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ISLAM TOHMAAT AUR KHURAAFAAT KA MUKHALIF

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‘Waham’ aisi cheez ko kahte hai jiski koyi haqeeqat na ho, aqli aur taareekhi aitebaar se jiski koyi asal na ho aur sabse badhkar deeni aur sharayi aitebaar se uski koyi haisiyat na ho. Waham dar asal sirf ek khouf aur dar hota hai, jo insaan apne zahan waa khayaal par sawaal kar leta hai. Kisi ne apne aitebaar se kuch soch liya, samajh liya aur apne dimaagh me aisa tasawwur paida kar liya masalan aankh phadakne se takleef aayegi, haath me khujli hone ki wajah se paisa aayega ya jaayega. Kawwe ki aane ki wajah se shaayad koyi balaa waala mehmaan aa jaayega, ulloo aane ki wajah se ghar me nahoosat aayegi, safar ke maheene me kaam bigadne lagenge. Aise khayaalaat aisa khouf aisa phobia aisa depression aur aisa zahani tanaav jo us shakhs ne apni taraf se khud haasil karle aur jiski wajah se bahut si fuzool baaten aur cheezen maashre me raah paa jaaye, aisi saari cheezon ko waham aur khuraafaat kaha jaata hai. Khuraafaat yaani jiski koyi asal na ho aur jiski koyi bunyaad na ho, bas sirf qisse kahaaniyaan ho aur behoodah aqaayed ho jo nasl dar nasl qubool kiye jaa rahe ho, inhi ko hi waham wa khuraafaat ki aadat kahte hai aur ye qadeem zamane se chalta aa raha hai.

Nabi kareem ﷺ jis waqt Nabi banakar bheje gaye the us waqt saari duniya me waham wa khuraafaat ka bol baala tha, koyi research ya tahqeeq nahi thi, bas dimaagh me koyi cheez baitha dee jaati ke falaan cheez ki wajah se nuqsaan hota hai to sab me ye baat phail jaati ke aisa hone waala hai, unse agar poocha jaaye ke, Bhai ! Tumne aise kaise samajh liya? To vo kahte hai ke us waqt falaan aadmi ke saath aisa karne se falaan waaqi'ah pesh aaya tha to aisa aisa nuqsaan ho gaya. Unke paas koyi mi'aar nahi hai ke vo jaanchen ke ye saheeh hai ya ghalat to in tamaam ke paas koyi mi'aar nahi tha unke paas koyi kasauti nahi thi, unke paas aisi koyi kitaab nahi thi aur unke paas koyi aisi taaleemaat

nahi thi ke vo (judge) faisla kar sake ke hamare aqaayed aur tohmaat saheeh hai ya nahi hai? Aise waqt par vo sirf apne tajurbe ya qadeem khuraafaat ki bunyaad par faisla kar liya karte the aur nateerjan hamesha dar me jiya karte the. Aaj hamare paas Quraan Majeed maujood hai aur Saheeh Ahadees hai jinki bunyaad par ham parakh sakte hai ke are bhai ! Mai jis se khouf khaa raha hoon ya mai khouf zadah hoon ya mai falaan cheez ke zaahir ho jaane se bahut khush ho raha hoon to ye cheez Quraan wa Saheeh Hadees ke mutabiq saheeh hai ya ghalat hai? Kya Quraan aur Saheeh Ahadees me iski koyi bunyaad hai ya nahi hai? Aaj hamare paas in saari baaton ko jaanchne ke liye Quraan Majeed aur Saheeh Ahadees maujood hai, saath saath Nabi Akram ﷺ aur Sahaba Kraam Raziallahu alaihim ajma'een ki zindagiyaan bhi hai lekin iske bawajood hamare andar bhi vahee aqeedah ki kamzori nazar aati hai jo daur jaahiliyat ke logon me paayi jaati thi.

Nabi Akram ﷺ ko Allaah Taala ne aisi khurfaat se logon ko baahar nikaalne ke liye mab'oos farmaya. Lihaza aayiye ! Aaj is maheene ki munasibat se jo ke Safar ka maheena hai is safar ke maheene ki munasibat se aap ke saamne chand baaten pesh karne ki mai sa'adat haasil kar raha hoon. Ye saari baaten mai das parts ki shakal me rakhna chahta hoon taake vo log jo is safar ke maheene me mukhtalif tohmaat aur khuraafaat ke shikaar hai vo in das nukaat muta'alle ke baad In Sha Allaah apne is dar aur khouf se najaat haasil kar lenge.

1. Pahla nukta : Tohmaat jihaalat aur shaitaani wasaawis hai :

Agar koyi safar ke maheene ko manhoos samajhta hai to vo dar asal kuffare quraish aur jaahiliyat ke raaste par hai. Allama Ibn Hajar Rahimahullah ne kuffar quraish ke ghalat aqaayed ko Fat hul Baari me bayaan kiya hai jo log safar ke maheene ko manhoos samajhte hai unka pahla nuqsan ye hoga ke vo log goya Islam ke raaaste se nikal kar jaahiliyat ke raaste ko apna rahe hai aur kuffar quraish ke raaste par waapis jaa rahe hai, ye kitna bada nuqsan hai..! Ye kitni badi bad naseebi hai ke musalmaan bhi kahlaaye yaani apne aap ko kahe ke mai musalmaan hoon aur mai "LAA ILAAHA ILLALLAAH MUHAMMADUR RAASOOLULLAH" ka padhne waala hoon aur safar ke maheene ko manhoos bhi samajhte huye zabaane haal se iqraar kare ke mai jaahiliyat ke raaste par yaani abu jahal, abu lahab aur kuffar quraish ke raaste par ho. Jaahiliyat ke raaste par chalna bad naseebi nahi hai to aur kya hai? Hidaayat mil jaane ke baad bhi kya aadmi phir gumraahi ke raaste par chala jaaye? Ibn Hajar Rahimahullah Fat hul Baari me Sahi Bukhari ki sharah karte huye farmaate hai ke "safar", "haamah" aur "terah" ki haqeeqat ye hai ke kuffar quraish ek parinde ko pakad kar hawa me udaate the, agar vo parinda seedhi jaanib chala jaaye to vo log ye kahte the ke iska matlab ye hai ke mujhe ye

kaam karna chahiye, iska matlab ye hai ke mai jis safar par jaa raha hoon is safar se mujhe bahut faayda hoga, lihaza vo apna safar jaari rakhta aur agar vo parinda baayen jaanib chala jaata to vo log ye kahte the ke ye safar karna hamare liye achcha nahi hai, ye safar hamare liye mubarak na hoga, ham jis kaam ke liye nikle hai vo kaam hamare liye behtar saabit nahi hoga lihaza vo waapis apne apne gharon ko laut jaaya karte the, “Fat hul Baari, kitab al tib, qouluhu babaut tiyarah” jaisa ke aaj kal bhi baaz log az raah mazaq ya phir kisi aur wajah se dosti me apne doston ke darmiyaan kahte hai ke agar mai das ginne (shumaar karne) se pahle ye patta harkat karta hai to mujhe falaan bande ka phone aayega aur mera kaam ban jaayega. Aise be bunyaad zahni khayaalaat ko waham kahte hai yaani iska haqeeqat se koi taalluq nahi hai kyu ke patta hilne se faayda aur nuqsan ka koi taalluq hi nahi hai. Aise khayaalaat wa ifkaar dekh kar shaitaan hansta hai aur kahta hai ke ye dekho...! Ye vo ashraf ul makhlooqaat hai jinke liye sajdah karne ka mujhe hukum diya gaya tha, ye vahee Aadam ki aulaad hai ! Shaitaan ko bada maza aata hai. Shaitaan bhi baar baar ye yaad dilaata hai ke dekho pahle tum safed libaas pahne the us din bhi tumhara haadsa hua tha, ye koun yaad dila raha hai, ye shaitaan yaad dila raha hai. Shaitaan kabhi neend me kabhi khwaab me aur kabhi chalte chalte achaanak kisi ke zahan ya dil me is tarah ka ghalat khayaal daalta hai ke vo shakhs bahut door chala jaata hai, haqeeqat aur us zamane se bahut door khayaalon me bhatak jaata hai, ye kaise hua? Ye shaitaan ki wajah se hua. Surah Mujaadilah surah no. 58 ki aayat no. 9,10,11 padhe ! In aayaat me Allaah Taala ne irshaad farmaya : **(INNAMAN NAJWAA MINASH SHAITAANI LI YAHZUNALLAZEENA AAMANOO WA LAISA BIZAARIHIM SHAI’AN ILLAA BI IZNILLAH, WA ALALLAH FALYATAWAKKALIL M’UMINOON)** “(Buri) sargoshiyaan, pas shaitaani kaam hai jis se eemaandaaron ko ranj pahuche. Go Allaah Taala kisi ijaazat ke baghair vo unhe koi nuqsan nahi pahucha sakta. Aur eemaan waalon ko chahiye ke Allaah hi par bharosa rakhe.” In aayaat me Allaah Taala irshaad farma rahe hai ke shaitaan ke paas ek taaqat hai jiska vo mis use karta hai. Is taaqat ka naam najwa hai. Neend ki haalat me shaitaan insaan ko pareshaan karta hai. Jaise hi insaan neend se jaagta hai to uski haalat bigad chuki hoti hai, pareshaani me uska dauraan khoon badha hua hota hai aur vo kuch bhi bayaan nahi kar paata hai, dar asal shaitaan uske dil me ghalat khayaalaat daal kar chala jaata hai, aur aadmi un ghalat khayaalaat par yaqee (believe) karna shuroo kar deta hai. Takleef ki baat ye nahi hai ke shaitaan ne uske zahan me is qism ki khuraafaat bhar dee hai, balke takleef is baat hai ke ek Kalima padhne waala tawakkal Ilallaah ki taaqat rakhne waala aur Allaah Taala par bharosa wa aitemaad karne waala aise khayaalaat ko kis tarah apne dil me jagah de sakta hai aur is par yaqeen kar sakta hai? Saari kaaynaat chalaane waala Allaah Taala hai lekin ye

