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**AKHLAAQ NABAWI ﷺ SE MUTAALLIQ CHE WAAQI'AAT AUR UNSE
PANDRAH ASBAAQ**

Anaasare Khutbah

Tamheed

Aqeedah aur akhlaaq hasna ka taalluq, aqeedah aur akhlaaqi hasna ki ahmiyat

Pahla waaqi'ah : Ibtidaaye nuzool wahee aur us se haasil hone waale asbaaq

Pahla sabaq : Silah Rahmi

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Chata waaqi'ah : Fatah Makkah aur us se haasil hone waala sabaq

Sabaq : Badle ki qudrat rakhne ke bawajood dushman ko maaf kar dena

Tamheed :

**“ALLAZEENA YATTA BI'OONAR RASOOLAN NABIYYAL
UMMIYYALLAZEE YAJIDONAHU MAKTOOBAN INDAHUM FIT
TAWRAATI WAL INJEELI Y'A MURUHUM BIL MA'AROOFI WA
YANHAA HUM ANIL MUNKARI WAYUHILLU LAHUMUL
TAYYIBAATI WAYU HARRIMU ALAIHIMUL KHABAA'ISA WA
YAZA'U ANHUM ISRAHUM WAL AGHLAALALLATI KANAT
ALAIHIM FALLAZEENA AAMANOO BIHI WA AZZAROOHU WA
NASAROOHU WATTABA UN NOORALLAZEE UNZILA MA'AHU
ULAA'IKA HUMUL MUFLIHOON”**

Tarjamah : “Jo log aise Rasool Nabi Ummi ka itteba karte hai jinko vo log apne paas Tawraat wa Injeel me likha hua paate hai. Vo unko nek baaton ka hukum farmaate hai aur buri baaton se mana karte hai aur paakeezah cheezon ko halaal bataate hai aur gandi cheezon ko unpar haraam farmaate hai aur un logon par jo bojh aur tawq the unko door karte hai. So jo log is Nabi par eemaan laate hai aur unki himaayat karte hai aur unki madad karte hai aur us noor ka itteba karte hai jo unke saath bheja gaya hai, aise log poori falah paane waale hai.” (Surah A'araaf:7/157)

Mai sabse pahle Allaah Taala ka shukar bajaa laata hoon, uske baad bepaaya darood wa salaam ho Hazrat Muhammad ﷺ par jinhone gaaliyaan khaa kar dua'en dee, paththar barsaane waalon par phool barsaaye. Aap al mumlakatil saudia ko halaal rizq ki talaash me aaye huye hai, Allaah Taala hamari is kamaayi me barkat ata farmaaye. Hamare liye yahaan bhi aur apne watan me bhi rizq halaal ke darwaaze khol de. Aur hame doosron ke liye rizq halaal ka zariya bana de.

Saudi Arab ek aisa mulk hai jahaan tawheed ka ghalba hai. Yahaan ke ulama aur wa amraa aur awaam ne tawheed ki nashr wa isha'at me kaafi mehnaten kee hai. Yahaan jo koi aata hai vo shirk ki gandagiyon se paak hokar tawheed ka muballigh wa da'ee ban kar apne watan lout'ta hai aur wahaan tawheed ki shama roshan karke shirk wa butparasti ki taarekiyon ko khatam karne ki koshish karta hai. Allaah Taala in tamaam ki mehnaton aur kaawishon ko qubool farmaye. Aur Saudi hukumat jo saare aalam me Tawheed aur Itteba Sunnat ki daawat phailaane aur use aam karne ki koshish kar rahi hai use har qism ke makr wa fareb aur shar se hifazat farmaye.

Aaj mai is unwaan ke tahat aap ke saamne guftagoo karne ki sa'adat haasil kar raha hoon vo hai : Nabi Kareem ﷺ ki zindagi ke che waaqi'aat se haasil hone waale pandrah akhlaaqi asbaaq."

Aqeedah aur akhlaaq hasna ka taalluq :

Akhlaaq ka aqeedah se aur aqeedah ka akhlaaq se bahut gahra taalluq hai aur insaan ki dono jahaan ki kaamyaabi ke liye ye dono laazim wa malzoom hai.

Akhlaaq e hasna ki ahmiyat :

Ek musalmaan ki duniya wa aakhirat ki kaamyaabi wa kaamraani ke liye sahi aqeedah ke saath saath husne akhlaaq se muttasif hona bhi zaroori hai. Kyu ke ek martaba Aap ﷺ ne Sahaba Kraam se poocha :

(atadroona mal la muflis? Qaaloo : al muflisu feena man laa dirham lahu walaa mata'a, faqaala : innal muflisa min ummatee ya'atee youmal qiyaamati bi salaatin, wa siyaamin, wa zakaatin, wa ya'atee qad shatama haaza, wa qazafa haaza, wa akala maala haaza, wa safakad dama haaza, wa zaraba haaza, fa y'utee haaza min hasanaatihi, wa haaza min hasanaatihi, fa in faniyat hasanaatuhu qabla an yuqzaa maa alaihi akhiza min khataayaa hum fatrihatu, alaihi, summa tariha fin naar)

Tarjamah : "Kya tum jaante ho ke muflis koun hai? Sahaba Kraam ne kaha : Hamare nazdeek muflis vo hai jiske paas dirham hai aur na saazo saamaan hai. Aap ﷺ ne farmaya : Meri ummat ka muflis vo hai jo qiyamat ke din namaz, roza aur zakaat lekar aayega aur vo is tarah aayega ke kisi ko gaali dee hogi, kisi par buhtaan lagaaya hoga, kisi ka maal khaaya hoga, kisi ka khoon bahaaya hoga aur kisi ko maara hoga to uske nekiyon me se usko bhi diya jaayega aur usko bhi diya jaayega aur us par jo zimma hai agar uski adaayagi se pahle uski saari nekiyaan

khatam ho jaayegi to unke gunahon ko lekar us par daala jaayega phir usko jahannam raseed kiya jaayega.”

(al raawi : Abu Hurairah Raziallahuanhu, Sahi Muslim:2581)

Aqeedah ki ahmiyat :

Aadmi ka husne akhlaaq ke saath sahi aqeedah ko apnaana zaroori hai. Kyu ke shirk ki haalat me kiye gaye nek amaal aur akhlaaq hasna sab bekaar aur raaigaan hai. Aqeedah ke maamle me kuch bhi “compromise” ho nahi sakta hai. Jhwaah maqaabil me aa chuka jigri dost aur qareebi rishtedaar hi kyu na ho, aap us se kahenge :

“LAKUM DEENUKUM WALIYADEEN”

“Tumhare liye tumhara deen hai aur mere liye mera deen hai.” (Surah Kafiroon:109/6)

Lekin duniyawii aitebaar se aap unse achche taalluqaat rakhe, ho sakta hai ke aap ke achche akhlaaq aur achche taalluqaat ki wajah se vo raahe Tawheed par aa jaaye. Aaj shirk karne waala kal tawheed ka haami wa naser ban jaaye. Allaah Taala ne Surah Luqman me is taalluq se hame behtareen taaleem dee hai, Allaah Taala ka irshaad hai :

**(WA WAS SAINAL INSAANA BI WAALIDAIHI HAMALATHU
UMMUHOO WAHNAN ALAA WAHNIW WA FISAALUHOO FEE
AAMAINI ANISHKUR LEE WA LIWAALIDAIKA ILAYYAL MASEER.
WA IN JAAHADAKA ALAA AN TUSHRIKA BEE MAA LAISA LAKA
BIHI ILMUN FALAA TUT’IHUMAA WA SAAHIB HUMAA FID DUNYAA
MA’AROOF AW WATTAB’I SABEELA MAN ANAABA ILAYYA SUMMA
ILAYYA MARJI’UKUM FA UNABBI’UKUM BIMAA KUNTUM
TA’AMALOON)**

“Hamne insaan ko uske maa baap ke muta’aliqu naseehat kee hai, uski maa ne dukh par dukh uthaakar use hamal me rakha aur uski doodh chudaayi do baras me hai ke too meri aur apne maa baap ki shukar guzaari kar, (tum sab ko) meri hi taraf laut kar aana hai. Aur agar vo dono tujh par is baat ka dabaav daale ke too mere saath shareek kare jiska tujhe ilm na ho to too unka kahna na maanna, haan duniya me unke saath achchi tarah basar karna aur uski raah chalna jo meri taraf jhuka hua ho, tumhara sabka loutna meri hi taraf hai, tum jo kuch karte ho us se phir mai tumhe khabardaar karoonga.” (Surah Luqman:31/14-15)

Ye masla us waqt paida hota hai jab ek hi ghar me do mukhtalif aqeede ke maanne waale ho. Aap yahaan Saudi Arab se sahi aqeedah ke saath jaa rahe hai lekin ghar jaane ke baad apne gharon ke saath ghalat aur shirk wa bida'at ke maamle me unka saath na de aur usme koyi compromise na kare. Kyu ke Aap ﷺ ne farmaya :

(innamat taa'atu fil ma'arroof)

“Beshak ita'at wa farma bardaari neki ke kaamon me hogi.”

(al raawi : Ali bin Abi Taalib Raziallahuanhu, Sahi Bukhari:7145)

Aap apne waalidain aur deegar sarparaston ke saath husne sulook se pesh aaye aur unki har baat maane illa ye ke vo burayi ka hukum de, agar vo burayi ka hukum dete hai to aap ko unki baat nahi maanna chahiye kyu ke ma'asiyat me makhlooq ki ita'at nahi karni chahiye.

