MISSIONARY SCHOOLS

MEIN MUSLIM TALABA KA ANJAAM

TASNEEF

SHAYKH YUSUF BIN ISMAIL NABHANI

RAHIMAHULLAHU TA'ALA

TARJAMA

MUHAMMAD FAIZULLAH BARAKATI MISBAHI

SABIYA

VIRTUAL PUBLICATION

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ALLAH KE NAAM SE SHURU
JO NIHAYAT MEHARBAAN, RAHMAT WAALA HAI

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Nashir Ki Taraf Se Kuchh Aham Baatein

Mukhtalaf Mamalik Se Kai Likhne Waale Humein Apna Sarmaya Irsaal Farma Rahe Hain Jinhein Hum Shaya Kar Rahe Hain, Hum Ye Batana Zaroori Samajhte Hain Ke Humari Shaya Karda Kitabo Ke Mundarijaat (Contents) Ki Zimmedari Hum Is Hadd Tak Lete Hain Ke Ye Sab Ahle Sunnat Wa Jama'at Se Hai Aur Ye Zaahir Bhi Hai Ke Har Likhari Ka Talluq Ahle Sunnat Se Hai, Dusri Janib Akabireene Ahle Sunnat Ki Jo Kitabein Shaya Ki Ja Rahi Hain To Un Ke Mutalliq Kuchh Kehne Ki Haajat Hi Nahin Phir Baat Aati Hai Lafzi Aur Imlai Ghalatiyo Ki To Jo Kitabein "Team Abde Mustafa Official" Ki Peshkash Hoti Hain Unke Liye Hum Zimmedar Hain Aur Wo Kitabein Jo Mukhtalaf Zaraaye Se Humein Mausool Hoti Hain, Un Mein Is Tarah Ki Ghalatiyo Ke Hawale Se Hum Bari Hain Ke Wahan Hum Har Har Lafz Ki Chhan Phatak Nahin Karte Aur Humara Kirdaar Bas Ek Nashir Ka Hota Hai

Ye Bhi Mumkin Hai Ke Kai Kitabo Mein Aisi Baatein Bhi Ho'n Ke Jin Se Hum Ittefaq Nahin Rakhte, Misaal Ke Taur Par Kisi Kitab Mein Koi Aisi Riwayat Bhi Ho Sakti Hai Ke Tehqeeq Se Jis Ka Jhoota Hona Ab Saabit Ho Chuka Hai Lekin Use Likhne Waale Ne Adame Tawajjo Ki Bina Par Naqal Kar Diya Ya Kisi Aur Wajah Se Wo Kitab Mein Aa Gai Jaisa Ke Ahle Ilm Par Makhfi Nahin Ke Kai Wujoohaat Ki Bina Par Aisa Hota Hai, To Jaisa Humne Arz Kiya Ke Agarche Use Hum Shaya Karte Hain Lekin Isse Ye Na Samjha

Jaaye Ke Hum Usse Ittefaq Bhi Karte Hain

Ek Misaal Aur Hum Ahle Sunnat Ke Mabain Ikhtelafi Masail Ki Pesh Karna Chahte Hain Ke Kai Masail Aise Hain Jin Mein Ulama -e- Ahle Sunnat Ka Ikhtelaf Hai Aur Kisi Ek Amal Ko Koi Haraam Kehta Hai To Dusra Uske Jawaz Ka Qaail Hai, Aise Mein Jab Hum Ek Nashir Ka Kirdaar Ada Kar Rahe Hain To Dono Ki Kitabo Ko Shaya Karna Humara Kaam Hai Lekin Humara Mauqif Kya Hai, Ye Ek Alag Baat Hai, Hum Fareeqain Ki Kitabo Ko Is Bunyad Par Shaya Kar Sakte Hain Ke Dono Ahle Sunnat Se Hain Aur Ye Ikhtelafaat Furooi Hain, Isi Tarah Humne Lafzi Aur Imlai Ghalatiyo Ka Zikr Kiya Tha Jis Mein Thodi Tafseel Ye Bhi Mulahiza Farmayein Ke Kai Alfaaz Aise Hain Ke Jin Ke Talaffuz Aur Imla Mein Ikhtelaf Paaya Jaata Hai, Ab Yahan Bhi Kuchh Aisi Hi Soorat Banegi Ke Hum Agarche Kisi Ek Tariqe Ki Sihhat Ke Qaail Ho'n Lekin Uske Khilaf Bhi Humari Isha'at Mein Maujood Hoga, Is Farq Ko Bayaan Karna Zaroori Tha Taaki Qarayeen Mein Se Kisi Ko Shubha Na Rahe

Team Abde Mustafa Official Ki Ilmi, Tehqeeqi Aur Islahi Kitabein Aur Risale Kai Marahil Se Guzarne Ke Baad Shaya Hote Hain Lekin Iske Bawajood In Mein Bhi Aisi Ghalatiyo Ka Paaya Jaana Mumkin Hai Lihaza Agar Aap Unhein Paayein To Humein Zaroor Batayein Taaki Uski Tashih Ki Ja Sake

Arze Mutarjim

Allah Ta'ala Ka Bepanaah Karam Wa Ehsaan Hai Ke Us Ne Humein Ilm Deen Ki Daulat Se Sarfaraz Farmaya, Azhare Hind Al Jamiatul Ashrafiya Mubarakpur Mein Ilme Deen Hasil Karne Ki Taufiq Ata Farmayi Jahan Abul Faiz Hafize Millat Allama Shah Abdul Aziz Muaddis Muradabadi Ki Roohani Inayaton Ke Saaye Mein Reh Kar Ba Salahiyat Aur Meherban Asaatiza Ki Baragah Se Humein Iktesabe Faiz Ka Sunehra Mouqa Mila Aur Main Ne Un Ke Chashma -e- Ilm-o-fazl Se Khoob Sairabi Hasil Ki. Bihamdihi Ta'ala Imsaal Urse Azizi Ke Mauqe Par Mujhe Dastae Fazilat Se Nawaza Jayega.

Talaba -e- Ashrafiya Mein Ye Riwaayat Pichle Kai Saalo Se Chali Aa Rahi Hai Ke Woh Dastarbandi Ke Mauqe Par Koi Kitab Ya Risalal Tarteeb De Kar Ya Kisi Kitab Ka Tarjuma Kar Ke Zewar-e-tab'a Se Arasta Karte Aur Shaya Karte Hain. Meri Bhi Khwahish Thi Ke Faraghat Ke Saal Is Kar-e-khair Mein Shareek Ho Jaun. Isi Paakiza Jazbay Ke Tehat Main Ne Engineer Syed Fazlullah Chishti Sabri Madda Zilluhul Aali Se Rabita Kiya, Aap Ne Allama Yousuf Bin Isma'il Nabhani Ki Kitab "Missionary Schools Mein Muslim Talaba Ka Anjaam" Ka Tarjuma Karne Ka Mashwara Diya

Aur Farmaya: Ab Tak Is Kitaab Ka Urdu Tarjuma Nahin Hua Hai Jab Ke Is Ki Sakht Zaroorat Hai. Kitaab

Mausool Hone Ke Baad Main Ne Is Ka Ba Ghaur Mutalia Kiya. Daurane Mutala Mujhe Bhi Ehsaas Hua Ke Waqai Is Ka Urdu Tarjuma Hona Chahiye Taaki Arabi Zabaan Na Janne Waale Bhi Is Se Istefaada Kar Sakain Aur Unhein Yeh Maloom Ho Jaye Ke Eisai, Islam Ko Nesto Nabood Karne Aur Musalman Bachon Ko Islam Se Door Karne Ke Liye Kya Kya Hathkande Istemaal Karte Hain. Yeh Ek Zameeni Sachai Hai Ke Eisai Apne Mazhab Ki Tarweejo Isha'at Aur Deene Islam Ki Baikh Kuni Mein Har Mumkin Harbay Istemal Karte Hain. Woh Musalman Ke Kattar Dushman Hain. Lekin Afsos! Aaj Bahut Se Musalman, In Islam Dushman Eisaiyo Ke Napak Iradon Se Bekhabar Hain Aur Duniya Talabi Mein Apne Imaan Wa Islam Ki Parwa Kiye Baghair Badi Tezi Se Missionary Schools, Eisai Colleges Aur Convento Mein Apnay Bachon Ka Dakhila Kara Rahe Hain

Aur Unhein Is Ki Koi Fikr Nahi Hai Ke Unho Ne In Schools Mein Parhne Ke Baad Bacha Apna Deen Wa Imaan Kho Bethta Hai Aur Fani Dunya Ke Chakkar Mein Akhirat Ki Abadi Saadaton Se Mahroom Ho Jata Hai. Mere Ek Qareebi Dost Ne Bataya Ke Eisai Apne Schools Mein Parhne Wale Musalman Bachon Ka Eman O Yaqeen Ko Mutazalzal Karne Ke Liye Mukhtalif Tareeqay Apnatay Hain. Un Ke Dilon Se Islam Ki Mohabbat Nikalne Aur Islami Aqaid Mein Shak O Shubahat Peda Karne Mein Koi Daqeeqah Faroguzasht Nahi Karte. Woh Muslim Bachon Se Kehte Hain Tum Musalman Ho, Chalo Apne Allah Aur

Apne Paighambar Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Se Chocolate Mango. Un Ke Kehne Ke Mutabiq Bachay Chocolate Mangtay Hain, Magar Nahi Milta. Ab Eisai Kehte Hain Eisa Maseeh Se Mango, Jaise Hi Bachhe Chocolate Mangtay Hain, Islam Dushman Eisai Button Dabatay Hain Aur Pehlay Hi Se Remote Se Set Kiya Hua Chocolate Upar Se Girnay Lagta Hai. Iss Tarah Eisai Musalman Bachon Ke Samnay Islam Ko Kamzor Bata Kar Un Ke Dilon Mein Islam Ke Sahi Honay Mein Shak Peda Kar Dete Hain Aur Bachay Iss Ke Mutabiq Parwan Charhtay Hain Aur Imani Daulat Se Mahroom Ho Kar Dayimi Azaab Ke Mustahiq Ho Jaate Hain. Iss Kitab Mein Iss Se Milte Julte Kayi Waqiat Bayan Kiye Gaye Hain Aur Eisaiyo Ke In Mansubon Par Bhi Roshni Dali Gayi Hai Jin Ke Pesh Nazar Woh Missionary Schools Kholte Hain Aur Musalman Bachon Aur Bachion Ka Dakhla Le Kar Islam Ke Khilaf Un Ki Zehan Sazi Kar Ke Un Ke Diloon Mein Kufr Ki Takhm Rezi Karte Hain.

Tarjuma Karne Se Pehle Main Ne Yeh Kitab Ustaze Girami Sadrul Ulama Hazrat Allama Muhammed Ahmad Misbahi Sadar-ul-mudarriseen Jamia Ashrafia Mubarakpur Ko Dikhai. Kitab Parhne Ke Baad Aap Ne Is Kitab Ki Tareef Karte Hue Farmaya: "Is Ka Tarjuma Kar Daalo Phir Kya Tha, Ustaad-e-kareem Ka Hukm Paate Hi Main Is Mein Hama Tan Masroof Ho Gaya. Daurane Tarjuma Baaz Ibaratoo Main Dushwari Mehsoos Hui To Hazrat Ko Suna Kar Hal Kiya. Main Behad Mamnoon O Mashkoor Hun Hazrat Ka, Keh

Unhone Is Kitab Ko Urdu Jama Pehnane Main Meri Rahnumai Farmai Aur Is Ka Urdu Naam "Missionary Schoolon Mein Muslim Talaba Ka Anjaam" Rakha Kar Meri Hosla Afzai Farmai. Allah Ta'ala Un Ka Sayaa Daraaz Farmaaye Aur Humein Un Kay Ilm-o-fazal Ka Wafir Hissa Ata Farmaaye. Hazrat Allama Arif Billah Faizi Misbahi, Ustaad Wa Sheikh-ul-adab Madrasa Faizul Uloom Muhammedabad Nay Karam Farmaya Aur Apnay Besh Qeemti Awqaat Say Kuchh Hissa Nikaal Kar Is Ki Tasheeh Farmai Aur Isay Qabile Isha'at Banaya. Neez Aik Waqee Taqreez Likh Kar Meri Hosla Afzai Farmai.

Hazrat Mufti Muhammed Anwar Nizami Misbahi, Naib Qazi Idara-e-shariah Jharkhand Nay Bhi Is Kitab Par Taqreez Likh Kar Meri Koshish Ko Saraha.

Ustaad-e-kareem Hazrat Maulana Muhammed Irfan Al-alam Misbahi, Ustaad Jamia Ashrafia Mubarakpur Nay Is Kitab Ko Parha, Mufeed Mashwaroon Say Nawaza, Zaili Unwaanat Qaim Kiye Aur Giran Qadr Muqaddima Tehreer Farma Kar Is Peshkash Ko Sanade Aitbar Faraham Kiya

Engineer Syed Fazlullah Chishti (Maddazilluhul Aali) Ne Mujhe Arabi Kitab Inayat Farmayi Aur Urdu Tarjuma Ki Raghbat Dilayi Jo Is Sarey Kaam Ki Khishte Awwal Hai.

Main Un Buzurgon Aur Karam Farmaaon Ki Zarra Nawazi Aur Karam Farmai Par Dil Ki Athaa Gehraiyo Se Shukr-guzaar Aur Ehsan-mand Hoon Aur Unki Bargaahon Mein Gulhaaye Tashakkuro Imtenan Pesh Karta Hoon, Jin Ki Khaas Inayaton Ne Meri Is Koshish

Ko Qaabil-e-ishaat Banaya.

Mazkoora Baala Ulama Aur Asaatiza Ki Islahat Aur Nazre Saani Ki Bina Par Ummeed Hai Ke Logon Mein Is Kitab Ko Pazeerai Hasil Hogi, Doraane Mutaalaa Agar Koi Khami Nazar Aaye To Muttala Farmaa Kar Shukria Ka Mauqa Inayat Farmaayen Aur Usey Meri Ilmi Kam Mayagi Aur Qasoore Nazar Par Mahmool Farmaayen Aur Khubiyon Ko In Buzurgon Ki Islahaat Ka Natija Samjhein

Badi Na-insaafi Hogi Agar Hum Jamia Ashrafia Mein Zere Taleem Un Afraad Ko Bhool Jaayen Jinho Ne Is Kitab Ke Isha'ati Marahil, Tabyeez Aur Proof Ki Tasheeh Waghairah Mein Ahqar Ka Saath Diya, Unke Asma Darj Zail Hain:

(1) Mufti Muhammad Imamuddin Misbahi (Giridih)
(2) Maulana Chand Raza Misbahi (Hazaribagh)
(3) Maulana Muhammad Gulrez Misbahi (Vaishali)
(4) Maulana Dilshad Ahmad Misbahi (Deoghar)
(5) Maulana Naushaf Alam Misbahi (Godda)
(6) Maulana Sagheer Ahmad Misbahi (Hazaribagh)
(7) Maulana Muhammad Jawed Raza Misbahi (Bokaro)
(8) Maulana Muhammad Ahmad Jaami Misbahi (Hazaribagh)
(9) Maulana Muhammad Azharuddin Misbahi (Giridih)
(10) Maulana Ghulam Rabbani Misbahi (Hazaribagh)
(11) Maulaana Faseehur Rahman Misbahi (Vaishali)
(12) Maulana Sarwar Alam Misbahi (Vaishali)
(13) Maulana Ghulam Nabi Misbahi (Vaishali)

(14) Maulana Muhammad Furqan Misbahi (Deoghar)

Akheer Mein Hum "Al Majmaul Ilmi" Ke Arkaan Aur Un Tamam Hazraat Ka Shukriya Ada Karte Hain Jinho Ne Iss Kitaab Ki Isha'at Mein Hamari Madad Farmaayi, Bil-khushoos Apne Walidain Kareemain Ka Jinhone Hamari Taleem Mein Khaas Tawajjuh Farmayi Aur Jin Ki Duaon Ke Sadqe Mujhe Yeh Maqam Mila. Apne Karam Farma Maulana Chand Raza Ke Walide Girami Janab Muhammad Akbar Hussain Sahib Ke Liye Dua Go Aur Sameeme Qalb Ke Saath Shukr Guzaar Hoon Jin Ke Maali Ta'awun Se Yeh Kitaab Manzare Aam Par Aayi. Rabbe Kareem Ki Bargah Mein Dua Hai Ke Janab Muhammad Akbar Hussain Sahib Ke Maali Ta'awun Ka Behtar Silah De, Meri Iss Haqeer Khidmat Ko Sharaf-e-qabool Se Nawaze Aur Mujhe Khidmat Deen Matin Ki Toufiq Meharbaan Farmaye. Ameen.

بجاہ النبی الکریم علیہ و آلہ و صحبہ افضل الصلوۃ والتسلیم

Khake Paye Awliya:
Mohammad Faizullah Barkati Misbahi
Darja -e- Fazilat Jamia Ashrafia Mubarakpur, Aazam Garh

Note: Taqareez Aur Tassuraat Ko Is Roman Urdu Edition Mein Shamil Nahin Kiya Gaya Hai, Unko Mulahiza Karne Ke Liye Urdu Edition Ki Taraf Ruju Kiya Jaaye

Mukhtasar Sawaneh Musannif Alaihirrahma

Az : Muhammad Faizullah Barkati Misbahi

Allama Shaykh Muhammad Yusuf Bin Ismail Nabahani Alaihirrahma Ki Zaate Giraami Nabigha -e-Rozgar Shakhsiyaton Mein Se Ek Hai Jinhone Apne Ilm-o-fazl Aur Deeni Ghairat-o-himmat Ke Saath Islam-o-sunnat Ki Hifazat-o-nusrat Mein Be-baha Karnama Anjaam Diya, Aur Ahl-e-islam Ke Eman-o-yaqeen Ke Tahafuz-o-baqa Mein Ke Kaleedi Kirdar Ada Kiya. Islam Dushman Anasir Ke Dakhli Aur Khariji Fitnon Ki Sarkobi Ke Liye Noqe Qalam Se Talwar Ka Kaam Liya Aur Har Mahaaz Par Ummate Muslima Ki Masihai Farmai. Aap Aala Hazrat Imam Ahmad Raza Rahimahullahu Ta'ala Ke Hum Asr The, Ilm-e-ghaibe Mustafa Ke Mauzu Par Ala Hazrat Quddisa Sirruhu Ki Iman-afroz Kitab "Al-dawlat Al-makkiah Bi Al-madda Al-ghaibiya" (1323h) Par Aap Ne Taqriz Bhi Likhi Hai. Mazhab Ahl-e-sunnat Wa Jamaat Ki Tarweejo Isha'at Aur Mazahib-e-batilah Ke Radd-o-ibtal Mein Aap Ne Numaya Khidmatein Anjaam Dee Aur Be-shumar Bhulay-bisray Musalmanon Ke Eman-o-amal Ki Hifazat-o-wasaniyat Farma Kar Unhein Gumrahi Ke Daldal Mein Phansne Se Bachaya.

Paidaish:

1265H/1849AD Arde Filsteen Ke Shimal Mein

Waaqe Ajzam Naami Gaaon Mein Paida Hue.

Nabahani:

Nabahani Mein Yaa -e- Nisbati Hai.

Banu Nabahaan Ek Qabeela Hai. Aap Isi Qabeelay Se Hain, Is Liye Aap Ko Nabahani Kaha Jaata Hai

Taleem-o-tarbiyat:

Aap Ke Walide Giraami Shaykh Ismail Bin Yusuf Nabahani Ek Jayyid Alim-e-deen Aur Khuda-rasida Buzurg The. Aap Ne Quran-e-pak Apne Walid Majid Se Parha Aur Unhi Ki Aaghosh Tarbiyat Mein Parwan Chadhe.

Jab Aap Ki Umar Satra Saal Hui To Walide Muhtaram Ne Aala Taleem Ke Liye Misr Bheja Jahan Aap Yakum Muharramul Haraam 1283 Hijri Mein Mashhoor University Al-azhar Mein Dakhil Hue. Aur Taqreeban Saadhe Chhe Saal Tak Jalilul Qadr Asaatiza Se Iktisab-e-faiz Karte Rahe.

Jin Asatiza Ke Chashma Saafi Se Aap Ne Sairabi Hasil Ki, Un Mein Se Chand Ke Asma Ye Hain:

(1) Allama Syed Muhammad Damnahoori (2) Sheikh Ibrahim (3) Yaqoob Ahmad Shafai (4) Sheikh Hassan Malki (5) Allama Shamsuddin Muhammad Anbaani (6) Allama Abdul Qadir Rafei Hanafi (7) Allama Sheikh Yousuf Hanbli.

(Hujjatullah Alal-alameen (Mutarjam) P.21, Matba: Barkate Raza, Porbandar Gujarat.)

Zeware Ilmo Fann Se Arasta Hone Ke Baad Aap Astana Chale Gaye Jahan Aap Jareeda "Al-jawaib" Se Wabasta Ho Gaye. Phir Aik Arsa Tak Shoba -e- Qaza Se Munsalik Rahe, Yahan Tak Ke Beirut Mein

Wazarate Qanoon Wa Insaf Ke Sarbarah Ban Gaye Aur Bees Saal Se Ziyada Muddat Tak Is Azim Mansab Par Faiz Rahe. Umar Ke Akhir Hisse Mein Madina Munawwara Pahunchay Aur Wahan Ibadat, Riayazat Aur Tasneef-o-taleef Mein Mashgool Rahe.

Tasnefi Khidmat:

Allah Ta'ala Ne Aap Ko Be-panah Ilm-o-fazal Se Nawaza Tha, Jo Aap Ki Tasaneef Se Ayaan Hai, Aap Ki Tahreeri Kawishon Ka Maidan Bahut Wasee Hai. Aap Ke Qalame Haq Raqum Se Taqreeban Pachas Kutubo Rasail Wujood Mein Aaye. Aap Ki Chand Mashhoor Tasneefaat Ye Hain:

(١) الفتح الكبير في ضم الزيادات الى الجامع الصغير
(٢) قرة العينين على منتخب الصحيحين
(٣)افضل الصلوات على سيد السادات
(٤)حجة الله على العالمين في معجزات سيد المرسلين
(5)ارشادالحيارى في تحذير المسلمين من مدارس النصارى (جس کا اردو ترجمہ آپ کے ہاتھوں میں ہے)
(6)سعادة الدارين في الصلوة على سيد الكونين.
(٧)سبيل النجاة
(٨)هادى المريد الى طرق الاسانيد
(٩) وسائل الاصول الى شمائل الرسول
(١٠) شواهدالحق في الاستغاثة بسيد الخلق

Aap Qadir Al-kalam Shayar Bhi The, Shair Goi Mein Aap Ko Kamal Hasil Tha. Aap Ne Apni Shayari Ke Zariye Aqaid -e- Haqqa Ko Wazeh Farmaya Aur Deen Se Sartaabi Karne Walon Ko Ka Radde Baleegh Farmaya. Aap Ke Zamanay Mein Dushmanane Islam, Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Shaan Ghatane Aur Aap Ke Fazailo Kamalaat Mitaane Ki Napak Koshish Kar Rahe

The, Aur Bahut Si Islam Mukhalif Tehreekon Ne Sar Ubhaar Rakha Tha. Aap Apni Zabano Qalam Ko Hathyaar Bana Kar Un Se Nabrad Aazma Hue Aur Nazmo Nasr Ke Zariye Un Ke Napak Azaaim Aur Fitnon Ko Jad Se Ukhaad Phenka Neez Tajaddud Pasand Aur Baatil Parast Tehreekon Ko Maut Ki Neend Sula Dia. Fanne Shayari Mein Aap Ke Qadirul Kalami Ki Munh Bolti Tasveer Mundarija Zel Kitaben Hain:

(١)النظم البديع في مولد الشفيع
(٢)الهمزية الالفيه(طيبةالغراء)في مدح سيد الانبياء
(٣)قصيدة سعادة المعاد في موازنة بانت سعاد
(٤) القصيدة الرائية الكبرى
(٥)الرائية الكبرى في ذم البدعة ومدح السنة الغراء

Wafaat:

1350H/19232AD Mein Allama Nabahani Alaihir Rahma Ne Safare Aakhirar Ikhtiyar Kiya Aur Bairoot Mein Aasauda -e- Khaak Hue

بسم اللہ الرحمن الرحیم

الحمد للہ علی جمیع نعمہ ولا سیما نعمۃ الایمان والاسلام، والصلوۃ والسلام علی سیدنا محمد سید الرسل الکرام، وافضل من ھدی اللہ بہ الانام، وعلی آلہ و اصحابہ الائمۃ الاعلام، اما بعد:

Bila Shubha Millate Islamiya Aur Ummate Muhammadiya صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّمَ Ke Liye Sabse Badi Musibat Jo In Dino Beshtar Islami Mulko Mein Paai Ja Rahi Hai Wo Ye Hai Ke Kuchh Nasamajh Musalman Dunyawi Taleem Haasil Karne Aur Angrezi Zubaan Seekhne Ki Gharz Se Apne Bachho Ko Eisai Schoolo Mein Dakhil Karate Hain Aur Is Ziman Mein Bachhe Eisai Mazhab Bhi Seekhte Hain Aur Eisai Bachho Ke Saath Unki Ibadato Mein Bhi Shareek Hote Hain Jo Ke Sareeh Kufr Hai Jisse Allah Ta'ala, Humare Nabi صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّمَ Aur Hazrate Eisa Alaihissalam Bhi Raazi Nahin Hain

Wo Kaseer Islami Madaris Jin Ki Tadaad Saikdo Aur Hazaro Se Bhi Mutajawaz Hai, Jinhein Khalifa -e-Asr, Sultane Aazam Ameerul Momineen Hazrate Sultan Ghazi Abdul Hameed Khan Saani (Allah Ta'ala Unke Zariye Se Islam Aur Musalmano Ko Sarbuland Farmaye Aur Unko Humesha Ghalib Nusrat Aur Raushan Fateh Se Nawaze) Ne Apne Tamam Mamalike Mahrusa Mein Khol Rakhe Hain, Unke Hote Hue Is Schoolo Ki Koi Zaroorat Nahin Jinhein Eisaiyo

Aur Firangiyo Ne Islami Mulko Mein Musalmano Ke Bachho Ko Gumrah Karne Ke Liye Khol Rakha Hai

Yaqeenan Sultan Abdul Hameed Saani Alaihir Rahma Ne Allah Ta'ala Ki Madad, Uske Husne Taufiq Aur Nabiye Aazam صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Roohani Madad Se Apne Daarul Khilafa Qustuntuniy Mein, Aur Apni Saltanate Usmaniya Ke Tamam Mulko Mein (Allah Ta'ala Inhein Har Tarah Ki Musibat Se Mahfooz Rakhe) Ko Taleemgaahein Kholi Hain, Wo Musalmano Ko Isse Beniyaz Kar Deti Hain Ke Wo Deeni Ya Dunyawi Ilm Hasil Karne Ya Mashriqi Ya Maghribi Koi Bhi Zubaan Seekhne Ke Liye Eisai Schoolo Ka Rukh Kare, Sultan Ki Ye Saari Koshish Is Jazbe Ke Tehat Hai Ke Musalmano Ka Deen Bhi Mahfooz Rahe Aur Dunya Bhi, Wo (Allah Ta'ala Unki Madad Farmate Hue Unhein Apne Hifzo Amaan Mein Rakhe) Tamam Musalmano Ke Liye Na Sirf Ek Nihayat Meherban Baap Ke Darje Mein Hain, Balki Isse Kahin Zyada Is Baat Ke Khwahishmand Hain Ke Unki Awlaad Ki Achhi Tarbiyat Is Sharai Tareeqe Par Ho Jo Deeno Dunya Ki Sa'adat Aur Islami Aqaid Ki Salamati Ka Jaame Ho

الحمد لله على ذلک

Jab Maine Ye Soorate Haal Dekhi Aur Mujhe Yaqeen Ho Gaya Ke Jis Musalman Ne Bhi In Firangi Schoolo Mein Apne Bachhe Ka Dakhila Karwaya, Yaqeenan Us Ne Apne Aap Ko Aur Apne Bachhe Ko Halakat Ke Azeem Tareen Ghaar Mein Daal Diya, Aur Jab Maine Ye Jaan Liya Ke Mere Liye Balki Kisi Bhi Musalman Ke Liye Yeh Rava Nahi Ke In Munkiraat

Par Khamoshi Ikhtiyar Kare Jo Mazhabe Islam Aur Ummate Muslima Ke Liye Sab Se Badi Museebat Hain, To Maine Ye Kitaab Tarteeb Di, Ye Kitaab Mere Un Tamam Musalman Bhaiyon Ke Liye Nafa Bakhsh Hai Jo Ise Qubool Karein Aur Is Ki Baato Par Tawajjo Dein, Is Kitaab Ke Zariye Main Baqiya Mumalik Ke Un Tamam Logon Ko (Allah Taala Ke Azaab Se) Darata Hon Jin Tak Ye Kitaab Pahunche, Is Mein Maine Jannat Aur Dozakh Dono Ke Raste Wazeh Taur Par Bayaan Kar Diye Hain, Taaki Allah Wahido Qahhar Ki Bargaah Mein Us Shakhs Ke Liye Koi Uzr Na Rahe Jo Is Napasandeeda Kaam Ka Murtakib Ho, Ya Kisi Bhi Tarah Isse Mana Wa Inkaar Par Qudrat Rakhne Ke Bawajood Khamoshi Ikhtiyar Kare, Maine Is Ka Naam :

ارشاد الحیاری فی تحذیر المسلمین من مدارس النصاری

(Nasrani Schoolo Se Musalmano Ko Bachane Mein Ahle Hairat Ki Rahnumai) Rakha Aur Ise Aik Muqaddama, Chalees Fasl Aur

Ek Khatima Par Murattab Kya

Allah Taala Se Dua Hai Ke Ise Khalis Apni Raza Ka Samaan Kar De Aur Apne Nabi Sayyiduna Muhammad صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّمَ Ke Sadqe Is Ke Nafa Ko Aam Farmaye

Tambeeh :

Maine Yeh Kitaab Chalees Faslo Par Unhi Afkaaro Khayalat Ke Mutabiq Tarteeb Di Hai Jo Allah Ta'ala Ne In Ki Tehreer Ke Waqt Mere Dil Mein Daale, Likhte Waqt In Faslo Mein Kuchh Baato Ki Takraar Bhi Ho Gayi Hai Lekin Maine Un Faslo Ko Un Ki

Takmeel Ke Baad Usi Haalat Par Barqarar Rakha Hai Jo Taleef Ke Waqt Thi, Un Mein Na Kuchh Taqdeem Wa Takheer Ki Aur Na Mukarraraat Mein Se Kuch Hazaf Hi Kiya, Kyun Ke Yeh Takraar Bhi Nafa Bakhsh Hai Aur Taqdeem O Takheer Mein Kuch Zarar Bhi Nahin

Muqaddima Shuru Karne Se Pehle Ye Jaan Lena Chahiye Ke Kuchh Munkiraat Woh Hain Jin Ke Munkar Aur Qabeehe Sharai Hone Ke Liye Koi Daleel Qaaim Karne Ki Zaroorat Nahi Balki Un Ki Shiddate Qabah Aur Zuhoore Shana'at Ke Peshe Nazar Un Ke Munkir Hone Mein Mahaz Unke Haalat Ka Bayan Hi Kaafi Hai Maslan Jab Koi Mard Kisi Aurat Ke Sath Din Mein Logon Ke Samne Zina Kare To Is Ke Is Fa'il Ki Burai Batane Ke Liye Daleel Pesh Karne Ki Zaroorat Nahi Hai Balki Sirf Is Badkaar Mard Aur Aurat Ki Haalat Ka Zikr Kar Dena Hi Mana Wa Inkaar Aur Zina Ki Qabahat Zahir Karne Ke Liye Kaafi Hai Aur Bakhuda! Is Se Azeem Tar Wo Burai Hai Jis Ke Murtakib Kuchh Nadaan Nafarman Musalman Hue, Woh Ye Ke Unhone Apne Bachho Ka Eisai Schoolo Mein Dakhila Karwaya, Bilkhushoos In Sharto Ke Sath Jin Ka Zikr Aage Aa Raha Hai

To Jab Main Ye Kahoon Ke Fulaan Musalman Ne Ek Eisai School Mein Apne Bachhe Ka Dakhila Karaya Is Shart Ke Sath Ke Wo Eisai Mazhab Ki Taleem Haasil Karega, Eisai Bachho Ke Sath Girja Ghar Jaye Ga, Un Ke Hamrah Eisaiyo Ki Si Ibadat Karega, To Yeh Kaam Chunki Qabahat Aur Burai Ki Aakhiri Hadd Ko, Aur Aisa Karne Wala Gumraahi Aur

Behayai Ki Intahaa Ko Pahuncha Hua Hai, Isliye Is Ki Qabahat Saabit Karne Ke Liye Na Koi Daleel Pesh Karne Ki Haajat Aur Na Ye Batane Ki Zaroorat Ke Ye Bad Tareen Munkiraat Mein Se Hai Balki Mahaz Ise Bayaan Kar Dena Is Ki Qabahat Zahir Karne Aur Is Ka Irtikaab Karne Waale Jahilon, Fasiqo Aur Gumrahon Ki Mazammat Ke Liye Kaafi Hai

Aye Kash! Mujhe Ilm Hota Ke Ye Jaahil Fasiq Ya Deen Se Sartabi Karne Wala Munafiq Allah Taala Se To Nahi Darta, Usse Haya Nahi Karta, Azaab Aur Hisaab Se Khauf Nahi Khata To Kam Az Kam Apni Jama'at Aur Apne Hum Mazhabo Se Bhi Haya Kyun Nahi Karta Jin Ke Saath Wo Aur Is Ki Awlaad Nango Aar Ki Haalat Mein Zindagi Basar Kar Rahi Hai Balki Ba Khuda Wo In Kafiro Ki Nigahon Se Bhi Gir Jata Hai Kyun Ki Woh Yeh Kehte Hain Ke Is Shakhs Ka Koi Mazhab Nahi Hai Isi Liye Wo Ise Ek Khayanat Pasand Aur Be Wafa Shakhs Ki Haisiyat Se Dekhte Hain Kyun Ki Unhein Maloom Hai Ke Un Ke Sharait Ke Mutabiq Un Ke Schoolo Mein Apne Bachho Ko Daakhil Karane Se Is Ka Maqsad Bachho Ko Haqeeqatan Eisai Banana Nahi Hai, Balki Mahaz Apne Deen Se Is Ki Laparwahi Is Amal Ka Baais Bani Hai Aur Is Ke Liye Is Ne Un Halakato Ki Bhi Koi Parwah Na Ki Jo Use Aur Uske Bachho Ko Unke Deen Mein Laahiq Hongi

Aise Shakhs Ke Liye Sabse Bada Uzr Sarkar Alaihissalam Ka Ye Farman Hai : Jab Tumhein Haya Nahin To Jo Chaho Karo, Aur Is Ne Haya Ka Qilada Apni Gardan Se Utaar Phenka Aur Iske Nazdeek Kufro

Iman Aur Madh Wa Zamm Sab Barabar Ho Gaye

Ab Main Is Kitab Ka Muqaddama Shuru Karta Hoon Aur Tamam Tareef Allah Ta'ala Ke Liye Hai Jo Durusti Ki Rahnumai Farmane Waala Hai

Muqaddama Do Mubhaso Par Mushtamil Hai

Muqaddama : Bahase Awwal

Khaikhwahi Aur Naseehat Ke Baare Mein Baaz Aayaate Quraniya Wa Ahadeese Nabawiyya

Ye Mubhase Duwum Ki Tarah Imam Nawawi Alaihir Rahma Ki Sharah Muslim, Riyazus Saliheen Aur Ibne Allan Ki Sharah Riyazus Saliheen Ka Ikhtesar Hai, Bajuz Shaykhe Akbar Ki Ibarat Ke Jo Maine Unki Kitab Se Naqal Ki Hai

Hazrate Nooh Alaihissalam Ne Apni Qaum Se Jo Baat Kahi Uske Baare Mein Unki Taraf Se Khabar Dete Hue Allah Ta'ala Ka Irshad Hai : Main Tumhara Bhala Chahta Hoon

Hazrate Salmi Ne Haqaiq Mein Likha Hai Ke Baaz Mufassireen Ne Iski Tafseer Ye Ki Hai, Main Hidayat Ki Taraf Tumhari Rahnumai Karta Hoon, Shah Karmani Ne Farmaya : Naseehat Ki Alamatein Teen Hain,

(1) Musalmano Ko Masaib Mein Mubtala Dekh Kar Dil Ka Ghamgeen Aur Ranjeeda Hoga

(2) Unki Khairkhwahi Karna

(3) Unki Aise Kaamo Ki Janib Rahnumai Karna Jo Unke Liye Karaamad Aur Mufeed Ho Agarche Wo

