



SCAN TO JOIN & FOLLOW US (WhatsApp Channel)



MUHAMMAD(ﷺ) KI ABAA O AJDAAD:

IBRAHIM(عليه السلام) KI NASL:

Adam(عليه السلام) ki aulad mein mash'hoor paighambar Nooh(عليه السلام) guzre, Nooh(عليه السلام) ki aulad mein Hazrat Ibrahim(عليه السلام) sabse barhe paighambar hue- ye Iraq ke mulk mein paida hue aur wahin barhe aur jawan hue- is waqt Iraq ke log , Chand, Suraj, aur Sitaron ki pooja kiya karte the- Hazrat Ibrahim(عليه السلام) ne jab ye dekha to dil mein ghaur kiya keh kiya ye sitaare khuda hosakte hain? Lekin jese hi raat khatam hokar subha ka tarka hone laga, Sitaare jhil milane lage aur jab Suraj nikla to wo



bilkul nigaahon se Oujhaal hogae- ye dekhkar wo pukar uthey aise faani hastiyon se mein dil nahi lagata, phir raat aee aur Chand par nazar parhi to khayal kiya keh Shayed iski roshni mein khudai ka jalwah ho, lekin jab wo bhi doob gaya to bol uthey ke mere parwardigar ne agar mujhe raah na dikhae to mujhe sachai ka rasta kabhi na milsakega- Ab khayal hua ke Accha Suraj ki roshni to sabse barhkar hai, kiya ye hamara devta nahi hosakta? Lekin sham ki tareeki ne us barhi roshni ko bhi jab bujha diya tab unke dil se awaz aee keh mere parwardigar ka noor to wo noor hai jiska andhera nahi, mein usi khuda ko manta hoon jisne Asmaan aur zameen aur unke jalwon ko paida kiya- phir logon se pukar kar kaha keh main tumhare mushrikana Deen ko chorta hoon aur har taraf se murh kar us aik khuda-e-bar haq ke agay sar jhukata hoon.

Khuda ne unko paighambar banaya aur Asmaan wa zameen ki haqeeqaton ke daftar unke samne khol diye aur duniya mein Tawheed ka paigham sunane ke liye unko mamoor kiya- unho ne Iraq ke badeshah Namrood aur uske darbaariyon ko ye paigham sunaya- unke kanon mein ye bilkul naey awaz thi- Unho ne Hazrat Ibrahim (عليه السلام) ko daraaya, dhamkaaya magar wo apni baat par jame rahe aur aik



din mouqa' paakar unke butt khana mein jakar unki pathar ki murtiyon ko torh phor kar rakh diya- ye dekh kar badeshah ne unke liye ye saza tajweez ki keh wo aag ke ala'o mein daal kar jala diye jaen- ye imtehaan ka mouqa' tha magar unki sabit qadmi ka wohi haal raha, idhar unka aag mein parhna tha keh aag bujh kar unki salamati ka saman ban gae- Ab Hazrat Ibrahim(عليه السلام) ne yahan se Sham aur Misar ke mulkon ki taraf rukh kiya aur wahan ke badeshahon ko Tawheed (Khuda ko aik man'ne aur aik kahena) ka wa'az sunaya aur jab kahin ye awaz na suni gae to Arab ke Sooba Hijaz mein chale ae.

Allah Ta'aala ne Hazrat Ibrahim(عليه السلام) ko do(2) bete diye, Barhe ka naam Ismail(عليه السلام) aur chote ka naam Ishaq(عليه السلام) rakha- Ishaq(عليه السلام) ko Sham ke mulk mein aur Ismail(عليه السلام) ko Hijaz mein abaad kiya.

KAABA:

Hijaz ka mulk in dinon abaad na tha magar sham aur yeman ke mulk bohat abazd the, Sham se yeman ko aur Yeman se sham ko jo bewpaari aur sauda gaar ate jaate wo hijaz hi ke raste se ate jaate the- isliye Hijaz mein aane jaane wale sauda gaaron ka taanta laga raheta tha- Hazrat Ibrahim(عليه السلام) ko Allah



ka hukm hua ke usi Hijaz ki zameen mein aik muqam par hamari ibadat karne aur namaz parhne ke liye aik ghar banaou- Hazrat Ismail (عليه السلام) aur Hazrat Ibrahim (عليه السلام) ne mil kar is ghar ko bana kar khara kiya, iska naam Kaaba aur Baitullah yani khuda ka ghar rakha gaya.

ISMAIL (عليه السلام) KA GHARAANA:

Khuda ne is ghar ko buzrughi bakhshi aur Hazrat Ibrahim (عليه السلام) ko hukm diya keh is ghar ki khidmat ke liye apne larke Ismail (عليه السلام) ko is muqam par abaad karo, Hazrat Ibrahim (عليه السلام) ne aisa hi kiya, Hazrat Ismail (عليه السلام) ki aulad bhi yahin rahene lagi aur is muqam ka naam Makkah rakha gaya.

Hazrat Ismail (عليه السلام) ka gharana is shaher mein jiska naam Makkah parha tha, abaad raha aur khuda ka paigham bandon ko sunata aur kaaba mein khuda hi ki ibadat karta raha. Saikrhon baras guzarney ke ba'd dusri qaumon ki dekha dekhi akele Khuda ko chorkar mitti aur pathar ki ajeeb ajeeb shaklen banane aur kahene lage keh yehi humaray khuda hain- Mitti aur patharon ki jin ajeeb ajeeb shaklon ko wo khuda samajh kar poojtey the, unko butt kahete the, button ko khuda samjhna aur unko poojna Allah



Ta'aala ke nazdeek sabse bura kaam hai aur jo log khuda ko chorhkar button ko piojte hain unko kafir kahete hain.

QURAISH:

Itne dinon mein Ismail (عليه السلام) ke gharane ke aadmi bohat se khandanon aur qabeelon mein bat gae the, Un mein aik mash'hoor qabeele ka naam "Quraish" tha. Ye khaas makkah mein abaad aur kaabe ka mutawwali (intezam karne wala) tha- door door se kaaba ke hajj ke liye jo log ate jinko haaji kahete hain unko thehrana, khana khilana, pani pilana aur kaaba shareef ke doosre kaamon ki dekh bhaal isi qabeele ke hathon mein thi isi liye ye qabeela saare arab mein izzat ke saath dekha jaata tha- isi qabeele ke aksar aadmi tijarat aur sauda gari ka paisha karte the.

BANU HASHIM:

Quraish ke qabeele mein bhi kae barhe barhe khandaan the- un mein se aik Banu hashim the- ye Hashim ki aulad the- Hashim is khandaan ke barhe naami garami shakhs the- Haajiyon ko dil kholkar khana khilate the aur peene ke liye chamre ke houzon mein pani bharwate the- ye aik tarha se makkah ke ameer the, Quraish ke liye jo ziada tar tijarat aur



bewo paar se rozi kamate the, unhon ne yeh kiya ke Habash ke baadshah najashi aur misar aur sham ke baadshah Qaiser se farmaan likhwaya keh unke mulkon me quraish ke sauda gar be rok tok aa jaa saken, phir arab ke mukhtalif qabeelon mein phir phir kar unse ye ehed liya keh wo quraish ke sauda garon ke qabeele ko nahi looten ge aur quraish ke sauda gar iske badle mein ye karen ge ke har qabeele ki zarurat ki cheezen lekar khud unke paas jaenge.

ABD UL- MUTTALIB:

Hashim ne apni shaadi yasrab ke shaher mein banu najar ke khandan mein ki, is se aik larka paida hua jiska asli naam to Sheebah tha magar Shohrat Abd ul Muttalib ke naam se hui.

Abd ul muttalib ne bhi jawan hokar barha naam paida kiya- kaaba ka intezam bhi unke supurd hua- kaabe mein Hazrat Ibrahim (عليه السلام) ke zamaney ka aik kunwaan tha jiska naam "Zamzam" tha- ye kunwaan itne din se parha parha pat gaya tha- Abd ul-muttalib ne usko saaf karke phir durust karaya.



ABD UL-MUTTALIB KI AULAD:

Abd ul-muttalib barhe khush naseeb the, umar bhi barhi pae- Dus(10) jawan bete the, un mein panch kisi na kisi haisiyat se bohat mash'hoor hue,

Abu Lahab, Abu Talib, Abdullah, Hamzah(رضى الله عنه),
aur Abbas(رضى الله عنه).

ABDULLAH:

Un beton mein apne baap ke sab se chahete aur pyare, umar mein sabse chote bete Abdullah the- Ye satra(17) baras ke hue to Bani Zahra naami Quraish ke aik doosre Mu'aziz khandaan ki larki se unki shadi hui- Un bibi ka naam Amina tha- Abdullah shadi ke ba'd bohat kam jeeye, chand hi roz ke ba'd waffat pa gae.

WILADAT:

Abdullah ki wafaat ke chand maheenon ke ba'd Bibi Amina ka bacha paida hua, Jiska naam Mohammad(ﷺ) rakha gaya- yehi wo bacha hai jo hamare Rasool Allah(ﷺ) aur paighambar hai- jiske paida hone ki dua Ibrahim(عليه السلام) ne Khuda se mangi thi aur Hazrat Isa(عليه السلام) ne apney ba'd iske aane ki khush khabri sab ko sunaee thi aur jo saari duniya ki Qaumon ka Rasool ban'ne wala tha- pedaish 12 tareekh ko Rabbi ul Awwal ke mahene



mein peer ke din Hazrat Isa (عليه السلام) se Panch so ikahatar (571) baras ba'd hui- sab ghar walon ko is bache kay paida hone se barhi khushi hui.

MUHAMMAD(ﷺ) KI WILADAT AUR PARWARISH:

WILADAT:

Abdullah ki wafaat ke chand maheenon ke ba'd Bibi Amina ka bacha paida hua, Jiska naam Mohammad(ﷺ) rakha gaya- yehi wo bacha hai jo hamare Rasool Allah(ﷺ) aur paighambar hai- jiske paida hone ki dua Ibrahim (عليه السلام) ne Khuda se mangi thi aur Hazrat Isa (عليه السلام) ne apney ba'd iske aane ki khush khabri sab ko sunaee thi aur jo saari duniya ki Qaumon ka Rasool ban'ne wala tha- pedaish 12 tareekh ko Rabbi ul Awwal ke mahene mein peer ke din Hazrat Isa (عليه السلام) se Panch so ikahatar (571) baras ba'd hui- sab ghar walon ko is bache kay paida hone se barhi khushi hui.



PARWARISH:

Sabse pehle hamare Rasool (ﷺ) ko unki maa Amina ne doodh pilaaya- Do teen din ke ba'ad unke chacha Abu Jahal ki aik laundi Sobia ne aapko doodh pilaaya.

Us zamane mein qaida ye tha ke Arab ke shareef gharanon ke bache dehaat mein parwarish paate the, dehaat se auraten aaten aur Shareefon ke bachon ko paalne aur doodh pilane ke liye apne saath apne gharon ko le jaaten, unhi auraton mein se aik jinka naam Haleemah tha jo Hawazan Qabeele aur Sa'd ke khandaan se thein, Makkah aen aur Aap (ﷺ) ko parwarish ke liye apne qabeele mein le gaen- 6 baras tak Aap (ﷺ), Hazrat Haleemah (رضى الله عنها) ke paas Hawazan ke qabeele mein parwarish paate rahe.

BIBI AMINA KE PAAS:

Aap (ﷺ) chay(6) baras ke ho chuke to aapko apki maa Bibi Amina ne apne paas rakhliya, upar parh ae ho ke aapki pardadi yasrib ki rahene wali aur najjar ke khandaan se thein, Bibi Amina aapko lekar kisi sabab se madinah aen aur najjar ke khandaan mein aik mahene tak rahein-



BIBI AMINA KI WAFAT:

Aik mahene ke ba'ad jab yahan se wapis huein to kuch manzil chalkar bemaar huein aur "Abwa ke muqam par pohanch kar wafaat pa gaein aur yahein dafan huein.

Kesa afsoos naak mouqa tha ! Safar ki halat thi, saath koi yaar na madadgaar na moonas na gham gusaar, aik maa, wo duniya se sadhaarein- Bibi Amina ke saath unki wafa daar laundi Umme Aiman thien- wo Hazrat ko apne sath lekar makkah aen.

ABD UL-MUTTALIB KI PARWARISH MEIN:

Makkah aa kar Aap (ﷺ) ko aapke dada Abd ul-muttalib ke supurd kiya- Dada ne apne bin maa baap ke yateem potay ko seeney se lagaya aur barhi mohabbat aur piyar se aapki parwarish shuru ki- Mohabbat ke maare hamesha aapko apney sath rakhte they aur har tarha se zapki khatir karte they.

ABD UL-MUTTALIB KI WAFAT:

Abd al-muttalib ab boorhey ho chukey they- Bayasee(82) baras ki umar thi- Unko reh reh kar apne yateem potay ka khayal ata tha- Akhir usko apne sab se honhaar bete Abu Talib ke supurd karke wafaat



pae aur makkah ke qabristaan mein jiska naam Hujjon hai, dafan hue.

ABU TALIB KI PARWARISH MEIN:

Chacha ne apne bhatije ko barhe laad aur piyar se paala, apne bachon se barh kar unke araam ka khayal karte aur unkay naaz uthaate- Abu Talib saudagar the, aik baar ka waqiya hai ke wo tijarat ka saman lekar sham ke mulk ja rahe the , Hazrat ne bhi saath chalne ki khaahish ki – chacha apne bhatije ki khaahish ko rad na karsake aur saath le chale, phir kisi wajah se raste hi se wapis kardiya- jab Aap (ﷺ) ki umr 12 baras ki hui to Arab bachon ke dastur ke mutabiq bakriyan charaane lage.

Arab mein us waqt likhne parhne ka riwaj na tha- isliye Aap (ﷺ) ko bhi likhne parhne ki taleem nahi di gae, Albatta apne chacha ke saath milkar kaamon ka tajruba seekhte the- rafta rafta Aap Jawaani ki umar ko pohanche.



NUBUWWAT SE PHELE :
JUNG-E-FUJAR MEIN SHIRKAT:
MAZLOOMON KI HEEMAYAT KA MUHAEDAH:
KAABA KI TAMEER AUR HIJRA-E-ASWAD KE
TANAAZUA'A KA FAISLA:

FUJAR KI LADH'I MEIN SHIRKAT:

Arab ke log barhe laraake the, baat baat mein apus mein larhte jhagarte rahete the, agar kahein kisi taraf se koi aadmi maara gaya to jab tak uska badla nahi lete the chain se nahi baithte the, Aik Dafa “Bakr” aur “Taghlab” arab ke do(2) qabilon mein aik ghorrh dorh ke mouqa' par larha'i hui tou wo larha'i poore chalees(40) baras tak hoti rahi.

Is qism ki aik larha'i ka naam Fajar hai- ye larha'i Quraish aur Qais ke qabilon mein hui thi- Quraish ke sab khandaanon ne apni is qaumi larha'i mein shirkat ki thi, Har khandaan ka dastah alag alag tha- Hashim ke khandaan ka jhanda Abd ul-muttalib ke aik bete Zubair ke haath mein tha- usi saff mein hamare Paighambar(ﷺ) bhi the- Aap barhe rehem dil the, larha'i , jhagre ko pasand nahi farmaate the isiliye aapne kabhi kisi par haath nahi uthaya.



MAZLOOMON KI HIMAYAT KA MU'AHEDAH:

In larhayon ke sabab se mulk mein barhi bechaini thi- kisi ko chain se baithna naseeb nahi hota tha- na kisi ko apni aur apne azizon ki jaanon ki khair nazar aati thi- in larhayon mein log bohat maare jaate the isiliye khandaanon mein bin baap ke yateem bache bohat the- inka koi poochne wala na tha- zalim log inko sataatey the aur zabardasti unka maal khaa jatey they- khandaan mein jo kamzor hota uska kahein thikana na tha, ghareebon par har tarha ka zulm hota tha- ye halat dekh dekhkar Aap(ﷺ) ka dil dukhta tha aur sochtey they is zoor o zulm ko kese rokein ke sab khush khush aman o amaan se rahein.

Arab ke chand naik mizaj logon ko pehle bhi ye khayal hua tha ke iska liye chand qabeeley milkar apus mein ye ehed karen ke wo sab milkar mazloomon ki madad karen ge- Is tajweez ke jo pehley baani the unke naamon mein ittefaq se Fazal ka lafz tha jiske ma'ani bhi maherbaani ke hain, isliye unke apus ke is ehed ka naam "Fazal waalon ka qaul-wa-qarar" rakha gaya aur isko arabi mein "Half al Fazool" kahete hain.

Fujar ki larha'i jab ho chuki tou Aap(ﷺ) ke chacha Zubair bin Abd ul-Muttalib ne ye tajweez paish ki ke Qaul-wa-qarar ko jo pehley kiya jaa chuka tha aur



jisko logon ne bhula diya tha, phir se zinda kiya jae, iske liye Hashim, Zahrah, aur Tameem ke khandaan makkah ke aik naik mizaj Ameer aadmi ke ghar mein, jiska naam Abdullah bin Jud'aan tha jama hue aur sab ne milkar ehed kiya ke ham mein se har shakhs mazloom ki himayat kare ga aur ab makkah mein koi zulm rehne na paega- Is muhaede mein Hamare Rasool Allah(ﷺ) bhi shareek the, aur ba'ad ko farmaaya karte the ke mein aaj bhi makkah mein us muhaede par amal karne ko tayar hoon.

KAABA KI TAMEER AUR HIJRA-E-ASWAD KE TANAAZUA'A KA FAISLA:

Makkah ka shehar aisi jagah basa hai jiske chaaron tarzef, pahariyaan hain, unhi ke beech mein Kaaba bana hai- Jab zor ka meenh barasta hai to pahariyon se pani beh kar shehar ki galiyon mein bhar jaata hai aur gharon mein ghus jaata hai- kaaba ki deewarein neechi thein aur is par chhat bhi na thi , isiliye bohat dafa aisa hota ke Sailaab se kaaba ki emarat ko nuqsaan pohanch jaata- ye dekh kar makkah walon ki raey hui ke kaaba ki emarat phir se oonchi aur mazboot karke banaee jae- Ittefaq ye ke makkah ki bandar gaah jiska naam Jaddah tha, saudagaron ka aik jahaaz aa kar toot gaya, Quraish ko khabar lagi to aik aadmi ko bhej kar jahaaz ke takhte mol le lye.



Ab Quraish ke sab khandaanon ne milkar kaaba ke banane ka kaam shuru kiya, kaaba ki purani deewar mein aik kala sa pathar laga tha aur ab bhi laga hai, isko ab bhi kala pathar hi kehete hain.

Iska Arabi mein naam “Hijre Aswad” hai, ye pathar arab kay logon mein barha mutabar’rak samjha jaata tha aur Islam mein bhi isko mutabar’rak mana jata hai- Khana e kaaba ke chaaron taraf phaira karte waqt har phaira isi ke paas se shuru kiya jaata hai.

Jab Quraish ne is dafa deewar ko wahan tak ooncha karliya jahan ye pathar laga tha, to har khandaan ne yehi chaha keh is muqaddas pathar ko ham hi akele uthaa kar iski jagah par rakhein, Nobat yahan tak pohanchi ke talwaarein khinch gaein, jab jhagra kisi tarah tae na hua to Quraish ke aik sab se boorhey aadmi ne ye raey di ke kal subah sawere jo shakhs sab se pehley kaaba mein ae wo apni raey se is jhagre ka faisla karde aur iska jo faisla ho isko sab log dil se maan len- Sab ne is raey ko pasand kiya, Ab Allah ka karna dekho ke subah sawere jo sab se pehley kaaba mein pohanchay wo hamare Rasool Allah(ﷺ) they. Aap ko dekkar sab khush hogae, Aap(ﷺ) ne ye kiya ke chaadar mangwa kar usmein pathar ko rakha aur har



qabeele ke sardaar ko kaha ke wo is chaadar ke aik aik koney ko thaam le aur uppar ko uthaen. Jab pathar chaadar samait apni jagah par agaya to Aap(ﷺ) ne apne mubarak hathon se isko utha kar iski jagah par rakhdiya aur is tarah arab ki ye aik barhi larha'i hamare Rasool Allah(ﷺ) ki tadbeer se ruk gae.

