

الشفا بتعريف حقوق المصطفى

Qazi Iyaaz Maliki's

SHIFA

shareef

Roman Urdu Transliteration



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Author:

Allama Qaazi Iyaaz Maliki

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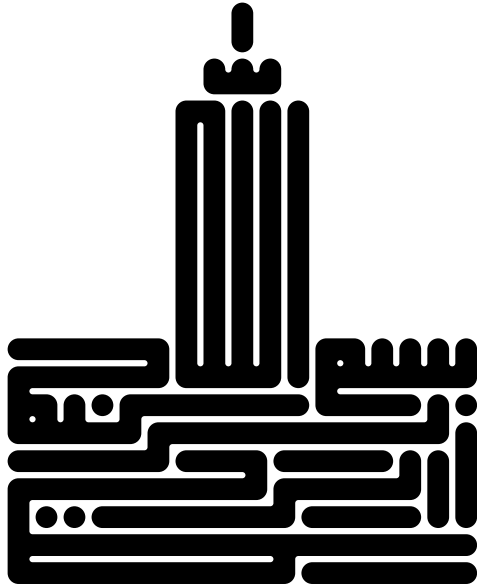
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All praise to Allah, the Lord of the Creation,
and countless blessings and peace upon
our Master Muhammad, the leader of the Prophets.

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Publisher's Note

Shifa shareef badi mubarak kitab hai, iski maqbooliyat ki hadein kaun bayaan kar sakta hai jabki Mahboobe Khuda, Huzoor Sarware Kainat alaihissalam ki bargaah mein ise maqbooliyat haasil hai!

Is kitab ko 'Aasan Roman Urdu' mein publish karna behad zaroori tha taaki jo log sire se Urdu ya Hindi waghaira nahin padh sakte wo bhi is kitab se faida utha sakein aur iska faiz haasil kar sakein, humne kai mahino tak is par kaam kiya aur Allah ka karam hai ke ye kaam paaya -e- takmeel ko pahuncha

Kuchh aham baatein bayaan karna yahan zaroori maloom hota hai ke humne is kitab ko Roman Urdu mein muntaqil karte waqt bahut si aisi ibarato ko shamil nahin kiya hai jo bahut mushkil thi, Iski wajah ye bhi hai ke Roman Urdu padhe waale wo log hote hain jo sire se Urdu padhna jaante hi nahin ya phir bahut kam jaante hain ke ek do line bhi mushkil se padh paate hain to ab inke liye agar Roman Urdu mein bhi mushkil alfaaz ko shamil kiya jaaye to samajhne mein dushwari hogi aur phir padhne mein uktaahat hogi (yaani boring feel hoga) lihaza humne koshish ki hai ise thoda aasan kar diya jaaye aur mukhtasar bhi aur wo is tarah ke kai maqamaat par mushkil alfaaz ko hata kar aasan lafzo se tabdeel kar diya gaya hai, phir bracket () mein uska English word bhi likh diya gaya hai taaki mazeed aasani ho, agarche ye

bahut zyada nahin kiya gaya hai lekin jitna hai wo mufeed saabit hoga, iske ilawa jahan bahut ilmi aur mushkil bahasein thi ke Urdu ibarat ko bhi 2-3 baar padh kar mushkil se samajhna padta hai to use humne jahan ho saka wahan aasan karne ki koshish ki hai warna use shamil hi nahin kiya hai, phir jo riwayatein ya aqwaal waghaira kai sanado se ek safhe par maujood the to un mein se ek do ko hi naqal karne par iktefa kiya hai kyunki yahan itna kaafi hai

Hum ummeed karte hain ke Shifa Shareef ka ye Roman Urdu Transliteration humari awaam ke liye faidemand saabit hoga

Mustafawi Publishing

Musannif ke baare mein

Naam: Iyaaz bin Moosa bin Iyaaz Maliki rahmatullahi alaih

Kunniyat: Abul Fazl

Sana wiladat: 476 hijri ba mutabiq 1083 eiswi

Maqaame wiladat: Sabtah

Aaba -o- Ajdaad: Aap rahimahullahu ta'ala ke buzurg "Andalus" ke rehne waale the, aap ke dada marhoom wahan se naqal makaani kar ke "Faas" aa gaye phir wahan se "Sabta" tashreef le gaye

• Taleemo tarbiyat

Aap rahimahullahu ta'ala ka bachpan aur jawani ka ibtedai hissa "Sabta" hi mein guzra aur yahan ke akabir Ulama wa Mashaikh se ilm haasil kiya, 20 saal ki umr mein hafizul hadees, Abu Ali Ghasani Sadafi ne aap ko riwayat hadees ki ijazat de di thi, Hazrate Abu Ali Ghasani ke wisal ke baad aap "Andalus" tashreef le gaye

Risala "Nigaar" Lucknow ke Ulama number mein hai ke ibtedai taleem watan mein hui phir aap "Qurtuba" tashreef le gaye wahan saikdo asatiza se uloomo funoon haasil farmaye

Abul Qasim bin Bashkawal rahimahullahu ta'ala "Kitabus Sila" mein farmate hain "Qaazi Iyaaz rahimahullahu ta'ala talabe ilm ke liye andalus tashreef le gaye to unhone" Qurtuba" mein Ulama

ki ek badi jama'at se ilm haasil kiya aur hadees ka bada zakheera jama kiya, Hadees shareef ki taraf unki tawajjo zyada thi aur wo uske jama karne mein bada ehtimam farmaya karte the"

Aap rahimahullahu ta'ala aala darje ki zahanat wa fatanat aur buland fahamo firasat ke maalik the, Masaile Fiqhiyya mein Imam Malik rahimahullahu ta'ala ke muqallid the aur aap ka shumaar is mazhabe maliki ke asateen mein hota hai

• Ohda -e- Qaza

Aap rahimahullahu ta'ala ne kaafi arsa "Sabta" mein Qaza ka kaam kiya aur apne husne seerat se logon ke dilo ko garwida kar liya phir wahan se Gharnata chale gaye wahan bhi aap rahimahullahu ta'ala ko Qaza ka kaam sipurd kiya gaya lekin aapne Gharnata mein zyada der qiyaam na farmaya aur wapas "Qurtuba" aa gaye jahan 531 hijri ba mutabiq 1132 eiswi mein aap rahimahullahu ta'ala ko "Qurtuba" mein ohda -e- qaza sipurd kiya gaya

Muhammad bin Hammad Sabti rahimahullahu ta'ala farmate hain aap rahimahullahu ta'ala 21 saal ki umr mein munazra karne lage aur 35 saal ki umr mein ohda -e- qaza par faaiz hue

• Aap ke teachers aur students

Aapne bade bade Ulama se ilm haasil kiya jinke naam darjano tak pahunchte hain jabki aapse faizyaab hone waale aapke talamiza ki bhi ek badi tadaad hai aur aap rahimahullahu ta'ala ke talamiza mein bhi bade bade Ulama shamil hain

• **Khusoosiyat**

Aap hadees, uloom hadees, lughat, nahw, kalaame arab aur unke ayyaam wa ansaab mein apne waqt ke imaam the, aap rahimahullahu ta'ala shayari bhi farmaya karte the aur kaseerut tasaaneef buzurg the, Hazrat Muhammad bin Hammad Sabti farmate hain Hazrate Qaazi Iyaaz ke zamane mein Sabta mein unse zyada koi kaseerut tasaaneef (zyada kitabein likhne waala) na tha, Aap rahimahullahu ta'ala ne apne shahar mein wo bulandi aur bartari haasil ki ke jahan tak unke shehar waalo mein se koi bhi na pahuncha magar ilm wa fazeelat ne un mein tawaazo aur khaufe ilahi azzawajall hi ko zyada kiya

• **Shifa Shareef**

Yun to aap rahimahullahu ta'ala ki tasaaneef ki tadaad taqreeban 22 ke qareeb hai aur wo tamam ki tamam uloom ka besh baha khazana hain aur tamam ulama unko qadro manzilat ki nigah se dekhte rahe hain aur ye silsila aaj tak jaari hai, Imam Allama Muhiyuddin Sharaf Nawawi rahimahullahu ta'ala apni "Sharah Muslim" mein jagah jagah un ka hawala dete hain, Imam Badruddin ne "Umdatul Qaari" mein aur haafizul hadees, Ibne Hajar Asqalani ne "Fathul Baari" jaa bajaa inse fawaaid wa nukaat ahadees mein khosha cheeni karte nazar aate hain, shareheene hadees mein jahan "Qaazi ne kaha" kehte hain wahan Qaazi Iyaaz hi muraad hote hain

Aapki tamam tasaaneef mein se sabse zyada maqbooliyat "Shifa Shareef" ke hisse mein aai balki deegar tasaaneef aur Qaazi Iyaaz ke naam ki baqa ka sabab bhi yahi kitab hai

• **Bargahe risalat mein Ash-Shifa ki maqbooliyat**

Tazkiratul Huffaz mein Imam Zahbi rahimahullahu ta'ala farmate hain ke ek dafa khwab mein Qaazi Iyaaz ke bhatije ne dekha ke aap rahimahullahu ta'ala Rasoolullah alaihissalam ke saath sone ke takht par tashreef farma hain, ye manzar dekh kar us par haibat taari ho gai

Qaazi Iyaaz ne farmaya ke aye bhatije "Kitabush Shifa" ko mazbooti se pakde raho aur use apne liye daleele raah banao, goya ke aap rahimahullahu ta'ala ne ishara farmaya ke aaj jo mera ye maqaam tum dekh rahe ho ye "Ash-Shifa" tehreer karne ke sabab se hai

• **Ash-Shifa ka maqaam**

Bargahe risalat mein maqbooliyat paane ke baad har zamane mein Ulama wa Sulaha ki nazar mein ye kitab ek khusoosi maqaam ki haamil ho gai aur unhone nazmo nasr mein iski tareef farmai hai, is kitab ki aaj tak taqreeban 26 ke qareeb shuroohaat wa talkheesaat ho chuki thi jin mein "Sharhe Mulla Ali Qaari" aur "Naseemur Riyaz" Hazrate Allama Ahmad Shahabuddin Khifaji rahimahullahu ta'ala zyada maqbool hain

• **Ash-Shifa padhne ki fazeelat**

Hazrate Allama Ahmad Shahabuddin Khifaji farmate hain "Shifa Shareef" ka ism iske musamma mawafiq hai kyunki salafe saliheen farmate hain ke iska padhna beemariyo se shifa aur mushkilaat ke liye behtareen aur mujarrab amal hai aur Nabiye Kareem alaihissalam ki barkat se is kitab ke padhne se doobne,

jalne aur taaoon ki beemariyo se najaat rehti hai, ghaliban is kitab ke baare mein farmaya ke jis ghar mein ye kitab ho wahan jaadu asar na karega

• Wisaal

Aap rahimahullahu ta'ala ne 9 Jumadal Aakhira 544 hijri ba mutabiq 1145 eiswi shabe Jumuah ko wisaal farmaya, aap rahimahullahu ta'ala marakash mein madfoon hue, aapki umr mubarak taqreeban 69 baras thi

Urdu tarjama karne waale

Humne ise Urdu se Roman Urdu mein kiya hai, Jo Urdu tarjama humare peshe nazar raha wo Allama Ghulam Muinuddin rahimahullahu ta'ala ka hai, aapke mukhtasar halaat darj kiye ja rahe hain

Wiladat: 23 December 1923 ba mutabiq 10 Rabi-us-Saani 1342 hijri

Wiladat ki jagah: Muradabad, India

Naam: Ghulam Muinuddin

Aapke walid ka naam: Sabirullah Shah Chishti Sabiri Ashrafi Naimi

Khandan: Sadaat Gharana

Bai'at: Aap rahimahullahu ta'ala Maulana Sayyid Nayimuddin Muradabadi rahimahullahu ta'ala ke daste haq parast par bai'at the

Sadrul Afazil ki aap par inayaat:

Aap rahimahullahu ke ustade mukarram Huzoor Sadrul Afazil, Maulana Sayyid Nayimuddin Muradabadi rahimahullahu ta'ala aap par intehai shafqat farmate the aur aap ko deeni khidmaat mein apne saath rakhte the, 1940 mein jab Sadrul Afazil ne apni tafseer "Khazainul Irfan" ko dobara print karaane ka irada farmaya to tarjama wa tafseer ke musawwidaat ki tasheeh ke kaam mein aap ko apna shareek banaya

Is baat se bhi andaza lagayein ke jab Sadrul Afazil ke wisal ka waqt aaya to aap hi ki god mein unka sar tha aur apne kamre mein se sab ko baahar jaane ko kaha siwaye aapke yahan tak ke apne beto ko bhi baahar jaane ke liye kaha phir kuchh lamho ke baad aapka wisal hua

Aapne is kitab "Shifa Shareef" ke ilawa bhi kai kitabo ke tarjame kiye hain

Taqseeme mulk ke baad aap 1950 eiswi mein Pakistan tashreef le gaye, 1971 mein aapka wisal hua

Allah ta'ala aapke darajaat ko buland kare

Muqaddima

Allah azzawajall hi ke liye tamaam tareefein hain jo apne buland naam mein yakta, jo buland naam ke saath makhsoos hai, wahi hai jis ke siwa aur koi muntaha nahin aur uske siwa koi matloob nahin, wo haqeeqatan zaahir hai, wahmi wa khayaali nahin, wo baatin hai taqaddus ke aitbar se, madoom hone ke aitbar se nahin, rahmat wa ilm se tamaam kainaati ka ihata kiye hue hai aur apne mahboobo ko ghayat karam se apni waafir nemato se nawaza

Us ne unhi mein se unki jaanib aisa behtareen rasool bheja, jo arabo ajam mein be misl aur asal wa nasl, hasabo nasab aur asalat mein un mein se zyada paakiza hai, aql wa firasat wa daanai wa burdbaari mein un se fazoo'n tar, ilm wa baseerat mein unse zyada yaqeene muhkam aur azme rasikh mein unse qawi tar, rahmo karam mein un par sabse zyada raheemo shafeeq, (Allah azzawajall ne har qism ki bashari aaludgiyo se) un ke rooh wa jism ko musaffa aur aib wa naqs se un ko munazza rakha, aisi hikmat wa daanai se un ko nawaza ke jis ne andhi aankho, ghafil dilo aur behre kaano ko khol diya

Wahi shakhs aap par imaan laata hai aur aap ki izzato nusrat karta hai jis ke naseeb mein Allah azzawajall ne nekbakhti rakhi hai aur wahi aap ki takzeeb aur aapke mojizaat se rugardaani karta hai ke jis par Allah azzawajall ne badbakhti laazim kar di hai kyunki jo

is dunya mein andha raha wo aakhirat mein bhi andha rahega, Allah azzawajall ka un par salaato salaam ho aur aisi rahmatein ho jo humesha badhti aur phalti phoolti rahein aur un ke aal wa ashaab par bhi poora salaam ho

Amma baad, Allah azzawajall noore yaqeen ke saath mere aur tumhare dil ko munawwar kare aur mere aur tumhare upar aisi meharbani kare jaisi apni un barguzida mahboobo par farmata hai jin ko us ne apni muqaddas mehmani se musharraf farmaya aur apni muhabbat mein aisa warafta kiya ke wo makhlooq se bezaar ho gaye aur apni marifate malakoot ke ajaaib aur apni qudrat ke aasar ke mushahide ke liye unko makhsoos kar diya, un ke quloobe saafiya ko masroor kiya, un ki aqlo ko apni azmat wa shaan se hairat zada kar diya, pas un mahboobo ne sirf ek gham hi laazim kiya hai, wo teri zaat hai aur deeno dunya mein tere jalwo ke nazare ke siwa kisi se sarokaar nahin rakha sirf uske jamaalo jalaal ke mushahida mein magan hain, usi ke aasare qudrat, ajaaibe azmat mein sargardaan hain, usi zaat se lau aur usi par tawakkul karne mein muazzaz hain, uske is irshad ke shaida hain:

"Allah kaho, phir unhein chhod do unki behoodgi mein unhein khelta" (*Al-Anaam:91*)

Pas tum ne mujhse baar baar ye sawal kiya ke main ek aisa majmua murattib kar doon jo Huzoor alaihissalam ke huqooq aur aapki izzat wa takreem ke wujoob par mushtamil ho aur un logon ke hukm mein (jo ghalat ke sabab) is wajibut tazeem martabat ki

marfat se ghaafil ya aapke mansabe jaleel ke huqooq ki adayegi mein tarasha -e- nakhun kr barabar qasir hain aur ye ke is majmue mein apne buzurgo aur imamo ke aqwaal naqal karoon aur un ki sooratein aur misalo ko bayaan karoon, ye kaam sakht mushkil hai aur aisi khatarnak buland ghaati hai ke mera dil isse khauf zada hai lekin apne aur tumhare liye Allah se bakhshish aur sawaab ka ummeedwaar hoon kyunki ye maqame mad'h (sana, tareef) Huzoor alaihissalam hai, Is mein Huzoor alaihissalam ki un khusoosiyaat ka bayaan hai jo aapse pehle kisi makhlooq mein jama nahin hui

Allah azzawajall humare dilo ki shikastagi door kare, kabeera gunahon ko bakhshhe, humare mashaghil ko humari najaat ka zariya banaye

Is kitab mein 4 qismein (types, topics) hain, Pehli qism mein 4 baab (sections) hain, in 4 mein pehle baab mein 10 faslein (chapters) hain, dusre baab mein 6 faslein hain, teesre baab mein 15 faslein hain, chauthi baab mein 29 faslein hain phir dusri qism mein 4 baab hain, pehle baab mein 4 faslein hain, dusre baab mein 6 faslein hain, teesre baab mein 6 faslein hain, chauthi baab mein 9 faslein hain, phir teesri qism mein 2 baab hain, pehle baab mein 16 faslein hain, dusre baab mein 8 faslein hain, phir chauthi qism hai jis mein teen baab hain, pehle baab mein 9 faslein hain, dusre baab mein 9 faslein hain, teesre baab par kitab khatm hoti hai aur is mein 9 faslein hain

Pehli Qism

Aayato mein Huzoor alaihissalam ki shaano azmat ka bayaan

Allah azzawajall usko taufiq ataa farmaye aur seedhe raste par chalaye, us shakhs par poshida (chuupa hua) nahin jis ko Allah ne thoda sa bhi ilm diya hai ya thodi si bhi samajh boojh di hai ke Allah ne humare Nabi ki badi qadro manzilat farmai hai aur aapko aise fazail wa mahaasin aur manaqib ke saath makhsoos (khaas) kiya hai ke jis ka ihaata (yaani use capture kar paana) mumkin nahin aur aap ke martabe ko itna badhaya hai ke logon ke qalam aur zubaan thak jaate hain

Is mein se baaz wo hain jiski tasreeh Allah ne Quran mein farma di, beshak Allah ne aap par behad karam farmaya aur aapko tayyibo taahir kiya

Hazrate Anas radiallaho ta'ala anho se marwi hai ke Meraj ki shab Huzoor alaihissalam ki khidmat mein 'Buraaq' ko pesh kiya gaya jo lagaam se zeen se muzayyan tha, Buraaq ne Huzoor alaihissalam ko sawaar karne mein thoda pasho pesh kiya (yaani idhar udhar hua) to Hazrate Jibreel alaihissalam ne farmaya: Kya tu Huzoor alaihissalam ke saamne shokhi karta hai? (Ye Allah ke habeeb hain, aur) khabardaar! tujh par Huzoor alaihissalam se

badh kar mukarram zaat koi sawaar nahin hui, raawi ka bayaan hai ke ye sun kar Buraq sharmo nadamat se pasina pasina ho gaya aur gardan jhuka di (*Sunan Tirmizi*)

Pehla baab : Huzoor ki sana Quran mein

Jaan lo! Qurane kareem mein beshumar aisi aayatein hain jo Huzoor alaihissalam ki shaan bayaan karti hain, yahan par unhi ko naqal kiya gaya hai ke jin ke maana (meaning) zaahir hain, hum ne isko 10 faslo mein bayaan kiya hai

Pehli fasl: Huzoor alaihissalam ki shaan mein naazil hone waali aayaat

Is fasl mein un aayato ka zikr hai jo Huzoor alaihissalam ki mad'ho sana aur khoobiyo mein waarid hain jaise ke Allah ta'ala farmata hai:

Beshak tumhare paas tashreef laaye tum mein se wo rasool
(*Tauba:128*)

Hazrate Faqeeh Abulais Nasr Samarqandi rahimahullahu ta'ala farmate hain ke iska maana ye bhi hai ke "tum mein sab se zyada nafees zaat" phir Allah ka farman hai ke "Un mein unhi mein se ek Rasool bheja ke jis ko wo achhi tarah pehchante hain" (Aale Imran:164 ki tafseer) log unke martaba wa maqam, sidqo amanat ko khoob jaante hain aur Arab mein koi qabila aisa nahin jis mein Huzoor alaihissalam ki qarabat aur rishtedari na ho (*Durre Mansoor*)

Hazrate Ibne Abbas ke nazdeek Allah ke is irshad "magar qarabat ki muhabbat" (*Shoora:23*) ke maana hi ye hain ke saara Arab Huzoor alaihissalam ko khoob achhi tarah jaanta aur pehchanta hai (*Bukhari wa Tabrani*)

phir Surah Tauba ki aakhiri aayaat mein is ka bayaan hai ke jab momino ko dunya wa aakhirat mein koi takleef pahunchti hai to Huzoor alaihissalam ko takleef hoti hai aur Allah ne iski tareef bayaan farmai, Baaz Ulama ne farmaya ke Allah ta'ala ne Huzoor alaihissalam ko apne khaas naamo mein se do naam 'Raooof' aur 'Raheem' ataa farmaye, isi tarah dusri aayato mein Huzoor alaihissalam ka zikr hai, Allah ta'ala farmata hai:

Beshak Allah ka bada ehsan hua musalmano par ke un mein unhi mein se ek Rasool bheja (*Aale Imran:164*)

Wahi hai jisne anpadho mein unhi mein se ek Rasool bheja (*Jumuah:2*)

Hazrate Ali radiallaho ta'ala anho se marwi hai ke unhone Huzoor alaihissalam se Quran ki is aayat "unhi mein se" ke baare mein daryaft kiya to Huzoor alaihissalam ne farmaya: yaani tumhare hasabo nasab aur susraal mein maboos farmana (yaani bhejna) muraad hai, mere aaba o ajdaad (yaani baad dada) mein Hazrate Adam se le kar ab tak zina nahin hua balki sab ke sab Nikah se paida hue

Ibnul Kalbi kehte hain ke Huzoor alaihissalam ki 500 maaon (mothers) ke halaat likhe hain lekin in mein maine na zina paaya aur na zamana -e- jahiliyyat ki rasmein dekhi

Allah ta'ala ne Huzoor alaihissalam ki itaa'at ko apni pairwi kaha, Allah farmata hai:

Jisne Rasool ka hukm maana usne beshak Allah ka hukm maana (*Nisa:80*)

aur farmaya:

Aur humne tumhein na bheja magar rahmat saare jahaan ke liye (*Ambiya:107*)

Abu Bakr Muhammad bin Tahir kehte hain ek Allah ne Huzoor alaihissalam ko 'Rahmat' ke saath muzayyan kiya, aap sarapaa rahmat hain aur aapke tamam khasail wa sifaat makhlooq par rahmat farmana hai, jisne bhi aapki rahmat se hissa paaya wahi deeno dunya mein najaat paane waala hai, Huzoor alaihissalam ki hayaate zaahiri bhi rahmat hai aur hayaate baatini (wafat) bhi rahmat hai, khud Huzoor alaihissalam farmate hain: Meri ye zindagi bhi tumhare liye behtar hai aur yahan se kooch kar jaana bhi tumhare liye behtar hai, Huzoor alaihissalam ne farmaya: Jab Allah kisi ummat par rahmat farmane ka irada karta hai to pehle us ummat ke Nabi ki rooh qabz karta hai uske baad un par haal aur mustaqbil mein meharbani farmata hai (*Sahih Muslim*)

Faqeeh Abulais Nasr Samarqandi kehte hain 'Rahmat' se aam jinn aur insan par rahmat karna muraad hai aur munafiqeen ke liye rahmat ye hai ke qatl se mahfooz hain aur kafiro par rahmat ye hai ke azaab mein takheer ki jaaye Ek roz Huzoor alaihissalam ne Hazrate Jibreel se farmaya ke kya

tumhein bhi meri rahmat se hissa mila hai? arz karte hain ke haan, main apne anjaam se darta tha phir Allah ne meri tareef mein aayat naazil ki ke "Jo quwwat waala hai maalike arsh ke huzoor izzat waala wahan uska hukm maana jaata hai amanatdaar hai" (*Takweer:20,21*) jab ye aayat aap par naazil farmai to ab be khauf hoon

Hazrate Jafar bin Muhammad Sadiq ne Allah ke is farman: "Aye Mahboob tum par salamati daahini taraf waalo se" (*Waqia:91*) ke baare mein kaha ke marwi hai ke aapke sabab se ashaabe yameen ki salamati hai

Allah ta'ala farmata hai:

Allah noor (ujala) hai aasmano aur zameen ka uske noor ki misaal aisi hai jaise ek taaq ke us mein chiragh hai, wo chiragh ek fanoos mein hai, wo fanoos goya ek sitara hai moti sa chamakta raushan hota hai, barkat waale ped zaitoon se (*Noor:35*)

Kaab Ahbaar aur Ibne Jabeer kehte hain ke is aayat mein 'Noor' se muraad Huzoor alaihissalam hain, phir noor ki jo misaal di gai hai to iske baare mein Sehal bin Abdullah kehte hain ke 'Taaq mein noor' yaani aap apne baap dada ki pushto mein the aur 'Misbah' yaani chiragh se muraad aapka qalbe mubarak hai aur sheesha se muraad aapka seena -e- anwar hai goya wo ek raushan sitara hai kyunki us mein imaan wa hikmat hai phir mubarak darakht se muraad raushan kiya jaana hai yaani Ibrahim alaihissalam ke noor se, iske aur bhi maana bayaan kiye gaye hain

Allah ta'ala ne iske ilawa dusre maqamaat par bhi Huzoor alaihissalam ko 'Noor' kaha hai, chunanche farmata hai:

Beshak Allah ki taraf se tumhare paas ek noor aaya aur raushan kitab (*Maaidah:15*)

ek aur jagah irshad farmaya:

Aye ghaib ki khabrein batane waale Nabi! beshak humne tumhein bheja haaziro naazir aur khushkhabri deta aur dar sunata aur Allah ki taraf se uske hukm se bulata aur chamka dene waala aaftab (*Ahzaab:45, 46*)

Isi tarah Allah ne irshad farmaya:

Kya humne tumhara seena kushada na kiya (*Alam Nashrah:1*)

Aapke seena mubarak ko khol diya aur wasee kiya, sadr se yahan muraad qalbe mubarak hai, Hazrate Ibne Abbas farmate hain ke aapke seena mubarak ko noore Islam ke liye khol diya

(*Tafseer Durre Mansoor*)

Sehal kehte hain ke noore risalat ke liye khol diya, Hazrate Hasan farmate hain ke aapke seena mubarak ko ilmo hikmat se bhar diya, baaz mufasssireen ne ye maana bhi bayaan kiye hain ke kya humne aapke qalbe mubarak ko paak na kiya? yahan tak wo ab waswaso ko qubool nahin karta

Aur tum par se tumhara wo bojh utaar liya jisne tumhari peeth tod di thi (*Alam Nashrah:2,3*)

Baaz isse zamana -e- jahiliyyat ka bojh muraad lete hain, baaz kehte hain ke isse wo bojh muraad hai jo izhaare risalat ke waqt, aapki kamar, wahiye risalat ke bojh se dab gai thi yahan tak ke aapne usko adaa farmaya yaani tableeghe risalat farma di
Baaz kehte hain ke humne aapko masoom banaya agar masoom na karte to yaqeenan laghzisho ke bojh se kamar bhaari ho jaati

Aur humne tumhare liye tumhara zikr buland kiya

(Alam Nashrah:4)

Yahya ibne Adam kehte hain ke (aapke zikr ko buland karne se) muraad nubuwwat (ka ailaan) hai, baaz kehte hain ke aye mahboob jab banda mujhe yaad karega to mere saath tumhein bhi yaad karega jis tarah kalima -e- tayyiba mein hai aur baaz azaan wa iqamat muraad lete hain

Qaazi Iyaaz farmate hain ke Allah ta'ala ka ye farman Huzoor alaihissalam ke liye uski bargaah mein izzato azmat, sharafato manzilat aur aapki buzurgi par badi hujjat hai kyunki aapke qalbe mubarak ko imaano hidayat ke liye khol diya, ilmo hikmat ki hifazat ke liye wasee kar diya aur jahiliyyat ke bojh ko aapse door kar diya, aur aapne zikr ko itna buland kiya ke apne naam ke saath aapka naam mila diya

Hazrate Qatada farmate hain ke aapke zikr ko dunya wa aakhirat mein itna buland kiya ke koi khateeb ya kalima -e- shahadat kehne waala ya namaz padhne waala aisa nahin ho Allah ke naam ke saath aapka naam na le *(Dalailun Nubuwwah)*

Hazrate Abu Sayeed Khudri se riwayat hai ke Huzoor alaihissalam farmate hain ek Hazrate Jibreel ne aa kar arz ki: kya aap jaante hain ke kis tarah aapke zikr ko buland kiya? Huzoor farmate hain ke Allah hi khoob jaanta hai, phir arz kiya ke: jab Allah ko yaad kiya jaata hai to mere saath aap bhi yaad kiye jaate hain (*Ibne Hibban*)

Ibne Ataa kehte hain ke imaan ki takmeel hi mere saath aapke zikr se hoti hai, aur kehte hain ke maine aap ke zikr ko hi apna zikr qaraar diya hai, lihaza jis ne aap alaihissalam ka zikr kiya, usne mera hi zikr kiya

Hazrate Jafar bin Muhammad Sadiq farmate hain: Jo shakhs tumhari risalat ka iqrar karega usne meri ruboobiyat ka iqrar kiya Baaz ne isse maqame shafa'at bhi muraad liya hai, Allah ta'ala farmata hai:

Aur Allah wa Rasool ke farmanbardaar raho

(*Aale Imran:132*)

ek aur jagah farmaya:

Imaan rakho Allah aur Allah ke Rasool par (*Nisa:136*)

Yahan jis tarah Allah ke naam ke saath Huzoor alaihissalam ka naam hai is tarah kisi aur ka naam Allah ke saath milaana jaaiz nahin, ek aur jagah farmaya:

Aye Mahboob! tum farma do ke logo agar tum Allah ko dost rakhte ho to mere farmanbardaar ho jao, Allah tumhein dost rakhega (*Aale Imran:31*)

Ek riwayat mein hai ke jab ye aayat naazil hui to kuffar kehne lage ke (Maaz Allah) Huzoor alaihissalam chahte hain ke hum unko khuda bana lein, jaisa ke nasara ne Hazrate Eisa ko khuda bana liya to Allah ta'ala ne unko ruswa karne ke liye ye aayat naazil farmai:

Tum farma do ke hukm maano Allah aur Rasool ka (*Aale Imran:32*) aur apni farmanbardaari ko Huzoor alaihissalam ki farmanbardaari se mila diya

Hazrate Mujahid is aayat "Sun lo Allah ki yaad hi mein dilo ka chain hai" (*Raad:28*) ki tafseer mein kehte hain ke yahan Allah ke zikr se muraad Huzoor alaihissalam aur Sahaba -e- kiraam hain

Dusri fasl: Allah ta'ala ne Huzoor alaihissalam ko 'Shahid' banaya aur aapki sana farmai

Allah ta'ala ne Huzoor alaihissalam ko khitab karte hue farmaya:

Aye ghaib ki khabrein batane waale Nabil! beshak humne tumhein bheja haaziro naazir aur khushkhabri deta aur dar sunata aur Allah ki taraf se uske hukm se bulata aur chamka dene waala aaftab (*Ahzaab:45,46*)

Allah ta'ala ne is aayat mein qism qism ke maratibe jaleela aur awsaafe hameeda aapki tareef mein bayaan farmaye, Allah ta'ala ne aapko shahid (haaziro naazir) apni ummat par apni taraf se tableeghe risalat ki bina par banaya, ye Huzoor alaihissalam ki hi khusoosiyat hai aur khushkhabri dene waala farmanbardaaron ke liye aur dar sunane waale nafarmano ke liye aur bulane waale

tauheede ilahi ki taraf aur ibadat ki taraf aur chamka dene waala ke haq ke liye

Huzoor alaihissalam ki in sifaat ka zikr Taurait mein bhi mazkoor hai, baaz sanado se aaya hai ke Huzoor alaihissalam bazaaro mein chillane waale na honge, na behayai ko apna libaas banayenge, Allah aapko har khoobi se aarasta karega, taskeen ko aapka libaas aur neki ko aapka shiaar banayega, aapke seene mein taqwa rakhega aur hikmat aapki aql, sidqo wafa aapki tabiyat, afwo khairkhwahi aapka khulq, adl aapki seerat, haq aapki shariat, islam aapki millat aur Ahmad aapka isme mubarak hoga, aapke zariye gumraho ko hidayat milegi aur aapke sabab jahalat door hogi aur ilm aam hoga, ye awsaaf aapke pichhli kitabo mein maujood hain

Allah ta'ala farmata hai:

Wo jo ghulami karenge us Rasool be-padhe ghaib ki khabrein dene waale ki (*Aaraaf:157*)

aur farmaya:

To kaisi kuchh Allah ki meharbani hai ke aye Mahboob tum unke liye narm dil hue (*Aale Imran:159*)

Hazrate Faqeeh Abulais Nasr Samarqandi kehte hain ke Allah ta'ala ne logon par apne ehsan ko yaad dilaya ke humne Rasool ko momino par 'Raheem' 'Raoof' banaya hai, agar aapko sakht bolne waala banate to ye log aapke paas se nikal jaate lekin Allah

ta'ala ne Huzoor alaihissalam ko dar guzar karne waala, sakhi, narm dil, khush roo, nekokaar aur bada meharban banaya Allah ta'ala farmata hai:

Aur baat yun hi hai ke humne tumhein kiya sab ummato mein afzal ke tum logon par gawah ho aur ye rasool tumhare nighban wa gawaah (*Baqarah:143*)

Abul Hasan Qaalibi kehte hain ke Allah ta'ala ne is aayat mein humare Nabi ki fazeelat aur aapki ummat ki fazeelat zaahir farmai hai aur dusri aayat mein mazkoor hai, Allah farmata hai:

Allah ne tumhara naam musalman rakha hai agli kitabo mein (*Hajj:78*)

Aur is mein ye bhi ishara hai ke Rasool alaihissalam tum oar gawah ho aur aye ummate Muhammad tum logon par gawah bano, isi tarah Allah farmata hai:

To kaisi hogi jab hum har ummat mein se ek gawaah laayein aur aye mahboob tumhein un sab par gawah wa nighban bana kar laayein (*Nisa:41*)

Allah ta'ala ne is ummat ko ye fazeelat di ke Ambiya -e- sabiqeen ki tableegh par gawahi denge aur is ke sachhe hone par humare Nabi alaihissalam gawahi denge

Teesri fasl: Allah ka Huzoor alaihissalam ko bade ehsan ke saath yaad karna

Allah ta'ala farmata hai:

Allah tumhein muaaf kare, tumne unhein kyun izn de diya (*Tauba:43*)

Abu Muhammad Makki kehte hain ke yahan kalaam ki ibteda "Allah tumhein muaaf kare" se ki gai hai, aur ye qaa'im maqaam hai ke Allah ne islaah karte hue izzat farmai, Aun bin Abdullah kehte hain ke Aap alaihissalam ko pehle iske ke laghzish ki khabar dein 'Afw' ki khabar di hai (yaani laghzish ka zikr baad mein hai lekin pehle farma diya ke "Allah tumhein muaaf kare") Subhan Allah

Baaz kehte hain ke kalaam ki ibteda agar isse na ki jaati to haibate kalaam se aapka qalb mubarak shaqq ho jaata lekin Allah ne apni rahmat se Huzoor alaihissalam ko pehle hi afw ki khabar de di hatta ke aapko sukoone qalb haasil ho gaya, iske baad farmaya ke kyun aap alaihissalam ne unhein pichhe rehne ki ijazat de di yahan tak ke uzr khwahi mein pata chal jaata ke kaun sachha hai aur kaun jhoota

Is andaaze khitab mein ishara hai ke Allah ki bargaah mein aapki badi qadro manzilat hai, jo ahle baseerat hain un par ye baat makhfi nahin hai

Log ye gumaan karne lage hain ke is aayat mein (Maaz Allah) Allah ta'ala ne Huzoor alaihissalam par itaab farmaya hai halanki

Huzoor isse bari hain, balki Huzoor ko ikhteyar diya gaya tha, pas jab Huzoor ne unko izn de diya to Allah ne aapko aagah kar diya ke agar aap unko izn na dete to yaqeenan ye log apne nifaaq ki wajah se apne ghar mein hi baithe rehte, iske ilawa iski bhi khabar de dena hai ke unko izn dene mein bhi koi muzaiqa nahin Allah ta'ala farmata hai:

Agar hum tumhein saabit qadam na rakhte to qareeb tha ke tum un ki taraf kuchh thoda sa jhukte *(Isra:74)*

Baaz mutakallimeen kehte hain ke pichhle Ambiya alaihimussalam par un ki laghzisho ke baad Allah ta'ala ne itaab farmaya hai lekin humare Nabi ko laghzish ke waaqe hone se pehle itaab kiya hai taaki uske hone mein sakht rukawat ho jaaye aur sharaite muhabbat ki hifazat bhi ho, Huzoor alaihissalam par Allah ka ye intehai lutfo karam hai, isi tarah Allah farmata hai:

Humein maloom hai ke tumhein ranj deti hai wo baat jo ye keh rahe hain, to wo tumhein nahin jhutlaate *(Anaam:23)*

Iski tafseer mein Hazrate Ali farmate hain ek Abu Jahl ne kaha tha ke hum tumhein nahin jhutlaate balki jo tum laaye ho use jhutlaate hain, is par Allah ta'ala ne ye aayat naazil farmai

Ek riwayat mein hai ke jab aap ki qaum ne aapko jhutlaya to aap ko malaal hua, is par Hazrate Jibreel ne aa kar arz ki ke aapko kis cheez ka gham hua to farmaya ke meri qaum ne mujhe jhutlaya to arz ki ke aapki qaum ne aapko nahin jhutlaya, wo jaante hain

ke aap sachhe hain, Allah ta'ala ne is aayat mein aapko tasalli di ke wo aapko nahin jhutlate, wo to aapko sachha jaante hain, mazeed aap par lutfo karam ye ke Allah farmata hai:

Balki zaalim Allah ki aayato se inkaar karte hain (*Anaam:33*)

Allah ta'ala ne Huzoor alaihissalam ko isse bari kar diya aur aayaate ilahiyya ki takzeeb aur isse dushmani ka tauq kuffar ko pehna diya, Allah ta'ala farmata hai:

Aur unke munkir hue aur unke dilo mein unka yaqeen tha zulm aur takabbur se (*Namal:14*)

phir Allah ta'ala ne aapko izzat di aur aapse wahshat is tarah door ki ke pehle logon ka haal bayaan kiya, phir un par ghalaba wa nusrat ka waada farmaya, Allah ta'ala farmata hai:

Aur tumse pehle Rasool jhutlaye gaye (*Anaam:34*)

Huzoor alaihissalam ki khusoosiyaat mein hai ke Allah ta'ala ne tamaam Nabiyo ko unke naamo se mukhatib kiya magar Huzoor alaihissalam ko naam le kar mukhatib na farmaya

Chauthi fasl: Allah ka Huzoor alaihissalam ke maratib ki qasam yaad farmana

Allah ta'ala farmata hai:

Aye Mahboob! tumhari jaan ki qasam, beshak wo apne nashe mein bhatak rahe hain (*Hijr:72*)

Tafseer karne waalo ka is par ittefaq hai ke Allah ne Huzoor

alaihissalam ki umr mubarak ki qasam farmai hai, Hazrate Ibne Abbas farmate hain ke Allah ta'ala ne Huzoor alaihissalam se badh kar kisi ko apni bargaah mein mukarram mein paida nahin kiya aur maine nahin suna ke Allah ne aapke ilawa kisi ki zindagi ki qasam farmai ho

Abul Jauza kehte hain ke Allah ne Huzoor alaihissalam ke ilawa kisi ki hayaat ki qasam na farmai kyunki Huzoor alaihissalam se badh kar Allah ki bargaah mein koi mukarram nahin, Allah farmata hai:

Hikmat waale Quran ki qasam (*Yaseen:1,2*)

Kalima (word) 'Yaseen' ke maana (meaning) mein tafseer karne waalo ke chand qaul hain, Abu Muhammad Makki riwayat karte hain ke Huzoor alaihissalam ne farmaya: khuda ki bargaah mein mere 10 naam hain, un mein 'Taaha' aur 'Yaseen' bhi hain

Abu Abdurrahman Salami, Hazrate Jafare Sadiq se riwayat karte hain ke 'Yaseen' se muraad Huzoor alaihissalam hain, Hazrate Ibne Abbas isse 'aye insaan' muraad lete hain, ye bhi bayaan hua hai ke ye Allah ke naamo mein se ek naam hai, phir Allah farmata hai:

Hikmat waale Quran ki qasam! beshak tum rasoolo mein se ho (*Yaseen:2,3*)

Agar ye maana jaaye ke 'Yaseen' aapke naamo mein se hai aur ye aapki qasam hai to is mein aapki guzishta zamane ki tazeem hogi aur agar ise nida (pukarne) ke maana mein liya jaaye to is soorat mein dusri qasam aapki risalat ki tehqeeq mein ho jayegi, khulasa

murad ye hai ke Allah ne Huzoor alaihissalam ke naam aur kitab ki qasam farma kar farmaya "Beshak aap rasoolo mein se hain" ke bando ki taraf payaame ilaahi pahunchate hain, Naqqash alaihirrehma kehte hain ke Quran mein Allah ne kisi Nabi ki risalat ki qasam yaad na farmai siwaye Huzoor alaihissalam ke, is mein Huzoor alaihissalam ki badi tazeem wa taraqqi hai Allah ta'ala farmata hai:

Mujhe is shehar ki qasam, aye Mahboob tum is shehar mein tashreef farma ho (*Balad:1,2*)

Baaz ne kaha hai ke Huzoor alaihissalam ke baahar tashreef le jaane ke baad Allah is shehar ki qasam nahin farmata, yahan shehar se sab ke nazdeek muraad Makka -e- mukarrama hai, aur Allah farmata hai:

Aur tumhare baap Ibrahim ki qasam aur uski awlaad ki ke tum ho (*Balad:3*)

Jo shakhs ye muraad leta hai ke baap se muraad Hazrate Adam alaihissalam hain to ye ek aam baat hai aur baaz Hazrate Ibrahim alaihissalam aur unki awlaad muraad lete hain lekin ye aayat Huzoor alaihissalam ki taraf ishara kar rahi hai kyunki is surah mein do maqamaat par Huzoor alaihissalam ki qasam hai, Allah ta'ala farmata hai:

Alif laam meem, wo buland rutba kitab (Quran) koi shak ki jagah nahin (*Baqarah:1,2*)

Hazrate Ibne Abbas farmate hain ke 'Alif laam meem' ye huroof

qasam ke hain ke Allah ta'ala ne inse qasam khaai hai, is mein aur bhi qaul hain

Allah ta'ala farmata hai: 'Qaaf' izzat waale Quran ki qasam
(*Qaaf:1*)

Ibne Ataa alaihirrehma iski tafseer mein kehte hain ke Allah ne apne Habeeb alaihissalam ke qalb ke quwwat ki qasam isliye khaai ke wo khitab aur mushahide ke bardasht ki taaqat rakhta hai, phir Allah farmata hai:

Us pyare chamakte taare Muhammad ki qasam (*Najm:1*)

Is aayat ki tafseer mein Hazrate Jafar bin Muhammad kehte hain ke 'wan-najm' se muraad Huzoor alaihissalam hain aur sitara Huzoor alaihissalam ka qalb mubarak hai aur 'chamakne' ki tafseer mein kaha ke anwaare ilaahi se khil gaya aur kaha ke ghairullah se aapka dil juda ho gaya, Ibne Ataa ne aayat "Us subah ki qasam aur dus raato ki qasam" (*Fajr:1,2*) ki tafseer mein kaha ke yahan subah se muraad Huzoor alaihissalam hain ke aap hi se imaan ka ujala phoot kar nikalta hai

Paanchwi fasl: Allah ka us maqamo martabe ki qasam farmana jo bargahe ilaahi mein Huzoor alaihissalam ko haasil hai

Allah ta'ala ne 'Surah Duha' mein Huzoor alaihissalam ki shaanein bayaan farmai, Is surah ke baare mein ikhtelaf hai ke ye kab naazil hui, baaz ne kaha ke Huzoor alaihissalam ne kisi bina par raat ke qiyaam ko tark kar diya tha, is par ek aurat naazeba

baatein kehne lagi thi, baaz ne kaha ke mushrikeen ne wahih (Allah ki taraf se paigham) ke der hone par tarah tarah ki baatein shuru kar di thi, is par ye surah naazil hui

Faqeeh Abulais Nasr Samarqandi kehte hain ke is surah mein Huzoor alaihissalam ki khaas qadro manzilat aur azmato shaan ka bayaan hai, awwal ye ke Allah ta'ala ne qasam ke saath aapke haal ko bayaan farmaya ke "Qasam hai chehra -e- anwar aur zulfe ambaree ki jabki wo dhalak kar aa jaaye" (*Duha:1,2*) ye buzurgi ke aazam darajaat mein se hai, Dusra ye ke bargaahe ilaahi mein aapko badi qadro manzilat haasil hai, farmata hai: "tumhein tumhare rab ne na chhoda aur na makrooh jaana" (*Duha:3*) yaani na aapko tark kiya aur na mabghooz jaana aur baaz ne kaha ke Aap alaihissalam ko pasand karne ke baad na chhoda, Teesra ye ke farmaya: "aur beshak pichhli tumhare liye pehli se behtar hai" (*Duha:4*) Ibne Is'haaq ne kaha ke Aap alaihissalam ka haal, Aap alaihissalam ke anjaam-kaar mein Allah ta'ala ke nazdeek isse bada hai jo dunya mein Aap alaihissalam ko izzato karamat marhamat farmai hai, Sehal alaihirrehma kehte hain ke jo kuchh shafa'at aur maqame mahmood ka humne aakhirat mein zakheera rakha hai wo aapke liye isse behtar hai jo humne aapko dunya mein ataa farmaya, chautha ye irshad ke: "aur beshak qareeb hai ke tumhara rab tumhein itna dega ke tum raazi ho jaaoge" (*Duha:5*) ye aayate kareema dono jahaan mein bahut si buzurgiyon, qism qism ki nek bakhtiyo aur tarah tarah ke inaamo ikraam ke liye jaame wa mukammal hai, Ibne Is'haaq ne kaha ke dunya mein Aap alaihissalam ko farakhi aur aakhirat mein sawaab se

raazi karega, baaz ne kaha ke aapko Hauze Kausar aur shafa'at ata farmayega aur ye bhi bayaan kiya gaya hai ke Huzoor alaihissalam us waqt tak raazi nahin honge jab tak aapka ek bhi ummati dozakh mein reh jayega, phir panchwa ye ke Aap alaihissalam par jo inaamo ikraam farmaye hain un sab ka bayaan hai aur aakhir soorat tak nemato ka zikr farmaya hai, chhate ye ke Allah ta'ala ne jo nematein aap par ki hain un ke izhaar ka hukm diya aur jo buzurgiya aapko marhamat farmai hain un par shukr pazeer hone aur ailan karne ka hukm diya, aapke zikr ko is aayat se mash'hoor kiya: "aur apne rab ki nemat ka khoob charcha karo" (*Duha:11*)

Nemat ka shukr yahi hai ke uski tehdees yaani charcha kiya jaaye, ye hukm Huzoor alaihissalam ke liye to khaas hai aur ummat ke liye aam hai

Allah ta'ala farmata hai:

Us pyare chamakte taare Muhammad ki qasam jab ye meraj se utre (aayat yahan tak ke) beshak apne rab ki bahut badi nishaniya dekhi (*Najm:1-18*)

Mufasssireen ne iske kai maana liye hain, Hazrate Jafar bin Muhammad se marwi hai ke isse Huzoor alaihissalam muraad hain

Allah ta'ala farmata hai:

To qasam hai un ki jo ulte phhirein, seedhe chalein, thham rahein (aayat yahan tak ke) aur Quran mardood shaitan ka padha hua nahin (*Takweer:15-25*)

Is mein qasam hai ke beshak ye izzat waale Rasool ka padha hua Quran hai jo bhejne waale ke nazdeek kareem hain, Ali bin Eisa alaihirrehma ne kaha ke yahan par Huzoor alaihissalam muraad hain aur ye tamam sifatein aap ki hain, dusro ne kaha hai ke yahan Hazrate Jibreel muraad hain to is bina par ye sifatein un ki hongy, ek riwayat mein hai ke Huzoor alaihissalam ne apne rab ko dekha ya Jibreel alaihissalam ko unki apni soorat mein dekha, Allah ta'ala farmata hai: Aur ye Nabi ghaib batane mein bakheel nahin (*Takweer:24*) yahan ek maana ye bhi hai ke aap ilmo hikmat ki baatein batane mein bakheel nahin hain, ye sifat bil ittifaq Huzoor alaihissalam ki hai

Chhati fasl: Allah ka Huzoor alaihissalam par shafqat wa karam farmana

Allah ta'ala farmata hai:

Aye Mahboob! humne tum par ye Quran isliye na utaara ke tum mashaqqat mein pado (*Taaha:1,2*)

'Taaha' ki tafseer mein baaz ne kaha ke ye Huzoor alaihissalam ke naamo mein se ek naam hai, aur baaz ne kaha ke ye Allah ta'ala ka ism hai, aur baaz ne kaha ke isse muraad aadmi ya insan hai, ye aayate kareem us waqt utri jab Huzoor alaihissalam bedaari aur raat ke qiyaam mein badi mashaqqat uthaate the jaisa ke Rabee bin Anas se ye hadees marwi hai ke wo kehte hain ke Huzoor alaihissalam jab namaz padhte to ek paaon par khade ho kar dusra paaon utha lete the, is par Allah ta'ala ne Taaha naazil farmai ke

Aye Mahboob aap zameen par paaon rakhiye humne ye Quran isliye nahin utaara ke aap mashaqqat mein pad jaayein, isi tarah aap par shafqat wa inayat mein se Allah ka ye farmaan hai:

To kahin tum apni jaan par khel jaaoge unke pichhe agar wo is baat par imaan na laayein gham se (*Kahaf:6*)

Yaani Aye Mahboob kya aap apni jaan ko ghazab, ghussa ya ghabrahat se halakat mein daal denge aur isi tarah Allah ta'ala farmata hai:

Kahin tum apni jaan par khel jaaoge unke gham mein ke wo imaan nahin laaye (*Shu'ara:3*)

phir irshad farmaya:

Agar hum chahein to aasman se un par koi nishani utaarein ke unke oonche oonche uske huzoor jhuke reh jaayein (*Shu'ara:4*)

Ye bhi isi qabeel mein hai ke Allah ta'ala ne farmaya:

To alaniya keh do jis baat ka tumhein hukm hai aur mushriko se moonh phher lo beshak un hansne waalo par hum tumhein kifayat karte hain jo Allah ke saath dusra mabood thhehrate hain to ab jaan jayenge aur unhein maloom hai ke unki baato se tum dil tang hote ho to apne rab ko sarahte hue uski paaki bolo aur sajda waalo mein ho aur marte dum tak apne rab ki ibadat mein raho (*Hijr:94-99*)

aur Allah farmata hai:

Aur zaroor aye Mahboob tum se pehle Rasoolo ke saath
bhi thhatta kiya gaya (*Anaam:10*)

Makki alaihirrehma kehte hain ke Allah ne is zikr se aapko tasalli di aur mushriko ki sakhtiyo par aapko quwwate bardasht ataa farmaya aur aapko khabar di ke jo badnaseeb shakhs aap par zyadati karega us par aisa hi azaab hoga jaisa aap se pehle rasoolo ke jhutlaane waalo par hua aur isi tasalli ki misl ye farmaan bhi hai: "Aur agar ye tumhein jhutlaayein to beshak tumse pehle kitne hi Rasool jhutlaaye gaye" aur is baab mein ye farmaan hai:

Yunhi jab unse aglo ke paas koi Rasool tashreef laaya to yahi bole ke jadugar hai ya deewana (*Zaariyaat:52*)

Allah ta'ala ne aapko guzri hui ummato ke zikr se izzat afzaai farmai ke aapse pehle bhi Nabiyo ke saath aisa hi maajra hua hai phir Allah ne aapko khush kar ke iska sabab bata diya phir Allah ne farmaya ke "Aap inse moonh pher lijiye"

Saatwi fasl: Quran mein Ambiya par Huzoor alaihissalam ke fazail

Allah ta'ala farmata hai:

Aur yaad karo jab humne paighambaro se un ka ahad liya jo main tum ko kitab aur hikmat doon phir tashreef laaye tumhare paas wo Rasool ke tumhari kitabo ki tasdeeq farmaye aur tum zaroor zaroor us par imaan laana aur zaroor unki madad karna, farmaya: kya tumne iqraar kiya aur is par mera bhaari zimma liya? sabne arz ki: humne

iqraar kiya, farmaya: to ek dusre par gawah ho jao aur main tumhare saath gawaho mein hoon (*Aale Imran:81*)

Abul Hasan Qaalibi kehte hain ke Allah ta'ala ne Huzoor alaihissalam ko aisi fazeelat ke saath khaas kiya ke aapke siwa kisi ko na mili aur usko is aayat mein zaahir farma diya, Mufasssireen farmate hain ke Allah ta'ala ne wahih ke zariye ahad liya aur koi Nabi aisa nahin bheja ke usne Huzoor alaihissalam ki tareef wa tauseef na ki ho, unse ahad liya ke agar tum Huzoor ka zamana paao to zaroor Huzoor alaihissalam par imaan laana, aur baaz kehte hain ke is ahad ko apni qaum mein bayaan kar ke unse bhi ahad lein ke wo apne baad waalo ko ise bayaan karte rahein, Hazrate Ali se bhi yahi marwi hai ke Hazrate Adam se le kar kisi bhi Nabi ko bhejne se pehle unse ye ahad liya gaya aur qaum se bhi ahad lene ka hukm hua, phir aakhir mein Huzoor alaihissalam ko maboos farmaya gaya

Hazrate Qatada kehte hain ke Huzoor alaihissalam ne farmaya ke khalq mein to main awwalul ambiya hoon aur bisat mein un ka aakhir

Allah ta'ala farmata hai:

Ye Rasool hain ke humne un mein ek ko dusre par afzal kiya (*Baqarah:253*)

Tafseer mein hai ke Huzoor alaihissalam ko Allah ta'ala ne Arabo Ajam ki taraf bheja aur aapke liye ghaneematein halaal ki gai aur aapke haatho mojizaat ka zuhoor hua aur Nabiyo mein koi aisa nahin ke usko jo fazeelat aur buzurgi di gai ho wo Huzoor alaihissalam ko na mili ho aur baaz ne kaha ke Huzoor

alaihissalam ke fazail mein se ye bhi hai ke deegar Ambiya ko to unke naamo se pukara gaya lekin Huzoor alaihissalam ko Quran mein mansabe nubuwat wa risalat se mukhatib farmaya gaya Faqeeh Abulais Nasr Samarqandi is aayat "aur beshak uske giroh se Ibrahim hai" (*Saffaat:83*) ki tafseer mein riwayat karte hain ke Hazrate Ibrahim alaihissalam girohe Muhammad se hain aur aapke deeno mazhab par hain

Aathwi fasl: Allah ka Huzoor alaihissalam par durood bhejna aur aapke sabab se azaab dafa karna

Allah ta'ala iski khabar deta hai ke hum aap par durood bhejte hain aur aap ki madad karte hain aur aapke sabab se azaab ko door karte hain, chunanche Allah ta'ala farmata hai:

Aur Allah ka kaam nahin ke unhein azaab kare jab tak aye mahboob tum un mein tashreef farma ho (*Anfaal:33*)

Yaani jab tak aap Makka mein tashreef farma hain aur jab aap Makka se hijrat farma kar tashreef le aaye aur Makka mein musalman kam reh gaye to us waqt ye aayat naazil hui:

Aur Allah unhein azaab karne waala nahin jab tak wo bakhshish maang rahe hain (*Anfaal:33*)

aur Ye uske is farmaan ki tarah hai:

Agar wo juda ho jaate to zaroor hum azaab dete (*Fateh:25*)

Allah farmata hai: "Aur agar ye na hota kuchh musalman mard" (*Fateh:25*), aur jab musalman bhi hijrat kar ke nikal gaye to ye aayat

uttri: "Unhein kya hai ke Allah unhein azaab na kare" (*Anfaal:34*)
 Ye Huoor alaihissalam ke martabe ke izhaar mein intehaai baat hai ke aap alaihissalam ki maujoodgi mein aapke sabab aur aapke tashreef le aane ke baad musalmano ke sabab ahle Makka par nuzool azaab nahin hai, jab sab ke sab Makka se hijrat kar gaye to Allah ta'ala ne un par musalmano ko musallat kar ke aur un par ghalaba de kar azaab diya aur talwaaro ne unka faisla kiya, unki zameeno shehro aur maalo par musalmano ko waris banaya, is aayat ki aur bahut si tafseerein hain

Abu Burda radiallaho ta'ala anho ke walid se sanad ke saath marwi hai ke Huoor alaihissalam ne farmaya ke Allah ne meri ummat ke liye mujh par do amanatein utaari hain: ek ye ke jab tak main maujood hoon Allah azaab na karega aur dusri ye ke jab tak bakhshish maangne waale musalman maujood hain Allah azaab dene waala nahin aur jab main wisal kar jaunga to tum mein istighfar chhod jaaunga (*Tirmizi*)