Apni Jahalat Wa Nadani Se Is Hidayat Wa Rahnumai Ko Nagawar Samjhein

Allah Ta'ala Ne Hazrate Hood Alaihissalam Ke Baare Mein Khabar Dete Hue Farmaya Ke Unhone Apni Qaum Se Farmaya Ke Main Khuda Ki Ibadat Karne Aur Uske Masiwa Khudao Se Rishta Naata Tod Lene Ka Jo Hukm Tumhein De Raha Hoon Is Mein Main Tumhara Bhi Khwah Hoon Aur Allah Ke Paigham Ko Pahunchane Aur Khair Khwahi Karne Mein Amanatdaar Hoon

Is Baare Mein Hadeesein Ba Kasrat Warid Hain, Imam Muslim Abu Ruqaiyya Tameem Bin Aus Daari Se Riwayat Karte Hain Ke Rasoolullah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Irshad Farmaya : Deen Khairkhwahi Ka Naam Hai, Yaani Ye Deen Ka Sutoon Aur Iska Qawaam Hai, Jaise Ke Farmaya : Hajj Arafa Hai, Yaani Hajj Ka Sutoon Aur is Ka Qawaamo Madaar Wuqoofe Arafa Hai

Is Hadees Mein Deen Ko Naseehat Qaraar De Kar Sarkar Alaihissalam Ne Naseehat Ki Itni Zyada Tareef Farmai Ke Ise Poora Deen Thehra Diya Gaya Agarche Wo Iske Ilawa Aur Bahut Se Awsaaf Wa Khasail Par Bhi Mushtamil Hai

Sahaba -e- Kiraam Kehte Hain : Humne Arz Ki, Ye Khairkhwahi Kis Liye Hai? To Aapne Farmaya : Allah Ta'ala Ke Liye, Khitabi Ne Bayaan Kiya Hai Ke Allah Ta'ala Ke Liye Khaikhwahi Ka Matlab Hai : Us Par Iman Laana, Uske Saath Kisi Ko Shareek Na Thehrana, Uske Asma Wa Sifaat Mein Jidaal Wa Nazaa Na

Karna, Usko Sifaato Jamaalo Kamaal Se Muttasif Karna, Har Tarah Ke Uyoobo Naqais Se Usko Paak Janna, Uski Farmabardari Karna, Uski Nafarmani Se Bachna, Usi Ke Liye Muhabbat Karna Aur Usi Ke Liye Bughz Rakhna, Uske Farmabardaro Se Dosti Rakhna, Nafarmano Se Dushmani Rakhna, Uske Saath Kufr Karne Waalo Se Jihad Karna, Uski Nemato Ka Motarif Hona, Un Nemato Par Uska Shukr Guzar Hona, Tamam Muamlaat Mein Ikhlaas Baratna, Mazkoora Tamam Awsaaf Ki Janib Dawat Dena Aur Un Par Logon Ko Ubharna, Logon Ke Saath Narm Sulook Karna Aur in Baato Ki Unko Taleem Dena Jinhein Wo Samajh Sajte Hain

Khitabi Ne Mazeed Kaha : in Awsaaf Mein Dar Haqeeqat Bande Ki Apni Khairkhwahi Hai, Kyunki Allah Ta'ala Naseehat Karne Waalo Ki Naseehat Aur Saare Aalam Se Be Niyaaz Hai

(Phir Sarkar Ne Irshad Farmaya:) Ye Khairkhwahi Allah Ki Kitab Ke Liye Hai, Ulama Ne Bayaan Kiya Hai Ke Kitabullah Ki Khaikhwahi Ka Matlab Hai: is Par Iman Rakhna Ke Ye Allah Ka Kalaam Aur Uska Nazil Karda Hai, Makhlooq Ka Koi Bhi Kalaam Iske Mushabe Nahin Ho Sakta Aur Koi Bhi Insan is Jaisa Kalaam Pesh Karne Oar Qadir Nahin, Kama Haqquhu Aur Achhe Andaz Mein Iski Tilawat Karna, Tilawat Ke Waqt Farotni Ikhteyar Karna, Huroof Ki Sahih Adayegi Karna, Tehreef Karne Waalo Ki Beja Taweelo Se Iski Hifazat Karna is Ki

Tamam Baato Ki Tasdeeq Karna, Uske Ahkaam Se Aagah Hona, Uske Uloom Ko Samajhna, Uske Hukm

Ki Baja Aawari Karna, Uski Naseehato Par Dhyaan Dena, Uske Ajaib Mein Ghauro Fikr Karna, Uski Mohkam Aayato Par Amal Paira Hona, Mutashabehaat Ko Haq Manna, Uske Aamo Khaas, Nasikho Mansookh Aur Uski Tamam Wujooho Anwaa Ki Talasho Justaju Karna, Uske Uloom Ki Nashro Isha'at Karna, Logon Ko Uski Janib Aur Uski In Naseehato Ki Janib Bulana Jinhein Hum Bayaan Kar Chuke

(Phir Sarkar Alaihissalam Ne Farmaya) : Ye Khairkhwahi Allah Ta'ala Ke Rasool Ke Liye Hai, Rasoolullah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ke Liye Khairkhwahi Ka Matlab Hai: Aapki Risalat Ki Tasdeeq Karna, Aapki Laai Hui Tamam Baato Par Iman Rakhna, Aur Jin Baato Ke Karne Ka Aapne Hukm Diya Unhein Baja Laana Aur Jin Baato Se Roka Unse Baaz Rehna, Zindagi Aur Wafat Ke Baad Aapki Nusrato Himayat Karna, Aapke Dushmano Se Dushmani Karna, Aur Dosto Se Dosti Rakhna, Aapke Haq Ko Azeem Janna, Aapki Tazeemo Tauqeer Karna, Aapke Tariqa Wa Sunnat Ka Ihya Karna, Aapka Paigham Aam Karna, Aapki Ahadees Ki Nashro Isha'at Karna, Unke Uloom Sw Faida Uthana, Unke Muaani Ki Samajh Paida Karna, Logon Ko Unki Janib Bulana, Unki Taleem Dene Mein Narmi Wa Meherbani Se Kaam Lena, Unko Azeemo Jaleel Janna, Unhein Padhne Ke Waqt Ba Adab Rehna, Ilm Na Hone Par Un Pe Kalaam Karne Se Baaz Rehna, Unse Nisbat Wa Talluq Rakhne Ki Wajah Se Muhaddiseen Ki Tazeem Karna, Aapke Akhlaqo Aadaat Ko Ikhteyar Karna, Aapke Aadab Ko Apnana, Aapki Aal Aur Aapke Ashaab Se Muhabbat Karna,

Baabe Sunnat Mein Bid'ato Se Aur Kisi Bhi Sahabi Par Taan Karne Waale Se Bughz Rakhna

(Phir Sarkar Alaihissalam Ne Irshad Farmaya:) Aur Ye Khairkhwahi Aimma -e- Muslimeen Ke Liye Hai, Unki Khairkhwahi Ye Hai : Haq Par Unki Madad Karna, Us Mein Unki Farmabardari Karna, Unhein Iska Hukm Dena, Narmi Aur Lutf Ke Saath Unhein Mutanabbe Karna Aur Pando Mauzat Karna, Unhein Musalmano Ke Un Huqooq Se Aagah Karna Jin Se Wo Ghafil Hain Aur Jo Un Tak Rasai Haasil Na Kar Sake Hain, Unke Khilaf Baghawat Na Karna, Unki Ita'at Wa Farmabardari Ke Liye Musalmano Ke Dilo Ka Manoos Hona, Jhooti Tareef Kar Ke Unhein Dhoke Mein Na Daalna, Unke Liye Salaah Wa Falaah Ki Dua Karna

Ye Sab Is Bina Par Hai Ke Aimma Se Muraad Khulafa Wo Log Hain Jin Par Musalmano Ke Muamlaat Ki Anjaamdehi Ki Zimmedari Hai, Yahi Mashhoor Hai Aur Khitabi Ne Isi Ko Bayaan Kiya Hai, Phir Unhone Kaha Ke Lafze Aimma Ko Aimma -e- Ulama -e- Deen Ki Taaweel Mein Bhi Liya Jaata Hai To Unki Khairkhwahi Ka Matlab Hoga: Unki Riwayaat Ko Qabool Karna, Ahkaam Mein Unki Taqleed Karna Unke Saath Husne Zann Rakhna

(Iske Baad Sarkar Alaihissalam Ne Farmaya:) Ye Khairkhwahi Aam Musalmano Ke Liye Hai, Unki Khairkhwahi Ye Hai :

Dunyawi Wa Ukhrawi Maslihato Ki Janib Unki Rahnumai Karna, Un Maslihato Par Apne Qaulo Amal Se Unki Madad Karna, Unki Parda Poshi Karna, Unki Zarooriyat Poori Karna, Unse Zarar Rasaa'n Cheezo

Ko Door Karna, Unke Liye Nafa Bakhsh Cheezo Ke Husool Ka Sabab Banna, Narmi Ke Saath Unhein Neki Ka Hukm Dena Aur Burai Se Rokna, Jo Khud Ko Pasand Ho Wahi Unke Liye Bhi Pasand Karna, Aur Jo Khud Ko Napasand Ho Wahi Unke Liye Bhi Napasand Karna, Apne Qaulo Fa'il Se Unki Jaano Maal Aur Izzato Aabru Ki Hifazat Karna, Unhein Naseehat Ki Un Tamam Qismo Ko Ikhteyar Karne Par Barangekhta Karna Jin Ka Bayaan Humne Abhi Kiya Hai

Aslaafe Kiraam Mein Kuchh Aise Bhi The Jo Naseehat Aur Khairkhwahi Mein Is Hadd Tak Pahunche Hue The Ke Unhone Apni Dunya Ko Nuqsan Mein Daal Diya Aur Iski Koi Parwah Na Ki, Ibne Battal Ne Kaha : Ye Hadees Is Baat Ki Daleel Hai Ke Naseehat Wa Khairkhwahi Ka Naam Deen Wa Islam Hai Aur Is Par Bhi Daleel Hai Ke Deen Qaul Par Waaqe Hota Hai, Naseehat Farze Kifaya Hai Jise Agar Ek Shakhs Bhi Ada Kar De To Wo Baaqi Logon Se Saaqit Ho Jayega, Ye Baqadre Taqat Wa Qudrat Us Waqt Wajib Hai Jab Naseehat Karne Waale Ko Ye Maloom Ho Ke Uski Naseehat Qabool Ki Jayegi, Uski Baat Maani Jayegi Aur Use Apne Upar Koi Khatra Bhi Na Ho Lekin Use Jab Logon Ki Taraf Se Kisi Takleef Aur Aziyat Ka Andesha Ho To Uske Liye Naseehat Sirf Jaaiz Hai Laazim Nahin

Sahih Muttafaq Alaih Hadees Mein Hazrate Jareer Bin Abdullah Se Marwi Hai, Wo Kehte Hain : Maine Nabiye Kareem صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Se Bai'at Ki Yaani Ye Ahado Paimaan Kiya Ke Namaz Qaaim Karunga, Zakaat Ada Karunga, Aur Tamam Musalmano Ke Liye

Khairkhwahi Karunga

Hazrate Anas Se Marwi Ek Dusri Muttafaq Alaih Hadeese Sahih Mein Hai Ke Rasoolullah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Irshad Farmaya : Tum Mein Se Koi Us Waqt Tak Momin Na Hoga Jab Tak Wo Apne Bhai Ke Liye Wahi Bhalai Pasand Na Kare Jo Apne Liye Pasand Karta Hai, Ibnus Salah Ne Kaha Ke Is Hadees Ko Dushwar Aur Mushkil Samjha Jaata Hai Halanki Aisa Nahin Hai Kyunki Iska Maana Ye Hai Ke Tum Mein Kisi Ka Iman Us Waqt Tak Kamil Na Hoga Jab Tak Ke Wo Apne Musalman Bhai Ke Liye Wo Pasand Na Kare Jo Apne Liye Pasand Karta Hai

Sahih Hadees Mein Aaya Hai Ke Ahle Iman Ek Jism Ki Tarah Hain Jab Jism Ka Koi Ek Hissa Beemar Hota Hai To Uski Wajah Se Poora Jism Bukhar Mein Mubtala Ho Jaata Hai

Sayyidi Shaykh Akbar Muhiyuddin Ibne Arabi Ne Apni Kitab

"الامر المحكم المربوط بما يلزم الشيخ والمريد من الشروط"

Ke Shurub Mein Likha Hai Ke Jab Allah Ta'ala Ne Apne Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Se Irshad Farmaya :

"Aur Aye Mahboob! Apne Qareeb Tareen Rishtedaro Ko Darao" To Muhammad صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Apne Qarabatdaron Ko Bulaya Aur Kohe Safa Par Khade Ho Kar Unhein Dar Sunane Lage Aur Jis Baat Ke Kehne Ka Aapko Hukm Diya Gaya Tha Wo Irshad Farmane Lage (Sahih Muslim)

Imam Muslim Ne Hi Apni Sahih Mein Ye Hadees Takhreej Farmai Ke Sarkar Alaihissalam Ne Irshad

Farmaya : Deen Naseehat Ka Naam Hai, Sahaba Ne Arz Kiya Ya Rasoolallah Kis Ke Liye? Sarkar Alaihissalam Ne Farmaya : Allah Ta'ala, Uske Rasool, Aimma -e- Muslimeen Aur Aamma Muslimeen Ke Liye

Shariat Ke Hukm Ke Mutabiq Qareebi Rishtedar Bhalai Ke Zyada Haqdar Hain

In Ki Do Qismein Hain :

Ek Qarabate Khaki (Nasabi Qarabat), Dusri Qarabate Deeni, Shariat Mein Aitbar Qarabate Deeni Ka Hi Hai Kyunki Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Irshad Farmaya: Do Mazhab Waale Ek Dusre Ke Waris Nahin Honge Lihaza Agar Deen Na Ho To Nasabi Qarabat Kisi Cheez Ki Waris Na Ho

Humare Shaykh Abul Abbas Ne Iski Taraf Ek Lateef Ishara Kiya Hai, Wo Ye Ke Ek Din Mein Maine Unki Bargah Mein Haazir Ho Kar Puchha : Qareebi Rishtedar Bhalai Ke Zyada Mustahiq Hain, To Unhone Jawab Diya : Haan! Wo Allah Ta'ala Ke Nazdeek Bhalai Ke Zyada Muatahiq Hain, Magar Allah Ne Irshad Farma Diya Hai:

"Iman Waale Hi Aapas Mein Bhai Bhai Hain"

Isliye Jab Iman Saabit Hoga To Rishta -e- Ukhuwwat Sabit Hoga Aur Jab Rishta -e- Ukhuwwat Sabit Hoga To Shafqat Wa Rahmat Sabit Hogi Aur Shafqat Wa Rahmat Ke Maana Iske Siwa Aur Kya Hai Ke Tum Apne Bhai Ko Dozakh Se Bacha Kar Jannat Mein Le Jaao, Use Jahalat Se Ilm Ki Taraf, Mazammat Se Madh Ki Taraf Aur Naqs Se Kamaal Ki Taraf Muntaqil Karo, Kyunki Imam Muslim Ne Apni

Musnad Mein Zikr Kiya Hai Ke Bande Ka Iman Us Waqt Tak Kamil Na Hoga Jab Tak Ke Wo Apne Bhai Ke Liye Wo Pasand Na Kare Jo Apne Liye Pasand Karta Hai, Ahle Iman Ghairo Ke Khilaf Baaham Muttahid Wa Muttafiq Hain, Ek Momin Dusre Momin Ke Haq Mein Imarat Ki Tarah Hai, Jis Ka Baaz Hissa Baaz Ko Quwwat Pahunchata Hai

Is Hukm Ke Mutabiq Momineen Ki Khairkwahi Karna, Unhein Ghaflat Se Hosh Mein Laana, Jahalat Ki Neend Se Unhein Bedaar Karna Aur Unhein Jahannam Ke Us Gadhe Mein Girne Se Bachana Zaroori Hai Jiske Qareeb Wo Ja Pahunche Hain

Is Kitab Ke Muallif Faqeer Yusuf Nabhani Ne Kaha: Ye Baat Poore Taur Par Waazeh Ho Gai Ke Naseehat Nihayat Takeed Ke Saath Shar'an Matloob Hai, Kyunki Sarkar Alaihissalam Ke Farman "Deen Naseehat Hai" Mein Ise Deen Qaraar Diya Gaya Hai

Naseehat Ke Kaseer Maratib Hain, Un Mein Sabse Aala Wo Hai Jis Ka Talluq Deeni Muamlaat Se Ho, Khaas Taur Par Jo Deen Ki Asaas Aur Iski Bunyad Se Is Tarah Mutalliq Ho Ke Aapke Upar Jis Shakhs Ki Khairkhwahi Aur Naseehat Lazim Hai, Uske (Maaz Allah) Deene Islam Se Nikal Jaane Ka Andesha Ho Un Asbaab Wa Zaraaye Ko Baruye Kaar Laane Ki Wajah Se, Jinke Mohlik Nataij Se Wo Na Aashna Hai, To Is Soorat Mein Uski Khairkwahi Karna Aur Use Un Asbaab Ke Mudar Asaraat Wa Nataij Se Aagah Karna Wajib Hai, Ye Aise Asbaab Se Waqif Tamam Logon Ke Liye Nihayat Takeedi Hukm Hai

Inhi Mein Se Ek Aaj Kal Baaz Mamalik Mein Jahil

Musalmano Ka Apne Bachho Ko Eisaiyo Ke Schoolo Mein Dakhil Karana Hai, Ye Bachhe Un Mein Chand Saal Reh Kar Is Haal Mein Nikalte Hain Ke Zyadatar Unka Aqeeda Bigad Chuka Hota Hai

ولا حول ولا قوة الا باللہ العلی العظیم

Aye Allah Hum Teri Bargah Mein Tere Nabi Sayyiduna Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Jaaho Manzilat Ke Wasile Se Dua Karte Hain Ke Hum Ko Aur Tamam Musalmano Ko Apne Deene Mubeen Ki Nemat Aur Sirate Mustaqeem Ki Hidayat Par Humesha Qaaim Rakh Jo Un Logon Ka Rasta Hai Jin Par Tune Inaam Farmaya Aur Un Logon Ke Raste Se Door Rakh Jin Par Tera Ghazab Hua Aur Jo Gumrah Hain, Aameen

Mubhase Saani

Amr Bil Maroof Wa Nahi Anil Munkar Ke Bayaan Mein

Allah Ta'ala Ne Irshad Farmaya :

"Aur Tum Mein Ek Giroh Aisa Hona Chahiye Jo Bhalai Ki Taraf Bulaye" (Aale Imran:104)

Khair : Se Muraad Tamam Achhe Aur Qabil Raghbat Af'aal Hain, Ek Qaul Ye Bhi Hai Ke Ye Islam Se Kinaya Hai

"Aur Achhi Baat Ka Hukm Dein Aur Buri Baat Se Rokein Aur Wahi Log Falaah Paane Waale Hain" (Aale Imran:104)

Aur Farmaya:

"Tum Behtar Ho Un Sab Ummato Mein Jo Logon Mein Zaahir Hui, Logon Ko Bhalai Ka Hukm Dete Ho Aur Burai Se Mana Karte Ho" (Aale Imran:110)

Lihaza Jis Ke Andar Ye Wasf Paaya Jaayega Wahi Ummat Wahi Ummat Ke Afzal Tareen Giroh Mein Se Hoga

Aur Farmaya :

"Aye Mahboob! Afwo Dar Guzar Se Kaam Lo Aur Bhalai Ka Hukm Do Aur Jahilo Se Moonh Pher Lo" (Al Aaraf:199)

Aur Farmaya :

"Aur Musalman Mard Aur Musalman Auratein, Ek Dusre Ke Madadgaar Hain" (Tauba:71)

Salami Ne Haqaiq Mein Farmaya: Auliya Se Muraad Aise Ansaar Wa Aiwaan Hain Jo Ibadat Mein Ek Dusre Ki Madad Karte, Ibadat Ki Janib Sabqat Karte, Unka Har Fard Apne Saathi Ki Pusht Panahi Karta Aur Najaat Ki Raah Par Chalne Mein Uski Madad Karta Haib, Kya Aap Dekhte Nahin Ke Nabiye Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Irshad Farmaya : Ek Momin Dusre Momin Ke Haq Mein Us Imarat Ki Tarah Hai Jiska Ek Hissa Dusre Hisse Ko Quwwat Pahunchata Hai, Neez Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Irshad Farmaya : Musalman Ek Jism Ki Tarah Hain, Abu Bakr Warraq Ne Farmaya : Ek Momin Dusre Momin Se Fitri Aur Tabai Muhabbat Karta Hai, Aur Munafiqo Ke Bar Khilaf Farmane Khudawandi :

"Bhalai Ka Hukm Dete Aur Burai Se Rokte Hain"

Ke Mutabiq Logon Ko Bhalai Ka Hukm Deta Aur Unhein Burai Se Rokta Hai

Aur Farmaya :

"Bani Israil Ke Kafiro Par Dawood Aur Eisa Bin Maryam Alaihimassalam Ki Zubani Lanat Ki Gai Aur Ye Unki Nafarmani Aur Unke Had Se Guzar Jaane Ke Sabab Hui, Wo Kisi Aise Bure Kaam Se Ek Dusre Ko Na Rokte Jis Ka Wo Irtekab Karte, Zaroor Wo Bahut Hi Bura Kaam Karte The, Un Mein Tum Bahuto Ko Dekhoge Ke Wo Kafiro Se Dosti Karte Hain, Kya Hi Buri Cheez Hai Wo Jo Unhone Apne Liye Aage Bheji, Yaani Ye Ke Allah Ka Un Par Ghazab Hua, Aur Wo Azaab Hi Mein Humesha Rahenge, Aur Agar Wo Iman Laate Allah Aur Nabi Par Aur Us Par Jo Unki Taraf Utra To Kafiro Se Dosti Na Karte, Magar Un Mein To Bahutere Fasiq Hain" (Al Maaida:71-78)

Aur Farmaya :

"Aur Farma Do Ke Haq Tumhare Rab Ki Taraf Se Hai" (Al Kahaf:29)

Yaani Haq Wahi Hai Jo Allah Ta'ala Ki Janib Se Ho Na Ke Wo Jis Ka Hawaye Nafs Taqaza Kare

Aur Farmaya :

"Tu Jo Chahe Iman Laaye Aur Jo Chahe Kufr Kare" (Al Kahaf:29)

Yaani Allah Ta'ala Ko Momino Ke Iman Aue Kafiro Ke Kufr Ki Koi Parwa Nahin, Salami Ki Haqaiq Mein Hai Ke Ibne Ataullah Ne Kaha : Haq Ta'ala Ne Makhlooq Ke Liye Haq Aur Haqeeqat Ka Rasta Zaahir Kar Diya Hai Isliye Kuchh Log Taufiqe Ilahi Se Is Raste Par Chalte Hain Aur Kuchh Taufiq Se Mahroomi

Ke Sabab Isse Rugardani Karte Hain, Yun Haq Ta'ala Jiske Liye Hidayat Ka Irada Farmata Hai Use Raahe Iman Ki Taraf Hidayat De Deta Hai Aur Jis Ke Liye Wo Zalalat Wa Gumrahi Ka Irada Karta Hai Use Kufr Aur Door Ki Gumrahi Ki Raah Par Daal Deta Hai

Aur Farmaya :

"Tum Us Ka Ailan Karo Jis Ka Tumhein Hukm Diya Ja Raha Hai" (Al Hajar:94)

Mazeed Farmaya :

"Phir Jab Wo Bhula Baithe Jo Naseehat Unhein Hui Thi To Humne Burai Se Mana Karne Waalo Ko Bacha Liya Aur Zalimo Ko Unki Nafarmani Ke Sabab Sakht Azaab Mein Giraftar Kiya" (Al Aaraf:165)

Is Baare Mein Kaseer Aayate Kareema Warid Hain Aur Ahadees Bhi, Chunanche Imam Muslim Ne Abu Saeed Khudri Radiallaho Ta'ala Anho Se Riwayat Ki, Unhone Kaha : Maine Rasoolullah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ko Farmate Hue Suna : Aye Mere Tamam Ummatiyo! Jo Us Waqt Maujood Ho Ya Maujood Nahin Ho Tum Mein Jo Mukallaf Aur Qudrat Rakhne Waala Kisi Burai Ko Dekhe To Use Haath Se Badal De Aur Agar Iski Qudrat Na Rakhe To Apni Zuban Se, Aur Agar Iski Bhi Qudrat Na Rakhe To Dil Se (Bura Jaane) Aur Ye Iman Ka Sabse Kamzor Darja Hai

Ye Farze Ayen Hai Jo Kisi Haalat Mein Saqit Nahin Ho Sakta Aur Napasandeeda Cheez Par Raazi Hona Qabeeh Tareen Munkiraat Mein Se Hai

Imam Bukhari Ne Hazrate Nomaan Bin Basheer Radiallaho Ta'ala Anho Se Riwayat Ki, Rasoolullah صَلَّى

اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّمَ Ne Irshad Farmaya :

Allah Ta'ala Ki Hudood Ko Qaaim Karne Waala Yaani Uski Munhiyaat Aur Mamnoo'aat Ka Inkar Karne Waala, Unke Izala Wa Difa Ki Koshish Karne Waala Aur Un Mein Waaqe Hone Waala Yaani Unka Irtekab Karne Waala Aise Logon Ki Tarah Hai Jo Kisi Kashti Par Baithne Ki Jagaho Ke Liye Qura Andazi Karein To Un Mein Baaz Ko Baalai Hissa Mile Aur Baaz Ko Neeche Ka Hissa, Niche Waalo Ko Jab Paani Lene Ki Haajat Ho To Wo Upar Waalo Ke Paas Se Ho Kar Guzrein Jisse Upar Waalo Ko Takleef Ho, Isliye Nichi Satah Waalo Ne Socha Ke Agar Hum Kashti Ke Apne Hisse Mein Soorakh Kar Lein Aur Upar Waalo Ko Takleef Na Dein (To Bada Achha Ho) To Agar Baalai Nashist Waale Apne Is Irade Ko Amali Jaama Pehnane Ke Liye Chhod Dein To Sab Ke Sab Halaak Ho Jaayein, Aur Agar Unka Haath Pakad Kar Unhein Isse Baaz Rakhein To Wo Khud Bhi Halakat Se Bach Jayenge Aur Niche Waale Bhi

Is Tarah Hudoodullah Ko Qaaim Karne Se Qaaim Karne Waale Ki Bhi Najaat Hai Aur Jis Par Wo Qaaim Ki Gai Uski Bhi, Warna Isyaan Kaar Apni Masiyat Ki Wajah Se Halaak Hoga Aur Khamosh Rehne Waala Is Par Raazi Rehne Ki Wajah Se Halaak Hoga Kyunki Hadeese Paak Mein Azaab Ka Mustahiq Hona Amr Bil Maroof Wa Nahi Anil Munkar Dono Ke Tark Ko Shamil Hai (Yaani Dono Mein Se Jise Bhi Chhodega Azaab Ka Mustahiq Hoga)

Tirmizi Ne Hazrate Huzaifa Bin Yamaan Radiallaho Ta'ala Anho Se Ye Hadeese Hasan Riwayat

Ki Ke Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Irshad Farmaya : Us Zaat Ki Qasam Jis Ke Qabza -e- Qudrat Mein Meri Jaan Hai, Tum Zaroor Neki Ka Hukm Dete Rahi Aur Burai Se Rokte Raho Warna Qareeb Hoga Ke Allah Ta'ala Hukmarano Ke Zulmo Na Insafi Ya Dushmano Ke Ghalaba Wa Tasallut Ya Koi Aur Bala Wa Museebat Ka Azaab Tumhare Upar Bhej De, Phir Tum Duayein Karoge To Qubool Nahin Jayengi

Is Hadeese Paak Se Saabit Hua Ke Burai Jab Roki Na Jaaye To Uski Nuhoosat Aur Bala Mein Burai Karne Waale Aur Na Karne Waale Sab Giraftar Hote Hain

Bukhari Wa Muslim Ne Ummul Momineen Hazrate Zainab Binte Jahash Radiallaho Ta'ala Anhuma Se Riwayat Ki, Unhone Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Se Daryaft Kiya : Kya Hum Apne Darmiyan Saliheen Aur Nekokaar Bando Ki Maujoodgi Ke Bawajood Halaak Kar Diye Jayenge? To Sarkar صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Jawab Diya : Haan! Jab Gandagi Ki Kasrat Hogi, Yaani Jamhoor Ki Tafseer Ke Mutabiq Fiqo Fujoor Ki Zyadati Aur Unka Daur Daura Hoga, Iska Matlab Ye Hai Ke Jab Fisqo Fujoor Aam Hoga To Halakat Bhi Aam Hogi, Agarche Nek Log Bhi Bakasrat Maujood Ho'n

Is Hadees Mein Masiyat Ki Nuhoosat Ko Bayaan Kiya Gaya Aur Ise Rokne Par Barangekhta Kiya Gaya Hai

Muallife Kitab Kehta Hai : Jab Masiyat Aur Logon Ko Isse Mana Na Karne Ki Nuhoosat Ka Natija Aam

Halakat Wa Tabahi Ki Shakl Mein Zaahir Hota Hai To Phir Kufr Aur Logon Ko Isse Na Rokne Ki Nuhoosat Ke Baare Mein Tumhara Kya Khayal Hai? Maslan Musalman Bachho Ko Eisai Schoolo Mein Un Maloom Aur Manhoos Wa Napasandida Sharto Ke Saath Dakhil Karana Jinka Natija In Ke Aur Is Dakhile Par Raazi In Ke Walidain Aur Sarparasto Ke Kufr Ki Soorat Mein Baraamad Hota Hai

Waazeh Rahe Ke Halakat Se Sirf Ye Muraad Nahin Hai Ke Jo Museebat Gunah Karne Waale Aur Gunah Par Raazi Hone Waale Par Naazil Hoti Hai Isse Wo Faqat Maut Ke Ghaat Utar Jaate Hain, Ya Tarah Tarah Ki Dunyawi Museebato Mein Giraftar Hote Hain Balki Wo Deeni Museebato Ko Bhi Aam Hoti Hai Balki Yahi Sabse Badi Halakat Hai, Khaas Kar Us Waqt Jab Ye (Maaz Allah) Hadde Kufro Shirk Ko Pahunch Jaayein

Is Maqam Par Muqaddama Apne Ikhtetam Ko Pahuncha, Ab Hum Faslo Ka Bayaan Shuru Karte Hain

Bachho Ki Adam Aamozi Ke Tariqe

Ye Fasl Nasho Numa Ke Ibtedai Marhale Mein Musalman Bachho Ke Tariqa -e- Tadeeb Ke Bayaan Mein Hai

Maine Ye Fasl Imam Ghazali Ki Mashhoor Tasneef "Ihyau Uloomid Deen" Ki Kitab "Riyazatun Nafs Wa Tahzeebul Khalq" Se Akhaz Ki Hai, Unhone Bachho Ko Shaistagi Aur Pakiza Akhlaq Wa Aadat Se Aarasta Karne Ke Baare Mein Kai Achhi Baatein Zikr Ki Hain, Jo Inse Aagahi Ki Khwahish Rakhta Ho Wo Iski Janib Ruju Kare, Maine Yahan Sirf Unhi Baato Par Iktefa

Kiya Hai Jinka Zikr Yahan Zaroori Hai, Imam Ghazali Ne Farmaya : Bachho Ki Tarbiyat Bahut Aham Hai Aur Iski Badi Takeed Aai Hai, Bachha Apne Walidain Ke Paas Ek Amanat Hai, Aur Iska Saaf Suthra Dil Ek Aisi Nafees Aur Saada Takhti Hoti Hai Jo Har Tarah Ke Naqsh Aur Tasweer Se Khaali Hoti Hai, Wo Har Naqsh Ko Qabool Karta Hai Aur Jis Taraf Ise Maail Kiya Jaaye Maail Ho Jaata Hai, Agar Ise Achhai Ka Aadi Banaya Jaaye Aur Bhalai Ki Taleem Di Jaaye To Isi Ke Mutabiq Parwaan Chadhega Aur Dunya Wa Aakhirat Ki Sa'adat Se Bahrawar Hoga, Uske Sawab Mein Uske Walidain, Uske Tamam Muallimeen Aur Adab Dahindgaan Shareek Honge, Aur Agar Use Burai Ka Aadi Banaya Gaya Aur Janwaro Ki Tarah Use Chhod Diya Gaya To Wo Badnaseebi Ka Shikar Ho Kar Halaak Ho Jayega Aur Gunahgar Uske Sarparast Aur Zimmedar Honge, Allah Ta'ala Ne Farmaya :

"Aye Iman Waalo! Apne Aapko Aur Apne Ahlo Iyaal Ko (Jahannam Ki) Aag Se Bachao"

Jab Baap Bachhe Ko Dunya Ki Aag Se Bachata Hai To Aakhirat Ki Aag Se Badarje Aula Bachana Chahiye, Use Aag Se Bachane Ka Matlab Ye Hai Ke Usko Adab Sikhaye, Muhazzab Wa Shaista Banaye, Umda Akhlaq Ki Taleem De, Qurane Kareem Ki Kuchh Sooratein Zubani Yaad Karwaye, Aish Koshi Ka Aadi Na Banaye Aur Zebo Zeenat, Aasoodgi Wa Khush'haali Ke Asbaab Ka Dildada Na Banaye Ke Wo Bada Ho Kar Apni Umr Inhi Ki Talash Mein Zaaya Kar De Aur Humesha Ke Liye Halaak Ho Jaaye Balki Munasib Ye Hai Ke Shuru Hi Se Uski Nigahdasht Kare Uski

Parwarish Wa Pardakht Aur Doodh Pilane Ke Liye Halal Ghiza Khane Waali, Nek Aur Deendar Aurat Ki Khidmat Haasil Kare Kyunki Haraam Ghiza Se Paida Hone Waale Doodh Mein Barkat Nahin Hoti Hai, Phir Jab Us Doodh Se Bachhe Ki Nasho Numa Hogi To Uski Tabiyat Mein Gandagi Wa Napaaki Rach Bas Jayegi Aur Uska Mailane Taba Unhi Gandi Baato Ki Taraf Hoga Jo Use Raas Aayengi

Jab Baap Ko Apne Bachhe Ke Andar Achhe Bure Ka Farq Karne Ke Aasaro Alamaat Nazar Aayein To Uski Achhi Tarah Nigrani Kare, Sabse Pehli Alamat Ye Hai Ke Bachha Haya Karne Lage Kyunki Jab Wo Sharmila Aur Ba Haya Ho Jaaye Aur Kuchh Af'aal Chhod De To Ye Us Par Noore Aql Ki Ziya Pashi Ke Siwa Kuchh Nahin Goya Wo Baaz Cheezo Ko Qabeeh Aur Baaz Cheezo Ko Achhi Samajhta Hai Isliye Wo Ek Cheez Se Haya Karta Hai To Dusri Se Nahin Karta, Ye Allah Ta'ala Ki Janib Se Uske Liye Ek Saughat Aur Muzda Hai Jo Akhlaqi Miyana Rawi Aur Safai -e- Qalb Ki Daleel Hai Aur Waqte Bulooghat Uske Kamale Aql Wa Khirad Se Behra Mand Hone Ki Bisharat Hai

Isliye Ye Munasib Nahin Ke Hayadaar Bachhe Ko Yun Hi Chhod Diya Jaaye Balki Uski Taleem Wa Adab Aamozi Ke Liye Uski Haya Aur Achhi Buri Cheezo Ke Darmiyan Tameez Karne Ki Uski Salahiyat Se Madad Li Jaaye Phir Maktab Mein Use Masroof Kar Diya Jaaye Taaki Wo Quraan Aur Achho Ki Baatein Seekhe, Neko Ki Hikayaat Aur Unke Halaat Se Aagahi Haasil Kare Jisse Uske Dil Mein Saliheen Ki Muhabbat Paida Ho Jaaye

Unhein Aise Ash'aar Se Mahfooz Rakhe Aur Bachaye Jin Mein Ishqo Muhabbat Ke Tazkire Ho'n, Aise Udaba Ke Mel Jol Se Door Rakhe Jinka Zaime Batil Ye Hai Ke Un Ash'aar Ka Talluq Ek Qism Ki Zarafat Wa Khush Tabai Se Hai, Kyunki Wo Bachho Ke Dilo Mein Fasaad Ki Takhm Rezi Karte Hain, Laghw Bayani, Fahash Goi, Laan Taan Aur Gaali Galoj Se Baaz Rakhe Aur Un Logon Ke Mel Jol Se Bhi Bachaye Jo Aisi Kisi Buri Aadat Mein Mubtala Ho'n, Kyunki Ye Sab Cheezein Yaqeenan Bure Hum Nasheeno Se Zahno Dimagh Mein Sarayat Karti Hain Aur Bachho Ki Asal Adab Aamozi Unhein Bure Hum Nasheeno Se Bachana Hai

