



Fazilat-e-Zil-Hajjah

ROMAN ENGLISH MEIN

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PESH LAFZ

Assalamu'alaikum Musaddiqeen o Musaddiqat,

Ye Kitab "Fazilat-e Zil'Hajjah" khaas kar Badhti umr ke bacho.n ki shadeed zaroorat ko malhooz rakh kar banayi gayi hai, jis mein jahan tak mumkin ho urdu ke mushkil alfaz istemal nahin kiye gaye hain, aur jahan kaheen zarurat ho alfaz ke ma'nay brackets de kar likh diye gaye hain (chahe English mein hi kyun na ho), jis ka ain maqsad kisi tarah zyada se zyada log is se mustafed ho saken. Sarparasto.n se guzarish hai ke apne bachon ko zarur parh kar sunaye.n.

Is kitab mein kaheen koi kotahi nazar aaye ya koi baat likhne se rah gayi ho toh is kam-ilm ki islah is mail ke zariye ki ja sakti hai.

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Faqt,

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FAZILAT-E ZIL'HAJJAH

Maah-e Zil'hajjah ka ta'rruf:

Zil'hajjah Islami jantari (calendar) ke lehaz se saal ka akhri mahina hai. Urdu mein is mahine ko Zil'hajjah aur Arabi mein Zul'Hijjah ya Dul'Hajjah kahte hain. (Sirf talaffuz mein farq hai warna huroof aik hain). Zil'hajjah ki fazilat (importance) is maah ke ashra-e awwal (shuru ke das dino) ki waja se hai, Jin mein Hajj ke din, aur Eid Uz-Zuha shamil hai, aur isi waja se is ka naam bhi Hajj se mansoob hua.

Zil'hajjah ke laghwi Ma'nay: Arabi / Urdu mein "zee" kahte hain haamil [bearer] ko jaise kaha jata hai Zee-ilm [Ilm rakhne wala], Zee-shaan [shaan o rutba rakhne wala] waghairah. Isi tarah "Zil'hajjah" yani Hajj rakhne wala mahina hua.

Zil'hajjah ke sare Fazayel Hz. Ibrahim A.S aur Aap ke Ahl O Ayal se wabasta hain. Is se pahle ke hum Hajj, Qurbani aur Eid ki Ma'hiyat, Fazayel, Masayel, aur Ahkam ka zikr karen, Bahot zaruri maloom hota hai ke pahle Hz. Ibrahim A.S ki tareekh [History], Aap (A.S) ke zamanay ke Ahem waqayat aur Aap [A.S] ki seerat-e paak par bahot mukhtasar roushni dale.n ta ke aap ke Eemani jazbe mein taraqqi ho. Ameen

HZ. IBRAHIM ALAIHIS'SALAM

Nasab-e Mubarak:

Hz. Ibrahim Alaihis'salam, Hz. Nooh Alaihis'salam ki aulad se hain. Hz. Nooh A.S ke teen Farzand thay. Haam, Saam aur Yafis. Aap Saam ki aulad se hain. Saam aur Hz. Ibrahim A.S ke darmiyan kayi nasle.n hain jin ka tareekh mein koi khaas zikr nahin. Jise napayd kadee [missing link] bhi kah sakte hain. Aap ki viladat Iraq ke ilaqay Babul mein 2200 B.C mein hui.

Wazahat:

(1). *Babul English mein Babylon / Babylonia ke naam se mash'hur hai jo fi zamana Mulk-e Iraq ke junubi hisse (Southern part) mein hai.*

(2). *B.C: Ye "Before Christ" ka Mukhaffif (short form) hai, yani Hz. Ibrahim A.S ki paidayesh Christ (Hz. Esa A.S) ke 2200 baras qabl hui, is hisab se aap (A.S) ki viladat aaj se taqreeban 4200+ baras pahle hui.*

Aap ki shakl o shabahat Hu ba hu Huzur Pur Noor Muhammed Mustafa SWS jaisi thi.. Huzur SWS Meraj ke safar ke dauran jab saatwe.n Asmaan par pahunche tab Aap [SWS] ne wahan bhi aik aur hu-ba-hu kaba paya jis ki deewar par tek lagaye aik buzurg baithe the. Aap SWS ne Hz. Jibraeel A.S ke poocha ke ye kaun hain jo chehre se meri

bahot mushabehat rakhte hain. Hz. Jibraeel A.S ne farmaya ke ye Aap ke Abba Hz. Ibrahim A.S hain.

Hz. Ibrahim A.S ka aik laqab Abul-Ambiya bhi hai [Father of the Prophets]. Aap ko Abul Ambiya kahne ki waja ye hai ke Aap [A.S] ke baad jitney bhi duniya mein Nabi ya Paighambar mab'oos hue wo aap [A.S] hi ki aulad se hain. Aap ka maqam paighambaro.n ki fehris mein bahot a'ala hai. Aap ka shumar Ul'ul azm paighambaro.n mein hai.

Wazahat:

Islam mein Paighambar ya Rasool (Prophet) (Jinhe Ambiya-e mursil bhi kahte hain) ka darja Nabi (Messenger) se baala [ooncha] hota hai. Har paighambar ko Nabi kah sakte hain laikin har Nabi Paighambar nahin hote. Misal ke taur par Medical mein Doctors ke kayi darje hote hain jaise Resident, Registrar aur sab se bada Consultant. In mein har aik ko "Doctor" toh kah sakte hain laikin har Doctor ko "Consultant" nahin kahte.

Aur phir in Paighambaro.n mein buland martabat paighambar ko Ulul azm paighambar kahte hain jo ke 6 hain,

1. Hz. Adam Alaihis salam
2. Hz. Nooh Alaihis salam
3. Hz. Ibrahim Alaihis salam
4. Hz. Musa Alaihis salam
5. Hz. Esa Alaihis salam
6. Hz. Muhammed Mustafa Salallahu Alayhi Wa.Sallam

Ahadees mein aya hai ke duniya mein jumla 1 lakh 24 hazar se bhi zyada Nabiyo.n ki besat hui hai jin mein 313 Paighamber hain, aur 313 mein 28 martabe mei buzurg hain, (Jin ka zikr Qur'an mein aya hai) In 28 mein 6 Ulul azm paighambar hain, aur 6 Ulul azm paighambaro.n mein Aakhri paighambar Hazrat Muhammed Mustafa S.W.S ka sab se buland maqam hai. Nabi aur paighambar mein kis waja se martabe mein farq hai is mein bahot ekhtelaaf [discrepancy] hai. Aap ke liye itna samajh lena kaafi hai ke "Paighambar" ya "Rasool" ya "Nabi-e Mursil" ka darja "NABI" ki ba-nisbat buland hota hai.

Shrik se bezargi:

Hz. Ibrahim [A.S] jis maqam mein pale bade wahan aap ko do qaumo.n se sabeqa tha. Aik toh Buth parast qaum aur dusre Kaahan [sitara parast].

Wazahat:

BUTH PARAST: Usay kahte hain jo Murtiyo.n ki pooja karte hain.

*SITARA PARAST: Jo chaand, taro.n aur suraj jaise asmaani sayyaro.n ko apna Khuda tasawwur karte hain aur duniya mein hone wale har ache bure waqayat ka ta'lluq sitaro.n se hi hone ka yaqeen rakhte hain. Aaj bhi bad-qismati se kuch Musalman bil-khuusus nau-umr bache [teenagers] in wahiyat bato.n ko badi dilchaspi se suna karte hain aur yaqeen bhi kar lete hain. Apne paida hone ke din aur tareekh se apni fitrat aur aane wali zindagi ke waqayat yani mustaqbil [future] jaan'ne ki koshish karte hain. Apne naam ki taseer ko dino se aur sitaro.n ki gardish se mansoob karte hain [related samajhte hain]. Aaj kal bacho.n mein ye bada aam sa sawal hai ke **“Whatz your zodiac [rashi] sign?”** Ghalebani aaj bhi aik haftawaar urdu akhbar jis ka naam “Nasheman” hai jo apne aap mein bada sha'oor-e Deen jagane wale akhbar se maroof hai, Us akhbar mein aik column bila nagha “Sitaro.n ke khel” ke unwan se chapta hai. Aise be-tukay aur khatarnak chutkule bachon mein Allah se duri aur GhairUllah se qurbat aur yaqeen ka aik beej paida kar sakte hain, khususan jab Islam ke libade mein [Islami libas mein] isay faraham kiya jaay. Na'oozubillah.*

Hadees: Aik martaba Sarkar-e do alam S.W.S se sahaba ne chaand grahan [Lunar eclipse] ke ta'lluq se sawal kiya ke “Hum ne suna hai ke chaand grahan lagne se kisi ki zindagi aur maut wabasta hoti hai. Huzur S.W.S ne farmaya “La yakshifaane bi mauti ahadiw wala li hayati ahadin. Inna huma ayaatane bi ayaatILLAH YuhabbILLAHU bi ibaduhu”

Tarjuma: Is se na kisi ki maut wabasta hai na hayat wabasta hai. Ye toh Allah ki nishaniya.n hain Jo Allah apne bando.n ko darane ke liye waqaye karta hai.

Note: Jab suraj ko grahan lagta hai toh kuch der ke liye andhera cha jata hai, aur aisa lagta hai ke duniya mein din dahade achanak andhera chaa gaya aur kuch ghair fitri [against nature] baat pesh aa rahi hai, aise mein Banda Allah se ruju hota hai aur grahan khairiyat se tal jane ki duaen karta hai.

Baaz logon ka khayal hai ke in maqsoos dino mein chand o suraj ki shuwao.n mein (yani Solar / Lunar Electrical energies mein) ba-qadr tabdeeli hoti hai jis ki waja se ghiza, sehat ya Hamal (Mother's fetus) par muzeer asar parh sakta hai. WALLAHU ALAM.

Aap ka Bachpan:

Hz. Ibrahim A.S ke walid ka naam Aazar tha. Wo Buth parast [Mushrik / kafir] the, aur peshe [occupation] se buth farosh the. Wo butho.n ko banate the aur bazaar mein bechte the. Aazar apni qaum mein bahot ba-izzat shakhsiyat aur rob wale mane jate the. Hz. Ibrahim [A.S] hamesha butho.n se bezaari zaher karte the. Aap ne kabhi buth ki pooja nahin ki. Jab aap kuch bade hue toh aik martaba aap ke walid Aazar ne aap ko aik buth tayyar kar ke diya aur kaha ke isay bazaar mein bech kar aao. Aap ba-dil-e-na-

khwasta (bezaargi se) uthe aur bahar ja kar buth ko kapde mein lapet kar uske gale mein rassi daali aur usay sadak par kheenchte hue kuch yun awaz lagayi "Mere baap ka Khuda bikta hai koyi hai jo isay khareede". Sab hairat se dekhne lage magar kisi ne pahel nahin ki. Waja ye thi ke Hz. Ibrahim A.S ke kalimaat bahot talkh (kadwe) aur sache the aur kisi ne gawara nahin kiya ke itni be-izzati ke bawajood wo apna Khuda (murthi) khareed le aur na hi kisi mein itni taqat thi ke is ka jawab hi de sake aur unhe rok sake. Wapas ghar aaye toh Walid ne kaha ke "ye kya Ibrahim! mera itna qeemti buth kisi ne nahin khareeda aur ye kya tum isay is tarah kheench kar la rahe ho?" Hz. Ibrahim A.S ne kaha ke "Abba Huzur, main toh poori koshish kar ke thak gaya ke aap ka khuda bik jaay laikin kisi ne isay nahin khareeda". Baap Aazar sara muamla samajh gaya aur apne bête ki sarzanish (rebuke) ki. Logon ne bhi Aazar se aa kar Ibrahim A.S ki shikayat ki ke Aap kis tarah se us buth ki tawheen [insult] karte gali-gali phir rahe the.

Jo sitara parast log the wo Ibrahim A.S ki halat dekh kar apni aur tawajjah dilane ki koshish ki aur chaand, suraj ko Khuda tasawwur karne ka mashwera diya. Aik martaba Hz Ibrahim A.S ne logon se mukhatib ho kar kaha "Main samajhta hun ke ye jo sitare aur chaand asmaan par nazar aa rahe hain yehi mere Khuda hain. Phir jab subah hui toh mayoos lehje mein kaha ke "Nahin ye mere Khuda nahin ho sakte kyun ke ye toh doobne wale hain, aur Khuda ko toh zawal [down fall] nahin hona chahiye. Phir Aap (A.S) ne kaha ke "Haan ye jo suraj hai asmaan mein sab se bada aur chamak daar hai, maloom hota hai ke yehi mera Khuda hai" Phir jab sham hui toh Aap ne kaha "Nahin nahin ye bhi mera Khuda nahin ho sakta kyun ke ye bhi sham hote hi doob jata hai".

Note: Bacho!. Is ghalat fahmi mein na rahna ke yahan Hz. Ibrahim A.S ne waqayi kuch der ke liye chaand aur suraj ko apna Khuda tasawwur kar liya hoga, balke ye logon ko bila raast (indirectly) samjhane ki koshish hai ke "dekho tum jise Khuda samajhte ho wo toh roz doobta hai aur ubharta hai aur Khuda toh wo hona chahiye ke jo hamesha qayam rahe". Yaad rahe ke har Nabi paidayeshi Mohid (Allah ku aik jaan'ne aur man'ne wale) hote hain. Aur kabhi ghairUllah par un ki nazar nahin hoti chahe wo bachpan hi ka daur kyun na ho.

La jawab sabaq:

Saal mein aik martaba shaher mein bahot bada mazhabi mela lagta tha. Hz. Ibrahim A.S ke walid ne jab Aap [A.S] ko bhi mele mein chalne ki tayyari ko kaha toh aap ne apni tabiyat ka bahana banaya ke mere sar mein dard sa mahsoos ho raha hai main aa nahin paunga. Aur (dil mein kaha) **"Aur Allah ki qasam main tumharay buth.n ke sath aik khufiya chaal chalunga, jab tum maujood nahin hongay"** (Al-Qur'an Surah Al-Ambiya). Jab sab log mele mein chale gaye toh Aap (A.S) uthe aur hath mein aik kulhaadi le kar us ilaqe ke sab se bade buth khane mein gaye jahan bahot se chote bade har qism ke buth paay jate the, jin ke samne lazeez tar khane rakhe hue the aur tarah tarah ke lawazimat bhi the. Aap (A.S) ghusse se charo.n taraf dekhte aur badbada

kar butho.n se kahte “Lo khao na... itne lazeez khane tumhare samne rakhe hain tum khate kyun nahin ha?”. Phir Aap (A.S) ne kulhaadi utha kar aik aik buth ko todhna shuru kiya aur sab se akhir mein bade buth ke paas gaye aur us ke hath mein kulhadi rakh di aur wapas ghar pahunch gaye. Jab mela khatm hua toh log buth khane pahunchke ke ab in ki pooja Karengae aur lazeez lazeez khane pahle butho.n ko chakhayenge aur phir khud kha lenge magar sab ko ye dekh kar sakta [shock] ho gaya ke wahan toh sare buth toote parhe hain, kisi ka hath nahin toh kisi ka paun nahin, kisi ki naak nahin toh kisi ka sar hi ghaib hai. Sab pareshan ho gaye ke ye akhar kaun kar sakta hai, aur un ko andaza lagane mein der nahin lagi ke ho na ho ye aazar ka beta Ibrahim hai, jo hamesha hamare maboodo.n ko bura bhala kahta hai. Sab log Aap (A.S) ke ghar pahunchke aur daryaft karne lage ke kis ne ye harkat ki? Aap (A.S) ne kaha ke **“(Mere khayal mein) Ye kaam us bade buth ne kiya hai agar ye bol sakay to pooch lo” (Surah Ambiya)** phir us bade buth ki taraf gaye aur ishare se dikhaya aur kaha ke dekho is ke hath mein kulhada bhi hai. Sab logon ka ghussa aur badh gaya aur kahne lage ke “Ya Ibrahim, kaisi baate.n karte ho. Ye bechare kya bol ya sun sakte hain bhala?” Aap (A.S) ko goya muh maanga sawal mil gaya. Aap isi sawal ke hi intezaar mein the, Aap (A.S) ne kaha “Ay mere dosto, Ye kis ko tum ne apna KHUDA bana rakha hai jo na toh bol sakte hain na sun sakte hain aur na hi apni takleef bayan kar sakte hain. Kis buniyad par tum ne ye falsafa (philosophy) bandh li. Hala.n ke KHUDA toh wo hai jo bando.n ki takhleeq karta hai (paida karta hai), na ke bande Khuda ko banaya karte hain”. Saare log aik pal ke liye khamosh ho gaye aur haqiqat ko samajh gaye laikin dusre hi pal shaitan ki chaal mein phir se giraftar ho gaye aur bol uthe “Ye tum ne jaan bujh kar hamare Khudao.n ke sath gusaaqi ki hai, hamare baap dada ke deen ki tawheen ki hai. Jaisa ke Quran kahta hai **“Toh Ibrahim ka jawab (Aap (A.S) ke is sawal par) sirf ye diya ke inho.n ne kaha ke Ibrahim ko qatl kar do ya jala do pas Allah ne in ko aag se bacha liya. (Surah Ankaboot. Ayat No. 24)**. Phir Aap (A.S) ki saza muqarrar karne lage aur Quran in ke alfaz yun bayan karta hai ke **“Qaalu harrakahu wansurhu aalihatum”** Yani logo.. utho aur apne Khudao.n ki madad karo.