kyu dar raha hai? Hamare liye takleef ki baat ye hai ke Kalima padhne waala dar raha hai, uska tawakkal Ilallaah khatam ho raha hai. Shaitaan aise shakhs ko najwa ke zariye gumraah karne ki koshish karta hai jaisa ke Allaah Taala ne mazkoorah aayat me farmaya hai : **(INNAMAN NAJWAA MINASH SHAITAANI LI YAHZUNALLAZEENA AAMANOO)** shaitaan dimaagh ya dil me najwa “sargoshi” ke zariye khayaalaat daalta hai kyu ke vo chahta hai ke insaano ko gham me daale aur khaas kar momino ko gham me daale, ye kaam shaitaan ko bada pasaand hai. Isliye Allaah Taala Quraan Majeed me Surah Aale Imran me kah rahe hai ke **(INNAMA ZAALIKUMSH SHAITAANU YUKHAWWIFU AWLIYAA AHU FALAA TAKHAFOO HUM WA KHAAFOONI IN KUNTUM M’UMINEEN)** “Ye khabar dene waala sirf shaitaan hi hai jo apne doston se daraata hai tum un kaafiron se na daro aur mera khouf rakho, agar tum momin ho.” Shaitaan apne in insaani doston ko jitna daraayega ye shaitaan ke saath utna hi zyada lage huye rahenge. Shaitaan kabhi qabr waale se daraata hai, kabhi vo bhoot pret se daraata hai, kabhi vo kaali ghaaron se daraata hai, kabhi vo weeraan jagahon se daraata hai, kabhi vo waham aur khuraafaati qisse aur kahaniyon se daraata hai, kabhi vo zindagi me anhoni (ghair mutawaqq’a) waaqi’aat ke baare me baar baar sochne par majboor karte huye daraata hai, kyu ke shaitaan ye samajhta hai ke jitna ye insaan darega utna hi mere bas me rahega. Ek maani me shaitaan aap ka mazaq udaa raha hai aur aap mazaq ka hissa ban rahe hai, Na’oozubillah.

Pahla point yahi hai ke ye saare tohmaat chahe vo safar ke maheene se mutaalliq ho ya kisi aur maheena se taalluq rakhte ho ye saare jaahiliyat ke raaste hai. Zamana jaahiliyat ke log bhi is qism ki harkaton me mubtala the. Jaisa ke hame Surah Jinn padhne se pata chalta hai Allaah Taala ka irshaad hai : **(WA ANNAHU KAANA RIJAALUN MINAL INSI YA’OOZOONA BI RIJAALIN MINAL JINNI FAZAADOO HUM RAHAQAA)** “Baat ye hai ke chand insaan baaz jinnaat se panah talab kiya karte the jis se jinnaat apni sarkashi me aur badh gaye.” Kuffar quraish jab safar karte the aur kaheen padaav daalte to vo kahte the ke, aye is ilaaqe ke mard jinno ke sardaar ! Agar tum yahaan par maujood ho to ham tumhari panah maangte hai, ham tumhari panah me aate hai taake sharaarat karne waale jinn ka koyi doosra tola ham par hamla kare to hame bacha lena. Is tarah vo mard jinno se panah maangte the to uska nateeja kya hua? **(FAZAADOO HUM RAHAQAA)** “To vo jinn ghuroor wa takabbur me aur zyada itraa jaate the ke ashraful makhlooqaat hokar ham se panah maang raha hai. Misaal ke taur par ek bahut bada pahalwaan ek bahut hi kamzor aadmi se dar raha hai to zaahir si baat hai ke is kamzori ko takabbur aayega aur vo logon me kahte rahega ke falaan falaan pahalwaan mujh se darta hai, kyu ke is kamzor insaan ko takabbur karne ki ek wajah mil jaati hai. Jab

insaan jinn se darte hai to jinnaat ko bhi fakhr wa ghuroor karne ka ek mauqa mil jaata hai aur jinn ko aap khud ek mauqa inaayat kar rahe hai. Jinnaat kahte hai ke ye ashraful makhlooqaat hokar Allaah Taala se darna chod kar hamse dar rahe hai. Haalanke “insaan” yahee vo makhlooq hai ke jinke jadd amjad Aadam Alaihissalaam ke liye sajdah karne ka hukum iblees ko mila tha. Kuffaar quraish kahte the ke **“a’oozu bi rijaali minal jinn”** ke ham mard jinnaat ki panah me aate hai. Ham musalmaano ko Allaah Taala aur uske Rasool ﷺ ne ye sikhaaya hai ke **“a’oozu billahi minash shaitaan nirrajeem”** “Aye Allaah Taala mai mardood shaitaan se teri panah talab karta hoon.” Alhamdulillah hame kuffar quraish ke is **“a’oozu bi rijaali minal jinn”** ke muqaabile me Islam ne ye **“a’oozu billahi minash shaitaan nirrajeem”** sikha diya hai.

Jinnaat aur shaitaan ki panah mat lo, jaadoogaron ki panah mat lo, kaahino ke paas mat jaa’o, kyu ke in jaadoogaron, kaahino aur najoomiyon ke paas jaane ki wajah se chaalees din ki namaz qubool nahi hoti hai. Ye wa’eed us shakhs ke amal ke ziman me aayi hai jisne az raah mazaq bhi kaahin ya najoomi se kuch pooch liya ya phir unke paas is khayaal se gaya ke dekhe vo kya kahta hai? Lihaza aise insaan ki chaalees din ki namaz radd kar dee jaati hai. Ya koyi shakhs ye sochta hai ke sitaaron ko dekh kar mustaqbil ke baare me batlaane waalon ke paas jaakar dekhte hai ke aakhir unke paas hai kya? Aise shakhs ki bhi chaalees din ki namazen radd kar dee jaati hai. Agar vo is najoomi, jaadoogar aur qiyaafah shanaas ki baaton par bharosa karna shuroo karde to usne Muhammad ﷺ par Allaah Taala ne jo deen naazil kiya hai us deen ka inkaar kar diya hai ; Nabi Akram ﷺ ne farmaya : **“man atee araafan aw kaahinan fasaddaqah bima yaqool ; faqad kafara bima unzila alaa Muhammad”** (Raawi – Abu Hurairah Raziallahuanhu, Saheeh Targheeb : 3047) “Jo shakhs kisi ghaib ki baaten karne waale ya kaahin ke paas aaye phir jo vo kahta hai uski tasdeeq kare to goya us shakhs ne jo kuch Muhammad ﷺ par naazil hua hai uska inkaar kar diya.” Maine ek shakhs se kaha ke bhai ! Agar is qism ke logon ke paas jaa’oge to tumhari chaalees din ki namazen kharaab ho jaati hai, vo kahta hai ke maine chaalees din se namazen hi nahi padhi hai, ye to aur zyada giri huyi aur afsosnaak haalat hai. Ab zaahir si baat hai logon ko jab jinn nahi balke jinnaat ka sardaar aakar pakad leta hai to insano me se jinka eemaan Allaah Taala aur Nabi Akram ﷺ ke deen par mukammil bharosa hota hai vo aise hote hai ke Allaah Taala ka Surah A’araaf me irshaad hai : **(INNALLAZEENATTA QAW IZA MASSAHUM TAA’IFUN MINASH SHAITAANI TAZAKKARU FA IZA HUM MUBSIROON)** (201) “Yaqeenan jo log khuda tars hai jab unko koyi khatrah shaitaan ki taraf se aa jaata hai to vo yaad me lag jaate hai, so yakaayek unki aankhen khul jaati hai.” Jo insaan taqwa aur tawheed par hota hai, tawakkal Ilallaah ki zindagi guzaarta

