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hai ke unka naam zikr Kia jae Allaah qabool
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Ameen

Shukriya

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DUROOS RAMAZAAN 16 – 19

Deen ke teen darjaat aur dua ka maahe ramazaan se gahra taalluq

Al tamheed

Bismillah hir Rahman nir Raheem

Ramazaan ul mubarak ke pur sa'adat ayyaam ka deen ke arkaan aur uske
maratib se gahra taalluq hai, jiski ma'arifat yoon bhi zaroori hai ke hame in

mubarak ayyaam me den ke a'ala maratib par faayaz hone ki zyada se zyada koshish aur dua karni chahiye.

Deen ke maraatib

Deen ke teen maraatib hai : Islam, Eemaan aur Ahsaan

Islam ke paanch arkaan hai : Shahaadatain ka iqraar karna, namaz qaayam karna, zakaat ada karna, ramazaan ul mubarak ke roze rakhna aur ba sharte istetaat haj karna.

Eemaan ke che arkaan hai : Allaah par, Farishton par, Allaah ki kitabon par, Rasoolon par, aakhirat ke din par, acchi aur buri taqdeer par eemaan laana.

In saari tafseelaat ko Allaah ke Rasool ﷺ ne Hadees e Jibreel me bayaan kiya hai. Hazrat Umar Raziallahuanhu farmaate hai :

(bainamaa nahnu inda rasoolillahi ﷺ zaata youmin, iza a tala'a alainaa rajulun shadeedu bayaa'is siyaabi, shadeedu sawaadish sha'ari, laa yuraa alaihi asarus safari, walaa ya'arifuhu minnaa ahadun, hatta jalasa ilan nabiyyi ﷺ, fa asnada rukbataihi ilaa rukbataihi, wa waza'a kaffaihi alaa fakhizaihi, wa qaala : yaa muhammadu akhbirni anil islami, faqaala rasoolullahi ﷺ : "al islamu an tash'hada an laa ilaaha illallaahu wa anna muhammadan rasoolullahi ﷺ, wa tuqeemas salaata, wa t'utiyaz zakaata, wa tasooma ramazaana, wa tahujjal baita inis tata'ata ilaihi sabeelan" qaala : sadaqta, qaala : fa'ajibna lahu yas'aluhu, wa yusaddiquhu, qaala : fa akhbirni anil eemaan, qaala : "an t'umina billahi, wa malaa'ikatihi, wa kutubihi, wa rusulihi, wal youmil aakhiri, wa t'umina bil qadari khairihi wa sharrihi" qaala : sadaqta, qaala : fa akhbirni anil ihsaani, qaala : "an ta'abudallaaha ka annaka taraahu, fa in lam takun taraahu fa innahu yaraaka" qaala : fa akhbirni anis saa'ati, qaala : "mal mas'oolu anhaa bi a'alama minas saa'ili" qaala : fa akhbirni an amaraatihaa, qaala : "an talidal amatu rabbatahaa, wa an taral hufaatal uraatal a'alata ri'a ash shaa'i yatataawa loona fil bunyaani" qaala : summan talaqa falabistu maliyyaa, summa qaala lee : "yaa umaru atad ree manis saa'ilu?" qultu : allahu wa rasooluhu a'alamu, qaala : "fa innahu jibreelu ataakum yu'allimukum deenakum)

Tarjamah : "Ek martaba ham Rasoolullah ﷺ ke saath baithe huye the, achaanak ek aadmi aaya jiske kapde bahut hi safed the aur baal bahut hi kaale the, us par safar ke aasaar bhi the aur ham me ka koyi use nahi pahchaanta tha, vo aakar Aap ﷺ ke paas baith gaya aur apne ghutne Aap ﷺ ke ghutno se milaaya aur apne

haath Aap ﷺ ke zaano par rakha aur kaha, aye Muhammad, mujhe Islam ke baare me bataaye. Aap ﷺ ne farmaya, Islam ye hai ke tum shahaadaten ka iqraar karo, namaz qaayam karo, zakaat ada karo, ramazaan ul mubarak ke roze rakho aur istet'aat ho to hajj karna. Usne kaha Aap ne sach farmaya (Hazrat Umar Raziallahuanhu) ne kaha hame is par ta'ajjub hua vo khud Aap ﷺ se poochta aur khud Aap ﷺ ki tasdeeq karta. Usne kaha mujhe eemaan ke baare me bataaye, Aap ﷺ ne farmaya : Tum Allaah par, Farishton par, Allaah ki kitabon par, Allaah ke Rasoolon par, Aakhirat ke din par, acchi aur buri taqdeer par eemaan laa'o. Usne kaha Aap ne sach farmaya. Usne kaha mujhe ihsaan ke baare me bataaye, Aap ﷺ ne farmaya : Tum Allaah Taala ki ibadat is tarah karo goya tum use dekh rahe ho aur agar tum use nahi dekh raho to vo tumhe dekh raha hai. Usne kaha mujhe qiyamat ke baare me bataaye, Aap ﷺ ne farmaya : Mas'ool se zyada saa'il jaanta hai, usne kaha mujhe alaamaat bata dejiye, Aap ﷺ ne farmaya : Loundi apni maalik ko janam degi, tum dekhoge nange paav, nange badan, muhtaaj, bakriyaan charaane waale oonchi oonchi imaaraten banaane me ek doosre ke saath muqabil kar rahe honge. Hazrat Umar farmaate hai, vo saa'il chala gaya. Mai thodi der khada raha phir Aap ﷺ ne mujhse kaha, Aye Umar, tumhe maaloom hai ke saa'il koun tha? Maine kaha, Allaah aur uske Rasool behtar jaante hai. Aap ﷺ ne farmaya : Vo Jibreel the, vo tumahre paas tumhara deen sikhaane aaye the.” (Sahi Muslim:8)

Islam ke paanch arkaan aur ramazaan ul mubarak :

Tawheed aur ramazaan : Ramazaan ul mubarak me bande ki ibadat khaalis Allaah ke liye hoti hai, bil khusoos banda Allaah ke liye roza rakhta hai, bhook aur pyaas bardaasht karta hai, mauqa'a milne par bhi vo chup chupa kar apni bhook pyaas nahi mitaata balke vo poori sacchayi se roza mukammil karta hai, is tasawwur ke saath ke Allaah Taala se koyi cheez posheedah nahi hai. Aur vo nigraan aur baa khabar hai. Allaah Taala ne farmaya :

(WALLAHU BASEERUN BIL 'IBAAD)

Tarjamah : “Aur Allaah bando ko khoob dekh bhaal raha hai.” (Surah Aal Imran:3/20)

Aur Surah Nisa me farmaya :

(INNALLAAHA KAANA ALAIKUM RAQEEBAA)

Tarjamah : “Beshak Allaah Taala tum par nigehbaan hai.” (Surah Nisa:4/1)

Neez ek banda momin roze ka waise hi ihtemaam karta hai jaise Aap ﷺ ne hidaayat farmayi hai. Iske bar aks agar koyi apne manmaani tareeqe par roza

rakhna chahe to uska roza Allaah Taala ke nazdeek mardood hoga aur uska ye amal “shirk fil risaalah” shumaar hoga.

Namaz aur ramazaan : Namaz Islam ka doosra rukun hai, isko ada karne se insaan ki balaa’en aur museebaten door hoti hai aur Allaah Taala ki madad haasil hoti hai. Allaah Taala ne farmaya :

(YAA AYYU HALLAZEENA AAMANUS TA'EENOO BIS SABRI WAS SALAATI INNALLAAHA MA'AS SAABIREEN)

Tarjamah : “Aye eemaan waalon ! Sabr aur namaz ke zariye madad chaho, Allaah Taala sabr waalon ka saath deta hai.” (Surah Baqarah:2/153)

Namaz ka ramazaan ul mubarak se bada gahra taalluq hai ke ye Allaah ko yaad karne ka ek aham tareen zariya hai. Allaah Taala ne farmaya :

(WA AQIMIS SALAATA LI ZIKREE)

Tarjamah : “Aur meri yaad ke liye namaz qaayam rakho.” (Surah Taha:20/14)

Is maah me ek aam musalmaan bhi paabande shar’a hokar ba kasrat sunan wa nawaafil ka ahtemaam karta hai. Taraweeh padhta, qiyaam ul lail ki bhi paabandi karta hai. Sunan wa nawaafil ke Quraan wa Hadees me bahut saare faza’el bayaan kiye gaye hai. sunnat mu’akkidah ke taalluq se Aap ﷺ ne farmaya :