Sahi aqeedah gunahon se bachaane ka aham zariya :

Aqeedah ki bunyaad teen cheezon par hai : Tawheed, Risaalat aur Aakhirat. Aadmi ka eemaan in teen cheezon par jitna mazboot hoga vo utna hi bad akhlaaqi jaise : Gheebat, chughal khori, hasad, takabbur, chori waghairah se door rahega. Kyu ke uska eemaan hota hai ke uski har harkat par Allaah ki nazar hai, Allaah Taala se koyi cheez posheeda nahi hai. Aur use qiyamat ke din Allaah Taala ke saamne pesh hona hai aur use wahaan uske har kiye ka badla milne waala hai. Allaah Taala ne farmaya :

(FAMAY YA'AMAL MISQAALA ZARRATIN KHAIRAY YARAH. WA MAY YA'AMAL MISQAALA ZARRATIN SHARRAY YARAH)

“Pas jisne zarra barabar neki kee hogi vo use dekh lega. Aur jisne zarra barabar burayi kee hogi vo use dekh lega.” (Surah Zilzaal:99/7-8)

Yahaan ghour karne ki baat ek ye bhi hai ke jo mazhab hame gheebat karne se rokta hai to vo kaise dahashat gardi ki taaleem de sakta hai. Dahashat gardi ko Islam se jodna aur uski shabah ko bigaadna ye media ke baaz goshon ka kaam hai. Aur uske zimmedaar ham khud hai kyu ke hamne Islam par amal karna aur usko doosron tak phailaana band kar diya hai.

Nabi Kareem ﷺ islaah aqeedah par bahut zor dete the. Mai Shaikh Rab'ee bin Haadi al Mudkhali ka ek dars sun rah tha. Unhone apne dars me bataaya ke ek martaba Aap ﷺ Sahaba Kraam ke saath jung ke liye jaa rahe the. Raaste me Aap ﷺ ne chand logon aur unke oontiniyon ke gale me taaweez latki huyi dekhi. Aap ﷺ ne

baaz Sahaba Kraam se farmaya : Tum log hamare jung se waapis aane tak yahee par ruko aur in logon ki islaah karo. Haalanke jung ke waqt ek aadmi ka ghaayab hona bahut maani rakhta hai. Aap ﷺ aise mouqe par bhi islaah aqeedah par tawajjo de rahe hai. Kyu ke agar aqeedah duroost ho jaaye to tamaam cheezen duroost aur sahi ho jaayengi. Aur agar aqeedah duroost na ho to saare aamaal bekaar hai.

Yahood wa Nasara ki soch aur uska nateeja :

Allaah Taala ne Quraan Majeed me yahood wa nasara ka mukammal ta'aruf kiya hai. Ye log apne aap ko Allaah ke bete aur chaheete hai , Allaah Taala unki is soch ko radd karte huye farmaya :

**(WA QAALATIL YAHODU WAN NASAARAA NAHNU
ABNAA'ULLAHI WA AHIBBA'UHU QUL FALIMA YU AZZIBUKUM BI
ZUNOOBIKUM BAL ANTUM BASHARUM MIMMAN KHALAQ,
YAGHFIRU LIMAI YASHAA'U WA YUAZZIBU MAI YASHAA'U WA
LILLAHI MULKUS SAMAAWAATI WAL ARZI WAMAA
BAINAHUMAA WA ILAIHIL MASEER)**

“Yahood wa nasara kahte hai ke ham Allaah ke bete aur uske dost hai, Aap kah dejiye ke phir tumhe tumhare gunahon ke ba'as Allaah kyu saza deta hai? Nahi balke tum bhi uski makhlooq me se ek insaan ho vo jise chahta hai bakhsh deta hai, aur jise chahta hai azaab karta hai, zameen wa aasmaan aur unke darmiyaan ki har cheez Allaah Taala ki milkiyat hai aur usi ki taraf loutna hai.” (Surah Maa'idah:5/18)

Yahood wa nasara apne ap ko Allaah ke chaheete aur muqarrab bande samajhte hai. Isliye vo takabbur ke murtakib huye.

Ummat e Muhammadiyah ko dee gayi soch aur uska nateeja :

Allaah Taala ne Ummat e Muslimah ko khair e ummat ke laqab se malqab kiya hai, taake vo logon ko nhalayi ka hukum de aur burayiyon se roke. Allaah Taala ne farmaya :

**(KUNTUM KHAIRA UMMATIN UKHRIJAT LINNASI T'A MUROONA
BIL MA'AROOFI WA TANHAWNA ANIL MUNKARI WA T'UMINOONA
BILLAHI WALAW AAMANA AHLUL KITAABI LAKAANA KHAIRAL
LAHUM MINHUMUL M'UMINOONA WA AKSARUHUMUL
FAASIQOON)**

“Tum behtareen ummat ho jo logon ke liye paida kee gayi hai ke tum nek baaton ka hukum karte ho aur buri baaton se rokhte ho, aur Allaah Taala par eemaan rakhte ho, agar ahle kitab bhi eemaan laate to unke liye behtar tha, unme eemaan waale bhi hai lekin aksar to faasiq hai.” (Surah Aale Imran:3/110)

Ek musalmaan selfish (khudgarz) nahi hota vo sirf akela hi jannat me jaana nahi chahta hai balke vo doosron ko bhi Jannat me le jaane ki koshish karta hai. Vo khud bhi bhalayi karta hai aur doosron ko bhi bhalayi ka hukum deta hai, vo khud bhi Tawheed ko apnaata hai aur doosron ko bhi uski taaleem deta hai, vo khud bhi shirk se bachta hai aur doosron ko bhi us se bachaane ki koshish karta hai.

Islam tamaam khoobiyaon aur bhala'ion ka naam hai. Hame kaamil Islam par amal karne ka hukum diya gaya hai, Allaah Taala ne farmaya :

(YAA AYYU HALLAZEENA AAMANUD KHULOO FIS SILMI KAAFFAH WALAA TATTABI'OO KHUTUWAATISH SHAITAANI INNAHU LAKUM ADUWWUM MUBEEN)

“Eemaan waalon ! Islam me poore poore daakhil ho jaa'o aur shaitaan ke qadmon ki ta'abedari na karo vo tumhara khula dushman hai.” (Surah Baqarah:2/208)

Che Nabawi waaqi'aat se pandrah asbaaq :

Pahla waaqi'ah : Ibtadaa e nuzool e wahee aur us se haasil hone waale asbaaq

Pahla waaqi'ah jo mai aap ke saamne pesh karne jaa raha hoon vo hai ibtedaa e nuzool e wahee. Isi waaqiye se Aap ki Nabuwat ka aghaaz hua. Iske andar Nabi Kareem ﷺ ke che behtareen akhlaaq zikar kiye gaye hai. Hazrat Aisha Raziallahuanha farmaati hai :

"أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْوَحْيِ الرَّؤْيَا الصَّالِحَةُ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْهُ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حُبِبَ إِلَيْهِ الْخَلَاءُ وَكَانَ يَخْلُو بِغَارِ جِرَاءٍ، فَيَتَحَنَّنُ فِيهِ وَهُوَ التَّعَبُّدُ اللَّيَالِي ذَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَنْزِعَ إِلَى أَهْلِهِ وَيَتَزَوَّدَ لَذَلِكَ، ثُمَّ يَرْجِعُ إِلَى خَدِجَةَ فَيَتَزَوَّدُ لِمِثْلِهَا حَتَّى جَاءَهُ الْحَقُّ وَهُوَ فِي غَارِ جِرَاءٍ، فَجَاءَهُ الْمَلَكُ، فَقَالَ: اقْرَأْ، قَالَ: مَا أَنَا بِقَارِيٍّ، قَالَ: فَأَخَذَنِي فَعَطَّنِي حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي، فَقَالَ: اقْرَأْ، قُلْتُ: مَا أَنَا بِقَارِيٍّ، فَأَخَذَنِي فَعَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي، فَقَالَ: اقْرَأْ، فَقُلْتُ: مَا أَنَا بِقَارِيٍّ، فَأَخَذَنِي فَعَطَّنِي الثَّالِثَةَ، ثُمَّ أَرْسَلَنِي فَقَالَ: "اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ {1} خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ {2} اقْرَأْ وَرَبُّكَ الْأَكْرَمُ {3}" سورة العلق آية 1-3، فَارْجَعَ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْجِفُ فَوَادُهُ، فَدَخَلَ عَلَى خَدِجَةَ بِنْتِ خُوَيْلِدٍ رَضِيَ اللَّهُ عَنْهَا، فَقَالَ: زَمِّلُونِي زَمِّلُونِي، فَرَمَلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ، فَقَالَ لِحَدِجَةَ، وَأَخْبَرَهَا الْخَبَرَ: لَقَدْ خَشِيتُ عَلَى نَفْسِي، فَقَالَتْ خَدِجَةُ: كَلَّا

وَاللّٰهُ مَا يُخْزِيكَ اللّٰهُ أَبَدًا، إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ، فَأَنْطَلَقْتُ بِهِ خَدِيجَةَ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلٍ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى ابْنَ عَمِّ خَدِيجَةَ، وَكَانَ امْرَأً تَنْصَرَّ فِي الْجَاهِلِيَّةِ، وَكَانَ يَكْتُبُ الْكِتَابَ الْعِبْرَانِيَّ، فَيَكْتُبُ مِنَ الْإِنْجِيلِ بِالْعِبْرَانِيَّةِ مَا شَاءَ اللّٰهُ أَنْ يَكْتُبَ، وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ، فَقَالَتْ لَهُ خَدِيجَةُ: يَا ابْنَ عَمِّ، اسْمَعْ مِنْ ابْنِ أَخِيكَ، فَقَالَ لَهُ وَرَقَةُ: يَا ابْنَ أَخِي، مَاذَا تَرَى، فَأَخْبَرَهُ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَبَرَ مَا رَأَى، فَقَالَ لَهُ وَرَقَةُ: هَذَا النَّامُوسُ الَّذِي نَزَلَ اللّٰهُ عَلَى مُوسَى صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، يَا لَيْتَنِي فِيهَا جَدْعًا، لَيْتَنِي أَكُونُ حَيًّا إِذْ يُخْرَجُكَ قَوْمُكَ، فَقَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: أَوْمُخْرِجِي هُمْ، قَالَ: نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتَ بِهِ إِلَّا عُودِي، وَإِنْ يُدْرِكُنِي يَوْمُكَ أَنْصُرَكَ نَصْرًا مُّؤَزَّرًا، ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ أَنْ تُوفِّيَ وَفَتَرَ الْوَحْيَ."