Note: Ahmaqi (stupidity) ki hadh ho gayi ke Khuda bando.n ki madad karta hai aur yahan kaha ja raha hai ke “Logo, apne Khudao.n ki madad karo”. Bacho! Aise logon hi ko “Dil ka andha” kahte hain.

Wahan ka Baadshah bhi kafir tha aur log us ko bhi apna ek Khuda hi tasawwur karte the. Sab logon ne yehi tajweez [suggestion] pasand ki ke ye shikayat darbar mein pesh ki jaay. Baadshah ka naam Namrood tha jo ke bahot taqatwar tha.

Wazahat:

1. Awaam itni gumraah thi ke wo apne baadshah ko bhi Khuda ka darja de rakhi thi aur zindagi aur maut Baadshah ke hath mein hi hone ka tasawwur bhi karti thi.

2. Tareekh (history) mein ab tak ki duniya ke char bade shahenshahon mein Namrood ka naam gina jata hai ke jin ki hukumat deegar badeshahon aur shahenshahon ke muqable zameen ke bahot bade hisse par thi. In Charon mein do kafir aur do Musalman shahenshah the. Musalmano.n mein Hz. Sulaiman A.S aur Zulqarnain the. kafi.n mein Namrood aur Bakht an-nasar ya Sikandar-e Azam (Alexander) mane jate hain.

Saza ka faisla:

Bade soch vichar ke baad ye faisla kiya gaya ke Ibrahim (A.S) ko aisi saza di jaay ke logon mein misal qayam ho jaay aur ainda koi buthon ke khilaf sar uthane ki jurrat na kar sake, aur na hi koi Sitaron ya Aag ki parastish (bandagi) se rokne ki himmat kar sake. Tay ye hua ke Aap (A.S) ko dahakti aag mein nazr-e aatish kar diya jaay. Is ke liye aik bahot bada gadaa banaya gaya aur saare shaher ke log lakdiyaan la la kar isay bharte jate the. Phir aag kayi dino tak jalayi gayi, jab laava pak jata toh aur lakdiyan dali jati aur mazeed dahkaya jata ta ke aag ki shiddat badhti jaay aur sab logon mein ye baat achi tarah phail bhi jaay ke ye intezam-e maut kis jurm ke liye hai aur is mein kis ko dala ja raha hai. Bataya jata hai ke aag itni shadeed thi ke agar ghalati se koi parinda bhi us par se udhta toh aag ki tapish ki taab nahin lata aur aag mein gir jata tha. Jis maqam par Aag ka intezam kiya gaya tha wo "Aur / Urr" ke naam se maroof tha jo ke Iraq ka hissa hai.

Idhar Baap Aazar jo buthon ka bada motaqed tha. apne bete ki buthon se is qadar bezaargi dekh kar kaha ke "Agar tu Buthon ki burai se baaz na ayega toh main tujhe sangsaar kar dunga". Tab Hz. Ibrahim A.S ne apne RAB ka Ta'rruf (Introduction) yun karwaya "***Jis ne mujhe paida kiya aur (wahi) mujhe seedhi raah dikhata hai. Jo mujhe khilata hai aur pilata hai. Jab main beemar hota hun to mujhe shifa (sehat) deta hai. Jo mujhe maut dega aur dobara zinda karega***". (Surah Shu'ra).

Note: Ye jawab itna seedha aur qawi tha jo seedha Baap Aazar ke dil par laga (Yani us ke banaye hue buth jin ko wo Khuda kahta tha, is qabil hi nahin the ke kisi ko zindagi de ya maut de, ya koi beemar ho toh usay sehat de balke wo is qabil bhi nahin the ke apni naak par baithi makkhi ko bhi udha sake.n.)

Aazar satpata kar rah gaya aur Hz. Ibrahim (A.S) ko ghar se nikal jaane ka hukm diya. Aap (A.S) ke jism ke kapde tak utaar liye. Aap (A.S) ne jaldi aik purani chadar li aur us ke do tukde kiye aur is (bin-sile) chadar ke tukdon ko jism par bandh liya aur walid ko dono hathon se salam kiya (Jaise koi kahe ke tumhara deen tum ku Mubarak ho) aur sher ki tarah ghar se Allah ki Muhabbat mein nikal parhe. Aap (A.S) us waqt bilkul nau-jawan the. Riwayaton mein aya hai ke Aap (A.S) ki umr sirf 16 saal thi. Hadees mein aaya hai ke RasoolAllah SWS ne farmaya "***Jannat mein jise sab se pahle Jannat ka libas pahnaya jayega wo mere Abba Huzur Hz. Ibrahim (A.S) ko pahnaya jayega***

ke Aap A.S duniya ke wo pahle shakhs the jin ke kapde dushmanan-e deen ne Haq ki tableegh ki padash [badle] mein cheen liye the". Aap A.S ne isay Allah ki raah mein qurbani jana, na ke be-izzati ya ruswai.

Aag ka Mojiza:

Jab Lava achi tarah pak gaya toh Hz. Ibrahim A.S ki saza ka din muqarrar hua. Aik badi minjaneeq tayar ki gayi (Purane zamane mein Minjaneeq aik alaa (equipment) hua karta tha jo bade bade pathar phenke ke liye istemal kiya jata tha). Kaha jata hai ke Minjaneeq ki zaroorat isliye hui kyon ke aag ki hararat itni shadeed thi ke Ibrahim AS ko jhounkay walo.n ke liye bhi ye khatarnak nazar ayi aur inhe bhi Aap AS ko jhounkay waqt is ki shiddat say halak honay ka dar tha. Phir aap (A.S) ko us mein bithaya gaya. Aap (A.S) ke chehre Mubarak par bilkul sukoon ki kaifiyat thi, na koi maut ka dar na apne qaul se phir jaane ka khayal. Jab aap ko minjaneeq mein bithaya gaya toh Malak Us-sahhab ne Allah se darkhwast ki ke "Ay Allah aap ke ashique ko aag mein dala ja raha hai, mujhe ijazat dijiye ke main meena (barish) barsa dun. Allah Ta'ala ne farmaya ke Jao ja kar mere ashique se pooch lo, meri taraf se tumhe poori ijazat hai.

Note: "Malak" kahte hain farishte ko aur "sahhab" kahte hain barsat / barish ko. Malak Us-Sahhab ka naam Mikayeel (A.S) hai. (Jin ke zimme barish barsane ke alawa duniya mein logon ko rizq taqseem karna bhi hai) Aap (A.S) ka shumar char bade farishto.n mein hota hai.

Hz. Mikayeel A.S Ibrahim A.S ke paas fauri pahunchne aur kaha ke aap ko aag mein dalne wale hain agar aap chaho toh itni zor ki barish barsa dun ke aag thandi ho jaay. Hz. Ibrahim A.S ne kaha "**Amma ilaika fala haajatun**" (Yani mujhe koi zaroorat nahin hai ap jaiye). Us ke baad Hz. Jibrayeel A.S tashreef late hain (Jo farishto.n ke sardar hain aur Paighambaro.n ke paas wahi-e Ilahi lane par mamoor the). Aap ne arz kiya "Ibrahim (A.S) aap Allah se dua toh karo ke is museebat ko taal de. Dekho aap ko ab jhulaya ja raha hai aur kuch hi pal mein aap ko is dahakte sholo.n mein daal diya jayega". Aap (A.S) ne farmaya " Ay Khuda ke muqarrib (Jibrayeel A.S), Main kyun Allah se kahun, Agar wo dekh nahin sakta toh main usay apna haal dikahta, agar wo sun nahin sakta toh apni kaifiyat sunata, WO toh dana (Har cheez ka ilm rakhne wala) aur beena (har cheez ko dekhne wala) hai. Agar us ki marzi hai toh wo khud mujhe bacha lega, warna main bhi US ke ishq mein jal kar dikha dunga. Hz. Jibrayeel (A.S) wahan se rukhsat ho jate hain. Ab Ibrahim A.S ko minjaneeq ke zariye aag mein jhounk diya jata hai. Hona toh ye tha ke Hz. Ibrahim A.S ko aag jala deti laikin Allah ke hukm se Aag aik Gulzar mein tabdeel ho gayi aur Hz. Ibrahim A.S sukoon se aag ki lapeto.n (jaisi pur-sukoon aur thande Gulzar) mein baithe hain. Ye aag ko thandi ho jane ka hukm sirf Hz. Ibrahim tak hi tha, warna aap ke badan se bandhi hui rassiya.n barabar jal rahi thi.n aur aag apne nizam (nature) ke lehaz se barabar dahek rahi thi. Hz. Ibn-e Abbas RZ se riwayat hai ke agar Allah Ta'ala aag ko thandi ho jane ke hukm ke baad Hz. Ibrahim A.S

ki hadh na lagate (Yani “Aay aag thandi ho ja **Hz. Ibrahim par**” na kahte) toh aaj kisi aag mein garmi baqi na rahti. Ab baap aazar aur Aap A.S ki maan machal uthe. Maan baap toh akhar Maan Baap hi hote hain, (chahe mushrik ho.n ke mo’hid) wo aik kone mein jaa kar rone lage. Allah Ta’ala ne farishton ko hukm diya ke jao jaa kar Mere Khaleel ki maan ko bilkul amn ke sath Ibrahim se mila lao. Aap ki waleda wahan gayi.n apne ladle ko dekh kar bahot ta’jzub kiya aur chomne lagi aur phir wapas aa gayi. Laikin afsos. Itna bada mojiza dekhne ke bawajood Maan Baap ne Eeman nahin laya. Ahadees mein aaya hai ke aap ko taqreeban 40 din aag mein rakha gaya. Hz. Ibrahim A.S ka qaul hai ke “Mujhe jitni rahat aur lazeez khano ka lutf jo un 40 dino mein hasil hua wo zindagi mein kabhi nahin hua. SubhanAllah. Jab aag thandi ho gayi toh Hz. Ibrahim A.S baher nikle. Sare log ye Karishma dekh kar dam-ba-khud ho gaye. (laikin jaisa ke ooper kaha gaya hai ke dil ke andhe the isi liye Eeman naseeb nahin hua)

Is waqaye ke baad Hz. Ibrahim ko Allah ki janib se “**Khaleel’Ullah**” ka khitab milta hai. SubhanAllah.

Wazahat:

1. *Khaleel’Ullah ka lafz “Khullat” se nikla hai jis ke ma’nay Arabi mein “Dosti” ke hain. Khaleel’Ullah yani “Allah ka dost”. Bacho! Itna azeem khitab RasoolAllah (SWS) se pahle kisi paighambar ko nahin mila. Is se andaza ho sakta hai ke Aap (A.S) ka martaba paighambaro.n ki fehrisat mein kitna buland-tar hai.*
2. *Mazkura bala (Ooper bayan hue) waqaye se hame andaza hota hai ke Hz. Ibrahim A.S ki tawakkul ki kya inteha thi (Tawakkul yani Allah par har muamle mein bharosa karna) ke Aap (A.S) ne Allah ki har marzi ko apni Khushi jana aur yaqeen-e kamil se Allah ki zaat par bharosa kiya ke chahe jo mera anjam ho wo mere liye behter hoga. Kyun ke mera RAB apne ashiqu.n par hamesha meherban rahta hai. Pyare Bacho! Aap ke zahen mein ye khayal aa raha hoga ke museebat mein banda agar KHUDA ki madad na chahe toh phir kya kare?. Khauf o harasaani dur karne ke liye ho ya imtehan mein kamyabi ki tamanna ke liye ho hame toh yehi maloom hai ke sivay ALLAH ke kisi se madad nahin maangi jaay. Iyyaka na’budu wa iyyaka nasta’yeen (Yani “Hum teri hi ibadat karte hain aur TUJHI SE MADAD MANGTE HAIN”) Ye toh hum har namaz mein aur har namaz ki har rakat mein (duaran-e tilawat-e Surah Fatiha) parhte hain. Aur phir Hadees mein bhi aaya hai ke Allah mangne walo.n se bahot khush hota hai. Phir Hazrat Ibrahim A.S ne aisa kuch kyun na kiya aur museebat mein Allah se madad kyun na maangi?. Is ka ek toh seedha jawab ye hai ke **Ishq ke maidan mein aql ki baat asaani se samajh mein nahin aati.** Aql ka taqaza toh yehi chahta hai jaisa ke aap soch rahe hain. Laikin Tahqeeqi (researching) aql ko thoda sa pahl (side) mein rakh kar Aql-e eemani ki bulandi par pahunch kar dekhne toh mas’ala saaf ho jata hai. Jaisa ke Iqbal ne kaha ke*

**Be Khatar kood parha aatish-e Namrood mein Ishq,
Aql hai Mahw-e tamasha-e lab-e baam abhi.**

(Sher ki wazahat: Yani bina soche samjhe aur bina khauf ke Ibrahim (A.S) ka ishq, namrood ki aag mein khood parha. Aur aql wahin (Minjaneeq mein) dhari ki dhari rah gayi ye sochte hue ke kya kiya jaay aur kya na kiya jaay). Hz. Ibrahim A.S ne tasawwur kiya ke mere Mashooq (Allah Rabbul-izzat) ki raza (marzi) ke bina na koi aag jala sakta thi, aur na koi meri maut ka intezam itne jashn se kar sakta tha, Wo sab kuch jaanta boojhta hai aur har cheez par qadir hai, agar is par bhi mere mashooq ki yeh khwahesh hai ke main jal kar fana ho jaoun toh main khushi se jal jaunga. Yeh hai Ishq-e haqeeqi **(Mashooq ne kah diya toh Ashiq ne sar jhuka diya kuch anjaam ki parwa kiya bina)** SubhanAllah).

AFSOS KE AAJ KAL AISE MA'SHEQAY INSAN-INSAN SE KIYA KARTA HAI JIS KE JAUHAR LACCHAR FILMO MEIN BADE FAKHR SE DIKHAYE JAATE HAIN AUR HUM BADE SHOUC SE ISE BEHAYA HO KAR DEKHTE BHI HAIN. (YEHI TOH SHIRK-E KHAFI HAI).

Bachol! aap ke sawal ka dusra jawab ye hai ke yaqinan aap ki baat mein koi shak nahin laikin hum museebat mein dua tab karte hain jab hame mahsoos ho ke hum par museebat aan parhi hai ya hamari koi tamanna dil mein sar utha rahi hai. Yahan Hz. Ibrahim A.S par jo waqaya pesh aaya hamari nazar-e naqis (kamzor nazar) mein bhale wo **museebat** aur **sakht tareen balaa** ho laikin Aap A.S us waqt Ishq-e Khuda wandi mein itne mahoo the ke aap ko museebat-museebat nahin balke aisi kaifiyat mein lazzat si mahsoos ho rahi thi. Yehi farq hota hai aik ashiq mein aur aik naaqis mein (Naqis yani nuqs wala, aib wala). Is zimn mein aap ko aik Naql kyon na suna dun

Khulasa-e Naql:

Khurasan ka safar hai. Hz. Mehdi-e Maud A.S ke sath qafila chal raha hai, na koi sawari na koi zaad-e safar ka intezam hai. Bas log joq-dar-joq (groups) aap ke sath chale aa rahe hain. log nehayat takleef mein the. Faqay pe faqa hai, na chalne ki himmat na rukne ki surat. Tareekh-e Mehdavia mein ja-ba-ja is waqaye ka zikr aya hai ke kuch log jo chalne ki taqat na rakhte the kabhi kabhi apne ghutno.n par kapda bandh kar rengte hue chalte the. Hz. Bandagi Myan Yousuf Suhait Rz bhi qafilay mein hain. Ek maqam par Aap (RZ) darakht ki chaou.n mein apne paun ke phapolay (blisters) mas karte hue Hz. Mehdi-e Maud A.S se poocha ke "Imamuna (A.S) Aap ne kaha ke Mehdaviyo.n par ek sakht tareen azmayesh ka waqt bhi ayega wo kis zamane mein hoga?" Hz. Mehdi A.S ne farmaya Myan suhait, wo waqt yahi hai. **Lekin tumhari qabiliyat badi hai isliye tum ko takleef malum na hui.** Isi dauran Hz. Mehdi A.S raste ke kisi teele par chadh kar Allah se ilteja kuch yun karte hain ke "Ya Allah, jo log Gujarat se mere sath apne

azeezo.n ko apne maal o karobaar ko aur kuch log apne biwi aur bacho.n ko tak chorh kar mere peeche aaye hain ye nahin hai ke main ne inko koi zar o maal ka lalach diya hai aur na hi main ne inka kuch maal apne paas rakh liya hai. Ye sab tere sache aashiq hain aur tere ishq ke khazane se Deedar hasil karne ki lalach mein mere peehche peeche deewana waar chale aa rahe hain, Ya Allah tu in sab par apna fazl farma. Is ke baad Allah ka fazl hua aur usi waqt sab Muhajireen ko Deedar-e Ilahi ki wo nemat mili ke sab masroor ho gaye.

Hz. Mehdi Maud A.S ki besat hi bando.n ko Ishq sikhlane ki thi. Kisi na-waqef ne aap se apne mazhab ke bare mein daryaft kiya toh Aap A.S ne farmaya ke “Banda Aashiqo.n ka mazhab laya hai” aur sab se bunyadi baat jo Hz. Mehdi A.S ne farmayi ke “Mazhab-e Maa KitabUllah wo Itteba-e Muhammad RasoolAllah” Tarjuma: Mera Mazhab Allah ki kitab (Yani Qur’an) aur Hz. RasoolAllah SWS ki itteba hai. Matlab yehi hua ke Hz. RasoolAllah SWS ki taleem bhi Ishq (Ishq-e kaamil yani Deedar ki Manzil) ki taleem hai. Laikin Aap SWS Allah ki taraf se is taleem ko aam karne par mamoor (Appointed) nahin the.

