

HAMAREY BACHCHEY (Roman) (Serial-1)



Khwaja Shamsuddin Azeemi

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Serial No.1

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Pyarey Bachcho !

Es se pehlay mein ne jo kuch bhi likha, likhte hue mere samnay umooman barray huua karte they. Yeh to nahi kaha ja sakta ke mein ne jo kuch likha usay bachay nahi parh sakte. Is ko bilashuba bachay barray sab hi parhte hain lekin bachon ki apni aik duniya hoti hai aur aaj mein aap ki duniya ka maheman ban kar aap se mukhatib hoon.

Aap ne dekha ho ga ke bachay aur bhooray jab aik jagah jama hotay hain to bhooray bhi bachay ban jatay hain. Aap ne yeh bhi suna ho ga ke bhooray aur bachay barabar hotay hain. Woh saari harkatein jo bachay karte hain woh hi harkatein barray abba ya barri amma bhi karne lagti hain. Maslan dada ghora ban jatay hain aur pota un ki kamar par sawaar ho jata hai. Jis terhan ghoray ki lagaam pakar kar ghoray ko idher udhar dorhaya jata hai. Potay sahib apne dada ke kaan pakar kar un ke sir ko idher udhar ghumate hain.

Yeh dada aur potay ka talluq bhi ajeeb hota hai aur is ko isi waqt samjha ja sakta hai jab koi bacha khud dada ban jata hai. Aap yun samjhain ke aap ke walidain meri aulaad ke barabar hain to is rishte se mein aap ka dada huua aur aap mere potay. Ab jo baatein mein aap se karoon ga woh dada potay wali baatein hon gi. Mera khayaal hai ke baat karne se pehlay kisi nah kisi mauzo ka intikhab zaroor kar lena chahiye. Is se nah sirf baatein samajhney mein aasani hoti hai balkay guftagu karte waqt zehan bhi yaksu rehta hai. Aap ne dekha hai ke jab hum taleem haasil karne school jatay hain to apni classon mein mukhtalif mazameen parhte hain jaisay islamiyat, geographiya, tareekh, muashiaat, physics, chemistry waghera aur phir har mazmoon mukhtalif mozuaat ke hawalay se parhaya jata hai. Mauzo allag allag honay se aadmi ke zehan mein naye naye Uloom muntaqil hotay hain. To bhae aaj hum bhi baatein karne ke liye kuch mozuaat chunn letay hain.

Pyarey Bachcho !

Hamara pehla mauzo hai” Bachay Aur Walidain” yani bachay aur maa baap.

Hamara dosra mauzo hai” Insaan Aur Hewan”.

Hamara teesra mauzo hai ke

“Hum Is Duniya Mein Kyun Aeye? Hamein Yahan Kab Taq Rehna Hai. Kya Hum Is Duniya Mein Mustaqil Rehne Ke Liye Aeye Hain Ya Hamein Yahan Se Kisi Doosri Duniya Mein Chalay Jana Hai.”

Hamara Pehla Mauzo hai “ Bachay Aur Maa Baap”.

Aap jantay hain ke koi bacha is waqt taq peda nahi ho sakta jab taq ke is ke maa baap nah hon. Maa baap hotay hain to bachay hotay hain. Yahi haal maa baap ka hai. Un ke maa baap nah hotay to woh bhi nah hotay phir dada, dadi ka bhi yahi maamla hai. Un ke maa baap nah hotay to woh bhi nah hotay aur is terhan yeh silsila mere aur aap ke maa baap se shuru ho kar Amma Hawa aur Baawa Adam taq poanch jata hai. Is baat ko hum yun kahin ge ke agar Allah thala Adam aur Hawa ko peda nah karte to nah mein hota, nah mere maa baap hotay, nah aap hotay, nah aap ke walidain balkay koi bhi ensaan nah hota. Amma Hawa aur baawa Adam ko Allah thala ne is hi liye peda kya tha ke saari duniya ke ensaan peda hon aur duniya mein aik aisa nizaam qaim ho jaye ke ensaan aapas mein bhai chaaray ke sath mohabbat aur akhuwat ke sath, bahami adab aur ehtram ke sath is duniya mein rahen aur is ko ronaqe bakhshen. Maa baap ki yeh zimma daari hoti hai ke jab bachay duniya mein aa jatay hain to woh

un ki dekh bhaal aur parwarish karte hain, un ki tarbiyat karte hain, ilm o hunar se inhen aaraasta karte hain. Maa baap ke sath sath jo buzurag dada, dadi, nana, nani hotay hain un ke oopar bhi zimma dariyan aed hoti hain woh bachon ki tarbiyat mein maa baap ki rahnumai karte hain, un ki madad karte hain.

Mere sath bhi kuch aisa hi maamla darpaish huaa. Meri walida sahibaa theen, mere waalid sahib they aur meri dadi amma theen. Ghar mein behan bhaiyon ke sath teen barray they. Aik aapa jee, aik abba jee aur aik meri dadi amma. Un tenu ki tavajja aur tarbiyat se aahista aahista mera shaoor bara huaa. Mujhe ilm haasil huaa, mujhe aqal aayi. Meri tarbiyat mein meri dadi amma ka bohat ziyada hissa hai. Dadi amma mujhe kahaniyan bohat sonaati theen. Un kahaaniyon mein woh aisi baatein sonaati theen jin se mujhe achhai aur buraiee ka shaoor haasil huaa. Meri dadi amma aik to mujhe kahaniyan bohat sonaati theen aur dosray inhen terhan terhan ke halwe pakanay ka bohat shoq tha. Woh terhan terhan ke halwe pakka kar khilateen. Is waqt meri Umar koi chay saat saal thi. Chay saat saal ki Umar ki baatein sab hi bachon ko yaad rehti hain. Mujhe bhi yaad hain. Dadi amma jab kahani sunnaten to aik baat kahani se pehlay zaroor kaha kartin :

“ Hamara Tumhara Kkhuda Badshah, Kkhuda Ka Banaya Rasool(Sal allaho aleih e wasalam) Badshah.”

Un ke aisa kehney se pehlay baat to zehan mein yahi aati thi ke hamara asal badshah hamara asal maalik Allah hai. Hamara tumhara Kkhuda badshah. Kkhuda ka banaya Rasool(Sal Allah ho Aleih e Wasalam) badshah yani Allah ke baad agar koi barri hasti hai to woh Rasool Allah(Sal Allah ho Aleih e Wasalam) ki hasti hai. Har bachay ka pehla school is ka ghar hota hai. Agar walidain bachon ki taleem o tarbiyat mein dilchaspi nah len aur ziyada sanjeedgi se apni zimma daari poori nah karen to bachon ki sahih taleem o tarbiyat nahi hoti. Is hi wajah se bachon ki asal shanakht un ke maa baap hotay hain. Maa baap apne bachon ko jaisi bhi taleem o tarbiyat dete hain bacha isi ke mutabiq ban jata hai. Jis

terhan school mein ustaad, college mein professor Sahiban hamein dunyawii Uloom se aaraasta karte hain. Is terhan hamaray buzurag Aulia Allah bhi hamein Roohani Uloom sikhate hain. Mere bhi Roohani Ustaad hain. Roohani Uloom sikahnay walay ustaad ko Murshid kehte hain.