“Nabi Kareem ﷺ par wahee ka ibtedaayi daur achche sachche paakeezah khwaabon se shuroo hua. Aap ﷺ khwaab me jo kuch dekhte vo subah ki roushni ki tarah sahi aur sachca saabit hota. Phir min jaanib qudrat Aap ﷺ tanhaayi pasand ho gaye aur Aap ﷺ ne ghaare hira me khuloot nasheeni ikhtiyaar farmayi aur kayi kayi din aur raat wahaan musalsil ibaadat aur yaade Ilahi wa zikr wa fikr me mashghool rahte. Jab tak ghar aane ko dil na chahta tosha hamraah liye huye wahaan rahte. Tosha khatam hone par hi ahliyah muhtaramah Khadeeja Raziallahuanha ke paas tashreef laate aur kuch tosha hamraah lekar phir wahaan jaakar khuloot gazeen ho jaate, yahee tareeqa jaari raha yahaan tak ke Aap ﷺ par haq munkashif ho gaya aur Aap ﷺ ghaare hira hi me qiyaam pazer the ke achaanak Jibra’eel Alaihissalaam Aap ﷺ ke paas haazir huye aur kahne lage ke Aye Muhammad ! Padho, Aap ﷺ farmaate hai ke maine kaha ke mai padhna nahi jaanta, Aap ﷺ farmaate hai ke farishte ne mujhe pakad kar itne zor se bheenchha ke meri taaqat jawaab de gayi, phir mujhe chod kar kaha ke padho, maine phir vahee jawaab diya ke mai padha hua nahi hoon. Us farishte ne mujh ko nihaayat hi zor se bheenchha ke mujh ko sakht takleef mahsoos huyi, phir usne kaha ke padho ! Maine kaha ke mai padha hua nahi hoon. Farishte ne teesri baar mujh ko pakda aur teesri martaba phir mujh ko bheenchha phir mujhe chod diya aur kahne laga ke, Padho apne Rab ke naam ki madad se jisne paida kiya aur insaan ko khoon ki chatki se banaaya, padho aur Aap ka Rab bahut hi meherbaan karne waala hai. Pas yahee aayaten Aap ﷺ Jibra’eel Alaihissalaam se sunkar is haal me ghaare hira se waapis huye ke Aap ﷺ ka dil us anokhe waaqi’ah se kaanp raha tha. Aap ﷺ Khadeeja ke haan tashreef laaye aur farmaya ke mujhe kambal udha do, mujhe kambal udha do, Logon ne Aap ﷺ ko kambal udha diya. Jab Aap ﷺ ka dar jaata raha to Aap ﷺ ne apni zawjah muhtaramah Khadeeja Raziallahuanha ko tafseel ke saath ye waaqi’ah sunaaya aur farmaane lag eke mujhko ab apni jaan ka khouf ho gaya hai. Aap ﷺ ki ahliyah muhtaramah Khadeeja Raziallahuanha ne Aap ﷺ ki dhaaras bandhaayi aur

kaha ke Aap ka khayaal sahi nahi hai. Allaah ki Qasam ! Aap ko Allaah kabhi ruswa nahi karega, Aap to akhlaaqe faazilah ke maalik hai, Aap to kunbah parwar hai, bekason ka bojh apne sar par rakh lete hai, muflison ke liye Aap kamaate hai, mehmaan nawaazi me Aap be misaal hai aur mushkil waqt me Aap amr haq ka saath dete hai. Aise awsaaf hasna waala insaan yoon be waqt zillat wa khwaari ki maut nahi paa sakta. Phir mazeed tasalli ke liye Khadeeja Raiallahuanha Aap ﷺ ko Warqah bin Nawfal ke paas le gayi, jo unke chacha zaad bhai the aur zamane jaahiliyat me nasraani mazhab ikhtiyaar kar chuke the aur ibraani zabaan ke kaatib the, chunache Injeel ko bhi hasbe manshaaye khudaawandi ibraani zabaan me likha karte the. (Injeel saryaani zabaan me naazil huyi thi phir uska tarjamah ibraani zabaan me hua. Warqa isi ko likhte the) vo bahut boodhe ho gaye the yahaan tak ke unki beenaayi bhi rukhsat ho chuki thi. Khadeeja Raziallahuanha ne unke saamne Aap ﷺ ke haalaat bayaan kiye aur kaha ke, Aye chacha zaad bhai ! Apne bhateeye (Muhammad ﷺ) ki zabaani zara unki kaifiyat sun lejiye, vo bole ke bhateeye Aap ne jo kuch jo kuch dekha hai uski tafseel suna'o. Chunache Aap ﷺ ne az awaal ta aakhir poora waaqi'ah sunaaya jise sunkar Warqa be ikhtiyaar hokar bol uthe ke ye to vahee naamos (mu'azzaz raazdaan farishta) hai jise Allaah ne Moosa Alaihissalaam par wahee dekar bheja tha. Kaash, mai Aap ke is ahad nabuwwat ke shuroo hone par jawaan umar hota. Kaash mai us waqt tak zinda rahta jabke Aap ki qoum Aap ko is shahar se nikaal degi. Rasoolullah ﷺ ye sunkar ta'ajjub se poocha ke kya vo log mujh ko nikaal denge? (Haalanke mai to unme saadiq ameen wa maqbool hoon) Warqa bola haan ye sab kuch sach hai. Magar jo shakhs bhi Aap ki tarah amr haq lekar aaya log uske dushman ho gaye hai. Agar mujhe Aap ki nabuwwat ka vo zamana mil jaaye to mai Aap ki poori poori madad karoonga. Magar Warqa kuch dino ke baad inteqaal kar gaye. Phir kuch arse tak wahee ki aamad mauqif rahi.

(Raawi : Ummul Momineen Aisha Raziallahuanha, Sahi Bukhari : 3)

Shouhar ki mushkilaat me biwi ki madad :

Biwi shouhar ke mushkil haalaat me taana dene ke bajaay uska saath de. Aur uski mushkil ko door karne ki koshish kare, jaisa ke Hazrat Khadeeja Raziallahuanha ne Nabi Kareem ﷺ ko mushkil ke waqt saath diya aur Aap ﷺ ko tasalli dekar Aap ki dhaaras baandhi aur poore confidence ke saath Aap ko samjhaaya ke Allaah Aap ko hargiz zaleel wa ruswa nahi karega kyu ke Aap buland akhlaaq ke maalik hai, Aap ke andar che behtareen sifaat paayi jaati hai.

Agar aaj ke zamane ki biwi hoti to kahti maine aap ko pahaad par jaane se mana kiya tha. Aap kyu pahaad par gaye. Aap ko meri baaten samajh me nahi aati waghairah. Lekin ek samajhdaar aur buland akhlaaq waali biwi shouhar ki takleef aur uski har museebat ko door karne ki koshish karti hai. Ahle tajurbah farmaate hai ke shouhar ke haq me biwi ki gawaahi sabse badi gawahi hai.

Mazkoorah (ibtedaaye nuzool e wahee) ke waaqiye se hame che asbaaq milte hai, jo ke mandarja zel hai :

Pahla sabaq : Silah rahmi karna

Pahle waaqiye se ye sabaq milta hai ke ham rishtedaaron ke saath mil jul kar rahe, unke saath husne sulook kare, aur unki madad kare, ye hamara farz hai Allaah Taala ne Quraan Majeed me mut'aaddid maqaamaat par silah rahmi karne ka hukum diya hai, jaisa ke Allaah Taala ne farmaya :

(WA AATI ZAL QURBAA HAQQUHU WAL MISKEENA WAB NAS SABEELI WALAA TUBAZZIR TABZEERAA)

“Aur rishtedaaron ka aur miskeen aur musaafiron ka haq ada karte raho aur israaf aur be jaa kharch se bacho.” (Surah Isra:17/26)

Asal silah rahmi ye hai ke agar koyi tumhare saath qatah rahmi kare to uske saath silah rahmi kare. Nabi Kareem ﷺ ne farmaya :

(laisal waasilu bil mukaafee, wala kinil waasilullazee iza qata'atu rahimuhu wa sallahaa)

“Kisi kaam ka badla dena silah rahmi nahi hai balke silah rahmi karne waala vo hai ke jab uske saath qatah rahmi kee jaaye tab bhi vo silah rahmi kare.”

(Raawi : Abdullah bin Umro Raziallahuanhu, Sahi Bukhari:5991)

Azeem insaan vo hai jo choti baaton par uljhe baghair logon ke saath afoo wa darguzar ka maamla karta hai. Aaj log dialogue maarte hai ke agar tum achche rahe to mai bhi achcha rahoonga, agar tum bigad gaye to mujhse bura koyi nahi hoga. Ye ghalat dialogue hai. Ye ummat Muslimah ordinary nahi balke extra ordinary ummat hai. Hame vo cheezen aur vo akhlaaq zeb nahi dete jo dialogue me sikhaayi jaati hai balke ham apne andar vo dialogue fit kare jo Allaah ke Rasool ﷺ ki seerat se hame milte hai.

Aap apni zindagi ka jaayaza lejiye ke kitne din se aap ne apne waalidain se baat nahi kee? Kitne din se aap apne rishtedaaron se baat nahi kee? Aur na jaane kitne

aise rishtedaar hai jo beemaar aur pareshaan haal hai lekin aap ko uska ilm nahi hai? Kitne rishtedaar aise hai jo bid'aat wa khurafaat me maloos hai, aap rishtedaar hone ke naate aap ka haq banta hai kea ap unhe bid'aat wa quraafaat se roke.

