



Deen aur Hum

Short Term Religious Course-IX

Ramadhan-ul-Mubarak, 1446/2025, Lucknow (INDIA)



Lecture Number: 05

Date: 04/03/2025

SUMMARY (Level 1)

Topic: Tawheed

Aayaat: Surah e Baqra 255-256

Khuda ke wujood ke isbat mein "Nazm ki daleel" sab se ahem dalaal mein se aik hai. Quran-e-Kareem ne kayi aayat mein is daleel ko Khuda ke wujood ke isbat ke liye istemal kiya hai, aur bohat se ulama-e-kiram ne bhi isay Khuda ke wujood ke behtareen dalaal mein shumar kiya hai. Is dars mein hum is daleel ka jaiza lain gay, magar is se pehle zaroori hai ke Nazm ki tareef ko samjhein.

Nazm ki tareef: Kisi bhi majmooe ke ajza ka aapas mein is tarah munsalik hona ke woh aik mutayyan maqsad ki taraf le jaye, Nazm kehlata hai. Masalan, ghadi aik munazzam majmoa hai kyun ke is ke tamam purzay bahami ham ahang ke sath aik hi maqsad yani waqt batane ke liye kaam karte hain. Wazeh rahe ke waqt batane ka maqsad ghadi ke banane wale ka tay karda hai.

Daleel-e-Nazm: Insan ke paas Khuda ke wujood ko sabit karne ke kayi tareeqay hain, jin mein se aik kainaat mein mojud ashya aur un ki hairat angeez saakht par ghor karna hai. Hum ne pehle fitrat ki roshni mein Khuda ke wujood ko sabit kiya tha aur yeh kaha tha ke agar duniya mein insan aur Khuda ke ilawa kuch bhi na ho, tab bhi insan apni fitrat ki bunyaad par Khuda ke wujood ko pehchan sakta hai. Magar daleel-e-Nazm mein hum khaariji ashya ke zariye Khuda ke wujood ko sabit karte hain.

Is daleel ko darj zail tareeqay se bayan kiya ja sakta hai:

1. Pehla muqaddama: Yeh duniya aik munazzam kainaat hai.
2. Dusra muqaddama: Har munazzam cheez ke peechay koi Nazm dene wala hota hai.
3. Nateeja: Pas yeh duniya bhi aik aalam o qadir Nazm dene wale ki muhtaj hai, aur woh Khuda hai.

Pehli tamheed ki wazahat:

1. Pehla mafhoom: Poori kainaat bator aik wahid Nazm munazzam hai, yani yeh aik mukammal aur marboot majmoa hai jo aik khaas maqsad ki taraf barh raha hai. Is mein har cheez apni jagah par hai aur aik muayyan hadaf ki janib rawan dawaan hai.
2. Dusra mafhoom: Kainaat ke har juz mein Nazm paya jata hai, yani insan, darakht, janwar aur doosri ashya khud mein munazzam hain, kyun ke un ke har hisse ka aik khaas maqam aur kaam hai.

Yeh dono wazahatein haqeeqat par mabni hain, aur hum tajrubati shawahid se sabit kar sakte hain ke kainaat munazzam hai aur is mein har cheez apne sahih maqam par hai.

Dusri tamheed ki wazahat:

1. Har munazzam cheez ko aik Nazm dene wale ki zaroorat hoti hai.
2. Har Nazm dene wala ilm o qudrat ka hamil hota hai.

Is liye Nazm dene wale mein ilm aur qudrat dono honay zaroori hain. Masalan, agar koi shakhs computer par typing karna chahe, to pehle usay parhna aur likhna aana chahiye (ilm), aur phir usay keyboard par type karne ki salahiyat honi chahiye (qudrat).



