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**MUHAMMAD ﷺ KA AALAMI, DAAWATI MISSION SAARI
INSAANIYAT KE LIYE RAHMAT**

Anaasir Khutbah

Tamheed

Mauzoo ko intekhaab karne ke do aham wajoohaat

Maidaan daawat me mehnat aur wasayel ko apnaana zaroori hai
Aap ﷺ ki maidaan e daawat me mehnat aur uska nateeja
Makki daur ki ibteda me Aap ﷺ ki jiddo jahad
Makke ke baazaaron me logon ko deen ki daawat
Tableegh Islam ke liye ta'if ka rukh
Madina me Islam ki kiran
Madina me daur me Aap ﷺ ki jiddo jahad
Sulah hudaibiyah ke baad khutoot ke zariye baadshahon aur Amraa ko daawat Islam
Pahla khat : Hirqal (Easten Roman Empire) ke naam
Doosra khat : Shah Habsha Ashamah (Euthopian Dynasty) ke naam
Teesra khat : Shah Faaris Kisri (Persian dynasty) ke naam
Wafood ko Islam ki daawat
Quraan Majeed saari insaanaiyat ke liye hai
Nabi Kareem saare jahaan waalon ke liye Rasool bana kar bheje gaye hai
Saabiq aasmaani kitabon me Aap ﷺ ki peshan goyiyaan
Quraan Majeed Allaah hi ka kalaam hai, science ki roushni me
Deen Islam ki khatir Sahaba Kraam ka mukhtalif mumaalik me phail jaana

Tamheed :

Mai sabse pahle Allaah Taala ka shukr bajaa laata hoon, uske baad bepaayaan Darood wa Salaam ho Muhammad ﷺ par jinhe Allaah Taala ne saari insaanaiyat ka najaat dahandah bana kar bheja. Aaj mai jis unwaan ke tahat aap ke saamne guftagoo karne jaa raha hoon vo “Muhammad ﷺ ka aalami, daawati mission saari insaanaiyat ke liye rahmat” hai.

{The Prophet Muhammad ﷺ his life, his Global Dawah mission for Peace}

Hazrat Muhammad ﷺ sirf arab ke liye “Messenger” bana kar nahi bheje gaye the, balke Allaah Taala ne Aap ko saare aalamon ke liye taa qiyamat Rasool bana kar bheja hai aur Aap ﷺ ne apni daawati mission aur tableegh wa risaalat

ke liye behtareen “management skills” aur human resources” istemaal kiya tha. Choonke aaj ka zamana “information technology” aur “globalization” ka zamana hai, jisme electronic taaqat ne poori dunya ko ek chote gaav me tabdeel kar diya hai, jiski wajah se aaj kisi bhi masle par kisi khitte, shahar ya mulk ko bunyaad bana kar baat nahi kee jaa sakti, balke is masle par aalami taur par baat karna chahiye yaani is masle ke hal ke liye ek aisa system apnaane ki koshish kee jaani chahiye jis se saari dunya ke masayel hal ho jaaye. Mukhtasar ye ke aaj dunya “global warming” “human rights” “rational discrimination” “women rights” “recession” “inflation” par hi hal karna chahti hai.

Ham musalmaan ka aqeedah hai ke aaj se chawdah sau saal pahle Allaah Taala ne poori dunya ke liye Quraan ki shakal me ek “global instruction manual” naazil kiya aur Hazrat Muhammad Mustafa ﷺ “global solution provider” ban kar aaye the. Is cheez ko dunya waalon ke saamne saabit karna hamare liye ashd zaroori hai.

Mauzoo ko intekhaab karne ke do aham wajoohat :

Mera is mauzoo yaani “Muhammad ﷺ ka aalami, daawati mission saare insaaniyat ke liye rahmat” ko intekhaab karne ki do aham bunyaadi wajoohaat hai :

Pahli wajah ye hai ke ham musalmaano ko pata chale ke Aap ﷺ makkah se uth kar aalami taur par kis tarah daawat wa tableegh ka fareeza anjaam diya aur kin resources ka istemaal kiya. Aur ham bhi is sunnat mubarak ko apnaate huye apne ghar waalon, padosiyon, mahalle waalon, shahar waalon aur apni capacity ke mutabiq saari dunya waalon me taarruf Islam ka kaam anjaam dene ki koshish kare.

Doosri wajah ke bahut saare ghair muslim bhai ye samajhte hai ke Hazrat Muhammad ﷺ sirf musalmaano ke Nabi hai, aise me hamari ye zimmedaari banti hai ke ham unhe bataye ke Aap ﷺ jis tarah musalmaano ke Nabi hai usi tarah hindustan me rahne waale “raajoo” aur “raamoo” aur “rome” aur “europe” me rahne waale “johnapal” waghairah ke bhi Nabi hai.

Maidaan e daawat me mehnat aur wasayel ko apnaana zaroori hai :

Aap ﷺ ne apni zindagi me kabhi europe, africa aur hindustan ka dawrah nahi kiya jabke Allaah Taala ne Aap ﷺ ko bataur mu’azzaz baraaq ke zariye meraj ke mauqe par saaton aasmaano ki sair karwaaya, daawat ke fareeze ko anjaam dene ke liye na “buraaq” jaisi sawaari dee gayi aur na hi is tarah ke doosre wasayel diye gaye lekin Aap ﷺ ne maidaan e daawat me ek aam insaan ki tarah mehnat kiya, management skills aur available resouces ka istemaal kiya.

Aap ﷺ ne ek tahqeeq ke mutabiq 99 ghair muslim baadshahon ko aur hukmaraano ke naam daawati khutoot likha. Aur unme 20 baadshahon aur hukmaraano ne Islam qubool kiya. Isi tarah Nabi Kareem ﷺ ke zamane me arab mukhtalif qabeelon me munqasim the, taqreeban 200 qabeele apne sardaaron ke saath musharraf ba Islam ho gaye the. Ye Nabi Kareem ﷺ ke zamane ka bahut bada “achievement” tha.

Maidaan e daawat me Aap ﷺ ki mehnat aur uska nateeja

Makki daur ke ibteda me Aap ﷺ ki jiddo jahad :

Hazrat Muhammad ﷺ aaj se taqreeban chawdah sau saal pahle makkah mukarramah ke andar paida huye aur jab Aap ﷺ chaalis saal ke huye to Allaah Taala ne Aap ﷺ ko Nabuwwat se sarfarez kiya. Nabuwwat ke baad 13 saal tak Aap ﷺ makkah hi me daawat wa tableegh ka kaam anjaam dete rahe.

Makki daur ke ibteda me Nabi Kareem ﷺ makkah mukarramah me logon ko deen ki daawat dene ke liye ba nafs ba nafees har qabeele wa khaandaan tak pahunche, jaisa ke Dr. Akram Zia al Amree ne apni kitab “Saheeh al Seeratul Nabawiyah” me farmaate hai ke : “Aap ﷺ deene Islam ki daawat ke liye makkah ke har har ghar ko dastak dee, ibteda me paanch log musalmaan huye,. Aahista aahista ye taadaad badhti gayi, ahle arab choonke jaahil aur baddoo the vo mukhtalif qabeelon me munqasim the, har qabeela apne aap ko doosron se bada samajhta tha, zindagi guzaarne ke liye kisi ek system ko apnaana unki fitrat ke khilaaf tha isiliye makki zindagi me Aap ka aksar waqt unhi ki islaah me guzra jiski wajah se Aap ﷺ is dauraan doosri saltanaten jaise Iran, Rome waghairah par tawajjah na de paaye.