Doosra sabaq : Sach bolna

Hazrat Khadeeja Raziallahuanha ne Aap ﷺ ki jis doosri sifat ka zikar kiya hai vo sach bolna hai. Sachchayi me najaat hai, sachchayi me kaamyabi hai. Momin kabhi jhoot nahi bolta hai. Aap ﷺ ke zamane me jhoot ka tasawwur hi nahi tha. Isliye muhaddiseen ne saare Sahaba Kraam ke baare me farmaya : “al sahaabata adool” yaani saare Sahaba sach bolne aur insaaf pasand the. Hazrat Anas Raziallahuanhu farmaate hai : Jab tak mai ajmiyon se nahi mila tab tak mujhe pata nahi chala ke jhoot hota kya hai.”

Lekin aaj jhoot ek fashion ban gaya hai jo jitna zyada jhoot bolta hai log use utna hi chaalaak samajhte hai. Aaj hamare kaarobaar ki bunyaad jhoot par qaayam hai. Hamari shaadiyon ki bunyaad jhoot par hai, hamare job ki bunyaad jhoot par hai aur ham badi besharmi ke saath kahte hai ke jhoot nahi bolenge to kaarobaar nahi chalega, bachche ki shaadi nahi hogi waghairah. Jabke Allaah Taala farmaate hai :

(YAA AYYU HALLA ZEENA AAMANUTTA QULLAAHA WA QOOLOO QOULAN SADEEDA. YUSLIH LAKUM A'AMAALAKUM WA YAGHFIR LAKUM ZUNOBAKUM WAMAY YUTI ILLAAHA WA RASOOLAHU FAQAD FAAZA FOUZAN AZEEMA. INNAA ARAZNAL AMAANATA ALAS SAMAAWAATI WAL ARZI WAL JIBAALI FA ABAINA AY YAHMIL NAHAA WA ASHFAQNA MINHAA WA HAMALAHAL INSAANU INNAHU KAANA ZALOOMAN JAHOOLAA)

“Aye eemaan waalon ! Allaah Taala se daro aur seedi seedhi (sachchi) baaten kiya karo, take Allaah Taala tumhare kaam sanwaar de aur tumhare gunah maaf farma de, aur jo bhi Allaah aur uske Rasool ki ta'abedaari karega usne badi muraad paa lee.” (Surah Ahzaab:33/70-72)

Teesra sabaq : Kamzoron ka sahara banana

Hazrat Khadeeja Raziallahuanha ne Aap ﷺ ki teesri sifat ye bataayi ke Aap kamzoron ka bojh uthaate the, doosron ki madad karte the. Lekin aaj hamara maamla bilkul iske mukhalif hai, aaj ham doosron par bojh bane huye hai. Doosron ko takleef me dekh kar ham khush hote hai, hamare andar madad ka jazba khatam ho chuka hai. Jabke Aap ﷺ ne farmaya :

"مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا ؛ نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ. وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ ؛ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ. وَمَنْ سَتَرَ مُسْلِمًا ؛ سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ. وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ. وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا ؛ سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ. وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ، وَيُنَادِرُسُونَهُ بَيْنَهُمْ ؛ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمْ الرَّحْمَةُ، وَحَقَّقَتْهُمْ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ. وَمَنْ بَطَأَ بِهِ عَمَلُهُ ؛ لَمْ يُسْرِعْ بِهِ نَسَبُهُ."

“Agar koi kisi mo'min ki duniya takleef door karta hai to Allaah Taala uski qiyamat ki takleefon me se ek takleef ko door karta hai jo kisi tang dast ke liye aasaani paida karta hai to Allaah Taala uske liye duniya wa akhirat me uske aibon ko chupaata hai, Allaah Taala apne bande ki madad karta hai, jab tak banda apne musalmaan bhai ki madad karta hai.”

(Raawi : Abu Hurairah Raziallahuanhu, Sahi Muslim : 6853)

Aap zaroorat mand ki madad kejiye, is se aap ko Allaah Taala ki madad haasil hoti hai. Agar aap kisi company ke manager hai to apna bojh apne maatahaton par daalne ke bajaay aap khud unki madad karne ki koshish kare.

Chowtha sabaq : Ghareebon ki madad karna :

Hazrat Khadeejah Raziallahuanha Nabi Kareem ﷺ ki chowthi sifat ye bayaan karti hai ke, Aap ﷺ hamesha ghareebon ki madad karte the, hame chahiye ke ham bhi ghareebon ki madad kare ; jo kamaane waale hai unhe kamaane ke laayaq banaye. Masalan : Agar aap kisi naujawaan ko dekhte hai ke vo doosron ke saamne haath phaila raha hai to aap use koi achcha hunar sikha de ya koi achcha course karwaayen. Mash'hoor kahaawat hai ke machli mat do machli pakadna sikhaa'o, kyu ke agar koi aap se machli maange agar aap use machli dene ke bajaay machli pakadne ka hunar sikha denge to vo dobara aap ke paas nahi aayega balke vo kisi aur ko bhi machli pakadna sikhaayega. Is se qoum ke andar salahiyat aur hunar mandi badhegi. Aap ke zariye kisi ko zariya maash milta hai to aap bahut khush Naseeb hai kyu ke Allaah Taala ye kaam kisi aur se bhi le sakta tha, lekin Allaah Taala ne is kaam ke liye aap ko muntakhab kiya hai. Aaj hamara maamla bilkul iske mukhalif hai, agar ham kisi ko taraqqi karta hua dekhte hai to ham uske taang kheenchne ki koshish karte hai. Jabke Nabi Kareem ﷺ ne doosron ki takleef door karke unhe aage badhaane ki koshish kee aur unhe apne qadmon par khadna sikhaaya.

Paanchwaan sabaq : Mehmaan nawaazi ka haq ada karna :

Hazrat Khadeejah Raziallahuanha Aap ﷺ ki paanchween khoobi ye bayaan karti hai ke Aap ﷺ mehmaano ki khoob khaatir daari karte the, koyi mehmaan Aap ke paas se bhooka nahi jaata tha. Muhaddiseen yahaan ek nukta bayaan karte hai ke Hazrat Khadeejah Raziallahuanha ne tazeef ka lafz istemaal nahi kiya balke taqri al zaif ka lafz istemaal kiya hai. Tazeef me sirf mehmaan nawaazi karne ka maani paaya jaata hai jabke taqri al zaif me mehmaan nawaazi ka haq ada karne ka maani paaya jaata hai.

Lekin aaj ham mehmaan ki aamad par pareshaan ho jaate hai. Ham mehmaan ko bojh na samjhe, poori khush dili ke saath uski khaatir tawaaz'a kare taake mehmaan apne dil me koyi tangi mahsoos na kare. Kyu ke Allaah Taala hamare dastar khwaan ke zariye use khila raha hai.

Chata sabaq : Haq ke liye pesh aane waale masayeb me madad karna :

Hazrat Khadeejah Raziallahuanha Aap ki chati sifat ye bayaan karti hai ke Nabi ﷺ haq ke liye pesh aane waale masayeb me madad karte, yaani haq ke khaatir agar kisi ko koyi madad ki zaroorat pesh aati to Aap ﷺ sadqa wa khairaat waghairah ke zariye uski madad karte the. Allaah na kare agar kabhi naa gahaani aafat logon par aa jaaye to aap aage badh kar unki madad kare. Is tarah ki madad ko emergency sadqa kahte hai ye husool Jannat ka ek aham zariya hai. Allaah Taala ne Surah Balad me farmaya:

(FALAQ TAHAMAL AQABAH. WAMAA ADRAAKA MAL AQABAH. FAKKU RAQABAH. AW IT'AAMUN FEE YAUMIN ZEE MASGHABAH. YATEEMAN ZAA MAQRABAH. AW MISKEENAN ZAA MATRABAH. SUMMA KAANA MINALLA ZEENA WATAWAA SAU BIS SABRI WATAWAA SAU BIL MARHAMAH. ULAA'IKA ASHAABUL MAIMANAH)

“So us se na ho saka ke ghaati me daakhil hota. Aur kya samjha ke ghaati hai kya? Kisi gardan (ghulaam, loundi) ko azaad karna. Ya bhook waale din khaana khilaana. Kisi rishtedaar yateem ko. Ya khaaksaar miskeen ko. Phir un logon me se ho jaata jo eemaan laate aur ek doosre ko sabr ki aur raham karne ki wasiyat karte hai. Yahee log hai daayen baazoo waale (khush bakhti waale).” (Surah Balad:90/11-18)

Doosra waaqi'ah : Aap ﷺ ke saath ta'if waalon ka sulook aur us se haasil hone waale asbaaq :

Nabi Kareem ﷺ ne ta'if ka qasad kiya taake wahaan ke logon ko Islam ki daawat de. Chunache jab Aap ﷺ ne wahaan ke logon ko Islam ki daawat dee to unhone Aap ki baat maanne se inkaar kar diya aur wahaan ke awbaashon ne Nabi Kareem ﷺ par itne paththar maare ke Aap ﷺ lahoo luhaan ho gaye aur Aap ﷺ ke jism mubarak se khoon bahane laga. Nabi Kareem ﷺ ke jism se nikalne waala khoon ka ek ek qatraah ummat Muslimah ko kah raha hai ke, utho Nabi Kareem ﷺ ki ta'aleemaat ko aam karne ke liye kamar bastah ho jao. Nabi Kareem ﷺ jab ta'if se waapis jaa rahe to pahaadon ke farishte ko Aap ﷺ ki haalat dekhi nahi gayi vo Hazrat Jibra'eel Alaihissalaam ki ma'eet me Aap ﷺ ke paas aaya aur Aap ﷺ se kaha, Aye Muhammad ﷺ agar Aap chahe to mai in ta'if waalon ko akhshbain yaani do pahaadon ke darmiyaan pees doonga. Aap ﷺ ne farmaya : Nahi mujhe ummeed hai ke Allaah Taala inki pusht se aisi nasl paida Karega jo sirf ek Allaah ki ibaadat karegi aur uske saath kisi ko shareek nahi karegi. Jaisa ke Hadees me aaya hai :

عن عائشة رضي الله عنها ، أَنَّهَا قَالَتْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : هَلْ أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمٍ أُحَدِّثُ ؟ قَالَ : " لَقَدْ لَقِيتُ مِنْ قَوْمِكَ مَا لَقِيتُ ، وَكَانَ أَشَدَّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ ، إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَالِيلَ بْنِ عَبْدِ كَلَالٍ فَلَمْ يُجِبْنِي إِلَى مَا أَرَدْتُ ، فَأَنْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِي ، فَلَمْ أَسْتَفِقْ إِلَّا وَأَنَا بِقَرْنِ النَّعَالِبِ ، فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِسَحَابَةٍ قَدْ أَظْلَنَتْنِي ، فَنَظَرْتُ فَإِذَا فِيهَا جَبْرِيْلُ ، فَنَادَانِي فَقَالَ : إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَمَا رَدُّوا عَلَيْكَ ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ . فَنَادَانِي مَلَكَ الْجِبَالِ فَسَلَّمَ عَلَيَّ ثُمَّ قَالَ : يَا مُحَمَّدُ . فَقَالَ : ذَلِكَ فِيمَا شِئْتَ ، إِنَّ شِئْتَ أَنْ أَطْبِقَ عَلَيْهِمُ الْأَخْشَيْنِ " . فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللَّهَ وَحْدَهُ ، لَا يُشْرِكُ بِهِ شَيْئًا " .

