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Ameen

Shukriya

Shoba e nashro ishaat,

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TAWHEED KE LIYE MEHNAT ZAROORI

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Tamheed

Duniya ki sabse azeem neki Tawheed hai aur duniya ka sabse bada jurm shirk hai. Tawheed aur shirk ki baareekiyaon ko jaanna har musalmaan par farz hai kyu ke duniya wa aakhirat ki kaamyaabi wa naakaami ka daaromadaar isi par hai. Aaj ham apne maashre ka jaayza lete hai to bahut saare musalmaan jaane anjaane me shirk ke daldal me phanse huye hai. Jaisa ke Allaah Taala ne farmaya :

(WAMAA Y'UMINU AKSARUHUM BILLAHI ILLA WAHUM MUSHRIKON)

Tarjamah : ‘Inme se aksar log bawajood Allaah par eemaan rakhne ke bhi mushrik hi hai.’ (Surah Yusuf:12/106)

Agar banda Tawheed aur shirk ke baare me jaankaari haasil nahi kiya to vo musalmaan hone ke bawajood shirk me mubtala ho sakta hai. Isiliye Allaah Taala ne farmaya :

(FA'ALAM ANNAHU LAA ILAAHA ILLALLAAHU)

Tarjamah : “(Aye Nabi !) Aap yaqeen karle ke Allaah ke siwa koyi ma’abood nahi.” (Surah Muhammad:47/19)

Mazkoora aayat me Allaah Taala ne Aap ﷺ se mukhatib hokar kaha ke, Aye Nabi Kareem ﷺ Aap LAA ILAAHA ILLALLAAH ke maani wa mafhoom ko jaan le. Jab Nabi Kareem ﷺ ko LAA ILAAHA ILLALLAAH ke baare me jaanne ka hukum diya gaya hai to ham ummati ba darja oolaa is hukum me daakhil hai. Ham par laazim hai ke ham Tawheed aur shirk ke baare me mukammil maaloomaat haasil kare.

Nabuwwat se pahle maahoul ka ek sarsari jaayza :

Ba’asat Nabawi ﷺ se pahle ka zamana jaahiliyat ka zamana kahlaata hai kyu ke Aap ﷺ ki ba’asat se qabl saari duniya shirk wa butparasti ki taareekiyaon me doobi hui thi. Makkah ke baayen jaanib ahl rome ki saltanat thi ye ahle kitab (eesaayi) the. Is zamane ka rome aaj 33 mumaalik me manqasam hai. In 33 mumaalik me France, Germany, Italy, Turkey, Syria, Russia, Libya, Spain waghairah hai.

Makkah ke daayen jaanib ahle faaras ki hukumat thi. Ye log majoosi the, aag ki pooja karte the. Aur khair wa shar do khuda ko maante the. Is zamane ki ahle faaras ki hukumat aaj ke 17 mumaalik jaise : Uzbekistan, Afghanistan, Khizakistan, Armenia, Georgia, Pakistan, Hindustan ke baaz saahali ilaaqe, Bahrain, Kuwait, Qatar, Amaan, UAE, Iran, Malaysia, Indonesia waghairah par mushtamil tha.

Makkah ke nichle hisse me Najraan ka ilaaqa tha jahaan eesayi raha karte the aur Madina me yahoodi’on ke teen qabeele banu Qainq’a, banu nazeer aur banu qareezah raha karte the jo Hazrat Uzair Alaihissalaam ko Allaah ka beta maante the.

Makkah me mushrikeen raha karte the ye log buton ki ibadat kiya karte the, har qabeele ka ek alag but tha aur Kaabatullah me teen sau saath but rakhe huye the.

In buton ko Umro bin lahe syria se laakar Kaabatullah me nasb kiya tha. Ye log haj me jo talbiya kahte the usme bhi shirkiya alfaaz istemaal kiya karte the, vo kaha karte the :

“labbaik allahumma labbaik laa shareeka illa shareekan hawlak; tamlakah, wama malak”

Tarjamah : “Yaani Aye Allaah ham tere darbaar me haazir hai, tera koyi shareek nahi siwaaye ek shareek aur us par bhi too hi qaadir hai.” Na’oozubillah.

(Sahi Muslim:1185)

Tawheed ka laghwi maani : Ek banaana hai.

Tawheed ka istelaahi maani : Allaah Taala ko Ruboobiyat, Uloohiyat aur Asma wa Sifaat me ek maanna.

Tawheed ke aqsaam :

Tawheed ki teen qisme hai, Tawheed Ruboobiyat, Tawheed Uloohiyat, aur Asma wa Sifaat.

Tawheed Ruboobiyat : Is baat ka aiteqaad rakhna ke Allaah Taala apne af’aal yaani khalq, rizq aur tadbeer me yakta wa tanha hai, masalan maut dena, marne ke baad dbara uthaana, museebat daalna, museebat taalna, rozi dena aur rozi me tangi kar dena, beemaari daalna aur shifa dena, sab kuch Allaah Taala ke kaam hai, kaaynaat me koyi patta bhi hil nahi sakta jab tak Allaah Taala ka hukum na ho.

