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Itteba hi azmat Rasool ﷺ hai

Tamheed

Itteba ka matlab zindagi ke har maamle me Aap ﷺ ki mukammil pairwi karna hai. Agar ham Allah ki khushnoodi aur jannat haasil karna chahte hai to hame Aap ﷺ ki itteba karni hogi.

Duniya wa aakhirat ki kaamyabi Aap ﷺ ki itteba me hai aur ibteda me nuqsan wa khasaara hai. Musalmaan ke nazdeek Aap ﷺ ka nihaayat buland maqaam wa martaba hai. Hame Aap ki shaan me gustakhi bhi pasand nahi hai. Musalmaan Aap ﷺ ko apni jaan se zyada chahte hai. Lekin sirf Aap ﷺ ke naam ki rat lagaane aur muhabbat ke daawe karne se Aap ﷺ ki izzat aur azmat ka haq ada nahi hoga balke Aap ﷺ ka itteba karne se haqeeqi haq ada hoga. Allaah Taala ne waazeh taur par farmaya ke **“qul in kuntum tuhibboonallaah fatta bi’oonee yuhbibkumullahu wa yaghfir lakum zunoobakum. Wallahu ghafoorur raheem” “qul atee’ullaha war rasool. Fa in tawallaw fa innallaaha laa yuhibbul kaafireen” (31,32)**

Kah deejiye ! Agar tum Allaah Taala se muhabbat rakhte ho to meri ta’abedaari karo, khud Allaah Taala tumse muhabbat karega aur tumhare gunah maaf farma dega aur Allaah Taala bada bakhshne waala meherbaan hai (31) Kah deejiye ! Ke Allaah Taala aur Rasool ki itaat karo, agar ye muh pher le to beshak Allaah Taala kaafiron se muhabbat nahi karta (32). (Soorah Aale Imran:31,32)

Aap ﷺ ki itteba aur ita’at dakhool jannat ka sabab aur us se roogardaani aur naa farmaani dakhool jahannam ki wajah hai.

An Abi Hurairah, anna rasoolallahi ﷺ qaal : kal ummatee yad khuloonal jannata illa man abi, qaaloo : yaa rasoolallahi, waman y’abi? Qaal : man ataa’ani dakhala jannata, waman ata’ani faqad abaa.

Abu Hurairah Raziallahuanhu ne kaha ke Rasoolullah ﷺ ne farmaya, saari ummat jannat me jaayegi siwaaye unke jinhone inkaar kiya. Sahaba ne arz kiya : Yaa Rasoolullah ! Inkaar kaun karega? Farmaya jo meri itaat karega vo jannat me daakhil hoga aur jo meri naa farmaani karega usne inkaar kiya.

(Al raawi : Abu Hurairah, Bukhari:7280)

Agar ham Allaah Taala ki muhabbat haasil karna chahte hai to hame Muhammad ﷺ ki itteba karna padega. Aaj hamare aksar musalmaan bhai ishq Nabi ﷺ aur

muhabbat Nabi ﷺ ka daawa karte hai aur subah ki namaz chod kar so jaate hai. Imam Shafayi ne kya khoob kaha hai (thodi si tarmeem ke saath).

تعصى الرسول وانت تظهر حبه هذا محال فى القياس بديع
لو كان حبك صادقا لاطعته ان المحب لمن يحب مطيع

Agar ham Allaah aur uske Rasool ﷺ ke mahboob banna chahte hai to hame apne aqeede ki islaah karni padegi, apni zindagiyan se shirk aur bid'aat wa khurafaat ki gandagiyan ko kharoch kar saaf karna hoga, namaz aur deegar ibaadat ka ahtemaam karna hoga, shaadi byaah ke mawqe par fuzool kharchi aur bejaa rasm wa riwaaj se bachna hoga, apne aap ko achche akhlaaq ke zariye mazeen karna hoga, aur bad akhlaaqi se door rakhna hoga, apni khwaahishaat ko Allaah Taala aur Nabi Akram ﷺ ki khwaahishaat par qurbaan karna padega, tabhi ham Muhammad ﷺ ke haqeeqi muhabbat karne waale banenge.

Aap ﷺ ki do haisiyaten

Aap ﷺ ki do haisiyaten hai.

1. Ek Aap ﷺ ki zaat aur
2. Doosri Aap ﷺ ki baat.

Ek musalmaan ke liye Aap ﷺ ki zaat par eemaan laana aur Aap ﷺ ki baat ko maanna aur us par amal karna zaroori hai.

Kuffaar Makkah ka Nabi Kareem ﷺ ki zaat ko maanna

Kuffaar quraish Nabi Akram ﷺ ki zaat ko maante the lekin baat ko nahi maante the, Aap ﷺ ki zaat ka bada ihteraam karte the, Aap ﷺ ko saadiq aur ameen kahte the. Aap ke pyaare aur sage chacha Abu Talib jinhone Nabi Kareem ﷺ ki har tarah se madad kee aur Aap ko Nabi Kareem ﷺ se intehaayi darje ki muhabbat thi, lekin Aap ko Kalima naseeb nahi hua. Aap ne Nabi Kareem ﷺ ki ta'areef karte huye bade hi khoobsoorat sh'er kaha

“wa ab-yi-zaa yastasqee al ghamaam bojh”

“samaal al yataami ismah lil araam-lam”

“Ke ye itna khoobsoorat bachcha hai jiske zariye se ham baarish ko talab karte hai, ye yateemo aur bewa'on ka maawi wa malja hai.”

Kuffaar quraish Nabi Akram ﷺ ki zaat ko maante aur chahte the. Lekin kya unhe Aap ﷺ ki zaat ko maanne aur ta'areef karne se vo jannat ke haqdaar ho sake? Nahi, kyu ke unhone Aap ﷺ ki baat ko nahi maana aur Aap ki pairwi nahi kee.

Yahi haal asr haazir ke musalmaano ka hai, vo Aap ke zaahiri wa baatini awsaaf wa kamaalaat ki ta'areef karte hai, juloos nikaalte hai. Aap ﷺ ki ta'areef me qaseede padhte hai, lekin zabaane haal se Aap ﷺ ki baat ko maanne ke ke inkaari hai. Agar sirf Aap ﷺ ki ta'areef karne se jannat naseeb hoti to phir kuffaar Makkah sabke sab jannati hote.