Hazrat Aisha Raziallahuanha se marwi hai ke unhone ek martaba Nabi Kareem ﷺ se poocha ke, kya Aap par koyi din uhad ke din se zyada sakht guzra hai? Is par Aap ﷺ ne farmaya ke, tumhari qoum ne mujhe bahut zyada takleef dee hai lekin unme uqbah ka din mujh par bahut zyada sakht tha. Ye vo mouqa tha jab maine ta'if ke sardaar kinaana bin abd ya lail bin abd kilaal ke paas gaya, lekin vo meri baat ko nahi maana to mai wahaan se maayoos hokar qarn al sa'alib pahucha to wahaan mujhe kuch hosh aaya aur mai sar utha kar dekha to baadal ka ek tukda mere oopar saaya kiye huye tha jisme Jibra'eel Alaihissalaam the. Unhone mujhe aawaaz dee aur kaha ke Allaah Taala Aap ke baare me Aap ki qoum ki baaten sun chuka hai aur jo unhone radd kiya vo bhi sun chuka hai, Aap ke paas Allaah Taala ne pahaadon ke farishte ko bheja hai, Aap unke baare me use jo chahe hukum de. Uske baad mujhe pahaadon ke farishte ne aawaaz dee, salaam kiya aur kaha, Aye Muhammad ﷺ agar Aap chahe to mai in ta'if waalon ko akhshbeen yaani do

pahaadon ke darmiyaan pees doonga. Aap ﷺ ne farmaya : Nahi mujhe ummeed hai ke Allaah Taala unki pusht se aisi nasl paida Karega jo sirf ek Allaah ki ibaadat karenge aur uske saath kisi ko shareek nahi karegi.”

(Raawi : Ummul Momineen Aisha Raziallahuanha, Sahi Bukhari : 3231)

Ta’if ke waaqiye se hame 3 asbaaq milte hai aur vo ye hai :

Pahla sabaq : Ma’af karna :

Insaan fitri taur par samaaj aur society me rahna pasand karta hai, vo akela nahi rah sakta, isiliye uske baare me kaha jaata hai **“al insaan madaniyyun bil taba’a”** yaani ke insaan fitri taur par mil jul kar rahne ko pasand karta hai, vo akela nahi rah sakta hai.

Lihaza insaan ko chahiye k evo society me apne akhlaaq phool ki tarah banaye rakhe na ke kaante ki tarah. Kyu ke kaante se har koyi door bhaagta hai aur phool ko har koyi chahta hai. Aur use society me rahte huye baaz logon se takleef bhi hogi, lekin vo unhe ma’af karne ki koshish kare kyu ke ta’if ke waaqiye se pahla sabaq hame yahi milta hai. Ta’if waalon ne Aap ﷺ ko bahut takleef dee paththar se Aap ko laho luhaan kar diya, lekin uske bawajood Nabi Kareem ﷺ ne unhe ma’af kar diya. Lekin aaj ham apne sage bhai ko ma’af nahi karte hai, apne maa baap aur khaandaan waalon ko ma’af nahi karte hai. Hame chahiye ke ham doosron ko ma’af karne ki aadat daalen. Agar ham doosron ko ma’af karenge to vo hamare jigri dost ban jaayenge jaisa Allaah Taala ne farmaya :

(WALAA TAS TAWIL HASANATU WALAS SAYYI’ATU IDF’AA BILLATEE HIYA AHSANU FA IZALLAZEE BAINAKA WA BAINAHU ADAAWATUN KA ANNAHU WALIYYUN HAMEEM)

“Aur na neki baraabar hoti hai aur na burayi. (burayi ko) is (tareeqe) ke saath hataa jo sabse achcha hai, to achhaanak vo shakhs ke tere darmiyaan aur uske darmiyaan dushmani hai, aisa hoga jaise vo dili dost hai.” (Surah Fussilat:41/34)

Aap ﷺ ne apni zaat ki khaatir kisi se koyi badla nahi liya. Doosron ko ma’af karna ye aam aadmi ke bas ki baat nahi hai. Jo log “extra ordinary” hote hai vahee ye kaam kar sakte hai aur choonke ham “extra ordinary” ummat hai, to hamare akhlaaq bhi “extra ordinary” hona chahiye.

Doosra sabaq : Sabr wa tahammul se kaam lena :

Ta'if ke waaqiye se doosra sabaq hame ye milta hai ke ham Zindagi ke har maamle me sabr wa tahammul se kaam le, kyu ke Aap ﷺ ta'if waalon se paththar khaa kar fauran un par bad dua nahi kiye balke sabr wa tahammul se kaam liya, apne ghusse par control kiya aur ummeed zaahir kee ke agar ye eemaan nahi laaye to unki aane waali nasl eemaan laayegi. Muhammad bin Qasim ka ta'alluq isi ta'if ke qabeele banu saqeef se tha, unhi ke zariye hindustaan me Islam phaila. Agar Aap ﷺ un par bad dua kiye hote to shaayad aaj ham Islam ki n'emat se mahroom rahte the.

Nabi ﷺ bahut hy vision par kaam karte the. Log Aap ﷺ ke khoon ke pyaase the, lekin Aap ﷺ unke liye Jannat ke khwaahaan the.

Aaj ham apne akhlaaq par ghour kare, apne andar sabr paida kare. Agar hamare andar sabr nahi raha to ham deen ka kaam bhi nahi kar paayenge, tijaarat nahi kar paayenge, aaj hamari committee me, center me aur company me jhagde hai kyu ke hamare andar sabr nahi hai.

Sabr ke zariye bade bade kaam kiye jaa sakte hai, duniya me vahee aadmi kaarnaame anjaam de sakta hai jiske paas sabr hai, Allaah Taala Surah Asr me farmaya :

(WAL ASR. INNAL INSAANA LAFEE KHUSR. ILLALLA ZEENA AAMANOO WA 'AMILUS SAALIHAATI WATAWA SAU BIL HAQQI WATAWA SAU BIS SABR)

“Zamane ki qasam. Beshak (bil yaqeen) insaan sar ta sar nuqsaan me hai. Siwaaye un logon ke jo eemaan laaye aur nek amal kiye aur (jinhone) aapas me haq ki wasiyat kee aur ek doosre ko sabr ki naseehat kee.” (Surah Asr : 103/1-3)

Sabr rahega to eemaan aur amal salaamat rahega, agar sabr nahi rahega to eemaan aur deen sab kuch ghaarat ho jaayega.

Teesra sabaq : Saamne waale ka khayaal karna :

Ta'if ke waaqiye se hame ye bhi sabaq milta hai ke Aap ﷺ apne se zyada saamne waale ka khayaal rakhte the. Aap ﷺ ke jism ka khoon bah raha hai lekin Aap ﷺ ko pasand nahi hai ke saamne waale dushman ke jism se khoon bahe. Lekin aaj hamara maamla bilkul uske mukhalif hai, ham saamne waale se zyada apna khayaal karte hai. Daawat me dekhen jahaan sab bhooke hote hai jaise hi mez par khaana aata hai sab uski taraf lapakte hai aur saamne waale ka khayaal kiye baghair saari botiyaan apne bartan me daalte hai. Jabke Allaah ke Rasool ﷺ aur

Sahaba Kraam apne aap par doosron ko tarjeeh dete the. Jaisa ke Allaah Taala ne farmaya :

(WA Y'USIROONA ALAA ANFUSIHIM WALAW KAANA BIHIM KHASAASAH)

“Khud apne oopar unhe tarjeeh dete hai go khud ko kitni hi sakht haajat ho.”
(Surah Hashr:59/9)

Ek aur “orientalist” se poocha gaya jo hamesha Nabi Kareem ﷺ ke khilaaf hi likha karta tha ke tum Muhammad ﷺ ke baare me padhte ho aur unke khilaaf likhte bhi ho. Kya tumhe unki seerat me koyi khoobi nazar aayi? Usne jawaab dete huye kaha : Haan mujhe Muhammad ﷺ me ek behtareen khoobi nazar aayi vo ye ke Aap ﷺ apne se zyada doosron ka khayaal kiya karte the. Aur isi ek khoobi ki wajah se maine Aap ke khilaaf likhna band kar diya hai.

