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MUHAMMAD ﷺ SAARI INSAANIYAT KE LIYE USWA WA NAMOONA

Tamheed

Aap ﷺ ki risaalat saari insaaniyat ke liye hai

Saabiq aasmaani kitabon me Aap ﷺ ke taalluq se peshan goyiyaan

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Aap ﷺ rahmat jaanwaron ke liye

Aap ﷺ par filmen

Hamari zimmedaari

Allama Ibn Taimiyah Rahimahullah ki kitab : Al Jawaab al Sahi liman badal an deenal maseeh

Sabab ta'aleef

Eesa'ion ka pahla aiteraaz : Aap ﷺ saare jahaan ke liye nahi sirf ummiyon (arab) ke liye Rasool banakar bheje gaye hai

Eesa'ion ka doosra aiteraaz : Quraan Majeed saare insaano ke liye hai to use saari zabaano me naazil hona chahiye tha, ye sirf arabi me hi kyu utaara gaya

Aap ﷺ ke baare me hamara aqeedah

Aap ﷺ ke naam ka mu'ajizah

Aap ﷺ ki ja'ame shakhsiyat

Aap ﷺ ko saabiqa Anbiya ke bhi mu'ajize diye gaye the

Aap ﷺ hi saare jahaan waalon ke liye namoona aur aakhri Rasool hai uske liye che mazboot dalayel

Pahli daleel : Rasoolullah ﷺ ka khud kahna, Mai saare jahaan waalon ke liye namoona aur aakhri Rasool banakar bheja gaya hoon

Doosri daleel : Aap ﷺ ki zindagi mukammil taur par mahfooz hai

Teesri daleel : Aap ﷺ zindagi ke har marhale me uswa aur namoona hai

Chowtha daleel : Aap ﷺ zindagi ke har department me har ek ke liye namoona hai

Paanchwaan daleel : Aap ﷺ ki seerat qaabil e implement hai

Chati daleel : Allaah Taala ne Aap ﷺ ki aisi khusoosi tarbiyat kee hai ke Aap ﷺ saare jahaan waalon ke liye namoona ban sake

Ummat tak deen ko pahunchaane me Aap ﷺ ki diyaanatdaari

Tamheed

Aaj ke daur me har mazhab aur uske mutba'een ye baawar karaane ki koshish me lage hai ke uske mazhab ke founder aur baani saari insaanaiyat ke liye namoonah, najaat dahandah aur maseeha hai. Misaal ke taur par aap buddhist ko dekhe vo ye baawar karwaana chah rahe hai ke gowtam buddh saare insaanon ka dard apne seene me rakhte the aur unhone insaanon ko takleef se bachaaya hai. Yahoodi Moosa Alaihissalaam ko badha chadha kar pesh karne ki koshish kar rahe hai aur eesaayi Eesa Alaihissalaam ko badha chadha kar pesh karne ki koshish kar rahe hai aur ye log apne car ke peeche likhe hote Jesus loves you, yaani Eesa Alaihissalaam aap se muhabbat karte hai al gharz har mazhab ke maanne waale apne baani ko saari insaanaiyat ka maseeha wa rahbar banaane ki koshish kar rahe hai. Lekin musalmaan is maamle me doosron se peeche nazar aa rahe hai, aaj ham ghair sha'oori taur par apni kitabon ke naam, hamare Rasool aur hamare Nabi rakhte hai, hamne Nabi Kareem ﷺ ko musalmaano tak mahdood kar diya hai. Is se ghair muslimo me ya taaseer jaa raha hai ke Muhammad ﷺ sirf musalmaano ke Nabi hai. Jabke Aap ﷺ haqeeqat me saare insaanaiyat ke liye Paighambar wa Maseeha hai.

Mai high tech city me as a business development manager kaam karta hoon. Wahaan ham pants aur white socks pahanne ki koshish karte hai taake waazeh taur se ye dikhaayi de ke hamne apne kapde takhno se oopar rakha hai aur ghair muslim hazraat pooche ki kya ye koyi naya fashion nikla hai ? Is par ham kahenge ye naya fashion nahi balke ye bahut advance fashion hai aur mustaqbil me dunya isi ko apnaane waali hai. Ham Islami taaleemaat sharmaa kar apnaane ke bajaay fakhr se apnaane ki koshish kare.

High tech city me meri mulaaqaat bahut saare hindu, christian bhai'on se hoti hai to ek martaba ek hindu bhai ne jo ke aalaa ohde par faayaz tha, mujhse poocha ke musalmaan daadhi kyu rakhte hai ? Aur takhno se oopar kapda kyu rakhte hai ? Aur apni khawateen ko parda kyu karaate ho ? To maine jawaab me kaha ke ham musalmaan daadhi, takhno se oopar kapde aur apni khawaateen se parda isliye karaate hai ke aap ke Rasool ne iske karne ka hukum diya hai. Usne ta'ajjub se kaha mere Rasool, what are you saying ! tum kya kah rahe ho ? Ye to mere liye bilkul ajnabi jumla hai. Is par maine kaha : Haan aap ke Rasool daadhi chodne, takhno ke oopar kapde rakhne, khawaateen ko hijaab pahanne aur Islam follow karne ka hukum diye hai. Usne kaha aap kya kahna chahte hai ? Maine kaha : Kya aap ne rigwed him no 13 aur verse no 3, rigwed no 1 him no 18 aur 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 37 no verse 0, chapter no 2, yajurwed no 57 verse no 30 chapter no,

yajurwed verse no 3133 chapter no. yajurwed 21 no chapter 55 no verse, saamawed book no 2 him no 6, satar 8 nahi padhe ? Isme ek lafz naraashansaa aaya hai, naraa ka matlab mard hai, shansaa ka matlab aisa shakhs jiski khoob taareef kee jaaye, arabi me iska tarjamah Muhammad ﷺ hota hai. Aap ki mazhabi kitabon ke hisaab se Muhammad ﷺ aap ke bhi Nabi huye. Aur aap ko Muhammad ﷺ ke taaleemaat follow karna hoga. Is tarah vo sahab meri baat barabar ek ghante tak dilchaspi se sunte rahe.

Isi tarah ek martaba ek eesayi ne meri pant takhno se oopar dekh kar aisa hi sawaal kiya ke aap pant takhno se oopar kyu pahante hai ? Daadhi kyu rakhte hai ? Usko bhi mai vahee jawaab diya ke aap ke Rasool Muhammad ﷺ ne hame ye karne ka hukum diye hai, jiska zikr aap ki kitabon me hai, song of soloman chapter no deuteronomy, verse 18, chapter no 18, verse 16, 5 purana ahad naama old testament, naya ahad naama new testament gospel of john, chapter no 14 verse 16,17,18 in tamaam me Nabi Kareem ﷺ ka zikr hai.

Aap ﷺ ki risaalat saari insaaniyat ke liye hai :

Islam ek aalamgeer deen hai aur Aap ﷺ aalamgeer Paighambar hai aur Aap ﷺ saari insaaniyat ko jahannam se bachaane ke liye bheje gaye the. Allaah Taala ne Quraan Majeed me irshaad farmaya :

**(WAMAA ARSALNAKA ILLAA KAAFFATAL LINNAASI
BASHEERAW WA NAZEERAW WA LAAKINNA AKSARAN NAASI
LAA YA'ALAMOON)**

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

Aap se pahle jo bhi Nabi aaye unhone yaa qoumi ! (aye meri qoum) kaha, Eesa Alaihissalaam ko eesaiyon I taraf, Moosa Alaihissalaam ko yahoodiyon ki taraf Rasool bana kar bheja gaya tha lekin Muhammad ﷺ ke baare me kaha gaya ke Aap ko saare jahaan ke liye Rasool banakar bheja gaya.