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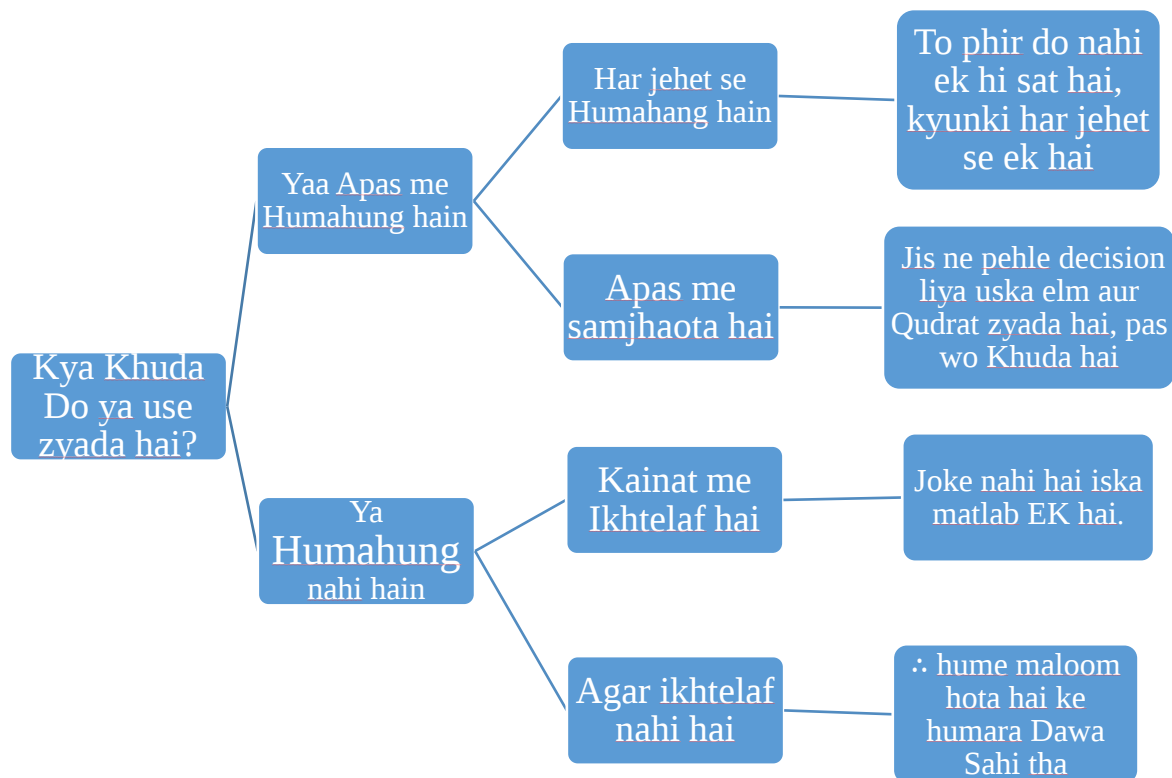
Daleel-e-Nazm ka nateeja: Jab hum kainaat ko aik munazzam Nazm ke tor par dekhte hain, to humein samajh aata hai ke isay banane wala aik aqalmand aur qadir hasti hai, aur wohi Allah Ta'ala hai.

Kainaat mein Nazm ke shawahid: 1) Suraj arbon saalon se intehai munazzam andaz mein tuloo o ghuroob kar raha hai. Is ki gardish itni mutawazan hai ke hum mukammal yaqeen ke sath chaand grahan aur sooraj grahan ki durust pesh goi kar sakte hain. 2) Zameen ki harkat ki raftaar, is ka fasla suraj se, aur Nazm-e-shamsi ke sayaron ke darmiyan kashish-e-saqal ka tanasub is qadar hairat angaiz hai ke nah yeh sayaray aik doosre se takra sakte hain aur nah hi aik doosre ko khench kar hata sakte hain.

Tawheed ka matlab: Jab kabhi mazhabi bahason mein tawheed ka zikar chhar jata hai to is se Khuda wand aalam ki zat o sifaat mein, kainaat par hukoomat aur afaal aur Nazm-e-aalam ke idara mein aur doosri jahaton mein bhi begunahgi aur wahdaniyat ka aqeedah murad hota hai.

Khuda ki wahdaniyat par daleel :

Qura'an me Irshad hua: Agar Allah ke siwa aasman aur zameen (poori kainaat) mein aur bhi Khuda hotay, to kainaat kharab aur tabah ho jati. Wazahat:



Is liye, kainaat ka Nazm is baat ki wazeh daleel hai ke is ka khaliq aur parwardigar sirf aik hi hai, aur woh Allah Ta'ala hai.

Tawheed ke aqsam:

Tawheed-e-Zati: Tawheed-e-Zati yani yeh ke Khuda wand muta'al ka koi misl o nazir nahi hai aur is ka koi juz nahi hai.

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Tawheed-e-Sifati: Yani yeh ke iski sifaat ain zat aur ain yak deegar hain. Allah ki sifaat is ki zat se juda nahi hain, balkay is ki zat hi is ki sifaat hain. Samjhne ke lie Misal- Jaise Shakar ke lie mithas, shakar ke lie mithas aine zaat hai, agar mithas le li jae to wo shakar nahi bachegi.

Tawheed-e-Af'ali: Yani kainaat mein anjaam panay wala har kaam Allah ke izn o irada se hota hai. Har kaam ka asal fa'il Allah hai, aur koi bhi kaam is ki ijazat aur qudrat ke baghair nahi hota.

لا حول و لا قوة الا بالله العلي العظيم