nature.com par report karen : https://www.nature.com/articles/s43016-021-00441-3

- Aur ek website (healthline.com) par bhi behtareen Research maujood hai us par bhi visit kar sakte hai : https://www.healthline.com/nutrition/is-pork-bad

NAVAAN SAWAAL AUR USKA JAWAAB :

Sawaal : Musalmaan mard hazraat apni khavateen ko parde me rakhna kyu pasand karte hai?
Islam Gender Equality ka qaayal kyu nahi hai?
Hijab, Parda, Burqah :

❖ Baaz media ke aiteraazaat : Aaj duniya Global Village hone ke bavajood Hijab System ne is duniya me Cultural Difference paida kiye hai. Is hijab ki aad me auraton par zulm va zyadati kee jaati hai. Unka haq nahi diya jaata aur bachchon ko Modern Education se door rakha jaata hai. Chunache duniya ke beshtar hukumaten aur baaz muslim hukumaten bhi is koshish me din raat lagi huyi hai ke Islam ke jaaberaana System se auraton ko najaat dilayi jaaye (Naoozubillah).

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Jawaab : Hijab Islam ka ek laazmi hissa hai, ye auraton aur mardon dono par eksa Apply hota hai. Albatta jismani saaqt ki buniyaad par mard aur aurat par hijab ka hukum alag alag hai, jaisa ke mard ko kaha gaya ke apni nazren neechi rakhen. Quraan Majeed me iska saaf vazaahat maujood hai aur Hadees me iski tafseer is tarah Interpret kee gayi hai ke mard ki pahli nazar jab kisi ghair aurat par padti hai to vo maaf hai aur agar doosri nazar daalega to vo gunahgaar qaraar diya jaayega. Quraan me kaha gaya ke auraten apne aap ko chaadaron se dhaamp le aur mardon ko hukum diya gaya apni nazren neechi kar le. Lihaza hijab ke maamle me mard aur aurat dono hi iske paaband hai. Islam ek saaleh maashre ki bunyaad chahta hai, jahaan par insaani huqooq ki paamaali na ho aur logon ki izzat mahfooz rahe. Islam duniya ka vaahed mazhab hai jisne sabse pahle Women Empowerment ki baat kahi aur Women Rights ko mutaarruf karaya. Arab apni bachchiyon ko zinda dargor kar diya karte the. Islam ne isko poori tarah khatam kaar diya aur duniya me sabse pahle Islam ne aurat ko viraasat ke haq me daakhil kiya aur viraasat me auraton ka hissa muqarrar kar diya. Islam duniya ka vaahed deen hai jisne sabse pahle auraton ki taaleem ki baat ki, iski sabse badi misaal Ummul Momineen Aisha Raziallahuanha hai, ye Islam ki pahli khatoon hai jinke paas islami taaleemaat ka ek tihayi hissa maujood tha. Bade bade Sahaba Kraam Raziallahuanahum Ummul Momineen Aisha Raziallahuanha se masayel daryaaft kiya karte the, Islam ne aur Muhammad ﷺ ne mard aur aurat dono ko taaleem haasil karne ki targheeb dilayi, jaisa ke Hadees me aata hai :

(TALABUL ILMI FAREEZATUN ALAA KULLI MUSLIM)

www.abnuranmies.com

"Ilm ka haasil karna farz hai tamaam musalmaano par (aurat aur mard dono par)." **(Sunan Ibn Maajah:224)**

Islam me mard aur aurat ke huqooq barabar hai, albatta jismani aitebaar se farayez alag alag hai, mard ko maash ki zimmedaari dee gayi aur hijab bhi auraton ke huqooq ka ek bahut bada hissa hai, hijab se aurat ki izzat judi huyi hai, aaj bhi hindustan me bahut saari hindu communities ki auraten ghoonghat odhti hai, Media ko is par to koyi aiteraaz nahi hai aur na duniya me kisi hisse me koyi sawaal hota hai Christian Nun hijab karti hai, is par bhi kisi ko koyi aiteraaz nahi hai, faqt Islam par hi tamaam sawaalaat kiye jaate hai, iska vaazeh matlab ye hai ke Media dar asal hijab ki aad me Islam ko nishaana banana chahta hai, haalan ke duniya is baat se vaakhif hai ke, Islam duniya ka vo vaahed mazhab hai jo auraton ke liye mahfooz System muhayya karta hai, duniya ka koyi aur mazhab ya mulk ki Government auraton ki hifazat ki zimmedaari nahi leti, Women Rights ke naam duniya ke tamaam mumalik auraton ko paamaal karti hai ye report mulahizah farmayen :
Most Dangerous Countries For Women 2022

Ye saal 2022 ki report hai ke ye vo Countries jahaan par auraton par bahut zyada zulm va zyadati hoti hai aur in mumaalik me auraten mahfooz nahi maani jaati :

1) South Africa
2) Brazil
3) Mexico
4) Dominican Republic
5) Egypt

www.ahnafmedia.com

6) Morocco
7) India

Mazeed tafseelaat ke liye is link par visit karen :

https://worldpopulationreview.com/country-rankings/most-dangerous-countries-for-women

10 worst countries for women in the world 2022

Ki report ke mutabikh hindustan auraton ke liye sabse badtareen mulk hai, unhone apni report me hindustan ko sare fehrist ek number par rakha hai.

https://www.wonderslist.com/10-worst-countries-for-women/

lihaza Islam duniya ka vo vaahed mazhab hai jo auraton ke huqooq ki baat karta hai aur khawateen ko izzat va ahteraam ki nigaah se dekhta hai. Isi izzat va ahteraam ka ek hissa hijab aur burqa hai, khawateen ka istehsaal ek naa qaabil maafi jurm hai, West me Capitalism ne khawateen ko gharon se nikaal kar Factories me mehnat aur mazdoori par lagaya aur usko Women Empowerment ka naam diya gaya, haalanke ye khawateen ka istehsaal hai, West ki auraten sau saal qabl Long Skirt me raha karti thi, Capitalism ne is Long Skirt ko Short Skirt me tabdeel kar diya, in mumaalik me khawateen par zulm va zyadati ka ye haal hai ke har 2 minute me ek Rape Case hota hai :

10 countries with the highest rape rates :

1) Botswana (92.93)
2) Lesotho (82.68)
3) South Africa (72.10)
4) Bermuda (67.29)

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5) Sweden (63.54)
6) Suriname (45.21)
7) Costa Rica (36.70)
8) Nicaragua (31.60)
9) Greneda (30.63)
10) Saint Kitts And Nevis (28.62)

Mazeed tafseelaat ke liye is website page par visit karen :

https://worldpopulationreview.com/country-rankings/rape-statistics-by-country

Kya Media ye bata sakta hai ke in tamaam Statistic Data me Islamic countries shaamil kyu nahi hai?

Islam duniya ka vaahed mazhab hai jo khawateen ko mukammil Security faraham karta hai. Islam akeli aurat ko baahar nikalne aur safar karne se mana karta hai, chuna che hijab Symbol of Security hai, hijab khawateen ki hifazat ka sabse bada zaamin hai, unko qaid karne ke liye nahi hai, Women Rights ke naam par badi badi Companies khawateen ko Employment deti hai, lekin jab auraton ke huqooq ki baat aati hai to us mard ke muqaabile me kam mu'aavaza diya jaata hai, ye auraton ke huqooq ki paamaali hai aur haq talfi hai, Islam iska qaayal nahi, Business Standard ki ek report mulahiza farmayen :

Women in India earn less than men even if they have the same educational qualifications, data from a recent government report show . In urban areas, a woman with a graduate degree gets paid Rs 690.68 per day in the transport and storage sector while a man gets 30% more at Rs 902.45. In agriculture, an illiterate woman worker in rural India receives Rs 88.2 per day while an illiterate man receives Rs 128.52, which is 45% more. Website page link:
https://www.business-standard.com/article/current-affairs/despite-same-

www.ahmadiyyanotes.com

qualifications-indianmen-get-30-more-pay-than-women-118060500107_1.html

In tamaam na insafiyon ka hal sirf Islam ke paas hai. Islam ye kahta hai khawateen par ghar ki zimmedari hai, bil farz koyi aurat ghar se baahar jaakar kaam karti hai to usko mard ke muqaabile me Double Pay karna padega, kyu ke mard jab baahar nikalta hai to us par koyi Security ka kharcha nahi aayega, kyu ke mard khud apni Security ka zimmedaaar, lekin khawateen ki Security ki zimmedaari Employment dene vaali Companies par aayad hogi, lihaza Companies par do gunah kharcha aayega, isiliye Capitalist Government ne Islamic Women Empowerment ko sare khaarij kar diya aur Media ke zariye ye Propoganda shuroo kar diya ke Islam Women Empowerment ke khilaaf hai, haalanke Islam Capitalist nazriye ke haamil Women Empowerment ke khilaaf tha, lihaza Media ne isko kuch aur rang de diya.

Islam me hijab aur pardah karne ka Reason

(YA AYYUHAN NABIYYU QUL LI AZVAAJIKA VA BANAATIKA VA NISAAYIL MU'MINEENA YUDNEENA ALAIHINNA MIN JALAABEE BIHINNA ZAALIKA ADNAA AN YO'ORAFNA FALA YU'ZAINA VAKAANALLAHU GHAFOORAR RAHEEMA) [Soorah Ahzaab : Soorah No. 33, Aayat No. 59]

"Aye Nabi ﷺ ! Apni biwiyon se aur apni saahabzaadiyon se aur musalmaano ki auraton se kah do ke, vo apne oopar apni chaadaren odh len, is se bahut jald unki shanaaqt ho jaaya karegi, fir na satayi jaayengi, aur Allaah Taala baqshne vaala meherbaan hai."

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"O Prophet( )! say your wives, daughters, and believing women to draw their cloaks over their bodies. In this way it is more likely that they will be recognized ˹as virtuous˺ and not be harassed. And 830 Allah is All-Forgiving, Most Merciful."

Aurat ghar ke baahar jaakar taaleem ya job karna chahe to teen sharton ki takmeel par jaayaz hai

1. Hijab se mahfooz karle apne aap ko
2. Vo job ya source ya taaleem halaal hona
3. Naavara iqtelaat se paak ho.

DASVAAN SAWAAL AUR USKA JAWAAB :

Sawaal : Musalmaan ghair muslim ko hamesha kalima padhaane ki fikar me kyu rahte hai?

- Kyu musalmaan hamesha doosron ki zindagi me Interfere karne ki koshish karte rahte hai?
- Kya ek insaan apni zindagi me Busy rahte huye apni man chaahi zindagi guzaarne ka haq nahi rakhta?

Jawaab :

(The Islamic principle of teaching Kalimah Sha-hadah)

Allaah Taala Quraan me irshaad farmaate hai :

(LAA IKRAAHA FID DEENI QAD TABAYYANAR RUSHDU MINAL GHAYYI FAMAN YAKFUR BITTAAGHOOTI VAYU' MIN BILLAHI FAQADIS TAMSAKA BIL URWATIL VUSQAA LANFISAAMA LAHAA VALLAHU SAMEE'UN ALEEM) [Soorah Baqaraah : 2 – 256]

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“Deen ke baare me koyi zabardasti nahi, hidayat zalaalat se roushan ho chuki hai, isliye jo shakhs Allaah Taala ke siva doosre maaboodon ka inkaar karke Allaah Taala par eemaan laaye usne mazboot kade ko thaam liya, jo kabhi na tootega aur Allaah Taala sunne vaala, jaanne vaala hai.”

“Let there be no compulsion in religion, for the truth stands out clearly from falsehood. So whoever 832 renounces false gods and believes in Allah has certainly grasped the firmest, unfailing hand-hold. And Allah is All-Hearing, All-Knowing.” This verse was revealed when some new Muslims tried to force their Jewish and Christian children to convert to Islam after the Prophet’s emigration (Hijrah) to Medina. The verse prohibits forced conversion.

Lihaza Islam me zor zabardasti kalima padhaana jaayaz nahi, is tarah ki koyi ek misaal bhi pesh nahi kar sakta, albatta musalmaan tableegh karte hai aur ghair musalmaano tak Islam ki taaleemaat pahuchaate rahte hai, hindustan ka qanoon (article 25 – Constitution of India) hame iski poori ijaazat deta hai :

“(1) Subject to public order, morality and health and to the other provisions of this Part, all persons are equally entitled to freedom of conscience and the right freely to profess, practice and propogate religion.”

Islam Equality ki taaleem deta hai, Islam chahta hai ke tamaam insaan jahannam ki aag se bach jaayen. Islam ki is bunyaadi taaleem ki vajah se ham doosron tak Allaah ka deen pahuchaane ki koshish karte rahte hai, ham musalmaan Self-Center aur Selfish banna nahi chahte, kyu ke Allaah ke Nabi ﷺ ne irshaad farmaya ke, momin vo jo apne liye pasand kare vahi doosron ke liye bhi pasand kare, mera pasand ye hai ke mai jannat me jaaoon, lihaza mai ye koshish karta hoon ke mere christian bhai aur yahoodi bhai aur hindu bhai bhi mere saath jannat me jaayen,

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ek sachcha musalmaan chahe deen ka maamla ho ya duniya ka maamla Double Standard nahi ban sakta.

Is par mazeed tafseelaat ke liye (Why I Accepted Islam) naami kitab se aap isko zaroor padhen, urdu me is mauzoo par ek kitab “Islam hi mera inteqaab kyu?” is kitab se bhi aap istefaada utha sakte hai, iske moulif : Muhammad Haneef Shahid hai aur ye Darus Salam se shaaya kee gayi hai.

QUTBAH 7

SHAITAAN KE DAS HAMLE AUR UNSE NAJAAT KA ISLAMI TAREEQA

Shaitaan insaan ka azli dushman hai, vo hamesha is fikar me rahta hai ke insaan ko kaise gumrah kiya jaaye, kaise use Allaah se door kiya jaaye aur vo apne is maqsad ke husool ke liye muqtalif vasayel aur alag alag tareeqon ke zariye insaan par hamla karne ki mukammil koshish karta rahta hai. Yahi vajah hai ke Allaah Taala ne Quraan Majeed me muqtalif maqaamaat par vaazeh taur par bata diya ke, shaitaan insaan ka vaazeh, azli aur abdi dushman hai, isi ne hamare baap hazrat Aadam Alaihissalaam aur hamari maa Hawwa Alaihissalaam ko jannat se nikaal diya, lihaza hame hamesha us se chaukanna rahna chahiye, farmaan Baari Taala hai :

(INNASH SHAITAANA LAKUM ADUVVUN FATTA KHIZOOHU ADUVVA. INNAMA YAD’OO HIZBAHU LIYAKOONU MIN ASHAABIS SAYEER)

Tarjamah : “Beshak shaitaan tumhara dushman hai, lihaza tum use dushman hi jaano, pas vo to apne groh ko isliye bulaata hai ke vo jahannam vaalon me se ho jaayen.” **(Soorah Al Faatir:6)**

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Ulama Raazi ek bahut bade mufassir Quraan aur Aalime deen guzre hai. Vo is aayat ki tafseer me farmaate hai :

Arabic text

Tarjamah : “Tum vahi kaam karo jo use (shaitaan ko) buri lagti ho, yaani amal saaleh. Fir uske baad Allaah Taala ne “INNAMA YAD’OO HIZBAHU LIYA KOONU MIN ASHAABIS SAYEER” kah kar ek lateef maani ki taraf ishara kiya hai ke, kisi bhi shakhs ka agar koyi dushman ho to us dushman se maamla karne ke do tareeqe hote hai : Ek ye ke dushman ke muqabile me dushmani kee jaaye. Doosra ye ke usko raazi karke uski dushmani khatam kar dee jaaye. Magar choonke Allaah Taala ne hame yahi hukum diya ke ham sirf us (shaitaan) se dushmani hi karen, lihaza hamare liye dushmani ke alaava aur koyi sabeel nahi hai, jaisa ke farmaya : **“INNASH SHAITAANA LAKUM ADUVVUN FATTA KHIZOOHU ADUVVAA.”** Beshak shaitaan tumhara dushman hai, lihaza tum use dushman hi jaano.” Rahi baat usko raazi kar lene ki; iska koyi faayda nahi hoga, kyu ke jab tum uski baat maan kar uski pairvi karoge to vo tumhe bhi apne saath jahannam me le jaayega. Albatta jo shakhs ye jaan le ke uska ek dushman hai jis se mafar ka koyi raasta nahi aur use is baat ka yaqeen bhi ho jaaye to vo laa mahla na chahte huye bhi usi ke paas rukna pasand karega aur uski ladayi par sabar karta rahega, yaad rahe ke sabar hi kaamyaabi ka asal zeena hai, lihaza shaitaan ka maamla bhi bilkul isi tarah hai, ke insaan us se bhaag bhi nahi sakta, kyu ke vo hamesha uske saath hota hai aur vo musalsal us waqt tak uska peecha karta rahta hai jab tak ke vo dat kar uska muqabila na kare aur usko shikast na de de, so shaitaan ki shikast insaan ke nekiyon par azeemat va isteqaamat ke zariye hi mumkin hai, pas raahe raast par saabit qadmi aur ibadaton par dawaam va aitemaad hi vo vaahid raasta hai jis se shaitaan ka muqaabila aur uski shikast mumkin hai.” **(Tafseer Al Raazi:Soorah Faatir:6)**

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Hazrat Qatadah Raziallahuanhu is aayat kareema ki tafseer me farmaate hai ke :

Arabic text

Tarjamah : har musalmaan ka haq banta hai ke vo shaitaan se dushmani kare, use apna dushman samjhe aur us se dushmani aur usko dushman samjhne ka matlab ye hai ke Allaah Taala ki khoob itaat karen aur uski mana kardah cheezon aur na farmaniyon se bache. **(Tafseer Al Tabri, Soorah Faatir:6)**

Aaj ham mukammil taur par gunahon me doobe huye hai, har maamle me Allaah ki na farmaani kar rahe hai, hamare aqaayed me shirk daakhil ho chuka hai, jo duniya ka sabse azeem gunah hai, jise Allaah Taala kabhi maaf nahi karta aur jo shakhs shirk karne ke baad baghair toubah kiye mar gaya to uska thikaana hamesha ke liye jahannam hoga, jaisa Allaah ne farmaya :

(INNAHU MAN YUSHRIK BILLAHI FAQAD HARRAMALLAHU ALAIHIL JANNATA VAM'A VAAHUNNARU VAMAA LIZ ZAALIMEENA MIN ANSAAR) [Soorah Maayidah:72]

Tarjamah : Beshak jo shirk karke marta hai, Allaah Taala ne us par jannat ko haraam qaraar dee hai aur uska thikana dozakh hai aur zaalimon ka koyi madadgaar nahi."

Isi tarah hamari ibadaten bhi bidaton se paak nahi hai, jis se Allaah ke Rasool ﷺ ne saqti se mana kiya hai, jaisa ke Aap ﷺ ka irshaad hai :

Arabic text

Tarjamah : Hazrat Aisha Raziallahuanha farmaati hai jis kisi ne aisa kaam kiya jiske karne ka maine hukum nahi diya vo kaam mardood aur baatil hai. **(Sahi Bukhari:2697, Sahi Muslim:1718)**

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Aur maamlaat me haraam kaari va haraam khori hamara sheva ban chuka hai aur aqlaaqiyaat ka to kya kahna, aise lagta hai ke bad aqlaaqi hamare rag va reshe me rach bas gayi hai.

Aaj hamari haalaat ye ho chuki hai ke ham zaahiran aabed va zaahed ka cholha pahankar gunah par gunah karte jaa rahe hai, mazeed baraan ye ke ham zabaan se Allaah ka zikar karte karte gunahon me magan rahte hai, jaisa ke ham apni zabaan se Allahu Akbar bolte hai magar kasbe haraam (haraam kamayi) se baaz nahi aate, zabaan se Subhanallah bolte hai, lekin doosron ko dhoka dene se peeche nahi hat'te, zabaan se Astaghfirullah bolte hai par jhoot nahi chodte, ye Allaah Taala ka zikar koyi rati azm nahi hai ke aap ko das martaba zikar karne se saare gunah maaf ho jaayen. Zikar dil va zabaan se hona chahiye, jab bhi koyi na farmaani ho to hamare dil me ek qism ka dar paida hona chahiye. Imam Sufyaan Soori Rahimahullah kahte hai ke Allaah Taala ka qouf un par itna taari hota tha ke peshaab ki jagah se khoon nikalta tha, vo is baat se dara karte the kahi unse aisa gunah sarzad na ho jiske sabab Allaah Taala unhe jahannam me daal de.

Shaitaan ka har taraf se hamla karna :

Insaan ko shaitaan se hamesha choukanna rahna chahiye kyu ke vo har taraf se hamla karta hai, kabhi daayen se, kabhi baayen se, kabhi aage se, kabhi peeche se, jaisa ke Allaah Taala ka irshaad hai :

(QAALA FABIMA AGHVAITANI LA AQ UDANNA LAHUM SIRAATAKAL MUSTAQEEMA SUMMA LAA TIYANNAHUM MIN BAINI AIDEEHIM VAMIN QALFIHIM VA AN AIMAANIHIM VA AN SHAMA ILIHIM VALAA TAJIDU AKSARAHUM SHAAKIREEN) [Soorah Aaraaf:16,17]

Tarjamah : "Shaitaan ne kaha ke pas toone mujhe gumrah kiya to un logon ko gumrah karne ke liye tere seedhe raaste par zaroor

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baithoonga, fir mai unke saamne se, unke peeche se, unke daayen se, unke baayen se zaroor aaoonga aur too unki aksariyat ko shukar guzaar nahi paayega."

Imam Ibn Kaseer Rahimahullah is aayat ki tafseer me ek Hadees naqal karte hai :

Arabic text

Tarjamah : "Beshak shaitaan ibn aadam ke liye Allaah ke raaston par baith gaya, masalan vo Islam ke raaste par baith jaata hai aur ibn aadam se kahta hai too Islam qubool karke apne aur apne aaba va ajdaad ke deen ko chod raha hai? Magar ibn aadam uski na farmaani karte huye Islam ko iqtiyaar kar leta hai fir usi tarah shaitaan raah hijrat par baith jaata hai aur musalmaan se kahta hai, kya too hijrat karke apni zameen aur aasmaan chod raha hai? Muhajir ki misaal us ghode ki si hai jiski rassi ko daraaz kar diya gaya ho, magar momin shaitaan ki naa farmaani karke hijrat kar leta hai, fir vo momin ke liye raahe jihaad par aakar baith jaata hai aur us se kahta hai ye to bas nafs aur maal ki mashaqqat hai, chuna che too jung karega to maara jaayega, teri biwi se koyi nikaah kar lega, tera maal taqseem kar liya jaayega, magar marde momin shaitaan ki naa farmaani karte huye jihaad karta hai. Rasoolullah ﷺ ne farmaya ke, jo musalmaan ye kaam karte huye fout ho jaaye to Allaah Taala par ye haq hai ke vo use jannat me daakhil kare ya agar shaheed ho jaaye to Allaah Taala par ye haq hai ke use jannat me daakhil kare, agar gharq ho jaaye to Allaah Taala par ye haq hai ke use jannat me daakhil kare, agar vo sawaari se gir kar fout ho jaaye to Allaah Taala par ye haq hai ke vo use jannat me daakhil kare. **(Sunan Nasayi:3134, is Hadees ko Allama Albani Rahimahullah ne sahi kaha hai).**

Shaitaan insaan par kabhi dost ki shakal me, kabhi dushman ki shakal me, kabhi rishtedaar ki shakal me, kabhi aulaad ki shakal me, kabhi

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khair khvaah ki naam par hamla karne ki koshish karta hai. Yahi vajah hai ke ham kabhi apne doston ki baaton me aakar, kabhi apni hi baaton me aakar, kabhi apne kisi rishtedaar ki baaton me aakar, kabhi aulaad ki muhabbat me aakar Allaah ki naa farmaani karte hai aur koyi aurat apne shouhar ki baaton me aakar Allaah ki naa farmaani kar baith'ti hai. Hame chahiye ke ham har waqt choukanna rahe, shaitaan jo hamare ghaat me baitha hai ham Allaah ki itaat karke uski saari saazishon ko naa kaam karne ki koshish karen.

Shaitaan ka muqabila vahi momin kar sakta hai jo uske chaalon aur uske hamlon ko achchi tarah jaanta hai. aur aise momin ke liye shaitaan ki chaalen taari ankaboot ki haisiyat rakhti hai jaisa ke Allaah Taala ne farmaya :

(FAQAATILOO AULIYA ASH SHAITAANI INNA KAIDASH SHAITAANI KAANA ZAYE'EFA) [Soorah Nisa:72]

Tarjamah : Tum shaitaan ke doston se jung karo! Yaqeen maano ke shaitaani hamle (bilkul boda aur) saqt kamzor hai.

Aayate kareema (VALAA TATTABI'OO KHUTUVATISH SHAITAAN) me khatvaat ka matlab :

Is aayat kareema me shaitaan ke ek aise jumle ka zikar kiya gaya hai jo tamaam hamlon me mushtarak hota hai, isko Quraan Majeed me khatvaat se taabeer kiya gaya hai. Allaah Taala ne Quraan Majeed me irshaad farmaya :

(YA AYYUHALLAZEENA AAMANUD KHULOO FIS SILMI KAAFFAH, VALAA TATTABI'OO KHUTUVAATISH SHAITAAN, INNAHU LAKUM ADUVVUM MUBEEN) [Soorah Baqarah:208]

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Tarjamah : “Aye eemaan vaalon, tum Islam me poore ke poore daakhil ho jaao aur tum shaitaan ke qadmon ki pairvi mat karo, beshak vo tumahra khula dushman hai.”