Saabiq aasmaani kitabon me Aap ﷺ ke taalluq se peshan goyiyaan :

Allaah Taala saabiq kutub samaawiyah me Aap ﷺ ke taalluq se peshan goyi kee hai jaisa ke Allaah Taala ne farmaya :

**(Allazeena yattabi'oonar Rasoolan Nabiyyal ummiyyal lazee
yajidoonahoo maktooban 'indahum fit Tawraati wal Injeeli ya'
muruhum bilma'roofi wa yanhaahum 'anil munkari wa yuhillu
lahumul taiyibaati wa yuharrimu 'alaihimul khabaaa'isa wa yada'u
'anhum israhum wal aghlaalal latee kaanat 'alaihim; fallazeena**

**aamanoo bihee wa 'azzaroohu wa nasaroohu wattaba'un nooral
lazeee unzila ma'ahooo ulaaa'ika humul muflihoon. Qul yaaa
aiyuhan naasu innee Rasoolul laahi ilaikum jamee'anil lazee lahoo
mulkus samaawaati wal ardi laaa ilaaha illaa Huwa yuhyee wa
yumeetu fa aaminoo billaahi wa Rasoolihin Nabiyyil ummiy yil lazee
yu'minu billaahi wa Kalimaatihee wattabi'oohu la'allakum
tahtadoon)**

Tarjamah : “Jo log aise Rasool Nabi ummee ka itteba karte hai jinko vo log apne paas Tawraat aur 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 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 is noor ka itteba karte hai jo unke saath bheja gaya hai, aise log poori falah paane waale hai, Aap kah deejie ke Aye logon ! Mai tum sab ki taraf us Allaah Taala ka bheja hua hoon, jiski baadshaahi tamaam aasmaano aur zameen me hai uske siwa koyi ibaadat ke laayaq nahi, vahee zindagi deta hai aur vahee maut deta hai, so Allaah Taala par eemaan laa'o aur uske Nabi Ummee 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:7/157-158)

Dawood Benjamin Kaaldaani naami christian tha, usne phd karna chaha. Is phd ke zariye Quraan aur musalmaano ko jhoota saabit karna chaha. Kyu ke mazkoorah aayat ke alaawa Quraan ke kayi aayaat jisme kaha gaya hai ke Tawraat aur Injeel me Aap ﷺ ka zikr maujood hai aur kayi ahle ilm ne is par kitaben bhi likhi hai, jaise Allama Ibn Taimiyah Rahimahullah ne ek kitab likhi “al jawaab al sahi liman badal deenul maseeh.” Ye kitab 3500 safhaat par mushtamil hai. aur isme Nabi Kareem ﷺ ki 35 peshangoyiyaan zikr kee gayi hai, jiska zikr Tawraat aur Injeel me hai, is kitab ko padh kar kayi eesaayi musalmaan ho gaye. Aur Allama Ibn ul Qayyim Rahimahullah ne “hidaayatul hayaari fee ajoobah al yahood wa 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 jawbah al faakhirah an al 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 “azhar ul haq” me Aap ﷺ ki 18 peshangoyiyaan ka zikr hai. dawood benjamin kaadaani Quraan aur musalmaano ki in tamaam kitabon par jinme kaha gaya ke Muhammad ﷺ ka zikr Tawraat wa Injeel ke andar maujood hai radd karna chaha. Lekin vo apni phd ka maqala mukammil karne se pahle musharraf ba Islam ho gaya. Unke

maqaaale ka naam Muhammad ﷺ fil kitab al muqaddas hai aur uska angrezi me bhi tarjamah maujood hai. Unka naya naam Abdul Ahad hai, lekin kitab par unka puraana naam benjamin likha hua hai. Ye batlaane ke liye ke ye research musalmaan hone se pahle kee hai jiski bunyaad par vo musalmaan huye.

Agar ham musalmaan Allaah Taala ke deen ki khidmat aur Muhammad ﷺ ki seerat ki hifazat ke liye apna time nahi nikaalenge to Allaah Taala ye kaam kisi aur se lega, jaise Allaah Taala ne Kaaba ki hifazat ka kaam abaabeel parindo se liya aur daawat ka hudhud parinde se liya. So ham Allaah Taala ke muhtaaj hai, Allaah Taala ko hamari zaroorat nahi hai.

Al gharz Nabi Kareem ﷺ sirf musalmaano ke Nabi nahi hai, balke Aap ﷺ par jitna haq musalmaano ka hai utna hi haq ghair musalmaano ka bhi hai. Quraan Majeed padhne ka jitna haq musalmaano ka hai utna hi haq ghair musalmaano ka bhi hai.

Aap ﷺ saare jahaan waalon ke liye Rasool bana kar 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.

Aap ﷺ ki rahmat saari hi insaanियat ke liye aam hai :

Nabi Kareem ﷺ saare logon ke liye rahmat banakar aaye the aur Aap ko hamesha apni ummat ki fikr daaman geer hoti thi aur apni ummat ke liye hamesha dua'en karte the. Allaah Taala ne Quraan Majeed me irshaad farmaya :

(WAMAA ARSALNAKA ILLAA RAHMATAL LIL AALAMEEN)

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

Aap ﷺ kamzoron ka bahut khayaal rakhte the aur hamesha unki madad kiya karte the. Nabuwwat se qabl jab Nabi Kareem ﷺ Jibreel Alaihissalaam ko pahli martaba dekh kar ghabra gaye aur daudte huye ghar aaye to Hazrat Khadijah Raziallahuanha ne Aap ﷺ ko tasalli dete huye farmaya :

“innaka la tasilur rahima, wa yahmilul kalla, wa taksibul ma’adom, wa taqqaril azzaifi, wa tu’eenu alaa nawaaibil haqqi”

Tarjamah : “Hargiz nahi Allaah ki qasam, Allaah Taala Aap ko kabhi tabah wa barbaad nahi karenge, Aap ﷺ silah rahmi karte hai, bekason ka bojh uthaate hai, muflison ke liye kamaate hai, mehmaan nawazi karte hai aur mushkil waqt me Aap haq ka saath dete hai.” (Jaame Sahi:3)

Aap ﷺ ki rahmat choton ke liye :

Aap ﷺ ne choton par shafaqqat karne ka hukum dete huye farmaya :

“man lam yarham sagheeranaa, wa ya’arif haqqa kabeerinaa falaisha minnaa”

Tarjamah : “Jo hamare choton par raham na kare aur hamare badon ka haq na pahuchaaye vo ham me se nahi hai.” (Sunan Abi Dawood:4943)

Aap ﷺ ki rahmat ghair muslim mu’ahid ke liye :

Aap ﷺ ne ek ghair muslim ko qatl karne se mana karte huye farmaya :

“man qatala mu’aahadan lam yarih raa’ihah al jannah”