Namrood se manazira [Debate]:

Aag se salamati ke sath Aap (A.S) bahar aane ke baad gumraah qaum bajaay Shirk o Kufr se baaz aati Hz Ibrahim A.S ke sahi salamat bach jaane ke ahmaqana wujuhaat bayan karti rahi. (Jaisa ke har Nabi par ye zulm hota raha ke unhe.n na-zeba alqaab se pukara jata, jaisa ke Jadugar, Chaal baaz, Majnoon, waghairah waghairah) Aap Namrood ke darbar mein pahunche / ya Aap ko le jaya gaya. Us ne manazere ka intezam kiya aur sawal o jawab kuch yun hue.

Namrood ne kaha ke “Bata tera RAB kaun hai?” Hz. Ibrahim A.S ne jawab diya ke “Mera RAB wo hai jo zindagi deta hai aur marta bhi hai”. Namrood ne usi waqt aik be-gunah shakhs ko talab kiya aur usay phansi par latka dene ka hukm diya, aur aik qaidi jo maut ke intezar mein qaid-khane mein tha bula kar Hz. Ibrahim A.S ke agay usay riha kar diya aur kaha “Dekho main bhi yehi kaam karta hun jo tumhara RAB karta hai ke jise chahe aur jab chahe zindagi de sakta hun aur jise jab chahe maut bhi deta hun.” Hz Ibrahim A.S ne kaha **“Fa InnAllaha Ya’ti bish’shamsi minal mashriqi faati biha minal maghrib (Surah Baqrah) Yani “Mera RAB suraj Mashriq (East) se nikalta hai, tu Maghrib (West) se nikal kar dikha”** . Is par Namrood hakka bakka ho gaya laikin choo.n ke aql par sab ke pardah parha hua tha kuch der baad phir inkar par israar karne lag gaye.

Hijrat:

Ab Hz. Ibrahim A.S ne qaum se bezargi zaher ki ke itne bade Mo’jize par bhi ye qaum sudharne wali nahin hai toh phir yahan rah kar kya faida. Aap (A.S) ne wahan kuch aur

arsa guzara. Aap ne wahin Bibi Sarah se Nikah kiya aur phir Hijrat ke liye nikal parhe. **(Hijrat** : Aqamat-e Deen ke liye aik maqam ko chorh kar dusre maqam par jana)

Bibi Sarah Iraq ki hi rahne wali thi.n Aap Malik haraan ki dukhtar thi.n Dusri aur riwayaton mein Malik Haraan Hz Ibrahim A.S ke chacha hona bhi kaha gaya hai is lehaz se Bibi Sarah Aap (A.S) ki chacha-zaad bahen hui.n.. Baher haal.

Aap (A.S) Bibi Sarah ke hamraah sham ki taraf rawana hue. Raaste mein aik hakim ka ilaqa tha jo bahot zalim tha. Us ki rawish ye thi ke jo bhi musafir us ilaqe se guzarta wo us ki Biwi ko eghwa (kidnap) karwa leta. Us hakim ke kaarinde shaher mein ghomte rahte the aur aisa koi musafir jo aurat ke hamraah ho apne hakim ko fauri ittela kar dete aur shar ka irtekaab karte the (yani badmashiya.n karte). Is hakim ki aik ajeeb baat ye thi ke agar sabit ho jata ke aurat musafir ki biwi nahin balke maan ya bahen hai toh usay hath na lagata aur jaane deta. Ye baat Hz. Ibrahim A.S ke ilm mein thi. Jis ka dar tha wahi hua, raaste mein aap ko us zalim hakim ke logon ne gher liya. Hz Ibrahim A.S ko toh jakad kar wahin chorh diya aur Bibi ko le gaye. Aap (A.S) ne jaane se pahle Bibi Sarah se chupke se kaha ke dekho tum se agar ye poocha jaay ke tumhare sath jo admi hai wo kaun hai toh kahna ke ye mera bhai hai. Bibi Sarah ne hami bhar li. Jab Bibi ko Hakim ke aage pesh kiya gaya toh Hakim be qaabu ho gaya aur Bibi ko hath lagane ke liye lapka. (Riwayaton mein aaya hai ke Bibi Sarah itni haseen o jameel thi.n ke Amma Hawwa ke baad aap hi zameen ki sab se khubsoorat tareen aurat thi.n). Jab Bibi ne dekha ke zalim dast darazi ki niyyat se aage badh raha hai toh aap ne dua ki ke “Ay Allah, main tere pyare Paighambar aur dost ki ismat [izzat] hun, tu mujhe is zalim ke sharr se mahfooz kar de” Ye dua karna tha ke zalim dhadh (lower part of the body) samet zameen mein gadh gaya. Baaz waqayat mein aya hai ke us ka hath shall ho gaya (paralysed ho gaya) Us ne minnate.n ki ke “Bibi meri museebat dur karne ki tumahre Allah se ilteja karo, main tum ko kabhi hath na lagaounga”. Bibi ne dua ki aur uski halath theek ho gayi. Zalim ne phir dast darazi ki. Is baar bhi us ki yehi kaifiyath hui. Ab us ne kaha ke main qasam khata hun ke tum ko kabhi hath na lagaounga. Meherbani karo aur mujhe theek kar do. *(Paighambaro.n / Nabiyon ki Azwaaj-e Mutahheraat (Paak daman Bibiyaan yani hamari maaye.n) aik toh Nabiyon ki sohbat aur dusra auraton ki fitri nemat (Rahem dili) mein itni faraaghat (bade dil wali) hoti hain ke jis ka bayan nahin.)*. Aap ne Allah se phir dua ki aur wo phir se apni asli halath mein aa gaya. Ab us ne tawba ki aur aap ko na sirf riha kar diya balke Aap ki khidmat ke liye aik kanees ko bhi de kar rukhsat kiya.

Bibi Hajirah:

Ye kanees Bibi Hajirah thi.n. Bibi Hajirah dar asl nasali taur se kanees nahin thi.n balke aap bhi aik Malik zadi thi.n Aap ko kisi jung mein qaidi bana kar Zalim hakim ne apne mahel mein baandi bana kar rakh liya tha. Bibi Sarah apne hamraah Bibi Hajirah le kar wapas hui.n. Hz. Ibrahim A.S bahot fikar mand ZikrUllah mein mahoo the. Aap ki

salamati se rihai paa kar bahot masroor hue. Aap bilad ash-sham mein Urdun (Jo aaj Jordan se maroof hai) ki taraf rawana hue jahan Hz. Luut A.S ko kafiron se Aap ne chutkara dilwaya. Is ke baad Aap bibi Sara ke sath sham mein hi rahne lage.

Note: Bilad Ash-sham us zamane mein bahot wasee areez (bada mulk tha) tha jis mein Urdun / Jordan aur deegar mukhtalif ilaqay bhi shamil the jo aaj kal muqatalif Mumalik (Countries) ke naam se jaane jate hain.

Ek zamane daraz tak aap la-wald (Bina aulad) ke rahe. Bibi Sarah ne Hz. Ibrahim (A.S) se aik martaba khwahesh zaher ki ke aap Bibi Hajirah se nikah kar len taa ke Aap ki paak Nasl aage chal sake. Aap ne Bibi Sarah ki khwahesh par Bibi Hajirah se nikah kiya. Bibi Hajirah jab hamela hui.n toh fitri taur par (Shayed) aap ko apni ahmiyat zyada mehsus hone lagi. Bibi Sarah choo.n ke pahli biwi thi.n aur Aap hi ne Bibi Hajirah ko Hz. Ibrahim ke liye pasand farmaya tha ye baat gawara na kar sakin aur ghair iradi taur se [un-intentionally] un ke dil mein bhi apni ahmiyat kam ho jane ka ehsas jag utha. Ab dono Bibiyo.n mein shakar ranji (Ekhtelafaat) shuru ho gaye. Bibi Hajirah ek dafa tanhai mein ro rahi thi.n. Hz Jibrayeel A.S wahan tashreef laye aur farmaya “Ay Bibi, Tum kyun itna ro rahi ho, tum toh badi khush bakht (Khush naseeb) ho ke Allah tumahre batan se aik aise bache ko ubhar raha hai jo khud na sirf aik Nabi hai balke is ki zuriyat se (Nasl se) aik la-zawal aur aik azeem ush-shaan paighambar ko bhi mab’oos farmane wala hai. (Wo azeem Ush-Shaan hasti Hamare Paighambar, Sarkar-e do jahan, Afzal Ul-Ambiya, Hz. Mohammed Mustafa S.W.S hain).

Ab Bibi Hajirah masroor [khush] ho kar ghar laut aayi.n laikin dono bibiyo.n mein ekhtelafat badhte gaye. Yahan tak ke aik roz Hz. Ibrahim A.S ne Bibi Hajirah se kaha ke chalo main tumhe chorh aau.n, aur bina kuch waja bataye Bibi Hajirah aur bache (Hz. Ismail A.S) ko sath liya aur sham se bahar nikal gaye. Raaste bhar khamoosh rahe koi baat na ki. Aik nehayat sun-saan maqam se jab guzar hua (ke Bibi Hajirah peeche peeche aur Hz. Ibrahim Aage chal rahe the). Bibi ne bahot zaari karte hue pooch hi liya ke “Ay mere sartaj, Aap mujhe kahan le ja rahe hain?” Hz. Ibrahim ne koi jawab na diya. Aap ne baar baar yehi poocha aur aakhir mein poocha ke “Acha ye toh batla dijiye ke kya aap mujhe apni marzi se le ja rahe hain ya Allah ke hukm se?” Ab Hz. Ibrahim A.S ne farmaya “Allah ke hukm se”. Bibi ne chain ki saans lete hue farmaya “Ab mujhe koi gham nahin aap mujhe kahin bhi le jaye.n Allah ki amaan mere sath zaroor rahegi.” SubhanAllah, ye Tawakkul ki ek shaandar misal hai.

Aap ne ek ilaqe mein padau dala jahan dur dur tak na Adam tha na adam-zaad. Na pani tha na kuch saman-e zindagi. Bas saamne aik teela (Hump / chota sa pahad numa ooncha maqam) nazar aata tha. Aap ne yahan Bibi Hajirah aur taqreeban 6 maah ke nanhe Ismail (A.S) ko chorha aur Khuda hafiz kah kar sham ki taraf rawana ho gaye. Bibi ne uff tak nahin ki aur shauhar ko bina kuch sawal kiye Khuda hafez kah diya (Allahu akbar, Kya shauhar ki ita’at hui). Ye maqam Makkah tha aur jo samne teele ki

shakl thi wo Dar asl Kaba tha jo Toofan-e Nooh (A.S) se mutassir [effected] ho gaya tha. Jab Hz. Ibrahim A.S wahan se rukhsat ho gaye toh Bibi ne jo kuch sath tha us se guzara kiya. Ab naubat yahan tak aayi ke pani bhi nahin tha. Sheer khwar (Dudh peeta bacha) Ismail (A.S) pyas se bilakhne lage. Aap bahot pareshan huin aur Allah se dua karne lagi.n. Nanhe Ismail (A.S) ka jab pyas se behaal hone laga to Aap uthi.n aur pani ki talash mein idhar udhar duadhne lagi.n

Wazahat:

Bibi Hjarah Bint-e sahra thi.n yani aap sahra (desert) mein hi pali badi thi.n isi liye aap ye andaza lagana chah rahi thi.n ke kaheen aas paas koi pani ka ilaqa toh nahin Aap ke idhar-udhar bhagne ka maqsad ye tha ke apne lakht-e jigar ko chorh kar aap kuch dur pahad par chadh kar dekhne jate the ke kaheen koi parinde toh nazar nahin aa rahe hain (Sahra ke khaas parinde hote hain jo toliyo.n mein ghoomte rahte hain aur jahan pani mile wahan par padaau daal dete hain). Aur phir bhag kar Ismail A.S ko dekhne aati thi.n ke bacha salamat toh hai. In dono pahadiyon ka naam hai Safa aur Marwah. Allah Ta'ala ko Bibi ka is qadar pani ke liye sayee (struggle) karna itna pasand aaya ke Allah ne isay Hajj aur Umrah ka aik rukn bana kar qiyamat tak ke liye Bibi ki is masoom adaa ko barqarar farma diya. SubhanAllah.

Isi asna mein jab aik dafa daud kar nanhe Ismail (A.S) ke paas aayi.n toh kya dekhte hain ke Ismail A.S lete lete aydiyo.n se zameen mas kar rahe hain (Yani ragadh rahe hain) aur us zameen se pani ka fawwarah nikal raha hai. Bibi bahot masroor hui.n aur Allah ka shukr baja laayi.n. Pani rukne ka naam nahin le raha tha. Aap ke muh se be-ekhtiyar nikal raha tha ke zam zam zam (Arabi mein “zam” kahte hain “thairne / rukne” ko. Goya Aap pani se kah rahi thi.n ke “thair-ja, thair-ja” isi liye is pani ka naam ZAM ZAM mashoor hua. Hz. Ibn-e Abbas Rz se riwayat hai ke Agar Bibi us waqt zam zam na kahi hoti.n toh pani itna ubalta ke sari duniya doob jati. Bacho! Ye Allah par kaamil tawakkul karne ka nateeja hai. Jitna tawakkul rahega Allah ki ghaib se utni hi madad milegi.

Aab-e zam zam ke kuch dilchasp haqayeq (facts)

Allah ne Bibi ke sabr ka aisa in'aam diya ke aik sahra jahan pani ka wahem o gumaan bhi nahin tha, na koi Adam basta tha na haiwan aur na hi charind parind, us jage aik aisa pani ka chashma zaher farma diya ke aise pani ki misal sari duniya mein kaheen nahin milti. (Aaj bhi agar hum ghour Karen toh aql hairan ho jati hai ke Saudi Arab jaise Ghane sahra mein aik aise pani ka kuwwan phootna wo bhi bina kisi takalluf aur hazaro.n baras se saikdo.n Mulko.n mein karodo.n logon mein taqseem kiya jana aik jeeta jaagta karishma hi hai). Ta'jjub ki baat ye bhi hai ke aaj tak is pani ki asl (main source / root / buniyad) koi daryaft na kar saka. Is pani mein itni shifa hai ke bayan se

bahar hai. (Jo bhi poore aqeede (yaqeen) se is ko peeta hai uski beemari rafa hojati hai). Na sirf is ki roohani taseer hai balke zaheri taur se bhi ye duniya ke kisi bhi pani ke muqable nehayat darje shaffaf (crystal clean) aur mufeed (beneficial/healthy) hota hai. Tahqeeq se maloom hua hai ke is pani ke ajza (contents) mein calcium aur magnesium salts ka ma'dda aam pani se zyada paya jata hai jo Hajjiyo.n ki thakaan mein takheer (delay) karta hai aur jis ke peene se pani ki talab der se hoti hai..SubhanAllah. Hala.n ke kuch arse pahle U.K (United Kingdom) ki media ne Islami aqeede ko majrooh karne (nuqsan pahunchane) ki koshish mein Aab-e zam-zam ko sehat ke liye muzeer aur is pani mein cancer ke ajza shamil hone ki afwaah phailayi thi. Laikin is ki maang na kabhi ruki thi aur na kaheen ruki hai. (Balke Internet (Google) par agar aap "zamzam cured cancer" jaise alfaz type karenge toh zamzam ke zariye cancer ke ilaj ke qisse bhi aap ko parhne ko milenge.) Makkah mein khaas Aab-e zam-zam par tahqeeq ke liye idara (Research Laboratory) bhi hai, ye "King Abdullah zam-zam water Distribution center" ke naam se maroof hai jo jadeed tareen takneeki suhooliyaat (most advance technical facilities) se laiz hai. Is idaray ne zam-zam par lagaye gaye tamam be buniyad ilzamaat poore duniyawi isbaat [proofs] ke sahare bhi rafa kar diye hain jahan din mein zam-zam ka muaena (test) 3 dafa kiya jata hai.

Makkah mein abadi:

Kuch din guzre na the ke wahan se aik qafila (caravan) guzra jo Khana ba-dosh the. Qiyam ke liye thikane ki talash mein idhar udhar justaju (struggle) kar rahe the. Yahan aap ne Bibi Hajirah aur un ke nanhe bête Ismail (A.S) ko paya. Kyun ke zam-zam par Bibi ka qabza tha isi liye qafila ne ijazat talab ki ke un ko bhi wahan rahne diya jaaye aur pani istemal karne diya jaay. Bibi ne ijazat dedi. Ye qafila qabeela-e jurham se jaana jata tha.

Khana Ba-dosh: English mein "Vagrants" kahte hain. Lafz "Khana" farsi mein "Ghar" ko kahte hain, aur "Dosh" kandhe ko kahte hain "Khana ba-dosh" yani wo log jin ka koi thikana nahin nahin hota (Goya apna ghar kandhe pe liye phirte hain).

