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TAZKIRATUL AMBIYA

ROMAN URDU TRANSLITERATION

SHAYKHUL HADEES

ALLAMA MUFTI ABDUR RAZZAQ

RAHIMAHULLAHU TA'ALA



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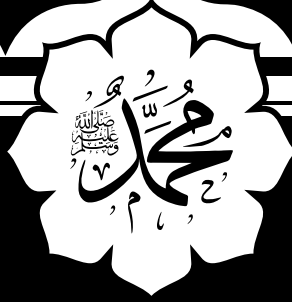
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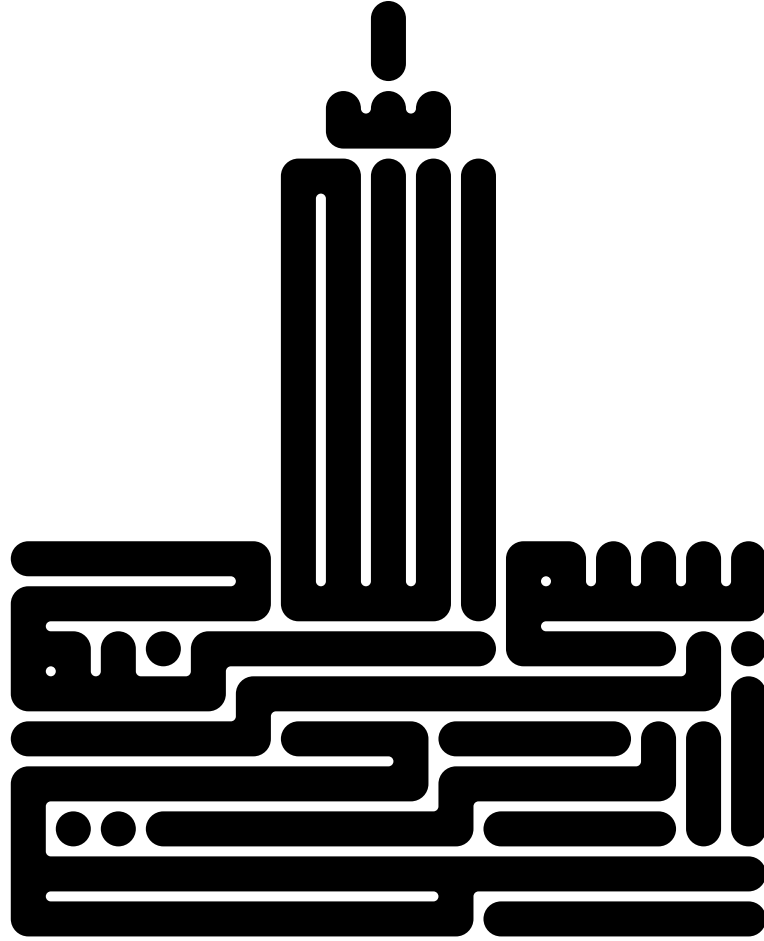
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SHAYKHUL HADEES

ALLAMA MUFTI ABDUR RAZZAQ

RAHIMAHULLAHU TA'ALA





All praise to Allah, the Lord of the Creation,
and countless blessings and peace upon
our Master Muhammad, the leader of the Prophets.

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

TAZKIRATUL
AMBIYA
ROMAN URDU TRANSLITERATION

SHAYKHUL HADEES
—❦— ALLAMA MUFTI ABDUR RAZZAQ —❦—
RAHIMAHULLAHU TA'ALA

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PUBLISHER'S NOTE

'Qasasul Ambiya' , 'Tazkiratul Ambiya', 'Hazrate Adam se Muhammad ﷺ tak' aur aise hi milte julte naamo se kai kitabein paai jaati hain jin mein aksar kitabein aisi hain ke jhooti aur ghair motabar riwayat se bhari padi hain aur phir likhne waalo ko dekhein to kai kitabein badmazhabo ki likhi hui hain jinhone Ambiya -e- kiraam ke waqiyaat ko bayaan karne mein adab ko bilkul malhoos nahin rakha aur jo chahe alfaaz istemal kiye hain, Kuchh aise logon ne bhi is mauzu par likhne ki koshish ki hai ke jo bahut satahi (basic) ilm rakhte hain aur isi wajah se is mauzu par likhi gai kitabo mein bahut ghalatiya paai jaati hain

Shaykhul Hadees, Hazrate Allama Abdur Razzaq Bhatralwi rahimahullahu ta'ala ki ye kitab banaam 'Tazkiratul Ambiya' un sab kitabo se bilkul alag hai jinka humne zikr kiya, Is mein jahan motabar aur mustanad waqiyaat par iktefa kiya gaya hai wahin Ambiya alaihimussalam ki taraf mansoob ghair motabar waqiyaat ki nishandehi bhi ki gai hai aur saath hi aisi riwayat ko daleel bana kar aitraaz karne waalo ko ilmi aur tehqeeqi jawab bhi diya hai

Is kitab ko Roman Urdu mein shaya karna behad zaroori tha kyunki humne iska baaraha mushahida kiya ke awaam is mauzu par kitabein padhna pasand karti hai aur Ahle Sunnat ke maktabo mein na milne ki wajah se badmazhabo se haasil karti hai, kai logon ne is baat ki humse shikayat ki ke 'Ambiya alaihimussalam ke waqiyaat' par koi kitab Roman Urdu mein Ahle Sunnat ki taraf se shaya honi chahiye taaki humari awaam badmazhabo ki kitabo se bach sake, Isi zaroorat ko mahsoos karte hue humne is par kaam shuru kiya aur chunki ye kitab Urdu mein 750 se zaaid bade safahaat par mushtamil hai isliye kaafi mehnato ke baad hum ise tayyar karne mein kamyaab hue hain aur ye sab Allah ta'ala ki taufiq se mumkin hua hai

Allah ta'ala humari is koshish ko apni bargaah mein qabool farmaye aur humari khataao ko muaaf farmaye

Awaame Ahle Sunnat agar kahin koi ghalati paayein to humein us par muttala farmayein taaki aainda editions mein use durust kiya jaa sake

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PESHE LAFZ

Tamam tareefein ALLAH TA'ALA ke liye jisne insaan ko ashraful makhlooqat banaya aur insaan ki rehnumai ke liye Ambiya -e- kiraam ko mab'oos farmaya aur beshumar durood wa salam ho Habibe Kibriya ki zaate aqdas par ke:

"Wo jo na the to kuchh na tha, Wo jo na ho'n to kuchh na ho
Jaan hai wo jahan ki, Jaan hai to jahan hai"

ALLAH TA'ALA ne apne mehboob Rasool ﷺ ke qalbe at'har par apna muqaddas kalaam nazil farmaya jo Qurane azeem hai, kitabe majeed hai, furqane hameed hai, burhane rasheed hai, noore mubeen hai, mehware deen hai, zikre hakeem hai, siraate mustaqim hai, mamba -e- imaan hai, sarchashma -e- imaan hai, markaze jood wa sakha hai, behre lutf wa ata hai, mamba -e- rushd wa hidayat hai, behre uloom wa hikmat hai, har cheez ka raushan bayan hai, khazana -e- ilmo irfan hai, wa'az wa nasihat ki kitab hai, ma'arfat ka aaftaab -e- jahan taab hai, iske ajaib ka شمار nahin, iske fazail ki inteza nahin, ye rabbul aalmeen ka kalaam hai, falaahe haqeeqi ka paigham hai, is mein har marz ki shifa hai, ye har fard ka rehnuma hai, ye samaane najaat hai, dilon ke jung ka ilaaj hai, kaamil tareen falsafa -e- hayaat hai aur iski tilawat baaes -e- ajr wa sawab hai.

Quran karim ke uloom ko teen hisson mein taqsim kiya jaata hai :

- 1) Ilmul Aqaid,
- 2) Uloomul Ahkaam,
- 3) Uloomul Tazkeer.

Goya Quran hakeem insanon ke aqaid ki islah karta hai aur inhein sahi aqaid ke mutabiq zindagi guzarne ke ahkaam deta hai, neez islahe fikr wa amal ki taraf raaghib karne ke liye pichhli ummaton ke ahwaal bayan farmata hai jaisa ke kai sooraton mein mut'addid Ambiya -e- kiraam ke haalat Surah Al Momin mein aale firaun mein se ek musalman ka waqiya, Surah Yaseen mein ek mard momin ka zikr, Surah Qalam mein baagh walon ka waqiya, Surah Burooj mein khai walon ka tazkira aur Surah -e- Kahf mein As'haab -e- Kahf ka waqiya bayan farmaya gaya hai.

In ahwaal wa waqiyaat ke bayan karne mein ALLAH TA'ALA ki beshumar hikmatein pinhan hain apni kam ilmi ka aetraaf karte huye chand nikaat arz karta hoon.

1) ALLAH TA'ALA ko apne mehboob bandon ka zikr mehboob hai isliye ALLAH TA'ALA ne Qurane azeem mein ja baja apne pyare bandon ka zikr karte huye un par apni nematon ke nuzool ka tazkira farmaya irshad baari ta'ala huwa:

"Aur ye humari daleel hai jo humne Ibrahim ko uski qaum par ata farmai, hum jise chahein (ilm wa hikmat wa nubuwat ke sath) darjo buland karein, beshak tumhara rab ilm wa hikmat wala hai. Aur hum ne unhein Is'haaq aur Yaqoob ata kiye, un sab ko hum ne raah dikhai aur unse pehle Nooh ko raah dikhai aur uski aulad mein se Dawood aur Suleman aur Ayyub aur Yusuf aur Moosa aur Haroon ko, aur hum

aisa hi badla dete hain neko kaaron ko. Aur Zakariya aur Yahya aur isa aur Ilyas ko, ye sab humare qurb ke layaq hain aur Ismail aur Yasaa aur Yunus aur Looth ko, aur humne har ek ko uske waqt mein sab par fazeelat di. Aur kuchh unke baap dada aur bhaiyon mein se baaz ko bhi fazeelat di aur humne unhein chun liya aur seedhi raah dikhai". (Surah An'aam Aayat 83-87)

(Kanzul Imaan Az Aala Hazrat Imaam Ahmad Raza Muhaddis Bareilly)

2) ALLAH TA'ALA ne apne Habeeb ﷺ ko bhi Ambiya -e- kiraam alaihimussalam ka zikr farmane ka hukm diya taaki Ambiya -e- kiraam alaihimussalam ka zikr Huzoor ﷺ ki sunnat ho jaaye aur ye zikr sunkar log un nufoos e qudsiya ki paak khaslaton se nekiyon ka zauq wa shauq haasil karein. Hadees shareef mein hai ke 'saalehin ke zikr se rehmat e ilaahi nazil hoti hai'. Hazrat Yusuf alaihissalam ke qisse ke hawale se Sadrul Afazil Maulana Sayyad Naimuddin Muradabadi qaddasa sirruhu farmate hain :

Ye bahut se ajaeb wa gharaeb aur hikmaton aur ibraton par mushtamil hai aur ismein deen wa dunya ke bahut fayde aur salateen wa riyaya aur ulama ke ahwaal aur auraton ke khasaes aur dushmanon ki izao par sabr aur un par qaabu paane ke baad unse tajawuz na karne ka nafees bayan hai jis se sunne wale mein nek seerati aur pakiza khasael paida hote hain.

Ambiya -e- kiraam alaihimussalam ka zikr karne ke mutalliq chand aayat karima ka tarjuma mulahiza farmayein.

"Aur unhein Nooh ki khabar padh kar sunao" (Surah Yunus aayat 71)

"Aur un par padho khabar Ibrahim ki" (Surah Shu'ara aayat 69)

"Aur humare bande Dawood nematon wale ko yaad karo" (Surah Sawd aayat 17)

"Aur yaad karo humare bande Ayyub ko" (Surah Sawd aayat 41)

"Aur yaad karo humare bandon Ibrahim aur Is'haaq aur Yaqoob, qudrat aur ilm walon ko"
(Surah Sawd aayat 45)

"Aur yaad karo Ismail aur Yasaa aur Zulkifl ko" (Surah Sawd aayat 48)

"Aur unse nishaniyan bayan karo us shehar walon ki jab unke paas rasool aaye"
(Surah Yaseen aayat 13)

"Aur yaad karo jab tumhare rab ne firishton se farmaya, main zameen mein apna naayab banane wala hoon" (Surah Baqara aayat 30)

3) Ambiya -e- sabiqin alaihimussalam ke ahwaal bayan karne mein ek hikmat ye thi ke Huzoore akram ﷺ ke liye kafiron ki taraf se daale gaye masaeb wa taklifon par sabr karna aasan ho jaaye. Irshad hua :

"Aur sab kuchh hum tumhein rasoolon ki khabrein sunate hai jisse tumhara dil thehraye"

Dusri jagah farmaya gaya :

"Aur tumse pehle rasool jhutlaye gaye to unhone sabr kiya us jhutlane aur izayein (takleef) paane par yahan tak ke unhein humari madad aayi aur Allah ki baatein badalne wala koi nahin" (*Surah An'aam aayat 34*)

Majeed farmaya gaya :

"Aur zarur aey mehboob! Tum se pehle rasoolon ke sath bhi mazaq kiya gaya (kafir) unse hanste the unki hansi unko le baithi tum farma do, zameen mein sair karo phir dekho ke jhutlane walon ka kaisa anjaam hua"

4) Ahle kitab ne Aaqā wa Maula ﷺ ki aazmaish ke liye mukhtalif sawalaat kiye jin ke jawab mein rab ta'ala ne baaz waqiyaat "Wahee" (Quran) farmaye jaisa ke irshade baari ta'ala hai :

"Aur tumse zulqarnain ko puchhte hain tum farmao main tumhein uska mazkoor padh kar sunata hoon, beshak humne usey zameen mein qaabu diya aur har cheez ka ek saman ata farmaya" (*Surah Kahf aayat 83-84*)

5) Guzashta ummaton ke haalat wa waqiyaat bayan karne mein kafiron ke aetzaat ka jawab dena aur unhein la jawab karna bhi maqsad tha.

Irshad hua :

"Aur mushrik bole Allah chahta to uske siwa kuchh na poojte na hum aur na humare baap dada aur na usse juda (alag) hokar hum koi cheez haraam thehrate aisa hi unse aglon ne kiya" (*Surah Nebal aayat 35*)

Dusri jagah farmaya :

"Aur humne tumse pehle jitne rasool bheje sab mard hi the jinhein hum "Wahee" (Quran) karte aur sab shehar ke saakin the to kya ye log zameen par chale nahin to dekhte hain unse pehlon ka kya anjaam hua aur beshak aakhirat ka ghar parhezgaron ke liye behtar hai to kya tumhein aqal nahin?"

Majeed irshad farmaya :

"Jaise wo jo tumse pehle the tumse zor mein badh kar the aur unke maal aur aulad tumse zyada to wo apna hissa barat gaye to tumne apna hissa barta jaise agle apna hissa barat gaye aur tum behoodgi mein pade jaise wo pade the unke amal akaarat gaye dunya aur aakhirat mein aur wo hi log ghaate mein hain. Kya unhein apne se aglon ki khabar na aayi Nooh ki qaum aur a'ad aur Samood aur Ibrahim ki qaum aur Madain wale aur wo bastiyan ke ulat di gayi unke rasool roshan daleelein unke paas laaye the to Allah ki shaan na thi ke unpar zulm karta balki wo khud hi apni jaanon par zaalim the" (*Surah Tauba aayat 69-70*)

Surah Aa'raaf mein qaume Nooh, qaume Hood, qaume Saaleh aur qaume Shoaib ke anjam ka zikr karke farmaya :

"Aur agar bastiyan wale imaan laate aur darte to zarur hum un par aasman aur zameen se barkatein khol dete hain magar unhone jhutlaya to humne unhein unke kiye par azaab mein giraftar kiya".

Ye bhi irshad hua :

"Ye bastiyan hain jinke ahwaal hum tumhein sunate hain aur beshak unke paas unke rasool raushan daleelein lekar aaye to wo is qabil na huye ke wo us par imaan laate jise pehle jhutla chuke the".

6) In waqiyaat wa ahwaal mein rab ta'ala ki qudrat ki nishaniyan zahir hoti hain jo baese ibrat bhi hain aur nasihat ka zariya bhi aur irshade rabbe karim hai :

"Ye bastiyan ki khabrein hain ke hum tumhein sunate hain aur unmein koi khadi hai ke uske khandraat baaqi hain aur koi kat gai ke uska nishan bhi baaqi nahin".

Phir farmaya :

"Beshak ismein nishani hai uske liye jo aakhirat ke azaab se darte hain".

Majeed irshad hua :

"Aur A'ad aur Samood ko halaak farmaya aur tumhein unki bastiyan maloom ho chuki hain aur shaitan ne unke kotak (yaani bure kaam) unki nigaah mein bhale kar dikhaye aur unhein raah se roka aur unhein soojhta tha (yaani wo aqal wale the)".

(Surah Ankaboot aayat 38)

Bani israel ke nafarmanon ko bandar ki shakl mein maskh karne ka haal bayan karke irshad farmaya :

"To humne us basti ka ye waqiya uske aage aur pichhe walon ke liye ibrat kar diya aur parhezgaron ke liye nasihat". *(Surah Baqarah Aayat 66)*

Hazrat Looth alaihissalam ki qaum par azaab ka zikr karke farmaya :

"Beshak humne isse raushan nishani baaqi rakhi aqal walon ke liye".

Saiyadna Ibne Abbas radiallaho ta'ala anhuma ne farmaya :

Wo raushan nishani Looth alaihissalam ki qaum ke viraan makaan hain jin ke khandraat ab bhi maujood hain. *(Khazaenul Irfan)*

Isi tarah ek gumrah par azaab nazil kiye jaane ka zikr karke farmaya gaya :

"Ye haal hai unka jinhone humari aayatein jhutlaayi to tum nasihat sunao ke kahin wo dhyaan karein". *(Surah Aa'araf Aayat 176)*

Surah Shu'ara mein kai Ambiya -e- kiraam alaihimussalam ke haalat bayan farma kar mut'addid baar is aayate karima ki takrar ki gai "Beshak ismein zarur nishani hai".

Surah Yusuf aayat 111 mein irshad hua :

"Beshak unki khabron se aqalmandon ki aankhein khulti hain ye koi banawat ki baat nahin lekin apne se agle kaamon ki tasdeeq hai aur har cheez ka mufassal bayan aur musalmanon ke liye hidayat wa rehmat". *(Kanzul Imaan)*

7) Quran hakeem mein Ambiya -e- kiraam alaihimussalam aur unki ummaton ke saalehin ko pesh aane wale masaeb aur takaalif ka bhi zikr maujood hai, ismein ek hikmat ye hai ke in imaan afrooz waqiyaat ko padh kar momin apne imaan ko mazed mazboot kar lein aur raahe haq mein har tarah ki aazmaishon ke liye taiyar rahe.

Irshad e baari ta'ala hua :

"Kya is gumaan mein ho ke jannat mein chale jaoge aur abhi tum par wo haalat nahin guzre jo tum se pehle logon par guzre hain unhein sakhti aur musibat pahunchi aur wo laraz uthe yahan tak ke keh utha rasool aur uske sath imaan wale, kab aayegi Allah ki madad? Sun lo beshak Allah ki madad qareeb hai".

(Surah Baqarah Aayat 214)

Dusri jagah farmaya gaya :

"Kya log is ghamand mein hain ke itni baat par chhod diye jayenge ke kahin hum imaan laaye aur unki aazmaish na hogi. Aur beshak humne unse aglon ko jaancha to zarur Allah sachchon ko dekhega aur zarur jhooton ko dekhega".

(Surah Ankaboot aayat 2-3)

8) Qurane karim mein Ambiya -e- kiraam alaihimussalam ke tasarruf wa ikhtiyar aur mojzaat wa kamalaat ka bhi bayan hai jisse kuffar ke baatil nazariyaat ka radd hota hai neez sabit hota hai ke Ambiya -e- kiraam alaihimussalam be misl bashar hain unki taqat wa qudrat aur shaan wa azmat aam insanon se kahin buland wa baala hai.

Irshad -e- baari ta'ala hai :

"Aur rasool hoga bani israel ki taraf ye farmata huwa ke main tumhare paas ek nishani laaya hoon tumhare rab ki taraf se ke main tumhare liye mitti se parind ki si moorat banata hoon phir usmein phoonk maarta hoon to wo fauran parind ho jaati hai Allah ke hukm se aur main shifa deta hoon maadar zaad andhe aur safed daag wale ko aur main murde jilata hoon Allah ke hukm se aur tumhein batata hoon jo tum khate aur jo apne gharon mein jama kar rakhte ho beshak in baaton mein tumhare liye badi nishani hai agar tum imaan rakhte ho".

(Surah Aale Imran Aayat 49)

Ambiya -e- kiraam alaihimussalam ke tabarrukaat ki fazeelat ke baare mein irshad hua :

"Aur unse unke Nabi ne farmaya, uski badshahi ki nishani ye hai ke aaye tumhare paas ek taboot, jis mein tumhare rab ki taraf se chain (sukoon) hai aur kuchh bachi huyi cheezein muazzaz Moosa aur muazzaz Haroon ke tarka ki utha layenge use firishte, beshak ismein badi nishani hai tumhare liye agar imaan rakhte ho".

Surah namal aayat 19 mein hazrat Suleman alaihissalam ka choonti ki guftagu sunna, surah Yusuf aayat 94 mein hazrat Yaqoob alaihissalam ka meelon door se hazrat Yusuf alaihissalam ki khushbu pa lena aur surah taaha aayat 97 mein hazrat Moosa alaihissalam ki peshangoi ka poora hona aur

surah kahf aayat 65 mein hazrat Khizr alaihissalam ko ilm ladunni ata kiya jana mazkoor hai jab ke aafa wa maula ﷺ ki aala shaan yoon bayan hui hai :

"Aur wo koi baat apni khawahish se nahin karte, wo to nahin magar wo hi jo unhein ki jaati hai". (Surah Nazm Aayat 3-4)

9) Qurane azeem mein Ambiya -e- kiraam alaihimussalam ke kamalaat wa mojzaat ke ilawa baaz mehboobane khuda ki karamaat aur tasarrufaat bhi bayan huye hain. Hazrat Maryam alaihassalam ke waqiyaat iski waazeh misaal hain jaisa ke surah aale imran mein hai :

"To usey uske rab ne achhi tarah qabool kiya aur usey achha parwaan chadhaya aur usey Zakariya ki nigehbaani mein diya jab Zakariya uske paas uski namaz padhne ki jagah jaate uske paas naya rizq paate kaha aye Maryam ye tere paas kahan se aaya, bole wo Allah ke paas se hai, beshak Allah jise chaahe be ginti de, yahan pukara Zakariya alaihissalam ne apne rab ko bola aye rab mere mujhe apne paas se de suthri aulad beshak tu hi hai dua sunne waala". (Surah Aale Imran Aayat 37-38)

Pas unki dua qabool hui.

Surah Namal mein Hazrat Suleman alaihissalam ke ek wazir ki karamat bayan hui hai jinhone waadi saba (Yeman) se takhte firdaus palak jhapakne se pehle Baitul Muqaddas mein haazir kar diya tha, suratul burooj mein khaai walon ke waqiya se bhi 'vali' ki karamat sabit hoti hai jise sahih muslim mein tafseel se bayan kiya gaya hai.

10) Ambiya -e- kiraam alaihimussalam aur unki ummaton ke ahwaal wa waqiyaat ka bayan Nabi karim ﷺ ki nubuwat wa risalat par wazeh daleel hai irshade baari ta'ala hua :

"Aur (kafir) bole aglon ki kahaniyan hain jo unhone (yaani huzoor alaihissalam ne) likh li hain to wo unpar subah wa shaam padhi jaati hain, tum farmao usey to usne utaara hai jo aasmanon aur zameen ki har chhupi baat jaanta hai".

(Surah Furqan Aayat 5-6)

Dusri jagah farmaya gaya :

"Ye ghaib ki khabrein hain ke hum tumhari taraf 'wahee' (Quran) karte hain unhein na tum jaante the na tumhari qaum isse pehle". (Surah Hood Aayat 49)

Hazrat Maryam ke tazkire mein irshad farmaya :

"Ye ghaib ki khabrein hain ke ham khufiya taur par tumhein batate hain aur tum unke paas na the jab wo apni qalamon se qur'ah daalte the ke Maryam kiski parwarish mein rahe aur tum unke paas na the jab wo jhagad rahe the".

(Surah Aale Imran Aayat 44)

Yaani bawajood unke paas na hone ke un tamam waqiyaat ko tafseel se bayan kar dena Aafa -e- do jahan ﷺ ka mojiza hai aur aap ﷺ ke sachhe rasool hone ka raushan saboot hai.

Tareekh se dilchaspi rakhne wale qaare'in arsa daraaz se aisi kitab ki shadeed kami mehsoos kar rahe the jo Ambiya -e- kiraam alaihimussalam ke ahwaal par mushtamil ho aur jaamea wa

mustanad ho maujooda daur ke awaam wa khawaas ko Ustazul Ulama Hazrat Allama Maulana Mufti Abdul Razzaq Bhatrawali ka shukr guzaar hona chahiye ke unhone apni giranqadr tadreesi masroofiyaat mein se waqt nikaal kar Ambiya -e- kiraam alaihimussalam ke tazkire par mabni ye kitab tehreer farmai.

Hazrat musannif madde zillahul aali ki shakhsiyat ahle ilm tabqe mein kisi ta'arruf ki mohtaaj nahin. Aap Jamia Razwiya Ziya Ul Uloom Ravalpindi mein ba soorat e tadrees aur Jama Masjid Ghausiya f-6-1 Islamabad mein ba soorat e wa'az wa taqreer tishn'gaane ilm ko sairab farmate hain neez mut'addid darsi kutub par hawashi ke ilawa aap ne kai kitab tasneef farmai hain jinmein Taskeenul Jinaan Fi Mahasine Kanzul Imaan, Shama Hidayat aur Maut Ka Manzar Maa Ahwaale Hashr Wa Nashr khaas taur par qabile zikr hain.

Zere nazar kitab ki sabse badi khusoosiyat ye hai ke ise motabar tafaasir aur kutube ahadees ki raushani mein tehreer kiya gaya hai. Imaam Raazi ki Tafseere Kabeer aur Allama Mehmood Ahmad Aaloosi ki Tafseer Ruhul Mua'ani ko is kitab ka ahem maakhaz qarar diya jaaye to beja na hoga.

Hazrat Musannif madda zillahu ne baatil adyaan aur gumrah firqon mein ja baja dalael qaayam kiye hain aur mazhabe haq ahle sunnat wa jama'at ka bharpoor difa'a kiya hai neez Ambiya -e- kiraam alaihimussalam ki taraf mansoob ghair motabar wa ghalat qisse kahaniyon ka bhi khub radd kiya hai.

Ye kitab Hazrat mausoof ki tadreesi mahaarat ki bhi aainadar hai ummid hai ke is se awaam, deeni madaaris ke talaba aur ulama wa khutba hazraat bhi yaksa istifaada karenge. Is kitab ki ek aur numayan khusoosiyat ye hai ke Hazrat musannif ne aksar maqamaat par deegar urdu taraajim ke muqable mein mujaddide deen wa millat Aala Hazrat Imaam Ahmad Raza muhaddis bareilvy ke tarjuma e Quran Kanzul Imaan ki fauqiyat bhi ahsan andaz mein sabit ki hai.

Mukhtasar ye ke ustazil mukarram mufakkire Quran wa hadees Hazrat Allama Abdul Razzaq Bhatrawali ne tafaasir wa ahadees mein bikhre huye motiyon ko Ambiya -e- kiraam alaihimussalam ki tazeem wa muhabbat ke khubsurat haar mein pirokaar aapki khidmat mein pesh kar diya hai.

Dua hai ALLAH TA'ALA ustazil mukarram madde zillahu ko sehat wa tandurusti ata farmaye, aapka saaya ahle sunnat ke siron par daraaz farmaye, aapki aulad ko bhi aapke naqshe qadam par chalaye aur is kitab ko naafe'a khalaq wa tosha e aakhirat banaye.

Khaaq paaye ulamaye haq
Muhammad Aasif Qadri
20 jamadiyul ula 1417 hijri.

MUQADDAMA

Aur beshak humne tumse pehle kitne hi rasool bheje ke jinmein kisi ke ahwaal tum se bayan farmaye aur kisi ke ahwaal bayan nahin farmaye.

Quran e paak mein baaz Ambiya -e- kiraam alaihimussalam ke asma e giraami (naam) mazkoor hain aur unke haalat ko bhi zikr kiya gaya hai aur baaz Ambiya -e- kiraam alaihimussalam ke naam to hain lekin unke haalat zikr nahin kiye gaye jaise hazrat Yasaa aur hazrat Zulkifl aur baaz ke waqiyaat zikr hain lekin naam nahin jaise Hazrat Hazqail aur Hazrat Shamoo'el aur baaz ke naam bhi nahin aur haalat bhi nahin jaise Hazrat Daaniyal alaihissalam.

QURAN PAAK MEIN AMBIYA -E- KIRAAM KE ISME GIRAAMI

Hazrate Adam, Hazrat Nooh, Hazrat Ibrahim, Hazrat Ismail, Hazrat Is'haaq, Hazrat Yaqoob, Hazrat Yusuf, Hazrat Hood, Hazrat Saaleh, Hazrat Looth, Hazrat Moosa, Hazrat Haroon, Hazrat Shoaib, Hazrat Dawood, Hazrat Suleman, Hazrat Zakariya, Hazrat Yahya, Hazrat Ilyaa, Hazrat Yasaa, Hazrat Idrees, Hazrat Zulkifl, Hazrat Yunus, Hazrat Ayyub, Hazrat Isa Alaihimussalatu Wassalam Aur Hazrat Muhammad Mustafa ﷺ.

AMBIYA -E- KIRAAM ALAIHIMUSSALAM KI TADAD

Agarche mashhoor riwayat hai ke Ambiya -e- kiraam alaihimussalam ki tadad 1,24,000 hai lekin ek riwayat mein 2,24,000 ka bhi zikr hai ek riwayat mein 8,000 ka zikr hai isliye behtar ye hai ke aqeeda ho ke jitne Ambiya -e- kiraam alaihimussalam rab ta'ala ki taraf se aaye hain sab barhaq hain un tamam par humara imaan hai khaas tadad zikr na ki jaaye, kyun ke aisa na ho ke ye kam tadad par imaan laaye aur waqai mein zyada ho'n ya aisa na ho ke ye zaed (zyada) tadad par imaan laaye aur waqai mein kam hon.

Pehli soorat mein kai Ambiya -e- kiraam alaihimussalam par imaan nahin hoga aur dusri soorat mein jo Nabi nahin honge un ko Nabi manna lazim aayega isliye donon sooraton mein kharabi aati hai lihaza yehi behtar soorat hai ke ye imaan rakhe aey Allah teri taraf se bheje huye tamam Ambiya -e- kiraam alaihimussalam par mera imaan hai aur wo barhaq hain.

Tambeeh: Ambiya -e- kiraam alaihimussalam ki tadad ka humein yaqeeni ilm nahin riwayat mukhtalif hain is se ye lazim nahin aata ke Nabi karim ﷺ ko bhi ilm nahin tha isi tarah tafseelan Ambiya -e- kiraam alaihimussalam ke waqiyaat ko na zikr karne ka bhi ye matlab nahin hai ke aap par ba zariye 'wahee' (Quran) kai Ambiya -e- kiraam alaihimussalam ke haalat zahir nahin kiye gaye agar ba zariye 'wahee' (Quran) aap ko khabar di jaati to humein bhi ilm hasil hota ye durust nahin kyun ke Nabi karim ﷺ ke apne ilm ka ye aalam hai.

Beshak Nabi karim ﷺ us waqt tak dunya se tashreef nahin le gaye yahan tak ke ALLAH TA'ALA ne aapko dunya wa aakhirat ke tamam ghaibi uloom ata farma diye, albatta baaz cheezon ke chhupane ka aap ko hukm diya gaya tha.

RASOOLON AUR AASMANI KITABON KI TADAD

Tamam Ambiya -e- kiraam alaihimussalam mein se baaz zyada martaba wale Nabi huye hain jin ko rasool kaha jaata hai un rasoolon ki tadad 313 hai aur aasmani kitabon ki tadad kul 104 hai. Chaar ke mustaqil naam hain tauret, injeel, zaboos, Quran paak aur 100 ke mustaqil naam nahin balki sahife kaha jaata hai.

NABI KISE KAHA JAATA HAI?

Nabi ka lafz ya to "Nabaawah" se bana hai jiska matlab hota hai buland martaba aur ya ye lafz bana hai "Naba" ('ba' saakin) se jis ka matlab hota hai khabar dena zahir karna aur ya ye lafz bana hai "Nabaah" ('ba' saakin aur 'taa' zaed) se jiska matlab hota hai makhfi aawaz.

Pehle maayne ke lihaz se Nabi ko "Nabi" isliye kehte hain ke tamam makhlooq se buland se buland martaba rakhta hai, dusre maayne ke lihaz se ke wo haq baat ko zahir karta hai aur ghaibi khabrein deta hai aur teesre maayne ke lihaz se wo 'wahee' (Quran) ko sunta hai jo aawaz dusron par makhfi hoti hai. Isi tarah ek ahtemaal ye bhi hai ke ye lafz asal mein nabeeya ho to us waqt maayne hota hai rasta, is soorat mein Nabi ko Nabi kehne ki wajah ye hogi ke wo ALLAH TA'ALA aur makhlooq ke darmiyan waasta hota hai jis tarah rasta manzile maqsood tak pahunchne ka zariya hota hai isi tarah Ambiya -e- kiraam alaihimussalam rab ta'ala ka qurb hasil karne aur manzile muraad ko paane ka zariya aur waasta hote hain.

Ye to lafz "Nabi" ke laghwi maayne the jo sab ke sab Nabi mein be yak waqt jama hote hain.

ISTELAHI TAUR PAR NABI KI TARIF YE HAI

"Bani e adam se ho yaani insaan ho, muzakkar ho, aazad ho, uski taraf 'wahee' (Quran) aaye aur logon tak Allah ke ahkaam pahunchaye, nek logon ko jannat ki basharat de aur kuffar ko jahannam se daraye aur mojzaat ke zariye uski nubuwat ko taaed hasil hoti hai.

Rasool ka maayne paigham pahunchane wala, bheja hua lekin istelaah mein rasool usey kehte hain jise kitab bhi ata ho ya pehli shariyat par amal karna khatm ho chuka ho to phir se pehli shariyat ki tajdeed ka hukm diya jaaye. Har rasool Nabi zarur hota hai lekin har Nabi ka rasool hona zaruri nahin.

Tamam rasoolon aur Ambiya -e- kiraam alaihimussalam ko mojzaat se taqwiyat pahunchai jaati hai ab dekhna ye hai ke mojiza kise kehte hain?

MOJIZA

Aadat ke khilaaf aalaat ke waasta ke baghair muddai nubuwat se baad az ailane nubuwat kisi kaam ka khilaafe aadat sarzad hona mojiza kehlata hai. Aadat ke mutabiq kaam karne ka naam mojiza nahin jaise tez daudkar dusron se aage nikal jaana, tez nazar wale shakhs ka kisi cheez ko itne door se dekh lena ke aam aadmi ko nazar na aa sake is tarah ke kaam mojiza nahin kehlate.

Aalaat ke waasta se aadat ke khilaaf kaam karne ka naam bhi mojiza nahin, telephone ke zariye door daraaz baat kar lena, television ke zariye kisi ki shakl dekh lena waghairah is tarah ke kaam mojizaat nahin.

Mojiza sirf Nabi se aadat ke khilaaf hone wale kaam ka naam hai. Ghair Nabi ne koi kaam hairat angez kar diya ho to usey mojiza kehna jahaalat wa deewangi hai jaise aaj ke daur mein aam kaamon ko mojiza kehna aksar padhe likhe bewakoofon mein riwaaj pa chuka hai jo sarasar baatil hai.

IRHAAS

Ailane nubuwat se pehle Nabi se aadat ke khilaaf koi kaam sarzad ho to usey mojiza nahin kaha jayega balki usko irhaas kaha jayega jaise huzoor Nabi karim ﷺ ko ailane nubuwat se pehle hi patthar salam kiya karte the aur Hazrate Eisa alaihissalam ne bachpan mein kalaam farmaya.

KARAMAT

Allah ke 'vali' se koi kaam aadat ke khilaaf waaqey ho to usey karamat kaha jayega.

MA'OONAT

Aam momin jo 'vali' nahin aur faasiq bhi nahin to usse koi kaam aadat ke khilaaf ho to usey ma'oonat kaha jayega.

ISTIDARAAJ

Kafir ya faasiq ke hathon shobda baazi ka muzaahara aadat ke khilaaf kaam karne ko istidaraaj kehte hain kyun ke wo iski wajah se jahannam ki aag mein pahunch jaata hai. Istidaraaj ka matlab hoga aag ki taraf pahunchana, ye us waqt hai jab ye kalaam uski garz ke mutabiq waaqey hon.

IHAANAT

Kafir se koi kaam aadat ke khilaaf sarzad ho lekin uski garz ke khilaaf ho to usey ihaanat kehte hain jaise musailma kazzab ne apna kamaal zahir karna chaha to kulli karke paani kunwein mein daala to wo namkeen wa kadwa ho gaya, ek shakhs ki ek aankh bekaar thi us par hath pher kar durust karna chaha to dusri aankh bhi bekaar ho gayi.

SEHAR (JADOOGARI)

Shareer log apne khaas aamal ke zariye shayateen ki imdad se kai kaam aadat ke khilaaf waaqey karte hain ye sehar yaani jadoogari hai.

Tambeeh: Mukhalefin ke challenge aur mutalba par aur Nabi ke daawa par mojiza ka wuqu zaruri ho jaata hai lekin karamat ka wuqu zaruri nahin.

KAUN NABI NAHIN HO SAKTE?

Moannas ko Nabi nahin banaya gaya kyunki tablighe deen unse mumkin nahin. Nabi ko ghar baahar mardon ke hujoom aur majaalis mein ahkaame ilaahiya pahunchane hote hain ye kaam moannas se nahin ho sakte.

'Ghulam' Nabi nahin ho sakta kyun ke ghulam dusre logon ki nazar mein haqeer hota hai aur maalik ke ijazat ke baghair koi kaam nahin kar sakta isliye usse tablighe ahkaam deen mumkin nahin.

Jinn aur firishte Nabi nahin banaye gaye. Jins ka jin se fayda hasil karna to mumkin hota hai lekin dusri jins se fayda hasil karna mushkil hota hai isliye insanon ko fayda pahunchane ke liye Nabi ka insaan hona zaruri hai isliye ALLAH TA'ALA ne irshad farmaya :

"Aur agar hum Nabi ko firishta banate jab bhi usey mard hi banate".

(Surah An'aam Aayat 9)

Ye un kuffar ko bataya gaya hai jo Ambiya -e- kiraam alaihimussalam ko apne jaisa bashar keh kar imaan se mehroom hote the ke hum us par imaan kyun layein to ALLAH TA'ALA ne farmaya ke

Nabi ki talim se faiz haasil karne ka yehi tariqa hai ke Nabi ko insaani shakl mein bheja jaaye taaki wo log fayda haasil kar sakein agar firishta ko Nabi banate to usey asali shakl mein dekhne ki insanon mein taqat hi na hoti. Agar firishta ko Nabi banaya bhi hota to insaani shakl mein hi aata taaki log usse faiz haasil kar sakte.

NABI GUNAHON SE PAAK HOTE HAIN

Imaam Qaazi Iyaaz rahmatullahi ta'ala alaihi farmate hain:

Fuqaha -e- kiraam aur mutkallimeen mein se muhaqqekeen ki ek jama'at ka mazhab yehi hai ke Ambiya -e- kiraam alaihimussalam jis tarah qabl az nubuwat aur baad az nubuwat kabeera gunahon se paak hain usi tarah sagheera gunahon se bhi paak hain.

AMBIYA -E- KIRAAM AKHLAQE AZEEMA KE MAALIK HOTE HAIN

Ambiya -e- kiraam alaihimussalam ko ALLAH TA'ALA ne ailane nubuwat se pehle bhi aise aala aur pakeeza akhlaq ata kiye hote hain taaki log unke maazi haal mustaqbil par koi aetraaz na kar sakein yaani ye pakeeza akhlaq unko tamam auqaat mein haasil rehte hain shuja'at, burdbari, karimana guftagu waghairah har tarah ke achhe akhlaq ke maalik hote hain aur razeel wa ghatiya kaamon se paak hote hain.

NAFSE NUBUWAT MEIN TAMAM AMBIYA ALAIHIMUSSALAM BARABAR HAIN

Tamam Ambiya kiraam alaihimussalam nafse nubuwat mein yaani ba haisiyat Nabi hone ke barabar hain aisa nahin kaha ja sakta ke kisi Nabi ki nubuwat asali ho aur kisi Nabi ki nubuwat aarzi ho, balki tamam Ambiya -e- kiraam alaihimussalam ki nubuwat asali hai kisi Nabi ki nubuwat aarzi nahin haan albatta darjaat ke lihaz se baaz Ambiya -e- kiraam alaihimussalam ko baaz par fazeelat haasil hai aur tamam Ambiya -e- kiraam alaihimussalam se afzal humare Nabi karim ﷺ hain.

Dunya mein tashreef laane ke lihaz se sab se pehle aane wale Nabi Hazrate Adam alaihissalam hain aur sab se aakhir mein tashreef laane wale hazrat Muhammad ﷺ hain.

HAZRATE ADAM SAFIULLAH ALAIHISSALAM

ALLAH TA'ALA KA FIRISHTON SE MASHWARA

ALLAH TA'ALA ne Hazrate Adam alaihissalam ki takhleeq se pehle firishton se mashwara kiya.

"Aur yaad karo jab tumhare rab ne firishton se farmaya main zameen mein apna naayeb banane wala hoon". (Surah Baqarah Aayat 30)

MASHWARA KARNE KI HIKMAT

ALLAH TA'ALA ka firishton se farmana ke main zameen mein khaleefa banane wala hoon ma'azAllah unse ijazat talab karna maqsood nahin tha balki sirf mashwara talab karna tha aur wo bhi ahteyaaji ya la ilmi ki wajah se nahin kyun ke ALLAH TA'ALA kisi amr mein kisi ka mohtaaj nahin balki mashwara talab karne mein hikmat ye thi ke is mein firishton aur khaleefa ka ikraam paaya jaaye kyun ke rab ta'ala ka firishton se mashwara talab karne mein firishton ki azmate shaan waazeh hoti hai aur khaleefa ke mutalliq mashwara karne mein khaleefa ki azmat bhi waazeh hoti hai ke uski takhleeq se pehle hi uska noorani makhlooq mein zikr ho raha hai.

Hadees marfoo: Beshak mere rab ne meri ummat ke baare mein mujhse mashwara talab farmaya. Ye mashwara talab karna bhi usi hikmat ke peshe nazar tha ke ismein huzoor ﷺ aur aapki ummat ki izzat afzai ho. ALLAH TA'ALA ne apni la ilmi ya ahteyaaji ke taur par ma'azAllah Nabi karim ﷺ se mashwara nahin kiya. Isi tarah ALLAH TA'ALA ne rasoolullah ﷺ ko hukm farmaya :
"Aap unse umoor mein mashwara karein"

Yahan sahaba e kiraam se mashwara karne ka hukm isliye nahin diya gaya ke aap sahaba e kiraam ke mashwara ke mohtaaj the balki sahaba e kiraam ki izzat afzai ke liye mashwara ka hukm diya gaya.

Aur is wajah se bhi ALLAH TA'ALA ne firishton se mashwara kiya aur Nabi karim ﷺ ko sahaba e kiraam se mashwara karne ka hukm diya gaya ke log isse sabaq hasil karein aur apne mamlaat mein ek dusre se mashwara kiya karein.

Aetraaz: Khaleefa ka matlab hai pichhe aane wala aur naayab e khaleefa ki zarurat us waqt darpesh aati hai jab asal khud apne kaam karne se aajiz ho, asal ka aajiz hona ya uski maut ki wajah se hota hai ya uske gayab hone ki wajah se hota hai ya marz thakaan waghairah ki wajah se. In tamam muaani ke lihaz se ALLAH TA'ALA ka khaleefa banana durust nahin wo hayy la yamoot hai, humesha humesha ke liye zinda hai, us par maut ke waqooa ka tasawwur karna bhi muhaal hai, wo shahe rag se bhi zyada qareeb hai, wo kahin door chala jaaye, gayab ho jaaye, ye hona bhi mumkin nahin ke wo mareez ho jaaye, thak jaaye, aajiz ho jaaye, ye bhi namumkin hai to ALLAH TA'ALA ke khaleefa banane ka kya matlab hai?

Jawab: Yahan khaleefa ka maayne pichhe aane wala nahin balki naayab hai yaani Allah ka naayab hokar zameen wa aasman ki ashiya mein tasarruf karne wala ho. Naayab banane ki zarurat bhi

ALLAH TA'ALA ko nahin thi wo mohtaaj nahin balki jin ki taraf khaleefa banana tha unhein mohtaaji thi isliye ke insaan bahut zyada qadooratein aur zulmaate jismaniya rakhte hain aur ALLAH TA'ALA bahut muqaddas hai, faiz lene wale aur faiz dene wale mein koi munasabat honi chahiye jab makhloq mein aur ALLAH TA'ALA mein koi munasabat nahin, makhloq ko wajood mein laana bhi rab ta'ala ki masheeyat thi to ALLAH TA'ALA ne makhloq ke paida farmane se pehle hi unke faiz lene ka ye ahtemaam kiya ke Ambiya -e- kiraam alaihimussalam ko waasta banaya jo apni nooraniyat ki wajah se ALLAH TA'ALA se faiz lekar apni bashriyat ke wasf ki wajah se insanon tak wo faiz pahuncha dein.

Jis tarah insanon aur haiwanon ke jismon mein haddiyon aur gosht hai haddiyon sakht hain aur gosht naram hai haddi apni sakhti ki wajah se gosht se giza hasil nahin kar sakti thi to ALLAH TA'ALA ne apne hikma e kaamila se haddiyon aur gosht ke darmiyan pat'the ba taur waasta rakhe pat'the apne narm hisse se gosht se giza hasil karte hain aur apne sakht hisse se haddi ko giza pahunchate hain.

Nuqta: ALLAH TA'ALA ne Hazrate Adam alaihissalam ko khaleefa banane ke mutalliq jo mashwara kiya isse muraad sirf adam alaihissalam nahin aur aap ki tamam aulad bhi muraad nahin balki adam alaihissalam aur aapki aulad se baaz hazraat jo is kheelafat ke mansab ke ahel honge ye sab muraad hain aur wo afraad adam alaihissalam ki aulad mein hazrat Muhammad ﷺ tak paida hone wale tamam Ambiya wa rasool hain.

Ambiya -e- kiraam alaihimussalam tamam ke tamam fardan fardan masoom hain lekin siddiqin, auliya, saalehin fardan fardan masoom nahin, albatta ijtimai taur par khata se mehfooz hain. Yehi wajah hai ke un hazraat ka ijtemai faisla ummat ko qabool karna lazim ho jaata hai.

Jab ye sabit hua ke kheelafat ka haqdaar wo hai jismein ye istedaad pai jaaye to khud waazeh hua ke aurat ki fitrat e saleema aur tabeeyat mustaqeema is qabil nahin ke jumu'ah ya baaqi namazon ki imamat ya kheelafat yaani haakmiyat us ke supurd ki jaaye, aurat apni fitrati aur tabai kamzori ki wajah se ye kaam sar anjaam nahin de sakti.

KHALEEFA BANANE KA MAQSAD

Khaleefa banane ka maqsad hi tha ke wo Allah ke ahkaam makhloq tak pahunchaye aur rab ta'ala ke awaamir wa nawaahi ka nizaam jaari kare, musulmanon ki aksariyat jab is nizaam ko chahne wali ho to ummate muslima ka kuffar par ghalba rehta hai lekin ye usi waqt hota hai jab musulman apne imaan wa aamal mein kaamil ho'n, kaamil imaan ka maiyaar ye hai ke ALLAH TA'ALA aur Rasoolullah ﷺ ki muhabbat tamam muhabbaton par ghaalib ho aur Allah ki raah mein maut ki tamanna kaamil aur ghaalib ho.

MUSALMANON KI JABOO'N HAALI KI WAJAH :

Khilafate rashida adliya ke baad musulmanon par dunya ki muhabbat ghaalib aa gai, Allah aur uske Rasool ﷺ ki muhabbat un ke dilon mein raasikh na rahi, dunya ki muhabbat ki wajah se maut se unke dilon mein karahat paida ho gai aur Allah ki raah mein jaan dene ka jazba kaamil na raha, jiski wajah se ummat e muslima bad'haali ka shikar ho gai, ghairon par us ko ghaalib rehne ki nemat se mehroom kar diya gaya.

Sunan Abu Dawood aur Baihaqi ki hadees mein ummate muslima ki is bad'haali ka zikr nihayat hi alamnaak soorat mein waarid hai. Hazrat Soban se riwayat hai Rasoolullah ﷺ ne irshad farmaya:

Aey musalmanon qareeb hai ke kafiron ki jama'atein tum par hamla aawar hone ke liye is tarah ek dusre ko bulayengi jaise kisi pyale mein khana rakha ho aur usey khane ke liye har taraf se logon ko bulaya jaaye, sahaba e kiraam ne arz kiya huzoor! Kya us waqt hum qaleel (kam) honge? Farmaya nahin tum us waqt bahut kaseer (zyada) tadad mein hoge lekin tum us waqt sailaab ke jhaag aur uske khas wa khaashak ki tarah hoge (yaani imaani quwwat wa shuja'at tum mein baaqi na rahegi) ALLAH TA'ALA tumhari haibat aur tumhara rob dushman ke dil se nikaal dega aur tumhare dilon mein buzdili aur kamzori paida kar dega sahaba e kiraam ne arz kiya huzoor buzdili aur kamzori ka sabab kya hoga? Farmaya dunya ki muhabbat aur maut ki karahat.

Zahir hai ke jo shakhs dunya se muhabbat karega maut usey napasand hogi. Arsa daraaz se musalman isi bad'haali mein muhtala hain aur maujooda daur mein ye bad'haali aisi khaufnak soorat ikhtiyar kar gai hai ke iske nataej ke tasawwur se bhi dil laraz jaata hai.

Khayaal rahe ke har daur mein nek log, as'haabe ilm wa taqwa rahein hain inhin ke dam qadam se nizaame dunya chal raha hai aur dunya ki baqa hai lekin aksariyat jab gunahon mein muhtala ho jaati hai to kam tadad mein nek log bhi halakat ki zad (giraft) mein aa jaate hain agarche wo halakat unke liye azaab nahin hoti, jaisa ke hadees shareef mein waarid hai :

Jab ALLAH TA'ALA kisi qaum par azaab bhejta hai to nek wa bad (gunahgar) sabhi usmein halaak ho jaate hain phir jab wo uthaye jayenge to har ek ka uthaya jaana uske achhe ya bure aamal ke mutabiq hoga. (*Bukhari Jild 2 Page 1053*)

Musalman agar apni azmat e rafta ko hasil karna chahte hain aur unki tamanna ye hai ke wo kafiron par ghaalib aa jayein to uska waahid hal (solution) ye hai ke tamam musalman majmooe taur par kaamil imaan rakhein, ALLAH TA'ALA aur uske rasool ﷺ ki muhabbat par kisi aur cheez ko tarjeeh na dein, isi muhabbat aur kaamil imaan ki wajah se jazba e jihaad aur shauq e shahadat paida karein to koi wajah nahin ke musalman apni is azmat e door rafta ko haasil na kar lein jo sahaba e kiraam ke daur mein kuffar par musalmanon ko haasil thi ke musalmanon ki haibat se kuffar ke aaza par kapkapi taari hoti.

ALLAH TA'ALA KE MASHWARA TALAB KARNE PAR FIRISHTON KA TAAJJUB SE SAWAL

Jab ALLAH TA'ALA ne firishton se khaleefa banane ka mashwara talab kiya to firishton ne taajjub karte huye rab ta'ala se sawal kiya :

"Kya aise ko (naayab) karega jo usmein fasaad phailaye aur khoon reziyan kare? Aur hum tujhe sarahtey huye teri tasbeeh karte aur teri paaki bolte hain".

Firishton ne rab ta'ala par koi aetraaz nahin kiya aur na hi koi mukhalifat ki balki unko ALLAH TA'ALA ne pehle hi ye ilm de rakha tha ke jo khaleefa main banane wala hoon usmein aur uski aulad mein anaasir arba ki aamezish hogi jo ek dusre ke mukhalif honge yaani aag, mitti, paani, hawa ka majmooa hoga. Ye ilm firishton ko rab ta'ala ke batane se haasil hua tha ya un par lauhe mehfooz ko munkashif karne se hasil hua tha. Unhone samjha ke mukhalif aur zid ki cheezein milne se to fasaad hi fasaad hoga, khaleefa to isliye banaya jaata hai ke zameen mein bhalai qaa'im

ho aur logon ko bhalai ki raah par qaa'im kiya jaaye aur unke nafson ki takmeel ki jaaye aur unmein ALLAH TA'ALA ke ahkaam jaari kiye jayein to jis ki bina hi fasaad par hogi us se ye kaam kaise ho sakenge?

Ye sawal unka makhfi hikmat ke pata chalane ke liye tha ya is sawal par taajjub karte huye tha ke jo fasaad phailane wale honge unse zameen ko aabad karna aur usmein salahiyat paida karna kyunkar mumkin hoga?

Khayaal rahe ke ye firishton ki ijtehad ki khata (ghalati) thi ke unhone samjha shayad tamam insaan honge halanki Ambiya -e- kiraam alaihimussalam masoom hone ki wajah se nek aur paarsa, saaleh wa muttaqi log Allah ki hifazat mein hone ki wajah se fasaad barpa karne se paak hain.

Firishton ke khayaal ke mutabiq unki tasbeeh wa taqdees aur ismat ke peshe nazar wo khilafat ilaahiya ke zyada mustahiq the, unke is tarah ke qasoor e ilm ko zaahir karne ke liye ALLAH TA'ALA ne farmaya :

"Aey mere firishton! Main wo sab kuchh jaanta hoon jo tum nahin jaante"

Mehaz tasbeeh wa taqdees maiyare khilafat nahin aur na hi mukhtalif aur ek dusre ki zid anaasir se murakkab hona mansabe khilafat ke manaafi hai balki khilafat ka maiyar ye hai ke Allah ka khaleefa jin cheezon ka ghairon ko hukm de un par khud bhi amal kare, isliye saare insaan fasaad aur naahaq khoonrezi karne ke gunahon mein mubtala nahin honge, unmein kuchh masoom honge jo ALLAH TA'ALA ke khaleefa banne ke haqdaar honge.

ADAM ALAIHISSALAM KE ULOOM

"Aur ALLAH TA'ALA ne adam ko tamam ashिया ke naam sikhaye phir sab ashिया malaika par pesh karke farmaya sachhe ho to inke naam batao"

Hazrat Ibne Abbas, Akrama, Qataada, Mujahid aur Ibne Zubair radiallaho ta'ala anhum ka irshad hai :

ALLAH TA'ALA ne aap ko tamam cheezon ke naamon ka ilm ata kiya yahan tak ke bade aur chhote pyale ke naam bhi bataye.

Baaz hazraat ne Hazrat Ibne Abbas radiallaho ta'ala anhuma ki taraf qaul mansoob karte huye kaha ke aap ne farmaya ke Hazrate Adam alaihissalam ko ALLAH TA'ALA ne jo kuchh ho chuka hai aur jo kuchh hona hai ka ilm ata farmaya.

Pehle maayne aur is maayne ke lihaz se maqsad ek hi hai ke ALLAH TA'ALA ne aap ko tamam cheezon aur unke naamon ka ilm ata kar diya khwah wo pehle pai ja chuki hain ya baad mein pai jaane wali hain.

Imaam Raazi alaihirrahma ne farmaya ke aap ko tamam cheezon ki sifaat aur nematein aur khwaas tak ka ilm ata farma diya gaya tha.

ALLAH TA'ALA ne aapko tamam cheezon ke ahwaal aur unse deeni ya duniyawi munaafa jo mutalliq hain un tamam ka ilm ata farma diya tha.

Ek qaul ke mutabiq aap alaihissalam ko tamam zabanein sikha di gai aur ek qaul ke mutabiq aap ko tamam malaika ke naamon se aagah kar diya gaya aur ek qaul ke mutabiq aap ko tamam sitaron ke naamon par muttala farma diya gaya tha.

Allama Aaloosi rahmatullahi ta'ala alaihi ne mukhtalif aqwaal naql karne ke baad hakeem tirmizi

ka qaul naql kiya ke is aayat e kareema mein asma (naam) se muraad asma e ilaahiya hain. Is ke baad aapne farmaya mere nazdeek haq ye hai aur tamam Allah wale bhi ise hi haq maante hain aur mansabe khilafat ka taqaza bhi yehi hai ke aap ko tamam ashiya ke naam ka ilm ata kiya gaya hai. Wo ashiya khwaah alwi ho'n ya sifli jauhari ho'n ya arzi, in tamam ke naamon ko ALLAH TA'ALA ke asma hi kaha jaata hai kyun ke tamam cheezein ALLAH TA'ALA ki zaat par dalaalat karti hain aur ALLAH TA'ALA ki zaat ke jalwe tamam ashiya se zaahir hote hain agarche ALLAH TA'ALA unmein muqayyad nahin hota.

ADAM ALAIHISSALAM KO NAAM SIKHAYE, FIRISHTON KO NAHIN, KYA WAJAH?

Alfaaz ke zariye ma'ani ka ilm haasil hota hai jiske padhane wale ko moallim kehte hain aur padhne wale ko mutallim. Sirf muallim ke padhane se mutallim ko ilm haasil hona zaruri nahin balki mutallim mein istedaad ka paaya jaana zaruri hai yaani mutallim mein samajhne ki salahiyat ho to muallim ki taalim ka us par asar hoga, ye roz marra hum mushaheda karte hain ek hi class ke ladkon ko ustaad padhata hai sab ko yaksa (barabar) padha raha hota hai lekin phir koi laayaq hota hai aur koi nalayaq, ALLAH TA'ALA ko bhi jab adam alaihissalam ko mansab e khilafat ata karna tha to aap ko pehle tamam ashiya aur unki kaifiyaat aur unke naamon ko samajhne ki istedaad bhi ata farmai lekin firishton ko har har cheez ke haalat ki tafaaseel ko samajhne ki istedaad ata nahin hui thi kyun ke unko mansab e khilafat par faayaz karna maqsood hi nahin tha.

ADAM ALAIHISSALAM KO ILM KAISE ATA KIYA GAYA THA?

Aap ko tamam cheezon ka ilm diya gaya yaani ALLAH TA'ALA ne apni tamam makhlooqat mein se ek ek jins aapko dikha di aur uska naam bataya, maslan ghorha dikha kar bata diya gaya ke ise ghorha kehte hain aur unt dikha kar bata diya gaya ke ise unt kehte hain isi tarah ek ek cheez dikha kar uske naam bata diye gaye.

Adam alaihissalam ko ye khusoosiyat haasil thi ke aapko tamam cheezon ke naam har zabaan mein bata diye gaye the aur wo hi zabanein aapki aulaad mein mutfarriq taur par paai jaati hain yaani ek cheez ka naam aapne har har zabaan mein bataya jo zabanein bhi izaad honi thi aapko unka ilm pehle se hi ata kar diya gaya tha.

Faayda: Jab Adam alaihissalam ko tamam cheezon ka ilm diya gaya har cheez ke naam har zabaan mein sikhaye gaye to sayyidul Ambiya ﷺ ke ilm ka maqaam kya hoga? Aala Hazrat Maulana Ahmad Raza Bareilvy rahmatullahi ta'ala alaihi ne is tarah tehreer farmaya :

"Rehman ne apne mehboob ko Quran sikhaya insaniyat ki jaan Muhammad ko paida kiya 'ماكان ومايكون' ka bayan unhein sikhaya".

Aala hazrat ne Nabi kareem ﷺ ko insaniyat ki jaan kaha, Hazrat Allama Aaloosi ne tafseer mein tehreer farmaya : "Tamam jahan ek jism hai aur Nabi kareem uski rooh hain jism ka qiyaam baghair rooh ke mumkin nahin isse pata chala ke huzoor Nabi kareem ﷺ kinaat ki jaan hain". Aur Aala Hazrat ke tarjuma se ye waazeh hua ke ilm ul bayan ka matlab ye hai ke habeebe paak ko ilm ata kiya gaya, is par Allama Qurtubi ki Aljaamiul Ahkaamil Bayan ki tafseer mulaheza ho : Yaani ilm ul byaan mein zameer mansoob ka marja'a insaan hai aur isse muraad Nabi kareem ﷺ hain.

Aur ilmu bayan mein bayan se muraad ya to halaal wa haraam ka ilm aur gumrahi se hidayat dena aur ya jis tarah bayan kiya gaya hai ke bayan se muraad "ماكان ومايكون" ka ilm hai kyun ke Nabi kareem ﷺ ne awwalin wa aakhirin aur qiyamat ka zikr farma diya hai yaani aapne sabhi guzre huye aur aane wale aur waqiyaate qiyamat se muttala farma diya to aapko "ماكان ومايكون" ka ilm hasil hai.

Main ne taraajime (tarjuma) Qurani ka taqabuli jaiza pesha karte huye apni kitab mein bahut si tafaasir ki ibarat naql karke waazeh kiya ke saare taraajim mein se yahan aala hazrat ka tarjuma hi ba kamaal hai.

ILM KE FAZAILE AQLIYA WA NAQLIYA

Tafseer Kabeer aur Azeeki ke hawale se ilm ke fazaal par mukhtasar behas peshe khidmat hai : Faqeeh Abullais Samarqandi rahmatullahi ta'ala alaihi ne farmaya ke aalim ki sohbat mein haazir hone mein 7 faaide hain khwah usse ilm hasil kare ya na kare.

- 1) Wo shakhs taalib e ilmon ke jumre mein shumar kiya jaata hai aur unka sawab pata hai.
- 2) Jab tak us majlis mein baitha rahega gunahon se bachta rahega.
- 3) Jis waqt ye apne ghar se talab e ilm ki niyat se nikalta hai har qadam par neki paata hai.
- 4) Ilm ke halqe mein rehmat e ilaahi naazil hoti hai jis mein ye bhi shareek ho jaata hai.
- 5) Ilm ka zikr sunta hai jo ke ibadat hai.
- 6) Wahan jab koi mushkil mas'ala sunta hai jo uski samajh mein nahin aata aur uska dil tang hota hai to haq ta'ala ke nazdeek munkasirul quloob (dil toota hua jo rehmat ka mustahiq hota hai) mein shumar kiya jaata hai.
- 7) Uske dil mein ilm ki izzat aur jahaalat se nafarat paida ho jaati hai.

Hazrat Ali radiallahu ta'ala anhu farmate hain ke ilm e deen maal par 7 wajah se afzal hai :

- 1) Ilm paigambaron ki meeras aur maal firaun, hamaan, shaddad aur namrood ki.
- 2) Maal kharch karne se kam hota hai magar ilm badhta hai.
- 3) Maal ki hifazat insaan ko karni padhti hai lekin ilm khud insaan ki hifazat karta hai.
- 4) Marne ke baad maal to dunya mein reh jaata hai aur ilme deen qabr mein sath hota hai.
- 5) Maal momin aur kafir sab ko mil jaata hai lekin deen ka nafa'a (yaani qabr wa hashr mein kamyabi) sirf imandaar ko hi haasil hota hai.
- 6) Koi shakhs bhi aalim se be parwa nahin lekin bahut se logon ko maaldaron ki zarurat nahin.
- 7) Ilm se pul siraat par guzarne ki quwwat haasil hogi aur maal se kamzori.

Saat paigambaron ko ilm ki wajah se bahut bade faayde hasil huye :

- 1) Hazrate Adam alaihissalam ko ilm ki wajah se firishton par buzurgi di gai aur firishton ko unke samne sajda karne ka hukm diya gaya.
- 2) Hazrat Khizr alaihissalam unke mutalliq ahle ilm ka ikhtelaaf hai ke ye 'Nabi' hain ya 'vali' ke ilm ki wajah se unki aur Moosa alaihissalam ki mulaqat hui aur kuchh ashiya ke zaahir wa baatin ka farq waazeh hua.
- 3) Yusuf alaihissalam ilm ki wajah se khwaab ki taabir bayan karne par qaidkhane se nikal kar shaahi darbaar mein pahunch kar wazeer khazana aur tamam badshahi kaamon ke mudabbir muqarrar ho gaye.

- 4) Hazrat Suleman alaihissalam ko ilm ki wajah se Bilqees jaisi malka ba haisiyat zauja mili aur usey bhi aapke ilm ki wajah se imaan naseeb hua.
- 5) Hazrat Dawood alaihissalam ko ilm ki wajah se mansabe nubuwat ke sath sath badshahi bhi haasil rahi.
- 6) Eisa alaihissalam ne apni walida hazrat Maryam ki tohmat ko ilm ki wajah se door farmaya.
- 7) Huzoor Nabi kareem ﷺ ko tamam kainaat se zyada uloom ata farma kar khilafa e ilaahiya aur shafa'ate kubra ke darja rafeeya par mut'makkin farmaya.

Quran paak mein 7 cheezon ke mutalliq zikr hai ke wo ek dusre ke barabar nahin :

- 1) Aalim! Aur jaahil barabar nahin.
- 2) Khabees aur taiyab yaani napaak aur paak barabar nahin.
- 3) Dozakhi aur Jannati barabar nahin.
- 4) Andha aur aankh wala yaani ilm aur imaan wala aur unse khaali barabar nahin.
- 5) Zulmat aur noor yaani ilm aur imaan ki nooraniyat aur unse khaali hone ki wajah se haasil hone wali tareeki barabar nahin.
- 6) Sardi aur garmi barabar nahin.
- 7) Zinde aur murde barabar nahin.

Hazrat Ali Murtaza radiallaho ta'ala anhu ne farmaya ke dunya chaar shakson se qaem hai :

- 1) Aalim ba amal se yaani ilme deen ke haasil karne ke baad uske aamaal bhi ahkaam e dunya ke mutabiq ho.
- 2) Aise jaahil logon se jo ulama se muhabbat rakhte ho'n yaqeenan ulama ki sohbat ki wajah se unhein neki ke kaamon ki raghbat haasil hogi aur uloom e dunya ke masail se kuchh na kuchh zarur haasil honge.
- 3) Sakhawat karne wale maaldaron se yaani maaldaar jo ALLAH TA'ALA ki raah mein maal kharch karta hai wo bhi buland martaba rakhta hai jo nizaam e dunya ke qaem rehne ka sabab hai.
- 4) Aur ghareeb log jin ke paas maal to nahin lekin wo thode maal aur mehnat wa mashaqqat par sabr karne wale ho'n yaani saabir faqeer ke dam se bhi dunya qaa'im hai.

ALLAH TA'ALA ne irshad farmaya :

"Beshak Allah ke bandon mein se ALLAH TA'ALA se darne wale ulama hi hain"

Is aayat mein jab lafz Allah par "Pesh" (yaani urdu ka aeraab jise lagane se "Oo" ki aawaz nikalti hai) ho aur lafz ulma par zabar ho to maane hoga ke ALLAH TA'ALA apne bandon mein se ulama ko izzat wa waqaar ata farmata hai.

Nabiye kareem ﷺ ne farmaya :

Jab ilme deen padhane wala shakhs faut (mar jaata hai) hota hai to us par fiza se parinde zameen ke tamam janwar, dariyao mein rehne wali machhaliyan roti hain.

Hazrat Aamir Jehani radiallaho ta'ala anhu ek hadees bayan farmate hain ke :

Qiyamat ke din ilme deen padhne wale taalibe ilm ki syaahi aur shaheed ke khoon ko laaya jayega, kisi ek ko dusre par fazeelat haasil nahin hogi.

Hazrat Mus'ab bin Zubair radiallaho ta'ala anhu ne apne bete ko kaha :

Aey bete ilm haasil karo agar tumhare paas maal bhi hua to ilm tumhara jamaal hoga aur agar tumhare paas koi maal na hua to ilm hi tumhara maal hoga.

Note: Allama Imaam Raazi rahmatullahi ta'ala alaihi ne fazeelate ilm mein is maqaam par bahut taweel behas ki hai mukhtasar taur par kuchh zikr kiya gaya hai.

HAZRATE ADAM ALAIHISSALAM KI PAIDAISH

ALLAH TA'ALA ne farmaya "Beshak hum ne tumhare asal adam ko mitti se paida kiya".

Mazeed irshad farmaya :

"Yaad karo us waqt ko jab aap ke rab ne firishton se kaha beshak main ek bashar keechad se banane wala hoon" isse muraad Adam alaihissalam hain.

Is maqaam par bashar se muraad aisa insaan jo zaahir chamde wala hoga, us par bhedon ki tarah oon nahin hogi, bakriyon ki tarah baal nahin honge, unton ki maksii (oon) ki tarah bhi oon nahin hogi, parindon ke paron ki tarah par nahin honge aur phalon ki tarah us par koi chhilka nahin hoga.

"Beshak hum ne insanon ko chipakti hui mitti se paida kiya"

Yahan bhi muraad insanon se unke asal Adam alaihissalam hi hain.

Beshak humne insaan yaani Adam ko syaah khushk mut'gayyar keechad se paida kiya. Salsaal us keechad ko kehte hain jo khushk ho jaaye khatkane par us se aawaz aaye, syaah keechad ko hama kehte hain, jiski boo mein tagayyur aa jaaye usey masnoon kehte hain.

"Insaan yaani Adam ko khushk bajne wali theekari ki tarah ke keechad se paida kiya".

In aayat se Adam alaihissalam ki paidaish ke mukhtalif maraahil ka zikr kiya gaya hai ke aapke jisme at'har ke liye pehle khushk mitti ko laaya gaya phir usey ghoondh kar keechad banaya gaya phir chipakne wali mitti banaya gaya phir usey usi tarah rehne diya gaya yahan tak ke wo khushk ho gai aur bajne lagi aur uski boo mein tagayyur aa gaya phir aur zyada rakhne par theekari ki tarah ho gai.

JISME ADAM ALAIHISSALAM KE LIYE MITTI LI GAI

Adam alaihissalam ke jisme at'har ki takhleeq ke liye mitti laane ke liye Hazrate Jibreel ko zameen par bheja gaya, aap jab tashreef laaye to zameen se mitti lene ka irada kiya to zameen ne badi aajizi wa inkesari aur giriya wa zaari se arz kiya ke meri mitti se banne wale shakhson ne agar khoon reziya ki ya wo jurm ki wajah se jahannam mein gaye to takleef hogi.

Hazrate Jibreel zameen ki aajizi ko dekh kar wapas chale gaye aur ALLAH TA'ALA ke huzoor tamam maajra bayan kar diya isi tarah Israfeel bhi aakar wapas chale gaye aur Mikaaail bhi aakar wapas chale gaye. In tamam ke baad Izraail aaye unki khidmat mein bhi zameen ne wo hi aajizana guftagu ki lekin aapne kaha ke main teri baat tasleem karu ya ALLAH TA'ALA ke hukm par amal karu? Mujhe ALLAH TA'ALA ka hukm hai isliye mujhe to mitti zarur hi lekar jaana hai, aapne zameen ki inkesari ki taraf koi tawajjo nahin di balki irshade baari ta'ala ke mutabiq zameen se mitti lekar rab ta'ala ke hujoor haazir ho gaye, isi wajah se ALLAH TA'ALA ne rooh qabz karna bhi unke supurd kiya ke aisa na ho ke jibreel, Mikaaail, Israfeel mein se kisi ke zimme lagaya to

rooh qabz karne ke liye jayein to uske aqraba (rishtedar, relatives) ko rote huye paa kar isi tarah chhod kar na aa jayein.

KAISI MITTI LI GAI?

Hazrat Abu Moosa ash'ari se marfoo hadees marwi hai :

Beshak ALLAH TA'ALA ne hukm diya ke tamam zameen se ek muththi bhar mitti le aao. Us mitti mein har qism ke zarrat shamil kiye gaye surkh rang, safed rang, syaah rang aur unke darmiyan rang mitti li gai. Isi tarah kuchh mitti narm zameen se li gai aur kuchh sakht zameen se, aise hi taiyab (paak) wa khabees (napaak) mitti ko shamil kiya gaya, jitne qismon ke rangon wali mitti aapke jism mein lagai gai aapki aulaad mein utne hi rang paaye jaate hain isi tarah koi narm aur koi sakht dil koi nek aur koi bure.

Baaz hazraat ne bayan kiya ke Adam alaihissalam ki mitti mein 60 qism ke rang shamil the wo tamam aapki aulaad mein paaye jaate hain.

ZAMEEN MEIN CHASHME KYUN JAARI HAIN?

ALLAH TA'ALA ne jab Hazrate Adam alaihissalam ko paida karne ka irada farmaya to zameen ko bataya ke main tujh se ek makhlooq paida karne wala hoon jo mere muttee (farmabardar) honge unko main jannat mein dakhil karunga aur jo mere nafarman honge unko main jahannam ki aag mein daal dunga, ye sun kar zameen ne phir puchha aey Allah mujh se paida hone wali makhlooq jahannam ki aag mein jayegi? Rab ta'ala ne farmaya haan to zameen itna royi ke uske rone se chashme jaari ho gaye jo qiyamat tak jaari rahenge.

INSAAN KO KHUSHI KAM AUR GHAM ZYADA KYUN?

Hazrat Izraail alaihissalam jab mitti ko laaye to unhein ALLAH TA'ALA ne hukm diya ke ise safa marwa pahadiyon ke paas rakh do yaani wahan rakh do jahan aaj kal ka'aba shareef hai phir firishton ko hukm diya ke ise mukhtalif paaniyon se gaara banayein phir us par 40 din baarish hui 39 din to gham wa ranj ka paani barsa aur ek din khushi ka, isliye insaan ko ranj wa gham zyada rehte hain aur khushi kam. Phir usey mukhtalif hawao se khushk karke khatakne wali mitti bana kar ALLAH TA'ALA ne khud apni qudrat e kaamila se aap ke qaalib (putla) ko taiyar kiya.

ADAM ALAIHISSALAM KI SOORAT DEKH KAR FIRISHTE HAIRAN HO GAYE

Firishton ne kabhi aisi soorat nahin dekhi thi wo hairan ho kar uske ird gird phirte the aur uski khubsoorati par taajjub karte the iblees ko bhi iski khabar ho chuki thi, abhi tak wo mardood nahin hua tha, wo bhi is qaalib ko dekhne aaya aur iske gird phir kar bola tum is par taajjub karte ho ye to andar se ek khaali jism hai jis mein jagah jagah suraakh hain aur iski kamzori ka ye haal hai ke agar bhooka ho to gir pade aur agar khub sair ho jaaye to chal na sake is khaali qaalib se kuchh na ho sakega, phir kehne laga haan iske scene ki baayi (left side) taraf ek band kothri hai ye khabar nahin ke ismein kya hai? Shayad ye hi lateefa e rabbani ki jagah ho jiski wajah se ye khilafat ka haqdaar hua ho.

ADAM ALAIHISSALAM KE QAALIB MEIN ROOH KA DAKHOOL :

ALLAH TA'ALA ne rooh ko hukm diya ke is qaalib mein dakhil ho ja aur tamam hisson mein

phail ja, jab rooh qaalib ke paas pahunchi to jism ko tang wa tareek paaya andar jaane se ruk gai. Baaz riwayaat mein aata hai ke tab Noore Mustafa ﷺ se wo qaalib jagmaga diya gaya yaani wo noor adam alaihissalam ki peshani mein amaanat rakha gaya. Ab rooh aahista aahista dakhil hone lagi abhi sar mein thi ke aapko chheenk aai aur zabaan mein pahunchi to aapne 'Alhamdulillah' padha aur ALLAH TA'ALA ne uske jawab mein 'Yarhamkullah' kaha aur ALLAH TA'ALA ne farmaya aey abu Muhammad (ye aur abul bashar aap alaihissalam ki kunniyat hai) maine tumhein apni hamd ke liye hi paida kiya hai. Jab rooh kamar tak pahunchi to aapne uthna chaha lekin aap gir pade kyun ke rooh abhi neechे wale hisse mein nahin pahunchi thi ALLAH TA'ALA ne farmaya :

"Insaan jaldbaaz paida kiya gaya" phir rooh tamam jism mein phail gai to aapko hukm hua ke firishton ko salam karo aapne kaha 'assalamualaikum' firishton ne jawab diya 'wa alaikum assalam'. ALLAH TA'ALA ne farmaya ye hi aapke liye aur aapki aulaad ke liye salam ka tareeqa hoga. Aap ne arz kiya meri aulaad kaun si hogi? To aap ki tamam aulaad ko aapke saamne kar diya gaya.

Nabi kareem ﷺ ne farmaya beshak ALLAH TA'ALA ne Adam alaihissalam ko paida farmaya phir unki peeth par apna daste qudrat phera aur aapki aulaad ko nikaal zaahir kiya phir farmaya maine unko jannat ke liye paida kiya aur ye jannat walon ka amal karenge phir ALLAH TA'ALA ne apna daste qudrat aapki peeth par phera aur aap ki baaqi aulaad ko zaahir farmaya aur rab ne kaha ke in logon ko maine jahannam ke liye paida kiya hai ye jahannamiyon walon amal karenge.

FIRISHTON KO ADAM ALAIHISSALAM KE SAAMNE SAJDA KA HUKM

Adam alaihissalam ki takhleeq se pehle hi ALLAH TA'ALA ne firishton ko hukm de rakha tha ke tumhein mere khaleefa ke saamne sajda karna hai. Adam alaihissalam ki takhleeq ke baad firishton par tamam cheezon ko pesh karke unke naam puchhe, jab firishton ne apni aajizi ka izhaar kar diya to phir Adam alaihissalam se puchha aap ne tamam cheezon ke naam bata diye to phir hukm diya. Irshad e baari ta'ala hai :

"Aur yaad karo jab humne firishton ko kaha adam ko sajda karo sab ne sajda kiya siwaye shaitan ke usne inkaar kiya aur takabbur kiya wo kafiron se ho gaya"

Firishton ko sajda e tazeemi ka hukm diya gaya jaise hazrat Yusuf alaihissalam ke saamne aap ke bhaiyon ne tazeeman sajda kiya humare Nabi e kareem ﷺ ki shariat mein sajda e tazeemi haraam qaraar diya gaya, ibadat ki garz se sajda siwaye ALLAH TA'ALA ke kisi shariat mein jaiz nahin raha. Allama Aaloosi rahmatullahi ta'ala alaihi farmate hain :

Taaham phir bhi sabse pehla sajda Hazrate Jibreel ne kiya phir Mikaa'il, phir Israfeel, phir Izraail alaihimussalam ne phir tamam firishton ne isliye Hazrate Jibreel alaihissalam ko sabse bada darja ata kiya gaya yaani Ambiya -e- kiraam alaihimussalam ki khidmat mein unke paas "Wahee" (Quran) laane ka azeem kaam unke supurd hua.

Baaz hazraat ne kaha ke sab se pehle sajda hazrat Israfeel alaihissalam ne kiya isliye unki peshani par saara Quran likh diya gaya.

ADAM ALAIHISSALAM KO KHALEEFA E HAQEEQI KA MAZHAR BANAYA GAYA

Agarche zaahir taur par sabse pehle khaleefa Hazrate Adam alaihissalam hain lekin darhaqeeqat

sabse pehle khaleefa humare Nabiye kareem ﷺ hi hain kyun ke aapka apna irshade giraami ye hai:

"Main us waqt bhi Nabi tha jab Adam alaihissalam rooh aur jism ke darmiyan the"

Hazrate Jibreel alaihissalam ALLAH TA'ALA ke hukm se Nabi kareem ﷺ ki qabr anwar ki jagah se mitti le gaye, aabe tasneem se usey ghoondha gaya, jannat ki neharon mein ghote diye gaye, zameenon aasmanon mein phiraya gaya isi wajah se Hazrate Adam alaihissalam se pehle hi firishton ne Nabi kareem ﷺ ko pehchan liya tha. Phir us mitti ko Adam alaihissalam ke jism se mila diya gaya aur noor e Muhammadi ﷺ se Adam alaihissalam ki peshani ko chamkaya gaya.

Wo hi noor e Muhammadi darasal firishton se sajda karane ka sabab bana tha.

Imaam Raazi ne tafseer kabeer mein farmaya :

Beshak firishton ko Adam alaihissalam ko sajda karne ka hukm isliye diya gaya ke aapki peshani mein Muhammad ﷺ ka noor rakha gaya tha.

Allama Aaloosi rahmatullahi ta'ala alaihi farmate hain :

Yaani darhaqeeqat huzoor ﷺ hi Allah ki makhlooq mein ALLAH TA'ALA ke khaleefa e aazam hain aur zameenon aur buland aasmanon mein sab se muqaddam Imaam huzoor ﷺ hi hain agarche huzoor alaihissalam na hote to na Adam alaihissalam paida hote na unke ilaawa koi aur cheez.

Allama Raazi aur Allama Aaloosi rahmatullahi alaihuma ki in ibaraat se waazeh hua ke khaleefa e aazam huzoor ﷺ hi hain Adam alaihissalam ki khilafat aapki khilafat ka zahoor hai.

FIRISHTON KI TADAD KITNI HAI?

Firishton ki tadad ko sirf ALLAH TA'ALA hi jaanta hai ya Nabi kareem ﷺ ko tamam zameenon aasmanon ka ilm diya gaya to aap jaante hain lekin aapne bhi tadad ko zikr nahin farmaya, albatta Allama Raazi rahmatullahi ta'ala alaihi ne is tarah zikr farmaya ke firishton ki tadad bahut zyada hai kyun ke Nabi kareem ﷺ ne farmaya aasman mein charcharahat paida hui aur haq bhi ye hi hai ke unmein charcharahat pai jaaye kyun ke aasmanon mein ek qadam ki jagah bhi nahin ke wahan koi firishta sajda ya ruku na kar raha ho. Tamam insaan, jinn, haiwanaat, parinde, aabi janwar sirf ruye zameen ke makeen firishton ka daswa hissa hain, phir ye bhi un tamam ke sath mila kar pehle aasman ke firishton ka daswa hissa hain phir ye hi silsila saat aasmanon tak phir arsh ke pardon ke sath aur haamileene arsh firishton ki tadad ke muqable mein ye aise hain jaise samundar ke muqabil ek qatra ho.

IBLEES KI ASAL KYA HAI?

Kuchh hazraat is taraf hain ke iblees firishton se alahida hai kyun ke firishte noor se paida kiye gaye hain aur ye naar (aag) se, ALLAH TA'ALA ne farmaya :

"Iblees jinnon se tha usne apne rab ke hukm ki nafarmani ki"

Sawal ye hota hai ke usey sajda ka hukm kaise tha? Halanki zaahir taur par to hukm sirf firishton ko hai, to iska jawab un hazraat ki taraf se ye diya jaata hai ke ye kasrate ibadat ki wajah se firishton hi mein dakhil tha aur malaika wale ahkaam hi us par jaari hote the yaani taghliban us par hukm jaari hua jaise sardaron ko hukm diya jaaye to unke maatehat bhi is hukm mein dakhil hote hain. Lekin kuchh muhaqqeqeen yaani Allama Baghwi Wahidi, Qazi Baizawi, Allama Aaloosi aur

Allama Raazi is taraf hain ke ye firishton se hi tha.

Allama Aalusi farmate hain :

Iblees ko agarche rab ta'ala ne jinn kaha, Hazrate Aisha radiallaho ta'ala anha ki riwayat mein bhi usey jinn kaha gaya lekin jinn kehne se uske firishta hone mein koi farq nahin padta unmein koi manafaat nahin isliye ke jinn kabhi to firishton ke madde muqabil alahida makhlooq ko bhi kehte hain aur kabhi firishton ki ek qism ko bhi jinn kaha jaata hai.

FIRISHTON KO JINN KYUN KAHA GAYA HAI?

Allama Aalusi rahmatullahi ta'ala alaihi farmate hain :

Isliye ke wo logon ki nazon se poshida hote hain chhupi hui cheezon ko jinn kaha jaata hai isliye firishton ko bhi jinn keh diya.

Iblees ke aag se paida hone aur firishton ke noor se paida hone mein bhi koi zarar nahin aur uske firishte hone mein isse koi aeb saabit nahin ho sakta kyun ke aag aur noor ka madda ek hi hai, ek hi jins se hain albatta awaariz ke lihaaz par mukhtalif hain yaani jiske sath dhunyein ki aamezish hai wo aag hai aur jo saaf wa shaffaf hai wo noor hai.

Jis tarah mitti, ret, patthar, surma waghaira ka madda aur jins ek hai awarizaat ke lihaaz se mukhtalif hain.

IBLEES TAKABBUR KI WAJAH SE MARDOOD HO GAYA

ALLAH TA'ALA ke hukm se inkaar ki wajah iblees ka takabbur tha jab rab ta'ala ne usse puchha ke too ne sajda kyun nahin kiya halanki mera hukm tha? To usne jawab dete huye ye kaha :

"Main isse behtar hoon kyun ke too ne mujhe aag se paida kiya aur ise mitti se"

Yaani jo shaan ke lihaaz se bada ho wo ghatiya ke saamne (maaz'Allah) sajda nahin karta. Iblees haqeeqat mein adam alaihissalam ki shaan ko samajhne se qaasir raha usey ye maloom na ho saka ke Allah ke Nabi ki shaan firishton se buland hoti hai. Rab ta'ala ne irshad farmaya :

"Too jannat se nikal ja! Too mardood hai aur beshak qiyamat tak tujh par laanat hai"

Saalaha saal tak ibadat karne wala, rab ka muqarrab, Nabi ki shaan mein gustakhi karne se ek pal bhar mein mardood ho gaya, jannat se nikaal diya gaya, qiyamat tak laanat ka mustahiq thehra diya gaya.

SHAITAN KI DARKHWAST KI MANZOORI

Bola mujhe fursat de us din tak ke log uthaye jayein farmaya

Tujhe mohlat hai, bola to qasam uski ke too ne mujhe gumrah kiya main zarur tere seedhe raste par unki taak mein baithunga phir zarur main unke paas aaonga unke aage aur unke peechhe aur unke daahine aur unke bayein se aur too unmein se aksar ko shukr guzaar nahin payega.

Shaitan ye mohlat logon ke uthaye jaane tak talab karna chahta tha taaki maut ki sakhti se bach jaaye lekin shaitan ki ye baat to na maani gai albatta pehli martaba soor phoonkne tak usko mohlat de di gai.

Surah Nehal mein farmaya :

Beshak tujhe ek muqarrara waqt tak yaani pehle nafkha tak mohlat hai, yaani pehli martaba soor phoonkne par shaitan bhi mar jayega. Albatta us waqt tak usey mohlat hai ke wo chaaron taraf se

ghera daal kar insanon ke dilon mein waswase daalta rahe aur unhein baatil raah ki taraf maa'il karta rahe aur kuchh logon ko ita'at se rok sake aur gumrahi mein daal sake.

Agarche shaitan insanon ko shubhaat (shak) aur buraiyon mein waaqey karne ka pakka irada kar chuka tha aur usey ummeed bhi thi ke wo apne maqsad mein kamyab hoga lekin phir bhi usne kaha ke too unmein se aksar ko shukr guzaar nahin payega. Dusre maqaam par shaitan ne nek logon par apna daaw chalane se aajiz hone ka yoon zikr kiya.

Bola aey rab mere! Qasam uski ke too ne mujhe gumrah kiya main unhein zameen mein bhulaawe dunga aur zarur main un sab ko be raah karunga magar jo unmein tere chune huye bande hain.

Shaitan ne kaha ke main logon par bure aamaal achhe aur muzayyan (saja kar) karke pesh karunga is tarah wo mere behkane se seedhi raah se hat jayenge albatta aey Allah tere nek, mukhlis aur barguzida bandon par mere warghalane ka koi asar nahin hoga.

ALLAH TA'ALA ne bhi shaitan ko bata diya tha beshak jo mere bande hain un par tera kuchh qaboo nahin.

SHAITANI WASWASE KE ASAR HONE YA NA HONE KE LIHAAZ SE PAANCH QISMEIN

Insaan jism aur rooh ka majmua hai rooh aalam e quds ki ek lateef makhloq hai jismein aalam e baala ke haqa'iq wa kamalaat aur tamam manaafe paaye jaate hain aur jism ki takhleeq mitti se hui isliye ismein maaddi asraat aur khusoosiyat aur zameen ki makhlooqaat wale kamalaat paaye jaate hain.

ALLAH TA'ALA ka khaleefa banne ki istedaad har insaan ko jism aur rooh ke zimn mein ata hui lekin shaitan ne insaan ko jo is nemat se mehroom karne ki koshish ki hai uske nateeje mein insanon ke paanch giroh ban gaye.

1) Pehla giroh wo hai jo poori tarah shaitan ke qabze mein aakar khilafat e ilaahiya se baghawat kar baitha usne khilafat ki istedaad bilkul zaaya (barbaad) kar di. ALLAH TA'ALA ki tauheed aur uski maarfat se uska koi taalluq na raha donon jahanon ki nek bakhti aur humesha ki najaat ki raahon se door ja pada, koi ruhani kamaal haasil karne ki usmein taaqat na rahi yahan tak ke maaddi fawaid jaanne aur unhein haasil karne se bhi ye mehroom raha, ye wo log hain jo aqal wa khirad se khaali hain jaahil kafir wa mushrik hain.

2) Dusra giroh wo jismein jismani istedaad to baaqi rahi magar shaitan ke bhatkane se bhatak gaya aur ruhani istedaad ko zaaya (barbaad) kar diya, isliye ruhani taqazon ko ba ruye kaar laane se wo mehroom ho gaya. Maarfat e ilaahiya to darkinaar ALLAH TA'ALA ki hasti se bhi munkir ho gaya, usne sirf jism aur maadda ko apna maqsad samajh liya aur apni baqiya istedaad ka rukh maaddiyaat hi ki taraf mod diya, wo aqli pecheedgiyon mein gum hokar reh gaye, baaz ne jadeed inkishafaat aur maaddi ijadaat mein bahut badi kamyabi haasil kar li, beshumar mufeed cheezein ijaad ki, fiza mein udne wale taiyare, khala mein noor wa seyyaron ke zariye zameen wa aasman tak raabte qaa'im kar liye, hairat angez aalaat ijaad kar liye ab unki taraqqi ka aakhri marhela hai ke unhone bani noo'a insaan ki halaakat ke liye hazaron meel tak maar karne wale missile taiyar kar liye. Atom bomb, neepam bomb banaye, aawaz se zyada tez raftaar hawai jahaz taiyar kiye jinke zariye chand secondo mein ruye zameen ko halaakat khez manzar mein tabdeel kiya ja sakta hai aur atom bombo ke zariye kurraye arz ko aankh jhapakne ki miqdaar mein uda kar tabaah wa

barbaad kar dena aasan hai. Khilafate ilaahiya ki wo istedaad jo bani noo'a insaan ki jismani, ruhani, dunyavi, ukhrawi fawaid ke liye thi usey insanon ke halaak kar dene wale aalaat ke liye waqf kar diya gaya.

Ab maamla yahan tak pahunch chuka hai ke in hathiyaron ko ijaad karne wale khud apne aapko un ki zad mein mehsoos kar rahe hain unhein har waqt ye khatra laahiq hai ke humare hi ijaad kiye huye aalaat na maloom kis waqt hum par phat padein aur kurraye arz ke sath hum bhi luqma-e-ajal ban kar na reh jayein.

3) Teesra giroh wo hai jinmein khilafate ilaahiya ki istedaad to maujood thi magar shaitan ke warghalane ka itna asar un par zarur hua ke wo ghaflat aur susti ka shikar ho gaye ke apni istedaad ko poori tarah ba ruye kaar na laaye, ye wo aam musalman log hain jinhone qadre qaleel jismani aur ruhani munaafa haasil kiye magar apni salahiyaton ko poori tarah kaam mein na laane ki wajah se ruhaniyat ya maaddiyaat par kaamil tasarruf haasil na kar sake, beshak wo mansabe khilafat par faa'iz nahin huye magar unhone khilafate ilaahiya se baghawat bhi nahin ki yaani imaan se hath nahin dhoye.

Lekin ye khayaal rahe ke is giroh mein phir do qismein hain ek wo jin par shaitan ka asar kam hota hai aur dusre wo jin par shaitan ka bahut zyada asar hota hai agarche imaan se door to nahin hote lekin bahut hi zyada gunahon mein muftala ho jaate hain.

4) Chautha giroh Allah ke un khaas bandon ka hai jin mein ALLAH TA'ALA ki ata farmai hui jismani, ruhani, ilmi, aqli poori istedaad maujood thi aur shaitan ke bhatkane ka unki istedaad ko koi nuqsan na pahunch saka. ALLAH TA'ALA ne shaitan ko mukhatib farma kar pehle hi farma diya tha.

"Beshak mere khaas bandon par tujhe koi ghalba haasil na hoga"

Ye muqaddas giroh Ambiya -e- kiraam aur unke manne wale kamileen par mushtamil hai jinhone ALLAH TA'ALA ki ata farmai hui istedaad ko poori tarah kaam mein lakar khilafate ilaahiya ke mansab ko paaya, hikmat wa maslehat ke mutabiq ruhaniyat wa maaddiyat par mutsarrif hone aur khilafat e ilaahiya ke taqazon ko unhone sahi maaynon mein paaye takmeel tak pahunchaya.

5) Paanchwa giroh wo hai jis ne apne khayaal mein sirf rooh aur uske taqazon ko peshe nazar rakha aur jismaniyaat aur maaddiyaat ko nazar andaaz kar diya ye wo log hain jo apne apne khayaal ke mutabiq riyazat wa mujahida mein mashgool rahe un mein kuchh wo hote hain jin ka ALLAH TA'ALA ki wahdaniyat par imaan hota hai wo shaitan ke bhatkane se mehfooz rehte hain aur kuchh wo hote hain jo ALLAH TA'ALA ki wahdaniyat par imaan nahin rakhte unko shaitan najaat ki raah se mukammal taur par hata deta hai apni riyazat aur mujahida se kisi ne fayda utha kar ruhaniyat ko haasil kar liya albatta dunyavi aur maaddi munaafa se mehroom rahe aur kisi ko apne khayaal ke mutabiq apni ki hui riyazat wa mujahida se ruhaniyat mili aur na hi dunyavi aur maaddi munaafa haasil huye.

SHAITAN NE APNI BAKHSHISH KA MAUQA GAWAAYA

Shaitan ne ibtedai taur par Adam alaihissalam ko sajda karne se inkaar kar diya aur peeth pher kar khada ho gaya firishton ne ek sajda pehle kiya aur phir usey khada dekh kar dusra sajda ba taur shukr kiya.

Hazrat Moosa alaihissalam ke zamane mein shaitan ne Moosa alaihissalam ko kaha ke tum ALLAH

TA'ALA se kalaam karte waqt meri sifarish bhi kar dena, aapne jab rab ta'ala ke huzoor arz kiya to ALLAH TA'ALA ne kaha iblees ko jakar keh do ke Adam alaihissalam ki qabr ko jakar sajda kar lo to main tumhare gunah maaf kar dunga, ye kehne laga zinda Adam ko sajda nahin kiya to ab murda Adam ko sajda kaise karu? Is tarah usne inkaar kiya.

Baaz riwayaat mein hai ke ek laakh saal ke baad iblees ko jahannam se nikaal kar aur Adam alaihissalam ko jannat se nikaal kar phir usey kaha jayega ke Adam alaihissalam ko sajda kar lekin ye inkaar kar dega usey phir jahannam ki aag mein daal diya jayega.

Fayda: Nabi ko is dunya se rukhsat hone ke baad qabr ki zindagi mein sabse pehle murda kehne wala shaitan hai ab bhi uske chele, chamche Ambiya -e- kiraam ko murda keh rahe hain, aur jo kaam baap kare uski aulaad wo hi kaam kare to koi khaas taajjub ki baat nahin khwah haqeeqi aulaad ho ya maanwi aulaad ho.

IBLEES KA NAAM IBLEES YA SHAITAN KYUN?

Iblees ka mardood hone se pehle suryani zabaan mein naam azazeel aur arabi zabaan mein haaris tha jab ALLAH TA'ALA ke hukm ka inkaar kiya to iblees naam hua jiska maayne hai khair se door hona aur Allah ki rehmat se na ummeed hona, usey shaitan bhi kaha gaya hai agar uska maadda shatan hoga to maayne hoga haq se door hone wala, agar wo shaitan se makhoos hai to maayne hoga halaak hone wala aur jal jaane wala.

HAZRATE HAWWA KI PAIDAISH

Jab Hazrate Adam alaihissalam ko firishton ne sajda kiya aur iblees inkaar wa takabbur ki wajah se mardood ho gaya to Adam alaihissalam jo khaas se paida huye the aapka jannat mein koi humjins nahin tha kyun ke firishte alag jins the isliye ALLAH TA'ALA ne aap par neend ko musallat kiya phir aapki bayein (left) pasli se Hazrate Hawwa ko paida kiya aur uski jagah gosht rakh diya gaya jab aap bedaar huye to aapne apne sar ke paas Hazrate Hawwa ko baithe huye paaya puchha ke kaun ho? Unhone kaha ke main aurat hoon, phir aapne kaha tumhein kyun paida kiya gaya? To unhone arz kiya taaki mujhse sukoon haasil karo.

Firishton ne Hazrate Adam alaihissalam ke ilm ka imtehan lene ke liye puchha ke ye kaun hai? To aapne farmaya ye aurat hai phir unhone puchha ise aurat kyun kaha gaya hai? To aapne farmaya choonki ye mard se bani hai, phir unhone sawal kiya ke iska naam kya hai? Aapne farmaya Hawwa, phir unhone kaha iska naam Hawwa kyun rakha gaya? Aapne farmaya ke zinda cheez ko "Hayy" kaha jaata hai ye bhi zinda se paida hui isliye iska naam Hawwa rakha gaya.

Ek riwayat ke mutabiq Hazrate Hawwa ki paidaish firishton ke sajde ke baad jannat mein hui aur dusri riwayat ke mutabiq Hazrate Adam alaihissalam ka jism zameen mein taiyar kiya gaya aur ismein rooh ko dakhil bhi zameen mein hi kiya gaya aur Hazrate Hawwa ki paidaish bhi zameen par hi hui phir donon ko jannat mein le jaaya gaya.

HAZRATE ADAM ALAIHISSALAM KI SHAADI AUR MEHAR

Jab Hazrate Hawwa ko paida kiya gaya to Hazrate Adam alaihissalam ne unki taraf mailaan karna chaha aur irada farmaya ke daste muhabbat badhayein to firishton ne kaha Aey Adam thehar jao pehle mehar ada kar do aapne farmaya wo mehar kya hai? Firishton ne kaha mehar ye hai ke tum Nabi e kareem ﷺ par durood padho.

Ek riwayat mein teen dafa aur ek mein 70 martaba durood paak padhne ka hukm diya gaya yaani is mas'ale mein ittefaaq hai ke Adam Alaihissalam ka mehar ye hi tha ke wo Nabi e kareem ﷺ par durood paak padhein aap ne durood padha aur firishton ki gawahi se nikah hua.

Isse ye bhi pata chala ke beshak Nabiye kareem ﷺ har maujood cheez ke liye waseela hain yahan tak ke aap apne baap Hazrate Adam alaihissalam ka bhi waseela hain.

Dusri riwayat ke mutabiq aap ko aur Hazrate Hawwa ko shaadi ke baad firishte sone ke takht par baitha kar is tarah jannat mein le gaye jis tarah badshahon ko izzat ki khaatir utha kar le jaate hain goya ke baraat ki wapasi par firishte sunehari doli mein donon miyan beewi ko utha kar la rahe hain.

QANOONE QUDRAT AUR QANOON E AADAT MEIN FARQ

ALLAH TA'ALA ki aadat shareefa ye hai ke aam taur par kaamon ke asbaab bana diye hain isi tarah insanon ki paidaish mein bhi qanoone aadat asbaab ke maatehat kar diya gaya ke maa'n aur baap se aulaad ki paidaish hoti hai lekin ye qanoone qudrat nahin.

Qanoone qudrat ki ALLAH TA'ALA ne ek misaal qaa'im kar di hai ke main is tarah bhi kar sakta hoon asbaab ki mujhe koi mohtaaji nahin, mard aur aurat ke baghair apne daste qudrat se mitti ka qaalib bana kar usmein rooh phoonk kar Hazrate Adam alaihissalam ko paida farmaya aur aurat ke baghair mard ki pasli chaak karke aam aadat ke khilaaf Hazrate Hawwa ko paida farma kar ye waazeh kar diya ke main baghair auraton ke mardo se aulaad paida karne par bhi qaadir hoon aur aurat se baghair uske khawind ke beta paida karke bhi waazeh kar diya ke meri qudrat se ye bhi koi bayeed baat nahin yaani hazrat Maryam se Hazrate Eisa alaihissalam ki paidaish to ek aam tareeqa ke mutabiq hi hui lekin ismein mard ka koi waasta nahin, sirf Jibreel ameen ki phoonk ka asar hai kyun ke Eisa alaihissalam ka koi baap nahin.

HAZRATE ADAM WA HAWWA ALAIHISSALAM KO DARAKHT SE MANA KARNE MEIN HIKMAT

Agar Hazrate Adam alaihissalam jannat mein na hote balki pehle hi zameen par hote to "Aur tum donon us darakht ke qareeb na jao" kehne ki na zarurat darpesh aati aur na hi aap se bhool waaqey hoti lekin aap to jannat mein the aur aapka zameen mein rehna aur zameen mein hi Allah ka khaleefa banna khud rab ta'ala ki muraad thi aap ki takhleeq se pehle hi ALLAH TA'ALA ne farma diya tha "Beshak main zameen mein khaleefa banane wala hoon" isse maloom hua ke adam alaihissalam apne mehboob aur mehboob ki muraad ko nahin bhoole yaani ALLAH TA'ALA aur uski muraad jo thi ke aap zameen mein mere khaleefa honge usse Hazrate Adam alaihissalam se bhool nahin waaqey hui balki ALLAH TA'ALA ki marzi ke mutabiq kaam hua, albatta bhool unke maasiwa cheez mein hui jo ALLAH TA'ALA ki hikmat ka taqaaza tha ke ek darakht ke qareeb jaane se roka usmein bhool waaqey hui jo zameen mein aane ka sabab bani.

Is maqaam par ye shubah (shak) sahi na hoga ke ALLAH TA'ALA Hazrate Adam alaihissalam ko is bhool ke baghair zameen par laane par qaadir tha beshak uski qudrat haq hai lekin usne izhaar e qudrat ko khud hi hakeemana asbaab ke sath marboot farmaya hai. Adam alaihissalam ka nisyaan un hi asbaab mein shamil hai, ALLAH TA'ALA ke qaadir hone ke sath sath uska hakeem hona bhi barhaq hai aur hakeem ki shaan nahin ke hikmat ke khilaaf koi kaam kare, hikmat ki riyaaayat se qudrat ki nafi nahin hoti. Adam alaihissalam ki us zaahiri lagzish ko haqeeqatan maasiyat na

samjha jaaye aur is baat par ghaur kiya jaaye ke ALLAH TA'ALA ne Hazrate Adam alaihissalam ko jannat mein thehra kar ek khaas darakht ke qareeb jaane se mana farma diya aur shaitan ko ikhtiyar de diya ke wo is mumaniyat ki khilaaf warzi mein adam alaihissalam ki lagzish ka sabab ban jaaye aur lagzish ke saadir hone ke baad Adam alaihissalam ka zameen mein khaleefatullah hona jo mansha e iyzadi tha hakeemana taur par poora ho jaaye, adna taammul se ye baat samajh mein aa sakti hai ke ALLAH TA'ALA ne apne mansha aur muraad ko mut'haqqiq farmane ke liye ye sab hakeemana asbaab paida farmaye.

ADAM ALAIHISSALAM SE BHOOL HUI

"Aur us darakht ke qareeb na jaana ke had se badhne walon mein se ho jaoge"

Adam aur hawwa alaihissalam donon us darakht ke qareeb gaye aur ALLAH TA'ALA ki mumanat (mana karne) ke bawajood unhone usey kha liya aisi soorat mein aayat e kareema ka ba zaahir mafaad ye hi hoga ke Adam wa Hawwa alaihimassalam (maaz'Allah) donon zaalim ho gaye magar yaad rahe ke Adam alaihissalam Allah ki zameen par ALLAH TA'ALA ke pehle khaleefa aur uske Nabi huye Allah ka Nabi aur Allah ka khaleefa kabhi zaalim nahin ho sakta. Agar koi banda Hazrate Adam alaihissalam ko zaalim kahega to wo khud zaalim wa kafir qaraar payega.

ZULM KE MAAYNE

Yaani kisi cheez ko us ki asal jagah ki bajaye kisi dusri jagah rakh dena.

Quran kareem mein shirk ke liye bhi lafz zulm waarid hai haq talafi aur haakim ke farmane haq ki nafarmani ko bhi zulm kehte hain balki har maasiyat wa gunah zulm hai. ALLAH TA'ALA bande ko jis kaam ka hukm de uski khilaaf warzi yaqeenan gunah hai lekin uska qanoon ye hai ke wo bandon ko usi kaam ka hukm deta hai jo bande ke ikhtiyar mein ho dekhiye Qurane kareem ne farmaya "ALLAH TA'ALA kisi ki taaqat wa ikhtiyar se baahar usey koi hukm nahin deta" zaahir hai ke bhool kar kisi kaam ka karna ya na karna bande ke ikhtiyar mein nahin, aisi soorat mein "us shajar ke qareeb na jaana" ki nahin ke ye maayne nahin ho sakte ke tum bhul kar bhi us darakht ke qareeb na jaana warna tum donon zaalimon mein se ho jaoge.

Ab is baat ka faisla ke Hazrate Adam alaihissalam qasdan (jaanbujh kar) us darakht ke qareeb gaye ya bhool kar bila qasd? Khud Quran majeed se hi sun lijiye ALLAH TA'ALA ne farmaya:

"Aur beshak humne usse pehle Adam alaihissalam se darakht ke qareeb na jaane ka ahad liya to wo bhool gaye aur humne unka koi qasad na paaya"

Saabit hua ke Adam alaihissalam se kisi qism ka koi zulm sarzad nahin hua na unhone koi shirk kiya, na unse koi haq talfi hui, na unse kisi maasiyat aur gunah ka sudoor hua. Jaise rozedaar ka roze ki haalat mein bhool kar khana peena gunah nahin usi tarah Adam alaihissalam ka us darakht se bhool kar kha lena bhi gunah nahin yaqeenan wo gunahon se paak aur Nabi hone ki wajah se masoom hain. Shaitan unse jis zaahiri lagzish ke saadir hone ka sabab bana wo haqeeqatan maasiyat nahin balki uske sath ALLAH TA'ALA ki hikmatein mutalliq hain is tarah Hazrate Adam alaihissalam ka "Aye humare rab, hum ne apne nafs par zulm kiya" kehna bhi unke zaalim hone ki daleel nahin balki unke kamaale abdiyat aur rabbe kareem ki bargah mein intehai tawaju aur inkesari par mabni hai.

SHAITAN KE PHUSLAANE KA KYA MATLAB?

To shaitan ne unhein us darakht ke zariye phuslaaya aur jahan wo rehte the wahan se unhein alag kar diya.

Adam wa Hawwa alaihimassalam ke liye farman tha ke us darakht ke qareeb na jaana, shaitan ne unse is farmane ilaahi ki nafarmani karani chahi isliye waswase ki zabaan mein donon se kaha ke main tumhein aisa darakht na dikhao jiske khane se tum humesha jannat mein raho aur tumhein aisi badshahi naseeb ho jaaye jismein kabhi kisi qism ki kamzori paida na ho. Shaitan ne unke dilon mein baar baar waswasa paida kiya aur waswasa ki zabaan mein qasam kha kar unko kaha ke main tumhara khair khwah hoon us darakht ke khane se tumhare rab ne sirf isliye tumhein roka hai ke tum firishte na ho jao humesha tumhein jannat mein rehna naseeb na ho jaaye, bil aakhir dhoke se unhein is darakht ke khane par aamaada kar liya aur adam wa hawwa alaihissalam ne darakht se kha liya aur khate hi unka jannati libaas unse utar gaya aur jannati darakhton ke patton se apne apne jismon ko dhanpa (chhupaya) aur wo jannat se zameen ki taraf utaar diye gaye yahan tak to shaitan ki khwahish poori ho gai lekin asal maqsad mein wo kamyab na hua uski asal khwahish ye thi ke Adam alaihissalam Allah ki mumaniyat ko yaad rakhte huye qasdan us darakht se khayein aur is tarah aasi aur nafarman hokar jannat se nikaale jayein isliye usne waswasa ki zabaan mein kaha مَا لَهُمْ بِمَا كُفُّوا عَنِ هَذِهِ الشَّجَرَةِ keh kar ALLAH TA'ALA ki nahin bhi unhein yaad dila di, lekin ismate ilaahiya ne unhein maasiyat se bacha liya aur us darakht ke khane se pehle mumaniyat e ilaahi ka unhein nisyaaan ho gaya jaisa ke ALLAH TA'ALA ne farmaya :

"Adam bhool gaye humne unka qasad na paaya"

Aur Adam alaihissalam qasdan farmane ilaahi ki khilaaf warzi se bach gaye aur shaitan apne asal maqsad mein nakaam ho gaya ye hi wajah hai ke ALLAH TA'ALA ne azal (jaal ke sath) ke bajaye azal nahi farmaya yaani ye farmaya ke shaitan ne unko phusla diya ye nahin farmaya ke unhein gumrah kar diya.

SHAITAN NE WASWASA KYUN DAALA?

Adam alaihissalam ko jab firishton ne sajda kar liya to aapko aur aapki zauja ko jannat mein rehne ka hukm hua aur irshad hua ke aap yahan jo chahein ba faraghat khayein lekin us darakht ke qareeb na jayein to us mana kiye huye darakht ki wajah se shaitan ne donon ko phusla diya aur unhein khushhaali, be fikri aur aesh wa ishrat ke mahol yaani jannat se door kar diya, wajah uski ye bhi thi ke jab Hazrate Adam alaihissalam ko sajda karne se shaitan ne inkaar kar diya aur takabbur kiya to ALLAH TA'ALA ne farmaya "Too mardood hai yahan se nikal ja" to shaitan ke dil mein bughz wa hasad ki aag bhadakne lagi aur kehne laga ke jis tarah main zaleel wa khwar kar ke nikaala gaya hoon adam wa hawwa aur unki nasl ko bhi isi tarah jannat se nikaluga aur unhein isi tarah gumrah karunga jis tarah mujhe gumrah kiya gaya yaani main unse apna poora badla lunga.

SHAITAN PHUSLAANE PAR KAISE QAADIR HUA?

Shaitan ne jab sajda se inkaar kiya usey jannat se nikal jaane ka hukm diya gaya usi waqt usne ALLAH TA'ALA se muhlat le li agarche ALLAH TA'ALA ne farma diya tha ke tera daaw mere

mukhlis bandon par nahin chalega isliye shaitan aapse qasdan gunah na kara saka balki sirf muhlat ka faayda uthate huye aapke dil mein waswasa daal kar aap ko bhula diya.

SHAITAN INSANON KO KAISE WASWASE MEIN DAALTA HAI?

ALLAH TA'ALA ne irshad farmaya :

"Beshak wo aur uska qabeela tumhein dekhta hai jahan se tum usey nahin dekh sakte"

Yaani shaitan aur uske zere asar dusre chhote chhote shaitan jahan kahin bhi ho'n insanon ko dekh sakte hain aur unhein waswase mein daal sakte hain halanki insaan unhein nahin dekh rahe hote. Beshak shaitan insaan ke andar apne asraat is tarah jaari wa saari kar sakta hai jaise adam ki ragon mein khoon jaari hota hai.

SHAITAN NE KAHAN SE WASWASA WALI GUFTAGU KI?

Shaitan ne Adam wa Hawwa se jo guftagu ki wo qawi waswason ke zariye ki.

Usne zameen se hi waswase ki zabaan mein wo kuchh keh diya jo kehna chahna tha jab se usey jannat se nikaal diya gaya phir usey aasmanon par chadhne ki na ijazat thi na hi wo chadh saka. Quran majeed ya kisi hadees mein waarid nahin hua ke shaitan Adam wa Hawwa ke paas jannat mein pahuncha ho Quran paak mein to sirf ye hi alfaaz waarid hain "Un donon ko shaitan ne waswase mein daal diya".

Aur Surah Taaha aayat 120 mein hai shaitan ne un (Adam) ko waswase mein daal diya, shaitan ko waswase mein daalne ke liye jismani taur par kisi ke paas jaana zaruri nahin aur na hi ye zaruri hai ke wo jise waswase mein daale wo usey dekhe bhi.

Tambeeh: Jin aqwaal mein shaitan ka saanp ke zariye jannat mein jaana saabit hai ya shaitan ka jannat ke darwaze par baith kar waswase mein daalne ka zikr hai wo bani israel ke manghadat aqwaal hain. Ibne kaseer ne kaha :

'Yahan mufasssereen ne kai israeli khabrein naqal kar di hain'

Aur Imam Raazi farmate hain :

'Zaruri hai ke aisi riwayaat ki taraf bilkul iltifaat na kiya jaaye'

Fayda: Shaitan ko ALLAH TA'ALA ne itne tasarrufaat ki taaqat de di hai ke wo kahin bhi logon ke dilon mein waswase daal leta hai aur hazrat Izraail malkul maut firishte ko itni taaqat haasil hai ke wo ek lamhe mein tamam ruye zameen ke kone kone mein rooh qabz kar sakta hai aur saiyadna Muhammad ﷺ ko ALLAH TA'ALA ne unse zyada tasarrufaat ki taaqat di hai to ismein dusre kisi ka kya nuqsan? Aap apne ummati ki haalate zaar ko dekhein, uski haajat ko poora karein wo kahin bhi ho? Ismein na to koi shirk hai aur na hi aqlan muhaal hai.

Aitraaz:

ALLAH TA'ALA ne irshad farmaya: وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ

Yahan par kai mut'rajjemeen ne "عصى" ka maana "Hukm taala" nafarmani ki, aap se qasoor hua kiya hai aur "غوى" ka maayne raah se behka, gumrah huye, ghalti mein pad gaye, raahe raast se bhatak gaya kiya hai to kis tarah kaha ja sakta hai ke Adam alaihissalam se sirf bhool waqey hui aap ne koi jurm aur gunah nahin kiya?

Jawab: Aap mut'rajjemeen ne yahan tarjuma sahi nahin kiya dekhiye Aala Hazrat Maulana Ahmad Raza Khan Bareilvy rahmatullahi ta'ala alaihi ne ye tarjuma kya hai :

"Adam alaihissalam se apne rab ke hukm mein lagzish waaqey hui jo matlab chaha tha uski raah na pai"

Is tarjume se waazeh ho raha hai ke ye lagzish bhool kar thi ismein koi gunah ya bhatkane wali baat nahin thi. Is maqaam par Allama Raazi rahmatullahi ta'ala alaihi ne tafseer kabeer mein zikr farmaya :

Yaani beshak zaahir Quran paak agarche dalaalat karta hai ke Hazrate Adam alaihissalam se isyaan wa ghawayat waaqey huye lekin kisi ko ye kehne ka koi haq nahin ke wo ye kahe ke Hazrate Adam ne hukm taala wo gumrah huye bhatak gaye yaani maqsad ye hai ke ye alfaaz ALLAH TA'ALA ne istemal farmaye usko haq pahunchta hai wo apne bande ke haq mein jo alfaaz chahe istemal kare lekin wo hi haqeeqatan unke maayne se bhi aagah hai.

Is maqaam par Allama Aalusi rahmatullahi ta'ala alaihi ruhul ma'ani mein tehreer farmate hain : Qazi Abu Bakar bin arabi ne waazeh taur par bayan farmaya ke isyaan yaani nafarmani, bhatak jaana, behak jaana, gumrah ho jaana is qism ke alfaaz ki nisbat jab hum apne walidain aaba wa ajdaad ki taraf nahin kar sakte jo insanियat mein humare mamaasil hain aur Ambiya -e- kiraam se ghatiya hain aise alfaaz ki nisbat Ambiya -e- kiraam aur khusoosan Hazrate Adam alaihissalam ki taraf kaisi ho sakti hai? Jo bar guzeeda mukarram aur har tarah tazeem wa takreem ke lihaaz se muqaddam hain.

Ma'alimul Tanzeel mein hai :

Ye yaqeeni baat hai ke Adam alaihissalam par aasi waghaira (nafarman hua, behak gaya, gumrah hua) ke alfaaz ka itlaaq jaiz nahin.

AMBIYA -E- KIRAAM GUNAHON SE PAAK HAIN

Ambiya -e- kiraam tamam saghaayar aur kabaayar gunahon se paak hote hain maaz'Allah Ambiya -e- kiraam se gunah sarzad ho'n ye ho nahin sakta Allama Raazi rahmatullahi ta'ala alaihi ne is par kai dalelein qaa'im ki hain aap farmate hain :

1) Agar Ambiya -e- kiraam se gunah sarzad ho'n to unka martaba apni ummaton ke nafarman, gunahgaar logon se bhi kam hoga aur ye jaiz nahin, wajah ye hai ke Ambiya -e- kiraam ke maraatib bahut buland hote hain unhein aala darje ki buzurgi aur sharafat haasil hoti hai jo aala darja rakhte ho'n unse gunah sarzad ho'n to wo bahut zyada bure samjhe jaate hain ALLAH TA'ALA ne farmaya :

"Aey Nabi ki beewiyon! Jo tum mein sareeh haya ke khilaaf koi jurrat kare us par auron se dugna azaab hoga"

Isse muraad shauhar ki ita'at mein kotahi karna aur uske sath bad-akhlaqi se pesh aana hai kyun ke badkaari se ALLAH TA'ALA Ambiya ki beewiyon ko paak rakhta hai. Beharhaal jis shakhs ki khusoosiyat aur fazeelat zyada hoti hai usse agar qasoor waaqey ho to wo qasoor bhi dusron ke qasoor se zyada sakht qaraar diya jaata hai.

Isi tarah mehsan se badkaari sarzad hone mein rajm kiya jaata hai aur ghair mehsan ko 100 kode lagaye jaate hain kyun ke mehsan ki shaan ghair mehsan se isliye zaayad hai ke wo shaadi shuda hai usse badkaari sarzad hona azeem jurm samjha jayega. Jab ke is par bhi ijma hai ke Nabi ka maqaam ummat ke kisi fard se bhi kam nahin ho sakta to gunahgaron se kam darja kaise ho sakta hai?

2) Gunahgaar faasiq hota hai aur agar Nabi se gunah sarzad ho'n to wo maaz'Allah faasiq honge aur faasiq ki shahadat qabool nahin kyun ke ALLAH TA'ALA ne farmaya :

"Agar koi faasiq tumhare paas khabar laaye to tehqeeq kar lo"

3) Ambiya -e- kiraam se agar gunahe kabeera sarzad hona jaiz ho sake to unko zajr karna aur sakhti se rokna zaruri ho jayega is tarah Ambiya -e- kiraam ka iza pahunchana haraam nahin hoga halanki Ambiya -e- kiraam ko iza pahunchana haraam hai. ALLAH TA'ALA ne irshad farmaya :

"Beshak jo log iza dete hain Allah uske rasool ko un par Allah ki laanat hai dunya aur aakhirat mein"

4) Har Nabi ki ummat par laazim hota hai ke wo apne Nabi ki taabedari karein jaise humein hukm diya gaya hai.

ALLAH TA'ALA ne Nabi kareem ki zabaane mubarak se kehlaaya 'meri taabedari karo' agar maaz'Allah aap se gunah sarzad hone jaiz ho sakein to aap ki ummat ko aapke gunahon ki taabedari karna wajib hoga is tarah gunah karne haraam bhi ho'n aur gunahon mein Nabi ki taabedari wajib bhi ho, ek hi waqt mein ek kaam haraam bhi ho aur wajib bhi ho ye kaise mumkin ho sakta hai?

5) Humari aql waazeh taur par ye kaam karti hai ke Nabi ka muqaam bahut buland hota hai Nabi ALLAH TA'ALA ki 'wahee' (Quran) ka ameen hota hai aur Nabi Allah ke bandon aur uski zameen mein Allah ka khaleefa hota hai. Ye kaise ho sakta hai ke wo Allah ke farman ko sunte huye ke "Ye kaam na karo" phir wo apni lazzaat ko tarjeeh de kar wo kaam kare? Allah ke rokne aur uske azaab ke khauf ki taraf tawajjo na de ye bahut bura aur namumkin hai.

6) Jo log gunahon ka irtikaab karte hain wo azaab ke mustahiq hote hain ALLAH TA'ALA ne farmaya :

"Aur jo Allah aur uske rasool ki nafarmani karein to beshak unke liye jahannam ki aag hain jismein humesha rahenge. Usi tarah gunahon ke murtaqib laanat ke mustahiq hote hain"

ALLAH TA'ALA ne irshad farmaya :

"Khabardar zaalimon par Allah ki laanat hai"

Agar Ambiya -e- kiraam gunah karein to wo azaab aur laanat ke mustahiq honge halanki ijma e ummat hai ke Ambiya -e- kiraam azaab ya laanat ke mustahiq nahin ho sakte.

7) Ambiya -e- kiraam logon ko ALLAH TA'ALA ki ita'at ka hukm dete hain agar khud us par amal na karein to un par saadiq aayega.

Logon ko bhalai ka hukm dete ho aur apni jaanon ko bhoolte ho halanki tum kitaab padhte ho to kya tumhein aqal nahin?

Jab ek aam naseehat karne wale ki is se mazammat ki ja sakti hai to Ambiya -e- kiraam jo azeem maraatib ke maalik hote hain unse kaise mumkin hai ke wo aur logon ko naseehat karein aur khud amal na karein.

Hazrat Shoaib alaihissalam ne apni qaum ko kaha "Aur main nahin chahta hoon ke jis baat se tumhein mana karta hoon aap uske khilaaf karne lagu, main to jahan tak ho sake sawaarna hi chahta hoon"

8) ALLAH TA'ALA ne Ambiya -e- kiraam ki shaan mein zikr farmaya :

"Beshak wo bhale kaamon mein jaldi karte hain"

Khairat ka matlab ye hota hai ke har achha kaam karna aur har bure kaam se bachna, isse waazeh

hua ke Ambiya -e- kiraam karte hi achhe kaam hain aur bure kaamon se bachte hain lihaza unse gunah sarzad nahin ho sakte.

9) ALLAH TA'ALA ne Ambiya -e- kiraam ki shaan mein zikr farmaya :

"Beshak wo humare nazdeek chune huye pasandida hai"

Jab is ko mutlaq zikr kiya gaya unki kisi khaslat aur aadat ko alag nahin kiya to pata chala ke un ke tamam kaam hi achhe hain koi bura kaam paaya jaaye to is tarah kaha jaata hai :

'fulan shakhs hai to barguzida aur chune huye logon mein se lekin albatta siwaye fulan kaam ke, ke wo is kaam mein achha nahin'

Jab Ambiya -e- kiraam ke mutalliq aisa koi jumla zikr nahin kiya gaya to isse waazeh hota hai ke Ambiya -e- kiraam ke sab kaam achhe hi achhe hote hain unse koi gunah nahin hota aur bhi kai aayaat us par dalaalat kar rahi hain.

10) ALLAH TA'ALA ne shaitan ke qaul ko zikr farmate huye irshad farmaya :

"Teri izzat ki qasam zarur main un sab ko gumrah kar dunga magar jo unmein tere mukhlis bande hain"

Shaitan ne apni aajizi ka zikr kar diya ke aey Allah tere mukhlis bandon par mera daaw nahin chalega.

ALLAH TA'ALA ne Ibrahim, Is'haaq aur Yaqoob alaihimussalam ko apna mukhlis banda kaha, irshad baari ta'ala hai :

"Beshak humne unhein ek khari baat se imteyaaz bakhsha us ghar ki yaad hai yaani humne unhein apna mukhlis banaya"

Hazrat Yusuf alaihissalam ke mutalliq rab ta'ala ne farmaya :

"Beshak wo humare mukhlis bandon mein se hain"

Jab baaz Ambiya -e- kiraam ka mukhlis hona waazeh ho gaya aur shaitan ke apne qaul ke mutabiq wo mukhlis bandon ko gumrah karne se aajiz hai to tamam Ambiya -e- kiraam ka hukm ek hi hai kyun ke iska koi bhi qaa'il nahin ke baaz Ambiya -e- kiraam maaz'Allah gunahgaar hain aur baaz nahin.

11) "Aur beshak iblees ne unhein apna gumaan sach kar dikhaya to wo uske pechhe huye magar ek giroh ke musalman tha".

Is aayate kareema se waazeh hua ke imaan wale logon ke ek giroh ne shaitan ki taabedari nahin ki jinhone shaitan ki taabedari nahin ki wo gunahgaar bhi nahin.

Ab dekhna ye hai ke ye giroh Ambiya -e- kiraam ka hai ya dusre log hain? Agar Ambiya -e- kiraam hain to yaqeenan tamam Ambiya -e- kiraam ka hukm ek hi hai aur agar ye log Ambiya nahin to phir bhi waazeh hai ke Ambiya -e- kiraam gunahgaar nahin ho sakte, kyun ke agar Ambiya -e- kiraam gunahgaar ho'n aur dusre log gunahgaar na ho'n to jo Nabi nahin wo Nabi se shaan ke lihaaz se badh jayega, ye nahin ho sakta kyun ke tamam ummat ka ittifaaq hai ke Nabi ke darje ko koi dusra nahin pa sakta.

12) ALLAH TA'ALA ne apni makhlooq ki do qismein bayan ki hain ek ke mutalliq farmaya :

"Wo shaitan ke giroh hain khabardar beshak shaitan hi ka giroh khasaare mein hai"

Dusri qism ke mutalliq farmaya :

"Wo Allah ka giroh hai khabardar beshak Allah ka giroh hi kamyaaab hai"

Ismein to kisi qism ka koi shak nahin ke shaitani giroh to wo hi hoga jo aise amal karega jinko

shaitan pasand karta hoga aur shaitan ke pasandida gunah hain. Har wo shakhs jo ALLAH TA'ALA ka nafarman hoga, gunahgaar hoga wo hi shaitani giroh mein hoga. Agar maaz'Allah Ambiya -e- kiraam se bhi gunah sarzad ho'n to wo shaitani giroh mein dakhil honge aur khasaare mein honge.

Kya koi musalman ye keh sakta hai ke ummat ke nek wa parhezgaar log to Allah ka giroh ho'n aur kamyab hone wale ho'n aur Ambiya -e- kiraam shaitani giroh mein dakhil hokar khasaare mein ho'n? Aisa kabhi nahin ho sakta kisi musalman ka aisa sochna bhi apni dunya aur deen ko barbaad karna hai.

13) Ambiya -e- kiraam firishton se afzal hain isliye zaruri hai ke unse koi gunah sarzad na ho sake kyun ke firishton ke mutalliq ALLAH TA'ALA ne farmaya :

"Baat mein usse sabqat nahin karte aur us ke hukm par kaarband hote hain"

Isi tarah firishton ke mutalliq aur ye farmaya :

"Aur wo Allah ka hukm nahin taalte aur jo unhein hukm ho wo hi karte hain"

Jab firishte Allah ke hukm ke mutabiq amal karte hain to Allah ke hukm ki khilaaf warzi nahin karte to ye kaise ho sakta hai ke Ambiya -e- kiraam jo unse afzal hain wo ALLAH TA'ALA ke hukm ke mutabiq amal na karein aur Allah ke hukm ki khilaaf warzi karein? Gunahgaar to nekon ke barabar bhi nahin ho sakte, afzal hona to door ki baat hai. ALLAH TA'ALA ne farmaya :

"Kya hum unhein jo imaan laaye aur achhe kaam kiye un jaisa kar dein jo zameen mein fasaad phailate hain ya hum parhezgaron ko shareer be hukmon ke barabar thehra dein"

14) Nabiye kareem ﷺ ne ek aarabi se untni khareedi aur aapne usey qeemat ada kar di usne phir aapse qeemat ka mutaalba kiya aapne farmaya ke qeemat to maine ada kar di usne aapse gawah talab kiya aapne khayaal kiya meri gawahi kaun dega us waqt to koi maujood hi nahin tha. Hazrat Khuzaima ne kaha ya Rasoolallah! Main gawahi deta hoon ke aapne aarabi ko untni ki qeemat ada kar di hai. Aapne jab unse poochha tum ne kaise gawahi de di thi halanki tum to us waqt maujood hi nahin the? Unhone arz kiya Ya Rasoolallah! Aap humein aasmanon ki khabar batate hain to hum aapki tasdeeq karte hain to kya is untni ki qeemat ada karne par aapki tasdeeq na karein? Ye kaise ho sakta hai? Nabi kareem ﷺ ne farmaya aainda Khuzaima jahan akele hi gawahi denge unki gawahi do shakhsan ke barabar samjhi jayegi.

Agar maaz'Allah Ambiya -e- kiraam se gunah hote to hazrat Khuzaima kabhi gawahi na dete balki ye khayaal karte ke Nabi kareem ﷺ bhi maaz'Allah humari tarah jhoot bol sakte hain.

(khayaal rahe ke baaz riwayaat mein ghorha khareed ne ka zikr hai.)

15) "Beshak main tumhein logon ka imaam banane wala hoon"

Ye ALLAH TA'ALA ne Ibrahim alaihissalam ko farmaya, imaam wo hai jis ki log iqteda (pairwi) karein aur taabedari karein agar Nabi se gunah waaqey ho'n to un gunahon ki iqteda aur taabedari bhi laazim hogi ye mumkin nahin ke Nabi gunahon se mana bhi karein aur gunah karke logon ko apne gunahon ki iqteda ka bhi hukm dein.

16) ALLAH TA'ALA ne irshad farmaya :

"Nubuwat aur imaamat ka waada nek aur Allah ke qurb ke mustahiq logon ke liye hai zaalimon ke liye nahin, gunahgaar kabhi Nabi nahin ban sakenge, waazeh taur par maloom hua ke Ambiya -e- kiraam gunah nahin karte kyun ke gunahgaron ko mansabe nubuwat milta hi nahin.

HAZRATE ADAM WA HAWWA ALAIHIMASSALAM KA ZAMEEN MEIN TASHREEF LAANA

"Aur jahan rehte the wahan se unhein alag kar diya"

Yaani jannat mein Hazrate Adam wa Hawwa donon ko rehne ki ijazat di gai aur har qism ke jannat ke phal aur nematein khane ki ijazat di gai albatta ek darakht se mana kiya gaya jab shaitan khair khwah ban kar qasmein utha kar naseehat dene wale ki shakl mein aap ko waswase mein daalne mein kamyab ho gaya to aapko jannat aur jannat ki nematon se alag hona pada aur ALLAH TA'ALA ne hukm de diya :

"Aur humne kaha tum tamam utar jao baaz tumhare baaz ke dushman hain"

Aur dusre maqaam par farmaya :

"Rab ne farmaya tum donon mil kar jannat se utaro"

Donon aayaton ka maqsad ye hai ke Hazrate Adam wa Hawwa ko bama'a unki aulaad ke jo taa qiyamat wajood mein aani thi zameen par utarne ka hukm diya aur farmaya tumhari aulaad baaz dusre baaz ki dushman hogi.

Khayaal rahe ke shaitan ko un donon ke utaar ne se pehle hi mardood karke ruye zameen par bhej diya gaya tha yahan uske utarne ka zikr nahin. Hazrate Adam alaihissalam Sarandeep mein utaare gaye aur Hazrate Hawwa ko Jeddah mein aur shaitan ko pehle hi Ila mein utaar diya gaya tha.

Hazrate Adam alaihissalam jab zameen par tashreef laaye to aapka jannati libaas utaar liya gaya tha aur jannat ke darakhton ke patte apne jism par dhaanp kar tashreef laaye.

Hazrat Ali radiiallaho ta'ala anhu farmate hai ke hindustan ki zameen isliye umda aur hari bhari aur ude qaranphal waghaira khushbuyein isliye wahan par paida hoti hain ki Adam alaihissalam jab us zameen par aaye to unke jism par jannati darakht ke patte the wo patte hawa se ud kar jis darakht par pahunche wo humesha ke liye khushbudaar ho gaya.

HAZRATE ADAM ALAIHISSALAM JANNAT SE KYA LAAYE?

Hazrate Adam alaihissalam jannat se mukhtalif qism ke beej aur teen qism ke phal aur Hajre Aswad (syaah patthar jo Khana Ka'aba mein laga hua hai) aur wo "Asa" (danda) jo baad mein Moosa alaihissalam ke hath aaya jis ki lambai 10 gaz thi apne sath lekar aaye the aur kuchh sona chandi aur kuchh kheti baadi waghaira ke auzaar bhi sath laaye.

Adam alaihissalam is qadr girya wa zaari mein mashgool huye ke un tukhmon se bekhbar ho gaye shaitan ne mauqa pakar unko apna hath lagaya jis tukhm par uska hath laga wo zehreela ho gaya aur jo uske hath se mehfooz raha uska nafa barqaraar raha.

Sayyiduna Adam alaihissalam ke sath teen qism ke jannati mewe aaye, ek wo jo poore kha liye jaate hain, dusre wo jin ka upari hissa kha liya jaata hai aur ghutli phenk di jaati hai jaise khajoor, aam waghaira teesre wo jin ka upari chhilka phenk diya jaata hai aur andruni hissa kha liya jaata hai.

Sahi riwayat hai ke unke sath lohe ke auzaar bhi the ek sadi jisse loha pakadte, dusra hathauda, teesra iran neez hajare aswad.

Sahi riwayat mein aata hai ke Hajre Aswad jab jannat se aaya to uski roshani kai meel tak jaati thi jahan uski kiranein pahunchti thi us had tak haram ki hadein (sarhad, boundary) qaa'im hui.

Hazrate Adam alaihissalam ko dunya mein aakar bahut wahshat aur ghabrahat hui, Hazrate Jibreel alaihissalam ba hukme ilaahi zameen par aaye aur buland aawaz se azaan kahin jab Adam

alaihissalam ne azaan mein huzoor ﷺ ka naam suna tab unki wo wahshat door hui.

Ye tamam waqiyaat sahi ahadees se saabit hain jinko Shah Abdul Azeez Muhaddis Dehalvi ne Tafseer Azeezi mein isi maqaam par jama farmaya hai.

HAZRATE ADAM ALAIHISSALAM KA ZARIYA MUA'ASH :

Isi Tafseer Azeezi mein hai ke sabse pehle kapda bunne ka kaam Adam alaihissalam ne kiya aur baad mein aap kheti baadi ke kaam mein mashgool rahe, Nooh alaihissalam ka zariya ma'ash lakdi ka kaam tha, Idrees alaihissalam darzi gari, Hazrat Hood alaihissalam aur Hazrat Saaleh tijarat, hazrat Ibrahim alaihissalam kheti baadi kiya karte the, hazrat Moosa alaihissalam ne kuchh muddat bakriyan charai, hazrat Dawood alaihissalam zirah banate the, hazrat Suleman alaihissalam itne bade badshah ho kar bhi darakhton ke patton se punkhe aur waghaira zanbeelein bana kar guzar karte the, Hazrate Eisa alaihissalam ne koi pesha ikhtiyar na farmaya balki humesha sair karte rehte the aur farmate the ke jisne mujhe subah ko khana diya hai wo shaam ka khana bhi dega.

Fayda: Tafseer Azeezi mein usi maqaam par Hazrate Adam alaihissalam ne kunwein ka paani kabhi nahin piya balki aap humesha baarish ka paani piya karte the sabse pehle Adam alaihissalam ne chandi se rupye aur sone se asharfiyan banai.

ADAM ALAIHISSALAM KI TAUBA

"Phir seekh liye Adam ne apne rab se kuchh kalime to ALLAH TA'ALA ka un par rujoo ba rehmat hua beshak wo hi bahut tauba qabool karne wala behad reham farmane wala hai".

تلقى ka maayne hai ke aage badh kar mulaqat karna yaani istiqbaal karna ab maayne ye hoga ke Adam alaihissalam ne aane wale ba waqaar mehmanon aur muazzam ahbaab ki tarah muhabbat wa ikraam ke sath ALLAH TA'ALA ke kalimaat ka istiqbaal kiya. Wo kalimaat kya the Allama Abu Hayyaan ne farmaya :

Yaani ALLAH TA'ALA ne waazeh taur par wo kalimaat nahin bataye balki

فَتَلَقَىٰ آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ

farma kar humein sirf kalimaat mubhema ki khabar di isliye unki taayyun mein ahle ilm se chand aqwaal manqool hain.

1) Ibne Abbas radiallaho ta'ala anhuma aur baaz deegar ulema ne kaha ke wo kalimaat ye hain :

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

2) abdullah bin masood radiallaho ta'ala anhu se manqool hai ke wo kalimaat ye hain :

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

3) wahab aur Muhammad bin ka'ab se manqool hai wo kalimaat ye hain :

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ عَمِلْتُ سُوءًا وَظَلَمْتُ نَفْسِي فَأَغْفِرْ لِي إِنَّكَ خَيْرُ الْغَافِرِينَ

Ye qaul abdullah bin abbas ki taraf bhi mansoob hai.

4) Ek qaul ye hai ke Adam alaihissalam ne saaqe arsh par Muhammad ﷺ likha hua dekha to unhone usi 'isme mubarak' ko apni shafa'at ka zariya banaya ye akhiri qaul Hazrat Abdul Azeez Muhaddis Dehalvi rahmatullahi ta'ala alaihi ne bhi ba riwayat Tibrani Baihaqi Haakim Hazrat Farooqe Aazam radiallaho ta'ala anhu Tafseer Azeezi mein naql kiya.

"Aey Allah main tujhe hazrat Muhammad ﷺ ka waasta dekar maafi chahta hoon"

Isi Tafseer Azeezi mein Hazrat Ali radiallaho ta'ala anhu se bhi ba riwayat Ibnul Manzar manqool hai.

Allama Sayyed Mehmood Aaloosi hanafi baghdadi ne farmaya :

Yaani ek qaul ye hai ke Adam alaihissalam ne saaqe arsh par Muhammad ﷺ likha dekha to hazrat ko unhone apni shafa'at ka zariya banaya yaani wo kalimaat "Muhammad rasoolullah" hain Allama Aalusi farmate jab Quran mein eisa alaihissalam ko kalimatullah kaha gaya to roohe aazam Habeebe Akram ﷺ par 'kalimatullah' ka bola jaana to zarur hi saabit ho jayega, na eisa hain na Moosa, balki aalame imkaan mein koi nahin aur waqai koi nahin lekin sab Huzoor alaihissalam ke Huzoor ke anwaar ke jalwe aur aap hi ke gulzaare husn ke mehakte huye phool hain.

Agar Adam alaihissalam Nabi kareem ﷺ ke isme giraami ko bataur waseela na pesh karte aur isi tarah Nooh alaihissalam aap ke isme giraami ka waseela na laate to na adam ki tauba qabool hoti aur na Nooh alaihissalam gharq hone se najaat haasil karte.

ADAM ALAIHISSALAM KI TAUBA KAB QABOOL HUI?

Hazrate Adam alaihissalam ne jab in kalimaat ke zariye tauba ki, ALLAH TA'ALA ne usi waqt aapki taraf rehmat ki tawajjo karte huye tauba ko qabool farma liya.

Baaz ulema ke nazdeek Adam alaihissalam ka ALLAH TA'ALA se kalimaat lena aur unke zariye tauba karna aur unka qabool hona jannat se utarne ke baad hua aur tauba bhi kai 100 saal baad qubool hui 200 balki 300 saal aah wa buka girya wa zaari aur nadaamat ke haal mein un par guzare. Shah abdul azeez rahmatullahi ta'ala alaihi ne tafseer azeezi mein yehi farmaya hai.

Lekin haq ye hai ke jannat se baahar aane se pehle hi ALLAH TA'ALA ne Adam alaihissalam ko wo kalimaat ata farma diye the aur usi waqt unhone tauba ki jo qabool ho gai aur usi waqt ALLAH TA'ALA ne unki khata maaf farma di albatta ye mumkin hai ke maafi ke bawajood Adam alaihissalam apni lagzish ko yaad karke nadaamat ke taur par saal haa saal tak girya wa zaari mein mashgool rahe ho'n jo khauf wa khashiyat ka taqaaza aur kamaal abdiyat ki daleel hai.

Fayda: ALLAH TA'ALA ne "FATAABA ALAIHIMA" nahin farmaya yaani ALLAH TA'ALA ne donon ki tauba ko qabool kar liya isliye ke auratein mardon ke taabe hain, mard ke zikr se aurat ka zikr khud ba khud ho jaata hai.

Tambeeh: Allama Ahmad Sayeed Kaazmi rahmatullahi ta'ala alaihi ne Ruhul Ma'ani ke is qaul ko tarjeeh di hai jismein zameen par aane se pehle aapki tauba qabool ho chuki thi, zameen par rona aajizi ke liye tha taaham Mufti Ahmad Yaar Khan rahmatullahi ta'ala alaihi ne Tafseer Naimi page 289 par bayan kiya. Ye qaul zayeef hai jab tauba qabool ho chukne ke baad zameen par tashreef laaye to phir beewi se alahidgi kaisi aur pareshaniyan kahan? Yaani rab ta'ala kisi ko maafi dekar bila wajah pareshani mein nahin daalta.

HAZRATE ADAM ALAIHISSALAM KI TAUBA KIS DIN QABOOL HUI?

Hazrate Adam alaihissalam ki tauba jumu'ah ko qabool hui, aap ki paidaish aur jannat se baahar tashreef laana bhi jumu'ah ke din hi tha aur wo aashura yaani 10 muharram ka din tha.

Khayaal rahe ke aashura jumu'ah ko bade aham waqiyaat huye Adam alaihissalam ki tauba, Nooh alaihissalam ki kashti ka zameen par aana, Yunus alaihissalam ka machhali ke pet se baahar aana, Ayyub alaihissalam ki shifa, Moosa alaihissalam ka firaun se najaat paana aur firaun ka gharq hona,

Yaqoob alaihissalam ka Yusuf alaihissalam se milna, Hazrat Imaam Husain ka karbala mein shaheed hona sab 10wi muharram ko waaqey huye in buzurgon se 11wi shab raahat ki guzaari. Ahle sunnat 11wi raat ko hazrat ghause paak ke isaale sawab ka ahtemaam karte hain wo dar haqeeqat un tamam buzurgon ko haasil hone wale inamaat par izhaar e khushi bhi hota hai.

HAZRATE ADAM AUR HAZRATE HAWWA ALAIHIMASSALAM KI MULAQAAT

Jab zameen par tashreef laaye to Hazrate Adam alaihissalam Hindustan ke ilaaqa Sarandeeep ke pahaad par utare aur Hazrate Hawwa Jeddah mein, tauba qabool hone ke baad donon ki mulaqaat Arafaat ke maqaam par hui donon ne ek dusre ko pehchana isiliye us maidan ko Arafaat kehte hain yaani pehchan ne ki jagah.

Jab Hazrate Adam alaihissalam jannat se aaye the to unse arabi zabaan bhi le li gai thi yaani bhula di gai thi itne roz tak Suryaani zabaan mein kalaam farmaya. Tauba qabool hone ke baad arabi zabaan phir ata hui phir Hazrate Jibreel alaihissalam ne tamam aalam ke janwaron ko aawaz di ke aey janwaron haq ta'ala ne tum par apna khaleefa bheja hai iski ita'at aur farmabardari karo dariyai janwaron ne sar utha kar ita'at zaahir ki aur khushki ke janwar aapke aas paas jama ho gaye Adam alaihissalam un par hath pherne lage jis par unka hath pahunch gaya wo ahli aur khaangi ban gaye jaise ghorha, unt, bakari, kutta, billi waghaira aur jis par aapka hath na pahuncha wo jungli wa waheshi raha jaise hiran waghaira.

HAZRATE ADAM ALAIHISSALAM KI AULAAD KE HAQ MEIN DUA

Is waqiya ke baad Adam alaihissalam ne arz kiya ke maula meri aulaad bahut kamzor hai aur iblees ka fareb bahut sakht, agar too unki imdaad (madad) na kare to wo iblees se kaise bach sakenge, hukme ilaahi aaya Aey Adam tumhare aur ahkaam the aapki aulaad ke liye aur ahkaam honge hum har insaan ke sath ek firishta rakhenge tab aapne khush hokar shukr kiya.

ADAM ALAIHISSALAM KI AULAAD

Hazrate Hawwa 20 ya 40 martaba Hazrate Adam alaihissalam se haamila hui har hamal mein do do bachhe paida huye ek muzakkar ek muannas. Ek hamal ke bachhon ka dusre hamal ke bachhon ka aisa hukm tha jaisa ke mukhtalif maa'n baap ke bachhon ka hota hai yaani pehle hamal ke bachhe ka dusre ki bachhi se nikah hota isi tarah dusre hamal ke ladke ka pehle hamal ki ladki se nikah hota.

Tambeeh: Hazrate Adam alaihissalam ke do bachhe har hamal se huye siwaye Hazrat Shees alaihissalam ke.

Hazrate Hawwa ne Hazrat Shees ko sirf akela hi pesh kiya unke sath judwa (twins) koi bachhi nahin thi ye sirf Nabi kareem ﷺ ki izzat wa takreem ke liye maalikul mulk ne ek bachhe se hi haamila kiya kyun ke Nabi kareem ﷺ ka noor Adam alaihissalam se muntaqil ho kar Hazrat Shees alaihissalam ke paas aa gaya.

Hazrate Adam alaihissalam ne unhein waseeyat ki ke ye noore mubarak paak aurat ki taraf muntaqil karna hai phir Hazrat Shees alaihissalam ne apne bete ko yehi waseeyat ki ye silsila Hazrat Abdul Muttalib tak chalta raha ke har shakhs ne apne bete ko is noor ke paak batan ki taraf muntaqil karne ki waseeyat ki.

Hazrate Adam alaihissalam ki wafaat ke waqt aapki aulaad aur aulaad ki aulaad waghaira 40,000 se zyada ho gai thi, tafseer saawi aur jumla waghaira mein ek lakh pahunch jaane ka zikr milta hai.

HAZRATE ADAM ALAIHISSALAM KE DO BETON KA JHAGDA

Hazrate Adam alaihissalam ki sulbi aulaad se Qaabil aur Haabil the, Qaabil bada tha aur Haabil chhota tha, Qaabil kheti baadi karta tha aur Haabil bakriyan charata tha. Qaabil ke sath paida hone wali ladki ka naam Aqleema tha jo bahut zyada haseen wa jameel thi aur Haabil ke sath paida hone wali ladki Libwa khubsoorati mein kuchh kam thi, Hazrate Adam alaihissalam ki shari'at ke qanoon ke mutabiq Qaabil ke sath paida hone wali ladki ka nikah Haabil se aur haabil ke sath paida hone wali ladki ka nikah Qaabil se hona tha lekin Qaabil ne aisa karne se inkaar kar diya usne kaha ke mere sath paida hone wali ladki ka nikah hi mere sath hoga.

HAZRATE ADAM ALAIHISSALAM NE DONON KO NIYAAZ KA MASHWARA DIYA

Jab Qaabil ne zid aur hatdharmi shuru kar di to Hazrate Adam alaihissalam ne kaha ke tum donon Allah ki raah mein koi na koi cheez pesh karo jo sachha hoga uski niyaaz wa sadqa qabool ho jayega aur jo jhoota hoga uski taraf se pesh kiya gaya sadqa qabool nahin hoga, us waqt qabooliyat ki ye alaamat thi ke jiska sadqa qabool ho jaata usey qudrati taur par aane wali aag kha jaati aur jo qabool nahin hota tha usey aag nahin khati thi.

Qaabil ne ek ambaar gandum aur haabil ne ek bakari ya ek dumba rab ta'ala ki raah mein pesh kiya donon ne ye keh kar niyaaz pesh ki ke aey Allah jo aqleema ka zyada haqdaar hai uski qurbani qabool farma.

Aasmani aag ne haabil ke sadaqe ko kha kar qabooliyat bakhsh di aur qaabil ke sadqa ko aag ne na kha kar radd kar diya. Qaabil ke dil mein hasad bughez aenaad bhadak utha usne haabil ko qatl karne ki dhamki de di, ALLAH TA'ALA ne is waqiye ko is tarah zikr farmaya :

"Aur inhein padh kar sunao adam ke beton ki sachhi khabar jab donon ne ek ek niyaaz pesh ki to ek ki qabool hui, bola qasam hai main tujhe qatl kar dunga. Haabil ne kaha Allah usi se qabool karta hai jise dar hai beshak agar too apna hath mujh par badhayega ke mujhe qatl kare to main apna hath tujh par na badhaoga ke tujhe qatl karu. Main Allah se darta hoon jo maalik hai saare jahan ka, main to ye chahta hoon ke mera aur tera gunah donon tere hi palle padein too dozakhi ho jaaye aur be insafon ki yehi saza hai".

Is waqiye ko zikr karne ka ye matlab tha ke hasad ki burai maloom ho aur Nabi kareem ﷺ se hasad karne walon ko sabaq haasil ho aur qiyamat tak log hasad ko bura samjhein.

Haabil haq par the unke taqwa ke peshe nazar unka sadqa qabool ho gaya unhone kaha main chahta hoon mera aur tumhara gunah tumhare hi palle pade, iska maqsad ye tha ke tum ne apne baap ki nafarmani ki wo gunah bhi tumhare zimme hai aur agar mujhe qatl karna chaho to kar lo, mere qatl ka gunah bhi tumhare zimme hi hoga.

AAKHIRKAR QAABIL NE HAABIL KO QATL KAR DIYA

"To uske nafs ne usey bhai ke qatl ka chaaw dilaya to usey qatl kar diya to reh gaya nuqsan mein"

Adam alaihissalam Makka gaye huye the usne unke peechhe apne bhai ko qatl kar diya ye ruye zameen par pehla qatl tha isliye qaabil jaanta nahin tha ke wo apne bhai ko kaise qatl kare to shaitan ne uske saamne ek parinde ka sar patthar par rakh kar dusre patthar se phod diya. Qaabil ko pata chal gaya ke is tarah qatl karna hai haabil choonki bakariyan charate the ek darakht ke neeche soya hua tha uske sar par patthar maar kar unhein qatl kar diya us waqt haabil ki umr 20 saal thi.

QATL KE BAAD QAABIL KI DUNYA MEIN ZILLAT

Abdurrahman bin Fazaala se marwi hai ke jab Qaabil ne Haabil ko qatl kar diya to us ki aqal zaail ho gai, dil mein samajhne ki salahiyat khatm ho gai isi tarah paagal hi raha yahan tak ke mar gaya. Qatl karne se pehle rang uska safed tha aur qatl ke baad uska tamam jism kaala ho gaya, Hazrate Adam alaihissalam ne makka mukarrama ki sar zameen se wapaa hone par qaabil se puchha tumhara bhai kahan hai? Usne kaha main koi uska zimmedar to nahin tha aapne farmaya too ne usey qatl kar diya hai isiliye tera jism syaah ho chuka hai.

QAABIL KA UKHRAWI AZAAB

Hazrat Ibne Mas'ood radiiallaho ta'ala anhu se marwi hai Rasoolullah ﷺ ne farmaya jo shakhs bhi zulman qatl hoga uske qatl ka azaab Adam alaihissalam ke bete par bhi hoga kyun ke sab se pehle usi ne qatl ki shuruaat ki yaani jis tarah qatl karne wale ko qatl ka azaab hoga usi tarah qatl ki ibteda karne wale ko bhi azaab hota rahega.

BETE KE QATL PAR HAZRATE ADAM ALAIHISSALAM KA GHAM

Hazrate Adam alaihissalam bete ke qatl par itne zyada ghamzada huye ke 100 saal aap muskuraye nahin, 100 saal ke baad aap ko ek bete ki bashaarati di gai yaani aap ko kaha gaya :

"Allah aap ko zinda rakhe ALLAH TA'ALA aap ko ek aur beta ata farmane wala hai to aap muskuraye"

Albatta Hazrat Allama Muhi'us Sunna rahmatullahi ta'ala alaihi ne zikr farmaya ke Hazrate Adam alaihissalam ko haabil ke qatl hone ke 50 saal baad Hazrat Shees alaihissalam ata huye aur Adam alaihissalam ke vali ahad bane.

Khayaal rahe tafseer kashaaf mein ye zikr hai ke Hazrate Adam alaihissalam ne apne bete ke qatl hone ke baad bataur marsiya ash'aar kahe lekin Tafseer Kabeer mein Allama Raazi rahmatullahi ta'ala alaihi ne aur ruhul ma'ani mein Allama Aalusi rahmatullahi ta'ala alaihi ne usey radd kiya ke ye ghalat aur jhoot hai tamam Ambiya -e- kiraam ne ash'aar nahin kahe.

QATL KE BAAD QAABIL KI PARESHANI

Qaabil ne jab Haabil ko qatl kar diya to ab ye nahin jaanta tha ke kya kare? Isi tarah chhod dene par usey ye khatra tha ke darinde kha jayenge to wo apne bhai ki laash ko bori mein daal kar phirta raha yahan tak ke laash badboodaar ho gai usey chhupane ka koi tareeqa maloom nahin ho raha tha ke main kya karu? Bahut hi pareshan tha. Khayaal rahe Quran paak mein is maqaam par laash ke liye lafz **صوءة** istemal hua jiska asali maayne "Nangez" hai yaani jism ka wo hissa jo zaahir na kiya jaaye kyun ke wo bhi qatl ke baad laash chhupaye phirta tha isliye usey **صوءة** kaha gaya hai.

LAASH CHHUPANE MEIN KAWWE KI MUAWANAT

Irshad khudawandi hai:

"To Allah ne ek kawwa bheja jo zameen kuredne laga ke usey dikhayee kyun kar apne bhai ki laash chhupaye bola, haaye kharabi mein is kawwe jaisa bhi na ho saka ke main apne bhai ki laash chhipata, to pachhtata reh gaya".

ALLAH TA'ALA kitna kareem hai ke qaabil mujrim hone ke bawajood jab us pareshani mein phansa hua tha ke apne bhai ki laash se kya kare? Dunya mein pehli maut thi qabr khodne dafan karne se wo be khabar tha to ALLAH TA'ALA ne uski mushkil hal karne ke liye uska madadgaar kawwe ko bana kar bheja.

KAWWE NE KAISE MUAWANAT KI?

Allama Raazi rahmatullahi ta'ala alaihi ne is maqaam par teen wajah bayan ki hain agarche mashhoor pehli baat hi hai.

1) ALLAH TA'ALA ne do kawwe bheje wo donon lade ek ne dusre ko qatl kar diya aur apni chonch aur panjon se zameen ko kureda aur murda kawwe ki laash ko us garhe mein daal kar upar mitti daal di isse qaabil ko bhi pata chal gaya ke mujhe aisa hi karna hai aur bahut pashemaan hua ke main us kawwe se bhi zyada aajiz ho gaya itna kaam bhi na kar saka.

2) Qaabil ne tang aakar Haabil ki laash ko isi tarah phenk diya ALLAH TA'ALA ne kawwe bheje jinhone mitti khod khod kar us laash par daali aur usey chhipa diya ye dekh kar qaabil ko bahut afsos hua ke haabil ko Allah ne kitni izzat bakhshi hai aur main kitna zaleel ho gaya.

3) Kawwe ki aam aadat ye hai ke koi khane ki cheez uske paas ho to usey dusre waqt ke liye zameen mein daba deta hai, usne jab kisi cheez ko zameen mein chhupa diya to Qaabil ko pata chal gaya ke mujhe apne bhai ki laash ko aise chhipana hai aur sath sath kawwe se kam ilm rakhne ki wajah se bahut pashemaan bhi hua ke mujh se to kawwa hi achha hai jise cheezon ko chhupana aata hai.

Tambeeh: Qaabil ko nadaamat ALLAH TA'ALA ke khauf ke wajah se nahin thi aur na hi wo taaib ho raha tha balki usey nadaamat is par hui ke wo bhai ki laash ko uthaye phirta raha aur kawwe se bhi kam aqal raha usey dafan na kar saka aur is wajah se naadim ho raha tha ke wo bhai ko qatl karne ke bawajood apne maqasid mein kamyab nahin hua tha kyun ke usse maa'n baap behan bhai sab naraz ho gaye the. Aur ek wajah ye bhi thi ke jab usne dekha ke ek kawwe ne badi meharbani se dusre ki laash ko dafan kiya to ye us par naadim hua tha ke mujhe to apne bhai par itna reham bhi nahin aa saka jitna kawwe ko hai waazeh hua ke usne koi tauba nahin ki, aur nadaamat usey sirf apni himaakat par thi.

HAZRATE ADAM ALAIHISALAM KI WAFAT

Jab Adam alaihissalam ka aakhiri waqt aaya to aap ko jannati mewe khane ki khwahish hui apne farzaandon se kaha ke Ka'aba muazzama jao aur wahan dua karo ke ALLAH TA'ALA meri ye tamanna poori kare, Adam alaihissalam ke farzand ye hukm pakar wahan pahunche unhein Hazrate Jibreel aur dusre firishte mile jin se unhone Adam alaihissalam ki farmaish ka zikr kiya, firishton ne kaha humare sath aao hum jannat ke mewe apne sath laaye hain.

Chunanche ye sab Adam alaihissalam ke paas pahunche, Hazrate Hawwa un firishton ko dekh kar darne lagi aur chaha ke Adam alaihissalam ke daaman mein chhup jayein unhone farmaya ke

Hawwa ab tum mujh se alag raho mere aur rab ke qaasidon ke darmiyan aad (rukawat) na bano is tarah firishton ne Adam alaihissalam ki rooh qabz kar li.

HAZRATE ADAM ALAIHISSALAM KI TAJHEEZ WA TAKFEEN FIRISHTON NE KI

Firishton ne Adam alaihissalam ke beton ko kaha jis tarah hum tumhare baap ka kafan wa dafan karengi isi tarah tum faut hone wale logon ka kafan dafan karna.

Jibreel alaihissalam jannat ki murakkab khushbu aur jannati jorhe ka kafan aur jannati beri ke kuchh patte apne sath laaye the unko khud ghushl diya aur kafan pehnaya aur khushbu lagai aur malaika unka jism mubarak ka'aba mein laaye aur un par saare firishton ne namaz janaza ada ki jismein Hazrate Jibreel alaihissalam imaam the aur saare firishte muqtadi. Us namaz mein chaar takbeerein kahin jaise ke aaj hoti hain phir makka muazzama se teen meel ke faasle par maqaam mina mein le gaye jahan ke haaji qurbani karte hain aur usi jagah Hazrat Ibrahim alaihissalam ne Hazrat Ismail alaihissalam ki qurbani ki, wahan masjid khaif ke qareeb baghli qabr khod kar unko dafan karke un ki qabr ko unt ke kohaani ki dhalwaan banaya.

Hazrate Hawwa ki qabr Jeddah mein hai baaz riwayat ke mutabiq donon ki qabrein haram mein tawaaf ki jagah mein hain.

HAZRATE SHEES ALAIHISSALAM

Hazrate Shees alaihissalam, Adam alaihissalam ke sulbi bete hain, darmiyan mein aur koi wasita nahin, Hazrate Adam alaihissalam ke bachhe judwa (do-do) paida hue lekin Hazrate Shees alaihissalam akele hi paida hue, Aap ko Nabiye Kareem ﷺ ki karamat ki wajah se akele paida kiya gaya, aapke saath kisi dusre bachhe ko paida nahin kiya gaya

Ibne Jauzi apni kitab 'Wafa' mein Kaab bin Ahbaar radiiallaho ta'ala anho se riwayat karte hain: "Jab Allah ta'ala ne Hazrat Muhammad ﷺ ki takhleeq ka irada farmaya to Jibreel alaihissalam ko hukm diya wo ek mutthi safed mitti ki Rasoolullah ﷺ ki qabr shareef ki jagah se le gaye to use maa -e- tasneem (tasneem nehar ke paani) se goondha gaya phir aasmano mein phhera gaya to firishto ne Hazrat Muhammad ﷺ ko Adam alaihissalam se bhi pehle pehchan liya, phir noore Muhammadi, Adam alaihissalam ki peshani mein nazar aata tha, Adam alaihissalam ko bataya gaya ke ye aapka beta Syedul Mursaleen hai, Jab Hazrate Hawwa, Hazrate Shees se hamila hui to wo noor Hazrate Adam alaihissalam se Hazrate Hawwa ki taraf muntaqil ho gaya, Hazrate Hawwa do-do bachhe janti (paida farmati) thi, inko Hazrate Hawwa ne akele hi jana (paida farmaya), Ye asal mein Allah ta'ala ne Hazrate Hawwa ke pet mein ek hi bachha rakha, is mein Nabiye Kareem ﷺ ki takreem paai gai, phir wo noor paak se paak ki taraf muntaqil hota raha, yahan tak ke aapki walida Hazrate Aamina ne aapko Hazrate Abdullah ki taraf se jana

HAZRAT IDREES ALAIHISSALAM

Hazrat Idrees alaihissalam aur hazrat Nooh alaihissalam ke darmiyan 1000 saal ka faasla (distance) hai ye hazrat Nooh alaihissalam ke baap ke dada hain.

HAZRAT IDREES ALAIHISSALAM KA NASAB

Akhnookh bin Yurid bin Mehalabil bin Anoosh bin Qaitaan bin Shees bin Adam alaihissalam.

HAZRAT NOOH ALAIHISSALAM KA NASAB

Nooh bin Lamak bin Matoo Shalakh bin Akhnookh (Idrees alaihissalam)

HAZRAT IDREES ALAIHISSALAM KI IJADAAT

Sab se pehle sitaron mein nazar karna aur hisaab karna aapse hi saabit hai lekin ye khayaal rahe ke aapka sitaron mein nazar karna Allah ki marzi ke mutabiq tha aap ke hisaab mein takhmeene ki koi baat nahin hoti thi balki aap ke dil mein jo ilqa karta aap wo hi bayan karte yaani sitaron ka hisaab aap ko bataur mojiza ata kiya gaya tha. Aaj ke daur mein sitaron ka hisaab aur aane wale waqiyaat ki khabar dena haraam hai un par yaqeeni aetbaar karna kufr hai. Qalam ke zariye likhne ko sab se pehle aapne riwaaj diya, sabse pehle kapde aap ne hi pehne isse pehle log chamde ka libaas istemal karte the, sabse pehle cheezon ke wazan karne aur kapde waghaira ko naapne ko aapne hi riwaaj diya, sabse pehle aslaha ki ijaad bhi aapne hi farmai. Hazrate Adam alaihissalam ke baad pehle Rasool aap hi hain aur aap par 30 sahife naazil huye.

IDREES ALAIHISSALAM KA AASMANON PAR UTHAYA JAANA

ALLAH TA'ALA ne irshad farmaya:

"Aur kitaab mein Idrees ko yaad karo wo siddiq tha ghaib ki khabarein deta aur hum ne usey buland maqaam ki taraf uthaya"

Is aayat kareema mein buland maqaam ki taraf uthane ka ek matlab ye hai:

Aapko nubuwat ke mansab se musharraf farma kar aur ALLAH TA'ALA ne apna khaas qurb ata farma kar aap ko rif'at wa bulandi ata farmai.

Dusra maayne: Dusra maayne bulandi ka ye hai ke aap ko buland makaan ki taraf uthaya gaya ye maayne lena zyada munasib hai kyun ke ALLAH TA'ALA ne **ورفعناه مكانا عليها** zikr farmaya jahan makaan ka zikr ho is se muraad makaan ki bulandi hi hoti hai darjaat ki bulandi muraad nahin hoti.

Bulandi makaan ki tafseel ye hai ke aapko aasman par utha liya aur yehi sahi tar hai. Bukhari wa Muslim ki hadees mein hai ke Huzoor ﷺ ne Meraaj ki raat Hazrat Idrees alaihissalam ko aasmane chahaarum par dekha.

Hazrat Ka'ab Ahbaar waghaira se marwi hai ke Hazrat Idrees alaihissalam ne malkul maut yaani Hazrat Izraail alaihissalam se farmaya ke main maut ka maza chakhna chahta hoon kaisa hota hai? Tum meri rooh qabz kar ke dikhao unhone aap ke hukm ki tameel ki, rooh qabz karke phir usi waqt lauta di aap zinda ho gaye.

Phir aapne farmaya mujhe jahannam dikha do taaki khaufe ilaahi zyada ho aap ke irshad ki tameel

karte huye aap ko jahannam ke darwaze par le jaaya gaya, aapne Maalik naami firishta jo jahannam ka darogha hai se farmaya kholo main isse guzarna chahta hoon chunanche aisa hi kiya gaya aur aap us par se guzare. Phir aap ne Malkul Maut se farmaya mujhe jannat dikhao wo aapke hukm ke mutabiq aapko jannat ke paas le gaye aap ne jannat ke darwaze kholne ka irshad farmaya to aapke liye jannat ke darwaze khol diye gaye aap jannat mein tashreef le gaye. Malkul Maut ne kuchh der intezaar karne ke baad farmaya ke ab aap chalein zameen mein apne maqaam par tashreef le chalein aap ne farmaya ke main to yahan se kahin nahin jaonga kyun ke ALLAH TA'ALA ne farmaya: "Har nafs ko maut ka maza chakhna hai"

Main maut ka maza chakh chuka hoon phir ALLAH TA'ALA ne jannat mein dakhil hone ki ye shart lagai hai ke har shakhs ko jahannam par guzarna hai main jahannam se bhi guzar kar aa chuka hoon ab main jannat mein dakhil ho chuka hoon jo log jannat mein dakhil ho jaate hain unhein wahan se nikaala nahin ja sakta kyun ke ALLAH TA'ALA ka apna irshad giraami hai "Jannat walon ko jannat se nahin nikaala jayega". ALLAH TA'ALA ke apne irshadaat ke mutabiq mujhe yehi rehna hai yahan se mujhe nahin nikaala ja sakta.

Hazrat Idrees alaihissalam ke is kalaam ke baad ALLAH TA'ALA ne malkul maut ko farmaya "Aey Izraail mere bande Idrees ne sab kaam meri marzi se kiye inhein yahan hi rehne do". Aap alaihissalam abhi tak aasmanon mein zinda hain.

Tambeeh: Hazrat Idrees alaihissalam ke dalaail mein Quran paak ke alfaaz mubarak zikr hain jo us waqt naazil agarche nahin hua tha lekin Allah ka kalaam Qadeem hai lauhe mehfooz par us waqt bhi tehreer tha, Nabi choonki ghaib ka ilm ALLAH TA'ALA ki ata se rakhte hain isliye hazrat Idrees alaihissalam ki nazar lauhe mehfooz par thi lihaza Quran paak se aap ka istidalaal durust hai.

HAZRAT NOOH ALAIHISSALAM

Hazrat Nooh alaihissalam ke baap ka naam Lamak bin Matoo bin Shalakh bin Akhnookh (ye Idrees alaihissalam ka naam hai)

Aap alaihissalam ko 40 saal ke baad ailaan nubuwat ka hukm diya gaya aur 950 saal aap apni qaum mein thehre aur apni qaum ko tableegh farmai. ALLAH TA'ALA ne farmaya "To wo unse 50 saal kam hazaar baras rahe".

Toofan ke baad aap 250 saal zinda rahe aapki kul umr 1240 saal hai agarche ismein aur qaul bhi hain lekin zyada taur par isi qaul ko sahi kaha gaya hai.

NOOH ALAIHISSALAM NE QAUM KO KYA TABLEEGH KI?

Hazrat Nooh alaihissalam ne 950 saal apni qaum ko Allah ki wahdaniyat, gunahon se baaz rehne ki tableegh farmai aur sath sath ALLAH TA'ALA ke azaab se darate rahe.

Aapne farmaya "Aey meri qaum! Main tumhare liye zaahir taur par dar sunane wala hoon ke Allah ki bandagi karo aur usse daro aur mera hukm maano wo tumhare kuchh gunah bakhsh dega aur ek muqarrar miyaad tak tumhein mohlat dega, beshak Allah ka waada jab aata hai hataya nahin jaata, kaash tum jaante".

Aap ne apni qaum ko aur ye farmaya "Agar tum ne Allah ke baghair kisi aur ki ibadat ki to main qiyamat ke din ke bahut bade azaab ka tumhein khauf dilata hoon".

Aapne tableegh farmate huye mazeed irshad farmaya "Agar tum ne Allah ke baghair aur kisi ki ibadat ki to main tumhein dunya aur aakhirat ke dardnaak azaab se darata hoon".

Is aayat kareema mein apni qaum ko ukhrawi (aakhirat) azaab ke sath sath dunya mein tabaahi wa barbadi se bhi waazeh taur par dara diya gaya ke shayad qaum par kuchh asar ho jaaye.

Aur aapne farmaya "Aur main is par tum se kuchh ujrath nahin mangta mera ajr to us par hai jo saare jahanon ka Rab hai".

Yaani main jo tumhein ALLAH TA'ALA ki wahdaniyat aur sirf usi ki ibadat karne aur sirf usi se darne aur uske baghair aur kisi ki ibadat karne par deen wa dunya ki tabaahi se darane par koi ujrath maal wa daulat ka mutaalba to nahin kar raha agar tum ne is raah ka taayyun kar liya jo main bata raha hoon to tumhari kamyabi hai warna tum zaleel ho jaoge, tabaah wa barbaad ho jaoge, deen wa dunya mein khasaare mein pad jaoge. ALLAH TA'ALA ke ahkaam tum tak pahunchane mein mujhe tum se koi garz nahin kisi mansab maal wa daulat ke husool ka koi lalach nahin sirf Allah ke hukm se Allah ki razamandi ke liye tumhein tableegh kar raha hoon. Mere ALLAH TA'ALA ko hi mujhe ajr wa sawab ata karna hai uski be hisaab rehmat ke hote huye mujhe tumse kuchh garz nahin.

NOOH ALAIHISSALAM KI TABLEEGH KA QAUM PAR KYA ASAR HUA?

Aap alaihissalam ne 950 saal din raat tableegh ki lekin qaum qareeb aane ke bajaye door hoti chali gai aapki taqreer ko na sunne ki garz se apne kaanon mein ungliyan thoos lete, (maaz'Allah) aap se nafrat karte huye apne chehron ko dhaanp lete. ALLAH TA'ALA ne farmaya "Arz ki aey mere Rab maine apni qaum ko raat din bulaya to mere bulane se unka bhaagna badha hi hai aur maine

jitni baar unhein bulaya ke too unko bakhshhe unhone apne kaanon mein ungliyan de di aur apne kapde odh liye aur hatdharmi ki aur bada guroor kiya".

Yaani Nooh alaihissalam ne ALLAH TA'ALA ke huzoor arz kiya aey Allah! Maine tere ahkaam pahunchane mein koi kotaahi susti nahin ki lekin meri qaum maanne aur qareeb aane ke bajaye door hoti chali gai.

Jaise jaise aap tableegh farmate rahe qaum ke door hone mein kami aane ke bajaye zyadti hoti rahi, Allah ke Nabi ki qaum par shafqat ka ye aalam hai ke aap unko us raah par chalana chahte jis par chalne se unko najaat haasil ho, Allah unki maghfirat kare Allah unse raazi ho jaaye aur wo Allah ke qareeb ho jayein lekin qaum ki bad-bakhti ka ye aalam hai ke aap se itni zyada nafrat karti hai ke aap ki baat sunne ke liye taiyar nahin aur aap ko dekhna unhein gawara nahin, wo kaanon mein isliye ungliyan thoos rakhte taaki aap ka kalaam aur aapke pesh karda dalaail ko na sun sakein apne chehron ko dhaanp kar rakhte ke maaz'Allah humein Nooh alaihissalam ki shakl bhi nazar na aaye. Allah ka jin par fazl ho wo Allah walon ki baatein sun kar imaan laate hain, gunahon se baaz rehte hain, neki wa taqwa ikhtiyar karte hain jo shaitan ki giraft mein hote hain wo hidayat dene walon ko malaayat, fistaiyat, kadaamat pasandi ke naam dekar deen ke baaghi ho jaate hain.

NOOH ALAIHISSALAM NE TABLEEGH KA HAR TAREEQA AAZMAYA

Aap alaihissalam ne har waqt tableegh ki yaani din raat tableegh ki phir aapne har shakhs ko aahista aahista naram lehaza mein samjhaya ke Allah ki ibadat karo, Rab se daro lekin qaum ne kaanon mein ungliyan thoos kar sunne se inkaar kiya, apne chehron par kapda daal kar aap ko dekhne se bezaari zaahir ki, apne kufriya aitiqadaat par hatdharmi se qaa'im rahe, takabbur ki wajah se ahkaam e baari ta'ala se inkaar kiya. Phir aap ne zaahiran aam maajlis mein unko khitaabat kiye aur raahe haq ka sabaq diya lekin un par kuchh asar na hua phir aap ne ailaniya taur par aur aahista aahista donon tarah se tableegh ki lekin ye tareeqa bhi qaum ko raahe raast par na laa saka. Isi mazmoon ko ALLAH TA'ALA ne yoon pesh farmaya "Nooh alaihissalam ne kaha phir maine unhein ailaniya bulaya phir maine un se ba ailaan bhi kaha aur aahista khufiya bhi kaha".

QAUM KE KITNE LOG IMAAN LAAYE?

Itna arsa tableegh karne ke bawajood imaan laane walon ka mukhtasar giroh nazar aata hai teen aapke bete Saam, Haam, Yaafis aur teen unki beewiyar aur ek Nooh alaihissalam ki zauja aur 70 mard auratein yehi imaandaar log kashti par bhi sawar the yaani bama'a Nooh alaihissalam ke kul 78 aadmi kashti mein sawar the jin mein mard aur auratein barabar barabar tadad mein the.

NOOH ALAIHISSALAM KI QAUM KE IMAAN NA LAANE KI WAJAH

1) "To aap ki qaum ke sardaar jo kafir huye the bole hum to tumhein apne hi jaisa aadmi dekhte hain". Yaani ek wajah qaum ke imaan na laane ki ye thi ke Nooh alaihissalam ko apne jaisa bashar samajhne lage ke humare hi jaisa bashar kabhi Nabi nahin ban sakta wo isse be khabar the ke Nabi ko do haalatein haasil hoti hai ek bashari aur dusri noorani, wo kehne lage Nabi to firishta hona chahiye.

"To aapki qaum ke jin sardaron ne kufr kiya bole, ye to nahin magar tum jaise aadmi, chahta hai ke tumhara bada bane aur Allah chahta to firishta utaarta. Hum ne to ye agle baap dadao mein na suna".

Yaani unhone ye kaha hai ke hum Nooh alaihissalam par kyun imaan layein ye to humare jaisa hai ye nubuwat ka daawa karke hum se bada banna chahta hai humne to apne kisi baap dada se ye nahin suna ke bashar bhi Nabi hota hai agar Rab ko Nabi banana hi hota to kisi firishton ko Nabi bana kar bhej deta.

2) Dusri wajah qaum ke imaan na laane ki ye thi ke hum aala log aur ghatiya log ek hi mazhab par nahin ho sakte, qaum ne kaha "Aur hum nahin dekhte ke tumhari pairwi kisi ne ki ho magar humare kameenon ne sarsari nazar se".

Yaani qaum ke sardaar kehne lage ke tum par imaan ghareeb, ghatiya shaan wale laaye hain aur unhone bhi baghair soch wa samajh ke sarsari nazar se imaan qabool kiya hai wo bhi sochte to imaan na laate ya ye ke unmein sochne ki taaqat hi nahin thi. Aise ghatiya logon ke sath hum bhi imaan lakar un jaise ho jayein ye kaise ho sakta hai? Goya takabbur ki wajah se wo imaan na laaye. "Bole, kya hum tum par imaan le aayein aur tumhare sath (imaan laane wale) kameene log hain?"

3) Teesri wajah un ke imaan na laane ki ye thi ke tum aur tumhare sath imaan laane wale hum par koi zyada fazeelat to nahin rakhte yaani Nabi ki shaan ko samajhne se qaasir rahe, Nabi ki azmat ko na samajh sake aur ye baat unhein na samajh mein aai ke Rab ta'ala ke nazdeek kisi ke maal wa daulat ki zyadti afzal hone ka sabab nahin, balki imaan aur taqwa afzaliyat ka sabab hai, yehi Rab ta'ala ki qurbat ka sabab hai. Unke imaan na laane ki is wajah ka Rab ta'ala ne zikr farmaya "Aur hum tum mein apne upar koi badai nahin paate".

HAZRAT NOOH ALAIHISSALAM KA JAWAB

"Kya tum taajjub karte ho is par ke koi tumhare paas naseehat tumhare Rab ki taraf se ek aadmi ke zariye jo tum se hai taaki wo daraye tumhein (ghazabe ilaahi se) aur taaki tum parehezgaar ban jao aur taaki tum par reham kiya jaaye".

Yaani aapne unke shubah ka izaala farmaya wo ye nahin samajh sakte the ke koi insaan bhi nubuwat wa risalat ke martaba par faa'iz ho sakta hai aur zaat e rabbani se baraah e raast faiz haasil karke logon tak pahuncha sakta hai unka khayaal tha ke ye kaam koi firishta hi kar sakta hai isliye farmaya ke tumhari hairat wa pareshani be mahal hai ALLAH TA'ALA agar apne kisi kaamil aur barguzida bande ko nemate nubuwat se sarfaraz karna chahe to ismein koi istehaala nahin.

Hazrat Nooh alaihissalam ne unke imaan se inkaar ki is wajah ka do took alfaaz mein jawab diya.

"Aur main un ko nikaalne wala nahin jo imaan le aaye hain beshak wo apne Rab se mulaqaat karne wale hain albatta main tumhein dekhta hoon ke tum aisi qaum ho jo (haqeeqat se) nawaaqif hai".

Yaani unhone Nooh alaihissalam se kaha ke har waqt aap ke ird gird khasta haal log halqa baandhe baithe hote hain humara to ji (dil) nahin chahta ke aisi jagah jayein jahan is qism ke gande ghaleez aur kameene logon ka jamghata ho aap unko apne haan se nikal jaane ka hukm dein tab hum aap ke paas aayenge, is qism ka mutaalba aapko yaad hoga kuffar ne Huzoor alaihissalam se bhi kiya tha. Hazrat Nooh alaihissalam ne saaf jawab diya ye namumkin hai ke main un haq paraston ko tumhari khaatir apne haan se nikal jaane ka hukm doo tum apni jagah bade log ho lekin meri nazar mein jo qadr manzilat shama noor ke un dil sokhta parwanon ki hai wo gidh'do ki nahin ho sakti jo dunya ki mut'affan laash par toot padti hai, yahan qadr wa manzilat ka maiyaar akhlaas wa taqwa hai daulat wa sarwat nahin. Hazrat Nooh alaihissalam ne unhein ye bhi kaha ke

tumhein to apni aqal wa danish par bada naaz hoga lekin mere nazdeek to tum anjaan aur nawaaqif log ho jinhein ab tak ye bhi maloom nahin ke sharfe insanियat ka raaz kasarat e maal mein muzmir nahin balki dil ki paaki, kirdaar ki bulandi aur akhlaaq ki pukhtagi mein hai.

NOOH ALAIHISSALAM KI QAUM PAR IBTEDAI WABAAL

Nooh alaihissalam ne apni qaum ko baar baar tableegh ki lekin qaum se siwaye takzeeb ke kuchh haasil na hua unhone jab ALLAH TA'ALA ke ahkaam maanne se inkaar kar diye to ibtedai taur par ALLAH TA'ALA ne unhein jhinjhod dene ke liye is tarah giraft mein liya ke un par baarishein barasni khatm ho gai aur unki auratein baanjh ho gai unki aulaad paida honi khatm ho gai.

ALLAH KE NABI KI SHAFQAT

Qaum baar baar inkaar kar rahi thi lekin Nooh alaihissalam sabr wa tehammul se unhein jahannam ki aag se nikaal ne aur dunyavi mushkilaat se nikaal ne ki tadbeer farmate huye unhein wo tareeqe bata rahe the jin se wo apne aap ko masaib wa aalaam se nikaal sakein. Nooh alaihissalam ne qaum ko mushkilaat se nikalne ka jo tareeqa bataya uska zikr ALLAH TA'ALA ke huzoor karte hain.

"To maine kaha apne Rab se maafi maango wo bada maaf farmane wala hai tum par saraate ka (musladhaar) meena bhejega aur maal aur beton se tumhari madad karega aur tumhare liye baagh bana dega aur tumhare liye naherein banayega tumhein kya hua Allah se izzat haasil karne ki ummeed nahin karte?"

Yaani aapne apni qaum ko bataya ke tumhari mushkilaat ka hal sirf ALLAH TA'ALA par imaan laane, uski yaad karne, usse darne aur usse maafi talab karne mein hai lekin qaum apni hatdharmi par usi tarah qaa'im thi takabbur itna had se badh chuka tha ke wo ek dusre ko yehi keh rahe the "Aur bole hargiz na chhodna apne khuda'o ko aur hargiz na chhodna aur suwaa'a aur yagoos aur ya'ooq aur nasar ko (ye sab unke buton ke naam hain) aur beshak unhone bahuton ko behkaya".

Faayda: Hazrat Rabia bin Sabih se marwi hai ke ek shakhs Hazrat Hasan ke paas aaye unhone qahet saali ki shikayat ki aapne farmaya Allah se istighfaar karo, ek aur shakhs ne aap se apni ghurbaat ka zikr kiya aapne usey bhi farmaya ke tum apne Rab se istighfaar karo, ek aur shakhs ne arz kiya aap apne Rab se mere liye dua karo ke mujhe ALLAH TA'ALA beta de aap ne usey bhi farmaya apne ALLAH TA'ALA se istighfaar karo, ek aur shakhs ne baaghaat ke khushk hone, phal kam dene, zameen ki paidawar kam hone ka zikr kiya aur dua ki darkhwast ki aapne usey bhi farmaya ke tum ALLAH TA'ALA se istighfaar karo.

Hazireen ne arz kiya ke shikayat logon ki mukhtalif (alag, different) thi lekin aap ne sab ko amal ek hi bataya to aapne jawab diya ke hazrat Nooh alaihissalam ne apni qaum ko sab mushkilaat ke hal ke liye istighfaar ka hi hukm diya tha yaani ye amal Quran paak se saabit hai.

QAUM NE NOOH ALAIHISSALAM KO KYA ALQAAB DIYE

Nooh alaihissalam ALLAH TA'ALA ke wo Nabi jinhone din raat qaum ko dunyavi aur ukhrawi azaab se bachane ke liye aur unhein raahe raast par laane ke liye ek kar rakhe the lekin qaum ne aap ko gumrah, jhoota, majnoon (deewana) waghaira alqaab de rakhe the.

"Sardaar bole ke hum tumhein khuli gumrahi mein dekhte hain".

Hazrat Nooh alaihissalam ne qaum ko jawab dete huye farmaya "Aey meri qaum mujh mein

gumrahi kuchh nahin main to Rab ta'ala ka Rasool hoon tumhein apne Rab ke paighamaat (messages) pahunchata hoon aur tumhara bhala chahta hoon aur main Allah ki taraf se wo ilm rakhta hoon jo tum nahin rakhte".

"Balki hum tumhein jhoota Khayaal karte hain".

Yaani tum aur tumhare sath imaan laane wale sab jhoote ho kyun ke tum sab ek hi daawa rakhte ho ya ye ke tum apne daawa e nubuwat mein jhoote ho aur wo tumhari tasdeeq karne mein jhoote hain.

"Wo to nahin magar ek deewana mard, to kuchh zamane tak iska intezaar kiye raho".

Yaani intezaar karo ho sakta hai ke apni deewangi se kuchh ifaaqa ho jaaye aur apna daawa e nubuwat chhod de ya us par maut aa jaaye to humari jaan hi usse chhoot jaaye. Kuchh sanjeeda log ye bhi kehte the ke intezaar karo agarche sachha Nabi hai to Allah uski imdaad karega aur agar jhoota hai to Allah usey ruswa karega aur humari jaan usse chhoot jayegi lekin aisa sochne wale imaan na laa sake jab ALLAH TA'ALA ki imdaad Nooh alaihissalam ke liye aa gai to ye bhi garq ho gaye.

"Unse pehle Nooh alaihissalam ki qaum ne jhutlaaya to humare bande ko jhoota kaha aur bole majnoon hai aur usey jhidka gaya".

Nabi Kareem ﷺ ko tasalli dete huye kaha ke in quraish se pehle Nooh alaihissalam ki qaum ne bhi takzeeb ki aap alaihissalam ko jhoota kaha aur aap ko majnoon kaha aur dhamkiyan di ke agar tum apne daawa e nubuwat se baaz nahin aaye to hum tumhein gaaliya denge aur tumhein sangsaar kar denge.

NOOH ALAIHISSALAM KO QAUM KI DHAMKIYAN AUR SAKHTIYAN

"Bole aey Nooh agar tum baaz na aaye to zarur sangsaar kiye jaoge". Tafseer jalaalain mein **مرجمين** ke do maayne bayan kiye gaye hain ek ye ke tumhein gaaliyan di jayengi aur dusra ye ke tumhein sangsaar kiya jayega.

Ibne asaakar ne hazrat Ibne Abbas radiallaho ta'ala anhu se riwayat ki ke Hazrat Nooh alaihissalam ki qaum ne aap ko maar maar kar shadeed zakhmi kar diya aapko ooni kapde mein lapet kar aapke ghar phenk diya aur ye khayaal kiya ke aap alaihissalam faut ho chuke hain lekin aap usi haalat mein nikal kar phir unhein daawate haq dene lage.

Ek dafa ek boodha shakhs jo laathi ke sahare chal raha tha usne apne bachhe ko uthaya hua tha Hazrat Nooh alaihissalam ko dekh kar apne bete ko kehne laga ke aey mere bete dekhna is boodhe shakhs ke jaal mein na phasna ye tumhein kahin dhoke mein na daale. Baap ki baat sun kar bete ne kaha aey mere abba mujhe utaar do aur apna danda mujhe de do baap ne bete ko utaar kar danda uske hath mein thama diya us chhote se ladke ne Nooh alaihissalam ke qareeb aakar aapko danda de maara jo aapke sar par laga aap zakhmi ho gaye khoon jaari ho gaya. Ye maajra dekh kar Nooh alaihissalam ne Rab ke huzoor ilteja ki "Aey Allah tere bande jo mere sath sulook kar rahe hain ise too dekh raha hai aey Allah agar too apne bandon ko zinda rakhna hi chahta hai to inhein hidayat de ya apna koi faisla karne tak mujhe sabr de too behtar faisla farmane wala hai". Rab ta'ala ne farmaya "Aur Nooh ko 'wahee' (Quran) hui ke tumhari qaum se musalman na honge magar jitne imaan laa chuke, too gham na kha us par jo wo karte hain".

HAZRAT NOOH ALAIHISSALAM KI DUA

"Nooh alaihissalam ne arz ki aey mere Rab meri imdaad farma, us par ke unhone meri takzeeb ki". Is dua mein bhi ishara milta hai ke aapne apni qaum ko tabaah wa barbaad karne ki darkhwast Rab ke huzoor pesh kar di.

"Arz ki aey mere Rab meri qaum ne mujhe jhutlaaya too mujh mein aur unmein poora faisla kar de aur mujhe mere sath wale musalmanon ko najaat de".

"To aapne apne Rab se dua ki ke main maghloob hoon too mera badla le".

"Aur Nooh alaihissalam ne arz ki aey mere Rab zameen par kafiron mein se koi basne wala na chhod beshak agar too inhein rehne dega to tere bandon ko gumrah kar denge aur unki aulaad bhi hogi to wo na hogi magar badkaar badi nashukr".

QAUM KI HALAAKAT KI DUA AAPNE KYUN KI?

Nooh alaihissalam ne qaum ko barbaad karne ke liye dua isliye nahin ki ke aap ko gaaliyan dene ki dhamki di gai thi ya aapko sangsaar karne ke liye unhone kaha tha balki sirf wajah ye thi ke aey Allah jise too ne khud bata diya hai ke jo imaan laa chuke hain un ke baghair aur koi imaan laane wale nahin to inse imaan ki ummeed jab nahin aur un ki aulaad se bhi siwaye badkaari aur nashukri ke ummeed nahin to inko zinda rakhne ka kya fayda inko tabaah wa barbaad kar de.

"Aey Allah main to aajiz wa maghloob ho chuka hoon too apne deen aur apne imaan laane wale bandon ki khaatir meri imdaad farma".

RAB TA'ALA NE KASHTI BANANE KA HUKM DE DIYA

Nooh alaihissalam ki dua ke baad Rab ta'ala ne farma diya ke tumhari qaum ko garq kar diya jayega tum apne aur imaan wale logon ke bachaaw (protection) ke liye kashti taiyar kar lo. ALLAH TA'ALA ne farmaya "Aur kashti banao humari madad aur humare hukm se aur zaalimon ke baare mein mujh se baat na karna zarur duboye jayenge".

Yaani kafiron ke azaab ki khaatir ki kahin dua na kar dena kyun ke unke garq hone ka yaqeeni faisla ho chuka hai, unke garq hone ka waqt bhi muayyan ho chuka hai isliye jaldi ka mutaalba bhi na karna kyun ke waqte muqarrar se pehle un par azaab nahin aayega, aapki ek beewi aur ek beta bhi kafir hain wo bhi garq ho jayenge unke bachane ki dua bhi na karna kyun ke tamam kafiron ke dubone ke faisla mein koi tarmeem nahin hogi.

KASHTI KA DESIGN ALLAH TA'ALA KI 'WAHEE' AUR JIBREEL KI MUAWANAT (MADAD) SE TAIYAR HUA

Ibne Asaakar ne Hazrat Ibne Abbas radiallaho ta'ala anhu se riwayat ki hai ke Nooh alaihissalam ko maloom nahin tha ke kaise kashti banayein to ALLAH TA'ALA ne aapki taraf 'wahee' ki kashti ka agla hissa murgh ke sar ki tarah banana aur uske darmiyan ka hissa parindon ke pote ki tarah banayein aur pichhla hissa murgh ki dum ki tarah banayein aur uske atraaf mein darwaze banayein meekhon se mazboot karein aur siwaye neche wali taraf ke har taraf mein taarkol ki lipai kar do. Kashti banane mein Jibreel aur kuchh dusre firishton ne bhi muawanat (madad) ki.

KASHTI KAISI THI?

Kashti ki lambai 300 zara'a (450 feet), chaudai 50 zara'a (75 feet) aur unchai 30 zara'a (45 feet)

thi. Saagwan ki lakdi se taiyar ki gai thi jiske taiyar karne mein do saal sarf huye, kashti teen manzila thi pehli manzil mein waheshi janwar, darinde aur hashratul arz (keede makode) the aur darmiyani hisse mein paaltu janwar chaupaye waghaira the aur sabse upar wali manzil mein hazrat Nooh alaihissalam aur unke sath imaan laane wale hazraat the aur apne khane peene ki cheezein rakhi gai thi.

KASHTI MEIN SAWAAR HONE WALON KI TADAD

Kashti mein wo hi log sawaar the jo aapke sath imaan laaye the jinka zikr pehle kiya ja chuka tha, aapke teen bete aur har ek ki zauja aur Nooh alaihissalam khud aur aap ki ek zauja ghar ke ye 8 afraad the aur 70 afraad aur the jinhone imaan qabool kiya tha is tarah kashti mein sawaar hone walon ki kul tadad 78 thi. Allama Aalusi ne aap ke baghair 79 aadmi yaani 72 aur 7 aap ke qabeele ke aur ek aap khud is tarah kul 80 aadmi the, is riwayat ko zyada sahih qaraar diya.

Khayaal rahe ke Nooh alaihissalam ki ek zauja aur ek beta kan'aan kafir the jo garq ho gaye the unka zikr insha Allah aage aayega.

KASHTI KO DEKH KAR QAUM KA MAZAAQ KARNA

Hazrat Nooh alaihissalam ALLAH TA'ALA ke hukm se kashti bana rahe the to qaum aapse poochhti thi ke ise kya karoge to aap farmate ye sailaab mein kaam aayengi ye sun kar qaum mazaq udati ke is ilaaqe mein paani ka koi dariya nahin to itni badi kashti banana ke ye paani mein kaam aayegi? (maaz'Allah) ye to sarasar himaakat hai.

Kabhi kehte pehle to tum nubuwat ka daawa kar rahe the ab badhai (carpenter) ban gaye ho is tarah mazaq uda rahe the ke ALLAH TA'ALA ne unke is tareeqe ko zikr farmaya "Aur Nooh kashti banate hain aur jab is qaum ke sardaar us par guzarte hain us par hanste bole agar tum hum par hanste ho to ek waqt hum tum par hansege jaisa ke tum hanste ho".

Yaani aaj agar tum humare kashti banane par aitraaz karte ho mazaah karte ho to tum jab halaak ho jaoge to hum bhi Allah ke dushmanon ke halaak hone par khush honge.

TOOFAN KA AAGHAZ TANNOOR SE HUA

ALLAH TA'ALA ne Hazrat Nooh alaihissalam ko bata diya tha ke jab tannoor se paani nikalna shuru ho jaaye to samjho ke ab toofan aa raha hai us waqt tum kashti par sawaar ho jaana tamam janwaron ka ek ek jorha aur imaan walon ko bhi sath kashti mein sawaar kar lena. Ye tannoor koofa mein tha sahi yehi hai ke aam tannoor tha jismein aapki zauja rotiyen pakati thi usi se toofan ki ibteda hui ALLAH TA'ALA ne farmaya "Aur yahan tak ke jab humara hukm aaya to tannoor ne josh maara".

Yaani jis tarah handiya ubalti hai usi tarah tannoor ubalna shuru hua to aap alaihissalam ko maloom ho gaya ke ab toofan aane hi wala hai.

KASHTI PAR SAWAAR HONE AUR DUA PADHNE KA HUKM

Jab tannoor se paani nikalna shuru hua to hazrat Nooh alaihissalam ne tamam imaan walon ko hukm de diya ke ab kashti par sawaar ho jao aur sawaar hote waqt Allah ke naam se ibteda karo.

"Aur aapne kaha ismein sawaar ho Allah ke naam par us ka chalna aur uska theharna beshak mera Rab zarur bakhsh ne wala meharban hai".

Hazrat Nooh alaihissalam ne apni qaum ko kashti par sawaar hokar Allah ka naam lene ka hukm de kar ye waazeh kiya ke kashti haqeeqat mein itne bade toofan se najaat ka zariya nahin balki ALLAH TA'ALA ke fazl se hi ise chalna hai aur usi ke fazl se iska langar andaaz hona hai, aap alaihissalam ka maqsad ye tha ke kashti par aitmaad (bharosa, tawakkul) na karo balki sirf ALLAH TA'ALA ki zaat par aitmaad karo ye kashti sirf ek sabab hai.

KITNA AZEEM TOOFAN THA?

Jab toofan ki ibteda tannoor se ho chuki to aasmanon ko paani barsaane ka aur zameen ko chashmon se paani nikaal ne hukm de diya gaya, aasmanon aur zameen ke paani ne milkar ek azeem haulnaak manzar pesh kiya ALLAH TA'ALA ne farmaya "Humne aasmanon ke darwaze khol diye zor ke behate paani se aur zameen ke chashme karke baha diye (yaani zameen se chashme jaari karke zor se paani baha diya) to donon paani mil gaye is miqdaar par jo muqaddar thi".

Zameen wa aasman ke paani ne milkar itni shadeed tughyaani barpa kar di ke maujein jab uthati to bahut bade buland pahadon ki tarah nazar aati. Rab ta'ala ne farmaya "Aur wo (kashti) unhein liye ja rahi thi aisi maujon mein jaise pahaad".

Is aayat ki tafseer mein Allama Raazi rahmatullahi ta'ala alaihi farmate hain ke maujon ki bulandi us waqt hoti hai jab hawa bhi tez aur shadeed ho isse pata chalta hai ke shadeed baarishon aur zameen ke paani chhodne ke sath shadeed aandhiyan bhi chal rahi thi jinse uthne wali maujein pahadon ki chotiyon se baatein kar rahi thi.

KASHTI KA CHALNA AUR MANZIL PAR PAHUNCHNA

Hazrat Nooh alaihissalam ki kashti 10 rajab ko chali aur 10 muharram ko joodi pahaad par langar andaaz ho gai, kashti 6 maah musalsal toofan mein rahi, 10 muharram ko toofan se najaat milne par hazrat Nooh alaihissalam aur aapki qaum ne roza rakha.

"Nooh alaihissalam ne khud bhi roza rakha aur apne sath tamam logon aur waheshi janwaron aur dusre janwaron ko bhi hukm diya sab ne Allah ka shukriya ada karte huye roza rakha".

SubhanAllah! Nabi ki azmat ko janwar to jaante hain bewakoof log na jaanein to apni bad-bakhti ka maatam karein.

Fayda: Musnade Ahmad waghaira mein Hazrat Abu Huraira radiiallaho ta'ala anhu se marwi hai ke Nabi Kareem ﷺ ka ek martaba yahoodi logon se guzar hua jinhone aashura ke din roza rakha hua tha aapne farmaya ye roza kyun rakha hua hai? To aapko bataya gaya ke is din ALLAH TA'ALA ne Moosa alaihissalam aur bani israel ko najaat di aur Firaun ko garq kiya aur isi din Nooh alaihissalam ki kashti joodi pahaad par langar andaaz hui, hazrat Nooh alaihissalam aur hazrat Moosa alaihissalam ne Allah ka shukr ada karne ke liye roza rakha to Nabi Kareem ﷺ ne farmaya ke main Moosa alaihissalam se zyada haq rakhta hoon ke is din roza rakhu, aap ﷺ ne khud bhi roza rakha aur sahaba kiraam ko bhi hukm diya. Khayaal rahe ke Eisa alaihissalam ki paidaish bhi aashura ke din hi hui.

NOOH ALAIHISSALAM KA EK BETA GARQ HO GAYA

Hazrat Nooh alaihissalam ke chaar bete the unmein se teen momin the jo aapke sath kashti mein sawaar huye the jinke naam Saam, Haam aur Yaafis the aur ek aapka beta munafiq tha jiska naam Kan'aan tha wo kashti mein sawaar nahin hua tha jo garq ho gaya choonki ye munafiq tha yaani

zaahir taur par momin tha aur darhaqeeqat kafir tha aur kafiron se mila hua tha. Uske garq hone ke waqiye ko ALLAH TA'ALA ne zikr farmaya "Aur Nooh alaihissalam ne apne bete ko pukara aur wo usse kinaare par tha aey mere bachhe humare sath sawaar ho ja aur kafiron ke sath na ho bola ab main kisi pahaad ki panah leta hoon wo mujhe paani se bachayega. (Nooh alaihissalam ne kaha) aaj Allah ke azaab se bachane wala koi nahin magar jis par wo reham kare aur unke darmiyan mauj haa'il ho gai to wo doobne walon mein reh gaya".

Nooh alaihissalam ka ye beta ghorhe par sawaar tha, itra raha tha ke main pahaad par chadh kar apne aapko bacha lunga, Nooh alaihissalam usey keh rahe the ke aaj Allah ke azaab se uske reham karne ke baghair koi bach nahin sakega yehi mukaalma un donon ke darmiyan chal raha tha ke toofan se uthne wali maujein un donon ke darmiyan haa'il ho gai aur kan'aan garq ho gaya.

NOOH ALAIHISSALAM KI BETE KE HAQ MEIN ILTEJA

"Nooh ne apne Rab ko pukara arz ki aey mere Rab mera beta bhi to mera ghar wala hai aur beshak tera waada sachha hai aur too sabse badh kar hukm wala hai. ALLAH TA'ALA ne farmaya aey Nooh wo tere ghar walon mein se nahin beshak iske kaam bade nalayaq hain too mujhse wo baat na maang jiska tujhe ilm nahin main tujhe naseehat farmata hoon ke nadaan na ban arz ki aey mere Rab main teri panah chahta hoon ke tujhse wo cheez mangu jiska mujhe ilm nahin aur agar too mujhe na bakhsho aur reham na kare to main ziyakaar ho jaoga".

Shaikh Abu Mansoor matureedi rahmatullahi ta'ala alaihi ne farmaya ke Nooh alaihissalam ka beta kan'aan munafiq tha aapke saamne apne aapko momin zaahir karta tha agar wo apna kufr zaahir kar deta to aap ALLAH TA'ALA se uski najaat ki ilteja na karte.

ALLAH TA'ALA ne Nooh alaihissalam se waada farmaya ke aapke ghar walon ko najaat haasil hogi to isiliye aapne apne bete ke mutalliq arz kiya aur wo bhi uski munafaqat ki wajah se. Rab ta'ala ne farmaya iske amal achhe nahin yaani wo kafir hai. Pehle martaba qurbate deeni ka hai agar ye haasil ho to rishta ki qurbat ka bhi fayda hoga warna koi fayda nahin hoga.

Tambeeh: Hazrat Muhammad Ali Baaqar aur Hazrat Hasan Basari radiallaho ta'ala anhu ka qaul hai ke kan'aan Nooh ki zauja ka beta kisi aur khawind se tha aap ka apna beta nahin tha. Hazrat Ali Murtaza se marwi hai ke aap padhte the **وَتَأْتِي نُوحَ ابْنَهَا** Nooh alaihissalam ne apni zauja ke bete ko aawaz di ke kashti mein sawaar ho jao.

Hazrat Qataada ne Hazrat Hasan radiallaho ta'ala anhu se sawal kiya to aapne farmaya qasam hai Allah ki aapka beta nahin tha, to wo kehte hain maine kaha ye kaise? Jab ke ALLAH TA'ALA ne Nooh alaihissalam ke kalaam ki hikaayat bayan karte huye farmaya beshak mera beta mere ghar walon se hai.

Hazrat Hasan Basari ne jawab diya ke ye to mere qaul ki taa'id hai ke Nooh alaihissalam ne kaha mera beta meri ahel se hai aapne ye to nahin kaha ke mera beta jo mera hi hai.

NOOH ALAIHISSALAM KI EK ZAUJA BHI GARQ HO GAI

Hazrat Nooh alaihissalam ki ek zauja uska naam Waaliha tha ye kafira thi aur logon ko bhi kaha karti thi (maaz'Allah) Nooh majnoon (deewana) hai iski baat na maana karo, wo bhi garq ho gayi. Tafseer Jalaalain ke qaul ke maatehat aapke bete kan'aan aur aapki zauja donon ka zikr hai yaani

ye donon kafir the aur garq ho gaye.

Tambeeh: Hazrat Ibne Abbas radiallaho ta'ala anhum se kai hazraat ne riwayat bayan ki "Kisi Nabi ki koi aurat kabhi zaaniya nahin thi".

Ashras ne isi hadees ki sanad ko Nabi Kareem ﷺ tak pahuncha kar marfoo qaraar diya. Tafseer Kashshaaf mein hai ke Ambiya -e- kiraam ki auratein zaaniya to nahin thi albatta kisi se kufr sarzad hone mein koi harj nahin kyun ke badkaari ko har zamane mein bura samjha jaata raha aur logon ki tabiyat isse mut'naffar rahi. Isliye Nabi ki beewi mein aisa fe'l paaya jaaye to Nabi mein naqs aur aeb hoga. ALLAH TA'ALA ne Ambiya -e- kiraam ko aebon aur naqaayas se paak paida farmaya lekin kufr ko kafir log apna haq mazhab samajhte the isliye kufr unke nazdeek aeb ki bajaye kamaal samjha jaata tha lihaza kufr Ambiya -e- kiraam ki beewiyon mein bhi paaya ja sakta hai.

TOOFAN KI INTEHA

"Aur hukm farmaya gaya aey zameen apna paani nigal le aur aey aasman tham (ruk) ja aur paani khushk kar diya gaya aur kaam tamam hua aur kashti kohe joodi par thehri aur farmaya gaya ke door ho'n be insaaf log".

Yaani jab kafiron ke garq hone ka kaam mukammal ho gaya to toofan ko khatm kar diya gaya, baarish rok di, zameen ko hukm diya gaya ke ab jo paani tere upar hai usey apne andar jazb kar le. Sirf wo hi log ya janwar bache jo kashti mein sawaar the baaqi tamam insaan chaupaye parinde aur dusre waheshi janwar garq ho gaye aur garq hona aaqil baaligh kafiron ke liye azaab tha aur unke alaawa dusre garq hone walon ke liye azaab nahin tha.

Hadees shareef mein aaya hai "Jab ALLAH TA'ALA kisi qaum par azaab naazil karta hai to sab achhe aur bure is azaab mein mubtala ho jaate hain phir jab uthaye jayenge to har ek ko apne apne aamaal ke mutabiq uthaya jayega".

Yaani nek logon ko dunya mein azaab zillat ke liye nahin hoga isiliye wo apne achhe aamaal ke mutabiq hi qiyamat ke din uthaye jayenge.

KASHTI JOODI PAHAAD PAR KYUN RUKI?

Tamam pahaad apni apni bulandi par takabbur kar rahe the aur itra rahe the lekin joodi pahaad Allah ke huzoor apni aajizi hi karta raha to ALLAH TA'ALA ne usey ye takreem ata farmai ke Nooh alaihissalam ki kashti us par aakar thehari.

"Jis ne aajizi ki ALLAH TA'ALA ne usey rif'at ata ki".

Khayaal rahe joodi pahaad mosal ya shaam ke ilaaqe mein hai, ye bhi khayaal rahe ke paani haram shareef mein dakhil nahin hua tha.

HAZRAT IBRAHIM WA ISMAIL WA IS'HAAQ ALAIHIMUSSALAM

Hazrat Ismail aur Hazrat Is'haaq alaihimassalam donon hazrat Ibrahim alaihissalam ke bete hain, Hazrat Is'haaq alaihissalam ki walida ka naam Hazrat Saara radiallaho ta'ala anha aur Hazrat Ismail alaihissalam ki walida ka naam Hazrat Haajra radiallaho ta'ala anha hai.

HAZRAT IBRAHIM ALAIHISSALAM KA NASAB

Aap Taarakh ibne Nakhoor ke farzand hain, aapka naam Ibrahim aur aapka laqab Abul Zaifan (bahut bade mehmaan nawaz) hai aap ka nasab ye hai: Ibrahim Ibne Taarakh Ibne Nakhoor Ibne Sarooa Ibne Ra'oo Ibne Taatea Ibne Aabar Ibne Saaleh Ibne Arfah Shaz Ibne Saam Ibne Nooh. Aapki paidaish toofan ke 1709 saal baad aur Eisa alaihissalam se taqreeban 2300 saal pehle shehar babul ke qareeb qasba "kauni" mein hui.

Tafseer khazainul irfan mein hai ke aapki paidaish amwaaz ke ilaaqe mein "Soos" ke maqaam par hui.

Tambeeh: Aazar Ibrahim alaihissalam ke chacha ka naam hai aapke baap ka naam Taarakh hai. Allama Mehmood Ahmad Aaloosi rahmatullahi ta'ala alaihi farmate hain ahle sunnat ke kaseer ahle ilm ka isi par aitmaad hai ke beshak Aazar Ibrahim alaihissalam ka baap nahin tha, ahle sunnat ke jamme ghafeer ki daleel yehi hai ke Nabi Kareem ﷺ ke aaba wa ajdaad mein koi bhi kafir nahin tha. Nabi Kareem ﷺ ka irshad giraami hai ke main humesha paak pushton se paak rehamon ki taraf muntaqil hota raha aur ye bhi waazeh hai ke kuffar wa mushrikeen to paak kabhi nahin ho sakte ALLAH TA'ALA ne farmaya "Beshak mushrik to napaak log hain".

Baaz logon ne kaha tha ke Nabi Kareem ﷺ ke Irshad mein "taahir" ka matlab ye hai ke aapke aaba wa ajdaad badkaari se paak the, Allama Aalusi rahmatullahi ta'ala alaihi iska radd karte huye farmate hain "Tahaarat ko zina se paak hone ke sath khaas karna daawa baghair daleel ke hai is par koi aisi daleel nahin jo qabile aitmaad ho, lihaaz umoom alfaaz ka hota hai na ke asbaab ki khusoosiyat ka".

Alfaaz ki umoomiyat is par dalaalat kar rahi hai ke muraade mutlaq har tarah ki pakeezgi hai, kufr aur badkaari har tarah se paak pushton aur paak rehamon mein hi Huzoor ﷺ muntaqil hote rahe. Imaan Raazi rahmatullahi ta'ala alaihi ne Tafseer Kabeer mein Nabi Kareem ﷺ ke walidain ke imaan ke qaul ko shia ki taraf mansoob kiya tha iska bhi radd pesh karte huye Allama Aalusi rahmatullahi ta'ala alaihi farmate hain "Is qaul ko shia ki taraf mansoob karna jaise Imam Raazi rahmatullahi ta'ala alaihi ne bhi mansoob kar diya hai ye haqeeqat mein ghaur wa fikr karne ki wajah se aisa hua hai agar tawajjo ki jaati to aisa na hota".

Khayaal rahe ke Allama Suyooti rahmatullahi ta'ala alaihi ki tasneef "Alhaawi" mein ek risala ke hawale se Allama Fakhruddin Raazi rahmatullahi ta'ala alaihi ka qaul bhi jamhoor ke sath imaan ke mutalliq hi mazkooor hai.

Hazrat Allama Maulana Muhammad Ashraf Siyalwi madda zillahu farmate hain ke Tafseer Kabeer ke baad ki tasneef Allama Raazi ki hai isliye Allama ka pehle qaul se rujoo saabit hota hai.

"Aksar ahle ilm ka yehi qaul hai ke Aazar Ibrahim alaihissalam ke chacha ka naam hai".

Quran paak mein dada chacha aur baap sab par lafz baap bola gaya hai. Irshad e baari ta'ala hai "Kya tum maujood the jab Yaqoob par maut ka waqt haazir hua us waqt unhone apne beton se kaha tum mere baad kis ki ibadat karoge? Bole hum ibadat karenge tumhare mabood aur tumhare aaba Ibrahim, Ismail aur Is'haaq ke mabood ki".

Is aayat kareema mein Yaqoob alaihissalam ke walid Is'haaq alaihissalam aur chacha (taaya) Ismail alaihissalam aur dada Ibrahim alaihissalam sab par aaba ka itlaaq hai jo "Ab" ki jama hai.

Muhammad bin Ka'ab Qarzi ne is aayat ko bataur daleel pesh kiya aur kaha "Hadees shareef mein Nabi Kareem ﷺ ka qaule mubarak maujood hai jismein aapne apne chacha Hazrat Abbas radiallaho ta'ala anhu ko "Abi" mera baap kaha hai".

"Mere baap abbas ko mujh par pesh karo".

Jis muhaqqeqeen ne ye daawa kiya hai ke Ibrahim alaihissalam ka haqeeqi walid kafir nahin tha balki aapka chacha Aazar kafir tha unhone bataur daleel ibne manzar ka qaul bhi pesh kiya hai jo usne apni tafseer mein sanade sahih se Suleman bin sarad ka qaul pesh kiya hai ke jab Namrood aur uski qaum ne Ibrahim alaihissalam ko aag mein daalne ka irada kiya aur unhone lakdiyan jama karna shuru ki to ek boodhi aurat bhi lakdiyan jama kar rahi thi Ibrahim alaihissalam ne jab saari qaum ko mukhalif paaya to kaha "Mujhe Allah kaafi hai aur wo behtareen kaar saaz hai".

Jab aapko un logon ne aag mein daal diya to ALLAH TA'ALA ne aag ko hukm diya "Aey aag Ibrahim par thandi aur salamati wali ho ja" jab aap par aag gulzaar ban gai to aapka chacha kehne laga ke ye aag meri wajah se hi Ibrahim se door hui hai to ALLAH TA'ALA ne aag ke ek chingare ko uski taraf bheja jo uske qadamon par gira aur usey jala kar rakh diya.

Is riwayat mein waazeh taur par عَمَّ ke alfaaz maujood hain jinse waazeh ho raha hai ke 'Aazar' aapka chacha tha.

IBRAHIM ALAIHISSALAM KA MUKHTASAR WAQIYA AUR AAZAR KE CHACHA HONE PAR SHANDAAR DALEEL

Muhammad bin Ka'ab, Qataada, Mujahid aur Hasan waghaira se marwi hai ke beshak Ibrahim alaihissalam apne chacha Aazar ke liye dua e maghfirat karte rahe yahan tak ke wo mar gaya uske mar jaane ke baad aap par waazeh ho gaya ke wo to haalat e kufir mein mar gaya hai kafir to Allah ka dushman hai uske liye to dua karne ka koi maqsad nahin to aapne uske liye dua e maghfirat chhod di aur usse bezaari ikhtiyar ki. ALLAH TA'ALA ne irshad farmaya "Aur Ibrahim ka apne baap (chacha) ki bakhshish chahna wo to na tha magar ek waada ke sabab jo usse kar chuka tha jab Ibrahim par waazeh ho gaya ke wo Allah ka dushman hai to usse taalluq tod diya".

Is aayat mein ابيہ se muraad Aazar hai, Ibrahim alaihissalam ne ek waada ke peshe nazar uske liye dua e maghfirat ki kyun ke aap ne ek martaba Aazar ko kaha tha ke main apne Rab se teri maghfirat ki dua karunga, dusri wajah ye thi ke ek martaba Aazar ne bhi Hazrat Ibrahim alaihissalam se imaan laane ka waada kiya tha. Aayat e kareema ka shaane nuzool ye hai Hazrat Ali murtaza radiallaho ta'ala anhu se marwi hai ke jab ye aayat naazil hui "Main tumhare liye apne Rab se maghfirat talab karunga" to maine suna ke ek shakhs apne walidain ke liye maghfirat kar raha hai bawajood ye ke wo donon mushrik the to maine kaha too mushrikon ke liye dua e maghfirat karta hai? To usne kaha, kya Hazrat Ibrahim alaihissalam ne Aazar ke liye dua na ki thi wo bhi to mushrik tha. Ye waqiya maine Sayyade Aalam ﷺ se arz kiya to aap ﷺ ne farmaya ke Hazrat

Ibrahim alaihissalam ka istighfaar karna uske islaam laane ki ummeed par tha jiska Aazar ne aapse waada kiya tha aur aapne aazar se istighfaar karne ka waada kiya tha jab wo ummeed khatm ho gai to aapne usse taalluq tod liya aur uske liye dua e maghfirat karna bhi chhod diya.

Aazar aag ke chingare se mar gaya aur hazrat Ibrahim alaihissalam ne us ke baad uske liye koi dua nahin ki. Aag ke waqiye ke baad Ibrahim alaihissalam ne shaam (syria) ki taraf hijrat ki phir misr mein dakhil huye aur ek jaabir badshah ka waqiya darpesh aaya aur hazrat Haajra aapko mili phir aapko ALLAH TA'ALA ne hukm diya ke Haajra aur uske bete Ismail ko ka'aba ke paas chhod do aapne jab apne bete aur zauja ko wahan chhoda jahan aaj makka mukarrama aabad hai to wahan aapne kuchh duayein farmai jinmein se ek dua mein ye alfaaz mubarak bhi hai "Aey humare Rab meri aur mere walidain ki maghfirat farma".

Ab isse baat roze raushan ki tarah waazeh ho gai ke aap ne Allah ke jis dushman ke liye dua karna chhod diya tha wo aapka chacha Aazar hai jise baap se taabir kiya gaya aur is dua ke chhodne ke kitne arse baad aap apne baap aur maa'n ke liye maghfirat ki dua kar rahe hain wo aapka haqeeqi baap hai agar Aazar jo kafir aur Allah ka dushman hai wo hi aapka haqeeqi baap hai to usse bezaari ke baad phir uske liye dua karne ka kya matlab hai?

IBRAHIM ALAIHISSALAM KO ZAMEEN WA AASMAN KI MALKOOT KA MUSHAHIDA KARAYA GAYA

ALLAH TA'ALA ne irshad farmaya "Aur isi tarah hum Ibrahim ko dikhate hain saari badshahi aasmanon aur zameen ki aur isliye ke wo aenul yaqeen walon mein se ho jaaye".

Malkoot ka maayne (meaning) azeem badshahi aur saltanat qahira yaani aapko zameen wa aasman ki tamam ashia ka mushahida kara diya gaya yahan tak ke chand, sooraj, pahaad, darakht aur dariya tamam cheezon ke haqa'iq ko aapne dekha aur tamam ruye zameen wa aasmanon ka mushahida kiya "Yaani aap alaihissalam ko tamam nishaniyan aur tamam ajaibaat dikhaye gaye beshak aap par saat aasman munkashif kar diye gaye to aap alaihissalam ne aasmanon ki jameea ashia ko dekha yahan tak ke aapki nazar arshe ilaahi tak pahunchi isi tarah aap par saat zameenein munkashif kar di gai to aapne zameenon ki har cheez ko dekha".

Ibne Mardoowiya rahmatullahi ta'ala alaihi ne Hazrat Ali radiallaho ta'ala anhu se riwayat bayan ki Rasoolullah ﷺ ne farmaya jab hazrat Ibrahim alaihissalam ne zameen wa aasman ki badshahiyon ka mushahida kar liya to aapne ek shakhs ko gunah karte huye dekha yaani jo kahin door daraaz chhup kar maasiyat mein mubtala tha lekin aapne uska mushahida kar liya to aapne uske khilaaf dua farmai, Rab ta'ala ne usey halaak kar diya phir aap ek aur shakhs ke gunah par ba khabar huye to uske khilaaf bhi dua karne ka irada kiya hi tha ke ALLAH TA'ALA ne aapko mana farma diya ke aey Ibrahim! Aap mustajabuddaawat hain mere bandon ki halaakat ki dua na karein kyun ke mere bande teen qism ke hain ya to gunahgaar honge lekin tauba qabool karunga ya wo khud to gunahgaar rahenge lekin unki aulaad mein aise nek log honge jo zameen ko tasbeehaat se bhar denge yaani ALLAH TA'ALA ki hamd wa sana wa tehleel itni zyada karenge ke unke faizan se aur log bhi Allah ke zikr mein mashgool ho jayenge ya wo log gunahon ke haal mein hi mar jayenge aur mere qabza e qudrat mein honge iske baad meri marzi ki baat hai ke main unko maaf kar du ya saza du.

SubhanAllah! Jab hazrat Ibrahim alaihissalam ke ilm ka ye maqaam hai to saiyyadul Ambiya habeeb

kibriya Mustafa ﷺ ke ilm ka kya aalam hoga? Jab ke jameea Ambiya -e- kiraam ka majmooi ilm Nabi Kareem ﷺ ke ilm ke muqabil ek qatra ki misaal hai aur aap ka ilm samundar ki misaal.

IBRAHIM ALAIHISALAM NE BUTT PARASTON KA RADD FARMAYA

"Aur yaad karo jab Ibrahim ne apne baap Aazar se kaha kya tum buton ko khuda maante ho? Beshak main tumhein aur tumhari qaum ko khuli gumrahi mein dekhta hoon".

Is aayat kareema se arab ke mushrikeen par hujjat qaa'im ki gai kyun ke unmein se kai hazrat Ibrahim alaihissalam ko moazzam jaante the aur unki fazeelat ke motarif the unhein bataya ja raha hai ke hazrat Ibrahim alaihissalam butt parasti se mana farmate the aur butt parasti ko bahut bada aeb aur gumrahi samajhte the agar tum unki azmat ko maante ho to butt parasti chhod do.

"Ibrahim ne jab apne baap se kaha aey mere baap kyun aise ko poojta hai jo na sune na dekhe aur kuchh tere kaam na aaye. Aey mere baap beshak mere paas wo hukm aaya jo tere paas nahin aaya too meri taabedari kar main tujhe seedhi raah dikhao aey mere baap shaitan ka banda na ban beshak shaitan rehman ka nafarman hai".

In tamam aayat mein baap se muraad aapka chacha Aazar hi hai aapne usey naseehat karte huye kaha ke jin buton ki too pooja kar raha hai wo teri ibadat ko nahin dekh sakte teri sana ko nahin sun sakte aur kabhi kisi qism ka kalaam sunna unki taaqat mein nahin aur tumhari ya kisi aur ki imdaad (madad) karna aur kisi qism ki musibat se najaat dena aur tumhein be parwah karna jab unhein haasil nahin to wo ibadat ke laayaq kabhi nahin ho sakte balki unki ibadat karna darhaqeeqat shaitan ki ibadat hai kyun ke isse wo khush hota hai aur buton ki ibadat karna usi ke dhoke aur fareb ka nateeja hai isliye tum shaitan ki ibadat chhod do kyun ke shaitan ALLAH TA'ALA ka nafarman hai wo khud to mardood ho chuka hai aur dusron ko bhi bhatkaane mein har waqt koshish mein laga rehta hai wo to chahta hai ke koi na koi mere daame fareb mein phas kar Rab ta'ala se door ho jaaye aur uske azaab ka mustahiq ban sake.

"Aur un par Ibrahim ki khabar padho jab usne apne baap aur apni qaum se farmaya tum kya poojte ho? Bole buton ko poojte hain phir unki pooja mein munhamik rehte hain phir farmaya kya wo tumhari sunte hain jab tum pukaro ya tumhara kuchh bhala bura karte hain bole balki humne apne baap dada ko aisa hi karte paaya farmaya to kya tum dekhte ho jinhein pooj rahe ho tum aur tumhare agle baap dada beshak wo sab mere dushman hain magar parvardigaar e aalam wo jisne mujhe paida kiya to wo hi mujhe hidayat dega aur wo hi mujhe khilata aur pilata hai aur jab main beemar hota hoon to wo hi mujhe shifa deta hai aur wo hi mujhe wafaat dega phir mujhe zinda karega"

In aayate kareema mein Hazrat Ibrahim alaihissalam ka zikr e khair kiya ja raha hai kyun ke aap quraish ke jadde aala aur ka'aba ke baani the quraish ko unki nasal hone par bada naaz tha isliye unke saamne aapke aqaa'id bayan farmaye ja rahe hain taaki hazrat Ibrahim alaihissalam ko apna jadde aala kehne wale aur is nisbat par fakhr karne wale hazrat Ibrahim alaihissalam ke Rabbe akbar par bhi imaan layein, jis tarah aap ka daaman kufr wa shirk ki aalaaishon se bilkul paak tha usi tarah ye bhi apne daaghon ko door karke tauheed e khaalis ikhtiyar karein.

Allama Qazi Sanaullah Tafseere Mazhari mein farmate hain "لأبيه" se muraad Aazar hai jo aapka

chacha tha kyun ke usi ne aapki parwarish ki thi isliye baap kaha gaya.

Hazrat Ibrahim alaihissalam ke samjhane ka kitna pyara andaaz hai? Unse hi unke maboodon ki bebasi ka aiteraaf karaya ja raha hai jab wo in baaton ka inkaar na kar sake kyun ke unke butt sunne nafa wa nuqsan pahunchane se qaasir the to ye keh kar apna difa karne lage ke humare baap dada aisa hi karte the isliye hum to unke tareeqe se hatne ke liye kisi waqt bhi taiyar nahin. Aap alaihissalam muhabbat bhare tareeqe se unhein samjhate hain ke nadaan na bano, beja zid achhi nahin, andhi taqleed ke nataa'ij bade khatarnaak hote hain, tum dunyavi maamlaat mein jab aqal wa feham ko istemal karte rehte ho to zindagi ke is buniyadi mas'ala par sochne ka waqt aaye to tum apni soch ka chiraagh ghum kar do ye to achhi baat nahin.

Phir aap alaihissalam ne farmaya in andhe behare buton ke mutalliq tum jo chaho kehte raho main inhein apna dushman aur bad-khwah samajh raha hoon, meri bandagi ka taalluq sirf us mabood e barhaq ke sath hai jo kainaat ki har cheez ko uske martaba e kamaal tak pahunchata hai iski saari zaruriyaat bhi muhayya karta hai, unki nashw wa numa ke liye jo wasaayal zaruri hote hain unko beham pahunchata hai.

In andhe behare maboodon ke muqable mein Rabbul Aalmeen (har cheez ko martaba e kamaal tak pahunchane wala) ki sifat se ALLAH TA'ALA ka taarruf kitna maayne khez hai? Aayat mein phir se ghaur farmaiye, aapne ye nahin farmaya ke ye butt tumhare dushman hain balki farmaya ke mere dushman hain. Naaseh kareem ka andaaz e naseehat aisa hi hota hai wo baraahe raast dusron par hamla nahin karta balki apni zaat se aaghaaz karta hai. Isi tarah ishaaratan kalaam karna zaahir kalaam karne se ba dar jaha muassir hai.

HAZRAT IBRAHIM ALAIHISSALAM KA BUTON KO TODNA

Jab Ibrahim alaihissalam ne apne chacha aur apni qaum ko kaha tum kis ki pooja karte ho, kya bohtaan se Allah ke baghair aur khuda chahte ho? To tumhara kya gumaan hai Rabbul Aalmeen par yaani tum uske siwa dusre ko poojoge to kya wo tumhein be azaab chhod dega bawajood ye ke tum jaante ho ke wo hi man'im e haqeeqi mustahiq e ibadat hai.

Is qaum ka salaana (har saal) ek mela lagta tha jungle mein jaate the aur shaam tak wahan khel tamasha mein mashgool rehte the wapasi ke waqt butt khane mein aate the aur buton ki pooja karte the iske baad apne kaamon ko wapasi ke waqt butt khane mein aate the aur buton ki pooja ki mazammat bayan ki to unhone kaha kal humari eid hai, jungle mein mela lagega, hum nafes khane paka kar buton ke paas rakh jayenge aur mela se wapasi hokar tabarruk ke taur par khayenge aap bhi humare sath chalein dekhein ke humare deen aur tareeqe mein kya bahaar hai aur kaise lutf uthate hain. Jab wo mele ka din aaya to aapko chalne ke liye kaha gaya to aapke jawab ko Quran majeed mein in alfaaz mein farmaya gaya "Usne ek nigaah sitaron ko dekha phir kaha main beemar hone wala hoon".

Aapne sitaron ko aise dekha jaise sitaron ka hisaab lagane wale dekhte hain qaum choonki sitaron ke hisaab ki bahut muataqid thi unhone ye samjha ke shayad aapne sitaron se hisaab laga kar ye samjha hai ke aap beemar hone wale hain, is tarah qaum aapko chhod kar apne mela par chali gai. Aap alaihissalam ne kai logon ke saamne ye waazeh taur par keh diya tha "Aur mujhe Allah ki qasam hai main tumhare buton ka bura chahunga iske baad tum peeth pher jaoge".

Jab qaum apne mele par chali gai to aapne mauqa ko ghaneemat samjha ke ab apne iraade ko aml

jaama pehnane ka sunehara waqt aa gaya hai aapne chup ke se butt khane ka rukh kiya wahan jakar dekha ke qaum unke paas tarah tarah ke khane rakh kar gai hai ke wapas aakar khayenge aur buton ki pooja karenge to aapne buton ke qareeb ja kar kaha tum khate kyun nahin? Aap alaihissalam ke is irshad par jab buton ki taraf se koi jawab na aaya phir to aapne unhein kaha:

مَا لَكُمْ لَا تَنْطِقُونَ tumhein kya hua tum bolte kyun nahin? Wo bejaan patthar ki moortiyon unki taraf se kya jawab aana tha. Jab aapne dekha ke ye butt khane ke qaabil nahin, bolne ki inmein taaqat nahin, apne hi hathon se tarashe huye pattharon ke bejaan butt hain to aapne unko maarna shuru kar diya.

"Aapne unke tukde tukde karke choora kar diya siwaye ek ke jo un sab se bada tha ke shayad wo usse kuchh poochhein".

Qaum ko wahan hi pata chal gaya tha ke humare buton ko tod diya gaya hai "To wo jaldi se uski taraf mutawajjeh huye".

"Unhone kaha ke kisne humare khuda'o ke sath ye kaam kiya beshak wo zaalim hai unmein se kuchh bole humne ek jawan ko inhein bura kehte suna hai jise Ibrahim kehte hain wo kehne lage to usey logon ke saamne lao shayad wo gawahi dein, unhone kaha kya tumne humare khuda'o ke sath ye kaam kiya aey Ibrahim! Aapne farmaya balki unke is bade ne kiya hoga to inse puchho agar bolte hain, to unhone apne nafson ki taraf rujoo kiya aur bole beshak tum hi zaalim ho phir apne saron ke bal aaundhe gire ke tumhein khoob maloom hai ye bolte nahin to aapne farmaya ke Allah ke siwa aise ko poojte ho jo na tumhein nafa de aur na nuqsan pahunchaye tuf hai tum par aur in buton par jinko Allah ke siwa poojte ho, to kya tumhein aqal nahin?".

Hazrat Ibrahim alaihissalam ne tamam buton ko tod phod kar chakna choor kar diya siwaye bade butt ke, aapne basoola uske kandhe par rakh diya jab qaum ke log wapas aaye to kehne lage humare khuda'o ko kisi ne tod diya hai kaise be aqal log the jinko abhi tak ye samajh nahin aa raha tha ke jo butt apne aapko nahin bacha sake wo humari kya imdaad karenge?

Unke is sawal par ke humare khuda'o se ye sulook kisne kiya un logon ne bataya jinke saamne Ibrahim alaihissalam ne kaha tha ke "Main tumhare khuda'o se kuchh na kuchh bura sulook zarur karunga" ke ye kaam Ibrahim ne hi kiya hoga kyun ke wo humare khuda'o ki buraiyan bayan karta tha. Ab wo kehne lage ke Ibrahim ko saamne lao taaki us par gawahiyan qaa'im karke muqaddama kiya ja sake jab Ibrahim alaihissalam ko laaya gaya to aapse poochha gaya ke ye kaam tum ne kiya hai? To aapne farmaya ke basoola tumhare bade butt ke kandhe par hai isi ne ye kaam kiya hoga apne in khuda'o se hi poochh lo agar ye bolte hain to batayenge?

Aapke is hakeemana jawab par kuchh der ke liye to wo sochne lage ke Ibrahim haq par hain aur hum hi bewakooof hain ke aise khuda'o ki pooja kar rahe hain jo apne aapko bhi nahin bacha sake ye haqeeqat hai ke hum is maamle mein apne aap par zulm kar rahe hai lekin kuchh der baad un par phir bad-bakhti sawaar ho gai kehne lage hum inse puchhein ye to bolte hi nahin is tarah wo apni gumrahi par qaa'im rahe.

Aiteraaz:

Qaum jab mele par jaane lagi to unhone Ibrahim alaihissalam ko bhi daawat di to aapne farmaya main beemar hoon halanki aap beemar nahin the ye to maaz'Allah jhoot hai, hazrat Ibrahim

alaihissalam ne unke butt tod diye qaum ne poochha to aapne farmaya ye kaam to inke bade ne kiya hai halanki bade butt ne chhote buton ko nahin toda tha to aapne ye kaise keh diya? Ye bhi maaz'Allah jhoot nazar aata hai aur hadees shareef mein bhi aapke teen jhooton ka zikr milta hai in teen mein se do yehi hain jinka zikr kiya gaya.

Jawab:

Jhoot bolne wala Nabi nahin jo sakta jhoot gunahe kabeera hai Ambiya -e- kiraam qabl az nubuwat aur baad az nubuwat sagheera aur kabeera gunahon se paak hain wo hadees jisse baaz ghair islami logon ne samjha ke hazrat Ibrahim alaihissalam ne maaz'Allah teen jhoot bole iski wazaahat ki jaati hai taaki ye samajh aa sake ke hadees paak ka asal matlab kya hai agar hadees paak ka tarjuma hi sahi kar diya jaaye to samajh aa sakta hai ke matlab kya hai wo hadees paak ye hai "Hazrat Abu Huraira radiallaho ta'ala anhu se marwi hai aapne kaha Nabi Kareem ﷺ ne farmaya Hazrat Ibrahim alaihissalam ne siwaye teen baaton ke koi aisi baat nahin ki jisko logon ne jhoot samjha ho in teen mein se do ka taalluq ALLAH TA'ALA ki zaat se hai. Ek aapka qaul "main" beemar hone wala hoon, dusra aapka qaul "unke is bade ne kiya hoga" aur inmein se teesra qaul (jab aap philistine ki taraf hijrat karke ja rahe the to us dauran) ek din aap aur aapki zauja ka aisi jagah se guzar hua jahan ek jaabir zaalim shakhs musallat tha usko logon ne bataya yahan ek shakhs aaya hua hai jiske sath ek aurat hai jo tamam logon se zyada haseen hai us zaalim ne hazrat Ibrahim alaihissalam ki taraf apna qaasid bheja ke wo unse poochhe ye tumhare sath aurat kaun hai? Uske sawal par aapne farmaya ye meri behan hai, phir aap Hazrat Saara radiallaho ta'ala anha ke paas aaye unko kaha agar us zaalim ko pata chal gaya ke tum meri zauja ho to wo jabran tumhein mujhse chheen lega agar wo tum se sawal kare to tum usko khabar dena ke tum meri behan ho isliye ke islam mein tum meri behan ho kyun ke ruye zameen par mere aur tumhare baghair koi momin nahin. Us zaalim ne hazrat Saara ke paas qaasid bhej kar unko apne paas bula liya hazrat Ibrahim alaihissalam ne khade hokar namaz ada karni shuru farma di hazrat Saara radiallaho ta'ala anha jab us zaalim ke paas pahunchi usne aapki taraf apna hath badhana chaha lekin wo Allah ki giraft mein aa gaya, pagalon ki tarah ho gaya, uska gala ghunt gaya, munh se jhaag behne laga, aediya ragadne laga, usne Hazrat Saara radiallaho ta'ala anha ko kaha tum mere liye dua karo main tumhein takleef na pahunchaoga aapne Allah se dua ki wo theek ho gaya usne dobara hath badhane ki koshish ki lekin wo pehle ki tarah Rab ta'ala ki giraft mein aa gaya balki usse bhi zyada usne phir hazrat Saara radiallaho ta'ala anha se dua karne ki darkhwast ki aapne phir dua ki jab wo theek ho gaya phir usne darbaan ko bulaya aur kaha tum mere paas kisi insaan ko nahin laaye balki kisi jinn ko laaye ho, us zaalim ne aapko Hazrat Haajra radiallaho ta'ala anha bataur khadima dekar wapas louta diya".

(Mufti ahmad yaar khan rahmatullah alaihi ne Tafseer Naimi mein tehreer kiya hai Hazrat Haajra radiallaho ta'ala anha rum (Rome) ke badshah ki beti thi unse bhi us zaalim ka anjaam aisa hi hua tha isliye usne kaha in donon ko yahan se nikaal do ye donon insaan nahin balki jinn hain.)

Hazrat Saara radiallaho ta'ala anha jab hazrat Ibrahim alaihissalam ke paas wapas aai to aap namaz ada farma rahe the aapne apne hath ke ishara se poochha kaisa haal hai? Aapne kaha ALLAH TA'ALA ne kafir ke makr ko usi ke seene par louta diya yaani wo zaleel hua usne mujhe Haajra bataur khadima di. Hazrat abu huraira radiallaho ta'ala anhu ne kaha aey ahle arab ye (Haajra) tumhari maa'n hai.

Qaazi Iyaaz rahmatullahi ta'ala alaihi ne farmaya Ambiya -e- kiraam se mutlaqan jhoot saabit nahin ho sakta lekin ye jhoot jinka zikr kiya gaya hai ye sunne wale ki taraf mansoob hain jinko sunne wale ne jhoot samjha isliye ke ba zaahir jhoot nazar aate hain halanki haqeeqat mein jhoot nahin the lihaza Nabi Kareem ﷺ ke Irshad giraami ka matlab ye hai ke Ibrahim alaihissalam ne teen martaba is tarah kalaam farmaya ke logon ne usey jhoot samjha in teen martaba ke alaawa aapne koi aisa kalaam nahin farmaya jisko logon ne bhi jhoot samjha ho.

Pehla irshad e giraami : "Main beemar hone wala hoon"

Aapke is irshade giraami ka matlab pehle tafseelan bayan ho gaya ke qaum ne aapko mela mein shirkat ki daawat di to aapne sitaron ko dekh kar farmaya yaani "Main beemar hone wala hoon" aapne ye nahin farmaya ke main kal hi beemar hone wala hoon balki aapne sirf ye farmaya ke "Main beemar hone wala hoon" insaan zindagi mein kabhi na kabhi to zarur beemar hota hai aapne maayne door wala liya aur logon ne qareeb wala samjha ye "Torya" kehlata hai jo jaiz hai. Dusri wajah Mulla Ali Qaari rahmatullah alaihi bayan farmate hain "Aapne farmaya mera dil beemar hai isliye ke mujhe bahut ghussa hai ke tumne sitaron ko khuda bana rakha hai ya isliye mujhe ghussa hai ke tumne buton ko apna mabood banaya hua hai is ghusse ki wajah se zehani pareshani mere dil ke beemar hone ka sabab hai" yaani aapki baat sadaaqat par mabni thi ke main qalbi taur par beemar hoon lekin log is ko na samajh sake.

Dusra irshad : "Inke is bade ne kiya hoga"

Qaum jab mele par chali gai to hazrat Ibrahim alaihissalam ne tamam buton ko tod diya aur kulhaada ya basoola unke bade butt yaani jisko bada khuda samajhte the uske kandhe par rakh diya jab wo qaum wapas aai to ek dusre ko dekh kar kehne lage humare khuda'o se ye zyadti kisne ki hai? Jab baaz logon ne kaha ye Ibrahim ne kiya hoga, aapse bula kar poochha gaya to aapne farmaya "Ye is bade butt ne kiya hai" jiska aam maayne zehanon mein ye aata hai ke aapne kaha "Ye is bade butt ne kiya hai" yaani isne toda hai aur logon ne apni samajh ke mutabiq jhoot samjha halanki iska matlab hi ye nahin, Allama Raazi rahmatullahi ta'ala alaihi ne is ke mukhtalif mataalib (matlab) bayan kiye hain iska asal matlab kya hai?

Pehli wajah: Pehli wajah ye hai ke aapne ye nahin farmaya ke ye kaam is butt ne kiya hai balki aapne isse muraad apni zaat li aapka ye kalaam taareez par mabni tha yaani kalaam karne wala aur muraad le raha ho sunne wala aur samjhe. Ye kalaam is tarah hai jis tarah ek shakhs likhne ka maahir ho wo ek achha khat likhe dusra shakhs jo likhna nahin jaanta wo maahire khat se poochhe kya ye tumne likha hai? Aur wo uske jawab mein kahe balki tumne likha hai ye ilzaaman usko khamosh karna hai yaani is jumla se us shakhs ki nafi ki ja rahi hai jo qaadir nahin aur jo shakhs qaadir hai uske liye saabit karna hai isi tarah hazrat Ibrahim alaihissalam ne butt ki taraf mansoob karke waazeh kiya ke ye kaam usi ne kiya hai jo ye kaam karne par qaadir hai wo kaise kar sakta hai jo ye kaam karne par qaadir hi nahin?

Dusri wajah: Jab Hazrat Ibrahim alaihissalam ne dekha ke buton ko muzayyan kiya hua hai aur inko qaum ne bada barguzida samjha hua hai aapko ghussa aa gaya aur ye dekh kar ghussa aur zyada shadeed ho gaya ke logon ne bade butt ko zyada muzayyan kiya hua hai aur iski zyada tazeem karte hain jab is bade butt ko dekh kar ghussa zyada hua to sab buton ko tod diya.

Hazrat Ibrahim alaihissalam ne apne fe'l ko butt ki taraf isliye mansoob kiya ke wo inko todne aur zillat ka sabab bana kyun ke is ko dekh kar aapko zyada ghussa aaya tha jis tarah kaam karne wale

ki taraf fe'l mansoob hota hai usi tarah kaam par ubhaar ne wale ki taraf bhi mansoob hota hai.