Iblees ka Allaah Taala ki zaat ko maanna

Iblees Allaah Taala ki zaat ko maanta tha lekin Allaah Taala ki baat ko nahi maanta tha, jaisa ke Allaah Taala ka irshaad hai : **(QAALA RABBI FANZIRNI ILAA YOUNI YUB'ASOON. QAALA FA INNAKA MINAL MUNZAREEN. ILAA YOUNIL WAQTIL MA'ALOOM.** Kahne laga ke Aye mere Rab ! Mujhe us din tak ki dheel de ke log dobara uth khade kiye jaaye (36) farmaya ke achcha too unme se hai jinhe mahulat mili hai (37) roz muqarrar ke waqt tak ki. (Soorah Hijr:15:36-37)

Mazkoorah aayat me shaitaan ne kaha “Rabbi” Yaani ke Aye mere Rab, is se maaloom hua ke vo bhi Allaah Taala ko apna Rab maanta tha.

Aayat se maakhoor ek aham masla : Allaah Taala ko baghair waseele ke maangna chahiye

Mazkoorah aayat me shaitaan Allaah Taala se baraahe raast maang raha hai, usne kisi ka waseela nahi liya. Jab baaz logon ko ye kaha jaaye ke tum Allaah Taala se direct kyu nahi maangte? To vo jawaab me kahte hai ke mai bahut gunahgaar hoon, Allaah Taala se direct nahi maang sakta. Ham unse poochte hai ke kya ye iblees se bhi bade gunahgaar hai? Iblees ne poore yaqeen ke saath Allaah Taala se direct dua maangi to Allaah ne uski dua suni aur qubool bhi kar lee. Iblees aaj bhi apni dua ke sabab zinda hai aur taa qiyamat zinda rahega.

Iblees ka Allaah Taala ki baat ko naa maanna

Allaah Taala jab Hazrat Aadam Alaihissalaam ko paida kiya aur iblees ko unhe sajdah karne ka hukum diya to iblees ne sajdah karne se inkaar kar diya kyu ke vo apne aap ko insaan se behtar samajhta tha, jaisa ke Allaah Taala ka irshaad hai : **(QAALA MAA MANA'AKA ALLA TASJUDA IZ AMAR TUKA, QAALA ANA KHAIRUM MINHU KHALAQTA NEE MIN NAARIW WA KHALAQTAHU**

MIN TEEN” “Allaah Taala ne farmaya too jo sajdah nahi karta to tujh ko us se koun amr maan’a hai, jabke mai tujh ko hukum de chuka, kahne laga mai us se behtar hoon, Aap ne mujh ko aag se paida kiya hai aur isko Aap ne khaak se paida kiya hai.” (Soorah A’araaf:7/12)

Mazkoorah aayat me iblees ne Allaah Taala ki baat ka ihteraam nahi kiya aur apni aqal ka had se zyada istemaal kiya jiski wajah se gumraah ho gya. Yahi haal musalmaan ka hai, unhone Quraan wa Hadees ko chod kar bejaa taaweel kee jiski wajah se vo gumraah ho gaye.

Pichli qoumon ki halaakat ka sabab Anbiya ki baat naa maanna

Fir’oun aur uski qoum ki halaakat

Hazrat Moosa Alaihissalaam ne fir’oun ke mahal me parwarish paayi jab bade huye to Allaah Taala ne unhe Nabuwat se nawaaza aur jab Moosa Alaihissalaam ne fir’oun ko haq ki da’awat dee to usne Aap ki baat aur paighaam ka inkaar kar diya jiski wajah se Allaah Taala ne use aur uski qoum ko samandar me gharq kar diya jaisa ke Allaah Taala ka irshaad hai : **(WAJAA WAZNAA BI BANEE ISRAA’EELAL BAHRA FA ATBA’AHUM FIROUNU WA JUNOODUHU BAGHYAW WA ADWAA, HATTA IZAA AZRAKAHUL GHARAQU QAALA AAMANTU ANNAHU LAA ILAAHA ILLALLAZEE AAMANAT BIHI BANOO ISRAA’EELA WA ANA MINAL MUSLIMEEN. AALAANA WAQAD ASAITA QABLU WA KUNTA MINAL MUFSIDEEN. FAL YOUMA NUNAJJEEKA BIBA DANIKALITAKOONA LIMAN KHALFAKA AAYAH, WA INNA KASEERAN MINAN NAASI AN AAYAATINA LA GHAAFILOON)**

Aur hamne bani israa’eel ko daryaa se paar kar diya phir unke peeche peeche fir’oun apne lashkar ke saath zaalim aur zyaadati ke iraade se chala yahaan tak ke jab doobne laga to kahne laga ke mai eemaan laata hoon ke jis par bani isra’eel eemaan laaye hai, uske siwa koyi ma’abood nahi aur mai musalmaan me se hoon. Jawaab diya gaya ke ab eemaan laata hai? Aur pahle sarkashi karta raha aur mufsidon me daakhil raha. So aaj ham sirf teri laash ko najaat denge taake too unke liye nishaan ibrat ho jo tere baad hai aur haqeeqat ye hai ke bahut se aadmi hamari nishaaniyon se ghaafil hai.” (Soorah Yunus:10/90-92)

Qoum Nooh ki halaakat

Nooh Alaihissalaam ki saadhe nau saal ki shab wa roz ki musalsal mehnat ke bawajood ginti ke chand log eemaan laaye aur jin logon ne Nooh Alaihissalaam ki baat nahi maani, Allaah Taala unhe toofaan ke zariye paani me gharq kar diya

jaisa ke Allaah Taala ka irshaad hai : **(WAQEELA YAA ARZUB LA'EE MAA'AKI WA YAA SAMAA'U AQLI'EE WA GHEEZAL MAA'U WA QUZIYAL AMRU WAS TAWAT ALAL JOODIYYI WA QEELA B'OODAL LIL QOUMIZ ZAALIMEEN)**

“Farma diya gaya ke Aye zameen apne paani ko nigal jaa aur aye aasmaan bas kar tham jaa, usi waqt paani sukha diya gaya aur kaam poora kar diya gaya aur kashti jo dee naami pahaad par jaa lagi aur farma diya gaya ke zaalim logon par la'anat naazil hua.” (Soorah Hood:11/44)