Tawheed Uloohiyat : Is baat ka aiteqaad rakhna ke Allaah Taala tamaam zaahiri wa baatini aur qouli wa feli ibaadaat me yakta wa tanha hai aur Allaah ke alaawa koyi sachcha ma’abood nahi hai. Masalan, Namaz , Roza, Zakaat, Hajj, Qurbani, Dua, Nazar wa niyaaz waghairah saari ibaadaten sirf Allaah Taala ke liye anjaam deni chahiye ke vahee har qism ki ibaadaton ka akela haqdaar hai.

Tawheed Asma wa Sifaat : Is baat ka aiteqaad rakhna ke Allaah Taala Quraan aur Saheeh Ahadees me mazkoor apne asma wa sifaat me yakta wa tanha hai aur unhe baghair kisi tamseel, ta’ateel aur tak’eef ke maanna.

Imam Bukhari Rahimahullah ne Sahi Bukhari me baa qaaydah Tawheed ke mauzoo par ek kitab likhi hai, jise “Kitabut Tawheed” ke naam se mausoom kiya hai, aur Quraan Majeed me Tawheed ka zikr uske huroof asli ke saath hua hai, jaisa ke Allaah Taala ne Surah Ikhlāas me irshaad farmaya : **(QUL HU WALLAHU AHAD) (1)** “Kaho ke Allaah ek hai. (Surah Ikhlāas:1/112)

Tawheed se mutaalliq paanch aham nukaat :

Aur vo paanch baaten ye hai :

1. Pahli baat Allaah Taala ki zaat me.
2. Allaah Taala ke naamo me.
3. Allaah Taala ki sifaat me.
4. Allaah Taala ke kaamo me.
5. Ibaadaton ki saari qismon me.

In paanch cheezon me Allaah Taala ke saath kisi ko bhi shareek na karna Tawheed kahlaata hai.

Anbiya ki ba'asat ka maqsad

Tawheed Uloohiyat jise Tawheed ibadat bhi kahte hai. Isi Tawheed ki khatir Allaah Taala ne tamaam Anbiya Alaihimussalaam ko mab'oos kiya jaisa ke Allaah Taala ka irshaad hai : **(WAMAA ARSALNAA MIN QABLIKA MIR RASOOLIN ILLAA NOOHI ILAIHI ANNAHU LAA ILAAHA ILLAA ANAA FA'ABUDOON) (25)** "Aap se pahle bhi jo Rasool hamne bheja uski taraf yahee wahee naazil farmayi ke, mere siwa koyi ma'abood bar haq nahi, pas tum sab meri hi ibadat karo." (Surah Anbiya:25/21)

(WALAQAD BA'ASNAA FEE KULLI UMMATIR RASOOLAN AN'IBUDULLAAHA WAJTANIBUT TAAGHOOTI, FA MINHUM MAN HADALLAHU WA MINHUM MAN HAQQAT ALAIHIZZALAAALATU, FASEEROO FIL ARZI FANZUROO KAIFA KAANA AAQIBATUL MUKAZZIBEEN) (Surah Nahl:36)

"Hamne har ummat me Rasool bheja ke (logon) sirf Allaah ki ibadat karo aur uske siwa tamaam ma'aboodon se bacho. Pas baaz logon ko Allaah Taala ne hidaayat dee aur baaz par gumraahi saabit ho gayi, pas tum khud zamaan me chal phir kar dekh lo ke jhutlaane waalon ka anjaam kaisa kuch hua?"

Jinnaat aur insaano ki paida'ish ka maqsad

Allaah Taala ne isi Tawheed ke khatir insaano aur jinno ko paida kiya jaisa ke Surah Zaariyaat me Allaah Taala ne farmaya : **(WAMAA KHALAQTUL JINNA WAL INSA ILLA LIYA'ABUDOON)** "Aur maine jinno aur insaano ko paida nahi kiya magar isliye ke vo meri ibadat kare." (Surah Zaariyaat:56/51)

Is aayat me Allaah Taala irshaad farma rahe hai ke maine jinno aur insaano ko sirf isliye paida kiya hai ke vo sirf meri hi ibaadat kare.

Shirk ki mazammat

Shirk ek azeem gunah

Duniya ka sabse azeem aur bada gunah shirk hai, ye Allaah Taala ko zarra barabar bhi pasand nahi. Allaah Taala duniya ka har gunah maaf kar sakta hai lekin shirk ko kabhi maaf nahi karta jaisa ke Allaah Taala ne farmaya : **(INNAL LAAHA LAA YAGHFIRU AI YUSHRAKA BIHI WA YAGHFIRU MAA DOONA ZAALIKA LI MAI YASHAA' WA MAI YUSHRIK BILLAHI FAQADIF TARAA ISMAN AZEEMAA)** “Yaqeenan Allaah Taala apne saath shareek kiye jaane ko nahi bakhshata aur uske siwa jise chahe bakhsh deta hai aur jo Allaah Taala ke saath shareek muqarrar kare usne bahut bada gunah aur buhtaan baandha.” (Surah Nisa:4/48)

Qoum Nooh se shirk ki ibteda :

Shirk ki ibteda qoum Nooh se huyi vo is tarah ke jab unke nek log jaise wad, sawa'a, yaghoos, ya'ooq aur nasr wafaat paa gaye to shaitaan ne qoum Nooh se unki tasaaweer banwa kar dheere dheere unki pooja karwaaya. Jaisa ke Hazrat Abdullah bin Abbas Raziallahuanhu ne farmaya :