Teesri wajah: Aapne unke mazhab ke mutabiq kalaam kiya ke tum jab isko khuda samajhte ho to phir ye kaam isne kiya hoga.

"Yaani jisko tum ibadat ka mustahiq samajhte ho ke ye humara mabood hai wo ye kaam karne par qaadir hona chahiye balki isse bhi zyada qudrat ise honi chahiye". Maqsad unko samjhana tha ke jab tum ye nahin maante ke isne buton ko toda hai kyun ke ye todne ki taaqat nahin rakhta to ye mabood kaise ban sakta hai.

Chauthi wajah: Yahan kuchh ibarat ghaur mazkooor hai asal ibarat is tarah hai "Jisko karna tha usne kar diya ye unka bada hai isse poochh lo".

Goya is bayan ka maqsad hi ye tha ke maine ye kaam kar diya hai apne bade khuda se poochho agar ye bolne ki taaqat rakhta hai ismein bhi unko tableegh thi ke ye tumhara khuda to ye bhi nahin bata sakta ke ye kaam kisne kiya hai?

Paanchwi wajah: كَيْدُهُمْ par waqf hai aur هَذَا se phir kalaam ki ibteda hai maayne ye hai ke kaam unke bade ne kiya hai ye tumhara khuda hai isse poochh lo agar bolta hai.

Isse muraad aapne apni zaat li hai kyun ke insaan tamam buton se bada hai maqsad ye tha ke ye kaam unke bade ne kiya hai wo bada main hi hoon kyun ke main insaan hoon aur tumhare khuda'o se bada hoon insaan ke muqabil in buton ki kya haisiyat hai.

Chhathi wajah: Kalaam mein taqdeem wa takheer hai goya ke asal maanwi lihaaz par is tarah hai "Aapne farmaya inke is bade ne kiya hai agar ye bolte hain to inse poochh lo".

"Fe'l ki izaafat in ke bade butt ki taraf mashroot taur par hai agar ye bolte hain to inke bade ne kiya hai jab wo bolte hi nahin to ye kaam inke bade butt ne nahin kiya".

Saatwi wajah: Ek qiraat mein فَعَلَهُ كَيْدُهُمْ aaya hai iske mutalliq maayne ye hoga "Shayad ye kaam karne wala inka bada hoga".

In bayan karda wajoooh se waazeh hua ke hazrat Ibrahim alaihissalam ka kalaam sadaaqat par mabni tha agarche sunne wale na samajh sakein aur unhone apne baatil gumaan mein jhoot samjha.

AMBIYA -E- KIRAAM KO JHOOTA KEHNE SE RAAWIYON KO JHOOTA KEHNA BEHTAR HAI

Allama Raazi rahmatullahi ta'ala alaihi isi maqaam par tehreer farmate hain "Agar aisi koi riwayat ho jis se Ambiya -e- kiraam ka jhoota hona saabit ho raha ho aur is riwayat ki koi taaweel na ho sake jis se Ambiya -e- kiraam ki sadaaqat saabit ho sake to is soorat mein raawiyon ko jhoota kaha ja sakta hai lekin Ambiya -e- kiraam ko jhoota kehna muhaal hoga".

Aisi soorat mein riwayat ko radd kar diya jayega lekin Ambiya -e- kiraam ki shaan mein koi farq nahin aane diya jayega.

AAPKA TEESRA IRSHAD

Hazrat Saara radiallaho ta'ala anha ke mutalliq aapne farmaya ye meri behan hai iski wajah hadees paak mein khud hi waazeh hai ke aapne ye muraad nahin liya ke ye meri nasabi behan hai balki aapne hazrat Saara radiallaho ta'ala anha ko kaha tum islam mein meri behan ho isliye ke akhuwwate islami ke lihaaz par baap beta bhi bhai bhai hain, maa'n beta bhi bhai behan hain isi tarah khawind beewi bhi ek dusre ke bhai behan hain.

BUTON KO TODNE PAR IBRAHIM ALAIHISSALAM KO SAZA

Ibrahim alaihissalam ne jab kuffar ke banawati khuda'o ko tabaah kar diya aur dalaail mein bhi un par ghalba haasil kar liya to unhone aapse inteqaam ka faisla kar liya aur sab saza se sakht saza tajweez ki yaani ye ke aapko aag mein jala diya jaaye halanki aag ka azaab sirf ALLAH TA'ALA de sakta hai bande ke liye ye jaiz nahin ke kisi ko aag ka azaab de lekin Namrood aur uski qaum ne aapko jalane ki saza di. ALLAH TA'ALA ne iska zikr farmaya "Wo kehne lage iske liye ek imaarat banao phir ise bhadakti aag mein daal do" yaani ird gird bahut badi deewar bana kar iske darmiyan aag jala kar Ibrahim alaihissalam ko ismein daal do.

"Bole isko jala do aur apne khuda'o ki madad karo agar tumhein karna hai".

Zara ghaur karein kitne bewakooof log the ke ye bhi nahin samajh rahe the ke jin buton ki hum imdaad kar rahe hain aur wo khud apni imdaad kuchh na kar sake wo khuda banne ke qaabil kaise?

IBRAHIM ALAIHISSALAM KA AAG MEIN DAALE JAANE KA WAQIYA

Ibrahim alaihissalam ko aag mein jalane ke liye jo chaar deewari banai gai iski miqdaar hazrat Ibne Abbas radiallaho ta'ala anhu ne bayan farmai ke iski bulandi 30 zara'a (45 feet) aur chaudai 20 zara'a (30 feet) aur tool 30 zara'a (45 feet).

AAG MEIN DAAL NE KA MASHWARA DENE WALA

Hazrat Mujahid kehte hain ke Hazrat Abdullah bin Umar radiallaho ta'ala anhu ne farmaya, Aey Mujahid kya tumhein maloom hai ke Ibrahim alaihissalam ko jalane ka sabse pehle mashwara dene wala kaun tha? Maine kaha mujhe to ilm nahin aap radiallaho ta'ala anhu ne farmaya wo faaras ke dehaat mein rehne wala shakhs tha jiska naam Ikraad tha baaz jagah uska naam Ikraad bin Atiya mukammal taur par zikr hai, naam ke mutalliq do qaul aur bhi hain ek qaul ke mutabiq naam Hayoon hai aur dusre ke mutabiq Hader hai. Us shakhs ko ALLAH TA'ALA ne zameen mein dhansa diya aur qiyamat tak dhansta chala jayega.

Aapko jalane se pehle qaid kar liya gaya, unhone phir aag jalane ke liye chaar deewari baada ki tarah banani shuru kar di jab baada taiyar ho gaya to phir lakdiyan jama karni shuru kar di har qism ki lakdiyan 40 din tak wo sab log jama karte rahe yahan tak ke agar koi boodhi aurat beemar ho jaati to wo bhi kehti agar mujhe is bermari se shifa haasil ho gai to main bhi Ibrahim ko jalane ke liye lakdiyan laogi.

WO KAISI AAG THI

Jab tamam logon ne mil kar 40 din tak mehnat karke kaseer miqdaar mein lakdiyan jama kar li to aag jala di gai aag ke shole aasmanon se baatein karne lage itni azeem aur shadeed aag thi ke iske upar se fiza mein bhi koi parinda nahin ud sakta tha.

AAG MEIN DAALNE KE LIYE SHAITAN KI REHNUMAI

Jab aag bahut zyada shola zan ho gai uski haraarat itne door door tak phail gai ke aag ke qareeb jaana kisi insaan ki taaqat mein na raha to wo kuffar hairan wa pareshan ho gaye ke sab mehnat zaaya jaati hai kyun ke unhein samajh mein nahin aa raha tha ke Ibrahim alaihissalam ko aag mein kaise daala jaaye to shaitan ne aakar unki rehnumai ki ke ek munzaneeq taiyar ki jaaye aur Ibrahim

alaihissalam ko rasiyon se jakad kar munzaneeq mein rakh kar aag mein phenk diya jaaye khayaal rahe sabse pehle dunya mein yehi munzaneeq taiyar hui baad mein usi ko jungon mein istemal kiya jaata raha aur munzaneeq ke zariye pattharon ko golon ki tarah phenka jaata tha.

ZAMEEN WA AASMAN KI MAKHLOOQ KI FARIYAAD

Hazrat Ibrahim alaihissalam ko jab rasiyon se baandh kar munzaneeq mein rakha gaya to siwaye jinno aur insanon ke ALLAH TA'ALA ki zameen wa aasman ki saari makhloq chilla uthi aur ALLAH TA'ALA ke huzoor fariyaad karne lagi aey Maula e kinaat zameen mein siwaye Ibrahim alaihissalam ke koi aur nahin jo teri ibadat kare aey Allah aaj wo tera naam lene ki wajah se jalaya ja raha hai. Zameen wa aasman ke firishte, janwar, wahoosh wa tayoor sabhi ye maajra dekh kar hairan wa pareshan hain Rab ta'ala ki hikmat se be khabar the, soch rahe the ab kya hoga? Allah ka naam lene wala to aaj jal jayega ab zameen mein ALLAH TA'ALA ki ibadat karne wala kaun hoga?

FIRISHTON NE AAPKI IMDAAD KARNE KI ALLAH TA'ALA SE IJAZAT TALAB KI

Zameen wa aasman ke firishton ne ALLAH TA'ALA ke huzoor arz ki aey Allah humein ijazat farma ke hum Ibrahim alaihissalam ki imdaad karein ALLAH TA'ALA ne unhein ijazat farma di ke agar wo tum se imdaad haasil karna chahte hain to tum unki imdaad karo aur agar wo mere baghair kisi aur se imdaad nahin haasil karte to main unhein zyada jaanta hoon main hi unka Vali hoon unka maamla mujh par hi chhod do beshak wo mere khaleel hain, is waqt tamam ruye zameen par unke baghair aur mera koi khaleel nahin aur main hi unka mabood hoon mere baghair inka koi mabood nahin.

IBRAHIM ALAIHISSALAM KA ALLAH TA'ALA PAR TAWAKKUL (BHAROSA)

Ibrahim alaihissalam ke paas hawao par muqarrar firishta aaya aur wo firishta bhi haazir hua jo paaniyon par muqarrar tha in donon ne arz kiya aap humein ijazat farmayein ke hum aag ko khatm kar dein aapne farmaya mujhe tumhari imdaad ki zarurat nahin "Mera Allah mujhe kaafi aur wo hi behtar kaar saaz hai".

Aapke paas Jibreel alaihissalam aaye aur arz kiya ke aap ko meri imdaad ki zarurat ho to main aapki imdaad karu aapne farmaya mujhe tumhari imdaad ki koi zarurat nahin Jibreel ne kaha achha to phir apne Rab ta'ala se hi sawal kar lo to aapne farmaya "Wo mere haal ko jaanta hai sawal ke baghair hi mujhe kaafi hai".

SubhanAllah! Hazrat Ibrahim alaihissalam ko ALLAH TA'ALA par kitna bharosa hai? Ye to keh diya jaata hai ke ghairullah se imdaad talab karna jaiz nahin agar jaiz hota to Ibrahim alaihissalam firishton se imdaad talab karte kaash! In logon ko ye samajh aa jaaye ke Ambiya -e- kiraam ka maqaam malaika se buland hai unhein kya zarurat hai ke wo apne se kam maraatib walon se imdaad talab karein phir Ibrahim alaihissalam ki tarah aam insaan tawakkul kaise kar sakta hai? Wo to ALLAH TA'ALA se bhi sawal nahin karte ke wo khud hi jaanta hai mujhe sawal karne ki kya zarurat hai?

CHHIPKALI KA AAG KO PHOONKE DENA

Bukhari muslim ki riwayat mein aaya hai ke chhipkali aag mein phoonke deti thi Muslim shareef mein Hazrat Sa'ad radiallahoh ta'ala anha se marwi hai ke beshak Rasoolullah ﷺ ne qatl karne ka hukm diya aur usko buri cheez ke naam se tabeer farmaya aur ek riwayat mein hai ke chhipkali ko pehli hi zarb se qatl karne mein zyada sawab hai aur dusri zarb mein qatl karne mein isse kam sawab hai aur teesri zarb mein qatl karne ka isse kam sawab hai.

IBRAHIM ALAIHISSALAM KA AAG MEIN AJEEB MANZAR

Ibrahim alaihissalam ne firishton se imdaad lene se inkaar kar diya ALLAH TA'ALA se bhi sawal na kiya ke aag mein jaane se pehle hi mujhe bacha le bas sirf ek baat madde nazar thi ke Rab ta'ala jis par raazi hai main bhi usi par raazi hoon. Kafiron ne jab aapko baandh kar munzaneeq mein rakh kar aag mein daalna chaha to aapne ye alfaaz mubarak padhe "Tere baghair koi mabood nahin teri zaat paak hai sab tarefein tere liye hi hain sab cheezein teri hi milk mein hain tera koi shareek nahin".

Kafiron ne aapko aag mein phenk diya ALLAH TA'ALA ne aag ko farmaya "Aey aag Ibrahim par thandi aur salamati ho ja" ALLAH TA'ALA ne aag ko thandi ho jaane ke sath sath salamati ka bhi hukm diya taaki Ibrahim alaihissalam ko kisi qism ka bhi nuqsan na ho.

Musnad ahmad mein hazrat Ali radiallahoh ta'ala anhu ka irshad mazkoor hai ke agar ALLAH TA'ALA aag ko سَلَامًا ka hukm na deta to aag itni thandi ho jaati ke aap sardi se wafaat pa jaate.

Riwayat mein aata hai ke jab Ibrahim alaihissalam ko aag mein daala gaya to aag baahar baahar jalti rahi lekin uski haraarat Ibrahim alaihissalam tak na pahunch saki balki aag ke andar ek baagh bana diya gaya yaani jab aapko aag mein daala gaya to firishton ne aapko pehlu'o se pakad kar ek jagah zameen mein bitha diya jahan ek meethe paani ka chashma tha aur ird gird gulaab nargis aur chameli ke paudhe aur phool apna haseen wa jameel manzar pesh kar rahe the, aag ne sirf un rasiyon ko jalaya jinse aap ko baandha gaya aur unke jalne se bhi aapko kisi qism ka koi zarar (nuqsan) nahin hua.

Khayaal rahe ke jab Ibrahim alaihissalam ki aag ko thandi hone ka hukm diya gaya us waqt dunya mein aisi aag nahin thi jo bujh na gai ho yaani dunya ki tamam aagein ek martaba bujh gai thi.

IBRAHIM ALAIHISSALAM AAG MEIN KITNE DIN RAHE

Minhaal bin Amar se marwi hai wo kehte hain mujhe ye khabar di gai ke hazrat Ibrahim alaihissalam aag mein 40 ya 50 din rahe, Hazrat Ibrahim alaihissalam farmate hain aag mein rehne ke dinon main jitna khush raha aur maine aesh wa ishrat ki apni poori zindagi mein mujhe aesh haasil na ho saka. ALLAH TA'ALA ne saaya par muqarrar firishta ko Ibrahim alaihissalam ki hi shakl mein un par bheja ke wo aapke paas baithe taaki wo usse uns haasil karein akele hone ki wajah se aapko koi pareshani na ho aap ke paas Jibreel jannat mein se ek reshmi kameez laaye aur kaha aey Ibrahim alaihissalam beshak aap ko Rab kehta hai kya aapko maloom nahin ke mere mehboobon ko aag nuqsan nahin pahuncha sakti.

NAMROOD KA IBRAHIM ALAIHISSALAM KO BAAGH MEIN DEKHNA

Namrood ne apne mehal ki bulandi se dekha to Ibrahim alaihissalam ko ek baagh mein baithe huye paaya aur ek shakhs (firishte) ko aapke paas baithe huye dekha aur aapke ird gird lakdiyon

ko jalte huye aag ke shole bhadakte huye dekh kar aapko pukaar ne laga aey Ibrahim alaihissalam kya tum is aag se nikal sakte ho? Aapne farmaya haan nikal sakta hoon usne kaha utho aur nikal aao (mumkin hai usne ye samjha ho ke jab niklenge to baahar jalti hui aag se guzrenge to jal jayenge) Ibrahim alaihissalam uthe aur chalte chalte aag se nikal aaye. Aap alaihissalam se Namrood ne poochha ke tumhare paas tumhari hi shakl ka dusra aadmi kaun tha? Aapne farmaya ke wo saaya par muqarrar firishta tha jise ALLAH TA'ALA ne mere paas isliye bheja tha ke mujhe akele hone se kisi qism ki koi ghabrahat na ho balki main unse uns haasil kar saku.

NAMROOD RAB KI QUDRAT KA IQRAAR KARNE KE BAWAJOOD GUMRAH RAHA

Namrood ne kaha jab maine tumhare Rab ki izzat wa qudrat ko dekha to maine nazar maani ki main tumhare Rab ka qurb haasil karne ke liye qurbani pesh karunga isliye main tumhare Rab ke huzoor 4000 gaay ki qurbani kar raha hoon Ibrahim alaihissalam ne farmaya jab tak tum apne deen par qaa'im ho us waqt tak ALLAH TA'ALA tumhari qurbani ko qabool nahin karega us ne kaha main apni badshahi ko to nahin chhod sakta albatta qurbani zarur karunga usne apni nazar ke mutabiq 4000 gaay zibah kar di aur aainda hazrat Ibrahim alaihissalam ko saza na dene ka irada kar liya albatta wo apne kufr par hi qaa'im raha imaan usko naseeb na ho saka.

Baaz riwayat mein hai ke jab kuffar ne dekha ke Ibrahim alaihissalam ko aag ne nahin jalaya to unhone kaha ke Ibrahim ne aag par jadoo kar diya hai unhone tajurba karne ke liye ek boodhe ko aag mein daala to aag ne usey jhulas kar rakh diya.

IBRAHIM ALAIHISSALAM NE TAMAM BAATIL MABOODON KA RADD KIYA

Ibrahim alaihissalam jis qaum mein tashreef laaye us mein kuchh log butt parast the aur kuchh sitaara parast aur kuchh chaand parast aur kuchh sooraj parast balki Namrood ki parastish bhi hoti thi aapne buton ke mabood hone ko dalaail se baatil kiya qaum ne jab dalaail se koi fayda na haasil kiya to aapne buton ko tod kar apni pareshani ko door karke apne dil ko tasalli di. Sitaara parast aapko bhi sitaron ki pooja ki daawat dene lage aapne unka bhi radd farmaya ke ye sitaare mabood banne ke qaabil nahin "Phir jab un par raat ka andhera aaya ek taara dekha bole ise mera Rab thehrate ho phir jab wo doob gaya bole mujhe khush nahin aate doobne wale". Yaani ye to khud kisi nizaame qudrat ke paband hain unmein mabood banne ki salahiyat nahin meri tawajjo aur muhabbat ka markaz to sirf maalikul mulk khaaliq e kainaat 'Wahdahoo La Shareek Lahu' hai main to in sitaron se muhabbat nahin karta aur na hi unko kisi maamla mein muassire haqeeqi maanta hoon jab unse muhabbat hi nahin to unki ibadat ko kaise main achha samajh sakta hoon? Chaand paraston ne aapko chaand ki ibadat ki daawat di aapne unka bhi radd kar diya ke tum to gumrah ho haq to ye hai ke tum khud seedhi raah par aa jao kya tum mujhe raahe raast se bhatkana chahte ho ye namumkin hai "Phir jab chaand chamakta dekha bole ise mera Rab batate ho? Jab wo bhi doob gaya kaha agar mera Rab hidayat na karta to main inhi gumrahon mein hota". Yaani ye chaand bhi kisi ke hukm ka taabea hai iski chamak damak bhi kabhi ek ilaaqa par kabhi dusre par yaani ek waqt mein ek ilaaqa ko chamka raha hai to dusra iski raushani se mehroom hai to aisi cheez jo khud hi ek haal par na reh sake wo kaise mabood ban sakti hai ye to mujh par Allah ka faizan hai jisne mujhe seedhi raah par chala kar is par qaa'im rehne ki taufeeq farma di warna jis

qaum mein har taraf baatil raah par chalne wale hi nazar aate ho'n wahan ek fard ka haq par qaa'im rehna kaise mumkin hai?

Sooraj paraston ne aapko sooraj ki ibadat ki daawat di ke ye to bahut hi raushan hai ye to yaqeenan bada khuda banne ke qaabil hai aapne unka bhi radd kiya ke main shirk par qaa'im rehne ki kisi ko jab ijazat nahin deta to mujhse shirk ki ummeed rakhna tumhari himaakat hai "Phir jab sooraj jagmagata dekha bole ise mera Rab kehte ho? Ye to in sab se bada hai phir jab wo doob gaya kaha aey qaum main bezaar hoon un cheezon se jinhein tum shareek thehrate ho". Aapne jab sooraj ko jagmagate dekha to qaum ko kaha ke ise mera Rab kehte ho sab se bada samajh kar ise bada khuda maante ho ye bhi to kabhi ek ilaaqa ko jagmaga raha hai aur dusre ko andhere mein rakhta hai jab dusre ilaaqa ko raushan karta hai to pehle ilaaqe ko tareeki mein dooba deta hai bhala wo cheez jo khud apne mehwar mein ghumne ke liye kisi ke hukm ki paband ho khuda ban sakti hai? Nahin nahin, ye khuda kabhi bhi nahin ban sakti. Aey meri qaum ALLAH TA'ALA se shareek thehrana chhod do, main to pehle hi bezaar hoon mujhse tumhari ye ummeed ke main bhi tumhare sath maboodane baatila ko maanne mein shareek ho jaonga besood hai. Aap alaihissalam ne farmaya ke meri tawajjo ka markaz to sirf zameen wa aasman ka khaaliq hai main uske sath aur koi shareek thehrao ye kaise ho sakta hai main koi mushrik to nahin. Qaum ne aapko baatil maboodon ki mukhalifat se darane ki koshish ki ke ye tumhein nuqsan pahunchayenge unki mukhalifat se baaz aa jao aap ne do took alfaaz mein jawab diya "Jinko tum (Allah ke sath) shareek thehrate ho mujhe unse koi dar nahin".

IBRAHIM ALAIHISSALAM KA NAMROOD SE MUNAZIRA

"Aey mehboob kya tumne na dekha tha usey jo Ibrahim se jhagda uske Rab ke baare mein is par ke Allah ne usey badshahi di".

Isse muraad us waqt ka badshah hai jiska naam Namrood bin kan'aan ibne sanjareb hai, yehi pehla badshah hai jisne taaj pehna aur riyaaaya par zulm wa sitam kiya, khudai ka daawa kiya, saare jahan ki badshahat usko mili, uski kul umr 800 baras thi 400 saal apni badshahi ke rob wa dabdaba mein guzaare aur 400 baras machchhar ne usey kaata jo naak ke raaste uske dimaag mein ghus gaya tha wo apne sar par joote lagwata raha usne ALLAH TA'ALA ka muqabla karne ke liye buland qila banwaya tha uska darul khilaafa babul mein hai.

TAMAM RUYE ZAMEEN KE CHAAR BADSHAH

Jinko kul dunya ki badshahi haasil rahi ho wo sirf chaar shakhs hain do musalman aur do kafir:

- 1) Hazrat Suleman alaihissalam
- 2) Hazrat Sikander Zulqarnain alaihissalam
- 3) Namrood
- 4) Shaddad bin Aad jiska naam Bakhtnazar tha.

Shaddad ne hi Rab ta'ala ke muqabil apni khudai ka daawa karte huye adan ke junglaat mein apni jannat banwai thi, jannat jab taiyar hui to dekhne ke liye gaya abhi uske ghorhe ne apne donon paanv ko uski masnooi jannat mein rakha hi tha ke Izraail ko hukm hua ke iski rooh qabz kar lo.

IBRAHIM ALAIHISSALAM KA NAMROOD SE MUNAZIRA KAB HUA

Kabeer aur Ruhul Ma'ani mein do qaul naql kiye gaye hain ek ye ke buton ke todne ke baad aur

aag mein daalne se pehle aur dusra qaul ye hai ke aap jab aag se baahar tashreef laaye to us waqt ye munazira hua, munazara karne ki wajah ye thi ke Namrood ne Ibrahim alaihissalam se poochha tha ke tumhara Rab kaun sa hai jiski main ibadat karu?

IBRAHIM ALAIHISSALAM KI RAB KE MUTALLIQ DALEEL

"Jab ke Ibrahim ne kaha ke mera Rab wo hai ke zinda karta hai aur maarta hai" yaani ajsaam mein maut wa hayaat ko paida karta hai ek khuda ko na pehchan ne wale ke liye ye behtareen hidayat thi aur usmein bataya gaya tha ke khud teri zindagi Rab ke wajood ki shahadat de rahi hai ke too ek bejaan nutfa tha jisne is nutfa ko insaani soorat di aur hayaat ata farmai wo Rab hai aur zindagi ke baad phir ajsaam ko jo maut deta hai wo parvardigaar hai uski qudrat ki shahadat khud teri apni maut wa hayaat mein maujood hai uske wajood se be khabar rehna kamaale jehaalat wa safaahat aur intehai bad-naseebi hai.

Ye daleel aisi zabardast thi ke iska jawab Namrood se na ban pada aur is khayaal se ke majma ke saamne usko laa jawab aur sharminda hona pad raha hai to usne kaj behasi (tedhi behas) ikhtiyar ki. "Bola main zinda karta aur maarta hoon".

NAMROOD KI BEWAKOOFI

Namrood ne do shakhson ko bulaya unmein se ek ko qatl kiya aur ek ko chhod diya aur kehne laga ke main bhi zinda karta hoon aur maarta hoon yaani kisi ko giraftaar karke chhod deta hoon ise zinda karta hoon aur kisi ko qatl karke maar deta hoon ye uski nihayat ahemkana baat thi, kahan qatl karna aur chhodna aur kahan maut wa hayaat paida karna? Qatl kiye huye shakhs ko zinda karne se aajiz rehna aur bajaye uske zinda ke chhodne ko ye kehna ke main zinda karta hoon uski zillat ke liye kaafi tha, aqalmandon par to zaahir ho gaya tha ke hazrat Ibrahim alaihissalam ki daleel qawi aur qatai hai iska jawab mumkin nahin.

Namrood ne jo daleel qaa'im ki thi usmein daawa bhi paaya gaya tha to Ibrahim alaihissalam ne us par munazarana giraft farmai ke aey jhoote muddai e uloohiyat maut wa hayaat paida karna teri qudrat mein kahan balki iska tasawwur bhi nahin kar sakta isse aasan kaam kar ke dikha "Ibrahim alaihissalam ne farmaya beshak Allah sooraj ko mashriq se laata hai too isko maghrib se le aa to hosh ud gaye kafir ke wo Allah raah nahin dikhata zaalimon ko".

Wo kafir Rab ki taraf se hairan kar diya gaya warna ismein bhi wo kaj behasi (tedhi behas) is tarah kar sakta tha ke sooraj ko mashriq se to main laata hoon tum apne khuda se kaho ke wo maghrib se laaye lekin ALLAH TA'ALA ne usey mab'hoot karke laa jawab kar diya, wo is tarah zaleel hua. Jab usse koi jawab na ban saka to kehne laga mere paas tumhare liye koi ghalla nahin tum apne Rab se maango wo hi tumhein ghalla de jiski tum ibadat karte ho.

RET GHALLA BAN GAI

Ibrahim alaihissalam usse wapas laut tey huye raaste mein ret ke teele par ruke wahan se ek thaile mein ret bharkar makaan par pahunche thaila rakh kar so gaye aapki zauja hazrat Saara radiiallaho ta'ala anha ne usey khola to usmein nihayat nafees gandum tha aapne usey pees kar rotiyen taiyar ki jab hazrat Ibrahim alaihissalam jaage to aapki khidmat mein khana pesh kiya gaya aapne poochha ke ye gandum kahan se aai hai to aapki zauja ne arz kiya wo hi jo aap thaila bharkar laaye hain to aap samajh gaye ke Rab ta'ala ne mujhe rizq diya hai.

NAMROOD EK MARTABA PHIR IMAAN LAANE SE MEHROOM

ALLAH TA'ALA ne zaalim Namrood ke paas insaani shakl mein ek firishta bheja jisne aakar kaha tera Rab kehta hai too mujh par imaan laa, hum teri saltanat barqaraar rakhenge wo bola Rab to main hi hoon mera Rab kaun hai? Teen dafa ye waqiya darpesh aaya lekin wo imaan laane se mehroom raha.

NAMROOD AUR USKI QAUM KA ANJAAM

Namrood ki qaum par machchharon ka azaab bheja gaya, machchharon ki zyadti ka ye haal tha ke unse sooraj chhup gaya tha, zameen par dhoop na aati thi, machchharon ne unke khoon choos liye, gosht chaat liye siwaye Namrood ke baaqi sab ki haddiyan hi baaqi reh gai Namrood dekhta tha magar kuchh na kar sakta tha, phir ek machchhar uski naak ke zariye dimaag mein ghus gaya aur 400 saal tak maghz chaat taa raha, jab upar se dhamak pahunchti to kaatna chhod deta warna kaat'taa. Chunanche din raat uske sar par joote aur thappad padte rehte the ab uske darbaar ka adab ye tha ke jo aaye uske sar par joota raseed kare isse pehle 400 saal bahut aaram se saltanat ki aur 400 baras pithta raha phir zillat se mara, uski umr 800 baras se kuchh hi zyada hui.

IBRAHIM ALAIHISSALAM NE MURDON KO ZINDA HOTE DEKHNA CHAHA

"Aur jab arz ki Ibrahim alaihissalam ne aey mere Rab mujhe dikha de too kyun kar murda zinda karega farmaya kya tujhe yaqeen nahin arz kiya yaqeen kyun nahin magar main ye chahta hoon ke mere dil ko qaraar aa jaaye".

IBRAHIM ALAIHISSALAM NE MURDON KO ZINDA KARNE KA SAWAL KYUN KIYA?

Imam Raazi rahmatullahi ta'ala alaihi ne iski 17 wajah bayan farmai hain lekin Allama Nauwi rahmatullahi ta'ala alaihi ne chaar ke mutalliqliq bayan farmaya ke ye zaahir aur waazeh hain aur baaqi wajah ghair zaahir hain.

Pehli wajah: Aapko pehle ilm istidalaali haasil tha ab aap murdon ko zinda karne ki kaifiyat ka mushahida karna chahte the taaki ilm zaruri badeehi bhi haasil ho jaaye isliye ke Imaam Abu Mansoor rahmatullahi ta'ala alaihi ka mazhab ye hai ke ilm istidalaali mein kabhi shakook waaqey hote hain lekin ilm zaruri shakook se paak hota hai jo ilm mushahida se ayaanan haasil ho wo zaruri hota hai.

Khayaal rahe ke khud Nabi ke liye ilm istidalaali ya zaruri mein farq nahin hota kyun ke Nabi ka ilm shak se paak hota hai albatta sawal karne ki wajah ye thi ke kisi ko bhi ye kehne ka haq na ho ke tumne to murdon ko zinda hote dekha nahin tumhare ilm par kaise yaqeen kiya jaaye.

Dusri wajah: Aap ye jaanna chahte the ke mera martaba Allah ke nazdeek kya hai aur meri dua ki qabooliyat ka kya maqaam hai is soorat mein matlab ye hoga kya tumhein yaqeen nahin tumhara martaba mere nazdeek azeem hai tum mere pasandida ho aur tum mere khaleel ho.

Teesri wajah: Aapko pehle bhi shak nahin tha aapne sawal isliye kiya taaki ilm yaqeen ki taraf taraqqi ho jaaye kyun ke in donon mein bahut bada farq hai isliye ke aenul yaqeen mushahida ke baad haasil hota hai lekin ilm yaqeen mein mushahida ki zarurat nahin.

Chauthi wajah: Jab aapne mushrikeen par ye daleel qaa'im farmai mera Rab wo hai jo zinda

karta hai aur maarta hai phir aapne ALLAH TA'ALA se arz kiya aey Allah too kis tarah murda ko zinda karta hai? Yaani unko mere saamne zinda kar main dekhu taaki meri daleel kafiron par zaahir ho jaaye.

Aiteraaz:

Hadees shareef mein to aata hai ke Nabi Kareem ﷺ ne farmaya hum Ibrahim alaihissalam se shak karne mein zyada haq rakhte hain isse to pata chalta hai ke aapne murdon ko zinda karne ka sawal shak ki wajah se kiya tha yaani aapko yaqeen nahin tha.

Jawab:

Hadees paak ke tarjuma aur samajhne mein log ghalati karte hain hadees paak ka ye matlab nahin jo aiteraaz karne wale pesh karte hain hadees paak ke tarjuma aur wazaahat ki taraf tawajjo karein matlab khud waazeh ho jayega.

"Hazrat Abu Huraira radiallaho ta'ala anhu se marwi hai beshak Nabi Kareem ﷺ ne farmaya agar Ibrahim alaihissalam ne shak kiya hota to hum ba nisbat Ibrahim alaihissalam ke shak karne ka zyada haq rakhte. Jab arz ki Ibrahim ne aey mere Rab mujhe dikha de too murde kis tarah zinda farmayega kya tujhe yaqeen nahin arz ki kyun nahin magar ye chahta hoon ke mere dil ko qaraar aa jaaye".

Is hadees paak ka ye matlab nahin ke Nabi Kareem ﷺ ne ye farmaya ke hazrat Ibrahim alaihissalam ne ALLAH TA'ALA ke murdon ko zinda karne mein shak kiya tha aur humein unki nisbat zyada shak hai balki is hadees paak ka tarjuma jo bayan kiya hai isi se matlab waazeh ho raha hai taaham zyadti wazaahat ke liye Allama Nauwi rahmatullahi ta'ala alaihi ne is hadees paak ki sharah bayan ki hai isse ek qaul bayan kiya ja raha hai, aap farmate hain Nabi Kareem ﷺ ke is irshad "Agar Ibrahim alaihissalam ne shak kiya hota to hum ba nisbat Ibrahim alaihissalam ke shak karne ka zyada haq rakhte" ke maayne bayan karne mein ulema ke bahut aqwaal hain lekin sabse haseen aur sahih qaul wo hai jo Imaam Abu Ibrahim mazni aur ulema ki kai jama'aton ne bayan farmaya hai wo ye hai:

Is hadees paak ka matlab ye hai ke Ibrahim alaihissalam ka shak karna muhaal hai agar ALLAH TA'ALA ke murdon ko zinda karne mein Ambiya -e- kiraam alaihimussalam se shak waaqey ho sakta to ba nisbat Ibrahim alaihissalam ke shak karne mein main zyada haq rakhta aur tehqeeq tumhein yaqeenan maloom hai ke mujhe murdon ko zinda karne mein koi shak nahin tumhein yaqeenan is amr ka bhi ilm hona chahiye ke beshak Ibrahim alaihissalam ko is mein koi shak nahin tha.

Khayaal rahe ke is hadees paak mein Nabi Kareem ﷺ ne hazrat Ibrahim alaihissalam ki fazeelat bayan ki aur ajz wa inkesari se apne aapko unse kam martaba bayan kiya warna dusre maqaam par haqeeqat bayan karte huye tamam kinaat par apni fazeelat bhi bayan ki hai.

MURDA ZINDA HOTE HUYE IBRAHIM ALAIHISSALAM KO DIKHA DIYE

"Farmaya achha parinde lekar apne sath maanoos kar lo phir unka ek ek tukda har pahaad par rakh do phir unhein bulao tumhare paas chalte aayenge paanv se daudte aur jaan lo ke Allah ghaalib hikmat wala hai".

Hazrat Ibrahim alaihissalam ne chaar parinde yaani mor, gidh (ek riwayat mein gidh ki jagah

kabootar ka zikr hai) kauwa aur murgh apne sath maanoos kiye phir ALLAH TA'ALA ke hukm ke mutabiq unke tukde kiye aur unke gosht aur haddiya waghaira ko mila karke chaar pahadon par unko rakh diya phir aapne unhein pukara "Aey juda juda haddiyo! Aey alag alag gosht ke tukdo, aey kaati hui rago ek dusre se mil jao taaki ALLAH TA'ALA tumhari ruhon ko tum mein louta de".

Ye sun kar haddiyan apni dusri haddiyon ki taraf chali gayi yaani har parinde ki apni apni haddiyan ek dusri se mil gai, parr dusre paron se ja mile, gosht ke tukde dusre tukdon se milne lage yahan tak ke khoon se khoon mil gaya. Is tarah aap dekh rahe the ke aapke saamne murdon ko zinda karke aapko aenul yaqeen ka martaba ata kar diya gaya phir ALLAH TA'ALA ne aapki taraf 'wahee' ki ke Ibrahim tumne mujhse sawal kiya tha ke too murdon ko kaise zinda karta hai? Beshak maine zameen ko paida kiya hai ismein chaar qism ki hawayein qaa'im ki hain:

- 1) Shimaal jaanib se chalne wali hawa,
- 2) Junoobi jaanib se chalne wali hawa,
- 3) Baade saba,
- 4) Baade bor.

Yahan tak ke jab qiyamat ka din hoga tamam murde aur maqtool soor phoonkne par jama ho jayenge jaise un chaar parindon ko tumhare saamne pahadon se jama kar diya gaya hai. Mere saamne tum tamam ka paida karna aur phir maut ke baad zinda karna aise hi hai jis tarah kisi ek shakhs ko paida karna ya zinda karna hai.

Tambeeh: Baaz ahle ilm ne bayan kiya hai ke chaar parindon ke sabhi ajza (parts) mila kar pahadon par rakhe gaye the, aapne jab Allah ke izn (hukm) se unko bulaya to wo zinda hokar aapke paas daudte huye aa gaye, maanoos karne mein hikmat bhi yehi thi ke aap unke aane par pehchan lein ke ye wo hi parinde hain jo maine apne sath hila mila liye the aur baaz ne kaha ke aapne unke saron ko apne paas rakh liya tha aapke bulane par unke tamam ajza apne apne ajza se mil kar apne apne saron se aakar mil gaye. ALLAH TA'ALA ki qudrat se koi soorat bhi ba'id nahin jo soorat bhi ho qudrat ki ajeeb nishani ka zahoor hai.

TAMAM JANDARON SE PARINDON KA INTEKHAAB KYUN

Hazrat Ibrahim alaihissalam ko chaar parinde maanoos karne ka hukm diya aur haiwanon ko hukm nahin diya iski kya wajah hai? Iski do wajahein hain ek ye ke parindon ko ALLAH TA'ALA ne fiza mein udne aur hawa mein buland hone ki taaqat ata farmai hai aur hazrat Ibrahim alaihissalam ko bhi uncha maqaam yaani maraatib ki bulandi aur malkoot tak pahunch ne ki himmat ata farmai hai isliye parindon ko zibah karne aur gosht ko mila jula kar rakhne ka hukm diya taaki aapka mojiza aapke maraatib ke mushabeh ho jaaye.

Dusri wajah ye hai ke hazrat Ibrahim alaihissalam ne jab parindon ko zibah kar diya aur unko tukde tukde kar diya aur mila jula kar pahadon ki chotiyon par rakh diya phir unko bulaya to tamam tukde mile jule gosht se juda hokar apne apne tukdon se mil gaye qiyamat ke din bhi isi tarah tamam bikhre huye zarrat jama ho jayenge aur unse badan maarize wajood mein aayenge, unki roohein unse mil jayengi. ALLAH TA'ALA ka irshad e giraami iski taa'id kar raha hai "Neechi aankhein kiye huye qabron se niklenge goya wo tiddi hain phaili hui".

CHAAR KA HUKM DENE KI WAJAH

Ibrahim alaihissalam ne sirf murdon ko zinda hote huye dekhne ki darkhwast ki lekin maalikul mulk ne kaha "Aey mere khaleel tumne to apni uboodiyat ke peshe nazar ek murda ko zinda hote dekhna chaha lekin main apni raboobiyat ki wajah se tumhein chaar murda ko zinda karke dikhata hoon".

Dusri wajah ye thi ke haiwanaat waghaira anaasir araba'a yaani aag, mitti, paani hawa se murakkab hain isliye chaar ko zibah karne ka hukm diya ke main jis tarah in chaar ko zinda kar raha hoon aise hi tamam anaasir araba'a ke murakkabaat ko zinda karunga.

SAB PARINDON MEIN SE CHAAR KO KHAAS KARNE KI WAJAH

Tamam parindon mein se mor, gidhd, murg aur kauwe ko muntakhab karne ki wajah ye hai ke insaan ko zeenat, martaba, buland maraatib se muhabbat hai aur ye ausaaf mor mein paaye jaate hain. ALLAH TA'ALA ne farmaya "Khwahishaat ki muhabbat ko logon ke liye muzayyan kar diya gaya hai".

Insaan jis tarah zyada khane se shaghf rakhta hai usi tarah gidhd ko bhi khane se hi zyada kaam hota hai, isi tarah insaan ko furj ki khwahishaat poori karne se jis tarah kaam hota hai usi tarah murg mein bhi ye wasf paaya jaata hai insaan maal talab karne aur jama karne ka zyada harees hota hai usi tarah kauwa bhi maal ki talab aur jama karne ka harees hota hai kyun ke siwaye kauwe ke raat ko udne wala koi parinda nahin hai aur sakht sardi mein din ko sirf kauwa hi nikalta hai.

In chaar ko muntakhab karne mein is hikmat ki taraf ishaara hai ke insaan jab tak khwahishaat e nafsaniya aur khwahishaat e furj aur maal ki hirs aur zeb wa zeenat ko khatm nahin karega us waqt tak uske dil par ruhaniyat ka asar nahin hoga aur na hi usey ALLAH TA'ALA ke jalaal ke noor se raahat haasil hogi.

HAZRAT IBRAHIM ALAIHISALAM KA HIJRAT KARNA

"Aur Ibrahim alaihissalam ne kaha main ja raha hoon jahan mere Rab ne hukm diya hai wo hi meri rehnumai farmayega".

Rab ta'ala ke irshad **إِلٰهِي رَبِّي** ka matlab bayan karte huye Allama Aalusi rahmatullahi ta'ala alaihi farmate hain "Yaani jahan mere Rab ne hukm diya hai main wahan ja raha hoon ke main wahan apni ibadat ko behtar tareeqe se ada kar sakunga" kyun ke jo qaum meri nishaniyan dekh kar bhi imaan na laai wahan thearna ab be maqsad hai aur jab ALLAH TA'ALA ne bhi hukm de diya hai to ab yahan se hijrat karna zaruri ho chuka hai.

Ibtedai taur par aap namroodi qaum se hijrat karke apne chacha haraan ke paas hiraan mein aa gaye, haraan ne Ibrahim alaihissalam ki nek bakhti dekh kar apni beti Saara radiallaho ta'ala anha ka nikah aapse kar diya. Hazrat Saara radiallaho ta'ala anha bahut hi khubsoorat aurat thi, mardon mein hazrat Yusuf aur auraton mein hazrat Saara bahut haseen huye balki hazrat Yusuf alaihissalam ko apni dadi hazrat Saara radiallaho ta'ala anha ke husn se hi husn mila tha. Hazrat Ibrahim alaihissalam ne wahan bhi apna silsila e tableegh jaari rakha isliye aapke chacha haraan ne bhi aap ko ghar se nikaal diya. Daurane hijrat raaste mein misr ke zaalim badshah ka waqiya darpesh aaya aur hazrat Saara ko hazrat Haajra ata ki gai ye waqiya ek hadees paak ki wazaahat ke zimn mein pehle bayan kiya ja chuka hai.

Hijrat karne wala qaafila jab hiraan se chala tha sirf teen aadmiyon par mushtamil tha hazrat Ibrahim alaihissalam, hazrat Saara aur hazrat Looth alaihissalam is qaafila ke afraad ALLAH TA'ALA ki wahdaniyat ko maanne wale us waqt sirf yehi the, chalte waqt hazrat Ibrahim alaihissalam aur hazrat Saara ka muahida hua tha ke ek dusre ki baat ko maana jayega. Raaste mein jab hazrat Haajra bhi mil gai to ab qaafila ke chaar fard ho gaye jo tamam hi Allah ko maanne wale the.

PHILISTINE MEIN KHUSHHAALI

Misir se jab ye chaar afraad rawana hokar philistine pahunche to wahan ke logon ne unki qadr wa manzilat ko samjha aur unke aane ko baaise barkat samjha aur bahut si zameen aapki khidmat mein bataur nazr pesh ki is zameen mein kheti baadi se ALLAH TA'ALA ne bahut barkat ata farmai, aapke paas ghalla aur janwar kaafi miqdaar mein ho gaye, aapne musafiron aur ghurba ko rehne aur khane ki sahooliyaat ata ki is tarah mehmaan nawazi mein aapko ek munfarid maqaam haasil ho gaya.

HAZRAT SAARA KE MASHWARE SE HAZRAT HAAJRA SE NIKAH

Ek din hazrat Saara radiallaho ta'ala anha ne arz kiya ke humare paas ALLAH TA'ALA ke fazl wa karam se zaruriyaate dunya mein yaani khane peene ki ashya aur rehne ke makanaat ki to koi kami nahin albatta aulaad ki kami hai isliye aap Haajra radiallaho ta'ala anha se nikah kar lein ho sakta hai ke ALLAH TA'ALA humein aulaad se nawaz de yaani Haajra ke batan (pet) se paida hone wala bachha humare liye taskeen wa raahat ka sabab ban jaaye is tarah hazrat Saara ke kehne par hazrat Haajra se nikah ho gaya.

IBRAHIM ALAIHISSALAM KI AULAAD KE LIYE DUA

"Ilaahi mujhe laayaq aulaad de" ALLAH TA'ALA ne aapki is dua ko sharf qabooliyat bakhshthe huye irshad farmaya "To humne usey khushkhabari sunai ek burdbaar ladke ki" is bashaarat se muraad hazrat Ismail alaihissalam ki wiladat ki bashaarat hai kyun ke Allama Aalusi **حليم** ki tafseer karte huye farmate hain "Yaani aapko bashaarat di gai ke aap ko ek beta ata kiya jayega jo **حليم** hoga isse badhkar hilm ki aur kya misaal milegi jab aap baloogh ke qareeb the to aapke walid ne aapko kaha ke main tumhein khwab mein zibah karte huye apne aapko dekh raha hoon is mein tumhari kya raay hai? To aapne arz kiya ke aap mujhe insha Allah saabiron mein se payenge".

ISMAIL ALAIHISSALAM KE BAAD IS'HAAQ ALAIHISSALAM KI BASHAARAT

"To hum ne usey (hazrat Saara) ko Is'haaq ki khushkhabari di aur Is'haaq ke peechhe Yaqoob ki".

Hazrat Saara ko bashaarat dene ki wajah ye thi ke aulaad ki khushi auraton ko ba nisbat mardon ke zyada hoti hai aur dusri wajah ye thi ke hazrat Saara radiallaho ta'ala anha ko aulaad nahin thi isliye zyada khushi unko hi haasil hui thi kyun ke hazrat Ibrahim alaihissalam ke farzand Ismail pehle paida ho chuke the.

Hazrat Yaqoob alaihissalam ki bashaarat dene se is taraf ishaara tha ke Saara radiallaho ta'ala anha ki umr itni badi hogi ke ye apne Is'haaq ke bete Yaqoob ko bhi dekhengi, hazrat Saara radiallaho

ta'ala anha ki umr us waqt 90 saal thi, tafseer jalaalain mein 99 saal mazkooor hai aur hazrat Ibrahim alaihissalam ki umr 120 saal thi, isliye hazrat Saara radiallaho ta'ala anha ne taajjub karte huye kaha tha "Ajeeb baat hai ke mera bachha paida hoga jab ke main boodhi hoon aur mere shauhar boodhe hain beshak ye to bahut hi taajjubnaak baat hai".

IS'HAAQ ALAIHISSALAM CHHOTE AUR ISMAIL ALAIHISSALAM BADE

Is'haaq alaihissalam ki bashaarat dene ke ek saal baad ALLAH TA'ALA ne unhein paida farma diya aur Ismail alaihissalam ki paidaish ke 14 saal baad Is'haaq alaihissalam ki paidaish hui yaani unki paidaish ke 13 saal baad Is'haaq alaihissalam ki bashaarat di gai.

HAZRAT ISMAIL, IS'HAAQ, YAQOOB ALAIHISSALAM NABI HUYE

"Aur humne usey (hazrat Ibrahim alaihissalam ko) Is'haaq aur Yaqoob ata kiye aur har ek ko ghaib ki khabarein batane wala (Nabi) kiya"

"Aur humne unhein apni rehmat ata ki aur unke liye sachhi bulandi naamwari rakhi".

Ismein ishaara hai ke hazrat Ibrahim alaihissalam ki umr shareef itni lambi hui ke aap ne apne potey hazrat Yaqoob alaihissalam ko dekha aur is aayat se ye bhi samajh aata hai ke ALLAH TA'ALA ke liye hijrat karne aur apne ghar baar ko chhodne ki ye jaza mili ke ALLAH TA'ALA ne aapko bete, potey maal wa daulat se nawaza.

"Aur kitaab mein Ismail ko yaad karo beshak wo waada ka sachha tha ghaib ki khabarein batata aur apne ghar walon ko namaz aur zakaat ka hukm deta aur apne Rab ko pasand tha".

Hazrat Ibrahim alaihissalam ne jo waada bhi kiya usey zarur poora kiya farmaya ek martaba aap aur aapka ek sathi kahin ja rahe the to shehar ke qareeb pahunch kar aapke sathi ne kaha yahan main baith'ta hoon aur tum shehar jakar khana khareed kar lao ya tum baitho main khana khareed kar laata hoon aapne farmaya main tumhara intezaar karunga aur tum hi chale jao khana khareed kar lao wo gaya aur bhool gaya teen dinon ke baad usey yaad aaya ya baaz riwayat mein hai ke ek saal ke baad wahan lauta to hazrat Ismail alaihissalam wahan hi maujood the usne taajjub se poochha tum abhi yahan hi ho, aapne farmaya haan waada ke mutabiq muntazir to rehna hi tha.

HAZRAT HAAJRA RADIALLAHO TA'ALA ANHA AUR ISMAIL ALAIHISSALAM KO HARAM KI ZAMEEN MEIN CHHODNA

Hazrat Ibrahim alaihissalam ka ALLAH TA'ALA ne imtehan liya ke aapko hukm diya ke aap apni zauja aur apne bete Ismail ko haram ki sar-zameen mein chhod aao, us waqt wahan koi shehar aur aabadi nahin thi balki bayabaan jungle tha, aap ko wahan chhodne ka hukm dene mein ek to imtehan lena maqsood tha, phir ka'aba shareef ki tameer aur makka mukarrama ko aabad karna maqsood tha aur hazrat Saara radiallaho ta'ala anha se hijrat ke waqt jo waada kiya tha ke tumhari baat maani jayegi us waada ka paas karana bhi maqsood tha kyun ke aapne pehle to Haajra radiallaho ta'ala anha se nikah karne ka mashwara diya lekin hazrat Ismail ki paidaish ke baad apni aulaad na hone par ghairat bhi khai aur Allah ke huzoor darkhwast ki ke Ibrahim ko hukm do ke wo apne is bete aur apni zauja Haajra ko mujhse door chhod dein, ALLAH TA'ALA ne unki dua

qabool karte huye aapko hukm diya ke aap unko haram ki sar-zameen mein chhod aao.

Jahan aaj zamzam hai wahan ek darakht tha us waqt na makka tha aur na hi kisi insaan ka wahan basera tha aur wahan paani bhi nahin tha aapne ek thaile mein kuchh khajoorein aur ek mashkeeza mein kuchh paani maa'n bete ke hawale karte huye aur unko zamzam ki jagah ek darakht ke neeche chhodte huye wapas laute to hazrat Haajra radiallaho ta'ala anha ne aapka peechha karte huye poochha aey Ibrahim! Aap humein yahan chhod kar kahan ja rahe hain? Yahan koi humara gham khwar, monis wa humdam nahin aur na hi yahan koi aabadi hai ke khane peene ki cheez mil jaaye kai martaba Haajra ke poochh ne par bhi aapne koi jawab na diya to phir hazrat Haajra radiallaho ta'ala anha ne poochha kya ALLAH TA'ALA ne aapko ye hukm diya hai? Aapne farmaya haan to hazrat Haajra ne kaha "Achha humein ALLAH TA'ALA zaaya nahin karega, ye kehte huye wapas apni jagah par laut aai".

Hazrat Ibrahim alaihissalam ek ghaati ke paas pahunche jahan se aapko apni zauja aur beta nazar nahin aa rahe the aap ne baitullah shareef ki taraf tawajjo ki us waqt sirf baitullah ki buniyadein ek teela ki maanind nazar aati thi aur dua ki "Aey humare Rab main ne basa diya hai apni kuchh aulaad ko is waadi mein jismein kheti baadi nahin tere hurmat wale ghar ke pados mein aey humare Rab ye isliye taaki wo namaz qaa'im karein pas kar de logon ke dilon ko ke wo shauq wa muhabbat se unki taraf maa'il ho'n aur unhein rizq de phalon se taaki wo tera shukr ada kare".

Hazrat Haajra radiallaho ta'ala anha apne bachhe Ismail alaihissalam ko doodh pilati rahi yahan tak ke mashkeeza mein jo paani tha wo khatm ho gaya aur khajoorein bhi khatm ho gai hazrat Haajra radiallaho ta'ala anha bhi bhookhi pyasi ho gai, doodh ka banna bhi khatm ho gaya, bachha bhi bhookh pyaas se pareshan haal tha apne honton par zabaan pherne laga bachha ka ye haal maa'n se bardasht na ho saka aap qareeb ek pahaadi safaa par chadhti hain ke kahin se paani ka pata chal jaaye ya koi insaan nazar aaye phir isi khayaal se marwa par aati hain darmiyan mein nashebi jagah jab pahunchti hain jahan se bachha nazar nahin aata wahan daudti hain jab nashebi jagah ko uboor kar leti hain aur aisi jagah pahunchti hain jahan se bachha nazar aane lagta hai to wahan aahista ho jaati hain, marwa par pahunch kar bhi paani ya koi insaan nazar nahin aata aap be qaraari ke aalam mein phir safaa par phir marwa par 7 chakkar aise hi laga deti hain aakhiri martaba marwa par aapne ek aawaz suni, apne aapko kehne lagi khamosh! Khayaal kiya shayad mere ausaan khata ho gaye yahan kaun hai? Ye mujhe waise hi aawaz aa rahi hai phir dobara aawaz sunne par kaha ke agar yahan koi fariyaad ko sun kar pahunchane wala ho sakta hai to firishta hi ho sakta hai dekha to bachhe ke qareeb ek firishta khada hai, Ismail alaihissalam ki aedi ke paas usne apni aedi ya parr maara ya hazrat Ismail alaihissalam ke aedi ragad ne se paani ka ek chashma jaari ho gaya, hazrat Haajra ne paani ke ird gird band baandh kar ek hauz ki shakl de di wo paani josh maar raha tha aapne khud bhi piya bachhe ko bhi pilaya aur paani ko kaha "zamzam" ruk ja ruk ja. Nabi Kareem ﷺ ne farmaya ALLAH TA'ALA Ismail alaihissalam ki walida par reham kare agar aap zamzam ko isi tarah rehne deti ya aap ne farmaya agar aap isse jaldi se chullu na bharti to zamzam jaari chashma hota.

Isi tarah aap radiallaho ta'ala anhu ne jab chashma se paani piya to aapka doodh bhi jaari ho gaya jo bachha ko pilaya, firishte ne aapko kaha "Tum koi khauf na karo ke tum zaaya ho jaogi beshak yahan baitullah hai is ki tameer ye bachha aur iska baap karenge beshak ALLAH TA'ALA apne muqarrebeen ke ajr ko zaaya nahin karta".

Kuchh der ke baad wahan se jarham qabeela ka guzar hua jinhone dekha ke parinde ud rahe hai unhone khayaal kiya ke parinde wahan hi hote hain jahan paani ho yaqeenan yahan kahin paani hoga, unhone apne ek shakhs ko bheja jisne dekha ke ek paani ka chashma hai aur uske qareeb ek aurat baithi hui hai unhone kaha tum humein paani mein shareek karo to hum tumhein apne janwaron ke doodh mein shareek karenge hazrat Haajra radiallaho ta'ala anha ne unse is shart par muahida kar liya, isi jarham qabeela ne ek ladki ka nikah Ismail alaihissalam se kar diya.

Faida: Hazrat Ibrahim alaihissalam ki dua ke asraat aaj bhi waazeh taur par nazar aa rahe hain ke makka ki sar-zameen pahaadi aur reteeli hai lekin phal har qism ke aala se aala wahan maujood rehte hain log har taraf se is maqaam par kheeche chale aate hain har musalman ke dil mein ek tadap paai jaati hai ke wo baitullah ki ziyarat kar le.

Hazrat Haajra radiallaho ta'ala anha to bachha ki pyaas ko dekh kar be qaraar ho kar safa wa marwa ke chakkar laga rahi thi lekin ALLAH TA'ALA ko apne khaleel ki zauja aur Ismail ki walida ki ada aisi pasand aai ke taa qiyamat haaji is yaad ko taaza karne ke liye wahan chakkar lagate rahenge.

Haqeeqat ye hai ke haj Allah ke maqbool bandon ki ada ke baghair kuchh nahin. Nabi Kareem ﷺ aur sahaba kiraam ki yaad ko taaza karne ke liye tawaaf mein pehalwanon ki tarah akad kar chalna, hazrat Ibrahim alaihissalam ki yaad ko taaza karne ke liye mina mein jamraat ko kankariyan maarna is qism ke kaam hi haj hain.

HAZRAT IBRAHIM ALAIHISSALAM KI QURBANI

Hazrat Ibrahim alaihissalam ne hijrat ke baad bete ke liye dua ki ke aey Allah mujhe nek aulaad ata farma "Ilaahi mujhe nek laayaq aulaad de to humne usey khushkhabari sunai ek burdbaar ladke ki" aapki dua mein teen mutaalbe the aey Allah aulaad e nareena yaani muzakkar ata farma aur wo burdbaari ki umr tak pahunche aur burdbaar hi rahe. Ibrahim alaihissalam bhi حليم hain aapki shaan mein ALLAH TA'ALA ne farmaya "Beshak Ibrahim bahut aahein karne wale mut'hammil burdbaar hain".

Aapko beta bhi (حليم) ata kiya gaya taaki beta bhi baap ki tarah sharf wa fazeelat wala ho aur jaleelul qadr Nabi ho. "Salaah" yaani neki aur ALLAH TA'ALA ka qurb bahut hi achhi sifat hai isliye Ibrahim alaihissalam ne bete ke liye bhi yehi dua ki aur apni zaat ke liye bhi dua karte huye arz kiya "Aey mere Rab mujhe hukm ata farma aur mere Rab mujhe unse mila jo tere qurb ke laayaq hain".

"Phir jab wo uske sath kaam ke qaabil ho gaya kaha aey mere bete maine khwab dekha, main tujhe zibah karta hoon ab too dekh teri kya raay hai? Kaha aey mere baap! Kijiye jis baat ka aapko hukm hota hai khuda ne chaha to qareeb hai ke aap mujhe saabir payenge".

QURBANI KE WAQT ISMAIL ALAIHISSALAM KI UMR

Baaz ahle ilm ka qaul ye hai ke zibah ka waqiya darpesh aane ke waqt hazrat Ibrahim alaihissalam ki umr 13 saal thi.

IMTEHAN KI WAJAH

Choonki pehli aayate kareema mein ye zikr hua ke ALLAH TA'ALA ne hazrat Ibrahim alaihissalam ko (حليم) bete ki bashaarat di ab imtehan lekar usey waazeh kar diya ke kitna azeem

saabir aur burdbaar beta aapko Rab ta'ala ne ata kiya jis ne itne bade imtehan ko sabr aur khanda pshaani se paas kiya.

TEEN DIN IBRAHIM ALAIHISSALAM KA KHWAB DEKHNA

Zil hijja ke 7 din guzar jaane par raat ko khwab dekha ke koi kehne wala keh raha hai "Beshak ALLAH TA'ALA tumhein beta zibah karne ka hukm deta hai" aapne subah is par tafakkur kiya aur kuchh taraddud mein rahe ke kya ye Allah ka hi hukm hai ya khwab faqt khayaal to nahin isi wajah se 8 zil hijja ka naam Yaumul Tarwiya (soch vichar) ka din rakha gaya, 8 tareekh ka din guzar jaane par raat phir khwab dekha subah yaqeen kar liya ke ye ALLAH TA'ALA ki taraf se hi hukm hai isiliye 9 zil hijja ko Yaume Arfa (pehchan ne ka din) kaha jaata hai iske baad aane wali raat ko phir khwab dekhne par subah us par amal karne ka pakka irada kar lene par hi 10 zil hijja ko Yaumul Nehar (zibah ka din) kaha jaata hai.

SIRF KHWAB DEKHNE SE ZIBAH PAR AMAL KYUN?

"Beshak ALLAH TA'ALA ne Ambiya -e- kiraam ke khwabon ko haq banaya" yaani unke khwabaat sach hote hain inko apne khwabon par amal karna laazim hain.

AMBIYA -E- KIRAAM KE KHWAB KE TEEN QISM

1) Jo khwab dekha jaaye wo usi tarah waaqey ho jaise humare Nabi Kareem ﷺ ne Madeena taiyaba mein khwab dekha ke aap bama'a apne as'haab ke makka mukarrama tashreef le gaye aur as'haab ne sar mundwaye aur baaz ne baal katwaye aapka ye khwab ek saal baad isi tarah sachha hua jaise dekha tha "Beshak Allah ne sach kar dikhaya apne Rasool ka sachha khwab beshak tum zarur masjid haraam mein dakhil hoge agar Allah chahe aman wa amaan se apne saron ke baal mundwaye ya tarashwaye be khauf".

2) Khwab mein sirf imtehan ho iska waqooa maqsood na ho jaise hazrat Ibrahim alaihissalam ne khwab mein bete ko zibah karte huye dekha ye sirf imtehan tha aapne apne imtehan par amal kar liya lekin Allah ne Ismail alaihissalam ko bacha liya aur fidiya de diya.

3) Khwab mein baaz cheezon se tashbeeh di jaaye jis cheez ko khwab mein dikhaya gaya ho usi ka waqooa na ho balki uski koi na koi taaweel ho aur waqooa mushabeh ho jaise Yusuf alaihissalam ka khwab "Yaad karo jab Yusuf ne apne baap se kaha aey mere baap maine 11 sitaare aur sooraj aur chaand dekhe unhein apne liye sajda karte dekha".

Khwab mein aapne chaand aur sooraj aur 11 sitaare sajda karte huye dekhe lekin waaqey mein in cheezon ne aapko sajda nahin kiya balki aapke khwab ko is tarah sachha karke dikhaya "Uske liye sajde mein gire aur Yusuf ne kaha aey mere baap ye mere pehle khwab ki tabeer hai beshak ise mere Rab ne sachha kiya".

Maa'n baap khwab mein chaand sooraj ki shakl mein dikhaye gaye aur 11 bhai 11 sitaron ki soorat mein, khwab sachha hua ke sab ne aapko sajda e tazeemi kiya jo pichhli shari'aton mein jaiz tha humari shari'at mein haraam hai, yaad rahe ke ibadat ka sajda har shari'at mein ALLAH TA'ALA ke baghair kisi aur ke liye jaiz nahin.

BETE SE MASHWARA KARNE KI WAJAH

ALLAH TA'ALA ne aapko bete se mashwara karne ka hukm diya ke aap par ye zaahir ho jaaye ke aapka beta ALLAH TA'ALA ke hukm ki farmabardari mein kitna saabir hai? Is tarah aapki aankhon ko thandak haasil hogi. Jab aap dekhenge ke aap ka beta hilm (burdbaari) ke aala maiyaar par faa'iz ho chuka hai aur is tarah bete ko bhi sakht mushkilaat mein azeem sabr karne par aala darja haasil ho jaaye, aakhirat mein sawab haasil ho aur dunya mein bhi aapki tareef ho.

Hazrat Ismail alaihissalam ne apne sabr karne ke pukhta iraaade ko insha Allah se mila kar barkat haasil ki aur is mas'ale ki taraf ishaara kiya ke jo kaam mustaqbil mein karna ho uske sath insha Allah zikr kiya jaaye kyun ke neki ki taufeeq ALLAH TA'ALA hi ata farmata hai isi tarah gunahon se bachana bhi usi ke fazl se naseeb hota hai.

IBRAHIM ALAIHISSALAM SE SHAITAN KI NAKAAMI

Hazrat Qataada radiallaho ta'ala anhu se marwi hai ke shaitan ne hazrat Ibrahim alaihissalam aur aapke bete par kamyab hone ka iraaada kiya to ek dost ki shakl mein aapko rokne ke liye aaya lekin aap par kamyab na ho saka phir aapke bete hazrat Ismail alaihissalam ko us raah se hatane ki koshish ki lekin un par bhi uska daaw na chal saka to usne bahut bada mota taaza ban kar waadi ko bhar diya taaki aap us se aage na ja sakein, Hazrat Ibrahim alaihissalam ke sath ek firishta tha jisne aapko kaha ise maarein aapne usey 7 kankariyan maari to wo raaste se hat gaya, dobara phir aage aane ki koshish ki aapne phir kankariyan maar kar raaste se hata diya, teesri baar phir isi tarah aage aa kar raasta band kar diya to aapne phir is tarah 7 kankariyan maar kar raasta se hata diya.

Aaj haajiyon par is sunnat Ibrahimiyah par amal karna wajib kar diya gaya, SubhanAllah apne mehboobon ki adayein Rab ta'ala ko kaisi pasand aai ke unko azeem ibadat ka hissa bana diya gaya.

ISMAIL ALAIHISSALAM KA IBRAHIM ALAIHISSALAM KO MASHWARA DENA

Ismail alaihissalam ne apne baap se kaha aey mere abba jaan! Zibah se pehle mujhe baandh dena taaki main tadpoon nahin, apne kapdon ko mujh se bacha kar rakhna taaki aapke kapde mere khoon se aalooda na ho jayein aur meri walida unhein dekh kar pareshan na ho'n, mere halaq par chhuri jaldi jaldi chalana taaki mujh par maut aasani se waaqey ho jaaye, jab meri walida ke paas jaana to mera salam unko dena in baaton ke baad baap bete ne ek dusre ko dekha baap ne bete ka bosa (chumna) liya muhabbat ke aansu chhalak pade lekin ALLAH TA'ALA ke hukm ki baja aawari mein koi kotaahi nahin ki.

"To jab in donon ne humare hukm par gardan rakhi aur baap ne bete ko maathe ke bal litaaya" maathe ke bal litaane mein bhi Ismail alaihissalam ka hi mashwara tha ke kahin aap muhabbat e pedari ki wajah se chhuri chalane mein mamooli si kotaahi na kar dein.

"Aur humne usey nida farmai aey Ibrahim! Beshak too ne khwab sach kar dikhaya hum aisa hi sila dete hain nekon ko, beshak ye waazeh imtehan tha aur hum ne ek bada zabeeha de kar usey bacha liya aur humne pichhlon mein uski tareef baaqi rakhi".

Chhuri chalane se pehle hi aapko keh diya gaya ke aapne apne khwab ko sach kar dikhaya ke aapne chhuri chala di thi to Jibreel Ameen ne aakar uska rukh badal diya tha.

ALLAH TA'ALA ki taraf se ek mota taaza seengon wala safed syaahi maa'il dumba hazrat Ismail alaihissalam ka fidya de diya gaya aur aapko zibah se bacha kar bhi zibah ho jaane ka ajr wa sawab ata kiya gaya aur qiyamat tak aapko zabeehullah (Allah ki raza ke liye zibah hone wala) ke laqab se muttasif kar diya gaya.

Jibreel Ameen alaihissalam jab fidya lekar aaye to khayaal kiya ke Ibrahim alaihissalam kahin jaldi na kar dein to aapne padha "Allahu akbar Allahu akbar" hazrat Ibrahim alaihissalam ne jab aasamnon ki taraf sar uthaya to dekha ke Jibreel fidya laa rahe hain to padha "La ilaaha illallaahu wAllahu akbar" jab hazrat Ismail zabeehullah alaihissalam ne suna to aapne padha "Allahu akbar wa lillaahil hamd".

In teenon hazraat ke majmooi kalaam ko takbeeraat e tashreeq ki soorat mein taa qiyamat namaziyon par zil hijja ki 9 tareekh ki namaz fajr se lekar 13 tareekh ki namaz asr tak wajib kar diya gaya taaki ye yaadgaar qaa'im rahe.

Khayaal rahe ke madaarik mein dusra kalaam hazrat Ismail alaihissalam aur teesra kalaam hazrat Ibrahim alaihissalam ka mazkoor hai.

HAZRAT IBRAHIM ALAIHISSALAM KE DO BETON MEIN SE QURBANI KIS KI?

Agarche ikhtelaaf hai is mas'ale mein ke qurbani hazrat Is'haaq alaihissalam ki hui ya hazrat Ismail alaihissalam ki hui taaham qawi dalaail se yehi waazeh hai ke qurbani hazrat Ismail alaihissalam ki hi ki gai, Allama Raazi rahmatullahi ta'ala alaihi ne is par mukhtalif dalaail zikr kiye hain:

1) Rasoolullah ﷺ ne farmaya "main do zabeehon ka beta hoon" isi tarah ek aarabi ne aapko ya ibnul zabeehain keh kar pukara to aapne tabassum farmaya jab aapse poochha gaya ke aap do zabeehon ke bete kis tarah hain? To aap ﷺ ne farmaya ke Abdul Muttalib ne jab zamzam ka kunwa khodna shuru kiya to ALLAH TA'ALA ke liye nazar maani ke agar ALLAH TA'ALA ne mere liye ye kaam aasan kiya to main apne beton mein se ek ki qurbani karunga, qura'a (draw) hazrat Abdullah ke haq mein nikla, aapke nanihaal aur kuchh ahle ilm ne 100 unt bataur fidya dene ka faisla kiya is tarah Huzoor ﷺ ke baap ko zabeeh hone ka sharf haasil hua aur ye bhi waazeh hai ke Huzoor ﷺ hazrat Ismail alaihissalam ki aulaad se hain hazrat Is'haaq alaihissalam ki aulaad se nahin to yaqeenan dusre zabeeh hazrat Ismail alaihissalam hain.

2) Hazrat Asma'i kehte hain ke maine Abu Amar ibne Ula se sawal kiya ke zabeeh kaun the? Unhone farmaya aey Asma'i! Tumhari aqal kahan gai? Kya tumhein nahin maloom ke Is'haaq alaihissalam makka mein nahin the balki wo to shaam (syria) mein the makka mein to hazrat Ismail alaihissalam hi the wo hi apne baap ke sath mil kar ka'aba ki tameer mein mashgool the aur qurbani ka waqiya bhi makka mukarrama ke qareeb mina mein pesh aaya to yaqeenan zibah hone ka waqiya bhi hazrat Ismail alaihissalam se hi darpesh aaya.

3) ALLAH TA'ALA ne Ismail alaihissalam ko saabir kaha Is'haaq alaihissalam ko nahin, Rab ta'ala ne irshad farmaya "Ismail, Idrees aur Zulkifl alaihimussalam ko yaad karo wo sab sabr wale the". Aur ALLAH TA'ALA ne hazrat Ismail alaihissalam ke mutalliq farmaya beshak aap waada ke sachhe the zibah hone wale ne hi apne baap se waada kiya.

"Aap anqareeb mujhe insha Allah saabirin se payenge"

Jab ye waazeh ho gaya ke zibah hone wale ne apne baap se sabr ka waada kiya aur waada sach kar dikhaya ALLAH TA'ALA ne Ismail alaihissalam ko sabr karne wala aur waada ka sachha kaha to yaqeenan zabeeh Ismail alaihissalam hain.

4) Is'haaq alaihissalam ki paidaish se pehle aapki walida ko bashaarat Rab ta'ala ne in alfaaz mein di "Humne usey (Saara ko) bashaarat di Is'haaq ki aur Is'haaq ke pichhe Yaqoob ki".

Agar ye kaha jaaye ke zibah karne ka hukm Is'haaq alaihissalam ke mutalliq tha to ab ye dekhna hoga ke Yaqoob alaihissalam ki paidaish se pehle aapke zibah karne ka hukm diya gaya hai ya baad mein? Agar aapki paidaish se pehle hukm diya gaya hai to ismein hazrat Ibrahim ka imtehan nahin ho sakta kyun ke aapko bata diya gaya tha ke Saara radiallah ta'ala anha ka beta Is'haaq aur Is'haaq ka beta Yaqoob hoga, jab Ibrahim alaihissalam ko maloom hai ke Is'haaq ka beta Yaqoob to abhi paida hona hai ye to zibah ho hi nahin sakta to imtehan kaise? Aur Rab ta'ala apne hi hukm ke khilaaf kaise hukm de sakta hai? Agar Yaqoob alaihissalam ki paidaish ke baad hukm ho to ye bhi saabit nahin ho sakta kyun ke ALLAH TA'ALA ne farmaya "Jab wo aapke sath hath batane ke qaabil ho gaya".

Zibah ke waqt Ibrahim alaihissalam ke bete ki umr 13 saal ya baaz riwayaat mein 7 saal bhi hai to is umr mein Yaqoob alaihissalam ka paida ho jaana aur Is'haaq alaihissalam ke zibah ka hukm dena bhi aqal ke khilaaf hai.

5) ALLAH TA'ALA ne Ibrahim alaihissalam ki hijrat ka zikr karte huye farmaya "Main apne Rab ki taraf jaane wala hoon jo mujhe hidayat dega" yaani jahan mere Rab ka hukm hai us sar-zameen mein jaane wala hoon hijrat karne ke baad Ibrahim dua karte hain "Ilaahi mujhe laayaq aulaad de" ALLAH TA'ALA ne aapki is dua ki qabooliyat ko zikr kiya "To humne usey ek (حليم) bete ki khushkhabari sunai"

phir usi bete ka zikr karte huye farmaya "Phir jab wo uske sath kaam ke qaabil ho gaya kaha aey mere bete maine khwab dekha main tujhe zibah karta hoon ab to dekh teri kya raay hai? Kaha aey mere baap kijiye! Jis baat ka aapko hukm hota hai khuda ne chaha to qareeb hai ke aap mujhe saabir payenge"

Ab is saare waqiye ke baad ye waazeh ho jaata hai ke ye Ismail alaihissalam hi hain kyun ke hazrat Is'haaq alaihissalam ki bashaarat hazrat Saara ko di hi isliye gai thi ke Ibrahim alaihissalam ko to ek bete ki bashaarat di ja chuki hai aur beta bhi ata kar diya gaya tha agar zibah ke waqt Ismail alaihissalam ki umr 13 saal hai to usi saal Is'haaq alaihissalam ki bashaarat di gai aur ek saal baad aap paida huye aur agar us waqt Ismail alaihissalam ki umr 7 saal thi to zibah ke waqiye ke 7 saal baad hazrat Is'haaq ki paidaish hai.

6) Ibne kaseer mein ye zikr bhi maujood hai ke zibah ke waqt jo dumba bataur fidya diya gaya us ke seeng ka'aba shareef ki deewar par bahut arsa tak nasab rahe, Isse bhi waazeh hua ke zibah ka waqiya makka mukarrama mein pesh aaya aur makka mukarrama mein hazrat Ismail alaihissalam the agar zibah ka waqiya Is'haaq alaihissalam se mutalliq hota to mulk shaam (syria) mein darpesh aata na ke makka mukarrama mein.

Hazrat Ibrahim alaihissalam ki qurbani ka fe'al bhi Rab ta'ala ko kaisa pasand aaya ke taa qiyamat as'haab e nisaab, ahle sarwate is par amal karte rahenge.

KHANA E KA'ABA KI TAREEKH

ADAM ALAIHISSALAM KA KA'ABA KI TAMEER

Ibne Asaakar waghaira se Tafseer Azezi mein naql kiya gaya hai Hazrate Adam alaihissalam jab jannat se zameen par tashreef laaye to bargah e ilaahi mein arz kiya "Khudaya main yahan na to malaika ki tasbeeh wa takbeer sunta hoon aur na koi ibadat gaah dekhta hoon jaise ke aasman mein Baitul Mamoor dekhta tha jiske ird gird malaika tawaaf karte the" ALLAH TA'ALA ne irshad farmaya "Jao jahan hum nishaan batate hain wahan ka'aba bana kar uske ird gird tawaaf bhi kar lo aur uski taraf namaz bhi ada karo".

Hazrate Jibreel alaihissalam Adam alaihissalam ki rehbari ke liye unke sath chale aur unhein wahan laaye jahan se zameen bani thi yaani ka'aba ki jagah se hi sabse pehle paani par jhaag phir jhaag se zameen ki ibteda (shuruat) hui. Jibreel alaihissalam ne wahan apna parr maar kar saatwi zameen tak bunyaad daali di jisko malaika ne 5 pahadon ke pattharon se bhara Kohe Libnaan, Kohe Toor, Joodi, Hira aur Toore Seenaa se bunyaad bhar kar nishaan ke liye har chihaar taraf ko deewar utha di us taraf munh karke Adam alaihissalam namaz padhte rahe aur uska tawaaf bhi karte rahe.

Baaz riwayaat mein aaya hai ke Baitul Mamoor ko us bunyaad par rakh diya gaya toofane Nooh mein baitul mamoor ko utha liya gaya aur ka'aba ki jagah unche teele ki tarah reh gai, log yahan aate rahe aur barkat ki dua mangte rahe.

IBRAHIM ALAIHISSALAM KA TAMEER KARNA

Ibrahim alaihissalam ne jab hazrat Haajra radiiallaho ta'ala anha aur apne bete Ismail alaihissalam ko yahan chhoda aur yahan aabadi ho gai to Ibrahim alaihissalam ko hukm diya gaya ke Ismail alaihissalam ko sath lekar ka'aba tameer karo, ek baadal ka tukda bhej kar ka'aba ki had ko waazeh kiya gaya aur Jibreel alaihissalam ne khat (had) kheenchi diya hazrat Ibrahim alaihissalam ne Adam alaihissalam ke zamana ki bunyadon par hi imaarat tameer farmai.

Ka'aba shareef ki bulandi 9 hath, rukn aswad se rukn shaami tak 33 hath, rukn gharbi se rukn yamaani tak 31 hath, rukn yamaani se rukn aswad tak 20 hath, rukn shaami se rukn gharbi tak 22 hath yaani ka'aba us waqt mustateel (jiske aamne saamne ki donon deewarein barabar ho'n chaukor na ho'n) tha lekin tool aur arz ki ek ek deewar mamooli chhoti thi darwaze do banaye gaye the jo zameen ke sath mile huye the kiwaad zanjeer waghaira nahin the baad mein taba'a hameeri ke zamane mein kiwaad zanjeer waghaira lagaye gaye, hazrat Ibrahim alaihissalam ne tameer farmaya aur hazrat Ismail alaihissalam patthar gaara waghaira dete the. SubhanAllah! Kis shaan se Allah ka ghar tameer hua? Allah ka Nabi hi me'amaar aur Allah ka Nabi hi madadgaar.

IBRAHIM ALAIHISSALAM KE TAMEER KE BAAD

Aapki tameer ke baad juzwi taur par mukhtalif auqaat mein tameer hui ek martaba amaalqa aur jarham ne ise tameer kiya iske baad qusai bin kalaab ne iski tameer ki jismein chhat darakht maqal

ki lakdi ki banai jis par bajaye takhton ke khurme ki lakdi daali.

QURAIISH KI TAMEER

Ek aurat ka'aba shareef mein khushbu sulgaati thi, ek baar achanak usse shola utha aur chhat jal gai aur deewarein pehle hi bosida ho chuki thi isliye quraish ne faisla kiya ke mukammal taur par nai (new) tameer ki jaaye Waleed bin mugheera ko imaat ka ameer muqarrar kiya gaya aur ye tay hua ke ismein halaal maal kharch hoga us waqt ke ameer logon ke paas zyada sood se haasil karda maal hota tha isliye halaal maal kam miqdaar mein jama hua to quraish ne maal ki kami aur kuchh apne maqasid ke peshe nazar chand farq kar diye-

- 1) Ka'aba ki kuchh zameen baahar nikaal di yaani imaat ko chhota kar diya, ka'aba se baahar nikaali hui zameen ko hateem kaha jata hai isi mein meezabe rehmat (parnaala) girta hai, chhoti chhoti deewar se aaj bhi ise alag numayan kiya hua hai tawaaf iske baahar se hi hota hai.
- 2) Quraish ne do darwazon ke bajaye ek kar diya wo bhi buland taaki jise chahein andar jaane dein aur jise chahein na jaane dein ab bhi isi par amal ho raha hai badshahon ke liye darwaza khulta hai khwah wo kitne hi badkaar kyun na ho'n sulha wa atqiya ke liye kabhi darwaza khulne ki khabar nahin suni gai.
- 3) Khana ka'aba ke andar lakdi ke satoonon ki do safein banai gai aur har saf mein teen satoon banaye gaye.
- 4) Ka'aba shareef ki bulandi pehle se duguni kar di gai pehle bulandi 9 hath thi unhone 18 hath kar di.
- 5) Khana ka'aba ke andar rukn shaami ke qareeb ek zeena banaya gaya jisse chhat par chhad sakein.

HAZRAT ABDULLAH BIN ZUBAIR RADIALLAHO TA'ALA ANHU KI TAMEER

Hazrate Aaisha siddiq radiallaho ta'ala anha farmati hain "Ek martaba Rasoolullah ﷺ ne ka'aba ke muttasil (yaani hateem) buniyaade Ibrahim ke patthar mujhe dikhaye aur farmaya ke quraish ne ismein kami kar di thi log agar naye naye musalman na hote aur unke jazbaat bhadakne ka andesha na hota to main Ibrahim buniyadon par ka'aba dobara tameer kar deta".

Isi riwayat ki buniyaad par Hazrat Abdullah bin Zubair ne ka'aba shareef ko munhadim (gira kar) karke dobara tameer kiya, hateem ko ka'aba mein dakhil kiya, darwaze do banaye jo zameen ke muttasil the, khushbudaar mitti choona mein mila kar lagaya gaya, darwazon par andar baahar ambar laga kar khushbudaar kiya gaya, nihayat qeemati reshmi ghilaaf chadhaya gaya.

Khayaal rahe ke sabse pehle ka'aba shareef ko ghilaaf chadhane wale ka naam Asad hai jo shah Yeman tha aur taba'a ke laqab se mashhoor tha Madina taiyaba ki shehari buniyaad rakhne wala ye shakhs tha.

Abdullah bin Zubair ki tameer 27 rajab 64 hijri ko mukammal hui phir Hajjaj bin Yusuf (jo Abdul Maalik bin Marwaan ka naa'ib tha) ne 74 hijri mein imaat ko munhdim karke phir usi tarah bana diya jaise quraish ne banaya tha phir Haroon rasheed ne chaha ke ka'aba us tarah bana diya jaaye jaise Abdullah bin Zubair radiallaho ta'ala anhu ne tameer kiya tha yaani darasal wo hi Ibrahim tameer bhi thi lekin us waqt ke ahle ilm ne isliye mana kiya ke koi tumhara mukhalif aayega wo phir tabdeel karega is tarah girana aur banana ek khel ban jayega. Iske baad marammat to hoti rahi lekin mukammal taur par poori imaat ko dobara nahin banaya gaya.

KA'ABA KI MAUJOODA TAMEER

1040 hijri mein Sultan Muraad bin Ahmad Khan shaahe qustuntuniya ne jab dekha ke is ki imaat bahut purani ho gai hai to usne siwaye rukn hajre aswad (wo kona jismein hajre aswad nasab hai) ke tamam imaat munhadim karke nai tameer karai lekin inhi buniyadon aur isi tarz par jo Hajjaj bin Yusuf ne banai thi, andar sange marmar ka farsh bichhaya aur andar chhat par nihayat nafees makhmali chhat geeri lagai gai aur baahar ki deewarein sange khaara se choona mein chuni, nihayat nafees reshmi siyaah parda tamam khana ka'aba par daala jis par kalima taiyaba La Ilaaha Illallaah Muhammadur Rasoolullah ﷺ likha hua tha aur sunhare haashiya par sultan ka naam tha.

Maujooda Ka'aba shareef sultan muraad ka banaya hua hai yaani mukammal imaat ko munhadim (gira kar) karke iske baad naye sire se tameer nahin kiya gaya.

Ghilaafe ka'aba har saal misr se badi dhoom dhaam se aata raha ek martaba pakistan ke shehar lahore se bhi ban kar gaya, pehle ye tareeqa tha ke purana ghilaafe ka'aba khuddam ko de diya jaata log tabarruk ke taur par ise khareed lete the lekin ab ghilaaf ka'aba saudiya mein hi banta hai is par shah saud ka naam hota hai.

MAQAAM IBRAHIM WA HAJRE ASWAD

Ye donon jannati yaqoot hain, bahut noorani the ALLAH TA'ALA ne inka noor mahw kar diya agar aisa na hota to ye mashriq wa maghrib ko chamkate. Maqaame Ibrahim wo patthar hai jis par khade hokar Ibrahim alaihissalam ka'aba shareef ki tameer karte jis qadr imaat buland hoti jaati thi wo patthar bhi uncha hota jaata tha, ye patthar aap ke khade hone se narm bhi ho jaata tha ke sakhti ki wajah se aapke qadamon ko takleef na ho isiliye aapke qadamon ke nishaan is mein pad gaye the. Isi patthar ko jable Aboo Qabees par rakh kar uske upar khade hokar hazrat Ibrahim alaihissalam ne aawaz di "Aey Allah ke bandon haj ke liye aao" ALLAH TA'ALA ne farmaya "Aur logon mein haj ka aam ailaan kar de wo tere paas haazir honge, pyaada aur har dubli untani par ke har door ki raah se aati hain".

Aapke is ailaan ke baad un tamam logon ne labbaik kaha jinhein bhi hajj karna tha, jisko jitni martaba hajj karna tha utni martaba hi labbaik keh diya, maa'o ke rehamon mein aur aaba ki pushton mein se taa qiyamat aane walon ne labbaik kaha. Nabi Kareem ﷺ ne jab maqaame Ibrahim ki azmat ko bayan kiya to hazrat Umar radiallahu ta'ala anhu ne arz kiya ke hum iske pichhe namaz na ada kar liya karein? To Huzoor ﷺ ne wahee ke intezaar mein khamoshi ikhtiyar ki lekin usi din ALLAH TA'ALA ki taraf se aayatein kareema ka nuzool ho gaya irshad hua "Aur (hukm diya ke) maqaame Ibrahim ko namaz padhne ki jagah bana lo".

Maqaame Ibrahim se wo patthar muraad hai jis par khade hokar Ibrahim alaihissalam ne ka'aba moazzama ki tameer farmai, Ibrahim ke qadmeene mutahhareen ke nishanaat us par sabt hain. Tawaaf e ka'aba ke baad tawaaf ki rak'atein isi maqaam e Ibrahim ke pichhe padhi jaati hain ismein bhi ittibae millate Ibrahim ki jhalak paai jaati hai. ALLAH TA'ALA ne apne khaleel hazrat Ibrahim ke qadmeen mutahhareen ke nishanaat ko wo azmat ata farmai ke qiyamat tak tawaaf karne walon ko hukm diya ke maqaam e Ibrahim ke pichhe (do rak'at) namaz padho, tawaafe ka'aba ke 7 chakkar mukammal karne ke baad tawaaf ki do rak'at masjide haraam mein padhna waajib hai lekin mustahab ye hai ke inhein maqaam e Ibrahim ke pichhe padha jaaye.

MAQAAM E IBRAHIM PAR HAZRAT IBRAHIM ALAIHISSALAM TEEN MARTABA KHADE HUYE

1) Ibrahim alaihissalam jab kai saal guzarne ke baad Ismail alaihissalam ko milne ke liye aaye to ALLAH TA'ALA ki mansha ke mutabiq hazrat Saara radiiallaho ta'ala anha se waada karke aaye ke apne bete ko dekh kar aur mulaqaat karke wapas aa jaonga sawaari se nahin utrunga, aap alaihissalam jab makka mein aaye to hazrat Ismail alaihissalam to shikar karne ke liye gaye huye the bahoo se mulaqaat hui usse guzar auqaat ke mutalliq puchha usne kaha achha guzara nahin tangdasti hai sirf shikar par guzar auqaat ho rahi hai.

Aap alaihissalam ne wapas chalte huye kaha "Apne khawind ko mera salaam kehna aur kehna ke tumhare ghar ki chaukhat achhi nahin ise badal lo".

Hazrat Ismail alaihissalam jab ghar aaye to khud hi puchha ke aaj koi buzurg to nahin aaye the? To aapki zauja ne kaha ke aaye the aur salaam keh kar gaye hain aur ek paigham dekar gaye hain jab paigham ki usne tafseel bayan ki to aapne apni zauja ko faarigh kar diya, ke wo tumhein faarigh kar dene ka hukm de gaye hain.

Wajah ye thi ke usne Rab ta'ala ki nashukri ki thi, Nabi ki zauja ki shaan ke ye laayaq nahin ke wo kam rozi par shikayat kare balki saabir rahe.

Hazrat Ibrahim alaihissalam dobara phir Ismail alaihissalam ko milne ke liye aaye us waqt bhi Ismail alaihissalam ghar par maujood na the aap alaihissalam ki mulaqaat bahoo se hui (ye hazrat Ismail alaihissalam ki dusri shadi thi) usse ghar ke haalat puchhe usne kaha ALLAH TA'ALA ka shukr hai ke achha waqt guzar raha hai, zamzam ke paani par humara qabza hai, mere khawind shikar karke le aate hain bahut achha waqt paas ho raha hai.

Hazrat Ibrahim alaihissalam jab wapas jaane lage to aapki bahoo ne israar kiya ke aap humare ghar rukein lekin aap ne kaha "Mujhe sawaari se utar kar zameen par aane ki ijazat nahin" to aapki bahoo ne kaha ke aap apne paanv is patthar par rakhein taaki main inko dho lu, aap alaihissalam ne jis patthar par paanv rakhe wo maqaame Ibrahim hi tha.

Aap alaihissalam ne wapas chalte huye hazrat Ismail alaihissalam ke liye salaam kaha aur paigham diya ke "Ghar ki chaukhat achhi hai ise mazboot rakhna".

2) Tameere ka'aba ke waqt aap us par khade huye the wo narm ho jaata tha taaki aap alaihissalam ke paanv mubarak ko sakhti ki wajah se takleef na ho isi wajah se aap alaihissalam ke qadamon ke nishanaat ismein pad gaye, aap jab buland hona chahte the to wo patthar khud ba khud upar uth jaata tha, jab neeche aana chahte to neeche ho jaata tha aam mistriyon ki tarah aap alaihissalam ko lakdi ke takhte baandh ne ki zarurat pesh na aati thi.

3) Ka'aba shareef ki tameer ke baad aap alaihissalam ne isi patthar par khade hokar jabal aboo qabees par se logon ko hajj ki daawat di.

HAZRAT LOOTH ALAIHISSALAM

Irshade baari ta'ala hai "To imaan laaye un par Looth"

"Hazrat Ibrahim alaihissalam ki tamam baaton ki aap alaihissalam ne tasdeeq farmai aur aapke daawa e nubuwat ki tasdeeq farmai".

Tamam Ambiya -e- kiraam nubuwat se pehle aur nubuwat ke baad gunahon se paak hote hain isliye yahan ye maayne (matlab) nahin liya ja sakta ke hazrat Looth alaihissalam (maaz'Allah) kufr se imaan laaye aur hazrat Ibrahim alaihissalam ne tauheed ki tableegh farmai to aap tauheed par imaan laaye.

YE MAAYNE NABI KI SHAAN KE MANAAFI HAIN

"Looth alaihissalam Ibrahim alaihissalam par imaan laaye" iska matlab ye hua ke aap ne Ibrahim alaihissalam ko har daawa mein sachha tasleem kiya. Looth alaihissalam hazrat Ibrahim alaihissalam ke bhai haraan bin taarakh ke bete hain agarche kashshaaf mein ye hai ke aap ke behan ke bete hai lekin kamalain mein is qaul ko radd kiya gaya hai.

Khayaal rahe ke haraan hazrat Ibrahim alaihissalam ke chacha ka naam bhi hai jo hazrat Saara radiallaho ta'ala anha na baap tha, pehle zamane mein ghar ke kai afraad ka ek hi naam hota tha balki baaz auqaat baap bete ka ek naam aur kabhi behan bhai ka ek naam bhi hota tha.

Tambeeh: Baaz hazraat ne bayan kiya ke jab hazrat Ibrahim alaihissalam ko aag ne kuchh takleef na di to ye mojiza dekh kar hazrat Looth alaihissalam imaan laaye, isse ba zaahir ye taassur milta hai ke aap maaz'Allah kufr ke baad imaan laaye lekin isko Allama Aalusi rahmatullahi ta'ala alaihi ne radd karte huye farmaya:

"Baaz hazraat ne jo ye kaha ke Looth alaihissalam ne jab ye dekha ke Ibrahim alaihissalam ko aag ne nahin jalaya to aap imaan laaye ye aqal wa naql ke mukhalif hai kyun ke isse ba zaahir pata ye chalta hai ke aapka pehle imaan nahin tha ye Nabi ki shaan ke laayaq hi nahin".

LOOTH ALAIHISSALAM KE IMAAN LAANE SE MURAAD

Ya to imaan ka wo hi maayne hai jo pehle bayan kiya ja chuka hai aur ya ye matlab bhi ho sakta hai ke "Aap alaihissalam maraatib ki us bulandi par faa'iz huye jahan aam insaan us maqaam ko nahin pa sakta".

HAZRAT LOOTH ALAIHISSALAM KI HIJRAT

Hazrat Looth alaihissalam ne Ibrahim alaihissalam ke sath baabul se hiraan ki taraf hijrat ki phir wahan se misr mein, ab un donon ke sath hazrat Saara bhi thi, misr se philistine mein aa gaye ab in teenon ke sath hazrat Haajra bhi thi, phir Looth alaihissalam hazrat Ibrahim alaihissalam ke shehar se taqreeban 18 meel door tak ek shehar mein tableegh e deen ke liye aa gaye us shehar ka naam 'sandoom' tha, Quran paak mein isi ko **الْمُدَيِّنَةِ** se tabeer kiya gaya.

LOOTH ALAIHISSALAM NE QAUM KO IBADAT KI DAAWAT NAHIN DI

Hazrat Looth alaihissalam ne qaum ko sirf buraiyon se baaz rehne ki tableegh ki lekin un ko ibadat karne ka hukm is tarah nahin diya jaise hazrat Ibrahim alaihissalam ne diya iski wajah ye thi ke Ibrahim alaihissalam ne qaum ko ALLAH TA'ALA ki wehdaniyat aur ibadat ki tableegh farma di thi aur ye bahut mashhoor ho chuki thi.

Looth alaihissalam jab hazrat Ibrahim alaihissalam ke zamane mein hi the aur ilaaqa bhi qareeb qareeb tha aur aapki qaum yaani khandaan mein se the to aapne dobara mashhoor umoor ki taraf tawajjo dene ke bajaye apni qaum ko sirf unki khusoosi buraiyon se hi roka taaki ye qaum dunyavi aur ukhrawi (aakhirat) azaab se bach jaaye lekin qaum baaz na aai aakhirkaar un par azaab musallat kar diya gaya.

Aapne qaum ko kaha:

"Aur Looth ko najaat di jab usne apne qaum ko kaha tum beshak be hayai ka kaam karte ho ke tum se pehle dunya bhar mein kisi ne na kiya, kya tum mardon se bad fe'ali karte ho? Aur raah maarte ho aur apni majlis mein buri baate karte ho? Uski qaum ka kuchh jawab na hua magar ye ke bole hum par Allah ka azaab lao agar tum sachhe ho".

Aap alaihissalam qaum ko azaab se bachane ki fikr mein hain lekin qaum kabhi kehti hai tum azaab le aao aur kabhi kehti "Bole aey Looth agar tum baaz na aaye to zarur nikaal diye jaoge" yaani hum tumhein apne shehar se nikaal denge aur hum tumhein yahan rehne nahin denge.

LOOTH ALAIHISSALAM KI QAUM KI KHARABIYAN

Sabse badi burai unmein liwaatat thi (mardon se burai karne ki aadat unmein kasrat se paai jaati thi) aur musafiron aur guzarne walon ke raaste mein baith jaana, unka raasta rokna aur zabardasti unse burai ka murtakib hona, raasta mein baith kar daaka zani, logon ko qatl karna aur unka maal lootna unki buri aadat mein shamil tha.

- 1) Qaume Looth ki ye buraiyan abhi tak logon mein maujood hain jo shari'at mutahhara se baghaawat hai.
- 2) Mardon ki mehfilon mein sirf isiliye aana ke unko taadna yaani baaz ka baaz ko dekhna aur burai ke liye intekhab karna, kabootar baazi yaani poora poora din unko udane aur shart par baazi lagane mein guzaar dena aaj bhi log is burai ke murtakib ho rahe hain.
- 3) Auraton ki tarah ungliyon ke pore mehendi se rangna, khayaal rahe ke mard ka bataur dawa mehendi lagana jaiz hai lekin zeb wa zeenat ke liye mana hai lekin aaj ke daur mein ladkon ko ladkiyon ka libaas aur chaal dhab pasand hai jo haraam hai.
- 4) Hathon se kankariyan idher udher phenkna, guzarne walon ko tang karna, isi tarah bandooqon se kankariyan phenk kar logon ko sataana ye fe'al aaj ke daur mein aubaash logon mein qaume Looth se zyada paaya jaata hai.
- 5) Ek dusre ko thappad maarna udher se ek aaya usne dusre ko thappad maar diya aur idher se dusra aaya usne thappad maar diya ye behooda fe'al unka mazaah hua karta jo darhaqeeqat unke aubaash hone ki alaamat (pehchan) thi.
- 6) Mehfil mein logon ke saamne buland aawaz se hawa khaarj karna wo apni shaan samajhte the

halanki shurfa ke liye ye fe'al baa'is sharm hota hai. Be ikhtiyar ka buland aawaz se hawa khaarij hona ya gas waghaira ki beemari mein muhtala hone ki wajah se na rok sakna ya rokne ki soorat mein beemari badh jaane ka khatra hona sab uzr (majboori) hain uzr ki sooraton mein kai af'aal maaf hote hain unke aehkaam alag hote hain.

7) Mazah karte huye logon ke saamne nanga hona yaani chaadar shalwaar waghaira utaar dena, nanga hona, be haya banna bhi qaume Looth ka fe'al hai jisko aaj naam nihaad musalmanon ne saqaafat ka naam diya hua hai.

8) Mazah mazah mein fehsh kalaami aur ek dusre ko gaali dena ye burai bhi aaj ke aubaash ladkon mein aam taur par paai jaati hai wo apne khayaal mein apne aapko modern aur taraqqi yaafta samajhte hain agar koi shareef aadmi unhein roke to usey malaiyat fistaiyat qadaamat pasandi ke alqaab dete hain aur kehte hain dunya to be hayai mein bahut aage ja chuki hai lekin ye abhi 1400 saal piche hain. Scienci uloom padh kar taraqqi to zarur karein mulk wa millat ko urooj bakhshin lekin be haya ban kar ALLAH TA'ALA ke azaab ko daawat na dein algarz har qism ki be hayai us qaum mein maujood thi haya ke khilaaf har fe'al unke nazdeek pasandida samjha jaata.

Aam logon ke saamne aam mehfil mein mustagi ka chabana aur miswaak ka chabana bhi qaum e Looth ka bura fe'al tha ye aisa fe'al hai jisse dusre dekhne wale ka dil kharab hota hai dil mein matlaapan paida hota hai jo baaz auqaat zyada hissaas tabiyat ke shakhs ke qay (ulti, vomiting) aane ka sabab ban jaata hai.

Aaj ke daur mein chewing gum (babalgum) chabana, munh se baar baar nikaalna phir munh ke andar le jaana aur kabhi gubbara banana qaume Looth ke fe'al (kaam) ka hi aqs hai aur darhaqeeqat ye bewakoofi ki alaamat (pehchan) hai.

Aam taur par bewakoof ko unt se tashbeeh di jaati hai kyun ke wo peshab apni raanon par karta hai, jo peshab se apne aap ko na bacha sake usey bewakoof samjha jaata hai. Bewakoof ko unt keh dete hain aur kai mast unt apne munh se isi tarah gubbara banate hai phir munh mein dakhil kar lete hain munh mein jhaag paida hoti hai ise punjabi mein kehte hain 'boo ke nikaalne wala unt' kabhi unt ka nazara bhi dekhein aur taraqqi yaafta chewing gum khane walon ko bhi dekhein to aapko koi farq nazar nahin aayega isliye unko unt kehna aur bewakoof samajhna aqal ki alaamat hai.

Kuchh log har waqt munh mein miswaak liye phirte hain aam mehfil mein, bus mein, waighan mein halanki is tarah miswaak munh mein lena phir nikaalna phir munh mein daalna kulli na karna ye tareeqa dusron ka dil kharab karne ke mutraadif hai.

MISWAAK KAUN SE MAWAAQE (MAUQE) MEIN MUSTAHAB HAI

Miswaak ke mutalliq Nabi Kareem ﷺ ke kya irshadaat hain unko samajh ne se waazeh ho jayega ke har waqt miswaak chabate rehna, kabhi munh mein lena, kabhi baahar nikaalna mayoob hai. Jis fe'al se dusre logon ki tabiyat kharab ho wo kaam Ambiya -e- kiraam ne nahin kiye.

MISWAAK KE MUTALLIQ IRSHADE MUSTAFA ﷺ

Hazrat Abu Huraira radiallaho ta'ala anhu se marwi hai Rasoolullah ﷺ ne farmaya "Agar main ummat par shaaq na samajhta to har wuzu ke waqt miswaak ka hukm deta yaani har wuzu ke sath miswaak ko waajib qaraar de deta".

Hazrat Abu Huraira radiallaho ta'ala anhu farmate hain Rasoolullah ﷺ ne farmaya "Agar main apni ummat par shaaq na samajhta to isha ki takheer aur har namaz ke waqt miswaak ka hukm deta yaani isha ki namaz ko der se ada karta aur har namaz ke waqt miswaak karne ko waajib kar deta".

Khayaal rahe ke ye donon hukm istehbaabi ab bhi maujood hain sirf wajoob ki nafi hai taaki ummat par mushkil darpesh na aaye.

Hazrat Shuraih bin Haani radiallaho ta'ala anhu kehte hain ke Hazrate Aisha radiallaho ta'ala anha se sawal kiya gaya ke Rasoolullah ﷺ jab ghar tashreef laate to kis cheez se ibteda (shuru) karte? Aap radiallaho ta'ala anha ne kaha miswaak se yaani masjid se wapas ghar aa kar ya safar se wapas aa kar miswaak farmate the, aap nazaafat ka khusoosi khayaal farmate the aur daanton ki safai mein mubaalgha farmate.

MISWAAK KE MUSTAHAB AUQAAT

Paanch mauqon mein miswaak karna mustahab hai

- 1) Daant zard rang ke ho jayein,
- 2) Munh mein boo aane lage,
- 3) Sone ke baad,
- 4) Namaz ke liye jab taiyar ho,
- 5) Wuzu jab bhi kare, khwah namaz ke liye ya Quran paak ko chhune ke liye.

Is behas se miswaak ke mawaaze waazeh ho gaye gaadi mein, bus mein, chalte phirte, har mehfil mein miswaak ko chabate rehna, kabhi munh mein lena, kabhi nikaalna, kabhi thookna phir miswaak ko munh mein lena, kulli na karna ye tareeqa raaqim ko kahin se nahin mila ke aisa karna mustahab hai ya dusron ko mut'naafir karna hai.

LOOTH ALAIHISSALAM KI ZAUJA (BEEWI)

Hazrat Looth alaihissalam ki zauja ka naam Waahela tha ye kafira thi, uske dil mein nifaaq tha waada ka paas (lihaaz) nahin karti thi, Looth alaihissalam ke paas aane wale mehmanon ke mutalliqa qaum ko khabar karti is tarah Looth alaihissalam ki khayaanat ki murtaqib hoti, qaum ki burai par khush hoti thi isliye qaum ke sath azaab mein ye bhi giraftaar hui.

AZAAB WALE FIRISHTON KA LOOTH ALAIHISSALAM KE PAAS AANA

Jo firishte hazrat Ibrahim alaihissalam ke paas aaye the hazrat Saara ko Is'haaq alaihissalam aur unke baad Yaqoob alaihissalam ki bashaarat dene ke liye wo hi Looth alaihissalam ki qaum ko azaab dene ke liye bhi aaye, wo firishte insaani shakl mein aaye the. Ibrahim alaihissalam bahut mehmaan nawaz the 15 dinon se koi mehmaan na aaya tha isliye aap ne jaldi se unke paas bhuna hua bachheda pesh kiya aapne jab dekha ke ye ajNabi log hain unke hath khane tak nahin pahunch rahe hain to samajh gaye ke ye to firishte hain.

Aitraaz :

Rab ta'ala ne farmaya "Aur dil dil mein unse darne lage" isse to pata chalta hai ke aap ko firishton ka pata hi na chal saka aur unko ajNabi samajh kar dar gaye ke maloom nahin ye kaun log hain kahan se aa gaye hain.

Jawab:

Taweelaate Najmiya mein ye bayan kiya gaya hai ke Ibrahim alaihissalam ko bataq zaaye bashariyat koi khauf nahin hua ke aapko apni jaan ka khauf hota to aapko jab munzaneeq ke zariye aag mein daala ja raha tha us waqt aapko apni jaan ka koi khauf nahin hua balki aapne kaha "Main apne aapko Rabbul Aalmeen ke supurd kar raha hoon" aapko sirf khauf apni ummat ka tha ummat par rehmat wa shafqat karte huye aap khauf kar rahe the ke kahin meri ummat kisi azaab mein muftala na ho jaaye, firishton ka jawab is mazmoon ko waazeh kar raha hai kyun ke unhone kaha "aap khauf na karein beshak hum to Looth alaihissalam ki taraf bheje gaye hain".

IBRAHIM ALAIHISSALAM KA FIRISHTON SE MUJAADLA

"Phir jab Ibrahim ka khauf zaa'il hua aur usey khushkhabari mili hum se qaum e Looth ke baare mein jhagadne laga".

Yaani Ibrahim alaihissalam ko jab maloom ho gaya ke meri qaum ko azaab to nahin ho raha hai to aapko Looth alaihissalam aur unki ahel ki fikr daamangeer hui. Allama Aalusi rahmatullahi ta'ala alaihi ne bhi yehi qaul pasand kiya hai ke aap ko apni qaum ki fikr thi aap firishton ko pehchan rahe the.

Allama Aalusi farmate hain "Meri rujhaan isi taraf hai ke aapne firishton ko pehle hi pehchan liya tha khauf sirf isliye ho raha tha ke ye maloom na ho saka ke ye kyun naazil huye hain? Kahin qaum ko azaab dene ke liye to nahin aa gaye".

Ibrahim alaihissalam ka firishton se sawal wa jawab karna agarche haqeeqatan koi mujaadla nahin albatta sooratan mujaadla tha aap alaihissalam ne unhein kaha kya tum is basti ko halaak karoge jismein 300 momin honge? Unhone kaha nahin aisa kabhi nahin karenge, phir aapne kaha kya tum is basti ko halaak karoge jismein 200 imaan wale rehte ho'n? Unhone kaha nahin usey to halaak nahin karenge, phir aapne kaha kya tum is aabadi ko barbaad karoge jahan 40 imaandaar log maujood hain? Unhone kaha nahin ise to kabhi barbaad nahin karenge, phir aapne farmaya tum is shehar ko barbaad karoge jahan 10 momin rehte ho'n? Unhone kaha nahin, phir aapne farmaya ke agar ek momin wahan rehta ho to usey tum barbaad karoge? Unhone kaha nahin to aap alaihissalam ne farmaya "Is mein to Looth maujood hain". Firishton ne kaha "Humein maloom hai wahan kaun log hain?" Looth alaihissalam aur unki ahel ko hum najaat denge siwaye unki aurat ke wo qaum ke sath azaab mein muftala ho jayegi.

FIRISHTON KA LOOTH ALAIHISSALAM KE PAAS AANA

"Jab Looth ke paas humare firishte aaye usey unka gham hua aur unke sabab dil tang hua aur bola ye badi sakhti ka din hai aur uske paas uski qaum daudti hui aai aur unhein pehle hi bure kaamon ki aadat padi thi kaha aey qaum ye meri qaum ki betiyan hain ye tumhare liye suthari hain to Allah se daro aur mujhe mere mehmanon mein ruswa na karo kya tum mein se ek aadmi bhi nek chalan nahin bole tumhein maloom hai ke tumhari qaum ki betiyon mein humara koi haq nahin aur tum zarur jaante ho jo humari khwahish hai bole aey kaash mujhe tumhare muqabil zor hota ya kisi mazboot paaye ki panaah leta".

Yaani qaum ko jab pata chala ke Looth alaihissalam ke paas khubsoorat naujawan bataur mehmaan aaye huye hain to wo apne bure iraade aur shadeed jazbaat liye bhaagte huye aa gaye, unko khabar

dene wali bhi Looth alaihissalam ki zauja Waahela hi thi.

Ye bhi khayaal rahe ke wo qaum is badfe'ali yaani liwaatat ka irtikaab koi chhup kar na karti balki wo log zaahir taur par is burai ke murtakib hote isliye Looth alaihissalam ne kaha kya tum mein se koi bhi nek chalan nahin? Aapne inko bade pyaare andaaz par naseehat farmai ye meri qaum ki betiyan hain jo tumhari beewiyan hain tum unke huqooq paaymaal kar rahe ho, huqooq e zaujiyat ada nahin kar rahe, naujawanon ki taraf tumhara meelaan, badfe'ali ka irtikaab tumhari bad chalni ka zariya hai, apni beewiyon ki taraf meelaan karo taaki unke huqooq bhi ada ho sakein aur tum bhi nek ho jao, ye mere mehmaan hain inmein koi burai ke murtakib hokar mujhe ruswa na karo agar mere paas koi taaqat hoti to main tumhein maar maar kar bhaga deta, agar mere paas koi mazboot qila ya panaah hoti to mehmaan ko wahan le jaata.

PANAAH TALAB KARNE KA MATLAB

Looth alaihissalam ne kaha "Ya kisi mazboot paaye ki panaah leta"

Nabi Kareem ﷺ ne farmaya "ALLAH TA'ALA Looth par reham farmaye aap kisi mazboot paaye ki panaah lena chahte the".

Ba zaahir yahan weham hota hai ke Looth alaihissalam ne ye kyun kaha? (maaz'Allah) aapne be sabri ka muzaahira kiya iska jawab zikr karte huye Mulla Ali Qaari rahmatullahi ta'ala alaihi ne farmaya "Insaan ki zabillate bashari ka taqaaza hai ke wo baaz umoore zarooriya apne qawi qabeela se imdaad talab karta hai" ye Ambiya -e- kiraam ki shaan ke mukhalif nahin balki hazrat Looth alaihissalam ke baad aane wale tamam Ambiya -e- kiraam ne bhi apne qabaa'il ke kai afraad se madad talab ki, ismein ALLAH TA'ALA ki taraf se koi manaahi nahin paai gai.

FIRISHTON KA JAWAB AUR QAUME LOOTH PAR AZAAB

"Firishte bole aey Looth! Hum tumhare Rab ke bheje huye hain wo tum tak nahin pahunch sakte to apne ghar walon ko raaton raat le jao aur tum mein koi peeth pher kar na dekhe siwaye tumhari aurat ke, usey bhi wahi pahunchna hai jo inhein pahunchega. Beshak unka waada subah ke waqt hai kya subah qareeb nahin? Phir jab humara hukm aaya humne is basti ke upar ko iska neecha kar diya aur us par kankar ke patthar lagataar barsaaye jo nishaan kiye huye tere Rab ke paas hain aur wo patthar kuchh zaalimon se door nahin".

Firishte ye manzar ab tak khamoshi se dekh rahe the jab in aubaashon ki gustakhi aur hazrat Looth alaihissalam ki pareshani aur bebasi ki inteha ho gai to firishte goya huye aey Looth! Ghabrao nahin darwaza khol do aur in maskharon ko aage aane do hum launde thode hain ke ye aage badh kar humko daboch lenge hum Allah ke bheje huye firishte hain aur humein isliye bheja gaya hai ke hum in bastiyon ko teh wa baala karke rakh dein, aap aisa karein ke raat ka jab kuchh hissa guzar jaaye to apne ghar walon ko humraah lekar yahan se chale jayein lekin aapki beewi aapke sath nahin ja sakti iska anjaam wo hi hoga jo dusre mujrimon ka. Ab in zaalimon ki mohlat ki ghadiyan khatm ho gai sirf subah hone ki der hai aur subah ke tuloo hone mein ab zyada waqt nahin.

Jab azaab aaya to unki bastiyon ko zer wa zabar karke rakh diya gaya, unki falak bos imaaratein zameen par aundhi gira di gai, un par sakht pattharon ki aisi moosla dhaar baarish ki gai ke wo sab

khaaq siyaas ban kar reh gaye. Sa'adoon, umooraah, auma aur zaboo'im unki chaaron bastiyan us jagah aabad thi jahan aaj kal behare muraad ya behare Looth hai ab bhi behar Looth se dhuyein ke baadal uthte rehte hain aur kasrat se zalzale aate rehte hain.

LOOTH ALAIHISALAM KA RAAT KO NIKAL JAANA

Looth alaihissalam apne sath siwaye zauja ke baaqi ghar ke afraad ko raat ko lekar nikal gaye, ALLAH TA'ALA ne zameen ko lapet diya is tarah aap Ibrahim alaihissalam ke paas pahunch gaye. Phir Jibreel alaihissalam ne unki tamam bastiyon ko apne parr se uthaya aur itna buland kiya ke aasman wale unki bastiyon mein rehne wale murghon ki aawaz aur kutton ke bhonk (barking) sun rahe the phir unko palat kar neche gira kar upar se pattharon ki baarish barsa kar tabaah wa barbaad kar diya gaya.

Khayaal rahe ke chaar bastiyon ka pehle zikr ho chuka hai paanchwi basti jo sabse badi thi uska naam "sadoom" tha jise Quran paak mein موتفكات se tabeer kiya gaya.

Tambeeh: Jo patthar un par barsaaye gaye the un par nishanaat the jinki wajah se wo dusre pattharon se mumtaaz the un par khutoot the ya muharein thi ya un par har shakhs ka naam likha gaya tha jis jis ka naam tha usi par wo patthar gira aur wo mara.

Looth alaihissalam ki qaum ko jab pata chala ke aapke paas naujawan mehmaan aaye huye hain to wo daudte huye apne bure irade se aaye aapne unhein samjhaya ke mujhe mehmanon ke baare mein ruswa na karo aur aapne farmaya:

قَالَ يَقَوْمِ هُوَ لَاءِ بَنَاتِي هُنَّ أَظْهَرُ لَكُمْ

Aala Hazrat Maulana Ahmad Raza Khan Bareilvy rahmatullahi ta'ala alaihi likhte hain "Bole aey meri qaum ye meri qaum ki betiyan hain ye tumhare liye suthari hain" deegar hazraat ne tarjuma mein "meri betiyan" zikr kiya hai.

Aala hazrat ka tarjuma tafaasir ke mutabiq aur Allah ke Nabi ki shaan ke laayaq hai jab ke deegar taraajim se ye pata chalta hai ke Looth alaihissalam ne apni betiyon ke mutalliq kaha agarche ek qaul ye milta hai ke aap ne betiyon ke mutalliq kaha ke tum inse nikah kar lo lekin ye qaul mukhtalif behason se mardood hai. Aapki do betiyan thi بنات jama hai neez do betiyan poori qaum ke liye kaise? Kya sirf us qaum ke do sardaar muraad the ya ke poori qaum? Kya kafiron se nikah jaiz tha?

Abu shaikh ne Ibne Abbas radiallaho ta'ala anhu se bayan kiya hai ke ibn abi haatim ne Ibne Zubair se Mujahid ibn Ubayyudduniya aur Ibne Asaakar ne Siddi se bayan kiya hai ke yahan Looth alaihissalam ne jo بنات ka zikr kiya hai isse muraad aapne apni qaum ki auratein li hain هُوَ لَاءِ se ishaara ko ba manzil haazir ke samajh kar kiya aur unki izaafat apni taraf ki aur بناتي kaha aur isse muraad ye hai ke har Nabi apni ummat mein baap ki haisiyat rakhta hai kyun ke Hazrat Ibne Mas'ood radiallaho ta'ala anhu ki qara'at mein hai:

"Nabi mominon ke unki jaan se zyada maalik hain kyun ke wo unke baap hain aur unki beewiyan unki maayein".

Hazrat Abi radiallaho ta'ala anhu ki qiraat mein bhi aise hi hai lekin ismein وَأَزْوَاجُهُ أُمَّهَاتُهُمْ pehle aur هُوَ أَبٌ لَهُمْ baad mein hai.

Aala Hazrat Maulana Ahmad Raza Khan Bareilvy rahmatullahi ta'ala alaihi ne jo tarjuma kiya hai

Allama Raazi rahmatullahi ta'ala alaihi ne bhi ise hi pasand kiya hai aur apne mukhtaar par dalaail qaa'im kiye hain. Tafseer kabeer ki ibaarat mulaheza ho "Hazrat Looth alaihissalam ke is kalaam هُوَ اَبْنَانِي هُنَّ اَطَهْرُ لَكُمْ mein do qaul hain hazrat qataada ne kaha isse muraad aapki apni haqeeqi betiyan hain lekin Hazrat Mujaahid aur saed bin zubair ne kaha hai ke isse muraad aapki ummat ki auratein hain isliye ke wo aapki betiyan hi thi unki taraf qabool e daawat aur mutabe'at ki wajah se mansoob kiya isliye ke nehwiyon ka zaabta ye hai ke husne izaafat mein adna munaasebat kaafi hai isliye ke aap unke Nabi the aur Nabi apni ummat ka baap hota hai kyun ke Quran paak mein aata hai "Nabi ki beewiyan unki maayein hain" lihaza Nabi unke baap huye. Allama Raazi farmate hain yehi qaul mere nazdeek mukhtaar hai iske mukhtaar hone par kai wajoooh dalaail hain.

Pehli wajah ye hai ke insaan ka apni betiyon ka aubaashon aur faasiqon aur faajiron par pesh karna bahut baa'id hai ahle muraddat ke laayaq nahin aqaabir Ambiya ye kaam kaise kar sakte hain.

Dusri wajah aapne farmaya هُوَ اَبْنَانِي هُنَّ اَطَهْرُ لَكُمْ aapki apni haqeeqi betiyan itni azeem jama'at ko kaafi nahin ho sakti thi ummat ki auratein un tamam ko kaafi ho sakti thi.

Teesri wajah, sahih riwayat hai ke aapki do betiyan thi ek ka naam "zanta" زنتا aur dusri ka naam "za'oora" زاعوراء tha, بنات ka itlaaq (bilhaqeeqat) do betiyon par sahih nahin kyun ke jama ke kam se kam teen fard hote hain".

HAZRAT YAQOOB WA HAZRAT YUSUF ALAIHISSALAM

Hazrat Yaqoob alaihissalam Is'haaq alaihissalam ke bete aur hazrat Ibrahim alaihissalam ke pote hain aur hazrat Yusuf alaihissalam hazrat Yaqoob alaihissalam ke bete hain.

Hazrat Ibne Umar radiallaho ta'ala anhum se marwi hai ke Rasoolullah ﷺ ne farmaya "Kareem ibne kareem ibne kareem ibne kareem Yusuf bin Yaqoob bin Is'haaq bin Ibrahim hain".

YAQOOB ALAIHISSALAM KE BETE

Yaqoob alaihissalam ke 12 bete hain yaani Yusuf alaihissalam ke 11 bhai hain unke naam ye hain: Yahooda, Rubeel, Sham'oon, Laadi, Riyaloon, Yashjar, Deenah ye tamam ladke aapki zauja liya bint Liyaan bin Faahir ke batan se hain ye zauja Yaqoob alaihissalam ki khala ki ladki thi.

Daan, Yaftaali, Jaad, Aashriya ladke Zalqeh aur Balhatah ke batan se the, hazrat Yusuf alaihissalam aur Buniyaamin Raheel ke batan se the. Raheel ki wafaat Buniyaamin ki paidaish ke baad jald ho gai thi, "liya" ki wafaat ke baad Raheel se nikah hua tha, raheel liya ki behan thi.

Khayaal rahe ke jo naam zikr kiye gaye hain Yusuf alaihissalam ke alaawa wo 12 hain aur mashhoor ye hai ke hazrat Yusuf alaihissalam ke 11 bhai the isi wajah se aksar hazraat ne Deenah naam ko shamil nahin kiya kuchh hazraat ne shamil to kiya hai lekin kaha hai ke ye muannas ka naam hai yaani Yusuf ki ek behan ka naam Deenah tha.

YUSUF ALAIHISSALAM KA KHWAB DEKHNA

Hazrat Yusuf alaihissalam ne apne baap ko bataya ke mere baap! "Beshak maine 11 taare aur sooraj aur chaand dekhein unhein apne liye sajda karte huye dekha". Yusuf alaihissalam ne jo taare dekhe the unke naam ye hain: Jirbaan, Taariq, Ziyaal, Qaalbis, Umoodaan, Feelaq, Faza'a, Wisaab, Zulkaftain, Zarooj, Misbah.

Ek riwayat mein misbah ki jagah natah zikr hai lekin pehli riwayat par kaseer ahle ilm hazraat hain, sanaan naami yahoodi Huzoor Sarware Kainat ﷺ ki khidmat mein haazir hua aur kehne laga aap mujhe in sitaron ke mutalliq batayein jo Yusuf ne dekhe the, aap khamosh the ke Jibreel alaihissalam aa gaye unhone huzoor ko sitaron ke naam bata diye, aapne yahoodi ko kaha agar main tumhein un taaron ke naam bata du to kya tum imaan le aaoge? Usne kaha haan! Aapne usey naam bata diye wo kehne laga qasam hai ALLAH TA'ALA ki beshak yehi unke naam hain.

AAPKE KHWAB KI TABEER

11 taaron se muraad aapke bhai aur chaand sooraj se muraad aapke maa'n baap hain lekin khayaal rahe ke khwab dekhne se pehle hi aapki walida ka Inteqaal ho chuka tha, sajda se muraad sajda e tazeemi hai jo pehle ummaton mein jaiz tha humari shari'at mein jaiz nahin.

Faayda: Khwab mein sooraj dekhne se badshaahat sona khubsoorat aurat milne ki taraf ishaara paaya jaata hai, chaand ko khwab mein dekhne se badshaahat wazaarat badshah ka qurb riyasat sharafat ghulaam mansab haakimiyat bade aadmi ki ziyarat waalid waalida zauja khawind azmat ki taraf ishaara hota hain haan kabhi kabhi fasaad aur baatil umoor ki taraf bhi ishaara hota hai ye sab dekhne wale par munhasir hai.

Khayaal rahe khwab dekhne wala jab koi achha khwab dekhe to wo ALLAH TA'ALA ki taraf se

(ilqa) hota hai us par ALLAH TA'ALA ki hamd wa sana padhe aur logon ke saamne bayan karna chahe to bayan bhi kar de lekin agar bura khwab dekhe wo to shaitan ki taraf se hota hai, khwab dekhne par baayein taraf teen martaba thooke aur padhe "aauzu billah minash shaitanirrajeem wa sharrir ruya" aur kisi ke saamne wo khwab bayan na kare usey koi nuqsaan nahin hoga.

YAQOOB ALAIHISSALAM KA KHWAB BAYAN KARNE SE MANA KARNA

"Kaha aey mere pyaare bete! Apna khwab apne bhaiyon ko na batana ke wo tere sath koi chaal challenge beshak shaitan aadmi ka khula dushman hai".

Hazrat Yusuf alaihissalam ne ye khwab 12 saal ki umr mein dekha, hazrat Yaqoob alaihissalam ko maloom tha ke Yusuf alaihissalam mansabe nubuwat par faa'iz honge to bhai unse hasad karenge kyun ke Yaqoob alaihissalam ko Yusuf alaihissalam se bahut zyada muhabbat thi aapke bhai aapse is par hasad karte the ye bhi Yusuf alaihissalam ke ilm mein tha, isiliye aapne mana farmaya ke ye khwab bhaiyon se bayan na karna warna unka hasad aur badh jayega wo tumhein nuqsaan pahunchane mein shaitan ke daame fareb mein aa jayenge.

YUSUF ALAIHISSALAM KE BHAIYON KA HASAD

"Jab unhone kaha ke zarur Yusuf alaihissalam aur uska bhai humare baap ko hum se zyada pyaare hain aur hum ek jama'at hain beshak humare baap sarahtan unki muhabbat mein doobe huye hain".

Hazrat Yaqoob alaihissalam choonki hazrat Yusuf alaihissalam se sabse zyada muhabbat karte the aur unke baad hazrat buniyaamin se, to dusre bhaiyon ko is par hasad aaya wo kehne lage hum to ek jama'at hain baap ki khidmat zyada kar sakte hain aur unko zyada nafa pahuncha sakte hain ye do hain aur chhote bhi hain ye apne baap ki khidmat humari tarah nahin kar sakte phir unse pyaar wa muhabbat humse zyada kyun?

Aiteraaz :

Sawal ye hota hai ke Yaqoob alaihissalam ke ladkon ne apne baap ko "zalaal mubeen" ki taraf kaise mansoob kiya? Ye to mazammat aur ta'ana mein mubaalgha hai aur jo shakhs Allah ke Rasool par ta'ana mein mubaalgha kare wo kafir hai (halanki wo momin the) aulaad kis tarah ta'ana zan ho sakti hai?

Jawab :

Iska jawab ye hai ke raah raast aur haq se doori ko zalaal se tabeer nahin kiya balki unke kehne ka matlab ye tha ke humare baap dunya ki maslehat ko nahin dekh rahe ke hum ek jama'at hain hum inhein zyada nafa pahuncha sakte hain aur hum inki khidmat zyada kar sakte hain lekin muhabbat wo inse zyada karte hain.

YAQOOB ALAIHISSALAM KI MUHABBAT DO BETON SE ZYADA KYUN?

Muhabbat dil ka kaam hai jis par insaan qaadir nahin isiliye Nabi Kareem ﷺ apni azwaaje mutahharaat mein insaaf karne mein bahut zyada ahteyaaf farmane ke bawajood dua farmate the "Aey Allah! Jiska main maalik hoon us par to maine amal kar diya lekin jis par main maalik nahin us par mujhe mawaakhaza na karna".

Yaani dili muhabbat kisi se zyada hona insaan ke daaira e qudrat se baahar hai, ye donon bhai chhote chhote the chhoti aulaad se muhabbat zyada hona bhi fitratan aur qudrati amal hai.

Yusuf alaihissalam se muhabbat sabse zyada hone ki asal wajah ye thi ke aapko maloom ho chuka tha ke aap ki tamam aulaad mein se agar kisi ko mansab e nubuwat haasil hona hai to wo yehi aapka beta hai isiliye aap inse zyada muhabbat karte the inke baad buniyaamin se kyun ke wo sabse chhote the. Yusuf alaihissalam se zyada muhabbat karne ki wajah se hi unke bhai zyada mukhalif unke hi the buniyaamin ke is tarah mukhalif nahin the kyun ke khwab dekhne ka maamla un tak bhi kisi tarah pahunch chuka tha.

BHAIYON NE YUSUF ALAIHISSALAM KO RAAH SE HATANE KI THAAN LI

"Yusuf ko maar daalo ya kahin zameen par phenk aao ke tumhare baap ka munh sirf tumhari hi taraf rahe aur iske baad phir nek ho jaana".

Yaani unhone mashwara kiya ke agar tum chahte ho ke baap sirf tumhare sath hi khaalis muhabbat karein to Yusuf ko raaste se hatana zaruri hai iske baghair baap ki kaamil muhabbat mayassar nahin ho sakti. Wo musalman the kafir nahin the samajh rahe the ke ye azeem jurm bhi hoga lekin hasad ki aag ne unhein andha kar diya tha wo apne iraade ko amla jaama pehnane ka pakka iraada kar chuke the albatta ye soch rahe the ke baad mein tauba kar lenge aur nek ho jayenge.

SIRF EK BHAI QATL KARNE SE MANA KARTA THA

"Unmein se ek kehne wala bola, Yusuf ko qatl na karo aur ise andhe kunwein mein daal do ke koi chalta ise aakar le jaaye agar tumhein karna hai to".

Ye rokne wala aapka sabse bada bhai tha jiska naam "yahooda" tha usne kaha qatl ek azeem jurm hai tumhara ye iraada durust nahin albatta jungle mein kisi kunwey mein daal do shayad wahan se koi guzre to ise nikaal kar sath le jaaye is tarah tumhara matlab bhi poora hoga aur Yusuf bhi qatl se bach jayega agar tumhein apne iraade par amal karna hi hai to yehi karo.

YUSUF ALAIHISSALAM KO JUNGLE MEIN LE JAANE KE LIYE BHAIYON KA HEELA (BAHAANA)

"Unhone kaha aey humare baap! Aapko kya hua ke Yusuf ke maamle mein humara aitbaar nahin karte ho hum to iske khair khwah hain. Kal isko humare sath bhej dijiye ke mewe khaye aur khele aur beshak hum iske nighbaan hain aapne kaha beshak tumhara isko sath le jaana mujhe ranj pahunchayega aur darta hoon ke ise bhediya kha jayega aur tum isse bekhobar raho. Unhone kaha agar ise bhediya kha jaaye aur hum ek jama'at hain jab to hum kisi masraf ke nahin".

Unka shehar se baahar jaane aur khel ki ijazat talab karne ka maqsad ye tha ke hum dushman se jung karne ke liye taiyari karenge, daud mein muqabla karenge, teer andaazi mein mahaarat haasil karenge agar wo sirf tamasha ke liye khel kood ki ijazat talab karte to Yaqoob alaihissalam unhein kabhi ijazat nahin dete. Yusuf alaihissalam choonki chhote the isliye unhone kaha aey humare abba jaan humare chhote bhai ko bhi humare sath jaane ki ijazat do ye humari jungi tadaabeer dekh kar khush hoga aur jungi mewe phal hum ise tod kar denge ye khayega kyun ke hum unton ko charane

aur unhein chaara khilane ki mashqein bhi karenge inmein jungli darakhton se phal bhi haasil karenge".

Yaqoob alaihissalam choonki pehle hi khwab dekh chuke the ke Yusuf alaihissalam par bhediye ne hamla kar diya hai aur wo zameen bhi bhediye wali thi isliye aapne kaha mujhe dar hai ke ise koi bhediya na kha jaaye aur tum bekhobar hi raho shayad Yaqoob alaihissalam ne khwab ko isi tarah samjha ho aur ishaara dushman ki taraf ho yaani bhediye se muraad dushman ho. Aap alaihissalam ke beton ko wapas aakar yehi uzr pesh karna hai apne baap ke qaul se hi samajh aaya warna pehle unke zehan mein ye baat nahin thi.

Hazrat Ibne Umar radiallaho ta'ala anhu se marwi hai ke Rasoolullah ﷺ ne farmaya ke kisi shakhs ke saamne aisa kalaam na karo jisse use jhoot ki rehnumai mile jaise Yaqoob alaihissalam ke beton ko maloom nahin tha ke insanon ko bhediya bhi kha jaata hai jab unke baap ne ye kaha to unhein bhi jhoot bolne ka mauqa mil gaya unhone kaha ke ye kaise ho sakta hai ke bhaiyon ki ek jama'at wo jo bahut taaqatwar ho ke saamne ek bhai ko bhediya kha jaaye agar aisa ho jaaye to hum kisi kaam ke nahin honge humare hote huye bhediye ki kya majaal hai ke humare bhai ko kha jaaye?

BHAIYON KA YUSUF ALAIHISSALAM KO TAIYAR KARNA

Jab hazrat Yaqoob alaihissalam kisi tarah unke sath Yusuf alaihissalam ko bhejne ke liye taiyar na huye to unhone Yusuf alaihissalam ko kaha kya tum humare sath baahar jungle mein chaloge jahan hum daud mein muqabla karenge aur unt waghaira daudane aur dusri jungli tadaabeer mein muqabla karenge? Hazrat Yusuf alaihissalam ne kaha haan zarur jaoga unhone kaha tum baap ko kaho, aapne sab bhaiyon ko sath liya aur baap ke paas aa gaye bhaiyon ne unki maujoodgi mein apne baap ki khidmat mein arz ki, Yusuf humare sath jaana pasand karta hai aap ise ijazat dein. Aapne Yusuf alaihissalam ki taraf tawajjo karte huye puchha tumhara kya khayaal hai? Unhone kaha bhai mujhe pyaar wa muhabbat se le jaana chahte hain isliye main unke sath zarur jaoga. Is tarah Yaqoob alaihissalam bawajood iske ke nahin chahte the ke Yusuf alaihissalam ko bhaiyon ke sath bheja jaaye lekin taqdeer ke saamne koi tadbeer kaargar na hui, Yusuf alaihissalam ki marzi aur kehne par bhaiyon ke sath bhejne par aamadgi zaahir farma di.

BHAIYON KE MAZAALIM

Jab wo Yusuf alaihissalam ko sath le chale to jab tak Yaqoob alaihissalam saamne the us waqt tak wo kandhe par utha kar chale. Yaqoob alaihissalam us waqt tak khade dekhte rahe jab tak wo saamne rahe jab wo jungle mein pahunch gaye aur apne baap ki nazon se ojal ho gaye to Yusuf alaihissalam ko zameen par phenk diya aur apni adawat (dushmani) zaahir karne lage, kabhi bad kalaami karte aur kabhi maarte, aap ek bhai se bhaag kar dusre bhai ke paas aate ke shayad wo mere sath humdardi karega aur meri fariyaad sunega lekin wo hi aapko maarna shuru kar deta, aapne inke iraadon ko jab samajh liya ke ye kya chahte hain to wahan se pukaar kar kaha "Aey mere abba jaan! Kaash aap Yusuf ko dekhte ke bhai is par kitna zulm kar rahe hain to aap kitne ghamzada hote aur mere bhaiyon ke mujh par mazaalim ko aap dekhte to yaqeenan rote. Aey mere abba jaan! Ye kitni jaldi aapke waada ko bhool gaye kitni jaldi aap ki naseehaton ko bhool gaye". Ye kehte huye Yusuf alaihissalam shadeed roye isi haal mein rubeel ne aapko zameen par gira diya aur scene par baith gaya aapko qatl karne ka iraada kiya hazrat Yusuf alaihissalam ne kaha aey mere

bhai thehar ja mujhe qatl na kar, qatl karna azeem jurm hai. SubhanAllah! Nabi ka maqaam kitna buland hai? Nubuwwat ke ailaan se pehle hi apne bhaiyon ko naseehat karke qatl jaise azeem jurm se bacha rahe hain. Rubeel kehne laga tujhe to bade khwab aate the ab tu apne khwabon ko bula jo tujhe mere hathon se chhudayein, usne aapki gardan ko maroda aapko qatl karna hi chahta tha ke aapne bade bhai yahooda ko kaha aey mere bhai khuda se dar, mere aur mujhe qatl karne wale ke darmiyaan haa'il ho ja, aapke kehne par usey kuchh bhai hone ka khayaal aaya aur dil narm hua usne kaha aey mere bhaiyon! Kya tumne mere sath waada nahin kiya tha ke qatl nahin karoge? Ab bhi aasan kaam karo qatl na karo, wo ghussa mein pehle kiye huye waada ko bhool chuke the puchh ne lage kya karein? Yahooda ne kaha qareeb hi kunwa hai ismein phenk do ya to khud hi mar jayega ya koi qaafile wale guzrein to ise nikaal kar sath le jayenge. Wahan ek kunwa tha jo neech se khula aur upar se tang tha usmein jab unhone aap ko phenkna chaha to aap kunwey ke kinaare se lipat gaye, unhone aapke hath paanv baandh diye, qamees ko utaar liya kyun ke wo qamees ko khoon se rang kar apne baap ke saamne uzr pesh karna chahte the. Yusuf alaihissalam unko keh rahe the mere bhaiyon! Meri qamees ko wapas kar do taaki main kunwey mein nanga na rahu lekin bhaiyon ne aapki baat ko tasleem na kiya aapko kunwey mein daal ne lage to aapne unhein kaha aey mere bhaiyon mujhe akele chhod jaoge? Unhone kaha ab to chaand sooraj aur taaron ko bulao wo hi tumhari imdaad (madad) karenge. Aapko ek dol mein daal kar kunwein mein latka diya gaya, jab aadhe faasla tak dol pahuncha to upar se chhod diya gaya is khayaal se ke zor se girne par mar jayega lekin aap (Yusuf) alaihissalam paani mein gire aur ek taraf patthar tha us par baith gaye.

YUSUF ALAIHISSALAM KA KUNWEY MEIN HAAL

Jab aapko kunwey mein daala gaya to aap ro rahe the unhone aapko upar se aawaz di aapne khayaal kiya shayad bhaiyon ko mere haal par reham aa gaya aapne unko jawab diya unhone aap ko zinda samajh kar patthar gira kar qatl karna chaha lekin yahooda ne phir mana kar diya.

Hazrat Yaqoob alaihissalam ke paas wo qamees thi jo aapke dada jaan hazrat Ibrahim alaihissalam ko jannat se lakar pehnai gai thi jab aapko aag mein daala gaya tha, Yaqoob alaihissalam ne jab Yusuf alaihissalam ko bhaiyon ke sath rawana kiya to wo qamees aapne unke gale mein bataur taweez daal di, bhaiyon ne jab Yusuf alaihissalam ko kunwey mein daala to unki qamees utaar li thi lekin firishte ne aakar unke gale se wo taweez utaar kar usse qamees nikaal kar unko pehna di jisse kunwa jagmagane laga. Hazrat Hasan radiiallaho ta'ala anhu se marwi hai ke jab aapko kunwey mein daala gaya to kunwey ka paani meetha ho gaya (halanki pehle namkeen tha) ismein ghizaiyat ki taseer aa gai yaani khane aur peene ka kaam dene laga. Jibreel unke paas kunwey mein aa gaye taaki wo unse uns pakad sakein, jab shaam hui to Jibreel alaihissalam jaane ke liye uthe to aapne kaha ke ab mujhe akela rehne se wehshat hogi Jibreel alaihissalam ne kaha agar tumhein aisi koi haajat darpesh aaye to tum dua padhna:

يَا صَبِّحِ الْمُسْتَضْرَّ حَيْنَ وَيَا عَوْتَ الْمُسْتَغِيثِينَ وَيَا مُفَرِّجِ كُرْبِ الْمَكْرُوبِينَ

Iske padhne par tum mujhe apni jagah dekh loge, mere haal ko jaan loge, mera maamla tum par kuchh chhupa nahin rahega. Hazrat Yusuf alaihissalam ne jab ye dua padhi to firishte aapke paas aa gaye aap unse uns pakad ne lage, akela hone ka aapko koi aehsaas na hua.

Hazrat Ibne Umar radiiallaho ta'ala anhumata se marwi hai Rasoolullah ﷺ ne farmaya jab Yusuf

alaihissalam ko kunwey mein daala gaya aapke paas Jibreel alaihissalam aaye aur kehne lage aey ladke aapko kunwey mein kisne daala? Aapne kaha mere bhaiyon ne, unhone puchha bhaiyon ne kyun daala? Aapne kaha mere baap mujh se muhabbat karte hain unhone mujh par hasad kiya. Jibreel alaihissalam ne kaha kya tum yahan se nikalna chahte ho? Aapne farmaya ye ilteza sirf Yaqoob alaihissalam ke khuda ki taraf hai, Jibreel alaihissalam ne kaha phir tum khuda se dua karo

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْمَكْنُونِ الْمَخْرُوفِ يَا بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ أَنْ تَغْفِرَ لِي وَتَرْحَمَنِي وَأَنْ تَجْعَلَ مِنِّي فَرْجًا وَمَخْرَجًا وَأَنْ تَرْزُقَنِي مِنْ حَيْثُ أَرْتَسِبُ وَمِنْ حَيْثُ لَا أَرْتَسِبُ

Aapne jab ye dua padhi to Allah ne aapke maamlaat aasan kar diye, kunwey se nikaal kar misr ki badshahi ata farma di jo aapke weham wa gumaan mein bhi na thi. Nabi Kareem ﷺ ne farmaya ye dua karte raha karo kyun ke ye ALLAH TA'ALA ke nek barguzida bandon ki dua hai.

YAQOOB ALAIHISSALAM KE BETE ROTE HUYE WAPAS LAUTE

"Aur raat huye apne baap ke paas rote huye aaye aey humare baap hum daudte huye aage nikal gaye aur Yusuf ko apne saaman ke paas chhoda to usey bhediya kha gaya aur kisi tarah humara yaqeen na karenge agarche hum sachhe ho'n aur unki qamees par jhoota khoon laga laaye. (Yaqoob alaihissalam ne kaha) balki tumhare dilon ne ek baat tumhare liye bana li hai to sabr achha aur Allah hi se madad chahta hoon un baaton par jo tum bata rahe ho".

Unhone ek hiran ko zibah kiya uske khoon se hazrat Yusuf alaihissalam ki qamees ko rang kar baap ke paas laaye aur zaahir ye kiya ke bhediye ke khane ki wajah se ye khoon aalooda ho gai. Hazrat Yaqoob alaihissalam ne qamees ko lekar apne chehra par daala aur rone lage yahan tak ke qamees ke khoon se aapka chehra khoon aalooda ho gaya aap keh rahe the ke maine aaj tak itna hakeem bhediya koi nahin dekha jisne mere bete ko kha liya ho lekin qamees ko na phaada ho, ye kehte kehte aapne phir rona shuru kar diya yahan tak ke aap par behoshi taari ho gai. Aapke beton ne aap par paani chhidka aapko hosh na aaya aur na hi aapke jism mein koi harkat paida hui wo aap ko pukaar rahe the lekin aap koi jawab nahin de rahe the, yahooda ne apna hath aapke naak aur munh par rakha lekin usey saans ka chalna mehsoos nahin ho raha tha aur na hi aapki koi nabz chal rahi thi yahooda ne kaha humein qiyamat ke din jaza dene wale maalikul mulk se azaab hi haasil hoga, humne apne bhai ko bhi zaaya kar diya aur baap ko bhi qatl kar diya garz ke wo tamam raat aap (Yaqoob) alaihissalam ne behoshi mein guzaar di sehari ke waqt hosh aaya.

Faayda: Yusuf alaihissalam ki qamees mein teen nishaniyan paai gai pehli ye ke Yaqoob alaihissalam ne qamees ko dekh kar kaha ke Yusuf alaihissalam ko bhediye ne nahin khaya, phir Yaqoob alaihissalam ki gai hui nazar qamees se hi wapas lautti jab misr se Yusuf alaihissalam ne qamees bheji, isi tarah zuaikha ke ilzaam se qamees ko dekh kar hi bari kiya gaya.

Aitraaz :

"Hazrat Yaqoob alaihissalam ko maloom tha ke aap zinda sahi salamat hain kyun ke aapne Yusuf alaihissalam ko bataya tha ke tumhara Rab tumhein barguzida paigambar banayega aur tumhein baaton ka anjaam nikaalna sikhayega aur zaahir baat yehi hai ke aapne ye kalaam "wahi" se farmaya aur jab aapko maloom tha ke aap zinda sahi salamat hain to aap par waajib tha ke Yusuf alaihissalam ko talaash karte".

Yaani ye aap ko ba zariye "wahi" maloom tha ke Yusuf alaihissalam ko ALLAH TA'ALA baaqi

logon se chun kar maqaame nubuwat ata karega, aap ailaane nubuwat farmayenge isse pehle aap par maut nahin aayegi kyun ke ALLAH TA'ALA apne waade ki khilaaf warzi nahin karta to itna maloom hone ke bawajood aapne talaash nahin kiya balki itna waqt rote huye guzaar diya iski kya wajah hai?

Jawab:

"Beshak ALLAH TA'ALA ne aapko talab karne se mana farmaya tha taaki wo us par shadeed mashaqqat uthayein aur ye maamla un par sakht ho" aapko sabr ka sawab mile aur Yusuf alaihissalam ko misr ki badshahi aur wajah ye bhi thi ke zyada talaash karne mein khatra tha ke kahin bhai jakar qatl na kar aayein. Hazrat Yaqoob alaihissalam ka rona sirf firaaq ki wajah se tha bekhbari ki wajah se nahin aur wajah ye thi ke aap ALLAH TA'ALA ke faisle par saabir wa shaakir the lekin beton ke fe'al (kaam) par pareshan the ke Nabi ki aulaad hokar ye kitne haasid nikle is par aapko rona hi tha.

Tambeeh: Hazrat Aamash radiallaho ta'ala anhu ne kaha ke Yaqoob alaihissalam ke beton ke jhoota rone ke baad kisi ke rone se ise sachha nahin samjha ja sakta. Ibne Manzar ne riwayat ki hai ke Qazi Shuraih ke paas ek aurat apna muqaddima lekar aai aur ro rahi thi logon ne Qazi Shuraih ko kaha aey Abu Umayya kya aap ise roti hui nahin dekh rahe aapne farmaya Yusuf alaihissalam ke bhai bhi raat ke waqt rote huye apne baap ke paas aaye the halanki wo zaalim aur jhoota the isliye kisi insaan ko ye haq nahin pahunchta ke wo baghair tehqeeq ke naahaq faisla kar de.

YUSUF ALAIHISSALAM KA KUNWEY SE BAAHAR AANA

Hazrat Ibne Abbas radiallaho ta'ala anhu farmate hain ke ek qaafila madiyan se misr ki jaanib rawana hua wo qaafila wale raasta bhatak gaye wo idher udher phirne lage ke raasta mil jaaye usi dauran unhein wo kunwa nazar aaya jismein hazrat Yusuf alaihissalam the halanki wo kunwa aise bayabaan jungle mein tha jahan charwahon ke baghair koi shakhs na aata, qaafila walon ne kunwa dekh kar apne ek shakhs maalik bin za'ar khazai ko bheja taaki wahan se paani le aaye usne jab kunwein mein dol daala to hazrat Yusuf alaihissalam us se lipat gaye is tarah aap baahar tashreef laaye, Maalik bin Za'ar Khazai ne aap ke husn wa jamaal ko dekh kar khushi se kaha "kitni khushi ki baat hai, ye to ladka hai" yaani kitna khubsoorat ladka humare hath mein aa gaya jo humare liye bahut bada sarmaya banega.

HUSNE YUSUF

Yusuf alaihissalam ka chehra bahut haseen tha baal ghunghriyaale, aankhein moti wa khubsoorat, tamam aaza mein ajeeb qism ka aitedaal paaya jaata tha, rang safed gandum goon surkhi maa'il, kalaiyan aur pindliyan moti, pet chhota, naaf chhoti thi aur jab aap muskurate the to aapke daanton se noor ki shuaayein nazar aati aur kisi shakhs mein us waqt ye ausaaf nahin paaye jaate the, aap ka husn aise jalwagar tha jaise din ki raushni.

Itne haseen ladke ko dekh kar nikaalne wale ko taajjub kyun na hota ke aapke husn aur khair wa barkat se mehroomi par to kunwey ki deewarein aur patthar bhi roye.

BHAIYON KA YUSUF ALAIHISSALAM KO KHOTE SIKKON SE BECHNA

Agarche aap ko kunwey se nikaalne walon ne qeemti sarmaya samajh kar chhupa kar rakha tha ke misr mein jakar ise farokht karke bahut bada maal haasil karenge lekin aapke bhai teen dinon ke

baad aapke haal ka pata chalane ke liye aaye ke Yusuf zinda hai ya mar chuka hai? Kunwey par aaye to dekha ke Yusuf kunwey mein to nahin idher udher dekha to ek qaafila nazar aaya unse puchh ne par pata chala ke unhone ek ladke ko nikaala hai, aapke bhaiyon ne kaha ye humara ghulaam hai jo bhaag kar aa gaya hai agar tum khareedna chahte ho to hum tumhein sasta bech dete hain aur tum ise kisi door ilaaqa mein le jao taaki ise bhaag ne ka maza aaye.

Yusuf alaihissalam bhi bhaiyon ke dar se khamosh the aapne bhi na bataya ke main inka bhai hoon ghulaam nahin, aakhirkaar aapko 20 ya 22 khote dirhamon se bech diya gaya ALLAH TA'ALA ne farmaya "Aur bhaiyon ne usey khote daamon ginti ke rupyon par bech daala".

YUSUF ALAIHISSALAM KA BHAIIYON KO ALWIDAI SALAAM

Jab aapke bhaiyon ne aapko khote dirhamon se bech diya to taajir ko kaha ke ye chor hai aur bhaag bhi jaata hai to us taajir ne aap ko qaid kar liya aur aap ki nighbaani ke liye ek habshi ghulaam ko aap par muqarrar kar diya jab wahan se kooch karne lage to aap rone lage, taajir ne aap (Yusuf) alaihissalam se puchha aap kyun ro rahe hain? Aap alaihissalam ne farmaya jin logon ne mujhe becha hai main unko alwidai salaam karna chahta hoon yaani aisa salaam karna chahta hoon jo kabhi na lautne wala karta hai. Taajir ne apne ghulaam ko kaha isko apne maalikon ke paas le jao taaki ye unhein alwidai salaam kar aaye phir qaafila se mil jaana maine aaj tak itna farmabardar ghulaam nahin dekha jo apne maalikon se itni muhabbat rakhta ho aur itne zaalim koi maalik nahin dekhe jitne zaalim iske maalik hain. Wo ghulaam aapko aapke bhaiyon ke paas le aaya aur sab soye huye the ek unmein se bhed bakriyon ki hifazat kar raha tha jo jaag raha tha. Yusuf alaihissalam apne muhaafiz ghulaam ke sath paanv mein bediyan lage ladkhadate uske paas pahunche, rone lage usne puchha tum kyun aaye ho? Aap alaihissalam ne kaha main tumhein alwidai salaam karne aaya hoon jise tum kabhi na dekh sakoge, haaye afsos haaye barbadi ye kaisa alwidai salaam hai! (Mumkin hai ye yahooda ho, wo kuchh aap alaihissalam se narm gosha rakhta tha) sab jaag pade Yusuf alaihissalam ek ek bhai par muhabbat se sar jhuka kar bosey lete huye gale mil rahe the. SubhanAllah! Unke zulm ko dekhiye aur Yusuf alaihissalam ki muhabbat ko dekhiye, aap chalte huye keh rahe the "Allah tumhari hifazat kare agarche tum ne mujhe zaaya kar diya, ALLAH TA'ALA tumhein apne gharon mein qaa'im wa daaim rakhe agarche tum ne mujhe ghar se nikaal diya, ALLAH TA'ALA tum par reham kare agarche tum ne mujh par reham nahin kiya". Aapke alwidai salaam, riqqat aamez kalimaat, dukh bhari fariyaad ka asar bhed bakriyon par itna shadeed hua ke unke is haulnaak manzar se hamal gir gaye.

YUSUF ALAIHISSALAM KA WAALIDA KI QABR PAR RONA

Bhaiyon ko aapne alwidai salaam kar diya to aapko ghulaam ne pakad kar apne sath chala liya taaki qaafila se mil jayein aapko bediyan laga kar ek sawaari par sawaar karke sath le jaaya ja raha tha, kan'aan ke qabrstaan se jab aapka guzar hua to apni waalida Raheel ki qabr ko dekh kar aap apne jazbaat par qaboo na rakh sake sawaari se utar kar qabr se lipat kar rote huye arz karne lage "Aey meri maa'n! Qabr se sar utha kar zara apne bete ko bediyan mein jakda hua to dekho. Aey meri maa'n bhaiyon ne mujhe kunwey mein phenk diya, baap se mujhe juda kar diya, khote sikkon se mujhe bech daala, meri chhoti si umr par bhi unka dil na paseeja, unhein mujh par kuchh reham na aaya, ALLAH TA'ALA se sawal karta hoon ke mujhe aur mere waalid ko maqaame rehmat mein jama kare, wo hi rehman wa raheem hai".

GHULAAM KE YUSUF ALAIHISSALAM KO THAPPAD MAARNE PAR QEHARE KHUDAWANDI

Ghulaam ne piche dekha to Yusuf ko na paaya wapas aaya to dekha ke aap ek qabr ke paas ro rahe hain usne kaha tumhein bechne walon ne sach kaha tha ke tum ek bhagode ho ye kehte huye usne aap ko ek zordaar thappad maar diya jisse aap behosh hokar gir gaye phir jab aapko hosh aaya to aapne kaha mujhe kuchh na kahiye ye to meri maa'n ki qabr hai main apni maa'n ko alwidai salaam karne ke liye sawaari se utar gaya tha aainda aisa koi kaam nahin karunga jo tumhein napasand ho. Aapka chehra khoon aalooda tha aur girne ki wajah se mitti lagi hui thi, kanpte huye Rab ke huzoor arz karne lage "Aey Allah agar meri koi ghalti ho to mujhe mere aaba Ibrahim wa Is'haaq aur Yaqoob alaihimussalam ki hurmat ke waseele se maaf kar de".

Aapki is haalat ko dekh kar aasmanon ke firishte bhi chilla uthe aur ALLAH TA'ALA ke huzoor aapke liye fariyaad karne lage Rab ta'ala ne farmaya "Aey firishton ye mera Nabi hai aur mere Ambiya ka beta hai jo mujhse fariyaad kar raha hai aur mujh se hi imdaad ka taalib hai main hi iska fariyaad ras hoon sab fariyaad karne walon ki fariyaad ko hi pahunchta hoon. Rab ta'ala ne kaha Aey Jibreel jao mere bande ki imdaad karo".

Jibreel alaihissalam ne aakar kaha Aey Allah ke dost tumhara Rab tumhein salaam kehta hai aur tumhein ye kehta hai rone se ruk jao tumne saat aasmanon ke firishton ko rula diya hai kya tum ye chahte ho zameen wa aasman ek ho jayein? Aapne farmaya nahin nahin, mujhe ALLAH TA'ALA ne apni sifate hilm (burdbaari) ata ki hai wo jaldbaazi nahin karta to main bhi jaldi se kaam nahin leta. Jibreel ne apna parr maara zameen se surkh rang ki hawa chalne lagi, sooraj ki raushni khatm ho gai, surkh aandhi se tareeki chha gai, qaafile wale ek dusre ko dekh nahin sakte the taajir ne kaha Aey qaafile walon! Apni apni sawaariyon se utar kar apne aapko halaakat se bachao, mujhe kai saal ho chuke hain is raaste se guzarte huye maine aaj ke din ki tarah koi din nahin dekha, sab apne gunahon ki maafi maango aaj ki musibat yaqeenan humare kisi gunaah ka nateeja hai us waqt hazrat Yusuf alaihissalam ke muhaafiz habshi ghulaam ne bataya ke maine Yusuf alaihissalam ko maara tha jab maara to usne apna sar aasmanon ki taraf uthaya tha aur apne honton ko bhi harkat di thi taajir ne kaha afsos tumhari barbadi tumne humein bhi aur apne aapko halaak kar diya. Taajir aapke paas aaya aur kehne laga Aey ladke humne tumhein maar kar tum par zulm kiya hai Aey ladke agar tum badla lena chahte ho to badla le lo hum haazir hain aap alaihissalam ne farmaya "Hum zaalimon se badla nahin lete, main to us gharane se taalluq rakhta hoon jo zulm karne walon ko maaf kar dete hain, unke liye maghfirat ki dua karte hain, main tumhein maaf kar raha hoon Allah bhi tumhein maaf kare".

Aapke maaf karne ke sath hi tareeki khatm ho gai, aandhi ruk gai, sooraj raushan ho gaya, mashriq wa maghrib tak raushni phail gai is tarah qaafila misr mein aman se aa gaya.

SubhanAllah! Nabi ki kya shaan hai? Nabi par zulm karne wale kaise giraft mein aaye aur Nabi kitna saabir ke zaalimon ke liye dua kar raha hain.

YUSUF ALAIHISSALAM KA BAZAARE MISR MEIN SAUDA

Yusuf alaihissalam ko misr mein laaya gaya aapko bazaar mein ba haisiyat ghulaam becha jaane laga to aapke husn wa jamaal ki wajah se qeemat badhti chali gai yahan tak ke aapki qeemat itni pahunch gai ke aapke wazan ke barabar kastoori, chaandi aur resham diya jaaye. Itni badi raqam

ada karne ki aam logon mein taaqat na thi isiliye aapko misr ke wazeere khazana ne itni qeemat ada karke khareed liya uska naam Qatfeer ya Atfeer aur laqab azeze misr tha us waqt misr ka badshah Al Riyaan bin Al Waleed tha jo Amaalqa qabeela ka tha wo Yusuf alaihissalam par imaan laaya tha aur usi ne hazrat Yusuf alaihissalam ko wazeere khazana bana diya tha iske baad qaboos bin mus'ab badshah bana tha jisko aapne daawat imaan di lekin usne inkaar kar diya tha.

Khayaal rahe ke misr ke badshahon ka laqab Firaun hua karta tha, Yusuf alaihissalam ke zamane ke badshah ko bhi Firaun kaha jaata tha lekin mashhoor Firaun jo hazrat Moosa alaihissalam ke zamane mein tha ye bahut baad ka hai.

Azeze misr ne jab aapko khareeda tha us waqt aapki umr 17 saal thi, 13 saal aap uske ghar mein rahe. Riyaan bin waleed ne jab aapko wazeer banaya aapki umr 30 saal thi, aapko 33 saal ki umr mein Allah ne mulk wa hikmat se nawaza aur aap 120 bars ki umr mein dunya se rukhsat huye.

YUSUF ALAIHISSALAM NAAZ WA NEMAT MEIN

"Aur kaha us shakhs ne jisne Yusuf ko khareeda tha ahle misr se apni beewi ko, izzat wa ikraam se ise thehrao shayad ye humein nafa pahunchaye ya bana lein hum ise apna farzand aur yoon (apni hikmate kaamila se) humne qaraar bakhsha Yusuf (alaihissalam) ko (misr ki) sar-zameen mein aur taaki hum sikha dein usey khwabon ki tabeer. Allah ghaalib hai apne har kaam par lekin aksar log nahin jaante".

Azeze misr ne aapki lauhe zabeen par sa'adat wa nijaabat ke naqoosh dekh liye the badi muhabbat se ghar laaya aur apni beewi se kaha ke bada pyaara bachha mil gaya hai, iske aaram wa aasaish ka har waqt khayaal rakhna, iski kisi tarah dil aazari na ho, iski shakl wa soorat kisi shandaar mustaqbil ki ghammazi kar rahi hai ho sakta hai kisi din humare liye ye mufeed saabit ho ya ise apna beta hi bana lein. Us aurat ka naam Raa'il tha ya Zulaikha, yehi dusra naam zyada mashhoor hai.

Aise mulk mein jahan kisi ko Yusuf alaihissalam ke azeem khanwaade ka ilm tak na tha jise ghulami ki zanjeeron mein jakad kar misr laaya gaya tha jise bechne wale bhi ek bhagoda ghulaam tasawwur karte the, phir wo aam ghulamon ki tarah mandi mein laaya gaya aur farokht hua uske liye itni izzat wa aasaish ke samaan muhayya farma dena, misri mamlikat ke ek azeem raais ke dil mein uske liye pedraana shafqat balki fidwiyaana jazba paida kar dena ALLAH TA'ALA ki hi hikmate kaamila ho sakti hai.

TEEN SHAKSHIYAAT KI FIRAASAT

Teen muhataram shakhsiyat ne azeem firaasat se kaam liya:

- 1) Azeze misr jab usne hazrat Yusuf alaihissalam ke mutalliq apni zauja ko kaha ke ise izzat wa ikraam se thehrao.
- 2) Hazrat Shoaib alaihissalam ki ladki jisne apni firaasat se Moosa alaihissalam ko taaqatwar ameen samajhte huye apne baap ko mashwara diya ke Aey mere baap inko naukar rakh lo beshak behtar naukar wo hai jo taaqatwar aur amaanat daar ho.
- 3) Abu Bakr Siddique radiallaho ta'ala anhu jinhone apni firaasat se apna khaleefa Hazrat Umar radiallaho ta'ala anhu ko muntakhab kiya.

YUSUF ALAIHISSALAM EK MARTABA PHIR IMTEHAN MEIN

"Behlaane fuslaane lagi unhein wo aurat jiske ghar mein aap the ke inse matlab baraari kare aur

(ek din) usne tamam darwaze band kar diye aur (basade naaz) kehne lagi bas aa bhi ja. Yusuf (paakbaaz) ne farmaya khuda ki panaah (yoon nahin ho sakta) wo (tera khawind) mera muhsin hai, usne mujhe badi izzat se thehraya hai beshak zaalim falaah nahin paate aur usne to qasad kar liya tha unka aur wo bhi qasad karte uska agar na dekh lete apne Rab ki raushan daleel, yoon hua taaki hum door kar dein Yusuf se burai aur be hayai ko, beshak wo humare un bandon mein se tha jo chun liye gaye hain".

Zulekha ne agarche chaha ke aap ko gunahon mein mubtala kar de lekin Allah ke Nabi qabl az nubuwat wa nubuwat ke baad har chhote bade gunahon se paak hote hain isliye ALLAH TA'ALA ne aap alaihissalam ko waazeh aur raushan daleel dikha kar paak wa saaf rakha.

Aap alaihissalam ne daleel kya dekhi thi? Ek to ye dekha ke wo aurat darwaza band karke apne ek butt ko dhaanp rahi hai wo jo usne apna mabood bana rakha tha aur moti aur yaqoot se usey saza rakha tha aap alaihissalam ne usse puchha tum ise kyun dhaanp rahi ho? Usne kaha mujhe apne mabood se sharm aati hai ke wo mujhe burai mein mubtala dekhe, aap alaihissalam ne farmaya tera mabood to kuchh taaqat nahin rakhta tujhe isse sharm aa rahi hai kya mujhe us maboode haqeeqi se sharm nahin aati jo har insaan ke har amal ko dekh raha hai? Mujhse apni ummeed wabasata na kar, too kabhi bhi mujhse apni haajat mein kamyaab nahin ho sakti. Sabse badi raushan daleel ye thi "Hazrat Ibne Abbas radiallaho ta'ala anhu se marwi hai beshak hazrat Yusuf alaihissalam ko hazrat Yaqoob alaihissalam ki soorat dikhai gai jinhone aap ke seena par hath maara".

Hazrat Qataada radiallaho ta'ala anhu se marwi hai aap farmate hain "ke humein bataya gaya hai ke hazrat Yusuf alaihissalam ko hazrat Yaqoob alaihissalam dikhai diye aap apni ungliyon ko daanton se kaat rahe hain aur farma rahe hain aey Yusuf! Khayaal rakhna aisa kaam to bewakoof karte hain tumhara naam to Ambiya -e- kiraam mein likha ja chuka hai".

SubhanAllah! Kaisi taaqat ALLAH TA'ALA ne apne Ambiya -e- kiraam ko ata farmai kis tarah wo apne aqraba aur mutwassileen yaani apni ummat ke afraad ki imdaad karte hain. Yusuf alaihissalam ki bar'at (najaat) aur Yaqoob alaihissalam ki imdaad ke ilm ke baad bhi agar koi shakhs zid wa aenaad ki wajah se Ambiya -e- kiraam ki imdaad ka inkaar karta phire to uske apni bad-qismati.

KHUDARA APNI AAQBAT BARBAAD NA KIJIYE

Is maqaam par baaz taraajim (tarjuma) ko dekh kar insaan gumrah na ho aur shaane Nabi mein gustakhi ka murtaqib na ho kisi ne likha "Aap ne qasd kiya", kisi ne likha "Unko bhi us aurat ka kuchh kuchh khayaal ho chala tha", kisi ne likha "Aur unhein bhi us (aurat) ka khayaal ho chala tha". Aise taraajim se siwaye gumrahi ke kuchh husool nahin, aise taraajim dekhein jinse imaan haasil ho maine jo tarjuma naql kiya wo 'zia ul Quran' se Peer Karam Shah rahmatullahi ta'ala alaihi ka tarjuma hai aur Aala Hazrat Maulana Ahmad Raza Khan Bareilvy rahmatullahi ta'ala alaihi ka tarjuma hai: "Beshak aurat ne iska irada kiya aur wo bhi aurat ka irada karta agar apne Rab ki daleel na dekh leta".

Yehi taraajim sahi hain maine iski tafseel apni kitaab "Taskeenul Jinaan Fi Mahaasine Kanzul Imaan" mein bayan ki hain jismein tafaasir ki arabi ibarat bhi likhi hain yahan Tafseer Kabeer se mukhtasar khulasa urdu mein tehreer kiya ja raha hai.

Allama Raazi farmate hain aisi maasiyat (yaani zina ka irada karna) ko agar Allah ki makhloq

mein kisi bahut bade faasiq ki taraf mansoob kiya jaaye aur isi tarah aise shakhs ki taraf mansoob kiya jaaye jo har qism ke nek kaam se door rahe to wo bhi sharm mehsoos kare to ek jaleelul qadr Rasool jin ko ajeemushshan mojizaat ata kiye gaye ho'n unki taraf is qism ke gunaah ko kaise mansoob kiya ja sakta hai?

Iske baad aur tafseel bayan karte huye farmate hain jinka is waqiya se taalluq hai wo ye hazraat hain Yusuf alaihissalam, azeez e misr ki zauja, khud azeeze misr, misr ki auratein, gawahi dene wala aur Allah rabbul aalmeen un tamam ne aapke mutalliq shahadat di ke aap gunahon se bari hain yahan tak ke shaitan ne bhi aapki bara'at ki shahadat di hai. Jab aap ki bara'at par itni gawahiyan maujood hain to musalman ko ismein tawaqquf karne ka koi haasil nahin? Yusuf alaihissalam ne apni paak daamni gunahon se bari hone ka zikr farmaya "Us (aurat) ne khwahish ki ke main apni hifazat na karu? Isi tarah aapne kaha aey mere Rab mujhe qaid khana zyada pasand hai is kaam (burai) se jiski taraf ye mujhe bulati hai".

Yusuf alaihissalam ke ye irshadaat aapki paak daamani ko waazeh kar rahe hain.

AURAT KI GAWAHI

Tohmat lagane wali aurat (zulekha) ne khud bhi hazrat Yusuf alaihissalam ke bari hone ka aiteraaf kiya, misr ki auraton ke saamne usne aiteraaf karte huye kaha "Maine ise apne taraf maa'il karna chaha lekin isne apne aapko bacha liya".

Isi tarah usne aur ye kaha "Ab baat khul gai ke maine unko apni taraf maa'il karna chaha lekin beshak wo sachhe hain" aurat ki is gawahi ke baad waazeh hua ke usne bhi hazrat Yusuf alaihissalam ko bari uz zimma qaraar diya.

Us aurat ke khawind yaani azeeze misr ne kaha "Ye tum auraton ka makr hai beshak auraton ka makr bahut bada hota hai aey Yusuf tum iska khayaal na karo aur aey aurat too apne gunahon ki maafi maang".

Ye Yusuf alaihissalam ki paak daamni par us aurat ke khawind ki gawahi hai.

GAWAH KI GAWAHI

Hazrat Yusuf alaihissalam ke baatil amal aur haraam kaam ke iraaide se bari hone par gawah ki gawahi saabit hai kyun ke sheer khwar bachhe ki ye shahadat hai "Aur aurat ke ghar walon mein se ek gawah ne gawahi di ke agar Yusuf ki qamees aage se phati hai to aurat sachhi hai aur wo ghalti par hain aur agar qamees pichhe se phati hain to aap sachhe hain aur aurat jhooti hain".

Aapki qamees to pichhe se phati thi lihaza aap ki bara'at par gawahi saabit ho gai gawah bhi wo jo us aurat ke khandaan se hai aur abhi sheer khwar bhi hai isi wajah se us aurat ke khawind ne aurat ko makkar kaha.

ALLAH TA'ALA KI GAWAHI

Yusuf alaihissalam ke bari hone ki shahadat ALLAH TA'ALA ne di irshad farmaya "Hum is tarah pherte hain unse burai aur be hayai ko, beshak wo humare mukhlis bandon mein se hai". ALLAH TA'ALA ne Yusuf alaihissalam ke paas hone ki jo shahadat is aayat mein di hai wo chaar martaba hai.

Pehli wajah: Unmein se ye hai ALLAH TA'ALA ne farmaya **لِيُصْرِفَ عَنْهُ السُّوءَ** yahan "Laam" takeed aur mubaalgha ke liye aaya hua hai aapse burai ka door rehna yaqeeni ho gaya.

Dusri wajah: Ye ke ALLAH TA'ALA ne **وَالْفَخْشَاءُ** zikr kiya hai yaani **كَذَلِكَ لِنَصْرَفِ عَنْهُ السُّوءَ وَالْفَخْشَاءَ** jab ALLAH TA'ALA aapse be hayai ko door rakhna apne zimme karam par laga liya hai to ab burai ka irtikaab ya uska khayaal namumkin ho gaya.

Teesri wajah : Ye hai ke ALLAH TA'ALA ne farmaya **إِنَّهُ مِنْ عِبَادِنَا** ke wo mere mukhkis bandon se hai aur ALLAH TA'ALA ne apne khaas bandon ki tareef is tarah farmai "Allah ke bande wo hain jo zameen par aaram se chalte hain jab unse koi jaahil baat karte hain to wo kehte hain pas salaam" isse pata chala jisko Rab ne apna mukhlis banda kaha hai wo buraiyon ka irtikaab nahin kar sakta.

Chauthi wajah : ye hai ke ALLAH TA'ALA ne farmaya **الْمُخْلِصِينَ** ismein do qaratein hain ism e faa'il ya isme maf'ool agar ism e faa'il ho to maayne ye hoga ke aap ta'at wa qurbaat par khuloos se amal karne wale hain aur agar ism e maf'ool ho to matlab ye hoga ke aapko ALLAH TA'ALA ne apni zaat ke liye khaalis banaya aur apne huzoor pasandida kiya donon wajah se aapka gunaaah ke irade se paak hona waazeh hai.

IBLEES KA IQRAAR

Hazrat Yusuf alaihissalam ki paakbaazi ka iqraar iblees ne bhi kiya isliye ke ALLAH TA'ALA se jab usne mohlat maangi usko qiyamat tak ke liye mohlat de di gai usne kaha "Aey Allah! Mujhe teri izzat ki qasam main siwaye tere mukhkis bandon ke tamam ko gumrah karta rahunga" uska ye iqraar is baat ko waazeh karta hai ke Allah ke mukhlis bandon ko raahe raast se bhatkana shaitan ke liye mumkin nahin aur Yusuf alaihissalam ka **مُخْلِصِينَ** se hona bhi yaqeeni taur par hai kyun ke ALLAH TA'ALA ne aapke mukhlis bandon se hone ki shahadat di hai, Rab ki shahadat par yaqeen na aaye to aur kis par aayega?

ALLAMA RAAZI KI FAISLA KUN BAAT

Jo jaahil Yusuf alaihissalam ko burai (ya irada burai) ki taraf mansoob karte hain agar wo Allah ke deen ke muttabea hain to wo Allah ki shahadat qabool kar lein jo ALLAH TA'ALA ne aap alaihissalam ki paak daamni par di hai aur agar wo shaitan ya uske lashkar ke taabedaar hain to wo shaitan ki shahadat qabool kar lein jo usne aap alaihissalam ki paak daamani par di hai.

YUSUF ALAIHISSALAM PAR AURAT KA ILZAAM

"Aur donon darwaze ki taraf daude aur aurat ne unki qamees pichhe se phaad di aur donon ko aurat ka khawind darwaze ke paas mila. Boli kya iski saza jisne teri gharwali se badi (burai) chahi? Magar ye ke qaid kiya jaaye ya dukh ki maar".

Jab aurat ne aapko andar band kar liya to aap alaihissalam ne apne aapko gunahon se bachane ke liye darwaze ki taraf bhaagna shuru kiya taaki darwaza khol kar baahar nikal jayein aurat ne pichhe bhaagna shuru kiya taaki aapko pakad le aapko pakad ne mein to kamyaaab na ho saki albatta aapki qamees pichhe se usne pakad li choonki aap daud rahe the daudte huye qamees pakad ne ki wajah se pichhe se phat gai. Usi dauran aurat ka khawind darwaze par pahunch gaya wo tohmat ke dar se jaldi se apne aeb ko Yusuf alaihissalam ki taraf mansoob karne lagi ke ye tumhari zauja se burai ka irada rakhta tha isliye qaid khane mein bhej do ya sakht saza do. Aurat ko Yusuf alaihissalam se choonki shadeed muhabbat thi agarche usne khud bachne ke liye aeb Yusuf alaihissalam ki taraf mansoob kar diya lekin phir bhi aapki riyayyat rakhi qaid khana pehle zikr kiya sakht saza baad

mein isliye ke muhib apne mehboob ko dard pahunchane ki koshish nahin karta isliye ye bhi zikr nahin kiya ke in donon mein se jis par chaho amal karo balki usne mumkin taur par aapko bachane ki fikr ki ke qaid khana bhej do haan agar koi chaara kaar na ho siwaye saza dene ke to saza do. Phir koi aise alfaaz nahin zikr kiye jinse pata chale ke usne kaha ho ke inko umr bhar qaid rakho ya bahut lamba arsa qaid mein rakho balki sirf ye kaha ke qaid khana mein bhej do yaani matlab ye tha ke ek do dinon ke baad nikaal lena.

AURAT NE ZAAHIR TAUR PAR BURAI KO AAPKI TARAF MANSOOB NAHIN KIYA

Aurat ne ye to kaha hai ke jo shakhs tumhari zauja se burai ka iraada kare ye nahin kaha isne meri taraf burai ka iraada kiya hai aur ye bhi nahin kaha isne mere sath dast daraazi ki ya burai ka murtaqib hua hai isliye ke usne jaan liya tha ke jo shakhs jawani ki umr mein taaqat wa shehwat ka ghalba rakhne ke bawajood paak daaman hai usey kaise bura bhala kaha jaaye us aurat ke dil mein aapki paak daamni raasikh ho chuki thi wo aapko zaahiri taur par burai ka murtaqib qaraar dene mein haya mehsoos kar rahi thi.

Allama Raazi rahmatullahi ta'ala alaihi farmate hain us aurat ko to haya mehsoos hui ke aap ko burai ka murtaqib kaise qaraar diya jaaye lekin hazaron saal baad mein aane walon ko haya nahin aati jo ye kehte hain ke aapne burai ka iraada kiya ya aapke dil mein thoda thoda qasd ho chala tha, Yusuf alaihissalam ne ibtedai taur par khamoshi ikhtiyar ki lekin jab ye dekha ke burai ko meri taraf mansoob kiya ja raha hai to phir aapne farmaya "Isne khud mujhe apni taraf maa'il karna chaha".

YUSUF ALAIHISSALAM KI PAAK DAAMANI PAR DALAALAT KARNE WALI ALAAMAAT

- 1) Aap zaahir taur par unke ghulaam the ghulaam kabhi is qism ki jurrat nahin kar sakta ke apne maalik ki zauja se zabardasti burai ka murtaqib ho.
- 2) Azeze misr aur uske ghar ke dusre logon ne jab ye dekh liya tha ke Yusuf alaihissalam darwaze se nikal ne ke liye shadeed taur par daud rahe the to unhone bhi samajh liya tha ke burai ko chahne wala khud daud kar kabhi nahin nikla karta.
- 3) Un logon ne ye bhi dekh liya tha ke is aurat ne apne aapko khud aarasta kiya hua hai lekin Yusuf alaihissalam aam libaas mein hain unhone samajh liya tha ke kaun kise apni taraf maa'il kar raha tha.
- 4) Wo log Yusuf alaihissalam ke haalat ka ek taweel muddat se mushaaheda kar rahe the aapki aadat aapke atwaar un se poshida nahin the wo khud hi samajh rahe the ke Yusuf (alaihissalam) kabhi burai ka iraada nahin kar sakta.
- 5) Aurat ne aapki taraf zaahir taur par burai ko mansoob nahin kiya balki kaha agar koi aisa kare lekin hazrat Yusuf alaihissalam ne waazeh taur par iski taraf mansoob kiya isse waazeh hua ke aap sachhe the kyun ke jhoota shakhs kisi dusre ki taraf is qism ki tohmat mansoob karne mein khaa'if rehta hai.
- 6) Azeze misr namard tha aurat ki jinsi khwahishaat usse poori hona to darkinaar haasil hi nahin ho rahi thi in haalat ke peshe nazar bhi waazeh ho raha tha ke meelaan uski jaanib se tha.

YUSUF ALAIHISSALAM KE BARI HONE PAR GAWAHI

"Aapne kaha isne mujhe apni taraf meelaan karna chaha ke main apni hifazat na karu aur aurat ke ghar walon mein se ek gawah ne gawahi di ke agar inki qamees aage se phati hai to aurat sachhi aur inhone ghalat kiya aur agar qamees pichhe se phati hai to aurat jhooti aur ye sachhe hain. Phir jab azeez ne aapki qamees pichhe se phati hui dekhi to usne kaha beshak ye tum auraton ka makr hai beshak tumhara makr bada hai aey Yusuf tum iska khayaal na karo (gham na karo) aur aey aurat apne gunahon ki maafi maang beshak too khatawaaron mein se hai".

Gawahi dene wala us aurat ka rishtedaar ka ladka tha jo abhi sheer khwar bachha tha uski umr teen maah thi ALLAH TA'ALA ne usey bolne ki taaqat di usse gawahi dila kar hazrat Yusuf alaihissalam ko ilzaam se bari qaraar diya agarche itni umr mein bachha ka bolna hi aapki paak daamni ko saabit karne ke liye kaafi tha lekin Allah ne usse aisa hakeemana jawab dilaya jo bahut badi qawi daleel bhi ban gaya.

Aage se qamees ke phatne ka matlab ye hota hai ke aapne iska irada kiya usne mazaahemat ki girebaan pakad kar pichhe kiya to qamees aage se phat gai agar aisi soorat hoti to aurat ka sachha hona saabit hota lekin pichhe se qamees phatne se waazeh ho raha tha ke aap ko zabardasti kamra mein band kiya gaya aap jaan chhudane ke liye bhaage aap ko pichhe se pakad ne ki koshish ki gai to qamees pichhe se phat gai isi jawab aur daleel par hi azeez e misr ne aapko kaha aap sachhe hain kuchh gham dil mein na laayein aur apni zauja ko kaha ye tumhara makr hai tum apne gunahon ki maafi maango.

AZEEZE MISR KI AURAT PAR MISR KI AURATON KI TA'ANA ZANI

"Aur shehar mein kuchh auratein boli ke azeez ki beewi apne naujawan ko apni taraf maa'il karti hai beshak iski muhabbat uske dil mein saraayat kar gai hum to ise waazeh taur par muhabbat mein ghum aur ghalati par paati hain".

Ye waqiya poore shehar mein mashhoor ho gaya tha kai auratein kehne lagi ke azeez ki beewi kitni ghalati par hai jo apne ghar rakhe huye naujawan se itni shadeed muhabbat karti hai ke usey kuchh aur nazar hi nahin aata, uske dil par muhabbat ne is tarah ghera daal diya hai jis tarah kisi cheez ka ghilaaf usey apni lapet mein le leta hai aur wo muhabbat uske dil aur baaqi cheezon mein hiyaab ikhtiyar kar chuki hai ke siwaye us naujawan ke aur kisi cheez ka pata hi nahin hum to usey is naujawan se shadeed muhabbat karne mein rahe raast se bhatki hui paati hain.

AZEEZ KI ZAUJA KA UZR AJEEB ANDAAZ MEIN

"To jab us (zulekha) ne iska charcha suna to un auraton ko bula bheja aur unke liye masnadein taiyar ki aur unmein se har ek ko ek chhuri di aur Yusuf (alaihissalam) se kaha un par nikal aao jab auraton ne Yusuf (alaihissalam) ko dekha uski badai bolne lagi aur apne hath kaat liye aur boli Allah ki paaki hai ye to jinse bashar se nahin magar koi firishta hai usne kaha to ye hain wo jin par mujhe ta'ana deti thi aur beshak maine unko apni taraf maa'il karna chaha to inhone apne aapko bachaya aur beshak agar wo ye kaam na karenge jo main inse kehti hoon to zarur qaid mein padenge aur wo zarur zillat uthayenge".

Jab azeez ki zauja ne misr ki auraton ke makr ko suna inke kalaam makr se tabeer karne ki teen wajah hai:

Pehli wajah: Auraton ne jab ye waqiya suna to wo bhi dil mein khwahish rakhne lagi ke Yusuf alaihissalam ko dekhein aur wo ye bhi samajhti thi ke jab wo Zulekha ka tazkira karenge to yaqeenan wo Yusuf alaihissalam ko hum par pesh karke apna uzr pesh karenge to unhone isliye uske khilaaf kaam karke Yusuf alaihissalam ko dekhne ka ek heela (bahaana) kiya jise makr se tabeer kiya gaya.

Dusri wajah: Ye hai ke azeez ki zauja ne un auraton se apni muhabbat ka zikr kiya tha aur sath sath unhein is bhedd ke chhupane ke liye kaha tha lekin jab auraton ne zaahir kar diya to unki dhoka baazi ko makr keh diya.

Teesri wajah: Ye hai ke unhone uski gheebat ki, gheebat bhi haqeeqat mein makr ke mushabeh hai.

YUSUF ALAIHISSALAM KO DEKH KAR AURATON NE APNE HATH KAAT LIYE

Azeez ki zauja ne un auraton ki daawat ki jo uske mutalliq kalaam karti thi wo bade bade sardaron ki beewiyar thi jinki tadad 40 thi unmein 5 auratein ye bhi thi jo bahut baatein karti thi:

- 1) Azeez ko paani pilane wale ki zauja,
- 2) Rotiyan pakane wali aurat jisne itne arse mein Yusuf alaihissalam ko nahin dekha tha,
- 3) Wazeer jel ki zauja,
- 4) Azeez ke janwaron ke muhaafiz ki zauja aur
- 5) Darbaan ki zauja.

Daawat ki majlis mein har ek ke liye nashist muqarrar thi, takiye laga diye gaye, dastarkhwan par tarah tarah ke khane chun diye gaye, phal bhi rakh diye gaye, phalon ta gosht khusoosan limbu kaat ne ke liye chhuriyan bhi rakh di gai, har nashist ke saamne ek ek chhuri rakhi gai thi jab auratein aa gai apni apni nashist par biraajmaan ho gai to azeez ki zauja ne aapko hukm diya ke aap apne kamre se baahar niklo aur in auraton ki mehfil ke saamne se guzar jao taaki ye aapki ek jhalak dekh lein. Yusuf alaihissalam pehle hi us aurat ki ek saazish ka shikar ho chuke the ALLAH TA'ALA ne aapko bari kar diya tha ab yehi khauf dil mein aa raha tha ke iska hukm na maanne par koi nai musibat na khadi ho jaaye aap ko majbooran nikal auraton ke saamne se guzarne pada jab Yusuf alaihissalam unke saamne se guzre "To wo aapko dekh kar itni dehshat mein aa gai ke phal lekar unko chhuriyon se kaatne lagi thi lekin unhein yahan tak maloom na ho saka ke hum phal kaat rahe hai ya apne hathon par hi chhuriya chala rahe hain unhone apne hath kaat kar zakhmi kar liye" ya unhone apne hath is wajah se kaat liye ke aapko dekh kar isi tarah mad'hosh ho gai ke unhein ye pata na chal saka ke wo chhuriyan seedhi pakad rahi hain ya ulti, seedhi jaanib apne hathon ki taraf kar di aur ulti jaanib phalon ki taraf karke phalon ko kaat ne ki garz se chhuriyon ko jaise chalaya to hath kaat gaye.

Ye bhi mumkin hai kuchh auraton ne chhuriyan ulti chala kar apne hath kaat liye ho'n aur kuchh ne phal kaat kar hathon tak chhuriyan chala di ho'n.

HATH KAATNE KI WAJAH JAMAAL YUSUF PAR FARAIFTA HONA

"Ismein aksar ahle ilm ka ittefaaq hai ke un auraton ne hazrat Yusuf alaihissalam ko umda jamaal

aur kaamil husn ki wajah se azeem samjha tha yehi wajah thi unke hath kaat ne ki".

Hazrat Yusuf alaihissalam ko husn wa jamaal mein baaqi logon par is tarah fazeelat haasil thi jis tarah 14wi chaand ko sitaron par fazeelat haasil hoti hai. Nabi Kareem ﷺ farmate hain jab meraaj ki raat mujhe aasmanon par le jaaya gaya to mera guzar Yusuf alaihissalam ke qareeb se hua to maine puchha ye kaun hain? Jibreel alaihissalam ne bataya ye Yusuf alaihissalam hain.

"Aapse puchha Ya Rasoolallah! Aapne unhein kaise paaya to aapne farmaya aise hi jaise 14wi ka chaand".

Yusuf alaihissalam jab misr ki galiyon mein chalte to aapke chehre ki nooraniyat ki wajah se deewarein is tarah raushan ho jaati jis tarah sooraj ki shuaa se raushani phail jaati hai.

Adam alaihissalam ko jis din qabza e qudrat se takhleeq kiya gaya us din aapko jo jamaal ata kiya gaya tha usi ke mushabeh Yusuf alaihissalam ko bhi husn wa jamaal ata kiya gaya.

Sabse badi wajah ye thi ke un auraton ne aapko noore nubuwat wa risalat aur khuju wa khushu ke aasaar ko dekha aur nubuwat ke rob wa jalaal ka mushaheda kiya aur jab ye dekha ke ye shakhs to firishta seerat hai usne ta'am ko nahin dekha, hum naujawan auraton ko nahin dekha ise humari zara parwah tak nahin hui. Zaahiri soorat bhi azeem aur seerat bhi azeem bas yehi dekh kar unhone taajjub kiya faraifta ho gai apne hosh wa hawaas qaa'im na rakh saki aur itna samajh liya ke ye koi aam insaan nahin ye to koi muqarrab firishta hai haan ye kyun na hota jab ke Nabi ka maqaam firishton se buland tareen hota hai.

HUMARE NABI KAREEM ﷺ CHAAND SE BHI ZYADA HASEEN

Hazrat Jaabir radiallaho ta'ala anhu farmate hain maine chaandni raat mein Nabi Kareem ﷺ ko dekha "To main kabhi Rasoolullah ﷺ ko dekhta aur kabhi chaand ki taraf jab ke aapne surkh dhaariyon wala libaas zeb tan kar rakha tha aap mujhe chaand se bhi zyada haseen nazar aa rahe the".

YUSUF ALAIHISSALAM KA QAID KHANA KI DUA KARNA AUR ISKA QABOOL HONA

"Yusuf alaihissalam ne arz ki aey mere Rab mujhe qaid khana zyada pasand hai is kaam se jiski taraf mujhe bulati hain aur agar too mujhse inka makr na pherega to main inki taraf maa'il hongaa aur nadaan banunga to uske Rab ne uski sun li aur usse auraton ka makr pher diya beshak wo hi sunta jaanta hai phir tamam pehli nishaniyan dekhne ke baad un par yehi zaahir hua ke zarur ek muddat tak ise qaid khana mein rakha jaaye".

Jab azeeze misr ki zauja ne misr ki auraton ke saamne kaha ke agar isne meri baat ko na maana to ise qaid khana mein jaana padega aur zaleel hona padega to daawat par bulai hui tamam auraton ne ijtemai taur par Yusuf alaihissalam ko samjhana shuru kiya kehne lagi tumhare liye ye behtar nahin ke tum iske hukm ki mukhalifat karo kyun ke mukhalifat ki soorat mein tumhein qaid khana mein jaana padega aur zillat uthani padegi.

Ab Yusuf alaihissalam ko chand mushkilaat ka saamna tha:

- 1) Azeez ki zauja ka bahut zyada haseen wa jameel hona.
- 2) Uska maal wa daulat ka maalik hona aur ye azm karna ke Yusuf (alaihissalam) se apna matloob

haasil karne mein tamam maal wa daulat qurbaan karna pada to qurbaan kar doongi.

3) Tamam auratein ijtemai taur par aapko raghbat bhi dila rahi thi aur sath sath khauf bhi dila rahi thi aise haalat mein auraton ka makr bhi bahut bada makr hota hai.

4) Aapko ye bhi dar tha ke uski mukhalifat karne mein uske shar se bachna bahut mushkil hai ho sakta hai ke wo aapko qatl hi kara de in haalat ke peshe nazar aapne yehi behtar samjha ke mujhe qaid khana mein bhej dein to mere liye behtar hoga.

Insaan apni bashari quwwat aur insaani taaqat ke peshe nazar aise haalat mein apne aapko bacha sake ye bahut mushkil maamla hai isiliye aapne dua ki "Aey Allah too hi mujhe in auraton ke makr se bacha sakta hai agar tera fazl na ho to insaan aise gunahon mein muftala hokar jaahil ban jaata hai. Aey Allah mujhe jis kaam ki ye daawat de rahi hain isse behtar mere liye qaid khana hi hain". Khayaal rahe ke hazrat Yusuf alaihissalam ne apne liye mushkil raah ka intekhaab kiya kyun ke ALLAH TA'ALA ne aapki taraf 'wahi' ki "Aey Yusuf tumne apne liye mushkil raasta ikhtiyar kiya agar tum ye kehte mujhe aafiyat zyada pasand hai (usse jiski taraf mujhe ye bulati hain) to tumhein unse aafiyat dila di jaati".

Isi wajah se Nabi Kareem ﷺ ne us shakhs ka radd kiya jo masaib par sabr ki dua kar raha tha. Tirmizi mein Hazrat Ma'az bin Jabal radiallaho ta'ala anhu se riwayat bayan ki gai hai ke Nabi Kareem ﷺ ne ek shakhs ko ye kehte huye suna aey Allah main tujhse sabr ka sawal karta hoon yaani mujhe masaib wa aalaam par sabr karne ki taufeeq ata farma to Huzoor ﷺ ne farmaya "Tumne ALLAH TA'ALA se musibat ka sawal kiya, tum ALLAH TA'ALA se aafiyat ka sawal karo".

Azeeze misr aur dusre tamam sarkarda log Yusuf alaihissalam ki paak daamni ka yaqeen kar chuke the.

"Aap ke uyoob se bari hone aur paak daamni par dalaalat karne wale shawahida log dekh chuke the". Lekin aapko sirf zaahiri maslehat ke peshe nazar unhone qaid khana bhejne ka faisla kiya tha kyun ke azeeze misr ki zauja ke alaawa ab dusri auratein bhi aap par aashiq ho chuki thi ghar ghar Yusuf alaihissalam ke husn wa jamaal ka charcha ho raha tha wo log apni auraton ko rokne mein nakaam ho gaye albatta aap ko qaid khane mein bhejne ka unhone ek hal (solution) samjha tha asal mein aapki apni dua ka asar hi tha.

"Hazrat Ali ibne Husain yaani Hazrat Zainul Aabedeen radiallaho ta'ala anhuma se marwi hai ke beshak har aurat ne un auraton mein se jo daawat par mad'oo thi aapki taraf poshidgi mein ye paigham bheje the jo aapse ziyarat karne ka mutaalba kar rahi thi".

Isi tarah azeez ki zauja ne apne khawind ko kaha ke ye ibrani ghulaam mujhe badnaam kar raha hai ke maine ise apni taraf maa'il karna chaha lekin wo bach gaya wo choonki baahar nikal sakta hai aur main ghar mein mahboos hoon ya mujhe bhi baahar bazaaron mein ja kar iska jawab dene ki ijazat di jaaye ya ise bhi qaid kar liya jaaye to is tarah azeez aur dusre wazeeron ne aapko qaid mein bhijwa diya.

DO QAIDIYON KA YUSUF ALAIHISSALAM SE KHWAB KI TABEER PUCHHNA

"Inke sath qaid khane mein do jawan dakhil huye unmein ek bola maine khwab dekha ke sharab nichodta hoon aur dusra bola maine khwab dekha ke mere sar par

kuchh rotiyan hain jinmein se parinde khate hain humein iski tabeer batayein beshak hum aapko neko kaar dekhte hain".

Khwab dekhne wale do naujawan badshah riyaan bin waleed ke ghulaam the ek usko mashroobaat pilane par muqarrar tha aur dusra rotiyan pakane par. In donon par ilzaam ye tha ke ye badshah ko zehar khilana chahte hain, mashroobaat pilane wale ka naam "Abrooha" ya "Yoona" tha aur rotiyan pakane wale ka naam "Ghaalib" ya "Makhlib" tha in donon ko is ilzaam ki wajah se qaid khana mein bhej diya gaya tha.

Ek ne apna khwab bayan kiya ke "Maine angur ki ek bahut khubsoorat bel dekhi hai jiski teen shaakhein hain aur un par angur ke guchchhe lage huye hain main unhein nichod kar pila raha hoon".

Khayaal rahe ke sharab bhi angur ke nichod se hi banta hai isliye us shakhs ne angur nichodne ko sharab se tabeer kar diya.

Dusre ne apna khwab bayan kiya ke "Maine dekha ke main badshah ke bawarchi khane se nikal raha hoon aur mere sar par teen tokriyan rotiyon ki hain jinke upar se parinde kha rahe hain".

Hazrat Yusuf alaihissalam jab qaid khana mein aaye the aapne bataya ke main khwabon ki tabeer bayan karta hoon kai logon ko aap pehle bhi khwabon ki tabeerein bata chuke the jo sachhi saabit hui thi isliye un do shakhson ne bhi aapse tabeer puchhi ke aap sachhi tabeer batate hain aap sahabe ilm hain aap bahut achhe shakhs hain tamam qaidi hazrat Yusuf alaihissalam ke achhe af'aal par muttala the aap namaz, roza ke paband the, har qism ke neki ke kaam karna aapki aadat e shareefa thi, aapke achhe akhlaaq kisi par makhfi na the, aap mareezon ki ayaadat karte, gham naak logon ke dilon ki dhaaras baandhte.

Jab Yusuf alaihissalam qaid khane mein gaye to wahan qaidiyon ko dekha ke wo apni ummeedein khatm kiye huye hain shadeed masaib aur taweel ghamon mein mubtala hain aapne unko tasalli dete huye kaha khush ho jao sabr karo ALLAH TA'ALA sabr ka ajr zarur ata farmata hai qaum ne kaha aey jawan aapka chehra kitna haseen hai, Aapki soorat kitni hi khubsoorat hai, Aapke kitne achhe akhlaaq hai? Jab se tumne humein bataya sabr par ajr musibat gunahon ka kaffara hai aur masaib wa aalaam gunahon se pakeezgi ka zariya hain to humein tumhare qurb aur nasa'ih se barkat haasil ho gai hai. Unhone puchha aey jawan tum kaun ho? Aapne bataya ke main Yusuf ibne Yaqoob ibne Ibrahim hoon qaid khana ke naazim aala ne kaha aey naujawan agar mere ikhtiyar mein hota to main tumhein aazad kar deta ye to mere ikhtiyar mein nahin albatta tumhare pados mein rehne wale qaidiyon par achha sulook karunga. Aapke in fazail wa kamalaat ko dekh kar un donon qaidiyon ne aapse haqeeqatan dekhe huye khwabon ki tabeer puchhi ya sirf hazrat Yusuf alaihissalam ko aazmane ke liye man ghadat khwab bayan kiye.

Ek qaul ye hai ke qaid khana mein jab hazrat Yusuf alaihissalam ne bataya ke main khwab ki tabeerein jaanta hoon to un donon jawanon ne ek dusre ko kaha ke is ibrani ghulaam ki aazmaish karni chahiye hum apni taraf se khud hi khwab bana kar us par pesh karein unhone aisa hi kiya agarche unhone koi khwab nahin dekha tha khud hi khwab bana karke sawal kiya.

Hazrat Ibne Mas'ood radiallaho ta'ala anhu ne farmaya unhone koi khwab nahin dekhe the balki hazrat Yusuf alaihissalam ke ilm ko aazmane ke liye khud hi khwab gharhe the.

YUSUF ALAIHISSALAM KA TABEER BAYAN KARNA

"Aey qaid khane ke donon sathiyon! Tum mein se ek to apne badshah ko sharab pilayega raha dusra sooli diya jayega to parinde uska sar khayenge. Hukm ho chuka hai is baat ko jis ka tum sawal karte the".

Aapne jab ye tabeer bayan ki to wo kehne lage humne to koi khwab na dekha tha aapne farmaya hukm ho chuka hai is baat ka jo tum sawal karte the.

"Beshak jo tabeer aapne bayan farmai usko yaqeenan waaqey hona hi tha" kyun ke aapne tabeer karne se pehle hi farma diya tha main tumhein tumhara khana aane se pehle khwab ki tabeer bata dunga kyun ke mere Rab ne mujhe ilm diya hai yaani aap ne bahut waazeh taur par bata diya ke main khwabon ki tabeer koi zan ya takhmeena se bayan nahin karta ye to mere Rab ka diya hua ilm hai jiski wajah se main bayan karta hoon.

"Aapne unhein bataya ke ALLAH TA'ALA ne mujhe kaseer uloom ata farmaye hain ye jo tumne suna hai ye to baarish ka ek qatra hai baagh ke phoolon mein se ek kali hai".

HAZRAT YUSUF ALAIHISSALAM KA BADSHAH KE PAAS ZIKR KARNE KE MUTALLIQ KEHNA

"Aur Yusuf alaihissalam) ne un donon mein se jise bachha samjha usse kaha apne badshah ke paas mera zikr karna to shaitan ne usey bhula diya ke apne badshah ke saamne Yusuf (alaihissalam) ka zikr kare to Yusuf (alaihissalam) kai baras aur qaid khane mein rahe".

Aala Hazrat Maulana Ahmad Raza Bareilvy rahmatullahi ta'ala alaihi ne is maqaam par lafz "zan" ka maayne "samjha" kiya hai "gumaan kiya" tarjuma nahin kiya kyun ke ahle ilm ka ismein ek qaul yehi hai ke iske faa'il Yusuf alaihissalam hain Nabi ka ilm "zanni" nahin hota balki "yaqeeni" hota hai. Allama Raazi rahmatullahi ta'ala alaihi farmate hain ke ahle ilm ka ek qaul ye hai "Ke lafz zan ko ilm aur yaqeen ke maayne mein liya jaaye kyun ke Yusuf alaihissalam ne khwab ki tabeer 'wahi' se bayan farmai aur Quran paak mein bahut maqamaat par zan ke maayne yaqeen istemaal hua hai jis tarah zikr karda aayatun mein يظنون aur ظننت yaqeen ke maayne mein istemaal hain".

MUQARREBEEN KE LIYE QAWANEEN HI AUR HAIN

Ahle ilm ne zaabta bayan kiya hai: Aam nek logon ki nekiyan bhi baaz auqaat khaas muqarrab logon ke liye un par amal karna achha nahin hota balki unke liye is martaba se buland martaba hota hai lihaza unke aamaal bhi buland martaba ke hone chahiye.

Allama Aalusi rahmatullahi ta'ala alaihi farmate hain ke is masle mein koi ashkaal nahin "Ke Allah ke bandon se mushkilaat mein imdaad talab karne mein koi harj nahin" kyun ke khud Rabbe quddus ne bayan farmaya "Neki aur parhezgaari par ek dusre ki madad karo".

Aam logon ke liye ye bhi neki ka kaam hai ke wo Allah ke bandon se apni mushkilaat mein imdaad talab karein lekin Ambiya -e- kiraam ka maqaam hi kuchh aur hai yehi wajah hai ke hazrat Ibrahim alaihissalam ne aag se najaat ke liye ALLAH TA'ALA se bhi sawal nahin kiya ke jab wo mere haal se ba khabar hai to mujhe sawal karne ki kya zarurat hai.

Hazrat Yusuf alaihissalam ne jab qaid se najaat paane wale ko kaha ke mera zikr badshah ke saamne karna to ALLAH TA'ALA ne us par pyaar wa muhabbat se aapko tambeeh farmai aey mere pyaare

zara ghaur to karo tumhein bhaiyon ke hathon qatl hone se kisne bachaya, tumhein kunwey se kisne nikaala, tumhein auraton ke bohtaan se kisne bachaya? Arz kiya Maula e kainaat ye tere hi faizan the Rab ta'ala ne farmaya phir insaan ke saamne zikr karne ka kya faayda tha? Yusuf alaihissalam ne uzr pesh karte huye arz kiya aey mere Maula! Bas waise hi zabaan par aa gaya tha. Yusuf alaihissalam ne badshah ke do ghulamon ko khwab ki tabeer bayan karne se pehle 5 saal qaid khana mein guzaar liye the aur mazeed 7 saal aapne aur guzaare yaani 12 saal Allah ke Nabi ne apni paak daamni ke liye qaid khana mein guzaar diye, Ambiya -e- kiraam se bahut mushkil imtehan liye gaye.

BADSHAH KO KHWAB AANA

"Aur badshah ne kaha maine khwab mein dekhi 7 moti gaayein ke unhein 7 dubli gaayein kha rahi hain aur 7 baaliyan hari aur dusri 7 sookhi. Aey darbariyon! Mere khwab ka jawab do agar tumhein khwab ki tabeer aati ho, bole pareshan khwabein hain aur hum khwab ki tabeer nahin jaante".

Rab ta'ala ka qanoone qudrat ye hai ke jab kisi cheez ka irada farmata hai to uske liye asbaab paida farmata hai Yusuf alaihissalam ko bhi jab qaid se nikaal ne ka irada farmaya to iska sabab ye paida farmaya ke misr ke badshah riyaaan ne khwab dekha ke "Saat moti taazi gaayein ek khushk nehar se nikli aur saat hi laaghar gaaye moti gaaye ko kha gai aur usne dekha ke saat baaliyan jo daanon se bharpoor aur sabz hain aur saat dusri khushk ko dekha jo sabz par lipat kar un par ghaalib aa gai". Badshah ne apne darbaari, kaahinon, najoomiyon ko jama karke unse khwab ki tabeer puchhi unhone kaha agar khwab mein koi tarteeb hoti jo waqiyaat ki nishan dehi karti to hum tabeer batate ye khwab to bila tarteeb hain inmein ikhtelaat wa izteraab paaya gaya hai isliye ye paraganda khyalaat hain inki tabeer kuchh bhi bayan nahin ho sakti lekin badshah bahut zyada pareshan tha ke kamzor ka taaqatwar par ghaalib aa jaana aur khushk ka sabz par ghaalib aa jaana yaqeenan kisi khatra ki alaamat hai.

Badshah ki pareshani ko dekh kar us saabiq qaidi ko yaad aaya jise hazrat Yusuf alaihissalam ne farmaya tha ke too najaat payega usne farmaya mujhe qaid khane mein bhejo wahan ek aalim shakhs hai wo is khwab ki tabeer bayan karega to main wapas aakar tumhein bata dunga wo shakhs aap alaihissalam ke paas aakar badshah ke khwab ki tabeer puchh ne laga.

Ek dusri riwayat ke mutabiq ye ek aur shakhs tha jisne Yusuf alaihissalam ka charcha sun rakha tha. Badshah ke khwab bayan karne aur pareshani ko dekh kar kuchh waqt baad usey yaad aaya ke qaid khana mein us shakhs ke paas ja kar puchhu jiske mutalliq mashhoor hai ke wo khwabon ki tabeer sahi bayan karta hai.

SubhanAllah! Maqaame Nabi kitna buland hai? Jab saail ne tabeer puchhi to usey ye na kaha ke saat saal baad meri kaisi yaad aa gai aur ye bhi na kaha ke pehle badshah ko kaho ke mujhe be gunaa qaid mein daala hua hai aakhir iski wajah kya hai? Mujhe pehle qaid khane se nikaalo to tabeer bataoga? Nahin nahin, saabir shaakir Nabi ne koi shart na lagai aur na hi us shakhs ko ta'ana diya.

BADSHAH KE KHWAB KI TABEER HAZRAT YUSUF ALAIHISSALAM BAYAN KARTE HAIN

"Aap ne farmaya ke tum kaasht karoge saat saal tak lagataar to jo tum katoge usey rehne do khoshon (baaliyon) mein, magar thoda sa (zarurat ke liye nikaal lo) jise tum kha lo, phir aayenge is (khushhaali) ke baad saat saal bahut sakht kha jayenge jo zakheera tumne pehle jama kar rakha hoga unke liye thoda sa jo tum mehfooz kar loge, phir aayega is arsa baad ek saal jismein baarish barsaai jayegi logon ke liye aur us saal wo (phalon) ka ras nikalenge".

Yusuf alaihissalam ne khwab ki tabeer bhi bayan ki ke saat saal ghalla tumhein aam dastoor ke mutabiq haasil hoga phir saat saal qehat hoga baarish nahin hogi ye qehat wale saal pehle saalon ke jama shuda ghalla ko khatm kar denge iske baad phir ek saal khushhaali ka daur daura hoga baarishein kaseer hongii jinki wajah se angur zaitun ganne aur til waghaira ki kaseer paidawaar hogi jinse tum ras nikaloge aur baaz se tel nikaloge.

Yusuf alaihissalam ne khwab ki tabeer bayan ki aur sath sath uske liye aehtiyaati tadaabeer bhi bayan ki ke pehle saat saalon ke paida hone wale ghalla ko be daregh istemaal na karna sirf itna ghalla saaf karna yaani bhoosa aur daanon ko itni miqdaar mein alag karna jisse tumhari zaruriyaat poori ho sakein baaqi ghalla baaliyon mein hi rehne dena, isse kharch mein aehtiyaat hogi aur daane keede makode se bhi mehfooz rahenge.

BADSHAH KA YUSUF ALAIHISSALAM KO BULANA AUR AAPKA INKAAR

"Aur badshah ne kaha unhe mere paas le aao to jab qaasid inke paas aaya aapne kaha apne badshah ke paas wapas ja phir usse puchh kya haal hai un auraton ka jinhone apne hath kaate the beshak mera Rab unka fareb jaanta hai badshah ne kaha aey auraton! Tumhara kya maamla hua jab tum ne Yusuf alaihissalam ko apni taraf maa'il karna chaha tha? Unhone kaha Allah ki paaki hai humne unmein koi bady (burai) nahin paai. Azeez ki beewi boli! Ab asli baat khul gai maine unko apni taraf maa'il karna chaha tha aur beshak wo sachhe hain, Yusuf alaihissalam ne kaha ye maine isliye kiya ke azeez ko maloom ho jaaye ke maine peeth pichhe uski khyanaat nahin ki Allah dagha baazon ka makr nahin chalne deta".

Hazrat Yusuf alaihissalam ka sabr dekhiye ke 12 saal qaid rehne ke bawajood jab qaid khana se nikalne ka paigham milta hai to aap khushi se jaldi nikalne ke bajaye inkaar karte huye ye kehte hain ke pehle maamla ki chhaan been kar lein phir main qaid khana se baahar aaonga. Agar aap jaldi se baahar aa jaate to aen mumkin tha ke badshah ke dil mein is tohmat ke haq hone ka waswasa baaqi rehta, waqiya ki tehqeeq ke baad badshah ko yaqeen ho gaya auraton ne aapki paak daamni ka waazeh ailaan farma diya. Azeez ki zauja jisne abhi tak iqbaale jurm nahin kiya tha ab wo bhi apni ghalti aiteraaf karte huye aapko paak daaman aur sachha kehne lagi is tarah badshah par ye haqeeqat khul kar saamne aa gai ke aap sachhe hain. Nabi Kareem ﷺ ne farmaya "Agar main Yusuf alaihissalam ki tarah zyada der qaid khana mein rehta to daawat dene wale ki daawat qabool kar leta".

Yaad rahe ke Nabi Kareem ﷺ ne hazrat Yusuf alaihissalam ki tareef farmai lekin isse ye saabit

nahin ho sakta ke agar Nabi Kareem ﷺ us maqaam par hote to maaz'Allah sabr na karte balki fauran baahar aa jaate ye ek ba muhawara kalaam hai, aajizaana kalaam mein haqeeqat ka bayan nahin hota.

Hazrat Mulla Ali Qaari rahmatullahi ta'ala alaihi tehreer farmate hain "Ibne malik ne kaha jaan lo beshak is hadees paak mein Nabi Kareem ﷺ ne apni pareshani aur sabr ki kami ka zikr nahin kiya balki ismein hazrat Yusuf alaihissalam ki madah ki gai hai ke aapne jaldi nikalna pasand na farmaya taaki badshah ke dil se ye baat nikal jaaye jo aap par burai ki tohmat lagai gai thi yaani badshah ko pata chal jaaye ke aap par ghalat tohmat lagai gai thi aur wo aapko shak ki nigaah se na dekhe".

Faayda: Badshah ne kaha unko mere paas le aao aur iski wajah ye thi ke usey jab maloom hua ke aap bade sahib e ilm hain to usne kaha aisa sahib e ilm qaid mein rahe ye kaise ho sakta hai? Usse ilm ki fazeelat haasil hui ke ALLAH TA'ALA ne aapke ilm ko dunya mein masaib se chhutkara haasil karne ka zariya banaya to ye kaise ho sakta hai ke deeni uloom aakhirat ki mushkilaat se chhutkara dilane ka zariya ban sakein?

QAID KHANA SE NIKAL KAR WAZEERE KHAZANA AUR WAZEERE AAZAM

"Aur badshah ne kaha unhein mere paas le aao ke main unhein khaas apne liye chun loo phir jab unse baat ki kaha beshak aaj aap humare haan muazzaz muatamid hain Yusuf alaihissalam ne kaha mujhe zameen ke khazanon par kar de, beshak main hifazat wala ilm wala hoon aur yoon hi humne Yusuf alaihissalam ko is mulk par qudrat bakhshi ismein jahan chahe rahe hum apni rehmat jise chahein pahunchaye aur nekon ki nekiyan zaaya nahin karte aur beshak aakhirat ka sawab unke liye behtar jo imaan laaye aur parehezgaar rahe".

Badshah ne muazzezeen ki ek jama'at, behtareen sawariyan aur shahaana saaz wa samaan aur nafees libaas dekar qaid khana bheji taaki hazrat Yusuf alaihissalam ko nihayat tazeem wa takreem ke sath aewaane shaahi mein laayein un logon ne hazrat Yusuf alaihissalam ki khidmat mein haazir hokar badshah ka paigham arz kiya aapne qabool farmaya qaid khana se nikalte waqt qaidiyon ke liye dua farmai. Jab qaid khana se baahar tashreef laaye to uske darwaze par likha "Ye musibaton ka ghar hai zinda logon ke liye qabr hai aur dushmanon ki badgoi balki unke liye khush hone ka maqaam hai aur sachhon ke imtehan ki jagah hai" phir ghusl kiya, aala libaas pehna aur shaahi mahallaat ki taraf rawana huye jab qila ke paas pahunche to farmaya "Mera Rab kaafi hai uski paanah badi aur uski sana bartar aur uske siwa koi mabood nahin" phir qila mein dakhil huye badshah ke saamne pahunche to ye dua ki "Aey mere Rab tere fazl se uski bhalai talab karta hoon aur uski aur dusron ki burai se teri panaah chahta hoon".

Jab badshah se nazar mili to aapne arabi mein salaam farmaya badshah ne puchha ye kaun si zabaan hai to aapne farmaya ye mere chacha hazrat Ismail alaihissalam ki zabaan hai phir aapne ibrani zabaan mein dua ki usne phir puchha ye kaun si zabaan hai aapne farmaya ye mere abba jaan hazrat Yaqoob alaihissalam ki zabaan hain badshah donon zabaanein nahin samajh saka bawajood ye ke wo 70 zabaanein jaanta tha, phir usne jis zabaan mein hazrat se guftagu ki aapne usi zabaan mein usey jawab diya. Us waqt aapki umr 30 saal thi is umr mein ye wus'at e uloom dekh kar badshah

ko bahut hairat hui aur usne aapko apne barabar jagah di badshah ne darkhwast ki ke hazrat uske khwab ki tabeer apni zabaanein mubarak se suna dein.

Hazrat Yusuf alaihissalam ne uske khwab ki poori tafseel bhi suna di jis shaan se usne khwab dekha tha halanki pehle ijmaali taur par khwab bayan kiya gaya tha. Us par badshah ko bahut taajjub hua kehne laga aapne mera khwab hu ba hu farma diya, khwab to ajeeb tha hi magar aapka is tarah bayan farma dena zyada ajeeb hai, Ab aap tabeer bhi bayan farma dein.

Aap ne tabeer farmane ke baad farmaya ke ab laazim ye hai ke ghalle jama kiye jayein aur in farakhi ke saalon mein kasrat se kaasht karai jaaye aur ghalle unke khoshon mein jama kar liye jayein aur riyaya ki paidawaar se paanchwa hissa liya jaaye usse jo jama hoga wo misr aur misr ke atraaf ke logon ke liye kaafi hoga aur phir Allah ki makhloq har taraf se tere paas ghalla khareed ne aayegi aur tere yahan itne khaza'in wa amwaal jama honge jo tujh se pehlon ke liye jama na huye. Badshah ne kaha iska intezaam kaun karega? Aapne farmaya zameen ke khazane mere hawale kar de main unki hifazat bhi karunga aur ALLAH TA'ALA ke diye huye ilm se unka behtar intezaam karunga. Badshah ne samajh liya tha ke aapse zyada is mansab ke laayaq aur koi nahin ho sakta isliye usne aap ke irshad ke mutabiq aapko tamam khaza'in ka wazeer muqarrar kar diya.

Masail:

Ahadees mein طلب امارة (hukoomat) ki mumanat aai hai lekin iska matlab hai ke jab mulk mein is mansab ke ahel kai log maujood ho'n aur ahkaame ilaahi ko qaa'im karna kisi ek shakhs ke sath qaa'im na ho us waqt hukoomat talab karna makrooh hai lekin jab ek hi shakhs ahel ho to usko ALLAH TA'ALA ke ahkaam qaa'im karne ke liye hukoomat talab karna jaiz hai balki wajib hai, hazrat Yusuf alaihissalam usi haal mein the aap Rasool the qaum ki maslehaton ko jaante the aapko maloom tha ke shadeed qehat hone wala hai jis mein Allah ki makhloq ko aaram aur aasaish pahunchane ka yehi tareeqa hai ke hukoomat ko apne hath mein le liya jaaye isliye aapne hukoomat talab ki.

Mas'ala: Zaalim badshah ki taraf se agar isliye ohda talab kiye jayein taaki insaaf kiya jayega to ye jaiz hai agar qaumi khazana Loothne ke liye ohda qabool kiya ya kisi par zulm karne ke liye ya inteqami kaarwai karne ke liye to ye haraam hai isko rehman ka fazl na samjha jaaye balki shaitan ka jaal samjha jaaye.

Mas'ala: Agar kafir ya faasiq badshah ke hukoomat mein shareek karne ke baghair deen ke ahkaam ko jaari na kiya ja sake to kafir wa faasiq ki hukoomat mein shareek hona jaiz hai aur isse sirf deeni ahkaam ki tarweej ke liye imdaad lena jaiz hai zaalimon ke sath shareek hokar zaalim ban jaana deen islam se baghaawat hai.

Mas'ala: Apni khoobiyon fakhr aur takabbur ki wajah se bayan karna jaiz nahin albatta dusron ko nafa pahunchane aur makhloq ke huqooq ki hifazat karne ke liye agar zarurat darpesh aaye to apni khoobiyon aur apne kamalaat bayan karna jaiz hai isi wajah se Yusuf alaihissalam ne farmaya ke main sahib e ilm aur hifazat karne wala hoon.

YUSUF ALAIHISALAM KI TAAJPOSHI

Ek saal baad badshah ne hazrat Yusuf alaihissalam ko bula kar aapki taajposhi ki aur talwaar aur mehar aapke saamne pesh ki aur aapko talai takht par takht nasheen kiya jo jawaheraat se marassa tha aur apna mulk aapke supurd kar diya lekin taaj aapne ye keh kar wapaa kar diya ke ye mera

aur mere aaba ka libaas nahin albatta anguthi jo bataur muhar istemaal hoti thi usey aur takht ko aapne qabool kar liya ke takht ke zariye tumhari saltanat ko mazboot karunga aur muhar ke zariye tumhare umoor ki tadbeerein sar anjaam dunga.

Azeeze misr ko mazool karke aapko uski jagah "vaali" banaya aur tamam khaza'in aapke supurd kar diye aur saltanat ke tamam umoor aapke hath mein de diye aur khud ek taabea ki haisiyat mein ho gaya, aapki raay mein dakhil nahin deta tha aur aapke hukm ko maanta tha is tarah aap wazeere aazam ban gaye tamam ikhtiyaraat ke maalik ban gaye.

AAPKI HUKOOMAT KE ASRAAT

Aapne adal wa insaaf ki buniyadon par apni hukoomat ko qaa'im kiya isiliye aapki hukoomat din ba din mazboot tar hoti chali gai tamam mardon aur auraton ke dilon mein aapki muhabbat paida hui aur aapne qehat saali ke aane wale dinon ke liye ghallon ke zakheere jama karne ki tabeer farmai iske liye bahut wasee aur aalishaan ambaar khane (store) tameer karaye aur bahut kaseer zakha'ir jama kiye.

Jab farakhi ke saal guzar gaye aur qehat ka zamana aaya to aapne badshah aur uske khuddam ke liye rozana sirf ek ek waqt ka khana muqarrar farmaya. Ek roz dopehar ke waqt me badshah ne hazrat se bhookh ki shikayat ki aapne farmaya qehat saali ki ibteda ka waqt hai kyun ke pehle saal mein logon ke paas zakheere the sab khatm ho gaye bazaar khaali ho gaye choonki qehat ke saare zamana mein aapne khud bhi kabhi sair hokar khana nahin khaya tha. Waaqif haal logon ne aapki khidmat mein arz kiya ke itne kaseer khazanon ke maalik hokar bhi aap bhooke rehte hain? Aap alaihissalam ne farmaya is andesha se ke sair ho jao to kahin bhook ko na bhool jao.

SubhanAllah kya pakeeza akhlaaq hain aapke, in pakeeza akhlaaq ki wajah se hi badshah bhi ek waqt ke khane par Kifayat kar raha tha usne bhi aapke jawab par koi mazaahemat nahin ki.

Tamam ahle misr hazrat Yusuf alaihissalam se ghalle khareedne lage tamam daraahim wa deenar yaani unka naqdi maal wa daulat hazrat Yusuf alaihissalam ke paas jama ho gaya, dusre saal unhone apne zewraat aur jawaahar se ghalla khareeda is tarah un tamam logon ke tamam zewraat wa jawaahar aapke paas aa gaye, teesre saal apne janwar dekar ghalla khareeda yahan tak ke misr mein koi shakhs kisi janwar ka maalik na raha tamam janwar bhi aapki milkiyat mein aa gaye, chauthe saal apne ghulaam aur laundiyan dekar ghalla haasil hua, paanchwe saal tamam jaageerein aur aaraazi dekar aapse ghalla khareeda us saal misr ke logon ke paas siwaye apni jaan aur aulaad ke kuchh bhi baaqi na raha tha tamam milkiyat hazrat Yusuf alaihissalam ke paas aa chuki thi, chhathe saal jab unke paas aur kuchh na bacha to unhone apni aulaad aapke paas ghulaam ke taur par dekar ghalla haasil kiya aur saatwe saal to wo log khud ghalla haasil karne ke liye aapki ghulamiyat mein aa gaye. Misr mein mardon aur auraton mein se koi shakhs bhi aisa na tha jo aapki ghulamiyat mein na aaya to tamam logon ki zabaan par tha ke hazrat Yusuf alaihissalam jaisi azmat wa jalaalat kisi badshah ko mayassar nahin aa saki.

Hazrat Yusuf alaihissalam ne badshah ko kaha ke tum ne dekh liya ALLAH TA'ALA ka mujh par kaisa karam hai? Usne mujh par aisa ahsaane azeem farmaya, ab unke haq mein teri kya raay hai? Badshah ne kaha jo aapki raay hai hum to aapke taabea hain aapne farmaya main ALLAH TA'ALA ko gawah bana kar aur tumhein gawah bana kar ye ailaan karta hoon ke main tamam ahle misr ko azaad kar raha hoon aur unki tamam milkiyat aur jaageerein unhein wapas kar raha hoon.

Tamam logon ko aap ke ghulaam aur kaneezein banane mein ALLAH TA'ALA ki hikmat ye thi ke kisi ko ye kehne ka mauqa na ho ke hazrat Yusuf alaihissalam ghulaam ki shaan mein aaye the aur misr ke ek shakhs ke khareede huye the kyun ke ab to misr ke tamam misri aapke khareede huye aur aazaad kiye huye the un par zaahir karna tha ke aazaad shakhs kisi majboori se ghulamiyat mein aane se darhaqeeqat ghulaam nahin banta jaise wo log haqeeqat mein ghulaam nahin bane the sirf un par ghulaam hone ki ek haisiyat qaa'im ki gai thi ke aapki shaan mein koi harf na keh sakein.

AZEEZE MISR KI ZAUJA KI MURAAD KA POORA HONA

Badshah ne pehle wazeere aazam yaani azeze misr (jiska naam Qatfeer tha) ko mazool kar diya tha baad mein wo jald hi faut ho gaya tha uski zauja jisne aap alaihissalam ko apni taraf maa'il karne ki koshish ki thi lekin wo nakaam rahi aur aap paak daaman rahe pehle bachha ki gawahi se aap bari uz zimma ho chuke the lekin qaid khana se nikalne par usne bhi khule dil se apni ghalti ka aiteraaf kar liya tha aap ko sachha kehne lagi thi.

Azeze misr ki maut ke baad badshah ne us aurat ka nikah hazrat Yusuf alaihissalam se kar diya aapne mulaqaat par usey ye kaha kya ye behtar nahin usse jo too mutaalba kar rahi thi? Yaad rahe azeze misr choonki namard tha isliye wo abhi tak baakera thi, muhabbat usey sirf Yusuf alaihissalam se thi wo koi badkaar nahin thi us aurat se hazrat Yusuf alaihissalam ke do bete paida huye ek ka naam "ifraim" aur dusre ka naam "maisha" tha.

Tambeeh: "Azeez ki zauja ka naam Zulekha tha naam ko sarahatan nahin zikr kiya gaya kyun ke aurat ka naam taur par bila maqsad naam lena behtar nahin parda zyada munasib hota hai aur ismein adab ki taleem bhi di gai hai goya ke ALLAH TA'ALA farmata hai adab ka tareeqa ye hai ke koi shakhs apni zauja ka naam lekar na pukare balki aise alfaaz se pukare jinmein waazeh taur par naam zikr na ho. Quran paak mein kisi aurat ka naam zikr nahin kiya gaya siwaye hazrat Maryam ke" unka naam bhi sirf is wajah se zikr hua ke log unhein (maaz'Allah) ALLAH TA'ALA ki zauja kehte the to unka naam Rab ta'ala ne zikr karke unka radd kiya agar meri zauja hoti main uska naam zikr na karta.

Pehle humne apne ilaaqa mein ye dekha ke koi shakhs bhi apni zauja ka naam nahin liya karta tha bachhe ka naam lekar uski waalida ya bhai ka naam lekar uski behan kehta waghaira lekin aaj kal zauja ka naam lena bhi fashion ka hissa ban gaya hai. Aurat ka kitna adab kitna ahteraam shari'at ne bataya? Maine auraton ke huqooq par tafseeli behas apni kitab "Islam mein aurat ka maqaam" mein bayan kiya hai. Modern aurat kisi aur mazhab mein in huqooq ka tasawwur bhi nahin kar sakti jo shari'at e mutahhera ne diye hain.

GHALLA LENE KE LIYE AAPKE BHAIYON KA JAANA

"Aur ek roz aa nikle biradaraane Yusuf (alaihissalam) aur unki khidmat mein haazir huye so aapne unhein pehchan liya lekin wo aapko na pehchan sake so jab muhayya kar diya unke liye unki (rasad wa khuraak) ka samaan to farmaya (dobara aao) to le aana mere paas apne pedari bhai ko kya nahin dekhte ke main kis tarah paimana poora bhar kar deta hoon aur main kitna behtar mehmaan nawaz hoon aur agar tum usey na le aaye mere paas to sun lo koi paimana tumhare liye mere paas nahin hoga

aur na tum mere qareeb aa sakoge wo bole hum zarur mutaalba karenge uske bhejne ke mutalliq uske baap se aur hum zarur aisa karenge".

Kan'aan ka ilaaqa bhi us qehat ki zad mein tha aur logon ki tarah hazrat Yaqoob alaihissalam ke farzandon ne bhi baar bardaari ke maweshi liye aur misr ka rukh kiya kyun ke ghalla ki taqseem ka sab kaam hazrat Yusuf alaihissalam ki nigraani mein ho raha tha isliye wo aap ki khidmat mein haazir huye aur apni majbooriyon ka izhaar karke ghalla ke liye darkhwast ki. Hazrat Yusuf alaihissalam se unki mulaqaat agarche bahut saalon baad hui thi lekin aapne dekhte hi apne bhaiyon ko pehchan liya magar wo aap ko na pehchan sake aur bechare pehchante bhi to aakhir kyun? Unke weham wa gumaan mein bhi ye nahin aa sakta tha ke shahaana libaas mein malboos zar nigaar kursi par baitha hua jiske hukm ki tameel ke liye saikdon hazaron mulaazim dast basta khade hain ye wo Yusuf hai jisko arsa hua unhone ek tareek kunwey mein phenka tha aur phir sirf 20 khote dirhamon ke badle mein qaafila ke hath farokht (bech) kar diya tha.

Hazrat Yusuf alaihissalam ne apne jazbaat ko beqabu na hone diya, ek ajnabi ki haisiyat se unke ghar ke haalat daryaft kiye aur unhi ki zabaani ye bhi pata chal gaya ke unka ek aur bhai hai jise wo ghar chhod aaye hain (agarche aap khud bhi apne bhai ko jaante the.)

Aapko khud to apne aapko abhi zaahir nahin karna tha jab ALLAH TA'ALA ko hukm dena tha usi waqt zaahir karna tha isliye abhi ajnabi ki soorat mein tamam kalaam ho raha tha unhone apne waalid aur bhai ka hissa bhi talab kiya tha kyun ke hazrat Yusuf alaihissalam ek shakhs ko ek unt ka bojh ghalla dete the. Aapne unse puchha ke tumhare waalid aur bhai ke na aane ki kya wajah hai? To unhone bataya ke humare baap boodhe hain wo to aane ki taaqat hi nahin rakhte albatta humara chhota bhai baap ki khidmat guzaari ke liye ghar reh gaya hai aapne farmaya is martaba to main unka ghalla bhi tumhein de raha hoon lekin aainda tum apne bhai ko bhi sath laana, kya tum dekhte nahin ho main kitna shafeeq aur meharban aadil hoon ke paimane bhar bhar kar deta hoon aur kitna bada mehmaan nawaz hoon lekin ye bhi khayaal rakhna ke agar aainda tum apne bhai ko sath na laaye to tumhein ghalla nahin milega.

YUSUF ALAIHISSALAM NE BHAIYON KI RAQAM WAPAS KAR DI

"Aur aapne farmaya apne ghulamon ko ke chupke se rakh do inki poonji inki khurjiyon mein shayad ke wo usey pehchanein jab apne ghar ki taraf laut kar jayein shayad wo wapas aayein".

HAZRAT YUSUF ALAIHISSALAM NE BHAIYON KO POONJI LAUTA DI THI USKI WAJAH YE THI

"Ke jab samaan kholege to poonji usmein dekh kar wapas aayenge kyun ke wo Nabi ke bete hain imaan wale hain aur wo wapas lautana apni zimmedari samajhte huye aayenge".

"Fura ne kaha ke poonji wapas karne ki wajah ye thi ke jab wo apni poonji ko apne samaan mein mushaheda karenge to unke dil mein ye aayega ke shayad unhone bhool kar na rakh diya ho wo haqeeqat e haal ka pata lagane ke liye wapas aayenge ya wo maal wapas lautane ke liye aayenge kyun ke wo Ambiya ki aulaad hain".

Dusri wajah ye thi ke aap ko ghar ke haalat ka pata chal gaya tha to aapki shaan ke laayaq nahin tha ke aap apne bhaiyon aur waalid mukarram se raqam lekar ghalla dein.

"Isliye ke aap aadil badshah the aur aapke bhai imaan wale the aur khandaan e nubuwat se the aap par waajib ho chuka tha ke aap apne aqraba se sila reham karein aur mushkil haalat mein unka hath bathayein".

CHHOTE BHAI KO SATH LE JAANE KI BAAP KE HUZoor DARKHWAST

"Aur jab unhone apna samaan khola apni poonji paai ke unko louta di gai hai bole aey humare baap ab hum aur kya chahein ye hai humari poonji ke humein wapass kar di gai hai aur hum apne ghar ke liye ghalla laayein aur apne bhai ki hifazat karein aur ek unt ka bojha aur zyada paayein ye dena badshah ke saamne kuchh nahin. Kaha main hargiz ise tumhare sath nahin bhejunga jab tak tum mujhe Allah ka ye ahed na de do ke zarur ise lekar aaoge magar ye ke tum ghere mein aa jao phir jab unhone Yaqoob alaihissalam ko ahed diya Allah ka zimma hai in baaton par jo hum keh rahe hain".

Yaqoob alaihissalam ke beton ne aapki khidmat mein arz kiya ke misr ke badshah ne humare sath bahut achha sulook kiya hai humari poonji wapass kar di hai ummeed hai ke wapass nahin lega agarche humein jakar pata karna hai ke wapass karne ka sabab kya hai? Lekin agar hum chhote bhai buniyaamin ko sath na le gaye to humein ghalla nahin milega isliye humare sath bhai ko bhej do hum iski hifazat karenge.

Aap (Yaqoob) alaihissalam ne farmaya ke tum ne to pehle Yusuf ki zimmedari bhi uthai thi tawajjo talab maqaam ye hai ke aapne beton ka haal dekha hua tha phir buniyaamin ko sath bhejne ka faisla kyun kiya? Iski wajah ye thi ke ab wo badi umron ke ho chuke the, neki ki taraf maa'il ho chuke the aur hazrat Yusuf alaihissalam ki tarah buniyaamin se hasad keena bhi nahin rakhte the, qehat ki wajah se ghalla laane ki muhtaaji bhi thi aur Yusuf alaihissalam ne buniyaamin ke baghair ghalla dene se bhi inkaar kar diya tha isliye aapne sath bhejne ka faisla kiya lekin sabse badi wajah ye thi ke ALLAH TA'ALA ne "wahi" ke zariye aapko bata diya tha ke aap sath bhej dein main iski hifazat karunga aur aap tak ise wapass pahuncha doonga isi wajah se aap ne farmaya "To Allah sabse behtar nigezbaan aur wo har meharban se badh kar nigezbaan hai".

Baaz hazraat ne kaha ke aapke is irshad ka matlab ye the "Ke maine pehle tumhare qaul par bharosa kiya tha ke tum Yusuf alaihissalam ki hifazat karoge usmein jo hua so hua ab main tumhari baaton ka to koi aitbaar nahin karta ke tum buniyaamin ki hifazat karoge albatta main ALLAH TA'ALA ki hifazat mein de kar tumhare sath bhej deta hoon".

Maqsad yehi tha ke ALLAH TA'ALA ki taraf se ba zariye "wahi" aap (Yaqoob) alaihissalam ko wasooq dilaya gaya tha ke main iska muhaafiz hoon.

BETON KO BHEJTE WAQT YAQOOB ALAIHISSALAM KI AHTEYAATI TADAABEER

"Aur kaha aey mere beton ek darwaze se na dakhil hona aur juda juda darwazon se jaana aur main tumhein Allah ki taqdeer se nahin bacha sakta. Hukm to sab Allah hi ka hai maine usi par bharosa kiya aur bharosa karne walon ko usi par bharosa karna chahiye aur jab wo dakhil huye jahan se unke baap ne hukm diya tha aur wo kuchh unhein Allah ki taqdeer se na bacha sake haan Yaqoob ke nafs mein ye ek

khwahish thi jo usne poori kar li aur beshak wo sahabe ilm hai humare sikhaye se magar aksar log nahin jaante".

Hazrat Yaqoob alaihissalam ne nazre-bad se bachne ke liye ahteyaati tadaabeer ke taur par unhein farmaya ke ek darwaze se dakhil na hona balki shehar ke mukhtalif darwazon se dakhil hona taaki tumhein nazar na lag jaaye kyun ke tamam bade qad aawar bahadur aur khubsoorat the aur tadad bhi khaasi yaani 11 bhai the tamam mutqaddemeen mufasssereen ka is par ittefaaq hai ke aayate kareema se muraad yehi hai.

Faayda:

Nazar ke asraat ka haq hona aur unse bachao ke liye dua'iyā kalimaat ahadees e mubarakā se saabit hain.

Rasoolullah ﷺ Hazrat Imaan Hasan wa Imaam Husain radiallaho ta'ala anhuma ko in alfaaze mubarakā se dam farmaya karte the:

أَعِيذُ كَمَا بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ

In kalimaat se hi hazrat Ibrahim, hazrat Is'haaq aur hazrat Yaqoob alaihissalam bhi dam kiya karte the.

Hazrat Ubaada bin Saamit radiallaho ta'ala anhu kehte hain main Nabi Kareem ﷺ ki khidmat mein subah haazir hua aapko shadeed takleef thi phir main pichhle pehar haazir hua to maine dekha ke aapko aaram hai aap ﷺ ne farmaya mere paas Jibreel aaye the unhone alfaaz taiyaba se dam kiya

بِسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ وَمِنْ كُلِّ عَيْنٍ حَاسِدٍ اللَّهُ يَشْفِيكَ

to ALLAH TA'ALA ne mujhe shifa ata farma di.

Hazrat Ja'afar bin Abi Taalib radiallaho ta'ala anhu ke bachhe khubsoorat safed rang ke the, hazrat Asma radiallaho ta'ala anhu ne arz kiya Ya Rasoolallah ﷺ in bachhon ko jaldi nazar lag jaati hai agar aap ijazat farmaye to main inhein nazar ka dam kar diya karu? To aapne farmaya haan yaani theek hai tum inko dam kar diya karo.

Hazrat Umme Salma radiallaho ta'ala anha ke ghar Nabi Kareem ﷺ tashreef le gaye dekha ke ek bachha ko bahut takleef hai unhone arz kiya Ya Rasoolallah! Ise nazar lag gai hai to aap ﷺ ne farmaya ke tum ise dam kyun nahin karate?

Nabi Kareem ﷺ ne farmaya "Nazar haq hai agar koi cheez taqdeer se sabqat le ja sakti to nazar ka asar sabqat le jaata".

Hazrate Aisha radiallaho ta'ala anha farmati hain Rasoolullah ﷺ us shakhs ko wuzu karne ka hukm farmate jiski nazar lagi ho phir wo paani jo uske indaam se girta usey us shakhs par daalne ka hukm dete jisko nazar lagi hoti.

Jis shakhs ko apne mutalliq ye khayaal ho ke uski nazar lagti ho to wo kisi cheez ko dekhe aur wo usey achhi lage to ye padhe

تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ اللَّهُمَّ بَارِكْ فِيهِ

Nazar ka lagna ya isse bachao ki tadaabeer ye sab zaahiri asbaab hain haqeeqi muassir Allah ki zaate giraami hai.

Hazrat Yaqoob alaihissalam ne beton ko alag alag darwazon se dakhil hone ka hukm diya iski hikmat bayan karte huye Ibrahim Nakhai rahmatullahi ta'ala alaihi farmate hain ke wajah ye thi

ke buniyaameen ki Yusuf alaihissalam se alahidgi (akele) mein mulaqaat ho jaaye kyun ke "Hazrat Yaqoob alaihissalam jaante the ke misr ka badshah aap ka beta Yusuf hai lekin aap ko ALLAH TA'ALA ne uske izhaar ki ijazat nahin farmai thi".

"Beshak insaan ke liye zaruri hai ke wo is aalam mein zaahiri asbaab ko haasil kare lekin insaan ko ye hukm bhi diya gaya hai ke wo yehi aqeeda rakhe ke asbaab bhi usi waqt muassar hote hain jab ALLAH TA'ALA ki marzi ho".

"Insaan ye bhi aqeeda rakhe ke kisi nuqsan deh cheez se bachna aur door rehna taqdeer se najaat nahin de sakta lekin phir bhi insaan ke liye hukm yehi hai ke wo halaak karne wali cheezon aur nuqsan dene wali cheezon se bache munaafa haasil karne mein jitna mumkin ho sake koshish kare aur nuqsan deh ashiya se door rahe".

Yehi wajah thi ke hazrat Yaqoob alaihissalam ne ye jaanne ke bawajood ke tamam cheezon mein muassire haqeeqi ALLAH TA'ALA hi hai lekin ALLAH TA'ALA ki marzi se hi zaahiri asbaab par amal kiya.

"Haq mazhab yehi hai ke insaan munaafa wa maqaasid ke haasil karne mein aur nuqsan dene wali cheezon se bachne ki tadaabeer mein bahut zyada koshish kare jitni usey taaqat haasil hai ismein kotaahi na kare lekin apni taraf se bahut badi koshish karne ke baad yaqeen yehi rakhe ke munaafa ka haasil hona na hona zarar andaaz cheezon ka muassir hona ya na hona sab ALLAH TA'ALA ki taqdeer aur uski marzi par mauqoof hain ALLAH TA'ALA ke hukm aur uski hikmat ke mutabiq hain".

BUNIYAAMIN KI YUSUF ALAIHISSALAM SE MULAQAAT

"Aur jab pahunche Yusuf alaihissalam ke paas to Yusuf alaihissalam ne jagah di apne paas apne bhai ko usey farmaya main tumhara bhai hoon na ghamzada ho jo ye kiya karte the".

Hazrat Yusuf alaihissalam ko jab maloom hua ke tamam bhai phir misr mein aaye hain ab apne sath buniyaamin ko bhi laaye hain to "Aapne unki badi izzat wa takreem ki, un ko shaahi mehmaan khaan mein rehne ki jagah ka hukm diya aur unki mehmaan nawazi bahut achhi tarah ki".

Hazrat Yusuf alaihissalam ke bhaiyon ne aap se mulaqaat ke dauran bataya ye wo humara bhai hai jise aapne laane ka hukm diya tha hum sath liye aaye hain, aap (Yusuf) alaihissalam ne farmaya tum ne achha kiya hai ab mere paas bhi jo ghalla hai wo dene mein koi kasar nahin hogi. Bhaiyon ne aapko apne baap ka paigham bhi diya kyun ke Yaqoob alaihissalam ne beton ko alwida karte huye farmaya tha ke badshah ko mera salaam kehna aur ye kehna ke humare baap aapke liye dua kar rahe the, aap par rehmatein nichhawar kar rahe the aur aap ne jo humare sath sulook kiya hai wo iska shukriya ada karte hain aur sath hi isi mazmoon ka ek khat (letter) bhi diya khat ko padhte huye Yusuf alaihissalam aabdeeda ho gaye lekin apne jazbaat ko qaboo mein rakha taaki bhaiyon par kuchh baat zaahir na ho, Rab ta'ala ki taraf se abhi zaahir karne ka hukm nahin tha. Aapne apne bhaiyon ki daawat ki, ghulamon ko hukm diya ke dastarkhwan ko is tarah tarteeb diya jaaye ke do do bhai ek sath baithe is tarteeb se bithane par buniyaamin akele reh gaye rone lage aur kehne lage ke kaash aaj mera Yusuf zinda hota to mujhe sath bithata. Hazrat Yusuf alaihissalam ne bhaiyon ki taraf tawajjo karte huye farmaya tumhara ye bhai akela reh gaya hai unhone kaha iska saga bhai halaak ho gaya hai aap (Yusuf) alaihissalam ne farmaya achha main hi ise apne sath baitha

leta hoon aapne buniyaamin ko dastarkhwan par apne sath baitha kar khana khilaya.

Phir aap (Yusuf) alaihissalam ne apne ghulamon ko hukm diya ke raat ko sone ke liye do do bhaiyon ko ek kamra de do aaram ke waqt aap alaihissalam ne farmaya aap ka ye bhai akela hai ise mere paas hi chhod jao main ise apne kamre mein sula leta hoon. Jab hazrat Yusuf alaihissalam ne dekha ke ye apne bhai par bahut afsos karta hai to aap alaihissalam ne farmaya "Kya tum ye pasand nahin karte ke tumhare faut shuda bhai ke badle mein hi tumhara bhai ban jao?"