hai, hamesha namazon ki paabandi karta hai, arkaan islam ki paabandi hai aur neki karne ki sifat rakhta hai to shaitaano ki ek badi toli aakar us par bhi hamla karti hai, lekin vo sirf Allaah Taala ka zikr karta hai yaani vo **“Subhaanallah” “Alhamdulillah” “Allahu Akbar”** aur **“Laa ilaaha illallaah”** waghairah padhta hai. **(FA IZA HUM MUBSIROON)** Achaanak vo shayaateen jo us par chaa gaye the vo sab door ho gaye aur usko har cheez khuli khuli (saaf saaf) nazar aane lagti hai. Aise nek insaan par shayaateen qabza nahi kar sakte. Ye taaqat hai Tawheed ki, ye taaqat hai tawakkal ilallaah ki aur ye taaqat hai eemaan billaah ki.

Safar ka maheena aate hi ye das nukaat hamare zahan me hone chahiye, In Sha Allaah ham dar, depression aur ghair zaroori khouf se bach sakte hai aur har saal is safar ke maheene me doosre gumraah logon ko dekh kar hamara tawakkal ilallaah aur mazboot ho jaayega. Ye safar ka maheena tawakkal ilallaah ka inkaar karne ka maheena nahi hai balke tawakkal ilallaah ko ek martaba refresh karne ka maheena hai. Agar hamare saamne Quraani aayaat aur Ahadees rahenge to jab kabhi ye maheena aayega hamara tawakkal Ilallaah aur zyada badhega. Agar Quraani aayaat aur Ahadees hamare saamne nahi rahenge to dar hai ke ham phir se khouf me mubtala ho jaaye.

Pahla nukta ye hai ke jab bhi safar ka maheena aaye aur ham us maheene ki nahoosat se mutaalliq hone waali baaten sune to jaan le ke saari baaten jaahiliyat ka raasta hai. Fat hul Baari me Shaikh Ibn Hajar Rahimahullah kah rahe hai ke kabhi vo log parindo ke zariye se maaloom karne ki koshish karte the ke, mera safar ya mera kaam achcha hai ya bura hai aur kabhi jhaadiyon me hiran dekhte to waapis aa jaate the, jaise hamare hindustan me bhi log billi dekh kar waapis aa jaate hai aur kahte hai ke subah subah kiska chehra maine dekh liya hai, ho sakta hai ke aayine me apna hi chehra dekh liya hoga, khwaah makhwaah ye aisa shakhs yahaan pareshaan ho raha hai. Apna chehra ya doosron ka chehra dekhne se kuch bhi nahi hota, kyu ke jab tak Allaah Taala na chahe kuch bhi nahi ho sakta, albatta ye tamaam asbaab hai jaise ke baadal aaye hai to baarish barasti hai, us waqt aisa ham nahi kahenge ke ye baadal baba hai. Allaah Taala ne baadal me baarish laane ki taaqat dee hai to musabbab koun huye? Musabbab to Allaah Taala hi hai. Isi tareeqe se Allaah Taala ne aag ko jalne aur jalaane ki taaqat bakhshi hai to ham kahee aisa to nahi kahenge ke ye aag bahut kuch faayda pahuchaati hai lihaza ye aag baba ho gayi. Aag ek sabab hai aur is jaise saare asbaab paida karne waala Allaah Taala hai. Allaah Taala ka Surah Tawbah me irshaad hai ; **(WA ALALLAHI FAL YATAWAKKALIL M’UMINOON) (51)** “Momino ko to Allaah ki zaat paak par hi bharosa karna chahiye.” Momino ki sifat ye hoti hai ke momineen Allaah Taala hi par bharosa rakhte hai. Ye pahla nukta zahan me rakhiye ! Ke agar ham ghalat khayaalaat ki

wajah se waham me mubtala hote jaa rahe hai to goya kuffar quraish ke raaste par jaa rahe hai.

Ek aur tareeqa hai jiska kuffar quraish apne safar aur aham kaamo ke liye istemaal kiya karte the, kahee bhi safar ke liye jaana hai lekin achaanak khouf mahsoos hone lagta hai ke pata nahi ! Mera ye safar ya mera aham kaam ya phir meri jung isme kaamyaabi milegi ya nahi? Kuffar quraish is haalat me but khana me aate the aur tarkash se teen teer nikaalte the, ek teer par likhte ke “nahaani rabbi” mere Rab ne mujhe is kaam se roka hai, “iska matlab ye hai ke is kaam ke liye mat jaa’oaur teesre teer par kuch bhi nahi likhte the. Unke baare me Ibn Hajar Rahimahullah ne irshaad farmaya hai ke uske baad ye log in teeron ko mila kar ek jagah rakh dete the aur baghair dekhe ke ek teer nikaalte the agar ye “amrani rabbi” waala teer nikaalta to kahte the ke mera Rab mujhe hukum de raha hai ab mai jaa sakta hoon. Phir uske baad agar in kuffar quraish ka haath kabhi is teer par lagta jis par ye likha hua hota ke “nahaani rabbi” ke “mere Rab ne mujhe mana kiya hai” to kahte the ke iska matlab oopar waala chahta hai ke mai koyi kaam na karoon aur vo apne ghar waapis aaa jaate the.

Allaah Taala ka shukar hai ke hamare paas shari’at ki shifaaf taaleemaat hai, hame agar kuch bhi karna ho ya na karna ho to ham Quraan aur Saheeh Ahadees ki taraf chale jaate hai. Vo jaahiliyat ke log unke paas koyi Quraan aur Saheeh Ahadees to thi nahi, isliye vo is tarah ke khuraafaat me mubtala the. Ye log bewaqoofaanah (naa zeena) harkaten isliye karte the ke unke paas hidaayat ki roushni nahi thi aur unke paas sirf kufr wa shirk ki taareekiyaan thi, Allaah Taala ka kitna shukr hai ke Allaah Taala ne hame Quraan Majeed aur Ahadees ki roushni ata kee hai. Hamare paas Kitab wa Sunnat hai aur Quraan wa Hadees maujood hai, Alhamdulillah ! In khuraafaat ke muqabil hamare paas istekhaarah ki Sunnat hai, iske baad ham mashwarah bhi karte hai aur mashwarah karne ke baad kisi ek faisle par pahunchte hai. Is faisle ko amal (implement) me laane se pahle istekhaarah karte hai koyi faisla karne se pahle aap apne tajurbah ki bunyaad par mukammil maaloomaat haasil karne ke baad aur mashwarah karne ke baad ek final decision lete hai, is final decision ko aap apne dimaagh me rakhte hai, ab aap is par amal (implement) karna chahte hai to final decision aur amal (implement) ke darmiyaan me istekhaarah hota hai. Aaj istekhaarah ko logon ne waham aur tohmaat ka ek zariya bana diya hai, is istekhaarah ko khuraafaat ka zariya bana diya hai, kahte hai ke “istekhaarah pareshaaniyon se chutkaara (najaat) ghaib ka daawa” na’oozubillah ! Ek aur gumraahi wajood me aayi hai, ghaib jaanne ka koyi aala istekhaarah nahi hai balke ye istekhaarah “talab al khair minallaah” Allaah Taala se khair talab karne ka ek zariya hai. Kayi log istekhaarah karne ke baad kahte hai ke khwaab aata hai, agar kisi behaare ko zindagi me khwaab hi nahi aata hai to vo bechaara kya karega? Aur