Udhar Allah Ta'ala ne Bibi Sarah ko bhi aulad se nawaza Jab ke Hz. Ibrahim A.S ki umr-e shareef 100 ke qareeb pahunch gayi thi. Bibi Sarah ke batan se Hz. Is'haq (A.S) ki viladat hui. Aap bhi Naboo'at par faiyez hue aur aap ki aulad se aane wali duniya ke tamam Nabi aur Paighambar mab'oos hue sivay Hz. Muhammed RasoolAllah S.W.S ke. (Jaisa ke ooper bataya gaya hai ke Hz. Sarkar-e do alam Muhammed Mustafa S.W.S Hz. Islamil (A.S) ki aulad se hain).

Hz. Ismail (A.S) isi sahra mein pale bade. Aap qabila-e jurham ki sohbat mein rah kar Arabi seekh gaye. (Hz. Ismail (A.S) pahle Nabi hain jinho.n ne Arabi zaban seekhi). Isi qabilay ki aik ladki se Aap (A.S) ka nikah hua. Shadi ke chand baras baad Bibi Hajirah ka inteqal ho gaya. Hz. Ibrahim A.S gaahe-gaahe (kabhi-kabhi) Bilad-e Shaam se

Makkah Bibi Hajirah se milne aya karte the. Aik dafa aap milne gaye toh ghar mein Hz Ismail A.S ki biwi ko paya. Aap A.S ne ke daryaft karne par Hz Ismail ki biwi ne bataya ke wo abhi abhi jungle gaye hain shikar ke liye. Jab ghar ka haal chal poocha gaya toh un ki biwi ne shikayat ki ke “Bas yun hi guzara chal raha hai. Ya toh shikar ka gosht / dudh ya khajur khao ya zam zam peete raho”. Aap ne kaha ke acha main toh ja raha hun agar Ismail aaye toh kahna ke “ghar ki chaukhat badal de”. Jab Hz Ismail A.S aaye toh un ki biwi ne sara majra sunaya toh Aap (A.S) ne kaha ke wo mere walid the aur chaukhat badalne se murad hai ke tum ko chorh diya jaay. Aap ne usi waqt talaq di. Aap (A.S) ki aqd-e sani hui. Phir isi tarah Hz. Ibrahim A.S aik dafa phir aaye aur haal chal poochne lage. Is dafa Aap ki biwi ne kaha ke bahot achi guzar rahi hai Allah ka shukr hai Dudh gosht aur sahraai phal khane ko hai aur pani ki bhi koi kami nahin. Hz Ibrahim A.S ne kaha ke theek hai main ja raha hun, agar Ismail aaye toh kahna ke chaukhat barqarar rakhe. Jab Ismail A.S aaye toh aap ki biwi ne usi tarah sara majra kaha toh Ismail A.S khush hue aur kaha ke wo mere walid hain aur tum se mutmayeen hain. Ab teesri dafa jab Hz. Ibrahim aaye toh makkah mein rahne lage. Aap ne apne bête Ismail (A.s) ke sath mil kar kabay ki tameer shuru ki. Aap ko yaad hoga ke jab Bibi Hajirah is jaga pahli dafa tashreef layin thi.n toh us jaga aap ke samne aik teela (hump) tha ye teela kuch aur nahin balke Madoom (Khoiyi hui shakl ka) Kabay shareef ki imarat thi.

Wazahat:

*Hz. Ibrahim A.S ne chaukhat badalne ki baat se Hz. Ismail A.S ko jo ishara diya tha ke apni Biwi ko chorh den ye mahez isi waja se nahin ke Aap A.S ki biwi ne ghar mein tangi ki shikayat ki. Choo.n ke Nabi apni ummat ke liye roohani tabeeb bhi hua karte hain is lehaz se Aap ne Hz. Ismail (A.S) ki biwi mein zaroor aisi maslehat dekhi jis se wo aik Nabi ki biwi ke shayan-e shaan na thi. Aur koyi bhi Nabi ya Paighambar apni marzi se kuch nahin kahte wo toh Allah ke masoom bande hote hain jo har muamle ya faisle mein Allah ka muraqeba aur razamandi chahte hain. Aur aik nukta is mein ye bhi hai ke “Chawkhat badalne” se murad aam fahem alfaz mein (plain words mein) sirf Talaq dena bilkul nahin. Agar Hz. Ismail A.S ne “chawkhat badalne” se murad sirf “Talaq” liya hoga toh yaqeenan wo ilm-e ladunni hai (Allah ka wo ilm jo nek bando.n ke dil mein roohani taur se utara jata hai). Hum jaise gunahgaro.n ko ye ekhtiyar nahin ke biwi ki aisi kotahiyo.n ki sarzanish (reprove) ba-zariye talaq hi kiya karen balke talaq toh sab se aakhri marhala (resort) hai jab ke is ke bina koi chara hi na bache. **Hz RasoolAllah SWS ne farmaya ke “Abghaz’ul halal ilAllahit’Talaq” Yani Allah ke nazdeek sab se na-pasandeedah HALAL cheez TALAAQ hai.***

Hz. Ibrahim A.S ki tareekh aur Aap (A.S) ki seerat-e uzma bahot wasi (vast,) hai isi liye deegar waqayat se kuch katraate hue hum Aap (A.S) ki chand khususiyaat par roushni dalenge, jis ke baad mazmoon ke ain maqsad yani **Fazilat-e Zil’Hajjah** se mansoob (ta’lluq) ijmalii (brief) baat karenge.

Hz. Ibrahim A.S ki chand khususiyaat

1. Aap (A.S) ki shabihat (face features) Huzoor pur'noor Muhammed Mustafa SWS se mushaba thi.
2. Aap (A.S) ka shumar 6 Ulul azm paighambaron mein hai.
3. Kabay ka az sar-e nau (right from the beginning) tameer ka sharf Aap (A.S) ko hasil hai. Jannat ke Kabay ke bhi Aap (A.S) hi darbaan hain.
4. Aap (A.S) ka zikr qiyamat tak rahega. Har saal Hajj ke mauqay par Aap (A.S) ki aur Aap ke Ahl o Ayaal ki (Bibi Hajirah aur Hz Ismail (A.S) ki) yaad taza hoti rahegi.
5. Aap (A.S) ka zikr har namaz mein hota hai (Qayde mein salam se pahle jab hum Darood-e Ibrahim parhte hain)
6. Aap (A.S) ko Allah ki janib se "KhaleelUllah" ka laqab mila.
7. Aap (A.S) deen ke liye sab se pahle hijrat karne wali hasti hain.
8. Aap (A.S) ka naam Quran-e Majeed mein taqreeban 70 martaba aya hai aur 20 suraton mein aap ka zikr-e Mubarak hai.
9. Murshrikeen-e Makkah ho ke Yahudi (Jews) ya Nasara (Christian) sab ko is baat ka fakhr tha / hai ke un ki nisbat Hz. Ibrahim (A.S) se hai. **Laikin Haqeeqatan Aap (A.S) ki nisbat Islam se hai.**
10. Aap (A.S) ke baad jitney bhi Ambiya wo Rusul paida hue hain wo sab Aap (A.S) hi ki zurriyat (progeny/aulad) se hain
11. Mehman Nawazi

Mehman Nawazi:

Mehman nawazi Aap (A.S) ka behtareen shauq (Hobby) tha. Jis din Aap (A.S) ke ghar mehman nahin aata Aap (A.S) kisi mehman ki talash mein bahar chale jate aur agar koi na milta toh roza rakh lete. Hala.n ke Aap (A.S) ke ghar mein aksar faqay ki halath rahti.

Aik dafa ka zikr hai ke ghar mein kuch anaj nahin tha. Bibi Sarah ne israr kiya ke kuch bahar ja kar ghar ke liye layen ta ke chulha jale. Aap bahar gaye aur pahle roz wapaa bina kuch liye aa gaye. Dusre din bhi kuch na mila toh boree (Thailay) mein rait (sand) bhar kar laute ta ke Bibi ko boree dekh ke kuch itminan ho jaay (Jab boree khulegi tab dekha jayega). Faqay se aap ki halat bhi nidhal thi so ghar aa kar kuch aram kiya. Uthne ke baad bibi ne garam garam rotiyan pesh ki. Aap (A.S) ne poocha ke ye rotiyan kahan se aayi hain, Bibi ne kaha "Kya aap bhool gaye ke Aap ne aaj MashaAllah se aik boree ataa sath laya tha". Hz. Ibrahim A.S ne Allah ka shukr baja laya. SubhanAllah.

Mehman Nawazi ke shahkar.

Aik martaba Azaab ke farishte Insan ke bhes mein aap (A.S) ke yahan aaye. Aap (A.S) fauri bahar gaye aur ghar mein jo aik bakri ka bacha tha usay zuba kiya aur usay bhoon

kar Mehmano.n ke agay pesh kar diye. Mehmano.n ne khane se inkar kar diya. Aap ko tashweesh hui ke ye log kyun saaf inkar kar rahe hain. Kaheen koi dushman toh nahin. Ye khayal aate hi un farishto.n ne kaha ke ghabraiye nahin hum Aap ko kuch takleef dene nahin aaye hain balke hame Allah ne aap ke liye aulad ki khushkhabri de kar rawana kiya hai aur qaum-e Luut (A.S) ke qariye (ilaqay) mein bheja hai ta ke wahan azaab barpa Karen. (Ye insane ke bhes mein rahmat aur Azaab ke farishte the)

Note: Puranay zamanay mein agar mehman khane se inkar kare tou guman kiya jata tha ke shayed ye dushman hai aur agar koi kisi to khilanay say inkar kar de tou bhi shuba kiya jata tha ke ye dosti nahi karna chahte. Aur agar koi kisi dushman to zarar pahunchanay ke iraday say aye tou iske paas khana nahi khata (kyon ke kitna hi dushman sahi lekin qaida (rule) ye tha k jis ka namak kha liya us say namak harami nahi karni chahiye). Lekin afsos ke humara zamana kuch aisa ho gaya ke “Jis thaali mein khate hain, usi mein ched karte hain”.

Wazahat:

*Bacho! Aap ne ghaur kiya ke Hz. Ibrahim A.S ne mehman ko bina pooche hi un ki khatir ke liye pahel ki. Na sirf pahel ki balke jo ghar mein khane ki sab se behtareen cheez thi la kar rakh diya. Agar mehman nahin khay toh zaroorat mand ke yahan bhijwa dete ya khud kha lete. Aaj kal hum Mehman ko un ki choice poochte hain ke “**Aap Kya khana pasand karenge? / khayenge ya nahin khayenge**”, Kuch log ba dil-e nakhwasta (bilkul be-dili se) kahte hain “**Kuch Kha ke jana tha na**” bechare mehman kya bole.. takalluf mein toh “**Ji nahin**” hi muh se niklega. **Is se zyada advance log toh Mehman ko ek bojh samajhte hain. Mehman ke aane ki bhanak parhte hi ghar se baher family ke sath nikal parhte hain. Hala.n ke Hz. Ibrahim A.S se asl nisbat toh hum Musalmano ko hai.***

Kis qadar ho gayi masroof ye duniya apni.

Aik din tahre toh Mehman bura lagta hai.

Daur-e Vilayat mein toh Mehman ki tazeem ke jo shahkaar hamare samne hain shayed hi is ki nazeer [misal] kisi aur qaum mein muyassar ho ke jise sun kar aql dang rah jaay.

Aik martaba Hz. Bandagi Myan Shah-e Nemat Rz ke ghar koi mehmaan aaye. Aap Rz ne Mehmaan ki rukhsati ke baad Bibi se poocha ke “Tum Mehman ki tazeem ke liye kyun uth kar khadi nahin hui.n?” Bibi (Rz) ne jawab diya ke “Mere gowd mein mera sheer-khaar (breast-feeding infant) doodh pee raha tha”. Aap (Rz) ne kaha “Ye bacha ab zyada din tumahre gowd mein nahin rahega”. Aur is tarah kuch din baad Aap (Rz) ka bacha wasil Ba-Haq ho gaya. (Al-makhooz Kitab Farookh-e vilayat)

Bacho! Aaiye hum ahed karte hain ke InshaAllah aaj se koi bhi Mehman hamare ghar aaye toh hum un ka isteqlbal poore josh o qarosh se karenge aur jo bhi ghar mein

muyassar hua pesh kar denge. Agar (bil-farz) ghar mein khane ki koi cheez nahin aur Bazar se lane mein takheer ka imkaan ho toh saaf sutre glass mein thanda pani hi sahi ba-adab un ke aage pesh karenge. (Aur agar kuch khilana bhi maqsood ho toh mehman ko pahle pani pesh kiya jaay) Pani pilane ke bhi adaab hain ke Pani dono hatho.n se pesh kiya jaay, ungliyaan glass ke bahar ho.n, Pani pesh karte waqt “**Allah diya**” zarur kahen, Jab tak Mehman pani Khatm na kare hath bandh kar khade rahe aur jab pee chuke toh pooche “Kya aap aur peena pasand karenge?” Kya aap ke husn-e sulook (ache bartao) se hi mehmaan ki thakan mit jaay aur aap ke liye dil se dua nikle.

Kabay ki tameer

Khuda ka Ghar yani Khanay kaba ka wujood (existence) yun toh Hz. Adam A.S se hi hai. Laikin ye kayi baar az sar-e nau (naye siray se) banaya gaya. Jis ka ijmal (brief note) ye hai.

Duniya banne se pahle duniya mein jinnat hua karte the tab bhi kaba maujood tha jise farishton ne banaya tha. Us ke baad jab Abul-Bashar Hz Adam A.S utare gaye toh aap ne kaba dobara banaya. Phir is ka silsila kuch yun hua

Hz. Adam A.S → Hz. Idrees A.S → Hz. Ibrahim A.S → Quraish ke daur mein (Jab RasoolAllah SWS kamsin the) → Abdullah bin zubair RA ke daur mein → Hujjaj bin Yousuf ke daur mein → aur aaj tak bhi is ki tameer o tarmeem hote hi rahti hai. Hz. Adam Alaihis salam ne yahan sab se pahle khaima (tent) gaada tha. Is ke baad jaisa ke bataya gaya hai ke Aap A.S ke daur tak is ki koi khaas shakl aur ehtemaam nahin tha. Baaz riwayaton mein aya hai ke Hz. Ibrahim A.S ne Allah se pooch pooch kar kabay ki tameer kiya karte ke is ki lambai kitni ho, tool o arz (length & breadth) kitna ho. Allah ne phir aik baadal bheja aur farmaya ke is baadal ka saya jitna zameen par parta hai un ki hadho.n (boundries) par nishan laga lo aur utni is ki tool o arz ho. Kuch riwayaton mein hai ke Allah ne ap ki guzarish par aik saanp ko zaaher kiya jo zameen par rengte hue nishan bana kar ghaib ho gaya aur usi nishan ke lehaz se aap ne kabay ki imarat khadi ki. (wallahu a’lam, Allah swt knows best). Baher haal Allah Ta’ala ka hukm hua ke Baap-bete (Hz. Ibrahim A.S aur Hz. Ismail A.S) mil kar Kabay ki imarat banaye.n so tameer shuru hui. Kya hi khush bakht hai wo Kaba Ke jis ki tameer ke me’maar (Mestri) Hz. Ibrahim A.S hain aur Bel-daar (Mazdoor) Hz. Ismail A.S. Sirf in dono ne mil kar kabay ki tameer ki. Us zamanay mein jahan wasayel (resources) nahin ke barabar the aap andaza kar sakte hain ke kis tarah itni oonchi imarat ki tameer ki hogi. Aksar seerat-e mubareka ki kitabo.n mein zikr hai ke Jab kabay ki oonchai badh gayi toh Hz. Ibrahim A.S ke liye asmaan se do pathar jibrayeel A.S le kar aaye Aik wo pathar hai jise hum Maqam-e Ibrahim ke naam se jaante hain. Ye pathar aisa tha ke jab is par Hz. Ibrahim chadh jate toh wo khud ba khud hasb-e zaroorat ooncha uth jata aur is tarah tameer amal mein aati. Us pathar par Hz. Ibrahim ke pau.n ke nishan bhi kud gaye.

(Hala.n ke nishan toh mitti ya keechad mein parhta hai laikin ye Allah ka mojiza hai aur Allah ko manzur tha ke ye nishan Qiyamat tak ke liye qayam rahe aur aap ke nakhsh-e-paa ki yaadgar ban jaay. Dusra pathar Hajr-e Aswad hai. Arabi mein Hajr kahte hain pathar ko aur aswad kahte hain kale rang ko. Yani ye kale rang ka pathar hua. Isay sang-e aswad bhi kahte hain. Huzoor SWS ne arz kiya ke ye pathar jab asman se utra toh nihayat raushan hua karta tha. laikin is ko gunah-gaaron ke boso.n (kisses) ne aswad bana diya. Jab kabay ki tameer ho gayi toh Hz. Ibrahim A.S ne ye dua parhi ke “Rabbana taqabbal minna innaka antas’sameeyul aleem”. Yani Ay Humaray Rab tu hum se hamari kavish qubool farma beshak tu sab se badh kar sunne aur jan’ne wala hai. Allah ne aap ki mehnat qubool farma li aur hukm diya ke Ay Ibrahim ab elan karo ke log aa kar kabay ki janib rukh kar ke HAMARI ibadat Karen. Aap A.S ki awaz mein itni taseer thi ke har jaga aap ki awaaz pahunch gayi yahan tak ke maa.n ke rahmo (wombs) mein jo bache the wo bhi jawab mein kahne lage “Labbayek Allahuma Labbayek. Labbyek la shareeka laka labbyek” Tarjuma: Hazir hun ay mere Rab main hazir hun. Hazir hun ke tere sivay koi mabood nahin. Inhi alfaz mein izafa farma kar Huzoor SWS ne Hajj ke dauran Hajiyon ko aur tamam zayereen-e kaba (Kaba aane wale mehmano.n) ko hidayat di ke isay raste tamam dohrate rahen jise hum “Talabiya” kahte hain.