Buniyaamin ne rote huye kaha tumhare jaisa bhai kise milega yaani itne shafeeq aur meharban ho, wo shakhs kitna hi khush bakht hoga jise tumhare jaisa bhai mil jaaye lekin tum Raheel aur Yaqoob ke bete to nahin ho main to uske liye ro raha hoon jo mere baap aur meri maa'n ka beta tha. Aap ke riqqat aamez manaazir ko dekh kar Yusuf alaihissalam bhi rone lage uthe aur bhai ko gale laga liya, ab pehchan karane ka waqt aa chuka tha isliye apne bhai ko bataya "Beshak main hi tumhara bhai Yusuf hoon" donon bhaiyon ne ek dusre ko apne haalat se ba khabar kiya Yusuf alaihissalam ne apne bhai ko tasalli dete huye kaha "Na ghamzada ho jo ye kiya karte the".

Asal mein Yusuf alaihissalam chahte the ke bhai ke dil mein dusre bhaiyon ke khilaaf zehan mein koi baat na rahe kyun ke aapke dil mein bhaiyon ke khilaaf koi adawat baaqi nahin thi, aap alaihissalam ka dil bhaiyon ke haq mein mukammal saaf ho chuka tha darasal ab bhai bhi wo jawani ki umr wale haasid ya zaalim nahin the balki wo bhi kaafi had tak nek ho chuke the, hazrat Yusuf alaihissalam to shuru se hi bhaiyon ke haq mein dua go the.

BUNIYAAMIN KO PAAS RAKHNE KA HEELA (BAHAANA)

"Phir jab unko samaan muhayya kar diya pyaala apne bhai ki khorji mein rakh diya phir ek nida dene wale ne nida di aey qaafila wale beshak tum chor ho unki taraf tawajjo karke unhone kaha tumhari kaun si cheez gum (gayab) ho gai hai? Bole badshah ka pyaala nahin milta aur jo usey layega uske liye ek unt ka bojh hai aur main uska zaamin hoon. Unhone kaha, khuda ki qasam tumhein khub maloom hai ke hum zameen mein fasaad karne nahin aaye aur na hi hum chor hain, bole phir kya saza hai iski agar tum jhoote ho? Unhone kaha iski saza ye hai ke jiske asbaab mein mile wo hi uske badle ghulaam bane humare yahan zaalimon ki yehi saza hai. Pas talaashi leni shuru ki unke samaanon ki Yusuf alaihissalam ke bhai ki talaashi se pehle phir usey apne bhai ki khorji se nikaal liya humne Yusuf alaihissalam ko yehi tadbeer batai. Badshahi qanoon ke mutabiq unhein koi haq nahin tha ke wo usey apne paas rakhein magar ye ke ALLAH TA'ALA chahe hum jise chahein darjo buland karein aur har ilm wale se upar ek ilm wala hai".

Jo pyaala buniyaamin ke samaan mein rakha gaya tha wo badshah ke ya janwaron ke paani peene mein istemaal hota tha aur isse ghalla naap ne ka kaam bhi liya jaata tha itna qeemati tha jisse chori ki khusoosi had naafiz ho sakti thi, wo pyaala hazrat Yusuf alaihissalam ke hukm se rakha gaya aap hi us waqt hukmaran the wo pyaala aapke zere tasarruf hi tha.

"Beshak hazrat Yusuf alaihissalam ne wo pyaala khud nahin rakha tha balki aapne kisi khaadim ko hukm diya tha jisne wo rakha tha".

Aapke hukm dene ki wajah se aapki taraf mansoob hua, ye pyaala buniyaamin ko bata kar unki marzi se rakha gaya tha isliye ke jab hazrat Yusuf alaihissalam ne unhein kaha bhi ke waalid

mukarram pehle meri judai se pareshan hain to ab tumhari judai se aur zyada pareshan honge lekin wo phir bhi wahan rehne par bazid the hazrat Yusuf alaihissalam ne buniyaamin ko bataya ke agar tum yahan rehna chahte ho to ek hi heela hai ke tumhare samaan mein pyaala rakh kar uske badle tumhein yahan rakha jaaye.

"To buniyaamin ne razamandi ka izhaar kiya ke mere mutalliq jo bhi kaha jaaye mujhe manzoor hai lekin main yahan hi rahunga".

Jis tarah humari shari'at mein chori ki had hath kaatna hai is tarah Yaqoob alaihissalam ki shari'at mein us shakhs ko maal ke badle ghulaam rakha jaata, misr ke badshahi qanoon mein chor ko maara jaata tha aur maal ke badle do guna (double) wasool kiya jaata tha.

Hazrat Yusuf alaihissalam ne ye heela hazrat Yaqoob alaihissalam ki shari'at ke mutabiq kiya aur wo bhi ALLAH TA'ALA ki masheeyat se kyun ke Rab ne khud farmaya "Ye heela humne Yusuf alaihissalam ko sikhaya".

Aur jis shakhs ne aawaz dekar ye kaha tha ke agar koi shakhs wo pyaala dhoond kar layega to usey bataur inaam ek unt ka bojh diya jayega usne bhi aapke hukm se hi ye ailaan kiya tha "Uska ye aawaz dena hazrat Yusuf alaihissalam ke hukm se tha".

Ahle misr jaante the ke ye qanoon misr ka nahin, hazrat Yusuf alaihissalam ka mansha bhi ye nahin tha ke bhaiyon ko chori ke ilzaam mein muttahir kiya jaaye isliye aapne apne khaadim ko sab kuchh bataya hua tha tamam kaam aapke hukm se ho raha tha. Jab Yusuf alaihissalam ke bhai ghalla lekar nikle to pichhe se unko pukaar kar kaha gaya aey qaafila walon! "Beshak tum chor ho" is kalaam ka matlab bhi zaahir par mabni nahin "Aawaz dene wale ne ye kalaam bataur istifahaam kiya?"

Quran paak mein kai maqaam par aisa kalaam mazkooor hai jahan sirf istifahaam poshida hota hai, kehne wale ka matlab ye tha ke aey qaafila walon kya tum chor to nahin ho? Ye koi ilzaam nahin tha balki sawal tha agar qaafila walon par wo apni taraf se hi aakar un par ilzaam aa'id karte to unse puchh ne ka unhein kya ikhtiyar tha ke agar tum chor nikle to tumhari saza kya hai? Saza to unko misri qanoon ke mutabiq deni chahiye thi.

Buniyaamin ke samaan se pehle dusre bhaiyon ke samaan ko kholna bhi ittefaaqi nahin tha balki iraadatan tha. Allama Aalusi rahmatullahi ta'ala alaihi farmate hain "Tafteesh karne wale haqeeqat mein hazrat Yusuf alaihissalam ke as'haab yaani khuddam the jo aapke hukm se hi sab kaam kar rahe the dusre bhaiyon ke samaan ki tafteesh pehle hi ki gai thi ke agar sab se pehle buniyaamin ka samaan khola gaya to tohmat hum par aayegi aur tamam heela bekaar chala jayega".

Jab Yusuf alaihissalam ke bhaiyon se puchha gaya kya tum chor to nahin to unhone jawab diya "Khuda ki qasam tumhein khoob maloom hai ke hum zameen mein fasaad karne nahin aaye aur na hi hum chor hain".

Aapke bhai qasam utha kar kyun ye na kehte jab ke ab wo nek the Yusuf alaihissalam ko kunwey mein phenkne wale zamana ki tarah nahin the wo bhi hasad ki wajah se hua warna us waqt bhi wo kisi ka maal nahin khate the aur tamam aamaal unke achhe the sirf Yusuf alaihissalam ko hasad ki wajah se kunwey mein phenkne wala jurm sarzad hua tha. Ab to unke ahwaal se waazeh tha ke wo kisi ke maal mein tasarruf nahin karte na kisi ka maal khate hain aur na hi logon ki khetiyon mein apne janwar chhodte hain yahan tak ke agar unka kisi kaasht shuda kheti se guzar hota to apne janwaron ke munh baandh dete the taaki wo kisi ki kheti ko barbaad na karein aur humesha neki

ke kaamon mein mashgool rehte jin logon ki ye sifat ho'n wo kaise zameen mein fasaad phaila sakte hain khaas kar dusre mulk mein jahan unhein apni izzat ke paas rakhne ki zyada zarurat thi jab ke wo ye bata bhi chuke the ke hum ALLAH TA'ALA ke Nabi hazrat Yaqoob alaihissalam ke bete hain pehli dafa jab unki poonji unke samaan mein rakh kar wapas lauta di gai thi to wo usey wapas le aaye the bhala chor bhi aisa kaam kar sakta hai?

PARESHANI MEIN BHAIYON KA KALAAM

"Bhai bole! Agar ye chori kare to beshak isse pehle iska bhai chori kar chuka hai to Yusuf alaihissalam ne ye baat apne dil mein rakhi aur un par zaahir na ki, ji (dil) mein kaha tum badtar jagah ho aur Allah khoob jaanta hai jo baatein banate ho".

Bhaiyon ko poore maamla ka koi ilm nahin tha ke Yusuf alaihissalam yehi hain jo misr ke badshah hain aur buniyaamin ko bata chuke hain aur inko apne paas rakhne ka sirf ye heela aur bahaana hai.

Buniyaamin ke samaan se jab pyaala nikla to Nabi ke beton par dusre mulk mein is qism ki badnaami ka kitna gehra asar hua hoga ye mohtaaje bayan nahin. Har insaan ki aqal kaam kar sakti hai ke aise waqt kitni pareshani laahiq hoti hai, insaan ko zameen wa aasmaan ek nazar aate hain muttaqi insaan ka sirf tohmat ki zad mein aana hi pareshan kun hota hai. Che jaaye ke dayaare ghair mein jahan log unhein firishta seerat samajhte ho'n wahan aisi musibat aa jaaye.

Ye haqeeqat hai ke insaan bahut khushi mein aur bahut pareshani mein jo kalaam karta hai usmein aitedaal nahin hota sirf Nabi ka ye maqaam hai ke uska kalaam har waqt aitedaal par rehta hai. Bhaiyon ne samjha ke buniyaameen ne waqai chori kar li hai is par pareshan hokar aitedaal se door kalaam karte huye kaha ke isne chori kar li hai to iske bhai ne bhi ek martaba chori kar li thi.

YUSUF ALAIHISSALAM PAR CHORI KA ILZAAM KAISE?

Yusuf alaihissalam ka nana butt parast tha, aap ek martaba apne nana ka ek sone (gold) ka bana hua butt jo La'al wa Jawaahar se muzayyan tha utha laaye aur usey tod diya. Nana ke butt ko laane mein aapki waalida ka mashwara kaargar tha ke wo butt parasti chhod dein, aapka butt ko chupke se laana aur usey tod dena ibadat tha koi chori ka kaam nahin tha lekin ba zaahir aapki taraf chori ko mansoob kar diya gaya tha.

Dusri wajah ye bayan ki gai thi ke hazrat Yusuf alaihissalam apne phoophi ke zere kafaalat the jo Is'haaq alaihissalam ki aulaad mein sabse badi thi, wo aapse bahut zyada muhabbat karti thi itni muhabbat unhein khandaan mein kisi aur se nahin thi. Hazrat Yaqoob alaihissalam ne jab unse mutaalba kiya ke ab Yusuf alaihissalam ko mere hawale kar do to unhone kaha qasam hai ALLAH TA'ALA ki main ise apne aapse juda nahin kar sakti mere paas kuchh din rehne do main aahista aahista koshish karungi ke mujhe iske baghair tasalli haasil ho jaaye phir main inko tumhare hawale karungi. Jab hazrat Yaqoob alaihissalam chale gaye to unhone ek kamar band hazrat Yusuf alaihissalam ke kapdon ke nichhe aap se baandh diya, kamar band hazrat Is'haaq alaihissalam ka tha jo aapko badi hone ki wajah se bataur wiraasat mila tha.

Aapne farmaya mere baap ka kamar band gum ho gaya hai zara talaash karo kaun le gaya phir aapne kaha ghar mein hi talaash karo mumkin hai ghar ke kisi fard ne hi na le liya ho, daurane taftesh wo hazrat Yusuf alaihissalam se mil gaya jo aapke kapdon ke nichhe aapse baandh diya

gaya tha. Phir unhone hazrat Yaqoob alaihissalam ko kaha ke Yusuf alaihissalam ne mere baap ka kamar band le liya tha isliye ab ise mere paas hi rehna hoga is tarah wo apni poori zindagi hazrat Yusuf alaihissalam ko apne paas rakhne mein kamyab ho gai thi aen mumkin hai ke Yaqoob alaihissalam bhi jaante ho'n ke meri badi behan ne Yusuf alaihissalam ko apne paas rakhne ka heela kiya hai lihaza unke paas hi rehne diya jaaye.

Hazrat Yusuf alaihissalam ne bhi is baat ko parde mein hi rakha kisi ke saamne zaahir na kiya isi tarah bhaiyon ke is kehne ko iske bhai ne bhi chori ki thi abhi kisi ko na bataya dil mein hi baat ko rakha abhi tak ye waazeh na kiya ke main Yusuf alaihissalam hoon aur buniyaamin ko apne paas rakhne ka ek heela kar raha hoon, tamam baaton ko apne dil mein hi rakh kar bhaiyon ko izzat wa takreem se ma'a samaan lautane ka hukm farmaya.

BUNIYAAMIN KO BAAZYAABI KI DARKHWAST MUSTARAD

"Unhone kaha aey azeem iske baap bahut boodhe hain to hum mein se kisi ko iski jagah le lo beshak hum tumhare ahsaan dekh rahe hain Yusuf alaihissalam ne kaha Allah ki panaah hum to sirf isi ko lenge jis ke paas humara samaan mila. (Agar hum kisi aur ko lein) to hum zaalim honge".

Agarche bhai pehle bata chuke the ke agar kisi se pyaala bar aamad ho jaaye to ghulaam ban jayega lekin unki shari'at mein maaf karna aur fidya dena bhi jaiz tha isliye unhone kaha ke iske baap badi umr ke aur azeem martaba ke maalik hain isliye ye maaf karne ke qaabil hai ya iska fidya le liya jaaye aur hum mein se kisi ek ko apne paas bataur rehan (girwi) rakh liya jaaye, jab hum fidya de denge to apne paas rehan (girwi) rakhe huye bhai ko chhuda lenge ya ise maaf kar diya jaaye aur hum mein se kisi ek ko ghulaam bana liya jaaye, aap ka maaf farma dena hum par bahut bada ahsaan hoga hum aapke pehle bhi ahsaan dekh chuke hain kyun ke aapne pehle humari poonji bhi wapas louta di, ghalla bhi diya, izzat wa takreem se apne paas bulaya, mehmaan nawazi ki, shahaana makanon mein rehne ki jagah di kitne hi ahsaan aapke humare saamne hai.

Aap (Yusuf) alaihissalam ne do tok alfaaz mein mukhtasar jawab diya, hum to sirf ise apne paas rakhenge jisse humara samaan mila hai dusre ko apne paas rakh kar zaalim nahin ban sakte aur haqeeqatan saara maamla ALLAH TA'ALA ke hukm se chal raha tha, abhi Yaqoob alaihissalam ko aur imtehan mein muhtala karna maqsood tha isliye maaf nahin kiya maaf to tab kiya jaata jab koi jurm hota jab jurm hi nahin tha to maaf karne ka maqsad hi kuchh nahin tha.

ALLAH TA'ALA ne aapko hukm diya tha ke abhi maaf nahin karna, dar guzar nahin karna aur koi badla nahin lena kyun ke Yaqoob alaihissalam ko abhi aur shadeed mehnat mein muhtala karna hai.

BADE BHAII KA MISR MEIN REHNA AUR DUSRON KO WAPAS BHEJNA

"Phir jab isse na ummeed huye alag jakar sar goshiyan karne lage unka bada bhai bola kya tumhein khabar nahin ke tumhare baap ne tum se Allah ka ahed (waada) le liya tha? Aur isse pehle Yusuf (alaihissalam) ke haq mein humne kaisi taqseer ki? To main yahan se na hatunga yahan tak ke mere baap ijazat dein ya Allah mujhe hukm farmaye aur uska hukm sabse behtar hai. Apne baap ke paas laut kar jao phir arz karo, aey humare baap beshak aap ke bete ne chori ki aur hum to itni hi baat ke gawah hote the jitni humare ilm mein thi aur hum ghaib ke nigezbaan na the aur

isse puchh dekhiye jis mein hum the aur us qaafila se jismein hum aaye aur hum beshak sachhe hain".

Ibtedai taur par jab bhaiyon ki apeel Yusuf alaihissalam ne radd farma di to yahooda ghussa mein aa gaya aur ye jab ghussa mein aata tha to uske jism ke baal khade ho jaate the agar ghussa ke haal mein ye cheekh maarta to haamila auraton ke hamal gir jaate, us waqt tak uska ghussa thanda nahin hota tha jab tak hazrat Yaqoob alaihissalam ki aulaad mein se hi koi shakhs uske jism ko hath na lagata. Usne apne dusre bhaiyon ko kaha tum bazaar ke logon se muqabla karo, inhein mere qareeb na aane do main azeez e misr se muqabla karta hoon main usey aapke qareeb nahin aane doonga. Yusuf alaihissalam ne apne chhote bete ko kaha ke jakar uske jism ko chhoo do jab usne yahooda ke jism ko hath lagaya to uska ghussa thanda ho gaya.

Jab ye log buniyaamin ko chhudane mein nakaam ho gaye to logon se alag hokar ek dusre se mashwara karne lage ke ab kya kiya jaaye kyun ke apne waalid mukarram se bahut pukhta waada karke aur bada wasooq dila kar buniyaamin ko le gaye the aur pehle bhi hazrat Yusuf alaihissalam ke maamla mein un par tohmat aa'id ho chuki thi ke tum jhoote ho, ab bahut pareshan the ke agar ab isi tarah wapas jaate hain to baap bahut zyada pareshan honge aur ye baat bhi madde nazar thi ke ghar wale ghalla ke liye mohtaaj hain wapas jaana bhi zaruri hain aur agar sab nahin jaate to baap khayaal karenge ke kahin sab faut to nahin ho gaye aur agar buniyaamin ke baghair sab wapas laut tey hain to apne baap ko kaise munh dikhayenge? Aakhirkar sab se bade ne kaha tum chale jao main nahin jaata ya to mujhe baap ijazat dein to wapas jaonga ya Allah koi faisla farma de. Sabse bade se muraad ya to sham'oon hai jo aqal wa danish mein sabse bada tha, zyada mashhoor yehi hai ke ye yahooda hi tha jisne hazrat Yusuf alaihissalam ko qatl karne se bhi bachaya tha us ne kaha tum jakar baap ko batao tumhare bete ne chori kar li hai yaani uski taraf chori ko mansoob kar diya gaya hai, aap basti se puchh lein ya qaafila walon se poochh lo hum sachhe hain. Humare saamne to jo baat aai hai wo hi bayan kar rahe hain basti se puchh ne ka maqsad ya to ye hai ke lafz **اهل محروف** hai yaani basti walon se puchh lo aur ya maqsad ye ho sakta hai "Aap (Yaqoob) alaihissalam janwaron deewaron waghaira se puchhiye yaqeenan aapko jawab denge aur batayenge ke hum sach keh rahe hain beshak aap to akaabir Ambiya -e- kiraam se hain jamadaat ko Allah aapse kalaam karne ki taufeeq ata farma de koi baa'id nahin aur aapka ye mojiza hoga yaqeenan ye jamadaat bhi humare sachhe hone ke mutalliq aapko batayenge".

HAZRAT YAQOOB ALAIHISSALAM NE FARMAYA

"Yaqoob (alaihissalam) ne kaha tumhare nafs ne tumhein kuchh heela bata diya, pas sabr achha hai qareeb hai ke Allah un sab ko mujhse milaye beshak wo hi ilm wa hikmat wala hai aur (aapne) unse munh phera aur kaha haaye afsos! Yusuf ki judai par aur unki aankhein gham mein safed ho gai aur wo ghussa khate rahe".

Hazrat Yaqoob alaihissalam ne beton ke kalaam ko radd kar diya aur farmaya ke tum ye heela bana rahe ho ye kaise ho sakta hai misr ka badshah mere bete ko chori ke ilzaam mein apne paas ghulaam bana le jab ke uske qanoon mein ye hai hi nahin ke kisi ko chori ke ilzaam mein ghulaam banaya jaaye. Aap alaihissalam hazrat Yusuf alaihissalam ki judai par gham kha rahe the halanki taaza gham buniyaamin ka hai.

Iski ek wajah pehle zikr ho chuki hai ke ALLAH TA'ALA ne aapko ilm ata farma diya tha ke misr

ka azeer Yusuf alaihissalam hai lekin abhi zaahir karne ka waqt nahin tha.

Dusri wajah Allama Aalusi ne bayan farmai ke asal musibat wa gham Yusuf alaihissalam ka hi tha baaqi gham uske upar murattab ho rahe the matlab ye tha ke Yusuf alaihissalam ki judai ka gham hi kaafi tha abhi to wo hi taaza hai ye aur gham us par murattab ho gaya.

Teesri wajah ye thi ke buniyaameen aur yahooda ke mutalliq to zaahir taur par maloom tha ke wo zinda wa salamat misr mein hain lekin hazrat Yusuf alaihissalam ke misr ke badshah hone ko zaahir nahin karna tha lekin maloom tha isliye kaha Yusuf par afsos hai khud bhi juda hai aur buniyaamin aur yahooda ko bhi juda karne ka sabab ban gaya. Aap (Yaqoob) alaihissalam isi gham mein bilkul khamosh rehne lage jis tarah ghussa se bhara hua shakhs apne munh par khamoshi ki mohar laga leta hai kisi se guftagu karna pasand nahin karta.

YAQOOB ALAIHISSALAM KE RONE KI AJEEB HIKMAT

Ba zaahir hazrat Yaqoob alaihissalam jaise jaleelul martabat paigambar ka apne farzand ki muhabbat mein itna waarafa ho jaana aur uske hijr wa firaaq mein ro ro kar aankhein safed kar dena aapke shayaan e shaan maloom nahin hota. Allama Aalusi rahmatullahi ta'ala alaihi farmate hain ke ahle maarfat ne is khalish ko ye keh kar door kiya hai ke husne Yusuf ko aapke liye jamaale ilaahi ka aaina bana diya gaya tha wo is tal'at zeba ke aaina mein tajalliyaate ilaahiya ka mushahida farmaya karte the jab hazrat Yusuf alaihissalam aapki nigahon se ojal ho gaye to anwaare khudawandi ki lazzate deed se mehroom ho jaane ke baa'is aap bechain aur be qaraar ho gaye.

Iske baad Allama Aalusi rahmatullahi ta'ala alaihi tehreer farmate hain "Yaani mujhe apni zindagi ki qasam! Agar hazrat Yaqoob alaihissalam ALLAH TA'ALA ki is tajalli ka mushahida karte jo fakhre maujoodaat Muhammad Rasoolullah ﷺ ke husn wa jamaal mein darkhashan hai to unhein husne Yusuf yaad hi na rehta aur unke hijr wa firaaq mein aapka ye haal na hota".

Hazrat Maulana Sanaullah Paanipatti ne ye shubaha aur iska jawab badi sharah wa bast ke sath likha aur bade aarifaana andaaz mein is haqeeqat ko bayan farmaya ke hazrat Yusuf alaihissalam ka husn anwaare ilaahiya ki jalwa gaah tha iske baad Mujaddid Alfe Saani ke kalaam ke ek taweel iqtebaas naql kiya hai jismein Hazrat Mujaddid farmate hain ke khaatimul Ambiya ﷺ ki zaate aqdas murabbi aur mabda e taai'in ALLAH TA'ALA ki sifat ilm hai jo tamam sifaat se qareeb tar aur mehboob tar hai aur ilm ka husn wa jamaal itna lateef aur buland martabat hota hai ke usey nigahein pa nahin sakti isiliye huzoor Nabi Rehmat ﷺ ke kamaale husn ko humari nazarein sahih taur par nahin dekh sakti, Huzoor ﷺ ka husn wa jamaal qiyamat mein be naqaab hoga us din dunya ko pata chalega ke husn "husn Muhammadi hi hai aur jamaal jamaale Ahmadi hi hai.

Iske baad Hazrat Mujaddid rahmatullahi ta'ala alaihi raqam taraaz hain ke Yusuf alaihissalam ke husn par to sirf hazrat Yaqoob alaihissalam aur dusre log faraipta (aashiq) the lekin huzoor Nabi Kareem ﷺ ke husn wa jamaal se khaaliqe kinaat muhabbat farmata hai. Hazrat Mujaddid ne tasawwuf ki makhsoos zabaan mein is mas'ale par guftagu ki hai jo aam logon ke ilm wa feham se baala tar hai maine aam feham andaaz mein aap rahmatullahi ta'ala alaihi ka mudda aur khulasa pesh kiya hai taaki awaam bhi lutf andoz ho sakein.

YAQOOB ALAIHISSALAM KE BETON NE AAPKI PARESHANI KO DEKH KAR KAHA

"Kaha Allah ki qasam! Aap humesha Yusuf alaihissalam ko yaad karte hain yahan tak ke gor kinaare ja lagein ya jaan se guzar jayein. Aap (alaihissalam) ne kaha main to apni pareshani aur gham ki fariyaad us Allah hi se karta hoon aur main jaanta hoon jo tum nahin jaante".

Beton ne aapse kaha ke aap Yusuf alaihissalam ki yaad mein itna gham karte hain aur rote hain isse mareez ho jayenge ya isi gham mein faut ho jayenge pehle hi aap itni mashaqqat aur pareshani mein muftala hain humein dar hai ke aapki takleef badh jayegi isliye aap bahut gham na karein aur na royein aapne farmaya main uska zikr tumhare saamne to nahin kar raha mujhe to jis se zikr karna hai usse kar raha hoon yaani meri fariyaad ALLAH TA'ALA se hai insaan jab ALLAH TA'ALA se fariyaad karta hai to wo muhaqqekeen ke jumra mein aata hai Huzoor ﷺ Rab ke huzoor arz karte "Aey Allah teri raza ki panaah teri narazgi se ho aur teri maafi ki panaah tere ghazab se aur teri hi panaah tujh se".

Aap alaihissalam ne farmaya ALLAH TA'ALA ki rehmat aur uske ahsanaat ko jo main jaanta tum nahin jaante "Kyun ke ALLAH TA'ALA ko hi khushi ata farmani hai usi ko ghamon ko door karna hai jo humare weham wa gumaan mein bhi nahin".

Isse waazeh ishaara is taraf tha ke Yusuf alaihissalam ke milne ki badi qawi ummeed hai, Rab ne jo ilm mujhe diya hai wo tumhein nahin diya.

HAZRAT YUSUF ALAIHISSALAM AUR BUNIYAAMIN KI TALAASH KE LIYE BETON KA BHEJNA

"Aey beton! Jao Yusuf (alaihissalam) aur uske bhai ka suraagh lagao aur Allah ki rehmat se na ummeed na ho beshak Allah ki rehmat se na ummeed nahin hote siwaye kafiron ke. Phir jab wo Yusuf (alaihissalam) ke paas pahunche bole aey azeez! Humein aur humare ghar walon ko musibat pahunchi aur hum be qadr poonji lekar aaye hain aur aap humein poora naap dijiye aur hum par khairat kijiye beshak Allah khairat karne walon ko sila deta hai".

Jab hazrat Yaqoob alaihissalam ne bataya ke ALLAH TA'ALA se jo main jaanta hoon tum nahin jaante ho to iske baad beton se farmaya jao Yusuf alaihissalam aur uske bhai ko talaash karo teesre ka zikr nahin kiya halanki yahooda bhi reh gaya tha isliye ke uska wahan rehna ikhtiyari tha uske wapas laane mein koi mushkil nahin thi lekin Yusuf alaihissalam ka wahan rehna ALLAH TA'ALA ke hukm se tha ismein Rab ki marzi ka intezaar tha. Isse pehle aaj tak Yusuf alaihissalam ko talaash karne ke mutalliq baap ne beton ko nahin kaha aaj kyun kaha? Buniyaamin ke mutalliq maloom hai ke wo azeze misr ke paas chori ke ilzaam mein ghulaam hone ki haisiyat se paband hai phir ye kehna ka kya matlab hai ke Yusuf alaihissalam ko aur uske bhai ko talaash karo, unka suraagh lagao pas baat ek hi hai ke ALLAH TA'ALA ki taraf se jo Yaqoob alaihissalam jaante the wo aur koi nahin jaanta tha ab aap ko maloom tha ke is martaba buniyaamin ke sath Yusuf alaihissalam ka pata bhi chal jayega ALLAH TA'ALA ki taraf se aazmaish ka waqt khatm hone wala hi hai. Aap alaihissalam ne farmaya "ALLAH TA'ALA ki rehmat se na ummeed na ho" isse bhi waazeh ho

raha tha ke ab ALLAH TA'ALA ki rehmat ka waqt aa chuka tha ab Yusuf alaihissalam ki mulaqaat se raahat hogi.

Khayaal rahe rooh ka asal maayne hai aisi raahat jo saans lene se hoti hai ya subah ki hawa se jo sukoon haasil hota hai baad mein har qism ki raahat wa rehmat par iska itlaaq hone laga. Aap alaihissalam ne farmaya ALLAH TA'ALA ki rehmat se sirf kafir hi na ummeed hote hain kyun ke ALLAH TA'ALA ki rehmat se na ummeed insaan us waqt hota hai jab uska aqeeda ho ke ALLAH TA'ALA kamaal par qaadir nahin ya wo ye samjhe ke ALLAH TA'ALA ko tamam cheezon ka ilm nahin ya wo ye khayaal kare ke ALLAH TA'ALA kareem nahin balki bakheel hai ye tamam wajooch kafiron mein hi paai jaati hain. Bhaiyon ne kaha hum be qadr yaani thodi miqdaar mein aur jo zyada khari bhi nahin poonji lekar aaye hain aap humari poonji ko na dekhein balki apni meharbani ko dekhein, humein poora poora naap kar ghalla dein kyun ke humara khandaan bahut musibat mein hai. Yusuf alaihissalam ne bhaiyon ki zabaani ghar ke haalat sune to aap par riqqat taari ho gai aankhein dabdaba gai, khayaal rahe ke yahan bhaiyon ne jo ye kaha iska matlab sadqa ka mutaalba nahin kyun ke jameea Ambiya -e- kiraam aur unki aulaad par sadqa haraam tha taaki unki nazar makhlooq ki taraf na uthe aur unse kam tar nazar na aayein isliye yahan iske maayne hai hum par bhalai karo, iska ek matlab ye bhi ho sakta hai ke ab to wo ghalla lene nahin gaye the balki hazrat Yusuf alaihissalam aur buniyaamin ko talaash karne gaye the lihaza unka ye kehna ke hum par meharbani karo humare bhai ko humare sath wapas bhej do albatta pehle unhone baat ghalla se chhedi taaki azeez e misr ko maloom ho jaaye ke iske ahsaananon ko faramosh nahin kar sake bawajood ke humare bhai ko apne paas rakh liya hai lekin phir bhi humare baap ne humein aapke paas bheja hai.

YUSUF ALAIHISSALAM NE APNE AAPKO ZAAHIR KAR DIYA

"Yusuf (alaihissalam) ne kaha ke kuchh khabar hai tum ne Yusuf aur uske bhai ke sath kya kiya tha? Jab tum nadaan the unhone kaha kya sachmuch aap hi Yusuf (alaihissalam) hain? Aap alaihissalam ne kaha main Yusuf hoon aur ye mera bhai hai beshak Allah ne hum par ahsaan kiya. Beshak jo parhezgaari aur sabr kare to Allah nekon ke ajr ko zaaya nahin karta".

Jab bhaiyon ne aakar ghalla ka mutaalba kiya aur ishaara se kaha ke hum par reham karein, maqsad kuchh ye bhi tha ke buniyaameen ko chhod do lekin zaahir taur par ye nahin keh rahe the to ALLAH TA'ALA ne Yusuf alaihissalam ko "wahi" ya "ilhaam" ke zariye khabar kar diya ke inke baap ne isliye bheja hai ke Yusuf aur uske bhai ko talaash karo to aapne jab ye dekha ke ye apne maajra ko zaahir nahin kar rahe hain to aapne khud hi kalaam ka aagaz kar diya. Aap alaihissalam ne khud bhaiyon se kaha wo khat jo tumhein baap ne mere liye diya hai wo mujhe de do unhone jab khat diya jis mein tehreer tha ke "Humara khandaan shuru se hi masaib wa aalam ki aazmaishon se guzar raha hai main us dada Ibrahim khaleelullah alaihissalam ka pota hoon jiske hath paanv baandh kar aag mein daal diya gaya tha ALLAH TA'ALA ne unhein najaat di mera ek pyaara beta Yusuf tha jise uske bhai sath le gaye lekin wapas aakar uski khoon aalooda qamees pesh kar di ke usey bhediya kha gaya hai, ro ro kar meri aankhon ki beenai zaaya ho gai, phir uske dusre bhai buniyaamin ko ghalla lene ke liye ye sath le gaye chori ke ilzaam mein tum ne usey apne paas rakh liya hai humare khandaan ka shewa chori karna nahin aur na hi humara khandaan chori karne

ke liye paida kiya gaya hai. Tum mere bete ko wapas karo warna main tumhare khilaaf Rab ke huzoor dua karunga" ye khat padhte hi Yusuf alaihissalam par zyada riqqat taari ho gai.

Jab Yusuf alaihissalam ko bhai kunwey mein phenk rahe the to ALLAH TA'ALA ne Yusuf alaihissalam ke dil mein ilqa kiya tha tum zarur bil zarur inko in maamlaat ki khabar doge us waqt to Yusuf alaihissalam ko bhi maloom nahin tha ke main kaise aur kis waqt aur kis haal mein bhaiyon ko bataoga ke tum ne mere sath kya sulook kiya tha.

Jab Yusuf alaihissalam ko kunwey mein daala ja raha tha us waqt aap bachpan ki wajah se aajiz wa naatwan the aur bhai bade qad aawar jaseem aur taaqatwar the lekin aaj Yusuf shaahi takht par jalwagar the aur aap ke bhai bade adab wa ahteraam se aapse ghalla ka mutaalba kar rahe the yoon kahein ke kal ke taaqatwar aaj saraapa ijz ban kar baithe hain aur kal ka aajiz wa naatwan aaj shaahi takht ka maalik, ajeem taaqatwar hai.

Yusuf alaihissalam apne khandaan ke riqqat aamez manaazir ko dekh kar apne baap ki pareshan haali aur riqqat aamez khat ko dekhne ke baad ALLAH TA'ALA ke is hukm ke mutabiq ke ek din tumko apne bhaiyon ke kaar naamon ki khabar deni hai, aaj Yusuf alaihissalam in alfaaz mein bhaiyon ke saamne apne aap ko zaahir karne ke liye kalaam shuru farma rahe hain "Kya tumhein maloom hai ke tum ne Yusuf alaihissalam aur uske bhai ke sath kya sulook kiya hai? Jab tum jaahil the kalaam ki ibteda hi aise andaaz se ki ke bhaiyon ko jab pata chale ke main Yusuf hoon to wo darein nahin lihaza kaha ye bas kuchh tum ne nadaani aur jahaalat ki wajah se kiya tha" aur Nabi kabhi un logon ki kaarwaiyon ka inteqaam nahin liya karta jo unhone be ilmi ki wajah se ki ho'n. Jab aap alaihissalam ne bhaiyon se puchha to unhone aapke andaaz e kalaam se ya aapke muskurane ki wajah se daanton ki chamak se pehchante huye puchha kya aap Yusuf to nahin? Aapne kaha haan main Yusuf hoon aur ye mera bhai hai yaani meri maa'n ka beta hai ALLAH TA'ALA ne hum par ahsaan kiya hai yaani imtehan lene ke baad humein ye mansab ata kiya hai jo tum dekh rahe ho, sath sath bhaiyon ko kaha ke ALLAH TA'ALA taqwa aur sabr karne wale nek logon ke ajr ko zaaya nahin karta. Ishaara tha ke agar tum ne bhi taqwa haasil kiya to ALLAH TA'ALA ka karam tum par ho jayega.

BHAIYON KI MAAZRAT AUR AAPKA MAAF KARNA

"Yusuf alaihissalam ke bhaiyon ne kaha aur beshak Allah ne hum par aapko fazeelat di aur beshak hum khatawaar the. Aap (Yusuf) alaihissalam ne kaha aaj tum par kuchh malaamat nahin Allah tumhein maaf kare aur wo sab meharbanon se badh kar meharban hai".

Jaise hi Yusuf alaihissalam ne apne bhaiyon ke saamne zikr kiya ke main Yusuf hoon aur ALLAH TA'ALA ne hum par ahsaan kiya hai aur jo shakhs bhi gunahon se bachta hai aur logon ki azeeyat par sabr karta hai ALLAH TA'ALA usey zaaya nahin karta to ye sun kar aap ke bhaiyon ne aapke kamalaat ka aiteraaf karte huye kaha "Allah ne aapko hum par ilm, hauslamandi, aqal, kamaal, fazl wa husn aur badshaahat mein fazeelat ata ki" aur bhaiyon ne apni ghalti ka aiteraaf karte huye kaha "Aur beshak hum khatawaar the". Aksar mufasssereen is par muttafiq hain ke unhone uzr pesh kiya ke hum ne aapko jo kunwey mein daala aur aapko becha, ghar se nikaala aur aap ko waalid se door kiya ye sab humari khatayein hain. Bhaiyon ki maazrat par Yusuf alaihissalam ne farmaya "Aaj tum par kuchh malaamat nahin yaani na tum par koi aar (sharm) hai aur na kuchh taubeekh hai

yaani ye ailaan aaj se main humesha ke liye kar raha hoon kabhi bhi tumhein maazi (past) ke waqiyaat par aar nahin dilai jayegi Allah tumhein maaf kare aur wo sab meharbanon se badh kar meharban hai".

Bhaiyon ke liye dua karke unke dil ko mazeed tasalli di ke maine to mukammal dil se maaf kar diya hai aur dua hai ALLAH TA'ALA tumhein maaf kare aur wo sab meharbanon se badh kar meharban hai.

Yusuf alaihissalam ke bhai jab bahut zyada naadim ho rahe the aur arz kar rahe the ke tum to humein subah wa shaam apne dastarkhwan par bitha kar khana khilate rahe lekin hum ne aapse jo kaar guzaariyan ki humein to unse bahut badi nadaamat ho rahi hai to aapne fayyazi ka muzaahira karte huye kaha mere bhaiyon tum naadim kyun hote ho mujhe to tumhare aane se bahut badi khushi hui hai kyun ke main misr ka hukmraan bhi ban gaya hoon aur misri log mere ghulaam ban kar aazad huye lekin phir bhi unke zehanon mein ye baat zarur hogi ke 20 dirham ka khareeda hua ghulaam misr ka haakim ban gaya lekin aaj unke saamne ye waazeh ho chuka hai ke tum mere bhai ho, main Ibrahim alaihissalam ka parr pota hoon koi ghulaam nahin tha, taqdeer aur Rab ki taraf se aazmaish ki wajah se ghulamiyat se muttasif hua, aaj tumhare aane aur mere zaahir karne se sab logon ki nazaron mein mujhe azmat mili hai aur meri sharafat aur khandaane nubuwat ka ek fard hone ki haisiyat se mera bol baala hua.

Nabi Kareem ﷺ ne Fateh Makka ke din ka'aba shareef ke darwaze par khade hokar quraish ke logon ki taraf mutawajjeh hokar puchha jinhone sahaba kiraam par tarah tarah ke mazaalim dhaaye the balki khud Nabi Kareem ﷺ ko iza rasaniyon mein koi kasar baaqi na chhodi thi.

"Tumhara mere mutalliq kya khayaal hai ke main aaj tumhare sath kaisa sulook karunga?" to sab quraish ne Huzoor ﷺ ki khidmat mein arz kiya "Hum aapke mutalliq bhalai ka gumaan hi karte hain kyun ke aap Kareem bhai aur Kareem bhai ke bete hain" yaani humare khandaan mein aapki rehmat aur aapka karam mashhoor wa maroof hai aap to mauroosi taur par hi kareem chale aa rahe hain humein ummeed hai ke aap kabhi bhi hum se inteqaam nahin lenge, quraish ki ye baat sun kar Huzoor ﷺ ne farmaya aaj main tumhare liye wo hi ailaan kar raha hoon jo mere bhai Yusuf alaihissalam ne apne bhaiyon ke liye kiya tha "Aaj tum par koi malaamat nahin".

Ek riwayat mein ye bhi hai ke jab Abu Sufyaan radiallaho ta'ala anhu imaan laane ki garz se aaye to Hazrat Abbas radiallaho ta'ala anhu ne unhein kaha jab Nabi Kareem ﷺ ki khidmat mein haazir hona to ye tilawat karna لَا تَتْرِبْ عَلَيْكُمُ الْيَوْمَ to unhone aisa hi kiya Nabi Kareem ﷺ ne farmaya "Allah tumhari maghfirat farmaye aur uski bhi jisne tumhein sikhaya".

MISR SE QAMEES KI RAWANGI AUR YAQOOB ALAIHISSALAM KO KHUSHBU AANA

"Yusuf (alaihissalam) ne kaha ye meri qamees le jao ise mere baap ke munh par daalo unki aankhein khul jayengi aur apne sab ghar walon ko mere paas le aao. Jab qaafila misr se juda hua yahan unke baap ne kaha beshak main Yusuf (alaihissalam) ki khushbu paata hoon agar mujhe ye na kaho ke seedhi soch se hat gaya hai".

Hazrat Yusuf alaihissalam ko kaise pata chala ke qamees ko aankhon par daal ne se baap ki beenai wapaa jayegi? Aapko ALLAH TA'ALA ki taraf se "wahi" ke zariye maloom hua agar "wahi" na hoti to aapko iska pata na chalta kyun ke aqal mein aane wali baat hi nahin.

WO QAMEES KAUN SI THI?

Ye aam qamees thi jo aapne zeb tan kar rakhi thi ya ke wo qamees thi jo Ibrahim alaihissalam ko aag mein pehnai gai thi aur jannat se laai gai thi baad mein wo hazrat Is'haaq alaihissalam aur Yaqoob alaihissalam ke paas pahunch gai, Yaqoob alaihissalam ne Yusuf alaihissalam ko bhaiyon ke sath bhejte waqt aapke gale mein bataur taweez daali thi ab Jibreel ameen ne aakar aap se farmaya ke ye qamees apne walid ki taraf bhej do taaki unhein iske zariye nazar wapas mil jaaye.

Yusuf alaihissalam ne bhaiyon ko kaha ke tum ghar walon ko mere paas le aao, us waqt Yaqoob alaihissalam ke ghar ke afraad jin mein mard auratein bachhe yaani aapki aulaad ya aulaad ki aulaad waghaira 72 se 96 tak the (mukhtalif aqwaal milte hain.) Ye tadad badhte badhte yahan tak pahunch gai ke jab ye bani israel Moosa alaihissalam ke sath nikle to sirf jawan mardon ki tadad 6 lakh thi, boodhe mard auratein aur bachhe unke alaawa the.

Jab misr se qamees Yaqoob alaihissalam ke ghar laane ke liye nikaala gaya to Yaqoob alaihissalam ne uski khushbu soongh li, aapne beton ke baghair dusre ahle khana ko kaha mujhe Yusuf alaihissalam ki khushbu aa rahi hai agar tum meri raaye ko za'if na samjho.

"Hazrat Yaqoob alaihissalam ki ye guftagu beton ke sath na hui thi kyun ke wo maujood na the". Hazrat Yaqoob alaihissalam ne itni door se khushbu kaise soongh liya? Iska jawab waazeh hai ke ALLAH TA'ALA ki qudrat se koi baa'id nahin aur khusoosan jab aapko qamees se uthne wali jannat ki khushbu aai to aap (Yaqoob) alaihissalam ne farmaya ke ye khushbu us jannati qamees ke baghair kisi aur ki nahin ho sakti to ahle khana ne kaha "Unhone kaha khuda ki qasam aap (Yaqoob alaihissalam) usi purani khud raftagi mein hain phir jab khushi sunane wala aaya usne wo qamees Yaqoob alaihissalam ke chehre par daali to aap (Yaqoob) alaihissalam ki aankhein phir aayi to aap alaihissalam ne kaha main nahin kehta tha ke mujhe Allah ki taraf se wo maloom hai jo tum nahin jaante".

Hazrat Qataada radiallaho ta'ala anhu ka qaul hai ke haazireen ne jo ye kaha tha :

إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ

Iska maayne ye hai "Tum to abhi Yusuf ki purani muhabbat mein hi waarafa ho, aap unko bhi bhool nahin sakte aur na aapke dil se nikal sakte hain (halanki wo kab ke mar chuke hain)".

Qamees laane wala aur khushkhabari dene wala aapka beta Yahooda tha. Hazrat Mujaahid radiallaho ta'ala anhu ka qaul hai ke yahooda ne apne bhaiyon ko kaha "Tumhein maloom hai ke beshak main hi apne baap ke paas gham dilane wali qamees lekar gaya tha (yaani aapko kunwey mein daal kar khoon aalooda qamees maine hi pesh ki thi) isliye ab tum tamam mujhe ijazat do ke khush karne wali qamees bhi main hi lekar jao, sab bhaiyon ne unko ijazat de di".

Hazrat Yaqoob alaihissalam ke paas qamees laane wale ne aap ki aankhon par qamees ko daal diya ya aap alaihissalam ko qamees de di gai aur aap ne khud hi qamees ko apni aankhon par lagaya.

"Insaani fitrat ki ye aadat jaari hai ke jab kisi cheez mein uska ye aiteqaad ho ke ismein barkat paai jaati hai to wo usey apne chehre par malta hai".

Qamees ko aankhon par lagane se beenai wapas apni asli haalat par aa gai aap ne khushkhabari laane wale shakhs se puchha tum ne Yusuf (alaihissalam) ko kaise haal mein chhoda hai? To usne kaha wo to misr ke badshah hain aap alaihissalam ne farmaya "Mujhe badshaahat se kya garz? Ye batao tum ne usey kis deen par chhoda? To usne kaha islam par to aapne farmaya ke ab nemat ki

takmeel hui ke khushkhabari kaamil haasil ho gai".

Ab aapne tamam ahle khana ko aur aane wale tamam beton ko kaha "Jab maine tumhein misr bheja tha aur tumhein hukm diya tha ke Yusuf ko talaash karo aur maine tumhein ALLAH TA'ALA ki rehmat se na ummeed hone se mana kiya tha to maine us waqt tumhein kya na kaha tha ke ALLAH TA'ALA se jo main jaanta hoon wo tum nahin jaante yaani mujhe ye maloom tha ke Yusuf alaihissalam zinda hain".

Ye bhi khayaal karein ke buniyaameen ke mutalliq maloom tha ke wo misr mein hai to phir ye kehna ke Yusuf aur uske bhai ko talaash karo ismein bahut waazeh ishaara tha ke donon ek jagah hi hain.

YAQOOB ALAIHISSALAM KE BETON KA AAPSE MAAFI TALAB KARNA

"(Aapke beton ne) kaha aey humare baap humare gunahon ki maafi mangiye!
Beshak hum khatawaar hain aap alaihissalam ne kaha jaldi main tumhari bakhshish apne Rab se chahunga beshak wo hi bakhsh ne wala hai".

Beton ne "Aey humare baap" keh kar aap alaihissalam se apne gunahon ki maghfirat talab karne ki darkhwast ki ke aap humare baap hain, shafeeq hain, hum khatawaar hain aap darguzar karte huye humare liye ALLAH TA'ALA se humari ghaltiyon ki maafi talab karein agar aapne humare liye dua na ki to hum apni ghaltiyon ki wajah se ALLAH TA'ALA ki giraft mein aakar halaak ho jayenge, aap agar reham nahin karenge to hum par aur kaun reham karega? Aap alaihissalam ne waada farmaya ke main jaldi hi tumhari bakhshish apne Rab se talab karunga aur humesha talab karta rahunga usi waqt bakhshish talab nahin farmai ke aap sehar ke waqt ke muntazir the ke us waqt dua jaldi qabool hoti hai ya uski wajah ye thi "Beshak aap ne jumu'ah ki raat tak muakhkhar kiya tha ke wo waqt zyada qabooliyat ka hota hai".

Isse un logon ke liye lamha e fikriya hai jo jumerat ki shaam yaani jumu'ah ki raat apne faut shuda hazraat ke liye dua e maghfirat karne walon ko bid'at ka murtakib qaraar dete hain. Kaash un juhla ko ye pata chal jaata ke jumu'ah ki raat dua ki qabooliyat ka zyada yaqeen hona pehle Ambiya -e-kiraam se aa raha hai.

YAQOOB ALAIHISSALAM AUR AAPKE KHANDAAN KI MISR MEIN AAMAD

"Phir jab wo sab Yusuf (alaihissalam) ke paas pahunche usne apne baap ko apne paas jagah di aur kaha misr mein dakhil ho Allah chahe to amaan ke sath aur apne maa'n baap ko takht par bithaya aur sab uske liye sajda mein gire aur Yusuf (alaihissalam) ne kaha aey mere baap ye mere pehle khwab ki tabeer hai, beshak ise mere Rab ne sachha kiya aur beshak usne mujh par ahsaan kiya ke mujhe qaid se nikaala aur aap sab ko gaanv se le aaya baad iske ke shaitan ne mujh mein aur mere bhaiyon mein na chaaqi kara di thi. Beshak mera Rab jis baat ko chahe aasan kar de, beshak wo hi ilm wa hikmat wala hai".

Hazrat Yusuf alaihissalam ne apne waalid maajid ko unke ahel wa aulaad ke bulane ke liye apne bhaiyon ke sath 200 sawariyan aur kaseer saaman bheja tha, hazrat Yaqoob alaihissalam ne misr ka

iraada farmaya aur apne ahel ko jama kiya mashhoor qaul ke mutabiq 72 ya 73 mard aur auraton ki tadad thi.

Hazrat Yaqoob alaihissalam misr ke qareeb pahunche to hazrat Yusuf alaihissalam ne misr ke badshah e aazam ko apne waalid maajid ki tashreef aawari ki ittela di aur 4000 lashkari aur bahut se misri sawaron ko humraah lekar aap apne waalid mukarram ke istiqbaal ke liye sadaha reshmi farere udate huye katarein baandhe huye rawana huye. Hazrat Yaqoob alaihissalam apne bete yahooda ka sahara liye tashreef la rahe the jab aapki nazar lashkar par padi aur aapne dekha ke bade zarq barq sawaron se sehara par ho raha hai to aap (Yaqoob) alaihissalam ne farmaya aey yahooda kya ye Firaun misr hai (misr ke badshah ka laqab Firaun tha) jiska lashkar is shaan wa shaukat se aa raha hai? Arz kiya nahin ye to aapke farzand Yusuf alaihissalam aapke istiqbaal ke liye aa rahe hain.

Khayaal rahe ke Yusuf alaihissalam us waqt azeze misr yaani wazeere aazam the, mufasssereen kiraam ne aapke liye lafz ملك (malik) istemaal kiya hai jiska maayne badshah hai lekin farq is tarah kar liya jaaye aap badshah the aur walid bin riyaan badshahe aazam tha. Hazrate Jibreel alaihissalam ne Yaqoob alaihissalam ko mutaajib dekh kar arz kiya hawa ki taraf nazar farmaiye aapke suroor mein shaukat ke liye malaika haazir huye hain jo muddaton aapke gham ke sabab rote rahe hain, malaika ki tasbeeh se aur ghodo ke hinhinane se ajeeb kaifiyat paida hui thi ye muharram ki 10 tareekh thi. Jab donon hazraat alaihimussalam ek dusre ke qareeb huye to hazrat Yusuf alaihissalam ne salaam arz karne ka iraada zaahir kiya to Hazrate Jibreel alaihissalam ne arz kiya aap tawaqquf kijiye waalid mukarram ko pehle salaam karne ka mauqa dein chunanche hazrat Yaqoob alaihissalam ne farmaya "Aey gham wa andoh ke door karne wale tum par salaam". Yaqoob alaihissalam ke pehle salaam karne mein hikmat ye thi ke waazeh ho jaaye ke hazrat Yaqoob alaihissalam ALLAH TA'ALA ke huzoor ba nisbat hazrat Yusuf alaihissalam se zyada mukarram hain. Ek dusre se mulaqaat hui to khushi ka ye aalam tha ke hazrat Yaqoob alaihissalam ne hazrat Yusuf alaihissalam ko gale se lagaya aur unka bosa liya.

Faayda:

"Muanaqa" khushi ke mauqe par gale laga kar milna aur apne azeez ka bosa lena sunnate Ambiya hai eid ke mauqe par gale laga kar milne ko bid'at wa gumrahi se tabeer karne wale deen se be khabar hain Quran paak aur ahadees e mubarak mein zawaabit bayan hain jab kisi ek mauqa par khushi ki haalat mein muanaqa jaiz hona saabit ho jaaye to tamam khushi ke mawaaqe par jawaaz khud ba khud saabit ho jayega.

Hazrat Asiyad bin Huzair se marwi hai ke ek shakhs ansaar se the jo logon se kalaam kar rahe the wo mazaah karte the aur logon ko hansa rahe the Nabi Kareem ﷺ ne ek chhadi se unke pehlu par zarb lagai (yaani aap ﷺ ne bhi azrue mazaah hi unhein chhadi maari) unhone arz kiya aap mujhe qisaas lene ki qudrat dein taaki aap se qisaas le sakoo Huzoor ﷺ ne ijazat farma di to unhone arz kiya aapke jism par qamees hai aur mere jism par qamees nahin thi, Nabi Kareem ﷺ ne qamees ko utha liya "Unhone muanaqa karte huye Huzoor ﷺ ko baghlon mein le liya aur aapke pehlu ko choom ne lage aur arz karne lage mera maqsad yehi tha Ya Rasoolallah ﷺ".

Ansari sahabi ne Nabi Kareem ﷺ ke mazaah se maarne par khush hokar aapko gale lagaya, baghlon mein liya aur aapke pehlu ko chooma aap ﷺ ne sahabi ko mana nahin farmaya ke ye

kaam tum ne najaiz kiya hai agar najaiz hota to aap zarur sahabi ko mana farmate, aap ke mana na karne se khud ba khud jawaaz saabit ho gaya.

"Hazrat Sha'abai se marwi hai beshak Nabi Kareem ﷺ Ja'afar bin Abi Taalib se mile to unhein gale lagaya aur unki aankhon ke darmiyaan bosa liya".

Jab Hazrat Ja'afar radiallaho ta'ala anhu habsha se wapas aaye to Nabi Kareem ﷺ ne khushi se unhein gale lagaya aur unki aankhon ke darmiyaan bosa liya, Huzoor ﷺ ka fe'al ummat ke haq mein istehbaab se khaali nahin.

Khayaal rahe ke dusri hadees mein raawi Hazrat Ja'afar radiallaho ta'ala anhu khud hain aap radiallaho ta'ala anhu farmate hain mujhe ye maloom nahin ke Nabi Kareem ﷺ us waqt khaibar ke fateh hone ki wajah se bahut zyada khush the ya ja'afar ke aane ki wajah se?

Is par Mulla Ali Qaari rahmatullahi ta'ala alaihi farmate hain ek mustaqil taur par khushi ka sabab tha khushi ka ek sabab dusre sabab se jama nahin hota. Isse waazeh hua ke Hazrat Ja'afar radiallaho ta'ala anhu se mulaqaat par muanaqa aur choomna aur unki aamad par khushi thi.

Hazrat Zaara'a radiallaho ta'ala anhu wafad Abdul Qais mein the ye kehte hain ke jab hum Madeena taiyaba mein aaye to hum jaldi jaldi apni sawariyon se utar ne lage "Phir hum Rasoolullah ﷺ ke hath aur paanv ko choom ne lage" is hadees paak se bhi waazeh ho raha hai ke Nabi Kareem ﷺ ne nahin roka lihaza buzurg hasti ke hath paanv chhoomna jaiz hain agar jaiz na hota to aap par rokna waajib hota.

Hazrate Aaisha radiallaho ta'ala anha farmati hain ke maine hazrat Fatima radiallaho ta'ala anha se badh kar kisi ko nahin dekha jo Rasoolullah ﷺ ke mushabeh ho, ahle khair ke tareeqa mein yaani waqaar se chalne mein aap sabse badh kar Huzoor ﷺ ke mushabeh thi aur tamam umoor mein Nabi Kareem ﷺ ki tarah husne seerat aap ko haasil thi aur aapko husn wa akhlaq Huzoor ﷺ ke mushabeh haasil the ek riwayat mein hai ke aap radiallaho ta'ala anha kalaam karne aur baat cheet mein Huzoor ﷺ ke mushabeh thi. Hazrat Fatima jab Nabi Kareem ﷺ ki khidmat mein haazir hoti to Huzoor alaihissalam unke liye khade ho jaate the aur unke hath ko pakad kar unko choomte aur apni jagah baithate aur jab Nabi Kareem ﷺ unke ghar tashreef le jaate to wo aap ke liye khadi ho jaati aur aapke hath ko pakad kar aapka bosa leti aur apni jagah bithati.

Nabi Kareem ﷺ ka bosa azeza ke taur par hota aur hazrat Fatima radiallaho ta'ala anha ka bosa lena buzurg samajh kar hota. Mulla ali qaari rahmatullahi ta'ala alaihi ne mirqaat mein tehreer farmaya "Bosa diya yaani aankhon aur sar ke darmiyaan (peshani)" is hadees paak se waazeh hua ke kisi azeez ya azeza ka bosa lena jaiz hai isi tarah apne buzurg baap ka bosa lena bhi jaiz hai.

Hazrat bara'a radiallaho ta'ala anhu kehte hain ke hazrat abu bakr siddique radiallaho ta'ala anhu ke sath dakhil hua (jab wo ghazwa se laut kar) pehle pehle madeena taiyaba mein pahunche to aapki beti Aaysha radiallaho ta'ala anha leti hui thi unko bukhar tha hazrat abu bakr radiallaho ta'ala anhu unke paas aaye aur kaha "Aey meri pyari beti tumhara kya haal hai aur aap ne apni beti ke rukhsaar ko chooma" aap radiallaho ta'ala anhu ka beti ke rukhsaaron ko choomna is wajah se tha ke aapne bataur rehmat aur muhabbat ke chooma ya sunnat samajh kar chooma taaki sunnat par amal ho jaaye.

Hazrat Ayyub bin Basheer ghanza qabeela ke ek shakhs se riwayat karte hain unhone kaha maine hazrat Abuzar radiallaho ta'ala anhu se puchha jab tum Nabi Kareem ﷺ se mulaqaat karte the to

aap ﷺ tumhare sath musaafah karte the? Aapne farmaya maine jab bhi Huzoor ﷺ se mulaqaat ki to aap ﷺ ne mere sath musaafah zarur kiya hai. Ek din aap ﷺ ne meri taraf paigham bheja main ghar nahin tha jab main ghar aaya to mujhe khabar di gai to main aapki khidmat mein haazir hua, aap apni chaarpai par tashreef farma the "Aap ﷺ ne mujhe gale lagaya (Abuzar kehte hain) ye gale lagana zyada achha hai" yaani musaafah ya har cheez se zyada achha hai kyun ke izhaare muhabbat raahat wa sukoon zyada hai.

Hazrat Abu Huraira radiallaho ta'ala anhu se marwi hai Rasoolullah ﷺ ne Hasan bin Ali radiallaho ta'ala anhuma ko chooma to aap ﷺ ke paas Aqra'a bin Haabas maujood the, Aqra'a ne kaha mere 10 bachhe hain maine kabhi kisi ko nahin chooma, Rasoolullah ﷺ ne unki taraf dekha aur irshad farmaya "Jo kisi par reham nahin karta us par reham nahin kiya jaata" yaani jo logon lar reham nahin karta ALLAH TA'ALA us par reham nahin farmata yaani logon par reham karna ALLAH TA'ALA ki rehmat ka apne aap ko mustehaq banana hai.

Isi hadees ki sharah mein Mulla Ali Qaari rahmatullahi ta'ala alaihi tehreer farmate hain "Allama Aalusi rahmatullahi ta'ala alaihi ne farmaya ke apne chhote bachhe ke rukhsaron ko choomna waajib hai isi tarah rukhsaron ke alaawa jism ke aur hisson yaani hath sar peshani ko bhi choomna shafqat rehmat meharbani aur qarabat ki wajah se sunnat hai khwah aulaad muzaqqar ho ya muannas. Isi tarah apne dost aur taalluq daar ke chhote bachhon ke rukhsaron ya dusre aaza ko bhi choomne ka yehi hukm hai albatta shehwat ke taur par choomna haraam hai ismein waalid aur dusre logon ka hukm ek hi hai isi mein ahle ilm ka ittefaaq hai".

Mulla Ali Qaari rahmatullahi ta'ala alaihi ke wajoob ke qaul par aiteraaz kiya gaya hai ke wajoob sirf us waqt saabit ho sakta hai jab hadeese sareeh ya qayaas sahih se saabit ho taaham wajoob na bhi saabit ho to sunnat wa istihbaab to yaqeenan saabit hai kyun ke rukhsaron ke baghair atraaf ko shafqat ke taur par choomna sunnat hai aur is par koi aiteraaz nahin kiya gaya hai.

Allama Nawawi rahmatullahi ta'ala alaihi ne farmaya kisi ke hathon ko us ke ilm zohad wa taqwa deendari aur har tarah ke deeni kaamon par amal ki wajah se chooma jaaye to ye makrooh nahin balki mustahab hai, agar kisi ke hathon ko isliye chooma jaata ho ke ye ghani hai ya dunyavi taur par usko jaah wa jalaal haasil hai to ye makrooh hai balki baaz ne to ise haraam kaha hai albatta baaz hazrat ne dunya daar ke hath choomna haraam us waqt kaha hai jab chaaploosi ke irade se choome ya uski tazeem ke liye choome, agar aisi soorat na ho to jaiz hai. Kisi ko alwida karte waqt ya safar se wapas aate waqt ya kisi dost se der se mulaqaat hote waqt ya kisi shakhs se sirf ALLAH TA'ALA ki raza ki khaatir muhabbat ho to uske hath choomne ki ijazat hai in tamam sooraton mein shart ye hai ke nafs aman mein ho shehwat ka irada na ho.

Allama Nawawi rahmatullahi ta'ala alaihi ne farmaya ke shehwat ki garz se aise ladke jiski dadhi na ho aur khubsoorat chehra wala ho usse musaafah karne se Ijtinaab (bachna) kiya jaaye. Shehwat ki garz se usey dekhna bhi haraam hai humare as'haab ne kaha hai jise dekhna haraam hai usey chhuna bhi haraam hai balki chhuna zyada jurm hai kyun ke kisi ajNabi aurat se agar nikah ka irada ho to usey dekhna jaiz hai lekin hath lagana haraam hai.

YUSUF ALAIHISALAM KE KHWAB KA POORA HONA

Aapne bachpan mein jo khwab dekha ke mujhe chaand sooraj aur 11 sitaare sajda kar rahe hain wo khwab aapka poora ho gaya ke hazrat Yaqoob alaihissalam jab apne ahel wa ayaal ke sath misr

mein aaye to Yusuf alaihissalam ne unhein apne takht par jalwagar kiya to Yusuf alaihissalam ko aapke maa'n baap aur 11 bhaiyon ne sajda kiya isi wajah se Yusuf alaihissalam ne kaha ye mere pehle khwab ki tabeer hai. Khayaal rahe ke baaz hazraat ne ye farmaya hai "Beshak ALLAH TA'ALA ne aapki waalida ko zinda karke qabr se nikaala taaki ye bhi Yusuf alaihissalam ko sajda kar lein ke unka khwab sachha ho jaaye".

Aiteraaz:

Hazrat Yusuf alaihissalam agarche Nabi hain lekin Yaqoob alaihissalam unse zyada jaleelul qadr hain aur Yusuf alaihissalam ke dada hazrat Is'haaq alaihissalam se Yaqoob alaihissalam ke dada hazrat Ibrahim khaleelullah alaihissalam zyada shaan wale hain aur Yaqoob alaihissalam baap hain jab ke Yusuf alaihissalam bete hain, In wajoooh ke peshe nazar aqal ka taqaaza ye hai ke beta baap ko sajda kare, baap ka bete ko sajda karne ka kya matlab?

Jawab:

Hazrat Ata ki riwayat se hazrat Ibne Abbas radiallaho ta'ala anhu ka qaul bayan kiya gaya hai ke aayat kareema ka maayne ye hai "Yusuf alaihissalam se mulaqaat hone ki wajah se ALLAH TA'ALA ko sab ne sajda kiya" yaani ye sajda darhaqeeqat ALLAH TA'ALA ko tha, Rab ka shukriya ada kiya gaya ke Yusuf alaihissalam mil gaye hain kyun ke ye sajda takht par baith ne ke baad kiya gaya agar Yusuf alaihissalam ko sajda kiya jaata to takht par baith ne se pehle kiya jaata ya ye kaha jayega ke hazrat Yaqoob alaihissalam ne sajda to Yusuf alaihissalam ko hi kiya ho lekin isliye ke ho sakta hai ke bhai sajda na karein aap ke sajda karne par sab bhaiyon ne sajda kar liya ya ye ke sajda karne mein Yusuf alaihissalam to razamand nahin the ke mujhe mere baap sajda karein lekin ALLAH TA'ALA ka hukm tha uske hukm mein jo hikmatein hoti hain wo khud hi unhein jaanta hai jaise usne firishton ko hukm diya ke Adam alaihissalam ko sajda karo ismein jo hikmatein paai jaati hain haqeeqat mein wo khud hi jaanta hai.

YUSUF ALAIHISSALAM NE BHAIYON KA KITNA KHAYAAL RAKHA

Yusuf alaihissalam ne ye nahin farmaya ke bhaiyon ne mujh par zulm kiya tha, zyadtiyan ki thi balki ye kaha mere aur mere bhaiyon ke darmiyaan jo na chaaqi hui wo shaitan ki taraf se paida karda ikhtelafaat the, dil mein zara bhar kadoorat nahin rakhi, bhaiyon se koi ikhtilaaf na rakha balki bhaiyon se mulaqaat muhabbat wa ulfat ko ALLAH TA'ALA ka ahsaan qaraar diya.

SubhanAllah ye azmat kisi Nabi ko hi haasil ho sakti hai humare jaisa gunahgaar insaan is qism ki faraakh dili aur darguzar karne ka tasawwur bhi nahin kar sakta.

YUSUF ALAIHISSALAM NE APNE WAALID MUKARRAM KO SHAAHI MAQAMAAT DIKHAYE

Hazrat Yusuf alaihissalam ne apne waalid mukarram ka hath pakda aur tamam khazanon ke maqamaat dikhaye sone ke khazane, chaandi ke khazane, zewraat ke khazane, kapdon ke khazane aur hathiyaron ke maqamaat dikhaye aakhir mein jab aapne apne baap ko kaghzaat wala maqaam dikhaya to Yaqoob alaihissalam ne kaha aey mere pyare bete itne kaghzaat tumhare paas maujood the tum ne itne faasle se mujhe khat (letter) bhi nahin likha aap (Yusuf) alaihissalam ne arz kiya mujhe Jibreel alaihissalam ne mana kiya tha Yaqoob alaihissalam ne kaha isse puchhiye ke usne tumhein kyun mana kiya tha? Yusuf alaihissalam ne kaha aapka taalluq Jibreel se zyada hai aap khud hi puchh lijiye jab aap (Yaqoob) alaihissalam ne puchha ke tum ne kyun mana kiya tha to

Jibreel ne arz kiya ke aapne khud hi to kaha tha "Mujhe khauf hai usey bhediya kha jayega" yaani aapki zabaan se nikle huye alfaaz ko hi aapke beton ne istemaal kiya aur sab se badi wajah to imtehan tha, choonki Ambiya -e- kiraam ki shaan bahut buland wa baala hoti hai isliye un par imtehan bhi isi tarah ke bahut bade aate hain jaisi unki shaan hoti hai.

YAQOOB ALAIHISSALAM KI WAFaat AUR QABR

Misr mein jakar Yaqoob alaihissalam 24 saal muqem rahe jab aapki wafaat ka waqt qareeb aa gaya to aapne apne beton ko waseeyat ki ke mujhe shaam (syria) mein apne baap hazrat Is'haaq alaihissalam ke pehlu mein dafan karna, aap par jab wafaat taari hui to hazrat Yusuf alaihissalam khud apne waalid mukarram ka jisme at'har lekar shaam (syria) mein gaye aur apne dada Is'haaq alaihissalam ke pehlu mein apne baap Yaqoob alaihissalam ko dafan karke wapas misr mein aa gaye.

Khyaal rahe ke Yaqoob alaihissalam ke ek bhai ka naam "Aa'is" tha ye donon bhai ek sath paida huye the aur usi din unki bhi wafaat hui, donon bhaiyon ki umr 145 saal thi, donon hi apne baap Is'haaq alaihissalam ke pehlu mein ek sath dafan kiye gaye. Yaqoob alaihissalam ka taboot khaas qism ki lakdi ka banwaya gaya tha jismein misr se shaam (syria) lekar gaye the.

YUSUF ALAIHISSALAM KI WAFaat

Hazrat Yaqoob alaihissalam ke baad 23 saal aap (Yusuf alaihissalam) zaahiri hayaat mein rahe jab aapki wafaat ka waqt qareeb aa gaya to aap aakhirat ki taraf zyada mutawajjah rehne lage daaimi mulk ki taraf jaane ka ishteyaaq zyada hone laga Rab ke huzoor arz kiya "Aey mere Rab too ne mujhe ek saltanat di aur mujhe kuchh baaton ka anjaam nikaalna sikhaya. Aey aasmanon aur zameen ke banane wale too mera kaam banane wala hai dunya aur aakhirat mein mujhe musalman utha aur unse mila jo tere qurb e khaas ke laayaq hain".

Ba zaahir ye maloom hota hai ke aapne maut ki tamanna ki halanki maut ki tamanna jaiz nahin to iska matlab asal mein ye hai ke jab aap ko ba zariye "wahi" maloom ho gaya ke ab aapke jaane ka waqt qareeb aa chuka hai to aap (Yusuf) alaihissalam ne ye dua ki ke aey Allah mujhe apne khaas qurb wale logon ke sath mila is dua ka taalluq maut ke baad ALLAH TA'ALA ke muqarrebeen se laahaq hone ke sath hai, darhaqeeqat maut ki dua nahin.

YUSUF ALAIHISSALAM KI QABR

Aap ki wafaat ke baad misri logon mein tanaaza ho gaya har ek ki khwahish thi ke aap humare muhalle mein dafan kiye jayein taaki aapse barkat haasil kar sakein, qareeb tha ke unke darmiyaan ladai bhadak uthe aakhirkaar kuchh logon ne mil kar faisla kiya ke aap ko sange marmar ke sandooq mein band karke dariya -e- neel mein dafan kiya jaaye taaki is paani se tamam shehar wale ek jaisi barkat haasil karein.

Hazrat Akrama radiallaho ta'ala anhu farmate hain pehle aap ko dariya -e- neel ki daayein (right) jaanib dafan kiya gaya to us taraf ka ilaaqa sar sabz wa shadab rehne laga aur dusri jaanib khushk, phir aapke sandooq ko nikaal kar neel ki baayein (left) jaanib kar diya gaya ab us taraf khushhaali ka daur aa gaya aur dusri jaanib khushki rehne lagi, phir aapko dariya -e- neel ke darmiyaan dafan kiya gaya yahan tak ke donon jaanibe sar sabz wa shadab ho gai. Aapka jism at'har isi tarah dariya -e- neel ke darmiyaan mein raha 400 saal baad jab Moosa alaihissalam ne bani israel ko sath lekar

misr se rawangi ikhtiyar ki to aap ke jism at'har ko bhi sath le gaye yahan tak ke shaam (syria) mein apne aaba ke sath dafan kar diya gaya.

SubhanAllah un logon ke kaise pakeeza aqeede the ke unhein maloom tha ke Nabi ki zaahir hayaat mein jis tarah Nabi se barkat haasil ki jaati hai usi tarah dunya se rukhsat hone ke baad bhi usse barkat haasil hoti hai, Yusuf alaihissalam ki qabr ki barkat se khushhaali haasil hoti rahi.

HAZRAT YUSUF ALAIHISSALAM KI AULAAD

Aap ki wafaat ke waqt aap ke pasmandgaan mein se do bete aur ek beti thi, ek bete ka naam "Afra'im" aur dusre ka naam "Meesha" tha. Afra'im ke bete ka naam "Noon" aur "Noon" ke bete ka naam "Yoosha'a" tha jo Moosa alaihissalam ke zamane tak zinda rahe aur dariyai safar mein unke sath rahe yaani hazrat Khizr alaihissalam ki mulaqaat ke liye jaate huye Moosa alaihissalam ne apne sath Yoosha'a bin noon ko rakha tha, aap alaihissalam ki beti ka naam "Rehma" tha jo hazrat Ayyub alaihissalam ke nikah mein aai thi.

Yusuf alaihissalam ke dunya se tashreef le jaane ke baad misr ki hukoomat bani amaalqa ke hath mein aa gai Moosa alaihissalam ke zamane tak bani israel unke zere tasallut rahe hain hazrat Moosa alaihissalam ne aakar unhein najaat dilaai.

Ye wo ghaibi khabarein thi jo Allah ne Hazrat Muhammad ﷺ ko ata ki aur irshad farmaya "Ye kuchh ghaib ki khabarein hain jo hum tumhari taraf 'wahi' karte hain".

Zid aur anaad ne logon ko samajh ne yaksar aari kar diya hai ALLAH TA'ALA ne to waazeh taur par keh diya hai ke ye ghaibi khabarein hain jo hum tumhari taraf 'wahi' karte hain lekin yaar logon ne kaha nahin jo Allah 'wahi' ke zariye bata de wo ghaib nahin rehta khudara insaaf karein ke baat Rab ta'ala ki maanein ya uski makhlooq mein se ziddi juhla ki maanein, kisi ek bade ne keh diya ke jab 'wahi' aa jaaye to wo ghaib nahin rehta to uske chele bhi yehi raag alaap ne lage khud sochne aur samajh ne ki takleef bardasht na ki ke yahan humare bade sahab se ghalti ho gai hai.

HAZRAT HOOD ALAIHISSALAM

Hazrat Hood alaihiissalam "aad" qabeela se hain isi qabeela ko "aad aula" kaha gaya hai aur aade saniya hazrat Saaleh alaihiissalam ki qaum ko kaha jaata hai jo qaume samood ke naam se zyada mashhoor hai. Hazrat Nooh alaihiissalam ki aulaad mein se ek shakhs ka naam "aad" tha uski taraf mansoob hone wali qaum ko "aad" kaha gaya hai.

"Aad" ka nasab ye hai: Aad bin Aaus bin Iram bin Saam bin Nooh.

Hazrat Hood alaihiissalam ka nasab: Hood bin Abdullah bin Ribaah bin Khulood bin Aad.

Isi wajah se ALLAH TA'ALA ne farmaya: "Humne qaum aad ki taraf unke hum qaum Hood ko bheja".

Yahan kai tarjuma karne walon ne أَخَاهُم ka tarjuma 'unka bhai' kiya hai jo sarasar ghalat hai, poori qaum ke afraad aapke haqeeqi bhai bhi nahin the aur ALLAH TA'ALA ka Nabi kuffar ka deeni bhai bhi nahin ho sakta aap alaihiissalam sirf unki qaum ke ek fard the isi wajah se Aala Hazrat Maulana Ahmad Raza Khan Bareilvy ne tarjuma "hum qaum" kiya hai aur yehi Allama Raazi rahmatullahi ta'ala alaihi ki tehqeeq hai.

Hazrat Hood alaihiissalam ko aad ka "hum qaum" aur Saaleh alaihiissalam ko samood ka "hum qaum" keh kar kuffare makka ka radd kiya jo ye kehte hai ke Muhammad humari hi qaum se hokar Nabi kaise ban gaye? Rab ta'ala ne farmaya qaum aad se Hood alaihiissalam the lekin unke Nabi the, samood ki qaum se Saaleh alaihiissalam the lekin unke Nabi the.

HAZRAT HOOD ALAIHISSALAM KI AAMAD WA RIFAT

Hazrat Hood alaihiissalam Nooh alaihiissalam se 800 saal baad tashreef laaye aur 464 saal is dunya mein zaahiri hayaat mein rahe aur phir is dunya -e- faani se rehlat farmai aur hayaate jaawidani haasil ki.

HAZRAT HOOD NE QAUM KO KYA TABLEEGH FARMAI

"Kaha aey meri qaum Allah ki bandagi karo uske siwa tumhara koi mabood nahin to kya tumhein dar nahin".

Aap alaihiissalam ne farmaya kya tumhein dar nahin yaani aap ne unke darne ko baa'id samjha aur goya ye kaha ke tum darte hi nahin ho hazrat Nooh alaihiissalam ki qaum ko azaab diya ja chuka hai jiska tumhein ilm hai agar tumhein kuchh ALLAH TA'ALA ke azaab ka dar aur khauf hota to zarur tum ALLAH TA'ALA par imaan le aate, butt parasti ki himaaqat na karte.

"Kaha aey meri qaum! Allah ki ibadat karo uske siwa koi mabood nahin sirf iftara baandh ne wale ho. Aey qaum main is par tum se koi ujrat nahin mangta mera ajr to usi ke zimme hai jisne mujhe paida kiya hai to kya tumhein aqal nahin aur meri qaum apne Rab se maafi chaho phir uski taraf rujoo karo tum par zor ki baarish barsayega isse zyada dega aur jurm karte huye roo gardani na karo".

Hazrat Hood alaihiissalam ki qaum butt parast thi khusoosan unke teen bade butt the jinko wo apne bade mabood samajhte the un buton ke naam Saam, Samood aur Haba the. Hazrat Hood alaihiissalam ki qaum amaan aur hazre maut ke darmiyaan phaili hui thi ye ek registani waadi thi

jiska zikr Quran paak mein is tarah bayan kiya gaya hai "Aur yaad karo 'aad' ke 'hum qaum' ko jab usne inko sar zameene ahqaaf mein daraya".

Hood alaihissalam ne jab unko aksar shirk se baaz rehne, butt parasti ko chhod ne aur ALLAH TA'ALA ki wehdaniyat par imaan laane ki daawat di to qaum ne aapki takzeeb (jhuthlana) ki to ALLAH TA'ALA ne unse teen saal tak baarish rok li, qehat saali pad gai, unki auraton ko bhi teen saal tak baanjh kar diya, unke bachhon ki paidaish moattal ho gai.

Hood alaihissalam ne teen shakhson ko apni qaum ke paas bheja ke tum unhein samjhao wo teen shakhs the Qeel bin Ashr, Nuaim bin Hazaal aur Mudassir bin Sa'ad ye darhaqeeqat aap par imaan laaye huye the lekin apni qaum se imaan ko chhupaya hua tha in teenon ko bhejne ka maqsad yehi tha ke qaum unhein apna samajh kar unki baat ko manegi aur sochenge ke ye humare apne hi log humein naseehat kar rahe hain to yaqeenan ismein bhalai hogi lekin qaum sochne aur maanne se aari hi rahi aapne qaum ko in teenon ke zariye kehlaya ke ALLAH TA'ALA par imaan lao, Rab ta'ala se maghfirat talab karo aur ALLAH TA'ALA ki taraf khushoo wa khujoo se rujoo karo to ALLAH TA'ALA tumhein zor ki baarish ata karega aur tumhein kaseer maal ata karega aur tumhein bete ata karega aur tumhare liye baarish se neharein aur baghaat banayega aur tumhein pehle se zyada taaqatwar banayega.

ALLAH TA'ALA imaan walon ko deeni aur dunyavi nematein ata farmata hai agarche dunyavi nematon ki koi haisiyat nahin lekin insaani fitrat hai ke wo dunya mein rehne aur dunyavi nematon ko dekhne ki wajah se unki taraf zyada raghbat karta hai aur choonki wo log kheti baadi aur baagh baani ke kaam karte the isliye unke liye isi qism ki nematon ka zikr karna hi munasib tha. Hood alaihissalam ne qaum ko in alfaaz mein raahe raast par laane ki koshish ki "Allah se daro aur mera hukm maano aur usse daro jis ne tumhari madad ki un cheezon se ke tumhein maloom hain, tumhari madad ki chaupayo aur beton aur baaghon aur chashmon se main tumhein Allah ke raaste ki daawat deta hoon aur ye kehta hoon behooda kaamon ko chhod do, dunya se dil na lagao tum ko yahan humesha zinda nahin rehna, aise kaam karo jinse tumhein nafa ho".

QAUM "AAD" KI TAAQAT AUR UNKE KAAM

Qaum aad ko apni taaqat par bada naaz tha wo ye kehte the ke hum se badh kar koi taaqatwar nahin ho sakta.

"Wo jo aad the unhone zameen mein naahaq takabbur kiya aur bole hum se zyada kis ka zor hai aur kya unhone na jaana ke Allah jis ne unhein banaya unse zyada qawi hai aur humari aayatun ka inkaar karte the".

Qaum aad ke chhote qad 60 zara'a (90 feet) aur bade qad 100 zara'a (150 feet) the isi wajah se apne jismon aur taaqat ke ghamand mein ye kehte the ke hum se koi taaqatwar nahin hum pahaad se bade bade patthar chattanein utha kar ek jagah se dusri jagah le jaate hain agar azaab humare saamne aa gaya to hum usey apne hathon se rok lenge. ALLAH TA'ALA ne farmaya "tum apni taaqat par naaz karte ho kabhi meri taaqat ko bhi tasawwur mein laaya karo meri taaqat ke muqabil kisi ko koi majaan nahin".

LOGON KE SATH TAMASKHUR (MAZAAQ) KE LIYE BULAND NISHAAN BANATE

"Kya har bulandi par ek nishaan banate ho raahgeeron se hansne ko" is aayate kareema ki tafseer mein mukhtalif aqwaal hain:

- 1) Ek ye hai ke wo bulandi par buland mehal banate taaki guzarne wale log unki shaan se waaqif ho'n ye kaam choonki be faayda tha isliye تعبثون kaha gaya hai aur humari shari'at mein bhi baghair garze shara'i ke buland tameeraat ki mazammat bayan ki gai hai aur Huzoor ﷺ ne napasand farmaya.
- 2) Dusra qaul ye hai ke wo buland imaaratein isliye tameer karte the taaki guzarne wale unse rehnumai haasil karein halanki unka ye kaam bhi be maqsad aur be faayda tha kyun ke sitaron sooraj waghaira se rehnumai haasil ki jaati hai, baadal waghaira ka chha jaana kabhi kabhi hota hai aur khusoosan arab ke sheharon mein to bahut hi kam waaqey hota hai.
- 3) Teesra qaul ye hai ke wo buland bridge banate taaki kabootaron ke sath khel mein mashgool ho sakein yaani wo kabootar baazi ke liye abas (bekaar) taur par buland bridge tameer karte.
- 4) Chautha qaul ye hai ke wo pahaad mein raasta par makaan tameer karte the taaki choongi haasil kar sakein.
- 5) Paanchwa qaul ye hai ke wo buland maqamaat par buland imaaratein tameer karte the taaki wo raaste se guzarne walon se mazaah kar sakein, unka tamaskhur (mazaah) uda sakein isi aakhiri qaul ke mutabiq Aala Hazrat Maulana Imaam Ahmad Raza Khan rahmatullahi ta'ala alaihi ne tarjuma kiya hai.

REHNE KE LIYE MAZBOOT MEHAL BANATE

Hazrat Hood alaihissalam ne qaum ko samjhaya ke tumhare taur tareeqe aise hain ke tum ye samajhte ho tum ko humesha dunya mein rehna hai halanki dunya faani hai ismein humesha ke liye dil na lagao "Aur mazboot mehal chunte ho is ummeed par ke tum humesha rahoge" ek maayne iska ye bhi hai aur tum zameen mein jama karne ke liye hauz banate ho ye saare kaam isi khayaal se karte the ke hum ko dunya mein humesha rehna hai.

DUSRE LOGON PAR ZULM KARTE

"Aur jab kisi par giraft karte ho to badi be dardi se giraft karte ho"

Wo jab kisi par giraft karte to usey kode maarte aur talwaar se zarb lagate ya zaalimon ko un par musallat karte jinhein kuchh reham na aata aur adab sikhane ka iraada bhi nahin hota tha aur achhe anjaam ki taraf bhi nazar nahin hoti thi in a'faale qabeeha (bure kaam) par hazrat Hood alaihissalam ne qaum ki mazammat ki.

Faayda: Adab sikhane ke liye, achhe anjaam ke liye ustaad ka shagird ko mamooli maarna, sarzanish karna jaiz hai. Shaikh Sa'adi rahmatullahi ta'ala alaihi farmate hain "ustaad ki maar maa'n baap ke pyaar se behtar hai" lekin qaum ke bachhon ko apne bachhon jaisa samjhe ye khayaal rahe kare ke main apne bachhon ko kitni sarzanish karta hoon kai kai ghante talba ko kaan pakad kar murgha bana dena, itna shadeed maarna ke zakhmi kar dena, sotiyon se shadeed zarb lagana, kai kai ghante class mein khada kar dena, behooda gaali nikaalna ustaad ke shaan ke laayaq nahin aise a'faal sirf talba ko madaaris se bhagane aur deen se mut'naffir karne aur ustaad ke adab wa ahteraam

se door karne ke liye kiye jaate hain aise asaataza ko talba qasaab, kameena jaise alqaab dete hain jinko raaqim ne apne kaanon se suna. Aisa ustaad hazaar mein se ek hota hai lekin wo tamam asaataza ki badnami ka sabab banta hai aur deen ke baaghi us ek shakhs ki wajah se deeni madaaris ko kharkaar camp kehte hain halanki is qism ka ustaad schoolon mein bhi koi na koi paaya jaata hai balki ba nisbat deeni madaaris ke schoolon mein is qism ke zaalim zyada hote hain.

DANDE SE MAARNA NAJAIZ HAI

Bachhe jab das saal ke ho jayein to namaz na padhne ki soorat mein unko hath se maarna zaruri hai lekin dande ya kode se maarna najaiiz hai, Nabi Kareem ﷺ ne farmaya "jab tumhare bachhe saat saal ke ho jayein to unhein namaz ka hukm do aur jab das saal ke ho jayein to unhein maaro (yaani agar namaz na padhe)".

Hazrat Allama Shaami rahmatullahi ta'ala alaihi kehte hain ye maarna bhi hath se muraad hai aur wo bhi do teen thappad se zyada na ho'n ustaad ke liye bhi yehi hukm hai, Nabi Kareem ﷺ ne bachhon ko padhane wale ek ustaad mard se kaha ke tum teen zarbon (thappad) se zyada maarne se apne aapko door rakho agar tum ne teen martaba se zyada maara to ALLAH TA'ALA tum se badla lega.

Shaikh Sa'adi rahmatullahi ta'ala alaihi farmate hain "sakhti aur narmi donon ko sath sath rakhna hi behtar hai pichhuwa lagane wala zakhm bhi karta hai aur marham bhi lagata hai aqalmand bahut zyada sakhti bhi nahin karta aur itni narmi bhi nahin karta ke uski qadr wa manzilat hi kam ho jaaye. Apne aapko bahut zyada aadamkhor bhi nahin banna chahiye aur bahut zyada narm hokar apne aapko zaleel bhi na karo, ustaaz ke liye yehi ek aala sabaq hai ke daraye dhamkaye sarzanish kare ahsaas dilaye aur shafqat bhi kare. Apna rob jamane ke zo'ame baatil mein talba ki nazaron se na gir jaaye aur unki dar parda gaaliyon ka mustahiq na ban jaaye".

HOOD ALAIHISALAM KI QAUM KE JAWABAAT

"Unki qaum ke kafir sardar bole beshak hum tumhein bewakoof samajhte hain aur beshak hum tumhein jhooton mein gumaan karte hain".

Nukta: Nooh alaihissalam ki qaum ka zikr karte huye farmaya "Uski qaum ke sardar bole beshak hum tumhein khuli gumrahi mein dekhte hain".

Nooh alaihissalam ki qaum ke tamam sardar hi kafir the isliye yahan lafz كَفَرُوا istemaal nahin hua lekin Hood alaihissalam ki qaum mein baaz sardar darparda imaan bhi laaye huye the isliye كَفَرُوا istemaal hua hai yaani aapki qaum ke kafir sardaron ne kaha isi tarah Nooh alaihissalam ki qaum ne jab dekha ke ye kashti bana rahe hain to qaum ne aapko ضَالِّ مُبِينٍ se tabeer kiya ke koi paani nahin koi keechad nahin yahan kashti banana khuli gumrahi hai lekin Hood alaihissalam ne unki butt parasti ko safaahat wa himaaqat se tabeer kiya tha to qaum ne bhi kaha "Hum tumhein bewakoof samajhte hain".

Hood alaihissalam ne qaum ka radd karte huye farmaya "Aey meri qaum mujhe bewakoofi se kya ilaaqa main to parvardigaar e aalam ka rasool hoon main tumhein apne Rab ke paighamaat pahunchata hoon aur tumhara mutamid khair khwah hoon".

Ambiya -e- kiraam ko unki qaumon ne (maaz'Allah) gumrah aur bewakoof kaha lekin unhone unka jawab is tarah nahin diya balki tehammul mizaji se aur husne akhlaaq se unhein raahe raast

par laane ki koshish ki kyun ke Ambiya -e- kiraam ki shaan ke laayaq hi ye hai ke wo behooda baaton ka jawab usi tarah na dein halanki jitni gaali kisi shakhs ko di jaaye utna jawab dena jaiz hota hai lekin Ambiya -e- kiraam ki shaan bahut buland hoti hai unka har kalaam unki shaan ke laayaq hota hai. Hazrat Hood alaihissalam ne qaum ko seedhi raah par laane ki har tarah koshish ki lekin qaum ne humesha kaj rawi ki

"Qaum ne kaha aey Hood (alaihissalam) tum koi daleel lekar humare paas na aaye aur hum khaali tumhare kehne se apne khuda'o ko chhod ne wale nahin na tumhari baat par yaqeen laane wale hain hum to yehi kehte hain ke humare kisi khuda ki tumhein buri jhapat pahunchi hai".

Qaum ne kizb bayani karte huye kaha tum humare paas mojizaat aur dalaail nahin laaye jisse haq wa baatil mein tameez ho sake, ye baat yaqeenan maloom hai ke Hood alaihissalam ne mojizaat zaahir farmaye magar qaum ne apni jahaalat ke peshe nazar unka inkaar kiya aur gumaan kiya ke aap koi mojizaat nahin laaye.

Qaum ne kaha ke hum tumhare kehne par apne maboodon ko chhod ne wale nahin ye unka kehna isliye baatil tha ke wo iska iqraar bhi karte the ke nafa wa nuqsan sirf ALLAH TA'ALA hi ke qabza e qudrat mein hai ye butt nafa wa nuqsan ke maalik nahin, is par to aqal ka taqaaza ye tha ke butt parasti ko chhod dete, unka butt parasti ko na chhodna aqal ke khilaaf tha jo khud hi unki himaaqat ko waazeh kar raha tha unka ye kehna ke hum tum par imaan laane wale nahin ye sirf zid aur hasad wa anaad tha warna ba zaahir inkaar ki koi wajah na thi. Qaum ka ye kehna ke humare maboodon ki burai tum bayan karte ho unhone tumhein (maaz'Allah) deewana bana diya hai tumhari aqal ko zaaya kar diya hai ye bhi unki himaaqat ko waazeh kar raha tha ke idher ye kehte ke butt nafa wa nuqsan ke maalik nahin aur uder kehte humare buton ne tumhein musibat pahuncha di hai.

HOOD ALAIHISSALAM KA QAUM KO CHALLENGE

"Aapne kaha main Allah ko gawah karta hoon aur tum sab gawah ho jao ke main bezaar hoon un sabse jinhein tum Allah ke siwa shareek thehrate ho tum sab mil kar mera bura chaho phir mujhe mohlat na do maine Allah par bharosa kiya jo mera Rab hai aur tumhara Rab, koi chalne wala nahin jiski choti uske qabza e qudrat mein na ho, beshak mera Rab seedhe raaste par milta hai".

Hazrat Hood alaihissalam ka ye bahut bada mojiza hai ke ek shakhs bahut badi qaum ka muqabla kar raha hai unhein keh raha hai ke tum tamam mil kar meri adaawat (dushmani) mein koi kasar baaqi na chhodo, mujhe nuqsan pahunchane mein apni poori koshish kar lo, mujhe koi mohlat na do, mujhe tumhara koi khauf wa khatra nahin mujhe to apne Rab par poora bharosa hai wo hi mera muhaafiz hai wo hi mujhe bachane wala hai saari makhlooq usi ke qabza e qudrat mein hai kisi ko zaat baari se muqabla karne ki koi taaqat nahin.

HOOD ALAIHISSALAM NE QAUM KO AZAAB SE DARAYA

Jab Hood alaihissalam ne apni qaum ko seedhi raah par laane ki poori koshish sarf (kharch) kar di lekin qaum ne butt parasti ko na chhoda to aap ne kaha aey meri qaum ab ALLAH TA'ALA ke azaab ka intezaar karo.

"Phir agar tum munh phero to main tumhein pahuncha chuka jo tumhari taraf dekar bheja gaya aur mera Rab tumhari jagah auron ko le aayega aur tum uska kuchh

na bigaad sakoge, beshak mera Rab har shay par nigezbaan hai".

Aap (Hood) alaihissalam ne farmaya maine ALLAH TA'ALA ke paighamaat tum tak pahuncha diye hain tumhein kamyabi ka raasta bata diya hai lekin tum ne apni zid na chhodi butt parasti par qaa'im rahe ab Rab ka azaab aane wala hai jo tumhein tabaah wa barbaad kar dega agar tum chaho ke uske azaab ka muqabla karo to tum aisa kabhi nahin kar sakoge wo to tumhein barbaad kar dega lekin tum uska kuchh na bigaad sakoge aur tumhein barbaad karne se uski badshaahat mein koi farq nahin aayega isliye ke wo qudrat ka maalik hai tumhari jagah wo nai makhloq paida farma dega jo uski ita'at karenge uske hukm ki baja aawari mein koi kami nahin hone denge.

"Beshak mujhe tum par dar hai ek bade din ke azaab ka"

Yaani dunya mein bhi tum par shadeed azaab aayega aur aakhirat mein tum shadeed azaab mein giraftaar hoge isliye ke jis tarah Rab ki nematon ka shukriya ada karna nematon ki zyadti ka sabab banta hai usi tarah ALLAH TA'ALA ki nematon ka kufraan shadeed azaab ka zariya hai.

Rab ta'ala ne irshad farmaya "Agar tum ne shukriya ada kiya to main tumhein aur (nematein) dunga aur agar na shukri karoge to mera azaab sakht hai".

AZAAB KA KHAUF DILANE PAR QAUM KA JAWAB

"Unhone kaha humein barabar chahe tum naseehat karo ya naseehat karne walon mein na ho ye to nahin magar wo aglon ki reet (taur tareeqa) aur humein azaab hona hi nahin".

Qaum ne kaha humein tumhare azaab ke khauf dilane ki koi fikr nahin hum tumhare wa'az se naseehat haasil karne wale nahin tum bhi pehle Nabiyon ki tarah hi humein azaab se dara rahe ho ye to saabiqa rasm aa rahi hai hum badi taaqat ke maalik hain humein azaab kuchh nuqsan nahin pahuncha sakta.

QAUM NE AZAAB KO REHMAT SAMJHA

"Phir jab unhone azaab ko dekha baadal ki tarah aasmaan ke kinaare phaila hua unki waadiyon ki taraf aata bole ye baadal hai ke hum par barsega balki ye wo hai jiski tum jaldi karte the ek aandhi hain jismein dardnaak azaab har cheez ko tabaah kar daalti hai apne Rab ke hukm se to subah reh gaye ke nazar na aate the magar unke sone ke makaan, hum aisi hi saza dete hain mujrimon ko".

Jaisa ke pehle zikr kiya ja chuka hai ke qaum aad par Hood alaihissalam ki takzeeb ki wajah se teen saal tak baarish ko rok diya gaya tha isliye jab qaum par azaab aane ka waqt aa gaya to ALLAH TA'ALA ne syaah baadalon ko chalaya jo unki waadiyon se zaahir huye aam taur par aise baadalon ko mughees (baarish barsane wale) kaha jaata hai wo log waadiyon se uthtey huye baadalon ko dekh kar bade khush huye ke baarish barsane wale baadal aa gaye hain ab teen saala qehat ka daur khatm hone wala hai hazrat Hood alaihissalam ne unhein bataya ye to wo hi hai jiski tumhein jaldi padi hui thi kyun ke wo qaum kehti thi beshak azaab le aao, isse pehli aayate mubarak mein isi mazmoon ka zikr hai. Aur yaad karo aad ke "hum qaum" (Hood) ko jab usne unko sar zameen ahqaaf mein daraya aur beshak isse pehle dar sunane wale (Ambiya -e- kiraam aur bhi) guzar chuke the aur uske baad aaye ke Allah ke siwa kisi ki ibadat na karo, beshak mujhe tum par ek bade din ke azaab ka andesha hai. Unhone kaha kya tum isliye aaye ke humein humare maboodon se pher do? To hum par lao jiska humein waada dete ho agar tum sachhe ho".

Yaani jab qaum ne mutaalba kiya ke tum jis azaab ke mutalliq humein darate ho wo beshak le aao agar tum apne daawa mein sachhe ho, wo to kehte the azaab aayega hi nahin agar aa hi gaya to hum apni taaqat se rok lenge.

QAUM AAD PAR AZAAB KYA AAYA?

"Aur aad mein jab hum ne un par khushk aandhi bheji jis cheez par guzarti usey gali hui cheez ki tarah kar chhodti".

"Lekin aad wo halaak kiye gaye nihayat sakht garajty aandhi se wo un par quwwat se laga di saat raatein aur aath din lagataar to un logon ko unmein gire huye dekho goya wo khuzoor ke dhundh gire huye to tum unmein kisi ko bacha hua dekhte ho".

Yaani us qaum par 7 raatein aur 8 din lagataar shadeed aandhi chali sirf ismein garaj thi baarish nahin thi wo hi log jo baadalon ko dekh kar khush ho rahe the aur ye keh rahe the ke azaab to hum apni taaqat se taal (rok) denge jab unhone dekha ke shadeed garaj ne wali aandhi fiza mein haiwanon aur parindon ko uda rahi hai to ye apne makanon mein dakhil ho gaye taaki us aandhi ki shiddat se bach sakein lekin saare daawe dhare ke dhare reh gaye ALLAH TA'ALA ne us firishte ko hukm diya jo hawayein chalane par muqarrar hai ke aad ki qaum par apne hawao ke khazane se itni miqdaar mein hawa khol de jitni miqdaar ek anguthi ki hoti hai, Rab ta'ala ke khazanon mein se ye hawa ba zaahir mamooli thi lekin dunya mein haulnaak toofan tha tabaah kun aandhi thi sabse pehle ek aurat ne dekha ke hawa mein mujhe aag ke shole nazar aa rahe hain us hawa ne makanon ke darwaze gira diye.

"Wo unke nathunon mein dakhil hoti aur unki dubar se nikal jaati wo hawa unhein gira rahi thi unki gardanein toot rahi thi kabhi unhein zameen se uthaya aur phir neeche phenk diya".

Ret ke teelon mein dab jaate ye silsila 7 raatein 8 din musalsal raha kisi waqt bhi aandhi na ruki wo sab tabaah wa barbaad ho gaye bade bade qadon wale apni taaqat par naaz karne wale Rab ta'ala ki giraft mein jab aaye to aise barbaad huye ke mare huye yoon nazar aa rahe the ke ye khajooron ke tane gire huye hain.

Rab ki azeem qudrat ka andaza kijiye jahan kuffar ko tabaah wa barbaad kar diya wahan Hood alaihissalam aur unki qaum ko najaat di. Hood alaihissalam ne apni qaum ke ird gird khat kheench diya wo shadeed aandhi unhein khushgawar mausame bahaar ki halki halki thandi thandi suhani hawa mehsoos ho rahi thi, Kuffar gir kar tabaah ho rahe the, unki gardanein toot rahi thi, ret ke teelon mein dab rahe the lekin Allah wale, Nabi par imaan laane wale usi aandhi se lutf andoz ho rahe the. Subhan Allah maula e kinaat ki qudrat ka insaan kaise andaza kar sakta tha? Uski hikmaton se wo khud hi waaqif hai, Rab ne irshad farmaya "Aur jab humara hukm aaya humne Hood (alaihissalam) aur uske sath ke musalmanon ko apni rehmat farma kar bacha liya aur unhein sakht azaab se nijaat di".

Yaani kuffar ko dunya mein bhi sakht azaab mein muftala kiya aur qiyamat mein wo shadeed azaab mein muftala honge, mominon ko ALLAH TA'ALA ne dunya mein bhi mehfooz rakha aur qiyamat mein bhi mehfooz rakhega. Nabi ki takzeeb Nabi ki gustakhi tabaah kun azaab ko daawat dene ke mutraadif hai, ALLAH TA'ALA imaan par qaa'im wa daaim rehne ki taufeeq ata farmaye aur Ambiya -e- kiraam ki shaan mein gustakhi se bachaye.

HAZRAT SAALEH ALAIHISSALAM

Hazrat Saaleh alaihissalam qaume samood ki taraf aaye aap alaihissalam bhi samood qaum se hi hain, "samood" ek shakhs ka naam tha uski aulaad qaume samood kehlayi. Samood ka nasab Nooh alaihissalam se milta hai yaani samood bin aabir bin iram bin saam bin Nooh aur hazrat Saaleh alaihissalam ka nasab is tarah bayan kiya gaya hai saaleh bin ubaid bin maasikh bin abd bin jaawar bin samood aur samood ka nasab is tarah bhi bayan kiya gaya hai samood bin ubaid bin aaus bin aad bin iram bin saam bin Nooh yehi zyada sahih hai.

Hazrat Saaleh alaihissalam aur hazrat Hood alaihissalam ke darmiyaan 100 saal ka faasla hai yaani Saaleh alaihissalam hazrat Hood alaihissalam ke 100 saal baad tashreef laaye, hazrat Saaleh alaihissalam ki umr 280 saal thi.

HAZRAT SAALEH ALAIHISSALAM NE QAUM KO FARMAYA

"Aur samood ki taraf unke 'hum qaum' Saaleh ko bheja kaha aey qaum Allah ki ibadat karo uske siwa tumhara koi mabood nahin usne tumhein zameen se paida kiya aur usne tumhein basaya to usse maafi chaho phir uski taraf rujoo lao beshak mera Rab qareeb hai dua sunne wala".

"Jab ke unke 'hum qaum' Saaleh ne farmaya kya darte nahin beshak main tumhare liye Allah ka amaanat daar Rasool hoon to Allah se daro aur mera hukm maano aur main tum se kuchh is par ujrat nahin maangta mera ajr to usi par hai jo saare jahan ka Rab hai".

Ambiya -e- kiraam ki aadate shareefa ye thi ke jab nubuwat ka daawa farmate to sabse pehle qaum ko butt parasti ke chhodne ke mutalliq irshad farmate aur ALLAH TA'ALA ki ibadat karne ka hukm dete ke uske baghair koi mabood nahin phir apni risalat ka daawa karte taaki qaum unse mojizaat ka mutaalba kare to unko mojizaat dikhaye jayein phir unke inkaar aur baaz na aane par ALLAH TA'ALA ke azaab se unko darate phir bhi jab wo apne kufr par qaa'im rehte to ALLAH TA'ALA ki taraf se un par azaab aa jaata.

Aur aap (Saaleh) alaihissalam ne apni qaum ko kaha ke agar tum chahte ho ke ALLAH TA'ALA ki rehmat tumhein haasil ho to ALLAH TA'ALA se apne gunahon ki maafi maango usi ki taraf rujoo karo to ALLAH TA'ALA ki rehmat tumhein haasil hogi ALLAH TA'ALA ki rehmat imaan walon ke qareeb hai.

AAPNE QAUM KO KAHA DUNYA MEIN TUM KO HUMESHA NAHIN REHNA

"Kya tum yahan ki nematon mein chain se chhod diye jaoge baaghon aur chashmon aur kheton aur khajooron mein jinka shagoofa narm nazuk hota hai aur pahadon mein ghar tarashte ho ustaadi se to Allah se daro aur mera hukm maano aur had se badhne walon ke kehne par na chalo wo jo zameen mein fasaad phailate hain aur islaah ka kaam nahin karte".

Hazrat Saaleh alaihissalam ne apni qaum ko kaha tumhara khayaal baatil hai ke tum yahan dunya mein hi aaram se nematon mein rahoge, jis Rab ne apni qudrat kaamila se tumhein baghaat,

chashme, khetiyar aur narm wa nazuk shagoofon wale khajoor ke darakht de rakhe hain wo ye bhi le sakta hai. Tumhein dunyavi nematon par naaz nahin karna chahiye aakhir dunya ko chhod kar bhi jaana hai tum badi mahaarat se pahadon ko taraash kar ghar banate ho is wajah se bhi tum seedha yehi samajhte ho ke tum ko dunya mein humesha rehna hai lekin tumhari ye soch sarasar ghalat hai had se tajaawuz karne wale, fasaad phailane wale koi durust achha seedha bhalai wala kaam nahin karne walon ki tum pairwi kar rahe ho tum unki ita'at na karo to kamyab hoge warna tabaahi ka shikar ho jaoge kamyabi sirf ALLAH TA'ALA ki taraf rujoo karne aur mera hukm maanne mein hai.

AAPKI TABLEEGH SE DO FAREEQ BAN GAYE

"Aur beshak hum ne samood ki taraf unke 'hum qaum' Saaleh ko bheja ke Allah ki ibadat karo to jabhi wo do giroh ho gaye jhagda karte Saaleh (alaihissalam) ne farmaya aey meri qaum kyun burai ki jaldi karte ho bhalai se pehle Allah ki bakhshish kyun nahin maangte shayad tum par reham ho".

Hazrat Saaleh alaihissalam ki tableegh par kuchh log imaan le aaye aur dusre log apne kufr par qaa'im rahe is tarah do giroh ban gaye aapas mein ek dusre se behason mein uljhe rehte the lekin imaan walon ki taraf se jhagda deen ke haq hone mein hota ye jidaal haq hai. Saaleh alaihissalam ki tableegh par qaum ke inkaar aur aapke azaab se darane par qaum ka ye kehna "Aur bole aey Saaleh hum par le aao jis ka tum waada de rahe ho" iske jawab mein Saaleh alaihissalam ne kaha aey meri qaum tum achhai ke badle mein jaldi kyun karte ho yaani ye dunyavi nematon ka aaram tumhein haasil hain lekin iske badle tum azaab aur apni tabaahi wa barbaadi talab kar rahe ho ye kahan ki aqal hai tumhein ALLAH TA'ALA se apne gunahon ki maafi talab karni chahiye taaki wo tum par reham kare.

QAUM NE AAPKO KYA JAWAB DIYA?

Saaleh alaihissalam ne qaum ko rahe raast par laane ki koshish ki lekin qaum ne aapki takzeeb (jhutlaaya) ki aur mukhtalif jawab diye.

"Beshak hijr walon ne Rasoolon ko jhutlaaya"

"Hijr" ek waadi hai madeena aur shaam ke darmiyaan jismein samood ki qaum ke log rehte the unhone apne paighamber Saaleh alaihissalam ki takzeeb ki choonki ek Nabi ki takzeeb tamam Ambiya -e- kiraam ki takzeeb hai isliye ke tamam Ambiya -e- kiraam ALLAH TA'ALA ki wehdaniyat par imaan laane aur usi ki ibadat karne ki daawat dete hain aur har Nabi dusre tamam Ambiya -e- kiraam par imaan laane ki daawat deta hai isliye ek Nabi ki takzeeb se dusre tamam Ambiya -e- kiraam ki takzeeb laazim aati hai yehi wajah hai ke Rab ne farmaya "Hijr walon ne Rasoolon ki takzeeb ki" halanki ba zaahir ek Nabi yaani hazrat Saaleh alaihissalam ki wo takzeeb kar rahe the.

Kabhi qaum ne kaha "Aey Saaleh (alaihissalam) isse pehle to tum hum mein honhaar maloom hote the kya tum humein apne baap dada ke maboodon ki pooja karne se mana karte ho? Beshak jis baat ki taraf tum humein bulate ho hum us par ek bahut bade dhoke mein daalne shak mein hain". Qaum kehne lagi hum ne to tumhein bada aqalmand bahut bada samajhdaar samjha hua tha humein to tum par badi ummeedein thi ke tum humare deen ki imdaad karoge, humare mazhab

ki taqwiyat ka sabab banoge, humare tareeqa ki taa'id karoge.

Yaani kisi qaum mein jab bhi koi shakhs ilm wa fazl mein aala maqaam haasil karta hai to qaum usse apne maqsad ke mutabiq ummeedein waabasta kar leti hai aapki qaum ne bhi yehi samjha tha ke humare baatil deen ki imdaad karenge.

Isi tarah aap ghareebon faqeeron par bade meharban the, za'if logon ki imdaad karte the, mareezon ki ayaadat karte the to qaum ne kaha ke hum ne to aapke in ausaaf ko dekh kar ye samjha tha ke tum humare ahbaab mein se hoge, humari imdaad karoge tum ne ye adaawat (dushmani) aur bughz humare sath kaise shuru kar liya? Humein to tum par bada taajjub hai ke tum humein apne baap dada ke maboodon ki pooja se rok rahe ho humein to ab tum par shak hone laga hai ke tum humein kisi bahut bade dhoke mein muftala karna chahte ho.

AAPNE QAUM KO JAWAB DIYA

"Aapne kaha aey meri qaum bhala batao to agar main apne Rab ki taraf se raushan daleel par hoon aur usne mujhe apne paas se rehmat bakhshi to mujhe usse kaun bachayega agar main uski nafarmani karu? To tum mujhe siwaye nuqsan ke kuchh na badhaoge".

Aapke irshad ka matlab ye tha ke mujhe ALLAH TA'ALA ne raushan dalaail ata farmaye hain aur usne mujhe apni rehmat se nawaza hai isiliye main bhi tum par meharbani kar raha hoon ke tumhein us raah ki hidayat de raha hoon jismein tumhari kamyabi hai tum apni be aqli ki wajah se jis baatil raah ki meri muawanat chahte ho usmein to ALLAH TA'ALA ki nafarmani hai aur ALLAH TA'ALA ki nafarmani khasaara hai.

Mazeed qaum ne ye kaha "Unhone kaha hum ne bura shagoon kiya tum se aur tumhare sathiyon se".

Hazrat Saaleh alaihissalam jab mab'oos huye aur qaum ne takzeeb ki iske baa'is baarish ruk gai, qehat ho gaya, log bhooke marne lage isko unhone hazrat Saaleh alaihissalam ki tashreef aawari ki taraf nisbat kiya aur aapki aamad ko bad-shagooni samjha aap ne qaum ko jawab diya "Aapne kaha tumhari bad-shagooni Allah ke paas hai balki tum log fitne mein pade ho".

Hazrat Ibne Abbas radiallaho ta'ala anhum farmate hain ke Saaleh alaihissalam ke irshad ka matlab ye tha ke bad-shagooni jo tumhare paas aai ye tumhare kufr ki wajah se ALLAH TA'ALA ki taraf se aai hai tum fitne mein muftala ho tumhara apne baatil deen ko sahi samajhna butt parasti par qaa'im rehna ye darhaqeeqat tumhare liye fitna hai.

QAUM NE AAPKO JADOOGAR KAHA

"Unhone kaha tum par to jadoo hua hai"

Yaani tum par baar baar kasrat se jadoo kiya gaya hai isiliye tumhari aqal salamat nahin rahi tum humare sath bewakoofi ki baatein kar rahe ho ke hum apne aaba wa ajdaad ka deen chhod dein.

QAUM NE AAPKO MUTAKABBIR KAHA

"Unhone kaha hum apne mein se ek aadmi ki taabedari karein jab to hum zarur gumrah aur deewane hain kya hum sab mein se is par zikr utaara gaya? Balki ye sakht jhoota itraane wala (mutakabbir) hai".

Qaum ne kaha hum itni tadad mein hokar ek aadmi ki taabedari karein wo bhi aisa shakhs ho jo

humare jaisa bashar ho aisa kaam to deewanon ka hai hum to aqalmand hain kya isi ko nubuwat ata honi thi aur is mansab ke laayaq koi nahin tha? Ye shakhs (maaz'Allah) apne daawa e nubuwat mein jhoota hai aur ye daawa karke shokhiyan maar raha hai itra raha hai ye to bada mutakabbir hai, Rab ta'ala ne unko radd karte huye farmaya "Bahut jald kal jaan jayenge kaun tha bada jhoota itraane wala?" yaani ye qaum jab dunya aur aakhirat mein azaab mein muftala hogi to phir unhein pata chalega ke kaun jhoota aur baatil raah par zid wa anaad ki wajah se qaa'im reh kar kaun takabbur kar raha tha?

QAUM NE SAALEH ALAIHISSALAM SE MOJIZA TALAB KIYA

"Tum to hum hi jaise aadmi ho to koi nishaan lao agar sachhe ho, aapne kaha ye untni hai ek din uske peene ki baari hai aur din muayyan tumhari baari aur ise burai ke sath na chhu'o ke tumhein bade din ka azaab aayega".

MUKHTASAR WAAQIYA QAUME SAMOOD

Qaum e aad ke baad ALLAH TA'ALA ne qaume samood ko aabad kiya unko lambi umrein ata ki wo pahadon mein badi mahaarat kaarigari se taraash taraash kar ghar banate, Rab ta'ala ne un ko khushhaal banaya, maali wus'at ata ki to unhone Rab ta'ala ki nafarmani shuru kar di aur zameen mein fasaad barpa shuru kar diya to ALLAH TA'ALA ne unki taraf Saaleh alaihissalam ko bheja jo unke qabeela ke ashraaf yaani sardar qabeela se the. Aap alaihissalam ne unhein daraya, unhone aap alaihissalam se nishani talab ki to aapne farmaya "Tum kaun si nishani talab karte ho? Unhone kaha tum humare sath humari eid ke programon ke liye shehar se baahar humare sath chalna hum apne maboodon se dua karenge tum apne maboodon se dua karna jiski dua qabool ho gayi uski taabedari karenge".

Aap alalaihissalam unke sath shehar se baahar tashreef le gaye unhone apne buton se dua ki jo qabool na ho saki, unke ek sardar "janda bin amar" ne ek akeli chattan ki taraf ishaara kiya jiska naam "kaafiya" tha usne kaha is chattan se ek untni nikaalo jo haamila ho agar tum ne aisa kar diya to hum tumhari tasdeeq karenge hazrat Saaleh alaihissalam ne unhein kaha agar main aisa karu to kya tum zarur imaan laoge? Unhone kaha haan to aap alaihissalam ne nawaafil ada kiye aur Rab se dua ki ALLAH TA'ALA ne aapki dua ko sharfe qabooliyat bakhsha, wo log dekh rahe the ke pahadi chattan mein bilkul wo hi kaifiyat paida hui jis tarah kisi janwar par paidaish ke waqt hoti hai dard ki wajah se karaahna iztiraab waghaira yahan tak ke unke saamne wo chattan phati usse haamila untni paida hui jiske jism par oon thi pet bada tha aapka mojiza dekh kar "janda bin amar" aur uske sath chand aur logon ne imaan qabool kar liya baaqi logon ko imaan laane se zawaab bin amar aur habaab aur rabbab bin sam'ar ne mana kar diya. Yehi donon shakhs unke buton par muqarrar the yaani butt khana ke naazim the aur teesra shakhs yaani rabbab bin sam'ar kaahin tha un logon ke saamne hi untni ne bachha jana jo assi untni jitna tha.

Choonki Saaleh alaihissalam ne Rab ke hukm se bayan kar diya tha ke ek din paani peene ki baari untni ki hogi aur ek din tumhari aur tumhare janwaron aur baaqi jungli janwaron aur parindon waghaira ki.

Untni apne bachhe ke sath jungle mein charti thi apne baari ke din untni aur uska bachha saara paani pi jaate the yaani kunwey mein munh rakhti aur uthati us waqt jab paani khatm ho jaata wo dudh itna zyada deti thi ke wo log peete aur apne bartan bhar lete, wo untni garmiyon mein

waadiyon ke zaahiri hissa mein charti thi to untni ko dekh kar unke janwar waadiyon ke nashebi andruni hisse mein bhaag kar chale jaate sardiyon mein wo untni nashebi hissa mein charti to unke janwar bhaag kar waadiyon ke baalai hisse mein aa jaate, unhein is soorat e haal se bahut mushkil darpesh aa rahi thi unhone us untni ko apni raah se hatane ka faisla kar liya aur ise maar diya jaaye taaki humein isse najaat haasil ho jaaye.

UNTNI KI KOONCHE KAAT DI

"To unhone aapki takzeeb ki phir untni ki koonche kaat di"

Saaleh alaihissalam ne unhein pehle hi bataya tha ke is untni ko burai mein mas na karna warna tum azaab mein mubtala ho jaoge lekin wo baaz na aaye jab untni ki koonche kaat di to aapne unhein kaha ke ab azaab qareeb aa chuka hai.

"To unhone uski koonche kaat di to Saaleh (alaihissalam) ne kaha apne gharon mein teen din aur barat lo (nafa haasil kar lo) ye waada hai ke jhoota na hoga".

AZAAB SE PEHLE TEEN DIN

Jab hazrat Saaleh alaihissalam ne unhein daraya ke ab sirf teen din tumhein apne gharon mein rehna aur nafa haasil karna hai phir tum azaab mein mubtala ho jaoge to qaum ne kaha ke wo teen din hum par kaise guzrenge? Aapne kaha pehle din tumhare chehre zard rang ke ho jayenge dusre din unka rang surkh ho jayega aur teesre din syaah ho jayenge chauthe din tum par azaab aa jayega agarche chehre syaah ho jaane par unhein azaab ka yaqeen aa chuka tha lekin jab tak alaamat par yaqeen nahin aa raha tha us waqt tak unhein imaan aur tauba ki taufeeq naseeb na ho saki aur jab unhein yaqeen hua ab tauba karte bhi to iska koi nafa na hota kyun ke na ummeedi ki haalat mein tauba aur imaan qabool nahin hote.

SAB KI RAZAMANDI SE EK SHAKHS NE KONCHE KAATI

"Jab iska sabse bada bad-bakht khada hua"

Wo bad-bakht kaun tha?

"Wo bad-bakht Qaddar bin Saalif tha jiska rang surkhi zardi maa'il tha aankhein uski neeli thi qad uska chhota tha".

Agarche untni ki konche us ek shakhs ne kaati lekin sab ke mashware aur sabki razamandi se usne ye kaam kiya isliye Quran paak mein jama ka sigha zikr kiya gaya hai ke sab ne uski konche kaati yehi wajah thi ke sab hi azaab ke mustahiq huye agar sirf ek ka fe'al hota dusre usey tokte is par khush na hote to un par azaab na aata.

HAZRAT SAALEH ALAIHISSALAM KO SHAHEED KARNE KA MANSOoba

"Aur is shehar mein 9 shakhs the jo fitna wa fasaad barpa karte the us ilaaqa mein aur islaah ki koi koshish na karte unhone kaha aao Allah ki qasam khakar ye ahed kar lein ke shab khoon maar kar Saaleh (alaihissalam) aur uske ahle khana ko halaak kar denge phir keh denge uske waaris se ke hum to (sire se) maujood hi na the jab unhein halaak kiya gaya aur (yaqeen kare) hum bilkul sach keh rahe hain aur unhone jab khufiya saazish ki aur humne bhi khufiya tadbeer ki wo (humari tadbeer ko) samajh hi na sake".

Allama Qurtubi rahmatullah alaihi likhte hain "Unhone ye saazish untni ki konche kaat ne ke baad ki thi jab hazrat Saaleh alaihissalam ne unhein bataya ke tumhein teen din ki mohlat hai uske baad tum par azaab aayega jo tumhein barbaad karke rakh dega, bajaye iske ke wo is aakhri saazish se chaukanne hote aur apne gunahon par naadim hokar gidgida kar maafi maangte unhone ulta hazrat Saaleh alaihissalam ko qatl karne ki saazish shuru kar di, unhone kaha hum par azaab aayega to dekha jayega uske aane se pehle hum Saaleh alaihissalam aur uske mureedon ka khatma to kar dein".

Jis raat unhone hazrat Saaleh alaihissalam ke makaan par shab khoon maarne ka program banaya tha us raat ALLAH TA'ALA ne firishton ko apne Rasool ki hifazat ke liye bhej diya, jab ye apni be niyaam talwarein lehrate huye aap par hamla karne ke liye lapke to firishton ne un par pathraaw shuru kar diya unhein patthar to nazar aate the lekin maarne wale dikhai nahin dete the, chunanche un sabko is tarah halaak kar diya gaya aur ye mohlat ki aakhri raat thi chunanche qaum ke baaqi afraad bhi tabaah wa barbaad kar diye gaye, In sha Allah qareeb hi zikr aa raha hai.

Rab ta'ala ne farmaya teen se lekar das tak ya saat se lekar das tak ka giroh. Is qabeela ke 9 sardar the unke ladke hazrat Saaleh alaihissalam ki mukhalifat mein humesha sargarm raha karte the har raiszada ke sath uske madadgaron ki bhi ek toli hua karti thi isliye unhein تِسْعَةُ رَهْطٍ se tabeer kiya gaya hai yaani 9 qabeele (agarche 9 shakhs the). Jab unhone ye dekha ke humari iza rasaniyon ke bawajood hazrat Saaleh alaihissalam aur unke sathi baaz nahin aaye to unhone ek jagah baith kar saazish ki ke raat ko bekhbari mein Saaleh alaihissalam aur uske sathiyon par hamla karke unhein teh tegh kar do agar unke kisi waaris ne humse daryaft kiya to hum unhein yaqeen dila denge ke humara unke qatl ke sath door ka bhi waasta nahin aur na hi humein uske qatl ka koi ilm hai to wo khamosh ho jayenge.

Ho sakta hai ke hazrat Saaleh alaihissalam ke waaris kamzor aur ghurba log ho'n to unhone ye khayaal kiya ho ke unhein kya majaal hogi ke humse wo zyada takraar karen? Is tarah wo khamosh ho jayenge, Qatl karne ka mansooba banane wale khud tabaah wa barbaad ho gaye. Subhan Allah maula e kinaat teri qudrat ke kaar naame ajeeb hain.

QAUME SAMOOD KE KUFFAR PAR AZAAB E ILAAHI

"Pas unhone untni ki koonche kaat di aur apne Rab ke hukm se sarkashi ki aur bole aey Saaleh (alaihissalam) hum par le aao jiska tum waada de rahe ho agar tum Rasool ho to unhein zalzala ne aa liya to subah apne gharon mein aundhe pade reh gaye".

Qaume samood par zameen ka azaab shadeed zalzala tha aur aasmanon ka azaab sakht bijli ki kadak ya Jibreel ki shadeed haulnaak aawaz thi jiski wajah se unhein tabaah wa barbaad kar diya gaya.

Khayaal rahe ke Quran paak mein qaume samood ke azaab ke liye teen lafz istemaal huye hain:

"To unhein zalzala ne aa liya"

"Aur zaalimon ko chinghaad ne aa liya"

In donon ka matlab to wo hi hai jo bayan kiya ja chuka hai ke zameen mein zalzala aur aasmanon se garajdaar aawaz thi, unke azaab ke liye teesra lafz ye istemaal hua "Samood to halaak ho gaye had se guzri hui chinghaad se"

Aala Hazrat Maulana Ahmad Raza Khan Bareilvy rahmatullahi ta'ala alaihi ne is ka tarjuma "Samood to halaak ho gaye had se guzri hui chinghaad se" kiya. Is se pata chala ke الطاغية والصيحة aur

se muraad ek hi hai taaham baaz mufasssereen ne ye maayne bhi kiya hai ke طاعة se muraad unke jaraa'im wa fasadaat ka had se guzarna hai matlab ye hoga ke wo apne had se badhne wale jaraa'im ki wajah se halaak kiye gaye is maayne ke lihaaz se azaab nahin balki azaab ka sabab hai.

SAALEH ALAIHISSALAM AUR AAPKE SATH IMAAN LAANE WALON KO NAJAAT

"Phir jab humara hukm aaya (yaani azaab aaya) hum ne Saaleh (alaihissalam) aur uske sath musalmanon ko apni rehmat farma kar bacha liya aur us din ki ruswai se beshak tumhara Rab qawi izzat wala hai".

Ye Rab ta'ala ki azeem qudrat hai ke ek hi mulk mein ek hi ilaaqa mein kuffar ko zalzala haulnaak kadak se tabaah wa barbaad kar diya lekin apne Nabi aur unke sath imaan laane walon ko zara takleef na hone di kuffar ko zaleel wa khwar kar diya unko ruswa hona pada lekin imaan walon ko is haulnaak tabaahi aur iski ruswai se bacha liya. Musalmanon ko chahiye ke is waaqiye se ibrat pakdein aur ALLAH TA'ALA ke azaab se darte rahein aur Rab ta'ala ki azeem qudrat par kaamil imaan rakhein.

HAZRAT AYYUB ALAIHISSALAM

"Aur Ayyub (alaihissalam) (ko yaad karo) jab usne apne Rab ko pukara ke mujhe takleef pahunchi aur too sab reham karne walon se badh kar reham karne wala hai to hum ne uski dua sun li to hum ne door kar di jo takleef usey thi aur hum ne usey ghar wale aur itne hi unke sath aur ata kiye apne paas se rehmat farma kar aur bandagi walon ke liye naseehat hai".

Hazrat Ayyub alaihissalam ke baap ka naam "anoos", aap hazrat Is'haaq alaihissalam ke bete "Eis" ki aulaad se hain. Aap alaihissalam ki waalida hazrat Looth alaihissalam ki aulaad se hain aap ki zauja ka naam "Rehmat" hai jo hazrat Yusuf alaihissalam ke bete "afra'im" ki beti thi.

HULIYA MUBARAK

Hazrat Ayyub alaihissalam ke baal ghunghriyaale, aankhein moti, khubsoorat shakl wa soorat, bahut khubsoorat gardan chhoti, seena chaudi, pindliyan aur kalaiyan moti thi aur aapka qad lamba tha.

AAPKE AUSAAF

Aap miskeenon par reham karte the, yateemon ki kafaalat farmate the, bewa auraton ki muawanat (imdaad) karte, mehmanon ke sath izzat wa takreem aur khanda peshani se pesh aate.

MAAL WA DAULAT KI FARAWAANI

ALLAH TA'ALA ne aazmaish se pehle aap ko kaseer maal wa daulat de rakha tha kheti baadi, baagh garz ke har qism ke maal wa daulat se nawaza, har qism ke janwar yaani bhed bakriyan gaaye bhains unt waghaira ki kasrat thi, 500 jodiyan bailon ki hul chalane wali thi, 500 ghulaam khidmat guzaari ke liye phir har ghulaam ki zauja aur aulaad bhi bataur khuddam aapke paas rehte the.

AAZMAISH SE PEHLE AULAAD

"Aapke saat bete aur saat betiyan thi"

FIRISHTON MEIN AAPKI BULANDI E SHAAN KA CHARCHA

Hazrate Jibreel alaihissalam ko ALLAH TA'ALA se jo qurb haasil hai wo dusre firishton ko haasil nahin, ALLAH TA'ALA unse ba raahe raast kalaam farmata hai. ALLAH TA'ALA apne bandon mein se jab kisi ko pasand farmata hai to uska zikr Jibreel ameen se karta hai wo Meeka'il alaihissalam se zikr karte hain wo dusre muqarrab firishton se zikr karte hain jab un muqarrab firishton mein ALLAH TA'ALA ke us khaas bande ke zikr ka charcha ho jaata hai to tamam firishte us par rehmatein nichhawar karte hain phir aasmaan ke tamam firishte rehmatein bhejte hain phir zameenon ke firishte us bande par rehmatein bhejte hain, hazrat Ayyub alaihissalam ka bhi isi tarah tamam firishton mein zikre khair ka charcha hota rehta tha.

AAZMAISH KI GHADIYAN

ALLAH TA'ALA kabhi apne muqarrab bandon ko shadeed mushkilaat mein mubtala karke aazmata hai ke wo mera banda kitna sabr karta hai, masaib wa aalam mein koi shikwa to zabaan

par nahin laata aur kabhi ALLAH TA'ALA bahut maal wa daulat ata karke aazmata hai ke mera banda kitna shukriya ada karta hai?

Hazrat Ayyub alaihissalam ko pehle aaram wa sehat, maal wa daulat, aulaad aur har tarah ki khushiyan ata karke aazmaya ismein bhi aap ne azeem kamyabi haasil ki aap alaihissalam ne shukriya ada karke be misaal namoona pesh kiya iske baad aazmaish ka dusra daur shuru hua ke zameen ke neechे se qudrati aag ne aapke baghaat khetiyān unt bakriyan charwahe jala kar raakh kar diye. Jab aap ko pata chala to aap ne kaha "Ye sab maal wa daulat Allah ne hi ata kiya tha wo hi iska maalik haqeeqi hai jab wo hi iska haqdaar hai to usey haq pahunchta hai jab chahe le le mujhe ismein kuchh kehne ki koi majaan nahin".

Aapki aulaad ek makaan mein thi wahan zalzala aaya makaan gir gaya aapki aulaad faut ho gai, makaan ki chhat aur deewarein girne se aapke bachhon par kya haal guzra hoga, jism chakna choor huye honge, haddiyān tooti hongī, sar phate honge, khoon ke fawware chale honge lekin ye haal sun kar bhi Allah ke Nabi ne sabr ka kamaal muzaahira kiya wo hi alfaaz zabaan par ke sab kuchh Rab ta'ala ka hai jo chahe kare.

Aapke jism mein shadeed haraarat se aisa asar hua yoon mehsoos hota ke aapke jism mein aag ke shole bhadak uthe hain, sar se lekar qadam tak aable pad gaye, shadeed khaarish hone lagi, nakhoonon se jism ko khujlaate rahe yahan tak ke nakhoon gir gaye phir thikriyon ya pattharon se apne jism ko khujlaate, jism shadeed zakhmi ho gaya zakhmon mein boo aane lagi, unmein keede¹ pad gaye, saare jism mein sirf aankhein dil aur zabaan mehfooz the. Ibne asaakir ne bayan kiya "Hazrat Ayyub alaihissalam ke jism se agar koi keeda neechे gir jaata to aap phir usey apni jagah lauta dete aur kehte ALLAH TA'ALA ne jo rizq tumhein diya hai wo khao".

MUSHKIL KA SATHI

Aapki bimari ne jab shiddat ikhtiyar kar li to tamam aqriba ne aapko chhod diya balki shehar se baahar aapko ek jhopdi bana kar de di gai ke ye marz kahin dusron tak na pahunch jaaye, jab wo saare sath chhod gaye to us waqt aapki zauja jiska naam rehmat bint afra'im bin Yusuf tha wo ba dastoor aapke sath rahi, aapki khidmat guzaari mein rahi, aap alaihissalam ki dekh bhaal karti, aapko khana faraaham karti, aapki zaruriyaat ka har tarah khayaal karti. SubhanAllah Allah ke Nabi Yusuf alaihissalam ki poty kitni nek aur saabra thi.

AYYUB ALAIHISSALAM KA BE MISAAL SABR

Ek din aapki khidmat guzaar, wafadaar, nek she'aar, ba muraad nek zauja ne arz kiya "Kaash tum ALLAH TA'ALA se dua karte ALLAH TA'ALA tumhari takleef door farma deta" ye sun kar aapne

(1) Hazrate Ayyoob alaihissalam ke jism mein keede padne ka waqiya Hafiz Ibne Asakir aur Hafiz Ibne Kaseer dono ne bani israyeel ke ulama se naqal kiya hai aur inki itteba mein mufasssireen ne bhi zikr kiya hai lekin humare nazdeek ye waqiya sahih nahin kyunki Allah ta'ala Ambiya alaihimussalam ko aise haal mein mubtala nahin karta jisse logon ko nafrat ho aur wo un se ghin khaayein

Hazrate Ayyub alaihissalam ke jism mein keede padne ki riwayatein aur iske mutalliq tehqeeq humare risale "Hazrate Ayyub alaihissalam ke waqiye par Tehqeeq" ko mulahiza farmayein {Abde Mustafa}

farmaya "Aesh wa ishrat, raahat wa sukoon, maal wa daulat ki farawaani mein kitna waqt guzra? Aapki zauja ne arz kiya bahut waqt guzra ek riwayat mein hai ke aapki zauja ne kaha 80 saal guzre hain" to aap alaihissalam ne irshad farmaya "Mujhe ALLAH TA'ALA se sharm aati hai ke main usse dua karu jab ke meri aazmaish ka waqt itna bhi nahin hua jitna meri aasaish ka waqt tha".

ZAUJA KI GHALTI PAR NARAZGI KA IZHAAR

Ek martaba aapne zauja ko talab kiya to der se haazir hone par aap naraz ho gaye mumkin hai bimari ki wajah se tabiyat mein sakht mizaji aa gai ho, zyada munasib ye baat maloom hoti hai ke itni badi narazgi ki wajah bhi yaqeenan koi badi hogi jaise mufasssereen ne ek wajah ye bayan kiya hai shaitan aapki zauja ke paas tabeeb ki soorat mein aaya aur kehne laga ke tumhare khawind bahut badi takleef mein muftala hain agar tum chahti ho to main unhein dawa deta hoon jisse wo theek ho jayenge jab wo sehatyaab ho jayein to wo iske badle mein shukriya sirf in alfaaz mein ada karein "Too ne mujhe shifa di" aapki zauja ne ye baat mamooli samjhi aur unka khayaal ban gaya ke is par amal karna to aasan hai.

Jab hazrat Ayyub alaihissalam ke saamne aakar usne poora maajra bayan kiya to aap alaihissalam ne samajh liya ke shaitan mere imtehan mein mujhe nakaam karna chahta hai, aap alaihissalam apni zauja se naraz ho gaye aapne farmaya agar main theek ho gaya to tumhein 100 kode marunga, abhi tumhare hathon se main koi cheez nahin khaunga.

Isi wajah se hazrat Ayyub alaihissalam ne Rab ke huzoor arz kiya "Mujhe shaitan ne takleef aur iza laga di".

AAZMAISH KA WAQT KHATM HOTA HAI

"Aur Ayyub (alaihissalam) ko yaad karo jab usne apne Rab ko pukara ke mujhe takleef pahunchi aur too sab reham karne walon se zyada reham karne wala hai to humne uski dua sun li to humne door kar di jo takleef usey thi aur humne uske ghar wale aur unke sath itne hi ata kiye apne paas se rehmat ata karke aur bandagi walon ke liye naseehat hai".

Hazrat Ayyub alaihissalam ne bahut hi pyaare lateef andaaz mein apni pareshan haali takaalif ka tazkira kiya, Rab ki be hisaab rehmat ka zikr kiya gaya lekin ye arz nahin kiya ke aey maula e kinaat meri takleef ko door farma kaisa sabr hai aur Rab ke huzoor ilteja karne ka kaisa haseen andaaz hai.

CHASHMAE SHIFA

"Rab ta'ala ne farmaya zameen par apna paanv maaro ye hai thanda chashma nahane aur peene ko"

Aapko hukm hua ke aap apna paanv zameen par maaro to isse chashma jaari hoga isse paani piyo aur nahao tumhein shifa haasil hogi. Aapko nahane se zaahiri jism ki tamam bimariyon se shifa haasil ho gai aur paani peene se andruni tamam bimariyon se shifa mil gai. ALLAH TA'ALA ne aapko jannati libaas ata farmaya aap alaihissalam libaas zeb tan karke ek taraf hokar baith gaye aapki zauja aai to usne aapko na pehchana wo aap hi se puchh ne lagi aey Allah ke bande yahan ek beemar shakhs tha wo kahan gaya? Pareshan hokar puchha kahin bhediye to nahin le gaye baar

baar pareshani se jab puchh rahi thi to aap alaihissalam ne kaha ALLAH TA'ALA tum par reham kare main hi Ayyub hoon ALLAH TA'ALA ne mujhe shifa ata kar di hai.

MAAL WA AULAAD WAPAS MIL GAYE

"Jamhoor hazraat ka ye qaul hai ke ALLAH TA'ALA ne aapki tamam faut shuda aulaad ko zinda kar diya aur mareezon ko aafiyat de di aur tamam bikhre huwo ko jama kar diya".

Ek qaul ye bhi hai ke aap ko dobara shabaab (jawani) ata farmai aur phir pehli aulaad ki tarah aur aulaad ata farma di, isi tarah aapko kaseer maal wa daulat ata farmaya.

Ek riwayat mein ye bhi hai ke aap par ALLAH TA'ALA ne sone ki makdiyoon ki baarish ki, aap alaihissalam pakad pakad kar ek kapde mein daalte rahe yahan tak ke aapne ek chaadar bichha kar usmein jama karna shuru kiya to ALLAH TA'ALA ne aapki taraf 'wahi' ki ke "Aey Ayyub tum sair nahin hote?" Aapne arz kiya aey maula e kinaat tere fazl se kaun sair ho sakta hai? Aap alaihissalam ne 18 saal bimari aur takleef mein guzaare the phir raunaqin bahaal ho gai.

AAPKI ZAUJA KI MUSHKIL RAB NE AASAN KAR DI

Choonki aapne shara'i uzr aur ALLAH TA'ALA ki razamandi ki khaatir zauja se naraz hokar qasam utha di thi ke main durust hokar tumhein 100 kode marunga ab tandurust hone par qasam ko poora karna laazim tha ALLAH TA'ALA ne apni rehmat se ALLAH TA'ALA ke Nabi ki zauja ko kodon se bacha liya kyun ke ALLAH TA'ALA ke Nabi ne bhi usi ki raza ke liye qasam uthai thi lekin unki zauja ne bhi Rab ki raza ki khaatir hi apne khawind ki us waqt khidmat ki jab sab log chhod chuke the. Is tarah Rab ne donon ki ada ko pasand kiya na Nabi ko mana kiya aur na unki zauja ko kode lagane diye.

ALLAH TA'ALA ne irshad farmaya "Farmaya ke apne hath mein ek jhadoo lekar ise maar de aur qasam na tod beshak humne ise saabir paaya kya achha banda hai beshak wo bahut rujoo laane wala hai".

Aapko ALLAH TA'ALA ne hukm diya ke aap 100 teeliyon (tinkon) wala ek jhadoo lein apni zauja ko maar dein is tarah aapki qasam poori ho jayengi. Ye ALLAH TA'ALA ki shaan e kareemi hai ke usne khud apne fazl wa karam se hazrat Ayyub alaihissalam ko ye ijazat di warna koi aur insaan aisi qasam uthaye to uski qasam is tarah jhadoo maarne se poori nahin hogi balki uske liye ye laazim hoga ke wo qasam ko tod de aur kaffara ada kare.

Khayaal rahe ke kisi shara'i kaam mein ALLAH TA'ALA aur uske Rasool ﷺ ki taraf se riyaaayat mile to ye unki meharbani hai wo maalik hain chahein to maaf kar dein aur chahein to usmein aasani ki raah paida kar dein lekin insaan khud koi aisa heela kare ke uski wajah se hukm shara'i usse tal jaaye ye najaiz hai, insaan kisi aise heele ko ikhtiyar kare ke zakaat ada na karni pade ya roze garmiyon mein na rakhne padein balki sardiyaon mein qaza karenge is tarah ke hathkande baghair uzr shara'i ke baatil honge.

Allama Aalusi rahmatullahi ta'ala alaihi farmate hain "Mere nazdeek har heela jismein shara'i ahkaam ki hikmat ka baatil hona laazim aaye wo qabool nahin kiya jayega, jis tarah koi heela kare ke mujh par zakaat laazim na aaye waghaira". ALLAH TA'ALA har musalman ko aasaish mein uski nematon ka shukr karne aur aazmaishon mein sabr karne ki taufeeq ata farmaye, rizq halaal ata farmaye aur nek wafadaar zauja ata farmaye. Aameen summa aameen

Tambeeh: Hazrat Allama Qurtubi rahmatullahi ta'ala alaihi ne Ibne Arabi rahmatullahi ta'ala alaihi ka qaul naql kiya hai ke hazrat Ayyub alaihissalam ke jism mubarak mein keede padne ka waaqiya sanad ka mohtaaj hai yaani sanad sahih se saabit nahin hai lekin khayaal rahe ke ise Allama Aalusi rahmatullahi ta'ala alaihi ne sahih sanad ke sath saabit kiya hai, aap rahmatullah alaihi farmate hain "Ahmad Abu Nuaim aur Ibne Asaakar ne bayan kiya hai ke Hazrat Hasan Basari se riwayat hai ke hazrat Ayyub alaihissalam ke jism mubarak mein ma'a siwaye aankhon, dil aur zabaan ke koi jagah nahin thi jahan keede na pade ho'n jab koi keeda neeche gir jaata to aap usey utha kar phir apni jagah rakh dete aur farmate ALLAH TA'ALA ke rizq se kha jo usne tujhe diya hai".

Motazila ne bhi keede padne wali riwayat par aiteraaz kiya hai albatta Imam Raazi rahmatullahi ta'ala alaihi ne ise jaiz qaraar diya hai kyun ke Ambiya -e- kiraam par aazmaish zyada hoti hai. Keede padne ka zikr Tafseer Baizawi, Tafseer Baghwi, Tafseer Mazhari aur Tafseer Kabeer waghaira mein kiya gaya hai.

HAZRAT ZULKIFL AUR HAZRAT YASA'A ALAIHIMUSSALAM

"Yaad karo Ismail aur Yasa'a aur Zulkifl (alaihimussalam) ko aur sab achhe hain"

HAZRAT ZULKIFL ALAIHISSALAM

Aapka naam Bashar hai ya Sharaf hai, aap hazrat Ayyub alaihissalam ke bete hain aapke mutalliq aur bhi mukhtalif aqwaal hain taaham isi qaule mazkoor ki taraf zyada rujhaan hai.

ALLAH TA'ALA ne unko unke baap hazrat Ayyub alaihissalam ke baad Nabi bana kar bheja aur hukm diya ke aap logon ko meri wehdaniyat par imaan laane ki taraf bulaye ke mere baghair koi mabood nahin. Aap umr bhar shaam (syria) ke ilaaqe mein hi rahe ALLAH TA'ALA ke ahkaam logon tak pahunchate rahe 75 saal ki umr mein dunya se rukhsat huye.

Aap alaihissalam ne apne bete "Abdaan" ko waseeyat ki thi ke meri wafaat ke baad neki ke amal par qaa'im rehna logon ko bhi imaan aur nek aamaal ki targheeb dena. Aap alaihissalam yateemon, mohtaajon, ghareebon, bewa auraton par reham farmate, unki zaruriyaat ka khayaal rakhte unhin mohtaaj logon ki kafaalat ki wajah se aapka naam Zulkifl (kifaalat karne wala) pad gaya tha.

HAZRAT YASA'A ALAIHISSALAM

Aapko ALLAH TA'ALA ne nubuwat ata farmai aur iske sath hi aapko badshaahat bhi ata farmai aap din ko roza rakha karte the aur raat ko Allah ke huzoor khade hokar nawaafil ada karte the aapko kisi baat par ghussa nahin aata tha khusoosan aap apni ummat ke maamlaat mein badi mataanat se faisla farmate, kisi qism ki jaldbaazi aur ghussa se faisla nahin farmate the.

Aap alaihissalam ki wafaat ka waqt jab qareeb aaya to bani israel ke kuchh bade aadmi mil kar aapki khidmat mein haazir huye ke aap badshaahat mein apna janashin kisi ko muqarrar kar dein taaki hum apne maamlaat mein uski taraf rujoo karen to aap alaihissalam ne farmaya mulk ki baagdor main uske hawale karunga jo mujhe teen baaton ki zamanat de, kisi shakhs ne bhi is zimmedari ko qabool karne ki zamanat dene ke mutalliq aapse koi baat na ki siwaye ek naujawan ke, usne kaha main zamanat deta hoon aap ne usey kaha baith ja. Maqsad ye tha ke koi aur shakhs baat kare lekin phir aapke kehne par wo hi naujawan khada hua usne zimmedari qabool karne ki yaqeen dahaani karai.

- 1) Ek ye ke tamam raat ibadat mein guzaarni hai sona nahin.
- 2) Dusri baat ye hai ke har roz din ko roza rakhna hai.
- 3) Teesri cheez ye hai ke ghussa ki haalat mein koi faisla nahin karna.

Jab us naujawan ne teen cheezon ki zimmedari qabool kar li to aapne badshahi ka nizaam uske supurd kar diya. Khayaal rahe ke nubuwat mein khaleefa nahin banaya ja sakta ALLAH TA'ALA jise chahe Nabi bana de.

"ALLAH TA'ALA khoob jaanta hai ke mansab e risalat kise ata karna hai".

HAZRAT ILYAAS ALAIHISSALAM

"Aur beshak Ilyaas paigambaron se hai jab usne apni qaum se farmaya kya darte nahin kya tum ba'al (butt ka naam) ko poojte ho aur chhodte ho sab se achha paida karne wala ALLAH TA'ALA ko jo Rab hai tumhara aur tumhare aglon baap dada ka phir unhone usey jhutlaaya to wo zarur pakde jayenge magar ALLAH TA'ALA ke chune huye bande aur hum ne pichhlon mein uski sana baaqi rakhi salaam ho Ilyaas (alaihissalam) aur unke sath imaan laane walon par beshak hum aisa hi sila dete hain nekon ko beshak wo humare aala darja ke kaamil imaan wale bandon se hai".

Hazrat Ilyaas alaihissalam ALLAH TA'ALA ke Nabi hain aur Moosa alaihissalam ke bhai hazrat Haroon alaihissalam ki aulaad se hain aapka nasab mashhoor qaul ke mutabiq ye hai "Ilyaas alaihissalam bin yaseen bin qehhas bin al izaar bin Haroon".

HAZRAT ILYAAS AUR HAZRAT KHIZR ALAIHIMUSSALAM KI HAR SAAL MULAQAAT

Hazrat Ilyaas alaihissalam khushki par muqarrar kiye gaye the aur hazrat Khizr dariyao par aur jazeeron par muqarrar hain har saal hajj ke mauqe par in donon ki mulaqaat hoti hai.

NABI KAREEM ﷺ AUR ILYAAS ALAIHISSALAM KI MULAQAAT

Ek safar ke dauran unki mulaqaat Nabi Kareem ﷺ se hui, aasmanon se ALLAH TA'ALA ne khana utaara donon hazraat ne wo khana mil kar khaya us khane mein roti machhali waghaira naazil ki gai phir asr ki namaz donon hazraat yaani Nabi Kareem ﷺ aur Ilyaas alaihissalam ne mil kar ada ki.

ILYAAS ALAIHISSALAM NE QAUM KO KAHA

Hazrat Ilyaas alaihissalam ne qaum ko kaha "Tum ALLAH TA'ALA se darte kyun nahin ho? Tumhein chahiye ALLAH TA'ALA ke ahkaam par amal karo aur uske nawaahi (jin kaamon ko Rab ne mana kiya hai) se ijtenaab karo tum butt parasti karte ho, ALLAH TA'ALA ko chhod kar butt se haajat talab kar rahe ho aur us zaat ko chhod rahe ho yaani us zaat ki ibadat nahin kar rahe ho aur usse tum apne maqaasid haasil nahin kar rahe ho jo sabse achha paida karne wala hai".

Khayaal rahe ke khaaliq ALLAH TA'ALA ki zaat hai uske baghair koi khaaliq nahin yahan ALLAH TA'ALA ko احسن الخالقين kaha gaya hai kyun ke unke gumaan ke mutabiq Rab ke baghair bhi khaaliq the to kaha gaya hai jin ko tum khaaliq maante ho in sabse achha khaaliq ALLAH TA'ALA hai ya mazaaji taur par dusre kaamon ke ijaad karne walon ko wo log khaaliq keh dete the to aapne bhi unke qaul ke mutabiq kalaam farmaya ho.

QAUME ILYAAS KA BUTT

Unke butt ka naam ba'al tha, Yeman ki lughat mein ba'al ka maayne "Rab" hai.

Wo kehte the "Is ghar ka maalik kaun hai?"

Isi wajah se khawind ko bhi ba'al kaha gaya hai, Quran paak mein hai **وَبُعُولَتُهُمْ اٰحَقُّ بِرَدِّهِمْ** aur zikr kiya

gaya hai **وَهَذَا بَعْلٌ شَيْخًا** in donon maqamon mein "بعل" ka maayne khawind hai choonki wo us butt ko apna Rab maante the uska naam hi unhone **بعل** rakha hua tha. Us butt ki lambai 30 feet thi, wo sone ka bana hua tha, uske chaar munh the, wo uski bahut zyada tazeem karte the, uski khidmat ke liye unhone 400 khaadim rakhe huye the wo khuddam choonki unke mabood ke khidmat guzaar rehte the isliye wo unko apne beton ki tarah samajhte the baaz mufasssereen ne "abnaihim" ki jagah "Ambiya" tehreer kiya hai ke wo un khadimon ko apne khuda ka Nabi samajhte the.

SHEHARE BA'ALBAK

"Ba'albak" shehar ka naam isliye "ba'albak" rakha gaya hai ke us waqt ke haakim ka naam "bak" tha aur uske mabood ka naam "ba'al" tha. Usne ek shehar aabad kiya jiska naam usne apne aur apne mabood ke naam se murakkab karke "ba'albak" rakha nahw ki tamam kitaab mein aisa hi zikr kiya gaya hai. Tafseer Khazainul Irfan mein hai ke "bak" us jagah ka naam tha jahan unhone apne butt "ba'al" ko rakha hua tha is tarah butt aur uske mandir ke naam se shehar ka naam "ba'albak" rakha gaya.

Tambeeh: Baaz hazraat ne tehreer kiya hai ke ba'al butt mein shaitan bolta tha ke gumrahi ki taraf unki rehnumai karta tha wo butt kuchh ahkaam jaari karta uske khuddam yaani jinko wo apne butt ke Nabi samajhte the logon tak wo ahkaam pahunchate the.

Allama Raazi rahmatullah alaihi ne isko radd karte huye farmaya "Baaz logon ka jo ye qaul hai ke ba'al butt ke pet mein shaitan dakhil ho jaata aur unko gumrahi ke raaste par chalane ka kaam karta tha uska tasleem karna bahut mushkil hai agar ise maan liya jaaye to bahut se mojizaat par aeb laazim aayega aur un par aitbaar hi khatm ho jayega. Nabi Kareem ﷺ ke mojizaat mein un mojizaat ko bhi bayan kiya gaya hai ke aapse bhediye ne kalaam kiya, aap ﷺ se unt ne kalaam kiya, aapne jab mimber banwa liya to jis satoon se aap pehle sahaara laga kar khutba diya karte the wo rone laga, aapne usey tasalli di, agar ye maan liya jaaye ke shaitan jismon mein dakhil hokar kalaam karta hai to ye ahtemaal bhediye aur unt aur khajoor ke tane yaani us rone wale satoon mein bhi qaa'im hoga (maaz'Allah) in mein shaitan ne dakhil hokar kalaam kiya hoga is tarah to mojizaat par se aitbaar hi uth jayega".

Allama Raazi rahmatullah alaihi ki is behas se waazeh ho gaya ke ye qaul hi baatil hai ke ba'al ke pet mein shaitan dakhil hokar kalaam karta tha.

Khayaal rahe ke yahan "To unhone uski takzeeb ki pas beshak wo pakde jayenge" mein ukhrawi azaab ka zikr hai. Isi tarah iske baad magar ALLAH TA'ALA ke chune huye bande mein istisana bhi isi ukhrawi azaab se hai.

Dunya mein qaume Ilyaas ki tabaahi aur aap par imaan laane walon ki najaat ka zikr muatabar tafaasir mein nazar nahin aa saka. Aala Hazrat Maulana Ahmad Raza Khan rahmatullah alaihi ka tarjuma bhi yehi zaahir kar raha hai **سلام على ال ياسين** ka tarjuma Aala Hazrat ne kiya hai "Salaam ho Ilyaas alaihissalam par" ismein ek qaul ye hai ke aapke sath imaan laane walon par salaam ho. Ek qara'at mein **ال ياسين** hai choonki Ilyaas alaihissalam bin **ياسين** hain yaani **ياسين** ki **ال** par salaam ho isse muraad Ilyaas alaihissalam hain.

HAZRAT YUNUS ALAIHISSALAM

"Pas kyun aisa na hua ke koi basti imaan laati to nafa deta usey uska imaan (kisi se aisa na hua) siwaye qaum Yunus ke, jab wo imaan le aaye to hum ne door kar diya unse ruswai ka azaab dunyavi zindagi mein aur hum ne lutf andoz hone diya unhein ek muddat tak".

Hazrat Yunus alaihissalam ki qaum ke log "Nenwa" ilaaqa "Mosil" mein rehte the kufir wa shirk butt parasti mein muftala the ALLAH TA'ALA ne hazrat Yunus alaihissalam ko unke paas bheja aapne unhein imaan laane aur butt parasti ko chhod ne ke mutalliq hukm diya lekin qaum ne aapki takzeeb (jhutlaaya) ki, aap alaihissalam ne unhein ALLAH TA'ALA ke faisla se aagah kiya ke agar tum imaan nahin laoge to ALLAH TA'ALA ke azaab mein muftala ho jaoge. Aap khud un logon se naraz hokar shehar se baahar chale gaye, jab unhone hazrat Yunus alaihissalam ko na paaya to bahut khauf mein muftala ho gaye kaha ab azaab zarur aayega.

Aap (Yunus) alaihissalam ne un ko ek khaas muddat tak dunyavi maal wa muta'a se nafa haasil karne ki mohlat di thi ke agar tum imaan nahin laoge to fulan waqt azaab mein muftala ho jaoge, mohlat ki muddat mein kai aqwaal hain wo muddat 40 din thi, wo muddat 30 din thi.

Tafseer kabeer ke mutabiq jab 35 din guzar gaye to aasmaan par shadeed syaah baadal chha gaye jinse bahut zyada dhunwa nikalne laga wo dhunwa shehar tak pahunch gaya aur usne makanon ko apni lapet mein le liya ab wo log samajh gaye ke Yunus alaihissalam ne jis azaab ke aane ke mutalliq kaha tha bas wo aane hi wala hai wo itne shadeed khauf mein muftala ho gaye ke dar ke maare shehar ko chhod kar jungle mein chale gaye, unhone apni auraton aur bachhon ko juda kar diya yahan tak ke tamam janwaron aur unke bachhon ko bhi juda juda kar diya jab ke wo ek dusre se juda hokar ek dusre ki taraf mushtaaq hone ki wajah se be qaraar ho gaye, wo apni aawazein nikaal ne lage un janwaron ki dardnaak aawazein zabaan haal se aah wa zaari ka ek ajeeb dardnaak manzar pesh kar rahi thi, wo sab insaan mard auratein bachhe ALLAH TA'ALA ke huzoor apni aajizi ka izhaar kar rahe the ro rahe the aur arz kar rahe the ke "ALLAH TA'ALA hum tujh par aur tere Nabi Yunus alaihissalam par imaan laaye hain hum apne gunahon ki maafi talab kar rahe hain aey maula e kinaat humare gunaah maaf kar de humein aane wale azaab se mehfooz rakh".

Unhone agar kabhi ek dusre par mazaalim kiye huye the to unko maaf karaya agar kisi ke huqooq ghasab kiye huye the to wo wapas kiye tauba ka ye aalam tha ke agar kisi ki ijazat ke baghair unhone koi patthar apne makanon ki buniyadon mein lagaya hua tha to buniyadein khod kar patthar nikaal kar wapas kiya. Jab unhone imaan qabool kar liya, sachhe dil se tauba kar li to ALLAH TA'ALA ko un par reham aa gaya aur unse azaab door kar diya.

QAUME YUNUS KI TAUBA KI QABOOLiyAT KA DIN

Wo din aashura ka din tha yaani 10 Muharramul haraam aur jumu'ah ka din tha wo apne ek buzrurg aalim ke paas ja kar puchh rahe the ke hum par azaab aane wala hai hum kya karein? Usne unhein mashwara diya tha ke tum ALLAH TA'ALA ke huzoor ye duayein karo "Aey us waqt bhi zinda rehne wale jab koi zinda nahin rahega aey humesha zinda rehne wale aey murdon ko zinda karne wale aey humesha zinda rehne wale tere baghair koi mabood nahin. Aey Allah! Beshak

humare gunaaah bahut bade hain had se badh chuke hain too azeem hai aur jaleelul qadr hai humare sath wo sulook kar jo teri shaan ke laayaq ho (kyun ke too raheem wa kareem hai lihaza shaan e kareemi ke mutabiq humare sath maamla farma) aur humare sath wo sulook na farma jiske hum haqdaar hain".

Aitraaz:

Firaun azaab ko dekh kar imaan laaya aur tauba ki lekin uske imaan laane aur tauba karne ko qabool nahin kiya gaya aur Yunus alaihissalam ki qaum ke imaan aur unki tauba ko kyun qabool kiya gaya?

Jawab:

Firaun ne azaab ko dekh kar tauba ki thi kyun ke jab wo garq hone laga tha to usne kaha tha main imaan laata hoon lekin Yunus alaihissalam ki qaum ne azaab ka mushaahida karne se pehle sirf alaamate azaab ko dekh kar imaan qabool kar liya tha aur tauba kar li thi ke ab azaab aane hi wala hai. Ab farq waazeh ho gaya ke Firaun ka imaan azaab ke mushaahida karne par aur unka imaan azaab ka mushaahida karne se pehle tha.

YUNUS ALAIHISLAM MACHALI KE PET MEIN

Hazrat Yunus alaihissalam jab qaum se naraz hokar chale gaye aur qaum ne aapke pichhe tauba kar li lekin aap wapas laut kar na aaye to aap apne safar ke dauran dariya ko paar karne ke liye ek kashti par sawaar huye lekin kashti bhanwar mein phans gai us waqt ke dastoor aur riwaaj ke mutabiq ye khayaal kiya jaata tha ke jab koi ghulaam apne maal se bhaag kar ja raha ho aur kashti mein sawaar ho to wo kashti us waqt tak kinaare par nahin pahunchti jab tak us ghulaam ko kashti se utaar na lein, ab kashti ke bhanwar mein phans ne par un logon ne qur'a daala jo hazrat Yunus alaihissalam ke naam nikla teen dafa qur'a aapke naam hi nikla to aapne farmaya main hi ghulaam hoon jo apne aaqa ko chhod kar ja raha hoon aap alaihissalam ne khud hi dariya mein chhalang laga di taaki kashti ke dusre log kinaare par pahunch jayein. ALLAH TA'ALA ne ek machhli ke dil mein ilqa kiya aur hukm diya ke hazrat Yunus alaihissalam ko nigal le lekin ye khayaal karna ke tumhara pet unke liye qaid khana banaya hai inhein tumhara luqma nahin banaya isliye inhein kharaash tak na aane di jaaye inko baal barabar bhi nuqsan na pahunche. Is tarah aap machali ke pet mein aa gaye ye aap par ek imtehaan tha aur yaar ka yaar ko ataab tha.

CHAND QURA'ANI ALFAAZ E MUBARAKA KI ZARURI TASHREEH

Hazrat Yunus alaihissalam ko machhli ke pet mein jaane ki wajah se ذوالنون aur صاحب الحوت kaha gaya hai kyun ke ذوالنون aur حوت donon ka maayne machhli hai, ALLAH TA'ALA ne irshad farmaya "Aur ذوالنون (ko yaad karo) jab chala ghussa mein bhara to gumaan kiya ke hum us par tangi na karenge".

Ye tarjuma Aala Hazrat Maulana Ahmad Raza Khan rahmatullah alaihi ka hai aur sahi bhi yehi hai ke kai aur taraajim أَنْ لَنْ نَقْدِرَ عَلَيْهِ mein ka tarjuma "hum un par qaboo na pa sakenge", "hum us par giraft na karenge", "hum na pakad sakenge" is qism ke tarjume ghalat aur baatil hain. Maine apni kitaab mein kai taraajim zikr kiye hain.

Allama Raazi rahmatullah alaihi farmate hain ke jo log Ambiya -e- kiraam ko gunahgaar thehrate hain ke unse zarur gunaaah sarzad hote hain wo is aayat se apni daleel pesh karte hain ke Yunus

alaihissalam ne gumaan kiya ke Rab mujhe nahin pakad sakega ye kehna gunaah hai lihaza Nabi gunahgaar ho sakte hain.

Allama Raazi rahmatullah alaihi un logon ka radd karte huye farmate hain agar ye maayne kiya jaaye ke aap ne Rab ke mutalliq ye gumaan kiya ke Rab aajiz hai mujhe pakad nahin sakega to ye kufr hai aisi nisbat to ek momin ki taraf nahin kar sakte to Ambiya -e- kiraam ki taraf kaise kar sakte hain? Isliye is baat ki taujeeh zaruri hai wo ye ke iska maayne ho "Aapne gumaan kiya ke hum un par tangi nahin karenge" isliye ke Quran paak mein aur maqamaat par bhi is maayne mein is lafz ka istemaal hai.

"ALLAH TA'ALA jiske liye chahe rizq kushaada karta hai aur tang karta hai" aur jis par wo rizq tang kar de "Lekin wo jab insaan ko aazmaish mein muftala karta hai us par uska rizq tang kar deta hai".

Ek din hazrat Ibne Abbas radiallaho ta'ala anhuma Hazrat Ameer Muawiya radiallaho ta'ala anhu ke paas gaye to unhone kaha guzashta raat Quran paak ki maujon mein mustgharaq raha lekin mujhe isse khalasi na mil saki, ho sakta hai aap meri rehnumai kar dein aapne puchha wo kya hai? Hazrat ameer muawiya radiallaho ta'ala anhu ne kaha "Kya ALLAH TA'ALA ka Nabi bhi ye gumaan kar sakta hai ke ALLAH TA'ALA usey nahin pakad sakega?"

Hazrat Ibne Abbas radiallaho ta'ala anhuma ne jawab diya هَذَا مِنَ الْقُدْرَةِ لَا مِنَ الْقُدْرَةِ ye lafz قدر se liya hua hai قدرة se nahin yaani iska maayne tangi na karna qudrat na rakhna nahin.

Allama Raazi ki is tehqeeq ke baad waazeh hua ke hazrat Yunus alaihissalam ko shehar chhod kar hijrat kar jaane ka hukm ALLAH TA'ALA ne nahin diya tha aap alaihissalam apne ijtehaad se tashreef le gaye the, khayaal ye kiya tha ke ALLAH TA'ALA us par tangi nahin farmayega na koi baaz purs karega.

"Aur beshak Yunus paighambaron se hai jab ke bhari kashti ki taraf nikal gaya".

Yahan bhi kai tarjuma karne walon ne tarjuma kiya hai "wo bhaag gaya" ye tarjuma Nabi ki shaan ke laayaq nahin bhaag ne ka maqsad hi nahin tha sirf qaum par narazgi ki wajah se aap chale gaye aur khayaal ye tha ke ab un par azaab aane ka waqt to aa hi chuka lihaza yahan rehne ki ab zarurat nahin. Rab ta'ala ki taraf se aazmaish mein sirf isliye daala gaya tha ke aap ko Rab ta'ala ke hukm tak theharna chahiye tha.

"Aur humne usey laakh aadmiyon balki zyada ki taraf bheja to wo imaan le aaye to hum ne unhein ek waqt tak baratne diya".

Asal wajah yaar ki taraf se yaar ko itaab ki sirf yehi thi ke aey mere pyaare tumhein to laakh aadmiyon se zaa'id ki taraf bheja gaya tha abhi to azaab ke aane mein kuchh waqt baaqi tha tumhein yahan rehna chahiye tha, ho sakta tha ke wo imaan le aayein jaisa ke hua bhi yehi ke wo imaan le aaye.

DUA NA KARTE TO QIYAMAT TAK MACHHALI KE PET MEIN REHTE

"To qur'a daala dhakele huwo mein hua phir usey machhali ne nigal liya aur wo apne aapko malaamat karta tha to agar wo tasbeeh karne wala na hota to zarur uske pet mein rehta jis din log uthaye jayenge".

Hazrat Yunus alaihissalam machhali ke pet mein jaane se pehle bhi ALLAH TA'ALA ka zikr kasrat

se karte the aur machhali ke pet mein bhi ALLAH TA'ALA ko yaad karte rahe to Rab ta'ala ne aap par reham farmaya.

Baaz buzurgon ne kaha "Tum ALLAH TA'ALA ko aasani mein yaad karo taaki wo tum par masaib wa shadaid mein meharbani farmaye".

Ye ek hadees shareef ka hi maayne hai agarche alfaaz hadees shareef ke nahin, hazrat Yunus alaihissalam ko bhi asaish mein ALLAH TA'ALA ka yaad karna kaseer namazein ada karna aur machhali ke pet mein bhi Rab ta'ala ko yaad karna hi kaam aaya.

MACHHLI KE PET MEIN AAPKI DUA

"To andheron mein pukara koi mabood nahin siwa tere paaki hai tujh ko beshak mujhse beja hua". **ظلمات** jama zikr kiya kai tareekiyan isliye ke aap dariya ke tareeki, raat ki tareeki aur machhali ke pet ki tareeki mein the. Un andheron mein aapne Rab ta'ala ke huzoor ilteja ki aey Allah main jo tere hukm ke intezaar se pehle aa gaya ye mujhse beja hua to in kalimaat se aapki dua ko qabool kar liya gaya.

Faayda: Hadees shareef mein hai jo koi musibat zada bargahe ilaahi mein in kalimaat se dua kare to ALLAH TA'ALA uski dua qabool farmata hai.

MACHHLI KE PET SE BAAHAR AANA

"To humne uski pukaar sun li aur usey gham se najaat di aur aisi hi najaat denge musalmanon ko".

Yaani Yunus alaihissalam ne jab ALLAH TA'ALA ka zikr kiya aur izhaar uzr kiya to ALLAH TA'ALA ne aapko machhali ke pet mein rehne ke gham se najaat ata farmai, isi tarah agar musalmanon mein se kisi ne bhi apni pareshaniyon ki fariyaad Rab se talab ki, sachhe dil se taaib huye to ALLAH TA'ALA unki fariyaad ko bhi qabool karega.

MACHHLI KE PET SE BAAHAR AAKAR

"Humne usey maidan mein daal diya aur wo bimaar tha aur hum ne us kaddu ka ped lagaya".

"Har bel jismein tana na ho usey **يقتين** kaha jaata hai" lekin yahan muraad kaddu hai.

Allama Aalusi rahmatullah alaihi ne tehreer farmaya "Ke yahan muraad "daba" (ped) hai aur wo mashhoor maroof hai ke wo kaddu hai jise Nabi Kareem ﷺ pasand farmate the".

ALLAH TA'ALA ne hazrat Yunus alaihissalam par usko isliye ugaaya ke aap par saaya kare aur aapko thandak pahunchaye aur aapko iske patte mas karein aur iske bade patte aap par rahein taaki aap par makkhiyan na baithe kyun ke bayan kiya jaata hai ke kaddu ke patton par makkhiyan nahin baith'ty.

Hazrat Yunus alaihissalam machhli ke pet se baahar aate waqt nau-maulood bachhe ya chhooze waghaira ki tarah the yaani aapka chamda bahut narm wa nazuk tha us par koi baal waghaira nahin tha. Aapke liye makkhiyan baa'is e takleef ho sakti thi aur sakht cheez ka mas karna aur sooraj ki garmi aapke liye takleef ka baa'is ban sakti thi isliye ALLAH TA'ALA ne apni meharbani se aapko iske saaye se aaram pahunchaya aur kaddu ke patte utre huye chamde ke liye bhi mufeed hote hain isliye bhi kaddu ko ugaaya ke iske patte aap ke chamde ke liye faydemand ho sakein.

Khayaal rahe ke "shajrat" usey kehte hain jismein tana ho agarche kaddu ki bel hoti hai lekin ALLAH TA'ALA ne usey darakht ki tarah bada tanaawar bana diya tha ALLAH TA'ALA ne ek bakri ko aap par muqarrar kar diya tha jo aapko dudh pilati thi is tarah aap ko tawaanai jism ki pukhta jild aur baal ata kar diye gaye.

Machhli ke pet mein rehne ki muddat teen din saat din bees din aur ek maah mukhtalif aqwaal mein bayan ki gai hai lekin Allama Raazi rahmatullah alaihi ne farmaya "Mujhe maloom nahin ke kis daleel se ye muddat muqarrar hui is par koi daleel nahin

HAZRAT DAWOOD ALAIHISSALAM, HAZRAT SULEMAN ALAIHISSALAM

Hazrat Dawood alaihissalam ne 100 saal umr paai, aap Moosa alaihissalam se 599 saal baad tashreef laaye (iske deegar aqwaal bhi manqool hain). Hazrat Suleman alaihissalam hazrat Dawood alaihissalam ke bete hain aap ne 59 saal umr paai, ye Nabi Kareem ﷺ se 1700 pehle tashreef laaye. "Aur humare bande Dawood nematon wale ko yaad karo beshak wo bada rujoo karne wala hai" ذالایین ka maayne nematon wala bhi hai aur taaqat wa quwwat wala bhi hai yaani aap alaihissalam ko ALLAH TA'ALA ne ibadat ke ada karne aur gunahon se bachne ki taaqat ata farmai. ALLAH TA'ALA ne jab aapki taaqat ki tareef farmai to isse wo hi muraad ho sakti hai jo qaabile tareef ho aur qaabile tareef wo hi taaqat hai jiski wajah se insaan ibadat par amal kar sake aur gunahon se bach sake. Hazrat Dawood alaihissalam apne tamam kaamon mein ALLAH TA'ALA ki taraf rujoo karne wale the.

DAWOOD ALAIHISSALAM KI IBADAT

Aap ek din roza rakhte aur ek din iftaar karte ye darasal aap alaihissalam ka nafs ke khilaaf jihaad tha kyun ke insaan ka nafs bachhe ki tarah hota hai bachhe ko ek din dudh pilaya jaaye aur dusre din na pilaya jaaye ye bahut mushkil hai. Isi tarah Dawood alaihissalam ne apne nafs se aisa jihaad kiya jo aam aadmi ke liye bahut mushkil tha kyun ke ek din nafs ko khwahishaat se rokna aur dusre din khwahishaat ki ijazat dena azeem kaam tha. Aap alaihissalam aadhi raat ALLAH TA'ALA ke huzoor qeyaam farmate yaani nawaafil ada karte, phir raat ka tihai hissa sote, phir raat ka chhata hissa jaag kar ibadat mein mashgool rehte.

DAWOOD ALAIHISSALAM AUR SULEMAN ALAIHISSALAM KI NUBUWAT KA ZIKR

"Aur beshak humne Dawood aur Suleman (alaihissalam) ko bada ilm ata kiya tha aur donon ne kaha sab khoobiyen ALLAH TA'ALA ko jisne humein apne bahut se imaan wale bandon par fazeelat bakhshi".

Ilm se muraad logon ke darmiyaan qaza (faisla) ka ilm, parindon ki boliyan jaanne ka ilm waghaira, humein fazeelat di isse muraad nubuwat aur jinnon shaitanon ko aapke taabea banana hai. Ilm se insaan ko fazeelat hasil hoti hai insaan ko chahiye ke nematon ke hasil hone par unka shukriya ada kare, kisi nemat ka izhaar bataur takabbur najaiz hai bataur shukr zikr karna mustahab hai sunnate Ambiya -e- kiraam hai.

DAWOOD ALAIHISSALAM KI BADSHAHAHAT KA ZIKR

"Aey Dawood (alaihissalam) hum ne tujhe zameen mein naayab kiya too logon mein sachha hukm kar aur khwahish ke pichhe na jaana ke tujhe ALLAH TA'ALA ki raah se behka degi, beshak wo jo ALLAH TA'ALA ki raah se behakte hain unke liye sakht azaab hai isliye ke wo azaab ke din ko bhool baithe".

Hazrat Dawood alaihissalam ko nubuwat aur badshaahat donon hasil thi.

Aap alaihissalam ko Rab ne jo farmaya "khwahish ke pichhe na jaana" iska matlab ye hai ke aap

ko khwahish ke pichhe chalne se ummat ki taleem ke liye roka gaya hai, ke wo ghaur wa fikr karein aur aap alaihissalam ko jo hukm diye gaye hain wo unki taabedari karein. Jab ye khitaab masoom ko ho sakta hai to dusron ko to yaqeenan ye hukm hona hi hai.

Riwayat kiya gaya hai ke bani marwaan mein se kisi khaleefa ne Hazrat Umar Bin Abdul Azeed radiallaho ta'ala anhu ke saamne ye kaha ke kya tum ne suna hai jo humein khabar di gai hai ke khaleefa par koi qalam nahin chalega aur us par maseeyat nahin likhi jayegi aap radiallaho ta'ala anhu ne kaha aey ameerul momineen khulafa afzal hai Ambiya alaihissalam? Phir aap radiallaho ta'ala anhu ne ye hi aayat tilawat ki maqsad ye tha ke ALLAH TA'ALA ne apne Nabi ko taleeme ummat ke liye khwahishaat ke pichhe chalne se mana kiya hai to khaleefa kya cheez ho sakta hai?

Faayda: Ek insaan dunya mein zindagi guzaar ne ki sabhi zaruriyaat par amal nahin kar sakta koi kheti baadi karta hai, to koi daane peesta hai, koi roti pakata hai, koi kapda bunta hai aur koi silai karta hai haasil kalaam ye hai ke har ek apne apne kaam mein mashgool hota hai tamam kaam mil kar tamam ki zaruriyaat poori hoti hain jab sab logon ko ek hi ilaaqa ek hi sar-zameen mein jama hokar rehna hai aur mukhtalif kaam sar anjaam dene hain to unmein ikhtelafaat, jhagde hona bhi qudrati amar hai isliye unmein koi ek aisa shakhs bhi hona chahiye jise taaqat aur dabdaba haasil ho jo unke ikhtelafaat door kara sake, unke jhagdon mein faisla kara sake ye wo badshah hi ho sakta hai jiska hukm kul par naafiz hota hai.

Lihaza saabit hua ke makhlooq ki maslehat ke liye badshah siyasat daan ka hona zaruri hai phir agar badshah apni khwahish ke mutabiq ahkaam naafiz kare, apne dunyavi munaafe haasil kare, makhlooq ko azeem zarar (nuqsan) pahunchaye, ra'iyat ko apni zaat par qurbaan kar de yaani apni badshaahat ko bachane ke liye ra'iyat ki tabaahi ka lihaaz na kare, ra'iyat ke zariye apne maqaasid haasil kare to dunya tabaahi wa barbaadi par pahunch jaati hai, makhlooq mein qatl wa ghaarat waqooa aam hota hai aakhirkaar is badshah ki tabaahi ka waqt bhi aa jaata hai is tarah badshah ke mazaalim se mulk ki barbaadi ke sath badshah ki apni barbaadi bhi ho jaati hai.

Agar badshah shara'i ahkaam ke mutabiq faisle kare to nizaame aalam durust ho jaata hai, bhalai ke darwaze achhe tareeqe se khul jaate hain in maqaasid ke peshe nazar qaum ki taleem wa tarbiyat ke liye hazrat Dawood alaihissalam ko ye hukm diya.

PAHAAD AUR PARINDE HAZRAT DAWOOD ALAIHISSALAM KE TAABE

"Beshak hum ne uske sath pahaad ko musakhkhar kar diye ke tasbeeh karte shaam ko aur sooraj chamakte aur parinde jama kiye hote aur sab uske farmabardar the".

ALLAH TA'ALA ne pahadon ko aapke sath musakhkhar kar diya yaani pahaad aapke taabe the aap jahan chalte pahaad aapke sath chalte ya aap jis jagah pahadon ko le jaane ka irada farmate pahaad wahan chale jaate aap alaihissalam ka mojiza ALLAH TA'ALA ki kaamil hikmat wa qudrat par dalaalat karta hai. Aap alaihissalam ki aawaz bahut haseen thi, aawaz mein rob aur dabdaba bhi tha jab aap achhi aawaz se zaboore shareef padha karte to pahadon se bhi tasbeehaat ki haseen wa jameel gungunahat sunai deti.

Ismein ALLAH TA'ALA ki qudrat ke kai kaar naame maujood hain yaani pahadon ke jism mein zindagi paida farmata hai phir unhein sha'oor ata farmata hai phir unhein qudrat se nawazta hai phir unhein bolne ki taaqat deta hai ke wo ALLAH TA'ALA ki tasbeehaat padhte hain, iski misaal

Quran paak mein ek aur bhi hai "Jab us (Moosa) ke Rab ne apni tajalliyaat ka zuhoor pahaad par farmaya" yaani ALLAH TA'ALA ne pahaad mein aqal wa feham paida kiye, phir usey apne sifaati noor ke dekhne ke liye taaqat wa samajh ata kiye dekhne par wo pahaad bardasht na kar saka.

Hazrat Dawood alaihissalam ke khush aawazi se Zuboor padhne aur tasbeehaat padhne ke sath sath parinde bhi tasbeehaat padhte the aap alaihissalam ke qareeb aakar kaan laga kar sunte the itne qareeb ho jaate the ke aap parindon ko gardan se pakad kar unse pyaar karte balki baaz hazraat ne bayan kiya hai ke aap alaihissalam ki aawaz mein Rab ne aisa ajeeb asar rakha tha ke aap jab zaboore padhte to chalta paani ruk jaata darakhton par ye asar hota ke goya wo bhi zabaan e haal se aapke sath tasbeehaat padh rahe hain aur unke patte jhadne shuru ho jaate.

Faayda: Allama Raazi rahmatullah alaihi farmate hain jab ye pata chala ke pahaad aapke sath chalte aur tasbeehaat padhte aur parinde aapke paas jama ho jaate the "Un parindon ka aapke paas ijtema wo hashr hai unka haashir yaani jama karne wala ALLAH TA'ALA hai".

Isse ALLAH TA'ALA ki qudrat ka bhi pata chalta hai aur ye bhi waazeh ho jaata hai ke jis zaat ne yahan ghair zil-uqool (wo jinka aqal walon mein shumar nahin hota) qaul ko aqal ata karke aur ghair zi-rooh ko rooh ata karke aapke taabe bana diya wo zaat qiyamat mein zi-rooh ki rooh kyun kar nahin lauta sakta.

Tambeeh: Aam taur par ahle arab lafz bolte hain sooraj tuloo ho gaya aur maayne lete hain sooraj raushan ho gaya aayat kareema mein lafz اشراق istemaal hua isse "salaate zuha" par daleel pakdi gai hai. Hazrat Umme Haani radiallahoh ta'ala anha se marwi hai ke Nabi Kareem ﷺ humare ghar tashreef laaye aapne wuzu karke paani talab kiya aur wuzu karke chasht ki namaz ada farmai aur irshad farmaya "Aey umme haani ye namaz ishraq hain".

Hazrat Taa'os hazrat Ibne Abbas radiallahoh ta'ala anhuma se riwayat karte hain aapne puchha ke kya tum chaasht ki namaz ka zikr Quran paak mein paate ho to haazireen ne jawab diya nahin to aapne يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ yehi aayate kareema tilawat ki yaani ye namaz hazrat Dawood alaihissalam ada farmate the aap alaihissalam ne kaha mere dil mein humesha salaate zuha (chaasht) ke mutalliq khayaal aata rehta tha ke iska zikr Quran paak mein hai ya nahin to maine ise pa liya.

Isse zaahir hota hai ke ishraq aur zuha (chaasht) ek hi hain yaani ek hi waqt hain aur ek hi namaz hai awwal waqt ko ishraq kaha jaata hai aur aakhir ko zuha kaha gaya hai aakhir waqt zawaal se thoda pehle tak hai, jab baaz auqaat ye namaz awwal waqt mein padhi gai aur baaz auqaat mein aakhir mein to ye gumaan hua ke do waqt alag alag hai aur alag alag namazein hain (halanki namaz ek hi hain).

ISHRAAQ YA CHAASHT KI RAK'AAT

Kam se kam do rak'atein aur kamaal ka adna darja chaar rak'atein hai isse zaa'id jitni chahe padhe aur aath rak'atein aur isse bhi zaa'id baarah rak'atein hain, tamam tadad ki sooraton par ahadees mubarak daal (daleel) hain.

Bukhari shareef mein Hazrat Abu Huraira radiallahoh ta'ala anhu ki riwayat Rasoolullah ﷺ se hai "Aapne do rak'atein ada karne aur inko na chhodne ka hukm farmaya".

Muslim Musnad Ahmad Ibne Maaja mein Hazrat Umme Haani se marwi hai "Rasoolullah ﷺ salaate zuha (chaasht) chaar rak'at padhte the aur zyada farmate jitna Rab ta'ala chahta".

Ibne Abdul Barr ne tamheed mein Akrama radiallaho ta'ala anhu se umme haani radiallaho ta'ala anha ki riwayat ko bayan kiya "Nabi Kareem ﷺ makka mukarrama tashreef laaye to aap ﷺ ne aath rak'atein ada ki maine arz kiya Ya Rasoolallah ﷺ ye kaun si namaz hai? Aapne farmaya chaasht ki namaz hai", ek za'if riwayat mein baarah rak'at ka zikr bhi milta hai.

Khayaal rahe ke raaqim ka matlab sirf mas'ala ki tehqeeq thi jin buzurgon ko ALLAH TA'ALA ne taufeeq ata ki hai wo ishraq ke waqt alag nawaafil padhte hain aur chaasht ke waqt alag unhein is mustehasan amal se mana karna maqsood nahin. Ye jahilaana tarze amal hai ke fulan waqt dua na karo, farz ke baad dua saabit nahin sunnaton aur nawaafil ke baad dua saabit nahin, janaza ke baad dua nahin, jumerat ko dua nahin, chaliswe par dua nahin na jaane kyun khuda se maang ne mein bhi jaahilon ko sharm aati hai? Khuda se na maang ne wale mutakabbir jahannam ka eindhen hain is mas'ale par meri kitaab "shama hidayat" ka mutaala kiya jaaye.

AAPKI BADSHAHI KA DABDABA AUR ASAR KHITAAB

"Aur hum ne usko uski saltanat ko mazboot kiya aur usey hikmat aur qaul faisal diya"

Hazrat Ibne Abbas radiallaho ta'ala anhuma se marwi hai ke 36,000 aadmi raat ko aap ki hifazat karne wale hote subah hoti to aap unko farmate ke tum laut jao tum par Allah ka Nabi raazi hai. Baaz riwayat mein ye zikr hai ke aapki hifazat karne wale 40,000 ki tadad mein hote, itni tadad mein log apne shauq wa muhabbat ki wajah se aap ki hifazat ke liye aate the ismein apni sa'adat samajhte aur baa'is e barkat samajhte.

Allama Aalusi rahmatullah alaihi ka ye kehna hai ke ye aqlan baa'id hai kyun ke itne aadmiyon ki zarurat nahin thi ye qaul mujhe durust nazar nahin aa raha hai agarche ALLAH TA'ALA ke Nabi ko zarurat nahin thi lekin aapke ghulamon ko aapki khidmat ki zarurat thi.

Hazrat Ibne Abbas radiallaho ta'ala anhuma se marwi hai ke bani israel ke ek shakhs ne hazrat Dawood alaihissalam ke paas ek shakhs par gaaye (cow) ka daawa kiya usne inkaar kiya, hazrat Dawood alaihissalam ne muddai se gawah talab kiye uske paas gawah nahin the aap alaihissalam ne un donon ko kaha tum donon jao main is maamle mein ghaur wa fikr karunga wo donon aapki mehfil se chale gaye.

Hazrat Dawood alaihissalam ko neend aa gai thi aapko khwab mein kaha gaya ke muddai ko qatl kar do aap alaihissalam ne khayaal kiya ye khwab hai mujhe is maamle mein jaldi nahin karni chahiye, dusri raat phir khwab mein aapko ye kaha gaya ke us shakhs ko qatl kar do aapne phir bhi us par amal na kiya, teesri raat phir aapko ye kaha gaya ke us shakhs ko qatl kar do ya tum par ALLAH TA'ALA ki taraf se giraft aayegi. Aap alaihissalam ne us shakhs ki taraf paigham bhej kar usey bulwa liya aap ne kaha mujhe ALLAH TA'ALA ne hukm diya hai ke main tumhein qatl kara du usne kaha ke aap mujhe baghair gawahon aur baghair kisi saboot ke qatl karayenge? Aap ne farmaya haan qasam hai ALLAH TA'ALA ki main ALLAH TA'ALA ka hukm tum par zarur jaari karunga us shakhs ne kaha aap jaldi na karein kyun ke main aapko asal baat batata hoon main is (gaaye ke) jurm ki wajah se is giraft mein nahin aaya balki maine is shakhs ke baap ko dhokhe se qatl kar diya tha aur usey zaahir nahin hone diya tha main is gunaah ki wajah se ALLAH TA'ALA ki giraft mein aa gaya hoon, hazrat Dawood alaihissalam ne usey qatl karne ka hukm de diya.

Is waqiye ke baad bani israel par aapki bahut badi haibat aur azeem rob taari ho gaya, is tarah aapki badshaahat ka dabdaba har shakhs ke dil mein baith gaya.

ALLAH TA'ALA ne aapko hikmat ata ki, dusre maqaam par farmaya "Jise hikmat ata ki jaaye usey khair kaseer ata kiya jaata hai" yaani ilm aur aise aamaal jo deen wa dunya mein achhe aur nek ho'n aur durust aiteqadaat ka ata hona ye sab hikmat mein dakhil hai.

PUR ASAR KHITAABE FAISAL

ALLAH TA'ALA ne aap ko aise khitaabe faisal se nawaza jiski wajah se aap logon ko kaamil taur par ALLAH TA'ALA ke ahkaam pahunchane ki qudrat rakhte the jo bahut zyada asar andaaz hota tha, khayaal rahe ke jamadaat yaani patharon waghaira ko to idraak wa sha'oor hi haasil nahin aur insaan ke baghair dusre haiwanon ko idraak wa sha'oor haasil hai lekin wo kisi cheez ko kuchh na kuchh samajh kar dusron ko samjhane ke qaabil nahin, apne dil ki baat kisi tak pahuncha sakein ye unse nahin ho sakta sirf insaan hi hai ke kisi cheez ka idraak karke dusre tak bhi pahuncha sakta hai phir baaz insaan is andaaz se kalaam karte hain ke ismein mazaamin khalt malt hote hain, dusron ko samajhne mein diqqat pesh aati hai aur baaz apni baat ko kaamil taur par samjhane ki qudrat rakhte hain.

Hazrat Dawood alaihissalam ko ALLAH TA'ALA ne ilm wa amal, amale saaleh, aiteqaade saaleh ata karke jis tarah quwwate baatiniya ko kamaal bakhsha isi tarah khitaab e faisal ata karke aapki quwwat e goyai (bolne ki quwwat) ko kamaal ata kiya.

LOHE KA AAPKE HATH MEIN NARM HO JAANA

"Aur hum ne uske liye loha narm kiya ke wasi zirahein bana aur banane mein andaze ka lihaaz rakh"

Aapke hath mein loha mom aur ghoondhe huye aatey ki tarah narm ho jaata tha aag mein narm karne aur hathode se kootne ki zarurat pesh nahin aati thi, aap alaihissalam jaise chahte usi tarah lohe ko hath se idher udher pher kar zirah bana lete the, ALLAH TA'ALA ke hukm ke mutabiq aap bahut khubsoorat aur muatadil zirah banate na bahut badi na bahut chhoti, ismein keel bhi ek khaas miqdaar ki lagate bahut bade ya chhote nahin hote the taaham baaz mufassereen kiraam ne kaha aapko keel lagane ki zarurat hi darpesh nahin aati thi loha narm ho jaata jaise chahte usko usi tarah pher lete.

Hazrat Maqaatil se marwi hai ke aap alaihissalam jab se bani israel ke badshah bane to aap ne ye amal shuru kiya ke raat ko aam aadmi ki haisiyat se baahar tashreef le jaate jo shakhs milta usse puchhte Dawood badshah kaisa hai? Ek martaba aap ki mulaqaat ek firishta se hui jo insaani shakl mein tha jab aap ne usse sawal kiya to usne kaha aadmi to bahut achha hai sirf ek baat usmein na paai jaaye to wo bahut hi kaamil insaan hai, aap ne puchha wo kaun si baat hai? Usne kaha ke wo baitul maal se rizq khate hain apne hath ki kamai se khayein to unke fazail mein takmeel paai jaaye.

Aap alaihissalam ne ALLAH TA'ALA se dua ki aey Allah mujhe zirah banane ka ilm ata farma de aur mujh par zirah banani aasan farma de, ALLAH TA'ALA ne aap ko zirah banane ka ilm ata farma diya aur lohe ko aap ke hath mein narm farma diya. Aap uski aamdani ka tihai hissa musalmanon ki maslehat mein kharch farmate, ek zirah har roz taiyar farmate the ek hazaar, chaar hazaar aur chheh hazaar dirham tak aapki banai hui zirah farokht hui. Iski aamdani mein se aap apni zaat par kharch karte aur apne ahal wa ayaal ka kharch isi se poora farmate, fuqra aur masaakin ko bhi isi maal se dete, 360 zirahein aap ne taiyar farmai thi unko farokht karke aap ne itne dirham

haasil kar liye the ke aap baitul maal ke mohtaaj na rahe balki isse kaseer raqam ghurba ko bhi di.

AMBIYA -E- KIRAAM KA MAQAAM BAHUT BULAND HAI

Kuchh aayate kareema ki tashreeh mein hazrat Dawood alaihissalam ki taraf aise qisse mansoob kar diye gaye hain jo sarasar baatil hain maine jab un aayate kareema ki tafseer Allama Raazi rahmatullah alaihi ki Tafseer Kabeer mein dekhi to irada hua ke aapke azeem dalaail ko zikr kiya jaaye iske baad tafseer Ziya Ul Quran ko dekha to khayaal hua ke ahle ilm aur awaam donon ke liye ye tafseer hi zyada behtar hai ke isi ko bilkul usi tarah zikr kar diya jaaye isliye Ziya ul Quran se hi naql kar raha hoon, ulmaye kiraam ki khidmat mein arz hai ke is maqaam mein tafseer kabeer ka zarur mutaala farmayein.

"Aur kya aai hai aapke paas ittela fareeqain ke muqaddame ki jab unhone deewar faandi ibadat gaah ki aur jab achanak dakhil huye Dawood alaihissalam par pas aap ghabra gaye unse, unhone kaha dariye nahin hum to muqaddame ke do fareeq hain zyadti ki hum mein se ek ne dusre par, aap humare darmiyaan insaaf se faisla farmaiye aur be insafi na kijiye aur dikhaiye humein seedha raasta. (Soorat niza'a ye hai) ye mera bhai hai aur iski 99 dunbiyan hain aur mere paas sirf ek dumbi hai ab ye kehta hai ke wo bhi mere hawale kar do aur sakhti karta hai mere sath guftagu mein. Aap alaihissalam ne farmaya beshak isne zulm kiya hai tum par ye mutaalba karke ke teri dunbi ko apni dunbiyon mein mila de aur aksar hissa daar zyadti karte hain ek dusre par siwaye un hissedaron ke jo imaan laaye aur nek kaam karte rahe aur aise log bahut thode hain aur fauran khayaal aa gaya Dawood alaihissalam ko ke hum ne ise aazmaya hai so wo maafi maang ne lag gaye apne Rab se aur gir pade ruku (sajde) mein aur (dil wa jaan se) uski taraf mutawajjeh ho gaye pas hum ne bakhsh di unki taqseer aur beshak unke liye humare haan bada qurb hai".

Isse pehle ke is qissa ki tehqeeq ki jaaye jo aam taur par yahan bayan kiya jaata hai main munasib samajhta hoon ke pehle aayat ki tashreeh kar di jaaye aur aakhir mein is qisse ke mutalliq muhaqqeqeen ulema ki raaye qaare'in ki khidmat mein pesh ki jaaye.

Jab kisi waqiye ki taraf mukhatib ko mutawajjeh karna hota hai to iska aaghaaz is qism ke istifahaam se kiya jaata hai taaki sunne wala huma tan gosh hokar (badi tawajjo se) is waqiye ko sune aur isse ibrat haasil kare.

Yaani kya aapko is waaqey ki ittela di hai ke jab muddai aur mudda'a donon fareeq deewar faand kar hazrat Dawood alaihissalam ke ibadat khane mein achanak ja dhamke. Deewar par reng kar chadhna, mehraab se muraad aapki ibadat ka hujra hai kyun ke wahan aap alaihissalam apne nafs se barsare paikaar rehte the isliye usko mehraab kaha gaya. Masjid ke mehraab ko bhi isliye mehraab kaha jaata hai ke wahan bhi jama'at musalman imaam hawae nafs (nafs ki khwahishaat) (shaitan ka bhatkana) aur tarah tarah ke khatraat aur mushkilaat ke khilaaf apni qaum ko jihaad karne ki talqeen karta hai.

Yaad rahe ke masaajid mein mehraab ki maujooda shakl ahde risalat mein na thi "Allama Jalaluddin Suyooti ne wazaahat farmai hai ke masaajid mein mehraabon ki aaj jo mashhoor wa maroof shakl hai Nabi Kareem ﷺ ke zamane mein na thi".

Hazrat Dawood alaihissalam ka mamool tha ke aap ek roz hukoomat ke karobaar sar anjaam dete

muqaddemaat ka faisla karte, dusre roz apne ghar ke faraiz anjaam dete. Tees din unhone sirf ibadat ke liye makhsoos kiya hua tha aur us din apni ibadat gaah par paasbaan muqarrar kar dete taaki log unki ibadat mein mukhal na ho'n (khalal na dalein) us roz kisi ki majaal na hoti ke andar aaye.

Ek dafa aap alaihissalam apne ibadat ke hujre mein ibadat mein masroof the to aise waqt mein unka Nabiyon ka deewar faand kar baghair ijazat talab kiye huye andar ghus aana bada hairat angez waaqiya tha aap alaihissalam ko ghabrahat si laahiq hui wo bhi us cheez ko bhaanp gaye aur kehne lage dariye nahin hum to do fareeq hain aur apne muqaddame ka faisla karane ke liye aapki khidmat mein haazir huye the aap azraah e nawazish haq wa insaaf ke sath humara faisla farma dijiye aur hum mein se kisi par zulm aur zyadti na ho jo fareeq bhi zulm aur adwaan (gumrahi) ki raah par gaamzan hai usey adal wa insaaf ki seedhi raah par chalne ki hidayat farma dijiye.

Ab wo apna tanaaza'a pesh karte hain unmein se ek kehne laga ke ye shakhs mera bhai hai iske paas 99 dunbiyan hain aur mere paas sirf ek dunbi hai ye mujh ko kehta hai ke ye ek dunbi bhi mujhe de do main iski hifazat karunga is tarah meri dunbiyon ki tadad poori (yaani 100 ho jayegi) aur too is dunbi ki hifazat ke jhanjhat se chhoot jayega. Ye jab baat karta hai to chha jaata hai aur sunne wala yoon mehsoos karta hai ke ye sachha aur meri daad rasi karne ke bajaye ulta mujhe hi mujrim qaraar de diya jaata hai iska dusra matlab ye hai ke is rob se mujhse baat karta hai ke main jawab dene ki jurrat bhi nahin kar sakta.

Aap ne fareeqain ki baat sunne ke baad faisla diya ke ye iski sarasar zyadti hai ye itna harees hai ke 99 dunbiyan se bhi iski chashme aaz (lalach wali aankh) sair nahin hoti bajaye iske ke apne bhai ke paas sirf ek dunbi dekh kar ise reham aaye aur das bees dunbiyan apne paas se de de taaki iski haalat sanbhal jaaye aur biraadarana taalluqaat ki laaj bhi reh jaaye wo iske paas ek dunbi bhi nahin dekh sakta hai ise bhi chheen lena chahta hai ye sarasar zyadti, ye sarih zulm hai.

Aap alaihissalam ne farmaya aksar hissadaron ka yehi dastoor hai bade hissa wala apne se kam hisse wale aur kamzor ko uski qaleel poonji se bhi mehroom kar deta hai albatta wo hissedaar jo ALLAH TA'ALA par imaan rakhte hain aur nek aamaal ke khoo gar ho'n (aadat banai ho) wo apne dusre hissadaron par jabr nahin karte, unka haq nahin chheente balki haq wa insaaf aur murawwat wa ikhlaas ke taqazon ko har qeemat par poora karte hain lekin aise logon ki tadad bahut thodi hain. Ye faisla sunane ke sath hi hazrat Dawood alaihissalam ko koi apni baat yaad aa gai aur ye khayaal kiya ke ye to meri aazmaish ki ja rahi hai fauran maghfirat talab karne lage aur sajda mein gir gaye yahan رَاكِعٌ se muraad saajid hai aur ruku wa sajdon ke maaynon mein aksar istemaal hota rehta hai jaise is she'ar mein hai

فَتَزَّ عَلَىٰ وَجْهِهِ رَاكِعًا وَتَأْتِي إِلَى اللَّهِ مِنْ كُلِّ دُنْبٍ

"Wo sajda karte huye munh ke bal gir pada aur bargaehe ilaahi mein har gunaah se tauba ki".

Is she'ar mein Dawood alaihissalam ka zikr nahin, she'ar se sirf ye baat saabit ki gai hai ke ruku ka maayne sajda aam taur par aata rehta hai.

DAWOOD ALAIHISSALAM KA ASAL WAAQIYA

Aayat ki is tashreeh ke baad hum is waaqiye ki tehqeeq karte hain jiski taraf ibteda mein ishaara kiya gaya hai Mufakkire Islam Mufasssire Quran Allama Peer Muhammad Karam Shah Al Azhari rahmatullah alaihi farmate hain ziya ul Quran mein aap mukhtalif maqamaat par padh aaye hain

ke bani israel apne Ambiya -e- kiraam par fuhash tohmatein lagane mein kitne bebaak the? Aisi cheezein jo ek aam sharif aadmi ki taraf mansoob karte huye insaan hichkichata hai wo be daregh apne Nabiyon, apne mohsinon aur apne mashaahir (mashhoor hazraat) ki taraf mansoob kar dete the, inhi khurafaat mein se ek ye waaqiya hai jo Bible mein badi tafseel se namak mirch laga kar likha gaya hai, ji (dil) to nahin chahta ke qaare'in ke zauq ko majrooh kiya jaaye lekin arz haal ke liye chand satoor likhna zaruri samajhta hoon.

Kitab 2 Samuel baab 11 mein likha hai "Aur shaam ke waqt Dawood apne palang se uth kar badshahi mehal ki chhat par tehalne laga aur chhat par se usne ek aurat ko dekha jo naha rahi thi aur wo aurat nihayat khubsoorat thi tab Dawood ne log bhej kar us aurat ka haal daryaaft kiya aur kisi ne kaha kya wo al'aam ki beti butt saba'a nahin jo hatti aauriyaah ki beewi hai? Dawood ne log bhej kar usey bula liya wo uske paas aai aur usne usse suhbat ki phir wo chali gayi aur wo aurat haamila ho gayi so usne Dawood ke paas khabar bheji ke main haamila hoon".

Isse aage chal kar wo likhte hain "Hazrat Dawood alaihissalam ne yoo'aab jo fauj ka commander tha ko likha ke jab dushman se jung shuru ho to hatti aauriyaah ko aisi jagah tainaat kiya jaaye ke uska qatl ho jaana yaqeeni ho". Mulaheza ho, subah ko Dawood ne yoo'aab ke liye ek khat (letter) likha aur usey aauriya ke hath bheja aur usne khat mein ye likha ke aauriya ko ghamsaan mein sabse aage rakhna aur tum uske paas se hat jaana taaki wo maara jaaye aur jaan ba haq ho aur yoon hua ke jab yoo'aab ne us shehar ka mulaahiza kar liya to usne aauriyaah ko aisi jagah rakha jahan wo jaanta ke bahadur mard hain aur us shehar ke log nikle aur yoo'aab se lade aur wahan Dawood ke khadimon mein se thode se log kaam aaye aur hatti aauriyaah bhi mar gaya".

Ulema e yahood ne apni muqaddas kitaab mein jo ilzaam hazrat Dawood alaihissalam par lagaya isko phir yoon uchhala ke zabaan zad aam ho gaya hatta ke baaz mufasssereen ne in aayat ki tafseer karte huye is waqiye ko usi tarah zikr kar diya.

Hazrat Imaam Fakhruddin Raazi rahmatullah alaihi ne is qisse se mutalliq khoob tehqeeq ki hai aur tehqeeq ka haq ada kar diya hai farmate hain "Yahan ek afaana bayan kiya jaata hai baaz logon ne to is afaana ko aisa rang diya hai ke gunaahe kabeera ki nisbat ALLAH TA'ALA ke jaleelul qadr bande ki taraf hoti hai aur baaz ne is waqiye ko is tarah zikr kiya hai ke gunaahe e kabeera ka irtikaab laazim aata hai". Imam Raazi rahmatullah alaihi farmate hain "Ke mera aqeeda aur meri tehqeeq hai ke ye waaqiya sarasar baatil hai".

Phir bhi iske butlaan par kai daleelein pesh ki hain farmate hain "Agar aisi harkat faasiq tareen aadmi ki taraf bhi mansoob ki jaaye to wo bhi isko bardasht nahin karega aur jis bad-bakht ne aisi baat ALLAH TA'ALA ke Nabi ki taraf mansoob ki hai agar khud us par aisa ilzaam laga diya jaaye to wo apni kameengi aur khabasat e taba'a ke bawajood uski pur zor tardeed karega aur bohtaan lagane wale par laanat bhejega, aisa ghinauna jurm jise ek adna darja ka ummati apne liye pasand nahin karta ek Nabi ka daaman e ismat isse kab aalooda ho sakta hai? Neez agar qisse ko sahi tasleem kar liya jaaye to hazrat Dawood alaihissalam par do sangeen jurm saabit honge ek qatl be gunaahe aur dusre fe'al qabeeh (bure kaam)".

Quran mein ye aayat isliye naazil ki gai taaki Nabi Kareem ﷺ ki dil joe ho aur hazrat Dawood alaihissalam ke uswa -e- hasana ko peshe nazar rakhte huye wo kuffar ki dil aazari se kabeeda khaatir na ho'n agar hazrat Dawood alaihissalam se ye harkat sarzad hui hoti to ALLAH TA'ALA aise shakhs ke zikr se apne mehboob ki dil joe na farmata jo apni khwahish e nafs ke saamne bebas

hai aur qatl be gunaah ke irtikaab ki jurrat karta hai neez saabiqa aayat mein hazrat Dawood alaihissalam ko jin sifaat e aaliya se mausoof farmaya gaya hai "Humara banda ibadat wa ta'at mein bada taaqatwar, har waqt ruju karne wala".

Agar aap alaihissalam se aisi razeel harkat sarzad hui hoti to aapko in ausaafe jameela se muttasif karne ka phir koi maqsad na rehta aur aapko khushkhabari hargiz na di jaati isliye aayat ka siyaaq aur sabaq donon is qissa ki pur zor tardeed karte hain aur ise saraapa laghw aur behooda qaraar dete hain.

Hazrat Sa'id bin Al Musayyab se marwi hai ke Sayyiduna Ali Murtaza ne farmaya "Yaani jo shakhs hazrat Dawood alaihissalam ke mutalliq aisi baat kare jis tarah qissa go kiya karte hain to main 160 durre (kode) lagaunga".

Baaz hazraat ne in aayat ka pas manzar is tarah bayan kiya hai ke us zamane mein ye riwaaj aam tha aur usmein koi qabaahat mehsoos nahin ki jaati thi ke agar kisi ki zauja ki taraf kisi ka meelaan ho jaata to wo usse kehta ke tum apni beewi ko talaq de do taaki main uske sath nikah karu, chunanche basa auqaat wo shakhs apne dost ki ye darkhwast qabool kar leta aur wo shakhs iddat guzaar ne ke baad us aurat se nikah kar leta lekin Nabi ki shaan badi unchi hai isliye ALLAH TA'ALA ne aapko is baat par tambeeh farma di (yaani Dawood alaihissalam ne kisi shakhs ki aurat ki taraf meelaan karke usey taaq dene ke mutalliq kaha tha phir usse nikah kar liya tha).

Imaam Abu Bakr Jassas rahmatullahi ta'ala alaihi ne ye khayaal zaahir kiya ke abhi us aurat ki shaadi "aauriya" ke sath nahin hui thi sirf mangni tay paai thi aur hazrat Dawood alaihissalam ne us aurat ke ghar walon se uska rishta talab kiya aur unhone wo rishta aapko de diya lekin ye saari baatein qayaas aaraiyon ke baghair aur kuchh nahin (Agar waaqiya is soorat e mazkoora mein pesh kiya jaaye to aap ki taraf gunaah e sagheera ki nisbat laazim aayegi jisse Ambiya -e- kiraam paak hain.)

In tamam taujeehaat ke baad Allama Raazi rahmatullah alaihi farmate hain ke "Munasib ye hai ke aayat mein mazkoora is waqiye ko is tarah bayan kiya jaaye ke na gunaah kabeera ki nisbat aap ki taraf saabit ho na gunaah e sagheera ki balki aapki madah wa sana ka pehlu nikle".

Bani israel mein ek giroh aapka mukhalif ho gaya tha aur unhone aapko qatl karne ki tadbeerein sochna shuru kar di thi aap har teesre din khalwat nasheen hokar ALLAH TA'ALA ke zikr aur ibadat mein mashgool ho jaaye karte the, unhone is mauqe ko ghaneemat jaana aur dewar faand kar andar aa gaye taaki tanhai mein aapka kaam tamam kar dein aur peharedaron ko bhi iska pata na chale jab wo aapke hujre mein pahunche to wahan bahut se aadmi maujood the jinki wajah se wo apne mansoobe ko amla jaama na pehna sake aur apne aane ki ek jhooti aur manghadat wajah bayan kar di ke hum aap se ek muqaddema ka faisla karane ke liye aaye darwaza band paaya, peharedaron ne andar aane ki ijazat na di isliye majbooran hum dewar faand kar andar aa gaye. Aap unki bad-niyati par aagah ho gaye pehle to aapko bada ghussa aaya aur unse inteqaam lene ka irada farmaya lekin baad mein ufw wa darguzar se kaam lete huye unhein maaf kar diya aur istighfaar isliye maangi ke unke dil mein apni zaat ke mutalliq inteqaam lene ka khayaal hi kyun paida hua. Allama Raazi rahmatullahi alaihi aakhir mein farmate hain "Yaani humari ye taujeeh sab aqwaal se behtar hai aur is zimn mein humari yehi tehqeeq hai ALLAH TA'ALA apni kitaab ke asraar aur ramooz ko behtar jaanta hai".

Allama Abu Hayyan Undlusi ne apni Tafseer Behrul Muheet mein apni tehqeeq ka khulasa tehreer

farmaya hai iska tarjuma bhi hadiya e nazireen hai: "Humari tehqeeq ye hai ke deewar faand kar mehraab mein aane wale insaan the wo aise raaste se dakhil huye the jo dakhil hone ka raasta na tha aur aise waqt aaye the jo aapki adaalat ka waqt na tha aap alaihissalam ko andesha hua ke kahin wo mujhe qatl na kar dein (kyun ke ek giroh aapka mukhalif tha) lekin jab waazeh ho gaya ke ye donon to kisi muqaddema ka faisla karane ke liye aaye the jis tarah ALLAH TA'ALA ne bayan farmaya hai to hazrat Dawood alaihissalam ko pata chal gaya ke ye saara waaqiya (yaani un logon ka be waqt aa dhamakna aur ghair maroof raah se aana aur aapka unke baare mein ye khayal karna ke ye qatl ke irade se aaye hain aur is wajah se aap ka ghabra jaana) aazmaish hai ALLAH TA'ALA ne unhein isse aazmana chaha hai aur unke baare mein sooye zan karna aapki shaane nubuwat se furu tar hai (bahut kam hai) isliye aap maghfirat talab karne lage".

Aakhir mein Allama Mazkooor likhte hain "Humara pukhta yaqeen hai ke Ambiya -e- kiraam gunaah aur khata se masoom hote hain unse aise umoor qat'an sarzad nahin ho sakte agar aisa hota to shara'i ahkaam par aitmaad baaqi nahin rehta aur Ambiya -e- kiraam ke farmoodaat (irshadaat) se aitebaar uth jaata, qissa go (qisse kahaniyan bayan karne wale) logon ne mansab e nubuwat ke manaafi jo kahaniyan gharh li hain hum unko raddi ki tokari mein phenk diya karte hain humara maslak to wo hai jo shaayar ne is she'ar mein bayan kiya hai kehta hai jis baare mein shak wa shubah ho wahan hum aqal ka faisla maante hain jab ke qissa go ke hum nasheen hikaayatun aur kahaniyon ko tarjeeh dete hain".

Shaikh Akbar Hazrat Ibne Arabi rahmatullah alaihi ne yahan khoob likha hai "Waa'izon ko chahiye ke wo apne wa'azon mein ghalat qisse aur jhooti kahaniyan bayan na kiya karein, Huzoor ﷺ ne farmaya hai ke banda jab jhoot bolta hai to uski badboo se firishte tees meel door bhaag jaate hain aur us aadmi ko bahut bura jaante hain jab waa'iz ye jaante hai ke firishte majlise wa'az mein haazir hote hain to us par laazim hai ke wo sach bolne ki poori koshish kare".

Phir farmate hai "Waa'iz par farz hai ke aisi baaton se bilkul hi ijtenaab (bache) kare jo muarrikheen ne bila tehqeeq yahoodiyon se naql ki hain jinmein un muqaddas hastiyon ki laghzish ka bayan hota hai jinki ALLAH TA'ALA ne sana wa tauseef farmai hai aur unhein dusre logon se chun liya hai aur phir un laghwiyat ke baare mein kahe ke wo Quran majeed ki tafseer bayan kar raha hai".

NATEEJA WAAZEH HUA

Mufakkire Islam Mufasssire Quran Hazrat Peer Muhammad Karam Shah sahab quddas sirrahu ki is imaan afroz tafseer jo Tafseere Kabeer aur Behrul Muheet aur Fatoohaate Makkiya ke hawala zaat se muzayyan hai, se waazeh ho gaya ke hazrat Dawood alaihissalam ki taraf mansoob hone wali kahaniyan ke aapne (maaz'Allah) ek aurat se burai ka irtikaab kiya aur phir uske khawind ko qatl kara diya, aapne kisi ki mangni tudwa kar khud mangni kar li ya apne dost ki beewi par aashiq hokar usey talaq dene par majboor kar diya ye tamam behooda baatil afsaane hain, yahood ki manghadat kahaniyan hain ALLAH TA'ALA ke Nabi ki shaan ke laayaq hargiz hargiz aise waqiyaat nahin ho sakte sahih waaqiya wo hi hai jo sahabe tafseer e kabeer ne ya sahabe al behrul muheet ne tehreer kiya hai aur isi ko sahi samajh ne ki takeed shaikh akbar ne farmai hai.

DAWOOD ALAIHISSALAM KI KHILAFAT AUR ADAL WA INSAAF KA HUKM

"Aey Dawood hum ne muqarrar kiya hai aapko apna naayab zameen mein pas faisla

karo logon ke darmiyaan insaaf ke sath aur na pairwi kiya karo hawa e nafs ki, wo behka degi tumhein raahe khuda se beshak jo log bhatak jaate hain raahe khuda se unke liye sakht azaab hai isliye ke unhone bhula diya tha yaume hisaab ko aur nahin paida kiya hum ne aasmaan aur zameen ko aur jo kuchh unke darmiyaan hai be faayda ye to kuffar ka gumaan hai pas barbaadi hai kuffar ke liye aag (ke azaab) se, kya hum bana denge unhein jo imaan laaye aur nek amal karte hain un logon ki maanind jo fasaad barpa karte hain zameen mein ya hum bana denge parhezgaron ko faajiron ki tarah ye kitaab hai jo hum ne utaari hai aapki taraf badi ba barkat taaki tadabbur karein uski aayaton mein aur taaki naseehat pakdein aqalmand".

Hazrat Dawood alaihissalam ko bataya ja raha hai ke tum kisi shaahi khandaan ke fard nahin ho ke tumhein ye hukoomat aur takht warsa mein mila ho, tum ek ghair maroof charwahe the hum ne apne fazl wa karam se aapke liye ye raah humwaar ki aur apni meharbani se bani israel ka taajdaar banaya aur wasi wa areez saltanat marhemat farma di aur masnade khilafat par mutmakkin kar diya. Is ahsaas ka shukr ada karne ka ye tareeqa hai ke har faisla adal wa insaaf ke mutabiq karo aur apni pasand wa napasand ko kisi tarah asar andaaz na hone do agar tum ne apni khwahish e nafs par insaaf ko qurbaan kiya to yaad rakhna ALLAH TA'ALA ki raah se bahek jaoge, uski taufeeq ka daaman tumhare hath se chhoot jayega aur jo shakhs raahe haq se behak jaata hai wo ALLAH TA'ALA ke sakht azaab mein mubtala kar diya jaata hai.

Allama Qaazi Sanaullah Paanipati rahmatullah alaihi ne is aayat ke zimn mein tehreer farmaya hai jo peshe khidmat hai: "Ek roz Hazrat Umar radiiallaho ta'ala anhu ne Hazrat Talha, Zubair, Ka'ab aur Salman radiiallaho ta'ala anhum se puchha khaleefa aur badshah mein kya farq hai? Hazrat Talha aur Zubair ne kaha hum nahin jaante Hazrat Salman ne arz kiya khaleefa wo hai jo ra'iyat (awaam) mein adal karta hai unmein maal masaawi taur par taqseem karta hai aur wo apni riyaaaya par yoon meharbaan aur shafeeq hota hai jis tarah koi shakhs apne ahel wa ayaal par shafeeq hota hai aur ALLAH TA'ALA ki kitaab ke mutabiq faisla karta hai".

Suleman bin Oja radiiallaho ta'ala anhu se marwi hai ke ek roz Hazrat Farooqe Aazam radiiallaho ta'ala anhu ne haazireen se kaha "Mujhe maloom nahin ke main khaleefa hoon ya badshah?" Ek shakhs kehne laga aey ameerul momineen donon mein bada farq kya hai?

"Usne kaha khaleefa wo hai jo leta hai to haq wa insaaf se aur kharch karta hai to sahi jagah par aur ALLAH TA'ALA ke fazl wa karam se aap aisa hi karte hain aur badshah wo hota hai jo logon par zor wa sitam karta hai isse leta hai isko deta hai ye sun kar hazrat umar khamosh ho gaye".

Sarbarahe mamlikat ke liye islam ne badshah sultan chairman waghaira kalimaat pasand nahin kiye kyun ke unmein khud sari aur anaaniyat ki boo aati hai balki khaleefa ka lafz tajweez kiya hai jiska maayne khud sar aur mukhtaar ka nahin balki naayab aur qaa'im maqaam hai, ye lafz hi bata raha hai ke mamlikate islamiya ka sarbarah apne Rab ka naayab hota hai aur naayab ka kaam apne aaqa ke ahkaam ki tameel karna hai aur uske irshadaat ke mutabiq uske diye huye ikhteyaraat ko istemaal karna hai ye wo farq hai jo dunya ke dusron nizamon aur islam ke nizame siyasat mein buniyadi ahmiyat ka maalik hai Quran paak ne yahan khaleefa ki zimmedariyon ko bade muassir andaaz aur piraaye mein bayan kar diya ke uska farze awwaleen ye hai ke wo adal wa insaaf ke taqazon ko poora kare, faisla karte waqt khaarji cheez, sifarish, koi tama'a, koi khauf hatta ke apne zaati mafaad ko bhi us par asar andaaz na hone de jo haakim aisa nahin karta goya usne roze jaza

ko faramosh kar diya, qiyamat ke din par uska imaan na raha zabaan se wo hazaar daawe kare ke wo qiyamat par imaan rakhta hai agar wo faisla karte waqt meezane adal ko barabar nahin rakh sakta to usko ye daawa karne ka qat'an koi haq nahin aur jo log qiyamat par yaqeen nahin rakhte usey faramosh kar dete hain unke liye azaab e shadeed hai.

Kuffar aur mulhid log ye samajhte hain ke zindagi bas yehi dunyavi zindagi hai ismein khoob aesh wa ishrat kar lo, khoob maze udao, daulat kamao jitni kama sakte ho, halaal wa haraam ke chakkar mein na pado ye to mullaon ki manghadat baatein hain, jaah wa mansab haasil karne ke liye kisi ki haq talafi hoti hai to hone do, makr wa fareb ki zarurat pade to hargiz na ghabrao, qiyamat kis ne dekhi hai, hazaar haa saal se ye soofi log qiyamat ki dhamkiyan dete chale aa rahe hain unki baaton mein aakar apni zindagi ka lutf barbaad na karo.

ALLAH TA'ALA unke is mughaalate ka radd farmata hai ke agar tumhari baatein durust ho'n to iska matlab ye hua ke zameen wa aasmaan ka ye saara nizaam abas (bekaar) aur be maqsad hai, ek nek kaar momin aur ek mufsid ke darmiyaan koi farq nahin hai, muttaqi aur parhezgaar aur faasiq wa faajir sab yaksa hain, sun lo is kainaat ke khaaliq hum hain aur hum ne koi cheez bhi abas (bekaar) aur be maqsad paida nahin ki hum aleem bhi hain hakeem bhi, humara koi kaam hikmat se khaali nahin, qiyamat aayegi aur zarur aayegi, us roz muttaqi aur parhezgaar humare inamaat se malamaal honge aur faasiq wa faajir zaleel honge, haq ka bol baala hoga aur har qism ki ghalat fehmiyan door ho jayengi.

Hazrat Dawood alaihissalam ke "Jalooth" ko qatl karne ka waaqiya hazrat "Talooth" ke waaqiya mein insha ALLAH TA'ALA zikr kiya jayega.

HAZRAT DAWOOD ALAIHISSALAM KE JANASHEEN HAZRAT SULEMAN ALAIHISSALAM

"Aur Suleman Dawood ka janasheen hua"

Aala Hazrat Maulana Ahmad Raza Khan rahmatullah alaihi ne "ورث" ka maayne "janasheen" kiya hai ke hazrat Suleman alaihissalam aap ki badshaahat aur khilafat ke janasheen bane maal wa daulat ki wiraasat yahan muraad nahin balki Nabi Kareem ﷺ ke irshad ke mutabiq Ambiya -e- kiraam ke maal wa daulat ka kisi ko waaris nahin banaye jaate hai.

Isi tarah abu Dawood aur tirmizi ne hazrat Abu Darda radiiallaho ta'ala anhu se riwayat kiya ke aap ne kaha maine Rasoolullah ﷺ ko irshad farmate huye suna "Beshak ulema Ambiya -e- kiraam ke waaris hote hain aur beshak Ambiya -e- kiraam ke wursa daraahim wa dananeer ke waaris nahin hote balki unke ilm ke waaris hote hain, jis ne is ilm ko haasil kar liya usne azeem hissa haasil kar liya".

Hazrat Dawood alaihissalam ke 19 beton mein se sabse chhote hazrat Suleman the agar yahan wiraasat maal ki muraad hoti to sab bete waaris hote sirf Suleman alaihissalam na hote neez badshaahat aur nubuwat mein bhi wiraasat laazimi taur par jaari nahin sirf ALLAH TA'ALA ke fazl se haasil hoti hai isliye waaris ka janasheen maayne karna bahut hi kaamil aur haseen hai.

SULEMAN ALAIHISSALAM PARINDON KI BOLIYAN SAMAJHTE

"Unhone kaha aey logon humein parindon ki boli sikhai gai aur har cheez mein se

hum ko ata hua beshak yehi zaahir fazl hai".

Ye to hum roz marra mushaahida karte hain ke parinde zarur apni apni boliyan bolte hain jis tarah ek qism ke parinde dusri qism ke parindon se mukhtalif boliyan bolte hain isi tarah ek hi qism ke parinde mukhtalif auqaat mein mukhtalif qism ki boliyan bolte hain ek dusre se ladte huye unke bolne ka andaaz aur hota hai, ek dusre se muhabbat ke waqt unki guftagu ka andaaz mukhtalif hota hai, jab un par koi darinda ya shikari hamla karna chahe to unke kalaam ki no'iyat aur hoti hai isse pata chalta hai ke unki boliyan sirf cheekh wa pukaar shor wa ghul mein hi nahin hoti balki unmein mataalib wa maqaasid bhi paaye jaate hain jinhein wo khud achhi tarah samajhte hai agarche hum unki boliyon ko samajh ne se qaasir hote hain. Suleman alaihissalam ko ALLAH TA'ALA ne parindon ki boliyan samajh ne ki quwwat ata farmai thi aap alaihissalam samajh lete the ke ye kya keh rahe hain, yaad rahe ke aap alaihissalam ka apne aapko jama (bahu wachan, plural, ek se zyada) ke seghe se tabeer karna siyasat ke qanoon ke mutabiq tha ke badshah apni riyaya se isi andaaz se kalaam karte hain ismein takabbur ki neeyat nahin thi.

Baaz hazraat ne kaha ke parindon ki boliyan hazrat Suleman alaihissalam aur unke baap hazrat Dawood alaihissalam donon hi jaante the isliye jama ka seegha laaya gaya lekin ye qaul durust nahin kyun ke ye saabit nahin ke hazrat Dawood alaihissalam bhi parindon ki boliyan jaante the. Hazrat Suleman alaihissalam ne "mor" ki aawaz ko sun kar kaha ke ye keh raha hai ke "jaisa karoge waisa bharoge", "Hud Hud" ki aawaz ko sun kar kaha ye keh raha hai ke "aey gunahgaron ALLAH TA'ALA se maghfirat talab karo", "Khattaaf" (lambe bazuo wala, chhote paanv wala, syaah rang ka parinda) ki boli sun kar kaha ye keh raha hai "neki ke kaam karo taaki aage unki jaza pao", "Qumri" ki aawaz sun kar kaha ke "ye tasbeeh padh rahi hai subhan rabbiyal aala", "Cheel" ko bolte huye sun kar kaha "ye keh rahi hai Rab ke baghair har cheez ko fana ho jaana hai", "Bhat teetar" ki aawaz ko sun kar kaha "ye keh raha hai jo khamosh raha wo salamati mein raha", "Murgh" ki aawaz sun kar kaha "ye keh raha hai aey ghaafilon ALLAH TA'ALA ko yaad karo", "Gidh" ki aawaz ko sun kar farmaya "ye keh rahi hai aey insaan jitna chahe to zinda rahe aakhir tujhe maut aani hai", "Aqaab" ki aawaz ko sun kar kaha "ye keh raha hai logon se door rehne hi mein uns hai", "Mendhak" ki aawaz ko sun kar kaha "ye tasbeeh padh raha hai subhan rabbiyal quddus".

Khayaal rahe ke in parindon ki humesha ye boli nahin hoti balki baaz auqaat ye boli unhone boli, mukhtalif auqaat mein mukhtalif boliyan bolte hain.

Hazrat Suleman alaihissalam ka ye kehna ke ALLAH TA'ALA ne humein har cheez ata ki hai ye bataur shukr tha bataur fakhr nahin jaise Nabi Kareem ﷺ ne farmaya main aulaad e aadam ka sardar hoon mujhe is par koi fakhr nahin yaani main nemat ke izhaar aur shukr ke taur par keh raha hoon.

HAWA HAZRAT SULEMAN ALAIHISSALAM KE TAABE THI

"Aur hum ne hawa Suleman ke taabe kar di uski subah ki manzil ek maah ki aur shaam ki manzil ek maah hoti".

Hawa ko hazrat Suleman alaihissalam ke taabe is tarah kar diya gaya tha jis tarah sawari insaan ke

taabe hoti hai, Hazrat Qataada radiallaho ta'ala anhu farmate hain غَدُو ka matlab subah se zawaal tak aur رَوَاح ka matlab zawaal se shaam tak yaani aap subah se zawaal tak itna safar kar lete the jitna sayyah log ek maah mein karte aur zawaal se shaam tak itna safar kar lete jitna ek maah mein kiya jaata. Aap alaihissalam subah "Baitul Muqaddas" mein hote to qailoola ke waqt "Astghar" mein pahunch jaate phir "Astghar" se shaam tak "Khurasaan" ke qile tak pahunch jaate, sayyah log us waqt tak ek farsakh yaani tees meel subah se zawaal tak safar karte the to aap tees farsakh karte isi tarah shaam ko bhi.

Khayaal rahe ke Allama Raazi ke nazdeek hazrat Suleman alaihissalam ke taabe ye aam hawayein nahin thi balki khaas qism ki hawa thi.

SULEMAN ALAIHISSALAM KE LIYE TAANBE (COPPER) KA CHASHMA

"Aur hum ne unke liye pighle huye taanbe ka chashma bahaaya".

Iska ek maqsad to ye tha ke aapke liye ALLAH TA'ALA ne taanbe ko is tarah narm kar diya tha jaise aapke baap hazrat Dawood alaihissalam ke liye loha narm kar diya tha, taanbe ki san'at wale log aapke paas thanda taanba laate aap baghair aag aur kootne ke jaise unhein zarurat hoti usi tarah bana dete, dusra matlab ye hai ke aap ko ALLAH TA'ALA ne taanbe ki dhaat ek chashma ki soorat mein ata ki thi jitna taanba zaruri hota utna us chashme se le liya jaata.

SULEMAN ALAIHISSALAM KA LASHKAR

"Aur faraaham kiye gaye Suleman alaihissalam ke liye lashkar jinno insanon aur parindon se pas wo nazm wa zabt ke paband hain".

Hazrat Suleman alaihissalam ke lashkar ka zikr ho raha hai ke wo teen hisson par mushtamil tha jinn, insaan aur parinde. Baaz log jo Quran kareem ko apne khyalaat aur maz'oomaat ka libaas pehanna hi Quran daani ka kamaal samajhte hain unhone is aayat ki tashreeh is tarah ki hai ke "jinn" se muraad "jinnaat" nahin balki pahadi qabaa'il hain jo badani lihaaz se bade taaqatwar the aur jinko hazrat Suleman alaihissalam ne apna baaj guzaar bana liya tha aur "tuyoor" se muraad parinde nahin balki tez raftaar ghodo par sawaar fauji daste hain.

Kaash wo انس ka bhi koi aisa maayne gharh lete jisse yahan iska istemaal durust ho jaata, jab jinn se muraad jungli qabaa'il hain jo insaan hain aur tuyoor se muraad ghurh sawaar hain aur wo bhi insaan hain to in donon ke darmiyaan "الانس" yaani insaan bayan karne ka kya maqsad ho sakta hai?

"Ataf" taghaayar wa takhaaluf par dalaalat karta hai aur aayate kareema se saaf maloom hota hai ke jins aur tuyoor ins ki tarah do alag alag noo'a hain koi lafz agar bataur majaaz kisi dusre maayne mein istemaal ho to iska ye matlab hargiz nahin hota ke jahan ye lafz istemaal hoga wahan iska majaazi maayne hi muraad hoga balki majaazi maayne lene ke liye shart awwal ye hai ke wahan iska haqeeqi maayne na liya jaaye neez wahan koi aisa kareena bhi maujood ho jo is majaazi maayne ka taayyun kare, jab yahan donon shartein mafqood hain to in alfaaz ke haqeeqi maaynon ko nazar andaaz karke door ki taweelaat karna yaqeenan jaahilana jasaarat hai.

Aayate kareema mein يوزعون lafz aaya hua hai "waza'a" kehte hain rokne aur mana karne ko, isse muraad ye hai ke afwaaj ki kasrat ke bawajood wahan bad-nazmi aur intishaar ka naam wa nishaan tak na tha, fauj ka har hissa lashkar ka har dasta safar wa hizar mein fauji nazm wa zabt ki sakhti

se pabandi kiya karta.

SULEMAN ALAIHISSALAM KE TAKHT KE MUTALLIQ GHAIR MOTABAR QISSE

Hazrat Suleman alaihissalam ke takht ke mutalliq kuchh qisse is qism ke mashhoor kar diye gaye hain jin par aitbaar karna durust nahin aur na hi unki koi haqeeqat hai kisi motabar sanad se unka koi saboot nahin.

Allama Aalusi rahmatullah alaihi ne farmaya ke aksar waqiyaat aise bayan kiye jaate hain jo ghair motabar hain un par aitmaad na kiya jaaye balki sirf un waqiyaat par imaan laaya jaaye jo Quran paak aur ahadees mubarak se saabit hain. Aise waqiyaat jo mubaalgha aamez hain jinhein qissa go log aur muarrikheen hazraat bayan karte hain unse ijtenaab (bachna) zaruri hai aise waqiyaat ko sirf ye khayaal kar ke bayan karna ke ALLAH TA'ALA ki qudrat mein har cheez mumkin hai isse be deen logon ke liye deen ke sath mazaaq udane ka darwaza apne hathon se kholna laazim aayega aur ye bhi koi baa'id nahin ke aksar mubaalgha aamez waqiyaat logon ko deen se mut'naffir karne ke liye be deen logon ne gharh liye ho'n.

Allama Aalusi rahmatullah alaihi ne bhi wo qisse kuchh naql kiye aur main bhi naql kar raha hoon taaki qaare'in ke zehan mein rahe ke ye waqiyaat ghair motabar hain kisi bayan karne wale se sun kar ya kisi ghair motabar kitaab se padh kar un par yaqeen na kar lein.

GHAIR MOTABAR QISSA (1)

Hazrat Suleman alaihissalam ke liye teen laakh kursiyan rakhi jaati thi aapke qareeb momin log baith'te phir unke piche momin jinn baith'te phir aap parindon ko hukm dete jo un par saaya karte phir aap hawa ko hukm dete jo unhein utha leti aur unka sunbal se guzar hota aur usmein koi harkat na hoti.

GHAIR MOTABAR QISSA (2)

Suleman alaihissalam ka lashkar 100 farsakh mein phaila hua hota tha 50 farsakh mein insaan hote, 25 farsakh mein jinn, 25 farsakh mein wehashi janwar aur 25 mein parinde aur lakdi par sheeshe ke bane huye 1000 aap ke ghar the, 300 aap ki zauja thi aur 700 laundiyan thi, aap jahan jaate pehle tez hawa ko hukm dete wo un gharon ko buland karti phir aahista aahista chalne wali hawa ko hukm dete wo unko wahan le jaati jahan aap jaana chahte.

GHAIR MOTABAR QISSA (3)

Aap hawa ke zariye zameen wa aasmaan par chal rahe the ke aapke paas ALLAH TA'ALA ki taraf se "wahi" aai ke main tumhari badshahi ko aur zyada kar raha hoon ke tamam makhloq mein se koi bhi kalaam karega to usey aapke kaanon mein hawa ke zariye pahuncha diya jayega.

GHAIR MOTABAR QISSA (4)

Jinnon ne aapke liye sone aur resham se bunkar ek qaleen banaya jiski lambai aur chaudi ek ek farsakh thi aur aap uske darmiyaan apna sone ka mimber rakh kar baith'te, aapke ird gird 6 laakh sone aur chaandi ki kursiyan bichhai jaati sone ki kursiyon par Ambiya -e- kiraam baitha karte aur chaandi ki kursiyon par ulema aur unke ird gird log baith'te, phir unke ird gird jinn baith'te, parinde apne paron se un par saaya karte, baade saba us qaleen ko utha kar ek mahine ki masaafat

tay kara deti.

Is qism ke ek do waqiye aapne aur bhi tehreer kiye hain aur un par apni raay jo aapne qaa'im ki hai uska zikr is behas ki ibteda mein kar diya gaya hai.

SULEMAN ALAIHISSALAM KA CHOONTI KA KALAAM SUN KAR MUSKURANA

"Yahan tak ke jab choontiyon ke naale par aaye ek choonti boli aey choontiyon apne gharon mein chali jao tumhein kuchal na daalein Suleman aur unke lashkar be khabari mein to Suleman (alaihissalam) uski baat sun kar muskura kar hanse".

Aam taur par Suleman alaihissalam aur aapka lashkar hawa ke zariye safar kiye karte lekin us safar mein aap aam logon ki tarah safar kar rahe the aap alaihissalam ke lashkar mein kuchh log paidal chal rahe the aur kuchh sawaar the choontiyon ki wo basti taaif ya shaam mein thi, unko hukm dene wali unki malika thi wo langdi thi uska naam taakhiya ya manzarah tha.

Suleman alaihissalam ne choonti ki aawaz teen meel door se suni thi aapne apne lashkar ko aage chalne se rok diya tha ke choontiyon apne gharon mein dakhil ho sakein, ye ALLAH TA'ALA ke Nabi ka mojiza hai ismein koi taajjub ki baat nahin.

Nabi Kareem ﷺ se ek "goh" (ek qism ka saanp) ne kalaam kiya aap ﷺ ki risaalat ki shahadat di aapne goh ki aawaz aur shahadat ko sun liya, khaibar mein aapko bakari ka zehar aalood paaya diya gaya tha aapke mamooli tanawul karne ke sath hi us paaye ne kalaam kiya aur bataya ke mujhe zehar aalood kiya gaya hai zibaha shuda bakari ke gosht se aawaz sunna ALLAH TA'ALA ke habeeb ka mojiza hi to hai.

Hazrat Suleman alaihissalam ke muskurane ki ek wajah choonti ki aehtiyaati tadaabeer par taajjub karna tha aur dusri wajah ye thi ke aapko choonti ki aawaz sunne ki Rab ne jo taufeeq ata farmai thi us par izhaar e farhat wa suroor tha.

Faayda: Hansne ki ibtedai kaifiyat jismein aawaz nahin hoti usey 'tabassum' kaha jaata hai aur daanton ke zaahir hone ke sath hi kuchh khafeef aawaz bhi paida ho jo insaan khud hi sun sake usey 'zihak' kaha jaata hai aur agar aawaz itni buland ho jo dusre bhi sun sakein usey 'qehqaha' kaha jaata hai. Nabi Kareem ﷺ se qehqaha laga kar hansna saabit nahin, tabassum aap aksar farmate the aur kabhi aapse zihak yaani mamooli hansna bhi saabit hota tha.

Hazrate Aisha farmati hain maine Nabi Kareem ﷺ ko kulli taur par hanste huye kabhi nahin dekha yaani aap ﷺ zyada taur par tabassum farmate the humesha zihak yaani hansna aap ka mamool nahin tha. Kai ahadees mein aapka zihak jismein dadhein zaahir ho jayein bhi saabit hai lekin wo kabhi kabhi hota albatta khayaal rahe ke zimkhashari ne to ye kaha hai ke jin ahadees mein ye zikr hai "Beshak aap ﷺ hanse yahan tak ke aapki dadhein zaahir ho gai" iska haqeeqi maayne motabar nahin balki sirf itna saabit hai ke kabhi kabhi tabassum se kuchh zyadti ho jaati warna nawaajiz aakhiri dadhon ko kaha jaata hai itna hansna aap se saabit nahin.

Behooda qehqeha lagana insaan ke dil ko murda bana deta hai. Hansi ki baat par insaan poori koshish kare ke aawaz ko jitna kam kar sake utna kare gali koochon mein zor zor se hansna insaniyat ka kaam nahin, daurane asbaaq itna hansna ke aawaz door door tak sunai de ye kisi tarah bhi mustehasan nahin.

CHOONTI KE KALAAM MEIN AJEEB HIKMAT

Ek wajah to waazeh hai ke usne dusri choontiyon ko raunde jaane ke dar se apne masaakin mein chale jaane ka hukm diya, dusri wajah Allama Raazi rahmatullah alaihi ne ye bayan farmai ke maine baaz kitabon mein dekha ke usne apni qaum ko gharon mein dakhil hone ka hukm isliye diya ke ye meri qaum hazrat Suleman alaihissalam aur unke lashkar aur unke jalaal e shaan, kamaal aur unki azmat ko dekh kar kahin ALLAH TA'ALA ki nematon ka kufraan (nashukri) na kar dein ke humein to itni azeem nematein haasil nahin isliye unhein hukm diya ke gharon mein dakhil ho jao taaki unhein hazrat Suleman alaihissalam ki azeem nematein nazar na aayein aur na hi apni nematon ki nashukri karein.

Isse ye sabaq milta hai ke insaan dunya daaron ki mahaafil mein kam jaaye unke dunyavi maal wa mata'a (poonji) se uska dil na lalchaye.

INSAAN CHOONTI SE KAM AQL KYUN?

Choontiyon ki malika ne jab unhein gharon mein dakhil hone ka hukm diya to kaha ke tumhein kuchal na daalein Suleman alaihissalam aur unka lashkar be khabari mein aise haal mein ke wo be khabar ho'n keh kar usne ye saabit kar diya ke usey ye maloom hai ke ALLAH TA'ALA ke Nabi masoom hote hain wo gunahon se paak hote hain ye unse kabhi na hoga ke wo in haiwanon ko zaalimana taur par qatl kar dein haan albatta bhool aur be khabari ki wajah se unse aisa ho sakta hai is mein azeem tambeeh hai ke ismate Ambiya par yaqeen rakhna waajib hai ismein shak karna imaan ko zaaya karna hai.

Allama Raazi rahmatullah alaihi ki is behas se waazeh hua ke wo insaan jo Ambiya -e- kiraam ko maaz'Allah gunahgaar thehrate hain wo choonti se bhi kam aqal hain kahan insaan aur kahan choonti? Khudara insaan ko haiwanon se zyada aqal aani chahiye Ambiya -e- kiraam ki ismat par kaamil imaan hona laazim hai.

CHOONTIYON KI SAMAJHDAARI

Choontiyon ke haalat mein ghaur wa fikr karne se ye waazeh ho jaata hai ke ALLAH TA'ALA ne unhein bhi sha'oor wa samajh de rakhi hai yehi wajah hai ke ye garmiyon mein itna tosha jama kar leti hain jo sardiyan mein unhein kaafi ho sake aur ye daanon ke do do tukde kar deti hain is darr ke peshe nazar ke ye nami (paani ki tari) se kahin ug na pade albatta dhaniya aur masoor ke chaar chaar tukde kar deti hain kyun ke unke do tukde kar bhi diye jayein to wo phir bhi ug padte hain jaise tukde na kiye jayein to ugte hain iske baad Allama Aalusi rahmatullah alaihi farmate hain "choontiyon ke mutalliq jo bayan kiya gaya hai isse aur qism ki misalon se pata chalta hai ke unhein ilm kulli istedalali haasil hota hai, shaikhul ashraaf ne isi par dalaail qaa'im kiye hain ke tamam haiwanaat ko nafs naatiqa yaani kulliyat ka idraak haasil hota hai".

Tambeeh: Tafseer Kabeer aur Madaarik mein zikr kiya gaya hai ke Hazrat Qataada "Koofa" mein tashreef laaye to log aapki taraf mutawajjeh hona shuru huye aap radiallaho ta'ala anhu ne farmaya jo chahte ho tum mujhse sawaal puchh sakte ho wahan Imaam Abu Haneefa rahmatullah alaihi bhi maujood the jo us waqt naujawan bachhe the aap rahmatullah alaihi ne puchha Suleman alaihissalam wali "namlata" (choonti) muzakkar thi ya muannas? To wo laa jawab ho gaye baad aaza Imaam Abu Haneefa rahmatullah alaihi ne khud bataya ke wo muannas thi unhone puchha

tumhein ye baat kahan se pata chali? To aap rahmatullah alaihi ne jawab diya ke ALLAH TA'ALA ne farmaya **قالت نملة** agar muzakkar hota to **قال نملة** hota yaani **قالت** muannas hain **قال** muzakkar hain aur choonki lafz ki tarah muzakkar aur muannas donon ke liye istemaal hota hai muzakkar aur muannas ke darmiyaan farq ke liye lafz zarur "zakar" aur "unsa" ka izaafa karte hain, hamaamata zakar (kabootar) hamaamata unsa (kabootari) aur isi tarah shaata zakar (bakara) aur shaata unsa (bakari) kaha jaata hai taaham Allama Aalusi ne farmaya ke mumkin hai ke lafz ka aitebaar karke segha muannas zikr kiya gaya ho yaani jab aisa lafz ho jo ba aitebaar lafz ke muannas ho aur ba aitebaar maayne ke muzakkar ho uske liye fe'al muzakkar aur muannas donon laa sakte hain albatta lafz ka aitebaar karna zyada faseeh hai.