Is aayat me “shaitaan ke khatvaat ki pairvi mat karo” ka matlab ye hai ke shaitaan ka hamla seedhi ke zeeno ki tarah zeena ba zeena step by step hota hai. Kyu ke shaitaan ye baat achchi tarah jaanta hai ke ek aam musalmaan koyi bhi gunah kabeerah jaise : Shirk, Zina, Qatl, Sharaab noshi aur Rushvat khori karne se darta hai aur vo fouran unka irtekaab nahi karega. Lihaza shaitaan insaan ke paas step by step aata hai. Sabse pahle usko ghalat logon ki dosti me baith’ta hai. Fir aahista aahista dil me bure vasvase daalne lagta hai aur burayi ke alag alag raaston ko is tarah hamvaar aur mazeen karta hai ke ab use bade se bada gunah bhi chota lagne lagta hai, is tarah ek do saal jab guzarte hai to usko pata hi nahi chalta ke vo kya se kya ho gaya hai. Kab uska zahan mukammil taur par badal gaya. Sochiye ye chala ke shaitaan ka tareeqa fouran _____ (hamla) ka nahi hota balke vo bhatkaane ke liye bada lamba time (waqt) leta hai, uske paas bada sabar hota hai aur vo apne kaam par barabar laga hua hota hai. Balke ye kaha jaaye to bejaana hoga ke Aadam ta _____ dam vo musalmaan apne kaam me laga hua hai, jiske baare me ye kaha jaata hai, “The most experience and senior person on the face of the earth” ke shaitaan is rooye zameen ka sabse zyada senior (buzurg) aur tajurbekaar fard hai.” Yaani iske paas insaano ko bhatkaane ka bahut hi zyada tajurba hai. Hamare jaise kayi afraad ko vo jannat ke darwaaze se nikaal kar jahannam ki vaadiyon me phenk chuka hai.

Isi tarah vo ye bhi jaanta hai ke kisi ko kaise gumrah karna hai, masalan agar koyi shakhs deeni mizaaj ka ho to vo deen ke raaste se hi us par hamla karta hai. Jaise ke usne Nooh Alaihissalaam ki qoum ko nek logon ki muhabbat aur aqeedat ke naam par bhatkaya, shaitaan ne unke paas aakar kaha ye jo auliya hai vo bade nek the, ab jab ye mar chuke hai to

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tumhe unka ihteraam karna chahiye, to logon ne poocha ke, ihteraam me hame kya karna chahiye? Usne kaha ke, unki yaadgaar ke taur par unki tasweeren bana lo. Unhe yaad karne se tumhe Allaah yaad aa jaata hai, fir uske baad usne unme ye vasvasa daala ke tum log jab un nek logon ki tasweeron par se guzro to ihteraaman unhe salaam kar liya karo, unke aage apni nazre jhuka liya karo aur is tarah aahista aahista unko qiyaam se rukoo tak aur fir rukoo se sajde tak le gaya aur ek din aisa bhi aaya ke logon ne Allaah Taala ko bilkul bhula diya aur un nek logon ke buton ko hi apna Rab tasleem karna shuroo kar diya, is tareeqe se poori qoum se usne shirk karwaane me kaamyaab ho gaya. Bilkul isi tarah aaj kal log bhi yahi kahte hai ke ham jo saje sajaay mazaaron par ya qabron par jaate hai. Ham inse na dua karte hai, na hi unse koyi cheez maangte hai aur na hi ham unko sajda karte hai, Pas ham to ihteraaman unke paas jaate hai aur apne liye dua maangte hai, aur vahaan kuch padhte hai to bhi sirf Soorah Fatiha hi padhte hai, kya Fatiha padhna gunah hai? Ab unse ham ye sawaal karte hai ke, kya Nabi Kareem ﷺ ne bhi qabron ki ziyarat kee hai ya nahi kee hai? To logon ka jawaab hoga ke Nabi Kareem ﷺ ne qabron ki ziyarat kee. Fir ham sawaal karenge ke Nabi Kareem ﷺ ne qabron ki ziyarat kis maqsad se kee aur kya padha karte the? To unka jawaab ye hoga ke, Nabi Kareem ﷺ qabron ki ziyarat mout ko yaad karne ke liye kee hai. Aur Nabi Kareem ﷺ vahaan par salaam karte aur ek dua padha karte the.

Pas ham un logon se yahi kahenge ke kya ye dua hamare liye kaafi nahi hai? Agar ham unse ye sawaal kare ke baitul qala me daakhil hote waqt kounsi dua padhni chahiye? To unka jawaab hoga ke baitul qala me daakhil hote waqt ye dua padhi jaati hai :

(ALLAHUMMA INNI AOOZUBIKA MINAL QUBUSI VAL QABAA'IS) [Sahi Bukhari:142]

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To ham ye sawaal karte hai ke kya is dua ke alaava Soorah Lahab padh kar baitul qala me daakhil ho sakte hai? Kyu ke usme bhi Allaah Taala ke ek dushman abu lahab ki tabahi aur barbaadi ki baat kee gayi hai. Unka yahi jawaab hoga ke Nabi Kareem ﷺ ne to iski ek dua batayi hai, lekin hamko ye Quraan ki aayat padhne ki kya zaroorat hai?!!! To bilkul isi tarah ham bhi qabarastaan ko jaate waqt Nabi Kareem ﷺ ne jo dua sikhayi hai usi ko padhen, yahi hamare liye kaafi hai aur vo dua ye hai :

(AS SALAAMU ALAA AHLID DIYAARI MINAL MU'MINEENA VAL MUSLIMEENA, VA YARHAMULLAHUL MUSTAQDIMEENA MINNA VAL MUST'AKHIREENA, VA INNA INSHA ALLAAHU BIKUM LALAAHIQOON)

Tarjamah : "In gharon me rahne vaale momino aur musalmaano tum par salaam ho, aur yaqeenan ham agar Allaah ne chaha to tumse milne vaale hai (Allaah Taala ham me se pahle aane vaalon aur baad me aane vaalon par raham farmaye) mai Allaah se apne liye aur tumhare liye aafiyat ka sawaal karta hoon." **(Sahi Muslim:974)**

In duaon ko chod kar ab aap vahaan par Soorah Fatiha aur Soorah Iqlaas vaghairah padhte hai, ham kahenge ye saari cheezen kahaan se aa gayi hai? Kya hame deen bataane aur sikhaane ke liye Nabi Kareem ﷺ kaafi nahi hai?!!! Kya koyi aur bhi Nabi aaya hai jo aap ko ye sab cheezen sikhaakar gaya hai?!!! Ya fir aap ke paas hi aasmaan se koyi aur vahee aa rahi hai?!!! Agar aisa hai to iska matlab ye nikla ke aap Nabi Kareem ﷺ ko aakhri Nabi nahi maan rahe hai!!! Qaatamun Nabiyyeen ka matlab ye hai ke Nabi Kareem ﷺ ke baad ab koyi Nabi aane vaale nahi hai aur na hi koyi aur Rasool aane vaale hai. Muhammad ﷺ aakhri Nabi aur aakhri Rasool hai. Taa qiyamat deen ke taallukh se aap ki baat aakhri baat tasleem kee jaayegi.

Zara ghour keejiye ke shaitaan aahista aahista Fatiha, Darood aur Ihteraam ke bahaane logon ke paas kaise aata hai, aur chand hi saalon ya maheeno ke baad unhe qabron par sajda bhi karwa deta hai. Baaz

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hazraat kahte hai ke ek martaba mai qabar ke paas thahara hua tha aur maine achaanak is mazaar ke paas ek aawaaz suni ya fir mujhe ek roushni mahsoos huyi to mai be saaqta qabar ke paas sajde me gir pada, (Naoozubillah) ye shirk nahi hai to aur kya hai?

Isi tarah kayi log aaj ke daur me namaz nahi padhte, agar aap dekhenge to das saal pahle kaafi namazi the. To aise logon se jab sawaal kiya jaata hai ke bhai pahle to aap achche khaase deendaar the, namazen padha karte the? Ye log kahte hai ke bhai namaz ki tafseel to Quraan me nahi hai. Ye sab to Hadeeson me hai aur Hadees ko to mai maanta hi nahi hoon. So pata chalta hai ke vo munkareen Hadees ho gaye hai, jo Hadees ka inkaar karte hai, shaitaan pahle aa kar unke dimaghon me Hadees ke mutallikh shak me mubtala kiya, fir vo shak ka marz badhta gaya, yahaan tak ke unhone Hadees ko apni zindagi se nikaal hi diya. Fir ab rah gaya Quraan. Aur ab Quraan me to unhe kuch bhi samajh me nahi aa raha hai ke kya karenge? Nateeje me namaz bhi unhone chod di.

To aap ghour kare ke kaise shaitaan insaan par ba tadreej hamla karta hai, vo bure aamaal ko bahut khoobsoorat banata hai, fir zahano me shukook paida karta hai aur fir Hadees ki ahmiyat ko khatam karta hai, fir uske baad aadmi ko ghalat raaste par le jaata hai, aahista aahista uske baad deegar bade gunah bhi karvaata hai. Isi ko khatwaat kaha jaata hai.

Lihaza inhi baaton ko saamne rakhte huye maine Quraan Majeed ka mutaalla karke das shaitaani hamlon ko is qutbe me zikar kiya hai. In das hamlon me aap ko har hamle me shaitaan ka ye tareeqa kaar yaani khatwaat, zeena ba zeena bhatkaana samjhne me aa jaayega. Vaise to Quraan va Sunnat me shaitaan ke bahut se hamle zikar kiye gaye hai, jiske zariye vo insaan ko bhatkaata hai, lekin unme jo zyada aur sabse aham hai vo das hai, unke baare me tafseeli ilm rakhna har ek ke liye

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behad zaroori hai. Lihaza shaitaan ke vo das aham hamle pesh khidmat hai jinka zikar Quraan Majeed me maujood hai.

1. **Pahle Hamla :**

"Istafzaaz" : Yaani aawaaz ke zariye logon ko bahkaana aur phuslaana :

Ye shaitaan ka pahla hamla hai, is lafz par ghour karne se pata chalta hai ke shaitaan ka ye hamla bada khatarnaak hai. Is hamle ke baare me Allaah Taala ne Soorah Bani Israyeel me irshaad farmaya :

(VA IZ QULNA LIL MALAAYIKATIS JUDOO LI AADAMA FASAJADOO ILLA IBLEESA QAALA A ASJUDU LIMAN QALAQTA TEEBA. QAALA ARA AITAKA HAAZALLAZI KARRAMTA ALAYYA LA IN AQQARTANI ILAA YOUMIL QIYAAMATI LA AHTANIKANNA ZURRIYYATAHU ILLA QALEELA. QAALAZ HAB FAMAN TABI'AKA MINHUM FA INNA JAHANNAMA JAZAAUKUM JAZAA AM MAUFOORA. VASTAFZIZ MANIS TATA'ATA MINHUM BI SAUTIKA VA AJLIB ALAIHIM BI QAILIKA VARAJILIKA VA SHAAKIRHUM FIL AMVAALI VAL AULAADI VAYIDHUM, VAMAA YAYIDUHUMUSH SHAITAANU ILLA GHUROORA. INNA IBA'ADI LAISA LAKA ALAIHIM SULTANUN, VAKAFAA BI RABBIKA VAKEELAA).

Tarjamah : Aur jab hamne farishton se kaha ke Aadam ko sajda karo to iblees ke siva un sab ne sajda kiya, iblees bola : Kya mai ise sajda karoon jise too mitti se banaya hai, kahne laga : Bhala dekh too use jise toone mujh par fazeelat ata kee hai agar too mujhe youm qiyamat tak mahoolat de to thode logon ke siva un sab ki nasl ko jad se kaat doonga.

Allaah Taala ne farmaya : Jaa fir unme se jo teri baat maanega to beshak tumhari poori saza jahannam hai.

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Aur unme se jin par tera bas chale unhe apni aawaaz se bahkaale aur un par apne sawaar aur pyaade chadha le, maal aur aulaad me unka shareek ban jaa aur unhe (jhoote) vaade de aur shaitaan to bas fareb hi ka vaada karta hai.

Beshak mere bando par tera koyi zor nahi aur aap ka rab kaarsaaz kaafi hai. **(Soorah Bani Israyeel:17-61-65)**

Mazkoorah aayat me shaitaan insaan ko nihayat hi haqeer va zaleel jaankar poore ghuroor aur takabbur ke saath azrahe tanz kahta hai k ye Aadam !!! Isko Aye Allaah! Toone mujh par fazeelat dee hai (mere saamne uski auqaat kya hai?) Zara ghour karen jisne Allaah Taala ke saamne insaan ko itna zaleel kiya. Aaj ham usi ko jigri dost bana baithe hai aur usi ki baaton me aakar kabhi apne vaalidain ki naa farmaani kar rahe hai, kabhi apne bhaiyon ko bura bhala kah rahe hai, kabhi Allaah Taala ki naa farmaani kar rahe hai aur kabhi Nabi Kareem ﷺ ki naa farmaani kar rahe hai.

Ibn Simaak Rahimahullah aise shakhs par taajjub karte huye farmaate hai :

Arabic text

Tarjamah : “Mujhe to us aadmi par taajjub hota hai jo apne muhsin ke ahsaan ko jaanne ke bawajood uski naa farmaani karta hai aur mal’oon shaitaan ki dushmani ko jaanne ke bawajood uski itaat karta hai.” **(Al Masdar: Al Jaame Al Ahkaam ul Quraan, Tafseer Soorah Faatir:6)**

In aayaton se ye baat bhi maaloom hoti hai ke takabbur karna, doosron ko haqeer samajhna, ye shaitaan ki sifat hai aur ye sifat baaz insaano me bhi paayi jaati hai, vo apne alaava doosron ko haqeer samjhte hai aur kahte hai, ke mere qareeb bhi nahi aana. Iski kya izzat hai? Mere saamne iski kya auqaat hai? Al gharz jo bhi is type

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(qism) ki guftagoo karte hai dar asal unke paas shaitaan hota hai jo ye sab karvaata hai aur is tarah ke saare lahje, shaitaani lahje hote hai.

Isi tarah hamara ye bhi maanna hai ke ham sab Allaah Taala ke bande hai aur ham sab Aadam ke bete hai, kisi ko haqeer nahi samajhna chahiye, chahe vo kisi bhi vajah se ho, zabaan ki vajah se, kisi ke rang ki vajah se, kisi ke kam martabe ki vajah se, kisi ke khaandaan ki vajah se, kisi ke gunah ki vajah se, kisi ke peshe ki vajah se, ya fir uske jism ke andar maujood kisi aib ki vajah se. Jaise koyi langda hota hai, koyi loola hota hai, koyi andha hota hai, koyi badsoorat hota hai, koyi zyada safed hota hai, ya sab Allaah Taala ki taraf se aazmaayish hoti hai. Aur ilaaqaayi taassub ki bina par bhi kisi ko haqeer nigaah se nahi dekhna chahiye, jaise ke kisi ka kahna ke mai old city ka hoon, vo new city ka hai, mai poorab ka hoon, vo india ka hai, mai arab ka hoon, aur vo ajam ka hai vaghairah, al gharz taassub ek ganda keeda hai jiski badboo badi bhayanak hoti hai aur taassub ki baaten karne vaala insaan is keede ke naak se nikalne vaali badboo se bhi badtar hai, jaisa ke Nabi Kareem ﷺ ne irshaad farmaya :

Arabic text

Tarjamah : “Baaz aa jaayen vo qoumen jo apne un aaba va ajdaad par faqar kar rahi hai jo mar gaye hai, vo jahannam ka koyla hai, varna vo Allaah ke nazdeek is gobar mele se bhi zyada zaleel ho jaayenge, jo apne aage apni naak se najaasat dekhta rahta hai, Allaah ne tumse jaahiliyat ki nuqoot ko khatam kar diya hai, ab to log momin va muttaqi hai ya faajir va bad baqt, log sab ke sab Aadam ki aulaad hai aur Aadam mitti se paida kiye gaye hai.” **(Sunan Tirmizi:3955)**

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Allaah Taala ko is tarah ki bad aqlaaqi zara bhi pasand nahi hai kyu ke, ham sab ko Allaah Taala ne paida kiya hai aur Allaah Taala ki maqlooq me aib joyi karna Allaah Taala ki aib joyi karne ke barabar hai. Vo koun hota hai ya mai koun hota hoon ke Allaah Taala ki qilqat me keede nikaaloon. Ye sarasar ghalat hai ham sab ko is se bachna chahiye.

Shaitaan ka ye kahna :

(LA IN AQQAR TANI ILAA YOUMIL QIYAAMATI LA AHTANIKANNA ZURRIYYATAHU ILLA QALEELA) [Soorah Bani Israyeel:62]

Tarjamah : Aye Allaah, agar too mujhko qiyamat tak mahoolat dega to mai is Aadam Alaihissalaam aur uski aulaad ko jad se ukhed kar phenk doonga.

Yaani shaitaan is aayat me kah raha hai ke mai sabko gumrah karke chodoonga, magar mai jaanta hoon ke thode log hai jo mere jhaanse me nahi aayenge. Allaah Taala se dua hai ke ham sab ko in thode logon me shaamil karle.

Fir uske baad ki aayat me Allaah Taala ne shaitaan ko dhutkaar diya. Aur Allaah Taala ne na sirf uski dua qubool kee balke usko mahoolat bhi dee aur bahut saari taaqaton se nawaza jaisa ke, Allaah Taala ne farmaya :

(VAS TAFZIZ MANIS TATA'ATA MINHUM BI SAUTIKA VA AJLIB ALAIHIM BI QAILIKA VA RAJILIKA VA SHAARIKHUM FIL AMWAALI VAL AULAADI VA IDHUM VAMA YAI'DUHUMUSH SHAITAANU ILLA GHUROORA) [Soorah Bani Israyeel:64]

Tarjamah : To unko (Ibn Aadam Alaihissalaam aur unki aulaad ko) bahla aur phusla teri aawaaz se (duniya me jitni qism ki music hai vo shaitaan ki aawaaz hai, Islam ke alaava tamaam mazaahib apne deen ki tableegh ke liye music ka istemaal karte hai), aur un par too tere

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ghud sawaar aur tere pyaadon ki fouj ko musallat karde. (Lekin mere bando par tera bas nahi chalega) aur unko too tere maal aur aulaad me shareek karle. (Aaj musalmaan jo haraam kamaate aur khaate hai goya vo shaitaan ko apne maal aur aulaad me shareek bana rahe hai.

2. Doosra Hamla :

“Azaa” : Iska maani hai uksaana.

Is lafz ka talaffuz aur maani va mafhoom hi bata rahe hai ke ye bhi shaitaan ka ek khatarnaak hamla hai. baaz logon ki aadat hoti hai jab vo kisi mahfile khushi me jaate hai to logon ki ye khushi unhe nahi bhaati. Achanak vahaan aisi koyi Negative baat ched dete hai, jiski vajah se saari mahfil udaas ho jaati hai, jaise kisi teesre ke baare me gheebat, chughli vaghairah karte hai aur doosron par buhtaan lagana bhi shuroo kar dete hai. Magar ek achche aadmi ki ye aadat hoti hai ke jahaan bhi jaata hai ghamo ko khushiyon me badal deta hai, jahaan kahi bhi kisi udaas ya pareshaan shakhs ko dekhta hai uske paas jaakar usko koyi dua aur kisi sahabi ka vaakhiya sunakar usko himmat dilata hai. Jis se usko gham ke bajaay khushi milne lagti hai aur us se vo udaasi chat jaati hai.

Hadees ki kitabon me Nabi Kareem ﷺ ke mutaallikh bhi yahi manqool hai ke Aap ﷺ jahaan bhi gaye vahaan se nafrat va adaawat ki dhoop ko khatam karke ulfiyat va muhabbat aur khushi va masarrat ka darakht lagaye. Yahi sheva ek momin ka hona chahiye, momin jahaan jaata hai vahaan se nafrat, adaawat, fitna va fasaad khatam ho jaata hai. Uske bar aks shareer al taba’a insaan jahaan par bhi jaata hai vahaan logon ko uksaa kar adaawat va dushmani, fitna va fasaad phailaata hai. Isi

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sifat ko “Aaza” uksaana kahte hai. Allaaah Taala shaitaan ke is hamle ke mutaallikh irshaad farmata hai :

(ALAM TARA ANNA ARSALNASH SHAYAATEENA ALAL KAAFIREENA TA’UZZUHUM AZZAA) [Soorah Maryam:83]

Tarjamah : “Kya aap ne nahi dekha ke beshak hamne kaafiron par shaitaan chod rakhe hai jo unhe khoob gunahon par uksaate hai.”

Is Soorat me aage Allaah Taala ne is baat ki bhi vazaahat farmaayi hai ke shaitaan ne logon ko kis tarah aur kaise uksaa kar shirk me mubtala kiya, hatta ke log Allaah ki taraf bete ki nisbat karne lage, farmaan Baari Taala hai :

(VAQAALOOT TAQAZAR RAHMANU VALADA (88) LAQAD JI’TUM SHAI ANIDDAA (89) TAKAADUS SAMAAVAATU YATAFATTARNA MINHU VA TANSHAQQUL ARZU VA TAQIRRUL JIBAALU HADDAA (90) AN DA’AV LIR RAHMANI VALADAA (91) VAMA YANBAGHI LIR RAHMANI AN YATTAQIZA VALADAA (92)) [Soorah Maryam:88-92]

Tarjamah : “Unhone kaha ke Rahman aulaad rakhta hai, yaqeenan tum ek bahut bhaari baat (gunah) tak aa pahuche ho, qareeb hai ke aasmaan is baat se phat jaayen aur zameen shaq ho jaaye aur pahaad reza reza hokar gir pade is baat ke liye ke unhone Rahman ka daawa kiya aur rahman ke laayaq hi nahi hai ke vo kisi ko aulaad banaye.”

Shaitaan ke isi uksaahat ka nateeja hai aaj unki taadaad 2.7 billion hai, is uksaahat ki tafseel kuch is tarah hai ke jab Eesa Alaihisslaam oopar utha liye gaye to usne eesayiyon ke paas jaakar kaha ke kya tumhare paas Eesa Alaihissalaam ki qadar nahi hai. Eesa Alaihissalaam to mar chuke hai (haalan ke ham muslamaano ke aqeede ke mutabikh Eesa Alaihissalaam mare nahi hai balke vo abhi zinda hai aur qiyamat se pahle is duniya me fir se tashreef laayenge) aur poori duniya tumhe laan taan karegi aur saare yahoodi kal ke din tum par keechad

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uchaalenge aur kahenge ke hamne to tumhare Nabi ko maar diya hai aur ye tumhare liye badi sharm ki baat hogi. Subhanallah zara ghour keejiye ke usne kaise saare logon ko Eesa Alaihissalaam ke marne ke falsafe me laga diya hai. Iske baad eesayi uski baaton me aakar apni kamzori ko chupaane ke liye saare logon ko ye baawar karna shuroo kiya ke Hazrat Aadam Alaihissalaam ne jo gunah kiya tha vo ab tak unki saari aulaad par baaqi hai aur koyi usko maaf nahi karva saka, lihaza is gunah se saari insaaniyat ko chutkaara dilaane ke liye Hazrat Eesa Alaihissalaam ne apne aap ko sooli par chadha liya hai, haalan ke ye baat poori vazaahat ke saath Quraan va Sunnat me mazkoor hai ke Aadam Alaihissalaam ko Allaah Taala ne usi waqt maaf kar diya tha jab unhone sachche dil se Allaah se toubah kee thi.

Yahi vajah hai eesayiyon ka ye ghatiya falsafa hame unki kisi kitab me nahi milega. Itne bade falsafe ke liye ek daleel bhi unki kitabon me maujood nahi hai. Zara ghour keejiye ke shaitaan apne is aza ke hamle ka sahara lekar kis tarah 2.7 billion eesayiyon ko bhatkaane lagaya hai. Allaah Taala se dua hai ke Allaah Taala hamko shaitaan ke is makar va fareb se bachahye, Aameen.

Bilkul isi tarah hamare paas bhi is qisam ke log maujood hai jo Ali Raziallahuanhu ki shaan me itna ghuloo karte hai ke Ali Raziallahuanhu ko insaaan se uthaakar Nabi bana dete hai, aur fir Nabi ke maqaam se hataakar Allaah Taala tak mila dete hai, aur shaitaan ham musalmaano me se taqreeban 7 feesad logon ko Hazrat Ali Raziallahuanhu ke taallukh se isi tarah uksaaya hai, yahi vajah hai ke Aap Ali Raziallahuanhu ki shaan me ghuloo karne vaalon ke paas dekhenge ke Ali Raziallahuanhu ke kis qadar mutaallikh ajeeb ajeeb aqeede hai. Al gharz shaitaan is tarah insaan ko muqtalif tareeqon se eksaa kar unka aqeedah bigaadta hai aur unhe jahannam me dhakelne ki koshish karta hai. Lihaza hame chahiye ke har waqt shaitaan se choukanna rahe.

