

# TAJALIYAT

***ROMAN***

**KHWAJA SHAMS-UD-DIN AZEEMI**

# TAJALIYAT

**Khwaja Shamsuddin Azeemi**

**Composed & Compile By  
FAREEEHA AZEEMI**

# INTESAB

**UN SCINCEDANO KE NAAM  
JO 15VEEN SADDI HIJIRI MEIN  
MOJOODA SCINCE KA  
AKHRI UROOJ DUNIYA  
KI TABAHI DHEKH KAR  
EK WAHID ZAAT  
KHALIQ KAINAAT  
ALLAH KI TAJALI KA  
IRFAN HASIL KAR LEINGE**

## Table of Contents

Al Quran .....	7
Zameen Par Andhera .....	10
Asmano mein Elaan.....	13
Hamari Tasweer .....	16
Taskheer kaayenaat .....	19
Doulat Ki Mohabbat But Parasti Hai .....	22
Taraqqi Ka Mehram Ghair Muslim ? .....	25
Kafan Dafan.....	28
Aag Ka Samandar .....	32
Rooh Ki Ankhen.....	35
Purkhuloos Dil .....	38
Tableegh.....	40
Mashal Raah.....	41
Takhleeqi Formulay.....	43
Tauba .....	44
Bhalai ka sarchashma.....	46
Azeem Insaan.....	48
Tarz Fikar.....	50
Hajj .....	51
Sheree Aawaz.....	53
Do Biwiyan .....	54
Siraat Mustaqeem.....	56
Maa Baap .....	59
Mohabbat .....	61
Khud'daari.....	63
Qatra Aabb.....	64
Khuda Ki Tareef.....	66
Zindagi Ke Do Rukh .....	68
Ilm O Aagahi.....	70
Jharoo Ke Tinke .....	73
Rizq.....	75

Murda Qoum.....	77
Paighambar Ke Nuqoosh Qadam .....	79
Naiki Kya Hai ?.....	82
Ziddi Log .....	84
Saeed Roohein .....	87
Tofeeq .....	89
Sooraj Ki Roshni .....	90
Rab Ki Marzi .....	92
Duniya O Akhirat.....	94
Biwi Ki Ahmiyat .....	97
Khud Shanaas.....	99
Dimagh Mein Chhupa Hua Dar .....	101
Roza.....	103
Manazair .....	104
Dua .....	106
Masajid.....	108
Aleem O Khaibar Allah .....	109
Mayoosi.....	111
Zakheera Andozi.....	112
Bhai Bhai .....	113
Allah Ki Kitab .....	114
Oongh.....	115
Insaan Ke Andar Khazanay .....	117
Na Shukri.....	119
Aaina .....	121
Murda Dili .....	123
Khuda Ki Raah Mein .....	125
Ramadaan .....	127
Qabrustan .....	128
Quran Aur Tashkeeri Formulay .....	129
Acha Dost .....	130
Mout Se Nafrat.....	131
Khata kar Insaan.....	132

Dozakhi Logon Ki Khiraat.....	133
Muashiaat .....	135
Aadaab Majlis.....	138
Salam Alaikum.....	139
Gana Bajana .....	141
Makhlooq Ki Khidmat.....	142
Nabi Mukaram Salallah o Alaihi Wasalim .....	144
Sabr o Istiqamat.....	147
Maheman Nawaz .....	150
Muskurahat.....	152
Black Marketing .....	154
Dost .....	157
Mazhab Aur Nai Nasal.....	158
Mairaaj .....	161
Insani Shumariyat .....	163
Jaidaad Mein Larki Ka Hissa .....	165
Dawat deen.....	168
Farishtay Ne Poocha .....	168
Sonay Ka Pahar.....	170
Machhli Ke Pait Mein .....	172
Bachon ke naam.....	174
Sadqa O Khiraat.....	175
Apna Ghar .....	178
Ghaib Ka Shahood.....	179
Haqooq Al Ibad.....	181
Faqeer Dost.....	183
Be Amal Daiee.....	185
Eid .....	187
Jazb O Shoq.....	190
Mout Ka Khauf .....	194
Firshton Ki Jamaat.....	196
Aitdaal .....	199
Mission Mein Kamyabi .....	201

## Al Quran

Quran majeed hamein aisi ikhlaqi aur rohani qadron se aashna karta hai jin mein zaman o makaan ke ikhtilaaf se tabdeeli nahi hoti. Quran hamein aisay zabita hayaat se muta-arif karata hai jo duniya mein rehne wali har qoum ke liye qabil amal hai. Agar quran ki batayi hui ikhlaqi aur rohani qadren switzerland ki munjmind fizaon mein zindah aur baqi rehne ki salahiyat rakhti hain to africa ke tapte hue sehraa bhi un qadron se mstfiz hotay hain. Jis terhan maadi duniya mein rehne ke liye aisay aadaab muashrat aur qawaneen mojood hain jo zaman o makaan ke ikhtilaaf se tabdeel nahi hotay. Isi terhan rohani zindagi ke bhi kuch qawaneen hain jin mein tabdeeli waqay nahi hoti.

Noo insani ka yeh ilm hai ke aag jism ko jalatii hai. Aadam se taa een dam aur qayamat tak aag ka jalana aik musalmah amar hai. Har zamane aur har khatta mein zameen par aag ka yeh wasf qaim hai ke aag jala dainay wali shai hai. Jis terhan sehat ke usoolon ki khilaaf warzi se is jahan aabb o gl mein jismani sehat mutasir hoti hai isi terhan rooh ki sehat ke liye bhi hifzaan sehat ke usool mutayyan hain, jin usoolon se hamari rohani sehat barqarar rehti hai.

Yahi woh usool hain jin ka parchaar tamam payghambaron ne aur Huzoor alaihi salatovalislam ne kya hai. Yeh rohani sehat ko barqarar rakhnay ke usool do hisson mein taqseem hain. Pehla hissa Allah ke haqooq aur dosra hissa bundon ke haqooq. Bande ke oopar Allah ka yeh haq hai ke bande ko Allah ki zaat aur sifaat ki maarfat haasil ho, is ka dil Allah ki mohabbat se sarshar ho, is ke andar ibadat ka zouq aur Allah ke urfan ka tajassus karvatein laita ho. Bande ka Allah ke sath is terhan talluq ustuwari ho jaye ke bandagi ka zouq is ki rigg rigg mein rich bas jaye. Bandah yeh baat apne pooray hosh o hawaas ke sath jaan le ke mera Allah ke sath aik aisa rishta hai jo kisi aan, kisi lamhay aur kisi waqfay mein nah toot sakta hai, nah moattal ho sakta hai, nah khatam ho sakta hai. Yeh baat bhi haqooq Allah mein shaamil hai ke bandah is baat se ba'khabar ho aur is ka dil is baat ki tasdeeq kere ke mein ne aalam arwah mein is baat ka ehad kya hai ke mera rab, mujhe bananay wala, khadd-o-khaal bakhsh kar meri parwarish karnay wala aur mere liye wasail fraham karne wala Allah hai aur mein ne Allah se

is baat ka ehad kya hai ke mein zindagi khuwa woh kisi aalam ki zindagi ho, aap ka bandah aur aap ka mehkoom ho kar guzaron ga.

Haqooq al ibad yeh hai ke insaan is baat ka yaqeen rakhay ke saari noo insaan Allah ka aik kunba hai aur mein khud is knbe ka aik fard hon. Jis terhan koi insaan apni falah o behbood aur apni asayish ke liye usool waza karta hai isi terhan har insaan par yeh farz aed hota hai ke woh apne bhai ki asayish o aaraam ka khayaal rakhay. Anbia aur ahal Allah ki tareekh par agar nazar daali jaye to yeh baat mazhar ban kar samnay aati hai ke tamam anbiya-e karaam aur tamam ahal Allah ne makhlooq ki khidmat ko apna nasb alayn qarar diya hai. Allah ki makhlooq ki khidmat ka sacha aur mukhlisana jazba insaan ke andar mohabbat, akhuwat, masawaat aur maamta ko janam deta hai.

Hazrat Moosa alaihi salam ne koh tor par chalees raatain ibadat mein is liye guzaraian ke un ke paish e nazar bani israel ko bharpoor faiz se mowazna tha. Syedna Huzoor alaihi salatovalislam ghaar hara se bahar tashreef laaye to bani noo insaan ko be panah maadi aur rohani faiz haasil hua aur Huzoor s.a.w ne ghaar hara ki tareqi mein geyan dheyaan kar ke jo nemat haasil ki is nemat se aadam zaad ki pyaasi roohon ko sairaab farmaya. Quran pak rohani aur insani qadron ka tazkara kar ke bundon ko haqooq al ibad aur haqooq Allah ki adaigi ke tareeqay sikhata hai. Jab Allah Taala apne haqooq ka tazkara farmatay hain to kehte hain ke woh badshah hai, woh khudawand quddoos hai, woh salamt aur aman dainay wala hai, woh nigehbaan hai, woh ghalib aur dabdabe wala hai aur kibryayi isi ko zaib deti hai, woh khaaliq kaayenaat hai, mojad kaayenaat hai aur soorat gir mojoodaat hai.

Bandah jab Allah Taala ke haqooq pooray karne ki saadat haasil karta hai to Allah Taala bhi is amal ko qubool farmata hai. Surah inaam mein irshad rabbani hai :

“ Insaan ki ankhen Allah ka idraak nahi kartin aur Allah aankhon ka idraak kar laita hai.” yani be bazaar aur be nazar insaan jo apni aankhon se Allah ko nahi dekh sakta, Allah khud aankhon ka idraak ban kar is ke samnay ajata hai. Surah baqra mein Allah Taala farmatay hain :

“ Mein to tairay qareeb hon, to mayoos hota hai, mein to har pukarnay walay ki pukaar ka jawab deta hon.”

Allah yeh bhi farmatay hain :

“ tum jahan bhi jatay ho mein tumahray sath sath hota hon.”

qurbat ke mazeed izhaar ke liye Allah Taala farmatay hain :

“ hum to tumhari sheh rigg se bhi ziyada qareeb hain.”

na qabil idraak honay ke bawajood Allah insaan ke sath apni mayt aur qurbat ka baar baar elaan karta hai.

## Zameen Par Andhera

noo insaan ki tareekh hamein babang dehal bta rahi hai ke zameen par wohi qoumain hikmat aur daanishwari se sarfraz ki gayi hain jo Allah ki phailai hui nishanion mein ghor karti hain. Duniya ki badshahat ka sehra inheen afraad ke sir sajta hai jo Allah ki di hui aqal o feham ko istemaal karte hain aur aqal o hikmat aur ilm o helm se khud ko aarasta karte hain. Kya hum ne kabhi yeh socha hai ke agar zameen ke pait mein jari o saari chashmay sookh jayen to kon hai jo inhen dobarah jari kar sakta hai.

fizaon mein rangeeni, zindagi ko tahaffuz dainay wali roshniyan, terhan terhan ki gaisen, neel gon aasman ki bisaat par sitaron ki anjmnin raat ki tareqi mein roshan chaand, din ke ujalay ko jila bakshnay wala sooraj , hawa, muattar muattar kharaman kharaman naseem sehar, darakhton ki naghma saraai, chiryon ki chehkaar, bulbul ki sada, Koyal ki kook kis ne takhleeq ki hai? Kya un sab ke oopar hamara koi dakhla hai? Agar yeh sab aik marboot nizaam ke tehat qaim nah rahan, hamaray paas aisa kon sa zareya hai jis se hum is nizaam ko qaim rakh satke hain.

Agar in baton ko riffat o azmat se tabeer kar ke apni be biza'ati kaha jaye to khud hamaray jism mein aisi be shumaar nishanain mojood hain jin se hum hargiz hargiz sirf nazar nahi kar satke.

Zara ghor kijiyej... . . .

Jism ke oopar baal kis terhan chupkay hue hain. Mard ke chehray par daarhi hoti hai. Aurat ka chehra mulaem aur balon se saaf hota hai. Aakhir kyun? Kya is nizaam mein hamaray liye koi nishani nahi hai ?

Mard ke chehray par baal mard ki khoubtsuti hai aur aurat ka naram o naazuk aur mulaem chehra aurat ki khoubtsuti hai. Yahi baal jo mard ke chehray par nikaltay hain, aurat ke chehray par is liye nahi nikaltay ke aik makhsoos nizaam ke tehat khoon ki kasafat khatam ho jati hai. Yani baal darasal khoon ki kasafat hai. Zara ghor to farmaen ke qudrat ne is kasafat ki qalb mahiat kar ke balon ki shakal mein kis terhan chehray, sir aur jism

par chupka diya hai. Aankh ke andar ki machinery machinery ka khoj lagaya jaye to yeh pata chalta hai ke hazaron azlaat Allah Taala ke camera mein purzey ban kar fit hain. Dimagh ki karkardagi par ghhor kijiyej to andar ki aankh dekhatii hai ke baara kharab khaliye ( cells ) dimagh mein mojood hain. Aur har khaliya aadmi ke andar aik hiss ( sense ). Yahi woh khaliye hain jo hamaray andar fikar o khayaal ke chairag roshan karte hain. Dil ki paicheeda machinery aik hukum, aik tawazun, aik programme ke tehat rawan dawaan hai. Dil insani khalion ko mutharrak rakhnay ke liye aik aisa engine hai jis ke chalanay mein insani iradah ka koi dakhla nahi hai.

Aap ne kabhi socha hai ?

Maa ke pait ke andheri kothari mein aap ki parwarish kis terhan amal mein aayi hai aur is zulmat kida se safar karte hue hum kis terhan minarh noor ban jatay hain. Yeh bhi to ho sakta tha ke hawa ke pait se aadmi ke bajaye koi saanp, koi bandar peda ho jata... . Bulaa shuba kaayenaat aik marboot nizaam ke tehat musalsal aur mutawatar harkat mein hai aur jis nizaam par yeh kaayenaat chal rahi hai woh nizaam“ takveen “ hai.

Zara socho, agar Allah raat ka daman phela kar usay qayamat ke waqt se mila day to kya Allah ke baghair koi aur taaqat aisi hai jo tumhe is tawalat se bacha sakay aur agar khuda din ko qayamat tak taweel kar day to kya Allah ke baghair koi taaqat aisi hai jo tumhe sukoon ki neend aur raat ki asoodgiyan ataa farmaiye.

Jali hui khushk, weraan aur banjar zameen par jab barish barasti hai to zameen ke andar se angoor ki bail aur khajoor ke darakht ugg atay hain jo rang, khushbu aur zayega mein allag allag hotay hain. Yeh kaisa kamaal hai, aik hi pani mukhtalif daiyon ( dyes ) mein ja kar rang o roop aur zaiqoon mein mukhtalif ho jata hai. Kya yeh baat hamein ghhor o fikar ki taraf mael nahi karti ke shehtoot par aam kyun nahi ugte aur aam ke darakht par aadu kyun nahi ugg atay aur aro'on ke darakht se bair kyun nahi utartay.

Kahkashaon mein hazaron sooraj honay ke bawajood raat ko zameen par andhera kyun ho jata hai. Science ne yeh to jaan liya hai ke zameen sooraj ke gird ghoomti hai. Science daan yeh bhi kehte hain ke sooraj mein aag ke alaao roshan hain magar yeh koi nahi batata ke kahkashaon ( galaxies ) ki gardish par control kis ka hai. Hum yeh janna chahtay hain ke aakhir baray se bara science daan mar kyun jata hai. Dil ki pewand kaari karne walay scientist ka dil feel kyun ho jata hai.

Arz o sama ko baar baar dekho. Kya tumhe koi khilal nazar aata hai ?

Hazrat ayub alaihi salam apni kitaab ( ayub kitaab baab28,29) mein farnatay hain :

Sailaabon ki gulgahin aur bijli ki garaj aur chamak ki rahein kis ne muqarrar kee, kya to baadalon ko pukaar sakta hai ke woh tujh par meen barsaaen, kya to bijlion ko apne Huzoor bulaa sakta hai, dil mein samajh aur feham kis ne ataa ki hain aur hiran ki azadi kis ne di ?

## Asmano mein Elaan

Imaan aik aisa johar hai jis ki chaashni aur halawat duniya ki har cheez se ziyada hai magar yeh halawat aur chaashni isi bande ko haasil hoti hai jo duniya ki har cheez se ziyada Allah ko mehboob rakhta hai. Woh bandah jo Allah se ziyada doosri cheezon ko aziz rakhta hai, Allah ka sacha bandah aur shedai nahi hai. Jab hum mohabbat ka tazkara karte hain to mohabbat hum se kuch taqazay karti hai aur woh taqaza yeh hai ke mohabbat hamesha qurbani chahti hai. Sab jantay hain ke mohabbat aik aisi qalbi kefiyat ka naam hai jo zahir aankhon se nazar nahi aati lekin insaan ka amal is baat ki shahadat fraham karta hai ke is ke andar mohabbat ka samandar mojzan hai ya nahi. Aik aadmi zabani tor par is baat ka daawa karta hai ke mein apne mehboob se mohabbat karta hon lekin jab eesaar aur qurbani ka waqt aata hai to woh apne qoul mein sacha saabit nahi hota is ki mohabbat qabil tasleem nahi samjhi jaye gi. Khuday-e taala se jo log mohabbat karte hain un se Allah Taala bhi mohabbat karta hai aur jab Allah Taala kisi bande se mohabbat karte hain to is ke dil mein mohabbat bhar dete hain. Mohabbat ki yeh khushbu jab aasman ki rifatoon ko chothi hai to aasman walay bhi is bande se mohabbat karne lagtay hain aur jab mohabbat ki yeh khushbu zameen ki charon simt ko muheet ho jati hai to zameen par basnay wala har fard khuwa woh insaan ho, parindah ho, charinda ho, darinda ho, is shakhs se walehana mohabbat karta hai.

Rasool Allah s.a.w ka irshad hai :

“ Jab Allah apne kisi bande se mohabbat karta hai to Hazrat jibrael ko bulaa kar kehta hai mein falan bande se mohabbat karta hon, tum bhi is se mohabbat karo.

Hazrat Jibreel is se mohabbat karne lagtay hain aur aalam aasman mein elaan karte hain ke Khuda apne falan bande se mohabbat karta hai, tum bhi is se mohabbat karo to aasman walay bhi is se mohabbat karne lagtay hain. Phir is bande ke liye zameen walon ke dilon mein qabuliat aur aqeedat peda kar di jati hai.

Jab Allah ka tazkara kya jata hai to aik hi baat samnay aati hai ke Allah apni makhlooq se mohabbat karta hai. Yeh mohabbat hi to hai ke makhlooq ko zindah rakhnay ke liye terhan terhan ke wasail peda karta hai. Zameen ko is ne hukum day rakha hai ke meri makhlooq ke liye anwaa o aqsam ki ghizayein peda kar, sooraj ko hukum diya hai ke fiza ko masoom honay se mehfooz kar day ke meri makhlooq bemaar nah ho jaye. Chaand ko hukum diya hai ke apni thandhi kirnoon se phalon mein sheereeni peda karta ke meri makhlooq khush numa, khush zayega aur sheree phal khati rahay. Hua ko hukum diya hai ke subk khrami ke sath chalti reh taa ke meri makhlooq ki zindagi mein kaam anay wali bonyadi shai oxygen ( oxygen ) fraham hoti rahay. Zameen ko Allah ne nah itna sakht banaya hai ke aadmi jab is par chehal qadmi kere to is ke paiir dukh jayen, nah zameen ko itna naram banaya hai ke jab Allah ki makhlooq zameen par chalay to is ke paiir dhuns jayen. Yeh Allah ki mohabbat hi to hai ke is ne apni qudrat ko paband kar diya hai ke woh aik tawazun ke sath, moueen miqdaron ke sath makhlooq ki parwarish karti rahay. Yeh Allah ki mohabbat hi to hai ke is ne apni makhlooq ko aag ki jhalsa dainay wali tapish se mehfooz rakhnay ke liye aik nizaam banaya. Aik nizaam qaim kya aur is nizaam se apni mklf makhlooq ko mutaarif karanay ke liye aik laakh chobees hazaar paighambar beje. Is se ziyada mohabbat ki aur kya roshan misaal ho sakti hai ke Allah ne apne rehmat Lilallameen mehboob? Ko makhlooq ke darmiyan bhaij diya aur yeh Allah ki rehmat hi to hai ke is ne maa ke dil mein bachay ki mohabbat is terhan paivest kar di ke maa apne khoon ka aik aik qatra bachay ke andar undelti hai aur phir bhi khush hai.

Allah jab kisi se mohabbat karta hai to yeh bhi chahta hai ke Allah se mohabbat ki jaye. Rasool Allah s.a.w ka Irshad aali graami hai :

**“Jab kisi bande ne Allah ke liye kisi bande se mohabbat ki to is ne apne rab ki tazeem ki.”**

Quran pak mein Allah Taala apne mehboob khatim Nabeen, khatam al-mursaleen, Rehmat Lilallameen s.a.w se farmata hai :

**“ Ae hamaray chaheetey Mehboob s.a.w ! Aap keh dijiye ke agar tum Khuda**

se mohabbat rakhtay ho to meri pairwi karo, Khuda tum ko apna mehboob bana le ga.’‘

Khuda se mohabbat ke daaway ki takmeel isi waqt hoti hai aur yeh daawa Khuda ki nazar mein isi waqt qabil qubool hai jab hum Khuda ke Rasool Allah s.a.w ki pairwi karen.

## Hamari Tasweer

Aik musawir ko khayaal aaya ke woh neki ki tasweer tayyar kere.

Chunancha woh shehron aur dehaton mein barson ghoomta raha. Aakhir aik roz usay aik nihayat hussain bacha nazar aaya jis ka rang gora tha, ankhon mouti aur hayadaar theen, jism sadool aur mulaem, peshani roshan aur farakh, dast o pa naram o naazuk thay. Woh fart musarrat se chala utha.” mil gayi, neki ki tasweer mil gayi.” chunancha is ne is bachay ki tasweer ko apne studio mein latka diya aur neechay likh diya.” neki ki tasweer”.

Aik arsa ke baad usay khayaal aaya ke badi ki tasweer bhi banani chahiye chunancha is maqsad ke liye woh duniya mein nikal para. Bees baras tak ghoomta raha. Lakhoon karorron chehray dekhe, bad se badter lekin is ki tasalii nah hui. Aakhir aik din usay aik ajeeb chehra nazar aaya ke usay dekhte hi is ka dil nafrat o hiqarat ke jazbaat se bhar gaya. Ab woh phir chala utha.” mil gayi, mil gayi badi ki tasweer.”

Aur yeh tasweer bhi is ke studio ki zeenat ban gayi. Arbab zouq is ke studio mein atay jatay rahay. Aik din 1 shakhs aaya aur un dono tasaveer ke samnay tasweer herat kar khara ho gaya aur phir is ki aankhon se ansoo behnay lagey aur musawir se yeh keh kar chala gaya ke yeh dono tasaveer meri hain. Allah Taala ne quran pak mein irshad farmaya hai.” shar aur kher ka zarra zarra tola jata hai.”

Quran pak mein yeh bhi irshad hai.” Aap s.a.w kya samjhay ileen ( naiko karon ka maqam ) kya hai aur aap kya samjhay sijeen ( badkaaron ka maqam ) kya hai. Yeh aik likhi hui kitaab ( film ) hai.” insaan jo kuch bhi karta hai, is ki zindagi ka har amal aur zindagi ki har harkat record ho jati hai. Yani bandah jo kuch kar raha hai, sath sath is ki film bhi ban rahi hai. Allah Taala farmatay hain :

'Hum naiko karon ko nah sirf un ke aamaal ka poora poora badla deingay balkay kuch ziyada hi inayat karaingay. Un ke cheharon ko zillat aur siyahi se mehfooz rakhen ge aur jannat ki baharon mein inhen daimi maskan ataa karaingay. Doosri taraf hum badkaaron ko un ke aamaal ke mutabiq saza deingay, un ke cheharon par zillat barsaaen ge, inhen hamari kahirana girift se bachanay wala koi nah ho ga. Un ke mun is qader siyah ho jayen ge goya

shab tareek ka koi tukda kaat kar un ke rukh par chipka diya gaya ho. Yeh log sada jahannum mein rahan ge.” ( Surah younis ) un ayaat par tafakar karen to yeh wazeh ho jata hai ke insaan ke achay aur buray aamaal ka aks chehray mein mutaqil hota rehta hai aur jo bandah jis qisam ke kaam karta hai isi munasbat se is ke chehray par tasurat marqoom hotay rehtay hain.

Nafsiat daan yeh baat jantay hain ke har insaan roshiniyon se murakkab hai aur roshni ki yeh laharen insaan ki hasti se ghair mehsoos tareeqay par nikalti rehti hain. Koi chehra hamaray samnay aisa aata hai ke hum is chehra ko dekh kar khush ho jatay hain aur jis hasti ka yeh chehra hai hum is ke garweedah ho jatay hain. Koi chehra hamaray samnay aisa bhi aata hai ke hum is chehray mein se nikly wali lehron se bezaar ho jatay hain aur chahtay hain ke jald az jald woh chehra hamari nazron se daur ho jaye.

Jin logon ke dil Allah ke noor se maamoor hotay hain aur jin logon ke dimagh mein khuloos, eesaar, mohabbat, pakizgee aur khidmat khalq ka jazba hota hai aisay logon ke chehray bhi khush numa, masoom aur pakeeza hotay hain. Un cheharon mein aisi maqnateesiat hoti hai ke har shakhs qareeb hona chahta hai. Is ke bar aks aisay log jo ehsas gunah aur iztiraab mein mutbala hain, un ke cheharon par khshont, khushki, paivest, be ahangi aur karahat ke tasurat peda ho jatay hain aur yeh tasurat dosray aadmi ke dil mein daur rehne ka taqaza peda karte hain.

Aayye hum dekhen ke hamari tasweer kaisi hai ?

Sab kamon se farigh honay ke baad raat ko sonay se pehlay qadam aadam aaina ke samnay kharray ho jaiye. Chand minute anhen band kar ke yeh tasawwur kijiyej ke meri zindagi ke pooray aamaal ka record mere andar mojood hain aur mein is record ya apne andar mojood film ko dekh raha hon. Anhen khol lijiye aur aaina ke oopar bharpoor nazar dalie. Agar aap ka chehra roshan hai, chehra par noor hai, masomiyat hai aur chehray ke khadd-o-khaal mein muskurahat ki laharen daur kar rahi hain to aap bulaa shuba neki ki tasweer hain. Aur agar aap ka chehra sogwaar hai, khushk hai, chehray par nafrat o hiqarat ke jazbaat mojood hain, kibar o nakhwat ke assaar hain aur aap ka chehra khud aap ko bura lagta hai to aap buraee ki tasweer hain, yaad rkhiye !

Qanoon fitrat yeh hai ke insaan ke har amal ki film banti rehti hai aur har aadmi ki apni is film ke liye is ka apna chehra screen hai. Karaman katbeen ki banai hui film insani chehray par chalti rehti hai. Kya aap ne nahi dekha

aik pareshan haal, museebat ka mara aur gham ki chuki mein pisney walay aadmi ke chehray par pareshani aur gham o alaam ke pooray pooray tasurat mojood hotay hain. Yaqeenan aap ne aisay bhi aadmi dekhe hain ke aik aadmi khush baash logon ke hajhoon mein daakhil hota hai to saari mehfil afsurdah aur paragandah ho jati hai aur yaqeenan is duniya mein pakeeza nafs hazraat bhi mojood hain ke un ke wujood se khushi, musarrat aur sukoon qalb ka bharam paaya jata hai. Allah Taala Surah All Imran mein farmatay hain :

“ Woh din aa kar rahay ga jab baaz chehray noorani ho jayengay, baaz tareek siyah ro logon se kaho ke tum ne Allah ko tasleem karne ke baad is ke ehkaam se inhiraf kya. Ab is ki saza bhgto. Baqi rahay woh log jin ke chehray noorani hain. To yeh mustaqil Allah ki rehmat mein rahan ge.”

## Taskheer kaayenaat

Allah pak ne jab kaayenaat ke bananay ka iradah kya to kaayenaat ka aik nizaam bhi zair behas aaya, is liye ke karkhana qudrat kisi masboot nizaam, qaidon aur zabton ke baghair nahi chalta. Quran kehta hai ke :

' Es ka amar yeh hai ke jab woh kisi shai ka iradah karta hai to kehta hai wujood mein aa ja. Aur woh shai takhleeqi awamil se guzar kar wujood mein aa jati hai.' ( Surah yaseen )

Quran noo insani ko is tafakar ki taraf mael karta hai ke nizaam chalanay ke liye karindon ki zaroorat paish aati hai.

Hum dekhte hain ke kaayenaat maadi, barqi, maqnateesi aur scienci qawaneen qudrat ka majmoa hai. Hum yeh bhi jantay hain ke qawaneen mazahir qudrat aur manazair kaayenaat par behar haal haawi hain. Kaayenaat mein har shai aik nizaam ke tehat aik dosray ke sath hum rishta aur aik dosray se muta-arif hai. Kaayenaat ka koi unit kisi doosri unit se apna rishta munqita nahi karsaktha.

Quran kareem un tamam manazair ko jo kaayenaat ke kal purzey hain, Allah ki nishanain qrar deta hai aur noo insani ke liye lazim karta hai ke noo insani ke aqil aur baaligh baligh shaor Allah ke un tamam zameeni aur aasmani manazair aur mazahir ka mutalea karen aur aqal o danish ki gehraion se un ayaat par ghhor karen. Allah chahta hai ke is ke bande gungay behray reh kar zindagi nah guzaraian. Khaaliq chahta hai ke ghhor o fikar se mutaliq Allah Taala ne bandah ko jo salahiyaten di hain un ko istemaal kya jaye. " Aap s.a.w Keh dijiye, mushahida karo jo kuch ke hai asmano aur zamiinon mein."

Kya tum mushahida nahi karte ?

Kya tum ghhor o fikar nahi karte ?

Kya tum tadabbur nahi karte ?

Khudawand quddoos ki nazar mein bad tareen makhlooq woh log hain jo gungay behray hain yani gungay behroon ki si zindagi guzartay hain aur aqal o tadabbur se kaam nahi letay. ( Quran )

Be shak asmano aur zameen mein imaan walon ke liye nishanain hain aur tumhari paidaiesh mein bhi aur janwaron mein bhi jin ko woh phelata hai yaqeen karne walon ke liye nishanain hain. (Al majasia)

Ae dekhnay walay kya to rehman ki afrinish mein kuch nuqs daikhta hai. Zara aankh utha kar dekh bhala tujhe koi shagaaf nazar aata hai. Phir dobarah nazar kar, yeh har baar tairay paas nakaam aur thak kar lout aaye gi. (almulk)

Aur wohi to hai jis ne sooraj ko roshan aur chaand ko munawar banaya aur chaand ki manzilain muqarrar kee taa ke tum barson ka shumaar aur kamon ka hisaab maloom karo. Yeh sab kuch Khuda ne tadbeer se peda kya. Samajhney walon ke liye woh apni ayatain khol kar bayan karta hai.(younis)

Taskheer kaayenaat se mutaliq qurani ayaton se yeh baat roshan din ki terhan saabit hai ke kaayenaat ke bananay walay ne hukum diya hai ke insaan takhleeq kaayenaat ke qawaneen ka is inhimak aur ghhor o fikar se mutalea kere ke har cheez ki karigari samnay aa jaye. Takhleeqi farmolon par ghhor karne wala taalib ilm jab inhimak ke nuqta urooj mein daakhil ho jata hai to is ke oopar aisay aisay aloom munkashif hotay hain ke jin aloom ki ibtida laa mehdodiyet se hoti hai aur aisay taalib ilm ka ilm mehez kitabon tak mehdood nahi rehta. Aur woh islaaf ki banai hui dehleez par betha hua makaan ki ayntin shumaar nahi karta rehta. Woh tadabbur aur tafakar ki kasoti par mushahida aur tajzia kar ke yeh jaan laita hai ke fazaye baseet mein gasson ka amezah zameen ko zindagi bakhshtha hai. Barish aur hawaon ka intizam, carbon, oxygen waghera ka mushahida is ke liye aik aam baat ban jati hai. Woh yeh bhi jaan laita hai ke kurrah arz ka hajam munasib aur moueen miqdaron par qaim hai. Agar hajam ziyada hota to kashish saqal ki zayad-ti ki wajah se hua ( carbon dioxide ) khalaan mein muntashir honay ki bajaye zameen ki satah se aa chimat'tee aur zee rooh har makhlooq ka saans lena dushwaar ho jata aur agar kurrah arz ka hajam mojooda moueen miqdaron se kam hota to kashish saqal ( gravity ) ki wajah se hua ( oxygen ) khalaan mein urr jati aur tamam zee rooh fanaa ke ghaat utar jatay. Yeh baat mushahiday mein ajati hai ke chaand aur sooraj se zameen ka faasla bhi moueen miqdaron par qaim hai. Agar zameen sooraj se moueen miqdaron ki nisbat ziyada daur hoti to tamam kurrah yakh basta hota. Barf ki dabeez slon ke ilawa zameen par kisi cheez ka wujood nah hota. Aur agar

yeh faasla moueen miqdaron se kam hota to sooraj ki tapish faslun ko jala kar raakh kar deti. Chaand aur zameen ke faaslay mein agar moueen mqdarin toot jayen to mado jazr ki laharen itni buland ho jayen gi ke saari zameen samandar ki tofani lehron mein ghark ho jaye gi. Kaayenaat mein tafakar karne wala bandah aur rohani science ka taalib ilm apne mushahida aur tajzia ( analysis ) ki bana par is maqsad se aashna hota hai ke kaaenaat mein anasir ki tarteeb, hum ahangi, nazam, ifadiyat o maqsadiyet kor chasm shaoor ki karfrmayi nahi hai. Koi taaqat hai, koi hasti hai jis ke hukum par azal taa abadd nizaam hayaat o kaayenaat qaim hai aur is saaray nizaam mein tamam anasir, tamam manazair aur sab mazahir moueen miqdaron par qaim rehtay hue aik dosray se hum aahang aur hum rishta hain.

Pak aur buland martaba hai woh zaat jis ne takhleeq kya moueen miqdaron ke sath aur hadaayat bakhsh. (Al alaa)

## Doulat Ki Mohabbat But Parasti Hai

aisi kitni qoumain guzar chuki hain jin hon ne Khuda aur anbia ki hadaayat ko pas pusht daal diya chunancha hum ne un ka shadeed muhasba kya aur inhen alum naak azaab diya. Yeh log badkaari ke nataij se nah bach sakay aur un ki tamam tadbeer ye nakaam ho gayeen. Abhi aik aur dard naak azaab un ka muntazir hai. Ae aqal walo, samajh boojh se kaam lo.” ( Al tehreem )

Jo qoum Allah ke ehkamaat ki nafarmani karti hai aur Allah ki parastish ki bajaye doulat parasti mein mubtala ho jati hai, Allah aisi qoum ko zaleel o khawar kar deta hai. Yeh koi kahani nahi hai balkay roye zameen par is ki shadatain mojood hain. Barri barri saltnaton ke maalik aur mehlaat ke makeen nazar mein aaye lekin un ke aliiiii shaan mehlaat aaj khandarath ki shakal mein zameen par jagah jagah mojood hain.

“ Kya yeh log zameen mein ghoom phir kar nahi dekhte ke pehli aqwam ka injam kya sun-hwa. Woh log qowat aur tahazeeb o tamaddun mein un se bartar thay lekin Allah ne inhen un ke gunaaho ki saza mein pakar liya aur inhen koi nahi bacha saka.” ( Al momin )

Choti ghalton ko Allah maaf kar deta hai aur jab tak Allah ke betaye hue nizaam mein khilal waqay nah ho. Qanoon qudrat lagzishon ko nazar andaaz karta rehta hai lekin jab afraad ke ghalat tarz amal se Khuda ki khudai mein iztiraab peda ho jata hai aur achay log bhi be cheeni ka shikaar ho jatay hain to Khuda ka kahirana nizaam mutharrak ho jata hai aur qoum dard naak azaab mein girftar ho jati hai. Allah ka qanoon aisay afraad se iqtidaar chean laita hai aur yeh afraad ya qoum ghulam ban jati hai, is liye ke qoum ne khud doulat ka ghulam ban kar apne liye earzi aur mit jane wali cheez ki ghulami pasand kar li thi.

Aaj ka hamara daur bulaa shuba doulat parasti ka daur hai. Kon keh sakta hai ke doulat parasti aur buut parasti do allag allag tarz amal hain. Patharon ko poojna ya sonay ko poojna aik hi baat hai. Buut bhi, Allah ki makhlooq patharon aur matti se takhleeq kiye jatay hain aur yeh sona chandi bhi matti ki badli hui aik shakal ka naam hai. Sonay, chandi aur jawahraat ki mohabbat ne qoum ko is had tak andha kar diya hai ke sharafat aur khandan ka mayaari doulat ban gaya hai. Hawas zar ka aalam yeh hai ke hamari tamam insani qadren pamaal ho chuki hain. Khandani ikhlaq, islaaf ki najabat , qaumi riwayaat ab malba ka dhair ban gayi hain. Mout ke baad zindagi se yaqeen

uth gaya hai. Saari qoum“ babar bah aish kosh ke aalam dobarah naist“ ki tafseer ban gayi hai. Rohani qadron ko zibah kar ke ikhlaqi buraiyon ko janam diya ja raha hai. Allah ke is farmaan ki khuli khilaaf warzi ki ja rahi hai. “ Allah ki rassi ko mazbooti ke sath pakar lo aur aapas mein tafarruqa nah daalo.”

Allah ke bande jab is ke khilaaf aawaz uthatay hain to qoum kaanon mein roi aur mun mein ghungiyen daal kar baith jati hai. Qoum ke naik batin farad ansoo bahatyre hain aur shetan apni kaamrani par qehqahey lagaata hai. “ Hum ne har aik ko is ke aamaal ke mutabiq saza di baaz par patharon ka meen barsaya, kisi ko kadak ne dboch liya, kuch ko zameen ne nigal liya aur kuch ko samandar ki lehron ne teh aabb kar diya hum ne un par zulm nahi kya balkay yeh khud apni tabahi ke zimmaydaar hain.” ( Al ankabout )

Aaj ke insaan ne maal o zar ko zindagi ka maqsad bana liya hai aur is doulat se barri barri hoylyan aur mehlaat taamer karna hi fakhr ka baais ban gaya hai lekin hum nahi sochte ke aaj se pehlay bhi qomon ne khobsorat mehlaat ko apni mairaaj samajh liya tha. Aisay aisay log ho guzray hain jin ki fikar o tadbeer se zulm o sitam aur dunyawi jah o hasham se, kibar o nakhwat se duniya dehal jati thi lekin jab qudrat ki girift un ke oopar mazboot ho gayi aur un ke oopar se afoo o dar guzar ka saya uth gaya to yeh sab matti mein mil gaye. Aaj hum matti ke un hi zarraat ko peeron mein rondte phirtay hain.

“Woh log kitni hi jannaten, chashmay, khityan, buland manazil aur naematain jin se faida uthatay thay chore kar chalay gaye.” ( Al Quran )

Allah ke qanoon se inhiraf ki hazaron sazayen hamaray samnay hain :

Naye naye mozi amraaz ki yalghaar hai, sab kuch hotay hue har shakhs iflaas ke shikanjay mein jakra hua hai, aulaad nalaiq hai ya walidain nalaiq qarar diye ja rahay hain, qoum basarat aur baseerat se mahroom ho rahi hai, dimaghi aarzay aaj jitne aam hain itnay kabhi nah thay, mout aik khail tamasha ban gayi hai, zara zor se dil dhadka aur aadmi lehad mein utar gaya. Adam tahaffuz ka aalam yeh hai ke pata bhi hille to dil seenay ki deewar se bahar aa jana chahta hai. Ghar mein miyan biwi ki tu takar se nojawan nasal shadi ke bandhan ko boojh samajhney lagi hai. Wasail ke ambaar honay ke bawajood rozi tang ho gayi hai.

“ Jo log mere ehkaam ko bhool jayen ge hum yahan un ki rozi tang kar deingay aur qayamat mein inhen andha bana kar uthayen ge.” ( taah )

## Taraqqi Ka Mehram Ghair Muslim ?

Hazrat uzair alaihi salam ka guzar beeet almuqaddas ke qareeb hua to tabah o barbaad bastii ko dekh kar dil mein khayaal aaya, kya yeh weraan aur tabah haal bastii dobarah abad ho sakti hai? Kya is bastii mein abad insaan jin ka ab naam o nishaan baqi nahi raha dobarah is bastii ko ronaqe bakhsheen ge? Yeh sochte sochte zara der ke liye zameen par peeth laga li to neend aa gayi aur so saal tak sotay rahay. So saal ya aik sadi tak sonay ke baad neend se bedaar hue to Allah Taala ne farmaya :

“ Apne gadhay par ghhor kar jis ki haddiyan bhi raakh ka dhair ban gayi hain aur dekh hum kis terhan inhen tarteeb day kar un par gosht charhatay hain. Hazrat uzair ne murda gadhay ko zindah hotay dekha to pukaar utthay mujhe aisi qudrat ka ilm ab haasil hua hai.” ( Surah baqra )

Kaayenaat ka ilm jab haasil ho jata hai to insaan ke andar imaan o yaqeen ki aik duniya roshan ho jati hai aur noor se dil munawar ho jatay hain. Allah Taala ka irshad hai :

“ Jab un ke samnay ayaat ellahi ki tafseer paish ki jati hai to un ke seenay munawar ho jatay hain.” ( Surah anfal )

Tarikeon se niklny, hazan o malaal ki zindagi se azad hotay, aqwam aalam mein muqtadir honay, dil o dimagh ko anwaar aliha ka nashiman bananay aur nizaam rabobiyat aur Khaliqiat ko samajhney ke liye sahifah kaayenaat ke zarray zarray ka mutalea amar lazim hai. Sahifah kaayenaat ke aik aik jazo ki tashreeh quran pak mein mojood hai. Quran woh sahifah aasmani hai jo har zamane aur har qoum ke liye zindagi ka pegham hai. Quran jahan taskheer kaayenaat ke farmolon ki dastaweez hai wahan insani zindagi ke liye aik dastoor hai. Is dastaweez mein aisay raastoon ki nishandahi ki gayi hai jin par chal kar zillat izzat mein, shikast fatah mein, kamzoree qowat mein, badhaali khush haali mein aur inteshaar wahdat mein tabdeel ho jata hai. Allah ka qanoon hama geer hai, sab ke liye hai. Jis terhan har aadmi mutayyan formulay se koi cheez bana laita hai isi terhan sahifah hadaayat mein ghhor o fikar kar ke apne liye aik manzil taayun kar laita hai.

Haae afsos! Musalman ke andar se ghhor o fikar ka patteren ( pattern ) nikal gaya hai, sokht ho gaya hai. Musalman ki zehni, shaori, fikri aur asasi bunyaad par aisi raah par chalne par majboor kar diya gaya hai jahan fikar o tadbeer ka dam ghatt jata hai aur aik makhsoos tabqa ne na hamwar, nakaam aur namuraad rastay par musalman ko is liye daal diya hai ke is tabqa ki ajarah daari qaim rahay. Sahifah aasmani hamein zameen ke andar bharay hue khazanon aur samandar ke andar mojood doulat se faida uthany ki targheeb deta hai, hukum deta hai aur pahoron ke jigar chaak kar ke un ke zakhair se faida uthany ka dars deta hai. Magar hum ne apne dilon ko zeng alood kar liya hai, kaan band kar liye hain aur aankhon par dabeez parday daal liye hain aur is terhan woh quom jo taskheer kaayenaat ke farmolon ki amin bani thi, tehi dast aur mflok al haal ban gayi hai.

Ghair muslim ( Allah ki makhlooq ) ne jab is sahifah ke andar bayan kardah usoolon, qaidon miqdaron aur farmolon par ghhor kya to woh izzat daar ban gaye, ilm o hunar ke maidan mein mumtaz maqam haasil kar liya. Aaj woh hawaon mein mehv parwaaz hain, un ke jahaaz aur un ki kashtiyon ne samandar ke seenay ko chhalni kar diya hai. Aisa lagta hai ke hawaon par un ki hukmarani hai, darya aur samandar is ke zair assar hain, zameen ke andar khazanay un ke tabay hain, hazaron mil daur basnay walon ki aawaz aan wahid mein sunna ab roz marrah ka mamool ban chuka hai. Yeh sab is liye hai ke ghair muslim aqwam ne sahifah kaayenaat par ghhor karna aur kaayenaat mein mojood har shai ki takhleeq ka raaz janna apne oopar lazim kar liya hai. Kyun ke woh takhleeqi ilm se be ganah nahi hain, is liye taraqqi un ki bandi ban kar reh gayi hai.

Yeh kaisa almiya hai ke har taraqqi ka mukhzan ghair muslim hain aur har barbadi, zillat aur ruswai musalman ka imtiazi nishaan hai. Kyun? Is liye ke islam ke naam lewaaon aur muslim quom ke danishwaron ne shaoor o aagahi aur fikar par apni maslehton ke pehray bitha diye hain. Allah Taala apne Rasool Allah s.a.w se farmata hai :

“Ae Rasool! Musalmanoon ko hukum day ke woh zameen ke mukhtalif shawahid ka muaina kar ke aaghaz afrinish ka khoj lagayen.” ( Surah ankboot )

“Kya yeh log ghhor nahi karte ke oont ki takhleeq kaisay hui, aasman kionkar murtafa kya gaya, pahar kaisay nasb kiye gaye aur zameen kyun kar biich

gayi. Ae Rasool ( s.a.w ) aamaal ellahi ki imaan afroz daastaa'n un ko suna ke yeh tera farz hai." ( Surah ghashia )

## Kafan Dafan

Hamaray aik dost haaji sahib pasmurdah dil num naak aankhon ke sath sarrak par taiz qadmon se chal rahay thay. Mein ne salam kya aur pasmurdah dili aur ghabrahat ke sath taiz raftari ki wajah poochi. Bolay, mere dost haaji ramadaan ka intqaal ho gaya hai. Mein ne taaziyat ki aur kaha ﻚل نفس ذائقه الموت Marhala har shakhs ke sath paish aata hai. Aap aur mein bhi umar ke is hissay mein hain jahan zindagi ke dhaaray mout ki taraf behnay lagtay hain. Aaj haaji ramadaan sahib apne pas mandgan ko daagh mufarqat day gaye, kal yahi sab kuch hum karaingay. Yeh aik aisa musalsal aur mutawatar amal hai jo yom afrinish se jari hai aur yom qayamat tak jari rahay ga. Haaji sahib bohat khoob aur maranja maranj mizaaj ke aadmi thay. Meri taqreer amaiz guftagu sun kar bolay, baat yeh nahi hai ke haaji ramadaan kyun mra, baat yeh hai ke vrsa safar akhirat mein is ke liye deewar ban gaye hain. Haaji ramadaan ki chaar larkiyan aur aik larka hai. Maal o asbaab itna hai ke sahih maeno mein is ka andaza bhi nahi hota. Mout ki khabar sun kar charon larkiyan, charon damaad aur dosray aziz o uqarba tajheez o kafan ke liye kothhe mein jama ho gaye. Is waqt masla yeh darpaish hai ke jaedad ki taqseem ho jaye tab janaza utthay ga. Mein un ka dost hon. Umar meri itni hai ke bhanwain bhi safaid ho gayi hain. Mein ne chaha ke taqseem ka maamla kafan dafan ke baad tay ho jaye magar sahib wahan to koi santa hi nahi hai. Ab ho yeh raha hai ke dono taraf ke wakeel drawing room mein baithy hain aur dhun doulat ke sath sath ghar mein mojood zewraat o jawahraat aur dosray asason ki fehrist tayyar ho rahi hai. Sab logon ne yeh faisla kar liya hai ke jab tak bhai behnoon ko baap ka chorra hua asasa taqseem nah kar day is waqt tak janaza nahi utthay ga. Is nfsa nafsi mein halaat yeh hain ke haaji ramadaan ki laash pani ban kar behnay lagi hai. Barf ki silon se kamrah bhara hua hai. Aik taraf barf ka jigar pani ban kar beh raha hai aur doosri taraf haaji ramadaan ke jism ke andar ki chiknaiyan saraand ban kar pani ban rahi hain. Haaji ramadaan mera dost hai. Zahir hai koi bhi dost kisi dost ki itni ziyada be hurmati bardasht nahi kar sakta. Mein pareshan hon. Mein bohat ghamgeen hon. Itna udaas hon ke lagta hai ke aqal o shaor ne mujh se apna nata toar liya hai... . . . Haaji sahib ka kya bana, kab un ka janaza ghar se rukhsat hua is ke baray mein khoj laganay ki himmat nahi hui.

Yeh waqea suneney ke baad mere dil ki duniya zair o zabar ho gayi. Mein ne jab is bhayanak soorat e haal par ghor kya to quran pak ki aik aayat zehen mein daur karne lagi :

“Aur woh log jo sona chandi jama karte hain aur Allah ke rastay mein kharch nahi kar daaltay un ke liye azaab alim ki basharat hai.”