Nabi Kareem ﷺ ne farmaya "Yak chashm janwar, andhe aur bahut laaghar ki qurbani na kiya jaaye".

Yahan bhi Nabi Kareem ﷺ ne lafz "shaata" aur "baqrat" waghaira ka aitebaar karke muannas sifaat zikr ki hain halanki qurbani ke liye muzakkar aur muannas janwaron ka hukm ek hi hain koi muannas ki takhsees nahin lihaza mumkin hai **قالت نملة** mein lafz **نملة** muannas hain iska aitebaar karke muannas segha **قالت** istemaal kar liya gaya ho aur maayne mein muzakkar aur muannas donon ka ahtemaal ho.

Imaam Aazam Abu Haneefa rahmatullah alaihi ne kaise ye sawaal kiya aur kaise Abu Qataada azeem ilm rakhne ke bawajood laa jawab huye?

Ibne Muneer ne kaha ke agar ye waaqiya saabit ho jaaye to mujhe ye ilm nahin ke taajjub Abu Qataada ke laa jawab hone par kiya jaaye ya Imaam Abu Haneefa rahmatullah alaihi ke sawaal karne par kiya jaaye ke aapne aisa sawaal kyun kiya hai? Aakhir mein Allama Aalusi rahmatullah alaihi ne tehreer farmaya zyada munasib yehi hai ke ye waaqiya un donon buzurgon ki taraf mansoob karna hi sahih nahin.

HUD HUD KA LASHKAR SE GAAYAB HONA AUR TAKHT BILQIS KI KHABAR LAANA

"Aur parindon ka jaaiza liya to bole mujhe kya hua main hud hud ko nahin dekhta ya wo waaqai haazir nahin? Zarur main usey sakht azaab karunga ya zibah karunga ya koi raushan sanad mere paas laaye to hud hud kuchh zyada der na thehra aur aakar arz ki ke main wo baat dekh aaya hoon jo huzoor ne na dekhi aur main shehar 'saba' se huzoor ke paas ek yaqeeni khabar laaya hoon maine ek aurat dekhi ke un par badshahi kar rahi hai aur usey har cheez mein se hissa mila hai aur uska bada takht hai. Maine usey aur uski qaum ko paaya ke ALLAH TA'ALA ko chhod kar sooraj ko sajda karte hain aur shaitan ne unke aamaal unki nigaah mein sanwaar kar unko seedhi raah se rok diya hai to wo raah nahin paate".

Hazrat Suleman alaihissalam apni tamam riyaya ki dekh bhaal karte, lashkar mein tamam parindon ko dekhte ke kaun sa maujood hai aur kaun sa gaayab hai khusoosan aap apni riyaya mein se kamzoron ke haal ka zyada khayaal karte the. Aap alaihissalam ne jab apne lashkar mein tamam parindon ka jaaiza liya to "hud hud" parindon ka sardar maujood nahin tha jiska naam 'yafoor' tha to aapne bila ijazat uske ghair maujood hone par ghusse ka izhaar karte huye farmaya ke ya to wo aane par koi maqool daleel pesh kare ke kyun maujood nahin warna main usey sakht

saza dunga. Yazeed bin rumaan kehte hain "ke aapke saza dene ka matlab ye tha ke main uske parr ukhaad dunga" jis tarah humara muhaawara hai chamdi udhed dunga ya usey zibah kar dunga. Hud hud ka khusoosi taur par jaaiza lene ka maqsad ye bhi ho sakta tha ke wo paani ki talaash karta tha, jahan wo apni chonch rakhta tha wahan jinn us zameen ko khodte aur paani nikaalte isi tarah hud hud khusoosi taur par hazrat Suleman alaihissalam par saaya karne ka fareeza bhi sar anjaam deta tha.

Faayda: Allama Qurtubi likhte hain ke is aayat se maloom hua ke haakim ka farz hai ke wo apni riyaya ke haalat ka jaaiza leta rahe aisa na ho ke uski be khabari ki wajah se taaqatwar kamzoron par zulm dhaate rahein, unke huqooq ko pamaal karte rahein. Hazrat Farooq Aazam radiiallaho ta'ala anhu par ALLAH TA'ALA reham farmaye wo humesha apni riyaya ke ahwaal se ba khabar raha karte, aap ne ek dafa farmaya "Yaani agar yahan se door daraaz ilaaqa mein dariya e furaat ke kinare par kisi bhed ke bachhe ko koi bhediya pakad le to uske liye bhi umar ko jawab deh hona padega". Iske baad allama mausoof hasrat wa afsos ka izhaar karte huye apne zamana ke hukkaam ki be khabari aur farz shanasi par gehare ranj wa ghum ka izhaar karte the.

HUD HUD KI WAPASI

Zyada der na guzari ke "hud hud" wapas aa gaya choonki usey hazrat Suleman alaihissalam ka khauf daaman geer tha choonki parinde aapke bahut hi zyada taabe the jis tarah baaqi insaan wa jinn aapke taabe the. Hud hud aapki khidmat mein darr aur aapke adab wa ahteraam ke peshe nazar apni dum ko dheela kiye huye aur apne paron ko zameen se ghaseet'te huye haazir hua aap ne ghussa se uske sar ko apni taraf kheencha to usne kaha aey Allah ke Nabi ye bhi yaad rakho ke ek din aap ko aur aapki qaum ko ALLAH TA'ALA ke darbaar mein khada hona padega ye sun kar Suleman alaihissalam par kapkapi taari ho gai aur usey maaf kar diya. Hazrat Akrama radiiallaho ta'ala anhu farmate hain ke usey isliye bhi maaf kar diya tha wo apne maa'n baap ka farmabardar tha, unke paas ta'aam (khana) lakar unhein khilaya karta tha kyun ke wo budhe the.

HUD HUD TAKHEER KI WAJAH BAYAN KARTA HAI

Hud hud ne aapko bataya ke meri takheer ki wajah ye thi ke mulk saba chala gaya tha wahan se aisi khabar laaya hoon jiska aapko pehle ilm nahin wahan ek malika hai jiska naam "bilqis bint sharaheel" hai jiske paas dunya ka har qism ka maal wa mata'a hai aur uska takht bahut bada hai uske takht ki lambai 80 zara'a aur chaudai 40 zara'a aur bulandi 30 zara'a hai aur wo takht sone chaandi ka bana hua hai aur motiyon surkh yaqoot sabz zamurd ka us par shringaar kiya hua hai uske paaye bhi yaqoot aur zamurd ke bane huye hain aur wo saat kamaron mein band hai ek kamra dusre kamre mein is tarah saat kamre hain, har ek ka darwaza band hai.

SULEMAN ALAIHISSALAM PAR MAKHFI KYUN?

Sawaal ye hota hai ke hazrat Suleman alaihissalam shaam (syria) mein the aur "saba" yeman ka darul hukoomat tha sirf teen marhale ki masaafat (doori) thi phir aap par bilqis ka takht makhfi kaise raha to iska jawab ye hai "Beshak ALLAH TA'ALA ne maslehat aur hikmat ke peshe nazar aap par makhfi rakha jaise hazrat Yusuf alaihissalam ka makaan hazrat Yaqoob alaihissalam par makhfi rakha". Hikmat ismein ye thi ke aap ALLAH TA'ALA ka shukr aur hamd karein aur usse dua karein kyun ke jab aap ko ilm ata kar diya gaya to ye aap par ek khusoosi inaaam tha halanki

aapko hikmat nubuwat aur kaseer uloom ata kiye gaye the aur is mamooli baat ko makhfi rakh kar ALLAH TA'ALA ne apni azeem qudrat ko bhi zaahir farma diya.

SABA SHEHAR KE MUTALLIQ

Imaam Yaqoot Hamwi Ma'ajamul Baldaan mein 'saba' ke mutalliq likhte hain "Saba yeman ke ek ilaaqe ka naam hai jiska markazi shehar ma'arib hai jo sana'a (yeman ka maujooda darul hukoomat) se teen din ki masaafat par hai".

Yesh'hab bin yaarib bin qehtaan ke bete saba naami ki aulaad wahan aabad hui isliye ye ilaaqa saba kehlaya.

"Saba" ek shehar ka naam hai jise saba bin yeshhab bin yaarib bin qehtaan ne aabad kiya tha ye shehar difai lihaaz se bahut mustehakam aur ganjaan aabad tha iski hawa badi pakeeza aur bahut meethi thi baghaat ki kasrat thi jinke phal bade lazeez the, tarah tarah ke haiwanaat ba kasrat paaye jaate the, safai ka ye haal tha ke makkhi machchhar ka naam wa nishaan tak na tha, ird gird pahadon ka silsila tha, baarish hoti to paani beh kar registanon mein zaaya ho jaata. Malka bilqis ke ahde hukoomat mein do pahadon ke darmiyaan ek zabardast band (dam) tameer kiya gaya jismein baarish ka paani jama ho jaata is band ke ikhraaj ke upar neeche kai surakh the hasbe zarurat unhein khol kar paani le liya jaata jo mukhtalif neharon ke zariye tamam ilaaqa ko sairaab karta, log bahut khushhaal ho gaye khushhaali apne humraah aesh wa ishrat aur fisq wa fajoor ko le aai. Jab unki nafarmaniya had se badh gai to qehare ilaahi sailaab ki soorat mein zaahir hua band (dam) toot gaya saara ilaaqa barbaad ho gaya iska zikr Quran paak mein kai mawaaqe par aaya hai.

BILQIS AUR USKI QAUM KA MAZHAB

Wo sooraj ki parastish karne wale the kuchh unmein aag ki pooja karne wale bhi aur kuchh zindeeq be deen yaani ye zameen wa aasmaan ke nizaam chalane ya paida karne ke qaa'il nahin the balki ye kehte ke ye nizaam baghair kisi chalane wale ke chal raha hai shaitan ne unke liye sooraj ki ibadat aur tarah tarah ke kufr aur bure aamaal ke raaste muzayyan kar rakhe the. Wo hi shaitan ya uska baatil raah ko muzayyan karna haq raah se unke rokne ka sabab bana jiski wajah se wo raahe raast par na aa sake unhone shaitani raah ko hi haseen wa jameel samjha.

Faayda: Jab ye Quran paak aur tafaseer se waazeh hai ke wo qaum kafir thi aur ye bhi waazeh hai ke kafiron ke taur tareeqe musalmanon ke liye koi daleel nahin to ab mas'ala roze raushan ki tarah nikhar kar saamne aa gaya ke bilqis ka malka hona, aurat ki sarbarahi ke jawaaz par koi daleel nahin kafiron ne usey sarbarah banaya hua tha. Ab bhi koi kafir ye kahe ke aurat sarbarahe mamlikat ban sakti hai to usey ye haq pahunchta hai kyun ke jab wo islaam se hi door hai to jo chahe kahe islami qawaneen to musalmanon ke liye hain kuffar ke liye nahin. Kisi islami mulk mein bhi agar be deen log kisi aurat ko haakim bana lein to unke is qabeeh (bure) amal se aurat ki haakmiyat ka jawaaz saabit nahin hoga balki unka ye amal khuda aur uske Rasool ke ahkaam se baghaawat hi samjha jayega. Ulema kiraam ne apna fareeza ada kar diya hai musalmanon ko bata diya hai ke aurat ko haakim banana jaiz nahin ab iske baad is burai ke murtakib hone wale ALLAH TA'ALA aur uske Rasool ke saamne khud jawab deh hain. Lutf ki baat ye hai ke bikao maulvi ziddi aur hat dharm maulvi jo kisi waqt ek hi raag alaap rahe the ye bhi buri wo bhi bura unmein se baaz ki aankhein khul chuki hain ke mulk ko tabaahi ke kinare par pahunchane wala kaun hai?

Wo to ab kisi mard ko achha samajh ne lage. Bikao maal, paise ko deen samajh ne wale se ye bhi na ho saka ke wo aurat ki sarbarahi ko jaiz keh sake balki usne bhi ajeeb mantiq pesh ki ke aurat ki sarbarahi ko hum jaiz nahin samajhte balki bardasht kiye huye hain yaani paisa mil raha hai, nigahon ki mulaqaatein ho rahi hain, dil khush ho raha hai isliye sharab peena ya peshab peena najaz to hai lekin bardasht karke hadap kar lete hain.

Musalmanon ke liye to Bukhari shareef ki hadees kaafi hai jo hazrat Ibne Abbas radiallaho ta'ala anhuma se marwi hai ke Nabi Kareem ﷺ ko jab ye khabar mili ke Ahle Faaras ne Binte Kiswa ko apni malka bana liya hai to aap ﷺ ne farmaya "Hargiz wo qaum kamyab nahin hogi jinhone apne umoor aurat ke supurd kar diye" yaani aurat ko haakim banane wale kabhi kamyab nahin ho sakenge zillat unka muqaddar hogi mulk ko tabaah kar denge loot maar se udham macha denge.

HUD HUD KI BAAT KI TEHQEEQ :

"Aap ne farmaya hum poori tehqeeq karenge is baat ki ke too ne sach kaha hai ya too bhi ghalat bayani karne walon se hai".

Hazrat Suleman alaihissalam ne kaha ke hum teri baat ki poori tehqeeq karenge isse ye maloom hua ke haakim ke saamne agar koi uzr pesh kare to wo usko thukra na de balki usey qabool kare aur uski chhaan been (inspection) kare aur tehqeeq karne ke baad uske mutalliq faisla kare. Huzoor ﷺ ka irshad giraami hai "Yaani ALLAH TA'ALA se zyada uzr ko pasand karne wala koi nahin isliye usne Quran naazil kiya aur Rasool mab'oos farmaye".

BILQIS KI TARAF SULEMAN ALAIHISSALAM KA KHAT (LETTER)

"Suleman (alaihissalam) ne kaha mera ye khat jakar un par daal phir unse alag hat kar dekh wo kya jawab dete hain? Wo aurat boli aey sardaron! Beshak meri taraf ek izzat wala khat daala gaya beshak Suleman (alaihissalam) ki taraf se hai aur beshak wo ALLAH TA'ALA ke naam se jo nihayat meharbaan reham wala hai ke mujh par bulandi na chaho aur ita'at karte huye mere huzoor haazir ho".

Hazrat Suleman alaihissalam ne khat tehreer farmaya us par kastoori lagai band karke us par mohar laga di hud hud ko diya ke ise le jao aur bilqis ko pahuncha do hud hud khat lekar gaya to usey sote huye paaya wo apne mehal mein soyi hui thi wo jab soti thi tamam darwaze band kar deti thi chabiyon apne sar ke neech rakhti thi. Uska takht andar saatwein kamre mein tha hud hud makaan ke raushan daan se dakhil hua aur khat uske scene par rakh diya jab ke wo leti hui thi.

Ek riwayat mein hai ke jab hud hud uske paas pahuncha to uske darbari lashkari uske paas maujood the hud hud kuchh der aur phad phadaya log ye dekh rahe the yahan tak ke bilqis ne bhi upar nigaah utha kar dekha to hud hud ne khat uski god mein daal diya jo usne khat dekha to kaanp gai darte huye apni qaum ke sardaron ko khat ke mazmoon se khabar kiya.

BILQIS NE KHAT KO IZZAT WALA KAHA

Aapke khat ko kitaabe kareem kehne ki teen wajoohaat thi:

- 1) Ek to ye ke us khat ka mazmoon bahut hi haseen tha.
- 2) Dusri ye wajah thi ke ek kareem yaani izzat wale karam wale badshah ki taraf se ye khat aaya hai lihaza ye khat bhi izzat wala hai.
- 3) Teesri wajah ye thi ke khat sar ba muhar tha aur jis khat par mohar lagi hui hoti thi usey kareem

khat (letter) kaha jaata tha.

Nabi Kareem ﷺ ne bhi jab badshahon ki taraf khutoot (letters) likhne ka irada farmaya to apne mohar banwai thi kyun ke aapko bataya gaya tha ke badshah baghair mohar ke khat qabool nahin karte. Mumkin hai ke ek wajah ye bhi ho ke bilqis bawajood sooraj parast hone ke ALLAH TA'ALA ko bhi kisi tarah maanti ho jaise butt parast logon ke mutalliq Rab ta'ala ne farmaya "Aey mehboob agar aap in mushrikon se sawaal karein zameen wa aasmaan ka khaaliq kaun hai to zarur zarur kahenge Allah" ho sakta hai usne khat ko kareem isliye kaha ke ye Suleman ki taraf se hai aur ise bismillah se shuru kiya gaya hai.

AMBIYA -E- KIRAAM KE KHUTOOT KE MAZAMEEN

Beshak Ambiya -e- kiraam apne khutoot wa mawaaz ko lamba nahin karte balki apne maqsad par hi ikhtesaar karte hain.

Hazrat Suleman alaihissalam ka khat poore mazmoon ko shamil tha agar che mukhtasar tha lekin maqsood ismein mukammal tha isliye ke makhlooq se do cheezon ka hi maqsad talab kiya jaata hai ek ye ke tum ilm haasil karo aur dusra ye ke tum ALLAH TA'ALA ke ahkaam par amal karo aur ilm amal par muqaddam hota hai.

Aap alaihissalam ne khat "Bismillah hirrehma nirrahim" se shuru farmaya jismein Allah ke mutalliq ilm maujood hai isliye ke bismillah shareef se pata chalta hai ke kinaat ka khaaliq maujood hai aur wo "laa mehdood" ilm ka maalik hai, wo har cheez ki qudrat rakhta hai, humesha humesha ke liye zinda hai, wo kaam se pehle irada bhi farmata hai, uska har kaam hikmat ke taqaaza ke mutabiq hota hai, wo apni makhlooq par raheem hai kyun ke meharbaan aur reham wala usi waqt ho sakta hai jab ye tamam sifaat usmein maujood ho'n.

Amal ka daar wa madaar awaamir wa nawaahi par hai yaani jin kaamon ka hukm diya jaaye un par amal kare aur jin kaamon se roka jaaye un kaamon se ruk jaaye. Aapke khat mein ye ke mujh par bulandi na chaho khwahishaat e nafsaniya ki ita'at aur takabbur karne se nahin hai yaani un kaamon se roka gaya hai aur muttea (farmabardar) ban kar mere paas haazir ho ye amar hai ke meri farmabardari karo aur ALLAH TA'ALA par imaan lao. Waazeh hua ke aapka khat nihayat mukhtasar hone ke bawajood deen wa dunya ke zaruri ahkamaat par mushtamil tha.

Aitraaz: Hazrat Suleman alaihissalam ne apne khat ko bismillah shareef se pehle apne naam se kyun shuru kiya yaani **إِنَّهُ مِنْ سُلَيْمَانَ** bismillah se pehle hai halanki ALLAH TA'ALA ke ism e giraami ko pehle zikr karna chahiye tha.

Jawab: "Haasha wa Kalla" Suleman alaihissalam ne khat ko apne naam se shuru nahin farmaya balki aapne Bismillah Hirrehma Nirrahim se ibteda ki lekin bilqis ne apni qaum ke sardaron ko ye bataya ke ye khat Suleman alaihissalam ki taraf se aaya hai goya **إِنَّهُ مِنْ سُلَيْمَانَ** ye alfaaz bilqis ke hain is ke baad usne khat ko ibteda se padha jo bismillah se shuru ho raha tha. ALLAH TA'ALA ne isi andaaz par bilqis ka qaul aur aapke khat ki hikaayat bayan farmai.

BILQIS KA KHAT KE MUTALLIQ MASHWARA

"Boli aey sardaron! Mere is maamle mein mujhe raay do main kisi maamla mein koi qatai faisla nahin karti jab tak tum mere paas haazir na ho. Wo bole hum zor wale aur badi sakht ladai wale hain aur ikhtiyar tera hai too nazar kar ke kya hukm deti hai".

Fatwa ka matlab hi ye hota hai ke koi naya waaqiya darpesh aane par kisi se koi raay talab ki jaaye bilqis ne bhi apni qaum ke sardaron ke dil ko khush karne ke liye apni pareshani door karne ke liye unse raay talab ki ke main us waqt tak koi qatai faisla nahin karungi jab tak tum mere paas maujood hokar mujhe apni raay nahin doge.

Qaum ke sardaron ne kaha ke humare paas jungi saaz wa saaman to kaafi miqdaar mein maujood hai aur humein jismani quwwat haasil hai aur ladai mein hum saabit qadam rehna bhi jaante hain yaani ladai ka daro madaar do cheezon par hai quwwate jismaniya aur ladai mein saabit qadami ye bhi humein haasil hai aur quwwate arziya ladai ke hathiyar jungi saaz wa saaman ka paaya jaana ye bhi humare paas hai isliye agar jung karni ho to hum iske liye taiyar hain lekin hum to tumhare hukm ke paband hain asal hukm tumhara hi hai tumhari raay hi darhaqeeqat asal raay hogi lihaza jo hukm hoga humein manzoor hoga.

BILQIS KA JUNG KO NAPASAND KARNA

"Boli beshak badshah jab kisi basti mein dakhil hote hain to usey tabaah wa barbaad kar dete hain aur uske izzat walon ko zaleel karte hain aur aisa hi karte hain aur main unki taraf ek tohfa bhejne wali hoon phir dekhungi ke aelchi kya jawab lekar palat'te hai".

Bilqis ne kaha ke Suleman alaihissalam badshah hain badshah jab kisi mulk par hamla aawar hote hain wahan ke logon ko qatl kar dete hain kuchh ko qaidi bana lete hain kuchh ko jila watan kar dete hain izzat wale logon ko zaleel karne mein koi kasar nahin chhodte, badshahon ka yehi tareeqa e kaar hai.

Khayaal rahe ke Rab ne "Wo izzat walon ko zaleel karte hai" nahin kaha halanki ye mukhtasar tha aur iska maayne bhi yehi tha ke wo izzat walon ko zaleel karte isliye جعلو se ye saabit kiya ke wo zaleel karne mein poori koshish karte hain ismein koi kami nahin rehne dete. Bilqis ne kaha jab badshahon ki ye shaan hai to humein sirf apni tadad, apni taaqat, jungi saaz wa saaman aur mukammal taiyari par bharosa nahin karna chahiye ke hum zarur fateh haasil kar lenge shikast (haar) bhi ho sakti isliye suleh ki raah ikhtiyar karni chahiye.

HADIYA BHEJNE KI WAJAH

Bilqis ne kaha dekhte hain ke Suleman alaihissalam badshah hai ya Allah ka Nabi agar badshah hai to hum usey maal dekar khush kar lenge wo hadiya qabool kar lega aur agar wo ALLAH TA'ALA ka Nabi hua to hadiya qabool nahin karega phir humein chahiye ke hum uske deen ko qabool kar lein. Bilqis ne hazrat Suleman alaihissalam ko aazmane ke liye kaseer tadad mein ghulaam kaneezein sona chaandi kastoori amber aur yaqoot waghaira bheje ke ho sakta hai ke maal se kaam chal jaaye agarche hadiya ki miqdaar muhaqqekeen ke qaul ke mutabiq mutayyan nahin taaham hadiya mein tanween tazeem ki hai jo hadiya ke bahut bade hone par dalaalat kar rahi hai. Allama Raazi rahmatullah alaihi farmate hain "Hadiya ki tareef mein logon ne bahut kalaam kiya hai taaham iska zikr Quran paak mein nahin yaani itna imaan rakhna kaafi hai ke wo hadiya badshahi shaan ke mutabiq bahut bada hadiya hoga kya tha, kitni miqdaar mein tha is behas mein padne se koi faayda haasil nahin".

HADIYA KO DEKH KAR SULEMAN ALAIHISSALAM KA JAWAB

"Phir jab wo Suleman (alaihissalam) ke paas aaya farmaya kya maal se meri madad karte ho to jo ALLAH TA'ALA ne mujhe diya hai wo behtar hai usse jo tumhein diya balki tum hi apne tohfe par khush hote ho, palat ja unki taraf to zarur hum un par wo lashkar layenge jinki unhein taaqat na hogi aur zarur hum unko shehar se zaleel karke nikaal denge yoon ke wo past honge".

Aapne farmaya ALLAH TA'ALA ne mujhe deen, nubuwat, uloom ata farmaye hain jo sa'adat ukhrawiya sa'adat e abdiya ke asbaab hain aur ALLAH TA'ALA ne mujhe dunya ka maal wa daulat bhi itna ata farma diya hai ke jis par zyadti ki koi zarurat nahin.

"Mere jaise shakhs ko is qism ke hadiye se kaise apni taraf maa'il kiya ja sakta hai?"

Is hadiya par tum khud hi khush hote raho ke tumhein ye hadiya haasil hai, ye hadiya jo tum mujhe de rahe ho uski qadr wa manzilat humare nazdeek to kuchh nahin tumhein hi uski koi qadr hogi isliye tum khud hi is par khush hote raho, is qism ke hadiye qabool karna tumhara hi haq hai aur tumhein hi aise hadiye se khushi hoti hai humein to aise hadiye ki na zarurat hai aur na hi hum aise maal ko dekh kar khush hote hain. Hadiya laane wale qaasid ko aap (Suleman) alaihissalam ne kaha "Jao apni qaum ke paas laut kar chale jao aur apni malika ko bata do ke agar tum ne kufriya aqaaid sooraj parasti waghaira ko na chhoda aur mere laaye huye deen par imaan na laaye to hum apne lashkar se tumhari sarkobi karenge, tumhein zaleel wa khwar kar denge aur tumhein sheharon se zaleel karke nikaal denge tumhein muqabla karne ki taaqat haasil nahin hogi". Quran paak mein jo lafz لا قبل لهم istemaal hua hai uska maayne ye hai ke unhein muqabla karne ki taaqat haasil nahin hogi kyun ke haqeeqatan قبل ka maayne hi muqabla karna hai.

SULEMAN ALAIHISSALAM KA BILQIS KA TAKHT MANGWANA

"Suleman (alaihissalam) ne farmaya aey darbariyon tum mein se kaun hai ke wo uska takht mere paas le aaye isse pehle ke wo mere paas mutee hokar haazir ho'n".

Bilqis ka qaasid jab hadiye wapas lekar gaya aur Suleman alaihissalam ka paigham pahunchaya to wo samajh gai ke aap Nabi hain aapse jung karna mumkin nahin. Usne Suleman alaihissalam ke paas aane ki taiyari kar li, chalne se pehle usne apne takht ke tamam kamaron ke darwaze band kiye kyun ke wo saatwein kamre mein thi uski hifazat ke liye peharedar muqarrar kar diye. Khud apni qaum ke sardaron ko sath lekar aapki taraf mutawajjeh hui aur aap ki taraf paigham bhej diya ke main apni qaum ke bade bade sarkarda log sath laa rahi hoon dekhna chahti ho'n ke tum kis deen ki humein daawat de rahe ho? Suleman alaihissalam se ek farsakh ki doori par wo pahunch gai to aapne apne darbariyon ko kaha ke iska takht kaun layega?

TAKHT KI TALAB MEIN HIKMAT

Aapne bilqis ke takht ko apne paas mangwane ka irada kyun farmaya iski chand wajahein hain:

- 1) Iski ek wajah ye thi ke jab Bilqis aaye to uske aane se pehle jab uska azeem takht jo band kamaron mein hai aur peharedaron ki hifazat mein hai yahan hoga to ALLAH TA'ALA ki qudrat aur Suleman alaihissalam ki nubuwat ka usey pata chalega to wo imaan laane ki taraf maa'il hogi.
- 2) Dusri wajah ye thi ke takht ki azmate badshahi ke wus'at par dalaalat karti hai isliye aap ne kaha ke uske aane se pehle hi pata chal jaaye ke uski badshahi mein kitni wus'at hai?.

3) Teesri wajah ye thi ke kafiron ke maal ko haasil karna jaiz tha, abhi wo kafira thi aapne khayaal kiya ke uska takht abhi mangwa liya jaaye to uski milkiyat humein haasil ho jayegi.

4) Chauthi wajah ye thi ke aap uski zehani aazmaish karna chahte the ke uski aqal wa feham kitni hai kyun ke aapne hukm diya tha. Aapne hukm diya shakl badal do uske liye uske takht ki, hum dekhte hain ke wo haqeeqat par aagah hoti hai ya ho jaati hai un logon mein se jo haqeeqat ko nahin pehchante.

Yaani aapne takht mangwane ke baad uski shakl mein taghayyur wa tabaddul karne ka hukm diya tha iski wajah ye thi ke aapne farmaya hum dekhte hain ke wo apni tabdeel shuda takht ko pehchanti hai ya nahin aap uski samajh aur danai ka andaza lagana chahte the ke isi se pata chal jayega ke wo ALLAH TA'ALA ke deen ko bhi samajh sakti hai ya nahin.

ALLAH TA'ALA KE VALI KI TAAQAT JINN SE ZYADA

"Suleman (alaihissalam) ne jab farmaya takht kaun layega to ek bada khabees jinn bola ke main wo takht aapki khidmat mein haazir karunga isse pehle ke aap ijlaas barkhast karein aur beshak main us par quwwat wala amaanat daar hoon, usne arz ki jiske paas kitaab ka ilm tha ke main usey aapki khidmat mein haazir karunga ek pal maarne se pehle. Phir jab Suleman (alaihissalam) ne takht ko apne paas rakha dekha kaha ye mere Rab ke fazl se hai taaki mujhe aazmaye ke main shukr karta hoon ya nashukri aur jo shukr kare wo apne bhale ko shukr karta hai aur nashukri kare to mera Rab be parwah hai sab khoobiyon wala".

"Ifreet" sarkash wa khabees ko kaha jaata hai yaani aisa khabees wa munkir jo apne sathiyon par sarkashi aur khabaasat kare yaani jinnon mein se ek sarkash khabees jinn jise apni taaqat par naaz tha, ne kaha main bilqis ke takht ko aapke saamne aapke ijlaas barkhast karne se pehle le aonga. Hazrat qataada radiiallaho ta'ala anhu ka qaul hai ke Suleman alaihissalam subah se lekar zuhar tak majlise adaalat qaa'im farmate the jismein logon ke darmiyaan faisle farmate the goya us jinn ka matlab ye tha ke main aadha din guzar ne se pehle pehle aapke paas pahuncha dunga kyun ke mujhe itne bade azeem takht ka uthana koi bhaari mehsoos nahin hoga main badi badi cheezon ko uthane ki taaqat rakhta hoon yaani yahan qawi ka maayne qaadir liya gaya hai aur main wo takht laane mein kisi qism ki koi khayanat nahin karunga na isse kuchh toduga aur na hi ismein koi taghayyur wa tabaddul karunga balki amaanat ka paas karunga.

ALLAH KE WALI NE KAHA

Chunanche ek aur aadmi khada hua usne moaddebana iltemaas (adab se guzarish) kiya ke agar mujhe irshad ho to aankh jhapakne se pehle takht wahan se utha kar aapke qadamon mein lakar rakh du aapne ijazat marhemat farmai aur jab aapne aankh kholi to takht wahan maujood tha. Aap alaihissalam ne apne ek khaadim ki is quwwat ka mushaahida kiya to dil mein ghuroor wa nakhoowat ke jazbaat paida nahin huye balki fauran saraapa niyaaz ban kar apne maula ka shukr ada karne lage arz kiya ye mere Rab ka fazl wa karam hai jisne mujhe itni izzat aur sarfarazi bakhshi hai ke mere khuddam aisa kaam kar sakte hain iske baad farmaya fazl bahut badi aazmaish hai ALLAH TA'ALA mujhe aazmana chahta hai main uski inaayat e jaleela par uska shukr ada karta hoon ya nashukri ka izhaar karta hoon.

IMTEHAAN KABHI MUSIBAT SE AUR KABHI AASAISH SE LIYA JAATA HAI

Musibat aur takleef ko to hum sab imtehaan aur aazmaish tasawwur karte hain lekin jo farhat wa suroor ka daur aata hai jab uske inamaat ki be muhaaba baarish hone lagti hai to hum is baat ko bhool jaate hain ke ye bhi imtehaan hai aur pehli qism ke imtehaan se bada sakht imtehaan hai ismein kamyab hona bade dil gurde ka kaam hai, takaalif wa masaib ke imtehaan mein kamyab wo hota hai jo sabr ka daaman mazbooti se pakad le aur aaram wa aasaish ki aazmaish mein kamyabi ka sehra uske sar baandha jaata hai jo shukr guzaar ho aur shukr ka sirf ye matlab nahin ke aap sirf zabaan se hi shukriya ada karte rahein balki haqeeqi shukr ye hai ke us nemat ko is tarah istemaal kiya jaaye jismein ALLAH TA'ALA ki raza aur khushnoodi ho.

SHUKR KARNE MEIN INSAAN KA APNA BHALA

Hazrat Suleman alaihissalam ne kaha:

"Yaani aur jisne shukr kiya to wo shukr karta hai apne bhale ke liye".

Ye keh kar bata diya ke ALLAH TA'ALA ka shukr ada karke tum us par koi ahsaan nahin kar rahe ho balki apne liye mazed nematon ka darwaza khol rahe ho aur agar tum ne nashukri ki to mazed inayaat ka silsila munqata'a ho jayega balki apne pehle inamaat se bhi hath dhona padega. ALLAH TA'ALA ghani aur kareem hai agar koi uska shukr guzaar banda bana rahe to wo usey aur zyada deta jayega kyun ke wo ghani hai uske khazane bhare pade hain aur wo kareem hai uska daste jood wa ata sakhawat karta hi rehta hai.

TAKHT LAANE WALA KAUN THA?

Ek cheez abhi tehqeeq talab hai ke wo kaun shakhs tha jisne dam bhar mein bilqis ka shaahi takht 1500 meel ki masaafat "saba" se baitul muqaddas pahuncha diya? Neez wo takht kahin sehan mein to pada nahin hoga balki qasre shaahi ki kisi mehfooz tareen jagah rakha hoga aur uski nighbaani ke liye khusoosi peharedaron ka intezaam bhi hoga.

Iske mutalliq kisi ne hazrat Khizr alaihissalam ka naam aur kisi ne Hazrate Jibreel alaihissalam ka naam aur kisi ne Aasif bin Barkhiya rahmatullahi alaihi ka naam liya aur ye aakhri qaul zyada mashhoor hai lekin Quran ne uska naam nahin liya balki uski sifat se uska taarruf kara diya yaani us shakhs ne ye baat kahi jiske paas kitaab ka ilm tha jisse saaf pata chalta hai ke uski ye sifat aisi thi jiska is muhayyarul uqool (aqlon ko hairan karne wale) kaar naame ki anjaam dehi ke sath khusoosi taalluq tha.

Imaam Abdul Qaahir Jirjaani ne اسرار البلاغة mein tasreeh ki hai ke jab kisi faa'il ki tauseef sila se ki jaaye to us fe'al ke sudoor mein is sila ko khusoosi dakhil hota hai. Is tehqeeq se maloom hua ke us shakhs mein ye quwwat aur taaqat paida hone ki wajah ye thi ke uske paas علم من الكتاب kitaab ka ilm tha.

Is aayate kareema se karamaate auliya ka saboot bhi ho gaya aur ye baat bhi waazeh ho gai ke agar Suleman alaihissalam ka ek ummati kitaab ke ilm ki barkat se aisa kaam kar sakta hai to Sayyidul Ambiya wal Mursaleen ﷺ ki ummat ka vali jo kitaab ka hi nahin balki kitabul mubeen ka aalim aur iske asraar wa maarif par aagah hai usse aise umoor ka sarzad hona kya mushkil hai? Wo log jo

huzoor Nabi Kareem ﷺ ki ummat ke auliya e kaamleen ki karamaat ka inkaar karte hain unhein Quran kareem ki is aayat mein baar baar ghaur karna chahiye.

Tambeeh: Humare tajaddud pasand mufasssereen likhte hain ke aap (Suleman) alaihissalam ne jab bilqis ki aamad ki khabar suni to apne darbariyon se kaha tum mein koi aisa hai jo bilqis ke baith ne ke liye koi takht bana de taaki jab wo yahan aaye to usey us par baitha diya jaaye. Unki is taweel ko dekh kar barmala ye kehna padta hai ke wo arabi lughat ke mubadeyaat se bhi nawaaqif hain warna wo "ke tum mein se kaun mere paas uska takht laa sakta hai" ka ye tarjuma hargiz na karte aur agar unhein itna ilm hai to ye baawar karne mein koi shubah nahin rehta ke Quran ki tasreehaat par unka dil nahin jamta, khule bandon iska inkaar karne ki bhi jurrat nahin kar sakte aur buzdili ke baa'is apni qalbi munafeqat ko tehreef ke pardon mein chhipane ki koshish kar rahe hain.

BILQIS, SULEMAN ALAIHISSALAM KE DARBAR MEIN

"Phir wo jab aai usse kaha gaya ke tera takht aisa hi hai? Boli goya ye wo hi hai aur humko is waqiye se pehle khabar mil chuki aur hum farmabardar huye".

Jaisa ke pehle guzar chuka hai ke hazrat Suleman alaihissalam ne bilqis ke aane se pehle uske takht mein taghayyur wa tabaddul kara diya tha taaki ye maloom kiya ja sake ke wo kitni aqal wa samajh ki maalka hai? Uske aane par puchha kya tumhara takht aisa hi hai usne jawab diya goya ye wo hi hai. Hazrat Suleman alaihissalam ne usse puchhte huye ye nahin kaha kya yehi tera takht hai? Kyun ke agar aap ye sawaal karte to aazmane ka maqsad faut ho jaata, isse to usey jawab देने ki taraf ishaara mil jaata. Bilqis ka jawab bhi nihayat aqalmandi par mauqoof tha yaani usne ye nahin kaha ye wahi hai kyun ke bilkul wahi nahin tha balki taghayyur wa tabaddul kiya gaya tha aur usne ye bhi nahin kaha ye wo to nahin kyun ke darhaqeeqat takht to wo hi tha iski nafi karni bhi durust nahin thi isliye usne badi aqalmandi se jawab diya goya ke ye wahi hai yaani hai to wahi lekin ismein kuchh tabdeeliyan kar di gai hain.

Usne ye bhi kaha ke humein pehle hi aapki nubuwat, ilm, mojizaat aur ALLAH TA'ALA ke mutalliq ilm tha aur dil se to pehle hi tasleem kar chuki thi sirf aapke paas aakar dil ko zyada tasalli dena maqsood tha.

ITNI AQALMAND AURAT SOORAJ PARAST KYUN RAHI

"Aur usey roka us cheez ne jise ALLAH TA'ALA ke siwa poojati thi beshak wo kafir logon mein se thi".

Wo choonki aisi qaum mein thi jo kufr mein raasikh thi isi wajah se wo islaam ke izhaar par qaadir na ho saki.

Yaani Suleman alaihissalam ke khat ke baad usey kaafi had tak aap alaihissalam ki haqqaaniyat ka ilm ho chuka tha lekin phir wo islaam ko zaahir na kar saki kyun ke wo kafir qaum mein paida hui thi kafir qaum mein reh rahi thi.

BILQIS KA CHAMAK DAAR FARSH KO PAANI SAMAJHNA

"Usse kaha gaya sehan mein aa phir jab usne use dekha gehra paani samjhi aur apni pindliyan kholi Suleman alaihissalam ne farmaya ye ek chikna sehan hai, sheeshon zada, aurat ne arz ki aey mere Rab maine apni jaan par zulm kiya aur ab imaan laati

hoon Suleman (alaihissalam) ke sath ALLAH TA'ALA par jo saare jahanon ka parvardigar hai".

Hazrat Suleman alaihissalam ne bilqis ke aane se pehle safed sheeshe ka ek mehal tameer karaya jo paani ki tarah nazar aata tha mehal banwane ki garz ye thi ke bilqis malka hai wo sirf apne intezamaat ko hi na dekhti rahe balki usey aapki nubuwat aur khilafat ki azmat aur aapki majlis ka rob maloom ho jaaye. Us ballooreen farsh ke neeche paani aur machhaliyan bhi thi aapka takht uske darmiyaan tha, jab usey kaha gaya ke is mehal mein dakhil ho jao aur takht par chal kar baith jao to usne farsh ko paani samajh kar pindliyon se kapda upar chadhaya to aapne farmaya ye to balloor ka bana hua farsh hai paani nahin to usey jaldi hi apni ghalti ka ahsaas hua aur Suleman alaihissalam ki azmat, nubuwat aur nooraniyat ne aisa asar kiya ke barmala kehne lagi maine aaj tak apni umr gawa di apni jaan par kufriya aqaaid ke mazaalim dhaati rahi ab to Suleman alaihissalam ke sath ALLAH TA'ALA par imaan laati hoon, is tarah bilqis ko daulat e imaan naseeb hui.

Tambeeh: Ye jo mashhoor hai aur baaz mufasssereen ne bhi tehreer kiya hai ke aap ko khabar kiya gaya tha ke bilqis waise to khubsoorat hai lekin uski pindliyan badsoorat hain, gadhe ki khuron ki tarah hain ya baaz ne kaha ke aap alaihissalam ko bataya gaya tha ke uski pindliyon par baal hain to aap alaihissalam ne uski pindliyon ko dekhne ke liye aisa farsh banwaya tha ye durust nahin, Nabi ki shaan e azmat ke sarasar khilaaf hai.

Isi ke mutalliq Allama Raazi rahmatullah alaih farmate hain "sheeshe ka mehal chamakdaar farsh bichhane ka maqsad faqat majlis ko ba rob banana aur izhaare nubuwat tha, bilqis ka pindliyon ko nanga karna uski apni ghalat fehmi ki wajah se tha usne chamakdaar sehan ko paani samajhte huye apni pindliyon se kapda upar kiya tha goya ke wo paani se guzarna chahti hai".

Ye waaqiya bilkul isi qism ka hai jaise Hazrat Aamir Bin Sa'ad radiiallaho ta'ala anhu apne baap se riwayat karte hain beshak Nabi Kareem ﷺ ne unke liye apne maa'n baap ko jama kiya mushrikon mein se ek shakhs ne musalmanon ko jala kar rakh diya (yaani uske hathon musalman bahut tang aa chuke the) to Nabi Kareem ﷺ ne farmaya mere maa'n baap tum par qurbaan ho'n ise teer maaro (maa'n baap ko jama karne ka yehi maayne hai) wo kehte hain maine apna teer nikaala halanki usmein lohe ki nok nahin thi maine wo hi uske pehlu par gaad diya wo gira uska satar khul gaya wo nanga ho gaya Nabi Kareem ﷺ usey dekh kar hanse yahan tak ke aapki dadhein mujhe nazar aane lagi is hadees ke maatehat Allama Nawawi rahmatullahi ta'ala alaihi tehreer farmate hain "Nabi Kareem ﷺ ke hansne ki wajah Hazrat Sa'ad ka dushman ko qatl karna hai aap uske nange nangeez ko dekh kar nahin hanse the".

Kisi ke nange nangeez ko dekh kar hansna Nabi ki shaan ke laayaq nahin na hi aap ﷺ ne aisa kabhi kiya, hazrat Suleman alaihissalam ne bhi aisa koi irada nahin farmaya ke aapne ghair mehram aurat ki nangi pindliyan dekhi.

GHAIR YAQEENI WAQIYAAT

Kuchh waqiyaat jo hazrat Suleman alaihissalam ki taraf mansoob hain unko naql karne ke baad Allama Aalusi rahmatullah alaihi farmate hain "Ye jitni khabarein bhi hain unke sahih hone ya jhoota hone mein kuchh pata nahin mumkin hai ke baaz waqiyaat jhoota ho'n jinki taraf dil maa'il hota hai ALLAH TA'ALA hi haqeeqat e haal behtar jaanta hai".

Wo waqiyaat jin par yaqeen nahin kiya gaya unhein Ruhul Mua'ani mein is tarah naql kiya gaya:

1) Bilqis ne hazrat Suleman alaihissalam ki taraf ghulaam aur laundiyan bheji, ghulamon ko zanana libaas pehnaya gaya, unke hathon mein kangan aur kaanon mein baaliyan pehnai gai aur laundiyan ko mardana libaas pehnaya gaya aur unhein hidayat ki ke ghulamon ko auraton ki tarah kalaam karna hai aur laundiyan ko mardon ki tarah aur sath hi ye bhi kaha ke Suleman alaihissalam ko kehna agar tum Nabi ho to ghulamon aur laundiyan mein farq karke dikhao aur batao kaun se ghulaam hain aur kaun si laundiyan?

2) Ek ko usne moti diya jismein suraakh nahin tha iske mutalliq kaha ke Suleman alaihissalam ko kehna agar tum Nabi ho to ismein suraakh kara do aur ye kaam insanon aur jinnon se nahin karana.

3) Aur ek moti diya jismein suraakh tedha tha iske mutalliq ye keh kar bheja ke ismein dhaaga daal do aur bheje huye qaasid ko kaha ke dekhna agar wo shakhs tumhein jawab sakht kalaami, tund mizaaji se de to wo badshah hoga usse darna nahin main us par ghaalib aa jaongi aur agar wo shakhs khush akhlaaqi, narm mizaaji lataafate taba'a, narm goi se jawab de to samajhna ke wo Nabi hai phir uski baat ko ghaur se sunna aur samajhna.

Bilqis ne ghulaam aur ghulaama bama'a sone chaandi ke zewraat sone aur chaandi ki eintein, moti la'al wa jawaahar, ambare kastoori, ghorhe waghaira kaseer tadad mein bataur hadiya bheje lekin Suleman alaihissalam ne wo hadiya aane se pehle hi 9 farsakh tak sone aur chaandi ke mehallasat jinnon se tameer kara diye, daryaai janwar mangwa liye jinke paron ke ajeeb wa ghareeb rang the, ghorhe ki tarah unki gardan aur peshani ke baal the, murgh ki tarah unke sar par kalghiyani thi. Jinn, insaan, janwar, darinde, parinde garz ye ke har qism ki makhlooq ko aapne apne paas kai kai meelon tak safon (lines) mein khada kar diya, hadiya laane wale ne ye manzar dekh kar apne hadiya ko haqeer samjha.

Suleman alaihissalam ne khush tabai se usse mulaqaat ki usne bilqis ka khat aapki khidmat mein pesh kiya. Hazrat Suleman alaihissalam ne usse dibiya talab ki usne dibiya dete huye kaha ke is ko kholne se pehle batana ismein kya hai? Jibreel alaihissalam aaye unhone aapko bataya to aap alaihissalam ne us shakhs ko kaha ke ismein ek moti baghair suraakh ke hai aur ek tedhe suraakh wala usne kaha aapne sach kaha. Usne kaha ke baghair suraakh moti mein suraakh kar do aur tedhe suraakh wale manke mein dhaaga daal do, aap alaihissalam ne farmaya ke moti mein suraakh kaun karega? Deemak (lakdi khane wala keeda) ne kaha ye kaam main karunga usne apne munh mein ek baal liya aur moti mein ek sire se ghoom kar dusre sire se nikal gaya, aap alaihissalam ne us keede se puchha tumhari koi haajat ho? Usne kaha haan! Aey Allah ke Nabi mera rizq darakhton mein kar do aap alaihissalam ne usey kaha theek hai tumhara rizq darakhton mein hi hoga. Phir aap ne tedhe suraakh wale manke (moti) ko hath mein liya aur farmaya ismein dhaaga kaun dalega? Ek safed rang ka keeda aaya aur usne kaha ye kaam main karunga usne dhaaga apne munh mein liya aur ek taraf se dakhil hua aur dusri taraf se nikal gaya aap alaihissalam ne usse puchha agar tumhari bhi haajat ho to batao usne kaha haan Allah ke Nabi mera rizq phalon mein kar do aapne farmaya theek hai tumhein phalon se hi rizq milega.

Phir hadiya (tohfah) laane wale ne kaha aap ghulamon aur laundiyan mein tameez karein unke hiyaab hatane se pehle batao, aapne farmaya sab hath dho'o jab unhone hath dhone shuru kiye to

jo donon hath ek sath dhone lage aapne kaha ye ghulaam hain aur jinhone pehle paani ek hath mein liya aur phir dusre hath par daala aap ne farmaya ye laundiyan hain.

GUZASHTA SE PEWASTA

Suleman alaihissalam ne hud hud ko gaayab pakar jo irshad farmaya ismein لا زبحة ka zikr hai jismein "laam" ke baad "alif" zaa'id likha gaya hai ba zaahir "alif" ke zaa'id karne ki wajah nazar nahin aa rahi hai lekin ek shaandaar nukta tehreer kiya gaya hai "Ke ismein is baat par mutanabbeh kiya gaya hai ke waaqiya mein zibah nahin hua".

Yaani aap alaihissalam ne farmaya tha ke main zibah kar dunga ya wo koi daleel lekar aayein, usne daleel pesh kar di thi isliye zibah se mehfooz raha.

RAB KI YAAD KE LIYE GHODO SE MUHABBAT

"Jab ke us par pesh kiye gaye teesre pehar ko ke rokiye to teen paanv par khade ho'n, chauthe sum ko kinaara zameen par lagaye huye aur chalaye to hawa ho jayein to Suleman (alaihissalam) ne kaha mujhe un ghodo ki muhabbat pasand aai apne Rab ki yaad ke liye, phir unhein chalane ka hukm diya yahan tak ke nigaah se parde mein chhup gaye (nigaah se ojhal ho gaye) phir hukm diya ke unhein mere paas laao (jab wapaa laaye gaye) to unki pindliyon aur gardanon par hath pherne laga".

Hazrat Suleman alaihissalam ne hukm diya ke un par ghode pesh kiye jayein taaki unhein dekhein aur unke ahwaal ki kaifiyat par waaqif ho'n to aap ke hukm ke mutabiq ghodo ko asr se din ke aakhir tak pesh kiya jaata raha, ghodo ki do lafzon se sifaat bayan ki gai hain "saafnaat aur jiyaad". "Saafan" ka ek maayne ye bhi hai ke donon qadamon ka ek qataar mein rakhna aur ghoda jab teen qadamon par zor daal kar khada ho chauthe qadam ka sum sirf zameen par mamooli sahaara lagaye huye ho to usey bhi saafan kehte hain maqsade bayan ye hai ke wo aise ghode the jab unhein khada kiya jaata to nihayat aaram sukoon se khade ho jaate.

"Jiyaad" tez ghodo ko kaha jaata hai yaani jab wo chalte hain to hawa ki tarah tez chalte hain lekin unki tez raftaari aisi nahin hoti ke sawaar ko gira dein balki tez raftaari mein bhi sawaar ko sukoon haasil rehta hai aapne kaha "Mujhe in ghodo ki muhabbat pasand aai hai apne Rab ki yaad ke liye".

Allama Raazi rahmatullah alaihi is tafseer mein farmate hain "Yaani mujhe un ghodo ki itni shadeed muhabbat duniyavi khwahishaat wa lazzaat ki wajah se nahin balki sirf ALLAH TA'ALA ke hukm aur uski yaad ki wajah se hai".

Jis tarah Quran paak mein ghodo ko jihaad ke liye paalne ka hukm aur tareef ko zikr kiya gaya hai usi tarah "Tauraat" mein bhi zikr kiya gaya tha. Aap alaihissalam ghodo ko sirf ALLAH TA'ALA ki razamandi ke liye dekh rahe the ke isse Rab aur uske hukm ki yaad haasil ho rahi hai jab ek martaba ghodo ko aapke saamne guzaar diya gaya aur wo aapki nigaah se ojhal ho gaye to aapne phir unhein laut aane ka hukm diya. Jab bhi aapke qareeb se ghorhe guzaare jaate to aap un se azru e muhabbat unki pindliyon aur gardanon par hath pherte aur sath sath apni ummat ko apne is fe'al se ye taleem de rahe the ke haakime waqt ko aksar kaam apne hath se bhi sar anjaam dene chahiye aur wajah ye bhi thi ke aap ko ghodo ke amraaz ka ilm bhi haasil tha aap is wajah se bhi un par hath pher rahe the ke ghodo ke ahwaal, amraaz, uyoob dekhein ke kisi mein koi nuqs to

nahin agar ho to uska ilaaj kiya jaaye. Allama Raazi rahmatullah alaihi ne ye tafseer bayan karne ke baad farmaya "Ye tafseer jo hum ne zikr ki hai Quran paak ke alfaaze mubarak ke mutabiq yehi hai aur hum par laazim nahin ke aise waqiyaat ko bayan karein jo durust nahin".

EK MASHHOOR LEKIN GHAIR MOTABAR WAAQIYA

Isi aayate kareema ki tafseer mein baaz hazraat ne bayan kiye ke hazrat Suleman alaihissalam par ghode pesh kiye jaate rahe yahan tak ke sooraj ghuroob ho gaya aapki asr ki namaz faut ho gai aapne hukm diya ke ghodo ko mujh par wapas lautaya jaaye jab ghode aap par wapas lautaye gaye to aapne unki taange katwa di, gardanein uda di ke wo meri namaz ke faut hone ka sabab bane hain.

Allama Raazi rahmatullah alaihi ise radd karte huye farmate hain ke agar ye maan liya jaaye to ALLAH TA'ALA ke is irshad "Mujhe un ghodo ki muhabbat pasand aai apne Rab ki yaad ke liye" ke khilaaf hai kyun ke jab aapko ghodo se muhabbat ALLAH TA'ALA ki yaad ke liye thi to namaz aap ko kabhi nahin bhool sakti thi aur na hi aap ALLAH TA'ALA ki yaad ko chhod sakte the neez ismein kai kharabiyen laazim aati hain فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْتَابِ ka maayne ye liya jaaye ke aapne talwaar se unki pindliyon aur gardanon ko kaata to phir wuzu ke hukm mein Rab ke irshad:

وَامْسُحُوا بِرُءُوسِكُمْ mein bhi maayne ye nahin hoga ke tum apne saron ka masah karo balki ye maayne karna padega tum apne saron ko talwaron se kaato, kya ye maayne koi aqalmand tasleem kar sakta hai nahin hargiz nahin yaqeenan jab ye maayne ghalat hai to hazrat Suleman alaihissalam ki taraf bhi is qism ka matlab mansoob karna bhi ghalat hai aur ismein kai kharabiyen ye laazim aayengi ke Suleman alaihissalam ne namaz chhod di aur aap par dunya ki muhabbat ghaalib aa gai thi ke aap ghodo ko dekhte rahe namaz ke taarik (chhodne wale) ban gaye halanki Nabi Kareem ﷺ ne irshad farmaya "Dunya ki muhabbat har qism ke gunahon ki asal hai".

ALLAH TA'ALA ke mutalliq aisa gumaan karna kaise sahi ho sakta hai? Phir aapse (maaz'Allah) agar namaz chhodne ka azeem gunah sarzad hua tha to aapko tauba karni chahiye thi jihaad wale ghodo ki gardanein udane ka kya maqsad tha? Phir agar maan liya jaaye ke aapne Rab ko kaha ke mujh par sooraj ko wapas lautaya jaaye to ye aur hi bahut badi kharabi ka baa'is banega idhar namaz chhodne ka gunah udher tauba ke bajaye Rab ko hukm dena ye darhaqeeqat Rab ki shaan mein gustakhi hai aur iska seegha bhi is maayne ko radd kar raha hai aur ALLAH TA'ALA ne Nabi Kareem ﷺ ko farmaya "Humare bande Dawood ko yaad karo" iske baad aapke bete Suleman alaihissalam ka zikr farmaya goya ke Rab ta'ala ne yoon irshad farmaya "Aey Muhammad ﷺ ye kuffar jo aapse kehte hain is par sabr kijiye aur humare bande Suleman ko yaad karo".

Ab iske baad agar waaqiya is tarah bayan kiya jaaye jisse pata chale ke Suleman alaihissalam achhe aamaal, achhe akhlaaq ke maalik the aur ALLAH TA'ALA ki ita'at karne wale the, dunya ki khwahishaat wa lazzaat se door the to kalaam ka koi maqsad nikal sakta hai ke Rab ne Huzoor ﷺ ko aapki ye sifaat bata kar tasalli di aur agar ye bayan kiya jaaye ke aap dunya ki muhabbat ki wajah se namaz chhod kar azeem gunahon ke murtakib ho jaate the to kalaam ka maqsad hi faut ho jayega (maaz'Allah) kya Huzoor ﷺ ko ye kaha gaya ke aap bhi aisa karein.

Allama Raazi rahmatullah alaihi ne is mashhoor waaqiya ko badi tafseel se radd kiya aur aakhir mein farmaya "Main logon par bahut bada taajjub karte huye ye kehta hoon ke unhone ye kamzor wajooch kaise tasleem kar li hain jin ko aqal bhi nahin maanti aur shari'at ke bhi khilaaf hain".

SULEMAN ALAIHISSALAM KA "INSHA ALLAH" KEHNA BHOOL JAANA

"Aur beshak humne Suleman (alaihissalam) ko jaancha aur uske takht par ek bejaan badan daal diya phir rujoo laaya"

Is aayate kareema ki tafseer mein muhaqqequeen mufasssereen kiraam ne is waaqiya ko naql kiya hai jo Rasoolullah ﷺ ka irshad giraami Bukhari wa Muslim ne riwayat kiya hai ke Rasoolullah ﷺ ne farmaya "Hazrat Suleman alaihissalam ne kaha main aaj raat 70 auraton se jima'a (sohbat) karunga (aapki shari'at mein chaar se zyada nikah karna mana nahin tha) har aurat se ek bachha paida hoga jo bahut bada shehsawaar hoga aur ALLAH TA'ALA ki raah mein jihaad karega. Aap alaihissalam ne 'In sha Allah' na kaha, aap ne 70 auraton se jima'a kiya lekin koi bhi aurat haamila na hui siwaye ek aurat ke, uska bachha bhi na mukammal bejaan paida hua".

Khayaal rahe ke Muslim mein 70 auraton ka zikr hai aur Bukhari mein 40 auraton ka zikr hai. Neez ye bhi riwayaat mein aaya ke aap ko firishton ne kaha "In sha Allah kaho" lekin aapne na kaha, aapka na kehna bhool kar tha ya qasdan tha kisi soorat mein bhi gunaaah nahin kyun ke firishte ka hukm maanna aap par koi farz nahin tha, firishte ke kehne par aapka "In sha Allah" na kehna zyada se zyada tark aula (behtar kaam ko chhodna) paaya gaya hai ise gunaaah nahin kaha ja sakta agarche Ambiya -e- kiraam ke tark aula ko bhi "zanab" se tabeer kar diya jaata hai.

"Jism se muraad wo hi na mukammal bejaan bachha hai aur kursi par daal ne ka matlab ye hai ke daaya ne wo bachha lakar uske takht ya kursi par ek bejaan jism daal diya".

"Us bejaan bachhe ko pehle kursi par rakha gaya aur kursi par utha kar laaya gaya wo aapki god mein rakh diya gaya ke aap dekhein".

Nabi Kareem ﷺ ne farmaya "Qasam hai us zaat ki jiske qabza e qudrat mein Muhammad (meri) ki jaan hai agar Suleman alaihissalam "In Sha Allah" keh lete to tamam auraton se bachhe paida hote aur tamam ke tamam bade shehsawaar aur ALLAH TA'ALA ki raah mein jihaad karne wale hote".

Is aayate kareema ki tafseer mein Allama Raazi rahmatullah alaihi ne ek aur taujeeh bhi bayan ki hai ke jise Peer Karam Shah Sahab haseen wa jameel alfaaz mein tehreer karte huye farmate hain: "Aap alaihissalam kisi bimari mein muhtala ho gaye bimari itni shadeed aur iska arsa itna taweel tha ke aapka kadiyal jism haddiyon ka dhaancha ban kar reh gaya, wo azeem shaahi takht jis par aap baith'te the to aapke rob wa jalaal ki wajah se jinn wa ins par larza taari ho jaata tha, ab zuaf wa naqaahat ke baa'is jism bahut laaghar ho gaya tha takht par jab tashreef rakhte to aisa maloom hota ke ek be rooh aur bejaan jism jo kisi ne utha kar kursi par daal diya hai aap alaihissalam ne bargahe ilaahi mein bade ijz wa niyaaz se apni sehat ke liye dua ki jo qabool hui aap alaihissalam bilkul sehat yaab ho gaye aur jahanbaani ke faraiz pehle ki tarah badi shaan wa shaukat se anjaam dene lage".

SULEMAN ALAIHISSALAM KE HAQ MEIN YAHOODI KI GUSTAKHI

Yahoodiyon ne hazrat Suleman alaihissalam ke mutalliq manghadat waaqiya pesh kiya kisi nek aadmi ke mutalliq aisa gumaan karna bhi mumkin nahin che jaaye ke ALLAH TA'ALA ke Nabi ke mutalliq aisi banawati kahaniyan mansoob ki jayein, yahoodiyon ne kaha: "Suleman alaihissalam ko samundar mein ek shehar ki khabar mili ke wahan koi shakhs hukoomat kar raha hai aapne apna lashkar sath liya aur hawa ko hukm diya jisne aap ko aur aapke lashkar ko wahan

pahuncha diya aap alaihissalam ne us shakhs ko jo wahan ka haakim tha qatl kara diya aur uski ek bahut hi khubsoorat beti thi jiska naam "jaraadah" tha usey aapne apne liye pasand kar liya, wo islaam le aai aap bhi usse bahut zyada muhabbat karte the, wo humesha apne baap ko yaad karke roti rehti thi Suleman alaihissalam ne shaitan ko hukm diya ke ise iske baap ki tasweer bana kar de do taaki usey dekh ne se tasalli haasil rahe uske baap ki shaitan ne tasweer bana di us aurat ne tasweer ko apne baap ke libaas ki tarah hi libaas pehna diya, subah wa shaam apni laundiyon ko sath le jakar usey sajda karti thi. Suleman alaihissalam ko unke wazeer aasif ne jab is maamla ki khabar di to aapne tasweer ko todne ka hukm diya aur us aurat ko saza di phir akele jungle ki taraf nikal gaye, khaakistar par baith kar ALLAH TA'ALA se tauba karne lage".

Suleman alaihissalam ki ek laundi "umme walad" bhi jise "ameena" kaha jaata tha jab aap tahaarat ke liye tashreef le jaate ya apni azwaaj se majaame'at ka irada farmate to apni anguthi utaar kar "ameena" ko de jaate aap ki badshahi anguthi mein thi. Aap anguthi pehan rakhte to insaan wa jinn aapke taabe hote aap utaar dete to koi bhi aapke hukm ko maanne ke liye taiyar na hota. Ek din aapne anguthi ameena ke paas rakhi aap qaza e haajat ke liye chale gaye, dariyao par mutsarrif shaitan Suleman alaihissalam ki shakl mein ameena ke paas aaya aur kaha aey ameena meri anguthi de ameena ne anguthi usey de di wo anguthi pehan kar aap ke takht par baith gaya tamam insaan jinn parinde waghaira uske ird gird jama ho gaye usi ka hukm un par chal raha tha aur ye uske taabe the.

Suleman alaihissalam ki shakl badal di gai thi jab aap qaza e haajat se faarigh hokar ameena ke paas aaye ke meri anguthi do to usne inkaar kar diya tum Suleman alaihissalam kab ho jao apna kaam karo Suleman alaihissalam to apni anguthi le gaye hain.

Aapko maloom ho gaya ke meri khata ki wajah se mujhe giraft mein le liya gaya hai, aap logon ke gharon par dastak dete unke saamne khane ke liye hath phailate ke mujhe khane ko kuchh mil jaaye jab aap batate ke main Suleman alaihissalam hoon to log aap par mitti daalte aur aap ko gaaliyan dete aakhirash aapne machheron ki ghulaami ikhtiyar kar li unki machhaliyan ek jagah se utha kar dusri jagah pahunchate wo aapko do machhaliyan har roz de dete aap usi se guzar auqaat karte rahe.

Chalees din isi haal mein guzar gaye kyun ke chalees din aapke ghar butt parasti hoti rahi thi jab aap ke chalees din guzar gaye udher aasif aur bani israel ke bade bade leaderon ne shaitan ka hukm maanne se inkaar kar diya shaitan aapke takht ko chhod kar chala gaya aur anguthi ko dariya mein daal diya usko machhali ne nigal liya, machhali jab aapke hath mein aai to aapne uske pet ko chaak kiya to anguthi mil gai aapne anguthi pehan li aur aapko hukoomat wapas mil gai aap ne sajda e shukr ada kiya.

Allama Raazi rahmatullah alaihi ne ise bahut shiddat wa tafseel se radd kiya aur farmaya "Yaqeenan ye jaan lo ke ye muhaqqekeen ke nazdeek laghw aur baatil kalaam hai".

Is qism ka maamla shaitan ulema se bhi nahin kar sakta Ambiya -e- kiraam se kaise kar sakta hai? Neez Allah ki hikmat ke khilaaf hai ke wo shaitan ko Suleman alaihissalam ki azwaaj par musallat karta aur hazrat Suleman alaihissalam ka soorat banwa kar dena waghaira sab laghwiyat hain.

SULEMAN ALAIHISSALAM KI DUA

"Phir wo (humari taraf) mutawajjeh huye arz ki mere Rab mujhe maaf farma de aur

ata farma mujhe aisi hukoomat jo kisi ko muyassar na ho mere baad, beshak too hi be andaza ata karne wala hai".

Pehle maghfirat ke liye ilteja ki uske baad mulk wa hukoomat bakhshne jaane ka sawaal kiya, har shakhs ka sawaal apne zarf ke mutabiq hua karta hai neez jisse sawaal kar raha hai uski qudrat wa ikhtiyar aur jood wa ata ko bhi peshe nazar rakha jaata hai yahan maang ne wale hazrat Suleman alaihissalam hain aur jisse maang rahe hain wo Rabbul Aalmeen hai, wo akramul akrameen hai, usse bada sahab e qudrat ikhtiyar bhi koi nahin aur us jaisa sakhi aur kareem bhi koi nahin.

Hazrat Allama Paanipatti rahmatullah alaihi farmate hain ke isse koi shakhs ye na samjhe ke hazrat Suleman alaihissalam ka martaba Huzoor ﷺ se bada hai Huzoor ﷺ ne apni marzi se Nabi e mulk (badshah Nabi) banne ke bajaye Nabi e abd banna pasand farmaya.

"Yaani Huzoor ﷺ ka hukm har jinn wa ins par naafiz hai".

Sahibe Qaseeda Burda farmate hain: Huzoor ﷺ jab darakhton ko ishaara karte hain to wo sajda karte huye qadamon ke baghair apne tane ke sahaare khidmate aqdas mein haazir hote hain.

Aur yahi haal khulfa e rashideen ka tha jinhone khilafat aur faqeer donon ko jama kiya aur tamam fazail ke jaame bane.

Nabi Kareem ﷺ ne farmaya aaj raat ko sarkash shaitan meri namaz ko faasid karne ke liye mere qareeb mandlata raha "Beshak ALLAH TA'ALA ne mujhe usse zyada quwwat de rakhi hai tehqeeq maine irada kiya ke main ise masjid ke sutoonon mein se ek sutoon se baandh du taaki subah tum tamam log bhi usey dekh sako" lekin mujhe apne bhai Suleman alaihissalam ki dua yaad aai ke aapne Rab ke huzoor arz kiya tha "Aey mere Rab mujhe maaf farma aur mujhe aisi badshahi ata farma jo mere baad kisi ko haasil na ho".

Huzoor ﷺ ka kitna waazeh ishaara hai ke mujhe jinnon par bhi hukoomat haasil hai lekin main iska izhaar nahin karta ke Suleman alaihissalam ka jinnon par hukoomat karna mashhoor hai.

SULEMAN ALAIHISSALAM KE FAISLE

"Aur yaad karo Dawood wa Suleman (alaimussalam) ko jab wo faisla kar rahe the ek kheti ke jhagde ka jab raat ke waqt chhoot gai ismein ek qaum ki bakariyan aur hum unke faisla ka mushaahida kar rahe the".

Ek aadmi ki bakariyan raat ke waqt chhoot gai unke sath koi aadmi na tha wo dusre shakhs ki kheti kha gai, ye muqaddema hazrat Dawood alaihissalam ke saamne pesh hua aap alaihissalam ne tajweez kiya ke bakariyan kheti waale ko de do choonki bakariyon ki qeemat kheti ke barabar thi, hazrat Suleman alaihissalam ne jab faisla suna to aapne kaha ke ek soorat is se behtar aur donon fareeqon ke liye nafa mand ho sakti hai hazrat Dawood alaihissalam ne farmaya achha tum batao ke wo kya soorat ho sakti hai? Aap (Suleman) alaihissalam ne farmaya ke bakariyan kheti wale ko sirf isliye di jayein ke wo unke dudh waghaira se nafa haasil karta rahe aur bakariyon wale shakhs ko kaha jaaye ke wo us shakhs ke khet mein kaam kare aur mehnat karke zaaya (barbaad) shuda fasal ke barabar aur fasal kaasht karke taiyar kare jab kheti apne haal par aa jaaye to kheti wale ko uski kheti de di jaaye aur bakariyon wale ko uski bakariyan de di jayein ye faisla hazrat Dawood alaihissalam ne bhi pasand farmaya us waqt hazrat Suleman alaihissalam ki umr 11 saal thi ye donon faisle ijtehaadi the jo us waqt ki shari'at ke mutabiq the.

Hazrat Mujaahid rahmatullah alaihi ka qaul ye hai ke Dawood alaihissalam ka faisla qanoon ke

mutabiq tha aur Suleman alaihissalam ka faisla un donon ke darmiyaan sulah karane ki soorat mein tha, humari shari'at mein agar janwar khud se chhoot jayein kisi ki kheti ko nuqsan pahunchaye to janwaron ke maalik par koi zamaan laazim nahin.

DO AURATON KE JHAGDE MEIN FAISLA

Hazrat Abu Huraira radiallaho ta'ala anhu se marwi hai ke Nabi Kareem ﷺ ne farmaya ek waqt do auratein thi un donon ke bachhe unke sath the, ek bhediya ek bachhe ko le gaya ek aurat ne dusri ko kaha bhediya tumhara bachha le gaya hai dusri kehne lagi tumhare bachhe ko le gaya un donon ke darmiyaan jhagde ne tool pakda to wo apna faisla karane ke liye hazrat Dawood alaihissalam ke paas aa gai aapne badi ke haq mein faisla kar diya yaani un auraton mein se ek umr mein chhoti thi aur ek badi. Jab wo donon (faisla ke baad) nikli to hazrat Suleman bin Dawood alaihissalam ke saamne aai to unko unhone hazrat Dawood alaihissalam ke faisle ki khabar di to aapne farmaya "Chhuri lao main iske do tukde karke tum donon ko taqseem kar du, to chhoti ne kaha ALLAH TA'ALA aap par reham farmaye aisa na karein wo isi ka beta hai to aapne faisla chhoti ke haq mein kar diya".

WAZAAHATE HADEES

Hazrat Dawood alaihissalam ne badi ke haq mein faisla kyun kiya tha?

Aap alaihissalam ne badi ke haq mein faisla isliye kiya tha ke ya to bachhe mein aapne badi se kuchh mushahebat dekhi thi ya ho sakta hai ke aapki shari'at mein bade ko muqaddam rakha jaata ho ya ye ke bachhe par qabza badi ka tha aur aapki shari'at mein jiska qabza hota tha uske haq ko tarjeeh di jaati thi.

Hazrat Suleman alaihissalam ne chhoti ke haq mein faisla kyun kiya?

Isliye ke aapne dekha ke bachhe se muhabbat kise hai jab aapne farmaya ke "chhuri lao ke main iske tukde karke tum donon mein taqseem kar du" to aapke is irshad par badi khamosh thi kyun ke haqeeqatan wo jaanti thi ke main jhooti hoon is wajah se bhi khamosh thi ke mera beta to zaaya ho chuka tha ye bhi qatl ho jaaye to dusri aurat ko bhi meri tarah ghum laahiqa ho lekin chhoti ne kaha huzoor ise qatl na farmayein balki ise hi de dein kyun ke jab haqeeqat mein beta hi usi ka tha to usne azru e muhabbat bete ka qatl hona pasand nahin kiya balki uski khwahish ye thi ke mujhe mile na mile lekin kam se kam zinda to rahe. Chhoti ke is pyaar wa muhabbat ko dekh kar hazrat Suleman alaihissalam ne samajh liya ke ye ladka isi ka beta hai dusri ka nahin lihaza aap (Suleman) alaihissalam ne usi ke haq mein faisla farma diya.

Hazrat Suleman alaihissalam ne hazrat Dawood alaihissalam ka faisla kaise toda?

Qanoon ye hai ke ek mujtahid dusre mujtahid ka faisla nahin tod sakta halanki donon hazraat ke faisle ijtehaadi the "wahi" ke zariye koi ek faisla nahin tha. Hazrat Suleman alaihissalam ke faisle se hazrat Dawood alaihissalam ka faisla ba zaahir todna durust nazar nahin aata lekin uski chand wajahein hain:

- 1) Hazrat Dawood alaihissalam ne hatmi faisla nahin farmaya tha balki badi ke qabze ko dekh kar bachha usi ke paas rehne ki raay qaa'im ki thi.
- 2) Hazrat Dawood alaihissalam ne fatwa jaari kiya tha fatwa mein aur qaza (faisla) mein farq hai, qaza yaani faisla par amal laazim hota hai lekin fatwa par amal laazim nahin hota kyun ke mufti ko amal karane ke ikhtiyar haasil nahin hote.

3) Mumkin hai ke aap ki shari'at mein ek mujtahid dusre mujtahid ka faisla tod sakta ho aur ye jaaiz ho.

4) Hazrat Suleman alaihissalam ne izhaare haq ke liye heela (bahaana) kiya us par chhoti ka sachha hona jab waazeh ho gaya to hazrat Dawood alaihissalam ne khud hi apna faisla wapas le liya ho.

DEV AAPKE TAABE

"Aur tamam me'amaar aur ghotakhor aapke taabe kar diye".

Yaani kuchh wo jinn the jo fanne tameer mein maahir the badi badi imaatat bahut jaldi taiyar karte aur kuchh jinn dariyao samundaron mein ghoti laga kar tarah tarah ke moti, heere la'al wa jawaahar nikaalte. Dariyao mein sabse pehle moti (manke) nikaal ne ka kaam hazrat Suleman alaihissalam ne hi shuru kiya.

"Aur (aapke taabe kar diye) jinnon mein se wo jo uske aage kaam karte uske Rab ke hukm se aur jo unmein se humare hukm se aeraaz kare hum usey bhadakti aag ka azaab chakhayenge, uske liye banate jo wo chahta unche unche mehal aur tasweerein aur bade hauzon ke barabar lagan aur langardaar denge".

مخاریب jama hai mehraab ki aur harab se liya hua hai jiska maayne ladai karna hai, yahan مخاریب se muraad wo mehallaat hain jinki hifazat ke peshe nazar unka maalik dusron se ladai kare agar wo qabza karne ki koshish kare. تمائیل se muraad peetal, taanba balloor sang marmar waghaira se tasweer banana lekin ye khayaal rahe ke hazrat Suleman alaihissalam ki shari'at mein tasweerein banana jaaiz tha yehi qaul Hazrat Zahhaaq aur Abul Aaliya ka hai ek shari'at ke masail ko dusri shari'at mein us waqt tak saabit nahin kiya ja sakta jab tak donon shari'aton mein unka hukm ek na ho. جفان se muraad wo bartan jismein ta'am (khana) daala jaaye, aisa bartan jismein itna ta'am aaye ke jo ek shakhs ko sair (pet bhar khana) kar sake ise "saheefta" kaha jaata hai aur jo do ya teen aadmiyon ko sair kar sake usko "ma'ikala" kaha jaata hai aur jo paanch aadmiyon ko sair kar sake usey "sehfa" kaha jaata hai aur jo das aadmiyon ko sair kar sake usey "qas'aa" kaha jaata hai aur جفان mutlaqa bartan ko kaha jaata hai khwah chhota ho ya bada lekin yahan کلبواب keh kar saabit kar diya ke bade hauzon ki tarah lagan banate the jismein se 1000 aadmi sair hokar khana kha lete the. قدور راسیات badi badi dege banate the jinke neche paaye hote the bahut badi hone ki wajah se unhein utaara nahin jaata tha.

SULEMAN ALAIHISSALAM KI WAFAT

"Pas jab humne Suleman alaihissalam par maut ka faisla naafiz kar diya pata na bataya jinnaat ko aapki maut ka magar zameen ke deemak ne jo khaata raha aapke asa ko pas jab aap zameen par aaye to jinnon par ye baat khul gai ke agar wo ghaib jaante hote to (itna arsa) na rehte is ruswa kun azaab mein".

Jinnaat ghaib daani ka daawa kiya karte the aur is wajah se insanon par apna rob baithate aur unhein tarah tarah ki aisi baatein batate jinka taalluq umoore ghaibiya se hota ALLAH TA'ALA ki ghairat ne unka bhaanda chauraha mein phod diya hazrat Suleman alaihissalam ko us waqt maut se humkinaar kiya jab wo asa par tek lagaye masroofe ibadat the aapki rooh parwaaz kar gai lekin aapka jism mubarak asa ke sahaare jyun ka tyun (jaisa ke waisa) khada raha. Jinnaat jo aap ke hukm se bade kathin (mushkil) aur mashaqqat talab kaamon mein jute huye the aur aapke khauf se susti

na kar sakte the wo aapko khada hua dekhte to samajhte ke aap zinda wa salamat hain zara ghaflat barti to khaal udhed lenge. Isi tarah poora saal guzar gaya hukme ilaahi se deemak ne asa ko chaatna shuru kar diya, neechे se upar tak usey khokhla karne mein ek saal ka arsa beet gaya jab wo bilkul khokhla ho gaya aur aapka bojھ na seh saka to toot gaya aur aap neechे zameen par aa gaye tab jinnaat ko pata chala ke jiske khauf se unhone apne aapko musibat mein mubtala rakha wo to arsa se wafaat pa chuka hai to ab unke daawa ki haqeeqat faash ho gai neez wo log jo un jinnaat ki ghaib daani ke daawe ko sachha samajh rahe the unhein bhi pata chal gaya ke ye apne daawa mein sarasar jhoote hain.

Tabeenat ka faa'il ya to jinn hain yaani tamam jinnon par ye haqeeqat waazeh ho gai ke unke sardar jo ghaib daani ki laafein maara karte the wo bilkul jhoote hain agar inhein ghaib ka ilm hota to wo saal bhar apni jaan ko is musibat mein na daal rakhte ya iska mafhoom ye hai ke logon par haqeeqat khul gai ke jinnaat ko ghaib ka koi ilm nahin.

Jinnaat ke saare ghuroor ko khaak mein milane ke sath sath ALLAH TA'ALA ne shaane nubuwat ka mushaahida bhi kara diya, aam insaan agar asa par tek laga kar khada ho aur wo ungh jaaye to uska tawaazun bar-qaraar nahin rehta aur fauran zameen par gir padta hai phir maut ke baad chehre ki rangat badal jaati hai, jism mein tarah tarah ke taghayyuraat runooma hone lagte hain lekin yahan aap saal bhar tek lagaye khade rahe, chehra usi tarah phool ki tarah shagufta raha, badan bilkul tar wa taaza raha, taaffun aur boseedgi (jism ka badboo daar hona aur gal sad jaana) to kuja libaas bhi waise hi paak saaf raha na mausam e garma ki hiddat loo aur habs ne jasde at'har ko mutaassir kiya aur na mausam e sarma ka koi asar zaahir hua. ALLAH TA'ALA ne be baseerat logon ko zaahiri aankhon se mushaahida kara diya ke Nabi ki zaahiri zindagi ki jaah wa jalaal to tum dekhte rahe ab uske iteqaal ke baad bhi uski shaan rafeea ko dekho.

HAZRAT HAZQEEL ALAIHISSALAM

"Aey mehboob kya tum ne na dekha tha unhein jo apne gharon se nikle aur wo hazaaron the maut ke dar se to ALLAH TA'ALA ne unse farmaya mar jao! Phir unhein zinda farma diya, beshak ALLAH TA'ALA logon par fazl karne wala hai magar aksar log nashukre hain".

Hazrat Ibne Abbas radiallaho ta'ala anhuma se marwi hai ke bani israel ke badshahon mein se ek badshah ne apni qaum ko jihaad karne ke liye kaha to gharon se baahar nikal kar wo kehne lage hum to us zameen mein nahin jayenge jahan tum humein le jaana chahte ho kyun ke wahan waba phaili hui hai jab waba (ta'oon) wahan se zaa'il ho jayegi to phir hum jayenge. ALLAH TA'ALA ne un tamam par jo hazaaron ki tadad mein the apne ilaaqa mein hi shehar se baahar maut ko musallat kar diya wo 8 din tak usi haal mein rahe yahan tak ke unke jism phool gaye dusre ilaaqa ke bani israel ko jab unki maut ka ilm hua to wo unko dafan karne ke liye aaye lekin unki badboo ki wajah se wo unhein dafan karne se aajiz aa gaye isliye unhone unke ird gird ek deewar bana di. Ek aur riwayat mein isi tarah zikr hai ke hazrat Hazqeel alaihissalam ne apni qaum ko daawate jihaad di lekin unhone buzdili ka muzaahira kiya aur jihaad mein shirkat ko napasand samjha to ALLAH TA'ALA ne un par maut musallat kar diya jab unmein se kasrat se maut hone lagi to unhone apne sheharon se maut ke dar ki wajah se bhaagna shuru kar diya jab hazaaron ki tadad mein sheharon se baahar nikle hi the to Hazqeel alaihissalam ne dua ki "Aey Allah! Aey Yaqoob alaihissalam ke khuda aur aey Moosa ke khuda too apne bandon ki nafarmani dekh raha hai too inhein apni koi nishani dikha jisse inhein teri qudrat ka pata chal jaaye ke wo tere qabza e qudrat se nahin nikal sakte, to aapki is dua ke baad ALLAH TA'ALA ne aapki qaum par maut musallat kar di wo hazaaron ki tadad mein shehar se nikle hi the ke mar gaye".

Hazrat Hazqeel alaihissalam ne jab hazaaron ki tadad mein apni qaum ke afraad ko mara hua dekha to aapko pareshani laahiq hui khayaal hua ke ye dobara zinda ho jayein to ALLAH TA'ALA ne aapki taraf "wahi" ki ke aey Hazqeel tum haddiyon ko kaho aey haddiyon tumhein ALLAH TA'ALA hukm deta hai ke tum jama ho jao aapke kehne par wo tamam haddiyan ek dusre se mil kar jismon ke dhaanche mein mukammal ho gaye lekin abhi tak unmein gosht aur khoon nahin tha phir ALLAH TA'ALA ne aapki taraf "wahi" ki ke ab tum ye kaho aey jismon! ALLAH TA'ALA tumhein hukm deta hai ke tum apne gosht ka libaas pehan lo is tarah ALLAH TA'ALA ne un par gosht chadha diya, phir ALLAH TA'ALA ne aapki taraf "wahi" ki ab tum kaho aey jismon! ALLAH TA'ALA tumhein hukm deta hai ke tum ab uth khade ho is tarah ALLAH TA'ALA ne un logon ko phir se zinda kar diya jab wo zinda hokar uthe to keh rahe the:

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَمَجْدِكَ لَا إِلَهَ إِلَّا أَنْتَ

Zinda hone ke baad bhi un par asraate maut baaqi rahe yahan tak ke jis tarah maut ke waqt unka rang zard hua tha usi tarah zard hi raha.

"Aur unke marne ki wajah se jo unke jismon mein badboo paida hui thi wo unke paida hone ke baad bhi baaqi rahi balki aaj tak unki aulaad mein bhi boo paai jaati hai".

Khayaal rahe ke maut ke baad insaan mukallaf nahin rehta, us par awaamir wa nawaahi khatm ho jaate hain lekin un logon ko zinda karne ke baad bhi mukallaf banaya gaya kyun ke ya to unhein

maut ke waqt sakraate maut aur maut ki wajah se laahiq hone wali haulnakiyan nahin haasil hui thi ya ye cheezein to haasil hui thi lekin ALLAH TA'ALA ne unse bhula di kyun ke ALLAH TA'ALA jo zinda karne par qaadir hai wo kisi cheez ko zehanon se mitane par bhi qaadir hai aur ya ye wajah hai ke ye maut un par bataur saza aadat ke khilaaf un par musallat ki gai thi isliye us par ahkaame maut jaari nahin kiye gaye yehi wajah hai ke unhein zinda karne ke baad bhi mukallaf banaya gaya.

Aur tehqeeqe riwayat kiya gaya hai ke murdon ko zinda karne ka waaqiya ALLAH TA'ALA ke Nabi hazrat Hazqeel alaihissalam ke zamane mein pesh aaya aur ye murdon ko zinda karna ALLAH TA'ALA ke Nabi ka mojiza hai.

Hazrat Hazqeel alaihissalam ki kunniyat ibnul ujooz thi kyun ke aapki paidaish ke waqt aapki waalida ki umr zyada thi isliye aap budhiya ke bete ke naam se mashhoor ho gaye. Aap ka laqab Zulkifl hai kyun ke aapne 70 Nabiyon ki kafaalat ki aur unko shaheed hone se bachaya ye bhi khayaal kiya jaata hai ke ek ALLAH TA'ALA ke Nabi Zulkifl naam ke bhi hain jinka zikr pehle ho chuka hai wo alag hai.

Faayda: Insaan maut se bhaag nahin sakta isliye ALLAH TA'ALA ne farmaya "Farma dijiye hargiz tumhein maut se bhaagna nafa nahin de sakta khwah maut se bhaago ya qatl se, maut apne waqt mein aakar rehti hai".

Ismein der ya sawer nahin ye humare khayalaate baatila hain ke fulan ko maut be waqt aa gai fulan shakhs kaash safar na karta to ye haadsa pesh na aata maut ke waqt insaan ko maut ke munh mein jaana hi hota hai.

HAZRAT ASHMOO'IL ALAIHISSALAM

"Aey mehboob kya tumne na dekha bani israel ke ek giroh ko jo Moosa alaihissalam ke baad hua jab apne ek Nabi se bole humare liye ek badshah muqarrar kar do ke hum khuda ki raah mein ladein, Nabi ne farmaya kya tumhare andaaz aise hain ke tum par jihaad farz kiya jaaye to phir na karo? Bole humein kya hua hai ke ALLAH TA'ALA ki raah mein na ladein halanki hum nikaale gaye apne watan aur apni aulaad se to phir jab un par jihaad farz kiya gaya munh pher gaye magar unmein ke thode aur Allah khoob jaanta hai zaalimon ko"

"Almalaye (الملاء)" qaum ke bade sarkarda log un ke bade logon ko "mala (ملاء)" kehne ki wajah ye hai ke unka rob dusre logon ke seenon ko bhar deta tha ya iski wajah ye thi ke wo dusron se taawwun karte the.

Moosa alaihissalam ke baad Yoosha'a alaihissalam aaye jo ALLAH TA'ALA ke ahkamaat unmein qaa'im karte rahe aur tauret ke mutabiq amal karne ki tableegh farmate rahe unke baad "Kaalib" aur unke baad "Hazqeel" aur unke baad "Ilyas" aur unke baad "Al Yasa'a" alaihimussalam aaye. In hazraat ke baad bani israel par unke dushman Jaloot ki qaum amaalqa ke log ghaalib aa gaye us waqt bani israel behare room yaani misr aur philistine ke darmiyaan rehte the, bani amaalqa ne unke kai sheharon par qabza kar liya aur unke bade bade raison (ameer log) ke bete 440 ki tadad mein qaidi bana liye aur un par jizya (tax) muqarrar kar diya aur unki tauret bhi le gaye us waqt unke koi Nabi nahin the jo unke maamlaat ki tadbeer karte, khandaan e nubuwat ke sab log wafaat pa chuke the sirf ek aurat khandaan e nubuwat se zinda thi jo haamila (pregnant) thi dua karti rehti thi "Ashmoo'il" (aey Allah sun) yaani aey Allah dua qabool kar, ibraani zabaan mein "Ashmoo (اشمو)" ka maayne "sun (سن)" aur "eil" (ايل) ka maayne Allah.

Bachha paida hone par yehi naam rakha, jab bachha bada hua to uski maa'n ne usko Tauret di aur Baitul Muqaddas ki khidmat mein muqarrar kar diya ALLAH TA'ALA ne usey nubuwat ata farmai jab wo Nabi ban kar apni qaum mein aaye to qaum ne kaha ke agar tum apne daawe mein sachhe ho to humare liye ek badshah muqarrar kar do jiske zere qayaadat hum qaum amaalqa se jihaad karein lekin ALLAH TA'ALA ke Nabi ne kaha tum waada ko poora nahin kar sakoge unhone kaha ke hum zarur jihaad karenge humein apne gharon se nikaala gaya hai, humari aulaad ko qaidi banaya gaya hai aulaad se muraad unke aaba ki aulaad thi ya wo badi umron ke the aur unki apni hi aulaad ho. Lekin jaise ALLAH TA'ALA ke Nabi ne farmaya tha aise hi hua ke wo sab log apne waada se phir gaye the sirf 313 the jo saabit qadam rahe.

Khayaal rahe ke is waaqiya mein jis Nabi ka zikr hai unke naam mein ikhtelaaf agarche hain lekin Allama Raazi rahmatullah alaihi ne farmaya "ALLAH TA'ALA ke is Nabi ka naam Ashmoo'il tha ibraani zabaan mein Ismail kaha jaata hai ye hazrat Haroon alaihissalam ki aulaad mein se the yehi aksar ahle ilm ka qaul hai".

BADSHAH KE LIYE TALOOT KA INTEKHAAB :

"Aur unse unke Nabi ne farmaya beshak ALLAH TA'ALA ne Talooth ko tumhara badshah bana kar bheja hai bole ise hum par badshahi kyun kar hogi aur hum isse

zyada saltanat ke mustahiq hain aur ise maal mein bhi wus'at nahin di gai. Farmaya ise ALLAH TA'ALA ne hum par chun liya aur ise ilm aur jism mein kushaadgi zyada di aur ALLAH TA'ALA apna mulk jise chahe de aur ALLAH TA'ALA wus'at wala hikmat wala hai"

Pehle unhone khud hi ALLAH TA'ALA ke Nabi se sawaal kiya ke humein koi badshah ata karein jab unhein bataya gaya ke ALLAH TA'ALA ne tumhare liye Talooth ko badshah muntakhab kiya hai to ab uska inkaar karne lage ke ye kaise humara badshah ho sakta hai? Unka usey baa'id samajhna do wajah se tha ek ye ke bani israel mein nubuwat "Laadi bin Yaqoob" ki aulaad mein aa rahi thi is khandaan se Dawood aur Suleman alaihissalam the choonki Talooth un donon qabeelon mein se ek se bhi nahin the, dusri wajah ye thi ke Talooth ek ghareeb shakhs the rang saaz the ya maashaki the lihaza unhone kaha "ise to maal ki wus'at bhi nahin di gai" wo humara badshah kaise ho sakta hai? ALLAH TA'ALA ke Nabi ne jawab diya Taalooth badshaahat ka mustahiq isliye hai ke ALLAH TA'ALA ne ise mukhtas kar diya hai aur tum se zyada usey pasand karke chun liya hai aur mulk ALLAH TA'ALA ka hai jise chahe ata kar de aur uske intekhaab mein aitraaz karna sahabe aql ka kaam nahin aur zaahir cheez jise tum bhi samajh sakte ho wo ye hai ke badshah ke liye ilm aur jismani taaqat zyada honi chahiye ye donon cheezein Talooth ko tum se zyada haasil hain isi wajah se wo badshaahat ka mustahiq hua.

ILM AUR TAAQAT BADSHAHAHAT KE ASBAAB KYUN?

Ilm aur taaqat haqeeqi kamalaat hain, maal aur martaba zaahiri kamalaat hain ye waazeh hai ke haqeeqi kamalaat ko bartari haasil hai isi tarah ilm aur qudrat insaan ki zaat se mutalliq hote hain lekin maal aur martaba aani jaani cheezein hain kabhi haasil ho gai aur kabhi zaa'il ho gai inka insaan ki zaat se koi taalluq nahin balki ye sifaat aariza hain, ilm aur qudrat insaan se zaa'il hone wali cheezein nahin aur maal wa martaba zaa'il hone wali cheezein hain to yaqeenan ilm aur qudrat ko bartari haasil hai.

Aur sabse badi wajah ye hai ke badshah ka maqsad ye hota hai ke wo nizame mamlikat chalane aur jungon ke tareeqa e kaar ka ilm rakhta ho, jungi tadaabeer ko jaanta ho ke kis tarah kamyabi haasil ki ja sakti hai aur usey ye qudrat haasil ho ke dushmanon ke shar se qaum ko bacha sake aur shehari hudood ki hifazat kar sake inhin tamam wajah ke peshe nazar badshaahat ka istihqaq ilm wa qudrat par hai maal aur martaba par nahin.

AURAT AUR BADSHAHAHAT

Jab ye waazeh ho chuka hai ke haakim sahabe ilm aur bahadur hona chahiye to isse khud ba khud ye baat samajh mein aa jaati hai ke kam aqal qaum ko haakim banana bewakoofi, nadaani, himaaqat hai.

Hazrat Abu Sa'eed Khudri radiiallaho ta'ala anhu se marwi hai ke Rasoolullah ﷺ eid ul azha ya eid ul fitr ko eidgaah ki taraf tashreef le ja rahe the raaste mein auraton ke paas se guzar hua to aap ﷺ ne farmaya "Aey auraton ki jama'at! sadqa zyada kiya karo, main bahut si auraton ko jahannami dekh raha hoon, auraton ne arz ki Ya Rasoolallah! iski kya wajah hai? Aap ﷺ ne farmaya tum laanat zyada karti ho aur apne khawindon (shoharon) ki nashukri karti ho".

Phir aapne farmaya "Maine tum auraton se badh kar kisi aur ko aisa nahin dekha ke aqal aur deen mein bhi kam ho lekin bade bade aqalmandon ki aqlon ko zaaya kar de".

Auraton ne puchha Ya Rasoolallah ﷺ! humare deen aur humari aqlon mein kya kami hai? Aap ne farmaya kya ek aurat ki shahadat mard ki shahadat ke nisf (aadhi, half) barabar nahin? Auraton ne arz ki haan Ya Rasoolallah aise hi hain aap ﷺ ne farmaya ye aqal ki kami hai. Phir aap ne farmaya kya aisa nahin ke tum haiz (periods) ke dinon mein namaz aur roza ada nahin kar sakti? Auraton ne arz kiya Ya Rasoolallah aisa hi hai aap ﷺ ne farmaya ye tumhare deen ka nuqsaa hai. SubhanAllah jisko Nabi Kareem ﷺ be aqal keh dein wo hukoomat ke mansab par faa'iz hokar bhi bewakoof hi rahegi. Hazrat Abu Bakr Siddique radiallaho ta'ala anhu se marwi hai ke jab Rasoolullah ﷺ ko ye khabar mili ke Ahle Faaras ne binte kisra ko apni malika bana liya to aapne farmaya "Wo qaum hargiz kamyaaab nahin hogi jinhone auraton ko apna haakim bana liya".

Hazrat Abu Huraira radiallaho ta'ala anhu se marwi hai ke Rasoolullah ﷺ ne farmaya jab tumhare umra tum se nek ho'n aur tumhare aghniya sakhi ho'n aur tumhare maamlaat mashaawarat (opinion) se tay (decide) ho'n to tumhare liye zameen ka upar ka hissa neech se behtar hai (zinda rehna behtar hai) aur agar tumhare umra (hukkaam) shareer ho'n aur tumhare ghani kanjoos ho'n aur tumhare maamlaat auraton ke hath mein ho to tumhare liye zameen ka andruni hissa zaahir se behtar hai (mar jaana behtar hai) yaani mar jaana zinda rehne se behtar hai.

TALOOOTH KI BADSHAAHAT PAR TABOOT KA BATAURE NISHANI AANA

"Aur kaha inhein inke Nabi ne ke iski badshahi ki ye nishani hai ke aayega tumhare paas ek sandooq ismein tasalli (ka samaan) hoga tumhare Rab ki taraf se aur (ismein) bachi hui cheezein hogi jinhein chhod gai hai aulaade Moosa aur aulaade Haroon alaihimussalam, utha layenge is sandooq ko firishte, beshak ismein badi nishani hai tumhare liye agar tum imaandaar ho".

Jab ALLAH TA'ALA ke Nabi ne apni qaum ko bataya ke hukoomat ke liye tumhara qaa'im karda maiyaar durust nahin balki iska sahi maiyaar to ilm wa shuja'at hai aur donon baaton mein wo tum sabse mumtaaz hai.

Bible mein hai ke "Ye tees saala naujawan apne husn wa jamaal mein be nazeer tha uski qaamat ki bulandi ki ye haalat thi ke dusre log mushkil se uske kandhon tak pahunch sakte the aur ye Bunyameen (Yaqoob alaihissalam ke chhote bete) ki nasl se tha. ALLAH TA'ALA ke Nabi ne unhein bataya ke Talooth ka intekhaab insaani intekhaab nahin balki Rabbul izzat ne khud ise tumhari qayaadat ke liye muntakhab farmaya hai tumhein uski ata wa bakhshish par muatariz nahin hona chahiye".

Bani israel bhala kab aasani se apni zid se baaz aane wale the fauran mutaalba kiya ke aap daleel pesh kijiye ke Talooth ka intekhaab waaqai ALLAH TA'ALA ne kiya hai. Us waqt unke Nabi ne farmaya ke iski hukoomat ki nishani ye hai ke ye sandooq jis mein tumhari taskeen wa tamaneeyat ka samaan hai aur jismein hazrat Moosa alaihissalam aur hazrat Haroon alaihissalam ke tabarrukaat the aur jo amaalqa tum se chheen kar le gaye the wo tumhein firishte wapas kar denge agar tum mein imaan hai to isse badh kar tumhein kisi mazeed nishani ki zarurat nahin rahegi.

Jab firishte us sandooq ko uthaye huye ya us bailgaadi ko haankte huye jis par taboot rakha tha

bani israel ke paas le aaye to ab unhein Talooth ke badshah banne ke mutalliq itminaan ho gaya neez inhein dhaaras bandh gai ke ab wo yaqeenan fatehyaab honge kyun ke Ambiya -e- kiraam ke tabarrukaat wala sandooq jis mein hazrat Moosa alaihissalam ka asa aur paarcha jaat aur hazrat Haroon alaihissalam ka imaama (pagdi) tha unhein wapas mil gaya.

Faayda: Is aayat se ye bhi waazeh ho gaya ke wo ashya jinka taalluq ALLAH TA'ALA ke maqbool bandon se hota hai unki barkat se duayein qabool hoti hain aur dushmanon par ghalba naseeb hota hai. Sahaba -e- kiraam rizwanullahi ta'ala alaihim Huzoor ﷺ ke nakhun aur baal mubarak tabarruk ke taur par paas rakhte the, Hazrat Khaalid Bin Waleed radiiallaho ta'ala anhu ke sar par ek kapde ki topi thi jismein Huzoor ﷺ ka ek baal mubarak rakha hua tha hazrat khaalid radiiallaho ta'ala anhu farmate hain ke jis marka mein ye topi sar par rakh kar jaata hoon ALLAH TA'ALA us baal ki barkat se mujhe kamyab wa kaamraan karta hai.

QAUM KI AAZMAISH

"Phir jab Talooth lashkaron ko lekar shehar se juda hua bola beshak ALLAH TA'ALA tumhein ek nehar se aazmane wala hai to jo iska paani piye mera nahin aur jo iska paani na piye wo mera hai magar wo jo ek chullu hath se le le to sab ne usse piya magar thodo ne aur phir jab Talooth aur uske sath ke musalman nehar ke paar gaye bole hum mein aaj taaqat nahin Jalooth aur uske lashkaron (ke sath jung) ki, bole wo jinhein ALLAH TA'ALA se milne ka yaqeen tha ke baar baar kam jama'at ghaalib aai hai zyada giroh par ALLAH TA'ALA ke hukm se aur ALLAH TA'ALA saabiron ke sath hai".

Jab Talooth ki haakmiyat par ALLAH TA'ALA ki taraf se nishani aa gai to bani israel ko yaqeen ho gaya wo unke zere qayaadat maidaan jung mein nikalne ke liye taiyar ho gaye. Talooth ne ailaan kiya jo log apne makanon waghaira ki tameer mein mashgool ho'n abhi tak tameer se faarigh na huye ho'n wo mere sath na niklein aur taajir jo tijaarat mein mashgool ho'n wo bhi mere sath na niklein aur jinhone nai nai shadiya ki ho'n aur abhi jima'a (sohbat) na kar chuke ho'n wo bhi mere sath na chalein, mere sath chalne wale sirf naujawan, furteele aur tamam dunyavi haajat se faarigh hone chahiye, maqsad ye tha ke maidane jung mein aakar kisi ko bhi ghar ki yaad na aaye ke mujhe fulan kaam karna tha jo mukammal nahin hua tha.

Hazrat Talooth jab bahut bada lashkar lekar shehari hudood se baahar huye to ALLAH TA'ALA ke Nabi Ashmoo'il alaihissalam ne ya hazrat Talooth ne lashkar ko bataya ke ALLAH TA'ALA ek nehar se tumhara imtehaan lene wala hai jisse usne paani pi liya wo mere deen par nahin aur jisne uska paani na piya wo hi mera muteea (farmabardar) hoga aur mere deen par qaa'im hoga haan sirf chullu bhar paani usse lene ki ijazat hogi, ye aazmaish unke liye bahut sakht thi kyun ke un par pyaas ki shiddat ka ghalba tha paani ko dekh kar sabr karna unke liye bahut dushwar tha tamam lashkar walon ne usse paani pi liya sirf 313 the jo is imtehaan mein kamyab huye the unhone sirf ek chullu paani pi liya tha. ALLAH TA'ALA ne is chullu bhar paani mein itni barkat rakh di thi ke inhein bhi kaafi hua aur wo hi chullu unke khaadimon aur unki sawariyon ko bhi kaafi ho gaya.

"Ye us waqt ke Nabi ka mojiza tha jis tarah ALLAH TA'ALA Nabi Kareem ﷺ ke zamane mein thode paani se bahut badi makhloq ko sairab karta raha yahan kai martaba hua".

Jo log aazmaish mein nakaam ho gaye ALLAH TA'ALA aur uske Nabi ke ahkaam ke nafarman ho gaye wo buzdil ho gaye aur kehne lage hum to aaj Jalooth aur uske lashkar se jung karne ki taaqat nahin rakhte isse ye waazeh ho gaya ke ALLAH TA'ALA aur uske Rasool ke ahkaam ko na tasleem karne ki wajah se insaan kafiron se jung karne ki taaqat nahin rakhta yehi wajah hai ke aaj tamamii islami mamaalik (country) kuffar se darr kar zindagi guzaar rahe hain. Jo log is imtehaan mein kamyab ho gaye the unhein ALLAH TA'ALA ne ye barkat ata ki ke unhone apne aapko jihaad ke liye taiyar kar liya aur unhein ye yaqeen ho gaya ke maut to ek din aani hi hai to ALLAH TA'ALA ki ita'at mein jaan dekar jaawidani zindagi kyun na haasil ki jaaye jab ke ek din Rab se mulaqaat bhi karni hai to kamyabi ki mulaqaat ho isse sawaab mile aur uski raza haasil ho wo mulaqaat kya jismein ALLAH TA'ALA ki narazgi aur azaab haasil ho? Unhein yaqeen ka wo aala darja haasil ho gaya ke kehne lage ke kitni thodi jama'atein badi jama'aton par ghaalib aa jaati hain. Beshak zyada log hum se phir chuke hain hum thode reh chuke hain lekin jab ALLAH TA'ALA ki taraf se humein imdaad haasil hogi to hum zarur kamyab ho jayenge.

QAUM KO AAZMANE KI WAJAH

Qaum bani israel ka ye tareeqa tha ke wo apne Nabi ki mukhalifat hi karte the isliye unhein aazmaya gaya ke siddique aur zindeeq muteea aur aasi mein farq ho jaaye. Jo ALLAH TA'ALA ko yaad karne wale hain unko sath liya jaaye, mukhalifeen ko sath na liya jaaye isliye ke dushman ke muqable mein jaane se pehle hi pichhe hat jaana dusre musalmanon ke liye zyada pareshani ka sabab nahin tha lekin dushman ke muqable mein jakar agar wo bhaag aate to bahut badi pareshani ka sabab hota aur bhaag ne walon ko bhi zyada zillat hoti.

DAWOOD ALAIHISSALAM KA JALOOOTH KO QATL KARNA

"Aur qatl kiya Dawood ne Jalooth ko aur ALLAH TA'ALA ne usey saltanat aur hikmat ata farmai aur usey jo chaha sikhaya"

Hazrat Dawood alaihissalam bakriyan charate the aap gulaakhan (patthar phenk ne ka aala) ke zariye bhediyeon aur sheron ko patthar maarte the aapke saat(7) bhai Taalooth ke sath maidane jung mein the jab unko khabar pahunchne mein kuchh der ho gai ke kis haal mein hain to aapko aapke baap 'Eisha' ne bheja ke jao aur bhaiyon ki khabar lo, aap alaihissalam aaye to dekha ke bhai jung karne ke liye ek saf (line) mein khade hain aur Jalooth bani israel ko keh raha hai ke agar tum haq par ho to mere muqable ke liye koi nikle Dawood alaihissalam ne apne bhaiyon ko kaha ke tum is ghair khatna shuda (kaafir) ko qatl kyun nahin karte? Lekin uski bahaduri ke peshe nazar koi uske muqabil jaane ke liye taiyar nahin tha aap alaihissalam jab dusri saf mein gaye to dekha Talooth logon ko Jalooth ke qatl karne par ubhaar rahe hain aap alaihissalam ne kaha jo ise qatl kare usse tum kya sulook karoge? Talooth ne kaha usey apni beti nikah mein dunga aur aadhi badshahi dunga.

Hazrat Dawood alaihissalam ko raaste mein chalte huye teen pattharon ne aawaz dekar kaha tha ke humein utha lo Jalooth ka qatl hum mein hai, aap ne wo patthar utha liye the ek patthar Jalooth ke scene par maara wo qatl ho gaya aap ne kai aur logon ko bhi qatl kiya is tarah Jalooth aur uske lashkar ko shikast (haar) ho gai, Is tarah ALLAH TA'ALA ne hazrat Dawood alaihissalam ko badshahi aur nubuwat ata kar di.

HAZRAT UZAIR ALAIHISSALAM

"Ya (kya aap ne nahin dekha) misl iske jo guzra upar basti ke halanki wo giri hui thi upar chhaton ke? Aap ne kaha ke kaise zinda karega isko ALLAH TA'ALA marne ke baad to ALLAH TA'ALA ne usey maut di (murda rakha) 100 baras phir uthaya ise kaha kitna thehra to kaha thehra main ek din ya kuchh hissa din ka kaha balki thehre ho tum 100 baras pas dekho tum apne khane aur peene ki taraf ab tak boo na laaya aur apne gadheh ki taraf dekho (jiski haddiya tak salamat nahin rahi) aur taaki karein hum aapko nishani waaste logon ke aur dekho gadhe (ki haddiyon) ki taraf kaise uthate hain hum inko? Phir pehnate hain hum unko gosht. Pas jab un par maamla zaahir hua to kaha main jaanta beshak ALLAH TA'ALA har cheez par qaadir hai"

Bani israel baitul muqaddas mein aabad the jab wo apne gunahon nafarmani fisq wa fujoor mein hadd se tajaawuz kar gaye aur apne Nabi ki ita'at (pairwi) na ki to bakhte nasar ne baitul muqaddas par sakht hamla kiya aur qabza kar liya ye Eisa alaihissalam se taqreeban 600 saal pehle ka waaqiya hai. Iske sath 6 laakh alambardar (jhanda uthane wale) the aur har jhande ke neechे be shumar fauj thi usne baitul muqaddas ko veeraan kar daala, taurat shareef ke tamam nuskhe jala diye, bani israel ke taqreeban ek tihai logon ko qatl kar diya aur ek tihai logon ko shaam (syria) ke ilaaqe mein bahut zillaat se rakha aur ek tihai ko qaidi bana liya yaani bani israel ko teen hisson mein taqseem kar liya tha un qaidiyon mein hazrat Uzair aur Daniyaal bhi the jo us waqt bachpan ki umr mein the.

Bahut arsa ke baad jab kuchh log qaid se aazad huye to un aazad hone walon mein Uzair bhi the Uzair alaihissalam baitul muqaddas se guzre jo us waqt barbaad ho chuka tha ab idher udher phire lekin aapko koi nazar nahin aaya albatta baghon mein mukhtalif qism ke darakht phalon se bhare huye the phalon ko khane wala koi na tha aap ne kuchh injeer aur angur tod kar khaye aur unka ras nikaal kar piya aur kuchh injeer aur angur toshadaan mein rakh liye aur kuchh ras bhi apne paas rakh liya jab aap ne veeraan aabadi ko dekha to bade taajjub se afsurda haal mein kehne lage Rab ise phir zinda karega uski kaisi azeem qudrat hogi? sawaal Rab ki qudrat mein shak ke taur par nahin tha balki apne taajjub ka izhaar tha ke Rab isi basti walon ko phir zinda kaise karega? ALLAH TA'ALA ne aapko apni qudrate kaamila par muttala karna chaha, hazrat Uzair alaihissalam jis gadheh par sawaar the usey baandha aur apne khane peene ke phal waghaira aur angur ka ras jo nichod kar aap ne apne paas rakha hua tha inhein qareeb hi rakh kar so gaye soye huye haal mein hi aap par maut ko musallat kar diya gaya aapka gadha bhi mar gaya ye waaqiya taqreeban dopehar se pehle ka hai.

Jis tarah namrood ke naak mein machchhar ghus gaya aise hi bakhte nasar yaani shaddad ki naak mein bhi machchhar ghus gaya tha jisse wo mar gaya isi tarah bani israel ko aazadi mil gai taqreeban 70 saal ke baad faaras ke badshahon mein se ek badshah apni faujein lekar baitul muqaddas pahuncha to usne baitul muqaddas ko pehle se bhi behtar taur par aabad kar diya. Bani israel jo bakhte nasar ke mazaalim ki wajah se idher udher bikhar gaye the phir baitul muqaddas mein aabad ho gaye, tees saal tak ye log kaafi had tak behtar haal mein aa gaye aur unki nasl mein bhi

izaafa ho gaya, 100 saal ke baad ALLAH TA'ALA ne Uzair alaihissalam ko zinda farma diya. Itne arse mein ALLAH TA'ALA ne aapko apni qudrate kaamila se logon ki nigahon se makhfi (chhupaye) rakha aur aapko darinde, parinde, charinde waghaira bhi itna arsa na dekh sake. Aap par wafaat subah ke waqt dopehar se pehle aai thi aur aap zinda shaam ke waqt huye yehi wajah thi ke jab Rab ne aap se puchha ke kitni der yahan thehre ho to aap ne arz kiya ek din ya isse bhi kuchh kam yaani aapka khayaal tha ke main aaj subah hi yahan leta hoon isliye pehle aap ne ek din kaha phir khayaal kiya ke abhi to ek din bhi mukammal nahin hua balki din ka kuchh hissa thehra hoon, ALLAH TA'ALA ne aapko bataya yahan 100 saal ho chuke hain.

SubhanAllah maalikul mulk ki kitni azeem qudrat hai? 100 saal Uzair alaihissalam par maut taari rahi, jism mukammal taur par mehfooz raha, khane peene ki ashya jyu ki tyu (jaise ke waise) rahi aur aapke saamne Rab ne gadheh ko zinda karke apni qudrat ka mushaahida kara diya. Gadhe ki haddiyon ko hukm hua jo aapas mein aakar mil gai aapke saamne un haddiyon par gosht chadha kar gadheh ko aawaz di ab tum zinda ho jao wo zinda ho gaya ye sab kuchh aanan faanan ho gaya. Ab aap zinda hokar shehar mein aaye to dekha shehar to pehle se zyada achhe tareeqe se aabad hain bani israel ke naye naye log bhi hain jo aapke baad paida huye the. Aap par jab maut musallat hui thi us waqt aapki umr 40 baras tak thi aur ab bhi wo hi 40 baras thi, shehar se baahar jab aap gaye the aapke bete ki umr 18 baras thi ab uski umr 118 baras thi balki aapke potey bhi budhe ho chuke the aap jab apne makaan mein tashreef laaye to wahan aapki mulaqaat ek budhiya se hui jo aapki laundi thi ab uski umr 120 saal ho chuki thi budhape ki wajah se taange kamzor ho chuki thi chalne se aajiz ho chuki thi beenai khatm ho chuki thi. Sau saal guzar jaane ki wajah se makanaat ke naqshe badal chuke the nayi nayi tameeraat ki wajah se aapko apne makaan ka sahi taayyun nahin tha yaani ye yaqeen nahin tha ke ye humara hi makaan hai andaze se gaye the jab aap ne budhiya se puchha ke Uzair ka yehi makaan hai to wo rone lagi aur kehne lagi itne arse baad Uzair ka naam lene wala kaun hai wo to sau saal se ghum ho chuka hai aap ne farmaya main hi Uzair hoon ALLAH TA'ALA ne mujhe sau saal murda rakh kar zinda farma diya hai us budhiya ne kaha ke agar tum sach keh rahe ho to ALLAH TA'ALA se dua karo mujhe nazar ata kare ke main tumhein dekh kar pehchan saku aur isliye bhi ke ALLAH TA'ALA Uzair ki dua qabool farmata tha aapki dua ke qabool hone ki wajah se bhi yaqeen aa jayega ke tum hi Uzair ho.

Aap ne dua farmai to usey nazar mil gai aur uski taange bhi theek ho gai wo chalne ke qaabil ho gai ab usne aapko pehchan liya aapke sath aapke bete aur dusre ahle khana ke paas laai ke Uzair aa gaye hain sab log sun kar taajjub kar rahe the ke ye kaise ho sakta hai ke Uzair sau saal baad aa gaye ho'n, us budhiya ne bataya ke tum mujhe nahin dekh rahe ke mujhe inki dua se ALLAH TA'ALA ne nazar ata ki chalne phirne ke qaabil bana diya. Aapke bete ne kaha ke mere baap ke donon kandhon ke darmiyaan syaah baal chaand ki shakl mein the jab aapke kandhon ko dekha gaya to usi tarah baal maujood the.

Bakhte nasar ne Tauret ke tamam nuskhe jala diye the Tauret kisi ko yaad na thi balki kutub sirf Ambiya -e- kiraam ko hi yaad hua karti thi logon ne kaha ke agar tum Uzair ho to tauret sunao aap ne unhein tamam tauret lafz ba lafz likhwa di, kisi ek harf ka bhi farq na aane diya. Us waqt

ek shakhs bola ke maine dada se suna tha ke bakhte nasar ke mazaalim ki wajah se mere dada ne tauret ka ek nuskha dafan kar diya tha hazrat Uzair ne us nuskhe ke dafan ki jagah ki nishandehi bhi farmai jab wo nuskha nikaala gaya to uska muqabla is nuskhe se kiya gaya jo aap ne tehreer karaya to kisi ek lafz ka bhi farq nahin paaya gaya logon ne aapka ye mojiza dekh kar aapko ALLAH TA'ALA ka beta kehna shuru kar diya.

ALLAH TA'ALA ne irshad farmaya "Yahoodiyon ne kaha Uzair ALLAH TA'ALA ka beta hai"

HAZRAT SHOAIB ALAIHISSALAM

Hazrat Shoaib alaihissalam ko do qaumon ki taraf Rasool bana kar bheja gaya ek "madyan" aur dusre "as'haabe ika", aap choonki madyan qabeela se the isliye jab madyan ka zikr hua to farmaya "Aur madyan ki biradari se Shoaib alaihissalam ko bheja" aur as'haabe ika ke zikr mein اخوهم nahin kaha balki sirf kaha "Aur jab unko Shoaib alaihissalam ne kaha" Is tarah donon qaumon par azaab bhi mukhtalif qism ke the jinka zikr "In sha ALLAH TA'ALA" baad mein aayega albatta donon qaumon ke log qareeb qareeb faasla par rehne ki wajah se ek dusre ke sath rawaabit ki wajah se ek jaise amal kiya karte the isliye donon ko hazrat Shoaib alaihissalam ne tableegh ek jaisi farmai.

SHOAIB ALAIHISSALAM KI MADYAN KO TABLEEGH

"Aur madyan ki taraf unki biradari se Shoaib (alaihissalam) ko bheja kaha aey meri qaum ALLAH TA'ALA ki ibadat karo uske siwa koi tumhara mabood nahin beshak tumhare paas tumhare Rab ki taraf se raushan daleel aai to naap aur taul poori karo aur logon ki cheezein ghata kar na do aur zameen mein intezaam ke baad fasaad na failao, ye tumhara bhala hai agar imaan laao. Aur har raasta par yoon na baitho ke raahgeeron ko darao aur ALLAH TA'ALA ki raah se unhein roko jo us par imaan laaye aur ismein kaji (tedhapan) chaho aur yaad karo jab tum thode the usne tumhein badha diya aur dekho fasadiyon ka kya anjaam hua?"

Madyan asal mein hazrat Ibrahim alaihissalam ke ek bete ka naam hai uski aulaad par bhi madyan hi bola jaata raha yaani ek qabeela ka naam madyan hua to phir usi qabeele ke logon ne ek shehar aabad kiya uska naam bhi madyan rakha hazrat Shoaib alaihissalam us qabeele ke fard the. Aap alaihissalam ka nasab yoon bayan kiya gaya hai "Shoaib bin nuwaib bin madyan bin Ibrahim khaleelullah alaihissalam".

In aayate kareema mein zikr hai ke Shoaib alaihissalam ne apni qaum ko teen cheezon ka hukm diya aur ek ye ke unko ALLAH TA'ALA ki ibadat ka hukm diya aur ghair Allah ki ibadat se mana kiya, tamam Ambiya -e- kiraam ki shari'aton mein ye qanoon motabar raha Shoaib alaihissalam ne is qanoon ke mutabiq apni qaum ko kaha "Aey meri qaum ALLAH TA'ALA ki ibadat karo uske baghair tumhara koi mabood nahin"

Dusri baat ye thi ke aap ne apni nubuwat ka daawa kiya aur farmaya "Beshak tumhare paas tumhare Rab ki taraf se raushan daleel aai"

Yahan بيينة se muraad mojiza hai isliye ke har muddai e nubuwat ke liye zaruri hota hai ke wo apna mojiza dikhaye agar uske paas koi mojiza na ho to wo Nabi nahin hoga balki mutnabbi (jhoota nubuwat ka daawedar) hoga.

Is aayate kareema se ye waazeh hua ke aap alaihissalam ko mojiza haasil tha jo aapki sadaaqat par dalaalat karta tha albatta ye mojiza kya tha uska zikr Quran paak aur hadees mein waazeh taur par nahin albatta sahabe kashshaaf ne bayan kiya hai ke aap alaihissalam ne Moosa alaihissalam ko aasa diya tha jisse aap ne jadoogaron ka muqabla kiya tha aur unke bade bade saanpon ko nigal liya tha ye aapka mojiza tha, Isi tarah aap ne Moosa alaihissalam ko bataya tha ke unki bakriyon ke bachhe syaah safed rang ke honge to aisa hi hua.

Teesri baat jo aap ne apni qaum se kahi wo ye thi ke unhein buraiyon se roka tamam Ambiya -e-kiraam ki ye aadate shareefa rahi ke wo apni qaumon ko buraiyon se rokne rahe khusoosan sabse badi burai se rokne mein zyada tawajjo dete rahe aur isi se ibteda karte, aap ne bhi apni qaum ko sabse pehle ye kaha "Naap aur taul ko poora karo"

Choonki Shoaib alaihissalam ki qaum ke log taajir the wo naap taul mein kami karte the is tarah logon ka maal najaiz tareeqa se hadap karte the is burai par fitna fasaad murattab hota tha isliye sabse pehle isi cheez ki taraf aap ne tawajjo farmai, naap taul ko poora karna ka hukm dene ke baad umoomi taur par ye irshad farmaya "Aur logon ki cheezein ghata kar na do" ye irshad tamam qism ki buraiyon se rokne ko shamil hai yaani kisi ka maal na chheeno (ghasab na karo), chori na karo, rishwat na lo, daaka na daalo, kisi tarah bhi kisi heela se bhi logon ka maal na batoro.

Iske baad aap alaihissalam ne farmaya "Aur zameen mein inteqaam ke baad fasaad na failao" zameen mein fasaad phailana deen wa dunya ko barbaad karna hai ALLAH TA'ALA ne apne Nabi bhej kar jab zameen mein islaah paida kar di, ek khaas nizaam par muntazim kar diya to ab tum buraiyon ke irtikaab se ismein fasaad na phailao. Isi tarah jab ALLAH TA'ALA ne tumhein kaseer maal aur nematein ata karke zameen mein intezaam paida kar diya to tum ismein haraam ki aamezish (milawat) karke fasaad kyun phailate ho? In tamam umoor ka maqsad ye hai ke tum ALLAH TA'ALA ke amar ki tazeem baja lao yaani ALLAH TA'ALA ki wehdaniyat aur apne Nabi ki nubuwat ko tasleem karo, ALLAH TA'ALA ki makhloq par meharbani karo agarche tum tamam makhloq ko nafa to nahin pahuncha sakte lekin kam se kam fasaad ko chhod kar kam taulne kam naapne ko chhod kar aur har qism ke shar se door reh kar ALLAH TA'ALA ki makhloq ko iza (takleef) se to bacha sakte ho, agar tum imaan laate ho to tumhare liye ALLAH TA'ALA ke ahkaam par amal karna hi behtar hai.

SHOAIB ALAIHISSALAM NE APNI QAUM KO KAHA

"Aur har raasta par yoon na baitho ke raahgeeron ko darao ALLAH TA'ALA ki raah se unhein roko jo us par imaan laaye aur ismein kaji chaho" صراط ka ek maayne yahan raasta liya gaya hai, Shoaib alaihissalam ki qaum ka ye tareeqa tha ke wo log raaste par baith jaate aur Shoaib alaihissalam par imaan laane wala jo shakhs bhi wahan se guzarta usey darate dhamkate, dusra maayne deen ke tareeqe yaani ab matlab hoga ke tum shaitan ke tareeqe par na chalo kyun ke usne kaha tha "Main zarur zarur unke raaste par baithunga" yaani jis tarah shaitan ka kaam hai ke wo insaan ko deeni raah par chalne se rokta hai tum bhi wo tareeqa ikhtiyar na karo.

Shoaib alaihissalam ki qaum ke log aap par imaan laane walon ko teen tareeqe se rokne the Rab ta'ala ne inhein teen tareeqon se mana kiya ke aisa na karo wo kabhi dara dhamka kar logon ko seedhi raah se bargashta karte aur kabhi waise hi unko baaton mein laga kar neki ke kaam se rokne ki koshish karte aur kabhi deen mein apni himaaqat ki wajah se aitraaz karte aur usmein nuqs nikaal ne ki koshish karte. Iske baad ALLAH TA'ALA ne apne Nabi ke zariye unhein apni nemat yaad dilaai aur kaha "Aur yaad karo jab tum thode the usne tumhein badhaya" yaani jab ALLAH TA'ALA ke tum par kaseer inamaat hain to tumhein chahiye ke tum ALLAH TA'ALA ki ita'at karo, uski ibadat karo aur uski nafarmani se door raho.

Kasrat ke teen maqsad ho sakte hain-

1) Tum tadad mein thode the ALLAH TA'ALA ne tumhein badha diya yaani ab tum taadad mein

bahut zyada ho uska tum par ahsaan e azeem hai.

2) Tum ghareeb the tumhare paas maal wa daulat nahin thi ALLAH TA'ALA ne tumhare maal wa daulat ko badha diya haq ye tha ke tum uske is azeem ahsaan ka shukr ada karte aur halaal tareeqe se maal haasil karte lekin tum ne to haraam tareeqe se maal batorna shuru kar rakha hai.

3) Tum kamzor the usne tumhein taaqatwar bana diya, jinki taaqat kam ho wo khwah kitni taadad mein kyun na ho'n wo qaleel hi nazar aate hain unko kisi bhi qism ka rob aur dabdaba haasil nahin hota lekin jinhein ALLAH TA'ALA taaqat de de wo kaseer tadad walon par bhaari hone ki wajah se kaseer hote hain.

Phir aap ne apni qaum ko ibrat haasil karne ka sabaq dete huye irshad farmaya "Dekho fasadiyon ka kya anjaam hua" yaani tum se pehle jo sarkash aur zaalim ALLAH TA'ALA ke nafarman huye unhein siwaye zillat wa ruswai aur azaab e ilaahi ke kuchh haasil nahin hua agar tum bhi is haal par rahe to tumhara bhi yehi anjaam hoga.

HALAAL MAAL MEIN HI BHALAI HAI

Hazrat Shoaib alaihissalam ne jab apni qaum ko logon ko cheezein ghata kar dene aur zameen mein fasaad phailane se mana kiya to sath hi rizq e halaal par iktefa karne ki targheeb bhi di irshad farmaya "Allah ka diya jo bach rahe wo bach rahe wo tumhare liye behtar hai agar tumhein yaqeen ho aur main koi tum par nighbaan nahin"

Aapke irshad ka ye maqsad tha ke agar tum ne naap taul mein kami na ki, logon ko unke huqooq poore karke diye aur kisi ke maal mein kami na ki to jo maal tumhare paas bacha rahega usmein ALLAH TA'ALA khair wa barkat ata farmayega aur rizq ka darwaza khol dega aur Rab ki ita'at mein jo azeem sawaab haasil hona hai wo dunya ke maal se qadr wa manzilat ke lihaaz par azeem darja rakhega.

Ye baat samajh mein usey hi aa sakti hai jise imaan aur yaqeen haasil ho, ke maut bhi aani hai aur is jaahan ke baghair ek aur jaahan bhi hai jahan hisaab wa kitaab hona hai aur sawaab wa azaab bhi haasil hona hai yaqeen kaamil ho to phir yehi insaan buraiyon se ijhtinaab (bach) kar sakta hai. Aur aap alaihissalam ne farmaya ke mera kaam sirf tumhein bhalai ki naseehat karna hai main tumhein buraiyon ke irtikaab se mana karne ki taaqat nahin rakhta neez agar tum ne bure aamaal na chhode aur unki nahoosat se tumhari nematon ka zawaal ho gaya aur maal wa daulat barbaad ho gaya to main tumhein nahin bacha sakunga.

QAUM KA BATAURE TANZ JAWAB

"Bole aey Shoaib kya tumhari namaz tumhein ye hukm deti hai ke hum apne baap dada ke khuda'o ko chhod dein ya apne maal mein jo chahein na karein. Haan ji tum bade aqalmand nek chalan ho"

Shoaib alaihissalam ne qaum ko ALLAH TA'ALA ki wehdaniyat par imaan laane aur uske baghair kisi ki ibadat na karne ka hukm diya to qaum ne kaha ke hum to apne baap dada ke tareeqe ko nahin chhod sakte wo kai maboodon ki ibadat karte the hum bhi yehi karenge. Aur aap alaihissalam ne qaum ko kam taulne aur kam naapne se mana kiya aur kaha ke logon ko cheezein ghata kar na do to wo kehne lage ke hum to maal jama karna chahte hain, maal jama karne ke mukhtalif hathkande hain hum jis tarah jama karne ka iraada rakhte hain iske khilaaf koi qadam uthane ke liye taiyar nahin. Tanzan unhone kaha ke tum bade namazi, imaandaar aur deendaar

bane baithe ho ye tumhari namazein tumhein kehti hain ke tum humein apne baap dada ke deen se pher do aur humein maal jama na karne do, haan ji tum bade aqalmand aur nek chalan samajhte ho apne aapko hum to tumhein bewakoof samajhte hain hum tumhari baaton mein kaise aayein?

AAP NE KAHA MAIN JO KEHTA HOON WO HI KARTA HOON

"Kaha aey meri qaum bhala batao agar main apne Rab ki taraf se raushan daleel par hoon aur usne mujhe apne paas se achhi rozi di aur main nahin chahta hoon ke jis baat se tumhein mana karta hoon aap uske khilaaf lagu main to jahan tak bane sanwarna hi chahta hoon aur meri taufeeq ALLAH TA'ALA ki hi taraf se hai maine usi ki taraf bharosa kiya aur usi ki taraf rujoo karta hoon"

Aap alaihissalam ne farmaya ke ALLAH TA'ALA ne mujhe ilme hidayat e deen aur nubuwwat ata ki hai aur mujhe rizq e halaal bahut zyada ata kiya hai (yaad rahe hazrat Shoaib alaihissalam bahut maaldaar the) jab ALLAH TA'ALA ne mujhe sa'adat e ruhaniya yaani nubuwwat wa mojizaat aur sa'adat e jismaniya yaani maal wa rizq e halaal ata kiya hai to ye kaise ho sakta hai ke itne azeem inamaat ke hote huye ALLAH TA'ALA ki "wahi" aur uske awaamir wa nawaahi mein khayanat karu? Khayaal rahe ke إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ka ek matlab ye bhi hai ke unhone aapke hausla aur aqalmandi ka aitraaf karte huye kaha ke tum to hauslamand aur aqalmand ho phir bhi humein apne aaba wa ajdaad ke deen se kyun rokthe ho to aap alaihissalam ne farmaya ke jab tum meri aqalmandi ke muatarif ho to samajh lo ke main tumhein behtar raah par chalana chahta hoon aur khud bhi is par qaa'im hoon aisa nahin ho sakta ke main tumhein to bure aamaal se mana karu aur khud un par amal karu mujhe ALLAH TA'ALA par bharosa haasil hai aur mujhe uski taraf rujoo karna hai.

NABI KI MUKHALIFAT AZAAB KA SABAB

"Aur meri qaum hargiz na ukhaaye tumhein mere adaawat (Allah ki nafarmani par) mubaada pahunche tumhein bhi aisa azaab jo pahuncha tha qaume Nooh ya qaume Hood ya qaume Saaleh ko aur qaume Looth to tum se kuchh door nahin aur maghfirat talab karo apne Rab se phir (dil wa jaan se) rujoo karo uski taraf beshak mera Rab bada meharbaan (aur) pyaar karne wala hai"

Yaani aap ne apni qaum ko farmaya aey meri qaum meri mukhalifat aur adaawat ki wajah se tum ALLAH TA'ALA ke azaab ko haasil na karo.

Agar tum isi tarah meri adaawat par qaa'im rahe to tum bhi aise tabaah wa barbaad ho jaoge jaise Nooh, Hood aur Looth alaihimussalam ki qaumein tabaah wa barbaad ho gai, unka koi naam wa nishaan na raha aur Looth alaihissalam ki tabaah shuda bastiyan tumhare ilaaqe se koi door nahin aur unka zamana bhi tumhare zamane se koi door nahin, tumhein chahiye ke tum apne tamam jaraa'im (gunaah) ko chhod kar ALLAH TA'ALA ki taraf rujoo karo usse maghfirat talab karo ALLAH TA'ALA bahut kareem hai raheem hai wo kabhi apni taraf jhukne walon ko apni rehmat se mehroom nahin karta, tumhein chahiye ke tum uski rehmat se kabhi mayoos na ho.

QAUM KE JAWABAAT

Shoaib alaihissalam ne qaum ko raahe haq ki tableegh farmai unhein azaab se bachne aur ALLAH TA'ALA ki rehmat haasil karne ki targheeb di lekin qaum ne aapko dhamkiyan deni shuru kar di.

"Unhone kaha ke aey Shoaib! humari samajh mein nahin aati tumhari bahut si baatein aur beshak hum tumhein apne mein bahut kamzor dekhte hain aur agar tumhara kunba na hota to hum ne tumhein pathraaw kar diya hota aur humari nigaah mein tumhari kuchh izzat nahin"

Hazrat Shoaib alaihissalam unke sath unki zabaan mein kalaam farma rahe the lekin wo phir bhi kehne lage ke humein tumhari baatein samajh mein nahin aati kyun ke wo aapki baaton se bahut zyada nafrat karne ki wajah se tawajjo nahin dete the goya ke unke kaanon par parde chhaaye huye the aur jo sun lete wo bhi aapki baaton ko haqeer samajh kar thukra dete the goya ke unka sunna aur na sunna barabar hota tha aur aap ne unhein tauheed, nubuwat aur qiyamat par imaan laane aur zulm Looth khasot ke chhod ne par jin dalaail se qaa'il karne ki koshish ki unhone kaha humare nazdeek in dalaail ki koi haisiyat nahin humein goya dalaail sunai hi nahin dete.

Qaum ne aap alaihissalam ko kaha ke tum humare qabeela se ho, tumhara khandaan humare nazdeek izzat wa ahteraam wala hai agarche tumhari izzat humare nazdeek kuchh nahin aur na hi koi tum itne bahadur ho hum sirf tumhein tumhare khandaan ki wajah se chhod rahe hain warna tum par pathraaw karke tumhein halaak kar daalte.

QAUM KI HIMAAQAT (BEWAKOOFI) PAR TAAJJUB

"Aap alaihissalam ne kaha aey meri qaum! kya tum mere kunbe ka dabaaw Allah se zyada aur usey tum ne apni peeth ke pichhe daal rakha hai beshak jo tum karte ho wo mere nazdeek Rab ke ihaat (qudrat) mein hai"

Aap alaihissalam ne apni qaum ki himaaqat par taajjub karte huye farmaya ke tum mere khandaan ki izzat karte ho unki wajah se mujhe halaak nahin karte aur ALLAH TA'ALA ke ahkaam ko pase pusht daal rahe ho, uski taabedari nahin karte halanki haq ye tha ke tumhein agar meri hifazat karni hi thi to mujhe ALLAH TA'ALA ka Nabi samajh kar meri hifazat karte isse tumhein Rab ki khushnoodi haasil hoti mujhe dhamkiyan dene walon! ye bhi khayaal karo ke mera Rab tumhare tamam aamaal se ba khabar hai tum kabhi uske ihaat e qudrat se bach nahin sakte.

MUTAKABBIR SARDARON NE KAHA

"Aapki qaum ke mutakabbir sardaar bole aey Shoaib qasam hai ke tumhein aur tumhare sath wale musalmanon ko apni basti se nikaal denge ya tum humare deen mein aa jao"

Aapki qaum ke raais wa sardaar log jo bahut bade mutakabbir the aap alaihissalam ko dhamkiyan dene lage ke tum humare deen mein aa jao aur tumhare sath jo musalman hain wo bhi humare deen mein aa jayein agar tum ne humare deen ko qabool na kiya to hum tumhein apni basti se nikaal denge.

NABI DHAMKIYON SE NAHIN DARTE

"Kaha kya agarche hum bezaar hain zarur hum ALLAH TA'ALA par jhoot baandhenge agar tumhare deen mein aa jayein baad iske ke ALLAH TA'ALA ne humein isse bachaya hai"

Aap alaihissalam ne apni qaum ki dhamkiyon ki parwah na karte huye do took alfaaz mein jawab diya ke kya hum us deen mein aa jayein jisse hum bezaar hain, jo humein napasand hai ye kabhi

nahin ho sakta ALLAH TA'ALA ka azeem ahsaan hai hum par jisne humein tumhare baatil deen se mehfooz rakha hua hai agar tumhare kehne par hum is deen mein aa jayein to ye ALLAH TA'ALA par iftara (jhoot baandhna) laazim aayega kya tum ye khayaal karte ho ke ALLAH TA'ALA ka Nabi aur us par imaan laane wale ALLAH TA'ALA par jhoot baandh sakte hain? Ye tasawwur karna bhi namumkin hai ye khayaal bhi muhaal hai.

FAISLA KUN BAAT

"Aur aey qaum tum apni jagah apne kaam kiye jao main apna kaam karta hoon jald hi tumhein pata chal jayega kis par aata hai wo azaab ke usey ruswa karega aur kaun jhoota hai? Aur intezaar karo main bhi tumhare sath intezaar mein hoon"

Yaani aap ne apni qaum ko kaha ke tum apni taaqat ke mutabiq jo chaho kar lo mujhe agar takleef pahuncha sakte ho to pahuncha lo lekin ye bhi khayaal kar lo main bhi koi be sahaara nahin mera bhi koi hai, mujhe bhi usne badi qudraton se nawaza hai bas ab tum apna kaam karo main apna kaam karta hoon. Qaum ne kaha phir kya hoga aap ne farmaya kuchh der to nahin tumhein anqareeb hi pata chal jayega ke ruswa karne wala azaab kis par aata hai aur jhoota kaun hai? Wo qaumein jinhone Ambiya -e- kiraam ki takzeeb (jhutlaaya) ki, ALLAH TA'ALA ke ahkaam tasleem nahin kiye unke liye Rab ne yehi faisla farmaya ke unko tabaah wa barbaad kar diya jaaye ab tumhare liye bhi faisla ki gharhi aana hi chahti hai tum bhi intezaar karo aur main bhi intezaar karta hoon sab kuchh waazeh ho jayega.

ALLAH TA'ALA KE AZAAB KA AANA AUR MADYAN KI TABAAHI

"Aur jab tumhara hukm aaya humne Shoaib (alaihissalam) aur uske sath ke musalmanon ko apni rehmat farma kar bacha liya aur zaalimon ko garajdaar aawaz ne aa liya to subah apne gharon mein ghutnon ke bal pade reh gaye goya kabhi wahan base hi na the aur door ho'n madyan jaise door huye Samood"

Rab ta'ala ne farmaya jab humare azaab ka amr aa gaya to humne apne ek firishte ko bheja jiski aawaz se sab mar gaye. Wo aawaz Jibreel alaihissalam ki thi jab aap ne zordaar garajdaar aawaz se unhein kaha mar jao to har ek ki rooh nikal gai aur apne apne gharon mein sab aaundhe gire huye paaye gaye, Is tarah unko tabaah wa barbaad kar diya gaya jaise ke wahan ye log kabhi baste hi nahin the.

Qaum madyan ko aisa hi azaab diya gaya jaise qaume Samood ko azaab diya gaya. Hazrat Ibne Abbas radiallaho ta'ala anhuma ne farmaya ALLAH TA'ALA ne do ummaton ko ek jaisa azaab nahin diya siwaye Shoaib alaihissalam aur hazrat Saaleh alaihissalam ki qaum ke, un donon qaumon ko zordaar aawaz se halaak kar diya gaya Saaleh alaihissalam ki qaum ke paas wo aawaz neeche se aai aur Shoaib alaihissalam ki qaum ke paas wo aawaz upar se aai.

SHOAIB ALAIHISSALAM AUR AS'HAABE IKA

"Jhutlaaya ahle ika ne bhi Rasoolon ko jab farmaya unhein Shoaib (alaihissalam) ne kya tum (qehare ilaahi) se nahin darte? Beshak main tumhare liye Rasool ameen hoon pas daro ALLAH TA'ALA se aur meri pairwi karo aur main nahin talab karta tum se is par koi ajar mera ajar to uske zimme hai jo jahanon ko paalne wala hai. Poora kiya karo naap aur na ho jao kam naapne waalon se aur wazan kiya karo sahi

tarazu se aur na kam diya karo logon ko unki cheezein aur na phira karo zameen mein fasaad barpa karte huye aur daro usse jisne paida farmaya tumhein aur (tum se) pehli makhlooq ko. Unhone (jhalla kar) kaha tum un logon mein se ho jin par jadoo kar diya gaya hai aur nahin ho tum magar ek bashar maanind aur hum to tumhare mutalliq ye khayaal kar rahe hain ke tum jhooton mein se ho (hum tumhari baat nahin maante) lo ab gira do hum par aasmaan ka koi tukda agar tum raast baazon mein se ho. Aap alaihissalam ne farmaya mera Rab khoob jaanta hai jo tum kar rahe ho so unhone jhuthlaaya Shoaib (alaihissalam) ko to pakad liya unko chhatri waale din ke azaab ne. Beshak ye bade din ka azaab tha, beshak ismein bhi (ibrat ki) nishani hai aur nahin the unmein se aksar log imaan laane waale aur yaqeenan aapka Rab hi sab par ghaalib humesha reham farmane wala hai"

Baaz hazraat ne ye khayaal farmaya ke ahle madyan aur as'haabe ika ek hi qaum ke do naam hai lekin sahi ye hai ke ye donon alag alag qaumein thi jo alag alag ilaaqon mein aabad thi lekin choonki unke ilaaqe bilkul nazdeek the aur donon qaumein hazrat Ibrahim alaihissalam ki nasl se thi isliye donon ki hidayat ke liye ek Nabi hazrat Shoaib alaihissalam ko muqarrar farmaya gaya. Neez ye donon qaumein bainul aqwaami shaahrahon ke qurb wa jawaar mein aabad thi aur tijaarat pesha thi taajiron mein jo akhlaaqi kharabiyon aam taur par paai jaati hain wo unmein bataur qadr mushtarak maujood thi, tauheed ke aqeeda se donon bargashta ho chuki thi aur shirk ki laanat mein giraftaar thi isliye hazrat Shoaib alaihissalam ke mawaaz ek hi tarah ke the.

"Wo jagah jahan ghane aur ganjaan darakhton ka zakheera ho usey arabi mein "ika" kehte hain" Maloom hota hai ke ye qaum jis ilaaqe mein aabad thi wahan darakhton ke ghane aur ganjaan jhund paaye jaate the isliye unhein as'haabul ika kaha gaya aur ye kisi khaas basti ka naam na tha lekin jinhone "laika" padha hai unka khayaal hai ke "laika" ek basti ka naam tha. Allama jauhari ki ye raaye hai ke "laika" aur "ika" donon ek hi basti ke naam hain jis tarah "makka" aur "bakka". Madyan ki tarah as'haabe ika ki bhi saari maa'ashi khushhaali ka inhesaar be imaaniyon aur dhoka baaziyon par tha wo itne bhale maanas kab the ke hazrat Shoaib alaihissalam ki naseehat sun kar un se baaz aa jaate Shoaib alaihissalam to unko ye keh rahe the "Yaani us Rab se daro jis ne tumhein bhi paida kiya aur tum se pehle (ba qaul allama mujaahid) jo makhlooq guzar chuki hai uska bhi wo hi khaaliq hai"

Haq to ye tha ke wo log apne islaah ki taraf tawajjo karte lekin unhone uski taraf tawajjo karna munasib na samjha yahan tak ke apni ghalti ko maanne se inkaar kar diya balki ulta hazrat Shoaib alaihissalam par ilzaam laga diya ke tum par kisi ne jadoo kar diya hai jab hi tum humein aise mashware de rahe ho jin par hum agar amal karein to ye tijaarat ki gehma gehami ya daulat wa sarwat ki farawaani sabki sab ek dam khatm ho jaaye koi ji sha'oor aadmi apni qaum ko aisa mashwara nahin de sakta jo uski iqtesaadi tabaahi ka sabab bane, aey Shoaib! yaqeenan tumhara dimaagh kaam nahin kar raha pehle apna ilaaj karao phir aakar humein naseehat karna aur tum hum se koi bade bhi to nahin ho humare jaise hi ek bashar ho humein to tumhari baaton par koi yaqeen nahin aa raha balki hum to tumhein jhooton mein se samajhte hain.

Aap alaihissalam ne qaum ki tarah tarah ki behoodgiyon ko khaatir mein na laate huye tableegh ka fareeza jaari rakha, unko dhoka baaziyon se baaz aane ke mutalliq israar karte rahe, wo raahe raast par aane ke bajaye seekhpa hokar aur sharm wa haya ki chaadar ko utaar kar kehne lage ke lo

hum tumhari baat nahin maante ab jo aasmaan tum hum par giraana chahte ho gira do. Unka khayaal ye tha ke azaab aayega nahin, Is tarah Shoaib alaihissalam ka jhoota hona saabit ho jayega. SubhanAllah! Nabi ka sabr aur kamaal kitna azeem hai wo log aapko jhoota keh rahe hain, jadoo ke asraat se aafat zada keh rahe hain balki khud mutaalba kar rahe hain tumhein jo karna hai kar lo aasmaan giraana hai gira lo hum to tumhari baaton ko maanne ke liye taiyar nahin aap phir bhi ye keh rahe hain "Tumhare kartooton ko mera Rab behtar jaanta hai" yaani aap ne in haalat ke bawajood maamla Rab ke supurd kar diya, unki halaakat ki dua na ki aur ye nahin arz kiya aey Allah ab too in par azaab bhej hi de balki kamaal e sabr ka muzaahira karte huye maamla ALLAH TA'ALA ke supurd kar diya.

Jab unhone baar baar Shoaib alaihissalam ki takzeeb ki to ALLAH TA'ALA ne un par azaab naazil kar diya, saat(7) din tak ALLAH TA'ALA ne un par hawa ko rok liya aur ret ko musallat kar diya, unke dam ghutne lage na unhein koi saaya nafa pahuncha sakta aur na hi paani wo pareshan hokar jungle ki taraf nikle aur un par ek baadal ne aakar saaya kar diya jisse unhein khoob thandak mehsoos hui aur baade naseem ke khushgawaar maze Loothne lage, Is tarah us baadal ke saaya mein jama ho gaye to yakayak un par aag ki baarish baras ne lagi jisse sab jal kar raakh ho gaye aise tabaah wa barbaad huye ke unka naam wa nishaan bhi mit gaya, Rab ta'ala ne unki basti ko safah e hasti se aise mitaya ke goya yahan koi basti thi hi nahin.

HAZRAT MOOSA WA HAROON ALAIHIMUSSALAM

BANI ISRAEL

Hazrat Yaqoob alaihissalam ki aulaad ko bani israel kaha jaata hai kyun ke "Israel" aap alaihissalam ka laqab hai ya aapka dusra naam hai, lafz israel mein ek qaul ye hai ke azmi lafz hai "isra" aur "eil" se murakkab hai, "isra" ke chaar maayne bayan kiye gaye hain abad (banda, ibadat karne wala), safoot (barguzida), insaan aur muhaajir (hijrat karne wala) aur eil ka maana hai ALLAH TA'ALA. Is lihaaz se hazrat Yaqoob alaihissalam ka ye naam isliye hua ke ALLAH TA'ALA ke ibadat guzaar aur uske barguzida aur uske paida karda azeemul martabat insaan aur ALLAH TA'ALA ki taraf rujoo karne waale yaani hijrat karne waale bhi the.

Baaz hazraat ne kaha ke ye lafz arabi se "isra" ka maayne hai raat ko le jaana aur "eil" ka maayne hai ALLAH TA'ALA, Ab is lihaaz par aapka naam isliye rakha gaya ke ALLAH TA'ALA ne aapko raat ke waqt apni taraf rujoo karaya ke aap ki taraf hijrat karne waale huye.

MOOSA ALAIHISSALAM

Hazrat Moosa alaihissalam ke waalid ka naam Imraan hai jo apne qabeela ke sardaar the, Laawi bin Yaqoob ki aulaad se the. Moosa alaihissalam ki waalida ke naam mein ikhtilaaf hai Yaarakha, Iyaarakht, Nookhind, Lokha, Maryam ye tamam naam zikr karne ke baad Haashiya Jalaalain mein zikr kiya gaya hain sahi qaul pehla hi hai yaani "Yaarakha" jaise Ruhul Bayaan mein hai, Mufti Ahmad Yaar Khan rahmatullah alaihi ne Tafseer Naimi mein "Aaiz" likha hai.

HAZRAT HAROON ALAIHISSALAM

Aap hazrat Moosa alaihissalam ke sage bhai hain, bahut bade hauslamand aur burdbaar the bani israel aap se bahut muhabbat karte the.

"Wo Moosa alaihissalam se teen saal bade the"

SAAMRI KA NAAM BHI MOOSA THA

Saamri jisne bani israel ko bachhede ki pooja par laga diya tha jiska zikr aage aayega (In Sha Allah) uska naam bhi Moosa tha. Saamri ke naam wa nasab aur jaaye sakoonat ke baare mein aqwaal mukhtalif hain sabse zyada raajeh qaul yehi hai ke uska naam Moosa aur uske baap ka naam Jaafar tha aur bani israel ke ek qabeela saamra se tha us qabeela ke munasebat se uski jaaye sakoonat ka naam bhi saamra hua isliye usko saamri kehte hain. Ye shakhs khud aur uska saara qabeela balki atraaf wa jawaanib ke tamam log gaaye (cow) ki parastish kiya karte the, ye saamri us zamane mein paida hua jab ke Firaun bani israel mein paida hone waale har ladke ko zibah kar deta tha jab ye paida hua to uski maa'n ne usey pahaad ke ghaar mein chhupa diya. Bani israel ke is qism ke bachhon ki tarbiyat ke liye Hazrate Jibreel ameen ko ALLAH TA'ALA ne muqarrar farmaya tha, Is Moosa bin Jaafar yaani saamri ki tarbiyat ke liye bhi Hazrate Jibreel mutayyan the wo uske ghaar mein tashreef laate aur uska apna hath uske munh mein de dete jisse wo dudh aur shehad chusta rehta.

Baaz ulema ne likha hai ke Jibreel ameen alaihissalam khud apni ungliyan uske munh mein de

dete the jisse wo dudh aur shehad chusta tha, saahibe Ruhul Ma'ani ne is zimmn mein do she'ar bhi naql kiye hain.

Jab aadmi asal khilqat mein sa'adat se mehroom ho to uski tarbiyat karne waalon ke dimaagh hairat zada aur isse behtari ki ummeed rakhne waale khaaib wa khaasir hokar reh jaate hain. Wo Moosa jiski parwarish Jibreel ameen ne ki kaafir hua aur wo Moosa alaihissalam jinki parwarish Firaun ne ki ALLAH TA'ALA ka Rasool hai.

"Saamri hazrat Moosa alaihissalam par ba zaahir imaan laaya magar pakka munafiq tha"

FIRAUN

Misr ke badshahon ka laqab Firaun hua karta tha jis tarah room ke badshahon ka "Qaisar" faaras ke badshahon ka "Kisra" yeman ke badshahon ka "Taba'a" turk ke badshahon ka "Khaqaan" aur habsha ke badshahon ka laqab "Najaashi" tha.

Misr ke jitne badshah bhi guzre hain koi bhi Moosa alaihissalam ke zamane ke Firaun se zyada bad-khulq, sakht dil aur zaalim nahin tha, Moosa alaihissalam ke zamane mein paaya jaane waala Firaun Waleed Ibne Mus'ab ya Mus'ab Bin Rayyan tha, baaz ne uska naam Qaboos bhi tehreer kiya hai qabeela qubtiya se tha, hazrat Yusuf alaihissalam ke zamane mein paaye jaane waale firaunon ke darmiyaan chaar sau saal se zaa'id arsa tha.

HAZRAT MOOSA ALAIHISSALAM KI PAIDAISH SE PEHLE

Bani israel ki haalat Moosa alaihissalam ki paidaish se pehle ye thi ke ye log firauniyon ke khaadim the firauniyon ne unko mukhtalif qism ke kaamon par muqarrar kiya hua tha kuchh logon ko tameer ke kaamon par lagaya hua tha aur kuchh logon se hal chalane ka kaam liya jaata aur kuchh logon se kheti baadi ke mukhtalif kaam liye jaate, fasal ki kaasht aur kataai waghaira ke kaamon par muqarrar the, gande kaamon par bhi unhein hi lagaya jaata, baitul khala ki safai unhin logon ke zimme thi, keechad safai waghaira ke kaamon par unko hi muqarrar kiya jaata, patthar taraashna aur pattharon ko utha utha kar laana unhin ke zimme tha jo log ye kaam nahin kar sakte the un par jizya (tax) muqarrar kar diya jaata tha aur jo shakhs sooraj ke ghuroob hone se pehle jizya na ada karte uske hath uski gardan se baandh diye jaate aur ek mahina uske hath isi tarah bandhe rehte aur bani israel ki auraton se is tarah kaam liye jaate jaise laundiyan se kaam liye jaate hain yaani gharelu tamam kaam unke supurd hote soot kaatna aur silaai waghaira ke kaam un auraton se hi liye jaate the.

BANI ISRAEL KE BACHHON KO ZIBAH KARNA

Firaun ne ek khwaab dekha Baitul Muqaddas ki jaanib se ek aag nikli hai jisne misr ka ihaata kar liya aur tamam qubtiyon ko jala diya lekin bani israel ko usne koi nuqsan na pahunchaya, Is khwaab se Firaun bahut pareshan hua usne khwaab ki tabeer bayaan karne ke maahireen se puchha ki is khwaab ki tabeer kya ho sakti hai unhone bataya ke is khwaab se to yehi samajh mein aata hai ke bani israel mein ek bachha paida hoga jo tumhari badshahi ke zawaal ka sabab banega ye sun kar Firaun ne hukm diya ke bani israel mein jo bachha bhi paida ho usey zibah kar diya jaaye is tarah uske hukm se hazaron ki taadad mein unke bachhe zibah kar diye gaye, wo jo zibah kiye gaye unki taadad 12,000 ya 17,000 thi itni baat waazeh hai ke hazaron ki taadad thi.

Rab ta'ala ne bani israel ko yehi haalat yaad karane ke liye yaani Nabi Kareem ﷺ ke zamane ke

bani israel ko yaad karane ke liye kaha ke tumhare aaba wa ajdaad par humare bade inaam the wo bhi shukr karne ki bajaye Rab ta'ala ke ahkaam ka inkaar hi karte rahe aur khaaib wa khaasir huye, tumhein chahiye ke tum naseehat haasil karo.

"Jab hum ne najaat di tumhein Firaun ki aal se, wo tumhein bada azaab dete the, zibah karte tumhare beton aur zinda chhodte the tumhari ladkiyon ko aur ismein tumhare Rab ta'ala ki taraf se badi aazmaish thi"

Aur ek maayne ye bhi hai ke wo tumhari auraton ki sharmgahein dekhte the ke ye haamila hain ya nahin, zinda chhodne waala maayne zyada mashhoor hai ke inhein ladkiyon se koi khatra na tha isliye unko zinda chhod dete.

"Aur ismein tumhare Rab ki taraf se badi aazmaish thi"

Iske do matlab hain ek ye ke tum jin musibaton mein giraftaar the wo tumhari bahut badi aazmaish thi ke sabr karte ho ya nahin aur dusra matlab ye hai ke tum par jo ALLAH TA'ALA ne inaam kiye ke tumhein firauniyon se najaat di ye tumhari aazmaish thi ke tum nematon ka shukr karte ho ya nahin?

MOOSA ALAIHISALAM KI PAIDAISH

"Aur hum ne Moosa (alaihissalam) ki maa'n ko ilhaam farmaya ke ise dudh pila, phir jab tujhe usse andesha ho to ise dariya mein daal de aur na darr aur na gham kar beshak ise hum teri taraf pher layenge aur ise Rasool banayenge"

Aap alaihissalam ki paidaish se pehle hi aapki waalida ke dil mein ye baat daal kar yaqeen kara diya gaya tha ke paidaish ke baad tum bachhe ko dudh pilaati raho jab tumhein Firaun ke jasooson se khatra laahiq ho ya bachhe ke rone waghaira se padosiyon se tumhein khatra ho to bachhe ko dariya mein daal do hum is bachhe ki hifazat karenge aur tumhari taraf lautenge aur ise Rasool banayenge.

Aap alaihissalam ki waalida ne aap ko dariya mein phenk ne se pehle kitni muddat dudh pilaaya uski hadd ka zikr Quran paak mein to nahin albatta ek qaul Ibne Jareej ka ye hai "Beshak aap chaar maah baad roye to padosiyon waghaira ke khatra ke peshe nazar aapko dariya e neel mein daal diya gaya"

Moosa alaihissalam ki waalida par jab wilaadat ka waqt qareeb hua to aapke paas ek daaya aai unmein se jo Firaun ne bani israel ki auraton ke liye muqarrar kar rakhi thi. Jab Moosa alaihissalam paida huye to aapki donon aankhon ke darmiyaan se noor ki kiranein zaahir ho rahi thi jinko dekhte hi daaya ka har jod kaanpne laga uske dil mein Moosa alaihissalam ki muhabbat daal di gai usne kaha aey aurat (aey is bachhe ki maa'n) main to ise qatl karne ke liye aai thi lekin mujhe isse shadeed muhabbat ho chuki hai isliye too apne bachhe ko mehfooz kar le wo daaya ye keh kar chali gai itne mein Firaun ke jasoos aapke darwaze par pahunch gaye Moosa alaihissalam ki behan ne jasooson ko aate huye dekh kar kaha aey maa'n firauni aa rahe hain, aapki maa'n ko kuchh samajh nahin aa raha tha ke kya kare hosh wa hawaas jaate rahe, bachhe ko darr ke maare kapde mein lapet kar jalte tandoor mein daal diya jab firauni aapke ghar mein dakhil huye to jalte huye tandoor ki taraf to wo na gaye aur ghar tamam chhaan maara koi bachha nazar na aaya, Moosa alaihissalam ki waalida ko dekha to unke rang mein bhi koi tabdeeli nazar na aai jo aam taur par auraton ka bachhe ki paidaish par rang zard pad jaata hai aur aapka dudh bhi nazar na aane par

puchha ke wo daaya tumhare ghar kyun aai thi? Aap ne kaha meri dost thi jo mujhe milne aai thi ye koi jhoot nahin tha wo aapki dost bhi thi.

Jab firauni aapke ghar se nikal gaye to aapko hosh aaya aur apni beti se puchha bachha kahan gaya yaani aapko ye bhi maloom na tha ke bachhe ko kahan daala tha, beti ne jawab diya mujhe to kuchh pata nahin itne mein tandoor se aahista rone ki aawaz aai to aap ne dekha ke bachhe par aag thandi salaamat ho chuki hai unhone bachhe ko tandoor se nikaal liya. Waalida ko jab ye fikr daaman geer hui ke Firaun bachhe ki talaash mein poori jaddo jehad kar raha hai to aap ne bachhe ko sandooq mein daal kar dariya mein daal ne ka faisla kar liya kyun ke ALLAH TA'ALA ne unke dil mein pukhta baat daal di thi ke is tarah bachha mehfooz rahega aur ek din inhein wapas mil jayega.

Aapki waalida ek najjaar (badhai ka kaam karne wala) ke paas gai taaki usse sandooq haasil karein usne puchha tum ko lakdi ke sandooq ka kya karna hai to aap ne sach sach bata diya ke apne bete ko ismein daal kar dariya mein daalna hai ho sakta hai ke firauniyon se bach jaaye. Sandooq aapko farokht kar diya lekin badhai (lakdi ka kaam karne wala) ke dil mein bad-niyati paida ho gai wo firauni logon ke paas gaya jo bachhon ko zibah karne par muqarrar the ke unhein bata sake jab wo unke paas aaya to ALLAH TA'ALA ne uski zabaan ko band kar diya, wo hath se ishaare kar raha tha un logon ne usey (paagal samajh kar) maara aur bhaga diya jab wo wapas apne ghar pahuncha to ALLAH TA'ALA ne uski zabaan ko us par phir louta diya phir wo dusri martaba un logon ke paas gaya taaki unhein bata sake phir uski zabaan band ho gai phir hathon se ishaare karne ki wajah se unhone usey maara aur wo ghar louta phir uski zabaan theek ho gai phir teesri martaba unhein batane ke liye gaya to uski zabaan bhi band ho gai aur andha ho gaya phir uski pitaai hui aur usey wapas bhaga diya gaya ab wo sachhe dil se tauba karne laga aey Allah agar too mujhe meri nazar aur zabaan de de to main kisi ko nahin bataunga to ALLAH TA'ALA ne uski tauba ko qabool farma liya aur usey zabaan aur nazar de di.

Moosa alaihissalam ki waalida ne aapko sandooq mein daal kar dariya ke hawale kar diya, Firaun ki sirf ek beti thi aur uski koi aulaad na thi wo apni beti se bahut zyada muhabbat kiya karta tha wo bhi har roz apne baap ke paas teen haajat pesh karti thi. Wo bahut zyada bars ki bimari mein muhtala thi Firaun ne uske baare mein tabeebon aur jadoogaron se mashwara kiya unhone kaha aey badshah ye us waqt tak theek nahin ho sakti jab tak dariya mein se ek insaan ke mushaabehe koi cheez na paai jaaye aur uska lu'aab lekar uske bars waale maqaam par mali jaaye phir ye theek ho jayegi aur ye bhi us waqt hoga jab fulan din aur fulan mahina ho aur sooraj khoob raushan ho, jab wo hi din aa gaya to Firaun ne dariya ke kinare par mehfil sajaai uske sath uski zauja (beewi) bhi thi Firaun ki beti bhi apni laundiyon ke sath dariya ke kinare par jakar baith gai. Dariya e neel se ek nehar Firaun ke mehallaat ki taraf aai hui thi usmein Firaun ki beti aur uski laundiyan nahane lagi unhone dekha ke taboot dariya ki maujon mein hichkole kha raha hai jo ek darakht ke sath aakar ruka hai Firaun ne hukm diya jaldi se wo taboot mere paas laaya jaaye kashti wale logon ne jaldi se wo taboot Firaun ke paas pesh kar diya, unhone koshish ki ke isko khole lekin wo kaamyaab na ho sake phir todna chaha todne mein bhi kaamyaab na huye, Firaun ki zauja Aasiya ko us taboot ke andar ek noor chamakta hua nazar aaya jo dusron ko dikhai na diya jab Aasiya ne taboot ko kholna chaha to khol diya jismein ek chhota sa bachha tha jiski aankhon ke darmiyaan ek noor chamak raha tha ALLAH TA'ALA ne logon ke dilon mein us bachhe ki muhabbat daal di Firaun

ki beti ne us bachhe ka lu'aab lekar jab apne bars waale maqamaat par lagaya to wo usi waqt theek ho gai usne bachhe ko seene se lagaya, Firaun ko kuchh logon ne kaha ke ye wo hi bachha na ho jisse hum bachna chahte hain tumhare darr ki wajah se isko dariya mein phenk diya gaya hoga Firaun ne ye sun kar bachhe ko qatl karne ka irada kiya lekin Firaun ki zauja Aasiya ne bachhe ki bakhshish talab ki aur usey apna beta bana liya, Is tarah ye pehla marhela mukammal ho gaya jismein Moosa alaihissalam ke lu'aab ki khair wa barkat ka muzaahira bhi kara liya gaya, aapko qatl hone se bacha kar Rab ta'ala ne apni qudrat dikha di ke jis bachhe ko khatm karne ki garz se tum ne hazaron bachhe zibah kara diye usey maine tumhare paas pahuncha diya hai lekin tum usey na zibah kar sake aur na hi kar sakoge.

Firaun ki zauja bahut nek aurat thi, Ambiya -e- kiraam ki nasl se thi, ghareebon aur miskeenon par reham karti thi usne Firaun ko kaha ke ye bachha pata nahin kis sar zameen se aaya hai tumhare liye khatra to isi mulk ka bachha hoga ye bachha kitna pyara aur khubsoorat hai ye to bachha banane ke qaabil hai ise qatl nahin karna hai humara koi bachha nahin hai isliye hum ise apna bachha bana lenge Aasiya ki ye baat Firaun aur uski qaum ke sar karda logon ne tasleem kar li. Rab ta'ala ne Moosa alaihissalam ko qatl hone se bacha liya Rab ta'ala ne irshad farmaya "To usey utha liya Firaun ke ghar waalon ne ke wo unka dushman aur un par gham ho, beshak Firaun aur unke lashkar khatakaar the aur Firaun ki zauja ne kaha ye bachha meri aur teri aankhon ki thandak hai ise qatl na karo shayad ye humein nafa de ya hum ise beta bana lein aur wo be khabar the"

Yaani Firaun aur uske wazeer hamaan aur unke dusre sarkarda logon ko agar ye maloom hota ke Yehi wo bachha hai jisko bade hokar humari badshahi ko tabaah karna hai to wo is bachhe ko na uthate aur agar utha bhi liya tha to qatl zarur karte lekin qudrat e baari ka muqabla mumkin nahin.

"Aur maine tujh par apni taraf se muhabbat daali aur isliye ke too meri nigahon ke saamne taiyar ho"

Hazrat Ibne Abbas radiallaho ta'ala anhuma ne farmaya ke ALLAH TA'ALA ne unhein mehboob banaya aur makhlooq ka mehboob kar diya aur jisko ALLAH TA'ALA apni mehboobiyat se nawaazta hai logon ke dilon mein uski muhabbat paida ho jaati hai.

Hazrat Qataada radiallaho ta'ala anhu ka qaul hai ke Moosa alaihissalam ki aankhon mein aisi malaahat, khubsoorati aur nooraniyat rakhi gai thi ke jo bhi aapko dekhta wo hi aapse muhabbat karne lagta, jab ALLAH TA'ALA ne aapko apna mehboob bana liya to koi wajah na thi ke aasmaan wa zameen waale aapse muhabbat na karte.

MOOSA ALAIHISSALAM KI WAALIDA AUR BEHAN KI BE QARAARI

"Aur subah ko Moosa alaihissalam ki maa'n ka dil be sabr ho gaya zarur qareeb tha ke wo uska haal khol deti agar hum dhaaras na bandhate uske dil ko ke usey humare waada par yaqeen rahe aur uski maa'n ne uski behan ko kaha iske pichhe chali jao to wo usey door se dekhti rahi aur unko khabar na thi"

فارغا ka ek maayne ye hai ke dil ko khauf aur darr laahiq hona yaani aapki waalida ko jab ye khabar mili ke bachha Firaun ke hath mein aa gaya to aapko bahut zyada khauf laahiq hua ke wo kahin qatl na kar de, dusra maayne hai khaali hona yaani aapka dil aur tamam ghamon se faarigh ho gaya sirf Moosa alaihissalam ka gham daaman geer hua Is maayne ke lihaaz se ek matlab ye bhi hai ke aapko jab ye khabar mili ke Firaun ke hath bachhe ka taboot aa gaya hai to aapka dil aqal se khaali

ho gaya, hosh ud gaye lekin ALLAH TA'ALA ne aapke dil mein phir ye ilqa kiya ke Firaun ki beewi ne Moosa alaihissalam ko apna beta bana liya hai to aapke dil ko tasalli hui agar ALLAH TA'ALA aapke dil ko dhaaras na bandhata to ho sakta hai ke aap dariya mein phenkte waqt wawaila shuru kar deti haaye mere bachhe! haaye mere bachhe! ki pukaar se log khabardaar ho jaate ya aapko jab ye khabar mili ke Firaun ki zauja Aasiya bachhe par meharbaan ho gai us waqt aap khushi se zaahir kar deti ke mere bachhe ko ALLAH TA'ALA ne bacha liya hai lekin ALLAH TA'ALA ne aapko zaahir karne se roke rakha.

Moosa alaihissalam ki behan ka naam Maryam tha zyada mashhoor yehi naam hai agarche Kulsoom aur Kulsuma bhi bayaan kiya gaya hai. Aapki waalida ne Maryam ko kaha ke jao dekho taboot kidher gaya kya waaqai Firaun ke hath aa gaya hai, unhone bachhe se kya sulook kiya? Maryam door door se dekhti rahi taaki unhein pata na chal sake.

Tambeeh: Hazrat Moosa alaihissalam ki waalida ka naam Maryam tha aur Maryam ke baap ka naam Imraan tha, hazrat Moosa alaihissalam ki sagi behan ka naam bhi Maryam hai aur aapke baap ka naam bhi Imraan hai, baaz hazraat ne weham kiya ke Eisa alaihissalam ki waalida hazrat Moosa alaihissalam ki behan thi ye ghalat hai in donon Ambiya -e- kiraam ke darmiyaan zamane ke aitbaar se bahut bada faasla hai.

MOOSA ALAIHISSALAM KI PARWARISH AAPKI MAA'N KE ZIMME

"Aur hum ne pehle hi sab daaiya us par haraam kar di thi to boli kya main tumhein bata du aise ghar wale ke tumhare is bachhe ko paal dein? Aur wo uske khair khwah hain to hum ne usey uski maa'n ki taraf phera ke maa'n ki aankh thandi ho aur gham na khaye. Aur jaan le ke ALLAH TA'ALA ka waada sachha hai lekin aksar log nahin jaante"

ALLAH TA'ALA ne Moosa alaihissalam ki tabiyat mein apni maa'n ke dudh ke baghair tamam dudh pilane waali auraton se nafarat paida kar di thi. Firaun ne bachhe ki parwarish ke liye daaya bulane ka hukm diya jo daaya bhi aati aap (Moosa alaihissalam) dudh na peete lekin bhookh ki wajah se be qaraar ho rahe the Firaun bhi apni zauja Aasiya ki wajah se bachhe ki haalat se fikrmand tha, bachhe ko god mein lekar tasalliyan de raha tha aur keh raha tha ke kaash koi aisi daaya mil jaaye jiska dudh ye bachha peena shuru kar de. Is mauqa ko ghaneemat samajhte huye aapki behan ne kaha ke main tumhein ek ghar walon ka pata batati hoon jo is bachhe ki tarbiyat mein koi kami waaqey nahin hone denge jo iski parwarish ki zamaanat denge kisi qism ki khayaanat ke murtaqib nahin honge, khuloos se sab kaam karenge, koi naqs laazim nahin aane denge.

"Aur wo uske khair khwah hain"

Jab Moosa alaihissalam ki behan ne ye kaha ke wo iske khair khwah hain to hamaan ne kaha ke ye is bachhe ke khandaan ko jaanti hai ise pakad lo to khud bachhe ke gharane ka pata chal jayega to us waqt Moosa alaihissalam ki behan ne kaha mera matlab ye hai ke us ghar ke log badshah ke khair khwah hain is bachhe ke khair khwah maine nahin kaha choonki wo khandaane nubuwat ki ladki thi uski zihaanat isi qaabil thi ke usne nihayat haseen jawab dekar apne aapko aur apne bhai ko bacha liya uske is jawab ko sun kar Firaun ne kaha achha tum us aurat ko le aao jiske mutalliq tum keh rahi ho, to wo apni maa'n ke paas aai aur unhein le gai. Moosa alaihissalam Firaun ke hathon mein the aur pyaas ki wajah se be qaraar the wo aapko tasalliyan de raha tha jab

hi aapki waalida pahunchi to maa'n ki khushbu soongh kar Fauran maa'n ki taraf lapke aur dudh peena shuru kar diya Firaun ne bade taajjub se puchha tum kaun aurat ho ke is bachhe ne tumhara dudh pasand kiya halanki kitni hi daaya hum ne talab ki kisi ka dudh isne nahin piya to aapki waalida ne jawab diya "Beshak main aisi aurat hoon ke mujh se khushbu aati hai yaani main apne aapko saaf suthra rakhti hoon, mera libaas saaf suthra hota hai, achhi qism ki khushbu istemaal karti hoon aur qudrati khushbu bhi mere jism se aati hai, mera dudh bhi pakeeza, khush zaaiqa aur khushbudaar hai aaj tak maine jis bachhe ko dudh pilaya hai usne zarur mera dudh piya hai" Firaun ne Moosa alaihissalam ko aapki waalida ke supurd kar diya aur unka kharcha bhi muqarrar kar diya. Rab ta'ala ne aapke dil mein ek waada daala tha ke tum is bachhe ko phenk do main tumhare paas ise wapas lauta dunga is waada ko ALLAH TA'ALA ne poora farmaya taaki aapki waalida ko yaqeen ho jaaye ke jab ye waada poora ho gaya hai to ye bachha Rasool bhi zarur banega. Aksar log ALLAH TA'ALA ki qudrat aur uski hikmat se be khabar hain wo ye nahin jaante ke uski qudrat ke muqabil tamam tadbeerein kuchh haisiyat nahin rakhte.

MOOSA ALAIHISALAM KA QUBTI KO GHOONSA MAARNA

"Wo shehar mein dakhil huye us waqt jab be khabar so rahe the uske baashinde pas aap ne paaya wahan do aadmiyon ko aapas mein ladte huye ye ek unki jama'at se tha aur ye dusra unke dushmanon se, pas madad ke liye pukara aapko usne jo aapki jama'at se tha uske muqable mein jo aapke dushman giroh se taalluq rakhta tha to seena mein ghoonsa maara Moosa alaihissalam ne usko aur uska kaam tamam kar diya. Aap alaihissalam ne farmaya ye kaam shaitan ki taraf se hua beshak wo khula dushman behka dene waala hain, aap alaihissalam ne arz ki aey mere Rab maine apni jaan par zyadti ki too mujhe bakhsh de to Rab ta'ala ne usey bakhsh diya beshak wo hi bakhshne waala meharbaan hai. Arz ki aey mere Rab jaise too ne mujh par ahsaan kiya to ab hargiz main mujrimon ka madadgaar na hoonga"

Moosa alaihissalam ke poshida taur par shehar mein dakhil hone ki mukhtalif wajah bayan ki gai hai taaham zyada sahi wajah ye maloom hoti hai ke Moosa alaihissalam ko shuru se hi apni waalida ke paas rehne aur unki baatein sunne ka mauqa mil gaya tha, saari soorate haal se aap achhi tarah aagah ho gaye neez aap ko apne jaleelul qadr aaba wa ajdaad ke mansabe nubuwwat par aagahi ho chuki thi aap alaihissalam ne jab dekha ke Firaun khuda bana baitha hai aur logon se apni parastish karata hai to aapka muwahhid zehan is shirke sareeh ko zyada arsa gawara na kar saka aur aapke pur jalaal mizaaj ne Firaun ko is nashaista harkat par toka aur aap ne Firaun aur firauniyon ki gumrahi ka radd shuru kar diya. Bani israel aapki baat sunte aur aapki ittiba karte, aahista aahista iska charcha ho gaya Firaun ko bhi baraah raast khudai daawa se tok chuke the isliye qata'a taalluq tak naubat ja pahunchi aapko mujrim aur baaghi samjha jaane laga chunanche uske shar se apne aapko mehfooz karne ke liye roo posh ho gaye aur agar kisi zaruri kaam ke liye aap ko shehar mein aana padta to aap aise waqt shehar mein aate ke kaano kaan kisi ko khabar na ho ye waaqiya bhi us waqt pesh aaya jab aap aise waqt shehar mein aaye jab ke log aaram kar rahe the. Chuananche Allama Qurtubi aur deegar muhaqqeqeen ne isi qaul ko tarjeeh di

Aapke shehar mein khauf se chhup kar dakhil hone ki wajah ye hai ke ibne Is'haaq ne kaha ke ye us waqt ki baat hai jab aap ne Firaun ke sath ikhtilaaf ko zaahir farma diya aur firauniyon ke buton

aur Firaun ki ibadat ki mazammat ki to unki taraf se shadeed radde amal hua jiski wajah se aap ne apne aapko mehfooz karne ke liye poshida rehne ki raah ikhtiyar ki , In donon mein hi aap shehar mein poshida taur par us waqt dakhil huye jab ke wo log ghaflat mein the.

Jab aap shehar mein dakhil huye to aap ne dekha ke do aadmi aapas mein dast wa girebaan hain ek israeli aur dusra qubti, Israeli ne aapko madad ke liye pukara aap aage badhe ke qubti ko dast daraazi se mana karein jab usne baat na maani to aap ne usey ek mukka raseed kiya usey qatl karne ka koi irada na tha lekin wo mukka jaan lewa saabit hua aur uska qissa tamam hua.

Hazrat Qataada radiallaho ta'ala anhu ne un donon ke ladne ki wajah ye bayaan ki hai ke wo qubti israeli ko lakdiyon ka bhaari gattha uthane ka hukm de raha tha usne uthane se inkaar kar diya, chunanche us qubti ne haakim ka fard hote huye usey zado kob shuru ki itne mein aap tashreef laaye aur israeli ne aap se fariyaad ki aur hazrat Moosa alaihissalam uski fariyaad rasi ke liye mehaz isliye nahin gaye ke fariyaad karne wala israeli tha balki iski wajah ye thi ke har mazloom ki madad karna har deen mein farz hai.

SHAITAN KI TARAF QATL KO MANSOOB KARNE KI WAJAH

ALLAH TA'ALA ne kafiron ko qatl karna mubaah kar rakha hai lekin ek waqt tak unke qatl ko muakhhkar kiya gaya tha kuchh arsa baad qatl karna mustahab hota lekin waqt se pehle qatl karne se mustahab ko tarke laazim aa gaya is wajah se aap ne is fe'al ko shaitan ki taraf mansoob kar diya ke mera iqdaam tarke mustahab par shaitan ke amal se hai.

Dusri wajah ye hai ke aap ka ishaara maqtool ke amal ki taraf tha apne amal ki taraf tha hi nahin aapka matlab ye tha "Ye shakhs jo qatl ho gaya hai iske kaam hi shaitani the kyun ke ALLAH TA'ALA ke ahkaam ka mukhalif tha isliye ye qatl ka mustahiq tha"

Teesri wajah ye thi ke aap ne amal ka maayne lashkar aur giroh liya: "Aapke irshad ka maqsad ye tha ke qatl hone waala shakhs shaitani lashkar aur shaitani giroh se hai, aam taur par arabi muhawara 'fulan min amlish shaitan' kaha jata hai jiska maayne ye liya jaata hai ke wo shakhs shaitani giroh se hai" رَبِّ اِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي kehne ka ek matlab to ye bhi ho sakta hai ke aey Allah jo mustahab kaam mujh se chhoot gaya ke maine usey jaldi qatl kar diya agarche haq ye tha ke takheer (deri) ki jaati iski wajah se maine apni jaan par zyadti ki hai aur too is tarke mustahab ko bhi maaf farma.

Dusra matlab ye hai:

"Aey mere Rab maine is mal'oon ko qatl karke apni jaan ke liye wabaal bana liya hai kyun ke agar Firaun ko ye pata chal gaya to wo mujhe qatl kar dega isliye aey Allah meri parda poshi farma ke ye khabar Firaun tak na pahunche to ALLAH TA'ALA ne Firaun tak is khabar ko pahunch ne se makhfi rakha"

QATL KA RAAZ ZAAHIR HONA

"To subah ki us shehar mein darte huye is intezaar mein ke kya hota hai? Jabhi dekha ke wo jisne kal unse madad chahi thi fariyaad kar raha hai Moosa (alaihissalam) ne usse farmaya beshak too khula gumrah hai to jab Moosa (alaihissalam) ne chaaha ke us par giraft kare jo un donon ka dushman hai wo bola aey Moosa (alaihissalam) kya tum mujhe aisa hi qatl karna chahte ho jaisa tum ne

kal ek shakhs ko qatl kar diya tum to yehi chahte ho ke zameen mein sakht geer bano aur islaah nahin karna chahte ho"

Hazrat Ibne Abbas radiallaho ta'ala anhumana ne farmaya ke Firaun ki qaum ke logon ne Firaun ko ittela di ke kisi bani israel ne humare ek aadmi ko maar daala hai us par Firaun ne kaha ke qaatil aur gawahon ko talaash karo, firauni gasht karte phirte the aur unhein koi saboot nahin milta tha dusre roz jab hazrat Moosa alaihissalam ko phir aisa ittefaaq pesh aaya ke wo hi bani israel jisne ek roz pehle unse madad chaahi thi aaj phir ek firauni se lad raha tha aur hazrat Moosa alaihissalam ko dekh kar unse fariyaad karne laga tab hazrat Moosa alaihissalam ne kaha beshak too khula gumrah hai yaani har roz logon se ladta hi rehta hai apne aapko bhi musibat aur pareshani mein daalta hai aur apne madadgaron ko bhi aur too aehtiyaat kyun nahin karta? Hazrat Moosa alaihissalam ne usey khoob rob aur daant dapal ke taur par irshad farmaya.

Phir Moosa alaihissalam ko us par reham bhi aa gaya ke firauni bade zaalim hain lihaza iski imdaad karni hi chahiye jab aap aage badhe ke apne aur us bani israel ke dushman ki giraft karein to us bani israel ne ghalat fehmi mein khauf karte huye ke aaj shayad mera kaam tamam karna chahte hain kaha ke aey Moosa alaihissalam aaj tum mujhe qatl karna chahte ho jaise kal ek shakhs ko tum ne qatl kar diya tha, uska ye kehna hi tha ke raaz khul gaya ke kal firauni ko qatl Moosa alaihissalam ne kiya hai jab firauni ko ye khabar mili to usne Moosa alaihissalam ko qatl karne ka hukm naafiz kar diya log aapko talaash karne lage.

EK MUKHBAR NE MOOSA ALAIHISSALAM KO BATA DIYA

"Aur shehar ke parle kinare se ek shakhs daudta hua aaya kaha aey Moosa (alaihissalam) beshak darbaar wale (firauni darbari) aapke qatl ka mashwara kar rahe hain to nikal jaaiye main aapka khair khwah hoon"

Moosa alaihissalam ko khabar dene waala ke wo log tumhare qatl ka mashwara kar rahe hain aur Firaun ne tumhein qatl karne ka faisla bhi kar diya hai wo shakhs aale Firaun se tha jo momin tha lekin imaan ko chhupata tha.

MOOSA ALAIHISSALAM KA MADYAN KI TARAF HIJRAT KARNA

"To us shehar se nikle darte huye is intezaar mein ke ab kya hota hai arz ki aey mere Rab mujhe sitam gaaron (zaalimon) se bacha le aur jab madyan ki taraf mutawajjeh huye kaha qareeb hai ke mera Rab mujhe seedhi raah bataye"

Madyan se muraad ye shehar hai jahan hazrat Shoaib alaihissalam tashreef farma the us shehar ko madyan bin Ibrahim ki taraf mansoob kiya gaya tha. Misr aur madyan mein aath(8) dinon ki masaafat thi us shehar par Firaun ki hukmraani thi isi wajah se ALLAH TA'ALA ne aapko us shehar ki jaanib jaane ki hidayat di. Hazrat Moosa alaihissalam ne na to ye shehar isse pehle kabhi dekha tha aur na hi iska raasta jaante the koi sawaari paas nahin thi raaste ka koi kharch apne paas nahin tha sirf darakhton ke patton par guzar karke aap ne raasta ki musaafat ko tay kiya. Raasta dikhane ke liye ALLAH TA'ALA ne aapki madad ke liye Jibreel ameen alaihissalam ko muqarrar farmaya, firauni log aapko talaash karte rahe lekin aapko talaash na kar sake kyun ke madyan ko jaane wale teen raaste the aap ne darmiyaani raah ko ikhtiyar kiya aur wo dusre raaston par aapko talaash karte rahe jab Rab ta'ala aapki hifazat kar raha tha to wo aapko talaash kar bhi kaise sakte the?

MOOSA ALAIHISSALAM MADYAN KE KUNWEY PAR

"Aur aap jab madyan ke paani par aaye wahan logon ke ek giroh ko dekha ke apne janwaron ko paani pila rahe hain aur inse us taraf do auratein dekhi ke apne janwaron ko rok rahi hain Moosa alaihissalam ne farmaya tum donon ka kya haal hai? Wo boli hum paani nahin pilati jab tak sab charwahe pila kar pher na le jayein aur humare baap budhe hain. To Moosa (alaihissalam) ne in donon ko paani pila diya phir saaya ki taraf phira arz ki aey mere Rab main us khane ka jo too mere liye utaare mohtaaj hoon"

Jab aap madyan ke ek kunwey par pahunche to dekha ke log kaseer miqdaar mein kunwey par jama hain jo apne apne janwaron ko paani pila rahe hain, koi unton ko paani pila raha hai, koi gaaye bhains ko aur koi bhed bakriyon ko lekin dekha ke do auratein ek taraf apne janwaron ko rok kar khadi hain wo ye nahin chahti ke mazaahemat karke aage badhein, unke nazdeek logon se paani haasil karne mein mazaahemat karna jahan buri baat thi wahan auraton ko mardon se aazadaana mel jol aur dhakka baazi haraam thi. Wo apni kamzori ki wajah se door khadi thi ke kunwey se paani nikaalna zor aawar mardon ka kaam hai is par istemaal hone waale dol ko das aadmi mil kar nikaalte the aur kunwey ke munh par ek patthar rakh diya jaata tha usey dhakne ke liye aur hatane ke liye bhi das aadmi mil kar hatate neez wo ye bhi na chahti ke unke janwar dusre logon ke janwaron se mil jul jayein ke inhein alag karne mein dushwari ho, In wajooch ke peshe nazar wo apne janwar ko alag ek taraf rok kar khadi thi logon ke faarigh hokar chale jaane ka intezaar kar rahi thi.

Moosa alaihissalam ne un donon auraton se puchha ke tum ek taraf apne janwaron ko rok kar kyun khadi ho? To unhone bataya ke humare baap bahut budhe hain hum khud paani nikaal nahin sakte isliye ek taraf khadi rehti hain ke log apne janwaron ko paani pila kar chale jayein to jo paani hauz mein bach jaaye wo hum apne janwaron ko pila dein. Moosa alaihissalam ne logon ko un par reham karne ke liye kaha lekin unhone kaha ke agar tum itne humdard ho to khud hi pila do ye kehte huye unhone mil kar bhaari patthar kunwey ke munh par rakh diya aap ne akele hi us patthar ko hata diya aur das aadmiyon ke nikaal ne waale dol ko akele hi nikaal liya.

"Aur barkat ki dua ki aur unki bakriyon ko paani ke qareeb kiya, wo ek hi dol se paani pikar sairaab ho gai"

Phir aap ek taraf saaye mein baith gaye aur ALLAH TA'ALA ke huzoor arz ki ke aey Allah mujhe khana ata farma de, kyun ke aap saat(7) dinon se sirf darakhton ke patte hi kha rahe the.

SubhanAllah! Nabi ki shaane azmat ka andaza kijiye ke saat dinon se bhookhe lekin das aadmiyon se badh kar zor abhi maujood hai safar ki thakaan bhi aur sakht tapti dhoop lekin koi cheez bhi rukawat na ban saki, humdardi ki ek azeem misaal qaa'im kar di.

SHOAIB ALAIHISSALAM KA MOOSA ALAIHISSALAM KO TALAB KARNA

Wo donon ladkiyan Shoaib alaihissalam ki beti thi jab aam mamool se hat kar aaj wo jaldi ghar laut kar aa gai to unse un ke baap ne puchha ke aaj tum itni jaldi kaise aa gai ho to unhone bataya ke aaj kunwey par ek nek aur bahadur shakhs tha jisne humari bakriyon ko paani pila diya isliye

hum jaldi wapas aa gaye ke humein tamam logon ke faarigh hone aur baaqi bach jaane wale paani ka intezaar nahin karna pada.

Shoaib alaihissalam ne kaha ke jaao us shakhs ko bula kar lao, ye baat bhi waazeh ho rahi hai ke ALLAH TA'ALA ne apne Nabi ko ilm ata farma diya hoga ke aane waala shakhs Moosa alaihissalam hai wo bhi mera Nabi hai jisko kuchh arsa baad mujhe ailaane nubuwat ka hukm dena hai usey tum apne paas rakho.

"To un donon mein se ek uske paas sharm se chalti hui aai boli mera baap tumhein bulata hai ke tumhein badla de iska jo tum ne humare janwaron ko paani pilaya hai. Jab Moosa (alaihissalam) uske paas aaye aur usey baatein kar sunai usne kaha dariye nahin aap bach gaye zaalimon se"

Agarche us aurat ne to ye kaha tha ke tum ko mere baap bula rahe hain taaki tumhein ujrata karein jo tum ne humare janwaron ko paani pilaya hai lekin Moosa alaihissalam ujrata haasil karne ki gharz se nahin gaye the balki sirf Shoaib alaihissalam ki ziyaarat karne ki gharz se gaye the.

Aap ne is baat ko napasand kiya tha ke ujrata lene ke liye main jaao yehi wajah hai ke jab aap Shoaib alaihissalam ke ghar pahunche to aap ne Moosa alaihissalam ko khana pesh kiya to Moosa alaihissalam ne kaha "Auzu billah" Allah ki panaah, Shoaib alaihissalam ne puchha tum ne ye kyun kaha to aap ne jawab diya "Beshak humare gharane ke log apne deen ko dunya ke badle nahin bechte aur kisi bhalai ki koi qeemat nahin liya karte hain"

Shoaib alaihissalam ne kaha "Lekin wo meri aur mere aaba wa ajdaad ki aadat hai ke hum mehmanon ko khana khilate hain aapke is irshad par Moosa alaihissalam baithe aur khana khaya" lekin phir bhi baar baar khayaal yehi aa raha tha ke kahin meri neki ke amal ki ye ujrata na ho jisse mere amal ke khuloos mein farq aaye. Baad azaa Shoaib alaihissalam ne puchha tum kaun ho aur kahan se aaye ho? Aap (Moosa) alaihissalam ne bataya main Moosa bin Imraan bin Qaahas bin Laadi bin Yaqoob hoon, phir aap alaihissalam ne apna poora waaqiya bayaan kiya bachhon ka qatl kiya jaana, aapko dariya mein daal dena aur daaya ka talab karna, aapka apni waalida ke paas parwarish paana, phir qubti ka unke hathon qatl hona aur firauniyon ka aapko talaash karna tamam waaqiya sunne ke baad Shoaib alaihissalam ne farmaya "Khauf na karo zaalimon se tumhein najaat mil sakti hai"

Yaani humare ilaaqe par Firaun aur uske lashkar ka In Sha Allah tasallut nahin chalega ye bhi darhaqeeqat ALLAH TA'ALA ki azeem qudrat ka ek karishma hai ke Firaun apne laakhon lashkariyon ke hote huye Moosa alaihissalam ko talaash karne ke bawajood sirf aath(8) din ki musaafat par talaash na kar saka.

SHOAIB ALAIHISSALAM KO BETI KA MASHWARA

"Un donon mein se ek ne kaha ke mere baap inko naukar rakh lo beshak behtar naukar wo hai jo taaqatwar aur amanatdaar ho"

Choonki Shoaib ki beti Moosa alaihissalam ki bahaduri ko dekh chuki thi ke das(10) aadmiyon ke nikaal ne waale dol ko aap ne akele hi nikaal liya aur bhaari patthar ko akele hi kunwey ke munh se hata diya aur aapke taqwa ko bhi dekh chuki thi kyun ke unse sawaal karne mein aapki nigahein neechi thi aur uske sath chalte huye bhi yehi kaha ke tum pichhe pichhe chalo main aage chalta hoon tum mujhe pichhe se batati aana iski wajah bhi yehi thi ke agar main pichhe chala to meri

nigaah us par padegi. Khayaal rahe ke ye sab kuchh ALLAH TA'ALA ki taraf se "wahi" ke zariye ho raha tha ye kehna ke Shoaib alaihissalam ne apni jawaan beti ko akele hi ek ajnabi ko bulane ke liye bhej diya tha durust nahin, Allama Raazi rahmatullah alaihi farmate hain "Shoaib alaihissalam ko 'wahi' ke zariye ALLAH TA'ALA ki taraf se hukm hua ke aap apni beti ko bhej kar us shakhs ko bulayein aap ki beti paak daaman, tamam uyoob se paak aur ba aitmaad hai" aur jisko bulane ke liye ja rahi hai wo bhi to mera pyaara sahabe kamaal Nabi hai. Shoaib alaihissalam ne Moosa alaihissalam ke do kamaal zikr kiye quwwat aur amaanat yaani aap qawi (bahadur) aur ameen (sahibe taqwa), halanki do aur wasf jab tak na paaye jayein us waqt tak insaan kaamil insaan nahin hota hai wo hain fataanat aur zeerak hona lekin ye donon wasf amaanat mein maujood hain kyun ke kaamil amaanat insaan mein fataanat aur aqalmandi ke baghair nahin paai ja sakti.

SubhanAllah Shoaib alaihissalam ki beti ka intekhaab kya khoob tha ke bahadur hona jo kafiron ke sath jung bhi kar sake aur sahabe taqwa aqalmand aur samajhdaar hona hi insaan ko insaan banata hai aur phir ye intekhaab bhi mashwara ki hadd tak tha, arz baap se hi kiya kyun ke aap jaanti thi ke humare baap ne apni shari'at ke mutabiq kisi ko apne paas rakh kar usse bataur mehar khidmat lekar humara nikah usse karna hai.

Aaj ki ladkiyan isse sabaq haasil karein jo walidain ki marzi ke baghair sabz baagh dikhane waale ladko ko pasand karke walidain ko umr bhar ka rog laga kar az khud hi unke paas chali jaati hai lekin aisi ladkiyan sau feesad (100%) nakaam rehti hain, chand dinon ke baad unhein zillat ke baghair kuchh bhi haasil nahin hota.

SHOAIB ALAIHISSALAM KI MOOSA ALAIHISSALAM KO SHAADI KI PESH KASH

"Kaha main chahta hoon ke apni donon betiyon mein se ek tumhein byaah du is mehar par ke tum aath(8) baras meri mulazemat karo, phir agar poore das baras kar lo to tumhari taraf se hai aur main mashaqqat mein daalna nahin chahta qareeb hai In Sha Allah tum mujhe neko mein paoge. Moosa alaihissalam ne kaha ye mere aur tumhare darmiyaan iqraar ho chuka hai main in donon mein jo meyaad poori kar du to mujh par koi mutaalba nahin humare is qaul par Allah ka zimma hai"

Shoaib alaihissalam ka koi beta nahin tha isliye aap Moosa alaihissalam ko apne sath rakhna chahte the lihaza aap ne munasib samjha ke ek beti ka nikah is nek shakhs se kar diya jaaye. Aap (Shoaib) alaihissalam ne unse mashwara liya ke agar tumhara nikah in do betiyon mein se ek se kar diya jaaye to kya tum mehar ke badle aath(8) saal tak humari khidmat kar sakoge yaani aath saal to tum par waajib honge mazeed do saal khidmat karna mustahab hoga wo tumhari marzi par munhasir hoga. Moosa alaihissalam ne ise qabool kar liya aur arz kiya ke in do muddaton mein se jo bhi main poori kar lu mujhe yahan rehne par majboor na kiya jaaye, Is tarah donon ke darmiyaan muaahida tay ho jaane ke baad nikah ho gaya aur Moosa alaihissalam ne mehar ada karne ke liye aapke ghar ba haisiyat damaad khidmat karni shuru kar di. Shoaib alaihissalam ne Moosa alaihissalam ko bakriyan haankne aur unhein darakhton ke pattein jhaad kar khilane ke liye ek asa diya jo saagwan ke darakht ki lakdi ka bana hua tha jo Adam alaihissalam sath laaye the aur phir Ambiya -e- kiraam se muntaqil hota hua hazrat Shoaib alaihissalam tak pahuncha tha ab Moosa alaihissalam ke paas aa gaya yehi asa baad mein aapka mojiza ban gaya.

MUDDAT KI TAKMEEL KE BAAD MISR WAPASI

"Phir jab Moosa (alaihissalam) ne apni maiyaad पूरी कर ली और अपनी बेवी को लेकर चले तोर की तरफ से एक आग देखी अपने घर वाली से कहा तुम थेरन मुझे तोर की तरफ से एक आग नज़र पड़ी है शायद मैं वहाँ से कुछ ख़बर लूँ या तुम्हारे लिये कोई आग की चिंगारी लूँ के तुम तापो. Phir jab aag ke paas aaye nida ki gai maidaan ke daayein kinare se barkat waale maqaam mein darakht se ke aey Moosa (alaihissalam) main hi Allah Rab hoon saare jahan ka"

Hazrat Shoaib alaihissalam ne aath(8) saal aur das saal khidmat karne ke mutalliq kaha tha Moosa alaihissalam ne in donon mein se kaun si muddat पूरी की? Iske mutalliq Imaam Bukhari aur dusre kai hazrat ne hazrat Ibne Abbas radiallaho ta'ala anhuma ka qaul bayan kiya hai ke aap se puchha gaya ke Moosa alaihissalam ne kaun si muddat पूरी की थी तो aap ne jawab diya ke Moosa alaihissalam ne aksar muddat yaani das saal mukammal khidmat की थी (kyun ke aath(8) saal to waajib the aur upar do saal mustahab the jo pakeeza aur zyada sawaab ka zariya the isliye aap ne zyada sawaab वाली muddat ko bhi yaqeenan पूरा किया) aur ALLAH TA'ALA ka Rasool jo kehta hai us par amal karta hai.

Das saal jab aap ne mukammal kar liye तो aap ne Shoaib alaihissalam se misr jaane की ijazat talab की ताकी अपनी वालिदा और अपने भई से मुलाकात करे और ये खयाल किया के कुबती के क़तल को भी काफी अरसा गुज़र चुका है अब मामला कुछ थंडा हो चुका होगा hazrat Shoaib alaihissalam ने आपको ijazat दे दी aap ने अपनी अह्लिया (बेवी) को साथ लिया एक सवारी और कुछ बक़रियाँ भी साथ ली, मुक़तसर सामाने safar zaruriyaat के लिये साथ लिया और शाम (syria) के badshahon के क़ातरे के पेशे नज़र aap ने आम रास्ता को च़होद कर एक और सेह्राई रास्ता इक़तियार किया रास्ता भी भूल गये, आपकी बक़रियाँ वग़हारा भी इधर उधर हो गयी, पानी वग़हारा भी पास नहिन था तोर की ग़रबी जानिब वादीये तवाा में जब aap pahunche तो ज़ुमु'अ की रात को जो बहुत zyada sard थी आपके बेटे की पैदाइश हुई, aap ने तोर की बायैिन (left) जानिब रास्ता में आग देखी तो अपनी अह्लिया को कहा "Tum yahan hi theharo main wahan se aag ki chingari le aao ya wahan se aag sulga kar laao taaki aag taap sako aur sardi kam mehsoos ho"

खयाल रहे के Quran पाक में चिंगारी, शोला और चमक शोला के लफ़्ज़ इस्तेमाल हुये हैं यांनी मैं चिंगारी ले आओ या शोला ले आओ यांनी कोई अइसी चीज़ वहाँ से सुलगा कर ले आओ या वहाँ कोई आदमी मौजूद हो तो उसे ये राह मालूम कर लूँ.

Aap (Moosa) alaihissalam jab aaye तो dekha के आग आहिस्ता आहिस्ता शोले मार रही है जब қारेब आये तो आग ने शिददत इक़तियार कर ली, बहुत बड़ी शोले मारने वाली आग नज़र आई अज़ेब मन्ज़र ये था के आग एक दरक़त से निकल रही थी आग ज़िन्नी zyada hoti chali jaati hai isi tarah darakht के patte भी zyada sabz hote chale jaate hain, aap isi soch mein kuchh der tak gum rahe के आग की शिददत क़ान और दरक़त के पततों का सब्ज़ होना क़ान? Kaafi der soch ने के बाद अग़रचे ज़हान ने कोई फैसला ना किया ताहाम खयाल किया के आग सुलगा कर ले जाओ जब aap irada karte hain के आग सुलगाओ तो आग दूर हो जाती है फिर सोच में गुम हो जाते हैं.

Tambeeh: आग की चार қिस्में हैं:

- 1) Ek wo jo khaati hai peeti nahin ye hai dunya ki aag,
- 2) Dusri wo jo khaati bhi hai aur peeti bhi hai wo hai meda (pet) ki aag,
- 3) Teesri wo jo khaati bhi nahin aur peeti bhi nahin wo aag hai jo Moosa alaihissalam ने dekhi,
- 4) Chauthi wo aag hai jo peeti hai khaati nahin ye wo aag hai jiska zikr ALLAH TA'ALA ने in

alfaaz mubarakata se kiya hai "Jisne tumhare liye har darakht se aag paida ki jabhi tum isse aag sulgaate ho" yaani arab ke ilaaqon mein do darakht hote hain jo wahan junglon mein kasrat se paaye jaate hain ek ka naam "markh" aur dusre ka naam "afaar" hain, inki khasiyat ye hai ke jab inki sabz shaakhein kaat kar ek dusre par ragdi jayein to inse aag nikalti hai bawajood ye ke wo itne tar hote hain ke unse paani tapakta hai ismein Rab ta'ala ki qudrat ki kitni azeem nishaniyan hain ke aag aur paani ko ek jagah jama kar diya hai.

Ek aur lihaaz par bhi aag ki chaar qismein hain:

- 1) Ek wo aag jismein raushni to thi lekin jalaane ki taseer na thi ye wo aag hai jo hazrat Moosa alaihissalam ne dekhi thi,
- 2) Dusri wo jismein jalaane ki taaqat to hogi lekin usmein raushni nahin hogi ye jahannam ki aag hai,
- 3) Teesri wo aag hai jismein raushni bhi paai jaati hai aur jalaane ki taaqat bhi usey haasil hai ye dunya ki aag hai,
- 4) Chauthi qism ye hai ke ismein raushni bhi nahin aur jalaane ki taseer bhi nahin jo aag darakht mein rakhi gai hai jab unki shaakhon ko na ragdein us waqt tak unmein aag to hoti hai lekin zaahir nahin hoti.

Moosa alaihissalam aag ke ajeeb manzar se soch mein gum the ke aap ko aawaz di gai "Aey Moosa (alaihissalam) beshak main tera Rab hoon to too apne joote utaar daal beshak too paak jungle 'Tawaa' mein hai"

ALLAH TA'ALA ne aap alaihissalam ko apne fazl wa karam se ye ilm de diya ke aap ne aawaz ko sun kar samajh liya yaqeen kar liya ke ye mere Rab ki aawaz hai ye aapka mojiza hai Rab ta'ala ki aawaz kisi makaan se nahin aa rahi thi wo makaan se paak hai uski aawaz ki kaifiyat ko bhi nahin bayaan kiya ja sakta. Moosa alaihissalam ne jab darakht se aasmanon ki taraf uthne waale noor ko dekha aur usmein firishton ki tasbeehaat ko suna aur aap ko jab ye aawaz di to aap ne apni aankhon par hath rakh kar arz kiya: labbaik main teri khidmat mein haazir hoon main teri aawaz to sun raha hoon tujhe dekh nahin raha too kahan hai Rab ta'ala ki taraf se aawaz aai "Main tumhare paas hoon, tumhare saamne hoon, tumhare piche hoon, tumhara ihaata kiye huye hoon aur tum se bhi tumhare zyada qareeb hoon"

Aap ne tamam waswasaat ko baala e taaq rakhte huye kaha main ALLAH TA'ALA ki aawaz ko apne upar se aur apne neche se aur apne piche se aur apne daayein taraf se aur apni baayein taraf se aise hi sun raha hoon jaise saamne se sun raha hoon.

"Mujhe yaqeen ho gaya ke ye kalaam makhlooq mein se kisi ka bhi nahin ho sakta"

"Aap apne joote utaar do" ek to iska mashhoor wa maroof matlab ye hai ke aap pakeeza jagah aa gaye hain jahan meri tajalliyaat ka zahoor ho raha hai aur main tum se hum kalaam hoon isliye adab ka taqaaza ye hai ke tum apne joote utaar do. Ek aur wajah joote utaar ne ki ye bhi thi "Hazrat Hasan, Sa'id bin Zubair aur Mujaahid ka qaul ye hai ke aapko joote utaar ne ka hukm isliye diya gaya tha ke aapke qadamon ko is sar zameen ki barkat haasil ho jaaye"

Aur wajah ye bhi bayaan ki gai ke khwaab mein joota dekhne se muraad zauja aur aulaad liya jaata hai ab maayne ye hoga ke aap apne dil mein zauja aur bachhe ka khayaal na rakho, unki taraf mashgool na ho balki khaalis tawajjo meri zaate kibriyai ki taraf ho aur matlab ye bhi ho sakta hai ke dunya aur aakhirat ko chhod do goya ke aap ko hukm diya gaya ke aapka dil ALLAH TA'ALA

ke siwa kisi ki taraf tawajjo na kare balki kulli taur par tum ALLAH TA'ALA ki maarfat mein apne dil ko mustgharaq kar do.

RAB TA'ALA KE MOOSA ALAIHISSALAM KO IRSHADAAT

"Aur maine tujhe pasand kiya ab kaan laga kar sun jo tujhe 'wahi' hoti hai beshak main hi hoon ALLAH TA'ALA ke mere siwa koi mabood nahin too meri bandagi kar aur meri yaad ke liye namaz qaa'im rakh beshak qiyamat aane waali hai qareeb tha ke main usey sab se chhipao ke har jaan apni koshish ka badla paaye to hargiz tujhe uske maanne se wo baaz na rakhe jo us par imaan nahin laata aur apni khwahish ke piche chala phir to halaak ho jaaye"

Rab ta'ala ne farmaya aey Moosa alaihissalam maine apni risaalat wa nubuwwat ke liye tumhein tamam logon aur tumhari qaum se chun liya hai isliye ab main tumhein 'wahi' karne laga hoon tum kaamil tawajjo se sunna. Rab ta'ala ke is hukm ko sunte hi aap ek patthar par khade ho gaye aur ek patthar se sahaara laga liya, apne daayein hath ko dusre hath par rakha, apni thodi ko apne seene se lagaya aur kaamil tareeqa se ALLAH TA'ALA ke kalaam ko sunne ki taraf mutawajjeh ho gaye.

Faayda: Hazrat Wahab radiiallaho ta'ala anhu kehte hain:

"Sunne ke aadaab ye hain ke insaan apne tamam aaza ko harkat dene se baaz rakhe, nazar neech rakhe yaani idher udher na dekhe balki kalaam karne waale ki taraf hi sirf mutawajjeh ho aur mukammal taur par kaan laga kar sune aur aqal ko haazir rakhe aur phir kaam karne ka pakka irada rakhe bas yehi wo sunna hai jo ALLAH TA'ALA ko pasand hai".

Faayda: Isi andaaz wa aadaab par sabaq sunne waale talba aur ALLAH TA'ALA ki meharbani se kaamyab ho jaate hain warna ek hi class mein baithe huye zehin aur zeerak talba mehroom ho jaate hain, kam zehan waale bartari le jaate hain sharaarati qism ke talba asaataza (ustaad) ke adab se mehroom, chaudhraahat ke talab gaar hazraat ki qismat mein mehroomiyat ke siwa kuchh nahin hota.

Phir ALLAH TA'ALA ne sabse pehle apni wehdaniyat ka zikr farmaya kyun ke uski zaat wa sifaat par imaan laana asl usool (sab usoolon ki asal) hai phir apni ibadat karne ka hukm diya phir namaz ka hukm diya ke ye meri yaad ka zariya hai phir qiyamat ka zikr farmaya kyun ke jise ye yaqeen hoga ke qiyamat aani hai aur nekiyon aur buraiyon ka hisaab bhi hona hai wo hi shakhs imaan layega aur ibadat bhi karega aur harrimaat se ijtenaab bhi karega phir qiyamat ko makhfi rakhne ka zikr farmaya isliye ke agar waqt bata diya jaata to log kehte abhi qiyamat door hai, dusre maqaam ke qareeb hone ka zikr kiya ke ukhrawi laa zawaal zindagi ke muqabil yaqeenan qiyamat qareeb hi hai.

MOOSA ALAIHISSALAM KO MOJIZAAT ATA HONA

"Aur ye tere daayein hath mein kya hai aey Moosa (alaihissalam)! Arz ki ye mera asa hai main is par sahaara lagata hoon aur isse apni bakriyon ke liye patte jhaadta hoon aur mere is mein aur kaam hain. Farmaya ise daal de aey Moosa (alaihissalam)! To Moosa (alaihissalam) ne daal diya to wo jabhi daudta hua saanp ho gaya farmaya ise utha le aur darr nahin ab hum ise phir pehli tarah kar denge. Aur apne hath apne

baazu se mila khoob safed nikle baghair kisi marz ke, ek aur nishani ke hum tumhein badi badi nishaniyan dikhayein"

"Tumhare daayein hath mein kya hai?" وَمَا تَلْكَ بِبَيْتِكَ se muraad aapka hath. Jab ALLAH TA'ALA ne irshad farmaya donon ki taraf to har ek ko ghaalib mojiza aur raushan daleel bana diya, jamaadiyat (be jaan jism) se maqaame karaamat tak pahuncha diya. Jab Rab ta'ala ki ek nazar se jamaad haiwaan ban gaya aur kaseef jism noorani aur lateef ban gaya to kaun si taajjub waali baat hai ke musalmanon ke gunahon ki wajah se murda dilon ko ibadat ki sa'adat aur noore maarfat haasil ho jaaye jab ke ALLAH TA'ALA apne bandon ke dilon ko har roz 360 martaba apni nazare rehmat se nawaazta hai. Moosa alaihissalam ke daayein hath ki barkat ki wajah se jab asa azdaha ban gaya aur aap alaihissalam ka azeem mojiza bana gaya to kaun sa maqaame taajjub hai ke momin ka dil buraiyon se nikal kar noore maarfat ki taraf muntaqil ho jaaye jab ke wo ALLAH TA'ALA ke qabza e qudrat mein hota hai.

Rab ta'ala ne aapse puchha tumhare daayein hath mein kya hai taaki aap jab jawab denge ke ye asa hai to phir azdaha banne par aapko koi khauf nahin hoga ke ye to wo hi asa hai jo abhi maine phenka hai.

Faayda: Moosa alaihissalam se ALLAH TA'ALA ke kalaam ko aam logon ke saamne zaahir kar diya gaya ke Rab ta'ala ne aapse kya farmaya aur aapne kya arz kiya lekin Nabi Kareem ﷺ se ALLAH TA'ALA ne jo kalaam farmaya usey yoon zikr kiya فَاوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ "wahi" farmai apne bande ko jo "wahi" farmai, uski tafseel nahin bayan farmai ke "Jo baatein hazrat Muhammad ﷺ se hui wo aapke aur ALLAH TA'ALA ke darmiyaan raaz ki baatein thi makhloq se koi iska ahel hi nahin tha ke usey bataya jaata".

Moosa alaihissalam ko ALLAH TA'ALA ne dunya mein apne kalaam se musharraf farmaya to qiyamat Nabi Kareem ﷺ ki ummat ko ALLAH TA'ALA apne kalaam aur salaam se izzat wa takreem bakhshega, Rab ta'ala ka irshad giraami hai "Un par salaam hoga meharbaan Rab ta'ala ka farmaya hua"

Moosa alaihissalam ne sawaal ke jawab mein arz kiya ye mera asa hai, aap ALLAH TA'ALA se kalaam bhi kar rahe hain lekin aap ko ALLAH TA'ALA ki maarfat mein mustgharak hone ka maqaam haasil na hua kyun ke aapko apne asa ka ilm hai ke ye mera asa hai lekin Nabi Kareem ﷺ jannat wa dozakh ka mushaahida karne ke bawajood unki taraf mutawajjeh nahin balki ALLAH TA'ALA ki maarfat mein mustgharak hain.

"Aankh na kisi ki taraf phiri aur na hadd se badhi"

Aap anwaare tajalliyaate baari ta'ala mein aise mehwa (magan) the ke kisi aur taraf aankh phirti hi na thi balki jab Rab ta'ala ki taraf se aapko kaha gaya hai humari madah kijiye to aap ﷺ ne arz kiya "main teri tareef ko shumar nahin kar sakta" iske baad aap Rab ta'ala ki sana aur apne aapko bhi bhool gaye aur arz kiya "aey Allah teri wo hi tareef hai jo too ne khud apni tareef ki hai".

Tambeeh: Moosa alaihissalam ne asa ko jab zameen par daala to wo saanp ban gaya Quran paak mein iske liye teen lafz istemaal huye hain حية جان ثعبان chhota saanp ho ya bada, muzakkar ho ya muannas sabko حية (heeta) kaha jaata hai lekin ثعبان (sa'abaan) bahut bade jism waale saanp ko kaha jaata hai aur جان (ja'an) bareek saanp ko kehte hain, teeno alfaaz ka ek hi saanp par istemaal is tarah hai ke jab aap alaihissalam asa ko phenkte to ibtedai taur par wo bareek saanp ban jaata

phir aahista aahista phailta jaata aur bada azdaha ban jaata ya soorat ye thi ke wo jism ke lihaaz par to bahut bada saanp yaani azdaha ban jaata lekin daud aur phurti mein bareek saanp ki tarah hota. Moosa alaihissalam ka jawab sirf itna kaafi tha ke ye mera asa hai lekin aap ne ALLAH TA'ALA se silsila e kalaam badhate huye azruye muhabbat ke baat ko lamba kiya aur kaha main is par sahaara lagata hoon isse patte jhaad kar apni bakriyon ko khilata hoon aur bhi isse main munaafa haasil karta hoon.

Moosa alaihissalam ko ek mojiza ye ata hua ke aap apne asa ko zameen par daalte hain to wo azdeha ban jaata hain aur jab usey pakadte hain to wo phir apni asal haalat ki taraf laut kar asa ban jaata hain, dusra mojiza aapko ye ata hua ke aap apne daayein hath ko baghal ke neechे baazu se lagate hain aur phir baahar nikaalte hain to wo safed chamakdaar ho jaata hai jo nazaron par chha jaata halanki aapka rang gandum tha.

FIRAUN KO TABLEEGH KA HUKM

"Firaun ke paas jao wo sarkash ban gaya hai"

Rab ta'ala ne jab aapko risaalat wa nubuwat ke mansab par faa'iz kar diya to hukm diya ke aey Moosa alaihissalam Firaun ke paas jao usey meri wehdaniyat par imaan laane ka hukm do wo dunya ki nematon ki wajah se mere huqooq ka inkaar kar chuka hai, meri raboobiyat ka munkir hai usne ye samajh rakha hai ke main usse ghaafil hoon qasam hai mujhe apni izzat ki agar maine bandon ko mohlat na de rakhi hoti to wo meri giraft mein kab ka aa chuka hota aur mere ghazab ki wajah se zameen wa aasmaan pahaad wa dariya waghaira sab cheezein us par ghazab mein hoti, ab us par meri giraft ka waqt aa chuka hai tum usey batao ke Allah ek hai uske baghair koi mabood nahin to apne Rab hone se tauba kar le agar wo raahe raast par aa gaya to behtar warna usey tabaah wa barbaad kar diya jayega.

MOOSA ALAIHISSALAM KI DUA

"Arz ki aey mere Rab! Mere liye mera seena khol de aur mere liye mera kaam aasan kar de aur meri zabaan ki girah khol de ke wo meri baat samjhein aur mere liye mere ghar waalon se ek wazeer kar de wo kaun? Mera bhai Haroon (alaihissalam) isse meri kamar mazboot kar aur usey mere kaam mein shareek kar ke hum kasrat se teri paaki bayaan karein aur kasrat se tera zikr karein beshak too humein dekh raha hai Rab ta'ala ne farmaya aey Moosa (alaihissalam) teri maang tujhe ata hui"

Jab Moosa alaihissalam ko hukm diya ke tum Firaun ke paas jao usey haq dikhao to ba zaahir ye bahut azeem kaam tha isliye aap ne apni kaamil aajizi ka izhaar karte huye Rab ta'ala se dua ki ke aey Allah jab too ne mujh par itna bada kaam laazim kar diya hai to mera seena khol de, ho sakta hai zabaan mein paidaishi taur par luknat ho jiske zawaal ki aapne dua ki ho lekin zyada mashhoor ye hai ke aapki zabaan bachpan mein jal gai thi jiski wajah se bolne mein luknat aa gai thi.

Wajah iski ye hui thi ke Firaun ne aapko ek martaba uthaya hua tha aap ne uski daadhi ko pakad kar kheench liya choonki wo apni daadhi mein la'al wa jawaahar saja kar rakhta tha hazrat Moosa alaihissalam ke uski daadhi ko kheench ne ki wajah se ghusse mein usne aapko thappad maar diya aur kaha ke yehi mera dushman hai ek talwaar waale shakhs ko bula kar aapko qatl karna chaaha to uski zauja Aasiya jo Moosa alaihissalam se muhabbat karti thi kehne lagi ye bachha hai isne to tumhare jawaahar dekh kar kheench liya hai ise abhi yaqoot aur aag ke angaron mein tameez karne

ki salahiyat bhi haasil nahin Firaun ne kaha theek hai dekhthe hain ke ye samajhdar hai ya nahin, dehakti aag ke angare aur yaqoot aapke saamne rakh diye aap ne apna hath yaqoot ki taraf badhana chaaha tha ke Jibreel alaihissalam ne aapke hath ko aag ke angaron ki taraf badha diya, jab aapko aag garm lagi to aapne wo chingari munh mein daal li jiski wajah se aapki zabaan kuchh jal gai aur luknat paida ho gai ab isi zawaal ki dua ki taaki log meri baat ko aasani se samajh sakein isi wajah se aap ne apne bhai ki muawanat ki darkhwast ki ke wo mujh se zyada faseehul lisaan hain.

Lekin khayaal rahe ke dua karte waqt yehi haalat thi ke Haroon alaihissalam ki zabaan mein koi luknat nahin thi wo kalaam saaf karte the aur unka andaaze bayaan faseeh hua karta unki baat ko aasani se samajh lete lekin Moosa alaihissalam ki zabaan ko samajh ne mein logon ko mushkil darpesh aati jab aap ne dua ki aur Rab ta'ala ne usey qabool farma kar ye muzda suna diya "Aey Moosa alaihissalam tumhari maang tumhein de di gai" to aapki zabaan mukammal sahi ho gai aap (Moosa) alaihissalam ko Haroon alaihissalam se zyada fasaahat haasil ho gai lekin aap ne dua mein hazrat Haroon alaihissalam ki jo muawanat talab ki thi wo bhi qabool ho gai yaani Rab ta'ala ne aapki zabaan ko durust farma kar mazeed ahsaan farmate huye aapko Haroon alaihissalam ki muawanat bhi ata farma di.

Haasil kalaam ye hai ke ye dalaail pesh karna ke aap alaihissalam ki zabaan ki girah ko mukammal nahin khola gaya tha jiski wajah se kuchh luknat baaqi rahi durust nahin.

Faayda: 'Wazeer' mushtaq hai 'wazr' se jiska maayne hai bojh uthana, wazeer ka maayne hua bojh uthane waala lekin afsos ke humare zamane ke wuzra qaum ka bojh uthane ki bajaye qaum par bojh ban kar baith'te hain, qaumi khazana ko loot kar kha chuke hain, kharbon rupye mulk par qarz in wuzara ki shaah kharchiyon aur loot khasot ki wajah se laazim aa raha hai, shara'i usoolon ko chhod kar maghribi jamooriyat ki ratt lagana behoodgi hai.

DONON BHAIYON KO HUKM DIYA

"Aur maine makhsoos kar liya hai tumhein apni zaat ke liye ab jaaiye aap aur aapka bhai meri nishaniyan lekar aur na susti karna meri yaad mein aap donon jaayein Firaun ke paas wo sarkash bana baitha hai aur guftagu karein uske sath narm andaaz se shayad ke wo naseehat qabool kare ya (mere ghazab) se darne lage"

Donon bhaiyon ko Firaun se narm baat karne ka hukm diya ke wo tumhari sakht guftagu se taish mein aakar tumhare liye musibat na ban jaaye aur tumhari wajah se jo dusro ko taleem haasil honi hai iska maqsad bhi na faut ho jaaye. Har muballigh ke liye ismein rehnumai hai muballigh ko aisa sheereen kalaam aur narm khoo hona chahiye ke jab bole to yoon maloom ho ke uske munh se phool jhad rahe hain ya shehad aur doodh ki neharein beh rahi hain agar wo tund mizaaj aur sakht kalaam hoga to log usse nafrat karenge aur usse door bhaag jayenge.

Main kehta hoon ke qaule leen wo hai ke ismein narmi ho koi sakhti na ho jab Moosa alaihissalam ko hukm diya gaya ke Firaun se narm kalaam karein to dusron ko zyada haq pahunchta hai ke wo bhi narm kalaam karein. لعلة mein لعلة ke maayne mein jo ummeed wa rija hai iska taalluq zaate baari se nahin balki hazrat Moosa alaihissalam wa Haroon alaihissalam se hai yaani tum is ummeed par poori koshish karna ke shayad wo hidayat qabool kare aur ALLAH TA'ALA se darne lage.

FIRAUN KA MOOSA ALAIHISSALAM SE KALAAM KARNA

"Firaun ne kaha kya humne tumhein apne haan bachpan mein nahin paala? Aur tum ne humare haan apni umr ke kai baras nahin guzare? Aur tum ne kya apna wo kaam jo tum ne kiya aur tum nashukre the. Moosa alaihissalam ne farmaya maine wo kaam kiya jab mujhe raah ki khabar na thi to main tumhare haan se nikal gaya jab ke tum se dara to mere Rab ne mujhe hukm ata farmaya aur mujhe paighambaron se kiya aur ye kya nemat hai jiska too mujhe ahsaan jatata hai halanki too ne ghulaam bana kar rakhe hain bani israel"

Moosa alaihissalam ne baarah saal ki umr mein qubti ko mukka maara tha jisse wo mar gaya aur aap madyan chale gaye ya us waqt aapki umr tees saal thi zyada munasib qaul yehi nazar aata hai kyun ke aap das saal Shoaib alaihissalam ke paas thehre is tarah chalees saal mukammal hote hain Ambiya -e- kiraam ka ailane nubuwat chalees saal ki umr mein hi hota raha.

Firaun ne kaha hum ne tumhein bachpan mein paala aur itni umr tak humare paas rahe to humari nematein khaate rahe lekin tum ne in nematon ki nashukri ki hai aur humare ek aadmi ko bhi maar daala aap alaihissalam ne kaha qatl karne ka mera koi iraada na tha sirf us shakhs ko adab sikhana maqsood tha lekin wo be iraada qatl ho gaya uski naaghaani maut par mujhe mujrim bhi nahin thehraya ja sakta tha aur na hi mujhe shehar ko chhod kar jaane ki zarurat thi lekin jab tum ne ghalat faisla kar diya tha ke mujhe qatl karne ka hukm de diya to main apni jaan ke khauf se shehar chhod kar chala gaya. ضالين ka maayne hai ghaafil hona yaani maine ye kaam ghaflat mein kiya ye baat mere ilm mein bhi na thi ke wo ek mukke se hi mar jayega maine mukka usey adab sikhane ke liye maara tha qatl karne ke liye nahin maara tha.

Moosa alaihissalam ne kaha ab main tumhare paas ALLAH TA'ALA ka paighaam lekar aaya hoon kyun ke usne mujhe hukm ata farmaya hai jise hukm haasil ho usey ilm bhi haasil hota hai, jise ilm haasil ho uski aqal aur raaye kaamil hoti hain. Ilm se muraad deen hai jismein tauheede baari ta'ala ka ilm sabse asal hai aur aap ne farmaya ke ALLAH TA'ALA ne mujhe Rasool bana kar bheja hai yaqeenan mera mansab wo hi hoga jo sab Ambiya -e- kiraam ko haasil raha phir aap alaihissalam ne farmaya ke mujhe ye ahsaan jatla raha hai ke too ne meri tarbiyat ki halanki too ne saare bani israel ko apna ghulaam bana rakha tha maalik par laazim hota tha ke wo apne ghulamon ki parwarish kare maalik ko haq hi nahin pahunchta ke wo apne ghulamon ki tarbiyat ka unhein ahsaan jatlaaye phir ye ke too ne mujhe kaun si nematein apni taraf se di hain mujh par maal to wo hi kharch kiya jo meri qaum se ba haisiyat ghulaam wasool kiya jaata raha phir tujhe ye khayaal kyun nahin aata ke too ne mere khandaan ke laakhon aadmiyon se har mushkil kaam liya aur un par jizya (tax) muqarrar kiya, us khandaan ke ek bachhe ki tarbiyat ka ahsaan jatlaana tujhe zeb nahin deta mujhe paalne waale bhi mere apne log hi the ya meri maa'n ne mujhe paala hai ya mere khandaan ke logon ne! Tum to mujhe qatl karwana chahte the meri wajah se to tum ne meri qaum ke hazaron bachhe zibah kara diye, ye meri tarbiyat aur mujhe zibah hone se bachana to sirf mere Rab ta'ala ka mujh par fazl hai warna tere ahsanon se to tere zulm zyada hain tere mazaalim ne tere ahsaan tabaah wa barbaad karke rakh diye hain ab too kis wajah se ahsaan jatla raha hai?

MOOSA ALAIHISSALAM NE RAB KE HUKM SE KAHA

"Pas bhej de humare sath bani israel ko aur unhein (ab mazeed) azaab na de. Hum le aaye hain tere paas ek nishani tere Rab ke paas se aur salamati ho us par jo hidayat ki pairwi kare beshak 'wahi' ki gai hai humari taraf ke azaab (khudawandi) us par aayega jo jhutlaata hai (kalaame ilaahi) ko aur roo gardani karta hai. Firaun ne puchha aey Moosa tum donon ka Rab kaun hai? Farmaya humara Rab wo hai jisne ata ki har cheez ko (mauzoo) soorat phir maqsade takhleeq ki taraf har cheez ki rehnumai ki"

Bani israel par misr mein bade mazaalim ho rahe the unhein bekaar mein pakda jaata, be zabaan chaupayon ki tarah unse din bhar mashakkat ke kaam liye jaate aur unse har tarah ka zillat aamez sulook kiya jaata ALLAH TA'ALA ne unki fariyaad suni aur unko ghulaami ki zanjeeron se aazaad karane ke liye apne do bandon ko rawana farmaya. Misri log sooraj devta ko (bada khuda) yaqeen karte the aur misr ke fara'ina (tamam Firaun) apne aapko is sooraj devta ka awtaar kehte the isi tarah misriyon ke mazhabi aqeede ka sahaara lekar unhone apni hukoomat ki buniyadein mustehakam kar rakhi thi. Firaun e Moosa alaihissalam bhi apne aapko sooraj devta ka mazhar samajhta aur اَنَا رَبُّكُمْ الْاَعْلٰى hone ki dheenge maarta jab hazrat Moosa alaihissalam wa hazrat Haroon alaihissalam ne farmaya اِنَّا رَسُوْلَا رَبِّكَ اey Firaun hum donon tere Rab ki taraf se Rasool ban kar aaye hain to wo chaunka aur badbadaya hein mera bhi koi Rab hai? Sab misriyon ka Rab hoon mera koi Rab nahin ho sakta Moosa alaihissalam ghalat keh raha hai.

Us ne puchha zara us Rab ki haqeeqat batao jisne tumhein Rasool bana kar bheja hai aap alaihissalam ne jawab diya ek fuqra kaha aur koze mein darya band karke rakh diya farmaya "mera parvardigaar wo hai jisne kainaat ki har cheez ko is tarah paida kiya hai ke wo apna wazeefa e hayaat aur maqsade takhleeq ba husn wa khoobi ada kar sake phir usey itni soojh boojh bhi ata kar di ke wo sahi taur par un quwwaton se kaam le sake, parindon ko parr bakhshhe aur phir unhein udne ka saleeqa bhi khud hi sikha diya, machhali ko aisa jism diya ke wo gehare dariyao aur toofani samundaron mein tair sake aur sath usne tairne ka dhung bhi bataya, gosht khor darindon ke panje aur daant aise banaye ke wo apna shikaar pakad sakein, unt ki qaamat ko buland kiya to uski gardan bhi lambi bana di taaki wo unche darakhton ke patte bhi kha sake aur neechे zameen se gardan jhuka kar paani pi sake, sehrao mein jahan paani ki sateh bahut neechi hoti hai wahan jo darakht ugaaye unki jadein itni lambi bana di ke wo zameen ki teh se apni khuraak haasil kar sakein, har khitta e zameen mein paida hone waale haiwanaat ko wahan ke makhsoos mausami taqazon ke mutabiq libaas bhi diya aur rizq bhi, phir is gulshane hasti ke gule sar sabz aur bazme hayaat ke sadar nasheen hazrat e insaan ki zaahiri saakht aur baatini salahiyaton par nigaah daaliye aapko hazrat Moosa alaihissalam ke irshadaat ki azmat ka yaqeen ho jayega".

Allama zimkhashri اعطى كل شيء خلقه iska mafhoom bayaan karte huye likhte hain "yaani har cheez ko aisi shakl wa soorat bakhshi jo in fawaaid aur munaafa ke liye mauzu wa munasib hai jinke liye uski takhleeq hui" aur ثم هدى ki wazaahat karte huye likhte hain "ye bhi sikha diya ke wo in aaza aur quwwaton se kis tarah kaam le aur in faaidon tak kaise rasaai haasil kare".

Firaun ne kaha aur saare jahan ka Rab kya hai yaani jis Rabbul Aalmeen ka tum apne aapko Rasool kehte ho wo kya hai, uski haqeeqat kya hai? Jab ALLAH TA'ALA ki haqeeqat bayaan karna insaani

taaqaat se maawara hai to Moosa alaihissalam ne aisa hikmat bhara jawab diya jise wo bhi samajh ne ki koshish karta to samajh jaata.

"Moosa (alaihissalam) ne farmaya wo aasmanon aur zameen ke darmiyaan jo kuchh hai unka Rab ta'ala hai agar tumhein yaqeen ho"

Yaani agar tum ashiya ko daleel se jaanne ki salahiyat rakhte ho to in cheezon ki paidaish hi ALLAH TA'ALA ke wajood ki kaafi daleel hai. Khayaal rahe ke ايقان us ilm ko kehte hain jo istidalaal se haasil ho isliye ALLAH TA'ALA ki shaan mein موقن nahin kaha jaata.

"Firaun ne apne aas paas waalon se kaha kya tum ghaur se sunte nahin?"

Uske gird us waqt uski qaum ke bade bade sardaar the wo log paanch sau ki tadad mein zarq barq libaas se aarasta hokar baithe huye the unse Firaun ne kaha kya tum ghaur se Moosa alaihissalam ki baat nahin sunte ho ye kehta hai zameen wa aasmaan ko bhi paida karne waala hai halanki zameen wa aasmaan qadeem hain inhein to kisi ne paida hi nahin kiya inke liye Rab ta'ala ki kya haajat hai? Moosa alaihissalam ne inki baatein sun kar daleel badal di aisi cheezon ka zikr kiya jin ke haadis hone yaani pehle na hone phir fana hone ka wo bhi inkaar nahin kar sakte the.

"Aap ne kaha wo tumhara Rab ta'ala hai aur tumhare agle aaba wa ajdaad (baap daadon) ka bhi Rab hai. Firaun ne kaha tumhare ye Rasool jo 'wahi' tumhari taraf bheje gaye hain zarur aqal nahin rakhte"

Firaun apne siwa kisi ko mabood nahin samajhta tha tanz ke taur par kaha ye Rasool jo tumhari taraf bheje gaye yaani ye khud jo Rasool hone ka daawa kar rahe hain ye aqal se door hain kyun ke Firaun us shakhs ko aqal se door samajhta tha jo usey mabood nahin maanta tha.

Haqeeqat ye hai ke aisi guftagu insaan us waqt karta hai jab dalaail se aajiz aa jaaye lekin Nabi ki azmat ko dekhiye aap alaihissalam apne dalaail phir bhi jaari rakhe huye hain wo aap ko majnoo deewana keh raha hai lekin aap Rab ta'ala ki raboobiyat ko apne dalaail se bayaan farma rahe hain.

"Aap (alaihissalam) ne farmaya wo to mashriq wa maghrib aur jo kuchh unke darmiyaan hai unka Rab ta'ala hai agar tumhein aqal ho"

Mashriq se sooraj ko har roz tuloo karna, maghrib mein ghuroob karna aur saal mein har mausam har bahaar ka apne waqt par aana, baarishein barsaana, hawao ka chalana ye sab kuchh us ke nizame qudrat mein hai kaash ke tumhein bhi kuchh samajh aa jaaye. Firaun ne aapko (maaz'Allah) sarahatan majnu keh kar apni himaaqat ka saboot diya lekin aap ne hikmat aamez jumla zikr farmaya ke agar tumhein aqal ho yaani Rab ta'ala ki qudrat uski raboobiyat aur uski wehdaniyat ko tasleem na karna tumhari himaaqat par dalaalat kar rah hai.

FIRAUN KI DHAMKI

"Firaun ne kaha agar tum ne mere siwa kisi aur ko khuda thehraya to main zarur tumhein qaid karunga"

Firaun ki qaid qatl se bhi badtar thi uska jel khana tung wa tareek ameeq (gehra) garha tha ismein akela daal deta tha na wahan koi aawaz sunai deti thi na kuchh nazar aata tha.

MOOSA ALAIHISSALAM NE KAHA MAIN MOJIZAAT LEKAR AAYA HOON

"Kaha main agarche tumhare paas koi raushan cheez laao"

Yaani ALLAH TA'ALA ne mujhe mojizaat ata farmaye hain jo meri nubuwwat par dalaalat kar rahe hain kya too meri haqqaaniyat ke zaahir hone par bhi mujhe qaid khane mein bhejega?

"Firaun ne kaha to laao agar sachhe ho to Moosa (alaihissalam) ne apna asa daal diya jabhi wo sareeh (zaahir) azdaha ban gaya aur apna hath nikaala to jabhi wo dekhne walon ki nigaah mein jagmagane laga"

Moosa alaihissalam ne jab apna asa zameen par daala to wo bahut bada azdaha ban gaya, rang us ka zard tha, uske jism par baal the, munh khula hua tha, uske donon jabadon ke darmiyaan assi zara'a (120 feet) ka faasla tha, wo apni doom par khada ho gaya aur ek meel tak buland ho gaya, usne apna neechे वाला jabda zameen par rakha aur upar वाला Firaun ke mehal ki deewaron par Firaun ki taraf mutawajjeh hua taaki usey pakde Firaun ne takht se neechे chhalang lagai aur uski hawa khaarij hone lagi.

Baaz riwayaat mein hai ke uski chaar sau martaba us din hawa nikli aur marte dam tak isi wajah se pet ki beemari mein muqtal raha, Isi haal mein garq ho gaya. Jab azdaha ne logon ki taraf rukh kiya to log darr ke maare idher udher bhaagna shuru huye us bhagdadh ki wajah se 25 hazaar aadmi ek dusre par gir kar mar gaye, Firaun ne chillana shuru kiya aur kehne laga aey Moosa alaihissalam isko pakdo main tum par imaan le aaonga aur bani israel ko tumhare sath bhej duga Moosa alaihissalam ne jab pakda to wo apne haal par laut aaya yaani asa ban gaya.

Moosa alaihissalam ne jab apna ek mojiza dikha diya to Firaun ne kaha kya aur bhi tum nishaani laaye ho to aap alaihissalam ne farmaya haan apne hath ko baghal mein lekar baahar nikaala to wo sooraj ki shuaao ki tarah chamak ne laga.

"Aur apna hath nikaala to jabhi wo dekhne walon ki nigahon mein jagmagane laga.

Firaun ne apne gird baithe huye sardaron se kaha ke beshak ye daana jadoogar hain"

Firaun ne jab apne gird baithe huye sardaron ko kaha ke ye to jadoogar hain to unhone bhi Firaun ki haan mein haan milate huye bataur mushaawarat ke kaha haan aisa hi hai.

"Firaun ki qaum ke sardaar bole ye to ek ilm वाला jadoogar hai. (Firaun ne apne qaum ke sardaron ko kaha) chahte hain ke tumhein humare mulk se nikaal de apne jadoo ke zor se tab tumhara kya mashwara hai? Wo bole inhein aur inke bhai ko thehraye raho aur sheharon mein jama karne वाले bhejo ke wo tere paas bade bade daana jadoogaron ko le aayein"

FIRAUN NE MOOSA ALAIHISSALAM KO MUQABLA KE LIYE KAHA

"Firaun ne kaha kya tum humare paas isliye aaye ho ke humein apne jadoo ke sabab humari zameen se nikaal do? Aey Moosa (alaihissalam) to zarur hum bhi tere aage aisa hi jadoo layenge to hum mein aur apne mein ek waada thehra do jisse na hum badlenge aur na tum. (Jahan muqabla hoga wo) humwaar jagah ho Moosa (alaihissalam) ne kaha tumhara waada mele ka din hai aur ye log din chadhe jama kiye jaayein"

Firaun ne kaha tum apne jadoo se humein humari zameen se nikaalna chahte ho? Hum bhi apne jadoogar bulate hain wo tumhare sath muqabla karenge lihaaza tum humare sath ek din aur ek jagah muqarrar kar lo taaki us din muqabla ho, waada par donon fareeq qaa'im rahein koi bhi apne waade se na phire, aisi jagah ka intekhaab karna jo humwaar maidaan ho ismein nasheb wa faraaaz na ho'n taaki sab log ye muqabla dekhein.

Moosa alaihissalam ne kaha theek hai tum apne mele ka din muqarrar kar lo isliye ke tumhare tamam log us din faarigh hokar ek jagah aesh wa ishrat ke liye jama hote hain is tarah tamam log is muqabla ko aasani se dekh sakenge aur tamam logon ko din chadhe jama hona chahiye.

JADOOGARON KA AA JAANA

"To jama kiye gaye jadoogar ek muqarrar din ke waada par aur logon se kaha gaya ke tum jama hoge shayad hum un jadoogaron ki pairwi karein agar ye ghaalib aa jaayein phir jab jadoogar aaye Firaun se bole kya humein kuchh mazdoori milegi agar hum ghaalib aaye usne kaha haan us waqt tum mere muqarrab ho jaoge"

Jadoogar mele ke din aa gaye logon ko bhi keh diya gaya ke sab log zarur jama hona kyun ke humein ummeed hai ke humare jadoogar hi ghaalib aayenge hum unke deen par qaa'im rahenge agarche wo Moosa alaihissalam ke deen par aana hi nahin chahte the lekin logon ko maa'il karne ke liye andaaz aisa rakha ke jis kalaam mein shak ho ke shayad hum un jadoogaron ki hi taabedari karenge agar ye ghaalib aa gaye.

Jadoogar jab Firaun ke darbaar mein aaye to unhone shaahi darbaar se faayda uthane ki koshish ki aur kaha ke agar hum ghaalib aa gaye to kya humein bahut bada muawaza milega jo badshah ki shaan ke laayaq ho? Firaun ne kaha haan main tumhein apna muqarrab ban lunga badshah jinko apna qareebi bana lete hain un par qaumi khazanon ka to munh khol diya jaata hai wo inaan ka sun kar muqabla ke liye aamaada ho gaye.

MOOSA ALAIHISSALAM KI JADOOGARON KO TABLEEGH

"Inse Moosa (alaihissalam) ne kaha tumhein kharabi ho ALLAH TA'ALA par jhoot na baandho ke wo tumhein azaab se halaak kar de aur beshak namuraad raha jisne jhoot baandha aur wo apne maamla mein ek dusre se jhagad ne lage aur chhup kar mashwara karne lage, bole beshak ye donon zarur jadoogar hain chahte hain ke tumhein tumhari zameen se apne jadoo ke zor se nikaal dein aur tumhara achha deen le jaayein to apne daaw ko pakka kar lo (tamam mele mein mil kar jama kar lo) phir sab saff (line) baandhe aa jao aaj wo hi kaamiyaab hoga jo is muqabla mein kaamiyaab raha"

Yahan se ye bayaan kiya ja raha hai ke Firaun ne jab jadoogaron ko jama kar liya to Moosa alaihissalam ne unke saamne hone par kya kiya? To iska jawab diya ja raha hai, aap ne unhein naseehat ke taur par kaha "ke main ALLAH TA'ALA ki nishaniyan dikhata hoon jo ALLAH TA'ALA ne mujhe mojizaat ata farmaye hain tum ye kehte ho ke main jadoo kar raha hoon ye to ALLAH TA'ALA par jhoot baandhna hai isse to tumhari barbaadi hai ALLAH TA'ALA tumhein azaab se tabaah kar dega jis azaab ko taalne ki tumhein koi qudrat haasil nahin hogi"

Moosa alaihissalam ki is naseehat par yaani aapke kalaam ko sun kar jadoogar ghaiz wa ghazab mein ek dusre se mashwara karne lage aur behas karne lage ke kaise ise jawab diya jaaye? Aur mashwara unka Moosa alaihissalam aur Haroon alaihissalam se chhup kar tha ke wo us par waaqif na ho jaayein. Aakhirkaar unko isi par ittefaaq hua ke ye donon jadoogar hain ye to humein is zameen se nikaalna chahte hain humein inse sar tod muqabla karna chahiye apne apne daanw iske saamne laakar isey aajiz karna chahiye kaamiyaabi par humein ghalba haasil hoga.

