

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبْيَانًا لِكُلِّ شَيْءٍ ﴿نحل: ١٠٩﴾

Tibyan

Hazrat Fatema Zehra(s.a) Uswa-e-Kamelah

Hujjat ul Islam Moulana Ustad

Syed Jawad Naqvi

Allah (s.w.t) ne jin hastiyon ko haadi ke unwan se bheja un ko gair mamooli aarasta kiya kyun ke unka maqsad bhi gair mamooli tha. Kaenaat ka sabse mushkil kaam bashariyat ki hidaayat hai. Insaan ki ye khasiyat hai ke wo mohtaaje Taleem hai taleem-yaafta nahi hai, mohtaaj e tarbiyat hai tarbiyat-yaafta nahi hai, mohtaaj e hidaayat hai hidaayat yaafta nahi hai. Insaan ke alaawa jitni bhi makhlookhaat hain wo hidayat-yaafta hain, Farishtay, Jamadat, Nabataat, Sooraj, Chand, Manzooma e Shamsi. Khuda ne jisko khilqat ataa ki usko hidayat bhi de di. Khaak, abar, baarish ye sab hidayat-e-ilaahi ke zewar se aaraasta hain. Is beech Allah (swt) ne ek Makhlooq ko khalq farmaaya, Jisko Insaan kehte hain. Insaan ko khalq karne ke baad sabko iski ittelaah di. Farishton ne kaha ki hamne sab kuch sambhala huwa hai insaan ki kya zaroorat hai?

INNI JA'ELUN FIL ARZE KHALIFA (BAQRA 4:3)

Mai zameen pe apna khaleefa banaane wala hoon.

Mai Jo janta hoon wo tum nahi jaante. Tum farishton ko aur saari kaaenat ko banaya hi insaan ke liye hai. Saari makhlooqat ko Allah(swt) ne jaisa banaya hai wo qayamat tak waise hi rahengi. Lekin, Insaan ko banaya kuch hai aur wo banega kuch aur, banaya kahin hai aur banaya kahin aur ke liye hai. Isi imtiyaaz se hidayat ka mohtaj banaya hai. Yahi khilqat ka raaz tha ke insaan hidayat ka mohtaaj hai. Insaan farzand e khaaq hai. Ise khaaq se khuda tak ka safar tae karna hai. Is safar ko tae karne ke liye usko hidaayat ki zaroorat hai. Raasta dikhane ki zaroorat hai. Isi Rehnumai ka naam DEEN hai. Wahi deen jisko Allah ne kitabon aur nabiyon ke zariye bheja. Is deen pe amal karne ke liye khuda ne muallim aur murabbi (tarbiyat karne wale) bheje taa ke is deen ko samjha saken aur ise deen ka paaband bana saken. Is liye insaan taleem aur tarbiyat dono ka mohtaaj hai. Taleem ke wasael asmaani kitaaben, ambiya, aaimma, auliya hain. In muallemeen ka fareeza sirf taleem nahi hain balke tarbiyat bhi hai. NAAQIS CHEEZ KO KO KAMAAL TAK POCHANE KA NAAM TARBIYAT HAI. Tarbiyat ke waseele taleem se juda hain.

Tarbiyat ke liye zaroori hai – insaan ka asal maqsad Qurb-e-Khuda hai jo taleem se nahi balke tarbiyat se haasil hoga. Tarbiyat ka ek waseela USWAH hai. Tarbiyat ke liye uswah zaroori hai. Rasool-e-Khuda (SAWS) tamaam bashariyat ke liye, tamaan insanon ke liye uswah hain.

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LAQAD KANA LAKUM FI RASOOLILLAHI USWATUN HASANAH

(AHZAAB: 21)

Rasool ki zindagi me behtareen namoonae amal hai

In muallemeen ka kaam sirf taleem nahi hai balke tarbiyat bhi hai. Tarbiyat bagaer uswah ke nahi ho sakti. Taleem haasil karke ye samajhna ke ham apne maqsad ko pa chuke hain, sahee nahi hai, maqsad tarbiyat hai.

Hidaayat ka kaam bohat dushwaar amal hai, pecheeda amal hai. Jin hastiyon ko hidaayat ki zimmedari saunpi gayee unhi ke baare me farmaaya gaya hai ke uswah hain. Tamaam ambiya, tamaam aaimma, uswah hain. Sayyeda Fatima Zahra (s.a), Sayyad-ush-shohada Imam Hussain (a.s) hamare liye uswah hain. Masoomen (a.s) ko uswah maannna yaani un se hidaayat lene ke liye taiyyaar hona. Agar hum Ambiya, Aaimma ko na mane jo khuda hum se manwaana chahta hai to hum in se hidaayat nahi le sakte. Khuda ke muqarrar karda, moaiyyan karda kirdaar, uswah hain aur jo khayaali kirdaar hain, afsaanwi kirdaar hain un ko ASATEEN, ASTOORAH, kehte hain. ASTOORAH wo kirdaar hai jis ka koi wajood nahi hota, jo maujood nahi hai. Insaan ne apni quwwat-e-khayal ke zariye se aise paida kiya hai jaise superman aur spiderman. Ye insaan ke Quwwat-e-khayaal se paida huwe hain. Inko bada gair mamooli bana kar pesh kiya jaata hai. Hawaa me udhta huwa dikhaaya jaata hai, akela saare lashkar ko haraa deta hai. Har mushkil ka hal iske paas maujood hota hai. Filmon me jo aadmi superman ka role karta hai wo haqeeqi zindagi me ek seedhi bhi nahi chad sakta. Aag me kood jaane wala spider man haqeeqi zindagi me apne ghar ka choola bhi nahi jala sakta. Ye takhaiyyul hai. Isko Astoorah kehte hain. Jo khuda ne bashar ki hidayat ke liye banaya wo uswah hai.