Quran pak ki is aayat ka mafhuum zehen mein aaya to dimagh ke andar mojood tafakar ka aik darwaaza khula aur yaqeen mohakam yeh bana ke doulat ke ambaar jama karne ke nataij alum naak hotay hain. Aisay log umooman apni sehat ka janaza nikaal dete hain. Dil kamzor, jigar nakara, diabilities, fashaar khoon, jinsi bemariyan, gurdon mein rait, pehphron mein zakham, pattay mein pathri, anton mein paichis ke jaraseem aur nah jane kin kin musibaton mein phas jatay hain. Aisay logon ki neend urr jati hai, sukoon roth jata hai aur doosron ki mohabbat se mahroom ho jatay hain.

Doston mein, rishta daaron mein aur awam mein un ka koi ehram nahi hota.

Log agar mohabbat ka izhaar karte hain to woh darasal un ki zaat ka ehram nahi hota, un ke paas jo aani jani doulat hai is ka ehram karte hain. Dekha gaya hai ke un ka khtama ibrat naak hota hai. Pas mandgan mein aulaad par jawani ka bhoot sawaar ho jata hai to woh madar pidar azad ho kar taleem ko taaq nisyan mein saja kar husn abad ki taraf nikal jatay hain. Yeh bhi hota hai ke maa baap zindah hotay hain aur maa baap ke burhapay ka wahid sahra barkhordar ke do baray thikaane ban jatay hain, aisay do baray thikaane jahan se be shumaar buraiyon ke dhaaray bahtay hain. Maa baap samajhate hain, minnat karte hain, khoon ke ansoo rotay hain, poori poori raat betay ke intzaar mein tehel tehel kar guzartay hain lekin betay par koi assar nahi hota. Kab duniya ka koi aik fard bhi keh sakta hai ke is terhan ki aulaad aur aisi doulat zindagi mein musarrat aur shadmani ka pegham day sakti hai. Nahi, hargiz nahi !

Aisi doulat aur aisi aulaad bilashuba aik azaab hai. Doulat ke do rukh hain. Doulat ka aik rukh to yeh hai ke insaan ko doulat azaab ban kar, jahannum ban kar khakstar kar deti hai. Doulat ka dosra roop yeh hai ke dil o dimagh ranginyon, ranaiyon, qanaat , musarrat aur shadmaniyon se maamoor ho jata hai. Is roop ka doulat mand bewaon aur yatimon ke liye panah gahay taamer karta hai, senkron biptaon aur musibaton se doosron ke liye nijaat ka zareya ban jata hai. Woh hewan mehez ban kar zindah nahi rehta. Dil ki

duniya mein jug mug roshan qmqme saja kar dil ki duniya ko abad kar laita hai. Woh aqal ke lehaaz se ahmaq aur aankhon ke lehaaz se andha nahi hota. Hewaniyat se daur hota hai aur is Aadat ko apna laita hai jo Aadat Allah rab alameen razaq ki hai.

Huzoor qalandar baba aulia rehmat Allah alaihi farmatay hain ke mujhe musalmanoon par herat hai ke har shakhs doulat mand ban-na chahta hai lekin Hazrat usmaan koi nahi ban-na chahta. Un ke liye Surah tauba mein waeed hai :

**Tarjuma :** tumhe un ke maal o aulaad par herat nahi honi chahiye. Hamara iradah yeh hai ke is duniya mein maal o aulaad ko un ke liye aik mustaqil azaab bana den aur woh isi kafirana zindagi ke sath is jahan se rukhsat ho jayen.

Rasool pak s.a.w ki seerat pak hamein batati hai ke Huzoor s.a.w ne kabhi doulat jama nahi ki. Huzoor s.a.w aur Aap s.a.w ke sahaba karaam ka amal yeh tha ke iran o room ki doulat ke ambaar un ke samnay thay lekin yeh qudse nafs hazraat pachees laakh murabba mil qalamro par hukoomat karne ke bawajood mazdoori kar ke bachon ka pait paltay thay aur mazdoori se jo kuch bchta tha woh khiraat kar dete thay.

Duniya mein doulat se ziyada be wafa koi cheez nahi hai. Doulat ne kabhi kisi ke sath wafa nahi ki. Doulat har jayi hai. Doulat aik aisa buzdilana tashkees hai ke jo doulat ko poojta hai doulat is ko tabah o barbaad kar deti hai lekin jo bandah doulat ki tehqeer karta hai, sir par rakhnay ke bajaye doulat ko peeron ki khaak samjhta hai doulat is ke agay peechay daurti hai. Quran pak mein Allah Taala ne irshad farmaya hai ke hum ne har cheez ko moueen miqdaron ke sath takhleeq kya hai. Yeh moueen mqdarin hi tashkees banati hain. Yeh moueen mqdarin hi bawajood yeh ke aik insaan dosray insaan mein apne irday aur ikhtiyar se jazb ho jata hai lekin centi meter ke hzaroyn hissay ke barabar khalaa nah honay ke bawajood dono insaan allag allag rehtay hain. Qanoon yeh bana ke miqdaron mein taayun hi infiradiat aur tashkees qaim karta hai. Koi insaan is takhleeqi qanoon ko toar nahi sakta. Jis terhan aik insaan idraak rakhta hai isi terhan doulat bhi idraak se khaali nahi hai. Jab koi insaan doulat ke tashkees se faraar ikhtiyar karta hai to miqdaron ke qanoon ke mutabiq tawazun barqarar rakhnay ke liye doulat is ke peechay bhaagtii hai aur jab

koi insaan doulat ke peechay bhagta hai to doulat is ke sath be wafai karti  
hai aur azaab ban kar is ke oopar musallat ho jati hai.

## Aag Ka Samandar

Khuda is jahannum ka maalik hai jis mein aag ke samandar khol rahay hain. Jahannum woh maqam hai jahan saanpon, azdahon aur bchhoon ka basera hai. Is garam, tapti, aatish fishan waadi mein ghiza tohar hai. Anton, ragon aur sharianon ki sirabi ke liye jo mashroob hai woh peep hai. Ae logo! Khuda se daro. Khuda tumhe aisi saza day ga ke is saza ke tasawwur se hi jism pani aur haddiyan raakh ban jayen gi. Aik azdha tumahray oopar neechay maaray ga tum jahannum ki tapti zameen mein andar hi andar dhnste chalay jao ge. Woh azdha phir tumhe nikaal laaye ga phir tumhe zameen ki intehai geherai mein dafan kar day ga. Pani aisa garam miley ga ke hont ubal kar latak parrin ge.

Yeh woh alfaaz hain jo hamaray kaanon mein pighaltay seesay ki terhan undeley jatay hain. Aik kamzor o naatvaan insaan aisay khofnaak Khuda se dar dar kar Khuda ko aik khofnaak hasti samajhney lagta hai. Khofnaak Khuda ka tasawwur usay khauf aur dehshat ke aisay sehraa mein pheink deta hai jahan Khuda aik drowna wujood ban jata hai.

Hamaray danishwer , hamaray guide maharab o minbar se hamein yeh kyun nahi batatay ke Allah woh hai jo shikam madar mein hamein no mah tak ghiza fraham kar ke hamari har terhan nashonuma karta hai. Hazaar do hazaar mil chal kar ghatain hamari khushk zameen par pani barsati hain, hussain aur rangeen baharen zameen ko dulhan ki terhan sajate hain, aasman par jug mug karti qandelain hamari nazar ko noor aur dimagh ko suroor bakhshi hain. Khuda woh hai jis ne rang rang phool zameen ki kookh se peda kar ke insaan ke shaor mein rangeeni peda kar di hai. Qitaar dar qitaar darakht, phalon se Ide hue ashjar hamaray muntazir hain ke hum inhen khidmat ka mauqa den. Darakht ke pattay jab hawaon ke dosh par zhulte hain to darasal insaan ki taskeen rooh ke liye geet gatay hain, hawae saaz bajati hain, t\_hnyan raqs karti hain aur khud qudrat wajad mein aa jati hai. Barastein sharam o haya ke lbade mein arq alood peshani se mastiyan lutati hai, barsaat ke andheron mein, barsaat ki roshni mein noor aur kaif o suroor hota hai. Sooraj barsaat ki lajajat aur haya ke paseenay se ankhon moond laita hai. Dhoop jis ka kaam jhalsa dena hai, naram aur thandhi ho jati hai aur fiza dhul jati hai. Darakht naya libaas zaib tan kar letay hain.

Woh Khuda jis ne zindagi ko qaim rakhnay ke liye itnay wasail muhayya kar diye hain ke ae insaan to un wasail ka shumaar bhi nahi kar sakta. Jab to thak jata hai to raat tujhe thpk thpk kar neend ki loriyan suna kar sulaa deti hai aur jab sota rehta hai to din aahista khiraam tairay gird saaz o aawaz ke sath madham madham dastak day kar tujhe bedaar kar deta hai.

Ae hamaray danishwer , hamaray guide tum is Khuda ka tazkara kyun nahi karte jis ne hamaray andar aik machine nasb kar di hai jis ka har purzah hamaray ikhtiyar aur hamaray arad y ke baghair chal raha hai. Dil saaray jism ko shadaab rakhnay ke liye khoon dora raha hai, dimagh aasabi nizaam ko bahaal rakhnay ke liye tawatar ke sath zindagi ki ittila day raha hai. Aanten ghiza ko jazo badan bana rahi hain. Ankhen manazair qudrat ki video film bana rahi hain.

**Ae hamaray, danishwaron hamaray rhnmao !**

Tum kyun sirf aisay Khuda ka tazkara karte ho ke insaan jis Khuda ko khofnaak hasti, draoni zaat samajh kar raat din darta rahay, larazta hai, jism ka har uzoo kanpta rahay. Yeh kon nahi jaanta ke dar aur khauf doori aur judai ka akseeri nuskha hai. Yeh kon nahi tasleem kere ga ke dar ghutan hai, dar iztiraab hai, dar be cheeni hai, dar aur khofnaki do dilon mein judai ki aik deewar hai.

Ae mere bzrgo! Mere islaaf ki niabat ke dawedaro! Agar tumhe yeh yaqeen ho jaye ke tumhara baap aik khofnaak hasti hai aur woh tumahray wujood ko jala kar khakstar kar day ga to kya tum is ke qareeb ho jao ge ? Duniya ka qanoon hai ke aman pasand shehrion ki hifazat ki jati hai. Haakim aman pasand shehrion ko acha hi nahi samjhta balkay un se mohabbat bhi karta hai, un ki sehat, un ki zaroriat ka intizam karta hai.

**Ae mere daneshwaro !**

Tum apne peechay chalne wali bheer ko yeh kyun nahi batatay ke qanoon ki pasdari karo, haakim apne fidakaron aur apni itaat karne walon se mohabbat karta hai. Agar tum Allah ke phelaaye hue wasail ko sabr o shukar ke sath khush ho kar istemaal karo ge to Allah khush ho ga, is liye khush ho ga ke yeh saaray wasail tumahray hi liye takhleeq kiye gaye hain. Aaj ka insaan agar acha libaas pehnana tark kar day aur mota jhoota khaddar ka libaas pahannay lagey to hazaron fiktryan band ho jayen gi. Fiktryan band ho jane se lakhoon insaan bhook se mar jayen ge. Asayish o aaraam ke

wasail se faida uthana mansookh kar diya jaye to Allah ki makhlooq tehi dast aur mflok al haal ho jaye gi. Shukar ka mafhuum yeh hai ke Allah ki nematon ko istemaal kya jaye aur sabr yeh hai ke bandah raazi bah raza rahay aur jab bande shukar ka kufran karte hain aur sabr se khud ko aarasta nahi karte to un ke dilon mein duniya ki mohabbat jagzin ho jati hai, is duniya ki mohabbat jo earzi aur faani hai. Khuda nahi chahta ke earzi aur fanaa ho jane wali duniya ko maqsad zindagi qarar day diya jaye. Khuda chahta hai ke insaan sukoon ke gehware mein abdi zindagi talaash kere aur duniya ke tamam saaz o samaan aur wasail ko rastay ka gird o gubhar samjhay.

Agar tum saadat mand ho to shar se bachte raho ke Allah bachney walon par hamesha reham karta hai. Rishta daaron, miskeeno aur musafiron ka haq ada karo. Aur be ja kharch nah karo ke doulat urane walay shetan ke bhai hotay hain aur tum jantay ho ke shetan Allah ka baaghi hai. Agar tum tehi dast ho aur kuch nahi day satke lekin Khuda ki rehmat ki umeed zaroor rakhtay ho to un logon ko narmi se taall do. Tum nah kanjoos bnw aur nah itnay fuzool kharch ke kal nadim hona parre aur log tumhe taanay den. Wadon ko poora karo ke wadon se mutaliq baz purse ki jaye gi. Jab napo tu poora napo. Pooray aur sahih traazo se tulo. Yeh kher hai, is ka nateejaa acha ho ga. Kisi aisi khabar ke peechnay mat chal para karo jis ke mutaliq tum ko yakeeni ilm haasil nah ho is liye ke kaan, aankh aur dil sab ke mutaliq hum jawab talabb karaingay. Zameen par akarr kar mat chalo ke tum nah to hamari zameen ko phaar satke ho aur nah bulandi mein pahoron ke barabar ho satke ho. Yeh woh harkaat hain jinhein hum sakht napasand karte hain.

## Rooh Ki Ankhen

Wasail ki kami, jung o jadal, zulm o sitam o bar bariat, fitnah o fasaad, qudrati azabon ki tabah karrian aur mout ke un dekhe shikanjon mein muqeed ho kar doulat o hashmat duniya se hamesha ke liye mahroom ho jane ki haibat ya roz burrows ke barhatay hue samaji aur siyasi, infiradi ya ijtimai masail ka khauf... . Har soorat mein sathi tadbeer on aur be ja hth kundon mein waqt zaya kiye baghair un ke asal asbaab o wajohaat maloom kar ke apni tamam tar rohani salahiyaton ko barooay car laa kar un ke hal ke liye sahih khutoot par qadam barhayain. Is ko quran pak mein siraat mustaqeem kaha gaya hai jo yaqeenan kamyabi ki raah hai.

(Ae Allah taala! ) aap hamein seedha rasta dkhayye, un logon ka rasta jin ko aap ne apne inaam se nawaza. maghzoob aur matob logon ke raastoon se bchayye. (Al fatiha)

Makhlooq ki is istada ka jawab Allah ne yun diya :

Aur tum par jo masaaib atay hain woh tumahray hi krtoton ka nateeja hain aur Khuda to bohat khataon se dar guzar karta hai. ( Surah shura )

Aur tum sab mil kar Khuda ki taraf paltoo, ae momino, taa ke tum falah pao.

Apni hi krtoton ki haibat naak dul dul mein aur apne hi hathon se banaye hue un dekhe shiknajon mein muqeed qoum ya fard jab apne rab se ehad wafa ustuwat karta hai aur apne krtoton par nadim hota hai aur apni na ahli ka iqraar karta hai, apne rab ke agay ghar gharata hai aur itna rota hai ke aakhir-kaar is ki rooh ka sara nizaam saari ksafton se dhul jata hai to Allah Taala aisi qoum ya aisay fard se bohat khush hota hai. Allah Taala ki taraf palatnay ko quran pak ki zabaan mein tawajah kaha gaya hai. Aur yahi tawajah Allah Taala ki taraf raju ain karna hai. Yahi deen o duniya ke tamam masail ke hal aur har qisam ke khauf o gham se mehfooz rehne ka wahid aur haqeeqi ilaaj hai.

Dil ki ameeq tareen gehraion se Allah Taala ki zaat ko pehchaniye. Dil o dimagh, ehsasat o jazbaat, afkaar o qayadat aur Allah Taala ki ataa kardah doosri tamam salahiyaton ko mujtma kar ke apne rab ki taraf yaksoi aur dheyaan se mutwajjah ho jayye. Doosron ke liye apni zindagi ko ishhq o wafa ki chalti phurti, mun bolti tasweer aur namona bana dijiye bulaa shuba aisay afraad ko Allah Taala apne khaas bundon ki saf mein shaamil kar laita hai

jis ka mushahida rooh ki ankhen aur rohani log karte rehtay hain. Allah Taala ke un makhsoos bundon ka aik silsila hai jis mein shaamil honay ke baad insaan ka dil, dimagh aur nafs mutmaen ho jata hai. Allah Taala apne aisay bundon par apne fazl o karam se apni rehmaton, barkatoon aur anwaar o tjlyat ki barish farmata hai.

Aadmi Allah Taala se sab se ziyada qareeb is waqt hota hai jab woh apne rab ke Huzoor sajda raiz hota hai, apni peshani ko apne haqeeqi mabood aur maalik ke samnay jhuka deta hai.

Doosri aqwam ke samnay sir ko jhuka kar nah sirf khud ko zaleel karta hai balkay apne qaumi waqar ko majrooh karta hai.

Aayye! Is ka suraagh lagayen ke woh kon se asbaab hain jinon ne dushmanon ko aap par haakim aur aap ko un ka mehkoom aur ghulam bana diya tha. Huzoor alaihi salatovalislam ne is ki do wajohaat bayan farmai hain.

- . Duniya ki mohabbat
- . Marnay ka khauf

Aik ba himmat bahadur insaan ( musalman ) jis ka dil apne rab ki mohabbat mein sarshar hai, kisi bhi haal mein halaat ke agay surangoon nahi hota.

Duniya ki mohabbat usay daman geer nahi hoti aur mout ke karakht wujood ko apne samnay dekh kar woh muskorata hai. Tareekh mein aisay be shumaar afraad ka tazkara milta hai jinon ne jaam shahadat is terhan hanstay muskuratay pi liya jaisay koi shehad ka pyalaa ho.

Yaad rkhiye! Un ijtimai kamzoriyon ka sad baab karen. Buzdali aur ehsas kamtaree ka shikaar ho kar kisi be bas parinday ki terhan dushmanon ke jaal mein girftar nah hon. Dushmanon ka khauf khayanat ke baais peda hota hai.

Milawat aur naap toal mein kami ke baais qeht parta hai. Jahan na-haq faislay hunge wahan jhagra, fitnah o fasaad, khoo raizi zaroor ho gi, bad ehad qoum par is ke dushman har haal mein apna tasallut jama letay hain.

Aayye hum sab mil kar apna muhasba karen aur dekhen ke is waqt hum kahan hain aur kis haal mein kharray hain aur fakhr kaayenaat s.a.w ke farmaiye hue alfaaz mein is terhan apne rab ke Huzoor dua karen.

Tarjuma : pak o bartar hai Allah , badshah haqeeqi, ebon se pak, ae firshton aur jibrael ke parvar-digaar, tera hi roab aur dabdaba asmano aur zameen

par chaaya hua hai. Khudaaya, khudaaya! To hi hamari izzat o aabaroо ki hifazat kar aur khauf o hraas se aman ataa farma !

## Purkhuloos Dil

Allah Taala ne aadam ko apni niabat ataa farmai to firshton ne arz kya ke yeh zameen par fasaad phelaaye ga. Yeh bitanay ke liye ke aadam ke andar shar aur fasaad ke sath falah o kher ka samandar bhi mojzan hai Allah Taala ne aadam se kaha ke hamari takhleeqi sifaat bayan karo. Jab aadam ne takhleeqi sifaat aur takhleeq mein kaam karne walay formulay ( asma ) bayan kiye to farishtay bermila pukaar utthay :

“ Pak aur muqaddas hai aap ki zaat, hum kuch nahi jantay magar jis qader ilm aap ne hamein bakhsh diya hai. Be shak o shuba aap hi ki zaat aleem aur hakeem hai.”

Tafakar karne se yeh baat samnay aati hai ke Allah Taala ne kainati programme do tarzon ( kher o shar ) par banaya hai, is liye ke firshton ne jo kuch kaha is ki tardeed nahi ki gayi hai. Baat kuch yun bani ke aadam ko jab tak Allah Taala ki sifaat ka ilm mutaqil nahi hota woh sir taa pa shar aur fasaad hai aur takhleeq ka ilm mutaqil honay ke baad woh saraapaa kher hai.

Aadam ke wujood se pehlay farishtay mojood thay, jin mein shar aur fasaad nahi hai. Pas aik makhlooq peda ki gayi jis mein shar aur kher dono anasir pooray pooray mojood hain taa ke yeh makhlooq shar ko nazar andaaz kere, kher ka parchaar kere. Khud bhi kher ( siraat mustaqeem ) par qaim rahay aur apne bhai behnoon ko bhi dawat day. Yahi woh dawat hai jis ko aam karne ke liye aik laakh chobees hazaar paighambar beje gaye aur yahi woh dawat hai jo tableegh hai.

Allah Taala farmatay hain :

“Apne rab ke rastay ki taraf dawat dijiye hikmat ke sath, umdah naseehat ke sath aur mobahisa kijiyej aisay tareeqay par jo intehai bhala ho.”

Quran pak ki un ayaat se hamein teen usooli hadayat millti hain :

- . Shar se mehfooz rehne aur kher ko apnane ke liye dawat hikmat ke sath di jaye.

- . Naseehat aisay andaaz mein nah ki jaye jis se dil aazari ho, naseehat karte waqt chehra bashaash ho, aankhon mein mohabbat aur ygant ki chamak ho, aap ka dil khuloos se maamoor ho.
- . Agar koi baat samajhate waqt behas o mobahisa ka pehlu nikal aaye to aawaz mein karkhatgi nah anay den. Tanqeed zaroori ho jaye to yeh khayaal rakhen ke tanqeed tameeri ho, dil-sozi aur ikhlaq ki aaina daaar ho. Samjhane ka andaaz aisa dil nashen ho ke mukhatib mein zid, nafrat, taasub aur jahliat ke jazbaat mein ishtial peda nah ho aur agar mukhalif ki taraf se zid aur hatt dharmi ka izhaar honay lagey to foran apni zabaan band kar lijiye ke is waqt yahi is ke haq mein kher hai.

## Tableegh

“Es kitaab mein ibrahim ke qissay yaad kijiyej, bilashuba woh aik sachey nabi thay. Jab unhon ne apne waalid se kaha, baba jaan! Aap un cheezon ki ibadat kyun kar rahay hain jo nah sunthee hain aur nah dekhatii hain aur nah aap ke kisi kaam aa sakti hain? Baba jaan! Mere paas woh ilm aaya hai jo aap ke paas nahi aaya hai. Aap mere kahe par chalein, mein aap ko seedhi raah chlaon ga. Baba jaan! Aap shetan ki bandagi nah karen, shetan to bara nafarman hai, baba jaan !

Mujhe dar hai ke rehman ka azaab aa pakdae aur aap shetan ke saathi ban kar reh jayen.

Baap ne kaha, ibrahim! Kya tum mere mabodon se phir gaye ho, agar tum baz nah aaye to mein tumhe pathar maar maar kar halaak kar dun ga, aur jao hamesha ke liye mujh se daur ho jao.

Ibrahim ne kaha, aap ko mera salam hai, mein apne parvar-digaar se dua karoон ga ke woh aap ki bakhshish farma day, be shak mera rab mujh par bara hi meharban hai. Mein aap logon se bhi kinara karta hon aur un hastiyon se bhi jin ko Khuda ko chore kar pukarte ho, mein to apne rab hi ko poukaron ga. Mujhe umeed hai mein apne rab ko pukaar kar hargiz namuraad nah hon ga.” ( Surah Maryam 41-48 )

Allah ke pegham ko pohanchanay aur har qisam ki qurbani ke liye apne andar himmat o azm peda kar ke Khuda ki raah mein waqt aur paisa kharch kijiyej. Allah Taala ke liye savbtin bardasht karna aur logon tak Allah aur is ke rasool? Ka pegham dena ummat musalmah par farz aur un nematon ka shukar hai jo Allah hamaray rab ne hamein di hui hain. Jab koi bandah apni tamam tar rohani aur jismani salahiyaton ke sath noo insani ko siraat mustaqeem ki dawat deta hai to usay Allah Taala ke firshton ka khusoosi taawun haasil ho jata hai aur farishtay is bandah ke jazba sadiq ko apne targheebi programon mein shaamil kar letay hain lekin tableegh is shakhs ko zaib deti hai jis ke andar rohani salahiyaten bedaar hon aur woh khud bhi raah haq ka sacha aur par azm musafir ho.

Raah haq ke sachey musafir ke liye Allah Taala farmatay hain :

وَالَّذِينَ جَاهُوا فِي نَهْدٍ يَنْهُمْ سَبَانٌ

## Mashal Raah

Es ne tumhe muntakhib farma liya hai aur deen ke muamlay mein koi tangi nahi rakhi hai, pairwi karo is deen ki jo tumahray baap ibrahim ka deen hai.

Is ne pehlay hi se tumhe muslim ke naam se nawaza tha aur isi silsilay mein ke Rasool tumahray deen haq ki shahadat den aur tum duniya ke saaray insanon ke samnay deen haq ki shahadat do. ( Quran Kareem )

Aur isi terhan hum ne tum ko aik “ ummat wast” banaya taa ke tum saaray insanon ke liye deen haq ke gawah bnw aur hamaray Rasool tumahray liye gawah hon. ( Al Baqrah )

Musalmano! Khuda ne tumahray liye deen ka wohi tareeqa muqarrar kya hai jis ki wasiyat is ne nooh ko ki thi aur jis ki wahi ae rasool! Hum ne aap ki taraf bhaije hai aur jis ki hadaayat hum ibrahim aur moose aur eesa ko day chuke hain ke is deen ko qaim karo aur is mein tafarruqa nah daalo. ( Al shura )

Tum kher ummat ho jo saaray insanon ke liye wujood mein layi gayi hai. Tum bhalai ka hukum dete ho aur burailee se roktay ho aur Khuda par kaamil imaan rakhtay ho. ( All e imran )

Aur jo koi islam ke siwa kisi dosray deen ko ikhtiyar karna chahay ga woh deen is ka hargiz qubool nah kya jaye ga aur akhirat mein woh nakaam o namuraad ho ga. ( All e imran )

أَنَّ الَّذِينَ عِنْدَ اللَّهِ إِلَّا إِسْلَامٌ Aur Khuda ke nazdeek deen to bas islam hai. Islam ki taleemat haasil kar ke apne ander baseerat peda kijiyej. Yaqeen rakhiyae Khuda ke nazdeek deen salamt aur raast baazi ka deen hai. Deen haq islam ko chore kar jo tareeqa bandagi bhi ikhtiyar kya jaye ga, Khuda ke haan is ki koi qader o qeemat nahi hai. Allah rab ulizzat ke haan wohi deen sahih deen hai jo quran mein bilwazahat bayan kar diya gaya hai. Aur jis ki amli tafseer Rasool Allah s.a.w ki mubarak zindagi hai. Nabi sale Allah alaihi o aa Ih wasallam se kaha gaya hai ke logon ko saaf saaf bta dijiye ke mein ne jo raah apanee hai, soch samajh kar poori baseerat ke sath apanee hai.

Ae Rasool ( Sale Allah Alaihi Waslim ) aap un se saaf saaf keh dijiye ke mera rasta to yeh hai ke mein aur mere peechay chalne walay poori baseerat ke sath Allah ki taraf dawat day rahay hain aur Khuda har aib se pak hai aur

mera un se koi vaastaa nahi jo Khuda ke sath shareek kar rahay hain. ( Surah Yousuf )

Deen islam ke nasb alayn ki azmat o ahmiyat ko hamesha paish e nazar rakh kar is ke usoolon par qaim rhiye ke yahi woh azeem kaam hai jis ke liye Khuda ki taraf se hamesha anbia atay rahay hain. Yahi woh ataa hai jo dono jahan ki azmat o sar bulandi ka sarmaya hai.

## Takhleeqi Formulay

Quran pak aik aisi kitaab hai jis mein shak o shuba ki gunjaish nahi hai aur yeh kitaab un logon ko hadaayat bakhshhti hai jo mut-taqi hain aur mut-taqi woh log hain jo ghaib par yaqeen rakhtay hain aur yaqeen ki intahaa yeh hai ke aadmi ke andar ki nazar khil jati hai aur ghaib is ke liye mushahida ban jata hai. Jab tak mushahida amal mein nah aaye yaqeen ki tareef poori nahi hoti. Quran pak aik aisi yakeeni dastaweez hai jis dastaweez mein masharti qawaneen ke sath sath aisay formulay darj hain jin ke oopar taskheer kaayenaat ka dar-o-madar hai. Un farmolon mein is baat ki poori wazahat mojood hai ke hum ilm al-kitab haasil kar ke zaman o makaan yani time and space ki girift ko toar satke hain. Quran pak ke aloom ko jan-nay wala aur samajhney wala koi bandah baghair wasail ke khalaa mein parwaaz karne aur aik jagah se daur daraaz doosri jagah kisi cheez ko muntaqil karne par qudrat rakhta hai. Yahi bandah Allah ka inaam yafta hota hai. Asmano mein aur zameen mein mojood tamam ashya is ke liye maskhar hoti hain.

Roye zameen par insaan ko agar hadaayat mil sakti hai to sirf Allah ki kitaab quran pak se mil sakti hai.

Quran kareem ko is azm, is walwalah aur is himmat ke sath prhhiye ke is ki noorani kirnoon se hamein apni zindagi sanwarni hai. Quran aaiine ki terhan aap ke andar har har daagh aur har dhabba numaya kar ke paish karta hai. Quran aik aisi encyclopedia hai jis mein har choti se choti aur barri se barri baat wazahat ke sath bayan kar di gayi hai. Ab yeh aap ka kaam hai ke aap quran pak mein bayan kardah nematon se kitna faida haasil karte hain. Allah Taala farmatay hain :

“ Kitaab jo hum ne aap ki taraf bhajje barket wali hai taa ke woh is mein ghor o fikar karen aur aqal walay is se naseehat haasil karen.”

## Tauba

Khuda ke Huzoor apne gunaaho ka iqraar kijiyej. Is hi ke samnay Girgirayiye aur isi afoo o dar guzar karne wali sataarul uyoon, ghafar uzanoob hasti ke samnay apni aajzi, be kisi aur apni khataon ka aitraaf kijiyej. Ijaz o inkisari khata car insaan ka woh sarmaya hai jo sirf Khuda ke Huzoor paish kya ja sakta hai. Agar koi shakhs is qeemi aur anmol sarmaya ko apne hi jaisay majboor o be kis insanon ke samnay paish karta hai to woh dewalia ho jata hai aur zaleel o ruswa ho kar dar dar ki thokrain khata hai. Izzat ki roshan kiransen zillat ki kasafat mein tabdeel ho jati hain.

Tauba aik aisi ibadat hai jis mein fi al waqea aadmi apni nifi kar deta hai aur apne parvar-digaar ke samnay woh sab keh deta hai jo woh kisi ke samnay nahi keh sakta. Be shak Allah hamara muhafiz aur dam saaz hai. Is ki rahmaten hamaray oopar barish ban kar barasti rehti hain. Allah Taala khud farmatay hain :

“ Aur aap ka parvar-digaar gunaaho ko dhanpnay wala aur bohat ziyada reham farmanay wala hai. Agar woh un ke krtoton par un ko foran pakarney lagey to azaab bhaij day magar is ne ( apni rehmat se ) aik waqt muqarrar kar rakha hai aur yeh log bachney ke liye is ke siwa koi panah gaah nah payen ge.” ( Al kahaf )

“Aur wohi to hai jo apne bundon ki tauba qubool karta hai aur is ki khataon ko maaf karta hai aur woh sab jaanta hai jo tum karte ho.” ( Al shura )

Sahih tarz fikar yeh hai ke bande se khuwa kaisay bhi gunah kyun nah ho jayen is ka kaam yeh hai ke woh Khuda hi ke Huzoor khashoo o khazoo aur nedamat ke aanso-on ka nazrana paish kere. Koi darwaaza aisa nahi hai ke jahan se woh sab kuch mil jaye jis ki bandah ko zaroorat hai. Sirf Allah ki zaat aisi yaktaa aur ghanni hai ke bandah rozana lakhoon khwahisaat bhi Allah ke sath wabasta kere to Allah un ko poora karne ki qudrat rakhtay hain. Allah , hamara pyara Allah , har waqt apni makhlooq ki khidmat mein masroof hai. Bundon ke wasail ki farahmi, aik zaabtay aur aik qanoon ke tehat hamara barhna ghatna, sehat yab hona Allah ke karam ki wajah se hai. Khudawand quddoos ka irshad hai :

“Ae momino! Khuda ke agay sachhi aur khalis tauba karo. Umeed hai tumhara parvar-digaar tumahray gunaaho ko tum se daur farma day ga. Aur

tumhe aisay baghoon mein daakhil farmaiye ga jin ke neechay nehrein beh rahi hongi. Is din Khuda apne Rasool ko aur un logon ko jo imaan laa kar un ke saathi ban gaye hain ruswa nahi kere ga.”

Gunaaho ki haibat naak duldul mein phansi hui koi qoum jab apne gunaaho par nadim aur asshk baar ho kar Khuda ki taraf jazba bandagi ke sath palatti hai aur apni lagzishon, kotahiyon, choti barri khataon ki gandagi ko nedamat ke aanso-on se dho kar phir Khuda se ehad wafa ustuwat karti hai to is walehana tarz amal ko quran tauba ke lafz se tabeer karta hai aur yahi tauba astaghfar har terhan ke fitnah o fasaad, khauf o dehshat aur adam tahaffuz ke ehsas se mehfooz rehne ka haqeeqi ilaaj hai aur agar is ke barkhilaf bandah gunaaho aur kotahiyon ki taraf tawajah nahi deta, yeh shaytani amal Aadmi ko khokhala kar deta hai aur deen o duniya mein ruswaiyun is ka muqaddar ban jati hain aur phir jab yeh amal is ki zindagi par muheet ho jata hai to aadam zaad ke qaloob par, kaanon par mohar laga di jati hai aur aankhon par parday daal diye jatay hain aur yeh intehai soorat be shuba azaab alim hai aur yeh azaab mayoosi, badhaali, khauf o haibat ban kar is ke oopar musallat ho jata hai.

Surah shura mein Allah Taala farmatay hain :

“Aur tum par jo masaaib atay hain woh tumhari hi krtoton ka nateejah hain aur Khuda to bohat si khataon se dar guzar karta rehta hai.”

Quran pak mein is ka ilaaj bhi bta diya gaya hai :

“ Aur tum sab mil kar Khuda ki taraf paltoo, ae momino! Taa ke tum falah pao.”

Jis qoum mein khayanat aur be imani draati hai is qoum ke dilon mein dushman ka khauf baith jata hai, woh waswason aur tohmat mein mutbala ho jati hai. Naap toal mein kami, zakheera andozi, smuggling ka rivaaj zahir a tor par kitna hi khush numa nazar aaye lekin bil akhir is ka nateejah qeht aur faqa kashi ki soorat mein samnay aata hai.

Tauba astaghfar ke sath apne Allah khaaliq haqeeqi ki taraf rujoo ho kar yeh azm kijiyej ke hum apne aur millat ke andar se un rogon ko khatam kar ke dam len ge.

## Bhalai ka sarchashma

Khuda ke deen ko chore kar jo tareeq bhi ikhtiyar kya jaye ga, Khuda ke yahan is ki koi qader o qeemat nahi. Allah rab ulizzat ke liye wohi deen maqbool bargaah hai jis ka tazkara quran pak mein bilwazahat kya gaya hai. Aur jis ki aqli tafseer Allah ke mehboob s.a.w se irshad farmaya hai ke logon ko saaf saaf bta dijiye ke mein ne jo raah bhi apanee hai, soch samajh kar poori baseerat ke sath apanee hai.

“ **Ae rasool!** Aap un se saaf saaf keh dijiye ke mera rasta to yeh hai ke mein aur mere peechnay chalne walay poori baseerat ke sath Allah ki taraf dawat day rahay hain aur Khuda har aib se pak hai aur mera un se koi vaastaa nahi jo Khuda ke sath shirk karte hain.”

“ **Aur** jo koi islam ke siwa dosray deen ko ikhtiyar karna chahay ga is ka woh deen hargiz qubool nahi kya jaye ga aur akhirat mein woh nakaam o namuraad ho ga.”

“ **Aur** Khuda ke nazdeek deen to bas islam hi hai.” ( Quran )

Ummat musalmah ko Khuda ne deen ki jo doulat ataa ki hai yahi dono jahan ki azmat o sar bulandi ka sarmaya hai. Bhala is ke muqablay mein duniya ki doulat aur shaan o shaukat ki kya qader o qeemat hai jo chand roza aur faani hai.

Quran ahal kitaab ko mukhatib karte hue kehta hai :

“ **Ae ahal kitaab!** Tum kuch nahi ho jab tak tum torat aur injeel aur doosri kitabon ko qaim nah karo jo tumahray rab ne nazil farmai hain.”(Quran )

Bilaa shuba sahih feham ke sath deen ki hikmat hi tamam bhulaiyon ka sarchashma hai aur jo shakhs is cheez se mahroom hai woh dono jahan ki nematon aur sadaton se mahroom hai. Is ki zindagi mein kabhi tamaniat aur sukoon daakhil nahi hota.

Allah ke mission ( deen ) ko phelana har ummati par farz hai. Is farz ki adaigi ke liye pehlay khud apna urfan haasil karen. Khud aagahi aur apni zaat ka urfan aisi rohani kamyabi hai jis ke zariye insaan apni dawat ka sacha namona ban jata hai. Jo kuch kehta hai amal o kirdaar se is ka izhaar hota hai. Jab Huzoor s.a.w ke ikhlaqi, deeni aur rohani mission ko aa meem karne ke liye logon ko dawat deta hai to pehlay khud is ki misaal qaim karta hai.

Khuda ko yeh baat intehai nagawaar guzarti hai ke doosron ko naseehat karne walay khud be amal hon. Nabi e barhaq s.a.w ne be amal dawat dainay walon ko intehai holnaak azaab se daraya hai.

## Azeem Insaan

Quran pak mein Allah Taala ne kayi baar walidain ki itaat aur khidmat guzari ki purzor talqueen ki hai. Jab hum walidain ke maqam o martaba par ghhor karte hain to pata chalta hai ke khaaliq ne walidain ko azeem nemat banaya hai. Hum dekhte hain ke maa baap qudrat ki takhleeq ke aik karkun hain aur amal takhleeq mein aik zareya bantay hain. Allah Taala maa baap ko zareya bana kar kisi aadmi ko is aabb o gul ki duniya mein peda farmatay hain. Yahi vaastaa aur zareya woh amar hai jo walidain ki izzat aur tazeem ka sabab bantaa hai.

Maa baap aulaad ki tamanna karte hain aur phir maa mahino aik nai zindagi ko apne wujood mein parwan chadhaatii hai. Nai zindagi is ke jism ke ajzaa se nashonuma paati hai aur is terhan is ke jism ka aik hissa hoti hai. Phir paidaiesh ke baad bhi aulaad aur maa ka rishta nahi toot-ta aur maa har waqt aulaad ki khidmat par kamar basta rehti hai. Khud raat din takleifein uthaati hai lekin aulaad ke aaraam o asayish mein kami nahi anay deti. Aulaad ko zara si takleef mein dekhatrii hai to be chain ho jati hai aur is ka tadaruk karti hai.

Doosri taraf baap rizaq ke husool ke liye subah se nikalta hai aur shaam ko ghar mein daakhil hota hai. Apni poori tawanai se aulaad ke samaan khord o nosh ka intizam karta hai. Yahi woh azeem ehsanaat hain jin ki wajah se Allah Taala ne kayi jagah haqooq Allah ke foran hi baad haqooq walidain ka tazkara farmaya hai.

Irshad baari taala hai :

**“ Aur aap ke rab ne faisla farma diya hai ke tum Khuda ke siwa kisi ki bandagi nah karo aur walidain ke sath naik sulooq karo.”**

Un tamam baton ke paish e nazar walidain ke agay farmaa bardari, ehram aur mohabbat ko hamesha malhooz rkhiye aur koi aisi baat nah honay dijiye jo inhen nagawaar guzray ya jis se un ke jazbaat ko thes puhanche. Burhapay ki umar aik aisa zamana hota hai jab aadmi ko apni natwani ka ehsas honay lagta hai aur mamooli si baat bhi mehsoos honay lagti hai. Walidain ki khidmat guzari mein koi kasar baqi nah rehne dijiye. Koi baat aisi nah ho jo un ke liye nagwari ka sabab ban jaye.

Irshad baari taala hai :

“ Agar un mein se aik ya dono tumahray samnay burhapay ki umar ko pahonch jayen to tum un ko uff tak nah kaho aur nah inhen jharkiyan do.”

## Tarz Fikar

Tarz guftagu mein Aadmi ki shakhsiyat ka aks jhalakta hai. Khush aawaz Aadmi ke liye is ki aawaz taskheer ka kaam karti hai. Jab bhi kisi majlis mein ya niji mehfil mein baat karne ki zaroorat paish aaye waqar aur sanjeedgi ke sath guftagu kijiyej. Yeh baat bhi malhooz khatir rehni chahiye ke hamari zabaan se nikla hua har lafz record hota hai. Aadmi jo baat bhi mun se boltaa hai farishtay usay marwai camera mein mehfooz kar letay hain.

Muskuratay hue, narmi ke sath, meethay lehjey aur darmiyani aawaz mein baat karne walay logon ko Allah ki makhlooq aziz rakhti hai. Cheekh kar bolnay se asaab mein khinchao ( tension ) peda hota hai aur aasabi khinchao se bil akhir Aadmi dimaghi amraaz mein mutala ho jata hai. Mukhatib yeh samjhta hai ke mere oopar roab dala ja raha hai aur woh is tarz kalaam se bad dil aur daur ho jata hai, is ke andar khuloos aur mohabbat ke jazbaat sard par jatay hain.

Sheree maqaal Aadmi khud bhi apni aawaz se lutaf andoz aur sarshar hota hai aur dosray bhi masroor o shadan hotay hain. Achi, meethi aur mashoor kin aawaz se Allah miyan bhi khush hotay hain. Allah Taala ka irshad hai :

“Sab se ziyada kareeha aur nagawaar aawaz gadhay ki aawaz hai.”

Aadaab guftugu mein baton ko poora karna zaroori hai. Buri baton aur galm galoch se zabaan gandi nah kijiyej. Chughli nah khaiye. Chughli karna aisa hai ke jaisay koi bhai apne bhai ka gosht khata ho. Doosron ki naqlen nah utariye. Is amal se dimagh mein kasafat aur tareqi peda hoti hai.

Shikaytein nah kijiyej ke shikayat mohabbat ki qainchi hai. Kisi ki hansi nah uraiye ke is se Aadmi ehsas bartari mein mutala ho jata hai aur ehsas bartari Aadmi ke liye aisi halakat hai jis halakat mein iblees mutala hai. Apni barayi nah jataiye. Is amal se achay log aap se daur ho jayen ge. Khoshamad aur chaploosi karne walay munafiq aap ka gherao kar len ge aur aik roz aap arsh se farsh par gir jayen ge. Fiqray nah kasiye, kisi par tanz nah kijiyej, baat baat par qisam nah khaiye. Yeh amal aap ke kirdaar ko gehna day ga aur aap logon ki mohabbat se mahroom ho jayengay.

## Hajj

Allah Taala farma rahay hain :

“ Aur logon par Khuda ka yeh haq hai ke jo is ke ghar tak pounchanay ki istetat rakhta hai woh is ka hajj kere aur jo is hukum ki pairwi se inkaar kere to usay maloom hona chahiye ke Khuda saaray jahan walon se be niaz hai.”

“ Aur nah un logon ko chairo jo apne rab ke fazl aur is ki khushnodi ki talaash mein ehtram walay ghar ki taraf ja rahay hain.”

“ Hajj aur omre ko mehez Khuda ki khushnodi ke liye poora karo.”

“ Aur safar hajj ke liye zaad raah sath lo aur sab se behtar zaad raah taqwa hai.”

”ولِجَدَالٍ فِي الْحَجَّ“ Aur larai jhagray ki baatein nah hon.”

“ Phir jab tum hajj ke tamam arkaan ada kar chukon to jis terhan pehlay apne abao ajdaad ka zikar karte thay isi terhan ab Khuda ka zikar karo balkay is se barh kar.”

Hajj ka safar karne wali musafir Khuda ka khususki maheman hota hai. Yahi wajah hai ke hajj ke zariye dono jahan ki saadat naseeb hoti hai aur saeed log kamyaab o kamraan hotay hain. Hajj aik aisa amal hai jis ke zariye insaan Khuda ki nafarmani se bchta hai. Bandah hijr aswed par haath rakh kar is ehad ki tajdeed karta hai jo is ne aalam arwah mein apne rab ke samnay “Qaloo balla” keh kar apni bandagi aur khaaliq ke samnay makhlooq honay ka iqraar kya tha. Bandah douran hajj har is baat par amal karta hai jo is ke liye sarmaya akhirat hai. Makhlooq ke asdhaam mein, safar ki savbtin aur zakhamo mein, qadam qadam per theis lagnay ke bawajood farakhdili aur eesaar se kaam laita hai. Har aik ke sath afoo o dar guzar aur fayazi ka bartao karta hai aur is se bermila Allah Taala ke is hukum ki pabandi hoti hai ”ولِجَدَالٍ فِي الْحَجَّ“.

Hajj ke zamane mein hawai baton se bachney ki hadaayat aur nafs o shetan se khud ko mehfooz rakhnay ki talqueen ki gayi hai. Agar aap ke sath shohar ya biwi hum safar hai to nah sirf yeh ke makhsoos taluqaat qaim nah karen balkay aisi baton se bhi bachte rahan jo shehwani jazbaat ko barangekhta karne ka baais banti hain. Qadir mutlaq raheem o ghafoor rab alameen ne farmaya hai :“ hajj ke mahinay sab ko maloom hain. Jo shakhs un muqarara

mahino mein hajj ki niyat kere usay khabardaar rehna chahiye ke hajj ke douran shehwani baatein nah hon.”

Ahraam bandhnay ke baad, har namaz ke baad, har bulandi par charhtay waqt aur har pasti ki taraf utartay waqt aur har qaaflay se mlitay waqt aur har subah ko neend se bedaar ho kar haaji hazraat talbiah parhte hain. Aayye hum bhi un ke sath shareek ho kar apne Allah ke Huzoor haazir hon.

لَيْلَكَ، اللَّهُمَّ لَيْلَكَ، لَيْلَكَ لَا شَرِيكَ لَكَ لَيْلَكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ

Mein haazir hon, khudaaya mein haazir hon, tera koi shareek nahi, mein haazir hon, bay shak saari tareef tairay hi liye hai, nemat teri hi hai, saari badshahi teri hi hai, tera koi shareek nahi.

## Sheree Aawaz

Khuda ki raah mein jo kuch kharch karen, be gharz aur laag ke baghair kharch karen. Yeh arzoo hargiz nah rkhiye ke jin logon ki aap ne Allah ke liye madad ki hai woh aap ke mashkoor aur ahsaan mand hon. Khuda ki raah mein kharch karna koi fakhr o mubahat ki baat nahi hai. Yeh to mehez Allah ka fazl hai ke is ne aap ko is qabil bana diya hai ke aap ka haath oopar hai. Jis bhai ki aap madad kar rahay hain woh bhi aap ki terhan maa ke pait se peda hua hai. Is ke andar bhi wohi jazbaat o ehsasat hain jo aap ke andar hain. Agar woh roti khanay aur kapra pahannay par majboor hai to aap bhi roti aur kapray ke baghair nahi reh satke. Aap kuch nahi hain. Aap ke paas jo kuch hai woh Allah ka diya hua hai. Allah ki di hui doulat ko doosron par kharch karne ke baad ghareebon ki khuddari ko thais lagana aur un se apni bartari tasleem karana, ahsaan jta kar tootay hue dilon ko dikhnana bad tareen ghnaone jazbaat hain. Woh Allah jis ne aap ko is qabil banaya ke aap doosron ki madad karen, farmata hai :

“Momino! apne sadqat aur khairaat ko ahsaan jta jta kar aur ghareebon ka dil dikha kar is aadmi ki terhan khaak mein nah mila do jo mehez logon ko dikhaane ke liye kharch karta hai.”

Es inaam ka shukar ada karne ke liye ke Khuda ne apne fazl o karam se hamein aasani aur sahoolat di hai aur hamein dunyawi asaishen ataa ki hain, kushadah dili aur shoq ke sath Allah ki raah mein kharch karna chahiye. Tang dil aur kharch par krhhne walay log falah o kaamrani ke mustahiq nahi hotay. Jo aadmi Khuda ki raah mein kharch karne ki tarap rakhta hai, bhala yeh kaisay mumkin hai ke Khuda ka fazl is par aam nah ho... . . . !

Quran pak mein hai :

Tum hargiz neki haasil nah kar sako ge jab tak woh maal Khuda ki raah mein nah day do jo tumhe aziz hai.

Zakat ada karna wajib hai. Achi terhan hisaab laga kar poori poori raqam ada kijiyej. apne oopar boojh samajh kar doosron ke supurd nah kar dijiye. Un logon ko talaash kijiyej jo fi al waqea zkoh ke mustahiq hain.

## Do Biwyan

Aurton ko chahiye ke woh deen ke ehkaam aur tahazeeb sekhon. Islami ikhlaq se aarasta hon. Har mumkin koshish karen ke woh aik achi biwi aur achi maa saabit hon. Khuda ki farmaa bardaar bandi ban kar apne faraiz bah husn o khoobi injam den.