Isi tarah Allah farmata hai:

Aur hum ne tumhein na bheja magar rahmat saare jahaan ke liye (*Ambiya:107*)

Huoor alaihissalam farmate hain ke main Sahaba ke liye amaan hoon, ek riwayat mein hai ke bidd'at se amaan hoon, baaz ne ikhtelaf aur fitno se amaan hona muraad liya hai aur baaz kehte hain ke jab tak Huoor alaihissalam hum mein hayaate zaahiri maujood rahe to aapka wujood bada amaan tha, ab jab tak aapki

sunnat zinda baaqi rahegi to amaan bhi baaqi hai aur jab sunnat murda ho jayegi to balaa aur fitna ka intezaar karna (*Sahih Muslim*), aur Allah farmata hai:

Beshak Allah aur uske firishte us ghaib batane waale Nabi par durood bhejte hain, aye imaan waalo tum bhi un par durood aur khoob salam bhejo (*Ahzaab:56*)

Allah ta'ala ne apne Nabi par khud durood bhej kar phir firishte ke zariye durood bhej kar aur musalmano ko aap par salaato salam arz karne ka hukm de kar aap alaihissalam ki badi fazeelat zaahir ki, Abu Bakr bin Khorak alaihirrehma ne riwayat ki ke baaz ulama ne Huzoor alaihissalam ke irshad "Namaz mein meri aankho ki thandak rakhi gai hai" ki yahi taaweel ki hai yaani Allah ta'ala aur uske firishte aap alaihissalam par durood bhejte hain aur musalmano ko bhi qiyamat tak durood bhejne ka hukm diya, Aap alaihissalam par 'Salaat' ki nisbat jab firishte ya humari taraf se ho to uska maana durood aur dua hai aur jab Allah ta'ala ki taraf se ho to uska maana rahmat ke hain aur ek riwayat mein salaah ke maana barkat bhi hain

Bila shubha jab Huzoor alaihissalam ne khud par durood bhejne ki taleem di tab salaah wa barkat ke maana ka farq bhi bata diya tha, anqareeb hum aap alaihissalam par durood bhejne ke ahkaam bayaan karenge

Baaz mutakallimeen 'Kaaf haa yaa ayen saad' ki tafseer mein zikr karte hain ke 'Kaaf' se Huzoor alaihissalam par Allah ki taraf se kifayat muraad hai, Allah ta'ala farmata hai: "Kya Allah apne bande ko kaafi nahin" (*Zumar:36*)

Aur 'Haa' se muraad uski hidayat jo aap par hai, farmaya: "Aur tumhein seedhi raah dikha de" (*Fateh:2*)

aur 'Yaa' se muraad aapki taayeed hai, farmaya: "Apni madad se aapki taayeed ki" (*Anfaal:62*)

aur 'Ayen' se muraad aapki ismat hai, farmaya: "Aur Allah tumhari nighbani karega logon se" (*Maaida:67*)

aur 'Saad' se muraad aap par durood bhejna hai, farmaya: "Beshak Allah aur uske firishte durood bhejte hain us ghaib batane waale Nabi par" (*Ahzaab:56*) aur Allah farmata hai:

Aur agar un par zor baandho to beshak Allah ta'ala unka madadgaar hai aur Jibreel aur nek imaan waale (*Tahreem:4*)

'Saaleh momin' ki tafseer mein baaz ne kaha ke isse Ambiya ya Malaika muraad hain aur baaz ne kaha ke Hazrate Abu Bakr wa Umar ya Hazrate Ali muraad hain aur ye bhi ek riwayat hai ke momin apne zaahiri maana par hai

Nawi'n fasl: Surah Fateh mein Huzoor alaihissalam ki buzurgiya

Surah Fateh mein jis qadr karamatein aur buzurgiya Huzoor alaihissalam ki bayaan ki gai hain un ko yahan bayaan kiya jaata hai, Allah farmata hai:

Beshak humne tumhare liye raushan fateh farma di...
(aayat yahan tak) unke haatho par Allah ka haath hai
(*Fateh:1-10*)

Ye aayatein Huzoor alaihissalam ki mid'hat wa sana aur us

martaba wa maqaam ki aaina-daar hain jo bargaahe ilaahi mein aap alaihissalam ko haasil hai, aur jo qurbo manzilat aap alaihissalam ko Allah ke nazdeek hai uske inteha wasf ke bayaan se (qalamo zubaan) qaasir hai

Allah ta'ala ne apne is faisle se jo aap alaihissalam ke liye usne muqarrar kiya hai aap alaihissalam ko khabar di ke main aap ko aap ke dushmano par ghalaba dunga aur aapka bol baala kar ke aapki shariat ko buland karunga aur ye ke aap aise bakhsh hue hain ke aapke sabab aapke aglo aur pichhlo ko bakhsh dunga, phir aap ko khabardaar kiya ke aap par apni tamaam nematein is tarah poori ki hain ke aapke munkiro ko aur aapke dushmano ko zaleelo khwaar kiya aur aap par un bade bade shehro ko fateh karaaya jo aap alaihissalam ko mahboob the aur aapke zikr ko rifat di aur aapko siraate mustaqeem ki hidayat di, aapke sabab aapki ummat ki maghfirat farmai aur unke gunahon ki parda poshi ki, dunya wa aakhirat mein unke dushmano ko halaak kiya aur dushmano ko apni rahmat se door kar ke un par lanat musallat ki aur un ko buri haalat mein badal diya phir Allah ta'ala farmata hai: "beshak humne tumhein bheja haaziro naazir aur khushi aur dar sunata" (*Fateh:8*)

phir aapki khoobiyo ko bayaan farmaya, aapki shahadat apne liye aur apni ummat ke liye un par tableeghe risalat kar ke bayaan ki aur baaz kehte hain ke 'Shahid' yaani apni ummat ke liye tauheed ka gawah banaya aur 'Mubashshir' yaani ummat ke liye sawaabe aakhirat ki khushkhabri dene waala kiya, ek riwayat mein ummat ke maghfoor hone ka aur 'Nazeer' yaani aap alaihissalam ke

dushmano ko azaab se daraane waala bheja aur ye bhi kaha gaya hai ke gumrahiyo se bachane waala bheja taaki Allah par imaan laayein

Allah ta'ala farmata hai "Nabi alaihissalam ki tazeem karo" baaz kehte hain ke "Nabi ki madad karo" ek riwayat mein hai ke unki tazeem mein mubalgha karo, phir Allah ne farmaya "Tauqeer karo" yaani aapka khoob ehtiram karo aur Huzoor alaihissalam ke haq mein tazeemo tauqeer bahut zyada karna zaahir hai, phir farmaya "Uski paaki bayaan karo" yahan muraad Allah ki paaki bayaan karna hai

Ibne Ataa kehte hain ke Allah ta'ala ne is surah mein Huzoor alaihissalam ke liye mukhtalif nematein jama farma di hain, in mein 'Fathe Mubeen' hai aur maghfirat hai, ye muhabbat ka izhaar hai aur nemato ko poora karna hai, ye khusoosiyat ki alamat hai aur hidayat hai ke ye aap alaihissalam ki buzurgi ki alamat hai, maghfirat to ye hai ke aap alaihissalam ko tamaam ayebo naqs se munazza kar diya aur itmaame nemat ye hai ke aap ko darjaate kaamila tak pahuncha diya aur hidayat ye hai ke ye hidayat mushahida ki taraf hai

Hazrate Jafar bin Muhammad farmate hain ke Huzoor alaihissalam par itmaame nemat ye hai ke aapko habeeb bana kar aapki hayaat ki qasam farmai, aur aapke zariye dusri shariato ko mansookh kiya aur aapko maqame arfa ki taraf urooj ataa farmaya aur aapko Arabo ajam ki taraf maboos kiya, aapke liye aur aapki

ummat ke liye ghanimato ko halaal farmaya aur aapko 'Shafee' (sifarish karne waala) aur 'Mushaffe' yaani jinki shafa'at qubool ki gai wo banaya, Adam alaihissalam ki awlaad ka sardaar kiya aur Allah ta'ala ne aapke zikr ko apne zikr ke saath milaya aur aapko tawheed ka ek rukn banaya

Phir farmaya: Wo jo tumhari bai'at karte hain wo to Allah se bai'at karte hain (*Fateh:10*) yaani bai'ate rizwan ke waqt wo khaas Allah ta'ala se hi bai'at kar rahe the, Allah ta'ala farmata hai: "Unke haatho par Allah ka haath hai" (*Fateh:10*) yaani uske iraade se bai'at thi, ek riwayat mein Allah ke haath se muraad uski taaqat hai, baaz ne uska 'Sawaab' kaha aur baaz ne uska 'Ehsaan' kaha aur baaz ne uska 'Ahad' kaha, ye sab taweelaat ek maana ki hain aur bai'at lene waale yaani humare Nabi alaihissalam ki tazeem hai, isi qabeel se ye farmata hai:

To tumne unhein qatl na kiya balki Allah ne unhein qatl kiya aur Aye Mahboob wo khaak jo tumne phenki na phenki thi balki Allah ne phenki (*Anfaal:17*)

Duswi fasl: Kitabe majeed mein Huzoor ka zikre mubarak

In mein Huzoor alaihissalam ka 'Meraj' ka waqia hai, Allah ta'ala farmata hai: "Aur Allah tumhari nighbani karega logon se" (*Maaidah:67*) aue farmata hai:

Aur Aye Mahboob yaad karo jab kafir tumhare saath makr kar rahe the (*Anfaal:30*) aur farmata hai:

Agar tum Mahboob ki madad na karo to beshak Allah ne unki

madad farmai (*Tauba:40*), aur jo kuchh is waqiye mein kuffar ne Huzoor alaihissalam ko izaah pahunchane aur Huzoor alaihissalam ko halaak karne ka qasd kiya tha aur khufya majlisein kiya karte the, Allah ne aap alaihissalam ki madad kar ke unko door kar diya aur jab hijrat ke waqt kashana -e- aqdas se baahar tashreef laane ka irada farmaya to Allah ne unki aankho ki basarat sulb kar li (wo dekh na sake) aur Huzoor alaihissalam ki 'Ghaare Saur' mein un kuffar ki talash ko nakaam banaya, is silsile mein aur bhi nishaniya zaahir hui hain un mein se aap par tasalli ka naazil hona, Suraqa bin Maalik ka waqiya, neez Allah ta'ala farmata hai:

Aye Mahboob! beshak humne tumhein beshumar khoobiya ataa farmai to tum apne rab ke liye namaz padho aur qurbani karo, beshak jo tumhara dushman hai wahi har khair se mahroom hai (*Kausar:1-3*)

'Kausar' ek hauz hai ya jannat ki nehar hai aur ye bhi kaha gaya hai ke isse muraad khair kaseer hai ya shafa'at hai, baaz ne kaha ke kaseer mojizaat, ya ataa -e- nubuwwat ya marifate ilahi muraad hai iske baad Allah ta'ala ne Huzoor alaihissalam ke dushmano ko jawab de kar unki tardeed farmai aur kaha "aap ka dushman aur aapse bughzo adawat rakhne waala 'abtar' hai", aur farmata hai:

Aur beshak humne tum ko saat aayatein dee jo duhraai jaati hain aur azmat waala Quran (*Hijr:87*)

Iski tafseer mein hai ke 'Saat aayato' se muraad wo pehli saat sooratein hain jo Qurane azeem mein 'Ummul Quran' hain aur

ye bhi kaha ke isse Surah Fatiha muraad hai aur isse Quran ke saat ahkaam ya Huzoor alaihissalam ki saat sifaat muraad hain aur Allah ta'ala farmata hai:

Aur Aye Mahboob humne tumhari taraf ye yadgaar utaari (*Nehal:44*) aur farmata hai:

Aur Aye Mahboob! humne tumko na bheja magar aisi risalat se to tamaam aadmiyo ko gherne waali hai, khushkhabri deta aur dar sunata (*Saba:28*) aur farmata hai:

Tum farmao aye logon tum sab ki taraf Allah ka Rasool hoon (*Aaraf:158*)

Qaazi Iyaaz alaihirrehma farmate hain ke ye Huzoor alaihissalam ki khusoosiyaat hain aur Allah ta'ala farmata hai:

Aur humne har Rasool uski qaum hi ki zubaan mein bheja ke wo unhein saaf saaf bataye (*Ibrahim:4*)

Pas in Ambiya -e- kiraam ko unke liye khaas kiya lekin Huzoor alaihissalam ko tamaam makhlooq ki taraf bheja jaisa ke Huzoor alaihissalam khud irshad farmate hain: Mujh ko surkho siyaah (yaani arabo ajam) ki taraf bheja gaya, Allah ta'ala farmata hai:

Ye Nabi musalmano ka unki jaan se zyada maalik hai (*Abzaab:6*)

aur farmata hai: aur unki bibiya inki maayein hain (*Abzaab:6*)
Iski tafseer mein hai ke Huzoor alaihissalam jo kuchh humein hukm dein, humein us par amal karna hai aur apni raaye ko chhod dena hai, wo humare aaqa hain aur hum unke ghulam aur unki sab bibiyo ki hurmat maao ki misl hai, Huzoor alaihissalam

ke baad unse nikah haraam hai, ye Huzoor alaihissalam ki khaas takreem hai aur ye nikah isliye bhi haraam hai ke wo jannat mein bhi aap alaihissalam ki biwiyen hongi

Aur Allah farmata hai:

Aur Allah ne tum par kitab aur hikmat utaari aur tumhein sikha diya jo kuchh tum na jaante the aur Allah ka tum par bada fazl hai (*Nisa:113*)

'Allah ke bade fazl' se muraad hai ke nubuwat ke saath fazle azeem hai aur baaz ne kaha ke jo kuchh azal se aapke liye fazeelat muqarrar ho chuki, Waasti alaihirrehma ne is taraf ishara kiya hai ke is mein is taraf ishara hai ke aap alaihissalam us rooyate ilaahi ki bardasht rakhte hain jis ko Hazrate Moosa alaihissalam bardasht na kar sakte the

Dusra baab: Huzoor alaihissalam khalqe azeem aur deeni dunyawī fazail mein kaamil hain

Is baab mein bayaan hai ke Allah ne aapke mahaasin ko khilqat aur aadat ke aitbar se mukammal kar ke aap alaihissalam mein tamam fazaile deeni dunyawī tarteeb-waar jama farmaye hain

Aye wo shakhs jo Huzoor alaihissalam se muhabbat rakhta hai aur Huzoor alaihissalam ke fazaile jaleela ki tafseel janna chahta hai, khabardar ho ke insan mein jamaal wa kamaal ki aadato ki do qismen hain, ek zaroorat dunyawī hai jo insan ki fitrat aur dunyawī hayaat ke liye zaroori hai aur dusri kasabe deeni hai, wo wo hai ke iske karne se uski tareef ho aur Allah ta'ala ka qurbe khaas muyassar ho phir iske bhi do fann hain, in mein se ek ye ke kisi mein do wasfo mein se ek khaalis ho aur dusra ye ke dono wasf mile jule ho lekin zaroori mahaz ye hai ke kisi mard ko un mein ikhteyar wa kasab ki majaan na ho jaise umoore aadi wa fitri yaani paidaishi kamaale husn, quwwate aql, samajhne ki taaqat, zubaan ki fasahat, quwwate hawaas aur aaza, motadil harakaat, sharafate nasab, izzate qaumi waghaira har wo cheez jo zindagi se mulhiq aur uski zarooriyaat ka taqaza karti hain jaise khana, kapda, neend, makaan, biwian, maal waghaira (ke ya sab zarooriyaate mehaza mein shamil hain) aur kabhi ye aakhiri khaslatein aakhirat ke saath bhi mulhiq ho jaati hain jabki inse

maqsood taqwa aur badan ki aisi madad ho jo aakhirat ke peshe nazar uske tariqa par ho aur wo zaroorat hudood wa qawaide shariat par ho

Lekin ukhrawi amaal ye hain ke tamaam akhlaaqe aaliya aur aadabe shariya deeniya, ilm, burdbaari, sabr, shukr, insaaf, zuhad, tawaaze, afw, iffat, sakhawat, shuja'at, haya, murawwat, khamoshi, sukoon, waqaar, meharbani, husne aadabo muashrat waghaira, yahi wo khasail hain jin ke majmua ko husne khulq se tabeer kiya jaata hai

In mein se baaz khaslatein to kis ki fitri aadat wa jablat hoti hain aur baazo mein nahin hoti, unko haasil kiya jaata hai lekin ye baat laazmi hai ke asal paidaishi shoba se mutalliq ho, jaisa ke anqareeb insha Allah hum bayaan karenge aur yahi akhlaaq wa khasail jab inse Allah ta'ala ki raza aur aakhirat ki falaah maqsood wa muraad na ho to dunyawī ban jaate hain lekin ba'in hama aqle saleem ke nazdeek bil ittefaq ye sab ke sab mahaasin wa khoobiya hi hain agarche husn wa fazeelat ke mojibaat wa asbaab ke bayaan mein Ikhtelaf karte ho

Pehli fasl: Huzoor alaihissalam tamaam awsaaf ke jaame the

Jaisa ke upar bayaan guzra, agar kisi shakhs mein ek ya do wasf jama ho jaayein to wo zamane mein muazzaz maana jaata hai, koi sharafat mein, koi sakhawat mein to koi shuja'at mein misaal maana jaata hai, phir us zaate aqdas ke baare mein tumhara kya andaza ho sakta hai jis mein tamaam khoobiya is tarah jama ho

ke unki inteha na ho aur uska ihata kar ke bayaan na kiya ja sakta ho aur na kisi ke ikhteyar mein hai ke haasil kar le, ye faqat Allah ki ataa hai, Risalat, Mahboobiyat ka darja, Barguzeedgi, Buland darja, Isra, Deedar wa nazdeeki, shafa'at, wahih, Maqaame Mahmood, Buraaq, Meraj, Arabo ajam ke rasool, Ambiya ke saath namaz padhna, pichhle Nabiyo aur ummato par gawahi dena, awlaade Adam ki sardaari, Liwaaul hamd, khushkhabri dena, dar sunana, amanat, hidayat, rahmat saare jahaan ke liye, maqame raza ka paana, Kausar, nemato ka poora hona, Zikr ki bulandi, sakeena ka nuzool, malaika se taayeed, Qurane azeem, aapke naam ki qasam farmana, pattharo aur goongo ka kalaam karna, murdo ko zinda karna, ungliyo se paani nikalna, ghaib par ittela dena, badalo ka saaya karna, kankariyo ka kalima padhna, aakhirat mein aapke liye bade bade maratib hain, humari aqlein nichhe hi ruk jaati hain, aapki shaan tak nahin pahunch sakti

Dusri fasl: Aapka hulya mubarak

Huzoor alaihissalam logon mein sabse buland, izzat aur martabe mein sab se bade aur khoobiyo mein sab se zyada kaamil hain, Allah ta'ala mere aur tumhare dilo ko noore imaan se munawwar kare aur Huzoor alaihissalam ki muhabbat mujh mein aur tum mein doguni kare, ab Huzoor alaihissalam ke husn ka bayaan aata hai

Aap alaihissalam ki soorat aur uska jamaal aur jism ke har hisse ka mutanasib hona kai ahadeese mash'hoora se saabit hai, kai sahaba se marwi ahadees mein hai ke:

Huzoor alaihissalam ka gora rang, siyaah ka kushada aankhein surkh dore waali, lambi palkein, raushan chehra, baareek abru, oonchi beeni (naak), chaude daant, gol chehra, faraagh peshani, ghani reesh mubarak jo seena ko dhaank le, shikam wa seena hamwaar, chauda seena, bade kaandhe bhari hui haddi, mote baazu, kalaiyaa wa pindliya hatheliyaa faraakh, qadam chaude, seene se naaf tak baalo ki patli lakeer, miyana qad (height) na zyada kam aur na zyada lambe phir bhi koi lamba shakhs aapke saath khada hota to aap usse buland nazar aate (ye aapka moajiza tha), aapke baal na bilkul seedhe na bilkul ghungrele, jab aap hanste to dandaan mubarak bijli ki tarah chamakte, barish ke ole ki tarah saaf aur safed, jab aap guftagu farmate aisa maloom hota ke noor ki jhidkiya aapke dandaan mubarak se jhad rahi hain, gardan nihayat khubsoorat, aap alaihissalam ka chehra na bahut bhara hua tha aur na bahut laaghar, balki badan ke munasib halka gosht tha

Hazrate Baraa bin Aazib farmate hain ke maine kisi baalo waale ko ke uske baal kandhe tak latakte ho, surkh (red) libaas mein Huzoor alaihissalam se zyada khubsoorat na dekha (*Sunan Daarmi*) Hazrate Abu Huraira kehte hain ke maine Huzoor alaihissalam se zyada khubsoorat kisi ko na dekha, aisa lagta tha jaise Huzoor alaihissalam ke rukhsar mein sooraj tair raha ho, jab aap muskurate to deewaro par uski chamak padti thi (*Tirmizi*)

Hazrate Jabir bin Samura se kisi ne kaha ke Huzoor alaihissalam ka chehra talwar ki tarah chamakta tha to aapne farmaya ke nahin, balki chand aur suraj ki tarah chamakta tha aur aapka chehra gol tha (*Sahih Muslim*)

Hazrate Umme Maabad ne Huzoor alaihissalam ki tareef mein kaha ke aap alaihissalam door se bahut khubsoorat aur qareeb se nihayat shiree'n aur haseen maloom hote the

Hazrate Ibne Abi Haala ki hadees mein hai ke aapka chehra chaudahwi ke chand ki tarah chamakta tha

Hazrate Ali radiallaho ta'ala anho farmate hain ke jo aap alaihissalam ko achanak dekhta wo khaufzada ho jaata aur jo aapse mulaqat karta wo Huzoor alaihissalam se muhabbat karta tha (Shamaile Tirmizi)

Jo bhi shakhs Huzoor alaihissalam ki tareef bayaan karta hai wo kehta hai ke maine pehle ya baad kisi ko Huzoor jaisa nahin dekha

Huzoor alaihissalam ki tareef hadees aur sharah mein bahut tafseel se darj hai, hum yahan sab ko likhne se aajiz hain

Teesri fasl: Huzoor alaihissalam ki nazafat wa pakeezgi

Huzoor alaihissalam je jisme mubarak ki nazafat aur badane aqdas aur uske paseene ki khushbu aur uska mail kuchail aur jismo ke aib se paak hona ye hai ke is baare mein bhi Allah ta'ala ne aapko wo khusoosiyat ataa farmai hai ke aap alaihissalam ke siwa kisi mein paai hi nahin jaati

Allah ne aapko sharai nafasat wa pakeezgi aur dus fitri khaslato se bhi muzayyan kiya, chunanche Huzoor alaihissalam farmate hain: Deen ki bunyad pakeezgi par hai

Hadees: Hazrate Anas farmate hain ke Huzoor alaihissalam ke jisme mubarak ki khushbu se badh kar kisi amber, kasturi aur kisi cheez ki khushbu ko na paaya (*Sahih Muslim*)

Hadees: Hazrate Jabir bin Samura kehte hain ke Huzoor alaihissalam ne jab mere rukhsar ko chhua to aisi thandak aur khushbu paai ke goya abhi aapne attaar ke dabbe se abhi apna haath nikaala ho (*Sahih Muslim*)

Hazrate Jabir ke ilawa bhi marwi hai ke aap alaihissalam ne khushbu lagai hoti ya nahin lekin jo bhi aapse musafaha karta to din bhar uska haath muattar rehta

Agar aap kisi bachhe ke sar par apne haath mubarak ko phher dete to wo bachha khushbu se pehchana jaata

Ek martaba Huzoor alaihissalam ne Hazrate Anas ke ghar qiyaam farmaya, aap alaihissalam ko paseena aa gaya to Hazrate Anas ki walida ek sheeshi laai aur Huzoor alaihissalam ke paseena mubarak ko jama karne lagi, Huzoor alaihissalam ne daryaft farmaya to arz kiya ke main is ko apni khushbuo mein rakhungi Imam Bukhari ne apni Tarikhe Kabeer mein riwayat kiya hai ke jis jagah se aap guzar jaate to khushbu se pehchan ho jaati ke aap idhar se guzre hain

Is'haaq bin Rahwiya kehte hain ke aapke jism ki khushbu bina khushbu lagaye hue thi

Huzoor ke shamaail mein hai ke jab Huzoor alaihissalam rafa -e-haajat ka irada farmate to zameen shaq (phhat) jaati aur aapke bol wa bazaar nigal jaati, sirf wahan khushbu khushbu maloom hoti, Ahle ilm ka ek tabqa ye maanta hai ke Huzoor alaihissalam ke bol wa bazaar paak hain

Hadees: Hazrate Ali farmate hain ke jab maine Huzoor alaihissalam ko ghusl diya to dekha ke koi aisi cheez nahin nikli jo mayyit se nikalti hai tab maine kaha ke Ya RasoolAllah! aap zindagi mein bhi tayyibo taahir the aur baade wisaal bhi paak saaf hain phir farmate hain ke badane aqdas se aisi khushbu nikli ke isse pehle maine kabhi na paai

Is silsile mein ye bhi hai ke Maalik ibne Sinaan ne jung mein Huzoor alaihissalam ke zakhm se khoon pee liya tha to Huzoor alaihissalam ne unke liye ise jaaiz rakha aur farmaya ke ise aag na chhuegi (*Tabrani*)

Isi tarah ek aurat ne Huzoor alaihissalam ka bol mubarak (peshab) pee liya tha, is par Huzoor alaihissalam ne farmaya ke kabhi tujh ko pet ki beemari nahin hogi aur in mein se kisi ko bhi Huzoor alaihissalam ne moonh dhone ka hukm na farmaya aur na dobara aisa karne se mana farmaya aur bol mubarak peene ki hadees sahih hai

Huzoor alaihissalam is haal mein paida hue ke aap khatna shuda aur naaf barida the, Hazrate Aamin la farmati hain ke paidaish ke waqt jo aalaish nikalti hain wo na thi, Hazrate Aaisha farmati hain ke maine kabhi Huzoor alaihissalam ka sitr na dekha, Hazrate Ali ko Huzoor alaihissalam ne wasiyat farmai thi ke koi bhi mera sitr na dekhe, jo dekhega wo andha ho jayega

Huzoor alaihissalam ek baar so gaye aur jaage to namaz shuru kar di, wuzu na kiya to Hazrate Ikrima farmate hain ke Huzoor alaihissalam mahfooz the (yaani aapki neend ghaflat waali na thi ke jisse wuzu toot jaaye)

Chauthi fasl: Huzoor ka fahamo zakaa, aqlo khirad

Huzoor alaihissalam tamaam logon se zyada aqlmand the, aap alaihissalam ne na kabhi kisi se seekha aur na kisi kitab ka mutala kiya, ye sab Allah ki ataa hai ke aapko sabse zyada aql waala banaya, jo shakhs aapki tadabeer par ghaur karega wo ise jaan lega, Hazrate Wahab bin Munabbe farmate hain ke maine 71 pichhli kitabo mein yahi padha hai ke Huzoor alaihissalam sabse zyada aql waale honge aur raaye mein afzal honge aur ek riwayat mein yun hai ke maine ye padha ke jab se kinaat bani hai tab se le kar qiyamat tak sab ki aql humare Nabi ki aql ke saamne aisi hai jaise dunya bhar ke ret ke saamne ret ka ek zarra

Mujahid radiallaho ta'ala anho ne kaha ke Huzoor alaihissalam namaz mein apne pichhe aise mulahiza farmate jaisa aage dekhte, Huzoor khud farmate hain ke beshak main apni peeth ke pichhe bhi tumhein dekhta hoon, Hazrate Aaisha se ek riwayat hai ke Huzoor alaihissalam andhere mein bhi aisa dekhte hain jaise raushni mein aur bahut si riwayat mein hai ke aapne jinnaat aur shayateen ko dekha aur Baitul Muqaddas aapke saamne pesh kiya gaya to aapne dekh kar uski tauseef bayaan farmai aur jab aapne apni masjid ki taameer farmai to Kaaba saamne laaya gaya aur ye bhi marwi hai ke aap suraiyya ke 11 sitaaro ko dekh liya karte the Huzoor alaihissalam taaqat mein bhi sabse zyada tha, aapne Rukana jaise pehalwan ko zer kar diya tha aur teen martaba aapne usko pachhada

Hadees: Hazrate Abu Huraira kehte hain ke maine chalne mein

Huzoor alaihissalam se zyada tez kisi ko na dekha, aap par goya zameen lapeti jaati thi aur hum chalne mein dushwari mahsoos karte the

Huzoor alaihissalam ki ye khaas sifat hai ke aapki hansii sirf tabassum hoti thi aur jab aap kisi ki taraf tawajjo farmate to poori tarah tawajjo farmate aur jab chalte to achhi raftaar chalte

Paanchwi fasl: Huzoor ki fasahato balaghat

Huzoor alaihissalam ki zubaan ki fasaahat aur kalaam ki balaghat ka ye haal tha ke aap is mein sabse afzal maqaam par hain, aapka kalaam mukhtasar magar jaame hota, us mein bharpoor muaani paaye jaate hain, aapko Arab ke muhawraat par uboor haasil tha, Arab ke har qabile ki boli aur unke muhawraat par unse kalaam farmate baaz awqaat Sahaba -e- kiraam ko bhi dushwari hoti aur aapse uski sharah daryaft karte

Jo shakhs bhi aapki ahadees par ghauro fikr karega wo isko jaan lega ke aap har shakhs se ek jaisa kalaam na farmate jaisa ke aapne kai mamalik ke logon se kalaam farmaya, aapne jo khat likhwa kar badshaho ke paas bheje un mein ise bakhoobi dekha ja sakta hai

[Hashiya: Is baab ko achhi tarah wo samajh sakte hain jo Arabi zubaan jaante hain aur iske muaani (meanings) ki marfat rakhte hain, Yahan agar sirf tarjuma naqal kar dein to us mein maujood fasahato balaghat dikhaai nahin deti, iski mazed tafseel ke liye Shifa Shareef ka Arabi nuskhah ya Huzoor alaihissalam ki seerat par likhi gai kitabein dekhi jaayein]

Huzoor alaihissalam farmate hain ke main sabse zyada faseeh hoon magar ye ke main qureshi hoon aur bani saad mein parwarish hui, Umme Maabad ne kaha ke aap itna kam kalaam na farmate ke sunne waala mafhoom hi na samajh sake aur na itna taweel kalaam farmate ke sunne waale par giraan guzre (yaani wo boring feel kare), aapka kalaam ek motiyo ki ladi hota ke moti piro diye gaye hain

Chhati fasl: Huzoor ki nasabi sharafat, aapke shehar ki buzurgi aur aapki nasho numa

Ye baat bilkul zaahir hai, aap bani hashim qabile ke khali nasle quresh mein se hain, saare arab mein aap nasab ke aitbar se sabse afzal hain aur muazzaz hain aur aap jis shehar ke rehne waale hain yaani Makka ye Allah aur uske bando ke nazdeek tamaam shehro se zyada mukarram hai

Hadees: Hazrate Abu Huraira se marwi hai ke Huzoor alaihissalam farmate hain ke: Beshak main awlaade Adam ke pai dar pai behtar zamano mein bheja gaya hoon yahan tak ke is zamane mein, jis mein hoon

Hazrate Ibne Abbas se marwi ke Huzoor alaihissalam ne farmaya ke: Beshak Allah ta'ala ne makhlooq ko paida farma kar mujhe unke behtar zamano mein sabse zyada behtar zamane mein paida farmaya phir qabilo ko pasand kiya to mujhe sabse behtar qabile mein kiya, phir gharo ko pasand kiya to mujhe sabse behtar gharo

mein banaya, isliye main unke behtareen afraad aur behtareen gharo mein hoon

Is tarah ki aur bhi kai riwayaat hain ke jin mein aapka paak aur muazzaz pushto se muntaqil hona aur sabse behtareen khandaan mein paida hona manqool hai

Saatwi fasl: Zarooriyaate zindagi ki pehli qism

Is mein teen qismein hain: Kami ki fazeelat, Kasrat ki fazeelat, Mukhtalif haalatein

Kami bil ittefaq taarif ke qaabil hai jaise kam khana, kam sona waghaira, humesha se iski tareef hoti rahi hai, aur is mein zyadati yaani zyada khana ya zyada sona bura maana jaata hai kyunki ye lalach aur shehwat par dalalat karta hai aur shehwat ka ghalib hona dunya wa aakhirat mein nuqsan-deh hai aur kam khana peena aql ki tezi ka sabab aur shehwat ko kaatne waala hota hai, ye aisi baat hai ke is par dalail bayaan karne ki haajat nahin lihaza humne isi par iktefa kiya hai

Huzoor alaihissalam ne in dono yaani neend aur khane peene mein bahut hi kam hissa liya hai, ye aapki wo aadate kareema hai jis par kisi ko majaale inkaar nahin aur ye wahi aadat hai jis ka hukm Huzoor alaihissalam ne diya, khusoosan in dono mein baahami rabt (connection) hai

Hadees: Huzoor alaihissalam ne farmaya ke awlaade Adam ne pet se badh kar koi bura bartan pur nahin kiya halanki awlaade Adam ke liye chand luqme kaafi the jo uski zindagi baaqi rakh

sakte the aur agar wo khaane par itna hi majboor the to (bhooke ke teen hisse kare) ek hissa paani aur ek hissa khana aur ek hissa saans ke liye rakhe aur neend ki zyadati asal khane peene mein zyadati ki wajah se hai

Sufyan Sauri kehte hain ke thoda khana raat ki bedaari ka maalik bana deta hai, Salaf ke baaz Ulama farmate hain ke zyada na khaao aur na zyada peeyo aur na zyada sona chahiye warna tum zyada nuqsan uthaaoge

Huzoor alaihissalam ke nazdeek sabse mahboob wo khana hai jo mil kar khaya jaaye yaani jis par sabse zyada haath padein (*Bukhari*)

Hazrate Aaisha se marwi hai ke Huzoor alaihissalam ne kabhi pet bhar kar khana na khaaya, aap jab ghar mein tashreef laate to khana talab na farmate aur na khwahish zaahir farmate aur jo kuchh bhi pesh kiya jaata use qabool farma lete

Hazrate Luqman ki hikmat mein hai ke aye mere bete jab tu pet bharega to teri fikr so jayegi aur teri hikmat goongi ho jayegi, Sahnoon alaihirrehma ne kaha ke us shakhs ko ilm faida nahin deta jo itna khaaye ke pet bhar jaaye, Hadees mein hai ke Huzoor alaihissalam ne farmaya: Khabardaar! main tek laga kar nahin khaata

Tek laga ke khaane mein banda bahut zyada khaa jaata hai, Huzoor alaihissalam is tarah khana khaate ke paaon ke bal baith kar dono ghutne khade rakhte aur farmate ke main banda hoon aur is tarah khata hoon jaise ghulam khata hai aur is tarah baithta hoon jaise ghulam baithta hai

Isi tarah Huzoor alaihissalam bahut kam sote the aur Huzoor alaihissalam ne irshad farmaya ke beshak meri aankhein soti hain lekin mera dil nahin sota, Huzoor alaihissalam ki neend dahine pahlu par hoti thi, isse kam sone par madad lete the kyunki baain taraf dil hai aur baatini aaza (parts) hain

Aathwi fasl: Zarooriyaate zindagi ki dusri qism

Ye dusri qism zyadati ki hai ke jiske zyada hone par bil ittefaq tareef ki jaati hai aur iski kasrat par fakhr kiya jaata hai jaise nikah aur buland martaba lekin nikah mein to shar'an bil ittefaq mahmood hai ke ye kamaale sihat wa mardangi ki daleel hai, iski kasrat par aadatan humesha fakhr kiya jaata hai is par tareef karna purani khaslat hai, Hazrate Ibne Abbas ne kaha ke is baat mein wo shakhs afzal hai jiski zyada biwiyen ho (Bukhari) isse unka ishara Huzoor alaihissalam ki taraf hai aur Huzoor alaihissalam farmate hain ke "Nikah kiya karo aur nasl badhao kyunki tum se aur ummato par fakhr karunga" phir farmaya ke jis ko isteta'at ho to use chahiye ke nikah kare ke ye nigah ko past kar deta hai, Ulama -e- kiraam ne nikah ko zuhad ke khilaf nahin dekha, Sehal bin Abdullah kehte hain ke Huzoor alaihissalam ko biwiyen pasand thi to phir is mein zuhad ke khilaf bhala kya ho sakta hai Is tarah Ibne Oyena ne kaha ke bila shubha Sahaba -e- kiraam mein jo zaahid hain wo biwiyen aur laundiya rakhte the yaani wo kaseerul azwaaj the, chunanche is silsile mein Hazrate Ali, Hazrate Hasan aur Hazrate Ibne Umar kaseerul azwaaj maroof hain, Aksar Ulama ne isko makrooh jaana hai ke banda kunwara hone ki haalat mein apne rab ke paas pahunchne

Ab agar ye sawaal kiya jaaye ke jab aisa hai to Hazrate Yahya wa Hazrate Zakariya aur Hazrate Eisa ki tareef ki gai hai jabki wo aurato se door rahe to iska jawab ye hai ke wo aurato se door the iska ye matlab hargiz nahin ke wo namard the balki wo masoom the aur zina se ruke hue the, wo nafsani khwahishaat se alag the

Huzoor alaihissalam ne farmaya ke mujhe tumhari dunya ki do cheezein pasand hain, ek aurat aur dusri khushbu, ye dono cheezein dunya ki lazzat ke liye hain lekin Huzoor alaihissalam ke liye aisa nahin tha, Huzoor alaihissalam ki taaqat ke baare mein Hazrate Anas ne riwayat ki ke Huzoor alaihissalam ek hi din raat mein gyarah aurato ke paas tashreef le jaate the, Hazrate Anas kehte hain ke hum baatein kiya karte the ke Huzoor alaihissalam ko 30 mardo ki taaqat di gai hai, ek riwayat mein hai ke 40 mardo ki taaqat di gai hai

Nawi'n fasl: Do mazeed qismo ka bayaan

Teesri qism ye hai ke wo mukhtalif halaat jinke saath tareef ki jaati hai aur unko sababe fakhr jaana jaata hai, in mein ek hai zyada maal ka hona, maldaar aam logon ki soch mein bada hota hai, lekin maldaar mein fi nafsahi koi fazeelat nahin, jo maldaar apne maal ko Allah ki raah mein kharch kare to wo sab ke nazdeek fazeelat rakhta hai, aur agar koi kanjoos hai aur maal ko jama karne ke lalach mein hai to ye qabile tareef nahin, phir jab ye saabit ho gaya ke maldaar hona koi fazeelat nahin balki ye aham hai ke wo us maal ko kahan kharch karta hai to ab humare Nabi alaihissalam ki aadat par nazar daalo ke Huzoor alaihissalam ko

zameen ke khazane diye gaye, shehro ki kunjiya di gai aur maale ghaneeemat aapke liye halaal kiya gaya jo aapse pehle kisi Nabi par halaal na tha aur mukhtalif jagaho se aapke paas maal aata lekin aap us mein se apne liye na lete balki un tamaam ko unki jagah kharch kar diya aur dusro ko ghani bananl dete aur musulmano ko taaqat di aur farmate ke mujhe ye pasand nahin ke mere paas uhud pahaad ke barabar sona ho aur raat ko mere paas ek deenar bhi rahe, magar wo deenar jo qarz ke taur par liya ho

Ek martaba Huzoor alaihissalam ki bargaah mein bahut si ashrafiya aai to aapne sab ko taqseem farma diya, 6 ashrafiya reh gai to aap ne ek biwi ko ata farma di phir aapko neend na aai to wo bhi taqseem kar di aur farmaya ke ab mujhe chain wa sukoon mila

Aap alaihissalam ne is haal mein is dunya se kooch farmaya ke aapki ziraah aapke iyaal ke kharch mein girwi padi hui thi, aapne rehne khane pehenne ke liye bas itne par iktefa kiya hua tha ke zaroorat poori ho sakte, aksar aapka libaas imama aur gaadhe kapde ki chadar aur ghana tehband hota, libaas mein aur zebo zeenat mein koi sharafat aur jaaho jalaal nahin hai, ye aurato ki zeenat hai aur behtar wo libaas hai jo paak wa saaf aur darmiyana ho

Duswi fasl: Huzoor ke mazeed khasail

Allah ta'ala farmata hai:

"Beshak tumhari khoob badi shaan ki hai" Nabi alaihissalam mein har khoobi intehaye kamaal ke saath

maujood thi, Hazrate Aisha farmati hain ke aapka khulq Quran tha, uski raza par raazi aur uski naraazi par naraaz rehte, Huzoor alaihissalam farmate hain ke main isliye bheja gaya hoon ke makarime akhlaaq ko poora karoon, Hazrate Anas kehte hain ke Huzoor alaihissalam khulq mein sabse zyada behtar the, Ye Allah ki ataa hai ke shuru se hi aap mein khoobiya maujood thi aur deegar Ambiya ke halaat par ghaur karein to maloom hoga ke bachpan se hi aisi khoobiya ataa ki jaati hain, Allah ta'ala farmata hai: "Aur humne use bachpan mein hi nubuwat di" (*Maryam:12*)

Mufasssireen farmate hain ke Hazrate Yahya ko bachpan mein hi kitabe ilaahi ka ilm de diya gaya tha, Hazrate Eisa alaihissalam ne paida hote hi kalaam farmaya, Quran mein hai: Main hoon Allah ka banda mujhe kitab di aur mujhe ghaib ki khabrein batane waala Nabi banaya (*Maryam:30*)

Hazrate Suleman alaihissalam ko 12 saal ki umr mein mulk ata kiya gaya, Hazrate Moosa alaihissalam ne bachpan mein hi Firaun ki dadhi pakad li thi, Hazrate Ibrahim alaihissalam ko bhi bahut kam umr mein hidayat de di, baaz ne kaha ke Hazrate Ibrahim ki paidaish hote hi ek firishte ne aapki khidmat mein aa kar Allah ka hukm sunaya, jab aapko aag mein daala gaya us waqt aap 16 saal ke the, Hazrate Ismayeel alaihissalam zibah ki aazmaish mein daale gaye to aap 7 saal ke the, Hazrate Ibrahim ne jab chand suraj se istedlaal kiya to aap 15 mahine ke the

Humare Nabi ki wiladat hui to Hazrate Aamina farmati hain ke aapne apne haath zameen par phailaye aur sar mubarak aasman ki taraf uthhaya, ek hadees mein hai ke Huzoor alaihissalam ne farmaya ke mujhe but parasti aur shero shayari se ibteda hi se nafrat thi

(Ek bahas ye hai ke khulq kasabi hai ya ataai yaani banda khud haasil kar leta hai ya Allah ta'ala ataa farmata hai to) Baaz Ulama -e- salaf ne Tabri alaihirrehma se naqal kiya hai ke khulqe husn bande mein paidaishi hai, Huzoor alaihissalam ne farmaya ke: har khaslat par momin ki takhleeq hoti hai magar khayanat wa kizb par (ke ye insan khud haasil karta hai aur ye uska kasabi amal hai), Hazrate Umar bin Khattab ne apni hadees mein farmaya ke bahaduri aur buzdili ye dono paidaishi hain, in ko Allah ta'ala jahan chahta hai rakhta hai

Ye akhlaaqe mahmuda aur khasaile jameela wa shareefa bahut hain lekin hum is jagah usooli tazkira aur jamee akhlaaq ki taraf sirf ishara kar ke Huzoor alaihissalam ke awsaafe hameeda ki tehqeeq karenge, Insha Allah ta'ala

Gyarahwi fasl: Huzoor ke mukhtalif fazail

Huzoor alaihissalam ko Allah ne bahut ilm ataa farmaya, aapke ilm mein guzishta ummato ki tarikhon aur unke waqiyaat wa hawadis aur logon ki siyasat, Shariato ke ahkaame nafees aadab ke usool aur mukhtalif uloom maujood hain, Ulama ne in mein Huzoor alaihissalam ke kalaam ko peshwa paaya aur hujjat

banaya, jaise khwab mein Huzoor alaihissalam ka tabeer batana, Tibb, Hisab, Faraiz aur nasab waghaira ka jaanna, in sab ko Insha Allah hum aap alaihissalam ke moajizaat mein bayaan karenge, halanki Huzoor alaihissalam ne na kisi madrase mein padha na guzishta kitabo ka mutala kiya na un ke ulama ki majliso mein baithe yahan tak ke Allah ne aapke seena -e- aqdas ko khol diya, apne umoor zaahir kiye, aapko ilm seekhaya, padhaya aur ye baat aapki nubuwwat par badi daleel hai

Allah ne aapko 'Jo ho chuka aur hoga' sab ka ilm ataa farmaya, Allah farmata hai:

Aur tumhein seekha diya jo kuchh tum na jaante the aur
Allah ka tum par bada fazl hai (*Nisa:113*)

Aap par fazl ka andaza karne se aql qaasir hai aur zubanein gung hain

Barahwi fasl: Huzoor ka Hilm wa Burdbaari

Hilm ek aisi haalat ka naam hai jo ghussa dilane waali harkato mein saabit wa barqarar rakhe aur tahammul yaani Burdbaari aisi haalat ka naam hai jo musibat aur pareshani ke waqt apni jaan ko rok le aur unko bardasht kare aur usi ke hum maana wa hum matlab 'Sabr' hai aur 'Afw' us haalat ko kehte hain jo badla lene ke waqt badla ko tark kar de yaani muaaf kar de, ye wo awsaaf hain ke Allah ta'ala ne apne Nabi ko inse muttasif kiya, farmata hai:

Aye Mahboob, muaaf karna ikhteyar karo aur bhalai ka hukm do (*Aaraaf:199*)

Is aayat par Hazrate Jibreel ne Huzoor alaihissalam ki bargaah mein arz kiya ke Allah aapko hukm deta hai ke aap usse milein jo aapko chhodta hai aur usko ataa farmayein jo aapko mahroom rakhta hai aur usko muaaf farma dein jo aap par zulm karta hai, phir ye irshad farmaya: "aur jo iftaad tujh par pade us par sabr kare" (*Luqman:17*)

aur farmata hai: "To sabr karo jaise himmat waale Rasoolo ne sabr kiya" (*Ahqaaq:35*)

aur farmaya: "Aur chahiye ke muaaf karein aur dar guzar karein" (*Noor:22*)

aur farmaya: "aur beshak jisne sabr kiya aur bakhsh diya to ye zaroor himmat ke kaam hain" (*Shoora:43*)

Huzoor alaihissalam ka to ye haal hai ke kasrate iza (takleef) ke bawujood aapka sabr hi badhta hai aur bewuqofo ki zyadati par aapka hilm hi zyada hota rehta hai

Hadees: Hazrate Aaisha se marwi hai ke aap farmati hain ke jab bhi Huzoor alaihissalam ko do baato ka ikhteyar diya jaata to un mein se aap usko ikhteyar farmate jo aasan ho jab tak gunah na ho, magar jab gunah ki baat hoti to logon ki nisbat bahut door rehte, aapne apne liye inteqam na liya siwaye iske ke wo hudoode ilaahi ki behurmati kare

Junge Uhud mein dushmano ne aapko takleef pahunchai, aapke chehra mubarak ko zakhmi kiya, Sahaba par ye bahut giraa'n guzra aur Huzoor alaihissalam se baddua karne ke liye arz kiya, Huzoor alaihissalam ne farmaya ke main baddua karne waala nahin bheja gaya, aye khuda meri qaum ko hidayat de

Hazrate Umar ne ek martaba Huzoor alaihissalam se arz ki ke Ya RasoolAllah, Hazrate Nooh alaihissalam ne jis tarah apni qaum ke khilaf dua ki aur un par azaab aaya to agar aap bhi aise dua kar dete to hum halaak ho jaate lekin aap alaihissalam ka chehra zakhmi kiya gaya phir bhi aap ki zubaane mubarak se kalima -e-khair hi nikla

Qaazi Iyaaz farmate hain ke yahan zara Huzoor alaihissalam ke ehsan aur husne khulq par ghaur karo ke sirf iktefa hi nahin kiya yaani azaab ke liye dua se ruke hi nahin balki muaaf bhi farma diya aur dua farmai ke Allah inhein hidayat di aur phir ye farmaya ke ye nasamajh hain

Aur is par bhi ghaur karo ke jab ek shakhs ne Huzoor alaihissalam se kaha ke insaf kijiye to aapne use naseehat farmai aur kaha ke tujh par afsos hai! agar main insaf na karunga to kaun karega? ek sahabi use qatl karne ka irada kar rahe the to Huzoor alaihissalam ne mana farmaya

Aur ghaur karo ke jab Huzoor alaihissalam ek darakht ke neeche aaram farma rahe the to ek shakhs ne qatl karne ka qasd kiya, use bhi muaaf farma diya

Aapki meharbaniyo aur dar guzar karne mein ek waqia us yahoodiya ka hai jisne aap ke khaane mein zehar mila diya tha, isi tarah jis shakhs ne aap par jaadu kiya tha usse koi mawakhiza na farmaya halanki aapko wahih ke zariye tamam halaat ka ilm ho gaya tha, aise hi Abdullah bin Ubai munafiq par aur kai munafiqeen ko qatl na farmaya

Hazrate Anas kehte hain ke main aapke saath tha, aapne ek gaadhi hashiya-daar chadar odh rakhi thi, ek aarabi ne use aise kheencha ke gardan مبارک par nishan aa gaya phir usne kaha ke aye Muhammad! (alaihissalam) mere in dono oonto par wo maal jis ko khuda ne tumhein diya hai laad do, kyunki tum mujhe na apne maal aur na apne baap ke maal mein se dete ho

Huzoor alaihissalam khamosh rahe, aapne sirf itna farmaya ke: Maal to Allah hi ka hai, main to uska banda hoon, phir farmaya: aye aarabi tum se iska badla liya jayega jo tumne mere saath sulook kiya hai, usne kaha: nahin, aapne puchha: kis sabab se? aarabi ne kaha: isliye ke aapki ye aadate kareema hai hi nahin ke aap burai ka badla burai se lein, tab Huzoor alaihissalam muskura diye phir hukm diya ke iske dono oonto ko jau aur khajoor se bhar do (*Bukhari*)

Hazrate Aisha farmati hain ke maine Huzoor alaihissalam ko kabhi zulm ka badla lete nahin dekha aur jihad ke ilawa kabhi kisi ko nahin maara, na biwi ko na khadim ko

Isi tarah ek shakhs ne Huzoor alaihissalam se sakhti se apne qarz ka mutalba kiya to Hazrate Umar ne use khauf dilaya aur is par Huzoor alaihissalam ne use zyada wapas farmaya aur us shakhs ke islam laane ka yahi sabab bana kyunki wo kehta tha ke maine Huzoor alaihissalam ke chehra -e- anwar se tamam nubuwwat ki nishaniyo ko maloom kar liya tha, sirf do baaqi thi ke maine unka imtehan na kiya tha, ye ke aapka hilm aapke ummi hone pe badh jayega aur aapki zaahiri sharf laa ilmi aapke hilm hi ko aur zyada

karegi so maine unko bhi aazma liya aur waisa hi paaya jaisa pichhli aasmani kitabo mein aapki tareef likhi hai

Ahadees mein aapke taaqatwar aur badle par qudrat rakhne ke bawujood muaaf kar dene ke waqiaat itne zyada hain ke hum yahan bayaan nahin kar sakte, Huzoor alaihissalam ko jahil kuffar ki taraf se milne waali takleefo ka har waqt saamna rehta tha yahan tak ke Allah ta'ala ne aapko un par ghalib kiya aur fateh ataa farmai, jab aap hakim hue to sab ko yahi lag raha tha ke ab unse badla liya jayega lekin Huzoor alaihissalam ne sab ko muaaf farma diya

Jab Abu Sufyan ko giriftaar kar ke laaya gaya to Huzoor alaihissalam ne unhein bhi muaaf farma diya aur narmi se kalaam kiya aur ye farmaya: aye Abu Sufyan! afsos kya abhi tum par wo waqt nahin aaya ke Islam qabool kar lo, unhone kaha: mere maa baap aap par qurban ho, aap kitne haleem hain aur kaise milaane waale hain aur kis qadr kareem hain

Huzoor alaihissalam logon ki nisbat ghussa se bahut door aur khushi mein (uski taraf jee) karne waale the

Pandrahwi fasl: Huzoor ka joodo karam aur sakhawat

Karam ke maana hain ke dil ki khushi ke saath un kaamo mein kharch karna jin mein nafa ho, isko jurrat bhi kehte hain aur ye kanjoosi ki zidd (opposite) hai aur sakhawat ke maana ye hain ke dil ki khushi ke saath apne us haq se jo dusre ke paas hai baaz

rehna ye bukhl ki zidd hai, aur sakhawat ye hai ke basahulat kharch kare aur ghair pasandeeda baato se door rahe, ye jood hai jo tangi ki zidd hai, in akhlaaq mein bhi koi Huzoor alaihissalam ka barabar na tha

Hadees: Hazrate Jabir bin Abdullah se riwayat hai ke jab bhi koi Huzoor alaihissalam se sawal karta to aap 'Laa' yaani na (no) nahin farmate the

Hazrate Ibne Abbas farmate hain ke Huzoor alaihissalam sab logon mein badh kar sakhi the aur Ramazanul mubarak mein to bahut hi sakhawat farmate the aur jab bhi Hazrate Jibreel bargah mein aate to tez hawa se zyada bhalai mein sakhawat farmate

Hazrate Anas se marwi hai ke kisi shakhs ne sawal kiya to Huzoor alaihissalam ne do pahaado ke darmiyan ki bakriya ata farma di, jab wo apni qaum mein gaya to usne kaha: musalman ho jao! beshak Muhammad alaihissalam itna dete hain ke faaqa ka khauf nahin rehta

Bahut logon ko aapne 100 oont diye, Safwan ko 100 diye phir 100 diye, ye akhlaaq to aapki bi'sat se pehle the, Warqa bin Naufal ne kaha ke aap sab dete hain aur aakhirat ki bhalai kamate hain

Aapne Hazrate Abbas ko itna sona diya ke wo utha na sakte the, aapki khidmat mein 900,000 dirham aaye, aapne taqseem karna shuru kiya, aapne kisi ko khaali na lautaya yahan tak ke sab khatm ho gaye, us waqt ek saail ne aa kar maanga to Huzoor alaihissalam

ne farmaya ke tum mere naam par khareed lo, jab mere paas aa jayenge to main adaa kar dunga

Ansaar mein se kisi shakhs ne kaha ke Huzoor kharch kijiye aur arsh ke maalik Allah se kami ka khauf na kijiye, Huzoor alaihissalam ne muskura diye aur khushi ke aasaar chehra -e-anwar par numoodar ho gaye, farmaya: mujhe is baat ka hukm diya gaya hai

Baaz kehte hain ke Huzoor alaihissalam kal ke liye kabhi koi cheez jama kar ke na rakhte the

Huzoor alaihissalam ke joodo karam ke waqiaat ba kasrat hain

Chaudahwi fasl: Huzoor ki shuja'at wa bahaduri

Shuja'at ek fazeelat hai, shuja'at ye hai ke ghazab (ghussa) ki quwwat hote hue usko aql ke taabe kar diya jaaye, bahaduri ye hai ke maut ke waqt nafs mutmain ho aur uske is fel ki tareef ki jaaye, ye khauf ki zidd hai

Huzoor ki shuja'at aur bahaduri is martabe tak thi ke koi isse nawaqif na tha, yaani mash'hoor thi, Huzoor alaihissalam ko bahut se sakht mawaqe pesh aaye ke bade bade bahadur shuja na thhehar sake magar aap saabit qadam rahe aur na hate, muqabla kiya magar peeth na dikhai, na wahan se ek inch idhar udhar hue

Hadees: Hazrate Baraa se marwi hai ke kisi ne puchha ke kya Ghazwa -e- Hunain mein tum Huzoor alaihissalam ko chhod kar bhaag gaye the? kaha lekin Huzoor alaihissalam nahin bhaage the, phir kaha ke maine Huzoor ko safed darazgosh par dekha aur Abu

Sufyan uski lagaam pakde hue the aur Huzoor alaihissalam padh rahe the ke: main wo Nabi hoon jo jhoota nahin, aur main Abdul Muttalib ki awlaad hoon

Pas us din Huzoor alaihissalam se badh kar koi bahadur na dekha gaya, ek raawi ka kehna hai ke aap apne darazgosh se utar gaye the

Ek riwayat mein hai ke jab aap ghazab farmate to koi cheez aapke ghazab ki taab na la sakti thi, Hazrate Ibne Umar farmate hain ke maine Huzoor alaihissalam se badh kar kisi ko bahadur, sahibe hausla, sakhi aur har muamle mein khush na dekha

Hazrate Ali farmate hain ke jab shiddat ki jung hoti to aankhein surkh ho jaati to hum Huzoor alaihissalam ke bachaao ki fikr karte lekin Huzoor alaihissalam se zyada koi bhi dushman ke qareeb na hota, Badr ke din tumne dekha ke hum Huzoor alaihissalam ki panah mein the aur Huzoor alaihissalam aage badh kar dushmanon se lad rahe the

Hazrate Anas farmate hain ke Huzoor alaihissalam tamam logon se behtar, sabse zyada sakhi aur sabse zyada bahadur the

Ek raat Madina ke log ghabra gaye aur log aawaz ki janib chal pade to dekhte hain ke Huzoor alaihissalam us janib se wapas aa rahe hain, goya aap us aawaz ki taraf pehle hi pahunch gaye the aur khair ki khabar laaye the, aap Abu Talha ke ghode par bila zeen wa kaathi sawaar ho kar talwar gale mein latka kar tashreef le gaye the, aap farmate the 'hargiz khaufzada na ho'