Waqaya-e Qurbani:

Ab jab ke Kaba tameer ho gaya Hz. Ibrahim ko Khwab ke zariye Allah ka hukm hua ke apne nau-umr farzand (young son) Hz. Ismail A.S ko Allah ki raah mein zubah kar den. Hz. Ibrahim ko Allah kayi baton mein aazmata raha aur Hz Ibrahim har imtehan mein kamyab hote gaye. Laikin sare imtehanon mein ye imtehan bahot sakht tha. Ye us imtehan se bhi sakht tha jab ke Allah ne hukm diya ke apni Biwi (Bibi Hajirah) ko ek sunsaan jage doodh peete bache ke sath chorh do aur us par ye ke madad ke liye tumhe wahan rukna bhi nahin chahiye.. Bahar haal. Waqaya ye hai ke Hz. Ibrahim A.S aik raat khwab mein kya dekhte hain Allah ka hukm ho raha hai ke “Ay Ibrahim hamari raah mein tum apne farzand Ismail ko Zubah (qurban) kar do”.

Note: Bacho! Yahan ek nukta aap samajh len ke Nabiyon ka khwab hamesha sachha hota hai is liye ke Nabi masoom hote hain. Agar hum is tarah ka koi khwab dekhe.n toh is par zyada tawajjah na den balke Allah se is khwab ko hamare liye Mubarak karne ki ilteja (dua) Karen. Yahan aap ko ye batana bhi munasib samajhta hun ke Khwab dar asl teen tarah ke hote hain. Nafsani, Shaitani aur Rahmani. Nafsani khwab wo hota hai jo hamare la-sha’oori se sha’oor mein aa jata hai (Yani khwab mein hamare dimagh par cha jata hai (from sub-conscious to conscious state)) Ye sab din bhar hamare kaam ya uljhanen ya kisi se bahes o takraar ki cassette goya rewind & repeat hoti hai aur hame wahi dikhta hai jo ke hamare dimagh par chaya tha. Dusra khwab wo hota hai jo shaitani hota hai jaise hame khwab mein koi jungli janwar hamlawar hote nazar ata hai,

ya koi hadesa ya isi tarah ki cheezen jo hame gawara nahin (pasand nahin) dikhlata hai. Aur teesra khwab Rahmani hota hai jo Allah ki taraf se bande par zaher hota hai aur umooman (in general) is ka waqt fajr se pahle ya fajr ke darmiyan hota hai. Jaise Khwab mein Huzur SWS ka ya Hz. Mehdi-e Ma'ood A.S ka deedar hona. jo nihayat nek bande aur tarek ud-duniya hon unhen Allah ka deedar hona ya Qur'an ki ayaat aur kalimaat nazar aana ya farishto.n se mulaqat hona. Ye sab Rahmani khwaab hote hain. Agar ham koi acha khwab dekhte hain toh hame uth kar Allah ka shukr baja lana chahiye aur do rakat shukrana ada kar ke Allah se is ki tabeer Mubarak karne ki dua karni chahiye, aur agar bure khwab nazar aaye.n toh Huzoor SWS ka farman hai ke apni baye.n janib (left side) teen dafa thook kar "Lahawla wala quwwata illa Billahil Aliyyul azeem" parhen aur karwat badal len. Is se shaitan phir se khwab nahin dohraya karta aur us gande khwab ka asar zaayel (ghaib) ho jata hai.

Jab Hz. Ibrahim A.S ne khwab dekha toh agle din Aap ne apne bête Hz Ismail A.S se is baare mein mashwara kiya. Hz. Ismail A.S ke jawab ki Khud Allah tareef karte hue Qur'an mein kuch is tarah irshad farmate hain **"Toh ham ne un ko (Hz. Ibrahim A.S aur Bibi Hajirah ko) aik narm dil ladke ki khush khabri di. Jab wo un ke sath daudhne (ki umr) ko pahuncha toh Ibrahim ne kaha Beta! Main khwab mein dekhta hun (goya) tum ko zubah kar raha hun. Ab tum dekho ke tumhara kya khayal hai? Inho.n ne kaha Abba jaan! Jo Aap ko hukm hua hai wahi kijiye, Allah ne chaha toh aap mujhe sabr karne walon mein payenge". (Surah Saaffaat, Surah No. 37 Ayat No. 101, 102).** Isi tarah Allah aik aur jaga Aap ki tareef mein farmate hain ke **"Aur kitab mein Ismail ka bhi zikr karo wo wade ke sache aur (hamare) bheje hue Nabi the, aur apne ghar walon ko Namaz aur zakat ka hukm karte the aur apne parwardigar ke yahan pasandeedah (bargazeedah / chuneedah) the". (Surah Maryam, Surah No. 19 Ayat No. 54, 55).**

Aap ne ghaur kiya ke Hz Ismail A.S ka kya maqam-e sabr aur apne walid ki ita'at ki inteha thi (Jo haqiqat mein Allah ki ita'at thi) jis ki tareef karte hue khud Allah ne apne la-zawal kalam (Qur'an-e paak) mein irshad farmaya.

Mashoor shayr Allama Iqbal ne is ita'at ka nakhsa kuch is khoob-soorti say apnay kalam mein pesh kiya hai:

**Ye Faizan-e-Nazar tha Ya k Maktab ki Karamat Thi
Sikhaye Kis nay Ismaeel ko Adab-e-Farzandi?**

Agle din Baap aur bête dono apna apna azm poora karne ke liye nikal parhe. Jab mazkura maqam (Qurban-gaah / zubah ki jaga) pahuncha toh Hz Ismail ne kaha "Abba Jaan aap apni ankhon par patti (eye band) bandh len taa ke aap ke hath kaa.npne se mahfuz rahen aur mujhe pait ke bal lita den taa ke main apne aap ko zuba hote hue dekh kar kahin kamzor na parh jau.n". Hz Ibrahim A.S ne aisa hi kiya. Jab aap zuba karne lage toh churi gale se utar nahi paa rahi thi. Aap ne zor lagaya laikin phir bhi wahi

hua, Ab aap ne poori quwwat aur himmat se churi pheri laikin phir bhi gala katne ka naam hi nahin leta tha. Aap ne ghusse mein churi ko phenk diya. Allah ne churi ko zaban aur Hz Ibrahim A.S ko kaan bakhshye, churi bhi jhilla kar bol utthi "Ay Ibrahim (A.S) tum mujhe kaatne ka hukm dete ho aur Allah kahta hai khabar-daar mere pyare bande par apna asar na dikhana. Ab tum hi kaho main kis ki sunti?" Ab aap ne Patti utaar di toh kya dekhte hain ke Hz Ismail A.S sahi salamat hain aur aap ki jaga Allah ne Jannat se aik dumba bheja jo zubah parha hua tha. Is tarah Baap aur bête ka ye sakht tareen imtehan pura hua aur aap dono is mein kamyab hue. SubhanAllah. Aur isi ki yaad mein hum har saal Eid-e qurba.n yani Eid Uz-zuha manate hain.

Wazahat:

Aag ka kaam hai jalana, pani ka kaam hai dubona aur talwar ka kaam hai kaatna. Laikin ye sab Allah ke hukm ke tabay (followers) hain agar Allah ka Hukm na ho toh ye apna asar nahin dikhate. Farah Mubarak ki riwayat hai ke Huzur Mehdi-e Maood A.S Malik Sikandar Haji ke saraye mein nuzul farma (araam farma) the. Yahan ka hakim subedaar Mir Zunnoon tha. Mir Zunnoon Aap (A.S) ka charcha wahan ke Sipa-salar (Commander) Sarwar khan se sun chuka tha, is ne faisla kiya ke khud hi jaa kar Aap (A.S) ke dawa-e Mahdaviat ki tahqeeq kare. Us ne apne sath aik habshi (negro) ko rakha jis ke hath mein talwar thama di aur kaha ke main jab Hazrat se sawal karunga aur jaise hi tu mera ishara paay talwar ka vaar kar dena. Jab Mir Zunnoon ne sawal kiya toh Hazrat Imamuna Mehdi Maoud A.S ne farmaya ke "Mehdi par koi bhi qadar na hoga (yani bhari nahi parh sakta)". Mir zunnoon ne isi baat par habshi ko ishara kiya, Habshi ne hasb-e hidayat aap par talwar ka vaar kiya laikin us ka hath shall (paralysed) ho gaya. Teen martaba aisa hi hua. Har qism ki aazmayesh ke baad Mir Zunnoon aur tamam Ulema tasdeeq se musharraf hue. (Al-makhooz Shawahed-e vilayat).

Is waqaye mein Eeman walon ke liye sabaq hai ke beshak Allah ki har makhloq (Jaise aag, talwar, pani, hawa, chand, suraj, sitare waghairah) apni apni duty nibha rahe hain laikin jab Allah ka hukm hoga toh har cheez apni jaga aajiz (majbur) ho jati hai. aisa hi kuch Hz Ismail A.S ke is waqaye se aur Hz. Ibrahim A.S ke aag ke waqaye se bhi hame eeman ka sabaq milta hai.

Pyare Bacho! Allah ka ye ehsan-e azeem hai ke Allah ne hame deen mein sawab kamane ke asaan bahane ata farmaye hain. Har ibadat mein jitna aap ka amal hai Allah Ta'ala us se kaheen zyada aap ko sawab (reward) ataa karne ka wada farmaya hai, wo is liye ke Allah ki rahmat Allah ke Ghaiz (ghusse) par bhari hai. Qurbani ki misal bhi kuch aisi hi hai. Allah ne aik janwar ko us ke naam par qurban karne ka hukm deta hai aur phir USKE naam ki qurbani ka hame hi khane ka hukm deta hai aur sawab bhi hum hi ko milta hai. SubhnanAllah... laikin yaad rahe ke jo bhi ibadat ho us mein ikhlaas (sincerity) bahot zaroori hai. Qurbani ke zimn mein bhi Allah Ta'ala apne kalam mein farmata hai ke **"Allah ko hargiz na unka (janwaron ka) gosht pahunchta hai na**

unka khoon haan tumhari parhezgaari (ikhlas) us tak pahunchti Hai (Surah Al-hajj ayat.37).

Ibadaat ki ranking mein na nasl dekhi jati hai na nasab na duniyawi jaa o jalal na bahaduri, agar kuch cheez hamari Ibadat mein count hoti hai toh wo hai Muhabbat aur Ikhlas. ***Hazrat Mehdi-e Ma'ood A.S ka farman-e azeem hai ke Roz-e hashr Allah ye nahin puchega ke tum Ahmed ke bête ho ya Muhammed ke, balke Allah amal ba-muhabbat chahta hai. SubhanAllah.***

Ikhlas ke Ma'nay:

Ikhlas ka lafz "Khaalis" se nikla hai aur "Khalis" kahte hain "purity" ko. Jab aap koi bhi ibadat karte hain toh is mein aap ka irada aur aap ke harkaat o saknaat (movements) sirf Allah ki raza (Allah ko manane) ke liye hi hona chahiye. Na toh is mein dikhawa hona chahiye, na kizb (jhoot), na uktaai (boriyat/laziness). Misal ke taur par hum jab Namaz ke liye khade hote hain toh niyyat ke alfaz mein "Nawayetu'an usalli lillahi Ta'ala" kahte hain jis ka matlab hai "Main Namaz parhta hun Allah ke liye". Ab agar aap ka irada apne Mummy ya daddy ko apni namaz dikha kar khush karna hai toh ye Allah ke liye nahin hui balke aap ne janimaz par qadam rakhte hi Allah se sareeh (saaf) jhoot kaha wo is liye ke aap ne "Nawayetu'an usali LILLAHI TA'ALA" ke lafaz kahe laikin apki niyyat ghairullah (yani waledain) ko dikhana tha. Aise logon ki namaz qubool bilkul nahin hoti balke muh par maar di jati hai aur jab aap qiyamat ke din Allah se apne namaz ke sile (return) ki umeed karenge toh Allah kahta hai ke "tum ne toh jis cheez ki khatir namaz parhi wo toh tum ko mil hi gayi (yani aap ke maa.n baap se tareef lootni thi so tum ne loot li) ab yahan kya lene aaye ho?. Isi tarah hum jo Ghair Mahdavi hazraat ke peechi namaz nahin adaa karte us ki aik waja ye bhi hai ke wahan Imam ki tankhwah muqarrar hoti hai (paid or salary based Imam), aur Imam usi jage namaz parhana pasand karta hai jahan par usay zyada paise milne ki umeed ho. Ab yahan Imam ke **Ikhlaas** mein khalal paida ho jata hai. Yani purity baqi nahin rahti, uski nazar Allah se hath kar paison par bhi chali jati hai laikin niyyat mein toh wo "Nawayetu'an usali LILLAHI TA'ALA (Yani main Niyyat karta hun ALLAH KE LIYE Namaz ada karne ki)" kahte hain, aur hame ye jayez nahin ke aik aise shakhs ki eqteda Karen (yani peeche namaz ada karen) jo Namaz paison ke liye parhata ho na ke Allah ke liye. Allah ke fazl se ham musaddiqan-e Mehdi Al-ma'ood (A.S) ki taleem ye hai ke apna har-har amal sirf Allah ki raza ke liye Karen. Hum kisi ko kuch dete hain toh bhi "**Allah diya**" kahte hain (taa ke hamari ana mit jaay aur Allah ka chehra samne rahe). Is amal ko Lillahiyat kahte hain, yani Allah wastay amal karna.

Ashra-e Zil'hajjah ke fazayel aur ahkaam

Bacho! Jaisa ke ooper aap ko batlaya gaya hai ke is Maah ke Ashra-e awwal (first 10 days) ki waja se is Maheene ki fazilat hai. Toh aaiye hum in maqsoos dino.n ke baare mein kuch maloomat hasil karte hain.

Hadees: Hz. Abdullah Ibn Abbas Rz se riwayat hai ke Hz. RasoolAllah SWS ne irshad farmaya ke “Allah Ta’ala ki baargah mein dusre koi ayyam [days] ka amal Ashra-e Zil-Hajjah (pahli tareekh se daswee.n tak) ke dauran nek amal se badh kar pasandeedah nahin. Sahaba (RaziAllahu anhum) ne arz kiya “Ya RasoolAllah (SWS), Kya ye Jihad fi sabeelillah se bhi badh kar hai?” Farmaya “Haan, Jihad Fi sabeelillah se bhi badh kar hai. Laikin, jis shakhs ne Allah ki raah mein nikal kar apni jaan aur apne maal ko halakat aur khatre ki jaga daal diya phir in mein se koi cheez bhi wapas le kar na aaya (sab kuch Allah ki raah mein qurban kar diya) Beshak ye sab se badh kar hai.” (Bukhari. Jild-1, Hadees No. 132).

Jihad Fi sabeelillah ke laghwi Ma’nay: “Jihad” Arabi ya Urdu mein lafz “Juhd” se sadir (nikla) hai. “Juhd” ke ma’nay koshish / Mehnat / Justaju ke hain. “Sabeel” Arabi mein raste ko kahte hain. Sabeelillah yani “Allah ka rasta”. “Fi Sabeelillah” yani “Allah ke raste mein (Allah ki raah mein / Allah ke liye). Is tarah “Jihad fi Sabeelillah” ke ma’nay “Allah ki raah mein dushman-e Islam se ladhna” hua.

Mazeed wazahat: jihad ki do qisme.n hain pahli toh ye hai jise jihad-e Asghar (Choti jihad) bhi kahte hain, jis mein Musalman aqamat-e Deen ke liye maidan-e jung mein saf-araa hota hai (yani Islam mukhalif shareer logon ka sar kuchalne ke liye jung ke maidan mein datt kar talwaron se saaye mein ladhta hai). Dusri jihad ko jihad-e Akbar (Badi jihad) kahte hain. Ye wo jihad hai jo insan apne nafs-e ammara (burai ki taraf dawat dene wali khwaheshat) se ladhta rahta hai aur marte dam tak ye jad-o-jahad jari rakhna hota hai. InshaAllah kabhi kisi mauqay par is ki tafseel samjhane ki sayee ki jayegi. Bahr-haal is hadees mein Jihad-e asghar ka zikr ho raha hai.

Yaum-e Arafat:

Yaum-e Arafat yani Arafat ka din jise Arabi mein Yaum ul-Arafa kahte hain. Arafat aik pahadi ilaqa hai jo Makkah Mukarrama ke mashriq (east) mein waqay hai. Yahan (taa haal) sivaye ek masjid ke koi pakki imarat nahin hai. Is masjid ka naam Masjid-e Namrah hai. Haji is maidan mein har saal aik din ka qiyam karte hain. Is maidan mein aik pahad bhi hai jo taqreeban 70 meters ooncha hai jis ka naam Jabl-e Rahmat hai. (Jabl = Mountain, Rahmat = Mercy. yani Rahmato.n ka pahad). Hz Muhammed RasoolAllah SWS ne is pahad par apna aakhri aur tareekhi (historical) khutba (sermon / speech) diya tha. Isi pahad par Hz. Adam A.S aur Bibi Hawwa A.S bhi kayi baras duniya mei akele bhatakne ki baad aik dusre se mile the. Ye bhi ek waja hai ke is pahadi ka naam Jabl-e Rahmat hua.