Allah Taala ka irshad hai :

“Imaan walo! apne aap ko, apne ghar walon ko jahannum ki aag se bachao.”

Hazrat umar raat ke waqt Khuda ke Huzoor haazir hotay, phir jab sehar ka waqt aata to apni rafiqahayaat ko jagatay aur kehte utho utho, namaz qaim karo aur yeh aayat tilawat farmatay :

“. . . Aur apne ghar walon ko namaz ki takeed kijiyej aur khud bhi is ke oopar paband rhyie.”

Khawateen ke liye zaroori hai ke safai, saleeqa aur araish o zebaish ka poora poora ihtimaam karen aur ghar ko saaf suthra rakhen, ghar mein cheezon ko saliqay se sajayein aur saliqay se istemaal karen. Saaf suthra ghar, qareene se sajay hue saaf suthray kamray, pak saaf bawarchi khanah, gharello kamon mein saleeqa aur sghrh pan, banaao singhar ki hui biwi ki pakeeza muskurahat se nah sirf gharello zindagi pyar o mohabbat aur kher o barket se malaa maal hoti hai balkay yeh Khuda ko khush karne ka bhi aik zareya hai.

Aik baar Begum Ibn Mazoon se Hazrat aisha ki mulaqaat hui to aap ne dekha ke begum usmaan nihayat saaday kapron mein hain. Aur koi banaao singhar bhi nahi kya hai, to Hazrat aisha ko bara taajjub hua aur un se poocha.” bi bi! Kya usmaan kahin safar par gaye hue hain ?”

Hazrat aisha ke is taajjub se andaza hota hai ke suhagno ka apne shohar ke liye banaao singhar karna kaisa pasandeeda amal hai.

Burdbaari, tahammul aur hikmat ki rawish yeh hai ke aadmi dar guzar se kaam le aur Khuda par bharosa rakhtay hue apni biwi ke sath khush dili se nibaah kere. Ho sakta hai ke Allah rab ulizzat is aurat ke zariye mard ko aisi bhulaiyon se nawaz day jin tak mard ki pahonch nah ho. Deendar aurat apne imaan, seerat aur ikhlaq ke baais pooray khandan ke liye rehmat ban jati hai.

Is ki zaat se koi aisi saeed rooh wujood mein aa sakti hai jo aik aalam ke liye mashal raah ho. Achi aur naik khoo biwi mard ki islaah haal ke liye aik muaser zareya hai. Biwi khawand ko jannat se qareeb kar deti hai. Is ki qismat se duniya mein Khuda mard ko rizaq aur khush haali se nwazta hai.

Aurat ke kisi zahiri aib ko dekh kar be sabri ke sath azdawaji talluq ko barbaad nah kijiyej. Balkay hakeemana tarz amal se aahista aahista ghar ki makdar fiza ko ziyada se ziyada khush gawaar banaiye.

Rasool Allah s.a.w ka irshad hai :

Agar kisi shakhs ki do biwiyan hain aur is ne un ke sath insaaf aur barabari ka sulooq nah kya to qayamat ke roz woh is haal mein aaye ga ke is ka aadha dhar gir gaya ho.

Khush khalqi aur naram mizaji ko parkhnay ka asal maidan gharello zindagi hai. Ghar walon se har waqt vaastaa rehta hai aur ghar ki be takalouf zindagi mein mizaaj aur ikhlaq ka har rukh samnay aa jata hai aur yeh haqeeqat hai ke wohi momin apne imaan mein kaamil hai jo ghar walon ke sath khush ikhlaqi, khanda peshani aur meharbani ka bartao rakhay. Ghar walon ki dil joi kere aur pyar o mohabbat se paish aaye.

Aik baar hajj ke mauqa par Hazrat safia ka oont baith gaya aur woh sab se peechay reh gayeen. Rasool Allah s.a.w ne dekha ke woh zaar o qitaar ro rahi hain. Aap s.a.w ruk gaye aur chadar ka palu le kar dast mubarak se un ke ansoo khushk kiye. Rasool Allah s.a.w umm al-momineen Hazrat safia ke ansoo ponchhte jatay thay aur woh be ikhtiyar ho kar ro rahi theen.

## Siraat Mustaqeem

Allah Taala ne aadam ko apni niabat ataa farmai to firshton ne arz kya ke yeh zameen par fasaad phelaaye ga. Yeh bitanay ke liye ke aadam ke andar shar aur fasaad ke sath falah o kher ka samandar bhi mojzan hai Allah Taala ne aadam se kaha ke hamari takhleeqi sifaat bayan karo jab aadam ne takhleeqi sifaat aur takhleeq mein kaam karne walay formulay ( asma ) bayan kiye to farishtay bermila pukaar utthay :

pak aur muqaddas hai aap ki zaat, hum kuch nahi jantay, magar jis qader ilm aap ne hamein bakhsh diya hai. Be shak o shuba aap hi ki zaat aleem o hakeem hai.

Tafakar karne se yeh baat samnay aati hai ke Allah Taala ne kainati programme do tarzon ( kher o shar ) par banaya hai, is liye ke firshton ne jo kuch kaha is ki tardeed nahi ki gayi. Baat kuch yun bani ke aadam ko jab tak Allah Taala ki sifaat ka ilm mutaqil nahi hota woh sarta pa shar aur fasaad hai aur takhleeq ka ilm mutaqil honay ke baad woh saraapaa kher hai. Aadam ke wujood se pehlay farishtay mojood thay jin mein shar aur fasaad nahi hai. Pas aik makhlooq peda ki gayi jis mein shar aur khair dono anasir pooray pooray mojood hain taa ke yeh makhlooq shar ko nazar andaaz kere, kher ka parchaar kere. Khud bhi kher ( siraat mustaqeem ) par qaim rahay aur apne bhai behnoon ko bhi dawat day. Yahi woh aurat hai jisay aam karne ke liye aik laakh chobees hazaar paighambar beje gaye aur yahi woh dawat hai jo tableegh hai.

Allah Taala farmatay hain :

“ Apne rab ke rastay ki taraf dawat dijiye hikmat ke sath, umdah naseehat ke sath aur mobahisa kijiyej aisay tareeqay par jo intehai bhala ho.

Quran pak ki is aayat se hamein teen usooli hadayat millti hain.

- . Shar se mehfooz rehne aur kher ko apnane ke liye dawat hikmat se di jaye.
- . Naseehat aisay andaaz mein nah ki jaye jis se dil aazari hoti ho. Naseehat karte waqt chehra bashaash ho, aankhon mein mohabbat aur ygangt ki chak ho, aap ka dil khuloos se maamoor ho.

- Agar koi baat samajhate waqt behas o mobahisa ka pehlu nikal aaye to aawaz mein karkhatgi nah anay den. Tanqeed zaroori ho jaye to yeh khayaal rakhen ke tanqeed tameeri ho, dil suzi aur ikhlaas ki aaina daaR ho. Samjhane ka andaaz aisa dil nashen ho ke mukhatib mein zid, nafrat, taasub aur jahliat ke jazbaat mein ishtial peda nah ho aur agar mukhatib ki taraf se zid aur hatt dharmi ka izhaar honay lagey to foran apni zabaan band kar lijiye ke is waqt yahi is ke kher mein hai.

Deen ko phelanay ke hamesha do tareeqay raaij rahay hain. Aik tareeqa yeh hai ke mukhatib ki zehni salahiyat ko samnay rakh kar is se guftagu ki jaye aur husn ikhlaq se is ko apni taraf mael kya jaye, is ki zaroriat ka khayaal rakha jaye. Is ki pareshani ko apni pareshani samajh kar tadaruk kya jaye. Dosra tareeqa yeh hai ke tehreer o taqreer se apni baat doosron tak pohanchai jaye. Mojooda daur tehreer o taqreer ka daur hai.

Faaslay simat gaye hain. Zameen ka phelao aik globe ( globe ) mein band ho gaya hai. Aawaz ke nuqta nazar se america aur karachi ka faasla aik kamraah se bhi kam ho gaya hai. Karachi mein baith kar london , america ki sarzamen par apna pegham pouncha dena roz marrah ka mamool ho gaya hai. Yahi soorat e haal tehreer ki hai. Nashar o ashaat ka aik la-mutnahi silsila hai. America ya daur daraaz kisi malik mein type honay wali tehreer karachi ya islamabad mein is terhan parhi jati hai ke jaisay karachi hi mein likhi ja rahi hai.

Tehreer qaari ke oopar aik ta-assur chore deti hai, aisa ta-assur jo zehn ke andar fikar o feham ki tukham raizi karta hai aur phir yahi fikar o feham aik tanawar darakht ban jata hai. Apni tehreer aur taqreer mein hamesha aitdaal ka rasta ikhtiyar kijiyej. Alfaaz ki nashist o barkhast aisi ho ke suneney aur padhany walay ke oopar umeed aur talluq khatir ki kefiyat taari ho jaye. Khauf ko darmiyan mein nah laiye ke khauf par mubaligha amaiz zor dainay se bandah Khuda ki rehmat se mayoos ho jata hai aur usay apni islaah aur nijaat nah sirf mushkil balkay mahaal nazar anay lagti hai.

Tehreer mein aisay alfaaz lkhiye jin mein rajaiat ho. Khuda se mohabbat karne ka aisa tasawwur paish kijiyej ke khauf ki jagah adab o ehtram ho taa ke woh Khuda ki rehmat aur bakhshish ko is ke pooray adab aur ehtram ke sath qubool kere.

Hazrat ali farmatay hain :

Behtareen aalam woh hai jo logon ko aisay andaaz se Khuda ki taraf dawat deta hai ke Khuda se bande mayoos nahi hotay aur nah hi Khuda ka aisa tasawwur paish karta hai ke woh Khuda ki nafarmani ki saza se be khauf ho jayen.

Deen ki dawat aur rohani aloom ki ashaat ke liye thora kaam kijiyej lekin musalsal kijiyej. Logon ko rohani salahiyaton se istifada karne ki dawat dijiye aur is raah mein paish anay wali mushkilaat, takaleef aur aazmayshon ka khanda peshani se istaqbaal kijiyej.

Nabi kareem s.a.w ka irshad aliiiii maqam hai :

“Behtareen amal woh hai jo musalsal kya jata hai chahay woh kitna hi thora ho.”

## Maa Baap

Huzoor Alaihi Salatovalslam ke paas aik Aadmi aaya aur apne baap ki shikayat karne laga ke woh jo chahtay hain mera maal le letay hain. Nabi s.a.w ne is Aadmi ke baap ko talabb farmaya. Laathi tekta hua aik boorha aur kamzor shakhs haazir khidmat sun-hwa. Aadmi ne shikayat ki thi, Aap s.a.w ne boorhay shakhs ko batayi. To is ne kaha.

“ Khuda ke Rasool ( s.a.w ) aik zamana tha jab yeh kamzor aur be bas tha aur mujh mein taaqat thi. Mein maal daarr tha aur yeh khaali haath tha. Mein ne kabhi is ko apni cheez lainay se nahi roka. Aaj mein kamzor hon aur yeh tandrost aur qawi hai. Mein khaali haath hon aur yeh maal daarr hai. Ab yeh apna maal mujh se bacha bacha ke rakhta hai.”

Boorhay baap ki yeh baatein sun kar Rehmat Alam s.a.w ro parre. Aur boorhay ke larke ki taraf mukhatib ho kar farmaya.“ to khud aur tera maal tairay baap ka hai.”

Maa baap agar ghair muslim hon tab bhi un ke sath acha sulooq kya jaye.

Adab o ehtram ke sath un ki khidmat karte rhiye. Albata agar woh shirk aur masiat ka hukum den to un ki itaat se inkaar kar dijiye.

“ Aur agar maa baap dabao dalain ke mere sath kisi ko shareek banaao jis ka tumhe koi ilm nahi hai to hargiz un ka kehna nah manu. Aur duniya mein un ke sath naik sulooq karte raho.”

Hazrat asma farmaati hain ke Nabi s.a.w ke ehad mubarak mein mere paas meri walida tashreef layein. Is waqt woh musalman nahi theen. Mein ne Rasool Allah s.a.w se arz kya ke meri walida aayi hain aur woh islam se mutnafar hain, kya mein un ke sath husn sulooq karoон? Aap s.a.w ne farmaya.“ haan, Tum apni maa ke sath sila rehmi karti raho.”

Baap ke muqablay mein maa ke ehsanaat aur qurbaniyan bohat ziyada hain.

Is liye Allah Taala ne maa ka haq baap se ziyada mutayyan kya hai aur maa ke sath husn sulooq ki khusoosi targheeb di hai.

Quran pak mein irshad hai :

“ Aur hum ne insaan ko maa baap ke sath bhalai karne ki takeed ki hai.”

“ Es ki maa takleef utha kar is ko pait mein liye liye phree aur is ne wiladat mein jaan lewa takleef bardasht ki aur pait mein uthany aur doodh pilanay ki yeh muddat dhai saal hai.”

Maa baap ki par khuloos khidmaat ka aitraaf karne aur un ke ehsanaat ko yaad rakhnay ke liye dil suzi aur raqt ke sath Allah Taala ke Huzoor reham o karam ki darkhwast guzariye.

Allah Taala ka irshad hai :

“ Aur dua karo ke parvar-digaar un dono par reham farma jis terhan un dono ne bachpan mein meri parwarish ki thi.”

“ Ae parvar-digaar! Jis rehmat o mohabbat, takleef aur jaanfishani se unhon ne parwarish ki aur meri khatir apne shab o roz mere oopar nisar kar diye to bhi un ke haal par nazar karam farma.”

' Ae kkhuda! Ab yeh borhhape ki kamzoree aur be basi mein mujh se ziyada khud rehmat o shafqat ke mohtaaaj hain. Parvar-digaar mein un ki khidmat ka koi badla nahi day sakta. To hi un ki sarparasti farma aur un ke oopar apni rehmaton ki barish farma day.'“

## Mohabbat

Dosti aisay logon se kijiyej jo insaaniyat ke nuqta nazar se dosti ke laiq hon. Jis terhan yeh zaroori hai ke dosti ke liye sahib dil logon ka intikhab kya jaye isi terhan yeh bhi zaroori hai ke dosti ke liye sahib dil logon ka intikhab kya jaye isi terhan yeh bhi zaroori hai ke dosti ko hamesha hamesha nibhanay aur qaim rakhnay ki koshish ki jaye dost aik be takalouf saathi, khush mizaaj, hum nashen aur khush taba rafeeq hota hai. Haq dosti yeh hai ke aap dost se dil bezaar nah hon aur dost aap ki qurbat ko baais taskeen jane.

Doston ke sath hansi aur tafreeh bhi insaaniyat ki eqdaar mein aik aala qader hai. Achay dost tafreeh ke sath sath waqar , hamiyat aur aitdaal bhi qaim rakhtay hain. Aap jis shakhs se mohabbat karte hain is se kabhi kabhi apni mohabbat ka izhaar bhi kijiyej. Izhaar mohabbat ka nafsiati assar yeh hota hai ke dost qareeb ho jata hai aur dono taraf se jazbaat o ehsasat ka tabadlah ikhlaas o murawwat mein ghair mamooli izafah ka sabab bantaa hai. Ikhlaas o mohabbat ke jazbaat se dili lagao peda hota hai aur phir yeh lateef o pakeeza jazbaat amlı zindagi par assar andaaz hotay hain aur dost aapas mein yak jaan o do qalib ki misaal ban jatay hain. Dostana taluqaat ko ziyada se ziyada ustuwär aur nateeja khaiz bananay ke liye zaroori hai ke aap apne doston ki khidmat karen.

Hum jab Allah Taala ki sifaat Khaliqiat par ghhor karte hain to yeh baat samnay aati hai ke Allah Taala ka sab se bara wasf makhlooq ki khidmat karna hai.

Ab koi bandah noo insani ko dost samajh kar is ki khidmat ko apna mission bana lita hai to is ke oopar Allah ki rehmat ke darwazay khil jatay hain aur bil akhir kaayenaat is ke agay jhuk jati hai. Hamaray islaaf ka yeh mamool raha hai ke unhon ne apne se choton ko har aitbaar se ziyada se ziyada ouncha uthany ki koshish ki hai aur apne doston ke liye wohi kuch pasand kya hai jo apne liye pasand kya.

Aam logon mein Khuda ke nazdeek ziyada mehboob woh aadmi hai jo insanon ko ziyada se ziyada naffa pohanchaye aur naffa pohanchanay wala koi bandah bulaa takhsees mard o aurat noo insani ka dost hota hai.

Aayye, Khuda se yeh dua karen :

“ Ae kkhuda! Hamaray dilon ko bughz o inaad, kibar o nakhwat aur kdorton ke gubhar se dho day aur tafarruqa ki wajah se tootay hue dilon ko khuloos o mohabbat se jor day aur hamein tofeq ata farma ke hum bahami ittehaad o ygangt ke sath aik misali rohani muashra qaim kar saken.”

Quran pak ki yeh dua vird zuba rakhiye

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلَّا لِلَّذِينَ أَمْنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ (سورة الحشر، آيت ۱۰)

Ae rab! Hamari aur hamaray un bhaiyon ki mughfirat farma jo imaan mein hum se sabqat le gaye aur hamaray dilon mein aik dosray ke khilaaf keena aur kudorat nah rehne day. Ae hamaray rab! To bara hi meharban aur bohat hi reham karne wala hai.

## Khud'daari

Khuda apni mohabbat mein maal kharch karne ka hukum deta hai is liye ke Allah yeh jaanta hai ke bandah sab se ziyada maal o doulat se pyar karta hai. Allah ke liye kharch karna darasal Allah ki makhlooq aur aadam o hawa ke rishte se apne behan bhaiyon par kharch karna hai. Allah nah khata hai, nah peeta hai, nah pehnta hai lekin jab koi bandah apni baradri ke aaraam o asayish ke liye Allah ki di hui doulat kharch karta hai to yeh eesaar wajah qabuliat ban jata hai.

Khuda ki raah mein kharch karne ke baad ahsaan jatana mohtajon aur nadaron ke sath hiqarat ka sulooq karne ke barabar hai. Un ki khuddari ko thais lagana darasal un ki gareebi ka mazaaq ura kar apni bartari saabit karne ke barabar hai. Momin un tamam kaseef jazbaat se pak hota hai.

Quran kehta hai :

“ Ae imaan walo! apne sadqat aur khairaat ko ahsaan jta kar aur ghareebon ka dil dikha kar is shakhs ki terhan khaak mein nah mila do jo mehez logon ko dikhaane ke liye kharch karta hai. Tum hargiz neki haasil nah kar sako ge jab tak woh maal Khuda ki raah mein nah do jo tum ko aziz hai.’

## Qatra Aabb

Allah woh hai jo hawaon ko apni rehmat ki basharat bana kar bhejta hai. Woh aasman se aab masfi ( barish ) barsa kar murda bustiyon ko zindah kar ditahe. Yeh pani tamam zee hayaat ke liye mundarijat hai. Hum pani ko mukhtalif sooraton mein bdalty hain taakay log faida uthayen lekin kufar hamari nahi suntay. ( Surah farqan 48 taa 50 )

Pani murakkab hai aur rooh baseet hai. Pani ka qatra tak fanaa nahi ho sakta. Darya se utha to baadal ban gaya. Wahan se registaan mein tapka to dobarah fiza mein urr gaya. Baagh mein barsa to oas ban kar phal mein ja pouncha. Wahan se hamaray pait mein aaya. Aur yahan aaya to jazo jism ban kar baqi raha ya gurdon waghera ke rastay bahar nikal gaya aur agar samandar mein tapka to goya watan mein pahonch gaya. Algaraz qatra aabb kisi nah kisi rang mein mojood rehta hai. Agar pani bawajood murakkab honay ke zindah rehta hai to rooh ko jo baseet hai badarja ovely baqi rehna chahiye. Jis terhan aaftabi shu'ayen pyase registaan mein tapkey hue qatroun ko dhoond kar aasmani bulandiyon ki taraf wapas le jati hain isi terhan zindagi ke yeh tamam qatray jo ajsaam insaan ke khakdaanon mein tapak parte hain la makani vus-aton mein dobarah pahonch jayen ge.

Kya yeh log qayamat ke mutaliq sawal kar rahay hain aur is haqeeqat qubra ke mutaliq un mein ikhtilaaf paaya jata hai. Inhen anqareeb yaqeen haasil ho jaye ga aur yaqeenan ho ga, kya hum ne zameen ko gehwaara nahi banaya. ( Surah nisa 1 Taa 6 )

Zameen par sooraj hamein roshni deta hai. Baadal, pani, darakht aur phal hamein qowat bkhshte hain aur kuch arsay ke baad hum is gehwaara ko chore kar doosri duniya mein chalay jatay hain jis terhan ke parinday ki asal duniya ashiyaney se bahar hai isi terhan hamari asli zindagi kahin aur hai yahan sirf chand sogwaar ghariyaan busr karne ke liye atay hain aur bas.

**“ Aur hum is zameen ko chore kar doosri duniya mein chalay jatay hain. Yahan hum sirf chand roz busr karne ke liye aaye hain aur bil akhir is duniya ko chore kar kahin aur chalay jayen ge.”**

Kaayenaat mein Allah ki nishanion ki talaash o justojoo ke liye quran kareem ne un alfaaz mein targheeb di hai.

“ Aur wohi hai jis ne tumahray liye setaaray banaye ke beyabano aur samndron ke andar andheron mein raah talaash kar lo. Bulaa shuba hum ne un logon ke liye jo jan-nay walay hain apni rabobiyat aur rehmat ki nishanain khol khol kar bayan kar di hain.” ( Surah Inaam )

“ Zameen o aasman ki paidairesh, tumahray lab o lehja aur rangon ka ikhtilaaf bhi is ki nishanion mein se hai. Is mein yaqeenan aqal mand logon ke liye nishanain hain.” ( Surah Room )

“ Kya to ne is baat par ghhor nahi kya ke Allah baadal se pani barsata hai phir hum is ke zariye anwaa o aqsam ke phal nikaltay hain, isi terhan pahoron mein safaid o surkh khittay hain jin ki rangat aik dosray se mukhtalif hai un mein se baaz gehray siyah hain, isi terhan insanon, janwaron aur chopaiyon mein bhi rangon ka ikhtilaaf hai.” ( Surah Fatir )

“ Bulaa shuba chopaiyon mein sochnay samajhney ki barri ibrat hai hum un ke jism se khoon aur kasafat ke darmiyan doodh peda karte hain. Yeh peenay walon ke liye aisi lazeez cheez hoti hai ke woh be ghul o ghash utha kar pi letay hain, isi terhan khajoor aur angoor ke darakhton ke phal hain ke un se nasha aur arq aur achi ghiza dono terhan ki cheeze tum haasil karte ho aur dekho tumahray parvar-digaar ne shehad ki makhi ke dil mein yeh baat daal di ke pahoron mein, darakhton mein aur un tehnion mein jo is gharz ke liye buland bana di jati hain apna chatah banaye phir har terhan ke phoolon se ras choosti phiray apne parvar-digaar ke thehraye hue tareeqay par poori farmaa bardari ke sath gamzan ho jaye. Dekho is ke pait se mukhtalif rangon ka ras nikalta hai, is mein insaan ke liye shifa hai. Bulaa shuba is soorat e haal mein un logon ke liye aik nishani hai jo ghhor o fikar karne walay hain.” ( Surah Nahal )

## Khuda Ki Tareef

“ Ae paighambar ( s.a.w ) aap farma dijiye Allah yaktaa hai, Allah kisi se koi ehtiaaj nahi rakhta, nah woh kisi ki aulaad hai aur nah woh kisi ka baap hai, is ka koi khandan bhi nahi hai.”

Es Surah mubarakah mein Allah Taala ne apni paanch sifaat ka tazkara farmaya hai :

Woh yaktaa hai, be niaz hai, maa baap ya aulaad ke rishte se mbrra hai. Is ka koi kufoo, khandan, kunba ya baradri nahi hai.

Khaaliq ki tareef ke bar aks

- 1) Makhlooq yaktaa nahi hoti, makhlooq ka kasrat mein hona zaroori hai.
- 2) makhlooq ke honay ki tareef hi yeh hai ke woh har qadam par mohtaaaj hoti hai.
- 3) Agar makhlooq ka baap nah ho to makhlooq ka wujood hi zair behas nahi aata.
- 4) Makhlooq ki paidaiesh mein bunyadi amal maa baap ka hota hai.
- 5) Makhlooq ki pehchan ka asal zareya hi is ka khandan hai. Darasal har noo aik poora kunba aur khandan hai.

Aayye talaash karen ke Allah ki sifaat mein hum ba-hasiat makhlooq kis kis rishta se wabasta hain.

Allah aik hai, makhlooq kasrat hai. Allah kisi ki aulaad nahi hai, makhlooq aulaad hoti hai. Makhlooq baap ya maa hoti hai lekin Allah Taala is se marwai hain. Makhlooq masharti tor par aik khandan mein reh kar zindagi gzarti hai aur Allah Taala khandani jhameelon se pak aur mbrra hain. Allah Taala ki bayan kardah un paanch sifaat mein se sirf aik sift aisi hai ke makhlooq tamam makhlooq se rishte munqita kar ke hama tan mutwajjah ho kar Allah ki sift mein apna zehen markooz kar sakta hai aur woh sift hai be nayazi ki sift yani makhlooq apna zehen dunyawi tamam wasail se hata kar Allah ke sath wabasta kar layte hai aur jab aisa ho jata hai to makhlooq ke oopar yeh baat munkashif ho jati hai ke hamara khaaliq aur razaq Allah aur sirf Allah hai. Is yaqeen ke sath zindagi guzaarne walay bande jab zindagi mein jad-o-jehad aur koshish karte hain to kehte aur samajte hain ke hum

yeh koshish aur jad-o-jehad is liye nahi kar rahay ke koshish ke nataij  
hamaray iraadon ke tabay hain balkay is liye koshish karte hain ke Allah  
chahta hai ke kaayenaat mutharrak rahay. Rang roop mein bani snori yeh  
kaayenaat apne mehwar par gardish karti rahay taa ankey usay apni manzil  
mil jaye aur yeh kn se pehlay ke aalam mein daakhil ho jaye.

## Zindagi Ke Do Rukh

Tareef is rab kaayenaat ke liye hai jo apni rabobjiyat ki sift aliiii se hamein khana khelata hai aur jo hamaray muashi, masharti aur zindagi ke saaray kamon mein hamari madad farmata hai jis ne hamein rehne basnay ke liye aaraam o istirahat ke wasail ke sath thikana bakhsha hai.

Insani zindagi ke do rukh hain. Aik baydaari, dosra rukh khawab. Baydaari mein bhi usay aaraam o asayish ke liye wasail ki zaroorat paish aati hai aur sonay ki haalat mein bhi. Sonay ki haalat baydaari ki mushaqqat o mehnat ka samar hai. Aadmi jab thak haar kar apne andar zeaf aur kamzoree mehsoos karta hai to sonay ke baad is ki tawa naiya bahaal ho jati hain. Yeh aik qudrati amal hai ke aadmi rohani tor par baydaari ki haalat se nikal kar is duniya mein pahonch jata hai jahan woh paidaiesh se pehlay muqeem tha.

Sonay ki haalat mein woh ghaib ki duniya mein safar karta hai. Aur ghaib ki duniya mein noorani lehron ko apne andar jazb karta hai aur so uthnay ke baad aik naya josh, naya walwalah aur nai zindagi apne andar mojood paata hai.

Hamaray aaqa suoor kon o makan s.a.w ka irshad graami hai ke bistar par pounchanay se pehlay quran pak ka kuch hissa zaroor parho taa ke ghaib ki duniya mein daakhil honay se pehlay baydaari mein hi anwaar ka nuzool shuru ho jaye.

Nabi mukaram s.a.w farmatay hain :

Jo shakhs apne bistar par aaraam karte waqt kalaam Allah ki koi Surah tilawat karta hai to khuday-e taala bedaar honay tak har takleef da cheez se is ki hifazat par aik farishta mamoor karta hai.

Sonay ke liye aisi jagah ka intikhab kijiye jahan taaza hua war oxygen waafar miqdaar mein pahunchti rahay. Aisay band kamray mein nah soyen jahan taaza hua ka guzar nah ho. Mun lapait kar sonay se sehat par bura assar parta hai. Sotay waqt chehra khula rkhiye taa ke taaza hua millti rahay. Sotay waqt yeh dua prhhiye :

اللّٰهُمَّ بِاسْمِكَ امُوتُ وَاحِيٌ

Ae Allah mein tairay hi naam se mout ki agosh mein jata hon aur tairay hi naam se zindah uthuun ga.

## Ilm O Aagahi

ae Allah to jisay chahta hai zameen ka waris bana deta hai aur jisay chahta hai ghulami mein mubtala kar deta hai. Izzat o zillat tairay ikhtiyar mein hain. Duniya ki tamam bulandion tairay dast qudrat mein hain aur to har cheez par qadir hai. To hi woh maalik hai jo tahazeeb o tamaddun ke din ko raat mein aur raat ko din mein badalta rehta hai. Murda aqwam ki khakstar mein hayaat peda karta hai aur zindah aqwam ko mout ki neend sulana teri sunnat hai. (Ali Imran )

Jis terhan raat aur din tulu aur ghuroob hotay rehtay hain isi terhan iqtidaar bhi aqwam aalam mein radd o badal hota rehta hai. Babul aur misar ki t\_hzibin apni poori aan baan aur shaan o shaukat ke bawajood zamee doze ho gayeen. Tahazeeb ka aftaab kabhi mashriq par chamakta tha, phir yunan ilm o aagahi ka markaz ban gaya. Phir yunan choti choti reyaston mein taqseem ho kar khatam ho gaya. Dekhte hi dekhte sultanat room wujood mein aa gayi. Aftaab tahazeeb phir poori terhan maghrib par chamaknay laga kuch arsay baad iran ne zindagi ki aik nai angrai li. Yahan tak ke registaan arab se ilm o urfan ke baadal utthay aur un ilm o urfan ke baadalon se mashriq o maghrib dono hi sairaab ho gaye.

Aur phir jab muslim qoum ne apna tashkees kho diya, apna kirdaar ghinauna bana liya to ilm o aagahi ka sooraj maghrib ki taraf lout gaya. Aaj pust aqwam aala aur buland hain aur aala aqwam sabiqa pust aqwam ke samnay zillat o ruswai ki tasweer bani hui hai. Qoum ke iflaas ka yeh aalam hai ke ilm o hunar mein hi nahi, apni muaash mein bhi khud kafeel nahi hai. Woh qoum jo quran ko nafiz karti thi muashi aitbaar se itni mflok al haal hai ke is ki soch aur fikar par bhi parday par gaye hain. Sood jaisi laanat ne islam nafiz karne wali qoum ko is terhan be bas o majboor kar diya hai ke haqeeqat ka bermila izhaar bhi aik layanhal masla ban gaya hai. Allah kehta hai :

sood lainay walay, sood dainay walay aur soodi maeeshat mein zindah rehne walay Allah ke aisay dushman hain jo Allah ke sath haalat jung mein hain. Tamam musalman namazain bhi parhte hain, rozay bhi rakhtay hain, hajj bhi karte hain, zkoh bhi dete hain. Aqal dast bagraiban hai ke Allah ke dushmanon ki namaz, namaz kis terhan hui. Allah ke sath haalat jung mein rehtay hue rozay ki barkaten aur saadatein kaisay haasil hongi. Jin logon ko Allah ne apna dushman qrar day diya hai woh kis mun se khanah kaaba ka

tuwaf kar satke hain aur khanah kaaba ke anwaar o tlyat se Allah ke dushman kionkar munawar ho satke hain ?

Tareekh aik azeem gawah hai ke jis qoum ne Allah ke banaye hue qanoon ka mazaaq uraya, Allah ne is qoum ko pust aur zaleel kar diya.

Kya hamaray liye abhi bhi lamha fkrih nahi aaya ke hum apne zahir aur batin ka muhasba karen... . . . ?

Pani mein do hissay hydrogen aur aik hissa oxygen hai. Agar is ki miqdaar ko zarra bhar ghataya barha diya jaye to aik zeher tayyar ho ga. Agar yeh dono anasir masawi miqdaar mein jama kar diye jayen tab bhi aik mohlik murakkab banay ga. Oxygen aur hydrogen har do qaatil aur mohlik gas hain jin ke mukhtalif awzan se lakhoon murakabat tayyar ho satke hain aur har murakkab zehar hala hal hota hai lekin agar do hissay hydrogen aur aik hissa oxygen ko aik jagah kar diya jaye to un do zehron se jo pani tayyar ho ga tamam alameen ke liye hayaat o mamat ka zareya hai.

Allah Taala ka irshad hai :

**“ Aur hum ne pani se har shai ko hayaat ataa ki.”** ( Surah Anbia )

**“ hum ne har cheez ko moueen miqdaar se peda kya hai.”** ( Surah Qamar )

**“ har cheez ke khazanay hamaray paas hain aur hum moueen miqdaar mein har cheez ko nazil karte hain.”** ( Surah Hijr )

subhan Allah ! Kya kya nishanain Allah Taala ne ghor o fikar karne walon ke liye batayi hain !

Lemoo aur kaali mirch dono cheeze hydrogen das hissay aur carbon bees hissay se tayyar hotay hain lekin miqdaron ke tafawut aur allag allag taayun se dono ki shakal, rang, zayega, hajam aur taseer badal gayi. Isi terhan koyla aur heera carbon se wujood mein atay hain. Lekin miqdaron ke allag allag taayun se aik ka rang kala aur dosray ka rang safaid ban gaya hai. Aik qabil shikast aur dosra thos hai, aik kam qeemat aur dosra nayaab hai ,

Aik noo insani ko hayaat no ataa karta hai aur dosra angishteri mein zeenat o zebaish ke kaam aata hai.

Allah rab alameen ne jis mohabbat aur ygant se noo insani ko peda kya hai, waisi hi mohabbat aur ygant ke sath woh chahta hai ke insaan

kaayenaat mein hukmaran ban kar Allah ki badshahi mein shareek ho taa  
ke Allah ki niabat aur khilafat ka haq ada kar sakay.

## Jharoo Ke Tinke

kaayenaat ki saakht hamaray samnay is amar ki tashreeh karti hai ke jo kuch mojood hai woh pehlay se kahin qaim hai aur koi shai aisi nahi hai jis ka talluq maazi aur haal se nah ho. Jab hum maazi ka tazkara karte hain to darasal kisi shai ke abao ajdaad aur islaaf ka aitraaf karte hain. Badam ke darakht se agar baat karna mumkin ho jaye to badam ka darakht is terhan shajrah bayan karta hai jis terhan aik aadam zaad apna shajrah bayan kar ke khandani wajahat aur waqar ki guftagu karta hai. Hum is baat se inkaar nahi kar satke ke bakri ka khandan bhi apni moueen miqdaron aur fitrati taqazoon par qaim hai jis terhan khandano, nouon aur makhlooq ke sharjrey hotay hain yahi soorat e haal neki aur badi ki hai. Neki ka bhi aik khandan hai ya neki aik darakht hai aur yeh darakht jab qaim ho jata hai to is ke andar hazaron shaakhen aur be shumaar phool aur pattay lagtay rehtay hain. Shaakhon, tnon aur pattoun ka phelao itna ziyada hota hai ke aik darakht apne khandan, apne kunba, apni nasal ke liye saya rehmat ban jata hai.

Basa auqaat hum aik buraiee ko bohat kam tar aur mamooli samajte hain lekin jab bohat kam tar aur bzahir haqeer nazar anay wali buraiee beej ban kar nashonuma paati hai aur darakht ban jati hai to is darakht ke pattay, kantay, kareeha rang phool, khushk siyah aur khurdaray pattay, bujhi bujhi si aur be ronaqe shaakhen poori noo ko gham aashna kar deti hain. Aur phir yeh gham zameer ki malamat ban kar mohlik bimarion ke aisay knbe ko janam deta hai jis se aadmi bachna bhi chahay to bach nahi saktा. Agar hum vaqatan haqeeqat ko samjhna chahtay hain aur tafakar ko apna shohaar banana chahtay hain to hamein janna ho ga ke kher o shar ke tamam marahil aik kunba ke afraad ki terhan zindah aur mutharrak hain. Neki ka darakht rehmat o barket ka saya hai aur badi ka darakht khauf aur pareshani aur ranj o malaal ki kaifiyat ko noo insani par musallat kar deta hai.

Har aadmi yeh janta aur samjhta hai ke khandan ke afraad jab tak mil jal kar yakjai jazbaat ke sath rehtay hain un ki aik hesiyat hoti hai, un ki apni aik aawaz hoti hai, un ki aik ijtimai qowat hoti hai. Jharoo ke tinke allag allag kar diye jayen aur har tinke se allag allag zarb lagai jaye, chahay is ki tadaad aik hazaar tak ho, chout nahi lagey gi aur nah is amal se koi mufeed nateejा muratab ho ga lekin un aik hazaar tinkon ko aik jagah bandh kar zarb lagai jaye to jism par neel par jaye ga.

Isi terhan millat islamia ki sharazah bandi ki taraf quran hamein mutwajjah karta hai. Aik khandan, aik kunba aur aik baray darakht ki terhan musalmanoon ko hadaayat karta hai ke sab muttahid ho kar mazbooti ke sath Allah ki rassi ko pakren aur bikhar kar apni sharazah bandi ko khatam nah karen. Quran pak is hadaayat ka taqaza hai ke islam ke naam lewaaoon ke darmiyan jitne bhi ikhtilafat hon, inhen quran ki hadayat ke mutabiq Allah ki rassi ko sahara bana kar khatam kar diya jaye lekin why naseeb ! Bad qismati se hamara almiya yeh hai ke quran ke baray mein musalman mutfiq nahi hain. Aik aik aayat ki taweel mein be shumaar aqval hain. Aur un aqval mein se aksar aik dosray ke mutazaad hain. tafaseer ka mutalea kar ke koi sahib nazar bandah kisi aik rasta par qadam nahi utha sakta jab ke mfsrin karaam ke paas koi sanad aisi nahi hai jis ki bunyaad par yeh faisla kya ja sakay ke un mein se kon sa qoul haq hai. Is tarz amal ka nateejah yeh nikla ke ikhtilafat ka darakht tanawar, ghana aur lamba ho ga kal jo darakht aisa tha jis ke neechay baa-mushkil chand afraad qiyam kar satke thay aaj is darakht ke neechay poori quom khawab khargosh mein gum hai.

Hum jab apne islaaf ke daur ko dekhte hain aur un ke gird o paish ka mutalea karte hain to is baat ke wazeh isharay militay hain ke un ke andar ijtimai hesiyat barqarar thi aur quran pak ke lateef asharaat aur makhfi kunyat aur asaraar o ramooz samajh lainay mein inhen koi zahmat paish nahi aati thi.

Aur jab musalman quom ki ijtimai hesiyat mutasir hui aur neki ke darakht ki jagah buriae ( ikhtilafat ) ke darakht ne le li to musalman khandan afraat mein butt gyaavr quran ki hikmat aur anwaar se mahroom ho gaya.

Allah Taala ka irshad hai :

Allah ki rassi ko baahum muttahid ho kar mazbooti ke sath pakar lo aur aapas mein tafarruqa nah daalo.

Allah parvar-digaar ki banai hui yeh saari kaayenaat aur noo insani Allah ki takhleeq hai aik maa ke sath, no ya baara bachay is ki takhleeq hai koi maa yeh nahi chahti ke is ki aulaad aapas mein lardte jhagartee rahay. Maa ka fitri taqaza hai ke aulaad baahum muttahid ho kar maa ki mamta ki rassi ko mazbooti ke sath pakdae rahay aur maa ki markaziat kabhi khatam nah ho. Tamseeli aitbaar se Allah bhi aik maa hai. Allah ki rabobiyat, Allah ki maamta aur noo insani ke sath Allah ki mohabbat chahti hai ke saaray insaan aik kunba ke afraad ban kar Allah ki sir zameen par khush ho kar khayen piyen. Bulaa shuba makhlooq ki khushi Allah rab alameen ki khushi hai.

## Rizq

Hum Allah ki zameen mein kisi darakht ka beej botay hain. Zameen apne batan mein is beej ko nashonuma day kar apni kookh se bahar nkalti hai. Is darakht ya bail mein do naazuk parat hotay hain. Do allag allag parat aik nahi si shaakh par qaim hotay hain. Woh beej jo hum ne zameen mein boyta tha, do hisson mein taqseem ho kar is shaakh ke sath chimta rehta hai. Jab darakht ya bail ki jarr zara mazboot ho jati hai to yeh dono parat jhar jatay hain aur shaakh mein aik naya shigoofa khil uthta hai aur phir numoo aur nashonuma ka silsila itna daraaz hota hai ke aik chhota sa beej darakht ban kar Allah ki makhlooq ke liye rozi aur ghiza ka waseela ban jata hai.

Kya hum kabhi is baat par ghhor karte hain :

Maa ke pait mein nah koi phal daaR darakht hai aur nah wahan doodh ya ghalla mojood hai. Bacha aik qanoon, aik zabita, aik usool aur aik nizaam ke tehat pait ki androoni kothari mein tawazun ke sath lamhoon, minton, ghanton, din aur mahino ke waqt ke tatabuk ke sath parwarish paata rehta hai.

Peda hota hai to is ki ghiza ki kifalat ke liye do chashmay ubal parte hain aur jab bacha ghiza ke muamlay mein khud kifalat ki taraf do qadam agay barhta hai to woh sotay jin se chashma ubal raha tha khushk ho jatay hain. Woh maa jis ki azli khwahish bachay ko seenay se chimta kar doodh pilana tha, ab bachay ki ghiza ka ihtimaam doosri terhan karti hai aur sattar maaon se ziyada chahanay wala Allah maa ki maamta ko thanda rakhnay ke liye zameen ki kookh ko maa bana deta hai aur zameen hamari maa ban kar hamein woh tamam wasail muhayya karti hai jis ki hamein zaroorat hai. Yeh sab kyun hai, qudrat hamari khidmat mein is fayazi aur darya dili se kyun masroof o munhamik hai ?

Qudrat chahti hai ke.....

Hum qudrat ki nishanion par ghhor kar ke naiko karon ki zindagi busr karen, is liye ke naiko kaari qudrat ki hussain tareen sanat hai. Khuda chahta hai ke is ki sanat mein budnumaaai nah ho.

Surah younis mein irshad hai :

Hum naiko karon ko un ke aamaal ka poora poora badla deingay balkay kuch ziyada hi ataa karaingay, un ke cheharon ko zillat aur maskanat ki siyahi se mehfooz rakhen ge aur jannat mein inhen daimi sukoon haasil ho ga.

Aur badkaaron ko un ke aamaal ke mutabiq saza di jaye gi, un ke chehray zillat aur ruswai se siyah par jayen ge aur un ka mustaqil thikana dozakh ho ga.

Naiko kaari yeh hai ke bandah apne khaaliq ko pehchan le aur mahroom al qismat log woh hain jo apne khaaliq ka urfan haasil nahi karte. Khaaliq ka urfan haasil karne ke liye khud apni zaat ka urfan zaroori hai aur apni zaat ka urfan yeh hai ke hum apne andar mojood Allah ke noor ka mushahida karen.

## Murda Qoum

Agar to un ehkaam par jo aaj tujhe day raha hon amal kere ga to tera khudawand tujhe zameen ki qomon mein sarfraz kere ga, saari barkaten tujh par nazil hongi, to shehar mein bhi mubarak ho ga aur khait mein bhi. To ghar mein atay waqt aur bahar jatay waqt mubarak ho ga. Tairay hamla aawar tairay samnay maaray jayen ge, agar woh aik raah se hamla karaingay to saat raahon se bhagain ge... . . . Khudawand teri zameen ke phalon mein farawani day ga. Woh apna khaas khazana tairay agay khole ga. Aasman teri zameen par bar waqat meen barsaye ga. To ouron ko qarz day ga par to qarz nah le ga. Lekin agar to ne khudawand ki aawaz ko nah suna to phir to shehar mein bhi laanti ho ga aur khait mein bhi. To andar anay aur bahar nikaltay waqt laanti ho ga. Khudawand tairay kamon par laanat, herat aur malamat nazil kere ga yahan tak ke to halaak ho jaye ga. Wabaa tujh se lipti rahay gi. Khudawand tujh ko sokhandi, tap, josh khoon, sakht jalan, khushk saali aur garam loo se maaray ga. Tera aasman peetal ka aur teri zameen lohay ki ho jaye gi. Khudawand meen ke badlay teri zameen par khaak dhool barsaye ga. To apne dushman par aik raah se hamla kere ga aur saat raahon se bhage ga. Khudawand tujh ko deewangi, na beenayee aur ghabrahat se maaray ga jis terhan andha ( na beenayee ke ) andheray mein tatolna hai to dopehar ko tatolta phiray ga. Tairay betay aur teri betiyan doosri qoum ko day di jayen gi to daikhta reh jaye ga aur un ke intzaar mein teri ankhen thak jayen gi, tairay baazuon mein zor nahi rahay ga. Teri mehnaton ka phal aik ajnabi qoum kha jaye gi.”

( kitab moose. Istashna 28 – 1 to 3)

duniya mein aisi koi misaal samnay nahi aayi ke zalim ko der sawair is ke zulm ka badla nah mila ho. Is haqeeqat se bhi inkaar mumkin nahi ke badmaash aur badkaar aadmi ko zindagi mein sukoon qalb ki doulat haasil nahi hoti. Mukafaat amal ka yeh qanoon hai koi bandah is waqt tak rang o bo ki is duniya se rishta munqita nahi kar sakta jab tak woh mukafaat amal kakfarh ada nahi kar deta. Kya koi bandah yeh keh sakta hai ke khayanat aur bddyanti se is ki musarrat mein izafah hua hai. Kya koi aadmi mutaffan aur sari hui ghiza khanay ke baad bimarion, pareshaniyon aur be chinyon se mehfooz reh sakta hai? Kya siyah karana zindagi mein rehtay hue iraadon mein kamyabi mumkin hai, aisi kamyabi jis kamyabi ko haqeeqi kamyabi aur mustaqil kamyabi kaha ja sakay? Zahir hai ke un tamam sawalaat ka jawab

yeh hai ke buray kaam ka nateeja bura muratab hota hai aur achay kaam ka nateeja achhai mein zahir hota hai. Is usool ko lamhalh tasleem karna parre ga ke insani falah kher mein hai aur shar ka nateeja hamesha tabahi ki soorat mein samnay aaya hai. Yahi qanoon ijtimai zindagi ka hai. Ijtimai tor par agar koi muashra siyah karana zindagi mein mutbala ho jaye to is ka nateeja bhi ijtimai tabahi muratab hota hai. Yeh baat kon nahi jaanta ke musalman mann his alqom adbar zada zindagi guzaar raha hai. Is ki hukoomat aik aalam ko muheet thi. Aaj yeh un logon ka mohtaaaj karam hai jo is ki kifalat mein zindagi guzartay thay.

Aasmani sahayef aur tamam Allah ke farstada payghambaron ne noo insani ko yahi pegham diya hai ke raast baazi, dayanat aur haqeeqat pasandi insani zindagi ki mairaaj hai. Jab kisi qoum ko yeh mairaaj haasil ho jati hai to is ko sukoon qalb mil jata hai. Sukoon qalb aik aisi kefiyat hai jis ki mojoodgi mein insaan ke andar soye hue do kharab khaliye bedaar ho jatay hain aur woh qoum jis ke andar soye hue khaliye jis munasbat se bedaar hotay hain isi munasbat se is ke andar nnat nai eejadat ki salahiyaten kaam karne lagti hain. Yeh salahiyaten kya hain? Yeh salahiyaten Allah Taala ki sifaat hain, aisi sifaat jin ke andar yeh pegham chhupa hua hai ke insaan zameen aur aasman aur poori kaayenaat ka haakim hai. Allah Taala ka qanoon sacha hai, barhaq hai. Jo qoumain Allah Taala ki di hui sifaat yani insani salahiyaten apne andar peda kar layte hain woh zameen par hukmarani karti hain. Jo qoum un salahiyaton se kaam nahi layte yani woh mehkoom aur ghulam ban jati hai.

Aaj ka daur aik qoum ke liye mehkoomiyat aur taoq ghulami ka daur hai. Allah Taala ke qanoon ke mutabiq jo qoum zindah hai aur is ke khoon mein zindagi rawan dawaan hai aur jo qoum zameen par phelaaye hue Allah Taala ke wasail ko istemaal karne ki jad-o-jehad mein mashgool hai woh haakim hai aur doosri qoum ke liye jis mein inteshaar hai, ikhtilaaf hai, be yakeeni hai aur Allah Taala ki ataa ki hui nematon ki na shukri hai woh mahroom aur adbar zada hai.

Aayye! Hum apne garibanoo mein jhankiye aur apni zindagi ka tajzia karen ke hamara shumaar haakim qoum mein hai ya hamara muqaddar mahroomiat ban gaya hai.

## Paighambar Ke Nuqoosh Qadam

Qurani talemaat ki roshni mein jab hum tafakar karte hain to yeh baat roz roshan ki terhan samnay aati hai ke Rasool Allah s.a.w ke itebaa ke baghair zindagi ke naqshay ko sahih tarreeb nahi diya ja sakta. Har musalman sahih khutoot par apni zindagi ko is waqt tarreeb day sakta hai jab quran hakeem ke bayan kardah mutalib aur mafhuum ko samajh kar Allah ke sath Allah ke Rasool s.a.w ki itaat apni kalie zindagi mein samo le.

