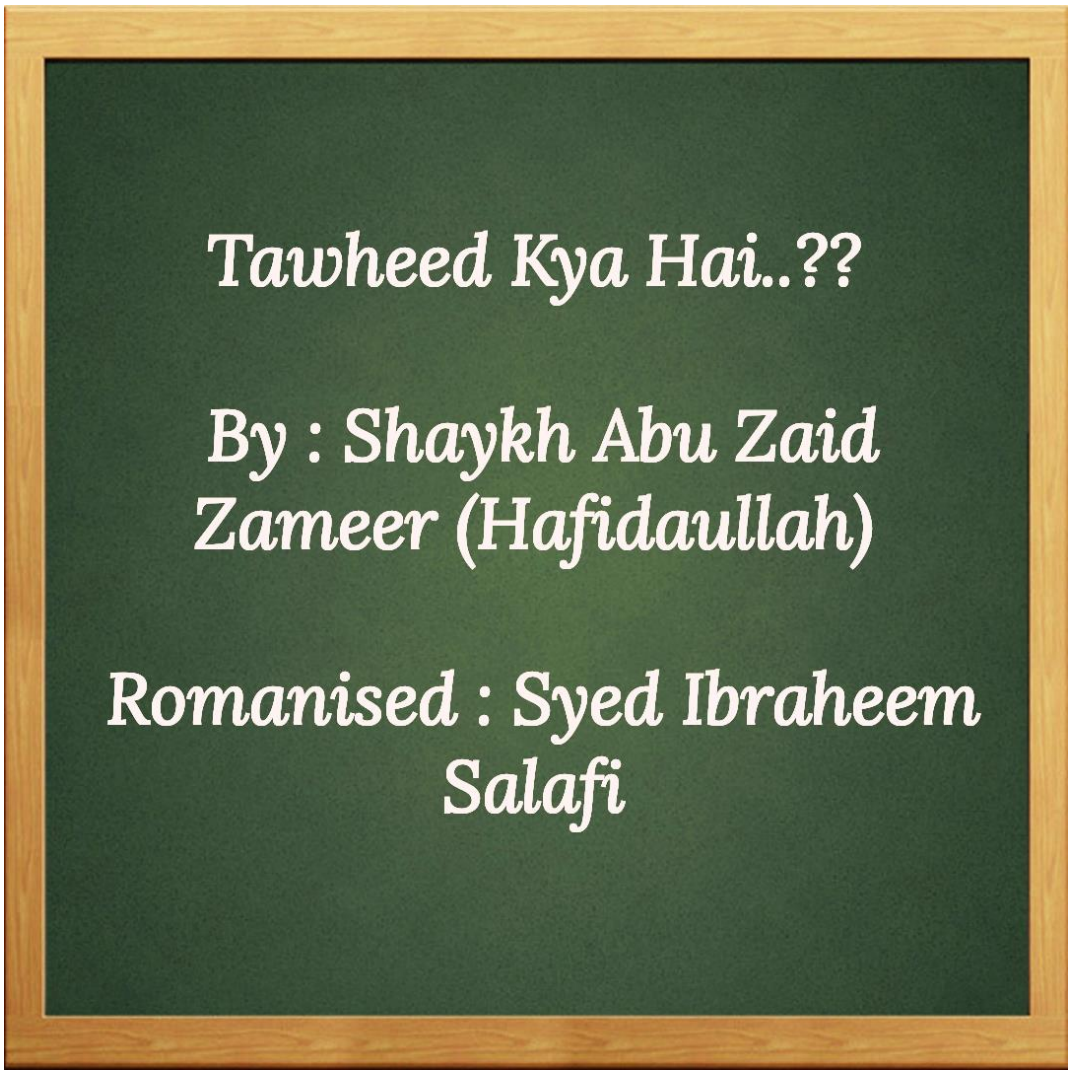
Tawheed Kya hai..?? || Shaykh Abu Zaid Zameer



Tawheed Kya Hain?

By: Shaykh Abu Zaid Zameer Hafidahullah.

Source:

http://islamiclectures.net/tawheed-kya-hai/

Romanised: Syed Ibraheem Salafi.

(TAWHEED KI AHMIYATH)

Shaykh ney kahan: Jaise jaise insaan deen ka ilm hasil karta jaata hain, qur'an wa sunnat ka mutala karta hain uske saamney islam ke mahasin islam ke khoobiya islam ki bhalayiya sab saamney aati jaati hain, is liye insaan ko chahiye ke wo Allah(ﷻ) ka shukr karey ke Allah(ﷻ) ney itna achchaa deen usko diya jo uski duniya wa aakhirat ki kamiyabi ke liye wahid raasta hain.

Islam ke bareme maloom karne ke baad ab ek bohot hi aahem mauzu hummare saamney hain, ye wo cheez hain jis ke bagair ek insaan apni paidaish ke maqsad ko poora nahi kar sakta, ye wo cheez hain jo saarey Nabiyon ki dawat hain, ye wo cheez hain jis ke bagair insaan chahe jitni nekiya kar ley wo nekiya uski Allah(ﷻ) ke nazdeek qubool nahi hoti,

ye wo cheez hain jo bande se Allah(ﷻ) ko sab se pehle aur aakhir tak chahiye jis par khatima insaan ke gunhaon ko dhone wala banta hain aur jis ke bagair marna insaan ki nekiyon ko barbaad karne ka sabab banta hain.

Agar hum ghaour karey aur qur'an wa sunnat ka mutala karey tou maloom hota hain ke ye "Tawheed" hain jis ke bagair insaan ki nijaat mumkin nahi.

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(TAWHEED KI FAZILAT AUR ISKA SUBOOT)

Sab se pehle tawheed ki fazilat aur iska suboot, in dono cheezon ke jaaney ke liye hum Allah ke Nabi (ﷺ) ki do hadeeson ko dekhege.

PEHLI HADEES: Jabir (Radhi Allahu Anhu) se riwayat hain ke Nabi (ﷺ) farmatey hain:

يعذب ناس من أهل التّوحيد في النّار حتّى يكونوا فيها حمماً ثمّ تدر كهم الرّحمة فيخرجون

"Ahle tawheed mein se baaz log aise bhi hoge jo jahnnum ki aag mein aazaab diye jayege jo jal kar koyla ho jayeg lekin phir bhi Allah(ﷻ) ki rahmat unko paayegi aur unko nikaal diya jayega."

