

Disclaimer:

**Arshad Basheer madani ke urdu books ko
Roman English mai lane wale ahabab
Mubarakbadi ke mustahiq hai
ke unoun ne asan kia urdu reading Na janne
Waloun ke liye**

الحمد لله

فجزاكم هلا خيرا

**Note : arshad basheer madani ne Word to
Word check nahi kia Kiunke bohut books ko
roman Kia gaya un sab**

**ko Check karna asan nahi, time ka
commitment deegar Urdu books Aur syllabus
par laga huva hai is liye badi**

**mazirat ke sat arz hai ke jahan kahin apko
pronunciation ya talaffuz mai Diqqat lage
Urdu Janne Waloun se**

**asal Kitab ki taraf rujoo farmaen in sha
Allaah in sha Allaaah**

**Askislampedia ki Team ka shukriya ke Roman
mai book lane mai madad faramee**

Khas tour se

**Riaz bhai , shaikh abdullah Umeri, faheem
iqbal , Mushtaq ahmed Aur baz sisters bhi
hain jo madad kie Aur**

**kuch brothers bhi madad kie Likin ijazat nahi
hai ke unka naam zikr Kia jae Allaah qabool
farmae sab ki mahant**

Ameen

Shukriya

Shoba e nashro ishaat,

Askislampedia

KALIMA TAWHEED KE AATH SHARAYET

Duroos wa Bayaanaat – Jild Awwal (Khutbaat Arshadi)

1. Anasir Khutbah

2. Tamheed

3. Kalima Tawheed ke aath shara

4. 1) Pahli shart “Ilm”

5. 2) Doosri shart “Yaqeen”

6. 3) Teesri shart “Qabool”

7. 4) Chawthi shart “Inqiyaad”

8. 5) Paanchween shart “sidq”

9. 6) Chati shart “Ikhlaas”

10. 7) Saatween shart “Al Muhabbah” yaani muhabbat

11. 8) Aathwaan shart “Kufr wa bid’aat se bara’at

Allaah Taala ne Quraan Majeed me jitne ahkaamaat diye hai un sab nekiyon ki jad aur asal “SHAHAADAT LAA ILAAHA ILLALLAAH” hai, yaani Kalima Tawheed hi afzal ul ibaadaat aur ahsan ul qurbaat hai, chunache Allaah Taala ne is Kalima “LAA ILAAHA ILLALLAAH” ke maani wa mafhoom aur Tawheed ki rooh ko jaanne aur samjhne ka hukum diya hai. Surah Muhammad, Surah no. 47, aayat no. 19 me Allaah Taala ne farmaya : **(FA’ALAM ANNAHU LAA ILAAHA ILLALLAAH)** “So (Aye Nabi !) Aap yaqeen karle ke Allaah ke siwa koyi ma’abood nahi.”

Allaah Taala ye hukum kisko de rahe hai? Allaah Taala Nabi Kareem ﷺ ko ye hukum de rahe hai, Nabi Kareem ﷺ ko arabi zabaan samajh me aati thi ya nahi aati thi? Nabi Kareem ﷺ ko arabi zabaan samajh me aati thi, iske bawajood Allaah Taala kah raha hai ke, Aye Nabi Kareem ﷺ ! Jaan leekiye ke “LAA ILAAHA ILLALLAAH” ka maani kya hai, Allaah Taala Nabi Kareem ﷺ ko ye hukum dekar asal me saari insaaninat ko hukum de raha hai ke “LAA ILAAHA ILLALLAAH” ka maani kya hai ye jaan lo.

Is aayat me Nabi Kareem ﷺ se khitaab ka doosra matlab ye hai ke Allaah Taala ne Nabi Kareem ﷺ ko jo maani wa matlab batlaaya hai vo maani ke saath hi “LAA ILAAHA ILLALLAAH” padhenge aur samjhenge to “LAA ILAAHA ILLALLAAH” qabool hoga warna qabool nahi hoga.

“qeela li wahbibni munabbihin alaisa laa ilaaha illallaahu miftaahul jannati qaala balaa walakin laisa miftaahun illa lahu asnaanun fa in j’ita bimiftaahin lahu asnaanun futiha laka wa illa lam yuftah laka”

Wahab bin Munabba Rahimahullah se kaha gaya ke kya “LAA ILAAHA ILLALLAAH” jannat ki kunji nahi hai? To unhone farmaya ke zaroor hai lekin koi kunji aisi nahi hoti jisme dandaane na ho. Isliye agar tum dandaane wali kunji laa’oge to taala (qul) khulega warna nahi khulega.

Aur vo daant Kalima Tawheed ke aath (8) shuroot hai.

Kalima Tawheed ke aath (8) sharayet :

“LAA ILAAHA ILLALLAAH” ki aath 980 sharten hai, vo kya hai? Arab ke ek aalim jo ek shaayar bhi hai unhone aasaani se yaad karne ke liye in shuroot ko ek sher me jama kiya hai.

Al ilm wal yaqeen wal qabool

Wal inqiyaad faa daramaa aqool

Wal sidq wal ikhlaas wal mahabbah

Wa faqak allahu lima ahbah

1. Ilm, 2. Yaqeen, 3. Qabool, 4. Inqiyaad, 5. Sidq (sachayi), 6. Muhabbat, 7. Ikhlāas

Ye alfaaz aise hai jinhe ham urdu me bhi istemaal karte hai.

Ilm se muraad ye hai ke Kalima Tawheed ka maani aur matlab maaloom ho jahaalat na rahe, banda zabaan se jo Kalima ada kar raha hai, uska sirf iqraar kaafi nahi balke uske maani aur taqazon se waaqifiyat bhi laazmi hai.

Yaqeen ka matlab hai ke is Tawheed ko qubool karne ke baad kisi bhi qism ka shak wa shubah dil me baaqi na rahe aur use mukammil eemaan wa eeqaan ke saath dil se qubool kare.