Tarjamah : “Jisne kisi aise ghair muslim ko qatl kiya jo agreement kiya hai, to vo jannat ki khushboo tak nahi paayega.” (Jaame Sahi:3166)

Aap ﷺ ki rahmat farishton ke liye :

Aap farishton ke liye bhi rahmat the. Isiliye Aap ne masjid jaate huye kachchi pyaaz aur lahsan khaane se mana kiya kyu ke is se farishton ko takleef hoti hai jaisa ke Aap ﷺ ne farmaya :

“man akalal basala was souma wal kurraasa falaa yaqrabanna masjidanaa, fa innal malaa’ikah tattazee mimmaa yat’azee minhu banoo aadam”

Tarjamah : “Jo koyi lahsan ya pyaaz khaaye vo hamare masjid se door rahe aur apne ghar me baitha rahe, beshak jin cheezon se insaano ko takleef hoti unse farishton ko bhi hoti hai.” (Sahi Muslim:564)

Aap ﷺ ki rahmat jinno ke liye :

Nabi Kareem ﷺ jinno par bhi meherbaan the, isiliye Aap ﷺ ne gobar aur haddiyon se istinja karne se mana kiya jaisa ke Aap ﷺ ne farmaya :

“falaa tastannajoo bihimaa fa innahumaa ta’aamu ikhwaanikum”

Tarjamah : “Gobar aur haddiyon se istinja mat karo kyu ke vo hamare bhai jinno ki ghiza hai.” (Sahi Muslim:450)

Is Hadees me ghour talab baat ye hai ke Aap ﷺ jinno ki ghiza haddi aur unke jaanwar ki ghiza gobar ki bhi hifazat ka hukum dekar jinno aur unke jaanwaron ka bhi khayaal kar rahe hai.

Aap ﷺ ki rahmat jaanwaron ke liye :

Nabi Kareem ﷺ ka rahmat ka paighaam sirf insaano ke liye hi nahi balke jaanwaron ke liye bhi hai. Aap ﷺ ne hame jaanwaron par bhi raham karne ka hukum diya hai aur Islam me bila zaroorat kisi bhi jaanwar ko maarne se mana

kiya gaya aur zaroorat ke waqt jab kisi jaanwar ko zubah karte hai to usko achche tareeqe se zubah karne ka hukum diya gaya hai, jaisa ke Aap ﷺ ne farmaya :

“innallaaha katabal ihsaana alaa kulli shai'in, fa iza qataltum fa ahsinul laqitulah, wa iza zabahtum fa ahsinuz zabaha, wal yuhiddu ahadakum shafratah”

Tarjamah : “Beshak Allaah Taala ne har cheez par ahsaan likha hai jab tum kisi cheez ko maaro to achche tareeqe se maaro aur jab tum kisi cheez ki zubah karo to achche tareeqe se zubah karo aur apni chaakhoo tez karle.” (Sahi Muslim:1955)

Aap ﷺ ke paas jaanwar bhi apne maalikon ke khilaaf shikaayat karte the, jaisa ke Abdullah bin Ja'afar Raziallahuanhu farmaate hai :

"أَرَدَفَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَلْفَهُ ذَاتَ يَوْمٍ، فَأَسْرَ إِلَيَّ حَدِيثًا لَا أُحَدِّثُ بِهِ أَحَدًا النَّاسِ، وَكَانَ أَحَبُّ مَا اسْتَتَرَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِحَاجَتِهِ هَدَفًا، أَوْ حَائِشَ نَخْلٍ، قَالَ: فَدَخَلَ حَائِطًا لِرَجُلٍ الْأَنْصَارِ فَإِذَا جَمَلٌ، فَلَمَّا رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَنَّ وَذَرَفَتْ عَيْنَاهُ، فَأَتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَسَحَ ذِفْرَاهُ فَسَكَتَ، فَقَالَ: «مَنْ رَبُّ هَذَا الْجَمَلِ، لِمَنْ هَذَا الْجَمَلُ؟»، فَجَاءَ فَتَى مِنَ الْأَنْصَارِ فَقَالَ: لِي يَا رَسُولَ اللَّهِ. فَقَالَ: «أَفَلَا تَتَّقِي اللَّهَ فِي هَذِهِ الْبَهِيمَةِ الَّتِي مَلَكَكَ اللَّهُ إِيَّاهَا؟، فَإِنَّهُ شَكََا إِلَيَّ أَنَّكَ تُجِيعُهُ وَتُذْنِبُهُ»

Tarjamah : “Ek martaba Rasoolullah ﷺ ne mujhe apne peeche sawaar kr liya phir mujhe raaz ki ek baat batayi jise mai bayaan nahi karoonga. Rasoolullah ﷺ ko bashari zaroorat ke tahat chipne ke liye do jagahen bahut pasand thi, oonchi jagahya darakhton ka jhund. Ek martaba Aap ﷺ kisi ansaar ke baagh me gaye, saamne ek oont nazar aaya aur uske aankhon se aansoo bah rahe the. Nabi ﷺ uske paas aaye aur uske sar par haath phera to vo khamosh ho gaya, iske baad Aap ﷺ ne poocha ye kiska oont hai? Ek ansaari naujawaan ne kaha ke, Aye Allaah ke Rasool ﷺ, ye mera oont hai. Aap ﷺ ne farmaya : Kya tum jaanwaron ke taalluq se Allaah se nahi darte, jinka Allaah Taala ne tumhe maalik banaaya hai. Is oont ne mujhse shikaayat kee ke tum isko bhooka rakhte ho aur ise thakaate ho.” (Sunan Abi Dawood:2549)

Nabi Kareem ﷺ ki rahmat aur shafaqqat ki nigah is had tak thi ke ek jung ke dauraan baaz Sahaba Kraam ne chidiya ke bachchon ko le liye to Nabi Akram ﷺ ne kaha ke kisne in chidiya ko sataaya hai ? Phir unke bachchon ko waapis unki jagah par rakhne ka hukum diya.

Aur isi tarah kisi ne choontiyon ke bil ko jalaa diya tha to Nabi Kareem ﷺ ne farmaya, jalaane ka haq to usko hai jisne aag ko paida kiya hai, koyi kisi

makhlooq ko jalaane ki koshish na kare, jaisa ke Abdullah bin Mas'ood Raziallahuanhu farmaate hai :

"كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ، فَانْطَلَقَ لِحَاجَتِهِ، فَرَأَيْنَا حُمْرَةً مَعَهَا فَرْخَانِ فَأَخَذْنَا فَرْخَيْهَا، فَجَاءَتِ الْحُمْرَةُ، فَجَعَلَتْ تُفَرِّشُ، فَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «مَنْ فَجَعَ هَذِهِ بَوْلِدَهَا؟ رُدُّوا وَلَدَهَا إِلَيْهَا» وَرَأَى قَرْيَةً تَمُلُّ قَدْ حَرَّقَهَا، فَقَالَ: «مَنْ حَرَّقَ هَذِهِ؟» قُلْنَا: نَحْنُ، قَالَ: «إِنَّهُ لَا يَنْبَغِي أَنْ يُعَذَّبَ بِالنَّارِ إِلَّا رَبُّ النَّارِ»