(Sunan Tirmidhi, Hadees: 2597. Shaykh Albani Rahimahullah Ney Isse Sahih Kahan Hain)

Is hadees se do baaten maloom huwi 1)Tawheed ka lafz hadees mein maskoor hain 2)Tawheed walon ki fazilat ye hain ke jahannumi ho jaaney ke bawajood hameshgi ki jahannum unke haq mein nahi hogi balke wo usse nikaley jayege.

DUSRI HADEES: Aisha Siddiqa (Radhi Allahu Anha) aur Abu Huraira (Radhi Allahu Anhu) se marwi hain:

أنّ رسول الله ﷺ كان إذا أراد أن يضحّي اشترى كبشين عظيمين سمينين أقرنين أملحين موجوءين، فذبح أحدهما عن أمته، لمن شهد لله باتّوحيد و شهد له بالبلاغ،وذبح الآخر، عن محمدﷺ، وعن آل محمدﷺ

"Rasoolullah (ﷺ) jab qurbani ka irada farmatey tou do badey, motey, sing'daar, chatkabre (kale safeed dhabbe) khssi kiye huwe mandey khareedtey, in mein se ek apni ummat ke un logon ki taraf se zubah farmatey, jo Allah(ﷻ) ki tawheed aur Aap (ﷺ) ki risalat ki ghawahi deyte hain, aur dusra Muhammad (ﷺ) aur Aal-E-Muhammad (ﷺ) ki taraf se zubah farmatey."

(Sunan Ibne Majah, Hadees: 3122. Shaykh Albani Rahimahullah Ney Isse Sahih Kahan)

Is hadees se ye baat maloom huwi ke Allah ke Nabi (ﷺ) ney jo qurbani apni ummat mein un logon ki taraf se ki jo "Tawheed wa Risalat" ki ghawahi deyte hain, aap ney uski taraf se ye nahi ki jo iski ghawahi nahi deyta ho, is liye ummat mein dakhil hone ke liye tawheed ko qubool karna aur iski ghawahi deyna lazim hain, jo aadmi tawheed wa risalat ki ghawahi nahi deyta hain jo aurat tawheed wa risalat ki ghawahi nahi deyti hain Allah(ﷻ) ke nazdeek wo musalmaan nahi hain.

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(TAWHEED KI AQSAAM EK HI AAYAT MEIN)

Shaykh Uthymeen Rahimahullah ney tawheed ke taluq se bohot hi umda baat kahin hain:

وقد ذكر أهل العلم -رحمهم الله- أن أقسام التوحيد ثلاثة، وذلك باتتبع والاستقراء؛

أولها؛ توحيد الربوبية،

والثاني؛ توحيد الألوهية،

والثالث؛ توحيد الأسماء والصفات

وقد اجتمعت الثلاثة في آية واحدة من كتاب الله في قوله -تعالى-} :رب السماوات والأرض وما بينهما فاعبده واصطبر لعبادته هل تعلم له سميا] {مريم :٦٥[

فقوله -تعالى-} :رب السماوات والأرض وما بينهما {هذا توحيد الرّبوبية، وقوله؛ }فاعبده واصطبر لعبادته {هذا توحيد الألوهية، وقوله -تعالى-} :هل تعلم له سميا {هذا توحيد الأسماء والصفات

"Ahle ilm ney (Allahﷻ un par raham farmaye) tawheed ki teen qisme zikr ki hain quran wa sunnat mein ghaour kar ke aur us mein se jama kar ke:

1)Tawheed-E-Rububiyat

2)Tawheed-E-Ulohiyat aur

3)Tawheed-E-Asma-Wa-Sifaat

Agar tum ek jagha ek aayat mein dekhna chaho tou Allah(ﷻ) ki kitaab mein is qaoul mein (dekho)

رب السماوات والأرض وما بينهما فاعبده واصطبر لعبادته هل تعلم له سميا

"Wo Rab hain aasmano aur zameen ka aur in ke beech tamaam chizon ka, tou ussi ki ibadat kar aur ussi ki ibadat par jama reh, kya tu uska ham'naam koi jaanta hain."

[Surah Maryam Aayat 65]

Tou Allah(ﷻ) ka ye farmaan:

رب السماوات والأرض وما بينهما

"Wo Rab hain aasmano aur zameen ka aur in ke beech tamaam chizon ka." ye tawheed-e-rububiyat hain,

Aur Allah(ﷻ) ka ye farmaan:

فاعبده واصطبر لعبادته

"Tu ussi ki ibadat kar aur uski ibadat par jama reh." ye tawheed-e-ulohiyat hain,

Aur Allah(ﷻ) ka ye farmana ke:

هل تعلم له سميا

"Kya tu uska ham'naam koi jaanta hain." ye tawheed-e-asma-wa-sifaat hain.

[Fatawa Nooru Ala Al-Darb, Kitabul Aaqidah Jild 1 Sawaal no. 3]

Tou ye teen chize tawheed ki teen qisme hain, jo qur'an ki ek aayat mein bando ki aasani ke liye Allah(ﷻ) ney jama kar di, is liye in teeno baaton ko maanna zarori hain, yehi wajha ke Allah(ﷻ) ney teeno ko ek sath zikr bhi kiya taake ek sath insaan ke samahj mein ye saari baaten aajaye...

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(TAWHEED-E-RUBUBIYAT)

Tawheed ki teen qismo mein sab se pehli qism tawheed-e-rububiyat hain,

Shaykh Uthymeen Rahimahullah kehtey hain:

توحيد الربوبية؛ وهو 《 إفراد الله -سبحانه وتعالى- بالخاق، والملك، والتدبير 》

"Teen baaton mein Allah(ﷻ) ko akela maanna, takhleeq ke aitebaar se, milkiyat ke aitebaar se, aur tadbeer ke aitebaar se, ye tawheed-e-rububiyat hain." [Majmu Fatawa Wa Rasail Ibne Uthymeen Jild 1, Safa 18]

(KHALQ MULK AUR TADBEER)

Tawheed-E-Rububiyat ye hain ke teen baaton mein Allah(ﷻ) ko akela maanan, akela maanna yani ye Allah(ﷻ) ke siwa koi nahi karta hain Allah(ﷻ) jaisa in mein koi nahi hain:

1)Bil Khalqi: Takhleeq ke aitebaar se creations ke aitebaar se chizon ko bananey aur paida karne ke aitebaar se, Allah(ﷻ) hi ney paida kiya hain, koi aur chizon ko paida nahi karta hain.