«صَارَتِ الْأَوْثَانُ الَّتِي كَانَتْ فِي قَوْمِ نُوحٍ فِي الْعَرَبِ بَعْدَ أَمَّا وَدَّ كَانَتْ لِكَلْبٍ بِدَوْمَةِ الْجَنْدَلِ، وَأَمَّا سُوعٌ كَانَتْ لِهَذِيلٍ، وَأَمَّا يَغُوثٌ فَكَانَتْ لِمُرَادٍ، ثُمَّ لِبَنِي غُطَيْفٍ بِالْجَوْفِ، عِنْدَ سَبْيَا، وَأَمَّا يَعُوقُ فَكَانَتْ لَهُمْدَانٍ، وَأَمَّا نَسْرٌ فَكَانَتْ لِحَمِيرٍ لَّالِ ذِي الْكَلَاعِ، أَسْمَاءُ رَجَالٍ صَالِحِينَ مِنْ قَوْمِ نُوحٍ، فَلَمَّا هَلَكُوا أَوْحَى الشَّيْطَانُ إِلَى قَوْمِهِمْ، أَنْ انْصَبُّوا إِلَى مَجَالِسِهِمُ الَّتِي كَانُوا يَجْلِسُونَ أَنْصَابًا وَسَمُّوْهَا بِأَسْمَائِهِمْ، فَفَعَلُوا، فَلَمْ تَعْبُدْ، حَتَّى إِذَا هَلَكَ أَوْلَئِكَ وَتَنَسَّخَ الْعِلْمُ عُبِدَتْ»

Tarjamah : “Qoum Nooh ke buton ko kuffar arab ne le liya. Domatal jindal me qabeelah kalb wad ko poojte the, hazeel qabeelah suwa'a ka parastaar tha aur qabeelah muraad yaghoos ko poojta tha, phir qabeelah banu ghateef uske pujaari huye jo sarf ke rahne waale the ye shahar saba basti ke paas hai. Hamdaan qabeelah ya'ooq ka pujari tha, aal zee kila'a ka qabeelah hameer nasr but ka maanne waala tha, ye sab but dar asal qoum Nooh ke saaleh, buzurg, awliya Allaah log the. Inke inteqaal ke baad shaitaan ne us zamane ke logon ke dilon me daali ke un buzurgon ki ibaadat gaahon me unki koyi yaadgaar qaayam kare, chunache unhone wahaan nishaan bana diye aur har buzurg ke naam par unhe mash'hoor kiya jab tak ye log zinda rahe tab tak to us jagah ki parastish na huyi lekin in nishaanaat aur yaadgaar qaayam karne waale logon ko mar jaane ke baad aur ilm ke uth jaane ke baad jo log aayen jihaalat ki wajah se unhone

baa qaaydah in jagahon ki aur in naamo ki pooja paat shuroo kar dee.” (Sahi Bukhari:4920)

Aqeedah Tawheed ko sahi taur par samajhne ke liye taareekh ka jaanna zaroori hai aur ye aap ke zahan me anti virus software ki tarah kaam karta hai kabhi aap par shirk ke virus ka hamla hua to ye anti shirk software fauran usko bata dega ke ye shirk hai. Is se ham gumraahi aur shirk me phansne se bach sakte hai. Aur isme khutbaat juma'h ka role bada aham hota hai.

Ummat e muslimah ka farz e mansabi : Shirk ka khaatmah

Nabi Kareem ﷺ Khaatamul Nabiyyeen hai, Aap ke baad qiyamat tak koi Nabi aane waala nahi hai. Ab logon ko shirk ki tareekiyon se nikaal kar Tawheed ki raah par laane ki zimmedari ummat muslimah ke kandhon par daal dee gayi hai. Allaah Taala ne farmaya :

(KUNTUM KHAIRA UMMATIN UKHRIJAT LINNASI Y'AMUROONA BIL MA'AROOFI WA TANHAWNA ANIL MUNKARI WA T'UMINOONA BILLAHI WALAW AAMANA AHLUL KITABI LAKAANA KHAIRAL LAHUM MINHUMUL M'UMINOONA WA AKSARUHUMUL 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)

Ahle ilm farmaate hai ke sabse bada ma'aroor Tawheed aur sabse bada munkar shirk hai. Ummat muslimah khaire ummat hai aur khaire ummat hone ka taqaza ye hai ke vo logon ko bhalayi ka hukum de aur bura'ion se roke. Aaj hamara ma'ashra shirk wa but parasti aur bad akhlaaqi me dooba hua hai. Ham ek zinda qoum hai, hame chahiye ke ham logon ko shirk se bacha kar tawheed ki taraf laane ki koshish kare. Is raah me hame khoob mehnat karna hai aur hame us waqt tak chain aur neend nahi aana chahiye jab tak hamare ma'aashre se shirk aur bad akhlaaqi ka khaatmah na ho jaaye. Aur isi ki ibteda ham apne ghar se kare.