Makke ke baazaaron me logon ko deen ki daawat :

Nabi Kareem ﷺ ke zamane me makke me teen bade “international malls” the jinka naam sooqe hijaz, sooqe akaaz, sooqe al mijnah hai. Mausam e hajj me log dunya ke kone kone se yahaan aate the. Aap ﷺ un aswaaq me jaate aur logon ko deen ki daawat dete the. In aswaaq (baazaaron) me sh’er wa shaayari ki mahfilen qaayam hoti thi, Aap ﷺ un mahfilon me bhi jaate aur logon ko Islam ki daawat dete the.

Tableeghe Islam ke liye ta’if ka rukh :

Nabuwwat ke baad Nabi Kareem ﷺ ne Islam ke paighaam ko logon tak pahunchaane ki har mumkin koshish kee. Makkah me jab bhi aur jahaan bhi mauqa milta Aap ﷺ logon ko Islam ki daawat dete the, lekin aksar ne Aap ﷺ ki daawat ko qubool karne ke bajaay Aap ﷺ ko takleef dena shuroo kiya to Aap ﷺ makke waalon se maayoos hokar ta’if ka rukh kiya ye soch kar ke shaayad

wahaan ke log Aap ki baat maanenge. Us waqt Aap ki umar 51 se 53 ke darmiyaan thi aur hamare hindustan me ye retired hone ki umar hai, lekin Nabi Kareem ﷺ ne is umar me kaam shuroo kiya, isi umar me makke ke door daraaz baazaaron aur galiyon me jaakar Islam ki daawat dena shuroo kee aur jab madina aaye to Aap ki umar aur badh chuki thi, Nabi Kareem ﷺ ne 81 junge ladi. Andaza lagayiye ke Aap ﷺ ka kya management tha aur kaisi mehnat thi. Vo budhaapa aaj hamari jawaano ko challenge kar raha hai ke kya hamari jawaaniyaan Islam ke liye waqf hai? Kya hamari tawaaniyaan, qaabiliyaten aur wasayel Islam ki nashro isha'at ke liye tayaar hai? Bahar kaif Aap ﷺ apne khaadim Zaid bin Saabit Raziallahuanhu ke saath ta'if jaate hai. Aap ﷺ chahte to group ko saath le jaa sakte the lekin Aap ne is tarah nahi kiya taake log ye na samjhe ke Aap ﷺ hamla karne ki niyyat se aaye hai, daawat ka kaam disturb na ho jaaye is wajah se Aap Hazrat Zaid ke saath akele hi chal pade, mawrikheen kahte hai ke us waqt sakht dhoop thi aur ta'if ka pahaad paanch hazaar feet ki oonchaayi par hai aur vo nokeele paththaron se bhara hai, makkah se ta'if ke darmiyaan ka faasla 87 kilometer hai. Aap ﷺ saari museebaton ko bardaasht karke jab wahaan par pahunchte to wahaan ke sardaron ne ta'if ke paagal aur awbaash logon ko Aap ﷺ ke peeche laga diya. In badmaashon ne Nabi Kareem ﷺ par itne pathhar barsaaye ke saara jism khoon se lahoon luhaan ho gaya.

Nabi Kareem ﷺ ki poori zindagi me Aap ke jism athar par solah martaba hamle huye aur un hamlon me sabse zyada takleef deh hamla ta'if ka hamla tha, jawaani ki haalat me agar jism par koyi zakhm lagta hai to zakhm ko mandmal hone aur bharne me zyada der nahi lagti lekin ek boodhe jism par jab zakhm lagta hai to usko sookhne me kaafi waqt lag jaata hai. Is hamle ki wajah se jo khoon nikla aur jism par jo zakhm aaye na jaane kitni raaten Aap ﷺ ne takleef se guzaren. Vo takleef ki raaten aaj hame kah rahi hai ke, Aye Musalmaano ! Islam ke taalluq se serious ho jaa'o, Islam par khud bhi amal karo aur is paighaam ko doosron tak pahunchaa'o. Jaisa ke Hadees me aaya hai :

عن عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا ، أَنَّهَا قَالَتْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : هَلْ أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمٍ أُحُدٍ ؟ 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 وَجْهِ ، فَلَمْ أَسْتَفِقْ إِلَّا وَأَنَا بِقَرْنِ الثَّعَالِبِ ، فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِسَحَابَةٍ قَدْ أَظْلَلْتَنِي ، فَنَظَرْتُ فَإِذَا فِيهَا جَبْرَيْلُ ، فَنَادَانِي فَقَالَ : إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَمَا رَدُّوا عَلَيْكَ ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ . فَنَادَانِي مَلِكَ الْجِبَالِ فَسَلَّمَ عَلَيَّ ثُمَّ قَالَ : يَا مُحَمَّدُ . فَقَالَ : ذَلِكَ فِيمَا شِئْتَ ، إِنَّ شِئْتَ أَنْ أَطْبِقَ عَلَيْهِمُ الْأَخْشَبِينَ " . 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 mauqa tha jabke mai ta'if ke sardaar kinaanah bin abd ya lail bin abd kilaal ke paas pahuncha lekin vo meri baat nahi maana, phir mai wahaan se maayoos hokar qarn al sa'alib pahuncha to wahaan mujhe kuch hosh aaya aur mai sar uthaa kar dekha to baadal ka ek tukda mere oopar saaya kiye huye the, jisme Jibreel 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 Muhamamd 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 ibadat karenge aur uske saath kisi ko shareek nahi karenge. (Sahi Bukhari:3231)

Ta'if me do qabeele raha karte the, ek banu saqeeef aur doosra banu hawazan. Muhammad bin qasim al Saqani Rahimahullah ta'if ke qabeela banu saqeeef se taalluq rakhte the jinke zariye hindustan, pakistan, afghanistan me Islam phaila, ye Allaah ke Rasool ki dua ka nateeja tha kyu ke agar Allaah ke Nabi ﷺ ta'if waalon par us din bad dua karte to shaayad aaj ham Islam ki n'emmat se mahroom rahte the.

Madina me islam ki kitan :

Makki daur ke awaakhir me madina se mukhtalif wafood Aap ﷺ ke paas mausame hajj me aaye to Aap ﷺ unhe Islam ki daawat dee aur ye log musharraf ba Islam ho gaye. Aap ﷺ unke saath madina me daawat wa tableegh ka kaam anjaam dene aur musalmaano ki deeni tarbiyat ki khatir Hazrat Musaib bin Ameer Raziallahuanhu ko bheja. Hazrat Musaib bin Ameer Raziallahuanhu aur madina me maujood musalmaano ki mehnaton se Islam madina ke har ghar tak pahuncha aur aksar log musalmaan ho gaye. Bahar kaif Nabi Kareem ﷺ sabr ki talwaar ke zariye ta'if, maafi ke elaan ke zariye makkah, aur daawat wa tableegh ke zariye madina ko fatah kiya.

Madani daur me Aap ﷺ ki jiddo jahad :

Terah saal ke baad Aap ﷺ ne madina ki taraf hijrat kee aur jab Aap ﷺ madina aaye to taqreeban che saal tak wahaan jungo me masroof rahe. San do hijri me musalmaano ki taadaad auraton aur kamzoron ke alaawa teen sau se kuch

zaayad thi, kyu ke jung badr me shareek hone waale Sahaba ki taadaad teen sau terah thi. San teen hijri me musalmaano ki taadaad auraton, kamzoron aur munafiqeen ke alaawa saat sau se kuch zaayad thi, kyu ke jung uhad me shareek hone waale taadaad saat sau thi. San paanch hijri me musalmaano ki taadaad auraton aur kamzoron ke alaawa teen hazaar se kuch zaayad thi.