Note: Hz. Adam A.S aur Bibi Hawwa A.S ko Allah ta'ala ne unki aik kotahi ki waja se jannat se is duniya mein alag alag jage ba-taur saza utaar diya tha.

Haji fajr ke baad yahan jama hote hain aur ghuroob-e-afat (Sun set) se pahle yahan se nikal kar muzdalifa ki janib kooch karte hain. Yahan zuhar ki namaz se pahle khutba hota hai aur us ke baad Zuhar aur Asr ki namaz mila kar qasr mein parhte hain.

Wazahat: Qasr kahte hain “chota karne” ko aur safar ki halat mein Allah ki taraf se bande ko riyayat (discount) hota hai ke wo char rakat wali namaz sirf do rakat parhe. Qasr ki tafseel yahan likhne ka mahl nahin hai isi liye itna jaan'na aap ke liye kafi hai ke Arafat mein do namazen mila kar parhi jati hain aur qasr kar ke parhi jati hain jo zuhar ke do rakat aur asr ke do rakat mila kar char rakat hote hain. In do namazon ke liye aqamat aik hoti hai, niyyat do namazon ki aur qasr ki hoti hai. Har do rakat ke baad salam phera jata hai.

Kya hum ko bhi do namazen mila kar parhna chahiye?

Hame chahiye ke Baharwalon (non-Mahdavis) ki namaz khatm ho jane tak zikrullah mein mahoo rahen phir uth kar ba-jamat apni namaz qayam Karen. Aik aur baat batata chaloon ke kuch Ulema-e Mahdavia ka khayal hai ke namazen mila kar nahin balke apne waqt par parhi jaay. Laikin Choo.n ke ye kam-ilm Hajj (ke zaheri arkaan) kar chuka hai is liye zaati tajruba ye hai ke is tarah asr ka intezar kar ke agar asr ke waqt namaz ada bhi Kar li jaay toh Muzdalifa pahunche pahunchte maghrib ka waqt nikal hi jata hai. Hujoom-e kaseer ki waja se gaadi mein ya raste mein namaz ada karna namumkin hai aur Namaz-e maghrib faut hojati hai. Lehaza dono (Zuhr aur Asr) ki namazen aik sath arafat mein aur Maghrib wa Isha muzdalifa mein jama karne mein takalluf nahin karna chahiye. Hamari qaumi kutub mein is nacheez ki nazar se is zimm mein (mila kar namaz parhne ke ta'lluq se) aik se zyada hawale guzare hain jis ki ibarat yun hai

“Naql hai ke Myan Shah Nemat Rz jahaz par sawar the toh kabhi kabhi aap ne do namazen aik sath ada kee.n, zohr aur asr mila kar parhi.n aur Maghrib wo Isha ki Namaz mila kar parhi.n. Aur Myan Sh Dllawar Rz ne bhi barish zyada hoti thi toh do Namazen mila kar parhi.n Zohr aur Asr aur Maghrib wo Isha aap ne mila kar parhi.n. (Mulaheza ho Panj fazayel page 52 (computer print) Dar-Bayan Bandagi Myan Shah Nemat Rz). Isi tarah Hz Bandagi Myan Nemat Rz ke daire ko jab aag laga di gayi thi aap ne maghrib aur Isha mila kar ada karne ka hukm diya. Baqi apne apne Murshideen se is ki mazeed tafseel malum karlen.

Hajj-e Akbar: Arafat mein qiyam Hajj ka aik ahem rukn hai. Hajj ke chaar farayez hote hain jin mein Arafat mein waqoof (thairna) aik farziyat ka rukn hai. Aam taur se ye kaha jata hai ke agar Juma ke din Arafat mil jaay toh Hajj-e Akbar kahlata hai laikin jis ki koi daleel nahin. Har Hajj, Hajj-e Akbar hi hota hai. Albatta Juma ki fazeelat ke nazar karte is ke sawab mein izafa ho sakta hai. **Wallahu waasi’un aleem (Aur Allah badi us’at wala hai (jise jitna chahta hai behisab ata karta hai))**. Kuch log Umrah ko Hajj-e Ashghar (chota Hajj) aur Hajj ko Hajj-e Akbar (Bada Hajj) kahte hain ye bhi durust nahin. Umrah karne se aadmi Haji nahin kahlata, balke Umrah aik Nafli (extra / bonus) ibadat hai aur Hajj (Isteta’at rakhnay wale ke liye) Farz Ibadat hai.

Is maidan ki khasiyat riwayaton mein ye bhi aayi hai ke Yaum-e hashr (qiyamat ke din) saari duniya ke log isi maidan mein haankte hue laaye jayenge. Aur murde qubro’n se uth kar isi taraf bhagenge.

Yaum-e Arafat ko (jo Hajj nahi kar rahen hain unka apnay apnay maqam par) roza rakhna bada afzal fayl (amal) hai.

Hadees: Hz Abu qatadah Rz se riwayat hai Hz Muhammed RasoolAllah SWS ne farmaya ke **“Yaum-e Arafat yani 9 Zil’Hajjah ka roza aik saal guzishta aur aik saal aindah gunaho.n ka kaffara hai. (Sahih Muslim).**

Wazahat: Ahadees mein jahan bhi kisi nek amal ke ewaz Gunah dhul jaane ka zikr hai wahan Gunah-e sagheerah (Chote gunah) murad hain na ke Gunah-e Kabeera (Bade Gunah). Bade Gunah baghair tawba o nadamat ke kisi cheez se muaf nahin hote. Laikin gunah-e sagheerah bhi muaf kiye jana aik bahot azeem nemat hai.

Note: Chon Ke ye 10 dinon ki Fazilat Ramazan ke akhri 10 raaton ki fazilat ke mushabah hai, agar koi pahli zil’Hajjah say 9 tak, yani Arafat ke roz tak Rozay rakhe tou isko bada sawab aur Qurb-e-Ilahi hasil hota hai. Hum Mahdaviyon mein kyon ke Nafil ka amal bilkul nahi ke barabar hai tou chahiye ke in rozon ki niyyat Ramazan ke Umr Qaza ki kar len. Aur jitna ho sake in 10 dinon aur raaton mein Umr qaza Namaze.n bhi ada Karen.

Takbeer-e Tashreeq:

Har farz namaz ke baad takbeer-e tashreeq ke alfaaz ada kare jis ki tafseel ye hai.

Takbeer-e Tashreeq ke alfaz: “Allahu Akbar, Allahu Akbar, La Ilaha Illallahu Wallahu akbar, Allahu akbar wa lillahil hamd”.

In alfaz ko Arafat ke din se yani Nawwi.n (9th) Zil’Hajjah ki fajr se Terwee.n (13th) Zil’Hajjah ki Asr tak har farz Namaz ke baad parhna wajib hai. Is ka parhna har aik par wajib hai chahe Mard ho ya Aurat, Musafir ho ya Muqeem. Bacho.n par wajib nahin laikin ye aik acha amal hai jise parhna aap bacho.n ke liye mustaheb (pasandeedah) hai. Agar koyi namaz ke baad Takbeer-e Tashreeq ke alfaz ada karna bhool gaya toh jab tak Namaz tootne jaise koi harkat na kiya ho jaise sojana, Khilkhila kar hansa, ya wazu toot jana toh takbeer ke alfaz qibla ru (qible ki taraf muh kar ke) parh le warna us waqt ki takbeer faut maani jayegi jis par tawba aur astaghfar karna chahiye. Yaad rahe ke Takbeer ke alfaz mard ke liye mutawassat (darmiyani) awaz se ho.n aur aurat aahista se ada kare. In alfaz ko ada karte waqt dil mein Allah ki kibriyaai (Bartari, Buzurgi) malhoos (ka lehaz) rahe, ye nahin ke sirf tootay (parrot) ki tarah parh liya aur uth gaye.

Eid Uz-Zuha ke masnoon amaal:

Miswak karna, Ghusl karna, Naye kapde ya saaf sutre kapde pahen’na. Khushbu lagana, Eid ki namaz ko jate waqt mard takbeerat-e tashreeq ba-awaz-e buland kahna, Masjid paidal jana, Aik raste se jana aur dusre raste se wapas hona, Masjid mein pahunch kar Takbeerat-e Tashreeq khatm kar dena, Ghar pahunch kar agar muyassar (available) ho toh qurbani ke gosht se khane ki ibteda karna.

Qurbani ke Fazayel o Masayel:

Jo shakhs qurbani ka irada kare usay chahiye ke apne jism ke baal aur nakhoon na katwaye.

Hadees: Hz. Umm-e Salmah Rz se riwayat hai ke farmaya RasoolAllah SWS ne ke “Jab Zil’Hajjah Shuru ho jay toh tum mein se jo qurbani ka irada karte ho chahiye ke apne jism ke kisi hisse ke baal na le aur nakhoon na kaate” (Ta waqte ke Qurbani adaa na kar de). (Sahih Muslim).

Hadees: Umm-ul Momineen Bibi Ayesha Rz se riwayat hai ke RasoolAllah SWS ne farmaya ke “Eid ke din Allah ke nazdeek bande ka sab se pasandeedah amal janwar ka Khoon bahana hai, Banda Qiyamat ke din apne qurbani ke seengo.n, Khuro.n aur Khaal ke sath Allah ki baargah mein pesh hota hai aur qurbani ka khoon zameen par girne se pahle Allah ke nazdeek sharf-e qubooliyat hasil kar

leta hai. Lehaza chahiye ke aadmi khush dili se qurbani ada kare. (Tirmizi, Ibn-e Maja)

Qurbani na dene par waeed (warning)

Hadees: Farmaya RasoolAllah SWS ne ke jo shakhs isteta'at (haisiyat) ke bawajood qurbani nahin deta wo Eid gaah (masjid) ke qareeb bhi na phatke (Musnad Ahmed, Ibn-e Maja)

Sawal: Qurbani kin kin par wajib hai?

Jawab: Qurbani 6 sharto.n se wajib hoti hai jo ke ye hain

1. Musalman hona (Ghair muslim ki qurbani jayez nahin aur agar de toh qubool nahin)
2. Muqem hona (Musafir par wajib nahin). Agar kisi jaga do hafton se zyada kisi ka qiyam ho gaya toh wo muqem mein shamil hoga warna musafir hi mana jayega.
3. Azad hona (Ghulam par qurbani wajib nahin)
4. Balegh hona (Na-balegh par qurbani wajib nahin)
5. Aaqel hona (Majnoon / deewane par qurbani wajib nahin)
6. Tawangar hona (yani sahib-e nisab hona miskeen aur faqeer par qurbani wajib nahin)

Sawal: Kya qurbani sirf Eid hi ke din de sakte hain warna qurbani nahin hogi?

Jawab: Nahin, Qurbani 10 Zil'hajjah ki subah se 12 Zil'hajjah ki sham tak ada kar sakte hain. Is darmiyan kabhi bhi qurbani ki ja sakti hai

Sawal: Qurbani kin kin par wajib hai?

Jawab: Kuch musalmano mein ye ghalat fahmi hoti hai aur wo khayal karte hain ke jin par Zakat farz hai un par Qurbani bhi wajib hai aur jin par Zakat ki farziyat nahin un par Qurbani bhi wajib nahin. Bacho! Aap ki zahen nasheeni ke liye zakat aur qurbani ke nisab ka farq likh diya jata hai. Zakat usoolan chaar qism ke amwaal (maal ki jama) par farz hoti hai

1. Sona
2. Chandi
3. Naqdi (cash / bank balance)
4. Maal-e tijarat (Business stock)

Janwaron par bhi zakat wajib hai jis ka nisab aur tafseel alag hai. Qurbani ke nisab mein in mazkura ashya (ooper bayan ki hui cheezo.n) ke alawa zaroorat se zyada saman ki qeemat bhi lagana shamil hai. Zayed cheezo.n ki list yun toh lambi hai jin mein TV, DVD, IPODS, Jhoomar, Qaleen, naqqashi (decorations) aur deegar khurafaat

(behuda cheeze.n) bhi shamil hain is ke alawa wo cheeze.n bhi hain jinhe saal mein aik dafa bhi aap ne istemal nahin kiya aur mahez wo zeb o zeenat ke liye ghar mein rakhi gayi hain. Kapdo.n jooto.n ka hisab ye hai ke agar aap ke paas teen se zyada jode hain toh un ki qeemat ka ta'ayyun ho. Khulasa (summary) ye hai ke jis shakhs ke paas 7.5 tola sona ya 52.5 tola chandi ya is ke barabar maal-e tijarat ho, ya phir is ke barabar zaroorat se zyada saman ghar mein ho toh us par qurbani wajib hai.

Sawal: Kya qarz-daar par qurbani wajib hai?

Jawab: Dekha jayega ke kya qarz apni buniyadi zarooriyat ke liye liya gaya tha ya phir koi business investment ke silsile mein liya gaya tha agar buniyadi zarooriyat ke liye liya gaya tha toh apne nisab se qarz manfi (minus) kare aur agar us ke baad nisab ki hadh baqi na rahe toh qurbani wajib nahin warna deni hogi.

Sawal: Kya kisi ko qarz diya ho toh uski raqm nisab mein shumar ki jayegi?

Jawab: Agar qarz ke wapas hone ki umeed nahin toh nahin ki jayegi warna ki jayegi.

Sawal: Agar saheb-e nisab na ho laikin qurbani ki khwahesh rakhta ho toh kya kare?

Jawab: Haq daro.n ke huqooq (yani apne biwi bache, Maan, Baap, wagahirah) agar qurbani dene se muta'ssir nahin hote hain toh de sakte hain, Haan ye baat malhoos rahe ke qurbani Allah ki raza ke liye di ja rahi hai na ke fakhr o numayesh ke liye.

Sawal: Kya ghar ka sarbarah (family head) Qurbani de de toh sab ke liye kafi ho jayegi?

Jawab: Ji nahin, Agar ghar ke sarbarah ke alawa koi saheb-e nisab ho toh us par bhi qurbani wajib hai. Ye khayal aisa hi hai ke jaisa koi ye samjhe ke ghar ka bada agar namaz parh le toh uske biwi bache bhi is se faregh ho jayenge.

Sawal: Kya Qurbani ke liye maal par aik saal guzarna zaroori hai?

Jawab: Nahin, ye zakat ke liye hai, agar 12 Zil'hajjah ke ghuroob (sun set) se pahle bhi agar koi ooper bayan kiye gaye qurbani ke 6 sharayet par utarta hai toh us ke liye bhi qurbani wajib hogi.

Sawal: Kya qurbani tak bhooka pyasa rah kar usay roza kahna jayez hai?

Jawab: Nahin, Eid ke din toh waise bhi roza haram hota hai aur roza kholne ka waqt ghuroob-e aftar (sun set) ke baad hota hai usse se pahle nahin. Na toh ye roza hua aur na hi isse se roze ka sawab hasil hua. Albatta qurbani ke gosht se khane ki shuru'at ki jaye to mustahib (pasandeedah) amal hoga.

Sawal: Kya auro.n ka zabeeha jayez hai?

Jawab: Baaz log isay jayez nahin samajhte jo ke ghalat khayal hai. Aurat, bacha ya bachi agar samajhdar ho aur zubah ke usool se waqif ho toh qurbani zaroor de.

Sawal: Kya Khasee janwar (In ability to reproduce / Infertile animal) ki qurbani jayez hai?

Jawab: Aisi koyi sanad nahin ke jis se Khasee janwar ki qurbani na-jayez qarar di jaay, Laikin kuch log is se ehtiyat karte hain (Wallahu a'lam).

Sawal: Qurbani ke janwar ki Umr kya honi chahiye?

Jawab: Oont 5 Saal, Bail / Gaaye 2 Saal, Bakara / Bakri 1 Saal. Isse Kam Umr ho toh Qurbani Jayez nahin zyada ho toh afzal hai (Durr-e Mukhtar). In mein Oont aur Gaay / Bhains / Bail ke 7 hisse hote hain (Yani 7 saheb-e nisab logon ki taraf se aik janwar kafi hai) aur bhedh, bakri ya dumbe ka sirf aik hissa hota hai

Note: Bakra ya dumba agar 1 saal se kam ho laikin dikhne mein aik saal ka nazar aaye toh bhi jayez hai (Laikin 6 maah se kam ho toh hargiz jayez nahin)

Sawal: Qurbani ke janwar mein kya aib dekhe jaate hain jis ki qurbani nahin di ja sakti?

Jawab: Andha, Kaana (aik ankh wala), Jis ke ek ya do kaan na ho, Beemar (jis ki beemari zaher ho), Wo langda janwar jo apne paun par chal kar qurban gaah tak na ja sake (Durr-e Mukhtar)

Is ke alawa seengh kata (jis ki seengh jadh se kati ho ya paidayeshi ghaib ho), Naak kata, zaban kata, aisa janwar jis ki paidayeshi taur se dum nahin ho. Mukhtasar ye ke jis janwar ke aaza (Organs of the body) paidayeshi taur se ghaib hon ya amadan (intentionally) kaate gaye ho.n waisay janwar ki bhi qurbani jayez nahin. Is ke alwa dekhna chahiye ke janwar dubla ya kamzor na ho.

Sawal: Qurbani ke kitne hisse hote hain aur in par kis kis ka haq hai?

Jawab: Qurbani ke janwar ke teen hisse hote hain jin mein aik hissa apne aziz o aqraba (rishtedaron padhosiyo.n aur doston) ka dusra miskeen o fuqrao.n ka aur teesra apne khud ke israf ke liye.