Shirk se saare aamaal zaaya ho jaate hai

Shirk ek aisa sangeen gunah hai jis se insaan ke saare aamaal zaaya ho jaate hai. Allaah Taala ne Afzal al Rusul Hazrat Muhammad ﷺ ko khitaab karte huye farmaya : **(WALAQAD OOHYA ILAIKA WA ILALLAZEENA MIN QABLIKA LA IN ASHRAKTA LAYAHBATANNA AMALUKA WA LATAKOONANNA MINAL KHAASIREEN)** “Yaqeenan teri taraf bhi aur

tujhse pahle (ke tamaam nabiyon) ki taraf bhi wahee kee gayi hai ke agar toone shirk kiya to bila shubah tera amal zaaya ho jaayega aur bil yaqeen too ziyaan kaaron me se ho jaayega.” (Surah Zumar:65/39)

Is aayat me Allaah Taala Nabi Kareem ﷺ ko khitaab karke farma rahe hai ke, Aye Nabi Kareem ﷺ agar Aap bhi shirk karenge to Aap ke saare aamaal barbaad aur zaaya ho jaayenge aur Aap nuqsan uthaane waalon me se ho jaayenge. Shirk ke taalluq se Allaah Taala ghewar hai aur ye aisa khatarnaak jurm hai jise Allaah Taala kisi bhi haal me maaf karne waale nahi hai. Kyu ke ye ek qism ki Allaah ke khilaaf baghaawat hai, aur ye ek maaloom aur waazeh baat hai ke koi bhi aam baadshah apni hukumat ke khilaaf baghaawat ko pasand nahi karta to saari kaaynaat ka baadshah Allaah Taala apne khilaaf baghaawat ko kaise pasand kar sakta hai.

Isi tareeqe se Allaah Taala ne Surah Anaam me 18 Nabiyon ka zikar karne ke baad irshaad farmaya ke, **(ZAALIKA HUDALLAHI YAHDEE BIHI MAI YASHAA’U MIN IBAADIHI, WALAW ASHRAKOO LA HABITA ANHUM MAA KAA NOO YA’AMALOON)** “Allaah ki hidaayat hi hai jiske zariye apne bando me se jisko chahe uski hidaayat karta hai aur walaw bil farz ye hazraat bhi shirk karte to jo kuch ye aamaal karte the vo sab ikaarat ho jaate.” (Surah Anaam:6/88)

In aayaat se andaaza lagaaya jaa sakta hai ke shirk ek sangeen gunah hai aur Quraan Majeed aur Ahadees me shirk ke baare me jitni wazaahat hai utni hi zyada shirk ke taalluq se jihaalat aaj ke musalmaano me paayi jaati hai.

Har namaz me **“IYYAKA NA’ABUDU WA IYYAKA NASTA’EEN”** padhna isi ahad ka a’adah hai “ke ham teri hi ibaadat karte hai aur tujh hi se madad maangte hai.” (Surah Fatiha:1/4)

Ham is aayat ko baghair samjhe har namaz me padhte hai aur ham is baat ko samajhne se qaasir hai ke ham is aayat me Allaah Taala se ek azeem waada aur mu’ahidah kar rahe hai. Aaj hamare ma’ashre me log na jaane kitni bid’aat wa khuraafaat me maloos hai, ibaadat ki nayi nayi shaklen eejaad kar rakhe hai aur aaba wa ajdaad ke naam par qism qism ke rusoomaat anjaam diye jaa rahe hai. Aur in saari cheezon ko log deen samajh baithe hai, agar ham sirf is ek aayat ko samajh jaayenge to saare hindustaan se bid’aat wa khuraafaat aur shirk ka khaatmah ho jaayega, In Sha Allaah.

Tawheed ke paighaam ko logon tak pahunchaane ke liye nabi Kareem ﷺ ki tadap

Aap ﷺ ne qiyaam e Tawheed aur shirk ke khaatme ke liye kaafi mehnat kee, Makki daur ke ibteda me Aap ﷺ Makkah Mukarramah me logon ko Tawheed ki

daawat dene ke liye banafs nafees har qabeele wa khaandaan tak pahunche. Dr. Ikram Zia al Amri Rahimahullah apni kitab “Saheeh al Seeratun Nabawiyah” me farmaate hai ke : Aap ﷺ deen e Islam ki daawat ke liye makkah ke har har ghar ko dastak dee. Aap ﷺ ne ek tahqeeq ke mutabiq 99 ghair muslim baadshahon 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. Is raah me Allaah Taala Aap ﷺ ki tadap ka zikar karte huye farmaya :

(FALA ALLAKA BAAKHI'UN NAFSAKA ALAA AASAARIHIM ILLAM Y'UMINOO BI HAAZAL HADEESI ASAFAA)

Tarjamah : “Pas agar ye log is baat par eemaan na laaye to kya Aap unke peeche isi ranj me apni jaan halaak kar daalenge?” (Surah Kahaf:18/6)

Yahi tadap aur jazbah hamare andar bhi hona chahiye ke ta'arruf Islam de. Aap ﷺ ki mehnat se Sahaba Kraam ki ek badi jama'at tayaar huyi. Aap ﷺ aur Sahaba Kraam ne apne khoone jigar se gulshan Tawheed ko khoob seencha aur unki mehnaton se deen Islam saare adyaan par ghaalib aa gaya, makkah fatah hua qaiser wa kisri ki saltanaten khatam ho gayi aur Tawheed saari duniya me phail gaya. Allaah Taala ne farmaya :

(HUWALLAZEE ARSALA RASOOLAHU BIL HUDAA WA DEENIL HAQQI LIYUZ HIRAHU ALAD DEENI KULLIH, WA KAFAA BILLAHI SHAHEEDA)