Sulah hudaibiyah ke baad khutoot ke zariye baadshahon aur amraa ko daawat e Islam :

San 6 hijri me sulah hudaibiyah ki wajah se arab me jung ka maahoul khatam ho chuka tha aur har taraf aman wa amaan ki fiza qaayam ho gayi thi. Aap ﷺ ne poori tawajjoh daawat wa tableegh par markooz kar dee jiski wajah se log jauq dar jauq Islam me daakhil hone lage lekin uske bawajood Nabi Kareem ﷺ hamari tarah haath par haath dhare aaraam se nahi baithe balke Aap ﷺ ne is maahoul ka poora faayda uthaate huye us waqt ke baadshahon ke naam khutoot likhe aur unhe Islam ki taraf daawat dee. Allama Ibn Qayyim Rahimahullah ne 20 se 30 khutoot jama kiya hai aur baaz mawrikheen ne 99 khutoot ko jama kiya hai. Ek khat bhejne ke liye us zamane me kaafi takleef hoti thi. Nabi Kareem ﷺ ko likhna nahi aata tha to Aap ﷺ ne likhne waalon ki madad lee, hamari tarah bahaane bana kar nahi baith gaye.

Lihaza agar aap ye chahte hai ke saari insaaneyat jahannam se bache to aap ko Islam aur Tawheed ke taalluq se maaloomaat haasil karna hoga aur isko logon tak pahunchaana hoga aur iske liye kaafi mehnat karni padegi. Nabi Kareem ﷺ Sahaba Kraam ko jab khutoot ke saath baadshahon ki taraf rawaana hone ko kahte to vo bila choon wa chara ke tayaar ho jaate the, aur jahaan Nabi Kareem ﷺ hukum dete wahaan khat pahuncha dete the. Kisi Sahabi ne koyi bahaana nahi banaaya, apni gharon ke silsile me koyi shikaayat nahi kee ke agar mai jaa'oonga to mera ghar kaise chalega? Mere bachche kya khaayenge? Balke unhone apne ghar ki bhi aisi tarbiyat kee thi ke vo bhi deen ke liye har cheez ki qurbani dene ke liye tayaar the.

Mai aap ke saamne sirf ek khat ka waaqi'ah sunaata hoon, aap ko is se andaza ho jaayega ke unhone deen ke liye kis qadar mehnat kee thi.

Maqoqas jo alexandria (jis ko aaj sikandariyah kaha jaata tha) ka baadshah tha. Ye ilaaqa misr me paaya jaata hai aur madina se ye taqreeban 1000 ek hazaar kilometer doori par hai. Jis Sahabi ko ye kaam sounpa gaya tha vo kahte hai ke mai is khat ko liya aur chal pada, raaste me ek samandar padta tha jisko bahrah ahmar kaha jaata tha, Sahabi kahte hai mai sirf Nabi Kareem ﷺ ke us khat ko pahunchaane ke liye kashti chlaana seekha. Us Sahabi ne na sirf kashti chlaana seekha balke misr ki qabti zabaan bhi seekh lee bil aakhir Nabi Kareem ﷺ ka

paighaam us baadshah tak pahuncha diya. Is se maaloom hua ke ek musalmaan ke liye Islam par amal karne aur uske paighaam ko doosron tak pahunchaane ke liye kaafi mehnat karni padti hai. Kisi shaayar ne kaha :

Ye shahaadat gah ulfat me qadam rakhna hai

Log aasaan samajhte hai musalmaan hona

Aaj kuch “orientalists” kahte hai ke chamde ki shakal me internet par Aap ﷺ ke jo khutoot maujood hai vo sab fake hai. Ham musalmaan bhi internet par maujood khutoot ko nahi maante ham in khutoot ko maante hai jo qadeem taareekhi kitabon me hamare muhaddiseen wa mawrikheen ne jinko mahfooz kar rakha hai. Al gharz Nabi Kareem ﷺ ne mukhtalif baadshahon aur hukmaraano ke naam bahut se khutoot rawaana kiye, lekin mai unme sirf teen khutoot ka tazkirah aap ke saamne karoonga.

Pahla khat : Harqal (easten roman empire) ke naam :

Nabi Kareem ﷺ ne ek khat Harqal yaani “easten roman empire” ke naam rawaana kiya, usne aap ke khat ko padha lekin vo apni riyaaya ke baghaawat ki dar se Islam qubool kar na saka. Us zamane ka roman aaj 33 mumalik me munqasim hai. In 33 mumalik me France, Germany, Italy, Turkey, Syria, Russia, Libya, Spain waghairah. Aaj in 33 mumalik me 98 karod musalmaan paaye jaate hai.

Doosra khat : Shah Habsha (euthopian dynasty) ke naam :

Nabi Kareem ﷺ ne ek khat shah habsha najaashi ke naam rawaana kiya. Najaashi Aap ﷺ ka khat padh kar daayre Islam me daakhil ho gaya, uska inteqaal 9 hijri me hua. Uske baad doosra baadshah takht par biraajmaan hua. Aap ﷺ ne uske taraf bhi ek khat rawaana kiya. Maujoodah daur ke saat mumalik jaise “Romaan, sudan aur Yaman” waghairah us zamane me euthopia ke maa tahat me the, aaj Alhamdulillah in mumalik me 17 karod musalmaan paaye jaate hai.

Teesra khat : shah Faaris Kasri (Persian dynasty) ke naam :

Nabi Kareem ﷺ ne ek khat Kasri (persian dynasty) ke naam rawaana kiya. Shah kasri ne takabbur aur hasad ki wajah se Aap ﷺ ka khat phaad diya tha aur kaha ke “Meri ri’aaya me se ek haqeer ghulam apna naam mujhse pahle likhta hai.” Jab Aap ﷺ ko iski ittela huyi to Aap ne us par bad dua karte huye farmaya : “Allaah uski hukumat paarah paarah karde.” Jaisa ke Abdullah bin Abbas Raziallahuanhu farmaate hai ke :

"بَعَثَ بِكَتَابِهِ رَجُلًا وَأَمَرَهُ أَنْ يَدْفَعَهُ إِلَى عَظِيمِ الْبَحْرَيْنِ فَدَفَعَهُ عَظِيمُ الْبَحْرَيْنِ إِلَى كِسْرَى، فَلَمَّا قَرَأَهُ مَرْقَهُ: فَدَعَا عَلَيْهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «أَنْ يُمَرَّقُوا كُلَّ مَمَرَّقٍ»

Tarjamah : “Rasoolullah ﷺ ne ek aadmi ko khat dekar bheja taake vo Haakim Bahrain ko de. Haakim Bahrain n vo khat kisra ko diya. Kisra ne usko padh kar phaad diya phir Allaah ke Rasool ﷺ ne us par bad dua kee ke vo bhi taar taar ho jaaye.” (Sahi Bukhari:64)

Phir uske baad Aap ﷺ ne jaisa kaha tha waise hi hua, kisra ne yaman ke governor baazaan ko khat likha ke vo chand qaasidon ko Aap ﷺ ke paas bheje taake vo Aap ﷺ ko pakad kar kisra ke darbaar me haazir kare. Jab vo Aap ﷺ ke paas aaye to Aap ﷺ ne unse kaha ke jaakar apne rab ki khair lo, tumhare rab ko mere Rab ne maar diya hai. Un qaasidon ne is baat ki ittela baazaan ko dee aur chand dino ke baad baazaan ko maaloom hua ke waaqai kisra ke bete ne apne baap ko qatl kar diya hai, is waaqiye ke baad baazaan aur uske saathi Islam me daakhil ho gaye. Is tarah ki madad hame aaj bhi mil sakti hai, is tarah ki karaamat hamare saath bhi pesh aa sakti hai, shart ye ke ham deen ki khidmat ke liye apne aap ko waqf karde.