Teesra waaqi'ah : Jung Uhad me Aap ﷺ ka zakhmi hona aur us se haasil hone waala sabaq :

Nabi Kareem ﷺ ki Zindagi me 17 martaba Aap ﷺ par jaan lewaa attack hua, unhi me se ek hamla jung uhad ka hai. Jung uhad me mushrikeen ne Aap ﷺ ko shaheed karne ki har mumkin koshish kee. Khalid bin Waleed ke dobara hamle ki wajah se saare musalmaan idhar udhar bikhhar gaye, Aap ﷺ ke paas saat Ansari Sahaba the, vo kaafiron se Aap ﷺ ka difaa karte huye shaheed ho gaye, iske baad do Ansari Sahaba Hazrat Talha bin Ubaidullah aur Saad bin Abi Waqaas Raziallahuanhum Aap ﷺ ka difaa karte rahe yahaan tak ke Hazrat Talha Raziallahuanhu ka haath shal ho gaya, mushrikeen ne Aap ﷺ par kaafi hamle kiye, ek mushrik Utbah bin Abi Waqaas Aap ﷺ ke sar par paththar de maara jiski wajah se Aap ﷺ gir gaye, Aap ﷺ ka daant toot gaya, peshaani aur chehra zakhmi ho gaya aankh ke nichli haddi me khud ki kadiyaan dhans gayi, jaisa ke Abu Haazim Raziallahuanhu se marwi hai :

عَنْ أَبِي حَازِمٍ، أَنَّهُ سَمِعَ سَهْلَ بْنَ سَعْدٍ، وَهُوَ يُسْأَلُ عَنْ جُرْحِ رَسُولِ اللَّهِ ﷺ، فَقَالَ: "أَمَّا وَاللَّهِ إِنِّي لَأَعْرِفُ مَنْ كَانَ يَغْسِلُ جُرْحَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَنْ كَانَ يَسْكُبُ الْمَاءَ، وَبِمَا دُووِي، قَالَ: كَانَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَغْسِلُهُ، وَعَلِيُّ بْنُ أَبِي طَالِبٍ يَسْكُبُ الْمَاءَ بِالْمِجَنِّ، فَلَمَّا رَأَتْ فَاطِمَةُ أَنَّ الْمَاءَ لَا يَزِيدُ الدَّمَ إِلَّا كَثْرَةً، أَخَذَتْ قِطْعَةً مِنْ حَصِيرٍ، فَأَخْرَقَتْهَا وَأَلْصَقَتْهَا، فَاسْتَمْسَكَ الدَّمُ، وَكُسِرَتْ رِبَاعِيَّتُهُ يَوْمَئِذٍ، وَجُرِحَ وَجْهُهُ، وَكُسِرَتْ الْبَيْضَةُ عَلَى رَأْسِهِ "

“Hazrat Abu Haazim Raziallahuanhu se marwi hai ke unhone Sahal bin Saad se suna aur vo Allaah ke Rasool ﷺ ke zakhm ke baare me pooch rahe the, unhone

kaha ke, Allaah ki qasam, mai jaanta hoon kis tarah Allaah ke Rasool ﷺ ke zakhm ko dhoya gaya aur koun paani baha raha tha. Aur kisi dawa ka istemaal kiya gaya, unhone farmaya : Hazrat Fatima Raziallahuanha zakhmon ko dho rahi thi aur Hazrat Ali Raziallahuanhu dhol se paani baha rahe the, jab Fatima Raziallahuanha ne dekha ke khoon nahi tham raha hai to aap ne haseer ka ek tukda jalaaya aur zakhm par laga diya aur khoon tham gaya aur aaj ke din Aap ﷺ ka daant toot gaya aur chehra zakhmi hua aur khud sar mubarak par toot gayi.”

(Raawi : Abu Haazim Raziallahuanhu, Sahi Bukhari : 4075)

Is jung me Aap ﷺ ke chehre aur peshaani par kaafi zakhm aaye the lekin uske bawajood Aap ﷺ unke liye dua karte hai :

(RABBIGH FIRLI QOUMI FA INNAHUM LAA YA’ALAMOON)

“Aye Allaah, meri qoum ko maaf karde, yaqeenan vo mujhe nahi jaante hai.”

(Raawi : Abdullah Raziallahuanhu, Sahi Muslim)

Lekin aaj ham ghair muslamaano ko hidaayat ki dua dene ke bajaay unhe bad dua karte hai.

Isi tarah ek aur riwaayat me ek aur martaba ka waaqi’ah Abdullah bin Masood Raziallahuanhum yoon bayaan karte hai :

"كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ ضَرَبَهُ قَوْمُهُ، وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ : " رَبِّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ "

“Goya ke mai Nabi Kareem ﷺ ko us waqt dekh raha hoon ke Aap bani israa’eel ke ek Nabi ka waaqi’ah bayaan kar rahe the ke unki qoum ne unhe maara aur khoon aalood kar diya. Lekin vo Nabi khoon saaf karte jaate aur ye dua karte :

“ALLAHUMMAGH FIRLI QOUMI FA INNAHUM LAA YA’ALAMOON”
ke Aye Allaah ! Meri qoum ki maghfirat farma. Ye log jaante nahi hai.”

(Raawi : Abdullah bin Masood Raziallahuanhu, Sahi Bukhari : 3477)

Teesre waaqiye se haasil hone waala sabaq : Dushmano ko maaf karna :

Jung uhad me Aap ﷺ ka chehra zakhmi ho gaya, Aap ke dandaan mubarak shaheed kar diye gaye lekin uske bawajood Aap ﷺ ne unhe maaf kar diya. Lekin aaj ham apne hi sage bhai aur rishtedaaron ko maaf nahi kar rahe hai. Allaah Taala is tarah jaahilaana harkat se ham sab ki hifazat farmaye, Aameen.

Chowtha waaqi'ah : Tafeel bin Umro Al Dawsī aur qabeelah daws ka qubool e Islam aur us se haasil hone waala sabaq :

Hazrat Tafeel bin Umro al Dawsī jab Makkah aaye to Makkah waalon ne unse kaha ke Aap Muhammad ﷺ se na mile kyu ke vo jaadugar hai, vo apne jaadu ke zariye zariye aadmi ko uske baap, bhai, biwi aur khaandaan waalon se door karta hai. Ye baaten sunkar jab bhi vo Aap ﷺ ke paas se guzarte to kaano me rui rakh lete the, ek martaba Aap ﷺ Kaaba ke paas namaz padh rahe the, Aap ki tilawat Quraan ki aawaaz na chahte huye unke kaano me padi, uske baad unhone apne dil me socha ke mai bhi ek aqalmand aadmi ho, shaayar ho, achche aur bure me farq kar sakta ho, mai Muhammad ﷺ ke paas jaa'oonga aur unki baat sunoonga, agar achchi rahi to maanoonga warna radd kar doonga. Iske baad vo Aap ﷺ ke ghar gaye aur apne aane ka maqsad batayi to Aap ﷺ ne unhe Quraan padh kar sunaaya to vo musalmaan ho gaye. Iske baad unhone apni qoum ko Islam ki daawat dee, waalidain ne Islam qubool kiya, lekin qoum ne aap ki baat nahi maani. Phir Hazrat Tafeel bin Umro Raziallahuanhu Aap ke paas aaye aur kahne lage, aye Allaah ke Rasool ﷺ ! Meri qoum waalon ne meri baat nahi maani, Aap un par bad dua keejiye, lekin Aap ﷺ bad dua karne ke bajaay unhe dua dete hai : **“ALLAHUMMA AHAD DOSAA”** jaisa ke Abu Hurairah Raziallahuanhu farmaate hai :

” جَاءَ الطُّفَيْلُ بْنُ عَمْرٍو إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنَّ دَوْسًا قَدْ هَلَكَتْ عَصَتْ وَأَبَتْ فَادْعُ اللَّهَ عَلَيْهِمْ، فَقَالَ: «اللَّهُمَّ اهْدِ دَوْسًا وَأْتِ بِهِمْ»“

“Tafeel bin Umro Raziallahuanhu Nabi Kareem ﷺ ki khidmat me haazir huye aur arz kiya ke qabeelah daws halaak hua, usne naa farmaani kee aur inkaar kiya, Aap ﷺ Allaah se unke liye bad dua keejiye, Nabi Kareem ﷺ ne farmaya : Aye Allaah, daws ko hidaayat de aur unhe mere yahaan le aa.”

(Raawi – Abu Hurairah Raziallahuanhu, Sahi Bukhari : 4392)

Chowthe waaqiye se haasil hone waala sabaq : Dushman ke liye hidaayat ki dua karna :

Hazrat Tafeel bin Umro al Dawsī qabeelah daws ko Islam ki daawat dee, lekin unhone inkaar kiya, to vo Aap ﷺ ke paas tashreef laaye aur un par bad dua karne ki darkhwaast kee lekin Aap ﷺ unhe bad dua देने ke bajaay dua dete huye farmaya, Aye Allaah ! Qabeelah daws ko hidaayat de. Isi dua ka nateeja tha ke is qabeele se taalluq rakhne waale Hazrat Abu Hurairah Raziallahuanhu musharraf ba Islam

huye, isiliye Imam Bukhari Rahimahullah ne apni kitaab Al Jaame Al Sahi me ek baab baandha qabeelah daws ka qubool – Islam. Isme unhe do Hadeesen zikr kee, pahli Hazrat Tafeel bin Umro al Daws ke qubool Islam ki aur doosri Hazrat Abu Hurairah Raziallahuanhu ki.

Agar Allaah ke Rasool ﷺ us waqt bad dua dete to aaj ham Hadees ka ek bada zakheere se mahroom rahte the kyu ke Sahaba Kraam me Aap hi sabse zyada Hadeesen riwaayat karne waale Sahabi hai. Lekin aaj hamara maamla iske mukhalif hai, aaj ham choti choti baaton par doosron ko bad dua dete hai.

Dushman ke liye hidaayat ki dua karna ye ek Sunnat mahjoorah hai. Aaj jo bade bade dushmanaan e Islam hai unke haq me ham dua'en kare ke Allaah unke shar se islam aur musalmaano ki hifaazat farmaye aur unhe Islam ka khaadim bana de.