MUHAMMAD(ﷺ) KA TIJARAT KA KAAM

SAUDAGARI KA KAAM:

Quraish ke shareefon ka sabse baa izzat paisha saudagari aur tijarat tha- Jab hamare Rasool Allah(ﷺ) kazro baar sambhalne ke layeq hue to usi paishay ko ikhtiyar farmaaya.

Aap(ﷺ) ki naiki, Sachai, aur acche bartao ki Shohrat thi, isliye is paishay mein kamyabi ki raah aap ke liye bohat jald khulgaе- Har mu'amle mein sachа wadah farmate aur jo wadah farmate usko poora hi karte,



Aapki tijarat ke aik saathi Abdullah bayan karte hain ke aik baar mein ne Aapse is zamane mein kharid-o-farokht ka aik mu'amila kiya, baat kuch tae hochuki thi kuch udhuri rehgaee thi, mein ne wadah kiya ke phir aa kar baat poori kar leta hoon, ye keh kar chala gaya. Teen(3) din ke ba'ad mujhe apna ye wadah yaad aya, dorh kar aya to dekha Aap usi jagah baithe mere aane ka intezar kar rahe hain aur jab aaya to Aap (ﷺ) ki paishaani par meri is harkat se bal tak nahi aya, Narmi ke saath itna hi farmaaya ke tum ne mujhe barhi zehmat di, teen din se baitha yahein tumhara intezar kar raha hoon.

Tijarat karoobaar mein aap apna mu'amila hamesha saaf rakhte the, Saib(رضى الله عنه) naami Aap(ﷺ) ke aik saathi kehte hain ke, Mere maa baap aap par qurbaan, Aap meri tijarat mein shareek the, magar hamesha mu'amila saaf rakha, na kabhi jhagra karte na lap pot karte the.

Aap(ﷺ) ke karoobaar ke aik aur saathi ka naam Abu bakr(رضى الله عنه) tha, wo bhi makkah hi mein Quraish ke aik saudagar the wo kabhi kabhi safar mein aapke sath rehte the.



Quraish ke log humare Hazrat (ﷺ) ki Khush mu'amilagi, Dayanat daari aur imaan daari par itna bharosa karte the ke bay ta'mul apna sarmaya aapke supurd kar dete the, bohat se log Rupiya paisa aapke paas Amanat rakhwaate the aur aapko Ameen yani amanat wala kehte the.

TIJARATI SAFAR:

Quraish ke saudagar aksar sham aur yeman ke mulkon mein safar karke tijarat ka maal baichcha karte the, Aap (ﷺ) ne bhi tijarat ka saman lekar inhi mulkon ka safar kiya.

KHADIJAH (رضی اللہ عنہا) KI SHIRKAT:

Arab mein tijarat ka aik qaidah ye tha ke ameer log jinke paas daulat hoti wo rupiya dete the, aur doosre mahenti log jinko tijarat ka saleeqa hota tha, is rupiye ko lekar tijarat mein lagate the aur isse jo faida hota usko dono apus mein bant lete the.

Nabi (ﷺ) ne bhi isi tareeqe par tijarat ka kaam shuru kiya tha.

Quraish mein Khadijah (رضی اللہ عنہا) naam ki aik daulat mand bibi thein, unke pehley shohar mar gae the, aur ab wo baiwah thein. Wo apna saman doosron



ko de kar idhar udhar bheja karti thein, unhon ne hamare Hazrat(ﷺ) ki imaan daari aur sachai ki tareef suni to Aap ko bulwa kar kaha ke aap mera saman lekar tijarat kijiye, mein jitna nafa doosron ko deti hoon is se ziyada aapko doon gi. Aap(ﷺ) raazi ho gae aur unka saman lekar sham kay mulk ko gae, Bibi Khadijah(رضى الله عنها) ne apne ghulam Maisrah ko bhi aapke saath kardiya, is tijarat mein khaasa nafa hua, wapis ae to Bibi khadijah(رضى الله عنها) Aap(ﷺ) ke kaam se bohat khush huen.

HAZRAT KHADIJAH(رضى الله عنها) SE NIKAH:

Is safar se wapis ae teen mahene guzre the ke, Bibi khadijah(رضى الله عنها) ne aapke paas nikah ka paigham bheja, is waqt Aap(ﷺ) ki umr 25 baras ki thi aur Khadijah(رضى الله عنها) ki umr 40 baras ki thi, phir bhi Aap(ﷺ) ne khushi se is paigham ko qubool karliya aur chand roz ke ba'ad nihayat saadghi aur bay takallufi ke saath ye taqreeb anjaam paa gae. Aapke chacha Abu Talib aur Hamzah(رضى الله عنه) aur khandaan ke doosre barhe dulhan ke makan par gae-



Abu Talib ne nikah ka khutbah parha aur 500 dirham maher qarar paya.

Ab dono miyaan biwi hansi khushi rehney lage, Tijarat ka kaam usi tarha chalta raha aur Aap arab ke mukhtalif shehron mein atay jaate rahe aur aapki naiki, sachai, aur acchey akhlaq ka har taraf charcha tha.

MUHAMMAD (ﷺ) KI NUBUWWAT SE PAHLE KI IJMAALI SEERAT

SHIRK AUR BURAI KI BATON SE BACHNA:

Mohammad(ﷺ) duniya mein isliye paida kiye gae the ke wo Allah ke bandon ko Allah ka paiyaam sunaein, unko burai aur badi ki baton se bachaiyen.

Acchi aur naik baten bataein, to jiske paida karne se Allah ki gharz ye ho, Zahir hai ke Allah Ta'aala ne isko kitni acchi batein di hongy aur uski khaslatien kitni acchi banaee hongy.

Nabi Kareem(ﷺ) bachpan hi se bohat naik, acche aur burai se paak the, bachpan mein bachon ki tarha jhoote aur bekaar khel kood se paak rahe aur jawan



ho kar bhi, jawaani ki har burai aur har badi se paak rahe.

Jab kabhi mamooli baat bhi aisi hoti jo Nabi, Rasool aur Allah ke qaasid ki shaan ke munasib na hoti to Aap(ﷺ) ko Allah us se saaf bacha leta.

Bachpan ka qissa hai ke kaaba ki deewar durust ho rahi thi- bache apne apne tehband utaar kar kandhon par rakh kar pathar laadte the- Aap ne bhi apne chacha ke kehene se aisa karna chaha to ghairat ke maare behosh hokar gir parhe.

Shuru jawaani mein aik jagah doston ki be takaluf majlis thi, jisme log fuzool qissah kahaani mein raat guzarte- Aap ne bhi unke saath wahan jana chaha magar aapko raah mein aisi neend aa gae ke subah hi ko jaa kar ankhen khulein.

Quraish ke sab hi log Apne Dada Ibrahim(عليه السلام) ka Deen bhula chuke the aur Allah ko chor kar mitti aur pathar ki shaklein bana kar un murtiyon ko poojte the, kuch log suraj aur doosre sitaaron ki pooja karte the, magar Nabi Kareem(ﷺ) ne jab se hosh sambhala in baton se barabar bachte rahe.



NUBUWWAT-O-RISAALAT AUR AAGHAZ-E-WAAHI

Ab Huzoor(ﷺ) (Allah ka Darud aur salam ho unpar) 40 baras ki umr ko pohanchgae the. Ye wo zamana hota hai jab admi ki samjh boojh pori aur aql pukhta hojaati hai, shuru jawaani ki khwahishen Marchuki hoti hain, Duniya ka accha bura tajurba hochuka hota hai, yehi Umr Apke liye munasib hai keh Allah Ta'aala apko Apna Rasool aur Qaasid banae aur jahilon ke seekhne aur nadaanon ke batanay ke liye Aap(ﷺ) ko unka ustaad muqarar farmaaye.

Allah apne Rasoolon ko farishton ke zariye se apni baton se agaah farmaata hai aur apna kalaam unko sunata hai, Wo Rasool farishte se khuda ka kalaam sunkar khuda ke bandon ko wohi sunate hain. Allah ke jo naik bande Rasool ke mun se khuda ka kalaam sunkar khuda ki baat maante aur uske hukm par chalte hain. wo musalmaan kahelaate hain. Allah unse khush hota hai, pyar karta hai aur jab tak wo jeete hain Allah unko har tarha ka ina'am deta hai aur unpar apni barakat utarta hai, aur jab wo marjate hain tou unki rooh ko araam aur chain naseeb karta hai aur Qiyamat ke ba'ad jab phir sab log jee kar



uthenge tou naik logon ko Allah wahan har tarha ki khushi naseeb karega.

Wo badeshahon se barhkar wahan har tarha ka araam aur chain paenge. Ye badeshahon se barhkar aram aur chain jahan milega uska naam Bahesht hai aur usi ko jannat bhi kahete hain.

Jo log is Rasool ki baat ko nahi maante Aur khuda ke kalaam ko nahi sunte aur iske hukmon par nahi chalte wo is duniya mein bhi dil ka chain aur rooh ka araam nahi paate aur marne ke ba'ad khuda ki khushnudi se mehrum rahete hain aur qiyamat ke ba'ad wo dukh, dard, aur saza paenge keh wesi takleef kabhi nahi uthaee hogi aur wo muqam jahan unko ye saza milegi wo dozaq hai, jisko jahannum bhi kahete hain.

Jis Allah ne apnr bandon ke liye zameen o asmaan banaya, tarha tarha ke anaaj, maiwe aur phal peda kiye, pahenne ko rang barang ke kapre banae, zameen mein qism qism ke sabze aur phool ugae, jisne insaan ke chand roz araam ke liye ye kuch banaya, kiya usne unke hamesha ka samaan na kiya hoga? Jis tarha is duniya ke qaide qanoon banae aur seekhane ke liye ustaad, Tabeeb aur Doctor banae



hain, usi tarha is duniya ke qaide aur qanoon banane ke liye Rasool aur paighambar banae aur jis tarha is duniya ke ustaadon aur Doctaron ka kehna agar ham na maane tou hamko duniya mein apni nadaani aur jahalat se barhi takleefen uthaani parhen. Isi tarha agar ham apni Nadaani aur jahalat se Rasoolon aur paighambaron ka kehna na maanein tou us duniya mein ham barhi takleefen uthaenge

Allah ke saare ehshaanon mein se sab se barha ehshaan ye hai keh isne hamko apni baton ke samjhane aur naiki ka rasta dikhane ke liye apne Rasool bhejen.

Adam(عليه السلام) ke waqt se lekar Hazrat Isa(عليه السلام) tak har zamane mein aur qoum mein khuda ke ye Rasool aate rahe. sab se peche sab Rasoolon ke Rasool Hazrat Muhammad(ﷺ) ko bheja. Apke ba'ad phir koi dusra Rasool aane wala nahi kiun keh khuda ki baat poori hochuki aur khuda ka paiyam har jagah pohanch chuka.

PAHELI WAHI :

Hamare Rasool Allah(ﷺ) ko chalees(40) baras ki umr mein Jab Allah ne Rasool banana chaha usse phele apko akele rahena bohat pasand tha. Kae kae roz ka khana lelete aur makkah ke khareeb aik pahar ke



ghaar mein jiska naam “Hira” tha, chale jaate aur Allah ki baton par gaur karte. Duniya ki gumraahi aur arab ke logon ki ye buri halat dekhkar apka dil dukta tha. Aap is ghaar mein din raat khuda ki ibadat aur sonch mein parhe rahete the. Aik din aisa hua keh Allah ka wo farishta jo Allah ka kalaam aur paiyam lekar Rasoolon ke paas ata hai aur jiska naam “Jibraeel” hai nazar aya.” Is khuda ke farishte ne khuda ka bheja hua sabse phela paiyam jisko Wahi kahete hain, Muhammad Rasool Allah(ﷺ) ko sunaya. Khuda ki bheji hui pheli wahi ye thi:

﴿١﴾ اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ
﴿٢﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ
﴿٣﴾ اِقْرَأْ وَرَبُّكَ الْأَكْرَمُ
﴿٤﴾ الَّذِي عَلَّمَ بِالْقَلَمِ
﴿٥﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

- “(1) Parh apne Rab ke Naam se jisne peda kiya.
- (2) Jisne insaan ko khoon ke lothre se peda kiya.
- (3) Tu parhta rahe tere Rab barhe karam wala hai.
- (4) Jisne qalam ke zariye(ilm) seekhaya.



(5) Jisne insaan ko wo seekhaya jisse wo nahi janta tha.

[Surah Alaq:96: 1-5]

Ye hamare Rasool Allah (ﷺ) par pheli wahi ae, is wahi ka aana tha keh Rasool Allah (ﷺ) par apni Ummat ki taleem ka barha bojh daldiya gaya- Nadaanon ko batana, anjaanon ko seekhana, abdheron me chalne waalon ko roshni dikhana aur buton ke poojariyon ko khuda-e-paak ke naam se aashna karna, Aap (ﷺ) ka kaam thairaya gaya. Aap (ﷺ) ka dil is bojh ke dar se kanp gaya, isi halat mein Aap ghar wapis aey Apni biwi Khadeejah (رضى الله عنها) (se saara waqhiya bayan kiya. Hazrat Khadeejah (رضى الله عنها) (ne Aap (ﷺ) ko tasalli di aur kaha keh aap ghareebon par rahem farmaate hain, baykasson ki madad karte hain aur jo qarzon ke bojh ke neche dabbe hain unka bojh halka karte hain, Allah aise admi ko yu na chordeg.

Phir apko apne chachere bhai Waraqah bin nawfal ke han legaeen, Waraqah Isaee hogae the aur Ibrani zuban jante the aur Hazrat Moosa (عليه السلام) ki kitaab "Tauraat" aur Hazrat Isa (عليه السلام) ki kitaab "Enjeel" parhay hue the. Unho ne khuda ke



Rasool(Unpar Darud ho) se ye saara maajraa suna tou kaha keh ye wohi Khuda ka farishta hai jo Moosa(عليه السلام) par utra tha. Phir kaha Ae Kash! Mein us waqt taqatwar aur tandrust hota, jab tumhari qoum tum ko tumhare ghar se nikalegi, Aap(ﷺ) ne pucha, kiya aisa hoga? Waraqah ne kaha jo paigham lekar Aap ae hain usko lekar apse phele jo bhi aya uski qoum ne uske sath yehi kiya.

Itefaq yeh keh iske kuch hi roz ba'ad waraqah inteqal kiya.

Abhi Aap(ﷺ) apna kaam shuru hi kiya tha keh Allah ka ye hukm aya:

يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾
قُمْ فَأَنْذِرْ ﴿٢﴾
وَرَبِّكَ فَكَبِّرْ ﴿٣﴾
وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾
وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾

(1) Ae kapra orhne wale.

(2) khara hojaa aur aagaah karden.

(3) Aur apne Rab hi ki barhaeyan bayan kar.



(4) Apne kapron ko paak rakha kar.

(5) Naa paaki ko chor dein.

[Surah Mudassir: 74: 1-5]

Is Wahi ke aane ke ba'ad Aap par farz hogaya keh khuda par bharosa karke khare hojaen aur logon ko khuda ki batein sunaen. Rabb ki kibraee bayan kare aur na paaki aur gandaghi ki baton se bachen aur bachaen.

DAWAT-E-ISLAM KA AAGHAZ AUR AWWALEEN MUSALMAAN

ISLAM:

Jis taleem ko lekar hamare Rasool Allah(ﷺ) bheje gae uska naam "Islam" tha.

Islam ke ma'ani ye hai keh apne apko Allah ke supurd kardien aur uske hukm ke samne apni gardan jhuka den. Is Islam ko jo maanleta tha usko Muslim kehtey the yani Khuda ke hukm ko manne wala aur uske mutabiq chalne wala aur isko ham apni zuban mein "Musalmaan" kehtey hain.



TAWHEED:

Islam ka sab se phela hukm ye tha keh Allah aik hai. Iski khudai mein iska koi saathi aur saajhi nahi. Zameen se Asmaan tak usi aik ki saltanat hai. Suraj usi ke hukm se nikalta hai aur doobta hai, Asmaan uske farmaan ke taabe' aur Zameen uske ishare ki paband hai, phal, phool, Darakht, Anaaj sab usi Kay ougaye huay hain. Dariya, pahar, jangal sab usi ne banaya hain. Na uski koi oulad hai na biwi, Na maa baap hai, aur Na uska koi hamsar aur muqabil hai. Dukh, Dard wa Ranj o gham sab wohi deta hai aur wohi dur karta hai. Har khair aur khushi aur nemat wohi deta hai, wohi cheen sakta hai.

Islam ke is aqeedah ka naam tou Tawheed hai aur yehi Islam ke kalme ka phela Juzz hai "La ilaha illallahu" yani Allah ke siva koi poojhne ke qabeel nahi aur na uske siva kisi aur ka hukm chalta hai.

FARISHTE:

Allah ne asmaan aur zameen ke kaamon ko waqt par qaide se anjaam dene ke liye bohat si aisi makhluqaat



banae hain jo ham ko nazar nahi ateen, ye farishte hain jo raat din Allah ke hukmon ke Baja lane mein lagay rahete hain. Inme khud koi kisi qism ki taqat nahi hai, jo kuch hai wo Allah ke farmaan se hai. Ye Islam ke aqeedah ka dusra juzz hai.

RASOOL:

Tesra ye hai keh Allah ke jitne Rasool ae hain wo sab sache aur Khuda ke bhejay hue hain aur sab ki taleem aik hi thi. Sabse peche duniya ke akhri Rasool hamare paighambar Muhammad(ﷺ) ae hain.

KITAAB:

Chohta (4th) ye hai keh Rasoolon ki maarfat Allah ki jo kitaaben Taurat, Enjeel, Zubur, Qur'an-e-Kareem wagherah aaeen hain wo sab sachi hain.

MARNE KE BA'AD PHIR JEENA:

Paanchwaa (5th) ye hai keh marne ke ba'ad ham phir qiyamat mein jee uthenge aur khuda ke samne hazir



kiye jaenge aur wo hamko hamare kaamon ka badla dega.

IMAAN:

Yehi paanch baten Islam ka asal aqeedah hai jinka har musalmaan yaqeen karta hai. Unhi baton ko mukhtasar karke in do fuqron mein ada kiya jata hai aur jinke zuban se kahene aur dil se yaqeen karne ko imaan kahete hain.

“Lailaha illallahu Muhammadur Rasool Allah”

“Khudaae bar haq ke siva koi Ilah nahi aur

Muhammad(ﷺ) Allah ke bheje hue Rasool hain.”

Muhammad(ﷺ) ko inhi baton ko phailane aur logon ko samjhane ka hukm hua.

PEHLE MUSALMAAN HONE WAALE:

Arab ke log Parlay darje ke jahil, naadaan, aur Khuda ke deen se bay khabar hogae the aur shirk wa kufr mein aise phanse the keh unki burai wo sun bhi nahi sakte the- sachai ki ye awaaz jiske kaanon mein sab se pehle parhi wo Hazrat Muhammad Rasool Allah(ﷺ) ki biwi khadijah(رضى الله عنها) hain– Rasool(ﷺ) ne jab



unke samne khuda ki taleem ko paish kiya tou wo sunne ke sath hi musalmaan hogaeen- Apke Mard saathiyon mein Abu Bakr(رضى الله عنه) Naami quraish ke aik mashoor saudagar the- Hamare Rasool Allah(ﷺ) ne jab khuda ka payam sunaya tou wo bhi Fouran kalma parhkar musalmaan hogae aur is waqt se barabar apke har kaam mein apke sath sath rahene lage.

Aap(ﷺ) ke pyare chacha Abu Talib ke kamsin bete ka Naam Ali(رضى الله عنه) tha- ye hamarey Rasool Allah(ﷺ) ki goud mein palay the aur Aphi ke sath rehtey the wo bachpan hi se musalmaan rahe- Aap(ﷺ) ke chaheetey khadim ka naam Zaid bin haris (رضى الله عنه) tha. Unho ne bhi Islam ka kalma parhliya aur musalmaan hogae.