2)Wal Mulk: Milkiyat ke aitebaar se badeshahi ke aitebaar se, malik hone ke aitebaar se.

3)Wat Tadbeer: Aur tadbeer ke aitebaar se, nizam bananey aur chalaney ke aitebaar se.

Khalq(har cheez ko paida karna banana) Mulk(har cheez ka malik) aur Tadbeer(yane kayenaat ka nizaam banana aur chalana) ye teeno sirf aur sirf Allah(ﷻ) hi ke hath mein hain, Allah(ﷻ) hi khaliq malik aur mudabbir hain.

(ALLAH KE KHALIQ MALIK AUR MUDABBIR HONE KI DALEEL)

Tamaam chizon ka khaliq Allah(ﷻ) hain. .. Allah(ﷻ) farmata hain:

الله خالق كل شيء وهو على كل شيء وكيل

"Allah hi har cheez ka khaliq hain aur wo har cheez par wakeel hain."

[Surah Zumur Aayat 62]

Allah(ﷻ) farmata hain malik aur badeshah hone ke aitebaar se:

لله ملك السماوات والأرض وما فيهن وهو على كل شيء قدير

"Badeshahi tou Allah hi ke liye hain aasmano ki zameen ki aur un mein jo kuch hain tamaam chizo ki aur wo tou har cheez par qadir hain."

[Surah Maidah Aayat 120]

Yahan par ek cheez samjhe arabi zubaan ke do lafz hain ek "ma'lik" aur ek hain "maalik" ma'lik ka matlab hota hain badesha aur maalik ka matlab hota hain malik, har badesha malik hota hain lekin har malik badeshah nahi hota hain (ek aadmi hain wo pencil ka malik hain tou kya wo badeshah ho gaya nahi, lekin badesha jo kuch hukumat mein hota hain uska malik hota hain jo chahe us mein kar sakta hain) Allah(ﷻ) ma'lik bhi hain maalik bhi hain Allah(ﷻ) ney kudh farmaya:

الملك القدوس السلام

[Surah Hashar Aayat 23]

Allah(ﷻ) farmata hain:

يدبر الأمر من السماء إلى الأرض

"Aasmaan se zameen tak ka nizaam Allah hi chalata hain."

[Surah As-Sajdah Aayat 5]

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(ARAB KE MUSHRIKEEN KA AAQIDAH)

Allah ke Nabi (ﷺ) ke zamane mein aise bhi loug thhey, jo ye maante thhey ke Allah(ﷻ) rab hain, mabood hain, lekin iske bawajood wo "La Ilaha Illallah" ka inkaar kartey thhey, us mashare mein kya bimari thi? unka kya shirk tha? unka kya haal tha? Jinke beach Muhammadur Rasoolullah(ﷺ) ko rasool wa nabi bana kar behja gaya, ye jaanna zarori hain, kuy ke kahin hummare mashare mein aise loug na paaye jaaye jo "La Ilaha Illallah" ko zabaan se maantey ho lekin haqiqat ke aitebaar se wo iske khilaaf kar rahe ho, aisa us

waqt hota hain jab ek insaan ko tawheed aur ibadat ke mana maloom na ho, wo ibadat kar raha hain lekin jaanta nahi ke ibadat kar raha hain, wo ye samahj raha hain ke bas wo tou buzrugo ki awliya ki izzat wa ahteraam kar raha hain usne muhabbat kar raha hain lekin haqiqatan wo unki ibadat kar raha hain...

Arab ke jo mushrikeen Allah ke Nabi(ﷺ) ke sab se bade dushman thhey, kya wo Allah(ﷻ) ko nahi maantey thhye? Aagar tareekh ka mushada kiya jaye aur tareekh se badh kar qur'an-e-kareem ka mutala kiya jaye tou ye baat bilkul wazeh taur par saamne aajati hain ke wo Allah(ﷻ) ko bhi maantey they wo Allah(ﷻ) ko maanney ke bawajood Allah(ﷻ) ko akela mabood nahi maantey thhey wo ye maantey thhey ke Allah(ﷻ) ke siwa dusron ki bhi ibadat ki jaati hain aagar che wo dusre Allah(ﷻ) se chote hain, unka aaqidah ye tha ke sab se bade tak pohacne ke liye apne se badon ke zariye se pohcha jaata hain, awliya ke zariye se saleheen ke zariye se button ke zariye se jinko unhune apna mabood bana rakkha tha, Allah(ﷻ) tak pohacne ka zaria hain. Makkah ke mushrikeen tawheed-e-rububiyat ka aqraar kartey thhey wo ye maantey thhey ke rab Allah(ﷻ) hain.

Allah(ﷻ) apne Nabi (ﷺ) se farmata hain:

ولئن سألتهم من خلق السماوات والأرض وسخر الشمس والقمر ليقولن الله فأنى يؤفكون

"Aye Nabi! aagar aap unse poucho, kaun hain jisne aasmano aur zameen ko paida kiya, kaun hain jisne suraj aur chand ko paband bana rakkha hain, wo yaqinan yehi kahegen ke wo tou Allah hain, phir ye kahan se jhoot mein phasaye jaatey hain."

[Surah Al-Ankabaot Aayat 61]

Sawaal poucha jaa raha hain ke "kaun hain jisne aasmaan aur zameen ko paida kiya"? tou kahliq ke bareme unka jawaab Allah(ﷻ) hain, dusra tukda "kaun hain jisne suraj aur chand ke nizam ko paband kar rakkha hain"?

unka jawaab ye tha ke mudabbir Allah(ﷻ) hain, arab ke mushrikeen bhi ye maantey thhey ke Allah(ﷻ) hi khaliq hain Allah(ﷻ) hi mudabbir hain.

