



# الحجاء اور اسلام

Islam

Atheism

انسٹرکٹر: حماس اشرف



MULHIDEEN

KE AAM

SAWALAAAT

KE JAWAB





# NABUWWAT

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- Nabi ki sifaat
  - i. Aajizi
  - ii. Insaanon ki barabari
  - iii. Reham aur maghfirat
  - iv. Tahammul aur narmi



# NABUWWAT

Michael H. Hart ne apni kitaab main kaha:

“dunya ke sab se ba-asar afraad ki fehris main sar-e-fehris honay ke liye Muhammad ﷺ ka mera intikhaab kuch qaari’een ko heraan kar sakta hai aur doosron ki taraf se un se sawal kia ja sakta hai, lekin wo tareekh main waahid aadmi thay jo mazhabi aur secular donon sathon par intihaai kaamyaab rahay.

Michael H. Hart ne mazed kaha: Aajizana ibtidaa se, Muhammad ﷺ ne dunya ke azeem mazaahib main se aik (1) ki bunyaad rakhi aur us ki dawat di, aur aik (1) behadd maussar siyaasi rehnuma banay. Aaj, un ki wafaat ke terah (13) sadiyan guzarnay ke baad bhi, un ka asar-o-rusookh ab bhi taaqatwar aur wasee’ hai.

-The 100; A Ranking Of The Most Influential Persons In History (Page No. 03 & 04)





# NABUWWAT

- Rasool Allah ﷺ aik:
- Kaamyaab khaandabni shakhs
- Kaamyaab samaaji rehnuma
- Kaamyaab siyaasi rehnuma
- Behtareen ma'aashi aur wiraasat ka nizam laaye
- Kaamyaab fauji rehnuma aur hikmat-e-amli saaz
- Mazhabi aur ikhlaaqi shakhsiyat



# NAFSIYAAT AUR TEHQEEQ (PSYCHOLOGY & RESEARCH)

- Darhaqeeqat is (khuda ke wujood) tasawwur ki taayed ke liye nafsiyaati, samaaji, aur bashariyaati suboot maujood hain.

Oxford University ki maahir-e-nafsiyaat Dr. Olivera Petrovich – jo mazhab ki nafsiyaat ki maahir hain – ne insaan ki nafsiyaat aur khuda ke wujood ke baray main kuch mutaalle'aat kein. Unhon ne daryaaft kia ke sheer khuwar bachon ko khuda par fitri taur par yaqeen hota hai, aur ilhaad ko seekhna parhta hai.

- Professor Justin Burt ne bachon ke rawaiyye aur da'awon ko dekh kar kuch tehqeeq ki jis ne nateeja akhaz kia ke bachay us baat par yaqeen rakhtay hain jise wo (Professor Justin) “fitri mazhab” kehtay hain. Wo ye khayal hai ke aik (1) zaati wujood hai jis ne poori kainat ko takhleeq kia hai. Wo ‘wujood’ insaan nahi ho sakta. Usay rabbani/khudaai ma fauq-ul-fitrat hona chahiye:



# NAFSIYAAT AUR TEHQEEQ (PSYCHOLOGY & RESEARCH)

“Bachon ke nashw-o-numa paanay walay zehnon aur ma fauq-ul-fidrat aqayed par science tehqeeqe bataati haini ke bachay aam taur par aur tezi se aisay zehan haasil kartay hain jo ma fauq-ul-fidrat agenton par yaqeen karnay main sahoolat faraham kartay hain...apni pehli saalgirah ke kuch hi arsay baad, bachay ye baat samajhnay lagtay hain ke ye agent hi badnazmi se nazm-o-zabt paida kar saktay hain na ke qudrati quwwatain ya aam ashya...khaliq kon hai? Bachay jaantay hain ke log/insaan is baat ke achhay umeedwaar nahi hain. Ye koi khuda hi hoga...bachay pedaishi taur par us ke maannay walay hotay hain jise main fitri mazhab kehta hun...”