Quran hakeem ne itaat Rasool aur itaat Allah ke liye do andaaz ikhtiyar kiye hain. Khuda ne apni taat ke sath Rasool Allah ki itaat ko bhi zaroori thehraya hai aur kahin sirf Rasool Allah s.a.w ki itaat o pairwi hi ka zikar kya hai.

Aayye, un ayaat ka mutalea karen jin ki ro se Rasool Allah s.a.w aur Allah ki itaat zaroori hai :

“ Keh do ke Khuda aur is ke Rasool ka hukum manu. Agar nah manen to Khuda bhi kafiroon ko dost nahi rakhta.” ( Al Imran )

“ Momino! Khuda aur is ke Rasool ki farmabardari karo aur agar kisi baat mein ikhtilaaf peda ho to agar khad aur akhirat par imaan rakhtay ho to is mein Khuda aur is ke Rasool aur apne oolul amr ke hukum ki taraf rujoo karo.” ( alnisaa )

“ Imaan walo! Allah aur is ke Rasool ki itaat karo aur is se rogrdani nah karo aur tum sun rahay ho.” ( Al anfal )

“ Aur Khuda aur is ke Rasool ke hukum par chalo aur aapas mein jhagra nah karo. Aisa karo ge to buzil ho jao ge.” ( Al anfal )

“ Momino! Khuda ka irshad manu aur paighambar ki farmaa bardari karo aur apne aamaal ko zaya nah honay do.” ( mohammad )

“ Aur Khuda aur is ke paighambar ki farmaa bardari karte raho aur jo kuch tum karte ho Khuda is se ba khabar hai.” ( majadla )

“ Aur Khuda ki itaat karo aur is ke Rasool ki itaat karo. Agar tum mun phair lo ge to hamaray paighambar ke zimmay to sirf pegham ka khol khol kar pouncha dena hai.” ( AL Taban )

Yeh woh ayaat mubarakah hain jin mein Allah aur is ke Rasool s.a.w ki itaat ko aik sath bayan kya gaya hai, Allah aur is ke Rasool Allah s.a.w ki pairwi

ko yaksaa zaroori qarar diya gaya hai yani jis terhan khaaliq kaayenaat Allah ki itaat zaroori hai bilkul isi terhan Allah ke farstada bande Mohammad Urasool Allah s.a.w ki itaat zaroori hai.

Aayye! Ab un ayaat ka mutalea karte hain jin mein Rasool Allah s.a.w ki itaat ko deen ki asaas aur bunyaad qarar diya gaya hai :

“ jo shakhs rasool? Ki pairwi kere ga to be shak is ne Allah ki pairwi ki.” ( Al nisaa )

“ Aur hum ne jo bheja hai is liye bheja hai ke Khuda ke farmaan ke mutabiq is ka hukum mana jaye.” ( Al nisaa )

“ Logon se keh dijiye agar tum Khuda ko dost rakhtay ho to meri pairwi karo. Khuda tumhe dost rakhay ga aur tumahray gunah bakhash day ga. Allah bara bakhshay wala reham karne wala hai.” ( All Imran )

“ To jo log aap ke hukum ki mukhalfat karte hain un ko darna chahiye ke aisa nah ho un par koi aafat aan parre ya takleef wala azaab nazil ho.” ( al-noor )

“ Aap ke parvar-digaar ki qisam, yeh log jab tak apne tanazeaat mein aap ko munsif nah banayen ge aur jo aap faisla kar den is se apne dil mein tang nah hon balkay is ko khushi se tasleem kar len, tab tak momin nahi hunge.” ( Al nisaa )

Ayaat mazkoorah se jo nakaat aur mafhuum wazeh hotay hain woh yeh hain :

Itaat Rasool Allah s.a.w ummati ke liye ahem asaas hai ke is se inkaar kufar ke barabar hai.

Allah ke Rasool Allah s.a.w ki itaat rehmat ellahi ka zareya hai.

Kisi bhi masla mein ikhtilaaf raye ki soorat mein Allah aur is ke Rasool Allah s.a.w ka faisla hi aakhri faisla qarar diya ja sakta hai.

Allah aur is ke Rasool Allah s.a.w par imaan ke taqazay isi waqt pooray ho satke hain jab ke Rasool Allah s.a.w ki itaat ko hirz jaan bana liya jaye.

Rasool Allah s.a.w ki itaat Allah khudawand quddoos ki itaat hai.

Har paighambar is liye maboos hua hai ke log is ke naqsh qadam par chalein.

Mohabbat ellahi sirf isi soorat mein haasil ho sakti hai ke Rasool Allah s.a.w ki pairwi ki jaye.

Jo log anHazrat s.a.w ki talemaat ki mukhalfat mein sargaram hain un ko Allah ke azaab se darna chahiye.

Imaan is waqt tak takmeel pazeer nahi hota jab tak anHazrat s.a.w ke ehkaam o awamir ko pooray ikhlaas se tasleem nah kya jaye.

## Naiki Kya Hai ?

Allah rab ulizzat saaray jahanon ka parwarish karne wala, sab ki zaroriyat ka kafeel aur sab ka nigehbaan hai. Chunancha jab hum insanon se bhalai se paish atay hain, un ki madad karte hain to Allah Taala ki khushnodi ke mustahiq th\_hrte hain. Quran pak ne hum par haqooq Allah ke sath haqooq al ibad yani bundon ke haqooq poora karna lazim o malzoom kar diya hai aur is ki bohat takeed ki hai.

Haqooq al ibad ki adaigi rishta daaron se shuru hoti hai jin mein walidain sab se pehlay mustahiq hain. Maa baap ki khidmat aur un ki itaat awleen fareeza hai. Ahal o ayal ke liye halal rizaq ka husool aur bachon ki achi taleem o tarbiyat bhi haqooq al ibad mein se hai. Is ke baad dosray rishta daaron aur parosi ka number aata hai. Aakhir mein tamam insaan haqooq al ibad ke daira car mein atay hain.

Haqooq al ibad mein maali haq bhi hai aur ikhlaqi haq bhi. Quran pak ne ja baja es ki hudood bayan ki hain aur is ko imaan ka jazo qarar diya hai. Irshad baari taala hai :

Neki yeh nahi hai ke tum apna mun mashriq aur maghrib ki taraf kar lo lekin neki yeh hai ke koi shakhs imaan laaye Allah par aur qayamat ke din par aur firhton par aur aasmani kitabon par aur nabiyo par aur maal deta ho Allah ki mohabbat mein rishta daaron ko aur yatimon ko aur miskeeno ko aur musafiron ko aur sawal karne walon ko aur gardan chhuranay mein. ( Al Baqrah )

agar hum is position mein nah hon ke maali lehaaz se kisi ki madad kar saken to khidmat ke aur bhi zaraye hain. Allah Taala ne hamein mukhtalif salahiyaton se nawaza hai. Hum un ko logon ke faiday ke liye istemaal kar satke hain.

Deen ka bunyadi jazba kher khawahi hai chunancha agar hum kisi ke liye achhai nahi kar satke to is ke liye buraiee ke murtakib bhi nah hon. Kher khawahi ke liye mehez maali haalat ka acha hona zaroori nahi hai. Logon se khush ikhlaqi se paish aana, salam mein pehal karna, kisi ki gheebat nah karna aur nah sunna, Allah ki makhlooq se husn zan rakhna, logon ke chhootey motay kaam kar dena, kisi zaeef ya bemaar ko sarrak paar kara

dena, bemaar ki mizaaj pursi karna, sarrak par parre hue pathar ya kaanton ko raah se hata dena haqooq al ibad ke zamray mein atay hain.

## Ziddi Log

Hazrat syed al-bashr rehmat do aalam s.a.w ka irshad graami hai : “ kaayenaat mein ghari bhar ka tafakar saal bhar ki ibadat se behtar hai.”

Jin qomon ne kaayenaat ke ajzaye tarkeebi yani afraad kaayenaat ki takhleeq par ghhor kya woh sarfraz huien aur jis qoum ne kainati tafakar se apna rishta munqita kya woh aqwam aalam mein murda qoum ban gayi.

Takhleeq kaayenaat par ghhor o fikar ki ahmiyat ka wazeh andaza is baat se hota hai ke quran ne noo insani ko is taraf bator khaas mutwajjah kya hai.

Allah Taala ne asmano aur zameen mein jo kuch peda kya hai, woh mehez dikhavay ke liye peda nahi kya. Kaayenaat ka aik aik zarra kisi nah kisi maslehat aur hikmat khuda wandi ka karishma hai.

Quran pak mein saat so chabees 726 jagah noo insani ke baaligh aur bashaour afraad ko mutalea kaayenaat ki targheeb di gayi hai. Almiya yeh hai ke hum ne sirf toheed ke iqraar, som o salaat, zkoh aur hajj waghera ke mamlaat o masayel ko samnay rakh kar” kitaab mubin “ mein mojood dosray ekhamaat par tawajah dainay ki zahmat gawara nahi ki aur badi barhaq, baais takhleeq kaayenaat mohammad alrsol Allah s.a.w ke is qoul mubarak” kaayenaat mein aik lamhay ke barabar tafakar saal bhar ki ibadat se behtar hai.” par hum ghhor o fikar nahi karte.

Surah baqra mein irshad rabbani hai :

“ Arz o sama ki takhleeq, ikhtilaaf lail o nehar, samandar mein tairnay wali kashtiyon aur is ghata mein jo zameen o aasman ke darmiyan khaima zan hain aur baab aqal o danish ke liye nishanain mojood hain.”

Surah All Imran mein hai :

“Be shak asmano aur zameen ki paidairesh aur din raat ki tabdeelion mein aqal mandoon ke liye nishanain hain, jo har haal mein Allah ko yaad karte hain aur zameen ko kookh se janam lainay wali nai nai mojoodaat par ghhor o fikar karte hain, ae rab to ne yeh sab kuch be car peda nahi kya, to pak hai, hamein aisi zindagi se mehfooz kar day jis zindagi ke oopar khauf aur hazan o malaal muheet hai.”

Surah Room mein rab zuljilal yun goya hain :

zameen o aasman ki paidaiesh aur chopaiyon ki afzaish nasal aur tumhari zabanon aur rangon ke ikhtilaaf mein Allah Taala ki nishanain mojood hain.” Surah yousuf mein tanbeeh ke lehjey mein Allah rab ulizzat kehte hain :

“ Arz o sama mein kitni hi aisi nishanain hain jin se ghaafil log mun phair kar guzar jata hain.”

Aur un mun phairnay walon ko Surah saba mein yeh waeed ki ja rahi hai :

“Kya yeh log apne agay peechnay, zameen o aasman ke zahir o batin, ayaan o nihaan, makhfi aur mushahidati muajzaat par ghorr nahi karte? Agar hum chahain to inhen is hi zameen mein pewand kar den ya aasman ko un ke suron par gira den, hamari is tanbeeh se sirf Khuda shanaas log hi faida uthatay hain.”

Surah airaaf mein zara aur ziyada tanbeeh ki jarahi hai :

“ Kya un logon ne aasman o zameen ke intizam par kabhi ghorr nahi kya aur kisi cheez ko bhi jo Khuda ne peda ki hai anhen khol kar nahi dekha aur kya yeh bhi unhon ne nahi socha ke shayad un ko zindah rehne ki jo mohlat di gayi hai is ke pooray honay ka waqt qareeb aa gaya hai.”

Hum raat din dhol pitte hain ke hum musalman hain, jannat hamari meeras hai. Allah Taala ki rehmaton aur inayaton ki hamaray oopar ( sawab ki shakal mein ) barish barasti rehti hai aur sawab se hamaray khazanay bharay hue hain jabkay mann his alqom hum tehi dast hain. Hum kehte hain ke hamara imaan quran par hai magar hum yeh kabhi nahi sochte ke quran ke nazdeek imaan ki kasoti kya hai.

Quran kehta hai... . .

Zameen o aasman mein ahal imaan ke liye haqayiq o basyer mojood hain yani ahal imaan ki khasusiyat yeh hai ke zameen o aasman ki haqeeqaton aur zameen o aasman ke andar mojood takhleeqat ke farmolon ( equations ) par un ki nazar gehri hoti hai. Un ke andar mushahiday ki taaqat kehkashani nizamon ki naqaab kushai karti rehti hai.

Quran baar baar yeh elaan karta hai ke yeh nishanain imaan walon ke liye hai. Mafhuum yeh hai ke nishanain to sab ke liye hain magar insanon mein sirf imaan walay log hi Allah Taala ki nishanion, ayaton aur hikmaton par ghorr o fikar karte hain. Ghaflat aur jahalat mein doobe hue log jo janwaron

ki terhan jeetay hain. Ziddi aur hatt dharam log" jo mein nah manoo" ki zindah mutharrak tasweer hain un ke liye Allah ki nishanion ka hona ya nah hona barabar hai. Aik aadmi jo andha hai chaman ke andar khulay hue daagh daagh phoolon aur rang rang dil fraib manazair se lutaf andoz nahi ho sakta. Isi terhan basarat aur imaan ki roshni se mahroom log qudrat ke manazair ka idraak nahi kar satke.

Quran bermila elaan karta hai :

Woh kehte hain hum musalman hue magar abhi un ke dilon mein imaan daakhil nahi hua.

## Saeed Roohein

buraiyon ko mitanay ki jad-o-jehad aur bhulaiyon ki targheeb hi woh amal hai jo hamaray wujood ka zamin hai. Is mein kotahi ka nateeja tabahi aur barbadi ke siwa kuch nahi. Quran pak mein Allah Taala ka irshad hai :

tarjuma : tum behtareen ummat ho jo saaray insanon ke liye wujood mein layi gayi hai. Tum bhalai ka hukum dete ho aur buraiee se roktay ho aur Khuda par kaamil imaan rakhtay ho.” ( All Imran )

lekin is ke sath sath is baat par bhi ghor karna ho ga ke kahin aisa to nahi ke hum jis ghalat rawish se logon ko bachney ki talqueen kar rahay hain aur is ke buray nataij se inhen khabardaar kar rahay hain, hum khud danista ya na danista tor par isi raah par chal rahay hain. Allah Taala ne is tarz amal ki nishandahi is terhan ki hai ke

“ kya tum logon ko neki ki talqueen karte ho aur khud ko bhool jatay ho.” ( Al Baqrah )

Aur

“ tum woh baat kyun kehte ho jo karte nahi ho.” ( Almusf )

Allah ke rastay ki taraf dawat dainay mein hamari baat mein isi waqt ta-assur peda ho ga jab hum khud is dawat aur taleem ka namona hon aur hamara rabita Allah ke sath waisa hi jo aik haqeeqi bande ka apne rab se hota hai. Allah Taala ne is rabt ke husool ka tareeqa Huzoor suoor kaayenaat s.a.w ko yeh bataya hai :

Tarjuma :“ ae chadar mein liptaine walay! Raat mein” qiyam” kijiyej magar kuch raat, aadhi raat ya is se kuch kam ya kuch ziyada aur quran ko thehr thehr ko prhhiye hum jald aap par aik bhaari farmaan daalnay walay hain.”

( Al-Muzammil )

Qiyam ka matlab yeh hai ke bandah apne rab ki qurbat par qaim ho kar is se aisa rabt peda kere ke is ki zindagi ka har amal Allah ki zaat se wabasta ho jaye aur woh Allah Taala ko pehchan le.

Jab bandah apne rab se haqeeqi talluq ko qaim kar laita hai to woh gham aur khauf se nijaat haasil kar ke sukoon aur itminan ki tasweer ban jata hai. Ab jab woh koi baat kehta hai aur kisi baat ki dawat deta hai to bazmir log aur saeed roohein is ki aawaz par labbaik kehti hain.

## Tofeeq

Qayamat mein Khuda farmaiye ga woh log kahan hain jo mere liye logon se mohabbat kya karte thay, aaj mein un ko apne saaray jigar dun ga. Qayamat ke din aisay logon ko jo qabil rashk shaan o shaukat haasil ho gi un ke liye Huzoor Akram s.a.w ka irshad hai :

Khuda ke bundon mein kuch aisay hain jo nabi aur shaheed to nahi hain lekin qayamat ke roz Khuda un ko aisay rutbon par sarfraz farmaiye ga ke anbia aur sho-hada bhi un ke martabon par rashk karaingay.

Sahaba ne poocha woh kon khush naseeb hunge ya Rasool Allah s.a.w !

Aap s.a.w ne farmaya :

Yeh woh log hain jo aapas mein aik dosray se mehez Khuda ke liye mohabbat karte thay, nah yeh aapas mein rishta daaR thay aur nah un ke darmiyan koi lain deen tha. Khuda ki qisam! Qayamat ke roz un ke chehray noor se jagmaga rahay hunge jab saaray log khauf se kanp rahay hunge to inhen koi khauf nah ho ga aur jab saaray log gham mein mubtala hunge is waqt inhen qatan koi gham nahi ho ga aur anHazrat s.a.w ne quran pak ki yeh aayat tilawat farmai :

Suno! Allah ke chahanay walon ke liye nah kisi baat ka khauf ho ga aur nah kisi qisam ka gham.

Dosti ke intikhab mein is baat ka khayaal rakha jaye ke jin logon se aap qalbi talluq barha rahay hain un ki ikhlaqi haalat kaisi hai. Doston ki sohbat mein baith kar wohi rujhanaat aur khayalat peda hotay hain jo doston mein kaam kar rahay hain. Lehaza qalbi lagao isi se barhana chahiye ke jis ka zouq, afkaar o khayalat aur daud dhoop uswah husna ke mutabiq ho.

Allah Taala farmatay hain :

Momin mard aur momin aurtain aapas mein aik dosray ke dost aur muawin hain.

Doston par aetmaad kijiyej, inhen afsurdah nah kijiyej. Un ke darmiyan hashash bashaash rhiye. Dosti ki bunyaad khuloos, mohabbat aur razaye ellahi par honi chahiye nah ke zaati aghraaz par. Aisa rawayya apnayye ke

dost ahbaab aap ke paas baith kar musarrat, zindagi aur kashish mehsoos karen.

## Sooraj Ki Roshni

insaan hamesha se yeh daawa karta chala aaya hai ke woh jo kuch kamata hai woh sab is ki salahiyaton ka nateeja hai, is ke zor baazu ka samrah hai. Chunancha woh apni doulat ka poori terhan maalik o mukhtaar hai, jis terhan chahay kharch kere. Kisi ko haq nahi ke woh is se baz purse kar sakay. Quran pak ne qaroon ko is sarmaya daaranा aur ableesana tarz fikar ke numainday ki hesiyat se paish kya hai. Is giroh ka sargana qaroon jo kuch kehta tha quran un alfaaz mein bayan karta hai :

“ Mein ne jo kuch kamaya hai apni hunar mandi se kamaya hai.” ( Qasas ) masharti aur infiradi satah par is tarz fikar ki karfrmayi ki buniyadi wajah insaan ke andar sarmaya parasti ka zehen hai. Aadmi hamesha se maal o doulat ka bhooka aur aasayshon ka talabb gaar raha hai. Doulat semathnay ki dhun hamesha is ke oopar sawaar rehti hai. Aadam ki aulaad ne har jaaiz o najaaz tareeqay se doulat akhatta karne ko apni zindagi ka maqsad bana liya hai. Woh shaoor ki haalat mein daakhil honay se qabar ka mun dekhnay tak doulat akhatta karne ki daud mein be lagaam ghoray ki terhan dorta rehta hai.

“ Tumhe aik dosray se agay barr h jane ki khwahish ne ghaflat mein rakha yahan tak ke tum ne qabrain ja dekhen.”

Infiradi hudood mein doulat parasti ki bemari aadmi ki anaa aur is ki zaat se ghinn ban kar chipak jati hai. Is ki insani sifaat ko chaatti rehti hai aur khaaliq ki ataa ki hui salahiyaton ko zeng alood kar deti hai. Aadmi ke batin mein aik shaytani wujood parwarish panay lagta hai jo lamha bah lamha bara ho kar is ki zaat ko apni girift mein le laita hai. Aadmi ki behtareen takhleeqi salahiyaten doulat ki hifazat mein sirf ho jati hain. Agar doulat parasti ka marz muashra mein phail jaye to qoum ke afraad aik dosray ke haq mein bhirhiye ban jatay hain. Aadmi ke Ibason mein yeh darendey jab mauqa milta hai jhapat kar dosray ko shikaar kar letay hain. Yeh log muashray mein terhan terhan ke qawaneen aur rasoom ko rivaaj day kar nichale tabqa ka khoon choostay rehtay hain. Qanoon qudrat sarmaya parasti aur lalach ko kabhi pasand nahi karta. Woh aisi qomon ko ghulami, zillat aur iflaas ke ameeq ghaar mein dhakel deta hai.

Quran pak sarmaya paraston ke is awleen daaway par kaari zarb lagaata hai ke un ki kamaai aur un ki doulat un ki hunar mandi ka nateeja hai. Quran kehta hai ke tumhara yeh khayaal ke rizaq ka husool aur is ki paidaiesh tumahray zor baazu ka nateeja hai, aik khaam khayaal hai. Fitrat ke qawaneen aur is ke wasail khud tumahray liye musalsal rizaq ki baham rasani mein masroof hain. Samndron se pani bukharat ki shakal mein zameen par barasta hai aur zameen ki murda salahiyaton mein jaan daal kar usay wasail ki takhleeq ke qabil bana deta hai. Zameen terhan terhan ki pedawar ko janam day kar insaan ki parwarish karti hai aur is ki zindagi ke qiyam ke wasail fraham karti hay y. Sun-hwa, sooraj ki roshni aur bohat se dosray awamil is douran faslun ko baraavr karne mein sargaram rehtay hain. Aur bulaa muawza aadmi ki khidmat karte hain. Rizaq aur wasail ke husool aur amal mein insaan ki koshish sirf haath barha kar rozi haasil kar lena hai.

## Rab Ki Marzi

Insaan ko is duniya ki zindagi mein terhan terhan ke halaat se dochar hona parta hai. Kabhi is par ranj o gham aur takaleef ka daur aata hai aur kabhi khushi aur kamyabi is ke qadam chumati hai. Kabhi jani o maali nuqsanaat uthana parte hain aur kabhi maali manfiat haasil hoti hai. Insaan ke jazbaat aur is ki soch mein halaat ke un talatum se tabdeelian peda hoti rehti hain. Jab is par masaaib ka zamana aata hai to woh bashri taqazay ke tehat ranj o gham aur tfkrat se name murda ho kar reh jata hai aur na umeedi aur ehsas kamtaree is ke zehen par qabza jama layte hai. Jazbaat ki ro mein aa kar woh qanoon qudrat ko bhi bura bhala keh baithta hai halaank woh qanoon qudrat se waqfiyat hi nahi rakhta.

Is ke bar aks jab is par khushhali ke darwazay khultay hain aur khusihyan is ke hissay mein aati hain to woh un halaat ko apni qowat baazu par mholm karta hai aur doulat ke nashay mein chor ho kar had se tajawaz kar jata hai. Momin ki tarz fikar yeh hoti hai ke woh har haalat ko chahay woh khushi ki ho, gham ki ho ya maali farawani ki ho aik nazar se daikhta hai, har museebat mein saabit qadam rehta hai. Kaisay hi halaat kyun nah hon woh kabhi na umeedi ki duldul mein nahi phnsta. Allah ka shukar ada karna is ka shoaar hota hai. Woh yeh jaanta hai ke jis terhan khushi ka zamana aata hai isi terhan masaaib ka daur aana bhi aik radd amal hai. Woh azmaish ke zamane mein jad-o-jehad aur amal ke rastay ko tark nahi karta kyunkay is ki poori zindagi aik pihm jad-o-jehad hoti hai.

Tamam anbiya-e karaam ka zehen yahi tha ke woh har maamla mein Allah par bhrosa karte thay aur har azmaish mein Allah ke shukar ke sath saabit qadam rehtay thay. Shikayat ka koi kalma un ke labon se ada nahi hota tha. Quran pak ne Hazrat ayub ko Allah par tawakkal aur mushkilaat mein saabit qadmi ka symbol ( symbol ) bana kar paish kya hai. Is ke barkhilaf Hazrat sulaiman ko maali farawani aur khush haali mein shukar, inkisari, farotni aur sakhavat ka mazhar bana kar paish kya hai.

Allah ke yahi muqaddas bande hain jin ke mutaliq irshad khuda wandi hai :

“ Aur hum zaroor tumhe khauf o khatar, bhook, jaan o maal ke nuqsaan aur aamdnyon ke ghatay mein mubtala kar ke tumhari azmaish karaingay un logon ko khush khaberi day dijiye jo museebat parney par kehte hain' hum Khuda hi ke hain aur hamein Khuda hi ki taraf palat kar jana hai. Un par un

ke rab ki taraf se barri inayat hongi aur is ki rehmat ho gi aur aisay hi log raah hadaayat par hain.”

aik jagah irshad hai :

“Jo masaaib bhi roye zameen par atay hain aur jo aftein bhi tum par aati hain woh sab is se pehlay ke hum inhen wujood mein layein aik kitaab mein mojood hain. Is mein koi shak nahi ke yeh baat Khuda ke liye aasaan hai taa ke tum apni nakami par gham nah karte raho.”

## Duniya O Akhirat

quran pak mein Allah Taala ne apne mehboob o maqarrab bundon ki khususiyaat ke zimn mein aik baat yeh batayi hai ke raton ko un ki peethein bistaron se allag rehti hain aur bedaar reh kar apne rab ki taraf mutwajjah rehtay hain, is se siraat mustaqeem par chalne ki duayen mangte hain, is ke fazl ka sawal karte hain, ruku o sujood mein masroof rehtay hain. Huzoor nabi kareem s.a.w se bhi Allah Taala ne yahi irshad farmaya ke : “ Ae ourh lapait kar sonay walay! Raat ko qiyam kya karo magar kam, aadhi raat ya is se kuch kam kar lo ya is se kuch ziyada barha do aur quran ko khoob thehr thehr kar parho, hum tum par aik bhaari kalaam nazil karne walay hain.” ( Surah Muzammil )

Raat ke is qiyam ki wajah Allah Taala ne khud yeh batayi hai ke : “ dar haqeeqat raat ka uthna nafs par qaboo panay ke liye bohat kargar aur quran padhany ke liye ziyada mozoon hai.” ( Surah Muzammil )

Un ehkamaat ki roshni mein nabi s.a.w ka mamool tha ke aap awwal shab aaraam farmatay thay aur raat ke pichlle pehar ibadat mein mashgool ho jatay thay. Yahi ibadat aur neend ke behtareen auqaat hain. Aam halaat mein raat gaye tak jaagne aur dosray waqton mein neend poori karne se asaab be cheeni ka shikaar ho jatay hain. Fitrat ke nizaam mein raat ka pehla hissa aaraam aur sukoon ke liye, pichla pehar ibadat aur yaksoi ke husool ke liye aur din ka waqt husool muaash aur doosri masrofiyat ke liye muqarrar hai. Allah Taala ka irshad hai :

“ Aur hum ne neend ko tumahray liye sukoon o aaraam, raat ko parda posh aur din ko rozi ke liye daud dhoop ka waqt banaya hai.” ( Surah Alnisaa )

Neend aur baydaari ke muamlay mein aitdaal ki rawish ikhtiyar karni chahiye. Nah itna ziyada sona chahiye ke jism par kahili sawaar ho jaye aur dimaghi feal sust par jaye aur nah itna kam sona chahiye ke dimaghi thakan poori terhan rafa nah ho. Hazrat abdullah ibn umar se aik baar Huzoor Akram s.a.w ne poocha '

Kya yeh baat sahih hai ke tum rozana din mein rozay rakhtay ho aur raat raat bhar namaz mein guzartay ho? Hazrat abdullah ne kaha' jee haan. Yeh baat durust hai. Huzoor s.a.w ne farmaya' nahi aisa nah karo, kabhi roza rakho aur kabhi khao piyo. Isi terhan suo bhi aur uth kar namaz bhi qaim

karo. Kyunkay tumahray jism ka bhi tum par haq hai, tumhari aankh ka bhi tum par haq hai.

“ Kya un logon ne yeh nahi dekha ke hum ne raat banai taa ke yeh aaraam o sukoon haasil karen aur din ko roshan, bilashuba is mein mominon ke liye sochnay ke asharaat hain.” ( Surah Namal )

Hazrat akram s.a.w sonay ke liye tashreef le jatay to wudu karte aur letnay se pehlay quran pak ke kisi hissa ki tilawat farmatay. Bistar mein letnay se pehlay aksar yeh dua karte thay :

“ Ae mere rab! Tairay hi naam se mein ne apna pehlu bistar par rakha aur tairay hi saharay mein is ko bistar se uthaoun ga. Agar to raat hi mein meri jaan qabz kere to is par reham farma aur agar to usay chore kar mazeed mohlat day to is ki hifazat farma jis terhan to apne naik bundon ki hifazat karta hai.”

Kabhi Aap s.a.w yeh dua farmatay :

“ shukar o tareef Khuda hi ke liye hai jis ne hamein khilaya pilaya aur jis ne hamaray kamon mein bharpoor madad farmai aur jis ne hamein rehne basnay ka thikana bakhsha. Kitney hi log hain jin ka nah koi moueen o madadgaar hai aur nah koi thikana dainay wala.”

Hazrat? Naram aur mulaem bistar istemaal nahi karte thay. Aap s.a.w ka bistar chamray ka tha jis mein khajoor ki chhaal bhari hui thi. Hazrat hifsa ka bayan hai ke mere haan Aap s.a.w ka bistar aik taat tha jis ko dohra kar ke hum Huzoor s.a.w ke neechay bichaa diya karte thay. Kabhi kabhi chitaai par bhi aaraam farmatay thay. Aap s.a.w ne kabhi bhi khawab gaah ke liye ya aaraam karne ke liye qeemti aur naram samaan istemaal nahi kya.

Nabi kareem s.a.w chitaai par so rahay thay. Chitaai par letnay ki wajah se Aap s.a.w ke jism par nishanaat par gaye thay. Hazrat abdullah ibn masood farmatay hain “ mein yeh dekh kar ronay laga. Huzoor Akram s.a.w ne mujhe rota dekh kar wajah daryaft farmai. Mein ne arz kya ya Rasool Allah ! Yeh qaisar o kasri to resham aur makhmal ke gaddon par soyen aur aap boriye par ?”

Huzoor s.a.w ne irshad farmaya.“ yeh ronay ki baat nahi hai. Un ke liye duniya hai aur hamaray liye akhirat hai.”

Nabi kareem s.a.w sonay se pehlay zaroori cheeze apne sarhnay rakh liya karte thay. Aap s.a.w ka irshad tha ke sonay se pehlay ghar ki tamam cheezon ka achi terhan jaiza le liya karo, khanay peenay ke bartan dhaank do aur aag jal rahi ho to usay bujha do.

Pyare nabi s.a.w jab bistar par tashreef le jatay to dono haath dua mangnay ki terhan milatay aur Surah ikhlaas, Surah Alfaaq aur Surah Al naas tilawat farma kar hathon par dam farmatay aur phir jahan tak haath pohanchana apne jism mubarak par phair letay aur yeh amal teen martaba karte. Huzoor Akram s.a.w dayen rukhsaar ke neechay haath rakh kar dayen karvat laytna pasand farmatay thay. Aur sonay se pehlay bistar ko achi terhan jhaad letay thay. Raat ke pichlle pehar jald se jald bedaar ho kar ibadat mein masroof rehtay thay. Kabhi is se bhi pehlay bedaar ho jatay thay aur kabhi to poori raat ibadat mein masroof rehtay thay.

## Biwi Ki Ahmiyat

Apne ghar walon ko islami ikhlaq se aarasta kya jaye aur un ki sahib tarbiyat ke liye har mumkin koshish ki jaye taa ke woh muashray ke liye aala namona ban jayen. Larke malik o qoum ke liye taraqqi o kaamrani ki sanad ka darja haasil kar len aur larkiyan achi biwiyan aur saadat nishaan maaen ban kar rehmat ka gehwaara ban jayen, aisa gehwaara jo noo insani ke liye falah o behbood, masawaat aur roshan mustaqbil ki zamanat banay. Quran pak ba awaz buland irshad farmata hai :

**“ Aur apne ghar walon ko namaz ki takeed kijiyej aur is par khud bhi paband rhiye.”**

Biwion par nihayat khush dili ke sath apne shoharon ki itaat farz hai. Is itaat mein musarrat aur shadmani ka pegham chhupa hua hai is liye ke yeh Khuda ka hukum hai aur jo biwi Khuda ke hukum ki tameel karti hai woh apne Khuda ko khush karti hai. Khuda ki hadayat ka taqaza yahi hai aur azdawaji zindagi ko khush gawaar banaye rakhnay ka aik kamyaab formula bhi hai.

Allah Taala farmatay hain :

**“ Naik biwiyan itaat karne wali hain.”**

Shohar ko chahiye ke woh biwion par najaaiz tasarruf nah karen. Shoharon par yeh farz aed hota hai ke poori farakh dili ke sath rafiqahayaat ki zaroriat poori karen aur apni biwion ko tang nah karen. Is haq ko khush dili ke sath poora karne ke liye jad-o-jehad aur daud dhoop karna intehai pakeeza amal hai. Is amal ko injam dainay se nah sirf yeh ke duniya mein azdawaji zindagi ki nemat millti hai balkay acha aur mukhlis shohar akhirat mein bhi ajar o inaam ka mustahiq bantaa hai.

Biwi ki ahmiyat o azmat ka andaza is baat se lagaya ja sakta hai ke woh ahsenul khaliqeen ki aisi sift hai jis ko Allah Taala ne takhleeq aadmiyyat aur is ki nashonuma ka mazhar banaya hai. Allah Taala apni kitaab quran majeed mein farmata hai :

**“ Aur un ke sath bhallay tareeqay se zindagi guzaaro.”**

doosri jagah yeh irshad hai :

**“ Aurtain tumhara libaas hain aur tum un ka libaas ho.”**

Koi ba shaor aadmi apne libaas ko taar taar nahi karta. Is ki hifazat karta hai.

## Khud Shanaas

“ Es ne tumhe muntakhib farma liya hai aur deen ke muamlay mein tum par koi tangi nahi rakhi hai, pairwi karo is deen ki jo tumahray baap ibrahim ka deen hai. Is ne pehlay hi se tumhe muslim ke naam se nawaza tha taa ke Rasool hamaray liye deen haq ki shahadat den aur tum duniya ke saaray insanon ke samnay deen haq ki shahadat do.” ( Quran Kareem )

Hum ba-hasiat muslim Allah aur is ke Rasool Allah s.a.w ke janshin hain aur hamein wohi kaam injam dena hai jo Allah ke Rasool Allah s.a.w ne injam diye hain. Jis terhan aakhri nabi s.a.w ne apne qoul o amal aur shab o roz ki zindagi se Khuda ke deen ko phelanay aur wazeh karne ka haq ada kya hai isi terhan Huzoor s.a.w ke peirokaar ki hesiyat se hamein bhi duniya ke saaray insanon ke samnay Khuda ke deen ko wazeh karna hai taa ke poori noo insani Allah ke haqeeqi mansha ko poora karne ke qabil ho jaye. Allah ne jaanat aur insanon ko is liye peda kya hai ke khud Allah chahta hai ke bande apni rooh se aashna ho kar Allah ko pehchan len.

Jo log khud shanasi se agay Allah ke rastay par qadam utha chuke hain un ke oopar yeh zimma daari aed hoti hai ke insanon ko is rasta par chalne ki dawat den jo rasta siraat mustaqeem hai aur jis rasta par chalne walay logon par inaam kya jata hai aur un ke oopar urfan ke darwazay khol diye jatay hain.

Is dawat ko aam karne ke liye kuch zaabtay hain, usool aur qaiday hain. Un ko zehen nasheen rkhiye.

“ Apni asli hesiyat ko hamesha nigah mein rkhiye. Khud namai aur kibar se bachiye. Koshish peham jari rkhiye, Allah ki makhlooq ki be los khidmat kijiye, maqsad ke liye zindah rhiye aur is hi ke liye jaan dijiye.” unhi kamon ko injam dainay ke liye Khuda ne aap ko “ kher ummat” ke azeem laqab se sarfraz kya hai.

Pakeeza nafs aur rohaniyat se sarshar logon se mohabbat bandah ko khud shanasi se qareeb karti hai. Yeh kon log hain. Yeh log woh hain jo aapas mein Khuda ki khatir mohabbat karte hain. Bilashuba mohabbat akhirat ki nijaat hai.

Gussa, nafrat, tafarruqa, bughz o inaad is mission ko tashkees hai jo baar gaah ayzdi se matob aur gum kardah raah hai. Yeh mission kibar o nakhwat,

zid aur zaati tor par ghuroor ka parchaar karta hai. Is kirdaar mein woh tamam awamil karfrma hain jin se bandah Allah se daur ho jata hai, is ke oopar tareqi ghata ban kar chhaa jati hai, adbar aur alaam o masaaib is terhan musallat ho jatay hain ke yeh khud apni nazron mein zaleel o khawar ho jata hai. Bzahir duniya ki har aasoudgi muyassar hoti hai lekin dil mein aik aisa naasoor peda ho jata hai ke is ke taffun se rooh ke andar lateef anwaar apna rishta munqita kar letay hain aur jab qata o yurid ki yeh Aadat muzmin ho jati hai to anwaar ka zakheera pas parda chala jata hai aur Allah ke irshad ke mutabiq dilon par, kaanon par mohar laga di jati hai aur aankhon par dabeez aur gehray parday daal diye jatay hain. Yeh mehroomi is ko nah sirf yeh ke duniya mein aman o sukoon se daur kar deti hai balkay aisa bandah azli saadat aur urfan haq se bhi mahroom ho jata hai. Rasool Allah s.a.w ne farmaya hai :

“Qayamat ke roz kuch log apni qabron se uthen ge aur un ke chehray noor se jagmaga rahay hunge woh motiyon ke mimbaron par bethaye jayen ge. Log un ki shaan par rashk karaingay. Yeh log nah nabi hunge nah shaheed hunge.”

Aik budu ne sawal kya. Ya Rasool Allah s.a.w ! Yeh kon log hain, hamein un ki pehchan bta dijiye.”

Farmaya.” yeh woh log hain jo aapas mein Khuda ki khatir mohabbat karte hain.”

Nabi akram s.a.w ko Khuda ka deedar sun-hwa. Khuda ne apne pyare Nabi s.a.w se kaha.” mangiye!”

Huzoor alaihi salatovalslam ne yeh dua mangi.

“ Ae kkhuda! Mein tujh se naik kamon ki tofeq chahta hon aur buray kamon se bachney ki qowat chahta hon aur miskeeno ki mohabbat chahta hon aur ke to meri mughfirat farma day aur mujh par reham farma aur jab to kisi qoum ko azaab mein mutbala karna chahay to mujhe is haal mein utha le ke mein is se mehfooz rahon aur mein tujh se teri mohabbat ka sawal karta hon aur is shakhs ki mohabbat ka sawal karta hon jo tujh se mohabbat karta hai aur is amal ki tofeq chahta hon jo tairay qurb ka zareya hai.”

## Dimagh Mein Chhupa Hua Dar

Tableeghi kaam apne ghar se shuru kijiyej. Agar aap ke ghar mein aap ki rafiqahayaat ya aap ka rafeeq safar deeni aur rohani aloom se behra war hain to aap dono apne bachon ki behtareen tarbiyat kar satke hain. Bacha ka pehla gehwaara maa ki agosh aur baap ki goad hai. Aap dono agar islami ikhlaq se aarasta hunge to bachon ki tarbiyat aur sudhar ke liye ghar taleem o tarbiyat ka pehla school ban jaye ga.

Mard ke oopar farz hai ke bachon aur biwi ki tamam zaroriat poori kere. Aurat ke oopar farz hai ke azdawaji zindagi ko khush gawaar banaye. Dono ko chahiye ke apne qoul o amal aur andaaz o atwaar se aik dosray ko khush rakhnay ki koshish karen. Kamyaab azdawaji zindagi ka yahi raaz hai aur khuda ko khush rakhnay ka zareya.

Allah taala aap ko jo aulaad deta hai, usay kabhi zaya nah kijiyej. Peda honay se pehlay ya peda honay ke baad aulaad ko zaya karna bad tareen sang dili, bhayanak zulm, intehai buzdali aur dono jahan ki tabahi hai. Wiladat ke waqt wiladat wali aurat ke paas aayat al kursi aur Surah airaaf ki ayatain 54,55 parheen aur Surah falaq aur Surah Al naas parh kar dam karen. Wiladat ke baad bacha ke dayen kaan mein azaan aur baen kaan mein iqamat k\_hiye.

Azan aur iqamat ke baad kisi naik mard ya naik aurat se khajoor chbwa kar bachay ke taalu mein lagwaiye aur bachay ke liye kher o barket ki dua karwaiye. Satwen din aqiqa kijiyej.

Bachon ko daraiyen nahi kyunkay ibtidayi umar mein dimagh mein chhupa hua dar saari umar zehn se chimta rehta hai aur khauf zada bachay zindagi mein koi bara kaam sir injam dainay ke qabil nahi rehtay.

Aulaad ko har waqt sakht o sust kehna aur har waqt bura kehte rehna bhi ghalat hai is se bachay ki sahih parwarish nahi hoti aur woh daant dapat ko rozana ka mamool samajhney lagta hai. Bachay nadaan hotay hain. Un ki kotahiyon par bezaar honay ki bajaye yeh sochye ke aap bhi un hi ki terhan bacha thay aur aap se bhi be shumaar kotahyan sarzad hoti theen. Nafrat ka izhaar karne ki bajaye hikmat, tahammul aur burdbaari se un ko samjhainye. Un ko yeh ta-assur dijiye ke aap un ke hamdard hain. Un ke suron

par shafqat se haath pheriye taa ke un ke andar itaat aur farmaa bardari ke jazbaat ubhar ayen.

## Roza

Roza aik aisi ibadat hai jis ka koi badal nahi hai. Rozay ke azeem fawaid aur be payaan asraat ko bayan kya jaye to is ke liye hazaron waraq bhi na kafi hunge. Mukhtasir yeh ke roza amraaz jismani ka mukammal ilaaj hai. Rohani qadron mein izafah karne ka aik muaser amal hai. Buraiyon se bachney ke liye aik aisi dhaal hai jis ka toar koi nahi. Rozay daarr aik makhsoos darwazay se jannat mein daakhil hunge. Qayamat ke din roza is bande ki sifarish kere ga jis ne pooray adab o ehtram ke sath roza ko khush aamdeed kaha tha. Roza rakhnay se jismani kisafatein daur ho jati hain aur aadmi ke andar lateef roshiniyon ka bahao taiz tar ho jata hai. Roshiniyon ke taiz bahao se aadmi ke zehen ki raftaar barh jati hai, itni barh jati hai ke is ke samnay farishtay aa jatay hain. Aur woh ghaib ki duniya mein apni rooh ko sair karte daikhta hai.

Roza aik aisi ibadat hai jo tamam anbia Allah um salam ki amton par farz raha hai. Allah Taala ka irshad hai :

“Imaan walo! Tum par rozay farz kiye gaye jis terhan tum se pehlay ke logon par farz kiye gaye thay taa ke tum mut-taqi aur parhaiz gaar ban jao.”

Allah Taala mut-taqi ki tareef mein farmatay hain ke mut-taqi woh log hain jo ghaib par yaqeen rakhtay hain. Rohaniyat mein ghaib par yaqeen rakhtay ke maienay yeh hain ke ghaib mushahiday mein aa jaye, is liye ke baghair mushahiday ke yaqeen ki takmeel nahi hoti. Roza bandah ko aisay darwazay par laa khara karta hai jahan ghaib yaqeen ban jata hai.

## Manazair

Madiyat aur rohaniyat par fail mukhtaar aik hi hasti hai aur woh hai Allah . Madiyat mein hum Allah ke jari qanoon ka shab o roz mushahida karte hain jab ke rohaniyat mein hawaas se buland taql o tafakar car farma hota hai. Rohaniyat mein jab wajdan aqal o shaoor ko rehnuma banatay hain to insaan ke samnay is kaayenaat ki haqeeqat roshan ho jati hai.

Insani hawaas mein sab se pehlay baseerat kaam karti hai aur is terhan hum sab se pehlay is kaayenaat ka mushahida karte hain. Mushahida insaan ko dawat fikar deta hai aur is terhan insani soch ka dhara murga hua.

Yun to maimaar kaayenaat ne jo kuch banaya hai apni misaal aap hai. Khaki zameen se le kar neelay aasman tak jo kuch bhi hai agar is par ghor kya jaye to woh haqeeqat ayaan hoti hai ke Allah wahid ki ahadiyat mein aik hi qanoon nafiz hai aur woh abdiyat hai.

Is zameen par kahin fallak bose pahar hain jin ki chotyon par barf jami rehti hai aur kahin sabza hai jin ke darakht phalon aur phoolon se Ide hotay hain aur kahin nah pahar hain aur nah hi sabza balkay rait hi rait hai. Duniya mein koi aisa musawir, koi aisa manzar nigaar nahi guzra jis ne is kurrah arz par waqay manazair se pehlu tehi kar ke koi naya tasawwur paish kya ho.

Yeh is baat ka saboot hai ke is dunyae rang o bo ko Allah Taala ne aisay manazair se aarasta kya hai ke insaan kisi se bad dil nahi hota. Un manazair mein abdiyat ki woh mehak shaamil hai jo insaan ki fitrat mein azal se qaim hai.

Allah zameen se aasman tak hai yani is ka wujood tamam kaayenaat par muheet hai. Is ka matlab yeh hua ke insaan se le kar tamam jandaar aur nabataat o jamadat is ki tasbeeh mein mashgool hain. Quran pak ki Surah anbia, saba aur Surah s mein is silsila mein sarahat ke sath bayan kya gaya hai.

Tarjuma. Aur hum ne pahoron aur parindon ko tabay kar diya hai ke woh dawod ke sath tasbeeh karte hain aur hum hi mein aisa karne ki qudrat hai aur be shak hum ne dawod ko apni janib se fazeelat bakhsh hai ( woh yeh ke hum ne hukum diya ) ae paharo aur prndo tum dawod ke sath mil kar tasbeeh aur paki bayan karo.

Tarjuma : ( saba ).“ be shak hum ne dawod ke liye pahoron ko maskhar kar diya hai ke is ke sath subah o shaam tasbeeh karte hain aur parindon ke par y ke paray jama hotay aur sab mil kar hamd o sana karte hain.” un ayaat par ghhor karne se saaf zahir hota hai ke charind o parind aur pahoron ki tasbeeh zabaan haal se hai goya kaayenaat ki har shai ka wujood aur is ki tarkeeb Khuda ki Khaliqiat ki shahid hai aur yahi is ki tasbeeh o tamjeed hai.

Aik aur jagah quran pak mein Surah bani israel mein irshad rabbani hai :

“ Aasman aur zameen Khuda ki tasbeeh karte hain aur kaayenaat ki har shai Khuda ki tasbeeh karti hai lekin tum un ki tasbeeh ka feham o idraak nahi rakhtay.”

Un ayaat mein do baatein qabil ghhor hain. Awwal yeh ke kaayenaat ki har shai tasbeeh karti hai. Doum yeh ke jin o ans un ki tasbeeh samajhney ka feham o idraak nahi rakhtay.

Allah Taala ne aasman o zameen par waqay har shai jin mein hewanat, nabataat o jamadat bhi shaamil hain tasbeeh ki nisbat farmai hai is par dosray jumlay ka itlaq hota hai jis mein Allah farmata hai ke jin o ins is tasbeeh ke feham o idraak se qassar hain aur yeh insaan hi hai jo is qisam ki mushrikana gumraahi mein mubtala ho raha hai warna saton aasman o zameen aur kaayenaat ki har shai Khuda ki paki bayan karti hai aur shirk se bezari ka izhaar karti hai magar insaan un ki is tasbeeh ke feham o arak se qassar hai.

Be shak Allah bara burdbar aur bakhsnay wala hai.

## Dua

dua aik aisi ibadat hai jis ka badal doosri ibadat nahi hai. Dua aik aisa amal hai jis mein insaan fi al waqea apni nifi kar deta hai aur apne parvar-digaar ke samnay woh kuch bayan kar deta hai jo kisi qareeb tareen aziz se nahi keh sakta. Be shak haajat rawai aur karsazi ke saaray ikhtiyarat Allah Taala ne apne paas rakhay hain. Kaayenaat mein jari o saari nizaam par ghor kya jaye to Allah ke siwa kisi ke paas koi ikhtiyar nahi aur yeh jo ikhtiyar ki baat ki jati hai is mein bhi Allah ka hi ikhtiyar kaam kar raha hai ke is ne bandah ko ikhtiyar istemaal karne ki tofeq di hui hai. Sab apne khaaliq ke mohtaaaj hain. Koi nahi jo bundon ki pukaar sunay aur un ki duayen qubool kar le. Quran mein irshad hai :

“ Ae logo, tum sab Allah ke mohtaaaj ho. Allah hi hai jo ghanni aur be niaz aur aala sifaat wala hai.”