Qabool yaani zabaan se iqraar karna.

Inqiyaad ka mukhtasar maani hai ke dil se bhi maani maanna aur amal ke zariye bhi saabit karna yaani Allaah Rabbul Aalameen ke liye mut’ee wa farmaabardaar ho jaana.

Sidq se muraad sachchayi ke saath qabool karna.

Muhabbat yaani dilon ki muhabbat ke saath qabool karo, nafrat ya naa pasandeedgi se qabool karna duroost nahi hai, dilon me nafrat chupa kar aur is Tawheed ko bojh samajh kar qabool karna duroost nahi hai.

Ikhlāas se muraad riyaakaari se nahi balke ikhlāas ke saath qabool karo.

Tawheed ki qubooliyat ke liye ye saat (7) condition Quraan aur Sahi Hadees se saabit hai. Shaikh bin Baaz Rahimahullah ne ek aur yaani aathween shart bhi batlaayi hai vo kya hai? Vo ye hai ke jitne qism ke maaboodaane baatil aur taaghoot hai unka inkaar karna, yaani har qism ki gandagi se saaf ho jaa'o, har qism ke shirk aur har qism ke bid'at se paak hokar Tawheed ko tasleem karo.

Allaah Taala jazaye khair de un Ulama Kraam ko jinhone badi mehnat wa mashaqqat se Quraan wa Hadees ki roushni me in tamaam shuroot ko jama kiya hai aur in nukaat ka mukammil survey karke hamare liye badi aasaani paida kar dee hai.

1. Pahli shart “Ilm” :

Allaah Taala ka hukum hai ke “FA’ALAM ANNAHU LAA ILAAH ILLALLAAH” “So (Aye Nabi!) Aap jaan le ke Allaah ke siwa koyi ma’abood nahi.” (Surah Muhammad:19)

“LAA ILAAHA ILLALLAAH” jaanne ka ek pahloo ye hai ke sabse pahle aap iska maani samjhe. Ibn Usaimin Rahimahullah ne kaha hai ke zara ghour kare ! Is Kalima ke do pahloo hai : Ek inkaar hai, doosra asbaat hai. Kis cheez ka inkaar hai aur kis cheez ka asbaat hai? Shirk ka inkaar hai aur Tawheed ka asbaat hai. Jab tak tumhara inkaar poora nahi hoga tab tak tumhara asbaat bhi poora nahi hoga. “LAA ILAAHA ILLALLAAH” nahi hai koyi sachcha maabood, yaani koyi Allaah Taala ke siwa maabood bar haq ho hi nahi sakta. Glass agar ganda rahega aur tum usi me paani daaloge to paani bhi ganda ho jaayega aur glass bhi ganda hi rahega. Pahle glass ko mukammil tareeqe se saaf karlo yaani apne dil ko, apni soch ko aur apne aqeede ko saare gande aqeede se saaf karlo, agar safayi me thodi bhi kami baaqi rahegi to Tawheed me khalal aa jaayega.

Arabi zabaan me “nahi” ke liye “laa” ka lafz istemaal kiya jaata hai, “lan” bhi musta’amil hai aur “lais” bhi istemaal kiya jaata hai, farq kya hai? Zamana maazi se mutaalliq “nahi” kahna hai to “lam” ka istemaal kare, haal se mutaalliq “nahi” kahna hai to “lais” ka istemaal kare aur mustaqbil se mutaalliq “nahi” kahna hai to “lan” ka istemaal kare, lekin yahaan Kalima Tawheed me “laa” istemaal kiya gaya hai, doosra koyi lafz istemaal nahi kiya gaya.

Doosri baat (LAA ILAAHA) ke “ha” par zabar hai pesh nahi hai, haalanke agar pesh hota to bhi baat khatam ho sakti thi lekin zabar ke saath ek makhsoos maani maqsood hai.

“laa” ke maani me jitne qism ke “nahi” hai tamaam shaamil hai, “laa” me maazi haal aur mustaqbil teeno ki nafi muraad hai, yaani maazi me Allaah Taala ke muqaabile me koyi nahi tha, haal me bhi nahi hai aur mustaqbil me nahi hoga,

Allaah Taala ka muqabil kabhi bhi nahi aur kaheen bhi nahi hai. Allaah Taala ka muqabil na aasmaan me hai, na zameen me hai, na kisi sayaaare me hai, na kisi jungle me hai aur na kisi sahra me hai. Allaah Taala ka koyi bhi maqabil nahi hai, na koyi farishta hai, na koyi Nabi hai, aur na koyi shakhsiyat hai, Allaah ke maqabil me koyi ho hi nahi sakta.

Are Bhai ! Thodi to gunja'ish ho, nahi ! Hargiz nahi ! Itne bade bade baba hai, itne bade bade peer hai unhe to mouqa mil jaana chahiye, nahi ! Kisi bhi shakal me nahi ! Allaah Taala ka muqabil lakdi ka, paththar ka, sone ka, chandi ka, lohe ka ya kisi bhi qism ki dhaat ka aur kisi bhi qism ke maade ka nahi hai. Allaah Taala ka muqabil taaweez, imame zaamin, haath ke kade, gale ke maale aur car aur dukaano me latkaayi jaane waali takhtiyaan bhi nahi hai. Allaah Taala ka muqabil kitaben bhi nahi, darood lakhkhi bhi nahi aur daroode panjgaana bhi nahi.

To phir sawaal uthta hai ke Aadam Alaihissalaam ko shaitaan ne jo sajdah kiya hai phir vo kya hai? Ham kahte hai ke sajdah kisi bhi jagah jaayaz nahi hai. Na qabar par, na mazaar par, na mandir par, na dargaah par aur na hi kisi darakht par jaayaz hai.