kabhi kabhi kisi insaan ko apne final decision par ek ghante me amal karna hai to vo kya karega? Kya vo zabardasti so jaaye? Agar nahi soya to bhi problem hai kyu ke istekhaarah ka result kaise maaloom hoga? Agar koyi so gaya aur itna lamba so gaya ke log use neend se jagaate jagaate thak jaaye aur uska waqte amal bhi nikal jaaye. Lihaza aisi koyi haqeeqat hi nahi hai ke khwaab me kaante aayenge ya phool aayenge ya phir koyi aakar kahega ke aisa karo aur aisa karo ! Ye sab bekaar baaten hai, ye sab tohmaat ki baaten hai aur khuraafaat hai, ye sab dar aur khouf ki bediyaan aur zanjeeren hai, aisi cheezen jinki koyi asal nahi hai in sab cheezon se apne aap ko bachaana chahiye. Istekhaarah ke silsile me aur ek bhi ghalat fahmi ye ho gayi hai yaani “istekhaarah karne ke baad dil me agar itminaan ho to amal kare warna amal na kare. “Is maani waali Hadees ko za’eef qaraar diya gaya hai, Shaikh bin Usaimin Rahimahullah kahte hai ke is tarah sharaab peene waale ko sharaab par itminaan aa jaayega aur chori karne waale ko chori par itminaan aa jaayega, jis shakhs ko jiski aadat hoti hai us par use itminaan ho jaata hai. Rushwat khor ko rushwat par itminaan ho jaata hai aur vo sochta hai ke rushwat ke paiso ko haath lagaa’oon ya na laga’oon? Kyu ke jo insaan jaisa sochta hai us par use itminaan ho chuka hota hai. Ye koyi istekhaarah ka tareeqa nahi hai, khwaah ma khwaah istekhaarah ko badnaam kiya jaa raha hai. Tawakkal Ilallah ko badnaam mat keejiye ! Ye ummat mazboot aur pukhta honi chahiye kyu ke iske paas Quraan Majeed jaisi Kitab aur Saheeh Ahadees ka ek bahut bada zakheerah hai, lekin is ummat ko za’eef Ahadees aur man gadhat waaqi’aat ne aur in khuraafaat ne tabah kar diya hai. Allaah Taala se dua hai ke Allaah Taala hamari hifazat farmaye, Aameen.

Note : Istekhaarah ki dua me razani bee ke kalimaat se baaz ulama ne ye nukta nikaala ke itminaan hona istekhaarah ke baad ye alaamat mumkin hai lekin ye hatmi nahi hai ke itminaan laazmi samajh aaye (Shaikh Razaullah Madani)

Jaahiliyat ka tareeqa tha ke vo log kabhi paanse se kabhi ret par lakeeren kheench kar kabhi teeron ke zariye se aur kabhi parindo ke zariye se faal khul waate hai. Nabi Akram ﷺ ne irshaad farmaya : **“man raddathu at tiyaratu an haajatih, faqad ashraaka”** (Raawi – Abdullah bin Umro, Saheh Jaame : 6264). “Jisko badshugni ne apne kaam se ya apni zaroorat se waapis karde to usne shirk kar diya.” Kounsa shirk hai? Usne jaahiliyat waala shirk kiya hai kyu ke ye bhi parinde se bad shaguni lete the, agar parinda right side par jaata to nek faali lete aur agar left side jaata to us se badshaguni lete the. Is jaahiliyat waale shirk me vo insaan mubtala ho jaayega jo kabhi badshaguni me mubtala tha kyu ke ye bahut hi khatarnaak raasta hai, insaan ko pata hi nahi chalta ke kab vo Tawheed se shirk ke raaste par chala gaya hai, ye bahut hi gambheer cheez hai jise madde nazar rakhna chahiye. Pahla nukta safar ko manhoos samajhna shirk ki taraf le jaa sakta hai.

Ab jab safar ke maheene ki baat chal rahi hai to ye lafz “safar” hai kya cheez? Ye ek maheena hai jo Muharram ke baad aata hai aur is maheene ko safar do wajah se kaha gaya hai.

Nabi Akram ﷺ ne irshaad farmaya : **“laa adawee walaa tiyarah, walaa haamata walaa safar”** (Raawi – Abu Hurairah Raziallahuanhu, Saheeh Bukhari : 5757). Adwee naam ki koyi cheez nahi hai, teerah naam ki koyi cheez nahi hai, “Haamah” naam ki koyi cheez nahi hai aur “safar” naam ki kisi cheez ki koyi haqeeqat nahi hai.” 1. Pahli wajah safar ke maheene ko safar ka naam dene ki ye hai ke log ye kahte the ye maheena bada manhoos hai, kyu manhoos hai? Kyu ke ye log musalsil teen maheene jung aur jidaal se baaz rahte the Zul qaadah, Zul hijjah aur Muharram, jo ke hurmat waale maheene kahlaate the, jaise hi Muharram ka maheena guzar jaata tha to har koyi apna apna badla lene ke liye nikal padta tha, koyi apne baap ka qatil talaash karta phir raha hai, koyi apne bhai ke qatil ko talaash kar raha hai aur koyi apne bete ke qatil ko talaash kar raha hai. Lafz safar se muraad “safar al bait” yaani ghar ka khaali ho jaana kyu ke ye log samajhte the ab koyi bachcha yateem ho jaayega, koyi aurat bewaa ho jaayegi, teen maheene se sab khamosh the lekin ab vo ladne ke liye gaye hai, pata nahi ke loutenge ya mar jaayenge. Safar ka maheena jab bhi aata tha to auraten pareshaan rahti thi ke mera shouhar mar jaayega, mera beta mar jaayega ya mera baap mar jaayega, kyu ke vo badla lene ke liye nikla hai shayad is wajah se vo bhi maara jaayega. Is tarah waqt guzarne ke saath saath unke zahan wa dimaagh me ye khayaal baith gaya ke safar ka maheena aaya aur is wajah se hi hamare rishtedaar mar rahe hai. Ham sawaal karte hai ke safar ke maheene ki wajah se tumhare rishtedaar mar rahe hai ya phir tumhare takabbur wa ghuroor ya fakhr wa mabaahaat aur badla lene yaani inteqaam ke jazbe aur tumhare jaahilaana naaron ki wajah se mar rahe hai? Ye tumhari ziddi tabi’at ki wajah se aur tumhare is amal ki wajah se tum par museebaten aayi hai, is maheene ka isme koyi dosh nahi hai. Aur phir baad me agar Nabi Akram ﷺ ne Sahaba Kraam Raziallahu Alaihim Ajma’een ki tarbiyat ke safar ke maheene ki wajah se nahi balke tumhare amal ki bunyaad par tum par museebaten aa rahi thi. Ye thi jaahiliyat zadah soch, sabse pahle apne aap ko is jaahiliyat zadah soch se alag karna zaroori hai, warna shaitaan hansega aur jaahiliyat waala shirk ho jaayega, haalaanke Nabi Akram ﷺ hame jaahiliyat se baahar nikaalne ke liye aaye the. Iski kya daleel hai? Surah A’araaf, surah no. 7 ki aayat no. 157 me Allaah Taala irshaad farmaata hai ke : **(ALLAZEENA YATTA BI’OONAR RASOOLAN NABIYYAL UMMIYYALLAZEE YAJIDOO NAHU MAKTOOBAN INDAHUM FIT TAWRAATI WAL INJEELI Y’A MURUHUM BIL MA’AROOFI WA YANHAA HUM ANIL MUNKARI WA YUHILLU LAHUMUT TAYYIBAATI WA YUHARRIMU**

ALAIHIMUL KHANAABISA WA YAZA'U ANHUM ISRAHUM WAL AGHLAALALLATI KANAT ALAIHIM, FALLAZEENA AAMANOO BIHI WA AZZAROOHU WA NASAROOHU WATTA BA'UN NOORALLAZEE UNZILA MA'AHU, AW LAIKAHUMUL MUFLIHOON) (157)

“Jo log aise Rasool Nabi ummi ka itteba karte hai jinko vo log apne paas tawraat wa injeel me likha hua paate hai. Vo unko nek baaton ka hukum farmaate hai aur buri baaton se mana karte hai aur paakeezah cheezon ko halaal bataate hai aur gandi cheezon ko un par haraam farmaate hai aur un logon par jo bojh aur tauq the unko door karte hai. So jo log is Nabi par eemaan laate hai aur unki himaayat karte hai aur unki madad karte hai aur is noor ka itteba karte hai jo unke saath bheja gaya hai, aise log poori falaah paane waale hai.” Is aayat se ye maaloom hua ke Allaah Taala ne Nabi Akram ﷺ ko is duniya me ek mission dekar bheja tha. Is mission me bahut saare kaam the. Inme se ek kaam ye tha ke jin logon ne alag alag qism ke rasm wa riwaaj me apne aap ko baandh liya hai aur bediyon me daal liya hai unhe us se azaad kiya jaaye. Nabi Akram ﷺ ne unko in bediyon rasiyon aur zanjeeron se baahar nikaala aur unhe raahat pahunchayi. Lekin aaj phir log apne oopar vahee bediyaan daal rahe hai goya ke Allaah Taala ne Nabi Akram ﷺ ko jo mission dekar bheja uske khilaaf ye log jaa rahe hai. Agar ye pahla point achchi tareeqe se samajh me aa jaaye ko baad ke points bhi achchi tarah se samajh me aa jaayenge. Yaani safar ke maheene ko manhoos samajhna goya ke apne aap ko jaahiliyat waale raaste par chalaane ke barabar hai, jaahiliyat waale safar ke maheene ko manhoos isliye samajhte the ke us waqt unhe apne ghar khaali karne padte the ya phir doosri wajah : Sunan Abi Dawood me iski aur ek wajah batlaayi gayi hai :