Tarjamah : “Ham Rasoolullah ﷺ ke saath ek safar me the, Aap ﷺ apni haajat ke liye tashreef le gaye, hamne ek choti chidiya dekhi jiske do bachche the, hamne uske dono bachche pakad liye to vo chidiya aayi aur unhe haasil karne ke liye tadapne lagi, itne me Nabi Kareem ﷺ aaye aur farmaya : Kisne iske bachche lekar ise takleef dee hai, uske bachche waapis lauta do aur Aap ﷺ ne choontiyon ki ek basti dekhi jise hamne jalaa daala tha, Aap ﷺ ne poocha kisne ise jalaa daala, hamne kaha : Hamne. Aap ﷺ ne farmaya : Aag ke zariye azaab ka haq sirf Allaah ka hai.” (Sunan Abi Dawood:5268)

Nabi ﷺ par filmen :

Ek taraf eesaayi aur Orientalist Aap ﷺ ko sirf arab ka Nabi qaraar dene ki koshish kar rahe hai aur doosri taraf mustashriqeen Aap ﷺ ki shakhsiyat ko badnaam karne ke liye Aap ﷺ ki filmen bana rahe hai. Hatta ke denmark me Aap ﷺ ka cartoon bhi banaya gaya tha.

Dutch zabaan me ek film al fitnah banayi gayi hai jo 17 minute ki film hai, Na'oozubillah.

Dushmano ki naa paak koshish aur hamari zimmedaari :

1979 April 16 time magazine ke hawaale ke mutabiq **edorsat** jo ek mustashriq hai. Uska kahna hai ke sirf 250 saalon me Islam, musalmaano aur Muhammad ﷺ ke khilaaf, 60000 kitaben likhi gayi. Is hisaab se Isalm musalmaano aur Muhammad Mustafa ﷺ ke khilaaf har paune do din me do do kitaben likhi gayi hai.

Mai musalmaano se poochna chahta hoon ke hamne paune do din me Islam ke difaa (defence) me koyi kitaab likhi hai ?

Aaj se sau saal pahle ek magazine al maqtabas nikalta tha jisme ye baat batayi gayi ke Aap ﷺ ki seerat par ghair musalmaano ne 350 kitaben likhi hai. Ye to soche kabhi tanhaayi me zara.

Aise haalaat me meri aur aap ki zimmedaari hai ke ham website, tv, radio waghairah ke zariye difaa Islam aur difaa Muhammad ﷺ ka fareeza anjaam de.

Allama Ibn Taimiyah Rahimahullah ki kitab : “Al Jawaab Al Saheeh liman badal an deenul maseeh”

Sabab e ta’aleef :

Allama Ibn Taimiyah Rahimahullah ke zamane me chand eesaiyon ne Aap ﷺ ke taalluq 17 aiteraazaat unki khidmat me bhje aur kaha ke agar aap in aiteraazaat ka jawaab denge to ham Kalima padh lenge. Unke sawaalaat ke jawaabaat me Allama Ibn Taimiyah Rahimahullah ne **“Al Jawaab Al Saheeh liman badal an deenul maseeh”** kitab likhi jo aaj Saudi Arab se tahqeeq ke saath 7 jildon aur saadhe teen hazaar safhaat me chap chuki hai. Aur Allama Ibn Taimiyah Rahimahullah ne ye kitab likhne ke liye pahle poori bible padhi. Misr ke biogrophy likhne waale kahte hai ke Allama Ibn Taimiyah Rahimahullah ko daawat ki tadap is had tak thi ke unhone iske liye khaas taur se yoonani aur ibraani zabaan seekhi.

Aaj ham me kitne musalmaan hai jo apna time daawati kaam me laga rahe hai. Aaj ham maashi masayel me ulajh gaye hai, jiski wajah se Islam ka paighaam ghair musalmaano tak nahi pahuncha paa rahe hai. Aaj ham apne kaamon ki redesigning kare aur daawat deen par tawajjoh de.

Eesaiyon ka pahla aiteraaz : Aap ﷺ saare jahaan ke liye nahi sirf ummiyon (arab) ke liye Rasool banakar bheje gaye hai :

Ibn Taimiyah Rahimahullah ke paas bheje gaye 17 aiteraazaat me se ek aiteraaz ye tha ke Aap ﷺ sirf ummiyon ke Rasool hai kyu ke Allaah Taala ne farmaya :

(HUWALLAZEE BA’ASA FIL UMMIYYEENA RASOOLAM MINHUM YATLOO ALAIHIM AAYAATIHI WA YUZAKKEEHIM WA YU’ALLIMUHUMUL KITAABA WAL HIKMATA WA IN KAA NOO MIN QABLU LAFEE ZALAA LIM MUBEEN)

Tarjamah : “Vahee hai jisne naakhwaandah logon me unhi me se ek Rasool bheja jo unhe uski aayaten padh kar sunaata hai aur unko paak karta hai aur unhe kitab wa hikmat sikhaata hai. Yaqeenan ye is se pahle khuli gumraahi me the.” (Surah Jum’ah:62/2)

Allaah Taala is aayat me khud farma raha hai ke usne Muhammad ﷺ ko ummiyon ke darmiyaan bheja yaani Muhammad ﷺ arab jo ke ummi the unki taraf Rasool bana kar bheja gaya hai na ke saare jahaan waalon ki taraf.

Allama Ibn Taimiyah Rahimahullah ne iska bada pyaara jawaab diya, unhone kaha ke Allaah Taala ne Quraan Majeed me “**LIL UMMEEYYEENA**” nahi balke “**FIL UMMEEYYEEN**” kaha hai, yaani Aap ﷺ ka paighaam saare jahaan waalon ke liye hai.

Eesaaiyon ka doosra aiteraaz : Quraan Majeed saare insano ke liye hai to dunya ki har zabaan me utarna chahiye tha, arabi me hi kyu utaara gaya ?

Allama Ibn Taimiyah Rahimahullah ne is aiteraaz ka jawaab dete huye farmaya ke is logic ke hisaab se aap ko bible ki tableegh karna chodna hoga kyu ke bible kis zabaan me naazil hui ye kisi ko pata nahi hai. Iske liye aap ko pahle apni zabaan maaloom karna hoga aur uske baad uski tableegh karna padega. Agar maan liya jaaye ke bible ibraani me naazil hui hai to aap ki daawat ibraani'on tak mahdood kee jaaye.

Iski misaal aisi hai ke france ka rahne waala doctor ya scientist dawa eejaad karta hai aur dawa ka description france ki zabaan me likhta hai aur ye dawa hindustan me rahne waale mareez ke kaam aa rahi hai to yahaan ka doctor ye nahi kah sakta ke mai ye dawa is mareez ko nahi doonga kyu ke uska description france me likha hua hai. To isi tareeqe se Quraan Majeed arabi zabaan me naazil hua hai lekin poori insaaniyat ki beemaariyon ka ilaaj isme maujood hai aur ye zabaan ki bunyaad par arab ke saath khaas karna munasib nahi hai.

Dunya ki kounsi aisi zabaan hai jiske maahireen us zabaan me maujood 100 safhaat par mushtamil koi kitab yaad kiye ho, baaz zabaane to aisi hai jinke alfaaz zabaan par aate hi nahi hai, lekin ye Quraan ka mu'ajizah hai ke dunya me iske laakhon haafiz maujood hai.