Jab Bachha Sana Tameez Ko Pahunch Jaaye To Zaroori Hai Ke Use Taharat Aur Namaz Tark Karne Ka Mauqa Na Diya Jaaye Aur Ramazan Shareef Ke Roze Rakhne Ka Use Kuchh Hukm Diya Jaaye, Reshamo Deeba Aur Sona Pehenne Se Bachaya Jaaye Aur Use Un Tamam Hudoodo Ahkaame Sharai Ki Taleem Di Jaaye Jin Ki Use Zaroorat Padegi, Chori, Haramkhori, Khayanat, Jhoot, Fahash Aur Un Tamam Buraiyo Se Use Daraya Jaaye Jo Aam Taur Se Bachho Mein Paai Jaati Hain, Jab Uski Nasho Numa Bachpan Mein Is Andaz Se Hogi To Jab Wo Qareebul Buloogh Hoga, In Umoor Ke Asraaro Rumooz Se Use Aashna Karana Mumkin Hoga, Lihaza Use Ye Bataya Jaaye Ke Khana Dawa Ki Tarah Hai Aur Uska Maqsad Ye Hai Ke Insan Uske Zariye Allah Ki Taa'at Par Qudrat Haasil Kare, Neez Ye Bataya Jaaye Ke Poori Kainat Ki Koi Haqeeqat Nahin Hai Kyunki Iski Baqa Nahin Hai Aur

Maut Iski Nemat Ko Khatm Kar Deti Hai, Dunya Ek Guzargah Hai, Daare Qarar Nahin Aur Daare Qarar Aakhirat Hai, Guzar Gaah Hargiz Nahin, Maut Har Waqt Mutawaqqe Hai, Aql Mand Aur Daana Wo Hai Jisne Dunya Se Aakhirat Ke Liye Zaade Raah Le Liya Yahan Tak Ke Allah Ta'ala Ke Yahan Uska Martaba Azeem Ho Jaata Hai Aur Jannat Mein Uski Aasaish Badh Jaati Hai

Jab Parwarish Achhi Hogi To Ye Bachhe Ke Baligh Hone Ke Waqt Moassar Aur Mufeed Hone Ke Saath Saath Dil Mein Is Tarah Sabt Ho Jayegi Jaise Naqsh Patthar Mein Aur Iski Nasho Numa Ke Bar Aks Ho Ke Wo Lahwo Laib, Fahash Goi Aur Be Hayai Ka Aadi Ho Jaaye Aur Khana, Libas, Zebo Zeenat Aur Baahami Fakhro Mubahaat Ka Dildada Ho Jaaye To Uska Dil Haq Qabool Na Karega Jaise Deewar Khushk Mitti Ko Qabool Nahin Karti, Yahi Wo Ibtedai Umoor Hain Jin Ka Khayal Rakhna Zaroori Hai, Isliye Ke Bachha Apne Johar Ki Bunyad Par Khairo Shar Dono Ko Qubool Karne Ki Salahiyat Ke Saath Paida Kiya Gaya Hai, Ye Uske Walidain Hain Jo Use Kisi Ek Janib Maail Kar Dete Hain, Huzoor صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Irshad Farmaya : Har Bachha Fitrate Islam Par Paida Hota Hai Magar Uske Walidain Use Yahoodi Ya Nasrani Ya Majoosi Bana Dete Hain

Aye Aqlmand! Apne Aur Apne Bachho Ke Liye Meherban Musalman (Allah Ta'ala Tum Par Reham Kare) Ghaur Karo! Imam Ghazali Ne Musalman Ke Bachho Ko Bachpan Mein Adab Dete Waqt Kis Tarah Un Ash'aar Ko Sikhane Se Mana Farmaya Jin Mein

Ishqo Muhabbat Ka Zikr Ho Neez Un Shu'ara Ki Hum Nasheeni Se Mana Farmaya Is Andeshe Se Ke Kahin Unke Dilo Mein Bigaad Ki Takhm Rezi Na Ho Jaaye, Tasawwur Karo Ke Wo Us Shakhs Ke Baare Mein Kya Kahenge Jo Apne Bachho Ko Eisaiyat Ke Schools Mein Dakhil Karte Hain Jin Mein Wo Unka Deen Seekhte Hain, Unke Girjagharo Mein Jaate Hain, Un Mein Eisai Bachho Ke Saath Ibadat Karte Hain, Unse Mel Jol Rakhte Hain Aur Unke Saath Kai Saalo Tak Raat Wa Din Guzarte Hain

Kisi Ke Dil Mein Ye Khayal Bhi Nahin Guzarta Tha Ke Musalmano Par Aisa Zamana Aayega Jis Mein Baaz Musalmano Ki Janib Se Aisa Bura Aur Sangeen Kaam Anjaam Payega Aur Ab Jab Ke Bahut Se Mulko Mein Aisa Ho Raha Hai To Humare Liye Zaroori Hai Ke Hum Isse Izhaare Bezaari Karein Aur Jannat Wa Dozakh Ke Rasto Mein Khatte Imtiyaz Kheench Dein

Dusri Fasl

Eisai Schoolo Mein Dakhile Ke Sharait

Waazeh Rahe Ke Main Shehre Berut Mein Pandrah Saal Se Bhi Zyada Taweel Muddat Tak Qiyaam Pazeer Raha, Is Darmiyan In Eisai Schoolo Ke Kuchh Halaat Se Aagah Hua Jin Mein Apne Ya Apne Zere Asar Bachhe Ko Dakhil Karana Kisi Musalman Ke Liye Kisi Taur Par Bhi Jaaiz Nahin

Berut, Shami Samundar Ke Sahili Shehro Mein Ek Azeem Tareen Shehar Hai Jo Haaliya Zamano Mein

Dooro Nazdeek Ke Ilaqo Se Aane Waale Musalmano Aur Ghair Muslimo Ka Sangam Ho Gaya Hai, Isiliye Firangiyo Ne Is Par Khaas Tawajjo Dete Hue Yahan Bade Bade Schools Khole Aur In Par Zare Kaseer Kharch Kiya, In Mein Taleem Aur Tamam Mazahib Ke Talaba Ke Dakhike Ki Aam Ijazat Rakhi Lekin Unhone Sabse Aham Shart Ye Rakhi Ke Har Talibe Ilm Ko Nasrani Deen Seekhna Hoga Aur School Ke Girjaghar Mein Eisai Mazhab Ke Mutabiq Ibadat Karni Hogi, Unhone Is Baare Mein Eisai Aur Musalman Bachho Ke Mabain Koi Farq Wa Imtiyaz Na Rakha Lihaza Musalman Bachhe Jab Tak In Schoolo Mein Rehte Hain Wo Baghair Kisi Farq Ke Eisai Bachho Hi Ki Tarah Eisai Ban Kar Rehte Hain

Ab Main Aap Ke Mulahiza Ke Liye Wo Ibarat Zikr Kar Raha Hoon Jo Maine Chand Saalo Pehle Apni Kitab "Afzalus Salaat Ala Sayyidus Sadaat صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ" Ki Pusht Par Likhi Thi Phir Wo Baatein Zikr Karunga Jo Allah Ne Mujh Par Munkashif Farmai, "Ahle Europe (Firangiyo) Ke Jo School Islami Mulko Mein Khole Gaye Hain, In Mein Dakhila Ke Liye Sabse Aham Shart Ye Hai Ke Talibe Ilm Ko Khwah Wo Musalman Hi Kyun Na Ho, Eisai Deen Hasil Karna Padega, Har Roz Eisai Talaba Ke Saath Ibadat Ke Liye Girjaghar Jaana Hoga Aur Unke Saath Mazhabi Af'aal Baja Laana Hoga, Aur Jise Ye Sharait Manzoor Nahin Hoti, Uska Dakhila Bhi Nahin Hota, Berut Mein Aise Schoolo Ki Ek Badi Tadaad Maujood Hai Jin Mein Kuchh Musalman Bhi Bar Sarkar Hain,

Inhi Schoolo Mein Se Ek Ka Naam "Alyaswiya" Aur Dusre Ka Naam "Madrasatul Matraanil Maaruiyya" Hai

Is Par Inhein Malamat Nahin Ki Ja Sakti Kyunki Wo Apne Schools Mein Apne Mawafiq Kaam Karte Hain, Apni Shartein Bayaan Kar Dete Hain, Aur Kisi Ko Dakhila Lene Par Majboor Bhi Nahin Karte, Badi Malamat Ka Mustahiq To Wo Musalman Hai Jo Un Schoolo Mein Apne Bachhe Ke Dakhile Par Raazi Hota Hain Jin Mein Wo Sota Jaagta Aur Maloom Sharto Ke Mutabiq Girjaghar Jaata Hai

Main To Kehta Hoon Ke Koi Sachha Musalman Aisi Pur Khatar Jagah Mein Apne Bachhe Ko Isi Soorat Mein Dakhil Kara Sakta Hai Jab Wo In Mazkoora Sharto Se Nawaqif Ho Ya Is Baare Mein Sharai Hukm Use Maloom Na Ho

Jahan Tak In Sharto Ki Baat Hai To Lijiye Main Inhein Bayaan Kar Deta Hoon Taaki Har Koi Unhein Jaan Le, Raha Is Baare Mein Hukme Sharai To Wo Is Raushan Wa Tabnaak Shariat Ki Kitabo Mein Yun Waazeh Taur Par Bayaan Kar Diya Gaya Hai Ke Kisi Bhi Aalim Par Poshida Nahin, Main Is Maqam Par Qaazi Iyaaz Ki Kitab Shifa Shareef Se Unki Ek Ibarat Naqal Karne Par Iktefa Karta Hoon Taaki Har Koi Iska Hukm Jaan Le Aur Iske Baad Kisi Bhi Musalman Ke Liye Koi Uzr Baaqi Na Rahe

Imam Ghazali Ne Apni Kitab Ke Aakhir Mein Bahut Si Kufr Ka Sabab Banne Waali Cheezo Ka Zikr Karne Ke Baad Farmaya : Isi Tarah Hum Un Tamam Kaamo Ki Wajah Se Takfeer Karte Hain Jinke Baare

Mein Musalmano Ka Ijma Hai Ke Unka Sudoor Kisi Kafir Hi Se Ho Sakta Hai Agarche Unka Karne Waala Unka Irtekab Karne Ke Saath Saath Apne Musalman Hone Ko Bhi Sarahatan Bayaan Kare Jaise But, Suraj Ya Chand Ya Saleeb Ya Aag Ko Sajda Karna, Ahle Kaleesa Ke Saath Unke Kaleesa Aur Unke Ibadat Khane Mein Jaana, Unka Libas Pehenna, Maslan Zunnar Bandhna, Choti Rakhna Kyunki Musalmano Ka Is Par Ittefaq Hai Ke Ye Kaam Kisi Kafir Se Hi Ho Sakte Hain Aur Ye Af'aal Kufr Ki Alamat Hain Agarche Inhein Karne Waala Apne Musalman Hone Ko Sarahatan Bayaan Kare

Qaazi Iyaaz Ki Ibarat Pesh Kar Dene, Mazhabe Islam Mein Maujood Hukme Sharai Jaan Lene Aur In Schoolo Mein Dakhile Ki Shart Bayaan Kar Dene Ke Baad Kisi Bhi Musalman Ke Liye Ye Uzr Baaqi Nahin Reh Jaata Ke Wo Ye Daawa Kare Ke Mujhe Iske Baare Mein Ilm Nahin Tha, Phir Ye Sab Jaan Lene Ke Baad Bhi Koi Musalman Apne Bachho Ko Un Schoolo Mein In Jaise Schoolo Mein Rehne De To Bila Shubha Wo Deen Par Apne Yaqeen Ko Kho Baitha Hai Aur Use Deen Ki Koi Parwa Nahin Hai, Hum Allah Ke Ghazab Se Allah Ki Panah Mangte Hain Ke Ye Laparwahi Nigaho Ko Andha Nahin Kar Rahi Hai Balki Unke Dilo Ko Andha Kar Rahi Hain Jo Seeno Mein Hai

Is Soorate Haal Mein Hukumat Par Lazim Hai Ke Wo Un Becharo Ko Unke Zimmedaro Ki Napasandeedgi Ke Bawajood, Jo Un Ki Musibat Ki Jad Hain (In Schoolo Se) Baahar Nikalne Aur Apne Madraso Mein Unhein Rakhe Jo Har Mamnu -e- Sharai

Se Paak Hone Ke Saath Unki Taleem, Tehzeeb, Tarbiyat Aur Unhein Ba Adab Banane Ke Zaamin Hain, Taaki Isse Deeno Hukumat Aur Uske Muhafiz Sayyiduna Ameerul Momineen (Allah Unki Madad Kare) Ki Khidmat Anjaam Paaye

Teesri Fasl

Missionary School Aur Eisaiyon Ke Azaaim

Aye Aqlmand Musalmano! (Allah Tum Par Reham Farmaye Aur Aise Kaamo Ki Taraf Tumhari Rahnumai Farmaye Jin Mein Uski Raza Wa Khushnudi Ho) Tum Maghribi Hukumato Ki In Koshisho Par Ghaur Karo Jo Wo Islami Mulko Mein School Kholne Ke Liye Kar Rahe Hain, In Par Salaha Saal Se Kaseer Sarmaya Sarf Kar Rahe Hain Aur Inke Umooro Muamlaat Mein Poori Tawajjo De Rahe Hain, Aye Mere Bhai Kya Tum Ye Khayal Karte Ho Ke Ye Islam Dushman Mamalik Ye Sab Kuchh Isliye Kar Rahe Hain Ke Unhein Tumhare Musalman Bachhe Se Shafqat Wa Muhabbat Hai Aur Wo Iski Kamyabi Ke Khwaha Hain, Agarche Iska Na Unke Mazhab Se Koi Talluq Hai, Na Un Ki Hukumat Se, Bakhuda Aisa Hargiz Nahin, Balki Aisa Karne Mein Unke Aham Maqasid Aur Beshumar Faide Hain Jo Unke Akhrajat Aur Unki Koshisho Ke Muqabil Kai Guna Zyada Hain, Ye Sab Tumhare, Tumhare Beto, Tumhare Deeno Mazhab Aur Tumhare Hum Mazhabo Ke Khilaf Azeem Tareen Aafatein Aur Sab Se Badi Musibatein Hain Jinse Har Aqlmand

Waqif Hai

Un (Eisaiyo) Ka Ek Faida Ye Hai Ke Wo Apne Schoolo Mein Taleem Hasil Karne Waale Bachho Ke Dilo Se Haqeeqi Deene Islam Ki Rooh Nikaal Dete Hain, Agarche Wo Zaahiri Aitbar Se Musalman Ho'n, Unke Gosht Post Aur Khoon Mein Un Eisaiyo Ki Muhabbat Rach Bas Jaati Hai, Isi Muhabbat Mein Wo Parwan Chadhte, Usi Ke Mutabiq Zindagi Guzarte Hain, Aur Ye Sab Natija Hai Unki Zuban, Aadaat Wa Akhlaq, Kitabo, Unki Mashhoor Shakhsiyaat Ke Halaat Aur Sawaneh Hayat Padhne Ka, Un Cheezo Ka Asatiza Bade Hi Achhe Andaz Mein Unke Samne Bayaan Karte Hain, Aur Isi Ke Ziman Mein Unke Samne Islami Aqaid, Musalmano Ki Numaya Shakhsiyato Aur Aimma -e- Deen Ki Buraiya Bayaan Karte Hain Yahan Tak Ke Kabhi Kabhar Wo Sarware Paighambara Habeeb Rabbe Aalam Wa Aalimyaan Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Zaate Girami Tak Tajawuz Kar Jaate Hain, Ye Baatein Kai Saalo Tak Muslim Bachhe Ke Kaan Se Baar Baar Takrati Hain Jiske Natije Mein Wo School Se Is Tarah Nikalta Hai Ke Wo Deene Islam Aur Uski Hamiyat Se Bilkul Hi Aari Ho Chuka Hota Hai, Jis School Mein Usne Taleem Hasil Ki Hai Use Madad Faraham Karne Waali Hukumat Uske Nazdeek Uski Apni (Islami) Hukumat Se Zyada Mahboob Ho Jaati Hai, Aur Uski Qaumiyat Apni Qaumiyat Se Zyada Pyari Ho Jaati Hai, Wo Isi Qaumiyat Mein Aur Uski Shakhsiyaat Mein Fazlo Kamaal Ka Etiqad Rakhta Hai, Jab Ke Idhar Deene

Islam, Apne Nabi Sayyiduna Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Seerat, Aapke Hidayat Yafta Aur Dusro Ki Rahbari Wa Rahnumai Karne Waale Ashaab Ke Fazailo Manaqib, Deene Mubeen Ke Aimma Ke Fazail, Khulafa -e- Rashideen Aur Unke Baad Ke Salateen Aur Munsif Umara Ke Halaate Zindagi Ke Baare Mein Kuchh Bhi Ilm Haasil Nahin Kiya, Balki Uske Samne Inke Baare Mein Un Shaitan Sifat Asatiza Ne Inke Awsaafe Hameeda Aur Manaqibe Jameela Ke Bar Khilaf (Jhooti) Riwayatein Bayaan Ki, Is Liye Iske Dil Mein Unke Baare Mein Fazlo Kamal Ka Wo Etiqad Nahin Paida Hua Jo Apne Deeno Mulk Ke Dushmano Ke Baare Mein Paida Hua, Ye Talaba Zahiri Aitbar Se Musalmano Ke Mabain Palte Badhte Aur Zindagi Basar Karte Hain, Lekin Dar Haqeeqat Wo Deen Aur Hukumat Ke Dushman Hote Hain Kyunki Unke Dilo Mein Bedeeni Aur Khuli Gumrahi Poori Tarah Rach Bas Gai Hai

Aap Dekhenge Ke Jab Un Mein Se Kisi Ko Apne Hi Jaise Gumrah Aur Badbakht Shakhs Ke Saath Tanhai Mil Jaati Hai To Wo Uske Saath Deene Islam, Islami Hukumat Aur Musalmano Ke Aadat Wa Atwaar Par Aitrazaat Ke Baare Mein Mahwe Gugtagu Ho Jaata Hai Aur Us School Ko Chalane Waali Hukumat Ki Tareef Mein Ratbul Lisaan Ho Jaata Hai Jis Mein Usne Gumrahi Ki Taleem Mukammal Ki Aur Deeno Aur Fazlo Kamaal Se Haath Dho Baitha, Har Saal In Schoolo Se In Be Deeno Ki Ek Badi Tadaad Nikalti Hai, Is Tarah Chand Saalo Mein Inka Ek "Jamme

Ghafeer" Jama Ho Jaata Hai Jis Mein Aksar Ya Kul Ka Yahi Haal Hota Hai, Unhone Haq Ko Pase Pusht Daal Diya Aur Ise Faramosh Kar Diya Aur Haq Se Mahroomi Ke Baad Gumrahi Ke Siwa Hai Hi Kya

In Schoolo Ko Kholne Ke Pichhe Europe Waalo Ke Jo Maqasid Humne Zikr Kiye Unki Tayeed Isse Hoti Hai Jo Fazile Girami Muhammad Aafandi Tal'at Misri Ne Apni Kitab "Tarbiyatul Mar'at" Ke Aakhir Mein Is Risala Se Naqal Kiya Hai Jis Ka Naam Saahibe Risala Ne "Majlatul Aalameen" Rakha Hai, Ye Shakhs Ek Mashhoor European Qalamkaar Hai, Is Mein Us Ne Un Koshisho Aur Qaum Ka Zikr Kiya Hai Jo Is Qaume Mashriq Mein Eisaiyo Ke Taghallub Aur Unke Dilo Mein Iski Hukumat Ki Muhabbat Ka Beej Bone Mein Sarf Karti Hai Taaki Wo Is Hukumat Ka Aala -e- Kaar Aur Iske Muyeen Wa Madadgaar Ban Jaayein, Iske Baad Usne Kaha "In Sab Ke Bawajood In Koshisho Ka Maqsad Poore Taur Par Haasil Na Hua" Kyunki Eisai Alag Alag Jama'ato Mein Bante Hue Hain, Isliye In Muntashir Giroho Ko Yakja Karna Zaroori Hai Taaki Wo Ek Dusre Ki Mukhakifat Na Karein Aur Jab Wo Ek Giroh Ki Shakl Ikhteyar Kar Lenge To Wo Musalmano Ka Muqabla Kar Sakte Hain Aur Un Par Apni Baladasti Qaaim Kar Sakte Hain, Eisaiyo Ke Schoolo Ke Baare Mein Jinhein Unhone Apne Napak Maqasid Wa Ahdaaf Ke Husool Ka Zariya Banaya Gaya Hai, Guftagu Karte Hue Usne Adawat Aur Bughzo Inaad Ko Jo Allah Ta'ala Ke Deen Ke Talluq Se Uski Qaum Ke Seeno Mein Poshida Hai Ye Kehte Hue Zaahir Kiya Ke Eisai Aqwaam Ke Liye Zaroori

Hai Ke Har Tariqe Se Islam Ki Mukhalifat Karein Aur Har Qism Ke Hathyar Se Ahle Islam Se Jung Karein, Iske Baad Usne Apni Ye Raaye Zaahir Ki Ke Taqat Wa Quwwat Se Islam Ka Muqabla Karna Islam Ko Mazeed Phailne Ka Mauqa Faraham Karega Isliye Iske Kehne Ke Mutabiq Islam Ke Sutoon Ko Dhane Aur Iski Imarat Ko Munhadim Karne Ka Sabse Kaargar Zariya Ye Hai Ke Musalman Bachho Ko Eisai Schoolo Mein Tarbiyat Di Jaaye Aur Unki Nasho Numa Ke Daur Se Hi Unke Dilo Mein Shakko Shubha Ke Beej Daale Jaayein Taaki Inke Aqaid Is Taur Par Bigad Jaayein Ke Unko Pata Bhi Na Chale, Yun Agar Un Mein Koi Eisai Na Bhi Ho To Itna Hoga Ke Wo Bachhe Na Musalman Rahenge Na Eisai Balki Dono Ke Darmiyan Tazabzub Aur Shasho Panj Ka Shikar Bane Rahenge

Usne Kaha Bila Shubha Aise Log Islam Aur Islami Mulko Ke Liye In Logon Ki Nisbat Zyada Zarar Rasaa'n Saabit Honge Jo Eisaiyat Ko Qabool Karne Ka Ailan Karein

Jab Isne Musalman Bachhiyo Ki Tarbiyat Ka Zikr Chheda To Apne Dil Ki Saari Baat Bayaan Kar Di, Isne Kaha : Eisai Schoolo Mein Musalman Ladko Ki Tarbiyat Agarche Moassar Hai Jaisa Ke Hum Bayaan Kar Chuke Hain Lekin Rahibaat Ke Schoolo Mein Muslim Bachhiyo Ki Tarbiyat Humare Haqeeqi Maqsad Ke Husool Aur Jis Ghayat Ke Liye Hum Koshish Kar Rahe Hain Us Tak Humari Rasai Ke Liye Isse Badi Muharrik Wa Daai Hai Balki Main To Ye Kehta Hoon Ke Musalmano Ke Hi Haatho Islam Ke

Khatime Ke Liye Unki Bachhiyo Ko Is Andaz Se Tarbiyat De Dena Hi Kaafi Hai

Iske Baad Usne Us Natije Ka Zikr Kiya Jo Unke Schoolo Mein Dakhila Lene Par Murattab Hoga Jaise Muslim Aurat Ke Akhlaqo Kirdaar Mein Is Hadd Tak Tabdeeli Ke Wo Apne Shauhar Pad Ghalib Aa Jaaye Phir Usne Kaha : Jab Aurat Is Tarah Ghalib Aa Jayegi To Poore Khandan Ka Nizam Yaksar Badal Jayega Aur Mard Uski Mutthi Mein Aa Jayega Phir Na Wo Sirf Apne Shauhar Ke Aqeede Mein Asar Andaaz Hogi Balki Use Islam Se Hi Door Kar Degi Aur Awlaad Ke Unke Walid Ke Deen Ke Taqazo Ke Bar Khilaf Tarbiyat Karegi Jis Din Maa Baap Apni Awlaad Ki Aisi Tarbiyat Karegi Wo Islam Par Ghalib Aa Jayegi, Lihaza Koi Shoro Ghul Aur Hungama Kiye Baghair Islam Aur Uske Manne Waalo Se Jung Ke Liye Ye Sabse Zyada Kamyaab Tariqa Aur Moassar Zariya Hai Aur Yaqeenan Ye Tariqa Maqasid Ke Husool Aur Manzile Maqsood Tak Rasai Ka Sabse Bada Muharrik Hai, Isliye Humein Isi Ko Apnana Chahiye

Rahi Baat Musalmano Se Khullam Khulla Bahaso Mubahise Ki Koshish Ki To Unke Nufoos Ke Andar Makhfi Aur Unke Pahluo Ke Darmiyan Khwabida Tassub Ke Awamil Wa Muharrikaat Ko Bedaar Kar Degi Yun Un Ko Qaabu Mein Na Laaya Ja Sakega, Aur Ye Koi Danishmandi Ki Baat Nahin Hai

Iske Baad Muhammad Aafandi Tal'at Ne Kaha :

Ye Wo Baatein Hain Jin Par Koi Tabsira Kiye Baghair Ek Dardmand Insan Ne Sirf Inke Zikr Par Iktefa Kiya Hai Aur Mujhe Ummeed Hai Ke Ye

Baatein Walidain Ke Liye Ibrat Aur Awlaad Ke Liye Naseehat Ka Samaan Saabit Hongi

Chauthi Fasl

Berut Ka Ek Waqiya

Bila Shubha Mazkoora School Dooro Nazdeek Ke Ilaqo Se Talluq Rakhne Waale Jahil Musalmano, Fasiqo Aur Gumraho Ka Matmahe Nazar Ban Chuke Hain, Halanki Unke Halaato Khatraat Aise Hain Ke Koi Bhi Aisa Musalman Inhein Pasand Nahin Kar Sakta Jiske Dil Mein Zarra Barabar Bhi Iman Hai, Wo Log Firangi Zubano Ko Seekhne Ki Gharz Se In Mein Apne Bachho Ko Bhejte Hain Aur Iski Parwa Nahin Karte Ke Wo Apne Bachho Ka Deen Barbad Kar Rahe Hain, Aur Unke Durust Aqaid Ko Kharab Kar Rahe Hain

Beshak Unke Dilo Mein Dunya Aur Asbaabe Dunya Ki Zabardast Khwahish Maujood Hone Ke Saath Unhein Is Par Ubharne Waali Shay Ye Hai Ke Wo In Mafasid Aur Aqaid Ki Kharabiyo Se Na Aashna Hain Jo In Schoolo Mein In Ke Bachho Mein Paida Hoti Hain, Ye Us Waqt Hai Jab Ke Na Uske Baap Ke Aqeede Mein Koi Gadbadi Ho Na Wo Deen Ko Istekhfaf Wa Haqarat Ki Nazar Se Dekhta Ho Aur Na Wo Mahaz Naam Aur Qaumiyat Ke Lihaz Se Hi Musalmano Ke Saath Ho, Usne Apni Azeem Awlaad Ke Liye Wahi Khuli Gumrahi Ikhteyar Ki Jo Usne Apne Liye Ikhteyar Kar Rakhi Hai Aur Jis Mein Wo

Ek Zamana Pehle Halaak Ho Chuka

Jahan Tak Anpadh Shakhs Ki Baat Hai To Uski Hidayat Wa Rahnumai Mumkin Hai Isliye Ke Jab Wo Haq Aashna Ho Jayega Aur Use Maloom Ho Jayega Ke Sahih Kya Hai Aur Ghalat Kya Hai To Uske Haq Wa Sahih Ki Taraf Ruju Kar Lene Aur Khud Ko Aur Apni Awlaad Ko Halakat Mein Daalne Waale Asbaab Se Bacha Lene Ki Ummeed Ki Ja Sakti Hai

Isi No'a Ka Ek Waqiya Ye Hai Ke Maine Berut Ke Ek Musalman Ko Jis Ne Isi Tarah Ke Ek School Mein Apne Teen Bachhe Rakh Chhode The, Naseehat Ki Aur Usse Darkhwast Ki Ke Wo Un Bachho Ko Unse Nikaal Kar Musalmano Ke Sarkari Ya Private Schoolo Mein Dakhil Kara De Kyunki Ye Tamam School Is Baat Ke Kafeel Hain Ke Unhein Un Ki Zaroorat Ke Deeni Aur Dunyawi Umoor Ki Taleem Dein, Saath Hi Wo Kharabiyo Se Bhi Mahfooz Rahein Jinka Unke Aqaid Mein Paaya Jaana Ghair Islami Schoolo Mein Yaqeeni Hai, Usne Jawab Diya : Mujhe Is Baat Par Itmenan Hai Ke Mere Bachhe Un Schoolo Mein Dakhila Ki Bunyad Par Eisai Nahin Honge, Kyunki Un Eisaiyo Ke Deen Ka Naahaq Hona Zaahir Hai, Yahi Wajah Hai Ke Hum Dekhte Hain Ke Beshtar Eisai Jinki Nasho Numa Unke Deen Ke Mutabiq Hui Aur Jo Apne Aabao Ajdaad Se Uske Waris Hue Wo Isko Sahih Nahin Maante Hain, Kyunki Us Mein Aisi Mutazaad Wa Mutaariz Baatein Paai Jaati Hain Ke Jinhein Koi Bhi Aqle Mustaqeem Aur Zauqe Saleem Rakhne Waala Insan Pasand Nahin Kar Sakta, Maine Usse Kaha : Tum Theek Keh Rahe Ho Magar Jab

Bachho Ke Aqaid Mein Bigaad Paida Ho Jaaye To Wo Kafir Ho Jayenge, Khwah Wo Deene Nasara Mein Dakhil Ho'n Ya Na Ho, Main Iske Baare Mein Usse Barabar Maraj'at Karta Raha Yahan Tak Ki Haqeeqat Uski Samajh Mein Aa Gai Aur Usne Haq Ko Jaan Liya, Isliye Apne Bachho Ko Unse Nikaal Kar Musalmano Ke Schoolo Mein Dakhil Kara Diya

والحمد لله رب العلمين

Paanchwi Fasl

Chhote Bachho Par Aise Schoolo Ke Asaraat

Musalman Ladka In Nasrani Schoolo Mein Jab Dakhil Hota Hai, Us Waqt Uska Aqeeda Durust Hota Hai, Wo Allah Ta'ala Ki Wahdaniyat Aur Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Risalat Par Yaqeen Rakhta Hai, Wo Is Par Yaqeen Rakhta Hai Ke Allah Ta'ala Ke Nazdeek Deen Sirf Islam Hai, Iske Siwa Tamam Adyaan Batil Hain, Un Mein Koi Bhi Allah Ke Nazdeek Maqbool Nahin, Usko Is Aqeede Mein Zarra Barabar Bhi Shak Nahin Hota Hai, Kyunki Usne Isi Aqeede Par Apni Aankhein Kholi Aur Dekha Ke Uske Walidain, Kahweesh Wa Aqarib Aur Uske Hum Mazhab, Sab Isi Aqeede Ke Hamil Hain

Usne Apne Muallim Se Qurane Majeed Aur Bunyadi Islami Aqaid Seekhe, Isliye Agar Wo Isi Haalat Par Barqarar Rehta Aur Isi Ki Raushni Mein Zindagi Guzarta To Musalmano Ki Hi Saf Mein Baaqi

Rehta Aur Salamati Ke Saath Jannat Mein Dakhil Ho Jaata

Lekin Jab Wo Dil Mein Islami Aqaid Ke Ghair Mutazalzal Taur Par Rasikh Hone Se Pehle Hi Kisi Eisai School Mein Dakhil Ho Jaata Hai To Wo Eisai Bachho Ke Saath Kaleesa Jaane Aur Unki Tarah Ibadat Karne Ko Qabool Kar Lene Ke Sabab, Bazaahir Eisai Ho Jaata Hai Phir Wo Unke Deen Ke Ahkaam Seekhta Hai To Uske Asatiza Use Usi Deen Ke Mutabiq Tarbiyat Dete Hain Aur Ye Ek Haqeeqat Hai Ke Insan Waisa Hi Banta Hai Jaisi Uski Tarbiyat Ho, Aur Bachpan Mein Taleem Patthar Mein Bane Hue Naqsh Ki Tarah Anmit Ho Jaati Hai, Yun Wo Bachha Abhi Chhota Hai, Uske Dil Mein Poore Taur Par Islami Aqaid Rasikh Nahin Hue Hain Aur Deene Islam Ke Ahkam Se Wo Bahut Hi Kam Waqif Hai, Isliye Jab Wo Isi Halat Mein Ek Muddat Tak Rahega To Shaitan Uske Madadgar Muallimeen Aur Uske Bhai Gumrah Talaba, Uske Dil Mein Deene Nasara Ke Sahih Hone Ka Ehtimal Paida Kar Denge Jise Seekhne Aur Jiski Pairwi Karne Ki Koshish Mein Abhi Wo Mashghool Hai, Aur Jabki Bachhe Ke Liye Ye Soorate Haal Paida Ho Jaaye Aur Uske Dil Mein Deene Nasara Ke Sahih Hone Ka Ehtimal Dar Aaye To Iman Uske Dil Se Nikal Jayega Aur Wo Zaahir Wa Batin Har Aitbar Se Kafir Ho Jayega (Wal Iyaazu Billah)

Chhati Fasl

Naujawano Par Aise Schoolo Ke Asaraat

Jab Koi Musalman Talibe Ilm In Schoolo Mein Rehta Hai, Wahan Uska Aqeeda Rafta Rafta Bigadta Hai Aur Allah Ta'ala, Uske Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Aur Deene Islam Se Uski Doori Badhti Jaati Hai, Aur Jis Qadr Wo Haq Se Door Hota Jata Hai Usi Qadr Wo Shaitan Aur Uske Aiwan Wa Ansar Se Qareeb Ho Jaata Hai Aur Dheere Dheere Kufr Ki Qaire Ameeq Mein Gir Jaata Hai, Ilhaad Aur Deene Haq Se Inheraf Mein Qadam Baqadam Taraqqi Karta Rehta Hai Aur Uske Islami Aqaid Mein Rafta Rafta Shukooko Shubhaat Paida Hote Rehte Hain Yahan Tak Ke Deen Se Alag Ho Kar Wo Maloon Kafiro Ke Zumre Mein Shamil Ho Jata Hai, Aur Musalmano Ki Jama'at Se Nikalne Aur Kafiro Ke Zumre Mein Dakhil Hone Ke Liye Yahi Kaafi Hai Ke Kisi Islami Aqeede Mein Shak Paida Ho Jaaye, Maslan Muhammad صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Jo Kuchh Le Kar Tashreef Laaye Uske Kisi Aise Amr Ke Sahih Hone Mein Shak Karna Jiska Zarooriyaate Deen Se Hona Bidahatan Maloom Hai, Jaise Qurane Majeed Ki Kisi Aayat Ke Sahih Hone, Marne Ke Baad Zinda Kiye Jaane, Hisab, Jannat Aur Iman Waalo Ke Liye Us Mein Muhayya Ki Jaane Waali Beshumar Daaimi Nemato Ke Baare Mein Shak Karna, Isi Tarah Jahannam Aur Kafiro Ke Liye Uske Daaimi Wa La Mutanahi Azaab Ke Baare Mein Shak Karna

To Jab Uske Dil Mein In Mein Se Kisi Ke Baare Mein Adna Sa Bhi Shak Paida Ho Jaaye To Wo Kaafir Ho Kar Daaimi Azaabe Jahannam Ka Mustahiq Ho Jayega (Wal Iyaazu Billah)

Jab Tak Wo Is Badbakhtana Haalat Par Schoolo Mein Rahega, Kufr, Badbakhti Aur Ilhaad Ke Maratib Mein Roz Baroz Taraqqi Karta Rahega Aur Isi Ke Saath Wo Jahannam Ke Past Se Past Tabaqaat Mein Girta Jayega Yahan Tak Ke Jahannam Ke Sabse Nichle Tabqe Mein Pahunch Jayega, Aur Ye Kya Hi Bura Thikana Hai

Jo Musalman Bachhe In Schoolo Mein Mazkoora Baala Sharto Ke Saath Dakhila Lete Hain Un Mein Aksar Islami Aqaid Ke Bigad Jaane Ke Baad Munafiq Aur Be Deen Ho Jaate Hain Siwaye Unke Jinhein Allah Ta'ala Mahfooz Rakhe Aur Wo Bahut Hi Kam Hain