Mere Murshid Kareem Huzoor Qalandar Baba Aulia Rehmat Allah Aleh Ne Mujhe Aik Dafa Yeh Waqea Sunaya tha Ke :

“Hindostan mein aik daku tha. Is ka naam Sultana daku tha. Sultana daku ka naam itna mashhoor huaa ke is par filme banin, kitaaben aur kahaniyan likhi gayeen. Jab woh pakra gaya to is se is ki aakhri khwahish poochi gayi. Qanoon yeh hai ke jab kisi ko sazae mout suna di jati hai to is se is ki aakhri khwahish poochi jati hai aur hukoomat ki zimma daari hoti hai ke woh is ko poora kere. To jab Sultana daku se is ki aakhri khwahish poochi gayi to is ne kaha ke is waqt jab mujhe takhta e daar par khara kar diya jaye mein apni amma ko dekhna chahta hon. Jab usay takhta daar par khara kar diya gaya aur is ki maa samnay layi gayi to maa ronay lagi. Jab Sultana daku ne maa ko zor zor se rotay dekha to is ne kaha. Maa mein ne aap ko is hi liye bulaya tha ke aap mera aakhri anjaam dekh len aur mein aap se yeh bhi kehna chahta tha ke mere is buray anjaam ki zimma daar aap hain kyunkay jab mein chhota sa tha to paros se mein aik anda chura kar laya tha aur aap ne woh anda pakka kar mujhe khula diya tha. Agar aap is roz mujhe woh anda pakka kar nah khilateen aur anda wapas karwa detin to nah mein Sultana daku bantaa aur nah aaj aap ko apni aankhon ke samnay apne betay ko phansi lagtay dekhna parta.

Is waqea ko bayan karne ka maqsad yeh hai ke aap is baat ko samajh len ke jis terhan maa baap yeh chahtay hain ke aulaad un ka adab aur ehtram kere isi terhan maa baap ka yeh farz bhi bantaa hai ke woh aulaad ko koi aisi baat nah skhayin jo agay chal kar aulaad ke liye pareshani aur museebat ka sabab ban jaye. Koi bacha is waqt taq bara nahi ho sakta, jab taq walidain is ki dekh bhaal nah karen, is se mohabbat nah karen aur is ki zaroriyat ki kifalat nah karen. Jis terhan insanon ke liye yeh zurori hai ke woh apni aulaad ki nighdasht karen,

is ki tarbiyat karen, isi terhan aulaad ke liye bhi zurori hai ke jab inhen adab aur ehtram karna sikha diya jaye to apne walidain aur buzurgon ka poora poora adab karen.

Mere aik dost habib bank ke Managin Director they. Mera un ke yahan aana jana tha. Aik roz mein un ki walida sahibaa ke paas betha huaa tha. Woh bohat khobsorat khatoon theen. Phool jaissa masoom chehra tha. Un ki ankhen shafqat ki Qandil theen, hathon mein rasha tha yani un ke haath kanpate rehtay they. Unhon ne thook daalnay ke liye ugaldan uthaya to woh un ke haath se gir gaya. Is waqt mere dost samnay baithy they, kursi par jhulay le rahay they. Wahan un ki begum sahibaa bhi mojud theen, behnain bhi theen, nokar chaakar bhi they. Mein ne dekha ke mere dost taizi se aeye aur unhon ne apne hathon mein sara thook waghera uthaya, ugaldan mein dala phir jaldi se baath room mein gay wahan se tissue paper, sponge aur pani le kar aeye, pehlay apni amma ka tissue paper se mun saaf kya, phir pani se mun dhulwaya toliye se khushk kya aur is ke baad qaleen saaf kya. Mein bara heran huaa ke yahan itnay nokar hain, un ki betiyan aur behnain bhi baithi hain aur dosray log bhi hain. Mere dost itnay barray Afsar they. Habib bank ki kayi so branchon ki nigrani aur dekh bhaal karna un ki zimma daari thi. Phir bhi yeh sara kaam unhon ne khud apne hathon se kya. Mein ne un ki behan se poocha :

“Kya amma ke saaray kaam aap ke bhai karte hain ?”

Un ki behan ne bataya ke :

“ Amma ke saaray kaam woh khud karte hain.”

Mein ne jab un ke baray mein muloomat haasil kee to pata chala ke taleemi lehaaz se woh sirf bi kaam they. Bank mein mulazim hue, aik bank se dosray bank gay aur taraqqi karte karte Allah ne inhen itni izzat bakhshi ke habib bank ke Managin Director ban gay.

Mere tajarbay mein aisay be shumaar waqeat hain jis kisi ne bhi apne maa baap ki khidmat ki hai Allah thala ne inhen zaroor izzat bakhsh hai. Aaj taq aisa dekhnay mein nahi aaya ke bachon ne apne maa baap ki khidmat ki ho, apne walidain ki izzat ki ho aur un ka ehtram kya ho

aur woh deene aur duniya aitbaar se peechay reh gay hon. Allah thala inhen zaroor hi aisay wasail faraham kar deta hai ke woh duniya mein izzat daar bhi hue aur barray bhi banay. Allah thala inhen har aitbaar se nawazta hai. Maali aitbaar se bhi, Ilmi tor par bhi aur izzat o Waqar ke hawalay se bhi. Allah thala hamein hukum deta hai ke hum apne walidain ka ehtram karen. Allah Thala Quran Hakeem Mein Farmatay Hain :

“ Apne Walidain Ka Ehtram Karo. Jab Tum Kisi Qabil Nahi They To Tumahray Saaray Kaam Tumhari Maa Karti Thi. Maa Bachay Ko Doodh Pila Kar Is Qabil Bana Deti Hai Ke Woh Baith Sakay, Uth Sakay, Bhaag Daur Sakay, Jab Tum Chhootay Se They, Khud Se Karvat Bhi Le Nahi Sakte They Aur Pishaab Se Geelay Ho Jatay They To Tumhari Maa Tumhe Sokhey Par Sulati Thi Aur Khud Geelay Bistar Par So Jati Thi.”

Aik baar meri walida sahibaa jin ko hum behan bhai aapa jee kehte they, mujhe aik waqea sunaya. Woh waqea mein aap ko sunataa hon :

“ Hazrat Moosa Aleh Salam koh e toor par tashreef le jaya karte they wahan par woh Allah se baatein kya karte they, jab un ki walida ka intqaal ho gaya aur Hazrat Moosa Aleh Salam koh e toor par gay to Hazrat Moosa Aleh Salam se Allah ne kaha :

“ Ae Moosa! Ab sambhal ke aana.”

Hazrat Moosa Aleh Salam ghabra gay ke Allah thala ne aisa kyun kaha ke Sunbal ke aana. Is par Allah Miyan ne Farmaya :

“ Jab tum koh e toor par hum se baatein karne ke liye atay they to tumhari maa sajday mein gir jati thi aur hum se dua karti thi ke ae Allah ! Mera beta bara kamzor hai agar is se koi ghalti ho jaye ya koi bhool chook ho jaye to usay maaf kar dena aur hum tumhari maa ki duaon ki wajah se tumhari kamzoree aur bhool chook ko nazar andaaz kar diya karte they, lekin ab woh duniya se rukhsat ho gayi hain, ab tum ko khud sambhal kar aana hai.”

Allah thala yeh bhi farmatay hain ke jab tumahray maa baap bhooray ho jayen, zaef ho jayen to tum un ke samnay onche aawaz se baat nah karo, inhen uff taq bhi nah kaho kyunkay unhon ne tumhe khilaya hai,

acha libaas pehnaya hai. Tumhari taleem o tarbiyat ki hai. Tumhe duniya mein rehne ke qabil bananay ki koshish karte rahay, bachay apne abba ke kandhon par baith kar jawan hotay hain. Hamaray mazhab islam mein hukum hai ke agar aap namaz parh rahay hon aur aap ki boorhi walida kisi zaroorat se aap ko aawaz day to aap namaz toar kar un ke paas jayen, un ka kaam karen aur wapas aa kar namaz parhein. Namaz aik aisa amal hai jis mein bande ka Allah thala se barah e raast talluq qaim ho jata hai. Lekin is ke bawajood Allah thala hukum day rahay hain ke boorhi maa ki baat pehlay suno aur is ki khidmat karo. Apni maa ka hukum maan-ne walay bachon ko Allah thala pyar karte hain aur farishtay aur duniya walay un ki izzat karte hain.