Qaaroon ki halaakat

Qaaroon ne jab Moosa Alaihissalaam ki baat nahi maani to Allaah Taala uske maal samet use zameen me dhansa diya jaisa ke Allaah Taala ka irshaad hai :

(FAKHA SAFNAA BIHI WABI DAARIHIL ARZA FAMAA KAANA LAHU MIN FI'ATIN YANSUROO NAHU MIN DOONILLAH WAMAA KAANA MINAL MUNTASIREEN)

“Aakhir kaar hamne use uske mahal samet zameen me dhansa diya aur Allaah ke siwa koyi jama'at uske madad ke liye tayaar na huyi na vo khud apne bachaane walon me se ho saka.” (Soorah Qasas:28/81)

Pichli aqwaam ka Anbiya ki baat naa maanne ka ek aham sabab takabbur hai, takabbur ka matlab hai **“al kibra man batiral haqqun, wa ghamatan naasa”** haq ko jhutlaana aur logon ko haqeer samajhna. (Abu Dawood:4092)

In tamaam misaalon se ye baat waazeh ho gayi hai ke, Nabiyon ki zaat se muhabbat karna hi kaafi nahi balke unki zaat ka ihteraam karte huye unki baat ko bhi tasleem karna zaroori hai aur isme hamari kamyaabi aur najaat hai.

Munkareen Hadees

Nabi Kareem ﷺ ki baat naa maanne waalon me munkareen Hadees bhi hai, ye log apne liye sirf Quraan ko kaafi samajhte hai aur Sahi Ahadees ka inkaar karte hai. Aqal ko naqal par tarjeeh dete hai. Ye log shari'at ki har baat Quraan wa Hadees ki roushni me samajhne ke bajaay apni aqal se samajhne ki bejaa koshish ke nateeje me gumraah ho gaye. Unka ilm aur unki roushan khayaali ne unhe le dooba. **(WA AZALLA HULLAHU ALA ILM)** “aur bawajood samajh boojh ke Allaah ne ise gumraah kar diya hai.” (Soorah Jaasiyah:23/45)

Quraan aur Hadees dono ko maanna zaroori hai

Quraan aur Sahi Ahadees dono Allaah Taala ki taraf se naazil kardah hai, Quraan wahee matloo hai aur Sahi Ahadees wahee ghair matloo hai aur ek musalmaan ke liye dono ko maanna aur un par amal karna zaroori hai. Allaah Taala ka irshaad hai : **(WA ANZALALLAHU ALAIKAL KITAABA WAL HIKMATA WA ALLAMAKA MAA LAM TAKUN TA'ALAMU, WA KAANA FAZLULLAHI ALAIKA AZEEMA)** “Allaah Taala ne Aap ﷺ par kitaab wa hikmat utaari hai aur tujhe vo sikhaaya hai jise too nahi jaanta tha aur Allaah Taala ka tujh par bada bhaari fazl hai.” (Soorah Nisa:4/113)

Hadees Quraan ki tafseer

Hadees Quraan Majeed ki tafseer wa tashreeh hai, isme jo majmal ahkaam bayaan kiye gaye hai unki wazaahat Sahi Ahadees me maujood hai. Allaah Taala ne farmaya : **(LAA TUHARRIK BIHI LISAANAKA LI TA'AJALA BIH, INNA ALAINAA JAM'AHU WA QUR'AANAH, FA IZA QURA'ANAHU FATTAB'I QURAANAH, SUMMA INNA ALAINAA BAYAANAH)** “Aye Nabi ! Aap Quraan ko jaldi (yaad karne) ke liye apni zabaan ko harkat na de, uska jama karna aur (Aap ki zabaan se) padhna hamare zimme hai, ham jab use padh le to Aap uske padhne ki pairwi kare, phir uska waazeh kar dena hamare zimme hai.” (Soorah Qiyamah:75/16-19)

Isi tarah Soorah Nahl me Allaah Taala ne irshaad farmaya : **(WA ANZALNAA ILAIKAZ ZIKRA LITU BAYYINA LINNASI MAA NUZZILA ILAIHIM WA LA ALLAHUM YATAFAKKAROON)** “Ye zikr (kitaab) hamne Aap ki taraf utaara hai ke logon ki jaanib jo naazil farmaya gaya hai Aap use khol khol kar bayaan karen, shaayad ke vo ghour wa fikr kare.” (Soorah Nahl:16/44)

Misaal ke taur par Quraan Majeed me kaha gaya **(AQEEMIS SALAATA)** namaz qaayam karo. Lekin hame namaz ki tafseelaat Quraan me nahi Ahadees me milti hai, jaisa ke Aap ﷺ ne farmaya : **(wa salloo kamaa ra aitumooni asalli)** namaz aisi padho jaise tum mujhe namaz padhta dekhte ho.

(Raawi : Maalik bin al hawairas al muhaddis, Sahi Bukhari:6008)

Itteba Rasool ﷺ

Hame deen ka har kaam Allaah ke Rasool ﷺ ke bataaye huye tareeqe ke mutabiq karna hai khwaah Allaah Taala se madad maangna ho ya namaz padhna ho. Allaah Taala ke nazdeek wahee amal maqbool hai jisme Aap ﷺ ki itteba ki jaaye jaisa ke Allaah ke Rasool ﷺ ne farmaya : **(man ahdasa fee amrinaa hadaana laisa feehi, fahwaraddun)** jisne hamare deen me koyi aisi cheez eejaad kee jo

usme nahi hai vo mardood hai (Raawi : Ummul Momineen Aisha Raziallahuanha, Sahi Bukhari : 2697)

Misaal ke taur par khaane se pahle Aap ﷺ ne **Bismillah** padhne ka hukum diya hai, agar koyi mukammil Soorah Fatiha padhta hai to ye indallaha mardood amal hai.