MOOSA ALAIHISSALAM AUR JADOOGARON KA MUQABLA

"Unhone kaha aey Moosa (alaihissalam) ya to aap (apna asa) daalein ya hum (apni rassiyan aur laathiyan) daalne waale hain, aap (alaihissalam) ne kaha tum daalo jab unhone daala logon ki nigahon par jadoo kar diya aur unhein daraya aur bada jadoo laaye"

Hazrat Moosa alaihissalam ne pehle unhein tableegh ki ke tum ghalat raah par ho apni barbaadi na talaash karo lekin jadoogar jab baaz na aaye muqabla par hi unka ittefaaq hua aur unhone kaha Moosa alaihissalam ko ke ab zara saamne aa jao ya pehle tum apna asa daalo ya hum apni rassiyan aur laathiyan daalte hain jab Moosa alaihissalam ne dekha ke in par koi asar nahin hua to aap ne unhein kaha ke theek hai pehle tum hi daal do.

Yaad rahe ke jadoogaron ko Moosa alaihissalam ka farmana pehle tum daalo ye jadoo ki ijazat nahin thi balki unki zid par unhein pehle apni rassiyan aur laathiyan daal ne ki ijazat di. Zikr karda behas se wo aitraaz khatm ho gaya ke Moosa alaihissalam ne un logon ko jadoo karne ki ijazat di halanki jadoo karna kufr hai kufr ki ijazat dena bhi kufr hai to aap ne kaise ijazat di? Iska jawab waazeh ho chuka hai ke aap alaihissalam ne unhein jadoo se roka aur ye bataya ke ye baa'is e azaab hai lekin jab wo jadoo karne par ba zid the to aap ne kaha theek hai agar apne kufr ki wajah se mere mojize se muqabla karna chahte ho to kar lo taaki haq aur baatil mein farq waazeh ho jaaye jab unhone apni rassiyan aur laathiyan daal di to logon ki aankhon par asar kar diya ke wo sahi dekhne samajh ne ke qaabil na rahein isse waazeh hua ke jadoo se kisi cheez ki haqeeqat ko nahin badla ja sakta ye sirf ek banawat hoti hai.

"Agar jadoo haq hota yaani iski koi haqeeqat hoti to ye zikr kiya jaata ke unke dilon par jadoo kar diya ye na kaha jaata ke unhone logon ki aankhon par jadoo kar diya".

Baaz riwayat mein ye bhi hai ke unhone rassiyan aur laathiyon par paarah chadha diya tha phir dhoop mein rakhne ki wajah se un mein harkat paida ho gai logon ne samjha ke ye apne ikhtiyar se harkat kar rahi hain unki harkat ko dekh kar log darr gaye wo ek dusre ko darane lage ke bach jao ye to saanp ban gaye hain kyun ke kaseer miqdaar mein to khud jadoogar the aur phir har ek ke hath mein kitni kitni laathiyan aur rassiyan thi is tarah us maidaan mein har taraf saanp hi saanp nazar aane lag gaye.

"To apne nafs mein Moosa (alaihissalam) ne khauf paaya humne farmaya darr nahin beshak too hi ghaalib hai"

Moosa alaihissalam ne jab Firaun ko bila khauf wa khatra tableegh farmai ke beshak tum apne jadoogaron ko bula lo to darne ka matlab kya ho sakta hai jab ke 'Moosa alaihissalam ko yaqeeni taur par ilm haasil tha ke ye jadoogar aur inke banaye huye saanp mera kuchh nahin bigaad sakte kyun ke ALLAH TA'ALA mera naasir hai'

Aapko darr is cheez ka mehsoos hua ke log kahin jadoogaron ke jadoo ko dekh kar ye na samajh baithein ke ye log bhi Moosa alaihissalam ke barabar hi hain logon par kahin jadoo aur mojiza mein farq karna mushkil na ho jaaye jo asal maqsad hai ke logon par mojiza ka ghalba waazeh ho jaaye wo faut na ho jaaye pas sirf isi baat ka khauf tha.

Rab ta'ala ne farmaya aey Moosa alaihissalam dariye nahin beshak aapko hi ghalaba haasil hoga yaani jadoogar khud hi apni shikast ka jab aitraaf kar lenge aur aapki haqqaaniyat tasleem kar lenge to maqsad pooraa ho jayega.

"Aur hum ne Moosa (alaihissalam) ko 'wahi' farmai ke apna asa daal to nagaah unki banawaton ko nigalne laga to haq saabit hua aur unka kaam baatil hua to yahan wo maghloob huye aur zaleel hokar palte aur jadoogar sajde mein gira diye gaye bole hum imaan laaye jahan ke Rab par jo Rab hai Moosa (alaihissalam) aur Haroon (alaihissalam) ka"

"Wahi" karne se muraad haqeeqi "wahi" bhi ho sakti hai aur ilhaam bhi yaani ho sakta hai ke us waqt aapke dil mein ilqa kar diya gaya ho ke aap apna asa daal dein wo unke jadoo se banaye huye saanpon ko nigal jayega jab aap ne apna asa daala to wo bahut bada azdaha ban gaya usne apna munh khola to uske munh ke darmiyaan assi zara'a (120 feet) ka faasla tha aur usne unki tamam rassiyon aur laathiyon ko nigal liya halanki wo teen sau unton par laad kar laaye the, Moosa alaihissalam ne jab usey pakda to pehle ki tarah asa ho gaya. Jadoogaron ki rassiyon aur laathiyan madoom ho gai yaani aise baaqi na rahi jaise unka koi wajood nahin tha.

Baaz jadoogaron ne dusre jadoogaron ko kaha ke ye jadoo nahin ho sakta kyun ke jadoo mein ek cheez ki haqeeqat nahin badalti sirf dusre logon ki aankhon par asar hota hai agar ye jadoo hota to humari rassiyon aur laathiyon ko na nigal leta.

'Isse unhone daleel pakdi ke hazrat Moosa alaihissalam ALLAH TA'ALA ke sachhe Nabi hain'

Faayda: Waazeh hua ke ilm ko bahut badi fazeelat haasil hai kyun ke wo log apne jadoo ke ilm mein kaamil darja rakhte the unhein maloom tha ke jadoo ki haqeeqat kya hai aur uski inteha kahan hai? Jab wo apne fann ke aala darje ka ilm rakhte the to 'unhein maloom ho gaya ke Moosa alaihissalam ka mojiza jadoo ki hadd se khaarij hai unhein yaqeen ho gaya ke ye ALLAH TA'ALA ki taraf se ata karda mojizaat se hai insaani banawat se iska koi taalluq nahin'

Agar wo apne jadoo ke ilm mein kaamil darja na rakhte hote to wo mojiza aur jadoo mein farq na kar paate balki kehte ke wo shakhs jadoo ke ilm mein hum se zyada hai isliye hum isse aajiz aa gaye hain pata chala ke wo jadoo ke ilm mein aala darja rakhte the isi kaamil ilm ki wajah se wo kufr se imaan ki taraf muntaqil huye.

'Jab jadoo ke ilm se unko itna faayda haasil ho gaya to aey insaan zara ghaur kar ke agar tujhe ALLAH TA'ALA ki wehdaniyat ka ilm haasil ho to ismein kitna hi kamaal hoga'

Jab jadoogaron par Moosa alaihissalam ke mojizon ki haqeeqat khul gai to wo ALLAH TA'ALA ka shukr ada karne ke liye be ikhtiyar sajda mein gir gaye ke ALLAH TA'ALA ne humein taufeeq ata ki hai ke humein pata chal gaya ke ye mojiza hai jadoo nahin phir unhone kaha Rabbul Aalmeen par humara imaan hai.

Khayaal rahe ke sirf Rab ta'ala par imaan laane se imaan ki takmeel nahin hoti balki imaan mukammal usi waqt hota hai jab Nabi par imaan laaye kyun ke Nabi par imaan laane se tamam imaanियat par imaan laana laazim ho jaata hai isiliye unhone phir kaha ke humara imaan Moosa alaihissalam aur Haroon alaihissalam ke Rab ta'ala par hai yaani inhein usi ne Nabi bana kar bheja hai.

Faayda jaleela: Jadoogaron ne Moosa alaihissalam ke sath muqabla shuru karne se pehle kaha 'Aey Moosa alaihissalam ya to aap daalein aur ya hum daalne waale hain' unhone Moosa alaihissalam ka zikr pehle kiya aur apna zikr baad mein kiya.

Beshak jadoogar qaum ne Moosa alaihissalam ka zikr pehle karke aapke adab wa ahteraam ki achhe tareeqe se paasdaari ki, soofiya e kiraam ne farmaya hai ke isi adab wa ahteraam ki barkat ki wajah

se ALLAH TA'ALA ne unhein imaan ki nemat se sarfaraz kiya.

SubhanAllah kya shaan hai Ambiya -e- kiraam ki ke unke adab wa ahteraam se kafiron ko imaan naseeb hota hai aur unki gustakhi ki wajah se kalima tauheed padhne waale bhi mardood ho jaate hain.

Tambeeh: Is waaqiya se pata chala ke us zamane mein jadoogar kaseer tadad mein the isi wajah se hazrat Moosa alaihissalam ko aisa mojiza diya gaya jisse aap ne jadoogaron ka muqabla kiya aur unko aajiz kar diya, tamam Ambiya -e- kiraam ko unke zamane ke mutabiq mojizaat ata kiye gaye Hazrate Eisa alaihissalam ke zamane mein ilme tib (hikmat) ka zor tha aap alaihissalam ko aise mojizaat ata huye ke tamam atibba (hukma) unse aajiz rahe kyun ke aapka murdon ko zinda karna maadar zaad andhe ko nazar ata karna bars waale ko durust karne ke mojizaat ata huye jo kisi tabeef ki taaqat mein na tha ke aisa kar sake, Nabi kareem ﷺ ke zamane mein fasaahat ka zor tha bade bade shaayar ek ek tarah wa misra (chhand wa dohe) par qasaa'id likh dete the lekin aap ﷺ ne jab ALLAH TA'ALA ka kalaam pesh kiya jo aapka azeem mojiza hai to wo tamam aajiz aa gaye kisi ek ko jurrat na ho saki ke Quran paak ki ek chhoti soorat ka muqabla kar sake jab ke Quran paak ne unhein baar baar challenge bhi kiya.

FIRAUN KA SHEKHI MAARNA

"Aur Firaun ne (jhunjhla kar) kaha mujhe chhod do main Moosa (alaihissalam) ko qatl kar du aur wo bulaye apne Rab ko (apni madad ke liye) mujhe andesha hai ke wo tumhara deen badal na de ya fasaad na phaila de mulk mein"

Firaun shekhi baghaarte huye kehta hai ke aey aeyaane mamlikat! Agar mujhe kuchh na kaho main chashme zadan mein Moosa alaihissalam ka kaam tamam kar du, mujhe to tumhari raay ka paas hai aur main usey kuchh nahin kehta goya Moosa alaihissalam par umraaye hukoomat ki paasdaari ki wajah se ab tak hath nahin uthaya gaya halanki Firaun dil mein darr raha tha ke agar usne zyadti ki to kahin Moosa alaihissalam ka danda azdaha ban kar usey nigal na jaaye apni riyaaaya ko apni polici ke baare mein mutma'in karne ke liye Firaun ne do khatron ka zikr kiya:

Pehli baat to ye batai ke agar tum ne Moosa alaihissalam ke khilaaf koi muassir kaarwai na ki to ye tumhare aqaaid ki imaat ko munhdim karke rakh dega, dusri ye baat hai ke ab to tum bade aman wa sukoon aur khair wa aafiyat se zindagi basar kar rahe ho na bairuni hamle ka khatra hai aur na androne mulk koi shor barpa kar sakta hai aur agar bani israel ke mardon aur auraton ko pazeerai haasil ho gai to yaad rakho baghaawat ke shole bhadak uthenge, pasmaanda aur maflookul haal log tumhari baala dasti ke khilaaf uth khade honge aur mulk bhar mein fitna wa fasaad ki aag bhadka denge aqalmandi aur door andeshi ka taqaaza ye hai ke is ubharte huye khatra ka aaj hi mukammal taur par insdaad kar diya jaaye.

Haqeeqat mein uski zaat aur uska takht shaahi khatre se do chaar tha wo sirf misriyon ka badshah hi nahin tha balki unka khuda bhi tha usne socha agar Moosa alaihissalam apni tableegh mein kaamyaab ho jaate hain to log uski khudai ko maanne se inkaar kar denge wo sirf ALLAH TA'ALA ki bandagi ko qabool karenge neez is zulm wa sitam ki phir is haakim qaum ko ijazat na hogi.

Dar asal daawate moosawi se uski zaat ko khatra laahiqa tha, asa e moosawi ki haibat se uska takht kaanp utha tha wo Moosa alaihissalam ke qatl par apni qaum ko razamand karna chahta tha taaki uski zaat aur uska iqtedaar salamat rahe lekin ek chaalak aur shaatir siyaasat daan ki tarah zaahir ye

karna chahta tha ke ye iqdamaat qaum ke mazhab ki salamati aur mulk mein aman wa amaan barqaraar rakhne ke liye zaruri hai.

Sadaha saal pehle Firaun ne jo chaal chali, firauni siyaasat ke pairokaar aaj bhi harf ba harf uski taqleed kar rahe hain jab bhi koi ALLAH TA'ALA ka banda unki dhaandliyon ke khilaaf aawaz buland karta hai aur us zaalimaana nizaam ko badal ne ke liye uth khada hota hai to in aqal ke andhon ko ye taufeeq to nahin hoti hai ke wo apni khaamiyon ki islaah kar lein, joro sitam ka jo baazar unhone garm kar rakha hai uski jagah qanoon ki farmabardari bahaal karein, ulta wo lathh lekar un nek bandon ke pichhe pad jaate hain, unko fasaadi, iqtedaar ka bhooka aur maloom nahin kin kin ilzamaat se badnaam karna shuru kar dete hain.

MOOSA ALAIHISSALAM KA JAWAB

"Aur Moosa (alaihissalam) ne kaha ke main panaah maangta hoon apne Rab ki aur tumhare parvardigaar ki har us mutakabbir ke shar se jo roz hisaab par imaan nahin rakhta"

Moosa alaihissalam ko jab Firaun ke is mansooba ka ilm hua to aap ghabraye nahin, pareshan nahin huye balki aapki zabaan se wo hi jumla nikla jo Moosa alaihissalam jaise barguzida Rasool ke shayane shaan tha, farmaya mujhe akela na samjho! Mujhe us Rab ki panaah aur himaayat haasil hai jo mera bhi Rab hai aur tumhara bhi Rab hai tum laakh uski bandagi ka rishta todna chaho, tum Firaun ko apna khuda samajhte ho, tum haqeeqat ko badal nahin sakte bande phir bhi tum usi Rab ta'ala ke ho jiska main banda hoon maine har mutakabbir aur sarkash ke shar se daamane rehmat mein panaah li hui hai tum mera baal bhi baaka nahin kar sakte.

IMAAAN CHHUPANE WAALE SHAKHS NE KAHA

"Aur kehne laga ek marde momin, jo Firaun ke khandaan se tha aur chhupaye huye tha apne imaan ko kya tum qatl karna chahte ho ek shakhs ko is wajah se ke wo kehta hai mera parvardigaar ALLAH TA'ALA hai halanki wo le aaya hai tumhare paas dalelein tumhare Rab ta'ala ki taraf se (usey apne haal par chhod do) agar wo haqeeqatan jhoota hai to uske jhoot ki shaamat us par hogi aur agar wo sachha hua (aur tum ne usko ganzad pahunchai) to zarur pahunchega tumhein wo azaab jiska us ne tum se waada kiya hai beshak ALLAH TA'ALA hidayat nahin deta usey jo had se badhne waala bahut jhoot bolne waala ho aey meri qaum! Maana aaj hukoomat tumhari hai (neez tumhein) ghalba haasil hai is mulk mein (lekin mujhe ye to batao) kaun bachayega humein khuda ke azaab se? Agar wo hum par aa jayega (ye sun kar Firaun) kehne laga main to tumhein wo hi mashwara deta hoon jisko main durust samajhta hoon aur nahin rehnumai karta main tumhari magar seedhe raasta ki taraf"

"Qubti" qaum ka ek fard Moosa alaihissalam par imaan la chuka tha lekin usne apni qaum ko apne imaan se aagaah nahin kiya tha usne jab suna ke Firaun apne hawariyon se mil kar Moosa kalimullah alaihissalam ko qatl karne ka mansooba bana raha hai to usne unko is iraada se baaz aane ki taqleed shuru ki, pehle to unhein jhidka ke tum Moosa alaihissalam ke dar pai aazaar kyun ho, usne tumhara kya jurm kiya hai, usne kaun si qanoon shikni ki hai? Mehaz isliye tum usey qatl karna chahte ho ke wo kehta hai ke mera parvardigaar ALLAH TA'ALA hai aur usne apne aqeedon

ki haqqaaniyat dalaail wa mojizaat se saabit kar di hai tumhara muashara to bada taraqqi yaafta hai tum iske zaati aqeeda mein kyun dakhil dete ho, Isko uske haal par chhod do agar bilfarz wo ghalat keh raha hai to khud hi kaifare kirdaar ko pahunch jayega humein apne hath iske lahoon (khoon) se surkh karne ki kya zarurat hai?

Aaj kal hum badi izzat wa aaram ki zindagi basar kar rahe hain hukoomat humari hai humare ishara e abru par logon ki qismatein badalti hain, kisi ki majaan nahin ke humare farmaan se sartaabi kare daulat, saaman e aesh wa ishrat ki farawaani hai hum is haalat ko badalna nahin chahte, humari poori koshish honi chahiye ke ye haalat barqaraar rahein.

Agar Moosa alaihissalam (nauzubillah) jhoot hain to khuda مسرف كتاب (had se badhne waala) bahut jhoot bolne waala se khud nipat lega aur agar wo sachha hai aur humne usey qatl kar diya to yaad rakho khuda ka ghazab josh mein aayega aur aesh wa ishrat ki ye bisaat ulat kar rakh di jayegi isliye maslehat ka yehi taqaaza hai ke hum Moosa alaihissalam ko na chhedein usko apne haal par chhod dein aur mafrooza khatraat se hawaas baakhta hokar koi aisi ghalti na kar baithein ke khuda ke azaab mein yoon giraftaar ho jaayein ke bach nikalne ki phir koi soorat na rahe. Iske jawab mein Firaun ne apni qaum se kaha ke maine tumhein jo mashwara diya hai mere nazdeek wo durust hai aur main tumhein is par gaamzan karna chahta hoon jismein tumhari bhalai hai.

Isse pata chalta hai ke Firaun mutlaqul anaan farma rawan hone ke bawajood aaj kal ke firaunon ki tarah tung mizaaj aur kam zarf nahin tha ke idher kisi ne mukhalif raay di jhat wo ghaddaar aur gardan zadni qaraar de diya gaya balki wo ikhtelaaf raay ko bade tahemmul se bardasht karta tha.

"Aur kehne laga wo hi imaan waala aey meri qaum main darta hoon ke tum par (bhi kahin) pehli qaumon ki tabaahi ke din jaisa din na jaaye jaisa haal hua tha qaum Nooh, Aad aur Samood ka aur un logon ka jo unke baad aaye aur ALLAH TA'ALA nahin chahta ke bandon par zulm kare"

Us marde momin ne jab dekha ke uski pand wa moaezat asar angez nahin ho rahi to usne mazeed khul kar guftagu shuru ki aur guzashta zamanon mein apni bad-aamaaliyon ke baa'is tabaah wa barbaad hone waali qaumon ka zikr shuru kiya aur farmaya un tabaah hone waali qaumon ke haalat se ibrat pakdo aur is ghalat rawish ko chhod do.

Aur usne kaha mujhe pukaar ke din ka tum par darr hai yaani isse muraad qiyamat ka din hai aur ye haqeeqat hai ke zara sa zalzala aa jaaye ya koi naaghaani musibat aa jaaye to itna shor wa ghul machta hai ke kaanon padi aawaz sunai nahin deti. Jab log yakaayak qiyamat ki haulnakiyon se do chaar honge qadamon ke nichhe zameen angaare ki tarah tap rahi hogi upar se sooraj ki kiranein aag barsa rahi hongee saamne dozakh ke shole bhadak rahe honge chaaron taraf se firishte ne gher rakha hoga is saraseemagi ke aalam mein shor wa ghul ka aap khud andaaza kar sakte hain isliye us din ko yaumul tanaad yaani ek dusre ko pukaar ne ka din keh diya.

"Mazeed usne apni naseehat jaari rakhte huye kaha ke us din se daro jis roz tum bhaagoge peeth pherte huye, nahin hoga tumhare liye ALLAH TA'ALA ke azaab se koi bachane waala aur jise gumraah kar de ALLAH TA'ALA usey koi hidayat dene waala nahin"

Us marde momin ne unko samjhane ki har mumkin koshish ki aur kaha:

"Aey meri qaum! Beshak aaye tumhare paas Yusuf (alaihissalam) Moosa (alaihissalam) se pehle raushan dalaail lekar pas tum shak mein giraftaar rahe ismein wo jo le kar aaye the yahan tak ke jab wo wafaat pa gaye to tum ne kehna shuru kar

diya ke nahin bhejega ALLAH TA'ALA unke baad koi Rasool, yoon hi gumraah kar deta hai ALLAH TA'ALA usey jo hadd se badhne waala shak karne waala hota hai (yoon hi gumraah karta hai) unhein jo jhagadte rehte hain ALLAH TA'ALA ki aayaton mein baghair kisi (ma'aqool) daleel ke jo unke paas aai ho (ye tareeqa) badi narazgi ka baa'is ALLAH TA'ALA ke nazdeek aur mominon ke nazdeek isi tarah mohar laga deta hai ALLAH TA'ALA har maghroor aur sarkash ke dil par"

Pehle jin qaumon ka zikr hua wo door daraaz ilaaqon mein basne waali thi ab us Nabi aur uske munkareen ka zikr ho raha hai jo kuchh arsa pehle isi mulk ke baashinde the. Yusuf alaihissalam ke naam se kaun aisa misri tha jo waaqif na tha? Unka daure hukoomate misr ki tarikh ka wo darkhasha daur tha jab ke har taraf adal wa insaaf ka noor baras raha tha, qanoon ki baala dasti qaa'im thi, ghareebon aur maflookul haal logon ki is tarah dil daari ki jaati thi ke SubhanAllah! Is aam aur shadeed qehat ki cheera dastiyan se inhein Yusuf alaihissalam ke husne intezaam ke baa'is panaah mili thi. Us Nabi aur aadil farmarawan ke sath uski qaum ne jo bartao kiya 'momin aale Firaun' iska zikr farma kar unhein tambeeh kar raha hai ke be daagh seerat unke be adeel nizame hukoomat unki adal gustari aur unki riyaaya parwari ko apni aankhon se dekh lene ke bawajood unko Nabi maanne ke liye taiyar na hua balki unki saari umr isi udhed bun mein guzar gai ke ye Nabi hai ke nahin? Qatai aur yaqeeni dalaail ke bawajood wo tazabzub ka hi shikaar rahe aur shak ki waadiyon mein bhatakte bhatakte umr guzaar di aur jab wo nayyare taaba ghuroob ho gaya to phir kafe afsos malne lage aur kehne lage aisi hasti ab dobara paida nahin hogi inke baad koi Nabi nahin aayega.

Pehle hidayat se yoon mehroom rahe ab imkaan ye tha ke koi dusra Nabi tashreef laaye to ye apni guzashta ghaflat aur kotaahi ki talaafi kar lein ye keh kar 'ab aur koi aisa nahin aayega' unhone is imkaan ko bhi kal'adam (khatm) kar diya.

Rajal momin ne apne kalaam ke aakhir mein ek usool bayaan farmaya hai ke jis fard ya qaum mein ye teenon aeb paida ho jaayein unke hidayat paane ki koi ummeed nahin rehti koi mojiza pand wa naseehat unhein jaay zalaalat se nahin nikaal sakti wo andheron se itne maanoos ho jaate hain ke noor se unhein ghabrahat hone lagti hai wo teen aeb ye hain:

1) Musrif: Hadd se badhne waala jo ahkaam aur amar ALLAH TA'ALA ne diye hain unki pabandi na karne waala use hazaar samjhaya jaaye wo apni hatdharmi se baaz aa jaane ka naam hi nahin leta.

2) Murtaab: Wo shakhs jo shak ki beemari ka mareez ho uske saamne raushan dalaail ke ambaar laga do wo shak ke jaraasim uske zehan se nikalte hi nahin.

3) Man Yujaadil: Jo ALLAH TA'ALA ki aayat mein beja taaweel karta hai, unmein aeb nikaalta hai, tazaad saabit karta hai jis firqa mein ye teen aeb ho'n khuda unhein kabhi hidayat nahin deta.

"Aur Firaun ne kaha aey Hamaan bana mere liye ek uncha mehal (us par chadh kar) un raahon tak pahunch jao aasmaan ki raahon tak phir main jhaank kar dekhu Moosa (alaihissalam) ke khuda ko aur main to yaqeen karta hoon ke wo jhoota hai aur yoon aarasta kar diya gaya Firaun ke liye uska bura amal aur rok diya gaya usey raahe raast se aur nahin tha Firaun ka saara fareb magar uski apni tabaahi ke liye"

NATEEJA HAASIL HUA

Firaun jo khudai ka daawedaar tha kehta tha 'main tumhara sabse uncha Rab hoon' uske mutalliq tamam logon ko pata chal gaya ke wo zaleel, aajiz ghatiya insaan hai warna wo Moosa alaihissalam ke difa'a mein jadoogaron se imdaad talab na karta.

Agar khuda hota to khud hi sirf "كفى" se kaam tamam kar deta aur ye bhi waazeh ho gaya ke jadoogar kisi cheez ki haqeeqat ko nahin badal sakte agar wo kisi cheez ki haqeeqat ko badal sakte to Firaun ko ye na kehte ke agar hum ghaalib aa gaye to kya too humein ujrati dega balki wo khud hi mitti se sona bana lete balki wo apne jadoo ke zariye Firaun ki badshahi par qabza kar lete ya kisi aur mulk ki badshahi haasil karke bahut bade raa'is (ameer) ban jaate. Insaanon ko in aayat se mutnabbeh kiya gaya ke tum baatil aur jhoote aqwaal aur shobda baazi ke af'aal se fareb na kha jaana balki apne imaan par qaa'im rehna.

FIRAUN KI JADOOGARON KO DHAMKI

"Firaun ne kaha tum is par imaan le aaye ho isse pehle ke main tumhein ijazati deta ye to bada makr hai jo tum sab ne shehar mein phailaya hai ke shehar waalon ko isse nikaal do to ab jaan jaoge qasam hai ke main tumhare ek taraf ke hath aur dusri taraf ke paanv kaatunga phir tum sabko sooli dunga"

Jab Firaun ne dekha ke jadoogaron ne tamam makhlooq ke saamne Moosa alaihissalam ki nubuwat ko tasleem kar liya hai usey khauf hua ke tamam log aap par imaan na le aayein usne do qism ke shub'haat daal kar qaum ko imaan laane se mana karne ki koshish ki, ek to usne ye kaha ke in logon ka imaan laana is wajah se nahin ke unhone Moosa alaihissalam ki haqqaaniyat ko dekha hai balki unhone pehle se Moosa alaihissalam se saaz baaz kar rakhi thi ke hum tumhari nubuwat ka iqraar kar lenge aur tum par imaan le aayenge log humein dekh kar tum par imaan layenge.

Dusri baat usne ye kahi ke Moosa alaihissalam aur jadoogaron ka ittefaaqi mashwara ye hai ke tumhein tumhare sheharon se baahar nikaal dein aur khud is mulk par qaabiz ho jaayein, watan se logon ko bahut zyada muhabbat hoti hai isliye wo un logon ko imaan se door rakhne mein kaamyab ho gaya agarche uske donon shub'haat ki koi haisiyat nahin thi lekin qaum bhi to be samajh hi thi.

NAU MUSLIMON KA FIRAUN KO JAWAB

"Unhone kaha hum hargiz tujhe tarjeeh nahin denge in raushan daleelon par jo humare paas aai humein apne paida karne waale ki qasam too kar le jo tujhe karna hai, too is dunya hi ki zindagi mein to karega. Beshak hum apne Rab ta'ala par imaan laaye ke wo humari khatayein bakhsh de aur wo jo too ne humein majboor kiya jadoo par aur ALLAH TA'ALA behtar hai aur sabse zyada baaqi rehne waala hai. Beshak jo apne Rab ta'ala ke huzoor mujrim hokar aaye to zarur uske liye jahannam hai jismein na mare aur na jiye aur jo uske huzoor imaan ke sath aaye ke achhe kaam kiye ho'n unhin ke darje unche basne ke baagh jin ke neeche jaari neharein hain aur wo humesha unmein rahenge aur ye sila uska hai jo paak hua"

Firaun ki dhamki ko unhone do tok alfaaz mein radd kar diya aur iska un par koi asar na hua kyun

ke unhein kaamil yaqeen aur mukammal baseerat haasil ho chuki thi ke Moosa alaihissalam sachhe Nabi hain unhone Firaun ko kaha ke tumhare faisla ka taalluq dunya ki zindagi se hai jo faani hai aur humara matloob ukhrawi zindagi ki sa'adat haasil karna hai jo humesha ke liye baaqi hai aur aqal ka taqaaza hai ke in faani nuqsanaat ko bardasht kar liya jaaye jo baaqi rehne waali sa'adat tak pahuncha ne ka zariya nahin.

"Unhone kaha ke hum apne Rab ki taraf phirne waale hain aur tujhe humara kya bura laga yehi na ke hum apne Rab ki taraf nishaniyon par imaan laaye jab wo humare paas aaye aey Rab humare! Hum par sabr undel de (humein sabr ata kar) aur humein musalman utha"

Unhone Firaun ki dhamkiyon ka jawab dete huye kaha ke hum mar'oob hone waale darne waale nahin kyun ke hum to apne Rab ta'ala ki taraf phirne waale yaani us par imaan laane waale hain aey be aqal khudai ke daawedar too kis cheez ko bura samajh raha hai? Humare paas ALLAH TA'ALA ki nishaniyan aa gai hum unko dekh kar imaan laaye bas yehi cheez tujhe napasand aai. Phir unhone Rab ta'ala se dua ki ke aey ALLAH TA'ALA! Agarche too ne humein seedhi raah par qaa'im kar diya aur Firaun ki dhamkiyon ke muqabil sabr ata kar diya hai lekin ye nemat humare paas qaa'im usi waqt reh sakti hai jab tera fazl humein shamil e haal rahe, unhone arz kiya 'aey humare Rab humein kaamil sabr ata kar'. افراغ الائمة us waqt kaha jaata hai jab bartan ko undel kar usmein maujood cheez ko kaamil tareeqa se baha diya jaaye goya unhone kaamil sabr talab kiya ke Allah sabr hum par undel de aur lafz صبرا nakra zikr kiya jismein tanween tazeem par dalaalat kar rahi hai, Isse bhi pata chalta hai ke unhein azeem sabr ki dua ki unki dua ko Rab ta'ala ne qabool farma liya aur unhone wo azeem sabr ata farmaya jiski badaulat unhein shahadat jaisa azeem martaba naseeb hua.

Hazrat Ibne Abbas radiallaho ta'ala anhuma se marwi hai ke Firaun ne apni dhamki par amal kar dikhaya wo jadoogar jinhone imaan qabool kar liya tha unke hath paanv katwa diye aur unhein shaheed karwa diya gaya yehi qaul zyada waazeh hai kyun ke Firaun ne apna rob jamane aur qaum ko Moosa alaihissalam ka deen qabool karne se rokne aur darane mein mubaalgha saabit karne ke liye aisa kiya.

QAUM KE SARDARON KA FIRAUN KO DARANA

"Aur Firaun ki qaum ke sardaron ne kaha kya too Moosa (alaihissalam) aur uski qaum ko isiliye chhodta hai ke wo zameen mein fasaad phailayein aur tujhe aur tere thehraye huye maboodon ko chhod dein. Firaun ne kaha hum unke beton ko qatl kar denge aur unki betiyan zinda rakhenge aur beshak un par ghaalib hain"

Moosa alaihissalam ka jadoogaron se muqabla karane ke baad Firaun ne aap alaihissalam ko kuchh na kaha na giraftaar kiya aur na hi kisi qism ki saza di balki aapko aazad chhod diya.

'Yaqeen kijiye beshak Firaun ne jab bhi Moosa alaihissalam ko dekha us par aap ka shadeed rob taari hua wo aap se bahut zyada darta tha yehi wajah thi ke usne aap alaihissalam ka raasta khula chhod diya tha'.

Firaun ki qaum ke sardaron ko ye maloom nahin tha ke Firaun to Moosa alaihissalam se darte huye aapko aazad rakhe huye hai unhone kaha ke agar tum ne Moosa alaihissalam aur uski qaum

ko isi tarah aazaadi diye rakhi wo apni tableegh karte rahe to tumhein aur tumhare khuda'o ko log chhod denge.

Ek qaul zijaaj ye bhi hai 'tum ne agar Moosa alaihissalam ko is tarah aazaadi diye rakhi uska raasta khula chhode rakha to Moosa alaihissalam tum se aur tumhare maboodon se door rahega'.

Khayaal rahe ke Firaun agarche khud bhi khudai ka daawedar tha lekin usne logon ko buton ki ibadat ki ijazat de rakhi thi yehi mafhoom hai الهتك ka ke tumhare maboodon ko chhod denge.

Kaha gaya ke Firaun ne apni qaum ke liye chhote chhote butt bana rakhe the wo unhein buton ki ibadat ka hukm deta tha aur kehta tha ke main tumhara sabse bada khuda hoon aur in buton ka bhi main Rab hoon, Hazrat Hasan ka qaul hai ke Firaun khud bhi buton ki ibadat karta tha qaum ka maqsad ye tha ke Moosa alaihissalam ko qaid kar liya jaaye aur sakht tareen saza di jaaye.

Qaum ke is mutaalba par Firaun ne haqeeqate haal ko un par waazeh na kiya ke mujhe Moosa alaihissalam se shadeed khauf laahiqa ho chuka hai albatta ye kehne laga ke hum bani israel ke beton ko zibah kara denge aur unki ladkiyon ko zinda chhod denge, Is tarah Moosa alaihissalam ke madadgaar mard nahin rahenge aur unki qaum ki nasl khatm ho jayegi ye kaam karna hum par koi mushkil nahin kyun ke un par ghalba haasil hai.

BANI ISRAEL KA DARNA AUR MOOSA ALAIHISSALAM KA TASALLI DENA

"Moosa (alaihissalam) ne apni qaum se farmaya ALLAH TA'ALA ki madad chaho aur sabr karo beshak zameen ka maalik ALLAH TA'ALA hai apne bandon mein se jise chahe waaris banaye aur aakhir maidaan parhezgaron ke hath mein hai. Unhone kaha ke hum sataye gaye hain aapke aane se pehle aur aapke tashreef laane ke baad, aap (alaihissalam) ne farmaya qareeb hai ke tumhara Rab dushman ko halaak kar de aur uski jagah zameen ka maalik tumhein banaye phir dekhein tum kaise kaam karte ho"

Qaum ne jab suna ke Firaun ne humare bachhon ko zibah karne ka mansooba bana liya hai to bahut zyada pareshan huye un par bahut zyada ghabrahat taari hui kehne lage aey Moosa alaihissalam humein aapke tashreef laane se pehle bahut sataya gaya, jizya hum se wasool kiya gaya aur har mushkil kaam aur har haqeer kaam hum se liya jaata raha, kisi qism ki nemat aasaish hum tak nahin pahunch ne di gai, humare bachhon ko zibah karaya gaya, humari ladkiyon ko zinda chhoda gaya aey Moosa alaihissalam ab to ALLAH TA'ALA ne aapko Nabi bana kar mab'oos farmaya hai kya ab bhi humein pehle ki tarah sataya jayega? Yaad rahe ke unka ye sawaal haqeeqate haal jaanne ke liye tha koi aitraaz na tha aur na hi Moosa alaihissalam ki nubuwat par narazgi ka izhaar tha. Moosa alaihissalam ne apni qaum ko jawab dete huye do cheezon ka hukm diya aur do cheezon ki bashaarati di aap alaihissalam ne ek hukm ye diya 'ALLAH TA'ALA se imdaad talab karo' aur dusra hukm aapne ye diya 'sabr karo'. Pehle aap ne unhein ALLAH TA'ALA se imdaad karne ka hukm diya isiliye ke jab insaan ko ye maloom ho jaaye ke ALLAH TA'ALA ke baghair koi aur jahan mein mudabbir (tamam umoor ki tadbeer farmane waala) nahin to uska seena ALLAH TA'ALA ki maarfat se khul jaata hai aur us par tamam qism ki musibaton ko bardasht karna aasan ho jaata hai isiliye ke wo samajhta hai ke ye ALLAH TA'ALA ki taqdeer hai ALLAH

TA'ALA ki taqdeer ka mushaahida karne ki usmein salahiyat paida ho jaati hai tamam qism ki musibatein us par aasan ho jaati hain.

Moosa alaihissalam ne apni qaum ko jo do basharatein di un mein se ek ye hai 'beshak zameen ka maalik ALLAH TA'ALA hai apne bandon mein se jise chaahe maalik banaye' aap alaihissalam ne apni qaum ko ye tasalli dete huye ye khushkhabari di ke Firaun aur uski qaum ko ALLAH TA'ALA halaak kar dega aur tumhein is zameen ka maalik bana dega maqsad ye tha ke ye log ALLAH TA'ALA aur uske waade par imaan rakhte huye khush ho jaayein aur Firaun ki dhamkiyon ke khatron ko dil se nikaal dein. Dusri bashaarat aap alaihissalam ne ye di 'aur aakhir maidaan parhezgaron ke hath hai'.

Aala Hazrat Maulana Ahmad Raza Khan bareilvy ne kitna pyaara tarjuma farmaya iski tafseer mein Allama Raazi rahmatullah alaihi farmate hain "baaz hazraat ne kaha isse muraad sirf aakhirat ki kaamyabi hai yaani muttaqeen ka aakhir mein anjaam achha hoga, baazon ne kaha muraad isse sirf dunya ki kaamyabi wa kaamraani aur dushman par unko imdaad haasil hona aur baaz hazraat ne kaha ke isse muraad deen aur dunya ki kaamyabi hai" zyada behtar ye aakhiri maayne hai kyunki للمؤمنين ki tafseer mein Allama Raazi farmate hain "ismein ishaara hai us taraf ke jo shakhs ALLAH TA'ALA se taqwa aur khauf rakhta hai ALLAH TA'ALA uski dunya aur aakhirat mein imdaad farmata hai"

Yaani dunya aur aakhirat mein kaamyabi ka maidaan parhezgaar logon ko hi haasil rahega.

FIRAUN KI QAUM KA MASHWARA

"Phir jab Moosa alaihissalam lekar aaye un logon ke paas haq humare haan se to unhone kaha qatl kar daalo in logon ke bachhon ko jo inke sath imaan laaye aur zinda chhod do inki ladkiyon ko aur nahin hai kafiron ka har makr magar raayegan"

Phir jab Moosa alaihissalam deene haq lekar unke paas aaye aur apni sadaaqat aur apne deen ki haqqaaniyat ko baraaheen qaate se saabit kar diya to wo log dalaail wa baraaheen ke maidaan mein zach ho gaye aur jhooote ilzamaat par utar aaye aur buhtaan tarashi ka shewa ikhtiyar karte huye aapko jadoogar aur jhoota kehna shuru kar diya, Isse bhi jab baat na bani to tashaddud par utar aaye ye faisla kiya ke bani israel ki nasl kushi ki jaaye bachhe maar daale jaayein ladkiyan zinda rehne di jaayein is tarah bani israel ki adadi quwwat khatm ho jayegi aur wo kisi tarah humare liye khatra ka baa'is na banegi lekin unki ye saazish nakaam ho gai. Kya pyaare alfaaz hain 'yaani unhone ye mansooba Moosa alaihissalam ko kamzor karne ke liye kiye aur aapki daawat ko be asar banane ke liye socha tha' ALLAH TA'ALA farmata hai ke unki ye chaal seedhi raah se behak gai isliye maqsad haasil karne mein nakaam rahe.

Firaun ne jab ye mehsoos kiya ke is marde momin ki guftagu haazireen ko mutaassir kar rahi hai to usne fauran paintra badla aur kehne laga ke Moosa alaihissalam ki sadaaqat parakhna koi itna mushkil kaam nahin hai ke hum iske baare mein pareshan rahein aur kisi hatmi (yaqeeni) faisla par pahunch sakein abhi ek buland meenar tameer karte hain aur us par chadh kar Moosa alaihissalam ke khuda ka suraagh lagayenge zameen par to kahin hai nahin agar aasmaan par mil gaya to hum bhi maan lenge aur agar aasmaan par bhi suraagh na mila to phir sabko yaqeen ho jayega ke Moosa alaihissalam ki baat ghalat hai phir Hamaan ki taraf mutawajjeh hokar kaha Hamaan aey wazeer ba tadbeer! Ye kaam tum karo humein ek uncha bahut uncha meenar tameer

kar do us par chadh kar hum aasmaan par chadhne ka raasta daryaaft kar lenge aur aasmaan ka kona kona chhaan maareng.

Khayaal rahe ke har cheez jis ke zariye kisi jagah tak rasai haasil ki jaaye usey sabab kehte hain yahan asbaab se muraad wo raaste hain jo aasmaan ki taraf jaate hain ya unse muraad aasmaan ke darwaze jinke zariya aasmaan mein dakhil hote hain.

Firaun ka makr wa fareb uski tabaahi ka sabab bana yaani uski makkari ayyari heela saazi aur daanista inkaare haq ke baa'is uske bure aamaal usey haseen wa khushnuma nazar aane lage wo unhin ke pichhe pada raha aur jo heela saaziyan usne hazrat Moosa alaihissalam ke khilaaf ki thi wo sab khud uski qayaas aur barbaadi ka sabab bani.

"Aur kehne laga wo jo imaan laaya aey meri qaum mere pichhe chalo main dikhaunga tumhein hidayat ki raah"

Yaani bhalai aur najaat ka raasta wo nahin jis par Firaun tumhein chalana chahta hai balki aao main tumhein rushd wa hidayat ka raasta dikhata hoon jis par chal kar tum apni manzil tak pahunch sakte ho.

"Aey meri qaum ye dunyavi zindagi to (chand roza) lutf andozi hai aur aakhirat hi humesha thehar ne ki jagah hai jo bure kaam karta hai usey saza di jayegi usi qadr aur jo nek kaam karta hai khwaah mard ho ya aurat basharte ke wo imaandaar ho to wo dakhil honge jannat mein rizq diya jayega unhein wahan be hisaab"

Marde momin ka silsila e wa'az shuru hai ab usne maslehat ke saare hiyaab taar taar kar diye hain aur uske nataa'ij aur khatraat se be niyaaz hokar ailaane haq kar diya aur kaha:

"Aey meri qaum abhi ajeeb haal hai ke main to tumhein daawat deta hoon najaat ki taraf aur tum bulate ho mujhe aag ki taraf tum mujhe daawat dete ho ke main ALLAH TA'ALA ka inkaar kar du aur main shareek thehrao uske sath usko jiska mujhe ilm tak nahin aur mera haal ye hai ke jiski bandagi ki taraf tum mujhe bulate ho usey koi haq nahin pahunchta ke usey pukara jaaye is dunya mein aur aakhirat mein aur yaqeenan hum sab ko lautna hai ALLAH TA'ALA ki taraf aur yaqeenan hadd se guzar ne waale jahannami hain pas (aey mere hum watano) anqareeb tum yaad karoge jo main (aaj) tumhein keh raha hoon aur main apna (saara) kaam ALLAH TA'ALA ke supurd kar deta hoon beshak ALLAH TA'ALA dekhne waala hai (apne) bandon ko"

Us marde momin ne kaha yaani mere sath bhi tum logon ka rawaiya ajeeb wa ghareeb hai main tumhein najaat ki taraf bulata hoon aur tum mujhe aag mein koodne ki daawat dete ho, main tumhein us khuda e waahid ki bandagi ki talqeen karta hoon jo sabse zabardast bhi hai aur iske bawajood bada bakhshne waala hai, umar bhar khatayein karke bhi agar uske dare karam par koi aa jaaye to maaf kar deta hai aur tum mujhe kehte ho ke main ALLAH TA'ALA ka inkaar kar du aur uske sath aise shareek banao jo bilkul bebas aur be ikhtiyar hain aur jin ki khudai ka mujhe koi ilm nahin main to tumhari khair khwahi mein sargarm hoon aur tum ho ke apne sath mujh ghareeb ko bhi dubo dena chahte ho tum mere ajeeb dost ho mujhe tumhari aisi dosti ki zarurat nahin meharbani farma kar mujhe is qism ki naseehatein na kiya karo aur usne kaha jin maboodane baatila ki ibadat aur bandagi ki tum mujhe naseehat kar rahe ho ye to aise hain ke inhein ye haq nahin pahunchta ke dunya mein ya aakhirat mein inhein khuda tasleem kiya jaaye aur na unhone

khud kabhi apni khudai ka daawa kiya hai aur iska ye matlab bhi bayaan kiya gaya hai ke wo itne bebas aur be ikhtiyar hain ke na dunya mein unko pukaar ne ka koi faayda hai aur na qiyamat ke din kisi ki fariyaad sunenge.

Firaun jo apne aapko Rab ta'ala kehalwata tha uske rubaru aur bhare darbaar mein itni haq goe ek marde momin ko hi zeba hai lekin jab saame'in ko usne mutaassir hote na dekha to usne saaf kaha aaj to tum meri baat nahin maan rahe ho aur meri talkh nawaai tumhein giran guzar rahi hai anqareeb wo waqt aayega jab azaab e ilaahi tum par naazil hoga us waqt tum meri in baaton ko yaad karoge.

"Pas bacha liya usey ALLAH TA'ALA ne in azeeyaton se jinke pahunchane ka heela kiya aur har taraf se gher liya firauniyon ko sakht azaab ne. Dozakh ki aag par pesh kiya jaata hai inhein is par subah wa shaam aur jis roz qiyamat qaa'im hogi (hukm hoga) dakhil kar do firauniyon ko sakht tar azaab mein"

Chunanche firauniyon ne us marde haq ko qatl karne ki saazishein ki lekin wo sab nakaam rahe ALLAH TA'ALA ne apne bande ki khud hifazat farmai aur koi iska baal beeka na kar saka ulta Firaun apne laao lashkar aur jaah wa hashmat samet garq kar diya gaya. (Garq karne ka waaqiya tafseeli taur par insha Allah baad mein zikr kiya jayega) Firaun aur uska thaathein maarta lashkar samundar mein garq ho gaya aur Moosa alaihissalam apni qaum ko lekar salamati ke sath kinare par pahunch gaye dunya mein hi haq ka bol baala aur baatil ka munh kaala ho gaya.

Yaad rahe ke inka qissa yehi khatm nahin hua balki Firaun aur uske paristaroon ko har subah wa shaam dozakh ki aag par pesh kiya jaata hai aur unhein bataya jaata hai ke jab aalam e barzakh ki maiyaad khatm ho jayegi to qiyamat qaa'im hogi iske baad unhein isi bhadakti hui aag mein jhonk diya jayega.

Is aayat se ulmaye ahle sunnat ne azaabe qabr ka isbaat kiya hai, Qabr se muraad sirf wo garha nahin jismein kisi ko dafan kiya jaata hai kyun ke ye qabr to kisi ko naseeb hoti hai aur kisi ko naseeb hi nahin hoti balki isse muraad barzakh hai marne ke baad aur qiyamat se pehle ke waqt ko aalame barzakh kehte hain aale Firaun ko diye jaane waale do azaabon ka yahan zikr ho raha hai ek wo jismein wo qiyamat se pehle muftala hain dusra wo jo qiyamat ke baad unhein diya jayega.

FIRAUN AUR USKI QAUM QEHAT SAALI MEIN MUFTALA

"Aur beshak humne Firaun waalon ko barson ke qehat aur phalon ke ghatane se pehle pakda ke kahin wo nasehat maanein"

ALLAH TA'ALA ne unhein tabaah wa barbaad karne se pehle dunya mein chhote chhote azaab dekar sochne samajhne ka mauqa diya ke ye kufr wa ma'asiyat se baaz aa jaayein Firaun ne apne chaar sau (400) baras ki umr mein se teen sau bees (320) saal to is aaram ke sath guzare the ke uski muddat mein kabhi dard ya bukhaar ya bhook mein muftala nahin hua tha ab qehat saali ki sakhti un par isliye daali gai ke wo is sakhti hi se khuda ko yaad karein aur uski taraf mutawajjeh ho'n lekin wo kufr mein is qadr raasikh ho chuke the ke in takleefon se bhi unki sarkashi badhti rahi.

"To jab unhein bhalai milti kehte ye humare liye hai aur jab burai pahunchti to Moosa alaihissalam aur uske sath waalon se badshugooni lete sun lo inke naseeba ki shaamat to ALLAH TA'ALA ke yahan hai lekin unmein aksar ko khabar nahin aur bole tum kaisi bhi nishani lekar humare paas aao ke hum par usse jadoo karo hum kisi tarah bhi tum par imaan laane waale nahin"

Jab unko arzaani faraakhi khushhaali aur aman wa aafiyat haasil hoti to kehte ke ye to humara haq hai hum jab mustahiq the to isiliye hi ye aman wa aafiyat ki haalat humein haasil hai wo isey ALLAH TA'ALA ka fazl wa karam na samajhte aur na hi shukr baja laate aur jab unhein tung haali qehat saali aur masaaib wa aalaam ka saamna karna padta to kehte ke ye balayein to Moosa alaihissalam aur uske sathiyon ki wajah se pahunchi agar ye na hote to ye musibatein bhi na aati. Rab ta'ala ne farmaya ke ye shaamat tumhare apne aamaal yaani kufr wa zalaalat ki wajah se hai jo usne tumhare liye muqarrar kiya hai wo hi tumhein haasil hona hai phir asal shaamat to wo hogi jab tumhein jahannam ki aag mein jhonk diya jayega.

Haq to ye hai ke wo is qism ki tambeehaat ki wajah se sochte samajhte kufr wa zalaalat ko chhodte aur imaan le aate lekin wo apni sarkashi mein itne ghaalib aa chuke the ke imaan laane se sarasar inkaar kar diya jab wo apni hatdharmi mein yahan tak pahunchte to hazrat Moosa alaihissalam ne unke khilaaf dua kar di.

'Aey Rab humare! Inke maal barbaad kar de aur inke dil sakht kar de'

Aapki dua ko qabool kar liya gaya firauniyon ke darham wa deenar patthar hokar reh gaye yahan tak ke phal aur khane ki cheezein barbaad ho gai aur tarah tarah ki un par aazmaishe aayi.

MUKHTALIF QISM KE AZAAB

"To bheja hum ne un par toofan aur tiddi, ghun (ya kilni ya juyein) aur mendhak aur khoon juda juda nishaniyan to unhone takabbur kiya aur wo mujrim qaum thi"

Jab jadoogaron ke imaan laane ke baad bhi firauni apne kufr aur sarkashi par jame rahe to un par ALLAH TA'ALA ki taraf se pai dar pai (continue) nishaniyan aane lagi kyun ke Moosa alaihissalam ne Rab ta'ala ke huzoor arz kar diya tha ke aey Allah Firaun is dunya mein bahut sarkash ho chuka hai aur logon ko gumraah kar raha hai ise aur iski qaum ko aise azaab mein giraftaar kar jo unke liye saza aur meri qaum aur baad mein aane waalon ke liye ibrat ka sabab bane to ALLAH TA'ALA ne toofan bheja, abar aaya andhera hawa kasrat se baarish hone lagi qubtiyon ke gharon mein paani bhar gaya yahan tak ke usmein khade reh gaye aur paani unki gardanon ki hasliyon tak aa gaya unmein se jo baitha doob gaya na hil sakte aur na kuchh kaam kar sakte the hafte ke din se phir hafta ke din tak saat roz usi musibat mein mubtala rahe aur bawajood iske ke bani israel ke ghar unke gharon se muttasil (chipke) the unke gharon mein paani na aaya. Jab ye log aajiz huye to hazrat Moosa alaihissalam se arz karne lage humare liye dua farmaiye ke ye musibat door ho to hum aap par imaan le aayenge aur bani israel ko aap ke paas bhej denge, hazrat Moosa alaihissalam ne dua farmai toofan ki musibat door hui zameen mein sar sabzi wa shadabi aai jo pehle na dekhi thi khetiyan khoob hui darakht khoob phale to firauni kehne lage ye paani to nemat tha aur wo imaan na laaye ek mahina isi tarah unka aafiyat mein guzar gaya.

Iske baad ALLAH TA'ALA ne tiddi bheji wo khetiyan aur phal, darakhton ke patte makano ke darwaze, chhatein, takhtein saaman yahan tak ke lohe ki keelein tak kha gai aur qubtiyon ke gharon mein bhar gai aur bani israel ke gharon mein na gai. Ab qubtiyon ne pareshan hokar phir hazrat Moosa alaihissalam se dua ki darkhwast ki, imaan laane ka waada kiya us par ahad wa paimaan kiya, saat roz tak tiddi ki musibat mein giraftaar rahe phir hazrat Moosa alaihissalam ki dua se najaat paai khetiyan aur phal jo baaqi reh gaye the unhein dekh kar kehne lage ye humein kaafi hain

hum apna deen nahin chhodte chunanche imaan laane ka waada unhone poora na kiya aur apne bure aamaal mein mubtala rahe ek maah phir unka is tarah aafiyat mein guzar gaya.

Iske baad un par 'qumal' ka azaab aaya qumal se muraad ghun ya joo ya koi aur chhota keeda hai us keede ne jo khetiyon aur phal baaqi bache the wo kha liye, kapdon mein ghus jaata tha aur jild ko kaatta tha, khane mein bhar jaata tha, agar koi das bori gehu chakki par le jaata to teen ser wapas laata baaqi sab keede kha jaate, ye keede firauniyon ke baal bhawein palkein chaat gaye jism par chechak ki tarah bhar jaate, sona dushwaar kar diya tha is musibat se firauni cheekh pade aur unhone hazrat Moosa alaihissalam se arz kiya hum tauba karte hain aap is bala ke dafa hone ki dua farmaiye aapki dua se ALLAH TA'ALA ne unki is musibat ko bhi saat roz baad door farmaya lekin firauniyon ne phir waada tod diya aur imaan na laaye balki pehle se zyada bure aamaal shuru kar diye ek maah unka phir aaram se guzar gaya.

Phir ALLAH TA'ALA ne un par mendhak bheje aur ye haal hua ke aadmi baith'ta tha to uski majlis mein mendhak bhar jaate the baat karne ke liye munh kholta to mendhak kood kar munh mein dakhil ho jaata, handiyon mein mendhak khane mein mendhak aur chulhe mein mendhak bhar jaate the aag bujh jaati thi mendhak upar sawaar ho jaate the, Is musibat se firauni ro pade aur hazrat Moosa alaihissalam se arz kiya is dafa hum pakka waada karte hain ke tauba karenge imaan layenge aap dua karen ye musibat hum se tal jaaye, hazrat Moosa alaihissalam ne unse ahad wa paimaan lekar phir dua farmai saat roz ye azaab bhi un par raha aakhir hazrat Moosa alaihissalam ki dua se ye bhi door hua ek mahina unka phir aman wa aafiyat mein guzar gaya lekin unhone phir waada tod diya aur apne kufr par barqaraar rahe.

Phir ALLAH TA'ALA ne un par khoon ka azaab naazil kiya unke tamam kunwo ka paani neharon aur chashmo ka paani dariya e neel ka paani garz ke har paani unke liye taaza khoon ban gaya, unhone Firaun se iski shikayat ki to kehne laga ke Moosa alaihissalam ne apne jadoo se tumhari nazar bandi ki hai unhone kaha nazar bandi kaise humare bartanon mein khoon ke siwa paani ka naam wa nishaan hi nahin to usne hukm diya ke qubti aur bani israel ek bartan se paani liya karen lekin iska bhi unhein koi faayda na hua, bani israel jab nikaalte to paani hi nikaalta lekin jab usi bartan se qubti nikaalte to khoon nikalta yahan tak ke firauni auratein pyaas se aajiz hokar bani israel ki auraton ke paas aai aur unse paani maanga to wo paani unke bartan mein aate hi khoon ho gaya to firauni auratein kehne lagi ke too paani apne munh mein lekar mere munh mein daal de jab tak wo paani bani israeli aurat ke munh mein raha paani tha jab firauni aurat ke munh mein aaya to khoon ban gaya. Firaun ka shiddate pyaas ki wajah se bura haal tha darakhton ka ras choos raha tha wo bhi munh mein pahunchte hi khoon ban jaata phir isi musibat se tung aakar Moosa alaihissalam se dua ki darkhwast ki aur imaan laane ka waada kiya Moosa alaihissalam ke sath baar baar imaan laane ke waade aur musibat uth jaane par waade ko todne ka zikr ALLAH TA'ALA ne in alfaaz e mubaraka mein irshad farmaya:

"Aur jab un par azaab waaqey hota kehte aey Moosa (alaihissalam) humare liye apne Rab ta'ala se dua karo is ahad ke sabab jo uska tumhare paas hai beshak agar tum hum par se azaab utha doge to hum imaan layenge aur bani israel ko tumhare sath kar denge phir jab hum unse azaab utha lete ek muddat ke liye jis tak inhein pahunchna hai jabhi wo phir jaate"

Un tamam par azaab ek ek hafta rahe jab bhi koi azaab aata Moosa alaihissalam se imaan laane ka waada karte ke tum dua karo ke agar ye azaab hum se utha liya jaaye to hum imaan le aayenge azaab jab utha liya jaata phir waada tod dete ek mahina unka aaram se guzar jaata phir dusre azaab mein mubtala ho jaate har baar unhone imaan laane ka waada kiya lekin tod diya.

BANI ISRAEL KO MISR SE LE JAANE KA HUKM

"Aur beshak hum ne Moosa (alaihissalam) ko 'wahi' ki ke raaton raat mere bande ko le chal aur unke liye dariya mein khushk raasta nikaal de tujhe darr na hoga Firaun aa le aur na khatra"

Moosa alaihissalam ko Rab ta'ala ne hukm diya ke bani israel ko raat mein misr se nikaal kar le jao yaani ab bani israel ki najaat aur Firaun aur uski qaum ki tabaahi ka waqt aa chuka hai.

Raat ko nikaalne ka hukm diya taaki bani israel ka ijtema dushman ke saamne na ho aur wo unki muraad ki takmeel mein roda na bane raat ko nikaal ne ki dusri wajah ye bhi thi ke Firaun aur uska lashkar unka pichha karke unko rok na sake aur Firaun ke azeem lashkar ko dekh kar bani israel khauf na karein. Chaandni raat mein Moosa alaihissalam apni qaum ko sath lekar chale bani israel ke paas kaafi miqdaar mein sone aur chaandi ke zewraat bhi the jo unhone qubtiyon se maang kar liye huye the ke hum inhein apni Eid mein istemaal karenge wo pehle bhi unse zewraat lete rehte the.

Yusuf alaihissalam ne waseeyat farmai thi ke jab tum misr se niklo to mera taboot bhi sath lekar jaana to Moosa alaihissalam ne aapki waseeyat ke mutabiq ek budhi aurat ki nishandehi par wo taboot nikaal kar khud ba nafse nafes uthaya.

Ibne Abi Haatim Hazrat Aboo Moosa Ash'ari se ek riwayat naql farmate hain ke Rasoolullah ﷺ ek dehati ke paas ek martaba thehare usne Huzoor ﷺ ki mehmaan nawazi ki aur bahut tazeem aur takreem ki aap ﷺ ne farmaya ke tum kabhi humare paas bhi aana to wo dehati ek martaba aap ki khidmat mein haazir hua to aap ﷺ ne farmaya batao tumhein kis cheez ki zarurat hai ke main tumhein ata karu? Usne kaha ek untni jis par kajaawa pada hua ho aur ek dudh dene wali bakari jiska dudh mere ghar waale piyein Huzoor ﷺ ne farmaya too to bani israel ki boodhi aurat se bhi gaya guzra hai (usne to jannat ki talab ki thi) sahaba kiraam ne puchha Ya Rasoolallah ﷺ bani israel ki boodhi aurat ka waaqiya kya hai? Aap ﷺ ne farmaya:

Jab Moosa alaihissalam apni qaum ko sath lekar chale to raasta bhool gaye is par hairangi se ek dusre se puchhne lage ye kya hua kuchh logon ko hazrat Yusuf alaihissalam ki waseeyat ka ilm tha to unhone kaha ke Yusuf alaihissalam ne apni wafaat ke waqt humare aaba wa ajdaad se pukhta waada liya tha ke misr se nikalte waqt mera taboot zarur sath le jaana humare bhoolne ki wajah yehi ho sakti hai hazrat Moosa alaihissalam ne farmaya tum mein se kaun hai jo Yusuf alaihissalam ki qabr ko jaanta hai? Unhone bataya ke hum mein se ek boodhi aurat ke baghair koi bhi nahin jaanta ke Yusuf alaihissalam ki qabr kahan hai? Usne kaha main us waqt tak nahin bataungi jab tak meri ek shart na poori karo aap ne puchha wo kya hai? Usne kaha meri sirf ye khwahish hai ke main jannat mein aapke sath rahu, Moosa alaihissalam kuchh soch mein pade to ALLAH TA'ALA ne aapki taraf 'wahi' naazil ki ke aey Moosa alaihissalam isse waada kar lo aap ne kaha theek hai tumhari darkhwast manzoor hai Moosa alaihissalam jab us aurat ke sath chale to usne aapki qabr

ki nishandehi ki, jab Yusuf alaihissalam ke taboot ko nikaala gaya to andheri raat raushan ho gai is tarah unhein raasta mil gaya ye hadees ghareeb hai qareeb hai ke sahabi tak mauqoof ho.

SUBAH HONE PAR FIRAUN AUR USKI QAUM KI HALAAKAT KI TARAF RAWAANGI

"Firaun ne sheharon mein jama karne waale bheje ke ye log ek thodi jama'at hain aur beshak hum sabka dil jalate hain aur beshak hum sab chaukanne hain (ALLAH TA'ALA ne farmaya) to hum ne unhein baahar nikaala baaghon aur chashmon aur khazanon aur umda makanon se humne aisa hi kiya aur unka waaris kar diya bani israel ko Firaun ne inka taaqqub kiya din nikle phir jab aamna saamna hua donon giroho ka to Moosa (alaihissalam) waalon ne kaha hum ko unhone aa liya, Moosa (alaihissalam) ne farmaya yoon nahin beshak mera Rab ta'ala mere sath hai wo mujhe abhi raah deta hai"

Firaun ne jab dekha ke bani israel maujood nahin hain to bahut ghusse mein hua usne har taraf apne kaarinde dauda kar apni faujon, lashkaron aur apne tamam haamiyon ko jama kar liya aur kehne laga ke bani israel humare muqable mein ek chhoti si jama'at hai wo humesha ghaiz wa ghazab ko bhadkate rehte hain main chahta hoon ke inko mukammal taur par tabaah wa barbaad kar diya jaaye. ALLAH TA'ALA ne Firaun aur usko barbaad karne ke liye unke dilon mein ye baat saabit kar di ke sab log bani israel ka pichha karke unka mukammal safaya kar do is tarah ALLAH TA'ALA ne apni hikmate kaamila se un tamam firauniyon ko barbaad karke apna waada poora farma diya Firaun ko maanne waale tamam uske kehne par apni nematon apne aala qism ke makanaat aur phalदार darakhton ke baghaat aur apne saamane taayyush aesh wa ishrat ke saaman ko chhod kar ba zaahir bani israel ko tabaah karne ke liye chale jo darhaqeeqat apni hi barbaadi ki taraf chal rahe the.

Firaun ke kehne par sab log jama hokar bani israel ke taaqqub mein chal pade, dariya e qulzum ke kinare par unke saamne pahunch gaye bani israel ne jab dekha to kehne lage ke ab to hum pakad liye jayenge unke dilon mein pehle hi Firaun ka rob chhaaya hua tha aur wo taadad mein bhi firauniyon se bahut kam the aur kisi qism ka unke paas koi aslaha bhi nahin tha isliye un par bahut zyada khauf taari hua to Moosa alaihissalam ne kaha ke mera Rab ta'ala mere sath hai wo abhi meri rehnumai farmayega.

MOOSA ALAIHISSALAM KO DARIYA MEIN ASA MAARNE KA HUKM

"To hum ne Moosa (alaihissalam) ko 'wahi' farmai ke dariya par apna asa maaro to jab hi dariya phat gaya to har hissa ho gaya jaisa bada pahaad aur wahan qareeb laaye hum dusron ko aur hum ne bacha liya Moosa (alaihissalam) aur uske sab sath waalon ko phir dusron ko garq kar diya beshak is mein zarur nishani hai aur unmein se aksar musalman na the aur beshak tumhara Rab ta'ala wahi izzat waala meharbaan hai"

ALLAH TA'ALA ne Moosa alaihissalam ko hukm diya ke aap apna asa dariya par maaro aap ne jab apna asa dariya par maara to dariya phat gaya usne raasta chhod diya darmiyaan mein khushk raasta aur idher udher paani ki bulandi itni azeem thi jaise bade pahaad ho'n. Bani israel choonki baarah qabaa'il the ek hi raaste mein ek dusre ke sath chalna munasib nahin samajhte the isliye har

qabeela ke liye alag raasta banaya gaya yaani dariya mein baarah raaste banaye gaye har raasta ke daayein baayein paani ki bulandi azeem pahadon jaise the wo kehne lage ke humein kya maloom hai ke humare dusre bhai zinda hain ya paani ki tughyaani mein garq ho chuke hain to darmiyaan se raushandanon ki tarah paani ko hata diya gaya wo ek dusre ko dekhte huye dariya uboor kar gaye, Firaun aur uske lashkar ne bhi dariya mein raasta dekh kar apne ghorhe daudaye lekin wo bani israel ko na pa sake.

Hazrat Saa'ib radiallaho ta'ala anhu se marwi hai ke firauniyon aur bani israel ke darmiyaan Jibreel ameen the bani israel ke pichhle logon ke dilon mein ye baat daal rahe the ke jaldi chalo agle logon se mil jao aur firauniyon ke dilon mein ye baat daal rahe the ke aahista chalo pichhle logon ko sath milne do, bani israel jab dariya uboor kar chuke aur firauni abhi darmiyaan mein hi pahuchne the to paani aapas mein mil gaya aur is tarah Firaun aur uski qaum ke tamam log, ek riwayat ke mutabiq ye chhe lakh ki taadad mein the garq ho gaye bani israel ye tamam maajra apni aankhon se dekh rahe the.

FIRAUN KA GARQ HONE PAR IMAAN LAANA AUR QABOOL NA HONA

"Aur hum bani israel ko dariya mein paar le gaye to Firaun aur uske lashkaron ne unka pichha kiya sarkashi aur zulm se yahan tak ke jab usey doobne ne aa liya bola main imaan laaya ke koi mabood nahin siwa uske jis par bani israel imaan laaye aur main musalman hoon kya ab? Aur pehle se nafarman raha aur too fasaadi tha, aaj hum teri laash ko utra denge (tund maujon se baahar phenk denge aur baaqi rakhenge) ke too apne pichhlon ke liye nishani ho aur beshak log humari aayatun se ghaafil hain"

SubhanAllah maalikul mulk ki kitni azeem qudrat hai ke wo shakhs jo kabhi (main tumhara bada Rab hoon) ka daawa karta tha aaj uski giraft mein aata hai dariya ki tughyaani mein shadeed maujon ke thapedon mein aate hi ek martaba nahin balki teen martaba imaan laata hai ek martaba kaha "aamantu" main imaan laaya, dusri martaba kaha "koi sachha mabood nahin siwa uske jis par bani israel imaan laaye", teesri martaba kaha "aur main musalman hoon" lekin ye iska imaan qabool na hua kyun ke Rab ta'ala ke azaab ko dekh kar, firishton ka saamna karte huye imaan laana nafa mand nahin ho sakta.

'To unke imaan ne unhein kaam na diya jab unhone humara azaab dekh liya'

Rab ta'ala ne farmaya ab too imaan laata hai pehle nafarmaniyan karta raha aur fasaad phailata raha yaani pehle tumhein imaan laane ka kitna waqt diya kai martaba tujhe aazmaish mein muftala karke imaan laane ki taraf sochne ke mauqe faraaham kiye lekin us waqt too imaan na laaya ab garq hone par tere imaan laane ko qabool nahin kiya ja sakta ab to tere jism ko dariya ki maujon se baahar phenk kar logon ke liye nishani banaya jayega, sab ko pata chal jaaye ke aaj khudai daawedar garq hokar murda haalat mein pada hai khuda e haqeeqi to wo ho sakta hai jo humesha ke liye qaa'im wa daayam hai.

BANI ISRAEL KI NASHUKRI

"Hum ne bani israel ko dariya paar utaara to unka guzar ek aisi qaum par hua ke apne buton ke aage aasan maare the bole aey Moosa alaihissalam! Humein ek khuda

bana de jaise unke liye itne khuda hain aap ne farmaya tum zarur jaahil log ho ye haal to barbaadi ka hai jismein ye log hain aur jo kuchh kar rahe hain wo sarasar baatil hai aap ne kaha kya ALLAH TA'ALA ke siwa tumhara aur koi khuda talaash karu halanki usne tumhein zamane bhar par fazeelat di"

ALLAH TA'ALA ne jab bani israel ke dushmanon ko halaak kar diya jiska wo mushaahida kar rahe the unhein dariya se salamati se guzaar diya haq to ye tha ke wo ALLAH TA'ALA ka shukriya ada karte lekin Rab ta'ala ne unki jahaalat ka tazkira farmaya ke wo kitne jaahil aur nashukre log the ke butt paraston ko dekh kar kehne lage ke humein bhi aisa khuda bana do. Bani israel ne jo butt dekhe the wo gaaye (cow) ki shakl ke the (butt parasti ki taraf inke meelaan ko dekh kar hi saamri ne inhein bachhede ki pooja par laga diya tha)

Moosa alaihissalam ne unhein kaha ke tum to jaahil log ho kya tumhein maloom nahin ke ibadat to aala darje ki tazeem ka naam hai aur aala darje ki tazeem usi zaat ki ho sakti hai jiske azeem inamaat ho'n aur sabse bade inamaat jism ki takhleeq, zindagi ata karna, khwahishaat, qudrat ata karna aur nafamand ashiya ka paida karna un ashiya par qaadir siwaye ALLAH TA'ALA ke aur koi nahin aur ibadat ke laayaq bhi uske siwa koi nahin.

TAURET LENE KE LIYE MOOSA ALAIHISSALAM KA TOOR PAR JAANA

Moosa alaihissalam ne apni qaum ko pehle hi bata diya tha ke jab ALLAH TA'ALA humein firauniyon se najaat dega to main tumhein Rab ta'ala se ek kitaab laa kar dunga jismein haraam wa halaal 'amr wa nahi' ka zikr hoga isi waade ke mutabiq aap ALLAH TA'ALA ke hukm se tauret lene toor par aaye.

"Aur hum ne Moosa (alaihissalam) se tees raat ka waada farmaya aur unmein das aur badha kar poori ki to uske Rab ka waada poori chalees raat ka hua aur Moosa (alaihissalam) ne apne bhai Haroon (alaihissalam) se kaha meri qaum par mere naaib rehna aur islaah karna aur fasadiyon ki raah ko dakhla na dena"

ALLAH TA'ALA ne Moosa alaihissalam se waada farmaya ke tum toor par aao tumhein chalees dinon ke baad kitaab di jayegi aap ko hukm diya gaya ke tum tees din aise nek aamaal karna jo mere qurb ka zariya banein phir das dinon mein tumhein kitaab ata kar di jayegi is tarah tees dinon ka waada chalees dinon tak hua aur ye bhi bayaan kiya gaya hai ke Moosa alaihissalam ko Zilqa'ada ke tees roze rakhne ka hukm diya jab aap ne tees din ke roze mukammal kar liye to munh mein boo namunasib samajh kar miswaak ki firishton ne kaha ke hum to tumhare munh se kastoori ki khushbu soongh rahe the lekin tum ne miswaak karke zaaya kar di to ALLAH TA'ALA ne aapko 'wahi' ki "kya tumhein maloom nahin ke rozedaar ke munh ki boo mere nazdeek kastoori se bhi zyada achhi hai"

Aapko ALLAH TA'ALA ne hukm diya ke Zilhijja ke das roze aur rakhein is tarah das din badha kar chalees kar diye gaye. Moosa alaihissalam ne jaate huye apne bade bhai Haroon alaihissalam ko apna naayab banaya jo khud bhi mustaqil Nabi the ye nayaabat nubuwat mein nahin thi balki risaalat mein thi yaani hazrat Haroon alaihissalam faqat Nabi the aur Moosa alaihissalam Rasool bhi the isliye aap ne unhein apne mansabe risaalat ka naayab aur khaleefa banaya wo bhi faqat toor se wapasi tak.

Dusri wajah hai ke aapka irshad ek muhawara ke mutabiq hai yaani jis tarah do shakhson ke zimme koi kaam lagaya jaaye to unmein se ek ko agar kahin jaana ho to dusre se kehta hai "tum meri jagah bhi kaam karna yaani bahut zyada koshish se kaam karna aise pata chale ke tum do aadmiyon ki jagah kaam kar rahe ho".

RAB TA'ALA KE DEEDAR KI TAMANNA

"Jab Moosa (alaihissalam) humare waade par haazir huye aur unse unke Rab ne kalaam farmaya arz ki aey mere Rab mujhe apna deedar kara ke tujhe dekhu farmaya too mujhe hargiz na dekh sakega haan us pahaad ki taraf dekh ye agar apni jagah par thahra raha to anqareeb too mujhe dekh lega phir jab uske Rab ne pahaad par apna noor chamkaya usey paash paash kar diya aur Moosa (alaihissalam) behosh hokar gir gaye"

ALLAH TA'ALA ne hazrat Moosa alaihissalam se kalaam farmaya albatta is kalaam ki haqeeqat ko bayaan karna mumkin nahin. Jab Moosa alaihissalam kalaam sunne ke liye haazir huye to aap ne tahaarat ki aur pakeeza libaas pehna aur roza rakh kar toore seena mein haazir huye ALLAH TA'ALA ne ek baadal naazil farmaya jisne pahaad ko har taraf ba qadre chaar farsung ke dhak liya, shayaateen aur zameen ke janwar yahan tak ke sath rehne waale firishte tak wahan se alag kar diye gaye aur aapke liye aasmaan khol diya gaya to aap ne firishton ko dekha aur aap ne arshe mualla ko dekha lauhe mehfooz ko dekha ALLAH TA'ALA ne aapse kalaam farmaya aap ne uski bargah mein apne ma'aruzaat pesh kiye Hazrate Jibreel alaihissalam agarche sath the lekin wo bhi Rab ta'ala ki qudrat se Moosa alaihissalam aur Rab ta'ala ke darmiyaan hone waale kalaam ko na sun sake.

Moosa alaihissalam ne Rab ta'ala se kalaam ko sun kar aisi lazzat mehsoos ki ke aapke dil mein Rab ta'ala ko dekhne ki khwahish paida ho gai aur arz ki aey ALLAH TA'ALA main tujhe dekhna chahta hoon too mujhe apne deedar se musharrif farma Rab ta'ala ne farmaya tum mujhe nahin dekh sakte ye nahin farmaya mujhe nahin dekha ja sakta yehi wajah hai ke Huzoor ﷺ ne meraaj ki raat Rab ka deedar kiya neez dekhne ki nafi dunya se mutalliq hai jannat mein momineen Rab ta'ala ka deedar karenge.

Moosa alaihissalam ka sawaal karna hi is cheez par dalaalat kar raha hai ke aap ne mumkin cheez ka sawaal kiya agar Rab ta'ala ko dekhna muhaal hota to aap sawaal na karte. Rab ta'ala ne farmaya ke main apni tajalliyaat ka zahoor pahaad par karta hoon pahaad ko dekho agar tum ne pahaad ko dekh liya to samajhna ke mujhe bhi dekh loge lekin Rab ta'ala ki tajalliyaat ki taab pahaad na laa saka ke wo qaa'im rehta balki wo bhi paash paash ho gaya aur Moosa alaihissalam bhi hosh barqaraar na rakh sake.

QAUM NE BACHHDE KI POOJA SHURU KI

"Rab ta'ala ne kaha hum ne tere aane ke baad teri qaum ko bala mein daala aur unhein saamri ne gumraah kar diya to Moosa (alaihissalam) apni qaum ki taraf palte ghusse mein bhare huye afsos karte huye aap ne kaha aey meri qaum kya tum se tumhare Rab ne achha waada na kiya tha ke tum par lambi muddat guzari ya tumne chaaha ke tum par tumhare Rab ka azaab utre tum ne mere waade ke khilaaf kiya

unhone kaha humne aapke waade ki khilaaf warzi apne ikhtiyar se nahin ki lekin humse kuchh bojh uthwaaye gaye is qaum ke zewraat ke to humnein unhein daal diya phir isi tarah saamri ne daala to unke liye bachhda banaya hai jo be jaan jism hai gaaye ki tarah bolta hai to bole ye tumhara mabood aur Moosa (alaihissalam) ka mabood aur Moosa alaihissalam to bhool gaye to kya nahin dekhte ke wo inhein kisi baat ka jawab nahin deta aur inke kisi bure bhale ka ikhtiyar nahin rakhta"

Moosa alaihissalam jab apni qaum ke sattu (70) sarkarda afraad ko lekar toor par kitaab lene gaye qaum se chalees ka waada karke gaye aap apni qaum ke afraad se zara jaldi hi aage toor par pahunch gaye Rab ta'ala ne puchha tum apni qaum ke afraad se pehle kyun aa gaye to aap ne arz kiya aey maula e kinaat wo bhi mere piche hi aa rahe hain sirf teri khushnoodi haasil karne ke liye jaldi aa gaya. Toor par hi ALLAH TA'ALA ne aapko ye khabar di thi ke tumhari qaum gumraah ho chuki hai aapko gaye huye jab bees din mukammal ho gaye to saamri ne kaha ke Moosa alaihissalam ko gaye bees din aur bees raatein ho chuki hain chalees ki takmeel ho gai aap nahin aaye iski wajah sirf ye hai ke tumhare paas firauniyon ke zewraat hain wo tum par haraam hain isliye wo zewraat tum log mujhe de do ke main ek khuda bana du kyun ke pehle hi dekh chuka tha ke qaum aisa khuda chahti hai jo unhein nazar aaye, ye khud bhi gaaye ki parastish karta tha isliye usne tamam zewraat jama karke unhein ek bachhda bana diya.

BACHHDE KE BOLNE KI WAJAH

Choonki Firaun ke lashkar ne apne ghodo ko dariya mein daal ne se soch wa vichar shuru kar di thi to Jibreel alaihissalam ek ghorhi par sawaar ho kar aaye wo jahan qadam rakhti thi wahan sabz ghaas paida ho jaati saamri ne ye maajra dekh liya tha isliye usne ghorhi ke sum ke nichhe se mitti utha kar mehfooz kar li thi wo hi mitti bachhede ke dhaanche mein daal di thi jiski wajah se usmein asare hayaat paida ho gaya wo gaaye ki tarah dakaar ne laga saamri se jab Moosa alaihissalam ne puchha:

"Saamri too ne aise kyun kiya usne kaha maine wo dekha jo logon ne na dekha to ek muththi bhar li firishte ke nishaan se phir usey daal diya aur mere Ji ko yehi bhala laga"

GHODI KE QADAMON KE NISHANAAT SE MITTI LENA

Allama Qurtubi ne bhi yehi bayaan kiya hai ke saamri ne Jibreel alaihissalam ki ghodi ke qadamon ke nishaan ki jagah se ek muththi bhar mitti lekar bachhde ke dhaanche mein daali.

Khayaal rahe ke sabse pehle is qaul (ghodi ke qadamon ke nishaan se mitti lena) ko Abu Muslim Asfahaani ne tasleem nahin kiya jo bahut bada muatazila hai phir is qaul ka sahaara lete huye maudoodi sahab ne Tafheemul Quran mein bhi yehi tehreer kar diya ke saamri ne Moosa alaihissalam se jhoot mooth keh diya tha maudoodi sahab ki ye soch ghalat hai Quran paak ne agarche waazeh taur par is qaul ko naql bhi nahin kiya lekin radd bhi nahin kiya isliye mutqaddemeen hazraat ki tafaaseer ko chhod kar ek muatazila ki baat ko tasleem karna bhi koi aqal wa daanish ka kaam nahin.

WAPASI PAR MOOSA ALAIHISSALAM NE HAROON ALAIHISSALAM KI SARZANISH KI

"Aur jab Moosa (alaihissalam) apni qaum ki taraf palte ghusse mein bhare jhunjhlaaye huye kaha tum ne meri janasheeni ki, mere baad kya tum ne apne Rab ke hukm se jaldi ki aur aap ne takhtiyar daal di aur apne bhai ke sar ke baal pakad kar apni taraf kheench ne lage. Haroon (alaihissalam) ne kaha aey mere maa-jaaye qaum ne mujhe kamzor samjha aur qareeb tha ke mujhe maar daalein to mujh par dushmanon ko na hansa aur mujhe zaalimon mein na mila. Arz ki aey mere Rab mujhe aur mere bhai ko bakhsh de aur humein apni rehmat mein le le aur too sabse zyada reham karne waala hai"

Hazrat Moosa alaihissalam qaum ki gumraahi ko dekh kar hameeyate deeni aur sirf ALLAH TA'ALA ki raza ki khaatir itne shadeed ghusse mein aaye ke aap se be ikhtiyar Tauraat ki takhtiyar gir gai aur isi be ikhtiyari ki soorat mein apne bade bhai ke sar aur daadhi ko pakad kar kheenchne lage yehi wajah hai ke aap par iska koi muakhaza nahin hua balki madah ke zimn mein aaya aakhirkaar bhai ke uzr pesh karne par unki dil joi ke liye Rab ta'ala ke huzoor dua ki aey ALLAH TA'ALA mujh se ghusse ki haalat mein kotaahi hui ho ya mera bhai se qaum se aajiz aane ki wajah se koi kotaahi hui to maaf farma de.

SAAMRI KI SAZA

"Moosa (alaihissalam) ne saamri ko kaha too chalta ban ke dunya ki zindagi mein teri saza ye hai ke kahin chhoona nahin aur beshak tere liye aakhirat mein ek waada ka waqt hai"

Saamri ki dunya mein saza ye muqarrar hui ke jo shakhs uske qareeb aakar usey hath lagata wo shakhs aur ye shadeed bukhaar mein mubtala ho jaate isliye ye door se aaye huye shakhs ko dekh kar kehta mujh se musaafah na karna mujhe chhoona nahin iska nateeja ye nikla ke ye logon ke darmiyaan wehashi janwar ki haisiyat mein ho gaya logon ne usse mel mulaqaat uske sath mil kar khana uske sath khareed wa farokht aur uske sath kalaam karna chhod diya yaani har qism ke maamlaat jo logon ke darmiyaan hote hain wo usse munqata'a kar diye gaye aur ukhrawi saza jisko zarur waaqey hona hai jisko maaf bhi nahin hona wo hi saza hogi jo mushrik ki hogi balki aur logon ko mushrik wa gumraah banane ki wajah se is saza mein shiddat hogi ALLAH TA'ALA ne farmaya"

"ALLAH TA'ALA usey nahin bakhshata ke uska koi shareek thehraya jaaye aur usse niche jo kuchh hai shirk ke baghair har qism ke gunaah jise chaahne maaf farma deta hai aur jo ALLAH TA'ALA ka shareek thehraye wo bahut badi gumraahi mein mubtala hai"

Faayda:

Moosa alaihissalam ko chalees dinon ke baad tauraat ata ki gai ke aap chalees din dunya waalon se alag thalag hokar ALLAH TA'ALA ki yaad mein mashgool rahein is tarah uske zikr wa fikr se aapke qalb wa rooh ko ek khaas qism ki quwwat haasil ho jaaye jo is azeem bojh ko uthane ke qaabil ho jaaye.

Beshak chalees ko ek khusoosiyat haasil hai isi wajah se Ambiya -e- kiraam ko chalees saal ki umar

mein nubuwwat ke ailaan ka hukm diya jaata raha unse Rab ta'ala ka kalaam ba zariye 'wahi' isi umar mein hua phir auliya e aezaam ka bhi yehi mamool hai ke wo chilla kashi karte hain yaani chalees roz tak dunya se alag hokar faqat Rab ta'ala ki yaad mein mashgool hote hain to unke dilon par hikmat ke chashme phoot padte hain. Rasoolullah ﷺ ka irshad giraami hai ke jo shakhs chalees subah khaloos se dunya se alag thalag hokar ALLAH TA'ALA ko yaad karta hai uske dil se uski zabaan par hikmat ke chashme namoodaar ho jaate hain.

Kaash ke logon ko ye samajh aa jaaye ke chalees din tak faut shuda ke liye Quran khwani ka ahtemaam karte rehna phir chalees par iske liye ijtemai dua kitni maqbooliyat ka sabab hogi, khair jis badqismat ke liye dua ka ahtemaam nahin kiya jaata humein un logon se jhagad ne ki zarurat nahin.

BANI ISRAEL KO TAUBA KA HUKM

"Aur jab Moosa (alaihissalam) ne apni qaum se kaha aey meri qaum tum ne bachhde ko mabood bana kar apni jaanon par zulm kiya to apne paida karne waale ki taraf rujoo laao tauba karo to aapas mein ek dusre ko qatl karo ye tumhare paida karne waale ke nazdeek tumhare liye behtar hai to usne tumhari tauba qabool ki beshak wo hi hai bahut tauba karne waala meharbaan"

Algharz Moosa alaihissalam ne qaum ko hukm diya ke tum ne bachhde ki pooja karke apni jaanon par zulm kiya ab tum apne Rab ta'ala ki taraf tawajjo karo aur tumhari tauba ki soorat ye hai ke tum aapas mein ek dusre ko qatl karo chunanche tauba karne waalon ne usi tarah tauba ki ke har ek ke hath mein talwaar thi bila imteyaaz har ek ne dusre ko qatl kiya ALLAH TA'ALA ne unki tauba qabool farmai aur har qaatil wa maqtool ne shahaadat ka martaba paaya.

Moosa alaihissalam ne us bachhde ko zibah karke uska khoon bahaaya aur haddiyon ka reti se buraada karke jala diya aur khaakistar paani mein baha diya. Moosa alaihissalam ka bachhde ko zibah karke uska khoon bahaana is baat ki daleel hai ke sone chaandi ki dhaat se bana hua uska jism gosht aur haddiyon mein tabdeel ho gaya ismein hayaat paida ho gai, baaz ne kaha ke reti se uska buraada karna is baat ki daleel hai ke uska jism dhaat se gosht aur haddiyon mein tabdeel nahin hua lekin ye daleel isliye za'if hai ke dhaat ka hi buraada nahin kiya jaata balki reti se haddi ka buraada bhi kiya jaata hai pehle ke mufasssereen ke mutabiq sahi yehi hai ke wo bachhda dhaat se gosht aur haddi mein tabdeel ho gaya tha Quran majeed mein hazrat Moosa alaihissalam ka ye maqoola:

"Apne is mabood ko dekh jiske saamne too din bhar aasan maare raha qasam hai hum zarur ise jalayenge phir reza reza karke ise dariya mein bahayenge"

Apne zaahir alfaaz ke sath pehle ke mufasssereen ke qaul ki taa'id karta hai.

BANI ISRAEL KI PASHEMAANI KE BAAD BHI KAJ RAWI

Bachhde ki pooja karne aur Moosa alaihissalam ke ghussa karne ke baad wo log bahut pashemaan huye to ALLAH TA'ALA ne hazrat Moosa alaihissalam ko hukm diya ke aap apni qaum ke behtareen afraad ko sath lekar toor par aa jaayein taaki wo tamam qaum ki taraf se bachhde ki pooja ke jurm ki maafi talab karein aap unko jab sath le gaye to unhone kaha aey Moosa

alaihissalam tum apne Rab ta'ala se sawaal karo yahan tak ke hum bhi uska kalaam sunenge, Moosa alaihissalam ne Rab ta'ala ke huzoor arz kiya to usey qabool kar liya gaya.

Jab aap pahaad ke qareeb pahunche to saton ki shakl mein baadal namoodaar hua jisne tamam pahaad ko apni lapet mein le liya hazrat Moosa alaihissalam us baadal ke qareeb huye yahan tak ke usmein dakhil ho gaye Moosa alaihissalam ne jab apne Rab ta'ala se kalaam kiya to aapki peshani se ek noor chamak ne laga insanon se koi usey dekhne ki taaqat nahin rakhta tha qaum ne ALLAH TA'ALA ke kalaam ko suna jo usne Moosa alaihissalam ko kaha ye karo aur ye na karo jab kalaam ka silsila khatm hua to baadal ko utha liya gaya.

Qaum ne kaha hum hargiz tumhara yaqeen nahin karenge jab tak ALLAH TA'ALA ko zaahir nahin dekh lenge to unko bijli ki kadak ne apni giraft mein le liya aur sab mar gaye hazrat Moosa alaihissalam khade huye aasmaan ki taraf hath utha kar dua karne lage aur arz kiya aey ALLAH TA'ALA bani israel ke sattar (70) aadmiyon ko muntakhab karke laaya tha taaki unki tauba ke qabool hone par mere gawaah banein ab main unki taraf wapas jaunga to mere sath koi ek bhi jab nahin hoga to wo mere mutalliq kya khayaal karenge? Moosa alaihissalam dua farmate rahe yahan tak ke ALLAH TA'ALA ne unki ruhon ko louta diya.

Khayaal rahe ke ek martaba Moosa alaihissalam jab Tauraat lene ke liye toor par gaye us waqt sattar aadmiyon ko sath lekar gaye phir wapas laut ne par qaum bachhede ki pooja karne ke baad lekar gaye albatta ismein ikhtelaaf hai ke pehle un aadmiyon ko lekar gaye phir unhone ek dusre ko qatl karke tauba ki ya tauba ke waaqiye ke baad lekar gaye.

Raha ye amr ke baaz aayate qur'aaniya ke zaahir alfaaz se maloom hota hai ke maut ke baad dunyavi hayaat haasil nahin hoti in aayaat mein isi aadate ilaahiya ka qanoone aam ka bayaan hai lekin khirqe aadat bhi kitaab wa sunnat se saabit hai aur baaz umoor ka qanoon khaas ke tehat hona Quran wa hadees se waazeh hai isliye yahan koi ashkaal paida nahin hota ye bhi kaha jaata hai ke jin logon ki dunyavi muddate umar ilme ilaahi mein baaqi thi aur bataur saza maasiyat ya kisi dusri hikmat ki wajah se un par maut taari ki gai un logon ko marne ke baad dunya mein dobara zindagi ata ki jaati hai aur jin logon ki dunyavi muddate umar ilme ilaahi mein poori ho chuki unko dunya mein dobara zindagi nahin di jaati hai.

QAUM KA AHKAAME KHUDAWANDI MAANNE SE INKAAR

"Aur (yaad karo) jab hum ne tumse pukhta ahed liya aur toor (pahaad) ko tumhare upar uthaya ke jo kuchh hum ne tumhein diya usey mazbooti se pakdo aur jo ismein hai usey yaad karo taaki tum parhezgaar ban jao"

Is aayate kareema mein bani israel ki ek aur ashad tareen baghaawat wa sarkashi ka zikr farmaya wo ye ke is qaum ne Moosa alaihissalam se khud hi mutaalba kiya ke humare pass ALLAH TA'ALA ki koi kitaab aani chahiye jiske ahkaam ke mutabiq hum apni zindagi basar karen aur in ahkaam ki roushani mein falaah aur bhalai ki raah paayein Moosa alaihissalam jab unke paas ALLAH TA'ALA ki kitaab Tauraat laaye to usmein unki tabai sarkashi aur tughiyaan ke lihaaz se kuchh bhaari ahkaam bhi the magar aise nahin jo naqaabile amal ho'n balki haalat aur hikmate ilaahiya ke aen mutabiq the bani israel ne sirf baghaawat aur sarkashi ki wajah se unhein qabool karne se inkaar kar diya ALLAH TA'ALA ke hukm se Jibreel alaihissalam ne pahaad ka ek hissa un par utha liya aur irshad hua "hum ne tumhein jo kuchh diya usey mazbooti ke sath pakad lo" us par unse

pukhta ahed liya gaya lekin unhone is ahed ko bhi toda ALLAH TA'ALA ne unke baatini fasaad ko khoob achhi tarah zaahir karne aur unhein ruswa karne ke liye Quran majeed mein alfaaz **ورفعنا** ke sath un par pahaad utha lene ka zikr baar baar farmaya.

Khayaal rahe ke baaz logon ne yahan se muraad zalzala liya hai lekin ye durust nahin kyun ke jab lafz ka haqeeqi ma'ani muraad liya ja sakta hai to majaazi ma'ani lena jaaiz nahin.

Quran paak mein isi waaqiye ko bayaan karte huye teen martaba **ورفعنا** aur ek martaba **نتقنا** zikr kiya gaya agar aayate kareema mein yehi mashhoor wa mayne muraad na liye jaayein to Quran paak mein is waaqiye mein teeno jagah lafz **ورفعنا** be maayne hokar reh jayega kyun ke sirf pahaad ka buland hona maayne muraad nahin isliye ke pahaad to paidaishi taur par buland hi hain yehi ho sakta hai ke pahaad unke siron par saaybaan ki tarah buland kiya gaya yehi maayne **نتقنا** ka bhi ho sakta hai yaani hum ne pahaad ko jadon se ukhed kar buland kar diya yehi tafseer mutqaddemeen mufasssereen kiraam ki hai taajjub hai un logon par jo ulema mutqaddemeen ulmaye kiraam e islaam ki tehqeeqaat ko pase pusht daal kar yahood wa nasaara ki be buniyad kitabon aur jadeed najariyaat par aitemaad karte hain.

Haqeeqat ye hai ke jo log maadda parasti aur laa deeni afkaar se mutaassir hokar mehaz aqal na tamam aur naaqis tajarbaat par bharosa kar baithate hain jinki nazar mein ulema mutqaddemeen aur aslaaf ki tehqeeqaat koi wuq'at nahin rakhti wo hi log kitaab wa sunnat ki nusoos mein ghalat taaweelein karke khud bhi gumraahi ka shikaar hote hain aur dusron ko bhi gumraah karke (khud gumraah huye aur dusron ko gumraah kiya) ka misdaaq ban jaate hain.

Waazeh rahe ke pahaad ko us jagah se ukhaad kar buland karna isliye na tha ke Tauret ke ahkaam unse jabran manwaye jaayein balki mehaz unki aur tughiyaan ki wajah se tha lihaaza is aayate kareema ka "deen mein koi jabr nahin" se koi ta'arruz nahin.

AMAALQA SE JIHAAD KA HUKM AUR BANI ISRAEL KI RUGARDANI

"(Moosa alaihissalam ne kaha) aey meri qaum dakhil ho jao is paak zameen mein jise likh diya hai ALLAH TA'ALA ne tumhare liye aur na pichhe hato peeth pherte huye warna tum lautoge nuqsan uthate huye kehne lage aey Moosa alaihissalam is zameen mein to badi jaabir qaum (aabaad) hai aur hum hargiz dakhil na honge ismein jab tak wo nikal na jaayein wahan se aur agar wo nikal jaayein isse to phir hum zarur dakhil honge. (Us waqt) kaha do aadmiyon ne jo (Allah se) darne waalon se the, inaan farmaya tha ALLAH TA'ALA ne jin par ke (bedhadak) dakhil ho jao un par darwaze se aur jab tum dakhil hoge darwaze se to yaqeenan tum ghaalib aa jaoge aur ALLAH TA'ALA par bharosa karo agar ho tum imaandaar kehne lage aey Moosa alaihissalam hum to hargiz dakhil na honge ismein qiyamat tak jab tak wo wahan hain pas jao tum aur tumhara Rab aur donon lado un se hum to yahan hi baithenge Moosa alaihissalam ne arz ki aey mere Rab main maalik nahin hoon siwaye apni zaat ke aur apne bhai ke pas judai daal de humare darmiyaan aur is nafarman qaum ke darmiyaan"

Bani israel ka asali aabaai watan e maloof mulke shaam (syria) tha, Yusuf alaihissalam ke daur mein ye log misr aakar muqem huye aur wahan mukhtalif haalat se guzarte rahe Firaune Misr ki ghulaami ka katheen (mushkil) daur bhi un logon ne misr mein guzara aakhirkaar ALLAH

TA'ALA ne hazrat Moosa alaihissalam ke zariye inhein najaat dilaai Firaun dariya mein garq hua aur bani israel ne itminaan ka saans liya is dauran mulk par qaum amaalqa qaabiz ho chuki thi aur unhone wahan tasallut qaa'im kar liya tha Firaun ki ghulaami se najaat haasil karne ke baad bani israel ko hukm hua ke amaalqa se jihaad karke unse apna asal watan aazaad karayein aur wahan jakar muqem ho jaayein.

Hazrat Moosa alaihissalam ne wahan ke logon ke haalat maloom karne ke liye baarah naqeeb (sardaar) rawana kiye jo chalees roz tak wahan ke haalat ka mushaahida karte rahe jab wapas aaye to Moosa alaihissalam ne unhein farmaya ke qaum ke saamne aisi koi baat na kehna jisse unke hausle past ho'n lekin baarah mein se das ne wahan ke logon ki quwwat wa jabrut unki qad wa qaamat unke qilon ki mazbooti ka aisa naqsha kheencha ke bani israel chilla uthe aur intehai bebaaki se apne paigambar ko keh diya ke hum aisi jaabir qaum se takkar lekar apne bachhon ko yateem aur apni beewiyon ko bewa karne ke liye hargiz taiyar nahin aap aur aapka khuda pehle jakar unse ladein unse mulk ko paak karein to phir hum apne aabaai watan ka rukh kareng unhone kaha hum shaam (syria) ki zarkhez zameenon thande paani ke ubalte huye chashmon aur phalon se ladey (bhare) huye baghaat aur wahan ki izzat ki zindagi se baaz aaye hum to wapas misr jaate hain.

Dusre do sardaron hazrat Yoosha'a bin Noon aur Qaalib ne bahut samjhaya ke namard na bano zara himmat karke dushman ke shehar ke darwaze se dakhil hokar hamla karke dekho nusrate ilaahi kis tarah tumhare dushmanon ko kuchal kar rakh deti hai lekin un par iska koi asar na hua jab wo amaalqa ki taaqat ka haal sun kar dil chhod baithe aur jihaad se munh mod kar wapas laute ALLAH TA'ALA ne unke is jurm ki saza yoon di ke wo apne gharon tak wapas na pahunch sake aur chalees baras tak waadi "Teeh" mein hairan wa pareshaan ghoomte rahe.

"Teeh" misr aur shaam (syria) ke darmiyaan ek wasi aur khula maidaan tha teeh ke maayne hi hairani wa pareshani ke hain bani israel is maidaan mein chalees saal tak intehai hairani aur pareshani ke aalam mein sargarda rahe isliye ise waadi "Teeh" kaha jaata hai, bani israel apne gharon tak jaane ki fikr mein din bhar safar karte raat basar karne ke baad subah apne aapko wahin paate jahan se guzashta subah unhone safar ka aaghaaz kiya tha.

BANI ISRAEL KI SARKASHI KE BAWAJOOD UN PAR INAMAAT

"Aur hum ne tum par baadal ka saaya kar diya aur man aur salwa tum par utaara khao humari di hui paak cheezon se aur unhone (humari nafarmani) karke hum par zulm nahin kiya haan wo apni jaanon par zulm karte rahe"

Bani israel ki intehai sarkashi ke bawajood ALLAH TA'ALA ne un par beshumar inamaat farmaye is aayate kareema mein jin nematon ka zikr hai unka taalluq maidane Teeh se hai jahan wo chalees baras tak pareshan haali aur sargardani mein rahe is waadi mein na koi saaya hai na koi darakht na hi koi imaat na peene ke liye paani na khane ke liye koi cheez na raushani thi aur na zaruriyaat zindagi ke deegar lawaazamaat. Is be saro samaani aur ghareebul watani ke aalam mein Moosa alaihissalam ki dua se unke sab saaman muhayya ho gaye ALLAH TA'ALA ne dhoop se bachao aur saaya ke husool ke liye baadal bataur saaybaan naazil farma diya khane ke liye man-salwa bhej diya man salwa ke baare mein mukhtalif aqwaal hain sahi yehi hai ke "man" se muraad turanjabeen hai jo ek nafees sheereen zaaiqa daar maadda tha jo shabnam ki tarah subah ke waqt aasmaan se

utarta aur kaseer miqdaar mein chhote chhote darakhton par jama ho jaata tha, salwa ke baare mein aqwaal hain sahi yehi hai ke wo bater tha baaz ne kaha ke wo bhuna hua utarta tha aur baaz ka qaul hai ke ba kasrat zinda parinde unke paas jama ho jaate the wo unhein zinda pakad lete aur zibah karte algarz man aur salwa unki sheereen aur namkeen gizaayein thi jinhein shikam sair hokar wo khate the tareeki door karne ke liye umoodi shakl mein ek raushani zaahir ho jaati thi libaas ke baare mein ALLAH TA'ALA ne Moosa alaihissalam ki aejaazi shaan is tarah zaahir farmai ke na in logon ke kapde maile hote aur na hi phat tey aur unke bachhon ke jism ke sath bachhon ka libaas bhi badhta rehta tha.

Yahan lafz **فصوا** mahzoof hai yaani itne azeem wa jaleel ahsanaat wa inamaat ke bawajood unhone nafarmaniyan ki aur apni nafarmaniyan se unhone humara kuchh na bigaada haan wo apne aap hi ko nuqsan pahunchate rahe.

PATTHAR SE PAANI NIKAALNA

"Aur jab paani talab kiya Moosa (alaihissalam) ne apni ummat ke liye to humne farmaya apna asa is patthar par maaro to usse baarah chashme jaari ho gaye beshak har giroh ne paani peene ki apni jagah ko pehchan liya khao aur piyo ALLAH TA'ALA ke rizq se aur na phiro zameen mein fasaad karte huye"

Maidaan mein chhe laakh ki taadad mein baarah meel par phaile huye lashkar ko jab pyaas ki shiddat mehsoos hui to unhone hazrat Moosa alaihissalam ke saamne apni bebasi ka zikr kiya hazrat Moosa alaihissalam ne Rab ta'ala se dua ki to ALLAH TA'ALA ne aapki dua ko qabool kiya aur hukm diya ke aey Moosa alaihissalam apna asa patthar par maaro paani jaari ho jayega aap ne apna asa patthar par maara to baarah chashme jaari ho gaye har qabile ne ek ek chashma apne liye mukhtas kar liya, patthar se jaari hone waala paani itni badi taadad ke logon ke liye kaafi tha. Patthar muka'ab (jiski lambai chaudai aur gehrai barabar ho) shakl ka tha aur har taraf se teen teen chashme jaari huye, ye patthar koi khaas muayyan tha ya ke aam patthar tha agarche ismein mukhtalif aqwaal to hain lekin sahi yehi hai ke Quran paak mein kisi patthar ko makhtas jab nahin kiya gaya to wo patthar aam tha.

MAIDAAN TEEH SE NAJAAT AUR UNKI SARKASHI

"Aur jab humne farmaya us shehar mein chale jao phir usmein jahan chaho ba faraaghat khao aur tum dakhil ho darwaze mein sar jhukaye huye aur kaho **حطته** (humare gunahon ko maaf kar) hum tumhare gunahon ko bakhsh denge aur neki karne waalon ko anqareeb hum zyada denge to badal diya zaalimon ne is baat ko jo unse kahi gai thi dusri baat se to hum ne zaalimon par aasmaan se azaab utaara kyun ke wo nafarmani karte the"

Ismein ikhtelaaf hai ke wo basti kaun si thi aur kis zamane mein bani israel ne ise fateh kar liya, bible ki tasreeh ye hai: Is shehar ko bani israel ne hazrat Moosa alaihissalam ki zindagi ke aakhir zamana mein fateh kiya aur wahan badi badkariyan ki jinke nateeje mein khuda ne un par waba bheji aur chaubees hazaar aadmi halaak kar diye.

Ek cheez Quran ka mutaala karte waqt humesha nazar mein rehni chahiye wo ye ke Quran jin waqiyaat ka zikr karta hai isse maqsood sirf ibrat wa moaezat hoti hai isse us waaqiya ki tareekhi

haisiyat ka bayaan matloob nahin hota isliye Quran un waqiyaat ke sirf un pehlu'o ko bayaan karta hai jinmein darse ibrat ho umooman ghair zaruri tafseelaat ko nazar andaaz kar diya jaata hai jo log Quran hakeem ki is khusoosiyat ko malhooz nahin rakhte wo qasase Qurani mein tareekhi kutub ki tarah tafseelaat ka tasalsul aur zamaan wa makaan ka taayyun nahin paate to wo tarah tarah ke shukook wa shub'haat mein muftala ho jaate hain.

Jab Moosa alaihissalam ki zindagi ka waaqiya muraad liya jaaye to basti se muraad 'Reeha' hogi kyun ke Moosa alaihissalam baitul muqaddas mein dakhil nahin huye agar baitul muqaddas muraad liya jaaye to ye waaqiya hazrat Haroon alaihissalam aur hazrat Moosa alaihissalam ki zindagi ke baad hazrat Yoosha'a alaihissalam ke zamane se mutalliq hoga Rab ta'ala ne us qaum ko kaha ke jab tum shehar mein dakhil ho to sajda karte huye ijz wa inkisaari se dakhil hona aur zabaan se **حطته** kehna lekin qaum ne apni saabiqa riwayaat ko barqaraar rakhte huye sarkashi se sajda karte huye dakhil hone ke bajaye apni sureenon ke bal ghaseet'te huye dakhil hona ikhtiyar kiya aur **حطته** kehne ki jagah **حطته** (humein gandum chahiye) kaha unki sarkashi aur hudood se tajaawuz ki wajah se ALLAH TA'ALA ne taaon ka azaab bheja jisse wo chaubees hazaar ki taadad mein mar gaye.

MAN WA SALWA SE AERAAZ AUR ZILLAT KA TASALLUT

"Jab tum ne Moosa (alaihissalam) se kaha aey Moosa hum se ek khane par hargiz sabr na hoga to humare liye apne Rab se dua kijiye ke wo (man wa salwa ki bajaye) humare liye zameen se ugne waali cheezein paida kare zameen ki sabzi (tarkaari) kakadi, gandum, masoor aur pyaaz farmaya kya tum adna (ghatiya) cheez ko behtar ke badle maangte ho utro shehar mein to beshak (wahan) tumhein milega jo tum ne maanga aur daal di gai un par zillat aur mohtaaji aur wo ALLAH TA'ALA ke ghazab mein aa gaye ye is wajah se ke wo ALLAH TA'ALA ki aayaton ke sath kufir karte aur Nabiyon ko naahaq qatl karte the ye isliye bhi ke wo nafarmani karte aur hadd se badhte the"

YE BAAT BHI BANI ISRAEL NE MAIDANE TEEH MEIN KAHI THI

Bani israel arsa daraaz tak bila naagha man wa salwa khate rehne ki wajah se ukta kar Moosa alaihissalam se kehne lage ke hum ab ek hi qism ke khane par sabr na kar sakenge, man wa salwa ki do mukhtalif qism ke khano ko ek khana isliye kaha gaya ke donon qism ke khane wo ek sath khate the ya isliye ke har roz bataur giza unhein yehi do cheezein milti thi ye nafees khana baaqi khano se behtar tha lekin bani israel ke israar par irshad hua 'tum misr mein utar jaao jo kuchh tum ne maanga wo tumhein wahan milega' is misr ke baare mein ikhtelaaf hai ke ye Firaun ka misr tha ya koi aur shehar. Raa'ij hai ke isse ghair mutayyan shehar muraad hai ba zaahir maloom hota hai ke waadi "Teeh" ke qareeb koi shehar tha jismein aarzi taur par jaane ka hukm unki khwahish ke mutabiq diya gaya tha badhti hui nafaani khwahishaat ki bina par ta'at aur bandagi ki hadood se baar baar yahood ka tajaawuz aur tughiyaani unke haq mein daaimi zillat wa maskanat (miskeeni) par mantaj hua.

Qaum yahood par zillat wa maskanat ka musallat hona aisi haqeeqat saabta hai jiska inkaar waqiyaat ki raushani mein koi ahle insaaf nahin kar sakta, Quran majeed mein bhi waazeh

shahaadat se farma raha hai ke zillat wa maskanat aur dunya wa aakhirat mein ALLAH TA'ALA ka ghazab unke haq mein muqarrar ho chuka hai dunya jaanti hai ke yahood ki tareekh musalmanon aur isaiyon donon se bahut purani aur qadeem hai ibteda se lekar aaj tak unki tareekh ko saamne rakh lijiye koi daur unka zillat wa maskanat se aapko khaali nazar nahin aayega halanki unmein ek tabqa bahut bada sarmayadaar hai lekin intehai bakheel aur harees, bakheel kitna hi maaldaar ho magar bukhl ki wajah se wo humesha miskeeni ki haiyat par rehta hai aur harees kamaale hirs ke sabab har jaaiz wa najaaiz tareeqa se maal jama karne ki fikr mein ranj wa ta'ab (musibat aur mashaqqat) mein muhtala rehta hai phir ye ke sab yahoodi maaldaar nahin balki bahut se yahood fiqr wa maskanat ka shikaar hain. Haiwaniyat wa barbariyat zulm wa jor, dukhi insaniiyat par larza khez mazaalim unki tabaaye mein markooz hai, ahed shikni waada khilaafi unka turraye imteyaaz hai unke zulm wa sitam ke baa'is aqwaame aalam ki nazaron mein wo laayaq gardan zadni (gardan uda dene ke qaabil) rahe hain isiliye unki poori tareekh mein aisa koi waqt nahin aaya ke unke jaraa'im ki padaash mein log unhein qatl karne aur sakht takleefein pahunchane ke dar pai na rahe ho'n. Quran majeed ke ailaan ke mutabiq ye silsila qiyamat tak jaari rahega jaisa ke surah aaraaf mein farmaya:

"Yaani aapke Rab ta'ala ne bata diya tha ke wo un yahood par qiyamat tak aise logon ko bhejta rahega jo unhein badtareen azaab denge"

Is zamane mein bhi jab ke yahood ki naam nihaad hukoomat Philistine mein qaa'im hai mazloom Philistiny har waqt unki taak mein rehte hain goya wo yahoodiyon par musallat rehte hain jab bhi inhein mauqa milta hai wo yahood ko takleef pahunchane, qatl karne aur qaidi banane ka mauqa hath se jaane nahin dete aur yaqeenan ye soorate haal qiyamat tak jaari rahegi albatta unke liye jaan wa maal ki behurmati se bachna ALLAH TA'ALA ki rassi ke sahaare ho sakta hai ya iske alaawa zillat wa khwaari se mehaz ba zaahir mehfooz rehna logon ki rassi ke zariye mumkin hai jaisa ke ALLAH TA'ALA ne farmaya:

"Yaani wo jahan bhi paaye jaayein zillat un par musallat kar di gai bajuz Allah ki rassi aur logon ki rassi ke"

ALLAH TA'ALA ki rassi se muraad Quran aur islaam hai Qurani aur islami hukm hai.

"Yaani agar koi mushrik tum se panaah maange to usey panaah de do"

Aur irshad farmaya:

"Yaani (agar panaah talab na karein to) unka maal wa jaan mehfooz nahin yahan tak ke wo zaleel hokar apne hath se jizya ada karein"

Agarche panaah maangna aur jizya ada karna donon baatein mojibe zillat hain magar ALLAH TA'ALA ke deen mein mastaman aur zimmi ka jaan wa maal behurmati se mehfooz rehta hai. Aur logon ki rassi se muraad ye hai ke ghair muslim log inse muahida karke unki hifazat ka zimma utha lein jaisa ke aaj kal baaz ghair muslim badi taaqaton ne yahood se muahida karke unki hifazat ka zimma uthaya hua hai jiske bal boote par Philistine mein yahood ki be buniyad hukoomat ka dhaancha khada hai agar wo log aaj apna muahida khatm kar dein to ye naam nihaad hukoomat baaqi na rahe.

Baaz mufasssereen ne "logon ki rassi" ka mafhoom jizya bayaan kiya hai aisi soorat mein ALLAH TA'ALA ki rassi aur logon ki rassi ek hi qaraar payegi halanki behtar ye hai ke ye donon alahida ho'n.

Ghaaliban isiliye Quran majeed mein **وحيل من الناس** ke bajaye **وحيل من المسلمين** farmaya gaya hai ke aisi hukoomat ka qiyaam Quran ki peshgoe ke khilaaf hargiz nahin balki is mas'ale mein Qurani sadaaqat ka ailaan kar rahe hain aur dunya dekh rahi hai ke Quran ke mutabiq mehaz logon ke sahaare Philistine mein be buniyad israeli hukoomat qaa'im hai jo aaj bhi haqeeqi zillat wa maskanat aur ALLAH TA'ALA ke ghazab mein mubtala hai aur yaqeenan aakhirat mein ALLAH TA'ALA ke ghazab mein ye log mubtala honge.

"Aur Nabiyon ko naahaq qatl karte the" **بغير الحق** se ye na samjha jaaye ke Ambiya -e- kiraam se koi aisa kaam sarzad ho sakta hai jiski wajah se uska qatl haq qaraar paaye kyun ke Ambiya -e- kiraam masoom hain unse koi aisa kaam nahin ho sakta yahan **بغير الحق** farma kar Ambiya ke qaatileen ke fe'al ka wasf bayaan farmaya ke wo naahaq tha.

Is aayat se saabit hua ke Ambiya ka qatl unki nubuwat ke khilaaf nahin. Rasoolullah ﷺ ke haq mein waada e ilaahiya yaani "ALLAH TA'ALA aap ko logon se bachayega" huzoor ki khusoosiyat se hai warna nafse qatl ka Nabi par waarid hona hargiz uski nubuwat ki nafi nahin karta jiski raushan daleel ALLAH TA'ALA ka ye farman hai "Agar Rasoolullah ﷺ par maut taari ho jaaye ya maqtool ho jaayein to aey musalmanon kya tum pichhle paaon phir jaaoge yaani Rasool ke laaye huye deen ko chhod doge"

Is aayat mein bani israel ki intehai shaqaawate qalbi ka bayaan farmaya ke ALLAH TA'ALA ke Nabiyon ko qatl karne waalon se badh kar kaun shaqeeul qalb ho sakta hai hazrat Zakariya alaihissalam hazrat Yahya alaihissalam aur in jaise jaleelul qadr Ambiya -e- kiraam ko unhone intehai bedardi ke sath shaheed kiya ye sab kuchh yahood ki nafarmani aur purani sarkashi ka zahoor tha.

GAAYE KE GOSHT SE MAQTOOL KO ZINDA KARNE KA WAAQIYA

"Aur jab Moosa (alaihissalam) ne apni ummat se farmaya beshak ALLAH TA'ALA tumhein hukm deta hai ek gaaye zibah karne ka wo bole ke aap humara mazaq udate hain? Moosa (alaihissalam) ne farmaya ALLAH TA'ALA ki panaah ke main nadanon se ho jaaon unhone kaha humare liye apne Rab ta'ala se dua kijiye wo humein bata de wo kaisi hai? Moosa (alaihissalam) ne farmaya beshak wo farmata hai yaqeenan wo ek gaaye hai na boodhi aur na bachhadi balki iske darmiyaan mutwassit umr ki pas baja laao jo tumhein hukm diya jaata hai unhone kaha humare liye apne Rab ta'ala se dua kijiye wo humein bataye uska rang kya hai Moosa (alaihissalam) ne farmaya beshak wo farmata hai yaqeenan wo zard gaaye hai gehare chamakdaar rang ki dekhne waalon ko achhi lagti hai wo bole apne Rab ta'ala se humare liye dua kijiye wo humein khul kar bataye uska wasf kya hai? Beshak gaaye hum par mushtabeh ho gai hai aur beshak agar ALLAH TA'ALA ne chaaha to zarur raah payenge Moosa (alaihissalam) ne farmaya beshak wo farmata hai yaqeenan wo gaaye hai jo na mehnat kash hai ke zameen mein hal chalati hai aur na wo kheti ko paani deti hai sahih saalim hai (yak rang) jismen koi (daagh) dhabba nahin wo bole aap theek baat laaye phir unhone usey zibah kiya aur wo ye kaam karne ke qareeb na the"

Bani israel mein se ek shakhs ne apne ek rishtedaar ko qatl kar diya taaki uska waaris ban jaaye qatl karke uski laash ko chauraha mein phenk diya phir Moosa alaihissalam ke paas shikayat lekar aa gaya Moosa alaihissalam ne koshish ki qatil ka pata lagane ki lekin pata na chal saka wo log kehne lage apne Rab ta'ala se dua kijiye taaki wo bataye ke iska qatil kaun hai aap ne apne Rab ta'ala se dua ki to ALLAH TA'ALA ne aapko 'wahi' ki aap ne apni qaum ko bata diya ke ALLAH TA'ALA hukm deta hai ke gaaye zibah karke uska gosht murda ko maaro wo zinda hokar batayega ke mera qatil kaun hai? Unhone taajjub kiya ke zibah shuda gaaye ka gosht murda ko kaise zinda karega ye to ek mazaah nazar aa raha hai aap ne farmaya ALLAH TA'ALA ki panaah main jaahilon se ho jao yaani mazaah udana jaahilon aur nadanon ka kaam hai Nabi ki shaan ke laayaq nahin ke wo kisi se mazaah udaye aur khusoosan deeni maamlaat mein mazaah udana shadeed azaab aur waaid ka sabab hai ke ALLAH TA'ALA ke Nabi ke mutalliq ye tasawwur karna bhi muhaal hai ke wo aisa iqdaam kar sakta hai jo azaab ka sabab bane, hazrat Ibne Abbas radiallaho ta'ala anhuma farmate hain- agar wo koi gaaye bhi zibah karte to unko kifaayat karti lekin unhone khud baar baar sawaal karke apne aap par sakhti ki to ALLAH TA'ALA ne un par sakhti ki.

Hazrat Hasan radiallaho ta'ala anhu Rasoolullah ﷺ se riwayat karte hain ke aap ﷺ ne farmaya qasam hai us zaat ki jiske qabze mein Muhammad ﷺ ki jaan hai agar wo Insha ALLAH TA'ALA na kehte to humesha unke aur gaaye ke husool mein sawalaat haail rehte yaani jab unhone kaha ke agar ALLAH TA'ALA ne chaaha to hum hidayat payenge to usi waqt unko sawalaat khatm karne ki taufeeq haasil hui.

BAHUT BHAARI QEEMAT SE GAAYE HAASIL KI

Us waqt aam taur par gaaye ki qeemat teen deenar tak hoti thi lekin unhone sawaal karke apne liye itni mushkil paida kar di ke tamam ausaaf kisi gaaye mein ba yak waqt paaya jaana dushwaar nazar aaya aakhirkaar talaash karte karte unhein ek bewa aur uske yateem bachhe ke paas aisi gaaye nazar aayi jismein bayaan karda sabhi ausaaf maujood the boodhi nahin thi aur bachhdi nahin thi balki darmiyaan umar ki thi zard rang tha dekhne waalon ko khush karta tha zameen mein usne hal nahin chalaya tha aur na hi kheti ko sairaab kiya tha aur ismein koi aeb aur daagh dhabba nahin tha kyun ke us yateem ke boodhe nek parhezgaar baap ne apni ek bachhdi ko jungle mein chhod kar ALLAH TA'ALA ki hifazat mein de diya tha ke mera bachha kuchh bada aur samajhdaar hokar usey le jayega, wo bachha bhi walidain ka farmabardar tha apne baap ki wafaat ke kuchh arsa baad wo apni gaaye jungle se le aaya tha usi gaaye mein tamam ausaaf maujood the moti taazi thi, khubsoorat thi bani israel ko uske chamde mein jitni miqdaar mein sona aa sakta tha utni miqdaar mein sona bataur qeemat ada karna pada.

SubhanAllah maalikul mulk ne apne bande ki gaaye ki jungle mein hifazat farmai aur us nek bande ki bewa aur uske yateem bachhe ko kaseer miqdaar mein maal wa daulat ata farmaya.

Bani israel agarche gaaye ki bhaari qeemat ada karne par khushi se razamand nahin the aur ye bhi jaante the ke agar humara maqtool zinda ho gaya to humara apna hi aeb zaahir hoga lekin unhein phir bhi gaaye zibah karni padi kyun ke ab unke paas koi uzr baaqi nahin reh gaya tha agarche wo zibah nahin karna chahte the.

GAAYE KE ZIBAH KARNE MEIN HIKMAT

Ek wajah to yehi thi ke nek aadmi ke yateem bachhe aur us shakhs ki bewa ko kaseer maal ata karna tha isliye gaaye zibah karne ka hukm diya aur bani israel ke zehanon mein ye baat daal di ke wo sawaal karte hain is tarah wo gaaye kahin aur na mil saki. Dusri wajah ye thi ke gaaye ki qurbani ka tareeqa pehle se chala aa raha tha aur wo log gaaye ki qurbani ko azeem samajhte the isliye unhein gaaye zibah karne ka hukm diya taaki unke zehan usey qubool kar lein ke gaaye ki qurbani mein ye asar hoga, maqtool ko zinda karne ka ye ajeeb andaaz bayaan karke waazeh kiya ke ALLAH TA'ALA jaise chahe murdon ko zinda karta hai neez ye kaam unke apne hathon se karaya taaki Moosa alaihissalam par wo jadoogari ka ilzaam aayad na kar sakein.

QAUME MOOSA ALAIHISSALAM MEIN QAARON

Irshad e khudawandi hai:

"Beshak Qaaroon Moosa (alaihissalam) ki qaum se tha phir usne un par zyadti ki aur hum ne usko itne khazane diye jinki chaabiyon ek zor aawar jama'at par bhaari thi jab usse uski qaum ne kaha itra nahin beshak ALLAH TA'ALA itrane waalon ko dost nahin rakhta aur jo maal tujhe ALLAH TA'ALA ne diya hai isse aakhirat ka ghar talab kar aur dunya mein apna hissa na bhool aur ahsaan kar jaisa ALLAH TA'ALA ne tujh par ahsaan kiya aur zameen mein fasaad na chaah beshak ALLAH TA'ALA fasadiyon ko dost nahin rakhta bola ye to mujhe ek ilm se mila hai jo mere paas hai aur kya usey ye nahin maloom ke ALLAH TA'ALA ne isse pehle wo sangate halaak farma di jinki quwwatein isse sakht thi aur jama'atein isse zyada (ALLAH TA'ALA khud hi jaanta hai) aur mujrimon se unke gunahon ke baare mein nahin puchha jayega (ke tumhara maal kahan hai, tumhari zyadti kya hai?) To apni qaum par nikla apni aaraish mein bole wo jo dunya ki zindagi chahte kisi tarah hum ko bhi aisa milta jaisa qaaroon ko mila beshak iska bada naseeb hai aur bole jinhein ilm diya gaya kharabi ho tumhari ALLAH TA'ALA ka sawaab behtar hai uske liye jo imaan laaye aur achhe kaam kare aur ye unhin ko milta hai jo sabr waale hain to hum ne usey aur uske ghar ko zameen mein dhansa diya to uske paas koi jama'at na thi ke ALLAH TA'ALA se bachane mein uski madad karti aur na wo badla le saka aur kal jisne is martaba ki aarzu ki thi subah kehne lage ajeeb baat hai ALLAH TA'ALA rizq wasi karta hai apne bandon mein jiske liye chaah aur tangi farmata hai agar ALLAH TA'ALA hum par ahsaan na farmata to humein bhi dhansa deta aey ajab kaafiron ka bhala nahin"

Qaaroon (hazrat Moosa alaihissalam) ka qareebi rishtedaar tha zyada mashhoor ye hai ke aap ka chachazaad bhai tha baaz hazraat ne usey aapka khaalazaad bhai kaha hai, usne Moosa alaihissalam aur Haroon alaihissalam ki nubuwat par hasad karte huye munafiqat ikhtiyar kar li thi aapki qaum mein saamri munafiq tha. Qaaroon khubsoorat hone ki wajah se munawwar kehlaata tha aur Tauraat ka bhi bahut bada qaari tha lekin Nabi ka gustakh hone ki wajah se zaleel hua wo bahut bada maaldaar tha das aadmiyon ki jama'at uske maal ko shumaar nahin kar sakti thi ya ye log uske khazanon ko utha nahin sakte the.

Hazrat Ibne Abbas aur Hasan radiallaho ta'ala anhuma ka mukhtaar maslak ye hai ke مفتح se muraad maal liya jaaye yaani uske maal ko das aadmi nahin utha sakte the.

Asba aur asaaba badi jama'at ko kehte hain, das ki taadad par asba bola jaata hai kyun ke Yusuf alaihissalam ke bhaiyon ne kaha tha 'aur hum ek jama'at hain' ye kehne waale das ki taadad mein the.

Jis riwayat mein ye zikr hai ke Qaaroon ke khazanon ki chaabiyon saath (60) sawariyon ka bojh tha iska zikr Quran paak mein nahin lihaaza is riwayat ko qabool nahin kiya jayega.

Qaaroon apni maaldaari ki wajah se apni qaum ke ghuraba ko ghatiya samajhta tha unke imaan ka kuchh paas na karta apne kasrat maal ki wajah se uske dil mein unki koi azmat na thi misr mein rehne ke dauran bhi Firaun ka agent tha isliye wahan bhi bani israel par mazaalim dhaata rehta tha aur apne takabburana andaaz se bhi un par ghusse ka izhaar karta rehta tha.

Uski qaum ne usey kaha ke tum apne kaseer maal ki wajah se itrao nahin ALLAH TA'ALA itrane waalon ko pasand nahin karta ALLAH TA'ALA ki nematon ka shukriya ada karo ALLAH TA'ALA ki raah mein maal kharch karo to ALLAH TA'ALA apne waada ke mutabiq tumhein mazeed nematein ata karega kyun ke uska waada hai:

"Agar tum shukriya ada karoge to main tumhein mazeed nematein dunga"

Isliye tumhein chahiye ke tum dunya mein aakhirat ke liye amal karke azaab se najaat haasil karo isliye ke dunya mein insaan ka haqeeqi hissa ye hai ke aakhirat ke liye amal kare sadqe dekar sila rehmi karke aur aamaal e khair ke sath aakhirat ka sawaab aur kaamyaabi haasil kare aur iski tafseer mein ye bhi kaha gaya hai ke paani, sehat, quwwat wa jawani aur daulat ko na bhool balki inse aey insaan aakhirat ko talab kar.

Hadees shareef mein hai ke 'paanch se pehle paanch ko ghaneemat samjho jawani ko budhape se pehle, tandurusti ko beemari se pehle, sarwat ko nadaari se pehle, faraaghat ko mashghooliyat se pehle, zindagi ko maut se pehle'.

Qaaroon ne kisi ki naseehat ko qabool nahin kiya balki kehne laga ye maal to mujhe kisi ne nahin diya maine to apne ilm se ise haasil kiya, ilm se muraad tauraat ka ilm ya keemiya gari jo usne hazrat Moosa alaihissalam se haasil kiya tha aur iske zariye qalai ko chaandi aur taanbe ko sona bana leta tha ya ilme tijaarat ya ilme zara'at ya aur pesho ka ilm.

Jab wo zarq barq libaas zeb tan kiye huye shaandaar sawari par sawaar hokar shahaana andaaz par nikalta to usey dekh kar dunya daar logon ka Ji lalchata dil mein hasrat paida hoti wo kehte kitna khush naseeb hai ye qaaroon kaash humein bhi is jaisa maal wa daulat aur ameerana thaathh baathh meyassar hoti lekin jo log sahabe ilm the dunya ke maal ki haqeeqat se ba khabar the ke ye napaaydar cheez hai unke dil mein kisi qism ka koi khayaal paida na hota ke humein bhi aisa maal mile balki unhone dusron ko bhi samjhaya ke tumhari barbaadi ho tum dunya ka maal talab kar rahe ho tumhein chahiye ke ALLAH TA'ALA se sawaab haasil karne ke liye apne imaan par saabit raho aur achhe aamaal karte raho.

QAAROON KA ZAMEEN MEIN DHANS JAANA

Moosa alaihissalam ne farmaya mujhe ALLAH TA'ALA ne hukm diya hai ke main tumhare maal se zakaat wasool karu qaaroon ne inkaar kar diya usne dusron ko bhi bargashta karne ki koshish ki logon ko jama karke kehne laga Moosa alaihissalam tumhare paas namaz ada karne ka hukm laaye

aur bhi kai ahkaam laaye ke tum un par amal karo to hum ne un par amal kiya ab wo humse humara maal bhi chheenna chahte hain ye hum kaise bardasht karein sab ne kaha haan ye to hum kabhi bhi bardasht nahin kar sakte lekin ismein tumhari kya raaye hai kya kiya jaaye? Usne kaha faahesha auraton mein se ek aurat ki taraf paigham bhej kar usey bulate hain aur usey inaan ka laalach dekar Moosa alaihissalam par tohmat lagate hain taaki sab log usey chhod jaayein usne apne mansooba ke mutabiq ek faahesha aurat ko bulaya usey ek hazaar deenar ya sone se bhara hua tasht dene ka waada kiya ke tum sab logon ke saamne ye keh dena ke Moosa alaihissalam ne mere sath burai ka irtikaab kiya hai usne kaha theek hai main keh dunga.

Moosa alaihissalam ne Eid ke din khutba diya aur ahkaame ilaahi bayaan kiye usi dauran Qaaroon ne bhi apne mansoobe ko amla jaama pehnane ki mazmoom lekin nakaam koshish ki ya ke Qaaroon ne Moosa alaihissalam ko kaha ke tum bani israel ko jama karke ALLAH TA'ALA ke ahkaam pahunchao ke mujhe Rab ta'ala ne ye hukm diya hai aap ne farmaya theek hai aap ne sab logon ko jama kiya mumkin hai ke Qaaroon ke kehne par Eid ke din hi sab ko jama karke aap ne khutba diya ho is tarah riwayaton ka maqsad ek hi hoga aap ne daurane khutba irshad farmaya ke mujhe Rab ta'ala ne ye hukm diya hai ke main uska paigham tumhein pahunchao ke tum ALLAH TA'ALA ki ibadat karo aur uske sath koi shareek na thehrao sila rehmi karo is tarah aap ne aur bhi kai ahkaam bayaan farmaye aur aap ne ye farmaya ke Rab ta'ala ne mujhe hukm diya hai ke main zaani ko sangsaar kar du, Qaaroon aur uske chamche karchhe kehne lage yehi kaam agar tum karo? Aap ne farmaya mujhe bhi sangsaar kar diya jaaye unhone kaha ke tum ne to zina kiya hai aap alaihissalam ne kaha main? Unhone kaha haan tum ne, abhi wo aurat majma e aam aakar batayegi us aurat ko bulaya gaya sab ne kaha ke tum batao jo maamla tumhare sath darpesh aaya. Moosa alaihissalam ne usey kaha ALLAH TA'ALA par imaan rakhte huye sach sach batao ke asal waaqiya kya hai? Us aurat ne kaha jab tum ne ALLAH TA'ALA ka naam liya hai to ab main sach sach bayaan karungi koi jhoot ki aamezish (milawat) nahin hogi.

Usne kaha in logon ne mujhe bulaya aur kaseer maal dene ki peshkash ki hain main tum par tohmat lagao ke tum ne mere sath burai ka irtikaab kiya hai main gawahi deti hoon ke beshak tum paak daaman ho har taraf se paak wa saaf ho aur tum ALLAH TA'ALA ke Rasool ho, Moosa alaihissalam rote huye sajde mein gir gaye aur Rab ta'ala ke huzoor arz karne lage aey maula e kinaat jab main tera Rasool hoon to unko apni giraft mein le le Rab ta'ala ne irshad farmaya aey Moosa alaihissalam zameen ko tumhare hukm ke taabe kar diya hai ise jo hukm denge wo tasleem karenge. Moosa alaihissalam ne bani israel ko kaha ke mujhe Rab ta'ala ne qaaroon ki taraf bhi aise hi bheja jaise ke Firaun ki taraf ALLAH TA'ALA ka irshad giraami is par shaahid hai:

"Aur beshak hum ne Moosa (alaihissalam) ko apni nishaniyon aur raushan sanad ke sath bheja aur Hamaan aur Qaaroon ki taraf"

Isliye jo shakhs uska sath dena chahe wo uska sath de aur jo mera sath dena chahta hai wo usey chhod de aapke is irshad par uske sath sirf do aadmi reh gaye baaqiyon ne uska sath chhod diya aap alaihissalam ne kaha aey zameen inko (qaaroon aur uske sathiyon) ko pakad le zameen ne unko aediyon tak apne ander dhansa liya wo keh rahe the aey Moosa alaihissalam aey Moosa alaihissalam lekin aap ba dastoor farma rahe the aey zameen inko pakad le to zameen ne inko ghutnon tak dhansa liya phir usne kaha aey Moosa alaihissalam, aey Moosa alaihissalam lekin aap ne koi tawajjo na di balki zameen ko kaha inko apni giraft mein le le to zameen ne unko kamar tak dhansa liya

phir isi tarah gardanon tak wo dhans gaye is haalat mein wo Moosa alaihissalam ke saamne aah wa zaari kar rahe the aap par reham karne ke waaste daal rahe the lekin aap ne shiddat ghazab ki wajah se unki baat ki taraf koi dhyaan na kiya balki zameen ko aakhiri hukm bhi de diya ke aey zameen inka muakhaza kar le aakhir zameen ne unko mukammal taur par apne ander samet liya. Rab ta'ala ne Moosa alaihissalam ki taraf 'wahi' ki aur kaha aey Moosa alaihissalam tum ne kitni sakht dili ka muzaahira kiya hai wo tumhein baar baar pukaar rahe the lekin tum ne un par kuchh reham na kiya unki aah wa zaari par kuchh tawajjo na di aur dusri riwayat mein hai ke khabardaar mujhe apni izzat wa jalaal ki qasam agar mujh se koi fariyaad talab karta to main uski fariyaad ko zarur pahunchta yaani uski haajat ko poora karta ke agar mujhe ek martaba hi koi pukaarta to mujhe apni pukaar qabool karne waala paata Rab ta'ala ke is irshad ka jawab Moosa alaihissalam ne bhi kya khoob diya Moosa alaihissalam ne kaha:

'Aey mere Rab maine tere liye hi to ghussa karte huye ye kiya hai'

Yaani aey ALLAH TA'ALA jab wo tere deen ki dhajjiyan bikher rahe the tere ahkaam ko pamaal kar rahe the khud gumraah ho rahe the aur dusre logon ko bhi gumraah kar rahe the to maine tere huzoor arz kiya ke aey maula e kareem jab main tera Rasool hoon inhein tere ahkaam pahuncha raha hoon lekin ye apne tareeqe se baaz nahin aa rahe hai to too inko apni giraft mein le le aey Rabbe kareem tujh se badh kar kaun jaanta hai ke maine un par isliye ghussa nahin kiya ke unhone mujh par tohmat lagai hai ismein to wo khud hi zaleel ho chuke the mera ghussa to teri zaat ki wajah se tha main unki aah wa pukaar ko kaise sunta?

MOOSA ALAIHISSALAM KO QAUM KI IZA SE BARI (AAZAAD) KARNA

"Aey imaan waalon in jaise na hona jinhone Moosa (alaihissalam) ko sataya to ALLAH TA'ALA ne usey bari farma diya is baat se jo unhone ki aur Moosa (alaihissalam) ALLAH TA'ALA ke haan aabru waala hai"

Nabi kareem ﷺ ke maal ki taqseem par jab ek shakhs ne aitraaz kiya to Huzoor ﷺ ne us par narazgi ka izhaar karte huye farmaya 'ALLAH TA'ALA Moosa alaihissalam par reham farmaye unhein isse bhi zyada sataya gaya lekin aapne sabr kiya'.

Moosa alaihissalam ko satane ka ek waaqiya to abhi guzra hai ke aap par tohmat lagane ki napaak jasaarat ki gai lekin ALLAH TA'ALA ne aapko isse bari farmaya.

Dusra waaqiya jo Musnad Ahmad, Bukhari, Tirmizi mein Hazrat Abu Huraira radiiallaho ta'ala anhu se marwi hai Rasoolullah ﷺ ne farmaya ke Moosa alaihissalam bahut haya farmate the aap apne jism ko is tarah dhaanp kar rakhte the ke aapke jism ki jild ko koi shakhs na dekhe ye ahtemaam aap haya ki wajah se karte the. Bani israel mein se aap ko baaz ne zehani azeeyat (takleef) pahunchai wo kehne lage ke aap apne jism ko kisi aeb ki wajah se dhaanpte hain to aapko bars ka marz hai ya idrat (khaseeten mein hawa bhari hona) ke marz mein mubtala hain jab hi aap humare sath mil kar nange hokar nahin nahaate wo sab log mil kar nange nahaate the, ALLAH TA'ALA ne irada farmaya ke Nabi ko unke lagaye huye aeb se bari farmaye.

Moosa alaihissalam ek din sab logon se alahida hokar nahane lage aap ne apne kapde patthar par rakhe ghul kiya jab ghul se faarigh huye to kapde lene ke liye patthar ki taraf mutawajjeh huye to patthar aage bhaag khada hua Moosa alaihissalam patthar ke pichhe pichhe aey patthar mere kapde, aey patthar mere kapde keh rahe hain lekin patthar wahan jakar ruka jahan bani israel ke

bade bade log mehfil sajaye baithe the unhone jab Moosa alaihissalam ko nange dekha to unhein ilm ho gaya ke hazrat Moosa alaihissalam to bahut haseen hain aap mein koi aeb nahin. (Unhone aap par jo aeb lagaye the Rab ta'ala ne aapko bari kar diya) ab patthar choonki ruk chuka tha aap alaihissalam ne kapde pehne aur patthar ko apne asa se maara.

Hazrat Abu Huraira radiallaho ta'ala anhu farmate hain qasam hai ALLAH TA'ALA ki beshak Moosa alaihissalam ke maarne ki wajah se patthar par chhe ya saat nishaan pad gaye the.

Teesra waaqiya ye tha ke unhone Moosa alaihissalam par hazrat Haroon alaihissalam ko qatl karne ka ilzaam aa'id kar diya tha Ibne Mamba Ibne Jurair Ibne Manzar Ibne Abi Haatim Ibne Marduwiya radiallaho ta'ala anhum aur haakim ne bayaan kiya hai is riwayat ko sahih qaraar diya hai ke Ibne Abbas radiallaho ta'ala anhuma ne Hazrat Ali radiallaho ta'ala anhu se riwayat bayaan ki ke Moosa alaihissalam aur Haroon alaihissalam pahaad par gaye to wahan Haroon alaihissalam faut ho gaye bani israel kehne lage ke Moosa alaihissalam ne hazrat Haroon alaihissalam ko qatl kar diya halanki wo humein tum se zyada mehboob the aur wo narm mizaaj the unke is behuda kalaam se bhi aapko bahut takleef hui ALLAH TA'ALA ne firishton ko hukm diya jinhone Haroon alaihissalam ki laash ko uthaya aur wahan se guzaara jahan bani israel ki mahaafil qaa'im thi aur firishte Haroon alaihissalam ki wafaat ka zikr kar rahe the.

ALLAH TA'ALA ne aapko isse bari farmaya aur firishte hi Haroon alaihissalam ki laash ko le gaye aur unhone hi dafan kiya.

Moosa alaihissalam ko unhone hi jadoogar aur majnu keh kar sataya aur ye keh kar pareshan kiya 'tum aur tumhara khuda jakar karein hum to yahan baithe hain' aur ye keh kar aapko takleef pahunchai "Hum hargiz ek khane par sabr na karenge"

Hum hargiz tum par imaan nahin layenge yahan tak ke ALLAH TA'ALA ko zaahir taur par dekh lein.

In tamam takaaleef deh aqwaala se aapko ALLAH TA'ALA ne najaat di aapke dil ko tasalli di.

Moosa alaihissalam Allah ke yahan "wajeeh" the, "wajeeh" ke mukhtalif maayne bayaan kiye gaye hain martaba waale, qadr wa manzilat mein buland maqaam rakhne waale, ALLAH TA'ALA ke maqbool, mustajabuddaawat (aapki har dua ko ALLAH TA'ALA ne qabool farmaya siwaye iske ke aap ne dunya mein Rab ta'ala ko dekhne ki jo dua ki usey qabool nahin kiya gaya) aur "wajeeh" ka maayne ye bhi liya gaya hai ke aap ne ALLAH TA'ALA se ba raahe raast kalaam kiya. Hazrat maulana ahmad khan raza bareilvy ka tarjuma in tamam ma'ani ko shamil hai ke aap ALLAH TA'ALA ke yahan aabru (izzat) waale the.

HAZRAT MOOSA ALAIHISSALAM AUR HAZRAT KHIZR ALAIHISSALAM KI MULAQAAT

Hazrat Saed bin Jubair radiallaho ta'ala anhu se marwi hai ke unhone kaha ke maine hazrat Ibne Abbas se kaha ke beshak Noofa Bakaali gumaan karta hai ke Moosa alaihissalam saahibe bani israel ye wo Moosa alaihissalam nahin hain jo Khizr alaihissalam waale Moosa alaihissalam hain unhone kaha wo ALLAH TA'ALA ka dushman hai jhoot kehta hai, maine Abi bin Ka'ab radiallaho ta'ala anhu ko kehte huye suna wo kehte hain ke maine Rasoolullah ﷺ ko farmate huye suna ke ek martaba bani israel ko khutba dene ke liye Moosa alaihissalam khade huye aapse puchha gaya logon mein se zyada aalim kaun hai? Aap ne farmaya main zyada aalim hoon to Rab ta'ala ne aap

par itaab farmaya kyun ke app alaihissalam ne sawaal ke jawab ko Rab ta'ala ki taraf mansoob nahin kiya halanki ye kehna chahiye ke ALLAH TA'ALA behtar jaanta hai ALLAH TA'ALA ne aapki taraf "wahi" ki ke mere bandon mein se ek banda majmaul behrain (do dariyao ke milne ki jagah) mein rehta hai wo tum se zyada ilm rakhta hai Moosa alaihissalam ne arz ki aey mere Rab main unhein kaise paaoga to aapko bataya gaya ke tum apne thaile mein ek machhali band karke apne sath le lo jahan tumhari machhali gum (gaayab) ho jaaye wo hi unka maqaam hoga.

"Aur yaad karo jab Moosa (alaihissalam) ne apne khaadim se kaha main baaz na rahunga jab tak wahan na pahunchu jahan do samundar mile hain ya qaranon chala jao phir jab wo donon un dariyao ke milne ki jagah pahunche apni machhali bhool gaye usne samundar mein apni raah li surang banate huye phir jab wahan se guzar gaye Moosa (alaihissalam) ne khaadim se kaha humara subah ka khana laao beshak humein apne safar mein badi mashaqqat ka saamna hua bola bhala dekhiye to jab hum ne is chattaan ke paas jagah li thi to beshak main machhali ko bhool gaya tha aur mujhe shaitan hi ne bhulaya hai ke main iska zikr karu is machhali ne to samundar mein apni raah li hai jo baa'is e taajjub hai"

Moosa alaihissalam ne jis jawan ko apne sath liya wo Yoosha'a bin Noon the jo aapki khidmat wa sohbat mein rehte the aur aap se ilm seekha karte the aur aap ke baad aapke "Vali" ahed hain.

"Majmaul behrain" se muraad dariyao ke milne ki jagah yaani behare faaras aur behre room jahan milenge wahan tumhein hazrat Khizr alaihissalam mil jayenge uski nishani ye batai gai ke jahan tumhari machhali gum ho jaaye usi maqaam mein unko talaash karna Moosa alaihissalam ne wahan pahunchne ka pakka irada kar liya aur farmaya ke main apni koshish jaari rakhunga yahan tak ke wahan pahunch jao beshak wo jagah kitni hi door ho mera safar wahan pahunchne tak jaari rahega phir in hazraat ne roti aur bhooni hui namkeen machhali apne sath ek thaile mein le li taaki raaste mein kaam aaye phir ye apni manzile maqsood ki taraf rawana ho gaye jahan ek patthar ki chattaan thi wahan in hazraat ne aaram kiya aur so gaye bhooni hui machhali thaile mein zinda ho gai tadap kar dariya mein gir gai us par se paani ka bahaaw ruk gaya aur ek mehraab si ban gai hazrat Yoosha'a bin Noon alaihissalam bedaar ho chuke the machhali ke zinda hokar dariya mein girne ko dekh rahe the lekin ye waaqiya Moosa alaihissalam ko batana bhool gaye the donon hazraat wahan se chale dusre din khane ke waqt tak apna safar jaari rakha jab dusra din hua khane ka waqt hua to Moosa alaihissalam ne kaha safar ki thakaan bhi hai aur bhookh ki shiddat bhi isliye thaile se roti aur machhali nikalo taaki khana kha lein us waqt Yoosha'a bin Noon ko yaad aaya unhone kaha machhali to zinda hokar dariya mein chali gai thi bhooni hui machhali ka zinda hokar dariya mein jaana hairan kun aur taajjub naak maamla hai.

Hazrat Yoosha'a alaihissalam ne apne bhoolne ko shaitan ki taraf mansoob kiya iski ek wajah ye ho sakti hai ke aapke dil mein watan se doori aur ghar ke afraad ka khayaal hua aap ne nafs ke khayalaat ko shaitan ki taraf mansoob kar diya ho jo misle shaitan hai, dusri wajah ye bhi ho sakti hai ke aap ALLAH TA'ALA ki qudraton ke mushaahida mein doobe ho'n aur ALLAH TA'ALA ki taraf kaamil tawajjo ki wajah se aur kuchh khayaal na raha ho iska haqeeqi faa'il to ALLAH TA'ALA hai lekin aap ne aajizi ke taur par ye kaha ho ke mujhe kuchh na kuchh deegar umoor ki taraf bhi tawajjo karni chahiye thi ye mera tawajjo na karna majaazan shaitan ki taraf mansoob hai.

Faayda: فتنی سے مراد Yoosha'a bin Noon ہائن فتنی naujawan کو کہتے ہائن khaadim کو adab wa ahteraam کے لیے khaadim کے bajaye فتنی (naujawan) کے لافز سے yaad farmaya gaya ismein humein ye sikhaya gaya hai ke farqe maraatib کے bawajood humein koi aisa lafz istemaal na karna chahiye jisse kisi apne se kam darja ki tazleel ho aur dil aazaari ka pehlu nikalta ho. Kaash ke ye sabaq police کے afraad کو haasil ho jaaye jinmein aksariyat shurfa سے behuda kalaam سے pesh aati hai aur ye sabaq ALLAH TA'ALA kare schoolon aur deeni madaaris کے hazaron mudarreseen mein se kisi ek behuda کو bhi haasil ho jaaye jo gandi zabaan istemaal karte hain talba e kiraam کو apni aulaad wa aqaarib سے kam samajh ne waale behuda bakwaas karne waale mukharrab akhlaaq to ho sakte hain moallime akhlaaq nahin ho sakte, ilm سے door karne ka zariya to ho sakte hain ilm ata karne ka sabab nahin ban sakte, talba کو badkalami to sikha sakte hain sheereen sukhni sikhana inse bhala kaise mumkin hai.

MACHHALI ZINDA HONE KI JAGAH LAUTNA

"(Moosa alaihissalam ne) kaha ke yehi to hum chahte the to pichhe palte apne qadamon ke nishaan dekhte to in donon ne humare bandon mein se ek banda paaya jise hum ne apne paas rehmat di aur usey apna ilm ladunni ata kiya usse Moosa (alaihissalam) ne kaha kya main tumhare sath rahu is shart par ke tum mujhe ilm sikha doge nek baat jo tumhein taleem hui kaha aap mere sath hargiz na thehar sakenge aur is baat par kyun kar sabr karein jise aapka ilm muheet nahin Moosa (alaihissalam) ne kaha anqareeb ALLAH TA'ALA chahe to tum mujhe saabir paaoge aur main tumhare kisi hukm ke khilaaf na karunga"

Hazrat Moosa alaihissalam aur hazrat Yoosha'a alaihissalam wahan laut kar aaye jahan machhali zinda hokar paani mein chali gai thi paani ka bahaaw rukne ki wajah se mukhtalif nishanaat maujood the Moosa alaihissalam ne kaha yehi maqaam humara maqsood hai donon ne talaash karna shuru kiya yahan tak ke wo ek chattaan ke paas aaye to dekha ke ek shakhs chaadar odhe let raha hai Moosa alaihissalam ne unhein salaam kiya unhone kaha is zameen mein salaam kahan se aa gaya (yahan to koi salaam karne waala hi nazar nahin aaya) aap ne kaha main Moosa hoon! Hazrat Khizr alaihissalam ne kaha bani israel ka Moosa? Aap ne kaha ji haan hazrat Khizr alaihissalam ne kaha ALLAH TA'ALA ne jo ilm tumhein ata farmaya wo mujhe ata nahin farmaya aur jo ilm mujhe ata farmaya tumhein nahin ata farmaya. Moosa alaihissalam ne arz ki kya main aapki taabedari kar sakta hoon ke tum mujhe wo ilm ata kar do Khizr alaihissalam ko maloom tha ke inhein zaahiri shari'at ka ilm ata kiya gaya hai ye baatini umoor par sabr nahin kar sakenge isliye unhone kaha tum kaise sabr kar sakoge Moosa alaihissalam ne kaha main insha ALLAH TA'ALA sabr karunga.

HAZRAT KHIZR ALAIHISSALAM NE SHART AA'ID KAR DI

"Kaha agar aap mere sath rehte hain to mujh se kisi baat ko na puchhna jab tak main khud uska zikr na karu"

Moosa alaihissalam choonki pehle hi keh chuke the ke insha ALLAH TA'ALA sabr karunga aur aap ke hukm ki nafarmani nahin karunga isliye aap ko Khizr alaihissalam ne sath rehne ki ijazat de di.

KHIZR ALAIHISSALAM KA KASHTI TODNA

"Ab donon chale yahan tak ke jab kashti mein sawaar huye us bande ne usey cheer daala (Moosa alaihissalam) ne kaha tum ne ise isliye cheera ke iske sawaron ko dooba do beshak tum ne buri baat ki kaha main na kehta tha ke aap mere sath hargiz na thehar sakenge kaha mujh se meri bhool par giraft na karo aur mujh par mere kaam mein mushkil na daalo"

Hazrat Moosa alaihissalam aur hazrat Khizr alaihissalam ka zikr hai ke donon chale Yoosha'a alaihissalam ka zikr nahin ya to isliye ke wo taabe the unke zikr ki zarurat mehsoos nahin ki ya ye bhi mumkin hai ke Moosa alaihissalam ne unhein bani israel ki taraf louta diya ho.

Bukhari wa Muslim mein hazrat Ibne Abbas radiallaho ta'ala anhuma se marwi hai ke wo donon dariya ke kinare chal rahe the unke qareeb se ek kashti ka guzar hua kashti waale logon ne hazrat Khizr alaihissalam ko pehchan liya tha isliye unhone aapas mein kalaam kiya ke unhein kashti mein sawaar karana chahiye lihaaza unhone baghair ujrath lene ke in hazraat ko sawaar kar liya ye donon jab sawaar huye to ek chidiya aai jo kashti ke ek kinare par baithi usne dariya mein apni chonch maari to hazrat Khizr alaihissalam ne kaha 'mera ilm aur tumhara ilm ALLAH TA'ALA ke ilm ke muqabil aise hi hai jaise is chidiya ki chonch mein aane waale paani ko dariya ke paani se nisbat hai'.

Ye baat sirf samjhane ki had tak hai warna in donon ka ilm ALLAH TA'ALA ke ilm ke muqabil isse bhi qaleel (kam) hai, khayaal rahe ke yahan zaahiri maayne muraad nahin liya ja sakta kyun ke zaahiri maayne ye hai ke mere aur tumhare ilm ne ALLAH TA'ALA ke ilm mein koi kami nahin ki siwaye itni miqdaar ke jitni chidiya ke chonch ne dariya mein kami ki hai ye maayne kisi hadd tak bhi durust nahin kyun ke ALLAH TA'ALA ke ilm mein kami ka waaqey hona kisi tarah bhi mumkin nahin pehle bayaan karda maayne ko hi allama noowi ne sharah muslim mein in alfaaz mein pesh kiya hai.

Hazrat Khizr alaihissalam ne kashti ka ek takhta ukhed diya tha Moosa alaihissalam ne taajjub karte huye kaha ke is qaum ne humein baghair ujrath ke kashti par sawaar kiya tum ne ise tod diya kya tum logon ko garq karna chahte ho khayaal rahe ke ye kashti ka todna kinare ke qareeb jakar tha hazrat Khizr alaihissalam ne waqti taur par ismein keel bhi laga diya tha.

"Tum ne bahut buri baat ki" yaani tumhara kaam achha nahin yahan maayne bahut khaufnaak maamla aisa aam taur par lafz bola jaata hai jab ke koi azeem kaam waaqey ho ya kaseer umoor ka waqooa ho. Hazrat Khizr alaihissalam ne kaha maine jo kaha tha tum zaahir dekh kar sabr nahin kar sakoge Moosa alaihissalam ne kaha mujh se bhool waaqey ho gai hai isliye ismein meri koi giraft na karein.

KHIZR ALAIHISSALAM NE EK BACHHE KO QATL KAR DIYA

"Phir donon chale yahan tak ke jab ek ladka mila us bande ne usey qatl kar diya Moosa (alaihissalam) ne kaha kya tum ne ek suthri jaan baghair kisi jaan ke badle qatl kar di beshak tum ne bahut buri baat ki kaha maine aap se na kaha tha ke aap hargiz sabr nahin kar sakoge kaha main iske baad tum se puchhu to phir mere sath na rehna beshak meri taraf se tumhara uzr poora ho chuka hai"

Jab kashti se donon hazraat nikle to kinare par chal rahe the jab unka guzar ek basti se hua wahan

ladke khel rahe the ek ladka unmein jis ka naam "Jisoor" ya "Janbatoor" tha jo tamam ladko se zyada haseen aur saaf suthra tha aap ne usey sar se pakda aur uska sar juda kar diya ek riwayat mein hai ke aap ne usey leta kar chhuri se zibah kar diya.

Moosa alaihissalam ne bade ghusse mein zordaar aawaz se kaha ye tum ne kitna bura kaam kar diya ek nabaaligh bachhe ko qatl kar diya jo saaf suthra gunahon se paak tha is par koi qesaas laazim nahin tha ye aisa kaam tum ne kiya hai jo sarasar aqal ke khilaaf hai hazrat Khizr alaihissalam ne kaha maine jo kaha tha ke tum sabr nahin kar sakoge Moosa alaihissalam ne kaha iske baad agar maine koi sawaal kiya to tum mera sath chhod dena kyun ke us waqt tumhein meri taraf se uzr haasil ho jayega.

KHIZR ALAIHISSALAM NE DEEWAR KO SEEDHA KAR DIYA

"Phir donon chale yahan tak ke jab gaanv waalon ke paas aaye un dehqaanon se khana maanga unhone inhein daawat deni qabool na ki phir donon ne us gaanv mein ek deewar paai ke gira chahti hai us banda ne usey seedha kar diya Moosa (alaihissalam) ne kaha tum chahte to is par kuchh mazdoori le lete Khizr (alaihissalam) ne kaha ye meri aur aapki judai hai ab main in baaton ki wajah bataunga jin par aap se sabr na ho saka"

Ye basti "Intaakiya" ya "Ila" thi, Moosa alaihissalam bhookh ki wajah se is haalat mein the ke kisi se ta'am (khana) talab jaaiz balki jaan bachane ki wajah se waajib ho jaata hai aise haal mein un logon par bhi waajib ho jaata hai ke wo ta'am khilaye isi wajah se Moosa alaihissalam ne deewar durust karne par aitraaz kiya ke in logon ne to humein shadeed bhookh ke haal mein khana bhi nahin khilaya to unse ujrati leni zaruri thi jab in donon ne deewar ko dekha jo ek taraf jhuki hui thi girne ke qareeb pahunch chuki thi to hazrat Khizr alaihissalam ne hath se usey seedha kar diya tha sirf hath phera aur wo deewar seedhi ho gai ye darhaqeeqat unka mojiza tha Moosa alaihissalam ke is aitraaz par Khizr alaihissalam ne kaha ab aapke waada ke mutabiq mere aur aapke darmiyaan judai ka waqt aa chuka hai albatta ye teen kaam jo maine kiye hain jin par tum ne aitraaz kiya in mein se har ek ki wajah aur hikmat main bayaan kar deta hoon taaki tumhein pata chal jaaye aur tum jis garz se aaye the yaani ilm haasil karne ke liye wo bhi haasil ho jaaye.

Allama Raazi rahmatullah alaihi farmate hain ke maine hikayaat ki baaz kutub mein dekha hai ke jab ye aayate kareema naazil hui jismein hai "us basti waalon ne inki mehmaan nawazi karne se inkaar kar diya" us basti waale jinke aaba ajdaad ne inkaar kiya tha Rasoolullah ﷺ ki khidmat mein sona lekar haazir huye kyun ke unhein isse badi sharm aa rahi thi ke unke aaba ajdaad itne ghatiya log the ke sirf do ya teen bhookh se sataye huye musafiron ko khana nahin khila sakte the unhone arz kiya Ya Rasoolallah ﷺ hum is sone ke badle sirf "Ba" ke badle "Ta" kharidna chahte hain yaani kuchh is tarah ho jaaye jiska maayne ho jaaye "wo unke paas mehmaan nawazi ke liye khana lekar aaye" isse humari basti waalon se malaamat aur nadaamat uth jayegi lekin Rasoolullah ﷺ ne saaf inkaar kar diya farmaya ke ye kabhi nahin ho sakta ke ALLAH TA'ALA ke kalaam mein taghayyur wa tabaddul kiya jaaye agar ek nuqta ke badalne se ALLAH TA'ALA ke kalaam mein tabdeeli laazim aa rahi ho to ye Rab ta'ala ke kalaam mein kizb saabit karega isse ahkaame ilaahi par aitbaari nahin rahega Rab ta'ala ki raboobiyat aur abad ki uboodiyat ka butlaan laazim aayega.

Unka mutaalba hi haqeeqat mein himaaqat par mabni tha ye kaise mumkin tha ke jis Quran paak ki hifazat ka zimma khud Rab ta'ala ne uthaya ho usmein tabdeeli koi insaan kar sake aur khaas karke ALLAH TA'ALA ke Rasool se ummeed karna aur hi zyada aqal se doori ki alaamat hai.

KAASH KE MOOSA ALAIHISSALAM SABR KARTE

Nabi kareem ﷺ ne farmaya ALLAH TA'ALA hum par aur Moosa alaihissalam par reham farmaye agar aap jaldi na karte to aur ajeeb waqiyaat dekhte lekin aap ne jo apne sathi se waada kar liya tha usne aapko aa liya Moosa alaihissalam ne kaha agar main iske baad sawaal karu to tum mere sath na rehna beshak tumhein meri taraf se uzr mil gaya, usi waada ke mutabiq teesre sawaal ke baad donon ke darmiyaan doori ho gayi.

Hadees paak ke alfaaze mubarak wazaahat karte huye Allama Nawawi rahmatullah alaihi farmate hain 'Isi hadees se ulama -e- kiraam ne ye masla saabit kar diya hai ke dua mein yaani is qism ke ukhrawi umoor mein insaan apna zikr pehle kare lekin duniyawi maamlaat mein isaar karna yaani apne aap par dusron ko tarjeeh dena aur dusre ko apne aap par muqaddam rakhna hi behtar hai'.

HAZRAT KHIZR ALAIHISSALAM APNE KAAMON KI WAZAAHAT KARTE HAIN

"Wo jo kashti thi wo kuchh mohtajon ki thi ke dariya mein kaam karte the to maine chaaha ke usey aebdaar kar du aur unke pichhe ek badshah tha ke har saabit kashti zabardasti chheen leta"

Aap ne farmaya ke kashti das miskeenon ki hai jinmein kuchh apaahij bhi hain wo uski mazdoori se apni guzar auqaat kar rahe hain jab ye wapas lautenge to unko ek kaafir badshah "Julandi" ka saamna karna padega wo sahi kashtiyon ko pakad raha hai lekin aebdaar ko nahin pakadta isliye maine ise aebdaar banane ka faisla kar liya hai taaki ye kashti wo na chheen sake aur unki mehnat mazdoori jaari rahe aap ne kaha "maine irada kiya ise aebdaar banao" ye nahin kaha ke "maine ise aebdaar kar diya" isliye ke zaahiran agarche aebdaar ho gaya tha lekin darhaqeeqat usey nafa mand banaya gaya tha.

"Aur wo ladka tha uske maa'n baap musalman the to humein darr hua ke wo unhein sarkashi aur kufr par chadha de to hum ne chaaha ke in donon ka Rab isse behtar suthra aur isse zyada meharbani mein qareeb ata kare"

Hazrat Ubay ibne Ka'ab kehte hain ke Rasoolullah ﷺ ne farmaya beshak wo ladka jise Khizr alaihissalam ne qatl kiya us par kaafir hone ki mohar laga di gai thi ke agar ye zinda raha to apne walidain ko sarkashi aur kufr ki taraf majboor kar dega.

Yaani beshak ALLAH TA'ALA ko maloom tha ke ye bada hokar kaafir ho jayega agarche usey bachpan mein kaafir nahin kaha ja sakta tha.

"Rahi wo deewar, wo shehar ke do yateem ladkon ki thi aur uske pichhe unka khazana tha aur uska baap nek aadmi tha to aapke Rab ne chaaha ke wo donon apni jawani ko pahunche aur apna khazana nikaal lein aapke Rab ki rehmat se aur ye kuchh maine apne hukm se na kiya ye wajooch hain in baaton ki jin par aapse sabr na ho saka"

Aayate kareema mein jo zikr kiya hai "unka baap nek aadmi tha" isse pata chala ke walidain ki neki se unki aulaad par ALLAH TA'ALA ki meharbani hoti hai.

Muhammad bin Munkadir farmate hain beshak ALLAH TA'ALA apne nek bande ki nekiyon ki wajah se uski aulaad aur uski aulaad ki aulaad aur uske qabeela aur uske ird gird rehne waale padosiyon ki hifazat karta hai wo log jab tak us nek bande ke pados mein rahenge us waqt tak ALLAH TA'ALA ki hifazat mein honge.

Faayda: Teen waqiyaat ke mutalliq hazrat Khizr alaihissalam ne jo taujeehaat pesh ki hain unmein pehli taujeeh ka zikr karte huye farmaya "maine iraada kiya kashti ko aebdaar banao"

Dusri taujeeh mein farmaya "hum ne ye iraada kiya"

Teesri mein farmaya "aap ke Rab ne ye iraada farmaya"

Usloobe bayaan ke is farq ki wajah kya hai? Iske mutalliq mukhtasar guzarish ye hai ke agar che khair wa shar wa zarar har cheez ka khaaliq haqeeqi ALLAH TA'ALA hai lekin ahle adab wa irfaan ka tareeqa ye hai ke khair na nafa ka zikr karte hain to iski nisbat ALLAH TA'ALA ki taraf karte hain aur jab shar aur zarar ke zikr ka mauqa aata hai to uski nisbat apni taraf karte hain, hazrat Ibrahim alaihissalam ka irshad hai "jab main beemar hota hoon to ALLAH TA'ALA hi mujhe shifa deta hai"

Beemari ki izaafat apni taraf ki aur sehat ki Allah ki taraf halanki beemar karne waala bhi wo hi hai.

Isi tarah yahan kashti todne ki wajah batai to **فاردت** keh kar uski nisbat apni taraf ki kyun ke kashti todna ba zaahir mazmoom nazar aata tha aur jab dewar durust karne ki baat aai to uski nisbat ALLAH TA'ALA ki taraf ki **فاردريك** kyun ke wo faqat khair hi hai aur qatl ghulaam ke do pehlu the khair isliye ke iske walidain ko nafarman bete ke aewaz mein nek aulaad di ja rahi thi aur shar isliye ke ba zaahir ek be gunaah bachhe ko qatl kiya ja raha tha isliye **فاردنا** jama ka seegha istemaal kiya taaki khair ke pehlu ki nisbat zaate khudawandi ki taraf ho jaaye aur shar ka pehlu apni taraf mansoob kar diya, allama badruddin rahmatullah alaihi ne isi taujeeh ko zyada pasand farmaya.

HAZRAT KHIZR ALAIHISSALAM NABI THE YA VALI

Is mas'ale mein ahle ilm ke har taraf se dalaail maujood hain kuchh hazraat ne "Vali" kaha aur kuchh ne "Nabi" kaha, muhaqqeqeen hazraat is taraf hain ke aap Nabi the is mas'ale ko bayaan karte huye Mufakkire Islaam Mufasssire Quran Hazrat Peer Karam Shaah Sahab farmate hain jamhoor ulema ka mazhab hai ke ye banda hazrat Khizr alaihissalam hain inka naam "Baliyya Bin Malkaan" hai kyun ke jahan ye tashreef farma hote wo jagah sar sabz ho jaati isliye Khizr alaihissalam aapka laqab tha aur wo isi laqab se mashhoor ho gaye. Baaz ulema ki ye raaye hai ke wo Vali the lekin allama paani pati aur deegar ulema muhaqqeqeen ki ye raaye hai ke wo Nabi the kyun ke Vali ke ilhaam se ilm zanni (aqli) haasil hota hai aur ismein khata ka ahtemaal hota hai ilhaam ki wajah se qatl jaise sangeen fe'al ka irtikaab jaaz nahin ho sakta isliye aapko Nabi maanna padega aur Nabi ka ilm yaqeeni hota hai.

AAPKO NABI MAANNE WAALON KE DALAAIL

(1) ALLAH TA'ALA ne farmaya "hum ne usey apni taraf se rehmat ata ki"

Rehmat se muraad is maqaam mein nubuwat hi hai dusre maqaam par rehmat ba maayne nubuwat istemaal hai jab kaafiron ne Nabi Kareem ﷺ ki nubuwat par tabsera karte huye kaha "kyun na utaara gaya Quran in do sheharon ke kisi bade aadmi par?"

Yaani Makka aur Taaif ke kisi ameer tareen aadmi par Quran utarna chahiye tha to unke jawab mein Rab ta'ala ne irshad farmaya "kya tumhare Rab ki rehmat wo baantate hain"

Yahan rehmat se muraad nubuwat hai, Maulana Naimuddin Muradabadi rahmatullah alaihi apni tafseer Khazainul Irfaan mein farmate hain yaani kya nubuwat ki kunjiyan unke hath mein hain ke jis ko chaahein de dein kis qadr jaahilana baat kehte hain.

(2) Irshade rabbani hai:

"Aur usey apna ilme ladunni ata kiya"

Isse maloom hua ke aapko ALLAH TA'ALA ne ustaaz ke waaste ke baghair aur rehnumai karne waale ki rehnumai ke baghair ilm ata kiya.

Har wo shakhs jise ALLAH TA'ALA baghair kisi insaan ke waaste se aisa ilm ata farmaye jo qatai darje ka ho wo sirf "wahi" ke zariye hi ata hoga.

Khwah "wahi" jali ho ya khafi ho aisa shakhs Nabi hi ho sakta hai kyun ke Vali ka ilm jo usey ilhaam ke zariye haasil ho wo qatai nahin hota balki zanni hota hai.

(3) Moosa alaihissalam ne Khizr alaihissalam ki khidmat mein arz kiya kya main tumhare sath rahu is shart par ke tum mujhe sikha doge nek baat jo tumhein haasil hui, Nabi taleem haasil karne mein taabedari nahin karta isse pata chalta hai ke aap Nabi the.

(4) Jab hazrat Moosa alaihissalam ne hazrat Khizr alaihissalam ko kaha ke aap mujhe apne sath rehne ki ijazat de do unhone apni rif'at ka muzaahira karte huye kaha "aur tum kaise sabr karoge is baat par jise aapka ilm muheet nahin" Moosa alaihissalam ne tawazo se jawab diya "aur main tumhare kisi hukm ke khilaaf na karunga" isse pata chala ke ilme ladunni ke lihaaz se Moosa alaihissalam par Khizr alaihissalam ko fauqiyat haasil thi jo Nabi na ho usey Nabi par kisi qism ki bhi fauqiyat haasil nahin ho sakti.

Khayaal rahe ke Khizr alaihissalam ko sirf juzwi fazeelat yaani ilme ladunni ke lihaaz se haasil thi warna madaarij ke lihaaz par Moosa alaihissalam ko bartari haasil hai. Qaazi Sanaullah Paanipati rahmatullah alaihi tehreer farmate hain ye aayat هل اتبعك على ان تعلمين dalaalat kar rahi hai ke kabhi kam darja waale shakhs ko zyada darja waale par juzwi fazeelat haasil ho jaati hai aur ye baat bhi waazeh ho rahi hai ke zyada martaba waale ko chahiye ke kam martaba waale se wo fazl wa kamaal haasil kare jo usey haasil hai.

Ilme ladunni kya hai? Imam Raazi rahmatullah alaihi farmate hain:

'Soofiya e kiraam ne un uloom ka naam ladunni rakha jo kashf ke zariye haasil hote hain' yaani sirf ALLAH TA'ALA ki ata se haasil hote hain inmein insaan ke kasb ko dakhil nahin.

(5) Hazrat Khizr alaihissalam ne apne afaal ki tafseel bayaan karne ke baad farmaya "maine apne hukm se kuchh na kiya" yaani maine ye tamam kaam apni raaye aur apne ijtehaad se nahin kiye balki maine ye tamam kaam ALLAH TA'ALA ke hukm aur uski "wahi" se kiye hain isliye ke logon ke maal ke nuqsaan karna aur kisi ko qatl karna baghair "wahi" aur qatai nass ke kabhi jaaiz nahin ho sakta isse waazeh hua ke jab aapki taraf "wahi" aati thi to aap Nabi the.

(6) Moosa alaihissalam ki jab ibtedai mulaqaat aap se hui to Moosa alaihissalam ne kaha Assalamualaikum aap ne jawab diya Walekumassalam ya Nabi bani israel aey bani israel ke Nabi tum par bhi salaam ho Moosa alaihissalam ne kaha من عرفك tumhein kisne bataya ke main bani israel ka Nabi hoon aap ne kaha usi zaat ne bataya jisne tumhein mere paas bheja hai.

Isse pata chala ke aap ne Moosa alaihissalam ko "wahi" ke zariye pehchana "wahi" sirf Nabi ke paas hi aati hai is tarah aapka Nabi hona waazeh hua.

Khayaal rahe ke Allama Raazi rahmatullah alaihi ne unke jawabaat bhi naql kiye hain lekin raaqim choonki aapki nubuwwat ka qaa'il hai isliye in dalaail par iktefa kar raha hai jo hazraat aapki wilaayat ke qaa'il hain nubuwwat ke nahin wo Kabeer aur Ruhul Mua'ani ka tafseeli mutaala karein.

KYA HAZRAT KHIZR ALAIHISSALAM ZINDA HAIN?

Iske mutalliq Peer Karam Shaah Sahab tehreer farmate hain rahi baat ye ke Khizr alaihissalam ab zinda hain ya wafaat pa chuke hain ismein ulama ke do giroh hain aur in donon girohon ne apne apne mauqif ko sachha saabit karne ke liye dalaail ke anbaar laga diye hain. Allama Aalusi rahmatullah alaihi ne apni tafseer mein in dalaail ko badi sharah wa bast ke sath bayaan kiya hai lekin mut'addid safhaat par phaili hui is behas ke mutaala karne ke bawajood taskeen nahin hui aur insaan kisi aise nateeje par nahin pahunchta jisse dil mutma'in ho ALLAH TA'ALA aarif billah Qaazi Sanaullah Paanipati rahmatullah alaihi ke mazaar ko apne anwaar ka mehbit banaye unhone is silsile mein aisi baat raqam ki hai jisse dalaail ka tazaar bhi rafa ho jaata hai aur insaan ke dil mein ek itminaan bhi paida ho jaata hai. Mere khayaal mein yahan fareeqain ke dalaail ka naql karna tawaalat ka baa'is hoga sirf Tafseer Mazhari ki wo ibaarat likh dena kaafi hai mujhe ummeed hai ke unki tehqeeq se jis tarah meri tashweesh door hui iske mutaale se aapki pareshani bhi khatm ho jayegi. Fareeqain ke dalaail naql karne ke baad likhte hain ke is ashkaal ka hal Hazrat Mujaddid Alfesaani ke kalaam ke baghair namumkin hai, Hazrat Mujaddid se hazrat Khizr alaihissalam ke mutalliq puchha gaya ke wo zinda hain ya wafaat pa gaye hain to wo bargahe ilaahi mein haqeeqate haal ke inkishaaf ke liye mutawajjeh huye.

To Hazrat Mujaddid Alfesaani ne dekha ke hazrat Khizr alaihissalam unke paas khade hain aap ne unse unki haqeeqate haal daryaaf ki to unhone farmaya ke main aur Ilyaas zindon mein nahin lekin Allah ne humari ruhon ko aisi quwwat bakhshi hai jisse hum mujassam hote hain aur zindon ke se kaam karte hain maslan jab ALLAH TA'ALA chahe to hum gumraah ki rehnumai karte hain aur musibat zada ki madad karte hain ilme ladunni ki taleem dete hain aur jiske mutalliq ALLAH TA'ALA ka irada ho usey ruhani nisbat marhmat karte hain, humein auliya Allah mein se jo kutube madaar hota hai uska muaawin wa madadgaar banaya gaya hai ALLAH TA'ALA ne usey madaare aalam banaya hai aur uski barkat wa faiz se dunya ki baqa hai. Aaj kal Yeman ke ek buzurg kutube madaar hain jo Shaafai al mazhab hain hum unke sath Shaafai mazhab ke mutabiq namaz ada karte hain is kashf sahi se mukhtalif aqwaal ka tazaar aur ashkaal door ho gaya sab tareefein ALLAH TA'ALA ke liye jo kabeer wa mat'aal hai.

Faayda: Moosa alaihissalam bawajood iske ke kaseer uloom wa aamaal ke maalik the aur aapka mansab bhi buland tha aapke haq mein kaamil sharaafat ke asbaab mujtama'a the lekin phir bhi aap Khizr alaihissalam ke paas ilm haasil karne ke liye gaye aur unke saamne tawazo ikhtiyar kiya yahan se pata chala tawazo takabbur se behtar hai yaani insaan tawazo se hi aala maqaam haasil kar sakta hai.

Mutallim do qism ke hote hain ek wo jo kuchh bhi nahin jaanta usko behasein karne qeel wa qaal ka koi tajurba nahin taqreer ko lauta nahin sakta aitraaz karne ki salahiyat nahin rakhta. Dusra

mutallim wo hai usey pehle hi kaseer uloom haasil hote hain, istidalaal aur aitraaz karne ka usey tajurba haasil hota hai lekin phir bhi wo chahta hai ke kisi kaamil insaan se mil kar ilm mein aur darja e kamaal haasil kare aise shakhs ka ilm haasil karna bahut mushkil hai isliye ke wo jab kisi cheez ko dekhega koi kalaam sunega to basa auqaat zaahir taur par usey wo kaam ya baat durust nazar nahin aayegi to wo aitraaz karega qeel wa qaal karega usmein jhagda karega kyun ke wo haqeeqate haal se be khabar hoga halanki haqeeqat mein wo hi kalaam durust hoga aise mutallim ke mujaadila se ustaaz jo ilm mein kamaal darja rakhta hai mut' naffir ho jaata hai do teen martaba bardasht karne ke baad usey kehta hai aap chale jaayein main tumhein nahin padha sakta tum pehle hi zyada ilm rakhte ho.

Mutallim wo hi behtar hai jo ustaaz par aitraaz ba raaye aitraaz na kare apni bartari saabit karne ki koshish na kare. Mansabe tadrees par faa'iz hum ne unhein hi dekha jo ba adab the niyaazmand the mutwaaze the, be adab gustakh aur be wafao ne agar dunya ka maal wa daulat haasil kiya bhi ho to ustaaz ki narazgi ka tauq unke gale mein pad kar unki zillat ka sabab bana. Kai aise the jinhein hum samajhte the ke ye ustaaz ban kar deen wa dunya mein kaamyab wa kaamraan honge lekin aisa na ho saka kyun ke unki bad-teenti ne unhein maqaame zillat par pahuncha diya, yehi haal mureed ka hai ke wo apne shaikh ke adab wa ahteraam ka lihaaz kare. Qaazi sanaullah paanipati rahmatullah alaihi Tafseere Mazhari mein zikr karte hain:

Is aayat se waazeh hota hai ke mureed ke liye zaruri hai ke wo apne shaikh par aitraaz karna chhod de, Moosa alaihissalam ne jab Khizr alaihissalam se ilm haasil karna chaaha to adab wa ahteraam aur niyaazmandi ka bahut hi paas kiya.

Aap ne apne aap ko unka taabe banate huye yoon arz kiya "kya main aapka taabe ho jaao" is taabedaari par qaa'im rehne ki ijazat talab karte hain goya aap ne yoon kaha "kya aap mujhe ijazat dete hain ke main khud ko aapka taabe rakhu"

Ismein aap ne bahut badi aajizi ka izhaar kiya aap ne "mujhe ilm sikhayein" keh kar goya iqraar kiya ke jo ilme ladunni aapko haasil hai wo mujhe haasil nahin ye bhi adab ka ek tareeqa hai.

(1) Aur aap ne kaha **مماعليت** "aapko jo ilm diya gaya usse kuchh bata dein" ismein maqsad ye tha ke main ye nahin kehta ke aap mujhe tamam uloom ata kar dein ke main aap ke barabar ho jaao balki main to aap se kuchh uloom haasil karna chahta hoon jis tarah faqeer ghani se kuchh maal talab karta hai us tarah ka sawaal Moosa alaihissalam ne karke aajizi ka aala maiyaar qaa'im kiya.

(2) "Mimma alimtu" **مماعليت** keh kar aitraaf kiya ke aapko ALLAH TA'ALA ne ilme ladunni ata kiya hai main usey tasleem karta hoon.

(3) Kaha nek baat yaani aapko jo nek baat ata hui wo mujhe sikha dein, Ismein Khizr alaihissalam ke neki ke raah par hone ka aitraaf hai aur apna rushd wa hidayat talab karne ka izhaar hai.

(4) Kaha ALLAH TA'ALA ne jo ilm aapko ata kiya gaya hai wo mujhe aap sikha dein ye keh kar goya ye mutaalba kiya gaya hai ke aap mere sath wo maamla farmayein jo ALLAH TA'ALA ne aap se maamla kiya hai yaani aap ka mujh par ahsaan hoga jaisa Rab ta'ala ka aap par ahsaan hai isiliye ustaaz ke ahsaan ka aitraaf karne waale kisi buzurg ne kaha hai 'maine jis se ek harf bhi haasil kiya main uska banda hoon'

(5) Mutaabe'at ka matlab ye hai ke koi kaam ghair ki tarah karna sirf is lihaaz par ke ye kaam fulaan ne kiya hai mujhe bhi iski taabedaari ki wajah se karna hai khud insaan ke paas is kaam ke

karne ki koi daleel na ho. Hum "La ilaaha illallaah" kehte hain aur yahood bhi yehi kalima kehte hain lekin hum unke muttabe nahin kyun ke humare paas iski daleel maujood hai ke humare Nabi Kareem ﷺ ne humein farmaya hai ke ALLAH TA'ALA ke baghair koi ibadat ke laayaq nahin aur humara paanch namazein ada karna Nabi Kareem ﷺ ki itteba hai kyun ke aap ke af'aal wa aqwaal ke baghair humare paas aur koi daleel nahin. Moosa alaihissalam ne Khizr alaihissalam se taabedaari karne ki ijazat talab ki yaani main aapke af'aal ko dekh kar aqwaal ko sun kar hi aapki taabedaari karunga mujhe kisi aur daleel ki zarurat pesh nahin aayegi is mas'ale se waazeh hua ke 'beshak mutallim ke liye zaruri hai ke ibtedai taur par hi ustaaz ki baat tasleem kare aur jhagda karna aur aitraaz karna tark kar de'.

Samajh ne ke liye puchhna durust hai ustaaz ne tawajjo na dene ki wajah se durust na bayaan kiya ho to mustehasan taur par alag se wo mas'ala dobara puchh liya jaaye.

(6) Moosa alaihissalam ne اتبعك keh kar ye kaha ke main tamam umoor mein aapki taabedaari karunga aap ne ye nahin kaha ke main kuchh baaton mein taabedaari karunga.

(7) Jab riwayaat se ye waazeh hai ke hazrat Khizr alaihissalam ko pehle hi maloom ho chuka tha ke Moosa alaihissalam bani israel ke Nabi hain, sahibe Tauraat hain, Rab ta'ala ne aap se bila waasta kalaam karke aapko khusoosiyat se nawaza hai aapko azeemushshan mojizaat ata kiye gaye hain phir Moosa alaihissalam ka buland baala mansab rakhne ke bawajood aur buland darjaat haasil hote huye itni badi tawazo karna is baat par dalaalat kar raha hai ke aap ilm haasil karne mein kitni azeem koshish farma rahe hain aur ye aapki shaan ke laayaq bhi tha kyun ke jitna ilm zyada hoga usi qadr chehre par ilm ki nooraniyat aur sa'adat zyada haasil hogi aur wo shakhs aur zyada ilm haasil karne mein shadeed koshish karega, wo shakhs ilm waalon ki kaamil taur par zyada se zyada tazeem karega.

(8) Moosa alaihissalam ne kaha "Kya main aapki taabedaari karu is shart par ke aap mujhe ilm sikha dein?"

Aap ne taabedaari, khidmat guzari ka zikr pehle kiya aur ilm haasil karne ka baad mein isse waazeh hua ke mutallim pehle ustaaz ki khidmat ko shi'aar banaye phir husoole taleem ko madde nazar rakhe.

Wo taalibe ilm bad-bakht hai jo ustaaz ki khidmat ko burai samajhta ho ya ustaaz ke bataye huye kaam na kare aur taal matol se kaam le, taaham ustaaz ke liye bhi zaruri hai ke husn akhlaaq se talaba ko apne qareeb kare, aadamkhor ke qareeb hone waale bhi door ho jaate hain isi tarah ustaaz ke liye ye bhi zaruri hai ke wo apne khidmat guzaar ki taleem ki taraf zyada se zyada tawajjo de aisa ustaaz jo sirf apne kaamon ko tarjeeh de, apne khidmat karne waale ki taleem ka nuqsan kare wo us taalibe ilm ka darhaqeeqat dushman to ho sakta hai muhsin nahin, khidmat guzaar par ahsaan yehi hai ke uski taleem mein jo kaam nuqsan ka sabab ban rahe ho'n un par sakhti se mana kare, achha sabaq yaad karne par shafqat kare, shafqat se hi apni aulaad ki tarah usse muhabbat rakhe. Aisa ustaaz kabhi talaba ka mohsin nahin ho sakta jo lataaif qisse kahaniyan suna kar waqt ki barbaadi ka sabab bane aur kitaab na padhaye aur aisa ustaaz bhi talaba ka mohsin nahin jo apna sabaq mukammal karke kisi ko kaam par lagaye aur dusre ustaaz ki haq talafi kare ya sabaq mukammal karne ke baad qisse kahaniyan shuru kar de aur dusron ka haq zaaya karke zulm ka murtakib ho.

Faarigh hone ke baad yaqeenan talba ko ahsaas hota hai ke kaun sa ustaaz humare auqaat zaaya karta raha aur kis ustaaz ne humein padhane ki taraf tawajjo di thi? Kaash ye baat talba ko daurane taleem hi pata chal jaaye.

(9) Moosa alaihissalam ne Khizr alaihissalam se taabedari karne ke aewaz maal wa daulat ya kuchh martaba nahin talab kiya balki sirf tehseele ilm ka mutaalba kiya.

Wo talba darhaqeeqat aehmaq (bewakoof) hua karte hain jo ustaaz ke qurb ki wajah se dusre talba ki shikayatein lagate rehte hain dusre talba ko nuqsan pahunchane ka koi mauqa hath se jaane nahin dete. Aey deen ke muallimeen khudara insaaf se batayein ke jasoos muqarrar karna kaun si shari'at mein jaaz hai? Kabhi ustaaz par jasoos muqarrar karna, kabhi talba par ye insaaf se baa'id hai aaj ka ustaaz kal apni taalib ilmi ko dekhe jo ustaad apna maazi bhool jaaye kameeni harkaat ka murtakib wo hi ho sakta hai.

Aey aaj ke aadamkhor ustaad! Too zara apne maazi ko jhaank kar dekh too kitna laayaq tha, kitna firishta seerat tha, kya too ne koi ghalati nahin ki, kya tujh se koi tasaahul nahin hua, kya tujh se koi bhool nahin hui? Jab too bhi aaj ke talba ki tarah hi tha to aaj behuda bakwaas kyun kar raha hai, aaj too dande kyun barsa raha hai, aaj too insanon ko ghadha kyun samajh raha hai? Kya tera ustaad bhi teri tarah behuda tha jaisa too hai zara ghaur to kar zara soch insaniyat kya hai?

MOOSA ALAIHISLAM KA INTEQAAL

Hazrat Abu Huraira radiallaho ta'ala anhu se marwi hai ke Rasoolullah ﷺ ne farmaya malkul maut (Izraail firishta) ko hazrat Moosa alaihissalam ki taraf bheja gaya jab wo aap ke paas aaya to aap ne thappad maar kar uski aankh nikaal di.

Dusri riwayat mein is tarah hai ke malkul maut Moosa alaihissalam ke paas aaya aur kaha ke apne Rab ta'ala ka hukm qabool karo to aap ne usey thappad raseed kar diya jisse uski aankh zaaya ho gai Izraail wapas ALLAH TA'ALA ke paas haazir hua arz ki " mujhe too ne aise bande ki taraf bheja hai jo marna hi nahin chahta" ALLAH TA'ALA ne Izraail ko aankh phir ata kar di yaani nazar phir louta di aur farmaya jao mere bande ke paas usey kaho ke apna hath bail ki peeth par rakhe hath ke niche jitne baal aayenge umar utne saal badha dunga aap ne arz ki ke aey mere Rab phir kya hoga? Rab ta'ala ne farmaya phir maut aa jayegi aap ne arz ki ke maut abhi aa jaaye sath ye sawaal kiya ke mere Rab mujhe baitul muqaddas ki sar zameen par pahuncha dena. Huzoor Nabi Kareem ﷺ ne farmaya aey mere sahaba agar main chaahu to tumhein surkh ret ke teelon ke paas raaste ki ek jaanib aapki qabr ab bhi dikha sakta hoon.

Faayda: Hazrat Moosa alaihissalam ne Baitul Muqaddas mein dafan hone ki khwahish isliye ki ke wo maqaame Ambiya -e- kiraam alaihimussalam ke dafan hone ki wajah se musharraf tha aapki dua se waazeh hua ke fazeelat waale maqaam mein saaleheen ke qurb wa jawaar mein dafan hona mustahab hai.

NEK LOGON KE QAREEB MUTABARRAK MAQAMAAT MEIN KISI KO DAFAN KARNA AMRE MUSTAHAB HAI

Hazrat Umar radiallaho ta'ala anhu ne Sarware aalam ﷺ ke sath rauza mutahhara mein dafan hone ki khwahish ki aur Hazrate Aaisha Siddiqah radiallaho ta'ala anha ne isaar farmate huye ijazat di, is par Fatahul Baari Sharah Bukhari mein hai ke is hadees paak se maloom ho raha hai ke nek

logon ke qareeb dafan hone ki tamanna paai jaaye is khayaal ke peshe nazar ke in par jab rehmat ka nuzool hoga mujhe bhi isse faayda hoga nek log jab unki ziyarat ko aayenge aur unke liye dua karenge to is dua ka faayda mujhe bhi hoga.

Tambeeh: Muslim shareef ki hadees paak se roze raushan ki tarah ayaa hua ke Izraail alaihissalam ko Ambiya -e- kiraam alaihimussalam par koi tasallut nahin baaz Ambiya -e- kiraam alaihimussalam ne hukm baari ko qabool karte huye ibteda hi mein Izraail alaihissalam ko khush aamdeed kaha baaz Ambiya -e- kiraam alaihimussalam ne Izraail alaihissalam ko apne paas bila ijazat aane par tambeeh ki aur bataya ke Izraail ko in par koi tasallut haasil nahin phir ALLAH TA'ALA ke paas jaane ko bhi tarjeeh di umar ki mohlat milne ke bawajood qabool nahin farmai to waazeh hua ke inka mansha umar ka husool nahin hota balki shaan Ambiya -e- kiraam alaihimussalam ko awamunnaas par waazeh karna maqsae azeem hota hai.

Faayda jaleela: hazrat Ibne Abbas radiallaho ta'ala anhuma se manqool hai ke Huzoore akram ﷺ ki wafaat ke din ALLAH TA'ALA ne malkul maut ko hukm farmaya ke zameen par mere Habeeb ﷺ ke huzoor haazir ho khabardaar baghair ijazat ke haazir na hona baghair ijazat ke rooh qabz na karna to Izraail ne darwaze baarah aaraabi ki soorat mein khade hokar arz ki "aey ma'adine risalaat, malaika ke maqaame adam wa raft ahle bayt nubuwat par salaam ho".

Mujhe ijazat dijiye taaki main dakhil hoon tum par khuda ki rehmat ho, us waqt sayyada fatima zehara radiallaho ta'ala anha Rasoolullah ﷺ ke sarhane maujood thi unhone jawab diya ke Nabi Kareem ﷺ apne haal mein mashgool hain is waqt mulaqaat nahin farma sakte. Dusri martaba phir ijazat talab ki yehi jawab mila, teesri martaba ijazat talab ki aur ba aawaz buland ijazat talab ki chunanche jitne saahebaan ghar mein maujood the is aawaz ki haibat se un par larza taari ho gaya Huzoor ﷺ hosh mein aaye aur aankh mubarak khol kar farmaya kya baat hai? Soorate haal aapki khidmat mein arz ki gai aap ne farmaya aey Fatima tumhein maloom hai ye kaun hai? Ye lazzaton ko todne waala khwahish aur tamannao ko kuchal ne waala, ijtemai bandhano ko kholne waala, beewiyon ko bewa karna waala aur bachhe bachhiyon ko yateem karne waala hai.

MOOSA ALAIHISSALAM KA QABR MEIN NAMAZ ADA KARNA

Hazrat Sulemaan Taimi radiallaho ta'ala anhu riwayat karte hain ke maine Hazrat Anas radiallaho ta'ala anhu ko kehte huye suna ke Rasoolullah ﷺ ne farmaya 'mera guzar Moosa alaihissalam ki qabr se hua to apni qabr mein namaz ada kar rahe the'

Ek aur riwayat mein hai ke 'meraaj ki raat mera guzar Moosa alaihissalam se hua'

Aur ek riwayat mein Nabi Kareem ﷺ ne farmaya maine Moosa alaihissalam ko namaz padhte huye dekha Eisa alaihissalam ko namaz padhte huye dekha Ibrahim alaihissalam ko namaz padhte huye dekha. Khayaal rahe ke Moosa alaihissalam ko qabr mein namaz padhte huye bhi dekha phir baitul muqaddas mein apne sath namaz padhte huye bhi dekha phir aasmanon par aapko marhaba kehte huye bhi dekha, Iski do wajah ho sakti hain ek ye ke Nabi Kareem ﷺ buraaq ki raftaar se safar kar rahe the hazrat Moosa alaihissalam baghair kisi sawari ke apni shaane nubuwat se chal rahe the isliye aap Nabi Kareem ﷺ se pehle baitul muqaddas aur aasmanon par pahunch gaye yaani raftaare nubuwat buraaq ki raftaar se badh kar hai.

Dusri wajah ye ho sakti hai ke Moosa alaihissalam ek waqt mein qabr mein bhi tashreef farma ho'n aur baitul muqaddas mein bhi aur aasmanon mein bhi.

HAZRAT ZAKARIYA, HAZRATE EISA, HAZRAT YAHYA ALAIHIMUSSALAM

EISA ALAIHISSALAM KI NAANI KA NAZAR MAANNA

"Jab Imraan ki beewi ne arz ki aey mere Rab main tere liye nazar maanti hoon jo mere pet mein hai khaalis teri khidmat mein rahe to too mujh se qabool kar le beshak too hi hai sunne waala jaanne waala"

Eisa alaihissalam ki waalida ka naam Maryam naani ka naam Hanna naana ka naam Imraan hai, Hanna ki ek aur behan thi jiska naam Eisha tha ye donon Faaqooz ki betiyan hain, hazrat Imraan aur hazrat Zakariya alaihissalam donon ek hi zamane mein huye, Hanna Imraan ke nikah mein thi aur Eisha Zakariya alaihissalam ki zaujiyat mein thi, Eisha hazrat Yahya alaihissalam ki waalida hain is tarah Eisa alaihissalam ki waalida hazrat Maryam aur hazrat Yahya alaihissalam khaalazaad hain.

Aitraaz:

Bukhari wa Muslim mein waaqiya meraaj ka zikr karte huye Nabi Kareem ﷺ ka irshad hai "phir meri mulaqaat do khaalazaad yaani Eisa ibne Maryam aur Yahya bin Zakariya alaihimussalam se hui" Is hadees se waazeh hua ke ye donon hazraat khud khaalazaad the.

Jawab:

Saahibe Taqreeb ne jawab diya ke hadees paak mein "majaaz" paaya gaya hai kaseer taur par khaala ki beti ko izzat wa takreem ke peshe nazar khaala keh diya jaata hai (jaise humare riwaaj mein maa'n ki khaala aur maamu ko bachhe khaala aur maamu keh dete hain)

Maqsad sirf in donon Ambiya -e- kiraam ki qurbat ko bayaan karna hai ke in donon mein ba aitebaar khaala ka rishta paaya gaya hai.

Khayaal rahe ke jamhoor ulama ka yehi mazhab hai lekin muhiussunna rahmatullah alaihi aur Allama Raazi rahmatullah alaihi qaa'il hi iske hain ke hazrat Zakariya alaihissalam ki zauja hazrat Maryam radiallaho ta'ala anha ki behan thi.

Ibne Asaakir ne Hazrat Ibne Abbas radiallaho ta'ala anhuma se riwayat ki hai Imraan ki zauja Hanna ki aulaad nahin thi ye budhape ki umar tak pahunch chuki thi ek din darakht ke saaye mein baithi thi unhone ek parinde ko dekha jo apne bachhon ko chog khila raha tha to aapke dil mein bhi aulaad ki khwahish paida hui to aap ne ALLAH TA'ALA ke huzoor mein arz kiya aey ALLAH TA'ALA mujhe bachha ata farma aapki dua ko qabool kar liya gaya jab aap haamila ho gai to aap ne nazar maani ke mere pet mein jo bachha hai ise main baitul muqaddas ki khidmat ke liye waqf kar dunga jo tere ghar ki khidmat guzaari karega agarche aap ne sirf itna hi kaha tha jo mere pet mein hai lekin is se muraad muzakkar (ladka) tha kyun ke us waqt baitul muqaddas ki khidmat ke liye muzakkar (ladka) bachhe hi waqf kiye jaate the muannas (ladki) bachhiyan waqf nahin ki jaati thi jab aap ne apni nazar ka zikr apne khaawind (shauhar, husband) se kiya to unhone kaha ke agar tumhari bachhi paida ho gai to phir kya karogi? To unhone phir Rab ta'ala ke huzoor arz ki "aey ALLAH TA'ALA meri nazar qabool kar" yaani mujhe bachha hi ata kar taaki main usey baitul muqaddas ki khidmat ke liye waqf kar saku.

Hazrat Hasan Basri radiallaho ta'ala anhu farmate hain ke hazrat Maryam ki waalida ne jo nazar maani thi wo darhaqeeqat ALLAH TA'ALA ki taraf se aapko ilhaam hua tha agar ilhaam na hota to shayad aap nazar bhi na maanti, ye aise hi tha jis tarah Ibrahim alaihissalam ne khwaab mein apne bete ko zibah karte huye dekha to yaqeen kar liya ke ye ALLAH TA'ALA ka hukm hai halanki ismein sarahatan "wahi" naazil nahin hui thi isi tarah hazrat Moosa alaihissalam ki waalida ne bhi ilhaam ke zariye hi aapko sandooq mein band karke dariya mein daal diya tha.

BACHHI PAIDA HONE PAR HASRAT

"Phir jab usne pesh kiya boli aey mere Rab maine ladki pesh ki hai aur ALLAH TA'ALA ko khoob maloom hai jo kuchh wo pesh ki aur wo ladka jo usne maanga us ladki sa nahin aur maine uska naam Maryam rakha aur main usey aur uski aulaad ko teri panaah mein deti hoon raande huye shaitan se"

Hazrat Maryam radiallaho ta'ala anha ki waalida ne ladke ko baitul muqaddas ki khidmat mein waqf karne ki nazar maani thi kyun ke us waqt unki shari'at mein ladkon ki hi nazar maani jaati thi ladkiyon ki nahin, muzakkar hi ibadat ke maqaam ki humesha khidmat kar sakte hain muannas ko ye maqaam haasil nahin kyun ke unko haiz (maahwaari) ka aariza laahiq hota hai, muzakkar apni quwwat aur taaqat ki wajah se jo khidmat kar sakta hai wo muannas nahin kar sakti kyun ke usmein taaqat ki kami hoti hai, muzakkar khidmat ke maamlaat mein logon se mel jol rakh sakta hai uske liye aeb nahin lekin muannas ke liye logon se ikhtelaat aeb hai, muzakkar ke liye mardon se milne julne mein koi tohmat aa'id nahin hoti lekin muannas ke liye tohmat hai jab ladki paida ho gayi to khauf laahiq hua ke ab main nazar kaise poori kar sakungi uzr pesh karte huye aur hasrat ka izhaar karte huye Rab ta'ala ke huzoor arz kiya "aey mere Rab maine bachhi jani (paida ki) ab main kya karu nazar ko kaise pooru karu" to Rabbe quddus ne farmaya "aur ALLAH TA'ALA ko khoob maloom hai jo kuchh usne jana (paida kiya)"

Jo ladka tumhara matloob tha wo us ladki jaisa nahin jo ALLAH TA'ALA ne tumhein ata ki hai yaani tum to sirf baitul muqaddas ki khidmat ke liye waqf hone ke liye ladka jo talab kar rahi thi lekin ALLAH TA'ALA ne tumhein wo ladki ata ki jise Eisa ruhullah ki maa'n hone ka sharf haasil hona hai arz kiya aey ALLAH TA'ALA maine iska naam Maryam rakha Maryam ibraani zabaan mein aabida (ibadat karne waali) ke maayne mein istemaal hota hai ye naam rakh kar ALLAH TA'ALA se darkhwast ki gai ise deen wa dunya ki aafaat se mehfooz farma aur sath hi ye dua ki aey ALLAH TA'ALA ise aur iski aulaad ko shaitan ke shar se mehfooz rakh yaani nek wa muteea bana.

HAZRAT MARYAM RADIALLAHO TA'ALA ANHA KE KAFEEL HAZRAT ZAKARIYA ALAIHISSALAM

"To usey uske Rab ne achhi tarah qabool kiya usey achha parwaan chadhaya aur use Zakariya (alaihissalam) ki nigehtaani mein diya jab Zakariya (alaihissalam) uske paas uski namaz padhne ki jagah jaate uske paas naya rizq paate, kaha aey Maryam ye tere paas kahan se aaya? Boli wo ALLAH TA'ALA ki taraf se hai beshak ALLAH TA'ALA jise chaahe be ginti de"

Achhi tarah qabool karne ka ek matlab to ye hai ke hazrat Maryam aur unke bete Eisa alaihissalam ko ALLAH TA'ALA ne shaitan se mehfooz rakha aur dusri wajah ye hai ke hazrat Maryam ki

waalida ne apni nazar ko poora karne ke liye unhein ek kapde mein lapeta aur masjid mein Haroon alaihissalam ki aulaad mein se jo ulema aur qura maujood the unke hawale kar diya ye log baitul muqaddas ki khidmat guzaari mein rehte the choonki Maryam unke imaam ki beti thi isliye har ek chahta tha ke uski kafaalat ka haq mujhe mile, hazrat Zakariya alaihissalam ne kaha ke main haqdaar hoon kyun ke iski khaala meri zaujiyat mein hai lekin sab ne kaha ke nahin quraa (draw) daalte hain ye hazraat 27 ki taadad mein the sab ne apne apne qalam ek kapde ke niche rakhe aur ek nabaaligh bachhe ko kaha gaya ke kapde ke niche hath daal kar ek qalam nikaal lo usne jo qalam nikaala wo hazrat Zakariya alaihissalam ka tha phir sab kehne lage ke ek martaba aur quraa daalte hain ab sab nehar urdun ki taraf chale ke apne apne qalam nehar mein daalte hain jiska qalam ulta taira yaani paani ke aane ki taraf uska rukh hua wo kaamyab ho gaya ye quraa bhi hazrat Zakariya alaihissalam ke haq mein nikla kyun ke aapka qalam hi ulta taira phir sab kehne lage ke ek martaba aur quraa daalte hain ab jiska qalam sidhe rukh ki taraf chala wo kaamyab hoga teesri martaba bhi hazrat Zakariya alaihissalam ko hi kaamyabi haasil ho gai aapka qalam hi paani ke bahaaw ke rukh ki taraf chala, quraa mein kaamyabi par aap ne kafaalat ki zimmedari sanbhaal li.

"Aur usey achha parwaan chadhaya jawan hone tak"

Ek din mein aap itni badi ho jaati jitna dusre bachhe ek saal mein bade hote hain isi tarah aapko neki, paak daamni, seedhi raah par chalne aur ita'at mein bhi buland wa baala maqaam ata kiya ALLAH TA'ALA ne. Hazrat Suleman alaihissalam ki aulaad se hazrat Zakariya alaihissalam ko hazrat Maryam ka kafeel bana diya aur Maryam ki dekh bhaal har maslehat ke kaam ki zimmedari unke supurd kar di.

"Jab Zakariya uske paas namaz padhne ki jagah jaate" us waqt mehraab ka itlaaq masaajid par hota tha yahan muraad wo kamra hai jismein Maryam ko thehraya gaya tha uska darwaza deewar ke darmiyaan tha us kamre mein jaane ke liye seedi (stairs) ka istemaal kiya jaata tha, khayaal rahe ke aaj kal masaajid mein jo mehraab banaye jaate hain unki ibteda Nabi Kareem ﷺ ke zamane se nahin hui balki Umar bin Abdul Azeez ke zamane se shuru hui.

"Uske paas naya rizq paate"

Hazrat Zakariya alaihissalam jab uske kamre se nikal kar aate to uske sath darwaze band karke taale (lock) laga kar aate koi aur shakhs wahan dakhil nahin ho sakta tha lekin aap jab bhi kamre mein aate to dekhte ke Maryam radiiallaho ta'ala anha ke paas garmiyon ke phal (fruits) sardiyan mein aur sardiyan ke garmiyon mein maujood hote.

"Kaha aey Maryam ye tere paas kahan se aaya?"

Ye sawaal hazrat Zakariya alaihissalam ka taajjub ki wajah se tha khayaal rahe ke hazrat Maryam ke paas be mausam phalon ka aana ye aapki karamat hai.

Is aayat se waazeh hota hai ke auliya e kiraam ki karamaat barhaq hain kyun ke hazrat Maryam ko nubuwat haasil nahin hui.

"Unhone kaha wo ALLAH TA'ALA ki taraf se hai"

Hazrat Zakariya alaihissalam ke puchhne par hazrat Maryam ne ye jawab diya ke "jitna rizq hai jo kisi insaan ke waaste ke baghair mujhe ALLAH TA'ALA ki taraf se haasil hai" hazrat Maryam ka ye kalaam bachpan mein hai ke yaani is umar mein aam bachhe kalaam nahin karte ya ke kuchh badi umar mein ulema ke mukhtalif aqwaal hain. Allama Suyooti rahmatullahi alaih ke nazdeek

ye kalaam bachpan mein hai aap ne ek nazm mein zikr kiya hai ke 11 shakhson ne bachpan mein kalaam kiya hai:

- 1) Nabi Kareem ﷺ
- 2) Yahya alaihissalam
- 3) Ibrahim alaihissalam
- 4) Maryam radiallaho ta'ala anha
- 5) Juraih se tohmat zaa'il karne waale ne bachpan mein kalaam kiya
- 6) Yusuf alaihissalam se tohmat zaa'il karne waale ne bachpan mein kalaam kiya
- 7) As'haabe akhdood mein ek bachhe ne maa'n ko kaha ke tum apne deen par qaa'im raho
- 8) Ek aurat par tohmat laga rahe the to wo khamosh thi ek aurat ne usey dekh kar kaha mere bachhe ko ALLAH TA'ALA aisa na banana, bachhe ne kaha aey ALLAH TA'ALA mujhe aisa hi banana yaani ye aurat be gunaah hai
- 9) Firaun ne jab ek aurat ko imaan laane par azaab diya to uske bachhe ne deen par qaa'im rehne ki talqeen ki
- 10) Mubarak ne bachpan mein kalaam kiya.

"Beshak ALLAH TA'ALA rizq deta hai jise chaahe baghair hisaab ke"

Hazrat Maryam ne kaha ke apne bandon mein ALLAH TA'ALA jise pasand farmata hai unhein kisi insaan ke waseela ke baghair hi rizq ata farmata hai jo apni wus'at ke peshe nazar be hisaab hota hai.

Faayda: Hazrat Jaabir radiallaho ta'ala anhu se marwi hai Rasoolullah ﷺ ko chand (kuchh) din khane ke liye kuchh muyassar na hua yahan tak ke bhookh ke ghalbe ki wajah se aap par maamla shaaq hua (mushkil darpesh aai) to aap ne tamam azwaj mutahheraat se puchha ke koi khane ki cheez hai tamam se jawab mila ke kuchh bhi nahin. Phir aap hazrat Fatima radiallaho ta'ala anha ke ghar tashreef laaye aur unhein kaha aey meri pyaari beti aapke paas koi khane ki cheez hai kyun ke mujhe bahut bhookh lagi hai unhone arz kiya qasam hai ALLAH TA'ALA ki kuchh bhi nahin. Nabi Kareem ﷺ wahan se laute hi the ke ek padosi aurat ne hazrat Fatima radiallaho ta'ala anha ki khidmat mein do rotiyon aur kuchh gosht pesh kiya aap ne usey bartan mein rakha aur khayaal kiya ke apne aap par aur dusre apne ghar ke afraad par Nabi Kareem ﷺ ko hi tarjeeh deni chahiye halanki ghar ke sab afraad bhookh mein muhtala the. Aap ne hazrat Hasan aur hazrat Husain radiallaho ta'ala anhumaa ko Rasoolullah ﷺ ki taraf bheja aap ﷺ tashreef laaye to hazrat Fatima radiallaho ta'ala anha ne arz kiya aap par main aur meri maa'n qurbaan! ALLAH TA'ALA ne khana ata farmaya hai jo maine aapke liye chhipa kar rakh liya hai aap ﷺ ne farmaya aey meri pyaari beti wo khane ka bartan le aao jab aap ne bartan se kapde waghaira ko hataya to wo rotiyon aur gosht se bhara hua tha, jab hazrat Fatima radiallaho ta'ala anha ne dekha to hairan hui phir samjha ke ye ALLAH TA'ALA ki taraf se khane mein barkat naazil hui to ALLAH TA'ALA ki hamd ki aur khana Nabi Kareem ﷺ ki khidmat mein pesh kiya jab aap ﷺ ne khana dekha to aap ne bhi ALLAH TA'ALA ki hamd ki aur puchha aey meri beti ye khana kahan se aaya hai to aap ne arz kiya aey mere abba jaan "Ye ALLAH TA'ALA ki taraf se hai beshak ALLAH TA'ALA rizq deta hai jise chaahe baghair hisaab ke".

Nabi Kareem ﷺ ne phir hamd ki aur phir kaha "Sab tareefein ALLAH TA'ALA ki jisne tumhein bani israel ki ek sardaar aurat (Maryam) ki tarah banaya".

Kyun ke unhein bhi ALLAH TA'ALA ne rizq ata farmaya to unse ye puchha gaya ke rizq tumhare paas kahan se aaya hai to unhone bhi yehi jawab diya tha ke ye ALLAH TA'ALA ki taraf se aaya hai "beshak jise chaahe rizq ata farmata hai baghair hisaab ke" phir aap ne Hazrat Hasan aur Hazrat Husain aur Hazrat Ali radiallaho ta'ala anhuma aur dusre ahle bayt ko jama kiya sab ne sair hokar khaya aur khana usi tarah maujood tha jaise pehle tha hazrat Fatima radiallaho ta'ala anha ne wo khana dusre padosi gharon mein bhi bheja.

Hadees paak se ye faayda haasil hua ke nemat ke haasil hone par "ALHAMDULILLAH" padha jaaye, ALLAH TA'ALA par tawakkul (bharosa) rakhne waale ko ALLAH TA'ALA apni nematon se nawaazta hai insaan ko chahiye ke wo apne aap par aur apni aulaad par walidain ko tarjeeh de apne padosiyon ko bhi khane waghaira ki ashिया bataur hadiya di jaayein isse muhabbat badhti hai us khane mein barkat naazil hona aur khane ka badh jaana Nabi Kareem ﷺ ka mojiza aur hazrat Fatima radiallaho ta'ala anha ki karamat hai.

AULAAD KE LIYE HAZRAT ZAKARIYA ALAIHISSALAM KI DUA

"Yahan pukara Zakariya ne apne Rab ko kaha ke aey mere Rab mujhe apne paas se nek aulaad ata farma beshak too hi hai sunne waala"

Iski chand wajoooh hai:

- 1) Aapne jab dekha ke ALLAH TA'ALA ne Maryam ko be mausam phal ata farmaye hain to aapke dil mein ye khayaal paida hua ke agarche meri umar budhape tak pahunch chuki hai aur meri zauja bhi baanjh hai lekin ALLAH TA'ALA apni qudrat kaamila se meharbani farma de to kuchh baa'id nahin to aap ne aulaad ki dua ki.
- 2) Jab ALLAH TA'ALA ne ladkon ki jagah ladki ko qabool kar liya to us par bhi khayaal aaya ke budhe ko jawan aur baanjh ko ghair baanjh ka maqaam ata farma de to ye bhi uski rehmat ka hi ek hissa hoga.
- 3) Baitul muqaddas ki khidmat ke liye bado ko qabool kiya jaata tha jab ek nanhi si bachhi ko qabool kar liya gaya to ye bhi is dua ke liye khayaal ka sabab bana ke Rab ta'ala jise chaahe qabool kar lein.
- 4) Jab hazrat Maryam radiallaho ta'ala anha ko ALLAH TA'ALA ne kalaam karne ki taaqat ata farmai jab bachhe nahin bolte to aapko khayaal aaya ke be waqt aulaad ata karna bhi uski isi tarah meharbani ho sakti hai.

Khayaal rahe ke yahan ye maqsad nahin ke hazrat Zakariya alaihissalam ko Rab ta'ala ki qudrat mein pehle yaqeen nahin tha balki "jab aap ne 'Vali' ki karamaat ka mushaahida kiya to dil ki tawajjo is taraf waazeh taur par ho gai ke Nabi ka mojiza to isse badh kar hai in karamaat ke mushaahida par aulaad ki tama'a badh gai tawajjo zyada ho gai arz karne ka khayaal aa gaya".

"Pakeeza aulaad" (زريّة) ka maayne nasl, ye ek aur jama'at muzakkar aur muannas par bola jaata hai aapki dua ek muzakkar bachhe ke liye thi jiska zikr insha ALLAH TA'ALA aage aa raha hai زريّة ke lafz ka aitebaar karte huye taiyaba lafz muannas laaya gaya dua muannas ke liye nahin balki muzakkar ke liye hai.

"Beshak too hi sunne waala hai"

Agarche zaahiri taur par yehi maayne hai lekin haqeeqat mein muraad ye hai ke too hi dua qabool karne waala hai aur kisi ko too ruswa nahin karta jis tarah namazi hazraat kehte hain "samiAllahu liman hamidah" iska haqeeqi matlab ye hai "mominon mein se jo bhi ALLAH TA'ALA ki hamd bayaan karta hai ALLAH TA'ALA uski hamd qabool karta hai" zaahiri maayne yahan bhi hamd ka sunna hai wo muraad nahin.

HAZRAT ZAKARIYA ALAIHISSALAM KA MAKHFI (POSHIDA) DUA KARNA

"Ye zikr hai tere Rab ta'ala ki us rehmat ka jo usne apne bande Zakariya par ki jab usne apne Rab ko aahista pukara arz ki aey mere Rab meri haddi kamzor ho gai sar safed ho gaya budhape ki wajah se aur aey mere Rab main tujhe pukaar kar kabhi namuraad na raha"

Hazrat Zakariya alaihissalam Suleman alaihissalam ki aulaad se the, badhai (carpenter) ka kaam karte the, aapke aaba wa ajdaad jo Nabi the wo baitul muqaddas mein "wahi" likha karte the, aapki koi aulaad na thi isliye Rab ta'ala se dua ki, aap ne dua raat ko yaani qabooliyat ke waqt mein ki, dua makhfi taur par ki taaki riyakaari se door rahe aur ismein kaamil khuloos paaya jaaye aur log ye bhi na kahein ke ye budhape ki umar mein aulaad ko maang raha hai aur ye bhi khayaal kiya tha ke is dua par mere mawaali muttala na ho'n, dua karte huye pehle apne ijz ka izhaar kiya aey mere ALLAH TA'ALA meri haddi kamzor ho gai.

Aala Hazrat Maulana Ahmad Raza ne العظم ka tarjuma "haddi" kiya hai aur dusre mutarjimeen ne "haddiya", aap ke tarjuma par logon ne aitraaz bhi kiya hai jiska zikr main apni kitaab "taskeenul jinaan fi mahaasine kanzul imaan" mein kiya hai haqeeqat mein yehi tarjuma moatabar hai. Allama Aalusi rahmatullah alaihi farmate hain وهن (zuaf wa kamzori) ki nisbat العظم ki taraf ki kyun ke "Sulb" (reedh) ki haddi hi badan ka satoon aur jism ka satoon hai jab isey zuaf aur narmi pahuche to tamam haddiyon ko kamzori pahunchti hai aur unki quwwat zaa'il ho jaati hai.

Allama Zimkhashari aur muhaqqeqeen ne yehi pasand kiya hai ke mufrad maani jinsiyat par dalaalat kar raha hai muraad isse jins hai yaani wo jise badan mein satoon ki haisiyat haasil hoti hai aur wo badan ka qawwaam hai aur isse badan ko quwwat haasil hai ismein kamzori aane se tamam badan mein kamzori haasil hoti hai.

Mazkoora behas ke baad Aala Hazrat rahmatullah alaihi ke tarjuma ki fauqiyat waazeh ho gai.

Jab aap alaihissalam ne apni kamzori peerana saali, sar ke baalon ke safed hone ka zikr kar diya to arz kiya main tera wo banda hoon jise too ne arsa e daraaz se apne lutf wa karam ka khoogar bana diya hai, jab kabhi main ne koi sawaal kiya too ne radd na kiya, jo bhi maine maanga too ne ata kiya, tere karam ne humesha meri aarzuo ki laaz rakhi, teri inaayat ne aaj tak mujhe kabhi nashaad wa namuraad na kiya mujhe yaqeen hai ke hasbe saabiq is khoogar lutf wa inaayat ki ilteja bhi sharfe qabool se sarfaraz hogi.

BACHHE KI TAMANNA KYUN?

"Aur mujhe apne baad apne qaraabat daaron ka darr hai aur meri aurat baanjh hai too mujhe apne paas se koi aisa de de jo mera kaam utha le aur wo mera janasheen ho aur aulaad Yaqoob ka waaris ho aur aey mere Rab usey pasandida kar"

مولى jama hai maula ki iske kai maayne hain madadgaar, maalik, saahab, chachazaad, ghulaam, rishtedaar yahan muraad qaraabat daar rishtedaar hain. Aap alaihissalam ne arz kiya aey ALLAH TA'ALA deen mein fasaad phailayenge isliye too mujhe bachha ata farma jise mansabe nubuwat par faa'iz kar de taaki wo umoore deen ki hifazat kar sake, usey mere ilm aur nubuwat ka mera aur aulaade Yaqoob mein se Ambiya -e- kiraam alaihimussalam ka janasheen bana. Yahan wiraasat se muraad maal wa daulat nahin balki ilm aur nubuwat hai kyun ke Nabi Kareem ﷺ ka irshad giraami hai "hum Ambiya -e- kiraam alaihimussalam ki jama'at ka koi waaris nahin banaya jaata hum jo maal bhi chhod kar jaayein wo sadqa hota hai" aur aap ne farmaya "ulema Ambiya -e- kiraam alaihimussalam ke waaris hote hain beshak Ambiya -e- kiraam alaihimussalam ka koi waaris daraahim wa dananeer ka nahin hota balki unke ilm ke waaris hote hain".

HAZRAT ZAKARIYA ALAIHISLAM KO BETE KI BASHAARAT

"Firishton ne usey aawaz di aur wo apni namaz ki jagah khada namaz padh raha tha beshak ALLAH TA'ALA aapko muzda deta hai Yahya alaihissalam ka jo ALLAH TA'ALA ki taraf se ek kalima ki tasdeeq karega sardaar aur humesha ke liye auraton se bachne waala aur Nabi humare khaalis bandon mein se"

Malaika se muraad Jibreel alaihissalam hain yaani ye khushkhabari dene waale Jibreel alaihissalam hain zikr jama ka seegha hai muraad mufrid hai.

"Wo jin se logon ne kaha ke logon ne tumhare liye jattha joda hai to inse daro inka imaan aur zaa'id hua" mein pehle الناس (unnaas) se muraad Naim bin Mas'ood Ashjai aur dusre logon se muraad Abu Sufiyaan hai yaani zikr الناس (annaas) kiya gaya hai jiska maayne logon hai lekin muraad donon jagah ek ek shakhs hai (yahan waaqiya bayaan karna maqsood nahin) aapko bashaarat dene ke liye jab Jibreel alaihissalam aaye to aap apni namaz padhne ki jagah namaz padh rahe the.

Mehraab se muraad masjid ya imaame masjid ke khade hone ki jagah (aaj kal ki tarah us waqt ke mehraab na hote the) ya hazrat Maryam radiiallaho ta'ala anha ka rehne waala uncha kamra.

(Aala hazrat ka tarjuma in sabko shamil hai)

Aapko jis bete ki bashaarat di gai uske chand ausaaf bhi zikr kiye gaye ke wo ALLAH TA'ALA ki taraf se kalima ki tasdeeq karne waala hoga yahan kalima se muraad Eisa alaihissalam hai, hazrat Yahya alaihissalam Eisa alaihissalam se chhe(6) maah bade hain. Sabse pehle aap hi usey tasleem karne waale aur uski tasdeeq karne waale hain ke Eisa alaihissalam kalimatullah aur ruhullah hain, ek martaba hazrat Maryam ne hazrat Yahya alaihissalam ki waalida se mulaqaat ki jo unki khaala hain to unhone kaha ke kya tumhein maloom hai ke main haamila hoon to Maryam radiiallaho ta'ala anha ne kaha "aur main bhi haamila hoon" to hazrat Zakariya alaihissalam ki zauja ne kaha "jo tumhare pet mein bachha hai maine usey apne pet waale bachhe ko sajda karte huye paaya" yaani mera bachha tumhare bachhe ko sajda karta hai ye waaqiya khwaab hai ya kashf ka is par dalaalat kar raha hai hazrat Yahya alaihissalam ne sabse pehle Hazrate Eisa alaihissalam ki tasdeeq ki.

Aapko ALLAH TA'ALA ne sardaar banaya, sayyed ke mukhtalif maani hain haleem yaani burdbaar momineen ka sardaar deeni umoor mein ra'is yaani ilm hilm ibadat taqwa mein usey sardaari haasil ho ALLAH TA'ALA ke yahan mukarram faqeeh aalim jis shakhs par ghazab ghaalib

na aa sake log jiski taraf apni haajat aur masaaib wa aalam mein ruju karein aur unki haajat ko poori kare, husne akhlaaq ka maalik, shareef, ALLAH TA'ALA ki qaza par razamandi ka izhaar karne waala, mutawakkil, azeemul himmat, wo kisi par hasad na kare, har bhalai ke kaam mein apne hum zamaan logon par fauqiyat rakhne waala.

Aur aapko ALLAH TA'ALA ne humesha auraton se bachne waala ek wasf ata farmaya, "حصورا" ka maayne hai ke apne nafs ko zyada se zyada rokne waala yaani zuhad wa taqwa ki wajah se aap ko auraton ki taraf raghbat hi nahin hoti thi us shari'at mein ALLAH TA'ALA ki taraf zyada raaghib rehna aur nikah na karna afzal tha, humare Nabi Kareem ﷺ ki shari'at mein nikah karna sunnat hai. Aur aapko ALLAH TA'ALA ne Nabi banaya khayaal rahe ke aapko Rab ta'ala ne siyaadat ata farmai ismein do cheezon ki taraf ishaara hai ke ye aapko makhlooq ki behtari maslehat aur taleeme deen ki qudrat ata farmai aur dusri makhlooq ko adab sikhane (amr bil ma'arof wa nahi anil munkar) ki taaqat ata farmai aur aapko حضور banaya yaani aapko kaamil zuhad wa taqwa ata farmaya siyaadat aur zuhad aur taqwa ke ijtema ke baad nubuwwat ata farmai in donon cheezon ke baad aala maqaame nubuwwat ka hi hai.

HAZRAT YAHYA ALAIHISALAM KA NAAM ALLAH TA'ALA NE KHUD RAKHA

"Aey Zakariya hum tujhe khushi sunate hain ek ladke ki jiska naam Yahya hai iske pehle hum ne is naam ka koi na kiya"

Har bachhe ka naam uske walidain rakhte hain aur wo bhi paidaish ke baad, hazrat Yahya alaihissalam ki paidaish se pehle aapka naam Rab ta'ala ne rakha aur wo bhi aisa naam ke aapse pehle ye naam kisi shakhs ka bhi nahin tha.

Khayaal rahe ke سميا ka ek maayne nazeer misl bhi hai yaani hum ne aapse pehle koi shakhs aapki misl nahin banaya aapko azeem tar zuhad wa taqwa haasil hua.

AAPKA NAAM YAHYA ALAIHISALAM KYUN RAKHA?

Haqeeqat to ALLAH TA'ALA hi jaanta hai aur baaz auqaat naam ya alqaab mein maakhaz ashqaaq ka koi khaas aitebaar nahin kiya jaata lekin mufasssereen kiraam ne baaz wajoooh bayaan ki hain asal maayne zinda karna hai isi munasebat se naam mein wajood mazkoor hain:

- 1) Hazrat Ibne Abbas radiiallaho ta'ala anhuma se marwi hai ke ALLAH TA'ALA ne unke zariye unki waalida ke baanjhpan ko zindagi ata farmai.
- 2) Hazrat Qataada radiiallaho ta'ala anhu se marwi hai beshak ALLAH TA'ALA ne aapke dil ko imaan wa ta'at ata karke zinda farmaya. ALLAH TA'ALA ne muteea ko zinda kaha hai aur aasi (nafarman) ko murda, Rab ta'ala ka irshad giraami hai "aur kya murda tha to humne usey zinda kiya" yaani kaafir ko imaan ata kiya aur aasi (nafarman) ko muteea (farmabardar) banaya.
- 3) Aap ko ALLAH TA'ALA ne nafarmani ke irada se door rakh kar ta'at ki zindagi se sarfaraz kiya kyun ke aapko ALLAH TA'ALA ne gunahon isyaan ke irade se bhi door rakha.
- 4) Aapko shahaadat ki zindagi ata farmai kyun ke shohda ALLAH TA'ALA ke yahan zinda hote hain Rab ta'ala ka irshad giraami hai "balki wo apne Rab ke yahan zinda hain"
- 5) Hazrat Yahya alaihissalam ne sabse pehle Eisa alaihissalam ko kalimatullah aur ruhullah tasleem kiya to is imaan ki wajah se aap ke dil ko zindagi haasil hui.

6) Deen ko aapke zariye zinda rakha hazrat Zakariya alaihissalam ne deen ke qeyaam ke liye hi to aapke liye dua ki thi.

HAZRAT ZAKARIYA ALAIHISSALAM KO BETE KI BASHAARAT PAR TAAJJUB HUA

"Arz ki aey mere Rab mera ladka kahan se hoga? Mujhe to pahunch gaya budhapa aur meri aurat baanjh hai farmaya ALLAH TA'ALA yoon hi karta hai jo chaahe. Arz ki aey mere Rab mere liye koi nishani kar de farmaya teri nishani ye hai ke teen din too logon se baat na kare magar ishaara se aur apne Rab ko bahut yaad kar subah shaam uski pakeezgi bayaan kar"

Aapko jab bashaarat di gai us waqt aapki umar 120 saal aur aapki zauja ki umar 90 saal ki thi yehi qaul zyada moatabar hai agarche aur aqwaal bhi hain. Aap ne bete ke liye dua bhi ki thi ALLAH TA'ALA ki qudraton ka mushaahida kar chuke the Nabi ko Rab ta'ala ki qudrat mein kabhi koi shak nahin ho sakta phir is sawaal ka kya matlab ho sakta hai "aey mere Rab mera ladka kahan se hoga?" Is sawaal ka jawab Allama Aalusi rahmatullah alaihi in alfaaz mein dete hain "aapka ye sawaal ALLAH TA'ALA ki qudrat ko azeem samajhte huye aur us par bataur taajjub tha ye insaani fitrat ka taqaaza hai ke jab usey koi badi nishaani haasil ho to wo taajjub karte huye kehta hai aisa bhi ho jayega? Insaani soch se buland cheez ka husool yaqeenan motaajib karta hai".

Rab ta'ala ne jawab diya "yoon hi ALLAH TA'ALA jo chaahe karta hai"

ALLAH TA'ALA ki qudrat se ajeeb af'aal ka wuqoo pazeer hona aur aadat ke khilaaf ajeeb ajeeb kaam huye baa'id nahin budhape ke haal mein aulaad ata karna bhi uski qudrat se baahar nahin.

Dusre maqaam par isi sawaal ka jawab in alfaaz se diya "farmaya aisa hi hai tere Rab ne farmaya mujhe aasaan hai aur maine to isse pehle tujhe us waqt banaya jab too kuchh na tha".

Rab ta'ala jab kisi kaam ka irada farmata hai to كُنْ kehta hai to wo kaam ho jaata hai balki sirf irada karna bhi kisi kaam ke ma'arize wajood mein aane ke liye kaafi hai jo Rab ta'ala tumhein adem se wajood mein laaya wo tumhein aulaad bhi ata farma dega ismein taajjub karne hairan hone ki zarurat nahin aur ye sochne ki zarurat bhi nahin ke tumhein aulaad budhape ke haal mein hi ata karega ya tumhein jawan karke aulaad ata karega uski qudrat se koi baa'id nahin ke tumhein tumhare apne haal par rakhte huye saahibe aulaad kar de kyun ke wo tumhein neesati se hasti mein laaya aur jahan tumhari zaat maujood hui wahan tumhein sifaat bhi ata hui.

NISHANI TALAB KARNE KI WAJAH

Aap ne arz kiya aey ALLAH TA'ALA mujhe koi aisi alaamat bata ke jinse mujhe nutfa ke qaraar pakad ne se hi pata chal jaaye taaki main teri is nemat ke shukr baja laane mein takheer na karu aur mujhe jald hi suroor bhi haasil ho jaaye ALLAH TA'ALA ne farmaya tum teen din tak kalaam na kar sakoge siwaye ishaara ke albatta ALLAH TA'ALA ka zikr aur tasbeehaat e namaz padh sakoge yaani zabaan sahi hoga lekin qudrati taur par logon se kalaam ki taaqat na hogi isliye Rab ta'ala ne farmaya:

"Teri nishani ye hai ke too teen din logon se kalaam na kare bhala changa ho kar"

Logon ke sath kalaam na karne ka zikr karke waazeh kar diya ke aapko ALLAH TA'ALA ke zikr karne ki taaqat rahegi, tum bilkul sahi hoge, zabaan mein koi nuqs, beemari na hogi, changhe

(theek) bhale hone ke bawajood qudrati taur par logon se kalaam nahin kar sakoge bas yehi tumhare liye nishani hai tum samajh lena ab nutfa qaraar pa chuka hai.

"To apni qaum par masjid se baahar aaya to unhein ishaara se kaha ke subah shaam tasbeeh karte raho"

Jab aapko logon se kalaam karne ki taaqat na rahi to aap ne unhein ishaara se kaha ke ALLAH TA'ALA ki subah wa shaam tasbeeh karte raho is kaifiyat se aapko pata chal gaya ke aapki beewi haamila ho chuki hai.

YAHYA ALAIHISSALAM KA MANSABE NUBUWWAT PAR FAA'IZ HONA

"Aey Yahya kitaab mazboot thaam aur hum ne usey bachpan mein hi nubuwat di"
ALLAH TA'ALA ne firishte ke zariye aapko ye hukm diya yahan jis kitaab ka hukm diya ja raha hai isse muraad taurat hai kyun ke alag koi mustaqil kitaab nahin ata ki gai hukm diya gaya ke taurat par logon ko amal karayein. Abu Nuaim Ibne Marduwiya aur Dailmi ne Hazrat Ibne Abbas radiallaho ta'ala anhuma se riwayat bayaan ki hai ke hazrat Yahya alaihissalam ko ALLAH TA'ALA ne saat (7) saal ki umar mein aqal wa feham waafir miqdaar mein ata farmaye aur ibadat guzaar banaya, ek aur marfoo riwayat mein zikr hai ke bachpan mein hazrat Yahya alaihissalam ko ladkon ne kaha humare sath khelne ke liye chalo to aap ne farmaya "kya humein khelne ke liye paida kiya gaya chalo hum namaz padhein".

Yahan "al hukm" se muraad kya hai ismein mukhtalif aqwaal hain hikmat, aqal, maarfat, aadaab, khidmat, firaasat, saadiqa.

Baaz ne kaha isse muraad nubuwat hai yehi aksar ahle ilm ke qaul hain.

YAHYA ALAIHISSALAM PAR RAB TA'ALA KE INAMAAT

"Neez ata farmai dil ki narmi apni jaanib se aur nafs ki pakeezgi aur wo bade parhezgaar the aur khidmat guzaar the apne walidain ke aur wo jaabir aur sarkash na the aur salamati ho un par jis roz wo paida huye aur jis roz wo inteqaal kareng aur jis roz unhein uthaya jayega zinda karke"

Yaani ALLAH TA'ALA ne aapko bandon par meharbaan banaya aur unhein achha badla dene waala banaya jis tarah Nabi Kareem ﷺ ke mutalliq Rab ta'ala ne farmaya:

"ALLAH TA'ALA ki meharbani se aap inke liye narm dil huye"

Aur aapko nafs ki pakeezgi ata farmai lekin deeni ahkaam mein aap narmi nahin farmate jaise Nabi Kareem ﷺ ko hukm diya gaya:

"Aur tumhein in (zaani wa zaaniya) par taras na aaye ALLAH TA'ALA ke deen mein"

Ye maayne bhi mumkin hai ke hazrat Yahya alaihissalam ko logon par meharbaan banaya aur gunahon se door rakha na unhone koi gunaah kiya aur na hi kisi gunaah ka iraada kiya aur ye maayne bhi mumkin hai ke ALLAH TA'ALA ne aapko bachpan mein nubuwat ata farmai ye ALLAH TA'ALA ki aap par rehmat thi aur mazeed aap ko nafs ki pakeezgi ata karke musharraf banaya.

"Aur wo khidmat guzaar the apne walidain ke"

Aur ALLAH TA'ALA ki tazeem ke baad walidain ki tazeem jaisi koi aur ibadat nahin, isiliye Rab

ta'ala ne irshad farmaya "Aap ke Rab ne hukm diya ke uske baghair kisi aur ki ibadat na karo aur walidain se ahsaan karo"

'Aur wo jaabir aur sarkash na the' yaani aap mein tawazo aur narm dili paai jaati thi aur yehi sabse aala wasf hai.

Rab ta'ala ne huzoor ko khitaab karte huye farmaya:

"Agar aap tund mizaaj aur sakht dil hote to wo zarur tumhare gird se pareshan ho jaate"

Sabse aala ibadat ye hai ke insaan apne aap ko pehchane ke main ghatiya hoon aur zaate baari ko pehchan ne ki wo azeem zaat hai.

Jis shakhs ne apne ko haqeer samjha aur Rab ko azeem aur ba kamaal samjha wo kabhi takabbur nahin kar sakta.

ALLAH TA'ALA ne Yahya alaihissalam ko paidaish ke din shaitan se mehfooz rakh kar salamati ata farmai aur maut ke din qabr ke azaab se bacha kar aapko salamati se sarfaraz kiya jayega.

Sufiyaan bin Oyena farmate hain ke makhlooq teen auqaat mein nihayat wehshat mein hoti hai yaani bahut hi ghabrahat mein muftala hoti hai:

1) Paidaish ke din jab shikame maadar se kharooj hota hai to insaan ko bahut pareshani laahiq hoti hai ke pata nahin ab mere liye naya maqaam kaisa hoga?

2) Phir jab wo faut hota hai to aisi qaum ka mushaahida karta hai jo isse pehle usne kabhi nahin dekhi thi ye haalat bhi uske liye haibatnaak hoti hai.

3) Phir jab usey qiyamat ko uthaya jayega to wo apne aapko azeem mehshar mein payega to isse bhi wo nihayat khaufzada hoga lekin hazrat Yahya alaihissalam ko in teenon mauqon mein salamati ka muzda suna diya gaya ke tumhein in maqamaat mein koi pareshani laahiq nahin hogi.

Faayda: ALLAH TA'ALA ne hazrat Yahya alaihissalam ki wilaadat ka tazkira farmaya aapke ausaaf zikr farmaye aap par salaam bheja bi fazlihi ta'ala ummate Mustafa ﷺ bhi aapke meelaad ko isi tarah bayaan karti hai jo Quran ke mutabiq hai. SubhanAllah mere Nabi Kareem ﷺ ka mojiza kaise saabit hai?

Aur Rab ta'ala ka irshad giraami:

"Aur beshak har aane waali gharhi (waqt) aapke liye pehli se behtar hai"

Kis aab wa taab se jagmaga raha hai ke jo log pehle miladunNabi ﷺ ke lafz se allergic the ab wo bhi zikre wilaadat conference karne lage, seerat seerat ki ratt lagane waale shayad tirmizi sjareef mein baabe miladunNabi ko nahin dekh sake the? Phir mazeed lutf ki baat ye hai ke jinhone:

وما ارسلناك الا رحمة للعالمين mein aapki rehmat ko sirf is jahan ke liye khaas kar diya tha wo bhi rehmatullil aalmeen conference karke aapko sab jahaanon ke liye rehmat maanne lage, masha Allah ahle sunnat wa jama'at ke aqeeda ke mutabiq un logon ka kaam karna is baat par qawi daleel hai ke maslake ahle sunnat hi haq hai.

HAZRAT YAHYA ALAIHISALAM KI SHAHAADAT

Jab hazrat Yahya alaihissalam ko nubuwat par faa'iz kiya gaya to unhein kitaab par poori tundehi se amal karne ki talqeen ki gai. Aap ki zindagi batati hai ke aap ne hukme khudawandi ki taleem ka haq ada kar diya mulk ke goshe goshe mein jakar door uftaada sehraao aur dushwaar guzaar pahadon mein ja jakar logon ko paighame haq sunaya aur unhein gunahon se taajib hone ki targheeb di. Be shumar log aap ki tableegh ki barkat se raahe haq par aa gaye, fisq wa fujoor ki

zindagi ko tark karke unhone zuhad wa taqwa ko apna shi'aar banaya, qaum ke har tabqe ko aap ne unki kotahiyon aur khaamiyon par mutnabbah kiya.

Ulema e bani israel jo dunya ki muhabbat mein is qadr waarafta ho gaye the ke ahkaame ilaahi ki tehreef mein koi jhijhak mehsoos nahin karte the unhein badi sakhti se jhinjhoda aur bade sakht lehaje mein unhein farmaya:

"Aey saanp ke bachho! Tum ko kisne bata diya ke aane waale ghazab se bhaago, pas tauba ke muwaafiq hal laao aur apne dilon mein ye kehne ka khayaal na karo ke Abrahaam humara baap hai kyun ke main tum se kehta hoon ke khuda in pattharon se Abrahaam ke liye aulaad paida kar sakta hai aur ab darakhton ki jad par kulhaada rakha hua hai pas jo darakht achha phal nahin laata to wo kaata aur aag mein daala jaata hai"

Aapki daawat ka halqa sirf awaam tak mehdood na tha balki shaahi darbaar bhi aapke naara e haq se larza bar andaam tha badshah e waqt "Heerodees" ne apne bhai "Filip" ki mankooha beewi ko apne ghar mein daal rakha tha aap ne usko barmala jakar kaha apne bhai ki beewi ko rakhna tujhko jaaiz nahin.

Injeel marqas ki chand aayaat mulaaheza farmayein:

"Pas Heerodees isse dushmani rakhti thi aur chahti thi ke ise qatl karaye magar na ho saka kyun ke Heerodees Yohaana ko raast baaz aur muqaddas aadmi jaan kar usse darta aur usey bachaye rakhta tha aur uski baatein sun kar bahut hairan ho jaata tha magar sunta khushi se tha aur ek din jab Heerodees ne apne saalgirah (birthday) mein apne ameroon aur fauji sardaron aur galeel ke raaison ki ziaafat ki aur isi Heerodees ki beti ander aai aur naach kar Heerodees aur uske mehmanon ko khush kiya to badshah ne us ladki se kaha jo chaahe mujhse maang main tujhe dunga aur usse qasam khai jo too mujh se mangegi apni aadhi saltanat tak tujhe dunga aur usne baahar jakar apni maa'n se kaha ke main kya mangu usne kaha yohana bipatisma dene waale ka sar. Wo fauran badshah ke paas jaldi se ander aai aur usse arz ki main chahti hoon ke too yohana bipatisma dene waale ka sar ek thaal mein abhi mujhe mangwa de badshah bahut ghamgeen hua aur apni qasamon aur mehmanon ke sabab se inkaar na karna chaahe pas badshah ne fauran ek sipaahi ko hukm dekar bheja ke uska sar laaye usne jakar qaid khane mein uska sar kaata aur ek thaal mein lakar ladki ko diya aur ladki ne apni maa'n ko diya"

Is tarah hazrat Yahya alaihissalam ne apna sar kata kar apne Rab ta'ala ke farman ki tameel ka haq ada kiya.

HAZRAT ZAKARIYA ALAIHISSALAM KO BHI SHAHEED KIYA GAYA

Jab hazrat Yahya alaihissalam ko shaheed kar diya gaya to hazrat Zakariya alaihissalam ne badshah ke zulm wa sitam se bachne ke liye shehar se baahar jaane ka rukh kiya. Badshah ne usi faahesha aurat ke kehne par aapko pakadne ke liye bhi apne sipahiyon ko bheja aap ne apni jaan bachane ke liye darakht ke tane mein chhupa liya jo ander se khaali tha.