Aap ne Sheikh Abdul Qadar Jelani ka naam zaroor suna ho ga. Aap bohat barray Roohani buzurag hain. Log inhen Ghaus pak ke naam se jantay hain. Inhen gayarhavi walay pirsahb bhi kaha jata hai. Woh Huzoor Aleh Salat O Vaslam ke darbaar mein wazeer e huzoori hain. Agar kisi ne Huzoor Aleh Salat O Vaslam se milna hota hai to Hazrat Sheikh Abdul Qadar Jelani hi ke zariye darkhwast paish hoti hai. Un ke bachpan ke do waqeat aisay hain jo hum sab ke liye Mashal e raah hain.

Jab aap chhootay they larakpan ka zamana tha. Aik baar aap ki walida mohtarma ne raat ko inhen aawaz di aur pani manga. Aap utthay, ja kar dekha to gharra khaali tha. Is zamane mein ghar ghar null aur pipe to hotay nahi they. Pani Kunvey se nikaal kar istemaal kya jata tha. Kunvey bhi har ghar mein nahi they. Sheikh Abdul Qadar Jelani ne ghara u thaya aur pani lainay kunvey par chalay gay. Wahan se pani le kar aeye. Ktore mein pani bhar kar walida sahibaa ke paas puhanche to dekha ke walida sahibaa so gayi hain. Un ke dil mein apni walida ka itna adab aur ehtram tha ke unhon ne un ki neend kharab karna munasib nahi samjha. Woh pani ka katora liye wahein walida sahibaa ke sarahnay kharray rahay aur intzaar karte rahay. Yahan taq ke subah ho gayi. Jab un ki walida sahibaa ki aankhh khuli aur unhon ne apne betay ko apne sarahnay khara dekha to bohat heran huien. Jab yaad aaya ke raat sonay se pehlay unhon ne pani manga tha aur beta saari raat pani ka katora liye sarahnay khara raha to inhen apne betay par bohat pyar aaya. Inhen seenay se laga kar khoob pyar kya aur duayen

den ke ae Allah to is naik aur Saadat mand betay ko bohat bara aadmi bana day. Maa ke dil se niklee hui dua ne barray paiir sahib ko un logon mein shaamil kar diya jin ke naam sadiyon baad bhi izzat aur ehtram se liye jatay hain. Yun to har maa hi apne bachon ke liye dua karti hai. Har maa ki yeh khwahish hoti hai ke is ki aulaad bara aadmi banay, lekin jab aulaad apne maa baap ka adab karti hai, un se ehtram se paish aati hai to is dua mein geherai peda ho jati hai aur jo dua dil se nikalti hai Allah thala is ko zaroor qubool farma letay hain.

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Pyarey Bachcho !

Yaad rakho ke jo bachay apne maa baap ki khidmat karte hain, apne maa baap ka kehna mantay hain, apne maa baap ka adab karte hain. Woh is duniya mein bhi khushaal rehtay hain aur jab doosri duniya mein chalay jayen ge to maa ki khidmat ke siilay mein inhen wahan bhi aasanyan aur asaishen naseeb honghi.

Adab karna, ehtram se paish aana aisa amal hai jis ka faida isi ko milta hai jo adab karta hai. Jis ka adab kya jata hai is ka bhala kya faida hota hai. Dekhen! Barray paiir sahib apni walida ka adab karte they to is ka faida inhen ko huaa. Un ki walida ne un ki tarbiyat farmai, inhen jo kuch karne ko kaha unhon ne apni walida ke ehtram mein waisa hi kya to is ka faida bhi un hi ko pouncha. Sheikh Abdul Qadar Jelani Rehmat Allah aleh jab itnay barray ho gay ke ilm haasil karne ke liye dosray shehar ja saken to unhon ne maa se bghdad jaane ki ijazat chahi. Un ki walida ne un ko kuch ashrafiaan den kyunkay pardes mein akhrajaaat ke liye zaroorat hoti hai. Is zamane mein safar karna itna aasaan nahi tha. Karen, rail, hawai jahaaz nahi they, log paidal ya ghoron par sawaar ho kar safar kya karte they. Aur phir rastay mein daku bhi lout liya karte they. Is liye un ki walida ne woh ashrafiaan un ki kameez ke andar chhupa kar si den. Jab woh rukhsat ho rahay they to un ki walida ne inhen nasiyaat ki ke betay kabhi jhoot nahi bolna, hamesha sach bolna. Aap ne is nasiyaat ko pallay bandh liya aur aik qaafley mein shaamil ho kar safar par rawana ho gay. Rastay mein qaafley par dakuon ne hamla kar diya, sab musafiron ko lout liya. Jis ke paas jo kuch tha woh chean liya. Aik daku ne Abdul Qadar se poocha :

“ Ae Larke! Tairay Paas Kuch Hai ? ”

Aap Ne Jawab Diya Ke :

“ Haan! Mere Paas Chalees Ashrafiaan Hain. ”

Daku Bohat Heran Huaa. Is Ne Poocha :

“ Tairay Paas Yeh Ashrafiaan Kahan Hain ? ”

Unhon Ne Bataya Ke :

“ Meri Kameez Mein Chhupayi Hui Hain. ”

Daku Inhen Sardar Ke Paas Le Gaya Aur Kehnay Laga Ke :

“ Sardar! Yeh Larka Kehta Hai Ke Is Ke Paas Chalees Ashrafiaan Hain Jo Is Ki Kameez Mein Hain. ”

Sardar Ne Kameez Utarwa Kar Silai Udhair Kar Dekha To Ashrafiaan Mojood Theen. Is Ne Kaha :

“ Tum Bhi Ajeeb Bewaqoof Larke Ho. Agar Tum Nah Batatay Ke Tumahray Paas Ashrafiaan Hain To Yeh Ashrafiaan Bach Jatein. ”

Is Par Aap Ne Kaha :

Agar Ashrafiyan Bach Bhi Jatein To Mein Nah Bachta. ”

Dakuon Ke Sardar Ne Heran Ho Kar Daryaft Kya :

“ Kya Matlab Hai ? ”

Aap Ne Kaha :

“Meri amma ne mujhe naseehat ki thi ke beta kabhi jhoot nah bolna. Jab tumahray saathi ne mujh se poocha ke tumahray paas kuch maal hai to mein ne sach sach bata diya. ”

Dakuon ke sardar ke dil par is baat ka bohat assar huua. Is ko khayaal aaya ke yeh chhota sa larka apni maa ki kahi hui baat par amal karne mein itna pakka hai ke baat maan-ne mein jo nuqsan ho raha hai usay is ki bhi parwah nahi. Halaank yahan is waqt is ki maa mojood bhi nahi aur aik mein hon ke itna nafarman hon ke Allah thala ne jis kaam se mana kya hai mein wohi kiye ja raha hon. Is ne hukum diya ke :

“ Es qaafley ke sab musafiron ka sara samaan wapas kar do. ”

Es ne aindah ke liye tauba kar li aur dakay maarna chore diye. Yeh bohat mashhoor waqea hai. Aap ne pehlay bhi parha ho ga, is par ghor karen ke konsi maa hai jo apne bacha ko yeh kehti hai ke jhoot bolna achi baat hai. Sab hi maaen apne bachon se kehti hain ke jhoot bolna buri baat hai.

Pyarey Bachcho !