Saahaba Kraam Raziallahuanhum ka itteba Rasool ﷺ ka jazba

Hazrat Abdullah bin Mas'ood Raziallahuanhu ka waaqi'ah

Hazrat Abdullah ibn Mas'ood Raziallahuanhu ke zamaane me kuch log masjid me majlis banakar baithe huye the aur kankariyaan phenk kar baa aawaaz buland ijtemaa'i taur par Subhaanallah, Alhamdulillah waghairah padh rahe the. Hazrat Abdullah bin Mas'ood ne jab ye dekha to fauran kaha **“wa haazihi siyabuhu lam tabla, wa aaniyatuhu lam baabi zalaalatin, qaaloo : wallahi yaa abaa abdir rahmani, maa aradnaa illal khair. Qaala : wakam min mureedil lil khairi lan yuseebahu, inna rasoolallahi ﷺ haddasana anna qouman yaqra'oonal quraana laa yujaawizu taraa qiyahum wa aimullahi maa adree la alla aksara hum minkum”** ke Muhammad ﷺ ke abhi bartan toote hai aur na Muhammad ﷺ ke kapde puraane huye hai (yaani Muhammad ﷺ ke guzre abhi zyada zamana bhi nahi hua) us zaat ki qasam jisje haath me meri jaan hai, kya tumhara tareeqa Allaah ke Rasool ﷺ ke tareeqe se zyada sahi hai ya tum gumraahi ka darwaaza kholne waale ho? Unhone kaha, Aye Abu Abdur Rahman hamara iraada to sirf bhalayi ka hai, Hazrat Abdullah bin Mas'ood ne farmaya : Kitne hi bhalayi ke khwaahaan bhalayi ko na paa sake, Allaah ke Rasool ﷺ ne ek qoum ka zikar farmaya jo quraan to padhenge lekin Quraan unke halaq se nahi utrega, Allaah ki qasam, mai nahi jaanta ke unme ki aksariyat shaayad tumhi logon ko hi ko.

(Raawi:Abdullah bin Mas'ood, Silsilatus Saheeha:5/11)

Tadfeen Rasool ﷺ ka waaqi'ah

Sahaba Kraam itteba ke masle me bahut mazboot aur pukhta the, vo har cheez me Nabi Kareem ﷺ ki itteba karte the. Nabi Akram ﷺ ka jab inteqaal hua to Aap ﷺ ko dafnaane ka masla darpesh hua, Makkah waalon ne kaha ke Aap ﷺ ko Makkah me dafnaaya jaaye, Madina waalon ne kaha ke Aap ﷺ ko Madina me dafanaaya jaaye, kuch aur logon ne kaha ke Aap ﷺ ko Baitul Maqdis me dafnaaya jaaye kyu ke wahaan par aur bhi Anbiya madfoon hai to itne me Hazrat Abu Bakr Raziallahuanhu ne farmaya, maine Nabi Kareem ﷺ ki ek Hadees suni : **(maa qabazallahu nabiyyan illa fee mawzi'illazee yuhibbu an yudfana feehi,**

ad finoohu fee mawzi'i firaashihi) ke Allaah Taala ne Nabiyon ki roohon ko vahee qabz karta jahaan vo dafan kiya jaana pasand karte the lihaza tum Aap ﷺ ko unke bistar par hi dafnaa'o.

(Raawi:Ummul Momineen Aisha Raziallahuanha, Sunan Tirmizi:1018)

Sahaba Kraam ne jaise hi Hadees Rasool ﷺ suni to saare iqtelaaf khatam karke Hadees par amal kiya goya unhone Hadees Rasool ke saamne apni aahni aaraa wa ifkaar ke ghutne tek diye.

Khilaafat ka waaqi'ah

Tadfeen Rasoolullah ﷺ ke baad Sahaba Kraam Raziallahuanhum Ajmayeen me khilaafat ke taalluq se ikhtelaaf paida hua, kuch log Hazrat Fatima Raziallahuanha ke ghar me jama huye taake Hazrat Ali Raziallahuanhu ko khaleefa banaaya jaaye aur ansaar saqeefah bani saadah me jama huye taake vo khaleefa ke liye unhi me se kisi ek ka intekhaab kare, kuch log Hazrat Abu Bakr wa Umar Raziallahuanhuma ke saath the. Har ek ne apni fazeelat bayaan kee. Aakhirkaar ek Sahabi ne kaha ke Aap ﷺ ne farmaya : **laayimatu min furaishin** ke Imam Quraish se hoga.

(Raawi:Anas bin Maalik, Musnad Ahmad:12329)

Sahaba Kraam ne Hadees Rasool ﷺ aate hi saare ikhtelaafaat ko tark karke bii ittefaaq Hazrat Abu Bakr Raziallahuanhu ko apna ameer bana liya. Kya Sahaba se badhkar koyi Imam ya Wali ho sakta hai. Aaj ham Hadees Rasool ﷺ sunkar us par amal karne ke bajaay apne Imam ki baat par ade rahte hai.

Hazrat Usamah Raziallahuanhu ka saalaare lashkar banaaya jaana

Allaah ke Rasool ﷺ ne hajjatul widaa ke baad 11 rabi ul awwal ko Usamah Raziallahuanhu ko ek lashkar ka ameer banakar falasteen ki taraf rawaana kiya, ye lashkar abhi Madina se teen meel ke faasle par tha ke usko Nabi Kareem ﷺ ki shiddat marz ki khabar mili jiske sabab lashkar vaheen ruk gaya, aakhirkaar Allaah ke Rasool ﷺ Allaah ko pyaare huye. Jab Hazrat Abu Bakr Raziallahuanhu khaleefa bane to kuch logon ne kaha is lashkar ko kuch dino ke liye Madina me hi roka jaaye aur uska ameer Hazrat Usamah ke bajaay kisi aur ko banaaya jaaye to behtar hoga.

Is par Abu Bakr Raziallahuanhu ne jo kaha vo sone ke paani se likhe jaane ke qaabil hai, "Abu Qahaafah (Abu Bakr Raziallahuanhu) ke liye ye jaayaz hi nahi hai ke jis qaafile ko Muhammad ﷺ ne tayaar kiya ho usko roke aur Abu Bakr ke liye

ye bhi jaayaz nahi hai ke jsi naujawaan ko Nabi Akram ﷺ ne khud sipesaalaar banaya ho usko uske maqaam se hata de. Mai Muhammad ﷺ ke faisle par raazi hoon, balke baaz riwaayaat me yahaan tak aaya ke Hazrat Abu Bakr Raziallahuanhu ne kaha ke tum poore ke poore chale jaa'o aur mai yahaan Madina me akela rahoonga agar dushman madina me aakar hamla kare aur mai mar bhi jaa'oon aur parinde mere gosht ko noch kar khaaye to tab bhi mai is khaafile ko nahi rokoonga" ye sunkar log Hazrat Abu Bakr Raziallahuanhu ke faisle par raazi ho gaye.