Iske ba'ad Aap(ﷺ) aur Abu Bakr Siddeeq(رضى الله عنه) ne milkar chupkey chupkey quraish ke aise logon ko jo tabiyat ke naik aur samjh ke acche the, Islam ki baten samjhana shuru kin .

Barhe barhe naami logon mein se 5 admi Hazrat Abu Bakr siddeeq(رضى الله عنه) ke samjhane se musalmaan hue, unke naam ye hain:

1. Hazrat usmaan bin affwan(رضى الله عنه)



2. Hazrat Zubair (رضی اللہ عنہ)
3. Hazrat Abdur Rahman bin Awf (رضی اللہ عنہ)
4. Hazrat sa'ad bin abi waqas (رضی اللہ عنہ)
5. Hazrat Talha (رضی اللہ عنہ)

Phir ye charcha chupke chupke aur bhi logon ke kaanon tak pohancha aur makkah mein musalmaanon ka shumar roz ba roz barhne laga. Inme chand ghulam bhi the, jinke naam ye hain:

- Hazrat Bilal (رضی اللہ عنہ)
- Hazrat Ammar bin yasir (رضی اللہ عنہ)
- Hazrat khabaab bin artt (رضی اللہ عنہ)
- Hazrat Suhaib (رضی اللہ عنہ)

Quraish ke chand naik mizaj naojawan bhi pehle Islam lae jese:

- Hazrat Arqam (رضی اللہ عنہ)
- Sayeed bin zaid (رضی اللہ عنہ)
- Abdullah bin Masood (رضی اللہ عنہ)
- Usmaan bin Mazoon (رضی اللہ عنہ)
- Ubaidah (رضی اللہ عنہ)

Ab rafta rafta ye asr makkah ke bahar phailne laga aur quraish ke sardaron ko bhi is naey taleem ka sangan lagne laga- Aik tou jahalat, Dusre baap dadaon ke mazhab ki ulfat, dono aisi cheezen theen keh quraish ke sardaron ko is naey mazhab par barha ghussa aya. Jo log musalmaan hochuke the unko tarha tarha se satane lagay- Musalmaan paharon ke darron aur



ghaaron mein jaakar chup chupkar namaz parhte the aur Allah ka naam lete the.

Aik martaba khud Allah ke Rasool (ﷺ) apne chachere bhai Hazrat Ali (رضي الله عنه) ko sath lekar kisi darrey mein namaz parhrahe the keh apke chacha Abu Talib aa nikle- unko ye naey cheez ajib ma'lum hui- bhatijey se pocha ye kesa Deen hai? Farmaaya ye hamare dada Ibrahim (عليه السلام) ka deen hai. Abu talib ne farmaaya tum shouq se is deen par qayem raho, mere hote hue tumhara koi kuch nahi karsakta.

Teen(3) baras tak Aap (ﷺ) yu hi chup chup kar aur chupke chupkey buton ke khilaaf wa'az karte rahe aur logon ko sahih Deen ka sabaq parhate rahe. Jo naik aur samjhdaar hote qubool karlete aur jo na samjh aur Hatdharam hote wo na mante balke ultey dushman hojaate.

Us zamane mein kaaba ke paas aik gali thi jisme aik barhe sache aur jaan nisar musalmaan Arqam (رضي الله عنه) ka ghar tha- ye ghar Islam ka pehla Madarsa tha- Aap (ﷺ) aksar yahan tashreef rakhte aur musalmaanon se milte aur unki Khuda ki yaad aur nasiyat ki acchi acchi baten sunate aur unke imaan ko mazboot banate- Jo log is Deen ka shouq rakhte wo



yahin aakar Khuda ke Rasool(ﷺ) se milte aur musalmaan hote.

PEHLI AAM MUNADI

(safa Pahari se Quraish ko awaz di)

Teen (3) baras ke ba'ad khuda ne Aap(ﷺ) ko hukm diya keh ab aelaniya khuda ka naam buland karo aur nidarr hokar but parasti ki mukhalifat karo aur hamare bandon ko naiki aur naseehat ki baten sunaou- Ittefaq ki baat dekho keh us waqt jisne sabse ziada Aap(ﷺ) ka sath diya aur apki hemayat ka berha uthaya wo bhi apke chacha the jinka naam Abu Talib tha- (piche) parchuke ham ke Aap(ﷺ) ko apke chacha kitna pyar karte the- isi tarha jisne sabse ziada Aap(ﷺ) ki mukhalifat ki aur apki dushmani me koi kasar uthaa naa rakhi baaqi wo bhi aphi ke aik chacha the jinka naam Abu lahab tha- Abu lahab ke elawah Aap(ﷺ) ke Deen ka sabse barha dushman Abu Jahel nikla jo quraish ka aik sardar aur barha daulat mand tha- Quraish ke sardaaron ka kehna ye tha keh agar khuda ko Apna Qaasid aur peghambar banakar bhejna hi tha tou makkah ya taif ke kisi daulat mand raees ko banakar bhejta- unki samjh mein ye baat



nahi aati thi keh khuda ke darbar mein daulat aur riyasat ki nahi balke naiki aur acchai ki qadr hai- Isne Duniya banane se phele hi se taey karliya tha keh Quraish ke gharaane mein Abdullah ke yateem bete Muhammad(ﷺ) ko apna akhri Rasool banakar bheje ga- chunacha usne bheja aur wo ab zahir hua.

Hamare Rasool Allah(ﷺ) ko jab Deen ki khullam khulla manadi ka hukm hua tou Aap(ﷺ) ne makkah ki aik pahari par jiska naam Safa tha, khare hokar quraish ko awaz di- Arab ke dastur ke mutabiq us awaz ko sunkar qabiley ke saare admiyon ka jama hojana zaruri tha- isliye makkah ke barhe barhe sardar is pahaarhi ke neche aake jama hue- Aap(ﷺ) ne unse pocha keh agar mein tum se ye kaho keh is pahar ke peche tumhare dushmaan ka aik lashkar aaraha hai tou kiya tumko iska yaqeen aega? Sabne kaha, Haan Beshak, kiun ke hamne tumko hamesha sach bolte dekha. Aap(ﷺ) ne farmaaya tou mein ye kehta hoon keh agar tumne khuda ke paigham ko na maana tou tumhaari qoum par aik bohat barhi aafat aegi- ye sunkar Abu Jahel ne kaha, kiya tumne yehi sunane ke liye hamko yahan bulaya tha? Ye kahekar utha aur chalagaya, quraish ke dusre sardar bhi khafa hokar chalegae



AAM TABLEEGH:

Lekin hamare Rasool Allah (ﷺ) ne un sardaaron ki khafgee ki parwa na ki aur but parasti ki burai khullam khulla bayan karte rahe aur khuda ki yaktaee, Ibadat aur acche akhlaaq aur qiyamat ka wa'az farmaate rahe- jinke dil acche the wo apki baat qubool kar jaate the, lekin jo dil ke naik na the wo shararat par utar aaee aur apko tarha tarha se satane lage , raste mein kante daldete. Aap (ﷺ) namaz ko khare hote tou cherhte, kaaba ka tawaf karne jaate tou awazen kaste, logon mein Aapko shayer , jaadugar, paghal wagherah, mashoor karte aur jo naya admi aata usko phele hi jaakar kahe aate keh hamare yahan aik shakhs apne baap dadaon ke Deen se phir gaya hai uske paas na jana.

Aap (ﷺ) inki tamam sakhtiya jhelte the aur apna kaam kiye jaate the- qurasih ne dekha keh ye kisi tarha baaz nahi ata tou aik din wo ekhatte hokar apke chacha Abu Talib ke paas gae aur kaha tumhara bhatija hamare buton ko bura bhala kehta hai, hamare baap dadaon ko gumraah batata hai, aur hamko nadaan thairata hai. Ab ya tou bech se hatjaou ya tum bhi maidaan mein ajaou keh ham dono mein se aik ka faisla hojaey- Abu Talib ne dekha keh waqt ab nazuk hai, Muhammad (ﷺ) ko bulakar kaha keh



mjh burhe par itna bojh na dalo keh uthaa na sako- zaahir mein Hazrat() ko agar kisi ki madad ka sahara tha tou yehi chacha the, unki ye baat sunkar Aap(ﷺ) ki ankhon me ansu bhar ae phir farmaaya: chacha jaan khuda ki qasm! Agar yelog mere aik hath par suraj aur dusre hath par chand rakh dien tabhi mein apne kaam se baaz nahi aaunga. Aap(ﷺ) ki ye mazbooti aur pakka irada dekhkar Apki is asr se bhari hui baat ko sunkar Abu Talib par barha asr hua- Aap() se kaha: bhatije jaou apna kaam kiye jaou, ye tumhara kuch bhi nahi karsakhte.

Chacha ka ye jawab sunkar dil mein Dhaaras bandhi aur apna kaam aur teezi se karna shuru kiya.

Aksar qabile keh aikka dukka admi musalmaan hone lagay the- quraish ke sardaron ne dekha keh dhamki se kaam na chala, ab zara phislakar kaam chalaen, sabne mashwera karke utba naami aik sardar ko samjha bujhakar Aap(ﷺ) ke paas bheja- usne apke paas pohanchkar ye kaha: “Ae Muhammad(ﷺ)! Qoum mein phoot dalne se kiya faida? Agar tum makkah ki sardaari chahate ho tou wo hazir hai, agar kisi barhe gharaane mein shadi chahate ho tou ye bhi hosakta hai, agar daulat chaheye tou ham uski liye bhi tayyar hai magar tum is kaam se baaz ajaou.



Atiba ko khayal tha keh ham jo chaal chalay hain uski kamyabi mein shak hi nahi, Muhammad(ﷺ) in teen baton mein se kisi aik ke lalach mein aakar zarur hi hamse sulah karlinge, lekin Aap() ki zubaan se isne jo ab suna iski zara bhi umeed isko na the.

Aap(ﷺ) ne Qur'an-e-paak ki chand ayatien isko sunaen, in ayatonnka sunna tha keh uska dil dahal gaya, wapis aya tou quraish ne dekha keh iske chahere ka rang feeq hai. utba ne kaha: bhaiyon! Muhammad(ﷺ) jo kalam parhte hain wo na shayeeeri hai na jaadugari hai- meri rai ye hai keh tum unko unke haal par chordo, agar wo kamyab hokar arab par ghalib agae tou ye hamari hi izzat hai warna arab ke log khud unka khatema kardinge lekin quraish ne iski baat na maani aur apni zid par barabar arhe rahe.

Ab Aap(ﷺ) ka ye kaam tha keh aik aik admi ke paas jaate aur usko samjhaate, koi maanleta aur koi chup raheta, koi jhirak deta. Is halat mein jo log Aap par imaan lae aur musalmaan hue unki barhi tareef hai aur unme se ba'az ke musalmaan hone ka qisse barhe dilchasp hai:



HAZRAT HAMZAH(R.A) KA MUSLMAAN HONA

Hazrat Hamzah(رضى الله عنه) Aap(ﷺ) ke chacha the- Umr mein kuch hi barhe the, aik rishte se apke khala ke bete the aur doodh shareek bhai bhi the isliye wo apse barhi mohabbat karte the, admi barhe pehelwan the, ziada waqt saiyr aur shikar mein kharch karte the, Abu jahel ka haal tou malum hai keh wo Aap(ﷺ) ko kis tarha satata tha, aik din ka waqiya' hai keh Abu jahel ne apne mamool ke mutabiq Aap ko bohat bura bhala kaha. Aik laundi khari ye baten sunrahi thi, sham ko jab Hamza(رضى الله عنه) shikar se wapis aarahe the, us laundi ne jo kuch dekha aur suna tha unse dohradiya- Hamza(رضى الله عنه) ye sunkar ghusse se lal hogae aur isi halat mein Kaaba ke sahain mein jahan quraish ke barhe barhe log apne jalsey jamakar baithte the, Aae aur Abu Jahel ke paas aakar kaman uske sar par maari aur kaha "lo! Mein musalmaan hogaya hoon, tumhara jo jee chahe mere sath karlo" ye kahekar ghar chale ae, ab wo din aya keh Islam ke Jargay mein quraish ka aik barha pehelwan sharik hogaya.



HAZRAT UMAR BIN KHATTAB (R.A) KA MUSALMAAN HONA

Khattab ke bete Umar (رضى الله عنه) Quraish ke aik khandaan ke naoujawan the, mizaj mein sakhti thi, jo baat karte the sakhti se karte the, ye bhi us waqt Islam ke barhe dushman the, musalmaanon ko chaira aur sataya karte the. Khuda ka karna aisa hua keh Ye aik din kisi but khaane mein parhe sore the keh but khaane ke andar se “Lailaha illallahu” ki awaz suni, ghabra gae aur uthh baithe aur is awaz ki sachai par wo kabhi kabhi gaur karne lage. Nabi Kareem (ﷺ) jab raaton ko Qur’an-e-kareem parhte tou ye dusron se chupkar khare hokar sunne lagte. aik raat ko Nabi kareem (ﷺ) Namaz mein Qur’an-e-kareem ki aik surat parhre the, Umar (رضى الله عنه) aik aik ayat sun rahe the aur asr lerahe the lekin chunke mizaj ki pokhtaghi aur tabiyat ke mustaqil the, wo is asr ko dafa karte rahe.

Isse pehle Umar (رضى الله عنه) ki bahen Fatima (رضى الله عنها) aur bahnoee Sayeed bin zaid (رضى الله عنه) musalmaan hochuke the. Umar (رضى الله عنه) ko pata chala tou dono ko rassiyon se jakarkar bandh diya. Mashoor ye hai keh aik dafa Umar (رضى الله عنه) ke dil



mein aya keh chalkar Muhammad Rasool Allah (ﷺ) ka sar hi kiun qalam na kardo ke roz ka jhagra khatam hojaey ye irada karke wo ghar se talwar lagakar ghar se nikle. Raah mein aik musalmaan se unki mulaqaat hui . Usne pocha keh Umar! kidhar ka qasad hai? Unho ne kaha jaata hoon keh Muhammad Rasool (ﷺ) ka kaam aj tamam kardo. Unho ne kaha phele apni bahen aur bahenoe ki khabar tou lo. is taan se wo betaab hogae, palatkar apni bahen ke ghar ka rasta liye. Pohanche tou Qur'an-e-kareem ki tilawat ki awaaz suni, ghusse se beqaboo hokar bahen aur bahenoe ko jee kholkar mara, magar dekha tou unko Tawheed ka nasha usi tarha tha. Unke Dil par barha asr hua, kaha keh accha jo surah tum parhrahe the wo mjhe bhi dikhaou, unho ne wo warq lakar hath par rakhdiya- Umar (رضى الله عنه) jese jese usko parhte jaate unka dil kanpta jaata. Akhir chilla uthe “Lailaha illallahu Muhammadur Rasool Allah”

Ye wo zamana tha jab Aap (ﷺ) Arqam (رضى الله عنه) ke ghar mein the. Umar (رضى الله عنه) sidhe wahan pohanche, kawaarh band the, awaaz di, Jo musalmaan wahan the, Hazrat Umar (رضى الله عنه) ko talwar liye dekh kar dargae. Hazrat Hamzah (رضى الله عنه) ne kaha : “Aane do, agar wo khuloos ke sath aaya hai tou bahetar hai warna usi ki talwaar se uska



sar qalam kardiya jaega.” Darwaza khola aur Hazrat Umar (رضى الله عنه) ne andar qadam rakha tou Rasool Allah (ﷺ) khud aage barhe aur unka daman pakar kar farmaaya. Kiun Umar! Kis irade se ae ho? Arz ki imaan laane ke liye. Ye sunkar musalmaanon ne is zor se AllahuAkbar ka nara maaraa keh makkah ki pahariya ghunj utheen.

Kafiron ko jab Hazrat Umar (رضى الله عنه) ke musalmaan hone ka haal ma’lum hua tou unho ne sab taraf se Hazrat Umar (رضى الله عنه) ke makaan par narghaa kiya. Lekin Aas bin waiyl ke samjhane se wo wapis chalegae. Hazrat Umar (رضى الله عنه) musalmaan hue tou musalmaanon ki hemmat barhgae. Ab tak musalmaanon ka kafiron ke dar se kaaba mein jaakar namaz nahi parhte the. Hazrat Umar (رضى الله عنه) musalmaan hue tou sab musalmaanon ko sath lekar nikle aur larhkar kaaba ke sahn mein jaakar Namaz parhi.



GHAREEB MUSALMAANOU KA SATAYA JANA

Quraish ne jab ye dekha keh Musalmaanon ki tad'ad roz ba roz barhti jaati hai aur ye sailaab roke nahi rukta tou unho ne Zor-o-zulm karne ki thaani. Jis ghareeb musalmaan par jis kafir ka bas chala usko tarha tarha se satane lage, dopaher ko arab ki raigistaani aur pathreli zameen behad garm hojati hai us waqt wo be yaar-o-madadgaar musalmaanon ko pakar is teez dhoop mein usi garm zameen par litate chaati par bhaari pathar rakh dete, badan par gam baaloo bichate, lohe ko aag par garm karke usse daaghte, ye wo sazaein thi jo Bilal (رضى الله عنه) aur Suhaib (رضى الله عنه) do musalmaan ghulamon ko di jaati theen.

Isse bhi taskeen na hoti tou Hazrat Bilal (رضى الله عنه) ke gale mein rassi bandhte aur loundon ke hawale karte aur wo unko galiyon me ghasitte phirte lekin unka ye haal tha keh iss halat mein bhi zubaan par "Ahadun Ahadun" hota. Yani wo khuda aik hai, wo khuda aik hai.

Suhaib (رضى الله عنه) bhi ghulam the jo musalmaan hogae the, unko pakar kar itna marte the keh unke hosh-o-hawas jaate rahete the.



Khabbab bin al-Arat (رضى الله عنه) bhi poorane musalmaanon mein se the, unko tarha tarha ki takleefen di gaeen yahan tak keh aik din garam koeylon par unko chit letaya gaya aur us waqt tak na chora gaya jab tak koeyle thande na hogae.

Yasir (رضى الله عنه) aur unke bete Ammar (رضى الله عنه) aur Biwi Summaiya (رضى الله عنها) ye teenon makkah ke ghareebon mein se the aur Islam laane walon mein bohat pahele hain. Yasir (رضى الله عنه) tou kafiron ke haathon se takleefen uthaate uthaate shaheed ho gae, Summaiya (رضى الله عنها) ko Abu Jahel ne aisi barchi maari keh wo jaan bahaq hogaeen.

Ammar (رضى الله عنه) ko tapti hui zameen par letakar itna marte keh wo behosh hojate. Zunerah (رضى الله عنها) aik musalmaan baandhi theen, Abu Jahel ne unko itna maara keh unki ankhen jaati raheen aur dusre ghareeb muslamaanon aur nou muslim ghulamon aur kaneezon ko aisi hi saazaen di jaati.

Hazrat Abu Bakr siddeeq (رضى الله عنه) ne Hazrat Bilal (رضى الله عنه), Aamir, labebah, Zunerah, Nahdiya aur Umme Abees (رضى الله عنها) wagherah musalmaan ghulamon aur bandhiyon ko unke zulm aur be rahem malikon se kharidhkar azad kardiya.



Ye tou ghareeb muslamaanon ka haal tha.

**Jo izzat aur daulat wale the wo apne buzrug
rishtedaaron ke panjon mein the:**

**Hazrat Usmaan (رضى الله عنه) jab musalmaan hue tou
unke chacha ne unko rassi mein bandhkar maara.**

**Hazrat Sayed bin zaid (رضى الله عنه) aur unki biwi
Fatima () ko jo Hazrat Umar (رضى الله عنه) ki bahen
theen, Umar (رضى الله عنه) rassi se jakar dete the-**

**Hazrat Zubair (رضى الله عنه) muslamaan hue tou unke
chacha unko chataee mein lapetkar unki naak mein
dhuwa dete the-**

**Abdullah bin masood (رضى الله عنه) musalmaan hue
tou Kaaba mein jaakar Surah Raheman parhna shuru
ki kafir har taraf se unpar toot parhe aur buri tarha
maara.**

**Musalmaan is bekaasi mein kiya karte. Aakar Hazrat
Rasool Allah (ﷺ) se kafiron ki shikayat karte aur arz
karte ke Ya Rasool Allah () Dua kijie keh musalmaan
ko aman mile.**



Aap(ﷺ) unko tasalli dilasa dete aur agle paighambaron ka haal sunate aur unho ne haq ki raah mein jo takleefen uthaen unko bayan karte aur farmaate keh Haq ka aftar ziada dair badal mein chupa nahi rahesakhta- Aik zamana aega jab Khuda tumko ghalba dega, tumse phele kisi paighambar ko Aare se cheer diya gaya, kisi ka ghosht lohe ki kanghi se chil diya gaya magar unho ne haq ko nahi chora.