Hamein hamesha sach bolna chahiye. Lekin is nasiyaat ka faida sab nahi uthatay. Sirf wohi uthatay hain jo apni maa ki baat mantay hain. Sheikh Abdul Qadar Jelani ki walida ne un ki tarbiyat ki, unhon ne is tarbiyat ko qubool kya. Apni walida ki kahi hui baat par amal kya to woh itnay barray buzurag ban gay ke un ke haath par daku naik aadmi ban gay.

Pyarey Bachcho !

Bachay peda hotay hain to un ki hesiyat koylay jaisi hoti hai. Lekin jab woh ustaad ka adab karte hain, un se ilm sikhte hain to ustaad inhen koylay se heera bana deta hai. Is baat ko yun samjhain ke do dost hain, aik dost ko ustaad nahi mila aur dosray dost ko ustaad mil gaya. Jis ko ustaad mil gaya is ne ustaad se ilm haasil kya, school, college ya university ja kar parhna likhna seekha. Metric kya, f ae, bi ae aur am ae kya. Asateza ne bhi mehnat ki, shagird ne un ka adab aur ehtram kya. Unhon ne jo kuch usay sikhaya is ne dil laga kar seekha. Ab aap yeh bitayen ke un dono bachon mein se izzat kis ko miley gi? Adab aur ehtram ka matlab yeh nahi ke ustaad ke samnay sirf haath bandh kar kharray rahen. Yeh zahiri tor par adab to hai lekin asal adab o ehtram yeh hai ke ustaad jo betaye is ko yaad rakhen. Is par amal karen. Jis baat se ustaad mana kar day is se mana ho jayen. Usay nah karen. Jis bachay ko ustaad nahi mila ya woh school aur college nahi gaya. Woh be shak mehnat aur mazdoori kar ke pait bhar le ga. Is ki shadi bhi ho jaye gi, is ke bachay bhi ho jayen ge lekin jo izzat aur touqeer is bachay ko miley gi jo ustaad ke paas baith gaya, jis ne ustaad ka adab o ehtram kya woh jaahil bachay ko naseeb nahi ho gi.

Hum is duniya mein peda hue hain to bazahir yeh nazar ataa hai ke hum rootti khayen, kapra pehnein, ghar banayen, jawan hon, shadi kar len, hamaray bachay hon to un ko khana khilain, pani pilain, paal poos kar un ko jawan karen, khud bhooray ho jayen aur mar jayen lekin agar

ghhor kya jaye to yeh zindagi hamein hewanat mein bhi millti hai maslan aik bakri hai ya aik gaaye hai. Khana to woh bhi khati hai, is ke bachay bhi hotay hain. Jis terhan aik aadmi zindah rehta hai gaaye bhi zindah rehti hai. Kabootarr ko dekho woh urr sakta hai lekin jo fazeelat Allah pak ne ensaan ko di hai woh is kabootarr ko haasil nahi hai. Chirya bhi ghar banati hai. Aap ne dekha ho ga ke chirya chhootay chhootay tinke jama karti hai, un tinkon se apna ghar banati hai, ensaan bhi ghar banata hai, lekin ensaan ko sirf yehi kuch karne ke liye duniya mein nahi bheja gaya. Ensaan ko duniya mein is liye bheja gaya hai ke woh kuttay, billi aur dosray janwaron se mumtaaz ho kar izzat o aabaroo se zindagi busr karen.

Aap sawal karen ge ke ensaan aisa kis terhan kar sakta hai. To is ka jawab yeh hai ke ilm haasil kar ke ensaan afizal ho jata hai. Ilm haasil karne ki salahiyat Allah thala ne sirf ensaan ko hi ataa ki hai. Jab hum apni paidaiesh ke silsilay ko samjhna chahtay hain to hum amma abba ki baat karte hain. Phir dada o dadi, nana o nani ka tazkara aata hai. Phir un ke amma abba aur yun yeh silsila chaltay chaltay baat Adam taq poanch jati hai.

Jab Allah thala ne Adam ko peda kya to un ko ilm sikha diya, aisa ilm jo firsh-ton ko bhi nahi aata. Yani Adam ko jo ilm Allah thala ne ataa kar diya is ke baais woh sab makhloq mein se mumtaaz ho gaya. Hamein yeh baat samajh leni chahiye ke jab Allah thala ne ilm sikahnay ke liye Adam ka intikhab kar liya to ensaan ki bunyaad ilm ho gayi. Agar ensaan ilm haasil nahi karta to woh janwaron se behtar aur mumtaaz nahi ho sakta. Allah thala ne hamein yahan is duniya mein is liye bheja hai ke hum naye naye Uloom sekhen. Aaj duniya mein jitne log dosaron se mumtaaz aur izzat walay hain unhon ne naye naye Uloom sekhe hain aur ilm seekhnay ke baad nai nai ayjadat ki hain. Maslan tally phone, tally vision, computer waghera.

Duniya mein jitne bhi paighambar aeye woh sab aap bachon hi ki terhan aeye. Sab aik hi terhan peda hue. Bachpan mein bachon ki terhan masoom aur pyari pyari harkatein kee, apne hamjoli bachon ke sath rahay. Lekin un sab ko Allah thala ne yahi fazeelat ataa ki ke unhon ne bohat sa ilm seekha Huzoor Nabi Kareem(Sal Allah ho Aleih

e Wasalam) ne bhi bachpan ka daur guzaraa. Woh dosray bachon ke sath khailtay they, kashti bhi lartay they, kubadi bhi khailtay they aur sath sath ilm bhi sikhte Huzoor(Sal Allah ho Aleih e Wasalam) ne hum musalmanoon ko quran pak jaisi azeem kitaab di. Is quran ko hum ilm ke siwa aur kuch nahi keh sakte. Allah thala ne En(Sal Allah ho Aleih e Wasalam) ko ilm sikhaya aur unhon ne woh ilm hamaray wastay is liye chorra ke Huzoor (Sal Allah ho Aleih e Wasalam) yeh chahtay hain ke tamam noo insani aur un par imaan laane walay bachay yeh ilm sekhen.

Allah thala ne Adam ko jo Uloom sikhayiye hain un mein pehli baat yeh batayi hai ke tum makhlooq ho aur tumhara peda karne wala, tumhe bara karne aur paalne wala sirf mein hon aur tumhe mere diye hue ikhtiyarat ko istemaal kar ke woh kaam karna hunge jin ka mein tumhe hukum dun ga. Jab Adam ko peda kya gaya to Allah thala ne jaanat aur firsh-ton ko aik jagah jama kar ke kaha :

“ Mein duniya mein apna naib bananay wala hon. ”

Naib ka matlab hai ke duniya mein aisa bandah bananay wala hon jo duniya mein mere ikhtiyar istemaal kere jaisay mein khaaliq hon aur takhleeq karta hon, isi terhan Adam bhi mere banaye hue wasail se nai nai cheeze banaye. Quran hakeem ki surah baqra mein hai ke yeh baat sun kar firsh-ton ne Allah miyan se kaha aap jo Adam ko apna naib bana rahay hain to yeh zameen mein khoon raizi kere ga, fasaad barpaa kere ga aur is se duniya mein barri pareshani phail jaye gi. Is par Allah thala ne jaanat aur firsh-ton se kaha jo ilm hum ne Adam ko sikha diya hai tum is ilm ko nahi jantay aur firsh-ton aur jaanat ko itminan dilanay ke liye Adam se kaha :

“ Ae Adam! Jo kuch mein ne tum ko sikhaya hai woh un ke samnay bayan karo. ”

Adam ne Allah thala ke hukum ke mutabiq jab jaanat aur firsh-ton ke samnay bayan kya to firsh-ton ne kaha :

“ Be shak aap sachey hain. Yeh ilm jo aap ne Adam ko sikhaya hai hamein nahi aata aur unhon ne Adam ki itaat aur farmabardari ka

izhaar karne ke liye Adam ko sajda kya lekin jaanat mein se aik giroh ko yeh baat bohat buri lagi aur woh hasad ka shikaar ho gay ke inhen yeh ilm kyun nahi aata. Woh hasad mein andhay ho gay aur akarr kar kehney lagey, hum Adam ki hakmiyat ko qubool nahi karte. Un ki is baat ko Allah thala ne napasand kya aur inhen dhakar diya. Jaanat ka yeh giroh azazeel kehlata hai. Jab unhon ne akarr dikhayi, kkhuda ki nafarmani ki aur shaytani kaam karne lagey to un ka naam shetan par gaya.