Imran bin Haseen kehte hain ke Huzoor alaihissalam jab kisi lashkar ke muqabil hote to musalmano mein sab se pehle hamla karte

Pandrahwi fasl: Huzoor ki haya wa chashm-poshi

Haya ek aisi riqqat (haalat) hai jo insan ke chehre par us waqt numoodar hoti hai jab wo kisi makrooh amal ko dekhe jis ka na karna behtar ho

Chashm-poshi ye ek wo sifat hai jab insan kisi aisi cheez ko dekhe jis ko apni tabiyat se bura jaanta ho phir usse moonh phere, to is mein bhi Huzoor alaihissalam sabse zyada the aur logon mein sabse zyada haya farmate aur sabse badh kar chashm-poshi karne waale the, Allah ta'ala farmata hai:

Beshak is mein Nabi ko izaah hoti thi to wo tumhara lihaaz farmate the (*Ahzaab:53*)

Hadees: Hazrate Abu Sayeed Khudri se marwi hai ke Huzoor alaihissalam parda nasheen kunwari ladki se zyada haya waale the, jab Huzoor alaihissalam kisi cheez ko pasand na farmate to hum aapke chehre se jaan lete, Huzoor ka chehra -e- anwar lateef tha Marwi hai ke Huzoor alaihissalam haya ki wajah se kisi ke chehre par nazar jama kar baatein na farmate the aur aap kisi ki makrooh baat ko izteraran kinayatan farma dete the

Hazrate Aaisha se marwi hai ke maine kabhi Huzoor alaihissalam ka sitr na dekha

Solahwi fasl: Huzoor ka husne adab wa muashra aur akhlaaq

Huzoor alaihissalam ka husne muashra, aapka adab aur logon se aapke wus'ate akhlaaq ke baare mein sahih ahadees kasrat se

waarid hain, Hazrate Ali farmate hain ke Huzoor alaihissalam ka aur logon se zyada kushada seena aur sabse badh kar sachhe aur sabse zyada narm tabiyat aur sabse bartar muashra wa bartaaon tha

Hadees: Qais bin Saad se marwi hai ke Huzoor alaihissalam ne humein dekha phir waqiye ke aakhir mein hai ke jab aap alaihissalam ne lautne ka irada farmaya to Hazrate Saad ne apna darazgosh (khachchar) pesh kiya aur us par ek kambal daal diya, phir Huzoor alaihissalam us par suwaar hue, Hazrate Saad ne Hazrate Qais se kaha ke tum Huzoor alaihissalam ke saath jaao, Qais kehte hain ke Huzoor alaihissalam ne mujh se farmaya ke: tum suwaar ho jaao, maine inkaar kiya to farmaya: tum suwaar ho jaao ya wapas chale jaao, majbooran main wapas aa gaya Ek riwayat mein hai ke Huzoor alaihissalam ne farmaya tum aage baith jaao kyunki suwaari ka maalik iska zyada mustahiq hai ke wo aage baithe

Huzoor alaihissalam logon se ulfat farmate aur unse nafrat na karte the, apne ashaab ki nigraani farmate aur apne hamnasheen ko uska hissa ataa farmate, aapka akhlaq is qadr wasee tha ke wo tamaam logon par muheet tha goya aap sab ke baap (balki isse badh kar) the aur tamaam musalman aapke nazdeek haq mein masawi (barabar) the

Ibne Abi haala kehte hain ke Huzoor alaihissalam khush khulq, khush roo aur narm dil rehte aur aapse kabhi bhi badkhulqi aur badkalaami saadir na hui, na kabhi bazaar mein chillate , na khwah-makhwah kisi ki madh saraai karte, Allah ta'ala farmata hai:

To kaisi kuchh Allah ki meharbani hai ke aye mahboob tum un ke liye narm dil hue aur agar tum sakht mizaaj aur sakht dil hote to beshak wo tumhare gird (paas rehne) se pareshan hote (Aale Imran:159) aur farmata hai "Burai ko bhalai se taal" (*Haa meem sajda:34*)

Jo aap alaihissalam ko bulata, aap uski sunte, jo hadya pesh karta qubool farmate the agarche ek tukda gosht ka hi hota aur aap iska badla dete (*Tirmizi*)

Hazrate Anas farmate hain ke main 10 saal Huzoor alaihissalam ki khidmat mein raha hoon, aapne kabhi mujhse uff na farmaya aur na kabhi mere kisi kaam ko kaha ke ye kyun kiya aur na kisi kaam ke na karne par ye farmaya ke: ye kyun na kiya? (Muslim) Hazrate Aaisha farmati hain ke akhlaq mein Huzoor alaihissalam se badh kar koi shakhs na tha aur aapke Sahaba ya ghar waalo mein se koi bhi aapko bulata to aap labbaik hi farmate

Jareer bin Abdullah kehte hain ke jab se main musalman hua hoon tab se aapne mujhe kabhi bhi na roka aur jab bhi mujhe dekhte to muskura dete, Huzoor apne Sahaba se khush kalaami bhi farmate aur mil kar baith jaate aur baatein karte aur unke bachho ko pyaar karte aur god mein baithate aur aazad mard aur ghulam, ghareeb waghaira sab ki dawat qubool farmate aur iyadat shehar ke aakhir kone tak jaa kar karte aur kisi mazoor ka uzr qabool farmate the

Hazrate Anas farmate hain ke jab bhi koi aapke kaan mein koi baat kehta to tab tak usse alag na hote jab tak wo kehne waala khud alag na ho jaaye yaani mukammal baat sunte aur jab koi aapka daste mubarak pakad leta to na chhudate jab tak wo khud na chhod deta aur jo koi bhi Huzoor alaihissalam se mulaqat karta to aap pehle salam farmate aur Sahaba se pehle musafaha farmate aur apne paas baithne waalo ki izzat karte aur unke liye kapde bichha dete, apne Sahaba ki kunniyatein rakhte aur unhein achhe naamo se pukarte, aap kisi ki baat ko kaatne se parhez karte aur poori baat sama'at farmate aur agar baat bahut zyada lambi hoti to ya to mana kar dete ya uth khade ho jaate, ye bhi marwi hai ke koi aapse milne aata aur aap namaz padh rahe hote to namaz ko mukhtasar kar ke usse aane ka sabab daryaft farmate, jab aap usse farigh ho jaate to phir namaz shuru kar dete, aap bahut tabassum farmaya karte jab tak ke aap par wahih naazil na hoti ya khutba irshad farmate

Hazrate Anas se marwi hai ke Huzoor alaihissalam ki khidmat mein namaze fajr ke baad Madina ki baandiya paani bhar ka laati aur aap sab ke bartan mein apna daste mubarak daalte

Satrahwi fasl: Huzoor ki shafqat wa meharbani aur rahmat

Huzoor alaihissalam ki shafqat wa meharbani aur rahmat tamaam makhloq par hai, iske baare mein Allah ta'ala farmata hai:

Jin par tumhara museebat mein padna giraa'n hai tumhari

bhalai ke nihayat chahne waale musalmano par kamaal meharban (*Tauba:138*)

Aur farmata hai: "aur humne tumhein na bheja magar rahmat saare jahaan ke liye" (*Ambiya:107*)

Baaz Ulama Huzoor alaihissalam ki fazeelat mein kehte hain ke Allah ta'ala ne apne naamo se do naam 'Raooof' aur 'Raheem' Huzoor alaihissalam ko ataa farmaye hue hain

Hadees: Ibne Shahab alaihirrehma se marwi hai wo kehte hain ke Huzoor alaihissalam ne Ghazwa -e- Hunain ka tazkira karte hue kaha ke Huzoor alaihissalam ne Safwan bin Umayya ko 100 oont ghanimat diye phir 100 oont phir 100 oont, Ibne Shahab kehte hain ke Sayeed bin Musayyab ne humse kaha ke Safwan kehte the ke khuda ki qasam! Huzoor alaihissalam ne mujhe bahut ataa farmaya jabki main Huzoor alaihissalam ko makhlooq mein sabse bura samajhta tha phir bhi Huzoor alaihissalam mujhe barabar ataa farmate rahe yahan tak ke ab Huzoor alaihissalam mere nazdeek makhlooq mein sabse mahboob hain

Huzoor alaihissalam apni ummat par aisi shafqat farmate ke baaz baato ko napasand farmate the jis mein ye khauf hota ke kahin in par farz na ho jaaye jaisa ke khud farmate hain ke agar ummat ke baare mein mujhe ye baat shaaq na hoti to main unko hukm deta ke har wuzu ke saath miswaak zaroor karein aur raat ki namaz (tahajjud) aur lagataar roze rakhne se Sahaba ko mana farmana aur imarate Kaaba mein dakhil hone se isliye mana farmaya ke ummat ke liye dushwari na ho jaaye aur jab aap namaz padhte

bachhe ke rone ki aawaz sunte to namaz mukhtasar kar dete (ye sab aapki ummat par shafqato mein hai)

Jab kisi qaum ne Huzoor alaihissalam ko jhutlaya ya izaah pahunchai to Hazrate Jibreel ne haazir ho kar arz ki ke aap pahaad ke firishto ko hukm dein to wo in ko halaak kar dein, firishto ne arz ki ke agar Huzoor alaihissalam hukm karein to hum pahaad inke upar daal dein lekin Huzoor alaihissalam ne farmaya ke main ye khwahish karta hoon ke Allah inki naslo se aise logon ko paida kare jo Allah ta'ala ki ibadat karein aur kisi ko shareek na karein

Attharahwi fasl: Aap ki wafa, ahad aur sila-rehmi

Hadees: Abdullah bin Hamsa kehte hain ke bi'sat se pehle (yaani nubuwwat ke ailan se pehle) maine Huzoor alaihissalam ke saath khareedo farokht ka ek muamla kiya aur kuchh paise baaqi rakhte hue kaha ke main aapko yahin par la kar deta hoon, aap rukiye aur main chala gaya aur bhool gaya phir teen din baad maine dekha ke aap wahin khade hain, Huzoor alaihissalam ne farmaya ke aye jawan! tune mujhe takleef di, main yahan teen se tera intezaar kar raha hoon

Hazrate Anas de marwi hai ke jab aapki khidmat mein tohfa laaya jaata to aap farmate ke fulaan aurat ke ghar le jao ke wo Hazrate Khadija ki saheli hai aur wo Khadija ko bahut mahboob rakhti thi

Hazrate Aaisa farmati hain ke Hazrate Khadija ke talluq se maine jitni ghairat khaai kisi aur ke liye na khaai, Huzoor alaihissalam

unka zikr farmate aur jab bhi bakri zibah farmate to unki saheliyo ko bhejte

Ek aurat aai to Huzoor alaihissalam ne usse khairyat puchhi aur jab wo chali gai to farmaya ke ye Hazrate Khadija ke zamane mein aati thi, Imaan ki khoobiyo mein se husne sulook bhi hai

Baaz Ulama ne bayaan kiya hai ke aap apne har rishtedar se milte the bina chhote bade ki tafreeq kiye

Huzoor alaihissalam ne apni nawasi ko kandhe par utha kar namaz padhi aur jab sajde mein jaate to utaar dete phir khade hote to kandhe par utha lete, Jab Habsh ka badshah aaya to Huzoor alaihissalam ne khade ho kar uska isteqbal kiya to Sahaba ne kaha ke hum iski khidmat ke liye kaafi hai, Huzoor alaihissalam ne farmaya ke jab mere Sahaba Habsha ki taraf hijrat kar rahe the tab isne unki khaatir ki ab meri khwahish hai ke main inki khaatir karoon

Jab Huzoor alaihissalam ki rizaai behan qaidi ban kar aai to aap alaihissalam ne unhein pehchan liya aur unke liye apni chadar bichha di aur ikhteyar diya ke tum chaho to apni qaum mein wapas ja sakti ho ya mere paas izzato muhabbat se reh sakti ho Huzoor alaihissalam ko jinhone doodh pilaya aap unke saath bhi sila-rehmi farmate, unke aane par apni chadar bichha dete aur unke liye tohfe bheja karte

Unniswi fasl: Huzoor ka tawaaze farmana

Huzoor alaihissalam logon mein sabse badh kar martabe par faaiz the phir bhi aap sab se zyada taawaze karne waale the aur takabbur aap mein tha hi nahin

Huzoor alaihissalam ko ikhteyar diya gaya ke aap badshah Nabi hona pasand karte hain ya Nabi banda to aapne Nabi banda hona pasand farmaya, is par Hazrate Israfil alaihissalam ne arz kiya ke aapki is aajizi par qiyamat mein Allah ta'ala aapko awlaade Adam ka sardaar banayega aur aap hi wo pehle shakhs hain jo shafa'at karenge

Huzoor alaihissalam darazgosh (khachchar) par suwar hote to kisi ko pichhe bhi bitha liya karte aur ghareebo ki iyadat karte aur unke beech baith jaaya karte aur ghulamo ki dawat qubool karte aur apne Sahaba mein aise mil jul kar baith jaate ke jahan jagah mil jaaye

Hazrate Umar ki hadees mein hai ke Huzoor alaihissalam ne farmaya ke mujhe itna na badhao ke jitna nasara ne Hazrate Eisa ko badhaya (yaani Allah ka beta kaha) balki main to Allah ka banda hoon to mujhe Allah ka banda aur Rasool kaho

Hazrate Anas farmate hain ke Huzoor alaihissalam ko Jau ki roti aur baasi saalan par bhi dawat di jaati to aap qubool farmate, aapne aajizi karte hue ye tak kaha ke mujhe mere bhai Yunus alaihissalam par fazeelat na do aur na Ambiya alaihimussalam ke darmiyan fazeelat do, anqareeb iski bahas aage aayegi

Ye bhi marwi hai ke aap apne ghar mein ahle khana ke kaamo mein haath batate, apni bakri ka doodh dohte, apne kapdo par pewand lagate, apni nalain jod lete, aur bazaar se samaan bhi le aate the, ek martaba bazaar mein kisi se kuchh khareedte waqt usne aapke haath mubarak ko bosa diya to aapne apna haath kheench liya aur farmaya ke aisa ajami apne badshaho ke saath karte hain, main badshah nahin hoon, main to tum mein se ek mard hoon

Beeswi fasl: Huzoor ka adl, amanat, iffat aur raast-goi

Huzoor alaihissalam logon mein sabse zyada amanatdaar, sabse badh kar aapka insaf aur logon mein sabse badh kar raast-go the, ye aapke wo awsaaf hain ke aapke sakht se sakht dushman ko bhi iqrar tha, Huzoor alaihissalam ko 'Ameen' isliye bhi kaha jaata hai ke aap mein Allah ta'ala ne akhkaqe saleha jama farma diye the

Jab Quresh mein Hajre Aswad ko nasb karne mein ikhtelaf hua, phir jab Huzoor alaihissalam ko dekha to kaha ke ye to Ameen hain, hum inke faisle par raazi hain, zamana -e- jahiliyyat mein bhi log apne muqaddimo ke faisle ke liye Huzoor alaihissalam ke paas jaaya karte the, Huzoor alaihissalam ne farmaya ke main zameen mein bhi ameen hoon aur aasmano mein bhi

Dushman bhi is baaq ka iqrar karte the ke aap sachhe hain aur hum us ko jhutlate hain jo aap le kar aaye hain

Huzoor alaihissalam ne kabhi kisi aurat ko nahin chhua jo aapki milk mein na ho (yaani aapki biwi ya baandi na ho)

Ikkiswi fasl: Huzoor ka waqaar, khamoshi, murawwat aur nek-seerati

Hadees: Kharija bin Zaid se marwi hai ke Huzoor alaihissalam majlis mein sab se zyada ba waqaar the

Huzoor alaihissalam khamosh tabiyat the ke bila zaroorat kalaam na farmate, aapka hansna sirf muskurana hota, aapki majlis ilmo haya aur amanat ki majlis hoti, us mein be-parda auratein na hoti, jab aap kalaam farmate to aapke Sahaba sar jhuka dete aur aap aage jhuk kar aur narmi se chalte the goya ke upar se neech ki tarah chal rahe ho, Abdullah bin Mas'ood farmate hain ke behtareen tariqa Huzoor alaihissalam ka tariqa hai, Huzoor alaihissalam jab guftagu farmate to thhehar thhehar kar farmate hatta ke agar koi shumar karna chahta to kar leta (ke kitne words the), aap umda itr aur khushbu ko pasand farmate the aur aksar istemal farmate aur logon ko talqeen karte, aap farmate hain ke mujhe dunya mein itr aur biwi pasand hai aur meri aankho ki thandak namaz hai

Huzoor alaihissalam ki murawwat ye hai ke khane mein phoonk na maari jaaye aur saamne se jo qareeb ho use khana ka hukm farmaya aur miswak karne aur ungliyo ke jode ko saaf karne aur khatna kare aur mooye zere naaf ko saaf karne aur moonchho ko kutarne, nakhuno ke kaatne, baghalo ke baal saaf karne, kulli karne aur dadhi badhane ka hukm diya

Baaiswi fasl: Huzoor ka zuhado taqwa

Huzoor alaihissalam dunya ke thode se par qana'at karte, aur

dikhawe se parhez karte the halanki tamaam dunya aapki wajah se paida ki gai aur aap par futoohaat bakasrat hui iske bawujood jab aapka wisal hua to aapki ek zirah ek yahoodi ke yahan gharelu kharch ke silsile mein girwi rakhi thi!

Hadees: Hazrate Aaisha farmati hain ke Huzoor alaihissalam ne kabhi teen din tak pet bhar kar gehun ki roti nahin khaai yahan tak ke aapne wisaal farmaya, Amr bin haaris ki hadees mein hai ke Huzoor alaihissalam ne apne tarka mein kuchh na chhoda siwaye hathyaaro aur ek khachchar aur thodi zameen ke wo bhi sadaqa kar di thi, Hazrate Aaisha farmati hain ke jab Huzoor alaihissalam ne ghar mein wisaal farmaya to us waqt ghar mein kuchh bhi na tha jabki Huzoor alaihissalam par peshkash thi ke agar aap chahein to Makka ke maidan ko sone ka bana diya jaaye Ek hadees mein hai ke Hazrate Jibreel ne haazir ho kar arz ki ke agar aap pasand farmayein to in pahaado ko sona kar diya jaaye aur jahan aap jaayein, aapke saath tashreef le jaayein, aapne thodi der sar ko neecha rakha phir farmaya: aye Jibreel! dunya to uska ghar hai jiska koi ghar na ho aur uska maal hai jiska kahin maal na ho, isko wahi jama karta hai jisko aql na ho

Hazrate Aaisha farmati hain ke Aale Muhammad ka ye haal tha ke ek ek mahine tak ghar mein chulha na jalta tha, khajoor aur paani par guzara hota tha, ye bhi manqool hai ke kai din bina khaaye peeye guzar jaate the, Aapka bistar chamde ka hota jis mein khajoor ke reshe bhare hote the aur khajoor ke chhilko se bani charpaai par bhi aaram farmate jisse aapke pahu mein nishan pad jaate

Teiswi fasl: Huzoor ki khashiyat, ibadat aur mashaqqat

Aapka ibadat karna aur is mein mashaqqat bardasht karna apne rab ki marfat ke mawafiq tha

Hadees: Huzoor alaihissalam farmate hain ke jo main dekhta hoon tum nahin dekhte aur main wo sunta hoon jo tum nahin sunte... agar tum wo sab jaante to kam hanste aur zyada rote aur bistaro par aurato se lazzat haasil na karte aur jungle mein nikal jaate aur Allah se panaah maangte aur kehte ke kaash main koi darakht hota jo kaata jaata, Hazrate Mugheera ki hadees mein hai ke aap is tarah namazein padha karte ke aapke pair phool gaye the aur jab aapse puchha jaata ke aap itni mashaqqat kyun farmate hain to aap farmate ke kya main Allah ka shukrguzar banda na banu?

Isi ke misl Hazrate Abu Salma aur Hazrate Abu Huraira se manqool hai

Ye bhi manqool hai ke poori raat aapne namaz mein khade khade guzaar di, Ek riwayat mein hai ke aap humesha ghamgheen aur fikr mein rehte the, kisi aan aapko raahat na thi aur Huzoor alaihissalam ne farmaya ke main har roz 100 martaba ishtighfar karta hoon, ek riwayat mein 70 baar aaya hai

Chaubiswi fasl: Ambiya -e- kiraam ke kamaale khulq aur khoobiya

Wiladat, husn, nasab, akhlaq aur tamam khoobiyo mein Ambiya be-misaal hote hain, wo insani khoobiyo ke jaam the, unka rutba aur darja sab se aala wa arfa hai lekin Allah ta'ala ne baaz ko baaz

par fazeelat di hai, farmata hai:

Ye Rasool hain ke hum ne in mein ek ko dusre par fazeelat di (*Baqarah:253*)

aur farmata hai:

Aur beshak humne unhein danista chun liya us zamane waalo se (*Dukkhan:32*)

Huzoor alaihissalam ne farmaya ke sabse pehle jo log jannat mein dakhil honge unke chehre chaudahwi ke chaand ki tarah honge phir farmaya ke wo giroh ek hi aadmi ki khilqat par jo unke walid Hazrate Adam alaihissalam ki soorat honge, unka tool (lambai) 70 haath aasman mein hai

Tirmizi mein hai ke Allah ta'ala ne har Nabi ko khubsoorat aur khush aawaz paida farmaya aur tumhare Nabi un mein sab se zyada khubsoorat aur khush aawaz hain, har Nabi shareef naslo mein paida hota hai, Allah ta'ala ne Hazrate Ayyub alaihissalam ke baare mein farmaya:

Beshak humne use sabir paaya, kya achha banda beshak wo bahut ruju laane waala hai (*Saad:44*)

Hazrate Yahya alaihissalam ke baare mein farmaya:

Aye Yahya kitab mazboot thaam (yahan tak ke) aur jis din zinda uthaya jayega (*Maryan:12-15*)

aur farmaya:

Beshak Allah aapko muzda deta hai Yahya ka jo Allah ki

taraf ke ek kalima ki tasdeeq karega aur sardar aur humesha ke liye aurato se bachne waala aur Nabi humare khaaso mein se (*Aale Imran:39*)

aur farmata hai:

Beshak Allah ne chun liya Adam aur Nooh aur Ibrahim ki aal ko saare jahaan se (*Aale Imran:33*)

Allah ne Hazrate Nooh alaihissalam ke baare mein farmaya: "Beshak wo bada shukr گزار banda tha" (*Isra:3*)

Huzoor alaihissalam farmate hain ke Hazrate Moosa alaihissalam marde baa haya aur intehai sitr posh the ke wo kisi ko apne jism ka koi hissa haya ki wajah se na dikhte the

Allah ne Hazrate Ismayeel alaihissalam ke baare mein farmaya: "Beshak wo chuna hua tha" (*Maryam:51*) aur farmaya:

Aur yaad karo humare bando Ibrahim aur Is'haaq aur Yaqoob qudrat aur ilm waalo ko beshak hum ne unhein ek khari baat se imtiyaz bakhsha ke wo us ghar ki yaad hai aur beshak wo humare nazdeek chune hue pasandeeda hain (*Saad:45-47*)

Hazrate Looth alaihissalam ke baare mein farmaya:

Aur Looth ko humne hukoomat aur ilm diya (*Ambiya:74*)

Hazrate Anas farmate hain ke Ambiya -e- kiraam sote hain to unki aankhein soti hain aur dil nahin sota

Ambiya -e- kiraam ke aise beshumar waqiyaat hain jinse maloom hota hai ke wo khoobiyo aur kamaal ke jaame hain (wo humari tarah nahin), Ambiya par bahut aazmaishen hoti hain aur wo un par kamaal darje ke sabr ka muzahira karte hain, Ambiya ki khabrein likhi hui hain aur unki khoobiya mash'hooro maroof

hain aur unki taraf tawajjo na karo jo baaz jahil muarrikheen (tarikh likhne waale) aur mufasssireen ki kitabo mein paaya jaata hai aur wo unki shaan ke mukhalif hai

Pachchiswi fasl: Huzoor ki mukhtalif umoor mein aadate mubarak

Hadees: Hazrate Hasan ibne Ali se riwayat hai, wo farmate hain ke maine apne maamu Hind bin Abi Haala se Huzoor alaihissalam ke hulya mubarak ke baare mein sawal kiya to unhone bayaan karna shuru kiya:

Huzoor alaihissalam ka jisme mubarak khoob bhara hua tha, aapka chehra chaudahwi ke chaand ki tarah jagmagata, aapka qad na zyada lamba tha na zyada past, aapka sar mubarak bada, aapke baal mutawassit the na bilkul seedhe na ghungrele, agar baalo ko do tarfa karein to maang nikal aati warna nahin, aapke baal kaano ki lau se badhe hue hote, aapka rang gora, peshani kushada, abroo bareek aur lambe baaham mile hue na the, dono abruo ke darmiyan ek rag thi jo ghussa ke waqt bhar jaati, aapki naak bareek aur oonchi, us mein noor tha jo buland tha, aapki daadhi ghani, aapki aankhein siyaah, rukhsar patle, chamakte hue khule daant, gardan aisi ke saaf chandi ki surahi, aapke aaza motadil bhare hue gosht waale, gale se naaf tak baalo ki ek lakeer misle ek khat ke nazar aati, seena baalo se khaali, kalaai, kandhe aur seene ke upar waale hisse par baal the, baazu lambe aur hatheli chaudi aur gosht se bhari hui, dono qadam bhi bhare hue, ungliya lambi, aapke dono qadam darmiyan se qadre buland saaf wa narm ke un par se paani fauran beh jaaye jab un par paani daala jaaye

Chalne mein itmenan se qadam uthate, waqaar ke saath jhuk kar chalte, qadam lamba rakhte, jab aage chalte to goya oonchai se utar rahe hain, kisi ki taraf mutawajjeh hote to poori tarah hote, nigahein neechi rakhte, apne Sahaba ke pichhe chalte, jo mulaqat karta usko usse pehle salaam karte

Maine kaha ke Huzoor alaihissalam ke guftaar ki sifat bayaan kijiye, kaha: Huzoor humesha ghamgeen aur fikr mein rehte, aapke liye koi lamha chain wa raahat ka na tha, khamoshi taweel hoti, bila zaroorat kalaam na karte, aap narmi se baat karte, sakhti na karte, nemat ko badi samajhte chahe wo kam hi kyun na ho, kisi zaaiqe ki mazammat na karte, aapke ghazab ke saamne koi khada na ho sakta tha, apne nafs ke liye aap kabhi ghazab na karte the, jab aap khafa hote to moonh pher lete the aur alag ho jaate aur jab khush hote to nigahein neechi karte, aapka hansna sirf muskurana hota

Iske ilawa aapke awsaaf aur aadaat bakasrat manqool hain jinka bayaan ek aisa samundar hai jiska kinara nahin

Chhabbiswi fasl: Ahadees ke mushkil alfaaz ke maana mein

Is baab ki (ye) aakhiri fasl mein ahadees ke gharib aur mushkil alfaaz ka tarjuma Sahibe Kitabush Shifa ne kiya hai, chunki tarjume mein wo guzar chuki hain, isliye ghair zaroori samajh kar chhod diya gaya (Mutarjim)

Teesra baab: Huzoor ki qadro manzilat ahadees ki raushni mein

Ye baab un sahih ahadees ke bayaan par hain ke jin mein Huzoor alaihissalam ki khuda ki bargaah mein azeem qadro manzilat hai aur un mukarram khusoosiyaat ka zikr hai jo dono jahaan mein aapko haasil hain

Pehli fasl: Huzoor ke zikr ki rif'at aur Isme mubarak ki barkat

Hadees: Hazrate Ibne Abbas se marwi hai ke Huzoor alaihissalam ne farmaya ke beshak Allah ta'ala ne makhlooq ko do qismo mein taqseem kar ke mujhe behtar qism mein kiya phir Allah ta'ala ne un do qismo ko teen kiya aur mujhe teeno mein sabse behtar mein rakha phir Allah ne teeno ke qabail banaye aur mujhe behtar qabeele mein kiya aur awlaade Adam mein main sabse badh kar muttaqi wa mukarram hoon aur ye fakhr nahin izhaare haal hai

Sahaba ne arz kiya ke Huzoor alaihissalam ke liye nubuwat kab zaroori qaraar di gai? farmaya: is haalat mein ke Hazrate Adam alaihissalam abhi rooh aur jism ke darmiyan the

Wasila bin Asqa kehte hain ke Huzoor alaihissalam ne farmaya ke beshak Allah ta'ala ne Hazrate Ibrahim alaihissalam ki awlaad mein Hazrate Ismayeel ko barguzida banaya

Hazrate Aaisha farmati hain ke Huzoor alaihissalam ne farmaya: mere paas Jibreel aaye aur kaha ke maine zameen ke tamaam mashariq wa magharib raund daale, maine Muhammad alaihissalam se badh kar kisi mard ko afzal nahin paaya aur kisi baap ke beto ko Bani Hashim se afzal na dekha

Shabe Meraj Buraaq ki shokhi waali riwayat guzar chuki, phir Huzoor alaihissalam ka ye farmaan bhi hai ke: Mujh ko 5 aur ek riwayat mein hai ke 6 cheezein di gai jo kisi Nabi ko mujh se pehle nahin mili (1) ek mahine ki masafat tak raub wa dabdabe se meri madad ki gai (2) mere liye tamaam rooye zameen masjid aur paak bana di gai, ab meri ummat ka har shakhs jahan bhi namaz ka waqt aa jaaye to wahin padh sakta hai (3) maale ghanimat mere liye halaal kar diya jo mujhse pehle kisi Nabi ke liye nahin kiya gaya (4) mujhe tamaam logon ki taraf bheja gaya (5) mujhe mansabe shafa'at marhamat farmaya gaya, aur ek riwayat mein hai ke mujhse kaha gaya ke sawal kijiye, diya jayega

Uqba bin Aamir ki riwayat mein hai ke Huzoor alaihissalam ne farmaya: Main tumhare aage jaane waala hoon aur main tumhara gawah hoon aur beshak main khuda ki qasam! apne hauz ki taraf dekh raha hoon aur mujhe zameen ke khazano ki kunjiya di gai aur beshak mujhe khuda ki qasam tum se is baat ka khauf nahin ke mere baad shirk mein muhtala ho jaaoge lekin tum se is ka khauf hai ke kahin tum dunya mein na phans jao

Hadees mein hai ke: Mujh ko Allah ta'ala ne bisharat di ke mere saath jannat mein meri ummat se sabse pehle jo dakhil honge wo

70 hazaar honge jin ka koi hisab na hoga aur mujhe ye inayat kiya ke meri ummat na bhooki rahegi aur na maghloob hogi

Hazrate Abu Huraira se marwi hai ke Huzoor alaihissalam ne farmaya: Nabiyo mein koi aisa Nabi nahin jis ko aisi nishaniya na di gai ho jin ko dekh kar imaan laaye lekin mujhe jo cheez di hai hai wo wahiye Quran hai ke Allah ta'ala ne mujh par wahih farmai, pas main ummeed rakhta hoon ke qiyamat ke din meri itteba karne waale unse zyada honge

Muhaqqiqeen is hadees ke maana mein kehte hain ke jab tak dunya baaqi hai tab tak aap alaihissalam ke mojizaat baaqi rahenge aur Ambiya -e- sabiqeen ke mojizaat usi waqt jaate rahe, hazireen ke siwa kisi ne unko na dekha aur Quran aisa mojiza hai ke us par qiyamat tak zamana ke baad zamana guzar jaaye, log khule taur par waqif rahenge na ke khabar ke taur par

Hazrate Adam ne Huzoor alaihissalam ke wasile se dua ki, Is naame 'Muhammad' ki badi barkatein hain, Firishto ki ibadat mein ek ye hai ke zameen mein gasht karein aur jahan 'Ahmad' ya 'Muhammad' naam ka koi shakhs ho to uska aizaz wa ekram karein, Allah ta'ala ne arsh par kalima -e- shahadat likha aur us mein aapka naam apne naam ke saath milaya

Janmat ke darwaze par bhi Huzoor alaihissalam ka naam maktoob hai aur likha hai ke use azaab na diya jayega jo is kalima -e- shahadat ka qaail (maanne waala) ho, Qiyamat ke din jiska naam 'Muhammad' hai use nida di jayegi aur jannat mein bhej diya jayega

Huzoor alaihissalam ne farmaya ke jis ghar mein 'Muhammad' naam ke ek ya do ya teen shakhs ho unko kisi qism ka andesha nahin

Dusri fasl: Shabe Meraj jo fazail Huzoor ko ataa farmaye gaye

In mein Allah ka deedar, Nabiyo ki imamat, Sidratul muntaha tak urooj aur apne rab ki badi nishaniya mulahiza farmana hai, ye waqia Quran aur ahadeese sahiha mein mazkoor hai, Allah ta'ala farmata hai:

Paaki hai use jo apne bande ko raato raat le gaya Masjide Haraam se Masjide Aqsa tak (*Bani Israyeel:1*)

aue farmaya:

Us chamakte taare ki qasam..... jab ye Meraj se utre apne rab ki bahut badi nishaniya dekhi (*Najm:1-18*)

Waqia -e- Meraj ke sahih hone mein musalmano ka aslan ikhtelaf nahin, isliye ke ye nasse Qurani se saabit hai jo Huzoor alaihissalam ki fazeelat mein naazil hui hai

Hadees: Hazrate Anas bin Maalik se marwi hai ke Huzoor alaihissalam ne farmaya ke: Mere paas Buraaq laaya gaya jo ek chaupaya, safed rang, gadhe se ooncha aur khachchar se past (chhota) tha, wo apne qadam wahan rakhta jahan nazro ki inteha hai, main us par sawaar ho kar Baitul Muqaddas aaya aur usko halqe se baandh diya jahan Ambiya apni sawaari baandhte hain,

phir Masjid mein dakhil ho kar do rakat namaz padhai, baahar nikla to Jibreel alaihissalam ne ek pyale mein doodh aur ek mein sharaab pesh kiya, maine doodh ko pasand farmaya to Jibreel ne kaha ke aapne fitrat ko ikhteyar farmaya phir mujhe aasman par le jaaya gaya, Jibreel alaihissalam ne darwaza khatkhataya, puchha gaya: tum kaun? jawab diya: Jibreel, phir puchha: tumhare saath mein kaun hai? kaha: Muhammad, puchha gaya: kya unko hukm hua hai? kaha: inhein hukm hua hai, to humare liye darwaza khol diya gaya, maine dekha ke Hazrate Adam alaihissalam hain unhone mujhe Marhaba kaha aur mere liye dua -e- khair ki phir mujhe dusre aasman par le jaaya gaya wahan bhi Jibreel alaihissalam ne darwaza khatkhataya, sawal hua ke kaun? kaha: Jibreel phir pehle aasman ki tarah sawal kiya gaya aur darwaza khol diya gaya, maine dekha ke Hazrate Eisa alaihissalam aur Hazrate Yahya alaihissalam hain unhone mujhe Marhaba kaha aur dua -e- khair di, phir teesre aasman par Hazrate Yusuf alaihissalam mile jinko dunya ke husn ka nisf (aadha) diya gaya hai, phir chautha aasman par Hazrate Idrees alaihissalam se mulaqat hui, Paanchwe aasman par Hazrate Haroon alaihissalam, Chhate aasman par Hazrate Moosa alaihissalam aur saatwein aasman par Hazrate Ibrahim alaihissalam Baitul Mamoor se tek lagaye hue baithe mile, is jagah ka haal ye hai ke 70,000 firishte rozana aate hain jinki dobara aane ki baari nahin aati phir mujhe Sidratul Muntaha par le jaaya gaya, Sidratul Muntaha ek beri ka darakht hai jiske patte haathi ke kaan ke barabar hain aur uske phal (ber) matko ke barabar

Huzoor alaihissalam ne farmaya: Jab usko Allah ta'ala ne dhaanp

liya to wo badal gaya, to makhlooq mein kisi ki taaqat nahin ke uske husn wa khoobi ki tareef kar sake, Allah ta'ala ne Meraj mein mujhe 50 waqt ki namazein ataa farmai, uske baad main Moosa alaihissalam ke paas utra to unhone puchha ke Allah ne ummat par kya farz kiya? farmaya: 50 namazein, arz kiya ke aap apne rab ke paas wapas jaayein aur is mein kami karwayein kyunki aapki ummat iski taaqat nahin rakhti, jab main wapas gaya to 5 namazein kam kar di gai aur is tarah kai baar kam karwate karwate 5 namazein baaqi rahi, is par bhi Moosa alaihissalam ne kaha ke kam karwayein to Huzoor alaihissalam ne farmaya ke ab mujhe haya aati hai

Ye waqia dusri sanado se bhi hai jis mein kuchh kam ya zyada hai

Teesri fasl: Meraj jismani thi ya Roohani?

Ulama -e- salaf ka is mein ikhtelaf hai ke meraj jismani thi ya roohani, is mein teen tarah ki riwayatein hain, ek to ye hai ke meraj roohani thi aur ye sab khwab mein tha aur tamam Ambiya ka khwab haq aur (Allah ki taraf se) wahi hota hai, Akabir Ulama aur tamam musalman is taraf gaye hain ke Huzoor alaihissalam ki meraj bedaari ki haalat mein jismani thi aur yahi qaul haq hai aur Akabir Sahaba ka yahi mauqif hai, aur ek giroh kehta hai ke bedaari ki haalat mein jismani meraj Baitul Muqaddas tak hui aur aasmano tak roohani aur Masjid Aqsa ki meraj ki inteha maante hain

Chauthi fasl: Meraje roohani ke dalail ka radd

Meraj ke baare mein Allah farmata hai ke "logon ki aazmaish ko"

to agar ye meraj roohani hoti to koi aazmaish hi nahin thi, ye aazmaish isliye hui ke meraj jismani thi, Aayat mein "Asra" ka lafz hai aur ye neend ke liye istemal nahin hota hai, agar sirf khwab hota to fitna hota hi nahin aur na log iski takzeeb karte kyunki har shakhs khwab mein ek ghadi mein kainat mein kahin bhi chala jaata hai aur jin hadeeso mein hai ke main so raha tha to wo firishte ke aane se pehle ka zikr hai, ye kahin nahin hai ke meraj ke saare waqiyaat mein aap sote rahe

Paanchwi fasl: Aap ka Allah ta'ala ko dekhna

Ulama -e- salaf ne Huzoor alaihissalam ke Allah ta'ala ke dekhne mein ikhtelaf kiya hai, Iska Hazrate Aaisha ne inkar kiya hai Ek jama'at Hazrate Aaisha ke qaul ki qaail hai ke Huzoor alaihissalam ne apne Rab ko nahin dekha, Hazrate Ibne Abbas se marwi hai ke Huzoor alaihissalam ne apni aankho se Allah ta'ala ka deedar kiya hai aur baaz kehte hain ke do martaba Allah ta'ala ka deedar kiya, is baare mein kai riwayatein aai hain, Hasan Basri qasam khate the ke ke beshak Huzoor alaihissalam ne Allah ta'ala ko dekha hai aur baaz mashaikh ne khamoshi ikhteyar ki hai

Qaazi Iyaaz Maliki rahimahullahu ta'ala kehte hain ke is mein koi shakko shubha nahin ke dunya mein Allah ta'ala ke deedar aqlan jaaiz hai aur dunya mein deedar ilaahi jaaiz hone ki daleel ye hai ke Hazrate Moosa alaihissalam ne dunya mein deedar ilaahi ki khwahish ki aur aisa nahin ho sakta ke Nabi ko is muhaal (impossible) ki khabar na ho, Nabi us ka sawal karta hai jo jaaiz

wa ghair takhayyul ho lekin us ka wuqoo wa mushahida un umooore ghaibiya mein se hai jis ko Allah ta'ala ke siwa koi nahin jaanta, jab hi to Allah ta'ala ne Hazrate Moosa alaihissalam se farmaya ke tum mujhe hargiz nahin dekh sakte yaani itni taaqat nahin hai aur itna haml ke meri rooyat bardasht kar sako, in tamam baato mein aisi koi baat nahin jisse ye saabit hota ho ke dunya mein Allah ta'ala ka deedar muhaal (impossible) hai

[Shifa Shareef mein is mas'ale par kaafi tafseel se ilmi bahas ki gai hai, humne yahan par mukhtasaran naqal kiya hai]

Chhati fasl: Meraj mein Huzoor ka Allah se munajaat aur kalaam karna

Hazrate Jafar bin Muhammad Sadiq se marwi hai, wo farmate hain ke Allah ta'ala ne Huzoor alaihissalam ki taraf bila wasita wahih farmai aur yahi Wasti rahimahullahu ta'ala ka bhi qaul hai aur isi taraf baaz mutakallimeen gaye hain, Huzoor alaihissalam ne meraj mein apne rab se kalaam kiya, ye baat kai hazraat se manqool hai aur baaz iska inkaar karte hain, baat karne ke baare mein Ulama farmate hain ke yahi teen qismen hain ke ya to parde ke pichhe ho jaise Moosa alaihissalam se kalaam farmaya ya firishta ko bhej kar ho jaise tamam Ambiya alahimussalam par hua aur aksar haalato mein humare Nabi par hota raha, ab rahi teesri qism, wahih ke taur par baatein karna, so kalaam ki taqseem mein iske siwa koi soorat nahin, Qaazi Iyaaz kehte hain ke Huzoor alaihissalam sabse upar maqaam par le jaaye gaye yahan tak ke maqame istawa tak pahunche aur qalamo ke chalne ki

aawaz suni, ye kyunkar aapke haq mein muhaal hoga ya kalaame ilaahi ka sunna bayeed hoga, pas paaki hai jisko bhi jaisa chahe nawaze aur usne ek ko ek par darjaat diye

Saatwi fasl: Shabe Meraj Huzoor alaihissalam ka qurb

Aayat aur ahadees mein jo Allah se nazdeeki ka zikr hai us mein aksar mufasssireen kehte hain ke qurb wa nazdeeki munqasim hai, Huzoor alaihissalam aur Hazrate Jibreel ke mabain ya in dono mein se kisi ek ke saath ya Sidratul Muntaha muraad hai, isko Raazi rahimahullahu ta'ala ne kaha, Hazrate Ibne Abbas ne kaha ke isse Huzoor alaihissalam ka Allah ta'ala se qurb wa nazdeeki muraad hai, isse ye bhi muraad liya gaya ke Allah ke amr se nazdeek hue ya Allah ta'ala ne Huzoor alaihissalam ko apni qudrat wa azmat dikhai, sahih hadees mein hai ke Huzoor alaihissalam ne farmaya ke mujhe Sidratul Muntaha se aage jaana hua aur Allah ta'ala qareeb hua aur bahut qareeb hua yahan tak ke do kamaan ka ya isse bhi kam ka fasila reh gaya, aapki taraf Allah ta'ala ne jo chaha wahih farmai

Qaazi Iyaaz Maliki rahimahullahu ta'ala kehte hain ke jaano! wo jo qareeb wa nazdeek ki nisbat Allah ta'ala ki janib se hai wo qurbe makani nahin aur na qurb uski inteha hai balki uske "qurb ki koi hadd nahin" isse yahi matlab hai ke Huzoor alaihissalam ka apne rab ke qareeb hona, aapki manzilat, aapke rutbe ki sharafat, anwaare marfat ki nooraniyat, asrare ghaibiya ka mushahida aur aapki qadro manzilat ka izhaar hai

Aathwi fasl: Huzoor baroze qiyamat aur khusoosi fazeelat

Hadees: Huzoor alaihissalam farmate hain jab log qabro se uthaye jayenge to main sabse pehle baahar aaunga aur main unka khareeb hoonga jab wo jama ho kar aayenge aur main unko khushkhabri dene waala hoonga jab wo mayoos ho jayenge, mere haath mein liwaul hamd hoga aur main apne rab ke Huzoor tamam awlade Adam mein sabse zyada mukarram hoonga aur ye fakhr nahin (*Tirmizi*)

Hazrate Abu Huraira se marwi hai ke mujhe jannati libas mein se ek joda pehnaya jayega phir arsh ke dahini taraf khada hoonga mere siwa makhlooq mein se koi bhi wahan khada na hoga, ek hadees mein hai ke main sab se pehle shafa'at karne waala hoon aur meri shafa'at qubool hogi, ek riwayat mein hai ke mere ummati sab se zyada honge, ek riwayat mein hai ke jannat ka darwaza khulwaunga aur jannat ka darogha kahega ke mujhe aap hi ke liye hukm diya gaya hai ke aapse pehle kisi ke liye darwaza na kholu, Huzoor alaihissalam farmate hain ke mera hauz ek mahine ki masafat jitna lamba hai aur uske kone barabar ke hain, uska paani chandi se zyada safed hai, uski khushbu kasturi se zyada pyaari, uske pyaale aasman ke sitaro ki tarah hain jo usko piyega wo kabhi pyasa na hoga

Nawi fasl: Huzoor alaihissalam ki muhabbat wa khillat ka bayaan

Un ahadeese sahiha ka zikr jin mein muhabbat wa khillat ki wajah

se Huzoor alaihissalam ko fazeelat haasil hai aur musalmano ki zubaan par aap 'Habeebullah' ke saath makhsoos hain

Hadees: Hazrate Abu Sayeed Khudri se marwi hai ke Huzoor alaihissalam ne farmaya ke agar main Allah ke siwa kisi ko khaleel banata to Abu Bakr ko banata aur dusri riwayat mein hai ke tumhara saheb Allah ka dost hai aur ek riwayat mein hai ke beshak Allah ta'ala ne tumhare saheb ko khaleel bana liya

Ek martaba Sahaba aapas mein Ambiya ke martabo ke baare mein baat kar rahe the, kisi ne kaha ke Hazrate Ibrahim ko Allah ne apna khaleel banaya, kisi ne kaha ke Hazrate Moosa alaihissalam ko Allah ta'ala ne apna kaleem banaya... ye sab sun kar Huzoor alaihissalam ne farmaya ke maine tumhari baatein suni, khabardaar! main Habeebullah hoon, ye fakhr se nahin kehta, main hi baroze qiyamat Liwaul Hamd ko thaamunga, main pehla shafa'at karne waala aur sabse pehle meri shafa'at qabool hogi, main wo pehla shakhs hoon jo jannat ka darwaza khatkhatayega aur Allah ta'ala mere liye kholega aur mere saath fuqara momineen honge, ye fakhr nahin, main akramul awwaleeno aakhireen hoon, fakhr nahin

Allah ta'ala ne Huzoor alaihissalam ki itaa'at ko apni itaa'at qaraar diya aur aapko muhabbat se musharraf kiya aur ye maqaam sabse aala hai, Khaleelullah yaani Hazrate Ibrahim alaihissalam ko saare aasman aur zameen ki badshahi dikhai gai (*Anaam:75*) lekin Huzoor alaihissalam ke baare mein farmaya ke "To us jalwe aur us mahboob mein do haath ka fasila raha balki isse bhi kam"

(*Najm:9*), Khaleel ye hain ke maghfirat ke taalib hain "Aur wo jiski mujhe aas lagi hai ke meri khatayein qiyamat ke din bakhshenga" (*Shuara:82*) aur Habeeb wo ke maghfirat hadde yaqeen mein hoti hai, farmaya: "taaki Allah tumhare sabab se gunah bakhshhe tumhare aglo ke aur tumhare pichhlo ke" (*Fateh:2*), Khaleel ne kaha ke "Mujhe ruswa na karna jis din sab uthaye jayenge" (*Shuara:87*) aur Habeeb ke liye hai ke "Jis din Allah ruswa na karega Nabi ko" (*Tahreem:8*) aapko sawal se pehle bisharat de di gai aur Khaleel ne imtehan ke waqt kaha "Mujhe Allah kaafi hai" (*Tauba:129*) aur Habeeb ke liye kaha gaya: Allah tumhein kaafi hai (*Anfaal:24*) aur Khaleel ne kaha ke "Meri sachhi naam rawi rakh" (*Shuara:84*) aur Habeeb se kaha gaya ke "Aur humne tumhare liye tumhara zikr buland kar diya" (*Alam Nashrah:4*) ye cheezein baghair sawal marhamat farmai gai, Khaleel ne kaha ke "aur mujhe aur mere beto ko buto ke pujne se bacha" (*Ibrahim:35*) aur Habeeb se kaha gaya "Allah to yahi chahta hai aye Nabi ke ghar waalo ke tumse har napaki ko door farma de" (*Ahzaab:33*)

Duswi fasl: Huzoor ki fazeelat wa Shafa'at aur Maqame Mahood ka zikr

Allah ta'ala farmata hai:

Qareeb hai ke tumhein tumhara rab aisi jagah khada kare
jahan sab tumhari hamd karein (*Asra:79*)

Hadees: Hazrate Ibne Umar se marwi hai aap farmate hain ke baroze qiyamat log giroh dar giroh ho jayenge, har ummat apne

nabi ki taabe hogi aur arz karegi: aye fulaan nabi humari shafa'at kijiye, aye humare nabi humari shafa'at kijiye, yahan tak ke wo sab jama ho kar Huzoor alaihissalam ki khidmat mein haazir ho kar shafa'at chahenge, ye wo din hoga jis din Allah ta'ala aapko Maqame Mahmood ata farmayega

Hazrate Abu Huraira se marwi hai ke Huzoor alaihissalam se is aayat ke baare mein puchha gaya to aapne farmaya ke ye shafa'at hai

Kaab ibne Maalik Huzoor alaihissalam se riwayat karte hain ke baroze qiyamat log uthhaye jayenge pas main aur meri ummat ek teele par honge, Allah ta'ala mujh ko sabz joda pehnayega phir mujhe izne shafa'at dega, jo khuda chahega kahunga, yahi maqame mahmood hai

Hazrate Ibne Masood Huzoor alaihissalam se riwayat karte hain ke Aap arsh ki dahini janib aise maqam par khade honge ke wahan aapke siwa koi khada na ho sakega, us waqt aap par agle pichhle sab rashk karenge

Hazrate Abu Moosa Huzoor alaihissalam se riwayat karte hain ke mujhe ikhteyar diya gaya ke ya to main apni aadhi ummat (bila hisabo kitab) jannat mein dakhil karwa loon ya shafa'at ko qabool karoon to maine shafa'at ko ikhteyar kiya kyunki wo aam soodmand hai, kya tum isko muttaqiyo ke liye khayaal karte ho? nahin balki ye gunahgaro aur khatakaro ke liye hai

Hazrate Abu Huraira se marwi hai, kehte hain ke maine arz kiya: Ya RasoolAllah! aap par shafa'at ke baare mein kya hukm mila? farmaya: Meri shafa'at har us shakhs ke liye hai jo ke ikhlaas ke saath gawahi de ke Allah ta'ala ke siwa koi ibadat ke laaiq nahin aur uski zubaan aur dil iski tasdeeq kare

Ummul Momineen, Hazrate Umme Habeeba se marwi hai wo farmati hain ke Huzoor alaihissalam ne farmaya: Mujhe meri ummat ka haal dikhaya gaya jo mere baad karegi aur ek dusre ka khoon bahayegi aur guzishta ummato ka azaab dikhaya gaya jo unse pehle un par sabqat kar chuka hai to maine Allah se sawal kiya ke mujhe unki shafa'at baroze qiyamat de, so Allah ne mujhe ata farmaya

Hazrate Ibne Abbas farmate hain ke jab dozakhi dozakh mein dakhil ho jayenge aur jannati jannat mein aur ek giroh jannatiyo ka aur ek giroh dozakhiyo ka baaqi reh jayega to us waqt dozakhi giroh jannati giroh se kahega tumhare imaan ne tum ko kya nafa diya? pas wo apne rab ko pukarenge aur chillayenge, jannati un ki aawaz sunenge pas wo Adam alaihissalam aur deegar Ambiya se unki shafa'at ke liye arz karenge, har ek uzr karega yahan tak ke Huzoor alaihissalam ke paas aayenge, so aap unki shafa'at farmayenge, yahi Maqame Mahmood hai

Phir is mein ek taweel riwayat hai jo mash'hoor hai aur uska zikr ijmalan hua ke tamam log baroze qiyamat pehle Hazrate Adam alaihissalam ke paas jayenge aur shafa'at ki ilteja karenge, Hazrate

Adam 'Nafsi Nafsi' kahenge yaani aaj mujhe apni hi fikr hai phir Hazrate Nooh ke paas jayenge, wahan bhi baat nahin banegi phir Hazrate Ibrahim alaihissalam ke paas jayenge, Phir Hazrate Moosa ke paas, phir Hazrate Eisa alaihissalam ke paas aur aakhir mein Huzoor alaihissalam ki khidmat mein aayenge to Huzoor alaihissalam farmayenge ke haan haan, main hi is qabil hoon phir Huzoor alaihissalam apne rab ke huzoor haazir ho kar shafa'at farmayenge

Gyarahwi fasl: Jannat mein aur Kausar se mutalliq Huzoor ki buzurgiya

Hadees: Hazrate Amr bin Aas se marwi hai, unhone Huzoor alaihissalam ko ye farmate hue suna ke jab tum muazzin ke kalimaate azaan suno to usi ki misl azaan dohra kar jawab do, phir mujh par durood padho, dar haqeeqat jisne mujh par ek martaba durood padha to Allah ta'ala us par dus martaba rahmat farmata hai phir Allah se mere liye wasila maango kyunki ye jannat mein ek martaba hai jo kisi ko sazawaar nahin siwaye Allah ke bando mein se kisi ek bande ke liye aur main ummeed rakhta hoon ke wo banda main hoon lihaza jo Allah se mere liye wasila maange uske liye shafa'at halaal ho gai

Hazrate Anas se marwi hai ke Huzoor alaihissalam ne farmaya ke main shabe meraj jannat ki sair kar raha tha to mere saamne ek aisi nehar aai jiske kinaro par motiyo ke qubbe the, maine Jibreel se kaha ke ye kya hai? kaha ye wo Kausar hai jis ko Allah ne aapko ataa farmaya hai phir Jibreel ne uski mitti ko haath maar kar

nikala to wo kasturi ki tarah khushbudar thi, uska paani shehad se zyada meetha hai aur barf se zyada thanda hai

Barahwi fasl: Wo ahadees jin mein Huzoor ko dusre Ambiya par fazeelat dene se mana kiya gaya

Agar tum ye kaho ke jab dalaile Quraniya, Ahadeese sahiha aur Ijma -e- ummat se ye saabit hai ke Huzoor alaihissalam insano mein sabse badh kar muazzaz wa mukarram aur Ambiya se afzal hain to in ahadees ka kya matlab hai jo fazeelat dene ki mumanat mein warid hain, jaise ye hadees hai,

Hadees: Hazrate Ibne Abbas Huzoor alaihissalam se riwayat karte hain ke farmaya: kisi bande ko sazawaar nahin hai ke ye kahe ke main Yunus alaihissalam se behtar hoon, ek aur riwayat mein hai ke farmaya: mujhe Ambiya ke darmiyan fazeelat na do aur ek riwayat mein hai ke mujhe Hazrate Moosa alaihissalam par na badhao, is tarah ki aur bhi riwayat hain, iski Ulama ne chand taaweelein ki hain,

Pehli: ye ke Huzoor alaihissalam ka mana farmana isse pehle tha ke aapko maloom ho ke aap awlaade Adam ke sardar hain to aapne fazeelat dene se rok diya

Dusra: ye ke Huzoor alaihissalam ka ye farmana tawaazo wa inkesaar ke liye tha aur takabbur ki nafi maqsood thi magar ye jawab aitrash se nahin

Teesra: ye ke Ambiya ke darmiyan aisi fazeelat na do ke wo kisi Nabi ki tanqees ki taraf le jaaye khusoosan Hazrate Yunus alaihissalam ke baare mein Allah ne khabar di taaki na waaqe ho

kisi jahil ke dil mein unki taraf se haqarat ya unke buland rutbe mein tanqees

Chauth: ye ke Nubuwwat wa Risalat ke haq mein fazeelat dene ki mumanat hai kyunki Ambiya, Nubuwwat aur Risalat mein ek hi dar par hain aur isliye bhi ke wo ek hi cheez hai jis mein baahami fazeelat nahin hai, fazeelat to halaat ki zyadati aur khusoosiyaat wa karamaat mein hai lekin fi nafsihi Nubuwwat mein koi fazeelat nahin balki fazeelat to Nubuwwat ke baad dusre zaa'id umoor ki bina par hai aur Allah ta'ala ne farmaya ke humne baaz ko baaz par fazeelat di

Huzoor alaihissalam ka ye farmana isliye tha ke deegar Ambiya ki tanqees na ho aur unke martabe ko kam na samjha jaaye aur unki tauheen na ki jaaye, ye Huzoor alaihissalam ki badi shafqat hai

Terahwi fasl: Huzoor alaihissalam ke asma -e- girami aur fazail

Hadees: Huzoor alaihissalam ne farmaya ke mere 5 naam hain, main Muhammad hoon, main Ahmad hoon, main Maahi hoon ke mere zariye Allah ne kufr ko mitaya, main Haashir hoon ke mere naqshe qadam par log uthhenge aur main Aaqib piche aane waala hoon aur Allah ne apni kitab mein mera naam Muhammad aur Ahmad rakha

Huzoor alaihissalam ka naam Ahmad aapki sifate hamd mein mubalgha hai aur Muhammad aapki kasrate hamd mein mubalgha hai pas Huzoor alaihissalam hamd karne waalo mein sab se badh kar hain aur un sab se afzal hain jin ki tareef ki jaati

hai pas aap wo hain jin ki sabse zyada tareef ki jaaye aur aap wo hain jo apne rab ki sabse zyada tareef karein aur maidane hashr mein aap hamd se shohrat payenge aur maqame mahmood ataa kiya jayega

Aapke in dono naamo mein badi khoobiya hain, aapse pehle kisi ke ye naam na hue, Allah ne is tarah hifazat farmai, Ahmad naam kutube sabiqah mein aaya hai aur iske saath bisharat di gai, aapki wiladat se kuchh arse pehle jab mash'hoor hua ke ek Nabi aayega jiska naam Muhammad hoga to baaz logon ne apne bachho ke naam Muhammad rakhe