(man saabara alaa sintee ashrata rak’atan minas sunnati banallahu lahu baitan fil jannati : arba’i raka’aatin qablaz zuhri, wa rak’ataini ba’adahaa, wa rak’ataini ba’adal maghribi, wa rak’ataini ba’adal ishaa’i, wa rak’ataini qablal fajr)

Tarjamah : “Jo koyi din me baarah raka’at ki paabandi karega, zuhr ki namaz ke baad do raka’at aur fajr se pahle do raka’at. (Agar koyi in baarah raka’at sunnaton ka ahtemaam karta rahega) Allaah Taala uske liye jannat me ghar bana dega.” (Tirmizi:414)

Taraaweeh ki fazeelat bayaan karte huye Aap ﷺ ne farmaya :

(man qaama ramazaana – eemaanan wahtisaaban – ghufira lahu maa taqaddama min zanbih)

Tarjamah : “Jis kisi ne eemaan ke saath aur sawaab ki ummeed rakhte huye ramazaan me qiyaam ul lail kiya Allaah Taala uske pichle saare gunahon ko maaf kar dega.” (Sahi Muslim:759)

Tahajjud ki fazeelat bataate huye Aap ﷺ ne farmaya :

(afzalus salaati, ba'adas salaatil maktoobah, as salaatu fee jawfil lail)

Tarjamah : “Farz namazon ke baad sabse afzal namaz tahajjud hai.” (Sahi Muslim:1163)

Hazrat Rabia bin Ka'ab al Aslami Raziallahuanhu farmaate hai :

(kuntu abeetu m'a rasoolillahi ﷺ fa ataituhu biwazoo bihi wahaa jatihi faqaala lee : “sal” faqultu : as aluka muraafaqataka fil jannati. Qaala “aw ghaira zaalika” qultu : huwa zaaka. Qaala : “fa a'innnee alaa nafsika bi kasratis sujood)

Tarjamah : :Mai ek raat Nabi Kareem ﷺ ke saath guzara aur mai Aap ﷺ ko wazoo aur haajat ke liye paani laa kar deta tha. Aap ﷺ ne mujhse farmaya : Mujhse maango maine kaha, Aye Allaah ke Rasool ﷺ mai jannat me Aap ki rifaayat chahta hoon, Aap ﷺ ne farmaya : Iske alaawa kuch aur? Maine kaha nahi bas tahee. Aap ﷺ ne farmaya : Tum apne liye kasrate sujood (namaz) ke zariye meri madad karo.” (Sahi Muslim:489)

Zakaat aur ramazaan : Zakaat Islam ka ek aham rukn hai, jiske duniyawi wa ukhrawi fawa'ed hai, isko ada karne se insaan ka maal paak wa saaf hota hai aur is se maal me kami nahi hoti balke izaafa hi hota hai. Aksar musalman ramazaan ul mubarak me zakaat ki adaayagi ke ihtemaam karte hai. Kyu ke nekiyon ka maheena hai aur is maheene me kiye gaye aamaal ka sawaab aam dino se badh kar hai.

Ramazaan ke maheene me zakaat ada karne waalon ko ye baat zahan me rakhni chahiye ke farziyat se pahle zakaat ada karna jaayaz hai, lekin farziyat ke baad taakheer karna duroost nahi hai, yaani agar kisi par zakaat farz hone ke liye do ya teen maah baaqi ho to vo qabl az waqt uski adaayagi kar sakta hai. Lekin jis par ramazaan se pahle hi zakaat farz hogi ho vo ramazaan ke intezaar me na baithe balke jis maah us par zakaat farz hui hai vo isi maah use ada karne ki koshish kare.

Roza aur ramazaan : Roza ramazaan ul mubarak ki khaas ibadat hai. Aur is maah me roza rakhna har us bande par farz hai jo shara'i aitebaar se roza rakhne ka qaabil hai. Jaisa ke Allaah Taala ne farmaya :

(FAMAN SHAHIDA MINKUMUSH SHAHR A FALYASUMHU)

Tarjamah : “Tum me se jo shakhs is maheene ko paaye use roza rakhna chahiye.” (Surah Baqarah:2/185)

Hajj aur ramazaan : Fareeze hajj zil hijjah ke maheene me ada kiya jaata hai. Lekin Allaah ke Rasool ﷺ ne ramazaan me umrah karne ki fazeelat ko bayaan karte huye farmaya :

(anna umratan fee ramazaana ta'adilu hajjatan)

Tarjamah : “Beshak ramazaan me umrah karna hajj karne ke barabar hai.” (Sahi Ibn Khuzaimah:3075)

Eemaan ke arkaan aur ramazaan :

Allaah aur uske Rasoolon par eemaan aur ramazaan : Ramazaan ka eemaan ke kuch arkaan se bada gahra taalluq hai. Jo Allaah Taala aur Muhammad ﷺ par eemaan rakhta hai vahee ramazaan ki ibaadaton ko sahi tareeqe se anjaam deta hai. Islam ka taalluq zaahiri cheezon se hai aur eemaan ka taalluq baatini umoor hai.

Allaah ki kitabon par eemaan aur ramazaan : Eemaan bil kutub ka ramazaan se bada gahra taalluq hai, kyu ke Allaah Taala ne aksar aasmaani kitabon isi maah me naazil farmayi.

Ramazaan ul mubarak me Quraan Majeed ka nuzool : Ramazaan ul mubarak aur Quraan Majeed ka rishta bada gahra hai, isiliye Allaah Taala ne Quraan Majeed ko ramazaan ul mubarak me naazil farmaya. Allaah Taala ne farmaya :

(Shahru Ramadaanallazeee unzila feehil Qur'aanu hudal linnaasi wa baiyinaatim minal hudaa wal furqaan; faman shahida minkumush shahra falyasumhu wa man kaana mareedan aw 'alaa safarin fa'iddatum min ayyaamin ukhar; yureedul laahu bikumul yusra wa laa yureedu bikumul 'usra wa litukmilul 'iddata wa litukabbirul laaha 'alaa maa hadaakum wa la'allakum tashkuroon)

Tarjamah : Maah ramazaan vo hai jisme Quraan utaara gaya jo logon ko hidaayat karne waala hai aur jisme hidaayat ki aur haq wa baatil ki tameez ki nishaaniyaan hai, tum me se jo shakhs is maheene ko paaye use roza rakhna chahiye, haan jo beemaar ho ya musafir ho use doosre dino me ye ginti पूरी karni chahiye, Allaah Taala ka iraada tumhare saath aasaani ka hai, sakhti ka nahi, vo chahta hai ke tum ginti पूरी karlo aur Allaah Taala ki dee hui hidaayat par uski bada'iaan bayaan karo aur uska shukr karo.” (Surah Baqarah:2/185)

Ramazaan ul mubarak me deegar aasmaani kitabon aur suhufe Ibrahim ka nuzool : Allaah Taala ne Quraan Majeed ke alaawa deegar aasmaani kitabon aur suhufe Ibrahim ko isi maahe mubarak me utaara.

Aap ﷺ ne farmaya :

(anzalta suhuf ibrahim awwal lailata man ramazaan, wa anzalata at tawrah lasta mazaana man ramazaan, wa anzala al injeel la salaasa ash-rata lailata khalat man ramazaan, wa anzala al zaboora lasmaan ash-rata khalat man ramazaan, wa anzala al quraana arb'a wa ash-raina khalat man ramazaan)

Tarjamah : “Suhufe Ibrahim ramazaan ki pahli raat, Tawraat ramazaan ki chati raat, Injeel ramazaan ki terahween raat, Zaboor ramazaan ki atharween raat aur Quraan Majeed ko hawbeesween raat ko naazil kiya gaya.” (Silsilatus Saheeha:1575)

Baaz mufasssireen ne kaha ke Moosa Alaihissalaam ko isi maah mubarak me kohe toor par takhtiyaan dee gayi. Mazkoorah aayat aur Hadees se maaloom hua ke aksar Anbiya wa Rusul ki Nabuwwat wa Risaalat ka aaghaaz isi maah mubarak se hua. Aur Allah Taala ne logon ko jihaalat wa zalaalat ki taareekiyaon se nikaal kar hidaayat ki roshni me laane ke liye isi maah mubarak ka intekhaab kiya.