HABSHA KI HIJRAT

Aik shehr se dusre shehr ko chale jaane ko hijrat kahete hain. Parh chuke ho keh arab mulk samunder ke kinare hai aur hijaz jis samunder ke kinare hai iska naam Baher-e-ahmar hai. Baher-e-ahmar ke is kinare Afriqah mein habsh ka mulk hai. Wahan ka Esaee badeshah bohat naik tha. Muslamaanon ki takleefen jab barh gaeen tou nubuwat ke panchve saal hazrat Rasool Allah(ﷺ) ki ijazat se giyara mard aur chaar ortein kashti mein baithkar habsha ko rawana hogae.

Habsha ke badeshah ko najashi kahete hain. Najashi ne un musalmaanon ko apne yahan barhe aman wo aamaan mein rakha. Quraish ko jab uski khabr hui tou unho ne najashi ke paas apne do safeer



bheje keh ye hamare mujrim hain unko hamare hawale kardijie. Badeshah ne musalmaanon ko bulakar haal pocha Hazrat Ali(رضى الله عنه) ke bhai Hazrat Ja'far(رضى الله عنه) ne musalmaanon ki taraf se ye taqreer ki:

“Ae badeshah! Ham jahil the, but poojhte the, murdaar khaate the, badkaari karte the, padosiyon ko satate the, bhai bhai par zulm karta tha, zor aawar kamzoron ko khaajata tha. Itne mein ham mein aik shakhs peda hua jiski buzrughi, sachai aur imaandaari se ham waqif the. Usne hamko sache deen ki dawat di aur bataya keh ham buton ko poojna chorden, sach bolen, zulm se baaz aaeen, yateemon ka maal na khaae, padosiyon ko araam den, paak daman orton par badkaari ka dagh na lagaeen, namaz parhen, Roze rakhen, khairat den, hamne us shakhs ki khuda ka paighambar maana aur uski baton par aml kiya- Is jurm par hamari qoum hamari jaan ki dushman hogae aur hamko majboor karti hai keh ham isko chorkar usi pehli gumraahi mein rahen.”.

Najashi ne kaha: tumhare paighambar par jo kalaam utra hai kahin se parho. Hazrat Ja'far(رضى الله عنه) ne Sura Maryam ki chand ayaten parhi, najashi par uska ye asr hua keh uski ankhone se ansu jaari



hogae, phir kaha, khuda ki qasm! Ye kalam aur Enjeel dono aik hi chiragh ke partou hain- ye kahekar quraish ke admiyon se kaha keh tum wapis jaou, mein un mazloomon ko wapis na donga.

Musalmaanon ne jab najashi ki ye maherbaani dekhi tou ba'ad mein aur bhi bohat se musalmaan chupkar rawana hogae yahan tak keh unki ta'dad wahan kam o baish tarasi (83) hogae.

ABU TALIB KI GHAATI (SHE'EB) MEIN NAZAR BANDI (SOCIAL BOYCOTT)

Quraish ne dekha keh ye tadbeer bhi kaargar na hui. Isiliye qurasih ke sab khandaanon ne milkar nubuwat ke Saatuve(7th) saal ye mu'ahedah kiya keh koi shakhs paighambar Khuda(ﷺ) ke khandaan se jiska naam Bano Hashim tha koi ta'luq na rakhega, na unse koi shadi biha karega, na unke hath kharid-o-faroqat karega, na unko khane peene ko koi saman dega, ya ye keh wo Muhammad(ﷺ) ko hamare hawale karden.



Ye mu'aheda likhkar Kaaba ke darwaze par latkaadiya gaya, Abu Talib khandaan ke sab logon ko lekar aik darre par chalegae jo Shoaib Abi Talib kahelata hai. Yahin dusre musalmaanon ne bhi aakar panha li aur bohat takleef ke sath yahan rahene lage-pattian khakar guzar basar karte the. Sukha chamra millta to usko bhoon kar khatay. Bacche bhook sey billbilatey they. Hazrat(ﷺ) ke khane ke liye Bilal(رضى الله عنه) baghal me kuch chupakar kahin se kabhi kabhi le aate the. Kafir muslamaanon ki halat dekhkar khush hote the. Teen(3)

saal isi tarha guzar gae, akhir khud un zalimon mein se kuch ko rahem aya aur unho ne is zalimana mu'ahede ko tordala.

**ABU TALIB AUR KHADIJAH(رضى الله عنها) KI WAFAT:
10 NABVI:**

Ab wo darrey se nikalkar apne gharon mein ae. Kuch hi din guzre the keh Aap(ﷺ) ke pyare chacha Abi Talib wafat pae- Abhi is gham ko chand hi roz hue the



Hazrat(ﷺ) ki Gham gisaar biwi Hazrat Khadijah(رضى الله عنها) ne bhi inteqal kiya- ye zamana Aap(ﷺ) par bohat sakht guzra- Aap(ﷺ) ki yehi do(2) mosan aur gham gisaar the- Dono aik hi saat ke andar agay peche chal basse.

NABI KAREEM(ﷺ) PAR MUSEEBATEIN

10 NABVI:

Ab wo darrey se nikalkar apne gharon mein ae. Kuch hi din guzre the keh Aap(ﷺ) ke pyare chacha Abi Talib wafat pae- Abhi is gham ko chand hi roz hue the Hazrat(ﷺ) ki Gham gisaar biwi Hazrat Khadijah(رضى الله عنها) ne bhi inteqal kiya- ye zamana Aap(ﷺ) par bohat sakht guzra- Aap(ﷺ) ki yehi do(2) mosan aur gham gisaar the- Dono aik hi saat ke andar agay peche chal basse.

Quraish ke zalimon ko Abi Talib ke Ro'ab wa daab aur Hazrat Khadijah(رضى الله عنها) ke khaatir se ab tak khud Rasool Allah(ﷺ) par hath uthaane ki hemat nahi hui thi. In dono ke uthjaane par maidan khali hogaya- Ab wo khud Muhammad(ﷺ) ke sath Be-adbi se pesh aane lage.



Aik dafa Aap(ﷺ)) raah mein jaarahe the keh kisi zalim ne Sar مبارک par khaak daldi, Aap(ﷺ)) usi tarha ghar ae, Apki sahebzaadi pani lekar aeen sar مبارک ko dhooti jaaten theen aur baap ki ye surat dekhkar roti jaati theen- Aap(ﷺ)) ne farmaaya: Baap ki jaan! Ro nahi, khuda tere baap ko yu na chordega.

Aik dafa Aap(ﷺ)) kaaba ke sahin mein namaz parhrahe the- Quraish ke sardar Jalsah jamae baithe the- Namaz parhte dekhkar kahene lage keh koi ount ki oujhari lakar uski gardan par rakhdien- chunacha aik shareer ne ye kaam kiya, is bojh se apki peet dabgae – kisi ne Hazrat() ki Sahibzadi Fatima(رضی اللہ عنہا) se jaakar iski khabr ki, wo aaeen tou kisi tarha us ghandaghi ko hatakar dur kiya.

Aik dafa aik shareer ne Aap(ﷺ)) ki gardan mein chadar ka phanda dalkar chaha keh ghala ghont de. Hazrat Abu Bakr(رضی اللہ عنہ) dor kar Aap(ﷺ)) ko bachaliya aur usse kaha keh kiya aik shakhs ki jaan sirf itni baat par lena chahate ho keh wo kaheta hai mera parwardigaar Allah hai.

TAIF KA SAFAR:



Makkah se chalees(40) mil ke fasle par Taif ka sarsabz aur shadaab sheher tha- Aap(ﷺ) ne makkah ke logon ki ye halat dekhkar ye tae kiya keh taif jaen aur wahan ke Raeeson ko Islam ka paiyam bataen. Aap(ﷺ) zaid bin harees(رضى الله عنه) ko sath lekar taif gae aur wahan ke raeeson ko Deen-e-Haq ki dawat di magar afsoos keh unme se aik ne bhi isko qubool nahi kiya aur usi par bas nahi kiya balkeh bazar ke shareeron ko ubhaar diya keh wo Aap(ﷺ) ko daq kare- Wo raste ke dono taraf khare hogae aur jab Aap udhar se guzarne lage tou Aap ke paou par pathar barsaye jisse apke paou lahu lahan hogae- Aap(ﷺ) dard ke maare kahin baith jaate tou wo bazo thaam kar utha dete- Shareef phir pathar marte aur galiya dete- Aap(ﷺ) thak kar phir baith jaate- Akhir Aapne aik bagh mein panha li, ye kesi bekasi ka waqt tha. Us waqt Khuda ka Aap ko aik farishta nazar ata jisne aapko khuda ka paighaam sunaya keh Ya Rasool(ﷺ)! Agar ap kahen tou taif walon par paharon ko de maara jae keh wo kuchal kar rahe jaen? Aap(ﷺ) ne ummat par maherban hokar arz kiya keh Ae Allah aisa na kar, shayed ke inki nasal se tera koi manne wala peda ho.

QABILON MEIN DAURA:



Taif ke na kaam safar ne Aap(ﷺ) ke mazboot irade par koi asr nahi kiya- Ab Aap(ﷺ) ne qasd kiya keh aik aik qabileh mein phirkar Khuda ka paiyaam sunaen- iske liye Makkah mein Hajj ka Qudrati mouqa' moujud tha- Us zamane mein Arab ke goshe goshe se log aate aur kae kae din thairte- Makkah ke aas pas maile bhi lagte the aur yahan bhi admiyon ka jamaou hota tha- Aap(ﷺ) ne un majmoo'n mein aik aik qabileh mein phir phir kar wa'az kahena aur Qur'an ki aayaten sunana shuru kiye- iska ye asr hua keh pore mulk mein Islam ki awaaz phail gae.

AWS AUR KHAZRAJ QABILON MEIN ISLAM

Unhi qabilon mein sheher yasrib ke rahene waale do mashoor qabile bhi the jinke naam Aws aur Khazraj hain- ye qabile is sheher mein muddat se rahete the aur kaasht kaari karte the- Unke paas yahudi aabad the jo saudagar muhajin the- logon ko sodaa aur pedawar par qarz dete the aur barhi saqhti se wasool karte the- ye qabile apas mein larhte rahete the aur



unpar ye sarmaaey wale yahudi goya aik tarha ki hukumat karte the- Gharz ye dono qabile kuch tou apus me larh larhkar aur kuch yahudiyon ke phanday mein phans kar tabah hogae the.

Yahud ki asmaani kitabon mein aik paighambar ke aane ki khabar thi aur yahud ki aksar mehfilon mein uske peda hone ki guftugu raha karti thi- ye awazen Aws aur khazraj ke kanon mein bhi parha karti theen- Nubuwwat ke Daswen saal rajab ke mahene mein un dono qabilon ke kuch log makkah ae. Aap(ﷺ) uqba ke muqam par unse mile aur unko khuda ka kalaam sunaya. Unlogon ne aik dusre ko dekhkar kaha keh ye tou wohi paighambar malum hota hai. Kahin aisa na ho keh yahud hamse baazi le jaeen. Ye kahekar sabne aik sath Islam qubool kiya, ye Chay(6) admi the.

Dusre saal yasrib se bara(12) admi aakar muslamaan hue. Unho ne khwahish ki keh hamare sath aisa admi bheja jaey jo hamko Islam ki baten seekhaey aur hamare sheher mein jaakar wa'az kahe. Aap(ﷺ) ne is kaam ke liye Mus'ab bin umayr(رضي الله عنه) ko chuna. Ye Abd munaf ke pote aur poorane muslamaanon mein se the. Ye unlogon ke sath yasrib ae aur yahan aakar logon ke gharon mein phir phir kar



islam ka wa'az kehna shuru kiya. Is wa'az ke asr se log musalmaan hone lagae aur aik saal ke ander is shehr ke aksar gharaane musalmaan hogae.

UQBAH KI BA'ET:

Agle saal jab hajj ka zamana aya to yasrib se bahattar (72) admi Nabi kareem (ﷺ) se milne ae aur chupkar apke hath par ba'et ki- us waqt Aap ke sath apke chacha Abbas (رضى الله عنه) bhi maujood the jo go abhi tak musalmaan nahi hue the magar Aap (ﷺ) se bohat mohabbat rakhte the. Unho ne in logon se kaha keh Muhammad (ﷺ) Apne khandaan mein barhi izzat rakhte hain- Dushmanon ke muqable mein ham unka hamesha sath dete rahe ab ye tumhare paas jana chahate hain. Agar tum marte dam tak inka sath desako tou bahetar warna abhi se jawab dedo. Yasrib ke aik sardar Bara' (رضى الله عنه) ne kaha keh hamlog talwaaron ki goud mein pale hain- wo isi qadr kehne pae the keh aik dusre sardar Abu Al Haytham (رضى الله عنه) ne kaha:

Ya Rasool Allah (ﷺ)! Hamare aur yahudiyon ke maabain ta'luqaat hain. Ba'et ke ba'ad Ye ta'luqaat toot jaenge- Aisa na ho keh Jab Islam ko qawt aur



taaqat hasil hojaey tou Aap hamko chorkar chalejaeen.”

Aap(ﷺ) muskurakar farmaaya:

“Tumhara khoon mera khoon hai- tum mere ho aur mein tumhara hoon.”

Iske ba’ad Aap(ﷺ) ne unme se bara(12) naqeeb (Sardar) chune- unke naam khud unhi logon ne chunkar bataey the- un bara(12) mein se Naou(9) khazraj ke aur Teen(3) Aws ke the.

HIJRAT MADINA AUR ANSAR

Yasrib/yathrib mein musalmaanon ko aman ki jagah milgae thi, isliye Aap(ﷺ) ne makkah keh musalmaanon ko ijazat di keh wo apna Desh chorkar sheher yathrib ko chalejaen- Muslamaanon ne ahista ahista abh yathrib ko hijrat karna shuru ki, Akhir mein khud Aap(ﷺ) ne bhi makkah ko chorkar hijrat karna chahi- quraish ke logon ko bhi iski khabr milchuki thi unho ne apus mein milkar ye taey kiya keh, raat ko har qabileh ka aik aik admi jama’ ho aur sab milkar aik



sath Muhammad (ﷺ) ko sote hue qatl karden- Allah ne Aap (ﷺ) ko unke is mashwere ki khabr di.

Makkah walon ko Hazrat (ﷺ) ke mazhab se go saqt muqhalifat thi magar phir bhi sab ko Aap (ﷺ) ki dayanat aur Amanat par barha bharosa tha- chunacha bohat se logon ki amanaten Hazrat Ali martaza (رضي الله عنه) ko supurd kiye aur farmaaya keh aj raat tum mere bistar par araam karna aur subha logon ko unki amanaten dekar tum bhi chale jana. Is hukm ke mutabiq Hazrat Ali (رضي الله عنه) ne raat ko Aap (ﷺ) ke bistar par araam kiya- Quraish ke log subh tak ghar ko ghere parhe rahe- subh sawere ye dekhkar hairaan hogae keh Muhammad (ﷺ) ke bistar par Muhammad (ﷺ) ke bajaey Ali ibn Talib (رضي الله عنه) hain.

Aap (ﷺ) aur Abu Bakr (رضي الله عنه) Siddeeq (رضي الله عنه) mein hijrat ka mashwera phele hi hochuka tha, dono apne gharon se nikalkar makkah ke paas hi Soor naami aik pahar ke ghaar mein jaakar chipgae- Subh ko kafiron ne Apki khoj shuru ki dhundte dhundte us ghaar ke mu tak aage- Hazrat Abu Bakr (رضي الله عنه) (رضي الله عنه) ghabra kar bole, Ya Rasool Allah! Dushman itne khareeb aagae hain keh agar wo apne paou ki taraf dekhen tou hamko



dekhlinge lekin Aap(ﷺ) ke itmenan ka wohi haal tha farmaaya: Ghabraou nahi Allah Hamare sath hai.

Aap(ﷺ) aur Abu Bakr(رضي الله عنه) siddeeq(رضي الله عنه) teen(3) din tak us ghaar mein rahe- Hazrat Abu Bakr(رضي الله عنه) ke bete Abdullah raat ko aakar makkah waalon ke halat aur mashweron ki khabar diya karte the- kuch raat gae Hazrat Abu Bakr(رضي الله عنه) ka ghulam chipke se yahan bakriyan le aata- Aap(ﷺ) aur Abu Bakr(رضي الله عنه) unka doodh peelete.

Chouthe(4th) din Aap aur Hazrat Abu Bakr(رضي الله عنه) ghaar se nikle- aik raat din barabar yu hi chalte rahe- dusre din dooaher ko aik chataan ke neche saye mein dam liya- aik charwaha bakriya chararaha tha- Abu Bakr(رضي الله عنه) usse doodh lekar Aap(ﷺ) ke paas ae- Aap ne peeliya aur phir aage barhe- Quraish ne ishtihaar diya tha keh jo Muhammad(ﷺ) ya Abu Bakr(رضي الله عنه) ko giraftar karke laega usko Saou(100) ount inaam mein diye jaenge- Suraqah ibn ju'shum ne jo makkah ka aik khubsurat sipaahi tha, ye ishtihaar suna tou inaam ki lalach mein hatiyar saja kar ghore par sawar nikla aur theek us waqt us chattaan ke paas pohancha jab Aap(ﷺ) wahan se rawana horahe the,



usne apko dekhliya aur chaha keh ghora dorhake nazdik pohanch jae lekin ghore ne thokar khae aur wo gir parha.

Tarkish(Teer rakhne waali charmi thaili ko tarkish kahete hain) se teer nikalkar Arab ke dastur ke mutabiq faal nikali. Jawab “Nahi” mein aya magar wo na maana- dubara ghora dorhaya- Ab ghore ke paou ghutnou tak zameen mein dhangae- tab wo dara aur samjha keh ye majerah kuch aur hai- Hazrat(ﷺ) se arz kiya: Ae Khuda ke Rasool! Aman bakhsha jaaen, Aap(ﷺ) uski darkhast qubool farmaaye.

MEDINA:

Medina Arabi mein sheher ko kahete hain, Nabi Kareem(ﷺ) ke yathrib tashreef le aane ke ba’ad yathrib ka naam Nabi ka medina yani Sheher mashhoor hua aur us waqt se uska naam Medina hogaya.

Medina ke logon ko Aap(ﷺ) ki aamad ki khabar hochuki thi aur sab par intezaar ka aalam tha- Bache tak khushi aur josh mein Gali kunchon me kahete phirte the keh hamare paighambar aarahe hain.



Choti choti larkiya Chaaton par charhkar Aap(ﷺ) ke aane ki khushi mein gheet gaati theen.

Naojawan hatiyar saja saja kar sheher ke bahar nikaljaate the aur paheron apki aamad ka intezaar karte the- aik din wo intezaar karke wapis phire hi the, aik yahudi ne aik mukhtasar sa qafilah aate dekhkar pukara Ae logon! Tum jiska intezaar karte the wo aagaya. Is awaaz ko sunte hi saara sheher Takbeer ke naare se gunj utha aur musalmaan hathiyar lagakar bahar nikal ae- Ye Rabbil Awwal ki 8 tareekh aur Nabuwwat ka 13th saal tha.

