

Birthday Celebration

Musalman hone ke nate, humari zimmedari hai ke hum apni zindagi ka har qadam us roshni mein uthayein jo Allah Ta'ala aur uske Rasool ﷺ ne humein faraham ki hai. Yeh hidayat sabse behtareen hai—na ismein koi ghalti hai, na kami. Yeh hidayat insani zindagi ke asal masail ka hal hai aur insaan ko wo khushi aur kamiyabi deti hai jo duniya aur aakhirat, dono mein zaroori hai.

Magar afsoos ke saath kehna padta hai ke bohot se log in do asli manbaon par qanaat nahi karte. Woh doosri jagahon se hidayat lena shuru karte hain jo kabhi kabhi sachai aur jhoot ka ghaleez mix hoti hain. Is mix mein sach ko alag karne ke bajaye log sab kuch qabool kar lete hain. Aur kuch to apne Rabb ki di hui hidayat ko bilkul chhod kar apni zindagi ka rukh hi badal lete hain.

Aaj main paanch wajahain bayan karna chahta hoon ke birthdays kyun na manayein. Yeh sirf birthdays ka nahi, balke doosri chhuttiyon ka bhi sawal hai. Yaqeenan, yeh hamare deen aur zindagi ke asal maqsood se juda masla hai.

Pehli Wajah: Yeh Ek Mushrikana Riwayat Hai

Agar hum thoda ghor-fikr karein, to yeh saaf samajh aata hai ke birthdays manane ki asal mushrikana rasmon mein payi jati hai. Sirf yeh ek baat kaafi hai ke Musalman is se door rahen. Kuch log yeh keh sakte hain ke birthdays ka aaj shirk se koi ta'alluq nahi, magar ek Musalman ke liye yeh zaroori hai ke woh shirk ke aas paas bhi na jaye. Kya hum un Ambiya aur unke sathiyon ki pairvi kar rahe hain, jinhone apne poore deen aur zindagi ko shirk se bilkul pak rakhne ka faisla kiya? Agar hum Nabi Muhammad ﷺ ki sachi pairvi karte hain, to humein itna hosla aur irada hona chahiye ke aise mushrikana tehwaron mein hissa na lein.

Birthday manane ka tasawwur asal mein mushrikana riwaj hai. Yeh baat itni gehri thi ke aksar Isaai tareekhi tor par birthdays manane se katrate the, kyunki woh in rasmon ka mushrikana taluq samajhte the.

Qadeem Yunani logon ka aqeeda tha ke har shakhs ki paidaish par ek rooh mojood hoti hai jo uski nigraani karti hai. Yeh rooh us khuda se taluq rakhti thi jis ka birthday us shakhs ke paida hone ke din ke sath jura hota tha. Yeh baat kitab *The Lore of Birthdays* mein wazeh taur par likhi gayi hai.

Yeh sab baatein humein yeh sabak deti hain ke ek Musalman ke liye yeh kisi surat bhi theek nahi ke woh aise riwaj apni zindagi mein shaamil kare jo mushrikana asal rakhte hain.

Dusri Wajah: Musalmanon Ke Liye Sirf 2 Eidain Mukarrar Hain

Nabi-e-Kareem ﷺ ka Madina mein aana aur do din dekhna jo log manate the, ek ajeel manzar tha. Aap ﷺ ne poocha, “Yeh do din kis liye manaye ja rahe hain?” Jawab aya “Yeh humare jahalat ke zamane ke din hain.” Nabi ﷺ ne is shararat aur be-maqsaad khushi ke dinon ko Allah ke diye hue maqsood aur pak dinon se badal diya aur farmaya, “Allah ne inke badle mein tumhein do behtareen din diye hain: Eid-ul-Fitr aur Eid-ul-Adha.” (Sunan Abī Dāwūd 1134)

Yeh hidayat ek Musalman ke liye kaafi honi chahiye ke woh apni zindagi mein Allah ke diye hue dinon ko hi manaye, aur unhe apni ibadat, shukr aur ekhtilaf ka maqsad banaye.

Teesri Wajah: Musalman Ghair-Musalmanon Ki Taqleed Nahi Karte

Yahan ek zaruri sawal hai jo humein apne iman par sochnay par majboor karta hai: agar hum wo rehnumai pa rahe hain jo Rab-ul-Aalameen ne bheji hai, to kya hum us manzil se mukh talaf karenge? Ek taraf Allah aur uske Rasool ﷺ ka bataya hua rasta hai aur doosri taraf woh log hain jo gumrahi mein phanse hue hain, ya apne bade dushman, shaitan ke faramoshado mein.

Zara sochiye, kya behtareen Insan ﷻ aur unke saath chalne walon ki pairvi zyada samajhdari hai, ya un logon ki naqal karna jo ya to gumrahi mein hain ya duniya ki zaahir chamak ke peeche bhatak rahe hain? Jawab bilkul saaf hai.

Aur agar yeh sabit hai, to phir Musalman kyun chahenge ke woh aise logon ki naqal karen? Kyun apne aap ko us raste ki taraf le jayein jo gumrahi ki taraf le jata hai? Nabi ne khud apni zindagi mein yeh manaa kiya ke Musalman ghair-Musalmanon ki taqleed karein, siwai uske jo Islam ke khilaf na ho aur insani faiday ka zariya bane.