Quraan ka ek mushaf me jama karna

Isi tarah Hazrat Umar Raziallahuanhu ne Hazrat Abu Bakr Raziallahuanhu se kaha, Aye Abu Bakr Raziallahuanhu huffaaz ko target bana kar qatl kiya jaa raha hai aur Quraan Majeed kaheen chamdon kaheen haddiyon kaheen paththaron par likha hua hai, aisa kare ke tamaam ko jama karke use ek mukammil mushaf ki shakal de dee jaaye to behtar hoga. Abu Bakr Raziallahuanhu ne kaha ke mai vo kaam kyu karoon jo Nabi Akram ﷺ ke zamane me nahi hua, ba'aazaan Umar Raziallahuanhu ne unhe bahut samjhaaya to Abu Bakr Raziallahuanhu ko maslihat samajh me aa gayi aur us par amal kiya.

Itteba Rasool ﷺ ke fawayed

1. Musalmaan Allaah aur uske Rasool ﷺ ki itaat ko apni zindagi ka mission bana le to us se rahmat Ilahi ka nuzool hota hai jaisa ke Allaah Taala ka irshaad hai : **(ATEE'ULLAAHA WAR RASOOLA LA ALLAKUM TURHAMOON)** "Allaah aur uske Rasool ki farmaanbardaari karo taake tum par raham kiya jaaye." (Soorah Aale Imran:3/132)

2. Allaah ki itaat aur Nabi ﷺ ki itaat se hamare kayi masayel hal ho jaate hai . Iske zariye hame dunya wa aakhirat me kaamyaabi haasil hogi jaisa ke tab'een Sunnat ke baare me Allaah Taala ne farmaya : **(ALLAZEENA YATTABI'OONAR RASOOLAN NABIYYAL UMMIYYALLAZEE YAJIDONAHU MAKTOOBAN INDAHUM FIT TAWRAATI WAL INJEELI Y'A MURUHUM BIL MA'AROOFI WA YANHAA HUM ANIL MUNKARI WA YUHILLU LAHUMUT TAYYIBAATI WA YUHARRIMU ALAIHIMUL KHABA'ISA WA YAZA'U ANHUM ISRAHUM WAL AGHLAA LALLATEE KANAT ALAIHIM, FALLAZEENA AAMANOO BIHI WA AZZAROOHU WA NASAROOHU WATTABA'UN NOORALLAZEE UNZILA MA'AHU ULAA'IKA HUMUL MUFLIHOON)** "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 banaate hai aur gandi cheezon ko un par 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. (Soorah A'araaf:7/157)

3. Jo Nabi Akram ﷺ ki itteba karta hai vo Allaah ka mahboob ban jaata hai aur Allaah apne mahboob bande ki dua'on ko qubool karta hai.

Sahi Bukhari ki Hadees hai –

(an abi hurairah, qaala : qaala rasoolullahi ﷺ innallaaha qaala : man aadi lee waliyyan faqad aazantuhu bil harbi, wamaa taqarraba ilayya abdee bi shai in ahabba ilayya mimmaf taraztu alaihi, wamaa yazaalu abdee yataqarrabu ilayya bin nawaafil hatta ahibbahu, fa iza ahbabtuhu kuntu sam'ahullazee yasma'u bihi, wa basara hullazee yubsiru bihi, wa yadahullati yabtishu biha, wa rijla hullati yamshee biha, wa in sa'alani la a'atiyannahu, wala in asta'aa zanee la a'ee zannahu, wamaa tarad dadtu an shai in ana faa'iluhu taraddudee an nafsil m'umini yakrahul mawta, wa ana akrahu masaa atahu)

Abu Hurairah Raziallahuanhu ne bayaan kiya ke Rasoolullah ﷺ ne farmaya, Allaah Taala farmaata hai ke jisne mere kisi wali se dushmani kee use meri taraf se elaan jung hai aur mera banda jin jin ibaadaton se mera qurb haasil karta hai aur koyi ibaadat mujh ko us se zyada pasand nahi hai jo maine us par farz kee hai (yaani farayez mujh ko bahut pasand hai jaise namaz, roza, haj zakaat) aur mera banda farz ada karne ke baad nafil ibaadaaten karke mujh se itna nazdeek ho jaata hai ke mai us se muhabbat karne lag jaata hoon. Phir jab mai us se muhabbat karne lag jaata hoon to mai uska kaan ban jaata hoon jis se vo sunta hai, uski aankh ban jaata hoon jis se vo dekhta hai, uska haath ban jaata hoon jis se vo pakadta hai, uska paav ban jaata hoon jis se vo chalta hai aur agar vo mujh se maangta hai to mai use deta hoon agar vo kisi dushman ya shaitaan se meri panah maangta hai to mai use mahfooz rakhta hoon aur mai jo kaam karna chahta hoon usme mujhe itna taraddud nahi hota jitna ke mujhe apne momin bande ki jaan nikaalne me hota hai. Vo to maut ko bojh, takleef, jismaani ke pasand nahi karta aur mujh ko bhi use takleef dena bura lagta hai. (Raawi:Abu Hurairah Raziallahuanhu, Sahi Bukhari)

4. Itteba Sunnat se farayez aur waajibaat me hone waale nuqs aur kami ki bhar paayi hoti hai.

(an huraisibni qabeesatu, qaala : qadimtul madeenata, fa qultu : allahumma yassir lee jaleesan saalihan, qaala : fajalastu ila abi hurairah, faqultu : innee sa'altullaha an yarzuqani jaleesan saalihan, fahaddisni bi hadeesin sam'eetahu min rasoolillahi ﷺ la allal laaha an yanfa'ani bihi, faqaala : sam'eetu rasoolallahi ﷺ yaqoolu : inna awwala maa yuhaasabu bihil abdu youmal qiyaamati min amalihi salaatuhi fa in salhat faqad aflaha wa anjaha wa in fasadat faqad khaaba wa khasira, fa inin taqasa min fareezatihi shai un qaalar rabbu azza wajalla : anzuru hal li abdi min tatavv'u fayukammala bihaa maa antaqasa minal fareezati, summa yakoonu saa'iru amalihi alaa zaalik)