PEHLI MASJID:

Medina se teen mil bahar kuch onchai par pehle se aik choti si aabadi thi jisko A'alya aur Quba kahete hain- yahan muslamaanon ke kae mu'aziz gharaane rahete the- Kulsum bin Hadam(رضى الله عنها) unke sardar the. Aap(ﷺ) unke mahemaan hue aur Choudha(14) din unke mahemaan rahe- Hazrat Ali martaza(رضى الله عنه) bhi pohach chuke the aur wo bhi yahin thaire the- yahan ke qayam ke zamane mein Aap(ﷺ) ne khud apne hath se aik choti si masjid ki bunyad daali thi jiska naam Quba ki Masjid hai.



PEHLA JUMA'AH:

Chaoudah(14) din ke ba'ad Aap(ﷺ) ne sheher medina ka rukh kiya- ye juma'ah ka din tha- Raah mein Bani salam ke mahille mein namaz ma waqt aagaya. Ye Aap(ﷺ) ki Emaamat mein juma'ah ki paheli namaz thi- Namaz se pehle khutba parha, ye khutbah aisa tha keh jisne suna asr mein doob gaya.

MEDINA MEIN DAKHILAH:

Namaz ke ba'ad Aap(ﷺ) aagay barhe, Aap(ﷺ) ke nanhiyaali rishtedar Banu Najar hathiyar lagakar Aap ko lene ae. Quba se sheher medina tak har qabileh keh mua'ziz log do rawaey khare the, Aap(ﷺ) jis qabileh se aage guzarte wo arz karta keh Ae khuda ke Rasool! Ye ghar, ye maal, ye jaan hazir hai. Aap(ﷺ) shukriya ada karte aur dua-e-khair dete. Sheher qareeb aya tou musalmaanon ke josh ka ye alam tha keh orten chaton par nikal aaen aur gaane lagen:

“Chawdhwen ka chand hamare samne nikal aya
Wadaa' ki ghaati se”



“Ham par khuda ka shukar wajib hai jab tak dua mangne waale dua mangen.”

Banu najar ki larkiya jinko Nabi kareem(ﷺ) Nanhiyali rishtedar hone ka sharf hasil tha khushi mein daf baja baja kar ye gaati theen:

“Ham najar ke khandaan ki larkiya hai”

“Ae hai Muhammad(ﷺ) hamare paas bas gae”

Jahan abh Masjid-e-Nabvi hai yahan Abu Ayub Ansari(رضي الله عنه) ka ghar tha jo najar ke khandaan se the- aap ountni par sawar the- Har shakhs chahata tha keh isko Apke mahemaan banane ki izzat hasil ho isiliye wo ountni ko apne ghar ke paas rokna chahata tha.

Aap(ﷺ) ne farmaya keh isko chordo jahan Allah ka hukm hoga wahin jaakar thairegi- Abu Ayub Ansari(رضي الله عنه) ke ghar ke paas pohanchi tou baithgae- Abu Ayub ansari(رضي الله عنه) ki khushi ka kiya kahena, Nihaal hogae. Aap(ﷺ) ko apne yahan mahemaan utara aur har tarha keh Araam o aaraish ka saman baham pohanchaya. Aap(ﷺ) 7 mahene tak unhi ke ghar rahe.



ANSAR:

Arabi lafz hai, Nasir ki jama hai- iske ma'ani madadgaar ke hain. Medina ke muslamaanon ne Islam ki aur makkah ke pareshaan-e-Haal musalmaanon ki jis tarha khidmat aur khateer madarat ki iska lehaz karke Allah Ta'aala ne medina ke musalmaanon ka naam Ansar yani madadgaar rakha aur us waqt se wo ansar kehlaney lagey aur jo apne apne ghar chorkar medina aagae the unko muhajir (Ghar chorne wala) khitaab mila.

Ansar ne muhajireen ko apne apne gharon par utara- unko apni jaidad me se hessa diya aur apne karobar mein sharik kiya- abh terah(13) saal ke ba'ad ye pahela mouqa tha keh musalmaanon ne aman aur itmenaan ki sans li.

MASJID-E-NABAWI AUR HUIRON KI TA'MEER:

Medina mein musalmaanon ko sab se phele Allah ka Ghar yani masjid banana tha- Aap(ﷺ) jahan thaire the usi se mili hui najar ke qabile ki do yateem bachon ki aik parti zameen thi- Aap(ﷺ) ne usko masjid ke



liye pasand kiya. Dono yateemon ne apni taraf se ye zameen muft dena chahi magar Aap(ﷺ) ne ye pasand na kiya- aik ansari ne qeemat ada kardi. Zameen barabar karke Masjid-e-Nabvi shuru hui- Is masjid ke banane waale Ma'amar aur mazdoor kaun the? Khud Aap(ﷺ) aur Apke wafa daar saathi- sabne milkar aik kachi si deewar uthaakar uppar khajoor ke tane aur patton ki chat banae- yehi pheli Masjid-e-Nabawi thi.

Masjid ke qareeb hi Apne liye usi qism ki chand kothriyan banwae jinko hujra kahete hain. Jin mein Aap(ﷺ) aur Aap ke ghar ke log (Ahle bait(رضي الله عنه)) rahene lage. Apki sahibrzaadi Hazrat Fatima zehra(رضي الله عنها) aur Aap(ﷺ) ki biwiyan, Hazrat ayesha(رضي الله عنها) aur Hazrat sauda(رضي الله عنها) makkah se aakar yahin utren.

SUFFAH WAALE:

Suffah arabi mein “Chabutre” ko kahete hain. Masjid-e-Nabawi ke sahen mein aik chabutra banaya gaya tha- ye un musalmaanon ka thekana tha jinka kahin thekana na tha- wo din ko jungal se lakriya laakar baichte the aur usse guzar karte aur raat ko aik Ustaad se likhna, parhna, aur Deen ki baten seekhte



the- Ye Aap(ﷺ) ke paas aksar rehte the aur Aap(ﷺ) ke irshadaat ko yaad rakhte- kahin kisi daey ya mubalegh yani Islam phelane aur seekhane waale ki zarurat hoti tou unhi se bhejwaate the.

NAMAZ KI TAKMEEL AUR QIBLAH:

Makkah mein chunkh aman wo amaan na tha- na khule bandon namaz parhne ki ijazat thi- isliye Farz namaz do hi rakaten theen- medina aakar jab musalmaanon ne itmenaan ki sans li aur mazhab ki azadi mili tou Zuhr, asr aur Isha ki chaar chaar rakaten poori ki gaeen- magrib ki teen rahen aur fajr mein do, kiun keh subh ke waqt lambi qiraat yani rakaton keh badle ziada quran parhne ka hukm tha.

Jamat ke sath namaz parhne ke liye zarurat iski thi keh musalmaanon ko muqarara waqt par bulane ke liye koi nishaani muqarar ki jae- Hindon mein iske liye sungh, Esaeyon mein ghanta, aur yahudiyon mein qarna ka riwaj tha- Islam mein khel tamashe ki in be ma'ana awazon ki bajaey insaan ki fitri awaz ko pasand kiya gaya keh koi khara hokar.



ADHAAN:

“اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ثُمَّ يَعُودُ فَيَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَتَّى عَلَى الصَّلَاةِ حَتَّى عَلَى الصَّلَاةِ حَتَّى عَلَى الْفَلَاحِ حَتَّى عَلَى الْفَلَاحِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ ”

“Allah Sabse barha hai- main gawaahi deta hoon keh Allah ke siva koi mabood nahi aur Muhammad(ﷺ) Allah ke Rasool hain.”

Pujare aur saare musalmaan is farmaan khuda wandi ki awaaz ko sunkar joukh dar joukh masjid ka rukh karen.

Juma'ah ki namaz bhi makkah mein nahi hosakhti thi- medina aakar is farz ko ada karne ka mouqa' mila- chunacha sabse phele Hazrat musa'b bin umayr(رضي الله عنه) ne jo Nabi kareem(ﷺ) se pahele hi imaam banakar medina bheje gae the, medina aakar juma'ah ki namaz ada ki phir jab Aap(ﷺ) ae aur Quba mein chand roz teherkar medine jaane lage tou juma'ah ka din parha- Aap(ﷺ) ne isme khutba diya aur musalmaanon ko juma'ah ki namaz parhayee.



QIBLAH:

Namaz mein sabko kisi aik simt ki taraf mu karke khara hona chaheye- isi simt ko qiblah kahete hain. Yahud baitul muqaddas ki taraf mu karte the, yeh Hazrat Dawood (عليه السلام) aur Hazrat Suleman (عليه السلام) ki banae hui masjid thi aur arab walon ka qiblah kaaba tha jo Hazrat Ibrahim (عليه السلام) ki masjid thi- Aap (ﷺ) jab tak makkah mein rahe kaaba ke samne is tarha khare hote the keh Baitul muqaddas bhi samne parhjata tha- medina ae tou surat badal gae- medina ke aik taraf kaaba tha tou dusri taraf Baitul muqaddas, isliye in dono mein se aik hi ko qiblah banaya jaasakhta tha- phele tou Aap (ﷺ) yahudiyon ki pairvi mein Hazrat Dawood (عليه السلام) ki masjid baitul muqaddas hi ki taraf mu karke namaz parhte rahe magar saula (16) mahene ke ba'ad Allah ka hukm aya keh Ibrahim (عليه السلام) ki masjid yani Kaabe ki taraf mu karo- kiun keh Wohi Allah ka sabse phela ghar hai- us waqt se Kaaba musalmaanon ka qiblah qarar paya.

BHAI CHARAH:



Musalmaan yu bhi har gharaane se aik aik do do karkay musalmaan hue the- aur phir unko apna ghar baar aur maal o daulat sab kuch chorkar badees nikalna parha- Medina ae tou yeh musalmaan bilkul pareshaan aur tabha haal the- Aap(ﷺ) ne ye kiya keh aik aik be-ghar musalmaan ko aik aik Ansari ka bhai banadiya- phir ye aise bhai bane jo khoon ke rishte se barhkar hue- har aik ne apne bhai ko apne ghar ya pani zameen mein jagah di- Apne maal-o-Dault me hessa diya, apne khet bantdiye, apne kaarobar aur beyopaar mein sharik kiya.

YAHUD KA QAWL WO QARAR

Nabi Kareem(ﷺ) ke medina aane se phele medina ke dono qabileh Aws aur Khazraj lar lar kar thak chuke the aur chaha tha keh apne mein se aik raees ko jiska naam Abdullah bin abi bin salul tha, apna badeshah banalen- Medina mein aik dusra giroh yahudiyaon ka aabaad tha- ye hijaz ke saudagar aur Muhajin the aur



yahan se lekar sham ki sarhad tak unki tijarati kothiyan aur garhyan theen aur Apne rupiye ke zor se medina ke hakim bane baithe the- Apni maslihat ke lehaz se wo kabhi Aws ka sath dete the aur kabhi khazraj ka- Nabi (ﷺ) jab medina ae tou shuru shuru mein unho ne shayed ye samjh kar keh ye aik aisa mahzab lekar ae hain jo hamare mazhab ke qareeb qareeb hai. Aap (ﷺ) ki mukhalifat nahi ki- Aap (ﷺ) ne sheher ki be-itmenani aur badnamiki halat dekhkar ye munasib samjha keh musalmaanon aur yahudiyon ke darmiyaan aik aisa samjhota hojaye keh dono fareeq is sheher mein azadi se rahesakhe- Har aik ka mazhabi haq mehfooz hua aur sheher ke saare rahene wale khawa wo musalmaan ho ya yahudi, bahar se hamle karne walon ke muqable mein aik hue- Chunacha Aap (ﷺ) ne yahudiyon se baat cheet karke is qism ke aik mu'ahede par unki raza mand karliya aur unho me uska pakka wada kiya- lekin kuch hi dinon ke ba'ad unko nazar aya keh Islam ki taqat sheher mein roz ba-roz barhti jaati hai aur unka pahela zor tootrah hai he ye dekhkar wo dil mein jalne lage.

Abdullah bin Abi ko khayal tha keh Agar Muhammad (ﷺ) medina na aateh tou medine ki badeshahat usi ko milti- isliye go wo aur uske saathi



mu par Musalmaan ke khilaf kuch nahi bolsakte the magar dil mein wo bhi muslamaanon ke khilaf aur yahudiyon ke shareek the- Unhi ko munafiq kahete hain.

MAKKAH WALON KI SHARARTEIN AUR SAZISHEN:

Jo musallman Makkah ko chor kar Madinay chalay aaye they Makkah walon ne un key gharon aur jayedadon par qabza kar lia aur sab sey badi baat ye kee key khanay Kaaba mein aana or hajj karna un k liye band kar diya. Koi jaata to chup kar aur sar ko hatheli par rakh key jaata aur jjo ghareeb musalmaan ya chotey bacchey ya aurtein Madeeney nahi aasakein thin un par pehra bithadiya key wo na jaaney payen.

Itney hi par unhon ney bas na kiya balkey ye dekh kar unke mujrim yaani musalman un ki girift se aazad ho kar Madeena main zor pakarh rahey hain, unhon ne yahoodiyon aur Madeeney key mufiqon sey salam o payam shuru kardiya aur un ko kehla bheja key tum ne hamaare bhage huey mujrimon ko apney gharon mein rakha hai. Behtar ye hai key tum un ko nikal do warna hum tumharey sheher par hamla kar denge.



MUSALMAANON KEY TEEN DUSHMAN:

Makkah mein musalmanon ka eik hi dushman tha yaani Makkah ke kaafir. Madina aakey unke teen dushman hogaye. Makkey key kaafir, Madeeney key munafiq aur Hijaz key yahood. Makkey key kaafif talwar key dhani they isliye wo talwar sey faisla chahtey they. Madeeney key munafiq apni chaalon aur saazishon se nuqsaan pohanchatey rahey they aur Hijaz key yahood jo arab key sarmaaye waaley they purey Hijaz main apni dolat aur sarmaaye ke zor sey udham machaye huey they. Arab ki saari Daulat unkey qabzey main thi. Arab mazdooron ki kaasht aur kheti ki paidawar key maalik baney bethey they. Mulk ka saara beyopar or karobar inkey haathon mein tha aur wo apne sood dar sood aur dusre muhajni hathkandon sey arab key betaaj baadshah aur mulk ki bhalaai ki har koshish key mukhaalif they.

Islam ko in teenon taaqaton ka eik saath muqabila karna parha aur in mein sey har eik key hataaney key liye alag alag tadbeer karna parhi.

MUNAFIQON SE BARTAOU:



Munafiq chukeh zuban se musalmaan hone ka dawah karte the us liye unki aalaniya mukhalifat nahi ki gae aur na saza dekar unko aur ziada dushman banaya gaya balkeh Aap(ﷺ) ne hamesha unke sath naiki ka bartou kiya- unke qasooron par tarha dete the aur pooch ghuch nahi karte the- maqsad ye tha keh musalmaan ke naik bartou aur shareefana saluk se wo akhir kaar mutasir hokar pakke musalmaan hojaey- aik ad dafa kisi sahabi ne Aap(ﷺ) ki khidmat mein ye arz bhi kiya keh Ya Rasool Allah(ﷺ)! Mjhe ijazat ho tou ba'az munafiqon ki gardanein urhado- farmaaya Nahi, kiya tum logon ko ye kahene ka mouq'a dena chahate ho keh Muhammad(ﷺ) Apne admiyon ko Aap marwa dete hain- Farmaaya jisne Zuban se "La ilaha illallahu Muhammadur Rasool Allah" parh diya uska shumar musalmaan mein hai aur iske andar(dil) ka mu'amila Allah ke supurd hai- Munafiqon ka Sardar Abdullah bin abi jab mara tou Aap ne uske naik dil musalmaan bete ki darkhast par apne badan ka mubarak kurta usko pinhadiya- Yahin tak nahi balkeh ba'az musalmaan ke kahene sunne ko bhi nahi maana aur uske janaze ki namaz bhi parhaey.

Unhi dinon mein aik dafa Aap(ﷺ) Bano Harees ke mahelle se gadhe par sawar guzar rahe the- Raah



mein aik jagah kuch muslamaan, kuch yahud aur kuch munafiq baithe the jin mein unka sardar Abdullah bin abi bhi thi- Gadhe ke chalne se kuch gard urhi tou Abdullah ne haqarat se kaha keh gard na urhaou- Aap(ﷺ) ne kuch khayal na kiya aur majmaa' ko salam kiya aur unko Allah ke kuch ahkam sunae- Ispar Abdullah ne phir kaha Ae sahab! Mjhe ye pasand nahi- Agar tumhari baat sach bhi ho tou hamari majlis me aakar hamko sunaya na karo. Jo tumhare paas jae ushi ko sunaya karo musalmaanon ko iske is bartou se barha ghussa aya magar Aap(ﷺ) unko samjha bujha kar thanda kiya aur agay barhgae.

Lekin phir bhi chukeh wo ghar ke bhaidi the isliye musalmaanon ko unse chaukanna rahene ki takeed ki gae- Unse raaz ki baat chupae jaati aur musalmaanon ko unpar bharosa rakhne se baaz rakha aur unki dosti se roka gaya- yeh giroh Islam ke ghalbe ke ba'ad Aap se aap fanaa hogaya.

MAKKAH KE KAFIRON KI ROK THAAM:

Makkah ke kafir talwaar ke dhaani the- isliye unki rok thaam ke liye dor dhoop ki zarurat hui- makkah walon ne kamzor musalmaanon ko makkah aane nahi dete



the- Had ye hai keh kaaba ka tawaf aur Hajj jo saare arab ke liye khula hua tha, musalmaanon ke liye wo bhi band tha- Aap() ne makkah walon ko unke is bartou ke badalne par majboor karne ke liye ye kiya keh unke bepaariyon ko jo shaam aate jaate the do do, chaar chaar, aur kabhi kabhi Dus bara musalmaanon ko bhejkar darane lage, taake wo apne beyopaar ke khatir musalmaanon se sulah karlen aur muslamaanon par se apni pabandiya uthalen magar unho ne aisa nahi kiya aur barabar apni zid par qayem rahe aur musalmaan bhi unke beyupaar ke raste ko rokne ke liye arhe rahe- Medina, sham aur hijaz ke bech mein parhta tha- Usliye makkah wale apna rasta badal bhi nahi sakte the- Usi ke sath Aap(ﷺ) ne ye kiya keh medina ke aas paas mein jo arab qabileh aise the jinke bigar jaane ya makkah walon ka sath dene se medina ka aman wo amaan khaak mein miljaata, unke paas jaa jaa kar unse sulah ka mu'aheda karne lage- is tarha pehle jahina ke qabileh se phir Bano zumrah se sulah aur dosti ke mu'ahede hue.

Makkah ke kafir ye dekhkar aur jalne lage aur samjhe keh isse Muhammad(ﷺ) ka zor aur barhega jiska tor zaruri hai- chunacha makkah ke aik raees Karz bin jabar fehri ne medina ki charagah par chaapa mara



aur Aap (ﷺ) ke ount loot kar legaya- musalaanon ne pecha kiya magar wo bachke nikalgaya.

Is waqiya' ke tesre mahene Aap (ﷺ) Do sou(200) muhajiron ko lekar Bani Madlaj key qabileh mein pohanche aur usse dosti ka mu'aheda kiya.

Kuch dinon ke ba'ad ye hua keh rajab 2 hijri mein Aap (ﷺ) ne bara(12) admiyon ko nakhlah ki Waadi mein bheja aur unko aik band khat dekar farmaaya keh isko do din ke ba'ad kholna- Do din ke ba'ad khat khola tou usme likha tha keh Nakhlah mein thairkar quraish ke iradon ka pata lagou aur khabar do- itefaq yeh keh makkah keh kuch log jo shaam se tijarat ka maal lekar aarahe the- Samne se guzre- Musalmaanon ke daste ne Aap (ﷺ) ki ijazat ke baghair unpar hamlah kardiya- Unme se aik shakhs Umro bin Hazrami maara gaya aur do pakar legae aur qafile ka maal loot liya gaya- Aap (ﷺ) ko jab iski khabr mili tou narazgi zahir ki aur farmaaya keh mein ne tum se ye tou nahi kaha tha, tum ne tou larhai ki aag lagadi aur usi ke sath arab ke qaide ke mutabiq us daste ne jo maal loota tha wo bhi usi ko loutadiya- Makkah ka jo admi mara gaya tha wo quraish ke aik barhe sardar ka saathi tha aur jo do admi pakar liye gae the wo bhi quraish ke



aik dusre sardar ke pote the- Is waqi'ah ne makkah waalon mein badlah lene ka naya josh peda kardiya.