Yeh bilkul aisi baat hai ke aik bachay ko ustaad zarb taqseem sikha day. Bacha zarb taqseem seekh jaye aur ustaad jamaat ke baqi bachon ke samnay kahe ke yeh bacha class ka monitor ho ga. Is par bachay kahin ke yeh bohat shararti aur nutt khut bacha hai. Yeh class ka monitor nahi ban sakta. Is par ustaad kahe ke dekho bachcho! Baat yeh hai ke is bachay ko Paharey yaad hain, yeh zarb taqseem kar sakta hai. Is liye mein ne usay monitor bana diya hai. Is ke baad class ke baqi bachon ki tasalii ke liye ustaad is bachay se kahe ke tum zarb taqseem kar ke batao tha ke inhen muloom ho jaye ke tum rayazi ke sawal hal kar sakte ho. Bacha apne saathi hum jamaat bachon ke samnay takhta siyah (black board) par chand aik sawal hal kar ke dikha day aur class ke sab bachay is ka monitor maan len lekin aik do bachay jo khud monitor ban-na chahtay hon un ko yeh baat buri lagey aur woh apne ustaad ke samnay gustaakhi se ke den ke aap ne is ko monitor banaya hai. Yeh to hamara haq tha. Aap ne hamein kyun monitor nahi banaya, hum is ki qabliyat ya hakmiyat tasleem nahi karte to zahir hai ustaad ko un ki yeh gustaakhi buri lagey gi aur woh inhen saza dainay ke liye class se bahar nikaal den ge. Agar to woh achay bachon hon ge to maffi maang len ge warna class se bahar ja kar sharartein karne aur khail kood mein lag jayen ge.

Adam aleh salam ko Allah thala ne ilm sikha diya aur samjha diya ke Adam aur Adam ki saari aulaad makhloq hai aur is ko peda karne wala khaaliq Allah hai. Is waqt duniya mein chay arab ensaan abad hain. Un chay arab insanon ne do so ke lag bhag hakoomaten bana rakhi hain. Un do so ke qareeb hukoomaton aur assemblion se wabsta chay arab insanon mein aik bhi aisa aadmi nahi hai jo yeh kehta ho ke mein makhloq nahi. Har aadmi yeh hi kehta hai ke mein makhloq hon. Is ka matlab kya huua? Is ka matlab yeh huua ke Adam ke ilm se

chay arab ensaan waaqif hain lekin is ke bawajood kuch logon ne apni chodrahat qaim karne ke liye apni barayi qaim karne ke liye firaon, namrud, Shadad ban'nay ke liye khud ko taqqabur aur barayi ke jaal mein girftar kar liya. Jo bhi aisa ensaan hai woh duniya mein fasaad barpaa karne wala hai. Fasaad barpaa karne wala aadmi Allah ki makhloq ke haqooq pooray nahi karta.....

Pyarey Nonehalon !

Aap ne Shadad ka naam zaroor suna ho ga. Wohi Shadad jis ne khudai ka daawa kya aur apne maan-ne walon ke liye jannat banai. Aik roz woh ghar se nikla, mamooli se kapray pehnay aur pahoron mein aik ghaar mein ja kar baith gaya. Wahan is ne Allah se dua ki. Yani Shadad ko khudai ka daawa karne ke bawajood is baat ka ilm tha ke woh makhloq hai aur is duniya ka khaaliq aur asal maalik Allah hi hai. Lekin apni numayesh aur ghuroor mein woh kkhuda ban be tha. Is ne Allah se dua ki ke Allah miyan mein chahta hon ke meri mout is terhan aeye jis terhan mein chahta hon.

Allah thala ne kaha. Theek hai tum kis terhan marna chahtay ho. Is ne kaha nah mein leyta huaa hon, nah mein be tha huaa hon, nah mein khara hon, nah mein chal raha hon, nah mein khana khata hon, nah mein pani peeta hon, nah mein ghar ke andar hon, nah mein ghar ke bahar hon, nah mein chhat ke neechay hon, nah mein aasman ke neechay hon, nah mein sawari par hon, nah mein paidal hon.

Maqsad yeh ke is ne zindagi ki jitni bhi harkaat o saknaat theen woh ginwaa den aur kaha ke is terhan se meri mout aeye. Allah thala ne is ki baat maan li aur kaha theek hai. Jis terhan se tum chahtay ho isi terhan se tumhe mout aa jaye gi. Woh khush ho gaya ke ab mujhe marna to hai nahi kyunkay Allah ne meri dua qubool kar li hai aur jab mujhe marna hi nahi to kyun nah mein kkhuda ban jaoon. Lehaza is ne khudai ka daawa kar diya aur elaan kya ke woh aik jannat banaye ga jahan woh un logon ko rakhay ga jo is ko kkhuda manen ge.

Mukhtasir yeh ke jab jannat tayyar ho gayi to is ke Enjinyron ne kaha ke janab aap ki jannat hum ne tayyar kar di hai, aap aa kar mulahiza farma len. Woh ghoray par sawaar ho kar jannat dekhney pouncha. Jab ghoray ke aglay do paiir jannat ke darwazay se andar daakhil hue. To ghora aryal tatttu ban gaya. Ab soorat e haal yeh thi ke Shadad nah darwazay ke andar tha nah bahar. Darwazay ki chokhat is ke sir ke ain oopar thi, nah chhat thi nah aasman. Is ne bohat zor lagaya lekin ghora ts se miss nah huua. Is ne ghoray ko bohat mara petta is ki dam marori, kaan kheinchain sab hi kuch kya lekin ghora apni jagah se nahi hila. Jab is ki lagaam pakar kar is ko khincha jaane laga to woh agli tangen u tha kar pichli do tangon par khara ho gaya. Ab Shadad ghabraya ke kahin woh neechay nah gir jaye. Agar woh neechay gir gaya to dekhney walay kya kahin ge ke un ka kkhuda ghoray se gir gaya hai. Is ne isi haalat mein ghoray se utrney ki koshish ki is ke ghulam ne is ko utrney mein madad dainay ke liye apna haath agay badhaya. Ab Shadad ka aik paon ghulam ke haath par tha aur dosra rakaab mein tha. Ain is hi lamhay Allah thala ne malik ulmout ko hukum diya ke is ki jaan nikaal le.

Meri Aankhon Ki Roshni Mere Bachcho !

Aap yeh dekhen ke Shadad ne barri chalaki ki thi, Allah thala se apni baatein Manwa kar woh samajh raha tha ke ab malik ulmout usay nahi pakar sakay ga lekin Allah thala itnay barray hain ke un se koi chalaki kar ke bach nahi sakta. Unhon ne usay aisi jagah pakra jab woh nah leyta huua tha nah be tha huua tha nah chal raha tha nah sawaar tha nah andar tha nah bahar tha. Nah is ke sir par chhat thi nah aasman, nah woh kha raha tha, nah pi raha tha. Woh apni banai hui jannat dekhney ka armaan dil mein liye hue namuraad mar gaya. Malik ulmout jab Shadad ko is ke muqarara waqt par thikaane laga chuke to un ke dil mein khayaal aaya ke Allah thala ne is ko itna nawaza is ki itni baatein manen agar woh jannat dekh laita to itna mayoos nah mrta.