Ibtida me nuzool e Wahee ke waqt Aap ﷺ Quraan ko tezi se padh kar usko yaad karne ki koshish karte the, Allaah Taala Aap ﷺ ko is se rokne huye farmaya :

(LAA TUHARRIKU BIHI LISAANAKA LI T'AJALA BIHI. INNA ALAINAA JAM'AHU WA QUR'AANAH)

Tarjamah : “(Aye Nabi) Aap Quraan ko jaldi (yaad karne) ke liye apni zabaan ko harkat na de. Iska jama karna aur (Aap ki zabaan se) padhaana hamare zimme hai.” (Surah Qiyamah:75/16-17)

Isi tarah is zamane me bhi Muhammad ﷺ ki shakhsiyat ko musalmaano tak mahdood karne ki koshish kee jaa rahi hai. Aise me hamari zimmedaari banti hai ke ham logon ko batayen ke Nabi Kareem ﷺ saari insaaniyat ke liye Rasool

hai, Aap ﷺ ki shakhsiyat saare jahaan waalon ke liye uswah wa namoona hai. Allaah Taala khaliq hai aur Allaah ke barabar koyi ho hi nahi sakta :

(LAISA KAMISLIHI SHAI'UN)

Tarjamah : “Uski misl koyi cheez nahi.” (Surah Sh’oora:42/11)

Aur Allaah ki makhlooqaat me Muhammad ﷺ ke barabar koyi nahi ho sakta.

Shaikh Sa’adi Rahimahullah ne kaha :

Baad az khuda too hi qissa mukhtasar.

Aap ﷺ ke baare me hamara aqeedah :

Hamara aqeedah ye hai ke dunya ke jitne bhi charind, parind, jaanwar, jamaadaat wa nabaataat, insaan, jinn, shayaateen, malaa’ika hai in makhlooqaat me sabse afzal insaan hai, Allaah Taala ne farmaya :

(WALA QAD KARRAMNAA BANE AADAM)

Tarjamah : “Yaqeenan hamne aulaad Aadam ko badi izzat dee.” (Surah Isra:17/70)

Insaano me bhi sabse zyada fazeelat waale Anbiya Kraam Alaihimussalaam hai.

In tamaam Anbiya me 5 Ulul Azm Anbiya Alaihimussalaam hai aur vo paanch Hazraat Nooh Alaihissalaam, Hazrat Ibrahim Alaihissalaam, Hazrat Moosa Alaihissalaam aur Hazrat Eesa Alaihissalaam aur Hazrat Muhamamd Mustafa ﷺ hai aur unme do Anbiya Hazrat Ibrahim Alaihissalaam aur Hazrat Muhammad ﷺ ko khaleelaan kaha jaata hai. Aur in do Nabiyon me afzal Muhammad Mustafa ﷺ hai, jaisa ke Aap ﷺ ne farmaya :

“anaa sayyidu waladi aadam youmal qiyaamah”

Tarjamah : “Mai kal roz e qiyamat aulaad Aadam ka sardaar rahoonga.” (Sahi Muslim:2278)

Kya Anbiya Alaihimussalaam ko ek doosre par fazeelat de sakte hai ?

Ham Anbiya Alaihissalaam ko ek doosre par fazeelat de sakte hai, is shart ke saath ke us se doosre Nabi ki tanqees na ho jaisa ke Allaah Taala ne farmaya :

(TILKAR RUSULU FAZZALNAA BA’AZAHUM ALAA BA’AZIN MINHUM MAN KALLAMALLAHU WA RAFA’A BA’AZAHUM DARAJAAT)

Tarjamah : “Ye Rasool, hamne unke baaz ko baaz par fazeelat dee, inme se kuch vo hai jinse Allaah ne kalaam kiya aur unke baaz ko usne darjon me buland kiya.” (Surah Baqarah:2/253)

Tanqees karna jaayaz nahi lihaza aisi tafreeq jaayaz nahi jaisa ke Allaah Taala ne farmaya :

(LAA NUFARRIQU BAINA AHADIM MIR RUSULIH)

Tarjamah : “Uske Rasoolon me se kisi me ham tafreeq nahi karte.” (Surah Baqarah:2/285)

Aap ﷺ ke naam ka m’ujizah :

Qiyamat tak Aap ﷺ ke khilaaf laakhon filmen banayi jaaye aur laakhon abu jahal Aap ﷺ ki shaan me gustaakhi kare unse Aap ﷺ ka kuch nahi bigdega. Hasaan bin Saabit Raziallahuanhu ne Aap ﷺ ke baare me kaha :

Washq lahu min asmah laijalah

Wazoo al arsh mahmood wa haaza Muhammad

Tarjamah : “Allaah Taala ne apne naamon me se shaq karke ek naam chuna hai, arsh waala mahmood hai aur ye Muhammad ﷺ Muhammad hai.”

Aap ke naam (Muhammad) me ek bada m’ujizah hai, qiyamat tak Nabi ﷺ ki shaan me koyi gustaakhi kar hi nahi sakta kyu ke Muhammad me kasrat ta’areef ka maani hota hai. Usool ye hai ke ek hi cheez me tazaad qaabil qabool nahi hai.

Misal ke taur par agar koyi kahe ke mai khaa raha hoon aur nahi bhi khaa raha hoon to aap usko paagal kahenge. Isi tarah agar koyi shakhs ye kahe ke Muhammad jiski mai ta’areef karta hoon aur maanta hoon phir vo Aap ﷺ ki gustaakhi kare to uska shumaar paagalon me hoga.

Allaah Taala ne Nabi Kareem ﷺ ki shakhsiyat ki mukammil taur par hifazat farmaayi hai, agar koyi shakhs Aap ﷺ ka naam lekar burayi karna chahe to bhi nahi kar sakta hai aur agar vo Aap ka naam nahi leta hai to pata nahi vo kiski burayi kar raha hai. Abu lahab ki biwi umm jameel Aap ﷺ ko kahti thi :

“mazmamaa asainaa wa amrah abeenaa wa deenah qaleenaa”

Tarjamah : “Ham mazammam ki naa farmaani karte hai aur uski baat ka inkaar karte hai aur uske deen ko chodte hai.”

Aap ﷺ ne farmaya : “Allaah Taala quraish ki gaali ko mujhse pher diya usne mazammam naami aadmi ko gaali dee, jabke mera naam Muhammad hai.” (Jaame Sahi:3533)

Allaah Taala ne Aap ﷺ ke naam ko bahut buland kiya, jaisa ke Allaah Taala ne farmaya :

(WARA F'AANA LAKA ZIKRAK)

Tarjamah : “Hamne Nabi Kareem ﷺ Aap ka martaba buland kiya.” (Surah Sharah:94/4)

Aap ﷺ ki jaame shakhsiyat :

Aap ﷺ ka haath resham ki tarah narm wa naazuk tha, jaisa ke Hazrat Anas Raziallahuanhu farmaate hai :

“maa masistu deebaajan walaa hareeran alaina min kaffi rasoolillahi ﷺ”

Tarjamah : “Maine resham aur hareer se zyada narm Allaah ke Rasool ﷺ ka haath paaya.” (Sahi Jaame:3561)

Aur is haath me jung ke waqt talwaar bhi rahti thi, ghazwa hunain me jab saare musalmaan peeth pher kar bhaag rahe the to Aap ﷺ apne haath me talwaar liye maidaan ki taraf badh rahe the aur ye ash'aar padh rahe the :

“anaa al nabiyyi laa kazab – anaa Ibn Abdul Muttalib”

Tarjamah : “(Mai jhoota Nabi nahi hoon – Mai Abdul Muttalib ka beta hoon).”