KAABA KI CHAT PAR ISLAM KA JHANDA... MAKKAH KI FATAH

Ramazan 8 hijri:

Ibrahim(عليه السلام) ke lae hue is Deen ka sabse pehla farz ye tha keh wo Ibrahim(عليه السلام) ki banae hui Sab se pehli masjid Kaaba ko jo Islam ka qibla aur Deen ka markaz tha, Buton ki gandagi se paak kare- Ab tak jo kuch hua zahir mein wo is farz se alag tha magar haqeeqat yeh hai keh jo kuch hota raha aur jiski khatir ye khoon ki nadiya behti rahen, Wo sab isi ki pehel thi kyun keh makkah par qabze ke aur kafiron ki nangi talwaaron ko tore baghair un buton ko torkar haram ke sahen se bahar nahi kiya jasakta tha.

Ab jabke in baatil maboodon ki hifazat ke liye jo talwaaren alam theen, wo jhook chuken tou ab waqt aya keh kaaba ko un najasaton se paak karne mein dair na ki jae-



Hudebiyah ki sulah se khud se muslamaan ab makkah par hamla nahi karsakte the- Magar Allah ki qudrat dekhen keh iska mouqu khud makkah walon ne peda kardiya- Hudebiyah ki sulah ki ru se kuch qabilon ne makkah walon ka sath diya tha aur kuch muslamaanon ke sath the inme se Khaza'ah ka qabilah musalmaanon ke sath tha aur unke dushman Banu Bakr quraish se mile hue the- Muahede ki ru se quraish ke saathiyon mein se kisi ka musalmaanon ke kisi saathi qabileh par hamla kardena muahede ko tordena tha-

Khaza'ah aur Banu Bakr mein zamane se laraeeyaan chali aati theen- Jab tak Islam se muqabla raha Sab mile rahe. Ab jabke hudebiyah ki sulah ne mutmaeen kardiya tou Banu Bakra samjhe keh ab dushman se badla lene ka waqt aagaya- yakk baik unho ne khazaa'ah par hamla kardiya- Quraish ke bohat se bahaduron ne raaton ko surten badal badal kar Khazaa'ah par talwaaren chalaien- Khazaa'ah ne haram mein panha li magar wahan bhi unko panha na milsaki- Shart ke mutabiq musalmaanon par unki madad farz thi- Khazaa'ah ke chalees Shatar sawaron ne fariyad lekar medina ki raah li- Aap(ﷺ) ne waqi'ah suna tou Aapko bohat ranj hua- Aap(ﷺ) ne qurash ke



paas qaasid bheja aur teen sharten pesh kin keh unme se wo koi manzoor karlen:

1. Khazaa'ah ke jo log maare gae unke khoon ke badle mein rupiya ada kare.
2. Banu Bakra ki himayat se wo alag hojaey.
3. Ilaan hojaey keh Hudebiyah ka muahedah toot gaya.

Quraish ke sardar ne quraish ki taraf se tesri baat manzoor karli yani ye keh Hudebiyah ka muahedah ab baaqi na raha lekin qaasid ke chale jaane ke ba'ad qurasih bohat pashtae aur unho ne Abu sufyan ko apna safeer banakar medinah behja keh hudebiyah ke muahede ko phir se taaza karlen- Abu Sufyan medina aakar pehle Nubuwaat ki bargaah mein arz kiya- Wo Hazrat Umar (رضي الله عنه) ke paas aya- Unho ne kaha keh ye mujhse nahi hosakhega- phir wo Hazrat Ali (رضي الله عنه) ke paas gaya- Unho ne farmaaya keh Rasool Allah (ﷺ) jo tae karchuke hain uske bare mein unko kuch aur mashwerah nahi diya jaskta- Behetar yeh hai keh tum masjid mein jaakar ilaan kardo keh mein hudebiyah ki sulah ko phir bahaal karta hoon- isne yehi kiya-

Abu Sufyan ne logon se jaakar ye waqiya bayan kiya- Sab ne kaha "Na ye Sulah hai keh ham itmenan se baithen aur na ye jung hai keh laraee ka saman kare."



Aap(ﷺ) ne makkah ki tayyariyan shuru kardin aur Ehtiyat ki keh makkah walon ko pata na lage-10 Ramazan ko Dus hazar faujen makkah ki taraf barhen- Makke se aik manzil idhar utar kar raat ko paraou dala- Qurasih ko khabar na thi- Abu Sufyan aur Quraish ke do sardar pata lagane ko nikle- Kuch dur nikle tou dekha kehbahar aik fauj parhi hai- Aap(ﷺ) ke chacha Hazrat Abbas(رضي الله عنه) ko jo makkah se nikalkar pehle hi raste mein Aap(ﷺ) ki khidmat mein pohanch chuke the, Makkah walon ki halat par rahem aya aur ye sonch kar keh agar fauj ke makkah mein dakhile se pehle makkah wale khud aakar aman manglen tou unki musibat dur hojaegi- Wo Aap(ﷺ) ke khaime se nikle aur Aap(ﷺ) ki sawari par baithkar makkah ki raah li- Abhi kuch hi dur chalen the keh Abu Sufyan wagherah milgae- Unko batlaya keh Islam ka lashkar makkah ke paas pohanchuka hai ab quraish ki khabar nahi- Abu Sufyan ne mashwerah poocha- Farmaaya tum mere sath chale aou- Wo sath holiye- Hazrat Abbas(رضي الله عنه) unko Rasool Allah(ﷺ) ki kidmat mein le chalen- Raah mein Hazrat Umar(رضي الله عنه) ne dekh kar kaha: Kufr ka Sardar ab hamare qabze mein hai.” Aur ye kehekar jhapte magar Hazrat Abbas(رضي الله عنه) unko jaldi se lekar Aap(ﷺ) ke khaime mein ghus gae aur Arz ki keh Ya Rasool Allah(ﷺ) mein ne Abu Sufyan ko panha di hai- Ye



kaun Abu Sufyan tha? Wohi jisne Islam ke khilaf Badr ke ba'ad se lekar ab tak saari laraeeya khaari ki theen, Arab ke qabilon ko ubhaar ubhaar kar bar bar medine par charhakar laya tha, Jisne Aap(ﷺ) ki qatl ki sazishen ki theen- Ab wo muslamaanon ke panje mein tha aur apne har jurm ki saza ka mustahaiq tha lekin Islam ka Rahemat-e-alam(ﷺ) un sab se dar guzar karke usko Islam ki basharat sunate hai aur itna hi nahi balkeh uske liye ye Fakhr ka Khal'at ata farmaata hai keh Ilaan aam kardiya jaata hai keh.”

“Aaj jo Abu Sufyan ke ghar mein panah ley ga ussey koi baaz paras nahi. Ye rehmat aur aam hoti hai ke jo apna ghar band karlega us ko bhi aman hai”

Hazrat Abbas(رضي الله عنه) ko hukm hua keh Abhu Sufyan ko pahari ki choti par lejakar zara Islami Lashkar ka sailaab dikhau- Thori dair ke ba'ad Islam ki faujen Josh maarti hui aage barhen- Sabse pehle Qabilah Ghaffar ka parchim nazar aya phir Jahniyah, Hazaim, aur Sulaim ke qabile hatiyaron mein dabe hue Takbeer ke Na'are marte hue nikla gae- Abu Sufyan har dafa dar jaata tha- Sabke ba'ad Ansar ka qabilah is saro saman se aaya keh pahari goonj uthi- Saad Bin Ubadah(رضي الله عنه) ke hath mein Ansar ka jhanda tha- Abu Sufyan ne hairat se pocha, ye kaunsa



lashkar hai? hazrat Abbas (رضى الله عنه) ne naam bataya- Akhir mein Khud Risalat ka aftar nazar aya jiske chaaron taraf jaan nisaaron ka halah tha Hazrat Zubair (رضى الله عنه) ke haathon mein Islam ka jhanda tha-

Ye pura lashkar jab Makkah ke paas pohancha tou wahan Aman ki munadi hui aur Haram ka ghar jo Teen sou saath (360) buton ka Maskan tha us gandagi se paak hua Aur Ibrahim (عليه السلام) ke Allah ka ghar ab phir Allah ka ghar bana aur Tawheed ki azan masjid ke minare se buland hui- makkah ke bare bare sardar Jo Aap (ﷺ) ke dushman, musalmaanon ke qatil aur islam ki raah ke pathar the , aj haram ke sahaan mein the- Aap (ﷺ) ne aik nazar uthakar dekha aur pocha keh: Ae Makkah ke sardaron! aj mein tumahre sath kiya bartou karonga? sab ne kaha : Aap (ﷺ) Jawanon ke shareef bhai aur Boorhon ke shareef bhatije hain- Irshad hua:

“Jaou aj tum par koi malamati nahi- tum sab azad ho.”

Ye awaz kase tawaqou ke khikaf thi magar ye dil ki gehrae se uthi thi aur Dil ki gehraiyan mein utargae.



Hinda Abu Sufyan ki biwi jisne uhud ke maidan mein Hazrat Hamzah (رضى الله عنه) ke tukre kiye the, Niqab orhkar samne aati hai aur Aap (ﷺ) ke Aam mu'afi ke paighaam se khush hojati hai aur Chilla uthi hai keh Ae Allah ke Rasool! Aj se pehle mjhe apke khaime se ziyadah kisi khaime se nafrat na thi magar aj se Apke khaime se ziyada koi khaima mjhe piyara nahi malum hua.

Aj kufr ki sari quwaten toot gaen- Dushmanon ke saare mansube nakaam hogae aur Islam ki fatah ka jhanda makkah ki chaar deewariyon par buland hogaya- Aap (ﷺ) ne is mouqe par taaseer mein doobi hui ye taqreer farmaaye:

“Aik ke sivaе Aur koi Mabood nahi- Uski khudai mein koi dusra shareek nahi- Usne Apna wada sachа kiya- Usne Apne bande ki madad ki aur Akhir usne kufr ke saare jathon ko akele tordiya- Haan! aj kufr ke saare fakhr aur guroor, Khoon ke sab parane keene aur Jahaliyat ke saare badle aur saare dawey mere paou ke neche hain- Sirf Do Uhde baaqi rahegae- Khane kaaba ki touliyat aur Hajjiyon ko pani peelane ki khidmat.



Ae Quraish ke logon! Allah ne ab jahaliyat ke guroor aur baap dadaon par fakhr ko mita diya- Ab Adam(عليه السلام) ki saari nasl barabar hai- Tum sab aik admi ke bete ho aur Adam(عليه السلام) mitti se bane the- Allah Farmaata hai: Logon! Main ne tum sabko aik mard aur aik aurat se peda kiya hai aur main ne tumko qabilon aur khandaanon mein isliye banaya keh tum apus mein aik dusre ko pahechan sako- Tum mein Allah ke nazdik sabse shareef wo hai jo sabse ziyada parhezgaar hai- Aj se Allah ne Sharab ki kharid o farokht aur sood ke karobaar ko haram thairaya.”

Is waqt kaaba aur haram ke hudood mein Hubal, Laat, Manat wagherah bare bare but khare hue the- Aj unki jhooti khudae ki mudat पूरी hogae- Muslamaanon ke aik haath ke ishare mein wo ab pathar ke dhair the aur har jagah tawheed ka na’ara buland tha.

ARAB KE SUBON MEIN ISLAM KI AAM MUNADI

Ab Arab ka har zarah Aftab risalat ke daaman se lipta tha- Tawheed ki Asha’at ki raah se mushkil ka har har pathar hatchuka tha aur saare hijaz mein Islam ki hukumat thi lekin abhi Shaman, Yamamah, Behrain



wagerah arab ke kuch aise subey the jahan go aik aik do do admi musalmaan hochuke the lekin unme islam ki aam munadi nahi hui thi- Ab jabke quraish aur unke saathi qabilon ki mukhalifat ki har koshish nakaam hochuki, waqt aya keh dur ke elaqon mein bhi Islam ki munadi ki jae aur Shah aur riaya aur Ameer aur faqeer har aik ko sachai ki dawat di jae-

Arab ke saare subon mein barha Yaman ka subah tha jo taqreeban 50-60 baras se Iraaniyon ke qabze mein tha- Yeman ke aik barhe qabile Daus ke raees Tufayl bin Amr (رضى الله عنه) ne makkah jaakar bohat pehle Islam qubool karliya tha Aur unke asr se us qabile ke kaey admi Waqtan Fawaqtan muslamaan hote rahe- 7 hijri mein jab Aap (ﷺ) khaiber mein the Daus ke bohat se log musalmaan hokar medina chale ae the- Mashoor Sahabi Abu Hurerah (رضى الله عنه) unhi mein the- Ashar Naami aik yeman ke dusre qabile mein bhi log Aap hi aap musalmaan hochuke the- Mashoor Sahabi Hazrat Abu Ashri (رضى الله عنه) usi qabile ke the- yelog bhi medina aakar bas gae the-

Yeman mein Hamdan ka qabilah bohat shohrat rakhta tha- us qabile ne jab Islam ka naam suna tou Apne Raees Aamir bin fahar ko is naey deen ke janchne ke liye medina bheja- Isne wahan pohanchkar jo kuch



dekha iska asr ye hua keh Islam ki sachai ne uske Dil mein ghar karliya- wo wapis aya tou apne khandaan mein Islam ka noor phelaya-

Yeman ke baaz qabilon mein Asha'at Islam ka kaam karne ke liye pehle Hazrat Khalid (رضى الله عنه) bheje gae- wo chay(6) mahene tak apna kaam karte rahe magar kamyab na hosakhe- ye dekh kar Aap (ﷺ) ne unko wapis bulaliya aur unki jagah Hazrat Ali bin Abi Talib (رضى الله عنه) ko bheja- Hazrat Ali martaza (رضى الله عنه) ne un sab raeson ko bulaya aur Nabi Kareem (ﷺ) ka mubarak khat parhkar sunaya- Saath hi Saara ka saara qabilah muslamaan tha- Chunacha Hamdaan, Juzemah, aur Mazhaj ke qabilon mein Islam ki roshni Hazrat Ali Martaza (رضى الله عنه) hi ke faiz se pheli- Yeman ke dusre sheheron mein Islam ki dawat phelane ko dusre mumtaz sahabi muqarrar hue- Chunacha Sana'a mein jo Shaman ka paya takht tha- Khalid bin Sayed (رضى الله عنه) ki koshish kamyab hui- Tae ka qabilah Islam se pehle Easae thi- Us waqt hatim taey ka beta A'adi us qabile ka sardar tha- Khidmat-e-Nabawi mein hazir hua aur Nabi Kareem (ﷺ) ki khaakisaari aur bekason se hamdardi dekhkar musalmaan hogaya aur iski dawat par iske qabile ne bhi tawheed ka kalma parha- Hazrat Abu Ashari (رضى الله عنه) ne adan aur zubeid mein aur



Hazrat Maaz bin Jubaiyl (رضى الله عنه) ne Jand mein jaakar islam ka paighaam pohanchaya- Jarir bin Abdullah (رضى الله عنه) ne Himyar ke sheheron mein Islam phelaya- Muhajir hin abi Amyah (رضى الله عنه) aik sahabi yeman ke Shehzaade Harees bin Abd Kalal (رضى الله عنه) ko Islam ke halqe mein laye- Wabar bin Yahnas (رضى الله عنه) ne yeman ke un iraani nasl ke logon ko jo yeman mein bas gae the Islam ki khush khabri sunae.

Yeman mein najraan ka ilaqah Esae aabadi tha, wahan ke logon ne Islam ka khat paakar apne padriyon ko dariyaft haal ke liye medina bheja aur go wo musalmaan nahi hue lekin juziyah dekar Islam ki hukumat qubool ki- Najraan mein jo mushrek arab the unki hidayat ke liye Hazrat khaled (رضى الله عنه) ne thore din wahan thairkar unko islam ki baten seekhaen-

Behrain par us waqt Iraaniyon ki hukumat thi aur uski waadiyon mein arab ke qabile aabaad the jinme mashoor aur Ba asr khandaan Abd Al Qais, Bakr bin waiyl aur Tameem the- Unme se Abd al qais ke qabile se Munqaz bin Hayan (رضى الله عنه) tijarat ke liye nikle- Raah mein medinah parhta tha, wahan thaire- Nabi Kareem (ﷺ) ko unka aana malum hua tou unke paas



tashreef legae aur Islam ki dawat di- Unho ne Islam Qubool kiya aur musalmaan hogae- yahan rahekar unho ne Surah Fatiha aur Surah Iqra seekhi- Aap(ﷺ) ne unko aik farmaan likhkar diya- jab wo laut kar ghar gae, tou pehle apne us naey mazhab ko chupaya lekin unki biwi ne unko Namaz parhte dekhliya aur apne baap manzar se shikayat ki- Unho ne Manqaz() se dariyaft kiya- Baat cheet ke ba'ad Manzar bhi musalmaan hogae- Ab dono ne logon ko jama karke Aap(ﷺ) ka Naama mubarak sunaya aur Sab ne Islam qubool kiya-

Behrain mein aik muqam Juaasa tha jisme Abd al qais ka qabilah tha- yahan bohat pehle Islam pohanch chuka tha- medinah ke ba'ad Jumu'ah ki namaz sab se pehle yahin ke logon ne ada ki- 8 Hijri mein Behrain ka Arab Raees Manzar bin Saad ne 'Aala bin Hazarmi(رضى الله عنه) ki dawat par Islam qubool kiya aur unke sath wahan ke saare arab aur iraani bhi musalmaan hogae- Behrain mein aik muqam hijar tha wahan ke iraani hakim Senjat ne Nabi kareem(ﷺ) ka khat paakar Islam ki daulat pae-

Oman mein Azd qabilah Aabaad tha- Ubaid aur jaffer yahan ke raees the- 8 Hijri mein Nabi kareem(ﷺ) ne Hazrat Abu zaid Ansari(رضى الله عنه) ko jo Hafiz-e-



Qur'an the aur Hazrat Amr bin Al aas (رضى الله عنه) ki apna khat dekar unke paas bheja- Dono raeeson ne Islam qubool kiya aur wahan ke saare log unke kehene se muslamaan hue-

Shaam ki hudood mein kae raees the- Unme se aik Farwah (رضى الله عنه) the Jinki riyasat Ma'aan mein thi wo romiyon ke matahait the- Wo Islam se Ashna hokar musalmaan hogae- Romiyon ko Unka musalmaan hona malum hua tou unko pakar kar suli dedi- is waqt arabi ka ye Shayr Is begunaah shaheed ki zuban par tha, Jiska tarjuma ye hai:

“Muslamaan sardaron ko mera ye paighaam pohancha dou keh mera tan man aur meri Abroo sab parwardigar ke naam par nisaar hai.”

Gharz unki koshishon se isi tarha islam Arab ke aik aik goshe mein phaiyl gaya aur wo waqt aaya keh Arab mein koi mushreek baaqi na raha.