Surah airaaf mein irshad hai :

“ Aur har ibadat mein apna rukh theek is ki taraf rakho aur isi ko poukaro aur is ke liye apni ibadat ko khaas kar lo.”

Allah ke pyare mehboob s.a.w ka irshad hai ke Allah Taala farmata hai :

“ Mere bandoo ! Mein ne apne oopar zulm haraam kar liya hai to tum bhi aik dosray par zulm o zayad-ti ko haraam samjhoo.”

“ Mere bandoo ! Tum mein se har aik gumraah hai siwaye is ke jis ko mein hadaayat dun, pas tum mujh hi se hadaayat talabb karo ke mein tumhe hadaayat dun.”

“Mere bandoo ! Tum mein se har aik bhooka hai siwaye is shakhs ke jis ko mein khilaun, pas tum mujh hi se rozi mango to mein tumhe rozi dun.”

“Mere bandoo ! Tum mein se har aik nanga hai siwaye is ke jis ko mein panaahon, pas tum mujh hi se libaas mango, mein tumhe panaahon ga.”

“Mere bandoo ! Tum raat mein bhi gunah karte ho aur din mein bhi, aur mein saaray gunah maaf kar dun ga.”

Khuda se wohi kuch mangiye jo halal aur tayyab hai. Dua mein khashoo aur khazoo zaroori hai. Khashoo o khazoo se morad yeh hai ke bande ke dil mein Khuda ki azmat mojood ho, sir aur nigehain jhuki hui hon, ankenhun num

hon, andaaz o atwaar se maskini aur be kisi zahir ho rahi ho. Dua chupkay chupkay aur dheemey andaaz mein mangiye.

## Masajid

Khuda ki nazar mein roye zameen ka sab se ziyada behtar hissa woh hai jis par masjid taamer ki jaye. Qayamat ke haibat naak din mein jab kahin koi saya nahi ho ga, Khuda is din apne is bande ko apne arsh ke saaye mein rakhay ga jis ne koi masjid taamer ki hai. Masjid ki hifazat aur khidmat kijiyej aur is ko abad rkhiye.

Allah Taala ka irshad hai :

“Khuda ki masjidoon ko wohi log abad rakhtay hain jo Khuda par aur qayamat ke din par imaan rakhtay hain.”

Farz namazain bajmaat masjid mein ada kijiyej kyunkay masjid aik aisa markaz hai jis ke gird momin ki poori zindagi ghhoomti hai. Masjid mein sukoon se bithye aur duniya ki baatein nah kijiyej. Masjid mein onche aawaz se baat karna, shore machana, hansi mazaqaq urana, karobari zindagi se mutaliq baatein karna, aisi baatein karna jin mein dunyawi aalayshin shaamil hon masjidoon ki be hurmati hai. Masjid aik aisa muqaddas maqam hai jahan sirf Khuda ki ibadat ki jati hai.

Jis terhan har aadmi ka har dosray aadmi par haq hai isi terhan musalmanoon par masjidoon ka haq hai aur woh haq yeh hai ke masjid ka ehram kya jaye aur yeh ke wahan apne Allah ke samnay bandah sir bsjod ho. Masjid ka haq yeh hai ke aap is mein namaz qaim karen, Allah ka zikar karen taa ke aap ko itminan qalb naseeb ho. Nihayat adab o ehram aur tarteel ke sath kalaam pak ki tilawat karen.

Khawateen ko chahiye ke woh apne gharon ki terhan masjid ki zeenat ka bhi khayaal rakhen imkaan bhar koshish karen ke masjid se un ka zehni talluq qaim rahay. Hooshiyar bachon ko un ke barron ke sath masjid mein bhejen taa ke bachon mein aik Rasool s.a.w ke hukum ke mutabiq aik Allah ki bandagi aur itaat ka shoq peda ho.

## Aleem O Khaibar Allah

Baz aa baz aa, har aancha hasti baz aa  
 gir kafir o gbro buut parasti baz aa  
 ein dar gha madar gha nomeedi neest  
 sad baar agar tauba shakisti baz aa

**Tarjuma :** palat aa Khuda ki taraf palat aa. To jo kuch bhi hai, jaisa bhi hai Khuda ki taraf lout aa. Agar to kafir hai, buut parast hai tab bhi Khuda ki taraf se na umeed mat ho. Allah ka darbaar mayoosi aur na umeedi ka darbaar nahi hai. Agar to ne so baar bhi tauba tori hai tab bhi mayoos honay ki baat nahi hai. Agay barh aur apne Khuda se rujoo kar.

Tauba ke maienay hain rujoo karna, wapas aa jana, bhichar kar mil jana aur sharmsaar ho kar Khuda ki taraf mutwajjah hona. Hamaar y paalne walay ko, hamein zindagi ataa karne walay ko aur hamaray rab ko sab se ziyada khushi is waqt hoti hai jab bandah izhaar nedamat ke sath ijaz o inkisari ke sath Allah ke Huzoor jhuk jata hai.

Aik dafaa kuch jungi qaidi girftar ho kar aaye. Un mein aik aurat bhi thi jis ka doodh peeta bacha is se bhichar gaya tha. Woh maamta ki maari aisay be qrar thi ke jis chhootey bachay ko dekhatii usay apne seenay se laga kar doodh pilanay lagti. Is aurat ka yeh haal dekh kar Huzoor Akram s.a.w ne sahaba se poocha“ kya tum tawaqqa kar satke ho ke yeh maa apne bachay ko khud apne haath se aag mein pheink day gi ?“ Sahaba ne kaha.“ ya Rasool Allah ! Khud phenkna to drknar, agar bacha aag mein girnay lagey to yeh apni jaan day kar bhi bacha ko bacha le gi.”

Nabi barhaq alaihi salatovalislam ne irshad farmaya.“ Khuda apne bundon par is se ziyada meharban hai.”

Gunah sarzad ho jaye to bah karne mein kabhi takheer nahi karni chahiye. Izhaar nedamat ke sath, inkisar ke sath, aajzi ke sath apne Allah ke samnay sajda raiz ho kar maffi talabb kijiyej. Tauba aur astaghfar se rooh mujla ho jati hai aur qalb dhul jata hai. Nihayat khuloos aur sachai ke sath tauba karne se insaan ki zindagi badal jati hai. Azal mein Khuda se kiye hue ehad o paiman ko qaim rakhna bandah ka ikhlaqi aur rohani farz hai. Is farz ko poora karna hamaray oopar wajib hai. Apni pakizgee aur islaah haal ka

khayaal rkhiye. Apni saari koshisho ke bawajood agar aap apne ehad par qaim nah rahan aur aap se ghalti sarzad ho jaye to bhi raheem o kareem se mayoos hargiz nah hon balkay phir Khuda hi ke daman rehmat mein panah talaash karen. Khuda aap se daur nahi hai. Woh aap ki rigg jaan se ziyada qareeb hai. Jahan aap aik hain, wahan dosra Allah hai, jahan aap do hain wahan teesra Allah hai. Aap jo kaam karte hain Allah daikhta hai. Aap jo kuch chupatay hain Allah usay jaanta hai. Wohi aap ki intahaa hai. Woh har cheez par muheet hai, qadir mutlaq aur aleem o khaibar hai. Aap Khuda ko aawaz den... ... Ae Khuda hamaray parvar-digaar! Be shak mein bohat kamzor hon, bulaa shuba mein ne apne nafs par zulm kya hai magar aap ki rehmat mere gunaaho par muheet hai. Ae mere rab! Ae woh zaat jo sattar maaon se ziyada mohabbat apne bundon se karti hai, mere oopar reham farma aur mujhe apne daman aafiat mein qubool farma !

Zaroori nahi hai ke Aadmi jab gunah kere isi waqt tauba astaghfar kere. Aadmi har waqt tauba ka mohtaaaj hai. Qadam qadam par is se kotahyan hoti rehti hain... ... Huzoor suroor kaayenaat s.a.w azal se masoom hain. Allah ke mehboob hain. Shafey roz jaza hain, rehmat Lilallameen hain is ke bawajood sattar sattar baar aur so so baar astaghfar farmatay thay aur aaj bhi Huzoor s.a.w ka yeh amal jari hai. Nabi mukaram khatim al anbiya s.a.w ne farmaya ke sab se umdah dua yeh hai :

Ae Allah ! To mera parvar-digaar hai, tairay siwa koi aur mabood nahi, to ne mujhe peda kya aur mein tera bandah hon aur mein ne tujh se itaat o bandagi ka jo ehad o paiman kya hai is par apne iraday aur ikhtiyar ki had tak qaim rahon ga aur jo gunah bhi mujh se sarzad hue is ki saza se bachney ke liye mein teri panah mein aata hon. Ae Allah ! To ne mujhe jin nematon se nawaza hai un ka mein iqraar karta hon aur mujhe aitraaf hai ke mein gunah gaar aur khata car hon. Ae mere parvar-digaar! Mere jurm ko maaf kar day. Tairay siwa meri khataon aur lagzishon ko aur kon maaf karne wala hai ! Allah Taala ka irshad hai :

“ fil waqea jo log Khuda se darnay walay hain un ka haal yeh hota hai ke kabhi shetan ke assar se koi bura khayaal inhen chho bhi jata hai to woh foran chokannay ho jatay hain aur phir inhen saaf nazar anay lagta hai ke sahih rawish kiya hai.” ( Al-aa 201 )

## Mayoosi

Allah Taala ki rehmat se hamesha par umeed rhiye aur yeh yaqeen rkhiye ke gunah khuwa kitney hi ziyada hon. Allah Taala ki rehmat is se kahin ziyada wasee hai. Samandar ke jhaag se ziyada gunah karne wala bhi jab apne gunaaho par sharmsaar ho kar Khuda ke Huzoor ghargharata hai to Khuda is ki santa hai aur is ko apne daman rehmat mein panah deta hai. Zindagi ke kisi hissay mein gunaaho par shararmsari aur nedamat ka ehsas peda ho usay Khuda ki tofeq smjhiye aur tauba ke darwazay ko khula smjhiye.

Allah Taala ka irshad hai :

“ Ae mere woh bandoo jo apni jaanun par zayad-ti kar baithy ho Khuda ki rehmat se hargiz mayoos nah hona, yaqeenan Khuda tumahray saaray ke saaray gunah maaf farma day ga, woh bohat hi maaf karne wala aur bara hi meharban hai aur tum apne rab ki taraf rujoo ho jao aur is ki farmabardari baja lao is se pehlay ke tum par koi azaab aa parre aur phir tum kahin se madad nah pa sako.” ( Surah Al-zumar 53/54 )

Tauba ke baad is par qaim rehne ka pukhta azm kijiyej aur shab o roz Allah se kiye hue paiman ki taraf dheyaan rkhiye lekin agar bawajood koshish ke aap phisal jayen aur phir koi khata kar bathain tab bhi hargiz mayoos nah hon balkay dobarah Allah Taala ke daman rehmat mein panah haasil karen yahan tak ke aap is darja par faiz ho jayen jahan aadam zaad insaan ban jata hai. Yaad rkhiye Allah Taala ki rehmat se mayoos hona, Allah Taala par imaan nah rakhnay ke mutradif hai. Irshad rabbani hai :

لَا تَقْنَطُوا مِنْ رَحْمَةِ اللّٰهِ

## Zakheera Andozi

Ziyada munafe kamanay ke lalach mein jo log zakheera andozi karte hain, cheezon mein milawat karte hain, ghareebon ki haq talfi karte hain aur makhlooq Khuda ko pareshan karte hain woh sukoon ki doulat se mahroom ho jatay hain. Un ki zindagi izardaab aur be cheeni ki tasweer hoti hai. Woh zahir tor par kitney hi khush nazar ayen un ka dil rota rehta hai dar aur khauf saaye ki terhan un ke taqub mein rehta hai. Woh kisi ko apna hamdard nahi samajhna aur koi un ka hamdard nahi hota. Jab cheeze susti hoti hain to woh gham mein ghlte rehtay hain aur jab cheezon ke daam barh jatay hain to un ka dil baagh baagh ho jata hai. Is tijarat ko kabhi zehnon se oojhal nah honay dijiye jo dard naak azaab se nijaat dilanay wali hai. Aur jis ka naffa faani doulat nahi balkay hamesha ki kaamrani aur la zawaal aish hai.

Allah Taala ka irshad hai :

“ Ae momino! Mein tumhe aisi tijarat kyun nah batau jo tumhe dard naak azaab se nijaat dilay. Tum Khuda aur is ke Rasool par imaan lao aur Khuda ki raah mein apne maal aur apni jaanun se jehaad karo. Yeh tumahray haq mein bohat behtar hai agar tum ilm se kaam lo.”

“ naap toal mein kami karne walon ke liye halakat hai jo logon se naap karlen to poora poora len aur jab un ko naap ya toal kar den to kam kar ke den. ( ashya mein milawat bhi naap toal mein kami ke zumra mein aata hai ) kya yeh log nahi jantay ke yeh zindah kar ke uthaye bhi jayen ge aik barray hi sakht din mein jis din tamam insaan rab alameen ke Huzoor kharray hunge.’

## Bhai Bhai

Allah Taala ne quran pak mein momin mardon aur aurton ke mutaliq farmaya hai ke :

“Momin mard aur momin aurtain aapas mein aik dosray ke dost aur muawin hain.” ( tauba )

Mohabbat o ulfat, bahami taawun, ygant aur khuloos muslim muashray ki misali khususiyaat hain. Momnin ki aik dosray se mohabbat mehez allah ke liye hoti hai kyunkay har momin allah ki jamaat ka aik rukan hai. Allah ki jamaat ke arkaan aapas mein shafeeq aur aik dosray ka dukh sukh baantane walay hotay hain. Un ki majmoi misaal jism ki terhan hoti hai ke agar jism ke kisi hissay ko takleef pahunchti hai to poora jism yeh takleef mehsoos karta hai.

Huzoor Akram s.a.w aur un ke sahaba karaam ke mutaliq allah taala farmatay hain

“ Muhammad s.a.w Allah ke Rasool hain, woh aur un ke saathi kufar ke muqablay mein sakht hain aur aapas mein shafeeq aur raheem. ” ( fatah ) momin ka wasf hai ke woh apne liye jo kuch pasand karta hai wohi apne bhai ke liye bhi pasand karta hai. Quran ki is taleem ke mutabiq apne musalman bhaiyon se is terhan dili talluq peda kijiyej ke goya woh aur aap aik ladi mein peraoye hue danay hain. Takleef o aaraam har muamlay mein un ke rafeeq aur madadgaar rhiye. Isi dosti aur mohabbat ke atot rishte ko allah taala ne is terhan bayan kya hai :

“ Aur momin to aapas mein bhai bhai hain.”

## Allah Ki Kitab

Quran pak noo insani par Allah Taala ka ahsaan azeem hai jo is ne apne habib s.a.w ke zariye hum par kya hai. Yeh woh kitaab hai jo har qisam ke shak o shuba se pak hai. Aur is mein hadaayat ke talabb garon ke liye samaan nijaat hai. Is muqaddas saheefay mein sab kuch samo diya gaya hai. Maeeshat aur muashrat ke usoolon se le kar takhleeq o taskheer kaayenaat ke formulay sab kuch is mein mojood hain. Koi choti se choti aur barri se barri cheez aisi nahi hai jo is ke daira bayan mein nah aati ho.

Allah Taala quran pak ka haq hum par yeh batatay hain. . . .

“ Kitaab jo hum ne aap ki taraf bhaije barket wali hai taa ke woh is mein ghhor o fikar karen aur aqal walay is se naseehat haasil karen.”

Chunancha hamein chahiye ke quran pak ko mehez sawab o barket ka zareya samajh kar be soochey samjhay nah parheen ya taqon ki zeenat bana kar nah rakhen balkay is mein tafakar karen jaisa ke ghhor o fikar karne ka haq hai.

Allah rab ulizzat ne feham quran ataa karne ka zimma khud liya hai. Irshad khuda wandi hai ke :

“ Hum ne quran ka samjhna aasaan kar diya hai, kya hai koi samajhney wala ?”

Es aayat mubarakah ki roshni mein hum par yeh lazim hai ke is atiyah khuda wandi se faiz uthatay hue quran pak mein ghhor o fikar ko apna shoaar banayen taa ke hamari roohein noor hadaayat se munawar ho jayen aur hum un sifaat ko haasil kar saken jin se bande ke liye aasman o zameen maskhar ho jatay hain.

## Oongh

“ kya yeh log kaayenaat, arz o sama aur deegar makhlooq par ghhor nahi karte? Shayad un ki mout qareeb aa gayi hai.” ( Airaaf )

Es niilii fiza mein hamaray sooraj se lakhoon gina baray be shumaar sooraj nihayat taizi se teer rahay hain. Hamara sooraj kaayenaat ke be shumaar shamsi nizamon ke samnay mehez aik zarra ki hesiyat rakhta hai. Is ke bawajood is saari kaayenaat par insaan ko hukmaran banaya gaya hai.

“ Hum ne insaan ko ashraf banaya.” ( bani israel )

Aalam rang o bo mein jitni bhi makhlooq hai woh sab aapas mein aik baradri hai.

Kehkashani sayaray hon ya un sayyaron mein basnay wali noueyn ya nouon mein allag allag afraad hon, sab ke andar aik hi khoon daud raha hai. Sab ki paidaiesh aik hi formulay ke tehat amal mein aa rahi hai. Samandar, pahar, aftaab o najoom sab insaan ke bhai hain.

“ Allah woh hai jis ne hamein aik nafs se peda kya.” ( Airaaf )

Duniya mein koi Aadmi agar is ke andar zara sa bhi shaor hai, yeh nahi keh sakta ke yeh kaayenaat anasir ki ittifaqia ameezash se wujood mein aagai hai. Is liye kaayenaat mein ittafaq nami kisi cheez ka wujood hi nahi hai. Kya yeh mumkin hai ke neher nasheeb mein behnay ki bajaye oopar ki satah par behnay lagey. Kya kabhi kisi ne aabshaar ko neechay girnay ke bajaye oopar ki taraf urrtay hue dekha hai ?

Hum rozana phal khatay hain. Gandum ka pissa hua aatta khatay hain. Dimagh ke andar mojood un khalion ko harkat day kar sochiye jo baseerat banatay hain. Har beej apne kunba o baradri ka aik mehfooz ghar hai. Is ghar mein darakht ke kunba se mutaliq ghar ka poora naqsha, ghar ka tole o arz, pattay, phool aur phal aur shaakhen sab mojood hain. Yeh chhota sa beej zameen, hua aur sooraj se ghiza aur hararat haasil kar ke poora darakht ban jata hai. Jis terhan darakht ke har beej mein darakht ka poora hudood arbah aur guzri hui aur anay wali naslen mehfooz hain, isi terhan is saari kaayenaat ka programme, maazi aur mustaqbil Allah ke dimagh mein mehfooz hai.

“ Zarra ya zarra se kam o besh koi zameeni ya aasmani cheez aisi nahi jo kitaab mubin mein nah ho yani ilm ellahi aur Allah ke zehen mein mojood nah ho. ”( Surah Saba )

hum jab gird o paish ka mutalea karte hain to hamein yeh tasleem karna parta hai ke koi taaqat hai jis ke ihata qudrat mein har cheez zindah aur mutharrak hai. Har cheez ke oopar aik haala ( aura ) hai jis ne jism ko sanbhala hua hai. Yeh haala kahin sabz hai, kahin se surkh aur kahin se kuch aur rang hai. Is haala ke oopar aik aur haala hai jo rang se mawra hai. Har chand ke is ghair mryi taaqat ko aankh nahi dekh sakti lekin yeh yaqeenan mojood hai.

“ Allah , is ke siwa koi mabood nahi, zindah hai sab ka thaamnay wala nahi pakar sakti is ko ongh aur nah neend. Isi ka hai jo kuch asmano aur zameen mein hai, aisa kon hai jo sifarish laaye is ke paas magar is ki ijazat se. Jaanta hai jo kuch khalqat ke rubaroo hai aur jo kuch un ke peechay hai, woh sab ihata nahi kar satke kisi cheez ka is ki maloomat mein se magar jitna ke woh chahay, wusat hai is ki kursi mein tamam asmano aur zameen ki aur giran nahi is ko thamna un ka aur wohi hai sab se bartar azmat wala.” ( baqra )  
 “ Aur kya nahi dekha un munkaron ne ke aasman aur zameen mun band thay phir hum ne un ko khol diya. Aur banai hum ne pani se har aik cheez jis mein jaan hai, phir kya yaqeen nahi karte aur rakh diye hum ne zameen mein bhaari boojh, kabhi un ko le kar jhuk parre aur rakhen is mein kushadah rahein taa ke woh raah pa len aur banaya hum ne aasman ko chhat mehfooz aur woh aasman ki nishanion ko dheyaan mein nahi laatay aur woh hi hai jis ne banaye raat aur din aur sooraj aur chaand. Sab apne apne ghar mein phirtay hain. ( Al ambiya )

## Insaan Ke Andar Khazanay

Allah woh hai jis ne aasman se barish barsa kar mukhtalif qisam ke nabataat ugaye, sabz rang ke pouday peda kar ke un se khosey nikalay aur khajoron ke sath phalon ke do guchay lagaye jin tak tumhari rasai ho sakti hai. Allah ne mukhtalif aur mumasil qisam ke angoor, zaitoon aur anaaron ki jannaten peda kee. Phalon ke lagnay aur paknay par ghhor karo. Un nabataat mein ahal imaan ke liye muajzaat aur asbaq mojood hain. ( Inaam 100)

Allah woh hai jo hawaon ko samndron ki taraf bhejta hai jahan se yeh aabi bukharat ko le aati hain aur is terhan hum murda bustiyon ko sairaab kya karte hain. ( Fatir 9 )

Yeh baat kon nahi jaanta ke kaayenaat mein mojood har shai ki zindagi ghzaon ke oopar qaim hai. Insaan gosht, dalain, namak, gandum waghera se apni ghizai zaroriat poori karta hai. Kuch janwar ghaas khatay hain, darendey gosht khatay hain, parinday dana chugney hain, hashrat al arz matti chat'tey hain.

Poudoun ke liye un ki ghiza nitrogen, choona, potaas aur hydrogen fraham ki jati hai. Zameen ki ghizai zaroorat khizaa ke patt jhar, hadion, gobar, khoon aur balon se poori hoti hai. Pachees hazaar mil lambi aur wasee o areez zameen ko qowat o tawanai mutaqil karne ke liye qudrat ne sooraj ki shuaon se a yak khobson aur fikar angaiz nizaam qaim kya hai. Sooraj ki taiz shu'ayen samandar ke oopar padtee hain to pani ke bukharat hawaon ke dosh par oopar uthte hain aur phir zameen par jal thal ho jata hai. Zameen mein takhleeqi sanchay angraiyaan lainay lagtay hain.

Bijli ki chamak Allah ki takhleeq mein se aik moujza hai. Khaaliq kaayenaat asmano se barish barsa kar murda zameen mein hayaat no peda kar deta hai. Is amal mein danishmand logon ke liye aqal o fikar ke asbaq mojood hain. ( Room24 )

Kya tum dekhte ho ke Allah ne fazai bulandiyon se pani utaara jo zameen ki darzon mein daakhil ho kar phir chashmon ki soorat mein bahar nikla aur un chashmon se rang barang khityan namodaar huien. ( Zumur 31 )

Tum dekhte ho ke zameen pehlay pyaasi hoti hai phir jab hum pani barastee hain to woh khush hoti hai, is ke qawaye namoo baidar hotay hain aur woh khush numa darakht ghaas aur poudoun ke jore ugati hai. ( hajj5 )

Rohani science walay kehte hain ke darakht bhi aapas mein guftagu karte hain. Insanon ki terhan khatay peetay aur saans letay hain, barhatay aur bachay peda karte hain..... Insanon ki terhan kash makash mein ulje rehtay hain. Aik dosray ke khilaaf husn tadbeer ke sath aur askari kхиirad o danish ke sath jung karte hain.

Zameen mein bohat si jari bootiyan aisi payi jati hain jin ke beej khashkhaash se bees gina chhootey hotay hain. Qudrat ne un ke andar do jari hui pattian, dandi jo jarr ban kar zameen mein paivest ho jati hai, aik girah jo dandi banti hai aur is beej mein jarr pakarney se pehlay chand roz ki ghiza mehfooz rakhti hai. Ae aqal walo ghor karo. Tafakar aur tadabbur ke sath kaayenaat ke andar jhaank kar dekho aur andaza lagao ke itnay kam wusat beej mein jab qudrat ne zindagi ka itna bara zakheera mehfooz kar diya hai. To Allah ke naib insaan mein kitney khazanay mehfooz hunge.

## Na Shukri

Woh aisi zaat hai jis ne tumahray wastay aasman se pani barsaya jo tum ko peenay ko milta hai aur isi se darakht peda hue hain jin mein tum charindey chore dete ho woh is pani se tumahray liye khaiti, zaitoon , khajoor, aangoor aur har qisam ke phal ugata hai. Be shak is mein sochnay walon ke liye daleel mojood hai. ( Quran )

Barish ke baad aasman khil jata hai aur hua baadalon ko ura kar le jati hai. Nah musalsal barish barasti hai aur nah aasman khula hi rehta hai. Dono halatain yakke baad deegray waqay hoti rehti hain. Agar barish lagataar barasti rahay to sabzian aur tarkariyan aur zaroriyat zindagi poori karne ke liye darkaar ghallay jal jayen ge aur aamad o raft ke rastay maskhdoosh ho jayen ge. Kaarobar hayaat mein rakhna dar aaye ga. Is ke bar aks agar barish barasna hi band ho jaye aur aasman khula rahay to chashmon aur jheelon ka pani sarr kar khushk ho jaye ga, hua mein zeher naki shaamil ho jaye gi aur is terhan roye zameen par bemariyan phail jayen gi, chragahin sokht ho jayen gi, phool phulwari nahi rahay gi to makhiyan phoolon se shehad haasil nahi kar saken gi aur is terhan shehad ki pedawar hi khatam ho jaye gi jis mein insanon ke liye shifa rakh di gayi hai.

“ Utarta hai andaza se jis ko chahta hai, woh apne bundon se bakhabar hai aur un ko daikhta hai.” ( Quran )

Har jaan daar ki zindagi ka madaar hua par hai. Agar hua aik lamha ke liye bhi ruk jaye to har jandaar ke oopar mout warid ho jaye. Pani jis ki ahmiyat ka tazkara ho chuka hai is ko aasman se laane mein isi hua ka amal dakhla hai. Pehlay hararat ko sooraj ki madad se bukharat mein tabdeel kar ke bulandi ki taraf urati hai aur un bukharat ka zarra zarra kar ke baadal banati hai, phir un baadalon ko fiza mein chalati phirate hai aur idher udhar le jati hai. Aur yeh bukharat barish ke qatray ban kar zameen ko jhul thal karte rehtay hain. Imam ghazali farmatay hain :

Mashriqi hua baadalon ko oopar ki janib junbish deti hai, shumali hua baadalon ke tukron ko yakja karti hai, janoobi hua un ko rasnay ke qabil banati hai. Phir maghribi hua fitrat ki soorat mein barish se zameen ko sairaab karti hai.

Hum hi hawaon ko bhaijtay hain jo ke baadal ko pani se bhar deti hain aur phir hum hi aasman se pani barastee hain, phir woh pani tum ko peenay ko dete hain aur tum itna pani jama kar ke nah rakh satke thay. ( Quran )

Hua hi baadalon ko ura kar mukhtalif maqamat par le jati hai aur kaasht car zameen mein se ghalla ogatay hain. Agar hua nah hoti to baadal boujhal ban kar aik jagah thehray rehtay aur zameen un ke pani se sairaab nah hoti. Neez kashtiyen bhi hua hi ke reham o karam par chala phira karti hain. Hua un ko aik Malik se dosray Malik le ja kar jagah jagah insan zaroriat ka maal o asbaab fraham karti hain aur yun har Malik dosray Malik ki pedawar se faida uthata hai. Agar hua nah hoti to har Malik ki pedawar se sirf muqami makhlooq hi faida uthaati.

Hua safai aur pakizgee peda karti hai. Gandagi aur afoonat ko ura kar le jati hai. Hua gird o gubhar aur rait ura kar baghoon mein latayen hai aur is se darakht apne liye energy aur tawanai haasil karte hain.

Hua satah samandar par chalti hai to pani hua ke zor se kitni hi haqeer cheeze saahil par la dalna hai. Yeh sab is khudawand quddoos ki hikmat o maslehat hai jis ki zabardast tadbeer se nizaam aalam chal raha hai.

Allah akbar !

Herat ka maqam hai ke karkhana qudrat ki aik aik cheez kya kya herat angaiz kaam kar rahi hai aur ashraf almakhloqat insaan ki hayaat ke liye srerdan hai. Ae insaan !

Kuch to ghor kar ke to kin kin tareeqon se Allah Taala ki na shukri kar raha hai.

## Aaina

Nabi Mukaram Alaihi Salatovalslam ka irshad aliiiii hai :

Teen baatein halakat mein mubtala kar deti hain.

1. . Aisi khwahish insaan jis ka ghulam ban kar reh jaye.
2. . Aisi hiras jis ko peshwa maan kar aadmi is ki pairwi karne lagey.
3. . Khud pasandi. Aur yeh bemari sab se ziyada khatarnaak hai.

Ehatasab aik aisa amal hai jo tamam fasid madon se insaan ko pak kar deta hai. Qoum mein tawanai aur zindagi ki rooh phoonk deta hai. Acha dost woh hai jo doston ke ehatasab par khush ho aur apni islaah ki koshish kere lekin sath hi yeh amal ikhtiyar karna bhi zaroori hai ke agar doston ke daman par dhabbay nazar ayen to un ka izhaar is terhan nah kya jaye ke dost ke dil par mil aa jaye. Daagh dhabbon ko dhoney ki hakeemana tadbeerye behtareen dosti hai. Jahan aap doosron ki islaah ki koshish karte hain, wahan apne doston ko yeh mauqa bhi dijiye ke woh aap ke andar uthte hue taffun aur kasafat ko aap ke oopar numaya karen. Aur jab woh yeh talkh fareeza ada karen to nihayat aliiiii zarfi, khush dili aur ahsaan mandi se un ki tanqeed ka kher muqaddam kijiyej. Aur un ke ikhlaas o karam ka shukriya ada kijiyej. Rasool barhaq s.a.w ne is misali dosti ko aaina se tashbeeh di hai.

“ Tum mein se har aik apne bhai ka aaina hai. Pas agar woh apne bhai mein koi kharabi dekhe to usay daur kar day.” ( Hadees )

Rohani qanoon ke tehat har aadmi aik aaina hai. Aaina ki shaan yeh hai ke jab aadmi aaina ke samnay khara hota hai to aaina tamam daagh dhabbay apne andar jazb kar ke nazar ke samnay le aata hai aur jab aadmi aaina ke samnay se hatt jata hai to aaina apne andar jazb kiye hue yeh dhabbay yaksar nazar andaaz kar deta hai. Jis terhan aaina farakh hosla hai aap bhi isi terhan apne dost ke ayob is waqt wazeh karen jab woh khud ko tanqeed ke liye aap ke samnay paish kar day aur farakh dili se tanqeed o ehatasab ka mauqa day. Naseehat karne mein hamesha narmi aur khush ikhlaqi ka muzahira kijiyej. Agar aap yeh mehsoos kar len ke is ka zehen tanqeed bardasht karne ke liye tayyar nahi hai to apni baat ko kisi aur mauqa ke liye utha rakhen. Is ki ghair mojoodgi mein aap ki zabaan par koi aisa lafz nah

aaye jis se is ke aib ki taraf ishara hota ho. Is liye ke yeh gheebat hai aur gheebat se nafrat peda hoti hai.

Dost ki tamam zindagi mein jo ayob aap ke samnay ayen sirf un hi ki nishandahi kijiyej. Posheeda aibon ke tajassus aur tooh mein nah lagiye. Posheeda aibon ko kuredna bad tareen, tabah kin aur ikhlaq soaz aib hai. Nabi kareem s.a.w aik baar minbar par tashreef farma ho kar unhon ne hazreen ko buland aawaz mein tanbeeh farmai :

“ Musalmanoon ke ayob ke peechay nah parro. Jo shakhs apne musalman bhaiyon ke posheeda ayob ke dar pay hota hai to phir Khuda is ke chupay hue ayob ko tasht azbam kar deta hai aur jis ke aib afsha karne par Khuda mutwajjah ho jaye to is ko ruswa kar ke hi chhorta hai agarchay woh apne ghar ke andar ghis kar hi baith jaye.

## Murda Dili

Nabi s.a.w ka irshad hai :

“ Aik musalman dosray musalman ke liye imarat ki terhan hai jaisay imarat ki aik eent doosri eent ka sahara banti hai aur har eent doosri eent ko qowat pohanchati hai.”

Es ke baad Aap s.a.w ne aik haath ki ungelian dosray haath ki unglio mein paivest farma kar musalmanoon ke bahami talluq aur akhuwat o mohabbat ki misaal di. Aap s.a.w ne yeh bhi farmaya :

Tum musalmanoon ko baahum reham dili, ulfat o mohabbat aur aapas mein takleef o raahat ke jazbaat mein aisa pao ge jaisay aik jism ke agar is ka aik uzoo bemaar ho jaye to sara jism bemari aur be cheeni mein is uzoo ka shareek ban jata hai.

Haq o sadaqat ke paiker, pyare nabi, mualim ikhlaq Huzoor alaihi salatovalislam ki taleemat par amal pera ho kar misbet tarz fikar ikhtiyar kijiyej, aur doston se khush dili, naram khoi aur musarrat o ikhlaas se maliye, tawajah aur khulay dil se un ka istaqbaal kijiyej. Mulaqaat ke waqt aur doston ke mamlaat mein laparwai, be nayazi aur rookha pan ikhtiyar nah kijiyej. Doston se laparwai, be nayazi sapat aur khushk lehjey mein guftagu karna, chehra aur paishani par bzahir nazar nah anay wala munafqat ka aks aisi bemariyan hain jo dilon mein kudorat ko janam deti hain aur jin se dilon mein nafrat peda hoti hai.

Doston, azeezon, rishta daaron aur gheiron se mulaqaat ke waqt musarrat o itminan aur inkisari se baat kijiyej. Hazan o malaal aur murda dili ke kalmaat hargiz zabaan par nah laiye. Aisa andaaz ikhtiyar kijiyej ke aap ke nakhush aur pasmurdah dil dost bhi apne andar khushi aur par musarrat zindagi ki laharen mehsoos karen. Istaqbaal ke waqt afsurdah chehra anay walay ke liye khushi ki bajaye ranj o malaal ka baais bantaa hai. Huzoor s.a.w ka irshad hai :

“ Mein tumhe is aadmi ki pehchan batata hon jis par jahannum ki aag haraam hai aur woh aag par haraam hai aur yeh woh aadmi hai jo naram mizaaj, haleem al taba aur naram kho hai.”

Nabi s.a.w jab kisi se mulaqaat farmatay to poori terhan is ki taraf mutwajjah ho jatay aur jab koi aap se baat karta to aap poori terhan mutwajjah ho kar is ki baat suntay.

## Khuda Ki Raah Mein

Faqeero aur mohtajon ke sath narmi ka sulooq kijiyej. Un ke sath husn ikhlaq se paish aayye. Agar aap ke paas kuch dainay ko nah ho to nihayat narmi aur khush ikhlaqi se moazrat kijiyej taa ke woh aap se kuch nah panay ke bawajood aap ko duayen deta hua rukhsat ho. Falah aur kaamrani ke wohi log mustahiq hotay hain jo bukhal aur tang dili jaisay jazbaat se apne dil ko pak rakhtay hain. Imaan daar jo Khuda ki raah mein dainay ki tarap rakhta hai woh bhala kab gawara kar sakta hai ke is ki kamaai mein haraam maal shaamil ho.

Khuda ki raah mein apne atyat infiradi aur ijtimai dono terhan kharch kijiyej. Is amal kher se malik o qoum mein istehkaam peda hota hai. Is baat ka shukar ada kijiyej ke Allah Taala ne aap ka haath dainay wala haath banaya hai. Aap mein koi surkhab ka par laga hua nahi hai ke aap is giroh mein shareek nahi hain jo mohtaaaj aur nadaar hai. Yeh mehez Allah ka fazl hai, agarchay aap bhi kisi faqeer aur nadaar ki terhan aik aadmi hain. Rasool Allah s.a.w ka irshad hai :

Qayamat ke din jab kahin saya nahi ho ga, Khuda apne is bande ko arsh ke neechay rakhay ga jis ne intehai posheeda tareeqon se Khuda ki raah mein kharch kya ho ga. Yahan tak ke baen haath ko khabar nah ho gi ke dayen haath ne kya kharch kya hai.

## Ghuroor

Farmaya Rasool Allah s.a.w ne :

Jis shakhs ne wusat aur qudrat ke bawajood mehez khaksari aur aajzi ki gharz se libaas mein saadgi ikhtiyar ki to Khuda usay sharafat aur buzurgi ke libaas se aarasta farmaiye ga. Libaas ki saadgi imaan ki alamaton mein se aik alamat hai.

Khuda ke bohat se bande jin ki zahiri haalat nihayat hi mamooli hoti hai maali tor par pareshan aur un ke kapray gubhar mein attay hue mamooli aur saada hotay hain, lekin Khuda ki nazar mein un ka martaba itna buland hota hai ke agar woh kisi baat par qisam kha bathain to Khuda un ki qisam ko poora kar deta hai.

Jo shakhs kisi musalman ko kapray pehna kar is ki tan poshi kere ga, khuday-e taala qayamat ke roz jannat ka libaas pehna kar is ki tan poshi kere ga.

Mulazim aur nokar tumahray bhai hain. Tumhe chahiye ke inhen wohi khilao jo tum khatay ho, waisa hi libaas un ko pehnao jo tum pehantay ho. Un ke oopar kaam ka boojh itna nah daalo jo un ke saharey se bahar ho.

Jis ke dil mein zarra barabar bhi ghuroor ho ga woh jannat mein nahi jaye ga. 1 shakhs ne kaha har shakhs yeh chahta hai ke is ke kapray umdah hon, is ke jootay umdah hon. Rasool Allah s.a.w ne farmaya ke Khuda khud sahib jamal hai aur khoub surti ko pasand karta hai. Ghuroor to darasal yeh hai ke aadmi haq se be nayazi bartay aur logon ko apne se kam tar aur haqeer jane.

## Ramadaan

Ramadaan ki aakhri tareekh ko Huzoor Akram Alaih Salato Wasalam ne irshad farmaya :

“ Logo! Tum par aik bohat azmat o barket ka maheena saya figan honay wala hai. Yeh woh maheena hai jis mein aik raat aik hazaar mahino se ziyada behtar hai.”

Khuda ne is maheena mein apne bundon par rozay farz kiye hain. Quran pak is maheena mein nazil sun-hwa. Doosri aasmani kitaaben bhi isi maheena mein nazil huien. Hazrat ibrahim ko ramadaan ki pehli ya teesri tareekh ko saheefay ataa kiye gaye. Hazrat dawod ko ramadaan al mubarak mein 12 ya 18 ko zaboor di gayi. Isi maheena ki ۱۹ tareekh ko Hazrat Moosa a.s Ko torat di gayi aur Hazrat eesa? Ko bhi isi ramadaan al mubarak ke mahinay ki 12 ya 13 ko injeel di gayi. Mukhtasir yeh ke ramadaan jis mein nazil hua quran pak aik pur azmat aur fazeelat o hikmat se maamoor maheena hai jo insani shaor ko masfi aur saiqal bana deta hai.

Mehez Allah ke liye bhukay pyase rehne se aadmi ki rooh asmano ki vusaton mein parwaaz kar ke arsh ki rifatoon ko chhoo layte hai. Yahi woh basaadat maheena hai jis mein Hazrat jibreel Nabi mukaram khatim Nabeen s.a.w ko quran sunaate thay aur Rasool Allah s.a.w se quran suntay thay.

Aap bhi quran thehr thehr kar aur samajh samajh kar prhhiye. Is amal se Khuda ke sath bandah ka talluq mazboot hota hai.

Dil khol kar ghareebon, bewaon, yatimon aur nadaron ke sath har qisam ka taawun kijiyej. Fayazi aur sakhavat ke paiker, Allah ke Rasool s.a.w ramadaan mein bohat ziyada sakhavat farmatay thay.

Aayye hum bhi ehad karen ke Rasool Allah s.a.w ki aadat mubarakah par amal kar ke apne ghareeb bhaiyon ki har terhan madad karaingay.

## Qabrustan

Tajdar do aalam Nabi akram sale Allah alaihi wasallam ne aik martaba qabar ke paas baith kar farmaya. Qabar rozana intehai bhayanak awaz mein pukarti hai, ae aadam ki aulaad! Kya to mujhe bhool gayi? Mein tanhai ka ghar hon, mein ajnabaiyat aur wehshat ka maqam hon, mein keeray makoron ka makaan hon, tangi aur museebat ki jagah hon. Un khush naseeboon ke ilawa jin ke liye Khuda mujh ko kushadah aur wasee kar day, Mein saaray insanon ke liye aisa hi takleef da hon.“ aur aap s.a.w ne farmaya.“ qabar ya to jahannum ke gharhoon mein se aik garha hai ya jannat ke baghoon mein se aik baagicha.”

Aik baar Hazrat ali qabrustan mein tashreef le gaye. Un ke sath Hazrat kmil bhi thay. Qabrustan pahonch kar aap ne aik nazar qabron par daali aur phir qabar walon se mukhatib ho kar farmaya.“ ae qabar mein basnay walo! Ae khandaron mein rehne walo! Ae wehshat aur tanhai mein rehne walo! Kaho tumhari kya khabar hai? Hamara haal to yeh hai ke maal taqseem kar liye gaye, avladin yateem ho gayeen, biwion ne dosray khawand kar liye. Yeh to hamara haal hai. Ab tum bhi to apni kuch khabar sunaao.“ phir aap kuch der khamosh rahay, is ke baad Hazrat kmil ki taraf dekha aur farmaya.

“ Kumail! Agar un qabron ke bashindon ko bolnay ki ijazat hoti to yeh kehte ke behtareen tosha parhaiz gari hai.”

Yeh keh kar Hazrat ali ronay lagey aur der tak rotay rahay. Phir bolay.“ kumail! Qabar amal ka sandooq hai aur mout hai aur mout ke waqt hi yeh baat maloom ho jati hai.”

Mojooda zamana mein yeh baat aam hoti ja rahi hai ke log qabrustan mein cigratein peetay hain. Laparwa logon ki terhan hansi mazaaq karte hain, duniya aur lawazmaat duniya ki baatein karte hain jabkay qabar akhirat ka darwaaza hai. Is darwaaza ko dekh kar akhirat ki fikar kijiyej.

## Quran Aur Tashkeeri Formulay

Hamaray aaqa suoor konain mohammad mustafa ahmed mujtaba sale Allah alaihi o aala o slim ko quran pak se bohat shughaf tha. Aap s.a.w nah sirf quran pak ki tilawat karna pasand farmatay thay balkay doosron se bhi sun kar khush hotay thay. Har saal ramadaan al mubarak mein Hazrat jibrael Aap s.a.w ko quran pak sunaate thay. Haalat qiyam mein bhi Aap s.a.w qurani ayaat nihayat inhimak aur tawajah se parhte thay aur aik aik harf wazeh, aik aik aayat allag hoti thi. Aap s.a.w ka irshad graami hai ke... . . .

**“ Apni aawaz aur apne lehjey se quran ko aarasta karo.”**

Rehmatul Lilallameen s.a.w ne yeh basharat bhi di hai ke. . . .

**“ Quran pak padhany walon se qayamat ke roz kaha jaye ga jis thehrao aur khush il hani se tum duniya mein bana sanwaar kar quran parha karte thay isi terhan quran ki tilawat karo aur har aayat ke siilay mein aik darja buland hotay jao. Tumhara thikana tumhari tilawat ki aakhri aayat ke qareeb hai.”**

Quran kareem thora thora roz prhhiye aur is ke ma-ani aur hikmaton mein ghor kijiyej, nah yeh ke jaldi jaldi waafar hissa tilawat kar liya jaye aur ma-ani mein ghor o fikar nah kya jaye. Quran pak mein taskheeri aloom o farmolon ka khazana posheeda hai. Jitni zehni tawajah aur ikhlaas se hum is ko talaash karen ge itna hi hum par yeh munkashif hota jaye ga. Hazrat abdullah ibn abbas farmatay thay ke mein “ Al-Qaria” aur “ Al-Qadar” jaisi choti surton ko ma-ani aur mafhuum ke aitbaar se soch samajh kar parhna is se ziyada behtar samjhta hon ke “ al-baqrah” aur “ Ali Imran ” jaisi barri barri suraten jaldi parh jaoon aur kuch nah samjhun.

Hazrat suoor kaayenaat s.a.w bhi aik martaba saari raat aik hi aayat tilawat farmatay rahay.

**“ Ae kkhuda! Agar to un ko azaab day to yeh tairay bande hain aur agar to un ko bakhsh day to tu intehayee zabardast aur nihayat hikmat wala hai.”**

## Acha Dost

Huzoor Akram s.a.w ne farmaya :

**“ Achay dost ki misaal aisi hai jaisay mushk baichnay walay ki dukaan ke kuch faida nah bhi ho to khushbu to zaroor aaye gi aur buru dost aisa hai jaisay bhatti se aag nah lagey tab bhi dhowen se kapray to zaroor kalay ho jayen ge.”**

Doston ke intikhab mein is baat ko paish e nazar rakhiyae ke jis se aap talluq barha rahay hain is ke rujhanaat aur is ki soch kaisi hai ?

Is ke khayalat tameeri aur sehat mand hain ya nahi? Allah aur is ke Rasool Allah s.a.w ke muamlay mein is ke andar kitna eesaar hai. Huzoor Akram s.a.w ne farmaya :

**“ Aadmi apne dost ke deen par hota hai. Is liye har shakhs ko ghor kar lena chahiye ke woh kis se dosti kar raha hai.”**

Doston se rabt o zabit aur taawun bilkhushoos aur deegar logon se mohabbat bil umoom mehez Allah ki raza ke liye rkhiye. Is mein manfiat aur gharz ka pehlu hargiz nah dhoondiye. Huzoor Akram s.a.w ka irshad hai :

**“ Qayamat mein Khuda farmaiye ga woh log kahan hain jo sirf mere liye logon se mohabbat kya karte thay. Aaj mein un ko apne saaye mein jagah dun ga.”**

Apni aur apne doston ki masrofiyat mein Allah aur is ke Rasool Allah s.a.w ke mamlaat ko markazi hesiyat dijiye. Huzoor s.a.w ne farmaya :

**“ Khuda taala ka irshad hai ke mujh par wajib hai ke mein un logon se mohabbat karoон jo log meri khatir aapas mein mohabbat aur dosti karte hain aur mera zikar karne ke liye aik jagah jama ho kar baithtay hain aur meri mohabbat ke sabab aik dosray se mulaqaat karte hain aur meri khushnodi chahanay ke liye aik dosray ke sath naik sulooq karte hain.”**

## Mout Se Nafrat

Zindagi mein momin ko jo kaarnamay injam dena hain aur fil arz khalifa ki jis azeem zimma daari se ohda bar aa hona hai is ke liye zaroori hai ke jism mein jaan ho, iraadon mein mazbooti ho, houslon mein bulandi ho aur zindagi vlon, umangon aur aala jazbaat se bharpoor ho.

Sehat mand aur zindah dil afraad se hi zindah qoumain banti hain aur aisi hi qoumain aala qurbaniyan paish kar ke apna maqam peda karti hain. Musalman ka maqsad hayaat jab duniya ban jata hai to woh gham vghsh, ranj o fikar, hasad, jalan, bad khwahi, tang nazri, murda dili aur dimaghi uljhano mein mutbala ho jata hai. Yeh ikhlaqi bemariyan aur zehni uljhanein maiday ko buri terhan mutasir karti hain. Aur maiday ka fasaad, sehat ka bad tareen dushman hai. Sehat kharab ho jati hai to aadmi buzdil ho jata hai aur is ke oopar khauf chaaya rehta hai.

Rasool Allah s.a.w ne sahaba karaam ko mukhatib karte hue farmaya.

“ Meri ummat proh waqt anay wala hai jab doosri qoumain is par is terhan toot parrin gi jis terhan khanay walay dastarkhawan par toot parte hain.”

Kisi ne poocha :“ ya Rasool Allah s.a.w ! Kya is zamane mein hamari tadaad itni kam ho jaye gi ke hamein nigal lainay ke liye qoumain muttahid ho kar hum par toot parrin gi ?”

Irshad farmaya.“ nahi. Is waqt tumhari tadaad kam nah ho gi balkay tum bohat barri tadaad mein ho ge, albata tum selaab mein behnay walay tinkon ki terhan be wazan ho ge. Tumahray dushmanon ke dil se tumhara roab nikal jaye ga aur tumahray dilon mein pust himmati ghar kar le gi.”

Es par aik aadmi ne arz kya.“ ya Rasool Allah s.a.w ! Yeh pust himmati kis wajah se aa jaye gi ?”