Aap ﷺ me zaalim ka haath pakadne ke liye sakht bhi tha aur mazloom ko tasalli dene ke liye rahmat bhi thi. Kisi shaayar ne kaha :

Hasan yusuf dam eesa yadi baizaadaari

Aanch khobaan hamah daar nad to tanhaadaari

Ek ghair muslim ne ek bada pyaara jumla kaha :

“Ye ajeeb insaan hai ke poori hukumat uske muththi me hai lekin uska zahad, istaghnaa aur uski tawaazo kee ye haalat ke vo **“wallazee nafsee baidah”** (us zaat ki qasam jiske haath me meri jaan hai) kah kar apne aap ko mukammil Allaah ke hawaale kar deta hai, yaani ek taraf Aap ﷺ itne taaqatwar hai ke saari dunya Aap ﷺ ke qabze me hai aur doosri taraf Aap itne be bas hai ke Aap ﷺ ka wajood Aap ke ikhtiyaar me nahi hai.”

Nabi Kareem ﷺ ek taraf bewa'on, be sahaaron, yateemon aur laa chaaron ke liye hamdardi aur narmi ka mujassamah the aur doosri taraf zaalimon ke khilaaf nangi talwaar the.

Nabi Kareem ﷺ ek taraf huqooqullah ki adaayagi makmal the. Tahajjud me itna qiyaam karte ke pairon me waram aa jaata. Ek martaba to ek hi raka'at me

Surah Baqarah, Surah Aale Imran aur Surah Nisa ki tilaawat kee, Hazrat Khadijah bin Yamaan Raziallahuanhu farmaate hai :

"صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ، فَافْتَتَحَ الْبَقْرَةَ، فَقُلْتُ: يَرْكَعُ عِنْدَ الْمَانَةِ، ثُمَّ مَضَى، فَقُلْتُ: يُصَلِّي بِهَا فِي رَكْعَةٍ، فَمَضَى، فَقُلْتُ: يَرْكَعُ بِهَا، ثُمَّ افْتَتَحَ النِّسَاءَ، فَقَرَأَهَا، ثُمَّ افْتَتَحَ آلَ عِمْرَانَ"

Tarjamah : “Ek raat mai Nabi Kareem ﷺ ke saath tahajjud padh raha tha. Aap ﷺ ne Surah Fatiha shuroo kiya phir maine khayaal kiya ke sau aayatun ke baad Aap rukoo karenge lekin Aap ﷺ ne Surah Baqarah khatam kiya phir maine khayaal kiya Aap ﷺ rukoo karenge lekin Aap ﷺ ne Surah Nisa padhi phir Surah Aale Imran padhi.” (Sahi Muslim:772)

To doosri taraf bando ke bhi huqooq ada karte the. Aap ﷺ ne biwi bachchon ke saath husn sulook ka hukum dete huye farmaya :

“khairu kum khairu kum li ahlihi wa anaa khairu kum li ahlee”

Tarjamah : “Tum apne ghar waalon ke saath achcha sulook karo mai apne ghar waalon ke saath sabse achcha sulook karne waala hoon.” (Sunan Tirmizi:3895)

Aap ﷺ ko saabiqa Anbiya ke bhi mu’ajize diye gaye the :

Allaah Taala ne saabiqa Anbiya ko jitne mu’ajize ata kiya tha vo saare mu’ajize Aap ﷺ ko bhi ata kiye gaye, jaise Eesa Alaihissalaam agar murdon ko zinda karte the to Aap ﷺ ke liye be zubaan bol padte the, jaisa ke Aap ﷺ ke zamane me ek lakdi thi jis par Nabi Kareem ﷺ tek lagaake khutbah dete the, jab Aap ne usko chod diya to vo bachche ki tarah rone lagi. Aur khaate waqt khaane ke daane tasbeeh bayaan karte the jaisa ke Abdullah bin Mas’ood Raziallahuanhu farmaate hai :

“laqad kunnaa nasma’u tasbeeha atta’aami wahuwa y’ukalu”

Tarjamah : “Ham Aap ﷺ ke saath khaana khaate huye khaane ke daano ko tasbeeh padte huye dekha.” (Saheehul Jaame : 3579)

So ye Nabi Kareem ﷺ ka mu’ajazah tha ke ek ghair jaandaar jaandaar ki tarah harkat karne lagi.

Sulaiman Alaihissalaam aasmaano me uda karte the, hamare Nabi Kareem ﷺ meraj ke mauqe par udte huye wahaan tak pahunche jahaan Jibreel Alaihissalaam bhi nahi pahunche the.

Moosa Alaihissalaam asa se agar paththar ko maarte the to paththaron se chashme bahte the. Hamare Nabi Kareem ﷺ agr matke me haath daal kar baahar

nikaalte to ungliyon se paani jaari hota tha. Jaisa ke Imran bin Husain Raziallahuanhu farmaate hai :

" أَنَّهُمْ كَانُوا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَسِيرٍ وَقَدْ عَطَشْنَا عَطَشًا شَدِيدًا فَبَيْنَمَا نَحْنُ نَسِيرُ إِذَا نَحْنُ بِامْرَأَةٍ سَادِلَةٍ رَجُلَيْهَا بَيْنَ مَرَادَتَيْنِ فَقُلْنَا لَهَا أَيْنَ الْمَاءُ فَقَالَتْ إِنَّهُ لَا مَاءَ فَقُلْنَا كَمْ بَيْنَ أَهْلِكَ وَبَيْنَ الْمَاءِ قَالَتْ يَوْمٌ وَلَيْلَةٌ فَقُلْنَا انْطَلِقِي إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ وَمَا رَسُولُ اللَّهِ فَلَمْ نُمَلِّكْهَا مِنْ أَمْرِهَا حَتَّى اسْتَقْبَلْنَا بِهَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَدَّثَتْهُ بِمَثَلِ الَّذِي حَدَّثْنَا غَيْرَ أَنَّهَا حَدَّثَتْهُ أَنَّهَا مُؤْتَمَةٌ فَأَمَرَ بِمَرَادَتَيْهَا فَمَسَحَ فِي الْعُزْلَوَيْنِ فَشَرِبْنَا عَطَاشًا أَرْبَعِينَ رَجُلًا حَتَّى رَوَيْنَا فَمَلَأْنَا كُلَّ قَرْيَةٍ مَعَنَا وَإِدَاوَةَ غَيْرِ أَنَّهُ لَمْ نَسْقِ بَعِيرًا وَهِيَ تَكَادُ تَنِيضُ مِنَ الْمَلءِ ثُمَّ قَالَ هَاتُوا مَا عِنْدَكُمْ فَجُمِعَ لَهَا مِنَ الْكُسْرِ وَالتَّمْرِ حَتَّى أَتَتْ أَهْلَهَا قَالَتْ لَقِيتُ أَسْحَرَ النَّاسِ أَوْ هُوَ نَبِيٌّ كَمَا زَعَمُوا فَهَدَى اللَّهُ ذَاكَ الصِّرَاطَ بِتِلْكَ الْمَرْأَةِ فَأَسْلَمْتُ وَأَسْلَمُوا "