In Mein Padhne Waale Kisi Deen Ko Nahin Maante Hain, Wo Sirf Ba Zaahir Musalman Hote Hain, Allah Ki Wahdaniyat Aur Rasoolullah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Risalat Ki Zubani Gawahi Dete Hain, Dilo Ke Fasaad Ke Saath Musalmano Ke Darmiyan Zindagi Guzarte Hain Aur Logon Se Sharmo Haya Aane Ke Sabab In Mein Koi Kabhi Kabhar Namaz Padh Leta Hai, Roza Rakh Leta Hai Taaki Jab Log Isse Mutaarif Ho'n To Wo Unki Nazro Se Gir Na Jaaye Halanki Batini Taur Par Apne Mazhab Waalo Se Uska Koi Talluq Nahin Hota Illa Ye Ke Allah Ta'ala Use Hidayat De Aur Apne Fazlo Karam Se Use Uski Ibtedai Haalat Ki Janib Lauta De Aur Ye Bahut Kam Logon Ko Naseeb Hota Hai, Allah Ta'ala Humein Kaafi Hai Aur Wo Kya Hi Behtar

Karsaaz Hai

Saatwi Fasl

Missionary School Ladeeniyat Ka Sar Chashma

Jab Musalman Talibe Ilm In Schoolo Mein Eisai Mazhab Ke Ahkam Seekhta Hai To Eisaiyo Ki Tarah Wo Bhi Unhi Ghair Maqool, Naqabile Qabool Aur Baaham Mutaariz Khayaal Karta Hai, Aur Jab Wo Khud Ya Koi Eisai Talibe Ilm Us Mazhab Ke Kisi Ek Hukm Par Aitraz Karta Hai Halanki Uske Aksar Balki Tamam Ahkam Qabile Aitraz Hain Aur Uske Baare Mein Apne Ustaaz Se Sawal Karta Hai To Wo Use Daant Pila Kar Khamosh Kar Deta Hai Aur Usse Kehta Hai Ke Deen Aql Se Maawara Hai Kyunki Muallim Ko Bhi Maloom Hai Ke Ye Hukm Qabile Aitraz Hai Aur Iska Koi Jawab Nahin Aur Usne Bhi Isse Pehle Apne Muallim Se Yahi Suna Tha Ke Deen Aql Se Maawara Hai Taaki Eisaiyat Par Saadir Hone Waale Aitrazaat Ka Sadde Baab Ho Sake Magar Aitrazaat Ka Ye Baab Itna Wasee Hai Ke Isko Sahih Jawabaat Ke Zariye Band Karna Unke Liye Mumkin Hi Nahin

Talibe Ilm Jaise Jaise Deene Nasara Ke Ahkam Ki Marifat Mein Taraqqi Karta Jaata Hai Usse Uski Nafrat Aur Sahih Na Hone Ka Yaqeen Uske Andar Badhta Jaata Hai Aur Isi Se Tamam Adyaan Ke Sahih Na Hone Ki Janib Bhi Iska Zehan Muntaqil Ho Jaata Hai Phir Wo Deen Ke Muqable Mein Be Deeni Ko Tarjeeh

Dene Lagta Hai Aur Uski Zindagi Mein Deeni Wa Sharai Takaleef Yaani Mamuraat Maslan Namaz, Roza Aur Baaqi Ibadaat Ki Baja Aawari Ka Maujood Na Hona Aur Munhiyaat Maslan Zina, Sood, Juwa Aur Nafsani Khwahishaat Ko Pasand Aane Waali Isi Tarah Dusri Masiyato Ka Maujood Hona Uski Nazar Mein Us Bedeeni Ko Pasandeeda Bana Deta Hai Aur Uske Dil Ko Uski Taraf Raghib Kar Deta Hai Jaisa Ke Aksar Ahle Maghrib Ka Yahi Haal Hai, Agarche Wo Ba Zaahir Eisai Hain

Aathwi Fasl

Mulhid Maghribi Qalamkari Ki Kitabein Padhne Ka Anjam

In Schoolo Mein Deen Ke Baare Mein Paida Hone Waale Shukooko Shubahaat Ke Asbaab Bachhe Ke Dil Mein Rafta Rafta Dakhil Hote Hain Aur School Mein Qiyaam Ke Mah Wa Saal Guzarne Ke Sath Sath In Mein Izafa Hota Rehta Hai Aur Wo Yakja Hote Rehte Hain

Inhi Asbaab Mein Se Ek Ilmi Tabiyaat Ki Tehseel Aur Be Deen Muallimeen Wa Talaba Se Mel Jol Hai, Kabhi Kabhi Wo Mulhid Maghribi Qalamkaro Ki Un Kitabo Ko Padhta Hai Jin Mein Wo Aam Taur Par Tamam Adyaan Aur Khaas Aur Khaas Taur Par Is Deene Nasara Ka Mazaq Udate Hain Jiske Mutabiq Bachpan Mein Unki Nasho Numa Hui Aur Jiske Uyoob Par Wo Muttala Hue, Isliye Wo Musalman

Talibe Ilm Bhi Unhi Ki Tarah Ye Guman Karne Lagta Hai Ke Deene Nasara Ki Tarah Tamam Adyaan Bhi Na Maqool Hain Yahan Tak Ke Uska Deen Bhi, Khunki Jab Uske Baap Ne Use Sabse Badi Musibat Aur Sabse Azeem Bala Mein Daala Tha To Uska Zehan Bilkul Saada Tha, Wo Allah Ta'ala Ki Wahdaniyat Aur Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Risalat Ki Gawahi Aur Bachpan Mein Apne Maa Baap Aur Musalman Ustaz Se Sune Hue Thode Bahut Ahkam Ke Siwa Deene Islam Ke Ahkam Se Bilkul Nabalad Tha, Wo Is Deene Raushan Wa Waazeh Ki Haqeeqat Se Aagah Na Tha, Use Maloom Hota Ke Ye Alal Itlaaq Tamam Adyaan Wa Milal Se Zyada Sahih Deen Hai, Aur Yahi Wo Deene Barhaq Hai Jis Mein Aisi Baatil Aur Be Bunyad Baatein Nahin Hain Jo Dusre Adyaan Mein Aam Taur Par Paai Jaati Hain, Iske Aqaido Ahkaam Mein Aisi Baaham Mutasadim Aur Mutaariz Baatein Bilkul Nahin Hain Jise Isne Dusre Mazahib Mein Dekha, Yahi Rooye Zameen Par Allah Ta'ala Ka Tanha Wo Deen Hai Jo Sahih Hai Aur Iske Ilawa Tamam Adyaan Baatil Hain, In Schoolo Mein Musalman Bachho Ke Dil Mein Jo Saiqal Shuda Aaine Ki Tarah Ghaayat Darja Saaf Suthra Hota Hai, Mazkoora Umoor Ke Poore Taur Par Jaguzi Aur Rasikh Hone Se Pehle Uska Samna Fasid Aur Be Bunyad Baato Aur Batil Wa Behuda Aqaid Se Hota Hai, To Ye Us Mein Naqsh Ho Jaate Hain, Isliye Kufr Par Uski Nasho Numa Hoti Hai Aur Wo Apne Is Sarparast Ke Saath Lanate Khudawandi Aur Aatishe Jahannam Mein Humesha Jalne Ka Mustahiq Ho Jaata Hai Jisne Uske Liye Ye

Soorate Haal Pasand Ki Aur Use In Halakat Ki Jagaho Mein Daala

Phir Jab Tak Wo Is School Mein Rehta Hai Har Din Uska Kufro Fasaad Fazoo'n Tar Hota Jaata Hai, Yahan Tak Ke Uska Dil Be Noor Ho Jaata Hai, Aur Wo Deeno Aql Dono Se Haath Dho Baithta Hai

Yun School Ki Muddat Mukammal Hone Ke Baad Usse Nikalne Ke Waqt Uska Ye Haal Hota Hai Ke Uske Dil Se Deene Islam Aur Iska Nishan Mit Chuka Hota Hai Aur Iske Saath Sirf Islam Ka Naam Hi Baaqi Reh Jaata Hai, Wo Musalmano Ke Darmiyan Is Tarah Zindagi Basar Karta Hai Ke Bazahir Musalman Hota Aur Andar Se Zindeeq Hota Hai Aur Iska Koi Deeno Mazhab Nahin Hota, Yahan Tak Ki Wo Kufr Ki Haalat Mein Mar Kar Humesha Ke Liye Aatishe Jahannam Mein Jalne Ka Haqdar Ho Jaata Hai Aur Yahi Haal Uska Bhi Hota Hai Jisne Iske Liye Kufr Ko Pasand Kiya Aur Ye Kya Hi Bura Thikana Hai, Haan In Bachho Mein Se Allah Ta'ala Ne Jinhein In Holnakiyo Se Mahfooz Rakha Wo In Bure Nataij Wa Awaqib Se Mahfooz Rahe Magar Aise Bahut Kam Hain

Nawi Fasl

Najate Ukhrawi Ka Madaar

Jis Iman Par Najate Ukhrawi Mauqoof Hai Wo Naam Hai Is Baat Ki Kaamil Tasdeeq Karne Ka Ke Allah Wahdahu Lashareek Ke Siwa Koi Sachha Mabood Nahin, Wo Buland Wa Bartar Hasti Tamam

Sifaate Kamaal Se Muttasif Aur Tamam Sifaate Nafs Se Paak Hai, Humare Aaqa Muhammad صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Uske Bande Aur Uske Rasool Hain, Aap صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Jo Qurano Sunnat Allah Ke Paas Se Le Kar Aaye Aur Jin Logon Tak Aap Ne Pahunchaya Un Mein Aap Sadiqo Ameen Hain, Inhi Mein Se Deene Islam Ke Wo Ahkam Bhi Hain Jinka Deen Se Hona Zaroori Taur Par Maloom Hai, Jaise Namaz, Roza, Hajj, Zakaat, Pase Marg Dobara Zindagi Diya Jaana, Hashr, Pul Siraat, Jannat, Dozakh Aur Jaise Zina, Sood, Sharab Noshi Waghaira Ka Haram Hona, Inke Ilawa Aur Cheezein Bhi Hain Jin Ki Khabar Humein Huzoor صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Allah Ki Taraf Se Di, To Wo Sab Ki Sab Haq Aur Sachhi Hain, In Mein Koi Shakko Shubha Nahin, Aur Agar Dil Mein Allah Ke Wujood Ya Tamam Sifaate Kamaal Se Uske Muttasif Hone Ya Tamam Sifaate Naqs Wa Be Kamali Se Uske Paak Hone Ya Nabiye Kareem صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Jin Jin Ki Baato Ki Humein Allah Ki Taraf Se Khabar Di Hai Un Mein Aap Ki Amanat Wa Sadaqat Ke Baare Mein Zara Bhi Shak Paida Ho Jaaye To Wo Deene Islam Se Nikal Jayega Aur Kafir Hone Ke Saath Jahannam Ke Daaimi Azaab Ka Mustahiq Ho Jayega Aur Wo Kya Hi Bura Thikana Hai

Duswi Fasl

Badmazhab Walidain Awlaad Badmazhab Banate Hain

Muslim Talibe Ilm Paanch Saal Ya Isse Kamo Besh Ke Shabo Roz School Mein Guzarne, Poore Taur Par Apne Aqeeda Ki Bandish Se Aazad Ho Jaane Aur Uski Jagah Kufro Zindqa Ke Le Lene Ke Baad Jab Wahan Se Nikalta Hai To Wo Zahiri Aitbar Se Hi Musalman Reh Jaata Hai, Sirf Zuban Se Kalima -e- Shahadat Padhta Hai Aur Apne Jaise Kisi Shakhs Se Tanhai Mein Milta Hai To Usse Chori Chhupe Usi Gumrahi Aur Be Deeni Ke Baare Mein Guftagu Karta Hai Jis Par Uska Veeran Dil Mushtamil Hai Aur Jise Wo Apne Walidain Aur Deegar Musalmano Se Makhfi Rakhta Hai Aur Usi Haalat Par Qaaim Rehte Hue Zindeeq Wa Munafiq Aur Allah Wa Rasool Aur Qiyamat Ka Munkir Ban Kar Is Tarah Zindagi Guzarta Hai Ke Na Ma Baad Maut Ki Zindagi Aur Hashro Nashr Ka Aqeeda Rakhta Hai Aur Na Kisi Deen Ko Tasleem Karta Hai Aur Jab Uske Paas Kuchh Bachhe Aate Hain To Wo Unki Tarbiyat Usi Gumrahi Aur Nifaq Par Karta Hai Jis Par Wo Khud Qaaim Hai, Haan Wo Log Aisa Nahin Karte Jin Par Allah Reham Farmaye Aur Unki Khoi Hui Nemat Deen Se Dobara Unhein Nawaz De

Aur Ye Usi Waqt Hota Hai Jab Gumrahi Ke Asbab Aur Gumraho Ke Saath Mel Jol Rakhne Se Parhez

Kare Aur Nekokaar Musalmano Ki Hum Nasheeni Ikhteyar Kar, Deen Ke Ahkaam Par Amal Kare Aur Namaz Wa Roza Aur Islami Ibadaat Ki Pabandi Kare

Gyarahwi Fasl

Eisai Mazhab Se Bezaari

In Schoolo Se Nikalne Ke Baad Jahan Musalmano Ke Bachhe Apna Deen Kho Baithte Hain Wahin Nasara Ke Bachhe Bhi Apne Deen Se Begana Ho Jaate Hain, Kyunki Wo Jaise Jaise Ilm Hasil Karte Jaate Hain Aur Un Ki Aqlo Mein Izafa Hota Jaata Hai, Wo Apne Deen Ke Uyoob Aur Iske Tazadaat Se Aagah Hote Jaate Hain, Aur Unke Dilo Mein Is Par Warid Hone Waale Wo Mazboot Aitrazaat Rasikh Hote Jaate Hain Jinka Koi Jawab Nahin Phir Aqli Uloom Padhne Se Bhi Deen Se Unki Nafrat Aur Is Par Unke Aitrazaat Mein Izafa Hota Rehta Hai, Yun Wo School Se Nikalne Ke Waqt Fitrat Parast Aur Deen Se Aari Hote Hain Aur Sirf Zaahiri Aitbar Se Nasrani Hote Hain

Ye Musallam Hai Ke Musalmano Ke Bachhe Shabo Roz Unse Milte Julte Hain Isliye Deen Se Bezari Ki Khobwan Muslim Bachho Ki Janib Muntaqil Ho Jaati Hai, Mazeed Bar Aan Wo Kharabiya Bhi Hain Jin Mein Wo Khud Un Uloom Ko Padhne Aur Apne Un Asatiza Se Sunne Ke Sabab Mulawwis Hote Hain Jinka Haal Bhi Kuchh Aisa Hi Hai

Is Tarah Musalman Bachhe Ke Paas Aam Taur Par Tamam Adyaan Ke Sahih Hone Ke Baare Mein

Shakko Shubha Ke Bahut Saare Asbaab Jama Ho Jaate Hain, Isliye In Sab Ke Hote Hue Ye Kaise Ho Sakta Hai Ke Wo School Se Nikle Aur Uska Aqeeda Mahfooz Rahe, Ye Hargiz Nahin Ho Sakta, Hargiz Nahin Ho Sakta, Ye To Aisa Hi Hai Jaise Koi Shakhs Ye Daawa Kare Ke Use Muta'addid Topo Se Nishana Banaya Jaaye To Bhi Wo Zinda Rahega, Lekin Zahir Hai Ke Ye Aadatan Namumkin Hai

Barahwi Fasl

Walidain Se Khitab

Baaz Nadaan Fasiq Aur Gumrah Musalman Kehte Hain : Eisai Schoolo Mein Bachho Ko Dakhil Karane Aur Deene Islam Se Mutasadim Sharait Ko Qabool Karne Se Humara Maqsad Sirf Ye Hai Ke Humare Bachhe Jahil Na Reh Jaayein

Main Unse Kehta Hoon : Islami Madaris Unki Khwahish Ke Mutabiq Unke Bachho Ko Mukhtalaf Zubanein Aur Dunyawi Uloom Seekhane Ke Liye Kaafi Hain, Saath Hi Yahan Unka Deene Islam Bhi Mahfooz Rehta Hai, Islami Ahkam Wa Aqaid Seekhne Ke Sabab Deen Par Unke Yaqeen Mein Izafa Bhi Hota Hai Aur Namaz Wa Deegar Ibadaat Aur Islami Aadab Ki Pabandi Bhi Hoti Hai

Bila Shubha Humein Un Logon Se Zyada Ilm Hai, Kyunki Shaitan Ne Unki Jahalat Aur Dunya Aur Asbaabe Dunya Ki Sakht Hirs Wa Tama Ki Do Lagamo Se Unhein Apne Taabe Farman Bana Rakha

Hai Aur Unhein Wo Yahi Kamzor Daleelein Sikhata Rehta Hai, Agar Unki Baato Ko Sahih Maan Bhi Liya Jaaye To Main Us Nadaan Baap Se Kehta Hoon, Tumhein In Do Baato Mein Zyada Kaun Pasand Hai? Kya Tumhein Ye Baat Zyada Pasand Hai Ke Tumhara Beta Tumhari Khwahish Ke Mutabiq Ghair Mulki Zubano Aur Dunyawi Uloom Ka Daana Ho Jaaye Aur Saath Hi Saath Kafir Aur Humesha Ke Liye Jahannami Ho Jaaye Ya Tumhein Ye Zyada Pasandeeda Hai Ke Tumhara Farzandaan Tamam Zubano Aur Dunyawi Uloom Se Na Aashna Rahe Magar Wo Musalman Aur Humesha Ke Liye Jannat Mein Rehne Ka Sazawaar Ho Jaaye, Agar Usne Jawab Mein Shaqe Awwal Ko Ikhteyar Kiya To Uske Kufr Mein Kalaam Nahin Aur Agar Unse Shaqe Duwum Ko Ikhteyar Kiya To Yahi Matloob Hai Aur Allah Ta'ala Tauba Karne Waalo Ki Tauba Qabool Farmata Hai

Shayad Shaitan Use Ye Jawab Talqeen Kare Ke Uska Beta Mazkoora Sharto Par In Schoolo Mein Taleem Haasil Karne Ke Bawajood Kafir Na Hoga To Ab Ye Jawab Deeda Wa Danista Haq Ka Inkar Hai, Kyunki Humne Pehle Hi Tafseel Se Bayaan Kar Diya Hai Ke In Schoolo Ki Haalat Kya Hai Aur Ye Bhi Bata Diya Hai Ke Talibe Ilm Mahaz Girjaghar Mein Dakhil Hone Aur Ahle Kaleesa Ke Saath Ibadat Karne Ke Sabab Kafir Ho Jaata Hai Phir Wo Kufr Mein Darja Ba Darja Taraqqi Karta Rehta Hai Yahan Tak Ke Uska Dil Poore Taur Par Benoor Ho Jaata Hai

(Wal Iyaazu Billahi Ta'ala)

Terahwi Fasl

Bachho Ke Fasaade Aqeeda Ke Zimmedar Walidain Hain

Jo Log In Schoolo Mein Apne Bachho Ko Dakhil Karate Hain Un Mein Kuchh Logon Ka Ye Khayal Hota Hai Ke Unke Bachho Ke Aqeede Kharab Na Honge Aur Wo Humesha Apne Deen Ke Paband Rahenge Kyunki Wo Aala Khandan Ke Aur Zaheen Fateen Hain, Wo Deen Ke Baare Mein Kisi Fareb Ka Shikar Nahin Honge Aisa Khayal Rakhne Waalo Se Main Kehta Hoon Ke Tumhara Aisa Kehna Do Wajho Se Naqabile Qabool Hai :

(1) Pehli Wajah Ye Hai Ke Aisa Gumaan Rakhne Ke Sabab Uske Bete Ke Deen Aur Khud Uske Deen Mein Gadbadi Paida Ho Gai, Kyunki Jab Usne Apne Bete Ko In Mein Se Kisi School Mein Is Shart Ke Saath Dakhil Karaya Ke Wo Nasrani Bachho Ke Saath Girjaghar Jayega Aur Bilkul Unhi Ki Tarah Unke Sath Ibadat Karega Na Sirf Us Par Hukme Kufr Aaid Hoga Balki Uska Dakhila Karane Waale Par Bhi Yahi Hukm Lagega Kyunki Wo Is Kufr Par Raazi Hai Aur Kufr Par Raazi Hone Waala Bhi Kafir Ho Jaata Hai, Dusri Wajah Ye Hai Ke Uske Bete Ka Zaheen Hona Uske Bete Ke Aqeede Mein Shak Paida Hone Se Maane Nahin Ho Sakta Kyunki Ye Shukooko Shubahaat Agar Mahsoos Aur Zaahir Hote To Mumkin Hota Ke Bachha Apni Zahanat Wa Zakawat Ki Badaulat Unse

Bach Jaaye Aur Apne Dil Mein Unke Dakhil Hone Se Mahfooz Rahe, Lekin Ye Ghair Mahsoos Aur Aise Shaitani Waswase Aur Khayalaat Hain Jo Dil Mein Us Waqt Aa Jaate Hain Jab Uske Asbaab Muhaiyya Ho Jaayein Khwah Bachha Chahe Ya Na Chahe, Khwah Wo Zaheen Ho Ya Na Ho Aur Jo Shakhs Us Bachhe Ke In Schoolo Mein Maujood Hone Ke Bawajood Uske Mahfooz Rehne Ka Daawa Kare Wo Aisa Hai Jaise Wo Shakhs Jo Apne Bachhe Ko Bhooke, Khoonkhwar Aur Darindo Ke Aage Daal De Aur Ye Gumaan Kare Ke Wo Inse Bach Jayega

Chaudhwi Fasl

Missionary Schoolo Ke Faide Kam Aur Nuqsanat Zyada Hain

Aye Musalman! Wo Kaun Se Faide Hain Jinhein Tumhare Bete Ne Un Nasrani Schoolo Mein Reh Kar Hasil Kiye Halanki Usne Unke Badle Apna Deen Aur Sharafat Dono Barbad Kar Daale, Apne Mazhab Aur Apni Hukumat Ke Talluq Se Apni Ghairat Wa Hamiyat Ko Khatm Kar Daala Aur Dil Se Apne Musalman Bhaiyo Aur Tawheed Par Yaqeen Rakhne Waale Apne Dosto Ka Hi Dushman Na Hua Balki Apne Aabao Ajdaad Ka Bhi Dushman Ho Gaya Jo Kamyabi Wa Kamrani Aur Deene Mubeen Ke Sharfo Izzat Se Sarfaraz Ho Kar Is Dunya Se Rukhsat Hue

Iske Bar Aks Wo Apne Deeno Mazhab Aur Apni Qaumiyat Wa Hukumat Ke Dushmano Ka Dost Ban

Gaya, Usne Muhabbat Wa Yaari Ka Dam Bharta, Unke Fazlo Kamaal Ka Charcha Karta, Unke Uyoob Par Parda Daalta, Un Ki Buraiyo Ko Achha Bana Kar Pesh Karta Aur Apne Mazhab Aur Hukumat Ke Mafadaat Par, Unke Mafadaat Ko Muqaddam Rakhta Hai

Isliye Un Sab Ke Badle Mein Tumhare Bete Ka Sirf Ye Faida Hua Ke Usne Ek Maghribi Zubaan Aur Asri Uloom Ke Kuchh Mabadiyaat Seekh Liye Magar Wo Unse Jahalat Ki Tareeki Se Baahar Nahin Nikla Halanki Wo Iman Ki Pukhtagi Aur Salamati Ke Saath Islami Taleem Gaaho Mein Is Qadr Balki Isse Bhi Zyada Haasil Kar Sakta Tha

Aye Nadaan Baap! Apne Bete Ke Deeno Sharf Ko Zaaya Karne Aur Unke Badle Mein Uske Liye Mazkoora Cheezo Ko Talab Karne Mein Tumhari Misaal Us Shakhs Ki Tarah Hai Jo Bade Aur Nafees Qeemti Patthar Ko Zaaya Kar De Aur Iske Iwaz Thode Paise Le Le, Kya Wo Tumhari Raaye Mein Aql Mand Ho Sakta Hai? Hargiz Nahin Balki Wo Pagal Hai Jo Pagalpan Jaisi Azeem Tareen Musibat Aur Juzami Hai Jo Kodh Jaisi Badtareen Beemari Mein Mubtala Ho Gaya Hai, Usne Zameeno Aasman Se Bhi Badi Nemat Kho Di Aur Jo Cheez Hasil Hui Wo Zarra -e- Nacheez Se Bhi Haqeer Tar Hai Aur Ye Kisi Bhi Aqlmand Musalman Par Poshida Nahin Hai Agarche Un Jahil, Fasiqo Aur Gumraho Par Poshida Ho Jinhone Apni Awlaad Aur Apne Jigar Paaro Ko In Schoolo Mein Dakhil Kar Ke Un Par Jo Zulm Kiya Hai Wo Ek Dushman Apne Hareef Dushman Ke Saath Nahin Karta

Pandrahwi Fasl

Missionary Schoolo Ke Farigheen Ka Haal

Musalmano Tum Ne Us Shakhs Ke Andar Kaunsi Bhalai Dekh Li Jisne Maghribi Zubanein Aur Ahle Maghrib Ke Dunyawi Uloom Hasil Kiye, Yahan Tak Ke Tum Ne Apne Aur Apni Awlaad Ke Deen Ke Liye Itna Bada Khatra Mol Le Liya Aur Khud Apni Zaat Aur Apne Farzand Ko In Halakat Khez Jagaho Mein La Daala

Agar Maghribi Zubano Ko Jaan Lena Hi Rizq Ki Wus'at, Jaaho Martaba Ki Bulandi Aur Dunyawi Izzo Sharf Ka Zaamin Hai To Aisa Kyun Hai Ke Wo Asatiza Jin Se Tumhari Awlaad School Mein Ilm Haasil Kar Rahi Hai, Hum Unhein Un Logon Mein Dekh Rahe Hain Jo Muaashi Aitbar Se Sabse Zyada Kangaal, Faromaaya, Mahroom Aur Pareshan Hain, Unhein Kuchh Bhi Dunyawi Izzo Sharf Aur Rifato Azmat Haasil Nahin, Halanki Wo In Zubano Ke Maahir Hain Aur Tumhara Ladka To Unse Kuchh Hi Ilm Haasil Karta Hai, To Wo Is Qaleel Ilm Ko Haasil Kar Ke Apni Dunya Mein Kaise Kamyaab Ho Jayega Jabki Wo Wafir Ilm Rakhne Ke Bawajood Kamyaab Na Hue Jisko Haasil Karne Mein Unhone Apni Zindagi Ke Lambe Mah Wa Saal Ganwa Diye, Haan Unhein Zyada Se Zyada Ye Faida Hasil Hua Ke Wo Un Schoolo Ke Asatiza Ban Gaye Jahan Din Bhar Wo Itni Mamooli Muaash Ke Husool Mein Mashghool Rehte

Hain Jo Baqadre Zaroorat Hi Unke Aur Unke Ahlo Iyaal Ke Liye Kifayat Karti Hai, Aur Jaisa Ke Mushahida Hai Ke Unse Behtar, Wasee Tar, Sehal Tar Aur Mufeed Tar Maishat Waale Wo Aam Log Hain Jo Khareedo Farokht Jaise Karobaar Mein Lage Hue Hain Agarche Unki Tadaad Bahut Kam Hai, In Zubano Ke Janne Waalo Mein Aise Logon Ki Bhi Ek Jama'at Maujood Hai Jo Badtareen Tangdasti Aur Muhtaji Mein Giraftar Hain, Sab Se Zyada Faqar Wa Muhtaji Ka Shikar Hote Hue Bhi Unhein Muallim Banna Muyassar Nahin Ho Raha Hai, Isliye Agar In Zubano Ko Jaan Lena Hi Wus'ate Rizq Aur Kasrate Maal Ka Zamin Hota To Ye Log Sabse Zyada Rizq Ki Tangi Aur Badhaali Mein Mubtala Na Hote

Neez Tum Maldaar Musalmano Ka Jaaiza Lo Tumhein Maloom Ho Jayega Ke Wo Khareedo Farokht Aur Len Den Karne Waale Tijarat Pesha Log Hain, Aur In Mein Aksar Balki Sab In Zubano Se Waqif Nahin, Iske Bawajood Wo Badi Khushaali, Rifate Maqaam Wa Uloo Martaba Aur Farakhi -e- Rizq Se Hum Kinaar Hone Ke Saath Apne Deeno Dunya Ko Bhi Mahfooz Kiye Hue Hain To Ab Rozi Aur Qadro Manzilat Ka Husool In Zubano Se Waqif Hone Par Mauqoof Nahin Raha, Isliye Ke Zahir Ho Chuka Ke Ye Zubanein Dunya Mein Farakhi -e- Rizq, Samaji Ulu Martaba Ki Zaamin Nahin Hain Balki Zyada Tar Mazkoora Baala Tabqa Ke Bilkul Bar Aks In Logon Ki Muashi Wa Samaji Soorate Haal Hai Jinhone In Zubano Mein Maharat Paida Ki, Inke Seekhne Mein Apni Zindagi Ke Aksar Awqaat Sarf Kiye Aur In Mein

Musalsal Izafa Wa Taraqqi Ke Liye Koshaa'n Rahe, Kyunki Ye Taweel Awqaat Jo Inhone Is Raah Mein Sarf Kiye Agar Inhone Inko Tijarat Aur Kasab Ke Dusre Asbab Mein Sarf Kiya Hota To Unhein Itna Maal Haasil Ho Jaata Jisse Unhein Qaleel Muaash Ke Liye Na Kisi School Ka Muallim Banne Ki Zaroorat Hoti Na Kisi Tajir Ka Clerk, To Inhein Jaan Lo Aur Apne Bachhe Ko Gumrahi Mein Daalne Se Bacho, Allah Tumhein Hidayat De

Solahwi Fasl

Raaziq Allah Hai Na Ke Schoolo Ki Taleem

Musalmano! Agar Tum Haqeeqat Mein Musalman Ho To Allah Ta'ala Ke Is Farman Ki Tasdeeq Tum Par Lazim Hai :

"Farma Dijiye, Aye Allah Mulk Ke Malik! Tu Jise Chahe Saltanat De Aur Jis Se Chahe Saltanat Chheen Le Aur Jise Chahe Izzat De Aur Jise Chahe Zillat De, Saari Bhalai Tere Hi Daste Qudrat Mein Hai, Beshak Tu Sab Kuchh Kar Sakta Hai, Tu Raat Ka Hissa Din Mein Aur Raat Ka Hissa Din Mein Dakhil Karta Hai Aur Murda Se Zinda Ko Aur Zinda Se Murda Ko Nikalta Hai Aur Jise Chahe Be Andaza Rozi Deta Hai"

Aur Rasoolullah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ke Is Farman Ki Bhi Tasdeeq Zaroori Hai : Beshak Jibraile Ameen Ne Mere Dil Mein Ye Baat Daal Di Ke Kisi Bhi Jaan Ko Us Waqt Tak Maut Tak Nahin Aayegi Jab Tak Wo Apna Poora Rizq Haasil Na Kar Le Aur Apni Poori

Umr Na Guzar Le, To Allah Ta'ala Sw Daro Aur Behtar Tareeqe Se Rizq Talash Karo

Isliye Agar Is Par Tumhara Iman Hoga To Dunya Wa Aakhirat Mein Tumhein Raahat Milegi Kyunki Mazkoore Aayate Qurani Ne Saaf Saaf Bayaan Kar Diya Hai Ke Allah Ta'ala Jise Chahta Hai Behisab Rizq Ata Farmata Hai, Lihaza Rizq Ka Milna In Zubano Ke Seekhne Par Mauqoof Nahin Hai

Aur Mazkoora Hadeese Paak Mein Sarahatan Ye Bayan Kar Diya Gaya Ke Har Jaan Ko Zaroor Uska Wo Rizq Aur Wo Umr Milegi Jo Uski Taqdeer Mein Likh Di Gai Hai, Yun Un Kahilo Ke Liye Is Mein Koi Uzr Nahin Hai Jo Poore Taur Par Talabe Muaash Ki Koshish Chhod Kar Sabse Zyada Muhtaji Ki Zindagi Guzarte Hain Ya Dusro Ke Daste Nagar Ban Kar Rehte Hain Halanki Wo Khud Kamane Ki Qudrat Rakhte Hain Isliye Ke Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Irshad Farmaya Hai : Behtar Tariqe Se Rizq Talash Karo, Ye Nahin Farmaya Ke Rizq Hi Talash Na Karo Aur Behtar Taur Par Rizq Talash Karne Ka Maana Hai "Miyana Rawi Ke Saath Rizq Dhoondo", Allah Ta'ala Ne Irshad Farmaya : "To Uske Raste Mein Chalo Aur Allah Ta'ala Ki Rozi Mein Se Khao" Aur Farmaya :

"Phir Jab Namaz Ho Chuke To Zameen Mein Phail Jaao Aur Allah Ka Fazl Aur Rizq Talash Karo"

Is Aayat Mein Allah Ta'ala Ne Rizq Talash Karne Ka Hukm Diya, Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ke Is Farman Ko Dekho : Agar Tumhein Allah Ta'ala Par Sachha Bharosa Hoga To Wo Zaroor Tumhein Rozi

Dega Jis Tarah Wo Parindo Ko Rozi Deta Hai Ke Wo Subah Ko Khali Pet Nikalte Hain Aur Sham Ko Shikam Ser Ho Kar Wapas Aate Hain"

Is Hadees Mein Sarkar Alaihissalam Ne Allah Par Tawakkul Ke Saath Husoole Rizq Ki Koshish Karne Ki Naseehat Farmai Kyunki Irshad Farmaya : Parinde Subah Ko Khali Pet Talabe Rizq Mein Niklate Hain Aur Sham Ko Shikam Ser Wapas Hote Hain" Ye Nahin Farmaya Ke Wo Apne Aashyano Hi Mein Rehte Hain Aur Baghair Koshish Ke Rizq Un Ke Paas Pahunch Jaata Hai

Haasile Kalaam Ye Hai Ke Rizq Talab Karna Aur Iske Liye Koshishein Karna Dono Hi Cheezein Shar'an Matloob Hain, Lekin Miyana Rawi Ke Saath Aur Apne Deen Ko Nuqsan Pahunchaye Baghair (Allah Ta'ala Baghair Deen Ke Dunya Mein Barkat Na De) Kyunki Momin Ka Asal Sarmaya Us Ka Deen Hi Hai Lihaza Is Ki Had Darja Hifazat Karna Zaroori Hai Aur Jab Bhi Ye Dekhe Ke Koi Dunyawi Sabab Uske Deen Mein Khalal Andaz Ho Raha Hai To Usse Door Rahe Aur Un Asbaab Ko Ikhteyar Kare Jo Deen Mein Fasaad Ka Sabab Na Ho'n Aur Us Ka Muqarrara Rizq Khwah Zyada Ho Ya Kam Zaroor Us Tak Pahunchega

Ye Tafseel Un Asbaab Ke Baare Mein Thi Jo Deen Mein Sirf Khalal Andaz Hote Hain Magar Deen Ko Bilkul Uski Bunyad Hi Se Nahin Dhaate Jaise Wo Cheezein Jo Shar'an Mamnu Aur Haraam Hain Maslan Sood, Isliye Ke Bahut Se Tajir Sood Lene Par Milne Waale Nafa Ke Khayal Mein Iska Iqdaam Karte Hain Halanki Ye Unke Deen Mein Ghayat Darja Fasaad

Paida Karta Hai Yahan Tak Ke Jo Shakhs Humesha Soodi Karobaar Kare Aur Allah Ta'ala Ki Bargah Mein Tauba Na Kare Uske Bure Khatime Aur Kufr Par Marne Ka Andesha Hai (Wal Iyaazu Billahi Ta'ala)

Imam Ibne Hajar Asqalani Ne Apni Kitab "Tohfa Sharhe Minhaj" Mein Bayana Kiya Hai Ke Ulama Ne Farmaya Ke Allah Ta'ala Ne Qurane Majeed Mein Sood Ke Siwa Kisi Gunah Ko Is Taur Par Nahin Zikr Farmaya Ke Wo Sahibe Quran Se Jung Hai, Taaham Sood Khuda Se Jung Hone Aur Sabse Bade Gunaho Mein Shamil Hone Ke Bawujood Apni Musalman Awlaad Ko Eisai Schoolo Mein Dakhil Karne Ke Muqable Mein Deen Ke Liye Kam Se Kam Khatarnak Hai Kyunki Ye School To Bachho Ke Khirmane Iman Ko Jala Kar Khakastar Kar Dene Waali Sabse Badi Bijli Aur Azeem Tar Museebat Hain, Aye Allah Ke Bando! Allah Se Daro

ولا حول ولا قوة الا باللہ

Satrahwi Fasl

Iman Ke Muqable Saari Dunya Ki Daulat Hech Hai

Aye Jahil Aur Aql Se Mahroom Musalman! Jisne Apne Bachhe Ke Deen Ko Khatre Mein Daal Kar Use In Schoolo Mein Dakhil Kara Diya, Us Zaat Ki Qasam Jiske Siwa Koi Mabood Nahin, Agar Mujhe Is Shart Par Poori Dunya De Di Jaaye Ke Main Apne Liye, Ya Apne Bachhe Ke Liye Kufr Ikhteyar Kar Loon To

Main Aur Meri Hi Tarah Tamam Musalman Aisa Hargiz Nahin Kar Sakte, Aur Jo Aisa Na Kare Wo Musalman Hi Nahin

Tu Ne Apne Aur Apne Bachhe Ke Liye Muft Ka Kufr Mahaz Is Wahmo Khayal Se Ikhteyar Kar Liya Ke Nasrani Schoolo Mein Firangi Zubano Aur Dunyawi Uloom Ke Hasil Karne Ke Sabab Tere Bete Ko Kuchh Maalo Izzat Haasil Ho Jayegi, Halanki Tu Agar Nanazre Tehqeeq Dekhe To Tujhe Sau Mein Se Paanch Talaba Bhi Aise Na Milenge Jinhein In Schoolo Mein Padhne Ki Bunyad Par Jaaho Izzat Aur Maalo Daulat Haasil Hui Ho, Tujh Ko Inse Zyada Tadaad Un Logon Ki Milegi Jinhein In Firangi Zubano Aur Dunyawi Uloom Ke Baghair Bahut Zyada Maal Aur Jaaho Azmat Haasil Hui, In Sab Ke Bawajood Tu Apni Aankh Ke Mushahide Aur Apne Sahih Ilm Ko Jhutlata Hai Aur Shaitan, Uske Dosto Aur Apne Dono Pahluo Ke Darmiyan Maujood Unse Bhi Badtar Nafs Ki Un Awhaam Mein Tasdeeq Karta Hai Jinki Wajah Se Tu Ne Apni Aur Apni Awlaad Ke Dilo Se Is Deene Islam Ko Zaaya Kar Diya Jis Ke Barabar Na Dunya Hai Na Iske Hukkaam

Aye Jahil! Agar Ye Baat Tere Andar Asar Andaaz Na Ho To Hum Par Koi Malamat Nahin, Agar Hum Kahein Ke Tu Aqlo Khirad Ki Daulat Se Mahroom Ho Chuka Hai, Aur Salamati Us Par Jo Hidayat Ki Pairwi Kare Na Ke Tujh Par

Attharwi Fasl

Missionary School Ek Museebat Hain

Aye Musalman! Yaqeenan Tera Apni Awlaad Ko In Schoolo Mein Dakhil Karna Itna Bada Mas'ala Aur Itni Azeem Musibat Hai Ke Ise Alfaaz Mein Bayaan Nahin Kiya Ja Sakta

Ek Badi Musibat Ye Hai Ke Sabiq Mein Mazkoor Tariqe Par In Schoolo Mein Tera Apne Bachhe Ko Daalna Na Sirf Uske Kufr Ka Sabab Hoga Balki Uske Baad Aane Waali Uski Zurriyato Ke Kufr Ka Bhi Sabab Hoga Aur Mumkin Hai Ke Isse Kai Hazaar Zurriyatein Aalame Wujood Mein Aayein To Tu Hi Unki Gumrahi Ka Sabab Hoga Aur Tujh Par Tere Gunah Ke Ilawa Mazeed Un Sab Ke Barabar Gunah Aayega, Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Irshad Farmaya : Jisne Koi Bura Tariqa Ijaad Kiya Us Par Uska Gunah Tamam Logon Ka Gunah Hoga Jo Us Par Qiyamat Tak Amal Paira Honge

Aur Bhalai Ka Sabab Banne Khud Bhalai Karne Waale Ki Tarah Hai, Aur Burai Ka Sabab Banne Waala Burai Karne Waale Ke Manind Hai, Isliye Tu Kaise Apne Liye Kufr Aur Is Baat Ko Pasand Karta Hai Ke Tu Aise Kaseer Logon Ka Dada Bane, Jin Mein Sab Ke Sab Kafir Aur Gumrah Ho'n Lekin Tera Unke Liye Isko Pasand Karna Koi Hairat Angez Baat Nahin Jab Tune Apne Nafs Ke Liye Bhi Ise Pasand Kiya Aur Ise Badtareen Raaho Par Daal Diya Aur Use Sab Se Buri

Halakat Ki Jagaho Mein Dhakel Diya

ولا حول ولا قوة الا باللہ العلی العظیم

Unniswi Fasl

Schoolo Ki Taleem Mein Faraizo Wajibaat Chhoot Jaate Hain

Agar Tum Ye Kaho Ke Eisaiyo Ke Kuchh Schoolo Mein Ye Shart Nahin Hoti Ke Musalman Ke Bachhe Eisai Mazhab Ki Taleem Haasil Karenge Aur Eisai Bachho Ke Saath Girjaghar Jayenge Balki Unhein Un Schoolo Mein Sirf Dunyawi Uloom Aur Zubano Ki Taleem Di Jaati Hai Isliye Unke Baare Mein Kya Hukm Hoga?