Sawaal karne waale sawaal karte hai ke Aadam Alaihissalaam ko farishton ne sajdah kyu kiya? Mere bhai ! Zara ruk jaaye, sawaal ye hai ke ye sajdah karne ke liye kisne kaha? Jawaab hai ke agar Allaah ne kaha hai to ye sajdah farishte kar sakte hai, agar Allaah Taala ne na kaha hota to ye sajdah farishte nahi kar sakte the. Agar Allaah Taala ne kaha hai to sajdah Kaaba ke liye bhi kar sakte hai, agar Allaah Taala ne kaha hai to Baitul Maqdis ke liye bhi sajdah kar sakte hai aur agar Allaah Taala ne kaha hai to Yusuf Alaihissalam ko bhi sajdah kar sakte hai, hukum kiska hona chahiye? Hukum Allaah Taala ka hona chahiye. Agar ham Kaaba ke saamne sajdah kar rahe hai to ham dar asal ye sajdah Kaaba ke liye nahi balke simte Kaaba Allaah hi ke liye kar rahe hai aur Allah Taala ke hukum se kar rahe hai.

Kya ab mai Baitul Maqdis ki taraf rukh karke namaz padh sakta hoon? Nahi !, haalaanke ek zamane me iska hukum diya gaya tha lekin baad me rukh tabdeel karne ka hukum diya gaya, kya ab mai baitul Maqdis ki taraf rukh karke namaz padh sakta hoon? Nahi ! Kyu ke pahla hukum dene waala Allaah Taala tha aur baad me us hukum se rokne waala bhi Allaah Taala hi tha, pahle ye hukum tha lekin baad me ye hukum baaqi nahi hai, isliye ab mai Baitul Maqdis ki taraf rukh karke namaz nahi padh sakta, jis shirkiya kaam ka bhi hukum tha hi nahi use mai kaise kar sakta hoon?

Isi tareeqe se “na’abudak” se bhi baat chal sakti thi lekin “iyyaka na’abudu” kyu kaha gaya hai? “Iyyaka Na’abudu” se ‘ham teri hi ibaadat karte hai tere alaawa kisi ki ibaadat ham nahi karte’ ye maani nikalta hai. Namaz me sajdah kitna aham hai, baghair sajdah ki namaz nahi ho sakti, lekin jab janaze ki namaz ka masla aaya to Allaah Taala ne is namaz se sajdah hi nikaal diya kyu ke namaze janaza me saamne mayyit hoti hai. Jisne ye peshaani paida kee hai ye peshaani usi ke saamne jhukegi. Allaah Taala ka agar hukum nahi hai to phir ye peshaani kaheen nahi jhukegi kyu ke jisne is peshaani ko paida kiya hai ye peshaani usi ke hawaale hai, Allaah Taala ka irshaad hai :

**(YAA AYYUHAN NAAS’UBUDU RABBAKU MULLAZEE
KHALAQAKUM WALLA ZEENA MIN QABLIKUM LA ALLAKUM
TATTAQOON)**

Tarjamah : “Aye logon ! Apne us Rab ki ibaadat karo jisne tumhe aur tum se pahle ke logon ko paida kiya, yahee tumhara bachaav hai,” (Surah Baqarah:21)

Ibadat ka falsafah ye hai ke jisne paida kiya hai vahee ibadat ke laayaq bhi hai, jisne hame paida nahi kiya uski ibadat kis liye kee jaaye? Shaikh Ibn Usaimin Rahimahullah kahte hai ke shirk ka jis qadar inkaar hoga usi qadar tawheed mazboot hogi, zara bhi shirk ke inkaar me shak rahega to tawheed me khalal paida ho jaayega, Allaah Taala ka irshaad hai :

**(FAMAI YAKFUR BIT TAAGHOOTI WA Y’UMIM BILLAHI FAQADIS
TAMSAKA BIL URWATIL WUSQAA LAN FISAAMA LAHAA
WALLAHU SAMEE’UN ALEEM)** (Surah Baqarah:256)

Tarjamah : “Isliye jo shakhs Allaah Taala ke siwa doosre ma’aboodon ka inkaar karke Allah Taala par eemaan laaye usne mazboot kade ko thaam liya, jo bhi na tootega aur Allaah Taala sunne waala, jaanne waala hai.”

Allaah Taala ke maqabil me khade kiye jaane waale tamaam ma’aboodon ka chahe vo kisi bhi shakal me ho inkaar laazmi hai. Allaah Taala ki zaat me, Allaah Taala ke naamon me, Allaah Taala ke kaamon me, Allaah Taala ki sifaat me aur Allaah Taala ke liye kee jaane waali ibaadaat me kisi ko shareek na karte huye ye paanch baaten Allaah Taala hi ke hawaale kar dene ka naam Tawheed hai :

- 1) Allaah Taala ki zaat
- 2) Allaah Taala ke naamon
- 3) Allaah Taala ki sifaat
- 4) Allaah Taala ke kaam
- 5) Allaah Taala ke liye kee jaane waali ibaadaat

In tamaam baaton me Allaah Taala ke saath kisi ko shareek nahi karna chahiye, ye tamaam baaten Allaah Taala ke hawaale kar dena chahiye.

Shaikh Saaleh Aal Ash Shaikh ne is mauzoo se mutaalliq chand aham baaten batlaayi hai, Ulama Kraam ki kya hi qeemti baaten hai, bahut saare Ulama Kraam saalaha saal badi mehnat karne aur arq rezi ke baad 2 safhaat 6 safhaat 10 ya 20n safhaat ki mukhtasar kitab likhte hai, lekin isme ilm ka samandar rahta hai, Shaikh kahte hai ke **“LAA ILAAHA ILLALLAAH”** ka jo ham tarjamah kar rahe hai ke, “nahi hai koyi saccha maabood e bar haq” isme se ye “saccha” ka lafz ya “bar haq” ka lafz Kalima me to nahi hai phir iska maani kahaan se aaya? Is tareeqe se english me tarjamah karte hai ke ‘There is no God who deserves to be worshipped except Allaah’ ye sun kar koyi aiteraaz kar sakta hai ke beech me ‘who deserves to be worshipped’ ka lafz kahaan se laaye hai? (al mustahaq al ibaadah) ibadat ke mustahaq wa laayaq agar koyi hai to vo Allaah Taala hai, ye ibadat ke mustahaq wa laayaq ka matlab kahaan se aaya?