Aakhirat par eemaan aur ramazaan : Insaan deegar ayyaam aur khaas kar ramazaan ul mubarak me nekiyaon me badh chadh kar hissa leta hai taake uski ukhrawi zindagi kaamiyaab ho jaaye, vo jahannam se bach jaaye aur jannat me chala jaaye. Allaah Taala ne farmaya :

(FA AMMAA MAN SAQULAT MAWAAZEENUH. FAHUWA FEE 'EESHATIR RAAZIYAH. WA AMMAA MAN KHAFAT MAWAAZEENUH. FA UMMUHU HAAWIYAH. WAMAA ADRAAKA MAH HIYAH. NAARUN HAAMIYAH)

Tarjamah : “Phir jiske palde bhaari honge. Vo to dil pasand aaraam ki zindagi me hoga. Aur jiske palde halke honge. Uska thikaana haawiyah hai. Tujhe kya maaloom ke vo kya hai. Vo tand wa tez aag hai.” (Surah Qaari'ah:101/6-11)

Taqdeer aur farishton par eemaan aur ramazaan : Ramazaan ul mubarak ki lailatul qadr me saal bhar ki taqdeeren likhi jaati hai. Aur isi raat farishton ka nuzool hota hai. Allaah Taala ne farmaya :

(INNAA ANZALNAAHU FEE LAILATIM MUBAARAKATIN INNAA KUNNA MUNZIREEN. FEEHA YUFRAQU KULLU AMRIN HAKEEM. AMRAN MIN INDINAA INNAA KUNNA MURSILEEN)

Tarjamah : “Yaqeenan hamne use baa barkat raat me utara hai beshak ham daraane waale hai. Isi raat me har ek mazboot kaam ka faisla kiya jaata hai.

Hamare paas se hukum hokar, ham hi me Rasool banakar bhejne waale.” (Surah Dukhkhan:44/3-5)

Surah al Qadr me farmaya :

(INNAA ANZALNAA FEE LAILATIL QADR. WAMAA ADRAAKA MAA LAILATUL QADR. LAILATUL QADRI KHAIRUM MIN ALFI SHAHR. TANAZZALUL MALAA'IKATU WAR ROOHU FEEHA BI IZNI RABBIHIM MIN KULLI AMR. SALAAMUN HIYA HATTA MATLA'IL FAJR)

Tarjamah : “Yaqeenan hamne use shab qadr me naazil farmaya. Too kya samjha ke shab qadr kya hai? shab qadr ek hazaar maheeno se behtar hai. Is (me har kaam) ke saranjaam dene ko apne Rab ke hukum se farishte aur rooh (Jibreel) utarte hai. Ye raat saraasar salaamati ki hoti hai aur fajr ke tuloo hone tak (rahti hai).” (Surah Qadr:97/1-5)

Ihsaan aur ramazaan :

Ihsaan ka matlab hai ahr ibadat ko akmal aur ahsan tareeqe se ada karna. Yaani intehaayi khuloos aur khushoo wa khuzoo ke saath aur Aap ﷺ ke bataaye huye tareeqe ke mutabiq ada karna. Ye deen ka sabse ooncha darjah hai. Ramazaan me har banda apni ibadat ko ahsan tareeqe se anjaam dene ki koshish karta hai.

Ramazaan aur dua :

Dua ek aham tareen ibadat hai. Aur iska ramazaan se bada gahra taalluq hai, isiliye Allaah Taala ne roze ke zikr ke fawri baad dua ka zikr farmaya :

(WA IZAA SA'ALAKA IBAADEE ANNEE FA INNEE QAREEBUN UJEEBU DA'AWATAD DAA'I IZAA DA'AANI FALYAS TAJEEBOO LEE WALY'U MINOO BEE LA ALLAHUM YARSHUDOON)

Tarjamah : “Jab mere bande mere baare me Aap se sawaal kare to Aap kah de ke mai bahut hi qareeb hoon, har pukaarne waale ki pukaar ko jab bhi vo mujhe pukaare, qubool karta hoon, isliye logon ko bhi chahiye ke vo meri baat maan liya kare aur mujh par eemaan rakhe, yahee unki bhalayi ka ba'as hai.” (Surah Baqarah:2/186)

Dua asal ibadat hai, Aap ﷺ ne farmaya :

(ad dua‘u huwal ibaadah)

Tarjamah : “Dua hi ibadat hai.” (Sunan Tirmizi:2969)

Jo Allaah Taala se nahi maangte Allaah unse bahut naaraaz hota hai. Jaisa ke Allaah Taala ne farmaya :

(WA QAALA RABBUKUMUD ‘OONEE ASTAJIB LAKUM INNALLA ZEENA YASTAKBIROONA AN IBAADATI SAYAD KHULOONA JAHANNAMA DAAKHIREEN)

Tarjamah : “Aur tumhare Rab ka farmaan (sarzad ho chuka hai) ke mujhse dua karo mai tumhari dua’on ko qabool karoonga, yaqeen maano ke jo log meri ibadat se khud sari karte hai vo abhi abhi zaleel hokar jahannam me pahunch jaayenge.” (Surah Ghafir:40/60)

Allaah ka bando se qareeb hone ka matlab :

Allaah Taala ka bando se qareeb hone ka matlab ye hai ke Allaah Taala apne ilm aur qudrat ke saath bando se qareeb hai lekin allah ki zaat saaton aasmaano ke oopar arsh par mustawi hai. Allaah Taala ne farmaya :

(AR RAHMAANU ALAL ARSHIS TAWAA)

Tarjamah : “Jo Rahman hai, arsh par qaayam hai.” (Surah Taha:20/5)

Imam Abu Haneefa Rahimahullah ka qoul :

Imam Abu Haneefa Rahimahullah ne farmaya :

(man qaala laa aarafa rabbi fis samaa aw fil arzi faqad kafara wa kazaa man qaala innahu alal arshi walaa adrill arsh afis samaa aw fil arz)

Tarjamah : “Jis kisi ne ye kaha ke mujhe nahi maaloom ke Allaah Taala aasmaan me hai ya zameen me, beshak usne kufr kiya aur isi tarah agar kisi ne ye kaha ke mujhe nahi maaloom ke arsh aasmaan me hai ya zameen me, usne kufr kiya.” (al fiqh al kibr laani haneefa rahimahullah baab asbaat al uloo)

Kya Allaah Taala har jagah maujood hai :

Allaah Taala har jagah maujood hai ye aqeedah rakhna bilkul ghalat hai. Kyu ke Allaah ki shaan us se kahee zyada oonchi hai. Kisi ne aaj tak Allaah Taala ko nahi dekha. Hazrat Moosa Alaihissalaam ne Allaah ko dekhne ki khwaahish kee, lekin Allaah Taala ki ek jhalak bhi bardaasht na kar sake aur behosh hokar gir pade, Allaah Taala ne farmaya :

(WALAMMA JAA’A MOOSA LIMEEQAATINAA WA KALLAMAHU QAALA RABBI ARINEE ANZUR ILAIKA QAALA LAN TARAANEE WALAKININ ZUR ILAL JABALI FA INIS TAQARRA MAKAA NAHU FASAW FA TARAANEE FALAMMAA TAJALLAA RABBUHU LIL JABALI JA’ALAHU DAKKAN WA KHARRA MOOSA SA’IQAN FALAMMAA AFAAQA QAALA SUBHAANAKA TUBTU ILAIKA WA ANAA AWWALUL M’UMINEEN)

Tarjamah : “Aur jab Moosa Alaihissalaam hamare waqt par aaye aur unke Rab ne unse baaten kee to arz kiya ke Aye Mere Parwardigaar ! Apna deedaar mujh ko kara dejiye ke mai Aap ko ek nazar dekh loon, irshaad hua ke tum mujh ko hargiz nahi dekh sakte, lekin tum is pahaad ki taraf dekhte raho vo agar apni jagah par barqaraar raha to tum bhi mujhe dekh sakoge. Pas jab unke Rab ne pahaad par tajalli farmayi to tajalli ne uske parpakhe udaa diye aur Moosa Alaihissalaam behosh hokar gir pade. Phir jab hosh me aaye to arz kiya, beshak Aap ki zaat munazzah hai, mai Aap ki janab me tawbah karta hoon aur mai sabse pahle Aap par eemaan laane waala hoon.” (Surah A’araaf:7/143)

Mukhtasar al uloo me Imam zahabi Rahimahullah ne bahut see riwaayaat jama kee hai, jinke andar bataaya ke agar is roushni ki miqdaar thodi aur badha dee jaati to zameen ki satah jal kar raakh ho jaati.

Allaah ki sifaat ke taalluq se hamara aqeedah :

Shaikh Ibn Usaimin Rahimahullah kahte hai ke Allaah ke Asma wa Sifaat hai, lekin hamare jaise nahi hai : **“sam’ee laa kasam’aana baseer laa ka basar naa yaleeq bashaa nah wa jalaalah”** Tarjamah : “Vo sunta hai lekin hamari tarah nahi, vo dekhta hai lekin hamari tarah nahi, (uska sunna aur dekhna) uski apni shaan ke mutabiq hai.” Isi tarah uski zaati sifaat bhi hamari tarah nahi hai : **“yadlaa kaidanaa taleeq ba jalaalah”** Tarjamah : “Uski shaan aur jalaalat ke mutabiq uske haath hai.”