Us zamane me faaris “persian dynasty” aak ke 17 mumaalik jaise Uzbekistan, Afghanistan, Khazakistan, Armenia, Georgia, Pakistan, Hindustan ke baaz saahili ilaaqe, Bahrain, Kuwait, Qatar, Oman, UAE, Iran, Malaysia, Indonesia waghaiarh mushtamil tha. Alhamdulillah aaj in mumaalik me taqreeban 36 karod musalmaan paaye jaate hai.

Aur raha America us waqt tak iska wajood nahi tha, 1452 eeswi me europe ka “renezaans” hua. 1492 eeswi me “colombus” ne America daryaaft kiya, us waqt uske haath me jo map tha vo Allama Idrees Rahimahullah ka banaaya hua tha, America par muslim science daano (scientist) ke bahut se ihsanaat hai. 1505 eeswi me “oxford cambridge” ki bunyaad rakhi gayi. 1777 eeswi me ke baad America azaad hua, us se qabl wahaan ke log “dark ages” me the. Magar musalmaan us waqt doosron se bahut advance the.

Iske alaawa Nabi Kareem ﷺ ne shah “yamaamah” aur ghasaan ke do haakimon ke naam bhi khat likha tha, jinka naam farwah aur jabalah hai, harqal ne farwah ko qatl kiya kyu ke un dono ke darmiyaan ek mu’ahidah tha. Farwah ki shahaadat par Sahaba Kraam Raziallahuanhum ne kaha ke usne apni jaan, maal aur saltanat Allaah ki raah me qurbaan kar dee. Hazrat Wail bin Hajar Raziallahuanhu aur Hazrat Abu Moosa al Ash’ari dono yaman ke ek ilaaqe ke haakim the.

Wafood ko Islam ki daawat :

Aap ﷺ ke paas taqreeban 70 se zaayad wafood aaye jaise : wafde abd qais, wafde najraan, wafde bani haneefa, wafde tayee, wafde bani aamir, wafde kandah, wafde saqeef waghairah. Aap ﷺ ne in tamaam ko Islam ki daawat dee, unke khaane peene aur rahne sahne ka intezaam kiya. Aap ﷺ ke paas wafood ke aane ka maqsad alag alag hota tha, baaz qaboole Islam ke liye aate the, baaz Islam ke taalluq se apne shukook ke izaale ke liye aate the, baaz qaid'ion ki rihaayi ke liye aate the aur baaz Aap ﷺ ko qatl karne ke irade se aate the, lekin vo Aap ﷺ ke kareemaanah akhlaaq se mutasir hokar Islam qubool kar lete the.

Isi tarah Aap ﷺ ki mehnat se makke ke bade bade sardaar hazrat Abu Sufyan Raziallahuanhu, Hazrat Umro bin al Aas Raziallahuanhu, Hazrat Khalid bin Waleed Raziallahuanhu, Hazrat Ikramah bin Abi Jahal Raziallahuanhu aur Hazrat Usman bin Abi Talha Raziallahuanhu waghairah ne Isalm qubool kiya.

Nabi Kareem ﷺ din me kuch der qailoolah karte aur raat me 2 ya 3 ghante aaraam farmaate the, kyu ke Aap ﷺ ki 9 biwiyaan thi. Hazrat Anas Raziallahuanhu se marwi hai :

“kaana yatoofu alaa nisaa’ihi fee lailatin waahidatin, walahu tis’u niswatin”

Tarjamah : Aap ﷺ ek hi raat saare azwaaj mutahharaat ke paas aate the aur azwaaj mutahharaat nau the.” (Sahi Bukhari:5068)

Aur isi tarah Aap ﷺ raat ke aakhri hisse me tahajjud padhte the. Al gharz Aap ﷺ ki in tamaam mehnaton ka nateeja tha ke san aath hijri me musalmaano ki taadaad auraton aur zayefon ke alaawa das hazaar se zyada ho gayi aur das hijri me log fauj dar fauj Islam me daakhil huye, is tarah musalmaano ki taadaad ek laakh chaalis hazaar ho gayi. Allaah Taala ne farmaya :

(IZA JAA’A NARULLAHI WAL FATH. WARA AI TANNA SAYAD KHULOONA FEE DEENILLAHI AFWAAJA. FASABBIH BI HAMDI RABBIKA WASTAGHFIRHU INNAHU KAANA TAWWAABAA)

Tarjamah : “Jab Allaah ki madad aur fatah aa jaaye. Aur too logon ko Allaah ke deen me jauq dar jauq aata dekh le. Too 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 Nasr:110/1-3)

Maulana Haali Rahimahullah ne farmaya :

Rahe is se mahroom ne aabi na khaaki

Hari ho gayi kheti saari khuda ki

Vo bijli ka kadka tha ya saute haadi

Arab ki zameen jisne poori hila dee

Lihaza ham par laazim hai ke ham bhi tableegh deen aur isha'at Islam ke liye kamar basta ho jaaye aur uske liye har qism ki qurbani dene ke liye tayaar rahe aur Allaah Taala hame waise hi sarbuland karega jaise Sahaba Kraam ko kiya tha. Agar is kaam se jee churaayenge to hame duniya wa aakhirat dono jagah zillat wa ruswaayi ka saamna karna padega.

Mazkoorah Seerat se maakhoor asbaaq

Pahla sabaq : Haalate aman Islam ki taraqqi

Mazkoorah Seerat se hame pata chala ke sirf chaar saal ki muddat me Islam khoob phaila. Iska sabse bada sabab sulah hudaibiyah hai yaani Aap ﷺ kuffar makkah se san 6 hijri me hudaibiyah maqaam par das saal tak jung na karne aur aman ke saath rahne ki sulah kee thi.

Dushmanaane Islam jaante hai ke agar sukoon aur itminaan se rahenge to vo Islam ko badi tezi ke saath phailaayenge. Isliye unhone hamesha Islam aur musalmaano ke khilaaf saazish kee lekin Allaah Taala ne unki saazishon ko naa kaam kar diya :

(WA MAKAROO WA MAKARALLAHU WALLAHU KHAIRUL MAKIREEN)

Tarjamah : “Aur kaafiron ne makr kiya aur Allaah Taala ne bhi (makr) khufiyah tadbeer kee aur Allaah Taala sab khufiyah tadbeer karne waalon se behtar hai.” (Surah Aale Imran:3/54)

Al gharz Allaah Taala behtareen paalanhaar “CAIR” yaani “system of america and islamic relation department” ye america aur arab mumaalik ke milne ki ek “mashwarah tanzeem” hai. Iski report ke mutabiq america me pesh aaye “WTC” ke waaqiye se 2008 eeswi tak america ke 34 hazaar log daayra Islam me daakhil huye. Islam ek deene fitrat hai, vo logon ko badi aasaani ke saath samajh me aa jaata hai, dushmano ki laakh saazishon ke bawajood vo phaila hai aur phailta rahega. Kisi shaayar ne kaha :

Islam ki fitrat me qudrat ne lachak dee hai

Utna hi ye ubhrega jitna ke dabaa'oge

Doosra sabaq : Ibtada me har kaam mushkil aur mehnat talab hota hai :

Mazkoorah seerat se hame ye baat bhi maaloom hoti hai ke ibtada me har kaam mushkil aur mehnat talab hota hai. Beej hone aur programming karne me kaafi

waqt lagta hai. Lekin ek da'ee ko chahiye ke vo himmat haare baghair musalsil mehnat kare. In Sha Allaah baad me uska nateja bahut hi achcha hoga. Jaisa ke Aap ﷺ ko ibtedaayi saalon me khaatir khwaah kaamyaabi nahi mili lekin aakhir ke chaar saalon me badi kaamyaabi mili.