ابْنُ رَاشِدٍ، قَوْلُهُ هَامَ، قَالَ: كَانَتْ الْجَاهِلِيَّةُ تَقُولُ: لَيْسَ أَحَدٌ يَمُوتُ، فَيُذْفَنُ، إِلَّا خَرَجَ مِنْ قَبْرِهِ هَامَةً، قُلْتُ: فَقَوْلُهُمْ صَفَرًا: سَمِعْتُ أَنَّ أَهْلَ الْجَاهِلِيَّةِ يَسْتَشْئِمُونَ بِصَفَرٍ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا صَفَرٌ، قَالَ مُحَمَّدٌ: وَقَدْ سَمِعْنَا مَنْ يَقُولُ هُوَ وَجَعٌ يَأْخُذُ فِي الْبَطْنِ، فَكَانُوا يَقُولُونَ هُوَ يُعْدِي، فَقَالَ: لَا صَفَرٌ.

Muhammad bin Rashid se poocha ke Nabi Akram ﷺ ke qoul haam ke kya maani hai? To unhone kaha : Jaahiliyat ke log kaha karte the : Jo aadmi marta hai aur dafan kar diya jaata hai to uski rooh qabr se ek jaanwar ki shakal me nikalti hai, phir maine poocha aap ke qoul la safar ke kya maani hai? To unhone kaha : Maine suna hai ke jaahiliyat ke log safar ko manhoos jaante the to Nabi Akram ﷺ ne farmaya : Safar me nahoosat nahi hai. Muhammad bin Rashid kahte hai : Maine kuch logon ko kahte suna hai : Safar dar asal pet me hone waale ek qism ke dard ko kahte hai, log kahte the : Vo muta'addi hota hai (yaani ek ko doosre se lag jaata hai) to aap ne farmaya : Safar koyi cheez nahi hai.

Safar ka maheena aate hi unke dimaagh me ye khayaalaat aane lagte the ke mere pet me dard hone waala hai aur waaqa'i unke pet me dard shuroo bhi ho jaaya karta tha. Ab ye Allaah Taala ki aazma'ish hai kyu ke jo aadmi ghalat raaste par chalta hai to Allaah Taala kah rahe hai ke ham uske liye tazeen amal kar dete hai jiski wajah se use vo raasta achcha lagne lagta hai aur shaitaan bhi aakar waswason ke anbaaar laga deta hai. Agar koyi ye zahan bana le ke falaan waqt falaan jagah par falaan kapde pahanne se ya phir falaan shaksiyat ki wajah se aisa aisa hota hai to kabhi kabhi aisa hi ho jaata hai. Ye dar asal Allaah Taala ki aazmaa'ish hoti hai. Allaah Taala kahta hai ke too mujh par bharosa nahi karta to apni aqal ladaata hai aur us par bharosa karta hai. Mai tujhe uske hawaale kar deta hoon. Jo aadmi jis par bharosa karta hai Allaah Taala use uske hawaale kar dete hai, jaisa ke Nabi Akram ﷺ ne irshaad farmaya : **“man ta'allafa shai'an wukila ilaihi”** (Raawi – Abdullah bin Akeem, Saheeh Tirmizi:2072) “Jo koyi insaan koyi cheez latkaale vo isi cheez ke hawaale kar diya jaata hai.” Aisa shakhs isi latkaayi huyi cheez me rahta hai yahaan tak ke vo mar jaata hai aur us shakhs ko kaisi buri maut aayegi? Shirk waali maut aayegi. Allaah Taala par bharosa karne waale log aisi ghalat ghalat cheezon par apni bunyaaden nahi banaate. Ye pahla nukta hai ke jaahiliyat ka jo shirkiya system hai us se baahar nikalna behad zaroori hai, agar ham is se baahar nahi niklenge to yahi hoga ke ham safar ke maheene ko manhoos samjhenge.

2. Doosra nukta : Tohmaat par yaqeen tawakkal Alallaah ke khilaaf hai :

Ye saari tohmaat aur khuraafaat mukhalif tawakkal Alallaah hai. Lafz “tawakkal” ka matlab ye hai ke Allaah Taala par mukammil bharosa karna lekin jo bhi aap ahteyaati tadaabeer ikhtiyaar kar sakte hai kar leegiye. Agar aap ko ye pata lagta hai ke is ilaaqe me bahut hi khouf ka maahoul hai to aap shara'i taur par jon ilaaj aur mu'aalaje hai unhe istemaal kar sakte hai. Jaisa ke Nabi Akram ﷺ ne irshaad farmaya : **“man nazala manzilan faqaala a'oozu bi kalimaatillahit ta'ammati min sharri maa khalaqal lam yazurrahu shai'un hatta yarhala min manzilihi zaalik”** (Raawi – Khoula bint Hakeem, Saheeh Muslim : 2708) “Jab koyi kisi nayi jagah par utre ya padaav daale aur ye padhle **‘a'oozu kalimaatillahit ta'ammati min sharri maa khalaq'** ‘Mai Allaah Taala ke tamaam kalimaat ke zariye se panah talab karta hoon har us cheez ke shar se jise Allaah Taala ne paida kiya hai’ to us shakhs ko us waqt tak koyi cheez takleef nahi degi jab tak ke vo us jagah se khud na chala jaaye.”

Agar aap ko lagta hai ke mai is ghar me bahut dino se nahi tha pata nahi aaj raat kya hoga? Jab andhera hota hai aur zahan pahle hi se tayaari karta hai ke ab pata nahi kahaan se aawaaz aayegi? Achaanak koyi cheez girti hai vo shakhs bahut buri tarah se dar jaata hai to aise waqt me ruqaya ke taur par Aayatul Kursi

padhna chahiye aur ghar me daakhil hote huye “Assalamu Alaikum wa Rahmatullahi wa Barakaatuhu” salaam karte huye daakhil hona zaroori hai aur agar ghar me koyi na ho to ye salaam kare “Assalaamu Alaina wa alaa Abdillahir Saaliheen” ya phir “Bismillah hir rahman nir raheem” padh kar daakhil hona chahiye. Baaz logon ne ye dua mash’hoor kar de hai “Bismillah wal janaa wa Bismillah kharajanaa wa alaa Rabbana tawakkalna” ye dua Sahi Ahadees se saabit nahi hai. Is tareeqe se gharon me nafil aur sunnaton ka ahtemaam karna zaroori hai, ham masjid me hi namazen padh lete hai, sunnaton padh lete hai aur masjid me hi nafil namazen padh liya karte hai haalaanke hame chahiye ke ham sunnaton aur nawaafil ka ahtemaam apne apne gharon me kare, chaasht ki namazen hai aur tahajjud ki namazen hai. Apne ghar ki khawaateen se bhi kahiye ke vo hamesha baa wazoo rahe, jab kabhi wazoo toot jaaye to fauran wazoo bana le, agar ham tahaarat ki haalat me rahenge to shayaateen kabhi saamne nahi aate hai. Isi tareeqe se jab khawaateen apni shara’i uzr ki bunyaad par namaz nahi padh sakti hai to aise waqt me mard hazraat ko chahiye ke vo apni sunnaton aur nawaafil gharon me aakar padhe jiski wajah se har hamesha Allaah Taala ka zikr hota rahega aur shayaateen gharon se door rahenge. Ise kahte hai “shara’i asbaab” ham in shara’i asbaab ko apnaayenge to ham bhi faayde me rahenge aur hamare ghar waale bhi faayde me rahenge aur phir aisi waisi koyi bhi shikaayat ghar me nahi hongee ke hamare ghar me bhoot ka saaya hai ya jinn ka saaya hai ya phir koyi aur cheez hai waghairah waghairah.

Tawakkal Alallaah ka matlab Nabi Akram ﷺ se poocha gaya to Nabi Akram ﷺ ne farmaya : “Pahle tum apni oontni baandho phir Allaah Taala par bharosa karo.” (Raawi – Anas bin Maalik, Sahi Tirmizi:2517) “Lekin ek aadmi waham wa khayaalat ki duniya me hai aur aisi cheez se dar raha hai jiski koyi haqeeqat nahi hai to vo tawakkal Alallaah ke khilaaf hai.”