Tarjamah : “Ek martaba safar me Nabi Kareem ﷺ ke saath the. Aur hame sakht pyaas lagi thi, ab ham isi haalat me chal rahe the ke hame ek aurat mili jo do mashkon ke darmiyaan sawaari par apne paav latkaaye huye jaa rahi thi, hamne us se poocha, paani kahaan milta hai ? Usne kaha yahaan paani nahi hai. Hamne us se poocha, tumhare ghar se paani kitne faasle par hai ? Usne kaha ke ek din aur ek raat ke faasle par hai. Hamne us se kaha ke tum Rasoolullah ﷺ ki khidmat me chalo. Usne kaha Rasool ka matlab kya hota hai ? Imran bin Husain Raziallahuanhu farmaate hai ke aakhir kaar ham use Rasoolullah ﷺ ki khidmat me le aaye, usne Aap se vahee kaha jo hamse kah chuki thi. Haan itna aur kaha ke vo yateem bachchon ki maa hai. Aap ﷺ ke hukum se uske mashkezon ko utaara gaya, Aap ﷺ ne uske dahaano par apna dast mubarak phera, ham chaalees pyaase aadmiyon ne khoob sair hokar piya aur mashkeze aur baaltiyaan bhi bhar lee sirf hamne oonton ko paani nahi pilaaya. Iske bawajood uski mashkezen paani se bhare huye the, qareeb tha ke bah pade. Uske baad Aap ﷺ ne farmaya jo kuch khaane ki cheezen hai mere paas laa’o, chunache us aurat ke liye roti ke tukde aur khajoor waghairah laa kar jama kiye gaye. Jab vo apne qabeele pahunchi to apne logon se kahne lagi ke aaj mai sabse bade jaadoogar se mil kar aayi hoon ya vo waaqai Nabi hai, jaisa ke uske maanne waale kahte hai aakhirkaar Allaah Taala ne us qabeele ko us aurat ke zariye hidaayat dee vo khud bhi Islam laayi aur uske qabeele waalon ne bhi Islam qubool kiya.” (Jaame ul Saheeh:3571)

Moosa Alaihissalaam ne asa ke zariye samandar par maara to samandar phat gaya, isi tarah Aap ﷺ ne ungli se chand ki taraf ishaara kiya to chand ke do tukde ho gaye Allaah ke hukum se.

Hazrat Moosa Alaihissalaam kooh toor par Allaah Taala se baat kiye, Kaleemullah hai to Aap ﷺ meraj ke mauqe par ek Allaah se baat kiye.

Bahar kaif Nabi Kareem ﷺ ko doosre Anbiya ke muqabile me zyada mu'ajize diye gaye the.

Aap ﷺ har maidaan me har ek ke liye uswah aur namoona hai. Aap ﷺ ke qanoon se badh kar kisi ka qanoon nahi hai. Aap ﷺ ke fiqh se badh kar kisi ka fiqh nahi hai. Aap ﷺ ki shari'at se badh kar kisi ki shari'at nahi hai. Aap ﷺ ki shari'at me saabiqa shari'aton ki tamaam khoobiyaan jama kee gayi hai, Aap ﷺ ki shari'at qiyamat tak chalegi aur pichli saari shari'aten mansookh hai.

Aap ﷺ ki zaat mubarak sirf musalmaano ke liye hi nahi balke saare jahaan waalon ke liye namoona aur aakhri Rasool hai jiske che mazboot tareen dalayel mandarja zel hai :

Pahli daleel : Rasoolullah ﷺ ka az khud is baat ka izhaar wa elaan farmana ke Aap saare jahaan waalon ke liye namoonahaawar aakhri Rasool banakar bheje gaye hai :

Aap ﷺ ne khud farmaya ke, mai saare jahaan waalon ke liye Nabi banakar bheja gaya hoon jaisa Allaah Taala ne Aap ﷺ ke zabani farmaya :

“qul yaa ayyuhan naasu innee rasoolul laahi ilaikum jamee'anil lazee laahoo mulkus samaawaati wal arzi laa ilaaha illa huwa yuhyee wa yumeetu fa aminoo billahi wa rasoolihin nabiyyil ummiy yil lazee y'uminu billahi wa kalimaatihi watta bi'oohu la'allakum tahtadoon”

Tarjamah : “Aap kah dejiye ke, Aye Logon ! Mai tum sab ki taraf us Allaah Taala ke bheja hua hoon, jiski baadshaahi tamaam aasmaano aur zameen me hai, uske siwa koyi ibaadat ke laayaq nahi, vahee zindagi deta hai aur vahee maut deta hai, so Allaah Taala par eemaan laa'o aur uske Nabi Ummi 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)

Doosri jagah Allaah Taala ne farmaya :

(WAMAA ARSALNAKA ILLAA KAAFFATAL LINNAASI BASHEERAW WA NAZEERAW WALAA KINNA AKSARAN NAASI LAA YA'ALAMOON)

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

Doosri daleel : Aap ﷺ ki zindagi mukammil taur par mahfooz hai :

Saari insaaniyat ke liye vahee aadmi namoona aur uswah ho sakta hai jiski zindagi mukammil taur par mahfooz ho aur Aap ﷺ ki zindagi taareekh aitebaar se jitni mahfooz hai dunya me utni mahfooz zindagi kisi aur ki nahi hai. Agr aaj aap Nabi Kareem ﷺ ke chehre mubarak ke baare me padhna chahte hai to uski kaafi tafseelaat Sahi Ahadees me maujood hai aur unhe padhne se aisa lagta hai ke Nabi Kareem ﷺ hamare darmiyaan maujood hai, in Ahadees me Nabi Kareem ﷺ ke daandaane mubarak, kaan, naak, palak, muskuraahat, uthak baithak, wazoo, namaz, hajj, zakaat, roze waghairah ke baare me kaafi tafseelaat maujood hai.

Misaal ke taur par agar ham kisi bhi badi shakhsiyat se kahenge ke ham aap ki mukammil paida hone se lekar marte dam tak ki zindagi ko camera ke zariye mahfooz karenge, vo kahega, aap is tarah nahi kar sakte, kyu ke mai ghar me alag rahta hoon aur baahar alag rahta hoon. Lekin Nabi ﷺ ki androoni aur bairooni dono zindagi mahfooz hai kyu ke Aap ﷺ ka kirdaar jo ghar me the vahee baahar baazaar aur masjid me tha.

Aseer nagar ka qoul :

Aseer nagar ek bahut bada mustashriq hai, usne al asaabah ka tarjamah english me kiya jo ke calcutta se shaay shudah hai. Usne uske muqaddame me likha ke musalmaano ko ye haq pahunchta hai ke vo jitna chahe rozana fakhr kare kyu ke unhone Nabi Kareem ﷺ ki ek seerat ko mahfooz karne ke liye paanch laakh insaano ka data jama kiya hai.

Asma al rijaal par kaafi kitaben likhi gayi hai jaise taareekh Ibn Asaakir 99 jildon, taareekh Khateeb Baghdaadi 40 jildon, Imam Zahabi Rahimahullah ki al taareekh al Islami 50 jildon, Allama Muhammad Mazee ki al tahzeeb al kamaal 50 jildon par mushtamil hai.