Ek riwayat mein hai ke mere 10 naam hain, in mein Taaha aur Yaseen bhi shamil hain, aapke alqabaat Quran mein kasrat se aaye hain maslan Siraj, Muneer, Nazeer, Mubashshir, Raoof, Raheem waghaira

Chaudahwi fasl: Huzoor ke asma, Allah ke asma ke saath

Allah ta'ala ne apne asma -e- husna aur sifaat ke saath aap ka naam rakh kar aapko sharf wa fazeelat marhamat farmai, Qaazi Iyaaz Maliki rahimahullahu ta'ala kehte hain ke ab tum samjho Allah ta'ala ne bahut se Nabiyo ko ek buzurgi se khaas kiya hai aur unko apne naamo mein se ek naam ki khil'at inayat farmai hai jaise Hazrate Is'haaq alaihissalam aur Hazrate Ismayeel alaihissalam ka naam Aleem wa Hakeem rakha aur Hazrate Ibrahim alaihissalam ko Aleem, Hazrate Nooh alaihissalam ko Shakoor, Hazrate Eisa alaihissalam aur Hazrate Yahya alaihissalam ko Bir (Neki),

Hazrate Moosa alaihissalam ko Kareem wa Qawi, Hazrate Yusuf alaihissalam ko Hafeez wa Aleem, Hazrate Ayyub alaihissalam ko Sabir aur Hazrate Ismayeel alaihissalam ko Sadiq naam inayat farmaye

Humare Nabi alaihissalam ko Allah ta'ala ne is tarah fazeelat di ke aapko un naamo ka libaas pehnaya aur aarasta kiya jo apni kitabe majeed aur guzishta nabiyo ki beshumar kitabo mein mazkoor hain, is fasl mein kuchh naamo ka zikr hai

Allah ta'ala ne apne naam Mahmood mein se aapka naam Muhammad nikala, aapko Raoof aur Raheem kaha, aapko Mubeen, Nazeer, Haq, Noor, Siraj, Shaheed, Kareem aur Azeem kaha, Aapka naam Zuboor mein Jabbar rakha, aapko Khabeer kaha, aapko Faateh kaha, Huzoor ne apni tareef Shakoor naam se farmai, aapko Awwal kaha, aapko Aakhir kaha, aapko Qawi kaha, Huzoor ne khud ko Wali, Maula (Madadgaar) kaha, aapko Haadi kaha, Huzoor Momin, Muhaymin aur Ameen bhi hain

Pandrahwi fasl: Ek nukte ka bayaan

Qaazi Iyaaz Maliki rahimahullahu ta'ala kehte hain ke ab main zimnan ek nukte ke bayaan se is baab ko khatm karta hoon aur is mein wo bayaan aayega jo kuchh beemar zehno mein uthne waale shubhaat ko door karega aur wo ye ke Allah ta'ala apne sifaat aur apne asma -e- husna mein is hadd tak hai ke wahan makhloq mein se koi bhi adna sa mushabeh nahin ho sakta, na kisi ko usse tashbeeh di ja sakti hai, bila shakko shubha jo shariat ne bola hai,

un dono mein haqeeqi maana mein koi mushabehat hi nahin hai isliye ke Allah ta'ala ki sifaat qadeem (azali, abadi) hain bakhilaf makhlooq ki sifaat ke, ke wo haadis faani aur ataai hain, makhlooq ko sifaat mein gharz hota hai jabki Allah isse paak beniyaaz hai, wo apni sifaat ke saath humesha se hai aur rahega, ye kul ka kul Ahle Sunnat Wa Jama'at ka mazhab hai

Kai Akabir Ulama ne ise khoob waazeh kar ke bayaan kiya hai ke Allah ki misl koi nahin hai, wo apni sifaat mein, apne asma mein aur apne af'aal mein yakta hai aur makhlooq se koi mushabehat nahin hai

Chautha baab: Huzoor alaihissalam ke mojizaat

Is baab mein Huzoor alaihissalam ke moajizaat ka bayaan hai jo aapko Allah ta'ala ne ataa farmaye aur aapko khusoosiyaat aur karamaat ke saath musharraf farmaya hai

Qaazi Iyaaz Maliki rahimahullahu ta'ala kehte hain ke humne ye kitab uske liye jama nahin ki hai jo Nabi ki nubuwwat ka inkaar kare ya Huzoor alaihissalam ke mojizaat par zubanein daraaz kare balki humne ise un ahle muhabbat ke liye jama kiya hai jo Huzoor alaihissalam ki dawat par labbaik kehte hain aur Huzoor alaihissalam se muhabbat karte hain

Tirmizi mein hai ke jab Huzoor alaihissalam Madina aaye aur Hazrate Abdullah bin Salam aapse milne aaye to farmate hain ke main chehre ko dekhte hi pehchan gaya ke ye kisi jhoote ka chehra nahin ho sakta, Abi Ramsa Taimi ne Huzoor alaihissalam ko dekhte kaha ke ye Allah ke Nabi hain, bahut se logon ne dekhte saath hi kalima padha

Pehli fasl: Nubuwwat ki lughwi tehqeeq

Ye lafze 'Naba' se aaya hai jiske maana khabar ke hain ya Allah ta'ala ne aapko apne ghuyooob par muttala kiya, Nabi ke maana honge ke un cheezo ki khabar dena jin par aapko muttala kiya gaya, iske aur bhi maana bayaan hue hain

Rasool ki tehqeeq

Rasool usko kehte hain jo mursal yaani bheja gaya ho, Huzoor alaihissalam ki risalat ye hai ke Allah ta'ala ne aapko jin ki taraf bheja unko tableeghe ahkam karein aur ummat par laazim kiya gaya ke aapki itteba karein

Ulama ka is mein ikhtelaf hai ke Nabi ke ek maana hai ya do? baaz ne kaha ke dono ke ek hi maana hain kyunki dar asal ye 'Annaba' se hai jiske maana khabar dena hai aur har Nabi Rasool hota hai aur har Rasool Nabi, baaz ne kaha ke ye dono alahida alahida hain isliye ke kabhi ye dono us nubuwwat mein jama ho jaate hain jis mein ghaib par ittela, khusoosiyaate nubuwwat ka ailan aur uski marfat ke liye rifat aur unke darajaat ke husool maqsood ho aur kabhi ye dono us Rasool ki risalat ki zyadati mein juda ho jaate hain jis mein darane aur khabardar karne ka hukm ho jaisa hum kehte hain aur baaz Ulama is taraf gaye hain ke Rasool wo hain jo nai shariat le kar aayein aur Nabi ghaire rasool wo hai jo nai shariat le kar na aaye agarche usko tableeghe ahkame ilahiya aur darane ka hukm diya gaya ho aur durust qaul wahi hai ke jis par Ulama ka jamme ghafeer hai ke har Rasool Nabi zaroor hai aur zaroori nahin ke har Nabi Rasool bhi ho, in mein pehle Rasool Hazrate Adam alaihissalam hain aur aakhiri Rasool Huzoor alaihissalam hain

Wahih ki tehqeeq

Wahih ke asal maana 'Jee karne' ke hain aur Huzoor alaihissalam par Allah ki janib se jab koi hukm naazil hota to aap uske lene

mein 'Jee farmate' is wajah se uska naam 'Jee' rakh diya gaya, is mein mazeed lafzi bahas hai

Dusri fasl: Mojizaat ke bayaan mein

Jaano! ke Ambiya alaihimussalam jo laaye hain un ko humara mojiza kehna isliye hai ke makhlooq uske mamasil (jaisa) laane se aajiz hoti hai, mojize do tarah par hote hain

Ek qism: Ye ke qudrate insaniya ke anwaa (type) mein se ho phir usse wo aajiz ho jaayein aur unka aajiz ho jaana is baat ki daleel hai ke wo kaam Allah ta'ala ki taraf se hai aur ye Nabi ki sadaqat hoti hai jaise yahoodiyo ko maut ki tamanna se pher dena, aur Arab ke bade bade fusaha bulagha ka Quran ki misl laane se aajiz hona

Dusri qism: Ye hai ke wo kaam hi insani qudrat se baahar ho ke wo kisi tarah bhi uski misl laane par qadir nahin jaise murde ko zinda karna, Moosa alaihissalam ke asaa ka saanp banna, oontni ka patthar se nikalna, darakht ka kalaam karna, ungliyo se paani ke chashme bahana aur chand ke tukde karna, ye wo mojizaat hain jo mumkin hi nahin ke koi in ko kar sake siwaye Allah ke Humare Nabi alaihissalam ke haatho par in dono qism ke mojizo ka (kasrat se) zuhoor hua hai, deegar Ambiya ke muqable mein aapke mojize bahut zyada zaahir aur qawi hain, sirf Quran ki ek aisa mojiza hai ke Ulama ne kaha hai ke iski sabse chhoti soorat (Kausar) ek mojiza hai aur is ki har aayat ya is soorat ki miqdaar wa adad mein aayatein mojiza hain phir khaas is soorat mein muta'addid mojize hain, jaisa ke hum anqareeb bayaan karenge

Qaazi Iyaaz Maliki rahimahullahu ta'ala kehte hain ke haq baat bayaan karte hue kehta hoon ke Huzoor alaihissalam se bahut se mojizaat jo marwi hain, qataiyyat ke saath maloom hain chunanche chand ke tukde hone ka mojiza Quran ki nass se saabit hai, yahi soorat paani ke nikalne aur khane ke zyada hone ke waqiye ki hai, is ko siqah logon ne aur bahut se Sahaba ki badi jama'at ne riwayat kiya hai, ghazwe ke mauqe par jo mojizaat zaahir hue usko tamam hazireen ne dekha aur riwayat kiya aur baaz khabrein aisi bhi hain jin ki koi asal nahin aur batil par un ki bunyad hai aur aisa bhi hota hai ke ek arse ke baad Ulama tehqeeq karte hain to us riwayat ki haisiyat waazeh hoti hai lekin humare Nabi ke jo mojizaat marwi hain, zamana guzarne ke baad bhi unka zuhoor hi zyada hota hai

Huzoor alaihissalam ka ghaibi khabrein dena aur aapka 'jo ho chuka aur jo hoga' ke halaat batana aapke mojizaat mein hai aur ye aisa haq hai jis par koi parda nahin

Teesri fasl: Aijaze Quran ki pehli wajah

Allah ta'ala ki kitab kai wajho se bakasrat mojizaat par mushtamil hai, inke wujoohat par muttala hone mein chaar qismen banti hain,

Awwal: ye ke iske nazm ki khoobi, iske kalimaat ko milana, iski fasahat, iske mukhtasaraat waghaira aur iski aisi balaghat jo Arab ke bulagha ki aadat ke khilaf hai, Arab ke logon ko aisi balaghat di gai thi ke ke unke siwa kisi dusri ummat ko na muyassar hui,

Arab ke log jungo mein ash'aar padhte aur ek dusre ki burai karte aur apni tareef karte jo motiyo ki ladi se zyada khubsoorat hote, apne kalaam se buzdil ko bahadur bana dete the, is qadr kalaam mein maahir hote the, aise logon ko agar aajiz kiya hai to Huzoor alaihissalam ne Quran la kar kiya hai, iski aayatein muhkam, iske kalimaat mufassal, iski balaghat aqlo ko hairan karne waali, iski fasahat har bolne waale par ghalib hai, bawajood apne ikhtesar ke apne nazm ki khoobi mein motadil hai, Arab ke log is baab mein bahut maharat rakhte the lekin 23 saal tak Quran unhein challenge karta raha aur unke kaano ke darwaze ko khatkhatata raha par wo aajiz rahe, wo challenge ye tha:

Kya ye kehte hain ke unhone ise bana liya hai tum farmao to is jaisi koi ek soorat le aao aur Allah ko chhod kar jo mil sakein sab ko bula laao (*Yunus:38*)

is tarah ki aur bhi aayatein hain jin mein challenge kiya gaya lekin koi ise qubool na kar saka, jab unse ye na ho saka to ise jaadu waghaira ka naam diya

Phir Qurane kareem taweel qisso aur guzishta zamane ki un khabro ke bayaan karne mein jis mein fusaha ki aadat mein wo kalaam za'af aur kamzor ho jaaya karta hai aur bayaan ki lazzat jaati rehti hai, unko is khoobi se zikr karta hai ke wo ghaur karne waale ke liye ek mojiza hai aur kalaam aapas mein aisa hai jaise ek ladi se dusri ladi mili hui ho

Chauthi fasl: Aijaze Quran ki dusri wajah

Qurane Kareem ke mojiza hone ki dusri wajah iske nazm ki ajeeb

shakl aur wo ghareeb usloob (tarz) hai jo kalaame arab ke usloob aur unke nazmo nasr ke wo tariqe jin par ye Quran hai, unke khilaf hai, har aayat ke aakhir mein waqfa hai, jahan kalimaat ke wasl ki inteha hai, iski nazeer na isse pehle paai jaati hai na baad ko aur na kisi ko iski taaqat hai ke wo iske kisi hisse ki mumaslat kar sake

Jab Waleed bin Mugheera ne Huzoor alaihissalam ka kalaam suna aur Aap alaihissalam ne us par Quran ki tilawat farmai to wo narm dil ho gaya, jab uske paas Abu Jahl inkaar karta hua aaya, is ne usse kaha khuda ki qasam tum mein koi bhi shero'n (shayari) mein mujhse badh kar aalim nahin, khuda ki qasam jo kuchh wo (Muhammad alaihissalam) farmate hain, shero shayari ki tarah nahin hai

Uqba bin Rabia ne jab Quran suna to kaha ke aye meri qaum! tum jaante ho ke maine koi aisi cheez na chhodi jis ko na jaana aur na padha ho, khuda ki qasam maine wo kalaam suna hai, khuda ki qasam us jaisa maine kabhi na suna, na to wo sher hai, na sehar (jaadu) na kahanat

Hazrate Abuzar ke islam laane ke waqiya bhi yahi batata hai ke unhone is kalaam ko kisi ke misl na paaya aur yahi is Quran ka tarz hai ke logon ko sochne par aajiz kar deta hai

Paanchwi fasl: Aijaze Quran ki teesri wajah

Teesri wajah ye hai ke wo un ghaibi khabro par mushtamil hai jo

abhi nahin hue, aur jitne ho chuke wo waise hi hue jaise Quran ne khabar di, Allah ta'ala ne farmaya:

Beshak tum zaroor masjide haraam mein dakhil hoge agar Allah chahe (*Fateh:27*)

aur farmata hai: "Aur apni maghloobi ke baad anqareeb ghalib honge" (*Room:3*)

aur farmata hai: "Ke use sab deeno par ghalib kare" (*Fateh:28*)

Aisi kai ghaibi khabrein Quran mein hain, jaisa ke farmaya chand saalo mein Room, Faras par ghalaba haasil karega aur fauj dar fauj log islam mein dakhil honge, jis waqt Huoor alaihissalam ne parda farmaya to Islam us waqt tak tamaam arab ke shehro mein dakhil nahin hua tha, musulmano ki khilafat mein islam pahuncha aur unke zamane mein deen par ghalaba haasil hua aur mashriq wa maghrib ke kinaro tak unki khilafat hui jaisa ke Huoor alaihissalam ne farmaya: mere liye zameen suked di gai, main iske mashriq wa maghrib ko dekh raha hoon ke anqareeb meri ummat ko wo jagah milegi jitni mere peshe nazar hai

Allah ta'ala ne Quran ki hifazat apne zimme li hai aur is mein tabdeeli kar paana mumkin hi nahin, saikdo saal guzar jaane ke baad bhi dushman ise badal na sake, Quran ki ghaibi khabro mein ye bhi hai ke munafiqo ki sifaat bayaan ki gai aur yahoodiyo ke bhedo ko zaahir farma diya, is mein Huoor alaihissalam ke dushmano ki halakat aur fateh ki bisharat shamil hain

Chhati fasl: Aijaze Quran ki chauthi wajah

Qurane Kareem ke mojiza hone ki chauthi wajah ye hai ke is mein guzri ummato ke baare mein wo ghaibi khabrein hain jinhein unke ulama ke ilawa koi nahin jaanta tha, Huzoor alaihissalam waqiye ko is tarah bayaan karte ke wo Aalim tasdeeq karta aur sahih maanta tha, woh itna ji jaanta tha jitna Huzoor alaihissalam bayaan farma dete

Wo log jaante the ke Huzoor alaihissalam ummi hain yaani aapne dunya mein kisi se padhna likhna nahin seekha, wo log Huzoor alaihissalam se kasrat se sawalaat karte the aur aap par Quran naazil hua wo unhein suna dete, kai logon ne islam qabool kiya aur kai log haasid ban gaye

Saatwi fasl: Aijaze Quran basababe Tajeeze qaum

Qurane Kareem ke mojize hone par ye 4 qismein to zaahir hain, in mein kisi ko shak nahin, inke siwa wo aayatein bhi hain jo kisi qaum ki tajeer ke liye unke kisi muamle mein warid hain jaise:

Tum farmao agar pichhla ghar Allah ke nazeek khalis tumhare liye ho (*Baqarah:94*)

Yahoodiyo ke baare mein hai ke farmaya "To bhala maut ki aarzu to karo" (*Baqarah:93*) is ne unko khabardar kar diya ke wo kabhi maut ki tamanna na kar sake aur aisa hi hua

Aathwi fasl: Aijaze Quran basababe raub wa dabdaba

Quran ko sunne se dilo mein jo kaifyat aur kaano ko jo haibat laahiq hoti hai wo iske aijaz ki wajah mein se hai, ye haalat iske

jhutlane waalo par bahut badi thi yahan tak wo iske sunne ko bhaari samajhte aur ye cheez uski nafrat ko zyada karti thi jaisa ke Allah ta'ala ne farmaya ke "unka iske padhne ko napasand karte ho" ye unki tabai giraani ki wajah se tha, isi wajah se Huzoor alaihissalam ne farmaya ke: us shakhs par Quran sakht aur mushkil hai

Lekin musalman to humesha iski tilawat karte rehne ki wajah se iske haibat wa khauf ki tasdeeq karte rehte hain aur isko hansi khushi aur mailane taba ke saath tilawat karte rehte hain, Allah ta'ala farmata:

Isse baal khade hote hain unke badan par jo apne rab se darte hain phir unki khaalein aur dil narm padte hain yaade khuda ki taraf raghbat mein (*Zumar:23*)

aur farmaya: "Agar hum ye Quran kisi pahaad par utaarte to zaroor tu use dekhta jhuka hua paash paash hota (*Hashr:21*) aur ye daleel is amr par ke ye quwwat Qurane kareem ke saath khaas hai wo ye ko jo shakhs na uske muaani jaanta hai aur na uski tafseer, usko bhi riqqat taari ho jaati hai, jaisa ke ek nasrani ek qaari ke paas se guzra aur Quran sun kar khoon rone laga, puchha gaya to kaha ke iski khushi aur iske nazm ne rulaya, yahi wo quwwat hai jiska ek jama'at ne islam laane se pehle aur baad mein etiraf kiya hai

Kai logon ke islam laane ka sabab yahi hua ke unhone Quran suna aur sunte hi iski azmat dil mein ghar kar gai phir baad mein islam le aaye

Nawi fasl: Quran humesha rahega

Quran ke mojiza hone par ek wajah ye hai ke iski aayatein baaqi rehne waali hain, jab tak dunya baaqi hai ye baaqi rahengi kyunki Allah ta'ala ne iski hifazat ka zimma liya hai, farmaya:

Beshak humne utara hai ye Quran aur beshak hum khud iske nighban hain (*Hijr:9*)

Ambiya -e- kiraam ke tamam mojizaat apni muddat guzarne ke baad khatm ho gaye ab siwaye unki khabro ke koi baaqi nahin lekin Quran ki aayatein raushan aur iske mojize zaahir hain aaj tak ke iske upar saikdo saal guzar chuke, aaj tak kai koshishein ki gai lekin Quran mein tabdeeli na laai ja saki, jisne bhi iska irada kiya usne apne haatho khud ko majboor kar diya aur use ediyo ke bal ulta wapas hona pada

Duswi fasl: Aijaze Quran ki mukhtalif wujoohaat

Aimma ki ek jama'at ne Qurane kareem ke aijaz ki wujooh mein bahut si baatein bayaan ki hain, is mein ek ye hai ke iska padhne aur sunne waala kabhi sair nahin hota aur na hi uktata hai balki iski tilawat ki zyadati mein mazeed shireeni aur lazzat paata hai aur isko baar baar padhne se iski muhabbat jad pakad jaati hai, wo humesha taro taaza rehta hai, Iske ilawa koi bhi kalaam ho baar baar padhne se dil ukta jaata hai

Ek wajah ye hai ke ye Quran tamam uloomo maarif ka majmua hai, is mein shariato ke uloom jama kiye gaye, dalaile aqliya ke tariqe par iski tambeeh ki gai, iski misl kisi tarah na laai ja saki, is

ne inkar karne waalo ko gher liya, khwah wo seerat ke uloom ho ya guzishta ummato ki ghaibi khabrein, naseehatein, hikmatein, qiyamat ki khabrein, mahasin, aadab wa khaslat waghaira, Allah ta'ala farmata hai:

Humne is kitab mein kuchh utha na rakha (*An'aam:38*)

aur farmaya: "Aur humne tum par ye Quran utara ke har cheez ka raushan bayaan hai" (*Nehal:89*)

Ye Quran haq hai, koi khel kood nahin aur iske baar baar padhne mein lazzat kam nahin hoti balki badhti jaati hai

Hazrate Kaab se marwi hai ke tum Quran ko laazim pakdo ke ye aqlo ki samajh aur hikmat ka noor hai

Haqeeqatan Qurane kareem ke wujoohe aijaz wahi chaar hain jo bayaan kiye gaye baaqi jo kuchh hai wo Quran ke khawas aur uske ajaibaat se mutalliq hain jo kabhi khatm na honge

Gyarahwi fasl: Chand ke phatne aur Suraj ke rukne ka mojiza

Allah ta'ala farmata hai:

Paas aai qiyamat aur shaq ho gaya chand (*Qamar:1*)
aur farmaya:

Agar dekhein koi nishani to moonh pherte aur kehte hain
ye to jaadu hai chala aata (*Qamar:2*)

Muffasssireene Ahle Sunnat ka iske wuqoo par ijma hai ke Allah ta'ala ne chand ke tukde hone ki khabar di aur kafiro ke inkar karne ki bhi khabar di

Hadees: Hazrate Ibne Mas'ood se riwayat hai ke Huzoor alaihissalam ke ahade mubarak mein chand ke do tukde hue, ek tukda pahaad ke upar tha aur dusra pahaad ke pichhe, us waqt Huzoor alaihissalam ne farmaya: gawah raho yaani dekh lo
 Ye waqiya Makka mein hua aur kuffare quresh ne kaha ke agar ye jaadu hai to sirf humari aankho par hua hai, baahar ke logon ko bhi agar aisa hi dikhai diya to ye jaadu nahin, phir dusre shehro se aane waalo se puchha gaya to unhone bhi kaha ke haan humne bhi dekha

Is ko riwayat karne waale raawiyo ki tadaad kaafi zyada hai aur asnaad bhi sahih hain

Suraj rukne ki riwayat ko Imam Tahawi ne Hazrate Asma binte Umais se do tariqo se hadees ki takhreej ki hai ke Huzoor alaihissalam, Hazrate Ali ki god mein sar rakh kar aaram farma rahe the, Hazrate Ali ne namaze asr adaa nahin ki thi yahan tak ke suraj doob gaya, Huzoor alaihissalam ne farmaya ke: Ali! kya tumne namaz padh li? arz kiya: nahin, phir Huzoor alaihissalam ne dua ki ke: Aye Allah, ye teri itaa'at mein aur tere Rasool ki itaa'at mein the to in par suraj ko wapas kar de, Asma kehti hain ke suraj ko doobne ke baad nikalte hue dekha aur pahado aur zameen par thhehra raha, ye waqiya khaibar ke raste mein manzile sahba ka hai, Imam Tahawi farmate hain ke ye dono hadeesein saabit hain aur inke raawi siqah hain

Ek riwayat mein hai ke jab Huzoor alaihissalam ne Baitul Muqaddas se wapsi par kuffare quresh ko ek qafila ke halaat bataye to unhone puchha wo qafila kab aayega? is par aapne

farmaya ke chaar shamba ko aayega to us din wo nahin aaya aur phir Huzoor alaihissalam ne dua ki to ek ghadi din zyada ho gaya aur Huzoor alaihissalam par suraj ruka raha

Barahwi fasl: Ungliyo se paani nikalna aur uska zyada hona

Is baare mein ahadees bahut zyada marwi hain aur Huzoor alaihissalam ki ungliyo se paani behna Sahaba ki ek jama'at ne bayaan kiya hai

Hadees: Hazrate Anas riwayat karte hain ke maine Huzoor alaihissalam ko aise haal mein dekha ke namaz ka waqt ho gaya tha aur log paani talash kar rahe the par paani na mila, Huzoor alaihissalam ne thode se paani mein apna haath mubarak daal diya aur farmaya ke isse wuzu karo, Raawi kehte hain ke maine Huzoor alaihissalam ki ungliyo se paani ubalta dekha aur taqreeban 300 logon ne ya 80 logon ne wuzu kiya

Hudaibya ke din log pyaase the aur paani na mila to Huzoor alaihissalam se arz ki ke paani nahin hai to Huzoor alaihissalam ne apne bartan mein haath daal diya aur paani ubalne laga yahan tak ke 1500 aadmiyo ne wuzu kiya aur raawi kehte hain ke agar hum ek laakh bhi hote to wo paani kaafi hota

Terahwi fasl: Mazeed Mojizaat

Sahaba ek aise chashme par utre jis mein jooti ke tasme (feete) ki manind paani tha, Sahaba chullu se use lete aur jama karte phir Huzoor alaihissalam ne jab us paani se apna chehra aur daste

mubarak dhoya to us paani ko us chashme mein lauta diya, phir to paani bakasrat jaari ho gaya, phir sab ne piya Hudaibya mein hi ek waqiya hai ke Huzoor alaihissalam ne teer ko aise gadhe mein rakha jis mein paani na tha to sab log khoob sairaab ho gaye yahan tak ke oonto ko paani pila kar dobara peene ke liye bithha diya

Aap alaihissalam se kai martaba mukhtalif maqamaat par paani ki shikayat ki gai to aapke mojize se wahan paani nikal aaya phir kai martaba aapki dua se barish ka hona bhi isi jins se hai

Chaudahwi fasl: khane mein zyadati

Aapke mojizo mein ye bhi ek mojiza hai ke khana zyada ho jaaya karta

Hadees: Hazrate Jabir se riwayat hai ke ek shakhs ne Huzoor alaihissalam se maanga to aapne use 30 saa khajoor ataa farmaye to wo khud aur uski biwi aur mehman barabar khate rahe hatta ke ek din usne naap liya phir usne Huzoor alaihissalam ko khabar di to Huzoor alaihissalam ne farmaya ke agar tu use na naapta to khata rehta wo tumhare liye badhta rehta

Hazrate Abu Talha ki mash'hoor hadees hai ke unki jau ki chand rotiyo ko Huzoor alaihissalam ne tukde kar ke jo chaha padha phir usse 70 ya 80 aadmiyo ko khilaya

Hazrate Jabir ki hadees mein hai ke Khandaq ke roz Huzoor alaihissalam ne ek saa jau aur ek bakri se ek hazaar aadmiyo ko

khana khilaya aur sabke khane ke baad bhi khana pooro nacha hua tha, ye Huzoor alaihissalam ke luaabe dehan ki barkat thi

Hazrate Abu Ayyub Ansari ne Huzoor alaihissalam aur Hazrate Abu Bakr ko dawat ki aur itna hi khana tha ke do logon ko kaafi ho jaaye, Huzoor alaihissalam ne farmaya ke Ansar ke 30 aadmiyo ko bula lo, unhone khaya phir 60 logon ko bulwaya unhone khaya phir 70 logon ko bulwaya unhone bhi khaya aur us din koi aisa na nikla jisne Islam qabool na kiya ho aur aapki bai'at na ki ho

Ek riwayat mein hai ke ek bade bartan mein gosht laaya gaya aur phir usse subah se le kar shaam tak log khaate rahe par wo khatm na hui

Hazrate Fatima ne ek martaba khana paka kar Huzoor alaihissalam ko dawat par bulaya to Huzoor alaihissalam ne ek ek pyala apni tamam azwaaj ko bheja uske baad kai logon ne us mein se khaya phir bhi haandi mein pooro khana bacha hua tha

Huzoor alaihissalam ki dua se kai martaba chand khajoorain itni zyada ho gai ke kai logon ne shikam ser ho kar khaya

Is baare mein kasrat se ahadees waarid hui hain

Pandrahwi fasl: Darakhto ka kalaam karna aur shahadat dena aur daud kar aana

Hadees: Hazrate Ibne Umar se riwayat hai ke hum Huzoor alaihissalam ke saath ek safar mein the ke ek aarabi mila, usse puchha gaya ke kidhar ka qasd hai to kaha ke ghar ja raha hoon,

Huzoor alaihissalam ne farmaya ke kya tu neki ki taraf aata hai? puchha wo kya hai to aapne farmaya ke tu gawahi de ke Allah ke siwa koi ibadat ke laaiq nahin aur main Allah ka Rasool hoon to usne puchha ke koi aapki shahadat deta hai? aapne farmaya: ye babool ka darakht jo waadi ke kinare khada hai, tab wo zameen cheerta aaya aur aapke saamne khada ho gaya aur usse aapne teen martaba shahadat dilwai phir wo apni jagah wapas chala gaya

Ek aur riwayat mein hai ke ek aarabi ne aapse nishani chahi, aapne farmaya saamne us darakht se kaho ke tujhe Allah ke Rasool bulate hain, usse jaise kaha gaya wo apni jado ke saath hilne laga aur nikal kar khidmat mein aa gaya, aarabi ne kaha ke ise wapas jaane ka hukm dijiye, aapne hukm diya to wo wapas chala gaya aur apni jagah pehle jaisa ho gaya, aarabi ne kaha ke mujhe ijazat dijiye ke aapko sajda karoon, farmaya ke agar main kisi ko hukm deta ke kisi dusre ko sajda kare to aurat ko deta ke wo apne shauhar ko sajda kare, aarabi ne kaha: mujhe ijazat dijiye ke main aapke daste mubarak aur paaye aqdas ko bosa doon to iski ijazat de di

Ek riwayat mein hai ke Huzoor alaihissalam ne qaza -e- haajat mein parda karne ke liye do darakhto ko pakda aur unhein aise le gaye jaise koi apne oont ko pakad kar le jaata hai, wo ped Huzoor alaihissalam ke saath chalte gaye aur dono mil gaye phir jab qaza -e- haajat se farigh hue to wo apni jagah aa gaye

Is jaisi aur kai riwayat mein hain jin mein darakht ke chalne aur kalaam karne ka zikr maujood hai

Solahwi fasl: Khajoor ki tehni ka rona

Khajoor ke sutoono ke rone ki hadees in khabro ko qawi karti hai, kyunki ye mash'hooro maroof aur mutawatir ki hadd mein hai, ise 10 se zaaid Sahaba ne bayaan kiya hai, Huzoor alaihissalam ek sutoon se tek laga kar khutba irshad farmate the phir aapke liye ek mimbar banaya gaya aur aapne us tehni ko chhod kar mimbar se khutba farmaya to us sutoon se aise rone ki aawaz aai jaise oontni bachha paida karte waqt roti hai

Uske rone se masjid mein halchal mach gai aur log rone lage phir Huzoor alaihissalam uske paas tashreef le gaye aur apna daste aqdas rakha wo khamosh hua phir ek riwayat mein hai ke Huzoor alaihissalam ne farmaya ke agar main ise na liptata to ye qiyamat tak mere gham mein rota rehta phir aapne hukm diya ke ise mimbar ke niche dafn kar diya jaaye

Hasan Basri jab is hadees ko bayaan karte to ro padte aur farmate: Aye Allah ke bando! lakdi to Huzoor alaihissalam ke ishteyaq mein jo aap alaihissalam ke nazdeek tha, uski aarzumand ho aur ab tum usse zyada haq rakhte ho ke Huzoor alaihissalam ke liqa ka shauq karo

Satrahwi fasl: Jamadaat se mutalliq mojizaat

Hadees: Hazrate Ibne Masood se marwi hai farmate hain ke hum taam (khane) ki tasbeeh suna karte the halanki use khaya ja raha hota tha

Hazrate Anas farmate hain ke Huzoor alaihissalam ne mutthi mein kankarya pakdi to Huzoor alaihissalam ke daste mubarak

mein tasbeeh karne lagi yahan tak ke humne tasbeeh ko suna phir unhein Hazrate Abu Bakr ke haath mein diya to wo tasbeeh kar rahi thi phir humare haath mein diya to tasbeeh band ho gai, Hazrate Abuzar ne iski misl riwayat karte hue bayaan kiya ke kankariyo ne Hazrate Umar aur Hazrate Usman ke haath mein tasbeeh jaari rakhi

Hazrate Ali farmate hain ke hum Huzoor alaihissalam ke saath Makka ke kisi goshe mein tashreef le gaye to koi darakht wa pahaad aisa na tha jisne Huzoor alaihissalam ko "Asslamu Alaika Ya RasoolAllah" na kaha ho

Hazrate Jabir bin Abdullah se marwi hai ke Huzoor alaihissalam jis darakht ya patthar se guzar farmate to wo aapko sajda karta Hazrate Anas se marwi hai ke jab Huzoor alaihissalam aur Hazrate Abu Bakr wa Umar aur Usman jabale uhud par chadhe to wo hilne laga, Huzoor alaihissalam ne farmaya aye Uhud thhehar ja, kya nahin dekhta ke tujh par ek Nabi, ek Siddiq aur do Shaheed hain

Hazrate Ibne Abbas se marwi hai ke khana -e- kaaba ke ird gird 360 but the jin ke paaon pattharo mein raang se jama diye gaye the, pas Fathe Makka ke saal Huzoor alaihissalam masjide haraam mein dakhil hue to aapne apne haath ki lakdi se ishara kiya aur chhoote bhi na the, aur farmate: "Haq aaya aur batil mit gaya" (*Asra:81*) to aap jis but ke chehre ki taraf ishara farmate wo peeth ke bal gir padta aur jis ki peeth ki taraf ishara karte wo moonh ke bal gir padta yahan tak ke ek but bhi baaqi na raha

Isi qabeel se wo hadees bhi hai ke jab Huzoor alaihissalam apne

chacha ke saath tijarat ke liye tashreef le gaye to ek raahib ne pathharo aur darakhtho ko aapko sajda karta dekh pehchan liya ke aap aakhirhi Nabi hain

Attharahwi fasl: Haiwanaat se mutalliq mojizaat

Hadees: Hazrate Aaisha se marwi hai ke humare yahan ek bakri thi, jab Huzoor alaihissalam tashreef laate to wo idhar udhar na jaati, aaram aur sukoon se rehti lekin jab Huzoor alaihissalam tashreef le jaate to idhar udhar hoti (yaani pareshan karti)

Hazrate Umar se marwi hai ke hum Huzoor alaihissalam ke saath the ke ek aarabi ek goh ka shikar kar ke laaya aur puchha ke ye kaun hain? humne kaha ke ye Allah ke Nabi hain to usne kaha ke qasam hai Laa wa Uzza ki (ye do buto ke naam the) main us waqt tak imaan na laaunga jab tak ye goh imaan na laaye aur ye keh kar goh ko phenk diya, Huzoor alaihissalam ne us goh ko pukara to to usne zinda ho kar Huzoor alaihissalam ki nubuwwat ki shahadat di, ye dekh kar wo aarabi musalman ho gaya

Isi qabeel se bhediye ki charwahe se kalaam karne waali riwayat hai ke jab us bhediye ne charwahe se kalaam kiya to usne kaha ke tajjub ki baat hai ke ek bhedya kalaam karta hai to us bhediye ne kaha ke isse bhi tajjub ki baat na bataaun? Huzoor alaihissalam tashreef la chuke hain aur ghaib ki khabrein de rahe hain phir us charwahe ne Huzoor alaihissalam ke paas aa kar iski khabar di, bhediye ke baare mein mukhtalif riwayat mein maujood hain jin mein alfaaz ki kami beshi hai, Hazrate Abu Huraira se marwi hai

ke Huzoor alaihissalam ek baagh meim tashreef le gaye to ek oont ne aapko sajda kiya, ek riwayat mein hai ke oont ne Huzoor alaihissalam se logon ke zyada kaam lene ki shikayat ki, isi tarah hijrat ke waqt jab Huzoor alaihissalam ghaar mein the to pedo ne rasta band kiya aur kabootaro aur makdi ne khidmat ki

Ek riwayat mein hai ke Huzoor alaihissalam ke paas paanch ya chhe ya saat oont laaye gaye taaki eid -e- qurban ke din aap unko zibah farmayein, to un mein se har ek koshish karta ke Huzoor alaihissalam pehle use zibah karein

Is baab mein ye bhi marwi hai ke Huzoor alaihissalam ke ghulam Hazrate Safina ko sher ne gher liya to unhone sher ke saamne apna taaruf pesh karte hue kaha ke main Huzoor alaihissalam ka ghulam hoon aur Huzoor alaihissalam ka khat saath mein hai to usne kandhe hilaye aur rasta bata diya

Huzoor alaihissalam ne apni ek suwari ka naam Yafoor rakha tha aur aap use jahan bhi bhejte wo chala jaata aur Sahaba mein se jise bulane ko kehte unke darwaze par ja kar sar maarta, aapke wisal ke baad wo cheekhta chillata kuwein mein gir kar mar gaya, Ek riwayat mein hai ke ek martaba safar mein kahin ek bakri aai to uska jab Huzoor alaihissalam ne doodh duha to 300 logon ne doodh piya, Ek safar mein Huzoor alaihissalam ne namaz mein aage ghode ko sutra bana ke khada kiya aur kaha ke jab tak hum namaz na padh lein, kahin na jaana to wo namaz ke khatm hone tak hila bhi nahin

Unniswi fasl: Murdo ko zinda kar ke kalaam farmana, doodh peete bachho ka kalaam farmana aur unka shahadat dena

Hadees: Khaibar mein Huzoor alaihissalam ko bhooni hui bakri ne khabar di ke mujh mein zehar milaya gaya hai, Ek bachha aapki bargaah mein laaya gaya jo kalaam nahin karta tha (goonga tha) Huzoor alaihissalam ne farmaya ke main kaun hoon? usne kaha ke aap Allah ke Rasool hain, Hazrate Hasan se marwi hai ke ek shakhs Huzoor alaihissalam ki bargaah mein aaya aur kaha ke main apni bachhi ko fulaan jungle mein chhod diya tha to Huzoor alaihissalam us jungle ki taraf tashreef le gaye aur use pukara to usne jawab diya aur Huzoor ki khidmat mein haazir hui, Huzoor alaihissalam ne usse kaha ke tere maa baap musalman ho chuke hain, agar tu chahe to tujhe unki taraf pher doon? usne kaha ke maine apne rab ko inse behtar paaya (yahan par ye khayaal rakhna zaroori hai ke zamana -e- jahiliyyat mein ladkiyo ko zinda dafn kar diya jaata tha)

Hazrate Anas se marwi hai ke ek ansari jawan faut ho gaya to uski boodhi maa ne shikayat ki to uska beta zinda ho gaya, Sahaba ke baare mein ye bhi marwi hai ke kuchh Sahaba me wisaal ke baad bhi kalaam farmaya

Beeswi fasl: Beemaro aur mareezo ko tandrust karna

Hadees: Hazrate Saad bin Abi Waqas farmate hain ke beshak Huzoor alaihissalam mujhe aisa teer diya karte the jiska loha na

hota tha phir farmate ke isko phenko aur wo teer ka kaam karta (ye aapka mojiza tha) aur Huzoor alaihissalam ne us din apni kamaan se itne teer chalayе ke wo toot gai aur us din Qatada yaani Ibne Nomaan ki aankh mein teer laga, yahan tak ke wo aankh ke gaddhe se baahar nikal kar rukhsar par aa padi phir Huzoor alaihissalam ne usko apne maqam par lauta diya to wo aankh dusri se bahut achhi ho gai

Ek nabina ne Huzoor alaihissalam se arz ki ke: Allah se dua kijiye ke meri aankho ko raushan kar de to Huzoor alaihissalam ne farmaya: Jaao wuzu karo aur do rakat nafal namaz padho uske baad ye dua padho: aye Allah main tujhse sawal karta hoon aur teri taraf apne nabi Muhammad alaihissalam jo nabiye rahmat hain ke zariye mutawajje hota hoon aye Muhammad alaihissalam main aapke zariye aapke rab ki taraf mutawajje hota hoon ke wo meri raushni khol de, aye khuda mere haq mein aap alaihissalam ki shafa'at qabool farma, raawi ka bayaan hai ke wo is haal mein aaya ke Allah ne uski aankhein raushan kar di thi

Nabina ki aankho ko raushan karne ke aur kai waqiyaat hain Kulsum bin Haseen ke gale mein ghazwa -e- uhud ke din teer laga to Huzoor alaihissalam ne us mein luaabe dehan lagaya wo us waqt achhe ho gaye, Abdullah bin Anees ke zakhm par aapne apne lab مبارک ko lagaya to peep jaati rahi, Hazrate Ali ki aankho mein takleed thi to aapne apna luabe dehan laga diya wo theek ho gai, Zaid bin Muaaz ke paio mein talwar lagi thi phir Huzoor alaihissalam ne apna luabe dehan laga diya to wo theek ho gaya, Ali bin Hakam ki pindli ghazwa -e- khandaq mein toot

gai thi to Huzoor alaihissalam ne apna luaabe dehan laga diya to wo theek ho gai, Maooz bin Afra (jo 13 saal ke mujahid the, un) ka haath Abu Jahl ne kaat daala to wo apna haath utha kar aapki khidmat mein haazir ho gaye to us par Huzoor alaihissalam ne luaabe dehan laga kar jod se mila diya to wo jud gaya

Hazrate Ibne Abbas se marwi hai ke ek aurat pagal bachhe ko le kar aai, aapne uske seene ko mala, usko zor ki khansi aai aur uske pet mein se koi aisi cheez nikli jo siyah kutte ke bachhe ki manind ho aur bhaag gai

Ikkiswi fasl: Ijabate Dua

Huzoor alaihissalam ki duaon ke qubool hone ka baab bahut wasee hai aur logon ke liye Huzoor alaihissalam ki duayein unke nafa wa nuqsan mein tawatur ke saath saabit hain, Hazrate Huzaifa se marwi hai ke Huzoor alaihissalam jab kisi ke liye dua farmate to wo dua uske liye aur uske bete aur poto ke liye hoti

Hadees: Hazrate Anas kehte hain ke meri walida ne Huzoor alaihissalam se mere liye dua ki darkhwast ki to Huzoor alaihissalam ne dua farmai ke: Aye Allah iske maal wa awlaad mein kasrat ataa farma aur jo tu isko de us mein barkat marhamat farma

Hazrate Anas farmate hain ke mere paas bahut maal hai aur mere bete aur pote aaj tak 100 ke qareeb hain

Huzoor alaihissalam ne Abu Jahl ya Hazrate Umar ke islam ke zariye ghalabe ki dua maangi to wo Hazrate Umar ke liye qubool ho gai, Hazrate Ibne Mas'ood farmate hain ke hum humesha izzat ke saath rahe jis din se Hazrate Umar islam laaye

Hazrate Abu Qatada ke liye dua ki ke tumhara chehra kamyaaab hua aye Allah inke baalo aur jism mein barkat de to wo jis waqt faut hue sattar saal ke hone ke bawujood pandrah saal ke naujawan maloom. hote the, Huzoor alaihissalam ne Hazrate Nabigha ke liye dua farmai ke Allah tumhare moonh ko na tode to unka ek daant bhi na gira, ek riwayat mein hai ke wo daanto ki wajah se sabse badh kar khubsoorat the, jab koi daant girta to dusra uski jagah nikal aata halanki wo 120 saal hayaat rahe aur ek riwayat mein usse bhi zyada

Huzoor alaihissalam ne Hazrate Ibne Abbas ke liye dua ki ke Aye Allah inko deen ki samajh (faqahat) ataa farma aur inko tafseer ka ilm de to iske baad unka naam jabr (bada aalim) aur tarjumanul Quran mash'hoor ho gaya, Huzoor alaihissalam ne Abdullah bin Jafar ke liye khareedo farokht ki dua ki to wo jo khareedte us mein nafa hota, Hazrate Ali ke liye dua ki ke inko sardi aur garmi se mahfooz rakh to wo sardi mein garmi ke kapde aur garmi mein sardi ke kapde pehente to unhein na garmi satati na sardi, apni sahibzadi ke liye dua farmai ke wo kabhi bhooki na rahe to Hazrate Fatima farmati hain ke main kabhi bhooki na rahi Huzoor alaihissalam ne ek qabile ke khilaf dua ki to un par qehat itna shadeed pada ke quresh ne Huzoor se reham ki darkhwast ki phir aap ne unke liye dua ki to wo sairaab hue, Faras ke badshah ke khilaf dua ki jab usne aapka naame paak chaak kiya (phaad diya) ke Aye Allah iski saltanat ke tukde tukde kar de to uska mulk uske liye baaqi na raha, ek bachhe ne aapki namaz tod di thi to aapne uske khilaf dua ki to maflooj ho kar baith gaya

Huzoor alaihissalam ne Utba bin Abi Lahab ke khilaf dua ki ke aye Allah apne kutto meim se ek kutta is par musallat kar de chunanche usko sher ne kha liya, namaz ki haalat mein Huzoor alaihissalam ke upar jinhone oont ke andar ki ojhdhi rakhi thi unke khilaf dua ki to wo sab ke sab junge badr mein maare gaye, aisi kai riwayat hain ke aapne khilaf dua ki aur wo qabool hui

Baaiswi fasl: Huzoor se jo cheez mas kar gai uski haqeeqat ka badalna

Hadees: Hazrate Anas bin Malik riwayat karte hain ke ek raat Madina waale ek khaufnaak aawaz se ghabra gaye to Huzoor alaihissalam Abi Talha ke ghode par sawar ho kar tashreef le gaye, wo ghoda sust raftaar tha aur dusro ne kaha ke wo aahista aahista chalta tha phir jab wapaa aaye to Abu Talha se farmaya ke maine tumhare ghode ko darya ki maanind paaya chunanche wo ghoda kabhi kisi se pichhe na raha, Hazrate Jabir ki oontni ke paaon par aapne ek lakdi maari kyunki wo bahut sust aur kam chaal thi phir to wo aisi tez hui ke uski lagaam sambhaali na jaati

Hazrate Saad bin Obada ke sust raftaar gadhe par aap ek baar suwaar hue aur wapaa kiya to wo tez raftaar ho gaya ke koi uska muqabla nahin kar sakta tha

Hazrate Khalid bin Waleed ki topi mein Huzoor alaihissalam ke chand baal the to wo jis jihad wa jung mein masroof paikaar hue yaqeenan unhein fateh hui

Sahih hadees mein hai ke Hazrate Asma binte Abi Bakr Siddique se marwi hai unhone atlati jubba nikala aur kaha ke Huzoor

alaihissalam isko pehna karte the, hum isko dho kar mareezo ko pilate hain to wo iski barkat se shifayaab ho jaate hain

Hazrate Anas ke kuwein mein jo unke ghar mein tha ek martaba Huzoor alaihissalam ne luaabe dehan daala to Madina mein sabse zyada meetha paani ho gaya, isi tarah ek safar mein aise paani par se guzar hua jo khaara hone ke liye mash'hoor tha to aapne uske baare mein achha kaha to uska paani meetha ho gaya

Huzoor alaihissalam ke daste mubarak se jo cheez chhu jaati us mein barkat hoti, aapne lakdi ko chhua to wo raushan ho gai aur use Sahaba ko diya to wo raushan rahi ke usse raat mein safar ki riwayaat manqool hain, aapne khajoor ki tehni di to wo talwar ban gai, aapke daste aqdas ki barkat se bakriyo ka doodh zyada ho gaya, aapke daste mubarak ne juzami ko shifa di, bahut se bachho, pagalo aur mareezo ko shifa di, Hazrate Abu Huraira ne aapse nisyaaan (bhool jaane) ki shikayat ki to aapne daaman phailane ka hukm diya uske baad phir kabhi bhoolne ki shikayat na hui

Teiswi fasl: Huzoor alaihissalam ko ghaib par ittela hona

Mojizaat mein ye bhi hai ke Allah ta'ala ne aapko ghuyoob par muttala farmaya (yaani ilme ghaib ataa farmaya) aainda hone waale waqiyaat se baakhabar kiya, is baab mein ahadees bahut zyada hain aur itni hain ke iski gehrai ko koi jaan hi nahin sakta, ye tawatur se saabit hai aur Huzoor alaihissalam ko ghaib par ittela hone mein sab muttafiq hain

Hadees: Hazrate Huzaifa kehte hain ke Huzoor alaihissalam ne khade ho kar khutba diya to aapne koi cheez na chhodi jo qiyamat

tak apni jagah hone waali ho ke usko aapne bayaan farmaya jisne yaad rakha usne yaad rakha aur jo bhool gaya wo bhool gaya, qiyamat tak jitne fitne paida karne waale qaaid (leaders) honge kisi ko na chhoda unki tadaad teen sau se zaaid tak pahunchti hai, beshak Huzoor alaihissalam ne unke naam unke baap ke naam aur unke qabilo ke naam tak bayaan farma diye hain aur Hazrate Abuzar farmate hain ke Huzoor alaihissalam ne koi aisa parinda tak na chhoda jo aasman mein apne par maarta magar aapne usko humse bayaan farmaya

Huzoor alaihissalam ne Sahaba ko ghalib hone aur fateh ki khabar di, Baitul Muqaddas, Shaam, Iraaq ke fateh ki khabar di, Hazrate Ali ke haatho par khaibar ke fateh ki khabar di, Kisra wa Qaisar ke khazano ki taqseem ki khabar di, fitno aur ikhtelaf ki khabar di, 73 firqo ki khabar di, jungo ki aur mukhtalif mamalik ke halaat ki khabar di, qiyamat ki nishaniya bayaan farmai, Sahaba ki shahadat ki khabar di, Hazrate Hanzala ke baare mein unki biwi se puchhne ke baare mein farmaya jab wo shaheed hue, Quresh mein khilafat ke baare mein aapne farmaya ke ye quresh mein hi rahegi, Ahle Bait mein sabse pehle Hazrate Fatima ke wisaal ki khabar, farmaya ke mere baad tees saal tak khilafat rahegi, Hazrate Owais Qarani ka haal bayaan farmaya, tees kazzab ki khabar di, Khawarij ka haal bayaan farmaya, Samundaro mein jung ki khabar, Imame Aazam Abu Hanifa ke baare mein peshangoi, gum ho gai oontni ki khabar di, logon ke dilo ki baat jaan kar unhein khabardar kiya, Hazrate Hasan ki sulah ki khabar di, Ahle Mauta ke maare jaane ki khabar di, Najjashi badshah ke

marne ki khabar di, Apni biwiyo mein apne baad sabse pehle wafat paane waali ke baare mein khabar di, Karbala mein Imam Husain ki shahadat ki khabar di, Hazrate Suraqa ke kanghan pehenne ki khabar, Qustuntuniya ki fateh ki khabar waghaira aisi beshumar baatein hain jo hazaaro saal baad hone waali thi lekin Huzoor alaihissalam ne pehle hi bayaan farma di

Chaubiswi fasl: Ismate Nabi

Allah ta'ala ne Huzoor alaihissalam ko mahfooz rakha logon ke shar se, farmata hai:

Aur Allah tumhari nighbani karega logon se (*Maaida:67*)

Aur farmata hai:

Aur Aye Mahboob! Tum apne rab ke hukm par thhehre raho ke beshak tum humari nighdasht mein ho (*Toor:48*)

Hadees: Hazrate Aaisha farmati hain ke Huzoor alaihissalam ki hifazat ki jaati thi, yahan tak ke Allah ta'ala ne ye aayat naazil farmai:

Aur Allah tumhari nighbani karega logon se (*Maaida:67*)

Ek riwayat mein hai ke jab aap kisi manzil par qiyaam pazeer hote to Sahaba aapke liye kisi darakht ko pasand karte ke aap uske niche aaram farmayein to ek aarabi aapke paas aaya aur talwar nikaal li aur kaha ke ab aapko kaun bachayega? Huzoor alaihissalam ne farmaya ke: Allah, us aarabi ke haath kaanpne lage aur uski talwar gir padi aur usne apne sar ko darakht se maara yahan tak ke khoon behne laga us waqt ye aayat utri

Huzoor alaihissalam ne us shakhs ko muaaf farma diya phir jab wo apni qaum mein wapas gaya to kaha ke main sabse behtar shakhs ke paas se aaya hoon, ye waqiya aur bhi mauqo par marwi hai

Jab Surah Lahab naazil hui jis mein Abu Lahab ki biwi ki mazammat thi to use sun kar wo haatho mein patthar liye Huzoor alaihissalam par phenkne ke liye pahunchi lekin Allah ne Huzoor alaihissalam ko uski nazro se chhupa liya aur bawujood saamne hone ke wo Hazrate Abu Bakr Siddique se baat kar ke wapas aa gai, Kai logon ne Huzoor alaihissalam ko qatl karne ki sazishein ki lekin Allah ta'ala ne aapki hifazat farmai aur ghaar ka waqiya bhi isi ziman se hai ke kis tarah aap dushmano se mahfooz rahe

Fuzala bin Amr se marwi hai ke unhone kaha: Maine Fathe Makka ke din Huzoor alaihissalam ko shaheed karne ka irada kiya, aap tawaf kar rahe the to main unke qareeb hua to Huzoor alaihissalam ne farmaya: Kya Fuzala hai? maine kaha: haan, farmaya: Tu apne dil mein kaisi baatein karta hai? maine kaha: kuchh nahin to Huzoor muskura diye aur mere liye istighfar kiya aur apna daste mubarak mere seene par rakha mere dil mein sukoon wa qarar ho gaya, khuda ki qasam abhi aapne apna daste mubarak uthaya na tha ke makhlooqe ilaahi mein aapse zyada mujhe koi cheez mahboob na maloom hui

Pachchiswi fasl: Huzoor ke raushan mojizaat

Huzoor alaihissalam ke raushan mojizaat mein ye hai ke Allah ne aapko uloomo maarif ka jaame kiya aur tamaam deeno dunya ke

masaaleh par aapko muttala kar ke makhsoos farmaya aur aapko umoore sharaaiyya, qawaneene deeniya, siyasate deeniya ki maarfat ataa farmai aur aapse pehli guzri hui ummato ki khabar di aur Ambiya aur badshaho ke qisse aur Hazrate Adam alaihissalam se le kar aapke zamane tak tamaam guzre hue zamano ki ittela bakhshi aur unki shariato aur kitabo se baakhbar kiya aur unki seeratein, unki khabrein, un mein Allah ta'ala ke dino, unke ashkhaas ki sifaat, unki mukhtalaf raayein, unki umro ki muddatein, unke aqlmando ki hikmatein, har ek ummat ke kuffar se jhagde, har firqe ka unki kitabo se muaarize hain jo kitabein rakhte the unke bhedo aur unke chhupe hue uloom ki khabrein dena aur un khabro ko batana jis ko wo chhupate the, lughaate arab ki un taghayyuraat ko batana jin ko wo badal chuke the aur mukhtalif firqo ke naadir alfaaz, unki fasahat ke aqsaam ka ihaata unke daleelo band aur misalo hikmato ash'aar ke muaani waghaira ki hifazat se sab Allah ta'ala ne aap par khol diye Allah ne Huzoor alaihissalam ki shariat ko pakiza akhlaaq, umda tareef wa aadaab se muzayyan farmaya phir musalmano ke liye wo cheezein halaal ki gai jo tayyib hain aur khabees cheezo ko haraam kiya gaya

Chhabbiswi fasl: Aap ki batlaai hui ghaibi khabrein

Huzoor alaihissalam ki khusoosiyaat aur karamaat mein wo ghaibi khabrein hain jo malaika aur jinnaat ke saath hui aur firishto ke zariye Allah ta'ala ka aapki madad farmana aur jinnaat ko aapka mutee (itaa'at karne waala) banana aur bahut se Sahaba ka unko dekhna hai, Allah ta'ala farmata hai:

Jab Aye Mahboob tumhara rab firishto ko wahih bhejta tha ke main tumhare saath hoon tum musalmano ko saabit qadam rakho (*Anfaal:12*)

aur farmaya:

Jab tum apne rab se faryaad karte the to usne tumhari sun li ke main tumhein madad dene waala hoon (*Anfaal:9*)

Hadees: Hazrate Abdullah bin Mas'ood riwayat karte hain ke Allah ta'ala ne farmaya: Beshak apne rab ki bahut badi nishaniya dekhi (*Najm:18*), Hazrate Abdullah bin Mas'ood farmate hain ke Huzoor alaihissalam ne Hazrate Jibreel ko unki asli soorat mein dekha, unke 600 par the

Aur hadees mein Huzoor alaihissalam ka Hazrate Jibreel wa Israfil waghaira se baatein karna saabit hai, Shabe meraj badi chhoti soorato mein inka mushahida karna mash'hoor hai aur beshak aapki majlis mein Sahaba ne inko dekha, Hazrate Ibne Abbas ne Hazrate Jibreel ko Dahya Kalbi ki soorat mein dekha, aur Hazrate Saad ne Hazrate Jibreel wa Mikayeel ko do mardo ki soorat mein dekha, iski misl aur dusro se bhi marwi hai, Badr ke din Sahaba ne saro ko udte hue dekha lekin udaane waala dikhai na deta, Imran bin Haseen firishto se musafaha kiya karte the, Huzoor alaihissalam ne Hazrate Hamza ko khana -e- kaaba mein Hazrate Jibreel ko dikhaya to wo behosh ho kar gir pade

Bakasrat musannifeen ne Hazrate Umar se riwayat kiya hai ke Huzoor alaihissalam ke paas ek boodha aaya jisne kaha ke wo jinn

hai aur Iblees ke bete laaqas ke bete laheem ka beta haama hai, usne bayaan kiya ke main Hazrate Nooh alaihissalam se mila hoon aur unke baad aur paighambaro se, ye hadees taweel hai, iske baad Huzoor alaihissalam ne use chand sooratein likhaai

Huzoor alaihissalam ne ek din farmaya ke shaitan ne aaj raat irada kiya ke meri namaz tod de to Allah ta'ala ne mujhe us par qudrat di aur maine us ko pakad liya maine chaha ke masjid ke kisi sutoon se usko baandh doon taaki tum sab log use dekho lekin mujhe apne bhai Suleman alaihissalam ki dua yaad aa gai ke unhone Allah ta'ala se arz ki: Aye mere rab mujhe bakhsh de aur mujhe aisi saltanat ata kar (*Saad:35*) pas Allah ta'ala ne shaitan ko nakaam kar ke mardood kar diya ye baab bhi bahut wasee hai

Sattaiswi fasl: Dalail wa alamaate nubuwwat wa risalat

Huzoor alaihissalam ki nubuwwat ke dalail aur aapki risalat ki alamato mein wo ahadees hain jo rahibaan wa ahbaar aur ulama -e- ahle kitab se Huzoor alaihissalam ki aur aapki ummat ki taareef aur aapke naam wa alamaat mein marwi hain aur Huzoor alaihissalam ki muhre nubuwwat ka zikr hai jo aapke dono kandho ke darmiyan thi aur is baare mein pichhle muwahhideen ke aah'aar hain, Taurait aur Injeel mein Huzoor alaihissalam ki sifaat aur khoobiya bayaan hui thi jinhein Islam laane ke baad kai hazraat ne bayaan kiya aur tasdeeq ki maslan Hazrate Abdullah bin Salam, Hazrate Kaab waghaira jo Ulama -e- yahood mein se musalman ho gaye the

Huzoor alaihissalam ne yahoodiyo ko baar baar challenge kiya lekin yahoodiyo ne Taurait mein tehreef ki aur Huzoor alaihissalam ki tareef ko chhupaya aur haq se door rahe

Attthaiswi fasl: Bawaqte wiladat mojizaat

Huzoor alaihissalam ke mojizaat mein do nishaniya hain jo waqte wiladat zaahir hui jin ko aapki walida majida ne bayaan kiya wo ye ke wiladat ke waqt aapka sar mubarak utha hua tha aur aapki nazrein aasman ki taraf thi, aur aapki walida ne us noor ko dekha jo aapki wiladat ke waqt aapke saath nikla aur un aurato ne dekha jo wiladat ke waqt maujood thi, Us waqt Umme Usman bin Abil Aas ne dekha ke sitare qareeb aa gaye aur ye ke bawaqte wiladat noor nikla yahan tak ke har taraf noor hi noor phail gaya, Abdurrahman bin Auf ki walida Shifa kehti hain ke jab aap paida ho kar mere haath par laaye gaye to Huzoor alaihissalam ko chheenk aai to us waqt kisi ne chheenk ka jawab diya aur mashriq wa maghrib ke darmiyan mujhe raushni maloom hui hatta ke maine Room ke mehal dekh liye

Hazrate Halima aur unke shauhar jo Huzoor alaihissalam ke rizaai walidain hain unhone Huzoor alaihissalam ki barkatein bayaan ki hain ke unki oontni ka doodh badh gaya aur bakriya farba ho gai thi aur aapki nasho numa bahut jald hui thi Shabe wiladat ke ajaibaat mein ye hai ke Kisra ke mehal mein zalzala aaya aur kangre gir pade aur baheera -e- tabrimiya ka paani kam ho gaya, Faras ki aag bujh gai jo ek hazaar saal se jal rahi thi,

aur ye ke jab Huzoor alaihissalam apne chacha Abu Talib ke bachho ke saath khaate to so sab ke sab shikam ser ho jaate aur jab Huzoor ke bina khaate shikam ser na hote, Abu Talib ke bachhe jab subah uthte to paraganda haal hote lekin Huzoor subah karte to khush baash aur surmagi'n uthte

Umme Ayeman jo aapki muhafiz thi so kehti hain ke Huzoor alaihissalam ke bachpane mein, maine kabhi bhook wa pyaas ki shikayat nahin suni aur na aapke bade hone ke baad suni

Huzoor alaihissalam ko bachpan se hi buto se nafrat thi aur umoore jahiliyyat se ijtenab tha aur Allah ta'ala ne aapko umda akhlaq ke saath makhsoos farmaya

Huzoor alaihissalam safar mein hote to baadal aap par saaya karte, Huzoor ka saaya zameen par na padta tha, Allah ta'ala ne Huzoor alaihissalam ko wisaal ka ikhteyaar diya, firishto ne aapke jasade aqdas par salaato salaam padha, Malakul maut ne aapse ijazat talab ki halanki aapse pehle kisi se ijazat talab nahin ki, Ghusl ke waqt aisi aawazein suni gai ke qamees na utaaro, yahan tak ke Huzoor alaihissalam ki karamatein, barkatein Sahaba par hayaat aur wisaal ke baad bhi kasrat se zaahir hui jaise ke Hazrate Umar ne aapke chacha ke tawassul se barish ki dua ki aur bahut so ne aapki awlaad se barkatein haasil ki

Untiswi fasl: Qiyamat tak baaqi rehne waala mojiza

Qaazi Iyaaz Maliki rahimahullahu ta'ala kehte hain ke beshak humne is baab mein Huzoor alaihissalam ke zaahir mojizaat ke chand ishare aur alamaate nubuwwat mein se zaahir tar jo mile bayaan kiye hain aur bakasrat humne chhod diye hain jinka

humne zikr hi nahin kiya aur aksar hadeeso mein se sirf asal maqsad aur gauhare maqsood par iktefa kiya

Humare Nabi alaihissalam ke mojizaat deegar Ambiya ke muqable mein do wajho se zyada zaahir hain, awwal ye ke wo bakasrat hain, kyunki jis qadr nabiyo ko mojizaat diye gaye wo sab Huzoor alaihissalam ko diye gaye ya usse zyada ataa hue, pas tum Huzoor ke mojizaat par ghaur karo phir Ambiya ke mojizaat dekho to tum par zaahir ho jayega ke Huzoor alaihissalam ke mojizaat zyada hain

Pas ye Quran hi saare ka saara mojiza hai, baaz ne ye kaha ke Quran ka har jumla mojiza hai, agarche wo chand kalime hi kyun na ho phir iske aijaz ki wujoohaat ki tafseel bayaan ho chuki

Dusri wajah ye ke Huzoor alaihissalam ke mojizaat waazeh hain kyunki deegar nabiyo ke mojizaat unke zamane ke logon ki himmato ki tadaad aur us fann ke aitbar se thi jo unke zamane mein raaij thi pas Hazrate Moosa alaihissalam ke zamane mein log jaadu mein kamaal rakhte the to Moosa alaihissalam ko uske mushabe mojizaat ataa hue, isi tarah Hazrate Eisa ke zamane mein fanne tibb kamaal par tha to aapko uske mushabe mojizaat ataa kiye gaye lekin jab Huzoor alaihissalam ki wiladat hui to Arab ko kalaam par maharat thi aur unke jumla maarifo uloom chaar the: Balaghat, Sher, Khabar aur Kahanat to Allah ta'ala ne aap par Quran naazil farmaya jo in chaaro faslo mein khaariq aur barkhilaf aadat hai aur nazm aisa hai ke jisse wo waqif hi na the phir ye aijaze quran ke wujoohaat ko humne bayaan kiya ye uske saath qiyamat tak baaqi rahega

Pehli jild yahan khatm hui

Dusri qism

Huzoor alaihissalam ke kaun se huqooq ummat par wajib hain?