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3. Teesra Hamla :

“Tazyeen” : Yaani baraaye aamaal ko khoobsoorat banakar pesh karna.

Ye shaitaan ka bahut hi khatarnaak hamla hai, jab mai uske baare me padhta hoon to dahal jaata hoon, kyu ke Aap jo bhi bura kaam karte hai shaitaan aakar Justify karta hai ke aap ne bahut achcha kaam kiya hai. Aisa hi to karna hai, tum hi aqalmand ho, baaqi ke jitne log iske khilaaf kar rahe hai sab ke sab bewaqoof hai. Unko nahi maaloom ke gunah kya hai, unko nahi maaloom hai ke isme kitni lazzat hoti hai, sirf masjidon me jaakar Allaah Allaah karna ye bhi koyi zindagi hai? Asal zindagi ka maza ye hai ke ham har tarah se enjoy kare (zindagi se lutf uthaaye), namazen, roze, to jawaani ke baad bhi karle sakte, abhi umar kaafi hai, inteqaal se pahle Kalima padh lenge to saare gunah dhul jaayenge. Shaitaan ke isi hamle ka zikar karte huye Allaah Taala ne farmaya :

(VA QAYYAZNA LAHUM QURNAA’A FAZAYYANOO LAHUM MAA BAINA AIDEEHIM VAMAA QALFAHUM VA HAQQA ALAIHIMUL QOULU FEE UMAMIN QAD QALAT MIN QABLIHIM MINAL JINNI VAL INSI, INNAHUM KAANOO KHAASIREEN) [Soorah Fussilat:41/25]

“Aur hamne unke kuch bure ham nasheen muqarrar kar diye hai to unhone unke agle pichle tamaam aamaal khushnuma banakar unko dikhaaye, aakhirkaar un par bhi Allaah Taala ka vahee azaab aaya jo unse pahle jinno aur insaano par aaya tha, yaqeenan vo sab qasarah paane vaalon me se the.”

Is aayat me Allaah Taala ne kaha ke logon ke paas aise shayateen aate hai jo logon ke bure aamaal ko achcha banakar pesh karte hai. Aur is tarah ka bayaan Quraan Majeed me bahut saari jagahon par maujood hai jise Soorah Saba, Soorah Namal, Soorah Taha

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vaghairah. Isi tarah hud hud ne Sulaimaan Alaihissalaam se kaha tha ke :

(VAJATTUHA VAQAUMAHA YASJUDOONA LISH SHAMSI MIN DOONILLAHI VA ZAYYANA LAHUMUSH SHAITAANU AA'MAALAHUM FASADDAHUM ANIS SABEELI FAHUM LAA YAHTADOONA) [Soorah Namal:24]

Tarjamah : "Mai mulke saba aur uski qoum ko dekha ke vo Allaah ke siva sooraj ko sajdah kar rahe hai aur shaitaan ne unke aamaal ko unke liye purkashish bana diya hai, fir unhe raahe haq se rok diya hai, chunache vo hidayat nahi paate."

Yaani qoum saba ke saamne shaitaan ne unke bure aamaal ko achche aur khoobsoorat banakar unse sooraj ki ibadat karvaaya. Un logon ke zahano me shaitaan ne ye baat daal diya ke sooraj to bahut faida mand hai aur itna bada hai, saare log usi se jee rahe hai, lihaza uski pooja karni chahiye.

Yahaan ek aur baat ye maaloom hoti hai ke jis insaan ki aqal mand pad jaati hai aur dimaagh maa'uf ho jaata hai to usko uska bura amal bhi achcha lagne lagta hai. Jaise ke sharaab peena ek buri aadat hai, har koyi usko maanta hai, lekin sharabi ko sharaab achchi lagti hai, vo sharaab peene se kabhi baaz nahi aata.

Mai jab America aur Europe gaya to maine raaton me ek manzar dekha ke vo aadmi jo achcha soot boot pahna huwa hota hai aur gale me tai hoti hai, bada pada likha hota hai. Lekin itna peeta hai ke usko koyi hosh nahi rahta, koyi kachre ke dibbe me pada hua hai, koyi sadak ke kinaare pada hua hai, koyi toilet me pada hua hai, kisi par khinzeer ki khai hoti hai aur us khai par us sharabi ka sar pada hua hota hai aur ye koyi maamooli insaan nahi ye bade bade afsar hote hai, bade bade vip hote hai, jinse milne ke liye appointment lena

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padta hai, lekin jab ye sharaab peete hai to unki aqal ma'aoof ho jaati hai, asal me unki duty ki baari hoti hai agar koyi aadmi ek din ye peeta hai to us din uska dost kaam karta hai aur vo kahee gir jaayenge to utha kar laata hai, aur doosre din doosre ki baari hoti hai, is tarah shayateen ne unke bure aamaal ko achcha karke pesh karta hai.

4. Chowtha Hamla :

"Taqweef" : Yaani dar ke zariye hamla karna

Shaitaan ke is hamle ke baare me aap is tarah samajh sakte hai ke duniya me baaz log hote hai jo kisi se nahi darte. Ye Allaah Taala ke bande hote hai. Unke dilon me Allaah ke alaava kisi aur ka dar nahi hota, vo samajhte hai duniya me jo kuch bhi hota hai vo sab Allaah Taala ki taraf se hota hai, lekin unke bar aks baaz log hote hai jo zara si baat par darne lagte hai. Kyu ke shaitaan ne dar ke zariye un par hamla kiya hai aur isi dar ke hamle se vo unhe gunahon me mubtala karne ki koshish karta hai jaisa ke Allaah Taala ka irshaad hai :

(INNAMA ZAALIKUMUSH SHAITAANU YUQAVVIFU AULIYAA AHU FALAA TAQAAFOOHUM VAQAAFOONI IN KUNTUM MU'MINEEN) [Soorah Aale Imran:3/175]

Tarjamah : "Yaqeenan shaitaan hi hai jo apne doston se darata hai pas tum unse na daro agar tum momin ho."

Aayat kareema se pata chala ke shaitaan logon ke dilon me dar paida karke unhe kufr va shirk ki taraf dhakelta hai aur insaan qouf ki vajah se bahut kuch kar guzarta hai, kabhi khudkashi karta hai. Kabhi aulaad na hone ke dar se aadmi dar dar ki thokre khaata hai. Al Gharz aadmi shaitaan ke paidah karda isi dar ko khatam karne ke liye shirkiya aur bida'ati kaamo ka sahara leta hai, jaise ke bachche ki

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sahet ke liye imam zaamin baandh liya, bachchon ko kaale nishaan laga de taake nazar na lage vaghairah.

5. **Paanchva hamla :**

"Keed" : Iska matlab hai saazish karna.

Shaitaan ki saazish ke baare me bataate huye Nabi Kareem ﷺ ne irshaad farmaya :

Arabic text

Tarjamah : "Beshak iblees apna taqt paani par rakhta hai, aur uske baad vo apne saare chelon ko bhejta hai aur fir shaam ke waqt unse din bhar ke kaam ki report leta hai. Us se zyada qareeb vo hota hai jiska fitna bahut bada hota hai, to ek shaitaan aata hai aur kahta hai ke maine ye kiya, shaitaan kahta hai toone kuch nahi kiya, doosra aakar kahta hai mai miya biwi ke beech pada raha yahaan tak ke unke darmiyaan judayi daal dee. Shiataan usko apne qareeb karta hai aur kahta hai too hi achcha kaam kiya." **(Sahi Muslim:2813)**

Mazkoorah Hadees me aap ne dekha ke shaitaan ne miya biwi ko lada kar unhe alag karne ke liye aisa plan banaya aur aisi saazish ki ke bil aakhir dono alag ho gaye. Lihaza miya biwi dono aapas me ek doosre se baat cheet karte huye bade muhtaat rahe, kyu ke dono ke peeche shaitaan laga hua hai. Yahi vajah hai ke aap ne apni roz marra ki zindagi me is baat par ghour kiya hoga ke aap koyi baat apne doston ke darmiyaan karte hai vo uska jawaab nahi dete aur uska koyi asar bhi nahi lete, lekin yahi baat agar aap apni biwi se kahenge to ladayi ho jaayegi. Kyu ke shayateen doston se zyada biwi aur shouhar ke peeche pade rahte hai. Isliye Nabi Kareem ﷺ ne gharon

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me daakhil hone se pahle buland aawaaz se salaam karne, aur Bismillah kahne ka hukum diya hai.

Lekin aaj hamara haal ye hai ke ham salaam ke bajaay koyi filmi gaana gaate huye shaitaan ko bhi apne saath lekar apne gharon me daakhil hote hai. Hame is se ijtenaab karna chahiye.

Isi tarah ye baat bhi zahan me rahe ke ek dua hai jo logon ke gharon par chaspaan kee jaati hai, “Bismillahi val jina va bismillahi qarajna, va alallahi rabbana tawakkalna” ye saabit nahi, balke ye Hadees zayeef hai, jaisa ke Allaama Albani Rahimahullah ne isko zayeef qaraar diya hai, dekhiye : **(Silsilatul Ahadees Al Zayeefa-5832)** Aur is silsile me Sahi Hadees se ghar me daakhil hote waqt sirf salaam aur Bismillah saabit hai. **(Sahi Muslim) (Vallahu Aalam)**

6. Chatvaan Hamla :

“Najwa” : Yaani neend ke dauraan ghalat khayaalaat paida hona.

Insaan par shaitaan ka ye hamla khwaab aur neend ki haalat me hota hai. Jab insaan sota hai to use bure bure khwaab aate hai. Nabi Kareem ﷺ ne in jawaabon ke baare me farmaya hai ke :

Arabic text

Tarjamah : “Nek khwaab Allaah Taala ki taraf se hote hai (aur bure khwaab shaitaan ki taraf se hote hai) agar tum me ka koyi achcha khwaab dekhe to vo usi ko bataye jise vo chahta hai aur jab tum me se kisi ko bure khwaab nazar aa jaaye to kisi ko bayaan na kare. Vo is bure khwaab aur shaitaan se Allaah ki panah maange aur apne baayen taraf teen martaba thooke.” **(Sahi Muslim:2261)**

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Baaz aise khwaab hote hai jo dikhne me bure hote hai lekin uske maani achche hote hai. Lekin aisa khwaab jis se raat me neend na aaye aur haath pair kaapne lage ye bure khwaab hote hai. Inko halam kaha jaata hai. Aur is tarah shaitaan khwaab ke zariye insaan ko pareshaan karna najwa kah laata hai aur aise khwaab kisi ko nahi bataana chahiye. Haan kisi aalim ya aap ke bharosemand shakhs ko bata sakte hai, taake vo koyi nusqa de ya fir koyi ilaaj bata de.

Ye najwa ka silisla bada hi khatarnaak hai, aksar log jo khudkashi karte hai unke ek saal puraane feedback dekhenge ya fir pichle ek saal ki zindagi dekhenge to hame taajjub hoga. Aise logon ke dimaagh par shaitaan ka khabza rahta hai. Aaj kal ke jitne bhi dimaaghi beemaariyaan hai sab ka taallukh isi najwa se hai. Shaitaan insaan ke dimaagh me manfi khayaalaat daalta hai, aur vo aadmi itna manfi ban jaata hai ke vo hamesha har kisi ke baare me manfi hi sochta rahta hai. Aur aisa aadmi sirf ek ki khaamiyon par nazar rakhta hai. Usko uski biwi, dost, bhai, beta, baap, maa, rishtedaar – in sab ke achchayiyaan nazar nahi aati. Vo isi soch me rahta hai ke meri is duniya me koyi izzat nahi, lihaza is duniya ko chod doonga, khudkashi kar loonga. Mai aise bahut saare khudkashi karne vaalon tak pahucha aur unse poocha ke, bhai tum kyu khudkashi karna chahte ho? Unka yahi jawaab hota ke, hamare dil me khayaal aaya ke, ham mar jaaye to hamne ye qadam uthaaya. To maine unko Soorah Mujadilah ki aayat no. 10,12,13 padh kar sunayi :

(INNAMAN NAJWA MINASH SHAITAANI LIYAH ZUNALLA ZEENA AAMANOO VA LAISA BIZAARRIHIM SHAI'AN ILLA BI IZNILLAHI VA ALALLAHI FAL YATAVAKKALIL MU'MINOON) [Soorah Mujadilah:10]

Tarjamah : "Ye sargoshi to shaitaan hi ki taraf se hai, taake vo un logon ko gham me mubtala kare jo eemaan laaye, haalan ke vo

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Allaah ke hukum ke baghair abhi hargiz koyi nuqsaan pahuchaane vaala nahi aur Allaah hi par pas laazim hai ke momin bharosa karen."

Unse kaha ke baar baar isko padho. Chunache chand din ke baad unke dimaagh se manfi soch nikal gayi aur vo ab mere saath ek f'el daayi hai, aur ye taqreeban 8 das saal pahle ka vaakhiya hai. Mai kabhi kabhi unse mazaaq me kahta hoon ke bhai khudkashi karne ka irada hai kya? To vo kahte hai ke bhai itna achcha mai kaam kar raha hoon to mujhe ab khudkashi karne ki kya zaroorat hai? In tamaam cheezon se hame maaloom hota hai ke agar aap musbat sochenge to duniya alag nazar aayegi aur agar aap manfi sochenge to duniya aur alag nazar aayegi. Insaan ke zahano me manfi soch daalne vaala shaitaan hai. Allaah Taala se dua hai ke Allaah Taala hamari is qisam ke shaitaani hamle se hifazat farmaye.

7. Saatvaan Hamla :

"Istehwaaz" : Yaani shaitaan ka insaan par haavi hona.

Ye shaitaan ka bahut gahra hamla hota hai, kyu ke isme shaitaan insaan par baar baar hamla karta rahta hai, yahaan tak ke jab vo us par haavi ho jaata hai to us par apni giraft mazboot kar leta hai aur usko apni team me shaamil kar leta hai. Aur aisa insaan insaniyat ke daayre se nikal kar shaitaan ban jaata hai aur jahaan jaata hai shaitaan ke kaam khud karne lagta hai, jaisa ke Allaah Taala ne irshaad farmaya :

(ISTAHWAZA ALAIHIMUSH SHAITAANU FA ANSAAHUM ZIKRALLAH, ULAAYIKA HIZBUSH SHAITAAN, ALAA INNA HIZBASH SHAITAANI HUMUL KHAASIROON) [Soorah Mujadilah:19]

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Tarjamah : “In par shaitaan ghaalib aa gaya fir usne unhe Allaah ki yaad se ghaafil kiya, ye shaitaan ka groh hai khabardaar, beshak shaitaan ka groh khasaara paane vaala hai.”

Ab jab insaan khud shaitaan ban jaata hai to insaan shaitaan ki duty karta hai aur shaitaan aaraam se baith jaata hai, jaisa ke aaj kal yahi ho raha hai ke musalmaan shirk phaila rahe hai. Aur bid’aat aur qurafaat ko badi shiddat ke saath mana rahe hai. Aur afsos is baat par ke vo muslim qoum jo logon ko shirk ki gandagi se nikaalne aayi thi aaj vo khud shirk ki daawat de rahi hai. Vo musalmaan jo logon ko bid’aat ke dal dal se nikaalne aaye the aaj vo khud bid’aat ki taraf daawat de rahe hai, vo musalmaan jo haraam kaarobaar aur haraam cheezon se rokne ke liye aaye the aaj vo khud uske andar phanse huye hai, vo musalmaan jo logon ko aqlaaq sikhaane ke liye aaye the aaj vo khud bad aqlaaqi ke gahre kuve me gire huye hai. Is ka matlab ye hai ke shaitaan ne musalmaano par khabza jama liya hai, agar muslamaan shaitaan ke is hamle se bachna chahte hai to unhe chahiye ke vo kasrat se Astaghfirullah aur Aoozubillah padhe.

8. Aathvaan Hamla :

“Izlaal” : Yaani gumrahiyan paida karna

Shaitaan ke is hamle me bahut saari nayi nayi gumrahiyaan hoti hai. Jaisa ke Allaah Taala ne is baare me farmaya hai ke :

(VALAA UZILLANNAHUM VALAA UMANNIYANNAHUM VALAA AAMURANNAHUM FALA YUBATTIKUNNA AAZAANAL AN’AAMI VALAA AAMURANNAHUM FALAYUGHAYYIRUNNA QALQALLAHI, VAMAN YATTAQIZISH SHAITAANA VALIYYAM MIN DOONILLAHI FAQAD KHASIRA KHUSRAANAM MUBEENA) [Soorah Nisa:119]

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Tarjamah : “Aur mai unhe gumrah karoonga aur unhe ummeden dila’oonga aur mai unhe hukum doonga to vo jaanwaron ke kaan cheerenge aur mai unhe hukum doonga to vo Allaah ki banawat me raddo badal karenge aur jo shakhs Allaah ko chod kar shaitaan ko dost banale to vo yaqeenan khule nuqsaan me jaa pada.”

Is aayat kareema me Allaah Taala ne shaitaan ka ek bayaan naqal farmaya hai, vo kahta hai ke : “Mai logon ko muqtalif tareeqon se bhatka’oonga, kabhi tamannayen dilaakar is tarah ke are abhi bahut din baakhi hai, itaat baad me karlenge, pahle duniya ke maze le lenge aur kabhi hukum doonga ke vo apne jaanwaron ke kaano me baaliyaan lagayenge air apni khalkhat ko tabdeel karenge. Aur log apne jaanwaron ke kaano me baaliyaan daal kar unhe kisi vali ya kisi mazaar ke naam chod dete hai aur Allaah Taala ki qalqat ko badalne ki koshish karte hai, mard aurat banne ki koshish karte hai aur aurat mard banne ki koshish karti hai. Aaj ke zamane me ham sab ye tamashe dekh rahe hai ke aaj aurat mard banna, aazaad ghoomna firna chah rahi hai, iske kapde din ba din chote se chote hote chale jaa rahe hai. Aaj ki model auraten kahti hai ham mard ke shaana ba shaana chalna chahte hai aur isi tareeqe se mard bhi aurat banna chah rahe hai, vo kaano me baaliyaan daalkar, auraton ki tarah makeup karne lage hai. Ek martaba Ramazan Mubarak ke maheene me mujhe ek sawaal aaya to mai dang rah gaya, ke mai pahle mard tha, ab medical surgery karake aurat ban chuka hoon, aur mai ab Islam qubool kiya hoon, bataav ab mai kya karoon?

Isi tareeqe se ek aurat middle level par mard bana dee gayi, uske baad vo Kalima padhna chahti hai, kyu ke usko sukoon nahi mil raha hai, aur pahle shaitaani harkat kar chuki hai, lekin ab vo sukoon ki talaash me hai. Shaitaan ek level tak insaan ke saath rahta hai, baad me usko chod kar bhaag jaata hai. Ibteda me shaitaan insaan ko ye sab cheezen khoobsoorat bana kar pesh karta hai, lekin jab uski had

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khatam ho jaati hai to shaitaan usko usi raaste par chod kar bhaag jaata hai. To insaan Islam ki taraf palat kar aane par majboor hota hai. Isiliye Allaah Taala ne kaha ke :

(INNASH SHAITAANA LAKUM ADUVVUN FATTAKHIZOOHU ADUVVA. INNAMA YAD'OO HIZBAHU LIYAKOONU MIN ASHAABIS SAYEER) [Soorah Faatir:6]

Tarjamah : "Beshak shaitaan tumhara dushman hai, lihaza tum use dushman hi jaano, pas vo to apne groh ko isliye bulaata hai ke vo jahannam vaalon me se ho jaayen."

Shaitaan tumhare ghaat me laga hua hai to tum bhi uski ghaat me lage raho. Yaani hamesha us se choukanna raho vo tumhara dushman hai aur tum usko dushman hi samjho.

9. Navaan Hamla :

"Al adool anal siraatal mustaqeem" : Yaani siraat mustaqeem se hataana.

Ye bahut hi khatarnaak hamla hai kyu ke jab Allaah Taala aur iblees ki bahas huyi thi us waqt usne Allaah Taala se ye cheez maang kar leli thi, Quraan Majeed ki aayat mulahizah farmayen :

(QAALA MAA MANA'AKA ALLA TASJUDA IZ AMARTUK, QAALA ANA KHAIRUM MINHU QALAQTANI MINNARIN VA QALAQTAHU MIN TEEN (12) QAALA FAHBIT MINHA FAMAA YAKOONU LAKA AN TATAKABBARA FEEHA FAQRUJ INNAKA MINAS SAAGHIREEN (13) QAALA ANZIRNI ILAA YOUMI YUBASOON (14) QAALA INNAKA MINAL MUNZAREEN (15) QAALA FABIMA AGHVAITANI LA AQ UDANNA LAHUM SIRAATAKAL MUSTAQEEM (16) SUMMA LAA TIYANNAHUM MIN BAINI AIDEEHIM VAMIN QALFIHIM VA AN

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AIMAANIHIM VA AN SHAMAAILIHIM VALAA TAJIDU AKSARAHUM SHAAKIREEN (17)) [Soorah Aaraaf:12,13,14,15,16,17]

In aayat me Allaah Taala aur iblees ke beech huye mukaalima ka zikar hai ke Allaah Taala ne shaitaan se kaha ke, aye shaitaan, toone Aadam Alaihissalaam ko mere hukum dene ke baad bhi kyu sajdah nahi kiya. To shaitaan ne kaha ke mai us se behtar hoon, (jaisa ke ham bhi kabhi apne maa baap ke saamne seena taan kar baaten karte hai aur maa baap ka hukum aane ke bawajood fir bhi ulti bahas karte hai, hamara ye ravayya bilkul shaitaan hi ki tarah hai) Allaah Taala ke saamne iblees bade faqr se kah raha hai ke toone mujhe aag se paida kiye aur isko mitti se. (Yaani shaitaan kah raha hai ke ye meri logic (falsafa) hai ke aag oopar jaati hai aur mitti neeche hi rahti hai, so ye badi haqeer hoti hai, bas isi logic (falsafa) ki bina mai sajdah nahi karoonga. Magar aap logon ko maaloom hona chahiye ke ye bekaar ki logic (falsafa) hai, jaisa ke kaha gaya hai ke "khaas iblees dhoo awwal man khaas" ke sabse pahle hukum aa jaane ke baad apni aqal se mantiq ladaane vaala iblees tha). (Tafseer Ibn Kaseer). To iske baad Allaah Taala ne us se kaha ke too aasmaan se utar jaa kyu ke tere liye laayaq nahi tha ke too takabbur kare, too yahaan se nikal jaa, beshak too zaleelon me se hai, fir shaitaan ne Allaah se qiyamat tak ki mahoolat maangi aur Allaah ne usko mahoolat de di. Fir uske baad usne Allaah Taala se kaha ke, choonke too ne mujhe gumrah kiya ab mai bhi logon ko gumrah karne ke liye tere seedhe raaste par baithoonga, matlab ye hai ke shaitaan bure aur doosre raaston par nahi baith'ta balke vo siraate mustaqeem par baith'ta hai. shaitaan 72 gumrah firqon ke raaston par nahi baith'ta, balke jo Allah Taala ki taraf le jaane vaala seedha raasta hai vahee baith kar saare insano ko bhatkaata firta hai. Isiliye aap dekhenge ke jo seedhe raaste par hote hai, yaani tawheed par hote hai vo aapas me ladne vaale aur jhagadne vaale hote hai.

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Baaz log hamse ye sawaal karte hai ke tum sahi aqeede par ho lekin tum log aapas me kyu ladte ho, unse kahte hai ke shaitaan to isi raaste par baith kar hamko bhatkaata hai. Aur ye koshish karta hai ke ham lade jhagda karen aur tawheed ki daawat se door rahe, jo seedhe raaste par rahega usko shaitaan aur bhatkaane ki koshish karega. Fir usne kaha ke mai insaano ke saamne se, peeche se, daayen se, baayen se, aaoonga aur unhe bahkaaoonga to aksar logon ko shukar guzaar nahi paayega.

Qulasah kalaam ye ke shaitaan ne Allaah se logon ko gumraah karne ki taaqat maangi aur Allaah Taala ne usko taaqat de di hai, lekin saath hi shaitaan se kaha ke mere nek bande tere jhaanse me nahi aayenge.

10. Dasvaan Hamla :

"Nazghatah aur vasvasa" : (Nazgah : Bade vasvase, vasvasa : Chote vasvase) yaani insaan ke dil me bure vasvase daalna. Vasvasa shaitaan ke hamlon me se ek aham hamla hota hai, jaisa ke Allaah Taala ka irshaad hai :

(ALLAZEE YUVASVISU FEE SUDOORINNAAS, MINAL JINNATI VANNAAS) [Soorah Naas:114/5,6]

Tarjamah : "Jo logon ke dilon me vasvase daalta hai khwaah vo jinno me se ho ya insaano me."

In aayaat se pata chalta hai ke shaitaan logon ke dilon me gande aur bure qaayaalaat daalta rahta hai ke aaj ke din ham namaz nahi padhenge, ya fir zina karenge, kisi mazaar par jaayenge, sharaab piyenge, aish karenge, nekiyon aur toubah va astaghfaar ke liye kaafi umar baaqi hai. Is tarah insaano ke dilon me shaitaan, kabhi ibaadaat

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me, kabhi aqaayed me, kabhi maamlaat me, aur kabhi aqlaaqiyaat me vasvase daalta hai.