Tarjamah : “Vahee hai jisne apne Rasool ko hidaayat aur deen haq ke saath bheja taake use har deen par ghaalib kare, aur Allaah Taala kaafi hai gawahi dene waala.” (Surah Fatah:28/48)

Aap ﷺ ki koshishen makki daur me

Nabuwat ke baad Nabi Akram ﷺ ne Tawheed ke paighaam ko logon Aap ﷺ ne qiyaam e Tawheed aur shirk ke khaatme ke liye kaafi mehnat kee, makki daur ke ibteda me Aap ﷺ makkah mukarramah me logon ko Tawheed ki daawat dene ke liye banafs nafees har qabeele wa khaandaan tak pahunche. Dr. Ikram Zia al Amri Rahimahullah apni kitab “Saheeh al Seeratun Nabawiyah” me farmaate hai ke : Aap ﷺ deene Islam ki daawat ke liye makkah ke har har ghar ko dastak dee. Aap ﷺ ne ek tahqeeq ke mutabiq 99 ghair muslim baadshahon 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

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Tarjamah : “Pas agar ye log is baat par eemaan na laaye to kya Aap unke peeche isi ranj me apni jaan halaak kar daalenge?” (Surah Kahaf:18/6)

Yahi tadap aur jazbah hamare andar bhi hona chahiye ke ta'arruf Islam de. Aap ﷺ ki mehnat se Sahaba Kraam ki ek badi jama'at tayaar huyi. Aap ﷺ aur Sahaba Kraam ne apne khoone jigar se gulshan Tawheed ko khoob seencha aur unki mehnaton se deen Islam saare adyaan par ghaalib aa gaya, makkah fatah hua qaiser wa kisri ki saltanaten khatam ho gayi aur Tawheed saari duniya me phail gaya. Allaah Taala ne farmaya :

(HUWALLAZEE ARSALA RASOOLAHU BIL HUDAA WA DEENIL HAQQI LIYUZ HIRAHU ALAD DEENI KULLIH, WA KAFAA BILLAHI SHAHEEDA)

Tarjamah : “Vahee hai jisne apne Rasool ko hidaayat aur deen haq ke saath bheja taake use har deen par ghaalib kare, aur Allaah Taala kaafi hai gawahi dene waala.” (Surah Fatah:28/48)

Allaah ke Rasool ﷺ Tawheed ko logon tak pahunchaane ke liye har mumkin koshish kee. Makkah me jab bhi aur jahaan bhi mauqa milta Aap ﷺ logon ko Tawheed ki daawat dete the. Lekin aksar logon ne Aap ﷺ ki daawat qubool karne ke bajaay Aap ﷺ ko takleef dena shuroo kar diya. Phir Aap ﷺ ne ta'if ka rukh kiya taake wahaan ke logon ko Tawheed ki daawat dee us waqt Aap ki umar 51 se 53 ke darmiyaan thi, aur hamare hindustan me ye Retired hone ki umar hai, lekin Nabi Akram ﷺ is umar me apne sabse mushkil tareen mission me jute rahe. Isi umar me Aap ne makke ke door daraaz baazaaron aur galiyon me jaakar Islam ki daawat dee, aur jab Madina aaye to Aap ki umar aur badh chuki thi. Nabi Kareem ﷺ ne aman ke qiyaam ke liye jungen ladi. Andaza lagayiye ke Aap ﷺ ka kya management tha aur kaisi mehnat thi. Vo budhaapa aaj hamari jawaniyon ko challenge kar raha hai ke kya tumhari jawaniyaan Islam ke liye waqf hai? Kya tumhari tawaanaayiyaan, qaabiliyaten aur wasayel Islam ki nashr wa isha'at ke liye tayaar hai? Bahar kaif Aap ﷺ apne khadim Zaid bin Saabit Raziallahuanhu ke saath ta'if jaate hai. Aap ﷺ chahte to group ko saath le jaa sakte the, lekin Aap ne aisa 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 akele chal pade. Mawrikheen kahte hai ke us waqt sakht dhoop thi. Aur ta'if ka pahaad paanch hazaar feet ki oonchayi par hai, aur vo nokeele

paththaron se bhara hai, makkah se ta'if ke darmiyaan ka faasla 87 kilometer hai. Aap ﷺ saari sau buton ka bardaasht karke jab wahaan pahunchne to makke waalon ne pahle hi se wahaan ke logon ke zahano me ghalat fahmi daal rakhi thi lihaza wahaan ke sardaaron ne ta'if ke paagal aur awbaash logon ko Aap ﷺ ke peeche laga diya. In badmaashon ne Nabi Akram ﷺ par itne paththar barsaaye ke saara jism khoon se lahoon luhaan ho gaya. Nabi Akram ﷺ ki poori zindagi me Aap ke jism athar par solah martaba hamle huye, aur in hamlo 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 mandmaal hone aur bharne me zyada der nahi lagti, lekin ek boodhe jism par jab zakhm lagta hai to zakhm sookhne me kaafi waqt lag jaata hai.