'Aapko darakht ke ander khaali tane mein jab paaya gaya to un logon ne darakht ko upar se niche aare se kaat diya'

Yaani is tarah aapke jism ke do tukde karke aapko shaheed kar diya. Khayaal rahe ke jaan ki hifazat ka waada sirf Nabi Kareem ﷺ se Rab ta'ala ne farmaya:

"Aur ALLAH TA'ALA aap ko logon se bachaye rakhega"

Aur dusre rasoolon se jo nusrat ka waada farmaya isse muraad ye hai ke tum itne bade logon ki mukhalifat ke bawajood mere ahkaam un tak pahuncha sakoge tumhare dalaail ka wo koi jawab nahin de sakenge aur tumhare badle mein unke kai aadmiyon ko qatl karwa dunga jab dusre Ambiya -e- kiraam alaihimussalam ko logon se bachaye rakhne ka waada na farmaya to in do aayaton mein koi ta'arruz nahin.

"Wo bani israel Ambiya -e- kiraam alaihimussalam ko naahaq qatl karte"

Yaani wo khud bhi samajhte ke hum zulm kar rahe hain humein qatl karne ka koi haq nahin pahunchta.

"Beshak hum apne rasoolon ki imdaad karte hain"

Yaani dalaail wa hujjat aur zaahiri ghalba mein.

HAZRAT MARYAM RADIALLAHO TA'ALA ANHA KI FAZEELAT

"Aur jab firishton ne kaha aey Maryam beshak ALLAH TA'ALA ne tujhe chun liya aur khub suthara kiya aur aaj saare jahaan ki auraton se tujhe pasand kiya aey Maryam! Apne Rab ke huzoor adab se khadi ho aur uske liye sajda kar aur ruku waalon ke sath ruku kar"

Aayate kareema mein malaika ka zikr hai lekin muraad sirf Jibreel alaihissalam hain kyun ke surah Maryam mein aap se kalaam karna Jibreel alaihissalam ka hi saabit hai.

Ye jama ke seegha se mufrad waala maayne lena agarche zaahir se adool hai magar is maayne ki taraf pherna zaruri hai.

Hazrat Maryam radiallaho ta'ala anha ke teen wasf bayaan kiye gaye hain chun lena, paak suthara karna aur jahaan ki auraton par pasand karna.

Pehli sifat ka matlab ye hai ke aap se pehle kisi muannas (ladki) ko baitul muqaddas ki khidmat ke liye ijazat nahin di gai thi sirf aap ko hi is maqsad ke liye chun liya gaya tha. Aap ki waalida ne aapko dudh nahin pilaya tha balki paida hote hi baitul muqaddas mein hazrat Zakariya alaihissalam ke supurd kar diya gaya tha ALLAH TA'ALA ne Maryam radiallaho ta'ala anha ko jannat ke khane ata karke khusoosiyat ata ki, ALLAH TA'ALA ne aapko apni ibadat ke liye chun liya aur isi wajah se aap par mukhtalif qism ki meharbaniya ki aur hidayat se nawaza aur aapki hifazat ka zimma khud uthaya, aap ki maaishat ka maamla baghair zaahiri asbaab ke apne qabza e qudrat mein liya aapko humesha rizq ALLAH TA'ALA ki taraf se haasil raha, kasbe maaishat ki zarurat na rahi, firishte ka kalaam aap ko ALLAH TA'ALA ne ba raahe raast sunne ki taufeeq ata farmai jo kisi dusri aurat ko meyassar na hui.

Dusri sifat yaani aapko paak suthara banaya iske bhi chand wajoooh hain kufr wa maseeyat se aapko paak rakha aur aapko mardon ke chhune (touch karna) se paak rakha aur aapko haiz se paak rakha kyun ke bayaan kiya jaata hai ke aapko haiz nahin aata tha aur aapko bure af'aal aur buri aadat se paak rakha aur aapko yahoodiyon ki tohmat jhoot aur unki chemigoiyon se bari farmaya.

Behtar ye hai ke maayne aam hi muraad liya jaaye yaani aapko hissi aur maanwi aur jismani tamam uyoob se paak banaya.

Teesri sifat aaj saare jahaan ki auraton par tujhe pasand kiya, is mas'ale mein ahle ilm ke mukhtalif aqwaal hain ke hazrat Maryam radiallaho ta'ala anha jahaan ki tamam auraton ki sardaar hain ya

ke aapko hazrat Khadeeja, Hazrate Aaisha aur hazrat Fatima radiiallaho ta'ala anhuna par fazeelat haasil nahin.

Aala Hazrat Maulana Ahmad Raza Bareilvy ne lafz ج۱ badha kar apna mukhtaar qaul bayaan kar diya ke hazrat Maryam radiiallaho ta'ala anha ko apne zamane mein tamam auraton par afzaliyat haasil thi har zamana mein har aurat par fazeelat haasil nahin yehi qaul isi aayat ke tehat mehshai jalaalain ka bhi hai wo farmate hain ke aapko baghair baap ke Eisa alaihissalam ka ata hona agarche aapki khusoosiyat hai lekin isse ye laazim nahin aata ke is fazeelat ki wajah unko mutlaqan fazeelat Hazrate Aaisha aur hazrat Fatima radiiallaho ta'ala anhuna par haasil ho jaaye agarche ye fazeelat in donon ko haasil nahin.

Lekin in donon ke fazaail kaseer hain jo ahadees mein mazkoor hain wo fazaail hazrat Maryam radiiallaho ta'ala anha ko haasil nahin isliye Fatima aur Aaysha radiiallaho ta'ala anhuna ko tamam jahaan ki ibteda e aafreenash se lekar qiyamat tak aane waali tamam auraton par fazeelat haasil hai yehi muhaqqeqeen ulema e kiraam ka mazhab hai.

Hazrat Maryam radiiallaho ta'ala anha ko namaz ada karne ka hukm diya taaki aapko ALLAH TA'ALA ka qurb haasil ho aur maraatib ki bulandi haasil ho, sajda ka hukm ruku se pehle diya isliye ke "wao" tarteeb ke liye nahin aati yaani zikr karne se ye laazim nahin aata ke sajda ada bhi pehle kiya jaaye albatta pehle zikr karne ki wajah ye ho sakti hai ke namaz ke tamam arkaan mein se sajda afzal hai iski fazeelat ke peshe nazar zikr pehle kar diya gaya ho, ruku karne waalon ke sath ruku karne ka hukm dekar ye kaha gaya hai ke namaz jama'at se ada karo aur is mas'ale ki taraf bhi ishaara kar diya gaya hai ke jis shakhs ne imaam ke sath ruku mein namaz ko pa liya usey wo rak'at mil gai.

Aitraaz: Hazrat Maryam radiiallaho ta'ala anha ko jama'at ke sath namaz padhne ka hukm kaise diya gaya halanki wo ek jawan ladki thi?

Jawab: Ye bhi mumkin hai ke aap apne hujre mein namaz ada karti ho'n ye bhi mumkin hai ke aap ba parda hokar mardon ki saff (line) se alag khadi hokar namaz ada karti ho'n aur ye bhi ho sakta hai ke baitul muqaddas ke tamam khuddaam aapke aqraba ho'n yehi wajah thi ke aapki kafaalat ka har shakhs taqaaza kar raha tha ye bhi ahtemaal hai ke namaz ke waqt auratein bhi haazir hoti ho'n to aap unke sath khadi hokar namaz ada karti ho'n.

HAZRAT MARYAM RADIALLAHO TA'ALA ANHA KE PAAS JIBREEL ALAIHISSALAM KA AANA

"Bayaan kijiye kitaab mein Maryam (ka haal) jab wo alag ho gai apne ghar waalon se ek makaan mein jo mashriq ki jaanib tha pas bana liya usne logon ki taraf se ek parda phir humne bheja uski taraf apne Jibreel ko pas wo zaahir hua uske saamne ek tandurust insaan ki soorat mein"

Hazrat Maryam radiiallaho ta'ala anha ne tamam se alag hokar baitul muqaddas ki sharqi jaanib ko ikhtiyar kiya taaki ibadat ke liye aapko khalwat haasil ho sake, Isi wajah se aap ne alahida parda ko bhi ikhtiyar kiya ke koi aapki ibadat mein khalal andaz na ho sake mashriqi jaanib ko ikhtiyar karna ho sakta hai sirf ittefaaqan aisa hua ho koi khaas irada na ho aur ye bhi ho sakta hai ke ALLAH TA'ALA ne aapke dil mein ilqa kiya ho ke mashriqi jaanib ko ikhtiyar karo kyun ke 'ALLAH TA'ALA ne apne ilme azli abadi ki wajah se munasib yehi samjha ke ye noore iswi ke

zahoor ka waqt hai isliye munasib yehi hai ke noore maanwi ka zahoor noore hissi ke zahoor ke bilkul saamne ho.

Jin hazraat ka qaul ye hai ke hazrat Maryam radiallaho ta'ala anha haiz se paak thi yaani unko haiz nahin aata tha unke nazdeek aayate kareema ka maqsad yehi hai jo bayaan kiya ja chuka hai, kuchh hazraat ka qaul ye hai ke aapko haiz aata tha aap masjid ki khidmat ke liye waqf thi masjid mein rehti thi lekin haiz ke dinon mein apni khaala ke ghar (jo hazrat Zakariya alaihissalam ki zauja thi) aa jaati thi aur jab haiz se paak ho jaati thi to masjid mein laut aati thi aap ko haiz ke baad ghush khana mein jaate huye ek shakhs nazar aaya jo bada wajeeth tha chamakdaar khubsoorat uska rang tha aur uske ghunghriyale baal the ye Jibreel alaihissalam the, Rab ta'ala ne farmaya-

"Humne uski taraf ruhul ameen ko bheja"

Choonki Jibreel alaihissalam Ambiya -e- kiraam alaihimussalam ke paas "wahi" laate rahe jo deen ke ihya ka sabab banti rahi isliye aapko bhi ruh keh diya gaya aap bhi ba zariye "wahi" ihya e deen ka zariya bane Jibreel alaihissalam aapke paas kaamil insaani shakl mein the yaani insaani ausaaf se koi bhi aap mein kami nazar nahin aati thi balki kaamil insaan nazar aate the.

Khayaal rahe ke Jibreel alaihissalam kaamil bashar nazar aane ke bawajood bhi noor the Jibreel alaihissalam haqeeqat mein noor aur zaahir mein bashar the Nabi Kareem ﷺ haqeeqat mein noor aur zaahir mein bashar ho'n to ismein kaun si mushkil darpesh hai baat sirf imaan ki hai.

HAZRAT MARYAM RADIALLAHO TA'ALA ANHA KA KHAUF

"Boli main tujh se rehmaan ki panaah mangti hoon agar tujhe darr hai"

Ek ajnabi insaan ko dekh kar aap par khauf taari ho gaya ke maloom nahin ke ye insaan mere paas kahan se kis irade se aa gaya? Fauran kaha khuda ki panaah agar too muttaqi shakhs hai Rab ka tujhe koi khauf hai to door ho mere parde mein khalal andaaz na ban.

JIBREEL ALAIHISSALAM KA TASALLI DENA

"Bola main tere Rab ka bheja hua hoon ke main tujhe ek suthara beta du"

Jibreel alaihissalam ka ye kehna ke "main tumhare Rab ka bheja hua hoon" iska matlab ye tha ke hazrat Maryam radiallaho ta'ala anha ka khauf zaa'il ho jaaye yaani mujhe ALLAH TA'ALA ne tumhare umoor ka maalik bana kar aur tumhari maslehat ka naazir bana kar bheja hai jo tum ne mujh par shar ka weham kiya hai wo mujh se kabhi tawaqqo nahin ki ja sakti.

Hazrat Ibne Abbas radiallaho ta'ala anhuma se marwi hai ke jab hazrat Maryam radiallaho ta'ala anha ne Rab ki panaah talab ki to Jibreel alaihissalam ne muskura kar kaha main tumhari gamees mein phoonk maar kar tumhein pakeeza aur suthara beta dene ke liye aaya hoon yaani aisa beta ata karne ke liye jo gunahon ki aaloodgi se paak wa saaf hoga uske nek aamaal mein roz baroz izaafa hota rahega aur maqaam nubuwat par faa'iz hoga.

Faayda: Haqeeqat mein farzand ata farmane waala ALLAH TA'ALA hai lekin Jibreel alaihissalam choonki is ata ka sabab aur zariya hain isliye bataur majaaz farzand dene ki nisbat apni taraf kar di isse maloom hua ke ALLAH TA'ALA ki nematon mein se agar kisi nemat ke milne ko uske zariye aur waasta ki taraf mansoob kiya jaaye basharte ke ye yaqeen ho ke mun'eme haqeeqi ALLAH TA'ALA hai to aisi nisbat durust hai isse insaan mushrik nahin ho jaata jis tarah aaj kal baaz mutashaddid khayaal karte hain.

HAZRAT MARYAM RADIALLAHO TA'ALA ANHA KI HAIRAT AUR BADH GAI

"Boli mera ladka kaisa hoga mujhe to kisi aadmi ne hath nahin lagaya aur na hi main badkaar hoon"

Aap ko ye sun kar itna zyada taajjub hua aur aap ne ise aqal se ba'id samajhte huye ye kaha mera beta kaise hoga? Aapko hairangi ki wajah se iski taraf tawajjo hi nahin rahi ke mujhe ek firishta keh raha hai ke main tumhein ek suthara beta dene ke liye aaya hoon.

Aap ne yehi samjha ke beta to aam aadat ke mutabiq hi paida ho sakta hai ya to jaaiz nikah se ya badkaari se neez aap ibadat mein masroof hone ki wajah se is taraf tawajjo hi na kar saki ke Rab ki qudrat se to kuchh baa'id nahin.

HAZRATE JIBREEL ALAIHISSALAM KA JAWAB

"Kaha yoon hi hai tere Rab ne farmaya hai ke ye mujhe aasaan hai aur isliye ke hum usey logon ke waaste nishani karein aur apni taraf se ek rehmat aur is kaam ka faisla kiya ja chuka hai"

Baghair baap ke bete ko paida karne mein ALLAH TA'ALA ki qudrat ka dakhil hoga uski qudrat ke saamne koi mushkil nahin aur usko logon ke liye nishani banaya ja raha hai ke wo ALLAH TA'ALA ki kaamil qudrat ko samjhein aur ye logon ki rehnumai ke liye Rab ki azeem rehmat hai aur Rab ke ilm azali ke mutabiq is faisla ko lauhe mehfooz par likha ja chuka hai is faisle mein kisi qism ki tabdeeli nahin ho sakti.

Surah aale imraan mein isi sawaal ka jawab ye diya:

"Farmaya baat yoon hi hai (jaise tum kehti ho lekin) ALLAH TA'ALA paida farmata hai jo chahta hai jab faisla farmata hai kisi kaam (ke karne) ka to bas itna hi kehta hai usey ke ho ja to fauran ho jaata hai"

Faayda: Ek cheez yahan qaabile ghaur hai ke hazrat Zakariya alaihissalam ki hairani ke mauqe par farmaya "ALLAH TA'ALA jo chaahe karta hai" aur hazrat Maryam radiallaho ta'ala anha ki hairani ke taajjub ko door karne ke liye farmaya "ALLAH TA'ALA paida farmata hai jo chahta hai" jawab mein ye tafaawut (farq) kyun? Is tafaawut ki wajah samajh ne ke liye fe'al aur khalq ka maanwi farq malhooz rakhna az bas zaruri hai.

Yaani aise waqiyaat jo apne asbaab ke paaye jaane se wuqoo pazeer hote hain unhein aam taur par lafz "fe'al" se tabeer kiya jaata hai, jo waqiyaat zaahiri asbaab ke baghair runuma hote hain unki tabeer aam taur par lafz "khalq" se ki jaati hai.

Hazrat Yahya alaihissalam ki wilaadat choonki maa'n baap ki wajah se thi aur yehi wilaadat ka sabab aadi (aadat ke mutabiq) hai isiliye wahan fe'al farmaya, Hazrate Eisa alaihissalam ki wilaadat sirf maa'n se hui aur waalid jo sabab aadi hai mafqood tha (yaani nahin tha) isliye lafz khalq se bayaan kiya.

HAZRATE EISA ALAIHISSALAM SHIKAME MAADAR MEIN

"Pas wo haamila ho gai us (bachha) se phir wo chali gai usey (shikam mein) liye kisi door jagah"

Hazrat Maryam radiallaho ta'ala anha bani israel mein nek zaahida mashhoor thi aur sabko ye ilm

tha ke aapki waalida ne nazar maani jo qabool kar li gai aapki tarbiyat mein Ambiya -e- kiraam sulah harees the wo kafaalat hazrat Zakariya alaihissalam ko haasil hui aapke paas ALLAH TA'ALA ki taraf se rizq aata raha in waqiyaat ki shohrat ke peshe nazar aapko bahut pareshani laahiq hui ke main Rab ki is qudrat se logon ko kaise mutma'in karungi log meri baat kaise manenge isi wajah se aap ne baitul muqaddas ke hujre ko chhod kar alahida door daraaz jagah ko ikhtiyar kiya taaki waqti taur par koi muttala na ho sake.

DARDE JAH KE WAQT PARESHANI MEIN IZAAFA

"Pas le aaya inhein darde jah (paidaish ke waqt ka dard) ek khajoor ke tane ke paas (basad hasrat wa yaas) kehne lagi kaash main mar gai hoti isse pehle aur bilkul faramosh kar di gayi hoti"

اجاء manqool hai جاء se lekin sirf le aaya pahunchana maayne maqsood nahin hota iske liye dusre alfaaz istemaal hote hain jab kisi ko kahin jaane ke liye majboor kar diya jaaye us waqt lafz اجاء istemaal hota hai yaani aapko darde zeh ki takleef ki wajah se jo hasrat haasil thi usne ek khajoor ke darakht ke paas ke liye majboor kar diya tha aur is wajah se bhi aap ne khajoor ke darakht ka rukh kiya taaki baatein karne waalon se parda poshi rahe zyada yehi fikr daamangeer thi. Tafseer Kashshaaf mein zikr kiya gaya hai ke khajoor ka darakht sirf tana tha upar se kaata hua khushk aur phal bhi nahin deta tha albatta darakht itna mashhoor tha ke sirf جذع النخلة kehne se yehi muraad hota tha.

ALLAH TA'ALA ne Jibreel alaihissalam ko hazrat Maryam radiallaho ta'ala anha ke paas bhej kar unke girebaan mein phoonk ne ka hukm diya hazrat Maryam radiallaho ta'ala anha ko bataya gaya tha ke ALLAH TA'ALA ko tumhein beta ata karna hai aur tumhein aur tumhare bete ko jahaan waalon ke liye nishani banana hai lekin phir bhi aap keh rahi hain kaash main isse pehle mar chuki hoti aakhir itni be qaraari ki kya wajah thi? Wajah waazeh hai ke ye ahsaas tez tar ho gaya ke ab tak logon ki nazaron se chhupi rahi aur ab bachha paida hoga to usey kahan chhipaungi (rakhungi) aur logon ko kya munh dikhaungi shiddate bechaargi aur darmaandgi mein ye alfaaz zabaan par aa gaye Rab par koi shikwa nahin tha balki logon ki taanazani ki fikr thi aur zyada tar na samajh logon ko samjhane ki fikr thi neez Rab se khauf ki haalat mein is tarah ke alfaaz saaleheen se ada hote rahe hain jaisa ke hazrat abu bakr siddique radiallaho ta'ala anhu ne ek parinde ko darakht par baithe huye dekha to aap ne farmaya "aey parinde too kitna hi khush bakht hai ke darakht par baith kar iska phal kha raha hai kaash main bhi koi phal hota ke mujhe parinde kha jaate" aap ka ye kalaam khaufe ilaahi ki wajah se tha, Hazrat Umar radiallaho ta'ala anhu ne ghaas ka ek tinka hath mein liya aur farmaya "kaash main bhi ghaas ka ek tinka hi hota kaash main kuchh bhi na hota" aap ka ye irshad bhi ALLAH TA'ALA ke khauf ki wajah se tha, hazrat ali radiallaho ta'ala anhu ne yaume jamal mein farmaya "kaash main aaj se das saal pehle mar chuka hota" aap ka ye kehna zaahiri fitna se pareshani ki wajah se tha, hazrat bilaal radiallaho ta'ala anhu ne farmaya "kaash bilaal ko iski maa'n ne jana (paida karna) hi na hota" aap ne is kalaam se apne kamaale iijz ka izhaar kiya hai.

Allama Aalusi rahmatullah alaihi farmate hain ke Jibreel alaihissalam ne aapke paas ALLAH TA'ALA ka paigham pahuncha diya tha ke phir bhi aap is qism ke alfaaz apni zabaan par la rahi hain iski wajah ye thi ke logon se sharm ke maare aur unki malaamat karne ke khauf ke peshe

nazar aapki ye be qaraari thi aur dusri wajah ye thi ke aapko ye khauf daamangeer tha ke bachhe ki paidaish par log mere mutalliq jhoota kalaam karne aur mujh par bohtaan lagane ki wajah se gunahgaar honge.

SubhanAllah kitna azeem taqwa hai ke fikr bhi laahiq hai to un logon ki jin se khadsha hai ke wo tohmat lagayenge aur is fe'al ki wajah se gunahgaar ho jayenge.

Shaikh saadi rahmatullah alaihi farmate hain:

"Maine suna hai ke raahe khuda ke mard (nek log) dushmanon ke dil bhi tang nahin kiya karte". Is qism ki soorat mein maut ki tamanna jaaiz hai albatta marz, faaqa, dushman ke mazaalim, dunya ke masaaib wa aalaam se tang aakar maut ki tamanna mana hai.

Muslim shareef mein hai ke Nabi Kareem ﷺ ne farmaya "koi shakhs maut ki tamanna takleef ki wajah se na kare agar koi maut ki tamanna zarur karna hi chahta hai to ye kahe aey ALLAH TA'ALA mujhe zinda rakh agar mere liye meri zindagi behtar hai aur mujhe maut ata kar agar mere liye mera marna behtar hai".

Khayaal rahe ke agar kisi shakhs ne hazrat Maryam radiallahoh ta'ala anha ke mutalliq ye gumaan kiya ke unhone darde zeh aur dunyavi takaaleef ke peshe nazar maut ki tamanna ki thi to usne bura gumaan kiya.

KHANE PEENE KA INTEZAAM AUR MAZEED TASALLI

"To usey iske niche se pukara ke gham na kha beshak tere Rab ne tere niche ek nehar baha di hai aur khajoor ki jad pakad kar apni taraf hila tujh par taazi pakki khajoorein girengi too kha aur pi aur aankh thandi rakh phir agar too kisi aadmi ko dekhe to keh dena maine aaj rehmaan ka roza maana hai to aaj hargiz kisi aadmi se baat na karungi"

Aapko waadi ke nasheb se aawaz aai tum gham na karo hum ne tumhari jagah se nashebi jagah ki taraf ek nehar baha di jo tumhare hukm ke maatehat hogi (Jibreel alaihissalam ne paanv ki thokar maari to ye nehar jaari hui ya Eisa alaihissalam ne paida hone ke baad aedi ragdi to usse jaari hui) khajoor ka khushk tana jiska sar kata hua hai mausam bhi sardiyon ka hai wo in haalat mein agarche phal nahin deta lekin tum ise apni taraf hilao to wo tumhein paki hui taaza khajoorein dega khao aur piyo yaani khajoorein khao jo paidaish ke waqt jachha aur bachha donon ke liye bahut mufeed giza hai aur jaari shuda chashma se paani piyo, Isi se andaza laga lo ke ALLAH TA'ALA ne jis tarah tumhare khane aur peene ka intezaam farma diya hai usi tarah wo khatraat jo tumhare zehan mein aa rahe hain wo bhi zaa'il kar dega, tumhare nafs ko itminaan haasil hoga, aankhon ko thandak haasil hogi isliye hukm diya nafs ko mutma'in rakho aur aankhon ko thandi rakho.

Beshak aankh jab us cheez ko dekhti hai jisse nafs ko khushi haasil hoti ho to isse aankh ko bhi sakoon milta hai.

Ibne zaid se ek riwayat ye bhi milti hai ke Hazrate Eisa alaihissalam ne paida hote hi waalida ko tasalli dete huye kaha "gham na kha" aap ne kaha kaise gham na khaao jab tum mere sath hoge mera khaawind koi nahin aur main kisi ki laundi bhi nahin logon ke saamne kya uzr pesh karungi kaash main isse pehle hi mar jaati to Eisa alaihissalam ne kaha "mera kalaam hi tumhein kifaayat kar jayega".

Rab ta'ala ne aapko hukm diya ke jab tum bachhe ko sath lekar jao to koi bhi tumhein mile to tum ishaare se usey batana ke maine nazar maani hui hai ke Rab ta'ala ki razamandi ke liye roza rakhungi aur kisi aadmi se kalaam nahin karungi.

Aapko ye hukm diya gaya iski wajah bayaan karte huye ahle ilm hazraat ne bayaan kiya ke bewakoofon se aapko kalaam karne ki zarurat nahi na aaye balki Eisa alaihissalam khud hi kalaam karke unke taanon ka jawab dein aap ka kalaam karna aur unhein jawab dena taanon ke khatm karne mein nasse qatai ka darja ise haasil hoga.

WAPASI PAR LOGON KI TAANAZANI

"To ise godh mein liye apni qaum ke paas aai unhone kaha aey Maryam beshak too ne bahut hi bura kaam kiya hai aey Haroon ki behan tera baap bura aadmi na tha aur na teri maa'n badkaar thi"

Aap jab chalne phirne ke qaabil ho gai to apne farzand ko godh mein utha kar apne ghar lautni jab kunba waalon ne dekha ke kunwari Maryam bachha uthaye aa rahi hai to un par sakte ka aalam taari ho gaya (unhone rona shuru kar diya) aur bahut zyada sharmindagi se wo sirf itna hi keh sakein "Ya Maryam".

Wahab bin Munabbih rahmatullah alaihi riwayat karte hain ke jab aap bachhe ko apni qaum ke paas le aai to bani israel mein ye baat mashhoor ho gai. Malaamat karne ke liye mard wa zan (mard aur auratein) daud aaye ek aurat ne thappad maarne ke liye hath uthaya to wo sukh gaya, ek mard ne kaha ye to zinakaar hai to wo goonga ho gaya ye dekh kar kisi ko maarne ya bura bhala kehne ki himmat na hui aur bade narm andaaz mein itna hi keh sake.

Khud sochiye agar kisi shaadi shuda aurat ke haan bachha paida ho to kya uski aaw bhagat yoon ki jaati hai?

Lafz فریا ki tehqeeq karte huye Saahibe Taajul Uroos likhte hai "yaani fari jo ghani ka hum wazan hai" Zauhari ne iske do maayne zikr kiye hain "gharha hua banawati aur bahut bada", Imaam Raaghib rahmatullah alaihi ne iska maayne "ajeeb hairan kun" kiya hai lekin Allama Ibne Habban ne iska maayne bataya hai yaani bahut qaweeh fe'al hai.

Allama Aalusi rahmatullah alaihi ne iski wazaahat karte huye likha hai "har bade kaam ke liye khwaah wo bura ho ya achha qaul ho ya fe'al ye lafz (فری) istemaal hota hai" kyun ke ye wazaahat mazkoora baala sab maayne par haawi hai aur mauqa bhi munasib hai.

Hazrat Maryam radiallaho ta'ala anha ke ek bhai ka naam Haroon tha isliye qaum ne aapko (aey Haroon ki behan) keh kar pukara sahih hadees se bhi iski taa'id hoti hai. Sahi muslim mein hai ke Mugheera bin She'aba radiallaho ta'ala anhu jab najraan gaye to wahan ke isaiyon ne unse puchha ke Quran mein hazrat Maryam ko Haroon ki behan kaha gaya halanki Haroon alaihissalam Maryam radiallaho ta'ala anha se sadaha saal pehle guzare hain wo koi jawab na de sake jab wapas aaye to bargah risaalat mein is waaqiye ko bayaan kiya Huzoor ﷺ ne farmaya "ke bani israel ka dastoor tha ke wo apne bachhon ke naam Ambiya -e- kiraam alaihimussalam ke aur pehle ke buzurgon ke naam par rakha karte the" isse pata chalta hai ke hazrat Maryam radiallaho ta'ala anha ke ek bhai the jinka naam hasbe dastoor husoole barkat ke liye hazrat Haroon alaihissalam ke naam par rakha gaya tha.

Jin alfaaz se log Maryam radiallaho ta'ala anha ko aar (sharm) dila rahe hain wo ye nahin ke tumhara baap to bada sahiul aqeeda tha tumhari maa'n to apne nazariyaat mein badi pukhta thi, tum ne ye be deen aur bad aiteqaad launda kaise jana (paida kiya)? Balki ye keh rahe hain ke tera baap badkaar na tha aur teri maa'n badkaar na thi kya kisi shaadi shuda aurat ko yoon aar dilaai jaati thi?

HAZRAT MARYAM RADIALLAHO TA'ALA ANHA NE ISHAARA BACHHE KI TARAF KAR DIYA

"Is par Maryam ne bachhe ki taraf ishaara kiya wo bole hum kaise baat karein isse jo paalne mein bachha hai"

Hazrat Maryam radiallaho ta'ala anha ko Rab ta'ala ka hukm tha ke aapko kisi se kalaam nahin karna balki ishaara se batana hai ke maine Rab ta'ala ke liye roza ki nazar maani hui hai kisi se bolna nahin isi irshad ke mutabiq aap ne Eisa alaihissalam ki taraf ishaara kar diya ke isi se kalaam karke puchh lo. Baaz riwayat mein hai ke aap ne jab bachhe ki taraf ishaara kiya ke isse kalaam karo to wo ek dusre ko kehne lage ke ye to humare sath mazaq kar rahi hai isse humari tauheen ho rahi hai humein ghatiya samajh rahi hai ye to iska jurm zina ke jurm se bada bura hai. **البهد** ke mukhtalif maayne bayaan kiye gaye hain maa'n ki godh, gehwaara chaarpai, wo jagah jahan bachha qaraar pakde huye hai. Aala Hazrat Maulana Ahmad Raza Khan bareilvy rahmatullah alaihi ka tarjuma in tamam ko shamil hai (wo bachha jo paalne mein hai)

Un logon ne bataur inkaar aur taajjub ke kaha hum is bachhe se kaise kalaam karein jo abhi maa'n ki godh mein gehwaara mein hai.

ILMI NUKTA

Ba zaahir aayate kareema mein aitraaz ye waarid hota hai ke "كان" zamana maazi par dalaalat karta hai jiska maayne ye hoga ke hum isse kaise kalaam karein jo gehwaare mein hota tha ye koi taajjub ki baat nahin, har ek bachha pehle maa'n ki godh ya gehwaare mein hota hai jab wo bada ho jaata hai usse kalaam kiya jaata hai.

Iska jawab ye hai ke yahan muraad zamana maazi mub'ham hai khwaah qareeb ho ya ba'id, yahan se muraad qareeb liya gaya hai yaani abhi chand lamhe pehle jise hum tumhari godh mein dekh rahe hain isse kaise kalaam karein? Hum ne aaj tak aise bachhon se kabhi kalaam nahin kiya aur na hi aisi umar ke bachhon mein jawab dene ki taaqat hoti hai, aey Maryam bachhe ki taraf tumhara ishaara karna sarasar mazaq hi nazar aata hai. Aur jawab ye diya gaya ke maazi se haal ki hikaayat bayaan ki ja rahi hai, **من** mausoofa hai ab maayne ye hoga hum kaise kalaam karein un bachhon se jo maa'n ki godh ya gehwaare mein hone ke wasf se muttasif hain? Hum ne aaj tak aise bachhon se kalaam nahin kiya to isse kaise kalaam karein maazi se haal ki taraf adool mein tasawwur laana aur istemaraar maqsood hai.

Aur ye bhi ho sakta hai ke **كان** zaa'id ho sirf takeed ke liye aaya ho zamane par iski koi dalaalat na ho aur jaisa haal ho, ab maayne ye hoga ke hum isse kaise kalaam karein jo abhi paalne mein hai haal hone iske ke wo bachha hai.

Aur ye soorat bhi mumkin hai ke **من** shartiya ho aur maayne ye ho "jo paalne mein hai usse hum kaise kalaam karein?" Ye aise hi hai jaise kaha jaata hai main ise kaise naseehat karu jisko meri

naseehat par amal nahin karna. Is soorat mein maazi ka maayne mustaqbil ke hai lihaaza koi aitraaz nahin waarid hoga.

HAZRATE EISA ALAIHISSALAM KA BACHPAN MEIN KALAAM KARNA

"Bachhe ne farmaya main hoon ALLAH TA'ALA ka banda usne mujhe kitaab di aur mujhe ghaib ki khabarein batane waala Nabi kiya aur usne mujhe mubarak kiya main kahin hoon aur mujhe namaz wa zakaat ki takeed farmai. Jab tak zinda rahu aur apni maa'n se achha sulook karne waala aur mujhe zabardast badbakht na kiya aur salamati mujh par jis din main paida hua aur jis din main maru aur jis din zinda uthaya jaao"

Hazrate Eisa alaihissalam dudh pi rahe the, jab aap ne bani israel ka kalaam suna ke wo keh rahe hain bachhe se kaise kalaam karein to aap ne dudh peena chhod diya aur unki taraf mutawajeh huye baayein hath par sahaara laga kar apni shahaadat ki ungli se ishaara karke kalaam karna shuru kar diya sabse pehle ye ailaan farmaya "main Allah ka banda hoon"

Choonki saalikeen ka maqaam hi ye hai ke wo sabse pehle apni uboodiyat ka izhaar karte hain aur is kalaam mein un logon ka radd bhi paaya gaya hai jinhone aapko Rab kehna tha.

SubhanAllah Nabi ka kitna azeem maqaam hai ke ALLAH TA'ALA ne bachpan mein hi ye ilm ata farma diya ke tumhein log khuda manenge aap ne apni uboodiyat ka aitraaf karke waazeh taur par farma diya ke main ALLAH TA'ALA ka banda hoon mujhe koi mabood maanne ki himaaqat na kare.

"Usne mujhe kitaab di aur mujhe Nabi banaya"

Aap ke is irshad ka matlab ye tha:

"Ke beshak ALLAH TA'ALA mujhe mab'oos farmayega yaani ailaane nubuwat ka hukm dega aap ne jab ye kalaam mukammal kiya to iske baad khamosh ho gaye aur aam bachhon ke haal ki taraf laut kar aa gaye phir jab aapko umar tees saal ki hui to ALLAH TA'ALA ne aapko Nabi bana kar mab'oos farmaya"

Ibne Abi Haatim ne Hazrat Anas radiallaho ta'ala anhu se riwayat ki "aapko ALLAH TA'ALA ne maa'n ke pet mein hi Injeel padha di aur nubuwat ata farma di".

Asal tatbeeq ki wajah ye hai ke aapko nubuwat ya kitaab ata to usi waqt farma di jab aap maa'n ke pet mein the albatta logon ko tableegh karne aur ailaane nubuwat ka hukm baad mein diya gaya, tamam Ambiya -e- kiraam ki soorat e haal yehi hai.

"Mujhe barkat waala banaya hai main jahan kahin bhi hoon"

Yaani mujhe ALLAH TA'ALA ne deen par qaraar pakadne waala banaya aur mujhe logon ko sikhane waala banaya hai ke main logon ko deen ki taleem du inko raahe haq ki taraf bulao yaani jab wo apni khwahishaat e nafaaniya ki wajah se bhatak jaayein to main inhein seedhi raah dikhau. Ek riwayat mein hai ke hazrat Maryam radiallaho ta'ala anha Hazrate Eisa alaihissalam ko ek kaatib ke paas le gai aur kaha ke is bachhe ko likhna sikhana hai lekin shart ye hai ke isko maarna nahin, moallim ne aapko kaha ke likho aap ne kaha main kya likhu usne kaha ا ب ج د (alif, be, te waghaira) likho, Eisa alaihissalam ne sar uthaya aur farmaya kya tum jaante ho ke ا ب ج د kya hai? Moallim ne

apna koda aapko maarne ke liye uthaya to aap ne farmaya aey moaddib (adab sikhane waale) mujhe maarein nahin agar aapko ilm nahin to mujh se puchhe main aapko batata hoon.

Alif (ا) - Allah ki nematein se liya hua hai,

Be (ب) - Allah ki khubsoorati se,

Jeem (ج) - Allah ka jamaal aur

Da (د) - ALLAH TA'ALA ke huqooq uske supurd karne se makhooz hai.

Aur barkat waala banane ka maqsad ye bhi hai ke mujhe ALLAH TA'ALA ne buland martaba ata farmaya tamam ahwaal mein mujhe ghaalib banaya jab tak main dunya mein rahunga mujhe ALLAH TA'ALA dalaail mein ghairon par ghaalib rakhega aur jab dunya se jaane ka mera waqt aa jayega to mujhe zinda hi aasmanon par utha liya jayega aur meri barkat ke asraat ka logon ko faayda hoga ke meri dua se murde zinda ho jayenge, maadar zaad andhe beena (nazar waale) ho jayenge aur bars ke marz waale sehatyaab ho jayenge.

"Mujhe namaz aur zakaat ki takeed ki jab main zinda rahu"

Yaani Rab ta'ala ne mujhe hukm diya ke main baaligh hone ke baad namaz ada karu aur logon ko zakaat ada karne ki naseehat karu.

Ambiya -e- kiraam alaihimussalam par zakaat laazim nahin hoti kyun ke ALLAH TA'ALA ne inko dunya ke maal se paak rakha hai (agar inke paas koi maal aa bhi jaaye to wo tamam ALLAH TA'ALA ki raah mein kharch kar dete hain ek saal jama karke rakhte hi nahin ke un par zakaat laazim aaye) isi wajah se unke maal ko bataur wiraasat taqseem nahin kiya jaata kyun ke unke hath mein maal darhaqeeqat ALLAH TA'ALA ka maal hota hai wo uske maalik nahin hote.

"Aur mujhe maa'n se achha salook karne ka hukm diya"

Is kalaam se ishaara tha ke meri maa'n paak daaman hai isliye ALLAH TA'ALA ne masoom Rasool ko uski farmabardari ka hukm diya agar maaz'Allah ismein koi aeb hota to masoom Rasool ko uski tazeem ka kabhi hukm na diya jaata.

"Mujhe zabardast badbakht nahin banaya"

Yaani ALLAH TA'ALA ne mujhe mutakabbir nahin banaya balki khujua karne waala aur apni maa'n ke saamne aajizi ka izhaar karne waala banaya agar main mutakabbir hota to nafarman aur badbakht hota.

Ek riwayat mein aata hai ke Eisa alaihissalam ne farmaya "mera dil narm aur main apne khayaal mein apne aapko chhota samajhta hoon" yaani iij ka izhaar karta hoon, baaz ulema ne farmaya maa'n baap ka nafarman mutakabbir aur badbakht hi hota hai.

In hazraat ne apne is qaul par yehi aayate kareema bataur daleel pesh ki-

"Bad khulq ko tum zarur itraane waala, badhaai maarne waala paaoge aur aise logon se ALLAH TA'ALA muhabbat nahin karta"

"Beshak ALLAH TA'ALA itraane waale badhaai maarne waale ko pasand nahin karta"

"Aur wo hi salamati mujh par jis din main paida hua aur jis din main maru aur jis din zinda uthaya jao"

Aala Hazrat ka tarjuma is qaul ke mutabiq hai yaani "alif laam" ahade khaarji aur muraad ye hai ke jis par salamati ka Yahya alaihissalam ke liye Rab ta'ala ne khud teen maqamon ke liye zikr farmaya hai wo hi salamati mujh par bhi in teen waqton mein hai.

Saahibe Kashshaaf ka qaul ye hai ke ye "alif laam" tareef ka aewaz hai hazrat Maryam radiiallaho ta'ala anha par lagai gai tohmat ka aur un par kiye gaye la'an wa ta'an ka yaani ab matlab ye hoga ke tum ne to meri waalida par la'an ta'an kiya aur un par tohmat lagai lekin iske badle Rab ta'ala ne mujhe is azeem inaam se nawaza hai ke mujhe paidaish maut aur zinda uthaye jaane ke waqt salamati ata farma di.

Allama Raazi rahmatullah alaihi farmate hain "tehqeeq ye hai ke 'laam' istighraaq ke liye hai" ab matlab ye hai ke in teen waqton mein mujh par har qism ki salamati hai yaani ALLAH TA'ALA ne mujhe aur mere tufail mere maanne waalon ko har qism ki salamati ata farma di hai mere dushmanon ke liye siwaye laanat ke kuchh bhi nahin.

Eisa alaihissalam ne kaha "salamati ho us par jisne taabedaari ki" isi se zimnan ye khud samajh mein aa gaya ke yaani jinhone takzeeb ki aur raahe haq se phir gaye un par azaab hai.

Ambiya -e- kiraam is tarah tareezan (ishaare se kaafiron ko azaab ke mutalliq batana) kalaam farmate rahe kyun ke kisi ko samjhane aur sochne ka mauqa faraaham karne ke liye behtar soorat hai. Salaam se muraad aman haasil hona, nematon mein salamati aur aafaat ka zaa'il hona, dunyavi aur ukhrawi khatraat se mehfooz hona.

Khayaal rahe yahan do ahtemaal hain ek ye ke Eisa alaihissalam ne qaum ko bataya ke Rab ta'ala ne mujhe in teen auqaat mein salamati ata farma di aur dusra ahtemaal ye hai ke aap ne dua ki aey Allah jis tarah too ne Yahya alaihissalam ke mutalliq khud bataya hai ke maine unhein salamati ata farmai hai aise hi mujhe ata farma de aapki dua ko qabool karke ALLAH TA'ALA ne aapko in teen auqaat mein salamati ata farma di.

"Ambiya -e- kiraam ki duaon ka qabool hona zaruri hai".

EISA ALAIHISSALAM KE ALQAAB

"Aur yaad karo jab firishton ne Maryam se kaha aey Maryam! ALLAH TA'ALA tujhe bashaarat deta hai apne paas se ek kalima ki jiska naam maseeh Eisa Maryam ka beta wajeed hoga dunya aur aakhirat mein qurb waala aur logon se baatein karega paalne aur pakki umar mein aur khaason mein hoga"

AAPKO KALIMA KYUN KAHA GAY

Iske kai wajah hain:

1) Aap ki paidaish baghair baap ke waaste ke ALLAH TA'ALA ke kalima "كَي" se hui, aapki takhleeq mein jab baap ka waasta nahin nutfah ka istemaal nahin balki faqat ALLAH TA'ALA ke kalima "كَي" se hui to is wajah se aapko kalima "كَي" kaha gaya yaani kalimatullah se paida shuda jaise makhlooq ko khalq maqdoor ko qudrat keh diya jaata hai.

2) Aap ne bachpan mein yaani sheer khwaargi ki haalat mein kalaam farmaya isliye aapko kalima keh diya gaya.

3) Kalima maani aur haqaaiq ka faayda deta hai isi tarah Eisa alaihissalam aur israare ilaahiya ki rehnumai farmate hain lihaaza aap ko kalima keh diya gaya.

4) Aap (Eisa alaihissalam) ki bashaarat aap ﷺ ke aane ke pehle Ambiya -e- kiraam ki kitabon mein aa chuki thi jab aap tashreef laaye to kaha gaya ke ye wo hi kalima hai jo pehle zikr kiya gaya hai is lihaaz se aapka naam kalima rakh diya gaya.

5) Jis tarah insaan ka naam kabhi fazalullah aur kabhi lutfullah rakh liya jaata hai usi tarah aapka ek naam kalimatullah rakha gaya.

Khayaal rahe ke kalima se muraad is maqaam par kalaam hai ALLAH TA'ALA ka kalaam qadeem hai aap koi bilkul usi tarah ALLAH TA'ALA ka kalaam nahin balki ALLAH TA'ALA ke kalaam se paida hone ki wajah se kalimatullah huye hain ye taweel karni zaruri hai warna iska maayne durust nahin ho sakta.

Tambeeh: Tamam makhlooq ki takhleeq aur har nutfa ka qaraar ALLAH TA'ALA ke kalima "كَي" se hi hota hai lekin inmein aam mashhoor sabab hi hota hai ke iski takhleeq baap ke waaste aur nutfa ke qaraar pakad ne se hui lekin Eisa alaihissalam mein is tarah ki koi wajah maujood na thi baap ka koi waasta nahin nutfa aapki paidaish ka zariya nahin isliye aapki taraf ALLAH TA'ALA ke kalima "كَي" ki nisbat zyada kaamil aur mukammal hai.

Faayda: Aadil badshah ke mutalliq kaha jaata hai "ALLAH TA'ALA ka saaya uski zameen mein" Isi tarah kabhi kaha jaata hai "Beshak wo Allah ka noor hai".

Jab badshah par ALLAH TA'ALA ka fazl hota hai to usey ظل الله في ارضه keh diya jaata hai, Isi tarah jab uske ahsanaat ka noor jagmagata hai to usey Nurullah keh diya jaata hai, Isi tarah jab Eisa alaihissalam ne apne kaseer bayanaat ki wajah se ALLAH TA'ALA ke kalaam ko zaahir farmaya aur logon ke shub'haat ko zaa'il kiya Rab ta'ala ke kalaam mein logon ki tehreefaat ko zaa'il kiya to is munasebat ki wajah se bhi aap ko kalimatullah kaha gaya.

AAPKO MASEEH KYUN KAHA GAYA?

Is mein chand wajahein hain, khayaal rahe ke maseeh fa'il ka wazan hai, fa'il kabhi ba maayne faa'il ke istemaal hota hai aur kabhi maf'ool ke.

Agar ba maayne faa'il ke ho to aapko maseeh kehne ki ye wajahein hain:

1) Jab koi shakhs aafat zada hota yaani kisi bhi marz mein muftala hota to aap us par hath pherte the to usko shifa haasil ho jaati.

2) Mas'hul arz lafz ka istemaal hota hai jis ka maayne hota hai zameen ko qata'a karna yaani safar karna aur sair karna aap bhi choonki ek jagah par saakin nahin rehte the balki chalte phirte rehte the isliye aapko Maseeh kaha gaya.

3) Aap ALLAH TA'ALA ki raza ke liye yateemon ke sar par hath pherte isliye aap Maseeh huye. Aur agar fa'il ba maayne maf'ool ke istemaal ho to aapko Maseeh kehne ki ye wajahein hogi:

1) Aapse gunahon aur gunahon ke bojh,

aaloodgi ko mita diya gaya tha yaani aapko Rab ta'ala ne gunahon se door rakha hua tha.

2) Aapke qadamon se nasheb ko mitaya hua tha yaani aapke qadam bilkul seedhe aam aadmiyon ki tarah nahin the ke qadamon ke talwon ka kuchh hissa zameen par nahin lagta kyun ke ismein nasheb hota hai.

3) Aapko zaitoon ka mubarak tel (oil) ALLAH TA'ALA ki taraf se laga diya gaya tha jo tamam Ambiya -e- kiraam ko lagaya jaata tha jisse firishton ko pata chal jaata tha ke is hasti ko Nabi banaya jayega.

4) Jibreel alaihissalam ne aapko apne paron se mas kiya tha taaki aap shaitan ke mas se mehfooz rahein.

5) Aap jab waalida ke pet se baahar tashreef laaye to aapko tel laga hua tha aam bachhon ki tarah aapke baalon ko tel lagane ki zarurat pesh nahin aai.

Tambeeh: Dajjaal ko bhi maseeh kaha gaya hai iski wajah ye hai ke uski ek aankh zaaya ho chuki hogi aur dusri wajah ye hai ke wo zameen ko qata'a karega, mukhtalif ilaaqon mein phirega isi maqaam par ruhul ma'ani mein mazkooor hai ke imaam nakhai ne ye bayaan kiya ke ye lafz ALLAH TA'ALA ke Nabi Eisa alaihissalam ka jab laqab hoga to us waqt "Maseeh" meem(م) ke fateh ki takhfeef se padha jayega aur jab ALLAH TA'ALA ke dushman Dajjaal ka laqab hoga to "Maseeh" meem (م) ke kasra aur seen(س) ke shad se padha jayega.

Faayda: Maseeh aapka laqab hai aur Eisa naam hai aur ibne Maryam aapki kunniyat hai aapka laqab aisa hai jo aapki sharaafat aur maraatib ki bulandiye par dalaalat kar raha hai jis tarah siddique laqab hai hazrat abu bakr radiallaho ta'ala anhu ka aur farooque laqab hai umar radiallaho ta'ala anhu ka, Inke alqaab bhi unki sharaafat aur bulandi maraatib par daal hain ALLAH TA'ALA ne aapke laqab ko pehle zikr kiya taaki ibtedai taur par hi aapki shaan har shakhs ko pata chal jaaye. Khayaal rahe ke bashaarat bhi hazrat Maryam radiallaho ta'ala anha ko di ja rahi hai aur phir ibne Maryam bhi kaha ja raha hai iski wajah ye hai ke baaqi tamam Ambiya -e- kiraam ko unke aaba ke naamon ki taraf mansoob kiya aapko maa'n ki taraf mansoob karke hazrat Maryam radiallaho ta'ala anha ko bashaarat ke waqt hi bata diya gaya ke tumhara beta baghair baap ke paida hoga.

AAPKO WAJEEH KAHA GAYA

"Wajeeh" ka maayne saahibe martaba, saahibe sharaafat aur saahibe qadr wa manzilat hai ye us waqt kaha jaata hai jab kisi shakhs ka martaba logon ya badshah ke nazdeek zyada buland wa baala ho aur baaz ahle lughat ne bayaan kiya hai "Al Wajeeh" ka maayne "Kareem" hai kyun ke insaan ke tamam aaza se ashraf uska chehra hai isliye Al Wajeeh ka maayne bataur iste'ara karam aur kamaal liya jaata hai. Aap dunya mein wajeesh the kyun ke aap mustajabuddaawat the aapki dua se ALLAH TA'ALA ne murdon ko zinda kiya, maadar zaad andhon ko nazar ata farmai, bars waale mareezon ko bars se najaat di aur dunya mein aapke wajeesh hone ki ek aur wajah ye bhi thi ke ALLAH TA'ALA ne aapko un tamam uyoob se bari rakha jo yahood aap par lagate the yaani aapka haqeeqat mein uyoob se bari hona hi wajeesh hone ka sabab tha agarche aap par yahood aeb lagate rahe lekin aapki shaan mein koi farq na aa saka jaisa ke hazrat Moosa alaihissalam ko ALLAH TA'ALA ne wajeesh banaya agarche aap par bhi yahood aeb lagate rahe aakhirat mein bhi aap wajeesh honge kyun ke ALLAH TA'ALA ne aapki ummat ke momineen ko haq raah par chalne ka shafeea banaya aapki shafa'at ko dusre tamam akaabir Ambiya -e- kiraam alaihimussalam ki shafa'at ki tarah qabool kiya jayega.

Aur wajah ye bhi hai ke aap ko ALLAH TA'ALA apne fazl wa karam ke zariye zyada sawaab aur buland martaba ata farmayega.

AAP MUQARREBEEN SE HAIN

ALLAH TA'ALA ne jab firishton ki azeem madeh karte huye unhein apna muqarrebeen kaha to aapko bhi yehi sifat ata farmai kyun ke aap bhi buland maraatib aur rafaea darjaat rakhte hain aur firishton ke sath hi zinda rahenge neez aakhirat mein jis shakhs ko wajeesh banaya gaya usko muqarrab to hona hi hai kyun ke usey jannat ke aala maraatib ata honge.

MEHAD AUR KAHOOliyAT MEIN AAPKO MUTAKALLIM BANANA

Mehad se muraad pinghoda ya maa'n ki godh taaham yahan muraad ye hai "ke aap is haalat mein kalaam karne waale honge jab bachha pinghode ka mohtaaj hota hai".

Khwaah wo pinghode mein ho ya maa'n ki godh mein, aap ne bachpan mein ek martaba kalaam farmaya jisse apni waalida ki bar'at bayaan ki aur apne ausaaf bayaan kiye phir aap ne khamoshi ikhtiyar ki phir aam bachhon ki tarah bolne ke waqt bolna shuru kiya ye qaul hazrat Ibne Abbas radiallaho ta'ala anhu ka hai aur ye hi moatabar bhi hai albatta ek qaul ye bhi hai ke aap ne jab se kalaam shuru farmaya usi waqt se aap ne ailaane nubuwat bhi farma diya aur phir aap musalsal tableegh farmate rahe.

Kahooliyat yaani badi umar mein bhi aap kalaam farmayenge ba zaahir ye samajh aata hai ke badi umar mein to har shakhs kalaam karta hai ismein aapki fazeelat kaise?

Iski kai wajuhaat hai:

- 1) Iski ek wajah to ye hai ke ismein un logon ka radd paaya gaya hai jo Eisa alaihissalam ke khuda hone ke qaa'il hain ke jo shakhs pehle chhota ho phir bada ho usmein taghayyur aata rahe wo ilaah nahin ban sakta.
- 2) Dusri wajah ye bhi hai ke aapka bachpan mein kalaam karna waalida ki paak daamani bayaan karne ke liye bhi mojiza hai aur badi umar mein "wahi" aur nubuwat ke zariye kalaam karna bhi mojiza hai.
- 3) Teesri wajah ye hai ke in donon halaton ka zikr ek sath hai ke aap bachpan mein is tarah farmayenge jis tarah badi umar mein yaani bachpan ka kalaam badi umar ke kalaam se mukhtalif nahin hoga.

Khayaal rahe ke kahooliyat se muraad budhapa nahin balki asal mein kahooliyat ki umar (age) wo hoti hai jismein insaan ka jism kaamil ho ye tees saal se lekar chalees saal tak ki umar hai.

Ek qaul ke mutabiq hazrat ko 33 saal ki umar mein zinda aasmanon par utha liya gaya aur phir aap dunya mein tashreef laakar logon se kalaam farmayenge aur dajjaal ko qatl karenge is umar mein aapka aasmanon se utar kar kalaam karna aapka aejaaz hai.

AAPKA SAALEHEEN SE HONA

ALLAH TA'ALA ne aapki azeem sifaat ka zikr farmane ke baad irshad farmaya "aap saaleheen honge" kyun ke isse badh kar koi martaba nahin ke insaan saaleh ho isliye ke saaleh wo hi ho sakta hai jiske tamam af'aal khwaah inka taalluq amal se ho ya chhodne se humesha behtar tareeqa par ho'n aur kaamil tareeqa par ho'n.

Isse maloom hua ke saaleh hone ka taalluq tamam maqamaat se hai khwaah inka taalluq deen se ho ya dunya se isi tarah aise af'aal jo dil se mutalliq ho'n ya zaahiri aaza se tamam mein salahiyat hogi.

HAZRATE EISA ALAIHISSALAM KA LAQAB "ROOH"

"Maseeh Eisa Maryam ka beta ALLAH TA'ALA ka Rasool hi hai aur uska ek kalima ke Maryam ki taraf bheja aur uski taraf se ek rooh"

Aap (Eisa) alaihissalam ko "rooh" kehne ki chand wajahein hain"

- 1) Aam logon ki aadat jaari hai ke jab kisi tahaarat aur nazaafat ke aala darja ki tareef karni ho to

usey "rooh" keh dete hain jab Eisa alaihissalam ki takhleeq baap ke nutfa se nahin hui balki nafkhe (phoonk) Jibreel alaihissalam se hui to yaqeenan aap ki sifat rooh se bayaan ki gai.

2) Aap makhlooq ke deen ke zinda rehne ka sabab bane jiski wajah se kisi ka deen zinda rahe usey rooh keh liya jaata hai jaise Quran paak ko rooh kaha gaya

"Aur yoon hi hum ne tumhein "wahi" bheji ek jaanfiza cheez Quran apne hukm se"

3) Rooh ba maana rehmat ke bhi istemaal hota hai jaise yahan rooh se muraad rehmat hai, Huzoore akram ﷺ ne farmaya "main rehmat aur hidayat ban kar aaya". Choonki Eisa alaihissalam bhi ALLAH TA'ALA ki taraf se makhlooq ke liye rehmat bana kar bheje gaye aap inko deen wa dunya mein neki ke raaste ki hidayat karte to isi wajah se aapko rooh kaha gaya.

4) Rooh kalaame arab mein (nafakh) phoonk ke maayne mein bhi istemaal hota hai, rooh aur reeh maayne mein qareeb qareeb hain lihaaza aapko rooh isliye kaha gaya hai ke aap ALLAH TA'ALA ke hukm aur uske izn se nafkhe (phoonk) Jibreel se paida huye.

5) Rooh par tanween tazeem ki hai jab ye maayne hai ke shareef, qudsi, buland maraatib rakhne waali roohon mein se aapki rooh bhi hai.

Yaani aapki rooh azeem rooh hai isliye ALLAH TA'ALA ka qurb haasil hai isiliye aapko rooh keh diya gaya.

ROOHE QUDS SE AAPKI IMDAAD KI GAI

"Aur paak rooh se uski madad ki"

Is paak rooh se muraad kya hai ismein mukhtalif aqwaal hain lekin in tamam wajahon se aapko imdaad di gai. Ra'isul Muhaqqequeen Hazrat Maulana Abul Hasnaat Muhammad Ashraf Siyaalwi madda zillahu farmate hain ke:

"Kisi aayate kareema ki tafseer mein mufassereene kiraam ke mukhtalif aqwaal ho'n ya kisi hadees paak ki sharah mein muhaddiseen kiraam ke mukhtalif aqwaal ho'n aur inmein koi ta'arruz na ho'n to sab ko jama kar liya jaaye".

In qanoon wa zaabta ke mutabiq aap ko mukhtalif tareeqon se imdaad di gai:

1) Roohe quds se muraad Hazrate Jibreel alaihissalam hain yaani Jibreel alaihissalam aapki imdaad farmate rahe, Jibreel alaihissalam ko jo ALLAH TA'ALA ke yahan sharaafat aur bulandi e martaba haasil hai uski wajah se roohe quds kaha gaya aur jis tarah badan ko rooh ke zariye zindagi haasil hoti hai aise hi Jibreel alaihissalam ke zariye deen ko zindagi haasil hoti rahi kyun ke aap tamam Ambiya -e- kiraam ke paas "wahi" laate rahe jiske zariye Ambiya -e- kiraam deen ka fareeza sar anjaam dete rahe agarche tamam firishton ko ruhaniyat haasil hai lekin Jibreel alaihissalam ko tamam se zyada aur kaamil ruhaniyat haasil hai isi wajah se aap ko roohe quds ka laqab ata kiya gaya.

2) Roohe quds se muraad Injeel bhi ho sakti hai jaise Quran paak ke mutalliq ALLAH TA'ALA ne farmaya روحاً من امرنا Isi tarah Injeel ko bhi rooh keh diya gaya kyun ke aasmani kutub ke zariye hi Ambiya -e- kiraam tak ahkaam e khudawandi pahunche aur Ambiya -e- kiraam ne wo hi ahkaam apni ummaton ko pahuncha kar unke dunyavi umoor ko bhi durust farmaya aur unke deen ko bhi zinda kiya.

3) Roohe quds se muraad "isme aazam" hai yaani ALLAH TA'ALA ne "isme aazam" aapko ata karke aapki imdaad farmai isi ism e aazam ke zariye aap murdon ko zinda farmate.

4) Rooh se muraad wo rooh hai jo ALLAH TA'ALA ne Eisa alaihissalam ko ata farmai, quds se muraad ALLAH TA'ALA ki zaate ba barkat hai yaani aap mein maalikul mulk ne apni taraf se rooh ba waasta Jibreel alaihissalam phoonk kar aap ko apna muqarrab banaya aur Ruhullah ka laqab ata farmaya.

Agarche tamam maayne bayak waqt lene dursut hain taaham zyada hazraat ne roohe quds se muraad Jibreel alaihissalam hi liye hain ke aapki taa'id Hazrate Eisa alaihissalam ko humesha haasil rahi kyun ke aap jahan jaate Jibreel alaihissalam unke sath hi chalte aur tamam haalat mein aapka sath dete rahe aur aasmanon mein bhi aapke sath gaye.

AAPKO KITAAB WA HIKMAT ATA KI GAI

Kitaab se muraad kitaabat yaani aap ko likhne ka ilm ata kiya gaya.

Aap ko ALLAH TA'ALA ne khat ke nau (9) hisse ata farmaye aur baaqi tamam logon ko ek hissa ata kiya gaya.

Hikmat se muraad fiqah, halaal wa haraam ka ilm, tamam umoore deen ka ilm, tamam Ambiya -e- kiraam alaihimussalam ki sunnaton ka ilm aur uloome aqliya aap ko ata kiye gaye.

EISA ALAIHISSALAM KE MOJIZAAT

"Main tumhare paas ek nishani laaya hoon tumhare Rab ki taraf se ke main tumhare liye mitti se parinde ki tarah moorat banata hoon phir ismein phoonk maarta hoon to wo fauran zinda ho jaati hai ALLAH TA'ALA ke hukm se shifa deta hoon aur andhe maadar zaad aur safed daagh waale ko aur main murde zinda karta hoon ALLAH TA'ALA ke hukm se aur tumhein batata hoon jo tum khaate ho aur jo tum apne gharon mein jama karke rakhte ho beshak in baaton mein tumhare liye badi nishani hai agar tum imaan rakhte ho"

PARINDE BANANA

Aap ko ye mojiza ata karke ALLAH TA'ALA ne aapki paidaish par daleel qaa'im farma di yaani Eisa alaihissalam ne goya ke apni qaum ko bataya aey meri qaum paidaish mein shak karte ho ye darhaqeeqat Rab ta'ala ki qudrat mein shak hai Rab ta'ala ne to mujhe bhi ye mojiza ata farmaya hai ke main baghair maa'n baap ke mitti se parinde ki moorti bana kar ismein ALLAH TA'ALA ke hukm se phoonk maarta hoon to wo haqeeqi taur par parinda ban jaata hai.

EISA ALAIHISSALAM NE CHAMGADHAD BANAI

Bani israel ne aap se bhi isi tarah sarkashi ke taur par chamgadhad banane ka mutaalba kiya jis tarah wo apni aadat ke mutabiq pehle Ambiya -e- kiraam se mojizaat ka sawaal karte chale aa rahe the ab aap ne unke mutaalbe ke mutabiq mojiza dikha diya to wo kehne lage ke ye to jadoogar hai. Unhone aap se chamgadhad banane ka mutaalba hi kyun kiya tha? Isliye ke ye aisa parinda hai jismein parindon haiwanon aur insaanon waale ausaaf paaye jaate hain ise banane mein inhein ba zaahir mushkil nazar aai ke ise banana to bahut badi qudrat ka taqaaza hai.

CHAMGADHAD KE AAZA WA AUSAAF YE THE

Chamgadhad ke daant aur daadhein hoti hain, ise haiz aata hai aur ye bachhe janti hai ande nahin deti, baghair paron ke yaani gosht ke bazuo se udti hai, iske kaan hote hain, iske pistaan hote hain,

iske thanon se dudh aata hai, insanon ki tarah hansti hai, din ki raushani mein aur raat ki tareeki mein nahin dekh sakti ise sirf do waqton mein nazar aata hai ek sooraj ke ghuroob hone ke baad jab tak raushani rahe aur dusra subah ke baad zyada raushani hone se pehle pehle.

Mashhoor ye hai ke Eisa alaihissalam ne chamgadhad ke baghair aur koi parinda nahin banaya. Hazrat wahab radiallaho ta'ala anhu ka qaul ye hai ke aap ne jis chamgadhad ko banaya wo logon ke saamne udi aur jab nazaron se gaayab ho gai to gir kar mar gai taaki ALLAH TA'ALA ki takhleeq aur bande ke banane mein farq rahe albatta baaz dusre ahle ilm ne kaha ke aap ne kai qism ke parinde banaye the.

Aap ke parinde banane mein ek qaul ye bhi hai ke aap ek martaba ladkon ke sath maktab mein the aap ne goondhi hui mitti li aur aap ne ladkon ko kaha kya main tumhein isse parinde bana du unhone kaha kya tum bana sakte ho? Aap ne kaha haan, main apne Rab ta'ala ke hukm se aisa kar sakta hoon phir aap ne ek parinda ki moorat bana kar usmein phoonk maari to wo ALLAH TA'ALA ke hukm se parinda ban gaya aur aapke hath se nikal kar ud gaya bachhon ne ye waaqiya apne ustaaz ke saamne bayaan kiya aur ye dusre logon mein bhi mashhoor ho gaya taaham pehla qaul hi zyada mashhoor hai.

MAADAR ZAAD ANDHE AUR BARS WAALE KO SHIFA DENA

"Jo paidaishi taur par andha ho usey akmehe kehte hai".

Isi tarah jiski aankhon ka nishaan na ho usey bhi akmehe kehte hain aap alaihissalam aise andhon ke liye dua farmate to ALLAH TA'ALA unko nazar ata farma deta, Isi tarah aap bars ke marz waale ke liye dua farmate usey bhi ALLAH TA'ALA shifa ata farmata. In do marzon se shifa dene ka khusoosi taur par mojiza aapko ata farmaya gaya tha kyun ke us waqt ke bade bade tabeeb jo kaseer taadad mein the aur do marzon ka ilaaj karne se aajiz aa chuke the inko pecheeda amraaz qaraar de diya gaya tha. Aap (Eisa) alaihissalam ke zamane mein ilme tib ka zor tha bade bade tabeeb maujood the to aapko aisa mojiza ata farmaya gaya ke jisse tamam tabeeb aajiz aa chuke the jaise Moosa alaihissalam ke zamane mein jadoogari ka zor tha to aapko aise mojizaat ata kiye gaye khusoosan "asa" se azdeha banana jiske saamne bade bade jadoogar aajiz aa gaye the.

Hazrat Wahab radiallaho ta'ala anhu se marwi hai ke aap se 50 hazaar aadmiyon ne ilaaj karwaaya jo aapke paas aane ki taaqat rakhte the wo khud haazir huye aur jo aapke paas aane ki taaqat nahin rakhte the unke paas Eisa alaihissalam khud tashreef le jaate unse imaan laane ki shart rakhte phir aap unka ilaaj ALLAH TA'ALA se dua karke farmate. Aap andhon, majnoonon, chalne phirne se aajiz aur har qism ke mareezon ke liye dua farmate

MURDON KO ZINDA KARNA

Aap ALLAH TA'ALA ke hukm se murdon ko zinda farmate the, ALLAH TA'ALA se dua farmate aur ya hayyu ya qayyum padhte murda zinda ho jaata. Muhiussunna radiallaho ta'ala anhu ne hazrat Ibne Abbas radiallaho ta'ala anhuma se riwayat bayaan ki ke aap ne chaar shakhson ko zinda kiya:

- 1) Aazir
- 2) Budhiya ka beta
- 3) Aashir ki beti
- 4) Saam bin Nooh

AAZIR

Aapka dost aazir jab faut ho gaya to uski behan ne aapki taraf paigham bheja ke aapka bhai aazir faut ho gaya, aazir ke ghar aur aap jahan tashreef farma the uske darmiyaan teen dinon ki masaafat (doori) thi aap aur aapke kuchh sathi jab wahan tashreef laaye to uski behan ko kaha mujhe uski qabr par le chalo aap ne qabr par aakar ALLAH TA'ALA se dua ki to ALLAH TA'ALA ne usey zinda kar diya wo usi tarah kuchh zamana zinda raha yahan tak ke zinda hone ke baad uski aulaad bhi hui.

BUDHIYA KA BETA

Isi tarah budhiya ka beta faut ho gaya usey chaarpaai par utha kar le ja rahe the Eisa alaihissalam ke qareeb se janaza ka guzar hua to aap ne uske liye dua farmai to wo zinda hokar chaarpaai par baith gaya aur niche utar aaya usne kafan utaar kar kapde pehan liye aur chaarpaai ko khud kandhon par utha liya aur apne ghar wapas aa gaya wo kuchh zamana zinda raha aur uski aulaad bhi baad mein hui.

AASHIR KI BETI

Ek shakhs jo logon se ushr wasool karta tha yaani badshah ki taraf se usey ushr wasool karne par muqarrar kiya hua tha uski beti faut ho gai dusre din Eisa alaihissalam ne uske liye dua ki wo zinda ho gai wo bhi uske baad kuchh waqt tak zinda rahi uski bhi uske baad aulaad hui.

SAAM BIN NOOH

Nooh alaihissalam ke bete Saam ko faut huye kai sadiya beet chuki thi Eisa alaihissalam uski qabr par aaye uske liye dua ki usey bhi ALLAH TA'ALA ne zinda kar diya jab wo qabr se nikla to qiyamat ke khauf se uska sar nisf safed ho chuka tha halanki us zamane mein logon ke baal safed nahin hua karte the sabse pehle hazrat Ibrahim alaihissalam ke baal safed huye, usne qabr se nikalte huye puchha kya qiyamat aa gai Eisa alaihissalam ne farmaya nahin qiyamat to abhi nahin aai albatta maine ALLAH TA'ALA se dua karke tumhein zinda kiya hai, aap (Eisa) alaihissalam ne farmaya ab tum phir mar jao usne kaha theek hai lekin ye shart hai ke mujhe sakraat e maut se mehfooz rakha jaaye aap ne ALLAH TA'ALA se dua ki ALLAH TA'ALA ne usey sakraat e maut ke baghair hi dobara maut ata farma di.

SAAM BIN NOOH KO ZINDA KARNE KI KYA WAJAH THI?

Saam bin Nooh ko zinda karne ki wajah ye thi ke jab qaum ne kaha ke tum ne jo murde abhi zinda kiye hain unki maut ke baad jaldi hi tum ne unko zinda kiya hai ho sakta hai ke wo haqeeqat mein mare hi na ho'n balki unko "sakta" ka marz laahi ho to uske kehne par aap ne Saam bin Nooh ko zinda kiya aapke aur uske darmiyaan chaar hazaar saal ka faasla tha jab wo zinda hua to usne kaha aey logon! Tum in par imaan le aao ye ALLAH TA'ALA ke Nabi hain kuchh logon ne to imaan qabool kar liya tha lekin kuchh badbakhton ne ye azeem mojiza dekhne ke baad bhi ye kaha ke ye jadoo hai wo imaan laane se mehroom rahe.

Baaz riwayat mein ye bhi hai ke us waqt ke badshah ne apne bete ke zinda karne ki darkhwast ki thi taaki wo zinda hokar mera khaleefa ban sake to aapki dua se wo bhi zinda ho gaya aur aap ne ALLAH TA'ALA ke hukm se aur usse dua karke kai janwaron ko bhi zinda kiya.

EISA ALAIHISSALAM KO ULOOME GHAIBIYA ATA KIYE GAYE

"Aur main tumhein batata hoon jo tum khate ho aur jo apne gharon mein jama kar rakhte ho"

Allama Raazi rahmatullah alaihi ne is mas'ale ka unwaan zikr kiya "Hazrate Eisa alaihissalam ke mojizaat ki paanchwi qism ghaibi khabarein dena".

Aap ne bachpan mein hi ghaibi khabarein deni shuru kar di thi jab aap ke sath bachhe khelte to aap unhein unke walidain ke af'aal ki khabarein dete aur ye batate tumhari maa'n ne tumhare liye kya cheez chhupa kar rakhi hui hai? Bachhe ghar aakar wo cheez maangte na milne par rote jab logon ko pata chala ke Eisa alaihissalam humare bachhon ko ye batate hain to unhone bachhon ko kaha tum us jadoogar ke sath na khela karo unhone apne bachhon ko rok liya, baahar nikal kar Eisa alaihissalam ke sath khelne par pabandi aa'id kar di aap khud hi bachhon ko bulane unke gharon mein aa gaye unke walidain ne kaha ke wo ghar nahin hain aap ne kaha wo to ghar hi hain agar wo ghar nahin hain to kaun gharon mein hain? Unhone kaha khinzeer hain Eisa alaihissalam ne farmaya achha khinzeer hi honge aapke kehne par khinzeer hi ho gaye.

Isi tarah maayeda ke utar ne par aap ne qaum ko kaha ke zakheera bana kar nahin rakhna itna hi lena hai jo is waqt tum kha sako lekin qaum ne zakheera banana aur dusre waqt ke liye jama karna shuru kar diya to aap ne farmaya ke mujhe maloom hai jo tum khate aur jo jama karte ho aap ne har ek ko waazeh taur par bataya tum ne kitna khaya aur kitna jama kiya hai.

Tambeeh: Ambiya -e- kiraam ke mojizaate aalaat ke taabe nahin hote, aadaat ke khilaaf kaam karte hain lekin inmein faqat taa'ide rabbani haasil hoti hai aaj kal scienci taraqqi ne bahut se tareeqe ijaad kiye hain agarche wo aam aadaat ke khilaaf hain lekin wo aalaat ke mohtaaj hain isliye inhein mojizaat wa karamaat nahin kaha ja sakta maslan door se kalaam sunna aur karna agarche aam aadat ke khilaaf hain lekin phone ka waasta hai isi tarah door se kisi ki tasweer television ke zariye dekhna bhi aise hi hai lekin Ambiya -e- kiraam ke mojizaat mein koi aala istemaal nahin hua.

Najoomi baaz auqaat ghaibi khabarein dete hain lekin wo us waqt tak koi khabar nahin de sakte jab tak wo pehle us waaqiye ke mutalliq sawaal na kar lein phir wo apne (hisaab waghaira ke) aalaat ki imdaad talab karte hain, In aalaat ke zariye sitaaron ke ahwaal haasil karte hain aur tab ja kar aane waale waaqiye ki khabarein de sakte hain lekin phir bhi sahi khabar un se bahut kam hi waaqey hoti hain aur ghalat zyada hoti hai phir wo khud bhi aiteraaf karte hain ke hum se zyada taur par ghaltiyen hi waaqey hoti hain humari khabarein yaqeeni taur par sahi nahin hoti.

Lekin ghaibi khabaron mein aalaat se koi imdaad talab nahin ki jaati aur na hi pehle us waaqiye ke mutalliq sawaal kiya jaata hai ye sirf ALLAH TA'ALA ki taraf se "wahi" ke zariye haasil hoti hai. (Tafseer kabeer)

Allama Raazi rahmatullah alaihi ki is tehqeeq ke baad bhi koi ye kehta phire ke jo ALLAH TA'ALA ki taraf se "wahi" ke zariye haasil ho jaaye usey ilm ghaib nahin kaha jaata to wo nadaan apni aqal ka ilaaj kare ya phir apni murda aqal ka maatam karta phire Ambiya -e- kiraam ki shaan ko Rab ta'ala ne buland kar diya wo kisi ke kam karne se kam nahin ho sakti. Allama Aalusi rahmatullah alaihi farmate hain yahan se maloom ho gaya ke ilme jafar aur ilme falkiyaat ya is qism ke aur uloom choonki usool wa jawaabit par mushtamil hain lihaaza inhein kabhi ilme ghaib nahin kaha ja sakta ilme ghaib ke liye ye shart hai ke wo maadda aur takweeni waaston se khaali ho.

Isse bhi waazeh hua ke "wahi" ke zariye haasil hone waale ilm ko ghaibi kehne se inkaar karna jahaalat hai.

HAWAREEN KA IMAAN LAANA

"Aur jab maine hawariyon ke dil mein daala ke mujh par aur mere Rasool par imaan laao bole hum imaan laaye aur gawaah reh ke hum musalman hain"

Is aayate kareema mein **اوحيت** ka maayne ilqa yaani dil mein daalna aur ilhaam hi karna hai kyun ke "wahi" Ambiya -e- kiraam ki taraf hi faqat aati hai ghair Nabi ki taraf "wahi" ka maayne ilqa wa ilhaam hi hota hai jaise "hum ne Moosa ki waalida ke dil mein ilqa kiya".

ALLAH TA'ALA ne Eisa alaihissalam ko jo inamaat ata farmaye unmein se ye bhi hai ke hawareen ne aapke irshadaat ko tasleem kiya aur imaan laaye.

Isliye ke insaan ka qaul jab dusre logon ke nazdeek maqbool ho jaaye aur wo unke dilon mein mehboob ho jaaye to ye us insaan par ALLAH TA'ALA ki nematon mein se azeem nemat hai.

Khayaal rahe ke imaan dil ki sifat hai yaani tasdeeque qalbi aur islaam zaahiri ita'at ka naam hai goya ke Rab ta'ala ne unhein do cheezon ka hukm diya "dilon se imaan laao aur zaahiri taur par bhi ita'at karo".

Hawariyon ne kaha jis tarah humein hukm diya gaya hai hum usi ke mutabiq imaan laaye aur too khud hi gawah reh ke hum musalman hain yaani apne imaan mein mukhlis hain aur zaahiri taur par bhi tere muteea hain jaise too ne humare dilon mein hukm ilqa kiya hai hum usey tasleem karte hain.

HAWAREE'IN KAUN THE?

Hawaree'in jama hai hawaari ki, aam taur par kaha jaata hai "fulan shakhs fulan ke madadgaron aur doston mein se khaas hai".

Khayaal rahe ke ba zaahir weham hota hai hawaari jama hai Karaasi ki tarah lekin aisa nahin balki wo mufrad munsarif hai jaisa ke muhaqqekeen ne wazaahat ki hai.

Hawaari safed hone ke maayne mein bhi istemaal hai gharon mein ba parda rehne waali, sooraj ki garmi se bachne waali auraton ko bhi hawariyaat kaha jaata hai isi wajah se dhobi ko bhi hawaari kaha jaata hai ke wo kapdon ko safed karta hai.

Eisa alaihissalam ke hawariyon ko hawaree'in kehne ki wajah mein mukhtalif aqwaal hain:

- 1) Wo safed kapde pehante the isliye unhein hawaari kaha gaya hai.
- 2) Wo dhobi the logon ke kapde safed karte the isliye hawaree'in kaha gaya.
- 3) Unke dil saaf aur akhlaaq pakeeza the isliye unka naam ye hua.

Wo log kaam kya karte the ismein bhi mukhtalif aqwaal hain:

- 1) Ek ye ke wo machhali ka shikaar karte the unmein Yaqoob, Sham'oon aur Yohana aadmi the Eisa alaihissalam unke qareeb se guzare to unhein kaha tum machhali ka shikaar karte ho "agar tum meri taabedari karo to tum humesha logon ka shikaar karoge yaani mujh par imaan laao to tumhein hayaate jaawidani haasil hogi".

Log khud ba khud tumhari taabedari karenge tumhare ahkaam par challenge goya wo tumhare shikaar honge unhone aap se puchha tum kaun ho aap ne farmaya Eisa bin Maryam ALLAH TA'ALA ka banda aur uska Rasool hoon un logon ne aapse mojiza talab kiya aap ne Sham'oon ko

paani mein jaal daalne ke liye kaha jab usne jaal daala to itni machhaliyan nikli ke do kashtiyan bhar gai halanki isse pehle wo raat bhar apni koshish kar chuka tha kai martaba jaal daalne par koi machhali nahin nikli thi aap alaihissalam ke is mojiza ko dekh kar wo log imaan le aaye us waqt wahan wo jitne log the 12 ya 29 sab hi imaan le aaye.

Ye jab bhooke hote to kehte aey Ruhullah hum bhooke hain to Eisa alaihissalam apna hath zameen par maarte har ek ko do do rotiyan nikaal dete, jab wo pyaase hote to pyaas ki shikayat karte to aap zameen par apna hath maar kar har ek ko paani nikaal kar dete to wo paani pi lete, wo kehne lage hum se afzal kaun hoga? Jab hum ta'am (khana) talab karte hain to aap ta'am khila dete hain aur jab hum paani talab karte hain to aap humein paani pila dete hain hum aap par imaan la chuke hain, Eisa alaihissalam ne farmaya "tum se afzal wo hain jo apne hathon se kaam kare aur isse haasil karda maal khaaye".

Aap ke is irshad ke baad unhone mehnat wa mazdoori shuru kar di wo logon ke kapde dhote the aur uski haasil shuda mazdoori ko hi apna kharch banate.

2) Hawaree'in ke mutalliq ek qaul ye bhi hai ke ek badshah ne ek martaba logon ki daawat ki ta'am (khana) taiyar ho gaya taqseem ke waqt ek pyaale par Hazrate Eisa alaihissalam muqarrar huye aap ne taqseem karna shuru kiya ek hi pyaala sab logon se khatm na ho saka badshah ne jab aapke mojiza ko dekha to usne apni badshaahat chhod di aapki taabedari ikhtiyar kar li badshah ke kuchh qareebi log bhi uske sath Eisa alaihissalam ke taabe ho gaye in hi logon ko hawaree'in kaha jaata hai.

3) Ek aur qaul ye hai ke aapki waalida ne aapko ek kapde rang ne waale shakhs ke paas chhoda ke ye bhi kapda rangna seekh jaayein wo aapko jab bhi apne funn ki koi baat batana chahta to wo aap pehle hi jaante hote ek din wo shakhs kisi kaam ke liye jaane laga to aapko kaha ye kapde hain har ek par maine nishaan laga diya hai usi ke mutabiq tum kapde rang dena wo chala gaya to aap ne tamam rang ek bartan mein daal kar paka diye aur usi ek bartan mein tamam kapde daal diye aur kapdon se mukhatib hokar kaha "tum Allah ke hukm se aise hi ho jao jaisa main chahta hoon".

Jab wo shakhs wapas aaya to usne puchha tum ne kapde rang diye hain aap ne farmaya ke haan maine sab rang aur sab kapde ek bartan mein daal diye hain range ja chuke hain aap nikaal le, usne jab ye suna to kehne laga tum ne kapde barbaad kar diye hain aap ne farmaya uth kar dekho to shayad sahi range ho'n usne jab kapde nikaalna shuru kiye to wo usi tarah range huye the jaise usne nishaan lagaye the koi surkh, koi zard, koi sar sabz rang tha ye maajra dekh kar wahan sab haazireen ko hairat hui aur sab ne imaan qabool kar liya un logon ko hi hawaree'in kaha jaata hai. In tamam aqwaal ke mutalliq hazrat kafaal rahmatullah alaihi ki raaye ye hai ke in aqwaal mein koi ikhtelaaf nahin balki inmein se baaz badshah aur uske qareebi the aur kuchh shikari the kuchh kapde rangne waale aur kuchh dhobi the, In tamam ko hawaree'in kaha gaya kyun ke wo tamam Hazrate Eisa alaihissalam ke madadgaar the aur unke sath muhabbat karne waale aur unki ita'at mein mukhlis the.

Allama Aalusi rahmatullah alaihi ne farmaya ke yahan majaazi maayne lena zyada munasib hai ke aapke jitne log bhi muawin aur khuloos se aap ke sath muhabbat karne waale the wo tamam hawaree'in the.

HAWAREE'IN KA AASMANI TA'AM TALAB KARNA

"Jab hawariyon ne kaha aey Eisa bin Maryam kya aapka Rab aisa karega ke hum par aasmaan se ek khwaan utaare? Kaha ALLAH TA'ALA se daro agar imaan rakhte ho, bole hum chahte hain ke ismein se khaayein aur humare dilon ko itminaan haasil ho aur hum aankhon se dekh lein ke aap ne hum se sach farmaya aur hum is par gawaah ho jaayein"

Aala Hazrat Bareilvy rahmatullah alaihi ne tarjuma kiya "kya aapka Rab aisa karega?" Kyun ke ye sawaal karne waale hawaree'in the jo aap par imaan la chuke the.

Hawaree'in wo log hain jo sabse pehle Eisa alaihissalam par imaan laaye Quran paak mein unke imaan ka zikr in alfaaze mubarak se kiya gaya hai "Hawariyon ne kaha hum ALLAH TA'ALA ke deen ke madadgaar hain hum ALLAH TA'ALA par imaan laaye aur Eisa alaihissalam humare imaan laane par aap gawaah rahein"

Hawaree'in choonki musalman the unhone Rab ta'ala ki qudrat mein koi shak nahin kiya, Isi wajah se Jalaalain mein iska maayne bayaan kiya gaya hai "kya tumhara Rab karega?"

Tafseer Saawi mein isi ki wazaahat in alfaaz se ki gai hai yaani هل يستطيع يفعل se mufassir ne isliye ki hai ke zikr isteta'at ka hai jo laazim hai aur muraad malzoom hai aur wo fe'al hai kyun ke jahan kaam karna hoga wahan isteta'at laazim hogi ye majaaz isliye muraad hai ke ek sawaal ko mandafa karna maqsood hai wo sawaal ye hai ke hawaree'in to imaan waale the unhone Rab ta'ala ki qudrat mein kaise shak kiya hai to iska jawab de diya gaya hai ke yahan ye sawaal hi nahin ke kya tumhara Rab aisa kar sakega balki sawaal ye hai ke kya tumhara Rab aisa karega.

Faayda: Abu Shaama rahmatullah alaihi ne zikr kiya hai ke Nabi Kareem ﷺ ek martaba Abu Taalib ki iyaadat ke liye tashreef le gaye kyun ke wo mareez the unhone kaha aey mere bhai ke bete tum apne Rab ta'ala se dua karo ke wo mujhe aafiyat de de, Huzoor ﷺ ne dua farmai "aey ALLAH TA'ALA mere chacha ko shifa ata farma" unko usi waqt aaram aaya wo jaldi se is tarah uthe jis tarah kisi unt ki rassi khol kar aazad kar dein to wo khushi se phurti se uth'ta hai.

Abu Taalib ne kaha aey mere bhatije tum jiski ibadat karte ho wo tumhari baat maanta hain, Nabi Kareem ﷺ ne farmaya "aey mere chacha agar tum uski ita'at karo to wo tumhari haajat ko bhi poori karega".

Abu taalib ne lafz يطيعك istemaal kiya to Huzoor ﷺ ne bhi iske jawab mein haseen andaaz mein mushaakelat ke taur par wo hi lafz يطيعك istemaal kiya hai jiska zaahiri maayne hai "wo tumhari ita'at karega" halanki ye muraad nahin balki iska maayne hai "wo tumhare maqaasid ko poora farmayega".

Maa'ida, har cheez jise bichhaya jaaye aur phailaya jaaye lekin yahan muraad dastarkhwan hai, Isi tarah maa'ida usey bhi kehte hain jo cheez buland ho aur khana khane ke liye usey taiyar kiya jaaye (jaise aaj kal dining table par khana khaya jaata hai) us par khana agarche bid'at hai lekin takabbur ki neeyat na ho to jaaiz hai.

Ismein un logon ke liye lamha e fikriya hai ke jo har bid'at ko gumrahi bhi kehte hain aur phir hazaaraha bid'at ke murtakib bhi ho rahe hain.

Maa'ida ka itlaaq ta'am par bhi kiya jaata hai.

Aam muhaqqeqeen ne aisa hi bayaan kiya hai yaani unhone aasmaan se ta'am utarne ka mutaalba

kiya Eisa alaihissalam ne farmaya tum is qism ke sawaal karne se ALLAH TA'ALA se daro zyada nishaniyan aur mojizaat ka mutaalba na rahega.

Hazrat Faarsi rahmatullah alaihi farmate hain ke aap ne kaha ke taqwa rakho ALLAH TA'ALA khud hi tumhari ummeedon ko poora karta rahega.

Rab ta'ala ka irshad e giraami hai:

"Aur jo ALLAH TA'ALA se dare ALLAH TA'ALA uske liye najaat ki raah nikaal dega aur usey wahan se rozi dega jahan se uska gumaan na ho"

Aur aap (Eisa) ne farmaya agar tumhein ALLAH TA'ALA ki kaamil qudrat par imaan hai aur meri nubuwat ke sahi hone par yaqeen hai aur tumhein apne imaan mein kamaal aur khuloos haasil hai aur agar tum apne daawa e imaan aur khuloos mein sachhe ho to is qism ke sawaal karne ka tumhara kya maqsad hai?

Qaum ne jawab diya ke hum aasmanon se khana utarne ka sawaal karke ek mojiza ki talab nahin kar rahe balki humara ye sawaal darhaqeeqat kai cheezon ki talab par mushtamil hai:

- 1) Hum chahte hain ke aasmanon se humare liye khana utre kyun ke hum bhookh mein muhtala hain humare paas aur koi khane ki cheez nahin hai.
- 2) Humein ALLAH TA'ALA ki qudrat par yaqeen ho jaaye lekin jab hum iska mushaahida karenge ke ye khana aasmanon se naazil hua hai to humara yaqeen aur badh jayega aur itminaan mein quwwat haasil hogi.
- 3) Hum aapke kai mojizaat ko dekh kar aapki sadaaqat par yaqeen kar chuke hain jab ye mojiza bhi dekh lenge to aapki sadaaqat wa nubuwat par humara yaqeen aur zyada hoga aapki maarefat aur zyada haasil hogi aapke mutalliq aur itminaan hoga.
- 4) Isse pehle aap ne agarche mojizaat dikhaye hain lekin wo tamam zameen se taalluq rakhne waale the ab hum wo mojiza dekhna chahte hain jiska taalluq aasmanon se hai ye azeem aur ajeeb mojiza hoga, jab hum iska mushaahida kar lenge to hum is par gawaah ban jayenge bani israel ke jo log nahin haazir hain unhein bhi batayenge.
- 5) Hum ye khana bataur tabarruk khayenge ke ye Nabi ke mojiza se haasil hai.
- 6) Aur hum ye khana bataur muhabbat khayenge ke humein ye apne Nabi ke zariye haasil hai.

EISA ALAIHISSALAM KI MAA'IDA KE LIYE DUA

"Eisa bin Maryam ne arz ki aey ALLAH TA'ALA aey humare Rab! Hum par aasmaan se ek khwaan utaar ke wo humare liye eid ho humare agle pichhlon ki aur teri taraf se nishani ho aur humein rizq de aur too sabse behtar rozi dene waala hai"

Jab Eisa alaihissalam ne dekha ke in logon ka mojiza ki talab par israar aur garz bhi inki sahi hai to aap ne dua karne ka pakka irada kar liya, aap ne bakari ke baalon ka bana hua siyaah mota libaas pehna, wuzu kiya, ghusl kiya, nawaafil ada kiye, qible ki taraf mutawajjeh hokar khade huye, nihayat khushu wa khuju se aankhon ko band karke sar ko jhukaya, aansu bahaate huye Rab ta'ala ke huzoor ilteza ki "aey ALLAH TA'ALA hum par aasmanon se dastarkhwan naazil farma jo humare liye aur humare aglon aur pichhlon ke liye eid bane"

Yaani jis din aasmanon se khwaan utrega hum usey apne liye eid ka din samjenge hum bhi us din ki azmat karenge aur humare baad aane waale bhi uski azmat karenge.

Faayda: Isse maloom hua ke jis roz ALLAH TA'ALA ki khaas rehmat naazil ho us din ko eid

banana aur khushiyan manana ibadate karna, shukre ilaahi baja laana tareeqa e saaleheen hai aur kuchh shak nahin ke Sayyade Aalam ﷺ ki tashreef aawari ALLAH TA'ALA ki azeem tareen nemat aur buzurg tareen rehmat hai isliye Huzoor akram ﷺ ki wilaadate mubaraka ke din eid manana aur milaad shareef ke mauzu par naatein padh kar taqaarir karke tilaawat Quran karke shukre ilaahi baja laana aur izhaare farah wa suroor karna mustehasan wa mehmoos aur ALLAH TA'ALA ke maqbool bandon ka tareeqa hai. Maine apni kitaab Shama Hidayat mein is mauzu par kaafi bahes ki hai yahan iska ek warq bataur khulasa zikr kar raha hoon:

Eid ko eid isliye kaha jaata hai ke ismein ALLAH TA'ALA ke ahsanaat laut kar aate hain aur unke aane se suroor bhi ghaaliban laut aata hai ya nek shaguni ki wajah se eid kaha jaata hai yaani ALLAH TA'ALA kare khushi laut aaye har musarrat (khushi) ke mauqe par lafz Eid istemaal kiya ja sakta hai, Isi wajah se shaayar ne kaha hai "aaj to teen eid jama ho gai Habeeb ke chehre ka deedar aur eid ka roz (din) aur jumu'ah ka din".

Maloom hua ke har musarrat ke din ko eid kehna Fuqaha e kiraam ke nazdeek jaaiz hai jab har musarrat ke din ko eid kaha jaata hai to Huzoor ﷺ ki wilaadat ba sa'adat ke din se badh kar musarrat ka din aur kaun sa ho sakta hai?

Hazrat Ibne Abbas radiallaho ta'ala anhuma se marwi hai ke aap ne *اليوم اكملت لكم دينكم* aayate kareema tilaawat ki to aapke paas ek yahoodi tha usne kaha agar ye aayate kareema hum par naazil hoti to hum is din ko eid banate to hazrat Ibne Abbas radiallaho ta'ala anhuma ne farmaya ke beshak ye aayate kareema us din naazil hui jis din do eidein thi ek jumu'ah ka din aur ek nauwi zilhijja ka din wo donon humare liye eid ke din hain yaani hum har zilhijja ki nau tareekh ko eid manate hain aur ye aayate kareema bhi hujjatul wida ke mauqe par usi din naazil hui aur jumu'ah ka din bhi humare liye eid ka din hota hai, Is tarah ye aayate kareema jab naazil hui us din do eidein thi waazeh hua ke jumu'ah ka din aur arfa ka din ALLAH TA'ALA ki khusoosi rehmaton ke naazil hone ki wajah se jab eid ban gaye to yaqeenan jis din saraapa rehmat, jaane rehmat, habeebe kibriya ﷺ tashreef laaye wo din sab eidon ke dinon se bada hai albatta muhabbat wa imaan ke baghair ise samajhna dushwaar hai.

IRSHAD E BAARI TA'ALA WA JAWAB EISA ALAIHISSALAM

"ALLAH TA'ALA ne farmaya main ise tum par utaarta hoon phir iske baad jo tum mein se kufr karega to beshak main usey wo azaab dunga ke saare jahaan mein kisi par na karunga"

Aap ki dua se surkh rang ka maa'ida do baadalon ke darmiyaan utra jise sab log dekh rahe the yahan tak ke wo unke paas aa gaya us khwaan ke aane ko Rab ta'ala ne choonki isse mashroot kar diya tha ke naazil to main kar raha hoon lekin iske baad jo tum mein se kufr karega nafarmani karega usey aisa azaab dunga jo jahaan mein se kisi aur ko nahin dunga.

Isi shart ki wajah se Eisa alaihissalam khwaan ko utarte huye dekh kar rone lage aur dua karne lage "aey ALLAH TA'ALA mujhe shukr guzaron mein rakh aey ALLAH TA'ALA is khwaan ko humare liye rehmat bana aur ise humare liye tabaahi aur azaab na bana".

Phir aap ne wuzu farmaya nawaafil ada kiye rote huye dua karte huye usse rumaal ko hataya jisse wo dhaanpa hua tha aur kaha "ALLAH TA'ALA ke naam se shuru jo behtar rizq dene waala hai". Us khwaan mein aap ne dekha ke bhuni hui machhali hai us machhali mein kaante aur chhilke

nahin, iske sar par namak, dum par sirka aur uske ird gird mukhtalif qism ki sabziyan hain us par har qism ki sabziyan thi siwaye ek saag karaas (gandana ka saag) ke aur is khwaan mein paanch rotian thi ek par zaitoon aur dusri par shehad aur teesri par ghi aur chauthi par paneer aur paanchwi par bhuna hua gosht.

Sham'oon ne puchha aey Ruhullah alaihissalam kya ye dunya ka khana hai ya ke aakhirat ka to aap ne farmaya ke in donon se nahin balki ALLAH TA'ALA ne apni qudrate kaamila se ise ab hi ma'arize wajood mein laaya hai tumhare sawaal ke mutalliq Rab ta'ala ne naazil farmaya hai ab tum khao aur ALLAH TA'ALA ka shukriya ada karo agar tum ne ALLAH TA'ALA ka shukriya ada kiya to wo tumhari aur imdaad farmayega aur apna fazl aur zyada farmayega wo log kehne lage aey Ruhullah alaihissalam is mojiza mein aap koi aur mojiza bhi dikha dein, aap ne farmaya "aey machhali Allah ke hukm se zinda ho ja" wo machhali tadpi aur zinda ho gai aap ne phir farmaya too apne pehle haal ki taraf laut ja wo phir usi tarah bhuni hui machhali ban gai un logon ne usey sair hokar khaya, Eisa alaihissalam ne unhein kaha ismein khayaanat na karein aur ise dusre din ke liye zakheera na karein lekin unhone khayaanat ki aur zakheera bana liya to wo ALLAH TA'ALA ki shadeed giraft mein aa gaye dunya mein inhein shadeed azaab ye diya gaya ke inhein khinzeer bana diya gaya, teen sau bees (320) aadmi is azaab mein muftala huye. Raat unhone theek apne ahal wa ayaal mein guzaari lekin subah khinzeer bana diye gaye Eisa alaihissalam ko dekh kar rote the, aap jab unke naam lekar unhein bulate to wo sar hilaate lekin unhein kalaam karne ki taaqat na hoti, Isi haal mein wo teen din zinda rahe phir mar gaye ye to unko dunyavi azaab diya gaya ukhrawi azaab bhi unhein shadeed hoga.

Hazrat Ibne Umar radiallaho ta'ala anhu farmate hain "beshak qiyamat ke din sakht azaab maa'ida mein khayaanat karne waalon aur munafiqeen aur Firaun aur uski qaum ko hoga".

YAHOOIDIYON KI SAAZISH

"Aur kaafiron ne makr kiya aur ALLAH TA'ALA ne inke halaak karne ki khufiya tadbeer batai aur ALLAH TA'ALA sabse behtar khufiya tadbeer karne waala hai"

Eisa alaihissalam ko halaak karne ki saazish kaafiron ne kyun ki iski chand wajahein hain:

1) Jab ALLAH TA'ALA ne aapko Rasool bana kar bheja aap ne inko ALLAH TA'ALA ke deen ki daawat di wo sarkash aur nafarman ho gaye to aap ne unse makhfi (poshida) rehne ka faisla farmaya taaki wo koi nuqsan na pahuncha sake. Aapka maamla bhi aisa hi tha jaisa ke Nabi Kareem ﷺ ka makka mukarrama mein haal tha ke aap kuffar ke khauf se ibteda mein makhfi taur par namazein ada farmate rahe. Eisa alaihissalam apni waalida ke sath kahin tashreef le gaye taaki in logon se kuchh der ke liye kinaara kash ho jaayein to aap ne ek basti mein ek shakhs ke paas qiyaam kiya usne bahut achhi tarah mehmaan nawazi ki us shehar ka badshah bada zaalim tha ek din wo shakhs jo aapka mehmaan nawaaz tha ghamgeen tha aap ne usse puchha tum itne pareshan ghamgeen kyun ho? Usne kaha is shehar ka badshah bada zaalim hai aur uski aadat hai ke wo hum mein se har shakhs par baari baar daawat ko laazim kar deta hai ke uski aur uske lashkar ki daawat kare, unhein khana khilaye aur sharaab pilaye aaj meri baari hai aur mere paas itna maal nahin ke main uski daawat ka intezaam kar saku.

Jab hazrat Maryam radiallaho ta'ala anha ne suna to aap ne Eisa alaihissalam ko kaha aey ALLAH TA'ALA ke Nabi iske liye dua karo taaki iski mushkil hal ho jaaye aap alaihissalam ne kaha aey

meri ammi agar maine iske liye dua kar di to ismein fitna barpa ho jayega lekin hazrat Maryam radiallaho ta'ala anha ne kaha ke is shakhs ne humari bahut izzat ki ahsaan wa ikraam kiya is par bhi ahsaan hona chahiye.

Waalida ke irshad wa israar par aap ne usey kaha ke jab badshah aur uske lashkar ke aane ka waqt qareeb ho jaaye to handiya aur matke paani se bhar lena aur mujhe khabar karna, jab us shakhs ne aapke irshad par amal kar liya to aap ne ALLAH TA'ALA se dua ki jitni handiya paani se bhari thi sab mein paka hua gosht ho gaya aur sab paani se bhare huye matke sharaab se bhar gaye.

Jab wo badshah aur uske lashkari aaye to unhone khana khaya aur sharaab pi to badshah ne us sharaab ko aam sharabon se mukhtalif lazzat waala pakar sawaal kiya ke sharaab tum kahan se laaye? Pehle to us shakhs ne kaafi taal matol se kaam liya lekin badshah ke zyada majboor karne par usne bata diya, badshah ka ek beta chand din pehle mar gaya tha usne khayaal kiya ke jis shakhs ki dua se ALLAH TA'ALA paani ko sharaab bana deta hai uski dua se ALLAH TA'ALA mere bete ko bhi zinda kar dega usne Eisa alaihissalam ki khidmat mein arz kiya ke aap dua karein taaki ALLAH TA'ALA mere bete ko zinda kar de Eisa alaihissalam ne farmaya ke aisa nahin karte kyun ke agar wo zinda ho gaya to us par fitna barpa ho jayega us badshah ne kaha jab mujhe mera beta nazar aa jayega to mujhe kisi cheez ki parwah nahin hogi aur jab tum mere bete ko zinda kar doge to main tumhein har qism ki aazadi de dunga tum jo chaho wo hi karo tum se koi baaz purs nahin hogi. Eisa alaihissalam ne ALLAH TA'ALA se dua ki to uska ladka zinda ho gaya jab uski badshahi ke logon ko pata chala ke uska ladka zinda ho gaya hai to fauran apne apne hathiyaar le kar aa gaye aur unhone usey qatl kar diya. Eisa alaihissalam ki jab zyada shohrat hone lagi to yahood ne hasad karna shuru kar diya, aapke nasab mein taanazani shuru kar di aur aapko qatl karne ki saazishein karne lage.

2) Eisa alaihissalam ki tashreef aawari ki bashaarat tauraat mein Rab ta'ala ne de di thi isliye yahood ko maloom tha ke inhein tauraat ke kai ahkaam mansookh kar dene hain isliye pehle unhone aapke nasab par taanazani shuru ki phir aap ke qatl ke mansoobe banane lage aap ne jab deene haq ki daawat deni shuru ki to yahood ka ghaiz wa ghazab badh gaya aur aapko iza pahunchani aur wehshat phailani shuru ki aur aapko qatl karne ki koshish ki.

Tambeeh: مکر الله ka kai logon ne tarjuma kiya "ALLAH TA'ALA ne makr kiya" jo urdu zabaan mein fareb aur dhoka dene ke maayne mein istemaal hota hai isliye unhone ye tarjuma karke logon ko shakook wa shub'haat mein mubtala kar diya ke ALLAH TA'ALA bhi maaz'Allah makkaar hai lekin Aala Hazrat Imaam Ahmad Raza Bareilvy rahmatullah alaihi aur deegar ulema e ahle sunnat ne tarjuma kiya hai "ALLAH TA'ALA ne khufiya tadbeer ki" yehi maayne Rab ta'ala ke shaan ke laayaq hai.

Hazrat Peer Karam Shaah Sahab rahmatullah alaihi farmate hain ke taqreeban har zabaan mein aise mushtarka alfaaz paaye jaate hain jo mut'addid ma'ani par dalaalat karte hain lekin jab wo hi lafz kisi dusri zabaan mein istemaal hone lagta hai to wo apne asli mukhtalif maaynon mein se kisi ek maayne mein mashhoor ho jaata hai ab jab hum usey iski asal zabaan mein mustamal hote huye paate hain to iska wo hi maayne jo humare zehan nasheen ho chuka hota hai chaspa karne ki koshish karte hain aur jab chaspa nahin hota to pareshan ho jaate hain, Iski ek misaal lafz مکر hai iska maayne "heela saazi" bhi hai aur yehi lafz arabi mein sirf tadbeer karne aur kisi ki pinhan

saazish ko khufiya tareeqa se nakaam bana dene ke maayne mein bhi istemaal hota hai lekin urdu mein hum is lafz مکر ko sirf dhoka dehi aur fareb kaari ke maaynon mein istemaal karte hain jab us fe'al ki nisbat zaate baari ki taraf hoti hai to humara zehan bila wajah tarah tarah ke shakook wa shub'haat ki aamaaj gaah ban jaata hai halanki jab iska fa'al wo zaat muqaddas ho jo har aeb har naqs aur naazeba fe'al se paak hai to hum lafz مکر ka maayne sirf khufiya tadbeer ya khufiya tareeqe jisse dushamana ne haq ke shaitani mansoobon ko khaak mein milana maqsood hota hai karengre ab kisi qism ka shak baaqi nahin rehta.

Mufazzil farmate hain مکر و مکر و مکر الله ka maayne hai aur yahoodiyon ne bhi (maseeh Eisa alaihissalam ko qatl karne ki) khufiya tadbeer ki aur ALLAH TA'ALA ne bhi (maseeh alaihissalam ko bachane ki) khufiya tadbeer ki, kyun ke مکر ka maayne yahan lateef tadbeer khufiya tadbeer hi liya ja sakta hai aur agar in lughwi tehqeeqaat ke liye insaan ke paas waqt na ho to kam se kam ilme badeea ke qaaida mushkilaat ko humesha peshe nazar rakhe wo ye hai ke arabi mein kisi bure aur napasandida fe'al par jo saza di jaati hai usey is lafz se tabeer kar dete hain halanki wo saza kitni munasib aur qareene insaaf kyun na ho maslan "yaani burai ka badla burai hai"

Isi tarah halanki burai ki saza burai nahin hua karti balki aen insaaf hua karti hai ya maslan "yaani jo tum par zyadti kare tum us par zyadti karo" halanki zyadti aur ta'addi (hadd se badhna ki) rok thaam karna zyadti aur zulm nahin balki deen aur akhlaaq ke tamam zaabte iske durust hone ki taa'id karte hain. Isi tarah yahan bhi hazrat Maseeh alaihissalam ke qatl karne ki jo makkaraana saazish in yahoodiyon ne kar rakhi thi ALLAH TA'ALA ki taraf se usko nakaam banane ki jo tadbeer ki gai usey مکر se tabeer farma diya aur ismein koi naqs nahin lekin ye nikaat wa jawaabit sirf ahle ilm hi jaante hain awaamunnas unse be khabar hote hain unke saamne wo tarjuma pesh kiya jaata hai jisse wo koi faayda haasil kar sakein aise taraajim ka kya faayda jo shakook shub'haat to paida karein lekin koi nafa na de sakein.

IMAAAN WAALON SE EISA ALAIHISSALAM KA IMDAAD TALAB KARNA

"Phir jab Eisa ne unse kufr mehsoos kiya to kaha kaun hote hain mere madadgaar ALLAH TA'ALA ki taraf, hawariyon ne kaha hum deene khuda ke madadgaar hain hum ALLAH TA'ALA par imaan laaye aur aap gawaah ho jaayein ke hum musalman hain aey humare Rab hum us par imaan laaye hain jo too ne utaara aur Rasool ke taabe huye too humein haq par gawaahi dene waalon mein likh de"

Jab Eisa alaihissalam ne apna hakeemana kalaam aur apne mojizaat is qaum ke saamne pesh kiye to unhone bajaye ita'at ke unke qatl karne ki tadbeer ki lihaaza Eisa alaihissalam ne unke is iraade aur pukhta kufr ka alamaat se mehsoos farmaya to apne maanne waalon se khitaab kiya ke Fi Sabeelillah (ALLAH TA'ALA ki raah mein) mera madadgaar kaun hai? Unke khaas doston ne kaha ke hum ALLAH TA'ALA ke deen ke madadgaar hain aey Eisa alaihissalam hum aapki zarur madad karengre, Is madad par koi dunyavi ujrta maangte hain na koi aur cheez sirf khwahish ye hai ke aap qiyamat ke din humari ita'at aur farmabardari aur musalman hone ki gawahi dein phir Rab ta'ala ki taraf mutawajjeh hokar arz karne lage ke aey maula! Hum teri utaari huyi kitabon aur Ambiya -e- kiraam ko ata karda mojizaat par imaan laaye aur sachhe dil se zaahir wa baatin mein tere is Rasool ke pairokaar bane.

EISA ALAIHISSALAM KE AASMAAN PAR JAANE KA WAAQIYA

Tafseer khaazin aur Ruhul Ma'ani mein bayaan kiya gaya hai ke hazrat Abdullah bin Abbas radiallaho ta'ala anhuma se marwi hai ke Bani Israel ko jab Eisa alaihissalam ne tableegh farmai to wo aap se muqabla to na kar sake albatta aapki shaan mein gustakhi shuru kar di aur aapki waalida mukarrama par aeb lagane shuru kar diye aur aapko tarah tarah ki takaaleef deni shuru kar di.

Ek din aap shehar mein gasht farma rahe the ke shehar ke logon ne aapko bahut pareshan kiya tab aap ne ALLAH TA'ALA se dua ki aey maula e kinaat! Main kahan tak sabr karu ab behtar yehi hai ke too inko khinzeer bana de, aapki zabaan mubarak se ye alfaaz nikle hi the ke wo sab khinzeer ban gaye is waaqiye se logon par ek khauf taari ho gaya kisi ne us waqt ke yahoodi badshah ko khabar di ke Eisa alaihissalam ki dua ko ALLAH TA'ALA qabool farmata hai aapki dua se itne log khinzeer ban gaye hain tum bhi inke mukhalif ho isliye tum apni fikr rakho kahin wo tumhare khilaaf bhi dua na kar dein aur tumhara bhi aisa haal na ho jaaye. Usne kaha kya ho sakta hai aise maqboolud dua ke muqable mein to koi tadbeer bhi kaam nahin aa sakti albatta ye ho sakta hai ke inhein kisi heela (bahane) se shaheed kar diya jaaye to inki dua ka khauf khatm ho jayega ke kahin wo mukhalif dua na karein.

Usne ek shakhs "Tatyanoos" ko is kaam ke liye muntakhab kar diya wo ek munafiq shakhs tha ba zaahir Eisa alaihissalam se bhi milta tha lekin darey parda wo yahood se bhi mila hua tha jab ye waaqiya pesh aane hi waala tha to Hazrate Eisa alaihissalam ne apne hawariyon se pehle farma diya tha ke aaj subah se pehle hi mujhe ek shakhs chand daraahim ke aewaz farokht kar dega.

Khayaal rahe ke munafiq taqreeban har daur mein rahe yaani jahan mukhleseen hote hai wahan munafiqeen bhi hote hain, Nabi Kareem ﷺ ke zamane mein bhi munafiqeen the jab tak ALLAH TA'ALA ki taraf se hukm nahin aaya tha us waqt tak jaanne ke bawajood aap inse chashm poshi farmate rahe jab hukm aa gaya to ek ek ka naam lekar unko masjid se nikaal diya gaya.

Eisa alaihissalam ko bhi ye maloom tha lekin aap bhi Rab ta'ala ki masheeyat par shaakir the usey kuchh nahin kaha aur na hi kisi aur ko kaha ke ise qatl kar diya jaaye chunanche "Tatyanoos" ko us yahoodi badshah ne jiska naam bhi yahooda tha tees dirham dene ka waada kiya ke ye Eisa alaihissalam ko khud shaheed kar de ya kisi se kara de, tees dirham ke laalach mein aakar "Tatyanoos" ne yahood ke chand aadmiyon ko sath liya aur aapki qayaam gaah par aa gaya in logon ko baahar khada kiya aur khud ander gaya uske saamne hi Eisa alaihissalam ko kothari ke zariye aasmanon par zinda utha liya gaya wo ye maajra dekh kar bahut mutaajjib hua aur kaafi der tak is taajjub mein gumsum raha uske sathiyon ne samjha ke shayad "Tatyanoos" aur Eisa alaihissalam ke darmiyaan ladai ho rahi hai wo ander jaana hi chahte the lekin unka sathi baahar aa gaya ALLAH TA'ALA ne usey Eisa alaihissalam ka hum shakl bana diya.

Ab uske baahar nikalte hi uske sathi yahoodiyon ne yehi samjha ke ye Eisa alaihissalam hain kyun ke ye unka humshakl bhi tha isliye unhone usey pakad liya ye chilla chilla kar unhein bata raha tha ke main tumhara sathi hoon hazrat Maseeh ko qatl karne gaya tha lekin uski baat ko kisi ne bhi na suna balki wo kehne lage aey Eisa alaihissalam tum ne humare sathi ko qatl kar diya ab humein dhoka dena chahte ho ye keh kar usey sooli par chadha diya.

Khayaal rahe ke Eisai bhi aaj tak isi weham mein mubtala hain ke Eisa alaihissalam ko sooli par chadha diya gaya tha albatta phir zinda karke unhein aasmanon par uthaya gaya hai, Isi wajah se

saare Eisai saleeb ko poojte hain aur us sooli ko apne gunahon ka kaffara samajhte hain magar haqeeqat ye hai ke "Tatyanoos" ko qatl kiya gaya na ke Eisa alaihissalam ko.

"Aur inke is qaul se ke hum ne qatl kar diya hai Maseeh Eisa alaihissalam farzande Maryam ko jo ke ALLAH TA'ALA ka Rasool hai halanki unhone na qatl kiya aur na usey sooli chadha sake balki mushtabha ho gai unke liye (haqeeqat) aur yaqeenan jinhone ikhtelaaf kiya inke baare mein wo bhi shak shubah mein hain inke mutalliq nahin inke paas is amar ka koi sahi ilm bajuz iske ke wo pairwi karte hain gumaan ki aur nahin qatl kiya unhone usey yaqeenan"

Yahood ne ye daawa kiya ke hum ne ALLAH TA'ALA ke Rasool Maseeh ko qatl kar diya hai, mufasssereen kiraam ne likha hai ke jab wo aapko Rasool maante the to phir qatl ka mansooba kyun taiyar kiya?

Iske do jawab diye gaye hain:

- 1) Ye alfaaz unhone bataur tamaskhur badhaye the wo aapko Rasool maante hi nahin the.
- 2) Ye alfaaz yahood ne nahin badhaye the balki ALLAH TA'ALA ne Hazrate Eisa alaihissalam ki shaan mein bayaan karne ke liye badhaye hain.

Agar yahood ki guzashta tareekh ko dekha jaaye to ye kuchh ba'id maloom nahin hota ke aapko Rasoolullah maante huye unhone aapko qatl karne ki thaani ho, hazrat Zakariya aur hazrat Yahya alaihimussalam ko Nabi maante the lekin jab in buzurgwaron ne inhein unki bad akhlaqiyon par toka to unhein apne hathon se shaheed kar diya beharhaal unka ye daawa karna ke "hum ne maseeh ko qatl kar diya hai" Quran paak mein isko mukammal aur waazeh kar diya gaya hai aur phir unka is par itraana aur fakhr karna isse badh kar unke kufr ki aur kya daleel ho sakti hai.

Ajeeb baat ye hai ke hazrat Maseeh alaihissalam ke dushman yahood bhi daawa karte hain ke hum ne unko qatl kar diya aur sooli de diya aur aapke maanne waale bhi yehi yaqeen rakhte hain ke yahood ne hazrat Maseeh ko sooli de di gaya beta sooli par latak tey huye "Eili Eili" (tum ne mujhe kyun chhod diya) fariyaad karta raha aur baap ne uski kuchh madad na ki. Isi muhaware ke mutabiq jab dushman aur dost is baat par muttafiq ho chuke the to Quran ne aakar Hazrate Eisa alaihissalam ki azmat wa jalaalat e shaan se parda uthaya aur saaf alfaaz mein ailaan kiya ke yahoodi apni saazish mein kaamyab na ho sake jis ALLAH TA'ALA ke Rasool ko apne ALLAH TA'ALA ka paigham sunane ke baa'is unhone qatl karne ki sar tod koshish ki ALLAH TA'ALA ne unki is napaak saazish ko nakaam bana diya aur apne Rasool ka baal bhi beeka na hone diya donon cheezon ki nafi kar di yaani yahoodi na aapko qatl kar sake aur na sooli par chadha sake jaise mukhtalif Injeelon mein mazkoor hai.

Mirzaiyon ki lahauri party ke ameer Maulvi Muhammad ali ne apne angrezi tarjuma Quran paak mein is jagah ek note likha hai ismein is baat ki badi zehmat uthai hai ke aayate Quran ko Injeelon mein bayaan karda hikayaat par muntabiq karein chunanche wo in tafseelaat ko jo Injeelon mein maujood hain badi faraakh dili se qabool karte hain ke hazrat Maseeh ko sooli di gai chunanche neem jaan hokar wo dusre do mujrimon ki tarah niche gir pade aapke pehlu mein zarabein laga laga kar chhalni kar diya gaya aur khoon ke fawware beh nikle waghaira phir aakhir mein nateeja akhz karte hain ke "Quran in cheezon ka inkaar nahin karta kyun ke Quran ne bhi sooli par marne ki nafi nahin ki hai".

Lekin agar wo zara sa taammul karte sochte to Quran ka ek lafz hi unko is zehmate be faayda se bacha leta wahan donon cheez ki nafi hai marne ki bhi aur sooli par chadhaye jaane ki bhi kyun ke صلب ka maayne hai "kisi insaan ko latka dena ke wo mar jaaye".

Mar jaana صلب ke maayne mauzu mein dakhil nahin balki is fe'al ka maqsad hai aur maqsad wa ghaayat mafhoom ko mustalizam hota hai lekin maayne mein dakhil nahin hua karta.

Agar ye tasleem kar liya jaaye to phir ye bhi maanna padega ke yahood apne maqsad mein ba zaahir kaamyab ho gaye unhone apne hi sathi "Tatyanoos" ko Maseeh samajh kar pakda bhi aur uske munh par thooka bhi aur usey kaanton ka taaj pehnaya aur phir sooli bhi chadhaya goya apni taraf se unhone is manhoos mansooba ko amali jaama pehna diya ab ye aur baat hai ke Maseeh bach gaye unko Rab ta'ala ne aasmanon par utha liya yahood ba zaahir apne maqsad mein kaamyab ho gaye ke wo apne hi sathi ko Maseeh samajh kar tazleel wa tehqeer bhi karte rahe aur azeeyat rasaani ke saare armaan poore karte rahe lekin ye saari zillat inke apne hi sathi ko haasil hui aur imaan hai ke ALLAH TA'ALA ne yahood ki napaak saazish ko nakaam kar diya aur apne barguzida bande aur jaleelul qadr Rasool ki tauheen karne ka unhein mauqa qat'an nahin diya aur yehi Quran ka waazeh ailaan hai. Yahood wa nasaara ko Eisa alaihissalam ke qatl karne aur sooli chadhane mein shak hi raha wo faqat apne zan hi ki pairwi karte rahe, yahood kehte the ke agar Eisa alaihissalam qatl huye hain to humara sathi kahan hai aur agar humara sathi qatl hua hai to Eisa alaihissalam kahan hain aur is baare mein nasaara ke mukhtalif aqwaal ki to hadd hi nahin. Imaam Tirmizi rahmatullah alaihi ne teen mashhoor firqon ki raaye naqal ki hain:

- 1) Nastooriya
- 2) Malkaaniya
- 3) Yaqoobiya

Nastooriya firqa ka qaul ye hai ke hazrat Maseeh ka nasoot sooli chadhaya gaya lekin lahoot sooli nahin chadhaya gaya.

Malkaaniya ka khayaal hai ke lahoot ko bhi sooli chadhaya gaya lekin bizzaat nahin balki ba waasta nasoot.

Yaqoobiya ka nazariya hai ke nasoot aur lasoot donon ko sooli chadhaya gaya.

ALLAH TA'ALA ne farmaya ke ye raaye kisi daleel par mabni nahin balki sab kuchh zan wa gumaan ki naqsh aaraiyan hain, hazrat Maseeh ke naam se waaqif hain jitni qaumein jahan kahin basti thi isi ghalat fehmi ka shikaar thi ke aap ko sooli par chadhaya gaya is aalami ghalat fehmi ka izaala aur hazrat Maseeh ki azmat ka ailaan agar Quran hakeem na karta to aur kaun karta isliye baar baar is haqeeqat ko dohraya gaya hai.

Ek martaba farmaya:

"Na unhone qatl kiya aur na usey sooli par chadha sake"

Aur phir farmaya:

"Aur nahin qatl kiya unhone usey yaqeenan"

Yaani ye baat yaqeeni hai shak wa weham aur gumaan se paak hai jis baat ko Rab ta'ala yaqeeni kahe ismein phir shak karna kufr nahin to aur kya hai? Goya Hazrate Eisa alaihissalam ko sooli chadhane aur aapki maut ka qaul karne waale khud hi apni zabaan se barmala taur par apne kufr ka ailaan kar rahe hain.

Hazrat Maseeh alaihissalam ke baare mein phaile huye tamam nazariyaat ka butlaan karke ab Quran khud batata hai ke wo kahan gaye farmaya:

"Balki utha liya usey ALLAH TA'ALA ne apni taraf"

Ab qudratan ye sawaal paida hota hai ke kahan utha liya kahin wo khud baitha to hai nahin ke wahan bula liya ho to iska jawab hai ke aasmaan par. Huzoor ﷺ ki hadeese meraaj mein iski tasreeh maujood hai kyun ke رَفَعَ ka maayne buland karna hai agar kisi cheez ko nichhi jagah se utha kar buland jagah rakh diya jaaye ya kisi ka martaba aur shaan buland kar di jaaye to wahan رَفَعَ ka lafz mustamal hota hai aur agar donon cheezein ikaththi ho jaayein yaani bulandi e maqaam aur bulandi e shaan to رَفَعَ ka istemaal kyun dil mein khatke baat itni si thi bilkul mukhtasar aur do took ke yahoodiyon ka daawa aur isaiyon ka aqeeda ke hazrat Maseeh ko sooli de diya gaya donon ghalat hain balki ALLAH TA'ALA ne unhein apni taraf utha liya aur hadeese Rasool ﷺ ne bata diya ke aapko aasmaan par utha liya gaya lekin ki kaj bakhti ya nudrat aafreeni ka kya ilaaj jab tak seedhi aur saaf baat mein apni pakh na laga le hazrat ko qaraar nahin aata.

Janab Mirza Sahab tashreef laaye aur apne Nabi aur Maseeh hone ka daawa kar diya aur apni nubuwwat ke saboot ke liye wafaat e Maseeh ko bataur buniyaad qaraar diya halanki khatme nubuwwat ke mas'ale ko hayaat e Maseeh ke sath door ka bhi waasta nahin balki agar bafarz mahaal hayaat e Maseeh saabit na ho sake to khatimun Nabi'in ﷺ ke baad kisi ka kisi qism ki nubuwwat ka daawa karna aayate qur'aani aur ahadees e nabwi ka sareeh inkaar aur kufr hai.

Mazeed bara mirza sahab ka Maseeh hone ka daawa e istidalaal bhi kuchh kam dilchasp nahin aap Maseeh kyun hain? Isliye ke ahadees mein maujood hain ke hazrat Maseeh aayenge aur Huzoor ﷺ ka koi farman ghalat nahin ho sakta aur agar puchha jaaye ke janab jin ahadees mein Maseeh alaihissalam ki aamad ka zikr hai unmein to Maseeh ka naam aur unki waalida ka naam aur mehale nuzool aur jo jo kaarahaye numayan aap anjaam denge un sabka tafseeli zikr hai aur husne ittefaaq ke aap mein un tafseelaat mein se koi cheez bhi nahin paai jaati to phir aap wo Maseeh kyun kar huye jiski aamad ka waada farmaya gaya.

Jab koi jawab nahin ban padta to phir inhi ahadees par aitrazaat ki bauchhar aur jab ismein kaamyabi nazar nahin aati to phir taweelaat ka silsila shuru ho jaata hai agar bani israel ke danishwaron ne bachhede ko khuda maan liya tha to aaj agar koi mirza sahab ko Nabi ya Maseeh e mauood maan le to kya taajjub hai?

"Aur koi aisa nahin hoga ahle kitaab se magar wo zarur imaan layega Maseeh par unki maut se pehle aur qiyamat ke din wo honge un par gawaah"

Yaani Eisa alaihissalam wafaat se pehle zameen par nuzool farmayenge aur us zamane mein jitne ahle kitaab honge aap par imaan laakar deene islaam mein dakhil ho jayenge. Ibne hayyaan ki ibaaarat hai "zaahir yehi hai ke lafz به aur lafz موته mein zameerein Eisa alaihissalam ki taraf laut rahi hain syaaqe kalaam se yehi samajh mein aata hai".

Aur imaan ibne jurair farmate hain "tamam aqwaal se zyada sahi aur durust qaul ye hai ke به aur موته ki zameeron ka marja Eisa alaihissalam hain yaani tamam kitaabi Hazrate Eisa alaihissalam ke faut hone se pehle un par imaan le aayenge".

Aur Allama Qurtubi ye qaul naql karne ke baad likhte hain ke "Hazrat Qataada ibne Zaid waghaira ka yehi qaul hai ke Zahaak Sa'id bin Jubair aur Imaam Tibri ne isi ko tarjeeh di hai".

Khayaal rahe ke baaz hazraat ne موتہ mein zameer ka marja ahle kitaab ko banaya tha aur baaz ne zaate Eisa alaihissalam ko, yehi qaul raajeh hai ke به اور موتہ ki zameerein zaate Eisa alaihissalam ki taraf laut rahi hain aur isi qaul ki wajahe tarjeeh ye hadees bayaan karte hain jo Hazrat Abu Huraira radiallaho ta'ala anhu se marwi hai-

Huzoor ﷺ ne farmaya ke ibne Maryam ek aadil haakim ki haisiyat se tum mein zarur utrenge wo dajjaal aur khinzeer ko qatl karenge, saleeb ko todenge aur sajda sirf ALLAH TA'ALA ko kiya jayega jo parvardigar e aalam hai phir Hazrat Abu Huraira radiallaho ta'ala anhu ne farmaya agar daleel ki zarurat ho to ye aayat padho موتہ قبل موتہ (Aur kitaabi aisa nahin jo uski maut se pehle imaan laaye) Abu Huraira radiallaho ta'ala anhu ne farmaya موتہ ki zameer Eisa ki taraf lautati hai aap ne ye baat teen martaba kahi.

Ye hadees un kaseerut taadad ahadees mein se ek hai jinmein aane waale Maseeh ki waalida ka naam zikr kiya gaya hai aur uski sifaat aur unke kaarahaye numayan ka tazkira hai, Insaaf se kahiye kya janab mirza sahab mein inmein se koi ek baat bhi paai jaati hai agar nahin aur yaqeenan nahin to phir wo Maseeh mauood (yaani jis ke aamad ka waada kiya gaya hai) kyun kar ban sakte hain?

HAYAATE EISA ALAIHISSALAM

Eisa alaihissalam ke mutalliq yahood ka aqeeda ye hai ke hum ne unhein sooli de di aur unki jaan nikal gai aur phir unko dafan kar diya gaya agarche aaj tak wo is shubah mein giraftaar hain ke humara Tatyanoos kaha gaya, Eisai ye aiteqaad rakhte hain ke waaqai Eisa alaihissalam ko sooli par chadhaya gaya aur aapki jaan bhi nikal gai magar phir Rab ta'ala ne aapko dobara zindagi bakhshi aur aasmaan par utha liya isiliye wo saleeb ko poojte hain aur isi sooli ko saare isaiyon ke gunahon ka kaffara samajhte hain kaffara ka mas'ala sooli par hi mabni hai.

Musalmanon ka aqeeda ye hai ke na aapko sooli di gai aur na aapko wafaat waaqey hui balki aapko usi tarah ma jism shareef zinda utha liya gaya chunanche Eisa alaihissalam ka zinda utha liya jaana qatai yaqeeni ijmaai mas'ala hai is par saari ummate Mustafa ﷺ ka ittefaaq hai albatta wahab ka qaul hai ke ALLAH TA'ALA ne Eisa alaihissalam ko sirf teen sa'aton ke liye maut di lekin aapko zinda karke aasmanon par utha liya gaya beharhaal wahab bhi Eisa alaihissalam ke ab zinda hone aur aasmaan par zinda uthaye jaane ke qaa'il hain.

Khayaal rahe ke wahab ka qaul jamhoor musalmanon ke mukhtalif hone ki wajah se ghair moatabar hai beharhaal is mas'ale mein aaj tak musalmanon se kisi ko ikhtelaaf nahin hua mirzaiyon ne chaudhawi sadi mein is qatai aur yaqeeni mas'ale mein ikhtelaaf kiya wo sirf mirza sahab ke Nabi banane ke shauq mein, unka aqeeda ye hai ke "Eisa alaihissalam ko yahood ne takhta e daar par latka diya aur unhein bahut zaleel bhi kiya magar Rab ta'ala ne unki jaan saleeb par na nikal ne di balki yahood unhein murda samajh kar chhod gaye aap ghashi ki haalat mein bedaar hokar naseebain pahunche wahan se afghanistan gaye wahan se kohe nomaan aur wahan se punjab ki taraf aaye aur yahan se kashmir mein gaye aakhir mein 125 saal ki umar mein aap ne wafaat paai, wahan hi aapka mazaar hai".

Ye manghadat kahani mirza sahab ne apni tasneefaat mein tehreer ki hai aur mirza sahab ye daastane be sar wa pa naqal karke apne Nabi banne ki raah humwaar karte rahe lekin musalman bhi inki chaalbaziyon ko ba khoobi samajh gaye. Mirza sahab ne is waaqiye ke saboot mein na koi

aayat pesh ki aur na hi koi hadees aur yahan tak ke koi tareekhi hawala bhi nahin pesh kar sake aur bechare pesh bhi kya karte manghadat daastanon ko kaise dalaail se saabit karte, haan albatta unke chele chamche karchhe ab mirza sahab ki kahaniyon par mabni kitabon ka hawala dekar apne dil ko tasalli de sakte hai lekin bifazlihi ta'ala musalmanon ko warghalane dhoka dene aur mirza ki nubuwat ka qaa'il karne mein unka maqsad poora nahin ho sakega.

HAYAATE EISA ALAIHISSALAM PAR DALAAIL

"Aur kaafiron ne makr kiya aur ALLAH TA'ALA ne khufiya tadbeer farmai"

Allama Raazi rahmatullah alaihi farmate hain yaani ALLAH TA'ALA ne unse khufiya tadbeer farmai yaani beshak ALLAH TA'ALA ne Eisa alaihissalam ko aasmanon par utha liya.

Allama Aalusi rahmatullah alaihi farmate hain ALLAH TA'ALA ne khufiya tadbeer farmai yaani ek aur shakhs ko aapke mushaabeeh kar diya jise sooli de di gai aur Eisa alaihissalam ko aasmanon par utha liya gaya.

ALLAH TA'ALA ne khufiya tadbeer farmai yaani unke makr ki unhein saza di ke Eisa alaihissalam ko aasmanon par utha liya aur usi shakhs ko aapke mushaabeeh kar diya jo aapko dhoka se qatl karna chahta tha yahan tak ke wo shakhs khud hi qatl ho gaya.

ALLAH TA'ALA ne unse khufiya tadbeer farmai ke jo shakhs Eisa alaihissalam ko qatl karane ka irada rakhta tha usey Eisa alaihissalam ke mushaabeeh kar diya to unhone usey hi qatl kar diya aur ALLAH TA'ALA ne Eisa alaihissalam ko aasmanon par utha liya, tamam mufasssereen e kiraam ka is mas'ale par ittefaaq hai ke aap ko zinda aasmanon par utha liya gaya.

"Yaad karo jab ALLAH TA'ALA ne farmaya aey Eisa main tujhe poori umar tak pahunchaunga aur tujhe apni taraf utha lunga aur tujhe kaafiron se paak kar dunga aur tere maanne waalon ko qiyamat tak tere munkiron par ghalba dunga phir tum sab meri taraf palat kar aaoge main tum mein faisla kar dunga jis baat mein jhagadte ho"

ALLAH TA'ALA ne Eisa alaihissalam ko aasmanon par utha kar kaafiron se najaat di, kaafiron ki saazish se aapko bacha liya, kaafiron se paak karne ka yehi matlab hai ke aapki taabedari karne waale yaani musalman aap par sahi aqeeda rakhne waale taa qiyamat munkireen par ghaalib rahenge aur iska matlab ye bhi hai ke Eisai hukoomat waghaira ke lihaaz se yahoodiyon par ghaalib rahenge.

Is aayate kareema mein ALLAH TA'ALA ne aapko poori umar tak pahunchane aur aasmanon par uthane aur kaafiron ki saazish se paak karne ke zikr waazeh taur par farmaya. **مُتَوَفِّيكَ** ka tarjuma aala hazrat bareilvy quddes sirrahu aur hazrat peer Muhammad karam shaah rahmatullah alaihi ne kiya hai "main tumhein poori umar tak pahunchaunga" yehi maayne sabse behtar hai. Peer sahab iski tafseer mein raqam taraaz hain:

Ilme ma'ani ka ye musallema qaa'ida hai ke agar kisi lafz ka ek haqeeqi maayne ho aur dusra majaazi to haqeeqi ma'ani ko majaazi par tarjeeh di jayegi haan agar koi aisa qareena paaya jaaye jiske hote huye haqeeqi maayne mushkil ho to us waqt maayne haqeeqi ko tark karke maayne majaazi muraad liya jaaye lekin agar aise qawi qaraa'in maujood ho'n to jo haqeeqi maayne muraad lene ke hi muwayyad ho'n to is haalat mein haqeeqi maayne ko tark karke majaazi maayne muraad lene par israar karna to ulti ganga bahane ke mutradif hai.

Ab aap lafz تَوَفَّى ke maayne par ghaur farmayein taajul uroos mein lafz وَفَى ki tehqeeq karte huye likhte hain:

"Yaani poore ka poore le liya aur isse koi cheez baaqi nahin rehne di".

Imaam Abu Abdullah rahmatullah alaihi 'Al Ahkaam' mein likhte hain-

"Yaani maine usse saara maal wapas le liya".

Ye to hai lafz تَوَفَّى ka haqeeqi maayne, haan ye lafz maut ke maayne mein bhi istemaal hota hai lekin ye iska majaazi maayne hai jaise saahab e taajul uroos ne likha hai:

Iska majaazi maayne hai ke ise maut ne pa liya jo koi shakhs faut ho jaaye to تَوَفَّى fulan kaha jaata hai aur jab ALLAH TA'ALA ke hukm se kisi ki rooh ko qabz kar liya jaaye to kaha jaata hai:

توفاه الله عزوجل

Ab aap khud faisla farma lein ke ek lafz ka haqeeqi maayne tark karke baghair qareena ke isse majaazi maayne akhaz karne par israar karna is lafz ke sath kitni beja zyadti hai aur yahan sirf itna hi nahin ke majaazi maayne lene ka koi qareena maujood nahin balki aise qawi qaraa'in maujood hain jo is lafz ke haqeeqi maayne liye jaane par dalaalat karte hain aap puchhenge ke wo kaun se aise qaraa'in hain to iske mutalliq arz hai ke ek to is aayat ka syaaq wa sabaq is amar ka qawi qareena hai yahan guftagu najraan ke isaiyon se ho rahi hai jo hazrat Maseeh ki uloohiyat ke qaa'il the. Maqsad kalaam hai isbaate tauheede baari aur butlaane uloohiyat Maseeh agar Hazrate Eisa alaihissalam mar chuke hote to kitni saaf baat thi ke najraan ke isaiyon se keh diya jaata ke jin ko tum khuda maante ho wo to mar chuke hain aur jo mar jaaye kya wo bhi kahin khuda ban sakta hai lekin Quran ka is sloob ko ikhtiyar na karna balki is andaaze ko apnana is baat ki waazeh daleel hai ke Quran ki is aayat ka mudda Hazrate Eisa alaihissalam ki maut ko bayaan karna nahin. Dusra waazeh qareena Huzoor ﷺ ka ye irshad e giraami hai:

"Rasoolullah ﷺ ne yahood ko farmaya Eisa alaihissalam mare nahin aur qiyamat se pehle wo tumhari taraf laut kar aayenge".

In tasreefaat ki maujoodgi mein haqeeqi maayne ko chhod kar majaazi maayne muraad nahin ho sakta isliye jamhoor mufasssereen is haqeeqi maayne ko nazar andaaz rakhe huye hain:

ALLAH TA'ALA tumhein apni muqarrara muddat tak zinda rakhega aur tumhein qatl se bachayega.

ALLAH TA'ALA tumhein poori umar tak pahunchayenga yaani tumhein kuffaar ke qatl se bachayega.

Imaam Ibne Jurair rahmatullah alaihi likhte hain:

Yaani mere nazdeek saheeh tareen qaul ye hai ke aey Eisa alaihissalam main tujhe zameen se qabz karne waala hoon aur apni taraf uthane waala hoon kyun ke Huzoor ﷺ ki ahadeese mutawaatir se yehi cheez saabit hai ke aapko zinda aasmaan par uthaya gaya.

Allama Raazi rahmatullah alaihi farmate hain aur iski misl Rab ta'ala ke dusre irshad giraami "phir jab too ne mujhe utha liya to too hi un par nigaah rakhta tha" mein tafseer do tarah ki ja sakti hai ek ye ke aayat ko apne zaahir par rakha jaaye aur kisi qism ki taqdeem wa takheer na ki jaaye aur dusri tafseer mein taqdeem wa takheer ka aitebaar karna farz hoga.

Pehli taaweel mein phir chand wajooahaat hain:

Pehli wajah: Yaani اِنِّي مُتَوَفِّيكَ ka maayne ye hai ke main tumhein poori umar tak pahunchaunga, ab

اَتَوْفَاكَ ka matlab ye hoga ke main tumhein aise hi nahin chhodunga ke yahood tumhein qatl kar dein balki main aasmanon ki taraf tumhein utha lunga aur firishton ka muqarrab bana dunga aur tumhein inse mehfooz rakhunga ke yahood tum par qaadir na ho sakein, Allama Raazi rahmatullah alaihi ne isi taaweel ko achha kaha hai.

Dusri wajah: Ke مُتَوَفِّيكَ ka maayne مميته kiya jaaye yehi maayne hazrat ibne abaad aur Muhammad bin Is'haaq se marwi hai ke maqsad iska ye hai ke yahood aapko qatl nahin kar sakein balki aapko apne waqt par tabai taur par wafaat hogi agarche ibne wahab ne teen sa'atein wafaat haasil hone ke baad aasmanon par uthaye jaane ka qaul kiya hai aur Muhammad bin Is'haaq ne saat sa'atein wafaat haasil hone ke baad aasmanon par uthaye jaane ka zikr kiya hai.

Teesri wajah: Rabee bin anas ka qaul hai aapko aasmanon par uthate waqt wafaat ata ki gai.

Chauthi wajah: Agarche waaw tarateeb par dalaalat nahin karti lekin tarateeb waala maayne aitebaar kar hi liya jaaye to phir bhi itna matlab nikal sakega ALLAH TA'ALA ne aapko farmaya ke main tumhein pehle faut karne waala hoon aur phir aasmanon par uthane waala hoon lekin ye kaise karega aur kab karega iska zikr nahin ye daleel par mauqoof hai aur daleel se saabit hai ke aap zinda hai kyun ke Nabi Kareem ﷺ ka irshad giraami hai ke Eisa alaihissalam utrenge aur dajjaal ko qatl karenge phir faut honge isse maloom hua ke aapki wafaat pehle jo hogi wo yehi hai aur aasmanon par uthaya jaana baad mein hoga jaisa pehle tha.

Paanchwi wajah: Abu Bakar Waasti rahmatullah alaihi ne farmaya ke اِنِّي مُتَوَفِّيكَ ka maayne ye hai ke main tumhari khwahishaat aur nafsani munaafe ke husool ko maarne waala hoon aur main tumhein aasmanon par uthane waala hoon aur in khwahishaat se door karne waala hoon taaki tumhein khwahishaat aur ghaiz wa ghazab aur bure akhlaaq ke zawaal se malaaiika ka maqaam haasil ho jaaye kyun ke jo shakhs ALLAH TA'ALA ke maa siwa ki muhabbat ko nahin maarta wo ALLAH TA'ALA ki maarfat haasil nahin kar sakta.

Chhathi wajah: Beshak اَلتَّوْفِيْكَ ka maayne kisi cheez ko mukammal taur par lena. Allah taala aleem wa khabeer zaat hai jise ye maloom tha ke kuchh log kahenge ke ALLAH TA'ALA ne aapki rooh ko aasmanon par uthaya hai jism ko nahin to Rab ne مُتَوَفِّيكَ zikr karke is weham ka izaala kar diya ke ALLAH TA'ALA aapko mukammal taur par yaani rooh aur jism donon ko aasmanon par uthaya is taaweel ke sahi hone par ALLAH TA'ALA ka irshad giraami "Wo aapka kuchh nuqsan nahin kar sakein" iski dalaalat kar raha hai.

AAH REHMAT WA SHAFQAT SE MEHROOMI

Aaj kai dinon ke fursat ke baad phir qalam ko hath mein liya kyun ke waalida mukarrama jo peerana saali mein bhi Quran paak ke 17, 18 paare har roz tilawat kiya karti thi aur aakhiri do saal das paare tilawat karne ka mamool raha, achanak ek din dedh paara tilawat karne ke baad kamar mein kuchh takleef hui agarche ba zaahir takleef dafa ho gai khuraak mein kami honi shuru ho gai, zuaf badhta gaya taqreeban dedh do maah yehi kaifiyat rahi Quran paak ki tilawat bhi mamool ke mutabiq jaari na rakh saki aur aakhir itwaar ki shab baad namaz e isha 14 jamadi ul awwal 1417 hijri 28 september 1996 Iswi is daare faani se aap ne rehat farma li. Marfooma maghfoora ne apne bete betiyon aur potey potiyon aur nawaase nawasiyon ko dua wa rehmat aur shafqat wa muhabbat bhari nigahon se mehroom kar diya.

Raaqim un tamam hazraat ka shukr guzaar hai jinhone kaseer taadad mein janaza mein shirkat ki khusoosan ulema e kiraam aur bil khusoos Hazrat Allama Sayyad Haseenuddin Shaah sahab madde zillahu naazime aala Jamia Razwiya Ziya Ul Uloom Rawalpindi ka jinhone namaze janaza aur soyem ke khatme Quran paak mein shirkat farma kar meri hausla afzaai ki aur waalida mukarrama ko dua e maghfirat ka hadiya pesh kiya. ALLAH TA'ALA waalida mukarrama ko jannatul firdaus ata farmaye aur madaarij buland farmaye aameen.

Qaare'in kiraam se bhi dua e maghfirat ki darkhwast karta hoon ummeed hai ke sharfe qabooliyat ata farmayenge.

Saatwi wajah: **إِنِّي مُتَوَقِّئُكَ** ka matlab ye hai ke main tumhein faut hone ki tarah karne waala hoon jis tarah uski khabar munqatea ho jaati hai aur zaahir zameen par uske asraat khatm ho jaate hain aise hi tum se bhi zaahir taur par log koi nafa haasil nahin kar sakenge tumhari ziyaarat se musharraf nahin ho sakenge.

Aathwi wajah: **أَلْتَوَقَّى** ka maayne qabz karna bhi aata hai jaise kaha jaata hai yaani fulan shakhs ne mere dirham mere qabze mein de diye aur kabhi kaha jaata hai ke maine usse daraahim qabze mein le liye ab maayne ye hoga ke main tumhein zameen se nikaal kar apne qabza e qudrat mein lekar aasmanon par uthane waala hoon.

Aitraaz: Is soorat mein donon lafzon ka ek maayne hoga kyun ke **مُتَوَقِّئُكَ** ka maayne hoga qabz karna yaani uthana aur **رافعك** ka maayne bhi uthana hoga ye takraar hai iska kya faayda?

Jawab: **مُتَوَقِّئُكَ** ek umoomi maayne par dalaalat kar raha hai yaani ye jins hai iske tehat mukhtalif noeyatein hain kyun ke qabz karna kabhi maut ke zariye hota hai aur kabhi aasmanon par utha kar hota hai ab waazeh hua ke **مُتَوَقِّئُكَ** se pata chala ke aapko qabz karna hai ke wo kaise? Phir **رافعك** se ye waazeh ho gaya ke aasmanon par utha kar.

Nawi wajah: **مُتَوَقِّئُكَ** ka maayne faut karne waala nahin balki mukammal karna muraad liya gaya hai aur muzaaf yahan mehzoof hai. Asal ibaaat **مُتَوَقِّئُكَ** yaani main tumhare aamaal ko apne huzoor mukammal taur par qabool karne waala hoon yahan tak to pehli taaweel ke mutabiq kalaam hai jo apne zaahir par hai koi taqdeem wa takheer ka aitebaar nahin.

Dusri taaweel:

Yaani jab "waaw" ko apni asli haalat mein rakha jaaye ke waaw mein tarteeb ka koi lihaaz nahin hota to ab maayne mein taqdeem wa takheer hogi ab aayate kareema ka matlab ye hoga "Beshak main tumhein apni taraf uthane waala hoon aur kaafiron se tumhein paak karne waala hoon phir tumhein dunya mein jab utarunga uske baad faut karne waala hoon"

Taqdeem wa takheer Quran paak mein kaseer jagah waaqey hai, Itteqaan mein allama siyooti rahmatullah alaihi ne iski kai misalein di hain chand mulaaheza ho'n:

1) Hazrat Maryam ko Rab ta'ala ne hukm diya "aur sajda karo aur ruku karo" halanki us waqt bhi namaz mein ruku pehle aur sajda baad mein tha lekin yahan taqdeem wa takheer ke taur par zikr hua.

2) "ALLAH TA'ALA ne maut wa hayaat ko paida kiya" halanki hayaat maut se pehle hai.

3) "(Wo zaat jisne) tumhein aur tum se pehle logon ko paida kiya" yahan bhi makhaatbeen ka zikr pehle hua aur unse pehle guzare huye logon ka zikr baad mein kiya gaya.

4) "Aur tehqeeq aapki taraf aur aapse pehle Ambiya -e- kiraam alaihimussalam ki taraf "wahi" ki

gai" yahan bhi Nabi Kareem ﷺ ka zikr pehle aur aapse pehle guzare huye Ambiya ka zikr baad mein.

"Aur unhone na usey qatl kiya aur na usey sooli di balki unke liye unki shabeeh ka ek bana diya gaya aur wo jo uske baare ikhtelaaf kar rahe hain zarur uski taraf se shubaha mein pade huye hain inhein uski kuchh bhi khabar nahin magar yehi gumaan ki pairwi aur yaqeeni taur par unhone usko qatl nahin kiya balki ALLAH TA'ALA ne usey apni taraf utha liya"

Is aayate kareema ke ma-qabl yahood ke waade todne, ALLAH TA'ALA ki aayat se kufr karne, Ambiya -e- kiraam alaihimussalam ko shaheed karne ka zikr kiya gaya hai ke unke dilon par mohar laga di gai hai iski wajah inka kufr karna aur hazrat Maryam par bohtaan lagana aur ye kehna ke hum ne Maseeh bin Maryam ko qatl kar diya hai isse waazeh hua ke inka ye kehna hi kufr tha ke hum ne Eisa alaihissalam ko qatl kar diya hai. Is aayate kareema ki tafseer mein Allama Aalusi rahmatullah alaihi farmate hain "wo dusre aasmaan mein zinda hain ye Nabi Kareem ﷺ ki saheeh hadees meraaj se saabit hai aap wahin muqem hain yahan tak ke zameen mein utrenge dajjal ko qatl karenge aur zameen ko is adal wa insaaf se bhar denge jaise wo pehle zulm se bhari hui hogi". Hazrat peer mehar ali shaah rahmatullah alaihi farmate hain **كله بل** aayate mazkoora mein jiska tarjuma "balki" hota hai ibtaal maa qabl ke liye hai yaani ALLAH TA'ALA ja'ame yahood ko jo Eisa bin Maryam ki maqtooliyat aur masloobiyat ke qaa'il the baatil karta hai aur ma-qabl aur ma-baad bal azraabiya abtaaliya ke mutzaad hote hain yaani donon mein mutahaqqiq nahin hote.

وماقتلوه يقيناً بل رفعه الله mein hasb muqtaza **كله بل** maqtooliyat (qatl ho jaana) aur marfooeyat (uthaya jaana) yaani Maseeh ke maare jaane aur uthaye jaane mein manaafat aur adem ijtema bil tehqeeq chahiye aur zaahir hai ke maabain maare jaane aur uthaye jaane rooh ke aasmaan ki taraf kuchh manaafat nahin donon amr paaye jaate hain muqarrebeen se jo qatl kiya jaata hai unki arwaah bhi aalame alwi ko uthaai jaati hain ab bil zarurat rafa jismani lena padega kyun ke Maseeh ke qatl jismi aur rafa jismi donon mein tazaar aur tanaafi hai agar jism Maseeh yahood ke hath mein maqtool ho to wo hi jisme aalame baala ki taraf marfoo na huat (na uthaya gaya) aur agar Maseeh (apne zaahir jism ke sath) ba tahaffuz wa amaan uthaye gaye to yahood ke hath mein maqtool nahin ho sakte.

TAUZEEHE MAQAAM

Is maqaam ki wazaahat ye hai ke ya too kinaaya hoga aezaaz aur rafa manzilat se jaisa ke mirza sahab ba shahaadat e muhawara aur hawala kutube lughat lete hain, Is soorat mein zaahir hain ke qatl aur qurbe ilaahi mein tazaar nahin balki qatl aur shahaadat moajib mustaqil hai rafa manzilat indALLAH TA'ALA ke liye siwaye nubuwat ke aur ya muraad isse rafa roohi ba tareeqe maut e tabai ke hoga ba qareena waada tawaffa yaani **يا عيسى انى متوفيك ورافعك الى** faqat lafz **متوفيك** agarche mutlaq maut par daal hai aam isse ke apne aap ho ya qatl ki wajah se lekin hisr jo mustafaad hai zameere mutakallim ke musnad ilaih aur segha e mushtaq ke musnad banane se mufeed hai maut tabai ka is taqreer mein agarche tazaar mutahaqqiq hai magar ba lihaaz iske ke mazoowiyat tawaffa aur rafa ke. **بل توفاه الله ورفع الله اليه** mein nisbat ma-qabl **كله بل** ki taraf honi chahiye ke maute tabai Maseeh ki qabl az waaqiya qatl wa saleeb za'ami mutahaqqiq ho halanki koi moarrikh islaami aur ghair islaami iski shahaadat nahin deta balki Ibne Abbas radiallaho ta'ala anhuma aur tamam ahle

islaam aaj tak iske qaa'il hain ke aapke jism ko sooli chadhane se pehle hi utha liya gaya hai.

"Aur koi kitaabi aisa nahin jo uski maut se pehle us par imaan laaye aur qiyamat ke din wo un par gawaah hoga"

Is aayate kareema ki tafseer mein Allama Aalusi rahmatullah alaihi farmate hain "Matlab ye hai ke Eisa alaihissalam ke aasmanon se utar ne ke waqt jitne ahle kitaab maujood honge unmein se koi aisa nahin hoga jo aapki wafaat se pehle aap par imaan laaye yaani sab imaan le aayenge tamam deen khatm ho jayenge aur sirf ek deen ho jayega".

Is aayat mein bhi aap ke aasmanon se utar ne aur aap par ahle kitaab ke imaan laane ka zikr hai.

"Aur beshak Eisa alaihissalam qiyamat ki khabar hai to hargiz qiyamat mein shak na karna aur meri taabedari karna ye seedhi raah hai"

Eisa alaihissalam ka nuzool qiyamat ke qareeb hone ki alaamat hoga, Eisa alaihissalam aur imaam Mehadi radiallaho ta'ala anhu ka ijtema ek jamana mein hoga. Eisa alaihissalam shari'at wa imaamat ke umoor sar anjaam denge aur hazrat Mehadi radiallaho ta'ala anhu ke supurd khilafat wa jihaad ke maamlaat honge.

Beshak Eisa alaihissalam ka utarna qiyamat ki nishaniyon mein se ek nishani hai aap ke utarne ko "ilm" kaha gaya hai kyun ke aapke utarne se qiyamat ka ilm ho jayega qiyamat ab aa rahi hai.

Allama Aalusi rahmatullah alaihi ne bhi in alfaaz se hi ruhul ma'ani mein tafseer ki hai jin alfaaz se abu saud ne ki hai, Is aayat mein bhi waazeh hua ke aap abhi tak zinda hain aur qiyamat ke qareeb utrenge.

"Aur logon se kalaam karega pinghode aur pakki umar mein"

Yahan Eisa alaihissalam ke mojizaat ka zikr kiya gaya hai, bachpan ki wo umar jismein aam bachhe kalaam na karte honge us waqt kalaam karna ek mojiza hai lekin pakki umar mein to har insaan kalaam karta hai ismein Eisa alaihissalam ki takhsees kaise? Is sawaal ka jawab dete huye Allama Raazi rahmatullah alaihi farmate hain "pakki umar mein kalaam karne ka ye matlab hai ke aap aakhir zamana mein aasmanon se utrenge us waqt aapki umar pakki hogi aur aap logon se kalaam farmayenge aur dajjaal ko qatl karenge, husain bin fazl rahmatullah alaihi ne kaha ye aayat waazeh taur par nass hai ke Hazrate Eisa alaihissalam zameen par utrenge.

AHADEESE MUBARAKA

Eisa alaihissalam ka aasmanon se naazil hona kai hadeeson se saabit hai:

1) Hazrat Abu Huraira radiallaho ta'ala anhu se marwi hai Rasoolullah ﷺ ne farmaya qasam hai us zaat ki jiske qabze mein meri jaan hai ke Eisa alaihissalam tum mein haakim aur aadil ban kar utrenge, saleeb tod dalenge, jizya ka hukm khatm kar denge, aap maal logon ko ata karenge koi qabool karne waala nahin hoga, us waqt ka ek sajda dunya aur dunya ke maal wa daulat se afzal hoga phir hazrat abu huraira radiallaho ta'ala anhu kehte hain agar tum chahte ho to ye aayat padh lo "ahle kitaab mein se koi bhi nahin rahega yahan tak ke aap par imaan le aayega maut se pehle". Aap haakim aur aadil ban kar aayenge yaani nasraaniyat ko baatil kar denge aur millat haneefiya yaani deene islaam ko qabool karne ka hukm denge yahoodiyon aur isaiyon ke baatil gumaan ko khatm karne ke liye saleeb tod denge khinzeer ko qatl kar denge ye saabit karenge ke main Muhammad ﷺ ka ummati hone ki haisiyat se aaya hoon choonki aapki shari'at mein khinzeer haraam hai isliye aey isaiyon tumhara ise paalna aur khareed wa farokht karna haraam hai. Ahle

kitaab se sirf islaam ko qabool karenge koi jizya (tax) unse nahin lenge aapke zamane mein maal ki kasrat hogi yahan tak ke jis tarah waadiyon mein paani chalta hai aise hi maal ki farawaani hogi us waqt ibadat mein sirf log itni lazzat mehsoos karenge ke ek sajda aur ek namaz unhein dunya bhar se behtar mehsoos honge. Hazrat abu huraira radiiallaho ta'ala anhu ne aayat ko bataur daleel pesh ki ke us waqt tamam log deene islaam ko qabool kar lenge.

2) Hazrat Abu Huraira radiiallaho ta'ala anhu se marwi hai ke Rasoolullah ﷺ ne farmaya qasam hai ALLAH TA'ALA ki ibne Maryam haakim wa aadil ban kar zarur utrenge, saleeb ko tod denge aur zarur bil zarur khinzeer ko qatl karenge aur yaqeeni taur par jizya ko khatm kar denge, unton ko chhod denge un par koi amal nahin karenge, adaawat bughz aur hasad ko khatm kar denge, maal ki taraf logon ko bulayenge koi usey qabool nahin karega. Ye muslim shareef ki riwayat hai bukhari aur muslim donon ne ye bhi riwayat kiya hai ke Nabi Kareem ﷺ ne farmaya jab ibne Maryam tum mein utrenge aur tumhare imaam bhi tum mein honge us waqt tumhara kya haal hoga?

Is hadees shareef mein tamam takeed ke seeghe istemaal huye hain ke aapka utarna yaqeeni hai shak wa shubah se paak hai.

KHULASA

Ba kasrul qaaf "quloos" ki jama (bahuwachan) hai "jawan untani" ko kaha jaata hai, aap unton ko kaam mein laana chhod denge kyun ke unt ki zarurat khatm ho jayegi us waqt unt ke baghair aur sawariyan bojh uthane aur saaman ki naql wa hirkat ke liye kaseer taadad mein hongy ya iska maayne ye hai ke aap kisi ek ko unton ke liye muqarrar nahin karenge ke zakaat ke unt haasil kiye jayenge kyun ke us waqt zakaat lene waala koi nahin hoga.

"Nihaaya" mein zikr kiya gaya hai "aap zakaat leni chhod denge aur zakaat wasool karne ke liye koi aamil muqarrar nahin karenge" to iska matlab ye nahin ke aap us waqt Nabi Kareem ﷺ ki shari'at ke mukhalif koi hukm denge zakaat lene waala koi nahin milega isliye koi aamil muqarrar nahin kiya jayega. Ye khabar bhi to Nabi Kareem ﷺ ne hi di hai ke aap kisi ko unt bataur zakaat wasool karne ke liye aamil nahin banayenge kyun ke us waqt tamam log ghani honge koi zakaat wasool karne waala nahin milega.

Dusra maayne iska ye hai ke yahan se muraad amal hai yaani unton ke zariye tijaarat aur zameen mein safar e maal ke talab karne aur dusri zaruriyaat ke haasil karne ke liye chhod denge kyun ke us waqt unki zarurat khatm ho jayegi.

Shehna: Shehna ka maayne hai wo adaawat jo dilon ko keena aur ghaiz wa ghazab se bhar de.

Tabaaghuz: Bughz rakhna ye adaawat ka sabab hai.

Tahaasud: Hasad karna yaani kisi ki nemat ka zawaal talab karna aur isi nemat ko apne liye talab karna ye hasad bughz ka sabab hai.

In tamam buraiyon ka sabab dunya ke maal se muhabbat rakhna hai, Eisa alaihissalam logon ke dilon se dunya ki muhabbat zaa'il (khatm) kar denge jiski wajah se ye buraiyan khud ba khud zaa'il ho jayegi.

Dusri wajah ye bhi hai ke us waqt tamam dunya choonki ek hi deen par qaa'im hogi yaani sabka deen islaam hoga bughz wa hasad waghaira jaisi buraiyan mukhtalif deeno aur mazaahib ki wajah se paida hoti hai.

Mulla Ali Qaari rahmatullah alaihi ke nazdeek pehla maayne hi zyada moatabar hai kyun ke aap farmate hain aaj ke zamane mein bahut se sheharon mein log islaam par ittefaaq rakhte hain aur inmein ulama e kiraam, mashaikhe kiraam bhi maujood hote hain bawajood iske unmein bughz hasad adaawat jaise uyoob paaye jaate hain aur ladai jhagde qatl wa ghaarat paaye jaate hain inke asbaab sirf makhloq mein buland martaba haasil karna aur haraam maal ki taraf meelaan hain. Eisa alaihissalam ka jab nuzool hoga us waqt musalmanon ke imaam Mehadi honge jo quraish se honge aap utar kar pehli namaz imaam Mehadi ki iqteda mein ada karenge taaki Nabi Kareem ﷺ ke deen ki azmat waazeh ho jaaye ke Nabi Kareem ﷺ ki shari'ate mutaharra ke ahkaam hi logon par naafiz karenge unki apni shari'at to kab ki mansookh ho chuki hai. Nabi Kareem ﷺ ka irshad hai ke Eisa alaihissalam jab tum mein utrenge aur tumhare imaam tum mein se maujood honge us waqt tumhara kya haal hoga yaani tumhein apni azmat wa takreem par taajjub hona chahiye ke Eisa alaihissalam aate waqt pehli namaz tumhare imaam ki iqteda mein ada karenge.

3) Hazrat Jaabir radiiallaho ta'ala anhu se marwi hai ke Rasoolullah ﷺ ne farmaya humesha ek giroh meri ummat mein haq par jihaad karta rahega aur qiyamat tak unko ghalba haasil rahega, aap ne farmaya Eisa ibne Maryam utrenge logon ke ameer unhein kahenge aao humein namaz padhao aap farmayenge nahin beshak tum mein baaz ameer hai baaz par aap ka ye irshad us takreem ke peshe nazar hoga jo ALLAH TA'ALA ne is ummat ko ata kiya hai.

Eisa alaihissalam ke utarne par imaam Mehadi unhein namaz padhane ke mutalliq kahenge kyun ke imaamat ka zyada haqdaar wo shakhs hai jo afzal ho choonki aap Nabi aur Rasool hain aur kaamil darja rakhne waale hain.

Yahan se ye bhi waazeh hua ke Eisa alaihissalam ka maqaame nubuwat khatm nahin hoga sirf aapki shari'at ke ahkaam jaari nahin honge balki Nabi Kareem ﷺ ki shari'at ke ahkaam ki tableegh farmayenge. Aap alaihissalam ke naazil hone par pehli namaz imaam Mehadi padhayenge taaki is ummat ki fazeelat waazeh ho jaaye uske baad Eisa alaihissalam hi namazein padhayenge, Is hadees paak se bhi Eisa bin Maryam ka nuzool waazeh taur par saabit hua.

4) Hazrat Abdullah bin Umar radiiallaho ta'ala anhu se marwi hai Rasoolullah ﷺ ne farmaya Eisa bin Maryam zameen par utrenge phir shaadi karenge aur aapki aulaad hogi aur 45 saal thehrenge phir aap faut honge phir mere sath mere maqbare mein dafan honge aur Eisa alaihissalam ek hi maqbare mein uthenge yahan tak ke abu bakr aur umar ke beech ho'n.

Hadees shareef mein jo lafz qabr istemaal hua hai iska maayne maqbara hai yaani mere maqbare mein dafan honge. **في قبر واحد** ka matlab ye hai ke ek sath hum apni apni qabron se is tarah uthenge jaise ek qabr se uth rahe ho'n hazrat umar aur hazrat abu bakr donon Nabiyon ke daayein baayein ho jayenge taaki ye donon hazraat ek sath ho'n daayein jaanib abu bakr aur dusri jaanib umar honge.

Baaz raawiyon se hai yaani qabr mubarak ke paas jagah khaali hai Eisa alaihissalam ke waaste. Muhaqqiq ibne jauzi farmate hain umar ke paas madfoon honge kyun ke humein bahut se logon ne khabar di hai jo hujra shareef ke ander gaye hain ke umar ke pehlu mein jagah khaali hai.

Bukhari ne apni tareekh mein ikhraaj kiya hai aur tibraani ne abdullah bin salaam se ke wo farmate hain Eisa bin Maryam Muhammad ﷺ aur shaikhain ke paas dafan kiye jayenge aur unki qabr chauthi hogi.

Tirmizi ne hadees ka ikhraaj kiya hai aur ise hasan kaha hai ke Abdullah bin Salaam ne farmaya Muhammad Rasoolullah ﷺ ki sifat taurat mein maujood hai aur ye bhi taurat mein hai Eisa bin Maryam khaatimul Nabi'in ﷺ ke sath madfoon honge.

Hazrat Aayesha radiallaho ta'ala anha ne farmaya maine Huzoor ﷺ ki khidmat mein arz ki ke mujhe maloom hota hai ke main aapke baad zinda rahungi agar ijazat ho to main aapke paas madfoon hoon? Huzoor ﷺ ne farmaya ke mere paas to abu bakr aur umar ki qabr ke siwa aur jagah nahin.

Sayyadul Auliya Hazrat Peer Mehar Ali Shaah rahmatullah alaihi farmate hain aasare darbaare marfoo hone jisme Maseeh ke aur ahadees nuzool Eisa alaihissalam ke siwa unke jo bayaan kar chuka hoon aur bhi ba kasrat maujood hain jiska ji (dil) chaahе Tafseer Durre Mansoor aur Tafseer Ibne Kaseer aur Tafseer Ibne Jurair ko mulaaheza farmayein agar isse bhi itminaan haasil na ho to Kanzul Aammaal wa Musnad Ahmad waghaira kutube ahadees ka mutaala farmaye magar momin faheem ke waaste aasaar aur ahadees se jo bayaan kar chuka hoon kaafi hain ye ahadees mutwaatir hain. Nuzool Maseeh ka jo mustalazim hai rafa'a ko sab mein ittefaaq hain, zyada bayaan hona af'aal aur sifaat ka baaz hadeeson mein aur baazon mein kam wajah iski ye hai ke jis qadr ausaaf ba zariye "wahi" sallallahu alaihi wasallam ko maloom huye unko bayaan farmaya saamea (sunne waale) ne unko yaad rakha phir jab aur maloom huye unko phir bayaan farmaya. Yehi wajah hai ke baaz raawiyon se baaz sifaat aur ahwaal marwi hain dusre se kuchh aur kabhi ek raawi ki riwayat mein kami peshi hua karti hai iski bhi yehi wajah hai.

Jo ahadees Eisa alaihissalam ke nuzool ke mutalliq marwi hain wo in jaleelul qadr sahaba kiraam se marwi hain Abu Huraira, Abdullah Bin Mas'ood, Usmaan Bin Abi Amaama, Abi Aas, Nawaas Ibne Sam'aan, Abdullah Bin Al'aas, Majma Bin Jaarya, Shuraiha Huzaifa Bin Aseeyad, Jaabir Samra Bin Jandab, Amr Bin Auf, Imraan Bin Haseen, Kaisaan Huzaifa Bin Yamaan Aayesha, Abdullah Bin Abbas, Ansa radiallaho ta'ala anhuma aur inke alaawa deegar hazraat se bhi marwi hain.

Afsos jahaalat aisa marz hai ke hazaron urdu khwanon saada lauhon ke liye roz baroz halaak karne waala saabit ho raha hai na to sahaba kiraam ki tarah mahaarate lisaani inhein haasil hai aur na hi sahaba kiraam ki tarah in ke dil ko raushan wa munawwar kiya gaya hai ke wo haq baat ko samajh kar raahe raast par chalein aur na hi ilmi istedaad ke fasaahat wa balaaghat aur kalaam ke syaaq aur sabaq se maqsad ko samjhein aur na hi ye salahiyat haasil hai ke muqtaza haal ke mutabiq muraad ko samajh sakein.

In juhla ke bhatak ne ki zyada wajah ye hai ke unhone gumraah aur bhatke huye shakhs ko apna rehnuma bana liya hai ke ALLAH TA'ALA hi apne fazl wa karam se hidayat ata farmaye.

MAQAAME TAWAJJO

Bayaan karda ahadees se waazeh taur par saabit hua ke aasmanon se utar ne waali shakhsiyat ka naam Eisa hoga wo Maryam ke bete honge, unke zamane mein maal ki kasrat hogi, koi zakaat lene waala nahin milega, deen ek ho jayega, yahoodiyat wa nasraaniyat khatm ho jayegi. Mirza ghulaam ahmad qadyani kehte hain ke ahadees mein Eisa bin Maryam se main muraad hoon magar khayaal rahe ke mirza ji ka naam Eisa hai aur na inki maa'n ka naam Maryam hai balki inka naam ghulaam ahmad aur inki maa'n ka naam chiraagh beebi hai aur mirza ji madeena paak mein nahin mare.

Eisa bin Maryam alaihissalam to Nabi Kareem ﷺ ke sath dafan honge lekin mirza jaise napaak jism ko Huzoor ﷺ apne sath kaise qabool kar sakte the isliye qadyaan mein hi marna pada.

Neez mirza sahab ke zamane mein maal wa daulat ki kasrat bhi nahin hui khud wo angrez se chanda lete rahe balki wo angrez ka lagaya hua hi paudha tha. Aaj tak mirzaiyon ki ye haalat hai ke "rabooh" mein dekhiye do qabristaan hain ek mein paudhe lage huye hain aur dusra paudhon aur phoolon se khaali hai ismein ghaas phoos aur jhadiyan nazar aati hain jo zyada paise de de usey bagheecha waale qabristaan mein jagah di jaati hai aur jo thode paise de usey dusre mein jagah di jaati hai goya qabrein bech kar wo ab bhi apna guzaara chala rahe hain aur mirza sahab ke zamane mein yahoodiyat wa nasraaniyat ko khatm karke ek deene islaam mein sab log aa gaye hain aisa bhi nahin hua to mirza sahab Maseeh mauood kaise?

HAYAATE EISA ALAIHISSALAM KA SABOOT A'IMMA E KIRAAM SE

Tamam sahaba e kiraam ka is par ittefaaq hai ke Hazrate Eisa alaihissalam aasmaan par zinda hain aur qiyamat ke qareeb tashreef layenge.

Hazrat Imaam Ahmad Bin Hambal rahmatullah alaihi ne apni Musnad mein bahut si ahadees darj farmai hain. Ek riwayat Hazrat Abu Huraira radiallaho ta'ala anhu se bayaan farmai ke Huzoor ﷺ ne farmaya ke Eisa alaihissalam aakar daawate islaam farmayenge unke zamana e paak mein islaam ke siwa tamam deen mit jayenge aur sher unt ke sath, cheetah gaaye ke sath aur bhed bakari ke sath chareng aur bachhe saanp se khelenge aur wo unhein nuqsaaan na dega.

Musnad Ahmad ki ek aur riwayat shamsul hidaaya ke hawale se hi naql ki ja chuki hai ke hazrat Aayesha radiallaho ta'ala anha ne Huzoor ﷺ se aapke sath dafan hone ki ijazat talab ki to aap ﷺ ne farmaya wahan chaar qabron se zyada ki koi gunjaish nahin chauthi qabr Eisa alaihissalam ki hogi.

Imaam Abu Hanifa rahmatullah alaihi Fiqah Akbar mein farmate hain dajjaal ka nikalna, yajooj wa majooj ka kharooj, aaftaab ka maghrib se tuloo hona, Eisa ka aasmaan se utarna aur ye saari alaamat qiyamat haq hai.

Imaam Malik rahmatullah alaihi ne kaha is haal mein ke log khade huye namaz ki takbeer sun rahe honge ke baadal chhayega aur achanak Eisa alaihissalam utrenge.

Allama Zurqaani maalki apni kitaab "Qastlaani" mein farmate hain Eisa alaihissalam utar kar humare Nabi ﷺ ki shari'at par faisla farmayenge wo agarche ummate Muhammadiya ke khaleefa honge lekin sath Nabi bhi honge kyun ke shari'at ke naskh se nubuwwat zaa'il nahin hoti.

Hazrat Imaam Shafai rahmatullah alaihi ke muttaba'in Imaam Jalaluddin Suyooti aur Imam Raazi rahmatullah alaihi ne is mas'ale par tafseeli taur par bahesein ki hain aur wo bhi Eisa alaihissalam ke nuzool ke qaa'il hain. Isi tarah Imaam Bukhari, Imaam Muslim, Imaam Tirmizi, Abu Dawood aur tamam muhaddiseen kiraam ka yehi aqeeda tha neez Imaam Ghazali, Imam Raazi, Imaam Jauzi Aur Hazrat Shaikh Abdul Qadir Jilani rahmatullah alaihim ajmaain bhi isi ke qaa'il hain aasaan lafzon mein yoon bayaan kiya jaaye ke siwaye mirza qadiyaani aur uske muttaba'in ke ahle ilm mein se koi bhi nuzoole Eisa alaihissalam ka munkir nazar nahin aata.

MOJIZAAT WA HAYAATE EISA ALAIHISSALAM PAR AITRAZAAT WA JAWABAAT

Eisa alaihissalam ke jin mojizaat ka zikr kiya gaya hai un tamam ka mirzaiyon ne inkaar kiya hai aur is aayat mein yahoodiyana tehareefaati ki, Iski wajah sirf ye hai ke unke ghar ke Nabi aur khud saakhta manseele Maseeh yaani mirza ghulaam ahmad qadyaani mein koi kamaal na tha lihaaza unhone Eisa alaihissalam ke un tamam kamalaat ka inkaar kar diya.

PEHLA AITRAAZ

Paida karna khuda ki sifat hai Rab ta'ala farmata hai "Farma dijiye Allah har cheez ka khaaliq hai" Neez farmata hai "usne har cheez ko paida kiya"

Neez farmata hai "humara Rab jisne har cheez ko soorat khalq ata ki"

In tamam aayat se maloom hua ke khaaliq sirf Rab ta'ala hi hai ghaire khuda mein ye sifat maanna shirk hai, Rab ta'ala farmata hai-

"Kya unhone Allah ke shareek bana rakhe hain ke wo aise paida karte hain jaise Allah paida karta hai"

Neez buton ke baare mein farmata hai:

"Wo kisi cheez ko paida nahin karte balki wo khud khade kiye gaye hain"

Lihaaza agar Eisa alaihissalam mitti mein phoonk kar parinde banate ho'n to unhein khuda maanna padega, mushrekeen buton ko khaaliq maan kar hi mushrik huye aur musalman Eisa alaihissalam ko khuda maan kar murtaad.

Is aayat ke maayne sirf ye hain ke main tumhare dilon ko noor imaani se munawwar kar deta hoon jisse wo parinda ban kar raahe ilaahi taiy karta hai na ke koi mitti ka khilauna.

Hadees shareef mein shohda ke mutalliq hai ke shaheedon ki rooh sabz chidiyon ke pet mein reh kar jannat ki sair karti hai iska bhi yehi matlab hai.

Dusri jagah kehte hain mar kar dunya mein lautna qanoone qudrat ke khilaaf hai, hadees shareef mein hai ke shaheed shahaadat ke baad dunya mein aane ki tamanna karte hain magar unki ye tamanna poori nahin ki jaati kyun ke qanoon ke khilaaf nahin ho sakta Eisa alaihissalam bhi baaqi murdon ko zinda nahin kar sakte kyun ke murde agar apni umar poori karke mare the to unhein dobara umar kaise mili aur agar unki umar baaqi thi to pehle maut kyun aa gai?

JAWAB

Khalq ka maayne hai paida karna yaani adem se wajood mein laana, hayaat bakhshna aur dusra maayne hai banana, ghadhna, andaaza lagana, ALLAH TA'ALA ki zaat ke sath khaas jo khalq hai wo ba maayne paida karne ke hai. Shakl wa soorat banana ye sifat bandon ko bhi haasil hai Eisa alaihissalam ne parinde ki soorat banai aur usko hayaat ALLAH TA'ALA ne ata farmai albatta Eisa alaihissalam ke arz karne par isliye ye aap ka mojiza hua mojiza hota hi wo hai jo aam aadat ke khilaaf ho aur muddai nubuwat se sarzad ho.

Eisa alaihissalam ke is mojiza ko Rab ta'ala ne bayaan farmaya:

"Aur jab too mitti se parinde ki si moorat mere hukm se banata phir usmein phoonk maarta to wo mere hukm se udne lagti"

Dusre maqaam par farmaya: "Eisa alaihissalam ne kaha main is shakl wa soorat mein phoonk maarta hoon to wo Allah ke hukm se parinda ban jaata hai"

In aayat se ba khoobi waazeh hua ke Eisa alaihissalam mitti ki moorti banate the aur ismein phoonk maarte aur ye kehte Allah ke hukm se ud wo parinda ban kar ud jaata tha yaani ALLAH TA'ALA usey hayaat ata farmata tha.

Jo taujeeh Muhammad ali sahab ne bayan ki hai ismein Eisa alaihissalam ki koi takhsees nahin aur na hi aapka mojiza hai kyun ke dilon ko noore imaani se Ambiya -e- kiraam munawwar karte rahe balki ye wasf auliya e aezaam aur ulamaye kiraam ko bhi haasil hai.

Ye kehna ke maut ke baad zinda hona qanoone qudrat ke khilaaf hai to iska jawab bhi waazeh hai ke mojiza to hai hi wo ke aadat ke khilaaf ho yaani halaak shuda bastiyon ko zinda karna qanoon nahin, albatta khusoosiyaat iske alaawa hain Quran hakeem ne hazrat Uzair alaihissalam ka waaqiya bayaan farmaya:

"ALLAH TA'ALA ne unhein sau saal murda rakh kar phir zinda kiya"

Phir farmaya:

"Aey Uzair apne mare huye gadhe (donkey) ki khushk haddiyon ko dekh ke hum inhein kis tarah jama karke gosht pehnate hain"

Hazrat Hazqeel alaihissalam ki qaum ka poora waaqiya yoon bayaan farmaya:

"To Allah ne unse farmaya mar jaao! Phir unhein zinda farmaya"

Yaani Rab ta'ala ne unko pehle maut di phir un sabko zinda farmaya.

Neez Quran kareem ne bani israel se farmaya ke tum ne ek dafa Moosa alaihissalam ki ita'at se munh moda:

"Yaani tumhein dekhte huye kadak ne pakad liya hum ne tumhein marne ke baad zinda kiya"

Gharz ke murde zinda karne ke liye be shumaar waqiyaat Quran kareem ne bayaan farmaye.

Hadees paak mein aata hai ke qiyamat ke qareeb dajjaal logon ko maar ke zinda karega agar in sab aayat aur ahadees mein majaazi maayne muraad liye jaayein to phir Quran wa ahadees ek tamasha ban kar reh jaayein aur kisi aayat par aitemaad na rahe.

DUSRA AITRAAZ

Andhon aur kodhon ko achha karna Eisa alaihissalam ki shaan ke khilaaf hai wo nubuwat karne aaye the na ke tabaabat, lihaaza yahan se dil ke andhe muraad hain, Rab ta'ala farmata hai:

"Balki wo dil andhe hote hai jo sinon mein hai"

Aise hi bars yaani kodhi se wo badee muraad hai jo ba zaahir bhali maloom ho aur hazrat Maseeh ye farma rahe hain ke main dil ke andhon aur badkaari ke kodhiyon ko imaan wa taqwa ka raasta bata kar achha kar sakta hoon.

JAWAB

Agar baghair kisi daleel ke apni raaye se tafseer karni ho to jo chaho kar lo lekin agar dalaail ki baat karni ho to ye batao ke ye maayne kis mufassir ne kiye hain? Beshak nubuwat mein ahkaame tableegh hai magar nubuwat manwane ke liye mojizaat ki zarurat aur mojiza mein aajiz karna shart hai aur ye jab hi ho sakta hai ke aisa mojiza dikhaya jaaye jisse kaam ke maahir aajiz reh jaayein taaki ye khuda daad ikhtiyar e nubuwat ki daleel ho choonki aap alaihissalam ke zamane mein tib ka bahut zor tha to tabeebon ko aajiz karne ke liye ye mojizaat ata farmaye gaye jiski sadaha riwayat mein milti hain lekin mirza sahab ke chele apne mauqif par ek riwayat bhi pesh nahin kar sakte.

TEESRA AITRAAZ

Eisa alaihissalam baghair waalid paida nahin huye balki Maryam Yusuf najaar ke nikaah mein aayi aap unke bete hain.

JAWAB

Quran kareem ne Eisa alaihissalam ke baghair baap paida hone ki be shumaar gawahiyan di hain:

1) Inhein Adam alaihissalam se mushaabehat di hai:

"Eisa alaihissalam ki misaal ALLAH TA'ALA ke nazdeek Adam alaihissalam ki tarah hai"

2) Inhein Eisa bin Maryam kaha, halanki Quran kareem ne siwaye Maryam ke aurat ka naam na liya agar wo mard ke farzand hote to uski taraf nisbat ki jaati.

3) Yahood ne hazrat Maryam ko tohmate zina lagai thi to Eisa alaihissalam ko bachpan mein kalaam karne ki taaqat ata karke unse maa'n ki paak daamani bayan farmai agar Maryam shaadi shuda thi to yahood tohmat kyun lagate aur is tohmat ke difa karne ke liye itna bada waaqiya kyun hota? Sirf Yusuf najaar keh deta ye mera bachha hai.

4) Eisa alaihissalam ka laqab Ruhullah aur Kalimatullah hua kyun ke wo kalima "کن" se paida huye.

5) Quran kareem ne unki maa'n ka ye qaul baar baar naql farmaya:

"Mujhe kisi insaan ne nahin chhua"

Agar iska nikaah ho chuka tha to ye kehne ka kya matlab ho sakta hai?

6) Hazrat Maryam jungle mein jakar wazahe hamal se faarigh hui agar Yusuf najaar ki beewi hoti to is qadr mashaqqat uthane ki kya zarurat thi?

Khayaal rahe ke mirzaiyon ne ye aqeeda yahoodiyon se haasil kiya hai, yahood Eisa alaihissalam ki waalida ko Yusuf najaar se tohmat lagate the.

CHAUTHA AITRAAZ

Fazile amrohwi (mirza ka chela) sahab alamunnas likhte hain kyun ke ba hasbe muqtaza is aayat ke kisi zamane mein ittefaaq ek millat par mumkin nahin.

JAWAB

Is fiqra hadees ko ba wajahe adem qabool taaweel ke hasbe matlab apne ke aap kaatna chahte hain, aayat mein istisana maujood hai aur istisanaye zamaniyaat ka mustalazim hai istisanaye zamaan ko. Lihaaza Maseeh ke waqt sab ka marhoom hona aur sab ka muttafiq hona millate waahida par mumkin hoga, zaruri amar ba muqtaza aayat ke sirf itna hi hai ke ikhtelaaf fil jumla aur jahannam ka bhar dena mutahaqqiq ho.

PAANCHWA AITRAAZ

Jis hadees se samajh mein aa raha hai ke Eisa alaihissalam ke waqt tamam log ek deen par qaa'im ho jayenge wo is aayat ke mukhalif hai jismein ye zikr hai ke agar ALLAH TA'ALA chahta to sab logon ko ek deen par qaa'im kar deta aur log humesha ikhtelaaf par rahenge jab ye hadees aayat ke mukhalif hai to is par amal nahin ho sakega.

JAWAB

Ye yahoodi tarze amal hai ke kuchh kitaab par imaan laana aur kuchh par imaan na laana halanki sath hi ye bhi aa raha hai ke magar jis par tere Rab ne reham kiya yaani wo ek deen par qaa'im honge Maseeh ke zamane mein bhi ALLAH TA'ALA ki taraf se tamam logon par reham kiya jayega lihaaza wo sab ek deen par qaa'im ho jayenge.

CHHATHA AITRAAZ

Hadees paak mein Maseeh mauood ki jo alaamat bayaan ki gai hain wo mirza sahab mein paai gai hain, Saheeh bukhari mein hai "Rasoolullah ﷺ ne farmaya maine khwaab mein ka'aba ke paas ek shakhs dekha jiska rang gandumi aur bahut khubsoorat hai uske baal seedhe hain aur kandhon tak pahunch rahe hain".

Mirza sahab ka huliya bhi yehi hai unka rang gandumi hai baal seedhe hai yaani ghungharu waale nahin kandhon ke qareeb kaanon ki lau ke niche latke hain.

JAWAB

Isi Saheeh Bukhari mein iske qareeb hi Maseeh haqeeqi yaani saahibe Injeel ka huliya ye likha hai surkh rang aur ghungharale baal chauda seena.

Naazreen ye mughaalata bhi qaabile ghaur hai surkh aur gandumi rangat donon ke raawi Ibne Abbas radiallah ta'ala anhu hain aisa hi ghungharu waale aur ghair ghungharu waale donon hadeeson ka maqsad ek hi hai kyun ke Maseeh ibne Maryam ki rangat mein surkhi maa'il safedi thi, aisa hi baalo mein jauooda ghair taamma thode ghungharu waale baal the na bahut zyada pecheeda aur na seedhe isliye aapke rang ko surkh kehna bhi sahi hai aur gandumi rang kehna bhi sahi hai isi tarah aapke baalon ko ghungharu waale kehna sahi hai aur ghair ghungharu waale bhi.

Tambeeh: Bukhari shareef mein jo aaya hai yaani Hazrat Ibne Umar ki riwayat hai jismein Eisa alaihissalam ka rang surkh aur baal ghungharale aur seena chauda zikr hai ye bukhari ki khata hai haqeeqat mein ye riwayat hazrat Ibne Abbas se hi hai yaani dekho akhrajat Muhammad bin kaseer aur Is'haaq bin mansoor salooli aur ibne abi zayaadat aur Yahya bin adam waghaira ke.

Is hadees mein Ibne Abbas hi Eisa alaihissalam ka rang surkhi safedi se mila hua bayaan karte hain aur aapke baal bahut zyada pechdaar nahin the (balki mamooli ghunghariyaale the). Ye bhi Ibne Abbas bayaan kar rahe hain aur ab ye gumaan karna ke surkh rang waale Eisa alaihissalam aur the aur gandumi rang waale Eisa alaihissalam aur hain saheeh nahin ho sakta kyun ke Huzoor ﷺ ka irshad donon riwayaton mein waaqiya meraaj ke mutalliq hai jiske pehle ba riwayat muslim "Rasoolullah ﷺ ne farmaya mujh par Ambiya -e- kiraam pesh kiye gaye hain" isse saaf saabit ho raha hai ke donon riwayaton mein usi Eisa alaihissalam ka zikr hai jo Ambiya -e- kiraam ki jama'at mein isi tarah shamil hain jis tarah Moosa alaihissalam aur Ibrahim alaihissalam dakhil hai, kisi hadeese paak mein bhi maseele Maseeh yaani mirza sahab ka koi zikr nahin agar Eisa alaihissalam aur hote aur maseele Eisa alaihissalam aur hota to Huzoor ﷺ farmate maine Eisa alaihissalam aur maseele Eisa alaihissalam ko dekha halanki aap ne aisa nahin farmaya pas waazeh hua ke hadees paak se mirza sahab ka apne aapko Maseeh mauood aur misle Eisa saabit karna baatil hai.

SAATWA AITRAAZ

Mirza sahab ka zikr hadees paak mein hai sahi muslim mein hai "agar ilm surayya ke sath bhi mutalliq ho to faaras ke logon mein se ek shakhs usey pa lega". Mirza sahab ke ek mureed amrohi ne is hadees se muraad bhi apne mirza sahab ko hi liya hai.

JAWAB

- 1) Muttafiq alaih shaikhain Bukhari wa Muslim ki hadees mein isi tarah mazkoor hai ye hadees aap ne Salmaan Faarsi radiallaho ta'ala anhu ke kandhe par hath mubarak rakh kar bayaan farmai jisse Salmaan Faarsi radiallaho ta'ala anhu ka misdaaq hona saabit hota hai yaani syaaq wa sabaq se ye hadees makhtas hai aam hai hi nahin.
- 2) Agar hadees ko aam rakha jaaye aur muraad faaras ka koi shakhs bhi liya jaaye to phir bhi isse muraad mirza sahab nahin ho sakte kyun ke unhone khud apna samarkandi hona saabit kiya hai halanki samarkand khurasaan se hai na ke faaras se, jin logon ko kuchh geographiya waghaira mein mahaarat hai un par ye baat waazeh hai.
- 3) Agar hadees paak se muraad zyada umoom liya jaaye yaani ahle faaras ka ek ba muhawara maayne ye liya jaaye ke isse muraad ajmi log hain to phir bhi mirza sahab ka mudda saabit nahin ho sakta kyun ke hadees mein "ma'arif billaam" hai alif laam ahade khaarji hai jisse muraad wo ilm hai jo kitaab wa sunnat ke mutabiq hai na ke mukhalif, mirza sahab ka ilm to shaitani ilm tha Qurani ilm nahin tha warna wo kufr ikhtiyar karke jhooti nubuwat ka daawa na karte.

JHOOTHON KI KAHAWATEIN

Amrohi sahab ne apne mirza ko Maseehe mauood maana hai isliye ye daawa bhi kiya ke mirza sahab deene nasraaniyat ko mita denge, Sayyadul auliya peer mehar ali shaah rahmatullah alaihi farmate hain:

"Aaj tareekh 15 sha'aban 1317 hijri tak deen nasraaniyat ka mit jaana mutahaqqiq nahin hua halanki mirza sahab jo Maseehe mauood hone ke daawedar hain wo kitne arse se aa chuke hain balki mirza sahab apni maut tak bhi ye karishma na dikha sake".

Eisa alaihissalam ki sifaat mein ye bhi zikr hai ke aap logon ko maal ki taraf bulayenge lekin koi ek bhi qabool nahin karega.

Iska matlab amrohi ne ye bayaan kiya hai "ke isse muraad bhi mirza sahab hain kyun ke unhone ba zariye ishteharaat rupya dene ka waada mukhalefeene islaam (inke banawati islaam) ko farmaya aur kisi ne qabool nahin kiya".

Iska jawab hazrat peer sahab yoon dete hain "ke hadees mein mazkoor hai iska matlab ye hai ke Eisa alaihissalam ke zamane mein sab log ahle islaam honge aur sab ko ibadat ki bahut raghbat hogi aur sab tareeke dunya aur zaahid honge is par hadees paak ke alfaaz shaahid hain.

Isliye ke us waqt musalman zaahid aur aabid honge jo dunya ko qabool nahin karenge, hadees ka ye matlab nahin ke us waqt mukhalefeene islaam bhi honge (jaisa ke mirzaiyon ne maaz'Allah musalmanon ko mukhalefeene islaam kaha) aur inko haqeeqat e islaam zaahir karne ke muqable mein ishteharaat ke zariye rupya dene ka waada diya jayega aur wo qabool nahin karenge. Khayaal rahe ke islaam ba zaate khud amar e haq hai waqey ke mutabiq hai qiyamat tak koi mukhalif bhi ye nahin kar sakta ke islaam ke haq hone ko zaa'il kar sake ya islaam ka naahaq hona saabit kar

sake islaam apne haq hone mein kisi insaan ka mohtaaj nahin balki Rab ta'ala ne khud iske ghalba ka zimma utha rakha hai, hadees paak (islaam ko qiyamat tak ghalba haasil rahega) is par shaahid hai.

AATHWA AITRAAZ

Aayat وَمَنْ نَعْبُدُهُ نُؤْتِيهِ مِنْ غَيْرِهِ نَسَبًا فِي الْخَلْقِ daal hai wafaate islaam par kyun ke hasbe mafaad is aayat ke jo shakhs assi (80) ya nawwe (90) saal ko pahunchta hai usko nakoos aur zaaj goi ba nisbat pehli hayaati ke paida hoti hai kaisa haal hoga us shakhs ka jo do hazaar saal tak zinda hai.

JAWAB

Assi ya nawwe saal ki qaid jo aap ne lagai hai ye Quran paak ke konse alfaaz mubarak se samajh mein aai khudara yahoodiyon ki tarah kalaame ilaahi ki tehreef se baaz aayein kya aapko Quran paak mein ye aayat nazar nahin aai:

"Wo as'haabe kahf apni ghaar mein teen sau nau (309) saal rahe"

Aapki pesh ki gayi aayat ka mafhoom agar tumhare khayaal mein assi(80) ya nawwe(90) ki umar tak mehdood hai to phir is aayat se as'haabe kahf ka teen sau nau (309) saal ghaar mein kaise saabit ho sakta hai aur Nooh alaihissalam ki umar 1400 saal aur Hazrate Adam alaihissalam ki umar 930 saal aur hazrat Shees alaihissalam ki 120 saal aur hazrat Ibrahim alaihissalam ki umar 223 saal kaise ho sakti thi?

Asal mein ye sab ghalat taaweelein mirza sahab se is wajah se sarzad hui:

"Ke jise ALLAH TA'ALA gumraah kar de usey koi hidayat dene waala nahin"

Inke gumraah kun shaitani ilm ne inhein jahannam ka eindhen bana diya.

NAUWA AITRAAZ

"Tum mein se baaz ko faut kiya jaata hai aur baaz ko badi umar tak pahunchaya jaata hai"

Is aayat mein do hi sooratein zikr hain ya ghatiya umar se pehle faut kar dena ya us umar tak pahuncha dena jismein insaan ke hosh wa hawaas qaa'im nahin rehte, Is aayat se pata chala ke Eisa alaihissalam faut ho chuke hain kyun ke razeel umar to Nabi ki shaan ke laayaq nahin aur kisi jagah Quran mein bhi zikr nahin.

"Aur tum mein baaz apne unsari jism ke sath aasmanon par chadh jayenge aur phir aakhir zamane mein laut aayenge".

Aayat mein sirf do cheezon ka zikr hai agar aur koi teesri soorat maani jaaye to aayat mein jo do cheezon ke ander ek mas'ala ko band kiya hai uska maqsad faut ho jaaye yaani Eisa alaihissalam ke aasmanon par uthaye jaane ko agar maana jaaye to aayat ka hisr baatil hota hai.

JAWAB

Pehli baat to ye hai ke aayat mein koi hisr hai hi nahin agar bilfarz hisr ko maan bhi liya jaaye to phir bhi waazeh qanoon hai kisi cheez ke zikr na karne se uska wajood khatm nahin hota neez tumhara qaul ke Eisa alaihissalam ko sooli par chadhaya gaya iska zikr bhi to Quran paak mein nahin jab tumhare nazdeek isse hisr baatil nahin to aapke aasmanon par uthaye jaane waale qaul se hisr kaise baatil hai.

Neez ahle kashf ke nazdeek "arzlul" ki koi hadd muayyan nahin na is par koi aayat wa hadees

dalaalat kar rahi hai aur na hi aqali taur par saabit hai ke isse mutajaawiz hona maut ka sabab ho. Ulema ne jo hadd muqarrar ki hai us ko shaikh akbar apne kashfi tareeqe se futoohaat mein radd farmate hain unke qaul ka mazmoon ye hai ke agar jo kuchh ilm tabai mein humare upar makshoof hua wo ulema tabee'in ko maloom hota to hargiz insaan ki umar e tabai ko wo kisi hadd se muayyan na karte neez agar ye maan bhi liya jaaye ke isse muraad razeel umar hai to phir bhi isse ahle ilm mustasana hain unka hukm hi aur hai.

Hazrat Akrama radiallaho ta'ala anhu farmate hain jis ne Quran paak ka ilm haasil kiya usey ye haalat nahin haasil hoti ke uski aqal mein kami aa jaaye yaani ye hukm un logon ke sath khaas hai jinhone Quran paak ka ilm haasil na kiya, jinhone Quran paak padha aur ilm haasil kiya unhein is haalat ki taraf nahin pahunchaya jaata balki unki aqal umar ki zyadti ke sath badhati rehti hai is par mushahidaat dalaalat kar rahe hain.

Jab ahle ilm ka ye maqaam hai to ALLAH TA'ALA ke jaleelul qadr Nabi ka kya maqaam hoga yaqeenan zyada umar ka diya jaana razaalat ki taraf nahin pahunchayega neez aap ko وَمَنْ يَتُوفَىٰ mein bhi dakhil kiya ja sakta hai kyun ke aap par wafaat bhi yaqeeni aani hai aur aapko dunya ki jis umar mein uthaya gaya hai aur phir dunya mein aapko jitni muddat rehna hai aapki wo hi umar shumaar hogi asmanon ki zindagi par wahan ke qawaneen hi naafiz hain na wahan maut na boodha hona sab log jannat mein jayenge to unko wo zindagi haasil hogi jo khatm hone waali nahin hogi aur un par koi budhapa taari nahin kiya jayega.

DASWA AITRAAZ

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ se waazeh taur par saabit ho raha hai ke Eisa alaihissalam faut ho chuke hain kyun ke yahan Nabi Kareem ﷺ aur tamam Ambiya -e- kiraam ki wafaat ka zikr hai.

JAWAB

إِنَّكَ مَيِّتٌ aur وَإِنَّهُمْ مَيِّتُونَ ye donon qaziya mutlaqa aamma hain daaima mutlaqa nahin agar daaima hote to hukm humesha har zamane mein saabit hota. Mutlaqa aamma mein to hukm teen zamanon mein kisi zamane mein bhi paaya jaana kaafi hota hai ab aayate kareema ka matlab ye hua "tehqeeq aey Habeeb tum faut hone waale ho apne waqte mutayyat mein aur wo Ambiya e saabiqa bhi apne apne auqaat mein marne waale hain".

Isse waazeh hua ke Eisa alaihissalam ko bhi choonki apne waqte muqarrara mein faut hona hai lihaaza wo وَإِنَّهُمْ مَيِّتُونَ mein dakhil hai nuzoole aayat ke waqt agar aap ka faut shuda hona zaruri hota to iska matlab ye hota hai ke Nabi Kareem ﷺ bhi us waqt amwaat mein dakhil hote halanki aisa sochna sarasar ghalati par mabni hai.

Khayaal rahe ke is sawaal ki haisiyat usi waqt hogi jab إِنَّهُمْ ki zameer ka marja aam log ho'n jinmein Ambiya -e- kiraam bhi dakhil ho'n aur agar zameer ka marja kuffaar ho'n jo Huzoor ﷺ ke mutalliq kehte the ke ye faut ho jayenge aur inke bete bhi nahin, lihaaza deen bhi khud ba khud khatm ho jayega to unke jawab mein kaha gaya hai ke aap faut ho jayenge to kya ye log zinda reh jayenge? Ye kisi ki maut par khushi kyun manate hain apni fikr karein is soorat mein sawaal hi waarid nahin hoga aur na jawab ki koi zarurat hai.

GYARAHWA AITRAAZ

Mayyat mushtaq hai jiska mabda ishtiqaq e maut hai, qanoon ye hai ke mushtaq ko jab kisi qazyaa mein mehmoool banaya jaaye to wo mabda ke sath qayaam ko chahta hai is zaabta ke peshe nazar Eisa alaihissalam par maut ka waaqey hona bhi saabit hua.

JAWAB

Qayaame mabda ka waqt tehqeeqe mazmoon qaziya zaruri hota hai na waqt sidq qaziya yaani jis waqt is hukm ko waaqey hona hai us waqt mushtaq ka qayaam mabda se zaruri hona hai aur ye baat durust hai ke Eisa alaihissalam par apne waqt mein maut aani hai aap ne mayyat banana hai us waqt mayyat ka qayaam maut se hi hoga ye koi zaruri nahin ke jab qaziya aamma bola jaaye usi waqt mehmoool ka qayaam mauzu se ho aur mushtaq ka qayaam mabda ishtiqaq se ho.

BAARWAH AITRAAZ

"Aur Allah ke siwa jin ko poojte hain wo kuchh bhi nahin banate wo khud banaye huye hain murde hain zinda nahin aur inhein khabar nahin log kab uthaye jayenge"

Is aayat se saabit ho raha hai ke Allah ke siwa saare mabood mar chuke hain zinda nahin choonki Eisa alaihissalam ko bhi logon ne mabood maana aur wo bhi Allah ke siwa maboodon mein dakhil huye isliye wo mar chuke hain zinda nahin waazeh hua ke ye aayat wafaate Maseeh par dalaalat kar rahi hai.

JAWAB

Ye aayat soorah nehal ki hai jiska nuzool makka mein hua hai is lihaaz se من دون الله se mushrekeene makka ke mabood hain. Hazrat Ibne Abbas radiallaho ta'ala anhumaa ki tafseer mein tehreer farmate hain yaani butt to khud be jaan hain.

Khayaal rahe ke raaqim ne apni kitaab "Shama Hidayat" mein is aayat ki tafseer mein maudoodi sahab se jo ghalatiyan hui hain deeda danista ghalat tafseer ki uska tafseeli radd kiya hai.

AITRAAZ (13)

Qanoon ye hai ke umoom alfaaz ka aitebaar hua karta hai na ke khusoosi morid ka, Is qanoon ke peshe nazar to ye chahiye ke من دون الله se mutlaq maboodane baatila muraad ho'n buton ke sath khaas karna durust nahin is lihaaz se to Maseeh bin Maryam bhi is aayat ke hukm mein dakhil honge yaani mar chuke hain.

JAWAB

Agar is aayat mein hukm ko buton ke sath khaas na kiya jaaye to Malaaiika bhi ismein dakhil honge kyun ke unko bhi logon ne mabood maana to is tarah wo bhi Allah ke siwa mabood hain to ye laazim aayega ke firishte sab mar chuke ho'n is tarah Jibreel bhi mar chuke honge isse to zyada musibat mirza sahab par hi padegi ke unka daawa shuru se hi baatil ho jayega kyun ke "wahi" to tamam Ambiya -e- kiraam ke paas Jibreel hi laate rahe unko hi murda qaraar de diya gaya to mirza sahab ka daawa e nubuwat khud ba khud baatil ho gaya.

Agar bilfarz Allah ke siwa tamam mabood muraad lene ho'n to jab qaziya mutlaqa aamma maana jaaye to phir sirf itna hi saabit hoga ke apne apne waqt par unko maut aani hai, Is tarah Eisa

alaihissalam par bhi ye aayat saadiq aayegi kyun ke unko bhi maut apne waqt par aani hai aur firishte ismein dakhil ho sakege kyun ke nafkhe soor par unko bhi maut aati hai lekin isse mirza sahab ka maqsad saabit nahin ho sakega Eisa alaihissalam to mar chuke hain aur main Maseehi mauood hoon.

AITRAAZ (14)

Rab ta'ala ka irshad hai:

"Nabi Kareem ﷺ se pehle saare Rasool wafaat pa chuke hain"

Ye tamam Rasoolon ke mutalliq hai jin mein Eisa alaihissalam bhi hain isse pata chala ke Eisa alaihissalam wafaat pa chuke hain.

JAWAB

Aitraaz karne waale ne **خلت** ka maayne "faut ho gaye" kiya hai jo ghalat hai kyun ke maayne karne se do aayaton mein sareeh taur par tanaaquz laazim aayega isliye ke ek aayat mein farmaya:

"Allah ka dastoor hai ke pehle se chala aata hai"

Aur dusri aayat mein farmaya:

"Aur hargiz tum Allah ka dastoor badalwa na paaoge"

Agar **خلت** ka maayne "maut" kiya jaaye to pehli aayat ka maayne ye hoga "sunnate khudawandi mar chuki aur madoom ho gai" halanki dusri ka mafaad ye hai ke "sunnate ilaahiya mutaghayyar nahin hoti yaani humesha apne haal par baaqi rehti hai".

Isliye ye bhi sahi hai ke "unse pehle aur Rasool ho chuke (guzar gaye)"

Aur dusri aayat ka tarjuma ye hai "Allah ka dastoor jo uske bandon mein guzar chuka".

Tavajjo se suniye ke **خلت** mushtaq hai **خلى** se jiska maayne hai tanha hona jaisa ke **واذا خلوا الى شياطينهم** mein yehi maayne hai aur jab apne shaitanon ke paas akele ho'n.

Aur dusra maayne guzarna hai aur ye maayne zamana ki sifat bizzaat hota hai jis tarah kaha jaata hai guzashta saal (guzare huye zamane) aur ye maayne zamane ki sifat bil arz hota hai yaani jo ashiya zamane mein maujood hoti hain unko bhi zarfiyat wa mazroofiyat ke taaqqul ki wajah se guzara huya keh diya jaata hai.

Ab aayat ka maayne ye hoga "inse pehle Rasool guzar chuke hain" is maayne ke lihaaz se jo faut ho chuke hain unke mutalliq bhi kaha jaata hai ke wo guzar chuke hain aur jo risaalat se faarigh ho chuke hain aur zameen se aasmanon par utha liye gaye hain yaani ibne Maryam ke mutalliq bhi kaha ja sakta hai wo guzar gaye hain jaisa ke aam muhawara mein kaha jaata hai fulan haakim shehar mein tehseel daar ho guzara hai ye muhawara donon sooraton mein saadiq aata hai agar wo mar gaya ho phir bhi aur agar wo mulaazima se faarigh ho chuka ho to phir bhi.

AITRAAZ (15)

Iske baad zikr hai:

"Kya wo (Nabi Kareem ﷺ) agar inteqaal farmayein ya shaheed ho'n to tum ulte paanv phir jaaoge"

Ye qareena hai ke **قد خلت** mein bhi maayne maut hi liya jaaye yaani huzoor se pehle aur tamam Rasool faut ho gaye.

JAWAB

Choonki ba muqabla او قتل ke waaqey hua hai lihaaza مات se muraad maut hogi yaani apne aap marna baghair kisi ke qatl karne ke, ye baat samajh kar insaaf se khud hi bataya jaaye ke agar اَفَان مات ko qareena irada maayne maut par قد خلت se thehrayein to zarur قد خلت se muraad yaani maut tabai hogi is tarah (maaz'Allah) قد خلت من قبله الرسل ka kaazib hona laazim aayega kyun ke saare Ambiya -e- kiraam tabai maut nahin faut huye balki koi apni tabai maut faut huye aur baaz ko shaheed kiya gaya aur agar خلت ka maayne mutlaq maut le bhi liya jaaye to dusri aayat ke umoom ke liye mukhassas hogi yaani dusre Ambiya -e- kiraam to dunya se rukhsat ho gaye faut ho gaye lekin Eisa alaihissalam ko Allah ne aasmanon par utha liya. Isi tarah Quran paak ki kai aayate mubarak ko dusri aayat se khaas kiya gaya hai jaise Rab ta'ala ne farmaya:

"Kya hum ne tumhein ek be qadr paani se paida na farmaya"

"Jast karte uchhalte huye paani se jo nikalta hai peeth aur seenon ke beechh se"

Ye donon aayatein aam makhsosul baaz hain yaani in aayat mein insaan ka paidaish ka zikr kiya gaya hai usey mani se paida kiya gaya hai halanki ye hukm Adam alaihissalam aur Hazrate Hawwa ko shamil nahin kyun ke unko mani se paida nahin kiya gaya, Isi tarah Eisa alaihissalam ko bhi nafkhe (phoonk) Jibreel se paida kiya gaya hai is misaal se ab samajhna hoga ke قد خلت من قبله الرسل aayat bhi makhsosul baaz hai kyun ke بَلْ رَفَعَهُ اللهُ aur dusri aayaat jinse Eisa alaihissalam ka zinda hona saabit hai inse waazeh ho raha hai ke ye hukm dusre Ambiya -e- kiraam ke liye hai hazrat Maseeh ke liye nahin.

AITRAAZ (16)

ALLAH TA'ALA ka irshad giraami hai:

"Zameen mein hi tum ko zinda rehna hai aur ismein hi tumhari maut aani hai"

Bahut badi daleel hai ke insaan ke rehne ki jagah sirf zameen hi hai aur koi jagah rehne ki nahin to Eisa alaihissalam aasmanon par zindagi kaise basar kar rahe hain.

JAWAB

Asal to yehi hai ke insaan ke rehne ki jagah zameen hi hai lekin aarzi taur par kisi ko aasmanon par Rab ta'ala khud rakhe to ismein kya harj hai? Jaisa ke malaika ka asal rehne ka maqaam aasmaan hai lekin unki aamad wa raft zameen par bhi rehti hai jab firishton ka zameen par aana jaana mana nahin to Eisa alaihissalam ka aasmanon par jaana kyun mana ho sakta hai?

Isse waazeh hua ke aayat mein hisr izaafi hai haqeeqi nahin yaani ba nisbat istiqaraare asali ke hai aur dusri aayat وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ se ba zaahir jo samajh mein aa raha hai ismein "laam" takhsees ka hai aur matlab ye hai ke tumhara zameen mein rehna khaas hai isse muraad ye bhi hai ke tumhara rehne ka maqaam zameen banaya gaya hai lekin ye bhi laazim nahin kyun ke ek cheez ko kisi ke liye banaya gaya ho to zaruri nahin ke wo usse juda na ho jaisa ke:

"Rab ta'ala ne raat ko libaas banaya aur din ko ma'ash"

Yaani raat sone ke liye banai hai aur din rozi kamane ke liye halanki baaz auqaat insaan raat ko kaam karta aur din ko sota hai to maqsad ye nikla ke umoomi taur par raat sone ke liye aur din rozi kamane ke liye hai lekin kabhi iske khilaaf bhi ho sakta hai aur ismein koi harj bhi nahin, aise

hi zameen mein rehne ke liye umoomi taur par makhtas hai lekin kisi ko Rab ta'ala khud aasmanon mein thehra le to ismein kisi ko kalaam karne ki kya majaal ho sakti hai?

AQEEDA E KHATME NUBUWWAT

Hazrat Peer Muhammad Karam Shaah Sahab Bherwi quddus sirrahu ne (ماکان محمد) ki tafseer mein aqeeda e khatme nubuwat par khoob bahes farmai, saheeh baat ye hai ke ziyaul Quran ka mutaala karne se pata chalta hai ke imaan afroz tafseer hai, muhabbat wa irfaan ka khazeena hai Allah peer sahab ki is sai jameel par aapko ajre azeem ata farmaye.

"Nahin hai Muhammad (ﷺ) fidaahe roohi kisi ke baap tumhare mardon mein se balki wo Allah ke Rasool aur khatimunNabi'in hain aur Allah har cheez ko khoob jaanne waala hai"

Baap hone ki nafi ki aur Allah ke Rasool hone ka ailaan farmaya beshak baap apni aulaad par bada meharbaan aur shafeeq hota hai lekin Rasool ko jo qalbi taalluq apni ummat ke har fard se hota hai aur jo lutf wa karam wo farmata hai uske muqable mein baap ki saari shafqatein hech hain. Baap ki meharbaniyan aulaad ki jismani aur maaddi dunya tak mehdood hoti hain, Rasool ki nigahain karam se ummati ka jism aur rooh zaahir aur baatin dil aur aqal sab faizyaab hote hain baap ki shafqatein roze hashr kisi kaam nahin aayegi balki saare dunyavi rishte us din toot jayenge. "Mehshar ke din insaan apne bhai aur maa'n aur baap aur zauja aur beton se bhegega"

Lekin Rasool ke lutf wa inaayat se dunya aur aakhirat donon mein uska ummati shaad kaam hota hai. Huzoor ﷺ ki nihayat shafqat ko bayaan farmaya ja raha hai ke agar Huzoor ﷺ ke baad bhi nubuwat ka silsila jaari rehta to Huzoor ﷺ itni tundehi se ummat ke saamne deene islaam ke saare goshe aashkaara karne ki shadeed zehmat na farmate lekin ab jab ke nubuwat ka darwaza band kar diya gaya aur Huzoor ﷺ hi is silsile zehbiya (khatme nubuwat ka silsila) ki aakhiri kadi hain to aapki muhabbat aur ulfat ka taqaaza ye hai ke koi cheez bhi adhuri na rehne di jaaye saari buri rasmon ka qila qama'a kar diya jaaye kyun ke agar baatil ka koi pehlu islaah se mehroom raha to phir uski islaah mumkin nahin hogi aur agar daure jaahiliyat ki qabeeh rasmon ko na mitaya gaya to phir aisi hasti paida hi nahin hogi jo unko mita sake. Itni mehboobiyat itni jaamiyat aur itna taqaddus kahan paaya jayega taaki uske ishaara e abru par apna sab kuchh nisaar karne ke liye taiyar ho jaaye.

KHATME NUBUWWAT KA AQEEDA

Khatme nubuwat ka aqeeda islaam ke un chand buniyadi aqeedon mein se ek hai jin par ummat ka ijma raha hai agarche bad-qismati se ummate islamiya kai firqon mein taqseem ho gai hai baahami taassub ne baaraha millat ke aman wa sukoon ko darham barham kiya hai aur fitna fasaad ke sholon ne bade alamnaak haadsaat ko janam diya lekin itne shadeed ikhtelafaat ke bawajood saare firqe is par muttafiq rahe ke Huzoor ﷺ aakhiri Nabi hain aur Huzoor ﷺ ke baad koi naya Nabi nahin aayega chunanche guzashta 13 sadiyon mein jisne bhi Nabi banne ka daawa kiya usko murtad qaraar de diya gaya aur uske khilaaf alame jihaad buland karke is jhoothi azmat ko khaaq mein mila diya gaya.

Muslema ne jab nubuwat ka daawa kiya to Hazrat Siddiq Akbar radiallaho ta'ala anhu ne nataaij ki parwah kiye baghair uske khilaaf lashkar kushi ki aur tab chain ka saans liya jab us jhoothe Nabi ko maut ke ghaat utaar diya beshak us jihaad mein hazaron ki taadad mein musalman bhi shaheed

huye jinmein saikadon huffaaze Quran aur jaleelul martaba sahaaba the lekin siddiq akbar radiallaho ta'ala anhu ne itni qurbani de kar bhi us fitne ko kuchalna zaruri samjha. Aap noore siddiqiyat se dekh rahe hai ke agar zara tasaahul barta to ye ummat saikadon giroh mein nahin saikadon ummaton mein taqseem ho jayegi har ummat ka apna Nabi hoga aur wo uski shari'at aur sunnat ko apnayegi, Is tarah rehmatullil aalmeen ke zere saaya islaam ke platform par insanayat ke ittehaad ki ummedein khatm ho jayengi aur "انى رسول الله اليكم جميعا" beshak main tum sab ki taraf Allah ka Rasool hoon" ka suhana manzar kabhi bhi nazar nahin aayega.

Naazreen ko ye baat madde nazar rakhni chahiye ke Muslema Huzoor ﷺ ki nubuwat ka munkir nahin tha balki apne daawa e nubuwat ke sath sath wo Huzoor ﷺ ki risaalat ko bhi tasleem karta tha chunanche Huzoor ﷺ khaatimul Ambiya ki zaahiri zindagi ke aakhiri ayyaam mein usne jo areeza irsaal khidmat kiya tha uske alfaaz ye hai "ke ye khat Muslema ki taraf se hai jo Allah ka Rasool hai Muhammad ﷺ ki taraf likha ja raha hai".

Allama Tibri ne is amar ki tasreeh ki hai ke uske haan jo azaan murawwiz thi usmein "ashhadu anna Muhammadur Rasoolullah" bhi kaha jaata tha. Bae hama Hazrat Siddiq ne usko murtad aur waajibul qatl yaqeen karke us par lashkar kushi ki aur usko waasile jahannam karke aaram ka saans liya.

Islaam ki 13 sad saala tareekh mein jab bhi kisi sarphire ne taalea aazma ya fitna pardaaz ne apne aapko Nabi kehne ki jurrat ki to usko qatl kar diya gaya. Angrez ki ghulami ke daur mein millate islamiya ko jis tarah dusre kai masaaib se do char hona pada usi tarah ek ek jhoothi nubuwat qaa'im karke ummat mein inteshaar paida kiya gaya, wo bidae nubuwat ba zaahir Eisaiyat ka radd karta tha aur paadriyon se munazire karta tha iske bawajood angrez ka parle darja ka wafadaar tha, malika englistaan ki shaan mein usne aise tareefi pamphlet likhe ke koi ba ghairat musalman unko padhna bhi gawaara nahin karta.

Angrez ki islaam dushmani azhar minash shams hai jinhone hindustan mein musalmanon ki hukoomat ka takhta ulta, saltanate usmaniya ko paara paara kar diya aur aisi zaalim aur islaam dushman hukoomat ko apni wafadari ka yaqeen dilaana islaam se gaddari nahin to aur kya hai?

Angrez ne uski nubuwat ko apni sangeenon ke saaya mein parwaan chadhne ka mauqa diya aur usko qabool karne waalon ke liye beja nawazishaat ke darwaze khol diye, har mirzai ke liye kisi istihqaq ke baghair achhi se achhi mulazamatein makhtas kar di gai, siyasi maidaan bhi unko aage badhane ki koshish ki gai beshak wo shakhs Eisaiyat ke khilaaf likhta aur bolta tha lekin angrez ne uske zariye ummate muslima mein ek nayi ummat paida karke aur unke muttafeqa door ras nataaij ke aitebaar se bada ahem tha agar aisa shakhs Eisaiyat ke khilaaf kuchh bolta hai to bola kare isse angrezi siyaasat ko koi nuqsan nahin pahunchta balki isaiyon ki mukhalifat hi ek aisa zariya hai jisse wo angrezi istemaar ki khidmat poori diljamai se anjaam de sakta tha agar wo isaiyon ke khilaaf kuchh na karta to uski baat koi aadmi sunne ke liye taiyar nahin tha. Mirza ghulaam ahmad ki nubuwat ka paigham lekar jab mirzai muballigh islamic mamaalik (country) mein gaye wahan unka jo hashr hua wo kisi se chhupa hua nahin kai mamaalik mein to unhein murtad qaraar de kar top se uda diya gaya, aalame islaam ke tamam ulema ne bil ittefaaq is muddai nubuwat ko murtad aur khaarij az islaam qaraar diya.

Ye arz karne ka maqsad sirf is haqeeqat ko waazeh karna hai ke khatme nubuwwat ka aqeeda un buniyadi aqeedon mein se ek hai jin par gunagoon ikhtelafaat ke bawajood 13 sadiyon tak ummat ka kulli aur qatai ijma raha hai jis tarah ek musalman ke liye Allah ki tauheed, qiyamat, Huzoor ﷺ ki risaalat kisi daleel ki mohtaaj nahin usi tarah khatme nubuwwat ka mas'ala bhi kabhi zere behas nahin aaya aur is ke suboot ke liye kisi musalman ko kisi daleel ya behas wa tamhees ki zarurat mehsoos nahin hui lekin mirza qadyaani ne wo kaam kar dikhaya jiski jurrat aaj tak shaitan ko bhi nahin hui thi isliye zaruri hai ke is mas'ale par sharah wa bast se likha jaaye taaki Huzoor ﷺ ka ummati kisi ghalat fehmi ke baa'is apne aqa e kareem se kat kar na reh jaaye. Wo log jo shikam ko imaan par tarjeeh dete hain aur maal wa daulat ke husool ki khaatir apna deem badalne mein bhi koi qabaahat mehsoos nahin karte balki usey kaamil hoshmandi samajhte hain aise logon ka ilaaj kisi ke paas nahin, humein unke liye malool nahin hona chahiye na aise ibnul waqton ki khuda ko zarurat hai aur na uske Rasool ko. Humara daawa balki humara ghair mutazalzal aqeeda aur imaan ye hai:

"Huzoor sarware aalam Muhammad ﷺ sabse aakhiri Nabi hain, Huzoor ﷺ ki tashreef aawari ke baad nubuwwat ka silsila khatm ho gaya, Huzoor ﷺ ke baad koi naya Nabi nahin aa sakta, jo shakhs apne Nabi hone ka daawa karta hai aur jo bad-bakht uske daawe ko sachha tasleem karta hai wo daayare islaam se khaarij aur murtaad hai aur saza ka mustahiq hai jo islaam ne murtaad ke liye muqarrar farmai hai".

Is aqeeda ko saabit karne ke liye hum aise dalaail pesh karenge jo qatai aur yaqeeni hain aur jin mein shak wa shubah ki koi gunjaish nahin, sabse pehle hum Quran kareem se istidalaal karte hain aur irshad e khudawandi hai-

"Muhammad tumhare mardon mein se kisi ke baap nahin haan Allah ke Rasool hain aur Nabiyon ke pichhle aur Allah sab kuchh jaanta hai"

Is aayate kareema mein Allah ne apne mehboob e mukarram ka isme giraami lekar farmaya hai ke Muhammad ﷺ Allah ke Rasool hain aur khatimunNabi'in hain yaani Ambiya -e- kiraam ke silsile ko khatm karne waale hain. Jab maula e kareem jo sab kuchh jaanta hai ne ye farmaya Muhammad Mustafa ﷺ Nabiyon ko khatm karne waale aakhiri Nabi hain to Huzoor ﷺ ke baad jisne kisi ko Nabi maana usne Allah ke irshad ki takzeeb (jhutlaaya) ki aur jo shakhs Allah ke kisi irshad ko jhuthlaata hai wo musalman nahin reh sakta.

KhatimunNabi'in ka jo maayne yahan kiya gaya hai ahle lughat ne iska yehi maayne likha hai, Is waqt mere paas lughat ki dusri kutub ke alaawa asasihaah, aljauhari aur lisaanul arab ibne manzoor maujood hain jinka shumaar lughat arab ki ummahaatul kutub mein hota hai, aaiye inke mutaala se is lafz ki tehqeeq karein.

Ek cheez peshe nazar rahe ke sahaah ke muallif allama hammad bin Ismail jauhari ka san wilaadat 332 hijri aur saal wafaat 393 hijri ya 398 hijri hai aur lisaanul arab ke muallif allama abul fazl jamaluddin Muhammad bin mukarram bin manzoor ka san wilaadat 630 hijri aur saal wafaat 711 hijri hai ye arz karne ka maqsad ye hai ke fitna inkaare khatme nubuwwat se sadaha saal pehle ye kitaabein likhi gai hain inke mutalliq ye nahin kaha ja sakta ke unhone mazhabi taassub ya zaati aqeeda ke baa'is ye likha hai ke unka qaul hujjat na rahe balki unki nigarishaat aur unki tehqeeqat ahle lughat ke aqwaal ke aen mutabiq hai. Pehle sahaaha ki ibarat mulaaheza farmaiye:

"Khuda uska khatma bilkhair kare"

"Yaani maine Quran aakhir tak padh liya"

"Ifitaaah ki naqeez ikhtetaam hai"

"Yaani khaatim bil fateh khaatim bil kasar khattaam aur khattaam sabka ek hi maayne hai aur kisi cheez ke aakhir ko khaatmatush shae kehte hain"

"Huzoor ﷺ tamam Nabiyon se aakhir mein tashreef laaye"

Allama ibne manzoor lisaanul arab mein likhte hain-

"Waadi ke aakhiri kone ko khattatulwaadi kehte hain, qaum ke aakhiri fard ko khattaam khaatim bil fateh aur khaatim bil kasar kaha jaata hai isi munasebat se Huzoor ﷺ ko khaatimul Ambiya farmaya gaya hai"

Lisaanul arab mein al tehzeeb ke hawale se likha hai:

"Yaani khaatim aur khaatime Nabi Kareem ﷺ ke asmaaye giraami mein se hai Quran majeed mein hai yaani sab Nabiyon ke pichhe aane waala Huzoor ke naamon mein se al aaqib bhi hai iska maayne aakhirul Ambiya hai".

Ahle lughat ki in tasreehaat se hum is nateeje par pahunchte hain ke "khaatim" ki "ta" par zer ho ya zabar iska maayne aakhiri hai is maayne ki taa'id ke liye ahle lughat ne ek dusri aayat se bhi istidalaal kiya hai yaani ahle jannat ko jo mashroob pilaya jayega uske aakhir mein unhein kastoori ki khushbu aayegi.

Khatme nubuwwat ke munkireen is mauqe par ye kehte huye sunai dete hain ke khaatim ka jo maayne aap ne bayaan kiya hai (aakhiri) wo yahan muraad nahin balki iska dusra maayne (mohar lagana) muraad hai aur ye maayne bhi in lughat ki kitabon mein maujood hai jinka hawala aap ne diya hai jab ek lafz ke do maayne ho'n to wahan ek maayne muraad lene par ba zid hona aur dusre maayne ko tark kar dena tehqeeq e haq ka koi achha muzaahira nahin. Wo kehte hain hum bhi is aayat ko maante hain aur iske maayne apni taraf se nahin garhte taaki hum par tehreef e Quran ka ilzaam lagaya jaaye balki lughat e arab ke mutabiq hi iska mafhoom bayaan karte hain kisi ko hum par aitraaz ka haq nahin pahunchta kyun ke sahaah aur lisaanul arab donon mein khaatim ka maayne mohar ya mohar lagane waala mazkoor hai. Aayat ka yehi maayne ablagh aur shaane risaalat ke shayaan hai ke Huzoor ﷺ Ambiya -e- kiraam par mohar lagate hain jis par Huzoor ﷺ ne mohar laga di wo nubuwwat ke sharf se musharraf hoga aur jin par mohar na lagai wo nubuwwat ke mansab par faa'iz nahin ho sakta.

Is ke mutalliq guzarish hai ke beshak lughat ki kitabon mein khaatim ka maayne mohar lagane waala marqoom (likha hua) hai lekin unhone tasreeh (wazaahat) kar di hai ke mazkoora aayat mein khatimunNabi'in ka maayne aakhirun Nabi'in hai yahan faqat yehi maayne muraad hai aur ye log agar musir (israar karne waale) ho'n ke yahan khaatim ka dusra maayne muraad hai to isse bhi inhein koi faayda nahin pahunchta aise maloom hota hai ke unhone mutaala karte huye ghaur wa tadabbur se kaam nahin liya unhone mohar daak khaane ki mohar ya kisi afsar ki mohar samjhi hai ke lifaafa card par mohar lagaya aur usey aage bhej diya ya kisi ki darkhwast par apni muhar sabt kar di aur usey munasib kaarwai ke liye mutalliqa daftar khaana (bhej) kar diya halanki muhar ka jo mafhoom ahle lughat ne liya hai wo qat'an iske khilaaf hai kaash inhein beja taassub is amar ki ijazat deta ke wo a'imma lughat ki ibaraton mein ghaur karte.

Aaiye hum aapki khidmat mein ye ibaratein pesh karte hain taaki aap kisi saheeh faisla par pahunch sakein, lisaanul arab mein hai yaani khatm ka maayne mohar lagana hai aur jis par mohar laga di jaaye usko makhtoom aur mubaalgha ke taur par makhtam kehte hain.

Iske baad likhte hain is ibaarat ka tarjuma zara ghaur se padhiye yaani khatm aur tabaa ka lughat mein ek hi maayne hai aur wo ye hai ke kisi cheez ko is tarah dhaanp lena aur mazbooti se band kar dena ke ismein baahar se kisi cheez ke daakhla ka imkaan hi na ho.

Pehle zamana mein khaleefa umra salateen waghaira apne khutoot ko likhne ke baad kisi kaaghaz ke lifaafa aur kapde ki thaili mein rakh kar sar ba muhar kar dete ke jo kuchh likha ja chuka hai ab usko sar ba muhar kar diya hai taaki is muhar ki maujoodgi mein ismein koi raddo badal na kar de agar koi raddo badal karega to wo pehle mohar todega to pakda jayega is soorat mein khatimunNabi'in ka matlab ye hoga ke pehle Ambiya -e- kiraam ki aamad ka silsila jaari tha Huzoor ﷺ ki tashreef aawari ke baad ye silsila band ho gaya aur is par mohar laga di gai taaki koi kazzaab dajjaal ismein dakhil na ho sake agar koi shakhs zabardasti is jumra mein ghusna chahega to pehle mohar todega aur jab mohar todega pakda jayega aur usey jahannam ki bhadakti hui aag mein jhonk diya jayega.

Quran kareem ke alfaaz ka mafhoom samajh ne mein arabi zabaan ki lughaat se bhi badi madad milti hai lekin is silsile mein bhi qaule faisal aur harfe aakhir Huzoor ﷺ ki bayaan karda tashreeh hoti hai kyun ke Nabi Kareem ﷺ ki taleem se irshad farmate hain.

Aaiye ab ahadees nabwiya ka ba ghaur mutaala karein aur ye maloom karne ki koshish karein ke Huzoor ﷺ ne khatimunNabi'in ke kalimaat ka kya mafhoom bayaan farmaya hai.

KhatimunNabi'in ke maayne ki wazaahat ke liye beshumar ahadees kutube ahadees mein maujood hain sab ke zikr ki gunjaish nahin faqat chand ahadees yahan tehreer ki jaati hai jinke dilon mein hidayat ki sachhi talab hogi maula kareem apne Habeeb ﷺ ke tufail hidayat ki raahein unke liye khol dega aur uski taufeeq unki dastgeeri karegi.

Huzoor ﷺ ne farmaya meri aur mujh se pehle guzare huye Ambiya ki misaal aisi hai jaise ke ek shakhs ne ek imaat banai aur khoob haseen wa jameel banai magar ek kone mein ek eint (bricks) ki jagah chhuti hui hai log is imaat ke ird gird phirte aur iski khubsoorati par hairan hote magar sath hi ye bhi kehte ke is jagah eint kyun nahin rakhi gai? To wo eint main hoon aur main khatimunNabi'in hoon.

Agar aap is hadees mein ghaur karein to balaaghat e nabwi ke aejaaz ka aapko aiteraaf karna padega, jab ek imaat mukammal ho jaati hai aur ismein koi khaali jagah nahin rehti to koi maahir engineer bhi ismein ek eint ka izaafa nahin kar sakta haan iski ek hi soorat hai ke pehle einton mein se ek eint tod kar wahan se nikaali jaaye aur phir us khaali ki hui jagah par koi nayi eint laga di jaaye.

Huzoor Nabi Kareem ﷺ ki tashreef aawari se qasare nubuwat mukammal ho gaya ab ismein kisi aur Nabi ki gunjaish nahin siwaye iske ke saabqa Ambiya -e- kiraam mein se kisi Nabi ko wahan se nikaala jaaye aur mirza ghulaam ahmad ke liye jagah banai jaaye kya koi aqal e saleem isko gawaara karegi? Qasare nubuwat ki is tod phod ko kya Allah ki ghairat bardasht karegi hargiz nahin. Ye ek hadees hi itni jaamea aur itni maayni khez aur itni baseerat afroz hai ke khatme nubuwat ke liye mazed kisi daleel ki zarurat hi nahin rehti is hadees ko imaam bukhari ke alaawa

imaam muslim ne kitaab al fazail baab khatimunNabi'in mein aur imaam tirmizi rahmatullah alaihi ne kitaabul manaqib aur abu Dawood ne apni Musnad mein mukhtalif ustaad se naql kiya hai.

Rasoolullah ﷺ ne farmaya mujhe chhe (6) baaton mein Ambiya par fazeelat di gai:

- 1) Mujhe jawamiul kalm se nawaza gaya yaani mukhtasar alfaaz aur maayne behare nau paida kinaar.
- 2) Rob ke zariye meri madad farmai gai.
- 3) Mere liye ghanemat ka maal halaal kiya gaya.
- 4) Mere liye saari zameen masjid bana di gai aur isse tayammum ki ijazat di gai.
- 5) Mujhe tamam makhloq ke liye Rasool banaya gaya.
- 6) Meri zaat se Ambiya ka silsila khatm kar diya gaya.

Hazrat Anas bin Maalik radiallaho ta'ala anhuma se marwi hai Rasoolullah ﷺ ne farmaya ke risaalat aur nubuwat ka silsila khatm ho gaya aur mere baad koi Rasool aaye na koi Nabi.

Sarware aalam ki is tasreeh ke baad jis ki koi taaweel mumkin nahin, kisi ka nubuwat ka daawa karna aur kisi ka is baatil daawa ko tasleem karna sarasar kufr wa ilhaad hai.

Nabi Kareem ﷺ ne farmaya beshak ALLAH TA'ALA ne koi Nabi aisa nahin bheja jisne apni ummat ko dajjal se na daraya ho beshak main aakhiri Nabi hoon aur tum aakhiri ummat ho wo la mahaala tum mein hi aayega.

Is hadees se jis tarah Huzoor ﷺ ka aakhirul Ambiya hona saabit ho raha hai usi tarah se Huzoor ﷺ ki ummat ka aakhirul umam hona bhi saabit ho raha hai.

Imaam Tirmizi rahmatullah alaihi ne kitaabul manaqib mein ye hadees riwayat ki hai:

Nabi Kareem ﷺ ne farmaya agar mere baad kisi ka Nabi hona mumkin hota to umar bin khattaab Nabi hote.

Imaam Bukhari aur Imaam Muslim ne fazaile sahaaba ke unwaan ke niche ye irshad e nabwi naql kiya ke Rasoolullah ﷺ ne ghazwah e tabook ke mauqa par rawana hote waqt hazrat ali karramullah wazahu ko madeena mein thehar ne ka hukm diya aap kuchh pareshan huye to Huzoor ﷺ ne farmaya mere sath tumhari wo hi nisbat hai jo Moosa ke sath Haroon alaihissalam ki thi magar mere baad koi Nabi nahin.

Aakhir mein ek aur hadees mulaaheza farmaiye aur isi ke zikr par ahadees ki naql ka silsila khatm ho jaata hai.

Hazrat Saubaan se marwi hai Rasoolullah ﷺ ne farmaya meri ummat mein tees kazzaab honge jinmein se har ek ye daawa karega ke wo Nabi hai halanki main khatimunNabi'in hoon mere baad koi Nabi nahin.

Allama Ibne Kaseer mut'addid ahadees naql karne ke baad likhte hain "ALLAH TA'ALA ne apni kitaab mein aur Rasoolullah ﷺ ne sunnat mutaawatira mein bataya hai ke Huzoor ﷺ ke baad koi Nabi nahin taaki saari dunya jaan le ke jo shakhs bhi Huzoor ﷺ ke baad nubuwat ka daawa karega wo kazzaab hai, jhootha hai, dajjal hai, gumraah hai aur dusron ko gumraah karne waala hai".

Allama Saiyad Mehmood Aaloosi rahmatullah alaihi ruhul ma'ani mein likhte hain:

Yaani Huzoor ﷺ ka khatimunNabi'in hona aisa aqeeda hai jiski tasreeh Quran wa sunnat ne ki

hai jis par ummat ka ijma hai pas jo shakhs nubuwwat ka daawa karega wo kaafir ho jayega aur agar usne tauba na ki aur is daawa par musir (israar karne waala) raha to qatl kiya jayega.

Allama Ibne Hibbaan apni tafseer mein raqam taraaz hain:

Jis shakhs ka ye nazariya ho ke nubuwwat ka silsila munqataa nahin hua aur usey ab bhi haasil kiya ja sakta hai, jiska ye aqeeda ho ke Vali Nabi se afzal hota hai wo zindeeq hai aur waajibul qatl hai. Aaj tak jin logon ne nubuwwat ka daawa kiya musalmanon ne unko qatl kar diya humare zamane mein bhi fuqra mein se ek shakhs ne shehar maaleqa mein nubuwwat ka daawa kiya to undlus ke badshah ne gharnaata mein uska sar qalam kar diya aur uski laash ko sooli par chadha diya wo usi haalat mein latka raha yahan tak ke uska gosht gal kar gir pada.

In mazkoora baala iqtebasaat se ummat ka khatme nubuwwat ke aqeeda par ijma saabit ho gaya aur har zamane ke ulema ne muddai nubuwwat ko gardan zadni qaraar diya. Aakhir mein hum khatme nubuwwat par aqli dalaail pesh karte hain kyun ke qudrat ke kaam hikmat se khaali nahin hote.

KHATME NUBUWWAT KE AQLI DALAAIL

Jab Huzoor ﷺ ki nubuwwat jumla aqwaame aalam ke liye aur qiyamat tak ke liye hai, jab Huzoor ﷺ par naazil shuda kitaab baghair kisi mamooli si tehreef ke jyun ki tyun humare paas maujood hai, jab sarware aalam ﷺ ki sunnate mubarakaa apni saari tafseelaat ke sath is kitaab ki tashreeh wa tauzeeh kar rahi hai, jab ke shari'at e islamiya roze awwal ki tarah aaj bhi insaani zindagi ke tamam shobon mein humari rehnumai karti hai, jab Quran kareem ki ye aayate mubarakaa aaj bhi ailaan kar rahi hai "aaj maine tumhare liye tumhara deen kaamil kar diya aur tum par apni nemat poori kar di aur tumhare liye islaam ko deen pasand kiya" to phir kisi aur Nabi ki be'asat ka kya faayda hai aur isse kis maqsad ki takmeel matloob hai aaftaab e Muhammadi ﷺ tuloo ho chuka hai aalam ka gosha gosha iski kiranon se raushan ho raha hai to phir din ke ujaale mein kisi chiraagh ko raushan karna qat'an qareen danishmandi nahin hai.

Mazeed ghaur farmaiye Nabi ki aamad koi mamooli waaqiya nahin hota ke Nabi aaya jisne chaaha maan liya aur jisne chaaha inkaar kar diya aur baat khatm ho gai balki Nabi ki be'asat ke baad kufr aur islaam ki kasauti Nabi ki zaat ban kar reh jaati hai koi kitna hi nek paakbaaz paarsa aur aalim ba amal ho agar wo kisi sachhe Nabi ki nubuwwat ko tasleem nahin karega to uska naam musalmanon ki fehrist se khaarj kar diya jayega aur kuffaar wa mushrekeen ke jumra mein uska naam darj kar diya jayega aur ye koi mamooli waaqiya nahin.

AB ZARA AMALI DUNYA MEIN MIRZA SAHAB KI AAMAD KA JAAIZA LEEJIYE

Musalmanon ki taadad shumaar ke mutabiq 50 crore se zaa'id hai (ab taqreeban 25% ka izaafa ho chuka hai) ye sab ALLAH TA'ALA ki tauheed par imaan rakhte hain, Quran kareem ko khuda ka kalaam yaqeen karte hain, tamam Ambiya -e- kiraam jo ALLAH TA'ALA ki taraf se mab'oos huye unki nubuwwat aur sadaaqat ka iqraar karte hain, qiyamat ki aamad ke qaa'il hain, amali taur par ghaafil wa kaahil sahi lekin ahkaame khudawandi aur irshadaat e nabwi ke bar haq hone par yaqeen rakhte hain, zaruriyaat e deen mein se har ek cheez par inka imaan hai aur is ummat mein laakhon nahin balki cororo ki taadad mein aise bandgane khuda har zamane mein maujood rahe hain jo

shari'at par poori tarah kaarband, ibadat ke sakhti se paband rahe unke ikhlaas wa lillaahiyat par firishte rashk karte hain aur unke kaarahaye numayan par khud unke khaaliq ko naaz hai.

Is paak ummat mein aakar mirza sahab ne nubuwat ka daawa kar diya inki aamad se pehle to ye saare ke saare musalman the aur chalo baaz mein hum amali kotahiyan tasleem karte hain lekin kam se kam nemate imaan se to wo beharwar the ab haqeeqate haal ye hai ke pachaas saala koshishon ke bawajood chand laakh ki nafari ne mirza ji ko Nabi maana aur baaqi 50 crore ne inko dajjaal aur kazzaab qaraar diya halanki Nabi ko maanna islaam hai aur inkaar kufr hai.

Mirza sahab ne apna sabz qadam jab dunya e islaam mein rakha to ye saari bahaar aai ke saare ke saare murtad qaraar paaye aur islaam se mehroom hokar kufr mein muftala ho gaye sirf ginti ke chand aadmi musalman baaqi rahe unmein bhi ghaalib aksariyat black market karne waalon rishwat lene waalon aqraba nawazi aur mirzaiyat parwari ki qurbangaah par laakhon haqdaron ke huqooq bhent chadhane waalon ki hai inmein aksar be namaz daadhi munde aur aawara mizaaj log hain har qism ki razeel harkatein karne waalon ka ek lashkar maujood thaathein maarta hua aapko nazar aayega aap khud faisla karein ke dunya e islaam ke liye amali taur par mirza sahab ki aamad barkat ka baa'is bani ya nahoosat ka.

ALLAH TA'ALA ki hikmat isko pasand nahin karti ke mirza sahab ko sachha Nabi bana kar bheja jaaye taaki islaam ke saare hare bhare ped apne khunk saayon meethe phalon rangeen aur mehakte huye phoolon samet ukhaad kar phenk diye jaayein aur chand khaardaar jhadiyon ke jhurmut par gulshane islaam ka board aaweza kar diya jaaye muttahiyan parhezgaron aalimon aur aashiqon par kufr ka fatwa laga diya jaaye aur chand zaagh sifat taalea aazma afraad ko musalman hone ka certificate de diya jaaye mirza sahab ke ummati badi dheenge maarte hain ke hum dunya ke goshe goshe mein islaam pahuncha rahe hain humari koshishon se europe mein itni masjidain tameer hui itne logon ko hum ne kalima padhaya.

Iske mutalliqa guzarish ye hai ke imaan sharte awwal hai iske baad aamaal ka aitebaar hota hai kalima padh kar jab kisi ko mirza ki nubuwat ka qaa'il karna hai to iska matlab ye hai ke usey murtad banana hai aur ye kaam to Huzoor ﷺ ke zamane ke yahoodiyon ne bhi kiya hai.

"Aur kitabiyan ka ek giroh bola jo imaan waalon par utra subah ko us paar imaan laao aur shaam ko munkir ho jao"

Isse waazeh hua ke yahood bhi apne dusre yahoodiyon ko imaan laane aur murtad hone ki tableegh karte the yehi kaam mirza sahab aur inke sathiyon ne bhi kiya ke ghair muslimon ko apne jaal mein phansa kar ba zaahir kalima padhaya aur darhaqeeqat unhein murtad kiya mirza ko Nabi maanne waala musalman kab ho sakta hai.

Tum to mirza sahab ko isliye Nabi kehte ho ke unhone chand kaafiron ko kalima padhaya hum auliya e kiraam ke jumra se aapko aise aise muballigh dikhate hain jinhone hazaaron laakhon kuffaar ko kufr ki zulmaton se nikaal kar hidayat ki shaahraah par gaamzan kar diya, khwaza e khwazgaan sultan ul hind moinul haq waddin ajmeri ne laakhon mushrikon ke zunnaar tode aur unki peshaniyon ko bargah e ilaahi mein sharf sajood bakhsha.