Ek martaba Ali Raziallahuanhu khawaarij se ladne jaa rahe the to us waqt logon ne Hazrat Ali Raziallahuanhu se kaha ke chaand uqraab par hai aap ruk jaaye ! Warna jung haar jaayenge, Ali Raziallahuanhu ne ghusse se kaha : “Chaand uqraab me hai (ye ilm falkiya waalon ki istelaahat hai vahee chaand aur sitaaron ke midraaj set karte hai aur is se aage hone waale waaqi’a ka andaaza lagaate hai) ab to mai zid se jung karoonga ab to mai jaakar hi rahoonga aur uske baad Ali Raziallahuanhu ne ek taareekhii jumla kaha ke “na ham sooraj dekh kar nikalte hai aur na ham chaand dekh kar nikalte hai ham to Allaah Taala par bharosa karke nikalne waali qoum hai” ()

“Isiliye ham apne ghar se nikalne se pahle ye dua padh kar nikalte hai –
 “Bismillahi Tawakkaltu Alallaah, Laa Hawla walaa Quwwata illah Billah”

(Raawi – Anas bin Maalik, Saheeh ul Jaame : 6419) “Allaah Taala ke naam se, maine Allaah Taala par hi tawakkal aur bharosa kiya hai, gunah se koyi rok nahi aur neki karne ki kuch taaqat nahi siwaaye Allaah Taala ki izn wa tawfeeq se.” Ham chaand dekh kar sooraj dekh kar ya taaron ki harkat dekh kar ya phir “Nasheman” padh kar ya “Deccan Chronicle” padh kar nahi nikalte, ham in tohmaat ko lekar ya jhoot aur ghalat qism ke istekhaarah lekar nahi nikalte balke sahi istekhaarah lekar shara’i cheezon ko apnaate huye nikalte hai, sahi soch sahi mashwarah aur Allaah Taala par bharosa wa tawakkal lekar baahar nikalte hai. Tawakkal Alallaah se ham apne Final Decision lete hai. Jaisa waaqi’ah Ali Raziallahuanhu ke saath pesh aaya waisa hi ek aur waaqi’ah Umar bin Abdul Azeez Rahimahullah ke zamane me bhi pesh aaya tha, jisme Umar bin Abdul Azeez Rahimahullah ne tawakkal ki ek misaal qaayam kar dee thi. Isi tarah jab Saad bin abi Waqaas Raziallahuanhu cheen fatah karne ke liye nikle the aur vo Uzbekistaan ke raaste par nikle to baaz logon ne kaha ka hamara raasta hiran ne kaat diya hai, Aye Saad bin abi Waqaas Raziallahuanhu ! Waapis laut jaayiye ! Saad bin abi Waqaas Raziallahuanhu kahte hai ke ab to mai zaroor jaa’oonga aur vo jaate hai, cheen ka ek hissa fatah hota hai. Aaj cheen ke border par hazaaron ki taadaad me masjiden hai, Saad bin abi Waqaas Raziallahuanhu ke zamane me jin logon ne is ilaaqe ko fatah kiya tha wahaan par bas gaye the, us zamane se aaj tak bhi utne hi ilaaqe me musalmaan rahte aur baste hai. Agar vo yaani Saad bin abi Waqaas Raziallahuanhu aur Sahaba Kraam Rizwanullahi Alaihim Ajma’een hamare aqeede ki tarah aqeedah rakhne waale hote to Allaah Taala unhe itni badi kaamyabi ata na karta, Sahaba Kraam Rizwanullahi Alaihim Ajma’een ki qoum tawakkal alallah karne waali qoum hai.

3. Teeesra nukta : Tohmaat par yaqeen Aqeedah Tawheed ke khilaaf hai :

Agar koyi safar ke maheene ko manhoos samajhta hai to aisa samajhna mukhalif Tawheed hai. Iska matlab ye hai ke insaan ye aqeedah rakhe ke saari kaaynaat ka chalaane waala ek Allaah Taala hai, hamari bigdi banaane waala Allaah Taala hai aur achchayi burayi aur takleef dene waala bhi sirf Allaah Taala hai, is Aqeede ko Tawheed Ruboobiyat kahte hai. Aalim ul ghaib koun hai? Allaah Taala hi hai, is baat me Tawheed Asma wa Sifaat aa gayi hai. Is saari kaaynaat me khouf kiska hona chahiye? Sirf aur sirf Allaah Taala ka khouf hona chahiye kyu ke Allaah Taala ne Surah Aale Imran me kaha : **(INNAMA ZAALIKUMUSH SHAITAANU YUKHAWWIFU AWLIYAA AHU FALAA TAKHAA FOOHUM WA KHAAFOONI IN KUNTUM M’UMINEEN)** (175) “Ye khabar dene waala sirf shaitaan hi hai jo apne doston se daraata hai tum in kaafiron se na daro aur mera khouf rakho, agar tum momin ho.” Allaah Taala apne bando se khitaab karke kahta hai ke agar tum momin ho to mujhse daro! Shaitaan aur insaano se darne ki zaroorat nahi hai. Ab dar ki bhi

alag alag sooraten hai, ek dar hota hai fitri dar jaise ke saamne sher aa gaya to fitri taur par dar hota hai, ye koyi bura nahi hai, fitri taur par koyi insaan aap ko dhamki deta hai to aap khouf me mubtala ho jaate hai, ye koyi buri baat nahi hai, kyu ke baaz Anbiya Kraam Alaihimussalaam bhi fir'oun se khouf khaaye hai. Moosa Alaihissalaam aur Haaron Alaihissalaam ne kaha tha, Allaah Taala ka Surah Taha me irshaad hai : **(QAALA RABBANAA INNANAA NAKHAAFU AN YAFRUTA ALAINAA AW AN YATGHAA) (45)** “Dono ne kaha, Aye Hamare Rab ! Hame khouf hai ke kaheen fir'oun ham par koyi zyadati na kare ya apni sarkashi me badh na jaaye.” Aur isi tarah Moosa Alaihissalaam bhi saanp se dar gaye the, jaisa ke Allaah Taala ne Surah Taha me irshaad farmaya hai : **(QAALA KHUZHAA WALAA TAKHAF SANU'EEDUHAA SEERATAHAL OOLAA)** (21) “Farmaya be khouf hokar use pakad le, ham use usi pahli si soorat me dobara laa denge.” Is qism ka dar hona koyi buri baat nahi hai lekin aqeedah waala dar makhlooq se nahi hona chahiye jaisa ke kaha jaata hai, agar tum itne bakre ya phir itne murghe falaan aastaane me nahi kaatoge to tum par pareshaaniyaan aa jaayengi waghairah waghairah. Hamare paas log safar ke maheene ko terah tezi ka maheena bhi kahte hai, isliye ke thodi si kachchi mirchi aur kachchi hari mirchi mila dete hai, thodi kum kum bhi daal dete hai, isme thode se bhilaawen daal kar ek tokre ki shakal bana dete hai aur phir thoda sa dhu'aan waghairah rakh kar baba ji logon ke saamne thoda sa bhayaanak presentation dete hai to log unse darne lagte hai aur apni apni faryaaden rakhne lagte hai. Jab log Tawheed chod kar tohmaat parast ho jaate hai to insaan to insaan shaitaan bhi mazaaq udaane lagte hai, shaayar kahta hai :

Vo ek sajdah jise too giraan samajhta hai

Hazaar sajdon se deta hai aadmi ko najaat

Agar Allaah Taala ka raasta choot jaayega to banda dar dar ki thokren khaata jaayega. Vo khouf jo Aqeedah waala hai sirf aur sirf Allaah Taala ka hona chahiye. Ab rahi baat fitri khouf to is maamle me baaz purs nahi hogi. Insaan jo safar ke maheene ko manhoos samajh kar chalta hai vo aisi hi khuraafaat me pad jaata hai. Aise log kahte hai ke is maheene ka aakhri chahaarshunbah ghaas roundne ka hai aur ek mangadhat Hadees bhi pesh karte hai ke “Nabi Akram ﷺ safar ke aakhri hafte me sahet yaab huye the.” Ye baat lekar log ajeeb ajeeb harkaten karte hai aur kahte hai ke is safar ke maheene ke aakhri chahaarshunbah ko kachchi hari ghaans roundna chahiye ya isme kaante lagaane chahiye waghairah waghairah. Jabke taareekh hawaalon ke mutabikh Ibn Hishaam Rahimahullah ne kaha ke “Nabi Kareem ﷺ ka inteqaal Rabi ul Awwal me hua to unki mangadhat Hadees ke ulta Nabi Kareem ﷺ ki sahet

achchi nahi huyi balke Nabi Kareem ﷺ ke sahet kharaab huyi hai, maheene ke aakhri chahaarshunbah me Nabi Kareem ﷺ ki tabi'at kharaab ho gayi thi. Is safar ke maheene ke shuroo ke terah din ke baare me ye log kahte hai ke ye din bade kharaab din hai aur isme logon ke darmiyaan dar paida kar diya jaata hai. Ek hi safar ke maheene me do mutazaad aqeede logon me paaye jaate hai, Na'oozubillah ! Ye ghalat soch hai aur mukhalif Tawheed hai.