Ahle al sunnah wal jamaat ka aqeedah hai ke Quraan aur Sahi Ahadees me waarid Allaah Taala ke Asma wa Sifaat par bila tashbah wa ta’ateel aur tahreef wa tak’eef eemaan rakhna chahiye. Imam Maalik bin Anas Rahimahullah ne astawaa ke taalluq se farmaya : **“al astawaa maaloom wal kaifa majhool wal sawaal anhu bid’ah wal eemaan bih waajib”** Tarjamah : “Astawaa maaloom hai lekin uski kaifiyat naa maaloom hai, iske taalluq se sawaal karna bid’at hai aur is par eemaan laana waajib hai.” (Fatawa Shaikh ul Islam Ibn Taimiyah:5/144)

Yahee maamla Allaah Taala ki har sifat ke saath hoga.

Allaah Taala ke ma’aboode haqeeqi hone ke das asbaab Aayatul Kursi ki roushni me :

Allaah Taala ne Aayatul Kursi me apna behtareen ta’aruf karwaaya hai aur apne Ma’aboode Haqeeqi hone ke das asbaab bayaan kiye hai ke tamaam makhlooqaat ka ma’aboode bar haq sirf aur sirf Allaah hi hai uske alaawa koyi ma’aboode bar haq nahi hai.

Pahla sabab :

“Al Hayyu” : Yaani Allaah Taala hamesha se zinda hai aur uski zaat hamesha zinda rahegi.

Uske siwa saari kaaynaat faani hai, har ek ko marna aur khatam hona hai.
Allaah Taala ne farmaya :

(KULLU MAN ALAIHAA FAAN)

Tarjamah : ‘Zameen par jo hai sab fana hone waale hai.’ (Surah Rahman:55/26)

Doosra sabab :

“Al Qayyum” : Yaani vo khud se poori kaaynaat ko chalaane waala hai, usko chalaane ke liye vo kisi par munhasir nahi hai. Aur saari kaaynaat usi se qaayam hai.

Teesra sabab :

“Al t’akhzuhu sinatuw walaa naum” : Yaani Allaah ko neend to door ki baat oongh tak nahi aati hai. vo har qism ke nuqs aur aib se paak hai, vo har waqt har jagah aur har ek ki faryaad sunta aur poori karta hai. Usne machli ke pet me kee gayi Yunus Alaihissalaam ki dua ko sun liya.

Chawtha sabab :

“lahu maa fis samaawaati wamaa fil arz” : Yaani aasmaan aur zameen ki saari milkiyat usi ki hai. Misaal ke taur par agar kisi ne Aap se koyi cheez maangi to us cheez ko dene ke liye us cheez ka aap ki milkiyat me hona zaroori hai. Ye kaaynaat saari Allaah ki milkiyat hai vo jis kisi ko jab chahe aur jise chahe ata kar sakta hai.

Paanchwaan sabab :

“man zallazee yashfa’u indahu illaa bi iznih” : Yaani Allaah Taala ki ijazat ke baghair koyi bhi kisi ki sifarish nahi kar sakta. Allaah Taala bahut powerful hai. Saare dunyawii wa ukhrawii umoor ki dor usi ke haath me hai.

Chata sabab :

“ya’alamu maa baina aideehim wamaa khalfahum” : Yaani Allaah Taala ke aage aur peeche har cheez ka ilm hai. Vo makhlooqaat ke maazi, haal aur mustaqbil ka mukammil ilm rakhta hai. Mumkin hai insaan gunah ke baad khud apne gunahon ko bhool jaaye aur neki karke khud apni neki bhool jaaye lekin Allaah Taala ko har cheez ka ilm rahta hai.

(LAA YAZILLU RABBI WALAA YANSA)

Tarjamah : “Na to mera Rab ghalti karta hai na bhoolta hai.” (Surah Taha:20/52)

Saatwaan sabab :

“Walaa yuheetoona bi shai im min ilmihi illaa bimaa shaa’a” : Yaani sab mil kar bhi Allaah Taala ke ilm ka ihaata nahi kar sakte, albatta vo apne makhlooqaat me jise chahe aur jitna chahe ilm de sakta hai. Jaise Allaah Taala ne Moosa Alaihissalaam par Tawraat, Eesa Alaihissalaam par Injeel, Dawood Alaihissalaam par Zaboor aur Muhammad ﷺ par Quraan naazil kiya.

Aathwaan sabab :

“wasi’a kursiyyu hus samaawaati wal arz” : Yaani Allaah ki kursi aasmaano aur zameen ko ghere huye hai. Ek martaba Nabi Kareem ﷺ ne Hazrat Abu Zar Raziallahuanhu se kaha :

(yaa abaa zarrin, mas samaawaatus sab’u fil kursiyyi illaa kahalqatin mulqaatin fee arzi falaatin, wa fazalul arshi alal kursiyyi ka fazlil falaati alaa tilkal halqah)

Tarjamah : “Aye Abu Zar kursi ke muqaabile me saaton aasmaan wa zameen is kade ki tarah hai jise kisi chateel maidaan me phenka gaya hai aur arsh ke muqaabile me kursi ki misaal us kade ki tarah hai jo chateel maidaan me phenka gaya hai.” (Baihaqi:861)

Allaah Taala ki kursi aasmaano aur zameen ko ghere huye hai. Allaah ki ek makhlooq kursi agar aasmaano aur zameen me nahi sama sakti to kaise Allaah Taala ka wajood har taraf ho sakta hai jabke Ibn Abbas Raziallahuanhu ke qoul ke mutabiq ye kursi Allaah Taala ke qadam rakhne ki jagah hai.

Nawaan sabab :

“walaa ya’ooduhu hifzuumaa” : Yaani zameen wa aasmaan ko sambhaalne aur uski hifazat me vo thakta nahi hai. Zameen wa aasmaan aur unke darmiyaan ki saari cheezon ki dekh bhaal aur hifazat Allaah ke liye koyi mushkil nahi hai. Allaah Taala badi taaqaton aur azmaton waala hai.

Daswaan sabab :

“wahuwal aliyyul azeem” : Yaani Allaah Taala ki zaat har aitebaar se buland aur azmaton waali hai.

Dua maangne waale ko agar Allaah ki zaat ka sahi ta’aruf ho jaaye to uski dua me eemaan wa yaqeen ke saath sahi tareeqe se dua kar sakega neez uski dua shirk aur bid’aat wa khuraafaat ki gandagiyon se paak rahegi.

Allaah Taala se dua maangne ke liye naa jaayaz waseele ki zaroorat nahi hai :

Allaah Taala se dua karne ke liye kisi Nabi ya wali ya buzurg ke waseele ki zaroorat nahi hai, Allaah badi taaqaton waala hai, vo apne ilm aur qudrat ke saath har bande se qareeb hai. Vo bando ki dua direct sun leta hai. Shaitaan ne baraahe raast Allaah Taala se dua kee, Allaah Taala ne uski dua suni aur qabool bhi farmayi, Allaah Taala ne farmaya :

(QAALA ANZIRNEE ILAA YOUMI YUB'ASOON. QAALA INNAKA MINAL MUNZAREEN)

Tarjamah : “Usne kaha ke mujh ko mahoolat deejaye qiyamat ke din tak. Allaah Taala ne farmaya tujh ko mahoolat dee gayi.” (Surah A'araaf:7/14-15)

Dua ke aadaab :

Quraan wa Hadees me dua ke kayi aadaab ki janib rahnumaayi kee gayi hai, agar ham dua karte huye in aadaab ka lihaaz rakhenge to Allaah Taala hamari dua'on ko jald sharfe qubooliyat se nawaazenge.