Iska Jawab Ye Hai Ke Un Schoolo Mein Musalman Bachho Ka Dakhila Aur Tarbiyat Bhi Jaaiz Nahin Kyunki Wo Namaz Aur Islami Aadab Chhod Baithte Hain Aur Apne Deen Ke Un Aqaid Wa Ahkaam Ki Taleem Se Mahroom Reh Jaate Hain Jin Ki Unhein Awwal Umr Mein Behad Zaroorat Hoti Hai Balki Ghar Par Un Mein Se Jo Kuchh Seekha Tha Use Bhi Ganwa Dete Hain Aur Un Schoolo Mein Jab Un Ko Tarbiyat Di Jaati Hai To Wo Eisai Aadab Seekhte Hain Maslan Istinja Karna, Najasato Se Aaluda Rehna Aur Kai Saal Is Haal Mein Guzar Jaate Hain Ke Wo Kalima -e-Tawheed Bhi Nahin Sun Paate Hain Aur Nasrani Bachho Aur Asatiza Ke Saath Unki Guftagu Ke Dauraan Bahut Se Aise Jumle Dar Aate Hain Jo Unke Aqaid Mein Khalal Andaaz Hote Hain Aur Unhein Iska

Ehsaas Bhi Nahin Ho Paata Isliye Ke Wo Abhi Bachhe Hain Unhein Iska Ilm Nahin Ke Kya Cheez Deen Mein Bigaad Paida Karti Hai Aur Kya Cheez Aisi Nahin Aur Ye Zarar Rasaa'n Baatein Unke Dil Mein Rasikh Ho Jaati Hain Aur Ye Aur In Jaisi Dusri Baatein Roz Baroz, Maah Ba Maah Aur Saal Ba Saal Unke Kaano Se Takrati Rehti Hain, Yahan Tak Ke Jab Wo School Se Nikalte Hain To Unke Dilo Mein Deen Ke Khilaf Aitrazaat Aur Aqaid Mein Bigaad Paida Karne Waali Bahut Si Baatein Rasikh Ho Chuki Hoti Hain Jinhein Wo Zaahiri Taur Par Musalmano Se Chhupate Hain Aur Andar Hi Andar Un Par Musar Hote Hain, Aur Tumhein Yaqeenan Maloom Ho Chuka Hai Ke Kisi Ek Bhi Islami Aqeede Ke Sahih Hone Mein Shak Karna Kufr Aur Khulood Fin Naar (Jahannam Mein Dakhil Hone) Ka Sabab Hai

In Schoolo Ke Bachho Mein Ye Soorate Haal Aksaro Beshtar Paai Jaati Hai, Warna Allah Ta'ala Jise Mahfooz Rakhna Chahe Wo Mahfooz Rehta Hai Lekin Khatra Mol Lene Waala Pasandeeda Nahin Hai Agarche Wo Bach Jaaye

Beeswi Fasl

Musalman Ladkiya Be Pardagi Aur Bad Aqeedgi Ka Shikar Ho Jaati Hain

In Mein Baaz School Ladkiyo Ke Liye Makhsoos Hain Jinhein Maghrib Ke Eisaiyo Khaas Taur Se Protestento (Protestantism) Ne Islami Mulko Mein

Khol Rakha Hai Aur Har Tarah Ke Heele Bahane Aur Zaraye Se Musalman Bachhiyo Ko In Mein Kheench Laate Hain Aur Unke Saath Bil Khusoos Ghareeb Bachhiyo Ke Saath Mukhtalif Qism Ke Ehsanaat Karte Hain, Chunanche Unhein Kapde Faraham Karte Hain, Unke Liye Paise Aur Aata Waghaira Muhayya Karte Hain, Jiska Natija Ye Hua Ke Unke School Ladkiyo Se Bhar Gaye Hain, Wo Log Un Mein Bachhiyo Ko Eisia Mazhab Ke Ahkaam Sikhate Hain Isliye Schoolo Ki Muddat Khatm Hone Ke Baad Ladkiya Wahan Se Eisai Ya Zindeeq Ban Kar Nikalti Hain Ke Unka Na Koi Deen Hota Hai Na Unke Dil Mein Koi Islami Aqeeda Baaqi Rehta Hai, Kyunki School Mein Dakhile Ke Waqt Wo Itni Kamsin Thi Ke Deen Ke Ahkam Se Unhein Koi Waqifiyat Na Thi Phir School Se Nikalne Ke Baad Usi Haalat Par Wo Zindagi Guzarti Hain, Usi Nahaj Par Apne Bachho Ki Tarbiyat Karti Hain Aur Unka Haal Ye Hota Hai Ke Wo Bazahir Musalman Hain Magar Dar Haqeeqat Wo Be Deen Hain

ولا حول ولا قوة الا بالله

Ikkiswi Fasl

Shaitan Aisi Taleemat Ko Khubsoorat Bana Kar Pesh Karta Hai

Aye Insan! Tujhe Apne Dil Aur Us Mein Chhupe Aqaid Ka To Behre Haal Ilm Hai Isliye Agar Tujhe Maloom Hai Ke Tu Musalman Nahin Aur Tu Islami Aqaid Ko Nahin Maanta Hai To Mera Rooye Sukhan

Teri Taraf Nahin Hai, Kyunki Tu Zindeeq Aur Munafiq Hai Aur Tu Ne Apne Bachhe Ke Liye Wahi Bedeeni Aur Nifaaq Pasand Kiya Jo Apne Liye Pasand Kiya Lihaza Jab Tere Bachhe Ne Gumrahi Mein Teri Pairwi Ki To Tum Dono Jahannam Ke Sabse Nichle Tabqe Mein Rahoge Aur Wo Kya Hi Bura Thikana Hai Aur Agar Tu Haqeeqat Mein Musalman Hai Aur Islami Aqaid Par Tera Etiqad Hai Aur Tere Baare Mein Humara Yahi Gumaan Bhi Hai, Allah Ta'ala Tujhe Aur Mujhe Hidayat De, To Phir Kya Baat Hai Ke Tu Na Sirf Apne Bete Ke Deen Balki Khud Apne Deen Ke Baare Mein Aisi Zabardast Tafreet Aur Kotahi Se Kaam Le Raha Hai Aur Nataij Ke Aitbar Se Is Buri Charagah Ko Mufeed Tasawwur Kar Raha Hai, Tu Agar Shaitan Aur Uske Aiwaan Wa Ansaar Ne Tere Saamne Is Bure Kaam Ko Achha Bana Kar Pesh Kiya Hai To Main Aur Mere Jaise Log Tere Saamne Iski Qabahat Aur Wabaal Ko Poori Wazahat Ke Saath Bayaan Kar Rahe Hain, Phir Kyun In Shaitano Ki Baat Maanta Hai Aur Humari Nahin Maanta, Halanki Hum Tujhe Jannat Ki Taraf Bula Rahe Hain Aur Wo Tujhe Jahannam Ki Janib Bula Rahe Hain, Hum Teri Kamyabi Aur Najaat Ka Sabab Ban Rahe Hain Jabki Wo Tere Liye Halakat Aur Tabahi Ka Samaan Kar Rahe Hain, Aur Tujhe Yaqeen Se Maloom Hai Ke Mujhe In Cheezo Ke Baare Mein Tujhse Zyada Ilm Hai Jo Deen Mein Salaah Wa Fasaad Paida Karti Hain, Aur Jo Bande Ko Allah Se Qareeb Ya Door Karti Hain Lihaza Apne Aur Apni Awlaad Ke Baare Mein Allah Se Dar ولا حول ولا قوة الا باللّٰه

Baaisiwi Fasl

Missionary School Eisaiyat Ki Tableegh Ke Liye Hain

Kabhi Shaitan Aur In Schoolo Mein Padhane Waale Uske Madadgar Aur Baaz Eisai Talaba Musalman Talibe Ilm Ke Dil Mein Ye Baat Daalte Hain Ke Eisai Mazhab Hi Sahih Mazhab Hai Aur Is Par Daleel Ye Pesh Karte Hain Ke Poori Dunya Mein Nasraniyo Ki Tadaad Sabse Zyada Hai, Unke Taqatwar Mamalik Hain, Wo Dunya Mein Phaile Hue Hain, Asri Uloom Se Aarasta Hain, Maghribi Sin'ato Aur Hairat Angez Ijadaat Mein Wo Pesh Pesh Hain Aur Rooye Zameen Ke Bahut Se Mamalik Par Unka Qabza Hai, Is Tarah Musalman Talibe Ilm Ko Mughalta Dete Hain Aur Kehte Hain, Kya Aisa Ho Sakta Hai Ke Ye Saare Batil Deen Par Ho?

Tum Par Makhfi Nahin Hai Ke Ye Kamzor Mughalte Aqlo Khirad Mein Kamaal Ke Hamil Log To Darkinar Kamzor Aur Chhoti Aql Waalo Par Bhi Nahin Chal Sakte Kyunki Aakhirat Aur Dunya Do Alag Alag Cheezein Hain, Har Ek Ki Sifaat Judagana Hain Aur Deeno Dunya Ke Umoor Ek Dusre Se Mukhtalif Hain

Tamam Adyaan Wa Mazahib Ke Manne Waalo Ka Is Par Ittefaq Hai Ke Kuffar Har Zamane Mein Ahle Iman Se Kai Guna Zyada Rahe Hain, Isliye Ke Har Mazhab Ke Pairukaar Ka Ye Aqeeda Hai Ke Wahi

Momin Aur Najaat Paane Waala Hai, Uske Ilawa Deegar Adyaan Ke Manne Waale Kafir Aur Halak Hone Waale Hain, To Agar Ye Mughalta Sahih Ho To Ye Tamam Adyaan Ko Batil Kar Dega, Isliye Waazeh Ho Gaya Ke Mahaz Kasrat Is Baat Ki Daleel Nahin Hai Ke Jo Zyada Taqatwar Aur Asri Uloom Se Aagah Hain Unhi Logon Ka Deen Sahih Hai Kyunki Har Ek Mazhab Waale Ko Ye Tasleem Hai Ke Uske Etiqad Ko Na Manne Waale Ahle Mazahib Mein Aise Log Maujood Hain Jo Uske Bahut Se Hum Mazhab Logon Se Zyada Taqat Aur Dunyawi Uloom Mein Unse Zyada Aagahi Rakhte Hain, Lihaza Mahaz Quwwat, Maldaari, Dunyawi Uloom Aur Sin'atein Is Baat Ki Daleel Nahin Hain Ke Mazkoora Khusoosiyaat Ke Hamileen Ka Deen Hi Haq Hai, Kyunki Deen Ki Sihhat Ka Daaromadar Dusre Dalail Par Hai Aur Apne To Apne Mukhalifeen Ke Nazdeek Bhi Ye Baat Aaftab Ki Tarah Raushan Ho Chuki Hai Ke Humare Aaqa صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ke Deen, Deene Islam Ke Dalail Wa Baraheen Har Zamaano Makaan Mein Tamam Adyaan Ke Dalail Se Zyada Zaahir Wa Waazeh Aur Tamam Mazahib Wa Milal Ke Baraheen Se Zyada Qawi Aur Raajeh Hain

والحمد لله على ذلک

Teiswi Fasl

Bachho Ka Dil Saiqal Shuda Aaine Ki Tarah Hota Hai

Hadeese Sahih Mein Rasoolullah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Irshad Farmaya :

Har Bachha Fitrate Islam Par Paida Hota Hai Lekin Uske Walidain Use Yahoodi Ya Nasrani Ya Majoosi Bana Dete Hain

Rasoolullah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ke Farman Ki Sadaqat Nigaho Ke Saamne Hai Aur Is Farmane Aali Shaan Ki Tasdeeq Kaseer Tajribaat Se Bhi Hoti Hai

Hadees Ke Maana Ye Hain Ke Bachpan Mein Har Bachhe Ka Dil Nihayat Hi Saaf Wa Shaffaf Aur Fitrat Par Hota Hai, Fitrat Se Muraad Allah Ki Wo Fitrat Hai Jis Par Usne Insan Ko Paida Farmaya Yaani Wo Us Asal Paidaish Par Hota Hai Jis Par Allah Ne Insan Ki Takhleeq Farmai Maslan Quboole Deen Ki Salahiyat Phir Walidain Agar Yahoodi Ho'n To Bachhe Ko Yahoodi Bana Dete Hain Agar Nasrani Ho To Nasrani Bana Dete Hain Aur Agar Majoosi Ho To Majoosi Bana Dete Hain, Rasoolullah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Khaas Taur Se Inhi Ka Zikr Isliye Farmaya Ke Ahle Adyaan Mein Inhi Ki Tadaad Sabse Zyada Thi, Warna Tamam Walidain Apne Deen Ke Mutabiq Hi Apne Bachho Ki Tarbiyat Karte Hain Khwah Unka Talluq Un Adyaan Waalo Se Ho Ya Unke Ilaqa Deegar Adyaan Waalo Se, Aur Asatiza Walidain Ki Hi Tarah

Hote Hain, Wo Bachhe Ke Deen Mein Jaise Chahein Tasarruf Karein Lihaza Bachha Unki Nigrani Mein Usi Deen Ke Mutabiq Parwaan Chadhta Hai Jis Ki Raushni Mein Unhone Uski Tarbiyat Ki, Khaas Kar Us Waqt Jab Taleem Ki Muddat Daraz Ho, Isliye Bachhe Ka Dil Saiqal Shuda Aaine Ki Tarah Hota Hai Jis Mein Uske Saamne Aane Waali Tamam Cheezein Chhap Jaati Hain, Isliye Bachhe Ko Jo Sabse Pehli Baat Batai Jaaye Aur Baar Baar Uska I'aada Kiya Jaaye To Wo Uske Dil Mein Humesha Ke Liye Rasikh Ho Jayegi, Bilkhusoos Jab Wo Usi Haalat Mein Kai Saal Guzaar De Jaisa Ke In Schoolo Mein Hota Hai, Lihaza Bachha Apne Nasrani, Zindeeq Ya Mulhid Asatiza Ke Mazhab Ke Mutabiq Parwaan Chadhega

Yahoodi Ya Nasrani Ya Majoosi Walidain Par Koi Tajjub Nahin Hai Jo Apne Beto Ko Yahoodi Ya Eisai Ya Majoosi Banate Hain Balki Aye Jahil Musalman! Tajjub To Teri Haalat Par Hai Ke Tu Un Schoolo Mein Apne Bachho Ko Rakh Kar Aur Use Uske Muallimeen Ke Hawale Kar Ke Use Nasrani Ya Zindeeq Aur Mulhid Bana Raha Hai Halanki Tu Khud Nasrani Ya Zindeeq Ya Mulhid Nahin Hai, Kya Ye Badi Tajjub Khez Aur Hairat Angez Aur Hairat Angez Baat Nahin Hai? Ye Sab Tu Is Waham Ki Bunyad Par Kar Raha Hai Ke Wo Dunya Mein Kamyaab Ho Jayega, Tu Apne Aur Apne Lakhte Jigar Ke Baare Mein Allah Se Dar Warna Tera Aur Tere Bachhe Ka Anjaam Bahut Bura Hoga Aur Tu Kufro Zalalat Ki Tareeki Mein Sar Ta Paa Gharaq Ho Jayega

Chaubiswi Fasl

Talibe Ilm Ke Liye Schoolo Ke Zarar Se Bachna Mushkil Hota Hai

Aye Musalman! Jaan Le Ho Sakta Hai Ke Ye Ilm Tujhe Nafa Pahunchaye Ke Tera Farzand Jis Waqt Un Nasrani Schoolo Mein Dakhil Hua, Uska Dil Saaf Suthre Jauhar Ke Manind Tha, School Mein Qiyaam Ke Dauraan Islami Ibadaat Chhodne, Imani Aqeede Ke Bigadne Aur Eisai Mazhab Ki Taleem Hasil Karne Ke Sabab Us Par Teh Ba Teh Tareeki Chhati Rehti Hai, Uska Nasrani Bachho Aur Muallimeen Se Mel Jol Rehta Hai, Wo Har Din Unse Musalmano Ke Deen Ke Khilaf Nai Nai Baatein Sunta Rehta Hai Aur Rafta Rafta Uske Dil Mein Ye Baatein Ghar Karne Lagti Hain Yahan Tak Ke Teh Ba Teh Tareeki Chha Jaane Ki Wajah Se Uski Baseerat Khatm Ho Jaati Hai, Uske Dil Mein Noore Islam Ka Kuchh Bhi Noor Baaqi Nahin Rehta, Aksar Yahi Haalat Hai Aur Jo Bhi In Schoolo Mein Dakhil Hoga Ummeed Yahi Hai Ke Uski Bhi Yahi Haalat Hogi

Jo Ye Gumaan Kare Ke Uska Beta Un Khatraat Se Mahfooz Rahega Wo Us Shakhs Ki Tarah Hai Jo Ye Kahe Ke Wo Apne Bete Ko Aag Mein Daal Dega Phir Bhi Aag Use Na Jalayegi Halanki Ye Allah Ta'ala Ke Un Baaz Barguzida Bando Ke Liye Hai Jin Par Uski Khaas Tawajjo Hoti Hai Aur Jinke Achhe Anjaam Ka Faisla Pehle Hi Ho Chuka Hai

Agar Hum Maan Lein Ke Tera Beta Us Manhoos Aur Buri Haalat Ke Saath School Se Nikalne Ke Baad Islam Ke Ahkaam Seekh Lega, Ta'aat (Ibadaat) Par Amal Paira Ho Jayega, Namaz Aur Deegar Ibadaat Ki Pabandi Karega Aur Arsa -e- Daraaz Tak Musalman Ulama Aur Sulaha Ki Hum Nasheeni Ikhteyar Karega To Uske Liye Ummeede Khair Ke Saath Ye Ummeed Hogi Ke Allah Ta'ala Anwaare Islam Se Uski Baseerat Par Teh Ba Teh Chhai Hui Tareekiyo Ko Door Farma De, Aur Use Deen Ke Wo Anwaar Ata Farmaye Jin Se Wo Mahroom Ho Chuka Hai Aur Ibadaat, Ta'aat, Zikro Azkaar Aur Namazo Ki Pabandi Ke Sabab Rafta Rafta Wo Anwaar Badhte Jaayein Yahan Tak Ke Use Husne Khatima Naseeb Ho

Lekin In Sab Baato Ka Hona Kibriyate Ahmar Se Bhi Zyada Kamyaab Hai, Kyunki Chand Ke Siwa Humein Koi Aisa Nazar Nahin Aaya Jo Un Taleem Gaaho Ka Farighut Tahseel Ho Aur Faraghat Ke Baad Ta'aat Wa Ibadaat Mein Dilchaspi Dikhaye Aur Roza Namaz Ki Pabandi Kare

Pachhiswi Fasl

Eisai Apne Bachho Ko Madaris Kyun Nahin Bhejte?

Badi Hairat Ki Baat Hai Ke Eisaiyo Ke Saare Giroh Mutlaqan Apni Awlaad Ko Musalmano Ki Taleem Gaaho Mein Nahin Padhate Khwah Wo Kitne Hi Kamyaab Kyun Na Ho, Balki Un Mein Ek Firqe Ka

Koi Fard Dusre Giroh Ke Schoolo Ke Mein Apne Bachho Ko Nahin Padhata Hai Ke Kahin Unke Aqaid Badal Na Jaayein, Isliye Ke Unka Har Ek Firqa Dusre Ki Takfeer Karta

Isi Tarah Yahood Ne Bhi Apni Qillate Tadaad Aur Zillato Ruswai Ke Bawujood Apni Awlaad Ke Liye Makhsoos School Khol Rakhe Hain Taaki Unhein Ye Haajat Hi Pesh Na Aaye Ke Taleem Ke Liye Apne Bachho Ko Musalmano Ya Eisaiyo Ki Taleem Gaaho Mein Dakhil Karayein, Mazkoora Har Ek Firqa Ye Sab Kuchh Isliye Kar Raha Hai Ke Use Apni Awlaad Ke Deen Ki Hifazat Ki Bahut Zyada Khwahish Hai, Iske Bawujood Hum Bahut Se Fasiq Musalmano Ko Dekhte Hain Ke Wo Apni Awlaad Ke Deen Ki Hifazat Nahin Chahte Hain, Isliye To Wo Apne Bachho Ko Na Sirf Kisi Eisai Firqa Ki Taleem Gaah Mein Balki Yahoodiyo Ki Danish Gaaho Mein Bhi Dakhil Karne Se Bhi Gurez Nahin Karte, Aur Deen Ko Mahaz Isliye Shadeed Khatre Mein Daalte Hain Ke Wo Firangi Zubaan Aur Dunyawi Uloom Seekh Lein, Halanki Wo Unhein Musalmano Ki Taleem Gaaho Mein Bhi Seekh Sakte Hain, Balki Wo Schoolo Mein Dakhila Liye Baghair Is Taur Par Bhi Zeware Ilm Se Aarasta Ho Sakte Hain Ke Un Ke Walid Apni Awlaad Ke Liye Kisi Makhsoos Muallim Ka Intezam Kare Jo Use Uski Pasandeeda Zuban Seekhaye

Musalmano! Dekho Ke Ye Log Apne Batil Mazhab Ki Hifazat Ke Kis Qadr Harees Hain Jabki Tumhein Apne Deen Ke Tahaffuz Ki Kuchh Bhi Khwahish Nahin Hai, To Iske Liye Apne Nafse Shareer Par

Tajjub Karo Agar Tumhein Tajjub Sood Mand Ho

Raha Tumhara Ye Kehna Ke Humein Apni Awlaad Par Ye Andesha Nahin Hai Ke Wo Unke Mazhab Ki Pairwi Karegi Kyunki Unka Batlaan Bilkul Zaahir Hai To Biradare Azeez! Ye Tere Nafs Ki Gumrahiya Aur Shaitan Ke Waswase Hain Isliye Ke Jab Teri Awlaad Ka Islami Aqeeda Bigad Jayega To Uska Unke Mazhab Mein Dakhil Hona Ya Na Hona Barabar Hai, Yahan Tak Maine Teri Naseehat Aur Khairkhwahi Ki Koshish Kar Di Aur Madad Ki Darhwast Allah Hi Se Hai

Chhabiswi Fasl

Samaane Ibrat

Musalmano Ab Main Tumhare Samne Wali -e-Kabeer, Qutbe Shaheer, Sayyidi Abdul Azeez Dabbagh Ki Wo Ibarat Pesh Karta Hoon Jis Mein Kafiro Se Ikhtelat Rakhne Waale To Dar Kinaar Fasiqo Se Mel Jol Rakhne Waalo Par Aur Is Ikhtelaat Ke Natije Mein Paaye Jaane Waale Deen Ke Azeem Khatro Par Raushni Daali Gai Hai, Unke Shagird Ne Kitab "Al Ibreez" Ke Teesre Baab Mein Irshad Farmaya :

"Us Mein Is Tarah Dakhil Hona Haraam Hai"

Agar Use Apne Thande Paani Se Ghusl Karne Mein Apni Halakat Ka Andesha Ho To Us Par Tayammum Wajib Hoga Aur Shaykh Mawaaq Ne Farmaya :

"Wo Sitr Poshi Ke Saath Dakhil Ho Aur Apni Nigahein Neechi Rakhe To Us Par Koi Haraj Nahin

Hai"

To Sayyidi Abdul Azeez Radiallaho Ta'ala Anho Ne Irshad Farmaya: Shaykh Hattab Ka Fatwa Sahih Hai Aur Jahan Tak Shaykh Mawaaq Ke Fatwe Ki Baat Hai To Agar Ye Maan Liya Jaaye Ke Parda Karne Waala Hadd Darja Ehtiyat Bartega Aur Dusro Ki Sharmgaho Ki Taraf Bilkul Nazar Na Daalega Phir Bhi Is Mein Ek Aafat Ye Hai Ke Muaasi (Gunaah) Aur Allah Ta'ala Ke Awaamir Ki Mukhalifat Us Tareeki Ke Saath Hoti Hai Jis Ke Aur Jahannam Ki Tareeki Ke Darmiyan Aise Rishte Aur Rabte Hain Jin Ki Wajah Se Wo Dozakh Ki Shaqawat Wa Bad Bakhti Ka Mustahiq Ho Jaata Hai Aur Allah Ke Firishto Se Zyada Isse Kaun Aagah Hoga? Misaal Ke Taur Par Jab Koi Qaum Hammam Ki Chhat Ke Niche Jama Ho Kar Ijtemai Taur Par Masiyat Ki Murtakib Hoti Hai To Wo Tareeki Us Jagah Phail Jaati Hai Jisse Firishte Wahan Se Chale Jaate Hain Uske Baad Shaitan Apne Laao Lashkar Ke Saath Aa Dhamakta Hai Aur Us Jagah Ko Aabad Kar Deta Hai, Us Waqt Un Nafarmano Ke Imani Anwaar Un Chiragho Ke Manind Hote Hain Jin Par Har Janib Se Tez Aandhiyo Ki Yalgaar Ho To Tum Dekhoge Ke Un Chiragho Ki Raushni Kabhi Idhar Kabhi Udhar Jaati Hai Aur Kabhi Neeche Jaati Hai, Yahan Tak Ke Tum Kehne Lagte Ho Ke "Chiragh" Gul Ho Gaya Aur Be Noor Ho Gaya, Isiliye Maasi Ko Kufr Ka Paigham Bar Kaha Gaya Hai (Wal Iyaazu Billahi Ta'ala)

To Jab Hammam Aur Us Mein Dakhil Hone Waali Ki Ye Haalat Hai To Agar Hum Maan Bhi Lein Ke Ek Aisa Shakhs Hammam Ke Liye Aaye Jo Bahut Nek,

Deendar Aur Sahibe Fazlo Kamaal Aur Gunaho Se Bachne Waala Ho Aur Us Mein Dakhil Ho Kar Parde Ka Ehtimam Kare Phir Bhi Hammam Ki Tareeki Ke Sabab Uske Noore Iman Mein Izteraab Paida Hoga Kyunki Wo Tareeki Iman Ki Zidd Hai, Aur Iske Sabab Uske (Muhafiz) Firishte Bhi Muztarib Honge, Ab Shayateen Usko Gumrah Karne Ki Tama (Lalach) Mein Uske Paas Pahunch Jayenge Aur Uske Dil Mein Dusro Ki Sharmgaho Ko Dekhne Ki Shahwat Paida Karenge Aur Use Gumrah Kar Denge, Wo Barabar Unse Jung Karta Rahega Yahan Tak Ke Wo Us Par Ghalib Aa Jayenge Aur Ye Unke Muqable Mein Maghloob Wa Aajiz Ho Jayega Phir Wo Shahwat Ko Achhi Cheez Samajhne Lagega Aur Dusro Ki Sharmgaho Ko Dekh Kar Use Lazzat Milne Lagegi, Hum Allah Se Salamati Ka Sawal Karte Hain

Ibne Mubarak Radiallaho Ta'ala Anho Ne Irshad Farmaya : Agar Hum Farz Karein Ke Ek Aisi Jama'at Hai Jo Sharab Noshi Karti Hai, Usse Lutf Andoz Hoti Hai, Alaniya Gunaho Ka Irtekab Karti Hai, Un Mein Hadd Se Tajawuz Karti Hai, Na Kisi Ka Paas Wa Lihaaz Karti Hai Na Kisi Se Darti Hai Phir Farz Kar Lein Ke Ek Shakhs Apne Haatho Mein Dalailul Khairaat Le Kar Unke Paas Aaya Kare Aur Unke Darmiyan Baith Kar Use Padha Kare, Unke Saath Uski Nashist Itni Taweel Hoti Ho Ke Use Padhte Hue Poora Din Guzar Jaaye, Wo Udhar Apne Gunaho Mein Doobe Rahein To Kuchh Hi Ayyam Guzrenge Ke Wo Mazkoora Beemari Ki Wajah Se Unhi Jaisa Ho Kar Un Ke Zumre Mein Shamil Ho Jayega, Isiliye Fasiqo Aur

Gunahgaro Ke Saath Uthne Baithne Se Mana Kiya Gaya Hai, Isliye Ke Khoon, Shahwat Aur Ghaflat Humare Andar Bhi Hain Aur Unke Andar Bhi Haan Allah Jis Par Reham Farmaye Wo Mahfooz Rahega Aur Unki Tadaad Bahut Kam Hai, Wallahu Aalam

Is Mein Samane Ibrat Hai Uske Liye Jo Haq Par Nazar Rakhe

Musalmano! Isse Ibrat Haasil Karo Aur Apni Awlaad Ke Deen Ko Khatre Mein Daal Kar Unka Dakhila Eisai Schoolo Mein Na Karao, Isliye Ke Eisai Bachho Ke Saath Rehne Ke Sabab Chand Ayyam Ke Guzarte Hi Wo Unhi Mein Se Ho Jayenge, Unka Islami Aqeeda Bigad Jayega Aur Wo Tumhari Buri Raaye Aur Tadbeer Ki Wajah Se Kufr Ki Azeem Tareen Musibat Mein Mubtala Ho Jayenge, Isliye In Schoolo Se Door Raho, Allah Mujhe Aur Tumhein Hidayat De

Sattaiswi Fasl

Kafiro Ki Tadaad Na Badhao

Aye Musalman! Achhi Tarah Jaan Le Ke Eisai Schoolo Mein Tere Bete Ke Dakhil Hone Se Unki Tadaad Mein Izafa Hota Hai Aur Uske Aqeede Mein Bigaad Paida Hota Hai Aur Ye Shar'an Mamnu Hai, Imam Bukhari Radiallaho Ta'ala Anho Ne Kitabut Tafseer Mein Ek Hadees Ki Takhreej Farmai Hai Jis Ke Raawi Muhammad Bin Abdur Rahman Abul Aswad Hain, Unhone Irshad Farmaya : Ahle Madina Ka Ek Lashkar Tayyar Kiya Gaya, Mera Naam Bhi Us

Mein Likha Gaya, Phir Main Ibne Abbas Ke Aazad Karda Ghulam Ikrima Se Mila Aur Maine Unko Bataya To Unhone Mujhe Badi Sakhti Se Mana Kiya, Mujhe Ibne Abbas Ne Khabar Di Ke Kuchh Musalman Mushrikeen Ke Humraah Sirf Isliye Ho Gaye The Ke Rasoolullah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ke Khilaf Unki Tadaad Badhayein, Koi Teer Chalaya Jaata Aur Aa Kar Un Mein Se Kisi Ko Lagta To Wo Use Maar Daalta Ya Talwar Chalai Jaati To Koi Qatl Ho Jaata, Is Par Allah Ta'ala Ne Aayate Kareema Naazil Farmai :

"Wo Log Jin Ki Jaan Firishte Is Haal Mein Nikaalte Hain Ke Wo Apne Upar Zulm Karte The"
(An Nisa : 97)

Hafiz Ibne Hajar Asqalani Ne Apni Sharah Fathul Baari Mein Farmaya :

Hazrate Ikrima Ka Maqsad Ye Hai Ke Allah Ta'ala Ne Un Logon Ki Mazammat Farmai Jinhone Kafiro Ki Tadaad Mein Izafa Kiya Halanki Un Ke Dilo Mein Unki Mawafiqat Ka Irada Na Tha

Atthaiswi Fasl

Musalman Bachho Se Khitab

Aye Musalman Bachhe! Tere Walidain Schoolo Mein Tera Dakhila Kara Ke Tere Deen Ki Asaas Ko Mismaar Karna Chahte Hain Ya To Is Khayal Mein Ke Teri Dunya Aabad Aur Kaar Aamad Ho Jaayegi Ya Isliye Ke Khud Unke Aqeede Mein Kuji Hai Aur Batini Taur Par Wo Musalman Hain Hi Nahin Agarche