4. Chawtha nukta : Tohmaat par yaqeen Nabawi ta'aleemaat ki mukhalifat hai :

Tohmaat ka aqeedah mukhalif taaleem Rasool ﷺ hai, yaani safar ke maheene ko manhoos samajhna mukhalifat ita'at Rasool ﷺ hota hai kyu ke Nabi Kareem ﷺ kah rahe hai ke : **“laa adawa walaa tiyarah, walaa haamah walaa safar”** (Sahi Bukhari:5757). “Adwee naam ki koyi cheez nahi hai, terah naam ki koyi cheez nahi hai, haamah naam ki koyi cheez nahi hai aur safar naam ki kisi cheez ki koyi haqeeqat nahi hai.” Itne waazeh aur clear statement ke bawajood agar koyi musalmaan safar ke maheene ko manhoos samajhta hai to goya vo Nabi Kareem ﷺ ko Rasool nahi maan raha hai, jabke hamara aqeedah ye hai ke **“laa ilaaha illallaah muhammadur rasoolullah.”** Ye Kalima padhne waali qoum kabhi safar ke maheene ko manhoos nahi samajh sakti, aisa karna insaan ko kaheen kufr bil risaalah tak na pahuncha de.

5. Paanchwaan nukta : Tohmaat par yaqeen aqeedah aakhirat ke khilaaf hai :

Tohmaat par yaqeen mukhalif aqeedah aakhirat hai. Agar koyi insaan safar ke maheene ko manhoos samajhta hai ke us se aisi waisi museebat aati hai jabke aqeedah aakhirat ka tasawwur ye hai ke Allaah Taala kisi ko is wajah se jahannam me nahi daalega ke vo nichli zaat me paida hua hai balke Allaah Taala logon ke aqeede aur aamaal ki bunyaad par qiyamat ke din jannat aur jahannam ka faisla farmaayenge kyu ke Allaah Taala **“MAALIKI YOUMID DEEN”** “Roze jaza ka maalik hai” aur kal qiyamat ke din logon ko apne apne aqaayed ki bunyaad par badla diya jaayega. Ek ghareeb aadmi bhi jab eemaan aur taqwa ko laazim pakad leta hai to jannat me oonche darjaat par pahunch jaata hai aur uske bar aks ek bahut bada baadshah aur bahut bada maaldaar bhi agar taqwa aur amal me kotah ho ya phir uska aqeedah sahi na ho to vo jahannam ki nichli gahraa'ion me chala jaata hai. Iska matlab ye nikla ke aqeedah aur amal ki bunyaad par aakhirat me faisla hota hai. Kisi ka ye kahna ke safar ke maheene ki wajah aisa ho gaya falaan waqt aane ki wajah se aisa ho gaya to ye saare aqaayed aqeedah aakhirat ke khilaaf hai. Ye safar ke maheene ki nahoosat ka aqeedah Tawheed ke khilaaf hai. Risaalat Muhammadi ke paighaam ke khilaaf

hai, aqeedah aakhirat ke khilaaf hai, tawakkal Alallaah ke khilaaf hai aur Nabi Akram ﷺ ne jaahiliyat ke khilaaf jo jung chedi thi uske khilaaf hai.

6. Chata nukta : Tohmaat yaqeen Eemaan Billaah ke khilaaf hai :

Agar koyi insaan safar ke maheene ko manhoos samajhta hai to ye Eemaan Billaah ke khilaaf hai aur ye khula hua shirk hai kyu ke Nabi Akram ﷺ ne irshaad farmaya : **(MAN RADDATHUT TIYARATU AN HAAJATI, FAQAD ASHRAK)** (Sahi Jaame : 6264) “Jisko bad shaguni ne apne kaam se ya apni zaroorat se rok diya to usne shirk kiya.” Jaise koyi kahta hai ke Bhai ! Aaj subah hi se aisa ho raha hai, subah se baayi aankh hil rahi hai lihaza mai ye kaam nahi karoonga. Agar aap ne aisa koyi decision le liya to ye shirk ho jaayega aur ye shirk kitna khatarnaak gunah hai? Allaah Taala ka irshaad hai : **(YAA BUNAYYA LAA TUSHRIK BILLAHI INNASH SHIRKA LA ZULMUN AZEEM)**. Ye aqaayed bid’at bhi hai kyu ke kabhi Sahaba Kraam Rizwanullahi Alaihim Ajma’een ne is safar ke maheene ko manhoos nahi samjha hai.

7. Saatwaan nukta : Tohmaat par yaqeen bid’at hai :

Tohmaat par yaqeen ek qism ki khatarnaak bid’at bhi hai. Nabi Kareem ﷺ ne irshaad farmaya : **“man ahdasa fee amrinaa haaza maa laisa feehi fahuwa radd”** (Sahi Bukhari:2697) “Jisne bhi hamare is maamle (deen) me koyi nayi aisi cheez eejaad karta hai jo isme pahle se nahi hai to vo mardood hai.”

Allaah Taala se dua hai ke Allaah Taala hame aisi cheezon se bachaaye, Aameen.

8. Aathwaan nukta : Tohmaat par yaqeen Islam me haraam hai :

Safar ke maheene ko manhoos samajhna haraam bhi hai. Insaan is safar ke maheene me naa jaayaz tareeqon se kitne logon ka maal bhi khaa leta hai, ab is modern zamane me bahut saari industries chal rahi hai jiska naam hai Astrology. Jo ke khaalis haraam hai, haraam tareeqe se logon ka paisa aap laga rahe hai ya phir kisi aur ko aap in najoomiyon ke paas le jaa rahe ho. Hamari society me bahut saari khawaateen agent ban kar ghoom rahi hai, jab ghar me shouhar nahi hote hai aur biwiyaan khaali hoti hai to ye khawaateen aakar daraane lagti hai, jab dar achchi tareeqe se baith jaata hai to kahte hai ke falaan ek baba hai uske paas jaa’o ! Tumhara kaam ho jaayega, biwiyaan apne apne shouharon se chupte chupte in baaba’on ke paas jaati hai aur wahaan burqa waali auraten bhi jaati hai. Ye ghalat hai aur haraam kaariyaan hai aur saath hi be pardagi me bahut saare haraam kaam bhi ho jaate hai.

9. Nawaan nukta : Saare ikhtiyaaraat Allaah Taala ke qabze me hai :

Barkat aur nahoosat ke baare me Islam ki taaleemaat ye hai ke koyi cheez bazaar khud barkat wali nahi hoti balke jab tak Allaah Taala ka faisla na ho jaaye koyi kuch na kar sakta hai aur na kuch az khud hota hai. Isiliye kuch logon ne Nabi Akram ﷺ ke paas aakar kaha : “Aye Nabi Akram ﷺ ! Ham dekhte hai ke ek oontni ko khujli ho jaati hai to us se kayi oontniyon ko khujli lag jaati hai aur is tarah beemaari phail jaati hai. Nabi Akram ﷺ ne irshaad farmaya : “Vo pahli wali oontni ko kisne beemaari lagayi?” (Sahi Bukhari:5717)