Milkiyat ke aitebaar se Allah(ﷻ) ney farmaya:

قل لمن الأرض ومن فيها إن كنتم تعلمون)٨٤ (سيقولون لله قل أفلا تذكرون)٨٥ (قل من رب السماوات السبع ورب العرش العظيم)٨٦ (سيقولون لله قل أفلا تتقون)٨٧ (قل من بيده ملكوت كل شيء وهو يجير ولا يجار عليه إن كنتم تعلمون)٨٨ (سيقولون لله قل فأنى تسحرون)٨٩(

"Aye Nabi! aap kahinye aagar tum jaantey ho tou bataon zameen aur is ki tamaam chize kis ki hain."? "Wo yaqinan yehi kahenge Allah, Aye Nabi! aap ye bhi kahinye phir tum gaour kuy nahi kartey." "Aye Nabi! aap kahinye saaton aasmano ka rab kaun hain aur arsh-e-aazeem ka rab kaun hain."? "Keh deyge Allah hain Aye Nabi! phir aap kahinye phir tum dartey kuy nahi." "Aye Nabi! aap kahinye ke aagar tum jaantey ho tou bataon wo kaun hain jis ke hath mein saari chizon ke khazane hain, aur wo kaun hain jo panha deyta hain aur uske muqabley mein koi panha nahi deyta." "Unka jawaab yehi hoga ke wo tou bas Allah hi hain, Aye Nabi! phir aap kahinye ke tum par phir kahan se jadu kiya jaata hain." [Surah Al-Mominoon Aayaat 84,89]

Arab ke mushrikeen Allah ke Nabi (ﷺ) ke mukhalif hone ke bawajood, unse jab ye sawalaat pouchey jaye tou Allah(ﷻ) ki taraf se zamanat hain ke unka yehi jawaab hoga "ye sab Allah(ﷻ) karta hain" Allah(ﷻ) ko kayenaat ka kahliq malik aur nizam chalaney wala sab maanney ke baad unko tou unchey darje ke musalmaan banna chahiye tha, lekin mushrik ke mushrik hi thhey, maloom huwa ke jo Allah(ﷻ) ney sikahaya hain yehi (tawheed-e-rububiyat) kafi nahi hain balke iske baad bhi kuch reh jaata hain jo asl bimarai ki jagha hain wo tawheed-e-rububiyat ke baad tawheed-e-ulohiyat hain.

Saari ibadaton ka haqdaar akela Allah(ﷻ) hain, Allah(ﷻ) ki ibadat mein kisi ko shareek na kiya jaye, na kisi but ko na kisi paid ko na suraj chanad ko na

buzrug ko na qabar ko na nabi ko na shaheed ko na wali ko, Allah(ﷻ) ki ibadat Allah(ﷻ) ke liye karna iska naam tawheed-e-ulohiyat hain.

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(MUSHRIKEEN-E-MAKKAH KA SHIRK)

Mushrikeen jo arab ke thhey unka aamal kya tha, Allah(ﷻ) ko rab maan rahe hain, Allah(ﷻ) ko malik maan rahe hain, khaliq aur mudabbir maan rahe hain, phir bhi inko mushrik aur kafir kuy qaraar diya gaya?

Qur'an-e-Kareem mein Allah(ﷻ) ney mushrikeen ka jurm bataya hain, Allah(ﷻ) ney farmaya:

ويعبدون من دون الله ما لا يضرهم ولا ينفعهم ويقولون هؤلاء شفعاؤنا عند الله قل أتنبئون الله بما لا يعلم في السماوات ولا في الأرض سبحانه وتعالى عما يشركون

"Wo Allah ke siwa aiso ki ibadat kartey hain, jo na unko zarar pohchaye na nafa, aur kehtey hain ke Allah ke paas ye hummare shifarish hain, Aye Nabi! aap kahinye kya tum Allah ko aisi cheez ki khabar deyte ho jis ka wujood Allah aasmaan wa zameen mein jaanta hi nahi, paak hain wo Allah is shirk se jis mein ye loug mubtila hain."

[Surah Yunus Aayat 18]

Unko mushrik is liye kahan gaya ke Allah(ﷻ) ko bada maanney ke bawajood unhune in buzragon ko Allah ke paas shifarish qaraar diya, aur wo aamaal jo khalis Allah ke liye thhey sajda, dua, nazr, qurbani aur dusren aamaal Allah ke sath sath in button, buzrugo aur qabron ke liye bhi kiye, yehi wajha thi ke Allah ney inko mushrik qaraar diya.

Allah(ﷻ) ney mushrikeen ka qaoul kudh zikr kiya, Allah(ﷻ) ney farmaya:

والذين اتخذوا من دونه أولياء ما نعبدهم إلا ليقربونا إلى الله زلفى إن الله يحكم بينهم في ما هم فيه يختلفون إن الله لا يهدي من هو كاذب كفار

"Jinhune Allah ke siwa dusron ko apne awliya bana rakkhe hain, wo kehtey hain hum tou inki ibadat is liye kartey hain ke ye humme Allah se kuch aur khareeb kar dey, ye jis ikhtelaaf mein padhe huwe hain Allah unke beach faisla zaroor karega, Allah aise shaksh ko hidayat nahi deyta hain jo jhuta aur nashukra ho."

[Surah Zumur Aayat 3]

In dono aayaat se ye baat maloom huwi ke, mushrikeen ka aaqidah ye tha ke wo apne button ko apne buzrugo ko, Allah(ﷻ) ke shifarish bana kar inki ibadat kartey thhey, in ko sajde kartey thhey, inke tawaf inki nazre kartey thhey, mannate mangtey thhey, aur is tarha ibadati umoor inke liye kartey thhey, Allah(ﷻ) ney is cheez ko batil shirk aur jhoot qaraar diya, aur aise insaan ko Allah(ﷻ) ney nashukra munkir aur Allah(ﷻ) ke sath shirk karne wala qarar diya...

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(TAWHEED-E-ULOHIYAT)

((Saari ibadaton ka haqdaar akela Allah(ﷻ) hain, Allah(ﷻ) ki ibadat mein kisi ko shareek na kiya jaye, na kisi but ko na kisi paid(tree) ko na suraj chanad ko na buzrug ko na qabar ko na nabi ko na shaheed ko na wali ko, Allah(ﷻ) ki ibadat Allah(ﷻ) ke liye karna iska naam tawheed-e-ulohiyat hain))

(MAQSAD-E-HAYAAT)

Sab se aahem cheez Allah(ﷻ) ke nazdeek wo hain jis ke liye Allah(ﷻ) ney insaan ko paida kiya, wo cheez Allah(ﷻ) ki ibadat hain sirf aur sirf Allah(ﷻ) ki ibadat, Insaan ko Allah(ﷻ) ney paida kuy kiya, iska jawaab Allah(ﷻ) ney kudh Qur'an-E-Kareem mein diya:

Allah(ﷻ) farmata hain:

وما خلقت الجن والإنس إلا ليعبدون

"Humne jinnaat ko aur insano ko sirf aur siir apni ibadat hi ke liye paida kiya hain."