Is hamle ki wajah se jo khoon nikla aur jism par jo zakhm aaye uski wajah naa jaane kitni raaten Aap ﷺ ne takleef se guzaren. Vo takleef ki raaten aaj hame kah rahi hai, Aye Musalmaano, Islam ke taalluq se serious ha jaao, Islam par khud bhi amal karo aur is paighaam ko doosron tak pahunchaa'o. Ek musalmaan sirf apni hi nahi balke doosron ki najaat ki bhi fikr karta hai. AllAah Taala ne farmaya : **(YAA AYYUHALLA ZEENA AAMANOO QOO ANFUSAKUM WA AHLEEKUM NAARAW WAQOO DUHAN NAASU WAL HIJAARATU ALAIHAA MALAA'IKATUN GHILAAZUN SHIDAADUL LAA YA'ASOONAL LAAHA MAA AMARAHUM WA YAF'ALOONA MAA Y'UMAROON)** "Aye Eemaan Waalon ! Tum apne aap ko aur apne ghar waalon ko us ag se bachaav jiska eendhan insaan hai aur paththar jis par sakht dil mazboot farishte muqarrar hai jinhe jo hukum Allaah Taala deta hai uski naa farmaani nahi karte balke jo hukum diya jaaye bajaa laate hai." (Surah Tahreem:66/6)

Ek muslamaan khud gharz (selfish) nahi ho sakta hai, ek muslamaan khud bhi Islam par amal karta hai aur doosron tak uske paighaam ko pahunchaata hai.

Aap ﷺ ki koshishen Madani daur me

Sulah hudaibiyah ke wajah se arab me jung ka maahoul khatam ho chuka tha aur har taraf aman wa amaan ki fiza ho gayi thi. Log jauq dar jauq Islam me daakhil hone lage to Nabi Akram 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 baadshaahon ke naam khutoot likhe aur unhe Islam ki taraf daawat dee. Allama Bin Qayyim Rahimahullah ne 20 se 30 khutoot jama kiye hai aur baaz mawrikheen ne 99 khutoot ko jama kiya, ek khat bhejne ke liye us zamane me kaafi takleef hoti thi. Nabi Akram ﷺ ko likhna nahi aata tha, to Aap ﷺ ne likhne waalon ki madad lee, lekin hamari tarah bahaane bana kar nahi baith gaye.

Agar aap ye chahte hai ke saari insaaniyat jahannam se bache to aap ko Islam aur Tawheed ke taalluq se maaloomaat haasil karna hoga aur uske baad usko logon tak pahunchaana hoga aur uske liye kaafi mehnat karna padega. Nabi Akram ﷺ Sahaba Kraam ko jab khutoot ke saath rawaana hone ko kahte to vo bila choon wa charaa tayaar ho jaate aur jahaan Nabi Akram ﷺ ne hukum diya wahaan pahunch kar khat pahunchaaya karte the. Kisi Sahabi ne koyi bahaana nahi banaaya, apne 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.

Unhi me se ek waaqi'ah qaareen ki khidmat me pesh hai, taake hame andaza ho sake ke unhone deen ke liye kaisi aur kitni mehnat kee thi.

Maqoqas jo Alexander ya (jisko aaj sikander 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 maine us khat ko liya aur chal pada. Raaste me ek samandar padta hai jisko bahrah ahmar kaha jaata hai, Sahabi kahte hai ke maine sirf Nabi Akram ﷺ ke is khat ko phaunchaane ke liye kashti chalaana seekha. Is Sahabi ne na sirf kashti chalaana seekha balke misr ki qabti zabaan bhi seekh lee aur Nabi Akram ﷺ ka paighaam us baadshah tak pahuncha diya. 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

Izzat wa sarbulandi Tawheed se waabista hai

Taareekh gawah hai jis kisi ne bhi Tawheed ke liye mehnat kiya aur uska saath diya Allaah Taala ne usko izzat wa sarbulandi ke oonchaa'ion par faayaz kar diya aur jis kisi ne bhi shirk ka saath diya Allaah Taala ne usko pasti ke gahre kunwen me daal diya. Omar Raziallaahuanhu ne sach farmaya tha :

“inna kunna azalla qoumin f'aazzanallahu bil islam famanhaa natlabu izza bi ghairi maa a azzanallahu bihi azallanallahu”

"إِنَّا كُنَّا أَذَلَّ قَوْمٍ فَأَعَزَّنَا اللَّهُ بِالْإِسْلَامِ فَمَهْمَا نَطْلُبُ الْعِزَّ بغير مَا أَعَزَّنَا اللَّهُ بِهِ أَذَلَّنَا

الله"

Tarjamah : “Yaqeenan ham ek zaleel qoum the, hame Allaah Taala ne Islam ke zariye izzat wa sarbulandi bakhshi, jab kabhi ham is izzat wa sarbulandi ka sabab banne waali cheez ke alaawa se izzat ke khwaahaan honge, Allaah hame zaleel kar denge.” (Sahi Targheeb wal Tarheeb:63/3)

Hindustan ki mughliyah saltanat ek jaayza

Hindustan ki mughliyah saltanat, ek taaqatwar aur zabardast saltanat thi, dahli me aaj bhi is hukumat ke aasaar nazar aate hai, mughal saltanat aaj ke zamane ke 8 mulkon Afghanistan, Pakistan, Bangladesh, Hindustan, Burma, Nepal, Srilanka, Maldives par mushtamil thi, in saare mumalik par mughal hukumat ka qabza tha jisko dekh kar angrez bhi hairaan the lekin jab unhone apni hukumat me Tawheed ke bajaay shirk ka saath diya aur apne baadshahon ko “**zille ilahi**” ke alqaab se pukaarne lage, Islam ko chod kar kufr wa shirk aur ghair islami rusoomaat aur culture ko mila kar ek naya deen “**deen e ilahi**” ke naam se bana liya jo ke saare mazahib ka cocktail tha, in saari cheezon ki wajah Allaah Taala us saltanat ka khaatma kar diya.