Isliye kahte hai ke deen e Islam ki baarikiyaan samajhne ke liye arabi zabaan samajhna chahiye. Arabi zabaan me jab kabhi “mubtada” aata hai to uski “khabar” ka laaya jaana zaroori hai, arabi zabaan me basaawqaat “khabar” chupi (hidden) huyi hoti hai, arab ke logon ki ye aadat thi ke jo baat mukammil tareeqe se samajh me aa jaaye use alfaaz me bayaan nahi karte the, aisi baat alfaaz me kahna aur alfaaz ka is baat ke liye istemaal karna maayoob aur aar samjha jaata hai.

Jaisa ke “Bismillah” hai, uska tarjamah ham kya karte hai? “Shuroo karta hoon Allaah ke naam se” haalaan ke shuroo ka lafz “Bismillah” me nahi hai, mukammil “Bismillah Hir Rahman Nir Raheem” me lafz “abdaa” hi nahi hai, isi liye kahte hai ke arabi grammar me kuch alfaaz chupe (hidden) hote hai unhe pahchaanne ka naam hi arabi samajhna hai.

Agar ham “laa ilaaha illallaah” ka tarjamah karenge to usme khabar chupi huyi milti hai, Quraan Majeed ki taqreeban aayaat ka survey karna padega tab jaakar vo maani maaloom hoga aur samajh me aayega, Quraan Majeed me ek aayat hai, Allaah Taala ka irshaad hai :

(ZAALIKA BI ANNAL LAAHA HUWAL HAQQU WA ANNA MAA YAD'OONA MIN DOONIHI HUWAL BAATILU WA ANNAL LAAHA HUWAL ALIYYUL KABEER) (Surah Hajj:62)

Tarjamah : “Ye sab isliye ke Allaah hi haq hai aur uske siwa jise bhi ye pukaarte hai vo baatil hai aur beshak Allaah hi bulandi waala kibri'aai waala hai.”

Ye aur deegar aayaat aur arabi grammar ki roushni me ab se nahi balke qadeem zamane se Kalima Tawheed ka ye mazkoorah sahi maani muraad liya jaa raha

hai, Alhamdulillah ! Quraan Majeed samajhne aur padhne waala bhi is maani wa mafhoom ka inkaar nahi kar sakta.

2 : Doosri shart yaqeen :

‘laa ilaaha illallaah’ ka mahaz maani jaan lena kafi nahi balke uske maani wa mafhoom par kaamil yaqeen bhi zaroori hai, warna arab arabi zabaan se waaqif the, vo Kalima Tawheed ka maani jaante the lekin is par yaqeen nahi karte the, isiliye unko kaafir kaha gaya. Agar Tawheed me yaqeen nahi hai to nifaaq aa jaayega, shak ka raasta khul jaayega aur agar Tawheed par pukhta yaqeen ho to kisi bhi soorat Tawheed me zarra barabar bhi farq nahi aayega.

Aap dekhiye ! Dunya me musalmaano par kitni museebaten aa rahi hai, lekin Islam nahi chod rahi hai, Islam ke naam par khawaateen ko bhi takleef ho rahi hai lekin vo Islam ko nahi chod rahi hai, maaloom hota hai ke in tamaam me aisa yaqeen hai ke pahaad hil jaaye lekin eemaan me kuch kami na aaye. Surah Hujuraat, Surah no. 49 aayat no. 15 me Allaah Taala irshaad farmata hai :

(INNAMAL M’UMINOO NALLAAZEENA AAMANOO BILLAHI WA RASOOLIH SUMMA LAM YARTAABOO WAJAA HADOO BI AMWAALIHIM WA ANFUSIHIM FEE SABEELILLAHI ULAA’IKA HUMUS SAADIQOON) (Surah Hujuraat:49-15)

Tarjamah : “Momin to vo hai jo Allaah aur uske Rasool par (pakka) eemaan laaye phir shak wa shubah na kare aur apne maalon se aur apni jaano se Allaah ki raah me jihaad karte hai, (apne daawe eemaan me) yahi sacche aur raast go hai.”

Ek zamane me taataari Islam ke khilaaf uthe the, jinhone musalmaano ka aisa qatl aam kiya ke un musalmaano me mard kam ho gaye aur zyada tar auraten baaqi rah gayi thi, ye un auraton ko apne saath le gaye lekin yahi taataari kuch muddat baad musalmaan ho gaye, taareekh likhne waalon ne kaha ke, ye musalmaan kaise huye? Ye vahee log the jinhone musalmaano ka qatl aam kiya tha, iski kya wajah thi? Iski teen wajooahaat thi jinme se ek wajah ye thi ke jo maayen aur bahne mazloom bana kar utha lee gayi thi unhone eemaan ke khilaaf masaalih (compromise) nahi kee balke unhone taataariyon ko eemaan se maalaa maal kiya. Ye eemaan ki quwwat hai ke kitni bhi sakht haalat paida ho jaaye eemaan ka daaman haath se nahi chodna chahte, isi ko yaqeen kahte hai.