Nabi Akram ﷺ ne Sahaba Kraam Rizwaanullahi Alaihim Ajma’een ki soch badal kar rakh dee, haalaanke unke dimaagh me ye baat aayi ke ek oontni ko ye beemaari hoti hai aur uske baad saare jaanwaron ko ye beemaari lag jaati hai. Iska matlab ye nikla ke ye beemaari muta’addid hai aur is beemaari me phailne ki taaqat hai. Nabi Akram ﷺ ne irshaad farmaya : “Pahli wali oontni ko beemaari kaise aayi?” Haalaanke Nabi Akram ﷺ ne khud farmaya : **“wa firra man al majzoomi kamaa tafirru man al asdi”** (Sahi Bukhari:5707). “Agar tum juzaam wale insaan ko dekho to aise bhaago ke jaise tum sher se bhaagte ho.” Yaani Nabi Akram ﷺ ek taraf ye kah rahe hai ke beemaariyon me se baaz beemaariyaan aisi hai jo mut’aaddid hai agar tumhe koyi aisa beemaar nazar aaye to tum us se ahtiyaat karo magar ye mat samjho ke ye beemaari har ek insaan ko lag kar rahegi. Kabhi doctor ko ye mut’aaddi beemaari nahi lagti, kisi nurse ko nahi lagti aur un khaadimon ko nahi lagti jo khidmat karne wale hai, lekin door se baith kar jo dara hua hota hai use lag jaati hai. Matlab ye hai ke asal me faisla Allaah Taala ki jaanib se aata hai. Isliye Umar Raziallahuanhu hajare aswad ke paas gaye aur jaakar kahte hai ke **“inni a’alamu annaka hajarun laa tazurru walaa tanfa’u walaw laa inni ra aitun nabiyya ﷺ yuqabbiluka maa qabbaltuk”** (Sahi Bukhari:1597). “Mai jaanta hoon ke too ek paththar hai aur too bazaar khud na nafa pahuncha sakta hai aur na nuqsan, agar mai Nabi Akram ﷺ ko tujhe bosa dete huye na dekhta hota to kabhi mai tujhe bosa na deta.” Aur phir rukne yamaani ke paas bhi ek aisa jumla Hazrat Umar Raziallahuanhu ne irshaad farmaya : **“inni a’alamu annaka hajarun laa tazurru walaa tanfa’u walaw laa anni ra aitun nabiyya ﷺ yastalmik maa satalamah”** Mai jaanta hoon ke too ek paththar hai aur too baazaar khud na nafa pahuncha sakta hai aur na nuqsan, agar mai Nabi Akram ﷺ ko tujhe choote huye na dekhta to mai bhi tujhe hargiz na choota.” Ye kah kar Umar Raziallahuanhu ne is paththar ko haath lagaaya. Baaz log paththaron me bhi bahut kuch barkat ya qismat ka hona tasleem karte hai aur apni angoothi me bahut saare aqsaam ke paththar juda kar pahante hai aur kahte hai ke ye aqeeq ki angoothi hai, ye falaan paththar ki angoothi hai. Ya phir hamari khawaateen kaali pot ka lachcha pahanti hai ya phir baaz log apne bachchon ko mukhtalif qism ke dhaage aur manke piro kar baandhte hai jis se vo barkat ya nazar se

hifazat ki ummeed lagakar baithte hai, ye sab ke sab tohmaat hai. In saari cheezon se ek musalmaan ko bachna chahiye kyu ke ye saare tareeqe shirk ki taraf le jaate hai goya ke ye shirk ke chor darwaaze hai. Safar ka maheena aata hai to goya Na'oozubillah ! shirk ka darwaaza khul jaata hai.

10. Daswaan aur aakhri nukta : Tohmaat par yaqeen aqal aur tahqeeq ke khilaaf hai :

Jis waqt Quraan Majeed naazil hua us waqt saari duniya me tohmaat aur khuraafaat jaa bajaa the, koyi tahqeeq ya research nahi thi. Aaj duniya me jahaan bhi research aur tahqeeq ho rahi hai us research ka khayaal aur ye soch paida karne waala Islam hi hai kyu ke Islam ne aakar logon se ye kaha ke jo sooraj hai..! ye tumhara khuda nahi hai, ye pahaad tumhara khuda nahi hai, ye chaand tumhara khuda nahi hai, agar koyi insaan kisi cheez ko khuda samajh baithta hai to vo insaan us par research nahi karta, misaal ke taur par kaheen par ek but rakha hua hota hai to koyi insaan aakar us but ko sajdah kar raha hai, kya vahee sajdah karne waala insaan us but par koyi research karega? Nahi karega. Is tareeqe se agar koyi insaan chaand aur sooraj ko dekh kar unhe apna khuda bana liya ho kisi darakht ya kisi azeem pahaad ko apna khuda bana liya ho ya kuch cheezon ke shar se bachne ya unse koyi nafa haasil hone par in saari cheezon ki pooja shuroo kar diya ho ya phir samandar ki wasa'aat ko dekh kar uski pooja shuroo kar diya ho ya phir kisi saanp ya jungli jaanwar ke dar se uski pooja shuroo kar diya ho to aisa insaan apne is banaawati khuda aur ma'abood se mutaalliq research aur tahqeeq nahi karega. Insaan Allaah Taala ko chod kar jis kisi ki bhi pooja karta hai vo do wajooaat ki bina par karta hai, ek us se dar kar ya phir us se faayda uthaane ki gharz se. Islam ne aakar batlaaya Surah Jaasiyah, Surah no. 45 ki aayat no. 13 me Allaah Taala ne irshaad farmaya : **(WA SAQQARA LAKUM MAA FIS SAMAAWAATI WAMAA FIL ARZI JAMEE'AM MINHU INNA FEE ZAALIKA LA AAYAATIL LI QOUMIN YATAFAKKAROON)** “Aur aasmaan wa zameen ki har har cheez ko bhi usne apni taraf se tumhare liye taab'e kar diya hai. Jo ghour kare yaqeenan vo isme bahut see nishaaniyaan paa lenge.” Are aye insaan ! Ye sooraj, ye chaand, ye pahaad, ye darakht, ye samandar aur ye jaanwar waghairah, too kisi se mat dar ! Ye sab teri khidmat ke liye hai aur too ashraf ul makhlooqaat hai. Quraan Majeed padhne waala jo tasawwur lekar nikalta hai use is baat ka yaqeen hota hai ke saari makhlooqaat jo is kaaynaat me hai in sabse ashraf to mai hoon, izzat to muje mili hai aur farishte ne mere liye sajdah kiya hai, mai vo Adam ka beta hoon jiske saamne saare farishton ko sajdah karwaaya gaya, isliye mera maqaam farishton se bhi aage, pahaadon se bhi aage hai. Quraan Majeed padhne waala ye tasawwur lekar nikalta hai ke mai ashraf ul makhlooqaat hoon, is yaqeen se uske dimaagh ke darwaaze khul jaate hai. Agar koyi insaan kisi ki

pooja karta hai to us par kabhi research nahi karta hai. Jab Quraan Majeed naazil hua to saare insaano ka dimaagh band tha aur saare chaand, taare, sooraj aur doosri makhlooqaat se dara karte the lekin Quraan Majeed ne aakar kaha ke ye to makhlooq hai aur ye tumhare noukar hai, inse kya dar rahe ho? Jiske baad insaano ke dimaagh ke darwaaze khul gaye aur unhone chaand par research kiya, sooraj par research kiya aur har cheez par unhone research karna shuroo kar diya. Sahaba Kraam Rizwaanullahi Alaihim Ajma'een ne ye kaam shuroo kar diya aur is ilm ko lekar Spain gaye aur Africa gaye, jiski wajah se Europe me inqilaab aaya. 1452 tak bhi Europe me har taraf andhera tha, 1492 me America ska inkshaaf hua aur us waqt tak bhi log Europe ke is zamane ko dark ages kahte the yaani ke Europe ke bedaar hone aur America ke inkshaaf hone se saat sau saal (700) pahle Allaah Taala ne Muhammad ﷺ ko Nabi banakar bhej chuka tha. In saat sau saal tak bhi ye Europe waale andhere me jee rahe the lekin doosri taraf arab ke log research kar rahe the kyu ke saare ke saare log chaand taaron aur sooraj se aur duniya bhar ki mukhtalif cheezon se dar rahe the. Sahaba Kraam Rizwaanullahi Alaihim Ajma'een ko aisa dar nahi tha. Sahaba Kraam Rizwaanullahi Alaihim Ajma'een ye research lekar jab Europe pahunche aur, Spain pahunche to in Sahab Kraam Rizwaanullahi Alaihim Ajma'een se asar lekar Europe ke logon ka bhi zahan khula, tab jaakar saari duniya me taraqqi huyi. Iska matlab ye nikla ke Islam waham aur khuraafaat ka sakht mukhalif hai. Jo mera unwaan tha use mai samajhta hoon ke maine aap logon tak pahuncha diya hai.

Aakhir me Allaah Taala se mai dua karta hoon ke Allaah Taala ham tamaam ko waaqai taur par aur sahi maano me Islam samajhne ki taufeeq ata farmaaye, jo Islam Nabi Akram ﷺ aur Sahaba Kraam Rizwaanullahi Alaihim Ajma'een ke daur me tha usi islam ke mutabiq zindagi guzarne ki taufeeq ata farmaaye, Aameen.

Note : Is khutbe ki agar video dekhna chahte hai to meherbaani farma kar is link par click kare :

<https://m.youtube.com/watch?v=BPGbt7x7czE>