Saltanat Baghdaad ek jaayza

Baghdaad ki hukumat kaafi taraqqi yaafta hukumat thi agar koyi aadmi saari dunya ghoom leta aur Baghdaad ki sair se mahroom hota to log kahte the ke usne dunya hi nahi dekhi aur agar koyi sirf Baghdaad jaata to kahte the usne saari dunya dekh lee hai. Taraqqi ka ye aalam tha ke saari dunya ke log kadak aur sakht kapda pahante the aur ahle Baghdaad narm wa naazuk kapde zeb tan karte aur ye fan us waqt saari dunya me sirf Baghdaad waalon ke paas hi tha, in saari taraqqiyon ke bawajood jab unhone Quraan Majeed ko Allaah Taala ki makhlooq kaha jaise ke eesaiyon ka aqeedaah hai ke Eesa Allaah Taala ke kalime hai jo Allaah Taala ke muh se nikle huye hai aur is tarah vo kalima badhte badhte ek jism ki shakal me tabdeel ho gaya to Hazrat Eesa Alaihissalaam wajood me aaye. Unke is aqeede se mutasir hokar ahle baghdaad ke mu’atazalah ne kaha ke Quraan bhi isi tareeqe se kalimaat hai aur ye marne waale hai, jab unhone is aqeede ko phailaane ki koshish kee (jabke hamara yaani Nabi Akram ﷺ aur Sahaba ka ye aqeedah hai ke Quraan Majeed Allaah Taala ka kalaam hai, aur Allaah Taala ki sifat hai). To Allaah Taala ne baghdaad ki hukumat ka khaatma kar diya.

Bilkul isi tarah agar aap ke paas koyi qaabiliyat (skill), ya koyi khaas ilm ya technology ya quwwat goyaayi ki salaahiyyat hai, aur Allaah Taala ne aap ko TV ya radio par bolne ka mauqa bhi inaayat kiya hai aur agar aap in n’ematon ko shirk phailaane ke liye istemaal karne lagenge to Allaah Taala aap se in

n'ematon ko cheen lega, Allaah Taala ye kabhi pasand nahi karta ke Allaah Taala ki dee huyi taaqat se shirk ko phailaaya jaaye.

Spain ki saltanat ek jaayza

Spain par musalmaano ne taqreeban 800 saal tak hukumat kee, aur unki hukumat ke baare me ye marqoom hai ke saare dunya ke mumalik ke log hatta ke Europe aur America bhi jab andhere me so rahe the, to Spain waalon ne aisi technology eejaad kar lee thi ke unka saara shahar roushni me jagmagaata tha. Aisi taraqqi yaafta hukumat me jab aqeede ka bigaad shuroo ho gaya to Allaah Taala ne us hukumat ko nist wa naabood kar diya.

Lekin uske muqabile me jab bhi musalmaano ne Tawheed ka saath diya, aur shirk wa bid'aat ko kabhi bardaasht nahi kiya to kaamyaabi wa sarbulandi unka muqaddar bani, vo saari dunya par hukumat ke mustahaq huye, kisi me itni himmat nahi thi ke unke aankh me aankh mila kar baat kare, hamare aslaaf isi Tawheed ke sabab sirf nawe 90 saal me musalmaan teen barre aazamon (Three Continents) par apni hukumat qaayam kar chuke the. Us zamane me teen barre aazam (Three Continents) aaj ke 50 mumalik ko muheet hai.

Lekin jab ham shirk ke raaste par chale to Allaah Taala ne hamari saari taaqaten cheen lee, yaad rakhiye Tawheed ke andar itna Power hai ke vo bande ko zarre se nikaal kar sitaron tak pahuncha deti hai.

Saudi hukumat ek jaayza

Saudi hukumat jo aaj kaafi urooj par hai, unhone ibteda me Tawheed ka saath diya to Allaah Taala ne unka saath diya.

Imam Muhammad bin Abdul Wahaab Rahimahullah ne dekha ke arab me har jagah shirk wa bid'aat ka bol baala hai yahaan tak ke Allaah Taala ki Tawheed ke do marakiz Makkah aur Madinah me bhi log shirk ka irtekaab kar rahe hai, unhone Tawheed ka kaam karna shuroo kiya aur a'eenah se uski shuru'at kee to us qabeele ke logon ne unhe itna maara peeta ke zakhmon se behosh hokar gir pade, aur uske baad unhone unko uthaakar qabeele ke ilaaqe se baahar phenk diya. Uske baad qabeela Aal Saud ke logon ne unhe uthaakar Muhammad bin Al Saud jo ke us qabeele ke sardaar the ke paas le aaye, jab Muhammad bin Abdul Wahaab ko hosh aaya to unhone poocha ke kis bunyaad par aap ko maara gaya? Muhammad bin Abdul Wahaab ne jawaab me ye aayat padhi **(WAMAA NAQAMOO MINHUM ILLA AI Y'UMINOO BILLAHIL AZEEZIL HAMEED) (8)** "Ye log un musalmaano (ke kisi aur gunah) ka badla nahi le rahe the, siwaaye uske ke vo Allaah ghaalib laayaq hamd ki zaat par eemaan laaye the." (Surah Burooj:85/8)