Shaitaan ke baaz vasvase itne bhayaanak hote hai ke insaan us vasvaso ko sach samajh kar un par yaqeen karne lagta, jaise koyi vazoo kiya hota hai lekin uske dil me ye khayaal aata hai ke mai vazoo nahi kiya. Aur kabhi apne kisi bhai ke baare me vasvasa aata hai aur vo itna khatarnaak hota hai ke vo yaqeen me badal jaata hai, ab uske baad bhai bhai nahi rahta balke vo dushman ban jaata hai. isi tarah aaj kal ulama ke khilaaf logon ke dilon me shaitaan ne ye vasvasa daal diya ke saare ulama dajjal hote hai. Balke aise log ek jamaat ki shakal me hote hai unke bhi taabeyeen hote hai unko doosron ke baare me bolna padta hai taake unke pairokaar unse khush rahe, lekin jab unse sawaal kiya jaata hai ke bhai jab ulama ghalat hai, masjid ke zimmedaaraan ghalat hai, masjid ki committee ghalat hai to fir kya aap sahi hai? Is par unka jawaab hota hai ke ham bhi ghalat hai. Ham kahte hai aap ghalat nahi hai balke aap ka dimaagh ghalat ho chuka hai, aap par vasvase ki beemari haawi ho chuki hai. Is beemari ka ilaaj ye hai ke ham shaitaan ke vasvase se Allaah ki panah talab karen, jaisa ke Allaah Taala ka irshaad hai :

(VA IMMA YANZAGHANNAKA MINASH SHAITAANI NAZGHUN FAS TAYIZ BILLAHI, INNAHUS SAMEE'UL ALEEM) [Soorah Aaraaf:7/200]

Tarjamah : "Aur agar aap ko shaitaan ka vasvasa ubhaare to Allaah ki panah maango, beshak vo sunne vaala aur sab kuch jaanne vaala hai."

Aur iska doosra ilaaj ye hai ke Allaah Taala ke naamo ke vaseele se panah maangi jaaye, jaise ke Allaah Taala ne kaha :

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(QUL AOOZU BIRABBIN NAAS. MALIKIN NAAS. ILAAHINNAAS. MIN SHARRIL VAS VAASIL QANNAAS. YUVASVISU FEE SUDOORINNAAS. MINAL JINNATI VANNAAS) [Soorah Naas]

Tarjamah : "Aye Nabi Kareem ﷺ kah deejiye, mai insaano ke Rab ke panah me aata hoon, insaano ke baadshah ki, insaano ke maabood ki vasvase daalne vaale (Allaah ka zikar sunkar) peeche hat jaane vaale ke shar se jo logon ke dilon me vasvase daalta hai, khwaah vo jinno me ho ya insano me."

Is soorat me Allaah Taala ne apne teen naam zikar kiye hai jinke zariye Nabi Kareem ﷺ ko panah talab karne ki taaleem dee hai, jo is baat ki vaazeh daleel hai ke hame in aur un jaise naamo ke zariye Allaah Taala ki panah maangne ki koshish karna chahiye. Aakhri aayat **"MINAL JINNATI VANNAAS"** se hame ye bhi pata chalta hai, kabhi kabhi insaan bhi apne bure aamaal ke sabab jinnaat ki tarah shaitaan ban jaata hai, Allaah Taala hame in dono ke shar se hifazat farmayen.

Mai aakhir me Allaah Taala se dua karta hoon ke Allaah Taala ham sabko shaitaan ke tamaam hamlo se bachaye aur us se muqabila karne ki himmat de aur usko haraakar Allaah Taala ki razamandi haasil karne ki toufeeq de, Aameen.

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MUNTAQAB AAYAAT VA AHADEES BARAYE HIFZ VA TADABBUR VA TAZKEER VA AMAL

Aayaat no. 1 :

(YA AYYUHANNAS SUTTAQOO RABBAKUMULLAZEE QALAQAKUM MIN NAFSIN VAAHIDATIN VA QALAQA MINHA ZAUJAHA VA BASSA MINHUMA RIJAALAN KASEERAV VA NISA'A, VATTAQULLAHALLAZEE TASAA ALOONA BIHI VAL ARHAAM, INNALLAAHA KAANA ALAIKUM RAQEEBA) [Soorah Nisa:1]

"Aye logon ! Apne parwardigaar se daro, jisne tumhe ek jaan se paida farmaya, aur usi se uski biwi ko paida karke un dono se bahut se mard aur khawaateen phaila diye. Us Allaah se daro jiske naam par tum ek doosre se maangte ho aur rishte naate todne se bacho, beshak Allaah tum par nigehbaan hai."

Aayaat no. 2 :

(VAA'BUDULLAHA VALAA TUSHRIKOO BIHI SHAI'AA VABIL VAALIDAINI IHSAANAN VABIZIL QURBAA VAL YATAAMA VAL MASAAKEENI VAL JAARIZIL QURBAA VAL JAARIL JUNUBI VAS SAAHIBI BIL JAMBI VABNIS SABEELI VAMAA MALAKAT AIMAANUKUM INNALLAHA LAA YUHIBBU MAN KAANA MUQTAALAN FAQOORAA) [Nisa:36]

"Aur Allaah ki ibadat karo aur uske saath kisi ko shareek na karo, aur vaalidain ke saath achcha sulook karo, aur qaraabat daaron ke saath, yateemo ke saath, masaakeen qareebi hamsaaye, aur pahlon ke hamsaaye ke saath, aur qareebi dost ke saath, aur musafir se, aur jo tumhari milkiyat me ho (unke saath) beshak Allaah itraane vaale, badayi maarne vaale ko nahi pasand karta."

Aayaat no. 3 :

(VALLAHU JA'ALA LAKUM MIN BUYOOTIKUM SAKANAA) [NAHL:80]

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“Aur Allaah ne tumhare liye tumhare gharon ko jaaye sukoon banaya.”

Aayaat no. 4 :

(YA AYYUHALLAZEENA AAMANOO QOO ANFUSAKUM VA AHLEEKUM NAARAN VAQOO DUHANNASU VAL HIJAARATU ALAIHA MALAAYIKATUN GHILAAZUN SHIDAADUL LAA YA’ASOONALLAHA MAA AMARAHUM VA YAFALOONA MAA YU’MAROON) [Tahreem:6]

“Aye logon jo eemaan laaye ho ! Apne aap ko aur apne ahal va ayaal ko us aag se bachaavo, jiska eendhan insaan aur paththar honge, jis par nihaayat tand kho aur saqtger farishte muqarrar honge jo kabhi Allaah ke hukum ki naa farmani nahi karte aur jo hukum bhi unhe diya jaata hai use bajaa laate hai.”

Aayaat no. 5 :

(VAQAZAA RABBUKA ALLAA TA’ABUDU ILLA IYYAHU VABIL VAALIDAINI IHSAANA, IMMAA YABLUGHANNA INDAKAL KIBARA AHADU HUMA AV KILAAHUMA FALAA TAQULLAHUMA UFFIN VALAA TANHAR HUMA VAQULLAHUMA QOULAN KAREEMA. VAQFIZ LAHUMA JANAAHAZ ZULLI MINAR RAHMATI VAQUR RABBIR HAMHUMA KAMAA RABBAYAANI SAGHEERAA) [Bani Israyeel:23-24]

“Aur tera Parwardigaar saaf saaf hukum de chuka hai ke tum uske siva kisi aur ki ibadat na karna aur maa baap ke saath ahsaan karna, agar teri maujoodgi me unme se ek ya dono budhaape ko pahuch jaaye to unke aage uff tak na kahna, na unhe daant dapat karna,

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balke unke saath adab va ahteraam se baat cheet karna aur aajizi aur muhabbat ke saath unke saamne tavaazo ka baazu past rakhe rakhna, aur dua karte rahna ke, Aye Mere Parwardigaar ! Un par vaisa hi raham karna jaisa unhone mere bachpan me meri parwarish kee hai."

Aayaat no. 6 :

(VALLAZEENA YAQOOLOONA RABBANA HABLANA MIN AZVAAJINA VA ZURRIYYATINA QURRATA A'AYUNIN VAJ ALNA LIL MUTTAQEENA IMAAMA) [FURQAAN:74]

"Aur jo ye dua karte hai ke, Aye Hamare Parwardigaar! Too hame biwiyon aur aulaad se aankhon ki thandak ata farma aur hame parhez gaaron ka imaam bana. "

Aayaat no. 7 :

(VAQARNA FEE BUYOOTIKUNNA VALAA TABARRAJNA TABARRUJAL JAAHILIYYATIL OOLAA, VA AQIMNAS SALAATA VA AATEENAZ ZAKAATA VA AT'EENALLAHA VA RASOOLAH, INNAMA YUREEDULLAHU LI YUZHIBA ANKUMUR RIJSA AHLAL BAITI VAYU TAHHIRAKUM TATHEERAA) [Ahzaab:33]

"Aur apne gharon me qaraar se raho, aur qadeem jaahiliyat ke zamane ki tarah apne banaav singaar ka izhaar na karo, aur namaz ada karti raho, aur zakaat deti raho, aur Allaah aur uske Rasool ki itaat guzaari karo, Allaah yahi chahta hai ke, Aye Nabi ki ghar vaaliyon! Tum se har qisam ki laghviyaat ko door karde, aur tumhe khoob paak va saaf karde."

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Aayaat no. 8 :

(ARRIJAALU QAWWAMOONA ALAN NISAAYI BIMA FAZZALALLAHU BA'AZAHUM ALAA BA'AZIN VA BIMA ANFAQOO MIN AMWAALIHIM, FAS SAALIHAATU QAANITAATUN HAAFIZAATUN LIL GHAIBI BIMA HAFIZALLAHU, VALLAATEE TAQAAFOONA NUSHOOZA HUNNA FA'IZOO HUNNA VAHJUROO HUNNA FIL MAZAAJIYI VAZRIBOOHUNNA, FA IN ATA'ANAKUM FALAA TABGHOO ALAIHINNA SABEELAN INNALLAHA KAANA ALIYYAN KABEERA) [Nisa:34]

"Mard auraton par qawwaam hai, is vajah se Allaah ne ek doosre par fazeelat dee hai, aur is vajah se ke mardon ne apne maal kharch kiye hai, pas nek, farmabardaar auraten aur khaavind ki adam maujoodgi me Allaah ki hifazat me (maal va izzat ki) nigahdaasht rakhne vaaliyaan hai. Aur jin auraton ki naa farmaani aur bad dimaaghi ka tumhe qouf ho unhe naseehat karo, aur unhe alag bistaron par chod do, aur unhe zarb ki saza do, fir agar vo taabedaari karen to un par koyi raasta talaash na karo, beshak Allaah badi bulandi aur badayi vaala hai."

Aayaat no. 9 :

(YA AYYUHALLAZEENA AAMANOO LAA YAHILLU LAKUM AN TARISUN NISAA'A KARHAA, VALAA TA'AZULOO HUNNA LI TAZHABOO BI BAAZI MAA AATAITUMOO HUNNA ILLA AY YA'TEENA BI FAAHISHATIM MUBAYYINAH, VA AASHIROO HUNNA BIL MAAROOF, FA IN KARIHTUMU HUNNA FA'ASAA AN TAKRAHOO SHAI'AN VAYAJ ALALLAHU FEEHI KHAIRAN KASEERA) [Nisa:19]

"Eemaan vaalo! Tumhe halaal nahi ke zabardasti auraton ko virse me le baitho, unhe isliye rok na rakho ke jo tum ne unhe de rakha hai

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usme se kuch le lo, haan ye aur baat hai ke vo koyi khuli burayi aur behayaayi karen, unke saath achche tareeqe se bod va baash rakho go tum unhe naa pasand karo lekin bahut mumkin hai ke tum ek cheez ko bura jaano aur Allaah usme bahut hi bhalayi karde."

AHADEES

Hadees no 1 :

Arabic text **(Sahi ul Jaame:4026)**

"Jab tumhare bachche saat saal ke ho jaaye to unko namaz ka hukum do, aur agar das saal ke ho jaaye to unko namaz ke liye zarb karo, aur unhe alag alag sulaa'o."

Hadees no. 2 :

Arabic text **(Sahi Bukhari:5995)**

"Jis bande ya bandi par Allaah ki taraf se betiyon ki zimmedaari daali gayi, aur unke saath achcha sulook kiya, to ye betiyaan uske liye dozakh se bachaav ka saamaan ban jaayengi."

Hadees no. 3 :

Arabic text **(Sunan Tirmizi:1919)**

"Jo shakhs hamare choton par raham nahi karta, aur hamare bado ki tauqeer nahi karta, vo ham me se nahi."

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Hadees no 4 :

Arabic text **(Sahi Bukhari:265, Sahi Muslim:4185, 418)**

“Allaah se daro, aur apne bachchon me adl va masavaat ka maamla karo.”

Hadees no. 5 :

Arabic text **(Al Silsilatus Saheeha:1838)**

“Sab se achchi aurat vo hai ke jis waqt uska shouhar uski taraf dekhe to use khush karde, jab use hukum de to baja laaye, apni zaat aur maal ke baare me khaavind ko naa gawaar guzarne vaali baat na kare.”

Hadees no 6 :

Arabic text **(Sunan Ibn Maajah:1853, Al Silsilatus Saheeha:1203)**

“Us zaat ki qasam jiske haath me Muhammad ki jaan hai! Koyi aurat us waqt tak apne rab ka haq ada nahi kar sakti jab tak ke apne shouhar ka haq ada karle.”

Hadees no 7 :

Arabic text **(Sahi Bukhari:304)**

“Aye auraton ! Sadqa kiya karo, maine jahannam me dekha ke auraton ki taadaad zyada hai, auraton ne arz kiya, “Ya Rasoolullah! Iski vajah kya hai?” Aap ﷺ ne farmaya, “Tum laan va taan bahut zyada karti ho, aur apne shouhar ki naa shukri karti ho.”

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Hadees no. 8 :

Arabic text **(Sahi Muslim:3649)**

“Duniya tamaam ki tamaam saamaan zeenat hai, aur uska behtareen saamaan nek aurat hai.”

Hadees no. 9 :

Arabic text **(Sunan Abi Dawood:2142, Sahi)**

“Hakeem bin Mu’awiyah ne apne baap se bayaan kiya, vo kahte hai ke maine arz kiya : Ya Rasoolullah! Hamari biwiyon ka ham par kya haq hai? To Aap ne irshaad farmaya : Jab too khaaye to use bhi khilaaye, aur jab too pahne to use bhi pahanaaye, aur uske muh par zarb na karo, aur na gaali galoch de, aur ghar ke alaava us se alag na rahe.”

Hadees no. 10 :

Arabic text **(Sunan Ibn Maajah:1977, Al Silsiltus Saheeha:285)**

“Vo aadmi tum me se zyada achcha aur bhala hai jo apni biwi ke haq me achcha ho, aur Aap ne farmaya ke, apni biwiyon ke liye tum me sabse achcha mai hoon.”

Hadees no. 11 :

Arabic text **(Sahi Bukhari:3331, Sahi Muslim:3644)**

NO TARJAMAH

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Hadees no. 12 :

Arabic text **(Sahi Bukhari:5991)**

“Vo aadmi sila rahmi ka haq ada nahi karta hai jo badle ke taur par sila rahmi karta hai, sila rahmi ka haq ada karne vaala dar asal vo hai jo is haalat me bhi sila rahmi kare jab uske qaraabatdaar uske saath qatah rahmi (aur haq talfi) ka maamla karen.”

Hadees no. 13 :

Arabic text a**(Sahi ul Jaame Lil Albani:280, Al Silsilatus Saheeha:1022)**

“Jab tum ko aisa shakhs paighaam de jiske deen aur aqlaaq se tum raazi ho to us se shaadi karo, agar aisa nahi karoge to zameen me fitna aur bahut kharabi paida hogi.”

CHAPTER 11

MUSLIM NAUJAWAAN KE LIYE NASEEHATEN

ADVICE FOR MUSLIM YOUTH

Islam me naujawaan ki ahmiyat aur fazeelat

(NAHNU NAQUSSU ALAIKA NABA AHUM BIL HAQQI INNAHUM FITNATUN AAMANOO BI RABBIHIM VA ZIDNAAHUM HUDAA) [Soorah kahaf:18/13]

“Ham unka sahi vaakhiya Aap ﷺ ke saamne bayaan farma rahe hai, ye chand naujawaan apne Rab par eemaan laaye the aur hamne unki hidayat me taraqqi dee thi.”

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Abu Hurairah Raziallahuanhu bayaan karte hai ke Nabi ﷺ ne irshaad farmaya :

Arabic text

“Jo shakhs jannat me jaayega, chain se rahega, be gham rahega, na kabhi uske kapde galenge, na jawaani uski khatam hogi.” (Yaani sada jawaan hi rahega, kabhi boodha na hoga). **(Sahi Muslim:2836[7156])**

Allaah ke nazdeek naujawaani ki ibadat ki fazeelat

Abu Hurairah Raziallahuanhu bayaan karte hai ke Nabi ﷺ ne irshaad farmaya :

Arabic text

“Saat qism ke aadmiyon ko Allaah Taala apne (arsh ke) saaye me rakhega, jis din uske siva aur koyi saaya na hoga, insaaf karne vaala haakim, vo naujawaan jo Allaah Taala ki ibadat me jawaan hua ho, vo shakhs jiska dil har waqt masjid me laga rahe, do aise shakhs jo Allaah ke liye muhabbat rakhte hai, usi par vo jama huye aur usi par juda huye, aisa shakhs jise kisi khoobsoorat aur izzat daar aurat ne bulaya lekin usne ye jawaab diya ke mai Allaah se darta hoon, vo insaan jo sadqa kare aur use is darja chupaaye ke baayen haath ko bhi khabar na ho ke daahine haath ne kya kharch kiya aur vo shakhs jo Allaah ko tanhayi me yaad kare aur uski aankhen aasu’on se bahne lag jaaye.” **(Sahi Bukhari:1423, Sunan Nasayi:5382, Jaame Tirmizi:2391)**

Allaah Taala ka naujawaano par ta’ajjub karna :

Uqbah bin Aamir Raziallahuanhu bayan karte hai ke Allaah ke Nabi ﷺ ne irshaad farmaya :

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Arabic text

“Beshak Allaah Taala us naujawaan par taajjub karta hai, jo apni jawaani me bure khvahishaat ki taraf meelaan na rakhta ho.” **(Musnad Ahmad:17371, Shaikh Albani Rahimahullah ne is Hadees ko sahi qaraar diya hai, dekhiye: Silsilatul Ahadees As Saheeha:2843)**

Badar me do naujawaano ke haaton abu jahal ka qatl

Arabic text

Vo do naujawaan Maaz bin Afrah aur Maaz bin Umro bin Jamoo’a Raziallahuanhu the. **(Sahi Bukhari:3141)**

Tamaam insaan se unki naujawaani ke baare me sawaal kiya jaayega :

Abdullah Ibn Masood Raziallahuanhu bayan karte hai ke Allaah ke Nabi ﷺ ne farmaya :

Arabic text

“Aadmi ka paav qiyamat ke din uske Rab ke paas se nahi hatega yahaan tak ke us se paanch cheezon ke baare me pooch liya jaaye :

1) Uski umar ke baare me ke use kahaan sarf kiya.
2) Uski jawaaani ke baare me ke use kahaan khapaaya.
3) Uske maal ke baare me ke use kahaan se kamaaya.
4) Maal kis cheez me kharch kiya.
5) Uske ilm ke silsile me ke us par kahaan tak amal kiya. **(Jaame Tirmizi:2416, Shaikh Albani Rahimahullah ne is Hadees ko Hasan kaha. Silsilatus Saheeha:946)**

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Naujawaano ke liye naseehat

Allaah Taala irshaad farmaate hai :
(VA ZAKKIR FA INNAZ ZIKRA TAN FA'UL MU'MINEEN) [Soorah Az Zaariyaat:51/55]
"Aur naseehat karte hai, yaqeenan ye naseehat eemaan vaalon ko nafa degi."

Naseehat ka maani aur mafhoom :

Imam Qatabi (Abu Sulaimaan Ahmad bin Muhammad bin Ibrahim bin Al Qattaab Al Basti Al Qatabi (319-388) Rahimahullah kahte hai :
Arabic text

Lafz naseehat ek bahut hi jaame va kaamil lafz hai, arabi zabaan me iske badal me bahut hi kam alfaaz milte hai, is lafz ke maani ye hai ke :
"Jis ke liye naseehat kee jaa rahi hai uske liye tamaam bhalayiyon aur khair khvaahiyon ko ek jagah jama kar dena."
Iske liye Arabi zabaan me "Falaah" ka lafz bhi istemaal kiya jaata hai jo deen, duniya aur aakhirat tamaam ke liye mustaamil hai aur ye lafz "nasahar rajulu saubah" se maakhooz hai, iska maani hai ke "aadmi ne kapda aisa" yaani ke isme kapda seene ko naseehat se taabeer kiya gaya, yaani ke jab kapde ko siya jaata hai to usme duroostagi paida ho jaati hai aur siya hua kapda aadmi ke jism par khoob achchi tarah baith jaata hai, isi tarah naseehat bhi insaan ko duroost kar deti hai aur usko sahi raah par le aati hai aur baaz Ulama Kraam "naseehat" ke ek aur maani bayan kiye hai, vo kahte

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hai : “Nasahtal asala” se maakhooz hai, yaani ke maine shahad ko mom se alag karke saaf kiya, lihaza eemaan par naseehat ko safayi se taabeer kiya gaya hai, yaani ke jab shahad me se mom nikaal diya jaata hai to vo khaane ke liye behtareen aur saaf ban jaata hai, isi tarah jab insaan ko naseehat kee jaati hai to uska kirdaar aur uski shaksiyat nikhar jaati hai, vo saaf aur shafaaf ban jaata hai. **(Al Minhaj Sharah Muslim lil Nawawi:38/2)**

Hadees me naseehat ka maani :

(Innaddeenan naseehatu) deen naseehat (khair khvaahi) ka naam hai :
Tameem daari Raziallahuanhu bayaan karte hai ke Nabi ﷺ ne irshaad farmaya :
Arabic text

Deen khair khvaahi ka naam hai, hamne poocha kiski khair khvaahi? Aap ﷺ ne farmaya : Allaah ki, Allaah ki kitaab Quraan Majeed ki, Allaah ke Nabi ﷺ ki musalmaano ke ameer aur aam musalmaano ki khair khvaahi ka naam deen hai. **(Sahi Muslim:55 [196], Sunan Abu Dawood:4944, Sunan Nasayi:4208)**

Quraan va Ahadees Saheeha se maakhooz naseehaten

1) **Maaf kar dena :** Jab aap kisi ko maaf karte hai us din aap ko badi khushi mahsoos hoti hai. **(Soorah Aaraaf:7/199)**
2) **Sabar :** Har kisi se aap badla nahi le sakte, lihaza sabar karna hi behtar raasta hai, agar aap ye sochte hai ke aap har kisi se badla le to us se aap ka waqt zaaye hoga, chunache aap sabar ko apna hathyaar banayen. **(Soorah Baqarah:2/153)**

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3) **Shukar Guzari :** Agar aap shukar karenge to aap ko mazeed ata kiya jaayega aur agar aap naa shukri karenge to Quraan ki roo se naa shukri kufr hai, lihaza aap naa shukri se door rahe. **(Soorah Ibrahim:14/7)**
4) **Gham na karen :** jo guzar gaya us par gham na karen, agar aap ne ghalti kee hai to Allaah Taala se maafi talab karen, Allaah Taala baar baar maaf karne vaale hai, agar koyi cheez nahi mili hai to Qaddarallah kah kar aage badh jaaye aur agar mil jaaye to, kahe…… **(Soorah Hadeed:57/23)**
5) **Mustaqbil se pareshaan :** Mustaqbil ki pareshaaniyon ko lekar aaj pareshaan na ho, baaz log ye soch kar pareshaan rahte hai ke, falaan cheez ki pareshaani aa gayi to kya hoga? Allaah Taala par ummeed rakhe, Allaah Taala pareshaani ke saath uska hal bhi bhejte hai, in pareshaaniyon se chutkaara paane ke asbaab bhi Allaah Taala ata farma dete hai, chunache aap aaj ke din pareshaan na ho, kal ke gham me aaj ki khushi barbaad na karen. **(Soorah Luqmaan:31/34)**
6) Aane vaale ki pareshaaniyon ko aane deejiye, Allaah Taala uska hal bhi ata farma denge, In Sha Allaah.
7) **Aqlaaq hasnah ki taaleem :** Agar aap ko koyi insaan har din lemoo phenk kar maar raha hai to ghar me shakkar tayaar rakhen, jab bhi koyi lemoo aap ki taraf aaye to uska sharbat banake pee len, yaani ke agar koyi insaan aap par be tanqeed kar raha hai, tanqeed baraye taameer nahi balke tanqeed baraaye fasaad kar raha hai to aap uske liye shakkar ki tarah meethe ban jaaye, uski kadwi zabaan ka jawaab aap apni meethi zabaan se de, aap apne aqlaaq ko sheereen bana le, dushman bhi aap ka girvida ho jaayega, In Sha Allaah. **(Soorah Qalam:68/4)**

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8) **Fikre aakhirat :** Aakhirat ki fikar ke (concept) se duniya ka muqabala keejiye, agar koyi mushkil pesh aaye to us par sabar karen aur khud se ye kahe ke Allaah Taala iska behtar badla aakhirat me ata farmayenge. **(Soorah Naba:78/31-36)**
9) **Muskuraahat :** Muskuraate rahe, tamaam masayel hal ho jaayenge, In Sha Allaah, us waqt aap zyada fikar me mubtala na ho, muskuraate rahne me bahut saari mushkilaat aasaan ho jaati hai, aksar va beshtar ye nusqa miya aur biwi ke jhagdon ke darmiyaan kaargar saabit hota hai, miya aur biwi me se kisi ek ka muskura dena jhagde ko khatam karne ka behtareen tareeqa hai. **(Jaame Tirmizi:1956, Shaikh Albani Rahimahullah ne is Hadees ko Sahi kaha hai).**
10) **Qayaalaat ki pareshaani :** Imam Ibn Qayyim Rahimahullah kahte hai ke jab koyi insaan pareshaani me mubtala hota hai to ye (Situation) shaitaan ke liye bahut kaaramad hoti hai aur shaitaan insaan ke qayaalaat aur dimaagh par hamla aawar ho jaata hai aur insaan baaz auqaat is aalam me kufr tak pahuch jaata hai, lihaza shaitaan is haal se faayda uthaate huye insaan ko mazeed naa ummeedi me mubtala karta hai aur uske liye kufr aur shirk ke darwaaze khol deta hai, ek insaan ko ye lagta hai ke jab bhi vo car (Start) karta hai to uski (Deal) kharaab ho jaati hai, lihaza jab bhi is qism ke koyi qayaalaat aaye to ye dua padhen :

(A'OOZU BILLAHI MINASH SHAITAAN NIRRAJEEM BISMILLAHI TAWAKKALTU ALALLAAH, WALA HOULA WALA QUVVATA ILLA BILLAH)

Aur ye dua bhi padhen :

(ALLAHUMMA LAA KHAIRA ILLA KHAIRUK, VALAA TAIRA ILLA TAIRUK, VALAA ILAAHA GHAIRUK)

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Agar aap ye soch karke falaan kaam karne ki vajah se aap ka kaam bante bante ruk gaya to aisa karna gunah hai, lihaza jis kaam ke liye aap nikle hai usko poora karen, In Sha Allaah zaroor bil zaroor Allaah Taala aap ki madad farmayenge. **(Musnad Ahmad:7045, Shaikh Albani Rahimahullah is Hadees ko Sahi Jaame:6264, me zikar kiya hai aur isko Sahi kaha hai).**
Abdullah Ibn Umro bayaan karte hai Allaah ke Nabi ﷺ ne irshaad farmaya :
Arabic text

Koyi shakhs bad shaguni ki vajah se koyi kaam karne se ruk jaata hai to ye jaan le ke usne shirk kiya, to Sahaba Kraam ne Allaah ke Nabi ﷺ se daryaaft kiya ke, iska kya kaffaara hai? To Allaah ke Nabi ﷺ ne irshaad farmaya :
Arabic text

Us shakhs ko chahiye ke ye alfaaz padh le : Aye Allaah, har cheez aap ke taraf se hai aur har shagun kuch nahi aur tamaam shagun aap ki jaanib se hai. Aye Allaah, Aap ke alaava koyi bhi ibadat ke qaabil nahi.