[Surah Ad-Dhaariyat Aayat 56]

(IBADAT AUR ISKI AQSAAM)

Ibne Taymiyah (Rahimahullah) ney apni kitaab "al ubodiyah" safa teen par farmatey hain:

العبادة؛ اسم جامع لكل ما يحبه الله ويرضاه من الأقوال والأعمال الظاهرة والباطنة

Ye tareef hain ibadat ki, ibadat ek jame lafz hain jo har us cheez par bola jaata hain jo Allah(ﷻ) ko pasand hain aur jis se Allah(ﷻ) razi hota hain, ibadat aqwaal mein bhi hoti hain aamaal mein bhi hoti hain, ibadat zahir mein dikhayi deyna wala aamal bhi hota hain, aur kabhi aisa bhi aamal hota hain jo dikhayi nahi deyta hain jo batin mein hota hain.

((Jis ko ibadat ke mana maloom na ho tou aisa insaan yaqinan shirk mein mubtila hoga))

Ulama ney ibadat ki panch qisme zikr ki hain: Qalbi Ibadaat, Lisani Ibadaat, Badani Ibadaat, Maali Ibadaat, aur Tarki Ibadaat phir in ibadaat ki bhi do qisem hain Ibadat-e-Mehza aur Ibadat-E-Gair'Mehza..

1) Qalbi Ibadaat: (Dil se ki jaaney wali ibadaat jaise Allah(ﷻ) par emaan bharosa Allah(ﷻ) se muhabbat khauf aur umeed, jinka taluq insaan ke dil se hota hain, jnka zikr quran wa sunnat mein hain, ye saari ki saari chizen qalbi ibadaat hain)

2) Lisani Ibadaat: (Zabaan se ki jaane wali ibadaat, Allah(ﷻ) ka zikr shukr karna, Allah(ﷻ) se dua karna, quran padhna, neki ka hukm aur burayi se rokna, namaz mein quran tasbeeh tashahud wagaira padhna, azaan deyna, kuthba deyna, jinka taluq zabaan se hota hain, ye sab ki sab lisani ibadaat hain)

3) Badani Ibadaat: (Badan se ki jaaney wali ibadat, Jis mein badan ke aaza Allah(ﷻ) ki ibadat mein koi aamal kartey hain, jaise namaz mein qiyaam, sajda aur ruku karna, kabe ke tawaf karna, safa marwa ke beach sayee karna, issi tarha jinka taluq badan ho, in tamaam aamaal ko badani ibadaat kahan jaata hain)

4) Maali Ibadaat: (Maal se ki jaaney wali ibadat, jo milkiyat insaan ki hoti hain wo Allah(ﷻ) ke liye kharj karna, jaise jaanwar ki qurbani karna, zakaat wa sadaqaat deyna, ghareebon ki madada karna, haj ka kharz masajid ki tameeer quran ke mushaf deyna wagaira jin ka taluq insaan ke maal se hota hain, ye saari maali ibadaat hain)

5) Tarki Ibadaat: (Aamaal ko tarak karna Allah(ﷻ) ki riza ke liye, jaise roze mein khana peena tark karna, sharaab jhoot wagaira tark karna, jinka taluq

aamaal ko Allah(ﷻ) ke hukm wa riza ke liye tark karne se hota hain, ye saari chizen tarki ibadaat hoti hain)

(IBADAT-E-MEHZA AUR IBADAT-E-GAIR'MEHZA)

Allah(ﷻ) ney jo hukm diye hain do wo qism ke hain, 1)Wo aamaal jinki nisbat Allah(ﷻ) hi ki taraf hoti hain, 2)Wo aamaal jinki nisbat bando ki taraf hoti hain, magar wo aamal Allah(ﷻ) ke liye hi kiye jaatey hain..

1) Ibadat-E-Mehza: (Jaise dua karna, hum Allah(ﷻ) se dua kartey hain "Aye Allah(ﷻ) hammare masley ko hal kar" namaz padhte hain namaz mein Allah(ﷻ) aur bande ke beach mein koi aur nahi hota hain, aise aamaal jis mein bande ka rukh Allah(ﷻ) hi ki taraf hota hain, isko ibadat-e-mehza kehtey hain, jis mein Allah(ﷻ) aur bande ke beach mein koi maqlooq nahi hoti hain)

2) Ibadaat-e-Gair'Mehza: (Baaz aamaal aise hain jin aamaal mein rukh bande ki taraf hota hain, jaise walidain ki khidmat karna ye Allah(ﷻ) ka hukm hain lekin rukh maqlooq ki taraf hain, ghareebon ki madad karna Allah(ﷻ) ka hukm hain lekin rukh ghareebo ki taraf hain, logon ko deen sikhana Allah(ﷻ) ka hukm hain lekin rukh lougon ki taraf hain, tou wo aamaal jin mein rukh bando ki taraf hota hain magar wo Allah(ﷻ) hi ke liye hota hain, isko ibdaat-e-gair'mehza kehtey hain)

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("LA ILAHA ILLALLAH" KA SAHIH MATLAB)

Ilah ke mana mabood hain, jis ki ibadat ki jaye wo ilah hota hain, koi insaan aagar paid ki ibadat kare tou uska mabood paid hain, koi but ki ibadat karey tou uska mabood but hain, lekin wo jhoota ilah hota hain, kuy ke sachcha ilah tou sirf aur sirf Allah(ﷻ) hi hain.

Allah(ﷻ) farmata hain:

وما أرسلنا من قبلك من رسول إلا نوحي إليه أنه لا إله إلا أنا فاعبدون

"Aye Nabi! aap se pehle jo koi rasool humne behja tou har rasool ki taraf humne ye paighaam zaroor behja ke mere siwa koi ilah nahi hain tou tum meri hi ibadat karna."

[Surah Anbiyaa Aayat 25]

"La Ilaha Illallah" ke (Allah ke siwa koi mabood nahi) ka kya matlab hain?