“Harees bin Qubaisah kahte hai ke mai madina aaya : Maine kaha : Aye Allaah mujhe nek aur saaleh saathi naseeb farma, chuna che Abu Hurairah Raziallahuanhu ke paas baithna mayassar ho gaya, maine unse kaha : Maine Allaah se dua maangi thi ke mujhe nek saathi ata farma, to Aap mujhse koyi aisi Hadees bayaan keejiye, jise Aap ne Rasoolullah ﷺ se suni ho, shaayad Allaah mujhe us se faayda pahuchaaye, unhone kaha : Maine Rasoolullah ﷺ ko farmaate suna hai : Qiyamat ke roz bande se sabse pahle uski namaz ka muhaasibah hoga, agar vo theek rahi to kaamyab ho gaya, aur agar vo kharaab nikli to vo naa kaam aur naa muraad raha, aur agar uski farz namazon me koyi kami hogi to Rab Taala (farishton se) farmaayega : Dekho, mere is bande ke paas koyi nafil namaz hai? Chuna che farz namaz ki kami ki talaafi us nafil se kar dee jaayegi, phir usi andaaz se saare aamaal ka muhaasibah hoga.

(Raawi:Abu Hurairah Raziallahuanhu, Sunan Abi Dawood:865)

Sahaba Kraam ka jazbah itaat

Sahaba ka jazbah itteba ka andaaz is Hadees se lagaya jaa sakta hai

(haddasa anbasatubnu abi sufyaana fee marazi hillazi maata feehi bi hadeesin yatasaarru ilaihi qaala sam'eetu amma habeebata taqoolu sam'eetu rasoolallahi ﷺ yaqoolu man sallas natai ashrata rak'atan fee youmi wa lailatin buniyya lahu bihinna baitun fil jannati qaalat ammu habeebata famaa taraktuhunna munzu sam'eetuhunna min rasoolillahi ﷺ wa qaala anbasatu famaa tarak tuhunna munzu sam'eetuhunna min ammi habeebata wa qaala amrubnu awsi maa tarak tuhunna munzu sam'eetuhunna min anbasata wa qaalan n'umaanubnu saalimin maa tarak tuhunna munzu sam'eetuhunna min amribni awsini)

Hazrat Aneebah bin abi Sufyan Raziallahuanha ne apni is beemaari me ke jisme unki wafaat ho gayi mujhse ek aisi Hadees bayan kee ke jis se khushi hoti hai, farmaya ke, maine Hazrat Umm Habeeba Raziallahuanha se suna vo farmaati hai ke, maine Rasoolullah ﷺ se suna Aap ﷺ farmaate hai ke jis aadmi ne din aur raat me baarah raka'aten padhi to uske liye uske badle me Allaah Taala jannat me makaan banaayenge, Hazrat Umm Habeeba Raziallahuanha farmaati hai ke, maine jis waqt se unko Rasoolullah ﷺ se suna maine unko nahi choda, Aneebah Raziallahuanha kahti hai ke jab se mai unko Hazrat Umm Habeeba Raziallahuanha se suna unko nahi choda aur N'umaan bin Saalim farmaate hai ke, maine jis waqt se Hazrat Umro bin Aws Raziallahuanhu se suna in raka'aton ko nahi choda.

(Raawi – Ummul Momineen Umm Habeeba Raziallahuanha, Sahi Muslim:728)

Hazrat Ibn Umar Raziallahuanhu ka jazbah itteba dekhiye –

(an ibn umar raziallahuanhu, qaala : kaanar rajulu fee hayaatin nabiyyi ﷺ iza ra ai ru'yaa qassahaa alaa rasoolillahi ﷺ fatamannaitu an arai ru'yaa f'a qussahaa alaa rasoolillahi ﷺ wa kuntu ghulaaman shaabba, wa kuntu anaamu fil masjid alaa ahdi rasoolillahi ﷺ fara aitu fin nawmi ka anna malakaini akhazaa nee fazahabaa bee ilan naar, fa iza hiya matwiyyatun ka tayyil bi'ri, wa iza lahaa qarnaani, wa iza feeha anaasun qad araftuhum, faja altu aqoolu a'oozu billahi minan naar, qaala : falaqiyanaa malakun aakharu, faqaala lee : lam tur'a)

Wafir riwaayah

(faqasas tuhaa alaa hafsata faqassathaa hafsatu alaa rasoolillahi ﷺ faqaala : n'ima, ar rajulu abdullahi law kaana yusalli minal laili fa kaana ba'adu laa yanaamu minal laili illa qaleela)

Abdullah bin Umar Raziallahuanhu ne bataaya ke Nabi Kareem ﷺ ki zindagi me jab koyi khwaab dekhta to Aap ﷺ se bayaan karta (Aap ﷺ ta'abeer bayaan farmaate) mere bhi dil me ye khwaahish paida huyi ke mai bhi koyi khwaab dekhta aur Aap ﷺ se bayaan karta, mai abhi nau jawaan tha aur Aap ﷺ ke zamane me masjid me sota tha. Chuna che maine khwaab me dekha ke do farishte mujhe pakad kar dozakh ki taraf le gaye. Mine dekha ke dozakh par kunwen ki tarah bandish hai (yaani us par kunwen ki si manteer bani huyi hai) uske do jaanib the. Dozakh me bahut se aise logon ko dekha jinhe mai

pahchaanta tha. Mai kahne laga dozakh se Allaah ki panah ! Unhone bayaan kiya ke phir ham ko ek farishta mila aur usne mujh se kaha daro nahi. Ek aur riwaayat me hai ke,

Ye khwaab maine (apni bahan) Hafsa Raziallahuanha ko sunaaya aur unhone Rasoolullah ﷺ ko. Ta'abeer me Aap ﷺ ne farmaya ke, Abdullah bahut khoob ladka hai. Kaash raat me namaz padha karta. (Raawi ne kaha ke Aap ke is farmaan ke baad) Abdullah bin Umar Raziallahuanhu raat me bahut kam sote the (zyada ibaadat hi karte rahte).