11) **Iqlaas :** Apne andar iqlaas paida karen. **(Soorah Zumar:39/2-3)**
12) **Dhamki na de :** Kisi ko apna dushman mat banayen, kisi ko dhamki mat deejiye, agar aap dhamki de to vo us dhamki ke dar va qouf ki vajah se aap ke khilaaf koyi na koyi amali qadam uthaayega, jo aap ke liye nuqsaan deh saabit hoga, vo dar aur qouf ke aalam me aap ka sar bhi phod sakta hai, lihaza kisi ko dhamki na de.

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13) **Ustaaz banne ki koshish na karen :** Agar aap kisi ko koyi baat samjha rahe hai to naseehat ke andaaz me samjhaayen, ustaad banne ki koshish me aap ki naseehat kaargar saabit na hogi.

14) **Housla afzaayi karen :** Tanqeedi mizaaj ke saath tashbeeyi (housla afzaayi ke) mizaaj ko apnaayen, agar aap kisi par tanqeed kar rahe hai to vo tanqeed baraaye taameer ho aur usme housla afzaayi ka pahloo ghaalib ho, iske bar qilaaf aap sirf tanqeed karenge to log aap se door hote chale jaayenge.

15) **Musbat aur manfi pahloo ko alag alag karke dekhen :** Yaani ke musbat aur manfi (SWOT Analysis) karte rahe, yaani ke musbat aur manfi dono andaaz se ghour va fikar karke faisla karne ki aadat daalen.

16) **Aasaaniyaan paida karen :** Baaz hazraat hamesha logon ko saqtiyon me daalte rahte hai, haalan ke vahaan par aasaan raah ko bhi apnaaya jaa sakta tha, baaz logon ki ye fitri tabiyat hoti hai, lihaza aise log zindagi me kaamyaab nahi hote, lihaza jahaan tak mumkin ho logon ke liye aasaaniyaan paida karen.

17) **Afoo aur darguzar ki aadat daalen :** Yaani ke agar aap kisi ki ghalti pakad lete hai to unko (Exit) bhi de, baaz log jab kisi ki ghalti range haathon pakadte hai to ye thaan lete hai ke ab vo usko badnaam karke hi dam lenge, halaan ke jab kisi ki ghalti pakdi jaaye to usko maaf karde aur uski ghalti par parda daale aur usko toubah karne ki naseehat kare, agar aap uski ghalti ko logon me uchaalenge to vo aur bhi zyada hat dharmi aur ziddi ban jaayega aur gunahon me mubtala hota chala jaayega. **(Soorah Aale Imran:3/159)**

18) **Narm lahja iqtiyaar karen :** Har kisi ke saath narm lahja iqtiyaar karen. Chote bachche, naujawaan aur badon ke saath husne sulook ka bartaav karte huye narm lahje ke saath

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guftagoo karenge to aap ki baat me vazan paida hoga (_____), logon ko duroost karke apne qareeb karne ki koshish karen, unki ghaltiyaan nikaal kar unhe door mat karen. **(Sahi Bukhari:39)**

Abu Hurairah Raziallahuanhu bayaan karte hai ke Allaah ke Nabi ﷺ ne irshaad farmaya :

Arabic text

“Beshak deen aasaan hai aur jo shakhs deen me sakhti iqtiyaar karega to deen is par ghaalib aa jaayega (aur uski sakhti na chal sakegi) pas (isliye) apne amal me pukhtagi iqtiyaar karo. Aur jahaan tak mumkin ho miyaana ravi barto aur khush ho jaao (ke is tarze amal se tumko daareen ke fawayed haasil honge) aur subah aur dopahar aur shaam aur kisi qadar raat me (ibadat se) madad haasil karo. (Namaz panj waqta bhi muraad ho sakti hai ke paabandi se ada karo).”

19) **Logon ko giri huyi nigaah se na dekho :** Logon ko giri huyi nigaah se dekhna takabbur hai aur ye kabeerah gunah hai, ho sakta hai ke aaj aap jisko giri huyi nigaah se dekh rahe hai kal vo aap ke kisi haajat ka zariya ban sakta hai, yaani ke aap ka koyi kaam uske zariye ban sakta hai to us waqt aap zaleel ban jaaoge, lihaza kisi ko bhi giri huyi nigaah se na dekhe. **(Sahi Muslim:2564 [6541])**

20) **Har kisi ka khayaal karen :** Saamne vaale ka khayaal kare chahe vo musalmaan ho ya ghair musalmaan, kyu ke vo bhi Allaah ka banda hai, agar aap ne uske baare me manfi soch rakhi aur bil farz usne bhi aap isi tarah (treat) kiya to fir aap ka kya banega, lihaza saamne jo koyi bhi uska aap har aitebaar se khayaal rakhe.

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21) **Jald baazi na karen :** Jald baazi me faisle mat karen ya jald baazi me kisi kaam ko niptaane ki koshish na karen, waqt lekar thahar kar faisla karen, Allaah ke Nabi ﷺ ne farmaya : (_____) Ruk kar faisla karo, agar koyi aap se jald baazi ka taqaaza kare to aap us se maazirat karle aur us se kahe ke mai mashvarah karke aap ko bata'oonga, is ek amal se bahut saare masayel ka hal paida ho sakta hai, In Sha Allah. **(Silsila Ahadees Al Saheeha:1795)**

22) Namaz, Dua, Azkaar aur Sadqa Khairaat : Namaz, Dua, Azkaar aur Sadqa Khairaat in chaar cheezon ki aadat bana le, In Sha Allaah museebaten aap ke qareeb bhi nahi bhatkengi aur aa bhi gayi to Allaah Taala usko apne hukum se hal kar denge. Allaah Taala se dua hai ke Allaah Taala ham tamaam ki zindagiyon ko Quraan va Ahadees Saheeha par chalne ki toufeeq ata farmayen, Aameen.

1. NAUJAWAAN KE LIYE LUQMAAN ALAIHISSALAAM KI NASEEHAT

Quraan Majeed me Allaah ke ek nek aur saaleh bande Luqmaan Alaihissalaam ne apne naujawaan ladke ko naseehat karte huye kaha :

(VA IZ QAALA LUQMAANU LIBNIHI VAHUVA YA'IZUHU YA BUNAYYA LAA TUSHRIK BILLAHI INNASH SHIRKA LA ZULMUN AZEEM. VA VASSAINAL INSAANA BI VAALIDAIHI HAMALATHU UMMUHU VAHNAN ALAA VAHNIN VA FISAALUHU FEE AAMAINI ANISHKUR LEE VALI VAALIDAIKA ILAYYAL MASEER. VA IN JAAHADAAKA ALAA AN TUSHRIKA BEE MAA LAISA LAKA BIHI ILMUN FALAA TUT'IHUMA

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VASAA HIBHUMA FID DUNYA MAAROOFAN VATTA B'A SABEELA MAN ANAABA ILAYYA SUMMA ILAYYA MARJI'UKUM FA UNABBI UKUM BIMA KUNTUM TA'ALAMOON) [Soorah Luqmaan:31/13]

"Aur jabke Luqmaan Alaihimussalaam ne waaz kahte huye apne ladke se farmaya ke, Mere pyaare Bachche! Allaah ke saath shareek na karna, beshak shirk bada bhaari zulm hai. Hamne insaan ko uske maa baap ke mutaallikh naseehat kee hai, uski maa ne dukh par dukh uthaakar use hamal me rakha aur uski doodh chudaayi do baras me hai ke too meri aur apne maa baap ki shukar guzaari kar, (tum sab ko) meri hi taraf lout kar aana hai, aur agar vo dono tujh par is baat ka dabaav daalen ke too mere saath shareek kare jiska tujhe ilm na ho, to too unka kahna na maanna, haan duniya me unke saath achchi tarah basar karna aur uski raah chalna jo meri taraf jhuka hua ho, tumhara sab ka loutna meri hi taraf hai, tum jo kuch karte ho us se fir mai tumhe khabardaar karoonga."
Imam Ibn Kaseer Rahimahullah "Tafseer Ibn Kaseer" me kahte hai Luqmaan Alaihissalaam ka mukammil naam Luqmaan bin Anqaa bin Sadoon tha. Unke bete ka naam Suhaili ke bayaan ki roo se "Saaraan" tha, yaani ke Luqmaan ne Saaraan ko naseehat aur vaseeyat karte huye ye baaten kahi thi.

2. IBRAHIM AUR YAKHOOB ALAIHIMUSSALAAM KI APNI AULAAD KE LIYE NASEEHAT

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(VA VASSAI BIHA IBRAHEEMU BANEEHI VA YAAKHOOBU YA BANIYYA INNALLAHAS TAFA LAKUMUD DEENA FALAA TAMOOTUNNA ILLA VA ANTUM MUSLIMOON) [Soorah Baqarah:2:132]

"Isi ki vaseeyat Ibrahim Alaihissalaam aur Yaakhoob Alaihissalaam ne apni aulaad ko ki, ke Hamare Bachchon! Allaah Taala ne tumhare liye is deen ko pasand farma liya hai, Qabardaar! Tum musalmaan hi marna."

3. ABDULLAH IBN ABBAS RAZIALLAHUANHU KE LIYE ALLAAH KE NABI ﷺ KI NASEEHAT

Abdullah Ibn Abbas Raziallahuanhu Allah ke Nabi ﷺ ke chacha zaad hai. Abdullah Ibn Abbas Raziallahuanhu bachpan hi se Allaah ke Nabi ﷺ ke saath saath rahe hai aur kaafi waqt guzara, lihaza ek din Allaah ke Nabi ﷺ ne Abdullah Ibn Abbas Raziallahuanhu ko mukhaatib karke naseehat farmayi, jabke Abdullah Ibn Abbas Raziallahunahu abhi naujawaan the, "Abdullah Ibn Abbas Raziallahuanhu bayaan karte hai ke, mai ek din Allaah ke Nabi ﷺ ke saath sawaari par peeche tha, Aap ﷺ ne farmaya :

Arabic text

Aye Ladke! Beshak mai tumhe chand aham baaten batla raha hoon :

- Tum Allaah ke ahkaam ki hifazat karo, vo tumhari hifazat farmaayega,

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- Tum Allaah ke huqooq ka qayaal rakho, use tum apne saamne paa'oge,
- Jab tum koyi cheez maango to sirf Allaah se maango,
- Jab tum madad chaho to sirf Allaah se madad talab karo,
- Aur ye baat jaan lo ke agar saari ummat bhi jama hokar tumhe kuch nafa pahuchaana chahe to vo tumhe us se zyada vo kuch bhi nafa nahi pahucha sakti jo Allaah ne tumhare liye likh diya hai,
- Aur agar vo tumhe kuch nuqsaan pahuchaane ke liye jama ho jaaye to us se zyada kuch nuqsaan nahi pahucha sakti jo Allaah ne tumhare liye likh diya hai, qalam uthaa liye gaye aur (taqdeer ke) sahfe khushk ho gaye hai."

4. NAUJAWAANO KE LIYE ALLAAH KE NABI ﷺ KI NASEEHAT

Abdullah Ibn Abbas Raziallahuanhu bayan karte hai ke Allaah ke Nabi ﷺ ne ek shakhs ko naseehat karte huye irshaad farmaya :

Arabic text

Aap ﷺ ne naseehat karte huye farmaya : Paanch cheezon ko paanch cheezon par ghaneemat jaano :

1) Jawaani ko budhaape se pahle
2) Sahet ko beemaari se pahle
3) Ameeri ko ghareebi se pahle
4) Faraaghat ko masroofiyat se pahle
5) Zindagi ko mout se pahle **(Sahi At Targheeb:3355, Shaikh Albani Rahimahullah ne is Hadees ko Sahi kaha hai).**

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5. ALLAAH KE NABI ﷺ KI NAUJAWAANO KE LIYE NIKAH KARNE KI NASEEHAT :

Abdullah Ibn Masood Raziallahuanhu bayaan karte hai ke Allaah ke Nabi ﷺ ne irshaad farmaya :

Arabic text

“Aye Naujawaano ki Jamaat ! Tum me se jo shakhs naan va nufqa ki taaqat rakhe to vo shaadi karle, isliye ke is se nigahen zyada neechi rahti hai, aur sharm gaah ki zyada hifazat hoti hai, aur jo naan va nufqa ki taaqat na rakhta ho to vo roze rakhe, isliye ke ye shahvat ko kuchalne ka zariya hai.” **(Sunan Ibn Maajah:1845, Shaikh Albani Rahimahullah ne is Hadees ko Sahi kaha hai).**

6. MUSLIM NAUJAWAANO KE LIYE SALAF SAALIHEEN KI NASEEHAT

Maaz bin Jabal Raziallahuanhu apne bete ko naseehat karte huye farmaate hai :

Arabic text

Aye mere bete, har namaz ko ye samajh kar padhna ke ye tumhari aakhri namaz hai aur ye baat zahan nasheen kar lena ke tum ko dobara namaz padhne ka mouqa nahi milega, aur mazeed farmaya : Aye mere bete, is baat ko bhi apne zahan me bitha lo ke momin zindagi aur mout ke darmiyaan do bhayiyon ke darmiyaan me hota hai, ek bhai to ye hai ke jo usne apne liye aage aakhirat ke liye bhej dee hai aur doosri ko usne rok rakha hai. **(_____)**

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7. ABDULLAH IBN UMAR RAZIALLAHUANHU KI NASEEHAT

Arabic text

“Shaam ho jaaye to subah ke muntazir na raho aur subah ke waqt shaam ke muntazir na raho, apni sahet ko marz se pahle ghaneemat jaano aur zindagi ko mout se pahle.” **(Sahi Bukhari:6416)**

8. ABU DARDA ANSARI RAZIALLAHUANHU KI APNE BETE KE LIYE NASEEHAT

Arabic text

Aye mere bete, mai tumjhe vaseeyat karta hoon ke masjid ko apna ghar bana lo, maine Allaah ke Nabi ﷺ ko ye farmaate huye suna hai ke, Aap ﷺ ne farmaya : Masajid Allaah ke ghar hai, beshak Allaah Taala us shakhs ko sukoon va raahat ata farmaayega jisne masajid ko apna ghar banaya aur jisne ye amal kiya uske liye pulsiraat par guzarna aasaan ho jaayega. **(_____)**

9.

- Naujawaano ke liye Imam Hasan Basari Rahimahullah (Matoofi:110) ki naseehat :

  Arabic text

  Aye naujawaano ki jamaat, tum aakhirat ki taraf fikar mand raho, kyu ke hamne dekha hai ke jo aakhirat ka talabgaar hota hai usko

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aakhirat ke saath duniya bhi ata kar dee jaati hai, lekin jo duniya ka talabgaar hota hai usko aakhirat naseeb nahi hoti. **(_____)**

10.

❖ Imam Hasan Basari Rahimahullah mazeed naujawaano ko naseehat karte huye kahte hai :
Arabic text

Aye naujawaan ! Apne kaamo ko aane vaale din par mat daalo, aisa karna bahut badi beemari hai, is amal se tum bacho.
(_____)

11.

❖ Naujawaan ke liye Imam Maimoon bin Mehraan Al Jazri Rahimahullah (Matoofi:117) ki naseehat :
Arabic text

Aye naujawaan, tum apni taaqat aur quwwat ko chusti aur apne phurteele pan ko Allaah Taala ki itaat ke liye istemaal karo.
(_____)

12.

❖ Naujawaano ke liye Umro bin Abdullah Abu Ishaaq Asabi Koofi Hamdani Rahimahullah (Matoofi:126) ki naseehat :
Arabic text

Naujawaano apni jawaani ko ghaneemat samjho, mujhe dekh lo, mujh par aisi koyi raat nahi guzarti jisme mai Quraan Majeed ki 1000 aayaat na padhta ho, balke mai mukammil Soorah Baqarah

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ko sirf ek rakaat me khatam kar leta hoon aur hurmat vaale charon maheeno ke roze bhi rakhta hoon aur Quraan Majeed ki ye aayat tilaawat karta hoon.
(VA AMMA BI N'EMATI RABBIKA FA HADDIS) [Soorah Zuha:11] (Al Mustadrak Alal Saheehain Lil Haakim:574/2)

13.

❖ Naujawaano ke liye Imam Ayyub Saqtalani Rahimahullah (Matoofi:131) ki naseehat :
Arabic text

Aye naujawaano, mehnat aur hunar ke zariye kasbe maash haasil karo taake tumhare liye kisi ke darwaaze par jaakar dast sawaal daraaz karne ki naubat na aaye. (_____)

14.

❖ Imam Sulaimaan bin Tarqaan Taimi Abu Mu'atamar Basri Rahimahullah (Matoofi:143) ki naseehat :
Arabic text

Mu'atamar bin Sulaimaan Rahimahullah kahte hai ke, mai koofa me muqeem tha, mere vaalid ne mujhe khat likh kar naseehat farmayi :
Arabic text

Aye mere bete, tum kitaben khareeda karo aur ilm ki baaton ko likh liya karo, kyu ke maal va daulat to khatam hone vaali cheez hai, lekin ilm hamesha hamesha baakhi rahta hai. (_____)

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ISLAM & HEALTH MANAGEMENT

NAUJAWAANO KE LIYE JISMAANI SAHET AUR WARDISH KA ISLAMI USOOL

(INNALLAHAS TAFAAHU ALAIKUM VA ZAADAHU BASTATAN FIL ILMI VAL JISMI VALLAHU Y'U TEE MULKAHU MAN YASHAA'U VALLAHU VAASI'UN ALEEM) [Soorah Baqarah:2/247]

"Allaah Taala ne isi ko tum par barguzeeda kiya hai aur ise amali aur jismaani bartari bhi ata farmayi hai, baat ye hai ke Allaah jise chahe apna mulk de, Allaah Taala kushaadgi vaala aur ilm vaala hai."

(VA AYIDDU VALAHUM MAS TATA'ATUM MIN QUVVATIN VAMIN RIBAATIL QAILI TURHIBOONA BIHI ADUVVALLAHI VA ADUVVAKUM VA AAKHAREENA MIN DOONIHIM LAA YA'ALAMU NAHUMULLAHU YA'ALAMUHUM VAMAA TUNFIQOO MIN SHAI IN FEE SABEELILLAHI YUVAFFA ILAIKUM VA ANTUM LAA TUZLAMOON) [Soorah Anfaal:8/60]

"Tum unke muqaabile ke liye apni taaqat bhar quwwat ki tayyari karo aur ghodon ke tayaar rakhne ki ke us se tum Allaah ke dushmano ko qouf zadah rakh sako aur unke siva auron ko bhi, jinhe tum nahi jaante, Allaah unhe khoob jaan raha hai jo kuch bhi Allaah ki raah me sarf karoge vo tumhe poora poora diya jaayega aur tumhara haq na maara jaayega."
Abu Hurairah Raziallahuanhu bayaan karte hai ke Allaah ke Nabi ﷺ ne irshaad farmaya :
Arabic text

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Taaqatvar momin Allaah ke nazdeek kamzor momin ke muqabile me zyada pasandeedah hai, haalan ke khair ke aitebaar se dono hi barabar hai, jis cheez me tumhe faida ho usme tum aage badho aur Allaah Taala se madad talab karte raho aur apne aap ko kamzor zaahir na karo aur agar tumhe koyi nuqsaan pahuch jaaye to aisa na kaho ke kaash mai is tarah karta to aisa ho jaata, balke ye kaho ke sab kuch Allaah ki taqdeer ki taraf se hai, Allaah Taala jo chahta hai vo karta hai, isiliye kaash kahna shaitaani amal ki taraf le jaane ke mutaraadif hai. **(Sahi Muslim:2664 [6774], Sunan Ibn Maajah:79)**

Hasbe baala Quraan Majeed ki aayat aur Hadees is baat ki daleel hai ke ek musalmaan apni jismaani sahet ka bhar poor khayaal rakhne vaala hota hai, jismaani sahet aur tandrusti haasil karne ke liye kayi zaraay aur tareeqe maujood hai, unme se jo halaal zaraay aur tareeqe hai unko istemaal me laakar musalmaan naujawaan apni jismaani taaqat aur sahet ko badha sakte hai, jismaani sahet ke liye behtareen ghiza ki bhi zaroorat hoti hai aur rozash ke alaava deegar khel kood bhi isme shaamil hai. Islam in tamaam khel kood ki ijaazat deta hai jiske zariye se jismaani sahet va tandrusti haasil hoti hai, khel kood ke hawaale se hame Ahadees me rahnumayi bhi milti hai :

Arabic text

Ibn Shahaab Al Zahri Rahimahullah kahte hai ke Ata bin Abi Rabaah Rahimahullah ne kaha ke unhone Jabir bin Abdullah Raziallahuanhu aur Jabir bin Umair Raziallahuanhu ko dekha ke vo ek doosre se teerandaazi ka muqabila kar rahe the, unme se ek sahabi Raziallahuanhu ne kaha ke, maine Allaah ke Nabi ﷺ ko ye farmaate huye suna ke Aap ﷺ ne irshaad farmaya : Har vo cheez lahoo laab hai jisme Allaah Taala ka zikar maujood na ho, isme

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chaar khel kood mustasna hai, yaani ke lahoo laab me shaamil nahi hai :

- Shouhar ka apni biwi ke saath khelna,
- Apne ghode ki tarbiyat karna,
- Doud lagaane me ek doosre se muqabila karna,
- Aur tairaaki karna. **(Sunan Nasayi : 8615 – 8617)**

Allaah ke Nabi ﷺ ek khoobsoorat qad va qaamat ke haamil, mazboot saaqt aur mazboot jism ke haamil the aur aap ke jismaani saaqt ko Sahaba Kraam Raziallahuanhum kaamil hai, masalan Aap ﷺ ko Allaah Taala ne duniya aur aakhirat ke har maamle me hamari rahnumayi ke liye bheja hai, jaisa ke Ali Raziallahuanhu bayaan karte hai :

Arabic text

Ke Allaah ke Nabi ﷺ na lambe the na past qad, Aap ﷺ ki hateliyaan aur paav gosht se pur the, Aap ﷺ bade sar aur mote jodon vaale the, (yaani ghutne aur kohniyaan gosht se pur aur farba thi) seene se naaf tak baareek baal the, jab chalte to aage jhuke huye hote goya Aap ﷺ oopar se neeche utar rahe hai, maine na Aap ﷺ se pahle aur na Aap ﷺ ke baad kisi ko Aap ﷺ jaisa dekha. **(Jaame Tirmizi:3637, Sk Albani Rahimahullah ne is Hadees ko Sahi kaha hai).**

Allaah ke Nabi ﷺ tamaam insano ke liye uswa hai, lihaza naujawaan nasl ko chahiye ke vo jismaani varzish ke zariye apne aap ko sahet mand aur tandrust rakhe aur chand aham baaton ka khaas khayaal rakhe, jinko ham zel me zikar kar rahe hai :

- Jaldi sona aur fajar se qabl uth jaana.