Ek wujood ke aitebaar se aur ek haqdaar ke aitebaar se, Wujood ke aitebaar se mabood ki tareef aagar aap dekhe tou mabood ki tareef mein ye aata hain "jis ki ibadat ki jaye wo mabood hain."

Allah(ﷻ) ney farmaya:

إنكم وما تعبدون من دون الله حصب جهنم

"Tum aur jinki tum ibadat kartey ho (tumhare mabood) sab jahannam ka indhan hain."

[Surah Anbiyaa Aayat 98]

maloom huwa ke mabood ka wujood hain, loug ibadat kisi na kisi ki kar rahe hain, Allah ke sath ya Allah ke siwa, hum jab kehtey hain "La Ilaha Illallah" ke (Allah ke siwa koi mabood nahi) tou hum mabood ke wujood ke aitebaar se nahi kehtey hain ke Allah ke siwa koi mabood maujood nahi, hum kehtey hain Allah ke siwa bhi mabood maujood hain lekin hum kehtey hain "La

Ilaha Illallah" ka matlab Allah ke siwa jitno ko lougon ney mabood banaya hain wo mabood banne ke layaq nahi hain wo haqdaar nahi hain.

"La Ilaha Illallah" ka matlab (Allah ke siwa koi ibadat ke layaq nahi) ya (Allah ke siwa koi haqiqi mabood nahi) hain, ye jo tarjuma hum kar rahe hain is jumle ka ke "Allah ke siwa koi haqiqi mabood nahi" kahan se aaya ye? Qur'an ki is aayat se ye baat wazeh hoti hain,

Allah(ﷻ) ney farmaya:

ذلك بأن الله هو الحق وأن ما يدعون من دونه الباطل

"Ye is liye ke Allah(ﷻ) hi haq hain, aur Allah ke siwa jinko ye pukaartey hain wo batil hain."

[Surah Luqman Aayat 30]

tou maloom huwa ke Allah hi pukarey jaaney ka haqdaar hain, aur Allah ke siwa jinko mabood banaya jaata hain wo batil hain, is liye "La Ilaha Illallah" mein issi baat ka aqraar wa izhar hain ke "La Ilaha Illallah" (Allah ke siwa koi sachchaa mabood nahi, Allah ke siwa koi haqiqi mabood nahi, Allah ke siwa koi ibadat ke layaq nahi) aur jinki ibadat ki jaarahi hain Allah ke siwa wo sab jhoote mabood hain.

Surah Anbiyaa ki aayat se aap ko samahj aajana chahiye ke "La Ilaha Illallah" ka matlab kya hain ke Allah ke siwa koi haqiqi mabood nahi,

Allah(ﷻ) farmata hain:

وما أرسلنا من قبلك من رسول إلا نوحي إليه أنه لا إله إلا أنا فاعبدون

"Aye Nabi! aap se pehle jo koi rasool humne behja tou har rasool ki taraf humne ye paighaam zaroor behja ke mere siwa koi ilah nahi hain tou tum meri hi ibadat karna."

[Surah Anbiyaa Aayat 25]

maloom huwa ibadat ussi ki jaati hain jo mabood hain, aur Allah ke siwa koi mabood nahi tou Allah ke siwa kisi ki ibadat karna bhi jaiz nahi.

Ek aur nokta hain jo samhjna zarori hain, wo ye ke ibadat mein ikhlaas zarori hain jo "La Ilaha Illallah" ki tafseer hain, baaz lougon ke gumaan mein "Allah ki ibadat chhod kar kisi but ki ibadat karna" shirk hota hain, halanke aisa nahi hota hain "Allah ki ibadat kartey huwe bhi kisi aur ki ibadat karna" iska naam shirk hain, shirk ke mana hotey hain partnership shareek karna,

Kya hummari ibadaat mein Allah ke siwa kisi aur ko hissa diya jaye ya na diya jaye?

Allah(ﷻ) ney farmaya:

واعبدوا الله ولا تشركوا به شيئا

"Allah ki ibadat karo aur Allah ke sath kisi cheez ko shareek na karo."

[Surah An-Nisaa Aayat 36]

Yahan Allah ke hukm do hain, Allah ney aisi ibadat ke liye bande ko paida kiya ke jis mein banda sirf aur sirf Allah hi ki ibadat karey aur shirk na karey, is liye Allah ney yahan wazeh alfaaz mein zikr kiya 1)Allah ki ibadat karo aur 2)Uski ibadat mein kisi cheez ko bhi shareek na karo...

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(TAWHEED-E-ASMA'WA'SIFAAT)

Tawheed-E-Asma'Wa'Sifaat ye hain ke Allah(ﷻ) ke tamaam naam jo quran-o-sunnat mein aaye hain in sab ko tasleem karey in par emaan laaye aur in mein Allah ko kamil maaney aur in tamaam saari sifaat ko khoobi wali sifaat tasleem karey in mein se koi bhi aib wali na maney (yane ye aaqidah na rakkhe ke Allah ki koi sifat aib wali bhi hain balke Allah ke tamaam sifaat tamaam naam khoobiya waley aur achchayiya waley hain) is mein ye baat bhi yaad rakkhe ke Allah ki sifat ke bareme apni aqal se kuch na kahen, lehaz tawheed-e-asma'wa'sifaat ye hain ke Allah ke naamo aur uski sifaat mein Allah ko yakta tasleem karna hain.

Allah ke asma wa sifaat ke bareme hum tay nahi kar saktey ke Allah ki kaunsi sifat kya ma'na rakhti hain balke iska marje aur masdar aagar koi hain tou kudh Allah ki kitaab aur Allah ke Rasool ki sunnat hain, issi liye aap dekhege ke Allah ke barem sab se ziyada jaanney wala kudh Allah hain,

Allah ney farmaya:

والله يعلم وأنتم لا تعلمون

"Allah jaanta hain aur tum nahi jaantey."