Hazrat Izraeel bargaa khuda wandi mein haazir hue. Allah thala ko sajda kya, Allah thala ki hamd o sana bayan ki aur un ke janab mein arz kya ke :

“ Ae Allah ! Aap itnay barray hain ke aap ki barayi bayan bhi nahi ki ja sakti. Agar yeh Shadad jannat dekh kar mar jata to aap ka koi harj to hona nahi tha. Apni matti gaaray se bani hui jannat dekh laita to aap ki khudai mein rai ke barabar bhi farq nah parta.”

Allah Thala Ne Farmaya :

“Ae izraeel! Tum jantay ho yeh shakhs kon hai ?”

Hazrat Izraeel ne arz kya :

“Ya Allah hamein to itna hi pata hai jitna aap hamein bata dete hain. Hum is se ziyada nahi jantay to Allah thala ne kaha ke *“acha to ab tum zameen ki taraf dekho”*, hazrat izraeel ne arsh se zameen ki taraf dekha to barson purana waqea un ke samnay aa gaya.

Unhon ne dekha ke aik samandar hai, samandar ke bichon beech aik jahaaz samandari qazzaqon ke narghay mein aaya huaa hai. Daku jahaaz ko lotney ke liye is par hamla kar rahay hain, maar katai ho rahi hai. Bachay, aurtain, bhooray qatal ho rahay hain. Jahaaz mein hungama, aah o fugaah aur shore shrabah macha huaa hai. Is douran jahaaz mein sorakh ho gaya. Is mein pani bhar gaya. Jahaaz doob gaya. Is mein mojud tamam log ghark ho gay. Is jahaaz mein aik teen chaar mah ka nozaida bacha bhi tha. Allah thala ne malik ulmout se kaha ke is bachay ko nah maarna. Is waqt bhi hazrat izraeel bohat heran hue they ke chahar soo pani hai, samandar ki onchee onchee laharen hain, tufaan hain, barri barri Adam Khor machhliyan hain aur dosray janwar hain, nah khanay ka koi intizam hai, nah peenay ka pani hai. Yeh teen chaar mahinay ka naazuk sa bacha kis terhan zindah rahay ga? Behar haal hazrat izraeel ne Allah ke hukum ke tehat is bachay ko lakri ke aik takhtay par daal diya phir is ka kya bana, Allah ke siwa kisi ko muloom nahi.

Allah thala ne hazrat izraeel se daryaft kya ke *“kya tum jantay ho yeh bacha kon hai”*? Is par izraeel ne arz ki ke aap hi irshad farmaen ge to mujhe muloom ho ga. Mein usay nahi jaanta. Allah thala ne kaha yeh bacha hi woh Shadad tha jis ne jannat banai. Yeh wohi bacha tha jis ko tum ne lakri ke takhtay par be yaar o madadgaar chorra tha. Ab tum andaza karo ke hum ne kis terhan is ki hifazat ki, is ki parwarish ki, is

ko wasail faraham kiye. Is ko zameen mein badshahat ataa ki is ne kaisi chalaki se dua mangi ke jis terhan mein chahoon is terhan meri mout aeye aur phir hum se hi baghaawat kar ke kkhuda ban be tha. Hum ne usay dikha diya..... Makhlooq makhlooq hi rehti hai, khaaliq nahi ban sakti, kkhuda nahi ban sakti.

Isi terhan aap ne namrud ka naam bhi suna ho ga. Is ne bhi khudai ka daawa kya tha. Is ke daur mein barish band ho gayi, zameen par qeht par gaya, to is ki reaya jis ko woh apni makhlooq kehta tha, is ke mehal ke bahar jama ho gayi aur kaha ke tum kaisay kkhuda ho khaiti baari khatam ho gayi hai, ghaas jal kar siyah ho gayi hai, qeht par gaya hai. Janwar aur aadmi mar rahay hain, tum kkhuda ho to barish barsao. Namrud bara pareshan huaa ke khudai ka daawa to kar diya hai. Is ka bharam kaisay rahay, agar barish nah hui to sab pol khil jaye ga. Isi pareshani aur fikar mandi mein tha ke shetan wahan aa gaya. Is ne namrud se kaha ke pareshan honay ki koi zaroorat nahi. Tum apni makhlooq se keh do ke aaj raat barish ho jaye gi. Woh bara khush huaa. Is ne elaan karwa diya ke raat ko barish ho gi, tum log ja kar aaraam se so jao.

Ab shetan ne kya harkat ki ke apne tamam shatoongron ko is ne akhatta kya aur un se kaha tum sab huaa mein udo aur huaa mein kharray ho kar pishaab karo. Jab lakhon shetan jaanat ne aik sath pishaab karna shuru kya to log barray khush hue ke hamara kkhuda sachha kkhuda hai. Is ne kaha ke raat ko barish ho gi to barish ho gayi. Algaraz subah hui to har taraf badboo aur taffun phela huaa tha. Logon ne kaha itni badbudar barish pehlay to kabhi nahi hui thi, yeh kaisi barish thi. Pishaab mein aik qisam ki tezabiyat hoti hai is tezabiyat se darakhton ke pattay jal gay, ghaas kharab ho gaya, yani jo kuch thori bohat haryali baqi thi woh bhi khatam ho gayi. Reaya ko bohat gussa aaya ke yeh to bohat hi jhoota badshah hai aur is ke mehal par charh doray ke nikalu is jhutay kkhuda ko, hum usay maar kar hi dam len ge. Namrud ne un ka josh o kharosh dekha to ghabraya aur mehal ke chor darwazay se nikal kar bhaga. Jungle biyabaan mein baith gaya aur ronay laga aur Allah se dua ki :

“ Ya Allah tujhe to pata hai ke mein kkhuda nahi hon, kkhuda to hi hai. Sachha aur asli kkhuda. Mein ne to yuhin aik dhong rachaya huaa hai.

Ya Allah to meri laaj rakh le. Meri izzat rakh le, aap Aleem o khaibar hain. Aap jantay hain ke mein barish nahi barsa sakta. Ae Allah ! Agar aap ne barish nahi brsayi to aap ki makhlooq bhook pyaas se mere gunaaho ki wajah se mar jaye gi. Namrud ki aah o fugaah aur dua se Allah se barish barsa di.

Mere Pyarey Bachcho !

Aap is baat par ghor karen ke namrud ko bhi yeh baat muloom thi aur Shadad bhi yeh baat achi terhan jaanta tha ke woh jhutay kkhuda hain. Woh khud to Allah se hi dua mangte they lekin dosaron ko apne samnay haath phelanay par majaboor karte they. Un ko yeh baat bohat achi terhan muloom thi ke woh makhlooq hain, khaaliq aur maalik to Allah ki zaat hai, Allah hi peda karta hai aur ilm bhi Allah sakata hai. Hamaray jadd amjad, hamaray dada hazrat Adam aleh salam ko bhi Allah ne hi Uloom sikhayiye they. Hazrat Adam aleh salam ki aulaad mein do giroh ya firqay ban gay. Aik giroh shetan ki baton mein aa kar shaitano walay kaam karne laga, hotay to woh ensaan hi hain lekin un ke saaray amal shaytani hotay hain. Shetan hasad ki wajah se aadmi ka dushman bana huua hai. Is ne Adam aur Hawa ko b_hka kar kkhuda ki nafarmani karwai aur inhen jannat se nikalwa diya aur is terhan Adam aur Hawa ko jannat se niklana para. Dosra giroh payghambaroon aur un ke maan-ne walon ka giroh hai. Woh shetan ki baton mein nahi atay

Mere Dostoo !