Qaazi Iyaaz Maliki rahimahullahu ta'ala kehte hain ke is hisse (dusri qism) ko humne 4 abwaab mein taqseem kiya hai, in tamam ka haasil ye hai ke Huzoor alaihissalam ki tasdeeq ka wujoob aur aap ki sunnat ka itteba wa farmanbardari aur aapki muhabbat wa khairkhwahi aur aapki izzat wa takreem aur aapke saath bhalai laazim hai aur ye ke aap par durood shareef padhna aur aapke qabre anwar ki ziyarat har musalman par wajib zaroori hai

Pehla baab

Ye ke Huzoor alaihissalam par imaan laana farz aur aapki itaa'at wa sunnat ka itteba wajib hai, jo shariat Huzoor alaihissalam laaye hain uski tasdeeq karna wajib hai, Allah ta'ala farmata hai:

To imaan laao Allah aur uske Rasool aur uske noor par jo humne utaara (*Taghabun:8*)

aur farmaya:

Beshak humne tumhein bheja haaziro naazir aur khushi

aur dar sunata taaki aye logon tum Allah aur uske Rasool
par imaan laao (*Fateh:8*)

Huzoor alaihissalam par imaan laana har bande par farze ayen hai,
jab tak aap par imaan na laaye islam kaamil ho hi nahin sakta

Hadees: Hazrate Abu Huraira se marwi hai ke Huzoor alaihissalam ne farmaya ke mujhe hukm hua ke logon se us waqt tak jihad karoon jab tak ke wo gawahi na dein ke Allah ke siwa koi mabood nahin aur wo mujh par is tarah imaan laayein ke jo kuchh main laaya hoon uski tasdeeq karein, jis waqt unhone aisa kar liya us waqt unhone mujhse apna jaano maal bacha liya siwaye un huqooq ke jin ka hisabo kitab Allah ta'ala par hai

Tasdeeq mein zubaan ke saath dil se iqraar bhi zaroori hai, imaan ye hai ke shahadat ke saath jo kuchh hai sab par imaan rakhe maslan kitabein, firishte waghaira aur ye haalat bahut buri hai ke zubaan to shahadat de aur dil mein inkaar ho, aisa karne waale munafiq hain, Allah ta'ala farmata hai:

Jab munafiq tumhare huzoor haazir hote hain kehte hain ke hum gawahi dete hain ke Huzoor beshak yaqeenan Allah ke Rasool hain aur Allah bhi jaanta hai ke tum uske Rasool ho aur Allah gawahi deta hai ke munafiq zaroor jhoote hain (*Munafiqoon:1*)

In logon ka zubaan se iqrar karna inhein koi faida nahin dega, inhein jahannam ke nichle tabqe mein daala jayega, dunya mein inke zaahir par Islam ka hukm diya jayega ye bhi sirf dunyawari

muamlaat ki had tak aur aisa isliye ke insan ko dil ke bhedo par ikhteyar nahin balki Huzoor alaihissalam ne dilo ke bhedo par hukm lagane se mana farmaya balki iski mazammat farmai aur farmaya: kya tune uska dil cheer ke dekh liya?

Ab ye ke kisi ne dil mein iqraar kiya aur zubaan se na keh saka to uske baare mein ikhtelaf hai aur Qaazi Iyaaz ka ye mauqif hai ke jab use mohlat mili to izhaar zaroori tha aur iqrar na kiya to tasdeeq kaamil nahin

Pehli fasl: Huzoor alaihissalam par imaan laana farz, aapki itaa'at aur sunnat ki itteba

Allah ta'ala farmata hai:

Aye imaan waalo! hukm maano Allah aur hukm maano Rasool ka (*Nisa:59*)

aur irshad hua:

Tum farma do ke hukm maano Allah aur Rasool ka (*Aale Imran:32*)

Aisi aur kai aayatein hain jin mein Allah ta'ala ne apni itaa'at ko Huzoor alaihissalam ki itaa'at mein rakha hai aur is par sawaabe azeem ka waada kiya, aur nafarmani par bade azaab se daraya lihaza Huzoor alaihissalam ka har hukm baja laana aur aapki nafarmani se bachna zaroori hai

Hadees: Hazrate Abu Huraira se marwi hai ke Huzoor alaihissalam ne farmaya ke jisne meri itaa'at ki beshak usne Allah ki itaa'at ki aur jisne mere nafarmani ki beshak usne Allah ki nafarmani ki

Isi tarah kuffar ka wo qaul jab wo jahannam mein jayenge to kahenge ke kaash humne Allah ka hukm maana hota aur Rasool ka hukm maana hota (*Ahzaab:66*)

Hazrate Abu Huraira se marwi hai ke Huzoor alaihisalam ne farmaya ke meri ummat ka har ek fard jannat mein jayega siwaye uske jo inkaar kare, Sahaba ne daryaft kiya ke wo kaun inkaar karne waala hai? farmaya jisne meri itaa'at ki wo jannat mein dakhil hoga aur jo meri nafarmani kare beshak usne mera inkaar kiya

Dusri fasl: Itteba ke wajib hone aur tameele sunnat ka kitabo sunnat se suboot

Dalail ye hain, Allah ta'ala farmata hai:

Aye Mahboob tum farma do ke agar Allah ko dost rakhte ho to mere farmanbardaar ho jao Allah tumhein dost rakhega aur tumhare gunah bakhsh dega (*Aale Imran:31*)

aur farmaya:

To imaan laao Allah aur uske Rasool be padhe ghaib batane waale (Nabi) par ke Allah aur uski baato par imaan laate hain aur unki ghulami karo ke tum raah paao (*Aaraaf:158*)

aur farmaya:

To aye mahboob tumhare rab ki qasam wo musalman na honge jab tak apne aapas ke jhagde mein tumhein hakim na bana lein (*Nisa:65*)

Allah ta'ala ki itaa'at isi mein hai ke Huzoor alaihissalam ki itaa'at ki jaaye

Hadees: Arbaaz bin Saariya se riwayat hai ke Huzoor alaihissalam ne farmaya ke: Meri sunnat aur mere hidayat yafta khulafa -e- rashideen ki sunnat laazim pakdo aur isko daanto se mazboot pakdo

Huzoor alaihissalam ne farmaya ke jisne meri iqteda ki pas wo mujhse hai aur jisne meri sunnat se rugardani ki pas wo mujhse nahin, aur farmaya: Beshak Allah ta'ala bande ko sunnat par amal karne par jannat mein dakhil farmayega, aur farmaya: Fitna wa fasaad ke zamane mein meri sunnat par sakhti se amal karne waale ke liye 100 shaheedo ka ajr hai, aur farmaya ke: Bani Israyeel 72 firqo mein bant gai thi, meri ummat 73 firqo mein bant jayegi, ek ke siwa sab jahannami hain, Sahaba ne arz kiya ke wo najaat paane waala firqa kaun sa hai? farmaya wo hai jis par aaj main aur mere sahaba hain, phir farmaya: jisne meri murda sunnat ko zinda kiya usne goya mujhe zinda kiya aur jo mujhe zinda kare wo mere saath jannat mein hoga

Teesri fasl: Salafe saliheen se itteba -e- sunnat ka wujoob

Hadees: Hazrate Abdullah bin Umar ne ek shakhs se farmaya ke hum wahi karte hain jaisa humne Huzoor alaihissalam ko karte dekha

Hazrate Hasan bin Abil Hasan alaihirrahma farmate hain ke sunnat ke saath thoda amal behtar hai us zyada amal se jo bidd'at ke saath ho

Hazrate Ibne Shahaab kehte hain ke humein ulama -e- kiraam se ye baat pahunchi hai ke sunnat par sakhti se amal karna najaat hai

Hazrate Umar Farooq ne apne aamilo ko khat likha ke sunnat, faraiz aur lughat ko seekho aur farmaya ke kuchh log tumse Quran ke baare mein jhagdenge to (khabardar) tum unse sunan se mawakhiza karna bila shubha ashaabe sunan (Ahle Sunnat) kitabullah ko zyada janne waale hain

Hazrate Ibne Umar ne farmaya ke jisne sunnat ki mukhalifat ki usne kufr kiya, Hazrate Imam Shafai farmate hain ke iske siwa koi chaara nahin ke sunnate Rasool par amal kiya jaaye, Hazrate Umar Farooq ne Hajre Aswad ko bosa dene se pehle kaha ke tu ek patthar hai, zaati taur par na nafa de sakta hai na nuqsan, agar maine Huzoor alaihissalam ko aisa karte na dekha hota to tujhe bosa na deta, Ek jagah par Hazrate Umar Farooq ne apni oontni ko chakkar diya, puchhne par farmaya ke mujhe nahin pata, bas itna hai ke Huzoor alaihissalam ko aisa hi karte dekha tha lihaza maine bhi aisa hi kiya

Hazrate Imam Ahmad bin Hambal farmate hain ke ek din main aisi jama'at ke saath guzra jinhone saare kapde utaar diye uske

baad barhana paani mein dakhil hue aur ghusl kiya to us waqt maine is hadees par amal kiya ke Huzoor alaihissalam ne farmaya ke jo shakhs Allah aur qiyamat par imaan rakhe wo tehbant baandhe baghair hammam mein dakhil na ho, chunanche main barhana na hua, tab usi raat maine ye nida suni ke aye Ahmad! khushkhabri ho ke Allah ta'ala ne tum ko sunnat par amal karne ki wajah se tumhare gunah bakhsh diye hain aur tum ko peshwa bana diya ke log tumhari pairwi karen, maine aawaz dene waale se puchha ke tum kaun ho? jawab mila ke: Jibreel alaihissalam

Chauthi fasl: Sunnat ki mukhalifat azaabe aakhirat ka sabab hai

Huzoor alaihissalam ki sunnat ki mukhalifat aur aapki sunnat mein tabdeeli aisi gumrahi wa bidd'at hai ke is par Allah ta'ala ne azaab ki wayeed sunai hai, farmata hai:

Tod dein wo jo Rasool ke hukm ke khilaf karte hain ke unhein koi fitna pahunche ya un par dardnak azaab pade
(*Noor:63*)

aur farmaya:

Aur jo Rasool ka khilaf kare baad iske ke haq rasta us par khul chuka aur musalmano ki raah se juda raah chale to hum use uske haal par chhod denge (*Nisa:115*)

Hadees: Huzoor alaihissalam ne farmaya kuchh log mere hauz se (qiyamat ke din) hata diye jayenge to main unhein bulanlunga ke: idhar aao, idhar aao, idhar aao to us waqt kaha jayega ke ye

wo log hain jinhone aapke baad tariqa badal liya tha, tab main farmaunga: door ho jaao, door ho jaao, door ho jaao (yaani aap nafarat wa bezaari ka izhaar farmayenge)
aur farmaya jisne humare deen mein wo baat dakhil ki jo is mein na thi wo mardood hai

Hazrate Miqdaam ki hadees mein hai ke khabardaar bila shubha jo Huzoor alaihissalam ne haraam farmaya hai wo Allah ta'ala ke haraam karne ki tarah hai

Hazrate Abu Bakr Siddique ne farmaya ke us cheez ko hargiz na chhodunga jis par Huzoor alaihissalam amal karte rahe hain magar ye ke main us par amal karoon, isliye main darta hoon ke agar maine aap alaihissalam ke kisi hukm ko chhoda to yaqeenan gumrah ho jaaunga

Dusra baab: Ummat par Huzoor alaihissalam ki muhabbat laazimo wajib hai

Allah ta'ala farmata hai:

Tum farmao agar tumhare baap aur tumhare bete aur tumhare bhai aur tumhari auratein aur tumhara kumba aur tumhari kamaai ke maal (*Tauba:24*)

Ye aayat Huzoor alaihissalam se muhabbat ke luzoom aur uske farz wa aham amr aur ye ke aap alaihissalam hi muhabbat ke asal mustahiq hain, yahan Allah ta'ala ne sakht tambeeh ki hai ke agar tum apni aal awlaad aur maal ki muhabbat ko Allah ta'ala aur uske Rasool alaihissalam ki muhabbat se zyada samajhte ho to, farmaya:

To rasta dekho yahan tak ke Allah apna hukm laaye (*Tauba:24*)

aur aakhir aayat mein aiso ko fasiq (be imaan) farmaya aur jatlaya ke bula shubha ye log un gumraho mein se hain jin ko Allah ta'ala ne hidayat ki taufiq na di

Hadees: Hazrate Anas se riwayat hai ke Huzoor alaihissalam ne farmaya ke tum mein koi us waqt tak momin nahin hoga jab tak ke main uske nazdeek uski awlaad aur uske walid aur tamam logon se badh kar mahboob na ho jaaun
Ek mauqe par farmaya ke jab tak mujhe wo apni jaan se bhi zyada

mahboob na jaane, us waqt Hazrate Umar Farooq ne arz kiya: qasam hai us zaat ki jisne aap par kitab naazil farmai, ab aap meri jaan se zyada mujhe mahboob hain, Huzoor alaihissalam ne farmaya ke aye Umar ab tum kamil imandaar ho gaye

Hazrate Sahal alaihirrahma farmate hain ke jo shakhs Huzoor alaihissalam ki wilayat wa hukumat tamam halaat mein nahin dekhta aur apni jaan ko apni milk (property) jaanta hai to wo Huzoor alaihissalam ki sunnat ki shireeni ko na chakhega kyunki Huzoor alaihissalam ne farmaya tum mein wo shakhs momin nahin ho sakta jis ke nazeeek main uski jaan se zyada mahboob na hoon

Pehli fasl: Huzoor se muhabbat rakhne ka ajro sawaab

Hadees: Hazrate Anas se marwi hai ke ek shakhs Huzoor alaihissalam ki khidmat mein haazir hua aur puchha ke qiyamat kab aayegi? Huzoor alaihissalam ne farmaya ke tune uske liye kya tayyari ki hai? arz kiya: mere paas uske liye na namazo ki kasrat hai na roza wa sadaqa hai lekin main Allah aur uske Rasool alaihissalam ko sabse zyada mahboob rakhta hoon, tab aap alaihissalam ne farmaya ke tu uske saath hai jisko tu mahboob rakhta hai

Hazrate Safwan bin Qidama se marwi hai ke maine Nabi alaihissalam ki taraf hijrat ki phir aapki bargaah mein haazir hua aur arz kiya: Ya RasoolAllah apna daste mubarak dijiye taaki main

aapki bai'at karoon, aapne apna daste munarak badhaya, maine arz kiya: Ya RasoolAllah main aapko mahboob rakhta hoon, Huzoor alaihissalam ne farmaya ke mard jisse muhabbat rakhe uske saath hota hai

Hazrate Ali se marwi hai ke Huzoor alaihissalam ne farmaya jo Hasano Husain radiallah ta'ala anhuma se aur unke walid walida se muhabbat kare wo mere saath qiyamat ke din mere darje mein hoga

Marwi hai ke ek shakhs Huzoor alaihissalam ki bargaaah mein aaya aur arz kiya Ya RasoolAllah aap mere nazdeek mere ahlo maal se zyada pyaare hain aur main aapko dil mein yaad rakhta hoon jab tak apni aankho se Huzoor alaihissalam ki ziyarat nahin kar leta mujhe sabro qaraar nahin aata aur jab main apni maut aur aapki judai ko yaad karta hoon to main jaanta hoon ke aap jannat mein tashreef le jayenge to aap alaihissalam nabiyo ke saath oonche maqaam par honge aur main jannat mein dakhil hua to aapki ziyarat na kar sakunga phir Allah ta'ala ne ye aayat naazil farmai:

Aur jo Allah aur uske Rasool ka hukm maane to use unka saath milega jin par Allah ne fazl kiya yaani Ambiya aur siddiq aur shaheed aur nek log aur ye kya hi achhe saathi hain (*Nisa:69*)

Dusri fasl: Huzoor alaihissalam se muhabbat rakhne ke baare mein aqwaale salaf

Hadees: Hazrate Abu Huraira se riwayat hai ke Huzoor alaihissalam ne farmaya ke mere baad wo log aayenge jo mujhse

muhabbat karenge aur khwahish karenge ke kaash apne maal wa awlaad ke badle meri ziyarat naseeb ho

Hazrate Amr bin Aas se manqool hai ke mujhe Huzoor alaihissalam se badh kar koi mahboob na tha, Ubaida binte Khalid se marwi hai ke jab unke walid 'Khalid' bistar par aaya karte to wo Huzoor alaihissalam se apna shauq aur Sahaba se apni muhabbat ka zikr naam le kar kiya karte aur kehte ke ye log meri asl wa nasl hain yaani inki taraf mera dil mailan karta hai, mera shauq taweel hai, aye mere rab meri rooh inki taraf jee qabz kar aur yahi kehte kehte unko neend aa jaati

Hazrate Abu Bakr Siddique ne Huzoor alaihissalam se arz kiya ke qasam hai mujhe us zaat ki jisne aapko haq ke saath bheja, Abu Talib ka islam laana mere nazdeek mere walid Abu Qahafa ke islam laane se zyada pasand tha kyunki Abu Talib ka islam laana aapki aankho ki thandak ka baais hai, Hazrate Umar ne bhi Hazrate Abbas se aisa hi farmaya ke mujhe apne walid se zyada Abu Talib ka islam laana zyada mahboob tha kyunki ye Huzoor alaihissalam ko mahboob tha

Ek jung mein ek ansari aurat ke baap, bhai aur shauhar teeno shaheed ho gaye lekin pata chalne par usne Huzoor alaihissalam ke baare mein puchha ke Huzoor kaise hain? phir jab Huzoor alaihissalam ko dekh liya to kaha ke ab mujhe har musibat aasan hai

Hazrate Ali se arz kiya gaya ke Huzoor alaihissalam se aapki muhabbat kaisi thi? farmaya: khuda ki qasam mujhe apne maal,

apni awlaad, apne maa baap aur pyaas ke waqt thande paani se bahut zyada aap alaihissalam mahboob the

Ek riwayat mein hai ke ek martaba Hazrate Abdullah bin Umar ka paaon shal (sunn) ho gaya, kisi ne unse kaha ke apne sab se zyada mahboob ko yaad kijiye ye theek ho jayega, chunanche unhone zor se kaha Ya Muhammad alaihissalam, usi waqt unka paaon khul gaya

Isi tarah jab Hazrate Bilal ki wafat ka waqt aaya to biwi ne kaha haaye afsos, us waqt unhone kaha: khushi ho ke kal main apne mahboob Huzoor alaihissalam aur unke giroh se mulaqat karunga

Marwi hai ke ek aurat ne Hazrate Aaisha se kaha ke Huzoor alaihissalam ki qabr ko mere liye khol dijiye, uske liye khulwaya to wo rone lagi hatta ke wo wahin inteqal kar gai

Hazrate Ibne Umar, Hazrate Ibne Zubair ki shahadat ke baad unke paas thhehre aur unke liye istighfar ki aur kaha ke khuda ki qasam! main khoob jaanta hoon ke tum bade rozedaar, shab bedaar aur Allah ta'ala aur uske Rasool ki muhabbat rakhne waale the

Teesri fasl: Huzoor alaihissalam se muhabbat rakhne ki alamat

Huzoor alaihissalam se muhabbat ka daawa karne waala har shakhs sachha nahin, jab tak us mein muhabbat ki alamatein na paai jaayein

Pehli alamat ye hai ke Huzoor alaihissalam ki pairwi kare aur aapki sunnat par amal karne waala ho, Huzoor alaihissalam ke aqwaalo af'aal ka itteba kare, Huzoor alaihissalam ke hukm ko baja laaye aur jisse mana farmaya usse bache, har haal mein Huzoor alaihissalam ke aadaab se naseehat haasil kare, Allah farmata hai:

Aye Mahboob! tum farma do ke logon agar tum Allah ko dost rakhte ho to mere farmanbardar ho jao Allah tumhein dost rakhega (*Aale Imran:31*)

aur muhabbat ki alamat ye hai ke Huzoor alaihissalam ne jo bayaan farmaya use apni khwahish par tarjeeh de, Allah ta'ala farmata hai:

Aur jinhone pehle se us shehar aur imaan mein ghar bana liya (*Hashr:9*)

Hadees: Hazrate Anas bin Malik se Huzoor alaihissalam ne farmaya ke aye mere farzand agar tum iski qudrat rakho ke tumhari subah wa shaam is haalat mein ho ke tumhara dil har ek ki kudoorat se paak wa saaf ho to aisa karo, iske baad phir farmaya: aye farzand! ye meri sunnat hai jisne meri sunnat ko zinda rakha unse mujhse muhabbat ki aur jisne mujhse muhabbat ki wo mere saath jannat mein hoga

Lihaza ab jis shakhs mein ye sifat hogi to wo Allah aur uske Rasool ki muhabbat mein kaamil hoga aur jo shakhs in mein se baaz umoor ki mukhalifat karega uski muhabbat utni naaqis hogi Muhabbat naaqis to hogi lekin wo muhabbat ke dayere se kharij

na hoga, iski daleel ye hai ke Huzoor alaihissalam ne us shakhs ke baare mein farmaya jise sharab peene par saza di gai aur logon ne us par lanat ki ke "is par lanat mat karo kyunki ye Allah aur uske Rasool se muhabbat rakhta hai" (Bukhari)

Muhabbat ki ek alamat ye bhi hai ke mahboob ka zikr kasrat se kare kyunki jisse muhabbat hoti hai banda uska zikr kasrat se karta hai, inhi alamat mein se ye hai ke Huzoor alaihissalam ke deedar ka shauq rakhe ke har muhib apne mahboob ke deedar ki tamanna rakhta hai, ek alamat ye bhi hai ke Huzoor alaihissalam ke zikr ke waqt khoob tazeem baja laaye aur jab Huzoor alaihissalam ka naam aaye to intehai aajizi wa inkesari ka izhaar kare

Marwi hai ke jab Sahaba Huzoor alaihissalam ka zikr karte to behad tazeem ke saath karte aur unke baal khade ho jaate aur rone lagte

Muhabbat ki ek alamat ye hai ke kisi se muhabbat rakhe to Huzoor alaihissalam ke liye rakhe aur Sahaba wa Ahle bait se muhabbat rakhe aur jo inse bughz wa adawat rakhe to unse dushmani rakhe

Huzoor alaihissalam ne Hazrate Hasan wa Husain ke baare mein farmaya ke aye Allah main unse muhabbat rakhta hoon, tu bhi inhein mahboob rakh,

aur farmaya hoshyaar khabardar mere Sahaba ke baare mein, mere baad inko apne aghraz ka aala-kaar na banana, jo inse muhabbat rakhta hai wo mujhse muhabbat rakhne ki bina par hai aur jo inse dushmani rakhta hai wo mujhse dushmani rakhne ki

bina par hai, jisne inko takleef di usne mujhe takleef di, jisne mujhe takleef di usne yaqeenan Allah ko takleef di aur jis ne Allah ko takleef di to bahut jald Allah usko apni pakad mein lega

Hazrate Fatima ke baare mein farmaya ke ye mera tukda hai, jo cheez in ko ghusse mein laati hai wo mujhe bhi ghusse mein laati hai

Huzoor alaihissalam se muhabbat ki bina par Ansar se muhabbat, Sahaba se muhabbat hatta ke ahle Arab se muhabbat ka zikr aaya hai

Hazrate Anas kehte hain ke maine dekha Huzoor alaihissalam haandi mein kaddu ke tukdo ko talash kar rahe hain to us din se maine humesha kaddu ko mahboob rakha

Inhi alamat mein se ye hai ke us se dushmani rakhe jis se Allah aur uske Rasool ne dushmani rakhi aur us shakhs se kinara kashi kare jo aapki sunnat ka mukhalif ho aur jo deen mein nai nai baatein nikalta ho, yahi kaifyat Sahaba ki thi ke unhone apne dosto ko qatl kiya, apne walid aur apni awlaad ko qatl kiya aur unse ladai ki, Abdullah bin Ubai (Ubai munafiqo ka sardar tha) ke bete Abdullah ne Huzoor alaihissalam se arz ki ke aapki marzi ho to main apne baap ka sar kaat kar pesh kar doon

Inhi alamato mein ye hai ke aapke laaye Quran se muhabbat rakhe, aur isse muhabbat rakhne ke maana ye hain ke iski tilawat kare aur is par amal kare aur isko khoob samjhe aur iske tariqe ko pasand kare aur iski hudood se aage na badhe

Aur muhabbat ki alamat ye hai ke Huzoor alaihissalam ki ummat

ke saath shafqat wa meharbani se pesh aaye, unko achhi baat bataye aur unki khairkhwahi ki koshish kare, unke nuqsanaat ko door kare jaise ke Huzoor alaihissalam musalmano par Raoof Raheem the aur aapse kamaale muhabbat ki alamat ye hai ke is ka daawa karne waala dunya mein zaahid ho aur fikr ka khogar ho kar fuqara se tarjeehi sulook kare

Huzoor alaihissalam ne Hazrate Abu Sayeed Khudri se farmaya ke jo shakhs tum mein se mujhse muhabbat rakhega uski taraf faqar is roo se zyada tez daud kar aayega jaise ke jungle ki bulandi ki taraf se ya pahaad se neeche ko aata hai

Chauthi fasl: Muhabbat ke maana aur iski haqeeqat

Huzoor alaihissalam se muhabbat karne ke maana mein Ulama ka ikhtelaf hai ke Allah aur uske Nabi ki muhabbat ki kya tafseer wa muraad hai, Haqeeqat mein kuchh ikhtelaf nahin haan kaifyat mein zaroor mukhtalif hain

Hazrate Sufyan ne farmaya ke muhabbat itteba -e- Rasool ka naam hai, baaz Ulama ne farmaya ke muhabbat ye hai ke Huzoor alaihissalam ki nusrat wa madad ko laazim jaane aur mukhalifeene sunnat ko mitaaye aur sunnat ki pairwi kare aur sunnat ki mukhalifat se khaufzada rahe, baaz ne kaha ke humesha mahboob ke zikr karte rehne ka naam muhabbat hai, baaz ne kaha ke mahboob par jaanisari muhabbat hai, baaz kehte hain ke mahboob ke saath shauq ka naam hai, aur baaz kehte hain ke jo mahboob kahe wo kare aur baaz ne kaha ke mawafiqat ki taraf dil ke mailan ka naam muhabbat hai

Muhabbat ke jo asbaab hote hain wo Huzoor alaihissalam se muhabbat mein jaame hain, Huzoor alaihissalam husno jamaal, kamaal, akhlaaq sab aala hain aur phir aapka apni ummat par inaam wa ehsaan bhi bayaan ho chuka aur aap musalmano ke saath Raoof wa Raheem hain aur Rahmatullil aalameen hain, wo kaunsa ehshan hai jo aapke ehshan se badh kar ho jab ghaur karo to maloom hoga ke haqeeqi taur par Huzoor alaihissalam hi sharai muhabbat ke mustahiq hain, banda use mahboob rakhta hai jo dunya mein us par ek do martaba ehshan kare ya kisi musibat se bachaye aur aisi musibat se ke wo khatm hone waali ho to phir iske bar aks Huzoor alaihissalam ne humein wo nematein ataa farmai jo kabhi khatm nahin hongy aur dozakh ke aise azaab se bachaya jo kabhi fana na ho to wahi muhabbat ke zyada mustahiq hain

Paanchwi fasl: Huzoor alaihissalam se khairkhwahi wajib hai

Allah ta'ala farmata hai:

Aur na un par (haraj hai) jinhein kharch ka maqdoor na ho jabki Allah aur Rasool ke khairkhwah rahein neki waalo par koi raah (mawakhiza ki) nahin aur Allah bakhshne waala meharban hai (*Tauba:91*)

Mufasssireen ka qaul hai ke Allah wa Rasool se khairkhwahi ye hai ke zaahir wa baatin mein poore akhlaaq ke saath musalman ho

Hadees: Hazrate Tameem Daari se marwi hai ke Huzoor alaihissalam ne farmaya: Beshak deen ek khairkhwahi hai, bila shubha deen khairkhwahi hai, yaqeenan deen khairkhwahi hai, Sahaba ne arz kiya ke kis ke liye? farmaya: Allah aur uski kitab aur uske Rasool aur aimma -e- muslimeen ke liye khairkhwahi wajib hai, Qurane kareem ke saath khairkhwahi ye hai ke is par imaan laaye aur jo kuchh is mein hai us par amal kare, iski tilawat achhi tarah kare, Rasool ki khairkhwahi ye hai ke unki tasdeeq kare aur jo kuchh aap farmayein ya mana karein use qabool kare

Abu Bakr Aajri kehte hain ke hayaate zaahiri mein khairkhwahi Sahaba ne ki ke nusrat wa madad ke liye humesha aage rahe aur ab wafat ke baad khairkhwahi ye hai ke Huzoor alaihissalam ki tazeemo tauqeer kare aur Huzoor ki muhabbat ko laazim pakde aur aapki sunnat ko seekhne ki humesha koshish kare aur aapki shariat mein tafaqqo haasil kare aur aal wa ashaab se muhabbat kare aur aapki sunnat ke mukhalifo se dushmani rakhe

Imam Qushairi bayaan karte hain ke Amr bin Lais Qurasan ka ek badshah tha wo ek din pahaad par chadha aur apni badi fauj ko dekh kar khush hua aur tamanna ki ke agar main Huzoor alaihissalam ki khidmat mein hota to madad wa nusrat karta to is khwahish par Allah ta'ala ne uski maghfirat farma di

Teesra baab: Huzoor alaihissalam ki tazeem wa tauqeer aur adaa -e- huqooq ka hukm aur iska wujoob

Allah ta'ala farmata hai:

Beshak humne tumhein bheja haaziro naazir aur khushi
aur dar sunata taaki aye logon tum Allah aur uske Rasool
par imaan laao aur Rasool ki tazeem wa tauqeer karo
(*Fateh:9*)

aur farmaya:

Aye imaan waalo aur uske Rasool se aage na badho
(*Hujuraat:1*)

Allah ta'ala ne Huzoor alaihissalam ki izzat wa takreem ko laazim
qarar diya hai, Iske maana mein kehte hain ke tazeem mein khoob
mubalgha karo, Allah ta'ala ne Huzoor alaihissalam ke saamne
aawaz buland karne se mana farmaya aur ek dusre ko pukarne ki
tarah pukarne se mana farmaya, aur pukarne waalo ko be aql
farmaya (*Hujuraat:4*), aur past aawaz karne waalo ko sawaab ki
khushkhari sunaai (*Hujuraat:3*)

Ek safar mein kisi aarabi ne buland aawaz se Huzoor alaihissalam
ko pukara to Sahaba ne mana kiya aur kaha ke hum buland aawaz
karne se roke gaye hain

Allah ta'ala ne Huzoor alaihissalam ki majlis ke aadab sikhaate
hue farmaya ke 'Raaina' na kaho jisse maloom hua ke jahan

Huzoor alaihissalam ki tauheen ka pahlu nikalta ho use tark kiya jaaye

Pehli fasl: Tazeemo tauqeer mein Sahaba ki aadat

Hadees: Hazrate Umar Farooq farmate hain ke Huzoor alaihissalam se badh kar mujhe koi mahboob na tha, mujhe mein ye taaqat na thi ke Huzoor alaihissalam ke haibato jalaal ki wajah se jee bhar ke deedar kar loon, mujhse koi aapki sifaat bayaan karne ko kehta to main taaqat na paata tha kyunki maine aapko aankh bhar ke dekha na tha

Hadees: Hazrate Anas farmate hain ke Huzoor alaihissalam Sahaba ke darmiyan tashreef rakhte to wahan Hazrate Abu Bakr wa Umar hote to tamam mein se sirf ye dono hazraat nigah utha kar Huzoor alaihissalam ko dekha karte aur Huzoor alaihissalam inko dekha karte aur baaham muskurate

Hazrate Usama bin Shareek kehte hain ke main Sahaba ki majlis mein baitha, chaaro taraf se ashaab jama the aur ye kaifyat thi jaise sab ke saro par parinde baithe hue hain

Hazrate Urwa bin Mas'ood kehte hain ke jab main Sulhe Hudaibya ke waqt quresh ki taraf se qasid ban kar aaya to dekha ke Sahaba Huzoor alaihissalam ki behad tazeem karte hain, jab Huzoor wuzu karte hain to wo paani zameen par girne nahin dete aur use haasil karne ke liye daudte hain goya lad padenge aur us paani ko apne jism par mal lete hain, jab Huzoor alaihissalam koi hukm dete to use fauran baja laate, jab aap kalaam farmate to

tazeem se sab apna sar jhuka lete aur nazrein mila kar na dekhte, jab Urwa bin Mas'ood wapas apni qaum mein gaye to kaha ke main bade bade badshaho ke darbar mein gaya hoon magar khuda ki qasam maine kisi badhshah ko uski qaum mein aisa na dekha jaise Muhammad alaihissalam apne Sahaba mein shaan rakhte hain

Hazrate Anas kehte hain ke maine Huzoor alaihissalam ko is haal mein dekha ke hajjam aapka sar moondh raha hai aur Sahaba ird gird gardish kar rahe hain aur har koi yahi chahta hai ke aapka baal unke haath par gire zameen par na gire

Is silsile mein ek waqiya ye bhi hai ke Hazrate Usman Ghani ko kuffare quresh ne tawaf karne ki ijazat di lekin aapne ye keh kar mana kar diya ke Huzoor alaihissalam tawaf nahin karenge tab tak main bhi tawaf nahin karunga

Sahaba is qadr tazeem karte ke sawal puchhne ke liye ek dusre ko balki kisi aarabi ko aage kar dete aur puchhne ka sochte sochte barso tak guzar jaate

Dusri fasl: Wafat ke baad tazeemo tauqeer ka wujoob

Is baat ko khoon yaad rakho ke Huzoor alaihissalam ki wafat ke baad bhi aapki tazeemo tauqeer aise hi wajib hai jaise hayaate zahiri mein thi aur ye ke aapke zikr aur aapki hadees sunte waqt aur aapki seerat aur aapke ahle bait wa sahaba ka zikr sunte waqt tazeem lazim hai

Abu Ibrahim Nakhai kehte hain ke musalman ke paas jab Huzoor alaihissalam ka zikr ho to khushu wa khuzu ke saath Huzoor alaihissalam ki tazeem kare aur apne aap ko sukoon de aur aap alaihissalam ki haibato jalaal ka muzahira kare aur aisi haalat honi chahiye ke agar Huzoor alaihissalam ke darbar mein ho to bhi waisi haalat ho aur jaisa Allah ta'ala ne adab seekhaya waisa adab kare

Imam Malik ka Abu Jafar Ameerul Momineen se masjid mein munazra hua to Imam Malik ne farmaya ke aye ameerul momineen aawaz ko buland na karo kyunki Allah ta'ala ne ek jama'at ko adab seekhaya ke Huzoor alaihissalam par aawaz buland na karo aur aawaz past karne wali jama'at ki tareef farmai bilashubha Huzoor alaihissalam ki izzato hurmat ab bhi isi tarah hai jis tarah aapki hayaate zaahiri mein thi, ye sun kar Abu Jafar khamosh ho gaya, phir daryaft kiya ke qibla ki taraf rukh kar ke dua maangu ya Huzoor alaihissalam ki taraf to farmaya: Tum kyun Huzoor alaihissalam se moonh pherte ho halanki Huzoor tumhare aur tumhare walid Hazrate Adam alaihissalam ke baroze qiyamat Allah ta'ala ki janab mein wasila hain balki tum Huzoor ki hi taraf mutawajje ho kar Huzoor alaihissalam se shafa'at maango phir Allah ta'ala shafa'at qubool farmayega

Hazrate Ayyub Sakhtiyani ke baare mein Imam Malik ne farmaya ke tum mein se sabse afzal hain, maine use do hajj karte dekha main usko dekhta aur sunta tha ke jab Nabi ka zikr hota to wo itna rota ke mujhe us par reham aa jaata maine use Huzoor

alaihissalam ki intehai tazeem karte dekha tab maine unse hadees likhi

Imam Maalik ka ye haal tha ke jab unke saamne Huzoor alaihissalam ka zikr kiya jaata to unka rang badal jaata aur khoob jhuk jaate

Hazrate Imam Jafare Sadiq ko dekha ke wo intehai khush mizaaj the lekin jab bhi unke saamne Huzoor alaihissalam ka zikr kiya jaata to unka chehra zard ho jaaya karta tha aur maine unko kabhi be wuzu hadees bayaan karte nahin dekha

Kai akabir Ulama ki ye kaifyat thi ke Nabi ka zikr hote hi unka rang badal jaata aur haibat se jism ki kaifyat badal jaati

Teesri fasl: Riwayate hadees ke waqt aimma ka tariqa

Hadees: Amr bin Maimoon kehte hain ke main Hazrate Abdullah bin Mas'ood ki khidmat mein ek saal tak raha, maine kabhi nahin suna ke unhone kaha ho ke Rasoolullah alaihissalam ne farmaya magar ek din hadees bayaan karte hue unki zubaan par ye jaari ho gaya, wo itne ranjida hue ke peshani par pasina dekha aur wo tapak raha tha, phir farmaya: Insha Allah aisa hi hai ya isse kam wa zyada ya iske qareeb qareeb (Allah Allah ye riwayat mein adab aur ehtiyat hai) aur ek riwayat mein hai ke unki aankho mein aansu bhar gaye aur ragein phool gai

Ek shakhs Ibne Musayyab ke paas aaya, aap lete hue the, usne ek hadees ke baare mein puchha to aap uth kar baith gaye aur hadees bayaan kar di, usne kaha main chahta tha ke aap lete lete hi hadees bayaan kar dete to farmaya ke main makrooh jaanta hoon ke

Huzoor alaihissalam ki hadees ko lete lete bayaan karoon
 Abu Mus'ab alaihirrahma farmate hain ke Hazrate Malik bin
 Anas izhaare azmato jalaal ke liye wuzu kar ke hadees bayaan karte
 aur adab ke saath baithte aur umda libas pehente

Hazrate Imam Malik ke baare mein hai ke jab koi aata to pehle
 aapki laundi aati aur puchhti ke mas'ala puchhne aaye ho ya
 hadees sama'at karne to agar mas'ala puchhne aaya hota to Imam
 Malik fauran baahar aa kar bata dete lekin agar hadees sunne aaya
 hota to ghusl khane jaate aur ghusl kar ke khushbu lagate phir
 umda libas pehan kar aate phir hadees bayaan farmate
 Zarrar bin Murra kehte hain ke Muhaddiseen ke nazdeek bila
 wuzu hadees ka padhna makrooh hai

Hazrate Abdullah bin Mubarak kehte hain ke main Imam Malik
 ke paas tha aur bayaane hadees ke darmiyan ek bichhoo ne 16
 martaba dank maara, shiddat takleef se aapka rang badal gaya
 magar hadees ko bayaan karte rahe, use beech mein rokna gawara
 na kiya

Imam Malik ke saath Ibne Mahdi bazaar gaye to raste mein
 hadees ke baare mein puchha to Imam Malik ne jhidak diya (ke
 raste mein hadees ke baare mein baat na karo)

Chauthi fasl: Ahle bait, Azwaaje mutahharaat ki tazeemo tauqeer

Huzoor alaihissalam ki tazeem mein ye bhi hai ke aapki azwaaje

mutahharaat aur aal wa ashaab ki tazeemo tauqeer ki jaaye, Allah ta'ala farmata hai:

Allah to yahi chahta hai aye Nabi ke ghar waalo ke tumse har napaki door farma de (*Ahzaab:33*)

aur farmata hai: "Iski bibiya inki maayein hain" (*Ahzaab:6*)

Hadees: Hazrate Zaid bin Arqam se riwayat hai ke Huzoor alaihissalam ne farmaya ke main apni ahle bait ke baare mein Allah ki qasam deta hoon, ye teen martaba farmaya (yaani ahle bait ki tazeemo tauqeer karo), Zaid bin Arqam ne ahle bait ki tashreeh mein farmaya: ye Aale Jaafar, Aale Aqeel aur Aale Abbas hain

Aur Huzoor alaihissalam ne farmaya ke main tum mein wo cheezein chhode ja raha hoon ke jab tak tum inhein mazbooti se thaame rahoge kabhi gumrah na hoge, ek Allah ki kitab aur dusri meri itrat (ahle bait)

Jis waqt ye aayat utri:

Allah to yahi chahta hai aye Nabi ke ghar waalo ke tumse har napaki door farma de (*Ahzaab:33*)

to Huzoor alaihissalam ne Hazrate Fatima, Hazrat Hasan, Hazrate Husain ko bulaya aur ek chadar mein dhaanp liya aur Hazrate Ali pase pusht baithe the phir Huzoor alaihissalam ne ye dua ki: aye khuda ye mere ahle bait hain inse napaaki ko door farma kar tayyibo taahir bana de

Hazrate Saad bin Abi Waqqas se marwi hai ke jab aayate mubahila utri to Huzoor alaihissalam ne Hazrate Ali, Hasan, Husain aur Hazrate Fatima ko bulaya aur kaha ke aye khuda ye log mere ahle bait hain

Hazrate Ali ke baare mein Huzoor alaihissalam ne farmaya ke jisne Ali ko dost rakha to Ali bhi uske dost hain, aye khuda jisne inse dosti rakhi tu use dost rakh jisne inse dushmani ki to tu use dushman rakh aur farmaya: aye Ali tumse musalman hi muhabbat rakhega aur munafiq hi tumhara dushman hoga
Huzoor alaihissalam ne farmaya ke jisne Hasan se muhabbat rakhi usne Allah se muhabbat rakhi, phir farmaya ke: jisne Quresh ki be izzati ki Allah uski be izzati kare

Manqool hai ke Hazrate Abu Bakr Siddique ko is haal mein dekha gaya ke dono kandhe par Hazrate Hasan aur Husain the aur aap farmate ke mere maa baap in par qurban ye Huzoor alaihissalam ke mushabe hain (unke jaise dikhte hain), Hazrate Ali ke mushabe nahin, ye sun kar Hazrate Ali muskura rahe the

Sahaba aur salaf ke ahle bait ke saath tazeemo tauqeer ke beshumar waqiyaat hain aur jin ko Huzoor alaihissalam se nisbat thi un sab ki tazeem ka dars humein aslaaf se milta hai

Panchwi fasl: Sahaba ki izzato takreem

Huzoor alaihissalam ki izzat wa tazeem mein ye bhi hai ke aapke

Sahaba ki tazeem ki jaaye, unki pairiw ki jaaye, unko khoobi ke saath yaad kiya jaaye, unke liye rahmat talab ki jaaye, aur ye bhi hai ke muarrikheen ki be saro paa khabro aur jahil raawiyo, gumrah rafziyo, ahle bidd'at wa hawaa ki wo khabrein jis mein kisi sahabi ki shaane rafee mein bakwas ki gai ho aur har wo baat jo in ki taraf bila tehqeeq manqool ho un sab se bachna aur etimad na karna laazim hai, aur Sahaba ke darmiyan jo muamlaat hue unhein achhe maane par mahmool karna zaroori hai, Sahaba mein se kisi ko burai ke saath yaad na kiya jaaye na kisi par aib lagaya jaaye aur deegar umoor mein khamoshi ikhteyar ki jaaye

Allah ta'ala farmata hai:

Muhammad Allah ke Rasool hain aur unke saath waale kafiro par sakht hain aur aapas mein narm dil (*Fateh:29*)

Allah ta'ala farmata hai:

Aur sab mein agle pehle muhajir aur ansar hain (*Tauba:100*)

Allah ta'ala farmata hai:

Beshak raazi hua imaan waalo se jab wo us ped ke niche tumhari bai'at karte the (*Fateh:18*)

Hadees: Hazrate Huzaifa se marwi hai ke Huzoor alaihissalam ne farmaya ke mere baad Abu Bakr wa Umar ki pairwi karo, aur farmaya: mere sahaba sitaro ki misaal hain in mein se jis ki bhi pairwi karoge tum raahyaab ho jaaoge

Hazrate Anas se marwi hai ke Huzoor alaihissalam ka irshad hai ke mere Sahaba khane mein namak ki misl hain ke khana baghair

namak ke umda hota hi nahin, aur farmaya ke mere Sahaba ke baare mein Allah se daro, aur farmaya ke mere Sahaba ko gaali na do kyunki agar tum mein se (jo sahabi nahin hai) koi uhud pahaad ke barabar sona kharch kar de to mere sahaba ke ek madd ke aadhe ke barabar nahin pahunch sakta, aur farmaya jisne mere sahaba ko gaali di to us par Allah aur firishto ki aur tamam logon ki lanat ho, Allah us shakhs ka koi farz wa nafal qabool na farmayega

Sahaba ke baare mein Huzeer alaihissalam ke kai farameen hain jin mein aap alaihissalam ne sahaba ke baare mein zubano ko roke rakhne ka hukm diya aur unki tazeem aur muhabbat ka hukm irshad farmaya

Imam Maailk bin Anas ne farmaya ke jis ne Huzeer alaihissalam ke sahaba se bughz rakha wo kafir hai, Hazrate Abdullah bin Mubarak farmate hain ke jis mein ye do khaslatein ho wo najaat paa jayega, ek sachhai aur dusri sahaba se muhabbat

Huzeer alaihissalam ki bargaah mein ek janaza laaya gaya to Huzeer alaihissalam ne uski namaze janaza padhne se inkaar farma diya aur farmaya ke ye Usman Ghani se dushmani rakhta tha lihaza khuda bhi isse dushmani rakhta hai

Sehal bin Abdullah Tastari ne farmaya ke jo shakhs Huzeer alaihissalam ke sahaba ki izzat wa tauqeer nahin karta aur aapke ahkaam wa naseehat ki azmat nahin karta wo Huzeer alaihissalam par imaan nahin rakhta.