[Surah Aal Imran Aayat 66]

Allah ke Rasool ney farmaya:

إنّ أتقاكم وأعلمكم بالله أنا

"Tum mein sab se ziyada Allah se darne wala aur sab se ziyada Allah ke bareme ilm rakhne wala main hu." [Sahih Bukhaari Hadees: 20]

Is aayat se aur is hadees se maloom hota hain ke maqlooq nahi jaanti hain aur Allah jaanta hain balke maqlooq Allah ke bareme kuch bhi jaan nahi sakti hain jab tak ke kudh Allah maqlooq ko apne bareme na bataye, issi liye Allah

ney bando mein se apne Nabiyon ko chuna aur unko apne bareme batlaya aur in bando ko hukm diya ke wo lougon ko batlaye ke Allah kaisa hain, is hadees [sahih bukhaari hadees: 20] se maloom hota hain ke Allah ke bareme ilm ke liye Allah ke Nabi ki taraf ruju karna samhjdari hain is liye ke Allah ke bareme sab se ziyada jaanney waley Allah ke Nabi hain, is liye apni aql se Allah ke bareme kuch kehne ke bajaye aadmi Allah aur uske Rasool ki baat par aitemaad karey Allah ke bareme wahi baat tasleem karey jo Allah aur uske Rasool ney batlaya.

Allah ke asma wa sifaat ke silsile mein loug aksar mazi mein bhi aur aaj bhi gumrahi mein mubtila hotey rahe hain, aur issi gumrahi aur inheraaf ka naam ilhaad hain, yehi wo tedapan hain jo siraat-e-mustaqeem se hatna hain.

(ILHAAD KYA HAIN)

Allah ney apne asma wa sifaat ke silsile mein ilhaad se mana kiya hain,

Allah farmata hain:

ولله الأسماء الحسنى فادعوه بها وذروا الذين يلحدون في أسمائه سيجزون ما كانوا يعملون

"Aur Allah ke kayi achchey achchey naam hain tum inhi naamo se Allah ko pukaro aur unhe chhod do jo Allah ke namo ke silsile mein ilhaad ka tarika aqtiyaar kartey hain ankhareeb unki kartoot ka badla unko mileyga."

[Surah Aa'raaf Aayat 180]

Ahle ilm ney ilhaad mein chaar chizen zikr ki hain, tateel tamseel tak'yeef aur tehreef.

Inke ghalat hone ke dalail:

1)Tateel (tateel ye hain ke Allah ke asma wa sifaat ka inkaar kar diya jaye)

Allah ney farmaya:

إن الذين كفروا بآيات الله لهم عذاب شديد

"Yaqinan wo loug jo Allah ki aayaton ka inkaar kartey hain unke liye shadeed dardnaak aazaab hain."

[Surah Aal Imran Aayat 4]

Is aayat mein Allah ney Allah ki aayaton ka inkaar karne walon ke liye aazaab ka zikr kiya aur unke kufr ka zikr kiya, Qur'an ki aayaat mein Allah ke jo bhi naam ya sifaat aayi hain unka inkaar karna Allah ki aayat ka inkaar karna hain aur Allah ki aayat ke kisi hisse ka inkaar bhi kufr hota hain.

Allah ney farmaya:

إن الذين يكفرون بالله ورسله ويريدون أن يفرقوا بين الله ورسله ويقولون نؤمن ببعض ونكفر ببعض ويريدون أن يتخذوا بين ذلك سبيلا)١٥٠ (أولئك هم الكافرون حقا وأعتدنا للكافرين عذابا مهينا)١٥١(

"Yaqinan wo loug jo Allah aur uske Rasoolon ka inkaar kartey hain aur unka irada ye hain ke Allah aur uske Rasoolon mein farq kardey aur kehtey hain ke hum baaz par emaan laayege aur baaz ka inkaar karege aur unka irada ye hain ke bas in mein koi beach ki koi rah aqtiyaar karey." "Yehi loug pakke kafir hain aur humne kafiron ke liye ek bohot hi zillat wala aazaab tayyar kar rakkha hain."

[Surah An Nisaa Aayaat 150,151]

Isse ye baat maloom hoti hain ke Allah aur uske Rasool ki kisi ek baat ka inkaar kar deyna bhi kufr hain, isse ye baat bhi maloom hoti hain ke Allah ke

sifaat jo Allah aur uske Rasool ney bayaan ki quran mein ya sunnat mein koi aadmi aagar uska inkaar karta hain wo kafir hain.

2)Tamseel (tamseel ye hain ke ek insaan Allah ke asma wa sifaat ko maqlooq ki tarha samjhe)

Allah farmata hain:

ليس كمثله شيء وهو السميع البصير

"Allah ke misl koi cheez nahi hain aur wo sunney wala dekhne wala hain."

[Surah Ash-Shura Aayat 11]

Allah ke misl koi cheez nahi hain, Allah ki tarha kuch bhi nahi hain, aur Allah(ﷻ) Samee(sunne wala) aur Baseer(dekhne wala) hain, aagar che dusri maqlooq sunti hain, hum ye kehtey hain ke ke Allah sunta hain aur Allah ney maqlooq ko bhi ko bhi sunney ki tawfeeq di lekin Allah apne sunne mein kisi ka mohtaaj nahi aur maqlooq sunney mein Allah ki mohtaaj hain.

Allah ney farmaya:

فلا تضربوا لله الأمثال إن الله يعلم وأنتم لا تعلمون

"Allah ke liye misaley bayaan na karo yaqinan Allah jaanta hain aur tum nahi jaantey." [Surah Nahal Aayat 74]

Allah ke bareme misaley bayaan karna mana hain, illa ye ke kudh Allah ya uske Rasool ney Allah ke bareme koi misaal bayaan ki ho kuy ke Allah aur uske Rasool jaantey hain.

3)Tak'yeef (tak'yeef ye hain ke Allah ke asma wa sifaat ke silsile mein apni aql se koi kaifiyat mutayin karey)

Allah ney farmaya:

ولا تقولوا على الله إلا الحق

"Tum Allah ke bareme siwaye haq ke kuch na kaho." [Surah An Nisaa Aayat 171]

tou maloom huwa ke haq ke siwa Allah ke bareme kuch aur bolna jaiz nahi hain, Allah ke bareme aagar aadmi kalaam karta hain tou usko chahiye ke haq baat hi boley.

4)Tehreef (tehreef ye hain ke Allah ke asma wa sifaat ke ma'na badal ke apni taraf se kuch ka kuch kardey)

Allah ney sahaba se kahan:

أفتطمعون أن يؤمنوا لكم وقد كان فريق منهم يسمعون كلام الله ثم يحرفونه من بعد ما عقلوه وهم يعلمون

"(Aye sahaba) Kya tum ab bhi iski tamanna rakhtey ho ke ye (ahle kitaab) tum par emaan laayege, jab ke in mein se ek goroh ka haal tou ye tha ke wo Allah ka kalaam sunta tha aur usko achchyi tarha samahj leyne ke baad bhi apni taraf se tehreef kar deyta tha jab ke wo jaantey bhi thhey."