Pahla adab : Ikhlaas aur itteba Rasool :

Kisi bhi ibadat ki qubooliyat ke liye ikhlaas aur itteba Rasool zaroori hai. Allah Taala ne ikhlaas ka zikr karte huye farmaya :

(WAMAA UMIROO ILLAA LI YA'ABUDUL LAAHA MUKHLISEENA LAHUD DEENA HUNAFAA'A WA YUQEEMUS SALAATA WA Y'U TUZ ZAKAATA WA ZAALIKA DEENUL QAYYIMAH)

Tarjamah : “Unhe uske siwa koyi hukum nahi diya gaya ke sirf Allaah ki ibadat kare usi ke liye deen ko khaalis rakhe. Ibrahim haneef ke deen par aur namaz ko qaayam rakhe aur zakaat dete rahe yahee hai deen seedhi millat ka.” (Surah Bayyinah:98/5)

Aur Aap ﷺ ne itteba ka hukum dete huye farmaya :

(man ahdasa fee amrinaa haaza maa laisa feehee, fahuwa raddun)

Tarjamah : “Jisne hamare deen me koyi aisi cheez eejaad kee jo isme nahi hai vo mardood hai.” (Sahi Bukhari:2697)

Doosra adab : Akli haraam se ijtenaab :

Maale haraam dua ki qubooliyat me rukaawat hai, agar koyi chahta hai ke uski dua qubool ho to uske liye zaroori hai ke vo haraam kamaayi se apne aap ko bachaaye rakhe kyu ke Aap ﷺ ne farmaya :

(ayyuhan naasu, innal laaha tayyibun laa yaqbalu illaa tayyiban, wa innal laaha amaral m'umineena bimaa amara bihil mursaleen, faqaala : {yaa

ayyuhar rusulu kuloo minat tayyibaati wa'amaloo saalihan, innee bimaa ta'amaloona aleem} [Al M'uminoon:51] waqaala : {yaa ayyu hallazeena aamanoo kulo min tayyibaati maa razaqnaa kum} [Baqarah:172] summa zakarar rajula yuteelus safara ash'asa aghbara, yamuddu yadaihi ilas samaa'i, yaa rabbi, yaa rabbi, wa mat'amuhu haraamun, wa mashrabuhu haraamun, wa malbasuhu haraamun, wa ghuziya bil haraami, fa anna yustajaabu li zaalik?)

Tarjamah : “Logon Allaah Taala paak hai, vo sirf paak hi ko qabool farmaata hai. Allaah Taala ne momino ko bhi vahee hukum diya hai jo Rasool ko diya hai ke Aye Rasoolon ! Paak cheez khaa'o aur nek kaam karo mai tumhare aamaal ko jaanne waala hoon. Aur farmaya : Aye eemaan waalon ! Jo paak cheezen hamne tumhe de rakhi hai unhe khaa'o. Phir Aap ﷺ ne ek shakhs ka zikr kiya jo lamba safar karta hai, paraa ganda baalon waala ghubaar aaloodah chehre waala hai, vo apne haath aasmaan ki taraf phaila kar Aye Rab ! Aye Rab kahta hai, lekin uska khaana peena pahanna aur uski ghiza haraam ki hai, kaise uski dua qabool kee jaayegi.” (Sahi Muslim:1015)

Teesra adab : Baa wazoo hokar dua karna :

Dua ek ibadat hai goya ke us se qabl wazoo karna laazim nahi hai, albatta ba taqaaza e adab mustahab hai.

Chawtha adab : Qiblah rukh hona :

Dua ke aadaab me se ye bhi hai ke banda qible ki taraf rukh karke dua kare kyu ke Nabi Kareem ﷺ se saabit hai ke kuffare quraish ko bad dua karte waqt Aap ne apna chehra qible ki jaanib pher rakha tha. Hazrat Abdullah bin Mas'ood Raziallahuanhu farmaate hai :

(istaq balan nabiiyyu ﷺ al ka'abata, “qada'aa alaa nafarin min quraishin : alaa shaibatabni rabee'ata, wa utbatabni rabee'ata, wal waleedibni utbah, wa innee jahlibni hishaam)

Tarjamah : “Allaah ke Rasool ﷺ kaaba ka rukh kiya aur quraish ki ek jamaat Shaibah bin Rabee'ah Utbah bin Rabee'ah Waleed bin Utbah aur Abu Jahal par bad dua kee.” (Sahi Bukhari:3960)

Qiblah rukh hokar dua karna mustahab hai, waajib nahi hai kyu ke Imam Bukhari ne ek aur baab baandha qiblah ki taraf rukh kiye baghair dua karne ka bayaan. Isme unhone dua kon zikr kiya hai jo Aap ﷺ ka chehra qible ke bajaay logon ki taraf tha.

Paanchwaan adab : Allaah ki hamd wa sana karna aur Aap ﷺ par Darood bhejna :

Banda jab bhi dua ke liye haath uthaaye to vo sabse pahle Allaah Taala ki hamd wa sana bayaan kare aur Aap ﷺ par darood bheje, uske baad jo chahe Allaah se maange. Hazrat Fazaalah bin Ubaid Raziallahuanhu farmaate hai :

**(bainaa rasoolullahi ﷺ qaa'idun iz dakhala rajulun fasalla faqaala :
allahummagh firli war hamni, faqaala rasoolullahi ﷺ : "ajilta ayyuhal
musallee, izaa sallaita faqa'adta fahmadillahi bimaa huwa ahluhu, wa salli
alayya summad uhu)**

Tarjamah : "Ek martaba ham Rasoolullah ﷺ ke saath baithe huye the ke
achaanak ek aadmi aaya, namaz padha. Phir kaha Aye Allaah ! Mujhe maaf
karde aur mujh par raham farma. Aap ﷺ ne farmaya : Aye namazi, too ne jaldi
kee jab too namaz padh kar baithe to Allaah Taala ki shaayaane shaan ta'areef
kar aur mujh par Darood bhej, phir Allaah Taala se dua kar." (Sunan
Tirmizi:3476)

Aur ek Hadees me Aap ﷺ ne farmaya :

(kul dua mahjoob hatta yaslee alal nabi ﷺ)

Tarjamah : "Har dua rok dee jaati hai yahaan tak Aap ﷺ par Darood bheja
jaaye." (Sahi Jaame:4523)

Chata adab : Isteghfaar karna :

Dua karne se qabl Allaah Taala se apne gunahon ki maafi maangni chahiye.
Allaah Taala ne surah Nooh me Nooh Alaihissalaam ki zabaani isteghfaar ka
hukum aur uske fawa'ed bataate huye farmaya :

**(fa qultus taghfiroo rabbakum innahu kaana ghaffaaran yursilis samaa'a
alaikum midraaraa. Wa yumdidkum bi amwaaliw wa baneena wa yaj'al
lakum jannatiw wa yaj'al lakum anhaaraa)**

Tarjamah : "Aur maine kaha ke apne Rab se apne gunah bakhsh waavo (aur
maafi maango) vo yaqeenan bada bakhshne waala hai, vo 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."
(Surah Nooh:71/10-12)

Saatwaan adab : Gunah ke taalluq se dua na karna :

Dua ke aadaab me ye bhi hai ke banda qat'a rahmi aur gunah ke taalluq se dua
na kare. Aap ﷺ ne farmaya :

**(laa yazaalu yustajaabu lil abdi, maa lam yad'u bi ismin aw qatee'ati
rahim)**

Tarjamah : “Bande ki dua qubool hote rahegi jab tak vo gunah aur qat’a rahmi ki dua na kare.” (Sahi Muslim:2735)

Aathwaan adab : Dua ki qubooliyat me jald baazi na karna :

Banda dua karne ke baad uski qubooliyat ke liye jald baazi na kare warna uski dua qubool nahi hogi, Aap ﷺ ne farmaya :

(laa yazaalu yustajaabu lil abdi, maa lam yad’u bi ismin aw qatee’ati rahimin, maa lam yasta’ajil)

Tarjamah : “Bande ki dua qubool hoti rahegi jab tak vo gunah aur qat’a rahmi ki dua na kare aur qubooliyat ke liye jald baazi na kare.” (Sahi Muslim:2735)

Nawaan adab : dua me naa mumkin aur bekaar cheezen maangne se ijtenaab karna :

Banda dua me bekaar aur naa mumkin cheezen na maange, masalan kisi ka ye dua maangna ke, aye Allaah mere andar m’ujizaat paida kar, aye Allaah mere andar aisi taaqat de ke mai ghanto ka safar seconds me tay kar loon ya maangna ke aye Allaah mujhe baadshah bana de.