Hazrat Fatema Zahra (s.a) uswah hain. Hazrat Fatema Zehra (s.a) ke barey me aaj kaam bohat ho raha hai lekin haq adaa nahi ho raha hai. In tamaam kaawa'ishon me wo cheez jo khuda chahta hai ke Hazrat Fatema (s.a) ko pesh kiya jae wo Allama Iqbal ne pesh kiya hain – Allama Iqbal Hazrat Fatema (s.a) ke baare me kehte hain.

Tasleem o raza ke chaman ka hasil Batool hai

Ma'on ke liye uswah-e-kamil Batool hai

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Mazhabi aur gair mazhabi duniya ki sab se badi mushkil ye hai ke hidayat ke in namoonon ko uswah nahi maana gaya. ASTOORAH qaabil e amal nahi hota. Saraaha jaa sakta hai. Iski madh-o-sana ho sakti hai lekin Bashar ki dastras se bahar hota hai. Agar ASTOORAH bashar ki dastras me aa jae to ASTOORAH baaqi nahi rehta. Bashar iska mohtaaj hai isko uswah chahiye. Uswah aisa insaani namoonaa jiske andar tamaam insaani fazail-o-kamaalat maujood hain. Soch, fikr, sifaat, aamaal, tamaam pehloo'on me kaamil ho. Khuda ne in uswaaon ko is liye pesh kiya taa ke maktab ko samajh bhi jaen aur is par amal bhi karen. Aaj jo sab se ahem zaroorat hai ye hai ke Hazrat Fatima Zahra (s.a) ko ba unwaane uswah apnaaya jae. Hazrat Imam Jafar-e-Sadiq (a.s) farmate hain – Hamari jaddah is qadar ibaadat karti thi ke pairon me waram aa jata tha. Hazrat Rasool-e-Khuda (s.a.w.s) ne Ameerul momeneen Hazrat Ali (a.s) se poocha – Zehra ko kaise paaya? Aap ne farmaaya ke bandagee e khuda me behtareen saathi. Ek martaba Rasool e khuda ne farmaaya jibraeel mere pas paigham le kar aae hain ke aaj Fatema jo kuch talab karenge khuda dene ke liye taiyyar hai. Us din Fatema (s.a) ke ghar me khane ke liye kuch nahi tha. Fatema (s.a) ne Rasool e Khuda (s.a.w.s) se kaha ke Jibraeel se keh dijiye ke khuda ko keh do ke mujhe taufeeq e bandagi wa itaa'at-e-khuda chahiye. Uswah ka qaul fe'l aur taqreer deen ban jaata hai. Uswah aisi hasti, aise kirdaar, aise amali namoone ko kehte hain jisme khuda ne tamaam insaani tarbiyat se mutaalliq zaroori nukaat rakh diye hon. Aisi amali shakal ke jise dekh kar usi jaisa amal kiya jae. Wo maktab jisme tarbiyat zaroori hai "uswah" bhi zaroori hai. Lafzi taaleemaat ilmi hudood me munhasir hoti hain Zabani had tak – aise makaatib apne maqsad se door hain. Maktab ki asaani ke liye amali mafahim zaroori hain lekin maktab ke pesh e nazar jo maqsad hai us ka husool beeshtar ehtemaam par munhasir hai. Wo maktab jiska hadaf tarbiyat ho salahiyat ko parwan chadhana ho wo uswa ke bagaer hasil nahi ho sakta, chahey Jitni fasaahat o balaghat ke sath bayan kiya jae uswa ek kamil insaan jisme tamaam insaani kamaalat tafseel ke sath fikr o amal me maujood ho aisa roop jab ban jae to use insaanon ke samne rakha jae taa ke usey -

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dekhe'n aur us jaisa amal karne ki koshish kare. Har insaan ki zindagi me koi na koi uswa maujood hai jisko dekh kar hum ne apna maujooda rang apnaaya huwa hai. Hum jo bhi kar rahe hain wo kisi ka copy hai. Libaas humne khud design nahi kiya, kisi ka design kiya huwa libaas hum pehente hain. Jisse aapne libaas liya hai wo apka uswah hai. Chehra aapne usi ke jaisa banaya huwa hai. Aap jo kuch pakaa kar khilate hain aisa nahi hai ke apne us khane ko khud eejad kiya ho balke copy kiya hai. Apni zindagi me gaur kare'n to ek amal bhi aisa nahi hai jo hamne doosro ko dekh kar nahi apnaaya ho. Ham jo bhi kar rahe hain humen ye dekhna hai ke kis se liya hai. Koi khaatoon aisi nahi hai jisne apna ghar khud se sajaaya ho, ghar ki sajaawat aapne kisi ke ghar me dekha ya kisi TV serial me dekha hai Hamari zindagi jo guzar rahi hai wo kisi na kisi ko uswah bananae ke nateeje me hai. La-sha'oori taur par uswah insaan ki zindagi me aa jaata hai. Uswah wo jiske aamaal ko dekh kar hum zindagi karte hain. Koi fard ye daawa nahi kar sakta ke meri zindagi me koi uswah nahi hai. Baat karne me, chalne me, khamosh rehne me, hasne me uswa ki ek jhalak hoti hai. Baccha sab se pehle apne maa bap ko copy karta hai. Jis tarha maa baap bolte, chalte, khaate hain, waisa hi wo karta hai. Baccha jo bachpan me seekhta hai uska asar budhaape tak baaqi rehta hai. Hazrat Fatema Zehra (s.a), tamaam momeneen-o-momenaat ke liye bil-khusoos khawateen ke liye uswah e kaamela hain. Ek kaamil insaan, ek kaamil beti, ek kaamil zauja, ek kaamil maa.



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