Chhati fasl: Aasaar wa maqamaate mutabarraka nabawiya ki tazeem

Huzoor alaihissalam ki azmat wa ehtiram se ye bhi hai ke jis cheez ki nisbat Huzoor alaihissalam ki taraf ho uski tazeem ki jaaye, Huzoor alaihissalam ki mahafile muqaddasa, maqamaate muazzama, Makka mukarrama, Madina munawwara aur deegar makanaate mansooba aur har wo cheez jise aapne chhua hai ya aapke saath mash'hoor ho gai ho un sab ki tazeem wa tauqeer karna (isi tarah laazim hai jaise aapki tazeemo tauqeer laazim hai)

Hazrate Abu Mahzura ke sar ke agle baal itne daraaz the ke use latkate to zameen tak lag jaate, kisi ne unse puchha ke tum ise katwate kyun nahin? farmaya ke main ise hargiz katwane ke liye tayyar nahin kyunki Huzoor alaihissalam ne ise apne daste mubarak se chhua hai

Aur Hazrate Khalid bin Waleed ki topi mein Huzoor alaihissalam ke chand mooye mubarak the, jab wo topi kisi jihad mein gir padti to use lene ke liye daud padte, topi lene ke liye kai Sahaba shaheed hue to logon ne aitraaz kiya, farmaya ke maine sirf topi haasil karne ke liye itni koshish nahin ki balki us topi mein Huzoor alaihissalam ke mooye mubarak the, mujhe khauf hua ke kahin wo mushrikeen ke haath lag gaye to main uski barkat se mahroom ho jaaunga

Hazrate Ibne Umar us mimbar par haath rakh kar apne chehre par malte jis par Huzoor alaihissalam ne khutba irshad farmaya

Isi azmat ki wajah se Imam Malik Madina munawwara mein sawaar ho kar na chalte balki paidal chalte aur kehte ke mujhe sharm aati hai ke janwar par sawaar ho kar us paak zameen ko raundu jis par Huzoor alaihissalam jalwa farma hain

Mashaikhe kiraam mein se kisi ne paidal hajj kiya, kisi ne unse puchha to farmaya ke nafarman ya bhaga hua ghulam apne aaqaa ke paas sawaar ho kar aata hai? agar mujhe qudrat haasil hoti to sar ke bal chal kar haazir hota na ke qadmo ke bal

Hazrate Qaazi Iyaaz farmate hain ke un maqamaate muqaddasa ki bhi tazeem laazim hai jahan wahih naazil hui, jahan firishte utre aur wo maidan ke jahan tasbeeh ki aawaz gunja karti thi aur wo sarzameen ke jahan Huzoor ne waqt guzara aur wahan se sunnate rasool aur deene haq ki tableegh hui aur wo masjid mein jahan se dars diya jaata tha aur namazein padhi gai, aur wo zameene muqaddas jo Huzoor alaihissalam ke jisme aqdas ko chhoo gai, un tamam maidano ki tazeemo tauqeer ki jaaye wahan ki khushbuo ki hawa li jaaye unke makano deewaro ko bosa diya (yaani chooma) jaaye

Chautha baab: Duroodo Salam ki farziyat wa fazeelat

Allah ta'ala farmata hai:

Beshak Allah aur uske firishte us ghaib batane waale
(Nabi) par durood bhejte hain (*Abzaab:56*)

Hazrate Ibne Abbas farmate hain ke ye aayat is maana mein hai ke Allah aur uske firishte Nabi alaihissalam par barkat naazil karte hain aur ek qaul ye hai ke Allah Nabi paak par reham farmata hai aur uske firishte dua karte hain, ek qaul ye hai ke Allah apne Nabi ki madho sana farmata hai aur firishte dua karte hain, Is aayat mein Sahaba ko hukm diya gaya ke wo Huzoor alaihissalam par salam bhejin aur Sahaba ke baad waalo ko hukm diya gaya ke qabre anwar ki haaziri ke waqt aur Huzoor alaihissalam ke zikr ke waqt salam pesh karein

Pehli fasl: Durood shareef ki farziyat

Waazeh hona chahiye ke Nabi alaihissalam par durood bhejna farz hai, kisi khaas waqt ke saath mahdood aur muayyan nahin hai kyunki Allah ta'ala ne alal itlaaq aap par durood bhejne ka hukm diya hai, Aimmah wa Ulama ne is hukm ko wujoob par mahmool kiya hai aur isi par ijma hai, Qaazi Abul Hasan bin Qisaar Maliki farmate hain ke apni tamam umr mein ek baar aap alaihissalam par durood padhe ye farz hai aur durood bhejna

wajib hai, kisi ne tamam umr mein ek martaba durood padh liya to ye farz saqit ho gaya aur Shawafe kehte hain ke namaz ke ilawa bil ittefaq wajib nahin hai, is mein Imam Shafai tanha hain, inka qaul hai ke jisne tashahhud ke baad salam se pehle durood na padha uski namaz fasid hai

Abu Bakr bin Munzir kehte hain ke jo namaz padhe us par namaz mein Huzoor alaihissalam par durood shareef padhna mustahab hai aur jis ne namaz mein durood shareef ko chhod diya to Imam Malik ke mazhab mein namaz ho jayegi aur yahi mazhab tamam ahle ilm ka hai, Is mein taweel bahas hai

Dusri fasl: Wo mauqe jahan durood mustahab hai

Awwal maqaam tashahhud hai, Hadees hai ke Huzoor alaihissalam ne suna ke ek shakhs ne apni namaz mein dua maangi magar Huzoor alaihissalam par usne durood na padha, Huzoor alaihissalam ne farmaya ke usne jaldi ki phir use bulaya, use aur dusro ko taleem farmai ke jab tum namaz padho to Allah ta'ala ki hamdo sana se shuru karo phir mujh par durood padho iske baad jo chaho dua maango

Hazrate Umar Farooq se marwi hai ke dua aur namaz aasmano zameen ke darmiyan muallaq (latki) rehti hai jab tak Huzoor alaihissalam par durood na padha jaaye

Hazrate Ibne Mas'ood se marwi hai ke jab tum mein se koi dua maange to pehle Allah ki hamdo sana kare phir Huzoor alaihissalam par durood bheje phir jo dua chahe maange, qubool

hogi, ek hadees mein hai ke do duroodo ke darmiyan dua kabhi radd nahin hoti

Huzoor alaihissalam par durood bhejne ke mauqe ye hain ke jab aapka zikr kare ya naame mubarak sune ya likhe ya azaan sune to Huzoor alaihissalam par durood padhe

Huzoor alaihissalam ne farmaya ke us shakhs ki naak khaak aalud ho ke jiske saamne mera zikr hya aur usne mujh par durood na padha, Ek riwayat mein hai ke baroze jumuah kasrat se durood bhejne ka hukm diya gaya hai

Isi tarah duroodo salam bhejne ke mawaqe mein masjid mein dakhil hona hai, jab masjid mein dakhil ho to Huzoor alaihissalam aur aapki aal par durood bheje aur masjid se nikle to is tarah kare, isi tarah khaali ghar mein jaana ho to wahan Nabi ko salaam karna chahiye, Janaze ke saath bhi durood padhna chahiye, aur ye bhi raaij hai ke risalo kitabo ke ikhtetam par durood likha jaata hai, Huzoor alaihissalam ne farmaya ke jisne kitab mein mujh par durood likha jab tak mera naam us kitab mein hai firishte barabar humesha us likhne waale ke liye istighfaar karte rahenge

Teesri fasl: Durood shareef ki kaifyat aur uske kalimaat

Huzoor alaihissalam se Sahaba ne arz kiya ke ya RasoolAllah hum aap par kis tarah durood bhejein? farmaya yun kaho:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَاَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَاَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ اِنَّكَ حَبِيْدٌ مَّجِيْدٌ

Imam Malik ki ek riwayat jo Hazrate Abu Mas'ood Ansari se marwi hai ye hai ke Huzoor alaihissalam ne farmaya yun kaho:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّ عَلَى آلِهِ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ وَبَارِكْ عَلَى مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ فِي الْعَالَمِيْنَ اِنَّكَ حَبِيْدٌ مَّجِيْدٌ

Aur ek riwayat mein hai:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّ عَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَّ عَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ اِنَّكَ حَبِيْدٌ مَّجِيْدٌ

aur ek riwayat mein hai:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْاُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ

Hazrate Abu Sayeed Khudri ki riwayat mein hai:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ

Hazrate Ali ki riwayat mein hai:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّ عَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى آلِ اِبْرَاهِيْمَ اِنَّكَ حَبِيْدٌ مَّجِيْدٌ، اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَّ عَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى آلِ اِبْرَاهِيْمَ اِنَّكَ حَبِيْدٌ مَّجِيْدٌ، اَللّٰهُمَّ وَرَحِّمْ عَلَى مُحَمَّدٍ وَّ عَلَى آلِ مُحَمَّدٍ كَمَا تَرَحَّضْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى آلِ اِبْرَاهِيْمَ اِنَّكَ حَبِيْدٌ مَّجِيْدٌ، اَللّٰهُمَّ وَتَحَنَّنْ عَلَى مُحَمَّدٍ وَّ عَلَى آلِ مُحَمَّدٍ كَمَا تَحَنَّنْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى آلِ اِبْرَاهِيْمَ اِنَّكَ حَبِيْدٌ مَّجِيْدٌ

إِبْرَاهِيمَ إِنَّكَ حَبِيدٌ مَّجِيدٌ. اَللّٰهُمَّ وَسَلِّمْ عَلٰى مُحَمَّدٍ وَعَلٰى آلِ مُحَمَّدٍ كَمَا سَلَّمْتَ عَلٰى اِبْرَاهِيمَ وَعَلٰى
آلِ اِبْرَاهِيمَ إِنَّكَ حَبِيدٌ مَّجِيدٌ.

[Inke ilawa aur kai seeghe maujood hain jinki tafseel Shifa Shareef ke Urdu nuskhe mein dekhi jaaye -Nashir]

Chauthi fasl: Duroodo salaam ki fazeelat

Hadees: Hazrate Ibne Umar se marwi hai ke Huzoor alaihissalam ne farmaya ke jab muazzin azaan kehta hai to tum bhi uski tarah kaho aur mujh par durood padho kyunki jis ne mujh par ek martaba durood bheja us par Allah ki dus rahmatein hongy phir mere liye wasila ki dua maango kyunki ye jannat mein ek darja hai jo Allah ke bando mein kisi ek ko haasil hoga aur main ummeed karta hoon ke wo main hi hoon, jisne mere liye wasila ki dua maangi to uske liye meri shafa'at halaal ho gai

Hazrate Anas se marwi hai ke Huzoor alaihissalam ne farmaya ke jisne mujh par ek martaba durood bheja Allah ta'ala us par dus rahmatein farmayega aur uske dus gunah ko muaaf kar ke use dus darje buland karega, ek riwayat mein hai ke uske liye dus nekiya likhi jayengi

Hazrate Ibne Mas'ood se marwi hai ke baroze qiyamat mere nazdeek logon mein sabse behtar wo shakhs hoga jis ne mujh par bakasrat durood bheja

Hazrate Ubai bin Kaab ne arz kiya ke Ya RasoolAllah durood ke

liye kitna waqt muqarrar kar loon? farmaya: jitna tum chaho, arz kiya: chauthai? farmaya: jitna tum chaho, agar isse zyada karo to tumhare liye behtar hai, arz kiya tihaai? farmaya: jitna tum chaho, agar isse zyada karo to tumhare liye behtar hai, arz kiya: do tihaai? farmaya: jitna tum chaho, agar isse zyada karo to tumhare liye behtar hai, arz kiya: main apna tamaam waqt aap par durood bhejne ke liye waqf karta hoon, farmaya: us waqt tumhein kifayat karega aur tumhare gunah muaaf ho jayenge

Hazrate Ibne Wahab riwayat karte hain ke Huzoor alaihissalam ne farmaya ke jisne mujh par dus martaba salam padha to goya usne ek ghulam aazad kiya

baaz hadeeso mein marwi hai ke meri bargaah mein kuchh aise log pesh honge ke jinhein kasrate durood ki wajah se pehchan lunga, aur ek riwayat mein hai ke baroze qiyamat uski sakhtiyo aur shiddato se najaat paane waala tum mein wahi hoga jis ne mujh par bakasrat durood bheja hoga

Hazrate Abu Bakr se marwi ke Huzoor alaihissalam par durood bhejne se gunah aise mit jaate hain jaise thande paani se pyaas ya aag aur aap par durood bhejna ghulam aazad karne se zyada afzal hai

Paanchwi fasl: Duroodo salaam na bhejne waale ki mazammat aur gunah

Hadees: Hazrate Abu Huraira se marwi ke Huzoor alaihissalam ne farmaya ke khaak aalud ho uski naak (yaani zaleel wa ruswa

ho) ke jis ke saamne mera zikr hua aur usne mujh par durood na padha

Ek riwayat mein hai ke jo Huzoor alaihissalam ka naam sun kar durood na padhe phir wo mar jaaye to Allah ta'ala use jahannam mein dakhil karega

Hazrate Ali se riwayat hai ke Huzoor alaihissalam ne farmaya ke sabse bada bakheel wo hai ke jiske saamne mera zikr kiya jaaye aur wo durood na padhe

Hazrate Jafar bin Muhammad se hai ke Huzoor alaihissalam ne farmaya ke jiske saamne mera zikr kiya jaaye aur wo mujh par durood na padhe to jannat ka rasta bhula diya jayega

Hazrate Abu Huraira se marwi hai ke Huzoor alaihissalam ne farmaya ke jo qaum kisi majlis mein baithe phir wo isse pehle ke khuda ka zikr karein aur Nabi alaihissalam par durood bheje baghair uth jaayein to un par khuda ki taraf se koi zimma nahin chahe wo azaab kare ya unhein bakhsh de

Hazrate Qatada se riwayat hai ke zulm hai ke kisi shakhs ke saamne mera zikr kiya jaaye phir wo mujh par durood na bheje, Durood na padhne ki mazammat mein aur bhi kasrat se riwayatein aai hain

Chhati fasl: Huzoor alaihissalam par khusoosiyat se durood pesh hota hai

Huzoor alaihissalam ki khusoosiyat mein se ye bhi hai ke makhlooq mein jo bhi aap par durood bhejta hai wo aapki bargaah mein pesh hota hai

Hadees: Hazrate Abu Huraira se marwi ke Huzoor alaihissalam ne farmaya ke koi shakhs mujh par salam bhejta hai to Allah ta'ala mujhe meri rooh wapas karta hai (yaani mujhe uski taraf mutawajje karta hai) phir main uske salam ka jawab deta hoon Hazrate Abu Bakr bin Abi Shaiba ne Hazrate Abu Huraira se riwayat ki aur kaha ke Huzoor alaihissalam ne farmaya ke jo meri qabre anwar ke paas salaam arz karta hai use khud sama'at karta hoon aur jo door se bhejta hai use pahunchaya jaata hai Hazrate Ibne Mas'ood se marwi ke Allah ta'ala ke firishte zameen mein phirte rehte hain taaki wo mere Huzoor meri ummat ka salam pahunchayein

Ek riwayat mein hai ke tum jahan bhi jo mujh par durood bhejo kyunki tumhara durood mere huzoor pahunchta hai, baaz ulama ne farmaya hai ke jab koi Huzoor alaihissalam par durood bhejta hai to uska naam bhi pesh kiya jaata hai Is qism ki aur kai riwayat mein hain jin mein Huzoor alaihissalam ka durood khud sunna aur salaam ka jawaab dena mazkoor hai

Saatwi fasl: Ghair Nabi aur tamam ambiya par durood bhejne ka mas'ala

Ulama ka is mein ikhtelaf hai ke Nabi ke siwa dusro par aur tamam ambiya par durood bhejna chahiye ya nahin? Qaazi Iyaaz farmate hain ek aam ulama Huzoor ke ilawa dusro par bhi durood bhejne ko jaaiz jaante hain, Hazrate Ibne Abbas se marwi hai ke wo Nabi ke ilawa dusro par durood bhejne ko najaiz jaante hain,

aur ye bhi marwi hai ke ambiya ke siwa dusro par durood bhejna munasib nahin

Hazrate Sufyan farmate hain ke Nabi ke ilawa kisi par durood bhejna makrooh hai, Imam Malik ka ye mazhab paaya ke wo bhi Huzoor alaihissalam ke ilawa kisi par durood bhejne ko jaaiz nahin maante

Hazrate Abu Huraira se riwayat hai ke Huzoor alaihissalam ne farmaya: Allah ke tamam nabiyo aur rasoolo par durood bhejo Is mein kaafi taweel bahas hai, Qaazi Iyaaz Maliki rahimahullahu ta'ala kehte hain ke mera rujhaan is taraf hai jise Imam Malik aur Hazrate Sufyan ne kaha aur bakasrat fuqaha wa mutakallimeen ka mazhab mukhtar ye hai ke Ambiya ke ilawa dusro par unke zikr ke waqt durood na padha jaaye balki duroodo salaam ambiya ki izzat wa tauqeer ke saath khaas hai, Nabi alaihissalam aur tamam ambiya ke saath salaato salam ki khusoosiyat wajib hai Ye rafziyo shiyo ne ijaad kiya hai ke aimma ke saath salaato salaam ko laate hain aur unhein Nabi alaihissalam ka shareek wa masawi banate hain, iske ilawa ye baat bhi hai ke ye bidd'atiyo ki mushabehat hai jiski shariat mein mumanaat hai, is baare mein unki mukhalifat laazim hai albatta aal wa azwaaj ka zikr durood mein Huzoor alaihissalam ke saath aapki itteba wa izafat mein kar sakte hain na ke mustaqilan khusoosiyat ke saath

Aathwi fasl: Qabre anwar ki ziyarat ka hukm aur zaair ki fazeelat

Huzoor alaihissalam ke rauze ki ziyarat tamam ahle islam ke liye

tariqa -e- masnoon hai is par sab ka ijma hai, is mein aisi fazeelat hai jiski targheeb di gai hai, chunanche Hazrate Abdullah bin Umar se marwi hai ke Huzoor alaihissalam ne farmaya ke jisne meri qabr ki ziyarat ki uske liye meri shafa'at wajib ho gai Hazrate Anas se marwi hai ke Huzoor alaihissalam ne farmaya ke jis shakhs ne ba niyate sawaab Madina munawwara mein meri ziyarat ki to wo meri panaah mein hoga aur baroze qiyamat main uska shafee honga

Ek hadees mein hai ke jisne meri wafat ke baad meri ziyarat ki goya usne meri hayaate zaahiri mein meri ziyarat ki Imam Malik ise makhrooh jaante the ke koi ye kahe ke maine Huzoor alaihissalam ke qabre anwar ki ziyarat ki hai, Abu Imran kehte hain ke aisa isliye kaha ke ye lafz aam log ek dusre ke liye istemal karte hain lihaza mustahab ye hai ke khaas taur par yun kaha jaaye ke humne Nabi alaihissalam par salam arz kiya, ek wajah makrooh kehne ki ye bhi hai ke aam logon ki ziyarat karna mubah hai lekin Huzoor alaihissalam ke rauze ki taraf rakhte safar bandhna, sawariyo ko le jaana wajib hai

Ishaaq bin Ibrahim faqeeh farmate hain ke ye tariqa musalsal humesha se jaari hai ke jo hajj ka irada rakhe wo Madina munawwara zaroor jaaye, masjide nabawi mein namaz padhne ka qasd kare aur aap alaihissalam ke rauza -e- anwar, mimbar, qabr shareef, majlis aur jahan jahan aapke daste aqdas ne mass farmaya aur jahan aapka qadam shareef pahuncha aur wo sutoon jisse aap takya lagaya karte aur jahan Jibreel alaihissalam aap par wahih laate aur wo log jo wahan aabad hain aur jinhone wahan ka qasd

kiya, Sahaba -e- kiraam aur aimma -e- muslimeen waghaira un sab ki ziyarat aur unse barkat haasil kare aur un sab se naseehar haasil kare

Imam Malik ne farmaya ke jab Huzoor alaihissalam par salam arz karo aur dua maango to qabr shareef ke saamne aapke chehra -e- anwar ke mawajeh ki jagah khade ho qibla ki taraf khade na ho aur qareeb ho kar salaam arz karo aur Huzoor alaihissalam ki qabr mubarak ko apne (gunahgar) haath se na chhuo (ke ye adab ke khilaf hai)

Hazrate Ibne Umar ko dekha gaya ke mimbar aur jahan Huzoor alaihissalam ne apna daste aqdas phera wahan haath laga kar apne chehre par malaa karte

Masjid mein dakhil hone aur baahar aane har haal mein durood padhna chahiye, aslaaf ka yahi amal raha hai

Nawi fasl: Masjide Nabawi shareef ki fazeelat aur aadab

Allah ta'ala farmata hai:

Beshak wo masjid ke pehle din se jis ki bunyad parhezgari par rakhi gai hai wo is qabil hai ke tum us mein khade ho
(*Tauba:108*)

Marwi hai ke Huzoor alaihissalam se kisi ne daryافت kiya ke ye kaunsi masjid (ka zikr aaya) hai? farmaya: ye meri masjid, baaz logon ka qaul hai ke wo masjide quba hai

Hadees: Hazrate Abu Huraira se marwi hai ke Huzoor alaihissalam ne farmaya ke teen masjid ke ilawa kisi ki taraf rakhte safar na baandho, ek masjid haraam, dusri masjid nabawi teesri masjid aqsa hai

(Isse mutlaqan safar ya kisi buzurgane deen ke urs ya Huzoor alaihissalam ke rauze ki ziyarat ke liye khusoosiyat ke saath safar karne ki mumanaat nahin hai balki har us safar ki mumanaat hai jo in teen ke siwa niyate ibadat se safar kiya jaaye, rauza -e-muqaddasa aur auliya ke urs ki mahafil waghaira ke liye safar ba niyate ibadat nahin hota balki ziyarat ke liye hota hai jo mustahab hai - mutarjim)

Muhammad bin Muslima ne kaha ke ye kisi ke liye jaaiz nahin ke masjid mein qasdan aawaz buland ki jaaye ya aisi aziyat rasaan koi cheez laai jaaye jisse log nafrat karte ho

Hazrate Abu Huraira ne Huzoor alaihissalam se riwayat kiya ke meri is masjid mein ek namaz padhna masjid haraam ke siwa tamam masjid se ek hazaar namazo se zyada afzal hai

Is mein ikhtelaf hai ke Makka wa Madina mein afzal kaun hai, is mein kisi ka ikhtelaf nahin ke Huzoor alaihissalam ki qabre anwar ki jagah rooye zameen ke tamam hisso se afzal hai (balki Kaaba wa arsh se bhi afzal hai - mutarjim) phir is mein bhi ikhtelaf hai ke kin namazo mein fazeelat hai aur kin mein nahin

Hazrate Ibne Umar se marwi hai ke jo iski isteta'at rakhta hai ke Madina mein mare to use wahin marna chahiye kyunki jo

Madina mein marega main uski shafa'at karunga aur Allah ta'ala ne farmaya:

Beshak sab se pehla wo ghar jo logon ki ibadat ko muqarra hua wo hai jo makka mein hai barkat waala... aakhir tak
(*Aale Imran: 96,97*)

Madina munawwara aur phir wahan ke muqaddas maqamaat ki bahut fazeelatein aai hain

Teesri qism

Wo umoor jo Huzoor alaihissalam par jaaiz ya mumtana hain aur ahwale bashariya ka bayaan

Is hisse mein un cheezo ka bayaan hai jo Huzoor alaihissalam ke liye wajib, jaaiz, mumtana ya muhaal hain aur un halaat wa kaifyaate bashariya ka bayaan jinki nisbat Huzoor alaihissalam ki janib karna sahih hai, Allah ta'ala farmata hai:

Aur Muhammad to ek rasool hain unse pehle aur rasool ho chuke to kya agar wo inteqal farmayein ya shaheed ho to tum ulte paaon phir jaaoge (*Aale Imran:144*)

aur farmata hai:

Maseeh bin Maryam nahin magar ek Rasool isse pehle bahut Rasool ho guzre aur iski maa siddiqa hai dono khana khaate the (*Maaida:75*)

aur irshad hua:

To farmao zaahir soorat bashari mein to main tum jaisa hoon mujhe wahih aati hai (*Kahaf:110*)

In aayato se maloom hua ke Huzoor alaihissalam aur tamam ambiya insan the aur insano ki taraf unhein bheja gaya tha, Agar

ye baat na hoti to log unse jungo jidaal ki taaqat na rakhte aur na wo unki hidayatein qabool karte aur na unki janib tawajjo karte, Allah ta'ala farmata hai:

Aur agar hum Nabi ko firishta karte jab bhi use mard hi banate (*Al-Anaam:9*)

Yaani wo firishta bhi insano ki hi soorat mein hota taaki tum usse mil jul sakte kyunki tum firishto se jungo jidaal, suroor, uns wa mailaan aur firishte ki apni soorat dekhne ki taaqat hi nahin rakhte ho, Allah ta'ala farmata hai:

Tum farmao agar zameen mein firishte hote chain se chalte to un par hum bhi firishta utaarte (*Asra:95*)

Ambiya ke zaahiri aaza ajsaam aur takhleeq insani bashari awsaaf se muttasif hote hain aur un par wo tamam baatein taari hoti hain jo insani awarizaat ke liye khaas hain, maslan beemariya, maut, fana waghaira lekin inki arwaah qudsiya aur batini kaifyaat insaniyat ki un aala darje ki sifaat par qaaim hoti hain jo malaa - e- aala se mutalliq hoti hain aur wo sifaat firishto ke saath mushabe hoti hain jo har qism ke taghayyur wa aafat se munazza mahfooz hain, agar inka batin bhi zahir ki tarah hota to malaike se wahih lene aur unse uns rakhne se qasir hote

Huzoor alaihissalam ne farmaya ke meri aankhein to soti hain par dil bedaar rehta hai aur farmaya ke main hargiz tum jaisa nahin hoon mujhe to mera rab khilata aur pilata hai

Lihaza saabit hua ke in hazraat ki batini haalat insani haalat se paak wa munazza hai aur har aib wa naqs se mubarra hai

Pehla baab: Umoore deeniya aur ismate ambiya

Qaazi Iyaaz Maliki rahimahullahu ta'ala kehte hain ke waazeh ho ke logon par jo taghayyuraat aur aafatein aati hain wo isse baahar nahin ke ya to baghair qasd wa ikhteyar unke jismo hawaas par taari hoti hain jaise beemari waghaira ya qasd wa ikhteyar ke saath honghi

Dar haqeeqat mein sab ke sab hain to amalo fel lekin mashaikh ka ye tariqa raha hai ke wo in ko teen qismo par munqasim karte hain:

(1) Aqd bil qalb, (2) Qaul bil lisaan, (3) Amal bin jawaareh

Insan par jo bhi aafat wa taghayyut hota hai khwah wo qasd wa ikhteyar se ho ya bina qasd wa ikhteyar ke in teen hi qismo par munhasir hai, Huzoor alaihissalam agarche no-e-insan mein se bashar hain aur aapki tabiyat par in baato ka itlaaq jaaiz wa mumkin hai jo deegar insano ki tabiyat par hoti hain lekin yaqeeni taur par dalaile qaate qaaim ho chuke hain aur kalima -e-ijma poora ho chuka hai ke Huzoor alaihissalam aam insano ki jablat wa tabiyat se baahar hain aur har us aafat se munazza wa mubarra hain jo qasd wa ikhteyar se ya baghair is ke waaqe ho jaisa ke anqareeb iska tafseeli bayaan aa raha hai

Pehli fasl: Huzoor alaihissalam ki dili pukhtagi

Huzoor alaihissalam ki dili pukhtagi izhaare nubuwat ke waqt

se hi thi, chunanche humein aur tumhein Allah ki taufeeq se maloom hona chahiye ke Huzoor alaihissalam ko Allah ki tawheed, imaan billah aur jo kuchh aap par wahih ki gai un sab par aala darje ki marfat, ilme waazeh aur yaqeen kaamil haasil tha, in mein na to kisi qism ki jahalat thi aur na shakko shubha, ye aisi baat hai jis par tamam musalmano ka ijma hai, ab agar koi Hazrate Ibrahim alaihissalam ke is maqoole par aitraz kare ke unhone Allah se arz kiya:

Yaqeen kyun nahin magar ye chahta hoon ke mere dil ko qarar aa jaaye (*Baqarah:260*)

Awwal ye ke Hazrate Ibrahim alaihissalam ko murdo ko zinda karne ke baare mein shak na tha unki muraad to itmenane qalb aur murdo ke mushahide se mutanaza ko khatm karna tha warna unhein is waqiye se pehle ilm haasil tha aur ab in kaifyaat ke mushahide se mazeed ilm ka husool maqsood tha, Dusri wajah ye hai ke Hazrate Ibrahim alaihissalam ko apni qurbo manzilat maloom karni thi aur apne sawal ki maqbooliyat ka ilm haasil karna tha,

Teesri wajah ye ke Hazrate Ibrahim alaihissalam ne yaqeen ki zyadati aur imaan ki taqwiyaat ka sawaal kiya agarche unhein pehle hi shak nahin tha, Iski aur bhi wajhein bayaan ki gai hain, Iske ilawa aur aayatein jin mein aise alfaaz aaye hain to unke maana ye nahin ke kisi Nabi ko shak tha

Sahih hadees mein Hazrate Aisha farmati hain ke Huzoor

alaihissalam par wahih ki ibteda sachhe khwab se hui, uske baad Huzoor alaihissalam ko tanhai mahboob ho gai yahan tak ke ghaare hira mein Quran naazil hone laga

Wahih ka na aana

Hazrate Mamar ka qaul ye hai ke Huzoor alaihissalam ko is baat ka kaafi gham tha ke wahih ka aana ruk gaya tha, kuffar ne jab ye tay kiya ke Huzoor alaihissalam ko qatl kiya jaaye aur unhein jadugar kaha to riwayat mein hai ke ye baat Huzoor alaihissalam par sakht giraan guzri aur aap kambal odh kar let gaye aur phir Hazrate Jibreel aayatein le kar utre 'Aye jhurmut waale Nabi' aur 'Aye kambal posh Nabi' ye wahih ka rukna koi mawakhiza na tha balki mashiyate ilaahi thi

Ab agar koi puchhe ke Huzoor alaihissalam ke din mein 70 ya 100 martaba istighfar karne ke kya maana hain to aisa isliye tha ke Huzoor alaihissalam ko Allah ki marfat sabse zyada haasil thi aur aapka maqaam wa martaba makhlooq mein sabse arfa wa aala hai aur aapki wo haalat jis mein aap rab se hama tan uski janib mutawajje hote to uske muqabil mein jo ek haalat uski ghair thi use nuqsan khayaal farmate aur isi bina par aap apne rab se istighfar farmate, yahan ek gehra maana bayaan kiya gaya hai jis par aqle saleem ke saath ghaur karne par girah khul jaate hain

Dusri fasl: Nubuwwat ke izhaar se pehle ambiya ki ismat

Aqde qalbi mein nubuwat se pehle ambiya ka masoom hona bhi

hai, chunanche is khusoos mein logon ka ikhtelaf hai aur haq wa sawaab yahi hai ke ambiya ailane nubuwwat se pehle bhi Allah ta'ala ki zaat mein shak karne se masoom hote hain, ambiya ki wiladat ke waqt se hi mazboot aasaar zaahir hone lagte hain, aur wo har aib wa naqs se paak wa munazza hote hain, sirf tawheed aur imaan par hi parwarish paate hain, kabhi koi aisa chuna nahin gaya jo nubuwwat se pehle maaz Allah kufro shirk mein muhtala ho, humare nabi par kafiro ne har tarah ke buhtaan lagaye aur aap par qism qism ke taane diye aur ambiya par bhi unki ummato ne jahan tak ho saka tarah tarah ke ilzaam lagaye jaisa ke Allah ta'ala ne bayaan farmaya hai lekin kisi ne aisa ilzaam nahin lagaya ke unhone Allah ta'ala ya jo ahkaam wo laaye hain uske khilaf kiya ho, agar aisa kahin hota to wo aise ilzaam dharne se nahin chookte, ambiya but parasti se barabar mana karte rahe, kuffar ka aisa aitraaz na karna is baat ki daleel hai ke unko aisa aitraaz karne ka koi mauqa nahin mila kyunki agar aisa hota to zaroor hum tak manqool hota, aisa kaise ho sakta tha ke wo khamosh rehte, jaise qibla badalne par unhone kaha ke "kis ne pher diya musalmano ko unke is qible se jis par the" (*Baqarah:142*)

Qaazi Qushairi ambiya ke taqaddus par is aayat se daleel lete hain ke:

"aur aye mahboob yaad karo jab humne nabiyo se ahad liya aur tum se" (*Ahzaab:7*)

Isse maloom hua ke aaghaz mein hi jab ahad le liya gaya to ye kaise ho sakta hai ke phir baad mein kufro shirk ke baad nubuwwat di jaaye aur isi tarah Hazrate Ibrahim alaihissalam ka

chand sitaro ko dekh kar ye kehna ke: ye mera rab hai? ye bhi tujhe dhoke mein na daale kyunki ye qaul apni qaum par hujjat qaa'im karne ke liye tha aur ye sawal tha ke kya ye mera rab ho sakta hai?

Teesri fasl: Ambiya tawheede imaan aur wahih mein mazboot the

Ambiya alaihissalam deeno dunya ke umoor mein is qadr haawi the ke inse badh kar koi nahin tha, maloom hona chahiye ke dunyawī umoor ki marfat mein ismat shart nahin hai, kyunki ambiya ko in mein se baaz umoor ki ya to ittela nahin hoti hai ya unka etiqad iske khilaf hota hai aur ye baat unke liye aslan aib nahin hai isliye ke unke tamam azaim umoore aakhirat, unki khabrein, umoore shariat aur uske qawaneen wa ahkaam se mutalliq rehte hain aur dunyawī umoor un sab ki zidd aur ghair hai bakhilaf unke siwa ahle dunya ke

"Jaante hain aankhon ke saamne ki dunyawī zindagi aur wo aakhirat se poore bekhbar hain" (*Room:7*)

Ye nahin kehna chahiye ke Ambiya dunyawī umoor bilkul na jaante the, agar aisi baat ho to unko ghaflat aur nadaani ki taraf le jayegi aur Ambiya isse paak wa munazza hain balki unko to dunya waalo ki taraf hi bheja gaya hai aur unki siyasat (hukumat) wa hidayat aur unki deeni wa dunyawī islah ki zimmedari ambiya ke sipurd ki gai hai aur in umoor ki baja aawari kulliyatan dunyawī umoor se laa ilmi ki soorat mein ho nahin sakti, is silsile

mein ambiya aur Huzoor alaihissalam ki seeratein maloom hi hain

Huzoor alaihissalam ne us waqt tak dunya se kooch nahin farmaya jab tak ke aapko tamam uloom haasil na ho gaye aur tehqeeq ke saath aapko tamam maarif saabit na hue (tab Huzoor alaihissalam ka wisaal hua), haasile kalaam ye hai ke Nabi alaihissalam se wo tafseelaate sharaiyya jinki dawat ka aap alaihissalam ko hukm diya gaya tha, unse nawaqifiyat ki nisbat karna jaaiz nahin, isliye ke ye sahih nahin ke Huzoor alaihissalam un umoor ki dawat dein jo khud nahin jaante

Chauthi fasl: Huzoor alaihissalam asare shaitan aur har shar wa fasaad par masoom the

Waaazeh ho ke Huzoor alaihissalam ka shaitan se mahfooz wa masoom hone par ummat ka ijma hai aur ye Allah ta'ala aapka muhafiz hai shaitan na to aapke jisme aqdas par kisi qism ki aziyat pahuncha sakta hai aur na aapke qalbe athar mein waswasa daal sakta hai

Hadees: Hazrate Ibne Mas'ood se marwi hai ke Huzoor alaihissalam ne farmaya ke: tum mein koi aisa shakhs nahin jiska humnasheen jinn na banaya gaya ho aur ek humnasheen firishta na ho, Sahaba ne arz kiya: kya aapke liye bhi hai? farmaya: haan lekin Allah ta'ala ne meri madad farmai aur wo islam le aaya Dusri hadees mein hai ke ab wo mujh se bas khair ki baatein karta hai firishte ki tarah

Shaitan ne namaz mein Huzoor alaihissalam ko warghalana chaha aur kai martaba nuqsan pahunchane ki koshish ki lekin nakaam raha, Huzoor alaihissalam ne us par qaabu paa liya aur apne Sahaba se yahan tak farmaya ke mera khayaal hua ke use sutoon se baandh doon taaki tum sab usko dekho, Jab shaitan Huzoor alaihissalam ko nuqsan na pahuncha saka to aapke dushmano ko zariya banaya aur Najd ka shaykh ban kar kuffare quresh ki mehfil mein aaya aur Huzoor alaihissalam ke khilaf bhadkaya
Ab agar koi Hazrate Ayyub ka ye qaul pesh kare ke:

Mujhe shaitan ne takleef aur iza lagaya di (*Saad:41*)

Yahan ye kehne jaaiz nahin ke shaitan ne unhein beemar kar diya tha aur unke badan ko aziyat pahunchai thi halanki ye sirf Allah ta'ala ke hukm se hua tha taaki wo unka imtehan le aur ek riwayat mein hai ke shaitan ne jo unhein takleef di thi wo unki biwi ka waswasa tha

Phir ek waqiya hai ke ek waadi mein Huzoor alaihissalam so jaane ki wajah se namaz se reh gaye the aur farmaya ke ye aisi waadi hai jahan shaitan hai aur Hazrate Moosa alaihissalam ne jise ghoosa maara tha phir farmaya ye kaam shaitan ki taraf se hua, to maloom hona chahiye ke kalaam mein har buri baat ko jo kisi se saadir ho ya koi bura fel ho jaaye to use humesha shaitan ki taraf ahle arab mansoob karte the jaisa ke Huzoor alaihissalam ne farmaya ke jo shakhs namaziyo ke aage se guzre usse lado ke wo shaitan hai aur waadi mein shaitan ke hone se ye kahan laazim aata hai ke shaitan ne aap par ghalaba kar liya? yahan to zaahir

hadees se bhi yahi maloom hota hai jaisa ke aage hai ke shaitan Hazrate Bilal ke paas aaya aur unhein thapak thapak kar sula diya to maloom hona chahiye ke ye ghalaba sirf Hazrate Bilal par tha jo namaze fajr ki adayege par muqarrar the

Paanchwi fasl: Huzoor alaihissalam ke aqwaal mein ismat

Huzoor alaihissalam ke aqwaal ki ismat ka suboot to aapki sachhai par sahih mojiza ke saath waazeh dalail qaa'im ho chuke hain, Allah ke rasool ne jo farmaya haq farmaya, is par ijma hai ke Nabi alaihissalam se ye jaaiz nahin ke tableegh mein ya jo kuchh rab me hum tak pahunchayein us mein khilaf waaqe ho agarche aap khushi wa ghussa ya sihat wa marz ki haalat mein ho

Hazrate Abdullah bin Umar ki hadees mein hai ke Huzoor alaihissalam se arz kiya ke: Huzoor aap jo kuchh bhi farmaya karein main likh liya karoon? farmaya: haan, arz kiya: khwah aap khushi mein ho ya ghusse mein? farmaya: haan kyunki main in tamam halaat mein haq ke siwa kuchh nahin farmata

Is baab mein agar khilafe waaqe khabar paai jayegi to wo sahih na hogi, Huzoor alaihissalam ka har haal mein saadiq aur masoom hona daleel se bhi wajib hai aur ijma -e- ummat se bhi

Chhati fasl: Aitrazaat ke jawabaat

Ek riwayat hai ke Huzoor alaihissalam ki zubaan par shaitan ne wo kalimaat jaari kar diye jo aayato mein nahin the to is riwayat ke baare mein Qaazi Iyaaz Maliki rahimahullahu ta'ala kehte hain ke ye koi mustanad hadees ki kitabo mein nahin aur iske raawi

bhi siqah nahin aur ise un tarikh aur tafseer likhne waalo ne naqal kiya hai jo kisi bhi riwayat ko likh dete hain, kisi ne bhi iski sanad Sahaba tak muttasil bayaan nahin ki aur na Huzoor alaihissalam tak marfoo hai

Is baare mein Abu Bakr Bazaar kehte hain ke humein maloom nahin ke is hadees ki sanad Huzoor alaihissalam tak milti ho aur iska bayaan karna jaaiz ho

Ab rahi iski maanwi haisiyat to is par ijma hai ke Huzoor alaihissalam aisi razeel riwayat se masoom wa munazza hain aur is mein jo ye bayaan kiya jaata hai ke Huzoor alaihissalam chahte the ke buto ki tareef mein aayatein utrein ye to kufr hai aur phir ye ke shaitan aap par ghalib aa kar Quran bhula de aur aise alfaaz shamil kar de jo aayat mein nahin ye sab muhaal (impossible) hai Jaan ya kar ya anjane mein kisi tarah aisa nahin ho sakta ke Nabi alaihissalam se aise umoor anjaam paayein

Isi tarah jin riwayat mein hai ke neend aane ki wajah se Huzoor alaihissalam ne aisa farmaya wo bhi ghalat hai ke ye bhi mumkin nahin

Is qism ki riwayatein kisi musalman ke dil mein shak daal hi nahin sakti kyunki ye hikayatein un logon ki taraf se hai jo murtad ho gaye, har us saleemul aql ki taraf tajjub hai ke jisne aisi riwayat ki taraf tawajjo bhi ki

Saatwi fasl: Duniyawi umoor mein sidq maqaal aur ahwale bashariya

Ab tak to bahas us kalaam mein thi jo tableeghe deen se mutalliq hai lekin wo jo tableegh se mutalliq nahin hai yaani wo khabrein

jo na to ahkaam se mutalliqliq hain aur na umoore aakhirat se aur na wahih ki taraf uski asnaad hai balki wo dunawi umoor aur Huzoor alaihissalam ke halaat mein warid hain to in mein bhi Huzoor alaihissalam ko munazza samajhna wajib hai ke koi khabar aapki khilafe waaqe na ho na amadan na sahwan aur na ghalatan, Aap khushi, ghussa, muhabbat mizaaj aur marz waghaira har haalat mein masoom the, iski daleel ye hai ke salaf ka is par ittefaq aur ijma hai, Sahaba ko Huzoor alaihissalam ki har baat par khoob yaqeen tha aur wo har muamle mein Huzoor alaihissalam ki baat ko tasleem kiya karte the, Hazrate Umar ne ek yahoodi ko khaibar se nikala to usne jhagda kiya aur kaha ke Huzoor alaihissalam ne to mujhe barqarar rakha aur aap nikaal rahe hain! to Hazrate Umar ne farmaya ke tujhe maloom nahin ke Huzoor alaihissalam ne ye bhi farmaya tha ke us waqt tera kya haal hoga jab tu khaibar se nikala jayega, to yahoodi ne kaha: ye to unka mazaaq tha, tab Hazrate Umar ne farmaya ke aye dushman khuda tu jhoot bolta hai

Ek baat yahan ye bhi hai ke jab kisi ki baat khilafe waaqe ho jaaye to uski baato mein shak pad jaata hai aur wo hadees mein 'Muajam' kehlata hai, uska qaul logon ke dilo mein nahin padega lihaza bawajood siqah hone ke waham wa ghaflat aur ghalati ki kasrat ki wajah se aiso se hadees lene ko tark kar diya lihaza sahih baat ye hai ke nubuwwat ko inse paak wa munazza rakha jaaye isliye ke nubuwwat ka maqsood tableegh, akhbaar aur tasdeeq hai, kuffare quresh ke sawalaat aur unki baato par ghaur karo to maloom hoga ke wo kis qadr aapki sachhai ke manne waale the

Aathwi fasl: Sahwe hadees

Ab koi ye kahe ke is hadees ka kya matlab hai ke Huzoor alaihissalam ne asr ki namaz padhi aur do rakat mein salam pher diya to ek sahabi ne arz kiya ke kya aapne namaz ko qasr farmaya ya aapse sahw ho gaya? farmaya: in dono mein se koi baat nahin

Yahan Huzoor alaihissalam ne dono haalato ki nafi farmai ke na to sahw hua aur na namaz ko qasr kiya halanki in mein se koi ek baat zaroor honi chahiye to tumhein maloom hona chahiye ke Ulama ne is waqiye ke chand jawab diye hain jin mein se kuchh to munsifana hain aur kuchh nihayat zulm aur motassibana hain Sahih ye hai ke aise af'aal kiye gaye taaki sahw mein sunnat ki taleem mil jaaye lihaza aap apni khabar mein sadiq hain isliye na to aapse sahw hua aur na qasr farmai, ye sunnat ki taleem thi ke jab aisa muamla pesh aaye to kya kiya jaaye

Ek ye hai ke Huzoor alaihissalam ne apne etiqad aur apne zameer se khabar di ke main nahin bhoola aur na qasr kiya, ek riwayat mein hai ke main bhoolta nahin balki bhulaya jaata hoon, jab Huzoor alaihissalam ne nafi ki to apne nafs ki janib se ki aur maloom hua ke aapko bhulaya gaya taaki masnoon ho jaaye, isse bhi waazeh hai ke Huzoor alaihissalam ka farmana haq tha ke na sahw hua aur na qasr ki

Ab agar Hazrate Ibrahim alaihissalam ke qisse ki baat karein ke unhone teen jhoot kahe ke "Main beemar hoon" aur dusra ye ke

"Unke bade (but) ne kiya" aur teesra apni biwi ko behan kaha to tumhein maloom hona chahiye ke ye baatein kizb se kharij hain, beemar hone waale qaul se muraad hai ke main beemar hone waala hoon yaani har makhlooq ko marz laahiq hua hi karta hai to unhone apni qaum se mele mein jaane se is tarah uzr kiya, is mein aur bhi qaul hain jinse maloom hota hai ke ye jhoot nahin aur dusra qaul ke buto ke bade ne kiya to ye qaum ko jhidakne ke liye tha aur teesra qaul ke ye meri behan hai to isse muraad islam mein meri behan hai, ye bhi sach hai kyunki har momin momina bhai behan hain, iske ilawa jo sooratein aisi pesh aai to wo dushman se apne irade ko mahfooz rakhne ke liye thi lihaza jhoot nahin

Nawi fasl: Huzoor alaihissalam ke aaza wa jawaareh ki ismat

Tamam musalmano ka is par ijma hai ke ambiya -e- kiraam tamam qism ki behayaiyo aur gunahe kabeere se paak wa munazza hain, is silsile mein jamhoor ki daleel yahi ijma hai jo humne bayaan kiya aur Ulama ne ise aqli dalail se bhi saabit kiya hai, tamam Ulama mein kisi ka ikhtelaf nahin ke ambiya -e- kiraam risalat chhupane aur tableegh mein kami karne se masoom hote hain kyunki ismat ka iqteza hi ye hai

Ab raha gunahe sagheera to salafe saliheen waghaira ki ek jama'at ne Ambiya alaihimussalam ke liye inko jaaiz rakha hai aur ek jama'at is taraf gai hai ke wo kabeera ki tarah sagheera se bhi masoom hote hain

Ye ikhtelaf is liye bhi hai ke kabeera aur sagheera ke tayyun mein logon ka ikhtelaf hai, kabeera aur sagheera gunah ki tareef mein kai aqwaal milte hain, aur kuchh ulama ka ye mazhab hai ke makroohaat mein qasdan padne se masoom hain aur jamhoor ka mazhab yahi hai ke sagheera se bhi masoom hain jiski ek daleel ya bhi hai ke Ambiya ki mutlaqan itteba ka hukm diya gaya hai, jab Huzoor alaihissalam kisi ko kuchh karte dekhte aur mana na farmate to ye daleel banti hai ke wo kaam jaaiz hai lihaza Huzoor alaihissalam ki jab ye shaan hai to phir kaise mumkin hai ke aap ke liye munkar ka wuqoo jaaiz rakha jaaye

Ek martaba Huzoor alaihissalam ne apni anguthi utaari to tamam Sahaba ne apni anguthiya utaar di, jab aapne apni kafshe mubarak utaari to tamam Sahaba ne apni jootiya utaar di, is baat mein bakasrat ahadees wa aasar hain jin ka ihaata nahin ho sakta lekin ba haisiyate majmui qatai taur par ye baat maloom ho jaati hai ke Sahaba, Huzoor alaihissalam ke afaal ki pairwi aur itteba kiya karte the

Albatta ambiya se mubahaat ka wuqoo jaaiz hai, isliye ke is par koi buraai nahin aati balki mubahaat mein wo ijazat yafta hain, wo to mubahaat ki taraf tawajjo nahin farmate magar itna jitni ke unki zaroorat poori ho sake jis se ke unko rasta ke chalne ki taaqat aur deen ki islaah karne ki quwwat aur duniyawī zaroorat haasil ho jaaye

Duswi fasl: Nubuwwat ke izhaar se pehle ismat

Ulama ka is mein ikhtelaf hai ke kya Ambiya nubuwat se pehle bhi masoom hote hain? kuchh ne to ise muhaal kiya aur kuchh ne ise jaaiz rakha lekin durust baat yahi hai ke wo mashiyate ilaahi se har aib wa naqs se paak wa munazza hote hain aur har us burai se bhi paak hote hain jo shak ka mojjib ho ye kyunkar ho halanki is mas'ale ka tasawwur bhi muhaal hai, isliye ke gunah aur munhiyyaat to shariat ke taqarrur ke baad hi hote hain, Huzoor alaihissalam par wahih se pehle ke haal mein logon ka ikhtelaf hai ke kya aapse pehle bhi muttaba -e- shariat the ya nahin?

Is par ek jama'at ne kaha ke aap kisi shay ke muttabe na the yahi qaul jamhoor ka hai, is qaul ki bina par to muaasi ka wujood hi nahin paaya jaata aur us waqt ye aapke liye motabar hi na the isliye ke ye sab shariat ki taqarruri ke baad hain, is mein aur bhi aqwaal hain, ek jama'at khamosh rehne ki qaail hai, is par sabse zyada zaahir mazhab Qaazi Abu Bakr alaihirrahma ka hai ke Huzoor alaihissalam ne kisi mutayyan shariat par amal na farmaya

Gyarahwi fasl: wo af'aal wa aamal jo bila qasd wa irada saadir hue

Ab wo mamulaate sharai ke jo bila qasd agar awaam se saadir ho jaaye to un par koi mawakhiza nahin to phir Ambiya ke liye bhi un par tarke mawakhiza aur adame isyaan laazmi hai, is muamle mein wo ummato ke saath masawi hukm mein hain aur is mein bhi do qism hain ek to ye ke wo amr tariqa -e- tableegh, bayaane

shariat, ahkaam se mutalliq baatein aur us amal ke zariye ummat ki taleem maqsad ho ke unko daleel bana kar unki pairwi ki jaaye aur dusra ye ke wo amal unse kharij ho aur sirf Ambiya ki apni zaat ke liye khaas ho

Awwal qism ka amal ulama ki jama'at ke nazdeek is baat mein qauli sahw ka hukm rakhta hai halanki pehle humne bil ittefaq Huzoor alaihissalam ke liye iska muhaal hona aur aap par qasdan ya sahwana jawaz ki nisbat se aapka masoom hona bayaan kar diya hai, isiliye ulama farmate hain isi zumra -e- qaul mein Huzoor alaihissalam ke af'aal hain jin mein kisi tarah bhi khilaf jaaiz nahin khwah bil qasd ho ya bataure sahw, isliye ke aap alaihissalam ke af'aal bhi adaaye tableegh ki jihat se qaul ke maana mein hain, Is mein mazed ilmi bahasein hain

Barahwi fasl: Sahwi ahadees par mukammal bahas

Huzoor alaihissalam ke baare mein jo sahw hadees namaz mein marwi hai wo teen hain ke jis mein aapne do rakat par salam pher diya tha aur ek hadees hai ke do rakat ke baad teesri ke liye qiyaam farmaya aur teesri hai ke aap alaihissalam ne zuhar ki paanch rakatein padhi

Ye teeno hadeesein sahw par mabni hain ho af'aal mein waaqe hua, is mein khuda ki ye hikmat thi ke aise umoor mein sunnat ki taleem ho jaaye, af'aal ke saath tableegh ba nisbat qaul ke zyada raushan aur ehtimal ko zyada uthane waali hai aur ye Huzoor alaihissalam ke mojize ke manafi nahin hai, Huzoor alaihissalam

ne farmaya ke "main bashari hoon isi tarah bhoolta hoon jis tarah tum bhoolte ho" lihaza jab bhool waaqe ho to yaad dilaya karo aur farmaya ke Allah ta'ala us shakhs par reham farmaye ke usne fulaan fulaan aayat mujhe yaad dilai jisko main (sahwan) chhod diya tha aur ye bhi marwi hai ke wo mujhe bhula di gai thi aur ye bhi farmaya ke main bhula diya jaata hoon taaki sunnat kar doon

Huzoor alaihissalam ne farmaya ke tum mein wo shakhs bahut bura hai jo ye kahe ke main fulaan aayat bhool gaya, albatta main bhulaya gaya hoon (ye kehna chahiye)

Is mein mazeed ilmi tafseel hai

Terahwi fasl: Ambiya sagheera ke irtekar se bhi masoom hain

Is fasl mein un logon ka radd hai jo sagheera ko Ambiya ke liye jaaiz batate hain

Jo ise jaaiz batate hain unhone Quraano hadees ke kai sareeh nusoos se istedlal kiya hai agar wo zaahiri nusoos ka iltezar karein to isse gunahe kabeera aur kharqe ijma tak naubat pahunchti hai jis ka koi musalman qaail ho hi nahin sakta, wo jin nusoos se istedlal karte hain unke maana mein mufasssireen ka ikhtelaf hai aur unke liye is iltezar ke khilaf salaf ke bahut se aqwaal waarid hain, ab jab inke mazhab par ijma nahin aur unje istedlal par purana ikhtelaf chala aata hai aur unke is qaul ki khata wa ghalat par aur dusre qaul ke sahih hone par dalail maujood hain to ise tark karna wajib aur sahih qaul ki taraf tuju karna zaroori hai, ab hum dalail par nazar karte hain

Kai aayato aur hadeeso mein aise alfaaz aaye hain ke ba zaahir unse Ambiya ki laghzish ko 'gunah' aur 'zulm' waghaira se tabeer kiya gaya hai lekin un ki taaweel ki gai hai, Huzoor alaihissalam ki agli pichhli khatao ko muaaf karne mein kai aqwaal hain maslan ye ke isse aapki ummat muraad hai ya Hazrate Adam alaihissalam muraad hain aur baaz ulama ne is jagah ye muraad liya hai ke har aib wa naqs se paak karna hai, ek qaul qable nubuwat ki laghzisho ka hai, is mein kai aqwaal aur tafseeli bahas maujood hai, phir surah Tauba ki aayat ke "Allah tumhein muaaf kare, tumne unhein kyun izn de diya" ki tafseer pehle hisse mein guzar chuki

Hazrate Adam alaihissalam ne qasdan mukhalifat ki niyyat se phal na khaaya tha aur ye bhi masiyat (gunah) nahin tha faqat ye tha ke aap bhool gaye the, isi tarah Hazrate Yunus alaihissalam ke qisse mein bhi koi masiyat nahin

Ambiya -e- kiraam se jo laghzishein hui hain wo sahaaw ki bina par hain jin par koi muzaiqa nahi

Chaudahwi fasl: Ambiya se gunah par ishkaal ka dafa

Ab agar koi kahe ke baar baar jo Quran mein aur ahadees mein ambiya se zunoob (gunah), tauba, istighfar, girya-wazaari waghaira manqool hain to unka kya matlab hai? halanki wo inka aitraf karte rahe aur darte rahe koi begunah bhi darta hai?

to inka jawab tumhein maloom hona chahiye, Allah ta'ala humein aur tumhein taufeeq de ke ambiya ka darja rafae aur buland marfate ilaahi aur sunnate bandgaane khuda par faaiz aur

Allah ta'ala ki haibat wa azmat aur mazboot giraft wa taaqat ka irfan wo unko is amr mein khauf wa khashiyate ilaahi aur Allah ta'ala ke giraft ke andeshe se ubhaarta raha halanki wo umoor aise hote the ke ghaire ambiya se mawakhiza nahin kiya ja sakta tha

Ambiya ka to haal ye tha ke wo un umoor mein bhi khauf-zada rehte the jin mein koi mumanat na thi aur na unhein unka hukm diya gaya tha, aisa unke aali martabe ki wajah se hai aur unki laghzishein aisi hain ke jaise neko ki nekiyan, unke aala martabe ke lihaaz se wo gunahon ki misl hain lekin na ye ke wo humare gunahon ki tarah gunah hain

Baaz ulama ne kaha hai ke ambiya se ek zarra bhar laghzish par bhi giraft ho jaati thi kyunki khuda ki bargaah mein un ki badi manzilat hoti hai aur dusre logon se bawujood unse kai guna zyada be adabi hone ke darguzar kiya jaata hai kyunki unki chanda'n parwah nahin hoti aur Allah ka un par mawakhiza karna dunya mein isliye hota hai ke unke darajaat aur buland ho aur baaz mutakallimeen farmate hain farmate hain ke ambiya ki laghzishein zaahir mein to laghzishein hoti hain lekin haqeeqat mein wo unki karamatein aur qurb hain jaisa ke humne pehle bayaan kiya aur ambiya ke istighfar karne ke baare mein ek qaul ye hai ke unka kasrat se tauba karna daaimi khuzu aur izhaare bandagi ke liye hai na ke taqseer ke aitraf ki wajah se aur ye Allah ki nemat par shukr baja laana hai, Huzoor alaihissalam ne farmaya ke main aainda wa guzishta ke mawakhize se mahfooz hoon lekin kya main khuda ka shukr guzaar banda na banu aur

farmaya ke main tum se zyada khashiyate ilaahi rakhta hoon aur tum se zyada taqwa ko jaanta hoon

Neez tauba wa istighfar mein ek lateef maana ye bhi hai ke ye muhabbate ilaahi ki khwahish hai

Pandrahwi fasl: Huqooqe risalat wa nubuwat par tambeehaat

Is bahas se ye achhi tarah maloom ho gaya hoga ke Huzoor alaihissalam poori tarah is amr mein masoom hain ke aap zaate ilaahi se bekhabar ho'n, aur aap kizb wa khilaf goi se bhi masoom hain aur shar'an, aqlan, ijma'an iska saadir hona aapse muhaal hai aur sagheera wa kabeera se masoom hona bhi saabit hai, aur aap har haalat khushi gham ghussa mein aisi baato se paak hain

Ab tum ko wajib wa lazim hai ke Huzoor alaihissalam ke aqwaal wa af'aal ko poori tarah quwwat se laazim pakdo aur in par kaamil mazbooti se amal paira ho jaisa ke koi bakheel kisi shay ko pakadta hai aur chahiye ke in qisso ki badi qadr karo aur inke fawaide azeema se ilm haasil karo aur Huzoor alaihissalam ke huqooq ko jaano aur kaun se huqooq wajib hain aur kaunse jaaiz taaki iske khilaf se mahfooz raho, bina jaane ye nahin ho sakta, jo cheez Huzoor alaihissalam ke liye etiqad rakhna sahih nahin uska etiqad rakhne waala jahannam ka mustahiq hog

Solahwi fasl: Ismate malaika

Is baat par ijma hai ke firishte saare momin aur sahabe manzilat hain aur ismat ke muamle mein ambiya ke masawi hain, ek giroh

ka ye mazhab hai ke tamam firishte gunahon se masoom hain, daleel ye hai ke Allah ta'ala farmata hai:

Jo Allah ka hukm nahin taalte aur jo unhein hukm ho wahi karte hain (*Tehreem:6*)

aur is tarah ki aayatein jin mein firishto ke hukm baja laane ka zikr hai is mein daleel hain, aur ek giroh ka mazhab ye hai ke ye un firishto ki khusoosiyaat hain jo rasool hain aur muqarribeen hain aur inhone wo dalail bayaan kiye hain jo seerat wa tarikh wa tafseer waghaira mein hai, is baare mein sahih mazhab yahi hai ke tamam firishte masoom hain aur wo tamam buraiyo se paak hain

Jo ye kehte hain ke tamam firishte masoom nahin hain unki ek daleel Haroot Maroot ka qissa hai to tumhein maloom hona chahiye ke in riwayato mein kamzor ho ya sahih lekin koi bhi Huzoor alaihissalam se marwi nahin hai aur na aisi cheez hai ke jise qiyaas se maloom kiya ja sake aur jo Quran mein mazkoor hai uske maane mein mufasssireen ka ikhtelaf hai aur ye tamam khabrein kutube yahood aur unke jhoot se aai hain

Pehle to Haroot wa Maroot mein hi ikhtelaf hai ke wo firishte the ya insan aur aayat se muraad firishte hain ya nahin, aksar mufasssireen ke nazdeek ye hai ke do firishto ne logon ka imtehan liya ke wo jaadu sikhayein aur unhein batayein aur kahein ke ye amale kufr hai lihaza jo seekhega kafir ho jayega aur jo isse baaz rahega wo momin rahega, Quran mein hai:

"Aur hum to niri aazmaish hain to apna imaan na kho"
(*Baqarah:102*)

Yahan to in dono firishto ka amal Allah ki itaa'at hai phir gunah kahan hua? wo to dusro ki aazmaish ke liye hain

Is baab mein bahut saari khabrein hain jinki koi asliyat nahin, sahih riwayat mein inhein mardood kar rahi hain, hum in (fuzooliyaat ki taraf) mashghool nahin hote

Dusra baab: Dunyawī umoor mein Ambiya ki khusoosiyat aur un par awaarize bashariya ka itlaaq

Awaarize bashariya:

Hum pehle bayaan kar chuke hain ke Huzoor alaihissalam aur tamam ambiya bashar mein se hain aur ye ke unka jism aur zaahiri haalat bashari hoti hai aur unke jisme zaahiri par aafatein, taghayyuraat aur beemariya pahunchna jaaiz hai aur ye ke inhein zaaiqa -e- maut bhi chakhna hota hai, Allah ne har insan ko aisa banaya hai ke us mein taghayyuraat (changes) hote hain, Huzoor alaihissalam beemar bhi hue, garmi sardi bhi lagi, bhook wa pyaas bhi maloom hui, ghussa wa ranj bhi laahiq hua, thakaan wa takleef bhi pahunchi, Huzoor alaihissalam ghode se bhi gire jisse aapka ek pahlu zakhmi hua (Bukhari), Kuffar ne Huzoor alaihissalam ke dandaan mubarak ko takleef pahunchai, zehar bhi diya gaya, jaadu bhi kiya gaya, ilaaj bhi kiya, jhaad phoonk taweez waghaira bhi hua phir apni zaahiri muddat poori karne ke baad apne rafeeqe aala se mile

Ye sab wo bashari kaifyaat aur alamatein hain jinse khalasi nahin ho sakti aur Huzoor alaihissalam ke ilawa deegar Ambiya ko bhi takleefin pahunchi chunanche unhein qatl tak kiya gaya, aag mein daala gaya, aare se bhi cheera gaya aur kisi ko Allah ne isse

baaz awqaat mahfooz rakha aur kuchh aise bhi hain ke Allah ne unhein kuffar ke ghalabe ke waqt bachaya, Allah ta'ala ne humare nabi alaihissalam ko dushmano ki aankho se ojhal kiya aur ghaare saur mein hifazat farmai, Abu Jahl ke patthar se aur Suraqa ke ghode ko roka, Yahoodiya ke zehar se bachaya, isi tarah tamam Ambiya ko aalaam mein muftala bhi kiya gaya aur bachaya bhi gaya

Ye isi hikmate tamma ki wajah se hai ke aise mauqo par inki buzurgi aur sharafat zaahir ho aur inki bashariyat aur tehqeeq ke saath saabit ho jaaye aur aur jin kamzor dilo ko inke baare mein shubhaat hain wo jaate rahein aur inke haatho se jo ajaibaat zaahir hote hain unse gumrahi mein na pad jaayein, jis tarah Hazrate Eisa alaihissalam ke baare mein nasara gumrah hue aur ye ke inke mashaqqat uthane se inki ummat ke liye tasalli ho aur unke rab ke huzoor unka ajr bahut ho, khuda ka ehsan un par poora ho

Baaz muhaqqiqeen farmate hain ke ye taghayyuraat unke jism ke saath hi khaas hain aur unka baatin in sab se paak wa masoom munazza hai aur malaika ki tarah hai kyunki wo malaika se khabrein lete hain yaani jo asar hota hai wo zaahir par hota hai baatin par koi asar nahin hota jaisa ke koi sota hai to uska dil aur aankhein dono so jaati hain par Huzoor alaihissalam ne farmaya ke meri aankhein soti hain aur dil bedaar rehta hai

Huzoor alaihissalam ka irshad hai ke mera rab mujhe khilata pilata hai lihaza jab koi aam shakhs bhooka pyasa rehta hai to uska jism kamzor ho jaata aur quwwatein khatm ho jaati hain

jiske baais unki saari khoobiya jaati rehti hain halanki Huzoor alaihissalam ki aisi haalat na thi

Pehli fasl: Huzoor alaihissalam par jaadu ka asar

Ab agar tum kaho ke riwayat mein aaya hai ke Huzoor alaihissalam par jaadu kiya gaya jaisa ke Hazrate Aisha se marwi hai ke Huzoor alaihissalam ka khayaal hota ke aapne koi kaam kiya hai par aapne na kiya hota aur ek dusri riwayat mein yahan tak hai ke aapko khayaal hota ke aap kisi dusri biwi ke paas se ho aaye hain lekin aisa nahin hua hota to ye kaifyat Huzoor alaihissalam par kaise taari ho sakti hai jabki aap masoom hain?