Quraan Majeed saari insaaniyat ke liye hai :

Quraan Majeed ek kitab hidaayat hai jaise Allaah Taala ne saare jahaan waalon ki hidaayat ke liye naazil kiya hai, jaisa ke Allaah Taala ne farmaya :

**(YAA AYYUHAN NAAS'U BUDOO RABBA KUMULLAZEE
KHALAQAKUM WALLAZEENA MIN QABLIKUM LA ALLAKUM
TATTAQOON)**

Tarjamah : “Aye logon ! Apne us Rab ki ibadat karo jisne tumhe aur tumpahle ke logon ko paida kiya, yahee tumhara bachaav hai.” (Surah Baqarah:2/21)

Ek aur jagah farmaya : **(SHAHARU RAMAZAA NALLAZEE UNZILA
FEEHIL QURAANU HUDAL LINNAAS)**

Tarjamah : “Maahe Ramazan vo hai jisme Quraan utaara gaya jo logon ko hidaayat karne waala hai.” (Surah Baqarah:2/185)

In dono aayaat me ghour karne se pata chalta hai ke Allaah Taala ne mazkoorah dono aayatun me lafz muslim ke bajaay lafz al naas ka istemaal kiya hai, jis se ye maaloom hota hai ke Quraan saare jahaan waalon ke liye hai, Quraan Majeed padhne ka jitna haq musalmaano ka hai utna hi haq ghair musalmaano ka bhi hai.”

Lihaza Quraan Majeed in sab ke liye hai, jin logon tak iska paighaam pahunchta hai chahe vo muslim ho ya ghair muslim, arabi ho ya ajamee, jaisa ke Allaah Taala ne Surah An'aam me farmaya :

**(LI UNZIRA KUM BIHI WAMAN BALAGH, A'INNAKUM LATASH
HADOONA ANNA M'AL LAAHI AALIHATAN UKHRAA QUL LAA
ASH'HAD, QUL INNAMAA HUWA LLAHUW WAAHIDUW WA
INNANEE BAREE'UN MIMMAA TUSHRIKUN)**

Tarjamah : “Aur mere paas ye Quraan bataur wahee ke bheja gaya hai taake mai is Quraan ke zariye se tum ko aur jis jis ko ye Quraan pahunchte un sab ko daraa'oon kya tum sach much yahee gawahi doge ke Allaah Taala ke saath kuch aur ma'abood bhi hai, Aap kah dejiye ke mai to gawahi nahi deta. Aap farmadejiye ke bas vo to ek hi ma'abood hai aur beshak mai tumhare shirk se bedaar hoon.” (Surah An'aam:6/19)

Ek aur jagah irshaad hai : **(WA HAAZAA KITAABUN ANZALNAAHU MUBAARAKUM MUSADDI QULLAZEE BAINAA YADAIHI WA LITUNZIRA UMMAL QURAA WAMAN HAWLAHAA WALLAZEENA Y'UMINOONA BIL AAKHIRATI Y'UMINOONA BIHI WA HUM'ALAA SALAATIHIM YUHAAFIZOON)**

Tarjamah : “Aur ye bhi aisi hi kitab hai jisko hamne naazil kiya hai jo badi barkat waali hai, apne se pahli kitabon ki tasdeeq karne waali hai aur taake aap makkah waalon ko aur aas paas waalon ko darayen. Aur jo log aakhirat ka yaqeen rakhte hai aise log is par eemaan le aate hai aur vo apni namaz par madaawmat rakhte hai.” (Surah An'aam:6/92)

Lihaza mai apne ghair muslim bhai'on se bhi guzarish karta hoon ke aaj Quraan Majeed ka tarjamah mukhtalif zabano jaise “telugu, kannada, angrezi, tamil, bengali, malayalam” waghairah me maujood hai, aap Quraan padhe kyu ke isme sirf musalmaano ke nahi balke saari insaaneyat ke masayel ka hal maujood hai.

Nabi Kareem saare jahaan waalon ke liye Rasool banakar bheje gaye hai :

Nabi Kareem ﷺ bila qaid zamaan wa makaan saare jahaan waalon ke liye Rasool banakar bheje gaye hai. Aap ki Risaalat aam hai. Jaisa ke Allaah Taala ne farmaya : **(WAMAA ARSALNAAKA ILLAA RAHMATUL LIL A'ALAMEEN)**

Tarjamah : “Hamne Aap ko saare jahaan ke liye rahmat banakar bheja.” (Surah Anbiya:21/107)

Surah Saba me is tarah farmaya :

(WAMAA ARSALNAAKA ILLAA KAAFFATAL LINNASI BASHEERAW WA NAZEERAW WA LAAKINNA AKSARAN NAASI LAA YA'ALAMOON)

“Hamne Aap ko tamaam logon ke liye khush khabriyaan sunaane waala aur daraane waala banakar bheja hai, haan magar (ye saheeh hai) ke logon ki aksariyat be ilm hai.” (Surah Saba:34/28)

Allaah Taala ne Surah A'araaf me waazeh alfaaz me bataya ke Aap ﷺ ki risaalat saare jahaan waalon ke liye hai :

(QUL YAA AYYU HANNAASU INNEE RASOOLULLAHI ILAIKUM JAMEE'ANIL LAZEE LAHOO MULKUS SAMAAWAATI WAL ARZI LAA ILAAHA ILLAA HUWA YUHYEE WA YUMEETU FA AAMINOO BILLAHI WA RASOOLIHIN NABIYYIL UMMIY YIL LAZEE

Y'UMINU BILLAHI WA KALIMAATIHI WATTA BI'OOHU LA ALLAKUM TAHTADOON)

Tarjamah : “Aap kah deejaye ke aye logon ! Mai tum sab ki taraf us Allaah Taala ka bheja hua hoon, jiski baadshaahi tamaam aasmano aur zameen me hai, uske siwa koyi ibadat ke laayaq nahi, vahee zindagi deta hai aur vahee maut deta hai so Allaah Taala par eemaan laa'o aur uske Nabi Ameen par jo ke Allaah Taala par aur uske ahkaam par eemaan rakhte hai aur unka itteba karo taake tum raah par aa jaa'o.” (Surah A'araaf:7/158)

Aur Aap ﷺ ne farmaya :

‘bu’isatu ilan naasi kaaffah”

Tarjamah : “Mai to saare makhlooqaat ke liye Nabi banakar bheja gaya hoon.” (Sahi Bukhari:438)

Hatta ke Aap ﷺ ki Risaalat jinno ke liye bhi hai. Aap ﷺ in tamaam ke liye rahmat ka paighaam lekar aaye yhe.