Bazahir Wo Musalan Lagte Hain

Aye Bachhe Is Sangeen Mas'ale Mein Jis Ka Anjaam Kufro Zalalat Aur Halakat Wa Tabahi Ke Siwa Kuchh Nahin, Tu Un Ka Kehna Mat Maan Kyunki Tujh Par Walid Ki Ita'at Wa Farmabardari Usi Waqt Farz Hai Jab Wo Musalman Ho'n Aur Is Soorat Mein Ye Baat Hai Nahin, Aye Bachhe Tujhe Mushahide Se Maloom Hai Ke In Schoolo Mein Tera Dakhil Hona Tere Deen Ko Hadd Darja Nuqsan Pahunchayega Aur Agar Tu Un Mein Iqamat Pazeer Hoga To Khwahi Na Khwahi Tu Deene Islam Se Nikal Jayega, Isliye Ke Kufr Ka Zehar Is Tarah Dheere Dheere Tere Dil Mein Dakhil Hoga Ke Tu Musalmano Ke Zumre Se Nikal Kar Kafiro Ki Jama'at Mein Dakhil Ho Jayega Aur Tujhe Ehsaas Tak Na Hoga Aur Us Waqt Kufr Se Teri Khalasi Muhaal Ya Mushkil Hogi

Lihaza Apni Qeemti Jaan Ko Barbad Karne Aur Daaimi Sa'aadat Se Nikaal. Kar Use Humeshgi Badbakhti Mein Muntaqil Karne Se Bach Aur Is Sangeen Mas'ale Mein Apne Walidain Aur Jo Bhi Tujhe Halaak Karna Chahe Sab Ki Mukhalifat Kar, Agarche Is Sab Se Badi Masiyat Aur Sab Se Azeem Musibat Mein Apni Baat Manne Par Majboor Karne Ke Liye Wo Tujh Par Zulmo Sitam Ke Pahaad Todein Kyunki In Schoolo Mein Dakhil Hone Se Tere Deen Ka Itna Bada Nuqsan Hoga Ke Agar Is Deeni Zarar Se Bachne Ke Liye Tere Parkhachhe Uda Diye Jaayein To Ye Koi Badi Baat Na Hogi

Is Mein Koi Shak Nahin Hai Ke Tera Jahil Wa Nadaan Ya Zindeeq Wa Munafiq Baap Jab Un Schoolo

Se Baaz Rehne Ke Liye Teri Koshish Ko Dekhega To Tujhe Un Islami Taleem Gaaho Mein Dakhil Karayega Jo Un Khatro Se Khali Hain Yun To Khud Ko Jahannam Se Najaat Dila Dega

Unteeswi Fasl

Madaris Mein Ek Musalman Bhai Se Mulaqat Ka Mauqa Milta Hai

Musalmano Tum Par Laazim Hai Ke Deene Islam Ki Raushni Mein Apne Bachho Ko Parwarish Karo, Unhein Musalman Bachho Ke Saath Islami Taleem Gaaho Mein Dakhil Karao Taaki Wo Unke Saath Deeno Dunya Ke Ahkaam Seekhein, Namazo Ki Pabandi Karein, Bachpan Hi Se Unse Manoos Ho'n Yun Un Ki Muhabbat Par Parwaan Chadhein, Unki Hum Nasheeni Aur Unhein Dekhne Se Unke Imaan Mein Kamaal Paida Ho Aur Aakhiri Umr Tak Usi Haalat Par Barqarar Hain

Sayyiduna Ghause Aazam Abdul Qadil Jilani Radiallaho Ta'ala Anho Ne Irshad Farmaya : Momino Ke Chehro Ki Ziyarat Karne Se Imaan Mein Kamaal Paida Hota Hai, Iske Bar Aks Jab Tum Unhein Eisai Schoolo Mein Rakhoge To Unka Iman Kamzor Hoga, Allah Ta'ala Ne Irshad Farmaya :

Khushkhabri Munafiqo Ko Ke Unke Liye Dardnaak Azaab Hai, Wo Jo Musalmano Ko Chhod Kar Kafiro Ko Dost Banate Hain Kya Unke Paas Izzat Dhundte Hain? Izzat To Saari Allah Ta'ala Ke Liye Hai

Aur Irshad Farmaya :

"Tum Na Paaoge Un Logon Ko Jo Yaqeen Rakhte Allah Aur Yawme Aakhirat Par Ke Dosti Karein Unse Jinhone Allah Aur Uske Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Se Mukhalifat Ki Agarche Wo Unke Baap Bete Ya Bhai Ya Kumbe Waale Ho, Ye Wo Hain Jin Ke Dilo Mein Allah Ne Iman Naqsh Farma Diya Aur Apni Taraf Ki Rooh Se Inki Madad Ki, Aur Inhein Baagho Mein Le Jayega Jin Ke Niche Nehrein Rawaa'n Hain Un Mein Humesha Rahenge, Allah Ta'ala Unse Raazi Aur Wo Allah Se Raazi, Ye Allah Ki Jama'at Hai, Suno! Beshak Allah Hi Ki Jama'at Kamyaab Hai"(Al Mujadila:22)

Neez Irshad Farmaya :

Aye Iman Waalo! Mere Aur Apne Dushmano Ko Dost Na Banao, Tum Unhein Khabrein Pahunchate Ho Dosti Se Halanki Wo Munkir Hain Us Haq Ke Jo Tumhare Paas Aaya" (Mumtahina:1)

Ek Aur Maqam Par Yun Irshad Farmaya :

"Aye Iman Waalo! Yahoodo Nasara Ko Dost Na Banao, Wo Aapas Mein Ek Dusre Ke Dost Hain Aur Tum Mein Jo Koi Unse Dosti Rakhega To Wo Unhi Mein Se Hai, Beshak Allah Be Insafo Ko Raah Nahin Deta"(Al Maaida:51)

Ek Maqam Par Yun Irshade Rabbani Hua :

Aye Iman Waalo! Jinhone Tumhare Deen Ko Hansi Khel Bana Liya Hai Yaani Wo Jo Tum Se Pehle Kitab Diye Gaye Aur Kafir, Un Mein Se Kisi Ko Apna Dost Na Banao Aur Allah Se Darte Raho Agar Iman Rakhte Ho (Al Maaida:57)

Mazkoora Baala Aayaat Ke Ilawa Is Mazmoon Ki Aur Bhi Qurani Aayaat Hain, To Kya Ye Mumkin Hai Ke Jo Bachha In Schoolo Mein Eisai Bachho Aur Unke Muallimeen Ke Saath Nasho Numa Paaye, Unki Si Ibadat Kare, Unka Mazhab Seekhe, Kai Saalo Tak Unke Saath Shabo Roz Guzare, Khaye Peeye Aur Soye Jaage, Wo In Quraani Aayaat Par Amal Paira Hoga Jin Par Uske Iman Ki Sihhat Ka Daromadaar Hai? Nahin Hargiz Nahin! Ye Kaise Ho Sakta Hai Jab Ke School Ke Asatiza Uske Maa Baap Ki Tarah Aur Talaba Bhai Ki Manind Ho Gaye Aur Ye Kul Ke Kul Uske Khandan Ke Darje Mein Ho Gaye, Neez Uske Deen Mein Jo Bigaad Paida Hua Aur Apne Mazhab Ke Baare Mein Usne Kuchh Nahin Jaana Wo Alag Hai

Aur Agar Bafarze Muhaal Hum Ye Maan Bhi Lein Ke Chand Saalo Ke Baad Jab Wo School Se Niklega To Uska Aqeeda Mahfooz Hoga Taaham Wo Apne Deen Ke Ahkaam Se To Nabalad Hoga, Islam Ki Use Itni Bhi Marifat Na Hogi Jitni Bahut Kam Awaam Ko Hoti Hai Aur Us Waqt Wo Seekh Bhi Na Sakega Kyunki Seekhne Ka Waqt Ja Chuka Hoga Aur Wo Kamane Aur Dunyawi Tago Do Mein Mashghool Ho Chuka Hoga

Wo Namaz, Roza Aur Deegar Islami Ibadaat Ka Taatik Hoga, Kyunki Bachpan Se Wo Un Ka Aadi Na Hua, Balki Unke Ahkaam Se Bhi Waqif Na Hua Lihaza Ibadaat Us Par Giraan Guzrengi Jaisa Ke Hum Ye Mushahida Kar Rahe Hain Ke Eisai Schoolo Se Jo Bhi Farigh Hote Hain Wo Namaz, Roza Aur Deegar Ibadaat Ki Bajaa Aawari Nahin Karte Hain Aur

Aakhiri Umr Tak Isi Buri Haalat Par Qaaim Rehte Hain Haan Jise Allah Ta'ala Mahfooz Rakhe Wo Mahfooz Rehte Hain Magar Wo Bahut Hi Kam Hain

Teeswi Fasl

Musalmano, Agar Tum Ghair Islami Hukumato Ke Maa Tehat Hone Ke Sabab Unke Schoolo Mein Apne Bachho Ko Rakhne Par Majboor Ho To Ya To Tum Un Islami Mulko Ki Taraf Hijrat Karne Ki Taaqat Rakhte Ho Jo Musalmano Ke Zere Nagee'n Hain Ya Hijrat Nahin Kar Sakte, In Dono Halato Ka Hum Bayaan Karte Hue Allah Ta'ala Ne Irshad Farmaya

"Wo Log Jin Ki Jaan Firishte Nikalte Hain Is Haal Mein Ke Wo Apne Upar Zulm Karte The, Unse Firishte Kehte Hain Ke Tum Kis Baat Mein Pade The, Kehte Hain Hum Zameen Mein Kamzor The, Firishte Kehte Hain Ke Kya Allah Ki Zameen Kushada Na Thi Ke Tum Us Mein Hijrat Karte To Aiso Ka Thikana Jahannam Hai Aur Wo Lautne Ki Bahut Buri Jagah Hai Magar Wo Jo Daba Liye Gaye Mard Aur Auratein Aur Bachhe Jinhein Na Koi Tadbeer Na Ban Pade Na Rasta Jaanein To Qareeb Hi Hai Ke Allah Aiso Ko Maaf Farmaye Aur Allah Maaf Farmane Waala Bakhshne Waala Hai Aur Jo Allah Ki Raah Mein Ghar Baar Chhod Kar Niklega Wo Zameen Mein Bahut Jagah Aur Gunjaish Payega Aur Jo Apne Ghar Se Nikla Allah Wa Rasool Ki Taraf Hijrat Karte Hue Phir Use Maut Ne Aa Liya To Us Ka Sawaab Allah Ke Zimme Par Ho Gaya Aur Allah Bakhshne Waala Meherban Hai"

(An Nisa : 97-100)

Imam Baizawi Alaihir Rahma Ne Aayat Number 97 Ki Tafseer Mein Irshad Farmaya :

Ye Is Baat Ki Daleel Hai Ke Aisi Jagah Ko Chhod Dena Wajib Hai Jahan Musalman Apna Deen Qaaim Na Kar Sake

Nabiye Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Irshad Farmaya : Jis Shakhs Ne Apna Deen Bachane Ke Liye Ek Sarzameen Se Dusri Sarzameen Ki Janib Kooch Kiya Uske Liye Jannat Wajib Ho Gai Agarche Wo Zameen Ki Ek Hi Balisht Chala Aur Wo Apne Baap Ibrahim Alaihissalam Aur Nabiye Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ka Rafeeq Hoga

Tafseere Baizawi Ke Muhashshi Shahabuddin Khifaji Ne Farmaya :

Bilaade Kuffar Aur Aise Hi Un Shehro Ko Chhod Dena Wajib Hai Jahan Sha'aaire Islam Barpa Na Kiye Ja Sakein

Jaisa Ke Hazrate Ibne Arabi Maliki Alaihir Rahma Ne Isko Naqal Karte Hue Kaha :

Yahi Hukm Waba Zada Shehro Ka Hai, Hafiz Ibne Hajar Asqalani Ne Fathul Baari Sharhul Bukhari Mein Irshad Farmaya : Sayeed Bin Jabeer Ne Is Aayat Se Ye Hukm Mustambit Kiya Ke Us Sarzameen Ko Chhod Dena Wajib Hai Jahan Masiyat Par Amal Karna Pade"

Iktiswi Fasl

Asri Uloom Roohaniyat Se Door Aur Maazyat Ka Shaida Banate Hain

Agar Tum Ye Kaho Ke Asri Uloom Aur Chhoti Aur Bhari San'ato Ka Ilm Haasil Karne Ke Sabab Firangiyo Ne Bahut Se Mamalik Par Apna Qabza Jama Liya Hai, Yahan Tak Ke Unhone Aise Jungi Aalaat Ijaad Kiye Jin Ki Nazeer Guzishta Zamano Mein Nahin Milti, Zameen Ke Chappa Chappa Mein Apni Masnoo'aat Phaila Diye, Unke Zariye Aur Apni Hikmate Amali Aur Fauji Quwwat Ke Balbute Zameen Ke Maalo Daulat Hathiya Liye Aur Uske Bahut Se Bashindo Par Hukmaraan Ban Baithe, Isliye Jab Tak Hum Unke Schoolo Mein Dakhil Nahin Honge, San'at Wa Harfat Ka Fan Nahin Seekh Sakte Na Hum Jungi Halaat Maslan Gola, Barood, Bandooq Aur Top Waghaira Banane Ke Tariqa Jaan Sakte Hain, Halanki Allah Ta'ala Ka Farman Hai Ke :

"Aur Unke Liye Tayyar Rakho Jo Quwwat Tumhein Ban Pade" (Anfaal:60)

Lihaza Zaroori Hai Ke Hum Un Idaro Mein Un Uloom Aur San'ato Ka Ilm Haasil Karein Taaki Wo Quwwat Tayyar Kar Sakein Jis Ka Allah Ne Humein Hukm Diya Hai

Main Kehta Hoon : Un Schoolo Mein Mazkoora Baala Mazmoom Aur Manhoos Tariqa Ke Mutabiq Dakhil Hone Ki Koi Zaroorat Nahin Hai Jo Deen Ko

Bilkul Hi Dilo Se Nikaal Deta Hai Ya Is Mein Hadd Se Zyada Fasaad Paida Kar Deta Hai, Jiska Anjaam Halakat Aur Hidayat Se Gumrahi Ke Siwa Kuchh Nahin

Agar Hum Maan Lein Ke Un Schoolo Mein Tarbiyat Pa Kar Apne Deen Ko Barbad Karne Waale Bachho Ka Shumar Asri Uloom Aur Maghribi San'ato Ke Mahireen Mein Hone Lage Yahan Tak Ke Un Mein Koi Apne Zamane Ke Tamam Logon Par Faaiq Ho Jaaye To Kya Ye Us Deen Ka Badal Nahin Ho Sakta Jis Se Wo Mahroom Ho Gaye

Jadeed Sin'ato Aur Deen Mein Bigaad Na Paida Karne Waale Asri Uloom Ki Taleem, Bachho Ki Islami Schoolo Mein Tarbiyat Ho Jaane, Unke Dilo Mein Deene Islam Rasikh Ho Jaane Aur Unke Bade Ho Jaane Ke Baad Bhi Mumkin Hai, Phir Ab Wo Eisai Schoolo Mein Muntaqil Honge Bhi To Us Se Na Unke Deen Ko Koi Nuqsan Pahunchega Aur Na Unse Hidayat Ko Gumrahi Se Badalne Ka Andesha Rahega

Battiswi Fasl

Kafiro Ki Dosti Halakat Ka Sabab Hai

Kuchh Jahil Musalman Eisai Aur Firangi Schoolo Mein Apne Bachho Ko Dakhil Kar Ke Unke Dilo Se Qareeb Hone, Aur Uske Zariye Unse Dosti Ka Izhaar Karne Ki Koshish Karte Hain Taaki Wo Unke Mahboobe Nazar Ban Sakein Aur Wo Ye Kahein Ke Fulaan Ke Andar Koi Deene Tassub Nahin

Aye Jahil Wa Khuda Ke Nafarman! Kyun Tu Is Baat Se Aar Mahsoos Karta Hai Ke Tere Baare Mein Ye Kaha Jaaye Ke Fulaan Shakhs Apne Deen Par Sakhti Se Kaar Band Hai, Aur Khun Tu Unse Apni Deeni Asbiyat Ko Parde Mein Rakhe, Halanki Wo Apni Deeni Asbiyat Par Fakhr Karte Aur Dusro Se Iska Izhaar Yun Karte Hain Ke Dusre Ke Schoolo Mein Apne Bachho Ka Dakhila Nahin Karate Halanki Unka Mazhab Aisi Batil Tareen Bunyado Par Qaaim Hai Ke Haqeeqatan Unhein Isse Aar Karna Chahiye, Jabki Tera Deen Haq Par Sab Se Zyada Qaaim Hai Jis Par Bila Shubha Fakhr Kiya Jaana Chahiye

Tera Talluq To Us Deene Islam Se Hai Jo Tamam Adyaan Mein Sab Se Behtar Aur Afzal Hai Balki Yahi Aisa Sachha Deen Hai Jiske Fazlo Kamaal Par Na Aglo Mein Koi Izafa Mumkin Hua Na Baad Waalo Mein, Isliye Alhamdulillah Humein Is Muazzaz Nisbat Par Poora Fakhr Karne Ka Haq Hai Jisse Buland Tar Koi Nisbat Nahin

Main Daara Ka Beta Hoon Isi Se Mera Nasab Mashhoor Hai, Aye Logon Kya Daara Mein Koi Aib Hai?

Aye Kaash Tum Jaan Lete Ke Deeni Asbiyat Kya Cheez Hai? Deeni Asbiyat Ye Hai Ke Tum Apne Deen Ko Mazbooti Se Thaam Lo, Allah Ki Halaal Karda Cheezo Ko Halaal Jaano Aur Uski Haraam Karda Cheezo Ko Haraam

Allah Hi Ke Liye Muhabbat Karo Aur Usi Ke Liye Dushmani, Deen Isi Ka Naam Hai Aur Tumhein Maloom Hai Ke Deene Islam Ki Bunyad Ailan Wa

Izhaar Par Hai Na Ke Kisi Nek Baat Ko Dil Mein Makhfi Aur Poshida Rakhne Par, Gunaho Ki Hi Parda Poshi Ki Jaati Hai Aur Jo Parda Posh Hota Hai Wo Tujh Se Bhalai Ke Saath Hi Milega

Dekho Allah Ta'ala Ne Har Roz Paanch Martaba Azaan Kis Tarah Mashroo Farmaya Aur Musalmano Ne Uske Liye Azaan Gaah Banwaye Aur Tamam Mamalik Mein Barsare Aam Alaniya Ba Aawaze Buland Azaanein Di

Aye Be Raah Jahil! Kya Tu Is Khayale Khaam Ke Sabab Chhupayega Ke Ise Zaahir Karna Tere Liye Aar Ki Baat Hai Aur Is Ka Muzahira Na Kar Ke Tu Kafiro Ki Muhabbat Pa Lega? Tuff Ho Tujh Par Aye Be Himmat Aur Buzdil Musalman! Ke Tu Ghairate Islami Se Mahroom Ho Chuka Hai, Kya Tu Ne Kisi Aqlmand Ke Baare Mein Suna Hai Ke Apni Bemisaal Sharf Wa Buzurgi Chhupane Ki Koshish Kar Raha Hai Aur Apne Dosto Aur Dushmano Ke Samne Iska Bayaan Karne Mein Use Sharm Aa Rahi Hai, Tum Ne Is Baare Mein Ab Tak Jo Waqiyaat Sun Rakhe Hain Un Mein Ek Hairat Naak Waqiya Ye Hai Ke Ek Sahibe Sarwat Musalman Jo Namaz, Roza Aur Deegar Ibadaat Ka Bada Paband Tha Aur Jahil Sulaha Mein Uska Shumar Kiya Jaata Tha Wo Ek Bade Eisai Ki Dawat Mein Shareek Hua, Eisaiyo Ne Jab Dastarkhwan Par Uske Saamne Sharab Rakhi To Usne Use Utha Kar Is Khauf Se Pee Liya Ke Wo Ye Na Kahein Ke Ye Apne Deen Mein Bada Muta'assib Hai Aur Usne Apni Jahalat Wa Nadani Mein Ye Gumaan Kar Liya Ke Ye Shaitani Khayal Uske Liye Ek Uzr Ban Jayega Aur Uski Taa'ato

Mein Isse Naqs Wa Khalal Na Hoga, To Jahal Aur Uski Aafato Ko Dekho

Tentiswi Fasl

Missionary Schoolo Se Talaba Ko Najaat Dilane Ki Sooratein

Jo Bhi Sahibe Iman Musalman Bachho Ko Eisai Schoolo Se Nikaal Sakta Hai Us Par Lazim Wa Farz Hai Ke Apni Wus'at Ke Mutabiq Unhein Nikaale

Is Ki Chand Sooratein Hain :

(1) Us Bachhe Ka Sarparast Uska Baap Ya Dost Ho To Wo Use Mana Kare Aur Targheeb Wa Tarheeb Mein Koi Kasar Utha Na Rakhe

(2) Us Bachhe Ke Walid Ke Baaz Dosto Ke Saath Uske Talluqaat Hain To Wo Unhein Ye Kaam Sipurd Kare

(3) Iski Ye Baat Kisi Aise Shakhs Ke Paas Pahuncha De Jiska Hukm Us Par Nafiz Ho Jaisw Hakim Ya Aur Koi

(4) Agar Faqar Wa Muhtaji Ki Bunyad Par Baap Ne Apne Bachhe Ko Un Schoolo Mein Dakhil Karaya Hai To Use Maali Madad Faraham Kare Jaisa Ke Bachhiyo Ke Un Schoolo Mein Hota Hai Jinhein Bairoot Waghaira Mein Protestanto Ne Khol Rakhe Hain

Khulasa Ye Hai Ke Jo Bhi Tadabeer Aur Zariya Musalman Bachhe Ya Bachhi Ko Nikaalne Mein Barooye Kaar La Sake Laaye Agar Wo Aisa Nahin Karega To Allah Ki Taraf Se Mustahiqe Azaab Hoga Aur Agar Wo Mazkoora Baala Tariqa Ke Mutabiq In

Schoolo Mein Kisi Bhi Musalman Bachhe Ke Dakhila Par Aur Iske Kufr Par Raazi Hai To Ye Bhi Isi Tarah Kafir Hai Jaise Ke Wo Jisne Apni Razamandi Se Unhein Dakhil Karaya, Isliye Ke Kufr Par Raazi Hona Bhi Kufr Hai, Allah Hi Hidayat Karne Waala Aur Isi Par Etimad Hai

Chautiswi Fasl

Ahle Nazar Apni Zimmedariya Nibhayein

Sayyiduna Usman Radiallaho Ta'ala Anho Se Marwi Hai Unhone Irshad Farmaya :

Beshak Allah Ta'ala Logon Ko Sultan Ke Zariye Jis Kaam Se Rok Deta Hai Us Kaam Se Quran Ke Zariye Nahin Rokta, Agarche Meri Ye Kitab Mazkoora Eisai Schoolo Mein Musalman Bachho Ke Dakhila Ke Adame Jawaz Ke Bayaan Par Mushtamil Hai Balki In Mein Jo Bachhe Eisai Bachho Ke Saath Unke Girjagharo Mein Ja Kar Unki Jaisi Ibadat Karte Hain, Unke Aur Us Par Raazi Rehne Waale Unke Aaba Aur Unke Sarparasto Ke Kufr Ke Bayaan Par Mushtamil Hai, Taaham Shak Nahin Ke Is Kitab Ka Un Bahut Se Taufiq Yafta Musalmano Ke Dilo Mein Asar Hoga Jo Is Silsile Mein Hukme Shara Se Nabalad The, Aur Jab Inhein Maloom Hoga To Shariat Ki Pairwi Karenge Aur Apni Awlaad Ko Aur Apni Sarparasti Mein Padhne Waale Bachho Ko Un Schoolo Se Nikaal Lenge Aur Allah Ta'ala Ki Bargaah Mein Tauba Karenge Lekin Ye Un Fasiqo, Deen Se Sartaabi Karne

Waalo, Zindeeqo Aur Munafiqo Ke Dilo Mein Koi Asar Na Daal Sakegi Jinki Chashme Baseerat Ko Allah Ta'ala Ne Be Noor Kar Diya Hai Lihaza Zimmedar Hazraat Par Laazim Hai Ke Wo Un Jahilo Ko Un Schoolo Mein Apne Awlaad Ko Aur Un Bachho Ko Dakhil Karane Se Rok Dein Jo Unki Zere Sarparasti Hain, Ye Un Bachho Par Unki Shafqat Aur Unke Deen Ki Hifazat Aur Salamati Ke Liye Un Ka Ehtiyat Hoga, Qur Hidayat To Allah Ke Daste Qudrat Mein Hai Aur Humein Jo Bhi Taqat Wa Qudrat Haasil Hai Usi Ki Ata Hai

Paintiswi Fasl

Dusro Ko Dekh Kar Ghalat Rawi Ikhteyar Karna Nuqsan Deh Hai

Agar Tum Aitraz Karo Ke Hum Baaz Bade Bade (Naami Giraami) Musalmano Ke Dekhte Hain Ke Wo Un Schoolo Mein Apne Bachho Ko Padhate Hain Aur Inhein Zaroor Apne Deene Wa Dunyawi Umoor Ka Ilm Hai To Agar Wo Us Mein Koi Zarar Wa Nuqsan Dekhte To Apne Bachho Ko Us Mein Na Rakhte

Main Is Ka Ye Jawab Dunga Ke Unka Dunyawi Aitbar Se Bada Hona Unke Fisq Aur Deen Mein Unke Jahal Wa Be Ilmi Se Maane Nahin, Wo Apne Hi Jaise Fasiqo Aur Jahilo Ke Liye Peshwa Aur Numoona Ban Sakte Hain Magar Kisi Aise Musalman Ke Liye Numoona Nahin Ban Sakte Hain Jise Haraam Se Ijtenab Aur Halaal Ki Bajaa Aawari Ki Fikr Daaman

Geer Rehti Hai, Ye Log Zaahiri Aitbar Se Agarche Naami Giraami Hain Magar Haqeeqat Ye Hai Ke Wo Khud Bade Razeel Aur Ghatiya Hain

Hashmi Khandan Ka Hona Soodmand Na Hoga Agar Nafs Baahili Ho, Yaani Nafs Mein Razalat Aur Safla Pan Ho

Agar Ye Log Waqai Bade Musalman Hote To Wo Apne Deen Aur Mazhab Ki Muhabbat Mein Deegar Musalmano Se Badhe Hue Hote Aur Apne Quamiyat Aur Hukumat Ke Baare Mein Inse Zyada Ghairatmand Hote Aur Agar Wo Un Awsaaf Ke Haamil. Hote To Eisai Schoolo Mein Apne Bachho Ka Dakhila Na Karate Kyunki School Se Nikalne Ke Waqt Unki Haalat Ye Ho Jaati Hai Ke Wo Tamam Buland Martaba Aur Satuda Awsaaf Se Mahroom Ho Chuke Hote Hain

Aye Insaf Pasand Musalmano! Tumhein Allah Ki Qasam! Batao Kya Jis Ki Ye Haalat Ho Wo Musalmano Mein Sab Se Bada Hoga Ya Sabse Past Aur Haqeer Hoga, Nahin Nahin Balki Bakhuda! Wo Sab Se Bade Zaleelo Aur Kameeno Se Bhi Bada Zaleel Aur Kameena Hoga, Khud Wo Eisai Aur Firangi Bhi Iske Shahid Hain Jin Ke Schoolo Mein Wo Apne Bachho Ko Padha Raha Hai, Isiliye Un Firangiyo Ne Apne Liye Ye Haalat Pasand Nahin Ki Kyunki Hum Dekhte Hain Ke Musalmano Ke School Khwah Kitne Hi Kamyaab Kyun Na Ho, Un Mein Koi Eisai Apne Bachho Ko Nahin Padhata Aur Na Hi Ek Eisai Dusre Eisai Firqe Se Talluq Rakhne Waalo Ke Schoolo Mein Padhata Hai, Wo Ye Sab Isliye Karte Hain Ke Unki Awlaad Ka Deen Mahfooz Rahe

Is Be Taufiq Shakhs Ko Dekho Aur Iski Halaat Par Tajjub Karo Ke Isne Mazkoora Tariqe Par Apni Awlaad Ko School Mein Daal Kar Na Sirf Apne Rab, Nabi Aur Deen Se Adawat Ki Balki Apne Mulk Aur Hum Mazhabo Se Dushmani Ki Balki Khud Apni Zaat Se Bhi Dushmani Kar Li Aur Apne Deen Ke Un Dushmano Ki Nigah Se Bhi Gir Gaya Jin Ke Schoolo Mein Isne Apne Bachhe Ka Dakhila Karaya Hai Kyunki Iske Baad Wo Is Par Poora Bharosa Nahin Karenge Isliye Ke Wo Jaante Hain Ke Jis Ka Koi Deen Nahin Hota Wo Deendar Nahin Hota

Rahe Wo Musalman Jo Apne Bachho Ko Eisai Schoolo Mein Rakhte Hain To Unka Badakpan Unke Sabse Bade Jahilo Aur Apne Deen Mein Sab Se Kam Aqlo Mein Shamil Hone Ke Manafi Nahin Hai Agarche Wo Bazahir Aqlmando Aur Bade Logon Mein Shumar Kiye Jaate Ho, Allah Ta'ala Ne Kafiro Ke Baare Mein Irshad Farmaya :

"Wo Dunya Ki Zaahiri Zindagi Ko Jaante Hain Aur Aakhirat Par Poore Taur Par Bekhabar Hain" (Room:7)

Aur Allah Ta'ala Ne Inhi Ke Baare Mein Irshad Farmaya :

Wo Nahin Hain Magar Chaupaye Jaise Balki Isse Bhi Badtar Gumrah (Furqan:44)

Isi Tarah Hum Un Eisia Kafiro Ko Apni Nigaho Se Bhi Dekhte Hain Ke Waqai Unki Yahi Haalat Hai Ke Wo Dunya Mein To Muntahaye Kamaal Ko Pahunch Gaye Lekin Unhein Deen Ki Ibtedai Manzil Tak Bhi Rasaai Haasil Nahin Hui Wo Hashro Nashr Aur Un Umoor Se Ghafil Hain Jo Maut Ke Baad Darpesh

Honge, Unhein Allah Ta'ala Ki Marfat Haasil Nahin Hoti Hai, Wo Allah Ta'ala, Uske Nabi Muhammad صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Aur Qaza Wa Qadr Par Iman Nahin Rakhte Hain

In Mein Kuchh Deendar Hain Bhi To Wo Tasleese Ilaah Ka Aqeeda Rakhte Hain Aur Ye Maante Hain Ke Teen Ek Hai Aur Ek Teen Hai, Aur Eisa Alaihissalam Ko Khuda Maante Hain Jab Ke Ye Bhi Tasleem Karte Hain Ke Wo Humare Hi Jaise Bashar Hain, Khate Peete Hain, Thakte Hain, Chalte Hain, Sawar Hote Hain, Wo Maqhoor Wa Maghloob Hue Aur Unke Gumaan Ke Mutabiq Unhein Qatl Kar Ke Sooli Par Latka Diya Gaya

Un Ka Aqeeda Ye Hai Ke Jis Roti Par Girjaghar Ke Padri Padh Kar Dum Karte Hain Wo Dum Karne Se Hazrate Eisa Alaihissalam Ke Jism Mein Badal Jaati Hai Phir Wo Use Is Niyyat Se Kha Lete Hain Ke Wo Eisa Alaihissalam Ka Jism Hai, Isi Tarah Jis Sharab Par Padri Padh Kar Dum Kar Dete Hain Wo Eisa Alaihissalam Ke Khoon Mein Badal Jaati Hai Phir Wo Log Use Eisa Alaihissalam Ka Khoon Samajh Kar Pee Lete Hain, Un Mein Jis Ka Ye Aqeeda Nahin Hai Wo Unke Mazhab Ke Mutabiq Kafir Hai, Eisai Nahin Hai

Jab Aap Unke Deeni Aqaid Ko Dekhenge To Bila Shubha Yahi Faisla Karenge Ke Aisa Etiqad Rakhne Waala Sabse Bada Pagal Hai Aur Un Mein Se Baaz Ke Haatho Dunyawi Muhimmat Ko Anjaam Paate Dekhenge To Aapke Liye Is Baat Mein Shak Ki Koi Gunjaish Na Rahegi Ke Wo Sabse Bade Aqlmand

Hain, To Wo Deen Ke Muamle Mein Poori Dunya Ke Insano Se Bade Jahil Aur Umoore Dunya Mein Sabse Bade Aqlmand Hain Lekin Dunyawi Muamlaat Mein Unki Aqlo Ka Jo Haal Hai Wahi Agar Deeni Umoor Mein Bhi Hota To Allah Ta'ala Ke Pasandeeda Deen, Islam Ke Siwa Koi Dusra Deen Ikhteyar Na Karte, Kyunki Islam Wo Deen Hai Jiske Aqaid, Ahkaam Aur Usool Ki Khoobi Par Mukhtalaf Zubano, Mulko Aur Aqwaam Ke Un Tamam Uqala Ka Itfefaq Hai Jo Sab Se Bade Arbaabe Fazlo Kamaal Tasleem Kiye Gaye Hain

Lekin Allah Ta'ala Ne Jannat Paida Farmai Aur Uske Liye Jannatiyo Ko Wujood Baksha Jo Na Ghat Sakte Hain Aur Na Badh Sakte Hain, Isi Tarah Jahannam Bana Kar Uske Liye Jahannamiyo Ko Paida Farmaya Jin Ki Bhi Tadaad Na Ghat Sakti Hai Aur Na Badh Sakti Hai, Allah Ta'ala Se Uske Kaamo Ke Baare Mein Koi Sawal Nahin Kar Sakta, Haan Wo Bando Se Baaz Purs Farmayega, Agar Allah Ta'ala Unhein Deene Islam Se Muhabbat Ki Raah Dikhata Aur Wo Uski Ata Karda Salahiyato Aur Faham Wa Idraak Ko Uski Marifat Mein Istemal Karte To Unhein Yaqeen Ho Jaata Ke Yaqeenan Islam Hi Allah Ka Sachha Deen Hai Aur Wo Har Darwaze Se Islam Mein Jauq Dar Jauq Dakhil Ho Jaate

Lekin Allah Ta'ala Ne Deen Haq Se Unke Dil Pher Diye Isiliye Unhone Deene Haq Se Apni Nigahein Pher Li, Dunya Aur Iske Uloom Mein Door Nikal Gaye, Aur Iske Maloom Namaloom Ki Tehqeeq Mein Apni Zindagiya Jhonk Di, Isliye Un Ki Aqlein Marze

Barsaam Mein Mubtala Ho Jaane Ki Wajah Se Mastoor Ho Gai Aur Un Aqlo Ne Unhein Apne Awhaam Ke Samandar Mein Gharq Kar Diya, Wo Shaklo Soorat Se To Aqlmand Maloom Hote Hain, Magar Haqeeqat Mein Unke Paas Aql Nahin Hai Wo Bazahir Bedaar Hain Magar Dar Asl Khwabe Ghalat Mein Hain, Jab Maut Aane Ke Baad Unse Unke Khwabe Ghaflat Ka Parda Uthega To Wo Bedaar Honge Aur Tab Unhein Maloom Hoga Ke Dunya Ki Jis Aisho Aisho Ishrat Mein Wo Mahw The Uski Haqeeqat Khwabe Pareshan Se Zyada Na Thi (Jab Ghubaar Aalooda Mahaul Saaf Hoga To Dekh Lega Ke Ghode Par Sawar Hai Ke Gadhe Par)

Chhattiswi Fasl

Musalman Isha'ate Deen Ke Liye Kamar Basta Ho Jaayein

Hairat Hoti Hai Jab Hum Dekhte Hain Ke Firangi Apni Qaumiyato Ke Ikhtelaf Ke Bawujood Apne Mazhab Ki Tarweejo Isha'at Ki Had Darja Khwahish Rakhte Hain Halanki Un Mein Aksar Ka Aqeeda Ye Hai Ke Mazhab Koi Cheez Nahin Lekin Wo Ye Maante Hain Ke Unki Bunyadi Hikmate Amali Ka Taqaza Ye Hai Ke Unke Liye Ek Deen Ka Hona Zaroori Hai Jis Par Wo Apni Qaumi Sheeraza Bandi Kar Sakein Aur Chunki Unki Nasho Numa Bachpan Hi Se Eisai Mazhab Ki Raushni Mein Hoti Hai, Isliye Is Par Muttafiq Hone Ke Saath Wo Ise Dusre Mazhab Se