Rasool Allah s.a.w ne farmaya.“ is wajah se ke tum duniya se mohabbat aur mout se nafrat karne lagu ge.”

## Khata kar Insaan

Khuda ko sab se ziyada khushi jis cheez se hoti hai woh bande ki tauba hai. Tauba ke maienay hain palatna, rujoo karna, bandah jab fikar o jazbaat ki gumraahi mein mubtala ho kar gunaaho ki duldul mein phnsta hai to woh Khuda se bhichar jata hai aur bohat daur ja parta hai, goya Khuda se woh gum ho gaya aur jab woh phir palat\_ta hai aur sharmsaar ho kar Khuda ki taraf mutwajjah hota hai to yun samjhiye ke goya Khuda ko apna gum shuda bandah mil gaya.

Syedna Huzoor alaihi salatovalslam ka irshad hai :

“ Khuda raat ko apna haath phelata hai taa ke jis shakhs ne din mein koi gunah kya hai woh raat mein Khuda ki taraf palat aaye aur din mein woh apna haath phelata hai taa ke raat mein agar kisi ne gunah kya hai to woh din mein apne rab ki taraf palty aur gunaaho ki maffi mangay yahan tak ke sooraj maghrib se tulu ho.”

Haath phelanay se morad yeh hai ke woh apne bundon ko apni taraf bulaataa hai aur apni rehmat se un ke gunaaho ko dhanpna chahta hai.

Aap s.a.w ka yeh bhi farmaan hai ke :

Saaray ke saaray insaan khatakaar hain aur behtareen khatakaar woh hain jo tauba karne walay hain.”

Allah Taala ke sath bandagi o itaat ka paiman bandhnay ke liye Huzoor s.a.w ne yeh dua taleem farmai hai :

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعَدْتُكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ أَبُوءُ  
لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ لَكَ بِذَنِّي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

## Dozakhi Logon Ki Khiraat

“ Ae Rasool Allah s.a.w ! Insanon ko hukum day ke woh zameen mein chal phir kar dekhen ke Khuda ne kis terhan afrinish ki ibtida ki.” ( Ankboot )

“ Kya yeh log aasman o zameen ki takhleeq par ghhor nahi karte? Maloom hota hai ke un ki mout qareeb aa gayi hai.” ( Airaaf )

“ Ghhor karo ke pahoron mein safaid, surkh aur siyah rang patharon ki tahein mojood hain neez insanon, cho payon aur maweshion ke mukhtalif rangon ka mutalea karo aur yaad rakho Allah se is ke bundon mein se sirf aalam hi dartay hain.” ( Fatir )

Un ayaat mubarakah se yeh ta-assur qaim hota hai ke Allah taala, kitaab ellahi aur kaayenaat ki takhleeq par tafakar kar dawat dete hain. Khaaliq kaayenaat ki yeh dili khwahish hai ke is ke bande tafakar ko apna shoar bana len taa ke yeh haqeeqat aashkara ho jaye ke :

“ Hum ne aadam ko ilm Asma sikha diya. Phir firshton se kaha tum bayan karo is ilm ko agar tum sachey ho.” ( Surah Baqra )

Jo qoumain Allah ki ayaat aur mutalea kaayenaat mein ghhor o fikar karti hain, kainati haqayiq un ke samnay aa jatay hain. Aisi qoumain jo kainati haqeeqaton ko talaash kar ke apna kirdaar ada karti hain muaziz aur mohtaram bana di jati hain. Is ke bar aks jo qoum murda dil ho kar apni soch aur apni feham ka mehwar riya kaari ko bana layte hai is ke oopar zillat aur ruswai ka azaab nazil kar diya jata hai. Allah Taala ka irshad hai :

“ Tamam kaayenaat aur zameen ke khazanay tumahray liye peda kiye gaye hain.” ( Surah Baqra )

“ Insaan se aankh, kaan aur dil ke mutaliq baz purse ho gi.” ( Bani Israel )

Aaj ke taraqqi yafta daur mein hum dekh rahay hain ke wohi qoum sarbuland aur muaziz o mohtaram hai jo sahih maeno mein aankh, kaan aur dil ka istemaal kar rahi hai. Yeh saari scienci trqyan isi liye wujood mein aati hain ke aik qoum ke afraad ne Allah ki bakhsh hui is nemat ko aqal o shaoor aur tafakar ke sath istemaal kya hai.

“ Hum ne folaad peda kya jo aik par haibat aur nihayat mufeed dhaat hai.” ( Surah Hadid )

Science ki kon si taraqqi hai jis mein kisi nah kisi terhan dhaat ka amal dakhla nah ho. Hawai jahaaz, pani ke jahaaz, rail ki patri, motor karen, deo-haikal mashinen, choti barri fiktryan, aag aglne walay asleha jaat... . . . Kya yeh sab hamaray liye dars ibrat nahi hain? Quran hamara hai, Allah hamara hai, aayat hamaray quran ki hai. Lekin chunkay hum tafakar se aari hain aur doosri qoumain tafakar se maamoor hain is liye hum mahroom hain aur woh aasooda hain. Hum zaleel o khawar hain woh ba izzat hain. Hum bhikari hain aur woh hamein khairaat dainay walay hain. Kaha jata hai ke hum musalman janati hain aur aghyar dozakhi hain. Aqal heran hai ke yeh kaisi mantaq hai! Dozakhi logon ki khairaat par janati logon ki guzar busr hai, janati log dozakhi logon ki utran pehantay hain. Janati log har har maamla mein dozakhiyon ke dast nagar hain.

Kainati tafakar nah honay se hum aik aisi qoum ban gaye hain jis ka koi maqam zameen par hai nah asmano mein is ki koi shanwai hai. Tafakar aur tadabbur ka andaza is baat se lagaya ja sakta hai ke quran mein wudu, namaz, som o zkoh, hajj, talaq , qarz, aadaab muashrat waghera par daidh so ayaat hain aur kaayenaat par tafakar karne se mutaliq ayaat ki tadaad saat so chappan hai.

**“ Arz o sama ki takhleeq aur ikhtilaaf lail o nehar mein aqal mandoon ke liye ayaat mojood hain.” ( All Imran )**

**“ Arz o sama ki takhleeq, ikhtilaaf lail o nehar, samndron mein tairnay wali mufeed kashtiyon aur is ghata mein jo zameen o aasman ke darmiyan khaima aara hai arbab aqal o khireed ke liye nishanain mojood hain.” ( Baqra )**

## Muashiaat

Kaarobar mein husn ikhlaq karobari taraqqi ke liye zamanat hai. Dukandaar ki hesiyat se aap ke oopar bohat si zimma dariyan aed hoti hain.

1. . Yeh ke kharidaron ko achay se acha maal fraham karen. Jis maal par aap ko khud aetmaad nah ho woh hargiz kisi ko nah den.
2. . Aap ko apne kirdaar se yeh saabit karna ho ga ke khredar aap ke oopar aetmaad karen, aap ko apna kher khuwa samjhain, aap se mutasir hon aur un ko poora poora aetmaad ho ke aap ki dukaan ya kaarobar se inhen kabhi dhoka nahi diya jaye ga.
3. . Agar koi khredar aap se mahswara talabb kere to bilkul sahib sahibh aur munasib mahswara den chahay is mein aap ka nuqsaan hi kyun nah hota ho.
4. . Waqt ki pabandi ka poora khayaal rakhen aur dukaan sahibh waqt par kholeen aur sabr ke sath dukaan par jim kar baithy rahan. Subah bohat saweray bedaar ho kar faraiz ada karne ke baad rizaq ki talaash mein nikal jane se kher o barket hoti hai.
5. . Khud bhi mehnat kijiyej aur mulazmeen ko bhi mehnat ka aadi banaiye aur mulazmeen ke haqooq fayazi aur eesaar ke sath pooray kijiyej. Mulazmeen karobari farogh mein aap ke haath paiir hain. Hamesha un ke sath pyar o mohabbat aur narmi ka sulooq karen.
6. . Qarz mangnay walon ke sath sakhti nah karen. Qarz ki adaigi mein inhen agar pareshani ho to un se taqazay mein shiddat ikhtiyar nah karen. Allah ke Habib s.a.w ka farmaan hai jis shakhs ki khwahish ho ke Khuda is ko roz qayamat ke gham aur ghutan se bachaaye rakhay to usay chahiye ke tang dast qarz daar ko mohlat day ya qarz ka boojh is ke oopar se utaar day.
7. . Toal ka haq poora karna zaroori hai aur woh yeh hai ke naap toal mein, lainay aur dainay dono mein poori dayanat daari ikhtiyar ki jaye. Allah pak ka irshad hai :

Naap toal mein kami karne walon ke liye halakat hai jo logon se letay waqt poora wazan aur poora naap len aur jab doosron ko dainay ka waqt aaye to toal ya naap kam kar den. Kya yeh log nahi jantay ke yeh zindah kar ke

uthaye bhi jayen ge, aik baray hi sakht din mein jis din tamam insaan Allah rab alameen ke Huzoor kharay hunge. ( Quran )

Pyare Nabi s.a.w ki khidmat mein aik sahabi haazir hue. Nabi barhaq alaihi salatovalslam se koi baat poochi. Huzoor s.a.w ne daryaft farmaya.“ tumahray ghar mein kuch samaan bhi hai ?”

Sahabi Rasool ne arz kya.“ ya Rasool Allah s.a.w ! Sirf do cheeze hain. Aik taat ka bistar hai jisay hum avrhhte bhi hain aur bichate bhi hain aur aik pani peenay ke liye pyalaa hai.”

Aap s.a.w ne farmaya.“ yeh dono cheeze mere paas le aao.”

Sahabi dono cheeze le kar haazir hue. Aap s.a.w ne dono cheeze do darham mein nelaam kar den aur dono darham un ke hawalay karte hue farmaya.“ jao! Aik darham mein to kuch khanay peenay ka samaan khareed kar ghar walon ko day aao aur aik darham mein kulhaari khareed lao.” phir kulhaari mein aap ne apne mubarak hathon se dasta lagaya aur farmaya.“ jungle se lakdiyaan kaat kaat kar lao aur bazaar mein farokht karo aur pandrah roz ke baad aa kar saari roydad sunaao.”

Pandrah din ke baad jab woh sahabi haazir hue to un ke paas das darham thay. Huzoor s.a.w ne khush ho kar farmaya.“ yeh mehnat ki kamaai tumahray liye is se kahin behtar hai ke tum logon ke samnay dast sawal daraaz karo aur qayamat ke roz tumahray chehray par bheek mangnay ka daagh ho.”

Aik baar rehmat Lilallameen Huzoor Akram s.a.w se logon ne poocha.

“ Ya Rasool Allah s.a.w ! Sab se behtar kamaai kon si hai ?”

Farmaya.“ apne haath ki kamaai aur har woh kaarobar jis mein jhoot aur khayanat nah ho.”

Es hukum ki tameel mein hamaray oopar yeh farz aed hota hai ke hum deen par mazbooti ke sath qaim rehtay hue kaarobar karen. Hamesha sachai aur raast goi se kaarobar ko farogh den. apne samaan ko acha saabit karne ya gahak ko mutasir karne ke liye kasmaint nah khayen.

Nabi Aakhir Alzman s.a.w ne farmaya hai.“ qayamat ke roz Khuda taala nah is shakhs se baat kere ga, nah is ki taraf rukh kar ke dekhe ga aur nah is ko

pak saaf kar ke jannat mein daakhil kere ga jo jhooti kasmain kha kha kar apne kaarobar ko farogh dainay ki koshish karta hai.”

Rasool Allah s.a.w ka irshad hai :

“ Sacha aur imaan daar tajir qayamat mein nabiyo, sidiqon aur shaheedon ke sath sath ho ga.”

## Aadaab Majlis

Hazrat haq ke pegham rasan Nabi kareem s.a.w ne farmaya :

“ Jis kaam ke shuru mein bsm Allah nahi ki jati woh adhoora aur be barket rehta hai. Dosray kamon ki terhan jab aap apne kisi aziz dost, rishta daa ya kisi karobari idaray ko khat likhain to” bsm Allah al-rehman uraheem” zaroor likhain. Dekha gaya hai ke baaz hazraat poori bsm Allah ki bajaye 786likh dete hain. Is se parhaiz kijiyej. Is liye ke Khuda ke betaye hue har har lafz mein barket aur hikmat hai.

Har khat mein apna poora pata zaroor likhiye. Pata likhnay mein susti nah kijiyej. Mumkin hai ke maktoob ilaihi ko aap ka pata yaad nah raha ho ya agar is ne diary mein likha hua hai aur woh diary gum ho gayi ho. Ho sakta hai ke aap ko khat ka jawab dena zaroori ho. Yeh bhi mumkin hai ke aap ne koi jawab talabb baat likhi ho. Pata likhnay se intzaar ki zahmat uthana nahi parre gi. Pata hamesha saaf aur khush khat lkhiye. Sar-e khat apne pata ke neechay ya baen janib tareekh zaroor lkhiye. Tareekh likhnay ke baad mukhtasir alqab o aadaab ke zariye maktoob ilaihi ko mukhatib kijiyej. Alqab o aadaab aisay lkhiye jis se khuloos aur qurbat mehsoos ho. Aisay alqab nah lkhiye jin se tasnaa aur banawat mehsoos ho. Alqab ke neechay doosri satar mein salam alaikum lkhiye. Khat mein nihayat shasta, aasaan aur suljhi hui zabaan istemaal kijiyej. Pooray khat mein maktoob ilaihi ke martabay ka khayaal rkhiye. Ghair sanjeeda baton se parhaiz kijiyej. Gussa ke aalam mein khat kabhi nah lkhiye. Kisi ka khat baghair ijazat hargiz nah prhhiye. Yeh bohat barri ikhlaqi khayanat hai.

Koshish kijiyej ke aap ko koi majlis Khuda aur akhirat ke zikar se khaali nah rahay aur jab aap mehsoos karen ke hazreen deeni guftagu mein dil chaspi nahi le rahay to guftagu ka rukh hikmat ke sath aisay mauzo ki taraf phair dijiye jis mein Huzoor alaihi salatovalslam ke uswah husna ka tazkara ho. Majlis mein maathey par shknin daaley baithy rehna ghuroor ki alamat hai. Majlis mein gham gain aur muzamahil ho kar nah bithye. Muskuratay chehray ke sath hashash bashaash ho kar bithye.

## Salam Alaikum

Agar hum chahtay hain ke dosra shakhs hamara hum nawa ban jaye to hamein is shakhs se qareeb hona ho ga. Is shakhs ke rujhanaat ka andaza kar ke aur is ki zehni salahiyaton ko mad e nazar rakh kar is se baat karni ho gi. Is ke zaati mamlaat mein agar woh chahta hai to taawun kar ke is ki hamdardian haasil karna hon gi. Khidmat aur qalbi lagao aik aisa amal hai ke aadmi nah chahtay hue bhi dost ban jata hai. apne mazhab ki tableegh hikmat ke sath kijiyej. Jis maslak aur jis aqeday par woh qaim hai. Barah e raast is par tanqeed o tabsarah nah kijiyej. Pehlay koshish ki jaye ke woh aap ko apna hamdard aur mohsin samjhay. Is ke liye zaroori hai ke daame, drme, qdme, skhne is ki khidmat ki jaye. Jab aap ke oopar is ka aetmaad bahaal ho jaye, nihayat naram aur sheree lehjey mein usay naseehat kijiyej. Koi baat samajhnay ke liye woh behas mobahisa kere to apne maqdoor bhar is ke sawalaat ka shafi jawab dijiye. Baat karte waqt mukhatib ki salahiyat ko hargiz nazar andaaz nah kijiyej. Tableegh ki giran baha doulat ko jald baazi, nadani aur jhnjhlaht se zaya nah kijiyej. Har tabqay, har giroh aur har fard se is ki fikri rasai, istedad, salahiyat, zehni kefiyat aur samaji hesiyat ke mutabiq baat kijiyej aur un haqeeqaton ko baahum afham o tafheem ke sath dawat ki bunyaad banaaye jin mein ittafaq ho aur jo aapas mein rishta mohabbat ki raah hamwar karen. Agar aap tanqeed karen to yeh amal tameeri ho, ikhlaas o mohabbat ka aaina daar ho. Zid, hatt dharmi, nafrat aur taasub ke jazbaat se hamesha apna daman bachaaye rkhiye aur jahan yeh kaifiyatein peda hoti nazar ayen, apni zabaan band kar lijiye aur is mehfil se uth aayiye.

Quran kareem farmata hai :

**“ Apne rab ke rastay ki taraf dawat dijiye hikmat ke sath, umdah naseehat ke sath aur mobahisa kijiyej to aisay tareeqay par jo intehai bhala ho.”** ( Al nahl )

Hazrat ans ka bayan hai ke mujhe nabi s.a.w ne takeed farmai ke pyare betay, jab tum apne ghar mein daakhil hua karo to pehlay ghar walon ko salam kya karo. Yeh tumahray ghar walon ke liye kher o barket ki baat hai.

Hazrat asma ansari farmaati hain ke mein apni saheliyo mein baithi hui thi ke nabi s.a.w ka hamaray paas se guzar hua to Aap s.a.w ne hum logon ko salam kya.

Hazrat umm hani farmaati hain ke mein nabi Huzoor s.a.w ki khidmat mein haazir hui. Mein ne Aap s.a.w ko salam kya aur Aap s.a.w ne daryaft farmaya“ kon hai ?“ mein ne arz kya.“ mein umm hani hon.“ farmaya.“ khush aamdeed !“

Hamaray aaqa, Allah ke Mehboob s.a.w ka irshad hai :

“ Mein tumhe aisi tadbeer batata hon jis ko ikhtiyar karne se tumahray mabain dosti aur mohabbat barh jaye gi. Aapas mein kasrat se aik dosray ko salam kya karo.” Aap s.a.w ne yeh bhi farmaya hai ke salam ko khoob phelao, Khuda tum ko salamat rakhay ga.

Har musalman ke oopar dosray musalman ka yeh haq hai ke woh jab bhi apne bhai se miley usay salam kere. Rasool Allah s.a.w is kasrat se salam kya karte thay ke agar kisi waqt Aap s.a.w ke saathi darakht kioot mein ho jatay aur phir samnay atay to Rasool Allah s.a.w phir salam karte. Irshad hai :

“ Woh Aadmi Khuda se ziyada qareeb hai jo salam karne mein pehal karta.” Aap s.a.w ne farmaya :

“ Kisi musalman ke liye yeh baat jaaiz nahi ke woh apne musalman bhai se teen din se ziyada tak qata talluq kiye rahay ke jab miley to aik idher katra jaye aur dosra udhar. Un mein afzal woh hai jo salam mein pehal kere.”

Salam alaikum hamesha zabaan se k\_hiye aur zara onche aawaz mein salam kijiyej taa ke woh shakhs sun sakay jis ko aap salam kar rahay hain. Albata agar kahin zabaan se salam alaikum kehnay ke sath sath haath ya sir se ishara karne ki zaroorat ho to koi muzaika nahi. Maslan aap jis ko salam kar rahay hain woh daur hai aur aap ke zehen mein yeh baat hai ke aap ki aawaz wahan tak nahi pahonch sakay gi ya koi berha hai aur aap ki aawaz nahi sun sakta, aisi soorat e haal mein salam ke sath sath haath ya sir se ishara bhi kijiyej.

## Gana Bajana

Khushi insaan ke liye aik tabee taqaza aur fitri zaroorat hai. Islam yeh nahi chahta ke musalman masnoi waqar , ghair fitri sanjeedgi, murda dili aur afsurdagi se qoum ke kirdaar ki kashish ko khatam kar den. Islam chahta hai ke musalman buland houslon, nnat naye vlon aur nai nai umangon ke sath taaza dam reh kar apna waqar buland rakhen.

Qoum ke kisi fard ko ilm o fazl mein kamaal haasil ho, koi aziz dost ya rishta daaR daur daraaz ke safar se wapas aaye, koi muaziz maheman aap ke ghar mein ronaqe afroz ho, shadi bayah ya bachay ki wiladat ki taqreeb ho, kisi aziz ko Allah Taala sehat ataa karen, koi khabar aisi ho jis mein islam ki fatah o nusrat ki khush khaberi ho, koi tehwar ho to aisay tamam mawaqay par bharpoor khushi ka izhaar karna aik musalman par farz hai. Islam nah sirf khush rehne aur khushi mananay ki ijazat deta hai balkay is ko ain deendari qarar deta hai.

Hazrat aisha sadiqa farmaati hain ke eid ka din tha. Kuch kaneezeen baithi ashaar ga rahi theen ke isi douran Hazrat abbu baker tashreef le aaye. Bolay.” Nabi s.a.w ke ghar mein yeh gana bajana kaisa ?”

Nabi barhaq s.a.w ne farmaya.” abbu baker! Rehne do. Har qoum ke liye teHwar ka aik din hota hai aur aaj hamari eid ka din hai.” aik martaba teHwar ke din kuch habshi baazigar kartab dikha rahay thay. Aap s.a.w ne yeh kartab khud bhi dekhe aur Hazrat aisha ko bhi dukhaay. AnHazrat s.a.w ne un bazigaron ko shabash bhi di.

Khush rehna aur doosron ko khush rakhna musalman ka ikhlaqi kirdaar hai. Musalman ki yeh shaan hai ke woh khushi mein bhi islami o rohani zouq aur hifz muratib ka khayaal rakhta hai. Jab usay khushi millti hai to is bandah ka sadaq dil se shukar ada karta hai. Khushi ke hejaan mein aisa koi amal ya rawayya ikhtiyar nahi karta jo Rasool Allah s.a.w ki taleemat ke khilaaf ho. Har haal mein aitdaal ka rasta is ke samnay rehta hai.

Khushi mein woh itna mast o be khud nahi ho jata ke is se fakhr o ghuroor ka izhaar honay lagey, niaz mandi aur bandagi ke jazbaat dabnay lagen.

## Makhlooq Ki Khidmat

Nabi kareem s.a.w ka irshad hai :

“ Meri misaal is shakhs ki si hai jis ne aag jalayi aur jab aas paas ka mahol aag ki roshni se chamak utha. Keeray patangay is par girnay lagey aur woh shakhs poori qowat se un keeron patangoon ko rokrr raha hai lekin patangay hain ke is ki koshish ka nakaam banaye dete hain aur aag mein ghse par rahay hain ( isi terhan ) mein tumhe kamar se pakar pakar kar aag se rokrr raha hon aur tum ho ke aag mein giray par rahay ho.” Aap s.a.w mukkay mein hain aur mukkay ke logon mein Aap s.a.w ke khilaaf saazish ho rahi hai. Koi kehta hai ke inhen shehar se nikaal do, koi kehta hai ke inhen qatal kardo. Un hi dinon mukkay ko achanak qeht ne aa ghaira. Aisa qeht ke quresh ke log pattay aur chhaal khanay par majboor ho gaye. Bachay bhook se bilbulaye aur barray un ki haalat zaar dekh kar tarap tarap uthte thay.

Rehmat kon o makan un logon ko is larzah khaiz museebat mein mutala dekh kar be qarar ho gaye. Aap s.a.w ke mukhlis saathi bhi Aap s.a.w ka izardab dekh kar tarap utthay. Aap s.a.w ne apne jani dushman ko, jin ke pohanchaye zakham abhi bilkul taaza thay, apni dili hamdardi ka pegham bheja aur abbu sufyan aur safwan ke paas paanch so dinar bhaij kar k\_hlwaya ke yeh dinar un qeht ke maaray hue ghareebon mein taqseem kar diye jayen.

Rasool Allah s.a.w ke uswah husna par amal kar ke aap bhi qoum ki be los khidmat kijiyej. Apni kisi khidmat ka bundon se sila talabb nah kijiyej. Jo kuch kijiyej Khuda ki khushnodi ke liye kijiyej.

Khuda hamesha se hai, hamesha rahay ga. Nah usay neend aati hai nah ongh. Is ki nazar se bandah ka koi amal posheeda nahi. Woh apne mukhlis bundon ka ajar zaya nahi karta.

Jab hum ghor karte hain to hamaray samnay yeh baat poori terhan wazeh ho jati hai ke Allah apni makhlooq ki khidmat karta hai, paidairesh se taa merg aur marnay ke baad apni makhlooq ke liye wasail ki farahmi aik aisi khidmat hai jo khaaliq kaayenaat ka aik zaati wasf hai. Allah apne har bandah ko, woh gunahgaar ho ya naiko car, rizaq ataa farmata hai. Rizaq se istifada karne ke liye sehat ataa karta hai. Zameen ki bisaat par bhikri hui cheezon

se faida uthany ke liye Allah aqal o shaoor ki doulat se nwazta hai, hamari har terhan hifazat karta hai aur mohabbat ke sath hamari ghaltion aur kotahiyon ko maaf karta hai.

## Nabi Mukaram Salallah o Alaihi Wasalim

Allah rab alameen ke doston rehmat Lilallameen ( hamaray khoon ka aik aik qatra un par nisar ho ) saee pihm, jehed musalsal, tawajah khalis aur yaqeen o amal ka mujasma thay. Jab ibadat ki taraf rujoo hotay to apni saari tawajah isi taraf murtakiz kar dete aur jab kisi kaam ka iradah farmatay to is ko paya takmeel tak pohanchaye baghair chain se nah baithtay. Jab Aap s.a.w kisi se guftagu farmatay to apna sara dheyaan mukhatib ki taraf markooz kar dete. Jab tak khud mukhatib guftagu khatam nah karta, Aap s.a.w is se guftagu farmatay rehtay.

Namaz Aap s.a.w ki aankhon ki thandak aur qalb ke liye tamaniat thi. Aap s.a.w un ibadat guzaron mein nahi thay jo rahbaniyat ikhtiyar kar ke gosha nashen ho jata hain. Haqooq al ibad pooray karne ka had darja ihtimaam farmatay thay. Rohani waardaat o kaifiyat ki lazzat se sarshar ho kar duniya ki Izton ko kher bad nahi kya. Duniya ke tamam umoor ki injam dahi aur zindagi ki deegar zaroriat o alayeq se wabasta ho kar deeni faraiz aur bilkhushoos intahaa darjay ki ibadat karte thay.

Aik taraf hamaray pyare aaqa mohammad s.a.w apne ahal o ayal , khandan aur miskeeno ki tarbiyat o sarparasti karte thay to doosri janib ummat ke ahem umoor injam dete thay. Siyasi o hakoomati zimma dariyan bhi poori farmatay thay. Badshahon ke paas apne safeer rawana karte aur inhen islam mein daakhil honay ki dawat dete thay. Algaraz Aap s.a.w ne har shoba hayaat mein jo misali kirdaar paish kya hai woh bilashuba tareekh aalam mein aik sunehra baab hai.

Teen ashkhaas Rasool Allah s.a.w ke ghar aaye aur Aap s.a.w ki izdiwaj mutahrat se Aap s.a.w ki ibadat ka haal poocha.

Jab unhon ne Aap s.a.w ki ibadat ke baray mein bataya to un mein se aik ne kaha.“ mein hamesha raat bhar namaz ”.parhta rahon ga dosray ne kaha.“ mein hamesha rozay rakha karoон ga aur aftaar nah karoон ga.“ teesray ne kaha.“ mein kabhi shadi nah karoон ga.”

Allah pak ke mehboob s.a.w tashreef laaye aur farmaya.“ kya tum logon ne aisa kaha hai? Suno! Qisam Allah ki mein tum se ziyada Allah ka ehtram karta hon lekin mein roza bhi rakhta hon aur aftaar bhi karta hon, namaz bhi

qaim karta hon aur sota bhi hon, shadi bhi karta hon. Jo shakhs mere tarz amal se rogrdani kere ga woh meri ummat se nahi.”

Yahi woh miyana rawi aur aitdaal ke sath zindagi ki rawish jis par Rasool Allah s.a.w ne hamein qaim rehne ki hadaayat farmai hai. Aap s.a.w ko hamesha khayaal rehta tha ke kahin log aitdaal ki raah se nah hatt jayen. Jis terhan Aap s.a.w dunyawi umoor injam dete aur shujaiat o bahaduri ke johar dikhaane mein lasani thay, isi terhan Aap s.a.w ki ibadat aur itaat khuda wandi be misaal thi.

Irshad khuda wandi hai :

Ae kapron mein liptaine walay, raat ko kharray raha karo, magar thori si raat, kabhi nisf raat ya is nisf se kisi qader kam kar diya karo ya nisf se kuch barha do aur quran ko khoob saaf saaf parho, hum tum par aik bhaari kaam daalnay ko hain, be shak raat ke uthnay mein dil aur zabaan ka khoob mil hota hai aur baat khoob theek nikalti hai.”

Abdullah ban umro ban aas riwayat karte hain ke Rasool Allah s.a.w ne farmaya.” Khuda ko dawod alaihi salam ki namaz sab se ziyada pyari thi aur un ka roza tamam aamaal se ziyada aziz tha. Aap nisf raat sotay aur baqi teesray hissay mein ibadat ke liye kharray ho jatay aur phir chouthay hissay mein sotay. Aik roza rakhtay aur aik din aftaar karte.”

Anhazoor s.a.w ne har cheez mein aitdaal pasandi aur miyana rawi ke jo awamir o ehkaam nafiz kiye woh tamam sahaba ke dil mein sarayat kar gaye. Unhon ne apne aur rehbar azam ke maqsad ko pehchan liya aur un hi qawaneen o usool par karband rahay.

Aik martaba Hazrat salman farsi abbu darda ke ghar aaye. Yeh woh ashkhaas thay jin ke darmiyan anHazrat s.a.w ne madeeney mein baradri aur bhai charah peda kar diya tha. Salman ne dekha ke abbu darda ki biwi gham zada baithi hui hain. Unhon ne is ka sabab daryaft kya to maloom hua ke abbu darda ko duniya se koi sarokaar nahi raha. Itnay mein abbu darda bhi aa puhanche. Unhon ne apne bhai ke liye dastarkhawan chuna aur kehnay lagey aap tanawal farmaiye, mein rozay se hon. Salman ne kaha.” mein tumahray baghair nahi khaoun ga.” chunancha yeh sun kar woh bhi khanay mein shareek ho gaye. Jab raat hui to abbu darda ne jane ka qasad kya to unhon ne kaha so jayye to woh so gaye. Kuch der baad uth gaye aur jane ka iradah kya. Phir unhon ne kaha so jaiye. Jab raat ka aakhri hissa

aap\_hncha to salman ne kaha.“ tum par apne parvar-digaar ka haq hai, apne nafs ka haq hai aur apne ghar baar walon ka haq hai. Tum har haq daar ka haq ada karo.”

Es ke baad salman anHazrat s.a.w ki khidmat mein haazir hue aur yeh maajra bayan kya. Aap s.a.w ne sun kar farmaya.“ salman ne sach kaha hai.”

## Sabr o Istiqamat

Rasool Allah s.a.w ki zindagi nasheeb o frazz ka aik ajeeb muraqa hai. Aap s.a.w wiladat se pehlay yateem ho gaye, abhi sahib terhan shaor ki nashonuma bhi nahi hui thi ke maa ko mout ne chean liya. Maa ki judai ko abhi chand din hi guzray thay ke dada ka saya shafqat bhi sir se uth gaya. Jawan hue to nadari rafeeq safar rahi magar jawaan himmat kabhi mayoos nahi hui. Qadam agay aur agay barhatay rahay aur aik din aisa aaya ke zahiri doulat qadmon mein dhair ho gayi. Zahiri duniya ki koi aik aisi zindagi baqi nahi rahi jis se aap s.a.w nah guzray hon. Zindagi ke utaar charhao se jab anHazrat s.a.w ka shaor baaligh aur tajurbah car ho gaya to khaaliq kon o makan ki taraf se chalees saal ki umar mein khilat nabuwat ataa hui. Lekin is ke sath hi har chaar taraf se dushmani ka aik baab khil gaya. Yeh dushmani yahan tak barhi ke das baras pareshani ke haal mein guzray. Qasoor kya tha ? . . . Allah ka Habib s.a.w yeh nahi chahta tha ke noo insani buut parasti aur shirk ki padaash mein dozakh ka eendhan banay. Is ke siilay mein quum ne inhen aisay masail se dochar kar diya ke das baras ki be shumaar taklifoo aur musibaton ke baad azeezon ki mukhalfat ne watan chorney par majboor kar diya.

Huzoor pak s.a.w ki istiqamat aur sabr ko Allah ne pasand farmaya to zamane ne rang badla aur sadaye laa ala ila Allah mohammad alrsol Allah ne hudood arab se nikal kar qaisar o kasri ke aiwanon mein gulghala daal diya lekin Aap s.a.w jis terhan bachpan mein bakriyan churraya karte thay isi terhan nabuwat aur sultanat mil jane ke baad bhi saada zindagi busr karte rahay. Hamesha apna kaam apne hathon se kya. Khud ko kabhi ouron se mumtaz nahi kya. Jaisay aur log apne gharon mein kaam karte thay, Aap s.a.w bhi khud apna kaam karte thay, khud hi bakri ka doodh dhotey thay, khud hi apne kapray sitay thay, khud hi jotiyan ganth letay thay. Madinah munawwara mein jab masjid Nabwi s.a.w ki taamer ho rahi thi to Aap s.a.w bah nafs nafees sab kamon mein shareek thay yahan tak ke mazdoor ki terhan Aap s.a.w bhi ayntin utha utha kar laatay thay. Malbosaat mein saadgi ka aalam yeh tha ke aap s.a.w ka libaas kameez, chadar, teh band aur amaamh tha. Yeh sab cheeze bil umoom mamooli qisam ke soti kapray ki hoti theen.

Magar yeh baat zehn nashen rehni chahiye ke yeh faqiraana zindagi be nawai aur tang dasti ki wajah se nahi thi, nah rahbaniyat aur gosha nasheeni

aur duniya se be taulqi ki wajah se thi balkay yeh sab is liye tha ke ummat ke liye misaal qaim ho jaye. Sab kuch hotay hue bhi saada zindagi guzaarne mein aafiat aur sukoon hai.

Abbu huraira se riwayat hai ke logon ne Aap s.a.w se kaha ke mushriqeen ke liye bud-dua kijiyej. Aap s.a.w ne farmaya.” mein bura chahanay ke liye nahi aaya. Mujhe Allah Taala ne rehmat bana kar bheja hai.” Aap s.a.w ka ikhlaq husna yeh tha ke madinah mein log aksar subah hi pani le kar Aap s.a.w ki khidmat mein haazir ho jatay thay taa ke Aap s.a.w is mein barket ke liye haath daal den. Kitni hi ziyada sardi kyun nah ho Aap s.a.w logon ko mayoos nahi farmatay thay aur pani mein haath daal dete thay. Agar kisi kaneez ko bhi kuch zaroorat hoti to Aap s.a.w ka haath pakar kar jahan chahti le jati aur aap kabhi jane mein tamil nahi farmatay thay. Aap s.a.w ki shadi ain jawani mein Hazrat khadija se hui. Hazrat khadija umar mein Aap s.a.w se pandrah saal barri theen lekin pachees baras ka sath husn muashrat ka aik be misl namona hai. Is tamam muddat mein koi baat aisi paish nahi aayi jo zara der ke liye bhi kisi qisam ki ranjish ka baais banti. Jab Aap s.a.w qurbani farmatay to sab se pehlay Hazrat khadija mrhomh ki milnay julne wali aurton ke haan hissey bhijwaye aur aap s.a.w Hazrat khadija ki wafaat ke baad bhi un ka zikar aisi dili mohabbat se kya karte thay ke Hazrat aisha ko rashk honay lagta tha halaank Hazrat aisha azwaaj mutahrat mein sab se ziyada mehboob aur manzoor nazar theen.

Huzoor s.a.w bachon se bohat pyar karte thay. Chunkay is zamane mein larkiyon ko hiqarat se dekha jata tha, Aap s.a.w apni nawasi, bint e zainab ko goad mein le kar ya kandhe par bitha kar namaz qaim farmatay thay. Jab ruku mein jatay to aik taraf bitha dete thay aur jab qiyam farmatay utha kar goad mein bitha letay thay.

Hazrat ans kehte hain, aap s.a.w un ke chhootey bhai, abbu umair ke sath khela karte thay. Abbu umair ne aik bulbul paal rakhi thi aur is se usay bohat mohabbat thi. Aap s.a.w is se farmaya karte thay.” ae umair! Bulbul kaisi hai? Is ka kya haal hai ?”

Umm khalid bint khalid kehti hain ke aik din mein apne waalid ke sath janab risalat maab s.a.w ki khidmat mein haazir hui. Mein is waqt zard kameez pehnay hue thi. Aap s.a.w ne dekh kar farmaya.” yeh bohat achi hai, bohat achi hai.” phir Aap s.a.w ki pusht mein ja kar mohar nabuwat se khailnay

lagi. Mere waalid ne mujhe danta magar Aap s.a.w ne mere waalid se farmaya.” usay khailnay do.”

Aap s.a.w jab mecca tashreef laaye to abdul mutlib ke bachay Aap s.a.w ke istaqbaal ke liye bhage hue aaye. Aap s.a.w ne nihayat shafqat se un mein se aik ko apne agay aur dosray ko apne peechay sawaar kar liya.

Aap s.a.w ki har aik baat, har aik kaam aur har aik talluq Allah Taala ke is elaan ki mujassam tasdeeq aur saboot tha :

' Aur hum ne tum ko tamam aalmon ke liye rehmat bana kar bheja hai.'“

## Maheman Nawazi

Maheman ke anay par salam dua ke baad sab se pehlay is ki kheriyat maloom karen. Quran pak mein irshad hai :

“ Kya aap ko ibrahim ke muaziz maheman ki hekiyaat bhi pohanchi hai ke jab woh un ke paas aaye to atay hi salam kya. Ibrahim ne jawab mein salam kya.”

Hazrat foran un ke khanay peenay ke intizam mein lag gaye aur jo mota taaza bitchrha noon ke aapas tha is ka gosht bhuvan kar mehmanon ki khidmat mein paish kar diya.

“ To jaldi se ghar mein ja kar aik mota taaza bitchrha laaye aur mehmanon ke samnay paish kya.” ( Quran )

Achay log mehmanon ke khanay peenay par musarrat mehsoos karte hain. Maheman ko zahmat nahi, rehmat aur kher o barket ka zareya samajte hain. Ghar mein maheman anay se izzat o touqeer mein izafah hota hai.

Maizban par yeh farz hai ke maheman ki izzat o aabaroo ka lehaaz rakha jaye. Aap ke maheman ki izzat par koi hamla kere to is ko apni ghairat o hamiyat ke khilaaf challenge smjhiye.

Jab Hazrat loot alaihi salam ke mehmanon par bastii ke log badniyati ke sath hamla aawar hue to woh mudafat ke liye uth kharray hue aur kaha.  
“ Yeh log mere maheman hain. Un ke sath bud sulooki kar ke mujhe ruswa nah karo. Un ki ruswai meri ruswai hai.”

“ Loot a.s ne kaha, bhaio! Yeh mere maheman hain, mujhe ruswa nah karo. Khuda se daro aur meri be izzati se baz raho.” ( Quran )

Imam shafi jab imam maalik ke yahan ja kar bator maheman thehray to imam maalik ne nihayat izzat o ehtram se inhen aik kamraah mein sulaa diya. Sehar ke waqt imam shafi ne suna ke kisi ne darwaaza khitkhitaya aur barri hi shafqat se aawaz di.

“ Aap par Khuda ki rehmat ho, namaz ka waqt ho gaya hai.” imam shafi foran utthay. Dekha to imam maalik haath mein pani ka bhara hua lotaiye kharray hain. Imam shafi ko kuch sharam mehsoos hui. Imam

maalik ne nihayat mohabbat ke sath kaha.” bhai! Tum koi khayaal nah karo. Maheman ki khidmat har maizban ke liye saadat hai.”

Nabi mukaram s.a.w khud bnfs nafees mehmanon ki khatir daari farmatay thay. Jab Aap s.a.w maheman ko apne dustar khawan par khana khelati to baar baar farmatay” aur khaiye aur khaiye‘ jab maheman khoob aasooda ho jata aur inkaar karta is waqt aap israar nahi farmatay thay.

Maheman ke samnay achay se acha khana paish kije. Dastarkhawan par khord o nosh ka samaan aur bartan waghera mehmanon ki tadaad se ziyada rkhiye. Ho sakta hai ke khanay ke douran koi aur sahib aa jayen aur phir un ke liye bhaag daud karna parre. Agar bartan aur samaan pehlay se mojood ho ga to anay wala bhi izzat aur musarrat kere ga maheman ke liye khud takleef utha kar eesaar karna ikhlaq husna ki tareef mein aata hai. Aik martaba Nabi kareem s.a.w ki khidmat mein 1 shakhs aaya aur bola.” huzoor! Mein bhook se be taab hon.”Aap s.a.w ne umhaat al-momineen mein se kisi aik ko ittila karai. Jawab aaya ke yahan to pani ke siwa kuch nahi hai. Phir Aap s.a.w ne dosray ghar aadmi ko bheja. Wahan se bhi yahi jawab aaya to Aap s.a.w apne sahabiyo ki taraf mutwajjah hue aur farmaya.” aaj ki raat kon usay qubool karta hai ?”

Aik sahabi ansari ne is maheman ki maizbani ka sharf haasil karne ki istada ki aur woh ansari maheman ko apne ghar le gaye. Un ki biwi ne kaha.” hamaray paas to sirf bachon ke laiq khana hai.”

Sahabi Rasool ne kaha.” bachon ko kisi terhan behla kar sulaa do aur jab maheman ke samnay khana rakho to kisi bahanay chairag bujha dena aur khanay par maheman ke sath baith jana taa ke is ko yeh mehsoos ho ke hum bhi is ke sath khanay mein shareek hain. Subah jab yeh ansari Huzoor alaihi salatovalslam ki khidmat mein haazir hue to Aap s.a.w ne dekhte hi farmaya.” tum dono ne raat apne maheman ke sath jo husn sulooq kya hai woh Khuda ko bohat pasand aaya hai.”

## Muskurahat

Aadmi Aadmi ki dawa hota hai. Aadmi Aadmi ka dost hota hai. Dosti ko parwan charhanay ke liye zaroori hai ke aap apne doston ke mamlaat mein dilchaspi len, un ke kaam ayen aur maali eaanat ki istetat nah ho to un ke liye waqt ka eesaar karen. Yeh bhi haq dosti hai ke jab aapas mein mil mulaqaat ho to sard mehri ka muzahira nah kya jaye. Mustaqil mizaji se taluqaat ko aakhir tak nibhana bhi aik mustahsan amal hai. Jab bohat se bartan hotay hain to aapas mein takrate bhi hain. Aawaz bhi madham aur par shore hoti hai. Do bartan takrate hain to toot bhi jatay hain. Aisay halaat mein narmi aur aitdaal ka rasta ikhtiyar karna chahiye rishta ki aik noiyat yeh hai ke har aadam zaad aik dosray ka brother aur dost hai aur rishta ki aik noiyat yeh hai ke aik mazhab, aik Malik ke afraad aik dosray ke rafeeq aur hum khayaal hotay hain. Nooi taqazay pooray karne ke liye har aadam zaad ko apna bhai samjhiye. Koi kaam aisa nah kijiyej ke aap ke amal se noo insani ki falah mutasir ho. Hamesha un rukhon par sochye ke nasal insani ki falah o behbood ke wasail mein izafah ho.

Is ka aasaan tareeqa yeh hai ke doston aur rishta daaron ke dukh dard mein shareek ho kar, un ke gham ko apna gham samajh kar un ka gham ghalat karne ki koshish kijiyej. Un ki khoshion mein bhi barh charh kar hissa lijiye aur un ki mussartaon mein baghair kisi ahsaan aur sila o sataish ki parwa kiye baghair shareek ho kar inhen khush karne ki koshish kijiyej. Har dost apne pyaron se yeh tawaqqa rakhta hai ke woh museebat mein is ka sath day ga aur koi iftaad parney par is ka sath nahi chhorey ga.

Hamaray aaqa, mohsin insaaniyat s.a.w ne irshad farmaya hai ke aik musalman dosray musalman ke liye aik imarat ki terhan hai ke aik dosray ko qowat pohanchata aur sahara deta hai. Jaisay imarat ki aik eent doosri eent ka sahara banti aur qowat pohanchati hai. Is ke anHazrat s.a.w ne aik haath ki ungelian dosray haath ki unglie mein daal den aur is terhan musalmanoon ke bahami talluq aur qurb ko wazeh farmaya. Aur aap ne yeh bhi farmaya : “ tum musalmanoon ko baahum reham dili, baahum ulfat o mohabbat aur baahum takleef ke ehsas mein aisa pao ge jaisay aik jism ke agar aik uzoo bemaar par jaye to sara jism bukhaar aur be khwabi mein is ka shareek rehta hai.”

khush dili, naram khoi, ikhlaas aur khanda peshani ki aadat talluq khatir mein izafah karti hai. Is ke bar aks rokhay pan se milna, laparwai, be nayazi, yaas o hazan aur murda dili aisi bemariyan hain jin se dost ka dil bujh jata hai.

Rasool Allah s.a.w ne farmaya hai : “ apne bhai ko dekh kar muskura dena bhi sadqa hai.”

## Black Marketing

Insaan jab kisi shoba hayaat mein qadam rakhta hai to is ki fitri khwahish yeh hoti hai ke is ne zindagi ke jis shobay ko ikhtiyar kya hai is se sih lutaf uthany aur zindagi ko sahih terhan guzaarne ke liye is ke samnay koi acha namona ho. Woh yeh bhi chahta hai ke qadam qadam par paish anay walay masail ko apne islaaf ke tajarbon se hal kere aur un tajarbon ki roshni mein apni zindagi ko behtar se behtar bana sakay.

Hamara Allah , hamara sab se bara buzurag, sab se bara dost aur sab se bara hamdard hai. Allah ne hamari zindagi ko sanwarnay ke liye pehlay to qawaneen banaye aur phir un qawaneen ko apne payghambaron ke zariye hum tak pohanchaya. Yeh saaray qanoon aisay hain ke is mein Allah ki koi zaroorat, koi haajat, koi zaati manfiat nahi hai. Saaray qawaneen hamari bhalai ke liye hain. Aik laakh chobees hazaar payghambaron ne jab noo insani ko achi terhan buriaeey aur bhalai ke tasawwur se aagah kar diya to Allah ne, hamaray dost Allah ne is qanoon ko aakhri shakal day kar sale band kar diya taa ke is mein koi rakhna dar andaaz nah ho. Hamara dost Allah rab alameen hai aur Allah ke dost Rehmatul Lilallameen s.a.w hain. Rab alameen ke dost Rehmatul Lilallameen s.a.w jab is duniya mein tashreef laaye to Aap s.a.w ne apne bhai payghambaron ke banaye hue qawaneen ko samnay rakh kar aur un ki amton ne jo qanoon mein tahreef ki thi, is ke paish e nazar noo insani ke liye aik zabita hayaat banaya aur is zaabtay ko apni zindagi ke aik aik shobay par nafiz kar ke noo insani ke liye misaal paish ki.

Allah rab alameen ke dost rehmat allaalmin Hazrat mohammad s.a.w ibn abdullah hain. AnHazrat s.a.w ki zindagi un tamam umoor se tabeer hai jis se noo insani qayamat tak guzarti rahay gi. Huzoor s.a.w ki poori zindagi aap ki seerat hai. Suroor Alam s.a.w ki seerat ka kamaal yeh hai ke woh back waqt zindagi ke tamam shobo mein insaan ki rahnumai karti hai. Aap s.a.w ki hayaat tayyiba kisi khaas jamaat, kisi khaas qoum, kisi khaas malik aur kisi khaas zamane ke liye nahi thi aur nah hai. Aap s.a.w ki zindagi Aap s.a.w ki seerat rab alameen ke banaye hue saaray alameen ke liye hai. Duniya ka har fard apni hesiyat ke mutabiq aap ki munawar zindagi ki roshni mein apni zindagi behtar bana sakta hai. Aap ki zindagi mein adab o ikhlaq, muashrat o maeeshat, husn ikhlaq, adal aur ayfaye ehad ka koi pehlu aisa nahi hai jo hamein Aap s.a.w ki hayaat mein nah milta ho.

Tijarat : aik tajir, karobari insaan ki zindagi ka sab se bara wasf yeh hai ke woh husn maamla ka khogar ho aur ayfaye ehad ka paband ho aur is ke andar hosla ho. Agar kisi tajir ki zindagi mein yeh tenu wasf nah hon to woh kabhi acha tajir nahi ban sakta.

**Efaye ehad :** aik sahabi bayan farmatay hain ke nabuwat se pehlay mein ne Rasool akram s.a.w se tijarti maamla kya tha. Abhi woh maamla pooray tor par tay nahi hua tha ke mein kisi zaroorat se yeh wada kar ke chala aaya ke mein abhi aata hon. Itafaqan aik lambay waqfay ke baad jab mujhe apna wada yaad aaya to mein is jagah pouncha. Mein ne dekha ke Aap s.a.w mera intzaar farma rahay hain. Meri is paiman shikni aur laparwai par baghair kisi narazgi ke irshad farmaya.“ tum ne mujhe bohat zahmat di. Mein bohat dirse tumhara muntazir hon.”