Isi tarah Allaah Taala ne ummate muslimah ko sif musalmaano ki islaah ke liye nahi balke saare logon ki islaah ke liye paida kiya hai jaisa ke Allaah Taala ne farmaya : **(KUNTUM KHAIRA UMMATIN UKHRIJAT LINNAASI T'AMUROONA BIL MA'AROOFI WA TANHAWNA ANIL MUNKARI WA T'UMINOONA BILLAHI WALAW AAMANA AHLUL KITAABI LAKAANA KHAIRAL LAHUM MINHUMUL M'UMINOONA WA AKSARU HUMUL FAASIQOON)**

Tarjamah : “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)

Saabiqah aasmaani kitabon me Aap ﷺ ki peshan goyiyaan :

Allaah Taala saabiqah kitab samaawiyah me Aap ﷺ ke taalluq se peshan goyi kee hai jiska zikr Allaah Taala ne Quraan Majeed me bhi kiya hai jaisa ke Allaah Taala ne farmaya :

(ALLAZEENA YATTABI'OONAR RASOOLAN NABIYYAL UMMIY YALLAZEE YAJIDONAHU MAKTOOBAN INDAHUM FIT TAWRAATI WAL INJEELI YA' MURUHUM BIL MA'AROOFI WA YANHAA HUM ANIL MUNKARI WA YUHILLU LAHUMUL TAYYIBAATI WA YUHARRIMU ALAIHIMUL KHABAA'ISA WA YAZA'U ANHUM ISRAHUM WAL AGHLAA LALLATEE KANAT

ALAIHIM FALLAZEENA AAMANOO BIHI WA AZZAROOHU WA NASAROOHU WATTA BA'UN NOORALLAZEE UNZILA MA'AHOO ULAA'IKA HUMUL MUFLIHOON)

Tarjamah : “Jo log aise Rasool Nabi ummee ka itteba karte hai jinko vo log apne paas Tawraat wa Injeel me likha hua paate hai. Vo inko 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 tauq 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)

Allama Ibn Taimiyah ne ek kitab likhi jiska naam “al jawaab al saheeh liman badal an deenal maseeh” hai. Ye kitab 3500 safhaat par mushtamil hai aur isme Nabi Kareem ﷺ ki 35 peshango’yiyaan zikr kee gayi hai jinka zikr Tawraat aur Injeel me hai, is kitab ko padh kar kayi eesaayi musalmaan ho gaye.

Allama Ibn Qayyim Rahimahullah ne “**hidaayatul hayaari fee ajoobah al yahooda wal nasara**” kitab likhi jo 300 safhaat par mushtamil hai aur isme 20 se zyada Nabi ﷺ ki peshangoyiyaan ka zikr kiya gaya hai.

Ahmad bin Idrees bin Abdul Rahman al Sanhaaji al Qaraafi Rahimahullah ne “**al ajoobah al faakhirah anil asalah al faajirah**” kitab likhi jisme Nabi Kareem ﷺ ki 55 peshangoyiyaan zikr kee gayi hai jo bible me mazkoor hai.

Allama Keeraanwi Rahimahullah ne “izhaar ul haq” me Aap ﷺ ki 18 peshangoyiyaan ka zikr hai.

Bible me Aap ﷺ ka zikr :

Bible me kayi maqaamaat par Aap ﷺ ka zikr kiya gaya masalan :

Song of soloman chapter no : 5 verse : 18, puraana ahad naama (old testament) isme Nabi Kareem ﷺ ka naam “Muhammad” zikr kiya gaya hai.

Song of soloman chapter no : 5 verse : 16, puraana ahad naama (old testament), gospel of john chapter no 14 verse 16,17,18 naya ahad naama (new testament).

Lafz e faar qaleet se muraad Aap ﷺ hai :

Isi tarah bible ke gospel of john injeel yohana ke chapter no 15, verse no 15,16,17 ke andar faar qaleet ka lafz aaya hai aur ye ibraani lafz hai. Eesayi iska alag alag maqaamaat par alag alag maani kiye hai aur is se rooh ul qudus (holy serpent) muraad lete hai. Jabke musalmaan is se Muhammad ﷺ muraad lete hai aur yahee saheeh hai aur uske kayi dalayel hai :

Pahli daleel : Ek yahoodi ka aiteraaf :

Abdul Wahaab Bukhari jo ke qasas ul anbiya ke maulif hai vo is kitab ke andar ek waaqi'ah naqal karte hai aur ye waaqi'ah 1884 ka hai vo farmaate hai ke satta'is rajab ki raat me ek yahoodi ke saath jaa raha tha jo ibraani zabaan ka bada maahir tha. Maine us se poocha : Faar qaleet ka sahi maani kya hai? To usne apna daaman bachaate huye kaha ke eesaayi hazraat kahte hai ke is se muraad roohul qudus hai. Abdul Wahaab ne kaha : Mai fil waqt kisi eesaayi aalim se nahi ek ibraani zabaan ke maahir se pooch raha hoon. Aap sach batlaayiye iska haqeeqi maani kya hai? Usne kaha, faar qaleet se muraad Muhammad ﷺ hai aur ye lafz aap ke liye hi fit hota hai.

Doosri daleel : Inslimtormeda ke ustaaz ka aiteraaf :

Inslimtormeda 1420 ne ek kitab likhi jiska naam tohfatul areeb lil rad Ali ahlul Saleeb hai aur baad me ye musalmaan hone aur apna naam Abdullah bin Abdullah al Tarjumaan rakha. Vo farmaate hai ke, mai apne ustaaz se kaafi kitaben padhi aur jab mai bible padh raha tha aur uske gospel of john injeel tohaana ye faarqaleet kaun hai? Jo hamare saath hamesha rahenge aur sahi raasta dikhayenge, nateeje me hame hamesha ki zindagi mil gayi, ustaaz ne kaha : Iski gahraayi me jaane ki koyi zaroorat nahi hai. Maine kaha : Mujhe iske baare me maaloom karna hai taake mai aakhirat me najaat paa sakoon. Ustaaz ne kaha, is se muraad Muhammad ﷺ hai. Maine kaha kya ham sab Aap ﷺ par eemaan le aaye aur Kalima padh kar musalmaan ho jaaye? Is par ustaaz ne kaha agar aap ko Kalima padhna ho to padho, lekin mai nahi padhoonga. Iske baad unhone fauran Kalima padh liya.

Teesri daleel : Dawood Benjamin Kaadaani ka aiteraaf :

Dawood Benjamin Kaadaani ek christian the, unhone phd karna chaha. Aur is phd ke maqaale ke zariye Quraan aur musalmaano ko jhoota saabit karna chaha ke Tawraat aur Injeel me kaheen bhi Aap ﷺ ka zikr nahi hai. Iske liye unhone bahut koshsih kee lekin unka dil nahi maana aakhirkaar unhone maan liya ke Muhammad ﷺ ka zikr Tawraat aur Injeel me maujood hai. Aur is kitab me lafz Muhammad ﷺ sone ke rang se likha aur kaha ke yahee vo lafz hai jiske zariye mujhe Islam ki daulat naseeb huyi. Unhone apne maqaale ka naam Muhammad ﷺ fil kitab al muqaddas rakha, iska angrezi me bhi tarjamah maujood hai. Unhone bhi is maqaale me faarqaleet se Muhammad ﷺ muraad liya hai.

Rigwed me Aap ﷺ ka zikr :

Rigwed me kayi maqaamaat par Aap ﷺ ke taalluq se peshangoyi kee gayi hai, masalan : Rigwed him no. 13 aur verse no 3, rigwed book no 1 him no 18 aur

verse no 9, rigwed book no 3 him no. 2 aur satar no 3, rigwed book no 5, him no 2 aur satar no 2, rigwed book no 7 him no 2 aur satar no 2.