DEEN KI TAKMEEL AUR ISLAMI NIZAM KI TASEES(KISI CHEEZ KI BUNYAD RAKHNA)

Nabi Kareem(ﷺ) Allah ka paighaam lekar duniya mein tashreef lae the- Duniya ne uski mukhalifat ki aur Arab walon ne uske manne se inkaar hi nahi balkeh uske mitane ki har tarha se koshish kin- Musalmaanon ko tarha tarha se sataya- Unke gharon se unko nikala aur wo be saro samani se apne ghar baar chorkar kabhi Habsha ke mulk mein, kabhi dur dur ke sheheron mein nikal jaane par majboor hue aur isi tarha tera(13) baras tak Aap(ﷺ) ne aur Aap ke saathi musalmaanon ne poore sabr aur mazbooti se in sakhtiyon ko jhela- Akhir Kufr ki quwaton ne fauj o lashkar aur tegh o khanjar se musalmaanon ko fanaa kardene ki tayari ki aur naou(9) baras tak lagataar unki ye koshish jaari rahi- Musalmaanon ne unki is zalimaana taqat ka bhi samna kiya aur Allah Ta'aala ki madad se wo maidaan mein bhi kamyab rahe aur ahista ahista mushkil ka har pathar unki raah se hatgaya- Arab ka aik aik gosha Islam ke jhande ke neche jama hogaya "La ilaha illallahu muhammadur Rasool Allah" ke awazon se arab ka poora jazirah gunj utha tou waqt aya keh Deen apne poore ahekam ke sath takmeel ka darja pae aur Iska nizam arab ke mulk mein qayem kardiya jae-



Hazrat Ayesha (رضى الله عنها) farmaati hain keh sabse pehle Qur'an-e-paak ki wo ayaten utri jo Dilon mein narmi, Roohon mein garmi, aur Khayalon mein tabdeeli peda karen- jab ye hochuka tou ahekam ki ayaten aaen- Agar aisa na hota aur pehle hi Deen ka ye hukm diya jaata keh Logon! Sharab chordo, tou kaun isko manta- Islam ki ye tarteef qudrati thi aur Fitrat ke ain mutabiq, Aap (ﷺ) jab tak medinah mein rahe, Tawheed ki taleem, Allah Ta'aala key be inteha qudrat aur Behad rahemat, But parasti ki burai, Buton ki bechaargi, Allah Ke rasoolon ke qisse, Rasoolon ke na manne se Qaumon par azab, Marne ke ba'ad dobara jee uthne, Allah ke samne apne kamon ke jawab deh hone aur Achon ke liye Jannat aur Buron ke liye dozakh ke sama dikhae jaate rahe- Sath hi sath Allah Ki sachi Ibadat ke dhang, Ghareebon ke sath meharbaani, Bekasaon ke sath shafqat aur Akhlaaq ke dusri achi achi baton ke sabaq inko seekhae jaate rahe- Natijah ye hua keh Allah ke manne walon ka aik aisa giroh peda hogaya jo iske har hukm par gardan jhukane ko tayar hogaya- Is Waqt Allah ne Nabi kareem (ﷺ) ke zariye apne saare hukmon se unko aagaah kiya.

NAMAZ:



Inko bataya gaya keh din mein panch(5) dafa Ibrahim(عليه السلام) ki masjid(kaaba) ki taraf muh karke Allah ke huzoor mein khare hon- Ghutnou ke bal jhook kar (rukoo) apni bandagi ka iqrar karen , phir zameen par sar rakhkar sajdah apni ajizi ko numaya shakal mein zahir karen- yeh Namaz kehlae- Yeh Namaz saare musalmaan aik waqt par aik jagah aikhatte hokar aik imaam ke peche aik sath ada karen- iska ye matlab hua keh jis tarha Namaz Allah aur bande ki lagaou ki sabse mazboot kari hai- Usi tarha ye musalmaanon ke qaumeen nizam ki haqeeqi shakal bhi hai yani saare musalmaan aik hokar har firqe maratib ki qaid ko tor kar, Aik saff mein khare hokar aik aisi muttahir Jama'at ki surat ban jae keh unke tamam zahiri farq mitjaen aur wo milkar aik imaam ke aik aik ishaare par harakat kare- Isiliye Aap(ﷺ) ne farmaaya keh:

“Namaz mein saare muqtadee paou se paou milakar khoob milkar khare ho, taake unke dil bhi usi tarha miljaen aur ye farmaaya keh jo shakhs imaam ke uthne baithne se pehle uth baith jae usko darna chaheye keh uski surat badalkar gadha na banjae jo apni hemaqat ke liye mashoor hai.”



Islam ke saare ahekam mein namaz ki haisiyat sab se barhi hui hai isliye isko Deen ka sutoon farmaaya hai- Arab ki be itmenaani ab jese hi dur hui, Nabi Kareem(ﷺ) ne sabse pehle Namaz ki taraf tawajjo farmaaey- Iske arkaan ki takmeel aur ouqat ki taen tou makke mein hi hochuki thi magar ab jese jese itmenan barhta gaya uski zahiri aur batini kaifiyat ki taraf bhi tawajjo barhti gae- Ab Isme Qur'an aur Dua ke siva har qism ki insaani bol chaal, Ishaare, Salaam o kalam wagherah ki mumaniyat hogae aur aik jagah milkar namaz parhna, jisko jama'at kehete hain, Wajib thairaya gaya- Namaz ki Simt khana kaaba muqarar hui, taake duniya bhar ke musalmaan wahadat ke aik rang mein numaya ho-

Hafte ki ijtema'e namaz jiska naam jumu'ah hai go makkah hi mein farz hochuki thi magar makkah ki be itmenaani mein jab chaar musalmaan bhi milkar aik jagah namaz nahi parhsakte the tou aabaadi ke saare musalmaan milkar namaz kis tarha parhsakte the- Isiliye Jumu'ah ki namaz makke mein ada nahi hosakti thi magar musalmaan ko medina mein jese hi itmenan mila- pehle hi hafte mein din ki roshni mein dopaher ke waqt zawaal ke ba'ad hi jumu'ah ki namaz ada ki aur imaam ne jumu'ah ki namaz ka khutba parhaya- Dusre hafte mein khud Nabi kareem(ﷺ)



tashreef le ae aur us waqt se Aap(ﷺ) jumu'ah ki imamat karne lage aur namaz se pehle Allah ki tareef(Hamd) aur Qur'an ki tilawat ke sath musalmaanon ki taleem, tambiyah aur naseehat se bhari hui muqtasar taqreer jisko khutbah kehete farmaane lage-

Medinah se bahar dusre subon ke sheheron aur aabaadiyon mein medine hi se ya unhi muqamat se imaamon ka taqarrur hua- ye imaam un muqam ke musalmaanon ke mu'alim, Mubaligh, mufti aur peshwa ki haiseryat rakhte the- wo inko achi baten seekhate, buri baton se rokhte, unko zaruri masle batate aur bachon ko Allah aur Rasool(ﷺ) ka kalma seekhate, Deen ki baten batate aur qur'an ki taleem dete.

Is gharz ke liye har aabaadi mein Allah ke naam se namaz aur musalmaanon ki dusri ijtema'e zaruraton ke liye masjidien banae gaen- Ye masjidien unki namaz aur jama'at ka ghar, unki taleem ka madarsa, unke waaz o pand ka muqam, unke qaumi o deeni kamon ki mashwara gaah aur unke qaaziyon aur hakimon ki adaalat qarar paen.



ZAKAT:

Ghareeb musalmaanon ki imdaad ke liye Zakat ka nizam muqarar hua yani ye keh musalmaan har saal apne is sone chandi ke maal par jo iski zarurat se ziada ho, saal bhar ke ba'ad uska chaleesva hessa Allah ki raah mein den- isi tarha agar kisi ke paas sone chandi ke elawah janwaar ho ya khet hon tou unpar mukhtalif tadaadon ke mutabiq aik hessa Allah ke kamon ke liye Farz kiya gaya- ye saari raqmen aur janwaar aur pedawaren, Nabi kareem (ﷺ) ki zindagi mein Masjid-e-Nabawi mein Aap (ﷺ) ke mouzan Bilal (رضي الله عنه) ke paas ya kisi aur aamel ke paas jamah hoten aur zarurat ke mutabiq zarurat mandon mein bantdi jaaten- Aap (ﷺ) ke ba'ad is kaam ke liye aik alag daftar banadiya gaya, jsika naam baitul maal rakha gaya- ye baitul maal Musalmaanon ke imaam ki nigraani mein raheta aur zarurat mand musalmaanon ki zaruraten usse poori ki jaaten-

9 hijri mein jab saare arab mein musalmaanon ka sheraza bandh gaya tou arab ke har hesse mein zakat ki tahseel wasool ke liye log muqarar hue jinko aamil kehete hain- Ye log har jagah jaakar musalmaanon se zakat ka maal wusool karte aur laakar Nabi



kareem(ﷺ)) ki khidmat mein ya baitul maal mein jamah karte aur apna hesab pesh karte.

ROZE:

Muslamaanon ko Allah ki taraf se Qur'an ki surat mein zindagi ka jo hidayat nama mila uski khushi aur musarrat ki taqreeb mein iski saalana yaadgaar isi mehene mein jismein Qur'an-e-paak pehli dafah Nabi kareem(ﷺ) ko mila yani Ramazan ke mehene mein har saal manana zaruri thairaya gaya, taake Ham Allah Ta'aala ki is nemat par shukriya ada karen aur mehena bhar usi kaifiyat mein guzaren jis kaifiyat mein is mahene ko Islam ke paighambar aur Qur'an ke pehle mukhateeb Hazrat Muhammed(ﷺ) ne guzara yani subha se sham tak mehene bhar ham khaane peene aur dusre nafsaani kamon se parhez karen jiska naam rozah hai aur hosake tou raaton ko khare hokar do do rakaton mein kalam-e-paak sunen jinko taraweesh kehete hain aur dusri ibadaton mein ye mehena basar kare- mehene ke khatam hone par shawal ki pehli tareekh ko eid ka din manaey- Ache ache kapre pahenne, khushboo lagae aur sab milkar eid gaah jaakar shukrane ki do rakaten ada kare aur is din namaz se pehle ghareebon ke khaane ke liye



ghalle ki kuch miqdaar unki nazar kare (isey sadqatul Fitr kaha jaata hai. Is ghalley ki miqdaar ke barabar qeemat dena bhi jayez hai) Taake wo bhi ye din khushi khushi maanaaey.

Ramazan dar haqeeqat is Qur'an-e-paak ke utarne ki khushi ka jashan hai jo musalmaanon ki har khair o barakat ka asli sabab hai aur isme roze isliye farz hua hai keh musalmaan wo paaki ki zindagi basar karna seekhen jisko Qur'an ne taqwa kaha hai aur jo qur'an ke utarne ki asli gharz hai.

HAJJ:

Islam ka chohtha rukn Hajj hai- Islam Hazrat Ibrahim() ke Deen haneef ki asli shakal hai isiliye jis tarha Ramazan ka roza Qur'an-e-paak ke utarne ki yaadgaar hai usi tarha hajj Ibrahim(عليه السلام) ke deen ki yaadgaar hai- Khaane kaaba wo muqaddas masjid hai jisko Ibrahim(عليه السلام) aur Ismael(عليه السلام) ne Allah ke naam par sabse pehle banaya tha, taake wo duniya mein Allah ko manne walon ka markaz ho jahan duniya ke har hesse se aik Allah ke manne wale saal mein aik dafah aikhatte hokar Ibrahim tareeqe se Allah ki ibadat kare.



Khaane kaaba wo masjid hai jidhar mun karke har musalmaan din mein panch bar apni namaz ada karta hai- Ab ye zaruri thairi keh musalmaanon mein se jinko taqat ho aur unke paas raste ka kharch ho wo zindagi mein aik dafa is masjid mein hazir ho, aur Hazrat Ibrahim (عليه السلام) ki tarha is masjid ke chaaron taraf phere kare jo tawaf kehelata hai aur safa aur marwah naami do pahariyon ke bech mein aise hi dour dour kar Allah rabbul izzat se hi duaain mangen jese Hazrat Hajerah (رضى الله عنها) ki tarha qurbaani ka jashan manae aur duniya ke saare musalmaan aik jagah milkar deen aur duniya ki bhalai ki baten kare aur apni saari duniya mein pheli hui Islam baradri ki tajweezen sonche.

Kalma Tawheed ke ba'ad Islam ke ye chaar(4) rukn hain. Ye chaar rukn ab Takmeel ko pohanch gae aur Deen ke wo ahekam jo Akhlaf ki paaki aur muamilat mein adl aur insaaf ka lehaz rakhne ke liye zaruri the- Wo musalmaanon ko seekhadiye gae aur Arab ke mulk mein musalmaanon ka aik aisa giroh peda hogaya jo Deen-e-Islam ka namuna aur Islami paiyaam ka qasid bankar duniya ke dusre hesson mein hidayat ka paiyaam aur aml pohanchasake aur is tarha saari duniya Islam ki taleem se munawar hosake-



Ab Rasool Allah (ﷺ) ki taleem se insaaniyat ne masawaat ka sabaq seekh liya- Quraish aur ghair quraishi, Arab aur Ajm, kaale, Gore, Ameer aur ghareeb sab aik Allah ke bande hokar Islam ke har haq mein aur Akhirat ke har martabe mein barabar theher gae- Insaanou ki peda ki hui saari nafraten mitgaen- Sab aik Adam (عليه السلام) ke bete thaire aur Admi mithi ka putla the-

Allah ke siva har baatil ka qauf, Asmaan o Zameen ki har quwat ka dar, Har baatil waswase ka, Har is deo , Farishte, bhoot, Chand, Suraj, Sitaare, dariya, Jungal, pahar, gharz keh har makhluq, har taaq aur har maadi aur roohani mazhar ki khudai haibat jo kamzor insaanon par chaaee thi, Aap (ﷺ) ki Haq ki awaz ne us saare tilasm ko torkar rakhdiya-

Arab ke wo saare ghalat rasm o riwaj, wo saare jhoote qaide aur besharmi wo bad akhlaaqi ke poorane dastur Muhammad (ﷺ) ki taleem se mitgae aur wo talimaat musalmaanon ki zindagi ke usool thaire jo Qur'an laya aur Muhammad Rasool Allah (ﷺ) ne seekhae- Ab aik naey qaum, Naey ummat, Naya tamaddun, naya qanoon, aur naey hukumat zameen ke parde par qayem hui.



Hajjatul vida 10 hijri

Allah Rabbul Izzat ne Rasool Allah (ﷺ) ko jis maqsad ke khatir zameen ke parde par bheja tha, Jab wo anjaam paachuka tou ittelaah aee keh tumhaara kaam poora hochuka Ab tum Allah ke paas wapisi ke liye tayar hojaou-

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾

Isi waqiye ki khabr hai.

[Surah Nasar: 110: 01]

Ziqaddah 10 hijri mein har taraf munadi hui keh Rasool Allah (ﷺ) is saal hajj ke irade se Makkah mauzama tashreef lejaenge- Ye khabr dafatan poore arab mein phail gae aur saara arab sath chalne ke liye umad aya- Ziqadda ki 26 tareekh ko Aap (ﷺ) ne ghusl farmaaya aur chadar aur taheband bandhi aur zuhr ki namaz ke ba'ad medine se baher nikle- Medine se 6 mile par Zulhulefah ke muqam par raat guzaari aur dusre din dobara ghusl farmaakar do(2) rakat namaz ada ki aur Ihram bandh kar Qaswa(Aap ki ountni) par



sawar hue aur buland awaz se ye alfaaz farmaaye jo aj tak har Haaji ka tarana hai:

(لبيك اللهم لبيك ، لبيك لا شريك لك لبيك ، إن الحمد والنعمة لك والملك لا شريك لك)

“Ae Allah! Ham tere liye hazir hain- Ae Allah! Ham tere liye hazir hain tera koi sharik nahi ham tere samne hazir hain- Tareef aur nemat sab teri hai aur badeshahi teri hai tera koi sharik nahi.”

Hazrat Jabar (رضي الله عنه) jo is hadees ko bayan karne wale hain, kehete hai. Keh hamne nazar uthakar dekha tou agay peche, daey baey jahan tak nazar kaam karti thi admiyon ka jungal nazar aata tha- Jab Aap (ﷺ) labaikh farmaate the tou uske sath kam-o-baish aik lakh admiyon ki zuban se yehi na'ara buland hota tha aur dafatan paharon ki chotiyan iski jawabi awaz se gunj uthti theen- is tarha manzil be manzil Aap (ﷺ) aage barhte chale gae yahan tak keh itwaar ke roz Zilhajja ki 5 tareekh ko makkah mein dakhil hue.



Kaaba nazar aya tou farmaaya: Ae Allah! Is ghar ko izzat aur sharf den- Kaaba ka tawaf kiya, muqam-e-Ibrahim (عليه السلام) mein khare hokar do(2) rakat namaz ada ki aur safa pahari par charhkar farmaaya:

“Allah ke Siva koi mabood nahi, uska koi shareek nahi, usi ki badeshahi aur usi ki hamd hai- wohi maarta aur jelata hai- wo har cheez par qudrat rakhta hai- koi Allah nahi, magar wohi akela Allah hai, usne apna wada poora kiya- apne bande ki madad ki aur akele saare jathon ko shikast di.”

Umrah se farigh hokar Aap(ﷺ) ne dusre sahabiyon ko ihram kholdene ki hidayat farmaaye- Isi waqt Hazrat Ali Martaza(رضي الله عنه) yemani hajjiyon ke sath makkah pohanche- Jumerat ke roz 8 zilhajja ko Aap(ﷺ) saare muslamaanon ke sath minna mein qiyam farmaaya-

Dusre din Nawi(9) zilhajja ko subha ki namaz parh kar minna se rawana hue- Aam muslamaanon ke sath A'rafat aakar thaire, Dopaher dhal gae tou Qaswa par sawar hokar maidaan mein ae aur Ountni par baithkar Hajj ka khutba diya.



Aj pehla din tha keh Islam apne Jaah-o-jalal ke sath namudar hua aur jahaliyat ke saare behuda marasim mitadiye gae- Aap(ﷺ) ne farmaaya:

“Haan! Jahaliyat ke saare dastur aur rasm o riwaj mere dono paou ke neche hain.”

Arab ki zameen hamesha inteqaam ke khoon se rangi raheti thi – Aj arab ki na khatam hone waali aapus ki laraeeyon ke silsile ko tora jaata hai aur uske liye nubuwat ka munadi sabse pehle apne khandaan ka namuna pesh karta hai:

“Jahaliyat ke saare khoon ke badle khatam kardiye gae aur sabse pehle mein apne khandaan ka Wan Rabiya bin harees ke bete ke inteqaami khoon ke badla lene ka haq chorta hoon- (yani dushman ko muaf karta hoon).

Tamam arab mein soodi karobaar ka aik jaal bicha tha jisse arab ke ghareeb mazdoor aur kasht kaar, yahudi mahajinon aur arab sarmaya daron ke haathon mein phanse the aur hamesha ke liye wo unke ghulam hojate the- Aj is jaal ka taar taar alag kiya jaata hai aur uske liye bhi sabse pehle apne



khandaan ka namuna pesh kiya jaaraha hai- Irshad hai:

“Jahaliyat ke sood mitadiye gae aur sabse pehle sood jisko mein mitata hoon wo apne khandaan ka yani Abbas bin Abdul muttalib ka hai-

Aj tak aurten aik tarha se shoharon ki manqulah jaidaad theen jo juwon mein haari aur jeeti jasakti theen- Aj pehla din hai keh ye mazloom giroh insaaf ki daad paata hai- Farmaaya:

“Aurton ke mu’amila mein Allah se Daro, tumhara haq aurton par hai aur aurton ka tum par hai.”

Aurton ke ba’ad insaanon ka sabse mazloom tabqah ghulamon ka tha- Aj iske insaaf paane ka din aya hai- Farmaaya:

“Tumhare ghulam, Tumhare ghulam unke haq mein insaaf karo- jo khud khaaou wo unko khilaou, aur jo khud pahenou wo unko pinhaou.”

Arab mein aman o aamaan na tha, isiliye jaan o maal ki kou qimat na thi- Aj aman o salamati ka badeshah saari duniya ko sulah ka paighaam deta hai:



“Aap mein tumhaari jaan aur tumhara maal aik dusre ke liye qiyamat tak itna hi izzat ke qabil hai jitna aaj ka din is paak mahene mein aur is paak sheher mein.”

Aman o aamaan ki is munaadi mein sab se pehle cheez is deeni bradari ka wujud hai jisne qabeelon aur khandaanon ke rishtoun se barhkar arab ke saare qabeelon balkeh duniya ke saare insaanon mein Islam bradari ka rishta jor diya-

Irshad hua:

“Har musalmaan dusre musalmaan ka bhai hai aur saare musalmaan bhai bhai hain.”

Duniya ki be itmenani ki sabse barhi cheez jisne hazaron saal tak qaumon ko baham larhaya hai wo qaumi fakhar o ghuroor hai- Aaj is fakhar o ghuroor ka sar kuchla jaata hai- ilaan hota hai:

“Haan! Kisi arabi ko kisi ajmi par aur kisi ajmi ko kisi arabi par koi barhai nahi- tum sab aik admi ke bete ho aur Adam mitti ka bana tha.”