Yaani unhone kaha ke maine unki koyi zameen churaayi aur na hi maine unko kabhi bura bhala kaha balke maine to sorf unhe ek Allaah Taala ki taraf daawat dee aur shirk se roka jo ke unhe pasand nahi tha is par unhone mujhe zakhmi kiya. Muhammad bin al Saud ne kaha ke agar aap Tawheed ke liye khade hai to mai aap ka mukammil saath dene ke liye tayaar hoon, is maidaan me aap ka ilm hoga aur meri taaqat hogi, aur ham dono milkar poore arab se shirk ka khaatma karenge aur aap ko ye jaan kar hairat hogi ke Aal Saud ka qabeela bahut chota tha, lekin Muhammad bin Abdul Wahaab ne kaha ke. Aye qabeele ke sardaar agar tumne Allaah ka saath diya to bahut jald Allaah Taala aap ko saare arab par ghalba ata karenge, In Sha Allaah. Aur agar kal ke din hame hukumat mil jaaye to kisi bhi haal me aap ilm ko nahi chodenge.

Alhamdulillah aaj Saudi Arab shirk se mukammil taur par paak hai kyu ke wahaan par hamare aslaaf ne ikhlaas e niyyat ke saath Tawheed ke ilm ko buland kiya tha. Aur Tawheed ke liye bahut zyada mehnat kee gayi thi.

Hindustan ki hukumat ek jaayza

Allaah Taala Tawheed ke zariye jis tarah ahl arab ki madad kee usi tarah ahl hind ki bhi madad kee.

1833 eeswi hindustan angrezon ki ghulami ki zanjeeron me jakde hua tha aur hindustan ki aazaadi ke liye musalmaano ne jitni mehnat kee aur jitna khoon bahaaya utna khoon kisi aur ne nahi bahaaya hai. Shayar ne kaha :

Watan ko jab lahoor ki zaroorat padi sabse pahle hamari hi gardan kati

Phir bhi kahte hai hamse ye ahl watan ye watan hamara hai tumhara nahi

Agar hindustan ki 1833 ki taareekh ulat kar dekhe to pata chalta hai ke Shah Ismail Shaheed Rahimahullah jo ek ahle hadees aalime deen the unhone ek kitab likhi jiska naam hai “Taqwiyatul Eemaan” hai aaj bhi ye kitab ahle hadees madaris me shaamil nisaab hai. Unhone Tawheed ko bunyaad bana kar ek choti si team ke zariye jung aazaadi ladi to Allaah Taala ki madad aayi, aur dekhte hi dekhte saare hindustan me ye jamaat phail gayi aur unhone saare angrezon ko hindustan se baahar nikaal diya. Aazaadi ki yahee chingaari sulagte sulagte 1947 me shola bani aur jis se hindustan angrezon ki ghulami se azaad hua.

Isi tarah Muhammad bin Abdul Wahaab Rahimahullah ne ek kitab likhi jiska naam “Kitab ut Tawheed” hai. Ye dono kitaben aaj har ghar me hona zaroori hai, rozana aap khud in kitaabon ko padhe aur apne bachchon ko padhaye.

Arz ye ke jinhone bhi Tawheed ko bunyaad banakar kaam kiya unhe hamesha Allaah Taala ki madad aur nusrat haasil rahi aur vo dunya wa aakhirat dono me kaamyaab wa kaamraan rahe aur iske bil muqabil jo bhi shirk ko bunyaad bana

kar kaam kiye to Allaah Taala ne unhe dunya me bhi zaleel wa ruswa kiya aur aakhirat me unke liye abdee jahannam ka faisla kiya jaisa ke Allaah Taala ka irshaad hai : **(LAQAD KAFARALLA ZEENA QAALOO INNALLAHA HUWAL MASEEHUBNU MARYAM, WA QAALAL MASEEHU YAA BANI ISRA'EELAA'BUDULLAAHA RABBI WA RABBAKUM, INNAHU MAI YUSHRIK BILLAHI FAQAD HARRAMALLAHU ALAIHIL JANNATA WAM'A WAAHUNNAAR, WAMAA LIZ ZAALIMEENA MIN ANSAAR) (72)** “Beshak vo log kaafir ho gaye jinka qoul hai ke Maseeh ibn Maryam Allaah hai, haalaanke khud Maseeh ne unse kaha tha ke, aye Bani Israa'eel ! Allaah hi ki ibadat karo jo mera aur tumhara sab ka Rab hai, yaqeen maano ke jo shakhs Allaah ke saath shareek karta hai Allaah Taala ne is par jannat haraam kar dee hai, uska thikaana jahannam hi hai aur gunahgaaron ki madad karne waala koyi nahi hoga.” (Surah Maa'idah:5/72)

Aakhir me Allaah Taala se dua karta hoon ke Allaah Taala Islam par amal karne aur uski khidmat karne ka jazba hamare dilon me daal de, hame Tawheed khalis ko apnaane aur phailaane ki taufeeq ata farmaye, Aameen.