(Raawi – Abdullah bin Umar Raziallahuanhu, Sahi Bukhari:1121)

Allama Albani Rahimahullah ka kaarnaamah

Allama Albani Rahimahullah bade mutb'a Sunnat the vo logon ko bid'aat wa khurafaat se bachaane ke liye bahut mehnat kiye unhone al janayez par ek kitaab likhi jisme janaaze ke saare masayel bataaye aur usme maashre me phaili 200 se zaayad bid'aton ka zikr kiya isi tarah namaz ke mauzoo par ek kitaab likhi usme 100 se zaayad bid'aton ka zikr kiya aur radd kiya. Isi tarah hajj ke mauzoo par ek kitaab likhi isme 100 se zaayad bid'aton ka zikr kiya aur radd kiya, jin par log Sunnat samajh kar ya sawaab samajh kar amal kiya karte the.

Itteba me ghaflat ke aitebaar se logon ki teen qismen

1. Is duniya me baaz log aise hai jo Nabi Kareem ﷺ ki zaat ko maante hai lekin baat ko nahi tasleem karte hai, ye log ghalat hai.
2. Baaz aise hai jo Nabi Akram ﷺ ki zaat aur baat dono maante hai lekin apni taraf se kuch izaafa karte hai, ye log bhi ghalat hai.
3. Aur baaz log aise hai ke Nabi Akram ﷺ ki zaat aur baat ko maante hai lekin jab Nabi Akram ﷺ ki baat aa jaaye to doosron ki baat ko Nabi Akram ﷺ ki baat par muqaddam rakhte hai, ye log bhi ghalat hai.

Ghair musalmaano ka Nabi Kareem ﷺ ki zaat ko maanna

Ta'areekh ke har daur me izaafa pasand ghair muslim hazraat ne Nabi Kareem ﷺ ki zaat ko tasleem kiya aur Aap ﷺ ki ta'areef bhi ki masalan George Barnard Shaw aur The Hundred likhne waale [REDACTED] waghairah isi tarah aaj ham hamare baaz du'aat se is taalluq se bahut kuch sunte hai. Ham bade dard ke saath apne ghair muslim bhai'on se kahte hai ke sirf Aap ﷺ ki ta'areef kar lene se Aap ﷺ ka haq ada nahi hota, balke Aap ki baat ko aur Aap ki ta'aleemaat ko

follow karna padega, tab jaakar hame Allaah ki khush noodi aur kaamyaabi milegi jaisa ke Allaah Taala ka irshaad hai :

(QUL IN KUNTUM TUHIBBOONALLAHA FATTA BI'OONEE YUHBIB KUMULLAAHU WA YAGHFIR LAKUM ZUNOOBAKUM, WALLAHU GHAFUORUR RAHEEM. QUL AT'EEULLAAHA WAR RASOOLA FA IN TAWALLAW FA INNALLAHA LAA YUHIBBUL KAAFIREEEN) (Soorah Aale Imran:31,32)

“Kah deejiye ! Agar tum Allaah Taala se muhabbat rakhte ho to meri ta'abedaari karo, khud Allaah Taala tumse muhabbat karega aur tumhare gunah maaf farma dega aur Allaah Taala bada bakhshne waala meherbaan hai. Kah deejiye ! Ke Allaah Taala aur Rasool ki itaat karo, agar ye muh pher le to beshak Allaah Taala kaafiron se muhabbat nahi karta.”

Aap ﷺ ki gustaakhi karne ke aitebaar se ghair musalmaano ki teen qismen

Baaz ghair muslimen aise hai jo Aap ﷺ ki shaan me gustaakhiyaan karte hai aur ye teen tarah ke log hai.

1) Baaz log vo hai jo hasad ki bina par Aap ﷺ ki shaan me gustaakhiyaan karte hai, is tarah karne waale yahood wa nasara hai. Quraan Majeed me Allaah Taala ne kayi jagahon par is baat ko waazeh kiya hai jaisa ke, Allaah Taala ka irshaad hai : **(AM YAHSUDOONAN NAASA ALAA MAA AATAA HUMULLAHU MIN FAZLIHI, FAQAD AATAINAA AALA IBRAAHEEMAL KITAABA WAL HIKMATA WA AATAINAA HUM MULKAN AZEEMA)** (Soorah Nisa:4/54)

“Ya ye logon se hasad karte hai is par jo Allaah Taala ne apne fazl se unhe diya hai, pas hamne to Aal Ibrahim ko kitaab aur hikmat bhi dee hai aur badi saltanat bhi ata farmayi hai.”

Aur ek jagah par kaha gaya ke **(WADDA KASEERUM MIN AHLIL KITAABI LAW YARUDDOONAKUM MIN BA'ADI EEMAANIKUM KUFFAARAN HASADAM MIN INDI ANFUSIHIM MIN BA'ADI MAA TABAYYANA LAHUMUL HAQQU, F'AFOO WAS FAHOO HATTA Y'A TIYALLAHU BI AMRIHI, INNALLAAHA ALAA KULLI SHAI IN QADEER)** (Soorah Baqarah:2/109)

“In ahle kitaab ke aksar log bawajood haq waazeh ho jaane ke mahaz hasad wa bughz ki bina par tumhe bhi eemaan se hata dena chahte hai, tum bhi maaf karo aur chodo yahaan tak ke Allaah Taala apna hukum laaye. Yaqeenan Allaah Taala har cheez par qudrat rakhta hai.”

In aayaat me Allaah Taala ne waazeh farma diya ke hasad ki bunyaad par unhone haq ko jhutlaa diya aur Muhammad ﷺ par eemaan nahi laaye. Haalanke Tawraat wa Injeel me Aap ﷺ ka zikar maujood hai, jaisa ke Allaah Taala ne farmaya : **(ALLAZEENA YATTA BI'ONAR RASOOLAN NABIYYAL UMMIY YALLAZEE YAJIDONAHU MAKTOOBAN INDAHUM FIT TAWRAATI WAL INJEELI Y'A MURUHUM BIL MA'AROOFI WA YANHAA HUM ANIL MUNKARI WA YUHILLU LAHUMUT TAYYIBAATI WA YUHARRIMU ALAIHIMUL KHABAA'ISA WA YAZA'U ANHUM ISRAHUM WAL AGHLAA LALLATI KAAANAT ALAIHIM FALLAZEENA AAMANOO BIHI WA AZZAROOHU WA NASAROOHU WATTA BA'UN NOORALLAZEE UNZILA MA'AHU, ULAA'IKA HUMUL MUFLIHOON)** (Soorah A'araaf:7/157)

“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 un par 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.