Yeh talimat humein yeh samajhne ki dawat deti hain ke ek Musalman ki asal pehchan sirf uski apni shanakht aur deen mein hai.

Haq ka Seedha Rasta aur Gumrahi ke Mod

Ibn Mas'ud (رضي الله عنه) ki riwayat humein ek gehri aur be-misaal taleem deti hai. Nabi-e-Kareem ﷺ ne zameen par ek seedhi lakeer kheench kar humein dikhaya ke Allah ka rasta sirf ek hai—bilkul seedha aur saaf. Phir aap ﷺ ne daayen aur baayen lakeerain kheenchin aur farmaya, “Yeh woh raste hain jo gumrahi ke hain, aur inmein har raste par ek shaitan hai jo logon ko is gumrahi ki taraf bula raha hai.” Yeh farman Quran ke us pegham ke saath milta hai:

“Yeh Allah ka seedha rasta hai, isi par chalo aur doosray raste mat chuno.”
(Surah Al-An'am 6:153)

Yeh hidayat saaf saaf humein samjhati hai ke Islam ka rasta hi wo asal rasta hai jo insaniyat ko aakhirat mein kamiyaabi ki manzil tak le jata hai. Quran ke alfaz yeh baat aur mazid wazeh karte hain:

“Aur jo Islam ke siwa kisi aur deen ka talash karega, uska amal kabhi qabool nahi hoga, aur woh aakhirat mein nuksan uthayega.” (Quran 3:85)

Aur phir yeh baat mazid tehqiqat karti hai:

“Allah ke nazdeek sirf Islam hi sachha deen hai.” (Quran 3:19)

Naqal aur Taqleed ka Andhi Raah

Nabi-e-Kareem ﷺ ka woh farmaan jo humare samajh ke liye mashal-e-raah hai: “Tum un qaumon ki taqleed karoge jo tumse pehle guzri hain, hatta ke agar woh saanp ke bil mein ghusenge, to tum bhi unka peeche karoge.” (Sahih al-Bukhari 7320) Yeh farman ek sakht tanbeeh hai ke Musalmanon ka maqaam Allah ke dushmanon ki taqleed karna nahi, balke apne deen ki asal pehchaan ko barqarar rakhna hai.

Aur yeh tanbeeh Nabi-e-Kareem ﷺ ki zindagi mein amal mein dikhai di. Jab Yahuud Ashura ke din Firon se nijat ka shukriya ada karne ke liye roza rakhte, to Nabi ﷺ ne Musalmanon ko ek din pehle ya baad ka roza rakhne ka hukum diya, taake unki pehchaan mukhtalif rahe. Yeh sabak saaf karta hai ke Musalman ki shanakht aur asal manzil uska deen hai, aur woh kabhi bhi ghair-Muslimon ki naqal nahi karta, siwai us baat ke jo Islam ke maqsad se mutabiq ho aur insani faida rakhti ho.

Yeh ayat, ahadith aur seerat ke waqiyat humein yeh samjhate hain ke hamare liye asal raste par qadam jamana aur gumrahi ke har mod se door rehna hi sabse zaroori hai.

Chhati Wajah: Musalman Andha Taqleed Nahi Karte

Is wajah ko aakhri mein rakhna zaroori tha, kyun ke yeh ek subjective nazariyah hai. Pehli chaar wajahan kaafi hain, aur sach yeh hai ke pehli wajah hi kaafi hone ke liye kafi thi, lekin kuch logon ko har baat ko mukhtalif tareeqon se samajhna pasand aata

hai.

Musalman apni aqal se kaam lene walay log hain. Hum andhe tareeqe se kisi bhi cheez ko nahi apnate. Hum sirf Allah aur uske Rasool ﷺ ki taqleed karte hain, lekin yeh taqleed bhi sirf is liye ke hum ne yeh yaqeen kar liya ho ke jo ilm hum tak pohncch raha hai, woh asal mein Allah aur uske Rasool ﷺ se hai. Hum apne Nabi ﷺ ki pairvi is liye karte hai kyun ke Allah ne Quran mein humein yeh hukm diya hai, is liye asal mein hum sirf Allah ki hi pairvi karte hain. Har baat ko hum khud apne dimaag se soch kar samajhte hain, aur uss ilm ko apnate hain jo humare deen se mutabiq ho.

Agar hum birthday manane ko evaluate karein, to yeh wazeh ho jata hai ke isme koi faida nahi. Aap keh sakte hain ke yeh khandan ko ekatha karne ka zariya hai, magar khandan ko kisi bhi din ekatha kiya ja sakta hai. Hum kis liye sirf ek din tak khud ko mehdood karein? Kya khandan ko har roz, har haftay, aur har mahine mein ekatha nahi hona chahiye? Kya khandan ko ek dosray ke kareeb nahi rehna chahiye, chahe woh rozana ho ya haftay mein ek dafa ho?

Aur ab sawaal yeh hai, kaunsa behtar hai—khandan ko saal mein do martaba Eid ke din ikatha karna, jo ke Allah ke taraf se manzoor shuda hai, ya apni birthdays par ikatha karna, jo ke mushrikana asal rakhti hain? Yeh sawaal humare dil ko jagata hai aur humein apni manzil aur rasta wazeh karne ki zaroorat hai.

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