Sirf Nabi Kareem ﷺ ki seerat ko mahfooz karne ke liye khoob ihtemaam kiya gaya hai. Shaikh Soyaan ne sahaa'if al Sahaba naami ek kitab likhi jisme unhone Ahadees ke un sahaa'if ka zikr kiya hai jo Sahaba ne apne haathon se likha aur in musuem ka bhi zikr kiya gaya hai jinme ye sahaa'if hai. Agar in sahaa'if ko Sahi Bukhari se tally kiya jaaye to ek huruf ka bhi farq nahi aayega. Sharjah aur Berlin ke musuem me haath ke likhe huye kayi nusqe aaj bhi maujood hai. Aur Quraan Majeed ki hifazat me shak ki gunja'ish hi nahi hai, iski bhi mukammil taur par hifazat kee gayi hai. Hazrat Usman Raziallahuanhu ke zamane me Quraan Majeed ka jo nusqa tha agar usko aaj ke nusqe se tally karle to ek shosha ka bhi farq nahi aayega.

Aap ki itni mahfooz seerat ka haq pahuchta hai ke ye seerat qiyamat tak ke liye mash'aal raah bane jis tarah Allaah Taala ne apni kitab ki hifazat ki zimmedaari lee hai usi tarah Aap ki seerat ki hifazat ki bhi zimmedaari lee hai.

Teesri daleel : Aap ﷺ zindagi ke har marhale me uswah aur namoona hai :

Aap ki seerat me zindagi ke har marhale me baap, boodha, bachcha aur jawaan har ek ke liye rahnumaayi ka saamaan maujood hai. Ahadees me har qism ke masayel, har umar aur har marhale waale ko pesh aane waale problems ka hal maujood hai jo is baat ki daleel hai ke Aap ﷺ zindagi ke har marhale me uswah aur namoona hai, jabke dunya ki koyi hasti aisi nahi milegi.

Chawthi daleel : Aap ﷺ zindagi ke har department me har ek ke liye namoona hai :

Nabi Kareem ﷺ zindagi ke har maidaan me - bete, shouhar, baadshah, ri'aaya, ustaaz, shaagird, officer, manager – har ek ke liye namoona hai. Aap ﷺ ki seerat baitul khala me baithne se lekar hukumat ki gaddi par baithne tak hamari rahnumaayi karti hai.

Nabi Kareem ﷺ ki zindagi ek kaamil namoona hai, jaisa ke Allaah Taala ne farmaya :

(LAQAD KAANA LAKUM FEE RASOOLILLAH USWATUN HASANAH)

Tarjamah : “Yaqeenan tumhare liye Rasoolullah me umdah namoona (maujood) hai.” (Surah Ahzaab:33/21)

Iske muqaabile me agar ham doosri shakhsiyaat ki zindagi ka mut'aalla karte hai to pata chalta hai ke unki zindagi ka ek shoba kaamil nazar aata hai to doosra shoba naaqis nazar aata hai.

Paanchween daleel : Aap ﷺ ki seerat laayaq amal aur qaabil tanfeez hai :

Nabi Kareem ﷺ ne sirf falsafa nahi diya balke Aap ﷺ ne ek aisi jagah par shari'at ko naafiz kiya jahaan naafiz karna na mumkin tha. Encyclopedia of britanica ke alfaaz hai ke us zamane ke do mutmadan mulk the, jinhone kaha ke arab ek ghair mutmadan mulk hai aur isko koyi seedha nahi kar sakta. Lekin Nabi Kareem ﷺ ne unki aisi tarbiyat kee ke oonton ke charwaahe jahaan baan ban gaye. Altaf Husain Haali kaha :

Itr kar hira se soye qoum aaya

Aur ek nusqa keemiya saath laaya

Mas khaam ko jisne kundan banaaya

Khara aur khota alag kar dikhaaya
Arab jis paqarno se tha jahal chaaya
Palat dee bas ek aan me uski kaaya
Vo bijli ka kadka tha ya saut haadi
Arab ki zameen jisne saari hilaa dee

Islam choonke qaabil implement ke qaabil hai, isi liye Aap ﷺ ki wafaat ke sirf 60 saal ke andar teen barre azeemon tak phail chuka tha. Aap ﷺ ke muqabile me agar ham doosron ki seerat ka jaayza lete hai to pata chalta hai ke seerat qaabil e tanfeez nahi hai, misaal ke taur par agar ham gautam buddh ki zindagi ko implement karna chahe to hame dunya chod kar darakht ke neeche baithna padega jo ke naa mumkin hai.

Chati daleel : Allaah Taala ne Aap ﷺ ki aisi khusoosi tarbiyat kee ke Aap saare jahaan waalon ke liye namoona ban sake :

Allaah Taala ne Aap ﷺ ki khusoosi tarbiyat kee hai jis se Aap saari insaaniyat ke liye namoona ban sake.

Ummat tak deen ko pahunchaane me Aap ﷺ ki diyaanatdaari :

Aap ﷺ poori diyaanatdaari ke saath Allaah ke paighaam ko ummat tak pahunchaya. Hatta ke vo baaten jo Aap ﷺ ke khilaaf thi unhe chipaaye baghair ummat tak poori amaanat daari ke saath pahunchaaya. Masalan Allah Taala Surah Tahreem me Aap ﷺ ko tanbiyah karte huye farmaya :

(YAA AYYUHAN NABIYYU LIMA TUHARRIMU MAA AHALLAL LAAHU LAKA TABTAGHEE MARZAATA AZWAAJIK; WALLAHU GHAFUORUR RAHEEM)

Tarjamah : “Aye Nabi ! Jis cheez ko Allaah ne Aap ke liye halaal kar diya hai use Aap kyu haraam karte hai? (kya) Aap apni biwiyon ki razaamandi haasil karna chahte hai aur Allaah bakhshne waala raham karne waala hai.” (Surah Tahreem:66/1)

Isi tarah Surah Abasa me Aap ﷺ ko tanbiyah karte huye farmaya :

(ABASA WA TAWALLAA. AN JAA’AHUL A’AMAA. WAMAA YUDREEKA LA ALLAHU YAZ ZAKKAA. AW YAZZAKKARU FATANFA’AHUZ ZIKRAA)

Tarjamah : “Vo tarsh ro hua aur muh mod liya. (sirf isliye) ke uske paas ek naa beena aaya. Tujhe kya khair shaayad vo sanwar jaata. Ya naseehat sunta aur use naseehat faayda pahunchaati.” (Surah Abasa:80/1-4)

Mazkoorah aayatun se maaloom hua ke Aap ﷺ ne deen ke ek ek hurf ko poori amaanatdaari ke saath ummat tak pahunchaaya.

Aakhir me Allaah Taala se dua hai ke vo hame Aap ﷺ ki seerat ko apnaane, hifazat karne aur usko phailaane ki tawfeeq de, Aameen.

Note : Agar aap is bayaan ko video ki shakal me sunna aur dekhna chahte hai to baraaye meherbaani is link par click kare :

<https://www.youtube.com/watch?v=8NCQ5l0pCLg> Part 1

<https://www.youtube.com/watch?v=6RP-HBOV8rQ> Part 2