Aur ahle kitaab Aap ﷺ ko achchi tarah pahchaante hai jaisa ke Allaah Taala ne farmaya : **(ALLAZEENA A'ATAINAA HUMUL KITAABA YA'ARI FOONAHU KAMAA YA'ARIFOONA ABNAA AHUM, WA INNA FAREEQAM MINHUM LAYAK TUMOONAL HAQQA WAHUM YA'ALAMOON)** “Jinhe hamne kitaab dee hai vo to use aisa pahchaante hai jaise koyi apne bachchon ko pahchaane, unki ek jama'at haq ko pahchaan kar phir chupaati hai.” (Soorah Baqarah:2/146)

2) Baaz log vo hai jo Nabi Kareem ﷺ ki shaan me gustaakhiyaan jihaalat ki wajah se karte hai. Unhe Aap ﷺ ki seerat aur ta'aleemaat ka ilm nahi hota hai.

3) Baaz log vo hai jo Nabi Kareem ﷺ ki shaan me gustaakhiyaan apni aadat aur fitrat ki wajah se karte hai, ye unhe apne aabaa wa ajdaad se wiraasat me mili hoti hai jaisa ke Bible ke andar likha hua ke Anbiya ka mazaaq udaana aur unki izzat uchaalna unki aadat rahi hai. Isliye Aap ne dekha ke ye log waqtan fa waqtan kabhi Muhammad ﷺ ke cartoon banaate hai aur kabhi Muhammad ﷺ ke khilaaf movie nikaalte hai aur kabhi Muhammad ﷺ ke khilaaf hangama barpa karte hai aur in sab ke zariye musalmaano ko takleef dete hai. Haalanke unko maaloom hai ke Muhammad ﷺ ki zindagi ek saaf aur shafaaf aayina ke maanind hai. Ek martaba ek aurat ne mujhe phone par apne shouhar ki shikaayat kee ke

mere shouhar ko peene ki aadat pad gayi hai to Aap unke liye ek nusqa batayiye to maine kaha dua keejiye aur Allaah Taala ka dar dilaaye. Us aurat ne kaha ke vo to mai kar rahi hoon lekin koyi nusqa bata deejiye. Maine kaha ke vo jab bhi sharaab peene lage to unko thodi khashkhash deejiye. Kuch dino ke baad us aurat ne phir phone kiye ke Maulana ab mere shouhar ki sharaab ki aadat choot gayi hai lekin ek masla aur hai? Maine kaha vo kya hai? To usne kaha ke sharaab ki aadat to choot gayi hai lekin khash khash ki aadat lag gayi hai. Is se maaloom hua ke agar kisi ko kisi cheez ki aadat pad jaati hai to vo aasaani se nahi choot'ti hai.

Isi tarah aaj ke zamane me kayi eesaayi ya mulhideen aise hai jo kabhi media ke zariye ya kabhi siyasat ke zariye Aap ﷺ aur musalmaano ki gustaakhiyaan karte hai. Kyu ke unhe shuroo se hi apne akaabireen ki izzat giraane ki aadat padi huyi hai. Qareeb me ek film 'Innocence of Muslim' nikli. Ye film 17 minute ki hai, is film me ye bataya gaya ke ek khoon khwaar shakhs tha jo bahut saare insano ko maara jiski wajah se uske jism par khoon hi khoon hai aur aakhir me kaha gaya ke ye Muhammad ﷺ hai, Na'oozubillah.

Is film me kaam karne waale 65 log the. Unke baare me saari duniya me hangama barpa ho gaya, musalmaano ne ghar se baahar nikal kar bahut zyada ihtejaaj kiya. Allaah Taala unka jazba qubool farmaye. Is ihtejaaj ka nateeja ye nikla ke aur 26 musalmaan maare gaye. Lekin us 65 logon me se ek aadmi bhi nahi maraa jinhone Muhammad ﷺ ki shaan me gustaakhi karke film banayi thi. Sirf Muhammad ﷺ ki baat aate hi bhadak jaana kaafi nahi, balke hame apni saari zindagi tatolna chahiye ke kya hamari zindagi deen ke mutabiq guzar rahi hai? Kya ham apni zindagi me Muhammad ﷺ ko follow kar rahe hai? Choonke ham Nabi Kareem ﷺ ko follow nahi kar rahe hai, ham aapas me ek doosre se barsare paikaar hai jiski wajah se ham zillat wa khwaari zindagi guzaarne par majboor hai. Allaah Taala ne irshaad farmaya ke : **(WA AT'EEULLAHA WA RASOOLAHU WALAA TANAA ZA'OO FATAFSHALOO WA TAZHABA REEHUKUM, WASBIROO INNALLAHA MA'AS SAABIREEN)** (Soorah Anfaal:8/46)

“Aur Allaah ki aur uske Rasool ki farmaan bardaari karte raho, aapas me ikhtelaaf na karo, warna buzdil ho jaa'ogeaur tumhari hawa ukhad jaayegi aur sabr wa sahara rakho, yaqeenan Allaah Taala sabr karne waalon ke saath hai.”

Kisi shayar ne kaha : Vo teen sau terah the to larazta tha zamana, aaj ham karodon me ghulaami ke hawaale.

Khulasa kalaam ye hai ke agar hame Allaah ki khushnoodi aur duniya wa aakhirat ki kaamyaabi chahiye to hame Aap ﷺ ki zaat aur baat dono ko maanna zaroori hai. Ham Aap ki baaton par aise amal pairaan ho jaise Sahaba Kraam amal paira huye the. Duniya wa aakhirat ki kaamyaabi hamare muqaddar hogi, In Sha Allaah.

Aakhir me Allaah Taala se dua go hoon ke Allaah Taala mujhe aur aap sabko Nabi Kareem ﷺ aur Sahaba Kraam ke tareeqe par chalne waala banaye, Aameen.