Yajurwed me Aap ﷺ ka zikr :

Yajurwed me kayi maqaamaat par Aap ﷺ ke taalluq se peshan goyi kee gayi hai, masalan : yajurwed vers No: 37 chapter number:20 ‘ yajurwed vers No: 570 chapter number:2 yajurwe no :21 chapter number vers No 33 ‘yajurwed vers No :55 capter number:21

Saamwed me Aap ﷺ ka zikr :

Saamwed me kayi maqaamaat par Aap ﷺ ke taalluq se peshan goyi kee gayi hai, masalan : saamwed book no:2 him no:6, verse no:7 ke andar Ahmad ka lafz hai. Jaisa ke Allaah Taala ne Surah Saff me farmaya :

(WA IZ QAALA EESABNU MARYAMA YAA BANEE ISRAAEELA INNEE RASOOLULLAHI ILAIKUM MUSADDIQAL LIMAA BAINA YADAYYA MINAT TAWRAATI WA MUBASHSHIRAM BI RASOOLII YAATEE MIM BA’ADIS MUHU AHMAD, FALAMMAA JAA’AHUM BIL BAYYINAATI QAALOO HAAZA SIHRUM MUBEEN)

Tarjamah : “Aur jab Maryam ke bete Eesa ne kaha, Aye (meri qoum), Bani Israaeel ! Mai tum sab ki taraf Allaah ka Rasool hoon, mujhse pahle ki kitab Tawraat ki mai tasdeeq karne waala hoon aur apne baad aane waale ek Rasool ki mai tumhe khush khabri sunaane waala hoon jinka naam Ahmad hai. Phir jab vo unke paas khuli daleel laaye to ye kahne lage, ye to khula jaadoo hai.” (Surah Saff:61/6)

Isi tarah saamwed book no. 2 him 6, satar 8 me ek lafz naraashansaa aaya hai, naraa ka matlab mard hai, shansaa ka matlab aisa shakhs jiski khoob ta’areef kee jaaye, arabi me iska tarjamah Muhammad ﷺ hota hai.

Bhoshah puraana me Aap ﷺ ka zikr :

Bhosh maani mustaqbil ke hai, bhoshah puraana aisi kitab jisme mustaqbil ki peshan goyiyaan ki gayi hai, bhosh puraana ke, potri, khandtari, idhtari, shlok no. 4,5,6, me hai ke Muhammad ﷺ ek teacher bankar aayenge. Aap ﷺ par jitna haq musalmaano ka hai utna hi haq ghair musalmaan ka bhi hai. Aap ﷺ saare jahaan waalon ke liye Rasool banakar bheje gaye hai. Agar mustaqbil me insaan Jupiter aur Mars me basera karle to unke liye bhi Aap ﷺ Rasool hai, lekin log Muhammad ﷺ ke aalamgeer paighaam ko nahi jaante hai.

Hamare koi hindu bhai ye na khayaal kare ke mazkooorah hindu mazhab ke kitabon ki tashreeh mai apni taraf se kar raha hoon. Lekin baat aisi nahi hai, kyu

ke tamilnadu ke ek mash'hoor sahaafi aur hindu scholar jo ke baad me musalmaan bane jinka naam Abdullah Adyaar hai, poori dunya unhe maanti hai. Emergency ke zamane me unhe jail jaana pada to unhone jail me mazhabi kitabon ka muta'alla shuroo kar diya, is muta'alle ke dauraan unhone bhoshah puraana, potri, khandtari, idhyaatari, shlok no. 4,5,6 me Aap ﷺ ke taalluq se peshan goyiyaan paayi ke Muhammad ﷺ sahra me rahenge, unke maanne waalon ko musalmaan kaha jaayega, unke liye jat nahi rahega aur vo oontni par sawaari karenge waghairah.

Abdullah Adyaar ye saari peshan goyiyaan padh kar musharraf ba Islam ho gaye aur unhone tamil me ek kitab likhi jiska naam "Islam jis se mujhe ishq ho gaya" ye kitab telugu me "nenu aaraadhinche islam" ke naam se maujood hai.

Guru ganth sahab me Aap ﷺ ka zikr :

Sikhon ki mazhabi kitab guru granth sahab ke safha no. 141 aur satar no. 11 me likha hua hai ke agar koi Allaah Taala aur Nabi Kareem ﷺ ko maanega aur unki taaleemaat ko mazbooti se thaam lega to us se dunya ke tamaam "confusion" hi khatam ho jaayenge.

Quraan Majeed Allaah hi ka kalaam hai science ki roushni me :

"Newton" ne science ka ek concept pesh kiya jisko 'concept of inference' kahte hai, yaani {To know the unknown things by known things} ek maaloom cheez hai, doosri naa maaloom cheez ko saabit karna. Jaise Newton ne seb ke zariye zameeni kashish ko saabit kiya, is concept ke zariye ham saabit kar sakte hai ke Quraan min jaanib Allaah hai.

Nabi Kareem ﷺ jis zamane me aaye aur Quraan jis zamane me naazil hua usko dark ages kahte hai, us waqt na oxford university thi aur na america discover hua tha, kisi qism ki taraqqi na thi, log taareek daur se guzar rahe the, aakhir kaar dunya me 1707 ke baad "Revolution" aaya aur Aap ﷺ ek ummi shakhs the, Aap ﷺ ke zamane me jadeed aalaat aur technology bhi nahi thi lekin uske bawajood Quraan Majeed ne us zamane me hi bahut saari science ki baaten batayi hai. Jaise "embriology" yaani raham maadar bachche ka muqatalif maraahil se develop paana waghairah. Jiska Allaah Taala ne Surah Muminoon me iska zikr karte huye farmaya :

**(WALAQAD KHALAQNAL INSAANA MIN SULAALATIM MIN TEEN.
SUMMA JA'ALNAAHU NUTFATAN FEE QARAARIM MAKEEN.
SUMMA KHALAQNAN NUTFATA ALAQATAN FA KHALAQNAL
ALAQATA MUDGHATAN FAKHALAQNAL MUDGHATA IZAAMAN
FAKA SAWNAL IZAAMA LAHMAN SUMMA ANSH'A NAAHU**

KHALQAN AAKHAR, FA TABAARAKALLAAHU AHSANUL KHAALIQEEN)

Tarjamah : “Yaqeenan hamne insaan ko mitti ke jawhar se paida kiya. Phir use nutfah bana kar mahfooz jagah me qaraar de diya. Phir nutfe ko hamne jama hua khoon bana diya, phir us khoon ke lawthde ko gosht ka tukda kar diya, Phir gosht ke tukde ko haddiyaan banaya, phir haddiyon ko hamne gosht pahna diya, phir doosri banaawat me usko paida kar diya. Barkaton waala hai vo Allaah jo sabse behtareen paida karne waala hai.” (Surah Muminoon:23/12-14)

Doctor William More jo bahut bade sciencedaan the vo kahte hai ke : Aaj ham itne aalaat rakh kar itni gahraayi ke saath bata nahi sakte jitna Muhammad ﷺ ne bataaya hai, is se maaloom hota hai ke ye kitab insaan ki nahi hai balke ye Allaah Rabbul Aalameen ki kitab hai.