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- Achchi tarah se vazoo karna. (vazoo me bahut se tibbi fawayed bhi hai).
- Aitedaal ke saath jismaani varzish karna.
- Mu'atadil ghizayen khaana.
- Hasbe zaroorat miqdaar me khaana khaana (isme bhi aitedaal zaroori hai, baaz log khoob sair ho kar khaate hai aur beemaar pad jaate hai aur baaz log itna kam khaate hai ke jism ki tawaanaayi khatam hokar rah jaati hai aur badan laaghar ho jaata hai, iske neeche mai "Lack of Nutrition / Poor Nutrition" ka shikaar hokar beemaar pad jaate hai) Islam har maamle me aitedaal ki raah ko apnaane ki taaleem deta hai.
- Buri aadat masalan : Cigarette noshi, Tambakoo, Gutka, ye tamaam cheezen nashe me daakhil hai, lihaza sharaab, gaanja, drugs ki tarah ye bhi haraam me hai, in cheezon se bhi parhez karna chahiye, baaz log ye samajhte hai ke sirf sharaab haraam hai, balke usool to ye hai ke jin cheezon se sakar paida hota hai vo tamaam cheezen haraam hai.
- Badkaari : Masalan : Zina, Mashtzani (Masturbation), aur tamaam deegar haraam tareeqon se khud ko mahfooz rakhte huye ek sahet mand ki zindagi guzaarne ki poori koshish karen, hamesha apne aap ko masroof rakhe taake zahan idhar udhar na jaaye.
- Khel kood ko apna mashghala banaye (Smart Phone) se door rahe (Cycling, Football) jaise khel kood ko apnaaye, jisme achchi khaasi mehnat lagti hai.
  Allaah ke Nabi ﷺ aur Sahaba Kraam Raziallahuanhum intehaayi mehnat karne vaale log the, jaisa ke Ghazwa Qandaq (Al Ahzaab) ka vaakhiya hai : Ameen Habshi ne

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bayaan kiya ke, mai Jabir Raziallahuanhu ki khidmat me haazir hua to unhone bayaan kiya ke ham Ghazwa Qandaq ke mauqe par Qandaq khod rahe the ke, ek bahut saqt qism ki chattaan nikli (jis par kudaal aur chaavde ka koyi asar nahi hota tha, isliye qandaq ki qudaayi me rukaawat paida ho gayi) Sahaba Kraam Raziallahuanhum Allaah ke Nabi ﷺ ki khidmat me haazir huye aur Aap ﷺ se arz kiya ke qandaq me ek chattaan zaahir ho gayi hai, Aap ﷺ ne farmaya ke, mai andar utarta hoon, chuna che Aap ﷺ khade huye aur us waqt (bhook ki shiddat ki vajah se) Aap ﷺ ka pet paththar se bandha hua tha, Aap ﷺ ne kudaal apne haath me lee aur chattaan par us se maara, chattaan (ek hi zarab me) baaloo ke dher ki tarah bah gayi. **(Sahi Bukhari:4101)**

Urwa bin Zubair Raziallahuanhu kahte hai ke Ummul Momineen Aisha Raziallahuanha farmaati hai :
Arabic text

Ke Allaah ke Nabi ﷺ ke ashaab bahut hi mehnat kashi log the. **(Sahi Bukhari:2071)**

(Physical Health) Jismani Tandrusti

Maahereen sahet ki 2013 (American College of Sports Medicine 2013) ki tahqeeq ke mutabikh jismani sahet va tandrusti umooman 6 muqtalif anasir me munqasim hoti hai jo mandarja zel hai :

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1) Agility (chusti)
2) Coordination (jismani ham aahangi)
3) Balance (tawaazun)
4) Power (quwwat)
5) Reaction Time (radd amal ka waqt)
6) Speed (tezi)

In anaasir ko paanch ajza me taqseem kiya jaata hai :

1) Cardiorespiratory Endurance (qalbi tahmil baraye science)
2) Body Composition (jismaani tarkeeb)
3) Muscular Strength (quwwat baazoo)
4) Muscular Endurance (quwwat bardaasht)
5) Flexibility (jismaani lachak)

Mazkoorah baala jismaani sargarmi ke rahnuma usoolon par amal karne aur usko behtar banaane ke liye (Systematic Physical Activity) behad zaroori hai.

Aap ghair zaroori adviyaat se parhez karen, naujawaan jald baazi me kuch is tarah (Supplements) ka istemaal kar lete hai jo unki sahet mand zindagi ko beemari me tabdeel kar dete hai, lihaza fitri ghiza'on aur fitri tareeqen apnaaye.

Jismaani Tandrusti (Physical Fitness) ke muqtalif zaraay

Road (Race) :

Bila shubah daud jismaani warzish ka ek bada zariya hai, Islam ne doud me muqabila baazi ki ijaazat bhi dee hai, chunache Ummul Momineen Aisha Raziallahuanha bayaan karti hai :

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Arabic text

Ke vo Allaah ke Nabi ﷺ ke saath ek safar me thi, kahti hai ke maine Aap ﷺ se doud ka muqabila kiya to mai jeet gayi, fir jab mera badan bhaari ho gaya to maine Aap ﷺ se (dobara) muqabila kiya to Aap ﷺ jeet gaye, is par Aap ﷺ ne farmaya : “Ye jeet us jeet ke badle hai.” **(Sunan Abu Dawood:2578, Sk Albani Rahimahullah ne is Hadees ko Sahi kaha hai. Sunan Ibn Maajah:1979)**

Alhamdulillah ham ek aisi daur me rah rahe hai, jisko (Postmodernism) bhi kaha jaata hai, is daur me ham ko bahut see aisi aasaaniyaan bhi mayassar hai jo us se pahle maujood nahi thi. Is (Technology) ke daur me (treadmill / Gym-Cycle) vaghairah bhi maujood hai, lihaza aap inka istemaal bhi kar sakte hai.

Tairaaki (Swimming)

Yaqeenan teerna jismaani varzish ka ek bahut hi kaaraamad tareeqa raha hai aur Islam ne teerne ki badi wakaalat kee hai, Ahadees me is ka baarha zikar aaya hai.

Kabadi kushti :

kabadi aur kushti qadeem zamane se chale aa rahe khel hai, lihaza jismaani varzish ka ek aham zariya hai, lekin aaj kal ise ek juwa ki shakal de dee gayi hai, jo ke haraam hai. Vo tamaam khel kood jo halaal hai agar usme juwa shaamil ho jaaye to haraam qaraar paate hai, lihaza hame is se door rahna chahiye.

Judo Karate (Martial Art):

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Islam tamaam qism ke (Self Defense) ko apnaane ki ijaazat deta hai, aap apne hifazat ke liye inko seekh sakte hai, isme koyi burayi nahi.

Dimaaghi Tandrusti (Mental Health)

1) **Maaf kar diya karo :** Jab aap kisi ko maaf karte hai us din aap ko badi khushi mahsoos hoti hai. **(Soorah Aaraaf:7/199)**
2) **Sabar karen :** Har kisi se aap badla nahi le sakte, lihaza sabar karna hi behtar raasta hai, agar aap ye sochte hai ke aap har kisi se badla le, to is se aap ka waqt zaay hoga, chunache aap sabar ko apna hathyaar banayen. **(Soorah Baqarah:2/153)**
3) **Shukar Guzaari karen :** Agar aap shukar karenge to aap ko mazeed ata kiya jaayega aur agar aap naa shukri karenge to Quraan ki roo se naa shukri kufr hai. lihaza aap naa shukri se door rahe. **(Soorah Ibrahim:14/7)**
4) **Gham na karen :** Jo guzar gaya us par gham na karen, agar aap ne ghalti kee hai to Allaah Taala se maafi talab karen. Allaah Taala baar baar maaf karne vaala hai. Agar koyi cheez nahi mili hai to QaddarAllah kah kar aage badh jaayen aur agar mil jaaye to Alhamdulillah kahe. **(Soorah Hadeed:57/23)**
5) **Mustaqbil se pareshaan na ho :** Mustaqbil ki pareshaaniyon ko lekar aaj pareshaan na ho, baaz log ye sochkar pareshaan rahte hai ke falaan cheez ki pareshaani aa gayi to kya hoga? Allaah Taala par ummeed rakhen, Allaah Taala pareshaani ke saath uska hal bhi bhejte hai. In pareshaaniyon se chutkaara paane ke asbaab bhi Allaah Taala ata farma dete hai, chunache aap aaj ke din par pareshaan na ho, kal ke gham me aaj ki khushi barbaad na karen. **(Soorah Luqmaan:31/34)**

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6) Aane vaale pareshaaniyon ko aane deejiye, Allaah Taala uska hal bhi ata farma denge, In Sha Allaah.
7) **Aqlaaq hasnah ko apnaayen :** Agar koyi aap ko koyi insaan har din leembu phenk maar raha hai to ghar me shakkar tayaar rakhen, jab bhi koyi leembu aap ki taraf aaye ko uska sharbat bana ke pee len, yaani ke agar koyi insaan aap par be tanqeed kar raha hai, tanqeed baraaye taameer nahi balke tanqeed baraaye fasaad kar raha hai to aap uske liye shakkar ki tarah meethe ban jaaye, uski kadwi zabaan ka jawaab aap apni meethi zabaan se de, aap apne aqlaaq ko sheereen bana le, dushman bhi aap ka girvidaa ho jaayega, In Sha Allaah. **(Soorah Qalam:68/4)**
8) **Fikre Aakhirat karen :** Aakhirat ki fikar ke (Concept) se duniya ka muqabila keejiye, agar koyi mushkil pesh aaya to us par sabar karen aur khud se ye kahe ke Allaah Taala uska behtar badla aakhirat me ata farmayenge. **(Soorah Naba:78/31-36)**
9) **Muskuraate rahen :** Muskuraate rahen tamaam masayel hal ho jaayenge, In Sha Allaah, us waqt aap zyada fikar me mubtala na ho, muskuraate rahne me bahut saari mushkilaat aasaan ho jaati hai, aksar ve beshtar ye nusqa miya aur biwi ke jhagdon ke darmiyaan kaargar saabit hotaa hai, miya aur biwi me se kisi ek ka muskuraa dena jhagde ko khatam karne ka behtareen tareeqa hai. **(Jaame Tirmizi:1956, Sk Albani Rahimahullah ne is Hadees ko Sahi kaha hai).**
10) **Qayaalaat se pareshaan na ho :** Imam Ibn Qayyim Rahimahullah kahte hai ke, koyi insaan pareshaani me mubtala hota hai to (Situation) shaitaan ke liye bahut kaaramad hoti hai aur shaitaan insaan ke qayaalaat aur dimaagh par hamla aavar ho jaata hai aur insaan baaz auqaat is aalam me kufr tak pahuch jaata hai, lihaza shaitaan is haal se faayida uthaate

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huye insaan ko mazeed na ummeed me mubtala karta hai, aur uske liye kufr aur shirk ke darwaaze khol deta hai, ek insaan ko ye lagta hai ke jab bhi vo car (Start) karta hai to uski (Deal) kharaab ho jaati hai, lihaza jab bhi is qism ke koyi qayaalaat aaye to ye dua padhen:

(AOOZUBILLAHI MINASH SHAITAAN NIRRAJEEM BISMILLAHI TAWAKKALTU ALALLAH, VALAA HOULA VALAA QUWWATA ILLA BILLAH)

Aur ye dua bhi padhen:

(ALLAHUMMA LAA KHAIRA ILLA KHAIRUK, VALAA TAIRA ILLA TAIRUK, VALAA ILAAHA GHAIRUK)

Agar aap ye soch karke falaan kaam karne ki vajah se aap ka kaam bante bante rah gaya to aisa karna gunah hai, lihaza jis kaam ke liye aap nikle hai usko poora karen, In Sha Allaah, zaroor ba zaroor Allaah Taala aap ki madad farmayenge.

Abdullah Ibn Umro Raziallahuanhu bayaan karte hai ke Allaah ke Nabi ﷺ ne irshaad farmaya :

Arabic text

Koyi shakhs bad shaguni ki vajah se koyi kaam karne se ruk jaata hai to vo ye jaan le ke usne shirk kiya, to Sahaba Kraam Raziallahuanhum ne irshaad farmaya :

Arabic text

Us shakhs ko chahiye ke ye alfaaz padh le : Aye Allaah, har khair aap ki taraf se hai aur har shagun kuch nahi aur tamaam shagun aap ki jaanib se hai, Aye Allaah, Aap ke alaava koyi bhi ibadat ke qaabil nahi. **(Musnad Ahmad:7045, Sk Albani Rahimahullah ne is Hadees ko Saheehul Jaame:6264 me zikar kiya hai aur isko Sahi kaha hai).**

11) **Iqlaas paida karen :** Apne andar iqlaas paida karen. **(Soorah Al Zumar:39/2-3)**

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12) **Dhamki na de :** Kisi ko apna dushman mat banaye, kisi ko dhamki mat deejiye, agar aap dhamki de to us dhamki ke dar va qouf ki vajah se aap ke khilaaf koyi na koyi amali qadam uthaayega, jo aap ke liye nuqsaandeh saabit hoga, vo dar va qouf ke aalam me aap ka sar bhi phod sakta hai, lihaza kisi ko dhamki na de.

13) **Ustaaz banne ki koshish na karen :** Agar aap kisi ko koyi baat samjha rahe hai to naseehat ke andaaz me samjhayen, ustaaz banne ki koshish me aap ki naseehat kaar gar saabit na hogi.

14) **Housla afzaayi karen :** tanqeedi mijaaz ke saath tashbeeyi (housla afzaayi ke) mizaaj ko apnayen, agar aap kisi par tanqeed kar rahe hai to vo tanqeed baraaye taameer ho aur usme housla afzaayi ka pahloo ghaalib ho, uske bar khilaaf aap sirf tanqeed karenge to log aap se door hote chale jaayenge.

15) **Musbat aur manfi pahloo ko alag alag karke dekhen :** Yaani ke musbat aur manfi (SWOT Analysis) karte rahe, yaani ke musbat aur manfi dono andaaz se ghour va fikar karke faisla karne ki aadat daalen.

16) **Aasaaniyaan paida karen :** Baaz hazraat hamesha logon ko saqtiyon me daalte rahte hai, haalanke vahaan par aasaan raah ko bhi apnaaya jaa sakta tha, baaz logon ki ye fitri tabiyat hoti hai, lihaza aise log zindagi me kaamyaab nahi hote, lihaza jahaan tak mumkin ho logon ke liye aasaaniyaan paida karen.

17) **Afoo aur darguzar ki aadat daalen :** Yaani ke agar aap kisi ki ghalti pakad lete hai to unko (Exit) bhi de, baaz log jab kisi ki ghalti range haathon pakadte hai to ye thaan lete hai ke ab vo usko badnaam karke hi dam lenge, haalan ke jab kisi ki ghalti pakdi jaaye to usko maaf kar de aur uski ghalti par parda daalen aur usko toubah karne ki naseehat karen, agar aap uski ghalti

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ko logon me uchaalenge to vo aur bhi zyada hat dharam aur ziddi ban jaayega aur gunahon me mubtala hota chala jaayega. **(Soorah Aale Imran:3/159)**

18) **Narm lahja iqtiyaar karen :** Har kisi ke saath narm lahja iqtiyaar karen – chote bachche, naujawaan aur boodhon ke saath husne sulook ka bartaav karte huye narm lahje ke saath guftagoo karenege to aap ki baat me vazan paida hoga (**fasaddi du waqaaribu),** logon ko duroost karke apne qareeb karne ki koshish karen, unki ghaltiyaan nikaal kar unhe door mat kare. Abu Hurairah Raziallahuanhu bayaan karte hai ke, Allaah ke Nabi ﷺ ne irshaad farmaya :

arabic text

"Beshak deen aasaan hai aur jo shakhs deen me saqti iqtiyaar karega to deen us par ghaalib aa jaayega (aur uski saqti na chal sakegi) pas (isliye) apne amal me puqtagi iqtiyaar karo. Aur jahaan tak mumkin ho miyaana rawi barto aur khush ho jaao (ke is tarze amal se tumko daarain ke fawayed haasil honge) aur subah aur dopahar aur shaam aur kisi qadar raat me (ibadat se) madad haasil karo. **(Namaz panj waqt bhi muraad ho sakti hai ke paabandi se ada karo.)" [Sahi Bukhari:39]**

19) **Logon ko giri huyi nigaah se na dekho :** Logon ko giri huyi nigaah se dekhna takabbur hai aur ye kabeerah gunah hai, ho sakta hai ke aaj aap jisko giri huyi nigaah se dekh rahe hai kal ko vo aap ke kisi haajat ka zariya ban sakta hai, yaani ke aap ka koyi kaam uske zariye ban sakta hai, to us waqt aap zaleel ban jaaoge, lihaza kisi ko bhi giri huyi nigaah se na dekhen. **(Sahi Muslim:2564 [6541])**

20) **Har kisi ka qayaal karen :** Saamne vaale ka qayaal karen, chahe vo musalmaan ho ya ghair musalmaan, kyu ke vo bhi Allaah ka banda hai, agar aap ne uske baare me manfi soch

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rakhi aur bil farz usne bhi aap ki tarah (Treat) kiya to fir aap ka kya banega, lihaza saamne jo koyi bhi ho uska aap har aitebaar se qayaal rakhe.

21) **Jald baazi na karen :** Jald baazi me faisle mat karen ya jald baazi me kisi kaam ko niptaane ki koshish na karen, waqt lekar thahar kar faisla karen, Allaah ke Nabi ﷺ ne farmaya : (alaa anaab) ruk kar faisla karo, agar koyi aap se jald baazi ka taqaza kare to aap unse maazirat kar le aur us se kahe ke mai mashvarah karke aap ko bataoonga, is ek amal se bahut saare masayel ka hal paida ho sakta hai, In Sha Allaah. **(Silsila Ahadees As Saheeha:1795)**

22) **Namaz, Dua, Azkaar aur Sadqa Khairaat :** Namaz, Dua, Azkaar aur Sadqa Khairaat – in chaar cheezon ki aadat bana le, In Sha Allaah museebaten aap ke qareeb bhi nahi bhatkengi aur aa bhi gayi to Allaah Taala usko apne hukum se hal kar denge. Allaah Taala se dua hai ke, Allaah Taala ham tamaam ki zindagiyon ko Quraan va Ahadees Saheeha par chalne ki taufeeq ata farmayen, Aameen.

Islam and Time Management
Waqt ki qadar va qeemat aur aaj ka naujawaan

Alhamdulillahi Rabbil Aalameen Was salaatu was salaamu alaa rasoolihil kareem va alaa ilaaha va ashaabihi ajmayeen amma baad :

Quraan Majeed me Allaah Taala irshaad farmaate hai :

(VAHUVA YASTARIQOONA FEEHA RABBANA AQRIJNA NA’AMAL SAALIHAN GHAIRALLAZI KUNNA NA’AMALU AVALAM NU’AMMIR KUM MAA YATAZAKKARU FEEHI MAN

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TAZAKKARA VAJAA'AKUMUN NAZEERU FAZOOQOO FAMAA LIZ ZAALIMEENA MIN NASEER) [Soorah Faatir:35/37]

"Aur vo log is (azaab) me chillayenge ke, Aye Hamare Rab! Hamko nikaal le (jahannam se) ham achche kaam karenge bar khilaaf un kaamon ke jo kiya karte the, (Allaah kahega) kya hamne tum ko itni umar ne dee thi ke jisko samajhna hota vo samajh sakta aur tumhare paas daraane vaala bhi pahucha tha, so maza chako ke (aise) zaalimon ka koyi madadgaar nahi."
Is aayat me waqt ko zaaya karne vaalon ke liye vayeed bayaan kee jaa rahi hai, yaani ke jo waqt zaaya karega aur fuzool kaamon me laga rahega Allaah Taala ne aise shakhs ke liye vayeed bayaan kee hai, lihaza Allaah Taala ki taraf se hame jo waqt aur umar bataur ne'mat ata kee gayi hai ham usko yoon hi fuzool goyi (Time Pass) aur Social Media par guzaarenge to uska nateeja bahut hi dardnaak ho sakta hai, chuna che Abu Hurairah Raziallahuanhu bayaan karte hai ke Allaah ke nabi ﷺ ne irshaad farmaya :
Arabic text
Allaah Taala ne us aadmi ke uzr ke silsile me hujjat tamaam kar dee jiski mout ko maukhar kiya, yahaan tak ke vo saath saal ki umar ko pahuch gaya. **(Sahi Bukhari:6419)**

Insaani zindagi chaar bade fitri auqaat me taqseem hai

Insaani zindagi ko Logically aur Scientifically chaar adwaar me taqseem kiya jaata hai :

1) Sani tafooleet va maraahiqah fir bulooghat : (Childhood) paidayish se lekar bulooghat ke beech ki umar ko sani tafooleet (Childhood) kaha jaata hai.

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2) Sani shabaab aur sani aashd chaalees saal ki umar : (Thirteen – Nineteen) Isme Teen ek khaas lafz hai, isko Teenage bhi kaha jaata hai, lekin Islami nuqte nazar se jab bachcha baaligh ho jaata hai us waqt se lekar sani aashd fir 60 saal ki umar tak shabaab va sani aashd ki umar shumaar kee jaati hai.
3) Adhed Umar : (Middle Age) Adhed umar, jab ek insaan 60 ki umar me pahuchta hai to usko adhed umar kaha jaata hai.
4) Sani Shekhokhat : (Old Age) jab ek insaan 60 ki umar ko tajaazo karke aage nikal jaata hai to us umar ko shekhokhat kaha jaata hai.

Sani Shabaab bulooghat ki umar ek bahut hi behtareen umar hoti hai. Sani Shabaab bulooghat ki umar ek bahut hi behtareen umar hoti hai. Is umar me kee jaani vaali ibadat ko Allaah Taala bahut pasand karte hai aur isi umar me dunyavi zindagi bhi parwaan par chadthi hai, lihaza Islam waqt ki paabandi par bahut zyada taakeed karta hai, jaisa ke har namaz ko uske waqt ke andar andar ada karna din aur raat ke auqaat ki paabandi hai. Fir saat din ke waqfe me jumah ki ahmiyat, fir saal ke aitebaar se be shumaar misaalen dee jaa sakti hai, masalan baarah maheeno me ek maheena ramazan ka bhi hota hai, jisme jism ke saath roohani nasho numa bhi hoti hai, fir ek waqt muqarrara par haj mutaayin kar diya gaya, jise ham Zil Hijjah ka maheena kahte hai, al gharz Islam ek bahut hi Systematic andaaz me zindagi guzaarne ka _____ amal ata karta hai, jis se insaan ke andar ek behtareen Discipline qaayam hoti hai. Lihaza ek musalmaan apne dunyavi kaam bhi apne waqt muqarrara par karta chala jaata hai, jis se uski sahet bhi tandrusti ki

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taraf ravaan davaan ho jaati hai. Chuna che har maashre aur samaaj me vahi Society kaamyaab hoti hai jo waqt ki qadar karti hai. Ek Systematic andaaz me apne tamaam din ke kaam sar anjaam deti hai, waqt ki ahmiyat ko bataate kisi faarsi shaayar ne kya khoob kaha, aur Allama Iqbal ne _____ saani ko Baang Dara me naqal kiya :

_____
_____

Maine ruk kar apne paav se kaanta nikaalana chaha aur itne waqt me mahmal nazar ghaayab ho gaya. Mai ek lamhe (within second) ke liye ghaafil hua aur apne raaste se sau saal peeche ho gaya.