Aap yeh nah samjhain ke shetan Adam ke Uloom se waaqif nahi. Shetan bhi yeh baat achi terhan jaanta hai ke woh khaaliq o maalik nahi hai. Woh bhi hamari terhan aik makhlooq hai. Farq sirf yeh hai ke woh un Uloom ko buraiee aur takhreeb ke liye istemaal karta hai jabkay payghambaroon ke giroh ke log un Uloom ko achay kamon aur tameeri maqasid ke liye istemaal karte hain.

Is Ki Aik Misaal Yeh Hai :

ke 1 shakhs ke paas churee hai, woh is se kisi ko zakhmi kar day to yeh shaytani kaam hai. Isi churee se woh sabzi kaatta hai, phal kaatta hai to yeh shaytani kaam nahi hai. Dono sooraton mein churee se kaatnay ka kaam liya gaya hai. Lekin aik kaam bura amal huaa aur dosra acha kaam hai. Bura kaam shaytani feal hai aur acha kaam rahmani amal hai. Shaytani amal ki pehchan yeh hai ke woh do insanon ko aapas mein lara deta hai, aapas mein nafrat, hasad aur bughz peda karta hai. Shetan ka sab se bara kamaal yeh hai ke woh aadmi ke andar dosray aadmi ki buraiee ka khoj laganay ka jazba peda kar deta hai, kisi ko bura kehney se aap ne dosaron ko buraiee ki taraf mutwajjah kya, yani is terhan se buraiee ka parchaar ho gaya. Jab koi kisi ki buri baat ki taraf mutwajjah hota hai to is buraiee ki laharen mutwajjah honay walay mein sama jati hain aur woh buray khayalat ka shikaar ho jata hai.

Meri dadi amma ne mujhe aik baat batayi thi. Unhon ne kaha tha ke shetan raat ke waqt apne shagrdon se puchta hai ke batao aaj tum ne kya kya karname sir anjaam diye. Aik shetan ne kaha ke aaj mein ne falan bachay se chori karwai. Kisi ne kaha aaj mein ne falan bachay se jhoot blwaya, kisi ne kuch sunaya. Kisi ne kuch kaha. Phir shetan ke aik chile ne kaha mein aur to kuch nahi kar saka Albata aik bacha jo school ja raha tha. Mein ne is ko baton mein laga kar school jaane se rokka diya aur ghar ja kar is ne apni maa se keh diya ke woh school gaya tha. Is ki yeh baat sun kar shetan itna khush huaa ke apne shagird ko gilaay se laga liya aur is ko thapki day kar kaha ke to ne meri shagirdi ka haq ada kar diya hai. Is liye ke jab koi ensaan ilm seekh laita hai to yeh mere qabzay mein nahi aata. Aap ghor karen ke shetan ensaan ke bachon ko ilm seekhnay se rokta hai. Un ko terhan terhan ke bahanay samajhata hai. Un ke dil mein aisi aisi baatein dalta hai ke woh ilm haasil nah kar sakin. Kabhi un ke dil mein yeh khayaal dalta hai ke aaj nahi kal parheen ge, aaj home work nahi karte, kal teacher se keh den ge ke yeh ho gaya ya woh ho gaya aur hum kaam nahi kar sakay. Is terhan ke saaray amal shaytani aamaal kehlate hain.

Payghambaroon ke Uloom ka Mansha sirf aur sirf yeh hai ke ensaan apne dushman shetan ko pehchan le aur is ki baton mein nah aeye.

Bataya jata hai ke aakhri nabi Mohammad Rasool Allah(Sal Allah ho Aleih e Wasalam) se pehlay duniya mein aik laakh chobees hazaar paighambar aeye hain. Jitne paighambar bhi is duniya mein tashreef laaye hain un sab ne yahi baat samjhai hai ke ilm haasil karo aur shetan ki baton mein nah aao. Unhon ne logon ko jin jin kamon se roka un ke karne se insanon hi ka nuqsan hota hai. Aur jin kamon ko karne ka hukum diya hai un ke karne se ensaan ka hi bhala hota hai. Aap ki ammi aap ke abba aap se kehte hain ke chori nahi karni chahiye to jo koi chori karta hai bazahir usay faida nazar aata hai lekin jab pakra jata hai aur maar padtee hai to is waqt is bacha ko ehsas hota hai ke is ne yeh kaam nah kya hota to is ko maar nah padtee, is ki izzat kharab nah hoti. Log is ko bura aadmi aur chor nah kehte. To mere Pyarey bachcho! Jo log ilm haasil karte hain un ki izzat hoti hai, log un ka ehtram karte hain. apne ilm se faida u tha kar woh achay achay kaam karte hain, koi ijaad kar letay hain to sab wah wah karte hain, faida kis ka huaa? Zahir si baat hai ke is ko faida huaa jis ne ilm haasil kya.

Ilm haasil karne ka maqsad yeh nahi hona chahiye ke mein sirf doulat kamaon, log meri izzat karen. Mein logon mein mumtaaz ho jaon. Ilm haasil karne se yeh sab to khud bah khud hi haasil ho jata hai. Asal maqsad yeh hona chahiye ke aap is liye ilm haasil kar rahay hain tha ke aap Allah thala ke kamon ko behtar tor par samajh saken. Aap ko yeh baat ziyada achi terhan se muloom ho jaye ke Allah thala khaaliq hain aur hum makhlooq hain. Allah thala hi hamaray aur is poori duniya ke maalik hain. Woh kaisay takhleeq karte hain. Kaisay apni makhlooq ki parwarish karte hain, apni makhlooq ko wasail faraham karne ka kaisa intizam banaya huaa hai aur jo intizam banaye gay hain un ki dekh bhaal kaisay karte hain. Yeh sab baatein quran mein darj hain. Is liye quran ko samajh kar parhnay ki koshish karni chahiye. Quran ko parh kar samajhney ke liye zurori hai ke aap arabi zabaan ke sath sath is ka tarjuma bhi yaad karen.

Alhamdollilah hum sab hi namaz qaim karte hain, namaz mein koshish honi chahiye ke hamara taluq Allah se jarr jaye. Namaz mein quran ki sortain talawat karne mein yahi hikmat hai ke jab aap quran ki koi sourat parheen to is ka matlab samajhney ke liye is lafz ya jumlay ka tarjuma zehan mein dohrayen jo aap zabaan se ada kar rahay hon. Aap namaz ka aaghaz karte hain to Allah akbar kehte hain, agar kisi bande

ko is baat ka pata hi nahi ke Allah akbar pukarnay ka kya matlab hai to woh hazaar baar bhi Allah akbar kahe to Allah ki barayi ka asal mafhuum is ki samajh mein nahi aeye ga. Yahi wajah hai ke jab hum Allah akbar keh kar namaz ka aaghaz kar dete hain to chunkay hamein is ka asal mafhuum muloom nahi hota, hamaray zehan mein idher udhar ke khayalat gardish karne lagtay hain. Jab aadmi ne kaha” Allah akbar” aur khayaal kisi aur cheez ka aa gaya to zahir hai bara to woh ho gaya jis ka khayaal aaya hai. Jab koi bandah sach mach Allah ko sab se bara maan laita hai to is ke baad is ko kisi aur cheez ka khayaal nahi aata. Allah akbar keh dainay ke baad khayalat aana is baat ki Daleel hai ke Allah thala ki barayi ka ehsas zehan mein daakhil nahi huaa. Namaz mein Allah se rabt aur talluq tab hi jurey ga jab hum namaz mein kahe jaane walay alfaaz, talawat ki jaane wali soorton ka tarjuma aur matlab bhi dohrayen aur zehan ko is matlab aur mafhuum ki taraf ziyada se ziyada mutwajjah rakhen.