Iske ba’ad chand usooli qanoon ka ilaan farmaaya gaya:



Allah ne har haqdar ko (wirasat ki rooh se) iska haq dediya- ab kisi waaris ke haq mein wasiyat jayez nahi.

Larka iska hai jiske bistar par wo peda hua- zina kaar ke liye pathar hain aur unka hesab Allah ke zeme hai.

Han Aurton ko apne shohar ke maal se uski ijazat ke baghair kisi ko kuch dena jayez nahi.

Qarzdaar ko qarz ada kiya jae- Ariyatan liya hua maal wapis kiya jae- Hangami aatiye wapis

kiye jae- Jo zamin banne wo tawaan ka zemedar ho.

Aj ummat ke haathon mein iski hidayat ke liye wo daeemi chiragh marhamat hota hai jiski roshni mein jab tak koi chalta rahega har gumraahi se bachta rahega aur farmaaya:

“Mein tum mein aik cheez chor jaata hoon agar tumne isko mazboot pakarliya tou phir kabhi gumraah na honge wo Allah ki kitaab hai (ye farmaakar Aapne majma’ ki taraf khitaab kiya) Tumse Allah ke yahan meri nisbat pocha jaega tou tum kiya jawab doge?”



Aik Lakh zubanon ne aik sath gawaahi di.” Ye sunkar Aap ne asmaan ki taraf ungli uthae aur teen bar farmaaya: “Ae Allah tu gawaah rah.”

Ain is waqt jab Aap(ﷺ) Nubuwwat ka ye akhri farz ada kar rahe the, Allah ki baargaah se ye basharat ae:

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَاتَّمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ
دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ
غَفُورٌ رَحِيمٌ ﴿٣﴾

“Aj mein ne tumhare liye tumhare deen ko poora kardiya aur apni nemat tum par poori kardi aur tumhare liye Islam ke Deen ko chunliya.”

[Surah Mai'dah:05: 03]

Khutba se farigh hue tou Hazrat Bilal(رضي الله عنه) ne azaan di aur Nabi(ﷺ) ne zuhr aur Asr ki namaz aik sath ada farmaaye- kesa ajeeb manzar tha keh aj se 22 baras pehle jab Muhammad Rasool Allah(ﷺ) ne Allah ki parstish ki dawat di tou Aap(ﷺ) aur apke chand saathiyon ke siva koi gardan Allah ke aage kham na thi aur aj 22 baras ke ba'ad Aap(ﷺ) ke sath Aik lakh gardanein Allah ke huzoor mein jhuki thi aur Allahu Akbar ka n'arah zareh zareh se buland tha-



Namaz se farigh hokar Naqah par sawar musalmaanon ke sath mouquf tashreef lae aur wahan khare hokar dair tak qibleh ki taraf mu kiye hue Dua o zaari mein masruf rahe- Jab aftar dubne laga tou chalne ki tayari ki- dafatan aik lakh admiyon ke samunder mein talaatum barpa hogaya- Aap aage barhte jaate the aur hath se ishara karte, Zuban se farmaate jaate the:

“Logon! Aman aur sukoon ke sath- logon! Aman aur sukoon ke sath- “Maghrib ka waqt tang horaha tha keh saara qafilah muzdalifah ke muqam par pohancha- yahan pehle maghrib, phir fauran isha ki namaz ada hui(Hajj ke duaraan 9 Zil hajja ko namaz-e-zuhr aur Asr aik sath aur Maghrib aur Isha aik sath ada ki jaati hai)

Subha sawere fajr ki namaz parhkar qafilah aage barha- jaan nisar daey baey the – Ahel zarurat apni zarurat ke masle pooch rahe the aur Nabi kareem(ﷺ) unko jawab dete jaate the- Jamarah pohanchkar kankaariya phenkin aur logon se khitaab karke farmaaya:

“Mazhab mein Allah ki muqarrar ki hui had se aage na barhna, tum se pehli qaumein isi se barbad huen.”



**Isi darmiyaan mein ye fiqrah bhi farmaaya, jisse
Vadah darakht ka ishara milta hai:**

**“Hajj ke masle seekhlo, mein nahi janta keh phir hajj
karsakhonga.”**

**Yahan se nikalkar ab mina mein tashreef lae- Daey
baey, aage peche musalmaanon ka hujoon tha-
Muhajireen qibleh ke dahene, Ansar Baeyen aur bech
mein Aam musalmaanon ki saffen theen-**

**Aap(ﷺ)) Apni ountni par sawar the- Aap ne apni
Ankhen uthakar is azeem ul shaan majma' ki taraf
dekha tou nubuwat ke 23 saal ke karnaame nigaahon
ke samne the – Zameen se asmaan tak Qabool aur
A'atiraf ka noor phaila tha- Ab aik naey shari'at aik
naya nizam aur aik naey ahad ka aagaaz tha- Isi aalam
mein Aap(ﷺ)) ki zuban faiz tarjuman se ye fuqre ada
hue:**

**“Haan! Allah ne asmaan aur zameen ko jab peda kiya
tha aj zamana phir phira kar usi fitrat par agaya-
Tumhaari jaanen aur tumhaare malkiyaten apus mein
aik dusre ke liye waisi hi izzat ke qabeel hain jese aj ka
din, is izzat ke mahene mein aur is izzat waali aabadi
mein, Haan dekhna! Mere ba'ad gumraah na hojana**



keh khud aik dusre ki gardanen marne lago- Tumko Allah ke samne hazir hona hai aur wo tumse tumhare kaamon ki babet puchega, Agar tum par aik kala nakta ghulam bhi sardar banaya jae jo tum ko Allah ki kitaab ke mutabiq le chalen tou uska kahena manna- Apne parwardigar ki parstish karna, Panchon waqton ki namazen parhna, Ramazan ke mahene ka roza rakhna aur mere hukumon ko manna- Tum apne parwardigar ki jannat mein dakhil hoge- Haan! Ab shaitaan isse na umeed hogaya ke tumhare is sheher mein iski parstish phir kabhi hogi- Haan! Choti choti batoun mein iske kehene me ajaouge aur wo usi se khush hoga.”

Ye kehkar Aap(ﷺ) ne majma’ ki taraf ishara karke farmaaye: “kiya mein ne apna paigham pohancha diya?” Har taraf se awazen aane lagi: “ Haan! Beshak “farmaaya” “Allah Rabbul Izzat gawaah rahena”

Ye kehkar irshad farmaaye:

“Jo yahan maoujood hai wo is paighaam ko us tak pohancha den jo yahan nahi.”

Ye goya tabligh ka wo fariza tha jo har musalmaan ki zindagi ka juzz hai.



In sabke ba'ad Aap(ﷺ) ne tamam musalmaanon ko! Alvidah kaha-

Haij ke dusre kamou se fursat karke 14 zilhajja ko fajr ki namaz Khaane kaaba mein parhkar saara qafilah apne apne muqam ko rawana hogaya aur Aap(ﷺ) ne muhajireen aur ansar(رضى الله عنهما) ke jhurmat mein medinah ki raah li.

WAFAT

Rabbil Awwal 11 hijri mutabiq May 632:

Nabi kareem(ﷺ) ki paak rooh ko duniya mein isi waqt tak rahene ki zarurat thi keh Nubuwat ka kaam poora aur Tawheed ki roshni se duniya ka andhera dur hojaye aur jab ye kaam poora hochuka tou Phir Allah ke paas wapisi ka hukm aapohancha – Hajjatul vida ke maouqe par aam muslamaanon ko apne deedar se musharaf farmaakar Allah ke akhri ahekam se Mutlah farmaaya- Hajj ke safar se wapis hone ke do maah ba'ad Aap ne un musalmaanon se bhi rukhsat hona chaha jo shahadat ka piyala peekar



hamesha ki zindagi paachuke the- Chunacha Uhad jaakar apne Uhad ke shaheedon ke liye dua farmaaye aur unko theek us tarha rukhsat kiya jese marne wala apne zindah azeezon ko rukhsat karta hai- Iske ba'ad aik mukhtasar taqreer ki jisme farmaaya:

“Main tumse pehle Hauz-e-Kausar par jaaraha hoon- is hauz ki wusat itni hai jitni Aela se hujefah tak, mjhko dunkya ke saare khazaanon ki kunjiyan di gae – mjhe ye dar nahi keh tum mere ba'ad shirk karne lagoge- Albatta isse darta hoon keh tum duniya mein phanskar apus mein aik dusre ka khoon na bahaou- Tou phir tum bhi usi tarha barbad hojaouge jese pehli qaumein barbad hogae.”

Uhad ke shaheedon ke ba'ad aam musalmaanon ke qabristaan ki baari ae- Safar 11 hijri ki kisi darmiyaani tareekh mein adhi raat ko Aap(ﷺ) aam muslamaanon ke qabristaan mein jiska naam Jannatul Al Bakee hai tashref legae aur jaakar due khair farmaaye- wapis ae tou mizaj nasaaz hua- Ye budh(wed) ka din aur Hazrat Maimoona(رضى الله عنها) ki baari ka din tha- 5 din tak is bemaari ki halat mein bhi baari baari aik aik biwi ke hujre mein tashreef lejaate. peer ke din beemari ziada barhi tou biwiyon se ijazat li keh Hazrat Ayesha(رضى الله عنها) ke ghar



qiyam farmaaye- Kamzoori itni thi keh besahara chal nahi sakte the- Hazrat Abbas(رضى الله عنه) aur Hazrat Ali(رضى الله عنه) dono baazo thaam kar hazrat Ayesha(رضى الله عنها) ke hujre mein lae-

Jab tak aane jaane ki taqat rahi masjid mein namaz parhaane ko tashreef laate rahe- Sabse akhiri namaz Aap(ﷺ) ne maghrib ki parhae, isha ka wat aya- Dariyaft farmaaya keh namaz hochuki? Logon ne arz ki ke Aap(ﷺ) ka intezar hai- Lagan mein pani bharwakar ghusl farmaaya lekin jab uthna chaha tou ghash aagaya- Afaqa hua tou phir pocha namaz hochuki? Phir kaha gaya keh Aap(ﷺ) ka intezar hai- Aap(ﷺ) ne phir ghusl farmaaya phir uthna chaha tou behohs hogae Afaqa hua tou phir dariyaft farmaaya – Tesri martaba jism mubarak par pani dala gaya- phir jab uthne ka iradah kiya tou phir ghashi taari hogae- Ab jab afaqa hua tou Irshad farmaaya keh Abu bakr siddeeq(رضى الله عنه) namaz parhaen- chunacha kae din tak hazrat Abu bakr siddeeq(رضى الله عنه) ne namaz parhae.

Waffat ke chaar roz pehle tabiyat mein kuch sukoon hua, Zuhr ke waqt pani ke saat(7) mashkou se ghusl farmaakar Hazrat Abbas(رضى الله عنه) aur Hazrat Ali(رضى الله عنه) ke sahare se Aap(ﷺ) masjid mein



tashreef lae- Jamat khari thi- Hazrat Abu bakr (رضى الله عنه) namaz parha rahe the- Aahat paakar unho ne peche hatna chaha magar Aap ne rokdiya aur unke pahelou mein aakar baithgae – Namaz ke ba’ad aik mukhtasar khutbah diya jisme farmaaya keh Allah ne apne aik bande ko ikhtiyar ata farmaaya hai keh khawa duniya ki nematon ko qubool kare ya Allah ke paas jo kuch hai usko qubool kare, lekin usne Allah hi ki cheezen qubool kiye- ye sunkar Hazrat Abu bakr (رضى الله عنه) roparhe kyun keh wo samajh chuke the keh ye banda khud Aap (ﷺ) hain. Ansar ki wafadaari ka khayal farmaakar unki nisbat farmaaya:

“Aam musalmaan barhte jaenge- lekin ansar usi tarha kam hokar rahe jaenge jese khane mein namak, Musalmaanon! Wo apna kaam karchuke ab tumhe apna kaam karna hai. Wo mere jism mein bamanzilah maidey key hain- Mere ba’ad jo Islam ke kamon ko apne haath kein len , mein unko wasiyat karta hoon keh wo inke sath naik saluk kare.”

Shirk ka barha zariya ye tha keh log paighambaron ki nisbat shara’ai had se bhi barhkar aqeedat ka izhaar karne lagte the- Unki shara’iat ka hakim mutlaq samjhte the- ye nukta is waqt Aap (ﷺ) ke pesh nazar tha- Farmaaya:



“Haram o Halal ki nisbat meri taraf na ki jaye, main ne wohi cheez halal ki jo Allah ne halal ki aur wohi cheez haram ki jo Allah ne haram ki hai.”

Islam ki taleem ke mutabiq amal ke baghair Hasab o nasab koi cheez nahi yahan tak keh khud Aap (ﷺ) ke ikhtiyar mein bhi nahi, Farmaaya:

“Ae Allah ke paighambar ki beti Fatima (رضی اللہ عنہا) aur Ae Allah ke paighambar ki phupi Safiya (رضی اللہ عنہا) Allah ke yahan ke liye kuch karlo mein tumhe Allah ke paas nahi bachasakta.”

Khutbe se farigh hokar Hazrat Ayesha (رضی اللہ عنہا) ke hujre mein wapis tashreef le ae- Yahudiyaon aur Esaeyon ne paighambaron aur buzrugon ke mazaaron aur yaadgaron ki tazeem mein jo mubaligha kiya tha wo but parasti ki had tak pohanch gaya tha- Aap (ﷺ) ki nazar ke samne us waqt muslamaanon ki surat e haal thi keh wo mere ba’ad meri qabr aur yaadgaron ke sath kahin yehi na karen- Ittefaq se Aap (ﷺ) ki baaz biwiyaon ne jinhe ne habsha ke safar mein Esaee girjoun ko dekha tha unke mujassimon aur buton ka tazkerah kiya- Aap (ﷺ) ne farmaaya:



“Unlogon mein jab koi naik admi marjata hai tou uske maqbire ko ibadat gaah banalete hain aur uska but banakar usme khara karte hain- Aisa karne wale qiyamat ke din bohat bure thairinge.”

Aain bechaini ki halat mein jab kabhi chadar muh par daal lete aur kabhi garmi se ghabrakar ulat dete- Ahista sey farmaaya:

“Yahud aur Nasara par Allah ki lanat ho keh unho ne Apne paighambaron ki qabron ki ibadat ka ghar banaliya hai.”

Isi halat mein yaad aya keh Hazrat Ayesha (رضى الله عنها) ke paas kuch ashrafiya rakhwae theen- Dariyaft farmaaya keh Ae Ayesha (رضى الله عنها) wo Ashrafiya kaha hai? Kiya Muhammad (ﷺ) Allah se badguman hokar milega? jaou unko Allah ki raah mein khairat kardo.

Marz mein ziyadati aur kami hoti raheti thi – Jis din waffat hui yani peer ke din bazzahir tabiyat halki thi- Hujra mubarak masjid mein mila hua tha- Aap (ﷺ) subha ke waqt pardah uthakar dekha tou log fajr ki namaz mein mashghool the – Dekhkar muskuradiye keh Akhir Allah ki zameen mein wo giroh peda hogaya



jo Rasool Allah (ﷺ) ki taleem ka namuna bankar Allah ki yaad mein laga hai- Logon ne aahat paakar khayal kiya keh Aap (ﷺ) bahar aana chahate hain- Khushi se log beqaboo ho chale the aur qareeb tha keh namazen toot jaen- Hazrat Abu Bakr siddeeq (رضي الله عنه) ne chaha keh peche hatjaen lekin Aap (ﷺ) ne ishara se roka aur hujre ke andar hokar parda chordiya, Kamzori itni thi keh parda bhi achi tarha na chor sake- Ye sabse Akhri mouqa tha jisme Aam musalmaanon ne Aap (ﷺ) ko apki zindagi mein dekha.

Din jese jese charta jaata tha Aap (ﷺ) par bar bar ghashi taari horahi thi- Fatima (رضي الله عنها) ye dekhkar bolen “Haii mere baap ki bechaini! “Aap (ﷺ) ne suna tou farmaaya: “Tumhaara baap aj ke ba’ad phir bechain na hoga”

▪Paher thi, Seene mein saans ki ghargarahat mehsoos hoti thi- itne mein mubarak hount hile tou logon ne Aap (ﷺ) ko ye kehete suna:

“Namaz aur Ghulamon se naik bartaou”

Itne mein haath uthakar ungli se ishara kiya aur teen dafa farmaaya:



“Allahumma Rafeeqil aala”

“ab aur koi nahi wohi sab sey barh kar saathi chahiye”

**Yehi kahete kahete hath latak ae, Ankhen phat kar
chat se lagaen aur Rooh-e-Paak Aalam-e-Quddus
mein pohanch gae-**

**Medina ki gaaliyon mein jaan nisaron ke rone ki
awazen aane lagen- Unki ankhone mein duniya andheri
hogae- Masjid-e-Nabawi mein kohraam mach gaya.**

**Hazrat Umar (رضي الله عنه) ne talwaar nikal li keh jo ye
kehega keh Muhammad Rasool Allah (ﷺ) ne waffat
pae uska sar urhadonga- Hazrat Abu Bakr
Siddeeq (رضي الله عنه) ae aur Hazrat Umar (رضي الله عنه)
ki is halat ko dekha tou samjhgae keh aj ka dhundlka
kal kitni barhi gumraahi ka sabab hosakta hai- Unho
ne Sidhe Mimbar-e-Nabawi ki taraf rukh kiya aur ye
taqreer farmaaye:**

**“Logon! Agar koi Muhammad (ﷺ) ko poojhta tha tou
Muhammad (ﷺ) is duniya se tashreef legae aur agar
koi Muhammad (ﷺ) ke Rabb ko poojhta tha tou wo
zinda hai usko maut nahi.”**

Phir ye Ayat tilawat farmaaye:



وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَأَيْنِ مَاتَ أَوْ قُتِلَ
انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يَتَّقِلْ عَلَىٰ عَقِبَيْهِ فَلَنُيَضِرَّ اللَّهَ شَيْئًا ۚ وَ
سَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾

**“Aur Muhammad(ﷺ) tou Allah ke Rasool hain unse
pehle bohat se Nabi guzar chuke- Kiya wo agar
marjaen ya Allah ki raah mein maare jae tou kiya tum
apne pichle paou Islam se laut jaougay? Aur jo koi
laut jaega tou Allah ka kuch nahi bigrega aur Allah is
nemat ki qadar janne walon ko jazaiy khair dega.”**

**Is Ayat ka sunna tha keh saare muslamaanon ki
ankhen khulgaen aur aisa maloom hua keh ye Ayat-e-
Paak aj hi utri hai- Har musalmaan ki zubaan par yehi
aayat thi aur iska charcha tha.**

**Nabi Kareem(ﷺ) ki waffat Hijrat ke giyarwin saal
Rabbil Awwal ke mahene mein doshumba yani peer
ke din sar pahair ke waqt hui- Mashoor riwayat ye hai
keh ye Bara(12) rabbil awwal ki tareekh thi magar
khaas logon ki tahqeeq ye hai keh Rabbil Awwal ki
pehli thi.**

**Nabi Kareem(ﷺ) ki Tajheez o takfeen ka kaam
Mangal ko shuru hua aur Aap(ﷺ) ke khaas azeezou
ne is kaam ko anjaam diya- Hazrat Fazal bin
Abbas(رضى الله عنه) Hazrat Ali(رضى الله عنه) aur Aap**



رضی اللہ عنہ) ke Azad kiye hue ghulam Hazrat Zaid (رضی اللہ عنہ) ke bete Hazrat Usama (رضی اللہ عنہ) ne Apko ghusl diya- Hazrat Abbas (رضی اللہ عنہ) bhi maijood the- Hazrat Ayesha (رضی اللہ عنہا) ke jis hijre mein Aap ne waffat pae thi wahin apko dafan kiya gaya aur usliye ye hijra aj ke din tak Rouze Nabi kareem (ﷺ) ke naam se maousum hai.