Waqt ki paabandi na karne ke asbaab aur vajoohaat

Baaz maahereen nafsiyaat isko ek beemaari tasavvur karte hai aur taareeq daan kahte hai ke ye insani irteqaayi amal ka hissa hai, kyu ke insaan me susti aur kaaheli azal se maujood hai, isko Procrastination se bhi taabeer kiya gaya hai, yaani ke insaan har kaam me taaqeer karta hai jaisa ke ek naujawaan susti aur kaaheli ki vajah se hamesha kaamon ko aane vaale waqt, din, hafta aur maheene tak ke liye taal deta hai aur sochta hai ke falaan kaam mai agle din karloonga, abhi bahut Time hai, agle hafte me is kaam ko mukammil karloonga, lihaza naujawaan ki ye aadat unko mazeed susti va kaaheli ka shikaar bana deti hai. Baaz naujawaan roz marra ke aham tareen kaamo me bhi susti aur kaaheli karte huye nazar aate hai aur Future me bahut bade nuqsaan se

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do chaar hote hai, baaz naujawaan kisi Motivational Speaker ko sunkar fouran josh va kharosh ke saath kaam ka aaghaaz karte hai aur kuch hi dino me vo us kaam se uktaa jaate hai, kyu ke unhone khaalis niyyat ke saath us kaam ka aaghaaz nahi kiya. Lihaza kuch hi din me shaitaan ghaalib aa jaata hai, chuna che jab bhi koyi naye kaam ka aaghaaz kare chahe vo dunyavi kaam hi kyu na ho, Allaah ke huzoor apni niyyat ko khaalis karke us kaam ko shuroo karen, In Sha Allaah us kaam me Allaah Taala ki madad shaamil hogi, baaz naujawaan Motivational Speaker ko sunkar baghair khaalis niyyat gym shuroo kar dete hai, ye achchi baat hai, lekin jald hi unke andar susti aur kaaheli aani shuroo ho jaati hai, sochte hai ke do din aaraam kar liya jaaye, doosre teesre din Gym chale jaayenge. Do din guzar jaate hai, teen din guzar jaate hai, ek hafta ke baad yaad aata hai ke falaan falaan din se ham Gym nahi jaa rahe hai, fir sochte hai ke agle hafte se paabandi ke saath jaayenge, lihaza vo hafte maheeno me badal jaate hai, fir ek waqt aisa bhi aata hai ke unka wazan be tahaasha badh chuka hota hai aur yahaan tak ke vo kisi doctor ke paas pahuch jaate hai. Kisi ko sugar ho jaati hai aur koyi BP ke aarizah me mubtala ho jaata hai, inhe insaani taqaazon ki bunyaad par Islam ne hame Time Management ki taaleem dee hai aur usko rooba amal laane ke liye raaste hawaar kiye hai. Lihaza naujawaan fajar se qabl uth jaane ki aadat bana le, jisne fajar ada kar lee goya ke usne duniya fatah kar lee aur Allaah Taala uska zaamin aur nigehbaan hogaya, albatta ye hai ke naujawaano ki aksariyat fajar ko uthne ke bajaay fajar ya fajar se pahle sote hai jiski vajah se vo beshumaar beemaariyon ka shikaar ho jaate hai. Hyderabad me hamari naujawaan nasl ki raaten

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chabootaron par guzarti hai, waqtan fa waqtan Hyderabad City Police chabootar geron par hamla bolti rahti hai aur unki Counselling kee jaati hai, lihaza naujawaano se meri ye guzarish hai ke apna qeemti waqt zaaya na karen, yoon raaten zaaya karna Allaah Taala ki naaraazgi ka ba'as ban sakta hai. Allaah Taala ne raaten aaraam karne ke liye banayi hai, lihaza Allaah Taala ki banayi huyi fitrat ko badalne ki koshish na karen, waqt Time ko maamooli na samje, Quraan Majeed me kayi jagahon par Allaah Taala ne waqt Time ke baabat qasmen khaayi hai.

ALLAAH TAALA KA MUQTALIF WAQTON (TIME) PAR QASMEN KHAANA

Quraan se waqt (Time) ki pahli daleel :

(WAL FAJR! WALA YAALIN ASHR. WASH SHAF'YI WAL WITR. WALLAILI IZAA YASR. HAL FEE ZAALIKA QASAMUN LIZEE HIJR) [Soorah Fajr:89/1-5]

"Qasam hai Fajar ki! Aur das raaton ki! Aur juft aur taaq ki! Aur raat ki jab vo chalne lage, kya inme aqalmand ke vaaste kaafi qasam hai."

Quraan se waqt (Time) ki doosri daleel :

(WAZ ZUHAA. WAL LAILI IZAA SAJAA) [Soorah Zuha:93/1-2]

"Qasam hai chaasht (Sunlight) ke waqt ki aur qasam hai raat (ke waqt) ki jab chaa jaaye."

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Jis waqt dhoop chadhna shuroo hoti hai us waqt ko chaasht kaha jaata hai, usko ishraaq bhi kahte hai yaani ke chaasht ke awwaleen waqt me namaz padhi jaati hai to vo ishraaq ki namaz kahlaati hai. **(Majmoo Fatawa Shaikh Bin Baaz:11/401)**

Shaikh Ibn Usaimin Rahimahullah kahte hai ke, sooraj ke tuloo hone ke 15 – Minute ke baad se lekar zuhar se 10-Minute pahle tak is namaz ka waqt rahta hai. **(Ash Sharah Al Mumta'a:4/122)**

Quraan se waqt (Time) ki chouthi daleel :

(WAL ASR. INNAL INSAANA LAFEE QUSR. ILLALLAZEENA AAMANOO WA A'AMILUS SAALIHAATI WATA WA SAU BIL HAQQI WATA WA SAU BIS SABR) [Soorah Asr:103:1-3]

"Zamane ki qasam. Beshak (bil yaqeen) insaan sara sar nuqsaan me hai. Sivaaye un logon ke jo eemaan laaye aur nek amal kiye aur (jinhone) aapas me haq ki vaseeyat kee aur ek doosre ko sabr ki naseehat kee."

Is qasam ke baad Allaah Taala farmaate hai ke insaan nuqsaan me hai aur halaakat me hai, haan is nuqsaan se bachne vaale vo log hai jinke dilon me eemaan, aamaal me nekiyaan ho, haq ki vasiyyaten karne vaale ho yaani neki ke kaam karne ki, haraam kaamo se rukne ki ek doosre ko taakeed karte ho, museebaton ki bardaasht par sabar karte ho aur doosron ko bhi iski talqeen karte ho, saath hi achchi baaton ka hukum karne aur buri baaton se rukne me logon

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ki taraf se jo takleefen pahuche to unko bhi bardaasht karte ho aur usi ki talqeen apne saathiyon ko bhi karte ho, ye vo aamaal hai jinki vajah se log nuqsaan se bach jaate hai.

Naujawaano ke liye waqt ki ahmiyat

Naujawaano me se har koyi ye chahta hai ke vo waqt ko achchi tarah se istemaal kare. Career banaana ho to waqt ka bahut aham kirdaar hota hai, jaisa ke waqt se pahle Exams ki tayaari karna, Job Opportunity par waqt se pahle Interview ki tayaari karna ya waqt rahte huye Other Skills ko Develop karna, bahar haal naujawaani ke waqt Time ki badi ahmiyat hoti hai, jis par amal karte huye ek naujawaan bahut kam waqt me Top Level tak pahuch sakta hai, lekin naujawaano ki aksariyat susti aur kaaheli ka shikaar hone ki vajah se dunyavi aitebaar se naa kaam ho jaate hai, is par (Piers Steel) ek jaane maane Professor hai jo Procrastination and Science ke naam se ek badi Scientific Research pesh kee hai, vo muqtalif zaaviyon se insaani salaahiyat aur kaar kardagi par das saala tahqeeq jaari kee hai, Graduation ke baad Piers Steel ki zyada tar tavajjo Procrastination and Science par jam gayi, unhone is procrastination ki paima'ish ko rokne ke liye self-regulatory takneeko ko alag thalag karne ke liye kayi mansoobon ko rooba amal me laaya, unko in'iqaad kiya aur ye saabit kiya ke un par koyi bhi insaan aasaani ke saath amal kar sakta hai aur susti va kaaheli se najaat paa sakta hai, Piers Steel ne sabse pahle insaano me paaye jaane vaali susti aur kaaheli ke asbaab aur vajoohaat ki nishaandehi ki aur unme saat (7) badi aur intehaayi mausar aadaton ko alag kiya aur un par qaaboo paane ke

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tareeqe bataaye aur un par baareek beeni se tahqeeq kee aur bil aakhir apni tahqeeq ko kitaabi shakal me pesh kiya. Is kitaab ka naam “The Procrastination Equation” hai,
Professor ne is kitaab me ye saabit kiya hai ke susti, kaaheli, har kaam me iraadatan taaqeer karna, taal matol karna, ye tamaam cheezen Drug yaani ke nashaavar cheezon se bhi zyada khatarnaak hai, mazeed tafseel ke liye aap is kitaab se istefaadah haasil kar sakte hai.

Susti aur kaaheli ke asbaab

Susti aur kaaheli aaj ke naujawaano ka ek bahut bada masla hai, iske beshumaar vajoohaat aur asbaab hai :
Namzon ki paabandi na karna.
Buri suhbat iqtiyaar karna (bura dost saamp se zyada khatarnaak hota hai).
Digital Addiction
Zindagi ka koyi maqsad na hona.
Apne faislon me mazboot na hona.
Discipline ki kami.
Khud ko ghaltiyon se paak samajhna aur apne aap ko har kaam ka maaher samajhna.

Susti aur kaaheli ka ilaaj

Namaz ki paabandi karen.
Rozon ki aadat daalen.
Waqt se pahle har kaam ki mansooba bandi karen.
Jismaani varzish ko zindagi ka hissa bana le.
Ghar ke chote bade kaam khud se kiya karen.

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Naujawaan me waqt zaaya karne ka ek bada zariya (Smart Phone & Internet)

Aaj ke naujawaan sabse zyada apna waqt Internet aur Smart Phone par zaaya karte hai, ye ek bahut buri aadat hai, balke ab duniya is haqeeqat se vaakhif ho chuki hai ke ye buri aadat hi nahi balke ek nafsiyaati beemari bhi hai, jisko Nomophobia kaha jaata hai, yaani ke isko aasaan alfaaz me (fear of being without a mobile phone) kaha jaata hai, aksar Internet aur Smart Phone ke zyada istemaal ki lat ki kharaabi ki vajah se ye beemari paida hoti hai, baaz maahereen isko Addiction kahte hai aur baaz isko Disease me shumaar karte hai. Iske kuch khatarnaak naatayej darje zel hai :

- Jab koyi is Addiction me padta hai to haqeeqi rishton ko chod kar Virtual Relationships ka aadi ban jaata hai.
- Ek waqt ke baad Internet se maaloomaat uske liye infotainment me tabdeel ho jaati, jo sirf shakhs Timepass ke liye Information haasil karta hai, jo unke kisi kaam ki nahi hoti aur na hi unke Subject se related hoti hai.
- Aaj duniya bhar me Internet ka 75 % istemaal Cybersex Addiction ke taur par istemaal hota hai, jisme qaabile zikr Pornography aur Adult Messaging aur fahash stories ka mutaalla Dating-Apps ye tamaam cheezen

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online fahash nigaari aur cybersex ki lat jinsi lat ki aqsaam me shaamil hai, Internet in sab fahash mawaad ko zyada qaabil rasaayi, nisbatan gumnaam aur bahut aasaan banaya hai, iski vajah se ek naujawaan ke liye haqeeqi zindagi me ghair fitri kaamo me ghanto guzaarna mumkin ho jaata hai aur is tarah mustaqbil me vo naujawaan ek badi bhayaanak beemari me mubtala ho jaata hai.

- Naujawaano ke alaava baaz Mature hazraat bhi iska shikaar hai, jaisa ke Gaming aur Gambling aur Bedding vaghairah jaisi pur kashish cheezen apni taraf kheench leti hai.
- Aaj ki naujawaan nasl jisme ladke aur ladkiyaan shaamil hai, vo chahte hai ke vo TikToker bane, zyada se zyada mash'hoor ho jaaye aur paisa bhi kamayen, lekin aisa hota nahi hai, ye sirf ek illusion ki duniya hoti hai.
- Baaz inme se Youtuber banna chahte hai, inme bhi aksariyat Time Pass karne vaalo ki hai, kyu ke ek suljha hua naujawaan apne Profession par focus karega aur mehnat mashaqqat karke Higher Education haasil karne ke baad apne shaayane shaan muqaam ko haasil kar leta hai, lihaza naujawaano ko chahiye ke vo apne Career par tavajjo de.
- Qusoosan naujawaan ladkiyaan ek bahut hi bad tareen mustaqbil ki taraf jaa rahi hai. Aisi ladkiyaan din raat apni khud saaqta Filtered khoobsoorati ke showoff me lagi huyi hai aur vo samajhti hai ke vo bahut achcha kaam kar rahi hai, haalan ke unke is kaam se kisi ko bhi koyi faayida nahi pahuchne vaala hai, na vo apne liye

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faayida mand hai na ghar vaalon ke liye na apne shahar vaalon ke liye aur na hi vo apne mulk ke liye koyi faayida mand hai, lihaza vaalidain apni bachchiyon par Control karen, hatta ke choti bachchiyaan bhi is fitne se mahfooz nahi hai, YouTube par Diana aur Roma ko Follow karti hai, isme koyi gandagi to nahi hai, lekin chote bachche aur bachchiyon me bhi Smart Phone ka istemaal tezi se badh raha hai, ye bhi ek bade khatre ki alaamat hai.

- Naujawaan ladke aur ladkiyaan hamesha Cell Phone ke Alert Alarm par apni tavajjo markooz kiye rahte hai aur vo chahte hai ke unko zyada se zyada Share kiya jaaye, Like kiya jaaye aur agar kisi din unke Like kam hote hai to unki haalat kharaab hone lagti hai.
- Naujawaan tabqa Social Media ke tamaam Platform ko istemaal karta hai – TikTok, Facebook, YouTube par jab vo doosron ko achche libaas, mahengi gaadiyon me aur Branded cheezon ke saath dekh kar vo chahta hai ke vo tamaam cheezen bhi uske paas maujood ho, lihaza vo apne vaalidain se in sab cheezon ka mautaliba karta rahta hai. Aaj kal vaalidain in sab cheezon se pareshaan hai, kyu ke ye unhi ki daali huyi hoti hai, chuna che vaalidain apne aulaad ki har khvaahish ko poora karne ki koshish na karte to aaj ye din na dekhte.
- Naujawaan ladkiyon ke liye Filter istemaal karke Photos aur Videos ko Upload karti hai aur ladkon ke zahan me ek Ideal khoobsoorti vaali ladkiyon ki chaap baith jaati hai, jo dekhne me khoobsoorat aur bilkul Slim hoti hai aur shaadi ke liye bhi isi tarah ki ek khoobsoorat unke zahan me baithi huyi hoti hai, lihaza

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Videos me nazar aane vaali ladkiyaan jab saamne aati hai to vo unko bilkul pasand nahi aati aur unko bahut saari khaamiyaan nazar aane lagti hai, kyu ke videos ki vajah se unke dil dimaaghon me kuch aur hi chal raha hota hai.

- NIH (National Library of Medicine) ki ek report : Scientists have reported adverse health effects of 948 using mobile phones including changes in brain activity, reaction times, and sleep patterns. More studies are underway to try to confirm these findings. When mobile phones are used very close to some medical devices (including pacemakers, implantable defibrillators, and certain hearing aids) there is the possibility of causing interference with their operation. There is also the potential of interference between mobile phones signals and aircraft electronics. Some countries have licensed mobile phone use on aircraft during flight using systems that control the phone output power.

Maashre aur samaj par Smart Phone aur Internet ke bure asraat

- Duniya bhar me Fake News phailti hai, unka zyadatar taallukh Social Media ki News se hota hai.
- Jab covid-19 ki shuru'aat huyi thi to us waqt YouTube ne kayi ek Accounts ko hamesha ke liye band kar diya tha, kyu ke un Accounts ke zariye Fake News phailaayi gayi thi, jo Covid-19 se mutaallikh thi.

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- Ek report ke mutabikh 2018 se lekar ab tak duniya me jitne bade fasaadaat huye, jaisa ke Africa aur America aur junoobi America aur Hindustan me jitne bade fasaadaat huye hai unko Social Media ke zariye hi se phailaya gaya tha.
- Bahut saare mumaalik Social Media ko hatiyaar ke taur par istemaal kar rahe hai aur apna Propoganda chala rahe hai.
- Tamaam Social Media Apps is tarah se designed hai ke unka Algorithm is tarah Work karta hai ke jab aap kisi ek cheez ko Click karte hai to aap ko us se Related cheezen hi dikhaayi jaati hai jo kabhi khatam nahi hoti chahe Facebook ho ya koyi doosra Social Media ye kabhi na khatam hone vaale page hai, Designed is se bahut saare nuqsaanaat hote hai, masalan agar aap kisi ek Political Ideology ko Click karte hai to aap ko usi Political Ideology ke tahat Messaging shuroo ho jaati hai aur logon ka is tarah se Mind Wash kiya jaata hai, yaani ke aap ko is daur me Adolf Hitler ki tarah logon ko Physically Torcher kane ki zaroorat nahi hai, bas aap apna Agenda ba zariye Social Media chalayen aur unke bhayaanak natayej bhi dekh le aur logon ko apna ghulaam bana le aur Democracy ko ek hatiyaar ki tarah istemaal kar le, ye aaj ke Social Media ka ek bahut hi ghalat istemaal hai.

Internet aur Smart Phone ko chodne ke tareeqe :

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- Hamesha din bhar ka Time Table bana le aur usi par amal karen.
- Phone par aane vaale Alarm Notification Ringtones ko Off rakhe.
- Social Media par kam se kam jaaye.
- Apne bachchon ke mobile phone par nazar rakhne ke liye aaj kal bahut saare Apps maujood hai, jinke zariye aap apne bachchon ki phone par kee jaane vaali tamaam Activities par nazar rakh sakte hai, in Apps ko Download kar le, aur bachchon ko bhi is baat ki Knowledge ho ke aap in Apps ko unke mobile par Activate kar rahe hai, is se bachchon me bhi aap par aitemaad rahega, is kaam ko aap bachchon ke laa ilmi me na karen.
- Is baat ko mumkin banaane ki koshish karen ke bachchon ko suni sha'oor tak Smart Phone ki ijaazat na de.
- Bachchon ko Smart Phone e nuqsaanaat se aagah karte rahe.
- Maahereen ka ye kahna hai ke, vaalidain qusoosan vaalid agar apne bachchon ki Physical Activities ya unke saath kisi Sports me bachchon ke saath rahte hai, vo bachche sahet ke aitebaar se aur padhayi likhayi ke aitebaar se bahut aage hote hai aur tamaam burayiyon se door rahte hai, lihaaza apne bachchon ke saath Cycling karen, Swimming karen. Is se aap ki sahet bhi behtar rahegi In Sha Allaah.
- Taaleemi sargarmiyon me Smart Phone istemaal karne ki ijaazat de.

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- Aap apne bachchon ko kisi bhi Social Media ke istemaal ki ijaazat na de aur unko batayen ke uske kitne sangeen natayej ho sakte hai aur aap ye bhi batayen Social Media par kis tarah Information ko manipulate kiya jaata hai aur bachchon ke dimaaghon se khilwaad karta hai aur Career barbaad kar diye jaate hai.
- Apne aur apne bachchon ke Smart Phone ke Notification ko hamesha Off rakhe.
- Smart Phone ke tamaam Social Media Apps ko Delete karde, us se Social Media par bachchon ka dhyaan kam rahega Ease of Access nahi hoga.

Chuna che apni naujawaan nasl aur bachchon ko Social Media aur Smart Phone ke fitno se mahfooz rakhe. Mai ye nahi kah raha hoon ke isme sirf kharaabi hi kharaabi hai, isme achchayi bhi hai. Agar naujawaan nasl iski achchayi aur burayi se vaakhif ho jaaye to unke liye isme paaye jaane vaale fitno se ladna aasaan ho jaayega, In Sha Allaah.

TIPS FOR TIME MANAGEMENT

1) Utilization of free time.
2) Balance between the task with priorities.
3) Avoiding quarrel (Time waste habit).
4) Job description clarity in oraganization or home.
5) Delegation the works properly and executing the duties.

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6) Hierarchy
7) Staffing (to pur right thing in right place and in right time with right people).
8) Be away laziness (habit).
9) Sleeping time with right pattern and awaking time with right planning.
10) Making and maintaining good habits (working like a well oil machine).
11) Long time for productive task and less time for liesure.
12) People management (smiling, walking style / to visit the sick, / relation building with all level of people without discrimination).
13) Relation building (behavior management).
14) Divide 24 hours in 8 parts.
15) Qai lula system (power nap).
16) Me time tahajjud / Fajar to 9 am, to avoid people driven life.
17) Me time and free time for planning, pondering upon Quraan, Hadees, Azkaar and Nawafil.
18) Don't expect the result without guidance and proper planning (if you want your desired result, make a plan and work on it and take the advice of expert).
19) Assist for home need and task and share the knowledge.
20) Maintain good food management – good health management.

THE TERM MANAGEMENT

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1) Continuous process.
2) Inter related activities.
3) Using both physical and human resources.
4) Affective use of resources.

Note : In simple the term management means : to know how.

PROCESS OF MANAGEMENT

1) Planning
2) Organizing
3) Staffing
4) Directing. (Leading, motivating, actuating and so on)
5) Controlling (standard, measuring, detecting the deviations, taking appropriate measures).

PRINCIPLE OF PLANNING

1) Take time to plan.
2) Planning can be top down / bottom up.
3) Involve and communicate with all those concerned.
4) Plans must be flexible and dynamic.
5) Evaluate and revise.

STEPS IN PLANNING

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1) Setting of goals and objective with dua.
2) Outlining the planning of promises (internal and external).
3) Decide the planning period.
4) Develop alternatives and select the course of action.
5) Derivatives plan, after powerful analysis.
6) Review periodically. (always be ready to adopt the changes in healthy manner) don't forget salah and dua and sabr.

WHY DO PLANS FAIL?

1) Cost and time.
2) Vaalidity of forecast.
3) Inflexibility
4) Influence of external factors.
5) Resistance to change (unrealistic plans).

STEPS IN SOLVING THE PROBLEM WITH DUA

1) Define the problem
   "A problem well defined is a problem half – solved."
2) Analyze the problem.
3) Develop alternatives.
4) Evaluation of alternatives.

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5) Select and implement decision – cooperating of people is important.
6) Follow up and feedback – follow-up enables to handle unexpected events and to identify negative consequences of the decision.
7) Rationality in decision – and not being influenced by personal benefits and attitudes.

TECHNIQUES OF DECISION MAKING WITH THE HELP OF ALLAAH

a. Brain storming.
b. Discussion attitude.
c. Operations in right direction.

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FINANCE MANAGEMENT
MONEY MATTERS

Money Management

Israaf aur fuzool kharchi aur aaj ka naujawaan

Alhamdulillahi Rabbil Aalameen was salaatu was salaamu alaa rasoolihil kareem va alaa aali va ashaabi ajmayeen amma baad :

Quraan Majeed me Allaah Taala irshaad farmaate hai :

(VA AATI ZAL QURBA HAQQAHU VAL MISKEENA VABNAS SABEELI VALAA TUBAZZIR TABZEERA. INNAL MUBAZZIREENA KAANOO IQWAANASH SHAYAATEENI VA KAANASH SHAITAANU LI RABBIHI KAFOORA) [Soorah Isra / Bani Israyeel:26-27]

“Aur rishtedaaron ka aur miskeeno aur musafiron ka haq ada karte raho aur israaf aur bejaa kharch se bacho. Bejaa kharch karne vaale shaitaano ke bhai hai, aur shaitaan apne Rab ka bada hi naa shukra hai.”

Naa vaakhif naujawaano ke haath me paisa dena paise ki barbaadi hai

(VALAA TU’TUS SUFAHAA’A AMWAALAKUMULLATI JA’ALALLAHU LAKUM QIYAAMAN WAR ZUKHOO HUM FEEHA VAKSOO HUM VA QOOLU LAHUM QAULAN MA’AROOFA) [Soorah Nisa:4/5]

“Be aqal logon ko apna maal na de do, jis maal ko Allaah Taala ne tumhari guzraan ke qaayam rakhne ka zariya banaya hai, Haan unhe is maal se khilavo, pilavo, pahnaavo aur udhavo aur unhe ma’aqooliyat se narm baat kaho.”

Islam aitedaal ki taaleem deta hai aur zindagi ke har maale me miyaana rawi iqtiyaar karne ki taakeed karta hai aur fuzool kharchi se rokta hai.

Abdullah Bin Umro Bin Al’aas Raziallahuanhu bayan karte hai ke Allaah ke Nabi ﷺ ne irshaad farmaya :

Arabic text

Khaavo piyo, sadqa va khairaat karo, aur pahano har vo libaas jisme israaf va takabbur (fuzool kharchi aur ghamand) ki milaawat na ho. **(Sunan Ibn Maajah:3605, Shaikh Alabni Rahimahullah ne is Hadees ko Hasan kaha hai).**

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Is Hadees se ye baat vaazai hoti hai ke israaf aur fuzool kharchi takabbur ki alaamat hai aur ye kabeerah gunah hai, lihaza naujawaan nasl is se jitna mumkin ho bachne ki koshish karen.

Ulama Kraam israaf aur tabzeer (fuzool kharchi) ki alag alag taareef bayaan karte hai. Israaf yaani ke jaayaz me had se tajaavuz karna aur tabzeer ka maani hai haraam kaamo me paisa zaaya karna, jaisa ke patakhon me paisa kharch karna, naach gaane me paisa kharch karna, patang baazi karna ya kabootar baazi karna- in tamaam cheezon me paisa kharch karne ko Ulama Kraam ne tabzeer me shumaar kiya hai. Quraan majeed me israaf aur tabzeer dono ko bhi Allaah Taala ne mana farmaya hai :

(YA BANI AADAM, QUZOO ZEENATAKUM INDA KULLI MASJIDIN VA KULOO WASHRABOO VALAA TUSRIFOO INNAHU LAA YUHIBBUL MUSRIFEEN) [Soorah Aaraaf:7/31]

“Aye aulaad Aadam! Tum masjid ki har haaziri ke waqt apna libaas pahan liya karo, aur khoob khaavo aur piyo aur had se mat niklo, beshak Allaah had se nikal jaane vaalon ko pasand nahi karta.”