Behtar Khayal Karte Hain Aur Dusri Aqwaam Ko Iski Dawat Bhi Dete Hain, Chunanche Iske Liye Tarah Tarah Ki Tanzeemein Tashkeel Dete Hain, Kaseer Sarmaya Jama Karte Hain, Dawate Deen Ke Liye Sargaram Muallimeen Tayyar Karte Hain, Unhein Mubashshireen (Khushkhabri Sunane Waalo) Ke Naam Se Mausoom Karte Hain Aur Unhein Rooye Zameen Ke Chappe Chappe Mein Phaila Dete Hain, Taaki Ye Logon Ko Apne Mazhab Ki Dawat Dein, Poori Dunya Mein Qareeb Ya Door Daraaz Ke Mamalik Ke Shehro Aur Dehaato Mein Mukhtalif Taleem Gaahein Kholte Hain, Eisai Etiqadaat Se Bahas Karne Waali Beshumar Kitabein Shaya Karte Hain, Un Par Kaseer Sarmaya Sarf Karte Hain Aur Dooro Nazdeek Ke Ilaqo Mein Inki Nashro Isha'at Karte Hain

In Firangiyo Ka Ek Tariqa Ye Hai Ke Wo Kuchh Aise Padri Bhi Bhejte Hain Jin Ka Mamool Ye Hota Hai Ke Wo Gaaon Mein Ghoomein Phirein Aur Bachho Aur Jahilo Ko Eisai Mazhab Ki Koi Kitab Padh Kar Sunayein Taaki Unhein Raahe Haq Se Behka Sakein, Mazeed Bar Aa'n Eisaiyo Ne Kuchh Dehaato Mein School Khol Rakhe Hain Aur Har Heela Bahano Se Musalmano Ke Bachho Ko Un School Mein Kheench Laate Hain, Lihaza Musalmano Ko Chahiye Ke Unse Aur Unki Taleem Gaaho Se Door Rahein, Aur Apne Bachho Aur Anpadho Ko Unke Paas Jama Na Hone Dein Agarche Ye Ijtema Bataure Tamasha Hi Kyun Na Ho, Isliye Ke Ho Sakta Hai Ke Chhote Bachho Ke Zehano Dimagh Mein Unka Koi Gumrah Aqeeda Ghar Kar Jaaye Jo Deene Islam Ke Khilaf Ho

Aur Iska Wabaal Unke Walidain Aur Zimmedaro Par Hi Hoga

Apne Mazhab Ki Tarweejo Isha'at Mein Eisaiyo Ki Ye Haalat Hai Jab Ke Hum Bahut Se Musalmano Ko Dekhte Hain Ke Wo Deene Islam Ki Nashro Isha'at Ki Kuchh Parwah Nahin Karte, Eisaiyo Ki Tarah Sarmaya Bhi Sarf Nahin Karte Hain Aur Jo Shirk Ke Rusoom Aur Islam Ke Talluq Se Shukook Wa Awhaame Fasida Unke Mamalik Ke Hum Watano Aur Khud Un Ke Bachho Ke Dilo Mein Paida Ho Rahe Hain Unke Raddo Ibtaal Ko Wo Koi Ahmiyat Nahin Dete, Kya Ye Tamam Baatein Sab Se Badi Ruswai, Sabse Azeem Nuqsan Aur Badtareen Harmaa'n Naseebi Ke Zumre Mein Nahin Aati? Bilkhusoos Aise Zamane Mein Jis Mein Kufr Iman Par Hamla Aawar Hai, Gumrahi Badh Chuki Hai Aur Log Lagataar Hadd Se Tajawuz Kar Rahein Hain (Hum Allah Ta'ala Se Madad Chahte Hain Aur Wo Sabse Behtar Madad Farmane Waala Hai)

Saintiswi Fasl

Eisai Padriyo Ka Fareb

Berut "Libnan" Mein Eisai Padriyo Ka Ek Matba Hai Jahan Se Unhone Bahut Si Kitabein Aur Aise Adabi Majmue Shaya Kiye Hain Jin Ko Unhone Muslamano Ki Kitabo Se Yakja Kiya Hai Lekin Chunki Wo Naqal Mein Amanatdar Nahin Hain Isliye Unhone Jin Kitabo Se Naqal Wa Iqtebas Ka Kaam Kiya Hai Unse Un Ibarato Ko Mahaw Kar Diya Jin

Mein Islam Ki Tayeed Aur Rasoolullah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Azmat Ka Bayaan Tha

Iski Ek Misaal Unki Shaya Ki Hui Kitab "Fiqhul Lughat" Hai Jiske Khutbe Mein Rasoolullah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Azmat Ka Bayaan Tha, Isliye Mukammal Taur Par Use Hazaf Kar Diya

Dusri Misaal Unki Taba Karda "Alfaazul Kitabiya" Hai Jis Ke Bahut Se Maqamaat Par Ibarato Mein Raddo Badal Kar Diya Gaya Hai, Agar Musannif Ne Kisi Maqaam Par "Jaisa Ke Allah Ta'ala Ne Farmaya" Kaha To Usko "Jaisa Ke Qaail Ne Kaha" Ya "Jaisa Ke Kaha Gaya" Jaisi Ibarato Se Badal Diya

Unhone Muta'addid Hisso Par Mushtamil Ek Bada Majmua Tayyar Kiya Jiska Aksar Hissa Musalmano Ki Kitabo Se Makhooz Tha, Us Mein Bhi Unhone Un Ibarato Ko Hazaf Kar Diya Jin Ka Talluq Deene Islam Tazeem Aur Muhammad صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Azmato Shaan Ke Izhaar Se Tha, Balki Kahin Kahin To Ulama -e- Islam Ki Tashih Aur Khubsoorat Ibarato Ko Apni Fasid Aur Bhondi Ibarato Se Badal Daala Aur Ye Raddo Badal Un Ibarato Mein Karte Hain Jinka Talluq Sayyidul Mursaleen Ki Zaat Aur Deene Islam Se Ho

Lihaza Berut Ki "Al Matbatul Yaswiya" Se Chhapi Hui Kitabo Se Main Tamam Musalmano Ko Khabardar Karta Hoon Agarche Wo Musalmano Ki Taleefaat Wa Kutub Hi Kyun Na Ho, Rahe Wo Majmue Jin Ko Unhone Khud Yakja Kar Ke Chhapa To Unse To Badarje Aula Bachna Chahiye, Maslan Wo Majmua Jiska Naam Unhone "Majaniul Adab" Rakha

Hai, Ye Chand Hisso Par Mushtamil Hai Kyunki Wo Log Naqal Mein Amanatdari Se Kaam Nahin Lete Hain, Kalimaat Mein Tehreef Karte Hain, Unki Mufeed Wa Mudar Baato Ko Khalt Malt Kar Dete Hain, Zehar Ko Qand Bana Kar Pesh Karte Hain, Aur Durust Ki Jagah Nadurust Ko Rakh Dete Hain

Musalmano! Inki Kitabein Khareedne Se Baaz Raho Kyunki Bakhuda Maine Poore Ilm Wa Yaqeen Ke Saath Tumhein Khabar Di Hai, Is Mein Zann Wa Takhmeen Ka Kuchh Bhi Dakhal Nahin

Aur Jab Tum Unki Kisi Kitab Par Kisi Musalman Aalim Ke Naam Se Koi Taqreez Dekho To Uska Aitbar Na Karo, Kyunki Jab Ye Saabit Ho Chuka Hai Ke Wo Nafse Kitab Mein Hi Tehreef Wa Tabdeel Kar Dete Hain, Apne Mazhab Ke Khilaf Jaane Waali Cheezo Ko Hazaf Kar Dete Hain Aur Uske Mawafiq Mawaad Ko Mila Dete Hain Agarche Wo Sahibe Kitab Ke Deen Ke Khilaf Ho, To Apni Khwahishaat Aur Maslihato Ke Mawafiq Un Taqareez Mein Tasarruf Karna Unse Bayeed Nahin Hai, Isliye Musalmano! Unki Kitabo Se Door Raho

Adtiswi Fasl

Madarise Islamiya Ki Zimmedariya

Islami Darsgaho Par Lazim Hai Ke Wo Ahle Sunnat Wa Jama'at Ke Aqaid Ke Khilaf Koi Bhi Taleem Na Dein, Agarche Padhi Jaane Waali Kitab Ka Maqsad Aqaid Ke Ilawa Kuchh Aur Ho, Jaise Kitab "Nahjul

Balagha" Baaz Islami Idaro Mein Fasahato Balaghat Ki Mashq Wa Mumarsat Ke Liye Talaba Ko Padhai Jaati Hai, Kyunki Andesha Hai Ke Kam Umri Ke Sabab Unke Dilo Mein Rifzo Shiyat Ka Koi Aqeeda Na Qaraar Paa Jaye Jiske Natije Mein Wo Baaz Sahaba Ke Upar Aitraz Karne Lagein, Aur Kuchh Sahaba Ko Chhod Kar Kuchh Ki Janib Maail Ho Jaayein Aur Unse Zyada Muhabbat Karne Ke Sabab Dusro Se Bughz Karne Lagein, Panaah Bakhuda!

Kitabe Mazkoor Ko Sayyiduna Ali Bin Abi Talib Ki Janib Mansoob Karne Ki Koi Sanad Nahin Balki Unki Taraf Iska Intesab Sarasar Ghalat Aur Na Durust Hai, Sachhai Se Iska Koi Talluq Nahin Hai

Hafiz Zahbi Ki Kitab "Meezanul Etidal" Aur Isi Tarah "Kashfuz Zunoon" Mein Hai : Jo Shakhs Nahjul Balagha Kitab Ka Mutala Karega Use Is Baat Par Yaqeen Ho Jayega Ke Hazrate Ali Radiallaho Ta'ala Anho Ki Janib Ek Jhooti Baat Mansoob Ki Gai Hai Kyunki Is Mein Sayyiduna Hazrate Abu Bakr Siddique Aur Umare Faruq Par Sareeh Sabbo Shitam Kiya Gaya Hai Aur Unki Tanqeese Shaan Ki Gai Hai, Is Kitab Ka Muallif Shareef Razi Ya Shareef Murtaza Hai Jaisa Ke Ibne Khalakkan Ne Bayaan Kiya Hai Aur Ye Dono Shio Ke Sarghane Hain

Bila Shubha Jis Tarah Is Kitab Ki Bahut Si Ibarato Ka Talluq Sayyiduna Ali Radiallaho Ta'ala Anho Ke Kalaam Se Hai, Isi Tarah Iski Bahut Si Ibaratein Gadh Kar Aap Ki Taraf Ghalat Mansoob Kar Di Gai Hain Lihaza Ahle Sunnat Wa Jama'at Ke Kisi Fazil Ko Chahiye Ke Wo Iski Talkhees Is Tarah Kare Ke Iski

Qabahato Aur Kharabiyo Ko Hazaf Kar De Aur Iski Achhaiyo Ko Barqarar Rakhe Aur Phir Madaris Mein Iska Padhna Achha Qaraar Diya Jaaye Aur Isse Qalbi Masarrat Wa Roohani Khushhaali Haasil Ki Jaaye Lekin Bahalate Maujuda Chunki Is Mein Haqqo Batil Gadmad Hain Isliye Musalman Bachho Ke Liye Madaris Mein Iska Padhna Qat'an Jaaiz Nahin Hai

Maine Shurafa -e- Berut Mein Ek Ki Zubani Aisi Baat Suni Jis Mein Shi'yyat Ki Boo Aa Rahi Thi, Maine Use Us Baat Se Roka Aur Puchha Ke Ye Baat Kahan Se Maloom Hui? Halanki Ye Tumhare Shehar Ke Logon Ka Mazhab Nahin Hai, Usne Jawab Diya : Bachpan Mein Madrase Mein "Nahjul Balagha" Padhi Thi Usi Se Ye Baat Mili

Musalmano! Is Kitab Ko Padhne Se Bacho, Jab Tak Ke Iski Talkhees Is Taur Par Na Kar Di Jaaye Ke Iski Kharabiyo Ko Door Kar Diya Jaaye Aur Iski Achhi Baato Ko Baaqi Rakha Jaaye

Ulama -e- Kiraam Ne Sarahatan Bayaan Kiya Hai Ke Waqidi Ki Kitab "Futoohush Shaam" Ko Padhna Jaaiz Nahin Hai Kyunki Us Mein Jhooti Aur Manghadat Baatein Bayaan Ki Gai Hain Halanki Unhone Apni Darogh Goi Se Sahaba -e- Kiraam Ki Tareef Ki Hai, Unki Shuja'ato Bahaduri Ko Bayaan Kiya Hai Aur Unki Futoohaat Ki Khabrein Di Hain Lihaza "Nahjul Balagha" Ka Padhna Badarje Aula Najaiz Hoga Kyunki Wo Sahaba -e- Kiraam Ki Mazammat Mein Sareeh Jhoot Par Mushtamil Hai, Hazraate Sahaba -e- Kiraam In Kizb Bayaniyo Se Paak Hain

Madaris Ke Muallimeen Ko Main Naseehat Karta Hoon Ke Wo Is Kitab Ko Na Padhayein Aur Tamam Musalmano Ko Naseehat Karta Hoon Ke Is Kitab Ko Na Khareedein Jab Tak Ke Koi Is Ka Khulasa Is Tarah Na Tayyar Kar De Ke Iski Gandi Baatein Hazaf Kar De Aur Iski Achhi Baatein Baaqi Rakhe

Ek Napasandeeda Kaam Jis Ka Irtekab Iraq Ke Ghaire Arab Kar Rahe Hain Wo Ye Hai Ke Wo Apne Ulama Ki Ek Jama'at Ko Jise Wo Apni Taraf Se Tankhwa Dete Hain Isliye Bhejte Hain Ke Wo Musalmano Ke Mabain Aqaide Rifz Wa Shiyat Phaila Kar Unhein Gumrah Karein, Bahut Saalo Se Wo Is Zarar Rasaa'n Kaam Ke Khogar Ho Chuke Hain, Wo Dehi Ilaqo Aur Qabail Mein Ghoomte Hain Yahan Tak Ke Unke Sabab Iraq Ke Arab Dehati Bashinde Aur Gaaon Ke Rehne Waale Awaam Aksar Rafzi Ho Jaate Hain, Musalmanane Ahle Sunnat Ko Chahiye Ke Wo Unse Hoshyaar Rahein, Kyunki Deene Islam Mein Unka Zarar Badtareen Zarar Se Hai

Untaliswi Fasl

Ulama -e- Kiraam Se Khitab

Aye Ulama -e- Islam! Aye Shahsuwarane Rahwaare Qalam, Aye Khutaba -e- Mimbaro Mahrab Aur Aye Ijtema'aat Aur Jalso Ke Sadar Nasheeno! Aap Log Kahan Hain? In Awaam Ko Kyun Nahin Samjhate, Jo Apne Deen Ke Umoor Mein Chaupayo Ki Tarah Hain, Agarche In Mein Baaz Dunyawi Umoor Mein Arbaabe

Aqlo Danish Se Gine Jaate Hain Lekin Ye Deeni Umoor Mein Inke Jahil Reh Jaane Se Maane Nahin Hai Kyunki Ye Mumkin Hai Ke Ek Insan Apne Dunyawi Muamlaat Mein Aql Mand Ho Magar Deen Se Bekhabar Ho Jaisa Ke Allah Ta'ala Ne Irshad Farmaya:

"Wo Aankho Ke Saamne Ki Dunyawi Zindagi Ko Jaante Hain Aur Aakhirat Se Poore Taur Par Be Khabar Hain" (Room:7)

Neez Inhi Ke Baare Mein Irshad Farmaya :

"Wo To Nahin Hain Magar Janwaro Jaise Balki Unse Bhi Badtar Gumrah" (Furqan:44)

Hum Un Eisai Kafiro Ko Apni Aankho Se Dekh Rahe Hain Jo Dunyawi Muamlaat Mein Muntahaye Kamaal Ko Pahunche Hue Hain, Aur Deen Mein Iski Ibteda Tak Bhi Na Pahunch Sake Balki In Mein Aksar Hashro Nashr Aur In Umoor Se Ghafil Hain Jo Maut Ke Baad Unhein Pesh Aayenge, Wo Zindeeq Hain Jo Kisi Bhi Deen Ko Nahin Maante Hain Aur Na Rabbul Aalameen Ko Pehchante Hain

In Mein Thodi Tadaad Mein Jo Deen Pasand Hain Bhi To Wo Eisai Aqaid Par Qaaim Hain, Unka Aqeeda Hai Ke Khuda Teen Hain Aur Wo Teeno Ek Hain Aur Hazrate Maseeh Alaihassalam Ki Zaat Hi Allah Hai Aur Khuda Ki Zaat Hi Maseeh Hai Jabki Ye Bhi Aqeeda Rakhte Hain Ke Eisa Alaihissalam Unhi Ki Tarah Insan Hain, Khate Peete Hain, Sote Jaagte Hain, Aur Qaza -e- Haajat Karte Hain, Wo Aajiz Wa Naatawa Aur Zaleel Wa Ruswa Hue Kyunki Unke Zaim Ke Mutabiq Unke Dushman Yahoodiyo Ne Unke Mukhalifeen Ki Madad Ki Aur Unhein Takhta -e- Daar

Par Latka Diya, Unke Gumaan Ke Mutabiq Yahoodiyo Ne Unhein Sooli De Di, Iske Saath Saath Ye Bhi Aqeeda Rakhte Hain Ke Eisa Alaihissalam Hi Unke Rab Hain Aur Un Yahoodiyo Ke Bhi Jinhone Unke Gumaan Ke Mutabiq Eisa Alaihissalam Ko Sooli De Di Hai

Unka Aqeeda Ye Hai Ke Jis Roti Par Girjaghar Mein Padri Padh Kar Dum Kar De Wo Dum Karne Ki Wajah Se Eisa Alaihissalam Ke Jism Mein Badal Jaati Hai Aur Jis Sharab Par Padh Kar Dum Kar De Wo Unka Khoon Ho Jaati Hai

Jab Aap In Fasid Aqeedo Mein Ghaur Karenge To Aapko Is Mein Koi Shak Nahin Hoga Ke Aisa Aqeeda Rakhne Waala Sabse Bada Pagal Hai

Aur Jab Aap Unki Dunyawi Ijadaat Mein Ghaur Karenge To Us Mein Bhi Koi Shak Nahin Hoga Ke Wo Sabse Bade Aqlmand Hain, Dunyawi Muamlaat Mein Unki Jaisi Aql Hai Agar Deen Mein Bhi Waisi Hi Hoti To Allah Ta'ala Ke Sachhe Deen, Deene Islam Ke Siwa Koi Dusra Deen Ikhteyar Na Karte, Kyunki Islam Hi Wo Deen Hai Jiske Aqaid, Ahkaam Aur Qawaid Wa Usool Ke Achhe Hone Par Mukhtalif Zubano, Mulko Aur Aqwaam Ke Tamam Aqlmando Ka Ittefaq Hai Lekin Baat Ye Hai Ke Allah Ta'ala Ne Jannat Banai Aur Iske Liye Jannatiyo Ko Paida Farmaya Aur Wo Momineen Hain Aur Isi Tarah Jahannam Ko Banaya Aur Uske Liye Jahannimiyo Ko Paida Farmaya Aur Wo Kafir Hain

Chaliswi Fasl

Apni Kitab "Hujjatullahi Alal Aalameen" Mein Maine Ye Bayaan Kiya Hai Ke Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Nubuwwat Aur Deene Islam Ke Sahih Hone Ki Sabse Raushan Aur Waazeh Daleel Ye Hai Ke Jab Bhi Koi Aqlmand Deene Islam Mein Ghauro Fikr Karta Hai, Uske Muaani Janne Ki Poori Koshish Karta Hai, Uske Ahkaam Aur Usoolo Furoo Se Aagahi Ke Samundar Mein Ghota Zan Hota Hai Aur Uske Maqool Wa Manqool Ke Mabain Tatbeeq Deta Hai To Islam Mein Rusookh, Uski Muhabbat Aur Us Par Etiqad Ki Quwwat Mein Izafa Hota Hai

Yahi Wajah Hai Ke Aap Dekhte Hain Ke Ummate Muhammadiya صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Mein Sabse Bade Aqlmand, Sabse Zyada Sahibe Fazlo Kamaal Aur Sabse Zyada Shariate Islamiya Ka Ilm Rakhne Waale, Is Deen Ke Khidmat Guzaar Hain Aur Ye Muhaddiseen, Fuqaha, Sufiya Aur Mutakallimeen Ki Jama'at Hai, Ye Hazraat Laakho Mein Hain Jin Ka Shumar Nahin Kiya Ja Sakta

In Ulama Ki Tafseer, Hadees, Aqaid, Fiqh Aur Tasawwuf Se Mutalliq Deeni Kitabein Dunya Ke Goshe Goshe Mein Paai Jaati Hain Inke Ilawa Inki Ghair Mazhabi Kitabein Bhi Hain, Saare Adyaan Wa Milal Ke Fuzala Aur Tamam Mamalik Ke Uqala Har No Par Mushtamil Inki Kitabein Haasil Karne Par Fakhr Mahsoos Karte Hain Aur In Mein Har Ek Dusre

Par Sabqat Le Jaane Ki Had Se Zyada Koshish Karte Hain Aur Ye Bhi Tasleem Karte Hain Ke Wo Nafees Tareen Zakheere Aur Behtareen Tohfe Hain, Wo Un Kitabo Ko Tamam Mulko Se Badi Badi Raqamein De Kar Jama Karte Hain Yahan Tak Ke Unke Paas Musalmano Se Kahin Zyada In Kitabo Ka Zakheera Maujood Hai

Unhone Unki Laakho Jildein Jama Kar Li Hain, Unhein Wo Apni Aam Aur Khaas Librariyo Mein Rakhne Par Fakhr Mahsoos Karte Hain, Is Mein Chhupi Hui Hikmat Ye Hai Ke Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Dawate Aam Ho Aur Baroze Qiyamat Un Par Mazeed Hujjat Qaaim Ki Ja Sake

Is Hikmate Khudawandi Ke Sabab Unhone Apne Mabain Qurane Kareem Ki Nashro Isha'at Ka Khoob Ehtimam Kiya Aur Nihayat Hi Umdagi Aur Zabt Ke Saath Apne Mulko Mein Achhe Se Chhapaya Aur Apni Apni Zubano Mein Uska Tarjuma Kiya, Jab Ke Unke Nazdeek Unki Deeni Kutub Aur Unke Ulama Ki Taleefaat Ko Is Qadro Manzilat Ka Duswa Hissa Bhi Haasil Nahin Hua, Unke Nazdeek Wo Aam Kitabo Ki Tarah Be Wuq'at Aur Haqeer Balki Isse Bhi Zyada Gai Guzri Hain

Mazeed Bar Aa'n Deene Islam Ke Ilawa Dusre Kisi Deen Mein Ba Haisiyate Majmui Jitni Kitabein Likhi Gai Agar Hum Unka Mawazna Karein To Wo Kasrat Mein Musalmano Ke Ek Imam Ki Taleefaat Ka Bhi Muqabla Nahin Kar Sakti, Halanki Aise Muslim Mutaqaddimeen Aur Mutakhireen Ulama Wa Aimma Hazaaro Ki Tadaad Mein Hain Aur Unki Taleefaat Ka

Shumaar Mumkin Nahin Hai, Aur Agar Hum Unka Shumaar Mumkin Bhi Maan Lein To Bhi Wo Hazarahaa Hazaar Tak Pahunch Jayengi Taa Aa'n Ke Ye Kehte Kehte Saans Toot Jaaye, Chunanche Tanha Allama Jalaluddin Suyooti Alaihir Rahma Ki Tasneefaat 500 Ke Qareeb Hain, Jin Mein Bahut Si Muta'addid Jildo Par Mushtamil Hain, In Mein Aksar Deeni Kitabein Hain

Hafiz Ibne Hajar Asqalani, Allama Suyooti Se Pehle Ke Aalime Deen Hain, Unki Bhi Kaseer Taleefaat Hain Aur Mulla Khusro Aur Mulla Ahmad Khayali To Ibne Hajar Asqalani Se Bhi Pehle Ke Hain, Imam Nawawi Aur Shaykhe Akbar Muhiyuddin Al Arabi Ka Zamana In Hazraat Se Pehle Hai, Shaykhe Akbar Ki Taleefaat Saikdo Tak Ja Pahunchi Jin Mein Bahut Si Kai Kai Jildo Par Mushtamil Hain Aur Wo Sab Deeni Kitabein Hain, Imam Ghazali Ka Bhi Yahi Haal Hai Aur Ye Ibnul Arabi Se Pehle Ke Hain

Mazkoora Baala Ulama -e- Deen Se Pehle Aur Unke Zamane Mein Aur Unke Baad Kaseer Aimma Maslan Imam Sharani, Ibne Hajar Makki, Manawi, Ahmad Faruqi, Ibne Kamaal Pasha Waghairahum Paida Hue, Aur Agar Main Chahu To Aise Hazaaro Aimma Islam Ke Naam Shumar Kara Sakta Hoon Jin Se Main Waqif Hoon, Aur Ahade Salafe Saliheen Se Le Kar Ab Tak Ke Wo Hazraat Jinhein Main Nahin Jaanta Aur Jin Ke Baare Mein Nahin Suna Aur Jinki Taleefaat Par Muttala Na Ho Saka, Wo Alag Hain

Iske Bar Khilaf Islam Ke Ilawa Deegar Mazahib Mein Jo Kitabein Likhi Gai Hain, Wo Sab Mil Kar

Baaz Akabir Ulama -e- Islam Ki Taleefaat Mein Se Ek Taleef Ke Muqabil Bhi Nahin Ho Sakti Hain, Jaise Tafseere Shaykhe Akbar Ke Ye Sau Jildo Mein Hain, Isi Tarah Imam Raazi Ki Tafseere Kabeer Aur Ibne Naqeeb Muqaddasi Ki Tafseer, In Mein Sabse Azeem Karnama Wo Hai Jise Sayyid Abdul Wahhab Sharani Ne "Almunan Al Kubra" Ke Chhate Baab Mein Zikr Kiya Hai Ke Ashaabe Tabaqaat Ne Bayaan Kiya Hai Ke Hafiz Ibne Shaheen Ne Teen Sau Tees Kitabein Taleef Ki Hain Jin Mein Qurane Majeed Ki Tafseer Ek Hazaar Jildo Par Aur Musnad Fil Hadees 1600 Jildo Par Mushtamil Hai, Iske Ilawa Aur Bhi Kitabein Hain, Hafiz Ibne Shaheen Ki Aakhiri Zindagi Mein Raushnai Farosh Ne Kitabat Ke Liye Mangai Gai Raushnai Ka Hisab Kiya To Wo Atthara Sau Rattil Tak Ja Pahunchi

Bayaan Kiya Gaya Hai Ke Shaykh Abdul Ghaffar Qausi Ne Mazhabe Shafai Ke Bayaan Mein Ek Hazaar Jildein Tasneef Farmai, Aur Allama Jalaluddin Alaihir Rahma Ne Ne Bayaan Farmaya Hai Ke Shaykh Abul Hasan Ash'ari Ne 600 Jildo Par Mushtamil Ek Tafseer Likhi Aur Ye Baghdad Ke Nizamiya Library Mein Maujood Hai, Iske Bawasf Ek Baat Ye Bhi Hai Ke In Mazahib Ki Khidmat Zyadatar Awaam Ne Ki Ya Un Logon Ne Jo Awaam Ke Darje Mein The, Deene Islam Ki Tarah Muttasil Sanado Ke Saath Sar Aamad Roozgaar Ulama Ne Unhein Naqal Nahin Kiya, Shaykh Abdul Haadi Abyaari Misri Ne Imam Qastalani Ke Muqaddima Sharah Bukhari Par Apne Hashiye Mein Bayaan Farmaya : Ibne Hazam Ne Kaha Ke Ittesale Sanad Ke Saath Ek Siqah Ka Dusre Siqah

Se Hadees Naqal Karte Hue Nabiye Kareem صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Tak Pahunchana Ek Aisi Fazeelat Hai Jo Allah Ta'ala Ne Is Ummat Ke Saath Khaas Farma Di Hai, Deegar Mazahib Ko Ye Khusoosiyaat Haasil Nahin

Jahan Tak Ahadees Mein Irsaal[1] Aur Aizaal[2] Ke Maujood Hone Ki Baat Hai To Ye Bahut Si Yahoodiyo Ke Yahan Bhi Paaye Jaate Hain Lekin Wo Unke Zariye Hazrate Moosa Alaihissalam Se Itne Qareeb Nahin Hote Jitne Qareeb Hum Muhammadur Rasoolullah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Se Hote Hain Balki Unki Mauqoof Riwayat Mein Unke Aur Hazrat Moosa Alaihissalam Ke Mabain Tees Saal Se Bhi Zyada Zamana Haail Hai Aur Eisaiyo Ke Yahan To Sirf Tehreeme Talaq Hi Is Naqal Ki Sifat Par Hai, Rahi Kisi Bade Chhote Ya Namaloom Shakhs Par Mushtamil Sanad Se Bayaan Karda Riwayatein To Inki Tadaad Yahoodo Nasara Ki Naqalo Aur Riwayato Mein Beshumar Hain Phir Sahaba Wa Tabayeen Ke Aqwaal Ka Jahan Tak Talluq Hai To Yahood Ke Liye Ye Mumkin Nahin Ke Unke Aqwaal Aslan Kisi Nabi Ke Sahabi Tak Ya Us Sahabi Ke Tabayi Tak Basanad Pahunchein, Eisaiyo Ke Liye Mumkin Nahin Ke Hazrate Shamoon Aur Bolees Se Upar Unka Koi Raawi Ho

Sabiqa Zamano Mein Jahilo, Khwahishaate Nafsani Ke Parastaro Aur Haqeer Aghraazo Maqasid Ke

[1] Aakhiri Sanad Se Tabai Ke Baad Koi Raawi Chhod Diya Gaya To Us Hadees Ko Mursal Aur Us Amal Ko Irsaal Kehte Hain

[2] Agar Darmiyane Sanad Se Do Raawi Musalsal Saqit Ho'n To Us Hadees Ko Mozal Kehte Hain Aur Is Amal Ko Aizal Kehte Hain

Haamil Logon Ne In Kitabo Mein Kami Beshi Ka Khel Bhi Khela Aur Is Mein Hama Waqt Izafa Bhi Hota Raha Aur Un Ki Ajeebo Ghareeb Haalat Ho Gai Jise Dusre Log To Darkinar Khud Unke Manne Waale Bhi Pasand Nahin Karte Hain, Natijatan Wo Kaseer Jama'ato Mein Bant Gaye Aur Hadd To Ye Hai Ke Ab Unke Sabse Bade Hisse Ne Is Waqt Apne Aslaaf Ke Muttafiqa Deeni Ahkaam Ko Bhi Tark Kar Diya Hai Aur Bahut Badi Tadaad Poore Taur Par Mazhab Bezaar Ho Gai Hai

Iska Sabab Ye Hai Ke Un Mein Aqli Uloom Ki Kasrat Hui Aur Science Daa'n Paida Hue Aur Jab Jab Unhone Apne Mazahib Mein Bareek Beeni Se Kaam Liya, Unke Aqaid Wa Muaani Mein Ghauro Fikr Kiya, Unke Usoolo Furoo Aur Unke Mukhtalif Fee Aur Muttafiq Alaih Masail Ki Marfat Mein Gehrai Tak Gaye To Un Mazahib Ke Sahih Hone Ka Unka Etiqad Rafta Rafta Kam Hota Gaya Yahan Tak Ke Unke Dilo Se Deen Ka Asar Bilkul Mahaw Ho Gaya Aur Un Mein Zarra Barabar Deeni Etiqad Baaqi Na Raha Aur Wo Sarapa Aitraaz Wa Tanqeed Ban Gaye Unhone Un Mazahib Ke Raddo Ibtaal Mein Kaseer Kitabein Tasneef Ki Yahan Tak Ke Unke Nazdeek Deen Se Begana Hona Aqlmand Ki Alamat Ban Gai

Wo Apne Mazhab Ke Peshwao Ko Aqlmando Aur Padhe Likhe Logon Ke Zumre Mein Shumar Nahin Karte Hain, Un Logon Ne Un Peshwao Ko Apne Urfo Riwaaj Ke Mutabiq Deeni Marasim Wa Mamulaat Baja Laane Tak Hi Mahdood Kar Diya Hai Taaki Unke Zariye Aam Log Mazhab Par Ijtemaiyyat Ke Saath

Qaaim Rahein, Aur Mazhab Ka Muamla Poore Taur Par Zawaal Ka Shikar Na Ho Jaaye, Kyunki Ye Mafaade Aamma Ke Khilaf Hoga

Unke Baaz Arbabe Aqlo Khirad Deene Islam Ki Chand Khoobiyo Par Muttala Ho Kar Iske Pairookaar Ban Gaye Aur Apne Apne Mulko Mein Logon Ko Iski Dawat Dene Lage Jin Ka Itteba Ek Badi Tadaad Ne Kiya Jab Islam Ke Anwaar Se Unka Wujood Raushan Ho Gaya Aur Wo Uske Baaz Asraro Haqaiq Se Aagah Ho Gaye, Aur Unke Bahut Se Kamilaane Fan Ne Deene Islam Ki Khoobi Wa Kamaal Ka Aitraaf Kiya Aur Deegar Mazahib Par Isko Tarjeeh Di, Yahan Tak Ke Un Mein Se Ek Ne Apni Kitab Mein Tamam Mazahib Ka Raddo Ibtaal Karne Aur Deene Islam Ko Sab Par Tarjeeh Dene Ke Baad Kaha :

"Agar Main Kisi Deen Ko Ikhteyar Karta To Wo Deene Islam Hota"

Ye Baat Makhfi Nahin Ke Kisi Ke Haq Se Aagah Ho Jaane Se Ye Laazim Nahin Aata Ke Wo Ise Maan Bhi Le, Isliye Ke Hum Bahut Se Logon Ko Dekhte Hain Ke Wo Haq Ko Tasleem Na Kar Ke Uska Deeda Wa Danista Inkar Karte Hain Aur Zidd Mein Batil Par Mazbooti Se Qaaim Rehte Hain Aur Allah Ta'ala Apni Makhlooq Mein Jo Chahta Hai Karta Hai Aur Jo Chahta Hai Hukm Deta Hai, Allah Ta'ala Ne Irshad Farmaya :

"Beshak Aisa Nahin Ke Tum Jise Apni Taraf Se Chaho Hidayat De Do, Haan Allah Hidayat Farmata Hai Jise Chahe" (Al Qasas : 56)

Ek Aur Maqam Par Allah Ta'ala Ka Irshade Giraami

Hai :

"Aur Agar Tumhara Rab Chahta To Sab Aadmiyo Ko Ek Hi Ummat Kar Deta, Aur Wo Humesha Ikhtelaf Mein Rahenge Magar Jin Par Tumhare Rab Ne Reham Kiya, Aur Log Isiliye Banaye Gaye Hain Aur Tumhare Rabb Ki Baat Poori Ho Chuki Ke Beshak Zaroor Main Jinno Aur Aadmiyo Ko Mila Kar Jahannam Bhar Dunga" (Hood : 118,119)

Beshak Ummate Muhammadiya صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ke Nekokaaro, Taa'at Par Humesha Qaaim Rehne Waalo, Aur Muaasi Se Door Rehne Waalo Ke Chehro Par Raunaq Wa Tabani Aur Muhabbat Wa Ins Numaya Hota Hai Jise Har Shakhs Dekhta Hai Aur Musalman To Musalman Kafir Bhi Un Ka Shaida Ho Jaata Hai Aur Nekokaar Musalmano Ke Ilawa Dusro Mein Ye Khoobi Nazar Nahin Aati Hai Aur Ye Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Nubuwwat Aur Deene Islam Ke Sachha Mazhab Hone Ki Raushan Daleel Hai

Aur Jo Fasiq Hain, Gunaho Mein Doobe Hue Hain Unke Chehre Udaas Aur Be Raunaq Hote Hain Aur Unki Ye Afsurdagi Wa Be Raunaqi Tauba Be Riyahi Se Zaail Hogi Is Mein Un Fasiqo Se Aage Wo Bid'ati Hain Jo Khud Ko Musalman Khayal Karte Hain Halanki Wo Apni Bidd'at Ke Sabab Islam Se Nikal Chuke Hain Aur Iski Bahut Si Sharto Ko Chhod Chuke Hain Aur Is Mein Un Bid'atiyo Se Badh Kar Wo Log Hain Jinhone Apni Poori Zindagi Tarah Tarah Ke Kufr Mein Guzari, Khaas Taur Par Unki Aakhiri Zindagi Mein Udaasi Wa Be Raunaqi Ke Aasar Numoodaar

Hote Hain Jo Kisi Aise Shakhs Par Makhfi Nahin Hote Hain Jis Ke Dil Zarra Barabar Noore Imaan Ho

Khulasa -e- Kalaam Ye Hai Ke Allah Ta'ala Ki Wahdaniyat Ke Dalail Beshumar Aur Anginat Hain