Sahi Muslim ki Hadees hai jisme **“laa ilaaha illallaah”** padhne ki fazeelat batlaayi gayi hai, Nabi Akram ﷺ ne farmaya :

“man maata wahuwa ya’alamu annahu laa ilaaha illallaahu dakhala jannata”

“Jo shakhs is ilm (aur yaqeen) ke saath inteqaal kar jaata hai ke nahi hai koyi maabood e bar haq siwaaye Allaah Taala ke to vo jannat me daakhil ho jaayega.” Ye haqeeqi Tawheed ki fazeelat hai. (Sahi Muslim:26)

Surah al Hujuraat aayat no. 15 me Allaah Rabbul Aalameen ne farmaya :

(INNAMAL M’UMINOO NALLAZEENA AAMANOO BILLAHI WA RASOOLIH SUMMA LAM YARTAABOO WAJAA HADOO BI AMWAALIHIM WA ANFUSIHIM FEE SABEELILLAHI ULAA’IKA HUMUS SAADIQOON) (Surah Hujuraat:15)

Tarjamah : “Momin to vo hai jo Allaah Taala aur uske Rasool par (pukhta) eemaan laaye phir shak wa shubah na kare aur apne maalon aur apni jaano se Allaah ki raah me jihaad karte rahe to yahee pakke aur sacche momin hai.”

Is aayat me Allaah Taala aur uske Rasool par sidq eemaan ki shart ye lagaayi ke vo shak wa shubah ki gunja’ish na rakhe, jise shak wa shubah hota hai vo munafiq hai.

Doosri Hadees me Nabi Kareem ﷺ irshaad farmaate hai :

“ash’hadu anna laa ilaaha illallaah wa anee rasoolullah. Laa yalqil laaha bihimaa inda, ghaira shaak feehimaa, illaa dakhala al jannah”

Tarjamah : “Mai gawahi deta hoon ke nahi hai koyi maabood siwaaye Allaah Taalaa ke aur beshak mai Allaah Taala ka Rasool hoon, koyi bhi banda Allaah Taala se is haal me mulaaqaat kare ke vo in do gawahiyon me kuch bhi shak na karta ho to vo jannat me daakhil ho jaayega.” (Sahi Muslim:27)

Pahli Hadees me sirf **“laa ilaaha illallaaha”** ka zikr tha aur Muhammad ﷺ ki risaalat ka zikr nahi tha, isiliye baaz log kahte hai ke sirf **“laa ilaaha illallaah”** kahenge to chalega, lekin kya ham risaalat ki gawahi ke baghair bhi jannat me chale jayenge? Agar ye maani nikaalenge to phir ek insaan ka qatl karne waala jannat me jaa sakta hai, kya sirf ek Hadees padh kar maani nikaalenge? Nahi ! aur bhi Ahadees me inhe bhi padhen to maani mukammil samajh me aayega. Sahi Muslim ki jo doosri Hadees bayaan kee gayi hai is se maaloom hota hai ke agar insaan zindagi bhar Tawheed wa Risaalat ki gawahi ko thaame rahe aur usi par qaayam bhi rahe yahaan tak ke qiyamat ka marhala aa jaaye to Allaah Taala us se raazi hokar jannat me daakhil kar dega.

Tawheed ki gawahi aur Risaalat ki gawahi in dono me badi taaqat aur badi quwwat hai, dunya hamse faut ho jaaye to ho jaaye, ghar, bangla, car, saamaan

ya sab kuch kisi baadh ya sailaab me ya kisi zalzale me chale jaaye to koyi baat nahi kyu ke hamare paas maujood **“laa ilaaha illallaah”** hai to bas hai, kyu ke ek muwahhid se jab Allaah Taala raazi ho jaaye to phir jannat me daakhil hone se koyi cheez use rok nahi sakti. Aisa ho hi nahi sakta ke ek insaan is do gawahiyon ke saath Allaah se mulaaqaat kare aur jahannam me chala jaaye, Allaahu Akbar ! Lekin shart kya hai? Shart ye hai ke **“ghair shaak feehimaa”** Tawheed ke is Kalima ke baare me kisi shak wa shubah me mubtala na ho.

3 : Teesri shart qabool :

Qabool ka matlab kya hai? Ek insaan ilm se bada yaqeen paida kar leta hai, ilm bhi aa gaya aur yaqeen bhi aa gaya lekin kuch log hai jo zabaan se iqraar nahi karte, jaise abu lahab hai jinka yaqeen tha ke mera bhateja Muhammad ﷺ saccha Nabi aur Rasool hai aur uska deen saccha hai lekin jab unse kaha gaya ke ek martaba **“laa ilaaha illallaah”** kah do ! To unhone kaha tha ke ye mujhse nahi hoga.

Khouf, takabbur ya ghuroor ki wajah se insaan kahne se ya elaan karne se bhaagta hai ke log kya kahenge? “Musalmaan to dahashat gard hote hai agar maine Islam qubool kar liya to log mujhe bhi dahashat gard kahne lag jaayenge,” aaj kal to salfiyon ko dahashat gard kaha jaa raha hai, agar mai apne aap ko salafi kahoonga to log mujhe dahashat gard kahenge.” Logon ke kahne se kuch nahi hota jo haq hai vahee kaha jaaye. Islam ko phailne se bachaane ke liye ek maahoul banaya ja raha hai taake log Islam qubool na kare.

Allaah Taala se dua hai ke Allaah media ke baaz goshon ko hidaayat de jo Islam ke naam se logon me nafrat phaila rahe hai aur hame bhi is baat ki taufeeq de ke ham misaali musalmaan ban sake aur is image ya tasawwur ko jo ghair muslim ke zahan me ban chuka hai ke Islam dahashat pasand mazhab hai, is tasawwur ko apne husne akhlaaq wa amal se mita sake.

Teesri shart qabool hai, is pahloo se logon ke raaste badal jaate hai aur paanch qism ke kufr ban jaate hai :

- 1) Kufre shak
- 2) Kufre takabbur
- 3) Kufre a'iraaz
- 4) Kufre takzeeb
- 5) Kufre nifaaq

Ab ham is pahloo se kufr ki har ek qism ko misaal ke zariye samajhte hai.