Aksar bachay mujh se yeh baat poochhte hain ke agar hum imthehaan ki tayari kar rahay hon aur namaz ka waqt ho jaye to kya hamein parhte rehna chahiye ya parhai chore kar namaz ke liye uth jayen? Mein is ke jawab mein un se yahi kehta hon ke namaz aik duty hai. Jis terhan ensaan ki duty hai ke woh taleem haasil kere, apne barron ka adab kere, gheebat nah kere, buraiee nah kere, jhoot nah bolay, kisi ki haq talfi nah kere yani shaytani kaam nah kere to isi terhan yeh bhi aik duty hai ke woh namaz qaim kere. Har kaam ka waqt muqarrar kar len Insha Allah koi kaam mushkil nahi hai. Der sawair ho jaye to Allah thala ne sahoorat di hai, baad mein namaz ada kar len. Yeh koi mushkil kaam nahi hai, namaz ke waqt namaz, parhai ke waqt parhai, sonay ke waqt soyen, khailnay ke waqt khelain.

Bohat se bachay khailnay mein dilchaspi nahi letay. Aisay bachay kamzor ho jatay hain. Agar koi yeh kehta hai ke khail se waqt zaya hota hai to yeh ghalat hai. Albata hadd se ziyada khelna nahi chahiye. Yeh nahi hona chahiye ke khail kood mein itna waqt sirf ho jaye ke parhai nah ho sakay ya dosray kamon ka harj ho. Khail kood aik terhan se werzish hai, is se hamara jism sahih rehta hai, hamara jism sahih nahi ho ga to hamara dimagh bhi nahi khulay ga. Bhaag daud karne se khoon ki bemariyan bhi daur hoti hain. Bemaar hon to aap apni duty ko

poora nahi kar saken ge, is liye sahet mand rehne ke liye ihtimaam karna zurori hai.

Jo bachay duty wali baat achi terhan samajh letay hain woh apna har kaam aasani aur sahoolat se poora kar sakte hain aur jo bachay apna kaam poora karte hain, apni duty ko achi terhan ada karte hain to woh kamyab ho jatay hain. Ilm bhi haasil kar letay hain, izzat o ehtram bhi. Aur jo bachay ilm haasil kar letay hain un ko payghambaroon ki tarz fikar haasil ho jati hai. Yeh baat ke Allah hamara khaaliq aur maalik hai payghambaroon ki tarz fikar hai. Achay log aur honahaar bachay har haal aur har muamlay mein Allah ko apna kafeel aur maalik samajte hain aur Allah par hi un ka bharosa hota hai.

Hazrat Eesa Aleh Salam ki walida Hazrat Maryam Aleh Salam ka naam aap ne zaroor suna ho ga. Quran hakeem mein aik sourat ka naam un ke naam se surah maryam hai. Jab woh choti si bachi theen to un ki walida ne inhen apni maani hui minnat ke mutabiq ibadat gaah mein day diya. Un ki walida ne yeh minnat maani thi ke agar un ka bacha peda ho ga to is ko maabad” hekal sulemani” mein daakhil kar den gi, jab un ke haan beti peda hui to woh kuch pareshan ho gayeen. Un ka khayaal tha ke un ke haan beta peda ho ga lekin phir unhon ne socha ke wada to wada hota hai, ab larka nahi to larki hi sahi. Unhon ne is choti si bachi ko hekal ki khidmat ke liye wahan ke muntazmeen ke hawalay kar diya. Muntazmeen ne bohat soch samajh kar un ki parwarish ki zimma daari Hazrat Zakria Aleh Salam ke supurd kar di. Hazrat Zakria Aleh Salam ne is bachi ki aisi tarbiyat ki ke Hazrat Maryam Aleh Salam ke dil mein Allah ki mohabbat peda ho gayi. Woh maabad mein aa kar ibadat karne walon ki khidmat kartin, is jagah ki safai sthrai aur sajawat ke kamon mein lagi rhtin. Is mahol mein rehtay hue unhon ne bohat si baatein seekh len theen. Jab wahan bachay atay to woh un bachon ko Allah ke nabiyo ki baatein btatin aur un ko shaytani kamon se mana kartin.

Jab woh larakpan se nikal kar jawani ke daur mein daakhil huien to aik baar unhon ne hekal ke aik kamray mein band ho kar chilla kashi ka programme banaya. Hazrat Zakria Aleh Salam se mahswara kya aur ijazat milnay par aik kamray mein baith gayeen. Hazrat Zakria Aleh Salam ne is baat ka zimma liya ke woh ibadat ke douran un ko khana

waghera pohanchaya karen ge. Kayi roz taq sab theek chalta raha. Hazrat Maryam aleh salam kamray mein band ho kar ibadat karti rahen aur Hazrat Zakria Aleh Salam un ki zaroriyat ka khayaal rakhtay rahay. Aik din Hazrat Zakria Aleh Salam ko kisi kaam se dosray shehar jana para aur woh yeh bhool gay ke Hazrat Maryam Aleh Salam kamrah mein ibadat mein masroof hain. Chaar paanch roz baad jab Hazrat Zakria Aleh Salam wapas aeye to inhen yaad aaya ke unhon ne Hazrat Maryam Aleh Salam ko khana waghera pohanchanay ka bandobast to kya nahi tha kisi ko nahi kaha tha ke Hazrat Maryam Aleh Salam ko khana waghera pouncha diya kere. Unhon ne socha ke jab Bibi maryam ko khana pani nahi mila ho ga to woh ibadat chore kar kamray se bahar aa gayi hongy aur unhon ne khud hi kuch bandobast kar liya ho ga.

Jab woh wahan puhanche jahan Hazrat Maryam Aleh Salam ibadat kar rahi theen to Hazrat Zakria Aleh Salam yeh dekh kar heran ho gay ke Hazrat Maryam Aleh Salam ka kamrah isi terhan band para hai jis terhan woh chore kar gay they. Unhon ne kamrah khoola. Andar daakhil hue to yeh dekh kar aur ziyada herat hui ke Hazrat Maryam Aleh Salam isi terhan apni ibadat mein masroof hain aur un ke qareeb aik khobsorat tasht mein khanay peenay ki cheeze rakhi hain. Woh khamoshi se yeh sab dekh kar bahar aa gay. Phir unhon ne wahan rehne walay logon se poocha ke Hazrat Maryam? Ko khana kon pohanchata raha hai? Sab ne is baray mein laa Ilmi ka izhaar kya aur bataya ke inhen muloom nahi hai.

Is par Hazrat Zakria Aleh Salam ko tajassus huua aur woh dobarah Hazrat Maryam? Ke kamray mein gay, bi bi maryam se daryaft kya ke yeh phal aur terhan terhan ke khanay ki cheezein tumhe kon laa kar deta hai? Hazrat Maryam? Ne kaha ke woh to yeh samjhti rahi hain ke aap yeh cheeze yahan chore jatay hain lekin jab aap nahi laaye to zaroor yeh bandobast Allah ne kya hai. Allah ne firshton ki duty laga di ho gi. Is par woh dono Allah ke samnay sday mein gir gay aur Allah ka shukar ada karne lagey ke Allah thala ne un ka itna khayaal rakha ke Hazrat Maryam? Ki ibadat ko qubool kya, inhen apni nematon se nawaazte rahay.

Is baat se hamein yeh sabaq milta hai ke jo bachay Allah thala ko apna khaaliq aur maalik maan kar is se talluq jorney ki koshish mein lag jatay hain un ki zarurten Allah thala khud poori karte hain aur inhen har terhan ki dshwaryon se bachatey hain aur un ki har muamlay mein madad karte hain. Allah thala inhen izzat aur shohrat bhi ataa karte hain aur rehti duniya taq un ka naam qaim rehta hai.

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