Tumhein maloom hona chahiye ke ye riwayat sahih hai aur is par taan (aitraz) kiya gaya hai to jaadu bhi ek beemari ki tarah hai jaise dusri beemariya Huzoor alaihissalam ke liye saabit hain to isse bhi Huzoor alaihissalam ki nubuwat mein koi inkaar laazim nahin aata aur rahi wo baat ke aapne koi amr khayaal kiya hota ke kar liya lekin aapne na kiya hota to isse bhi aapki tableegh pe koi inkar laazim nahin aata aur na aapki shariat mein aur na aapki sadaqat mein kyunki ye dalail aur ijma se saabit ho chuke hain ke Huzoor alaihissalam masoom hain aur ye baatein to un dunyawii umoor se hain jo aapke liye jaaiz hain

Ye jo riwayat mein hai ke Huzoor alaihissalam ko khayaal hota ke aapne koi kaam kiya hai aur kiya na hota to ye sirf takhayyul tha, iske sahih hone par etimaad na tha, Sufyan ne kaha ke ye jaadu ka sabse shadeed asar tha, Abdurrazzaq alaihirrahma ne is (jaadu

waali) hadees ko riwayat kiya ke ek yahoodi ne Huzoor alaihissalam par jaadu kar ke (wo jaadu ka samaan) kuwein mein daba diya yahan tak ke qareeb tha ke Huzoor alaihissalam apni basarat ka inkaar farma dein tab Allah ta'ala ne yahoodiyo ke kartooto ki rahnumai farmai is par Huzoor alaihissalam ne use kuwein se nikalwaya, is tarah ki aur bhi riwayatein hain jinke mazmoon se pata chalta hai ke jaadu ne aapke qalb, etiqad aur aql par tasallut na kiya tha aur ye asar bhi sirf aapki beenai aur aapki biwiyo se rokne aur khane peene aur badan ki kamzori aur marz mein tha (ke aap iske sabab se beemar ho gaye the) aur ho sakta hai ke is qaul ke maana ye ho ke "aap khayal karte the ke aap apni biwi ke paas se ho aaye hain halanki aap tashreef na le jaate the" ye maana ho ke aap par wo cheez zaahir hoti ho jo uske suroor aur muqaddimaat, qudrat alan nisa waghaira mein ho pas jab aap unke qareeb jaane ka irada farmate ho to wo cheez darpesh aa jaati ho jo ghar ka asar hai, tab aap unke qareeb jaane ki taaqate jismani na paate ho

Is mein koi aitrash ki baat nahin kyunki ye baatein sehar ke asar ki wajah se runuma hui

Dusri fasl: Duniawi umoor mein aapki haalat

Ye haalat to aapke jisme aqdas ki thi ab rahe duniawi umoor mein aapke ahwaal to ab hum unka bhi mawazna karte hain yaani (1) Aqd (2) Qaul (3) Fel ke saath

(1) So in mein se aqeede ki to ye soorat hai ke mumkin hai ke kisi amre duniawi mein aap aisa etiqad rakhte ho jiske bar aks zaahir

ho jaaye ya kisi amre dunyawī mein shak wa gumaan ho, bakhilaf umoor sharaiyya ke (ke in mein ye muhaal hai) jaisa ke marwi hai ke Huzoor alaihissalam jab Madina tashreef laaye to logon ko khajoor ke darakhto mein nar wa maada ka milaap karte dekha to farmaya ke: kaash tum aisa na karte to tumhare liye behtar tha, is par unhone aisa karna chhod diya to us saal phal kam lage, iska zikr aapse kiya gaya to farmaya: main to ek bashar hi hoon, jab tum ko koi deeni baat ka hukm doon to us par amal karo aur jab tum ko apni raaye se koi baat kahoon to ek bashar hi hoon (Muslim) aur Hazrate Anas ki riwayat mein hai ke farmaya: tum apni dunyawī baato ko zyada jaante ho (Muslim) Ye wo baatein hain ke jinhein aapne dunyawī umoor mein apne gumaan se farmaya na ye ke sharai umoor mein mashroo wa masnoon karne ke liye apne ijtehad se farmaya ho (jiski pairwi farz ho) jaisa ke junge badr ke din Huzoor alaihissalam ne padaao daala to ek sahabi ne arz kiya ke: kya ye wo manzil hai jahan Allah ne aapko utarne ka hukm diya hai jisse hum aage badh nahin sakte ya aapki raaye hai aur ladai ke heela ki bina par hai, farmaya: nahin, apni raaye aur ladai ke heele ke liye hai, arz kiya: tab to ye maqaam padaao ke liye munasib nahin yahan tak ke hum qaum ke paani ke qareeb tak pahunchain aur wahan padaao karein aur apne kuwein ke siwa baaqi kuwo'n ko band kar dein taaki hum to paani piyein aur wo log paani na pee sakein, is par Huzoor alaihissalam ne farmaya ke tum ne durust mashwara diya aur jo unhone kaha tha aap alaihissalam ne waisa hi kiya kyunki Allah ta'ala ne farmaya: aur kaamo mein unse mashwara lo

(Aale Imran:159)

Isi tarah aur kai umoor mein mashwara liya, ye is qism ke dunyawī umoor the jin mein ilme deen ko kuchh dakhāl na tha, na uske etiqad mein aur na uski taleem mein lihaza inka itlaaq aap par jaaiz hai aur ye aksar umoor mein nahin hai, ye tawatur ke saath manqool hai ke Huzoor alaihissalam ne daqeeq muamlaat wa masaalehe dunyawī aur dunyadaro ke firqo par hukumat karne ki marfat mein wo baatein farmai hain jo ek bashar mein aisa hona mojiza hai jise is kitab ke mojizaat ke baab mein bayaan kiya ja chuka hai

Teesri fasl: Bashari ahkaam aur etiqad

Ab rahe wo bashari ahkaam aur unke faisle jo Huzoor alaihissalam ke daste aqdas se jaari hue aur khare ko khote se juda karne ki marfat mein aapke etiqad ka wahi tariqa tha jise khud aap ne hi farmaya ke main to ek bashar hi hoon, tum mere paas jhagda laate ho, mumkin hai ke tum mein se koi apni daleel ko bayaan karne mein dusre se tez ho, pas main usi ke mutabiq jaisa sunu faisla kar doon aur jiske liye uske bhai ka haq dila doon to (khabardar) us mein se usko kuchh lena na chahiye kyunki aisi soorat mein main usko aag ka tukda de raha honga

Hadees: Umme Salama ki riwayat mein hai ke Huzoor alaihissalam ne farmaya ke shayad ke koi tum mein se dusre se zyada baleegh ho pas main gumaan kar loon ke wo sachha hai aur uske haq mein faisla kar doon

Huzoor alaihissalam zaahiri haal par ahkaam jaari farmaya karte the aur aap zanne ghalib aur gawah aur qasam khane waale ki

qasam par hukm farmate aur is mein Allah ki hikmat ye hai ke agar chahta to Huzoor alaihissalam par ummat ke dilo ke bhedo ko zaahir kar deta aur phir us par hukm lagaya jaata lekin Huzoor alaihissalam ki itteba aur iqteda ka hukm hai to agar Huzoor apne ilm se baatin ke mutabiq faisla farma dete to ummat ke liye muqaddimo ke faisle karne ke hawale se iqteda aur itteba ki soorat na rehti, aisa isliye hua ke poori ummat aapki pairwi kar sake aur jo bhi faisla kare to wo sunnat ke mutabiq kare aur ek baat ye bhi thi ke Huzoor alaihissalam ki ummat ke hakimo ko iske mutabiq pairwi karne ka sharf mile aur jo Huzoor alaihissalam se manqool ho us par etimad kiya jaaye taaki Huzoor alaihissalam ki shariat ka qanoon murattin aur mazboot ho

Chauthi fasl: Huzoor ke duniyawi aqwaal

Wo duniyawi aqwaal jo Huzoor alaihissalam ne apne ya dusro ke ahwaal mein bayaan farmaye hain jise aap aainda zamana mein karenge ya guzishta mein kar chuke hain, so use hum pehle bayaan kar chuke hain ke in mein kisi qism ki khilaf goi har haal mein aapse muhaal (impossible) hai khwah qasdan ho ya sahwana, sihat mein ho ya marz mein, khushi mein ho ya ghussa mein bahar taur aap isse masoom hain

Ab wo aqwaal jinka zahir apne batin ke khilaf hai to Huzoor alaihissalam se iska sudoor jaaiz hai, khusoosan jabki koi khaas maslihat maqsood ho maslan Huzoor alaihissalam ghazwaat mein torya karte aur apne makhfi irade ko poshida rakhte taaki dushman maloom ho jaane par apne bachaao ki tayyari na kar le aur jaisa ke Huzoor alaihissalam ki khush tabai ke baare mein

marwi hai ke aapne farmaya: main zaroor tum ko oontni ke bachhe par sawaar karunga, phir us aurat ke baare mein jisne aapse apne shauhar ke baare mein puchha to farmaya ke kya wahi hai jiski aankh mein safedi hai, halanki haqeeqaatan ye sab baatein sachhi hain, har oont oontni ka bachha hota hai aur har insan ki aankh mein safedi hoti hai aur yaqeenan Huzoor ne ye farmaya ke main khush taba (tabiyat) to zaroor hoon magar sach hi farmaya karta hoon, ye tamam baatein khabar ki qismo mein se hai magar wo baatein jo khabar nahin balki dunyawī umoor mein amr wa nahi (yaani karne na karne ka hukm) ki soorat rakhti hain to us mein bhi Huzoor alaihissalam se koi khilaf sahih nahin aur aap par ye jaaiz hi nahin ke aap kisi ko koi aisa hukm dein ya usse rokein jis ka baatin uske zahir ke khilaf ho

Huzoor alaihissalam ne irshad farmaya ke kisi Nabi ke liye mumkin hi nahin ke wo aankho ki khayanat kare to ab kaise ho sakta hai ke Huzoor alaihissalam dil ki khayanat karein aur Hazrate Zainab binte Jahash aur Hazrate Zaid ka jo qissa hai us mein ye kehna ke Huzoor alaihissalam ko wo pasand aa gai thi aur aapko unse muhabbat ho gai thi aur aapko wo bhali maloom hoti thi aur phir ye ke aap chahte the ke Hazrate Zaid unko talaq de dein to ye bade aib ki baat hai aur ye aisi baat hai jo Huzoor alaihissalam ke shayane shaan nahin, ye nahin ho sakta ke Huzoor dunyawī khubsoorati ki taraf nigah uthayein jiski mumanaat farma di gai thi aur ye baatein hasad ki bina par hoti hain aur Huzoor alaihissalam ise ikhteyar nahin kar sakte

Hazrate Zaid ke qisse mein ye hikmate ilaahi hai ke is par zamana -e- jahiliyat ki rasm ka radd ho jaaye, Allah ne farmaya:

Muhammad tumhare mardo mein kisi ke baap nahin
(*Abzaab:40*)

aur farmaya: "ke musalmano par kuchh haraj na rahe
(*Abzaab:37*)

Paanchwi fasl: Bayaane Hadeese Qirtaas (Wasiyat)

Ab agar kaha jaaye ke agar Nabi masoom hain to is hadees ka kya matlab hai ke Huzoor alaihissalam ki rihlat (wafat) ke waqt kuchh log aapke kashana -e- aqdas mein maujood the, Huzoor alaihissalam ne farmaya ke laao main ek waseeqa likh doon taaki tum mein se koi mere baad gumrahi mein na pade, is par kuchh logon ne kaha ke ye kaifiyat shiddat-e-alam ki wajah se hai, ek riwayat mein hai ke jab Huzoor ne ye farmaya to wo aapas mein ladne lage aur kehne lage ke dekhte nahin ke Huzoor ki kya kaifiyat hai, kya ye shiddat-e-alam hai? Huzoor alaihissalam ne is par farmaya: Mujhe meri haalat par chhod do, main jis haalat mein bhi hoon behtar hoon aur baaz sanado mein hai ke Huzoor alaihissalam shiddat-e-marz mein muhtala the aur likhne ki baat par Hazrate Umar ne kaha ke kyun kitab ki Huzoor ko takleef dete ho halanki humare paas Allah ki kitab kifayat karne wali maujood hai aur shor badh gaya, is par Huzoor alaihissalam ne farmaya ke mere paas se khade ho jao aur ek riwayat mein hai ke ghar waale mukhtalif ho kar jhagadne lage to un mein se kisi ne

kaha ke likhne waale ko qareeb karo taaki Huzoor alaihissalam wasiqa tehreer karwa dein aur kisi ne wo kiya jo Hazrate Umar ne farmaya

Humare aimma ne isi silsile mein farmaya ke humare Nabi amraaz se masoom na the aur awarizaat mein shiddat-e-alam bhi hai, haan aap isse zaroor masoom the ke shiddat-e-alam mein bhi koi aisi baat kahein jo aapke mojize mein khalal andaz ho ya aapki shariat mein fasaad ki muqtada ho

Is hadees mein ulama ka ikhtelaf hai ke jab Huzoor alaihissalam ne likhne waale ko bulane ka hukm diya to phir unhone kyun ikhtelaf kiya? ulama ne ek jawab ye diya ke ikhtelaf ki kai noyyatein hoti hain, baaz wajib, baaz mustahab aur mubaah aur ye baat qaraain se samjhi jaati thi, shayad yahan bhi Huzoor ke is amal ko kisi qareena se baaz logon ne ye samjha ho ke ye Huzoor ka azme musammam nahin hai yaani ye hukm wajib na tha balki aapka ye hukm logon ke liye ikhteyari hai (yaani mustahab ya mubaah ho) aur mumkin hai baaz ne ise samjha hi na ho, is par kisi ne kaha Huzoor alaihissalam se daryافت kar lo, pas jab logon ka ikhtelaf runuma hua to Huzoor isse ruk gaye kyunki ye azme musammam na tha

Aur is wajah se bhi ho sakta hai ke logon ne dekha ke Hazrate Umar ki raaye achhi hai aur iske baad ulama farmate hain ke mumkin hai Hazrate Umar ka farmana muhabbat ki wajah se ho aur us haalat mein likhwane ki zehmat nahin dena chahte the aur

baaz ka qaul ye bhi hai ke Hazrate Umar is khauf se ke kahin Huzoor koi aisa hukm na likhwa dein jisse ummat aajiz rahe, isse ikhtelaf kiya aur ummat ke liye ijtehad, ghauro fikr aur haq ki justaju ko behtar samjha aur Hazrate Umar ko maloom tha ke shariat aur millat ki asaas muqarrar ho chuki hain kyunki Allah ta'ala ne farmaya ke:

Aaj maine tumhare liye tumhara deen kaamil kar diya
(*Maaida:3*)

Aur ye ke Huzoor alaihissalam ka irshad hai ke main tumhein kitabe ilaahi aur apni itrat ko laazim pakadne ki wasiyat karta hoon, Ab Hazrate Umar ka ye qaul ke humein Allah ki kitab kaafi hai, so ye iska jawab hai ke jisne Huzoor alaihissalam se naza'a kiya ne ye ke ye Huzoor alaihissalam ke hukm ki mukhalifat hai aur ek qaul ye bhi hai ke Hazrate Umar ko ye andesha bhi hua ke kahin munafiqeen aur jinke dilo mein beemari hai wo taana zani karenge ke ye wasiqa tanhai mein ghad liya gaya hai aur tarah tarah ki baatein banane lagein jaisa ke rafawiz ne wasiyat waghaira ka manghadat daawa kiya aur ek qaul ye hai ke ye Huzoor alaihissalam ke ilm ki taraf se unke liye batareeq mashwara wa ikhteyar tha aaya wo sab ittefaq karte hain ya ikhtelaf, pas jab unse ikhtelaf runuma hua to Huzoor alaihissalam ne ye tark farmaya

Chhati fasl: Kalimaate baddua ki taujeehaat

Ab agar koi ye kahe ke is hadees ki bhi taujeeh bata di jaaye ke Hazrate Abu Huraira se marwi hai ke wo farmate hain ke maine Huzoor alaihissalam ko ye dua karte dekha ke: Aye Khuda!

Muhammad to ek bashar hi hai jo isi tarah ghussa karta hai yaqeenan maine tujh se waada le liya hai, aye khuda tu hargiz mujhse khilaf na karna lihaza main jis musalman ko bhi takleef doon ya bura kahoon ya kode maaru to tu uske liye kaffara aur qurbat bana dena jisse wo baroze qiyamat tera qurb haasil kar sake aur ek riwayat mein hai ke ise uske liye paaki, bakhshish aur rahmat ka sabab bana de

Halanki ye sahih nahin ho sakta ke Huzoor alaihissalam ghair mustahiq par koda maarein ya lanat karein, Huzoor isse masoom hain to ab tumhein maloom hona chahiye ke Huzoor ka ye awwal irshad ke aye khuda wo uska ahal na tha, matlab ye ke aye khuda tere nazdeek uski batini haalat aisi na thi kyunki aapka ilm to zaahir par hai jaisa ke farmaya aur aisa farmana is hikmat se bhi hai jis ka zikr pehle kiya ja chuka hai (yaani ye ke is tawaazo wa inkesaar mein bhi aapki ummat aapki pairwi kare) lihaza Huzoor ne kode maar kar ya adab seekhane ke liye bura keh kar ye lanat kar ke jiski bhi aapke nazdeek uski zaahiri haalat mustahiq thi hukm bata diya phir apni ummat par shafqat wa meharbani aur musulmano ke liye apni us sifate rahmat se jis se Allah ta'ala ne aapko muttasif kiya unke liye khaas taur par dua maangi aur aap isse dare ke Allah ta'ala aapki baddua qabool na kar le aur dua ki ke aye khuda is baddua aur is fel ko iske liye rahmat bana de

Yahi matlab aapke is irshad ka hai ke wo iske laaiq na ho, ye matlab nahin hai ke (maaz Allah) aapko ghaizo ghazab ne barangekhta kar diya tha ke aap ghair mustahiq musalman ke

saath aisa fel karein, aapke farman "main insan ki tarah hi ghussa karta hoon" se ye matlab na samjha jaaye ke aapko maaz Allah aapko ghaizo ghazab kisi ghair wajibi amal par barangekhta kar deta hai balki jaaiz hai ke ye muraad ho ke ghazab ke aapko lanat ya bura kehne se bataure saza barangekhta kar diya ho ya ye ke is saza mein koi ehtimal nikalta ho aur iska muaaf karna jaaiz tha ye ke is mein aap mukhtar ho ke chahein saza dein ya muaaf farma dein aur ye bhi ehtimal hai ke aapki ye dua aur deegar kai mauqo par baddua baghair qasd wa irada ke ho balki ahle arab ki aadat wa muhawra ki bina par farmaya ho aur usse qabooliyat muraad na ho jaisa ke Huzeer ka irshad "tera haath khaak aalud ho" aur "Allah tera pet na bhare" aur urfe aam ki badduayein

Huzeer alaihissalam ki sifat mazkoor hai ke aap bad-kalaam (fahash go) na the aur na lanat kiya karte the, zyada se zyada itaab ke waqt kisi ke liye yun farma diya karte ke "ise kya hua, iski peshani khaak aalud ho" lihaza mazkoora hadees ko isi mafhoom par mahmool karna chahiye, magar phir bhi Huzeer apni ummat par shafqat ke liye aisi dua ke qabool ho jaane se khaufzada ho gaye isliye aapne apne rab se ahad (waada) kiya ke is qism ke maqoolo aur muhawraat ko bhi musalmano ke liye paaki rahmat aur qurbat ka zariya bana de

Aur kabhi Huzeer alaihissalam ka ye farmana uske liye jis par aapne aisi baddua ki hai us par shafqat wa muhabbat ke liye hota taaki wo Nabi ki lanat se dar kar aur khaufzada ho kar apne ko uska haqeeqi mustahiq na samajh le aur use wo maqbool dua mein samajh kar na ummeedi ka shikar na ho jaaye

Aur kabhi aap alaihisalam ka apne rab se us shakhs ke liye jis ko aap kode maarein ya use bura kahein sawal karna bajaa aur sahih hota tha taaki ye baddua uske liye kaffara ban jaaye ya jo use sadma pahuncha hai wo uske jurm ko mita de aur mumkin hai ke dunya mein uska saza paana aakhirat mein uski maghfirat aur muaani ka sabab ban jaaye jaisa ke dusri hadees mein marwi hai ke jo shakhs aise jurm ka murtakib hoga use dunya mein saza di jayegi pas wahi saza uska kaffar ho jayegi

Saatwi fasl: Huzoor ke dunyawī af'aal

Ab rahe Huzoor alaihisalam ke dunyawī af'aal to is ka hukm bhi yahi hai ke dunyawī af'aal mein bhi aap muaasi (gunah) aur makroohaat se masoom hain jaisa ke humne pehle bayaan kiya aur ye ke in mein se kisi fel mein sahw wa ghalat batareeq mazkoor khud jaaiz hai aur in baato se aapki nubuwat ko nuqsan nahin pahunchta balki inka wuqoo bhi nadiraat mein se hai kyunki aapke aam af'aal durust hote the balki aksar ya sab ke sab ibadat wa qurbe ilaahi ke qaaim maqam hote the jaisa ke humne bayaan kiya, isliye ke Nabi alaihisalam dunyawī af'aal ko sirf itna hi ikhteyar farmate the jitne se zaroorat poori ho sake aur jisse jismani hayaat qaaim reh sake aur is mein maslihat wa hikmat hai ke aap alaihisalam ki zaat shareef to wo hai jo apne rab ki ibadat karti aur uski shariat ko qaaim karti aur apni ummat ke siyasi umoor ko bajaa laati aur wo af'aal jo aapke aur aapki ummat ke darmiyan daair hain ba'in taur anjaam dete ke aap alaihisalam unse husne sulook karte ya bhalai mein farakhi karte

ya qaule hasan farmate ya unki sunte ya kisi sarkash ki taaleef karte ya kisi muaanid wa dushman ko maghloob farmate ya kisi haasid ki madaraat karte the, ye sab af'aal aur umoor aap unke aamale saleha aur mamulaate muqaddasa ke saath haq hain aur kabhi aap alaihissalam ke dunyawī af'aal mukhtalif haalato mein mukhalif bhi hote the aur dunyawī af'aal ke mushabe umoor ke liye farahimi samaan bhi karte the chunanche jab aap kisi ke paas jaate to aam taur par darazgosh par sawari farmate aur safar ki haalat mein oont par sawaar hote aur maarika jihad mein saabit ki khatir khachhar par sawaar hote aur ghode ki sawaari karte aur ghode ko naghaani waqt aur faryaad ki imdaad wa iaanat ke liye rakhte the

Ummat ke fayede aur zaati masaleh ki khatir aap apne libaas aur ahwaal mein tabdeeli bhi farmaya karte, aur apni ummat ke liye wahi dunyawī umoor ikhteyar karte the jin ka taqaza hota tha aur iske khilaf ko napasand farmate the, agarche aapki raaye mein uske siwa mein bhalai nazar aati ho jaisa ke baaz baatein baaz af'aal ke sabab chhod diya karte the halanki aap uske karne ko na karne se behtar khayaal farmaya karte the aur baaz awqaat umoore deeniya mein bhi aap alaihissalam aisa kar guzarte the jinke karne ya na karne mein aap alaihissalam mukhtar hote the

Maslan Madina se Uhud ki taraf nikalna halanki aapka ye tariqa tha ke jihad ke waqt Madina mein qilaband hote the ya jaisa ke munafiqeen ki haalat ka ilm wa yaqeen ke bawujood, dusre ashkhaas ki taaleef aur unke musalman azeezo ki riaayat ki khatir aapne unke qatl ko tark farma diya

Aur ye bhi hai ke aap ise napasand rakhte the ke log ye kahein ke Muhammad alaihissalam to apne saathiyo ko qatl karte the jaisa ke hadees mein waarid hai, isi tarah aap ke Kaaba ko Hazrate Ibrahim alaihissalam ki bunyado par tameer karwane ko ikhteyar na farmaya, aur ye tark quresh ke dilo ki riaayat aur is khadshe se ke kahin iski bunyad ke badalne se inke dil mutanaffar na ho jaayein aur inki adawate sabiqe jo wo islam aur musalmano se rakhte the phir laut kar na aa jaaye, ise barqarar rakha, chunanche ummul momineen Hazrate Aisha se farmaya: Agar mujhe tumhari qaum ka zamana -e- kufr qareeb na hota to zaroor khana -e- kaaba ko qawaide Ibrahim alaihissalam par poora kar deta

Isi tarah aap koi kaam karte phir use tark farma dete kyunki uske ghair mein bhalai hoti thi jaise ke Junge Badr mein kuwo ke qareeb padaaw karna ya jaise Hujjatul Wadaa mein aapka ye farmana ke apne muamle mein pehle se ye baat maloom hoti jo ab hui hai to main qurbani ke jaanwar ko na laata, aur ye ke aap unki taalef ke liye dushmano se khanda peshani se pesh aate aur nadaan ki iza par sabr farmate aur irshad farmate ke wo log bahut shareer hain jinke shar ki wajah se log unse kinara kashi karein aur aap aiso ko umda umda ashya marhamat farmate taaki wo aap alaihissalam ko aapki shariat aur aapke rab ke deen ko pasand karne lagein aur aap apne kashana -e- aqdas mein aise bhi kaam karte jaise khadim wa mulazim anjaam dete hain aur aap aisi haibat ikhteyar farmate jiske atraaf jawanib se koi shay zaahir na hoti aur aap alaihissalam ki majlis mein hazireen ki ye hiyat hoti ke goya unke saro par parinde baithe hain aur aap apne

hamnasheeno se is tarah kalaam farmate goya wo pehle se waqif hain aur aap bhi is tarah tajjub ka izhaar farmate jaise wo tajjub karte aur isi tarah hansi ka izhaar farmate jaise wo hanste the aur aapki is kushada-rui ne logon ko garwida bana liya tha aur aap apne humnasheeno se dil mein koi kudurat na rakhte the, chunanche Huzoor farmate hain ke Nabi ko zeba nahin ke uski aankh khaain (khayanat karne waali) ho

Ab agar kaho ke iska matlab kya hai ke ek ladka aaya to Huzoor alaihissalam ne farmaya ke ye ghar ka bada ladka hai aur us par shafqat wa meharbani farmai phir jab wo chala gaya to aapne Hazrate Aaisha se farmaya ke: wo shakhs logon mein badtar hai jis se log us ke shar ki wajah se bachne lagein aur ye kaise jaaiz ho sakta hai ke aapse baatin ke khilaf zaahir ho aur uske pichhe aisi baatein farmayein

To is ka jawab ye hai ke aapka ye fel uske dil ko khush karne ke liye tha taaki us ka imaan qaaim rahe aur us ke saathi is sabab se islam mein dakhil ho jaayein aur usko us jaisa dekhein to islam ki taraf kheench aayein aur aapki aisi baatein isliye hoti hain taaki wo is dunyawii madaraat ke sabab deeni siyasat ki taraf raghib ho jaayein (yaani Islam qabool kar lein) aur bhi aap Allah ta'ala ka maal de kar dilo ko khush kiya karte the to narm guftagu kaise asar na karegi

Hazrate Safwan kehte hain ke jis waqt Huzoor alaihissalam makhlooq mein mere sabse zyada dushman the tab mujhe bahut

maal dete the aur aap barabar ataa farmate rahe yahan tak ke ab aap alaihissalam mere nazdeek makhlooq mein sab se zyada pyaare hain aur Huzoor ka ye irshad ke "khandan ka bada beta hai" dar haqeeqat ye gheebat ki zidd hai balki jo uske haal se laa ilm hai aur use khabardaar karna hai taaki wo uske haal se dare aur usse bache aur us par kaamil etimad (bharosa) na kiya jaaye bilkhusoos jabki wo qaum ka sardar ho aur is qism ka izhaar jabki kisi zaroorat ki wajah se ho aur nuqsan ko door karna maqsood ho to wo gheebat nahin rehti balki baaz awqaat wajib hota hai jaisa ke muhaddiseen ki aadat hai ke raawiyo ki tehqeeq mein unki kamiya bayaan karte hain

Phir agar is par aitrax kiya jaaye ke Hazrate Yusuf alaihissalam ne apne bhai ke samaan mein pyaala chhupa diya aur phir use chor qarar de kar rok liya to maloom hona chahiye ke ye tadbeer Allah ki taraf se hai aur jab Allah ki janib se hai to is par aitrax nahin kiya ja sakta

Humein jaaiz nahin ke Ambiya ki taraf wo baatein mansoob karein jo unhone nahin kahi hain hatta ke unse wo baatein door ki jaayein aur Ambiya ke ilawa dusro ki laghzisho ka uzr bayaan karna laazim nahin (kyunki ghaire nabi masoom nahin)

Aathwi fasl: Ambiya aur Rusul ke ibtela ki hikmat

Ab agar koi kahe ke is mein kya hikmat hai ke Ambiya par beemariya aati thi aur Allah ne inko imtehan mein muhtala kiya tha jaise Hazrate Ayyub, Hazrate Yaqoob, Hazrate Danyaal, Hazrate Yahya, Hazrate Zakariya, Hazrate Eisa, Hazrate Ibrahim aur Hazrate Yusuf alaihimussalam waghaira par guzre halanki ye

hazraat Allah ki makhlooq mein uske mukhtaar, mahboob aur barguzida the

To tumhein maloom hona chahiye, Allah tumhein aur humein taufeeq de ke Allah ke tamam afaal insaf waale hain aur uske tamam kalimaat aise sachhe hain ke jin mein tabdeeli mumkin nahin wo apne bando ki aazmaish karta hai ke unse farmaya:

"ke dekhein tum kaise kaam karte ho" (*Yunus:14*)

aur farmaya: "ke unhein aazmayein un mein kis ke kaam behtar hain" (*Kahaf:7*)

aur farmaya: "aur iske liye ke Allah pehchan kara de imaan waalo ki" (*Aale Imran:140*)

aur farmaya: "aur abhi Allah ne tumhare ghaziyo ka imtehan na liya aur na sabr waalo ki aazmaish ki" (*Aale Imran:141*)

aur farmaya: "aur zaroor hum tumhein jaanchenge yahan tak ke dekh lein tumhare jihad karne waalo aur sabiro ko aur tumhari khabrein aazma lein" (*Muhammad:31*)

Pas Allah ta'ala ka tarah tarah ki aazmaisho mein muhtala karna unke martabe mein bulandi ke liye hai aur ye ke unke sabro raza, shukro farmabardari, tawakkul wa supurdgi, dua wa girya-wazari ke halaat wa asbaab ko zaahir karna hai taaki aazmaish mein muhtala hone waalo par rahmat aur masaib wa aalaam mein padne waalo par shafqat dekh kar unki baseeratein aur zyada ho jaayein jo unke ilawa dusro ke liye yadgaar aur unke siwa ke liye naseehat ban jaaye taaki wo bala wa masaib mein unki pairwi karein aur un qisso ko yaad kar ke jo un par guzre hain khud ko tasalli dein aur sabr mein unki iqtida karein aur ye ke unki

laghzisho aur ghaflato ko jo unse saadir hue mita diye jaayein taaki paak wa saaf ho kar bargaahe ilaahi mein unki haaziri ho aur unhein poora poora ajro sawaab mile

Hadees: Hazrate Mus'ab bin Saad ke walid se marwi hai wo farmate hain ke maine Huzoor alaihissalam se arz kiya ke: wo kaun hain jin par sakht museebatein aur balayein utri, farmaya: Ambiya alaihimussalam, kisi aadmi ka dukh takleef mein muhtala hona uske deen ke aitbar se hota hai, chunanche bandgaane khaas se balayein nahin talti yahan tak ke wo aisa kar deti hai ke zameen par chalta hai to us par koi khata ka baar nahin hota
Allah farmata hai: "aur kitne hi Ambiya ne jihad kiya unke saath bahut khuda waale the" (*Aale Imran:146*)

Hazrate Abu Huraira se marwi hai ke "Musalman ki jaan wa awlaad aur uske maal mein humesha aazmaish hoti rahengi yahan tak wo jab Allah ta'ala se mulaqat karega to us par ek ghalati ka bhi baar na hoga"

Aur Hazrate Anas se marwi hai ke Huzoor alaihissalam ne farmaya: Jab Allah ta'ala apne kisi khaas bande par bhalai ka irada farmata hai to uske liye dunya mein sakhtiya daalne mein jaldi karta hai aur jab Allah ta'ala kisi jaan par shar ka irada farmata hai to us ko gunaho ki haalat mein hi chhod deta hai yahan tak ke wo baroze qiyamat uski poori saza de"

Dusri hadees hai ke "jab Allah ta'ala kisi bande ko mahboob banata hai to use muhtalaye aalaam (musibat) karta hai taaki giriya

wazari kare" aur Samarqandi alaihirrahma waghaira bayaan karte hain ke jo shakhs bhi Allah ta'ala ki bargaah mein izzat waala hai us par itni shadeed balayein hoti hain taaki uski fazeelat zaahir ho jaaye aur poore sawaab ka mustahiq ban jaaye jaisa ke Hazrate Luqman alaihirrahma se manqool hai ke unhone farmaya:

Aye mere farzand! sone aur chandi ko to aag paak wa saaf banati hai aur musalman ko balayein suthra karti hain

Manqool hai ke Hazrate Yaqoob alaihissalam ko Hazrate Yusuf alaihissalam ke saath aazmaish mein muhtala karne ka sabab ye tha ke aap alaihissalam ne unse muhabbat ki wajah se namaz ki haalat mein unki taraf nazar daali thi halanki Hazrate Yusuf alaihissalam mahwe khwab the aur ek riwayat ye hai ke balki wo aur unke farzand Hazrate Yusuf alaihissalam ek bhuni hui bakri ke khaane mein mashghool the aur dono hans rahe the aur unke hamsaye mein ek yateem bachhe ne uski mehak soongh kar uski khwahish ki aur rone laga, us bachhe ke rone ke sabab uski boodhi maa bhi rone lagi halanki unke darmiyan sirf ek deewar haail thi aur Hazrate Yaqoob alaihissalam aur unke farzand isse laa ilm the, to Hazrate Yaqoob alaihissalam ko Hazrate Yusuf alaihissalam ke afsos mein rone ke saath itaab farmaya gaya aur unko itna rona pada ke aankh ke dono halqe baith gaye aur gham mein aankhein safed ho gai, phir jab aapko pata chala to muddate umr tak apne makaan par ailaan karaate rahe ke jiske paas roze pesha na ho to wo aale Yaqoob se aa kar le le aur Hazrate Yusuf alaihissalam par jin takhtiyo ke zariye itaab farmaya gaya use Allah ta'ala ne bayaan farma diya

Hazrate Lais alaihirrahma se riwayat hai ke Hazrate Ayyub alaihissalam ko aalaam mein mubtala karne ki wajah ye thi ke aap apni basti waalo ke saath wahan ke badshah ke paas uske zulm ki shikayat ke liye gaye, basti waalo ke sakhti se us badshah ko baatein kahi lekin Hazrate Ayyub ne apni khetiyo ki hifazat ke liye usse narmi se baat ki, is par Allah ne unko bala wa mashaqqat mein mubtala farmaya

Aur inhi fawaid ke peshe nazar Huzoor alaihissalam par marz wa dard ki shiddat hui chunanche Hazrate Aisha farmati hain ke maine Huzoor alaihissalam se zyada kisi par dard ki aisi haalat na dekhi aur Hazrate Abdullah se marwi hai ke maine Huzoor ko aapke marz mein dekha to aapko shadeed bukhari tha, maine arz kiya: aap par to bahut shadeed aur sakht bukhari hai, farmaya: haan tum se do mardo ke barabar mujhe bukhari ki shiddat hai, arz kiya gaya: ye isliye hai ke aapko doona (double) ajr mile? farmaya: haan isliye ye hai

Aur Hazrate Abu Sayeed ki hadees mein hai ke ek shakhs ne apna haath Huzoor alaihissalam par rakha to kaha: khuda ki qasam main apna haath aapke bukhari ki shiddat ki wajah se rakhne ki taaqat nahin rakhta, is par Huzoor ne farmaya: hum Ambiya ke giroh mein se hain, humare liye dooni mashaqqat hoti hai, kuchh nabiyo ko shaheed kiya gaya, kuchh ko faqar mein mubtala kiya gaya, ye hazraat in balaaon par itne khush hote the jitna koi farakhi (khoob nematein milne) par khush hota hai

Hazrate Anas se marwi hai ke Huzoor alaihissalam ne farmaya: Ajre azeem, bala -e- azeem ke saath marboot hai (*Tirmizi*),

chunanche Allah jab kisi qaum ko mahboob banata hai to mubtala -e- aalaam karta hai pas jo is par raazi raha to uske liye Allah ta'ala ki raza hai aur jo isse nakhush hua to uske liye Allah ta'ala ki naraazgi hai, mufasssireen farmate hain ke Allah ta'ala ka irshad hai ke: "Jo buraai karega uska badla payega" (*Nisa:123*), yaani musalman ko dunya mein musibato ke saath jaza di jayegi aur wo uske liye gunaho ka kaffar ban jayegi, aur Hazrate Abu Huraira farmate hain ke Huzoor alaihissalam ka irshad hai ke: "Jis par Allah ta'ala bhalai ka irada farmata hai to use musibat mein daalta hai" aur kaha ke "musalman ko jo bhi musibat pahunchti hai to Allah ta'ala use uske liye kaffara ka deta hai hatta ke agar use kaanta bhi chubhe" aisi aur bhi kai riwayatein hain

Dusri Hikmat: Aur dusri hikmat is mein ye hai ke is zariye inke qawaaye nafsani kamzor ho jaayein, jaankani ke waqt inki rooh nikalne mein aasani ho jaaye aur marz ke sabab jism kamzor hone se shiddat sakaraat aur naza ke waqt halka pan ho jaaye bakhilaf us jaan ke jis par achanak maut aa jaaye aur wo maut ki giraft mein aa jaaye jaisa ke mushahida hai ke mayyit ki haalat alag alag hoti hai, kisi par sakhtiya to kisi par narmiya zaahir hoti hain, Huzoor ka irshad hai ke: Momin ki misaal kheti ke tana ki tarah hai jise hawa idhar udhar jhukati rehti hai, aur Hazrate Abu Huraira ki riwayat mein hai ke uski haisiyat us narm tane si hai jise hawa jhukati rehti hai aur hawa saakin hoti hai to wo tana etidal par (balanced) rehta hai, yahi kaifyat musalman ki hai jise bala jhukaati rehti hai aur kafir ki misaal darakht ki hai jo seedha khada rehta hai yahan tak ke Allah ta'ala uski gardan tod deta hai,

iska matlab ye hai ke musalman aafat raseeda, musibat zada, beemari ka maara, tqqdeeraate ilhaiya par raazi, us par itaa'at guzari aur raza -e- ilaahi ki khatir gardan khamida rehta hai, in balaaon par uska naraaz na hona kheti ke narm tana ki tarah hai jo farmabardar rehta hai aur jhukta hai phir etidal par aa jaata hai aur wo apne rab ke shukr ki taraf ruju karta hai aur rahmat wa sawaab ka muntazir rehta hai to jab bande ki ye haalat ho jaati hai to phir na usko maut ka marz satata hai aur na us par balaaon ka aana use naraaz karta hai aur rooh ka nikalna us par aasan hota hai kyunki wo pehle se masaib wa aalaam ko jhelne ka aadi ho jaata hai aur us sawaab ko jaan raha hota hai jo Allah ne uske liye zakhira kar rakha hai, uska dil bilkul mutmain hota hai bakhilaf kafir ke, ke uske aksar ahwaal mein chhoot aur uska jism darakht ki tarah sahih wa saalim rehta hai yahan tak ke jab Allah use halaak karne ka irada farmata hai to dafatan uski gardan tod deta hai aur use khabar tak nahin hoti (achanak maut ka hamla ho jaata hai) aur use bila kisi narmi wa sahulat ke maut ka panja daba leta hai jiske sabab uski maut bahut sakht hoti hai aur aakhirat mein unke liye aur sakht muamla hoga

Isiliye salafe saliheen ne achanak maut ko bura kaha hai aur is silsile mein Ibrahim alaihissalam ki hadees hai ke wo afsosnak maut yaani achanak maut ko bura jaante the

Teesri hikmat: Amraaz (beemariya) payaame maut (maut ka paigham) hain, marz mein jis qadr shiddat hogi maut ka khauf utna zyada hoga aur wo maut ke liye tayyar rahega (aur istighfar waghaira ka mauqa milega) kyunki ise maloom hai ke wo apne

rab se mulaqat karega aur ye amraaz uski khabargiri kar rahe hain aur is dunya ke ghar se jiski kharabiya bakasrat hain beparwa ho kar uska dil aakhirat se mutalliq ho jaata hai pas wo har use shay se jo Allah ki janib se ghafil kare uske bure nataij se khaufzada ho jaata hai aur bando ke taraf unke huqooq ko adaa karta hai aur jab apne muhtajo ki taraf nazar karta hai to apne pasmandgaan mein unki wasiyat karta hai ya unki nihehdasht ka hukm deta hai Huzoor alaihissalam ne us shakhs ke baare mein farmaya jo achanak mar gaya tha, paaki hai Allah ta'ala ko (Subhan Allah) goya aapko koi ghussa ki baat maloom hui (farmaya) mahroom wo hai jo aap wasiyat karne se mahroom raha aur farmaya: achanak maut musalmano ke liye to raahat hai magar kafir wa fajir ke liye afsosnak giraft hai aur ye isliye ke momin ko jo maut hoti hai to wo aksar uske liye tayyar rehta hai kyunki wo humesha Allah ke hukm par amal kar raha hota hai to uske liye kyun rahmat na ho, aise shakhs par uska aana har tarah aasan hota hai chahe jis tarah wo mare, kyunki wo dunya ki aziyato se raahate uqba ki taraf jaata hai, jaise ke Huzoor ka irshad hai ke musalman khud bhi raahat paane waala hai aur dusro ko bhi raahat pahunchane waala hai

Aur kafir us waqt marta hai jabki wo iske liye tayyar nahin hota aur achanak maut usko gher leti hai, ab us par maut shadeed tareen shay maloom hogi aur dunya ki judaai se dardnaak sadma hoga aur ye use nihayat shaaq guzrega, Isi maana ki taraf Huzoor ka ye irshad hai ke: "Jo Allah ki mulaqat ko mahboob rakhta hai to Allah bhi uski liqa ko mahboob rakhta hai aur jo liqa -e- ilaahi ko napasand rakhta hai Allah bhi usse liqa ko napasand rakhta hai

Chauthi Qism

Huzoor ki tauheen aur iske ahkame sharaiyya

Gustakhe Rasool ka hukme qatl:

Ye chauthi qism is bayaan mein hai ke jo Huzoor alaihissalam ki tauheen aur gustakhi kare ya Huzoor alaihissalam ko (maaz Allah) gaali de, Qaazi Iyaaz Maliki alaihirrahma farmate hain ke bina kisi shak ke ye baat kitabo sunnat aur ijma -e- ummat se guzar chuki hai ke Huzoor alaihissalam ke kya huqooq wajib hain aur ye bhi mutayyan kiya ja chuka hai ke aapka ehsan aur aap ki tazeem wa tauqeer aur ikraam kya kya hain, in aitbaraat ke lihaaz se Allah ne apni kitab mein Huzoor alaihissalam ko aziyat wa takleef pahunchana haraam qarar diya hai aur ummat ka is par ijma hai ke musalmano mein se jo shakhs bhi Huzoor ki gustakhi kare ya bura kahe use qatl kar diya jaaye, Allah ta'ala farmata hai:

Beshak jo iza'a dete hain Allah aur uske Rasool ko un par Allah ki lanat hai dunya aur aakhirat mein aur Allah ne unke liye zillat ka azaab tayyar kar rakha hai (*Ahzaab:57*)

aur farmaya: "Aur jo Rasool ko iza'a dete hain unke liye dardnaak azaab hai" (*Tauba:61*)

aur farmata hai: "Aur tumhein nahin pahunchta ke Rasoolullah ko iza'a do aur na ye ke unke baad bhi unki biwiyo se nikah karo beshak ye Allah ke nazdeek badi sakht baat hai" (*Ahzaab:53*)

aur Allah ta'ala ne do matlab rakhne waale alfaaz ko aapke liye haraam qarar dete hue farmaya: "Aye imaan waalo! raaina na kaho aur yun arz karo ke Huzoor hum par nazar rakhein aur pehle se hi baghaur suno" (*Baqarah:104*)

Isi qabeel se hai ke Huzoor ne apni kunniyat par naam rakhne se mana farmaya ke: "mere naam ke saath to naam rakho lekin meri kunniyat ke saath apni kunniyat na rakho" taaki aap alaihissalam ki zaat aziyat se mahfooz rahe kyunki aapne ek shakhs ke pukarne par jawab diya, wo pukar raha tha: Aye Abu Qasim, tab us shakhs ne arz kiya ke main Huzoor ko nahin balki kisi aur shakhs ko aawaz de raha tha, to us waqt aapne apni kunniyat par kunniyat muqarrar karne se mana farmaya ke aapko munafiqeen aue mazaq karne waalo ko izaah pahunchane ka mauqa na mile

Muhaqqiqeen ne is mumanat ko aapki hayaate zaahiri tak mahmool kiya hai, aur aapke wisaal farmane ke baad jaaiz qarar diya hai kyunki mana hone ki illat aziyat hai aur wo ab nahin aur is hadees mein logon ke bakasrat mazahib hain, uske zikr ka ye maqaam nahin, jo qaul humne bayaan kiya hai wo jamhoor ka mazhab hai

Allah ta'ala farmata hai:

Rasool ke pukarne ko aapas mein aisa na thhehra lo jaisa tum mein ek dusre ko pukarta hai (*Noor:63*)

Hazrate Anas se marwi hai ke: "Apni awlaad ka naam Muhammad rakh kar unhein bhala bura bhi kehte ho!" aur marwi

hai ke Hazrate Umar Farooq me Koofa khat likha ke kisi na naam, naame nabi par na rakha jaaye aur ek riwayat mein hai ke unhone dekha ke ek shakhs jis ka naam Muhammad hai use dusra shakhs gaali de raha hai aur usse keh raha tha: Aye Muhammad! Allah tere saath aisa kare, is par Hazrate Umar ne kaha ke main aisa na dekhoon ke tere sabab naame Muhammad ko gaali di jaaye, khuda ki qasam main Muhammad keh kar bhi tujh ko na pukarunga jab tak main zinda hoon, aur unka naam Abdurrahman rakh diya aur irada kiya ke Ambiya ke naamo mein se kisi naam par naam na rakha jaaye, is mein unki izzat wa takreem hai, chunanche aise naamo ko badal diya aur farmaya: Ambiya alaihimussalam ke naamo par naam na rakhe jaayein phir aap radiallaho ta'ala anho isse mana karne se baaz rahe

Mazhabe sahih ye hai ke Huzoor alaihissalam ke baad ye sab naam jaaiz hain, is daleel se ke Sahaba ka is par ittefaw raha hai aur Sahaba ki ek jama'at ke apni awlaad ka naam Muhammad ya apni kunniyat Abul Qasim rakhi hai, ek riwayat mein hai ke Huzoor alaihissalam ne Hazrate Ali ko iski ijazat ataa farmai aur beshak Huzoor na Imam Mahdi ke naam aur kunniyat ki khabar di, aur ye ke aapne kai Sahaba ke naam 'Muhammad' muqarrar farmaye the aur farmaya ke tumhara kya nuqsan hai ke tumhare ghar mein ek Muhammad, do Muhammad aur teen Muhammad ho, hum pehle is bahas ko do baabo mein tafseel ke saath bayaan kar chuke hain

Pehla baab: Wo alfaaz jisne tauheen aur gustakhi hoti hai

Maloom hona chahiye ke wo tamam baatein jo Huzoor alaihissalam ke liye bataure sabb (gaali) boli jaaye ya jisse aapki aib-jooyi hoti ho ya aapki zaate shareefa ya aapke deen ya aapke uswa ya aapke khasail mein se kisi ek khaslat mein nuqsan laahiq hota ho ya batareeq sabb (gaali) aap par tareez ya uske mushabe lafz bole ya bar sabeel sabbo shitam istekhfaf bit tehqeer wa tasgheere shaan kare ya aap par nukta chini ya aib-jooyi wo sab gaali mein shumar hoga aur uska hukm gaali dene waale ki tarah hukme qatl hoga jaisa ke hum aage bayaan karenge aur hum is maqsad mein kisi ko mustasna qarar na denge aur na is mein kisi tarah ka shak karenge

Sarahatan ho ya isharatan, yahi hukm us shakhs ka hai jo Huzoor alaihissalam par lanat kare ya aap par baddua kare ya aapke nuqsan ka khwahishmand ho ya aapki taraf aisi cheez mansoob kare jo aapke martabe ke laaiq na ho ya aapki taraf kisi behuda baat ko mansoob kare ya aapko kisi aisi mashaqqat ke saath aar dilaye jo aap par guzri ho ya jin awaarize bashariya ka sudoor aapse jaaiz hai un par aapko haqeer samjhe (ya sab Huzoor ki tauheen mein shumar hong), in tamam baato par sahaba se le kar aaj tak ke ulama wa aimma ke fatawa ka ijma raha hai (ke jo koi gaali de tauheen kare use qatl kar diya jaaye)

Abu bakr bin Munzir alaihirrahma farmate hain ke aam ahle ilm ka is par ijma hai ke jo nabi ko gaali de wo qatl kar diya jaaye aur jo ulama iske qaail hain un mein Imam Malik bin Anas, Lais, Imam Ahmad aur Ishaq rahimahumullah waghaira hain aur yahi mazhab Imam Shafai ka hai

Qaazi Iyaaz Maliki farmate hain ke Hazrate Abu Bakr Siddiq ke qaul ka iqteza yahi hai, in ulama ke nazdeek uski tauba qubool na ki jaaye aur Imam Abu Hanifa aur unke ashaab aur Sauri wa ahle koofa aur Awzaai waghaira ne bhi musalmano ke saath aisa hi farmaya hai lekin ye sab farmate hain ke ye durust hai aur iske misl Waleed bin Muslim alaihirrahma ne Imam Malik alaihirrahma se riwayat naqal ki

Aur Tabri alaihirrahma ne is riwayat ki misl Imam Abu Hanifa aur unke ashaab se naqal kiya ke ye hukm uske liye hai jo Huzoor ki tanqees kare ya aapse bezaar ho ya aapki takzeeb kare aur Sahnoon alaihirrahma ne kaha ke jo aapko gaali de wo misle zindeeq murtad hai

Isi bina par uski tauba qabool karne aur uski takfeer karne mein ikhtelaf waaqe hua ke aaya uska qatl karna hadd ki bina par hoga ya kufr ki wajah se, jaisa ke hum Insha Allah dusre baab mein ise bayaan karenge aur humein hum asr ulama aur salafe ummat ke mabain aise ke mubahud dam hone mein koi ikhtelaf maloom nahin, bila shubha bakasrat ulama ne uske qatl wa kufr par ijma naqal kiya hai aur baaz zahiriyo ne yaani Abu Muhammad bin Ahmad farsi alaihirrahma ne istekhfaf karne waale ki takfeer mein

ikhtelaf ka ishara kiya hai, halanki mashhoor wahi hai jise humne bayaan kiya hai

Muhammad bin Sahnoun alaihirrahma farmate hain ke ulama ka ijma hai ke gustakhe nabi aur aapki tanqees karne waala kafir hai aur us par azaabe ilaahi ki wayeed jaari hai aur ummate muslima ke nazdeek uski saza qatl hai "aur jo aise ke kufr wa azaab mein shak kar wo bhi kafir hai"

Abu Suleman Khitabi alaihirrahma farmate hain ke main kisi musalman ko nahin jaanta jisne uske qatl ke wajib hone mein ikhtelaf kiya ho jabki wo musalman kehlata ho aur Ibne Qasim alaihirrahma ne Imam Malik alaihirrahma se "Kitab Ibne Sahnoun" aur "Mabsoot" aur "Ghunya" mein kaha hai aur ise Matraf alaihirrahma ne Imam Malik se "Kitab Ibne Habeeb" mein naqal kiya hai ke jo musalman Huzoor alaihissalam ki gustakhi kare wo qatl kar diya jaaye aur uski tauba qabool na ki jaaye

Ibne Qasim alaihirrahma ne kaha ke jo bhi Huzoor ko bura kahe ya gaali de ya aib-jooyi kare ya tauheen kare to use qatl kar diya jaaye aur uske qatl ka hukm ummat ke nazdeek zindeeq ke qatl ki tarah hai kyunki bila shubha Allah ta'ala ne Huzoor alaihissalam ki tauqeer aur Huzoor ko bhalai se yaad karne ko farz qarar diya hai aur "Mabsoot" mein Usman bin Kinana alaihirrahma se naqal hai ke jis musalman ne Nabi alaihissalam ko gaali di to use qatl kar diya jaaye ya zinda sooli par chadha diya

jaaye aur uski tauba qubool na ki jaaye aur hakime waqt ko ikhteyar hai ke chahe wo zinda sooli par chadha de ya use qatl kare

Aur Abi Mus'ab aur Owais rahimahumallah ki ek riwayat mein hai ke humne Imam Malik ko ye farmate hue suna ke jisne Huzoor alaihissalam ko bura kaha ya gaali di ya ayeab-jooyi ya tauheen kar di khwah wo musalman ho ya kafir qatl kar diya jaaye aur uski tauba qabool na ki jaaye

[Khayaal rahe ke ke ye qatl karne ka hukm awaam ko nahin hai ke awaam mein se koi bhi khada ho aur kisi gustakhe rasool ko qatl kar de, khaas kar abhi humare mulk Hindustan ke halaat par nazar karein to hargiz awaam ko iski ijazat nahin ke wo kisi gustakh ko qatl karein, jab saltanat musulmano ki ho tab bhi awaam ko iski ijazat nahin to phir abhi kis tarah ho sakti hai? _ Mustafawi Publishing]

Gustakhe rasool ke qatl par kasrat se ulama ke aqwaal maujood hain, Ulama ne Huzoor alaihissalam ki chadar ko bura kehne waale ke baare mein bhi qatl ka fatwa diya hai, Abul Hasan Qalibi ne us shakhs ke qatl karne ka fatwa diya jisne Nabi alaihissalam ke haq mein bojh uthane waala Abu Talib ka yateem kaha