- 1) Kufre shak : Nabi Akram ﷺ ke daur me jo dehaati the vo kufre shak me muftala the, ye log iqraar to karte the, qubool to karte the, lekin andar se shak karte the.
- 2) Kufre takabbur : Koyi insaan jaanta hai ke Islam haq hai aur Allaah ke Rasool ﷺ sacche Rasool hai lekin takabbur ki wajah se iqraar nahi karta hai jaise qoume samood aur qoume aad jo takabbur me barbaad ho gaye aur shaitaan uski awwal misaal hai, jaanta boojhta takabbur karke sajdah se inkaar kiya aur jahannam raseed ho gaya.
- 3) Kufre a'iraaz : Yaani ek insaan hai jo Tawheed se bhaagta hai aur Tawheed jaanne aur pahchaanne ki mukammil koshish nahi kart balke kahta hai ke bhai ! Mujhe isme dilchaspi nahi hai, isliye Tawheed ke subject ko neglect karta hoon, to ye kufre a'iraaz hai. Qoum ahqaaf (aad).
- 4) Kufre takzeeb : Iska matlab ye hai ke insaan ke dil me ye yaqeen hota hai ke Islam saccha deen hai aur Muhammad ﷺ sacche Rasool hai lekin zabaan se iqraar karne ki bajaay vo use jhutlaata hai, jaise abu lahab jisko maaloom tha ke Islam saccha deen hai lekin phir bhi zabaan se jhutlaaya karta tha.
- 5) Kufre nifaaq : Yaani insaan zabaan se iqraar to karta hai lekin dil se inkaar karta hai yahee munafiq hai.

(INNAHUM KAA NOO IZAA QEELA LAHUM LAA ILAAHA ILLALLAAHU YASTAKBIR OONA WA YAQOOL OONA A'INNAA LATAARIKOO AALIHATINAA LI SHAA'IRIN MAJNOON) (Surah Saffaat:35-36)

“Ye vo log hai ke jab unse kaha jaata hai ke Allaah Taala ke alaawa koyi maabood bar haq nahi to ye sarkashi aur takabbur karte the aur kahte the ke kya ham ek deewaane shaayar ki baat par apne maaboodon ko chod de?”

Allaah Taala ne inke azaab ki illat aur uska sabab ye bayaan kiya ke vo LAA ILAAHA ILLALLAAH se takabbur karte aur use jo ye Kalima lekar aaya jhutlaate aur is cheez ki nafi nahi karte the, jiski is Kalime ne nafae kee aur na hi uska asbaat karte jiski ye Kalima asbaat karta hai.

4 : Chowthi shart inqiyaad :

Ye shart Kalima Tawheed ke sahi hone ke liye bahut zaroori aur aham hai. Ba zaahir bahut saare musalmaan Kalima padhte hai, sau sau martaba bhi padh lete hai, koyi problem nahi hai kyu ke aaj ke musalmaan baghair samjhe padh lete hai lekin Abu Taalib ko ye Kalima padhne se problem tha kyu ke vo is Kalime ka poora matlab samajhte the. Ek insaan arabi me kahe ke “**al khamar haraam**” aur “**al maisar haraam**” lekin vahee insaan sharaab bhi pee raha ho

to log kahenge ke “Bhai ! Aap kah rahe hai ke sharaab haraam hai lekin aap sharaab pee rahe hai” us waqt vo insaan kahega ke “accha iska matlab ye hai?!” Mai to samajh raha tha ke ye koyi tasbeeh hai jo arabi zabaan me hai.

Ye isliye hua kyu ke use in alfaaz ka sahi matlab nahi maaloom tha aur vo insaan ghalat amal kar raha tha, bilkul isi wajah se insaan Allaah ke alaawa bahut see jagahon par shirk karta hai lekin Kalima bhi padhta hai.

Is zamane me abu lahab aur abu jahal ko maaloom tha ke “LAA ILAAHA ILLALLAAH” ka kya maani hai? Unhe maaloom tha ke Kalima me iqraar ke baad Allaah ke alaawa kisi ki bhi ibadat nahi karni chahiye, unke liye maana clear tha, isliye vo Kalima padhne se inkaar karte the, Allaah Taala ne unki is baat ko Quraan Majeed me batlaaya hai, Allaah Taala ka irshaad hai :

(AJA ALAL AALIHATA ILAAHAN WAAHIDAN INNA HAAZA LA SHAI UN UJAABUN) (Surah Saad:5)

Tarjamah : “Kya usne itne saare maaboodon ka ek hi maabood kar diya, waaqai ye bahut hi ajeeb baat hai.”

Vo arab ke log “alah” yaani kayi maabood kahte the lekin Islam “ilaahu waahid” yaani tanha ek maabood kahta hai, isliye kuffaar makkah kahte the ke ‘saare maabood chod kar ek maabood qabool kar lena aisa to mumkin nahi hai” kyu ke kuffaare makkah ko “LAA ILAAHA ILLALLAAH” ka maani wa mafhoom maaloom tha. Aaj ka har musalmaan Kalima padhta hai lekin aksar ko matlab zara bhi nahi maaloom hai.

Aaj musalmaano par azaabaat aur pareshaaniyaan kyu aa rahi hai? Kya aap ko maaloom hai? Jab ham safar karte hai aur logon se mulaaqaat karte hai to samajh me aata hai ke logon ke kayi tarah ki bad aqeedgiyaan, shirk wa bid’aat aur khurafaat raah paa gaye hai. Ye sab kuch dekhne ke baad pata chalta hai ke isi wajah se musalmaano par aafaten aur museebaten aa rahi hai. Quraan ke mutabiq tasawwur kiye jaane waala musalmaan alag hai aur aaj zameen par paaya jaane waala musalmaan alag hai, Quraan aur Sahi Hadees me ek Islam batlaaya jaa raha hai aur musalmaan kisi aur tareeqe ko follow kar raha hai. Jo insaan Quraan ko sahi tarjamh ke saath acche tareeqe se padhega, In Sha Allaah ! Vo shirk ke qareeb bhi nahi jaayega.