Daswaan adab : Dua me afzal aur aala cheezen maangna :

Banda dua me afzal aur aalaa cheezen maange jaise Hazrat Sulaiman Alaihissalaam ne maanga :

(QAALA RABBIGH FIRLI WAHAB LEE MULKAN LAA YANBAGHEE LI AHADIN MIN BA’ADI INNAKA ANTAL WAHHAAB)

Tarjamah : “Kaha ke aye mere Rab ! Mujhe bakhsh de aur mujhe aisa mulk ata farma jo mere siwa kisi (shakhs) ke laayaq na ho, too bada hi dene waala hai.” (Surah Saad:38/35)

Aur Aap ﷺ ne farmaya :

(fa iza sa’al tumullaahu, fas’alooahul firdausi, fa innahu awsatul jannati wa a’alal jannah)

Tarjamah : “Jab tum Allaah se maango to jannatul firdaus maango beshak vo jannat ka sab se afzal aur aalaa darjah hai.” (Sahi Bukhari:2790)

Hazrat Sulaiman Alaihissalaam ko Allaah Taala ki ata kardah n’ematen :

Allaah Taala ne Sulaiman Alaihissalaam ki dua qabool farmayi. Aur unhe charind parind ho insaan jinnaat waghairah par baadshaahat ata kee. Allaah Taala ne farmaya :

**(FASAKHKHARNAA LAHUR REEHA TAJREE BI AMRIHI
RUKHAA'AN HAISU ASAABA. WASH SHAYAATEENA KULLA
BANNAA'IN WA GHAWWASIN. WA AAKHAREENA FIL ASFAAD)**

Tarjamah : “Pas hamne hawa ko unke maa tahat kar diya aur Aap ke hukum se jahaan Aap chahte narmi se pahuncha diya karti thi. Aur (taaqaatwar) jinnaat ko bhi (unka maa tahat kar diya) har imaarat banaane waale ko aur ghota khor ko. Aur doosre jinnaat ko bhi jo zanjeeron me jakde rahte.” (Surah Saad:38/36-38)

Sulaiman Alaihissalaam jaanwaron ki boli samajhte the, Allaah Taala ne farmaya :

**(WA WA RISA SULAIMAANU DAAWOODA WA QAALA YAA
AYYUHAN NAASU ULLIMNAA MANTIQAT TAIRI WA OOTEENAA
MIN KULLI SHAI'IN INNA HAAZA LAHUWAL FAZLUL MUBEEN.
WA HUSHIRA LI SULAIMAANA JUNOODUHU MINAL JINNI WAL
INSI WAT TAIRI FAHUM TOOZA'OON)**

Tarjamah : “Aur Dawood ke waaris Sulaiman huye aur kahne lage logon ! Hame parindon ki boli sikhaayi gayi hai aur ham sab kuch me se diye gaye hai. Beshak ye bilkul khula hua fazl Ilahi hai. Sulaiman ke saamne unke tamaam lashkar jinnaat aur insaan aur parind me se jama kiye gaye (har har qism ki) alag alag darjah bandi kar dee gayi.” (Surah Naml:27/16-17)

Gyaarahwaan adab : Dau'en yaqeeni aur qata'i alfaaz istemaal karna :

Dua ke aadaab me se ye bhi hai ke banda mu'allaq dua na kare aur dua me ghair yaqeeni alfaaz istemaal na kare. Balke Allaah se yaqeen aur jazm ke saath maange. Aap ﷺ ne farmaya :

**(laa yaqoolanna ahadakum : allahummagh firli in shi'ta, allahummar
rahamni in shi'ta, li ya'azimil mas'alata, fa innahu laa mukriha lahu)**

Tarjamah : “Tum me koyi is tarah na kahe, Aye Allaah mujhe maaf kar agar too chahe, Aye Allaah mujh par raham kar agar too chahe, use chahiye ke vo yaqeen ke saath maange beshak Allaah par koyi zabardasti karne waala nahi hai.” (Sahi Bukhari:6339)

Aur ek Hadees me Aap ﷺ ne farmaya ke Allaah Taala farmaata hai :

(anaa inda zanni abdee bee)

Tarjamah : “Mai apne bande ke gumaan ke mutabiq hoon.” (Sahi Bukhari:7405)

Baarahwaan adab : Eksooyi ke saath dua karna :

Banda poori tawajjo aur eksooyi ke saath dua kare kyu ke Allaah Taala us bande ki dua qabool nahi karte jo susti aur kaahili ke saath dua karta hai. Aap ﷺ ne farmaya :

(ad ullaaha wa antum mookhinoona bil ijaabati, wa'alamoo annallaaha laa yastajeebu dua'an min qalbin ghaafilin laahin)

Tarjamah : “Tum qubooliyat ke yaqeen ke saath Allaah Taala se dua maango aur jaan lo ke Allaah us bande ki dua qabool nahi karta jo ghaafil dil se dua karta hai.” (Sunan Tirmizi:3479)

Terahwaan adab : Tawaaz'o aur inkesaari ke saath dua karna :

Banda Allaah Taala se aajizi wa inkesaari aur khushoo wa khuzoo ke saath gid gida kar dua maange. Allaah Taala ne farmaya :

(AD'OO RABBAKUM TAZARRU'AN WA KHUFYATAN INNAHU LAA YUHIBBUL MU'ATADEEN)

Tarjamah : “Tum log apne Parwardigaar se dua kiya karo gid gida karke bhi aur chupke chupke bhi. Waaqa'i Allaah Taala un logon ko naa pasand karta hai jo had se nikal jaaye.” (Surah A'araaf:7/55)

Imam Ibn Qayyim Rahimahullah farmaate hai ke tezi ke saath arsh ko takraane waali dua'en vo hoti hai jinme banda tawaaz'o aur inkesaari ka paikar ban kar Rab ke aage gid gidaata hai, aisi dua'en tezi ke saath aasmaan ko cheerte huye arsh ko jaakar takraati hai.

Chawdhwaan adab : Aahistagi ke saath dua karna :

Dua ka adab ye hai ke banda aahistagi ke saath dua maange, bulnad aawaaz se chilla kar dua na kare, ye adab ke manaafi hai. Allaah Taala ne farmaya :

(AD'OO RABBAKUM TAZARRU'AN WA KHUFYATAN INNAHU LAA YUHIBBUL MU'ATADEEN)

Tarjamah : “Tum log apne Parwardigaar se dua kiya karo gid gida karke bhi aur chupke chupke bhi. Waaqa'i Allaah Taala un logon ko naa pasand karta hai jo had se nikal jaaye.” (Surah A'araaf:7/55)

Hazrat abu Moosa al Ash'ari Raziallahuanhu farmaate hai :

(kunnaa ma'a rasoolillahi ﷺ, fakunnaa iza ashrafnaa alaa waadin, hallalnaa wa kabbarnaa ar taf'aat aswaatuhaa, faqaalan nabiyyu ﷺ : “yaa ayyuhan naasur ba'oo alaa anfusikum, fa innakum laa tad'oona asamma walaa ghaa'iban, innahu ma'akum innahu samee'un qareebun, tabaarakas muhu wa taala jadduhu)

Tarjamah : “Ek martaba ham Rasoolullah ﷺ ke saath the, jab ham kisi waadi par chadhthe to LAA ILAAHA ILLALLAAH aur ALLAHU AKBAR kahte aur hamari aawaaz buland ho jaati thi, Nabi Kareem ﷺ ne farmaya : Aye logon, apni jaano par raham karo, tum kisi bahre aur gha’ib ko nahi pukaar rahe ho beshak vo tumhare saath hai beshak vo sunne waala aur tumhare se bahut qareeb hai, uska naam aur uski azmat bahut buland hai.” (Sahi Bukhari:2992)

Pandrahwaan adab : Takraar ke saath dua karna :

Banda kisi bhi cheez ko Allaah Taala se takraar ke saath maange kyu ke Aap ﷺ ne farmaya :

(man sa’alal jannata, salaasa marraatin, qaalatil jannatu : “allahumma adkhilul jannata, wa manis tajaara minan naari, salaasa marraatin, qaalatin naaru : “allahumma ajirhu minan naar)

Tarjamah : “Jisne teen martaba jannat ka sawaal kiya to jannat kahti hai, Aye Allaah isko jannat me daakhil karde aur jisne teen martaba jahannam se panah maanga to jahannam kahti hai, Aye Allaah ise jahannam se bacha.” (Sunan Ibn Maajah:4340)

Solahwaan adab : Nek aamaal ka waseelah lena :

Dua ki qubooliyat ke liye apne nek aamaal ka hawaala dena mashr’oo hai, nek aamaal ke waseele se dua jald qabool hoti hai. Aap ﷺ ne bani israayeel ke teen logon ka waaqi’ah bayaan karte huye farmaya :

(bainamaa salaasatu nafarin yatamaa shawna akhazahumul mataru, famaalo ilaa ghaarin fil jabali, fan hattat alaa fami ghaarihim sakhratun minal jabali fa atbaqat alaihim, faqaala ba’azuhum li ba’azin : unzuroo a’amaalan alimtumoohaa lillahi saalihatan, fad’ullaaha biha la’allahu yafru juhaa. Faqaala ahaduhum : allahumma innahu kaana lee waalidaani shaikhaani kabeeraani, walee sibyatun sighaarun, kuntu ar’aa alaihim, fa iza ruhtu alaihim fahalabtu bada’atu bi waalidayya asqeehimaa qabla waladee, wa innahu naa’a biyal shajaru, famaa ataitu hatta amsaitu fawajad tuhumaa qad naamaa, fahalabtu kamaa kuntu ahlubu, faj’itu bil hilaabi faqumtu inda ru oo sihimaa, akrahu an oozahumaa min naumihihi, wa akrahu an abda’a bis sibyati qablahumaa, was sibyatu yatazaa ghouna inda qadamayya, falam yazal zaalika da’bee wa da’bahum hatta tala’al fajru, fa in kunta ta’alamu innee fa’altu zaalikab tighaa’a wajhika fafrukh lanaa furjatan naraa minhas samaa’i. fafarakhallahu lahum furjatan hatta tarawna minhas samaa’i. waqaalas saanee : allahumma innahu kaanat lib nату ammin uhibbuhaa ka ashaddi maa yuhibbur rijaalun nisaa’a, fata labtu ilaihaa nafsahaa, fa abat hatta