(VA AATI ZAL QURBA HAQQAHU VAL MISKEENA VABNAS SABEELI VALAA TUBAZZIR TABZEERA. INNAL MUBAZZIREENA KAANOO IQWAANASH SHAYAATEENI VA KAANASH SHAITAANU LI RABBIHI KAFOORA) [Soorah Isra / Bani Israyeel:26-27]

“Aur rishtedaaron ka aur miskeeno aur musafiron ka haq ada karte raho aur israaf aur bejaa kharch se bacho. Bejaa kharch karne vaale shaitaano ke bhai hai, aur shaitaan apne Rab ka bada hi naa shukra hai.”

Aaj ka naujawaan aur fuzool kharchi

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Jaisa ke Sunan Ibn Maajah ki Hadees me ham oopar bayaan kar chuke hai ke fuzool kharchi takabbur ki alaamat hai, lihaza naujawaan nasl me ye beemari bahut zyada paayi jaati hai, kyu ke vo naa tajurbekaar hote hai, lihaza Show Off ko vo maamooli samajh lete hai aur har kaam me fuzool kharchi se kaam lete hai aur aham misaal hamare muslim maashre ki shaadiyaan hai, jisme israaf hatta ke fuzool kharchi ki mana bolti tasaaveer hai, ye Allaah Taala ko saqt naa pasand aur haraam hai.

Arabic text

Ibn Abbas Raziallahuanhu kahte hai : Israaf aur badayi se ijtenaab karte huye jo chaho so khaavo aur jo chaho so pahano. **(Mishkaatul Masaabeeh:4380, Sk Albani Rahimahullah ne is Hadees ko sahi kaha hai).**

Fuzool kharchi ke asbaab

1) **Pahla sabab :** Fuzool kharchi ka sabse pahla sabab laa ilmi hai. Jab ek naujawaan musalmaan ko ye taaleem nahi dee gayi hai ke vo kahaan par aur kitna kharch kare to fir vo kahee paar bhi jitna chahe kharch karta firega, lihaza vaalidain ka awwaleen fareeza hai ke vo apne bachchon ko Islami taaleem se hamkinaar kare taake naujawaan nasl deen par chalte huye vaalidain ki khidmat sar anjaam de, paisa ghalat jagah kharch na karke vaalidain par aur deen ke kaamo me paisa kharch karen.
2) **Doosra sabab :** Ghuroor aur takabbur, iska taallukh bhi sababe awwal se hai, lihaza Islami taaleem va tarbiyat naujawaan nasl ke liye behad zaroori hai, iski vajah ye hai ke naujawaan me ilm ki kami ki vajah se vo riyaakaari me pad jaate hai aur baaz auqaat vo apni farzi bartari ko saabit karna chahte hai. Jabke Islam ne miyaanarawi ki taaleem dee hai, badon ke saath adab va

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ahteraam ka maamla karna chahiye aur choton ke saath shafaqqat vaala maamla karna chahiye, lihaza is masle me taaleem ke zariye ghuroor va takabbur ko mitaaya jaa sakta hai.

3) **Teesra sabab :** Logon ki taareef batorna, aksar naujawaan nasl me ye khvahish badi had tak rahti hai ke log unki taareef karen aur unki khidmaat ko aur unke kaamo ko bar sare aam saraaha jaaye, chuna che ye dekha gaya hai ke baaz naujawaan is par dil khol kar paani ki tarah paisa kharch karte hai taake log duniya bhar me unki taareefen karte phiren.
4) **Choutha sabab :** Khudpasandi aur shohrat, aksar log shaadi byaah me apni haisiyat se zyada paisa kharch kar daalte hai taake vo bahut zyada shohrat yaafta ho jaaayen, lihaza aise naujawaan apni daawaton me badi badi celebrities ko invite karte hai aur zyada se zyada shohrat haasil karne ke liye khoob paisa kharch karte hai. Isme ek doosra pahloo Status ka hota hai, log ye samajhte hai ke maashre me hamara maqaam bahut ooncha hai, lihaza vo na chahte huye bhi fuzool kharchi me mubtala ho jaate hai.
5) **Paanchva sabab :** Maashre ka dabaav, samaj me aksariyat aise logon ki hoti hai ke, log chahte hai ke saamne vaala khoob paisa kharch kare, be takalluf daawaten kare, maashre me ab ye baat aam ho gayi ke jo jitna fuzool kharch karta hai uski utni hi izzat hoti hai, jo shakhs jitna qeemti cheezen istemaal karta hai uski utni hi izzat kee jaati hai aur jo kifaayat sha’ar hota hai usko maashra kanjoos kah kar pukaarta hai.
6) **Chataan sabab :** Ghaflat aur laa parvaahi, baaz naujawaan behad laa parvaah hote hai, vaalidain ki daant dapat ke bawajood susti aur kaaheli ki vajah se vo bahut saare aise kaam sar anjaam dete hai jo fuzool kharchi me shumaar hoti hai, jaisa ke Drawing Room kuch der ke liye baitha vahaan ke tamaam Lights On karde, A/C

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aur Fan bhi On kar diye, fir uth kar Hall me baith gaye aur vahaan par bhi aisa hi, fir jab Electricity Bill aati to maaloom hota ke guzishta maheene ke muqaabile me is maah ka bill do gunah hai. Baaz log ye samjhte hai ke jo jitna sust aur kaahel hoga vo utna hi naujawaan hoga, yaani ke susti aur kaaheli naujawaani ka atoot hissa hai, aisa nahi hai. Islam ne susti aur kaaheli se saqti ke saath rokta hai aur hamesha chaaq va chouband rahne ki taaleem deta hai.

7) **Saatvaan sabab :** Khaandaani asbeet, baaz naujawaano me khaandaani asbeet bahut zyada hoti hai aur vo samjhte hai ke vo is asbeet ke alambardaar hai aur haal me apni khaandaani asbeet ke ilm ko ooncha rakhna hai, iske liye maahsre aur samaj me paisa paani ki tarah bahaaya jaata hai. Is tarah se inka paisa kharch karna kisi kaam ka nahi hota aur na hi kisi ko faayda pahucta hai, na us se millat ka taaleemi meeyaar buland hota hai aur na hi millat ka viqaar buland hota hai, dehaton aur qasbon me ye baat bahut zyada dekhi jaati hai.

Fuzool kharchi ke asbaab ka ilaaj

1) **Pahla ilaaj :** Jab koyi naujawaan kisi kaam me apna paisa kharch karna chahta hai to vo Ulama Kraam se raay mashvarah karle aur rahnumayi haasil karle. Jaisa ke aap koyi Business shuroo karte hai to sab se pahle usme mahaarat haasil karte hai. Us Business ki Knowledge haasil karte hai, fir uske baad Expert se mashvarah karne ke baad us Business me Invest karte hai. Bayeena jab aap apna maal kahee par kharch karne chahte hai to Ulama Kraam se mashvarah zaroor karle, taake aap ko behtareen rahnumayi haasil ho sake.

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2) **Doosra ilaaj :** Ghuroor va takabbur Allaah aur Allaah ke Rasool ﷺ ko naa pasand hai, lihaza ghuroor va takabbur ki vajah se aksar naujawaan nuqsaan uthaate hai aur apne paisa zaay kar dete hai.
3) **Teesra ilaaj :** Khud ki taareef sunne se bache. Ye ek nafsiyaati beemaari bhi hai, jo log khud satayish me lage rahte hai unka paisa zaay hota rahta hai.
4) **Choutha ilaaj :** Shuhrat pasandi se door rahe, is tarah ka amal Allaah Taala ko bhi naa pasand hai.

Vo tareeqe jinse naujawaano ko fuzool kharchi se roka jaa skata hai

- Agar naujawaan nasl ko achchi maashi aadaat milti hai to vo zaroor apna naa pasand karte hai :
- Vaalidain apne maheene ke Budget ko apni naujawaan aulaad ke saamne Discuss karen taake unke andar bhi bachat karne ka rujhaan paida ho.
- Jin vaalidain me ye aadat hoti hai ke vo fuzool kharchi se gurez karte hai to aulaad me bhi ye gar fitratan paida ho jaati hai, lihaza vaalidain apni zaat se uski shuru'aat karen.
- Jaarhaana tareeqe se fuzool kharchi ko rokna aisa hi hai jaisa ke usme mazeed izaafa kar dena, lihaza apni aulaad ko muhabbat ke saath samjhayen.
- Agar vaalidain bachchon ki fuzool kharchi ko nazar andaaz kar dete hai to bachche aur bhi zyada fuzool kharch ban jaate hai, lihaza aitedaal ke saath miyaana rawi se bachchon ko Handle karen.
- Aitedaal ke saath behtareen tareeqe swe paise kharch karen. Ek tahqeeq ke mutabikh jo naujawaan ladke ladkiyaan paisa khrach

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karne me ahteyaati se kaam lete hai unki zindagi bahut khush haal rahti hai.

- ❖ Kuch naujawaano ne mujhse apna tajurba bayaan kiya hai ke jab vo achchi tarah paise ke maamlaat ko samjhenge aur vaalidain ne bhi is baat ko mahsoos kiya to aahista aahista paise ka cintrol bachchon ke haath me de diya taake vo khud aitemaadi se taraqqi kar sake, chuna che is zimre me vaalidain ke saath naujawaan doosron ke mukhaabile me zyada mustaqbil par beeni aur farz shanaas hote chalenge.
- ❖ Vaalidain ke liye ye zaroori hai ke vo apne bachchon ko bachpan aur jawaani ke dauraan taveel madati soch rakhne ki targheeb de aur unko ye bataye ke jazookhati faayda mustaqbil me bade nuqsaan ka zariya ban sakta hai.
- ❖ Bachchon ko har kaam karne ki aadat daalen aur ghar ki koyi ek zimmedari naujawaan ke supurd karde.
- ❖ Bachchon ko apne saath market lekar jaaye aur Bargaining ke tareeqe batayen.
- ❖ Jin naujawaan ke vaalidain paise nahi bachaate unhe High School ke Courses doosron ke muqaabile me zyada mahange saabit huye.

Naujawaano ke baaz sawaalaat aur uske jawaabaat

Baaz naujawaan ye kahte hai ke jab Allaah Taala ne hame doulat dee hai to usko kharch karne ke liye dee hai, lihaza ham jahaan par apni khushi mahsoos karte hai vahaan par paisa kharch karte hai, agar ham aish va aaraam ki zindagi guzaarna chahte hai to isme kya harj hai?

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Jawaab : Beshak maal va daulat ka ata karne vaala Allaah Taala hai. Jab Allaah Taala maal va daulat dene vaala hai to usko kharch karne ke tareeqe bhi Allaah Taala hi bataayega, lihaza Allaah Taala Quraan Majeed me irshaad farmaate hai ke, tum shukar guzaari karo mai tumhe mazeed ata karoonga :

(LA IN SHAKAR TUM LA AZEEDANNA KUM VALA IN KAFAR TUM INNA AZAABI LA SHADEED) [Soorah Ibrahim:14/7]

“Agar tum shukar guzaari karoge to beshak mai tumhe zyada doonga.”

Lihaza har naujawaan ko Allaah Taala ka shukar bajaa laana chahiye, lekin Allaah Taala ne maal dekar kisi shakhs ko ye mukammil iqtiyaar nahi diya, vo jaise chahe us maal ko kharch kare. Naujawaan ye samajhte hai ke sirf haraam kaamo me maal kharch nahi karna hai, iske alaava Allaah ke diye huye maal va daulat ko jaise chahe kharch kar sakte hai, ye unke ghalat soch ka nateeja hai. Allaah Taala ne aamdani ke zaraye par aur kharch karne ki jagaho par saqt paabandiyaan aayad kee hai, yaani ke jab paisa kamaaya jaaye to halaal zaraaye se kamaaya jaaye aur usme laalach daakhil na ho aur isi tarah se paisa kharch karne me bhi aitedaal ki raah apnaane ki taakeed kee aur ye bhi kaha diya gaya ke qiyamat ke din uski pooch hogi. Hadees me hai Abu Barza Aslami Raziallahuanhu bayaan karte hai ke Rasoolullah ﷺ ne farmaya :

Arabic text

“Qiyamat ke din kisi bande ke dono paav nahi honge, yahaan tak ke us se ye na pooch liya jaaye : Uski umar ke baare me ke use kin kaamo me khatam kiya, aur uske ilm ke baare me ke us par kya amal kiya aur uske maal ke baare me ke use kahaan se kamaaya aur kahaan kharch kiya, aur uske jism ke baare me ke use kahaan

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khapaaya.” **(Sunan Tirmizi:2417, Sk Albani Rahimahullah ne is Hadees ko Sahi kaha hai).**

Arabic text

Chuna che naujawaano ko chahiye apna paisa sahi tareeqe se kharch kare aur aitedaal ki raah par chalte huye apne rishtedaaron, ghurbaa va masaakeen, madaaris neez qoum va millat ki falaah va bahbood par bhi kharch kare, ye Investment hai jiske Return be hisaab va kitaab honge.

Ek naujawaan ka sawaal hai ke kya Islam zyada se zyada maal va daulat kamaane aur Luxury Life ki ijaazat deta hai?

Jawaab : Haan beshak Islam maal va daulat kamaane ki ijaazat deta hai is qaid ke saath ke sirf halaal zaraay se maal kamaaye, baaz naujawaan is Concept ko ghalat tareeqe se samajh lete hai aur kahte hai ke Islam maal va doulat kamaane ki ijaazat nahi deta, ye ek ghalat Concept hai, balke Islam behtareen maal kamaane ki ijaazat bhi deta hai aur usko apne oopar kharch karke ne’maton ka faayda uthaane ki targheeb bhi deta hai, jaisa ke Hadees me hai, Abdullah bin Umro bin Aas Raziallahuanhu bayaan karte hai ke Rasoolullah ﷺ ne farmaya :

(INNALLAHA YUHIBBA AN YURAA ASARU NE’MATIHI ALAA ABDIHI)

“Allaah apne bande par apni ne’mat ka asar dekhna pasand karta hai.” **(Sunan Tirmizi:2819, Shaikh Albani Rahimahullah ne is Hadees ko Hasan kaha hai).**

Lihaza naujawaano ko chahiye ke, khoob maal va daulat kamaaye aur us maal ko Islami tareeqe se kharch kare. Vaalidain par, bahan bhayiyon par, rishtedaaron par, yateemo – al gharz Islam ne jin raaston par kharch karne ko kaha hai us par kharch kare aur Islam iski bhi ijaazat deta hai ke, apni haisiyat ke mutabikh aap apna bangla gaadi rakh sakte hai. Yahaan par sirf is baat ka qayaal rahe ke, Allaah

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Taala jo hudood qaayam kar diye hai usko tajaavuz na kiya jaaye, Luxury Life guzaarne ki Islam muqaalifat nahi karta, balke agar koyi maal va daulat rakhne ke bavajood achcha na khaaye, achcha na pahane – khush haali ke bavajood miskeeno jaisi haalat banaye rakhe to ye ain Allaah Taala ki naa shukri muraad lee jaayegi, jaisa ke Hadees me zikar kiya gaya hai ke, Allaah Taala ye chahta hai ke usne bande ko jo jo ne'maten ata kee hai un ne'maton ka us par asar dikhaayi de, Luxury Life ka matlab ye bhi nahi ke ek insaan aish va ishrat me pada rahe aur uska ek bhai faaqa ki zindagi guzaare, aap Luxury Life guzaarte huye riyaakaari se bachte huye namood va numayish se bachte huye, logon ki madad karte huye zindagi guzaaren, Abdullah bin Umar Raziallahuanhu bayaan karte hai ke, Rasoolullah ﷺ ne farmaya :

(MAN LABISA SAUBA SHUHRATIN FID DUNIYA AL BASAHULLAHU SAUBA MAZALLATIN YOUMAL QIYAAMATI SUMMA AL HABA FEEHI NAARAA)

"Jis shakhs ne duniya me shuhrat ka libaas pahna, Allaah Taala qiyamat ke din use zillat ka libaas pahnayega, fir usme aag bhadkaayega." **(Sunan Ibn Maajah:3607, Shaikh Albani Rahimahullah ne is Hadees ko Hasan kaha hai).**

Lihaza naujawaan khoob paisa kamaye, behtareen anwaa aqsaam ke khaane khaaye, behtareen libaas zeb tan kare, lekin namood va numayish naa jayaz hai, is baat ka qayaal rakhe. Maal va daulat kamaane ki chakkar me ek doosre se muqabila ya ek doosre ko peeche chodne ki bhaag daud, ye tamaam cheezen naa jaayaz hai, jaisa ke Allaah Taala ne Quraan Majeed me irshaad farmaya :

(ALHAAKU MUTTAKA SUR. HATTA ZUR TUMUL MAQAABIR) [Soorah Takaasur:102/1-2]

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“Tumhe ek doosre se zyada (maal va daulat) haasil karne ki hiris ne ghaafil kar diya. Yahaan tak ke tum qabarsataan jaa pahuche.”

Naujawaano ko chahiye ke maal va daulat kamaye, lekin maal va daulat kamaane me ek doosre se Competition karna naa jaayaz hai. Maal va daulat kamaye aur usko Allaah Taala ki dee huyi ne’mat samajh kar Allaah ki raah me kharch karte rahe. Zahaak Rahimahullah ne ek shaksh ke haath me ek dirham dekh kar poocha ye dirham kiska hai? Usne kaha mera, farmaya : Tera to us waqt hoga ke kisi nek kaam me too kharch kar de ya bataur shukar Rab ke liye kharch kare. **(Ba hawaala Tafseer Ibn Kaseer)**

Ek naujawaan ka sawaal hai ke, kya ye kahna jaayaz hai ke falaan shakhs Self-Made hai?

Jawaab : Umooman ye alfaaz kahe aur sune jaate hai. Aam taur par ye alfaaz kahna koyi ghalat baat nahi, baaz log naujawaano ko targheeb dilaane ke liye bhi ye alfaaz kahte hai ke, dekho falaan kitni mehnat va mashaqqat karke aaj oonche maqaam tak pahuch chuka hai, albatta in alfaaz ko ek khaas Perspective me kahna ghalat hai, kyu ke jo kuch insaan ko mlta hai vo Allaah ki ata se milta hai, us insaan ki isme koyi badayi nahi. Agar koyi insaan ye kahta hai ke aaj vo jo kuch hai sirf usi ki mehnat aur usi ki lagan hai, isme Allaah Taala ki ata shaamil haal nahi to ye alfaaz usko kufr tak le jaa sakte hai, lihaza Self-Made ke alfaaz is maani me naa jaayaz hai. Allaah Taala hame in alfaaz ko kahne se mahfooz rakhe, lihaza naujawaano ko chahiye ke Allaah ki ata kardah ne’maton ko mahsoos kare, aur un nematon ka apni zabaan se baar baar iqraar kare aur zyada se zyada Allaah Taala ka shukar ada karte rahe aur in nematon ko Allaah ki raah me kharch karte rahe taake Allaah Taala in naujawaano se raazi ho jaaye aur jin kaamo ke karne me Allaah Taala naaraaz hote ho un

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kaamo se door rahe aur hamesha Allaah Taala ki ibadat me lage rahe.

Ek naujawaan khatoon ka sawaal hai ke, aaj kal daawaton me hama aqsaam khaane rakhe jaate hai aur zyaada tar khaane Waste ho jaate hai aur unko phenk diya jaata hai, Islam me iska kya hukum hai?

Jawaab : Allaahu Akbar, is tarah ka amal naa jaayaz aur haraam hai. Allaah Taala Quraan Majeed me irshaad farmaate hai :

(VA ZARABALLAHU MASALAN QARYATAN KAANAT AAMINATAN MUTMAYINNATAN Y'A TEEHA RIZQUHA RAGHADAN MIN KULLI MAKAANIN FAKAFARAT BI ANUMILLAHI FA'A ZAAQAHALLAHU LIBAASAL J'OOYI VAL QOUFI BIMA KAANOO YASNA'OON) [SOORAH NAHAL: 16/112]

"Allaah Taala us basti ki misaal bayaan farmaata hai jo poore aman va itminaan se thi, uski rozi uske paas baa faraaghat har jagah se chali aa rahi thi, fir usne Allaah Taala ke ne'maton ka kufr kiya to Allaah Taala ne use bhook aur dar ka maza chakaaya jo badla tha unke kartooton ka."

Ye amal israaf kahlaata hai aur ye haraam hai. Log naam va namood aur shuhrat ke khaatir is tarah ki daawaton ka ihtemaam karte hai. Apni shaan va shoukat dikhaane ke liye is tarah ke kaam karte hai, lihaza Quraan Majeed me ek aur jagah Allaah Taala irshaad farmaate hai :

(VA KULOO VASHRABOO VALAA TUSRIFOO INNAHU LAA YUHIBBUL MUSRIFEEN) [Soorah Aaraaf:7/31]

"Aur khoob khaavo aur piyo aur had se mat niklo. Beshak Allaah had se nikal jaane vaalon ko pasand nahi karta."

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QAATAMIYAH

Ziyaad bin Ilaaqa ke chacha Qutbah Raziallahuanhu kahte hai ke Allaah ke Nabi ﷺ ye dua padhte the :

(ALLAHUMMA INNI A'OOZUBIKA MIN MUNKARAATI AQLAAQI VA A'AMAALI VA AHWAA)

"Aye Allaah! Mai tujhse buri aadaton, bure kaamon aur buri khvaahishon se panah maangta hoon." **(Jaame Tirmizi:3591, Shaik Albani Rahimahullah ne is Hadees ko Sahi kaha hai).**

(ALHAMDU LILLAHILLAZI BI NE'MATIHI TATIMMUS SAALIHAATU)

"Tamaam taareefen us Allaah ke liye jiski meherbaani se tamaam nek kaam paaye takmeel ko pahuchte hai."

Bismillah Hirrahmaan Nirraheem

Alhamdulillah meri kitaab "Naujawaan Bulooghat ki Dahleez" tayaar hokar manzare aam par aa chuki hai, jo taqreeban ek hazaar safhaat par mushtamil hai aur is kitaab ke jumla gyarah Chapters (11) hai. Is kitaab me aasaan urdu zabaan istemaal kee gayi hai aur jahaan zaroorat mahsoos kee gayi vahaan par angrezi zabaan ka bhi istemaal kiya gaya hai. Mai Allaah Taala ka behad shukar guzaar hoon, Alhamdulillah hamdal kaseera.

Kitaab ki khusoosiyaat ye hai :

- Mu'allimeen va mu'allimaat ke liye aur sarparsat ke liye is kitaab me maaloomaat faraham kee gayi hai, taake naujawaan

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ke liye course muna'aqid karne ke liye aasaani ho, In Sha Allaah.

- Is kitaab ka asal muqaatib naujawaan tabqa hai.
- Naujawaano ke liye tahaarat ke masaayel aur salaah ke masaayel Self-Managements mutaarrif karwaaye gaye hai.
- Hifz ke liye baaz aayaat aur aham Ahadees neez roz marra ki duayen bhi hai.
- Naujawaano me paaye jaane vaale samaji, maashirati aur maashi masaayel aur unke hal bataaye gaye hai.
- Naujawaano ke liye Money Matters aur Physical Health aur Mental Health ke qawaayed mutaarrif karwaaye gaye hai.
- Naujawaano ke liye Quraan Majeed aur Ahadees Saheeha ki naseehaten mutaarrif karwaayi gayi hai, neez salaf saaliheen ki naseehaten bhi mazkoor hai.
- Naujawaano me paaye jaane vaale Mental Disorders aur Smart Phone ki achchayiyon aur buraayiyon ko bhi pesh kiya gaya hai, neez aqlaaqi burayiyon ki nishaan dehi kee gayi hai aur unke hal bataaye gaye hai.
- Is kitaab ki tayyari ke liye taqreeban sau (100) se zyada kitabon se istefaada kiya gaya hai.
- Fehrist me har safe ki maaloomaat darj kee gayi hai aur mazaameen ke hisaab se Heading ki taraf ishaara kiya gaya hai.
- Ye kitaab meri website se abmqurannotes.com par free Download kee jaa sakti hai, In Sha Allaah.

Aap hazraat se guzaarish hai ke is kitaab ko zyada se zyada naujawaano tak share karen, taake naujawaan rahnumaayi haasil kar sake aur naujawaano ke liye workshop munaqqid karne vaale mu'allimeen aur mu'allimaat tak arsaal farmaayen, Fa Jazaakumullahu Khaira.

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Yahi naujawaan hamara aane vaala kal aur mustaqbil hai, In Sha Allaah.
Assalaamu Alaikum wa Rahmatullahi wa Barakaatuhu
SHAIKH ARSHAD BASHEER UMRI MADANI WAFQULLAH

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And work has been done on 23 languages in the first phase and in sha Allaah work is ongoing on 20 more languages in the second phase, Alhamdulillah

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SHAIKH Dr. ARSHAD BASHEER UMARI MADANI waffaqahullah
Hafiz and Aalim, Fazil (Madina University, K.S.A), M.B.A
Founder & Director of AskIslamPedia.com
Chairman: Ocean the ABM School, Hyderabad, TS,INDIA
+91 92906 21633 (WhatsApp only)