و فی کل شئ له آیة
تدل علی انه واحد

Tarjama : Har Cheez Mein Allah Ta'ala Ki Nishani Hai Jo Uske Ek Hone Par Daleel Hai

Yun Hi Risalate Muhammadi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّمَ Ki Haqqaniyat Aur Deene Islam Ke Sachha Mazhab Hone Ke Dalail Beshumar Aur Roze Raushan Ki Tarah Ayaa'n Hain Jaisa Ke Humne "Qaseeda Ba Ante Sa'aad" Ke Hum Wazan Apne Qaseede Mein Bayaan Kiya Hai

لم یجحد الله لم یجحد نبوته
الاعم عن طریق الرشد ضلیل
فکل ذرات کل الخلق شاهدة
ان لا اله سوی الرحمن مقبول
وان أحمد خیر الرسل رحمته
للعالمین ففیها الکل مشمول

Tarjama : Allah Ta'ala Aur Huzoor صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّمَ Ki Nubuwwat Ka Munkir Wahi Shakhs Hua Jo Raahe Hidayat Se Andha Aur Bada Gumraah Tha, Poori Kainaat Ka Zarra Zarra Is Baat Par Shahid Hai Ke Khuda -e- Rahman Ke Siwa Koi Qabile Qabool Mabood Nahin Aur Ahmad صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّمَ Sabse Afzal Rasool Aur Saare Jahaan Ke Liye Allah Ki Rahmat Hain, Jis Mein Har Ek Shamil Hai

Yahi Wajah Hai Ke Ye Deene Mubeen Sayyidul Mursaleen صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Bisat Ke Zamane Se Aaj Tak Tamam Mulko Mein Phailta Hi Raha Yahan Tak Ke Hum Dekhte Hain Ke Har Zamane Mein Dusre Adyaan Wa Mazahib Se Talluq Rakhne Waale Log Arab Ho Ke Ajam Iske Anwaare Hidayat Se Raahe Raast Par Aate Rahe Aur Kisi Ummeedo Beem Ke Baghair Khud Se Daira -e- Islam Mein Jauq Dar Jauq Dakhil Hote Rahe Jab Ke Baqiya Mazahib Ka Haal Ye Hai Ke Zare Kaseer Sarf Karne Aur Tarah Tarah Ki Targheeb Wa Tarheeb Ke Bawujood Gine Chune Kam Zarf Jahilo Ke Siwa Un Mein Koi Dakhil Nahin Hota Hai, Balki Humara Mushahida Hai Ke Un Mazahib Ke Manne Waale Fauj Dar Fauj Unse Nikal Kar Kuchh Islam Mein Dakhil Ho Gaye Aur Kuchh Dahrya Ban Gaye Jin Ka Koi Deen Aur Aqeeda Nahin Hota Hai, Iski Wajah Ye Hai Ke Wo Apne Mazhab Mein Aise Tazadaat Dekhte Hain Jinhein Aqle Saleem Rakhne Waala Koi Shakhs Qabool Nahin Kar Sakta, Aur Un Mein Jo Shakhs Bazaahir Unhein Mazbooti Se Thaame Hue Hain Wo Is Junooni Asbiyat Ki Wajah Se Hai Jis Par Wo Nasho Numa Paata Hai, Tamam Tareef Allah Ta'ala Ke Liye Jis Ne Humein Apne Pasandeeda Deen, Deene Islam Ka Manne Waala Aur Apne Nabi Muhammad صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Ummat Banaya

Aye Qaari! Agar Tu Kafiro Mein Se Ho Chuka Hai To Main Tujhe Naseehat Karta Hoon Aur Sayyidul Mursaleen صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Par Imaan Laane Ki Dawat Deta Hoon

و اذا لم تر الهلال فسلم
لاناس رأوه بالابصار

Tarjama : Agar Tune Chand Nahin Dekha To Un Logon Ki Baat Maan Le Jinhone Apni Nigaho Se Chand Dekha Hai

Ye Sher Chand Ke Baare Mein Kaha Gaya Hai, To Tasawwur Karo Us Aaftab Wujood Ki Kya Shaan Hogi Jiske Noor Se Har Maujood Ne Raushni Haasil Ki, Us Zaat Ki Qasam Jiske Siwa Koi Mabood Nahin, Yaqeenan Aqle Saleem Aur Qalbe Beena Rakhne Waalo Ke Liye Sayyiduna Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Nubuwwat Mehre Neem Roz Se Bhi Zyada Raushan Hai, Aur Jis Tarah Kabhi Suraj Ke Samne Badal Ya Koi Aur Cheez Haail Ho Jaane Se Wo Dikhai Nahin Padta, Kabhi Aisa Hota Hai Ke Suraj Ke Samne Koi Cheez Haail To Nahin Hoti Hai Magar Dekhne Waalo Ki Nigaho Mein Kamzori Hoti Hai Jis Ke Sabab Wo Nazar Nahin Aata Hai, Isi Tarah Kabhi Kabhaar Aaftabe Rushdo Hidayat Yaani Nabiye Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Aur Insani Dil Ke Mabain Muaasi Ka Ek Bareek Parda Haail Ho Jaata Hai Jiske Baais Wo Aaftabe Rushdo Hidayat Muhammadur Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ko Kama Haqquhu Nahin Dekh Paata Aur Use Aap Ki Wo Marifat Haasil Nahin Hoti Jo Aapke Shayane Shaan Hai Aur Jaise Jaise Gunah Badhte Jaate Hain Waise Waise Dil Par Teh Ba Teh Tareeki Jamti Jaati Hai Jis Se Wo Parda Dabeez Ho Jaata Hai Aur Nabiye Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Se

Uski Na Aashnai Aur Badh Jaati Hai, Us Waqt Ya To Allah Ta'ala Ki Rahmat Uske Shamile Haal Ho Jaati Hai Aur Use Sachhi Tauba Aur Gunaho Se Baaz Rehne Aur Ta'aat Mein Mashghool Rehne Ki Taufeeq Mil Jaati Hai Jisse Dil Raushan Aur Noorani Ho Jaata Hai Aur Us Raushni Ki Baqadr Nabiye Akram صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Zaat Se Uski Nawaqifiyat Door Hoti Hai Aur Jab Nabiye Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Marfat Haasil Ho Jaaye To Allah Ta'ala Ki Marfat Bhi Haasil. Ho Jayegi Aur Jab Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Se Na Aashna Hoga To Allah Ta'ala Ko Bhi Nahin Janega, Isliye Ke Nabiye Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Marfat Hi Allah Ta'ala Ki Marfat Ka Zariya Hai

Ya Dil Ki Tareeki Badhti Hai Aur Teh Ba Teh Jamti Jaati Kyunki Usne Allah Ke Farmabardaro Ke Kaam Tark Kar Diye, Iske Daftar Aamal Mein Allah Ta'ala Ki Nafarmaniyo Aur Gunaho Ka Izafa Hota Gaya, Wo Un Masiyato Aur Gunaho Par Humesha Musir Raha, Usne Kafiro Aur Fasiqo Se Mel Jol Rakha, Unse Muhabbat Wa Ulfat Ka Rishta Qaaim Rakha Aur Unke Halaat Ko Banazre Istehsaan Dekhta Raha Aur Wo Unhi Kafiro Aur Fasiqo Ka Ek Fard Ban Gaya والعياذ بالله تعالى

Allah Ta'ala Ne Irshad Farmaya :

"Aur Tum Mein Jo Koi Unse Dosti Kare Wo Unhi Mein Se Hai"

Is Liye Kaha Gaya Hai Ke Muaasi Kufr Ke Qasid Hain, Yaani Kufr Se Pehle Gunaho Ka Sudoor Hota Hai Taaki Wo Kufr Ke Liye Dil Mein Jagah Tayyar

Karein, Phir Wo Kufr Un Gunaho Ke Baad Us Jagah Aa Jaata Hai Aur Ye Us Waqt Tak Hota Hai Jab Gunah Zyada Ho'n Aur Un Par Barabar Israar Kiya Jaaye

Fasiq Ke Dil Ki Tareeki Din Ba Din Zaati Muaasi Se Badhti Rehti Hai, Aur Chunki Uske Paas Nekiya Bhi Nahin Hain Jo Gunaho Ka Kaffara Banein Aur Unka Asar Zaail Karein, Neez Wo Apne Muaasi Ki Tareeki Par Apne Hum Sohbat Kuffaro Fussaq Ki Tareeki Se Bhi Madad Leta Hai Aur Isi Ghaflat Mein Wo Baaqi Rehta Hai Aur Har Lamha Kufr Se Qurb Aur Iman Se Uski Doori Badhti Rehti Hai, Saath Hi Uska Dil Tareekiyo Ke Samundar Mein Gharq Rehta Hai Jo Use Har Chahaar Janib Se Muheet Rehta Hai, Isliye Wo Poore Taur Par Benoor Ho Jaata Hai Aur Aaftabe Rushdo Hidayat Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ke Anwaar Ko Dekhne Se Mahroom Reh Kar Shaitan Ka Dost Ban Jaata Hai Aur Iman Se Nikal Kar Kufr Mein Dakhil Ho Jaata Hai (Hum Allah Se Aafiyat Talab Karte Hain)

Kabhi Aisa Bhi Hota Hai Ke Dil Mein Basarat Paai Hi Nahin Gai Halanki Bachpan Mein Uske Andar Dekhne Aur Na Dekhne Ki Dono Salahiyatein Maujood Thi To Agar Allah Ta'ala Uske Liye Kisi Aise Shakhs Ko Muhayya Farma Deta Hai Jo Use Iman Ki Raah Dikha De To Wo Beena Ho Jaata, Lekin Jab Usne Aisa Koi Rahnuma Muhayya Na Farmaya Balki Usko Aise Afraad Mil Gaye Jiske Saath Usne Apni Nasho Numa Ke Mah Wa Saal Gumrahi Ki Dabeez Tareeki Mein Guzare Jaise Dil Ke Nabeena Walidain, Bhai, Behan, Qareebi Rishtedar, Dost Wa Ahbaab Aur

Asatiza, To Wo Unhi Ki Tarah Dil Ka Andha Aur Be Baseerat Ho Kar Nasho Numa Payega Ke Na Uska Basarat Se Pehle Se Koi Talluq Hai Aur Na Anwaar Ke Nazare Ka Use Koi Mauqa Mila Aur Ye Kafiro Ki Haalat Hai, Ye Wo Log Hain Jo Hazira -e- Iman Mein Dakhil Hone Se Mahroom Rahe

Huzoor صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّمَ Ne Irshad Farmaya :

Har Bachha Fitrate Islam Par Paida Hota Hai, Phir Uske Walidain Use Yahoodi Ya Eisai Ya Aag Ka Pujari Bana Dete Hain

To Kufr Ka Sabab Banne Waale Muaasi Ka Nabeena Pehle Beena Tha Phir Nabeenai Uske Paas Dheere Dheere Aai, Bar Khilaf Us Shakhs Ke Jo Kufr Par Hi Parwan Chadha Wo To Basarat Se Bilkul Mahroom Tha To Yakbaargi Andhepan Ki Beemari Mein Mubtala Ho Gaya Magar In Dono Ke Darmiyan Iske Siwa Aur Koi Farq Nahin Hai Ke Pehla Shakhs Zyada Bura Hai, Kyunki Usne Haq Ko Pehchan Kar Uska Danista Inkar Kar Baitha Aur Dusra Isse Kam Bura Isliye Hai Ke Use To Marfate Haq Bilkul Haasil Hi Nahin Hui, Wo Baatil Mein Paida Hua Aur Usi Mein Apni Zindagi Ke Shabo Roz Guzare, Behre Haal Dono Ki Nabeenayi Tareeki Aur Anwaare Islam Ke Mushahide Se Unki Doori Badhti Jaati Hai Phir Jiski Haalat Ye Ho Kya Uske Liye Mumkin Hai Ke Wo Nubuwwate Muhammadi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّمَ Ke Aaftabe Aalame Taab Ka Nazara Kar Sake Khwah Wo Kitna Hi Raushan Ho Aur Poori Dunya Ko Apni Tabnaak Kirno Se Marqa -e- Anwaar Banaye Hue Ho, Yahan

Rukawat Is Aaftab Ki Taraf Se Nahin Hai Kyunki Wo To Bilkul Zaahir Wa Aashkar Aur Apni Khaira Kun Raushni Se Maamoor Hai, Balki Rukawat Us Dile Nabeena Ki Taraf Se Hai, Irshade Khudawandi Hai :

Aankhein Andhi Nahin Hoti Hain, Balki Wo Dil Andhe Ho Jaate Hain Jo Seeno Mein Hain
(Al Hajj : 46)

Mazeed Farmaya :

Aur Jise Allah Noor Na De Uske Liye Kahin Noor Nahin (An Noor : 40)

Beshak Nigahon Ka Andha Jaanta Hai Ke Wo Andha Hai Aur Wo Ye Tasdeeq Karta Hai Ke Din Ka Sooraj Maujood Hai Aur Wo Ye Bhi Tasleem Karta Hai Ke Us Ka Sooraj Ko Na Dekh Sakna Khud Uski Taraf Se Paai Jaane Waali Ek Rukawat Ki Wajah Se Hai Lekin Dil Ka Andha Apne Dil Ke Andhe Pan Ko Na Samajhta Hai Na Use Tasleem Karta Hai Balki Aaftabe Nubuwwat صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ke Wujood Ka Hi Inkar Kar Baith'ta Hai Halanki Wo Din Ke Aaftab Se Bhi Zyada Raushan Hai

Ye Jaan Lene Ke Baad Aapke Liye Aayate Kareema Ka Maana Poore Taur Par Waazeh Ho Gaya Ke Haqeeqi Andha Wahi Hai Jo Dil Ka Andha Ho, Wo Nahin Hai Jo Nigaho Ka Andha Ho, Aur Ye Sab Kuchh Maloom Ho Jaane Ke Baad Aapko Is Par Tajjub Nahin Hoga Ke Humare Barguzida Sardar Muhammad صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ke Aaftabe Nubuwwat Ka Iske Aasmane Insaniyat Par Humesha Jalwa Figan Rehne Aur Poori Dunya Ko Apni Ziyabaryo Se Poori Tarah Buqa -e-

Noor Bana Dene Ke Bawujood Kuffar Ne Kyun Inkar Kiya?

Khatima

Jama'at Ke Saath Rehne, Kitabo Sunnat Ki Pairwi Karne Aur Yahoodo Nasara Aur Deegar Mazahib Waalo Ki Kitabo Se Ijtenab Karne Ke Bayaan Mein

Is Mein Zikr Karda Ahadees Maine Hafiz Munzari Ki Kitab "At Targeeb Wat Targheeb" Aur Hussam Hindi Ki "Tarteeb Al Jaamiul Kabeer" Se Liya Hai

Imam Muslim Waghaira Ne Hazrate Jabir Radiallaho Ta'ala Anho Se Riwayat Ki Ke Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Jab Khutba Dete To Aap Ki Mubarak Aankhein Surkh Ho Jaati, Aawaz Buland Hoti Aur Ghazab Mein Shiddat Hoti, Aisa Lagta Ke Aap (Dushman Ke) Kisi Lashkar Se Darate Hue Irshad Farma Rahe Hain : Wo Subah Ko Ya Shaam Ko Tum Par Lashkar Kashi Karne Waala Hai

Irshad Farmate : Mujhe Aur Qiyamat Ko In Do Ungliyo Ki Tarah Maboos Kiya Jayega Phir Aap Angushte Shahadat Aur Bichli Ungli Ko Milate

Mazeed Farmate Amma Baad! Yaqeenan Behtareen Kitab "Kitabullah" Hai, Aur Behtareen Seerat Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Seerat Hai, Aur Badtareen Kaam Deen Mein Koi Aisi Nai Baat Nikalna Hai Jiski Koi Asal Shariat Mein Na Ho, Aur Har Buri Bidd'at Gumrahi Hai Phir Farmate : Har Momin Par Khud Usse Zyada Mera Haq Hai Jis Ne Maal Chhoda Wo Uske Wurasa Ke Liye Hai, Aur Jisne Deen Aur

Hajat Mand Ahlo Iyaal Chhoda Uske Deen Ke Adayegi Aur Ahlo Iyaal Ki Nigrani Mere Zimme Hai

Hazrate Aaisha Siddiqa Radiallaho Ta'ala Anha Se Marwi Hai Ke Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Irshad Farmaya : Jo Shakhs Koi Aisa Kaam Kare Jo Humare Deen Ke Mutabiq Nahin Hai, Wo Wo Na Maqbool Hai (Imam Muslim)

Imam Hakim Ne Basanade Sahih Hazrate Abdullah Bin Abbas Se Riwayat Ki Ke Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Hujjatul Wada Ka Khutba Dete Hue Irshad Farmaya :

Aye Logo! Beshak Shaitan Is Baat Se Mayoos Ho Chuka Hai Ke Tumhari Is Sarzameen Mein Uski Parastish Ki Jaaye, Lekin Wo Is Baat Par Khush Hoga Ke Uski Pairwi Aise Bure Kaamo Mein Ki Jaaye Jinhein Tum Haqeer Samajhte Ho, Isliye Hoshyar Raho! Yaqeenan Maine Tumhare Darmiyan Ek Aisi Cheez Chhodi Hai Jise Tum Mazbooti Se Thaame Rahoge To Hargiz Kabhi Gumrah Nahin Hoge, Wo Cheez Kitabullah Aur Sunnate Rasoolullah Hai

Ibne Abbas Se Marwi Hai Ke Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Irshad Farmaya : Jo Shakhs Meri Ummat Mein Bigaad Paida Hone Ke Waqt Meri Sunnat Par Mazbooti Se Qaaim Rahega, Usko Sau Shaheedo Ka Sawab Milega (Bayhaqi)

Hazrate Muaaz Se Marwi Hai Ke Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Irshad Farmaya : Shaitan Bakri Ke Bhediye Ki Tarah, Insan Ka Bhediya Hai Ke Jis Tarah Jungle Ka Bhediya Tanha Ya Door Chali Jaane Waali

Bakri Ko Apna Shikar Bana Leta Hai, Isi Tarah Jama'at Aur Aam Logon Se Alag Aur Door Rehne Waale Ko Shaitan Bhi Apna Shikar Bana Leta Hai, Isliye Tum Jama'at, Bahami Ulfato Muhabbat, Aur Masajid Ko Apne Upar Lazim Kar Lo Aur Giroho Mein Bant Jaane Se Bacho (Tabrani)

Ibne Umar Aur Ibne Abbas Radiallaho Ta'ala Anhum Se Marwi Hai Ke Rasoolullah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Irshad Farmaya :

Allah Ta'ala Meri Ummat Ki Raaye Ka Ittefaq Kabhi Gumrahi Ki Baat Par Na Hone Dega Iskiye Sawaade Aazam Ki Pairwi Karo, Beshak Allah Ta'ala Ki Madad Jama'at Ke Saath Hai,

Aur Jo Jama'at Se Alag Hua Jahannam Mein Gaya (Hakim)

Hazrate Usama Bin Shareek Radiallaho Ta'ala Anho Se Marwi Hai Ke Rasoolullah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya : Allah Ta'ala Ki Madad Jama'at Ke Saath Hai Lekin Agar Koi Usse Alag Ho Jaaye To Shaitan Use Uchak Leta Hai Jis Tarah Rewad Se Alag Thalag Rehne Waali Bakri Ko Bhediya Uchak Leta Hai (Tabrani)

Hazrate Abu Huraira Radiallaho Ta'ala Anho Se Marwi Hai Ke Rasoolullah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya :

Do Ek Se Behtar Hai, Teen Do Se Aur Chaar Teen Se, Tumhare Upar Jama'at Ki Pairwi Lazim Hai, Isliye Ke Allah Ta'ala Ki Madad Jama'at Ke Saath Hai Aur Isliye Ke Allah Ta'ala Ne Meri Ummat Ko Hidayat Par

Jama Farma Diya, Yaqeen Rakho Ke Jama'at Se Alag Hone Waala Har Shakhs Jahannam Ki Aag Mein Jayega (Ibne Asakir)

Hazrate Ibne Umar Radiallaho Ta'ala Anho Se Marwi Hai Ke Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya : Jisko Is Baat Se Khushi Ho Ke Use Jannat Mein Aala Maqaam Mile Wo Apne Upar Jama'at Ko Laazim Kar Le, Isliye Ke Shaitan Akela Ka Saath Karta Hai Aur Do Se Door Bhagta Hai (Deylmi)

Hazrate Ibne Umar Radiallaho Ta'ala Anhuma Se Marwi Hai Ke Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya : Jo Apni Jama'at Se Alag Hua Ya Hijrat Ke Baad Dobara Aarabi Ho Gaya Uske Liye Koi Hujjat Nahin Hai (Hakim)

Hazrate Abu Huraira Radiallaho Ta'ala Anho Se Marwi Hai Ke Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya : Beshak Sabse Bade Bewuqoof Aur Sabse Bade Gumrah Wo Log Hain Jo Apne Nabi Ki Laai Hui Kitabo Sunnat Se Rugardani Kar Ke Kisi Dusre Nabi Ya Ummat Ko Ikhteyar Kare (Daylmi)

Hazrate Abu Yaala, Ibne Munzir, Ibne Abi Hatim, Abne Abi Mansoor, Nasr Muqaddasi Aur Aqeeli, Khalid Bin Arafta Se Raawi Hain, Unhone Kaha : Main Abhi Hazrate Umar Radiallaho Ta'ala Anho Ke Paas Baitha Hua Tha Ke Qabila Abde Qais Ka Ek Shakhs Aaya, Hazrate Umar Ne Usse Daryaft Kiya : Tum Hi Fulaan Ubaidi Ho? Usne Jawab Diya : Haan! Is Par Hazrate Umar Ne Apne Neze Se Use Maara, Usne Puchha : Ameeerul Momineen! Kyun Ye Saza De Rahe

Hain? Hazrate Umar Ne Irshad Farmaya : Baitho, Wo Baith Gaya, Phir Hazrate Umar Ne Kaha :

بسم اللہ الرحمن الرحیم

الٓرٰ ۔ تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ(1)

اِنَّاۤ اَنْزَلْنٰهُ قُرْءٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُوْنَ(2)

Yahan Se "La Minal Ghafileen" Tak Teen Baar In Aayat Ki Tilawat Farmai Aur Teeno Baar Use Maara

Us Shakhs Ne Puchha : Ameerul Momineen! Kyun Maar Rahe Hain? Hazrate Umar Ne Jawab Diya : Tumne Hi Hazrate Daniyaal Alaihissalam Ki Kitab Naqal Ki Hai Na, Usne Kaha Aap Apna Hukm Sadir Farmayein, Main Uski Pairwi Karunga, Aapne Farmaya : Jaao Aur Use Siyahi Aur Oon Se Mita Daalo, Phir Ab Na Use Khud Padhna Aur Na Kisi Ko Padhana Aur Agar Mujhe Khabar Mili Ke Tum Ne Use Padha Hai Ya Kisi Ko Padhaya Hai To Main Tumhein Sakht Saza Dunga, Phir Hazrate Umar Ne Khud Bayaan Farmaya Ke Maine Kitabiyo Ki Ek Kitab Ko Naqal Kiya Phir Use Ek Chamde Mein Lapet Ke Sarkar Ki Bargaah Mein Haazir Hua, Sarkar Alaihissalam Ne Puchha : Umar! Tumhare Haath Mein Kya Hai? Maine Jawab Diya : Ya Rasoolallah! Ye Kitab Hai Jise Maine Apne Haasil Shuda Ilm Par Izafe Ke Liye Naqal Kiya Hai, Ye Sun Kar Rasoolullah صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّمَ Sakht Ghazbnak Hue Yahan Tak Ke Aap Ke Dono Rukhsar Mubarak Surkh Ho Gaye Phir Buland Aawaz Se Pukar Kar Logon Ko Jama Kiya Gaya, Ansar Ne Socha Ke Rasoolullah صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّمَ Ko Hathyar Ne

Ghazabnak Kar Diya Hai, Sab Logon Ne Haazire Bargah Ho Kar Mimbare Rasool Ko Gher Liya, Huzoor Alaihissalam Ne Irshad Farmaya : Aye Logo! Beshak Mujhe Jaame Aur Mukhtasar Kalimaat Aur Unke Khawateem Se Nawaza Gaya Hai Aur Wo Kalimaat Main Tumhare Paas Is Tarah Le Kar Aaya Hoon Ke Wo Saaf Suthre Aur Be Ghubaar Hain, Isliye Kahin Aur Hairan Wa Sargardaa'n Na Ho, Aur Deen Mein Hairan Wa Sargardaa'n Log Tumhein Dhoke Mein Na Daalein, Hazrate Umar Kehte Hain Maine Khade Ho Kar Arz Ki : Main Allah Ta'ala Ke Rab Hone, Islam Ke Deen Hone Aur Aap Ke Rasool Hone Par Raazi Hoon, Iske Baad Rasoolullah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Mimbar Se Niche Tashreef Laaye

Hazrate Umar Radiallaho Ta'ala Anho Se Marwi Hai, Unhone Kaha Ke Rasoolullah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Mujhse Daryaft Farmaya : Ibne Khattab! Kya Tum Log In Jaame Wa Mukhtasar Kalimaat Ke Baare Mein Taraddud Wa Hairani Mein Mubtala Ho? Sun Lo! Us Zaat Ki Qasam Jis Ne Mujhe Nabi -e- Bar Haq Bana Kar Bheja, Beshak Main Tumhare Paas Saaf Suthre Aur Waazeh Kalimaat Le Kar Aaya Hoon, Us Zaat Ki Qasam Jis Ne Mujhe Nabi -e- Bar Haq Bana Kar Bheja Agar Mere Zamane Mein Moosa Kalimullah Hote To Wo Meri Hi Pairwi Karte (Darmi)

Huzoor صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Agarche Khaas Taur Se Hazrate Moosa Alaihissalam Ka Zikr Farmaya Lekin Hazrate Eisa Alaihissalam Aur Deegar Ambiya Alaihimussalam Ka Bhi Yahi Hukm Hai Ke Agar Wo

Sarkar Alaihissalam Ka Zamana Paate To Huzoor Hi Ki Pairwi Karte Aur Aap Hi Ki Ummat Mein Hote, Isliye Ke Sayyiduna Moosa Alaihissalam Par Taurait Utri Aur Uske Ahkaam Shariate Muhammadi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Se Mansookh Ho Gaye, Aur Jahan Tak Sayyiduna Eisa Alaihissalam Ki Baat Hai To Wo Bhi Taurait Ki Shariat Ke Isbaat Wa Tauzeeh Ke Liye Tashreef Liye Laaye, Yahi Wajah Hai Ke Injeel Mein Ahkaam Ka Bayaan Nahin Hai, Is Mein Sirf Qasas Aur Pand Wa Nasaih Ka Bayaan Hai

Is Baat Par Daleel Ke Ambiya -e- Kiraam Agar Huzoor Ka Zamana Paate To Aap Hi Ki Pairwi Karte, Allah Ta'ala Ka Ye Farman Hai :

"Aur Yaad Karo Jab Allah Ne Paighambaro Se Ahad Liya : Main Tum Ko Jo Kitab Aur Hikmat Doon Phir Tumhare Paas Wo Rasool Tashreef Laayein Jo Tumhari Kitabo Ki Tasdeeq Farmayein To Tum Zaroor Un Par Imaan Laana Aur Zaroor Unki Madad Karna, Farmaya : Kya Tum Logon Ne Iqraar Kiya, Farmaya : To Ek Dusre Par Gawah Ho Jaao Aur Main Tumhare Saath Gawaho Mein Hoon

Ek Dusri Hadees Mein Moosa Alaihissalam Ke Ilawa Ek Dusre Paighambar Ka Bhi Zikr Aaya Hai

Bayhaqi Aur Abdur Razzaq Ne Hazrate Zohri Se Mursalan Riwayat Ki, Unhone Kaha Ke Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Irshad Farmaya : Us Zaat Ki Qasam Jiske Qabza -e- Qudrat Mein Meri Jaan Hai, Agar Tumhare Darmiyan Maujoodgi Ke Zamane Mein Hazrate Yusuf Alaihissalam Tumhare Paas Tashreef

Laate Aur Tum Mujhe Chhod Kar Unki Pairwi Karte To Zaroor Gumrah Ho Jaate, Hazrate Umar Radiallaho Ta'ala Anho Se Marwi Hai, Unhone Kaha Maine Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Se Taurait Seekhne Ke Baare Mein Daryaft Kiya To Sarkar Alaihissalam Ne Farmaya : Taurait Na Seekho Balki Quraan Seekho Jo Tumhari Taraf Utara Gaya Aur Is Par Iman Rakho (Bayhaqi)

Abu Nayeem Ne Hilya Mein Hazrate Umar Radiallaho Ta'ala Anho Se Riwayat Ki, Unhone Bayaan Kiya Ke Main Nabiye Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Hayaate Mubaraka Mein Khaibar Gaya, Wahan Maine Ek Yahoodi Ko Ek Aisa Kalaam Padhta Hua Paaya Jo Mujhe Bhaa Gaya

Maine Usse Puchha : Jo Tum Padh Rahe The, Wo Mujhe Likhwa Sakte Ho?, Usne Jawab Diya : Haan! Main Ek Chamda Le Kar Uske Paas Gaya To Wo Mujhe Imla Karwane Laga, Jab Main Wapas Lauta To Hazire Khidmat Ho Kar Maine Arz Ki : Ya Rasoolallah, Main Ek Yahoodi Se Mila Wo Ek Aisa Kalaam Padh Raha Tha Ke Aapke Baad Maine Waisa Kalaam Nahin Suna, Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Puchha Ke Shayad Tum Ne Use Likh Bhi Liya Hai, Maine Arz Ki : Haan, Sarkar Ne Hukm Diya Ke Use Mere Paas Le Kar Aao, Main Gaya Aur Use Le Kar Aaya To Sarkar Ne Farmaya Baith Kar Isko Padho, Kuchh Der Maine Padha Phir Aapke Rukhsar Mubarak Ko Dekha Ke Uska Rang Badal Chuka Hai Ab Maare Khauf Ke Main Ek Harf Bhi Aage Na Badh Saka, Uske

Baad Wo Maine Sarkar Alaihissalam Ko Pesh Kar Diya Phir Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Uske Ek Ek Naqsh Ko Apne Luaab Se Mitaane Aur Ye Irshad Farmane Lage, In Logon Ki Baat Na Maano, Yaqeenan Ye Log Hairan Wa Sargardaa'n Hain, Bil Aakhir Aap Ne Iska Aakhir Harf Tak Mita Daala

Hazrate Abdullah Bin Mas'ood Se Marwi Hai Ke Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya : Ahle Kitab Se Kisi Bhi Cheez Ke Baare Mein Mat Puchho, Kyunki Mujhe Ye Andesha Hai Ke Wo Tumhein Sachhi Baat Batayein Aur Tum Unhein Jhutlao Ya Wo Tumhein Jhooti Baat Batayein Aur Tum Un Ki Tasdeeq Kar Baitho, Tumhare Upar Quran Ki Pairwi Laazim Hai, Beshak Is Mein Tumhare Aglo Aur Baad Waalo Ki Khabrein Hain Aur Tumhare Baahami Muamlaat Ka Waazeh Bayaan Maujood Hai (Ibne Asakir)

Hazrate Abu Huraira Se Marwi Hai, Unhone Kaha: Ahle Kitab Ibrani Zubaan Mein Taurait Padhte The Aur Musalmano Ke Liye Arabi Mein Uski Tafseer Karte The To Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya : Ahle Kitab Ki Na Tasdeeq Karo Aur Na Un Ko Jhutlao Balki Kaho Hum Allah Ta'ala Par Aur Is Quraan Par Iman Laaye Jo Humari Janib Utara Gaya

Ye Hukm Us Waqt Hai Jab Humare Deen Ki Alaniya Mukhalifat Na Hoti Ho Aur Agar Humare Deen Ki Khullan Khulla Mukhalifat Hoti Ho To Unki Takzeeb Hum Par Wajib Hai, Aur Agar Humare Deen Ki Ba Zaahir Mawafiqat Hoti Ho To Is Soorat Mein Unki Tasdeeq Karenge

Taurait Wa Injeel Padhne Ka Hukm

Shahab Khifaji Ne "Sharhush Shifa" Ke Shuru Mein Abdullah Bin Amr Bin Aas Radiallaho Ta'ala Anhuma Ki Wo Riwayat Naqal Ki Hai Jis Mein Taurait Se Mutalliq Ata Bin Yasaar Ki Janib Se Puchhe Gaye Sawal Ke Jawab Mein Nabiye Kareem صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Kaifyat Ka Bayaan Hai

Iske Baad Shahab Khifaji Ne Bayaan Kiya : Agar Ye Aitraz Kiya Jaaye Ke Hazrate Abdullah Radiallaho Ta'ala Anho Qureshi Aur Arabi The Lihaza Unse Taurait Waghaira Kutube Qadeema Ke Baare Mein Puchhna Munasib Na Tha Aur Fuqaha Ne Bayaan Kiya Hai Ke In Ka Padhna Jaaiz Nahin Hai, To Is Ka Kya Jawab Hoga?

Main Kehta Hoon : Is Ka Jawab Ye Hai Ke Hazrate Abdullah Radiallaho Ta'ala Anho Taurait Padhte The Aur Use Likhte Bhi The Aur Burhan Halabi Ne Muqtafa Mein Zikr Kiya Hai Ke Hazrate Abdullah Radiallaho Ta'ala Anho Taurait Zubani Yaad Karte The Aur Bazzar Ne Bayaan Kiya Hai Ke Abdullah Bin Amr Bin Aas Ne Khwab Mein Dekha Ke Un Ke Ek Haath Mein Shehad Hai Aur Dusre Mein Ghee, Aur Wo Dono Ko Chaat Rahe Hain, Jab Subah Hui To Unhone Nabiye Kareem صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ke Samne Khwab Bayaan Kiya, Huzoor صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Unse Irshad Farmaya : Tum Taurait Aur Quran Dono Ki Tilawat Karte Ho, Aur Waqai Wo Dono Ki Tilawat Kiya Karte The Aur Jahan Tak Taurait Ki Qira'at Se

Mumanat Ki Baat Hai To Agarche Fuqaha Ne Isko Sarahatan Bayaan Kiya Hai Lekin Ye Hukm Apne Itlaaq Par Nahin Hai, Isliye Ke Nabiye Kareem صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ke Zamane Mein Bahut Se Sahaba Taurait Padhte The Aur Sarkar Alaihissalam Ne Unhein Mana Bhi Nahin Farmaya, Lihaza Sabit Hua Ke Ye Hukm Us Shakhs Ke Saath Muqayyad Hai Jo Iske Mansookh Aur Tehreef Shuda Ahkaam Mein Farq Wa Imtiyaz Na Kar Sake, Aur Is Mein Mashghool Ho Kar Apna Waqt Barbad Kare, Lekin Jo Shakhs Aisa Na Ho Uske Liye Taurait Padhna Mana Nahin Hai Balki Rajam Waghaira Jin Ahkaam Ke Yahoodi Munkir Hain Un Mein Un Par Ilzaam Ke Taurait Ka Padhna Matloob Hai

Phir Khifaji Ne Kaha : Baaz Shurooh Mein Musannif Waghaira Par Aitraz Kiya Gaya Hai Jo Taurait Aur Dusri Tehreef Shuda Aasmani Kitabo Se Zyada Naqal Karte Hain Halanki Fuqaha Ne In Ka Padhna Aur In Mein Ghauro Fikr Karna Haraam Qarar Diya Hai Kyunki In Mein Tehreef Wa Tabdeeli Kar Di Gai Hai, Aur Baaz Fuqaha Ne Mubalghe Se Kaam Lete Hue Kaha : Taurait Ke Awraaq Se Istinja Karna Jaaiz Hai Lekin Ye Nihayat Hi Na Munasib Hukm Hai Jis Ko Zubaan Par Laana Bhi Munasib Nahin Hai, Sharhe Tajabi Mein Hai, Agar In Kitabo Mein Koi Aisi Baat Maujood Ho Jis Mein Tehreef Na Hone Par Nazar Jamti Ho Aur Us Mein Ghaur Karne Se Kisi Maqsade Sharai Ka Husool Hota Ho To Bayeed Nahin Ke Is Mein Ghaur Karna Aur Mashghool Hona Mubah Hai

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(3) Azaan -e- Bilal Aur Suraj Ka Nikalna
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- Abde Mustafa Official
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- Abde Mustafa Muhammad Sabir Qadri
(6) Shabe Meraj Ghause Paak
- Abde Mustafa Muhammad Sabir Qadri
(7) Shabe Meraj Nalain Arsh Par
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- Abde Mustafa Muhammad Sabir Qadri
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