**aateehaa bimaa'ati deenaarin, fasa'aitu hatta jama'atu miata deenaarin
falaqeeetuhaa bihaa, falammaa qa'adtu baina rijlaihhaa qaalat : yaa
abdallahit taqillaaha, walaa taftahil khaatama, faqumtu anhaa, allahumma
fa in kunta ta'alamu annee qad fa'altu zaalikab tighaa'a wajhika fafrukh
lana minha. Fafaraja lahum furjatan. Wa qaalal aakharu : allahumma
innee kuntus t'ajartu ajeeran bifaraqi aruzzin, falamma qaza amalahu
qaal : a'atinee haqqi, fa'araztu alaihi haqqahu fatarakahu wa raghiba
anhu, falam azal azra uhu hatta jama'atu minhu baqaran rawa'iyahaa,
fajaa anee faqaala : attaqillaaha walaa tazlimnee wa a'atinee haqqee,
faqultu : azhab ilaa zaalikal baqari waraa'eehaa, faqaala : uttaqillaaha
[saad:4] walaa tahz'a bee, faqultu : innee laa ahza'u bika, fakhuz zaalikal
baqara waraa'iyahaa, fa akhazahu fantalaqa bihaa, fa in kunta ta'alamu
annee fa'altu zaalikab tighaa'a wajhika, fafruj maa baqiya. Fafara jallahu
anhum)**

Tarjamah : “Teen aadmi jaa rahe the ke baarish ne unhe aa liya aur unhone pahaad ke ek ghaar me panah lee uske baad unke ghaar ke muh par pahaad ki ek chattaan giri jis se ghaar ka muh band ho gaya. To unhone aapas me ek doosre se kaha ke apni us neki ko yaad karo jo tum me khaalis Allaah Taala ke liye kiya tha aur uske zariye Allaah Taala se dua karo mumkin hai vo ghaar ka muh khol de.

Inme se ek ne kaha Aye Allah ! Mere boodhe waaalidain the aur mere chote bacche the mai unke liye bakriyaan charaata tha aur waapis aakar doodh nikaalta tha mai apne bacchon se pahle apne waalidain ko pilaata tha. Ek din chaare ki talaash me mai bahut door nikal gaya chuna che raat gaye waapis aaya. Maine dekha ke mere waalidain so gaye hai. Maine maamool ke mutabiq doodh nikaala aur doodh ka bartan lekar waalidain ke sarhaane khada ho gaya mai waalidain ko jagaana gawaara nahi kiya aur waalidain se pahle apne bacchon ko doodh pilaana gawaara nahi kiya. Bacche bhook ki wajah se mere qadmon me lot rahe the isi kashmakash me subah huyi. 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 karde ke ham aasmaan ko dekh sake. Allaah Taala ne dua qabool kee aur unke liye itni kushaadgi paida kee ke vo asmaan dekh sakte the.

Doosre shakhs ne kaha Aye Allaah ! Meri ek chacha zaad bahan thi mai us se muhabbat karta tha vo intehaayi muhabbat jo ek mard aurat se karta hai. Mai us se use maanga to usne inkaar kar diya aur sirf is shart par raazi huyi ke mai use sau deenaar doon. Maine mehnat karke sau deenaar jama kiya aur uske paas lekar gaya phir jab mai uske paavon ke darmiyaan baith gaya to usne kaha Aye Allaah ke bande ! Allaah se daro aur mahar ko mat tod mai ye sun kar zina

karne se baaz aa gaya. Pas Aye Allaah ! Agar tere ilm me bhi ye kam maine sirf teri raza haasil karne ke liye tha to hamare liye kuch aur kushaadgi paida karde, Chuna che unke liye thodi see aur kushaadgi ho gayi.

Teesre shakhs ne kaha Aye Allaah maine ek mazdoor ko ek farq chaawal ki mazdoori par rakha tha usne apna kaam poora karke kaha ke meri mazdoori de do. Maine uski mazdoori de dee lekin vo chod kar chala gaya aur uske saath be tawjahi kee. Maine uske bache huye dhaan bota raha aur is tarah maine us se ek gaay aur uska charwaaha khareed liya jab vo dobara aaya aur kaha ke mera haq de do. Maine use kaha ke ye gaay aur charwaaha lelo. Usne kaha Allaah se dar mere saath mazaq mat karo. Maine kaha tumhare saath mazaq nahi kar raha hoon ye gaay aur charwaaha lelo chuna che vo unhe lekar chala gaya pas Aye Allaah agar tere ilm me bhi ye kaam maine sirf teri raza haasil karne ke liye kiya tha to hamare liye mukammil kushaadgi paida karde. Allaah Taala ne uske liye poori kushaadgi paida kar dee jis se vo baahar aa gaye. (Sahi Bukhari:5974)

Satrahwaan adab : Asma e Baari Taala ka waseelah lena :

Quraan Kareem aur Sahi Ahadees me Allaah Taala ke bahut saare Asma e Husna mazkoor hai, hidaayate Rabbani hai ke banda un Asma e Husna ke zariye dua kare taake uski dua baargaahe Ilahi ma maqbool ho. Allaah Taala ne farmaya :

(WA LILLAH ASMA UL HUSNA FAD'OOHU BIHAA)

Tarjamah : “Aur acche acche naam Allaah hi ke liye hai so in naamo se Allaah hi ko mausoom kiya karo.” (Surah A'araaf:7/180)

Athaarwaan adab : Khush haali me Allaah se dua'en karna :

Banda khush haali me kasrat se dua'en maange kyu ke is se uski tangdasti me kee jaane wali dua'en jald qubool hogi. Aap ﷺ ne farmaya :

(man sarrahu an yastajee ballahu lahu indash shadaaidi wal karbi falyuksirid dua'a fir rakhaa'i)

Tarjamah : “Jo aadmi ye chahta hai ke masa'eb wa mushkilaat me uski dua qubool ho to use chahiye ke vo kushaadgi wa faraakhi ke waqt kasrat se dua kare.” (Silsilatus Saheeha:593)

Unneeswaan adab : Haath uthaa kar dua maangna :

Haath uthaa kar dua karna bhi dua ki qubooliyat ke asbaab me se hai, agar koyi banda haath uthaa kar Allaah se maangta hai to Allaah ko sharm aati hai ke use khaali haath loutaaye, Aap ﷺ ne farmaya :

(inna rabbakum tabaaraka wa taala hayiyyun kareem, yastahyee min abdihi iza a rafa'a yadaihi ilaihi, an yaruddahumaa sifran)

Tarjamah : “Beshak tumhara Rab bada baa hayaa aur karam waala hai jab uski taraf banda apne dono haathon ko uthaata hai to use bande se sharm aati hai ke usko khaali haath lautaaye.” (Sunan Abi Dawood:1488)

Allama Ibn Taimiyah Rahimahullah farmaate hai ke haath uthaa kar dua karna Aap ﷺ se itni Ahadees se saabit hai ke unka jama karna mushkil hai. Haath uthaaye baghair bhi dua ki jaa sakti hai, lekin afzal aur oolaa ye hai ke banda haath uthaa kar dua kare. Shaikh Bin Baaz Rahimahullah farmaate hai ke haath uthaana ye dua qubool hone ke asbaab me se hai lekin zaroori nahi hai.

Beeswaan adab : Qabooliyat ke awqaat me dua'en karna :

Baaz awqaat aise hai jinke baare me Ahadees Nabawiyah me saraahat hai ke in makhsos awqaat dua'en qubool hoti hai, jaise ramazaan ul mubarak me, maqaam arfah me, azaan aur iqamat ke darmiyaan, tawaaf ke waqt, aabe zamzam peete waqt, baarish ke waqt, haalate safar me, raat ke aakhri pahar, jum'ah ke din ek mukhtasar waqt me aur sajde ki haalat me waghairah. Hame chahiye ke ham in awqaat me kasrat se dua'en kare.