# MULHIDON KE UMOOMI SAWALAAAT KE JAWABAAT

- Hum ilhaad pe apnay course ke ikhtitaam par hain
- Hum ne ilhaad ki tareekh, taraqqi, halaat-e-haazira, un ke dalayel, aur un ke jawabaat ka ihaata kia hai
- Ab tak aap zyada tar bunyaadi tanaaze'aat aur un ka jawab denay ka tatreeqa samajh chukay hain
- Ab bhi chand aam sawalaat jin par baat ki ja sakti hai aur aasaan tareeqay se jawab dia ja sakta hai





# AGAR HAR CHEEZ KA KOI KHALIQ HAI TOU KHUDA KO KIS NE BANAYA?

- Ye baatil aur ghayr mantaqi sawaal hai
- Agar kainat kisi khaliq ke beghayr qayem reh sakti hai tou khaliq khud kyun nahi
- Sawaal sirf takhleeq shuda cheezon par lagoo hota hai, asal daleel ye hai:
- Har makhlooq ka aik (1) khaliq hota hai (har cheez jo wujood main aati hai us ka koi sabab hota hai)
- Khuda makhlooq nahi hai
- Lihaaza khuda ka koi khaliq nahi hai



# AGAR HAR CHEEZ KA KOI KHALIQ HAI TOU KHUDA KO KIS NE BANAYA?

- Zumray ki ghalti (category mistake)(mukhtalif khusoosiyat wali aik (1) cheez ki mushaabihat aur khusoosiyat ka itlaaq kisi doosri cheez par karna durust nahi)
- Misaal 1: ye anday kis darakht par ugay?
- Misaal 2: botal bananay wali machine ke baray main poochna; ye machine kis botal main banai gai thi?
- Kis khuda unhi qawaneen ke taabe' hai jis ki taabe' us ki kainat hai? Kia kainat ki hudood khuda par lagoo hoti hain?
- Khuda ki takhleeq ke hawalay se bhi aik (1) waqt farz kia jata hai. Lekin waqt bazaar-e-khud kainat ka sirf hissa hai. Khuda waqt ka bhi khaliq hai



# HUM KHUDA KO KYUN NAHI DEKH SAKTAY?

- Agar hum khuda ko dekh saktay tou imtihaan aur aazmaaish ka koi faida/maqsad nahi tha
- Kainat khud mehdoon hai aur usay khatam hona hai. Aap ko bhi yahan humesha ke liye nahi rehna
- Ye imtihaan is baat ka hai ke kon achay kaam karay ga ya kon buray kaam karay ga
- Main aisi cheez par kyun yaqeen karun jo main nahi dekh sakta?
- Ye masla scientism ka hai
- Ilm ke zaraaye sirf mushaahiday tak mehdoon nahi hain
- Aisay da'away ke liye isi qisam ka suboot dia jata hai



# DUNYA MAIN BURAAI KYUN HAI?

- Zindagi aarzi hai aur ye humaray amaal ka imtihaan hai
- Ye (dunya) jannat nahi hai aur yahan waisay bhi aisa nahi hona chahiye (un logon ke liye masla jo waqai baad ki zindagi par yaqeen nahi rakhtay ya is aarzi zindagi ko bohot zyada pasand kartay hain ya'ani yahin sab kuch ehmiyat rakhta hai)

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ

“Aur yaqeenan hum tumhain khauf, bhook, maal, jaanon, aur phalon ke nuqsaan se aazmayengay, lekin sabireen (sabar karnay walon) ke liye khushkhabri hai.”

[Al-Baqarah: 155]

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

“Jin par jab koi museebat aati hai tou kehtay hain: “Beshak hum Allah hi ke hain aur usi ki taraf laut kar jaanay walay hain.” [Al-Baqarah: 154]



# ALLAH TA'ALA MUSEEBATAIN KYUN BHEJTA HAI?

Abu Yahya Suhayb bin Sanaan رضى الله عنه se riwaayat hai ke Rasool Allah ﷺ ne irshaad farmaaya: “**momin ka sarah maamla hi ajeeb hai ke us ke tamaam kaam us ke liye khayr hain.** Momin ke siwa aur kisi ko ye cheez haasil nahi. Agar us ko khushhaali mayassar aati hai tou shukar karta hai tou ye shukar karna us ke liye behtar aur agar us ko tangdasti ajaye tou sabr karta hai tou ye sabr karna us ke liye behtar hai.” [Muslim]