[Surah Baqrah Aayat 75]

(tahreef ke ma'ne badal deyne ke hotey hain) aur tehreef do aitebaar se hoti hain:

1)Tehreef-E-Lafzi ye hain ke ek insaan Allah ke kalaam mein kuch ka kuch kar dey, us kalaam ko nikaal kar apni taraf se koi lafz Allah ki kitaab mein daal dey.

2)Tehreef-E-Maanwi ye hain ke Allah ki aayaton ko ju'ka'tu padhe lekin tilawat ki had tak, lekin jab iske ma'na bayaan karne lage jab usko samjhane lagey tou apni taraf se us mein aise ma'na bayaan karey jo Allah aur uske Rasool ney nahi bayaan kiye jo waqai uski muraad ke khilaaf ho ya usse hat ke ho.

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Allah hum ko deen ki sahih samahj aata karey aur qur'an wa sunnat ka ilm hasil karne ki tawfeeq aata kare. Aameen.

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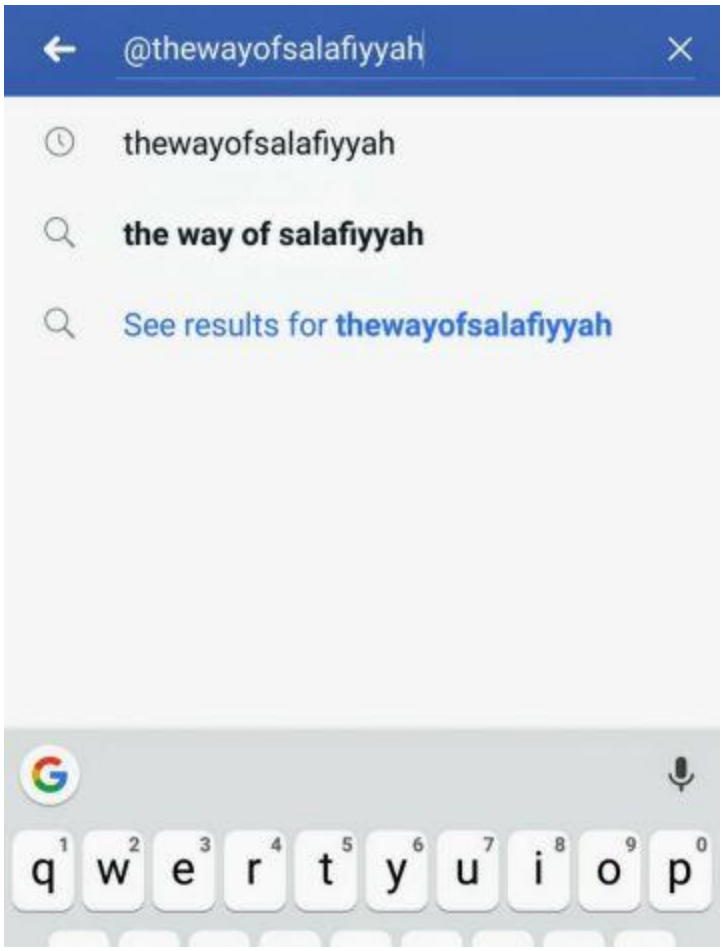
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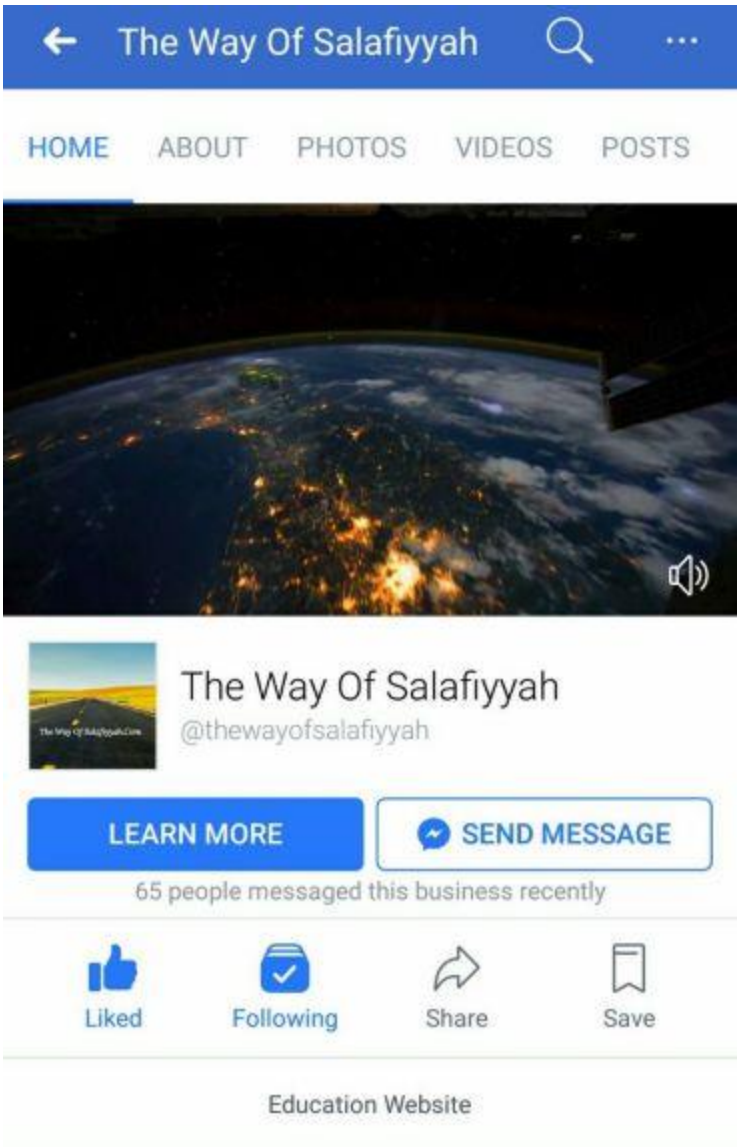
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