Qurbani ke Mustahebaat (pasandeedah amal) wa Aadab

Janwar ain qurbani ke waqt la kar zubah na kiya jaay. Janwar ko kam se kam teen din pahle la kar rakha jaay, us ke chaare aur pani ka khaas lehaz kiya jaay, us ke sath kuch waqt bitaya jaaye taa ke janwar ke liye apne dil mein uns (Muhabbat) paida ho. (yehi toh qurbani ka ain taqaza hai ke Allah ki raah mein apni pasandeedah cheez qurban ki jaaye). Yaad rahe ke ye Hz Ibrahim A.S aur Aap ke farzand Hz Ismail A.S ki qurbani ki

yaad-gaar hai jinho.n ne **apne farzand ki Muhabbat aur apni jaan ki Muhabbat ko Allah ki Muhabbat par Khushi Khushi qurban karne ki khatir uth khade hue the.** Allahu Akbar.. Kam se kam hum mein itna toh zarf hona chahiye ke hum un bargazeedah hastiyo.n ki Khaak-e paa ko choone ki sayee (koshish) hi Karen.

Note: *Agar ain waqt par bhi janwar khareed liya jaay toh bhi qurbani ho jayegi.*

Qurbani ke waqt janwar ka pait charay-pani se bhara rahe.

Churee khoob tez aur mazboot ho.

RasoolAllah SWS ne farmaya ke “Uzhiya (zubah kiye jane wale janwar) ke saamne hargiz churee tez na ki jaay”. Aur na hi aik janwar ke saamne dusre ko zubah kiya jaay.

Qurbani ki Dua / Niyyat:

Hz RasoolAllah SWS ne ba-waqt-e zubah ye dua parhi thi jis ka tarjuma ye hai

Tarjuma: “Main Apna rukh us zaat ki taraf karta hun jis ne zameen aur aasman ki takhleeq farmayi aur ye ke main poore imaan ke sath Deen-e-Ibrahim par qayam hun aur yaqeenan main shirk karney walon mein se nahin hun aur bila shuba meri namaz aur meri qurbani aur mera Jeena aur mera marna sab Allah-Rabbul-Aalameen ke liye hai jiska koi sharik nahin hai aur mujhe isi ka hukm diya gaya hai aur main hukm ki Ita’at karne walon mein se hun. Ay Allah ye Qurbani teri hi Ata se hai aur teri hi raza ke liye hai, Muhammad ki taraf se aur uski Ummat ki taraf se Allah ke naam ke saath aur Allah sabse bada hai.” (Sunan Abu Dawud). iske baad Aap Sallallahu Alaihi Wasallam ne janwar ko zubah farmaya

Hum ko bhi chahiye ke ye pyari si dua jo Hz RasoolAllah SWS ne ba-waqt-e qurbani parhi thi yaad kar len jis ka Arabi matan ye hoga.

“Inni wajjahtu wajhiya lillazi fataras’samawaati wal arza hanifaw wa maa ana minal mushrikeen. Innas salati wa nusuki wa mahyaya wa mamati lillahi Rabbil a’lameen. La sharika lahu wa bizaalika umirtu wa ana minal muslimeen. Allahumma minka wa lak. An Bismillahi Allahu Akbar (Yahan “an” ke baad jo jaga khali hai wahan qurbani dene wale ka naam liya jaay).

Agar ye dua yaad na ho toh is choti si dua ko bhi parh sakte hain.

Nawaetu’an azbiha bi hazal an Fa subhanAllahi wa Bismillahi Allahu akbar.

Note: "Bi hazal" ke baad ki Khali jaga par janwar ka naam liya jaay jaise, baqar (gaay), jamal (camel), ghanam (bakra) Etc. Aur "an" ke baad qurbani dene wale ka naam liya jaay jaise "an Syed Mohammed Amaan Mehdi" Etc..

Agar ye bhi yaad na ho toh lazim hoga ke urdu mein apne hisab se alfaz ada Karen ke main fulaan ke naam se (ya khud ke naam se) is janwar ko Allah ke liye aur Allah ki raza ke liye qurban kar raha hun.. phir "Bismillahi Allahu Akbar" kahe..

Note: Yaad rahe ke "Bismillahi Allahu Akbar" ke alfaz ke baghair qurbani fasid samjhi jayegi. Pyare bacho! Aap se guzarish hai ke bajaay sab se asaan rasta chun'ne ke Hz RasoolAllah SWS ke dohraye hue kalimaat ba-waqt-e Zubah ada Karen toh aaliyat (Excellence) hogi. Hz Imamuna Mehdi Ma'ood A.S ne har muamle mein hame aaliyat ki hi takeed farmaayi hai.

Zubah se pahle janwar ka sar qibla-ru (qible ki taraf) ho aur dua ke baad bila tawaqquf (with out interference) janwar ke narqare (gale ke oopri hisse) par churee pher di jaay aur kohish karen ke sawa (1.25) pher churee mein janwar zuba ho jaay. Agar zubah ka tajruba na rakhta ho toh kisi hum aqeedah se zubah karwane ki koshish kare aur samne rahe.

Ye thi Qurbani ke muta'lleq buniyadi malumat baqi aur bhi bareek masayel hain jin ka malum karna fil waqt aap ke liye zaroori nahin.

FALSAFA-E HAJ. (Philosphy of hajj)

Buniyadi taur se ibadaat do tarah ki hoti hain aik badani aur dusra maali. Badani ibadaat jaise Namaz, Roza, Jihad Etc, aur maali Ibadat jaise Zakat, Ushr, Sadqa Etc. Hajj mein dono tarah ki ibadaat shamil hain yani "Badani" aur "Maali". .

Jaisa ke aap jaante hain ke Deen ke panch sutoon (five pillars of Islam) hain aur Hajj in mein ek sutoon hai. Is ki farziyat ka suboot Qur'an mein aik se zyada martaba aya hai masalan ..

Tarjuma: Aur Allah ke liye Hajj aur Umrah poora karo (Surah Baqarah, Ayat 196). Mazeed tafseel isi surah ki ayat No 96, 97 aur 198 mein bhi dekhi ja sakti hai.

Note: Aam zabta (ordinance) ye hai ke jis amal ko Allah ne qur'an mein ada karne ka hukm diya usay farz ka darja mana jaaye.

Hajj saal mein aik martaba hota hai aur is ke kuch khas din makhsos hain.

Aam ghalatiya.n / kotahiya.n (Common mistakes)

Aam taur se dekha gaya hai ke log budhe ho jane ke baad ya retirement ke baad Hajj ka irada karte hain jo ke bahot ghalat baat hai. Is se ye sochne ki gunjayesh ho rahi hai ke duniya ka koi kaam nahih raha toh Allah ka farz poora karne ka khayal aa gaya. Yaad rahe ke Hajj bekaari ka qayam-maqam (substitute) nahin aur na hi koyi entertaining package hai. Phir ye ke jo ibadat ka maza jawani mein hai wo zaefi mein nahin. Aisi umr mein aksar logon ko hama aqsaam (kayi tarah) ki bimariyaan, kamzori, jodo.n mein dard, chidchidahat paida ho jati hai. Na thande pani se wuzu ki himmat hoti hai aur na sakht garmi ya jaade ki shiddat bardasht karne ki taqat. Na bhook aur pyas ki taab hi la sakte hain. Zaaher hai ke is se ibadat mein wo khusho khuzu nahin hota jo ke aik jawan mein hota hai. Kisi shayer ne kya khoob kaha hai.

Kar jawani mein ibadat zindagani phir kahan.

Zindagi gar kuch bachi toh nau-jawani phir kahan..

Hajj ke fazayel aur Masayel se la-ilmii: Aksar log aik badi ghalati ye bhi karte hain ke Hajj ki tayyari ki dhun mein Adai-e Hajj ki tafseel par zyada tawajjah nahin dete bas kisi mukhtasar kitabche (booklet) se istafada kar ke ya kisi tajrubekar Haji se mil-mila ke itminaan kar lete hain jo ke bilkul na kafi hai. Hajj mein roohani kaifiyat barqarar rakhne ke liye Hajj ke arkan aur Hajj ke maqasid (aims and objectives) ki tafseel hasil karna bahot ahem hai. InshaAllah jab aap ko Hajj ki sa'adat hogi tab aap par lazim hai ke Hajj ke irade se chand maah qabl (few months ahead) Hajj ki tafeel kisi motebar fiqhi kitab se maloom Karen aur apne Murshid se Hajj ki ijazat le kar nafs ki islah mein sargarm ho jayen. Yaad rahe ke Hajj sirf ghoom phir ke apne aap ko halkaan karne ka naam nahin hai balke is ke har fayl mein aik falsafa (philosophy) hai.

Is se pahle ke Hajj ke arkaan ki tafseel jaane.n, aaiye is zimn mein chand dilchasp haqayeq se wafeq ho.n.

Talbiyah:

Jab Haji Allah ke ghar ki janib rawa.n dawa.n hota hai toh Talbiya parhte hue jata hai jis ke alfaz ye hain

Labbyek Allahhumma Labbayek, Labbayek La shareeka laka Labbayek. Innal Hamda wan'nemata laka wal mulk. La shareeka lak.

Tarjuma: Hazir hun, Ay Allah main hazir hun. Main hazir hun, tera koyi shareek nahin main hazir hun. Yaqeenan sab tareefe.n aur ne'mate.n tere hi liye hain, aur sari badeshahat bhi teri hai. Tera koyi shareek nahin.

Wazahat: Talbiya ke ye alfaz Huzoor pur Noor SWS ne hame sikhlaye. In alfaz par ghour karne se maloom hota hai ke banda baar baar Allah ko jawab kyun de raha hai ke “Ya Allah main hazir hun, Ya Allah main hazir hun” maloom hua ke Allah ne aap ko apne ghar aane ki dawat di hai tabhi toh banda ye kah raha hai ke “Main hazir hun” Jaisa ke aap se class mein daily attendance li jati hai aur aap ka naam class teacher pukarte hain toh aap kahte hain “Present teacher” warna khwamakha toh class mein aap ye kahte nahin phirte ke “I am present teacher, I am present teacher.” Theek isi tarah Allah har saal logon ko mauqa ata karta hai ke us ke ghar ka tawaf karen aur USKE Dost yani Ibrahim **KHALEEL’ULLAH** ki sunnat ko dohraye.n. Laikin in sab mein bahot kam aise hote hain jo Hajj ki asl rooh se aashna (familiar) hote hain aur Hajj ke raaste mein jhoomte hue jaate hain aur Talbiya ke kalimat dohrate hain. Ye nahin ke sab ka dekha dekhi khud bhi in alfaz ko gungunate rahen.

Ehram:

Ehram bin sile do safed kapde ke tukdon ko kahte hain jise Hajj ke dauran Mard pahente hain. Jo kamar par bandhte hain usay “izaar” aur jo kandhon par lapet’te hain usay “rida” kahte hain. Jaisa ke Hz. Ibrahim A.S ki seerat mein zikr ho chuka hai ke Jab aap (A.S) ke walid ne Aap ko ghar se nikal diya toh aap ke badan ke kapde bhi cheen liye gaye aap ne apne satar Mubarak ko chupane ke liye aik chadar li aur us ke do tukde kiye aur apne jism par baandh kar tan-e tanha Tawheed ka nara lagate hue sher ki tarah nikal parhe. Allah ko Aap (A.S) ki ye ada itni pasand aayi ke is amal ko Allah ne qiyamat tak ke liye jaari kar diya. Jis tarah har school mein uniform ke bina dakhela mamnu hai usi tarah Hajj o Umrah bhi bina ehram ke maqbool (accepted) nahin hoga. Allah Subhana O Ta’ala goya hum se yun kah raha hai ke “**Ay Hajiyo, agar mere ghar par aana hai toh mere Khaleel (dost) ka jazba toh tum kahan se laoge bas itna karo ke mere Dost (Hz. Ibrahim A.S) ka libas hi pahen kar aa jao main tumhara Hajj qubool karne tayaar hun. SubhanAllah.**

Sayee:

Masjid-e haram mein yani kaba ke qareeb do pahadi numa teelay hain jo safa aur marwa ke naam se maroof hain (Jis ka zikr Bibi Hajirah ke bayan mein guzar chuka hai) in dono pahadi numa teelo.n ke darmiyan 7 dafa chakkar lagane ko sayee kahte hain. Sayee arabi mein “koshish / justju” ko kahte hain. Dar zikr bibi Hajirah is ki wazahat ooper ho chuki hai. Allah Ta’ala ko Bibi Hajirah ka ye adnaz bhi itna pasand aya ke is ko umrah aur Hajj ka aik wajib rukn bana diya.

Gharz ye ke maqam-e Hajj ki gali gali mein Abul Ambiya Hz Ibrahim A.S aur aap ke Ahl O Ayal ki yaad taza hoti hai. chahe wo kabay ki imarat ho, maqam-e Ibrahim ho, zam zam ka kuwwa.n ho, Arafat ka maidan ho, Muzdalifa ho, Qurban-gaah ho, Mina ho ya phir Shaitan ko pathar maarne ki jaga ho.

Har Haji ka azm aur niyyat ye ho ke jab Hajj ke liye jaoun toh sirf dar o deewar dekhne nahin balke jis ke bulawe par mehman ban kar jaa raha ho usi ki raza ki khatir Hajj karoon. Aur Aliyat aur Ahsan ke manzil ki inteha ye hai ke Kaba ke saath saath Kaba ke Malik ko bhi Dekha jaye, aur ye tab hi mumkin hai jab ke talab-e-deedar ke saath Hajj par nikla jaye.

Hajj ka aik falsafa ye bhi hai ke jis tarah Haji ayyam-e Hajj mein apne nafs par control rakhne ki koshish karta hai jaise apas mein ekhtelafat se dur, ittehad (unity) ka aisa muzahera hota hai ke aghyaar (Ghair Muslims) ke dil mein rob jam jata hai, ana se dur, duniya parasti se dur, duniyawi ishrat aur tan-asaani se dur, Allah ki raah mein masayeb (museebate.n) jhelne ka azm aur Allah ko manane ki dhun mein gumta rahta hai **theek usi tarah wo apni sari zindagi bhi sirf Allah ki raza ke liye tajj de (tark kar de)**. Isi ko Tark-e hubb-e duniya kahte hain jise aam taur se qaum-e Mehdaviya mein Tark-e duniya ke naam se yaad kiya jata hai.

Hadees: Hz Abu Hurairah Rz se riwayat hai ke RasoolAllah SWS ne farmaya “Jis ne Allah ki raza ki khatir Hajj kiya aur is dauran koi behuda baat ya gunah nahin kiya wo Hajj ke baad is din ki tarah (gunaho.n se paak) lautega jis tarah us ki maa.n ne usay (gunaho.n se paak) jana tha. (Bukhari).

Hz Junaid Bughdadi RA ka aik waqaya:

Hz. Junaid Bughdadi RA ka ek waqaya qabil-e ghaur hai. (Hz Shah Nizam Rz ka silsila Aap hi se hai). Aik martaba Hz. Junaid Bughdadi RA se milne aik shakhs aya jo Hajj se wapis hua tha, tabiyat ka bhi saaf gow (frank natured) tha, laikin us ke atwaar se koi qabil-e zikr baat nazar nahin aa rahi thi. Hazrat ne poocha “kahan se aa rahe ho?” Us shakhs ne jawaban kaha “Huzur main Allah ke ghar se aa raha hun aur Hajj kar ke lauta hun”.

Hazrat: Toh kya tum ne Hajj kar liya?

Aadmi: Ji Hazrat.

Hazrat: Kya tum ne Hajj ke liye ghar se rawana hote waqt ye ahed kiya tha ke tum apne nafsani amaal ko bilkul tark kar doge?

Admi: Ji nahin main ne aisa kuch nahin socha ya ahed kiya tha.

Hazrat: Toh is ka matlab hai ke tum ne Hajj ke maqsad ko samjha hi nahin. Jab tum safar mein the aur ayyam-e Hajj mein alag alag maqamat par rukte rahe, kahin din guzara toh kahin raat, toh kya tum ne is duaran Allah ki qurbat (Allah ke qareeb) ekhtiyar karne ki koshish ki?

Aadmi: Janab, mujhe kuch khaas yaad nahin.

Hazrat: Tum ne toh Kabah ka safar hi nahin kiya aur na hi Khana-e kaba ki ziyarat ki. Kya meeqat mein jab tum ne apne kapde utare aur ehram pahna toh ye niyyat ki ke InshaAllah jis tarah main apna libas chorh kar Abul Ambiya Hz Ibrahim A.S ka jama (uniform) pahen raha hun usi tarah apne gunah bhi mere libas ki tarah chorh dunga?

Note: meeqat kahte hain Makkah ki hadh / border ko jahan Haji aam kapde utaar kar ehram pahente hain.

Aadmi: nahin Janab. Mujhe ye bhi kuch zyada yaad nahin. Bas us waqt mujhe zyada tar safar aur zaad-e safar (safar ke kharche) ka dhyan tha.

Hazrat: Tab aap ne toh ehram pahna hi nahin. Acha ye bataao ke Arafat ke maidan mein jab Allah se tum ne dua ki toh tum ye mahsoos kar rahe the ke tum Allah ke samne khade ho aur Allah tum ko dekh raha hai.

Aadmi: Nahin janab, aisi koyi kaifiyat nahin hui

Hazrat: (kuch mayoos hokar kahte hain) acha ye batao ke muzdalifa ke maidan mein kya tum ne ahed kiya ke main apni nafsani khwaheshat ko chorh doonga.