Hazrat Aisha رضى الله تعالى عنها se riwaayat hai ke unhon ne Hazrat Muhammad ﷺ se ta'oon ke mutalliq sawaal kia. Aap ﷺ ne farmaaya: “**Ye Allah Ta'ala ka azaab tha jis par Allah Ta'ala chaahta us ko musallat karta tha** magar Allah Ta'ala ne us ko **iman walay ke liye rehmat bana dia.** Jo momin ta'oon main mubtala ho aur wo apnay shehar main sabr-o-sawaab se thehra rahay aur wo ye jaanta ho ke us ko wohi pohanchay ga jo us ke naseeb main likha ja chuka hai tou us ko shaheed ke barabar sawaab milay ga. [Bukhari]



# 7 NUKAAT

1. Allah al-'Adl aur al-'Hakeem hai. Allah ki sifaat ka sahih tasawwur rakhtay huay, us ki sifaat al-Qadeer, ar-Raheem, aur al-'Aleem tak mehdood nahi hain
2. Allah sub'haanahu wa ta'ala ke mutlaq ilm ke saamnay humara ilm sifar (0) hai  
*عسى ان تكرهوا شيئا وهو خير لكم و عسى ان تحبوا شيئا وهو شر لكم والله يعلم وانتم لا تعلمون*
3. Hum Allah Rabbul 'izzat ki milkiyat hain
4. Hum bilaakhir Allah Ta'ala ki taraf lautengay ye kehney ki targheeb di gai hai ke jab momin par koi aafat aati hai tou ye kahay kyun ke ye cheezain us ke dil ko sukoon deti hain aur us ke liye sabr se kaam lenay main asaani paida karti hain *والذين اصابتهم مصيبة قالوا : انا لله وانا اليه راجعون*





# 7 NUKAAT

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5. Khayr ki maujoodgi ke liye buraai ka hona zaroori hai, khairaat wegheera ke liye ghurbaat zaroori hai
6. Agar buraai na ho tou azaad quwwat-e-iraadi (free will) bekaar ho jaati hai
7. Imtihaan bekaar ho jata hai agar koi buraai na ho aur sirf achhai ho (wo samajhtay hain ke un ki jannat sirf is dunya main hai)



# AGAR ALLAH ITNA MEHERBAAN HAI TOU SAB HI KO MAAF KYUN NAHI KARTA?

- Allah ‘Aadil bhi hai (Insaaf karnay wala)
- Allah Ghayyur bhi hai (ghairat wala)
- Allah bohot reham karnay wala hai lekin zaroori nahi ke sirf reham hi karnay wala ho
- Humeshgi ke liye aag sharr lagti hai! (jahannum ke hawalay se aitraaz)
- Allah Ta’ala insaan ko khoob jaanta hai (agar insaan ko dheel di jaati hai tou wo bhool jata hai aur naqadri karta hai)
- Aap ke ikhtiyaar main sab kuch “abhi” hai aap amal kyun nahi kartay!
- Hum nahi jaantay ke Allah ki rehmat kitni wasee’ hai lekin humain us ki baat par bharosa hai jo ke sach hai aur wohi chahay tou badal sakta hai



# SWEDEN MAIN SAB KUCH ACHA KYUN HAI?

- Islam main kaamyabi ka paimana mukhtalif hai. Aik (1) ghareeb aadmi bhi usay (kaamyabi) haasil kar sakta hai. Mawaad maqsad nahi hai
- Scandinavia aik (1) jhooti jannat hai
- Chand haqayeq:
  1. Wahan khushi ke aidaad-o-shumaar un ke anti-depressant ke istimaal aur khudkashi ke aidaad-o-shumaar se mutasaadim hain
  2. Media main tashaddud ki reporting
  3. Barhay bank frauds (maussar bad-unwaani)



# SWEDEN MAIN SAB KUCH ACHA KYUN HAI?

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4. Nordic Paradox
  5. Sanfi kirdaaron (gender roles) par Scandinavian tajarba
- Tum un ke maal aur aulaad se ta'ajjub na karna. Khuda chaahta hai ke un cheezon se dunya ki zindagi main un ko azaab de aur (jab) un ki jaan niklay tou (us waqt bhi) wo kaafir hi ho". [9:55]