“Nabi Kareem ﷺ ke sadqah e tufail me” kya is tarah ke alfaaz dua me istemaal kar sakte hai?

Ham is tarah ke alfaaz dua me istemaal karne se ijtenaab karenge kyu ke zakheerah Ahadees me hame iska saboot nahi milta neez Aap ﷺ ke baad Sahaba Kraam aur unke baad khairul Quraan ke Ayimma wa Ulama Kraam se bhi is tarah ka tawasal saabit nahi hai, Wallahu Aalam.

Dua qabool hone aur na hone ke taalluq se teen aham baaten :

Agar koi banda ikhlaas e niyyat ke saath aur Aap ﷺ ke bataaye huye tareeqe ke mutabiq dua karta hai to use teen cheezon me se ek cheez zaroor milegi. Aap ﷺ ne farmaya :

(maa min muslimin yad'ullaha bi da'awatin laisa feeha ma'asamun, walaa qatee'atu rahimin illaa a'ataahu ihdaa salaasin : immaa an yastajeeba lahu da'awatahu, aw yasrif anhu minas soo'i mislahaa, aw yaddakhira lahu minal ajri mislahaa)

Tarjamah : “Jo koi musalmaan Allaah se aisi dua karta hai jisme gunah ya qata'a rahmi ki baat nahi hai to Allaah Taala use teen cheezon me se ek cheez zaroor ata karte hai. 1. Uski dua qubool kar leta hai, 2. Ya us dua ke zariye usi

tarah ki museebat ko taal deta hai, 3. Uske liye isi tarah ke ajr ko zakheerah bana kar rakhta hai.” (Al Mustadrak Alal Saheeha:1816)

Baaz riwaayaat me mazkoor hai ke qiyamat ke din banda jab apni dher saari nekiyaan dekhenga to hairaan ho jaayega aur kahega ke maine itni nekiyaan nahi kee thi. Allaah Taala kahega ye teri vo dua'en hai jo dunya me qabool nahi hui thi. Banda kahega kaash ke dunya me meri koyi bhi dua qabool na hoti to behtar hota.

Vo log jinki dua'en qabool hoti hai :

Baaz ashkhaas aise hai jinki dua'en radd nahi hoti hai. Jaise : Haji, mu'atamar, rozedaar, musafir, mazloom, waalidain ki dua aulaad ke haq me aur nek aulaad ki dua waalidain ke haq me waghairah.

Vo log jinki dua'en qabool nahi hoti hai :

Baaz log aise hai jinki dua'en qabool nahi hoti hai. Jaise : Mushrik, bid'ati, zaani, haraam naa farmaani aur qat'ah rahmi ki dua'en karne waala waghairah. Haan agar ye log apne gunahon se sacchi tawbah karte hai to Allaah Taala unki dua'en qabool karega.

Anbiya Alaihimussalaam ki dua'en :

Allaah Taala ne Quraan Majeed me mukhtalif Anbiya Alaihimussalaam ki dua'on ka tazkirah farmaata hai. Un dua'on ka mukhtasar taur zikr isliye zaroori aur mufeed hai ke unki dua'en hame dua maangne ka tareeqa aur apni jaajaten Allah ke huzoor pesh karne ka saleeqah ba khoobi sikhaati hai.

Hazrat Aadam Alaihissalaam ki dua :

Aadam Alaihissalaam ko jab jannat se nikaal kar dunya me bheja gaya to Aap ne Allaah Taala se ye dua kee :

(RABBANA ZALAMNAA ANFUSANAA WA ILLAM TAGHFIR LANAA WA TARHAMNAA LANAKOO NANNA MINAL KHAASIREEN)

Tarjamah : “Aye hamare Rab ! Hamne apna bada nuqsaan kiya aur agar too hamari maghfirat na karega aur ham par raham na karega to waaqa'i ham nuqsaan paane waalon me se ho jaayenge.” (Surah A'araaf:7/23)

Hazrat Ibrahim Alaihissalaam ki dua'en :

Ibrahim Alaihissalaam ne Allaah Taala se mukhtalif dua'en maangi, nek aulaad ke liye Aap ne is tarah dua maangi :

(RABBI HAB LEE MINAS SAALIHEEN)

Tarjamah : “Aye mere Rab ! Mujhe nek bakht aulaad ata farma.” (Surah Saaffaat:37/100)

Kaaba ki ta’ameer ke waqt is tarah dua kee :

(RABBANA TAQABBAL MINNAA INNAKA ANTAS SAMEE’UL ALEEM)

Tarjamah : “Aye hamare Rab ! Hamse qabool farma, beshak too hi sab kuch sunne waala, sab kuch jaanne waala hai.” (Surah Baqarah:2/127)

Kaabatullah ki aman wa salaamati apne aur apne bacchon ki shirk se hifazat ke liye is tarah dua kee :

(RABBIJ AL HAAZAL BALADA AAMINAN WAJ NUBNEE WA BANIYYA AN NA’ABUDAL ASNAAM)

Tarjamah : “Aye mere Parwardigaar ! Is shahar ko aman waala bana de, aur mujhe aur meri aulaad ko but parasti se panah de.” (Surah Ibrahim:14/35)

Isi tarah apni air apni aulaad ki namazon ke qiyaam ke liye is tarah dua maangi :

(RABBIJ ALNEE MUQEEMAS SALAATI WA MIN ZURRIYYATI RABBANA WA TAQABBAL DUA)

Tarjamah : “Aye mere Paalne waale ! Mujhe namaz ka paaband rakh aur meri aulaad se bhi, Aye mere Rab meri dua qabool farma.” (Surah Ibrahim:14/40)

Hazrat Ayyub Alaihissalaam ki dua :

Allaah Taala ne Hazrat Ayyub Alaihissalaam ko beemaari ke zariye kayi saalon tak aazmaaya. Hazrat Ayyub Alaihissalaam ne usi beemaari se najaat haasil karne ke liye Allaah Taala se dua kee. Allaah Taala is dua ka zikr karte huye farmaya :

(WA AYYOOBA IZ NAADAA RABBAHU INNEE MASSANIYAZ ZURRU WA ANTA ARHAMUR RAAHIMEEN)

Tarjamah : “Ayyub Alaihissalaam ki us haalat ko yaad karo jabke usne apne Parwardigaar ko pukaara ke mujhe ye beemaari lag gayi hai aur too raham karne waalon se zyada raham karne waala hai.” (Surah Anbiya”21/83)

Hazrat Yunus Alaihissalaam ki dua :

Hazrat Yunus Alaihissalaam jab machli ke pet me chale gaye to Aap ne gid gidaakar Allaah Taala se ye dua kee :

(LAA ILAAHA ILLAA ANTA SUBHAANAKA INNEE KUNTU MINAZ ZAALIMEEN)

Tarjamah : “Ilahi tere siwa koyi saccha ma’abood nahi too paak hai, beshak mai zaalimon me ho gaya.” (Surah Anbiya:21/87)

Hazrat Moosa Alaihissalaam ki dua’en :

Hazrat Moosa Alaihissalaam ne bhi Allaah Taala se mukhtalif dua’en kee. Rizq me kushaadgi ke liye Aap ne Allaah Taala se is tarah maangi :

(RABBI INNEE LIMAA ANZALTA ILAYYA MIN KHAIRIN FAQEER)

Tarjamah : “Aye Parwardigaar ! Too jo kuch bhalayi meri taraf utaare mai uska muhtaaj hoon.” (Surah Qasas:28/24)

Allaah se apni ghalti ki maafi maangte huye is tarah dua kee :

(RABBI INNEE ZALAMTU NAFSEE FAGHFIR LEE FAGHAFARA LAHU INNAHU HUWAL GHAFOORUR RAHEEM)

Tarjamah : “Aye Parwardigaar ! Maine khud apne oopar zulm kiya, too mujhe maaf farma de, Allaah Taala ne use bakhsh diya, vo bakhshish aur bahut meherbaani karne waala hai.” (Surah Qasas:28/16)

Zabaan ki luknat ke khatme ke liye is tarah dua kee :

(RABBISH RAHLEE SADREE. WA YASSIR LEE AMREE. WAHLUL UQDATAM MIL LISAANEE. YAFQAHOO QAWLEE)

Tarjamah : “Aye mere parwardigaar ! Mera seena mere liye khol de. Aur mere kaam ko mujh par aasaan karde. Aur meri zabaan ki groh bhi khol de. Taake log meri baat acchi tarah samajh sake.” (Surah Taha:20/25-28)

Allaah Taala se dua hai ke vo hame Anbiya Alaihimussalaam ki tarah aadaabe dua ka khayaal rakhte huye dua’en karne ki tawfeeq farmaye, Aameen.