



Deen aur Hum

Short Term Religious Course-IX

Lecture Number: 09

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

Date: 08/03/2025

SUMMARY (Level 1)

Topic: Nabowwat o Resaalat

Aayaat: Surah e Baqra 213 - 214

Nabi ka ma'ana: Woh insaan jis par Khuda ki janib se wahi nazil ho aur use logon ko abdi saadat ki taraf hidayat dene ke liye bheja gaya ho.

Wahi: Woh ilahi hidayat aur paigham jis ko Khuda apne muntakhib bandon ko bhejta hai taake khud bhi raah-e-saadat ko tay kar saken aur us raaste ki janib dosron ki bhi rahnumai wa rahbari kar saken.

Nabi aur Rasool aur Ulul-Azm mein farq:

Nabi us insaan ko kehte hain, jis par Allah ki taraf se wahi nazil ho, lekin use nayi shariat ya naya deen lane ki zimmedari nahi di jati. Nabi pichhle Rasoolon ki shariat ki tabligh aur us par amal karne ki talqeen karta hai.

Rasool us insaan ko kehte hain, jis par Allah ki taraf se nayi shariat ya naya deen nazil ho. Rasool ko ek naye qanoon aur nizam ke sath bheja jata hai. Rasoolon ko ek khass maqam haasil hota hai kyunke woh naye qawaneen aur ehkamat le kar aate hain, jabke Nabi pichhle Rasoolon ke qawaneen ki tabligh karte hain.

Ulul-Azm Rasool- Ulul-Azm un Rasoolon ko kaha jata hai jo jahani shariyat le kar aaye aur apni risalat ki tableegh ke rastay mein baray bojh uthaye. Hazrat Nuh (a.s.), Hazrat Ibrahim (a.s.), Hazrat Musa (a.s.), Hazrat Isa (a.s.), Hazrat Mohmmad Mustafa (a.s.).

Quran Majid aur riwayat mein Rasool aur Nabi ka farq:

"*Aur hum ne aap se pehle koi Rasool ya Nabi nahi bheja magar yeh ke jab woh koi khwahish karta to shaitan us ki khwahish mein khalal daal deta.*" Surah Al-Hajj (22:52). Is aayat mein Rasool aur Nabi ko alag alag zikr kiya gaya hai, jo un ke darmiyan farq ko zahir karta hai.

Imam Jafar Sadiq (AS) farmate hain: "*Nabi woh hai jo khwab mein wahi dekhta hai aur awaaz sunta hai, lekin farishte ko nahi dekhta, jabke Rasool woh hai jo awaaz sunta hai, khwab mein wahi dekhta hai, aur farishte ko bhi dekhta hai.*" (Kitab Usul al-Kafi, jild 1, kitab al-Hujjah, bab "Al-Farq bayn an-Nabi wa ar-Rasool", safha 176.)

Nabi ki Zaroorat

A) Kaainat ka hadafmand hona: Maddi tarz-e-fikr (sochne ka tareeqa) ke against ilahi tarz-e-fikr ke e'tibar se kaainat ittefaqi tor aur be-hadaf paida nahi hui hai balke uska koi hadaf hai lehaza woh hadaf us baat ka talabga hota hai ke us hadaf tak pahunchne ka koi rasta ho aur us raste ko batane ke liye Anbiya ki zaroorat hoti hai.

B) Insaan ki jahalat: Aaj bhi insaan itni taraqqi ke bawajood kaainat ke bohat se asrar se na-waqif hai, is lie ek Insaan aesa hona chahiye jo hume in sab cheezo ka elm de, jaise maut ke bad ke halaat.

C) Insaan ka mukhtar hona: Ayatullah Misbah Yazdi farmate hain: Insaan ki khalqat ka maqsad yeh hai ke woh apne ikhtiyari af'aal ke zariye apne atmost kamal ko haasil kare yaani Allah ki ita'at wa ibadat ke zariye apne ko us laiq banaye ke woh ilahi rahmaton ka mustahiq ban jaye.

Nabi ko pehchane ke raste

1. itminan Baksh alamatain aur Qara'in :jaise ki ameen hona , sadiq hona ya koi burayi na hona
2. Guzishta anbiya kintaraf se khabar
3. mojiza (sabse aam rasta): aadat ke bar'aks aisa kaam jo nabi ya radool apne nabuwat ya risalat ke dawae ko sabit krne ke liye anjam de aur iske jawab lane ka challenge kare. Jab us zamane ke sab log is ka jawab lane se ajiz reh jayen , to yeh is baat ki daleel hoti hai ke woh waqqi allah ka nabi hai.

Nabi ke sifaat

1. Masoom hona

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2. Wahi ka nazil hona
3. Ilm-e-ilahi ka hamil hota hai
4. Aql aur Akhlaqi sifaat mein apne zamane ke dare logo se afzal hona
5. Ameen aur saccha hona
6. Har qism ke aib aur bure sifaat se pak wa door hona
7. Jaa'iz un nasl hota hai

Anbiya ka kaam

1. Taleem: Woh taleem jo insan apni aql se khud nahi pata kar sakta hai jaise ki kbr ke halaat. woh taleem jis tak pohchne ke liye shayad sadiyan lgegi insan ko woh ilm anbiya lamhon mein bata dete hain jaise kisi haraam janwar ka gosht khane se mna krna nabi ke zariye
2. Tazkiyah- Anbiya insano ki rohani bimariyon ka ilaaj karke unhein rooh ki aitbar se sehatmnd bnate hain
3. Har tarah ke qaid o bnd se azadi: anbiya sirf zahiri qaid se hi nhi blke baatni qaid se bhi nijaat dilate hain