Hazrat daata ganj bakhsh hajweri rahmatullah alaihi ne is kufristaan mein raawi ke kinaare par tauheed ka jo parcham gaarha tha aaj bhi lehra raha hai aur laakhon khafta bakhton ko khwabe ghaflat se jaga raha hai. Mashaikh e chisht aur deegar auliya e kiraam ne islaam ki jo tableegh ki aur firishta sifat mureed banaye unke muqable mein saari ummate mirzaiyon ki tableeghi

koshishon ki nisbat samundar aur qatra ki bhi nahin, In kaarahaye numayan ke bawajood in hazraat ne nubuwwat ka daawa kiya na mehadiyat ka na maseehiyat ka na baroozi ka balki apne aapko ghulamane Mustafa ﷺ hi kaha aur isi ko apne liye baa'is sad iftekhaar aur mojiib sa'adat samjha.

Mirza qadyaani ko apni nubuwwat tak pahunch ne ke liye bada door ka chakkar kaatna pada aakhir kaar aapki kamande fikr yahan aakar ruki ke ye to ahadees se saabit hai ke Eisa bin Maryam aayenge main kyun na apne aapko Maseeh e mauood kehna shuru kar du taaki mujhe log Maseeh maan lein lekin ismein mushkil ye pesh aai ke hazrat Maseeh to zinda hain unki zindagi mein main Maseeh kaise ban sakta hoon khayaal aaya ke pehle Maseeh ko murda saabit karo jab wo murda qaraar pa gaye to phir mere liye maidaan saaf ho jayega chunanche unhone apna saara zor wafaat e Maseeh saabit karne par laga diya.

Beshak rehmate aalam ﷺ ne ye irshad farmaya ke qiyamat se pehle Hazrate Eisa alaihissalam aasmaan se nuzool farmayenge jin ahadees mein nuzool Maseeh ke mutalliq tashreeh ki gai hai wo is kasrat se marwi hain ke maanwi taur par wo darja tawaatur ko pahunchi hui hain. Aaiye aap bhi in ahadees ki jhalak mulaaheza kejiye aapko pata chal jayega ke Nabi barhaq ne koi mub'ham pesh goe nahin ki aise Maseeh ki aamad ki ittela nahin di jiski pehchan na ho sake aur jis shaatir ka ji chahe wo aane waala Maseeh ban baithe balki Nabi Kareem ﷺ ne apni ummat ko uska naam bataya uski waalida ka naam bataya uske laqab se khabardaar kiya us waqt aur maqaam ki nishaan dehi ki jis waqt aur jis maqaam par wo nuzool farmayega jo kaarahaye numayan wo anjaam dega uski tafseel bayaan farma di aur uske madfan ka bhi taayyun farma diya aur uska huliya bhi bayaan farma diya.

Ab agar wo ahadees saheeh hain jinmein Hazrate Eisa alaihissalam ki aamad ki khabar di gai hai to un tafseelaat ko bhi "min wa an" saheeh aur sach tasleem karna padega jo unke mutalliq batai gai hain aur agar koi shakhs in tafseelaat ko maanne se inkaar kar de to phir usey in tamam ahadess ko bhi saaqitul aitebaar qaraar dena padega jin mein unki aamad ki pesh goe ki gai hai. Tehqeeq aur insaaf ka ye kaisa maiyaar hai ke ek riwayat ki mufeed matlab aadhi baat to maan li aur usi riwayat ki deegar tafseelaat ko nazar andaaz kar diya.

In kaseerul taadad ahadees mein chand ahadees jin mein Hazrate Eisa alaihissalam ke nuzool ka zikr hai imaam bukhari ne ye alfaaz naql kiye hain "us waqt tak qiyamat barpa na hogi jab tak Eisa bin Maryam ka nuzool na ho".

Mishkatul masabeeh mein Hazrat Abu Huraira radiiallaho ta'ala anhu se manqool hai "Huzoor ﷺ ne khurooje dajjaal ke baad zikr farmaya is asna mein ke musalman usse ladne ki taiyari kar rahe honge safein durust kar rahe honge aur namaz ke liye iqamat kahi ja chuki hogi ke Hazrate Eisa bin Maryam naazil honge aur musalmanon ki imaamat karenge aur dushman e khuda dajjaal unko dekhega to pighalne lagega jaise namak paani mein pighalta hai agar aap isi ko apni halaat par hi chhod denge to wo az khud pighal kar mar jaaye magar ALLAH TA'ALA usko inke hath se qatl karayega aur aap apne neze mein iska khoon laga hua logon ko dikhayenge".

Ye utarne ke baad dusri namaz padhane ka zikr hai kyun ke utarte hi pehli namaz aap na padhayenge balki wo imaam Mehadi padhayenge jaise ke dusri riwayat mein wazaahat maujood hai.

Hazrat Jaabir bin Abdullah radiallaho ta'ala anhu farmate hain ke maine Huzoor ﷺ ko ye farmate huye suna Eisa alaihissalam utrenge musalmanon ka ameer unse arz karega ke huzoor tashreef laaiye aur imaamat farmaiye to aap farmayenge nahin tum mein se baaz dusron ke ameer hain ye unki taraf se is ummat ki takreem ke taur par hai (Is hadees ki wazaahat pehle zikr ki ja chuki hai). Hazrat Abu Huraira radiallaho ta'ala anhu se riwayat hai ke Nabi Kareem ﷺ ne farmaya ke mere aur in (Eisa alaihissalam) ke darmiyaan koi Nabi nahin hai aur ye ke wo utarne waale hain yaani jab tum unko dekho to pehchan lena unka qad darmiyana unki rangat surkh wa safed wa zard rang ke kapde pehne honge unke sar ke baal aise honge goya unse ab paani tapak ne waala hai halanki wo bheege huye na honge wo islaam par logon se jung karenge saleeb ko tukde tukde kar denge khanazeer ko maar dalenge jizya khatm kar denge aur ALLAH TA'ALA unke zamane mein islaam ke baghair tamam millaton ko khatm kar dega aur wo Maseeh dajjaal ko qatl kar denge aur wo zameen mein chalees (40) saal qayaam farmayenge aur phir wo wafaat pa jayenge aur musalman unki namaze janaza padhayenge.

Hazrat Nawaas bin Sam'aan ne dajjaal ka qissa bayaan karte huye farmaya is asna mein ALLAH TA'ALA Maseeh bin Maryam ko bhej dega aur wo damishq ke mashriqi hissa safed minaar ke paas zard rang ke do kapde pehne huye do firishton ke paron par apne hath rakhe huye utrenge jab wo sar jhukayenge to yoon mehsoos hoga ke qatre tapak rahe hain aur jab sar uthayenge to motiyon ki tarah qatre dhalakte nazar aayenge unke saans ki hawa jis kaafir tak pahunchengi wo unki hadde nazar tak jayegi aur wo zinda na bachega phir ibne Maryam dajjaal ka peechha karenge aur (maqaame lood) ke darwaze par usey ja pakdenge aur qatl kare denge. Aakhir mein ek aur hadees mulaaheza farmaiye:

Huzoor Nabi Kareem ﷺ ke ghulaam Sobaan se marwi hai ke Huzoor ﷺ ne farmaya meri ummat ke do lashkar aise honge jin ko ALLAH TA'ALA ne dozakh aag se bacha liya ek wo lashkar jo Hindustan par hamla karega dusra wo jo Eisa bin Maryam ke sath hoga.

Aap ne in ahadees ka mutaala farma liya inmein Maseeh mauood ka huliya, naam, waalida ka naam, maqaam aur waqte nuzool aapke kaarahaye numayan sab ke sab mazkooor hain. Khuda ki shaan mulaaheza ho ke ye shakhs jo Maseeh mauood hone ka daawa karta hai iska naam bhi Eisa nahin halanki hazaaron musalman is naam ke maujood hain iski waalida ka naam bhi Maryam nahin halanki hazaaron musalman auratein is naam ki ab bhi hain aur khud qadyaan mein is naam ki ladkiyan hongy. Saleeb ko todna, khinzeer ko qatl karke Eisaiyat ko nest wa nabood karna to kuja miyan ji saari umar Eisai hukoomat ke jholi chak bane rahe aur uski khairaat par palte rahe aur uski islaam kush sargarmiyon par tareef wa tauseef ke qaseede likhte rahe saari dunya ko daare islaam bana kar jizya khatm karna to badi door ki baat khuda (jalla jalaluhu) Mustafa (ﷺ) ne ye bhi pasand na farmaya ke qadyaan ka khitta pakistan ka hissa bane ab bhi jo log inhein Maseeh e mauood maante hain unki nadaani qaabile afsos hai.

ALLAH TA'ALA jis ne apne mehboob ko apna Rasool banaya aur phir uski zaate paak par nubuwat ka silsila khatm kar diya wo har cheez ko achhi tarah jaanta hai dunya ke haalat hazaron palte khayein ma'aashi aur siyasi maidanon mein kitne hi inqelaab kyun na barpa ho'n har qaum ke liye har zamane mein falaahe darain ka raasta dikhane ke liye ab kisi dusre Nabi ki zarurat nahin yoon nahin ke silsila nabwiya band karne ka faisla kisi aisi hasti ne kiya ho jo aane waale haalat se

be khabar ho mukhtalif qaumon aur mulkon ki zaruraton se nawaaqif hai balki ye faisla us zaate waala sifaat ka hai jo kinaat ki har cheez se waaqif hai aur un tamam umoor se bhi ba khabar hai jin par aam insaniyat ki falaah wa baqa ka inhesaar hai isliye uske faisle atal hain wo mansookh nahin ho sakte inmein kisi qism ki qat'an koi gunjaish nahin.

Is mas'ale par mazeed tehqeeq haasil karni ho to hazrat peer mehar ali shaah ki kitaab ka mutaala karein insha ALLAH TA'ALA sukoon haasil hoga aur barkat bhi haasil hogi.

HAZRATE EISA ALAIHISSALAM KE MUTALLIQ BAATIL NAZARIYAAT

Ek firqa ne aapko Rab ka juz maana unhone daleel ye pesh ki ke Rab ta'ala ne farmaya:

"Eisa alaihissalam uski rooh hain"

Isse pata chala ke aap us ka juz aur hissa hain kyun ke **وَنَّهُ** ka maayne hi ye hai ke uska baaz hissa hain ye nazariya baatil hai aapko rooh kehne ki wajah ye hai:

Aapko rooh isliye kaha gaya hai ke Hazrate Jibreel alaihissalam ki phoonk se aap paida huye jo ALLAH TA'ALA ke hukm se Jibreel ne hazrat Maryam ke girebaan mein phoonka tha.

Choonki arabi mein rooh ba maayne phoonkna ke bhi aata hai jaise zulrama ne aag ko phoonke maar kar bhadkane ke mutalliq kaha apni phoonk se aag bhadkao.

Waazeh hua ke Rab ta'ala ke hukm se nafkhe Jibreel ka wuqoo hua isliye Rab ta'ala ne apni taraf mansoob kar diya. Baaz nasraaniyon ki ghalati ki wajah ye hai ke unhone "man tabaiziyah" maana hai halanki ye unki ghalati hai.

Is maqaam par "man" ibteda ghaayat ke liye majaazi taur par istemaal hua hai "tabaiziyah" nahin jaise nasaara ne gumaan kiya hai.

Haroon al rasheed ke zamane mein tabeeb nasrani jo apne mazhab ka bahut bada aalim tha usse ali bin husain waaqdi maroozi ka munazira hua Eisai ne kaha tumhari kitaab (Quran paak) mein aise alfaaz maujood hain jo humare mazhab ki taa'id karte hain ke Eisa alaihissalam ALLAH TA'ALA ka juz hain usne bataur daleel ye alfaaz tilawat kiye (**وَرُوحٌ مِنْهُ**) ke yahan lafz **منه** istemaal hai jo b'aziyat par dalaalat karta hai.

Waaqdi ne jawab diya ke yahan **من** ibteda ghaayat ke liye istemaal hai aur Rab ki taraf nisbat tashreefi hai warna ALLAH TA'ALA ke is irshad giraami mein tamam cheezon ka ALLAH TA'ALA ka juz banna laazim aayega halanki iske tum bhi qaa'il nahin aapke is jawab par nasraani laa jawab ho gaya aur usne islaam qabool kar liya Haroon rasheed bahut khush hua usne Allama Waaqdi ko bahut zyada inaan se nawaza.

Faayda:

Hazrate Eisa alaihissalam ko rooh kehne ki aur bhi wajahein hain:

- 1) Rooh ba maayne rehmat hai irshade baari ta'ala hai "Rab ta'ala ne inko apni rehmat se taqwiyaat pahunchai"
- 2) Rooh ba maayne "wahi" bhi aata hai yaani hazrat Maryam ko ilhaam ke zariye bashaarat di.
- 3) Jab koi cheez bahut zyada paak saaf suthari ho to usey rooh keh diya jaata hai choonki Eisa alaihissalam ki waalida baghair nutfa ke nafkhe rooh se hui isliye aapko rooh se tabeer kar diya gaya.
- 4) Rooh ka maayne raaz aur nishani bhi aata hai jaise kaha jaata hai **روح هذه المسألة كذا** is mas'ale ka raaz is tarah hai Eisa alaihissalam bhi ALLAH TA'ALA ke raazon mein se ek raaz aur ALLAH

TA'ALA ki nishaniyon mein se ek nishani hain isliye aapko Ruhullah kaha gaya hai. روح منه mein ح روح ki nisbat ALLAH TA'ALA ki taraf tashreefi hai jis tarah tauraat mein Moosa alaihissalam ke mutalliq kaha gaya hai "ALLAH TA'ALA ka mard" aapke asa ko Rab ta'ala ki taraf mansoob karte huye kaha gaya hai "ALLAH TA'ALA ki tehani" aur shelam ko kaha gaya "ALLAH TA'ALA ka ghar", In tamam alfaaz mein izaafat tashreef paai gai hai.

TASLEES KE QAAYLEEN

Nasaara taslees ke qaa'il hain Rab ta'ala ne irshad farmaya:

"Ye na kaho ke teen khuda hain"

Baaz muhaqqeqeen ne kaha ke nasaara ka is par ittefaaq hai ke ALLAH TA'ALA jauhar hai yaani qaa'im bazaaratihi hai kisi cheez ka mohtaaj nahin kisi jehat se khaas nahin uska kuchh andaza nahin lagaya ja sakta hai aur wo hawaadis ko bazaaratihi qabool nahin karta, Is par hadoos wa adem mutasawwir nahin wo jauhariyat ke lihaaz par ek hai aur aqnoomiyat ke lihaaz par teen hain wo teen aqnoom maante hain aqnoom ab, aqnoom ibne, aqnoom ruhul quds.

Pehle "aqnoom ab" se muraad zaat ya wajood lete hain, dusre "aqnoom ibne" se muraad ilm yaani kalima hai aur teesre "aqnoom ruhul quds" se muraad hayaat lete hain.

Aqnoom kya hai?

Aqnoom ka maayne shakhs aur asal hai.

MALKANIYA FIRQA KA QAUL

Malkaniya ye kehte hain ke teenon jauhar qadeem ka ghair hain aur har ek inmein se ilaah hai. Wo aqnoom jiska naam kalima ya ilm hai wo Maseeh ke jism se muttahid hai aur is aqnoom ne Maseeh ke nasoot ka libaas pehan liya hai aur usse aise mil gaya jaise paani sharaab se mil jaata hai aur kasrat wehdat se badal gai yaani Maseeh jo insaan huye the aur ba haisiyat insaan hone ke kasrat paai jaati lekin jab aqnoom ilm se ikhtilaat hua to wehdat utar gayi. Maseeh ka nasoot kulli hai juzai nahin, wo qadeem azali Maryam ne ilaah ko jana (paida kiya).

Ismein ikhtelaaf hai ke Maryam insaan e kulli hai ya juzai hai, Is baat par ittefaaq hai ke lahoot ka ittehaad Maseeh se hai Maryam se nahin. Qatl aur sooli ka taalluq Maseeh ke nasoot aur lahoot donon se hai is firqa ne "ab" ka itlaaq ALLAH TA'ALA par aur "ibn" ka Hazrate Eisa alaihissalam par kiya hai.

NASTOOR HAKEEM KA QAUL

Nastoor hakeem Mamoon ke zamane mein hua ye kehta hai ke ALLAH TA'ALA ek hai lekin aqaneem salaasa (teenon aqnoom) iska aen bhi nahin aur ghair bhi nahin. Aqnoom ilm kalima ka Maseeh ke jism se ittehaad nahin aur na hi aisa imtezaaj hai jaisa ke paani sharaab se imtezaaj hota hai balki isko ashraaqi haalat haasil hai jis tarah raushan daan se sooraj ki kiranein kisi sheeshe par padein to unka aks ismein aa jaata hai aise hi ALLAH TA'ALA ki tajalliyaat ne Maseeh ko sifaat e uloohiyat se muttasif kar diya.

BAAZ NASTOORIYA KA QAUL

Kuchh nastooriya firqa se is tarah hain ke teenon aqnoomon se har ek ALLAH TA'ALA ki in teen sifaat se muttasif hai (zinda hai) naatiq hai (sifate idraak wa kalaam jo uski shaan ke laayaq hai)

maujood hai, Is firqa mein baaz ne aur sifaat qudrat iraada waghaira bhi saabit ki hain lekin unhone in sifaat ko mustaqil aqnoom nahin tasleem kiya.

NASTOORIYA MEIN SE EK AUR FIRQA

Ek firqa ka qaul ye hai ke "ibn" humesha "ab" (baap) se mutawallid hota hai jab beta yaani Maseeh ka tawallud (paidaish) hua to wo jismani lihaaz se insaan hua aur sifate uloohiyat aur sifate wehdaniyat bhi ise haasil hai yaani ise do haisiyatein haasil hain ek nasooti aur dusri lahooti, nasooti lihaaz par wo haadis hai aur lahooti lihaaz par wo khuda e kaamil hai. Ek zaat ko mukhtalif do haisiyaton se haadis aur qadeem maanne se qadeem ke qadam aur haadis ke hadoos mein koi farq nahin padta, In logon ke qaul ke mutabiq sooli ka taalluq nasooti haalat se hai aur lahooti se nahin. Khayaal rahe ke sifate uloohiyat ko lahooti aur sifate insaniyat ko nasooti se tabeer kiya gaya hai.

YAQOOBIYA FIRQA

Yaqoobiya firqa se kuchh log ye kehte hain ke aqnoom jise kalima ya ibn kaha gaya hai usne gosht aur khoon ki shakl ikhtiyar kar li aur khuda Maseeh ki shakl mein zaahir hua inke nazdeek beshak ALLAH TA'ALA Maseeh bin Maryam hi hai.

YAQOOBIYA MEIN BAAZ NE KAHA

Jauhare ilaah qadeem hai aur jauhare insaan haadis hai inmein aisa imtezaaj paaya gaya hai jaise nafse naatiqa ka badan se wo donon mil kar ek cheez ban gaye wo Maseeh bhi hai aur wo hi khuda bhi. Is mazhab waale kehte hain khuda insaan ban sakta hai lekin insaan khuda nahin ban sakta jaise koyla aag mein daala jaaye to wo aag ban jaata hai lekin aag koyla nahin banti, Inke nazdeek lahoot ka insaan se ittehaad juzai hai kulli nahin beshak Maryam ne khuda ko jana (paida kiya) aur qatl aur sooli lahoot aur nasoot donon par waaqey huye hain agar ek par unka waqooa hota to ittehaad baatil ho jaata halanki donon mil kar ek jauhar ban chuke hain.

Baaz aur ne kaha:

Yaqoobiya se hi baaz iske qaa'il hain ke jis tarah firishta insaani shakl mein aata hai usi tarah khuda Maseeh ki shakl mein namoodaar hua.

Inse kuchh aur ne kaha:

Maseeh apne jauhar se muttahid hai ek lihaaz par qadeem hai aur ek lihaaz se haadis hai.

Kuchh dusre hazraat ne kaha:

Is Yaqoobiya firqa se kuchh hazraat ne kaha aqnoom kalima Maryam se kuchh haasil nahin kiya balki wo Maryam ke shikam se aise hi guzar kar aa gaya jaise parnaala paani se guzar aata hai.

Baaz ne yoon kaha:

Isi firqa se kuchh hazraat ye kehte hain ke aqnoom kalima Maseeh ke jism mein dakhil ho gaya wo nishaniyan jo pehle aqnoom kalima se zaahir hoti thi ab wo Maseeh ke jism se zaahir hone lagi lekin kabhi kabhi wo aqnoom jism se juda bhi ho jaata hai isliye is par aafaat wa aalaam ka nuzool bhi hota hai.

ALLAH TA'ALA NE BAATIL FIRQON KA RADD FARMAYA

"Aur yahoodi bole Uzair ALLAH TA'ALA ka beta hai aur nasraani bole Maseeh ALLAH TA'ALA ka beta hai. Ye baatein wo apne munh se bakte hain agle kaafiron ki tarah baat banate hain ALLAH TA'ALA inhein barbaad kare kahan aaundhe jaate hain"

Is aayate kareema mein ALLAH TA'ALA ne Eisa alaihissalam ko ALLAH TA'ALA ka beta kehne waalon ka radd kiya aur farmaya ke Uzair alaihissalam aur Eisa alaihissalam ko ALLAH TA'ALA ka beta kehne waale apne munhon se manghadat baatein bana bana kar bakte hain.

Manghadat kahawatein banana pehle kaafiron ka wateera chala aa raha hai ye bhi unki tarah hi hain khuda unko barbaad kare ye kidher bhatke ja rahe hain unko seedhi raah nazar kyun nahin aati?

"Beshak kaafir hain wo jo kehte hain ke ALLAH TA'ALA wo hi Maseeh Maryam ka beta hai aur Maseeh ne to ye kaha tha ke aey bani israel ALLAH TA'ALA ki bandagi karo jo mera Rab aur tumhara Rab hai beshak ALLAH TA'ALA ka shareek thehraye to ALLAH TA'ALA ne us par jannat haraam kar di aur uska thikana dozakh hai aur zaalimon ka koi madadgaar nahin"

Is aayate kareema mein waazeh taur par Rab ne farmaya ke Eisa alaihissalam ko ALLAH TA'ALA ka beta kehne waale kaafir hain aur ye itne be samajh log hain ke inhein ye samajh nahin aa raha hai ke Hazrate Eisa alaihissalam khud bani israel ko ye tableegh farma rahe hain ke tum ALLAH TA'ALA ki ibadat karo wo hi zaat ek hai uska koi shareek nahin wo hi mera bhi Rab hai aur wo hi tumhara bhi Rab hai agar tum ne mujhe ALLAH TA'ALA ka shareek maana to ye yaad rakho ke tum par ALLAH TA'ALA jannat haraam kar dega aur tumhara thikana jahannam hoga aur tum is shirk ki wajah se zaalim ho jaooge aur ye tumhara apni jaanon par zulm karna tumhein Rab ta'ala ki madad se door kar dega kyun ke tamam mushrikon ke liye Rab ta'ala ka yehi waada hai-

"Beshak wo kaafir hain jo kehte hain ke Allah teen khudao mein se teesra hai aur khuda to nahin magar ek khuda aur agar apni baat se baaz na aaye to jo inmein kaafir marengye unko zarur dardnaak azaab pahunchega"

Is aayate kareema mein teen khuda maanne waalon ko Rab ta'ala ne kaafir qaraar diya aur ye farmaya ke khuda to ek hai ye teen kaise maan rahe hain agar ye teen khudao ki ratt lagate hi rahe aur baaz na aaye to inko inke sareeh kufir ki wajah se dardnaak azaab diya jayega.

"Aey kitaab waalon! Apne deen mein zyadti na karo aur ALLAH TA'ALA par na kaho magar sach Maseeh Eisa Maryam ka beta ALLAH TA'ALA ka Rasool hi hai aur uska ek kalima ke Maryam ki taraf bheja aur uski taraf se ek rooh hai to ALLAH TA'ALA aur uske Rasool par imaan laao aur teen khuda na kaho, baaz raho teen maanne se apne bhale ko chaaho ALLAH TA'ALA to ek hi khuda hai wo aulaad se paak zaat hai sab aasmanon aur zameen ki cheezein usi ki milkiyat hain aur ALLAH TA'ALA kaafi kaarsaaz hai"

Is aayate kareema mein ahle kitaab ke aqeeda ko ghuloo (hadd se mutajaawiz) kaha gaya hai aur inhein mutanabbah kiya gaya hai ke ALLAH TA'ALA ki taraf haq ke baghair koi cheez mansoob na karo beshak maseeh Eisa bin Maryam faqat ALLAH TA'ALA ke Rasool hain aur uska kalima hain jo hazrat Maryam ki taraf usne ilqa kiya hai aur uski taraf se ek rooh hain ALLAH TA'ALA ki wehdaniyat ko tasleem karo uska koi shareek nahin aur uske Rasoolon par imaan laao yaani inhein ALLAH TA'ALA ko makhlooq samjho inko khuda na maan baitho.

Teen khudao ke qaa'il na bano teen khuda maanne ke aqeede se baaz aa jao apni bhalai ko chaaho wo bhalai isi mein hai ke Eisa alaihissalam ko ALLAH TA'ALA ka banda aur uska Rasool kaho khuda na kaho aur khuda ka beta bhi tasleem na karo aur khuda ka shareek bhi na thehrao mabood sirf ALLAH TA'ALA ki zaat paak hai aur koi mabood nahin uski aulaad na maano wo to aulaad se paak hai zameen wa aasmaan ki tamam cheezein uski milkiyat hain koi mamlook maalik ki aulaad nahin hoti aur ye imaan rakho ke ALLAH TA'ALA hi behtar kaarsaaz hai.

"Hargiz aar na samjhega maseeh alaihissalam ke wo banda ho ALLAH TA'ALA ka aur na hi muqarrab firishte isko aar samjhenge aur jise aar ho uski zindagi se aur wo takabbur kare to ALLAH TA'ALA jald hi jama karega in sabko apne haan"

Yaani jab Eisa alaihissalam aur firishte khud ALLAH TA'ALA ki ibadat ko baa'is iftekhaar aur ALLAH TA'ALA ke taqarrub ka zariya samajhte hain jab wo khud ALLAH TA'ALA ki ibadat karne aur apne aapko uska banda keh laane mein aar nahin samajhte to in logon ki aqalon par kyun parde chha gaye hain jo Eisa alaihissalam ko khuda ya khuda ka beta ya khuda ka shareek maan rahe hain aur wo log bhi kitne aqal ke andhe hai jo firishton ko ALLAH TA'ALA ki betiyan kehte hain.

ALLAH TA'ALA ki ibadat se aar mehsoos karne waale aur takabbur karne waale maidane mehshar ko yaad rakhein ke sab ko Rab ta'ala ko apne haan jama karna hai.

"To wo jo imaan laaye aur achhe kaam kiye unko inka ajr poora poora dega aur apne fazl se inhein aur zyada dega aur wo jinhone nafrat aur takabbur kiya unhein dardnaak azaab dega aur ALLAH TA'ALA ke siwa na apna koi himayati payenge aur na madadgaar"

Yaani ALLAH TA'ALA aur uske Rasool par imaan laana unke irshadaat ko tasleem karna aur Rab ta'ala ki ibadat karna aur achhe aamaal hi achhe ajar ke husool ka zariya hain aur ALLAH TA'ALA apne fazl se zyada se zyada rehmaton se unko hi nawaazata hai lekin ALLAH TA'ALA ki ibadat se nafrat karna aur aar (sharm) mehsoos karna takabbur karna shadeed aur dardnaak azaab ke haasil hone ke zaraaye hain aise logon ki shafa'at Ambiya -e- kiraam shohda e kiraam auliya sulha bhi nahin karengi to dusra kaun inki himaayat karega aur kaise inki imdaad ka haq haasil hoga.

"To kyun nahin rujoo karte ALLAH TA'ALA ki taraf aur usse bakhshish maangte aur ALLAH TA'ALA bakhsh ne waala meharban hai maseeh bin Maryam nahin magar ek Rasool isse pehle Rasool ho guzare aur iski maa'n siddiqa hai donon khana khate hain dekho to hum kaise saaf nishaniyan inke liye bayaan karte hain phir wo dekho kaise aaundhe jaate hain"

Yaani wo log jo deen mein ghuloo se kaam le rahe hain Eisa alaihissalam ko ALLAH TA'ALA ka banda aur uska Rasool nahin tasleem karte unhein chahiye ke dunya ki zindagi mein hi tauba karein aur usse bakhshish talab kar lein to unke liye behtar hoga ALLAH TA'ALA ghafoorur raheem hai warna ukhrawi dardnaak azaab mein mubtala honge Eisa alaihissalam to faqat ALLAH TA'ALA ke Rasool hain aap se pehle bhi to ALLAH TA'ALA ke Rasool ho guzare hain phir bhi ye log aqal se kaam nahin le rahe ke aapko ALLAH TA'ALA ka banda aur uska Rasool kyun tasleem nahin kar rahe halanki aap ki maa'n ALLAH TA'ALA ke har hukm ki tasdeeq karne waali hai phir lutf ki baat ye hai ke ye log dekh bhi rahe hain ke Eisa alaihissalam aur unki maa'n khana khane ke mohtaaj, haadis bhi kabhi khuda ban sakte hain nahin nahin wo kabhi khuda nahin ban sakte.

SIR SAYYAD AHMAD KHAN KA BAATIL NAZARIYA

Mufasssire Quran mufakkire islaam Hazrat Peer Muhammad Karam Shaah Sahab madda zillahul aali farmate hain Quran kareem ki jin aayat mein wilaadate maseeh ka mufasssal tazkira hua unka aap ne mutaala farma liya aaiye ab un logon ke mauqif ka ilmi muhaaseba karein jo in tasreehaat ke bawajood iske qaa'il hain ke hazrat maseeh ki paidaish baghair maa'n baap ke nahin hui balki wo Maryam aur Yusuf najaar ke ladke hain. Is taayefa ke sarkheel Sir Sayyad Ahmad Khan hain jis sharah wa bast se unhone is par behas ki hai aur apni taraf se dalaail ke jo ambaar lagaye hain wo (badbakhti aur nahoosat, islaam se baghaawat) un hi ka hissa hain baaqi sab unke pairokaar aur reeza chain hain isliye behtar hai ke unhin ki nigarishaat ko mauzu basah banaya jaaye aur unhin ki tehqeeqaat ko Quran ki kasauti par parkha jaaye wo likhte hain ke:

Maseeh ko bin baap paida karne mein koi hikmat honi chahiye kyun ke aisa karne ki koi maqool hikmat nahin isliye hum ye maanne ke liye taiyar nahin ke aapki paidaish ke liye bila wajah qanoone fitrat ko toda gaya agar koi shakhs ye kahe ke ismein hikmat ye thi ke ALLAH TA'ALA ki qudrate kaamila ka izhaar ho to ye durust nahin kyun ke izhaare qudrat ke liye aisi daleel honi chahiye jo baiyyan aur zaahir ho taaki kisi ko majaale inkaar na rahe aur baghair baap ke paida hona amre makhfi hai.

Hum guzarish karte hain ke iski hikmat talaash karne ke liye zyada maghzmaari ki zarurat nahin Quran kareem ne khud hi ise bayaan kar diya ke "hum usko apni qudrate kaamila ki nishani ke taur par logon ke saamne pesh karein" ab ye batana hai ke ye waaqiya kis aitebaar se logon ke liye aayat hai? Jis zamane mein hazrat maseeh ki wilaadat hui us waqt shaam (syria) wa philistine ke ilaaqon par yoonaniyon ka qabza tha aur is siyasi iqtedaar ke sath sath wahan yoonani falsafa ka tooti bol raha tha.

Takhleeq aalam ke mutalliq yoonani falsafiyon ka nazariya tha ke khaaliq se takhleeq aalam ka fe'al yoon saadir hua jis tarah illat se malooth ka sadoor hota hai yaani jis tarah illat se ikhtiyar aur irada ke baghair malool saadir hota hai usi tarah khaaliq se aalam ki takhleeq zahoor pazeer hui. Eisa alaihissalam ko baghair baap ke paida karke bata diya ke wo zaate paak jo khaaliqe kinaat aur mamba e arz wa samawaat hai usi ka apna irada hai aur uski apni masheeyat hai wo zaate baari asbaab ka paband nahin aur na unke saamne majboor wa maqhoor hai balki wo qaadir wa tawaana hai jo chahta hai waqooa pazeer hota rehta hai.

Neez wo log aalame arwaah ke qaa'il na the wo insaan ko jism aur rooh ka majmooa tasleem nahin karte balki unke nazdeek insaan sirf usi gosht posht ke dhaanche ka naam tha yahan insaani nutfa ke baghair nafkhe rooh se aapko paida karke munkireen e aalam arwaah par is baat ko aashkaara kar diya ke rooh bhi ek haqeeqat hai aur insaan jism aur rooh ke majmooa ka naam hai.

Iske baad wo likhte hain:

Kyun ke aapki paidaish ki bashaarat di gai thi isliye logon ne samjha ke aap bin baap ke paida huye aur ye baat durust nahin kyun ke Ibrahim alaihissalam aur hazrat Zakariya alaihissalam ko bhi khushkhabari di gai thi aur unke farzandon ko koi bin baap nahin kehta isliye hazrat maseeh ki wilaadat bin baap saabit na hui.

SubhanAllah! Kya istidalaal hai sirf bashaarat se kaun unka bin baap hona tasleem karta hai balki Quran ki dusri aayat is par dalaalat karti hai (jinka zikr pehle kiya ja chuka hai), phir janab aur irshad farmate hain ke Maryam ke kehne se bhi ye baat saabit nahin hoti kyun ke Maryam ne

izhaare taajjub isliye kiya tha ke unko ghalat fehmi hui thi ke bachha ab hi paida hone waala hai halanki faqat bachhe ki paidaish ki bashaarat thi aur uski paidaish to unki shaadi ke baad honi thi. Aap khud insaaf farmayein agar maqsood yehi tha jo in logon ne samjha hai to Maryam ko tasalli dene ke liye itna bata dena kaafi tha Maryam ghabrao nahin bachha paida hoga jab tum shaadi kar logi, Is seedhe jawab ko chhod kar ye jawab dena qat'an munasib nahin balki qawaayade fasaahat wa balaaghat ke khilaaf hai.

Phir farmate hain اية للناس hona is aitebaar se tha ke aap bade reham dil aur raqeequl qalb the iska ye matlab nahin ke aap bin baap paida huye kyun ke nishani aisi honi chahiye jo waazeh ho aur jis ka inkaar na kiya ja sake ye to ek amar makhfi hai, Is par beesiyon shub'haat waarid kiye ja sakte hain.

Unka ye khayaal bhi durust nahin balki maseeh ka bin baap paida hona qudrate khudawandi ki raushan daleel hai kyun ke kunwari ladki ke haan bachha paida hone ki iske alaawa ek hi soorat hai ke wo badkaar ho. Hazrat maseeh ke kalaam se jab aapko iffat wa paak daamani saabit ho gai aur har saheehul fitrat shakhs ko yaqeen ho gaya ke aisa noorani aur saraapa yaman wa barkat bachha zaaniya ke shikam se paida nahin ho sakta bila shubah ye ALLAH TA'ALA ki qudrat ka shaahkaar hai baaqi rahe bad-fitrat log to unke nazdeek kinaat ki koi cheez bhi ALLAH TA'ALA ki wehdaniyat aur kibriyai ki daleel nahin.

Zameen wa aasmaan dariya wa sehara chaand wa sitaare kisi cheez mein bhi un kor baatinon ko qudrate ilaahi ke jalwe nazar nahin aate to kya aap unki aayat baiyyanaat ko bhi amare makhfi keh kar un par qalame tanseekh pher denge.

Apne mauqif ko saabit karne ke liye unhone كيف نكلم من كان في البهد صيبيا se bhi istidalaal kiya hai aur is aayat ki ajeeb wa ghareeb tashreeh karke aqle saleem ko wartaye hairat mein daal diya hai wo likhte hain ke ye kalaam Hazrate Eisa alaihissalam ne sheer khwaargi mein nahin kiya tha balki jab aapki umar 12-13 saal ki ho gai aur aap yahoodi ulema ki majlison mein shareek hokar unse behas wa mubaahesa karne lage aur unko unki kajrawiyon par mutanabbah karne lage to ulemaye yahood ahtejaaj karne ke liye unki maa'n ke paas aaye aur unki bad-aqeedgi ki shikayat ki. Maryam apne laadle bachhe ki taraf se khud safai dene ke bajaye usko godd mein utha laai aur uski taraf ishaara karke kaha ke khud isi se baat kar lo unhone jawab diya كيف نكلم من كان في البهد صيبيا hum is shakhs se baat kaise kar sakte hain jo aalame sheer khwaargi ke pinghode mein jhool raha tha.

Aap ne inka tarjuma mulaaheza farmaya kya kehne is fehame Quran ke agar aayat ka yehi mafhoom hai to phir inhein kisi aise ghulaam se guftagu nahin karni chahiye jise bachpan mein gehwaare mein litaya gaya ho. Un muddaiyane ilm wa daanish ko Quran ka aisa mafhoom bayaan karte huye ghazabe ilaahi ka andesha na sahi kya inhein jag hansai ki bhi fikr nahin? Neez wo nau khez jisne mehfile aam mein in bade bade ulema ka naatiqa band kar diya aur unhein barsare aam jawab diya uske mutalliq ye to kehte hain ke ye bada tez zabaan aur shokh mizaaj hoga isse guftagu karne ka koi faayda nahin kyun ke ye wo kehne ki jurrat nahin kar sakte ke ye kal ka bachha hai aur arsa tak jhoole mein jhoolta raha hai isse baat karna humari shaan ke khilaaf hai.

Agar ye maan liya jaaye to isse laazim aayega ke Sir Sayyad Ahmad Khan ki koi baat bhi tasleem na ki jaaye wo bhi to kal tak jhoole mein jhoolte rahe hain kyun ke wo ye to saabit nahin kar sakte

ke apne za'am mein bade aalim ban kar is dunya mein tashreef laaye inhein shikame maadar mein rehne aur phir maa'n ka mohtaaj hone aur jhool mein jhool ne ki zarurat hi nahin.

SubhanAllah logon ki nazar mein bada muhaqqiq Quran se kitna door aur aqal se kitna khaali hai ke jisne ye bhi na samjha ke kaisi daleel de raha hoon neez ye bhi khayaal rahe ke Eisa alaihissalam ko sabse pehle Yusuf najaar ki taraf yahood ne mansoob kiya.

Yahood ne aapki waalida ko Yusuf najaar se muttahim kiya.

Yahood aur Sir Sayyad Ahmad Khan mein farq sirf itna hai ke yahood ne hazrat Maryam ko maaz'Allah zaaniya qaraar diya aur sir sayyad ne musalmanon ke ghaiz wa ghazab se bachne ke liye Yusuf najaar ki mankooha qaraar diya asal nazariya donon ka ek hai.

Sir Sayyad Ahmad Khan ke islaam ke khilaaf aur nazariyaat kisi ko maloom karne ho'n to Tafseer Haqqani ke muqaddema ka mutaala kare neez wo ye kehte hain ke na Maryam par zina ki tohmat lagai gai aur na hazrat maseeh ne is tohmat ki tardeed ki agar Maryam par ye tohmat lagai jaati aur maseeh ko iski tardeed hoti to ye na kehte (إِنِّي عَبْدُ اللَّهِ) balki ye kehte ke meri maa'n badkaar nahin tum mehaz iftara baandh rahe ho.

Iske mutalliq kuchh kehne ki zarurat mehsoos nahin ki balki surah Maryam aayat no. 27 aur 28 ka tarjuma dekhe:

"Iske baad wo le aai bachha ko apni qaum ke paas godd mein uthaye huye unhone kaha aey Maryam tum ne bahut bura kaam kiya hai aey Haroon ki behan na tera baap bura aadmi tha aur na teri maa'n bad-chalan thi"

Ye tarjuma dekhne ke baad apne dil se puchhein kya ye bohtaane zina nahin aur hazrat maseeh ka ye farmana (إِنِّي عَبْدُ اللَّهِ) isse badh kar bhi is ilzaam ki tardeed ki koi muassir aur aghlab soorat ho sakti hai, Ilaahi apne mehboob mukarram saahib e Quran ﷺ ke tufail humein apni kitabe mubeen ki sahi samajh ata farma. Aameen summa aameen

EISAIYON KA MANGHADAT AQEEDA

Aqeeda e taslees ki haqeeqat kya hai, Eisaiyon ne ise kab aur kyun ikhtiyar kiya, kya Hazrate Eisa alaihissalam ke kisi qaul se iski taa'id hoti hai, kya pehli teen Injeelon mein ye aqeeda maujood hain? Jab tak in sawalaat ka tehqeeqi jawab na diya jaaye na hum Quran hakeem ki in aayat (jin mein taslees, ibniyat, uloohiyat e Eisa ka radd kiya gaya) ko poori tarah samajh sakte hain aur na ala wajahil baseerat aqaaid ke mutalliq guftagu kar sakte hain. Aaiye nihayat sabr wa sukoon ke sath aur mataanat wa sanjeedgi ke sath in umoor ki tehqeeq karein.

Is waqt mere peshe nazar Bibles ke alaawa encyclopedia britanica (matbooa 1962) hai jo dunya bhar ke fuzla aur muhaqqeqeen ki kaawishon ka majmooa hai aur jise tamam halqo mein mustanad tareen kitaab tasleem kiya jaata hai maseehiyat ke mutalliq maine ismein Eisai ulema ke mazameen ka mutaala kiya hai inke mutaala se main jin nataaj par pahuncha hoon wo hadiya e naazreen hai: Maseehiyat (christianity) ke mauzu par George Wiliam Knox (G.W.Knox) aur Sydney Herburt Mellone (S.H.Mellone) ne mil kar jo muhaqqeqana maqaala likha hai ismein wo raqam taraaz hain:

Maseeh ne khud bhi ye daawa nahin kiya ke inki asal koi mafooqul fitrat cheez hai balki wo is par mutma'in the ke inhein Maryam aur Jozef ke bete ki haisiyat se pehchana jaaye.

Is khayaal ki taa'id mein unhone marqas ki Injeel baab shashum ki aayat 3, 4 ka hawala diya hai:

"Kya wo badhai nahin jo Maryam ka beta aur Yaqoob aur Yahooda aur Sham'oon ka bhai hai aur kya iski behanein yahan humare haan nahin? Paas unhone iske sabab thokar khaai Yasooa ne, Inse kaha Nabi apne watan aur apne rishtedaron aur apne ghar ke siwa aur kahin be izzat nahin hota". Yoohana ki ye aayat bhi zere nazar rahe:

"Phir in donon ke baad wahan se rawana hokar galeel ko gaya kyun ke Yasooa ne khud gawahi di ke Nabi apne watan mein izzat nahin paata".

Looqa ki ye aayat bhi tawajjo talab hai:

"Magar mujhe aaj aur kal parson apni raah par chalna zarur hai kyun ke mumkin nahin ke Nabi yooreshalam se baahar halaak ho".

Anazeel ki in aayat aur saabiqa tasreeh se ye amat waazeh ho gaya ke Hazrate Eisa ne humesha apne aap ko Maryam ka beta kehalwaaya aur apne Nabi hone ka baar baar ailaan kiya aur kabhi bhi apne aap ko khuda ya khuda ka beta nahin kaha. Ab haqeeqat ye hai to phir taslees (teen khuda) aur ibniyat (khuda ka beta hona) ka nazariya is deen mein kyun kar ghus aaya iske mutalliq bhi mazkoora baala faazilon ki ye ibaarat mulaaheza farmaiye:

Baap beta aur ruhul quds ki istelahaat ko yahoodi zaraye ne muhayya kiya, Yasooa ne shaaz wa naadir hi aakhiril istilaah istemaal ki hai. Saint paul ke mutalliq ye waazeh nahin ke usne istemaal kiya taslees ka mawaad yahoodi hai jise yoonani falsafa ke asar wa rasookh ne is qaalib mein dhaala hai.

Jis maseeh ki tareekh ka mutaala karte waqt jo cheez badi ajeeb wa ghareeb aur anokhi hai wo ye hai ke is deen ke buniyadi aqaaid wo nahin jo is deen ke baani hazrat maseeh ne bataye hain ya jo Injeelon mein mazkooor hain balki iske buniyadi aqaaid wo hain jo paadriyon ki councilin mukhtalif haalat mein muqarrar karti rahi hain aur ye councilin is amar ki majaaz hain ke hazrat maseeh par imaan rakhne waale agar unke manzoor karda aqaaid se inheraaf karein to wo unhein murtad qaraar dekar is deen se khaarj kar dein, Inki councilin ki daastan badi ajeeb aur dilchasp hai.

Mujhe ab aap se ye arz karna hai ke jab taslees ka koi suraagh humein Yasooa maseeh ke kalaam mein nahin milta aur Injeelon ki aayat bhi maseeh ki ibniyat (khuda ka beta hona) ki bajaye unki nubuwat saabit kar rahi hain to phir ye mushrikana nazariya kaise aur kab namoodaar hua iske mutalliq bhi encyclopedia ke hawale se haqeeqate haal pesh karta hoon-

Qustunteen ke takht nasheen hone se pehle Eisaiyon par tarah tarah ke mazaalim kiye jaate the aur hukoomat e rom ki nigahon mein bhi ye matoob the lekin ye mazhab aahista aahista phailta raha aur taqwiyaat pakadta raha. Qustunteen jab roman empire ka farma rawan bana to usne 313 hijri mein Meelaan ke farmane shaahi ke zariye mazhabi aazadi ka ailaan kiya apne siyasi aghraaz ki wajah se Eisaiyon par inaayat khusarwana ki baarish shuru kar di taaki unki kaseer aabadi ki humdardiyan aur wafadariyan haasil karke apni hukoomat ko mustehakam kare aur 337 hijri mein jab wo bistare marg par dam tod raha tha usne Eisai mazhab qabool kiya aur usey bitisma diya gaya.

Ye to unke siyasi haalat the lekin isse pehle teen sadiyon mein unke aqaaid mein kya kya tabdeeliyan roonuma ho chuki thi aur qustunteen ki sarparasti mein unmein kya qata'a wa bareed ki gai iske mutalliq tareekh e kaleesa (history of church) ke unwaan par chaar maseehi fuzala ne jo likha hai uska iqtebaas peshe khidmat hai:

Teesri sadi ke khatm hone se pehle Yasooa ko kalaame ilaahi ka mujassama tasleem kiya gaya tha lekin uski uloohiyat ka aam taur par inkaar kiya jaata tha isi asna mein (Arius) ke tanaaza ne chauthi sadi ke kaleesa ko jis izteraab wa hairat mein muftala kar diya tha usne logon ki taraf tawajjo ko is mas'ale ki taraf mabzool kiya (Nicaea) ki council jo 323 hijri mein munaqid hui usmein sarkari taur par Yasooa ki uloohiyat ko tasleem kar liya gaya tha jise ba zaabta taur par murattib karne ke (Necene Creed) baad ka naam diya gaya. Tanaaza kuchh arsa tak jaari raha lekin aakhirkaar mashriq wa maghrib ke Eisaiyon ne is aqeede ko saheeh maseehi aqeeda maan liya bete ki uloohiyat ke sath ruhul quds ki uloohiyat ko bhi tasleem kar li gai.

(Nicaea) ke aqeede ki fateh ne taslees ko Eisai mazhab ke aqaaid ka juzw la yanfak (na juda hone waala hissa) bana diya bete ki uloohiyat ki mazhar Yasooa ko qaraar de dene se ek nayi pecheedgi paida ho gai jo chauthi sadi aur iske baad arsa tak jhagade ki wajah bani rahi wo ye ke Yasooa mein uloohiyat aur insaniiyat ka baahmi taalluq kya hai? (Chalcedon) ki council jo 415 hijri mein munaqid hui usmein ye qaraar paaya ke maseeh ki zaat mein uloohiyat aur insaniiyat donon yaksa taur par mujtamea hain aur baahami imtezaaj ke bawajood donon ki khusoosiyat jyun ki tyun qaa'im hain. Qustuntuniyan ki teesri council jo 680 hijri mein munaqid hui usmein is par mazeed izaafa kiya gaya ke in do maahyatun ki alag alag marzi aur masheeyat hai maseeh donon masheeyaton ka maalik hai.

Maghribi kaleesa ne (Nicaea) aur (Chalcedon) aur qustuntuniya ke faislon ko qabool kar liya aur is tarah taslees aur maseeh ke ander do masheeyaton (khudai aur insaani) ke wajood ke nazariyaat ko mashriq wa maghrib ke kalisao ne ba haisiyat pukhta aur saheeh aqeeda maan liya.

Is taweel iqtebaas se ye haqeeqat roze raushan ki tarah waazeh ho gai ke taslees wa ibniiyat ke aqaaid khuda aur uske Nabi ke bataye huye aqaaid nahin hain balki saikadon saal baad ineqaad pazeer hone waali councilon ne inhein garha aur Eisaiyon ke liye un par imaan laana zaruri qaraar diya. Quran kareem ne baarha ulemaye ahle kitaab ke mutalliq jo ye ailaan farmaya ke apni taraf se baatein garhte hain aur phir usey khuda ki taraf aur uske paigambaron ki taraf mansoob kar dete hain iska itna waazeh saboot unki apni tareekh ne faraaham kar diya lekin ye behas nishna e takmeel rahegi agar ye na bataya jaaye ke (Nicaea) ki council mein maseeh ki uloohiyat ka jo iftara baandha gaya uske muharrikaat kya the aur kya is council mein shirkat karne waale saare Bishap (paadari) is aqeede ko dil wa jaan se tasleem karte the ya nahin?

Ye baat samajh ne ke liye iske pas manzar ka samajhna laazimi hai, Qustunteen ki himaayat wa sarparasti mein Eisaiyat ko aman wa sukoon naseeb hua to unmein nazariyaati khaana jungi shuru ho gai jinke baa'is unki wehdat paara paara ho gai aur unki siyasi quwwat zawaal pazeer hone lagi, Is tarah Qustunteen ne jis khayaal se uski himaayat shuru ki thi wo khwabe pareshan hone laga chunanche daakhli inteshaar ko door karne ke liye usne (Nicaea) mein tamam Eisai ulema ki council talab ki jiske ijlaas 20 may se 25 july 323 hijri tak jaari rahe sab se ahem mas'ala jo zere behas aaya wo ye tha ke Yasooa ka taalluq khuda se kis nau'iyat ka hai?

Ye bhi yaad rahe ke is council ka daai bhi Qustunteen tha iske jumla masaarif bhi usne apni giroh se ada kiye aur iske kai ijlaason mein shirkat bhi ki aur iske faislon ko apne shaahi ikhteyaraat se naafiz kiya aur jis ne maanne se inkaar kiya usko sazaye di.

Is council ke ineqaad ke muharrikaat aur pas manzar ko samajh lene ke baad maseeh ki uloohiyat ke mutalliq jo qaraar daad paas ki gai, ab iske mutalliq maseehi faazilon ki aara suniye:

Ye durust hai ke kasrate aara se (Nicaea) ki council mein Iskandariya ke aqeede ko manzoor kiya gaya lekin ye ittefaaqe qalbi yaqeen wa imaan se roo pazeer nahin hua tha balki iski ek wajah to ye thi ke shirkat karne waale paadriyon ki aksariyat ghair jaanib daar thi unhein isse koi dilchaspi nahin thi, dusri wajah shaahi ikhteyaraat aur dabaaw tha iske saboot ke liye humare paas tareekhi shahaadat maujood hai wo ye ke (Arius) ke khilaaf ye faisla poore ghaur wa fikr ke baad kaamil imaan wa yaqeen se kiya gaya hota to is aqeeda ke haq mein raaye dene waale (Arius) se kabhi narm bartaaon na karte lekin aisa nahin hua. Ye haqeeqat hai ke aqeeda faqat un logon ki taraf musallat kiya gaya tha jo isi council ke baani the (yaani Qustunteeni aur uske aayaane hukoomat) In haalat mein hum ye nateeja akhiz karne par majboor hain ke ye kasrat aara qat'an is baat ka maiyaar nahin ke maseeh ki uloohiyat ka jo aqeeda is council mein manzoor hua usmein council ke arkaan ka qalbi yaqeen bhi kaarfarma tha.

Faazil maqaala nigaar mandarja zail alfaaz ke sath (Nicaea) ki council ke mutalliq apni nigarishaat ka ikhtetaam karta hai:

Is masnooe aur banawati ittehaad se jo aqeeda garha gaya tha wo aman barqaraar rakhne ki ahliyat nahin rakhta tha balki usne aise jhagadon ki raah humwaar kar di jinke baa'is mamlakat ki buniyadein laraz gai. (Nicaea) ke is aqeeda ke ailaan ke baad logon ne us par sanjeedgi se ghaur karna shuru kar diya aur ye aqeeda e kaleesa ne fikr wa tadabbur ke baghair apne upar musallat kar liya tha, Iski tashreeh wa tauzeeh karte waqt kaleesa ko aisi mazhabi behason mein ulajhna pada jinka raasta bada dushwaar aur purkhaar tha.

In tareekhi haqaaiq ko madde nazar rakhte huye ab in aayat (jinka zikr pehle kiya ja chuka hai) ko ghaur se padho aaftaab e haqqaniyat ki tabaaniyan aapki chashm khirad ko raushan kar denge aur ALLAH TA'ALA ne isi soorah maayda ki aayat 48 mein Quran ko saabqa aasmani kutub ke nighbaan ka jo laqab ata farmaya hai iski sadaaqat aashkaar ho jayegi.

Khudara bataiye kya is deen ko deene ilaahi kehna baja hai jiske buniyadi aqaaid chand aadmiyon ne siyasi dabaaw aur siyasi aghraaz ki khaatir sadaha saal baad khud waazeh kiye ho'n aur inmein apne paigambar ke irshadaat se waazeh inheraaf kiya gaya ho maseehiyat ko iski apni tareekh ke aaina mein aap ne dekh liya iske baad kisi mazeed tabsara ki gunjaish nahin.

RAB TA'ALA KE ISTIFSAAR PAR EISA ALAIHISSALAM KA JAWAB

"Aur jab ALLAH TA'ALA farmayega aey Maryam ke bete Eisa kya too ne logon se keh diya tha ke mujhe aur meri maa'n ko do khuda bana lo ALLAH TA'ALA ke siwa arz karega paaki hai tujhe mujhe jaaiz nahin ke wo baat kahun jiska mujhe haq nahin pahunchta agar maine aisa kaha ho to zarur tujhe maloom hoga too khoob jaanta hai jo mere nafs mein hai aur main nahin jaanta jo tere ilm mein hai beshak too hi hai sab ghaibon ka khoob jaanne waala agar too inhein azaab de to wo tere bande hai aur agar too inhein bakhsh de to too hi ghaalib hikmat waala"

Qiyamat ke din ALLAH TA'ALA Eisa alaihissalam se ye sawaal farmayega aur aap ye jawab denge, Is sawaal wa jawab ka maqsad kuffaar ko khamosh karana unko zijr wa taubeekh karna hoga ke tum Eisa alaihissalam ko kaise khuda maante rahe jab ye khud apne abd (banda) hone ka iqraar karte rahe aur tumhein ye hukm dete rahe ke ALLAH TA'ALA ek hai uska koi shareek nahin sirf usi ki ibadat karo.

Agarche ek ahtemaal ye bhi pesh kiya gaya hai ke ye sawaal aapse dunya mein tha jab aap ne teenon sawalon ke jawab durust de diye yaani aap ne apni uloohiyat ki nafi ki waalida ki uloohiyat ki nafi ki ALLAH TA'ALA ki wehdaniyat aur uloohiyat ka iqraar kiya to in teenon sawalon ke dursut jawab dene par aap ne teen rak'at namaz bataur shukr ada ki choonki ye sawaal wa jawab magharib ke waqt the isliye uske baad magharib ki teen rak'at shuru hain taaham ye qaul koi khaas moatabar nahin kyun ke in aayat ke baad aane waali aayat se yehi samajh mein aa raha hai ke ye sawaal wa jawab qiyamat ke din honge.

Aitraaz: Eisaiyon ki aam tareekh se ye nahin milta ke unhone hazrat Maryam ko bhi khuda tasleem kiya ho to is sawaal ka kya maqsad ho sakta hai ke Eisa bin Maryam kya too ne logon se kaha tha ke mujhe aur meri maa'n ko do khuda maan lo ALLAH TA'ALA ke siwa.

Jawab: Agarche Eisaiyon ke mashhoor mazaahib wo hi hain jinka pehle zikr kiya ja chuka hai lekin inke bahut se mazaahib the unmein yaqeenan ek firqa wo bhi hoga jo hazrat Maryam aur Hazrate Eisa alaihissalam donon ko khuda maanta hoga.

Ye qawi ahtemaal hai ke inmein ek firqa aisa bhi tha jo iska qaa'il tha neez abu jaafar ne baaz nasaara se qaul zikr kiya hai ke jo iski taa'id karta hai ke pehle Eisaiyon mein ek giroh tha "jinko Maryamiya kaha jaata tha unka aqeeda ye tha ke Maryam bhi khuda hain" ye firqa aisa hi tha jis tarah yahood kehte the "beshak Uzair Allah ka beta hai aur khuda bhi"

Allama Aalusi rahmatullah alaihi ne iske kai aur jawab bhi diye hain lekin is jawab ke mutalliq ye kaha hai وهو اولى الواجه عندي jawab ki tamam wajahon se mere nazdeek yehi wajah behtar hai aur haq bhi yehi hai kyun ke ALLAH TA'ALA ne jab zikr farmaya hai to kaise mumkin hai ke inmein aisa koi mazhab na ho.

Baaz hazraat ne bayaan kiya hai ke nasaara Hazrate Eisa alaihissalam aur unki waalida ko do mustaqil khuda samajhte hain kyun ke unka aqeeda ye tha ke jo mojizaat Eisa alaihissalam aur unki maa'n ke hathon sarzad huye hain wo ALLAH TA'ALA ne na paida kiye aur na hi usne ata kiye hain balki un donon ne khud hi paida kiye hain.

Hazrat Maryam ka khuda hona zyada mashhoor isliye na ho saka ke baaz cheezon mein to inko mustaqil khuda maante the aur baaz mein inhein mustaqil khuda nahin maante the balki unka yehi aqeeda Eisa alaihissalam ke mutalliq tha lekin aap uloohiyat mein zyada mashhoor huye kyun ke taslees aur ibniyat uloohiyat ka aqeeda rakhne waale bahut se giroh the lekin hazrat Maryam ko khuda manne waala sirf ek giroh tha jinhone apne aqeeda ko hazrat Maryam ki taraf hi mansoob kiya hua tha is wajah se wo apne aap ko marimeeya kehlate the.

Sahi yehi hai ke nasaara ne baaz cheezon mein to donon yaani Eisa alaihissalam aur unki waalida ko mustaqil khuda maana aur baaz cheezon mein unhone Hazrate Eisa alaihissalam ko bhi mustaqil khuda nahin maana.

Faayda: Aala hazrat rahmatullah alaihi ne tarjuma kiya hai "tu jaanta hai jo mere ji mein hai aur main nahin jaanta jo tere ilm mein hai"

Yaani lafz نفس ki nisbat jab Eisa alaihissalam ki taraf hai to iska maayne kiya hai "mere ji mein" aur jab ALLAH TA'ALA ki taraf nisbat kiya hai to maayne kiya hai "jo tere ilm mein hai" isliye ke ismein ulema wa muhaqqeqeen ke kai aqwaal hain ke نفس ka maayne zaat lekar ALLAH

TA'ALA ki taraf mansoob ho sakta hai ya nahin, Isi tarah lafz **ذِكْر** zikr ho to maayne hoga ke "too jaanta hai mere nafs (ji, dil) mein munaqqash hain lekin main nahin jaanta ke jo tere ji mein munaqqash hain" ye maayne ALLAH TA'ALA ki taraf mansoob karna sahi nahin baaz hazraat ne iski taujeeh mein yehi bayaan kiya hai:

Eisa alaihissalam ki muraad ye hai ke aey Allah main teri maloomaat ko nahin jaanta yaani main nahin jaanta jo tere ilm mein hai albatta mafhoom ko ada karne ke liye zikr kar diya gaya hai.

EISA ALAIHISSALAM KE MUTALLIQ SAHEEH AQEEDA

Eisa alaihissalam ka maqaam kya hai, aap alaihissalam ko kya tasleem kiya jaaye? Iska jawab waazeh taur par Eisa alaihissalam ne khud yahood ko diya tha jab unhone aapki waalida par maaz'Allah badkaar hone ki tohmat lagai thi aap ne sheer khwaargi mein irshad farmaya:

"Bachha ne (sheer khwaargi mein) kaha main hoon ALLAH TA'ALA ka banda usne mujhe kitaab di aur mujhe ghaib ki khabarein batane waala (Nabi) banaya aur isliye mujhe mubarak kiya main kahin bhi hoon aur mujhe namaz aur zakaat ki takeed farmai jab tak zinda rahu aur mujhe apni maa'n se achha sulook karne waala banaya aur mujhe zabardast badbakht nahin banaya aur wo hi salamati jo hazrat Yahya par hui mujh par jis din mein paida hua aur jis din mein maru aur jis din main uthaya jao"

Haasil kalaam ye hai ke Eisa alaihissalam ALLAH TA'ALA ke banda hain khuda nahin, khuda ke shareek nahin, khuda ka beta nahin, aap ALLAH TA'ALA ke jaleelul qadr Nabi hain aam insaan nahin, aapko ALLAH TA'ALA ne kitaab Injeel ata farmai, aapko barkat waala banaya ye barkat aapko Rab ta'ala ki taraf se haasil hui hai, aapki waalida ka farmabardar banaya, jo shakhs paida ho wo khuda nahin ho sakta, aapko ruhul quds ki taa'id haasil hai, aap ka laqab Ruhullah Kalimatullah hai, aapko zinda aasmanon par utha liya gaya, qurb qiyamat mein aap dunya mein tashreef layenge, shaadi karenge, aapki aulaad hogi, Nabi Kareem ﷺ ki shari'at par amal karayenge, jizya khatm kar denge lekin wo bhi shari'at e mustafwi ka hissa hoga kyun ke jizya lene ka waqt wahan tak hi hoga jaise hissa zakaat mein ek waqt tak tha phir khatm kar diya gaya, aap dajjaal ko qatl kar denge, aapka nuzool imaam Mehadi ke zamane mein hoga phir aapki wafaat hogi, Huzoor ﷺ ke sath rauza e munawwara mein dafan hone ka sharf haasil hoga ALLAH TA'ALA logon ko hidayat ata farmaye isi aqeeda e haqqa par qaa'im rakhe. Aameen summa aameen

HAZRAT MUHAMMAD MUSTAFA ﷺ

Khayaal rahe ke maqsad sirf dusre Ambiya -e- kiraam alaihimussalam ke waqiyaat ko qalam band karna tha kyun ke aam taur par talba e kiraam aur awamunnaas qasasul Ambiya naami kutub ka mutaala karte hain jis mein kai zaif waqiyaat Ambiya -e- kiraam ki taraf mansoob kar diye gaye hain jo Ambiya -e- kiraam ki shaan mein baa'is tanqees bhi hain aur inke padhne se imaan mein tazalzul bhi aata hai yahan Nabi Kareem ﷺ ka mukhtasar tazkira sirf tabarruk ke peshe nazar karna hai kyun ke aap ﷺ ke zikr ke baghair kitaab kisi tarah bhi mukammal nahin ho sakti thi.

Nabi Kareem ﷺ ki zindagi mubarak ke waqiyaat aur aapke ausaaf ka ilm haasil karne ke liye Shaikh Abdul Haq Muhaddis Dehalwi rahmatullah alaihi ki Madarijun Nabuwwa ka mutaala kiya jaaye jo do zakheem jildon par mushtamil hai. In Sha Allah is kitaab ke mutaala se Huzoor ﷺ ki hayaat taiyaba ka bahut se waqiyaat ka ilm haasil hoga aur sukoon e qalb hoga neez hazrat peer Muhammad karam shaah ki "Ziyaun Nabi" ka mutaala karein to In Sha ALLAH TA'ALA Huzoor Nabi Kareem ﷺ ki hayaat e taiyaba ki ziya se aapke dilon mein noore maarfat haasil hoga imaan mein pukhtagi haasil hogi.

Khayaal rahe ke kuchh logon ne seeratun Nabi ke naam se kitaabein likh kar aap ﷺ ke fazaail wa kamalaat ko kam karne ki napaak jasaarat ki hai unki kitabon ko padh kar apne imaan ko zaaya na karein. Seeratun Nabi ke naam se likhi hui kitabon ko bhi dekhein aur inke maqaabil Madarijun Nubuwwat Ziyaun Nabi ko bhi padhein khud ba khud numayan farq nazar aayega ke kin hazraat ne ishqe Rasool muhabbate Rasool mein doob kar ilm wa irfaan ke samundar se moti nikaal kar pesh kiye aur kin logon ne zehar par mithai chadha kar logon ke imaan ko qatl karne ki napaak koshish ki hai.

Baat sirf qismat ki hai kisi ke qismat mein Rab ta'ala ne ye azmat ata farmai ke wo din raat Nabi Kareem ﷺ ke fazaail wa kamalaat ko talaash karta rehta hai isi mein uski umar beet jaati hai aur kuchh kambakhton ki umar ismein guzar jaati hai ke aap ﷺ ke naqs talaash karte rehte hain. Fazaail par mushtamil ahadees aur aqwaal ulema sulha unki aqlon mein unhein za'if nazar aate hain aur buton ke haq mein naazil shuda aayat aur Nabi Kareem ﷺ ke irshadaat jo ijz wa inkisaari par mushtamil hain wo inhein haqeeqat nazar aate hain seedhe saade logon ko is tarah gumraah karte hain hum bhi Nabi Kareem ﷺ se muhabbat karte hain lekin ye hadees za'if hai ye waaqiya durust nahin is tarah ke gumraah kun hathkande inka wateera hain.

TAKHLEEQE AWWAL NOORE MUHAMMADI ﷺ

"Abdurrazaaq rahmatullah alaihi ne apni sanad se Jaabir bin Abdullah radiiallaho ta'ala anhu se riwayat ki hai ke maine arz kiya Ya Rasoolallah ﷺ mere maa'n baap aap par qurbaan mujhe ye khabar dejiye ke tamam cheezon se pehle ALLAH TA'ALA ne kise paida kiya hai? Aap ﷺ ne farmaya aey jaabir beshak ALLAH TA'ALA ne tamam ashiya se pehle apne noor se tere Nabi ke noor ko paida kiya phir wo noor ALLAH TA'ALA ki qudrat se jahan bhi usey manzoor tha sair karta raha us waqt na lauh thi na qalam aur na jannat aur na dozakh aur na firishte aur na aasmaan aur na zameen aur na sooraj aur na chaand aur na jinn aur na insaan the".

Khayaal rahe ke ye hadees Maulvi Ashraf Ali Thanwi sahab deobandi ne apni kitaab mein bhi naql ki hai:

Hazrat Arbaaz bin Saarya se riwayat hai ke Rasoolullah ﷺ ne irshad farmaya beshak main ALLAH TA'ALA ke nazdeek us waqt khatimunNabi'in tha jab Adam alaihissalam abhi tak apne khameer mein the.

Maulvi Ashraf Ali Thanwi sahab deobandi apni kitaab نشر الطيب mein bayaan karte hain ke ise ahmad, baihaqi aur haakim ne bhi riwayat kiya hai aur mishqaat mein ye hadees sharhus sunna se mazkoo hai, Is hadees paak ki wazaahat mein hazrat allama abul hasnaat Muhammad ashraf siyaalwi sahab madde zillahu farmate hain:

Is hadees paak se aanhazrat ﷺ ka tehqeeqan Adam alaihissalam se pehle Nabi hona bhi saabit aur khatimunNabi'in ke mansab par faa'iz hona bhi saabit aur aap ki haqeeqat ka noor hona bhi saabit kyun ke basharon ka baap baad mein paida kiya ja raha hai aur aapki haqeeqat pehle hi maujood mutahaqqiq thi aur in sifaat e kamaal ke sath mausoof wa muttasif thi.

Is maqaam par Maulvi Ashraf Ali Thanwi sahab deobandi ke bayaan karda aur ek tawahhum ka izaala bhi mulaaheza farmate jaayein:

Agar kisi ko ye shubah ho ke shayad muraad ye hai ke mera khatimunNabi'in hona muqarrar ho chuka tha so isliye aapke wajood ka taqaddum Adam alaihissalam par saabit na hua jawab ye hai ke agar ye muraad hoti to aapki kya takhsees taqdeer tamam ashiya e makhlooqa ki unke wajood se muqaddam hai pas ye takhsees khud daleel hai iska muqaddar hona muraad nahin balki is sifat ka saboot muraad hai aur zaahir hai ke kisi sifat ka saboot fara'a hai musbat "lahu" ke saboot ki. Pas isse aapke wajood ka taqaddum saabit ho gaya aur choonki martaba badan mutahaqqiq nahin tha isliye noor aur rooh ka martaba mutayyan ho gaya.

Is sawaal wa jawab ne waazeh kar diya ke Nabi Kareem ﷺ ki nubuwat me haz ilme ilaahi ke lihaaz se nahin thi balki khaarj aur waaqey mein aapka noore anwar aur roohe aqdas aur haqeeqat Muhammadiya is kamaal ke sath mausoof wa muttasif thi aur yehi humara nazariya wa aqeeda hai ke basheeriyat ke lihaaz se aulaad e Adam bhi hain magar haqeeqat ke lihaaz se asal maujoodaat hai aur Adam alaihissalam aur tamam Ambiya -e- kiraam alaihimussalam ki is lihaaz se aap buniyad hai.

Yehi thanwi sahab ek aur sawaal ka jawab dete huye farmate hain ke ye sawaal ye hai ke jab Ambiya maujood hote to unke khaatim ka maujood hona bhi mutasawwir bhi ho sakta tha jab inka balki inke waalid aur maadan wa asal ka wajood nahin tha to aap khatimunNabi'in kis tarah ho gaye? Thanwi sahab ki zabaani sawaal wa jawab mulaaheza farmayein:

Agar kisi ko shubah ho ke us waqt khatme nubuwat ke saboot balki khud nubuwat hi ke saboot ke kya maayne kyun ke nubuwat aapko chalees baras ki umar mein ata hui aur choonki aap sab Nabiyon ke baad mab'oos huye isliye khatm nubuwat ka hukm kiya gaya ye wasf to khud takheer ko maktazi hai. Jawab ye hai ke ye takheer martaba zahoor mein hai martaba nubuwat mein nahin, jise kisi ko tehseel daari ka ohda (position) mil jaaye to tankhwah (salary) bhi aaj hi se chadhne lage magar zahoor hoga kisi tehseel mein bhejne ke baad yaani jis tarah is tehseel daar ke mansab ka logon ko ilm us waqt hoga jab wo tehseel mein jakar charge sambhalega us waqt maloom karenge ke ye humare tehseel daar sahab hain halanki sarkar (government) ke nazdeek us

waqt se tehseel daar hai jab se usey naamzad kiya gaya hai to Nabi Kareem ﷺ ALLAH TA'ALA ke nazdeek khatimunNabi'in ke martaba par us waqt faa'iz ho chuke the jab Adam alaihissalam hanooz aalam aab wa gil mein the agarche logon ko us waqt pata chala jab aapka zahoor hua algarz zahoor agarche baad mein hua lekin wajood pehle tha aur yehi humara aqeeda hai ke haqeeqat nooriya ke lihaaz se aap asal maujoodaat aur buniyad e Adam alaihissalam hain agarche zahoor aur nash'ate duniyawiya ke lihaaz se aulaade Adam hain.

Hazrat Abu Huraira radiallaho ta'ala anhu se riwayat hai ke sahaaba kiraam ne puchha Ya Rasoolallah ﷺ aapke liye nubuwat kis waqt saabit ho chuki thi aap ne farmaya jis waqt Adam alaihissalam abhi rooh aur jism ke darmiyaan the yaani unke jism mein jab jaan bhi nahin aai thi main us waqt se Nabi hoon.

Isko tirmizi ne riwayat kiya hai aur is hadees ko hasan kaha hai aur aise hi alfaaz se maisra zabi ki riwayat hai. Imaam ahmad rahmatullah alaihi ne apni musnad mein aur imaam bukhari rahmatullah alaihi ne apni tareekh mein aur abu nuaim rahmatullah alaihi ne huliya mein ise riwayat kiya hai aur haakim ne iski tasreeh ki hai.

Sahaaba kiraam ke puchh ne aur sawaal karne se ke aap kab se Nabi bane hain, pata chal gaya ke jinke ghar aap paida huye aur umar shareef ke chalees saal guzaare the aur is qadr taweel arsa guzaar ne ke baad nubuwat ka ailaan farmaya jab wo is tarah ka sawaal karte hain to puchhte hain ke aap kab se Nabi hain? Maloom hua unke imaan ne gawahi di ke Nabi Akram ﷺ ne agarche nubuwat ka ailaan aur izhaar chalees saal ke baad kiya lekin aap Nabi bane huye pehle ke the unhone ye nahin puchha ke aap ne ailaane nubuwat wa risaalat kab farmaya balki puchha hai "aapke liye Ya Rasoolallah ﷺ nubuwat kis waqt saabit hai?"

Aur Nabi Kareem ﷺ ka ye jawab ke main us waqt se Nabi hoon jab tumhare baap Adam alaihissalam ki rooh abhi unke jism mein phoonki nahin gai thi. Sahaaba kiraam ke is nazariya wa aqeeda par mohar tasdeeq hai ke tum ne durust samjha waaqai main umar shareef ke chalees saal guzaar kar Nabi nahin bana balki us waqt se ye mansab aur aezaaz mujhe haasil hai jab ke abul bashar Hazrate Adam alaihissalam ke tan (badan) mein jaan nahin aai thi.

Is riwayat ko tirmizi shareef mein naql kiya gaya hai aur tirmizi shareef hadees ki wo kitaab hai ke jiske mutalliq muhaddiseen ne farmaya jis ke ghar mein ye kitaab maujood ho wo yoon samjhe ke Rab ta'ala ka Rasool mere ghar mein maujood aur tashreef farma hai. Imaam tirmizi rahmatullah alaihi ne is hadees ko mauzu aur manghadat bhi nahin kaha aur za'if bhi nahin kaha balki unhone isko hasan kaha hai, usool hadees mein waazeh hai ke hasan hadees hujjat wa daleel aur sanad ho sakti hai.

Aur phir ashraf ali thanwi sahab ne tasreeh kar di hai ke isi tarah ke alfaaz aate hain goya ye riwayat do sahabiyon se marwi hui is tarah kul chaar sahabiyon (hazrat jaabir abdullah ansari, hazrat arbaaz bin saarya, hazrat abu huraira aur hazrat maisra zabi radiallaho ta'ala anhum) ki shahaadat aur gawahi ab tak aa chuki hai ke aanhazrat ﷺ noor hain aur Hazrate Adam alaihissalam ki takhleeq wa izaad se pehle nubuwat wa risaalat aur khatimunNabi'in ke mansab par faa'iz ho chuke the. Alaawa azi isko Imaam Ahmad rahmatullah alaihi ne apni Musnad zikr kiya hai jo ahle sunnat ke chauthe imaam hain aur Imaam Abu Haneefa, Imaam Abu Maalik aur Imaam Shafai ke baad unka darja hai.

Phir Imaam Bukhari rahmatullah alaihi ne isko apni tareekh aur imaam bukhari rahmatullah alaihi ke ustaaz abu nuaim ne isko huliya mein naql kiya hai aur haakim jaise muhaddis ne iski tas'heeh ki hai, haakim rahmatullah alaihi wo muhaddis hain jisne bukhari wa muslim se reh jaane wali sahi ahadees ko jama kiya hai aur is kitaab ka naam mustadarik rakha hai.

NABI KAREEM ﷺ KA NOOR WA BASHAR HONA

Qaazi Iyaaz rahmatullah alaihi isi mas'ale par daleel qaa'im farmate hain ke Nabi Kareem ﷺ ka zaahir bashari hai aur baatin noori hai "jis tarah Nabi Kareem ﷺ ne farmaya ke meri aankhein soti hain aur mera dil jaagta hai aapka ye irshad giraami is par dalaalat kar raha hai ke aapka baatin malaki (firishton ki tarah noorani hai) aur aapka zaahir bashari hai".

Qaazi shahaab khafaazi rahmatullah alaihi farmate hain:

Is tarah dusre Ambiya -e- kiraam ki aankhein soti hain aur dil bedaar rehte hain jis tarah bukhari ki hadees mein sarahatan zikr hai yaani tamam Ambiya -e- kiraam ko ye sharf haasil hai ke unka zaahir bashar aur baatin noor hain albatta Nabi Kareem ﷺ ka noor noorum min noorillah hai aur tamam kainaat ke liye asal wa buniyad ki haisiyat rakhta hai yaani aapka noor tamam Ambiya -e- kiraam ki nooraniyat ki bhi asal hai.

Aap ﷺ ka irshade giraami hai ke meri aankhein soti hain dil bedaar hota hai ye daleel hai is par ke aapka zaahir bashari hai aur baatin malaki noorani hai isi wajah se muhaddiseen kiraam Fuqahaye aezaam ne ittefaaqi taur par irshad farmaya ke beshak aapki neend se aapka wuzu nahin toot taa. Nabi Kareem ﷺ ki neend par aapke kisi ummati ki neend ko qayaas nahin kiya ja sakta yaani sahaaba kiraam auliya e kiraam aur ummat ke kisi fard ko bhi ye maqaam haasil nahin agar kisi sahaabi ya Vali (auliya) ke mutalliq koi ye kahe ke uski neend se uska wuzu nahin toot taa tha ye uska weham hoga ghalat soch hogi us shakhs ki baat ko tasleem na kiya jaaye.

Khayaal rahe ke allama shaami rahmatullah alaihi ne wazaahat ki hai ke tamam Ambiya -e- kiraam ki neend se unke wuzu nahin tootate the. Maine noorul izaah ke arabi hashiya mein bifazlihi ta'ala ise zikr kiya hai ke jab ke hadaaya tak tamam fiqhi kutub ke mehashi hazraat ise zikr na kar sake ya deeda ya danista zikr nahin kiya.

Nabi Kareem ﷺ jaagne ke baad wuzu karte the aapka ye wuzu karna wajoobi taur par nahin hua karta tha balki mustahab samajh kar aap wuzu karte ya taleeme ummat ke liye ya aapko choonki maloom hota tha ke sote huye koi cheez wuzu ke khilaaf sarzad hoti hai isliye aap kabhi kabhi apne ilm ke mutabiq wuzu toot ne ki wajah se wuzu karte honge.

NABI KAREEM ﷺ KI NOORANIYAT KA SABOOT QURAN PAAK SE

"Beshak tumhare paas ALLAH TA'ALA ki taraf se ek noor aaya aur raushan kitaab"

Is aayate kareema ki tafseer mein teen qaul milte hain:

- 1) Ek aam mufasssereen ka jinhone noor se muraad Nabi Kareem ﷺ aur kitaabe mubeen se muraad Quran paak liya hai.
- 2) Dusra qaul muatazila ka hai jinhone noor aur kitaabe mubeen se Quran paak liya.
- 3) Teesra qaul muhaqqeqeen ka hai jaise Allama Aalusi aur mulla ali qaari rahmatullah alaihumah unhone noor aur kitaabe mubeen donon se hi muraad Nabi Kareem ﷺ liye hain.

Allama Aalusi rahmatullah alaihi farmate hain:

Noor se muraad noore azeem hai jo sab nooron ka noor hai yaani tamam nooron ki asal hai aur Nabi ﷺ hain.

Yehi qaul Qataada ka hai aur zijaaj ne isi qaul ko mukhtaar qaraar diya hai, Abu Ali Jabaai ne kaha noor se muraad bhi Quran hai kyun ke Quran hidayat wa yaqeen ke raaston ko zaahir karne waala hai aur munkashif karne waala hai isliye ise noor kaha gaya hai, zimkhashari ne bhi isi qaul par iqtesaar kiya hai. Is qaul par ba zaahir ek aitraaz tha ke ataf mughaaerat ke liye aata hai jab معطوف aur معطوف عليه donon se muraad Quran paak hai lekin do naam alahida alahida zikr kiye gaye hain, alahida alahida unwaan ki wajah se jo mughaaerat paai gai wo mughaaerat zaati ke darje mein hai. Pehla qaul zyada zaahir hai jismein noor se muraad Nabi Kareem ﷺ hain aur kitaabe mubeen se muraad Quran paak hai.

Allama taibi rahmatullah alaihi kehte hain noor se muraad Nabi Kareem ﷺ hi lena zyada munasib hai kyun ke pehle قد جاء كمرسولنا zikr kiya gaya hai aur phir baghair harf ataf قد جاء كمر من الله نور zikr kiya gaya hai to pata chalta hai ke donon se muraad ek hi zaat hai isliye harf ataf zikr nahin kiya gaya kyun ke wo mughaaerat par dalaalat karta hai.

Allama Aalusi rahmatullah alaihi farmate hain-

Mere nazdeek ye koi baa'id baat nahin ke noor aur kitaabe mubeen donon se muraad Nabi Kareem ﷺ hain agar koi aitraaz kare ke ataf mughaaerat ke liye aata hai معطوف aur معطوف عليه donon se muraad ek zaat kaise to iska hum bhi wo hi jawab denge jo jabaai ne diya hai ke unwaan ki mughaaerat ko mughaaerat ke darje mein rakh kar ataf ko saheeh qaraar diya ja sakta hai ismein koi shak nahin ke noor aur kitaabe mubeen donon ka itlaaq Nabi Kareem ﷺ par hai.

Nabi Kareem ﷺ par donon ka itlaaq kaise sahi hai iska jawab mulla ali qaari rahmatullah alaihi ke is irshad se waazeh ho jaata hai ke aap farmate hain:

Noor aur kitaabe mubeen donon sifatein Rasoolullah ﷺ ki banane mein kaun sa maanea maujood hai yaani koi maanea nahin kyun ke aap noore azeem hain isliye sab nooron se aap ka noor zyada zaahir hai aur aap kitaab mubeen (raushan kitaab) hain kyun ke aap tamam asraar ke jaamea hone ki wajah se kitaab hain aur tamam ahkaam ahwaal aur akhbaar ke zaahir karne ki wajah se mubeen hain.

Tambeeh: Mazkoora behas se waazeh hua ke aayate kareema mein noor se muraad Quran paak jabaai aur zimkhashari ne liya hai aur ahle ilm se makhfi (poshida) nahin ke ye muatazila ke raais hain. Aam ahle ilm ka qaul ye hai ke noor se muraad Nabi Kareem ﷺ hain aur kitaabe mubeen se muraad Quran paak aur muhaqqekeen hazraat ne donon se muraad Nabi Kareem ﷺ liya hai.

Aitraaz: Sabse pehle takhleeq qalam ki hai na ke Nabi Kareem ﷺ ke noor ki kyun ke qalam ke awwalul makhlooqaat hone waali hadees saheeh hai "sab se pehle ALLAH TA'ALA ne qalam ko paida kiya" lekin Rasoolullah ﷺ ke noor ki takhleeq sabse pehle hone ki riwayat za'if hai sahi ke muqabil za'if ko kaise qabool kiya ja sakta hai.

Jawab: Sabse pehle to hum ye zaabta hi tasleem nahin karte ke za'if ko mutalaqan chhod diya jaata hai balki qanoon ye hai ke daleel qatai aur zanni ka jab ta'aruz aa jaaye to unmein tatbeeq

dene ki koshish ki jayegi unmein tatbeeq saabit ho jaaye to behtar warna zanni ko chhod diya jaaye. Quran paak mein hai:

"Quran paak jahan se bhi aasaan ho padho"

Is aayat se namaz mein Quran paak ka mutalaqan (kisi soorat se bhi ho jahan se bhi insaan padhna chaahle padh le) padhna farz saabit ho raha hai lekin hadees paak mein hai jiski zaahiri maayne hai "soorah fatiha padhne ke baghair namaz hoti hi nahin".

Quran paak ki aayat qatai hai aur hadees paak jo khabare waahid hai zanni hai lekin hadees paak ko mutalaqan chhod dene ka qaul baatil hoga balki ahle ilm ne tatbeeq is tarah di hai ke Quran paak ki aayate kareema se namaz mein qiraat ki farziyat saabit ho rahi hai aur hadees paak se soorah fatiha ka padhna waajib saabit ho raha hai, ab hadees paak ka sahi tarjuma ye hoga ke soorah fatiha padhne ke baghair namaz kaamil nahin, nafi kamaal ki hogi mutalaqan wajood ki nahin jis tarah dusri jagah tarjuma bhi yehi hoga ke jo shakhs amaanat ka paas nahin karta uska imaan kaamil nahin.

Is tamheed ke baad jawab ka khulasa ye hai ke qalam ki takhleeq ki awwaliyat izaafi hai aur Nabi Kareem ﷺ ke noor ki takhleeq mein awwaliyat haqeeqi hai yehi qaul ahle ilm muhaqqeqeen, muttaqeen aur kaamil imaan waalon ka hai haan albatta jinka imaan za'if hai wo Nabi Kareem ﷺ ki shaan par dalaalat karne waali ahadees ko za'if karke radd karte hi rehte hain.

Jinke dilon mein mohar laga kar gumraahi ka tauq unke gale mein Rab ta'ala daal de phir unhein hidayat dene ki kisse majaal ho sakti hai? Aaiye ahle ilm ke irshadaat dekhiye:

Sarware aalam ﷺ ne farmaya ALLAH TA'ALA ne aasmanon aur zameen ki takhleeq se 50000 saal pehle makhlooqaat ki maqadeer likhwa di thi jab ke uska arsh paani par tha.

Is hadees paak se saaf zaahir hai ke arsh pehle maujood tha alaawa azi qalam ko paida karke ye hukm diya gaya اكتب لکھ! Usne arz kiya kya likhu? To ALLAH TA'ALA ne farmaya "Taqdeer e khudawand ko likh" to usne jo kuchh ho chuka tha wo bhi likh diya aur jo kuchh qiyamat tak hone waala tha wo bhi likh diya jisse saaf zaahir hai ke qalam se pehle makhlooqaat thi ماكان se tabeer kiya gaya. Jab yahan awwaliyat hi izaafi hai to is hadees ki aad mein Nabi Kareem ﷺ ke noore aqdas ki awwaliyat se inkaar karne ke kya maayne?

Allama Mulla Ali Qaari rahmatullah alaihi farmate hain:

Azhaar mein hai ke qalam ke awwalul makhlooqaat hone ka matlab ye hai ke arsh, paani aur hawa ke baad ye pehli makhlooq hai kyun ke Huzoor ﷺ ka irshad e giraami hai ke ALLAH TA'ALA ne aasmanon aur zameenon ki takhleeq se 50000 saal pehle maqadeer e khalaaiq ko likhwa diya tha aur uska arsh paani par tha aur hazrat abdullah bin abbas se daryaaft kiya gaya tha ke ALLAH TA'ALA farmata hai ke mera arsh paani par tha to ye farmaiye ke paani kis par tha? Unhone farmaya hawa ki pusht par.

Isse waazeh hua ke اول ما خلق الله القلم mein awwaliyat haqeeqi nahin balki izaafi hai to is soorat mein hadeese noor mein awwaliyat haqeeqi hone se ye hadees kyun kar maanea ho sakti hai aur yehi tehqeeq ulema aelaam aur muqatadayaan ne zikr ki hai.

Allama Ali Qaari rahmatullah alaihi ne farmaya:

Noore Muhammad ﷺ awwal takhleeqe haqeeqi hai jis tarah ke maine risaala mein iski tehqeeq ki hai aur qalam mein awwaliyat izaafi hain.

Neez Allama Ali Qaari rahmatullah alaihi farmate hain:

Ibne Hajar rahmatullah alaihi ne farmaya awwalul makhlooqaat kaun shai hai? Ismein riwayat mukhtalif hain magar tatbeeq ki soorat wo hai jo maine shumaail tirmizi mein zikr ki hai ke sab se awwal noor wo hai jisse Nabi Kareem ﷺ ko paida kiya gaya uske baad paani aur uske baad arsh.

Allama Qastalaani rahmatullah alaihi ne is mas'ale yaani qalam ke awwal makhloq hone ki behas karte huye farmaya:

Awwaliyat ke bayaan mein riwayat mukhtalif hain in tamam mein tatbeeq aur muwaafaqat is tarah hai ke qalam ka awwalul khalq hona noore Muhammadi ﷺ paani aur arsh ke ma-siwa ke aitebaar se hai aur ye taujeeh bhi bayaan ki gai hai ke har shai ki awwaliyat apni apni jins ke lihaaz se hai yaani anwaar mein sabse pehle noore Muhammadi ﷺ ko paida kiya gaya aur iqloom mein se us qalam ko jisne taqdeerein likhi aur jin ashya par arsh ka lafz bola jaata hai unmein se arsh aazam ko sabse pehle paida kiya gaya.

Tambeeh: Noore Mustafa ﷺ ki awwaliyat ke bayaan waali hadees ko sirf za'if imaan waalon ne za'if kaha hai warna Imaam Qastalaani, Allama Ibne Hajar Haitami, Mulla Ali Qaari, Allama Yusuf Bin Ismail Nab'haani rahmatullah alaihum mein se kisi ne bhi za'if nahin kaha.

AWAAM HUZoor ﷺ KO SIRF BASHAR NA KAHEIN

Jaisa ke bayaan kiya ja chuka hai ke Nabi Kareem ﷺ zaahir taur par bashar hain aur baatini taur par noor hain lekin awaam jo bashar ke maayne kamaal se be khabar hain wo lafz bashar ke sath aur alfaaz bhi milayein jo tazeem par dalaalat karein, Is mas'ale ko bayaan karte huye Sayyadul Auliya Hazrat Peer Mehar Ali Shaah rahmatullah alaihi farmate hain:

Ismein shak nahin ke ahle imaan ke liye zikr aanhazrat ﷺ batareeq takreem wa tazeem waajib aur zaruri hai. Ab dekhna hai ke lafz bashar ke maayne mein ba hasbe lughat e arabiya azmat wa kamaal paaya jaata hai ya hakaarat, meri naaqis raaye mein lafz bashar mafhooman wa misdaaqan mutazammin beh kamaal hai magar choonki is kamaal tak har kas wa naakas siwaye ahle tehqeeq wa irfaan ke rasaai nahin rakhta lihaaza itlaaq lafz bashar mein khwaas balki akhassul khwaas ka hukm awaam se alahida hai khwaas ke liye jaaz aur awaam ke liye baghair zyaadat lafz daal bar tazeem najaaiz.

Taujeeh: Adam alaihissalam ko bashar kis waaste kaha gaya wajah iski ye hai ke Adam alaihissalam ko sharfe mubasharat ata farmaya gaya hai:

"Kis cheez ne tujhe is (Adam) ko sajda karne se mana kiya jise maine apne hathon se banaya hai" Choonki malaaiqa Adam alaihissalam se be khabar the aisa hi iblees (unhone wo kaha jo kaha) farq itna hai ke malaaiqa jatlaane ke baad samajh gaye aur mutarif bilqasoor huye.

"Firishton ne kaha too paak hai humein to sirf itna ilm hai jitna too ne ata kiya hai"

Aur iblees ko alaawa qasoore jehal ke ghuroor bhi tha lihaaza shaitan ne inkaar kiya aur takabbur kiya ka misdaq bana.

Bashar hi ko kamaale istajala ke liye mazhar banaya gaya hai aur malaaiqa ba wajahe naqse mazahariyat is kamaal se mehroom thehare aur mazaahir aur maraaya kamalaat e istijallaaiya se az giroh Ambiya alaihimussalam sayyiduna abul qaasim ﷺ.

"Aur main Nabi badre kamaal ke naqsh qadam par hoon".

Sayyedna Abdul Qadir wa Amsaaluhoo radiiallaho ta'ala anhum wiraasat mazhar akmal thehare bashar hi ke liye tanazzul akheer hone ke baa'is is qadr ahtemaam hua ke heyat ijtemaaiya se lekar zahoor jasade unsuri ﷺ ko mutawajjeh kiya gaya aur khuddaam banaye gaye taaki "jisne mera deedar kiya usne khuda e ta'ala ka deedar kiya".

Agar too khuda ko dekhna chahte hai to mere chehre ko dekh main uska aaina hoon wo mujh se juda nahin hai.

Is taqreer se saabit hua ke aarif ko bashar kehna aj qabeel zikr aanhazrat ﷺ hua, ba khilaafe ghair aarif ke uske liye baghair inzmaam kalimaat sirf lafz bashar zikr karna jaaiz nahin chunanche aayate kareema mein bashar ke baad "meri taraf wahi ki jaati hai" aur tashahhud mein "abduhoo" ke baad "wa rasooluhu" ka zikr hai aur kalaam ahle irfaan mein hai.

Humara nihayat ilm ye hai ke beshak Huzoor ﷺ bashar hain aur beshak ALLAH TA'ALA ki tamam makhloq se behtar hai.

Khulasa e kalaam: Hazrat ke kalaam ka khulasa ye hai ke wo ahle ilm jo bashar ka maayne aur ismein jo kamalaat paaye jaate hain unhein jaante hain wo to bashar keh sakte hain lekin aam logon ko bashar ke sath aur alfaaz bhi zikr karne chahiye taaki unhein bhi aapki azmat ka pata ho maslan sayyadul kinaat afzallul Ambiya habeebe khuda waghaira alfaaz sath milaye jaayein.

Haqeeqat mein bashar mein wo kamaal hai jo firishton ko bhi haasil nahin hua kyun ke Rab ta'ala ne apni zaat sifaat aur asma ka mazhar sirf bashar ko hi banaya hai is kamaal se firishte mehroom hain phir ye wasfe kamaal tamam Ambiya -e- kiraam aur Nabi Kareem ﷺ ko baghair kisi waaste ke ata hua lekin auliya e kiraam ko aap ke waaste se ye kamaal ata kiya gaya phir auliya kiraam mein jaleelul qadr hastiyon yaani Shaikh Abdul Qadir Jilani aur is qism ke auliya e kiraam ko bil waasta ye kamaal aala darja ka haasil hua dusre hazraat ko kuchh kam, Ambiya -e- kiraam ko baaz baaz sifaat aur baaz baaz asma e giraami ka mazhar banaya gaya lekin Nabi Kareem ﷺ Rab ta'ala ki aath sifaat ke baghair tamam sifaat ke mazhar hain.

Jab ye baat kisi ki samajh mein aa jaaye ke bashar is shaan waale azeem shakhs ko kaha jaata hai aur is kamaal mein Huzoor ﷺ ka koi saani nahin to wo samajh sakta hai ke bashar aap ka azeem wasf hain lekin insaan to bashar ka maayne yehi samjhega ke maaz'Allah aap bhi humari tarah the aisa samajhna hi deen se door hone ka naam hai aur aise shakhs ko sirf lafz bashar kehne se ijtebaab (bachna) chahiye.

IMTENAYE NAZEER

Imtenaye nazeer ka ye matlab hai ke Nabi Kareem ﷺ ka misl paida karna Rab ta'ala ki qudrat se khaarij hai, jo cheezein muhaal bizzaat mumtanea bizzaat hain wo agar ALLAH TA'ALA ki qudrat se khaarij ho'n to Rab ta'ala ki shaan aur qudrat mein koi naqs laazim nahin aata kyun ke wo ashiya is qaabil nahin ke Rab ta'ala ki qudrat mein aa sakein. Is mas'ale ko Sayyadul Auliya Hazrat Allama Peer Sayyad Mehar Ali Shaah rahmatullah alaihi bayaan karte huye farmate hain:

Muqaddemaat:

- 1) Mumtaneaate zaatiya ka ihaata qudrat subhanahu se kharooje kamaale zaati baari par dhabba nahin lagata balki ye qasoor raajea ba jaanib qaabil hai ke mumtanea zaati qabooliyat ka saaleh nahin.
- 2) Inqlaab haqaiqe waaqiya ka khwaah maadoodaat se ho'n misl insaan fars baqar, ghanam ke ya

maraatib addiya se ho'n misl ek do teen chaar ya mukhtalat yaani maadood ba haisiyat urooz martaba adadi maslan zaid jo awwal maulood hai ba nisbat baaqi aulaad e umar ke mumtanea bizzaat hain.

3) Kisi cheez ki nazeer ko kaha jaata hai ke alaawa mushaarakat naue ausaaf mamayyaza kaamila mein us cheez ki hum palla ho.

4) Aanhazrat ﷺ awwal makhlooq hain, tasreehaate muhaqqeqeen az ahle kashf wa shahood is par shaahid hain:

Nabi Kareem ﷺ ka irshade giraami hai ke sabse pehle ALLAH TA'ALA ne mere noor ko paida kiya hai ya ye irshad ke sabse pehle ALLAH TA'ALA ne aqal ko paida kiya hai in donon ka matlab hai shaikh akbar quds sirrahu ne iski wazaahat farmai hai ke wo hi noor jisko sabse pehle paida kiya gaya aur haqeeqate Muhammadiya kehlaaya isi ka naam aqal bhi hai aur jo tamam aalam ka mabda hai tamam jahaan se pehle isi noor ka wajood hai aur wo noor noore ilaahi se ma'arize wajood mein aaya hain.

Jis tarah Nabi Kareem ﷺ awwaliyat ki sifat se muttasif hain isi tarah aakhriyat ki sifat se bhi muttasif hain ke aap aakhirul Ambiya hain.

Irshad e khudawandi hai-

"Lekin aap ALLAH TA'ALA ke Rasool aur khatimunNabi'in hain"

Ahle baseerat ko in muqaddemaate mazkoora par gehari nazar daal ne se saabit ho jaata hai ke nazeer aanhazrat ﷺ ka wajood e mumtanea bizzaat bae maayne hai ke khaaliq subhanahu wa ta'ala ne aapko aisa banaya hai aur aise kaamila mumayyaza sifaat ke sath sanwara hai ke jisse ye kaha ja sakta hai ke dar soorat wajood nazeer inqilaab e haqeeqat laazim aata hai kyun ke farze nazeer ka wajood aapke baad hi hoga to laa mahaala madood hoga jisko martaba saaniya wa adadi aariz hua aur nazeer kehlaane ka mustahiq jab hi ho sakta hai ke wasf mumayyaz kaamil yaani awwal makhlooqiyat wa khatme nubuwat mein mashaarik ho to maaruz martaba saaniya ka maaruz martaba aaula ka ho.

Aisa hi ba lihaaz e khatmiyat farz kiya ke aap maslan chhathe martaba mein to nazeer aap ki maaruz saatwi martaba ki misl hokar maaruz martaba saadsa ki hogi (yehi haqeeqat ke khilaaf hai).

Haan ismein shak nahin ke mumtaneaate zaatiya mein se do qism awwaleen aur qism saalis mein farq zaahir hai kyun ke qism saalis ka imtina'a ya imkaan e misl. Khulasa ye aaina e ahmad ﷺ mein khaaliq ne juda gaana kamaal dikhaya yaani aisa banaya ke jiski nazeer mumkin nahin.

Nabi Kareem ﷺ ko is shaan se paida karna dar haqeeqat Rab ta'ala ka hi kamaal hai jis tarah ye shaan aur jamaal Nabi Kareem ﷺ se makhtas hai wo bhi dar haqeeqat ALLAH TA'ALA ki ata se hi hai wo zaat paak hai jisne aapko is judagana shaan se banaya aur aapko sabse zyada haseen aur sabse zyada jameel sabse zyada ba kamaal banaya.

Khulasa kalaam: Nabi Kareem ﷺ ko Rab ta'ala ne sab kainaat se awwal ma'ariz wajood mein laaya aur aapko khaatimul Ambiya banaya agar aap ki nazeer koi aur bhi ban sake to usey bhi ye donon wasf haasil honge halanki awwal to ek hi hota hai iske baad iski nazeer ko agar khaatim kaha jayega to pehli zaat ka khaatim hona baatil hoga, ye donon sooratein mumtanea bizzaat hain. Mumtanea bizzaat qudrat baari se khaarij hain inmein ye salahiyat nahin ke ye Rab ta'ala ki qudrat mein aa sakein Rab ta'ala ki qudrat mein koi farq nahin aayega.

HAQEEQATE MUHAMMADIYA MAUJOODAAT E AALAM MEIN JAARI WA SAARI HAI

Maulana Abdul Hae Lakhnawi rahmatullah alaihi sharah waqaaya ki sharah sa'aya mein farmate hain:

Tashahhud mein khitaab yaani "assalamualaikum ya ayyuhan Nabi" mein raaz ye hai ke haqeeqate Muhammadiya har wajood mein jaari wa saari hai aur har bande ke baatin mein maujood hai. Namaz ki haalat mein is haalat ka kaamil inkishaaf hota hai pas mehale khitaab haasil ho jaata hai, baaz ahle maarfat ne kaha hai ke banda jab ALLAH TA'ALA ki sana se musharraf hota hai to goya usko haram hareeme ilaahi mein jagah mil gai aur noore baseerat usko haasil hua. Habeeb ﷺ ko darbaare habeeb (ALLAH TA'ALA) mein maujood paaye to fauran aapki taraf mutawajjeh hokar seegha kitaab se kaha "assalamualaikum ya ayyuhan Nabi wa rahmatullahi wa barkatuhu" (aey Nabi aap par salaam ho aur ALLAH TA'ALA ki rehmat aur barkat ho'n).

Ashatul lam'aat mein shaikh abdul haq muhaddis dehalwi rahmatullah alaihi farmate hain:

Nabi Kareem ﷺ mominon ka nasbul aen aur ibadat guzaron ki aankhon ki thandak hain tamam ahwaal wa auqaat mein khusoosan haalat e ibadat mein aur iske aakhir mein nooraniyat ka wajood aur inkishaaf in ahwaal mein zyada aur bahut qawi hota hai baaz urfa ne kaha hai tashahhud mein khitaab isi wajah se hai ke haqeeqat e Muhammadiya maujoodaat ke tamam zarraat aur mumkinaat ke tamam afraad mein jaari wa saari hai pas Nabi Kareem ﷺ namaziyon ki zaaton mein maujood hote hain lihaaza namazi ko chahiye ke is maayne se aagah rahe aur Nabi Kareem ﷺ ki maujoodgi se ghaafil na rahe taaki anwaare qurb aur asraar e maarfat se munawwar aur faizyaab ho.

Allama ibne hajar asqalaani rahmatullah alaihi farmate hain:

Ahle maarfate ke tareeqe par yoon kaha ja sakta hai ke beshak namazi jab attahiyaat ke zariye malkoot ka darwaza khulwa lete hain inko "hayya laa yamoot" ki bargah mein dakhil hone ki ijazat mil jaati hai manazaat se inki aankhon ko thandak haasil hoti hai inko is par mutanabbah kiya jaata hai ke ye sab kuchh tumhein Nabi rehmat aur unki taabedari ki barkat ke waseela se haasil hai wo fauran tawajjo karte hain to habeeb ko haram mein maujood paate hain yaani bargaah e zul jalaal mein habeeb e paak ko jalwagar paate hain to khitaab ke seeghe se "assalamualaikum ayyun Nabiyyu wa rahmatullahi wa barkatuhu" kehte hain.

HAQEEQATE MUHAMMADIYA KYA HAI

Jab ye saabit kiya ja chuka hai ke haqeeqate Muhammadiya Jamea maujoodaat e aalam mein jaari wa saari hai, ab ye dekhna hai ke haqeeqat e Muhammadiya kya hai? Is par Allama Jalaluddin Muhaqqiq Dawaani rahmatullah alaihi ka qaul unki mashhoor kitaab "Akhlaaqe Jalaali" mein mulaaheza farmayein aap farmate hain:

Is maqaam mein kalaam ki tehqeeq ye hai ke as'haabe nazar wa burhaan aur arbaab shahood wa ayaa'n ka is par ittefaaq hai ke be misl zaat ALLAH TA'ALA ki qudrat aur uske irade ke waseela se sabse pehle zauhare baseet kun fayakun ke amar se darya e ghaib maknoon se zahoor ke sahil par aaya jisko hukma ke urf mein aqal awwal kaha gaya hai aur baaz ahadees mein isko qalam e aala se tabeer kiya gaya hai isko akaabir a'imma kiraam aur as'haabe kahf wa tehqeeq ne haqeeqat e Muhammadiya kaha hai.

Janab Sayyadul Auliya Peer Mehar Ali Shaah rahmatullah alaihi mas'ala haazir wa naazir bayaan karte huye farmate hain:

Mere khayaal mein zahoor wa suryaan haqeeqate ahmadiya aalam wa har martaba aur har zarra zarra mein indal muhaqqeqeen saabit hai isko haqeeqatul haqaaiq kehte hain aur likhte hain "wo aap ﷺ ka noor hai".

Awwalan jo ba soorat taqi naqi aur jasad shareef unsuri ke zaahir hua, zahoor aanhazrat ﷺ ba soorat misaliya shareefa har makaan wa zamaan mein ahadees saheeha se saabit hai jiska iqraar waaqai aanhazrat ﷺ ka iqraar aur iska inkaar aapka inkaar maana gaya hai.

Isse muraad wo hadees hai jo nakeerain ke sawaal se mutalliq waarid hui har maiyat se sawaal karte hai "tum is shakhs yaani Muhammad ﷺ ke mutalliq kya kehte the?"

Choonki is hadees mein lafz "haaza" istemaal hua hai jo mehsoos mubassir par dalaalat karta hai jab ke ek waqt mein kai hazraat ko dafan kiya jaata hai to is tarah aap ka ba soorat misaliya kai jagah par tashreef farma hona yaqeeni hai isko maanna imaan hai aur isi ka inkaar kufr hai. Ahle tajurba ko zahoor qazaai misaali ka baar baar ittefaaq hota rehta hai albatta aanhazrat ﷺ ka pata baaz ahle mushaahida ke haan se milta hai aur ba lihaaz e waaqiya meraaj shareef wa khasaais wa lawaazim se baa'id nahin.

ALLAH TA'ALA ne jab makhloq ko maujood karne aur iske rizq ki taqdeer ka irada farmaya to sabse pehle haqeeqat e Muhammadiya ko zaahir farmaya.

Zarqaani mein is ibaarat ki jo sharah bayaan ki gai hai iska matlab ye hai ke saahab e mawaahib ke qaul ka matlab ye hai ke aapki zaat ko ma sifate awwal ke sabse pehle zaahir farmaya jaise tauqeef mein zikr kiya gaya hai aur lataaif kaashi mein is tarah mazkoor hai ke muhaqqeqeen hazraat haqeeqat e Muhammadiya se muraad wo haqeeqat lete hain ke jisko haqeeqatul haqaaiq kehte hain ye haqeeqat tamam haqaaiq mein usi tarah jaari wa saari hai jaise kali apni juzyaat mein jaari wa saari hoti hai aur bayaan kiya gaya hai ke haqeeqat e Muhammadiya haqeeqatul haqaaiq ki soorat hai jo ALLAH TA'ALA aur uski makhloq ke darmiyaan barzakh wa waasta ki haisiyat rakhti hai us waqt us par Nabi Kareem ﷺ ka ism wa wasf ghaalib nahin tha yehi wo waasta yaani haqeeqat e Muhammadiya hi noore ahmadi hai jiski taraf khud Nabi Kareem ﷺ ka irshad e giraami ishaara kar raha hai wo ye hai ke sabse pehle ALLAH TA'ALA ne mere noor ko paida kiya isi wajah se Mustafa ﷺ ka naam noorul anwaar aur abul arwaah rakha gaya hai.

Mukhtasar ye ke Huzoor ﷺ ke noor ko sabse pehle paida kiya gaya hai, tamam makhloq ko aap ke noor se paida kiya gaya, tamam Ambiya -e- kiraam apni apni nubuwwaton mein asali Nabi hone ke bawajood aap ke taabe hain. Haqeeqat e Muhammadiya tamam kainaat mein jaari wa saari hai haqeeqat e Muhammadiya ko aqal awwal qalam aala jauhare baseet noorani noorul anwaar yaani roohul arwaah kaha gaya hai, zyada wazaahat ke liye mere risaala "aqeeda haazir wa naazir" ka mutaala karein.

NABI KAREEM ﷺ PAAK NASLON SE TASHREEF LAAYE

Allama Imaam Ibne Jauzi ne Kitabul Wafa mein kaab bin ahbaar radiiallaho ta'ala anhu se riwayat ko naql kiya hai ke jab ALLAH TA'ALA ne Muhammad ﷺ ko paida karne ka irada farmaya to Jibreel ko hukm diya to unhone Nabi Kareem ﷺ ki qabr shareef ki jagah se safed mitti ki ek

moththi li phir usey jannat ki nehar tasneem ke paani se goondha gaya phir usey jannat ki neharon mein duboya gaya aur aasmanon mein usey phiraya gaya pas firishton ne Adam alaihissalam ko pehchan ne se pehle hi Muhammad ﷺ ko pehchan liya phir noore Muhammadi ﷺ ko Adam alaihissalam ki peshani mein rakha gaya jiski wajah se aapki peshani jagmagati thi aur aapko bataya gaya aey Adam ye tumhari aulaad se honge aur tamam Rasoolon ke sardaar honge pas jab Hazrate Hawwa ke pet mein Shees aaye to wo noor Adam alaihissalam ki peshani se muntaqil hokar Hawwa ke paas aa gaya halanki Hazrate Hawwa batan e mubarak se do do bachhe har hamal se paida ho rahe the lekin Nabi Kareem ﷺ ke noor ko munqasim hone se bachane ke liye sirf Shees alaihissalam hi akele paida huye, Ismein Huzoor ﷺ ki karamat ko madde nazar rakha gaya hai phir aapka noor humesha se paak hasti se paak hasti ki taraf muntaqil hota raha yahan tak ke aapki waalida Aamina radiallaho ta'ala anha ne aapko abduallah bin abdul muttalib se jana (paida kiya). Khayaal rahe ke paak naslon se muntaqil hone ka matlab ye hai ke aap ke aaba wa ajdaad badkaari aur kufr se paak the, tahaarat ko sirf badkaari ki najaasat se paak hone ke sath khaas karna baatil hai balki zyada maqsood hi kufr se paak hona hai. Ye tafseel hazrat Ibrahim alaihissalam ke haalat mein dekhi jaaye wahan maine wazaahat se bayaan kar diya hai.

NABI KAREEM ﷺ KI DUNYA MEIN TASHREEF AAWARI

Aksar ahle ilm ka qaul yehi hai ke Huzoor ﷺ us saal dunya mein tashreef laaye jis saal abraha ne hathiyon par sawaar hokar kaaba shareef ko shaheed karne ki mazmoom harkat ki aur wo tabaah wa barbaad hua us saal ko aamulfeel kehte hain yaani aap is waaqiya ke pachaas din baad tashreef laaye ye Rabiul awwal ka mahina tha aur iski baarah tareekh thi, peer ka din tha, subah saadiq ka waqt tha.

PEER KE DIN KO NABI KAREEM ﷺ SE TAALLUQ

Aapki paidaish peer ke din hui, aapko nubuwwat peer ke din ata hui, peer ke din makka se madina taiyaba ki taraf hijrat ki, peer ke din madina taiyaba mein pahunche, peer ke din quraish ke naza'a ko mitane ke liye hajare aswad ko apni chaadar mubarak mein rakh kar sab qabaail ke sardaron ko uthane ke mutalliq irshad farmaya aur khud hajare aswad ko utha kar kaaba shareef ki deewar mein nasab kar diya ye bhi peer ka din tha, makka shareef fateh farmaya peer ke din, soorah maa'ida ka aap par nuzool peer ke din hua tha.

NABI KAREEM ﷺ KA NOOR MUNTAQIL HONE KE BAAD BHI ASAR ANDAAZ RAHA

Nabi Kareem ﷺ ki paidaish ke pachaas din pehle abraha ka waaqiya darpesh aaya us waqt wo noor Hazrat Abdul Muttalib se muntaqil hokar Hazrat Abdullah ki waalida ke paas aur unse Hazrat Abdullah ke paas aur unse Hazrat Aamina ke paas aa chuka tha lekin phir bhi iske asraat Hazrat Abdul Muttalib ki peshani mein maujood the.

Hazrat Abdul Muttalib sawaar hokar quraish ki ek jama'at ko sath lekar abraha ke lashkar ke haalat ka jaaiza lene ke liye pahaad par chadhe to aapki peshani mein Nabi Kareem ﷺ ka noor gol chaand ki tarah zaahir hua aur uski shuayein chiraagh ki tarah kaaba shareef par padi jab Abdul Muttalib ne ye haal dekha to aap ne kaha aey quraish ki jama'at wapas laut chalo yehi tumhare liye kaafi hai

qasam hai ALLAH TA'ALA ki ye noor meri peshani mein jo chamka hai ye humari kaamyabi ki daleel hai.

AAPKE NOOR SE SHAAM (SYRIA) KE MEHALLAAT RAUSHAN HO GAYE

Hazrat Arbaaz bin Saarya se riwayat hai ke Rasoolullah ﷺ ne farmaya main ALLAH TA'ALA ke haan us waqt bhi khatimunNabi'in likha hua tha jab Adam alaihissalam keechad mein the yaani aapka khameer taiyar kiya ja raha tha, tumhein apne awwal umoor ki khabar de raha hoon ke main Ibrahim ki dua hoon aur Eisa ki bashaarat hoon apni maa'n ki rooya'n jo aap ne us waqt dekha jab mujhe pesh farmaya ke aap se ek noor zaahir hua jisse shaam ke mehallaat raushan ho gaye.

Daawa e Ibrahim se ishaara is taraf tha jo Ibrahim alaihissalam ne tameere kaaba ke baad dua ki: "Ke aey humare Rab ta'ala inmein se ek Rasool mab'oos farma jo inmein se hi ho"

Bashaarat e Eisa se muraad jo Eisa alaihissalam ne farmaya:

"Aap ne bashaarat di ke mere baad ek Rasool tashreef layenge jinka naam ahmad hoga"

Rooya: Kya rooya se muraad khwaab hai ya zaahir taur par dekhna muraad hai, Is par Shaikh Abdul Haq Muhaddis Dehalwi rahmatullah alaihi tehreer farmate hain:

Agarche zaahir taur par to ye samajh mein aata hai ke aapka noor ko dekhna jisse shaam (syria) ke mehallaat raushan huye khwaab ka waaqiya ho lekin ahadees mein yehi waaqiya jaagte huye bhi darpesh aane ka zikr hai. Khwaab ka waaqiya is tarah bayaan kiya gaya hai ke aapki waalida ne khwaab dekha ke koi shakhs mere paas aakar mujhe keh raha hai ke tumhein maloom hai ke tum is ummat ke sardaar aur Nabi se haamila ho chuki ho, munasib yehi hai ke us hadees mein rooya se aankh se jaagte huye dekhna muraad liya jaaye.

Raaqim ke nazdeek is hadees mein khwaab ka maayne lena hi haqeeqat se doori ki alaamat hai isliye ke حين وضعته زarf hai رات ki (jis waqt meri waalida ne mujhe pesh kiya us waqt dekha) paidaish ke waqt khwaab ka dekhna namumkin hai, Is hadees mein zaahiri taur par dekhna muraad liya jaaye to ye maayne zaahiri tarkeeb ke bilkul mutabiq hai khwaab waala maayne lena takallufaat aur taweelaat se khaali nahin.

NABI KAREEM ﷺ KI PEER AUR RABIUL AWWAL KO PAIDAISH MEIN HIKMAT

Agarche ba zaahir aqal ka taqaaza ye hai ke Nabi Kareem ﷺ ki wilaadat ramzanul mubarak mein hoti kyun ke ismein Quran paak naazil hua aur ismein lailatul qadr bhi hai lekin aisa nahin hua, In chaar mahinon mein aapki paidaish nahin hui jinhein izzat waale mahine kaha gaya hai sha'aban ki pandrahwi raat ko aapki paidaish nahin hui jumu'ah ke din ya jumu'ah ki raat ko aapki paidaish nahin hui ismein kya hikmat hai?

1) Ismein sabse badi wajah ye hai ke ALLAH TA'ALA ne Huzoor ﷺ ki wilaadat se us zamane ko musharraf farmaya jismein aap paida huye yaani Rabiul awwal aur peer ko aap se ba kamaal banaya gaya agar dusre ba barkat auqaat mein aapki paidaish hoti to weham hota ke aap ko shayad kisi mahine ya kisi din ya kisi waqt se kamaal mila hai.

2) Aur wajah ye hai ke rabeea mausame bahaar ko kehte hain jo tamam mausamon se aadal hai aur ahsan hai. Aap ﷺ ko Rabiul awwal mein paida farma kar ishaara kiya gaya hai ke aapki shari'at

tamam shari'aton se muatadil hain na ismein afraat hai aur na tafreet yaani bahut sakhtiyen bhi nahin jaise Moosa alaihissalam ki shari'at mein thi aur bahut narmiyan bhi nahin jaise Eisa alaihissalam ki shari'at mein thi.

3) Peer ko aap ﷺ ke paida hone mein ye hikmat hai ke ALLAH TA'ALA ne peer ko tamam darakht paida kiye gaye goya ke insanon ka rizq phal sabziyan waghaira jin par insaani zindagi ka daaro madaar hai wo peer ko paida huye to aapko bhi is din paida karke ishaara farma diya ke aapki zaat bhi insanon ki roohon ko zindagi bakhsh ne ka zariya hai jis tarah rizq ke baghair insaan ka zinda rehna muhaal hai isi tarah aap ke baghair arwaah ki baqa nahin.

NABI KAREEM ﷺ KI WILAADAT PAR KHUSHI KA IZHAAR

Allama Suyooti rahmatullah alaihi farmate hain ke mere nazdeek asal miladunNabi manane ka jo raaij hai wo jaaiz hai kyun ke jo log jama hote hain Quran paak padhte hain Nabi Kareem ﷺ ki paidaish ke waqt ke waqiyaat bayaan karte hain aur Nabi Kareem ﷺ ki wilaadat aur aamad ba sa'adat par dalaalat karne waali aayat bayaan karte hain phir dastarkhwan bichhate hain aur sab log mil kar khana khate hain aur apne apne gharon ko laut kar chale jaate hain koi najaaiz kaam nahin karte ye tamam kaam bid'at e hasna hain jinke karne par insaan ko sawaab haasil hota hai kyun ke ismein Nabi Kareem ﷺ ki qadr wa manzilat ki tazeem paai jaati hai aur khushi ka izhaar hai aur aapki aamad ba sa'adat par bashaarat ka husool hai.

MAHAAFILE MILAAD MEIN ULAMA SULHA KI SHIRKAT

Malik muzaffar ke yahan Nabi Kareem ﷺ ki wilaadat ba sa'adat ki khushi har saal qaa'im ki gai mehafil mein teen laakh deenar kharch karta tha uske dastarkhwan par paanch hazaar bakariyon ke bhune huye sar aur das hazaar murghiya ek laakh makhkhan ki tikiyan aur teen hazaar tasht mithaiyon ke rakhe jaate.

Uske paas miladunNabi ﷺ ki mehafil mein ulamaye kiraam aur sufiya e izaam haazir hua karte the.

Ye bhi khayaal rahe ke malik Muzaffaruddin bin Zainuddin ek nek aadil shakhs tha, Sultan salahuddin bin Ayyubi ka behnoe tha ek din salahuddin Ayyubi ki behan aur uski zauja ne inko kaha tum libaas qeemati kyun nahin pehante ye paanch darham ke khaddar ke kapde pehan lete ho ye sun kar Malik Muzaffar ne jawab diya mere liye paanch darham ka libaas pehanna aur baaqi sadqa kar dena behtar hai ba nisbat iske ke main qeemati libaas pehnu aur faqeroon miskeenon ka khayaal rakhna chhod du.

Haafiz Abdul Khattaab bin Dahiya jo mashhoor ulama aur azeem fuzla se the ne ek kitaab Nabi Kareem ﷺ ki wilaadat ke zikr mein likhi ismein Malik Muzaffaruddin ne unhein ek hazaar deenar inaam diya, 625 hijri mein badshah ke paas miladunNabi ﷺ ki chhe majlison mein is kitaab ko padha gaya.

NABI KAREEM ﷺ NE KHUD APNI WILAADAT KA TAZKIRA KIYA

Nabi Kareem ﷺ ne agarche Rabiul awwal mein ba nisbat dusre mahinon ke zyada ibadat nahin ki lekin iski wajah ye thi ke aap ne apni ummat par rehmat wa shafqat farmate huye zyada ibadaat is mahine mein nahin ki ke meri ummat par kahin ye farz na kar di jaayein aap isi darr ki wajah se

kai amal humesha nahin farmate the lekin is mahine ki fazeelat ki taraf aap ne ishaara kar diya kyun ke jab aapse kisi ne sawaal kiya ke aap peer ke din roza kyun rakhte hain to aap ne farmaya ke ye meri paidaish ka din hai.

IS DIN KI FAZEELAT KI WAJAH SE SAARA MAHINA HI FAZEELAT WAALA HAI

Lihaaza humein chahiye ke hum is mahine ka aisa ahteraam karein jaisa iska haq hai aur aise hi is maah ko afzal samjhein jaise dusre mahine jinki fazeelat ka zikr Rab ta'ala ne farma diya hai, Nabi Kareem ﷺ farmate hain "main aulaad e Adam ka sardaar hoon mujhe is par koi fakhr nahin aur farmaya Adam alaihissalam aur unke ma-siwa mere hi jhande ke neechे honge".

Kisi zamaan ya makaan ko zaati taur par koi fazeelat haasil nahin balki jin ibadaat aur fazeelat waale asbaab se inka taalluq hota hai inki wajah se wo zamaan wa makaan bhi afzal ho jaate hain jis mahine aur din mein sayyade kinaat ﷺ tashreef laaye yaqeenan ise bhi fazeelat haasil hai.

Kya tum dekhte nahin ke is din peer ke din roza rakhna bahut azeem hai kyun ke is din Nabi Kareem ﷺ paida huye.

Baihaqi ne hazrat anas se ek riwayat zikr ki hai ke beshak Nabi Kareem ﷺ ne ailaane nubuwat ke baad apna aqeeqa kiya.

Halanki aap ke dada Abdul Muttalib aapki paidaish ke saatwe din aqeeqa kar chuke the aur aqeeqa dobara lautaya bhi nahin jaata to kya wajah thi ke aap ne apna aqeeqa phir kiya?

Aap ne apna aqeeqa isliye kiya ke aapko ALLAH TA'ALA ne rehmatullil aalmeen banaya to aap ne isse shukriya ka izhaar farmaya aur isliye bhi ke aapki ummat ke liye bhi aapki wilaadat ki khushi manana mashroo ho jaaye jaisa ke aap par koi zaruri nahin tha ke apne aap par aap ﷺ durood padhein lekin phir bhi aap ﷺ apni zaat par isi wajah se durood padhte the ke aapki ummat ke liye sunnat bhi ban jaaye.

Aitraaz: Nabi Kareem ﷺ ki paidaish baarah Rabiul awwal ko ilm taqweem ke hisaab se durust nahin banti kyun ke aapki paidaish 22 april 571 Iswi ko hui iska hisaab kiya jaaye to 9 Rabiul awwal banti hai.

Dusri baat ye hai ke agar 12 Rabiul awwal paidaish ka din saabit ho jaaye to wo hi wafaat ka din bhi hai phir is din khushi ka izhaar karna kaise mumkin hoga wo din to ghami ka bhi hai.

Jawab: Aitraaz ki pehli soorat ka jawab to ye hai ke janab Muhammad Irfaan Razavi saabiq director education rawalpindi ne apni ek kitaab mein taqweem ki roo se hi 12 Rabiul awwal tareekh ko durust saabit kar diya aur dusri wajah ye bhi hai ke Nabi Kareem ﷺ ki aamad se pehle islaami mahinon ka calender mustaqil nahin tha balki kuffaar apni marzi se ismein tabdeeli karte the.

"Beshak mahinon ki taadad ALLAH TA'ALA ke nazdeek 12 hai kitaabe ilaahi mein jis roz se usne paida farmaya aasmanon aur zameenon ko inmein se chaar izzat waale hain yehi deene qeyaam hai pas na zulm karo in mahinon mein apne aap par aur jung karo tamam mushrikon se jis tarah wo sab tum se jung karte hain aur khoob jaan lo ke ALLAH TA'ALA parhezgaron ke sath hai"

Baarah qamari mahinon mein saal ki taqseem kisi insaan ka fe'al nahin ke ismein raddo badal ki gunjaish ho balki khaarize araz wa sama ne ye mehkam nizaam roze azal se qaa'im farmaya, Ismein koi apni khwahish aur maslehat ke peshe nazar tabdeeli nahin kar sakta. Baarah mahinon se chaar

maah rajab ziqada zilhiyya aur muharram hurmat waale mahine hain inmein har tarah ka fitna wa fasaad aur jung wa qataal qat'an mamnooa hai, zamana e jaahiliyat mein bhi ahle arab in mahinon ka bada ahteraam kiya karte the aur agar apne baap ka qaatil bhi unhein mil jaata to usey bhi kuchh na kehte.

Kitabullah se muraad ya lauhe mehfooz hai ya Quran hakeem? ذالك الدين القيم ka matlab ye hai ke yehi mehkam shari'at hai ya saal ki taqseem ka yehi hisaab hai, Isse maloom hua ke sharai ahkaam ki baja aawari mein inhin qamari mahinon ka aitbaar hoga. Qayyam asal mein qayyum tha phir saiyad ki tarah ismein bhi taaleel hui, ahkaam e ilaahi se sartaabi har waqt buri hai lekin in hurmat waale mahinon mein nafarmani bahut hi qabeeh hai isliye khusoosi taur par in mahinon mein baaz rehne ki taqeed farmai neez jis tarah muqaddas aur mubarak auqaat mein neki ka zyada sawaab milta hai aur iski barkat ka nuzool dil par zyada hota hai usi tarah un maqamaat aur auqaat mein nafarmani ki saza bhi zyada hoti hai aur tabiyat e insaani par iski nahoosat ka asar bhi zyada hota hai.

Agar mushrik in mahinon ke ahteraam ko pas pusht daal dein aur tum se jung karne par aamada ho jaayein to tum bhi muttafiq aur muttahid hokar unke saamne saf basta ho jao aur yahan haal waaqey hua hai, waahid tasneeya aur jama muzakkar wa muannas sab ke liye yehi aata hai.

Hazrat Ibrahim alaihissalam ke ahad se saal ke ye chaar mahine hurmat aur izzat waale shumaar hote the aur unmein ladai karne ki sakht mumaneat kar di gai thi. Neez fareeza hajj ki adayegi ke liye maah zilhiyya ki tareekhein muqarrar thi kuchh arsa baad ahle arab par is hukm ki pabandi gira guzar ne lagi unka pesha qazaqi rehzaani aur maar dhaad ban kar reh gaya tha teen maah tak lagataar hath par hath dharkar baithe rehna unke liye na qaabile bardasht tha isliye unhone ye tareeqa ikhtiyar kar liya ke in mahinon mein se jisko chaaha halaak kar liya aur usmein ji bhar kar qatl wa ghaarat gari ki aur iski jagah saal ke kisi dusre mahine ko haraam kar diya hurmat waale mahinon ki taadad bhi chaar hi rahi aur unka kaam bhi ban gaya neez hajj ek ibadat ke hone ke alaawa unke liye ek bahut bada tijarati mela bhi tha door daraaz se tijarati qaafile bhi aate jisse unhein bahut bada nafa hota lekin hajj ka fareeza choonki qamari saal ke zilhiyya ke mahine mein ada kiya jaata tha isliye ye aise mausam mein bhi aa jaata jab ke sakht sardi ya garmi hoti aur mausam ki nasaaz gaari ki wajah se unka kaarobaar maand pad jaata aur unhein dil khwaah nafa na hota, Is mushkil ka hal unhone ye tajweez kiya ke hajj humesha muatadil mausam mein ada kiya jaaye iske liye unhone hajj ki muqarrar tareekhon ko badal diya aur qamari saal ke baarah mahinon mein kabeesa ka ek mahina badha diya is tarah 33 saal ke baad sirf ek baar hajj apni saheeh tareekhon ko ada kiya jaata, In donon sooraton mein choonki sirf apni zaati sahoolatein aur maali manfe'aton ke liye wo ALLAH TA'ALA ke atal aur mehkam ahkaam mein raddo badal kar liya karte the isliye unke is fe'al ko ذيادة في الكفر ke lafz se tabeer farmaya.

Das hijri mein jab rehmate aalam ﷺ hujjatul wida ke liye makka tashreef le gaye to us saal unke dastoor ke mutabiq bhi 9 aur 10 zilhiyya ko ada hona qaraar paaya tha, Isliye Huzoor ﷺ ne farmaya:

Yaani is saal bhi hajj unhin tareekhon mein ada kiya gaya hai jo ALLAH TA'ALA ne apne ilme azali mein iske liye muqarrar farmai thi.

Ismein musalmanon ke liye bhi ibrat ka dars hai ke wo apni zaati maslehaton aur dusre wajahon

ke liye ahkaame ilaahi mein raddo badal na karein. نساء ka lughwi maayne hai kisi cheez ko apne waqt se takheer kar dena.

Mera maqsad to sirf itna hi tha ke Nabi Kareem ﷺ se pehle saal ke mahinon mein tabdeeli ki jaati thi, Is par daleel ke liye maine is aayate kareema ki tafseer ko pesh kiya. Awamunnaas ke faayde ke liye aayate kareema ki poori tafseer naql kar di saheeh baat to ye hai ke mufakkire islaam mufasssire Quran Hazrat Peer Karam Shaah Sahab quds sirrahu ki tafseer ziya ul Quran, ulemaye kiraam, talba e aezaam, wakala danishwaron aur awamunnaas ke liye yaksa mufeed hai. Main apni kitaab mein iske iqtebasaat pesh hi isliye karta hoon ke kisi ki nazar mein meri kitaab aa jaaye aur abhi tak jisne ziya ul Quran ka mutaala na kiya ho to zarur mutaala kare, ALLAH TA'ALA usey noore maarfat ata farmayega.

Hisaab daan hazraat in cheezon ko madde nazar rakhein ke Nabi Kareem ﷺ ki umar shareef 63 baras hai aap ka wisaal 12 Rabiul awwal mein hua balki buzurgane deen 2 Rabiul awwal ki riwayat par zyada amal karte hain. Hujjatul wida ke wisaal se teen maah pehle hajj apni khaas tareekh par aaya tha beharhaal jamhoor ulema kiraam ka ijma isi par hai ke aapki wilaadat 12 Rabiul awwal ko hi hai 12 par aitraaz karne waale 9 Rabiul awwal ko hi khushi ka izhaar kar dein to humein in par kya aitraaz hai lekin inke ghar to us din bhi safe maatam hi bichhi rehti hai.

Aitraaz ki dusri soorat ye thi ke ek tareekh ko hi agar paidaish bhi ho aur wisaal bhi ho to gham kyun nahin kiya jaata sirf khushi ka izhaar kyun kiya jaata hai, Iske jawab mein allama siyooti rahmatullah alaihi farmate hain:

Nabi Kareem ﷺ ki wilaadat humare liye azeem nemat hai aur aapki wafaat azeem musibat hai lekin shari'at ne nematon ke shukr ka izhaar karne ka hukm diya hai aur musibaton ke waqt sabr wa sukoon aur unko poshida rakhne ka hukm diya kyun ke shari'at ne bachhe ki wilaadat par khushi ka izhaar karne ke liye aqeeqa ka hukm diya lekin wafaat par janwaron ke zibah ka hukm nahin diya aur na hi aise kaamon ka hukm hai jo khushi ke mauqe par kiye jaate hain balki mana kiya gaya hai kyun ke ye basabri ki alaamat hai.

Qawaneen e shari'at is par dalaalat karte hain ke Nabi Kareem ﷺ ki wilaadat ki wajah se is mahine mein khushi ka izhaar karna achha hai lekin aapki wafaat par gham ka izhaar karna achha nahin hai. Ibne rajab rahmatullah alaihi ne apni kitaab mein rafziyon ke yaume aashoora ko Imaam Husain radiallaho ta'ala anhu ki shahaadat ki wajah se maatam karne par mazammat karte huye bayaan kiya:

ALLAH TA'ALA aur uske Rasool ﷺ ne Ambiya -e- kiraam par masaaib ke dinon aur unke wisaal ke dinon ko maatam karne ka hukm nahin diya to inse kam darja waalon par maatam kyun kar kiya jaaye?

Sabse badi baat ye hai ke humare Nabi Kareem ﷺ barzakh mein dunya ki zindagi se aala zindagi guzaar rahe hain jab aap zinda hain to gham karne ka maqsad hi kya hai. Allama Suyooti rahmatullah alaihi farmate hain:

Hazrat Anas radiallaho ta'ala anhu farmate hain beshak Nabi Kareem ﷺ ne farmaya Ambiya -e- kiraam apni qabron mein zinda hain wo namaz ada karte hain.

Allama Suyooti rahmatullah alaihi is qism ki kai riwayat naql karne ke baad farmate hain:

In tamam riwayaat wa ahadees se waazeh hua ke Nabi Kareem ﷺ apne rooh wa jism ke sath zinda

hain, zameen ke atraaf aur malkoot mein jahan chaahein sair karein aur tasarruf kare aapko wisaal se pehle jo haiyat haasil thi wo hi ab bhi haasil hai usmein koi tabdeeli nahin waaqey hui sirf aap nazaron se gaayeb huye hain jaise firishte nazaron se gaayeb ho jaate hain aap apne jism ke sath zinda hain ALLAH TA'ALA jisko aapke deedar se musharraf karna chahta hai aapse hiyaab utha deta hai wo aapko usi haalat mein dekhta hai jaise aap zaahiri hayaat mein the ismein bhi koi amar maanea nahin aur ye kehne ki zarurat nahin ke aap ke jism ko kai misalein ada kar deta hai aur aadmi aapki misaalon ko dekhta hai balki aapko zaahiri taur par dekha jaata hai.

NABI KAREEM ﷺ KA NASAB SHAREEF

Aapka nasab Mawaahib Laduniya mein is tarah bayaan kiya gaya hai ke:

Muhammad ﷺ bin Abdullah bin Abdul Muttalib bin Haashim bin Abde Manaaf bin Qusai bin Kulaab bin Marrah bin Kaab bin Lawi bin Ghaalib bin Fehar bin Maalik bin Nazar bin Kanaana bin Khuzaima bin Madrika bin Ilyas bin Muzir bin Nazaar bin Ma'ad bin Adnaan.

Yahan tak silsila nasab mein arbaabe siyar aur as'haabe ilm insaab sabka ittefaaq hai isse upar kuchh ikhtelaaf hai, Ismein ittefaaq hai ke Huzoor ﷺ aulaade hazrat Ismail alaihissalam se hain aur hazrat Ibrahim alaihissalam aur hazrat Nooh alaihissalam aur hazrat Idrees alaihissalam aapke ajdaad mein hain.

WAALIDA KA NASAB

Aapki waalida maajida ka isme giraami Hazrat Aamina radiiallaho ta'ala anha hai, Inka nasab bhi paanchwi darja par aapke waalide giraami ke nasab se mil jaata hai Aamina binte Wahab binte Abde Manaaf bin Zehra bin Kulaab bin Marrah bin Kaab bin Lawi bin Ghaalib bin Fehar.

Aamina bint Barraah (Huzoor ﷺ ki naani) bint Abdul Uzza bin Usmaan bin Abdul Daar bin Qusai bin Kulaab bin Marrah bin Kaab bin Lawi bin Fehar.

Aap ﷺ ki waalida ki naani ka nasab bhi aapke waalid ke nasab se milta hai, Huzoor ﷺ ki naani barraah ki waalida umme habeeb ka nasab ye hai:

Umme Habeeb bint Asad bin Abdul Uzza bin Qusai bin Kulaab bin Marrah bin Kaab bin Lawi bin Ghaalib bin Fehar. Huzoor ﷺ ki naani ka naam barraah aur barraah ki naani ka naam bhi barraah tha, aamina bint barraah bint umme habeeb bint barraah. Umme habeeb ki waalida barraah ka nasab bhi Huzoor ﷺ ke waalid ke nasab se milta hai wo is tarah hai:

Barraah bint Aauf bin Abde Aweej bin Kaab bin Lawi bin Ghaalib waghaira.

Yaani Nabi Kareem ﷺ ka nasab waalid aur waalida donon jaanib se behtar tha aur izzat ke lihaaz se sabse badh kar tha.

HUZOOR ﷺ IKLAUTE THE

Aap ke koi bhai behan nahin the balki apne walidain kareemain ke iklaute bete the na hi aapke baap hazrat abdullah ki koi aur aulaad thi aur na hi aapki waalida Hazrat Aamina ki koi aulaad thi yaani in donon ka ye ek hi nikaah tha, Hazrat Abdullah ne bhi koi aur shaadi nahin ki aur hazrat Aamina ne bhi.

AAPKE WALIDAIN KI EK JAGAH QABREIN

Aapke waalid Hazrat Abdullah aapki paidaish se pehle hi wafaat pa gaye, hazrat ba silsila tijaarat

madina taiyaba gaye huye the wahan hi raaste mein beemar ho gaye aur bani najjaar ke paas thehar gaye aur aapki wahan hi wafaat ho gayi aur maqaam e abwa mein madfoon huye abwa madina ke qareeb ek maqaam ka naam hai. Jab Nabi Kareem ﷺ ki umar chhe (6) saal hui to aapki waalida ne aapko lekar bani adi bin al najjaar ke qabeela mein aayi garz ye thi ke aapki mulaqaat aapke mamu'o se karayein to wahan se wapasi par makka aur madina ke darmiyaan maqaam abwa mein inteqaal farma gai.

Isi tarah ek mashhoor qaul ke mutabiq aapke waalide giraami aur waalida maajida donon maqaam abwa mein madfoon hain, ek qaul ye bhi hai ke hazrat abdullah madina taiyaba mein maqaame naabgha mein madfoon huye lekin ghaalib khayaal kuchh aise aata hai ke kai saal pehle akhbaar mein zikr tha ke Nabi Kareem ﷺ ke waalid e giraami ka jisme at'har maqaam abwa mein saheeh salamat hai kisi khudai ke dauran ye pata chala.

Khayaal rahe ke ibne hasham ne kaha abdul muttalib bin haashim ki waalida salma bint amar najjaar qabeela se thi isliye asal mein bani najjaar hazrat abdullah ke nanihaal the aur Nabi Kareem ﷺ ke nanihaal bhi keh diye jaate hain warna hazrat aamina najaariya nahin thi.

HUZOOR ﷺ KE CHACHA

Aapke baarah chacha the aur terahwe (13) unke bhai aapke waalid Hazrat Abdullah the, Hazrat Abdul Muttalib ke terah beton ke naam ye hain:

Abdullah (Huzoor ﷺ ke waalid giraami), Haaris, Abu Taalib inka naam Abde Manaaf, Zubair uski kunniyat Abu Haaris, Hamza inki kunniyat Abu Ammaara aur Abu Yaala, Abu Lehab iska naam Abdul Uzza, Gheedaaq, Maqoom, Zaraar, Abbas, Qasam, Abdul kaaba, hajal iska naam Mugheera.

SIRF DO CHACHA NE ISLAAM KO QABOOL KIYA

Hazrat Hamza jinki kunniyat abu ammaara aur abu yaala hai unhone islaam qabool kiya, Nabi Kareem ﷺ ne farmaya khair aamaami Hamza mere chachao mein se behtar Hamza hain. Badr mein bhi shareek the aur Uhud mein bhi, Uhud mein hi Wehashi ne aapko shaheed kar diya tha aapki umar 59 saal thi.

Hazrat Abbas ki kunniyat abul fazal thi aap Nabi Kareem ﷺ se sirf do ya teen saal bade the quraish ke raais shumaar hote the unhone islaam qabool kar liya tha inke islaam laane ke baad Nabi Kareem ﷺ inki bahut tazeem farmate the, aapka irshad giraami hai "Abbas mere chacha hain mere baap ki misl hain jisne inhein takleef pahunchai usne mujhe takleef pahunchai".

33 hijri mein Hazrat Usmaan ki khilafat ke dauran 88 saal ki umar mein wisaal hua jannatul baqea mein dafan huye Huzoor ﷺ ke sabse chhote chacha yehi the sabse bada haaris tha.

NABI KAREEM ﷺ KI PHOOPHIYAN

Aapko chhe (6) phoophiyan thi Aatika, Ameema, Baiza, inki kunniyat Umme Hakeem, Barraah, Safiya, Arwi.

Safiya jo Zubair ki waalida hain unka islaam laana bil ittefaaq saabit hai ye ghazwa e khandaq mein shareek thi unhone ek yahoodi ko bhi qatl kar diya tha, 20 hijri mein Hazrat Umar bin Khattaab radiallaho ta'ala anhu ke daure khilafat mein 73 saal ki umar mein aap ne wafaat paai aur jannatul

baqeea mein dafan hui. Aatika aur Arwi ke islaam mein ikhtelaaf hai baaz ke nazdeek unhone islaam qabool kiya.

NABI KAREEM ﷺ KI DADIYAN

Hazrat Abdullah ki waalida Fatima bint Amar Makhzoomiya aur Hazrat Abdul Muttalib ki waalida Binte Salma Amar Najjaariya, Hazrat Haashim ki waalida Aatika binte Marrah saleemiya, Abde Manaaf ki waalida Aatika binte Faalij Saleemiya, Qusai ki waalida Fatima bint saadazadiya, Kulaab ki waalida naa'am Binte Sareer kanaaniya, Marrah ki waalida Wakhashiya bint Shaibaan Fehamiya, Kaab ki waalida Salma binte Mahaarib, Fehamiya Looe ki waalida Wakhashiya bint Madlaj Kanaaniya, Ghaalib ki waalida Salma bint Sa'ad Hazliya, fehar ki waalida Jundala bint Haaris Jar Hamya, Maaliki ki waalida Hind bint Udwaan Kaisiya, Nazar ki waalida bint Marrah Mariyah.

NABI KAREEM ﷺ KI NAANIYAN

Aap ﷺ ki waalida Aamina bint Wahab Zeharaya radiiallaho ta'ala anha, Aamina radiiallaho ta'ala anha ki waalida Barraah bint Abdul Uzza radiiallaho ta'ala anha, Hazrat Aamina radiiallaho ta'ala anha ke baap wahab ki waalida Aatika bint Aauqas saleemiya radiiallaho ta'ala anha, Hazrat Aamina radiiallaho ta'ala anha ki waalida Barraah ki waalida Umme Habeeba ya Umme Habeeb bint Asad, Umme Habeeba ki waalida Barraah bint Aauf radiiallaho ta'ala anha ye teenon quraishiya hain. Is Barraah yaani Umme Habeeb ki waalida ki waalida Qalaaba bint Al Haaris Hazliya Qalaaba radiiallaho ta'ala anha ki waalida Hind bint Yarbooa Saqfiya radiiallaho ta'ala anha.

RAZAAI WAALIDA

Aapko Hazrat Haleema bint Abi Zuaib Sa'adiya Hawaazaniya ne dudh pilaya aur jab raja'at yaani dudh pilane ki muddat khatm hui to aapko wapas apni waalida ke paas laaya gaya, hunain ke din jab ye Nabi Kareem ﷺ ke paas aai "To unke liye khade ho gaye aur apni chaadar bichha di jis par ye baithi".

Sobiya jo Abu Lehab ki ghulaama thi ne bhi aapko dudh pilaaya ye wo hi sobiya hai jisne abu lehab ko ishaara se jakar bataya ke tumhare bhai Abdullah ka beta paida hua to usne khushi se apni ungli se ishaara kiya ke ja too aazad hai aur mere bhatije ko dudh pila. Abu lehab ko maut ke baad khwaab mein dekha gaya uska haal puchha gaya to usne kaha ke sakht azaab mein muftala hoon albatta peer ke din azaab se raahat hoti hai Muhammad ﷺ ki paidaish par sobiya ko aazad kiya tha.

SubhanAllah kaafir ko azaab se takhfeef haasil ho jab ke usne Nabi Kareem ﷺ ki wilaadat par sirf bhatija samajh kar khushi ka izhaar kiya ho to yaqeenan musalman ko buland maqaam haasil hoga jisne Muhammad ﷺ ko Nabi maan kar saiyadul kainaat afzalul Ambiya samajh kar khushi ka izhaar kiya. Nabi Kareem ﷺ madina taiyaba se bhi Sobiya ki taraf kapde bheja karte the.

PARWARISH KARNE WAALI

Umme Aeman ne Huzoor ﷺ ki parwarish ki aap ﷺ farmaya karte the Umme Aeman meri maa'n ke baad meri maa'n Umme Aeman hai. Shaima bint Haleema sa'adiya ne bhi apni maa'n ke sath mil kar Nabi Kareem ﷺ ki parwarish ki.

AAPKE RAZAAI BEHAN BHAI

Hazrat Hamza (jo aapke chacha hain) aur Abu Salma bin Abdul Asad Huzoor ﷺ ke razaai bhai hain inko bhi sobiya ne dudh pilaya hai, In donon ko aur Huzoor ﷺ ko usne apne bete marooh ke sath dudh pilaya hai. Abu sufiyaan bin Haaris bin Abdul Muttalib jo aapke chacha zaad bhai hain aur razaai bhai bhi kyun ke inko bhi Hazrat Haleema Sa'adiya ne dudh pilaya hai.

Abdullah bhi aapke razaai bhai hain kyun ke ye Haleema Sa'adiya ke bete hain, Aasiya aur Huzaafa aapki razaai behanein hain kyun ke ye Haleema sa'adiya ki betiyan hain.

Khayaal rahe ke Huzaafa ka mashhoor aur urfi naam Shaima tha, ek martaba Nabi Kareem ﷺ ke lashkar ne hawaazan par hamla kiya to qaidiyon mein ye Shaima bhi aa gai unhone sahaaba kiraam ko bataya ke main tumhare Nabi Kareem ﷺ ki razaai behan hoon sahaaba kiraam unko aapke paas laaye to unhone kaha aey Muhammad ﷺ main tumhari behan hoon Huzoor ﷺ ne unhein marhaba kaha aur unke liye ek chaadar bichhai aur unhein chaadar ke upar bithaya, Huzoor ﷺ ki aankhon mein aansu jaari ho gaye aap ne farmaya agar tum mere paas rehna chahti ho to tumhein izzat wa takreem se rakha jayega aur agar tum apni qaum ki taraf wapas lautna chahti ho to tumhein wahan pahuncha diya jayega unhone kaha main apni qaum ke paas lautna chahti hoon unhone usi waqt islaam qabool kiya unko Huzoor ﷺ ne hadiya ata farma kar izzat wa takreem se unki qaum ki taraf wapas lauta diya.

Faayda: Nabi Kareem ﷺ ne 25 saal ki umar mein Hazrat Khadeeja radiiallaho ta'ala anha se shaadi ki jab unki umar 40 saal thi, Huzoor ﷺ ne 40 saal ki umar mein ailaane nubuwat farmaya, ailaane nubuwat ke baad 13 saal makka mukarrama mein aur 10 saal madina taiyaba mein guzaare aur 63 saal ki umar mein wisaal farmaya.

AAPKI AZWAAJE MUTAHHERAAT

Hazrat Khadeejatul Kubra binte Khawlid, Aaysha binte Abu Bakr, Hafsa binte Umar Farooq, Umme Habeeba binte Abu Sufiyaan, Umme Salama binte Abi Umayya aur Sauda binte Zama'a radiiallaho ta'ala anhuna ye chhe (6) azwaaaje mutahheraat tamam quraishiya hain.

Zainab binte Jehash radiiallaho ta'ala anha jo Asad bin Khuzaima ke qabeela se thi, Maimoona binte Al Haaris Hilaaliya radiiallaho ta'ala anha, Zainab bint Khazeema Hilaaliya radiiallaho ta'ala anha jinka laqab Ummul Masakeen tha, Jubairiya bint Haaris Mustalqiya radiiallaho ta'ala anha ye tamam arbiya hain aur ek zauja mutahhera ghair arabiya hain jo bani nuzair ke sardaar ki beti hain ye qabeela bani israel se hain jinka naam Safiya bint Hayyi radiiallaho ta'ala anha hai.

In tamam azwaaaje mutahheraat se do ka wisaal aapki zaahiri hayaat mein ho gaya tha ek khadeeja bint khawlid radiiallaho ta'ala anha aur dusri Zainab radiiallaho ta'ala anha jinka laqab Ummul Masakeen hai.

Nabi Kareem ﷺ ke wisaal ke waqt nau azwaaaje mutahheraat hayaat mein maujood thi, azwaaaje mutahheraat ke mukhtasar haalat maine apni kitaab 'Aurat ka Maqaam' mein tehreer kiye hain wahan dekhe jaaye ya Madarijun Nubuwat mein dekhe jaayein jo Shaikh Abdul Haq Muhaddis Dehalwi rahmatullah alaihi ki tasneef hai.

AAPKI AULAAD MUTAHHERA

Aap ki chaar betiyan hain Zainab, Ruqayya, Umme Kulsum aur Fatima radiiallaho ta'ala anhuna,

maine apni kitaab 'islaam mein aurat ka maqaam' mein chaar betiyon ka saboot shia ke kitaab se pesh kiya hai aur tamam ke mukhtasar haalat bhi tehreer kiye hain.

Aap ke teen bete the Qaasim, Ibrahim, Abdullah khayaal rahe ke Taiyab Mateeb Taahir aur Muttehar inhin ke alqaab the ye koi alahida bete nahin the. Qaasim ki wilaadat ailaane nubuwwat se pehle hai ye koi do saal ki umar ko bhi nahin pahunche the ke faut ho gaye inke naam se hi aap ki kunniyat Abul Qaasim ﷺ hai.

Hazrat Zainab radiallaho ta'ala anha aapki badi beti hain inki wilaadat jab hui us waqt aapki umar shareef 30 saal thi, Inka nikaah inki khaala ke bete Abul aas laqeet bin rabeea se hua unhone bhi islaam qabool kar liya tha. Hazrat Zainab radiallaho ta'ala anha ki wafaat hijrat ke aathwe saal hui inka ek beta tha jiska naam Ali tha wo bachpan mein faut ho gaya tha ye bachha Nabi Kareem ﷺ ke pichhe ek untani par sawaar tha isse gir kar faut ho gaya inki ek beti thi jiska naam amaama tha ye hazrat fatima zehara radiallaho ta'ala anha ki wafaat ke baad Hazrat Ali radiallaho ta'ala anhu ke nikaah mein aai.

Hazrat Ruqayya radiallaho ta'ala anha ki wafaat ke baad Hazrat Usmaan ghani radiallaho ta'ala anhu ne Hazrat Umar radiallaho ta'ala anhu ki beti Hafsa radiallaho ta'ala anha se nikaah karne ka irada kiya jab Nabi Kareem ﷺ ko pata chala to aap ne Hazrat Umar radiallaho ta'ala anhu se farmaya kya main tumhari behtar rehnumai na karu yaani tum apni beti Hafsa ka nikaah mere sath kar lo aur main apni beti Umme Kulsum ka nikaah Usmaan se kar deta hoon.

Is tarah Hazrat Hafsa bint umar ko Nabi Kareem ﷺ ki zauja hone ka sharf haasil ho gaya aur Umme Kulsum bint Nabi Kareem ﷺ Hazrat Usmaan radiallaho ta'ala anhu ke nikaah mein a gai, unka nikaah 3 hijri mein hua aur wafaat 9 hijri mein hui Huzoor ﷺ unki qabr ke paas baithe the aur shiddat gham ki wajah se aapki aankhon se aansu jaari the.

Hazrat Fatima Zehara radiallaho ta'ala anha ki wilaadat hui jab ke Huzoor ﷺ ki umar shareef 41 baras thi aapka laqab batool hai, Inka nikaah Allah ki taraf se ba zariye "wahi" Hazrat Ali radiallaho ta'ala anhu se hua us waqt Hazrat Fatima radiallaho ta'ala anha ki umar 15 saal saadhe paanch maah thi aur Hazrat Ali radiallaho ta'ala anhu ki umar 21 saal paanch maah thi.

Hazrat Fatima radiallaho ta'ala anha ke teen bete Hazrat Hasan, Hazrat Husain, Hazrat Mohsin radiallaho ta'ala anhuma huye Mohsin bachpan mein faut ho gaye. Aap ki do betiyan thi Zainab aur Umme Kulsum radiallaho ta'ala anhuna, Nabi Kareem ﷺ ki aulaad ka silsila hazrat Fatima radiallaho ta'ala anha se hi chal raha hai yaani Imaam Hasan aur Imaam Husain radiallaho ta'ala anhuma donon se silsila e aulaad qaa'im hain kyun ke baaqi kisi beti ki aulaad ka silsila aage nahin chal saka. Hazrat zainab radiallaho ta'ala anha ki aulaad ka zikr ho chuka hai aur Hazrat Umme Kulsum radiallaho ta'ala anha ki koi aulaad na thi ya baaz riwayat ke mutabiq do bachhe paida huye lekin bachpan mein faut ho gaye aur Hazrat Ruqayya radiallaho ta'ala ka ek hamal saaqit ho gaya tha aur ek bachha paida hua lekin wo bhi do saal ki umar mein faut ho gaya.

Hazrat Abdullah ibnul Nabi ﷺ bachpan mein makka mein faut ho gaye unki paidaish ailaane nubuwwat se pehle hui ya baad mein ismein mukhtalif aqwaal hain unke hi taiyab wa taahir laqab hain.

Tambeeh: Huzoor ﷺ ki ye tamam aulaad Hazrat Khadeeja radiallaho ta'ala anha se hai kisi aur zauja mutahhera se aapki aulaad nahin hai, Hazrat Ibrahim ibnul Nabi ﷺ aapki ghulaama (laundi)

Maariya Qibtiya se hain unki paidaish zilhijja 8 hijri mein hui aapki paidaish ke saatwe din Huzoor ﷺ ne do dunbe bataur aqeeqa zibah farmaye. Abu hind ne aap (Ibrahim) radiallaho ta'ala anhu ke baal tarashe Huzoor ﷺ ne usi din aap ka naam apne dada ke naam par Ibrahim rakha aur baalon ki miqdaar chaandi sadqa ki, baal zameen mein dafan kar diye. Ibrahim madina taiyaba ke atraaf mein ek luhaar ki zauja ke zere parwarish the, Huzoor ﷺ apne bete ko milne jaate the sath baaz sahaaba kiraam bhi maujood hote, aap ﷺ bachha se pyaar wa muhabbat karke wapas aa jaate, satar (70) ya isse kuchh zyada din zinda rehne ke baad faut ho gaye, Baqee mein dafan huye. Inki qabr par paani chhidka gaya aur ek patthar bataur nishaan lagaya gaya, aapki wafaat par Huzoor ﷺ farma rahe the "aey Ibrahim hum tumhari maut par ghamzada hain aankhein aansu baha rahi hain aur dil ghamnaak hai".

MUHAMMAD MUSTAFA ﷺ TAMAM AMBIYA -E- KIRAAM SE AFZAL

"Ye Rasool hain ke hum ne inmein ek ko dusre par afzal kiya inmein se kisi se kalaam farmaya aur koi wo hai jise sab par darjon buland kiya"

Is aayate kareema ki tafseer mein Allama Raazi rahmatullah alaihi farmate hain ke is par ummat ka ijma hai ke baaz Ambiya baaz par afzal hain aur Muhammad ﷺ tamam par afzal hain, aapki afzaliyat kai wajah se saabit hai:

1) ALLAH TA'ALA ne aapki shaan mein farmaya:

"Aur hum ne Nabi nahin bheja aapko magar sab jahaanon ke liye rehmat bana kar"

Jab aap tamam jahaanon ke liye rehmat hain to yaqeeni taur par aap tamam jahaanon se afzal hain yaani aap afzalul makhlooqaat hain.

Khuda ke baad aapka hi maqaam buland wa baala hai mukhtasar yehi baat hai.

2) Rab ta'ala ne farmaya-

"Aur hum ne tumhare liye tumhara zikr buland kiya"

Maalikul mulk ne apne zikr ke sath Nabi Kareem ﷺ ke zikr ko muttasil kiya kalima shahaadat mein, azaan mein aur tashahhud waghaira mein aur baaqi tamam Ambiya -e- kiraam ka zikr is tarah nahin lihaaza isse saabit hua ke aap afzalul Ambiya hain.

3) ALLAH TA'ALA ne aapki ita'at ko apni ita'at ke sath milaya aur farmaya:

"Jisne Rasool ka hukm maana beshak usne ALLAH TA'ALA ka hukm maana"

Aap ki baiyat ko Rab ta'ala ne apni baiyat qaraar diya aur farmaya:

"Beshak wo jo tumhari baiyat karte hain wo to ALLAH TA'ALA hi se baiyat karte hain inke hathon par ALLAH TA'ALA ka daste qudrat hai"

Aur aap ki izzat ko ALLAH TA'ALA ne apni izzat ke sath zikr farmaya:

"Aur izzat to ALLAH TA'ALA aur uske Rasool aur musalmanon ke liye hai"

Aur aapki raza ko Rabbe quddus ne apni raza ke sath zikr farmaya:

"Aur ALLAH TA'ALA aur uske Rasool ka haq zaayad hai ke inhein raazi karein"

Rab ta'ala ne aap ﷺ ke bulane par haazir hone ko apne bulane par haazir hone ke sath zikr farmaya:

"Aey imaan waalon ALLAH TA'ALA aur uske Rasool ke bulane par haazir ho"

Ye azmat sirf Nabi Kareem ﷺ ko hi haasil hai dusre Ambiya kiraam ko haasil nahin.

4) ALLAH TA'ALA ne Huzoor ﷺ ko hukm diya ke aap Quran paak ki ek chhoti surah se

challenge karein, kaun shakhs hai jo Quran paak ki surah jaisi surah bana kar laaye "To is jaisi surah to le aao". Sabse chhoti Surah Kausar hai jismein teen aayatein hain to goya ALLAH TA'ALA ne aapke zariye har teen aayat se challenge kiya lekin wo log muqabla karne se aaziz aa gaye to jab Quran paak mein hazaaro aayat hain to har teen teen aayatein jab mojiza hain to sirf Quran paak hi hazaaro mojizaat par mushtamil hai baaqi mojizaat alahida hain aur jab Moosa alaihissalam ko ALLAH TA'ALA ne nau (9) mojizaat ata kiye hain to waazeh hua ke Nabi Kareem ﷺ ko kaseer mojizaat ki wajah se tamam Ambiya -e- kiraam par afzaliyat hasil hai.

5) Nabi Kareem ﷺ ka mojiza yaani Quran paak tamam Ambiya -e- kiraam ke mojizaat se afzal hai lihaaza humare Rasool paak ka tamam Ambiya -e- kiraam se afzal hona bhi saabit hai choonki Quran paak ko tamam kalaamon mein awwaliyat hasil hai jaisa Adam alaihissalam ko tamam insanon par awwaliyat hasil hai aur ye bhi waazeh hai ke libaas aala ho to libaas waale ko shaan hasil hoti hai to aisa kyun na ho ke mojiza aala ho to saahibe mojiza bhi aala ho.

6) Baaqi tamam Ambiya -e- kiraam ke mojizaat faani the Ambiya -e- kiraam alaihimussalam jab dunya se tashreef le gaye to unke mojizaat bhi sath hi khatm ho gaye lekin Huzoor ﷺ ka mojiza Quran paak humesha ke liye baaqi hai. Yaqeeni baat hai ke baaqi rehne waali cheez aala hai fana hone waali se, lihaaza jisko wo mojiza mila jo baaqi rehne waala hai to us zaat ko bhi buland martaba maanna zaruri hai.

7) Tamam Ambiya -e- kiraam ko jo kamalaat infaraadi taur par hasil the wo tamam ke tamam Nabi Kareem ﷺ ko hasil the isliye aap tamam Ambiya -e- kiraam se afzal hain, ALLAH TA'ALA ne Ambiya -e- kiraam ke ahwaal zikr karne ke baad farmaya:

"Ye hain jinko ALLAH TA'ALA ne hidayat ki to tum unki raah par chalo"

Is aayate kareema mein Nabi Kareem ﷺ ko pehle Ambiya -e- kiraam ki iqtida ka hukm diya gaya hai ab ye dekhna hai ke iska matlab kya hai? Agar ye kaha jaaye ke aapko hukm diya gaya hai ke aap pehle Ambiya -e- kiraam ki usool deen mein iqtida karein to ye durust nahin kyun ke ye taqleed hain aur usool deen mein taqleed nahin aur agar ye kaha jaaye ke aapko pehle Ambiya -e- kiraam ki faroo e deen mein iqtida ka hukm diya gaya hai to ye bhi durust nahin kyun ke aapki shari'at pehli shari'aton ki naasikh hai to iqtida ka aur koi matlab nahin siwaye iske ke isse muraad achhe akhlaaq aur kamalaat ho'n goya ke Rab ta'ala ne Huzoor ﷺ ko farmaya hum aapko Ambiya -e- kiraam alaihimussalam ke ahwaal wa aadaat par muttala karte hain aap unke achhe aur husne akhlaaq wa aadaat ko apne liye pasand farma lein aur unki un aadaat mein iqtida karein.

Is behas se waazeh hua ke tamam achhe aadaat jo tamam Ambiya -e- kiraam ko mutafarriq taur par hasil thi wo aapko ijtemai taur par hui lihaaza aap tamam Ambiya -e- kiraam se afzal hain.

8) Nabi Kareem ﷺ ko tamam makhloq ki taraf Rasool bana kar bheja gaya, Rab ta'ala ne farmaya:

"Aur aey mehboob hum ne aapko nahin bheja magar tamam logon ke liye khushkhabari dene waala aur darane waala Rasool bana kar"

Jitne zyada ummati ho'n utni hi Nabi par mashaqqat zyada hoti hai, nekiyon ke kaamon mein jitni mashaqqat zyada bardasht ki jaaye usi qadr maraatib buland hote hain aur khusoosan jab insaan ko maal hasil na ho'n dost yaar madadgaar na ho aur phir tamam logon ko kahe "aey kaafiron" ye sun kar log dushman ban jaayein to ye kitna hi khauf ka maqaam hai jo bahut badi

mashaqqat ka zariya hai aur ye bhi khayaal rahe ke Moosa alaihissalam ko jab nubuwwat ata karke bheja gaya to aap ke dushman sirf Firaun aur Firaun ki qaum ke log the bani israel aapka sath dene waale the lekin Nabi Kareem ﷺ ke tamam log ibtedai taur par mukhaalif the yehi wajah hai ke aapko ALLAH TA'ALA ne tamam Ambiya -e- kiraam par fazeelat di.

Aur khayaal rahe ke Nabi Kareem ﷺ ko hukm diya gaya ke aap apni saari umar raat din ke taweel auqaat mein insanon aur jinnon ko ALLAH TA'ALA ke ahkaam pahunchayein aur khusoosan aise haalat mein unki aadat ke mutabiq haalat bilkul waazeh the ke ye to aap se dushmani karenge, aapko takleef pahunchayenge, maaz'Allah aap ko haqeer samjhenge in haalat ke hote huye bhi Nabi Kareem ﷺ ne ALLAH TA'ALA ka hukm maanne mein koi takheer nahin ki balki jaldi hi ALLAH TA'ALA ke ahkaam aap ne pahunchaye azeem mashaqqatein aap ne bardasht ki. Azeem mashaqqat bardasht karna afzaliyat ka sabab hai kyun ke ALLAH TA'ALA ne fateh e makka se pehle imaan laane waale sahaaba kiraam ke baad waalon se afzaliyat bayaan ki, Iski wajah yehi hai ke unhone takaleef bardasht ki isi wajah se wo afzal hain.

Irshad baari ta'ala hai:

"Tum mein barabar nahin wo jinhone fatehe makka se qabl kharch kiya aur jihaad kiya"

Sahaaba kiraam jinhone zyada mashaqqatein bardasht ki jab wo dusron se zyada afzal hain to yaqeenan wo Nabi jinhone sab Ambiya -e- kiraam se zyada takaaleef uthaai sab Ambiya -e- kiraam se zyada fazeelat ke maalik hain.

9) Nabi Kareem ﷺ ka deen tamam deenon se afzal hai to aapka sab Ambiya se afzal hona bhi zaruri hai choonki ALLAH TA'ALA ne aapke deen ko dusre tamam deenon ke liye mansookh karne waala banaya to ye baat zaahir hai ke jo deen dusre deenon ko mansookh kar de wo afzal hai aur aapke deen ki afzaliyat aapke is qaul se bhi saabit hai "jis shakhs ne islaam mein achha tareeqa ijaad kiya to usko is ijaad par ajar haasil hoga aur qiyamat tak jitne is par amal karenge unke aamaal ke mutabiq ajar bhi use milega".

Jab aapke deen mein ajar wa sawaab zyada hain aur khusoosan aapke deen mein achha tareeqa ijaad karne waale ko zyada sawaab haasil hota hai jo dusre deenon mein is tarah nahin to isse zaruri ho gaya ke Muhammad ﷺ ko tamam Ambiya -e- kiraam par afzaliyat hassil ho.

10) Nabi Kareem ﷺ ki ummat tamam ummaton se afzal hai to yaqeenan aapko bhi sab Ambiya -e- kiraam par afzaliyat hassil hai, aapki ummat ki shaan ko Rab ta'ala ne in alfaaz e mubarak se bayaan farmaya:

"Tum behtar ho un sab ummaton mein jo logon mein zaahir hui"

Aapki ummat ko behtari aur fazeelat kyun haasil hai isliye ke ye Nabi Kareem ﷺ ke taabea hain aur aapki taabedari ki wajah se hi dusri ummaton se afzal aur ALLAH TA'ALA ki mehboob hai. Rab ta'ala ne farmaya hai:

"Aey mehboob tum farmao ke logon agar tum ALLAH TA'ALA se muhabbat rakhte ho to mere farmabardar ho jao ALLAH TA'ALA tumhein dost rakhega"

Jab aapki ummat ko aapki taabedari ki wajah se afzaliyat aur ALLAH TA'ALA ki muhabbat aur dosti haasil ho gai to aapki zaat ka bhi sab Ambiya -e- kiraam se afzal hona saabit ho gaya.

Neez Nabi Kareem ﷺ tamam jinnon aur insanon ke Nabi ban kar tashreef laaye to aapko ajar wa

sawaab zyada haasil hua, Insaan ke madaarij ki bulandi ajar wa sawaab ki zyadti par hai kyun ke jitne log aapki daawat ko qabool karne waale zyada honge usi qadr aap ke maraatib buland honge ye shaan dusre Ambiya -e- kiraam ko haasil nahin.

Faayda: Hazrat Ibne Mas'ood radiiallaho ta'ala anhu se riwayat hai ke unhone kaha ke Rasoolullah ﷺ ne farmaya logon mein se qiyamat ke din mere nazdeek wo shakhs hoga jo mujh par zyada durood shareef padhne waala hoga.

Is hadees ki sharah mein mulla ali qaari rahmatullah alaihi farmate hain:

"Ula" (اولى) ka maayne aqrab hai, ek to iska zaahiri maayne hai ke aap par zyada durood padhne waale ko ba nisbat dusre logon ke jannat mein qareeb maqaam haasil hoga aur dusra matlab ye bhi hai ke wo shakhs meri khusoosi shafa'at ka zyada mustahiq hoga. Nabi Kareem ﷺ par zyada durood paak wo hi shakhs padhega jiske dil mein aapki tazeem paai jayegi aur jis shakhs ko aapki azmat ka khayaal hoga wo aapki taabedari bhi karega, aapki taabedari wo hi shakhs kaamil taur par karta hai jise muhabbat e kaamila haasil hoti hai, jise Nabi Kareem ﷺ se kaamil muhabbat haasil hoti hai wo hi darhaqeeqat ALLAH TA'ALA ka mehboob hota hai. Rab ta'ala ne farmaya:

"Aey mehboob aap farma dein ke logon agar tum ALLAH TA'ALA se muhabbat rakhte ho to mere farmabardar ho jao ALLAH TA'ALA tumhein dost rakhega aur tumhare gunaah bakhsh dega"

SubhanAllah nateeja kitna waazeh hai ke Rasoolullah ﷺ se muhabbat ke baghair Rab ta'ala se muhabbat nahin ho sakti aur na hi Rab ta'ala ko usse muhabbat hogi, sirf naam se tauheedi kehlaane se kuchh nahin banta agar tujhe apni aaqibat sanwarni hai to sayyadul Ambiya ka ghulaam ban ja too ye bhi kehta rahe ke Nabi Kareem ﷺ ko ilm ghaib nahin tha, wo deewar ke pichhe ka ilm nahin rakhte the, unka martaba humare bade bhai jaisa tha, kisi ikhtiyar ke maalik nahin the, wo to hum jaise bashar the is qism ke laghwiyat behooda zabaan se nikaalta hai aur phir ye bhi kahe ke humein bhi Nabi Kareem ﷺ se muhabbat hai teri is baat par kaun aitebaar kare.

'Aaj le unki panaah aaj madad maang unse, kal na maanege qiyamat mein agar maan gaya'

11) Nabi Kareem ﷺ khatimunNabi'in hain, jab aapke zariye silsila nubuwat khatm ho gaya yaani aapki aamad se Ambiya -e- kiraam ki tashreef aawari mansookh ho gai to yaqeeni baat hai ke wo dusron ki aamad ka naasikh ban sakta hai jo sabse afzal ho, ye aqal ke khilaaf hai ke kam martaba waala aala ki aamad ko mansookh kar de.

12) Baaz Ambiya -e- kiraam ko baaz par mojizaat ki wajah se fazeelat haasil hai, kasrate mojizaat unki sadaaqat aur buzurgi par dalaalat karte hain. Jab Nabi Kareem ﷺ ko tamam Ambiya -e- kiraam se zyada mojizaat haasil hain to aapko fazeelat bhi sab par zyada haasil hai jaisa ke pehle bayaan kiya ja chuka hai ke Huzoor ﷺ ka ba zaahir ek mojiza Quran paak hi 3000 se zaayad mojizaat par mushtamil hai. Phir baaz mojizaat aapko wo haasil hain jo aapki qudrat par dalaalat karte hain jaise thode ta'am (khana) se kaseer makhloq ko sair kar diya aur thode paani se kaseer logon ko sairaab kar diya aur baaz mojizaat aapke uloom se mutalliq hain jaise ki ghaibi khabarein. Kaash ke meri biradari ke mere pyaare juhaal ko bhi ye samajh mein aa jaata ke ghaibi khabarein dena Huzoor ﷺ ka mojiza hai, aapke mojizaat ka inkaar to kaafir bhi nahin kar sakte the.

Aap ke baaz mojizaat wo hain jo aapki zaat se mutalliq hain, tamam ashraafe arab se aap aala hasbe

wa nasab ke maalik hain, shuja'at, akhlaaq e kareema, burdbaari, waada ki wafa, fasaahat wa balaaghat aur sakhawat in tamam ausaaf mein Nabi Kareem ﷺ ka koi saani nahin.

13) Nabi Kareem ﷺ ne farmaya "Adam alaihissalam aur unke ma-siwa qiyamat ke din mere jhande ke neechे honge" isse waazeh hua ke aapko Adam alaihissalam aur unki aulaad par afzaliyat hassil hai.

Huzoor ﷺ ne irshad farmaya "main aulaade Adam ka sardaar hoon mujhe is par koi fakhr nahin". Nabi Kareem ﷺ ka aur irshad e giraami hai "Ambiya -e- kiraam mein se koi ek bhi jannat mein us waqt tak dakhil nahin hoga jab tak main dakhil hoga aur tamam ummaton mein se koi ek bhi us waqt tak jannat mein dakhil nahin hogi jab tak meri ummat dakhil nahin hogi".

14) Hazrat Anas radiallaho ta'ala anhu ne riwayat ki Ya Rasoolallah ﷺ ne farmaya logon ko qiyamat ke din uthaya jayega sabse pehle main hi qabr se baahar aaunga. Jab sab log aayenge to main hi inse khitaab karunga, log na ummeed ho jayenge to main hi unko bashaarat dunga, liwa ul hamd (khusoosi azmat waale jhande ka naam) mere hath mein hoga, tamam aulaad e Adam par Rab ta'ala ke haan main hi mukarram hoga mujhe is par koi fakhr nahin.

Hazrat Ibne Abbas radiallaho ta'ala anhuma se marwi hai ke sahaaba kiraam mein se kuchh log baith kar tazkira kar rahe the ke Rasoolullah ﷺ ne unka kalaam suna baaz ne taajjub karte huye kaha beshak ALLAH TA'ALA ne Ibrahim alaihissalam ko khaleel banaya aur baaz ne kaha Moosa alaihissalam ke kalaam par aur zyada taajjub hai jinko ALLAH TA'ALA ne kaleem banaya kuchh aur ne kaha Eisa alaihissalam kalimatullah aur roohullah hain baaz aur hazraat ne kaha Adam alaihissalam safiullah hain itne mein Nabi Kareem ﷺ tashreef laaye aur farmaya maine tumhara kalaam suna aur tumhare dalaail sune beshak ye haqeeqat hai ke Ibrahim khaleelullah hain Moosa alaihissalam kalimullah hain waaqai aisa hi hain aur Eisa alaihissalam roohullah hain yaqeenan aisa hi hai Adam alaihissalam safiullah hain haan yehi baat hai.

Khabardaar main ALLAH TA'ALA ka habeeb hoon mujhe is par koi fakhr nahin, qiyamat ke din "liwa ul hamd" main hi uthane waala honga mujhe is par koi fakhr nahin, qiyamat ke din sabse pehle main hi shafa'at karne waala honga aur sabse pehle meri hi shafa'at ko qabool kiya jayega aur mujhe is par koi fakhr nahin aur qiyamat ke din sabse pehle jannat ke darwaze ko main hi khatkhataunga aur mere liye darwaza khola jayega main usmein dakhil honga aur mere sath ghareeb musalman honge mujhe is par koi fakhr nahin tamam pehle aur pichhle logon se main zyada hi mukarram honga mujhe is par koi fakhr nahin.

Ye tamam ahadees jinko zikr kiya gaya hai roze raushan ki tarah Nabi Kareem ﷺ ki afzaliyat par dalaalat kar rahi hain.

15) Baihaqi ne fazaail sahaaba ki behas mein zikr kiya hai ke ek martaba Hazrat Ali radiallaho ta'ala anhu door se nazar aaye to Rasoolullah ﷺ ne farmaya ye shakhs ghareebon ka sardaar hai to Hazrat Aayesha radiallaho ta'ala anha ne arz kiya kya aap ghareebon ke sardaar nahin to aap ne farmaya main to tamam jahaanon ka sardaar hoon wo ghareebon ke sardaar hain. Isse waazeh hua ke tamam jahaanon mein Ambiya -e- kiraam bhi hain lihaaza aapko Ambiya -e- kiraam par siyaadat fazeelat aur bartari haasil hai.

16) Nabi Kareem ﷺ ki afzaliyat ko Muhammad bin Eisa Hakeem Tirmizi rahmatullah alaihi ne ek misaal se is tarah bayan kiya hai ke har ameer ko apni raayat ki miqdaar par mashaqqat bardasht

karni padti hai agar ek shakhs basti ka ameer ho to usey mashaqqat us basti ke rehne waale logon ki miqdaar mein uthani padegi aur unki zaruriyaat ka lihaaz rakhna hoga aur agar ek shakhs rooye zameen ka mashriq wa maghrib tak haakim bana diya jaaye to usey ba nisbat ek basti ya ek ilaaqe ke haakim zyada maal aur zakhaayar ki zarurat hogi kyun ke usko bahut hi zyada logon ki zaruriyaat ko poora karna hai aur unke intezamaat karne hain.

Isi tarah agar ek Rasool ko ek qaum ki taraf bheja jaaye to usey tauheed ke khazane aur maarfat ke jawaahar usi miqdaar mein diye jaate hain kyun ke jitni miqdaar risaalat ki hai yaani jitne ummati honge usi miqdaar mein khazana e tauheed aur jawaahar e maarfat ki zarurat hogi aur agar kisi Rasool ko ek ilaaqa mein Rasool bana kar bheja gaya to us Rasool ko apne ummatiyon ke mutabiq khazana e tauheed aur jawaahar e maarfat ki zarurat hogi, agar kisi zaat ko tamam ahle maghrib wa mashriq aur tamam jinnon aur insanon ka Rasool banaya gaya ho to yaqeenan use uski risaalat ki wus'at ke peshe nazar ruhani khazane yaani maarfat ke jawaahar aur tauheed ke khazane bhi waseea tar ata honge taaki miqdaar ummat ke mutabiq ho sake.

Tamam Ambiya -e- kiraam ko itni wasee nubuwat nahin ata ki gai jitni ke Nabi Kareem ﷺ ko ata hui kyun ke har Nabi ko kisi qaum kisi ilaaqe ka Nabi banaya gaya lekin habeeb paak ko saari kinaat ka Nabi banaya gaya.

Jab ye saabit ho gaya ke Nabi Kareem ﷺ ki nubuwat wasee tar hai yaqeenan ye bhi waazeh ho gaya ke aap ko hikmat aur ilm ke wo khazane ata kiye gaye jo aapse pehle kisi ek ko bhi ata nahin kiye gaye. ALLAH TA'ALA ne irshad farmaya-

"Wahi farmai apne bande ko jo wahi farmai"

Allama Ismail Haqqi rahmatullah alaihi Saahibe Ruhul Bayaan farmate hain Hazrat Jaafar Saadiq radiallaho ta'ala ne farmaya ke ALLAH TA'ALA ne apne bande ko "wahi" farmai jo "wahi" farmai ye "wahi" baghair waasta ke thi kyun ke ALLAH TA'ALA aur uske Habeeb ﷺ ke darmiyaan koi waasta na tha ye us "wahi" ka zikr hai jo ALLAH TA'ALA aur uske Rasool ke darmiyaan raaz hain, In asraar par kisi aur ko ittela nahin. ALLAH TA'ALA ne ye raaz tamam makhloq se makhfi (poshida) rakhe kisi ko nahin bataya ke "wahi" kya thi kyun ke ye muhibb aur mehboob ke raaz the, muhibb aur mehboob apne darmiyaan makhfi raazon par dusron ko muttala nahin karte yaani ALLAH TA'ALA aur uske Habeeb ke darmiyaan raaz the jin par kiramaan kaatimeen bhi muttala nahin the.

Aur fasaahat mein bhi Nabi Kareem ﷺ ka koi saani nahin tha, Nabi Kareem ﷺ apne khusoosi inamaat ka tazkira karte huye farmate hain mujhe jawamiul kilm ata kiye gaye hain yaani mukhtasar kalaam jo kaseer mataalib ko haawi ho wo jawamiul kilm kehlaate hain ye Nabi Kareem ﷺ ka khaassa hai jo kisi ko ata nahin hua.

Nabi Kareem ﷺ ko jo kitaab (Quran majeed) ata ki gai wo sab kitabon se afzal hai aur aapki ummat tamam ummaton se afzal hai, In tamam wajahon ke peshe nazar Huzoor ﷺ ki afzaliyat tamam Ambiya -e- kiraam par zaahir wa ayaa'n ho gai.

17) Muhammad bin Hakeem Tirmizi rahmatullah alaihi ne kitaab al nawaadir mein zikr kiya ke Hazrat Abu Huraira radiallaho ta'ala anhu Nabi Kareem ﷺ se riwayat karte hain beshak aap ne farmaya:

Beshak ALLAH TA'ALA ne Ibrahim alaihissalam ko khaleel banaya aur Moosa alaihissalam ko

Najee aur mujhe Habeeb banaya, phir Rab ta'ala ne farmaya ke mujhe qasam hai apni izzat ki aur qasam hai mujhe apne jalaal ki main apne Habeeb ko apne khaleel aur apne najee par tarjeeh de raha hoon.

Jab Rab ta'ala ne qasam utha kar apne khaleel aur apne najee par apne Habeeb ki bartari ko bayaan farma diya to ab samajh ne mein mushkil nahin rahi ke aap hi afzalul Ambiya hain.

18) Bukhari aur Muslim mein Amaama bin Munabbih rahmatullah alaihi se riwayat zikr ki gai unhone Abu Huraira radiallah ta'ala anhu se riwayat ki Ya Rasoolallah ﷺ ne farmaya meri misaal aur mujh se pehle Ambiya -e- kiraam ki misaal aisi hai jaise kisi shakhs ne koi makaan banaya bahut haseen wa jameel banaya aur mukammal banaya lekin uske konon mein se ek kone mein ek eint ki jagah ko chhod diya logon ne (us ghar ko dekhne ke liye) ismein chakkar lagana shuru kiya aur wo uski tameer par taajjub karne lage ke bahut haseen wa jameel aur mukammal taur par banaya gaya aur kehne lage ke tum ne yahan ek eint kyun nahin lagai ke ye ghar mukammal ho jaata, Huzoor ﷺ ne farmaya wo eint main hi tha yaani ALLAH TA'ALA ne qasre nubuwat shandaar haseen wa jameel banaya lekin ek Nabi ke aane ki jagah ko chhod diya. Log uske muntazir the ke wo khatimun Nabi'in bhi aa jaayein taaki qasre nubuwat ki baaqi jagah mukammal ho jaaye is tarah qasre nubuwat mukammal hoga to main ne aakar is qasre nubuwat ki takmeel ki. Ab waazeh hua ke jis zaat ke baghair qasre nubuwat na mukammal tha aur us zaat ne aakar ise mukammal kiya wo zaat hi sabse afzal hai wo Muhammad Mustafa ﷺ hain jo Sayyadul Ambiya hain.

19) ALLAH TA'ALA ne Ambiya -e- kiraam alaihimussalam mein se agar kisi ko nida ki to zaati naam se jaise farmaya:

"Aey Adam thehar jaao"

"Hum ne usey pukara yaani aey Ibrahim"

"Aey Moosa (alaihissalam) beshak main tera Rab hoon"

Lekin humare Nabi Kareem ﷺ ko zaati naam se kahin nahin pukara yaani Muhammad nahin kaha balki "aey Nabi aur aey Rasool" is qism ke sifaati naamon se pukara jo aapki afzaliyat par waazeh daleel hai.

Khayaal rahe ke raaqim baghair zarurate sharai waghaira ke "Ya Muhammad" ka is wajah se qaa'il nahin kyun ke ismein wo adab nahin jo Ya Rasoolallah, Ya HabeebAllah aur is qism ke alfaaze mubaraka mein hai isliye Ya Allah Ya Muhammad ke bajaye Ya Allah Ya Rasoolallah ke qatbe lagaye jaayein.

20) Raaqim ke nazdeek Nabi Kareem ﷺ ki afzaliyat ki beeswi wajah ye hai ke aap ko jis tarah ke as'haab mile Abu Bakr Siddiq, Umar Farooq, Usmaan, Ali murtaza radiallah ta'ala anhum aise as'haab kisi aur Nabi ko nahin mile jaise Huzoor ﷺ ke tamam sahaaba kiraam aap par jaan nisaar the aise kisi aur ke na the is lihaaz par bhi aap tamam Ambiya -e- kiraam se afzal hain.

NABI KAREEM ﷺ ALLAH TA'ALA KE KHAZANE TAQSEEM KARTE HAIN

Hazrat Muawiyah radiallah ta'ala anhu se marwi hai Rasoolullah ﷺ ne farmaya ALLAH TA'ALA jis shakhs ke sath bhalai ka iraada farmata hai usey deen ki samajh ata farma deta hai beshak main taqseem karne waala hoon aur ALLAH TA'ALA ata farmata hai.

Is hadees paak ki sharah Shaikh Abdul Haq Muhaddis Dehalwi rahmatullah alaihi Ashatul Lam'at mein tehreer farmate hain:

"Nahin hoon main magar taqseem karne waala aur khuda deta hai jis kisi ko khuda deta hai jo chaahe deta hai khwaah wo fiqah ka ilm aur uloom deeniya ki samajh ho ya iske baghair jo bhi Rab ta'ala deta hai main hi taqseem karta hoon".

NABI KAREEM ﷺ AUR TAMAM AMBIYA -E- KIRAAM ALAIHIMUSSALAM QABR KI TANGI SE MEHFOOZ

Qabr ke mamooli jhinjhodne se koi shakhs bhi mehfooz nahin khwaah kitna hi muttaqi parhezgaar na ho siwaye Ambiya -e- kiraam ke.

Yaani Ambiya -e- kiraam alaihimussalam ko ALLAH TA'ALA ne ye imteyaazi shaan ata farmai hai ke wo qabr ki tangi se mehfooz hain.

NABI KAREEM ﷺ KI MUHABBAT KE BAGHAIR IMAAN NAHIN

Hazrat Anas radiallaho ta'ala anhu se marwi hai Rasoolullah ﷺ ne farmaya tum mein se koi (har ek) us waqt tak momin nahin ho sakta yahan tak ke main uske walidain, aulaad aur sab logon se zyada mehboob na hoon.

Hadees paak mein waalid ka zikr hai lekin muraad isse saahibe aulaad, ye maayne maa'n aur baap donon ko shaamil hai. "Wald" se muraad beta beti yaani mutlaq aulaad maayne ye hai ke walidain aur aulaad sab logon se mujhe mehboob samjhe.

Muhabbat se muraad tabai muhabbat nahin jo baghair ikhtiyar ke haasil hoti hai kyun ke ALLAH TA'ALA ne farmaya-

"ALLAH TA'ALA kisi nafs ko baghair taaqat ke takleef nahin deta"

Muhabbat se muraad muhabbat aqli hai jo insaan apni aqal ke zariye ikhtiyar karta hai khwaah tabiyat ke mukhalif hi kyun na ho'n jis tarah mareez kadwi dawa ko pasand karta hai halanki uski tabiyat nahin chahti lekin aqal kadwi dawa ke istemaal karne ko tarjeeh deti hai.

Isi se waazeh hua ke Huzoor ﷺ agar kisi shakhs ko hukm dein ke wo apne kaafir walidain ya kaafir aulaad ko qatl kar de to us par laazim hoga ke wo aapko tarjeeh de agarche ba zaahir uski tabiyat bhi na chaahe. Isi tarah jab aap ne farma diya ke kuffaar ke sath jihaad karte huye qatl ho jaaye wo shaheed hota hai to aqal ise tarjeeh degi agarche ba zaahir tabiyat na bhi chaahe aur aapse muhabbat karne ka matlab ye hai ke muhabbat imaani ho aur ye muhabbat ijlaal, tauqeer, ahsaan aur rehmat se haasil hoti hai. Is muhabbat ka taqaaza ye hai ke mehboob ke aghraaz ko dusre tamam ki aghraaz par tarjeeh de apne qareebi rishtedar ho'n ya apni zaat ho har ek par mehboob ko raajeh samjhe.

Nabi Kareem ﷺ mein tamam as'haabe mehboobiyat paaye jaate hain husne seerat, husne soorat, kamaale fazl aur kamaale ahsaan samjhe khusoosan jab ke aap maalikul mulk ke bhi mehboob ho to insaan aapko mehboob kyun na samjhe.

Aala darja ki muhabbat haasil karne waalon mein Hazrat Umar Farooq radiallaho ta'ala anhu bhi hain aap ne jab isi mazkoora hadees ko suna to amre tabai ke taqaaza ke mutabiq arz kiya "Ya Rasoolallah ﷺ aap mujhe har cheez se zyada mehboob hain siwaye meri jaan ke" Huzoor ﷺ ne

irshad farmaya "Imaan ki takmeel nahin qasam hai us zaat ki jiske qabza e qudrat mein meri jaan hai yahan tak ke main tumhari jaan se bhi tumhen zyada mehboob hoon".

Hazrat Umar ne arz kiya "Aey mehboob qasam hai ALLAH TA'ALA ki ab aap mujhe meri jaan se bhi zyada mehboob hain to Huzoor ﷺ ne farmaya aey umar ab tumhara imaan mukammal hua". Hazrat Umar radiallaho ta'ala anhu ne pehle kyun kaha ke mujhe apni jaan se muhabbat zyada hai? Iske do ahtemaal ho sakte hain ek ye unhone Huzoor ﷺ ke irshad ke mutabiq ye samjha ho ke aap ne jis muhabbat ka zikr farmaya hai wo muhabbat tabai hai aur tabai muhabbat to apni jaan se zyada hoti hai baad mein ye samjha ho ke is muhabbat se muraad to imaani aur aqli hai jo tabai ke bar khilaf hai. Imaan wa aqal jo kahin usey tabai taqaaza par tarjeeh deni hai ye samajh aane ke baad zikr kiya ho ke ab Huzoor ﷺ mujhe apni jaan ki ba nisbat bhi aapse muhabbat zyada hai.

Dusra ahtemaal ye hai:

Beshak ALLAH TA'ALA ne Hazrat Umar radiallaho ta'ala anhu ko Nabi Kareem ﷺ ki tawajjo mubarak se imaan ke aala maqaam par faa'iz kar diya ho ke aapke dil mein Huzoor ﷺ ki muhabbat raasikh ho gai ho yahan tak ke Huzoor ﷺ ki muhabbat aapki hayaat aur aqal ban gai yaani zindagi aur aqal ka hissa ban gai.

Allama Qurtubi rahmatullah alaihi ne farmaya jis shakhs ka imaan kaamil hoga wo Nabi Kareem ﷺ ki muhabbat ko tarjeeh dega agarche wo kaseer shehwaat mein mustagharaq hi kyun na ho ya aksar auqaat un par ghaflat ke parde hi kyun na chhaye rahein.

Hum aksar wa beshtar dekhte hain ke muhabbat e Rasoolullah ﷺ rakhne waalon ne aapki zaahiri hayaat mein bhi aapke deedar ko aulaad par tarjeeh di apni jaan ko kaseer khauf halaakat ka bhi ho to phir bhi muhabbat e Rasoolullah ﷺ ka matwaala yehi kehta hai ke kaash ek martaba mujhe apni zindagi mein Huzoor ﷺ ke rauza e mutahhera ki ziyaarat naseeb ho jaaye phir maut aati hai to aati rahe kyun ke maqsad e hayaat haasil ho gaya, ye maqaam Nabi Kareem ﷺ ki qadr wa manzilat ko jaanne ke baad hi haasil hota hai.

Aur koi shak nahin ke ye maqaam sahaaba kiraam ko zyada haasil hoga imaan ka aala darja unhein haasil raha kyun ke aap se muhabbat ka aala maiyar aapke qadr wa manzilat ko jaanne ke baad haasil hota hai aur ye sharf sahaaba kiraam rizwanullah alaihim ajmaain ko sabse zyada haasil tha kyun ke wo Huzoor ﷺ ke maraatib qadr wa manzilat ko zyada jaante the.

Allama Nawawi rahmatullah alaihi ne farmaya jis shakhs ne nafse mutma'inna ki jaanib ko tarjeeh di yaani deene Mustafa ﷺ par khwahishaat e nafsaaniya ko tarjeeh na di usey Huzoor ﷺ se zyada muhabbat hai aur jis shakhs ne nafse ammaara ki jaanib ko raajeh kiya yaani apni khwahishaat e nafsaaniya ko tarjeeh di uski muhabbat mein kami hai, nafse lawwaama in donon ke darmiyaan hai. Khayaal rahe buraiyon ka irtekaab aur in par itraana nafse ammaara ka kaam hai, ghalati se burai ka irtekaab ho jaaye phir naadim ho apne aapko malaamat kare ye nafse ammaara hai aur buraiyon se bach kar rehna ye nafse mutma'inna hai.

NABI KAREEM ﷺ SHAITAN SE MEHFOOZ

Hazrat Ibne Mas'ood radiallaho ta'ala anhu se marwi hai ke Huzoor ﷺ ne farmaya tum mein se koi ek shakhs bhi nahin siwaye iske ke uske sath ek jinn moakkil hota hai aur ek uske sath firishta

moakkil hota hai, sahaaba kiraam radiallaho ta'ala anhum ne arz kiya aap ke sath bhi Ya Rasoolallah? Aap ne farmaya haan mere sath bhi lekin ALLAH TA'ALA ne meri uske khilaaf imdaad farmai wo mera muteea (farmabardar) ho gaya wo mujhe siwaye bhalai ke aur koi hukm nahin karta.

Hadees shareef mein lafz فاسلم istemaal hua ye waahid muzakkar ghaayab maazi ka seegha hai jiska zaahiri maayne hai ke mera qareen islaam le aaya hai agarche allama toorbashi ne yehi maayne liya hai ke ALLAH TA'ALA qaadir hai isliye ho sakta hai ke ALLAH TA'ALA ne Huzoor ﷺ ki khusoosiyat wa afzaliyat ke peshe nazar aapke qareen shaitan ko islaam ki daulat se nawaz diya lekin dusre ahle ilm ne iska maayne kiya hai ke wo mera muteea (farmabardar) ho gaya.

Baaz hazraat ne ise waahid mutakallim mazaarea majhool ka seegha kaha hai is soorat mein maayne hoga mujhe isse mehfooz kar diya gaya hai. Jaamea tirmizi mein yehi zikr hai ke ibne Einiya ne kaha فاسلم mein hamza par pesh hai yaani main isse mehfooz hoon kyun ke shaitan musalman nahin hota.

Khayaal rahe ke baaz hazraat ne ism-e-tafzeel ka seegha banaya hai aur muftada mehzoof maana hai, Inke nazdeek asal ibarat ye hui "main ba nisbat tumhare shaitan se zyada mehfooz hoon" lekin is maayne ke lihaaz se Huzoor ﷺ ka mutalaqan shaitan se mehfooz hona saabit nahin hoga balki aur logon ki nisbat zyada mehfooz hona saabit hoga. Ye maayne durust nahin isliye Mulla Ali Qaari rahmatullah alaihi ne is maayne ka radd kiya hai farmate hain:

Ye kehna ke Huzoor ﷺ ko baaz auqaat waswase haasil huye hain to wo shaitan ki taraf se hain ye ghalat hai kyun ke aapko kabhi koi waswasa haasil hua bhi hai to wo sirf apne nafs ki wajah se yaani adame tawajjo ki wajah se ismein shaitan ki koi dakhil andazi hi nahin, zyada mashhoor pehla maayne hi hai maine bhi tarjuma mein ise istemaal kiya hai.

NABI KAREEM ﷺ KI AANKHEIN SOTI HAIN DIL JAAGTA HAI

Huzoor ﷺ ne farmaya meri aankhein soti hain aur mere kaan sunte hain aur mera dil samajhta hai.

Is hadees se waazeh hua ke Ambiya -e- kiraam ke dilon par jis tarah neend ka koi asar nahin hota usi tarah unke kaanon par bhi koi asar nahin hota, Iski wajah ye hai ke Ambiya -e- kiraam ki neend ka taalluq sirf zaahiri badan se hota hai.

Dusre logon ki neend ka asar zaahir wa baatin par hota hai yaani unki aankhein, dil aur kaan jaise mutaassir hote hain.

HUZOOR ﷺ KHATNA SHUDA PAIDA HUYE

Riwayat mein aata hai ke Adam alaihissalam, Shees alaihissalam, Nooh alaihissalam, Hood alaihissalam, Saaleh alaihissalam, Looth alaihissalam, Shoaib alaihissalam, Yusuf alaihissalam, Moosa alaihissalam, Sulemaan alaihissalam, Zakariya alaihissalam, Eisa alaihissalam, hazrat Hanzala bin safwaan alaihissalam jo as'haabe ras ke Nabi the aur hazrat Muhammad ﷺ khatna shuda paida huye.

NABI KAREEM ﷺ KO CHAAR HAZAAR AFRAAD KI TAAQAT DI JAYEGI

Tirmizi ne hadees bayaan ki jis ko saheeh ghareeb kaha ke "Jannat mein har shakhs ko ek sau (100) aadmi ki quwwat di jayegi aur Huzoor ﷺ ko chaar hazaar (4000) aadmiyon ki quwwat ata ki jayegi".

Nabi Kareem ﷺ ka khana bahut kam miqdaar mein hota tha lekin taaqat dunya mein bhi kai afraad ki haasil thi aur qiyamat mein bhi kaseer afraad ki taaqat haasil hogi. Ye darhaqeeqat wajah khirqe aadat (khilaafe aadat) aapka aejaaz hain kyun ke aam logon ki kaifiyat ye hai ke jise khana kam haasil ho usey taaqat bhi kam haasil hoti hai.

AAP KE WUZU SE GIRE HUYE PAANI MEIN SHIFA THI

Hazrat Saaib bin Yazeed radiallaho ta'ala anhu se marwi hai ke mujhe meri khaala Nabi Kareem ﷺ ke paas le gai aur unhone arz kiya Ya Rasoolallah ﷺ beshak meri behan ke bete ko dard hai to Huzoor ﷺ ne mere sar par hath phera aur mere liye barkat ki dua ki phir aap ne wuzu kiya to maine aap ke aaza se wuzu ki wajah se girne waala paani piya.

Hazrat Ibne Hajar rahmatullah alaihi farmate hain ke saaib radiallaho ta'ala anhu ke sar par hath phera ismein ahtemaal yehi hai ke unke sar mein dard tha isliye aap ne apna hath مبارک unke sar par phera taaki unke liye shifa ka sabab bane to aisa hi hua ke aap ke hath مبارک ki barkat se unhein shifa haasil ho gai.

Nabi Kareem ﷺ ke hath مبارک pherne ki ye barkat hui ke hazrat saaib ki umar 100 saal ke qareeb hui lekin unke sar ka koi baal na safed hua aur na hi aap ka koi daant (teeth) gira.

Hazrat Saaib radiallaho ta'ala anhu ke irshad ka ek matlab to ye ho sakta hai ke aap ne wuzu farmaya aur bartan mein jo paani reh gaya tha wo maine piya lekin dusra ahtemaal ye hai ke aap ke wuzu karne par jo paani mustamal hua yaani aap ke aaza se mas hokar gira wo maine piya, yehi maayne zyada munasib hai kyun ke tabarruk ke taur par peene ka maqsad isi se haasil ho sakta hai. Khayaal rahe ke ye Nabi Kareem ﷺ ka khaassa hai aam kisi buzurg ke wuzu ke mustamal paani bataur tabarruk peena jaaiz nahin, allama ibne hajar asqalaani rahmatullah alaihi farmate hain- Beshak Nabi Kareem ﷺ ke aaza e shareefa se mas hokar girne waala paani napaak nahin hota tha isi wajah se humare kaseer ahbaab ne isko ikhtiyar kiya ke Nabi Kareem ﷺ ke fuzlaat (peshab, pakhaana) paak the.

NABI KAREEM ﷺ KI NAMAZ QAZA HONE MEIN HIKMAT

Hazrat Abu Huraira radiallaho ta'ala anhu se marwi hai beshak Rasoolullah ﷺ Ghazwa e khaibar se laute to raat ko chalte rahe yahan tak ke aapko ungh aane lagi to aap ne raat ko pichhle hisse mein aaram ke liye ek jagah qeyaam kiya Hazrat Bilaal radiallaho ta'ala anhu ko farmaya humare liye raat ki hifazat karna (yaani subah ki namaz ke liye utha dena) Hazrat Bilaal radiallaho ta'ala anhu ne apni taaqat ke mutabiq kuchh nawaafil ada kiye. Huzoor ﷺ aur sahaaba kiraam so gaye jab fajr ka waqt qareeb hua to Hazrat Bilaal radiallaho ta'ala anhu ne palaan ke sath sahaara lagaya fajr ki taraf mutawajjeh rahe (yaani mashriq ki jaanib munh kar liya fajr ka intezaar karne lage) to Hazrat Bilaal radiallaho ta'ala anhu ki aankhon par ghalba aa gaya (yaani neend aa gai) aap ne

palaan ke sath sahaara lagaya hua tha (so gaye) na Nabi Kareem ﷺ ko aur na kisi aur sahaabi ko aur na hi hazrat bilaal radiallaho ta'ala anhu ko jaag aai yahan tak ke sooraj nikal aaya.

Sab se pehle Nabi Kareem ﷺ hi bedaar huye ghabrahat mein muftala the (kyun ke subah ki namaz faut ho chuki thi) aap ﷺ ne farmaya aey Bilaal (tum ne humein jagaya kyun nahin) to Hazrat Bilaal radiallaho ta'ala anhu ne arz kiya mujhe bhi aisi cheez ne aa liya jisne aapko giraft mein liya (yaani neend ka ghalba har ek par ho gaya) aap ﷺ ne farmaya chalo apni sawariyon ko taiyar kar lo sab ne apni sawariyan taiyar ki aur chal pade thodi der chale phir Huzoor ﷺ ne wuzu farmaya Hazrat Bilaal radiallaho ta'ala anhu ko hukm diya (azaan ka) phir Hazrat Bilaal radiallaho ta'ala anhu ne iqaaamat kahin to aap ne sahaaba kiraam ko namaz padhai jab aap ne namaz padh li to farmaya "jo shakhs namaz ada karna bhul jaaye to jab usey yaad aaye ada kar le isliye ke beshak Rab ta'ala ne farmaya namaz qaa'im karo meri yaad ke liye".

Is hadees paak mein do cheezein zere ghaur hain ek ye ke phir jaagne par Rasoolullah ﷺ ne wuzu farmaya.

Aur dusri hadees shareef mein hai "beshak Nabi Kareem ﷺ letey to so gaye yahan tak ke aap ki saans phoolne lagi (yaani sone ke waqt jo phoonk si nikalti hai wo haalat ho gai) to Hazrat Bilaal radiallaho ta'ala anhu ne azaan kahi to aap ne namaz padhi aur wuzu nahin farmaya".

Fuqaha e kiraam shaami waghaira ne bhi ye tehreer kiya "Ambiya -e- kiraam ki neend wuzu ko nahin todti".

Is mas'ale par ahle ilm ne ye daleel pesh ki ke aap ne farmaya "meri aankhein soti hain aur dil jaagta hai"

Jo baat zere ghaur hai wo ye hai ke jab aap ka wuzu neend se nahin toot'ta to yahan wuzu kyun farmaya? To iska ek jawab ye hai ke ho sakta hai jab Huzoor ﷺ ne aaram farmaya ho us waqt aap ka wuzu na ho to sote waqt jab wuzu nahin tha jaagte wuzu karna zaruri tha lekin zyada taur par Huzoor ﷺ ba wuzu sote the isliye zyada behtar jawab ye hai ke aap ne wuzu tajdeed ke liye farmaya hoga kyun ke wuzu hone ke bawajood dusri namaz ke liye naya wuzu karna mustahab hai.

Aitraaz: Agar koi shakhs ye aitraaz kare ke Nabi Kareem ﷺ ko kaise namaz ka pata na chala aur so gaye halanki aap ka apna irshad hai ke mera dil nahin sota yaani jab aap ka dil jaagta hai to aap ko subah saadiq ka ilm hona chahiye tha.

Jawab: Is aitraaz ka jawab ye diya jayega ke aap ke irshade giraami aur subah ke waqt ka pata na chalne mein koi manaafat nahin kyun ke dil ka kaam hai umoore baatniya ka idraak karna jaise lazzat, dard waghaira zaahiri hissi cheezon ka ilm dil ka kaam nahin subah saadiq waghaira ka pata chalana dil ka nahin ye cheezein aankhon se dekhi jaati hai. Jab aapka irshad hi ye hai meri aankhein soti hain to aankhein to so rahi thi wo subah ke namoodaar hone ko nahin dekh rahi thi aur aap ka dil jaag raha tha jo Rab ta'ala ki tajalliyaat ke idraak ki taraf mutawajjeh tha.

Dusri wajah zere ghaur ye hain ke Nabi Kareem ﷺ ki namaz qaza kyun hui? Iski wajah Allama Taibi rahmatullah alaihi ne bayaan farmai:

Aap se namaz mein takheer hui yaani aap ke sone aur namaz mein takheer sirf zaahiri ta'at mein thi warna aap soye huye bhi ALLAH TA'ALA ki taraf mutawajjeh hote the lihaaza baatini ta'at aap ko soye huye haal mein bhi haasil hoti thi lekin is zaahiri takheer mein hikmat ye thi ke ummat ke liye ba daleel sunnat ban jaaye.

Imaam Shafai rahmatullah alaihi ke nazdeek to daleel fe'ali hai hi qawi daleel qauli se, lihaaza unke nazdeek Huzoor ﷺ ka fe'al hi daleel hai aur Imaam Abu Haneefa rahmatullah alaihi ke nazdeek daleel qauli qawi hai daleel fe'ali se isliye aap farmate hain ke Huzoor ﷺ ki namaz ka reh jaana aur aap ka ada farmana aur phir ye irshad farmana ke jis ki namaz mein bhool ho jaaye yaani bar waqt na ada kar sake to yaad aane par ada kare ye daleel hai ummat ke liye namaz ke qaza karne ke itna waazeh hua ke aap ki namaz qaza na hoti to ummat ke liye kaise saabit hoti.

Ibne Arabi rahmatullah alaihi ne farmaya Nabi Kareem ﷺ jis haal mein bhi ho'n khwaah neend mein ho'n ya bedaari mein ho'n haq par hote hain, aap ka har haal tehqeeq par mabni hota hai, aap har waseea dushwaar guzaar raah par muqarrab firishton ke sath hote hain, aap agar bhul jaate hain to bhulane waali zaat ki taraf hi mashgool hote hain aur agar aap so bhi jaayein to aap apne dil aur nafs se ALLAH TA'ALA ki taraf hi mutawajjeh hote hain.

Yaani aap bhulte nahin aap ko bhulaya jaata hai aap ke bhulne mein raah haq se phirna laazim nahin aata Rab ta'ala se tawajjo kabhi nahin hatati.

Isi wajah se sahaaba kiraam radiiallaho ta'ala anhum farmate hain ke Nabi Kareem ﷺ jab sote the hum aap ko jagate nahin the yahan tak ke aap khud jaagte, Isliye ke hum nahin jaante the ke aap kis haal mein hain aap ka namaz ke waqt sona aur namaz ka qaza hona ya aap ka bhulna kisi aafat ki wajah se nahin hota tha aap ka ek haal se dusre haal ki taraf tasarruf is wajah se hota tha ke wo kaam humare liye sunnat ban jaaye.

MASJIDE NABAWI MEIN NAMAZ ADA KARNA

Hazrat Abu Huraira radiiallaho ta'ala anhu se marwi hai ke Rasoolullah ﷺ ne farmaya "meri is masjid (masjide nabwi) mein namaz ada karna har namazon se behtar hai siwaye masjide haraam ke".

Is hadees paak mein zikr hai ke masjide nabwi mein namaz ada karna ba nisbat dusri masaajid ke 1000 namazon se behtar hai siwaye masjid haraam ke lekin 1000 se behtar kahan tak hai wo hadd zikr nahin. Dusri riwayat mein is hadd ka zikr kiya gaya hai:

Hazrat Anas bin Maalik radiiallaho ta'ala anhu se marwi hai Rasoolullah ﷺ ne farmaya "koi insaan apne ghar mein namaz ada kare to usey ek namaz ka sawaab haasil hota hai aur jo shakhs qabeela ki masjid mein namaz ada kare usey 25 namazon ka sawaab milta hai aur jo shakhs jaama masjid mein namaz ada kare usey 500 namazon ka sawaab milta hai aur jo shakhs masjid aqsa mein namaz ada kare usey 50,000 namazon ka sawaab milta hai aur jo shakhs meri masjid (masjid nabwi) mein namaz ada karta hai usey bhi 50,000 namazon ka sawaab haasil hota hai aur jo shakhs masjid haraam mein namaz ada karta hai usey ek laakh namazon ka sawaab haasil hota hai.

Faaida: Taadad ke lihaaz se masjid haraam mein namaz ada karne se ek laakh namaz ka sawaab haasil hota hai aur masjid nabwi mein 50,000 ka lekin darja ke lihaaz par Nabi Kareem ﷺ ke qurb ki wajah se 50,000 ko ek laakh par fazeelat haasil hai.

Taadad ki zyadati mein fazeelat ke asbaab munhasir nahin, arfaat mein jaane ke liye mina mein paanch namazein ada karna afzal hain ba nisbat masjid haraam mein ada karne ke halanki inmein taadad par fazeelat nahin yaani mina mein ek namaz ke ada karne se ek ka sawaab haasil hota hai aur wo hi namaz masjid haraam mein ada karne se ek laakh ka sawaab haasil hota hai lekin ek laakh se zyada fazeelat rakhta hai kyun ke asal mein Nabi Kareem ﷺ ki itteba hi mein fazeelat hai.

Isi wajah se Hazrat Umar radiallaho ta'ala anhu ne farmaya ke makka shareef mein masjid haraam mein namaz ada karne se zyada namazon ka sawaab milta hai lekin madina taiyaba mein namaz ada karne se sawaab mein afzaliyat haasil hoti hai.

NABI KAREEM ﷺ KI QABR ANWAR KA MAQAAM ARSH AALA SE BULAND

Is mas'ale mein ahle ilm ka ikhtelaaf hai ke makka mukarrama afzal hai ya madina taiyaba, Hazrat Umar radiallaho ta'ala anhu aur baaz sahaaba kiraam aur aksar ahle madina aur Imaam Maalik rahmatullah alaihi madina taiyaba ki afzaliyat ke qaa'il hain lekin Nabi Kareem ﷺ ki qabre anwar ke maqaam ki afzaliyat mein koi ikhtelaaf nahin.

Qaazi Iyaaaz rahmatullah alaihi aur dusre ahle ilm se ye manqool hai ke is par ummat ka ijma hai ke zameen ka wo hissa jisse Nabi Kareem ﷺ ke aaza shareef ka taalluq hai wo kaaba mukarrama se afzal hai, Ikhtelaaf is maqaam ke ghair mein hai ke makka mukarrama afzal hai ya madina taiyaba.

Faqhaani rahmatullah alaihi ne tasreeh farmai hai ke is maqaam ko tamam aasmanon par afzaliyat haasil hai aur unhone kaha ke zaahir baat ye hai ke tamam aasmanon par afzaliyat haasil hai kyun ke Nabi Kareem ﷺ zameen mein tashreef farma hai. Aksar ahle ilm ne to zameen ki afzaliyat par yehi daleel qaa'im ki hai kuchh aur hazraat ne ye kaha hai ke tamam Ambiya -e- kiraam zameen se paida huye aur zameen mein madfoon hain is lihaaz par bhi zameen ko aasmanon par fazeelat haasil hai.

Allama Nawawi rahmatullah alaihi ne farmaya ke jamhoor ulama e kiraam is taraf hain ke aasmanon ko zameen par fazeelat haasil hai siwaye us maqaam ke jisse Huzoor ﷺ ke aaza e shareefa ka taalluq hai. Isi tarah mehal khilaaf kaaba mukarrama ke ma-siwa mein hai kyun ke Huzoor ﷺ ki qabr anwar ke baghair baaqi madina par kaaba shareef ko fazeelat haasil hai.

NABI KAREEM ﷺ KI KHUBSOORAT AUR BULAND AAWAZ

Ibne Asaakir ne bayaan kiya ke Nabi Kareem ﷺ ne farmaya ke ALLAH TA'ALA ne kabhi bhi koi Nabi nahin bheja magar ye ke wo haseen chehre waala aur haseen aawaz waala bheja.

Yahan tak ke ALLAH TA'ALA ne tumhare Nabi ko bheja to haseen chehra aur haseen aawaz ata karke bheja.

Ek hadees mein aata hai ke "beshak Nabi Kareem ﷺ ki aawaz wahan pahunchti thi jahan kisi aur ki aawaz nahin pahunchti thi".

RAB TA'ALA KE TAMAM KHAZANE NABI KAREEM ﷺ KE PAAS

Hazrat Rabee bin Kaab radiallaho ta'ala anhu se marwi hai ke main raat Rasoolullah ﷺ ke paas guzaarta tha maine aap ki khidmat mein wuzu ke liye paani aur aap ki haajat ka samaan (miswaak, musalla waghaira) pesh kiya to aap ne mujhse farmaya kuchh maango to maine arz kiya ke main jannat mein aap ki rifaaqt chahta hoon aap ne farmaya kya iske baghair kuchh aur? Aap ne arz kiya sirf yehi aap ne farmaya kasrat sujood se apne nafs par meri imdaad karna.

Nabi Kareem ﷺ ne farmaya tumhein kisi cheez ki haajat ho to mujh se talab karo,

Ibne Hajar rahmatullah alaihi farmate hain aap ka maqsad ye tha ke main tumhari khidmat ke

badle tumhein tohfa du kyun ke kareem logon ki yehi shaan hai aur Nabi Kareem ﷺ se badh kar aur koi kareem bhi nahin.

Nabi Kareem ﷺ ne mutalaqan zikr farmaya talab karo ye nahin farmaya ke fulan cheez talab aur fulan cheez talab na karo isse pata chala ke ALLAH TA'ALA ne ye qudrat ata farmai hai ke aap ALLAH TA'ALA ke khazanon mein se jo chaahe ata farma dein.

Isi wajah se humare a'imma e kiraam ne ye Huzoor ﷺ ki khusoosiyat shumaar farmai ke aap ko ALLAH TA'ALA ne is par makhtas kiya hai ke jise chahein jo chahein ata farmayein.

Hazrat Khuzaima bin saabit radiallaho ta'ala anhu ki akele shahaadat ko do ke barabar qaraar dena aap ke waseea ikhtiyar par dalaalat kar raha hai aur barda radiallaho ta'ala anhu ko bakari ke chhe maah ke bachhe ki qurbani ki ijazat farmana aur sath ye irshad farmana ke ye tumhare liye jaaiz hai kisi aur ke liye nahin, Isse waazeh hua ke ALLAH TA'ALA ne aapko waseea ikhteyaraat ata farmaye.

Beshak ALLAH TA'ALA ne jannat aap ke ikhteyaar mein de di jise chahein jitna hissa de dein.

Nabi Kareem ﷺ ne Hazrat Rabeeya radiallaho ta'ala anhu ko farmaya ke iske baghair to kuchh talab nahin karoge? Ye dar asal imtehaan tha ke kya is aala matloob par qaa'im rehte hain ya nahin kyun ke ye aisi cheez ki talab thi jiske muqabil koi cheez nahin thi.

Beshak aala maqamaat ki talab par saabit rehna hi kaamil kamalaat se hai.

Hazrat Rabeeya radiallaho ta'ala anhu ne arz kiya Ya Rasoolallah ﷺ sirf yehi hai ke jannat mein aapki rifaayat maiyassar ho, Mulla Ali Qaari rahmatullah alaihi is jawab par farmate hain:

SubhanAllah wo shakhs kitna hi buland martaba rakhta hai jise Nabi Kareem ﷺ ki haseen khidmat ka sharf haasil ho aur kitni buland himmat haasil hui ke aala sawaal kiya aur phir is par saabit qadam rahe.

Nabi Kareem ﷺ ne unhein kasrate sujood ka hukm diya jisse ishaara tha ke jannat mein muraafeqat aala qism ke maraatib se hai, aala martaba insaan ko usi waqt haasil hota hai jab wo apne nafs ki khwahishaat ke khilaaf nekiyon ke kaam kare.

Iska matlab ye hai ke tum apne nafs ki islaah mein meri imdaad kasrate sujood se karna.

Ismein ishaara is taraf tha ke ye buland wa baala martaba sajdon se nahin milega, nafs ke khilaaf zyada sajde bhi karna lekin jannat mein ye maqaam usi waqt milega jab meri duayein bhi tumhari ibadat ke sath shaamil hongy.

NABI KAREEM ﷺ DUROOD KA JAWAB DETE HAIN

Hazrat Abu Huraira radiallaho ta'ala anhu se marwi hai Rasoolullah ﷺ ne farmaya koi ek shakhs bhi aisa nahin ke mujh par wo salaam bheje magar ye ke ALLAH TA'ALA meri tawajjo uski taraf mabzool kar deta hai yahan tak ke uske salaam ka jawab deta hoon.

Main kehta hoon "aur tum par bhi salaam ho" hadees shareef mein jo zikr hai iske mutalliq ibnul malik ne bayaan farmaya:

Rooh ka lautna haqeeqi maayne mein istemaal nahin balki majaan taur par is taraf ishaara hai ke ALLAH TA'ALA aap ko muttala farma deta hai ke fulan shakhs aap par durood padh raha hai to aap uska jawab dete hain.

Isi hadeese mazkoor ka maayne Allama Suyooti rahmatullah alaihi ne kai tarah bayaan kiya, In

maayne mein se ek ke mutalliq farmaya وهو قوی جدا ke ye maayne bahut hi qawi hai maayne aap ne ye bayaan kiya:

Radde rooh ka ye matlab nahin ke rooh aap ke badan se juda hone ke baad lautati hai balki Huzoor ﷺ barzakh mein ahwaale malkoot mein mashgool hain aur Rab ta'ala ki tajalliyaat ke mushaahida mein mustagharaq hain jis tarah aap dunya mein "wahi" ki haalat mein hote the phir "wahi" ke baghair dusre auqaat mein dunya waalon ki taraf tawajjo farmate the isi tarah aap jab Rab ta'ala ki tajalliyaat ke mushaahida mein istighraaq ke baad salaam bhejne waalon ki taraf tawajjo farmate hain is haal ko radde rooh se tabeer kar diya gaya hai.

DUROODE PAAK ZIKR KHUDA BHI HAIN

Hazrat Abi bin Kaab radiallaho ta'ala anhu se marwi hai kehte hain ke maine arz kiya Ya Rasoolallah ﷺ main aap par zyada durood shareef padhna chahta hoon (apni duao aur auraz azkaar mein se) kitna waqt aap ke durood ke liye muqarrar kar du? aap ne farmaya jitna tum chahte ho maine arz kiya chauthai (1/4) waqt muqarrar kar lu? aap ne farmaya jitna tum chahte ho agar tum isse zyada kar lo to tumhare liye behtar hai maine arz kiya nisf (aadha) hissa ka waqt muqarrar kar lu? aap ne farmaya jo tum chahte ho agar tum isse zyada kar lo to tumhare liye behtar hai maine arz kiya do tihaai (2/3) muqarrar kar lu? aap ne farmaya jo tum chahte ho agar tum isse zyada kar lo to tumhare liye behtar hai maine arz kiya ke kul waqt muqarrar kar lu? aap ne farmaya (agar aisa kar lo) ke ye to tumhare tamam umoor ke liye kaafi hai aur tumhare gunahon ko mitayega. Agar tum ne apni duao ka kul waqt mujh par durood paak padhne mein sarf (kharch) kiya to jo bhi tumhare liye waaqey hone waale umoor honge unmein kaafi hoga.

Yaani jo hawadisaat waghaira tumhein deeni ya dunyavi umoor mein gham daalne waale honge inmein tamam umoor mein durood paak tumhare liye kaafi hoga.

Nabi Kareem ﷺ ne duao, wird, wazeefe aur zikr karne ke tamam waqt ko durood paak padhne mein sarf karna kyun behtar qaraar diya?

Isliye ke Huzoor ﷺ par durood paak padhna ALLAH TA'ALA ke zikr par mushtamil hai aur Rasoolullah ﷺ ki tazeem bhi paai gai hai aur durood paak apne zaati huqooq ki adayegi ki ba nisbat Huzoor ﷺ ke huqooq ada karne par mushtamil hai aur durood paak padhne mein apni zaat ke liye dua karne par ek azeemushshaan amal ko tarjeeh di gai hai jo amal hi baa'is karam hi karam hai.

Yaani dua se bhi behtar durood paak kyun ke isse Rab ta'ala bhi raazi aur Rab ta'ala ka Rasool bhi, jab Rab ta'ala uski haajat ko jaanta hai to usey apni raza wa rehmat se uske arz karne ke baghair hi dega. Yahan se jaahil qaum ka aitraaz bhi khatm ho gaya ke ahle sunnat wa jama'at durood hi padhte rehte hain ALLAH TA'ALA ka zikr nahin karte kaash ke ALLAH TA'ALA unhein ilm ata farma de aur unhein ye samajh aa jaaye ke durood paak darasal ALLAH TA'ALA ka bhi zikr hai. Yahan ek mashhoor aitraaz hai ke aam taur par ye saabit hai ke mushabbeh, mushabbeh beh se kam darja hota hai. Is durood mein tashbeeh di gai hai Rasoolullah ﷺ ko hazrat Ibrahim alaihissalam se kyun ke kaha jaata hai aey Allah salaam bhej Muhammad ﷺ aur aapki aal par jaisa ke too ne salaam bheji Ibrahim alaihissalam par aur aapki aal par, Isse to ye samajh aata mein hai ke

Ibrahim alaihissalam afzal hain Huzoor ﷺ se halanki aap afzalul Ambiya hain yahan tashbeeh kaise durust hai?

Is sawaal ke Mulla Ali Qaari rahmatullah alaihi ne kai jawab diye hain unmein se teen jawab naql kar raha hoon:

1) Yahan tashbeeh asal mein hai miqdaar mein nahin yaani sirf matlab hai ke aey Allah too Nabi Kareem ﷺ par salaah bhej jaisa ke too ne Ibrahim alaihissalam par salaah bheji hai ye matlab nahin ke usi tarah aur utni miqdaar mein too Huzoor ﷺ par bhi salaah bhej jaisa ke Rab ta'ala ne farmaya "Aey imaan waalon tum par roze farz kiye gaye jaisa ke tum se pehle logon par roze farz kiye gaye" yahan bhi sirf farz hone mein tashbeeh di gai hai ye matlab nahin ke jitne roze tum par farz huye hain utne hi pehli tamam qaumon par huye.

Isi tarah Rab ta'ala ne farmaya "beshak hum ne tumhare taraf 'wahi' ki jaise hum ne Nooh alaihissalam ki taraf 'wahi' ki" ismein bhi sirf itna saabit kiya gaya ke aap ki taraf bhi "wahi" ki gai aur Nooh alaihissalam ki taraf bhi, ye saabit nahin kiya gaya ke jitni "wahi" Nooh alaihissalam ki taraf ki gai utni "wahi" aap ki taraf bhi ki gai.

Aur farmaya "ahsaan karo jaisa ke ALLAH TA'ALA ne tum par ahsaan farmaya" yahan bhi ye matlab nahin ke jitna ahsaan ALLAH TA'ALA ne tum par farmaya utna ahsaan tum dusron par karo balki sirf ahsaan karne ka bani israel ne qaroon ko mashwara diya tha.

Durood shareef mein "qaaf" (ق) tashbeeh ke liye istemaal hi nahin balki illat wa sabab ke liye hai jaise ALLAH TA'ALA ke irshad mein lafz عى sabab ke liye aaya hua hai. Aayat ka maayne ye hai ke tum ALLAH TA'ALA ki badaai bayaan karo kyun ke usne tumhein hidayat di hai.

Ab is jawab ke mutabiq durood ka maayne ye hoga aey Allah Muhammad ﷺ aur aap ki aal par salaah bhej kyun ke too Ibrahim alaihissalam aur aapki aal par salaah bhej chuka hai.

Yahan tashbeeh majmooa ko majmooa se di gai hai kyun ke Ibrahim alaihissalam ki aal se kaseer Ambiya -e- kiraam hain aur Huzoor ﷺ bhi unmein se hi hain. Ab durood paak ka maayne ye hoga ke aey Allah Muhammad ﷺ aur aap ki aal par utni kaseer miqdaar mein salaah bhej jaise ke Ibrahim alaihissalam aur aap ki aal mein se kaseer Ambiya -e- kiraam par kaseer salaah too ne bheji.

NABI KAREEM ﷺ KE BHULNE MEIN HIKMAT

Hazrat Abu Huraira radiiallaho ta'ala anhu se marwi hai beshak Nabi Kareem ﷺ namaz ki taraf nikle jab aap ne takbeer kahi to phir gaye aur logon ki taraf ishaara kiya ke wo apni jagah thehar jaayein aap masjid se nikal gaye. Aap ne ghusl farmaya phir tashreef laaye aap ke sar se paani ke qatre tapak rahe the aap ne namaz padhi jab namaz padhi to farmaya beshak main haalat e janaabat mein tha ghusl karna bhul gaya tha.

Is hadees paak ki sharah mein Mulla Ali Qaari rahmatullah alaihi tehreer farmate hain:

Aap se bhool waaqey hui taaki ummat ke liye sunnat ban jaaye aur isliye ke agar kisi imaam ko aisa waaqiya pesh aa jaaye to usey sharm na aaye.

Aap ke bhoolne mein wajah sirf yehi thi ke aap ka fe'al ummat ke liye sunnat ban jaaye warna aap ki ummat ke liye mashaikh dusron ki janaabat par bhi ittela rakhthe the.

Hazrat Imaam Yaafai rahmatullah alaihi ne ek waaqiya naql farmaya ke beshak imaamul harmain Abul Maa'ali Ibne Imaam Abu Muhammad Juwaini ek din subah ki namaz ke baad baithe dars de

rahe the wahan se sufiya e kiraam mein se ek shaikh ka guzar hua unke sath unke ahbaab bhi the wo kisi daawat par ja rahe the imaamul harmain ne dil mein khayaal kiya in logon ka koi aur kaam nahin siwaye khane aur raqs karne ke wo shaikh jab daawat se wapas laute to farmane lage aey faqeeh tum kya kehte ho us shakhs ke mutalliq jo subah ki namaz haalat e janaabat mein padha deta hai aur masjid mein baith kar uloom ka dars deta hai aur logon ki gheebat karta hai. Imaamul harmain ko shaikh ki baat sun kar yaad aaya ke mujh par ghusl laazim tha lekin main bhool gaya iske baad unke dil mein mashaikh ke mutalliq achha aiteqaad aa gaya yaani mashaikh ko saahibe kashf samajh ne lage.

Is waaqiye se ye bayaan karna maqsood hai ke jab mashaikh dusron ki haalat e janaabat par muttala ho sakte hain to Huzoor ﷺ ko apne aap par muttala hona to zaruri tha lekin Rab ta'ala ne aap ko bhula kar aap ki ummat ke liye sunnat bana diya.

NABI KAREEM ﷺ KO BAITH KAR NAMAZ PADHNE PAR SAWAAB MUKAMMAL MILTA

Hazrat Aayesha radiallaho ta'ala anha se marwi hai ke jab Rasoolullah ﷺ umar raseeda ho gaye to aap zyada taur par nawaafil baith kar ada farmate the.

Hazrat Ibne Hajar Asqalaani rahmatullah alaihi ne farmaya ke Huzoor ﷺ ki ye khusoosiyat hai ke aap nawaafil baith kar ada farmate lekin sawaab aap ko khade hokar ada karne ki tarah hi haasil hota tha.

Hazrat Abdullah bin Amr radiallaho ta'ala anhu farmate hain mujhe hadees bayaan ki gai hai beshak Rasoolullah ﷺ ne farmaya baith kar namaz ada karne se insaan ko aadha sawaab milta hai. Aap kehte hain ke Huzoor ﷺ ki khidmat mein haazir hua to aap baith kar namaz ada farma rahe the maine apna hath aap ke sar مبارک par rakha to aap ne farmaya Aey Abdullah bin Amr radiallaho ta'ala anhu tumhein kya hua? Maine arz kiya ke mujhe ye hadees batai gai hai ke beshak aap ne farmaya hai ke baith kar namaz ada karne se insaan ko aadha sawaab milta hai aur aap khud baith kar namaz ada kar rahe the aap ne farmaya haan (maine kaha to yehi hai) lekin main tum mein se kisi ek ki tarah nahin.

Yaani ye meri khusoosiyat mein se ek khusoosiyat ye hai ke jis tarah bhi namaz ada karu mere sawaab mein koi kami nahin hoti jis haal mein bhi namaz ada karu wo mere jalwe hi hain, ye ALLAH TA'ALA ka fazl hai jise chaahе ata farma de ALLAH TA'ALA ne farmaya aap par aey mehboob ALLAH TA'ALA ka fazl azeem hai.

Khayaal rahe ke ba zaahir ye weham hota hai ke Abdullah bin Amr radiallaho ta'ala anhu ka Huzoor ﷺ ke sar مبارک par hath rakhna adab ke khilaaf hai unhein Nabi Kareem ﷺ ki tauqeer ka paas rakhna chahiye tha.

Iske do jawab Mulla Ali Qaari rahmatullah alaihi ne apni taraf se diye:

- 1) Ek ye ke shayad aap se ye tareeqa baghair ikhtiyar ke saadir hua, jo kaam bila ikhtiyar saarid ho'n usmein koi muwaakhaza nahin.
- 2) Aur dusra jawab ye diya ke unhone jab taajjub kiya ke aap ka irshad aur hai aur amal aap ka aur hai to is maamle ki tehqeeq ke liye apni taraf kaamil mutawajjeh karne ke liye aisa kiya ho isliye Huzoor ﷺ ne unka aur unke baap ka naam lekar unke is fe'al par inkaar farmaya aur kaha "Tumhein kya hua aey abdullah bin amar radiallaho ta'ala anhu yaani tum bahut saahibe ilm ho

phir kya kar rahe ho?"

Iske baad Mulla Ali Qaari rahmatullah alaihi hazrat ibne hajar rahmatullah alaihi ke jawab ko naql karte hain aur yehi jawab zyada munasib bhi hai wo ye ke ahle arab ki aadat thi ke jab kisi kaam par taajjub karte the to wo aise hi karte the unhone bhi isi aadat ke mutabiq amal kiya, Isi tarah baaz arab dusre ki daadhi ko chhootey (touch) the.

Mulla Ali Qaari rahmatullah alaihi farmate hain ke hum ne apne zamane mein mushaahida kiya ke baaz log shareefe makka ki daadhi ko hath laga kar kehte hain "aey hasan main tum par qurbaan" halanki jab ye log makka ke shareef ki daadhi ko hath lagate hain us waqt wo apne hathon mein joote bhi pakde hote hain.

NABI KAREEM ﷺ KA KHULQ, QURAN

Hazrat Sa'ad bin Hashshaam rahmatullah alaihi kehte hain Hazrat Aayesha radiiallaho ta'ala anha ki khidmat mein haazir hua aur arz ki aey Ummul Momineen (mominon ki maa'n)! Mujhe aap Rasoolullah ﷺ ke akhlaq ke mutalliq batayein aap ne farmaya kya tum ne Quran nahin padha? Maine kaha kyun nahin, Quran padha hai aap ne kaha ke Nabi Kareem ﷺ ka khulq Quran hai.

QURAN KO KHULQ KYUN KAHA GAYA?

Nabi Kareem ﷺ ko Hazrat Aayesha radiiallaho ta'ala anha ne khulq isliye kaha ke Quran paak ne jitne makaarime akhlaq ka tazkira kiya wo tamam aap mein paaye jaate the.

Agar Quran ne kaha "Beshak ALLAH TA'ALA adal wa ahsaan karne ka hukm deta hai"

Rab ta'ala ke is hukm ke mutabiq kainaat e aalam mein nazar dauda kar dekhiye to aap jaisa koi aadil wa mohsin nazar nahin aayega.

Agar Rabbe quddus ne irshad farmaya "Jo tumhein musibat wa takleef pahunche us par sabr karo" maalikul mulk ke is hukm par amal karne ki darkhasha misaal bhi aap ne hi qaa'im farmai.

Agar khaaliqe kainaat ne ye kaha "Aap inko maaf karein aur darguzar karein" to maaf karne aur darguzar karne ka azeem mansab bhi jo aap ko haasil hua aisa azeem maqaam kisi aur ko haasil na ho saka garz ke Quran paak ke har hukm ki jalwagari aap mein hai aur Quran paak ne jin cheezon se ijtebaab (bachna) ka hukm diya unse kaamil ijtebaab kiya isliye aap ka khulq Quran paak hai.

Dusri wajah ye hai ke Quran paak ne aap ke khulq ko bayaan karte huye farmaya "Beshak aap azeem khulq par hain" jis cheez ko Quran ne azeem kaha hai uski qadr insaan bayaan kare to kaise bayaan kare?

NABI KAREEM ﷺ KO ZINDAGI HAASIL HAI

Ambiya -e- kiraam ko apne mazaraat mutahhera mein kaamil zindagi haasil hai, unke badan mehfooz hain balki unhein namaz aur Quran padhne ki lazzat bhi haasil hai aur Ambiya -e- kiraam ke baghair auliya e aezaam aur ulema e kiraam ko bhi apne mazaraat mein zindagi haasil hai.

Nabi Kareem ﷺ ne farmaya beshak ALLAH TA'ALA ne zameen par haraam kar diya hai ke wo Ambiya -e- kiraam ke jismon ko kharaab kare.

Yaani tamam ajza unke mehfooz rehte hain unki zaahiri hayaat aur qabr ki zindagi mein koi farq nahin. Isi wajah se kaha gaya hai ke ALLAH TA'ALA ke Vali (auliya) marte nahin balki ek jahaan se dusre jahaan ki taraf muntaqil ho jaate hain.

Nabi Kareem ﷺ ne farmaya ALLAH TA'ALA ke Nabi zinda hain unhein rizq diya jaata hai, lafz Nabi mein kisi Nabi ki takhsees muraad nahin balki jins e Nabi muraad hai isliye ke Huzoor ﷺ ne Moosa alaihissalam ko unki qabr mein namaz padhte huye dekha isi tarah Ibrahim alaihissalam ko dekha.

Aur saheeh hadees shareef mein hai ke Ambiya -e- kiraam apni qabron mein zinda hain namaz ada karte hain.

Baihaqi rahmatullah alaihi ne farmaya ke Ambiya -e- kiraam ka mukhtalif auqaat mein mut'addid makanaat mein jaana aqlan jaaiz hai jaisa ke mut'addid ahadees mein waarid hai.

ALLAH TA'ALA ke Nabi humesha zinda rehte hain unko rizq diya jaata hai, Is rizq se muraad maanwi rizq bhi ho sakta hai aur rizq hissi bhi balki zaahir taur par zehan mein fauran aane waala yehi rizq hai. Rizq maanwi diya jaata hai kyun ke ALLAH TA'ALA ne Nabi Kareem ﷺ ki ummat ke shohda ke mutalliq farmaya "balki wo zinda hain unko apne Rab ta'ala ke haan rizq diya jaata hai".

Jab Nabi ke ummat ke shohda zinda ho'n aur unko rizq diya jaata ho to unke sardaar raa'is ka kya hukm hoga jab ke yaqeenan us sardaar ko martaba e shahaadat bhi haasil hua ho ye ek mazed sa'adat hai (warna Nabi ka baghair shahaadat ke wisaal bhi Nabi ki zindagi ka sabab hai) kyun ke Huzoor ﷺ ko khaibar mein bakari ka zehar aalood gosht ek yahoodiya ne diya tha jiska kuchh mamooli hissa aap ne tanawul farmaya baad mein us gosht ne khud hi bataya ke mujhe zehar aalooda kiya gaya hai to aap ne tanawul farmana chhod diya lekin aap ke wisaal ke waqt usi zehar ka asar laut aaya tha to aap ko shahaadat naseeb hui.

Albatta zaahiri shahaadat se aap ko mehfooz rakha uski ek wajah ye thi ke aap ki soorate mubaraka ki shaan wa shaukat jaah wa jalaal ko bar qaraar rakhna maqsood tha aur dusri wajah ye thi ke qudrat e kaamila ka izhaar karna maqsood tha ke ALLAH TA'ALA ne ek fard ko shareer makhloq ke liye kaseer dushmanon se kaise mehfooz farmaya aur teesri wajah ye thi ke ALLAH TA'ALA ne aap se jo waada farmaya tha usey poora karna maqsood tha wo waada ye tha "Aur ALLAH TA'ALA aapko logon se bachayega".

Rizq dene ka ek maqsad ye hai ke jis tarah rizq se insaan ki zindagi bar qaraar rehti hai usi tarah baghair khane peene ki cheezein ata karne ke Ambiya -e- kiraam aur shohda e kiraam ko Rab ta'ala ne ye taaqat ata karta ho ke wo zinda hain ye rizq maanwi hain, jab koi pukarta hai wo sunte hain aur jawab dete hain.

Dusra matlab ye ho sakta hai ke haqeeqat mein unko khane peene ki cheezein ata ki jaati hain, ye zyada zaahiri maayne hai.

Tirmizi mein Kaab bin Maalik radiallaho ta'ala anhu se riwayat aati hai ke beshak shohda ki roohein sabz rang ke parindon mein rakhi jaati hain jo jannat ke phalon ke sath mutalliq hoti hain. Aur ek riwayat mein aata hai shohda ki roohein sabz rang ke parindon ke patyon mein rakhi jaati hain jannat mein jahan chahein sair karti hain aur jannat ke phal khaati hain phir arsh ke neeche qindeelon ke sath muallaq ho jaati hain.

Mas'ala e hayaatul Ambiya wa shuhda wa auliya ko tafseelan dekhna ho to Al Haawilil Fataawa, Sharahussudoor, Baihaqi, Fatahul Baari aur Ustaaze Mukarram Hazrat Allama Abul Hasnaat Muhammad Ashraf Siyaalwi madda zillahu aali ki "Jilaus sudoor" ka mutaala karein, Is risaale

mein to sirf bataur tabarruk Nabi Kareem ﷺ ka zikr kiya ja raha hai jo nihayat ikhtesaar par mabni hai.

Tambeeh: Beshak tamam faut hone waale log salaam wa kalaam ko sunte hain aur baaz dinon mein unke qareebi rishtedaron ke aamaal un par pesh kiye jaate hain.

Albatta Ambiya -e- kiraam ki zindagi arfa wa aala hai, Isi tarah shohda e kiraam ki zindagi ba nisbat aam shakhs ke aala hai.

NABI KAREEM ﷺ AUR AAP KI AAL PAR SADQA KA HUKM

Hazrat Abu Huraira radiallahoh ta'ala anhu se marwi hai ke Hazrat Hasan ibne Ali ne sadqa ki khajooron mein se ek khajoor lekar apne munh mein daal li Nabi Kareem ﷺ ne bataur zajar "kakh kakh" kaha taaki ye munh se nikaal kar phenk de phir aap ne farmaya ke tumhein maloom hai ke hum sadqa nahin khaate.

"Kakh kakh" ye kalima arabi hazraat kisi ko daatne (phatkaar) aur jhidak ne par bolte the, jab kisi na pasandida cheez se rokna hota tha jis tarah humari zabaan mein zikr dekar kaha jaata hai "hoon hoon". Ye kalima maqsad par zyada dalaalat karta hai ba nisbat ye kehne ke "la taf'al" (لا تفعل) zyada taur par ye kalima bachhon ke liye bola jaata hai jinko tameez nahin hoti. Huzoor ﷺ ka aap ko is tarah zajar karna ismein zyada maqsad ye tha ke haazireen ko pata chal jaaye ke aale Rasool ke liye sadqa ka kya hukm hai?

Isse waazeh ho raha hai ke aaba wa ajdaad par waajib hota hai ke wo apni aulaad ko ghair sharai kaamon se rokein, Isi wajah se humare ulema e kiraam ne kaha hai ke maa'n baap par haraam hai bachhon ko reshami libaas pehnaana aur sone chaandi ka zewar pehnaana.

Hazrat Ibne Hajar Asqalaani rahmatullah alaihi ne farmaya ke Nabi Kareem ﷺ par to sadqaat farziya aur nafliya haraam the lekin aap ki aal par sirf farzi sadqaat haraam hain nafli haraam nahin. Ibne maalik ne kaha hai sadqa Nabi Kareem ﷺ ke liye mutalaqan haraam hai khwaah farz ho ya nafl albatta aap ki aal yaani aqraba ke liye sirf farz sadqa haraam hai nafli jaaiz hai.

Nehaaya mein zikr kiya gaya hai ke nafli sadqa aale Rasool ﷺ ke liye mutalaqan jaaiz hai.

FARZ AUR NAFLI SADQA MEIN FARQ KYUN?

Nafli sadqaat aur waqf se aale Rasool par maal kharch karna jaaiz hai farz jaaiz nahin kyun ke farz sadqa karne waala apne zimme laazim haq ko ada karke apne aap ko pakeeza karta hai aur jo maal bataur sadqa ada karta hai wo mustamal paani ki tarah ho jaata hai jismein paak karne ki salahiyat khatm ho jaati hai lekin nafli sadqa karne waala apni khushi se wo maal deta hai jo uske zimme laazim nahin hota lihaaza wo mail kuchail ki haisiyat nahin rakhta jis tarah ek ba wuzu shakhs paani ko thandak haasil karne ke liye istemaal kare uske jism par zaahir napaaki bhi na ho wo paani apni asli haalat par bar qaraar rehta hai paak karne ki ismein salahiyat hoti hai, Isi tarah ye maal bhi paak wa saaf hota hai mail kuchail se paak hota hai aale Rasool ki shaan ke laayaq hota hai.