**Adal o insaaf :** mecca fatah honay ke baad arab mein sirf taif baqi reh gaya tha jo fatah nahi hua tha. Musalman bees roz tak taif ka muhasra kiye rahay magar taif fatah nahi hua aur musalmanoon ko muhasra utha lena para. Sakhar aik raees tha. Is ne taif walon ko itna majboor kya ke woh sulah par amaada ho gaye. Sakhar ne is ke baad anHazrat sale Allah alaihi wasallam ko ittila di. Jab taif islam ke matehat aa gaya to mughira ban shoba jo taif ke rehne walay thay anHazrat s.a.w ki khidmat mein haazir hue aur arz kya ke mein aap se insaaf chahta hon. Sakhar ne meri phophi par qabza kar liya hai. Meri phophi sakhar se wapas dilae jaye. Is ke baad saleem aaye aur unhon ne kaha ke sakhar ne hamaray chashmon par qabza kar rakha hai. Hamaray chashmay wapas dilay jayen. Aap s.a.w ne farmaya.“ agarchay sakhar ne hamaray oopar ahsaan kya hai lekin ahsaan ke muqablay mein insaaf ka daman kabhi nahi chhotna chahiye.” isi waqt Aap s.a.w ne sakhar ko hukum diya ke mughira ki phophi ko un ke ghar pouncha do aur Banu saleem ke pani ke chashmay wapas kar do.

Dosti aur taluqaat par agar gehri nazar daali jaye to aap ko maloom ho ga ke dosti aur mohabbat ki bunyadain khuloos, bahami artbat aur aik dosray ki hamdardi se mustahkam hoti hain. Dekhye ke aap ba-hasiat aik dost aur saathi honay ke apne doston aur sathiyon ke sath kis terhan paish atay thay. Aik safar mein sahaba karaam ne khana pakanay ka intizam kya. Aur har aik ne aik aik kaam apne zimmay le liya. Huzoor s.a.w ne irshad farmaya ke jungle se lakdiyaan kaat lau ga. Sahaba ne kaha ke hamaray maa baap qurbaan, aap ko zahmat farmanay ki zaroorat nahi, hum sab kaam khud injam day len ge. Irshad farmaya. Yeh sahih hai lekin Khuda is bande ko pasand nahi karta jo doosron se apne aap ko numaya karta ho.

Maeeshat : Aap s.a.w ne mazdooron ki mushkilaat hal karte hue farmaya ke mazdoor ka paseena khushk honay se pehlay is ki mazdoori ada ki jaye. Aap s.a.w sarmaya daarana zehniyat, sarmaya daarana ikhlaq aur sarmaya daarana nizaam ka qala qama kar ke duniya par khush haali, aman aur buland ikhlaqi ke darwazay khol diye.

Khud gharz aur nafs parast sarmaya daaron ne jin musibaton ko insanon par musallat kya hai woh black marketing aur chor bazari hai jo ghareebon ke liye azaab alim se kam nahi hai. Aap s.a.w ne un logon par jo ghizai ijnaas aur doosri ashya ko mehez naffa andozi ki khatir rokk kar rakhtay hain, bohat barri zimma daari aed ki hai.

Aap s.a.w ne farmaya.” jo log ghizai ijnaas aur doosri ashya ko zakheera kar letay hain taa ke bazaar mein masnoi qillat ho jaye aur qeemat barh jaye to woh baray gunah gaar hain.”

Aap s.a.w ne farmaya :“ Allah is aadmi par reham karta hai jo kharidne, baichnay aur taqaza karne mein narmi ikhtiyar karta hai.”

## Dost

Aik baar Huzoor s.a.w ke samnay se 1 shakhs guzra. Is waqt kuch log Aap s.a.w ke paas baithy hue thay. Un mein se aik ne arz kya. " ya Rasool Allah ! Mujhe is shakhs se mohabbat hai aur yeh talluq khatir mehez Allah ke liye hai."

Huzoor alaihi salatovalslam ne irshad farmaya. " kya tum ne is shakhs ko yeh baat bta di hai ?" aur farmaya. " jao, usay bta do ke tum is se Allah ke liye mohabbat karte ho." woh shakhs utha aur is shakhs se apna mukhlisana jazbaat ka izhaar kya. Is ke jawab mein is shakhs ne kaha. " tujh se woh zaat mohabbat kere jis ki khatir to mujh se mohabbat karta hai."

Dosti ko mustahkam qadron par chalanay aur taluqaat ko nateeja khaiz aur ustuwari karne ke liye zaroori hai ke apne doston ke zaati mamlaat mein dil chaspi len aur un ke masail ko apne masail samajh kar un ke hal karne mein bharpoor taawun aur jad-o-jehad karen. Dost daari ka taqaza hai ke aap apne dost ke ahal khandan se bhi qurbat rakhen aur inhen apne qaraabat daaron ki terhan samjhain.

Dosti mein hamesha miyana rawi ikhtiyar karni chahiye. Aisi sard mehri ka muzahira nah kijiyej ke dost ka dil toot jaye aur nah josh mohabbat mein itna agay parhiye ke is ko nibha nah saken. Zindagi mein tawazun, aitdaal aur mustaqbil mizaji kamyabi ki alamtain hain.

Hazrat ali ka farmaan hai :

" Apne dost se dosti mein narmi aur miyana rawi ikhtiyar karo. Ho sakta hai ke woh kisi waqt tumhara dushman ban jaye. Isi terhan dushman se dushmani mein narmi aur aitdaal rawayya ikhtiyar karo. Ho sakta hai ke woh kisi waqt tumhara dost ban jaye."

Apne dost ko kabhi apne se kam tar nah samjhiye. Kher khawahi aur dil joi ka taqaza hai ke aap apne dost ko ziyada se ziyada ouncha uthany ki koshish karen.

Nabi kareem s.a.w ne farmaya hai :

" Deen sir taa sir kher khawahi hai. Kher khawahi yeh hai ke bandah jo apne liye pasand kere woh apne dost ke liye bhi pasand kere. Yeh baat har aadmi jaanta hai ke koi shakhs apne liye bura nahi chahta."

## Mazhab Aur Nai Nasal

Mazhab ka jab tazkara aata hai to musalman is baat par israar karta hai ke sunnat ki pairwi mazhab islam hai aur itebaa sunnat hi apne paighambar ki mohabbat ki sab se barri alamat hai kyunkay agar mehboob ka har amal mehboob nahi hai to mohabbat mein sadaqat nahi hai. Itebaa sunnat ki gharz o ghayat sirf mohabbat ka izhaar hi nahi balkay Huzoor alaihi salatovalislam ke har amal ki taqleed karna hai. Allah ke irshad ke mutabiq hum mohabbat Rasool Allah s.a.w ban kar mehboob Khuda ban jatay hain.

“ Agar tum Allah se mohabbat karte ho to meri pairwi karo. Allah tum se mohabbat kere ga aur tumahray gunah bakhsh day ga.” ( Al Quran )

Itebaa sunnat ke baray mein bulaa shuba tafakar se kaam lainay ki zaroorat hai. Itebaa sunnat se morad mehez chand aamaal ki pairwi karna nahi hai. Zahir aamaal o aetaqadat ke muqablay mein un ke andar haqeeqat bhi talaash karna chahiye. Namaz, roza, hajj, zkoh arkaan zahiri hain. Un arkaan zahiri mein agar tazkia nafs aur tasafia batin nah ho to dil ki pakizgee aur nafs ki safai nahi hoti. Nafs ki safai aur dil ki pakizgee hi maarfat ellahi aur taqarab rabbani ki rahabar hai aur yahi kal rohani taraqqi aur baatini islaah ki mairaaj hai. Allah Taala farmatay hain :

“ Pas jo koi apne parvar-digaar se milnay ka arzoo mand hai usay chahiye ke apne Allah ki ibadat mein kisi ko is ka shareek nah thehraye.”

Kya koi aik Aadmi bhi is baat ka daawa kar sakta hai ke parvar-digaar ke milnay ka amal rasmi ibadat se poora ho sakta hai. Ya rasmi ibadat ke siilay ya kisi jismani riyazat ke nateejay mein ya mehez zahiri itebaa sunnat se koi bandah Allah tak pahonch sakta hai. Itebaa sunnat se Allah tak rasai ke liye itminan qalb ki zaroorat hai jo Rasool Allah s.a.w ke kaamil ikhlaq ki pairwi ke baghair mumkin nahi hai. Agar hum sachey dil se mazhab ko mantay hain, agar hum khuloos niyat se sunnat nabvi par chalna chahtay hain, agar fi al waqea rehmat allaalmin ke habib Allah rab alameen se milnay ke arzoo mand hain to hum ko itebaa sunnat mein poora poora daakhil hona parre ga.

Hamara haal yeh hai ke hum Rasool Allah s.a.w ke un aamaal ko ya un baton par amal kar ke itebaa sunnat mein daakhil hona chahtay hain jo hamaray liye aasaan hain. Hum chand aasaan aur sarsari baton ko tamam sunnat Nabwi s.a.w mein muheet kar dena chahtay hain aur duniya ko yeh

ta-assur dete hain goya Rasool Allah s.a.w ki saari khoobiyon ka khulasa yahi chand sunnatain hain.

Kya itebaa sunnat yahi hai ke hum maiz par khana khanay se parhaiz karen kyunkay kabhi Aap s.a.w ne aisa nahi kya, lekin kabhi is baat ka bhoolay se bhi khayaal nahi karen ke Aap s.a.w ki ghiza lazeez aur par takalouf se pur takaluf aur halaq tak thoons lena aur apne bhaiyon aur faqa zdon se aisi laparwai aur be aitnai baratna ke jaisay un ka zameen par wujood hi nahi. Paiyenchey takhnon se zara neechay ho jayen to gunah kbirh, lekin agar libaas kibro nakhoot, namood o numayesh ka zareya ban jaye to koi aitraaz nahi. Yeh kon sa islam hai ke hum namazain qaim karen magar buraiyon se baz nah ayen. Rozay rakhen magar sabr ke bajaye hiras o hawas, gussa, bad mizaji ka muzahira karen. Jab ke Rasool Allah s.a.w ki taleem hamein batati hai ke kisi bande ki aik gheebat karne se roza namaz aur wudu sab kuch fasid ho jata hai.

Itebaa sunnat ka itna charcha hai ke maloom hota hai ke bandah saraapaa Rasool Allah s.a.w Allah ki mohabbat mein ghark hai magar jab amlı zindagi samnay aati hai to samajh mein nahi aata ke musalman kon si sunnat ka itebaa kar raha hai. Huzoor alaihi salatovalislam ki gharelō zindagi ka tazkara aata hai to hum dekhte hain ke Rasool Allah s.a.w ke ghar mein bistar aik boriya tha aur chamray ke takiye mein khajoor ke pattay bharay hue thay. Hazrat aisha sadiqa ke paas kabhi saat bartano se ziyada aathwan bartan nah sun-hwa. Hum jab Rasool Allah s.a.w ki is amlı zindagi ke muqablay mein apna ghar dekhte hain to ghar mein asayish o aaraam ke liye form ke gaday, sofa set, qaleen, v si are, tv set aur bartano ke ambaar dekhte hain. Hamein sharam kyun nahi aati ke hum kis itebaa sunnat ka tazkara kar rahay hain.

Hamaray haan Khuda ke fazl se aisay buzurag bhi mojood hain jo hamesha rozay rakhtay hain aur jin ki namaz qaza nahi hoti aur woh itebaa sunnat ka bhi bohat ziyada khayaal karte hain lekin un mein aisay ashaab bohat kam hain jin ko apne ghar mein Rasool Allah s.a.w ke mizaaj aur tabiyat ke khilaaf koi waqea paish nah aata ho. Aisay hazraat bohat kam hain jin ko khilaaf mizaaj par gussa nah aata ho, jo apne khadim par khafa na hotay hon, jo kisi pasand mein khud ko apne bhai par tarjeeh nah dete hon, jo apni naiko kaari par maghrour ho kar kisi dosray ko haqeer nah samajte hon.

Yahi woh aamaal o af-aal hain jin ko dekh kar hamari nasal mazhab se bezaar ho gayi hai. Musleheen qoum ne baatini mhasn peda karne par zor dainay ki bajaye rasmi baton par zor diya hai. Kon nahi jaanta ke hamaray buzurgon mein zahirdari ziyada aur haqeeqi naikian kam theen magar ab hum se woh haqeeqi naikian bhi daur ho rahi hain. Hum buzurag jo kuch kehte hain, hamara amal is ke mutabiq nahi hota. Hum chahtay hain ke hamari nasal tv nah dekhe, ganay nah sunay aur apni nasal se yeh tawaqqa bhi rakhtay hain ke hamari nojawan nasal Rasool Allah s.a.w ki mohabbat mein sunnat ki pairwi kere magar hamari zahiri o baatini zindagi is ke bar aks hai. Yahi wajah hai ke nojawan nasal mazhab se daur ho rahi hai. Hum borhoon aur buzurgon par yeh farz hai ke hum apni khwahisaat ko apne mazhab par qurbaan kar den. Agar aisa nahi kya gaya to musalmanoon ka luta pita yeh karwan madoom ho jaye ga.

Aey dua karen! Ae nafs, khawab ghaflat se beda ray ho, nasha o nakhwat se hosh mein aa, haq na shanasi ko chore, haq shanaas ban ja. To is baat ko kyun yaad nahi rakhta ke bohat jald tujhe aik bohat barray haakim ke samnay haazir hona hai jahan tairay andar mojood kitaab tujhe betaye gi ke to ne zindagi bhar kya kuch kya hai. Yeh wohi kitaab hai jis ko Allah Taala ne kitaab marqoom kaha hai aur is kitaab mein ileen aur sijeen zindagi bhar ke aik aik kaam' aik aik khayaal' aik aik minute ka record hai.

Ae nafs, is barray haakim ke samnay jab to paish ho ga, tairay aaza tairay khilaaf gawahi den ge. Is duniya mein Zahira amal ke pardon mein to apni bad batini ko kitna hi chhupa le lekin is barray haakim ke samnay tera har makhfi iradah aur har posheeda amal zahir ho jaye ga. Riya aur tasnaa ka parda uth jaye ga jahan aamaal o af-aal khud kalaam karaingay aur jab aisa ho ga to ae nafs tairay har amal ka, khuwa woh amal kher hai ya amal shar, theek theek sila miley ga.

Nafsparasto! Mere dostoo! Allah bara raheem hai, bara kareem hai, maaf karne wala wala hai magar danista ghalatiyan na qabil maffi jurm hain. Itebaa sunnat ke barray barray daaway karne walay logo mehez davon se kuch nahi bantaa. Agar ikhlaq Nabwi s.a.w ikhtiyar karne mein zahiri pabandi to shud o mad se ki jaye lekin sadaqat aur khuloos nah ho ya sirf Huzoor pak s.a.w ki majmoi zindagi mein se chand aamaal ko ikhtiyar kar ke itebaa sunnat ka daawa karne walon ko Allah kabhi maaf nahi kere ga.

## Mairaaj

islam ke ibtidayi daur ke baad woh ghari bhi aayi thi ke Allah Taala ne badi aalam Nabi kareem mohammad mustafa s.a.w ke liye sair malakootmoueen ki thi. Allah ne firshton ko hukum diya ke mere habib khaas ke liye aflaaq ke raastoon ko sajayein. Rizwan jannat ko hadaayat ki ke anay walay Nabi kareem s.a.w ki azmat ke mutabiq khuld bareen ko muzayyan karen. Jibrael amin ko hukum sadir farmaya ke woh mehboob kibriya rehmat Lilallameen s.a.w ke liye woh sawari le jayen jo barq-e se ziyada taiz raftaar aur shua mohar se ziyada subk khiraam ho. Is shaan se Nabi kareem s.a.w mairaaj mein tashreef le gaye aur wahi ellahi ki sada se khatta laa hoti gonjnay laga. Allah Taala ne is waqea ko quran majeed mein yun bayan farmaya.

سُبْحَانَ اللَّهِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِتُرِيهُ مِنْ آيَاتِنَا ۝

( Surah Bani Israel )

**Tarjuma :** Allah tabarak o taala woh zaat pak hai jo raton raat apne bande ko masjid haraam se masjid aqsa tak le gaya jis ke gird hum ne barket rakhi taa ke hum usay apni qudrat ki nishanain deikhein.

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ

Yeh waqea khud paighambar islam s.a.w ne bhi bayan farmaya jis ko amanaton aur sachai par kisi quom ko shak o shuba nahi hai. Hamaray paas sar-at raftaar ki bohat si misalein samnay hain. Aawaz ki raftaar, roshni ki raftaar, sayyaron ki raftaar aur khud insaan ke noor nigah ki raftaar waghera.

Mairaaj ka waqea science daano ke liye aik mashal raah hai. Kya chodan so saal qabal rocket aur khalayi shuttle ki raftaar ka kisi insaan ko tasawwur bhi mumkin tha? Zara ghor farmaiye insaan ke noor nigah ki sar-at raftaar ka kya haal hai. Idher aankh khuli udhar aankh ki nanhi si ptli mein wasee kaayenaat samane lagi. Mairaaj ka waqea insani aqal aur fikar bashri ke liye qayamat tak science daano aur aam insanon ke fizaey kaayenaat aur khalaa ki laa mehdood maqamat ki reserch aur taskheer ke liye aik namona, falsafah aur kulia hai jo ke helly copter, hawai jahaaz, rocket aur khalayi shuttle ke liye guide line hai.

Nabi kareem Hazrat mohammad mustafa s.a.w ki bassat ki asal noiyat dawat o tableegh hai. Aap ne tamam aqwam aalam ko dawat di hai aur hamesha ke liye elaan kar diya hai ke yeh aalam wujood aur silsila kon o makan jo taahad nazar phela hua hai nah hamesha se hai aur nah hamesha rahay ga.

Magar Allah Taala hamesha se qaim bil zaat aur hamesha rahay ga. Woh har aitbaar se tanha aur akela hai. Chunancha nah to is ki zaat mein koi shareek hai aur nah sifaat mein, nah haqooq mein nah ikhtiyarat mein. Dawat o tableegh mein is baat ka wazeh aur khula inkishaaf hai ke akhirat par imaan aqeedah islam ka asasi jazo hai.

## Insani Shumariyat

“ Yeh chopaye aur urrnay walay janwar tumhari terhan umatein hain.. .”  
 Surah Inaam 38)

Parindon, chopaiyon aur hashrat al arz ko nazla zukam aur maleria nahi hota. Inhen khansi aur diq siil jaisi bemariyan nahi hoten. Aaj tak nahi suna gaya ke kisi kabootarr ya chirya ko cancer hua ho. Yeh bhi noo insani ke danishwaron ke samnay nahi aayi ke jungle mein rehne walay chopaye nafsiati marz mein mutala hue hon. Is baat ki bhi koi shahadat nahi millti ke kisi parinday ya charindey ke dil ke walo band hue hon. Janwaron ki nouon mein burhapay ke assaar bohat kam zahir hotay hn. Un ke mun boyeiy nahi hotay. Un ki aankhon par aeinak nahi lagti. Woh umar tabee tak chust aur phrtle rehtay hain. Kya hum ne kabhi yeh sochnay ki takleef gawara ki hai ke aisa kyun hai ?

Is liye ke Allah ki yeh makhlooq aur insani shumariyat se kahin ziyada nouyein aur har noo ke be shumaar afraad munasib ghiza khatay hain. Un ke haan kisi qisam ki ghizai milawat nahi hoti. Un nouon ki zindagi mein barah e raast werzish ka amal dakhal hai. Yeh sab nouyein aik nizaam hayaat ki paband hain. Halaat ke mutabiq yeh apna nizaam hayaat bhi bdalty rehtay hain.

“ Kya tum dekhte nahi ke zameen o aasman ki har cheez aeen ellahi par amal pera hai aur parinday bhi aik nizaam ko nibaah rahay hain. Un mein se har aik apni namaz aur dastoor al amal se aagah hai.” ( Surah noor ۴۱ ) woh parinday aur chopaye badnaseeb hain jo insani mahol mein zindagi guzartay hain. Insaan ki phailai hui gandagi aur ghalazat se mutasir ho kar terhan terhan ki beemariyon mein mutala ho jata hain.

Insaan jo khud ko ashraf almakhloqat kehta hai, itna ghaleez aur ganda hai ke baar baar thokta hai, apne ird gird kora cricket ka dhair lagaye rakhta hai. Gharon mein safai ka fuqdaan hai to galiyo mein taffun ke tufaan uthte rehtay hain. Guftagu ki jaye to mun se badboo aati hai. Jismani itsaal ho jaye to paseenay ki bō se dimagh phatnay lagta hai. Khushk chehray aur khushk baal aur balon ke andar joyen is ki nafasat aur taharat se be parwai ka mun boltaa saboot hai.

Ae insaan jungli janwaron ko dekh. Un ke ghonslon aur nashemano mein kaisi safai payi jati hai. Billi zameen mein garha khodti hai aur apna fzla is mein chhupa deti hai. Allah ki makhlooq insani mahol mein rehne wali billi hamein har roz safai aur taharat ka sabaq deti hai. Allah Taala farmatay hain :

**“ Ae insaan mil kuchail aur ghalazat se daur reh.” ( Surah madasser )**

Zindah qomon ki tareef hi yeh hai ke safai, nafasat , pakizgee un ki zindagi ka aik muharrak amal ban jata hai aur jin qomon mein safai o taharat nahi hoti woh pakizgee ke ehsas se hi mahroom ho jati hain. Un mein parindon ke paron ka ujla pan, chopaiyon ke jism ka husn aur aankhon mein kashish baqi nahi rehti. Woh ghenday ki terhan bhadi, gidh ki terhan ghaleez aur uuulllu ki terhan bad hawas aur oonghti quum ban jati hai. apne mehboob Rasool Allah s.a.w se Allah Taala ne farmaya :

**“ Ae jism ko libaas se zeenat dainay walay Rasool uth! Quum ko ghalazat ke nataij se aaghah kar, Allah ki azmat bayan kar, ujley kapray pehan aur har qisam ke mil kuchail se daur reh.” ( Surah madasser 1-5 )**

Hamari haalat yeh hai ke hum sirf paanch farz ehkaam ki baja aawri mein apni nijaat samajte hain. Baqi hazaron ehkamaat ko mustahib keh kar guzar jataj hain.

Ae musalman, ghor kar. Teri phailai hui ghalazat aur napak kamon ki wajah se aaj poori musalman quum ki sehat ka kya haal hai. Quum ka har fard bemaar nazar aata hai. Masoom aur phoolon jaisay bachon ke chehray kamhlaye hue aur zard nazar atay hain. Ghaleez makanaat aur paragandah khayalat ne musalman quum ka waqar kis qader kam kar diya hai. Ijtimai, tamadduni, masharti vus-aton se nikal kar hum ghair aqwam ke aala car ban gaye hain aur hamaray oopar ghulami musallat kar di gayi hai.

Quran ka aik hukum “ safai ikhtiyar karo” ko chore kar hum kitney zaleel o khawar ho gaye hain. Ae quum! To kyun ghor nahi karti ke Allah ke Rasool s.a.w hamein rohani o jismani nijasaton aur ghalazaton se nijaat dilanay ke liye tashreef laaye hain. Surah ibrahim mein Allah Taala ka irshad hai :

**“ Ae Rasool hum ne tujhe yeh buland kitaab is liye di ke to duniya ko ghalazat aur kasafat ki tarikeon se nikaal kar nafasat , pakizgee aur latafat ki roshiniyon ki taraf rahnumai kere.”**

## Jaidaad Mein Larki Ka Hissa

Aamir aik baar Hazrat umar se milnay ke liye un ke ghar gaye to dekha Hazrat umar letey hue hain aur bachay un ke seenay par charrhey hue khail rahay hain. Un ko yeh baat bohat giran guzri.

Ameer al-momineen ne un ki peshani par bil dekh kar farmaya.” aap apne bachon ke sath kaisa bartao karte hain ?”

Aamir ne kaha.” jab mein ghar mein daakhil hota hon to ghar walon par saktah taari ho jata hai aur sab dam bakhud ho jatay hain.” Hazrat umar ne baray soaz ke sath farmaya.” aamir ! Ummat Muhammadiya s.a.w ka farzand hotay hue tum nahi jantay ke musalman ko apne ghar walon ke sath kis terhan narmi aur mohabbat ka sulooq karna chahiye !”

Maa par bachay ka yeh haq hota hai ke usay doodh pilaya jaye. Quran pak ne maa ka yahi ahsaan yaad dila kar maa ke sath ghair mamooli husn sulooq ki takeed ki hai. Bacha no mahinay tak maa ke khoon se pait mein parwarish paata hai. Is ka wazeh matlab yeh hai ke bachay wohi zehen aur wohi khayalat apnatay hain jo maa ke dimagh mein gardish karte rehtay hain. Maa ka farz yeh hai ke woh bachay ko apne doodh ke aik aik qatray ke sath Allah aur is ke Rasool Allah s.a.w ke tarz amal ka sabaq deti rahay. Doodh ka har ghoont ke sath Nabi bar haq s.a.w ka ishhq aur deen ki mohabbat bhi is ke saraapaa mein is terhan undail day ke qalb o rooh mein Allah ki azmat aur Rasool Allah s.a.w ki mohabbat rich bas jaye. Is khush gawaar fareeza ko injam day kar jo rohani sukoon o suroor haasil hota hai is ka andaza un hi maaon ko hota hai jo apne bachon ki parwarish haq ke sath karti hain.

Bachon ko darane se parhaiz karna chahiye kyunkay ibtidaiy umar ka yeh dar saari zindagi par muheet hojata hai aur aisay bachay zindagi mein koi bara karnaama injam dainay ke laiq nahi rehtay. Aulaad ko baat baat par dantnay, jhirakhnay aur bra bhala kehnay se bachay khauf zada ho jatay hain. Is ke bar aks shafqat o mohabbat aur narmi ke bartao se aulaad ke andar itaat o farmabardari ke jazbaat nashonuma pa kar aulaad ko basaadit karte hain.

Aulaad walidain ki kamar ki take burhapay ka sahara aur khandan ka waqar hai aur poori noo insaan ka sarmaya hai.

Maa baap ko wujood aulaad ke liye saya figan aasman ki terhan hai. Agar woh kuch mutualba karen to un ko khoob degiye woh dil giriftaa hon to un ka gham ghalat kijiyej. Un par na qabil bardasht boojh nah baniye ke woh aap ki mout ki tamanna karen aur aap ke qurb ko doori se badal den.

Apne bachon ko hasb muratib gaud mein lijiye, pyar kijiyej, shafqat se un ke sir par haath pheriye. Tund khoo aur sakht geer maa baap se bachay ibtida sehem jatay hain aur phir nafrat karne lagtay hain. Walehana jazba mohabbat se un ke andar khud itmad peda hoti hai aur un ki fitri nashonuma par khush gawaar asraat muratab hotay hain.

Aulaad ko zaya nah kijiyej, aulaad ko apne oopar boojh nah samjhiye. Muashi tangi ki wajah se kabhi nah sochye ke yeh aulaad ki wajah se hai. Khaaliq kaayenaat ka farmaan hai :

**“ Aur apni aulaad ko fiqr o faqa ke khauf se qatal nah karo. Hum un ko bhi rizaq deingay aur hum tumhe bhi rizaq day rahay hain.”**

Darasal saleh aulaad hi aap ke baad aap ki tehzibi riwayaat, deeni taleemat aur pegham toheed ko zindah rakhnay ka zareya hai aur momin naik aulaad ki aarzoyeen isi liye karta hai ke woh is ke baad Rasool Allah s.a.w ke pegham ko zindah rakhay gi.

Doosron ke samnay apne bachon ke aib bayan nah kijiyej aur nah kisi ke samnay un ko sharminda kijiyej. Un ki izzat e nafs ke aap muhafiz hain. Bachon ke samnay un ki islaah se mayoosi ka izhaar bachon mein ehsas kamtaree peda kar deta hai ya phir un ke andar zid aur gussa bhar jata hai ke jab hum kharab aur na qabil islaah hain to kharab ho kar hi deikhein ge. Bachay kahaniyan sun kar bohat khush hotay hain aur inhen jo kuch sunaya jata hai woh un ke hafzay mein mehfooz ho jata hai. Nihayat pyar aur ansiyat ke sath inhen nabiyo ke qissay, sualeheen ki kahaniyan, sahaba karaam ki zindagi ke waqeat aur mujahideen islam ke kaarnamay ihtimaam ke sath sunaiye aur un se sniye bhi. Hazaar msrofiton ke bawajood un ke liye waqt nikaliye. Jab bachay khush hon inhen banaiye ke Rasool Allah s.a.w bachon se walehana mohabbat karte thay. Bachon ko dekh kar Huzoor pur Noor s.a.w ka chehra gulnar ho jata tha.

Aik martaba hamaray pyare Nabi s.a.w Hazrat husn ko pyar kar rahay thay. Aik budu ko yeh dekh kar taajjub hua to is ne kaha.”Ya Rasool Allah s.a.w !

Aap bhi bachon ko pyar karte hain. Mere das bachay hain lekin mein ne kabhi kisi ko pyar nahi kya.” Rehmat Lilallameen ke chehra mubarak par nagwari zahir hui aur farmaya.” Agar Khuda ne tumahray dil se rehmat o shafqat ko nikaal diya hai to mein kya kar sakta hon.” be ja laad pyar se bachay ziddi aur khud sir ban jatay hain. Har ja o be ja zid poori karne ki bajaye tahammul aur burdbaari ke sath koshish kijiyej. Yeh aadat khatam ho jaye gi.

Allah Taala ne karakht aawaz ko napasand kya hai. Bachon ke samnay cheekiye chillaiye nahi kyunkay bachay yeh samajhney lagtay hain ke gala phaar kar zor se bolna bhi koi qabil tareef kaam hai. Narmi, khush gftari aur dheemay lehjey mein maa baap jab baat karte hain to bachon ka lehja khud bakhud naram aur sheree ho jata hai.

Aadat dalye ke bachay apna kaam panay haath se karen. Rokron ka sahara bachon ko kaahil, sust aur apahaj bana deta hai. Un ke andar zindagi ke garam o sard halaat se nabard aazma honay ki himmat nahi rehti. Aisay bachay jafakash aur mehnat kosh nahi hotay.

Kabhi kabhi apne bachon ke haath se ghareebon aur msakin ko khana, paisa aur kapra waghera bhi dilwaiye taa ke un ke andar ghareebon ke sath sulooq, sakhavat o khiraat ka jazba peda ho. Sath baith kar khana khaiye. Un ke mun mein niwalay dijiye. Un se bhi k\_hye ke woh apne behan bhaiyon ko apne haath se khilain. Is amal se haqooq al ibad ka ehsas aur insaaf ke taqazay apni poori ranaiyon ke sath qalib insaan mein numoo paate hain.

Jaidaad mein larki ka hissa poori dayanat daari aur ihtimaam ke sath duniya Khuda ne farz kya hai. Is mein apni taraf se kami beshi karne ka kisi ko ikhtiyar nahi. Larki ka hissa dainay mein heela joi se kaam lena khayanat hai aur Allah ke deen ki tauheen karna hai.

## Dawat deen

Dawat aur tableegh deen Huzoor s.a.w ka mission hai. Is liye poora khayaal rkhiye ke is dawat ka tareeq car hikmat aur saleeqa se muzayyan aur har lehaaz se mozoon, bar waqat aur par waqar ho. Mukhatib ki fikri rasai aur zehni kefiyat ke mutabiq baat kijiyej. Logon mein husn zan, kher khawahi aur khuloos ke jazbaat ubariye. Hatt dharmi, taasub aur nafrat ko khatam kijiyej.

Tehreer o taqreer mein azaab aur khauf par itna zor nah dijiye ke log Allah ki rehmat se na umeed ho jayen. Balkay azaab aur khauf ke aik mukhtasir pehlu ke muqablay mein Allah ke laa-mehdood aur wasee daman rehmat ko paish kijiyej jis mein poori kaayenaat sajai hui hai. Aur jis ki bunyaad par tamam makhloqaat ka wujood hai.

Hamaray liye zaroori hai ke jo kuch hum duniya ke samnay paish karen is ka mukhatib sab se pehlay apni zaat ko banayen. Jin haqeeqaton ko qubool karne mein hum duniya ki bhalai dekhen pehlay khud ko is ka harees banayen. Infiradi amal, khangi taluqaat, ikhlaqi mamlaat aur Allah se rabt ke muamlay mein yeh saabit karen ke hum jo kuch keh rahay hain is ka namona hum khud hain.

Huzoor alaihi salatovalslam ne mairaaj ke bayan mein kuch logon ki dard naak haalat ka zikar karte hue farmaya :

“ Mein ne jibrael se poocha ke kon log hain, jibrael ne jawab diya, yeh aap ki ummat ke woh muqarareen hain jo logon ko neki aur taqwa ki talqueen karte thay aur khud ko bhoolay hue thay.”

Allah ki raza ke husool aur is ke rastay ki taraf dawat dainay ka muaser zareya makhlooq Khuda ki be los khidmat hai. Aisi khidmat jo khalis insani qadron aur khuloos o mohabbat aur kher khawahi ke jazbaat par qaim ho' nah ke badlay aur ghatiya saudey baazi par. Allah ki makhlooq se mohabbat ka talluq ustuwarrakhna aur Allah ki makhlooq honay ke natey se un ki khidmat karna khaaliq ki raza aur khushnodi ke husool ka behtareen zareya hai.

## Farishtay Ne Poocha

Huzoor Akram s.a.w ne do doston ki mulaqaat ka imaan afroz naqsha khenchte hue farmaya.

“ Ek shakhs apne dost se jo kisi doosri bastii mein tha mulaqaat ke liye chala. Khuda ne is ke rastay par aik farishtay ko bitha diya. Farishtay ne is se poocha' kahan ka iradah hai? Is ne jawab diya is gaon mein apne bhai se mulaqaat ke liye ja raha hon. Farishtay ne kaha.” kya is par tumhara koi haq nemat hai jo wusool karne ja rahay ho? Is ne kaha' nahi bas sirf is gharz se is ke paas ja raha hon ke mein is se Khuda ki khatir mohabbat karta hon. Farishtay ne kaha. To suno. Mujhe Khuda ne tumahray paas bheja hai aur yeh basharat di hai ke woh bhi tujh se aisi hi mohabbat rakhta hai jaisi to is ki khatir apne dost se rakhta hai.”

Huzoor s.a.w ka aik aur irshad hai ke qayamat ke roz jab arsh ellahi ke siwa kahin koi saya nah ho ga, saat qisam ke afraad arsh ellahi ke saaye mein hunge. Un mein aik qisam ke afraad woh do aadmi hunge jo mehez Khuda ke liye aik dosray ke dost hunge, Khuda ki mohabbat ne inhen baahum jora ho ga. Aur isi bunyaad par woh aik dosray se judda hue hunge yani un ki dosti Khuda ki khatir ho gi aur zindagi bhar woh is dosti ko qaim rakhnay aur nibhanay ki koshish karaingay aur jab un mein se koi aik dosray se judda ho kar duniya se rukhsat ho raha ho ga to is haal mein ke un ki dosti qaim ho gi aur isi dosti ki haalat mein woh aik dosray se alehda hunge.

Aik shab Allah Taala ne Huzoor Akram s.a.w se farmaya.” mangiye !” Aap s.a.w ne dua ki :

“ Khudaaya mein tujh se naik kamon ki tofeq chahta hon aur buray kamon se bachney ki qowat chahta hon aur miskeeno ki mohabbat chahta hon aur yeh ke to meri mughfirat farma day aur mujh par reham farmaiye aur jab to kisi quom ko azaab mein mutbala karna chahay to mujhe is haal mein utha le ke mein is se mehfooz rahon aur mein tujh se teri mohabbat ka sawal karta hon. Aur iss shakhs ki mohabbat ka sawal karta hon jo tujh se mohabbat karta hai aur is amal ki tofeq chahta hon jo tairay qurb ka zareya ho.”

## Sonay Ka Pahar

Huzoor suoor kaayenaat s.a.w ne jo sifaat hamida ke behtareen mazhar aur takmeel insaaniyat ke aala tareen maqam par faiz thay. Kabhi doulat ke artkaz ko pasand nahi farmaya. Hamesha usay logon ki bhalai ke liye kharch farmaya. Koi zaroorat mand Aap s.a.w ke darbaar se khaali haath wapas nahi lota. Agar Aap s.a.w ke paas kuch bhi nah hota to Aap s.a.w apni zaroorat ki ashya girwi rakhwa kar sayel ki madad farmatay. Tamam umar yatimon, bewaon aur haajat mandoon ki sarparasti Huzoor Akram s.a.w ka shewa rahi. Hazrat khadija se shadi ke baad jab Aap s.a.w un ki doulat ke maalik banay to kuch hi dinon mein sara maal o mataa ghareebon mein taqseem farma diya. Chunancha jab Aap s.a.w ke oopar pehli wahi nazil hui aur bah taqazaye bashriyat khauf ke assaar zahir hue to Hazrat khadija ne un alfaaz mein tasalii di :

“ **Aap pareshan nah hon, Khuda aap ko tanha nahi chhorey ga, aap yatimon ke wali hain aur bewaon ki sarparasti farmatay hain.**”

Badi barhaq s.a.w ne apne paas maal o zar jama nah honay ka itna ihtimaam farmaya ke subah ka darham shaam tak kabhi apne paas nahi rakha. Hazrat abbu zar ghaffari ko naseehat karte hue Aap s.a.w ne farmaya :

“ **Ae abbu zar ! Mujhe yeh pasand nahi ke mere paas ahad ke pahar ke barabar sona ho aur teesray din tak is mein se aik ashrafi bhi mere paas baqi reh jaye magar yeh ke kisi qarz ke ada karne ko rakh choroon. Mein kahoon ga ke is ko Khuda ke bundon mein aisay aisay dahinay, baen aur peechay baant do.**”

Eik martaba Huzoor s.a.w ne yeh aayat parhi. ﴿إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ﴾, phir farmaya, aadam ke betay ka yeh haal hai ke kehta hai mera maal, mera maal. Aur tera maal to wohi hai jo to ne sadqa kya aur agay bhaij diya. Khalya to is ko fanaa kar chuka aur pehan liya to is ko purana kar chuka.

Huzoor s.a.w ne yeh bhi irshad farmaya hai :

“ **Ae aadam ke betay! Tera dena tairay liye behtar aur tera rakh chhorna tairay liye bura hai.**”

Hazrat Abbu Saeed Khizri ka bayan hai ke Rasool kareem s.a.w ne farmaya.” jis ke paas sawari ke liye zayed oont ho woh usay day day jis ke

paas sawari nahi, jis ke paas zayed zaad raah ho woh usay day day jis ke paas zaad raah nahi.” Hazrat abbu saeed kehte hain ke Rasool Allah s.a.w isi terhan mukhtalif amwal ka zikar farmatay rahay hatta ke hum ne mehsoos kar liya ke zaroorat se ziyada maal rakhnay ka hum mein se kisi ko haq nahi. Nabuwat ki is taleem ne aik aisay muashray ki tashkeel ki jis ka har fard dosray ka madadgaar aur sarparast tha aur jis mein log apni kamaai ko Allah ki raah mein kharch karne ke liye be chain rehtay thay. Woh aisay mawaqay ki talaash mein rehtay thay ke jis se un ki kamaai msthqin tak pahonch jaye.

## Machhli Ke Pait Mein

Momin ka maamla bhi khoob hai. Woh jis haal mein bhi hota hai kher samaitna hai. Agar woh dukh bemari aur tang dasti se dochar hota hai to sukoon ke sath bardasht karta hai aur yeh azmaish is ke haq mein kher saabit hoti hai aur agar is ko khushi aur khush haali naseeb hoti hai to shukar karta hai aur yeh khush haali is ke liye kher ka sabab banti hai.

Kathin halaat aur aazmayshon ke zariye qudrat aadmi ki soch ko nkharne aur is ko kundan bananay ka kaam bhi layte hai.

Momin ki marzi aur raza isi amar mein hoti hai jo Khuda ki taraf se ho aur woh tamam umoor ko Allah ki janib se samjhta hai. Huzoor Akram s.a.w ke sahib zade Hazrat ibrahim par jaan kinny ka aalam tha aur woh Nabi s.a.w ki goad mein thay. Is manzar ko dekh kar brbnaye bashriyat Huzoor s.a.w ki aankhon mein ansoo aa gaye lekin Aap s.a.w ne farmaya.

“ Ae ibrahim! Hum tumhari judai mein maghmoom hain magar zabaan se wohi niklay ga jo parvar-digaar ki marzi ke mutabiq ho ga.”

Momin ki zindagi mein razaye ellahi ko kitna dakhal hota hai is ka andaza Nabi Akram s.a.w ki talqueen kardah is dua se lagaya ja sakta hai ke “ khudaaya! Jab tak mere haq mein zindah rehna behtar ho zindah rakh aur jab mere haq mein mout hi behtar ho to mujhe mout day day.” nabi s.a.w ka irshad hai :

“ Zulnun ( Hazrat younis ) ne machhli ke pait mein apne parvar-digaar se jo dua ki woh yeh thi... . . .

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

( tairay siwa koi mabood nahi, to be aib o pak hai, mein hi apne oopar zulm dhanay wala hon. )

Pas jo musalman bhi apni kisi takleef ya tangi mein Khuda se yeh dua mangta hai Khuda usay zaroor qabuliat bakhshta hai.”

Momin aur kafir ke kirdaar mein yeh farq hai ke kafir ranj o gham ke hajhoom mein pareshan ho kar mayoosi ka shikaar ho jata hai. Baaz auqaat mayoosi is had tak is ke oopar musallat ho jati hai ke woh pareshan haali aur darmandgi ki taab nah laa kar khud kashi ka murtakib ban jata hai. Is ke bar aks momin masaaib o alaam ko sabr o sukoon ke sath bardasht karta hai

aur baray se baray haadsa par bhi sabr ka daman haath se nahi chhorta  
aur sabr o istiqamat ka paiker ban kar chattaan ki terhan isi jagah qaim rehta  
hai aur jo kuch paish aa raha hai is ko Allah ki mushiyat samajh kar is mein  
kher ka pehlu nikaal laita hai.

## Bachon ke naam

Kisi fard ka apna zaati tashkees is waqt bantaa hai jab woh bedaar hota hai. Har bacha dunyawi ksafton se pak aalam baala ke zehn par takhleeq hota hai. Jab usay yeh ilm ho jata hai ke woh pur anwaar aalam se aik aisay aalam mein pheink diya gaya hai jahan ki zindagi qaid o band ki zindagi hai to woh iztiraab mein mutbala balk balk kar rona shuru kar deta hai. Bah alfaaz deegar peda honay wala har bacha yeh elaan karta hai ke yeh zindagi mere liye napasandeedah hai' mein is baat par bermila izhaar tasuf karta hon ke mujhe yahan qaid kar diya gaya hai.

Badi barhaq Rasool Allah s.a.w ne un takleef da lamhaat se nijaat panay ke liye irshad farmaya.

“ Wiladat ke baad nehla dhula kar dayen kaan mein azaan aur baen kaan mein iqamat kaho.”

Peda hotay hi bachay ke kaan mein azaan aur iqamat mein barri hikmat hai woh yeh ke insaan ke kaan mein sab se pehlay Allah Taala ki azmat aur kbryayi ki aawaz puhanche' jis shahadat ko woh shaori tor par ada karne ke baad daakhil islam ho ga is ka pattern pehley hi din ban jaye.

Paidaiesh ke baad dosra marhala naam ka hai. Naam aik aisi dastaweez hai ke bachay ka rawan rawan, haddi haddi, uzoo uzoo, tarz amal, qad o qaamat sab kuch badal jata hai, lekin naam nahi badalta. Matlab yeh hai ke naam kisi fard ke tashkees ka wahid zareya hai. Jab kisi bachay ka naam rakha jata hai to is ke dimagh mein aik aur patteren janam laita hai. Yahi woh patteren hai jo maienay aur mafhuum ke sath shaori zindagi ke liye aik tarz amal mutayyan karta hai. Nabi s.a.w ka irshad aliiiii maqam hai ke bachon ke naam khobsorat, khush pasand aur bamani rakho taa ke naam ki manoyt aur naam ke asraat bachay ki aindah zindagi ko kamyabi aur kaamrani se hum kinar kar den.

Naam ke intikhab mein pakbaaz aur bakirdar buzurgon ki eaanat haasil ki jaye ke naam rakhnay se maienay aur mafhuum ke sath sath naam rakhnay walay ka zehn bhi muntaqil hota hai.

## Sadqa O Khairaat

Maal o doulat se mohabbat insaan ke andar rachi basi hui hai aur woh maal o doulat ki mohabbat mein is qader mutala hai ke khud quran ko kehna para ke... .

“ Be shak insaan maal o doulat ki mohabbat mein bara shadeed hai.”

Insaan samjhta hai ke maal o doulat ke ambaar is ki zaroriyat ki kifalat karte hain. Chunancha woh gun gun kar maal o doulat jama karta hai aur is yaqeen ki wajah se is ki yeh haalat ho jati hai ke martay dam tak maal o doulat ke muamlay mein aik dosray par sabqat haasil karne ki koshish mein laga rehta hai. Is daud mein woh apne bhaiyon ke haqooq ke atlaf ki bhi parwa nahi karta. Qudrat ne usay twanayyon ke jo besh baha khazanay kisi aur maqsad ke liye ataa kiye hain woh inhen hawas zar mein sirf kar deta hai.

Insaan kehta hai jo kuch mein kamata hon woh mere dast o baazu ki qowat par munhasir hai, is liye mein jis terhan chahoon usay kharch karoон. Koi mujhe roknay wala nahi hai aur yahi woh tarz fikar hai jo aadmi ke andar sar kashi aur baghaawat ki tukham raizi karti hai. Jab yeh sar kashi tanawar darakht ban jati hai to Allah se is ka zehni rishta toot jata hai. Aur aadmi ka shumaar zaryat qaroon mein honay lagta hai.

Ahal imaan ke dilon mein doulat ki ahmiyat ko kam karne aur inhen atiyah khuda wandi ka ehsas dilanay ke liye quran pak mein jagah jagah Allah ki makhlooq ke liye maal o doulat ko khula rakhnay ki targheeb di gayi hai. Terhan terhan se logon ke dilon mein yeh baat bithanay ki koshish ki gayi hai ke pak aur halal kamaai mein se Allah ki raah mein kharch karna Allah ki nematon ka shukar ada karna hai. Maal o doulat ko Allah ki raah mein kharch karne ke mutaliq yahan tak keh diya gaya ke

“ tum neki aur achhai ko nahi pa satke jab tak ke woh cheez Allah ki raah mein nah day do jo tumhe aziz hai.”

Allah ki raah mein kharch karne ki had ko wasee karte hue kaha gaya ke  
**“ Ae Nabi s.a.w ! Woh tum se puchhte hain ke Allah ki raah mein kya kharch karen. Keh do ke apni zaroorat se zayed.”**

Un ehkaam khuda wandi ko samnay rakhtay hue Allah ki makhlooq ki khidmat ke liye ziyada se ziyada kharch kijiyej. Yeh kaam sab se pehlay apne

mustahiq rishta daaron se shuru kijiyej aur phir is mein dosray zaroorat mandoon ko bhi shaamil kar lijiye.

Yaad rkhiye! Jo kuch aap Allah ke liye kharch karen woh mehez Allah ki khushnodi ke liye ho. Is mein koi gharz, badla ya shohrat ka husool paish e nazar nah ho.

Zaroorat mandoon ki imdaad posheeda tareeqay se karen taa ke aap ke andar barayi ya neki ka ghuroor peda nah ho. Aur nah un ki izzat e nafs majrooh ho. Kisi ko kuch day kar ahsaan nah jaatein aur nah namood o numayesh ka izhaar karen. Irshad khuda wandi hai :

“ momino! apne sadqat ahsaan jta kar aur ghareebon ka dil khula kar is shakhs ki terhan khaak mein nah mila do jo mehez logon ko dikhaane ke liye kharch karta hai.”

Agar koi aap se sawal kere to usay jharkiye nahi. Agar aap usay kuch dainay ki hesiyat nahi rakhtay to munasib alfaaz aur naram lehjey mein moazrat kar lijiye. Quran pak ka hukum hai :

“ **Aur mangnay walay ko nah jharko.**”

Insaan kaamil khatim Nabeen s.a.w sakhat, fayazi aur msthqin ki dast gary mein sab se mumtaz thay. Sahaba ka kehna hai ke hum ne aap se ziyada sakhi aur fayaz kisi ko nahi dekha. Yeh aap ka tarz amal aur aala namona tha jis ne aik aisa muashra tashkeel diya jis mein log apni kamaai Allah ki raah mein kharch karne ke liye be qarar rehtay thay. Huzoor Akram s.a.w ka yeh haal tha ke koi zaroorat mand Aap s.a.w ke darwazay se khaali haath wapas nahi jata tha. Agar Aap s.a.w ke paas usay kuch dainay ko nahi hota tha to aap kisi se qarz le kar usay ataa karte thay. Zamana nabuwat se pehlay bhi yatimon, bewaon aur msakin ki imdaad Aap s.a.w ka shewa thi. Chunancha jab pehli martaba Huzoor s.a.w par wahi ka nuzool hua aur bashri taqazay ke tehat aap pareshan hue to Hazrat khadija ne un alfaaz mein tasallii di.” aap pareshan nah hon. Allah aap ko tanha nahi chhorey ga. Aap yatimon ke wali hain aur bewaon ki sarparasti farmatay hain.” tareekh shahid hai ke jab Huzoor Akram s.a.w ne mecca ki sahib sarwat khatoon Hazrat khadija se nikah farmaya to aap ne apni saari doulat raah Khuda mein kharch kar di.