Inqiyaad ka matlab Allaah ka mut’ee aur farmabardaar ban jaana jo ke Kalima Tawheed ko dil se maanne se hota hai. Agar insaan ba zaahir kalima padh le lekin dil se na maane to ye qubool nahi hai, is Kalima ko dil se bhi maanna zaroori hai. Aisa nahi hai ke Bhai ! Khaandaan ki aakhri shaadi hai thoda jahaz le le to kya hoga? Ham kahenge ke Bhai ! Chachajaan ! Ya Khaalajaan ! Jab aap zabaan se iqraar kar rahe hai to dil se bhi tasleem karle, baaz buzurg kahte hai

ke dil se ham bhi maante hai lekin khaandaan ki aakhri shaadi hai thoda bahut mawsiqi (music) rakh lenge ! Zara gunja'sih nikaal lee jiye kyu ke khaandaan ki aakhri khwaahish hai, meri bacchi, meri aulaad ya mere rishtedaar ki khatir ! Bardaasht kar leejiye lekin Allaah ki khatir kuch nahi karna hai.

Surah Ahzaab, Surah no. 33, aayat no. 36 me Allaah Taala ne irshaad farmaya :

(WAMAA KAANA LI M'UMININ WALAA M'UMINATIN IZAA QAZALLAHU WA RASOOLUHU AMRAN AY YAKOONA LAHUMUL KHIYARATU MIN AMRIHIM WA MAI YA'ASILLAHA WA RASOOLAHU FAQAD ZALLA ZALAALAM MUBEENAA)

Tarjamah : “Aur (dekho) kisi momin mard wa aurat ko Allaah aur uske Rasool ke faisle ke baad apne kisi amr ka koyi ikhtiyaar baaqi nahi rahta, (yaad rakho) Allaah Taala aur uske Rasool ki jo bhi naafarmaani karega vo sareeh gumraahi me padega.”

Kisi momin mard aur momin aurat ke liye ye jaayaz nahi hai ke jab bhi Allaah Taala aur uske Rasool ﷺ ka faisla aa jaaye to uske alaawa apni taraf se koyi aur raasta nikaale. Allaah Taala aur uske Rasool ﷺ ki baat aane ke baad doosri baat qubool hi nahi hai, iske aage full stop hai.

Allaah aur uske Rasool ﷺ ke faisle par ruk jaana hi hai, doosra option hi nahi hai, lekin phir bhi baaz log kahte hai ke dekhiye bhai ! Haraam aur halaal apni jagah hai lekin mere ghair muslim dost badi muhabbat se prasad bheje huye hai, mai thoda unko khush karne ke liye khaa loonga to bura kya hai? Dosti aur business ka maamla hai agar mera dost ka diya hua prasaad kha'oon to vo Islam se kya door nahi ho jaayega? Iska jawaab ye hai ke aap us se kahte ke, aye bhai ! Zaroorat padne par mai tujh ko mera khoon de doonga, zaroorat padne par mai tujhe uthaa kar hospital le jaa'oonga, zaroorat padne par mai tujhe paise dekar teri madad karoonga, lekin mai apne deen me compromise hargiz nahi karoonga, Allaah Taala ka irshaad hai :

(LAKUM DEENAKUM WALIYADEEN) (Surah Kaafiroon:6)

“Tumhare liye tumhara deen aur mere liye mera deen hai.” Aye mere Bhai ! Mai dunyawii aitebaar se tumhare har kaam aa'oonga, yaani khaana chahiye khaana doonga, paani chahiye paani doonga, tumhare ghar ki deewar gir rahi hai to tumhari deewar apne haathon se bana'oonga, tum mujhse jo khidmat le lo mai free me karoonga, lekin deen ke masle me kisi bhi qism ki mafaahimat bardaasht nahi hogi.

Mere Bhai ! Agar mai tumhare in kaamon me madad kar raha hoon to iska matlab ye hua ke jo cheez mai ghalat samajh raha hoon use agar karoonga to

mai ghalti par hoon aur tumhe bhi ghalat raaste par le jaa raha hoon, kya ye ho sakta hai ke insaan apne dost ya rishtedaar ki khatir kisi haqeeqat ka inkaar karde? Jaisa ke dost ki khatir mai $2+2=5$ to nahi bol sakta, warna log paagal kahenge, lekin mai aap ki maths ko sahi karne ke liye aap ko ek kitab dilaa'oonga aur uske liye padhaane waale ka bhi intezaam karoonga aur saare intezaam karoonga lekin aap ki khatir mai $2+2=5$ nahi kah sakta. Jo meeri bunyaaden hai usko mujhe follow karna zaroori hai.

Jab insaan kisi cheez ko dil se maan leta hai to uska jawaab hi alag ho jaata hai, uska amal alag ho jaata hai, uski soch alag ho jaati hai, uske faisle alag ho jaate hai aur uske faisle atal ho jaate hai.

Mukammil taur par apne aap ko Allaah Rabbul Aalameen ka mut'ee aur farmaabardaar banaana isko inqiyaad kaha jaata hai.

Allaah Taala ne farmaya :

**(WAMAN YUSLIM WAJHAHU ILALLAAHI WAHUWA MUHSINUN
FAQADIS TAMSAKA BIL URWATIL WUSQAA WA ILALLAAHI
AAQIBATUL UMOOR)** (Surah Luqmaan:22)

Tarjamah : “Aur jo shakhs apne aap ko Allaah Taala ke ta'abe karde aur phir vo ho ihsaan karne waala yaqeenan usne mazboot kunde ko thaam liya aur tamaam kaamon ka anjaam Allaah Taala hi ki taraf hai.”