Isi tarah nafli sadqa ghani ko khaana bhi jaaiz hai, Fataawa Anaaiya mein isi tarah zikr kiya gaya hai.

Saahibe Hedaaya ne bayaan kiya sadqa dekar lautana durust nahin kyun ke maqsad sawaab haasil karna tha, wo haasil ho chuka tha. Isi tarah jab ghani ko sadqa ka maal ata kare to maal lautaye nahin kyun ke ghani ko bhi maal sawaab ki garz se diya jaata hai.

Saahibe Anaaya usi ki wazaahat karte huye bayaan karte hain jab ghani ko sadqa kare to istihesaanan rujoo baatil hai agarche qeyaas ye chahta hai ke rujoo jaaiz ho kyun ke ghani ko sadqa dene mein badla haasil karne ki garz hoti hai lekin wajah e istihesaanan ye hai ke beshak ghani ko kabhi sadqa sawaab haasil karne ki garz se diya jaata hai.

Ghani ko sadqa dena qurbat haasil karne ke koi manaafi nahin.

Ghani ko sadqa dena qurbat ka kaam hai isse sawaab haasil hota hai kabhi ghani hota hai kyun ke nisaab ka maalik hota hai lekin uske ahel wa ayaal kaseer hote hain aur log us par sadqa karte hain taaki sawaab haasil ho jaaye kya tum is mas'ale ki taraf nahin dekhte ke ek shakhs wajooobi sadqa yaani zakaat ka maal aise shakhs ko deta hai jiska haal mushtabha hota hai baad mein pata chalta hai ke wo ghani tha to maal wapas lautane ki zarurat nahin bil ittefaaq uska sadqa waajiba ada ho gaya, Isi tarah nafli sadqa mein bhi ilm ke baad lautane ki zarurat nahin kyun ke maqsad dene waale ka sawaab haasil karna tha wo usey haasil ho gaya.

Faaida: Is bayaan karda behas se ye waazeh hua ke aam taur par isaale sawaab ki mehaafil mein sadqaat wa khairaat mein fuqra wa aghniya shareek hote hain wo sawaab se khaali nahin, ye kehna ke jis mehfil mein ghani shareek ho'n usmein khana khilana sawaab se khaali hota hai ye ghalat hai Fuqahaye kiraam ki tasreehaat se be khabari hai.

MILK BADALNE SE SADQA HADIYA BAN JAATA HAI

Nabi Kareem ﷺ ek din ghar tashreef laaye to aap ne puchha ke ghar mein koi khane ki cheez hai? Aap ki khidmat mein kuchh khajoorein pesh ki gai aap ne farmaya handiya mein jo gosht pak raha hai usmein humare liye koi hissa nahin to Bareera radiallaho ta'ala anha ne jo Hazrat Aayesha radiallaho ta'ala anha ki laundi thi unhone arz kiya ke ye gosht mujhe bataur sadqa diya gaya aap choonki sadqa ka maal nahin khaate isliye aap ki khidmat mein pesh nahin kiya ja raha hai. Aap ﷺ ne farmaya "tumhare liye sadqa aur humare liye hadiya hai" yaani agar kisi mustahiq ko sadqa ka maal diya jaaye wo apni taraf se ghair mustahiq yaani aale Rasool ya ghani ko de to jaaiz hai kyun ke milk badal ne se hukm badal jaata hai.

NABI KAREEM ﷺ KI SAKHAAWAT KI EK JHALAK

Hazrat Ibne Abbas radiallaho ta'ala anhuma se marwi hai Rasoolullah ﷺ jab ramzaan shareef dakhil hota to qaidiyon ko aazad kar dete aur har sawaal karne waale ko ata karte yaani ramzaan mein har saael ko aam aadat se zaa'id ata karte warna aap ne kisi mauqe par bhi "na" nahin farmaya. Muslim shareef mein hai-

Nabi Kareem ﷺ se kisi cheez ka sawaal nahin kiya gaya ye ke aap ne wo ata ki. Aap ke paas ek shakhs aaya (usne islaam qabool kiya uske taleefe qalb ke liye) aap ne do pahadon ke darmiyaan charne waali tamam bakariya ata farma di wo apni qaum ke paas laut kar gaya to kehne laga aey meri qaum islaam le aao beshak Muhammad ﷺ to itna maal dete hain ke fiqr ka koi khauf nahin rehta.

Bukhari shareef mein Hazrat Jaabir radiallaho ta'ala anhu se marwi hai:

Koi aisi cheez nahin jiska sawaal Huzoor ﷺ se kiya gaya ho to aap ne uske jawab mein farmaya ho nahin yaani aap ne kabhi inkaar nahin farmaya.

Khayaal rahe ke agar aap ke paas kuchh dene ke liye nahin hota to aap uzr pesh farma dete wo darhaqeeqat inkaar nahin hota tha balki izhaare haqeeqat hua karta tha.

TUM MEIN SE MERI MISL KAUN HO SAKTA HAI?

Hazrat Abu Huraira radiiallaho ta'ala anhu se marwi hai Rasoolullah ﷺ ne saume wisaal (din raat ka lagataar roza, darmiyaan mein iftaar na paaya jaaye) se mana farmaya ek shakhs ne arz kiya Ya Rasoolallah ﷺ aap to saume wisaal (din raat ka lagataar roza darmiyaan mein iftaar na paaya jaaye) ke roze rakhthe hain aap ne farmaya tum mein se meri misl kaun ho sakta hai main to raat aise haal mein guzaarta hoon ke mera Rab ta'ala mujhe khilata aur pilata hai.

Hadees paak zaahir par mehmoool nahin, haqeeqi taur par khilana aur pilana muraad nahin kyun ke agar haqeeqi taur par khana peena maiyassar ho to saume wisaal nahin yaani tum din raat ka lagataar roza rakhne ki taaqat nahin rakh sakte ho kyun ke mujhe to ALLAH TA'ALA ki taraf se ruhani quwwat hai, mujhe to uski taraf se muhabbat ka khana khilaya jaata hai aur muhabbat ka mashroob pilaya jaata hai yaani Rab ta'ala ke tajalliyaat ke anwaar ka deedar karne se mujhe to khane peene ki zarurat nahin rehti.

AMBIYA -E- KIRAAM ALAIHIMUSSALAM AHTELAAM SE MEHFOOZ

Beshak Ambiya -e- kiraam alaihimussalam ahtelaam se mehfooz rehte hain kyun ke neend ki haalat mein ye shaitan ke aane ki alaamat hai.

Allama Ibne Hajar Asqalaani rahmatullah alaihi farmate hain ke "jab Hazrat Aayesha radiiallaho ta'ala anha ne farmaya ke Nabi Kareem ﷺ ramzaan ki fajr mein baghair ahtelaam ke haalate janaabat mein hote to ghusl farmate aur roza rakhthe" to is hadees se ye maqsad waazeh ho gaya ke Ambiya -e- kiraam alaihimussalam ko ahtelaam ki soorat mein to nahin hota tha ke wo khwaab mein jimaa karein kyun ke ye us shakhs ko kaifiyat haasil hoti hai jisse shaitan neend ki haalat mein khele aur Ambiya -e- kiraam alaihimussalam isse mehfooz hain lekin ahtelaam se agar sirf mani ka nikalna muraad liya jaaye baghair jimaa dekhne ke neend ki haalat mein to ye Ambiya -e- kiraam alaihimussalam se muhaal nahin.

Kyun ke ye umoor khalqiya aur aadiya se hai ismein Ambiya -e- kiraam alaihimussalam aur dusre hazraat barabar hain choonki ismein shaitan ki dakhil andaazi nahin hoti.

NABI KAREEM ﷺ KE ISTIGHFAAR KARNE KI WAJAH

Hazrat Aghar Mazni radiiallaho ta'ala anhu se riwayat hai ke Rasoolullah ﷺ ne farmaya beshak jab mere dil par parda chha jaata hai beshak main ALLAH TA'ALA se ek din mein 100 martaba istighfaar karta hoon.

Is hadees paak mein lafz istemaal hua hai "Leeghaan" (ليغان) jiski wazaahat is tarah ki gai hai- "Ya" par pesh hai maayne iska ye hai ke chha jaana, dhaanp lena aur parda chha jaana. Albatta is parda se muraad kaun sa parda hai wo ye hai "yaani jab main Rab ta'ala ki taraf mutawajjeh hone ka irada karu to jo cheez rukawat bane uske zawaal ke liye main istighfaar karta hoon". Is tawajjo se muraad bhi khusoosi tawajjo hai jiska zikr dusri riwayat mein aata hai "mujhe ALLAH TA'ALA se ek aisa waqt haasil hota hai ismein koi muqarrab firishta aur koi Nabi mursil mere sath wus'at nahin rakhta".

Wo kya cheezein hain jo is haalat mein haa'il hoti thi jinko aap me parda se tabeer farmaya? Ek to ye ke jo bashari taqaaza ke mutabiq zaruriyaat hain khana peena, nikah waghaira.

Jab aap ke aur mala-e-aala ke darmiyaan ye insaani luwazamaat haa'il hote to aap tasfiya e qalb (dil ko raushan) karne ke liye aur rukawat ko door karne ke liye istighfaar karte halanki ye koi gunaah nahin hota tha sirf ALLAH TA'ALA ki tajalliyat ki taraf mutawajjeh hone ki ba nisbat ye haalat kuchh kam hoti to aap bulandi haasil karne ke liye istighfaar karte.

Qaazi Iyaaz rahmatullah alaihi ne farmaya ke isse muraad har wo cheez hai jo bhi ALLAH TA'ALA ke zikr mein rukawat bane kyun ke aap chahte the ke tamam waqt ALLAH TA'ALA ka zikr hi karte rahein lekin dusri zimmedariyan darmiyaan mein kabhi hijaab ban jaati.

Baaz hazraat ne kaha ke aap jab ummat ke haalat par muttala hote to aap par ek gham ki kaifiyat taari hoti uske zawaal ke liye aap istighfaar karte.

Baaz hazraat ne kaha ke aap apni ummat ki behtari ke liye unki taraf mutawajjeh hote aur dushmanon se aur naye naye islaam qabool karne waalon ki taleefe qaloob mein (unke dil mein islaam ki muhabbat raasikh karne ke liye unse muhabbat aur unki diljoe mein) mashgooliyat ki wajah se baaz auqaat ye samajhte the ke mere ye lamhaat ALLAH TA'ALA ke sath khusoosi mashgooliyat se door rahe isliye aap istighfaar karte the.

HUZOOR ﷺ KE HIJRAT SE PEHLE KAI HAJJ AUR HIJRAT KE BAAD EK

Ibne Aseer ne bayaan kiya hai ke Huzoor ﷺ ne hijrat se pehle har saal hajj kiya hai aur ibne jauzi ka qaul bhi isi ke muwaafiq hai kyun ke unhone zikr kiya hai ke aap ne kai hajj kiye hain unki taadad maloom nahin. Haakim ne soori se sanad e sahi ke sath ek riwayat naql ki hai ke aap ne hijrat se pehle kai hajj kiye hain lekin Tirmizi ne Hazrat Jaabir se jo riwayat zikr ki hai ke Nabi Kareem ﷺ ne hijrat se pehle do hajj kiye aur Ibne Maaja aur Haakim ki ek riwayat mein teen ka zikr kiya gaya hai. Ye raawiyon ne apne apne ilm ke mutabiq zikr kiya hai aur jin hazraat ne zyada zikr kiya hai unhone apne ilm ke mutabiq zikr kiya hai isliye inmein koi manaafat nahin.

NABI KAREEM ﷺ KA IZHAARE IJZ

Hazrat Anas radiallaho ta'ala anhu se marwi hai ek shakhs Nabi Kareem ﷺ ki khidmat mein haazir hua usne kaha aey tamam makhloq se behtar zaat! To Rasoolullah ﷺ ne farmaya ye to Ibrahim hain.

Nabi Kareem ﷺ ka farmana ye to Ibrahim hain ye sirf ijz wa inkisaari ke peshe nazar tha aur Ibrahim alaihissalam ka khaleelullah hone aur apna jadde amjad hone ki wajah se ahteraam ke liye tha warna humare Nabi Kareem ﷺ to makhloq se behtar wa afzal hain. Aap ka apna irshade giraami hai main aulaade Adam ka sardaar hoon mujhe is par koi fakhr nahin.

Yaani aap ka kalaam baaz auqaat ijz wa inkisaari par dalaalat karne waala hota aur baaz auqaat haqeeqat ka bayaan hota.

Hazrat Umar radiallaho ta'ala anhu se marwi hai Rasoolullah ﷺ ne farmaya ke meri madeh saraai mein mubaalgha na karo jaise nasaara ne ibne Maryam ki madeh mein mubaalgha kiya hai, beshak main uska abd hoon tum (mere mutalliq) kaho ALLAH TA'ALA ka banda aur ALLAH TA'ALA ka Rasool.

Nabi Kareem ﷺ ne tashbeeh se mas'ala ko waazeh farma diya ke madeh mein nasaara ki tarah mubaalgha na karo.

Isi hadees ki sharah mein Mulla Ali Qaari rahmatullah alaihi farmate hain:

Beshak nasaara ne Eisa alaihissalam ki madeh mein bahut mubaalgha se kaam liya aur wo bhi baatil taur par madeh mein zyadti ki aur Eisa alaihissalam ko ALLAH TA'ALA ka beta kaha aur aisi baatil madeh saraai se Huzoor ﷺ ne sahaaba kiraam ko pehle hi mana farma diya.

Khayaal rahe ke yahood ne Eisa alaihissalam ki maaz'Allah mazammat mein mubaalgha kiya aur nasaara ne madeh mein.

Rab ta'ala ne donon fareeqon ko khitaab karte huye farmaya-

"Aey ahle kitaab apne deen mein naahaq ghuloo na karo"

Yaani haq baat karo aur haq adal hai itni madeh na karo ke Hazrate Eisa alaihissalam ko khuda ya khuda ka beta bana do aur itni mazammat na karo ke maaz'Allah aap ko walduzzina keh do.

Aap ﷺ ne apne mutalliq jab ye bayaan kiya ke mujhe ALLAH TA'ALA ka banda aur Rasool kaha jaaye, zimnan khud samajh mein aa gaya ke Eisa alaihissalam bhi ALLAH TA'ALA ke bande aur Rasool hain na khuda aur na khuda ke bete hain.

Nabi Kareem ﷺ ko mabood na kaha jaaye baaqi jitni tareef ki jaaye wo kam hai haq ye hai ke aap ki tareef ka haq ada karna insaani taaqat se baalatar hai.

Allama bausiri rahmatullah alaihi farmate hain-

Nasaara ne jo apne Nabi ke mutalliq (khuda ka beta hone ka) daawa kiya wo too chhod de aur apne Nabi ki jitni madeh bhi too karna chahta hai khud bhi kar aur dusron ko bhi iska hukm de.

NABI KI UBOODIYAT RISAALAT WA NUBUWWAT SE AFZAL HAIN

Aap ke irshad ka matlab hai ke main maqaame khaas mein ALLAH TA'ALA ka banda hoon, haqeeqat mein Nabi Kareem ﷺ ko abd kehna aap ki kaamil madeh hai jaise kisi faazil wa kaamil ne Huzoor ﷺ ke qaul ki soorat mein pesh karte huye kaha "mujhe sirf ALLAH TA'ALA ka abd keh kar pukara jaaye beshak ye mere naamon se afzal naam hai".

ALLAH TA'ALA ne bhi apni kitaab mein isi buland wasf aur aala fazeelat waale lafz se waaqiya meraaj mein aap ka zikr karte huye farmaya:

"Wo paak zaat hai jisne apne khaas bande ko sair karai"

Nuzool e Quran ka zikr karte huye bhi Rab ta'ala ne aap ke isi wasf ko zikr farmaya:

"Barkat waali hai wo zaat jisne Quran jo haq wa baatil ke darmiyaan farq karne waala hai naazil kiya apne khaas bande par"

"Sab tareefein ALLAH TA'ALA ki jisne kitaab utaari apne khaas bande par"

Aur in aayat mein aap ke wasf abd ka zikr karne mein lateef ishaara aur aala qism ki bashaarat paai gai hai ke aap par ALLAH TA'ALA ki aala inaayat aur azeem meharbani isi wajah se paai gai hai ke aap mein aala darja ki uboodiyat paai jaati hai.

Beshak uboodiyat risaalat se afzal hai isliye ke uboodiyat mein makhlooq se hat kar Rab ta'ala ki taraf tawajjo hoti hai, Isse Rab ta'ala se wasl haasil hota hai lekin risaalat mein makhlooq ki taraf tawajjo hoti hai kyun ke makhlooq tak ahkaam e ilaahiya pahunchane zaruri hote hain isliye is haalat mein Rab ta'ala ki jaanib kaamil tawajjo nahin rehti jo ba zaahir maqaam e fasl (judaai, doori) haasil hota hai.

Tambeeh: Ye sirf Ambiya -e- kiraam alaihimussalam ki uboodiyat ki baat ho rahi hai ke unki uboodiyat unki nubuwwat wa risaalat se afzal hoti hai, kisi aam insaan ki uboodiyat ko Nabi ki nubuwwat se afzal kehna hargiz jaaiz nahin balki apne qasd wa irada se aisa kehne se kufr laazim aayega.

GUNAHGARON KE LIYE HUZoor ﷺ KI SHAFa'AT

Hazrat Anas radiiallaho ta'ala anhu se marwi hai Rasoolullah ﷺ ne farmaya main sabse pehle jannat mein shafa'at karne waala honga. Ambiya -e- kiraam alaihimussalam mein se kisi Nabi ke itne tasdeeq karne waale nahin huye jitne mere hain, baaz Ambiya -e- kiraam alaihimussalam ki tasdeeq karne waala sirf ek shakhs hua hai.

Apni ummat ke gunahgaron ke liye jannat mein dakhil hone ke liye sabse pehle main hi shafa'at karunga.

Baaz hazraat ne iska maayne ye bhi kiya hai ke jannat mein logon ke madaarij buland karne ke liye sabse pehle main hi shafa'at karunga.

Hazrat Anas radiiallaho ta'ala anhu se marwi hai Rasoolullah ﷺ ne farmaya qiyamat ke din tamam Ambiya -e- kiraam se mere muttaba'in zyada honge.

Tamam jannatiyon mein se do tihaai (2/3) aap ki ummat ke log honge aur baaqi tamam Ambiya -e- kiraam alaihimussalam ummaton ke log sirf ek tihaai honge.

Isse ye waazeh hua ke jitne taabedari karne waale log zyada honge usi miqdaar mein matbooa (jiski taabedari ki jaaye) mein fazeelat paai jayegi.

Yahan se bhi waazeh hua ke tamam a'imma e kiraam mein se imaam aazam abu haneefa rahmatullah alaihi ka maqaam bahut buland wa baala hai aur aap ko maqaam naseeb hua hai ke ahle islaam ki aksariyat aap ke hi taabea hai.

TAMAM KHAZANON KI CHAABIYAN (KEY) AAP ALAIHISSALAM KO DI GAI

Hazrat Abu Huraira radiiallaho ta'ala anhu se marwi hai Rasoolullah ﷺ ne farmaya mujhe jawamiul kilm ata karke mab'oos farmaya gaya aur mujhe rob ata kiya gaya aur maine soye huye dekha ke mujhe zameen ke khazanon ki chaabiyen ata ki gai jinko maine apne hath mein rakha.

Jawamiul kilm ata karne ka matlab ye hai ke mujhe ye quwwat ata ki gai hai ke main bahut mukhtasar kalaam karta hoon jiske maayne kaseer hote hain aur wo baat bhi waazeh hoti hai aisa bhi nahin ke kisi ko samajh mein na aaye.

Aap ﷺ ne farmaya jisse mashwara talab kiya jaaye wo ameen hota hai, ye kalaam sirf do kalimon par mushtamil hai lekin isse maayne kaseer samajh mein aa gaye ke kisi se mashwara talab kiya jaaye ke main kya karu khwaah wo mashwara kaarobaar ka ho, kisi jagah taleem haasil karne ka ho, kisi cheez ko bechne ka ho ya khareedne ka, khwaah rishta karne ka waghaira (iski hazaron misalein ban sakti hai) to mashwara dene waale ko chahiye ke wo apni samajh ke mutabiq sahi mashwara de jismein us shakhs ka faa'ida ho. Agar ye samajhta ho ke ismein us shakhs ka bhala hai lekin ye mashwara uske khilaaf de to aisa hi hoga jaise ke ameen shakhs amanat mein khiyaanat kar de. Aur aap ka irshad ke mujhe rob ata kiya gaya, dusri hadees paak mein hai " mujhe ek mahine ki masaafat se rob ata kiya gaya hai" yaani ALLAH TA'ALA ne Huzoor ﷺ ko ye mansab ata

farmaya ke aap ka dushmanon ke dilon mein rob daal diya gaya hai jab ke aap ke aur aap ke dushmanon ke darmiyaan ek maah ki masaafat paai jaati ho to un par rob taari ho jaata hai aur wo darna shuru ho jaate hain.

Aur aap ﷺ ne farmaya ke mujhe khwaab mein zameen ke khazanon ki kunjiyan ata ki gai to ye haqeeqat hai kyun ke Nabi ka khwaab haqeeqat hota hai. Yahan ye bayaan kiya gaya ke aap ke liye aur aap ki ummat ke liye ALLAH TA'ALA ne mukhtalif sheharon ko fateh karne aasan kar diya aur unke khazane aap ko ata kar diye gaye.

ZAMEEN KE MASHAARIQ WA MAGHAARIB AAP KO DIKHAYE GAYE

Hazrat Sooban radiallaho ta'ala anhu se marwi hai ke Rasoolullah ﷺ ne farmaya beshak ALLAH TA'ALA ne mere liye zameen ko samet diya maine iske mashaariq wa maghaarib ko dekh liya, meri ummat wahan tak pahunchegi jahan tak mere liye zameen ko sameta gaya.

Zawi ka maayne hai jama karna, qabza karna jo cheez baa'id se qareeb nazar aaye yaani tamam zameen ko samet kar mere saamne kar diya gaya.

Yaani tamam zameen ko aap ke saamne aisa kar diya ke insaan apni hatheli ko apni nazar ke saamne dekhe, Isi wajah se aap ne farmaya ke maine iske mashaariq wa maghaarib ko dekha.

Iski tafseer mein Shaikh Abdul Haq Muhaddis Dehalwi rahmatullah alaihi ne zikr farmaya-

Yaani meri ummat tamam mamaalik (country) mein pahunch jayegi yaani tamam mamaalik mein islaam pahunch jayega.

Mere Habeeb paak ﷺ ka irshad giraami kaisa jagmaga raha hai aaj dunya mein koi mulk (country) aisa nahin jahan mere aaqa wa maula ﷺ ka naam lewa koi na ho.

AAP ﷺ MUTAMMIME AKHLAAQ HAIN

Hazrat Jaabir radiallaho ta'ala anhu se marwi hai beshak Nabi Kareem ﷺ ne farmaya beshak ALLAH TA'ALA ne mujhe achhe akhlaaq ki takmeel aur achhe af'aal ki takmeel ke liye bheja.

Makaarim (مكارم) se muraad aisi aadat jinki wajah se insaan kareem keh laaye, akhlaaq se muraad ahwaal yaani tamam aise ahwaal jinki wajah se insaan kareem hota hai, unki takmeel Rab ta'ala ne mere hi zariye farmai aur tamam zaahiri af'aal aur aqwaal ki takmeel ke liye mujhe bheja gaya yaani aap ki shari'at tamam achhe af'aal par mushtamil hai aur aap ki tareeqat tamam kaamil ahwaal ko haawi hai agarche Huzoor ﷺ ke makaarim e akhlaaq anginat hain be shumaar hain lekin aap ke waseela jaleela se aap ki ummat ko bhi jo achhe akhlaaq ata kiye gaye hain wo das hain aur ye wo akhlaaq hain jo baaz auqaat bete ko haasil hote hain baap ko nahin baaz auqaat baap ko haasil hote hain bete ko nahin, wo ye hain:

- 1) Sach bolna,
- 2) Sachhi ummeed rakhna,
- 3) Saail ko ata karna,
- 4) Kisi ke amal ka achha badla dena,
- 5) Amaanat ki hifazat karna,
- 6) Sila rehmi yaani qarabat daaron se achha sulook rakhna,
- 7) Apni zauja (beewi) aur apne ahbaab se achha sulook rakhna,
- 8) Mehmaan nawazi karna,

- 9) Padosiyon se achha sulook rakhna,
10) In tamam se badh kar haya hai yaani haya rakhna.

Nabi Kareem ﷺ mein ye tamam umoor paaye jaate the aur bhi har qism ke achhe af'aal wa aqwaal ke aap jis tarah maalik the kisi dusre ko wo haisiyat haasil na ho saki.

NABI KAREEM ﷺ KE HATH RESHAM SE NARM AUR ITAR SE ZYADA KHUSHBOO DAAR

Hazrat Anas radiallaho ta'ala anhu se marwi hai ke maine kisi reshami kapde ko bhi hath nahin lagaya jo Rasoolullah ﷺ ke hath mubarak se zyada narm ho, yaani aap ke hath mubarak resham se bhi zyada narm the.

Hazrat Jaabir bin Samra radiallaho ta'ala anhu se marwi hai wo kehte hain ke maine Rasoolullah ﷺ ke sath zuhar ki namaz ada ki phir aap apne ghar ki taraf tashreef le chale aur main bhi aap ke sath hi nikla chhote chhote bachhe Huzoor ﷺ ka istiqbaal kar rahe the aap ne har ek ek ke donon rukhsaron ko mas farmaya aur mere rukhsaron ko bhi mas farmaya maine aap ke hath mubarak thande aur khushboo daar mehsoos kiye aisa mehsoos ho raha tha ke aap ne apne hath abhi attar ki dibiya se nikaale ho.

SubhanAllah mere Habeeb ﷺ kitne zyada shafeeq wa meharbaan the, bachhon se shafqat bhara pyaar karte ke ek ek ke rukhsaron ko apne kareem hathon se thapaki de rahe the, bacche bhi aap se tabarruk haasil karne ke liye aap ki muhabbat wa pyaar haasil karne ke liye deewanawaar aur aap ki taraf daud kar aate aap se hath milate.

Kaash ke ye ahadees in mukharrebeene akhlaaq ko bhi samajh mein aayein jo ba zaahir moallemene akhlaaq ban kar zulm wa sitam ka bazaar garm kiye huye hain, khoon khwaar darinde ban kar qaum ke bachhon ka khoon choos rahe hain lekin Nabi Kareem ﷺ ke af'aal wa aqwaal to gulamane Mustafa ﷺ ko hi samajh mein aa sakte hain zaalim sardaron chauthariyon ko kya samajh aayein jinke dilon par zulm wa sitam ki mohar lag rahi hai.

Zaalim sardaron ka hargiz behtar kirdaar nahin ho sakta aey khuda! Zaalimon ka sar sooli par hi behtar hai.

AAPKA PASEENA KHUSHBOO DAAR AUR BAA'IS E BARKAT

Hazrat Umme Saleem radiallaho ta'ala anha se marwi hai ke beshak Nabi Kareem ﷺ unke ghar aam taur par tashreef laate aur qailoola farmate wo aap ke liye chamde ka bichhauna bichhati jis par aap qailoola farmate. Huzoor ﷺ ko paseena bahut aata tha wo aap ke paseene ko jama karke apni khushboo mein mila rahi thi Nabi Kareem ﷺ ne farmaya aey umme salem ye kya? Unhone kaha ye aap ka paseena hai jisko hum apni khushboo mein mila rahe hain kyun ke ye sab khushbuon se aala khushboo hai.

Aur ek riwayat mein hai ke unhone arz kiya Ya Rasoolullah ﷺ isse hum apne bachhon ke liye barkat haasil karne ki ummeed rakhte hain to Huzoor ﷺ ne farmaya theek hai isse barkat haasil hogi.

NABI KAREEM ﷺ KO PASEENA ZYADA AATA THA

Kyun ke Nabi Kareem ﷺ ko haya zyada aati thi aur jise haya zyada aaye usey paseena zyada aata hai. Kisi qism ka itar, kastoori har qism ki khushboo waali ashiya mein aisi khushboo nahin paai

gai jo mere Habeeb ﷺ ke paseena مبارک mein thi, mere aaqa wa maula ko ek aam insaan samajh ne waalon ne kabhi is par ghaur nahin kiya ke unke paseena se badboo aati hai koi qareeb baithna pasand nahin karta lekin Huzoor ﷺ ka paseena khushboo daar cheezon ki khushboo badhane ke liye istemaal hota tha aur aap ke paseena se barkat haasil hoti thi. Hazrat umme saleem ke ye arz karne par ke hum aap ke paseena ko bachhon ke liye barkat haasil karne ke liye istemaal karenge aap ne mana nahin farmaya balki irshad farmaya "tum ne durust kaam kiya hai yaqeenan mere paseene mein barkat hai".

Is hadees paak se ye samajh aaya ke nek logon ke aasar se tabarruk haasil karna aur unka taqarrub haasil karna mustahab hai.

Jab Hazrat Ummeh Saleem radiiallaho ta'ala anha ke bete hazrat anas bin maalik radiiallaho ta'ala anhu ki wafaat ka waqt qareeb aaya to aap ne waseeyat farmai ke wafaat ke baad mujhe khushboo lagai jayegi ismein wo khushboo bhi milana jo meri maa'n ne Huzoor ﷺ ka paseena mila kar taiyar ki thi.

SubhanAllah sahabi e Rasool ka kaisa pukhta imaan hai ke aap ka paseena qabr mein bhi barkat ka baa'is banega. Khyaal rahe ke umme saleem aur umme haraam donon behanein hain, malhaan ki betiyan hain, umme saleem Huzoor ﷺ ki das saal khidmat karne waale khush naseeb sahaabi hazrat anas radiiallaho ta'ala anhu ki waalida hain. Unka nikaah pehle maalik se hua tha hazrat anas radiiallaho ta'ala anhu usi ke bete hain baad mein unka nikaah talha radiiallaho ta'ala anhu se hua. Aur ye bhi khyaal rahe ke allama noowi rahmatullah alaihi ne bayaan farmaya ke umme saleem aur haraam Rasoolullah ﷺ ki khaala thi riza'a ki wajah se thi ya nasab ki wajah se, Is lihaaz par unke ghar aam taur par tashreef le jaate aap unke mehram the mehram se khalwat jaaiz hai, kisi ajnabi ghair mehrama aurat se aap ne kabhi khalwat nahin ki. Ye donon bani najjaar se thi aur hazrat abdul muttalib ki shaadi bhi bani najjaar se thi ke ye apne baap haashim se juda hokar madina chale gaye the aur wahan bani najjaar se shaadi kar li thi.

PASEENA KI KHUSHBOO SE PATA CHALTA KE AAP ﷺ YAHAN SE GUZARE HAIN

Hazrat Jaabir radiiallaho ta'ala anhu se marwi hai ke beshak Nabi Kareem ﷺ jab bhi kisi raaste par chale to aap ke baad jab koi us raaste par chala to usey aap ke paseena ki khushboo se pata chal gaya ke Huzoor ﷺ ka yahan se guzar hua hai.

Yahan jis khushboo ka zikr kiya ja raha hai wo aap ke paseena مبارک mein jo khushboo qudrati taur par paai jaati thi wo muraad hai, aam taur par paseena ki badboo zaa'il karne ke liye log jis khushboo ka istemaal karte hain wo muraad nahin.

Paseena mein qudrati taur par khushboo ka paaya jaana Huzoor ﷺ ki khusoosiyat hai baaqi anbiya e kiraam ko bhi ye sharf haasil na hua.

NABI KAREEM ﷺ KE HATH MUBARAK SE BARKAT AUR SHIFA HAASIL KARNA

Hazrat Anas radiiallaho ta'ala anhu se marwi hai ke Rasoolullah ﷺ jab subah ki namaz ada farma lete to madina taiyaba ke tamam khuddaam yaani bachhe aur bachhiyan aap ke paas paani ke bartan laate, jo bhi bartan laata aap usmein apna hath مبارک daalte basa auqaat wo bahut thanda

paani laate aap apne hath ko us mein bhi daalte.

Wo apne bartan aap ke paas kyun laate?

Wo aap se barkat talab karte, rizq ki zyadti talab karte, aafiyat talab karte aur shifa talab karte.

Allama Taibi rahmatullah alaihi farmate hain ke Huzoor ﷺ thande paani mein hath daalte the kyun ke aap chahte the ke mujhe beshak takleef ho lekin logon ke dil khush rahein unhein tasalli haasil ho'n. Khaas karke aap khuddaam aur za'if logon ka zyada khyaal karte kyun ke wo apne bartan laate hi isliye the ke aap ke hath mubarak se barkat haasil karein, Isse waazeh hua ke aap ne ghurba se apne ijz ki aala misaal qaa'im ki hai.

Hazrat Anas radiallaho ta'ala anhu farmate hain ke Huzoor ﷺ tamam logon se zyada bachhon par reham karne waale the aur ayaal par bhi zyada reham farmate the aap ko agar koi khaadim milta (yaani dusre logon ke khuddaam hote) to aap usse puchha karte the kya tumhein koi haajat hai?

NABI KAREEM ﷺ KI IJZ WA INKISAARI

Hazrat Aayesha radiallaho ta'ala anha farmati hain ke Rasoolullah ﷺ na faahish the aur na mutafehhish aur na hi bazon mein chillane waale aur na hi burai ka badla burai se dene waale balki aap maaf farma dete the aur dar guzar farmate the.

Huzoor ﷺ na fuhash kalaam farmate aur na hi aap ka koi fe'al aisa hota jo fuhash par mabni hota, aap mutafehhish na the yaani takalluf se qaul wa fe'al ko fuhash tareeqa se ada karna, behooda qehqeha lagana, raahgeer se mazaah udaana, shurfa ko tang karna ye sab fuhash ki alaamat hain aap is qism ke harkaat se mukammal taur par door the.

Bazon mein chilla chilla kar baatein karna, bila zarurat zor zor se kisi ko aawaz dena, kisi par aawaz kasna aap ka shewa nahin tha ye harkaat behooda insaanon mein paai jaati hain.

Rab ta'ala ke irshad ke mutabiq (inko maaf karein aur dar guzar karein beshak Allah ta'ala ahsaan karne waalon se muhabbat karta hai) kaamil taur par amal tha, kisi ko uski bad-akhlaaqiyon ka badla bad-akhlaaqi se nahin dete the balki agar koi shakhs aap se buraai se pesh aata to aap usse achhe se pesh aate, zaati taur par apne aap par hone waali zyadtiyon ko aap maaf farma dete the aur dar guzar farma dete.

Hazrat anas radiallaho ta'ala anhu Nabi Kareem ﷺ ke mutalliq bayaan farmate hain ke beshak aap mareezon ki ayaadat farmate the aur janaze ke peechhe chalte the, mamlook ki daawat ko qabool farmate the aur daraaz gosh (ghadeh) par sawaar hote maine aap ko khaibar ke din dekha ke aap ek daraaz gosh par sawaar hain aur uski rassi baan ki hai (yaani khajoor ke patton se baty hui rassi thi).

Ye sab cheezein aap ki kaamil tawajjo par dalaalat kar rahi hain kyun ke aap mein maaz'Allah takabbur ka koi naam wa nishaan nahin tha, Ibne maalik ne kaha ke daraaz gosh par sawaar hona sunnat hai.

Hazrat Mulla Ali Qaari rahmatullah alaihi farmate hain:

Main kehta hoon jis shakhs ne daraaz gosh (donkey) par sawaar hone mein sharm mehsoos ki jaisa ke mutakabbir log karte hain aur hindustan ke jaahil log karte hain wo gadhe (donkey) se bhi zyada zaleel hain yaani Nabi Kareem ﷺ ki sunnat par amal karne se sharm karna darhaqeeqat gadhe se bhi zyada zillat ka sabab hai.

Hazrat Anas radiallaho ta'ala anhu se marwi hai beshak Rasoolullah ﷺ jab bhi kisi shakhs se musaafah karte to aap ne kabhi hath mubarak uske hath se nahin hataya jab tak wo apna hath kheench na leta aur aap ne kabhi apna chehra usse nahin phera yahan tak ke wo apna munh pher le aur aap ko apne baithne waale se ghutne aage badhaye huye kabhi nahin dekha gaya.

Is hadees paak mein bhi aap ﷺ ki tawazo ka zikr kiya gaya ke aap ne kabhi mutakabbireen ka tareeqa ikhtiyar nahin kiya balki husne akhlaaq ka aala maiyar qaa'im farmaya.

Jis tarah jaabir aur mutakabbir log ye nahin chahte ke koi unke barabar baithe balki wo apne ghutne paas baithne waale se aage badha kar baithate hai taaki unka taqaddum zaahir ho Huzoor ﷺ ne aisa kabhi nahin farmaya aap ne kisi ke saamne kabhi apne ghutne khade bhi nahin kiye balki aap apne ghutne past rakhte kyun ke aap apne paas baithe huye shakhs ki tazeem ka lihaaz karte, aap ne apne hum nasheen ki tazeem ka khyaal karte huye kabhi paanv phailaye bhi nahin.

Ye sab kuchh taleeme ummat ki khaatir tha ke koi shakhs musaafah karte waqt jald baazi se apna hath kheench na le, kisi se baat karte waqt apna rukh usse na phere, kisi ko apne aap se haqeer samajh kar aage badh kar na baithe aur paanv na phailaye.

Deeni madaaris ke talaba (students, taalibe ilm) baaz auqaat az khud adab ka lihaaz karte huye ustaaz ke barabar nahin baithate ismein ustaaz ka takabbur saabit nahin hota aur deeni madaaris mein paanch ghante tadrees ka silsila jaari rehta hai jiski misaal kisi school ya college se nahin mil sakti aisi soorat mein agar ustaaz ko thakawat ki wajah se kabhi paanv phailane pad jaayein ya ghutne khade karne padein to ismein ustaaz ka takabbur nahin hota aur na hi talba ko haqeer samajhna matloob hota hai balki ustaaz ka uzr hota hai.

Agar hazaar ustaaz mein se koi ek kameena, badtareen ghatiya zehan rakhne waala, nalaayaq behooda kameena khandaan ka fard deeni madaaris mein badnuma daagh apne aap ko aala samjhe aur talba ko haqeer samjhe aur ye khyaal kare ke inko ghar se khana nahin milta to yahan aa gaye to ye usi ek kameene ki soch hai warna 1000 mein se 999 apne aap ko talba ka baap ya bada bhai samajh kar shafqat karte hain.

AAP ﷺ NE UBOODIYAT KO PASAND FARMAYA MALOOKIYAT KO NAHIN

Hazrat Aayesha radiallaho ta'ala anha se marwi hai Rasoolullah ﷺ ne farmaya aey aayesha radiallaho ta'ala anha agar main chahta to mere sath sone (gold) ke pahaad chalein, mere paas ek firishta aaya jiske azaar band (yaani kamar) ki jagah kaaba shareef tak hai usne kaha beshak aap ka Rab ta'ala aap par salaam bhejta hai aur kehta hai ke agar tum chahte ho to Nabi abd ban jaao aur agar tum chahte ho to Nabi badshah ban jaao to maine Jibreel alaihissalam ki taraf nazar ki to unhone ishaara meri taraf kiya ke main apne aap ko aajiz rakhu.

Hazrat Ibne Abbas radiallaho ta'ala anhumu ki ek riwayat mein hai ke Rasoolullah ﷺ ne Jibreel alaihissalam ki taraf tawajjo ki goya aap unse mashwara talab karne lage to Jibreel alaihissalam ne apne hath se ishaara kiya ke aap aajizi ko pasand karein to maine kaha ke main Nabi abd banunga. Hazrat aayesha radiallaho ta'ala anha farmati hain Rasoolullah ﷺ ne iske baad kabhi takiya laga kar khana nahin khaaya, aap ﷺ farmate the main aise khana khaata hoon jaise abd khaate hain aur main aise baithata hoon jaise ke abd baithate hain

Firishte ko itna lamba qad ata karke bheja gaya ke kaaba shareef ki chhat tak uski kamar thi aur baaqi upar waala hissa usse buland tha, us firishte ko itna lamba qad dene ki kya wajah thi? Shayad usey ye azmat dene ki wajah ye thi ke usey itna azeem paigham dekar bheja gaya tha ke is amr ki azmat ko zaahir karna maqsood tha.

Firishte ne kaha ALLAH TA'ALA aap ko salaam kehta hai, saahibe nehaaya ne isi ko daleel banate huye kaha hai ke agar koi shakhs dusron ko kahe ke mera salaam fulan ko pahunchana to usey chahiye ke wo salaam pahunchaye aur wo dusra shakhs sun kar uska jawab de.

ALLAH TA'ALA ne Huzoor ﷺ ko ikhtiyar diya ke aap nubuwat ke sath sath chahte hain to uboodiyat ko pasand kar lein aur agar chahte hain to malookiyat (badshaahat) ko pasand kar lein aap ne Jibreel alaihissalam se mashwara kiya to unhone aap ko uboodiyat pasand karne ka mashwara diya.

Ismein ishaara hai is taraf ke badshaahat aur kaamil uboodiyat ek jagah jama nahin ho sakti.

Nabi Kareem ﷺ choonki afzalul Ambiya hain isliye aap ko aala qism ki uboodiyat haasil hai agarche mutalaqan badshaahat ka haasil hona koi uboodiyat ke manaafi bhi nahin isliye ke baaz Ambiya -e- kiraam alaihimmussalam ko donon cheezein yaani badshaahat aur uboodiyat haasil thi. Baaz auqaat maal ko neki ke kaamon mein kharch karna kamaal bhi nazar aata hai jaisa ke baaz hazraat ne zikr kiya hai:

Nek shakhs ka maal hi behtar maal hota hai aur wo sheharon ke fateh karne ka zariya banta hai aur ALLAH TA'ALA ke bandon ko us maal ke zariye wus'at haasil hoti hai aur bhi is tarah neki ke kaamon mein wo maal sarf (kharch) hota hai.

Itna waazeh hua ke jab Saiyadul Ambiya ne uboodiyat ko pasand kiya to uboodiyat ka anjaam bhi aala hai aur uska martaba sab maraatib se buland hai aur Rab ta'ala ki raza haasil karne waalon ko isi mein aala qism ka zauq haasil hota hai isliye ke asal badshahi ALLAH TA'ALA hi ko haasil hai jo waahid wa qahhaar hai aur Rab ta'ala ne farmaya "Aur maine nahin paida kiya jinnon aur insaanon ko siwaye iske ke wo meri ibadat karein" yaani wo ye zaahir karein ke wo mere bande hain aur main inka mabood aur inka Rab ta'ala hoon jaisa ke hadees qudsi mein aata hai ke Rab ta'ala ne farmaya "Main ek makhfi khazana tha to maine chaaha ke mujhe pehchana jaaye to maine makhlooq ko paida kiya ke mujhe pehchana jaaye".

Is mein waazeh daleel hai is par ke sabr karne waala faqeer shukr karne waala ghani se afzal hai.

Baaz auqaat maal wa daulat ki kasrat insaan ko sarkash bana deti hai aur wo khuda ko bhul jaata hai jo takabbur ka zariya hai aur Rab ta'ala ki nemton ka nashukra ho jaata hai jiski wajah se wo Rab ta'ala ki nazare rehmat se mehroom ho jaata hai. Ghaalib ahwaal mein yehi soorat hai Rab ta'ala ka irshad giraami hai-

"Agar ALLAH TA'ALA apne tamam bandon par rizq kushaada kar deta to wo zameen mein sarkashi karne lagte lekin wo andaze ke mutabiq jitna chahta hai utaarta hai beshak wo apne bandon ki khabar rakhne waala aur dekhne waala hai"

Tafseer Ibne Kaseer mein Hazrat Qataada ka qaul zikr kiya gaya hai ke aap farmate hain behtar zindagi wo hai jo tumhein ghaafil bhi na kare aur sarkash bhi na banaye.

Isi wajah se ALLAH TA'ALA ne aksar Ambiya -e- kiraam alaihimmussalam, Auliya e kiraam, ulama e kiraam aur sulaha e kiraam ko maal kam hi ata kiya hai taaki ye mujhe yaad karta rahein. Ambiya -e- kiraam alaihimmussalam to kaseer maal jinko mila unki masoomiyat ke peshe nazar unse

maaz'Allah sarkashi nafarmani mumkin nahin thi lekin dusre logon se ye mumkin hai, jin ulama ko kaseer maal mila unmein se aksar ayyaash ho gaye.

Nabi Kareem ﷺ takiya laga kar nahin khaate the yaani is tarah ke ek taraf meelaan ho ya chaukadi maar kar takiya par sahaara laga kar nahin khaate the. Tedha hokar takiya laga kar khana sehat ke liye nuqsan deh hai aur neechे gaddah (foam) ho aur chaukadi maar kar khana khaane se khana zyada khaaya kaata hai isliye ke ye donon sooratein Huzoor ﷺ ko napasand thi. Nabi Kareem ﷺ aise baithate the jis tarah ghulaam baithate hain yaani aap do zaano hokar baithate jaise khane ke waqt baitha jaata hai ya iske baghair bhi us soorat mein baitha ja sakta hai ya donon ghutne khade karke maq'ad ko zameen par laga kar aap baithate, Is haal mein bhi aap namaz ke baghair aksar auqaat baithate the haan albatta apne paas baithe huye shakhs ko haqeer samajh kar takabbur ke taur par aisa baithna aap ko pasand nahin tha istiraahat ke liye aisa baithna aap se aksar auqaat mein saabit hai.

Nabi Kareem ﷺ ghulamon ki tarah khana khaate aur ghulamon ki tarah paani peete yaani aap teen ungaliyon se khana khaate aur hath saaf karne se pehle ungaliyon ko chaatte.

Paani peete waqt darmiyaan mein teen saanse nikaalte aur har saans mein "Bismillah Shareef" padhte aur aakhir mein Rab ta'ala ka shuka ada karte.

Huzoor ﷺ ki aajizi ka zikr tabraani mein hazrat Ibne Abbas radiallaho ta'ala anhu ki is riwayat mein bahut waazeh hai:

Beshak Nabi Kareem ﷺ zameen par (baghair chataai waghaira ke) baith jaate the aur zameen par baith kar hi khana tanawul farma lete the aur bakari ko rassi khud baandhte aur kisi ghulaam ki jau ki roti ke liye di hui daawat bhi qabool farma lete the.

IBTEDA E "WAHI"

Hazrat Aayesha radiallaho ta'ala anha kehti hain ke Huzoor ﷺ ke sath "wahi" ka aaghaaz sachhe khwabon se hua aap jo bhi khwaab dekhte wo subah ki safedi ki tarah (sachha hokar) namoodaar hota phir aap ko takhliya gosha nasheeni alahidagi pasand aa gai to aap ghaar-e-hira mein khalwat guzeeni (alahidagi) farmane lage aur wahan mut'addid raatein ibadat farmate baghair iske ke apne ahal wa ayaal ki taraf jaayein aur aap apne humraah tosha le jaate jab wo khatm hota to aap hazrat Khadeeja radiallaho ta'ala anha ke paas aate aur mazeed tosha le aate yahan tak ke haq aapke saamne aa gaya aise haal mein aap ghaar-e-hira mein the.

Huzoor ﷺ ke sath "wahi" ki ibteda sachhe khwabon se hui, Hazrat Aayesha radiallaho ta'ala anha farmati hain ke aap ke khwaab subah ki raushani ki tarah zaahir hote the yaani aap jo bhi khwaab dekhte wo hi usi tarah pesh aate the ye sachhe khwaab dekhne par aap ko alahidagi pasand aane lagi isi wajah se aap ghaar-e-hira mein kai kai din jakar qeyaam karte. Apna kharch sath le jaate the jab wo khatm ho jaata phir aap ghar tashreef le aate aur hazrat khadeeja radiallaho ta'ala anha se aur kharch yaani khane peene ki cheezein le jaate aur phir ghaar-e-hira mein jakar ibadat shuru farma lete, wo aap ki ibadat kya thi?

Allama Aeni rahmatullah alaihi likhte hain ke sawaal kiya gaya ke aap ki ibadat kya thi? Jawab diya gaya ke aap ki ibadat ghaur wa fikr aur ibrat pazeeri thi.

Khayaal rahe ke aap ki ibadat din ko bhi hoti aur raat ko bhi lekin yahan sirf raat ka zikr kiya gaya

ya to qaa'ida taghleeb ke peshe nazar aur ya gosha nasheeni ke liye raaton ka istemaal ahem hai isliye raaton ka zikr kiya gaya.

"Faytehannas" (فَيْتَحْتَنَسُ) ki tafseer Hazrat Aayesha radiiallaho ta'ala anha ya Ibne Shahaab Zohri ne ta'abd (ibadat karna) se ki hai asal mein teen lafz aise hain jo baab taf'al par aayein to inmein ma'ani sulb ka hota hai wo ye hain.

Pehle donon lafzon ka maayne hai gunahon se door rehna aur تَحْتَنَسُ ka bhi taqreeban yehi maayne hai yaani khilaaf e shaan kaamon se ijtebaab (bachna) karna aur jab khilaaf e shaan kaamon se ijtebaab achhe kaamon se hai to yaqeenan ta'abd hi hai.

Huzoor ﷺ ka ghaar-e-hira mein qeyaam kitni der ke liye hota iski taadad muayyan zikr nahin isiliye baaz hazraat ne kasrat maayne liya hai aur baaz ne qillat yaani kaseer raatein aap wahan qeyaam farmate the aur kuchh hazraat ne kaha ke kuchh raatein wahan qeyaam farmate aur phir wapas aa jaate aur ek ahtemaal ye zikr kiya gaya hai "Aur ye har saal mein ek mahina ka qeyaam hota aur wo mahina ramzaan ka hota".

Allama Suyooti rahmatullah alaihi farmate hain:

Main kehta hoon mumkin hai ke ye muddat chalees dinon ki ho kyun ke Moosa alaihissalam ka toor par qeyaam chalees din hi tha jab aap tauraat laaye.

Chalees din raat ki muddat mein kuchh khusoosiyat aur aise raaz rakhe huye hain jinke aasar wa anwaar soofiya e kiraam par hi zaahir hote hain aur yehi wajah hai ke wo kabhi kabhi chalees din raat ibadat ke liye waqf karte hain, nawaafil ada karte hain, roze rakhte hain, mukhtasar se khane se roza iftaar karte hain unki is ibadat ko chillakashi ka naam diya jaata hain.

Lutf ki baat ye hai ke tableeghi jama'at waale bhi apne chalees din ke sair wa seyaahat picnic manane ke daure ko chilla kaatna kehte hain aur iski badi tareef karte hain maloom hua ke chalees ka hindsa inhein bhi pasand hai.

Nabi Kareem ﷺ ne farmaya jis shakhs ne ALLAH TA'ALA ke liye khuloos dil se chalees subah ibadat ki uska zikr kiya uske dil se uski zabaan par hikmat ke chashme phoot padte hain.

AAP ﷺ KE PAAS FIRISHTE KI AAMAD

"Pas firishta aap ke paas aaya aur usne kaha padho maine kaha main nahin padhta hoon yahan tak ke firishte ne mujhe pakda aur itna daba diya ke wo thak gaya phir chhod diya aur kaha padho maine phir kaha main nahin padhta firishte ne phir dusri baar mujhe pakda aur itna daba diya ke wo thak gaya phir mujhe chhod diya aur kaha padho maine phir wo hi jawab diya main nahin padhta firishte ne teesri baar phir dabaya aur kaha padhiye apne Rab ta'ala ke naam se jo sab ka paida karne waala hai"

Ye thi ghaar-e-hira mein Huzoor ﷺ par sabse pehli "wahi" aur ek paigham laane waale ki haisiyat se Jibreel alaihissalam ki pehli haaziri, Is par sabka ittefaaq hai ke is firishte se muraad Hazrate Jibreel alaihissalam hi hain aur Quran kareem Jibreel alaihissalam hi lekar naazil huye Quran paak mein bhi ise waazeh taur par bayaan kiya gaya.

Aap ke dil par rooh ameen (Jibreel) ne Quran paak naazil kiya.

Ruya e saaleha aur khalwat ikhtiyar karne ke baad ye kaifiyat paida hui ke Jibreel alaihissalam

saamne aa gaye aur unhone Surah Iqra ki paanch aayatein sunaai ye ramzaan ka mahina aur peer ka din tha us waqt Huzoor ﷺ ki umar mubarak chalees saal thi.

Hazrate Jibreel ameen ne arz kiya اقرا padhiye! Jibreel alaihissalam ne teen martaba اقرا kaha aur Huzoor ﷺ ne teeno martaba main to nahin padhta farmaya.

Teen baar اقرا kehne mein is taraf ishaara tha ke jis "wahi" ka aaghaaz ho raha hai wo teen cheezon par mushtamil hogi tauheed, ahkaam aur qasas. Jibreel alaihissalam ne kaha padhiye to Huzoor ﷺ ne farmaya "main nahin padhta" sawaal ye paida hota hai ke aap ne inkaar kyun farmaya? Jawaban arz ye hai ke haq to ye hai ke Jibreel alaihissalam ka teen martaba kehna اقرا aur Huzoor ﷺ ka har baar wo hi jawab dena ke "main nahin padhta" ALLAH TA'ALA hi jaane ke ismein kya hikmatein thi, Iske mutalliq koi faisla kun baat kehne ki to gunjaish nahin hai albatta ba zaahir inkaar ki wajah ye maloom hoti hai ke Huzoor ﷺ ghaar-e-hira mein zikr ilaahi se lutf andoz the qalbe aqdas par kaif ka aalam taari tha ke achanak Hazrate Jibreel ameen ne haazir hokar istedaa ki ke padhiye to zaahir hai ke jab aap ka qalbe mubarak mehboob e haqeeqi ki yaad mein sarshaar tha aur ek isteghraq ki kaifiyat taari thi to aisi soorat mein aap ne dusri jaanib tawajjo mabzool farmana gawara na farmaya.

Hazrate Jibreel alaihissalam ne teen baar apni taraf mutawajjeh karne ke liye muanaqa bhi farmaya magar Huzoor ﷺ ka qalbi iqteza yehi raha ke zikre Habeeb se lutf andoz hota rahu yahan tak ke jab Jibreel ameen ne usi mehboob e haqeeqi ke naam ki barkat se padhne ki istida ki jiske mushaahida jamaal mein Huzoor ﷺ mustagharaq the to aap udher mutawajjeh huye aur surah iqra ki paanch aayatein naazil hui.

Ye bhi khayaal rahe ke aksar hazraat ne to ما انباقرى mein "ما" naafiya banaya hai jiska maayne hai "main nahin padhta" lekin Allama Aeni rahmatullah alaihi ne apni raaye is tarah bayaan farmai ke "ما" istifhaamya hai jaise ما تلك بيبيتك يا موسى mein hai aur iski taa'id riwayat "abil aswad fi manaaziya" bhi karti hai jismein ما انباقرى ki jagah كيف اقرا ya ماذا اقرا aaya hai.

Aur mumkin hai ke pehla naafiya ho aur dusra istifhaamya aur teesra mausoola ho yaani pehli martaba farmaya ho ke main nahin padhta kyun ke aap ALLAH TA'ALA ki yaad mein mustagharaq the aur dusri martaba Jibreel ameen ke muanaqa ke baad uski taraf mutawajjeh hokar farmaya ho ke main kya padhu aur teesri martaba farmaya ho ke achha jo main padhne waala hoon wo kya hai? Tum kya chahte ho?

GHAR AAKAR KAMBAL ODHNE KA MUTAALBA

Phir Huzoor ﷺ naazil shuda aayat lekar wapas ghar tashreef laaye qalbe mubarak muztarib tha farmaya mujhe kambal odhao mujhe kambal odhao aap ko kambal odhaaya gaya yahan tak ke wo kaifiyate izteraab jaati rahi phir Huzoor ﷺ ne Hazrat Khadeeja radiallaho ta'ala anha ko (ghaar-e-hira) ka tamam maajra bayaan karke farmaya mujhe to apni jaan ka khatra ho gaya tha.

Ghaar-e-hira mein Huzoor ﷺ par jab "wahi" naazil hui aur anwaare barkaate samadiyat mutawajjeh huye aur aap ne janab khadeeja radiallaho ta'ala anha se farmaya ke "wahi" ki saqaalat aur kalaame ilaahi ki haibat ka ye aalam tha ke aisa maloom hone laga ke ab jaan chali, chunanche "wahi" ko khud Quran ne qaule saqeel kaha hai aur ye tasreeh ki hai ke agar "wahi" kisi pahaad

par utaari jaati to wo jalaale ilaahi se paash paash ho jaata magar ye to zaate nabwi thi jisne ba taufeeq e ilaahi pahaad ko reza reza karne waali cheez ko bardasht kar liya.

Algarz لقد خشيت على نفسي ke jumle se Huzoor ﷺ ne "wahi" ki is takleef aur shiddat ko bayaan farmaya hai jo aap ko ghaar-e-hira mein pahunchi aur jiske asraat ghar tashreef laane aur chaadar odha dene tak rahe aur jab chaadar odha di gayi to wo iztiraabi kaifiyat khatm ho gai aur iske baad Huzoor ﷺ ne Hazrat Khadeeja radiiallaho ta'ala anha ko ghaar-e-hira ka waaqiya sunaya chunanche baad ka jumla is amar ki tasreeh kar raha hai ke khauf door ho jaane ke baad aap ne qissa sunaya ye nahin ke qissa sunate waqt bhi aap apni jaan ke khauf mein muftala the.

Nabi ko nubuwat ke ibtedai marhela mein faraaiz e nubuwat ko nibhane ka aarzi fikr ho jaana shaane nubuwat ke khilaaf nahin hai. Munkireene sunnat ka is masoom jumla ko ghalat rang dekar ye kehna ke bukhari se to ye bhi saabit hai ke Huzoor ﷺ ko apni nubuwat hi mein shak tha nihayat be imaani ke sath hadees ke mazkoora baala jumla ki tehreefe maanwi karna hai kyun ke poori hadees mein koi lafz to dar kinaar ishaara tak nahin ke maaz'Allah aap ﷺ nubuwat ke maamle mein zara bhar bhi raib wa shak mein muftala the.

Saiyadana Moosa alaihissalam ko jab nubuwat mili to hukm hua ke tum donon Firaun ke paas jao.

"Beshak usne sar uthaya" yaani sarkash ho gaya to saiyyadana Moosa alaihissalam ne arz kiya:

قالا ربنا اننا نخاف ان يغرط علينا وان يطغى aey humare Rab beshak dartte hain ke wo hum par zyadti kare ya sharaarat se pesh aaye.

Dekhiye saiyyadana Moosa alaihissalam ko bhi khauf ho raha hai zaahir hai ke khauf ki illat ye nahin thi ke janab Kaleem alaihissalam ko apni nubuwat mein shak tha balki ye khauf farze nubuwat ki adayegi ke silsila mein tha mujhe Firaun jaisi azeem taaqat ke muqable ke liye bheja ja raha hai to main tanha faraaize nubuwat kyun kar ohda bara hoonga yehi fikr thi ke jisne saiyyadana Moosa alaihissalam ko khauf mein muftala kar diya aur unhein arz karna pada ke ilaahi main darta hoon ke kahin Firaun zyadti na kare, Isse ye baat waazeh hoti hai ke Nabi ka nubuwat ke bilkul ibtedai marhela mein farze nubuwat ki adayegi aur risaalat ki zimmedariyon ke mutalliq aarzi taur par zara der ke liye ba iqteza e bashariyat khauf wa izteraab mein muftala ho jaana shaane nubuwat ke manaafi nahin. Isi tarah لقد خشيت على نفسي iska ye matlab lena bhi baatil hai ke aap par firishta ko dekh kar rob paida ho gaya to aap ne kaha ke mujhe to jaan ka khatra ho chala tha.

1) Awwalan to ye isliye baatil hai ke ye us waqt tak kisi had tak mumkin ho sakta tha jab ke Jibreel alaihissalam apni malki (firishton waali) soorat mein aate halanki hadees paak mein malki soorat mein aane ka koi zikr nahin albatta aap ke bashari soorat mein aane ke waazeh isharaat maujood hain to ismein itna rob taari hone ka sawaal hi paida nahin hota.

2) Agar is rob ka sabab Jibreel hote to ye rob shuru mein dekhte hi taari hona chahiye tha halanki aap sukoon wa itminaan se jawab de rahe hain wo teen martaba اقرأا keh hain aur aap har martaba "main nahin padhta" keh kar jawab de rahe hain agar darr hota to maaz'Allah aap ki zabaan mubarak se koi lafz bhi ada na ho sakta.

Lihaaza waazeh hua ke rob wa izteraab ka sabab Hazrate Jibreel alaihissalam ko faqat dekhna na tha balki kalaame ilaahi ka nuzool aur "wahi" ki saqaalat wa shiddat hi thi.

Allama noowi rahmatullah alaihi ne sharah muslim mein zikr kiya hai ke Qaazi Iyaaz rahmatullah

alaihi ne irshad farmaya hai yahan khauf taari hona ka ye matlab nahin ke aap ﷺ ko ALLAH TA'ALA ne jo ata kiya hai aap ko usmein shak tha balki itne azeem amre nubuwat ko uthane ki taaqat mujhe kaise haasil hogi iska khauf daamangeer tha ye "wahi" ka bojh jo mere upar ek chaadar ki tarah taan diya gaya hai main isko uthane ki qudrat kaise rakhunga? Yehi sabab tha jise aap ne khauf wa khatra se tabeer kiya aur farmaya ke meri to jaan ja rahi thi.

HAZRAT KHADEEJA RADIALLAHO TA'ALA ANHA KA JAWABAN ARZ KARNA

Hazrat Khadeeja radiallaho ta'ala anha kehne lagi hargiz nahin ba khuda (khuda ki qasam) ALLAH TA'ALA aap ko kabhi pareshan wa sharminda nahin karega aap qaraabat daaron ka khoob haq ada karte hain, sachhi guftagu farmate hain, be sahaaron ka bojh uthaye hain, zarurat mandon ki zarurat poori karte hain, musafiron ki mezbaani karte hain aur logon ko raahe haq mein pesh aane waale hawaadis par madad dete hain.

Hazrat Khadeeja radiallaho ta'ala anha ke tasalli aamez alfaaz ko baar baar ghaur se padhein to waazeh hoga ke firishte ka rob nahin tha warna aap puchhti ke wo kaisa shakhs tha, wo kaise aaya, aap se kaise pesh aaya? Nahin aap ye nahin puchh rahi thi balki keh rahi thi Huzoor ﷺ jis zaate baari ne aap ko ye baarey gira uthane ka hukm farmaya hai wo hi aap ka muaawin hoga us ne aap ko ausaafe hameeda pehle hi ata kar rakhe hain aap se agarche koi qata'a taalluqi kare lekin aap phir bhi usse sila rehmi karte hain. Aap ﷺ sachha kalaam farmate hain log beshak aap ki takzeeb bhi karte hain aap ki sadaaqat mein koi farq nahin aata aap za'if logon yateemon bewa'O ayaal daar nadaar auraton aur ghareeb mardon ke bojh uthate hain unki imdaad farmate hain aap bhalai ke kaamon ke liye maal haasil karte hain aur wo log jinke paas maal nahin hota unhein ata farmate hain aur jo musafir log aap ke paas aate hain aap unki imdaad farmate hai aur jo masaaib haq ki raah mein logon par aate hain aap unki imdaad farmate hain, In ausaaf ke hote huye ALLAH TA'ALA aap ko kabhi pareshan nahin karega.

SubhanAllah Ummul Momineen Hazrat Khadeeja radiallaho ta'ala anha ko ALLAH TA'ALA ne kitna azeem martaba ata farmaya hai aap ne jin alfaaz se tasalli di Rab ta'ala ne bhi wo hi alfaaz zikr farmaye.

Hadees paak se bhi samajh mein aaya ke baaz auqaat kisi insaan ki uske saamne tareef karni jaaiz hoti hai jab ke maloom ho ke wo shakhs us par mutakabbir nahin ho jayega aur us tareef karne mein logon ko bhi us neki ki taraf maa'il karna hai aur ye bhi waazeh hua ke aap ka fiqr ikhtiyari tha izteraari nahin tha Huzoor ﷺ ne khud fiqr ko pasand farmate huye irshad farmaya "fiqr mera fakhr hai".

Hazrat Khadeeja radiallaho ta'ala anha ne daleel ye pesh farmai "beshak aap ko koi pareshani nahin hogi kyun ke aap ko ALLAH TA'ALA ne tamam aala akhlaaq aur achhe aadat se nawaza hai".

Ismein daleel paai jaati hai is par ke achhe akhlaaq aur bhalai ke kaam burai ki wajah se halakaton se bachane ke zaraaya wa asbaab hain.

HAZRAT KHADEEJA RADIALLAHO TA'ALA ANHA KA AAP KO WARQA BIN NAUFIL KE PAAS LE JAANA

Hazrat Khadeeja radiallaho ta'ala anha aap ko apne chachazaad bhai Warqa Bin Naufil Bin Asad

Bin Abdul Uzza ke paas le gai. Warqa bin Naufil zamana jaahiliyat mein Eisai ho gaye the aur wo ibraani zabaan mein likhna jaante the aur Injeel ko ibraani mein likhte the jo ALLAH TA'ALA chahta tha aur bahut budhe the aur aankhon ki raushani bhi jaati rahi thi. Hazrat Khadeeja radiallaho ta'ala anha ne Warqa se farmaya aey chacha ke bete apne bhateeye ka maajra suniye, Warqa ne Huzoor ﷺ se kaha aey mere bhateeye batao tum kya dekhte ho? Huzoor ﷺ ne jo kuchh dekha tha bayaan farmaya Warqa ne kaha yehi wo namoos (mehram asraar yaani Jibreel) hai jise khuda ne Moosa alaihissalam par utaara tha aey kaash main us waqt tak zinda reh sakta jab ke aap ki qaum aap ko Makka se hijrat karne par majboor kar degi Huzoor ﷺ ne farmaya kya meri qaum mujhe nikaal degi? Warqa bin Naufil ne jawab diya haan! Jo kuchh aap lekar aaye hain isko le kar koi aadmi nahin aaya jisse logon ne dushmani na ki ho agar main us zamane mein zinda raha to aap ki har tarah madad karunga, Is waaqiya ke thode din baad hi Warqa ne wafaat paai aur iske baad "wahi" ruki rahi.

Khayaal rahe ke Surah Iqra ki paanch aayatun ke nuzool ke baad Jibreel alaihissalam ki aamad ruki rahi ulama ka is par ittefaaq hai ke silsila "wahi" ruk jaane ke baad sabse pehle Surah Mudassir ki ibtedai ayat naazil hui.

Huzoor ﷺ ghaar-e-hira se wapas tashreef la rahe the ke firishta nazar aaya jiska zikr Hazrat Jaabir Bin Abdullah ansari ki riwayat mein hai wo "wahi" ke ruk jaane ke mutalliq hadees bayaan karte hain ke Huzoor ﷺ ne farmaya main ghaar-e-hira se aa raha tha ke maine aasmaan se ek aawaz suni maine nigaah utha kar dekha to wo hi firishta jo ghaar-e-hira mein aaya tha aasmaan aur zameen ke darmiyaan kursi par baitha hua nazar aaya to mujhe us se khauf aaya main ghar wapas hua aur maine kaha mujhe chaadar odha do mujhe chaadar odha do phir ALLAH TA'ALA ne ye ayat naazil farmai **يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ**

Surah Iqra ki paanch aayatun ke nuzool ke baad "wahi" aana band ho gai thi jiski muddat teen saal batai jaati hai, Iske baad Jibreel ameen haazir huye to sabse pehle surah mudassir ki aayatein naazil hui jinka zikr is hadees paak mein hai jiska tarjuma kiya gaya hai, Iske baad "wahi" aana shuru ho gai jiska silsila jaari raha taaham Huzoor ﷺ dunya se tashreef le gaye.

Aap ﷺ par jab aarzi taur par "wahi" aana band ho gai to aap ﷺ bahut malool rehte the taa-aanki rehmate ilaahi mutawajjeh ho gai aur "wahi" ka silsila jaari ho gaya, "wahi" kyun ruki rahi iski asal hikmat to ALLAH TA'ALA hi jaanta hai albatta baaz shaareheen ne ye hikmat bayaan ki hai ke kuchh arsa ke liye "wahi" aana isliye band hui taaki pehli baar jo aap par "wahi" ki shiddat aur saqaalat ke asraat murattib huye the wo door ho jaayein aur aap ka shauq aur badh jaaye.

NABI KAREEM ﷺ KE SAR JHUKANE PAR SAHAABA KIRAAM NE APNE SAR JHUKA LIYE

Hazrat Obaada bin Saamit radiallaho ta'ala anhu se marwi hai ke Nabi Kareem ﷺ par jab "wahi" naazil hoti to aap par shiddat ki kaifiyat taari hoti aur aap ke chehre ka rang mutaghayyar ho jaata ek riwayat mein hai ke aap ne apna sar jhuka liya aur sahaaba kiraam ne bhi apne sar jhuka liye jab aap se ye kaifiyat jaati rahi to aap ne sar utha liya.

"Wahi" ke nuzool ke waqt sar jhukane ki wajah tafakkur karna aur amar "wahi" ka shadeed ahtemaam karna aur huqooq e uboodiyat ke mutaalba par darr rakhna aur mun'im ki nematon ka shukriya baja laana apni ummaton ke nafarmanon ko azaab pahuchne se pareshan hona aur darna

waghaira umoor the aur ho sakta hai ke fil waaqey "wahi" ke nuzool ki wajah se zaahiri shiddat taari ho jaati ho aur chehre ka rang mutaghayyar ho jaata. Nabi Kareem ﷺ ke sar jhukane ki to ye wajahein thi lekin sahaaba kiraam ke sar jhukane ki wajah faqat ye thi ke unhone aap ki taabedari karte huye adab ke taur par sar jhuka liye the, Huzoor ﷺ ke sar uthane par sahaaba kiraam ne bhi sar utha liye.

SubhanAllah kitni taabedari kaisa adab wa ahteraam tha ke Huzoor ﷺ ne farmaya bhi nahin ke mere sar jhukane par tum bhi jhukana aur mere sar uthane par tum bhi uthana faqat dekh kar amal karna sahaaba kiraam ki hi shaan thi.

RASOOLULLAH ﷺ KE HATHON QATL HONE WAALA BAD-BAKHT

Hazrat Abu Huraira radiallaho ta'ala anhu se marwi hai ke Rasoolullah ﷺ ne farmaya ke ALLAH TA'ALA ka us qaum par shadeed ghazab hai jisne apne Nabi se ye sulook kiya aap ne apne saamne waale daant (teeth) mubarak ki taraf ishaara karte huye ye irshad farmaya (jis daant mubarak ko ghazwa e ohad mein shaheed kiya gaya tha) aur us shakhs par bhi ALLAH TA'ALA ka shadeed ghazab hai jisko ALLAH TA'ALA ki raah mein khud uske Rasool ne qatl kiya ho.

Jis shakhs ko qatl us hasti ne kiya ho jo rehmatullil aalmeen hain to yaqeenan wo shakhs tamam logon se bad-bakht hoga, jis shakhs ko Rasoolullah ﷺ ne khud apne hath mubarak se qatl kiya wo abi bin khalf tha.

AAP ﷺ KI UNGALIYON SE NIKLA HUA PAANI ZAMZAM AUR KAUSAR SE AFZAL HAIN

Hazrat Jaabir radiallaho ta'ala anhu se marwi hai ke hudaibiya ke din log pyaase huye aur Rasoolullah ﷺ ke paas ek bartan mein paani tha jis se aap ﷺ wuzu farma rahe the, phir logon ne aap ki taraf tawajjo ki aur arz kiya ke humare paas paani nahin ke hum usse wuzu karein ya piyein siwaye iske jo aap ke bartan mein hai. Nabi Kareem ﷺ ne apna hath mubarak apne bartan mein rakha to aap ﷺ ki ungalion se paani ke fawware chal pade jis tarah chashmon se paani nikalta hai, raawi kehte hain ke hum ne usse piya aur wuzu kiya. Hazrat jaabir radiallaho ta'ala anhu se puchha gaya ke us waqt aap ki taadad kitni thi aap ne farmaya agar hum ek laakh ki taadad mein hote to phir bhi humein kifaayat kar jaata albatta hum us waqt 1500 ki taadad mein the.

Ek dusri hadees dekhein jiske tehat unwaan ke mutabiq behas ki gai hai:

Hazrat Anas radiallaho ta'ala anhu se marwi hai ke beshak Rasoolullah ﷺ ke paas Jibreel aaye jab ke aap ﷺ bachhon ke sath khel rahe the unhone aap ko pakad kar litaaya phir aap ke dil ki jagah se seena ko chaak kiya aur usse ek munjamid khoon ka lothada nikaala aur kaha ke aap ke jism mein shaitan ka hissa tha phir ek sone (gold) ke tasht mein dil ko rakh kar zamzam ke paani se dho diya phir scene ko durust kiya (yaani usmein taanke lagaye) dil ko apni jagah par lauta diya (sath khelne waale) bachhe darte huye aap ki razaai maa'n (haleema sa'adiya) ke paas aaye to kehne lage ke Muhammad ﷺ ko qatl kar diya gaya hai jab haleema ke ghar ke afraad aaye to dekha ke Huzoor ﷺ ka rang mutaghayyar hai hazrat anas radiallaho ta'ala anhu kehte hain ke main Huzoor ﷺ ke seena mubarak par sooe se lage huye taankon (stitches) ke nishaan dekhta tha.

Khayaal rahe ke sone (gold) ke bartan istemaal karna Nabi Kareem ﷺ ki shari'at mein haraam hai lekin Jibreel alaihissalam ne sone ke tasht ko istemaal kiya, Iski ek wajah ye thi ke abhi aap ko

ailaane nubuwat ka hukm nahin diya gaya tha aur na hi aap ko shari'at ata hui thi aur dusri wajah ye thi ke ye istemaal karne waale Jibreel the aur firishte humare af'aal ke mukallaf nahin.

NABI KAREEM ﷺ KE DIL MUBARAK KO AABE ZAMZAM SE DHOYA GAYA

Isi ko استدل به على انه افضل ماء العالم حتى ماء الكوثر is mas'ale par daleel banaya gaya hai ke aabe zamzam yahan ke tamam paaniyon se afzal hai yahan tak ke hauze kausar aur nehare kausar ke paani se bhi afzal hai kyun ke aap ke dil ko dhone ke liye jis paani ka intekhaab kiya gaya wo yaqeenan tamam paaniyon se afzal hona chahiye.

Lekin wo paani jo Huzoor ﷺ ki ungaliyon se jaari hua tha wo bila shak tamam paaniyon se mutalaqan afzal hai yaani aabe kausar se bhi aur aabe zamzam se bhi choonki aabe kausar se to aabe zamzam aala hai aur aabe zamzam se wo paani afzal hai jo mere Habeeb ﷺ ki ungaliyon se jaari hua.

Wo kyun afzal hai? Isliye ke is paani ko taalluq hai Saiyadul Ambiya ke hath mubarak se ke aap ﷺ ki ungaliyon se jaari hua aur aabe zamzam ko hazrat Ismail alaihissalam ke qadamon se taalluq hai ke wo aedi ki harkat se nikla hai in donon mein bahut bada farq hai.

Kyun ke jab Nabi Kareem ﷺ tamam Nabiyon se afzal hain to aap ke hath mubarak se jaari hone waala mojiza bhi afzal hai is kamaal se jo Ismail alaihissalam ki aedi ki ragad se zaahir hua.

Ye shaqqe sadar waali hadees se ho ya is qism ki aur ahadees ho'n unko tasleem karna waajib hai aur taaweel karke majaazi maayne na liya jaaye kyun ke iski koi zarurat nahin isliye ke khabar dene waale khud Nabi Kareem ﷺ hain jinse badh kar koi sachha nahin ho sakta isliye khabar sachhi hai aur Rab ta'ala ki qudrat se bhi ye koi baa'id nahin.

Faaida: Nabi Kareem ﷺ ke jisme at'har se wo khoon ka munjamid tukda nikaala gaya? Isliye ke usmein ye taaseer rakhi hui hai ke wo shaitan ke asar ko qabool kar leta hai usko nikaal diya gaya taaki uski wajah se dil muqaddas aur munawwar ho jaaye aur "wahi" ko qabool karne ki kaamil salahiyat usmein paida ho jaaye aur Nabi Kareem ﷺ ko ghaafil karne ki tamam ummeedein munqata ho jaayein.

Wo tukda aap ke jism mein rakha hi kyun tha iske baghair hi aap ko paida farma liya jaata iski kya wajah hai? Asal wajah ye hai ke har insaan ke jism mein wo tukda hota hai agar aap ke jism mein wo hissa shuru hi mein na rakha jaata to jism mein ek hissa ke na hone ki wajah se naqs paida hota aap ko choonki har aeb se paak farmana tha is hisse ko jism mein rakha gaya taaki jismani koi naqs na ho phir usey nikaal diya gaya kyun ke ab aap ke jism mubarak mein wo rehne ke qaabil na tha. Mere ustaaz mukarram Hazrat Allama Abul Hasnaat Muhammad ashraf siyaalwi madda zillahul aali ne yehi taqreer farmai thi jab aap ye hadees mubarak padha rahe the us waqt mere sath padhne waale aur hazraat ke alaawa ye chaar hazraat qaabile zikr the Maulana Abul Fazlullah Siyaalwi, Maulana Abdul Lateef Siyaalwi, Maulana Shaah Muhammad Qasoori aur Qaari Muhammad Yusuf Jehalmi.

Khayaal rahe ke Nabi Kareem ﷺ ka shaqqe sadar (seena chaak karna) kai martaba hua ek martaba bachpan mein jab aap hazrat haleema sa'adiya ke paas the dusri martaba jab aap se ghaar-e-hira mein Jibreel alaihissalam ki mulaqaat hui aur teesri martaba meraaj ki raat ko.

AAP ﷺ NE CHAAND KE DO TUKDE FARMAYE

Hazrat Anas radiallaho ta'ala anhu se marwi hai ke beshak makka waalon ne Rasoolullah ﷺ se sawaal kiya ke aap humein mojiza dikhayein aap ﷺ ne chaand ke do tukde karke dikhaye wo dekh rahe the ke jabale hira chaand ke donon tukdon ke darmiyaan aa gaya.

Hazrat Ibne Mas'ood radiallaho ta'ala anhu se marwi hai ke Rasoolullah ﷺ ke zamane mein chaand ke do tukde huye ek pahaad ke upar tha aur ek neeche to Huzoor ﷺ ne farmaya gawah raho.

Donon hadeeson ka maqsad ek hi hai yaani chaand ke do tukde ho gaye aur in donon tukdon ka waqooa aisa tha ke jabale hira inke darmiyaan aisa nazar aa raha tha ek tukda pahaad ke upar tha ek neeche.

Nabi Kareem ﷺ ne farmaya iska matlab ye hai ke meri nubuwat par gawah ban jaao aur dusra matlab ye hai ke mere mojiza par gawah ban jaao aur teesra matlab ye hai ke mujh se mojiza talab karne waalon aao haazir ho jaao zaahir mein mere mojiza ko dekho, Is mojiza ka inkaar aur taaweel haq se kajrawi hai.

Zijaaj ne kaha ke ahle ilm ke raaste se hat jaane waalon aur seedhi raah se adool karne waalon ne ye kaha hai ke chaand ka phatna qiyamat ko waaqey hoga halanki in kajrawi karne waalon ka ye qaul sarasar baatil hai Quran paak ke alfaaz isi par dalaalat kar rahe hain ke ye waaqey ho chuka hai kyun ke Rab ta'ala ne **وانشق القمر** ke baad zikr farmaya hai "Aur agar wo koi nishani dekhein to munh pherte aur kehte hain ye to jadoo hai chala aata"

Qiyamat ke din ye kaise hoga yaani qiyamat ke din kisi nishani ko koi shakhs bhi jadoo nahin keh sakega wahan to inko apni jaan ki padi hogi ye to dunya mein hi wo aayat wa mojizaat ko jadoo kehte rahe.

Imaam Fakhruddin Raazi rahmatullah alaihi ne farmaya ke kuchh logon ko ye weham hua ke chaand ke do tukde farmane ka mojiza ek haulnaak amar tha agar ye waaqey hota to tamam rooye zameen ke log dekhte aur hadees ke raawi kaseer taadad mein hote isi tarah hadees mutawaatir hoti halanki ye khabar waahid hai to iska jawab diya gaya hai ke jo is hadees aur mojiza ko maante hain unke nazdeek kaseer miqdaar mein usey logon ne naql kiya hai isliye ye mutawaatir hai lekin mukhalifeen ko ho sakta hai ke ghaflat taari ho gai ho jis tarah sooraj ko grahen lagta hai to koi tawajjo karta hai aur koi nahin karta.

Quran paak sabse aala daleel hai aur sabse badi qawi shahaadat hai aqli taur par ismein shak karne ki koi gunjaish nahin aur jab huzoor Nabi Kareem ﷺ ne khud khabar di hai aur aap se badh kar koi sachha bhi nahin to zaruri ho chuka hai ke us mojiza ke waqooa ka yaqeen kiya jaaye.

Allama Nawawi rahmatullah alaihi ne sharah muslim mein iski wajah bayaan ki hai ke Nabi Kareem ﷺ ke zamane mein kaseer log is mojiza ko kyun nahin dekh sake the- Aap rahmatullah alaihi farmate hain ke ye mojiza chaand ke do tukde hona raat ko waaqey hua aur bade bade log ghaafil ho kar soye huye the aur darwaze band the aur wo chaadar odh kar soye huye the aise haalat mein insaan kam hi aasmaan ki taraf dekhta hai aur aasmaan mein kam hi tafakkur karta hai aur sharahussunna mein ye bhi zikr hai ke mutaalba bhi ek khaas qaum ne kiya tha aur unhone hi dekha tha dusre log ghaafil hokar so rahe the.

NABI KAREEM ﷺ KO DARAKHT AUR PATTHAR SALAAM KEHTE

Hazrat Jaabir radiallaho ta'ala anhu se marwi hai Rasoolullah ﷺ ne farmaya beshak main us patthar ko pehchanta hoon jo makka mein mujhe be'asat se pehle salaam kehta tha beshak main usey ab bhi pehchanta hoon.

Ek riwayat mein sarahatan zikr hai ke wo kehta tha ke "Assalamualaikum ya Nabi Allah" wo patthar kaun sa tha haqeeqat to Allah aur uske Rasool ﷺ hi jaante hain albatta baaz hazraat ne kaha hai ke ho sakta hai ke wo hajar-e-aswad ho ya kaaba shareef aur hazrat khadeeja ke makaan ke darmiyaan ek patthar tha jo naam "zaqaaqul hajar" se mashhoor tha aap ko salaam kehta ho.

Hazrat Aayesha radiallaho ta'ala anha se marwi hai Rasoolullah ﷺ ne farmaya ke Jibreel ameen jab mere paas risaalat ka hukm lekar aaye to mujhe jo bhi patthar ya darakht milta wo hi kehta "Assalamualaikum Ya Rasoolallah".

Ismein ishaara hai ke aap ﷺ tamam makhloq ki taraf mab'oos huye.

NABI KAREEM ﷺ KA MOJIZA AUR ABU JEHAL KI ZILLAT

Hazrat Abu Huraira radiallaho ta'ala anhu se marwi hai ke abu jehal ne kaha (Muhammad ﷺ) tumhare saamne peshani ragadte hain (namaz padhte aur sajda karte hain) to logon ne kaha haan! Abu jehal kehne laga qasam hai Laa aur Uzza ki agar mere saamne usne aisa kiya to main uski gardan (neck) daboch dunga. Maaz'Allah itne mein Huzoor ﷺ tashreef farma huye aur namaz padhne lage usne irada kiya ke aap ki gardan daboch de wo achanak aap ke paas aaya hi tha lekin aediyon ke bal pechhe ki taraf bhaaga aur bachao ke liye hath maar raha tha logon ne puchha kya ho gaya? Kehne laga mere aur Muhammad ﷺ ke darmiyaan aag ki ek khandaq haa'il ho gai aur bahut bada haulnaak manzar tha aur parindon ke parr hi parr (wings, punkh) nazar aa rahe the Huzoor ﷺ ne farmaya agar mere qareeb aata to firishte uske aaza ko alahida alahida kar dete yaani tukde tukde kar dete.

Abu jehal ko jo parr (wings) nazar aa rahe the wo darhaqeeqat firishte the jo Huzoor ﷺ ki hifazat kar rahe the.

MERAAJ KI RAAT JIBREEL AAP ﷺ KO AMBIYA -E- KIRAAM KA TAARRUF KYUN KARA RAHE THE?

Humare Nabi Kareem ﷺ ALLAH TA'ALA ki mulaqaat ki tamanna mein kaamil taur par istigharaaq mein the sirf maqsad azeem Rab ka mushaahida karna tha aap makhloq ki taraf tawajjo karne se ghaafil the jaise ke Rab ta'ala ne farmaya "Aankh na kisi ki taraf phiri aur na had se badi" ye istigharaaq taam ki taraf kaamil ishaara hai, Isi wajah se har maqaam par Jibreel alaihissalam aap ko mutawajjeh karte rahe ke ye fulan Nabi hain aap inko salaam karein.

Ambiya -e- kiraam alaihimussalam se aap ki mulaqaat aasmanon mein kaise hui jab ke unke jism apni apni qabron mein maujood hain?

Iski ek wajah ye ho sakti hai ke unki roohon ko ALLAH TA'ALA ne jismon ki shakl de di ho yaani qabron mein jism maujood hone ke bawajood aasmanon mein arwaah bhi jismon ki soorat mein maujood ho gai.

Dusri wajah ye ho sakti hai:

Ambiya -e- kiraam alaihimussalam ke jismon ko hi Huzoor ﷺ ki mulaqaat ke liye aasmanon mein us raat haazir kar liya gaya ho taaki Huzoor ﷺ ki azmat waazeh ho jaaye aur aap ki izzat afzaai ho. Nabi Kareem ﷺ ki aasmanon mein jis Nabi se bhi mulaqaat hui aap ﷺ farmate hain maine usey salaam kaha aur usne salaam ka jawab diya aur ismein daleel hai ke Ambiya -e- kiraam alaihimussalam ko haqeeqi zindagi haasil hai.

Beshak Ambiya -e- kiraam alaihimussalam baaqi zinda logon ki tarah zinda hain murda nahin balki sirf daare fana yaani is dunya se daare baqa yaani aakhirat ki taraf muntaqil hote hain, Ambiya -e- kiraam alaihimussalam ki zindagi par dalaalat karne wali kai ahadees aur akhbaar waarid hain. Beshak wo apni qabron mein zinda hain wo shohda se afzal hain wo apne Rab ke yahan zinda hain.

Khayaal rahe ke har Nabi ne aap ko salaam ka jawab dete huye اَلنَّبِيُّ الصَّالِحُ (aey saaleh Nabi) ke laqab se pukara, lafz "Saaleh" ke intekhaab mein kya hikmat thi?

Beshak "Salaah" ek aisa wasf hai jo bhalai ki tamam khaslaton aur achhi aadaat ko shaamil hai.

Isi wajah se ye kaha jaata hai:

Saaleh wo hai jo uske zimme huqooqul ibaad aur huqooqullah laazim ho'n, unko mukammal taur par ada kare.

Isi wajah se Ambiya -e- kiraam alaihimussalam ne is dua ko ikhtiyar kiya "mujhe haalate islaam par wafaat aaye aur mujhe saaleheen (apne khaas qareebi bandon) se mila de" aur ye bhi mumkin hai yahan ye maayne muraad liya jaaye الصَّالِحُ لِهَذَا الْمَقَامِ الْعَالِي وَالصُّعُودِ الْمَتَعَالَى ke Ambiya -e- kiraam alaihimussalam ne aap ke is buland wa baala maqaam ko dekh kar aap ko saaleh kaha ho ke ye azeem martaba aur is buland maqaam par sair karana yaani sharfe meraaj aap ko hi haasil ho raha hai isliye saaleh hone ka buland maqaam bhi aap ko haasil hai.

HUZOOR ﷺ KA MERAJ JAAGTE HUYE THA

Allama Taibi rahmatullah alaihi ne farmaya ke hum ne bukhari aur tirmizi ki riwayat jo Ibne Abbas radiallaho ta'ala anhuma se marwi hai usey zikr kiya ke ALLAH TA'ALA ke is irshad mein "Aur hum ne na kiya wo dikhana jo tumhein dikhaya tha magar logon ki aazmaish" yaani aap ko haalat e bedaari mein meraaj kara ke logon ke liye aazmaish banaya ke kaun imaan laata hai aur kaun nahin. رويًا se muraad aankh hain (khwaab dekhna muraad nahin) jo Rasoolullah ﷺ ko dikhaya gaya ye wo sair ki raat hai jiska zikr Quran paak mein hua ke aap ko masjid haraam se aqsa (baitul muqaddas) tak sair karai gai.

Imaam Ahmad Bin Hambal radiallaho ta'ala anhu ne Musnad mein Hazrat Ibne Abbas radiallaho ta'ala anhuma se riwayat ki hai Nabi Kareem ﷺ ko jo cheez dikhai gai wo bedaari mein yaani jaagte mein jise aap ne apni aankhon se dekha aur ye baat bhi waazeh hai ke waaqiya meraaj ko sun kar quraish ne inkaar kiya tha aur kuchh log ye sun kar murtad bhi ho gaye the, Inkaar ki zarurat hi us waqt darpesh aai jab ke waaqiya bedaari ka tha agar khwaab ka maamla hota to kisi ko inkaar ki kya zarurat thi?

Beshak Rasoolullah ﷺ ne farmaya jab quraish ne meri takzeeb (jhutlaaya) ki to main Hateem mein khada ho gaya to ALLAH TA'ALA ne mujh par baitul muqaddas zaahir kar diya to maine uski nishaniyan batani shuru kar di aur main baitul muqaddas ko dekh raha tha.

Is hadees se bhi waazeh hua ke meraaj jaagte huye jismani taur par tha isliye quraish ne inkaar kiya tha.

Rab ta'ala ne huzoor ki meraaj ka zikr karte huye farmaya اسرى بعبده jo is par dalaalat kar raha hai ke ye waaqiya bedaari ka tha aur aap ko jismani taur par hui kyun ke "abd" rooh aur jism donon ke majmooa par bola jaata hai.

Agar khwaab ka waaqiya hota to اسرى بروح عبده kaha jaata kyun ke umdatul qaari jild 7 safa 229 mein bhi is daleel ko zikr kiya gaya hai aur kabeer mein Allama Raazi rahmatullah alaihi ne bhi zikr kiya hai.

GHALTI KI WAJAH

Khwaab ka waaqiya bayaan karne waale ek riwayat Hazrat Muawiya radiallaho ta'ala anhu ki pesh karte hain "Hazrat Ameer Muawiya radiallaho ta'ala anhu se sawaal kiya gaya ke meraaj kaise tha to unhone kaha wo rooya saaleh tha".

Pehle bayaan kiya ja chuka hai روى se muraad Rooya bil ayen hai yaani aankh se dekhna. Buniyadi ghalti ki wajah ye hai ke rooya khwaab ke maayne mein bhi istemaal hota hai aur aankh se dekhne ke maayne mein bhi, jab dusri riwayat se waazeh hai ke rooya ke maayne aankh se dekhne ke yahan muraad hai to khwaab waala maayne lena kisi tarah bhi durust nahin.

Dusri riwayat Hazrat Aayesha radiallaho ta'ala anha se hai Nabi Kareem ﷺ ka jism meraaj ki raat ko goom (gaayab) nahin paaya gaya agar hazrat aayesha radiallaho ta'ala anha ne isse muraad ye liya hai ke maine aap ke jism ko goom nahin paaya to ye waaqiya khwaab ka hai lekin khwaab mein Huzoor ﷺ ko kai martaba meraaj hui, ye khwaab waale meraaj ka zikr hoga kyun ke jaagte huye meraaj makka mukarrama mein hua aur hazrat aayesha radiallaho ta'ala anha aap ki zaujiyat mein madina taiyaba mein aai aur agar aap ne mutalaqan waaqiya ko zikr kiya hai to matlab ye hoga ke aap ka jism rooh se goom nahin tha aur rooh se juda nahin tha balki rooh aur jism ke sath meraaj hui, yehi maayne liya jaaye to dusri riwayaat ke sath tatbeeq ho sakti hai.

Arwaah ka taalluq badanon se aisa hai jaisa ke sooraj ka taalluq aalame dunya se jis jism par bhi sooraj ki shuayein padti hain wo cheez raushan ho jaati hai isi tarah jism ke har uzv mein se jis rooh ki nooraniyat padti hai wo zinda hota hai aur usmein anwaare kamaal wa jalaal asar andaaz hote hain.

ROOH KI CHAAR QISMEIN HAIN

Pehli qism: Wo arwaah hain jinmein sifaat bashariya ki kadoorat paai jaati hai ye awaam ki roohe hain, In par haiwani quwwatein ghaalib hoti hain jo urooj ko qabool nahin karti.

Dusri qism: Wo arwaah hain jinmein uloom ke haasil karne ki wajah se quwwate nazariya mein kamaal haasil hota hai ye ulema ki roohein hain.

Teesri wajah: Wo roohein hain jinko badan ki quwwat mudabbirah ki wajah se kamaal haasil hota hai, Isi quwwate mudabbirah ke husool ki wajah se wo achhe akhlaaq achhi sifaat ko qabool karti hain ye ziyarat karne waale ki roohein hain, jis tarah quwwat mein fauqiyat aati hai usi tarah unke badan mein riyazat wa mujaahida badhta chala jaata hai.

Chauthi qism: wo roohein hain jinhein quwwate nazariya aur quwwate mudabbirah donon mein kamaal haasil hota hai ye bashari roohon ka sabse aala darja hai ye Ambiya -e- kiraam

alaihimussalam siddiqeen ki roohein hain, jab in quwwaton mein fauqiyat aati hai to badanon ko zameen se buland hone ka darja haasil ho jaata hai. Baaqi jaleelul qadr Ambiya -e- kiraam alaihimussalam ki roohon ko sirf itni quwwat haasil hui ke wo aasmanon tak pahunch sake wo Huzoor ﷺ ke istiqbaal ke liye ye maqaam haasil kar sake.

Tamam Ambiya -e- kiraam alaihimussalam se humare Nabi Kareem ﷺ ko quwwat nazariya aur quwwat mudabbirah zyada aala haasil hain, Isi wajah se aap ka meraaj (قاب قوسين او ادنى) ke darje ka tha yaani Rab ka deedar haasil hua donon ke darmiyaan do kamaan ka faasila (distance) raha ya isse bhi kam faasila raha.

NABI KAREEM ﷺ KA DEEDAR E ILAAHI SE MUSHARRAF HONA

"Is pyaare chamakte taare Muhammad (ﷺ) ki qasam jab meraaj se utare tumhare saahab na behake na be raah chale aur wo koi baat apni khwahish ne nahin karte wo to nahin magar wo hi jo inhein ki jaati hain inhein sikhaya ALLAH TA'ALA sakht quwwaton waale taaqatwar ne phir us jalwa ne qasd farmaya aur wo aasmaan bari ke sabse buland kinaara par tha phir wo jalwa nazdeek hua phir khoob itraaya to is jalwe aur is mehboob mein do hath ka faasila raha balki isse bhi kam ab "wahi" farmai apne bande ko jo "wahi" farmai dil ne jhooth na kaha jo dekha to kya tum inke dekhe huye jhagadte ho aur unhone to wo jalwa do baar dekha sidratul muntaha ke paas jannatul maawa hai jab sidrah par chha raha tha jo chha raha tha aankh na kisi ki taraf phiri na had se badhi beshak apne Rab ki bahut badi nishaniyan dekhi"

"Is pyaare chamakte taare Muhammad ki qasam jab meraaj se utare" Aala Hazrat Bareilvy rahmatullah alaihi ne ye tarjuma Hazrat Imaam Jaafar Saadiq ke is qaul ke mutabiq kiya hai aap kehte hain النجم se muraad Nabi Kareem ﷺ hain aur هوى se muraad aap ka meraaj ki raat aasmanon se utarna hain.

Khayaal rahe ke هوى ka maayne utarna bhi aur chadhna bhi isliye Allama Aalusi rahmatullah alaihi farmate hain:

Is maayne ke lihaaz se ye kehna bhi jaaiz hai ke aap wahan tak buland huye jahan makaan ki hadein khatm ho jaati hain, ab maayne ye hoga ke "Qasam hai is pyaare chamakte taare Muhammad ki jo laa makaan tak bulandiyon par faa'iz huye".

"Aur tumhare saahab na behke aur na be raah chale"

Quraish ko khitaab farmaya aur huzoor ko unka saahab kaha kyun ke wo aap ki shari'at ke tamam ahwaal se ba khabar the aur ye jaante the ke aap har qism ki burai se kaamil taur par ijtebaab (bachte) karte hain aur rushd wa hidayat ka aala darja aap ko haasil hai Nabi Kareem ﷺ ne apni zindagi ka taweel hissa unmein guzaara tha isliye wo aap ke haalat se mukammal taur par ba khabar the.

"Wo koi baat apni khwahish se nahin karte magar wo hi jo aap ki taraf "wahi" ki jaati hai"

Nabi Kareem ﷺ agar kisi mas'ale mein ijtehaad bhi farmayein to wo dusre mujtahedeen se mukhtalif hota hai.

Beshak Nabi Kareem ﷺ ki taraf "wahi" ki jaati hai ke aap ijtehaad karein beshak wo "wahi"

makhfi (poshida) kyun ho lekin dusre mujtahedeen ko ye haalat haasil nahin hui.

Qaazi Baizaawi rahmatullah alaihi farmate hain:

Aap ka ijtehaad "wahi" se hota hai agarche us par "wahi" ke ahkaam jaari nahin hote yaani ijtehaad se haasil karda mas'ala aur "wahi" se naafiz hone waale hukm mein farq hota hai, baaz auqaat ijtehaad ko bhi "wahi" ka darja haasil hoga jab ke ye maqaam haasil ho مَا الْقَيْتَهُ فِي قَلْبِكَ فَهُوَ مُرَادِي jab Rab ta'ala ki taraf se aap ko ye kaha jaaye ke jo cheez maine aap ke dil mein daali hain wo hi meri muraad hai.

Iske baad aane waali aayat mein jo jalwa Huzoor ﷺ ne dekha wo Jibreel ka dekha ya ALLAH TA'ALA ka, saheeh yehi hai ke aap ne Rab ta'ala ko dekhne ka sharf haasil kiya.

Tirmizi shareef mein hai ke hazrat Ibne Abbas radiallaho ta'ala anhuma ne zikr farmaya Nabi Kareem ﷺ ne apne Rab ko dekha hai, akrama radiallaho ta'ala anhu kehte hain maine kaha ke ALLAH TA'ALA ne nahin farmaya "nazarein uska idraak nahin kar sakti" to aap ne farmaya ALLAH TA'ALA tum par reham kare ye us waqt hai jab ke wo apne us noor se tajalli farmaye jo zaat ke darje mein hai Huzoor ﷺ ne do martaba apne Rab ko dekha.

Yaani ALLAH TA'ALA ke zaati noor ka kisi ne ihaata nahin kiya uski haqeeqat tak koi nahin pahunch saka, nafi is maani ke lihaaz se hai ye nahin ke mutalaqan kisi ko bhi taaqat nahin mil saki ke uske noor ko dekha ho. Jab ye farq kiya jaaye to hazrat aayesha radiallaho ta'ala anha ki riwayat jismein nafi paai gai hai ke Huzoor ﷺ ne Rab ta'ala ko nahin dekha aur hazrat Ibne Abbas radiallaho ta'ala anhuma se riwayat karda hadees jismein zikr hai ke aap ne ALLAH TA'ALA ko dekha hai inmein tatbeeq ho sakegi ke ek riwayat ka matlab hai ke aap ne Rab ke noor ka ihaata nahin kiya aur dusri ka matlab hai ke aap ne Rab ta'ala ke noor ko dekha hai.

Hazrat Qataada Hazrat Abdullah radiallaho ta'ala anhu se riwayat karte hain maine Abuzar radiallaho ta'ala anhu ko kaha ke kaash main Rasoolullah ﷺ ko dekhta aur aap se ek sawaal karta to unhone kaha kis cheez ke mutalliq tum sawaal karne ki tamanna rakhte ho unhone kaha ke main ye puchhna chahta hoon ke kya aap ne apne Rab ko dekha hai to hazrat abu zar radiallaho ta'ala anhu ne kaha ke haan maine sawaal kiya tha to Huzoor ﷺ ne farmaya maine noor ko dekha hai.

Dusri riwayat mein Hazrat Abuzar radiallaho ta'ala anhu se marwi hai maine Rasoolullah ﷺ se sawaal kiya ke aap ne apne Rab ko dekha hai to aap ne farmaya haan wo zaat noorani hai maine usey dekha hai.

Noorani mein "Ya" nisbat ki banai jaaye to donon riwayaton ka matlab ek hoga, Isliye behtar ye hai ke is lafz ko isi tarah padha jaaye. Baaz hazraat ne "Noorani" padha hai yaani ek lafz "noor" aur dusra "ani" hai ab maayne ye hoga ke wo zaat noor hai maine usey dekha hai.

Is maayne ke lihaaz par phir tatbeeq is tarah di jayegi ke maine uske noor ka ihaata nahin kiya hai taaki dusri riwayat ka maayne bhi durust ho sake ke maine noor ko dekha hai yaani dekha to hai uska kaamil ihaata nahin kiya.

Hazra Ibne Abbas radiallaho ta'ala anhuma se riwayat kiya hai beshak Muhammad ﷺ ne apne Rab ko do martaba dekha hai ek martaba dil ki aankhon se aur dusri martaba apni aankhon se.

Allama Aalusi rahmatullah alaihi apna mukhtaar bayaan karte hain main kehta hoon ke Huzoor

ﷺ ne Rab ta'ala ko dekha hai ke aap ko Rab ka qurbe khaas haasil hua hai jaisa bhi munasib tha, Is qurb wa rooyat ki kaifiyat bayaan nahin ho sakti albatta tasleem karna zaruri hai.

NABI KAREEM ﷺ KO MAA KAANA WA MAYAKOON KA ILM DIYA GAYA

"Rehman ne apne mehboob ko Quran sikhaya insaniyat ki jaan Muhammad ko paida kiya ماكان وما يكون ka bayaan unhein sikhaya"

Jab Nabi Kareem ﷺ tamam aalam ki jaan hain to insaniyat ki jaan hona bhi waazeh hua. Allama Aalusi rahmatullah alaihi وما ارسلناك الا رحمة للعالمين ki tafseer mein farmate hain "tamam jahaan jism hai aur Nabi Kareem ﷺ uski rooh hain aur jism ka qeyaam baghair rooh ke nahin isiliye jahaan ka qeyaam Huzoor ﷺ ke baghair mumkin nahin".

Qaazi sanaullah Tafseer Mazhari mein farmate hain:

Jaaz hai ke ye kaha jaaye ke "khalqil insaan" insaan se muraad Nabi Kareem ﷺ hai "ilmhul bayaan" se muraad Quran paak hai jismein ماكان وما يكون (jo ho gaya aur jo hona hai) ka ilm azal se abad tak maujood hai, jo pehle Ambiya -e- kiraam alaihimussalam ke zikr wa bayaan ke mutabiq unke ahwaal par mushtamil hai logon ke liye hidayat aur aapki nubuwat par nishani hai.

Hazrat Ibne Abbas radiallaho ta'ala anhuma aur ibne kaisaan radiallaho ta'ala anhuma se marwi hai ke "insaan" se muraad Muhammad ﷺ hain aur "ilmhul bayaan" mein bayaan se muraad to halaal wa haraam ka ilm aur gumrahi se hidayat dena aur ye bhi bayaan kiya gaya hai ke bayaan se muraad ماكان وما يكون ka ilm hai kyun ke Huzoor ﷺ ne awwaleen wa aakhirun aur qiyamat ka zikr farmaya jab aap ne sabhi guzare aur aane waale aur waqiyaat qiyamat se muttala farmaya to aap ko ماكان وما يكون ka ilm yaqeenan haasil hai.

In mazkoora tafaaseer ke mutabiq hi tafseer siraaje muneer, jumal, husaini mein bhi zikr kiya gaya hai.

ILME GHAIB NABI KAREEM ﷺ KA AZEEM MOJIZA HAI

Jumal mein لو كنت اعلم الغيب ki tafseer mein zikr kiya gaya hai:

Aur koi aitraaz kare ke Nabi Kareem ﷺ ne to bahut ghaibi khabarein di hain aur sahi ahadess mein iska zikr hai halanki ilm ghaib Nabi Kareem ﷺ ka azeem mojiza hai to in ahadees aur Quran paak ki is aayate kareema لو كنت اعلم الغيب لاستكثرت من الخير mein mutaabeqat kaise hogi, Iska jawab ye diya jaaye ke Nabi Kareem ﷺ ne ijz wa inkisaari ke taur par ye kaha hai aur azru e adab ke main khud ghaib nahin jaanta jab tak ke mujhe ALLAH TA'ALA us par muttala na farmaye aur qudrat ne de.

"Tum farma do tum se nahin kehta ke mere paas ALLAH TA'ALA ke khazane hain aur na ye kaho ke main aap ghaib jaanta hoon"

Is aayat mein Nabi Kareem ﷺ ke ilme ghaib ki nafi nahin ho rahi hai balki aap ki zabaan e mubarak se ye keh laaya gaya hai ke main kehta nahin main daawa nahin karta ke main ALLAH TA'ALA ke bataye baghair khud hi ghaib jaanta hoon.

ATAAI GHAIB QURAN PAAK SE SAABIT HAI

"Aur ALLAH TA'ALA ki shaan ye nahin ke aey aam logon tumhein ghaib ka ilm de de haan ALLAH TA'ALA chun leta hai apne Rasoolon se jise chaahе"

Is aayat kareema mein sarahatan zikr kiya gaya hai ke aam logon ko ALLAH TA'ALA ilme ghaib ata nahin karta albatta Rasoolon mein se jise chaahе usey ilm ghaib ata karta hai. Lutf ki baat ye hai ke بجتي se pata chalta hai mujtaba banaye aur mere Habeeb ﷺ ka ism e giraami mujtaba bhi hai jab aap ko ALLAH TA'ALA ne mujtaba bana liya hai chun liya hai ilme ghaib ata kar diya hai to agar bad-bakht insaan na pasand kare to mere Habeeb ki shaan mein kya farq wo munkir apni badbakhti ka maatam kare.

Rab ka irshad e giraami ye hai:

"Jaanne waala to apne ghaib par kisi ko muttala nahin karta siwaye apne pasandida Rasoolon ke"

Is aayat mein zikr kiya gaya hai ke ALLAH TA'ALA ghaib ko jaanne waala hai apna ghaib kisi par zaahir nahin farmata siwaye apne pasandida Rasoolon ke yaani Rasoolon ko ghaib ata farmata hai kyun ke Rasool uske pasandida hain haan albatta koi zyada pasandida hoga jiska naam hi murtaza hoga yaqeenan jitna ghaib usey ata hoga utna kisi dusre Rasool ko nahin hoga.

Nabi Kareem ﷺ ko lauhe mehfooz ka ilm ata kiya gaya aur dusre Ambiya -e- kiraam alaihimussalam ko lauhe mehfooz ki baaz maalomaat par muttala kiya gaya hai. Lauhe mehfooz ki baaz maalomaat par ALLAH TA'ALA firishton Ambiya -e- kiraam alaihimussalam aur arbaabe kashf auliya e kiraam mein se jise chahta hai muttala farma deta hai khusoosan Israfeel alaihissalam lauhe mehfooz par moakkil hain wo lauhe mehfooz se hi ilm haasil karke Jibreel, Mikaa'il aur Izraail alaihimussalam ko unke kaamon ke mutalliq muttala karte hain.

Beshak Nabi Kareem ﷺ dunya se tashreef nahin le gaye yahan tak ke aap ko ALLAH TA'ALA ne tamam dunya aur aakhirat ke ghaibi umoor par muttala farma diya haan albatta baaz cheezon ke chhupane ka hukm tha jaisa ke qiyamat ko zaahir na karne ka hukm diya tha warna aap ko qiyamat ka bhi ilm tha.

ALLAH TA'ALA ne qiyamat ka ilm kisi ko nahin diya siwaye apne pasandida Rasoolon ke, jin Rasoolon ko aap ne pasand farmaya unhein qiyamat ka ilm ata farmaya.

Aitraaz: Paanch cheezon ke mutalliq to Nabi Kareem ﷺ ne farmaya inko ALLAH TA'ALA ke baghair koi nahin jaanta. Paanch cheezein ye hain qiyamat ka ilm, baarish hone ka ilm, maa'n ke pet mein kya hai, kal insaan ko kya karna hai, kahan marna hai phir Nabi Kareem ﷺ ne apne qaul par bataur daleel ye aayat tilawat farmai-

"Beshak ALLAH TA'ALA ke paas hai qiyamat ka ilm aur utaarta hai baarish aur jaanta hai jo kuchh maa'n ke pet mein hai aur koi jaan nahin jaanti ke kal kya kamayegi aur koi jaan nahin jaanti ke kis zameen mein maregi beshak ALLAH TA'ALA jaane waala aur batane waala hai"

Jawab: Ilme ghaib ki nafi jin aayat ya ahadees mein hai isse muraad zaati taur par ghaib ka jaanna hai aur jinmein saboot hai unmein atai taur par ghaib ke jaanne ka zikr hai yaani mas'ala waazeh hai ke Huzoor ﷺ ko zaati taur par ghaib ka ilm nahin atai taur par ghaib ka ilm hai, yehi hadees jo pesh ki hai jo mishkaat shareef ki ibteda mein hai (yaani dusri hadees hi) iski sharah mein Shaikh Abdul Haq Muhaddis Dehalwi rahmatullah alaihi farmate hain:

Isse muraad ye hai ke ALLAH TA'ALA ne ilm ata karne ke baghair koi shakhs bhi apni aqal se hisaab nahin laga sakta kyun ke ye umoore ghaibiyon hain jinko sirf ALLAH TA'ALA hi jaanta hai haan albatta ALLAH TA'ALA kisi ko "wahi" ya "ilham" ke zariye ilm ata kar de to wo yaqeenan jaanta hai.

Aitraaz: Nabi Kareem ﷺ jab madina taiyaba tashreef laaye to dekha ke wo log khajooron ke darakhton ki pewand kaari kar rahe hain, muzakkar darakht ke shagoofe muannas mein laga rahe hain. Aap ﷺ me unse puchha ke tum kya kar rahe ho unhone kaha ke hum pewand kaari kar rahe hain taaki phal zyada ho to aap ne farmaya "agar tum ye na karo to shayad tumhare liye behtar hai" sahaaba kiraam ne chhod diya lekin phal kam paida hua to sahaaba ne arz kiya to aap ne farmaya "main ek bashar hoon jab tumhein kisi cheez ka hukm du jiska taalluq deen se ho to us par amal karo aur agar main apni raaye se (dunya ka koi kaam) kahu to main ek bashar hoon. Ek aur riwayat mein hai "dunya ke maamlaat ko tum zyada jaante ho" aur ek dusri riwayat mein zikr hai "main jo baat zan se karu usmein mujh se muakhaza na karo" isse to waazeh hua ke aap ko dunya ke maamlaat ka kuchh pata nahin tha agar hota to aap na rokte.

Jawab: Mulla Ali Qaari rahmatullah alaihi farmate hain:

Mere nazdeek beshak Nabi Kareem ﷺ ki raaye bilkul durust thi agar sahaaba kiraam aap ke irshad par qaa'im rehte albatta funn mein fauqiyat haasil kar lete aur unse is ilaaj yaani pewand kaari ki takleef humesha ke liye utha li jaati. Ye pehle saal phal kam hone waala taghayyur aam aadat ke mutabiq tha, kya tum nahin dekhte ke agar koi shakhs kisi cheez ke khane ya peene ki aadat bana le to usey wo cheez us waqt na mile to wo takleef mehsoos karta hai lekin agar us par sabr kare to usey humesha ke liye usey quwwate bardasht haasil ho jaati hai isi tarah sahaaba kiraam bhi ek do saal phalon ki kami ko bardasht kar lete to khajoor ke darakht apna phal dene mein pehle haal ki taraf laut aate balki yaqeenan pehle se unka phal zyada hota.

Is hadees paak mein ALLAH TA'ALA par kaamil taur par tawakkul karne aur zaahiri asbaab par hi kaamil bharosa na karne ka zikr hai lekin khajooron ki pewand karne waale isse ghaafil rahe.

ILME GHAIB ZAATI SIRF ALLAH TA'ALA KO HAASIL HAI

Ilme ghaib par behas karte huye mufakkire islaam Hazrat Peer Muhammad Karam Shaah Bhairvi madda zillhul aali is aayat ki tafseer mein farmate hain:

"Aap farmaiye (khud ba khud) nahin jaan sakte jo aasmanon aur zameen mein hai ghaib ko siwaye ALLAH TA'ALA ke aur wo samajhte hain ke inhein kab uthaya jayega"

ALLAH TA'ALA ki tauheed par dalaail e waazeha aur baraheene saatea ka zikr karne ke baad ab ALLAH TA'ALA ke ilm muheet ka bayaan ho raha hai aur bataya ja raha hai ke takhleeq kinaat mein jis tarah uska koi shareek nahin isi tarah uski sifate ilm mein bhi uska koi shareek nahin. Ghaib kise kehte, Iska kya mafhoom hai iski wazaahat karte huye Allama Raaghib Asfahaani likhte hain:

Yaani wo ilm jo uski rasaai se baalatar ho aur jo quwwate aql se bhi haasil na kiya ja sake usey ghaib kehte hain. Aayate kareema ka mafhoom ye hoga ke zameen wa aasmaan mein jo bhi maujood hain firishte, jinnaat, insaan jinmein ulema auliya Ambiya -e- kiraam alaihimussalam aur Rusool bhi dakhil hain aur deegar log bhi ghaib ko nahin jaan sakte sirf ALLAH TA'ALA ki ye shaan hai ke wo aalimul ghaib hai jis tarah uski zaat ki uski deegar sifaat mein koi humsari ka dam nahin

maar sakta isi tarah uski sifate ilm mein kisi ko shareek banayega to bhi usi tarah mushrik hoga aur daaira e islaam se khaarj hoga jis tarah uski dusri sifaat mein kisi dusre ko shareek banane waala ya uski zaat ki tarah kisi dusre ko waajibul wajood maanne waala mushrik hai aur daaira e islaam se khaarj hai.

Tambeeh: Quran paak ki aayaat ka mafhoom bayaan karte huye zaruri hai ke insaan is baat ka khayaal rakhe ke aayaat ka aisa mafhoom aur tashreeh na bayaan kiya jaaye jo Quran ki dusri aayaat ke sarasar khilaaf ho warna Quran hakeem ki haqqaniyat saabit karne ke bajaye apne saame'in ke dil mein ye ghalat fehmi paida karne ka sabab ban jayega ke Quran paak ki baaz aayatein dusri aayaton se takrati hain aur takzeeb karti hain (maaz'Allah) aur wo kitaab jiska ek hissa butlaan kar raha ho usey kisi aqalmand insaan ka kalaam bhi nahin kaha ja sakta che jaaye ke usey khudawand aleem wa hakeem ka kalaam maana jaaye jo hama been hai aur hama daan bhi (yaani sab cheezon ko dekhne waala aur sab kuchh jaanne waala hai).

QURAN PAAK MEIN KOI IKHTELAAF NAHIN

Quran kareem ne apne kalaame ilaahi hone par deegar dalaail ke alaawa ek ye daleel bhi pesh ki hai ke ismein ikhtelaaf nahin paaya jaata irshad hai:

"Ye agar ALLAH TA'ALA ka kalaam na hota to tum ismein jagah jagah par ikhtelaaf aur tazaad paate"

Goya Quran mein ikhtelaaf ka na paaya jaana is baat ki mehkam daleel hai ke ye ALLAH TA'ALA ka kalaam hai.

AAAYATE MAZKOORA KI TAFSEER GHAUR WA FIKR SE KI JAAYE

Agar ghaur wa fikr ka daaman hath se chhod kar is aayate kareema ka tarjuma kiya jaaye to iska matlab ye hoga ke zameen wa aasmaan mein jo makhlooq bhi hai wo ghaib ko nahin jaanti halanki Quran ki be shumaar aayaton se humein firishton ka, nuzool "wahi" ka, qiyamat, jannat wa dozakh ka ilm hai aur in par humara imaan hai halanki ye tamam aalame ghaib ki cheezein hain. Neez kaseer aayaat aur hazaron sahi ahadess se Huzoore akram ﷺ ka umoore ghaibiyon par muttala hona saabit hai isliye humein is aayaat mein ghaur karna chahiye ke iska matlab kya hai.

ZAATI GHAIB KI NAFI HAI

Ulemaye kiraam ne tasreeh ki hai ke is aayat se muraad ye hai ke ALLAH TA'ALA ke jataye aur batlaaye baghair koi bhi ghaib par aagaah nahin ho sakta khud Quran kareem ne bhi is qaul ki tasdeeq farma di:

"ALLAH TA'ALA ghaib jaanne waala aur wo apne ghaib par kisi ko aagaah nahin karta siwaye apne pasandida Rasoolon ke"

ALLAH TA'ALA KA ILME GHAIB QADEEM AUR GHAIR MEHDOOD HAIN

Is aayat ne bata diya ke ALLAH TA'ALA ki dusri tamam sifaat ki tarah uski ye sifat bhi qadeem hai zaati aur ghair mutnaahi hai yaani aisa nahin hai ke wo pehle kisi cheez ko nahin jaanta tha aur ab jaanne laga hai balki wo humesha humesha se har cheez ko uske paida hone se pehle bhi uski heen hayaat mein bhi aur uske marne ke baad bhi apne ilme tafseeli se jaanta hai neez uska ye

ilm uska apna hai kisi ne usko sikhaya nahin hai neez uske ilm ki na koi had hai aur na nihaayat agar koi shakhs miqdaar aur kaifiyat ke aitebaar se ALLAH TA'ALA ki kisi sifat ka kisi ke liye isbaat kare to wo humare nazdeek shirk ka murtakib hoga.

HUZOOR ﷺ KA ILME GHAIB HAADIS, MEHDOD AUR ATAAI HAI

Islīye Huzoor Pur Noor Imaamul Awwaleen Wa Aakhireen ﷺ ka ilme mubarak khudawande kareem ke ilm ki tarah qadeem nahin balki haadis hai yaani pehle nahin tha baad mein ALLAH TA'ALA ke taleem karne se haasil hua, khudawande kareem ke ilm ki tarah zaati nahin balki atai hai yaani ALLAH TA'ALA ke sikhane se haasil hua neez Huzoor ﷺ ka ilm khudawande kareem ke ilm ki tarah ghair mutnaahi ghair mehdood nahin balki mutnaahi aur mehdood hai aur ALLAH TA'ALA ke ilme muheet ke sath Huzoor fakhre maujoodaat ﷺ ke ilm ki nisbat itni bhi nahin jitni paani ke ek qatra ko dunya bhar ke samundaron se hai (kyun ke dunya bhar ke samundaron ka paani bhi mehdood aur qatra bhi mehdood hai lekin ALLAH TA'ALA ka ilm ghair mehdood aur zaati hai lekin Huzoor ﷺ ka ilm haadis aur mehdood aur atai yaani Rab ke dene se haasil hua)

NABI KAREEM ﷺ KE ILM KI WUS'AT SIRF RAB JAANTA HAI

Haan itna farq zarur hai ke Huzoor ﷺ ka ye haadis, atai aur mehdood ilm itna bhi mehdood nahin jitna baaz hazrat ne samajh rakha hai. Iski wus'aton ko dene waala jaanta hai ya sikhane waale ko pata hai ya sikhne waale ko, hum tum kis ginti mein hain Jibreel ameen bhi wahan dam maarne ki majaan nahin rakhte.

"Usne 'wahi' farmai apne bande ki taraf jo 'wahi' farmai"

Ilm wa maarfat ki wo wus'atein aur be karaaniya (jinka koi kinaara nahin) jin par bayaan ka har jaama tang hai, unki had bar aari hum karne lagein to thokarein nahin khayenge to aur kya hoga? Us talmeez rehman ne apni zabaan e haq tarjmaan se humein khud jo kuchh bataya hai uske haq hone ko tasleem karte hain aur usi par humara imaan hai usi ki zabaan e paak se nikla hua ye qaule taiyab hum ne suna hai.

Rasoolullah ﷺ ne irshad farmaya aaj maine apne buzurg wa bartar parvardigar ki ziyaarat ki hai. Badi haseen aur pyaari soorat mein farmaya ملاء اعلى ke firishte kis baat mein jhagda kar rahe hain? Maine arz ki ilaahi too khud hi behtar jaanta hai ALLAH TA'ALA ne apni qudrat ki hatheli mere donon kandhon ke darmiyaan rakhi jiski thandak maine apne scene mein mehsoos ki phir maine jaan liya jo kuchh aasmanon mein tha aur zameen mein tha.

Is hadees paak ki sharah karte huye shaikh abdul haq muhaddis dehalwi rahmatullah alaihi tehreer farmate hain:

Pas jo cheez aasmanon mein thi usey bhi maine jaan liya aur jo cheez zameenon mein thi usey bhi maine jaan liya (phir farmate hain) is irshad ka maqsad ye hai ke tamam uloom juzwi aur kulli mujhe haasil ho gaye aur maine unka ihaata kar liya.

Allama Aliul Qaari rahmatullah alaihi apni kitaab mein pehle is hadees ka mafhoom bayaan karte hain iske baad shaareh bukhari allama ibne hajar rahmatullah alaihi ka qaul naql karte hain main yahan ikhtesaar malhoos rakhte huye faqat allama ibne hajar rahmatullah alaihi ke qaul par iqtefa karta hoon.

Allama Ibne Hajar rahmatullah alaihi ne farmaya ke ye hadees is tarah hai ke tamam kinaat jo aasmanon mein thi balki unke upar bhi jo kuchh tha aur jo kinaat saat zameenon mein thi balki unke neechे bhi jo kuchh tha maine jaan liya. ALLAH TA'ALA ne Ibrahim alaihissalam ko to aasmanon aur zameen ki badshahi dikhai thi aur usey aap par munkashif kiya tha aur mujh par ALLAH TA'ALA ne ghaib ke darwaze khol diye hain.

Is hadees par koi aitraaz nahin kar sakta:

Mumkin hai ke is hadees ki sanad ke baare mein kisi ko shak ho isliye iske mutalliq mishkaat ke musannif ki raaye ghaur se sun lijiye unhone ye hadees mut'addid tareeqe se naql karne ke baad tehreer ki hai agar dil mein haq pazeeri ka jazba ho to bifazlihi ta'ala yaqeenan tasalli ho jayegi.

Is hadees ko imaam ahmad rahmatullah alaihi aur imaam tirmizi rahmatullah alaihi ne riwayat kiya hai aur tirmizi rahmatullah alaihi ne kaha hai ke ye hadees hasan saheeh hai. Imaam tirmizi rahmatullah alaihi kehte hain ke maine is hadees ke mutalliq imaam bukhari rahmatullah alaihi se daryaafit kiya unhone farmaya ye hadees saheeh hai, imaam muslim apni saheeh mein hazrat huzaifa radiallaho ta'ala anhu se ye hadees riwayat karte hain.

Aap radiallaho ta'ala anhu ne farmaya ek roz Huzoor ﷺ ek jagah tashreef farma huye aur qiyamat tak hone waali koi cheez aisi na thi jiska zikr Huzoor ﷺ ne na farmaya ho, yaad rakha isko jis ne yaad rakha bhula diya ise jisne bhula diya. Mere ye saare sahaaba isko jaante hain aur aisa hota hai ke koi shai waqooa pazeer hoti hai jise main bhula chuka hota hoon usey dekhte hi mujhe yaad aa jaata hai (ke Huzoor ﷺ ne yoon hi farmaya tha) bilkul usi tarah jaise tera koi waaqif aadmi kaafi arsa tujh se gaayab raha ho aur jab too usey dekhe to too usey pehchan leta hai.

Imaam Bukhari rahmatullah alaihi ne apni saheeh mein Hazrat Umar Farooq radiallaho ta'ala anhu se ek hadees riwayat ki hai wo bhi mulaaheza farmayein:

Hazrat Umar radiallaho ta'ala anhu se marwi hai ke aap ne farmaya ek din Rasoolullah ﷺ qeyaam farma huye (yaani hum sahaaba ke paas tashreef farma huye) aur takhleeq kinaat ki ibteda se lekar ahle jannat ke apni manaazil aur ahle dozakh ke apne thikanon mein dakhil hone tak ke tamam haalat se humein khabar di yaad rakha isko jis ne yaad rakha bhula diya ise jisne bhula diya. Allama taibi rahmatullah alaihi farmate hain ke hadees shareef mein "hatta" ka lafz bayaan ghaayat ke liye hai yaani Huzoor ﷺ ne apne is jaamea khutba mein kinaat ki aafarinash se lekar us waqt tak ke tamam haalat bayaan farmaye jab ke jannati apne mehallaat mein qeyaam pazeer ho jayenge phir farmate hain ke jannatiyon ka jannat mein dakhool to zamana mustaqbil mein hoga isliye "hatta yad khalo" yaani mazaarea ka seegha istemaal hona chahiye tha hadees mein maazi ka seegha kyun istemaal hua hai uska jawab dete hain ke kyun ke saadiq (sachha) aur ameen (amaanat daar) Rasool hain isliye aainda ke mutalliq jo farma diya ke aisa hoga uska hona utna hi yaqeeni hai jitna is baat ka jo pehle waaqey ho chuki hai.

NOOR WA IMAAN KE BAGHAIR INSAAN BHATAKTA HI REHTA HAI

ALLAH TA'ALA aslaafe kiraam ka noore imaan ata farmaye tab hi kitaab wa sunnat ke aaina mein haq ka rukhe zeba nazar aata hai warna saari umar shak wa shubah ki jhaadiyon mein daaman uljha rehta hai aur qeel wa qaal se phursat nahin milti. Quran kareem ki aayaat e taiyabaat aur in ahadeese saheeha ke baad hum kisi se apne momin hone ka certificate lene ke liye ye maanne ya

zabaan par laane ya iska tasawwur karne ke liye bhi taiyar nahin ke shaitan ka ilm fakhre aalam ﷺ ke ilm se zyada hai ya aisa ilm to har gaanv khar aur har safeeya ko bhi haasil hai.

Mufasssereen ne is aayat ka mafhoom yehi bayaan kiya:

Is aayat ka jo mafhoom bayaan kiya ulemaye kiraam ki tasreehaat bhi iski taa'id karti hain chunanche Allama Saiyad Mehmood Aaloosi Baghdadi rahmatullah alaihi is par sair haasil behas karne ke baad tehreer farmate hain yaani haq baat ye hai ke jis ilme ghaib ki nafi ki gai hai ke ALLAH TA'ALA ke siwa usey koi nahin jaanta isse muraad ye hai ke koi shakhs usey khud ba khud nahin jaan sakta aur khaas bandon ko jo ilm haasil hai wo ye ilm nahin jiski aayat mein nafi ki gai hai balki wo ALLAH TA'ALA ki faiz rasaani se inhein haasil hua jo ALLAH TA'ALA ne apne faiz rasaani ki mut'addid wajahon mein se kisi ek se inhein marhemat farmaya hai.

Allama Mausooof rahmatullah alaihi isse aage chal kar likhte hain yaani saari behas ka haasil ye hai ke ilm ul ghaib bila waasta ka kullan aur baazan ALLAH TA'ALA ki zaat ke sath khaas hai yaani na saara ilme ghaib baghair uske bataye koi jaan sakta hai aur na hi baaz koi jaan sakta hai.

Hazrat allama sanaullah paanipati naqshbandi apni tafseer mein is aayat ki tafseer karte huye likhte hain yaani ALLAH TA'ALA ke siwa koi ghaib nahin jaan sakta magar uske batane aur sikhane se. Aakhir mein apni raaye zikr karte huye likhte hain yaani jo main kehta hoon ke taqdeer ibaarat yoon hai ke zameen wa aasmaan ki koi cheez ALLAH TA'ALA ki taleem aur sikhane ke baghair ghaib ko nahin jaan sakti.

FASAAD PHAILANE WAALON KO KHUDA KE HUZOOR JAWAB DEH HONA PADEGA

Is tehqeeq ke baad agar koi saahab hum Ahle Sunnat par shirk ka ilzaam lagayein to uski marzi, Is aazadi ke daur mein hum uske liye dua e hidayat ke baghair kya keh sakte hain albatta usey yaad rakhna chahiye ke is bohtaan ke mutalliq usse baaz purs hogi aur is pur aashob daur mein ummat mustafwiya mein fitna wa fasaad ka darwaza kholne par usey roze hashr jawab deh hona hoga.

NABI KAREEM ﷺ KA MAQAAME ADAB

Hazrat Abbas radiallaho ta'ala anhu (jo Huzoor ﷺ ke chacha hain) umar ke lihaaz par aap ﷺ se do saal bade hain jab unse sawaal kiya gaya ke tum bade ho ya Nabi Kareem ﷺ bade hain? To is sawaal ka bada pyaara jawab hazrat abbas radiallaho ta'ala anhu ne diya, bade to aap ﷺ hain albatta meri umar zyada hai.

SubhanAllah kitna azeem aur haseen wa jameel jawab diya ke main kaise tasawwur kar sakta hoon ke bada hoon badaai to har lihaaz se aap ko hi haasil hai albatta umar meri zyada hai lekin umar ke zyada hone ke bawajood main aap se chhota hoon.

Aap ka ye jawab aap ki tabiyat ki lataafat par dalaalat kar raha hai ke aap lateef tabiyat ke maalik the aur huzoor Nabi Kareem ﷺ ke adab wa ahteraam ka aap ko aala maqaam haasil tha.

NABI KAREEM ﷺ KE SHE'AR KO SHE'EER KEHNA KUFRA HAI

Ulemaye kiraam ne kaha ke agar kisi shakhs ne Nabi Kareem ﷺ ke she'ar (baal) ko tasgheer ke seeghe se she'eer kaha to kufra hai yaani aap ke "baal" مبارک ko maaz'Allah "baalda" kehna kufra hai.

ALLAH TA'ALA NE HUZOOR ﷺ KO IZA (TAKLEEF) PAHUNCHANA HARAAM WA BAA'IS E LAANAT QARAAR DIYA

Rab ka irshad hai:

"Beshak jo iza dete hain ALLAH TA'ALA aur uske Rasool ko un par ALLAH TA'ALA ki laanat hai dunya aur aakhirat mein aur ALLAH TA'ALA ne unke liye zillat ka azaab taiyar kar rakha hai"

Ummat ka is par ijma hai ke agar koi musalman Nabi Kareem ﷺ ki shaan mein tanqees karta hai to wo waajibul qatl hai, kisi qism ka bhi tehqeer ka pehlu nikalta ho to iska yehi hukm hai, Isi tarah aap ko gaali dene waala ba tareeqe aaula waajibul qatl hoga.

Fataawa Qaazi Khaan mein hai ke agar kisi shakhs ne Rasoolullah ﷺ par kisi qism ka aeb bhi nikaala to wo kaafir hoga.

Mabsoot mein zikr kiya gaya hai ke agar kisi musalman ne Huzoor ﷺ ko gaali di to wo kaafir ho jayega.

Abu Hafs Kabeer ka qaul hai ke jis shakhs ne Nabi Kareem ﷺ ke baalo mubarak mein se kisi ek baal ke zariye bhi Huzoor ﷺ par aeb lagaya wo yaqeenan kaafir ho gaya.

Agar kisi shakhs ne kisi Nabi ke mutalliq ye kaha ke wo majnoon the yaani paagal the to wo kaafir hoga.

Haan khayaal rahe ke ye kehna jaaiz hai ke ALLAH TA'ALA ke Nabi par behoshi taari ho gai.

Wajah iski asal mein ye hai ke junoon aeb hai aur uyoob se Ambiya -e- kiraam alaihimussalam paak hai isliye junoon ki nisbat Ambiya -e- kiraam alaihimussalam ki taraf karna kufr hai lekin behoshi beemari hai aur beemari har shakhs ke liye rehmat hai isliye beemari ki nisbat Ambiya -e- kiraam alaihimussalam ki taraf karna jaaiz hai.

Ye baat bhi zehan mein rahe ke ye hukm musalman ka tha agar kaafir Huzoor ﷺ ki shaan mein gustakhi kare aeb lagaye to baaz ahle ilm ne kaha ke usey qatl kar diya jaaye aur baaz ne kaha ke usse muaahida tod diya jaaye aur usey apne mulk se nikaal diya jaaye taaki wo kaafiron ke mulk mein pahuch jaaye.

KUFFAAR DARTE HUYE AAP PAR AEB LAGATE

ALLAH TA'ALA ka irshad e giraami hai:

"Aur inmein se koi wo hain ke (ghaib ke khabar dene waale) Nabi ko satate hain aur kehte hain wo to kaan hain tum farmao tumhare bhale ke liye kaan hain ALLAH TA'ALA par imaan laate hain aur musalmanon ki baat par yaqeen rakhte hain aur jo tum mein musalman hain unke waaste rehmat hain aur jo Rasoolullah ko iza (takleef) dete hain unke liye dardnaak azaab hai"

Shaane nuzool:

Munafiqeen apni majlison mein Saiyade Aalam ﷺ ki shaan mein na-shaista baatein baka karte the unmein se baazon ne kaha ke agar Huzoor ﷺ ko khabar ho gai to humare haq mein achha na hoga to jalaas bin suwaid munafiq ne kaha hum jo chahein kahein Huzoor ke saamne inkaar kar denge aur qasam uthayenge wo to kaan hain unse jo kaha jaaye wo maan lete hain, Is par ALLAH TA'ALA ne ye aayat naazil farmai aur ye farmaya ke agar wo sunne waale bhi hain to khair aur salaah ke sunne aur maanne waale hain shar wa fasaad ke nahin.

"Tumhare saamne ALLAH TA'ALA ki qasamein uthate hain ke tumhein raazi kar lein aur ALLAH TA'ALA ka aur Rasool ka haq zaa'id tha ke usey raazi karte agar imaan rakhte the kya inhein khabar nahin ke jo khilaaf kare ALLAH TA'ALA aur uske Rasool ka to uske liye jahannam ki aag hai ke humesha usmein rahega yehi badi ruswai hai"

Munafiqeen apni majlison mein Saiyade Aalam ﷺ par ta'an kiya karte the phir musalman ke paas apni baaton ka inkaar karte aur qasamein utha utha kar apni safai saabit karte musalmanon ko khush karte is par ye aayat kareema naazil hui ke musalmanon ko khush karne ke bajaye ALLAH TA'ALA ke Rasool ﷺ ko khush karo un par imaan laao agar tumhara imaan hota to tum is qism ki harkatein na karte. Ye khoob samajh lo ke agar tum ne ALLAH TA'ALA aur uske Rasool ki mukhalifat ko hi jaari rakha to tumhein jahannam ki aag mein humesha rehna padega ye tumhare liye bahut badi ruswai hogi.

NABI KAREEM ﷺ KI SHAAN MEIN WO LAFZ ISTEMAAL KARNA MANA HAI JISSE KAAFIR GHALAT MAAYNE LE SAKTE HO'N

Nabi Kareem ﷺ jab kalaam farmate to sahaaba kiraam ko agar zarurat pesh aati ke aap zara humari riyaayat farmayein baat aahista karein to wo arz karte Ya Rasoolallah ﷺ humari riyaayat farmayein lekin munafiqeen yehi lafz bolte the aur "raaina" se muraad lete hai jiska maayne hota hai himaaqat yaani maaz'Allah aap ko ahmaq se tabeer karte ya raina ko kheench kar aise padhte ke lafz راعينا ban jaata jiska maayne charwaaha hota.

Jab Hazrat Sa'ad bin Ma'az radiiallaho ta'ala anhu ne unse ye suna ke ye kya matlab lete hain to aap me farmaya aainda agar kisi ne Rasoolullah ﷺ ke paas aisa lafz istemaal kiya to main uski gardan uda dunga yahood ne kaha ye lafz tum bhi istemaal karte ho to is waaqiye ke baad Rab ne mominon ko bhi is lafz ke istemaal se mana farma diya aur irshad farmaya: "Aey imaan waalon (راعنا) na kaho aur yoon arz karo ke Huzoor par nazar rakhein aur pehle hi se ba ghaur suno (taaki kalaam ko phir se karne ki arz na karni pade) aur kaafiron ke liye dardnaak azaab hai"

Agarche musalman راعنا ka lafz adab wa ahteraam se istemaal karte aur riyaayat se lete yaani Huzoor aap humari riyaayat farmayein yaani munafiqeen wa kuffaar ko ye lafz ghalat istemaal karne ka mauqa milta isliye musalmanon ko bhi mana farma diya, Isse ye waazeh hua ke Ambiya -e- kiraam alaihimussalam ki tazeem wa tauqeer aur unki janab mein kalimaate adab arz karna farz hai aur jis kalima mein tarke adab ka mamooli khadsha bhi ho wo zabaan par laana mana hai.

Waazeh hua ke aisa koi lafz bhi istemaal karna huzoor ki shaan mein mana hoga jisse kuffaar aap ki shaan ko maaz'Allah ghatiya samjhe. Ye kehna ke aapko ilme ghaib nahin tha, aap ko koi ikhtiyar nahin tha, aap faut ho gaye, aap ko zindagi haasil nahin waghaira waghaira ye aap ki shaan mein tamam gustakhana alfaaz hain.

Nabi Kareem ﷺ ke mansab ke khilaaf lafz ka istemaal karna bataur mazammat ya mazaah ke taur par bahut bura kalaam hoga nihayat fehesh guftagu hogi shari'at mein uske qaul ko bahut bura aur jhoota samjha jayega.

NABI KAREEM ﷺ KI TAUQEER

Rab ne irshad farmaya "Aur Rasool ki tazeem wa tauqeer karo"

ALLAH TA'ALA ne makhlooq par waajib kar diya ke wo Nabi Kareem ﷺ ki tazeem wa takreem karein.

Hazrat Ibne Abbas radiallaho ta'ala anhuma ne تعزرو ka maayne bayaan kiya hai تجلوه jo ajlaal se mushtaq hai yaani aap ki buzurgi bayaan karo aur mubarrad ne kaha ke تعزرو ka maayne hai Nabi Kareem ﷺ ki tazeem mein mubaalgha karo. Is maayne ke lihaaz se behooda logon ka behooda qaul mundafea ho jayega ke ahle sunnat Nabi Kareem ﷺ ki tazeem mein mubaalgha karte hain jab Rab ta'ala aap ki tazeem mein mubaalgha karne ka hukm de raha hai to kisi ko kya haq pahunchta hai jo ye kahe ke thodi thodi tazeem karo. Aur akhfash ne is lafz ka maayne bayaan kiya hai "aap ki aur aap ke deen ki imdaad karo" maayne ke taur par jo teeno lafz zikr liye gaye hain un tamam ka maqsad taqreeban ek hi hai yaani aap ki buzurgi bayaan karo aur aap ki tazeem mein mubaalgha karo aur aap ke deen aur aap ki imdaad karo.

Aur Rab ta'ala ne irshad farmaya:

"Rasool ke pukarne ko aisa na thehrao jaisa tum mein ek dusre ko pukarta hai"

Is aayat ke teen maayne hain:

1) Ek ye ke Nabi Kareem ﷺ jab tumhein bulayein aisa na samjho ke kisi aam aadmi ne bulaya hai ji (dil) chahein to maan lein na ji chahein to na maanein balki uske hukm ko fauran qabool karo.

Dusre maqaam par farmaya:

"Aey imaam waalon ALLAH TA'ALA aur uske Rasool ke bulane par haazir ho jaao jab wo tumhein bulayein"

2) Dusra maayne hai ke Huzoor ﷺ ki dua ko apni dua ki tarah na samjho aap ki dua mein qabooliyat ka andaza sirf isse laga liya jaaye ke hazrat abu huraira radiallaho ta'ala anhu farmate hain ke main apni maa'n ko islaam ki daawat deta tha kyun ke wo mushrika thi ek din maine jab usey imaan ki daawat di to usne mujhe Nabi Kareem ﷺ ke mutalliq aisa kalaam sunaya jise main napasand karta tha meri maa'n ne Huzoor ﷺ ki shaan mein gustakhana kalaam kiya main Nabi Kareem ﷺ ki khidmat mein rote huye haazir hua maine arz kiya Ya Rasoolallah ﷺ aap Allah se dua karein ke wo Abu Huraira radiallaho ta'ala anhu ki maa'n ko hidayat de to Huzoor ﷺ ne Rab ta'ala ke darbaar mein arz kiya "aey Allah Abu Huraira (radiallaho ta'ala anhu) ki maa'n ko hidayat ata farma" Abu Huraira radiallaho ta'ala anhu kehte hain ke main Nabi Kareem ﷺ ki dua par khush hokar nikla (ghar laut aaya isi ummeed par ke aap ki dua kabhi radd nahin hogi) jab main apne darwaza par pahuncha to darwaze ko band paaya meri maa'n ne mere qadamon ki aawaz ko sun kar kaha aey Abu Huraira thehar jaao ye kehte hi maine paani girne ki aawaz suni maa'n ne ghushl kiya qamees pehni jaldi se apna dupatta na odh saki aur darwaza khol kar kehne lagi aey Abu Huraira "ASH'HADU AL LAA ILAAHA ILLALLAAH WA ASH'HADU ANN MUHAMMADAN ABADUHOO WA RASOOLUHOO" yaani maa'n ne islaam qabool kar liya phir main khushi ke aansu bahaata hua Huzoor ﷺ ki khidmat mein haazir hua to aap ﷺ ne ALLAH TA'ALA ki hamd bayaan ki aur farmaya bahut behtar hua.

3) Is aayate kareema ka teesra maayne ye hai ke jab tum huzoor ko pukaro to aise na pukaro jaisa

ke ek dusre ko pukarte ho yaani aap ko buland aawaz se na pukaro balki adab wa ahteraam se aahista aawaz se aap ki khidmat mein jo baat arz karni ho wo arz karo.

Huzoor Nabi Kareem ﷺ ko aap ke zaati asma e giraami se yaani "Ya Muhammad" aur "Ya Ahmad" keh kar na pukaro balki "Ya Nabi Allah" aur "Ya Rasoolallah" keh kar pukaro jaisa ke ALLAH TA'ALA ne aap ko sifaati naamon se pukara hai.

Ya Rasoolallah aur Ya Nabi Allah ki tarah Ya HabeebAllah aur Ya Khaleelullah keh kar aap ko pukare ye hukm aap ki zaahiri hayaat mein bhi tha aur aap ke dunya se tashreef le jaane ke baad bhi aap se khitaab mein yehi adab wa ahteraam madde nazar rakha jaaye.

SAHAABA E KIRAAM KA ADAB WA AHTERAAM

Nabi Kareem ﷺ ka adab wa ahteraam sahaaba kiraam kaise karte the aur unke dilon mein kitni muhabbat thi in ahadees se andaaza karein aur apne dilon mein muhabbat paida karein.

Hazrat Ibne Shamaasa Misri rahmatullah alaihi kehte hain ke hum Hazrat Amar Bin Aas radiiallaho ta'ala anhu ke paas haazir huye to aap ne ek taweel hadees zikr ki ismein ye bhi farmaya Nabi Kareem ﷺ se badh kar koi mehboob nahin tha aur na hi meri aankhon mein aap se badh kar koi buzurg nazar aaya aur aap ki azmat ke peshe nazar maine aap ko aankh bhar kabhi nahin dekha aur agar mujh se aap ke jisme at'har ke ausaaf puchhe jaayein to main nahin bata sakta kyun ke maine aap ko aakh bhar kabhi dekha hi nahin.

Arwah bin Masood radiiallaho ta'ala anhu se marwi hai ke jab quraish ne unhein hudaibiya mein Nabi Kareem ﷺ ke sath guft wa shuneed ke liye bheja to maine sahaaba kiraam ko Huzoor ﷺ ki aisi tazeem karte huye paaya ke aisa maine kabhi kisi ki tazeem karte huye kisi ko nahin dekha aap wuzu karte the to sahaaba kiraam jaldi se aap ke aaza se girne waale paani ko bataur tabarruk haasil karne ki koshish karte hain, har shakhs ek dusre par sabqat le jaane ki koshish karta hai yoon maloom hota hai ke shayad ek dusre se is sabqat haasil karne mein lad (jhagad) padenge, aap apna luaab ya khankaar zameen par daalte to sahaaba kiraam usey pehle hi haasil kar lete hain apne chehron aur jismon par malte hain, aap ke baal ko zameen par nahin girne dete balki pehle hi utha lete hain, aap koi hukm farmate hain to usey jaldi qabool kar lete hain, aap ki tazeem ke peshe nazar aap ko nigahein utha kar dekhte nahin.

Arwah ne wapaa aakar quraish ko bataya ke aey quraish maine faaras ke badshahon (kisra) rom ke badshahon (qaisar) aur habsha ke badshahon (najaashi) ko bhi dekha hai lekin kisi ke ahbaab ko aisi tazeem karte huye nahin dekha jaisa ke Muhammad ﷺ ke as'haab aap ki tazeem karte hain.

Abu ya'ala radiiallaho ta'ala anhu kehte hain main Huzoor ﷺ se koi sawaal karna chahta tha lekin aap ke kamaal wa jamaal ki wajah se tazeeman wo sawaal main do saal tak muakhkhar karta raha. Khayaal rahe ke ye rob wa haibat qudrati taur par aap ko haasil thi warna aap se badh kar koi reham karne waala na tha. ALLAH TA'ALA ke fazl wa karam se kisi ko maqaam haasil hota hai ke wo shafeeq bhi ho aur ba rob bhi ho'n, gaaliyon aur dande se rob jamana koi mustehsan kaam nahin.

Jaan lo beshak Nabi Kareem ﷺ ki hurmat aap ki tazeem wa takreem aap ke is dunya se tashreef le jaane ke baad bhi har musulman par aise hi laazim hai jaise ke aap ki zaahiri hayaat mein thi kyun ke aap ko aap ke darjaat ki bulandi aur haalat ki rif'at ke peshe nazar zindagi haasil hai aur aap ko rizq bhi diya jaata hai.

SAHAABA KIRAAM AUR AHLE BAIYT KI TAZEEM NABI KAREEM ﷺ KI TAZEEM HAI

Nabi Kareem ﷺ ki tazeem karne ka haq ye hai ke jab aap ki zaat ka zikr ho to aap ke kalaam yaani ahadees ko adab wa ahteraam se zikr kiya jaaye, aap ki sunnaton yaani aap ke tareeqe jab bhi zikr kiye jaayein to unmein aap ki azmat ka paas ho, aap ke ism e giraami aur aap ke ausaaf ko sun kar tazeem baja laaye, aap ki seerat yaani aap ki tamam harkaat wa saknaat mein tazeem ka lihaaz rakhe, aap ki aal aulaad aur qaraabat daaron se tazeem wa takreem ke maamlaat rakhe, aap ki azwaaj khuddaam aur ghulamon ki azmat ka khayaal rakhe, unki shaan mein gustakhi na kare aur aap ke sahaaba kiraam ki azmat ka paas rakhe, inka naam adab wa ahteraam se le, unki shaan bayaan kare jisse unki tazeem wa takreem samajh mein aaye, unki shaan mein na-zeba alfaaz istemaal karke apna thikana jahannam mein na banaye.

Shomi e qismat aaj humare mulk mein fasaad dehshatgardi qatl wa ghaarat ka bazaar kyun garm hai, shiya sunni fasaad kyun barpa hain? Iski wajah sirf ye hai ke ek giroh sahaaba kiraam ki shaan mein gustakhi ka murtakib ho raha hai. Maaz'Allah Hazrat Abu Bakr Siddiq radiallaho ta'ala anhu, Hazrat Umar Farooq radiallaho ta'ala anhu aur Hazrat Usmaan Ghani radiallaho ta'ala anhu ko zaalim qaraar de raha hai balki maaz'Allah siwaye teen sahaaba kiraam ke sab ko murtad keh raha hai.

Aur dusra giroh ba zaahir sahaaba kiraam ki azmaton ka paasdaar ban kar yazeed ka maghfoor aur jannati hona saabit kar raha hai, maaz'Allah Hazrat Imaam Husain radiallaho ta'ala anhu ka ghalati par hona qaraar de raha hai.

In do napaak firqon ne mulk ko dehshatgardi ka adda bana rakha hai darhaqeeqat ye log americi (america) agent hain jo Iran aur pakistan ko ladana chahte hain.

Amrici (america) aur iske humnawa dusre kuffaar ke wo hi napaak iraade Iran aur Pakistan ke mutalliq hain jo wo khaleej mein apne iraadon ko amla jaama pehna chuke hai, na wo kuwait ke humdard the aur na saudiya ke balki wo tamam musalmanon ko mitane ke darpai hama waqt rehte hain. Iraq ki askari taaqat ko tabaah kiya aur saudiya aur kuwait ko maali lihaaz par tabaah wa barbaad kar diya.

KHUDA CHAHTA HAI RAZA E MUHAMMAD ﷺ

Hazrat Abdullah Amar Bin Aas radiallaho ta'ala anhu se marwi hai ke beshak Nabi Kareem ﷺ ne hazrat Ibrahim alaihissalam ke mutalliq naazil shuda aayate kareema tilawat ki:

"Aey mere Rab beshak buton ne bahut log behka diye to jisne mera sath diya wo to mera hai jisne mera kehna na maana to beshak too bakhsh ne waala meharbaan hai"

Rab ke huzoor arz kiya:

"Agar too unhein azaab kare to wo tere bande hain aur agar too unhein bakhsh de to beshak too hi ghaalib hikmat waala hai"

Iske baad Huzoor ﷺ ne rote huye apne donon hathon ko utha kar arz kiya aey Allah meri ummat meri ummat! ALLAH TA'ALA ne farmaya aey Jibreel jao tum Muhammad ﷺ ke paas tumhara Rab khoob jaanta hai phir bhi unse puchho tumhein kis cheez ne rulaya hai Jibreel Huzoor ﷺ ki khidmat mein haazir huye aap se puchha (ke aap kyun ro rahe the?) To Rasoolullah ﷺ ne jo (Rab

ke huzoor) arz kiya tha uski khabar di halanki ALLAH TA'ALA khud hi behtar jaanta hai.

To ALLAH TA'ALA ne farmaya aey Jibreel Muhammad ﷺ ke paas jao aur kaho ke hum aap ko ummat ke baare mein raazi karenge aur aap ko ghamzada nahin karenge.

Is hadees se haasil hone waale fawaa'id:

1) Is hadeese paak mein Nabi Kareem ﷺ ki ummat ke haq mein kaamil shafqat ka zikr kiya gaya hai ke aap apni ummat ki maslehaton ka kitna khayaal rakhte the aur unke maamlaat ki kitni riyaaayat rakhte the.

2) Aap ne choonki donon hath utha kar dua ki isse pata chala ke dua mein hathon ka uthana mustahab hai.

3) Rab ne huzoor ko tasalli dete huye jo ye farmaya "Hum tumhein tumhari ummat ke baare mein raazi karenge aur ghamzada nahin karenge" ismein huzoor ki ummat ko kaamil bashaarat di gai hai aur ummat ke ummeed dilane waali tamam ahadees se badh kar is hadees mein unhein bakhshish ki ummeed dilaai gai hai.

4) Nabi Kareem ﷺ ka ALLAH TA'ALA ke nazdeek jo azeem martaba hai uska zikr is hadees mein paaya gaya hai aur ALLAH TA'ALA ki aap par azeem meharbaniyon ka zikr kiya gaya hai.

5) Jibreel ko aap ke paas bhej kar sawaal karne mein ye hikmat thi ke aap ke buland maraatib ka izhaar kiya jaaye ke aap us buland martaba par faa'iz hain ke ALLAH TA'ALA aap ko aise inamaat se raazi karega ke aap raazi ho jayenge aur aap ko ALLAH TA'ALA ikraam ata farmayega.

6) Ye hadees ALLAH TA'ALA ke is irshad ke mutabiq hai ALLAH TA'ALA aap ko itna azeem martaba ata farmayega ke aap raazi ho jayenge.

Aur hadees mein farmaya gaya hum tumhein ghamzada nahin karenge ismein takeed paai gai hai aur is weham ka izaala paaya gaya hai ke koi ye khayaal na kare ke ho sakta hai ke aap ki baaz ummat ko ALLAH TA'ALA bakhshega balki maayne ye hai hum aap ko raazi kar denge aur aap ko gham mein mubtala nahin karenge balki aap ki tamam ummat ko bakhsh denge yaani agar kisi ko gunahon ka azaab diya jaaye to wo daaimi (humesha) nahin balki faqat unko jannat mein dakhil karne ke liye gunahon ki aaloodgi se saaf karne ke liye wo ataab hoga yaani zillat ke taur par mamooli saza ke taur par hoga.

NABI KAREEM ﷺ KI JAAYE-NAMAZ (MUSALLA) SE TABARRUK HAASIL KARNA

Mehmood bin Rabea ansari radiallaho ta'ala anhu ne hadees bayaan ki ke beshak Utbaan bin Maalik ansari radiallaho ta'ala anhu jo badr mein bhi shareek huye beshak ye Nabi Kareem ﷺ ki khidmat mein haazir huye aur arz kiya Ya Rasoolallah ﷺ beshak meri nazar kuchh kam ho gai main ek qaum ko namaz padhata hoon lekin jab baarish barasti hai to mere aur is qaum ke darmiyaan ek barsaati naala haa'il ho jaata hai ab main unki masjid mein jakar unhein namaz nahin padha sakta, Isliye main ye pasand karta hoon ke beshak Rasoolullah ﷺ aap aayein ek jagah namaz (mere ghar mein) ada karein taaki main usi jagah ko namaz ke liye muntakhab kar lu to Huzoor ﷺ ne farmaya main In Sha Allah jaldi hi aisa karunga. Utbaan kehte hain ke Rasoolullah ﷺ aur Abu Bakr Siddiq radiallaho ta'ala anhu din ke buland hone par tashreef laaye Rasoolullah ﷺ ne ijazat talab ki maine ijazat di aap baithe bhi nahin the ke ghar mein dakhil hokar puchha ke tum kahan pasand karte ho ke main tumhare ghar mein (is jagah) namaz ada karu maine apne ghar ke

ek kone ki taraf ishaara kiya to Rasoolullah ﷺ khade huye hum bhi aap ke peechhe khade huye aap ne do rak'at namaz ada farmai phir salaam phera.

Hadees paak se haasil hone waale fawaaid:

- 1) Jab bhi koi kaam karna maqsood ho to In Sha ALLAH TA'ALA ka lafz zikr kare, Quran paak aur hadees paak se iska saboot paaya jaata hai.
- 2) Nek logon aur unke aasaar se tabarruk haasil karna mustahab hai aur jahan nek log namaz ada karein wahan namaz ada karna aur unse tabarruk haasil karna mustahab hai.
- 3) Kisi buzurg shakhs ka apne se kam darje waale ki ziyaarat ke liye jaana aur uski mehmaan nawazi karna behtar hai.
- 4) Uzr ki wajah se jama'at ko saaqit (chhodna) karna jaaiz hai.
- 5) Imaam, Aalim ya uske bade logon ko apne sath apne baaz ko le jaana jaaiz hai, aaj kal mashaikh ya mohtamim hazraat jaisa ke apne sath khuddaam ko rakhte hain ye jaaiz hai lekin daawat karne waale ko ye batana chahiye ke mere sath itne aadmi honge agar iski taaqat ho to wo daawat kare warna chhod de.
- 6) Kisi ke ghar jakar usse ijazat talab kar ke uske ghar mein dakhil ho beshak us shakhs ne pehle khud hi daawat kyun na di ho, saahibe khaana ke ghar na hone ki soorat mein wapaa laut aayein.
- 7) Sabse pehle maqsoodi (jo kaam karna maqsad ho) ka kaam kiya jaaye kyun ke Huzoor ﷺ namaz ada karne ki garz se gaye the to wo hi kaam aap ne sar anjaam diya. Khayaal rahe ke is hadees paak mein ye bhi zikr hai hum ne aap ke liye Hazeer khana taiyar kiya aur aap ko khana tanawul karne ke liye thehra liya. Hazeer ya Hazeera us khane ko kaha jaata hai ke gosht ko ubaal kar uske upar aataa daala jaata hai. Utbaan kehte hain ke ird gird se humare muhalla ke kai aadmi mere ghar mein jama ho gaye.
- 8) Aur faaida ye haasil hua ke jab kisi ke ghar koi nek buzurg shakhs tashreef le aayein to ahle muhalla uske ghar aakar us buzurg ki ziyaarat karein uski izzat wa takreem baja laayein aur usse faaida haasil karein.
- 9) Ghar mein namaz ke liye kisi jagah ko muayyan karna jaaiz hai albatta ek hadees mein ghar mein koi jagah namaz ke liye muayyan karne ki mumaneat paai gai hai lekin isse muraad ye hai ke jab riyakaari ki neeyat se ghar mein koi jagah namaz ke liye muayyan ki jaaye to ye najaaiz hai.

NABI KAREEM ﷺ KE AASAAR SE TABARRUK HAASIL KARNA

Hazrat Abu Haazim rahmatullah alaihi kehte hain ke Hazrat Sehal radiallaho ta'ala anhu ne humein ek pyaala dikhaya aur farmaya ke Nabi Kareem ﷺ tashreef laaye aur Saqeeqa bin Sa'ada mein baithe aur farmaya aey sehal humein paani pilao Hazrat Sehal radiallaho ta'ala anhu kehte hain ke maine ye pyaala nikaala aur usse aap ko aur aap ke sahaaba ko paani pilaya, Abu Haazim rahmatullah alaihi kehte hain sehal ne humein us pyaala se paani pilaya phir wo hi pyaala Hazrat Umar Bin Abdul Azeez ne bataur hiba (tohfa) talab kiya to wo unko hiba kar diya gaya.

Is hadees ke maatehat Allama Noowi rahmatullah alaihi tehreer farmate hain:

Is hadees paak se saabit hua ke sahaaba kiraam aur taabe'en ne Nabi Kareem ﷺ ke aasaar se tabarruk haasil kiya, Nabi Kareem ﷺ ne jis cheez ko hath lagaya ho ya jisko pehna ho usse tabarruk haasil kiya jaaye garz ke kisi cheez ko kisi taraf bhi huzoor se nisbat ho wo baa'is e tabarruk hogi. Is par ummat ka ijma hai aur self saaleheen aur baad mein aane waale tamam ahle ilm ka is par

ittefaaq hai ke Nabi Kareem ﷺ ke rauza mubarak mein aap ke namaz ada karne ki jagah namaz ada karke tabarruk haasil kiya jaaye aur jis ghaar mein Huzoor ﷺ dakhil huye usmein dakhil hokar tabarruk haasil kare yaani ghaar-e-hira aur ghaar-e-saur mein husoole barkat ke liye haaziri de (saudi najdiyon ko bhi ye baat samajh aati to wo in donon ghaaron ko pahadiyon ke neeche tabarruk haasil karna haraam hai ke board aaweza na karte.)

Nabi Kareem ﷺ ne khud tabarruk haasil karne ke liye hi apne baal mubarak hazrat talha ko diye ke ye logon mein taqseem kar do aur apni chaadar unhein ata ki ismein apni beti ko kafan do, tabarruk ke liye aap ne apne hath mubarak se darakht ki do sabz shaakhein do qabron par rakhi, tabarruk haasil karne ke liye hi bint malhaan ne aap ke paseena ko jama karke apne paas rakha aur tabarruk ke liye hi aap ke wuzu ke liye istemaal hone waala paani aur aap ke khankaar aur luaab ko chehron par mala gaya Is qism ki kaseer misalein saheeh ahadees mein mazkoor hain jinmein koi shak wa shubah nahin.

NABI KAREEM ﷺ KA MAREEZ KI AYAADAT KARNA

Hazrat Aamir bin Sa'ad radiallaho ta'ala anhu apne baap sa'ad radiallaho ta'ala anhu se riwayat karte hain ke mere baap ne bataya ke Rasoolullah ﷺ ne hujjatul wida mein meri ayaadat ki jab ke main ek aise dard mein muftala tha ke ba zaahir ye mehsoos ho raha tha ke main maut ke kinare par hoon. Maine arz kiya Ya Rasoolallah ﷺ mujhe takleef pahunch chuki hai wo to aap dekh hi rahe hain main kaseer maal ka maalik hoon siwaye meri ek beti ke mera koi waaris nahin kya main apne maal ka do tihaai sadqa kar du aap ne farmaya nahin, maine arz kiya kya main apne maal ka aadha hissa sadqa kar du to Huzoor ﷺ ne irshad farmaya nahin albatta tum apne tihaai hissa ki waseeyat kar sakte ho tihaai hissa ki waseeyat kaafi hai isliye ke agar tum apne wursa ko mohtaaj chhod kar jao ke wo logon ke saamne apne hath phaila rahe ho'n (to ye achha nahin.)

Tum ALLAH TA'ALA ki raza ke liye jo maal bhi kharch karoge yaqeenan tumhein iska ajar milega yahan tak ke luqma tum apni zauja ke munh mein daalo (to tumhein iska bhi ajar milega.)

Fawaaid: Mareez ki ayaadat karna mustahab hai jis tarah aam log ek dusre ki ayaadat karte hain ya imaam ki ayaadat karte hain aise hi imaam ke liye bhi mustahab ye hai ke wo awaam ki ayaadat kare.

Mareez ke liye jaaz hai ke wo apne marz ke dauran kisi se dawa puchhe ya nek aadmi ko dua karne ke mutalliq kahe ya kisi ko apne tihaai maal mein waseeyat kare ya koi apne haal ke mutabiq mas'ala puchhe lekin marz se tang hokar kisi ke saamne shikayat ke taur par zikr karna pareshani ka izhaar karna mana hai kyun ke isse wo sawaab zaaya ho jaata hai jo marz ki wajah se haasil hota hai.

Hadees paak mein sila rehmi karne, qareebi rishtedaron par ahsaan karne aur wursa par shafqat karne par bar-angekhata kiya gaya hai, jitna zyada qareebi rishta hoga usi ke mutabiq us par ahsaan karna achha hoga ba nisbat door waale rishte ke aur mas'ala ye samajh mein aaya ke aamaal ka daaro madaar neeyat par hota hai agar neeyat nek amal ki ho to sawaab haasil hota hai.

Beshak aulaad par maal kharch se bhi sawaab haasil hota hai jab insaan ka iraada usse ALLAH TA'ALA ki raza haasil karna ho yaani choonki ALLAH TA'ALA ne mujh par ye zimmedari aa'id ki hai isliye uska hukm maan kar is zimmedari ko poora kar raha hoon.

Beshak mubaah mein jab ALLAH TA'ALA ki razamandi ka lihaaz kar liya jaaye to kaam taa'at ban jaata hai.

Isliye Nabi Kareem ﷺ ne zauja ke munh mein luqma daalne ko neki ka kaam kaha hai aur ismein bhi aap ne ye qaid zikr farmai ke ismein tum ALLAH TA'ALA ki razamandi haasil kar rahe ho.

Nateeja ye waazeh hua ke jab insaan koi mubaah kaam ALLAH TA'ALA ki raza ke liye kare to wo taa'at ho jaata hai aur isse sawaab haasil hota hai yahan tak ke ALLAH TA'ALA ki ibadat ki garz se khana tanawul karna aur aaram karne ke liye sona bhi ibadat hai jab ke uski neeyat ye ho ke mujhe is khane aur sone se tawanaai aur chusti haasil hogi jisse main ibadat achhi tarah ada kar sakunga, Isi tarah haraam se apne aap ko bachane aur apni nazar ko bachane ki garz se apni zauja se jimaa karna mustahab hai.

NABI KAREEM ﷺ KE SAAMNE TAKABBUR KI SAZA

Ayaas bin Salma bin Akooa radiallaho ta'ala anhuma apne baap se riwayat karte hain ek shakhs ne Nabi Kareem ﷺ ke saamne baayein (left) hath se khana tanawul karna shuru kiya to aap ne farmaya ke daayein (right) hath se khaao usne kaha main daayein hath se khane ki taaqat nahin rakhta aap ﷺ ne farmaya ke tumhein taaqat hi na ho, us shakhs ke liye maanea sirf takabbur hi tha isliye usey hath munh tak uthane ki taaqat bhi na haasil ho saki.

Nabi Kareem ﷺ ne uske takabburana jawab par uske khilaaf dua ki aur farmaya tumhein na hi taaqat ho, Isse faaida haasil hua.

Is hadees mein hukm sharai ki bila uzr mukhalifat karne waale ke khilaaf dua karne ka saboot maujood hai.

Aur ye faaida haasil hua ke takabbur insaan ko zaleel karta hai aur faaida ye haasil hua ke har haal mein achhe kaam ka hukm dena aur bure kaam se rokna zaruri hai khwaah wo khane peene ki haalat hi kyun na ho? Khane peene ke aadaab sikhana bhi mustahab hai. Daayein hath se koi cheez khana aur baayein se ijtebaab karna bhi amar mustehsan hai balki hazrat naafe'a ne kisi ko koi cheez daayein hath se dena aur daayein hath se hi lena bhi mustahab qaraar diya hai.

Khayaal rahe ke us shakhs ke mutalliq Qaazi Iyaaz rahmatullah alaihi ne to munafiq hona likha hai wo Huzoor ﷺ ke hukm se udooli karne waala munafiq tha taaham noowi rahmatullah alaihi ne kaha ke ye durust nahin hai sirf takabbur aur hukm ke inkaar se munafeqat saabit nahin hoti.

NABI KAREEM ﷺ SE BACHHON KO GHUTTI DALWANA

Hazrat Anas radiallaho ta'ala anhu farmate hain ke main Abdullah bin Talha ansari radiallaho ta'ala anhu ko unki paidaish par Rasoolullah ﷺ ke paas le gaya aap ne chaadar odh rakhi thi aur aap unton ko tel (oil) laga rahe the aap ne farmaya kya tumhare paas khajoorein hain maine arz kiya ji haan! Maine wo khajoorein aap ki khidmat mein pesh ki aap ne pehle wo apne munh mubarak mein daali aur unko chabaya phir bachhe ke munh ko khol kar usmein wo khajoorein daali, bachhe ne khajoor ko chusna shuru kiya to Huzoor ﷺ ne bataur taajjub farmaya ansar ko khajoor se kitni muhabbat hai aur aap ne bachhe ka naam Abdullah rakha.

Hadees paak se haasil hone waale fawaaid:

1) Mustahab ye hai ke bachhon ke naam aise rakhe jaayein jinmein ALLAH TA'ALA ke asma e giraami aayein ya Ambiya -e- kiraam yaani abdullah, Ibrahim waghaira naam rakhe jaayein.

- 2) Bachhe ke paida hone par khajoor se ghutti daalna mustahab hai agar khajoor na mil sake to koi aur meethi cheez uske munh mein daali jaaye.
- 3) Ghutti daalne waala khajoor ko chaba kar mukammal taur par narm kar de taaki bachhe ko choosne mein mushkil darpesh na aaye.
- 4) Mustahab hai ke ghutti daalne waala nek shakhs ho khwaah mard ya aurat, agar nek shakhs wahan na ho to bachhe ko uske paas le jaayein taaki wo ghutti daale.
- 5) Nek logon ke aasaar yaani inse mutalliq ashiya se tabarruk haasil karna mustahab hai unke luaab se tabarruk haasil karna aur unse taalluq rakhne wali har cheez se tabarruk haasil kiya jaaye.
- 6) Mustahab ye hai ke bachhon ke naam nek logon se rakhwaye jaayein taaki wo islaami tarz ke naam rakhein sirf filmi logon ke aur khiladiyon ke naam rakhne par iqtefa na kiya jaaye.
- 7) Nabi Kareem ﷺ mein kaamil taur par ijz paaya jaata tha ke aap apna kaam apne hathon se khud sar anjaam dete the.
- 8) Bade shakhs ka az khud apne kaam mein mashgool hone se unki murawwat mein koi farq laazim nahin aata hai.

HAZRAT AAYESHA RADIALLAHO TA'ALA ANHA KE HAAR KA GUM (GAAYAB) HONA

Nabi Kareem ﷺ ko safar mein agar auraton ko sath le jaane ki zarurat darpesh aati to auraton ke itminaane qalb ke liye quraa (draw) daalte jiska naam nikalta usey sath le jaate. Ghazwah bani mustalaq mein jaate huye quraa Hazrat Aayesha radiallaho ta'ala anha ke naam ka nikla to Huzoor ﷺ unhein apne sath le gaye ye waaqiya parde ka hukm naafiz ho jaane ke baad ka hai jab parda ki aayat naazil ho gai to uske baad auraton ke kajaawe par bhi parda hota tha, Isi tarah parda mein bhi kajaawo ko utha kar unton par rakh diya jaata tha.

Ghazwah se wapasi par raaste mein kaafila ruka, chalne se pehle aap qaza e haajat ke liye chali gai jab qaza e haajat se faarigh hokar qaafila ke qareeb pahunchi to dekha ke aap ke gale ka haar toot kar gir gaya hai aap uski talaash mein wapas chali gai jab wapas aai to qaafila kooch kar chuka tha kajaawa par parda daala hua tha isi tarah qaafila waalon ne usey unt par rakh diya unhone samjha aap apne kajaawe mein hi hai choonki aap ka wazan bhi bahut kam tha isliye qaafila waalon ko ilm na ho saka. Aap wapas laut kar wahi baith gai ke mujhe talaash karne ke liye yaqeenan qaafila waale wapas aayenge aap usi haal mein so gai.

Safwaan bin Mat'al radiallaho ta'ala anhu jinko qaafila ke peeche rehne aur koi cheez gir jaaye to usey uthane par mamoor kiya hua tha jab wo wahan se guzare to unhone Hazrat Aayesha radiallaho ta'ala anha ko pehchan kar **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** padha. Hazrat Aayesha radiallaho ta'ala anha ne apne aap ko chaadar se dhaanp liya, safwaan ne aur koi kalaam na farmaya bas apne unt ko bitha kar uski taango par apna paanv rakha ye na uthe aur harkat na kare. Hazrat Aayesha radiallaho ta'ala anha us par sawaar ho gai, Is tarah aap qaafila mein pahunch gai jahan qaafila thehra hua tha.

Aap ke pahunchne par raaisul munafeqeen abdullah bin abi munafiq ne sabse pehle bohtaan taraashi ki aur uske baad aur munafiq bhi uske humnawa ban gaye.

Zyada maqaam e afsos ye tha ke munafiqeen ki saazish ke jaal mein kai mukhlis sahaaba kiraam bhi aa gaye yaani hazrat hassaan radiallaho ta'ala anhu aur musattah radiallaho ta'ala anhu jo hazrat siddeeq akbar radiallaho ta'ala anhu ki khaala ke ya khaala ki beti ke bete the aur Hazrat Hamna

bint jehash radiallaho ta'ala anha jo Nabi Kareem ﷺ ki zauja mutahhera Hazrat Zainab Bint Jehash radiallaho ta'ala anha ki behan thi un logon mein shaamil ho gaye.

Is waaqiye ke baad ek maah tak Nabi Kareem ﷺ ne hazrat aayesha radiallaho ta'ala anha se koi kalaam na farmaya, ek maah ke baad farmaya jo faisla ALLAH TA'ALA farmayega wo hi hoga.

Hazrat Aayesha radiallaho ta'ala anha farmati hain ke main is par bahut khush hui kyun ke mujhe maloom tha ke main paak daaman hoon ALLAH TA'ALA zarur mere haq mein faisla farmayega. Jab surah noor ki 18wi aayat hazrat aayesha radiallaho ta'ala anha ki paak daamani bayaan karne ke liye aur munafiqeen ki mazammat ke liye naazil hui to Huzoor ﷺ ne mimber par in aayaat ko sunaya.

Tambeeh: Allama Raazi rahmatullah alaihi farmate hain agar koi shakhs kahe ke Nabi Kareem ﷺ ko ilm nahin tha agar aap ko is waaqiye ka ilm hota to aap pareshan kyun the?

Iska jawab ye hai ke beshak Nabi Kareem ﷺ kaseer taur par kaafiron ki baaton se pareshan ho jaate the halanki aap ko maloom hota tha ke unki ye baatein ghalat hain. ALLAH TA'ALA ne irshad farmaya tehqeeq:

"Humein maloom hai ke beshak aap ke dil ko unki baaton se tangi haasil hoti hai,
ye mas'ala bhi isi qabeel se hai"

Allama Raazi rahmatullah alaihi ke is irshad ke baad waazeh ho gaya ke aap ko pareshani sirf kaafiron, munafiqon ki baaton se ho rahi thi aap ko maloom tha ke ye ghalat keh rahe hain aur khusoosan jab apne bhi saazish ka shikaar ho chuke the to pareshani ki zyadti ka ye sabab ban gaya. ALLAH TA'ALA ke irshad se pehle agar aap khud hi munafiqon ki baaton ka radd farmate to unke munh band karne mushkil the lekin Quran paak ki aayaat ke nuzool ke baad unko zaahiran kuchh kehne ki zurrat na ho saki kyun ke Quran paak ne to unko waazeh taur par challenge kar diya tha "Quran paak ki ek chhoti si surah tum bhi bana kar pesh karo" lekin wo koshish ke bawajood aajiz aa chuke the.

NABI KAREEM ﷺ KA BADR MEIN KUFFAAR KE QATL HOKAR GIRNE KI JAGAH NISHAAN LAGANA

Hazrat Anas radiallaho ta'ala anhu farmate hain ke humein Hazrat Umar radiallaho ta'ala anhu ne badr ke mutalliq bataya aap ne farmaya ke Rasoolullah ﷺ badr mein kaafiron ke dusre din qatl hokar girne ke maqamaat dikha rahe the aur aap ne farmaya ke ye maqaam In Sha Allah kal fulan shakhs ke marne ka hai. Raawi kehte hain ke Hazrat Umar radiallaho ta'ala anhu ne qasam kha kar kaha qasam hai us zaat ki jis ne Huzoor ﷺ ko haq ke sath mab'oos farmaya un hudood se koi bhi un kaafiron se zarra bhar bhi apni jagah se nahin hata yaani har ek in nishaniyon par hi qatl hokar gira jahan Nabi Kareem ﷺ ne nishanaat lagaye the.

NABI KAREEM ﷺ KA BADR KE MAQTOOLON (QATL HONE WAALA) SE KALAAM KARNA

Hazrat Anas radiallaho ta'ala anhu se marwi hai ke Nabi Kareem ﷺ ne badr mein qatl hone waalon ko teen din tak isi tarah chhod diya phir unke paas aaye aur unke qareeb khade hokar unko nida di aey Abu Jehal, Aey Umayya Bin Khalaf, Aey Utba Bin Rabeea, Aey Shaiba Bin Rabeea kya aisa nahin ke tum ne wo pa liya jiska tumhare sath tumhare Rab ne sachha waada farmaya aur

maine wo pa liya jo mere sath mere Rab ne sachha waada farmaya. Hazrat Umar radiallaho ta'ala anhu ne Nabi Kareem ﷺ ke kalaam ko sun kar arz kiya Ya Rasoolallah ﷺ ye kaise sunenge aur kaise jawab denge ye to murdaar hain? Aap ﷺ ne farmaya qasam hai us zaat ki jiske qabze mein meri jaan hai jo inse keh raha hoon tum inse zyada sunne waale nahin ho albatta ye jawab dene par qaadir nahin, phir aap ne hukm diya ke inko ghaseet kar badr ke kunwey mein daal diya jaaye. Is hadees paak ki sharah mein Allama Nawawi rahmatullah alaihi qaazi ayaaz rahmatullah alaihi ka qaul naql karte hain ke unhone kaha ke unke sunne ka yehi matlab liya jayega jaisa ke aam faut hone waale logon ke sunne ka zikr azaabe qabr waali ahadees mein maujood hain albatta wo kaise sun sakte hai iske mutalliq ye hai ke ho sakta hai ke unhein mukammal zindagi ata kar di gai ho aur ho sakta hai ke sirf samajh ne waale aaza ko zindagi de di gai aur unhein sunne aur samajh ne ki taaqat de di gai ho.

Yehi qaul zaahir aur mukhtaar bhi yehi hai ke wo ahadees jinmein ye zikr hai ke qabr par jakar salaam kiya jaaye yaani "assalamualaikum ya ahlal quboor" السلام عليكم يا اهل القبور kaha jaaye, Inse waazeh ho raha hai ke murde sunte hain agar na sunte to salaam dene ka kya maqsad hoga?

MUKHTASAR HAALAT AZ MADAARIJUN NUBUWWAT

HUZOOR ﷺ PAR SABSE PEHLE FARZ

Imaam Nawawi rahmatullah alaihi farmate hain ke aap par sabse pehle logon ko darana aur tauheed ki daawat waajib hui iske baad raat ka qiyaam phir ye mansookh farma diya phir meraaj mein paanch namazon ke farz hone par tamam raat ka qiyaam mukammal taur par mansookh kar diya.

AAP ﷺ KE DAAWAT PAR PEHLE ISLAAM LAANE WAALE

Aazad mardon mein Abu Bakr Siddiq radiallaho ta'ala anhu, bachhon mein Ali Murtaza radiallaho ta'ala anhu, auraton mein Hazrat Khadeeja radiallaho ta'ala anha aur aazad shuda ghulamon mein Hazrat Zaid radiallaho ta'ala anhu aur ghulamon mein Hazrat Bilaal radiallaho ta'ala anhu hain. Inke baad Usmaan bin Affaan, Zubair bin Awwaam, Abdurrahman bin Aauf, Sa'ad bin abi Waqaas, Talha bin Abdullah inke baad Abu Ubaid Aamir bin Abdullah bin Jarraah, Abu Muslema bin Abdullah bin Abdul Ahad inke baad Arqam, Usmaan bin Maz'oon, Abdullah bin Mas'ood, Saaed bin Zaid radiallaho ta'ala anhum aur Fatima bint Khattaab radiallaho ta'ala anha. Auraton mein se Hazrat Khadeeja radiallaho ta'ala anha ke baad Ummul Fazl zauja Saiyadana Abbas aur Asma bint Abi Bakr radiallaho ta'ala anhun ne imaan qabool kiya.

DAAWAT WA TABLEEGH

Teen saal tak aap ko makhfi (poshida) taur par fardan fardan logon ko daawate imaan dene ka hukm tha phir aap ko zaahir taur par daawat wa tableegh ka hukm hua. Aap ﷺ ne jab farmaya ke butt (murti) aur inke poojne waale sab jahannam mein jayenge to quraish aap ke mukhalif ho gaye aap ko iza (takleef) pahunchani shuru ki, aap par kooda karkat phenkte, raaste mein kaante bichhate, aap par patthar phenkte, ek badbakht ne namaz ki haalat mein aap ko gardan (neck) ko

upar se dabaya, ek badbakht ne aap ka gala ghonta, sath sath in logon ne musalmanon ko bhi takaleef pahunchani shuru ki nubuwat ka chautha saal in iza wa takaleef ko bardasht karte guzar gaya aur nubuwat ke paanchwe saal Huzoor ﷺ ne baaz sahaaba kiraam ko habsha ki taraf hijrat ka hukm diya.

HAZRAT HAMZA AUR HAZRAT UMAR RADIALLAHO TA'ALA ANHUMA KA IMAAN LAANA

Nubuwat ke paanchwe ya chhate saal Hazrat Hamza radiallaho ta'ala anhu ne imaan qabool kiya kyun ke jab aap ko pata chala ke abu jehal ne aaj Huzoor ﷺ ko bahut iza pahunchai aur gaaliyan di to aap ne abu jehal ke paas aakar kamaan se uske sar ko phod diya aur khud imaan qabool kar liya, unke teen din baad Hazrat Umar bin Khattaab radiallaho ta'ala anhu ne islaam qabool kar liya us waqt musalmanon ki taadad 40 se kuchh zaaid mard the aur 11 auratein thi. In donon hazraat ke imaan laane se musalmanon ko bahut taqwiyat haasil hui khusoosan Hazrat Umar radiallaho ta'ala anhu ke imaan laane ke baad islaami she'ar par zaahir taur par amal shuru ho gaya.

QURAIISH KA AHED NAAMA (DEAL, MUAHIDA) AUR HUZOOR ﷺ KA SHEBE ABU TAALIB MEIN MAQAYYAD HONA

Nubuwat ke saatwe saal quraish ne Abu Taalib ko (jo Huzoor ﷺ ki muaawanat kar rahe the) kaha ke ya tum apne bhateje ki imdaad chhod do ya inhein humare hawale karo ya inhein kaho humare buton (murti) ko bura kehna chhod do ya phir humare sath jung ke liye taiyar ho jao. Abu taalib ne Huzoor ﷺ ko samjhane ki koshish ki ke tum buton ko bura kehna chhod do to Huzoor ﷺ ne unki is baat ko maanne se inkaar kar diya aur do took alfaaz mein kaha ke agar tum meri is daawate haq par mera sath chhodna chahte ho to chhod do.

Quraish ne ahed baandha ke Muhammad ﷺ aur uska sath dene waalon se mukammal boycott kar diya jaaye, unse bol chaal, khareed wa farokht, har qism ke talluqaat khatm kar liye jaayein teen saal tak ye silsila jaari raha aakhirkaar unke dilon mein kuchh narmi Rab ta'ala ne paida kar di. Wo is ahed ko khatm karna chahte the wo ahed naama kaaba shareef ki ek deewar par latkaya hua tha jab unhone ahed naama khol kar dekhne ka irada kiya to Huzoor ﷺ ne isse pehle hi bata diya tha ke ahed naama ko chaatne ke liye Rab ta'ala ne deemak ko muqarrar kar diya hai isne siwaye Rab ta'ala aur uske Rasoolullah ﷺ ke naamon ke tamam ahed naama ko chaat liya hai, jab ahed naama khol kar dekha to aisa hi ho chuka tha.

ABU TAALIB KI WAFAT

Nubuwat ke daswe saal Abu Taalib faut ho gaye us waqt Abu Taalib ki umar 87 saal thi aur Huzoor ﷺ ki umar 49 saal 8 mahine 11 din thi.

HAZRAT KHADEEJA RADIALLAHO TA'ALA ANHA KI WAFAT

Abu Taalib ki wafat ke teen ya paanch din ke baad Hazrat Khadeeja radiallaho ta'ala anha ne wafat paai. Wo Huzoor ﷺ ke paas 25 saal rahi, Huzoor ﷺ unki wafat (ke saal) ko Aamul Huzn kehte hain yaani gham ka saal aur ghar se baahar kam nikalte lekin kuffaar ne bahut zyada zulm wa jafa ki buniyad rakh di.

TAAIF MEIN TABLEEGH

Huzoor ﷺ ne farmaya bila shubah mujhe in logon ki taraf se kaseer masaaib wa aalaam ka saamna karna pada lekin sabse bada ranj mujhe us waqt haasil hua jab ke maine taaif ke safar mein taaif ke sardaron mein se abd ya lail bin kalaam ko apna mansabe jaleel bata kar daawate islaam di lekin usne inkaar kar diya balki ye bhi khayaal rahe ke un logon ne Huzoor ﷺ par shadeed pathrao karke aap ko zakhmi kar diya tha.

JINNAAT KI BAIT

Jab aap taaif se wapas laute to raaste mein makka se ek manzil ki masaafat (doori) par waadi nakhla mein pahunche to aap ne ek raat qiyaam farmaya jab aap ne namaz mein Quran paak ki tilaawat ki to saat ya nau jinno ne aap ki tilaawat ko suna **واذصرفنا اليك نفر من الجن يستمعون القرآن** ki aayat ka isi taraf ishaara hai, namaz se faarigh hone par wo jinn haazir huye aur imaan qabool kiya aur unhone wapas jakar apni qaum ke jinno ko daawate imaan di aur kaha-

"Aey humari qaum! Hum ne ek kitaab suni ke Moosa ke baad utaari gayi agli kitabon ki tasdeeq farmati haq aur seedhi raah dikhati"

MADINA MUNAWWARA SE ANSAR KI AAMAD

Nubuwwat ke 11we saal hajj ke zamane mein mina mein uqba ke qareeb Huzoor ﷺ tashreef farma the ke madina munawwara ke qareeb khazraj ka ek giroh jo 6 aadmiyon par mushtamil tha haazir hua aur aap ne unhein bataya ke main ALLAH TA'ALA ka Nabi hoon wo log pehle bhi yahood ke ulema se Nabi aakhiruzzama ke ausaaf sunte the isliye unhone Huzoor ﷺ ke irshad ko sunte hi islaam qabool kar liya, Isi ko baiyte uqba ula kaha jaata hai.

MERA AJ AUR NAMAZ

Hijrat se ek saal pehle yaani nubuwat ke 12we saal aap ko meraaj ka sharf haasil hua, makka muazzama se baitul muqaddas tashreef le gaye wahan Ambiya -e- kiraam ki imaamat farmai, phir aasmanon aur jannat ki sair ki, dozakh ko dekha, Rab ta'ala se kalaam kiya, paanch namazein farz hui.

Khayaal rahe ke ibteda "wahi" mein hi din ke awwal aur aakhir mein namaz farz kar di gai thi lekin paanch namazein meraaj ki raat ko farz hui.

DUSRE SAAL MADINA SE AUR HAZRAAT KA AANA

Jab 6 hazraat imaan qabool karke madina taiyaba pahunche to Huzoor ﷺ ka madina taiyaba mein khoob charcha hua, dusre saal hajj ke mauqe par in 6 hazraat ke sath 12 hazraat aur bhi aaye aur mina mein hi uqba ke paas aap ki khidmat mein haazir hokar imaan qabool kiya, ye baiyte uqba saniya se mashhoor hai.

HUZOOR ﷺ KO MADINA KI DAAWAT AUR AAP KA JAWAB

Ansare madina ne wapasi par aap ki khidmat mein arz kiya ke aap humare sath chalein aur humare sheharon ko apne mubarak qadamon se sarfaraz farmayein aur hum aap ke har hukm ki tameel karenge aap ne farmaya mujhe abhi makka se nikalne ka hukm nahin diya gaya aur na hi meri hijrat ka koi maqaam abhi mutayyan kiya gaya Rab ta'ala ka jo hukm hoga us par hi amal hoga.

SAHAABA KIRAAM KI MADINA TAIYABA KI TARAF HIJRAT

Huzoor ﷺ ne farmaya mujhe dikhaya gaya hai ke tumhara maqaame hijrat do pahadon ke darmiyaan nakhlistaan yaani madina munawwara hai, aap ko abhi tak hukm nahin hua tha lekin baaz sahaaba kiraam ko aap ne madina taiyaba ki taraf hijrat ki ijazat de di. Hazrat Umar radiallaho ta'ala anhu apne bhai Zaid bin Khattaab ke sath aur Ayaash bin Rabeeya 20 akaabir sahaaba ke sath, Hamza bin Abdul Muttalib, Abdurrahman bin Aauf, Talha bin Ubaidullah, Usmaan bin Haarsa, Ammaar bin Yaasir, Abdullah bin Mas'ood aur Bilaal waghaira ne hijrat farma li baaqi hazraat ne hijrat poshida taur par ki lekin hazrat umar radiallaho ta'ala anhu ne alal ailaan hijrat ki.

ABU BAKR SIDDIQ RADIALLAHO TA'ALA ANHU KO INTEZAAR KARNE KA HUKM

Saiyadana Hazrat Abu Bakr Siddiq radiallaho ta'ala anhu ne bhi irada kiya ke asbaabe safar muhayya karke madina taiyaba hijrat kar jaayein Huzoor ﷺ ne farmaya theharo mujhe ye tawaqqo hai ke ALLAH TA'ALA mujhe hijrat ijazat farmayega to tum mere sath hona.

HUZOOR ﷺ KE MUTALLIQ KUFFAAR KA MASHWARA

Jab baaz sahaaba kiraam madina taiyaba hijrat kar gaye to kuffaar ne mehsoos kiya ke Huzoor ﷺ bhi tashreef le jayenge inke jaane se pehle inhein (maz'Allah) kisi shar wa fasaad mein muhtala kiya jaaye us waqt unka leader abu jehal tha, ibles bhi shaikh najd ki soorat mein unka muaawin aur musheer ban gaya tha. Kisi ne mashwara diya Huzoor ﷺ ko makka se zabardasti nikaal diya jaaye, kisi ne kaha aap ko qaid kar diya jaaye, kisi ne kaha aap ka jadoogar hona mashhoor kiya jaaye, kisi ne kaha aap ka majnoon hona mashhoor kiya jaaye, koi kehne laga aap ke jhootha hone ka charcha kiya jaaye sab mashware ibles shaikh najdi ne radd kar diye. Abu jehal ne ye mashwara diya ke paanch qabeelon se paanch shakhs liye jaayein aur ye paanch yakbaargi hamla karein aur Muhammad ﷺ ko qatl kar dein bani haashim in mutafarriq qabeelon se qisaas wa badla lene se aajiz aa jayenge, shaikh najdi (ibles laen) ne ye raaye pasand ki usi par sab muttafiq ho gaye.

SAIYADUL AMBIYA KI HIJRAT, KUFFAAR KI ZILLAT

Jab kuffaar ne Huzoor ﷺ ko shaheed karne ki garz se talwarein lekar aap ke ghar ka muhaasira kar liya us waqt Huzoor ﷺ ko hijrat karne ka hukm diya gaya taaki kuffaar ye na keh sakein ke agar humein pata chalta ke wo ja rahe hain to hum inhein qatl kar dete balki wo talwarein lekar aap ke ghar ka muhaasira kiye huye hain aap surah yaseen ki tilaawat karte huye ghar se baahar tashreef le aaye mitti ki ek muththi lekar kuffaar ki taraf phenki wo aap ko nikalte huye na dekh sakein.

Abu haatim ki riwayat mein jise haakim ne saheeh qaraar diya ke us waqt jis kaafir ke sar par khaak padi thi wo sab badr ke din halaak ho gaye the.

SHAANE SIDDIQ WA HAIDAR RADIALLAHO TA'ALA ANHUMA

Jab Huzoor ﷺ ne hijrat karne ka irada farmaya to Hazrat Ali murtaza radiallaho ta'ala anhu ko apne bistar par letne ka hukm diya ke tum logon ki amaantein lauta kar aa jaana choonki Huzoor ﷺ ke paas kuffaar bhi amaantein rakha karte the aur aap ko saadiq wa ameen ke laqab se yaad

karte the, Huzoor ﷺ ne Hazrat Ali radiallaho ta'ala anhu ko farmaya aey ali dil ko mazboot rakhna ye kuffaar tumhein kuchh takleef nahin pahuncha sakenge.

Hazrat Abu Bakr Siddiq radiallaho ta'ala anhu ko Huzoor ﷺ ne apne sath liya aur safare hijrat ka aaghaaz farma diya.

Hazrat Ali radiallaho ta'ala anhu ki shuja'at ye hai ke bil fe'al apni jaan ko qurbaan karne aur fidya banane ke liye pesh kiya aur hazrat abu bakr siddiq radiallaho ta'ala anhu ki shuja'at wa jurrat ye hai ke Huzoor ﷺ ke rafeeqe safar ban kar khud ko muhlika azeema mein daal diya kyun ke us waqt Huzoor ﷺ ke sath safar mein shareek sirf abu bakr siddiq radiallaho ta'ala anhu the aur kuffaar dushman bhi Huzoor ﷺ ke hi the.

HAZRAT SIDDIQ AKBAR RADIALLAHO TA'ALA ANHU KI IMTEHAAN MEIN KAAMYAABI

Jab Nabi Kareem ﷺ aur Hazrat Abu Bakr Siddiq radiallaho ta'ala anhu ja rahe the to kisi shakhs ne Hazrat Abu Bakr Siddiq radiallaho ta'ala anhu ko pehchana aur puchha ke tumhare sath kaun hai? Ye ajeeb imtehaan tha ke agar aap saheeh batate to kuffaar Huzoor ﷺ ko takleef pahunchayenge agar jhooth bolte hain to aap ki shaan ke laayaq nahin aap ne shaandaar hakeemana jawab diya ke mere sath haadi hain, sunne waala haqeeqat ko na samajh saka usne samjha ke aap kahin safar par ja rahe hain to kisi shakhs ko apne sath liya hua hai jo raah ko jaanta hai us waqt ahle arab ka yehi dastoor tha.

SURAAQA KA ZAMEEN MEIN DHANS JAANA

Huzoor ﷺ ko Suraaqa naami shakhs ne pehchan liya usne irada kiya ke dusre kaafiron ko bataye to wo zameen mein dhans gaya phir Huzoor ﷺ se kaha ke aap mere liye dua karein ke main zameen se nikal jaao to kisi ko nahin bataunga, Isi tarah wo Huzoor ﷺ ki dua se zameen se nikla.

HAZRAT ABU BAKR RADIALLAHO TA'ALA ANHU KA JAZBA E MUHABBAT

Raaste mein Huzoor ﷺ ke paanv mubarak safari mushkilaat ki wajah se zakhmi ho gaye to Hazrat Siddiq Akbar radiallaho ta'ala anhu ne aap ko kandhe par utha liya aur ghaar-e-saur ke dahaane par le gaye.

Ghaar-e-saur mein Hazrat Abu Bakr radiallaho ta'ala anhu pehle khud dakhil huye taaki ghaar mein koi moozi (takleef deh) janwar Huzoor ﷺ ko takleef na pahunchaye. Aap ne ghaar ke ander tamam suraakh apne odhne waali chaadar ke tukde karke band kar diye ek suraakh baaqi reh gaya lekin kapda baaqi na tha usmein aap ne apni aedi rakhi aur Huzoor ﷺ ko ander tashreef laane ke mutalliq arz kiya. Huzoor ﷺ ander tashreef le gaye abu bakr radiallaho ta'ala anhu ke zaanu (ya raan) par sar rakh kar aaram farma ho gaye lekin abu bakr radiallaho ta'ala anhu ko us suraakh ke ander maujood saanp ne dans (kaat) liya aap ko takleef hui aansu bila ikhtiyar jaari ho gaye Huzoor ﷺ ke chehre par pade aap ﷺ bedaar huye aap ne wajah puchhi hazrat abu bakr radiallaho ta'ala anhu ne bataya Huzoor ﷺ ne luaab dehan lagaya siddiq akbar thik ho gaye.

QUDRATE BAARI TA'ALA :

Jab Huzoor ﷺ ghaar-e-saur mein dakhil huye to ALLAH TA'ALA ne babool ka ek darakht ghaare-saur ke dahaane par lagaya aur ek jungli kabootar ke jode ko bheja ke wo apna aashiyana us darakht par banaye aur usi raat usne ande de diye aur makdi ko hukm farmaya ke wo apna jaala tane. Haram makka mein rehne waale kabootar usi jode ki nasl se hain kyun ke Huzoor ﷺ ki khidmat guzari aur aap ki dua e barkat se wo qiyamat tak shikaar aur halaak hone se mehfooz rahenge.

GHAAR-E-SAUR PAR KUFFAAR KI AAMAD AUR MAYOOSI

Kuffaar Huzoor ﷺ ko talaash karte karte ghaar-e-saur ke dahaane par pahunch gaye agar wo neeche apne paanv ki jaanib hi dekh lete to Huzoor ﷺ ko dekh lete lekin wo ghaar ko dekh kar laut aaye aur kehne lage ke agar Muhammad ﷺ ismein dakhil hote to kabootar ke ande toot jaate aur makdi ka jaala darhem barhem ho jaata aur ye darakht is jagah unki muddate umar se pehle ka uga hua hai.

KALAAMUL MALOOK MALOOKUL KALAAM

Jab kuffaar ghaar-e-saur mein pahunche to Hazrat Abu Bakr Siddiq radiiallaho ta'ala anhu ne arz kiya ke Ya Rasoolallah ﷺ kuffaar ne humara khoj (pata) laga liya hai agar wo apne paanv ki taraf humein dekhte hain to humein dekh lenge to Huzoor ﷺ ne farmaya gham na karo beshak ALLAH TA'ALA humare sath hai. Moosa alaihissalam ki qaum ne jab firauniyon ko dekha to kehne lage hum to pa liye gaye yaani ab to wo humein pakad lenge to unke jawab mein Moosa alaihissalam ne farmaya aisa hargiz nahin hoga beshak mere sath mera Rab hai jo mujhe hidayat dega.

SAIYADUL AMBIYA ALAIHISSALAM AUR MOOSA ALAIHISSALAM KE KALAAM MEIN FARQ

Moosa alaihissalam ne apna zikr pehle kiya aur Rab ta'ala ka baad mein aur Nabi Kareem ﷺ ne Rab ka zikr pehle kiya aur apna baad mein. Moosa alaihissalam ne sirf itna zikr kiya ke mere sath mera Rab hai lekin Huzoor ﷺ ne Hazrat Siddiq Akbar radiiallaho ta'ala anhu ko bhi apne sath milaya aur farmaya beshak ALLAH TA'ALA humare sath hai goya ke Moosa alaihissalam ne apni qaum ko is qaabil nahin samjha ke jo mujhe Rab ki ma'eyat haasil hai wo meri qaum ko bhi haasil hai lekin Nabi Kareem ﷺ ne hazrat abu bakr siddiq radiiallaho ta'ala anhu ko apne sath mila kar kaha beshak ALLAH TA'ALA humare sath hai.

Nukta: Nabi Kareem ﷺ ne Hazrat Abu Bakr Siddiq radiiallaho ta'ala anhu ko kaha "kuchh gham na karo" isse ye maqsad waazeh ho raha hai ke Huzoor ﷺ ko maloom tha ke Abu Bakr radiiallaho ta'ala anhu ko apni jaan ka khatra nahin balki inhein meri fikr laahiq hain agar Abu Bakr khud darte aur inhein apni jaan ki fikr hoti to Huzoor ﷺ farmate daro nahin.

Allama Baizaawi rahmatullah alaihi pehla paara لا خوف عليهم ولا هم يحزنون ki tafseer mein likhte hain "In par koi khauf nahin ke in par koi na pasandida cheez ka waqooa ho aur na hi inse koi mehboob cheez faut ho gai ke inhein is par koi gham laahiq ho"

Waazeh hua ke huzn ka taalluq mehboob cheez par koi khatra laahiq hone ki wajah se gham ke

aane se hai, ye bhi khayaal rahe ke Moosa alaihissalam ki qaum ne apni fikr ki thi aur Hazrat Siddiqe Akbar radiallaho ta'ala anhu ne Nabi Kareem ﷺ ki. Waazeh hua ke jis tarah Nabi Kareem ﷺ Saiyadul Ambiya hain aise hi Hazrat Abu Bakr Saiyadul Umam (saiyadul sahaaba) hain.

GHAAR-E-SAUR SE MADINA TAIYABA KI TARAF KOOCH FARMANA

Ghaar-e-saur mein teen raat qiyaam karne ke baad aap madina taiyaba ki taraf rawana huye abduallah bin areeqaz se pehle tay (decide) kiya hua tha usne ujrath par do unt laaya ek par Huzoor ﷺ sawaar huye aur apne sath peechhe Abu Bakr Siddiq radiallaho ta'ala anhu ko sawaar kiya aur dusre par aap ka ghulaam Aamir bin Faahira sawaar ho gaye unke sath unton ka Maalik Abdullah bhi sawaar ho gaya. Raaste mein ek charwahe ne aap ko bakariyon ka dudh pesh kiya agarche wo ghulaam tha lekin us waqt ke riwaaj ke mutabiq ghulamon ko ijazath hoti thi ke raahgeer ko dudh pila diya karein.

Daurane safar aap ka maqaam Kadeed mein umme Ma'bd ke kheme ke qareeb se guzar hua, Umme Ma'bd halanki musafiron ki mehmaan nawazi mein mashhoor thi lekin us waqt aap ke paas koi cheez pesh karne ko na thi uske kheme mein ek bakari nihayat laaghar kamzor thi jo kamzori ki wajah se rewad ke sath na ja saki thi, Huzoor ﷺ ne farmaya ke agar tumhari ijazath ho to hum iska dudh dooh lein usne kaha meri taraf se to ijazath hai lekin iske dudh ka to tasawwur bhi nahin kiya ja sakta hai.

Huzoor ﷺ ne bakari par hath phera bismillah shareef padh kar dua ki (aey Allah is bakari ko barkat ata farma) to bakari ke thann dudh se bhar gaye Huzoor ﷺ ne bakari ka dudh dooha to sab khema waalon ne aur aap ﷺ ne aap ﷺ ke sathiyon ne sair hokar dudh piya aur khema mein maujood tamam bartan dudh se bhar gaye. Umme ma'bd ke khaawind (shauhar) ko jab Huzoor ﷺ ke is mojiza ki ittela (khabar) hui to usne kaha ke mujhe ummeed hai main inka sathi banunga, Is tarah kuchh der ke baad in donon khaawind aur beewi ne islaam qabool kiya.

MADINA MUNAWWARA AAMAD

Peer ke din Rabiul awwal mein aap madina taiyaba mein pahunche aap ki aamad ki khabar sun kar log aap ko buland jagah se dekhte rehte the ke aap kab pahunchege, banoo najjaar ki ladkiyan Huzoor ﷺ ki aamad par khushi se daf bajati hui ye she'ar padh rahi thi:

نحن جوار من بنى النجار، يا حبذا محمد من جار

Hazrat Anas radiallaho ta'ala anhu farmate hain Huzoor ﷺ ki aamad par main 8 ya 9 saal ka tha, mujhe khoob maloom hai ke aap ﷺ ke aane par madina taiyaba ki daro deewar aise raushan ho gaye the jaise sooraj ke tuloo hone par raushani hoti hai.

QIYAAM KE LIYE ANSAR KI KHWAHISH AUR HUZOOR ﷺ KA IRSHAD

Ansar mein se har shakhs ki tamanna thi ke Huzoor ﷺ mere ghar qiyaam farmayein har ek yehi arz kar raha tha lekin Huzoor ﷺ ne farmaya ke meri untni ALLAH TA'ALA ki taraf se mamoor (ise hukm diya gaya hai) hai wo jahan khud baith jayegi wo hi maqaam mere qiyaam ka hoga, untni (jahan masjid nabwi ﷺ hai) wahan hazrat Ayyub ansari radiallaho ta'ala anhu ke ghar ke saamne khud hi baith gai.

HAZRAT AYYUB ANSARI RADIALLAHO TA'ALA ANHU KE GHAR QIYAAM

Aap ﷺ ne untni ke baithne par hazrat Ayyub ansari radiallaho ta'ala anhu ke ghar qiyaam farmaya pehle aap ﷺ ne unke ghar ke neeche hisse (ghar do manzila tha) mein qiyaam kiya lekin ek raat hazrat Ayyub ansari radiallaho ta'ala anhu ko khayaal aaya ke Huzoor ﷺ neeche aur main upar rahu ye adab ke khilaaf hain, tamam raat ek kona mein guzaar di. Subah arz kiya ke aap upar tashreef le jaayein Huzoor ﷺ ne farmaya ke main neeche behtar hoon ke logon ko milne mein aasani hai lekin hazrat Ayyub radiallaho ta'ala anhu ne baar baar jab arz kiya ke main ye bardasht nahin kar sakta ke aap neeche rahein to unki tamanna par aap ﷺ upar waale hisse mein tashreef le gaye.

NABI KAREEM ﷺ KI ALAALAT AUR WISAAL

WISAAL KI KHABAR

Nabi Kareem ﷺ ne jo aakhiri hajj farmaya usmein farma diya tha ke shayad aainda saal main tum logon mein na rahu, Isiliye isko hujjatul wida kaha gaya hai.

Huzoor ﷺ ne farmaya ALLAH TA'ALA ne apne bandon mein se ek ko ikhtiyar diya hai ke wo dunya mein rehna chahe to rahe aur agar apne Rab ta'ala se milna chahe to Rab se mile ALLAH TA'ALA ke bande ne Rab ta'ala ko milna pasand kar liya hai. Ye ishaara bhi apne wisaal ki taraf tha isliye Hazrat Abu Bakr Siddiq radiallaho ta'ala anhu ne is ishaara ko waazeh taur par samajhte huye rona shuru kar diya tha aur keh rahe the ke mere maa'n baap aap par qurbaan.

Hujjatul wida mein mina ke dinon mein surah اذا جاء نصر الله ناazil hui to Huzoor ﷺ ne Jibreel alaihissalam se farmaya ke tum mujhe khabar de rahe ho ke mujhe is jahaan se jaana chahiye Jibreel alaihissalam ne arz kiya gham na kijiye

"Yaqeenan aap ke liye aakhiri (waqt) pehle se behtar hai"

Nabi Kareem ﷺ is surah ke naazil hone ke baad aksar taur par padhte the:

سبحانك اللهم وبحمدك اللهم اغفر لي انك انت التواب الرحيم

Sahaaba kiraam ne arz kiya Ya Rasoolallah ﷺ kya wajah hai ke ye kalimaate mubarak aap ki zabaan e aqdas par bahut jaari rehte hain?

Aap ﷺ ne farmaya jaan lo mujhe aalame baqa ki taraf bulaya gaya hai aur tasbeeh aur istighfaar ka hukm diya gaya hai.

Hazrat Abdullah bin Mas'ood radiallaho ta'ala anhu farmate hain Nabi Kareem ﷺ ne apni wafaat se ek mahina pehle humein apne wisaal ki khabar de di thi. Hijrat ke 11 we saal ke maah safar mein Nabi Kareem ﷺ jannatul baqee qabrstaan waalon ke liye istighfaar farmane ke liye tashreef le gaye, Isi tarah shohda ke liye bhi istighfaar ki aur unki quboor ki ziyaarat ki. Ismein hikmat yehi thi ke aap dunya mein reh kar jo unki ziyaarat karte the usey alwida farma rahe the aur barzakhi taalluq ki khabar de rahe the ke ab mera tumhara sath baad az wisaal taalluq qaa'im hoga.

Hazrat Aayesha radiallaho ta'ala anha farmati hain ke Nabi Kareem ﷺ baqee se wapaa tashreef laaye to mere sar ko dard lahiq tha maine apne sar dard ki shikayat aap se ki aap ne bataur mazaah

farmaya ke Aey Aayesha kya ye achha nahin ke tumhari maut aa jaaye to main khud tumhari tajheez wa takfeen ke intezamaat karu aur tum par namaz padhu dafan karu aur tumhare liye dua e istighfaar karu hazrat Aayesha radiallaho ta'ala anha ne bhi bataur mazaah kaha haan aap chahte hain ke main faut ho jao aur aap meri jagah kisi aur aurat ko zauja bana kar le aayein. Nabi Kareem ﷺ ne iske baad haqeeqat e haal ki taraf ishaara farmaya ke aey aayesha tumhare sar ka jo dard lahiq hai wo to thik ho jayega lekin mere sar ka dard theek hone waala nahin goya is taraf ishaara tha ke main is marz mein dunya se rukhsat ho jaunga.

MARZ KI IBTEDA

Nabi Kareem ﷺ ke marz ki ibteda hazrat maimoona radiallaho ta'ala anha ke ghar unki baari ke din mein hui thi, marz mein bhi aap ﷺ apni azwaaje mutahheraat ki baariyo ka khayaal farmate rahe lekin jab beemari shadeed ho gai to aap ne farmaya aaj main kaha hoonga kal kahan ishaara tha ke ab is haal mein mujhe ek jagah rehna chahiye.

Hazrat Fatima radiallaho ta'ala anha ne bhi azwaaje mutahheraat se farmaya ke aap ﷺ par ye shaaq hoga ke aap har ek ghar ka दौरa farmayein, Is par tamam azwaaje mutahheraat ne ba khushi ijazat de di ke aap ﷺ hazrat aayesha radiallaho ta'ala anha ke ghar iqamat farmayein aur hum wahan aap ki teemardaari karenge.

SHIDDATE MARZ

Marz ki shiddat bhi Hazrat Maimoona radiallaho ta'ala anha ki baari mein hi hui aur aap do aadmiyon ke kandhe par hath rakh kar is tarah tashreef la rahe the ke aap ke qadam mubarak zameen par khat kheench rahe the.

Aap ke marz mein shiddat yahan tak aa gai ke aap apne bistare mubarak par ek pehlu se dusre pehlu par baar baar muztaribana taur par karwat badalte. Hazrat aayesha radiallaho ta'ala anha ne arz kiya Ya Rasoolallah ﷺ agar aisi haalat mein hum mein se koi aur runooma hoti to aap bura mehsoos farmate aur ghussa mein aa jaate aap ﷺ ne farmaya aey aayesha main intehai sakht marz mein muftala hoon aur farmaya ke ALLAH TA'ALA Ambiya par ibtela intehai sakht wa shadeed bhejta hai koi musibat wa iza pahunche yahan tak ke paanv mein kaanta chubhe to ALLAH TA'ALA iske sabab uske darjaat buland farmata hai uske gunahon ko maaf farma deta hai. Aur farmaya ruye zameen par koi aisa nahin jise marz waghaira ki takleef na pahunche magar ye ke wo uske gunahon ko aisa jhaad de jaise kheezan ke mausam mein patte jhadte hain.

Hazrat Abu Saed Khudri radiallaho ta'ala anhu farmate hain ke main Rasoolullah ﷺ ki khidmat mein haazir hua to maine aap ﷺ ke upar odhi hui chaadar ke upar se bhi bukhari ki shadeed haraarat ko paaya aur main bardasht nahin kar sakta tha ke aap ke badan ko hath lagao kyun ke aap shadeed bukhari mein muftala the.

Khayaal rahe ke bala mein tawaalat aur imtihaan wa aazmaish mein muftala hona bargarh e ilaahi ke muqarrab bandon ke sath khaas hai, ALLAH TA'ALA ke muqarrab bandon mein se jab azeem Ambiya -e- kiraam hain aur sab Ambiya -e- kiraam se azeem martaba rakhne waale humare Nabi Kareem ﷺ hain to aazmaish bhi sabse zyada hi honi thi.

AMBIYA -E- KIRAAM KO MAUT WA ZINDAGI KA IKHTIYAR DIYA GAYA THA

Ambiya -e- kiraam ko ALLAH TA'ALA ki taraf se zinda rehne ya dunya se rukhsat hone ka ikhtiyar diya gaya tha chahein to dunya ko pasand karein chahein to Rab ta'ala ke huzoor jaane ko pasand kar lein, Ambiya -e- kiraam ne Rab ki mulaqaat aur uske darbaar mein haaziri ko tarjeeh di.

NABI KAREEM ﷺ KA RAB TA'ALA SE MILNE KI DUA KARNA

Ek riwayat mein hai ke jab bhi Nabi Kareem ﷺ beemar huye to apne liye in kalimaat se hi apne aap par bhi dam farmaya aur apna hath مبارک tamam badan par phera aur jab Nabi Kareem ﷺ is marz mein muftala huye jiske baad aap ka wisaal ho gaya to Hazrat Aayesha radiiallaho ta'ala anha farmati hain ke maine chaaha ke aap par yehi dua padhu aur aap ke jism aqdas par hath pheru lekin Nabi Kareem ﷺ ne mujhse apna hath kheench liya aur ye dua padhne lage "Aey Rab apni rehmat mein lekar mujhe rafeeqe aala se mila de" yaani aey Allah mujhe apne paas bula le. Aap ko ikhtiyar to diya gaya tha ke aap dunya mein rehna chahte hain ya ke Rab ta'ala se milna chahte hain aap ne Rab ta'ala se milna pasand farmaya.

Hadeese saheeh mein aaya hai ke Rasoolullah ﷺ ne farmaya ke Jibreel alaihissalam is marz ke zamane mein ALLAH TA'ALA ki taraf se aaye aur paigham pahunchaya ke Muhammad ﷺ ALLAH TA'ALA aap par salaam bhejta hai aur farmata hai ke aap ko is marz mein wafaat de du aur mustagharaq dariya e rehmat farma du to aap ki kya raaye hai? To maine yehi chaaha ke rafeeqe aala se milu aur unmein ho jaao jinke liye ALLAH TA'ALA ne farmaya hai-

"Jin par Allah ne fazl kiya yaani Ambiya aur siddeeq aur shaheed aur nek log ye kya hi achhe sathi hain"

HAZRAT FATIMA KO KHABAR DENA

Isi mauqa par ya ke ayyame marz mein isse pehle Fatima Zehra radiiallaho ta'ala anha ko apne wisaal ki khabar di, zyada saheeh yehi hai ke ye khabar pehle ki hai.

Hazrat Aayesha radiiallaho ta'ala anha se marwi hai ke Rasoolullah ﷺ ki beewiyan aap ke paas maujood thi Hazrat Fatima radiiallaho ta'ala anha aap ki khidmat mein haazir hui unki chaal Nabi Kareem ﷺ ki chaal مبارک se mukhtalif na thi (yaani aap ke chalne ka andaaz Nabi Kareem ﷺ ke chalne ke andaaz se bilkul milta tha) jab Nabi Kareem ﷺ ne unhein dekha to farmaya aey meri beti marhaba phir unko apne paas bithaya phir unse koi sargoshi ki jiski wajah se hazrat fatima radiiallaho ta'ala anha shadeed rone lagi Huzoor ﷺ ne jab unke gham ko dekha to dobara phir unse koi aur sargoshi ki ab unhone muskurana shuru kar diya jab Nabi Kareem ﷺ khade huye to maine Hazrat Fatima radiiallaho ta'ala anha se puchha tumhare sath Nabi Kareem ﷺ ne makhfi (poshida) taur par kya baatein ki aap (aayesha radiiallaho ta'ala anha) ne farmaya ye Nabi Kareem ﷺ ka raaz hai jise main zaahir nahin kar sakti. Nabi Kareem ﷺ ke wisaal ke baad maine kaha main tumhein apne is haq ka waasta de kar puchhti hoon jo mera haq tum par hai (yaani mujhe tumhari maa'n hone ka haq hai) ke tum mujhe batao ke Nabi Kareem ﷺ ne tumhein kya khabar di thi unhone kaha haan ab theek hai yaani ab main bata sakti hoon, uski tafseel ye hai ke jab aap ﷺ ne mere sath pehli martaba sargoshi ki to beshak aap ﷺ ne mujhe khabar di ke tehqeeq Jibreel mere sath har saal Quran paak ka ek martaba daur kiya karte the lekin is martaba unhone mere

sath do martaba daur kiya hai lihaaza main apne wisaal ko bahut qareeb dekh raha hoon (pas tum ALLAH TA'ALA se darna aur sabr karna, beshak mera pehle jaana tumhare liye behtar hai to main ro padi jab aap ne meri pareshani ko dekha to dusri martaba phir sargoshi ki aur farmaya aey fatima tum pasand nahin karti ke tum jannat ki auraton ki sardaar ho ya tum mominon ki auraton ki sardaar ho) yahan raawi ko shak hai ke donon lafzon mein se kaun sa lafz zikr kiya gaya.

Ek riwayat mein hai ke pehli martaba mere sath sargoshi karke aap ne mujhe khabar di ke main isi marz mein dunya se rukhsat ho raha hoon (to main ye sun kar) rone lagi aap ne phir mere sath sargoshi ki aur mujhe khabar di ke tamam ahle baiyt mein se sabse pehle main aap ko milungi to main muskurane lagi.

Nabi Kareem ﷺ ki khabar ke mutabiq aap khud bhi dunya se isi marz mein tashreef le gaye, aap ke wisaal ke chhhe (6) maah baad hazrat fatima zehra radiallaho ta'ala anha bhi dunya se rukhsat hui. Tamam ahle baiyt se pehle dunya se rukhsat hokar Huzoor ﷺ se mulaqaat karne waali aap hi thi.

JIBREEL ALAIHISALAM KI MIZAAJ PURSI

Ek riwayat mein Jibreel ka Nabi Kareem ﷺ ki mizaaaj pursi ke liye aana aur Izraail alaihissalam ka unke sath aakar ijazat talab karne ka zikr hai.

Baihaqi ne Dalaailul Nubuwwat mein Hazrat Jaafar bin Muhammad se riwayat bayaan ki hai jo apne baap se riwayat karte hain ke ek shakhs quraish mein se apne baap Ali bin Husain radiallaho ta'ala anhuma ke paas aaya aur kaha kya main tumhein Rasoolullah ﷺ ki hadees na bataun unhone kaha zarur bataye! To ye batane lage ke Rasoolullah ﷺ jab mareez the to aap ke paas Jibreel alaihissalam haazir huye aur kaha aey Muhammad ﷺ beshak ALLAH TA'ALA ne mujhe aap ki khusoosi takreem wa tashreef ke liye bheja hai, wo aap se puchhta hai halanki wo aap se zyada jaanta hai wo ye puchhta hai ke tum apne aap ko kaise paate ho? Aap ﷺ ne farmaya aey Jibreel main apne aap ko ghamzada aur musibat zada paata hoon, dusre din Jibreel alaihissalam phir haazir huye unka wo hi sawaal tha aur Nabi Kareem ﷺ ka wo hi jawab tha, teesre din phir Jibreel alaihissalam ne aap ki khidmat mein haaziri di phir wo hi sawaal kiya aur aap ne wo hi jawab diya aur Jibreel ke sath ek firishta bhi tha jise Ismail kaha jaata hai jo ek laakh firishton ka sardaar tha har firishte ko ek laakh par sardaari haasil thi. Jibreel alaihissalam ne Nabi Kareem ﷺ se uske liye bhi ijazat talab ki ke wo bhi mulaqaat ke liye haazir hua Huzoor ﷺ ne uske mutalliq puchha Jibreel ne uska taarruf karaya.

Phir Jibreel ne arz kiya Ya Rasoolallah ﷺ Malkul Maut (Izraail alaihissalam) bhi aap ki khidmat mein haazir hone ki ijazat talab kar raha hai aap se pehle kisi aadmi se isne ijazat talab nahin ki aur aap ke baad bhi kisi se ijazat talab nahin karega. Jibreel ne arz kiya ke aap usey ijazat dein aap ne usey ijazat de di, Izraail ne haazir hokar salaam pesh kiya phir arz kiya aey Muhammad ﷺ beshak ALLAH TA'ALA ne mujhe aap ke paas bheja hai agar aap apni rooh qabz karne ki mujhe ijazat farmate hain to main aap ki rooh ko qabz karunga aur agar aap ye hukm farmate hain ke main aap ko chhod du to chhod kar chala jaauga aap ﷺ ne farmaya aey malkul maut tum apna kaam karo (yaani rooh qabz karne ki tumhein ijazat hai) Izraail ne kaha haan mujhe usi cheez ka hukm diya gaya hai lekin ye hukm diya gaya hai ke main aap ki ita'at bhi karu.

Raawi kehte hain Huzoor ﷺ ne Jibreel ki taraf dekha Jibreel ne arz kiya aey Muhammad ﷺ beshak ALLAH TA'ALA aap ko milne ka bahut mushtaq hai. Nabi Kareem ﷺ ne malkul maut ko kaha jis cheez ka tumhein hukm diya gaya hai wo kaam karo to Izraail ne aap ki rooh ko qabz kar liya.

HAZRAT FATIMA ZEHRA RADIALLAHO TA'ALA ANHA KA IZHAARE GHAM

Rasoolullah ﷺ ke wisaal ke baad Hazrat Fatima zehra radiallaho ta'ala anha ghamzada ho gai aap ko kisi ne kabhi hansta hua nahin dekha aap aksar taur par roti rehti thi aur ye kehti rehti thi "aey abba jaan aey abba jaan"

Aur kehti "aey abba jaan aap ne ALLAH TA'ALA ke bulawe ko qabool kar liya hai, aey abba jaan aap ne jannatul firdaus mein iqamat ikhtiyar kar li, aey abba jaan ab Jibreel "wahi" kiske paas layenge, aey Allah fatima ki rooh ko Nabi Kareem ﷺ ki rooh se mila de, aey Allah mujhe apne Rasool ka deedar ata farma".

Khayaal rahe ke rone mein koi jaza'a faza'a nahin tha, peetna wavaila karna nahin tha, kapde phaadna girebaan chaak karna nahin tha faqat aansu bahaana aur izhaare gham ke taur par mazkoora baala alfaaz ka zikr tha.

HAZRAT AAYESHA SIDDIQA RADIALLAHO TA'ALA ANHA KI BE QARAARI

Nabi Kareem ﷺ ke wisaal ke baad Hazrat Aayesha radiallaho ta'ala anha gham se nidhaal, bahut zyada pareshan haal thi, aansu rawa the sath sath Nabi Kareem ﷺ ke ausaaf ka zikr karte huye is tarah sabr ka daaman thaamte huye izhaare gham kar rahi thi. Afsos hai is Nabi muhtaram par jinhone fiqr ko tawanagari par aur darweshi ko maaldaari par ikhtiyar farmaya, afsos hai us zaat par jinhone ummat ke ma'aasi ke gham wa fikr se beniyaz hokar kabhi bistare rahat par aaram nahin farmaya, Isi tarah rote huye kai aur ausaaf ka bhi tazkira kar rahi thi.

GHAIBI AAWAZ SE AHLE BAIYT KO MAZEED SABR KI TALQEEN :

Aap ke ghar ke ek kona se aawaz aa rahi thi agarche kehne waala koi nazar nahin aa raha tha, aawaz dene waala ye aawaz de raha tha "ahle baiyt tum par salaam ho aur ALLAH TA'ALA ki rehmatein aur ALLAH TA'ALA ki barkatein tum par ho'n, har jandar ko maut ka maza chakhna hai, bila shubah qiyamat ke din tumhari nekiyon ka poora poora ajar diya jayega".

Bila shubah har musibat ke liye Allah azza wa jalla ke nazdeek darja aur khushi hai aur zyada sabr karo.

SAHAABA KIRAAM KA GHAM MEIN MUBTALA HONA

Nabi Kareem ﷺ ke wisaal ke baad sahaaba kiraam bahut pareshan ho gaye yoo mehsoos ho raha tha ke unki aqalein salb kar li gai aur unke hawaas moattal ho gaye, baaz hazraat ki zabaan band ho gai unke hosh wa hawaas aur bolne ki quwwat jaati rahi Hazrat Usmaan radiallaho ta'ala anhu bhi unhin logon mein se the jaisa ke hadeese paak mein hai ke Hazrat Umar radiallaho ta'ala anhu unke qareeb se guzare aur unhein salaam kiya lekin wo salaam ka jawab na de sake, baaz hazraat apni jagah jame baithe rahe jumbish ki taaqat na rahi Hazrat Ali radiallaho ta'ala anhu ka yehi haal

tha, kuchh hazraat keh rahe the ke Huzoor ﷺ par waqti taur par behoshi taari hai sakta ka aalam hai aap par wafaat taari nahin hui, hazrat Umar radiallaho ta'ala anhu masjid ke darwaze par talwaar lekar khade ho gaye aur kehne lage jo koi ye kahega Nabi Kareem ﷺ ne wafaat paai main uske do tukde kar dunga.

HAZRAT ABU BAKR SIDDIQ RADIALLAHO TA'ALA ANHU KI SHADEED GHAM MEIN SAABIT QADAMI

Hazrat Abu Bakr Siddiq radiallaho ta'ala anhu bhi zyada pareshan the, aansu baha rahe the, gham mein nidhaal the lekin aap ne is naazuk marhela mein saabit qadami se kaam liya hosh wa hawaas ko bar qaraar rakhte huye khutba diya jo hamd wa sana e ilaahi aur Rasoolullah ﷺ par durood wa salaam par mushtamil tha iske baad irshad farmaya jo koi Nabi Kareem ﷺ ki parastish karta tha to wo jaan le ke aap ka wisaal ho chuka hai aur jo koi ALLAH TA'ALA ki parastish karta hai wo ab bhi maujood wa zinda hai us par kabhi maut nahin aayegi aur ye aayate kareema tilaawat ki:

"Aur nahin hain Muhammad magar ALLAH TA'ALA ke Rasool beshak aap se pehle Rasool guzare to kya agar wo faut ho jaayein ya shaheed ho jaayein to tum apni aediyon ke bal palat jaaoge"

Aur is aayat ki tilaawat ki:

"Aey Habeeb aap ko bhi maut aani hai aur inko bhi marna hai"

Nabi Kareem ﷺ ke wisaal ki wajah se sahaaba kiraam par kuchh aisa asar ho chuka tha ke ye aayat sun kar sahaaba kiraam yoon mehsoos kar rahe the jaisa ke ye naazil hi ab hui hain. Iske baad Hazrat Umar radiallaho ta'ala anhu ne bhi khutba diya jiska labbe labaab ye tha ke aey logon maine jo pehle kaha tha ke Huzoor Nabi Kareem ﷺ par wafaat taari nahin hui wo koi kitabullah ya sunnate Rasoolullah se saabit nahin balki meri ye khwahish thi ke aap hum mein zinda rehte yaani zaahiri hayaat mein jis tarah aap hum mein pehle jalwagar hote humesha aise hi rehte lekin ALLAH TA'ALA ki marzi par hum shaakir wa saabir hain.

Tambeeh: Nabi Kareem ﷺ ke wisaal ke waqt aap ke paas paani ka ek pyaala tha usmein hath maar kar chehra par maar rahe the aap ko baar baar paseena aa raha tha ba zaahir ye shiddat ki kaifiyat nazar aati hai aap ko sakraate maut mein shiddat kyun haasil hui?

Shaikh Abdul Haq Muhaddis Dehalwi rahmatullah alaihi ne farmaya ke ye koi takleef nahin ba zaahir be qaraari nazar aati thi iski kai wajahein aap ne bayaan farmai hai, Inmein se do ko main zikr kar raha hoon:

1) Ba zaahir jo be qaraari nazar aati thi uski ek wajah ye thi ke ye waqt ALLAH TA'ALA se khaas mulaqaat ka waqt tha aur wo khasheeyat wa haibat wa ijlaal tha jo maarfat wa uboodiyat aur qurbe huzoor zul jalaal mein us haal aur us waqt ke munasib thi aur ye tamam khusoosiyat kisi aur haalat wa waqt mein na thi.

2) Aur wajah ye thi ke be qaraari darhaqeeqat Rab se mulaqaat ke liye rooh ki betaabi thi goya aap chahte the ke jaldi hi is dunya se nikal kar bargahe izyadi mein haazir ho jaayein.

NABI KAREEM ﷺ KE GHUSL KA ZIKR

Aap ﷺ ke ghusl ke liye aap ke ahle baiyt mein se Hazrat Ali radiallaho ta'ala anhu, Hazrat Abbas

radiallaho ta'ala anhu aur unke do bete Fazal bin Abbas radiallaho ta'ala anhu aur qasam bin abbas radiallaho ta'ala anhu, abu Sufiyaan bin Haaris bin Abdul Muttalib aur Nabi Kareem ﷺ ke mehboob usaama bin zaid aur Huzoor ﷺ ke ghulaam hazrat saaleh habshi shareek huye aap ke jisme at'har ke ird gird chaadarein taan di gai thi.

Hazrat Abbas radiallaho ta'ala anhu ne aap ko apne seena par liya aur hathon mein dastane pehan kar hathon ko pairhan mubarak ke ander dakhil kiya, usaama qamees ke upar paani daalte the, hazrat Fazal bin Abbas radiallaho ta'ala anhu aur Qasam bin Abbas radiallaho ta'ala anhu ek pehlu se dusre pehlu tak paani pahunchane mein Hazrat Ali radiallaho ta'ala anhu ki madad kar rahe the aur ghaib se bhi ghushl mein iaanat waaqey hui chunanche inhein aisa maloom hota tha ke koi aur hath inke hath se mas ho raha hai un sabki aankhon par pattiyan bandhi hui thi ghaib se aur parde ke peechhe se aawaz aai ke Rasoolullah ﷺ ke sath narmi barto.

Hazrat Ali radiallaho ta'ala anhu ko waseeyat thi ke tumhare baghair mera koi satar na dekhe agar koi khilaaf warzi hui to uski beenai jaati rahegi. Nabi Kareem ﷺ ke jisme at'har se koi cheez bar aamad na hui jis tarah dusre logon ke pet waghaira se khaarij hoti hai, Hazrat Ali radiallaho ta'ala anhu ne kaha Ya Rasoolallah ﷺ mere maa'n baap aap par qurbaan ho'n kitni safai aur kitni khushbu hai, hayaat mein bhi aur mamaat mein bhi.

Nabi Kareem ﷺ ki waseeyat ke mutabiq aap ko beere gharas (madina taiyaba ke shumali jaanib ek kunwey ka naam hai) ke paani se teen martaba ghushl diya gaya jismein beri ke patte daale gaye the. Ghushl ke waqt Nabi Kareem ﷺ ki palakon ke neech aur naaf ke goshe mein paani jama ho gaya tha Hazrat Ali radiallaho ta'ala anhu ne us paani ko apni zabaan se choosa aur uthaya, Hazrat Ali radiallaho ta'ala anhu farmate hain isi wajah se mujh mein ilm ki kasrat aur haafiza ki quwwat zyada hai.

Jab ghushl mukammal ho gaya to maqaame sajda aur mafaasil shareef (aaza ke jod) ko khushboo se moattar kiya gaya aur teen martaba ood (agar) ki dhooni di gai yaani khushboo daar lakdi sulgaai gai iske baad utha kar sar par leta diya gaya. Aap ke jisme at'har par istemaal karte huye jo khushboo bach gai thi uske mutalliq Hazrat Ali radiallaho ta'ala anhu ne apne beton ko waseeyat ki thi ke mere kafan mein ye khushboo lagana kyun ke ye khushboo Huzoor ﷺ se bachai hui hai.

KAFAN DENE KI WASEEYAT

Nabi Kareem ﷺ ko teen kapdo mein dafan kiya gaya, wo yemani chaadarein chhoonki Yeman ke ilaaqe mein ek basti ka naam "sahool" hai jahan wo kapda taiyar hota tha jisse aap ke kafan mubarak mein chaadarein istemaal ki gai isliye aap ke kafan ke kapde ko "sahooli" bhi kaha gaya hai. Ek hadees mein aap ke kafan ke kapde ko من كرسف (karsaf se buna hua) bhi kaha gaya hai, karsaf yaani roe ko kehte hain.

Baihaqi ne Haakim se naql karke kaha ke Hazrat Ali murtaza, Hazrat Ibne Abbas, Hazrat Aayesha, Hazrat Ibne Umar, Hazrat Jaabir, Hazrat Abdullah Bin Maghfil radiallaho ta'ala anhum se hadeesein hadde tawaatur tak pahunch gai hain ke Nabi Kareem ﷺ ke kafan mein teen kapde the.

Khayaal rahe ke Nabi Kareem ﷺ ke jisme aqdas par ek qamees thi aur usmein hi ghushl diya gaya tha wo kafan mein dakhil nahin lihaaza wo hadees jo sunan abu Dawood mein hazrat Ibne Abbas

radiallaho ta'ala anhuma se marwi hai ke Nabi Kareem ﷺ ko teen kapdo mein kafan diya gaya do kapde aur ek wo qamees mubarak jo waqte wisaal aap ke jism par thi is riwayat mein zuaf hai saheeh nahin, riwayat wo hain jinmein teen kapdo ka zikr hai lekin qamees aur pagadi ka zikr nahin.

HUZOOR ﷺ KI NAMAZE JANAZA

Huzoor ﷺ ki namaze janaza jama'at ke sath ada nahin ki gai balki ek jama'at aap ke qareeb aati aur baghair jama'at ke namaz padhti aur nikal jaati phir dusri jama'at aati aur padhti thi, aap ka jasde aqdas usi hujra mubarak mein tha jahan aap ko ghushl diya gaya sabse pehle mard dakhil huye jab mard faarigh ho gaye to auratein dakhil hui aur auraton ke baad bachhe.

Jama'at mein safon ki tarteeb hoti hai lekin yahan na koi safon ki tarteeb thi aur na koi imaam tha isliye kisi ne na koi imaamat ki aur na jama'at se namaz ki adayegi hui.

Aameerul momineen Saiyadana Ali Murtaza radiallaho ta'ala anhu se manqool hai ke Rasoolullah ﷺ ke janaza shareef par kisi ne imaamat nahin ki kyun ke aap ayyame hayaat aur mamaat mein sab ke imaam hain. Nabi Kareem ﷺ ki ye khusoosiyat hai ke aap par mut'addid namazein padhi gai aur tanha logon ne padhi warna aam logon ki ek hi namaz janaza hai aur bhi jama'at se, ye bhi khayaal rahe ke Nabi Kareem ﷺ ki khusoosiyat par dusron ko qeyaas nahin kiya ja sakta.

Sabse pehle namaz janaza ahle baiyt nubuwat ne ada ki yaani Hazrat Ali Murtaza, Hazrat Abbas aur dusre banoo haashim radiallaho ta'ala anhum sabse pehle namaz janaza ada karne waale the, Iske baad muhajareen sahaaba kiraam uske baad ansar sahaaba kiraam ne namaz janaza ada ki phir dusre log aate rahe aur namaz janaza ada karke lautate (wapas jaate) rhe.

NABI KAREEM ﷺ KI TADFEEN MEIN TAKHEER

Nabi Kareem ﷺ ka wisaal do shamba (peer) ko hua aur seh shamba (mangal, tuesday) poora guzar gaya aur aap ka takht shareef aap ke ghar mein raha aap ko chahaar shamba (budh, wednesday) ki raat ko dafan kar diya gaya wajah iski ye thi ke tamam log aap ki namaz janaza ada kar lein yahan tak ke sab log jab namaz ada kar chuke to phir aap ko dafnaya gaya.

SHIYA KA AITRAAZ BAATIL HAI

Ahle tashayyo ka ye kehna hai ke sahaaba kiraam ne Huzoor ﷺ ki namaz janaza ada nahin ki ye bilkul ghalat qaul hai baatil hai kizb bayani hai haqaaiq se door baat hai.

Aaiye ahle tashayyo ki kitaab "usool kaafi" aur uski sharah "saafi" ko dekhiye ismein zikr kiya gaya hai ke tamam logon ne namaz janaza mein shirkat ki madina ke log bhi ismein shaamil the aur baahar dehaton ke bhi, usool kaafi ki ibaatat ye hai-

Hazrat Jaafar radiallaho ta'ala anhu se marwi hai ke maine puchha ke Nabi Kareem ﷺ ki namaz janaza kaise ada ki gai thi to unhein bataya gaya ke jab Ameerul Momineen radiallaho ta'ala anhu ne aap ko ghushl diya aur kafan pehna diya aur dhaanp diya gaya to das aadmi aap ke jasde mubarak ke paas aaye aur ird gird phire phir Ameerul Momineen radiallaho ta'ala anhu ke darmiyaan khade huye aur padha "Beshak Allah aur uske firishte durood bhejte hain us ghaib batane waale Nabi par... Aayat" qaum ne bhi yehi padha jo ameerul momineen padh rahe the yahan tak ke tamam ahle madina ne padha aur ird gird dehaat waalon ne padha.

Ahle tashayyo ki apni hi hadees ne waazeh kar diya ke Huzoor ﷺ ki namaz janaza tamam sahaaba kiraam ne ada ki.

HUZOOR ﷺ KO DAFAN KARNE KE LIYE JAGAH KA INTEKHAAB

Nabi Kareem ﷺ ko kahan dafan kiya jaaye ismein sahaaba kiraam ne apni apni raaye pesh ki kisi ne kaha aap ko usi hujre mein dafan kiya jaaye jahan aap ki rooh ko qabz kiya gaya aur kisi ne kaha aap ko masjid shareef mein dafan kiya jaaye kisi ne kaha aap ko baqee qabrستان mein dafan kiya jaaye aur kisi ne kaha quds mein bahut se Ambiya -e- kiraam alaihimussalam ki quboor hai wahan dafan kiya jaaye.

Hazrat Abu Bakr Siddiq radiallaho ta'ala anhu ne farmaya maine Rasoolullah ﷺ se suna hai ke farmaya koi Nabi nahin dafan kiya gaya magar usi jagah uski rooh qabz ki gai.

Iske baad tamam sahaaba kiraam ka ittefaaq is par hua ke aap ko usi hujre mein dafan kiya jaaye, to aap ki charpaai ko utha kar ek taraf kiya gaya aur wahan hi qabr khodne ka aaghaaz hua.

QABR KO LEHAD BANAYA GAYA

Madina taiyaba mein do shakhs qabr khodne waale the ek Hazrat Abu Ubaida bin Jarraah jo ba tareeqe shaq (darmiyaan mein khudai waali) qabr khodte the, dusre sahaaba Abu Talha Ansari the jo lehad (baghali yaani ek taraf se khudai waali) qabr khodte the.

Hazrat Abbas radiallaho ta'ala anhu ne Rab ta'ala ke huzoor dua ki aey Allah apne Habeeb ke liye wo cheez ikhtiyar farma jo mehboob wa mukhtaar ho, Is dua ke baad donon sahabiyon ki taraf aadmi bhej diye ke jo pehle aa jaaye usi se qabr banwa li jaaye. Abu Ubaida radiallaho ta'ala anhu us shakhs ko na mil sake jo unhein bulane gaya tha isliye wo bar waqt na pahunch sake lekin Abu Talha radiallaho ta'ala anhu bar waqt aa gaye unhone lehad qabr banai, Nabi Kareem ﷺ ko lehad qabr pasand thi aap ne farmaya (lehad humare liye hai aur shaq humare ghairon ke liye hai).

Khayaal rahe ke agar zameen sakht ho jahan lehad ban sake wahan afzal hai aur jahan zameen narm ho lehad na ban sake wahan shaq banai jaaye. Nabi Kareem ﷺ ko jab lehad pasand thi to Rab ta'ala ne bhi Hazrat Abbas radiallaho ta'ala anhu ki dua ko qabool karte huye aap ke liye lehad ka intezaam hi farmaya ke lehad khodne waale sahabi hi bar waqt pahunch sake.

NABI KAREEM ﷺ KI TADFEEN

Budh (wednesday) ki raat sehari ke waqt Nabi Kareem ﷺ ko qabr anwar mein dakhil kiya gaya. Hazrat ali, Hazrat Abbas, Hazrat Fazal Bin Abbas, Hazrat Qasam bin Abbas radiallaho ta'ala anhum qabr mein dakhil karne waale the.

QABR MEIN UMMAT KO YAAD KARNA

Hazrat Qasam radiallaho ta'ala anhu kehte hain ke qabr anwar se sabse aakhir mein nikalne waala main hi tha aur sabse aakhir mein aap ke chehra e anwar ki ziyaarat karne waala main hi tha, maine qabr mubarak mein aap ko dekha ke aap ke labe mubarak harkat kar rahe hain maine apne kaan Huzoor ﷺ ke munh mubarak ke qareeb kiye to maine suna ke aap farma rahe hain aey mere Rab meri ummat meri ummat meri ummat yaani ummat ki maghfirat farma.

NEK LOGON KE QAREEB DAFAN KARNA BEHTAR HAI

Moosa alaihissalam ne baitul muqaddas ke qareeb apni wafaat wa dafan ki Rab ta'ala se darkhwast ki, Is par Allama Nawawi rahmatullah alaihi ne farmaya:

Aapne Baitul Muqaddas ki zameen ke qareeb wafaat wa dafan ka sawaal isliye kiya tha ke us zameen ko sharf haasil tha aur khusoosan Ambiya -e- kiraam alaihimussalam aur nek hastiyon ke wahan dafan hone ki wajah se is zameen mein fazeelat haasil thi.

Dua hai ALLAH TA'ALA har shakhs ko neki ki taufeeq ata farmaye, nek logon ka qurb zindagi mein aur wafaat ke baad bhi haasil ho, ALLAH TA'ALA Ambiya -e- kiraam alaihimussalam ki muhabbat ata farmaye.

Ya Allah! Apne habeeb paak Muhammad Mustafa ﷺ ke tufail meri aulaad ko sahi aqeeda par qaa'im daayem rakhna, bure aqaaid se mehfooz rakhna. Aameen summa aameen

Ya Allah meri is koshish ko qabool farma aur awaam ko isse faaida haasil karne ki taufeeq ata farma.



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