Note: Muzdalifa mein ye kaifiyat umooman is liye paida hoti hai ke admi safar mein chahte hue bhi apni sab zaroorate.n poori nahin kar pata laikin phir bhi mayoos nahin hota aur na hi na-shukri ka izhar apne Rab se karta hai.

Aadmi: (wahi purana jawab deta hai ke) mujhe kuch yaad nahin.

Hazrat: Acha ye batao ke kya Kabay ke gird tawaf ke dauran tumhe tajalliyat-e Ilahi ke kuch asaar nazar aaye.

Aadmi: Ji nahin janab, main aisi koi tajalli ka deedar/ruyat na kar saka.

Hazrat: Is ka matlab tum ne tawaf kiya hi nahin. Jab tum ne sayee ki toh kya tum ne us manzar ko apne zahen mein laya jo ke is sayee ki waja bana. (Yani kya tum ne Bibi Hajirah ke tawakkul par ghaur kiya ke kis tarah Bibi ne yaqeen-e kamil ke sath pani ki talash mein idhar udhar sahra mein sayee kar rahi.n thi.n).

Aadmi: Ji nahin.

Hazrat: Afsos. Tum ne sayi bhi nahin ki. Jab tum ne qurban-gaah par apna janwar zubah kiya toh kya us ke sath apni nafsani khwaheshaat bhi zubah karne ka irada liya?

Aadmi: janab, Main us waqt jald se jald qurbani se faregh hone mein masroof tha.

Hazrat: Tab tum ne haqeeqat mein qurbani nahin di. (Yani bas zaabte ki karwai kar li (formality poori kar li)). Jab tum shaitan ko kankariyaan maarne ki gharz se teen din

musalsal jaate rahe, tum ne ye musammam (strong) irada kiya tha ke main shaitan sifat logon ya aqraba ko tark kar dunga (chorh doonga).

Note: yahan sath chorhne se murad unke rang mein rangay jane se khud ko bachana hai, tableegh ki gharz se toh hattal imkaan (jahan tak mumkin ho) har ek ki notice lena aap par lazim hai.

Ek aur baat: Umooman shaitan ko maarne ki jaga logon ke ghair zaroori jalal ka muzahera dekhne ko milta hai. Bajaay ye ke Shaitan mardood ki Allah se panah chahe.n aksar log josh mein aa kar aape se bahar ho jate hain aur jo haat laga phenk kar shaitan ko aise maarte hain ke goya waqayi wahan aik qawi haikal shaitan khada hai aur aap par bas hamlawar hone ko hai. kayi log apne paun ki chappal nikal kar shaitan ko maarte hain aur nange paun ho jate hain, Ye is baat ka suboot hai ke shaitan khud admi ke andar hota hai. Aur phir aisi harkaton ka nateeja ye hota hai ke sab se aage jo pillar (shaitan ke nishan) ke qareeb hota hai us bechare ke sar par ala bala parthi hai aur kayi log zaqmi bhi ho jate hain. Isi liye sakht takeed hai ke muzdalifa mein qiyam ke dauran shaitan ko maarne ke liye **kankar** chune jaayen na ke **patthar** aur **ganett**.

Aadmi: nahin janab, mere dil mein aisa kuch khayal nahin aaya.

Hazrat: Matlab tum ne shaitan ko kankariyan maarne ka haq ada nahin kiya. Phir aap ne farmaya. "Ay bhale aadmi jaa aur agle saal Hajj ki niyyat se ja aur is tarah jaa ke kam se kam teri shabahat (out look) Hz. Ibrahim A.S ki paun ki dhool ki manind ho jaay.

Bacho! Aap ne dekha ke asl Hajj kis ko kahte hain. Jab kabhi aap (InshaAllah) Hajj ke liye jaayen toh aik formula apne zahen nasheen kar len ke jis se aap ko ye andaza ho jaay ke aap ka Hajj kitna qubool hua hai, wo ye ke Hajj se lautne ke baad aap ke amaal, adaat o atwaar mein tabdeeli zaroor aaye. Agar aa gayi toh bahot mumkin hai aap ka Hajj kamyab hua warna ye samjhna ke Hajj nahin balke sair o tafreeh kar ke laute the aur aaj kal ke daur mein ye ek accha khasa qeemti safar hai.

Hajj ke buniyadi masayel

Sawal: Kya zakat aur Ramazan ke rozon ki tarah Hajj bhi har saal farz hai?

Jawab: Nahin, Jin par Hajj farz ho un ke liye hayat (life) mein aik martaba Hajj karna kafi hai. Is ka hawala aik Hadees se milta hai.

Hadees: Hz Muhammed RasoolAllah SWS ne ne farmaya "Ay logo... Jaan rakho ke tum par Allah ki taraf se Hajj farz kiya gaya hai". Aik shakhs utha aur kahne laga "Kya har saal Hajj ada karna farz hai?" RasoolAllah SWS khamoosh ho gaye, Us shaks ne baar baar yehi kaha, tab Huzoor SWS ne farmaya "Agar main "Haan"

kahoon toh ye har saal tum par farz kar diya jayega aur tum wo kar na paoge” (Muslim)

Note: Is se maloom hua ke Deen mein khwamakha (jahan zaroorat na ho) masayel ki tah-dar-tah (in deep) jana nahin chahiye. Agar sawal karne lage toh koi bhi amal mein is ka silsila khatm nahin hota.

Sawal: Hajj kin par farz hai?

Jawab:

1. Balegh aur aql-mand (Adult and sane) ho yani bachon aur deewano par farz nahin.
2. Jis ke sar par koi qarz na ho aur zaad-e raah-e Hajj (Hajj ka kharcha) rakhta ho.
3. Jo tandrust ho (yani beemar ya apahaj ko muaf hai).
4. Aurat ke liye ooper ki sharayet ke alawa Mahram ka sath hona bhi zaruri hai. Jaise Shawhar, Beta, Bhai, Baap, Mamu, Chacha waghairah.

Hadees: RasoolAllah SWS ne farmya “jo shakhs ke Hajj ki farziyat rakhta ho aur Hajj na kare toh koi farq nahin parhta ke wo yahoodi (Jew) ban ke mare ya Nasrani (Christian)”. (Kitab-e Hadees: Baihiqi) Yani ke wo kamyab maut nahin marta. Ma’azAllah!

Sawal: Hajj ke Farayez kya hain?

Jawab: Hajj ke char farayez hain

1. Niyat ke sath ehram bandhna
2. Tawaf
3. Sayee (Hajj-e ifrad mein zaroori nahin)
4. Arafat mein qiyam

Wazahat:

1. **Ehram:** Do bin sile kapde jo mard pahente hain. Aurto.n ke liye koi makhsoos (special) libas nahin.
2. **Tawaf:** Kaba shareef ke gird saat (7) chakkar lagana (anti clock wise direction mein)

Sawal: Hajj ke kitne aqsaam (types) hain?

Jawab: Hajj teen tareeqon se kiya ja sakta hai.

1. **Hajj-e Ifrad:** Is tareeqe ke mein aadmi sirf Hajj karta hai aur Hajj ke dauran Qurbani nahin deta.

2. **Hajj-e Qiran:** Hajj-e qiran mein aadmi par qurbani wajib hai aur Hajj ke arkaan shuru karne se pahle umrah bhi lazim hai. Umrah se le kar Hajj ke khatam hone tak aadmi halat-e ehram mein rahe.
3. **Hajj-e Tamattu:** Is tarah ke Hajj mein aadmi (Hajj ke mausam mein yani Shawal se le kar Zil'hajjah ki 7 tareekh ke darmiyan) pahle Umrah kar ke faregh ho jata hai, us ke baad ehram utar kar aam libas pahen sakta hai aur umrah aur Hajj mein jo mamnoo af'aal (prohibited deeds) hote hain un se bhi bahar rahta hai (jaise shikar karna, baal ya nakhoon kaatna waghairah) aur phir 8 Zil'hajjah ko Hajj ki niyaat se ghar se nikalta hai. ye qism hi zyada raayej (common) aur afzal hai.

Hajj-e tamattu agar maloom ho jaay toh Hajj-e ifarad aur Qiran ki tafseel ka e'ada (repetition) zaroori nahin. Toh aaiye hum Hajj-e Tamattu ke baare mein kuch buniyadi aur mukhtasar baat kareng jo ke aap ke liye ba-taur maloomat munasib hai.

Sawal: Hajj ke wajibaat kya hain

Jawab:

1. Muzdalifa mein thairna
2. Shaitan ko kankariyan maarna
3. Halaq karna (yani mard ka apne baal mundwana)
4. Tawaf-e wida karna.

Sawal: Hajj (Hajj-e tamatto) ka tareeqa kya hai

Jawab:

Jaisa ke ooper batlaya gaya hai ke Zil'hajjah ki 8 se pahle aik Umrah karna wajib hai.

Hajj ka pahla din (Yani 8 Zil'hajjah):

1. Niyat ke sath ehram bandhna aur Hajj ke irade se do rakat Tahiyatul ehram ada karna. Namaz se faregh hone ke baad Talbiya parhna (aurten ahista awaz se aur mard mutawasit (darmiyani) awaaz se parhe).
2. Talbiya ke alfaz: Labbyek Allahhumma Labbayek, Labbayek La shareeka laka Labbayek. Innal Hamda wan'nemata laka wal mulk. La shareeka lak. In alfaz ko raste tamam dohrate rahen.
3. Mina ke liye rawana hona (Mina aik maqam ka naam hai jo Makkah ke qareeb hai)
4. Zuhar, Asr, Maghrib aur Isha Mina mein ada karen aur raat Mina mein hi qiyam karen

Hajj ka dusra din Jise Yaum Ul-arafa kahte hain (Yani 9 Zil'hajjah)

1. Fajr ki namaz Mina mein ada kar ke Arafat ki taraf rawana ho.n
2. Arafat mein Namaz-e Zuhar aur Asr mila kar ada karen
3. Ghuroob-e afatab se pahle Muzdalifa ke liye tayari karen
4. Muzdalifa mein namaz-e Maghrib aur isha aik sath ada karen. (Muzdalifa Arafat se kuch dur aik maidan ka naam hai jahan Hajj ke mausam mein log jama ho kar raat bhar qiyam karte hain).
5. Raat Muzdalifa mein qiyam karen. Raat mein isi jaga se 49 kankariyan (pebbles) chun le.n jo chane ke dane ke mumasil hon. Ye mina mein qiyam ke dauran shaitan ko maarne ke liye kaam ayenge. (Ehtiyatan 10-15 kankariyaan zyada chun len)

Wazahat: Jab Hz Ibrahim A.S Allah ka hukm baja laane ki khatir apne farzand Hz Ismail (A.S) ko zubah ke liye le ja rahe the tab raaste mein shaitan ne ap ko teen jaga roka aur dil mein waswasa daalne ki koshish ki. Aap (A.S) ne har jaga shaitan ko 7, 7 kankariyan maari.n jis ke baad shaitan ne aap ka peeche chorh diya. Yahan 10, 11, 12 Zil'hajjah ko isi sunnat-e Ibrahim ki pairwi ki jati hai.

Hajj ka teesra din jise yaum Un'nahr (yani qurbani ka din) bhi kahte hain (10 Zil'hajjah)

1. Muzdalifa mein Namaz-e Fajr ada karen phir mina ke liye rawana ho jayen
2. Zawal se qabl yani zuhr se pahle rami karen (shaitan ko kankar mare.n). yaad rahe aaj ke din Sirf pahle shaitan ki rami karen. Hadees-e fayli mein mazkur hai ke Hazrat RasoolAllah SWS ne shaitan ki rami karne tak Talbiyah ke alfaz dohraye the. Jaise hi aap ne rami ka irada kar ke kankar hath mein uthaaye aap ne Talbiyah band kar diya.
3. Is ke baad Qurbani ada karen.
4. Qurbani ke baad halaq karwa len yani Mard apne baal mundwaye.n aur aurte.n baal ke sire (aniyaan) kaate.n.
5. Makkah Mukarrama jaa kar tawaf-e ziyarat karen. (Aam tawaf mein sayee nahin ki jati laikin Tawaf-e ziyarat mein sayee wajib hai).
6. Raat mina mein hi qiyam karen.

Hajj ka chawtha din (yani 11 Zil'hajjah)

1. Agar pichle din Tawaf-e Ziyarat nahin kiya gaya tha toh aaj kar len.
2. Us ke baad pahle dusre aur teesre shaitanon ki rami karen. (Jumla teen Shaitanon ka maqam hai)
3. Raat Mina mein qiyam karen

Hajj ka paachwa.n din (Yani 12 Zil'hajjah)

1. Teeno shaitano.n ki rami karen . Aur us ke baad Tawaf-e wida karen. (Tawaf-e wida ka koi din muqarrar nahin. Haji ko Jab bhi mauqa hua watan lautne se pahle tawaf-e wida ada kar lena chahiye). Is tarah Haji ka Hajj mukammil hua.

Hajj se pahle Madinah Munawara ki ziyarat ka sharf nahin hua ho toh ab irada kare.n. (yaad rahe ke ye Hajj ka hissa nahin laikin Hajj ki qubooliyat ka aik azeem wasleela hai). Is zimn mein bahot si baaten aap ke jaan'ne layeq hain, choo.n ke hamara mazmoon fazilat-e Zil'hajjah hai is liye mukhtasar itna kah dena kafi hai ke Aap SWS ki ziyarat ka sharf-e azeem aik momin ke liye is duniya ka sab se behtareen tohfa hai. (Aik martaba apne dil mein darood parh lijiye.)

Sawal: Hajj ke mamnu'aat (prohibitions) kya hain?

Jawab: Hajj mein aam zindagi ke mamnu'aat se hat kar kuch aur cheezen laagu hoti hain jin mein kotahi ya ghalati se dam lazim aata hai.

Note: Dam Arabi lafz hai jis ke ma'nay "Khoon" hain. Yani Haji agar Hajj ke qanoon mein amadan ya sahuwan (deliberately / Un-intentionally) kotahi karta hai toh usay aik janwar ka khoon ba-taur kaffara dena hoga. (janwar ka ta'yyun (selection) Hajj ke janwar jaisa hai). Jise Haji meeqat (Yani hudood-e makkah) mein ada kare.

Mamnu'aat-e Haji

1. Nakhoon tarashna
2. Kisi jaan-dar ko maarna, us ka shikar karna ya musalsil bidkana (darana ya bhagana)
3. Jism ke baal Mundwana ya katwana ya baal nochna.
4. Khushbu lagana. (is mein badi tafseel hai lehaza itna yaad rakh len ke dauran-e Hajj koi bhi atr, perfume, deodorant istemal na kiya jaay. Tooth paste mein choo.n ke khushhu hoti hai is liye miswak istemal ho. Khane mein essence, zafran ya koi bhi khushbu na li jaay. Sabun bhi istemal na karen)
5. Halat-e ehram mein koi bhi sila hua kapda, chappal ya belt istemal karne se bhi dam wajib hoga. (Isi liye Hajj mein ehtiyatan ek Jodi zyada hawai chappal rakhen jo sile hue nahin hote)
6. Mard ke liye aik din aur raat (yani musalsil 24 hours) mauze (sox) pahen'ne se dam wajib ayega (yani takhnon (ankles) ki haddiyon hamesha numayan rahen. Is ko musalsil 24 ghante dauran-e hajj chupane par dam wajib hoga)
7. Sar ya chehra dhapne se: Mard ka chehra ya sar aur aurat ka chehra aik din aik raat is tarah se dhapna ke kapda chehre se mass ho (touch hota rahe) toh dam wajib hoga.
8. Baqi wo cheezen jo mankoohat (married couples) ke liye mamnoo hain.

Note: - Hajj ke safar k shuru honay say wapas anay tak Har Saans aur Har pal kosish karte rahiye ke Zikrullah (Zikr-e-Khafi paas anfaas say ba-ghayr awaz ke) jari rahe aur ghaflat na barte.n. Ye har dua aur har tasbeeh say afzal o ala hai lekin Talbiyaat ba-awaz jari rahen jahan unka wird wajib ho aur Zikrullah har waqt dauran-e-hajj karte rahen.

Pyare Bacho! Yahan tak thi Fazilat-e Zil'hajjah ki buniyadi maloomat. Dua hai ke Allah aap sab ke jazba-e eemani mein har lamha taraqqi de, ilm aur amal se nawaze, aap ko qaum ke liye musaqtabil ka alam bar-daar banaye. Aap ke Duniya mein aane ka ain maqsad (yani Deedar-e Khuda) aap ko naseeb ho. Ameen ya Rabbul alameen.

Nayi paud (New Generation) ke naam aik sher jo Hajj ka hujoom Television par har saal dekh kar dil be-saakhta kah uth'ta hai.

Fard qayam rabt-e millat se hai tahna kuch nahin.

Mauj hai dariya mein aur beroon-e dariya kuch nahin.

KHAAS GUZARISH:

NACHEEZ KE WALID-E MARHOOM FAQEER HZ. SYED FAZAL-E MEHDI URF MEHBOOB MYAN QIBLA KE LIYE DUA-E MAGHFIRAT AUR AAP KE HAQ MEIN HAR LAMHA BARAAN-E DEEDAR-E ILAAHI KI KHAAS TAUR SE GUZARISH HAI.

Faqt,

Ehsan-mand o Kamtareen bhai,

Syed Yaqoob Shafi Mehdi.

******* Khatm shud *******