5 : Paanchween shart “sidq” :

Yaani sacchayi, Kalima Tawheed ki paanchween shart sacchayi hai jaise Abu Bakr Raziallahuanhu ki sacchayi thi, isiliye unhe Siddiq ka laqab mila. Allaah Taala ka irshaad hai :

**(AHASIBAN NAASU AY YUTRAKOO AY YAQOOLU AAMANNA
WAHUM LAA YUFTANOON. WALAQAD FATAN NALLAZEENA MIN
QABLIHIM FALA Y'AALAMANNAL LAHULLAZEENA SADAQOO
WA LAY'AALA MANNAL KAAZIBEEN)** (Surah Ankaboot:2-3)

Tarjamah ; “Kya logon ne ye gumaan kar rakha hai ke unke sirf is daawe par ke ham eemaan laaye hai ham unhe baghair aazmaaye huye hi chod denge? Unse aglon ko bhi hamne khoob jaancha. Yaqeenan Allah Taala unhe bhi jaan lega jo sach kahte hai aur unhe bhi maaloom karlega jo jhoote hai.”

**“an maaz bin jabal raziallahuanhu anhu anan nabiyyi ﷺ : maa min ahda
yaash hada alla ilaaha illallaah wa an muhammadan rasoolullah sadqan
man qalbah ilaa hurmatullah alan naar”** (Sahi Bukhari:128)

Ma'az bin Jabal Raziallahuanhu se Hadees marwi hai ke Nabi ﷺ ne farmaya : Jo bhi sidq dil se LAA ILAAHA ILLALLAAH padhe aur uski gawahi dekar Muhammad ﷺ uske bande aur Rasool hai to Allaah Taala us par aag ko haraam kar dete hai.

Kalima Tawheed ki ye shart kab nikhar kar aati hai? Jab maahoul bada khatarnaak ho, khoon kharaabe ka maamla ho to aam taur se insaan kinaara talaash karta hai aur chup jaata hai, lekin jis dil me eemaan ki ye shart “al sidq” yaani sacchayi rachi basi ho to vo in haalaat me bhi iqraar karta hai aur Islam ko saccha deen batlaata hai jaise m’eraj ke waqt logon ne Abu Bakr Raziallahuanhu se kaha ke Muhammad ﷺ is tarah ka daawa kar rahe hai, Siddiq Akbar Abu Bakr Raziallahuanhu ne fauran kaha ke agar ye Muhammad ﷺ kah rahe hai to bilkul sach hai aur mai maanne ke liye tayaar hoon.

6 : Chati shart “Iqlaas” :

Yaani ibadat khaalis Allaah ke liye honi chahiye. Riyaakaari ke liye na ho, kisi ko dikhaane ke liye na ho, Allaah Taala ka irshaad hai : **(ALAA LILLAHID DEENUL KHAALIS)** (Surah Zumar:3). “Khabardaar ! Allaah Taala hi ke liye khaalis ibadat karna hai.”

‘LAA ILAAHA ILLALLAAH” kahne aur iqraar karne ke baad khaalis Allaah ke liye, Allaah ko raazi karne ke liye aur usko khush karne ke liye Islam follow karna hai.

7 : Saatween shart “al muhabbah” yaani muhabbat :

Tawheed muhabbat ke saath tasleem kare aur amal kare, ye koyi bojh nahi hai aur isme kisi qism ki bhi zabardasti nahi hai, Allaah Taala ka irshaad hai :

**(WAMINAN NAASI MAI YATTAKHIZU MIN DOONILLAH
ANDAADAN YUHIBBOONAHUM KA HUBBILLAAHI WALLAZEENA
AAMANOO ASHADDU HUBBAL LILLAAH)** (Surah Baqarah:165)

Tarjamah : “Baaz log aise bhi hai jo Allaah ke shareek auron ko tahra kar unse aisi muhabbat rakhte hai, jaisi muhabbat Allah se honi chahiye aur eemaan waale Allaah ki muhabbat me bahut sakht hote hai.”

Aap ﷺ ne irshaad farmaya :

“laa y’uminu ahadukum, hatta akoona ahbba ilaihi miw waalidihi wa waladihi wannaasi ajma’een”

Anas Raziallahuanhu se Hadees marwi hai ke Rasoolullah ﷺ ne farmaya : Tum me se us waqt tak koyi bhi momin nahi ho sakta jab tak ke vo mere saath apne bete aur baap aur sab logon se zyada muhabbat na rakhe. (Sahi Bukhari:15)

8 : Aathween shart : Kufr wa bid'aat se bara'at :

Har qism ki gumraahiyon se bara'at karna, har qism ke shirk se, har qism ki bid'aat se, har qism ke bure aqeede se paak hokar sahi aqeede aur sahi sunnaton ko apnaana. Allaah Taala ka irshaad hai :

(QUL YAA AYYUHAL KAAFIROON. LAA A'ABUDU MAA TA'ABUDOON. WALAA ANTUM A'ABIDOONA MAA A'ABUD. WALAA ANA A'ABIDUM MAA ABATTUM. WALAA ANTUM A'ABIDOONA MAA A'ABUD. LAKUM DEENUKUM WALIYADEEN) (Surah Kaafiroon:1-6)

Tarjamah : “Aap kah dejiye ke, aye kaafiron ! Na mai ibadat karta hoon uski jiski tum ibadat karte ho, na tum ibadat karne waale ho uski jiski mai ibadat karta hoon, aur na mai ibadat karoonga jiski tum ibadat karte ho, aur na tum uski ibadat karne waale ho jiski mai ibadat kar raha hoon tumhare liye tumhara deen hai aur mere liye mera deen hai.”

Aakhir me mai dua go hoon ke Allah Taala ham sab ko ‘LAA ILAAHA ILLALLAH” ka maani wa matlab samjhne ki taufeeq ata farmaaye, tamaam sharayet aur conditions ba husn wa khooni follow karne ki taufeeq ata farmaaye, Aameen.