Ghair muslim bhai'on ki hidaayat ke liye mehnat ke saath unke haq me hidaayat ki dua karna zaroori hai. Kyu ke nek aamaal ki adaayagi ke liye Allaah ki tawfeeq ka hona zaroori hai aur ye hame dua ke zariye haasil hoti hai.

Paanchwaan waaqi'ah : Sulah Hudaibiyah aur us se haasil hone waale asbaaq:

San 6 hijri me Aap ﷺ ne khwaab dekha ke Aap aur Sahaba Kraam umrah kar rahe hai. Aap ﷺ ne is baat ki ittela Sahaba Kraam ko dee aur umrah ki niyyat se makkah rawaana ho gaye aur hudaibiyah me padaav daal diya. Jab mushrikeene makkah ko maaloom hua ke Aap ﷺ apne ashaab ke saath umrah karne makkah aa rahe hai, to unhone ibteda me Aap ko rok liya, phir baad me musalmaano aur mushrikeen ke darmiyaan ek sulah huyi aur is sulah me kayi baaten muslamaano ke khilaaf thi, jaise Muhammad Rasoolullah ﷺ ko mita kar Muhammad bin Abdullah likha gaya. Hazrat Abu Jandal Raziallahuanhu jo musalmaan ho chuke the lekin phir bhi kaafiron ne unhe musalmaano ke saath jaane nahi diya. Is sulah se Sahaba Kraam bahut naaraaz the. Hazrat Umar Raziallahuanhu ne Aap ﷺ ko kaha : Aye Allaah ke Rasool, ham haq par hai kyu ham unse dab kar sulah karle, lekin Sahaba maan gaye.

Sulah Hudaibiyah ka pahla sabaq : Sulah pasandi :

Aap ﷺ ko jhagde ke bajaay sulah karna bahut pasand tha. Isiliye sulah hudaibiyah ke m'uahidah me bahut baaten musalmaano ke khilaaf thi lekin iske bawajood sulah ko tarjeeh dee. Aap ﷺ doorandesh aur behtareen qaayad the. Is sulah ke sabab sirf do saal me kaafir log islam me daakhil ho gaye.

Sulah Hudaibiyah k doosra sabaq : Agreement ki qadar :

Sulah hudaibiyah ke m'uahide me kayi baaten musalmaano ke khilaaf thi, lekin uske bawajood Aap ﷺ ne is m'uahide ki qadar kee. Aaj ham musalmaano ke baare me kaha jaata hai ke ham musalmaan apne mulk hindustaan ke wafaadaar nahi hai, jo ke bilkul ghalat hai. Hamara mazhab hame ye hukum deta hai ke ham apne mulk ke qawaaneen aur usoolon ki qadar kare aur is mulk ke agreement ko poora kare. Hamara mazhab hamara deen ham ko ye hukum deta hai jaisa ke Allaah Taala ne Surah Maa'idah me farmaya :

(YAA AYYU HALLAZEENA AAMANOO AWFOO BIL UQOOD, UHILLAT LAKUM BAHEEMATUL AN'AAMI ILLA MAA YUTLAA ALAIKUM GHAIRA MUHILLIS SAIDI WA ANTUM HURUM, INNALLAAHA YAHKUMU MAA YUREED)

“Aye eemaan waalon ! Ahad wa paimaan poore karo, tumhare liye mawaishi choupaaye halaal kiye gaye hai, bajuz unke jinke naam padh kar suna diye jaayenge magar haalaat ihraam me shikaar ko halaal jaanne waale na banna, yaqeenan Allaah jo chahe hukum karta hai.” (Surah Maa'idah:5/1)

Nabi Kareem ﷺ ne jis tarah sulah hudaibiyah me m'uahidah ko poora kiya usi tarah hame bhi mulk se kiye m'uahide ko poora karna hoga. Islam hame yahi taaleem deta hai. Haan agar koyi musalmaan qaanoon ko tod kar dahashat gardi karta hai to ye uska apna maamla hai, Islam is se mukammil taur par bari hai. Islam kahta hai ke agar koyi ek maasoom ko qatl karta hai to goya usne saare insaano ko qatl kiya, Allaah Taala ne farmaya :

(MIN AJLI ZAALIKA KATABNAA ALAA BANEE ISRAA'EELA ANNAHU MAN QATALA NAFSAM BI GHAIRI NAFSIN AW FASAADIN FIL ARZI FAKA ANNAMAA QATALAN NAASA JAMEE'AN WA MAN AHYAAHAA FAKA ANNAMAA AHYAN NAASA JAMEE'AW WALAQAD JAA'ATHUM RUSULUNAA BIL BAYYINAATI SUMMA INNA KASEERAM MINHUM BA'ADA ZAALIKA FIL ARZI LAMUSRIFOON)

“Isi wajah se hamne bani israa'eel par ye likh diya ke jo shakhs kisi ko baghair uske ke vo kisi ka qatil ho ya zameen me fasaad machaane waala ho, qatl kar daale to goya usne tamaam logon ko qatl kar diya, aur jo shakhs kisi ek ki jaan bacha le, usne goya tamaam logon ko zinda kar diya aur unke paas hamare bahut se Rasool zaahir daleelen lekar aaye lekin phir uske baad bhi unme ke aksar log

zameen me zulm wa zyaadati aur zabardasti karne waale hi rahe.” (Surah Maa'idah: 5/32)

Sulah Hudaibiyah ka teesra sabaq : Aadmi apni zaat se ooncha uth kar qoum ke baare me soche aur maqsad par nazar rakhe :

Aadmi har maamle me apne mafaad par qoum ke mafaad ko muqaddam rakhe aur hamesha maqsad par apni nazar rakhe. Jaisa ke is sulah me Aap ﷺ ki zaat par hamla hua aur isme maujood aksar mu'aahide Aap ke aur musalmaano ke khilaaf the. Aap ne in saari cheezon ko gawaara kiya lekin makkah me khoon kharaaba hona gawaara nahi kiya aur Aap ka maqsad Islam ki daawat aam karna tha aur is sulah se Aap ka ye maqsad poora ho raha tha, isliye Aap ne is sulah ke tamaam sharayet ko qubool kiya.

Waapsi ke waqt raaste me Surah Al Fatah naazil huyi jisme is sulah ko fatah mubeen qaraar diya gaya aur ye Surah Aap ﷺ ko bahut zyada pasand thi. Hazrat Zaid bin Aslam apne waalid se riwaayat karte hai :

”أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَسِيرُ فِي بَعْضِ أَسْفَارِهِ، وَعُمَرُ بْنُ الْخَطَّابِ يَسِيرُ مَعَهُ لَيْلًا، فَسَأَلَهُ عُمَرُ بْنُ الْخَطَّابِ عَنْ شَيْءٍ فَلَمْ يُجِبْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ، ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ، وَقَالَ عُمَرُ بْنُ الْخَطَّابِ: تَكِلْتَاكَ أُمُّكَ يَا عُمَرُ، نَزَرْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَ مَرَّاتٍ كُلُّ ذَلِكَ لَا يُجِيبُكَ، قَالَ عُمَرُ: فَحَرَكْتُ بَعِيرِي ثُمَّ تَقَدَّمْتُ أَمَامَ الْمُسْلِمِينَ، وَخَشِيتُ أَنْ يَنْزَلَ فِيَّ قُرْآنٌ، فَمَا نَشِيتُ أَنْ سَمِعْتُ صَارِحًا يَصْرُخُ بِي، قَالَ: فَقُلْتُ: لَقَدْ خَشِيتُ أَنْ يَكُونَ نَزْلٌ فِيَّ قُرْآنٌ، وَجِئْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: «لَقَدْ أُنْزِلَتْ عَلَيَّ اللَّيْلَةَ سُورَةٌ، لَهَا أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ» ثُمَّ قَرَأَ: {إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا}

“Rasoolullah ﷺ apne ek safar (sulah hudaibiyah) me the aur Aap ﷺ ke saath Umar Raziallahuanhu bhi chal rahe the, raat ka waqt tha. Hazrat Umar Raziallahuanhu ne teen martaba Aap se kuch poocha, Aap ﷺ ne koyi jawaab na diya. Hazrat Umar ne (dil me) kaha ke Umar teri maa tujhe gam paaye hone Rasoolullah ﷺ ko teen martaba sawaal kiya lekin Aap ﷺ ne ek martaba bhi tujhe jawaab nahi diya phir Hazrat Umar ne farmaya : Chunache maine apni sawaari ko tez kiya aur musalmaano ke aage nikal gaya aur mujhe dar lagne laga ke meri is be adbi par mere baare me koyi wahee aasmaan se na naazil ho, thodi der huyi thi ke maine suna koyi mujhe pukaar raha hai. Hazrat Umar ne kaha : Maine apne dil me kaha ke mujhe dar hua ke zaroor mere baare me koyi aayat naazil huyi hogi aur mai Nabi Kareem ﷺ ke paas haazir hua aur Aap ﷺ ko salaam kiya. Aap ﷺ ne farmaya :

Guzishta shab mujh par ek Soorat utri hai jo mujhe duniya ki in tamaam cheezon se zyada mahboob hai jin par sooraj tuloo hota hai, phir Aap ﷺ ne **“innaa fatahnaa laka fathan muneeban”** tilaawat kee.”

(Raawi – Zaid bin Aslam, Sahi Bukhari : 4177)

Aaj ham be maqsad zindagi guzaar rahe hai, isliye hamara aksar waqt facebook, whatsapp par bekaar chatting karne, gali aur mahalle me doosron ki gheebat karne me guzaar raha hai. Hame hamara aur hamare bachchon ka koyi target mut'een karna hoga. Uske peeche mehnat karna hoga aur apne waqt ka sahi istemaal karna hoga.