Yeh faizan nabuwat ka assar tha ke Nabi s.a.w ka gharana bhi un hi riwayaat ka ilm bardaar bana jo Nabi s.a.w ne bator virsa noo insani ke liye choari theen. Un logon ke liye irshad khuda wandi hua ke :

“ Khud tangi ki haalat mein rehtay hain aur doosron ko apne aap par tarjeeh dete hain.”

Huzoor Akram s.a.w ne maal o doulat ko raah Khuda mein khula rakhnay ki talqueen terhan terhan se ki. Aik martaba farmaya :

“ **A**adam ke betay ka yeh haal hai ke kehta hai ke mera maal, mera maal! Tera maal to wohi hai jo to ne sadqa kya aur agay bhaij diya, kha liya to is ko fanaa kar chuka aur pehan liya to is ko purana kar chuka.” aik baar zabaan nabuwat yun goya hui :

“ **A**e aadam ke betay! Tera dena tairay liye behtar aur tera rakh chhorna tairay liye bra hai.”

Hamaray oopar farz hai ke hum apni Nabi kareem s.a.w ke uswah husna ki roshni mein apni kamaai ko makhlooq Khuda ki bhalai ke behtareen masraf mein sirf karen taa ke is se hamari apni zaat ki nashonuma ho aur muashra se muashi na hamwari ke ifrit ka khtama ho jaye. Rehmatul Lilallameen s.a.w ne artkaz doulat par baar baar izhaar na pasandeedgi farmaya aur usay msthqin ki zaroriat par kharch karne ki talqueen farmai. Hazrat abbu saeed Khizri farmatay hain ke Rasool Allah s.a.w ne farmaya :

“ Jis ke paas sawari ke liye zayed oont ho woh usay day day jis ke paas sawari nahi. Jis ke paas zayed zaad raah ho woh usay day day jis ke paas zaad raah nahi.”

Hazrat abbu saeed kehte hain ke Rasool Allah s.a.w isi terhan mukhtalif amwal ka zikar farmatay rahay hatta ke hum ne mehsoos kar liya ke zaroorat se zayed maal rakhnay ka hum mein se kisi ko haq nahi hai.

## Apna Ghar

Ikhlaq, khush mizaji aur dil ki narmi ko parkhnay ke liye asal maqam aap ka ghar hai jahan aap apni biwi aur bachon se mohabbat bhi karte hain aur islaah o tarbiyat ke liye apna iqtidaar bhi chahtay hain. Ghar ki be takalouf zindagi mein hi tabiyat aur mizaaj ka har rukh samnay aata hai. Sahih maeno mein wohi baaekhlaaq aur naram kho hai jo hifz muratib ke sath apne ghar walon se khanda peshani aur meharbani se paish aaye.

Hazrat aisha farmaati hain :

“ Mein nabi s.a.w ke yahan grhyon se khela karti thi aur meri saheliyan bhi mere sath khelti theen. Jab nabi s.a.w tashreef laatay to sab choup jatein. Aap s.a.w dhoond dhoond kar aik aik ko mere paas bhaijtay taa ke woh mere sath khelain.”

Nabi s.a.w jis terhan bahar tableegh o taleem mein masroof rehtay thay isi terhan ghar mein bhi is fareeza ko ada karte rehtay. Quran ne nabi s.a.w ki biwion ko khitaab kya hai :

“ Aur tumahray gharon mein jo Khuda ki ayatain parhi jati hain aur hikmat ki baatein sunai jati hain, un ko yaad rakho.” Allah Taala ki taraf se nabi s.a.w ke wastay se mominon ko hadaayat ki gayi hai :

“ Aur apne ghar walon ko salaat ki takeed kijiyej aur khud bhi paband rhiye.” nabi s.a.w ka irshad hai :

“ Jab koi mard raat mein apni biwi ko jagaata hai aur woh dono mil kar do rak-at ada karte hain to shohar ka naam zikar karne walon aur biwi ka naam zikar karne walion mein likh liya jata hai.”

## Ghaib Ka Shahood

Rohani duniya mein raat ghaib ke shahood ka zareya hai. Allah rab ulizzat ne apne mehboob s.a.w se irshad farmaya hai :

“ Ae mere mehboob, raat ko uth kar quran pak ki tilawat kijiyej.”

“ Pak hai woh zaat jo apne bande ko raton raat le gayi masjid haraam se masjid aqsa tak.”

“ Aur wada kya Moosa a.s Se tees raat ka aur poora kya chalees raat mein.”

“ Aur nazil kya hum ne is ko lailh al-qadar mein, lilt\_h al-qadar behtar hai hazaar mahino se, is raat mein utartay hain farishtay aur rooh apne rab ke hukum se aur yeh raat amaan aur salamti ki raat hai.”

Khuda se talluq peda karne aur is mein istehkaam ke liye aakhri shab mein bedaar ho kar khud ko Khuda ki taraf mutwajjah ( muraqba ) karna zaroori hai. Khuda ne apne doston ki yahi imtiazi khoobi bayan farmai hai ke woh raton ko uth kar apne khaaliq ke samnay jhukatey hain. Sajda karte hain aur apni khataon ki maffi mangte hain. Shab bedaar logon ko itminan qalb ki doulat naseeb hoti hai. Un ke oopar basharat ke zariye anay wali baton ka inkishaaf hota hai. Inhen sachey khawab nazar atay hain. Nabi barhaq s.a.w ka farmaan hai ke ab nabuwat mein se basharaton ke ilawa kuch baqi nah raha. Logon ne poocha.” basharat se kya morad hai ya Rasool Allah s.a.w ! Aap s.a.w ne farmaya.” acha khawab.”

Hazrat Mohammad ali mongiri ne aik baar Hazrat molana fazl al - rahman ganj morad abadi se arz kia keh koi duroood shareef banaiye jis ki barket se suroor kaayenaat s.a.w ki ziyarat naseeb ho jaye.

Kuch tamil ke baad kaha.” Hazrat syed husn ko is duroood o barket se Huzoor s.a.w ka deedar naseeb hua hai.

اللَّهُمَّ صَلِّ عَلَيْ مُحَمَّدٍ وَعَنْ تَرْتِيْبِكَ لَا يَعْلَمُ

( khudaaya rehmat nazil farma Muhammad s.a.w par aur un ki all par un tamam cheezon ke baqadar jo tairay ilm mein hain )

Hadi barhaq rehmat Lilallameen Huzoor Akram s.a.w ka irshad hai : “ jis shakhs ne mujhe khawab mein dekha is ne vaqatan mujhe hi dekha is liye ke shetan meri soorat mein nahi aa sakta.”

Allah aur is ke farishtay Nabi mukaram par duroood bhaijtay hain, ae imaan walo! Tum bhi Allah ke Mehboob s.a.w par salaat o salam bhaijho !

## Haqooq Al Ibad

Qayamat ke roz Allah Taala farmaiye ga.“ ae aadam ke betay! Mein bemaar para. To ne meri mizaaj pursi nahi ki, meri ibadat nahi ki.”

Bandah kahe ga.“ parvar-digaar aalam! Aap saari kaayenaat ke rab hain, bhala mein aap ki ayadat kaisay karta !”

Allah farmaiye ga.“ mera falan bandah bemaar para, to is ki ayadat ko nahi gaya. Agar to is ki mizaaj pursi ke liye jata to mujhe paata.”

Allah rab kaayenaat ke dost, Allah ke pegham rasan, noor awwal, Rasool Allah s.a.w ne farmaya hai :

Aik musalman ke dosray musalman par chay haqooq hain.

Logon ne poocha.“ ya Rasool Allah ! Woh kon kon se haqooq hain ?”

Aap s.a.w ne farmaya.“ jab tum musalman bhai se milo to is ko salam karo. Jab woh tumhe dawat ke liye bulaye to is ki dawat qubool karo. Jab woh tum se mashwaray ka taalib ho to is ki kher khawahi karo aur naik mahswara do. Jab is ko chheenk aaye aur woh“ الحمد لله ” kahe to is ke jawab mein kaho“ بِرَحْمَةِ اللَّهِ ”. Jab woh bemaar par jaye to is ki ayadat karo aur jab woh mar jaye to is ke janazay ke sath jao.”

Hazrat aisha bint saad bayan karti hain ke mere waalid ne apna qissa sunaya ke mein aik baar mukkay mein sakht bemaar para. Nabi kareem s.a.w tashreef laaye. To mein ne poocha, ya Rasool Allah ! Mein kaafi maal chore raha hon aur meri taraf aik hi bachi hai. Kya mein apne maal mein se do tahai ki wasiyat kar jaoon aur aik tahai bachi ke liye chore jaoon? Farmaya. Nahi. Mein ne arz kya, adhay maal ke liye wasiyat kar jaoon aur aadha bachi ke liye chore jaoon? To farmaya. Nahi. Mein ne arz kya, ya Rasool Allah ! Phir aik tahai ki wasiyat kar jaoon? Farmaya. Haan aik tahai ki wasiyat kar jao aur aik tahai bohat hai. Is ke baad nabi s.a.w ne apna dast mubarak meri peshani par rakha aur mun par aur pait par phera aur dua farmai ae kkhuda! Saad ko shifa ataa farma aur is ki hijrat ko mukammal farma day. Is ke baad se aaj tak jab kabhi khayaal aata hai to nabi s.a.w ke dast mubarak ki thandak apne jigar par mehsoos karta hon.

Hadi barhaq, mualim insaaniyat s.a.w ne haqooq al ibad ki ahmiyat ko aik mukalama ke zariye yun farmaya hai :

“ Allah Taala qayamat ke din farmaiye ga ke ibn aadam! Mein bemaar hua to to ne meri ayadat nahi ki. Bandah arz kere ga ke ae rab ulizzat! Mein teri ayadat kyun kar karta, to rab alameen hai. Allah farmaiye ga, kya to nahi jaanta tha ke mera falan bandah bemaar hua tha lekin to ne is ki ayadat nahi ki. Kya tujhe maloom nahi tha ke agar is ki ayadat karta to mujhe is ke paas paata. Ibn aadam! Mein ne tujh se khana manga magar to ne mujhe khanay ko nahi diya. Bandah arz kere ga ke parvar-digaar aalam! Mein tujhe khana kionkar deta, to to rab alameen hai. Allah farmaiye ga, kya to waaqif nahi tha ke mere falan bande ne tujh se khana manga tha magar to ne usay khanay ko nahi diya. Kya tujhe maloom nahi tha ke to usay agar khana deta to usay mere paas hi paata. Ae ibn aadam! Mein ne tujh se pani manga magar to ne mujhe pani nahi diya. Bandah kahe ga ke parvar-digaar !

Mein tujhe kis terhan pani pilata. To to rab alameen hai. Allah Taala farmaiye ga kya to waaqif nahi tha ke mere falan bande ne pani manga to to ne nahi diya. Sun le ke agar usay pani pilata to usay mere paas paata.

Haqooq al ibad mein honay wali koi kotahi to maaf ho sakti hai kyunkay Allah Taala be niaz hain lekin bundon ko takleef day kar aur un ke haqooq ghasab kar ke hum nijaat ke mustahiq nahi th\_hrte. Chunancha aik din anHazrat s.a.w ne hazreen se mukhatib ho kar sawal kya.

“ Tum jantay ho ke muflis kon hai ?”

Hazreen ne jawab diya.“ ya Rasool Allah s.a.w ! Hum mein muflis woh hai jis ke paas maal o asbaab nah hon.”

Huzoor s.a.w ne farmaya.“ meri ummat mein qayamat ke din woh muflis ho ga jo namaz, roza, zkoh sab kuch le kar aaye ga lekin is ne duniya mein kisi ko gaali di ho gi, dosray par badkaari ki tohmat lagai ho gi, kisi ka maal liya ho ga, khoon kya ho ga, mara ho ga. Chunancha is ki tamam naikian un ko mil jayen gi jin ke sath is ne yeh kaam kiye hunge. Chunancha is ki naikian un ke haqooq ki adaigi se pehlay hi khatam ho jayen gi to phir logon ki buraiyan is par daal di jayen gi jin ke sath is ne zulm kya ho ga aur woh jahannum supurd kar diya jaye ga.”

## Faqaer Dost

Aik hum hain aur aik hamara dost. Woh dost saraapaa khuloos aur ijaz o niaz hai. Dost ke dil mein mohabbat ki shama roshan hai. Shama ke sholay ki tapish hum mehsoos karte hain. Jab hum tanhai mehsoos karte hain to dost ka khayaal hamein rang rang Izton se aashna karta hai. Hum jab bemaar hotay hain to dost ki timardari hamein zindah rehne par amaada karti hai. Khuda nah kardah hum kisi pareshani mein mutala ho jatay hain to dost ka eesaar hamein is pareshani se nijaat dila deta hai. Koi shakhs jab hamaray is dost ko bura kehta hai to hum aziat ki aisi takleef se dochar ho jatay hain ke hamara shaoor be haal ho jata hai. Mukhtasir yeh ke agar koi Aadmi kisi ko is ki apni zaat tak bura bhala kahe ya takleef pohanchaye to Aadmi afoo o dar guzar se kaam le kar agay barh jata hai lekin mukhlis aur eesaar pesha dost ki buriaeet har is bandah ke liye jo khuloos ke jazbaat ko samjhta hai na qabil bardasht hai.

Aulia Allah ke dil hadaayat, khuloos, eesaar, mohabbat aur ishhq ke chairag hain. Yeh Allah aur a seen ke Rasool s.a.w ke aisay dost hain jin ko Allah aur is ke rasool? Aziz rakhtay hain, un se mohabbat karte hain. Rasool Allah s.a.w ka irshad graami hai ke Allah ke doston ka dushman Khuda aur Rasool ka dushman hai.

Farmaya Rasool Allah s.a.w ne jo shakhs ke dushmani rakhay Khuda ke kisi dost ke sath be shak is ne Allah ke sath larai ka iradah kya. Tehqeeq Allah dost rakhta hai aisay bargzida posheeda haal bundon ko jo nazron se oojhal hon, un ka tazkara nah kya jaye aur samnay hon to mukhatib nah hua jaye, nah inhen paas bithya jaye halaank un ke dil hadaayat ke chairag hain.

Doosri jagah irshad aliiiii hai, mujh ko apne faqeero mein dhuundo. Bas un hi ki badolat rozi aur nusrat naseeb hoti hai yani faqeer mere dost hain. Mein un ke paas baithta hon aur woh aisay hain ke un ke tufail tum ko rizaq ya nusrat millti hai.

Aik roz umraye arab mein se kuch log Rasool Allah s.a.w ki khidmat mein haazir hue aur arz kya... ... Hamara dil chahta hai ke hum aap ki khidmat mein haazir hon lekin yeh shakista haal ashaab sufaa aap ke hum nashen

hain. Agar hamein tanhai fraham kar di jaye to hum aap se deeni masail haasil kar liya karaingay.

Allah Taala dana o beena , aleem o khaibar hai. Jaisay hi yeh baat un ke mun se niklee, Allah Taala ne farmaya..... Ae Muhammad s.a.w ! Un logon ko apne se daur nah karen jo apne rab ko subah o shaam pukarte hain aur is ki deed ke mutamanni rehtay hain. Aap par nahi hai un ke hisaab mein se kuch aur nah aap ke hisaab mein se un par hai kuch ke aap un ko daur karne lagen, pas ho jayen aap be insafon mein se.

Ghhor talabb baat yeh hai ke agar un fqra ko thori der ke liye hata diya jata to arab ke baray baray umraa musalman ho jatay lekin Allah ki ghairat ne is ko pasand nahi kya ke is ke doston ko koi hiqarat se dekhe.

## Be Amal Daiee

Khuda jis shakhs ko kher se nwazta hai usay apne deen ka sahih feham aur gehri soojh boojh ataa farmata hai. Bulaa shuba deen ka sahih idraak aur deen ke andar makhfi o zahir hikmat tamam bhulaiyon, Danaiyon aur kamraniyoo ka sarchashma hai. Is saadat se mahroom bandah ki zindagi mein tawazun aur yaksaniyat ka fuqdaan hota hai. Aisa bandah zindagi ke har maidan mein aur zindagi ke har amal mein adam tawazun ka shikaar hota hai.

Jab tak aap khud ko siraat mustaqeem par gamzan nahi karaingay aap doosron par assar andaaz nahi ho satke. Pehlay khud ko islam mein poora poora daakhil kijiyej. Jo kuch duniya ke samnay paish karen, pehlay khud is ki khobsorat tasweer ban jayye. Jo pegham dena ho apni zaat ko banaiye. Doosron ko naseehat karne aur dawat dainay se pehlay khud is ki amli tafseer ban jayye. Aap jo doosron se chahtay hain pehlay khud kar ke dkhayye.

Deen haq ke daimi moujza ka imtiaz yeh hai ke woh khud apni dawat ka sacha namona hota hai. Jo kuch woh kehta hai amal aur kirdaar is ka shahid o mashhood hota hai. Jin aamaal o af-aal mein woh noo insani ki bhalai daikhta hai khud is ka harees hota hai.

Zabaan o qalam, infiradi zindagi, khangi taluqaat, azdawaji halaat, samaji mamlaat aur apni rohani waardaat o kaifiyat se aisa mahol tashkeel dijiye jo logon ke liye mashal raah ho. Aur sukoon na aashna log is tarz zindagi mein joq dar joq shaamil hon. Pakeeza kirdaar, zehni sukoon aur rohani qadron se acha samaaj tashkeel paata hai. Mutawazan qadron ne tashkeel shuda nizaam ki bunyaad adal o insaaf par hoti hai to aisi tahazeeb wujood mein aa jati hai jis tahazeeb par qaim log firhton ke masjood hotay hain aur woh fil arz khalifa ki hesiyat se kainati saltnaton par hukmarani karte hain.

Yaad rkhiye.. . . . Jo log apni tarbiyat o islaah se ghaafil ho kar doosron ki islaah o tarbiyat ki baatein karte hain woh آخرة الدنيا و الآخرة ke misdaaq hamesha tehi daman rehtay hain. Un ki misaal aisi hai ke apne jaltay hue ghar se be khabar hain aur pani ki balyan liye hue is talaash mein srgrdan hain ke koi jalta hua ghar inhen mil jaye aur woh is aag par pani ki balyan undail den.

Soch rkhie! Aisay log duniya mein bhi nakaam hain aur akhirat mein bhi nakaam rahan ge. Khuda ko yeh baat intehai darja nagawaar hai ke doosron ko naseehat karne walay khud be amal rahan. Aur logon ko is amal ki dawat den jo khud nah karte hon.

Nabi barhaq s.a.w ne aisay be amal daiyon ko intehai holnaak azaab se daraya hai.

## Eid

"اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَا إِلٰهَ اِلٰهُ اَكْبَرُ وَاللّٰهُ اَكْبَرُ وَاللّٰهُ اَكْبَرُ"

Hijrat ke baad jab Rasool Allah s.a.w madinah munawwara tashreef laaye to ahal madinah do makhsoos din tafreeh kya karte thay. Rasool Allah s.a.w ne daryaft farmaya.“ yeh do roz kya hain ?”

Ehal madinah ne arz kya.“ ya Rasool Allah s.a.w ! Zamana jahliat ke waqt hum un dinon mein khail kood aur tafreeh karte thay.”

AnHazrat s.a.w ne farmaya.“ ae ahal yasrab ! Allah Taala ne tum ko un do dinon ki bajaye un se bohat aala o arfa din eid ul fittar aur eid al-adha ke ataa kiye hain.” aur farmaya ke jab eid ka din hota hai to farishtay eid gaah ke rastay mein intzaar karte hain aur pukarte hain :

Ae musalmanoon ke giroh! Chalo apne rab kareem ki taraf jo ahsaan karta hai bhalai ke sath aur ajar ataa farmata hai aur tum ko raat ko ibadat karne ka hukum diya gaya. Pas tum ne qiyam kya aur tum ko rozay rakhnay ka farmaan jari kya, pas tum ne rozay rakhay aur apne rab kareem ki itaat ki. Ab tum inaam haasil karo.” aur jab namazi eid ki namaz se farigh ho jatay hain to mulaika elaan karte hain :

“ Aagah ho jaol! Be shak tumahray rab ne tumhe ajar ataa farmaya aur tum aaye apne ghar ki taraf kamyaab ho kar.”

Eid ul fittar aik aala o arfa programme ki kamyabi ki khushi mananay ka din hai. Rab kareem ka karam hai ke is ne apne habib pak s.a.w ke sadqy mein mah shawaal ki pehli tareekh ko duniya o akhirat ki la zawaal aur be karaan mussartaon aur nematon se hum kinar farmaya jab ke isi shawaal ke mahinay mein sabiqa amton ki na farmaniyon ki padaash mein inhen halaak kar diya gaya hai.

Hazrat ali karam Allah wijn se riwayat hai ke mah sawal ki pehli tareekh burrows shnb\_h qoum noo garqaab hui. Jis din qoum loot par azaab nazil hua aur is roz bhi shawaal ki pehli tareekh thi. Firaon apne lashkar samait sah shnb\_h ko darya mein ghark hua aur yeh bhi shawaal ki pehli tareekh thi.

Qoum aad chahar shnb\_h ko halaak hui. Is roz bhi shawaal ki pehli tareekh thi. Qoum saleh par panjshanba ko azaab nazil hua aur yeh maheena bhi shawaal ka tha.

.....

Eid ulfittar ka din tha. Subah saweray tamam musalman apne muqaddas tehwar ki tayario mein masroof thay. Musarrat o shadmani ki fiza madinah par chhai hui thi. Eid ki namaz ka waqt jaisay jaisay qareeb aa raha tha boorhay aur jawan apne umdah tareen libaas mein malbos eid gaah ki janib gamzan thay.

Bachay apne buzurgon ke nazdeek eid gaah ke maidan mein khail rahay thay fiza khushbodar libaas, muattar romalon aur bachon ki awazon se rooh parwar, farhat angaiz aur dil kash thi. Eid ki namaz khatam hui. Larke uchaltay kodtay, shadan o ferhan apne apne gharon ki janib wapas honay lagey. Nabi mukaram alaihi salatovalslam ne wapsi ka qasad farmaya to achanak anHazrat s.a.w ne maidan ke aik gooshay mein tan tanha, phatay purani kapron mein malbos aik naheef o nizar, kamzor o naatvaan larke ko dekha jo ro raha tha. Nabi mukaram s.a.w foran is larke ke qareeb puhanche. Shafqat o mohabbat aur barri mulaimat se larke ke sir par haath rakha aur farmaya.“ mere bachay! Tum kyun ro rahay ho ?”

Larke ne ghusse se anHazrat s.a.w ka haath jhatak diya aur kaha.“ Khuda ke wastay mujhe tanha chore do.”

Huzoor s.a.w ne is ke balon mein shafqat se apni ungelian phertey hue farmaya.“ lekin mere bachay! Mujhe batao to sahi aakhir tumahray sath hua kya hai ?”

Larke ne apne sir ko ghutnon mein chhupa kar shiskiyan letay hue kaha.“ paighambar islam ki aik jung mein mera baap halaak ho chuka hai, meri maa ne doosri shadi kar li hai aur is ke naye shohar ne mujhe ghar se nikaal diya hai. Meri jaidaad bhi doosron ne chean li hai. Aaj sab larke naye naye jore pehan kar khushi se naach rahay hain, khail rahay hain aur mere paas nah khanay ki koi cheez hai aur nah pahannay ko koi kapra... ... Aur nah panah lainay ko koi saya... ... ”

Larke ki afsoosnaak daastaa'n sun kar Huzoor s.a.w ki aankhon se ansoo behnay lagey, magar aap ne muskura kar farmaya.“ agar mein tumhara

baap ho jaoon aur aisha tumhari maa aur fatima tumhari behan to mere  
bachay, kya tum khush ho jao ge ?”

Larke ne foran asbat mein sir hila diya aur anHazrat s.a.w is ko apne sath  
ghar le gaye. Hazrat aisha ko aawaz di aur farmaya.

“ Dekho! Yeh tumhara beta hai.”

Umm al-momineen Hazrat aisha ne apne hathon se bachay ko nehlaya,  
naya kapra pehnaya aur khana khilanay ke baad kaha.“ betay! Tab tum  
bahar jao, dosray bachon ke sath khelo ja kar.. . . Magar dekho, thori der  
ke baad apne ghar wapas aa jana.”

## Jazb O Shoq

Quran pak ne ghor o fikar aur reserch ( tajassus o tehqeeq ) ko har musalman ke liye zaroori qarar diya hai, chunancha kaayenaat ke intizam o insaram ke silsilay mein jo qawaneen jari o saari hain un ko janna bhi har zee shaor musalman ka aik fareeza hai, is liye ke yeh sab Allah ki nishanion mein tadabbur aur tafakar hai aur Allah ki nishanion mein tadabbur aur tafakar ke nateejay mein scienci haqayiq ka mushahida sahib tafakar ko Allah Taala ki zaat par imaan laane par majboor kar deta hai. Ahadees syedna Huzoor alaihi salatovalslam mein irshad graami hai :

1. Hikmat sikho jahan se bhi miley.
2. Hikmat momin ki khoyi hui poonji hai woh jahan kahin is ko paye utha le.
3. Aik saa-at ka tafakar saath saal ki ibadat se afzal hai.
4. Talabb ilm behtareen ibadat hai.
- ? . Ilm islam ki hayaat aur islam ka sutoon hai.
- ? . Har musalman mard aur har musalman aurat par ilm seekhna farz hai, pas ilm haasil karo agarchay chain mein ho. Jo shakhs dunyawi fawaid haasil karna chahta hai usay chahiye ke ilm haasil kere.
- ? . Jo shakhs ukharwi mataa haasil karna chahta hai usay chahiye ke ilm haasil kere.

Rab alameen ke farstada rehmat Lilallameen alaihi salatovalslam ke arshadat aur dawat ilm ka assar yeh hua ke Huzoor s.a.w ke ummati poori tawajah aur jazb o shoq ke sath ilm haasil karne mein mashgool ho gaye. Jahan jahan se bhi un ko ilm haasil ho sакta tha unhon ne haasil kya aur ilm ki fazeelat ne inhen aloom o fanoon mein kurrah arz par quied aur rehnuma bana diya. Musalmanoon ne apne aloom ki bunyaad oohaam parasti, qiyas aarai aur mafrooza baton par nahi rakhi balkay har har maidan mein tajrbay aur mushahiday ki bana par nai nai scienci, tehqiqaat kee jis ke nateejay mein musalman tabeb, musalman haiyat daan jabir farabi , zikria ibn seena, khwarzami, umar khaime, naseer aldeen tusa , abbu al hasan , ibn mohammad qazvini, razy , abu alqasim al baironi, ibn khldon, imam ghazali waghera peda hue. Aur unhon ne apni mehnat aur tehqeeqi se scienci aloom mein aik ghair mamooli izafah kya. Yeh is waqt ki baat hai jab europe tohmat mein dooba hua tha. Musalman science daano ne qutub numa, barood aur kaghaz ijaad kya. Yeh arab science daan hi thay jinhon ne sab se pehlay fiza mein parwaaz ki koshish ki. Yahi log thay jinhon ne pathar se sheesha banaya.

Doorbeen aur pan chuki ijaad ki. Andhon ke padhany ke liye ubhray hue huroof ( brail ) ijaad kiye. Aljebra ka wujood bhi arbo ka rahin minnat hai. Unhon ne jyomitri ( geometry ) trigonomaitri ( trigonometry ) ke yonani aloom mein besh baha izafah kya. Sitaron ki fhrstin aur un ke naqshay tayyar kiye. Satah zameen ke aik darjay ko naap kar tamam kurrah arz ka muheet daryaft kya. Mukhtalif qisam ki aabi shamsi ghariyaan banayen. Pendulum ijaad kya jis se waqt naapa ja sakay. Fun taba-at ijaad kya aur fun tib ( medicine ) mein inqilab barpaa kya. Huzoor s.a.w ki pakeeza taleem ne arbo ke dil mein ilm ki waqt itni jagzin kar di thi ke woh ilm o hikmat ko apni meeras samajte thay. Jahan kahin se bhi un ko hikmat o danish millti thi is ko haasil karte thay. Senkron hazaron muslim mahireen ilm ne bani noo insaan ke ilm mein nihayat ahem aur jadeed izafay kiye. Un naamwar musanifeen ki tsnifat parh kar mojooda zamane ka har taleem yafta shakhs un kitabon ki aik imtiazi khasusiyat note karta hai. Woh khasusiyat yeh hai ke un mein kahin bhi islami aqaed ke sath tazaad aur mukhalfat nahi payi jati. Kisi jagah bhi islam aur science ka takrao nahi hota. Un naamwar muslim science danon ke ilm o fazeelat ki roshni jab chaar so phaily to un roshiniyon se muslim mumalik ke bahar daur daur mumalik mein yonyorstyan qaim huien. Arab science daano ke asraat paris , oxford, italy aur maghribi europe tak ja puhanche.

Aaj ka ghair mutasib danishwer jab takhleeq kaayenaat aur takhleeqi asaraar o ramooz par ghor karta hai aur is soch bichaar aur tafakar ke dande quran pak se milata hai to yakeeni aur haqeeqi aik hi baat samnay aati hai ke science insaan ki pedaishi khasiyat hai. Haqeeqat mein danishwer jab science ke sahih maqam ka taayun karta hai to woh jaan laita hai ke science darasal takhleeq o taskheer aur mout o hayaat ki haqeeqat aur is ke tamam razon tak pounchanay ka aik yakeeni zareya hai. Quran pak mein Allah Taala ne zikar farmaya ke hum ne aadam ko apni niabat ataa ki aur is ko saaray naam sikha diye. Niabat se morad Allah ke apne khusoosi ikhtiyarat ka istemaal hai. Khusoosi ikhtiyarat ke istemaal ka sawal isi waqt zair behas aata hai ke jab ikhtiyarat istemaal karne ke qawaid o zawabit aur qawaneen se waqfiyat haasil ho. Ikhtiyarat ke istemaal ke qawaneen se bakhabar karne ke liye aadam ko Ilm Asma sikhaya. Is se morad yahi hai ke aadam ko taskheer kaayenaat ki science sikha di gayi taa ke woh is khusoosi ilm ke zariye kaayenaat par apna tasarruf qaim rakh sakay. Ilmi aitbaar se science ka ilm fitrat aur kaayenaat ka ilm hai. Science ka maqsad hi yeh hai ke kaayenaat ke afraad aur afraad ke ajzaye tarkeebi ki takhleeq

o tarkeeb aur miqdaron ka pata chalay jo aik zaabtay ke sath mutharrak hain aur yeh harkat hi kisi shai ko zindah rakhay hue hai. Ilmi tor se science ka kaam kaayenaat ki saari quwatoon ko fatah karna, zameen aur asmano ke khazanon se istifada karna hai. Allah Taala ne quran pak mein irshad farmaya hai ke hum ne loha nazil kya. Is mein insanon ke liye be shumaar fawaid rakh diye. Hum jab scienci aitbaar se lohay ke andar insani fawaid se mutaliq khususiyaat par tafakar karte hain to hamein yeh nazar aata hai ke aaj ki scienci ijaad mein kisi nah kisi terhan lohay ka wujood mojood hai. Rail ki patri mein, hawai jahazoo mein, lasalki nizaam mein, har har scienci ijaad mein kisi nah kisi terhan lohay ka wujood apni ahmiyat ka izhaar kar raha hai. Aur Allah ke irshad ke mutabiq lohay se insaan ko be shumaar fawaid haasil ho rahay hain. Hum jab aadam se ab tak shaori zawiyon par ghor karte hain to hamein yeh dekh kar itminan hota hai ke insani zindagi ka har amal aik science hai aur yeh scienci amal hi insaan ki saari zaroriat ka kafeel hai. Saaray insani payshay, sanaten, dastkaari, taamer, mashinen, sab aik scienci amal ( tehqeeq o taraqqi ) ka nateejahai.

Quran pak ke mutalay se hamein is baat ka ilm ho jata hai ke aml science hamein mukhtalif ashya ke zariye pohanchi hai. Maslan Hazrat aadam ke zariye zaraat, Hazrat nooh ke zariye kashti saazi, Hazrat dawod ke zariye lohay se mutaliq sanat o hirfat aur Hazrat eesa ke zariye tib jaisay scienci aloom aur Hazrat sulaiman ke zariye lasalki nizaam ( wireless system ) noo insani ko pouncha hai. Aik waqt tha ke europe ilm ke maidan mein tehi dast tha.

Pooray europe mein jahalat aur andheron ke siwa koi cheez nazar nahi aati thi. Musalman chunkay apne Nabi aakhir alzeman s.a.w ki taleemat par amal pera tha is liye woh mann his alqom aik mumtaz qoum thi aur jaisay jaisay woh Nabi aakhir alzeman s.a.w ki taleemat, fikar o tadabbur aur tehqeeq o taraqqi ( research & development ) ke aloom se daur hota gaya isi munasbat se is ki zindagi infiradi tor par aur mann his alqom jahalat aur tareqi mein doobti chali gayi aur jis qoum ne ilm ka husool aur scienci taraqqi ko apne liye lazim qarar day diya woh buland aur sarfraz ho gayi. Yeh Allah Taala ka qanoon hai. Jo qoum apni haalat nahi badalti Allah Taala is ki haalat tabdeel nahi karta.

Zaroorat hai ke hum nakhlf aur na saeed aulaad ke zamray se nikal kar khalf aur saadat mand aulaad banin aur apne islaaf ke virsay ko haasil karen taa

ke tareqi ke gehray garoon se hamein nijaat mil jaye. Syedna Huzoor alaihi salatovalislam ka irshad graami hai aik saa-at ka tafakar saath saal ki ibadat se afzal hai, ilm ka haasil karna har musalman mard aur har musalman aurat par farz hai pas ilm haasil karo agarchay chain mein ho.

## Mout Ka Khauf

Dushmanon ki fitnah angazi aur zulm o sitam se ghabra kar, be himmat, buzgil aur pareshan ho kar, be rehmon ke samnay surangoon ho kar apne qaumi waqar ko daghdar karna, darasal ehsas kamtaree aur khud ko zaleel karne ki alamat hai. Is kamzoree ka khoj lgayye ke aap ke dushman mein aap par sitam dhanay aur aap ke mili tashkees ko paimal karne ki jurrat kyun hui. Huzoor alaihi salatovalslam ne is ki do vj\_hin batayi hain.

1. . Musalman duniya se mohabbat karne lagen ge.
2. . Mout un ke oopar khauf ban kar chhaa jaye gi.

Musalman ki tareef yeh hai ke halaat kaisay bhi larzah khaiz hon woh haq ki himayat mein kabhi kotahi nahi karta. Shadeed azmaish mein bhi haq ka daman nahi chhorta. Koi mout se dry to woh muskura deta hai aur shahadat ka mauqa aaye to shoq o jazbay ke sath is ka istaqbaal karta hai.

Un ijtimai amraaz ke khilaaf barabar jehaad karte rhiye jin se society mein khauf o dehshat ki ghatain chhaa jati hain aur phir dushman ke tasallut se qoum be bas ho kar reh jati hai.

Hazrat abdullah ibn abbas farmatay hain jis qoum mein khayanat ka bazaar garam ho jaye ga Khuda is qoum ke dilon mein dushman ka khauf aur dehshat bitha day ga. Jis muashray mein naap toal mein kami aur milawat ka rivaaj aam ho jata hai woh zaroor qeht ka shikaar ho gi aur jahan na-haq faislay hunge wahan laziman khoo raizi ho gi. Jo qoum bdahdi kere gi is par bahar haal dushman ka tasallut ho kar rahay ga.

Khauf o dehshat ka ghalba ho jaye to islaah nafs ke sath sath yeh dua prhhiye insha Allah dar aur khauf se nijaat mil jaye gi aur itminan qalb naseeb ho ga.

Ek shakhs Huzoor alaihi salatovalslam ki khidmat mein haazir hua aur arz kya.” ya Rasool Allah s.a.w ! Mujh par dehshat taari rehti hai.”

Aap s.a.w ne farmaya yeh dua parho. Is ne is dua ka vird kya. Khuda ne is ke dil se dehshat daur kar di.

سُبْحَانَ الْمُلْكِ الْفُدُوسِ رَبِّ الْمَلَائِكَةِ وَالرُّوحِ ، جَلَّتِ السَّمَاوَاتِ وَالْأَرْضَ بِالْعِزَّةِ وَالْجَبَرُوتِ

**Tarjuma :** Pak o bartar hai Allah , badshah haqeeqi, aibon se pak, ae firshton aur jibrael ke parvar-digaar tera hi iqtiadaar aur dabdaba asmano aur zameen par chaaya hua hai.”

Agar khuda na khasta kisi khittay mein musalman qoum dushman ke narghay mein phas jaye to har namaz ke baad yeh dua padni chahiye.

اللَّهُمَّ اسْتُرْ عَوْرَاتِنَا ، وَآمِنْ رَوْعَاتِنَا

**Tarjuma:** khudaaya! To hamari izzat o aabaroo ki hifazat kar aur khauf o hraas se aman ataa farma.

## Firshton Ki Jamaat

Khudawand quddoos o mukaram ne jab Hazrat aadam ko peda kya to un ko firshton ki aik jamaat ke paas jane ka hukum diya aur farmaya ke jao aur un baithy hue firshton ko salam karo. Aur woh salam ke jawab mein jo dua den is ko ghhor se sun kar hafza mein mehfooz kar lo, is liye ke yahi tumahray liye aur tumhari aulaad ke liye dua ho gi. Chunancha Hazrat aadam firshton ke paas puhanche aur kaha. السَّلَامُ عَلَيْكُمْ firshton ne jawab mein kaha. وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ yani firshton ne o rehmat Allah ka izafah kar ke Hazrat aadam ke salam ko jawab diya. Quran pak mein irshad hai ke farishtay jab mominon ki rooh nikalney hain to salam alik kehte hain.

“ Aisi hi jaza deta hai Khuda mut-taqi logon ko jin ki roohein pakizgee ki haalat mein hain. Jab farishtay rooh qabz karte hain to kehte hain سَلَامُ عَلَيْكُمْ jao, jannat mein daakhil ho jao apne aamaal ke siilay mein” (Al nahal 31,32 )

Jannat ke darwazay par jab yeh mut-taqi log pohnchain ge to jannat ke zimmay daar bhi un hi alfaaz ke sath un ka shandaar istaqbaal karen ge.

“ Aur jo log pakizgee aur farmaa bardari ki zindagi guzartay rahay, un ke jithey jannat ki taraf rawana kar diye jayen ge aur jab woh wahan pohnchain ge to is ke darwazay pehlay se khulay hue hunge. Jannat ke karnde un se kahin ge salam alaikum bohat hi achi zindagi guzari, daakhil ho jao is jannat mein hamesha ke liye.” ( Al-zumar 83)

“ Aur farishtay har har darwazay se un ke kher muqaddam ke liye aaenge aur un se kahin ge salam alaikum yeh sila tumahray sabr o sabaat ki rawish ka hai, pas kya khoob hai aakhir ka ghar aur ahal jannat aapas mein khud bhi aik dosray ka istaqbaal un hi kalmaat ke sath karaingay.”  
“ wahan un ki zabaan par yeh sada ho gi ke ae Khuda to pak o bartar hai, un ki bahami dua salam ho gi.”

Duniya ka har aadam zaad aap ka bhai hai. Mein aap ka bhai hon, aap mere bhai hain, woh meri behan hai, mein is ka bhai hon. Un sab behan bhaiyon mein mann his alqom pehlay qaraabat daaron ka haq ziyada hota hai lekin is ka matlab yeh hargiz nahi hai ke hamaray oopar noo insani ke haqooq aed nahi hotay. Kunba, baradri, malik o qoum apni jagah har aadam zaad ka dosray aadam zaad par haq hai aur woh haq yeh hai ke aik baap aadam aur

aik maa hawa ke rishte se hum apne bhaiyon aur behnoon ko dawat haq den. Dawat haq qubool karne wala kisi ilaqay ka ho, kisi rang aur nasal ka ho, woh koi bhi zabaan boltaa ho, aap ka is se taaruf ho ya nah ho aap is ke sath khuloos aur mohabbat ka izhaar kar ke salam mein pehal kijiyej. Aap apne gharon mein jab daakhil hon to ghar walon ko bhi salam karen.

Jab do afraad aapas mein mlitay hain to aik dosray se baat karte hain. Guftagu karne se pehlay agar is baray mein sabqat ki jaye ke mukhatib ke samnay aisay alfaaz duhraey jayen ke jin lafzon se usay khushi ho aur un ke zehen ke andar band salamti ke darwazay khil jayen to is shakhs ke oopar aik par sukoon kefiyat taari ho jati hai aur woh baat cheet ke waqt naram khoo aur khush dil ho jata hai.

Nabi mukaram s.a.w ne noo insan ko yeh taleem di hai ke jab bhi koi aik dosray se mil mulaqaat kere to dono musarrat o mohabbat ke jazbaat ka muzahira karen aur is ka behtareen tareeqa yeh hai ke har do aik dosray ke liye salamti, aafiat aur naik khwahisaat ka izhaar karen.

Aik bandah kahe salam alaikum to dosra jawab day walaikum salam. Allah Taala ke Huzoor bhaiyon ke liye yeh dua bahami ulfat o mohabbat ko ustuwari karti hai. Syedna Huzoor alaihi salatovalislam ka irshad graami hai :

“ Tum log jung mein nahi ja satke jab tak ke momin nahi bantay aur tum momin nahi ban satke jab tak ke aik dosray se mohabbat nah karne lagu. Aapas mein salam ko phelao.”

Aap jab apne bhai, apne aziz , apne dost se mulaqaat ke waqt salam alaikum kehte hain to is ke ma-ani yeh hotay hain ke aap ne apne bhai ke liye dil ki geherai se dua ki hai ke ae Allah ! Is ke jaan o maal ko salamat rakh, is ke ghar baar ki hifazat farma, mere bhai ke ahal o ayal aur mutaliqeen ki salamti ke sath hifazat farma, is ki duniya bhi achi ho aur deen bhi roshan aur tabnaak ho. Ae Allah ! Mere bhai, mere aziz , mere dost aur mere hum jins ko un nwazshat se nawaz day jo mere ilm mein hain aur un inamaat se mstfiz farma jo mere ilm mein nahi hain.

Jab aik bhai dosray bhai ko salam karta hai to darasal woh kehna yeh chahta hai.” ae mere bhai! Mere dil mein tumahray liye kher khawahi, mohabbat o khuloos, salamti aur aafiat ke intehai gehray jazbaat mojzan hain. Tum bhi meri taraf se andesha nah karna, insha Allah mere tarz amal se tumhe bhi takleef nahi puhanche gi. Salam alaikum ke ma-ani aur mafhuum ko agar

shaori hawaas ke sath soch samajh kar zabaan se ada kya jaye to mukhatib ke andar ygangt, qalbi talluq aur wafadaari ke jazbaat peda hunge. Baais takhleeq kaayenaat s.a.w ne farmaya hai. Salam Khuda ke naamon mein se aik naam hai jis ko Khuda ne zameen par nazil farmaya hai. Pas salam ko aapas mein khoob phelao.’‘

## Aitdaal

Deen ko phelanay ke liye hamesha do tareeqay raaij rahay hain.

Aik tareeqa yeh hai ke mukhatib ki zehni salahiyat ko samnay rakh kar is se guftagu ki jaye aur husn ikhlaq se is ko apni taraf mael kya jaye. Is ki zariorat ka khayaal rakha jaye. Is ki pareshani ko apni pareshani samajh kar tadaruk kya jaye.

Dosra tareeqa yeh hai ke tehreer o taqreer se apni baat doosron tak pohanchai jaye. Mojooda daur tehreer o taqreer ka daur hai. Faaslay simat gaye hain, zameen ka phelao aik globe ( globe ) mein band ho gaya hai. Aawaz ke nuqta nazar se america aur karachi ka faasla aik kamra se bhi kam ho gaya hai. Karachi mein baith kar london , america ki sarzamen par apna pegham pouncha dena roz marrah ka mamool ho gaya hai. Yahi soorat e haal tehreer ki hai.

Nashar o ashaat ka aik la-mutnahi silsila hai. America ya daur daraaz kisi malik mein type honay wali tehreer karachi ya islamabad mein is terhan parhi jati hai ke jaisay karachi mein hi likhi ja rahi hai. Tehreer qaari ke oopar aik ta-assur chore deti hai aisa ta-assur jo zehen ke andar fikar o feham ki tukham raizi karta hai aur phir yahi fikar o feham aik tanawar darakht ban jata hai.

Apni tehreer o taqreer mein hamesha aitdaal ka rasta ikhtiyar kijiyej. Alfaaz ki nashist o barkhast aisi ho ke suneney aur padhany walay ke oopar umeed waар talluq khatir ki kefiyat taari ho jaye. Khauf ko darmiyan mein nah laaye ke khauf par mubaligha amaiz zor dene se bandah Khuda ki rehmat se mayoos ho jata hai aur usay apni islaah aur nijaat nah sirf mushkil balkay mahaal nazar anay lagti hai. Tehreer mein aisay alfaaz istemaal kijiyej jin mein rajaiat ho, Khuda se mohabbat karne ka aisa tasawwur paish kijiyej ke khauf ki jagah adab o ehram ho taa ke woh Khuda ki rehmat aur bakhshish ko is ke pooray adab o ehram ke sath qubool kere. Hazrat ali farmatay hain :

“ Behtareen aalam woh hai jo logon ko aisay andaaz se Khuda ki taraf dawat deta hai ke Khuda se bande mayoos nahi hotay aur nah hi Khuda ka aisa tasawwur paish karta hai ke woh Khuda ki nafarmani ki saza se be khauf ho jayen.”

Deen ki dawat aur rohani aloom ki ashaat ke liye thora kaam kijiyej magar musalsal kijiyej. Logon ko rohani salahiyaton se istifada karne ki dawat dijiye aur is raah mein paish anay wali mushkilaat aur takaleef aur aazmayshon ka khanda peshani se istaqbaal kijiyej. Nabi kareem s.a.w ka irshad aliiiii maqam hai :

“ Behtareen amal woh hai jo musalsal kya jata hai chahay woh kitna hi thora ho.”

## Mission Mein Kamyabi

Yeh is zamane ka waqea hai jab sang dil log Aap s.a.w aur Aap s.a.w ke jaan nisar sathiyon par be panah zulm o sitam kar rahay thay. Hazrat Khuab farmatay hain :

“ Nabi s.a.w beeet Allah ke saaye mein chadar sir ke neechay rakhay aaraam farma rahay thay. Hum Aap s.a.w ke paas shikayat le kar puhanche. Ya Rasool Allah ! Aap hamaray liye Khuda se madad talabb nahi farmatay, aap is zulm ke khatmay ki dua nahi karte ?”

Huzoor Akram s.a.w ne yeh sun kar farmaya. “ tum se pehlay aisay log guzray hain ke un mein se baaz ke liye garha khooda jata, phir is garhay mein khara kar diya jata phir aara laya jata aur is ke jism ko cheera jata yahan tak ke is ke jism ke do tukre ho jatay. Phir bhi woh apne deen se nah phirta aur is ke jism mein lohay ke kanghey chuboye jatay jo gosht se guzar kar hadion aur pathon tak pahonch jatay magar woh Khuda ka bandah haq se nah phirta. Qisam hai Khuda ki yeh deen ghalib ho kar rahay ga yahan tak ke sawaar yemen ke darulkhalafa sanaa se hazar maut tak ka safar kere ga aur rastay mein Khuda ke siwa is ko kisi ka khauf nah ho ga. Albata charwahon ko sirf bhirhyon ka khauf ho ga ke kisi bakri ko utha na le jayen lekin afsos ke tum jald baazi se kaam le rahay ho.”

Kisi mission ko kamyaab bananay ke liye aazmayshin zaroori hain. Jab tak azmaish se aadmi nahi guzarta, maqsad ki takmeel nahi hoti. Maqsad hama geer ho ya is ki hesiyat infiradi ho, azmaish laazmi hai. Hum koi bhi kaam karte hain is ki takmeel tak pounchanay ke liye hamein mukhtalif marahil se guzarna hota hai aur un marahil mein har marhala darasal aik azmaish hai.

Hum is azmaish par pooray utartay hain to nataij misbet nikaltay hain aur agar hum aazmayshon se jee churatay hain to nateeja manfi nikalta hai.

Aayye hum ehad karen ke Allah ke dost, Mehboob s.a.w rab alameen ke waris, abdal haq, qalandar baba aulia ke rohani mission ko saari duniya mein phelanay ke liye har azmaish par pooray utrain ge aur nihayat khanda peshani, husn ikhlaq aur mudabirana hikmat se logon ko yeh bawar karayen ke Allah aur is ke Rasool s.a.w ka urfan haasil karne ke liye khud apni rooh ka urfan zaroori hai.

مِنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