Isi tarah ibtedaaye kaaynaat ka zikr karte huye Allaah Taala ne farmaya :

(AWALAM YARALLA ZEENA KAFAROO ANNAS SAMAAWAATI WAL ARZA KANATAA RATQAN FAFATAQNAA HUMAA WA JA'ALNAA MINAL MAA'I KULLA SHAI'IN HAIYIN AFALAA Y'UMINOON)

Tarjamah : “Kya kaafir logon ne ye nahi dekha ke aasmaan wa zameen baaham mile jule the, phir hamne unhe juda kiya aur har zinda cheez ko hamne paani se paida kiya, kya ye log phir bhi eemaan nahi laate.” (Surah Anbiya:21/30)

Aaj ke sciencedaan ise “big bang theory” kahte hai. Yaani ibtedah me aasmaan aur zameen dono mile huye the, ek bahut bada dhamaka hua, jiske nateeje me sau billion “galaxies” bane aur har “galaxy” me do sau billion taare bane, in do sau billion taaron me se 45 “galaxy” hai, ham jis galaxy me rahte hai uska naam milky way hai aur isme karodon ke sitaare hai aur ham jis nizaam shams me rahte hai isme 8 planets gardish kar rahe hai, inme ek planet zameen bhi hai. Magar is baat ki wazaahat bhi sciencedaano se pahle Hazrat Abdullah Raziallahuanhu ne kee hai, jaisa ke tafseer qurtubi me mazkoor hai :

“qaalabnu abbas : annahaa kaanat shai an waahidan multazi qataini fafasalallaahu bainahumaa bil hawa'i”

Tarjamah : “Hazrat Ibn Abbas Raziallahuanhu ne farmaya : Ibteda me aasmaan wa zameen ek doosre se mile jule the. Allaah Taala ne fiza ke zariye unhe ek doosre se alag kar diya.” (Tafseer Qurtubi:21/30)

Mazkoorah aayat me Allaah Taala ne is aayat ki bhi wazaahat farmayi hai ke usne har cheez ko paani se paida kiya, aaj science kahti hai ke DNA ki bunyaad paani par hai.

Isi tarah samandar ka zikr karte huye Allaah Taala ne farmaya :

**(AW KAZULUMAATIN FEE BAHRI LUGHIYYI YAGHSHAAHU
MAWJUN MIN FAWQIHI MAWJUN MIN FAWQIHEE SAHAAB,
ZULUMAATUN BA'AZUHAA FAWQA BA'AZIN IZAA AKHRAJA
YADAHU LAM YAKAD YARAAHAA WA MAN LAM YAJ'ALIL LAAHU
LAHOO NOORAN FAMA LAHOO MIN NOOR)**

Tarjamah : “Yaa misl in andheron ke hai jo nihaayat gahre samandar ki tah me ho jise oopar tale ki maujon ne dhaanp rakha ho, phir oopar se baadal chaaye huye ho. Al gharz andheriyaan hai jo oopar tale pai dar pai hai. Jab apna haath nikaale to use bhi qareeb hai ke na dekh sake, aur (baat ye hai ke) jise Allaah Taala hi noor na de uske paas koyi roushni nahi hoti.” (Surah Noor:24/40)

Ek samandar me ghawaas ne is aayat ko padhne ke baad Aap ﷺ ki seerat ka muta'alla kiya jab use maaloom hua ke Aap ﷺ ne zindagi me kabhi samandar ka safar nahi kiya hai to vo musharraf ba Islam ho gaya, usne apne quboole Islam ka sabab bayaan karte huye farmaya ke, Aap ﷺ zindagi me kabhi samandar ka safar nahi kiya na ghawaasi kee, lekin uske bawajood Quraan me hoobahoo samandar ka naqsha kheencha gaya hai, is tarah naqsha vahee kheench sakta hai jisne samandar ka safar kiya ho, mujhe yaqeen ho gaya ke ye kalaam, kalaame Muhammad nahi, balke kalaame Rabbul Aalameen hai, isliye maine Islam qubool kiya.

Isi tarah encyclopedia of britania me likha hua hai ke Muhammad ﷺ ummi the, lekin Quraan Majeed me aasmaan, samandar aur bijli ki baareekiyan ke baare me bayaan kiya jaana is baat ki daleel hai ke Quraan Allaah Taala ki kitab hai, kyu ke in cheezon ko itni baareekiyan ke saath unka paida karne waala hi jaan sakta hai.

Aap ﷺ ne aasmaan, sooraj, chaand, sitaaron, samandar aur maa ke pet me bachche ki nashonumaa ke baare me badi gahri aur tafseeli baaten bataya hai, is tarah ki tafseelaat koyi aam insaan nahi bata sakta, is tarah hame ye maanna padega ke ye Allaah Taala ki batayi hui baaten hai, Quraan Allaah Taala ka kalaam hai, jaisa ke Allaah Taala ne khud farmaya :

(WA INNAHU LATANZEELU RABBIL AALAMEEN)

Tarjamah : “Aur beshak wa shubah ye (Quraan) Rabbul Aalameen ka naazil farmaya hua hai.” (Surah Sh'oorah:26/192)

Is tarah ham hamare ghair muslim bhai'on ko scientificli aur logically samjha sakte hai ke Muhammad ﷺ ke sachche aakhri Rasool aur Nabi hai ﷺ. Isi ko concept of inference kahte hai.

Deen e Islam ki khatir Sahaba Kraam ka mukhtalif mumaalik me phail jaana :

Aap ﷺ ne hajjatul wida'a ke mauqe par ek laakh chaalis hazaar Sahaba Kraam ko khitaab karte huye farmaya :

‘falyubligh shaahidul ghaa’ib’

Tarjamah : “(Paighaam e Islam) haazir ko chahiye vo ghaa’ib tak pahunche.”
(Sahi Bukhari:1739)

Is hukum ko sunne ke baad Sahaba Kraam Raziallahuanhum saari dunya me phail gaye. Hindustan me 13 Sahaba Kraam aaye. Pakistan aur Uzbekistan ko bahut saare Sahaba Kraam aaye. Hazrat Abu Ayyub Raziallahuanhu ki qabr damshaq me maujood hai. Maldives me kuch Sahaba Kraam ki qabren maujood hai. Mawrikheen likhte hai : Choonke Sahaba Kraam Islam ke paighaam ko aam karne ke liye saari dunya me phail gaye the isliye hame madina me ek laakh chaalis hazaar me se sirf das hazaar Sahaba ki qabren milti hai.”

Aap ﷺ ne daawat e deen ke liye Sahaba Kraam ki behtareen team tayaar kee thi. Sahaba Kraam Raziallahuanhum ne is kaar khair ke liye taabi'een ki ek behtareen team tayaar kee aur taabi'een ne tabe taabi'een ki ek behtareen team tayaar kee jinhone Islam ke liye bahut saari qurbaniyaan dee. Isliye ham dekhte hai ke aksar muhaddiseen ka taalluq arab ke bajaay ajam se hai, masalan : Imam Bukhari Rahimahullah jinka taalluq uzbekistan ke ek shahar Bukhari se hai. Imam Muslim Rahimahullah ka taalluq kharaasaan ke ek shahar neesapoor se hai. Imam Abu Dawood Rahimahullah ka taalluq sajsataan se hai, iska kuch hissa afghanistan me aur kuch hissa iran me hai. Imam Tirmizi Rahimahullah ka taalluq uzbekistan ke ek shahar tirmiz se hai. Imam Nasayi Rahimahullah ka taalluq kharaasaan ke ek shahar nisa se hai. Imam qurtubi Rahimahullah ka taalluq spain ke ek shahar qurtub se hai. Hamara deen sirf arab ke liye nahi balke “global level” par saare insaano ke liye aaya hai.

Bahar kaif Nabi Kareem ﷺ aur hamare aslaaf deene Islam ko global level par phailaane ki jis tarah koshishen kee hame bhi chahiye ke ham bhi waisi hi koshish aur jiddo jahad kare.

Allaah Taala se dua hai ke vo hame deene Islam ki khidmat karne aur isko har so phailaane ki tawfeeq inaayat farmaye, Aameen.