Chowtha waaqi'ah : Fatah – Makkah ke waqt jaani dushmano ko maaf karna aur us se haasil hone waala sabaq :

San 8 hijri me Nabi Kareem ﷺ badi shaan ke saath fatah ki haisiyat se makkah daakhil hote hai. Musalmaano ki fauj dekh kar saare kuffaar quraish dare aur sahme huye the. Aap ﷺ makkah me daakhil hokar kaaba ki tatheer kee aur saare kuffaar ke liye maafi ka elaan kiya aur kaha, jo Kaabatullaah me daakhil ho jaaye use amaan hai, jo apne ghar me rahe use amaan hai aur jo Abu Sufyaan ke ghar me daakhil ho jaaye use amaan hai.

Ye vahee kuffaar makkah the jinhone makkah me terah saal musalsil qadam qadam par Aap ﷺ aur Sahaba Kraam ko sataaya tha. Ye vahee Abu Sufyaan hai jo jung badar aur jung uhad me kaafiron ke sardaar rahe aur jung ahzaab me saare arab ko Aap ﷺ ke khilaaf jama kiya tha aur saari umar Aap ﷺ ko zak pahuchaane me koyi kasar nahi chodi. Aap ﷺ ne in tamaam ko maaf kar diya jiski wajah se log fauj dar fauj Islam me daakhil ho gaye, Allaah Taala ne farmaya :

(IZAA JAA'A NASRULLAHI WAL FATH. WARA AY TANNAA SAYAD KHULOONA FEE DEENILLAHI AFWAAJA. FASABBIH BI HAMDI RABBIKA WASTAGH FIRH, INNAHOO KAANA TAWWAABAA)

“Jab Allaah ki madad aur fatah aa jaaye. aur too logon ko Allaah ke deen me jauq dar jauq aata dekh le. To apne Rab ki tasbeeh karne lag hamd ke saath aur us se maghfirat ki dua maang, beshak vo bada hi tawbah qubool karne waala hai.”
(Surah al Nasr:110/1-3)

Allaah ke Nabi ﷺ ne apni poori zindagi me 81 ghazwaat aur sare lade jinme mukhaalifeen ke qaatilon ki taadaad hazaar se zyada nahi hai. Aap ke tamaam ghazwaat difaayi the, Aap ne in ghazwaat me kisi ko gaali nahi dee, kisi maasoom

ko qatl nahi kiya. In ghazwaat ke zariye zulm wa barbariyat ko khatam kiya, mazloomon ko unka haq dilaaya, aman wa amaan ko qaayam kiya. Lekin aaj hamari zabano par sirf gaaliyaan hai. Hamari zindagi'on me akhlaaq hasna naapeed. Hame chahiye ke ham apne aap ko akhlaaq hasna se mazeen kare.

Abu Sufyaan Raziallahuanhu ka Qabool e Islam :

Abu Sufyaan jung badr aur jung uhad me kaafiron ke sardaar rahe aur jung ahzaab me saare arab ko Aap ﷺ ke khilaaf jama kiya tha aur musalsil ekkees saal tak Aap ﷺ ko zak pahuchaane me koyi kasar nahi chodi. Lekin jab Aap ﷺ ke chacha Hazrat Abbas Raziallahuanhu ne unhe panah dekar Aap ﷺ ki khidmat me laaye to Aap ﷺ ne Abu Sufyaan se kaha : Abu Sufyaan tum par afsos hai, kya tumhare liye abhi vo waqt nahi aaya ke tum jaan sako ke Allaah ke siwa koyi ma'abood bar haq nahi hai?

Chunache Abu Sufyaan kalima padhkar musharraf ba islam huye. Aap ﷺ ne unhe maaf bhi kar diya aur unki izzat afzaayi ke liye farmaya : Jo Abu Sufyaan ke ghar me daakhil ho use amaan hai. Nabi Kareem ﷺ ne ekkees saal ki dushmani thode der me khatam kar dee.

Khalid bin Waleed Raziallahuanhu ka qubool e Islam :

Fatah makkah se qabl Nabi Kareem ﷺ ke paas unke bhai aaye. Aap ﷺ unke bhai ke saamne Hazrat Khalid bin Waleed Raziallahuanhu ki taareef karte huye farmaate hai : Kya baat hai ke Khalid bin Waleed jaisa aqalmand aadmi abhi tak kyu qubool e islam se peeche hai?!!! Ye baat unke bhai Hazrat Khalid bin Waleed Raziallahuanhu ko bataate hai. Na jaane is jumle me kya asar tha ke vo darbaar rislaat ka rukh karte hai aur kalima Tawheed padh kar islam me daakhil ho jaate hai. Aur unki pairwi karte huye Hazrat Umro bin Al Aas Raziallahuanhu aur Hazrat Usman bin Abi Talha Raziallahuanhu bhi daayare islam me daakhil ho jaate hai.

Baaz log kahte hai ke ye log musalmaano ko takleefen dekar aakhir me islam qubool kiye. Ham unse kahenge ke aap apne eemaan aur amal par ghuroor na kare kyu ke hamari zindagi bhar ki ibaadaten unke paav ke dhool ke barabar bhi nahi hai. Unka maqaam itna azeem hai ke Allaah Taala ne duniya me hi Raziallahuanhum wa razoo anh kah kar unhe jannat ki certificate de dee hai. Alaawa azeen Hazrat Khalid bin Waleed Raziallahuanhu ne baitul maqdis fatah karke aur Hazrat Umro bin Al Aas Raziallahuanhu ne misr fatah karke apne tawbah ka kaffaara ada kiya hai. Bahar kaif Aap ﷺ bade aqalmand aur mizaaj

shanaas the. Aap ﷺ ne Khalid bin Waleed Raziallahuanhu ke mizaaj ko pahchaan kar unki ghaayabaana taareef kee jiski wajah se vo musharraf ba islam ho gaye.

Fatah Makkah ke waaqiye ka asar :

Ek naujawaan ka waaqi'ah :

Ek martaba jumah ke din namaz aur khutbah ke faarigh hone ke baad ek naujawaan jo pahalwaan tha usne mujhe pukaara. Choonke mai khutbah me akhlaaq akhlaaq kuch zyada hi bol diya tha, mai samjha ke shayad use mere khutbah se thodi takleef huyi hogi. Vo mere qareeb aaya uski aankhon se aasoon jaari the jiski wajah se uski aankhen laal ho gayi thi. Usne mujhse kaha : Mere aur ek aadmi ke darmiyaan jhagda ho gaya jiski wajah se gaav me do group ban gaye aur ham paise kharch karke ek doosre ko takleef pahuchaane ki koshish karte the aur ham dono saheeh ul aqeedah hai. Maine aaj khutbah me suna ke Allaah ke Rasool ﷺ apne jaani dushmano ko chand lamho me maaf kar diya. Mai bhi is par amal karte huye usko phone kiye aur use maaf kar diya aur usne bhi mujhe maaf kar diya aur usne mujhe dopahar ke khaane par bulaaya hai. Hamare dono ke milne se gaav me khushi ki ek lahar daud gayi hai, Alhamdulillah.

Ek aur naujawaan ka waaqi'ah :

Ek martaba mai khutbah jumah me bayaan kiya ke Nabi Kareem ﷺ ne 81 ghazwaat aur sare lade hai. Isme Aap ﷺ ne kisi ko gaali nahi dee, kisi maasoom ko qatl nahi kiya. Ye saari jungen difaayi thi, in jungo ka maqsad aman wa amaan ka qiyaam tha. Lekin aaj ham choti choti baaton par ek doosre se jhagda karte hai, ek doosre ko gaali dete hai.

Agar ham gahr ke saamne kaanton ke beej boyenge to mustaqbil me hame kaanton par hi chal kar jaana padega. Aur agar ham apne ghar ke saamne phool ugaayenge to ham mustaqbil me phoolon par chalenge. Namaz ke baad ek naujawaan agar mujhse kahega : Shaikh mai bahut zyada gaaliyaan dene waala hoon aur aaj mai yahaan elaan karta hoon ke aaj ke baad mai kabhi gaali nahi doonga. Ye dekh kar doosre naujawaan bachchon se ahad kiya ke vo aaj ke baad gaali nahi denge.

Nabi kareem ﷺ ki seerat bahut powerful seerat hai. Usko apnaane se zindagiyan me inqilaab aata hai. Hame chahiye ke Aap ki seerat ko padh kar us par mukammil taur par amal karne ki koshish kare.

Fatah Makkah ke waaqi'ah se haasil hone waala sabaq : Badle ki qudrat rakhne ke bawajood dushman ko maaf kar dena :

Fatah Makkah ke waaqiye se hame ye sabaq milta hai ke dushman se badle ki qudrat rakhne ke bawajood use maaf kar dena chahiye. Ye ek azeem sifat hai. Aap ﷺ fatah makkah ke waqt chahte to har ek dushman se badla le sakte the. Lekin Aap ﷺ ne sab ko maafi ka parwaana sunaaya.

Aaj baaz eesaayi hazrat kahte hai ke Muhammad ﷺ ne sirf junde ke hai koi bada kaam nahi kiya. Jabke hamare Nabi Eesa Alaihissalaam ko jab sooli par chadhaaya jaa raha tha to unhone sab ko maaf kar diya.

Unka jawaab dete huye ham kahte hai pahli baat ye ke Eesa Alaihissalaam ko sooli nahi de gayi hai, vo abhi bhi aasmaan me zinda hai, yahi hamara aqeedah hai. Agar aap ki baat maan bhi le to bible ke hisaab se majboori ki haalat me maaf karna koi bada kaarnaama nahi hai. Dushman par badle ki qudrat rakhne ke bawajood maaf karna bada bada kaarnaama hai. Eesa Alaihissalaam ne majboori me logon ko maaf kiya tha. Jabke Muhammad ﷺ badle ki qudrat rakhne ke bawajood logon ko maaf kiya tha.

Aakhir me mai Allaah Taala se dua karta hoon ke vo mujhe aur aap sab ko Tawheed ka behtareen da'ee, muslih aur halaal rozi kamaane waala bana de, hamare andar iqlaas paida farmaye aur hamari tooti phooti mehnaton ko qubool farmaye, Aameen.