Jo lafze sareeh se Huzoor ki tauheen kar chuka phir us mein taaweel nahin ki jayegi, Adna si gustakhi par bhi ulama ne qatl ka hukm saadir farmaya hai, saabit hua ke har us baat se jis ko ulama ne gaali aur tauheen mein shumaar kiya hai, uske qaail qatl karna wajib hai, is mein kisi ka koi ikhtelaf nahin hai aur ikhtelaf hai to

bas is mein ke tauba ke bina qatl kiya jaaye ya tauba qubool ki jaaye waghaira aur ise hum baad mein bayaan karenge
 Qaazi Iyaaz Maliki kehte hain ke yahi hukm us shakhs ka bhi hai jo Huzoor alaihissalam par aib lagaye ya aapke bakri charane ya sahw wa nisyaan ya sehar ya wo zakhm jo aapko kabhi lage ya jo aapko dushmano se aziyat pahunchi ya biwiyo ki taraf aapka jo mailaan tha waghaira se aapko aar dilaye pas un tamam baato ka hukm jo aapki is zariye tauheen kare use qatl kar diya jaaye, is baare mein ulama ke mazahib kuchh to guzar chuke aur aage bhi aa rahe hain jo isi par dalalat karenge

Pehli fasl: Qatl wajib hone ke dalail

Ab wo dalail bayaan kiye jaate hain jinki bina par us shakhs ka qatl wajib hota hai jo Huzoor alaihissalam ki tauheen karta hai, chunanche Quran mein Allah ta'ala ne us shakhs par lanat farmai jo Huzoor alaihissalam ko dunya wa aakhirat mein takleef pahunchaye, aur ye kyun na ho ke Allah ne aapko izaah pahunchane ko apni izaah-rasani se milaya hai yaani jisne Huzoor alaihissalam ko takleef di to usne Allah ko takleef di aur is mein koi ikhtelaf nahin hai ke jo aapko gaali de use qatl kar diya jaaye, Allah ta'ala farmata hai:

Jo izaah dete hain Allah aur uske Rasool ko (*Ahzaab:57*)

aur momin ke qatil ke liye bhi aisa hi farmaya lihaza dunya mein uski lanat qatl hai, Allah ta'ala farmata hai:

Phhatkare hue jahan kahin milein pakde jaayein aur gin gin kar qatl kiye jaayein (*Ahzaab:61*)

aur ladne waalo ke baare mein aur unki saza ke bayaan mein Allah ta'ala farmata hai:

Ye dunya unki ruswai hai (*Maida:33*)

aur kabhi qatl ke maana laanat ke aate hain, chunanche farmaya:

"Maare jaayein dil se tarashne waale" (*Zurriyat:10*)

aur farmaya: Allah unhein maare kahan aundhe kiye jaate hain (*Tauba:30*)

Matlab ye ke Allah ta'ala un par lanat kare aur isliye un dono ki izaah aur momineen ki izaah ke mabain farq hai ke momineen ki izaah ki saza qatl se kam maarna aur peetna hai, maloom hua ke Allah ta'ala aur uske Nabi alaihissalam ko izaah pahunchane waale ki saza isse sakht hai aur wo qatl hai

Allah ta'ala ne farmaya:

To aye mahboob tumhare rab ki qasam wo musalman na honge jab tak apne aapas ke jhagde mein tumhein hakim na banayein (*Nisa:25*)

Pas jo Huzoor alaihissalam ke faisle ko maane uske imaan ko nikaal liya gaya aur jisne aapki tanqees ki to usne hukm ko toda aur Allah farmata hai:

Aye imaan waalo! apni aawazein oonchi na karo us ghaib batane waale (Nabi) ki aawaz se aur unke Huzoor chilla kar baat na kaho jaise aapas mein ek dusre ke saamne chillate ho ke kahin tumhare amal akarat na ho jaayein (*Hujuraat:2*)

Halanki amal ko sirf kufr hi zaaya karta hai aur kafir qatl kiya

jaata hai, aur Allah ta'ala farmata hai:

Aur jab tumhare huzoor haazir hote hain to un lafzo se tumhein salam karte hain jo lafz Allah ne tumhare aizaz mein na kahe (*Mujadila:8*)

phir farmaya: "Unhein jahannam bas (kaafi) hai us mein dhansenge to kya hi bura anjaam (*Mujadila:8*)

aur farmaya: "Aur un mein koi wo hain jo in ghaib ki khabrein dene waale ko satate hain aur kehte hain wo kaan mein (*Tauba:61*)

phir farmaya: "Aur jo Rasoolullah ko iza'a dete hain unke liye dardnaak azaab hai" (*Tauba:61*)

aur farmaya: "Aur aye mahboob! agar tum un se puchho to kahein ke hum to yun hi hansi khel mein the tum farmao kya Allah aur uski aayato aur uske Rasool se hanste ho bahane na banao tum kafir ho chuke musalman ho kar" (*Tauba:65-66*)

Ijma ka haal to humne bayaan kar diya hai, ab hadeeso ka haal ye hai ke:

Hadees: Hazrate Ali se marwi hai ke Huzoor alaihissalam ne farmaya: Jisne kisi Nabi ko gaali di to use qatl kar do aur jisne mere kisi sahabi ko gaali di to use maaro

Aur sahih hadees mein hai ke Huzoor ne Kaab bin Ashraf ko qatl karne ka hukm diya aur uske baare mein farmaya ke wo Allah aur uske Rasool ko iza'a deta hai aur uski taraf us shakhs ko bheja jisne dhoka de kar baghair dawate islam qatl kar diya bakhilaf iske siwa dusre mushrikeen ke (ke unhein baghair dawate islam qatl ka hukm na farmaya) iski illat ye bataai ke wo aapko iza'a deta tha to

ye khusoosiyat ke saath is par dalalat kar rahi hai ke uska qatl shirk ki wajah se na tha balki aziyat rasani ki bina par tha

Yahi haal Abu Raafe ke qatl ka hai, wo Huzoor alaihissalam ko iza'a deta tha, Fathe Makka ke roz Huzoor ne use aur uski dono baandiyo ko qatl karne ka hukm diya jo Huzoor ko gaane mein gaaliya diya karti thi, Isi tarah aapne Hazrate Khalid bin Waleed se apne gustakh ko qatl karwaya aur isi tarah aapne kuffar ke un giroho ko qatl karwaya jo aapko iza'a dete the

Ek riwayat mein hai ke ek shakhs ne Huzoor ko gaali di to farmaya ke kaun hai jo mere dushman ko mujhse kifayat kare, is par Hazrate Zubair ne arz kiya ke main haazir hoon aur phir usse lade aur usko qatl kar diya

Marwi hai ke Hazrate Khalid bin Waleed ne ek aurat ko qatl kiya jo Huzoor alaihissalam ko gaali deti thi, inke ilawa kai riwayatein hain jin mein is baat ka zikr hai ke Huzoor alaihissalam ne sahaba ko bheja taaki wo gustakho ko qatl karein

Aur Ibne Qaane se ye riwayat hai ke ek shakhs Huzoor alaihissalam ki bargaa'h mein aaya aur kaha ke maine apne baap ko qatl kar diya kyunki wo aapki gustakhi kar raha tha, ye Huzoor alaihissalam par giraan guzra

Hazrate Ibne Abbas se marwi hai ke ek nabina ki baandi thi jo Huzoor alaihissalam ko gaaliya diya karti thi, is par wo use daanta karta magar wo baaz na aati thi, chunanche ek raat jab wo Huzoor alaihissalam ko gaaliya dene gai to us nabina ne use qatl kar diya

aur Huzoor alaihissalam ko iski khabar di to aap alaihissalam ne uske khoon ko zaaya kar diya

Haroon Rasheed ne Imam Malik se ek shakhs ke baare mein puchha jisne Huzoor alaihissalam ko gaali di thi aur zikr kiya ke fuqaha -e- iraaq ne to kode maarne ka fatwa diya hai, Is par Imam Malik ne ghazabnak ho kar farmaya: Ameerul Momineen, Nabi ko gaali dene ke baad wo ummat mein baaqi nahin rehta use qatl kar dena chahiye aur jo Nabi ke sahaba ko gaali de to use kode maarne chahiyein

Qaazi Iyaaz Maliki farmate hain ke is qism ki riwayatein Imam Malik se kasrat se manqool hain aur main nahin jaanta ke Iraaq ke wo kaunse fuqaha hain jinhone aisa fatwa diya hai halanki humne iraaqiyo ka mazhab bhi bayaan kar diya hai ke wo bhi qatl ka fatwa dete hain, mumkin hai ke aisa koi faqeeh ho jo mashhoor na ho ya ye ke uske fatwe par etimad na kiya jaata ho uska mailan apni khwahishaat ki taraf ho ya ye ke usne sabb (gaali) par mahmool na kiya ho aur us mein ikhtelaf ho ke us mein gaali hai ya nahin, ya ye ke qaail ne apni ghalati se ruju wa tauba kar li ho, pas Imam Malik se ise bilkul zikr na kiya ho warna ijtema to ye hai ke jisne Huzoor alaihissalam ko gaali di use qatl kar diya jaaye jaisa humne pehle bayaan kiya

Dusri fasl: Baaz yahood wa munafiqeen ke qatl na karne ki hikmat

Ab agar tum ye kaho ke Huzoor alaihissalam ne us yahoodi ko

qatl kyun nahin karwaya jisne aapko baddua di thi to tumhein maloom hona chahiye ibteda -e- islam mein Huzoor aiso ke dil ko khush karne aur apni taraf maail karne ke liye aisa karte aur unhein qareeb karte aur unhein islam ki khoobi batate aur apne sahaba se farmate ke main to tumhare paas aasan karne ke liye bheja gaya hoon na ke nafrat dilane ke liye aur farmate ke aasani ikhteyar karo, mashaqqat mein na pado, itmenan haasil karo nafrat na karo, aur farmate ke log ye na kahein ke Huzoor to apne hi humnasheen ko qatl karte the

Aap alaihissalam ka haal ye tha ke aap kuffar wa munafiqeen ki madaraat karte, unse husne akhlaw aur husne sulook ka bartaaon karte aur unki aziyato ko bardasht karte aur unke joro sitam par sabr farmate the jo ke aaj humare liye jaaiz nahin hai ke in par sabr karein magar aap alaihissalam unse narmi se pesh aate, isi bina par Allah ta'ala ne aapko hukm farmaya ke:

Aur tum humesha unki ek na ek dagha par muttala hote rahoge siwa thhodo ke to unhein muaaf kar do aur unse dar guzar karo (*Maaida:13*)

Ye haalat shuru islam mein logon ke dil maail karne ke liye hai taaki wo kalima tayyiba par jam jaayein phir jab Allah ta'ala ne tamam deeno par Islam ko ghalib kar diya tab apne hasbe qudrat unhein qatl karaya aur Allah ta'ala ka hukm mashhoor farmaya

Aur munafiqeen ki haalat chunki makhfi (chhupi hui) thi aur aap zaahir par hi hukm lagaya karte the aur wo behuda kalimaat apne

munafiqeen dosto se kaha karte the aur jab wo aapki khidmat mein haazir hote to qasmein khaate aur Huzoor alaihissalam aarzu rakhte the ke wo islam qabool kar lein isliye unki ihanato par sabr farmaya yahan tak ke bakasrat logon ne islam qabool kar liya aur dil se wo mukhlis ho gaye aur unka zaahir wa baatin yaksaa'n ban gaya, iske baad Allah ne un mein se bahut se logon se nafa pahunchaya aur bakasrat log deen ke haami wa madadgaar aur muyeen wa naasir ho gaye jaisa ke hadeeso mein warid hai

Humare baaz baghdad ke ulama ne farmaya: Huzoor alaihissalam ko munafiqeen ke baare mein jo ilm tha mehaz apne ilm ki bina par unhein qatl nahin karte the kyunki unke munafiq hone par koi suboote sharai qaaim na hoti thi, is wajah mein unko chhod diya gaya aur ye baat bhi hai ke unka kharaab tha aur unki zaahiri haalat imaan wa islam par thi aur ahad wa pados ke sabab ahle zimma mein dakhil the aur unka islami daur bahut qareeb tha aur unhein poori tarah khare aut khote mein imtiyaz maloom na tha Munafiq hone ke bawujood arab mein unka shumar deen ke madadgaaro mein hota tha, ab agar Huzoor alaihissalam unhein apne ilm ki bina par qatl kar dete to zaroor nafrat karne waala wahi kuchh kehta aur yaqeenan bedeen shak mein pad jaate aur muanideen baatein banate aur aapki sohbat aur islam mein dakhil hone se bakasrat darne lagte aur zalim khayaal karta ke aapka qatl karna dushmani aur badle ki wajah se tha

Aur jo mafhoom wa maana maine bayaan kiye hain wahi Imam Malik ki taraf mansoob hai, isi wajah se Huzoor alaihissalam ne irshad farmaya ke log baatein na banayein ke Huzoor alaihissalam

apne sahaba ko qatl karte hain aur farmaya ke yahi wo log hain ke jin ke qatl karne se Allah ta'ala ne mujhe mana farmaya, agar unka nifaaq zaahir wa saabit ho jaata to Huzoor alaihissalam zaroor unhein qatl kar dete

Aur kai maana bayaan kiye gaye hain aur jawab diye gaye hain ke Huzoor alaihissalam ne baddua dene waale yahoodi ko qatl kyun nahin kiya to iska sabse zaahir aur behtar jawab ye hai ke ye taleefe quloob ke liye tha taaki wo imaan le aayein jis tarah Huzoor alaihissalam ne yahood ke jaadu aur zehar par sabr farmaya

Ab agar koi kahe ke Hazrate Aaisha ke is qaul ka matlab kya hoga ke Huzoor alaihissalam ne apni zaat ke liye badla na liya balki wahan kahan hurmate ilaahi pamaal hui ho

Is ka jawab ye hai ke Huzoor alaihissalam ko gaali dena hurmate ilahi ki pamaali hai aur yahan badla lena apni zaat ke liye nahin, beshak aapne apni jaan ke liye badla nahin liya jaisa ke marwi hai ke ek badwi ke Huzoor alaihissalam ki chadar kheenchi to aapki gardan mubarak par nishan pad gaya ya jaise ek badwi ke aapko ghoda bech kar dene se inkaar kar diya tha aur is qism ki kai baatein hain ke aapne dar guzar farmaya

Teesri fasl: anjane mein tauheen karne waale ka hukm

Jisne qasdan (jaan boojh kar) Huzoor alaihissalam ko gaali di ya tauheen ki to uska hukm bayaan ho chuka lekin ek soorat ye hai ke kisi shakhs ne qasd (irada) na kiya aur anjane mein ab chahe uska uzr jahalat ho ya nashe mein ho ya use uksaya gaya ho ya zubaan phisal gai ho ya hafize ki kami ki wajah se keh gaya ho aur

koi aisa jumla kaha jisse Huzoor alaihissalam ki tauheen laazim aati hai to bila tawaqquf aise ka hukm bhi yahi hai ke use qatl kiya jaaye

Isliye ke kufr mein kisi ke liye jahalat uzr nahin ban sakti aur na zubaan ki laghzish aur na kisi aur uzr ka daawa suna jayega, jabki uski aql wa fitrat sahih saalim ho, haan jis pe jabr (zabardasti) ki gai is hadd tak ke uski jaan le li jaaye to ye ikraah ki soorat hai aur uska dil imaan par mutmain ho to

Muhammad bin Sahnoun alaihirrahma kehte hain ke wo qaidi jo dushman ki hirasat mein ho phir wahan wo Huzoor alaihissalam ko bura bhala kahe qatl kar diya jaaye magar is soorat mein qatl na kiya jaaye jabki uska nasrani hona ya majboor hona maloom ho jaaye, Abu Muhammad bin Zaid alaihirrahma se marwi hai ke in imsaal mein laghzishe zuban ke daawa ko uzr na qarar diya jaaye

Aur Abul Hasan Qaalibi ne us shakhs ke qatl ka fatwa diya jisne nashe ki haalat mein Huzoor alaihissalam ko gaali di thi kyunki us par ye gumaan hai ke wo iska motaqid tha aur bahaalate hosh yahi kahega aur ye bhi baat hai ke nasha hadd ko saaqit nahin karta, ye har shakhs jaanta hai ke jo sharab peeta hai uski aql jaati rehti hai aur wo baatein karta hai jo munkar wa mamnu hain lihaza wo is hukm hai jo qasdan kare kyunki ye nasha uska khud ikhteyari hai isi bina par to talaq, itaaq, qisaas ko laazim karte hain

Chauthi fasl: Irshadaate Nabawi ki takzeeb ka hukm

Teesri wajah ye hai ke Huzoor alaihissalam ki un baato ki qasdan

takzeeb kare (yaani jhoota kahe) jise aapne farmaya, ya aapke wujood ki nafi kare ya aapki risalat ka inkaar kare ab chahe iske baad wo kisi dusre deen wa millat mein jaaye ye na jaaye bahar haal wo bil ijma. kafir aur wajibul qatl hai

Iske baad ghaur kiya jayega ke wo agar is par israar karta hai to uska hukm murtad ke hukm ke mushabe hoga aur uski tauba qabool karne mein qaumi ikhtelaf hai aur dusre qaul ki bina par uski tauba uske hukme qatl ko saaqit nahin karti kyunki ye nabi ka haq hai

Imam Abu Hanifa aur unke ashaab farmate hain ke jis ne Huzoor alaihissalam se bezaari zaahir ki ya aapki takzeeb ki to wo murtad hai aur uska khoon bahana jaaiz hai bajuz iske ke wo ruju kare Ibnul Qasim (Imam Malik ke shagird) us musalman ke baare mein kehte hain jisne kaha ke (maaz Allah) Huzoor Nabi ya Rasool nahin ya ye ke aap alaihissalam par Quran naazil nahin hua aur ye ke Quran to Huzoor ke hi aqwaal hain to use qatl kar diya jaaye, Isi tarah jo nabi hone ka daawa kare wo murtad hai, Ash'hab alaihirrahma ne kaha ke jo Nabi hone ka daawa kare to usse tauba talab ki jaaye agar wo ailanya tauba kar le to theek hai warna use qatl kar diya jaaye kyunki wo Huzoor alaihissalam ke irshad "Mere baad koi Nabi nahin" ko jhhutlane waala hai

Muhammad bin Sahnoun alaihirrahma kehte hain ke Huzoor alaihissalam jo kuchh bhi Allah ki janib se le kar aaye hain us mein jisne ek harf ka bhi shak kiya wo kafir wa munkar hai aur kaha ke jisne Huzoor ki takzeeb ki uska hukm ummat ke nazdeek qatl hai

Paanchwi fasl: Mushtabe aur muhtamil aqwaal ka hukm

Chauthi wajah ye hai ke qaail apne kalaam mein aisi mujmal (jo clear na ho aisi) baat kahe ya guftagu mein aisa mushtabe lafz (confusing word) bole jo Nabi alaihissalam ya deegar Ambiya par mahmool ho sakta ho aur lafz ki muraad mein ishtebah (confusion) waaqe ho ke wo buraai se khaali hai ya nahin? to yahi maqaam mehale nazro fikr hai jis mein mujtahideen ka ikhtelaf aur muqallideen ke bachane mein wuqoof hai taaki jo halaak ho wo daleel ke saath halaak ho aur jo zinda hai wo daleel ke saath zinda rahe

Chunanche in mein se baaz ulama par to Nabi alaihissalam ki hurmat wa azmat ghalib hai aur unhone aapki azmat wa hurmat ke mailan ki himayat ki hai aur aise ke qatl karne ki jurrat ki hai aur baaz ulama wo hain jinhone mushtabe aur muhtamil aqwaal mein hurmate dum (qatl se bachne) ko bada jaana aur hadd ko door kiya hai

Humare aimma (Maliki) ne us shakhs ke baare mein ikhtelaf kiya hai jisne apne qarzkhwah se kaha ke Huzoor alaihissalam par durood padh, is par qarzkhwah mazkoor ne kaha ke khuda us par durood na bheje jisne aap alaihissalam par durood bheja, is par Sahnoun alaihirrahma se kaha gaya ke kya wo aisa hi hai jisne Huzoor par ya un firishto par jo aap par durood bhejte hain gaali di hai, kaha nahin! jabki usne ghusse ki haalat mein kaha ho kyunki wo dil se gaali nahin de raha hai aur Abu Ishaaq Barqi aur Asbagh bin Farj ne kaha use qatl na kiya jaaye isliye ke usne to

logon ko gaali di hai, ye qaul Sahnoon alaihirrahma ke qaul ke mawafiq hai isliye ke unhone ghusse ki haalat mein bhi Huzoor alaihissalam ko sareeh gaali dene par uzr qaraar nahin diya lekin is soorat mein jabki unke nazdeek kalaam mushtabeh aur muhtamil ho aur uske saath koi qareena aisa na ho jo Huzoor alaihissalam par ya firishto par gaali dena dalalat karta ho ke isse muraad log hain na ke wo hazraat! kyunki isse dusre shakhs ne kaha ke durood bhej, to iska jawab aur gaali us shakhs par mahmool hogi jo uske kehne par durood bheje kyunki us dusre ne hi is ko ghusse mein iska hukm diya, Sahnoon alaihirrahma ke qaul ka yahi matlab hai aur iske mawafiq in dono aalimo ka kehna hai

Kai sooratein aisi hain ke jin mein qaail ki muraad bilkul waazeh nahin hoti to aise mein ghauro fikr zaroori hai kyunki kisi musalman ka qatl isi tarah nahin kiya sakta jab tak ke saabit na ho jaaye ke waqai gustakhi ki hai ya nahin, Qaazi Iyaaz farmate hain ke beshak is mein humare mashaikh ka ikhtelaf hai ke jisne apne mukhalif gawah se kaha ke tune mujh par itteham rakha hai, is par dusre ne kaha: Nabiyo par bhi tohmat lagai gai hai, teri kya haisyat hai to is soorat mein humare mashaikh mein se Shaykh Abu Ishaaq bin Jafar alaihirrahma ne qatl ko wajib qarar diya hai kyunki uska zaahir lafz shanee hai aur Qaazi Abu Muhammad bin Mansoor alaihirrahma qatl se tawaqquf rakhte the kyunki unke nazdeek is lafz mein ye ehtimal hai ke usne ye khabar di ho ke kuffar ne un par tohmat rakhi aur is mas'ale mein Qaazi Qurtuba Abu Abdullah bin Al-haaj alaihirrahma ne is qism ka

fatwa diya aur Qaazi Abu Muhammad alaihirrahma ne usko sakht wa taweel qaid ka hukm diya phir iske baad usse qasam li ke jo kuchh uske bar khilaf kaha gaya hai wo jhoot hai kyunki un logon ki gawahi mein za'af waaqae hua hai jo uske bar khilaf gawahi dete hain, uske baad use chhoda

Qaazi Iyaaz Maliki farmate hain ke main apne Shaykh Qaazi Abu Abdullah bin Eisa alaihirrahma ke paas unke qaza ke dauran maujood tha ke ek shakhs laaya gaya ke usne kisi "Muhammad" naami shakhs se behuda baat kahi phir ek kutte ki taraf mutawajjeh ho kar apne paaon se maara aur kaha:

Aye Muhammad khada ho! phir usne iska inkar kiya ke maine aisa nahin kaha, is par ek jama'at ne uske khilaf gawahi di to unhone use qaid karne ka hukm diya aur tafteshe haal ka hukm diya ke kya wo kisi aise shakhs ki sohbat mein raha hai jis ki deeni haalat mein shakko shubah ho jab use aisa na paaya jisse uski deeni aur etiqadi haalat mein shubha ho sake to kode maar kar chhod diya

Chhati fasl: Imsaal se gaali dene ka hukm

Paanchwi wajah ye hai ke qaail ne na to tauheen ka qasd kiya aur na aib lagane ya gaali dene ka irada kiya lekin usse Huzoor alaihissalam ki kisi sifat ka pata lagta ho ya aapki kisi aisi haalat ka jinki nisbat dunya mein aap alaihissalam par jaaiz thi batareeq zarbul misl aur apne liye ya kisi dusre ke liye daleel bana kar bataure ishteshheba bayaan kare ya usse tashbeeh dene ke liye zikr kare ya us zulm wa nuqsan ko bayaan kare jo aap alaihissalam ko

pahunche hain jis mein itaa'at nahin hai aur na batareeq tehqeeq hai balki uska ye maqsad ho ke is tarah apni ya dusre ki bulandi zahir ho ya misaal de kar khud ko behtar batana maqsad ho aur Huzoor alaihissalam ki azmat wa tauqeer masood na ho ya aap alaihissalam ke kisi qaul se hansii wa tamaskhur maqsood ho

Maslan koi qaail ye kahe ke mujh mein buraai kahi jaati hai to ye baat to Nabi ke liye bhi kahi gai hai ya ye kahe ke agar main jhutlaya gaya hoon to Ambiya bhi jhutlaye gaye hain ya ye ke agar maine gunah kiya hai to unki taraf bhi to gunah ki nisbat ki gai hai ya ye ke main logon ki zubaano se kya bachunga halanki Ambiya wa Rusul bhi mahfooz na rahe ya ye ke maine sabr kiya jis tarah Ambiya ne sabr kiya ya ye ke Hazrate Ayyub ki tarah sabr kiya ya ye ke Allah ta'ala ke Nabi ne bhi apne dushmano par sabr kiya aur mere sabr se zyada bardasht kiya jaisa ke mutanabba ka qaul hai:

"Main is ummat mein musafir hoon jiska tadaruk Allah ta'ala ne kiya hai jaise Qaume Samood mein Hazrate Saaleh alaihissalam the"

Isi tarah se wo ash'aar jo hadd se mutajawiz ho kar kalaam mein beparwai aur susti karte hain jaise ye sher hai:

"Tum us Moosa ki tarah ho jinke paas Hazrate Shuaib ki sahebzadi aai thi magar ye ke tum dono mein koi faqeer nahin hai" (Maaz Allah)

Is sher ka dusra misra sakht hai aur ye Nabi ki aib wa tehqeer mein dakhil hai aur is mein ghaire Nabi ko haal ke Nabi par

fauqyat (badhawa) hai, isi tarah ye sher hai:

"Agar Huzoor ke baad wahih munqata na hoti to hum kehte ke Muhammad apne walid ke badal hain, wo fazeelat mein unki misl hain bajuz iske ke risalat ke saath Jibreel alaihissalam unke paas nahin aaye"

Is fasl ke dusre sher ka pehla misra sakht hai kyunki usne Nabi par ghaire nabi ko fazeelat di hai aur uske dusre misre mein do wajho ka ehtimal hai, ek ye ke us fazeelat ne mamdooh ko naaqis kar diya aur dusri ye ke isse usko mutaghna kar diya aur ye to bahut hi sakht hai, is tarah ke kai ash'aar hain, logon ko in se bachna zaroori hai ke aksar log is mein ghaflat karte hain aur is khatarnak baab mein dakhil hone ko aasan jaante hain aur ye nahin samajhte ke is mein kitna gunah hai aur us amr mein kalaam karte hain jin ko wo nahin jaante halanki ye Allah ke nazdeek bahut bada gunah hai, bilkhusoos shu'ara (in mein ye baat bahut paai jaati hai)

Abul Hasan alaihirrahma ne bhi us jawan ki baat ko bura jaana jo bhalai ke saath mashhoor tha jis ne ek shakhs se kaha tha ke chup rah kyunki tu anpadh hai, is par jawan ne kaha tha ke kya Nabi alaihissalam ummi na the? aur logon ne use kafir kaha aur wo jawan apne qaul par ghamzada ho gaya aur unke saamne nadamat ka izhaar kiya tab Abul Hasan alaihirrahma ne kaha: us par kufr ka itlaaq to khata hai lekin Nabi alaihissalam ka ummi hona to aapka mojiza hai aur us shakhs ka anpadh hona uski jahalat aur nuqsan hai aur siyasi jahalat ka natija hai ke Huzoor alaihissalam ki sifat (ummi hone se) usne istedlal kiya, lekin jabki

wo motarif ho kar istighfar wa tauba kare aur khuda ki panah talash kare to use chhod dena chahiye, is liye ke uska qaul hadde qatl tak nahin pahunchta aur use saza bhi na deni chahiye isliye ke apne fel par uska sharminda hona saza se baaz rakhta hai aur ye mas'ala is mas'ale ke qaa'im maqam hai jis mein Andalus ke ek qaazi ne Shaykh Qaazi Abu Muhammad bin Mansoor alaihirrahma se ek aise shakhs ke baare mein puchha tha jis ne kisi dusre shakhs ki aye'b-jooyi ki thi to usne usse kaha ke tu mera aib bayaan karta hai halanki main ek bashar hoon aur tamam bashar ko aib laahiq hai yahan tak ke (maaz Allah) Huzoor alaihissalam ko bhi

to unhone is par taweel qaid aur saza dene ka fatwa diya kyunki usne gaali dene ka qasd nahin kiya halanki Andalus ke baaz fuqaha ne uske qatl ka fatwa diya tha

Saatwi fasl: Bataure hikayat naqale kufr ka hukm

Chhati wajah (qism) ye hai ke qaail ise kisi dusre se hikayat kare aur usse dusre naqal karein to is mein soorate hikayat aur qarina -e- kalaam par ghaur kiya jayega, in ikhtelaf ki wajah se unka hukm bhi chaar qismo par mukhtalif hoga, pehla wujoob, dusra mustahab, teesra makrooh aur chautha haraam

Agar kisi ne qaail ke kalaam ko bataure shahadat aur qaail ke jataane aur uske qaul ke inkar wa ittela ke liye ke us par nafrat wa jirah ki aur usko naqal kiya to is maqsad ke liye qaail sazawaar (mustahiq) tehseen wa tareef hai

Isi tarah agar kisi ne kitabat ya majlis mein us ke qaail par radd ya aitraaz karne aur us par is amr ka fatwa dene ki gharz se bayaan

kiya jis ka wo mustahiq hai to ye bhi laaiqe tehseen hai
Iski do qismein hain ek wajib aur dusra hasbe halaat, hikayat
karne waala aur jo riwayat ki gai mustahab hai

Pas agar qaail un logon mein se ho jo us amr ke motamadi hain
ke usse log ilm haasil karte hain ya riwayate hadees lete hain aur
uske hukm ya shahadat par hukm diya jaata hai ya wo huqooqul
ibaad mein fatwe deta hai to ab sunne waale par wajib hai ke usse
jo sune uski isha'at kare aur logon ko us bure qaul se nafrat dilaye
aur us par uske maqoola ki gawahi de

Isi tarah un aimma -e- muslimeen par bhi wajib hai jis kisi ko bhi
is maqoole ki ittela pahunche to maqoole ki qiyadat aur uske kufr
wa fasaad ko zaahir kare taaki musalmano se uska zarar wa nuqsan
door ho aur Huzoor alaihissalam ka haq qaaim ho

Isi tarah un logon par bhi laazim hai jo aam logon mein waaz
karte hain aur bachho ki ustaadi karte hain kyunki jiski ye aadat
ban gai hai ke kisi amr mein Huzoor alaihissalam ki tehqeer wa
tanqees kare to usse log kaise mahfooz reh sakte hain ke unke dilo
mein ye apni khabasat na baithaye, is liye in sab logon par lazim
wa wajib hai ke Huzoor alaihissalam ka haq aur aapki shariat ke
haq ki hifazat karein aur agar qaail is qabeel ka nahin hai to bhi
Nabi alaihissalam ke haq aur aapki himayat ke liye khada hona
wajib hai

Isliye ke har musalman par Huzoor alaihissalam ki hayaate zaahiri
aur hayaate batini mein himayat wa nusrat aap alaihissalam ki

aziyat mein wajib wa zaroori hai lekin jab iske liye koi shakhs khada ho jaaye aur uski wajah se haq zaahir aur baat munkashif aur haqeeqat waazeh ho jaaye to us waqt farz dusro se saaqit ho jaata hai, ab is muamle mein takseere shahadat aur usse logon ke daraane aur khabardar karne mein istehbab reh jaata hai

Aur tamam salaf ka is par ijma hai ke jo hadees mein kamzor ho to us ka haal zaahir karna lazim hai to phir aise shakhs ke uyoob ko (jisne kufr ya tehqeer wa tanqees waghaira ki ho) kyunkar na bayaan kiya jaaye

Abu Muhammad bin Zaid alaihirrahma se kisi aise gawah ke baare mein daryaft kiya jisne Allah ta'ala ke huqooq mein fuzool baat suni thi kya use jaaiz hai ke wo iski shahadat na de, farmaya: Agar ye ummeed ho ke uski shahadat se hukm nafiz ho jayega to wo zaroor shahadat de, isi tarah agar use ilm ho ke uski shahadat par qaazi aur hakim qatl ka hukm nahin dega ya uski tauba qabool kar lega ya tazeer lagayega to bhi use shahadat deni zaroori hai aur us par adaaye shahadat laazim hai

Ab rahi ibahat! to wo ye hai ke wo is maqoola ko in dono maqsado ke ilawa kisi aur gharz se hikayat kare to mere khayaal mein ye us baat se mutalliq nahin hai jab tak ke koi gharze sharai na ho

Aur ye kisi shakhs ke liye jaaiz nahin hai ke Huzoor alaihissalam ki izzato aabru mein kalaam kare ya khud apne ya kisi dusre se aap alaihissalam ka zikr buraai ke saath kare lekin us gharz se jo pehle bayaan kiye ja chuke hain to unhein wujoob wa istehbab dono jaari hain, bila shubha Allah ta'ala ne un jhooto ke maqoolo

ki hikayat farmai hai jinhone Allah ta'ala aur uske Rasool par iftera baandha tha aur un par wayeedein aur unki tardeed mein naazil ki hain

Isi tarah iski misalein Huzoor alaihissalam ki sahih ahadees mein bhi mazkoor hain aur kuffar aur mulhideen ke maqoolo ko apni kitab aur majliso mein naqal wa hikayat karne par tamam ulama wa aimma -e- salaf wa khalaf ka ijma hai taaki unhein bayaan kar ke unke shubhaat ko todein

Naqal karne mein bhi zaroori hai ke awaam ki zubaan aur hansii mazaaq waale andaaz mein naqal na kare, ke is tarah hikayat karna sahih nahin

Abu Ubaida Qasim bin Salam alaihirrahma ne farmaya: jo shakhs aise shero ko yaad kare jis mein Huzoor alaihissalam ki burai ki gai ho to wo kafir hai

Aur baaz ne bayaan kiya hai ke ahle islam ka is par ijma hai ke wo riwayat jis mein Huzoor alaihissalam ko bura kaha gaya ho uski kitabat, uska padhna aur jahan kahin paaye baghair mitaye chhodna haraam hai

Allah ta'ala humare salaf par rahmatein naazil farmaye unhone apne deen ki kaisi hifazat ki hai ke unhone maghazi aur siyar ki un riwayat ko bhi paaya -e- aitbar se gira diya jo is qabeel meim aai thi aur unki riwayat ke silsile ko hi chhod diya magar bahut hi kam aise hain jin ka unhone zikr kiya hai aur wajhe awwal par unka zikr karna bhi itna bura nahin hai taaki log dekhein Allah ta'ala aiso par kaisa azaab farmata hai aur uski pakad ka muaaina karein ke kis tarah wo apne gunaho mein makhooz hue

Aathwi fasl: Umoore mukhtalifa ke zikr karne ka hukm

Saatwi wajah (qism) ye hai ke un baato ka zikr kare jo Nabi alaihissalam par jaaiz hain ya jiske jaaiz hone mein ikhtelaf hai ya unka talluq umoore bashariya se hai ya jinki nisbat Huzoor alaihissalam ki taraf karna mumkin hai ya un umoor ka zikr kare jin mein aap alaihissalam ki aazmaish ki gai aur dushmano se jo takleefin pahunchi in ko bayaan kare, ye tamam baatein batareeqe riwayat aur bataure ilmi muzakire ya un baato ki marfat jinse Ambiya ki ismat ki sihhat saabit ho bayaan kare to is soorat mein ye qism sabiqah 6 qism se kharij hogi isliye ke is mein na aib hai, na tauheen, na tehqeer, na alfaaz mein tauheen hai aur na bolne waale ka maqsad tauheen hai

Lekin ye laazmi hai ke aisi guftagu ahle ilm aur samajhdar talibe ilm se ho jo iske maqsad ko samajh sake aur unke faido ki tehqeeq kar sake aur nadaan logon ko isse bachaya jaaye jinse fitna ka khauf ho, chunanche baaz ulama -e- salaf ne aurato ke liye surah yusuf ki taleem ko makrooh bataya hai, isliye ke is mein bahut se aise qisse hain jo un ki kamzor aql wa samajh aur naqis idraak se baahar hain

Bila shubha Nabi alaihissalam ne apne ibtedai haal ki khabar dete hue farmaya hai ke aap alaihissalam ne ujrath par bakriya charaai hain aur farmaya hai ke har Nabi ne zaroor bakriya charaai hain, Allah ta'ala ne Hazrate Moosa alaihissalam ki taraf se humein iski

khabar di hai aur is tarah par jiske liye bhi bayaan kare koi tanqees nahin hai bakhilaf us shakhs ke jiska irada hi tauheen ka ho Huzoor alaihissalam ka yateem hona, ummi hona aur aapke seene ko shaq karne ke waqiyaat waghaira, ab jo shakhs bhi inko achhe mehal par bayan kare aur unka matloob maqsood bhi nek ho to ye achhi baat hogi aur agar kisi ne inko be mehal zikr kiya aur maloom ho jaaye ke uska maqsad bura hai to wo in faslo mein shamil hoga jin ko hum pehle bayaan kar chuke (aur unhi wujooh ke mutabiq us par hukm nafiz hoga)

Yahi hukm un riwayat ke mutalliq hai jo Nabi alaihissalam aur deegar ambiya ke baare mein kutube ahadees mein marwi hain aur bazaahir mushkil nazar aati hain jin mein kisi aisi baat ka zikr ho jo Ambiya ke shayane shaan nahin hai ya to wo muhtaje taaweel ho un mein ehtimalaat waarid ho to un mein se bhi sirf sahih hadeeso ko bayaan kiya jaaye aur siwaye mashhoor wa saabit hadeeso ke koi zayeeef waghaira na riwayat ki jaaye

Imam Malik un hadeeso ko bayaan karne ko napasand wa makrooh jaante the jinki wajah se shubha ho aur jiske maane mein ishkaal ho aur farmaya ke logon ko aisi hadeesein bayaan karne ki kya zaroorat hai? jis se wo fitna mein padein

Aksar ahadees aisi hain jinse amal ka talluq nahin hai halanki salaf ki ek jama'at balki tamam hi se manqool hai ke wo hazraat in hadeeso ko jo amal se mutalliq nahin hain bayaan karne ko makrooh jaante the kyunki Nabi alaihissalam ne ye baatein ahle arab se farmai hain jo usloobe kalaam ko khoob samajhte the aur

unke kul istemal ko jaante the, kahan haqeeqat hai aur kahan majaaz aur kahan isteaara wa balaghat hai, unke liye ye koi mushkil baat nahin thi, uske baad jab un par ajamiyo ka ghalaba hua aur anpadh log dakhil hue to unki ye haalat ho gai ke arab ke maqasid se hi nabalad (nawaqif) ho gaye wo sirf saaf wa sareeh ko samajhte aur isharo ko na samajh sake aur wo unki taweel mein mukhtalif ho gaye lihaza kuchh to wo log hain jo un par imaan le aaye aur kuchh log hue jinhone inkar ki raah ikhteyar ki

Ab yahi raahe sawaab hai ke wo hadeesein jo sihhat ko nahin pahunchi hain unko Allah ta'ala aur Ambiya ke huqooq mein laazim hai ke na bayaan kiya jaaye aur na un mein guftagu ki jaaye aur na kalaam ke muaani mein justaju ki jaaye, behtareen raah yahi hai ke unko bilkul tark kar diya jaaye aur bata diya jaaye ke ye zayeeeful etimad hai

Nawi fasl: Taqreer karne waalo ko tambeehaat

Kuchh aisi baatein hain jo un mutakallimeen par wajib hain jo Huzoor alaihissalam par jaaiz wa najaiz se bahas karte hain aur muqarrireen par bhi laazim hain jo Huzoor alaihissalam ke halaat ko jinko humne isse pehli faslo mein bayaan kiya (use) bar sabeele muzakira wa taleem bayaan karte hain

Ek to ye hai ke jab bhi Huzoor alaihissalam ka zikr karein ya aap alaihissalam ke halaate tayyiba ko bayaan kare to tazeemo tauqeer ko laazim jaane aur apni zubaan ka khayaal rakhe aur aap alaihissalam ke zikr ke waqt adab wa tawaazo ka izhaar kare aur jab aap alaihissalam ke masaib wa shadaid ka zikr karein to un par riqqat aur khauf wa khashiyat taari ho aur aapke dushmano par

nafrat wa haqarat ka izhaar ho aur aapke haami wa jaanisaro se muhabbat wa muwaddat ka izhaar ho aur ye ke agar use is par qudrat hoti to wo bhi aap alaihissalam ki himayat wa nusrat karta aur aapke dushmano ke muqable mein apni jaan fida karta

Aur jab af'aale ismat ko bayaan karein aur aap alaihissalam ke aqwaal aur aamaal mein kalaam karein to hattal imkaan achhe se achhe alfaaz aur adab waali ibarat talash karein aur jis mein adab nahin un alfaaz se bachein

Ilm ki baat kare to Huzoor alaihissalam par jehal aur qabeeh alfaaz zubaan par na laaye kyunki ye nihayat buri baat hai

Bila shubha salafe saliheen par mahaz aap alaihissalam ke zikr ke waqt shadeed kaifyat wa haalat taari hoti thi jaisa ke humne dusri qism mein bayaan kiya aur baaz salaf ka to us waqt jabki Quran ki aisi aayat tilawat ki jaaye jis mein Allah ta'ala ne aapke dushmano ke aqwaal aur uski aayaat se kufr aur aap par kizb wa iftera naqal farmaya hai to ye haalat hoti thi ke wo apne rab ki jalalate shaan aur azmate kibriyai se apni aawazo ko past kar dete the aur darte the ke kahin un logon ki mushabehat na ho jaaye jinhone kufr kiya

Dusra baab: Huzoor ke gustakh ki uqubat wa wirasat ka hukm

Hum pehle bhi bata chuke ke Huzoor alaihissalam ka gustakh qatl kiya jayega ya use sooli di jaaye aur is par ijma bhi naqal kiya hai, aur humne ise dalail se saabit bhi kar diya hai

Iske baad ab tumhein maloom hona chahiye ke Imam Malik aur unke ashaab ka mashhoor mazhab aur salaf wa jamhoor ulama ka qaul ye hai ke use az rooye hadd qatl kiya jaaye na ke kufr ki bina par agarche usse tauba bhi saadir ho jaaye, lihaza in tamam ke nazdeek uski tauba maqbool na hogi aur na uski tauba nafa degi aur na uska ruju mufeed hoga jaisa ke hum pehle bayaan kar chuke hain aur iska hukm zindeeq ka hukm rakhta hai aur us kafir ki tarah hai jo kufr apne dil mein chhupaye barabar hai ke uski tauba giraftar karne ke baad aur uske qaul par shahadat guzar jaane ke baad ho ya wo pehle hi dil se tauba karta hua aaye, is liye ke ye hadd wajibi hai, is par to ye ghalib nahin aa sakti jis tarah tamam deegar hudood hain

Shaykh Abul Hasan Qaalibi alaihirrahma farmate hain ke jab wo gaali ka iqrar kar le aur usse ruju kare aur to ye bhi zaahir ho jaaye to bhi gaali ki wajah mein qatl kar diya jayega kyunki qatl uski hadd hai aur Abu Muhammad bin Zaid bhi iske misl farmate hain lekin uske aur Allah ta'ala ke darmiyan uski tauba nafa de jayegi

Aur Ibne Sahnoon alaihirrahma kehte hain ke jis kalima padhne waale ne Nabi alaihissalam ko gaali di phir usne tauba bhi kar li to usse uski tauba qatl ko door nahin kar sakti isi tarah us zindeeq ke baare mein ulama mukhtalif hain jabki wo tauba karta hua aaye chunanche Qaazi Abul Hasan bin Qisaar alaihirrahma se is baare mein do qaul manqool hai, farmate hain: humare baaz mashaikh ka ek qaul to ye hai ke iqrar ke bawujood qatl kar dunga isliye ke goya wo us par qadir tha ke use wo apne dil mein chhupaye lekin jab usne aitraf kar liya to humne gumaan kiya wo apne zaahiri haal se dar gaya isliye usne izhaar ki jaldi ki aur humare baaz mashaikh ka dusra qaul ye hai ke main uski tauba qabool kar lunga isliye ke uski sihat par uske aane se istedlal karta hoon, goya ke hum uske baatin par waqif ho gaye bakhilaf us shakhs ke jise suboot aur shahadat ne mufeed kar diya ho

Qaazi Iyaaz farmate hain ke ye qaul Asbagh alaihirrahma ka hai lekin Huzoor alaihissalam ko gaali dene waale ka mas'ala bahut sakht hai, guzishta qaida usool ki bina par is mein khilaf ka tasawwur hi nahin, isliye ke ye wo haq hai jo Huzoor alaihissalam ke saath mutalliq hai aur aapki ummat ka haq bhi aap hi ke saath marboot hai, isko tauba saaqit nahin kar sakti jis tarah ke baaqi logon ke huqooq hain

Aur wo zindeeq jo giraftari ke baad tauba kar le so Imam Malik, Laish, Ishaq aur Imam Muhammad rahimahumullah ke nazdeek maqbool hai aur is mein Imam Abu Hanifa aur Imam Abu Yusuf rahimahumullah ka ikhtelaf hai aur Ibnul Munzir alaihirrahma ne Sayyiduna Ali bin Abi Talib se naqal kiya ke uski tauba qabool kar li jayegi

Is mein aur bhi aqwaal hain aur ulama ne tafseel se bahas ki hai, Huzoor alaihissalam ko gaali dene waale ko qatl kiya jayega aur uski tauba qabool nahin ki jayegi yahi sahih hai, pas in tafseelaat ke saath ulama ke kalaam ko akhaz karo aur unke ajza -e- ikhtelaf ko wirasat waghaira mein is tareeq par jaari karo to Insha Allah tumhein sahih maqsad haasil ho jayega

Pehli fasl: Muddat wa kaifyate tauba

Jab humne ye kaha ke usse tauba li jaaye ke sahih saabit ho to us mein wahi ikhtelaf hai jo murtad ki tauba mein ikhtelaf hai is liye ke un dono mein koi farq nahin hai aur ulama -e- salaf ne tauba lene ke wujoob, muddat aur kaifyat mein ikhtelaf kiya hai chunanche jamhoor ahle ilm ka ye mazhab hai ke mard se tauba li jaaye

Ataa alaihirrahma ka qaul hai ke agar wo islam mein paida hua hai to usse tauba na li jaaye aur nau muslim hai to usse tauba li jaaye

Jamhoor ulama ke nazdeek murtad mard wa aurat barabar hain aur Hazrate Ali se marwi hai ke murtada aurat qatl na ki jaaye aur use baandi bana liya jaaye aur Hazrate Ibne Abbas se marwi hai ke riddat mein aurat qatl na ki jaaye, yahi Imam Abu Hanifa farmate hain, Imam Malik alaihirrahma ne farmaya: aazad, ghulam., mardo aurat is mein sab barabar hain

Ab rahi muddate tauba! to mazhabe jamhoor aur Hazrate Umar

Faruque ki riwayat ke mutabiq teen din tak tauba na li jaaye, in dino mein use qaid mein rakha jaaye, is mein Hazrate Umar ka ikhtelaf marwi hai aur ek qaul ke mutabiq yahi Imam Shafai ka qaul hai aur yahi qaul Imam Ahmad aur Imam Ishaaq ka hai aur Imam Malik ne ise mustahsan qarar dete hue farmaya ke intezar khair hi laata hai lekin is par logon ki jama'at qaail nahin hai

Shaykh Abu Muhammad bin Abi Zaid alaihirrahma ne farmaya ke teen din tak taakheer hai aur Imam Malik alaihirrahma ne bhi murtad ke baare mein Hazrate Umar ke qaul ko ikhteyar farmaya ke teen din tak qaid mein rakha jaaye aur har roz is par arze islam kiya jaaye par agar wo tauba kar le to achha hai warna use qatl kar diya jaaye

Hazrate Abu Bakr Siddiq se marwi hai ke aapne ek aurat se tauba talab ki magar usne tauba na ki to aapne use qatl karaa diya, Imam Shafai alaihirrahma ka qaul hai ke ek martaba tauba talab ki jaaye agar wo tauba na kare to usi jagah qatl kar diya jaaye

Is mein bhi ikhtelaf hai ke in dino mein use jhidka jaaye ke wo tauba kar le ya nahin, chunanche Imam Malik alaihirrahma ne farmaya ke tauba ke liye bhooka pyasa rakhna ya dardo alam pahunchana main nahin jaanta aur use khana bhi wo diya jaaye jo use zarar wa nuqsan na pahunchaye

Asbagh alaihirrahma ne farmaya ke tauba lene ke dino mein qatl se daraya jaaye aur us par islam pesh kiya jaaye

Ibne Wahab alaihirrahma Imam Malik se naqal karte hue kehte hain ke jab bhi ruju kare humesha usse tauba kara li jaaye, yahi qaul Imam Shafai aur Imam Ahmad ka hai aur Ishaaq farmate

hain ke chauthi martaba qatl kar diya jaaye aur mujtahideen farmate hain ke agar tauba kare to khoob maara peeta jaaye aur qaidkhana se use riha na kiya jaaye jab tak ke dil se us par tauba ka izhaar na ho aur Ibne Munzir alaihirrahma ne farmaya ke hum kisi ko nahin jaante ke usne murtad par pehli hi martaba mein saza di ho, jabke wo tauba kar le yahi mazhab Imam Malik, Imam Shafai aur ahnaaf ka hai

Dusri fasl: Namukammal ya adame shahadat par hukm

Ye hukm to uske liye tha jis par ye baatein saabit ho chuki ho khwah suboote iqrari ho ya aisi shahadat ke zariye ho jis mein shubha na raha ho, ab rahi ye soorat ke us par shahadat mukammal na guzri ho ke maslan ek shakhs ki shahadat ho ya ghair motabar logon ki shahadat ho ya ye ke uske qaul se saabit to hota ho lekin us mein ehtimal ho aur sareeh na ho, isi tarah agar usne tauba kar li aur is qaul ke mawafiq uski tauba qabool kar li gai to ab usse qabal mauqoof ho jayega aur ab imam ki raaye (hukm) us par naafiz hogi jaisi bhi uski mashhoor haalat aur qawi wa zayeeef shahadat aur kasrate wuqoo -e- sama'at aur deen mein uski muhim soorate haal hogi, aaya wo bewuqoof wa nadaan hai ya naqqal wa maskhara

Chunanche jis ka muamla qawi wa zabardast hoga use sakht saza di jayegi, qaidkhane mein zanjeero se jakda jayega aur khoon sangeen saza di jayegi yahan tak ke uski taaqat jawab de jaaye bajuz iske ke wo zaroorat ke liye khada ho sake aur ye ke namaz mein qiyaam se na rok de

Yahi hukm har us shakhs ke liye hai jis par wujoobe qatl to ho lekin kisi aur ehtimal se ajza -e- qatl mauqoof ho gaya ho yaani ijra -e- qatl mein taakheer zaroori bataai ho aur uske muamle mein ishkaal maane ho jaaye, aise ki saza mein sakhti ki haalat uske ahwaal mein ikhtelaf ki bina par hoti hai

Is mein ulama ne kai fatwe diye hain aur jab muamla waazeh na ho to khoon bahana jaaiz nahin hai

Teesri fasl: Zimmi se gaali ke sudoor ka hukm

Ab tak musalmano ke liye hukm bayaan kiya gaya, ab rahe zimmi (ghair muslim) to jab wo sarahat ke saath maaz Allah, Huzoor alaihissalam ko gaali dein ya tauheen karein ya gustakhi karein to is soorat mein uske qatl mein humare nazdeek ikhtelaf nahin hai basharteke wo islam na laaya ho isliye ke humne is khusoos mein uska ahad wa zimma nahin liya hai, Imam Abu Hanifa aur Imam Sauri aur unke shagirdo ke siwa aam ulama ka yahi qaul hai, ulama -e- ahnaaf farmate hain ke aise zimmiyo ko qatl na kiya jaaye isliye ke wo jis kufro shirk par qaaim hai wo usse bhi badh kar hai, lekin saza zaroor di jaaye

Baaz humare maliki mashaikh ne uske qatl par is aayat se istedlal kiya hai ke Allah ne farmaya:

aue agar ahad kar ke apni qasmein todein aur tumhare deen par moonh aayein (*Tauba:12*)

Neez is se bhi istedlal kiya hai ke Huzoor alaihissalam ne Ibne

Ashraf ko aur uski tarah dusre gustakho ko qatl farmaya hai aur ye is wajah se hai ke humne is amr par na to unse muahada kiya hai aur na is amr ke saath un ko zimma diya hai aur ye baat humare liye jaaiz bhi nahin ke hum unse aisa muahada karein, ab jab wo iske murtakib hue jis par humara unse na to muahada hai na zimma, to ab wo bamanzila muahada shikan aur kuffare harabi ban gaye, chunanche ab un ko unke kufr ki bina par qatl kiya jayega

Ek baat ye bhi hai ke unko zimma dena hudood-e islami ko saaqit nahin karta ke wo kisi ka maal chura lein ya wo kisi ko maar daalein, agar wo aisa karenge to zaroor unka haath kaata jayega aur qisas mein qatl kiye jayenge, agarche ye baatein unke deen mein jaaiz wa halaal hi kyun na ho, to yahi haal Nabi alaihissalam ko gaali dene ka hai, lihaza wo zaroor is bina par qatl kiye jayenge Maliki ulama ka is mein ikhtelaf hai ke jab koi zimmi Huzoor alaihissalam ko gaali de aur phir islam mein dakhil ho jaaye to use qatl kiya jayega ya nahin? ek qaul ye hai ke islam uske qatl ko saaqit kar dega yaani wo qatl nahin kiya jayega kyunki islam pehle ke gunaho ko khatm kar deta hai, Allah ta'ala farmata hai:

Tum kafiro se farmao agar wo baaz rahe to jo ho guzra wo unhein muaaf farma diya jayega (*Anfaal:38*)

Aur musalman ka haal iske bar aks hai, uske ruju ke bawujood qubool nahin kiya jayega kyunki uske dil ka chor zaahir ho gaya aur jo ahkaam us par saabit the wo us par baaqi rahenge aur kisi soorat mein wo usse saaqit na honge

Aur ek qaul ye hai ke gaali dene waale zimmi ka islam laana bhi

hukme qatl ko saaqit nahin karega, kyunki ye haq to Nabi alaihissalam ka hai to ab islam ki taraf ruju karna ise saaqit nahin kar sakta aur ye ke jabki hum is baare mein musalman ki bhi tauba qabool nahin karte to kafir ki to badarje aula qabile qubool nahin ho sakti

Note: Mazhabe hanafi mein islam laane ki bina par usse qatl ka hukm saaqit ho jaata hai

Chauthi fasl: Gustakhe Rasool ki meeraas, uske ghusl aur namaze janaza ka hukm

Jo shakhs Huzoor alaihissalam ki tauheen karne par qatl kiya jaaye to uske ghusl aur namaze janaza ke baare mein aqwaal ye hain:

Uski meeraas mein ulama ka ikhtelaf hai, Sahnoon alaihirrahma ka mazhab ye hai ke wo jama'ate muslimeen ka haq hai, aur Asbagh alaihirrahma ne kaha ke uski meeraas uske musalman wariso ko milegi agar wo usko chhupata tha lekin agar alaniya kehta tha to ab ye musulmano ka haq hai (yaani baitul maal mein dakhil ki jayegi) aur har haal mein use qatl kiya jayega aur uski tauba qabool na ki jayegi

Is mein ulama ke kai aqwaal hain, Abul Hasan Qalibi alaihirrahma ne kaha ke agar wo is qatl mein kiya jaaye ke apne khilaf shahadat ka inkari tha to uski meeraas mein wahi hukm hoga jo uske iqrar se zaahir hai, yaani uske meeraas ke mustahiq uske wurasa hi honge aur hukme qatl to wo us amr ki hadd hai jo us par saabit hua hai, usko meeraas se koi talluq nahin

Isi tarah agar wo gaali dene ka iqrar kare aur tauba ko zaahir kare to qatl zaroor kiya jayega chunki uski had wahi hai lekin uski meeraas aur uske siwa deegar tamam ahkam mein islam ka hukm hoga

Aur agar gaali ka iqrar kare aur us par israar bhi kare aur tauba se inkar kare phir wo qatl kar diya jaaye to wo kafir hoga uski meeraas musalmano ke liye hai na to use ghushl diya jayega aur na us par namaz padhi jayegi aur na kafan diya jayega balki yun hi kapde mein lapet kar gadhe mein daba diya jayega jis tarah kuffar ko dabaya jaata hai

Aur Shaykh Abul Hasan alaihirrahma ka ye qaul us shakhs ke baare mein to zaahir hai jo alaniya aap alaihissalam ko gaali bakta ho aur us par use israr bhi ho us mein asal ikhtelaf ka imkaan bhi nahin kyunki wo kafir wa murtad hai jisne na to tauba ki aur na isse baaz raha, ye qaul Asbagh alaihirrahma ke qaul ke mawafiq hai, isi tarah Sahnoon alaihirrahma ki kitab mein us zindeeq ke baare mein hai ke jo apne qaul par israar karta ho aur isi tarah Ibne Qasim alaihirrahma ka qaul aur Imam Malik alaihirrahma ke ashaab ki ek jama'at ka qaul us shakhs ke baare mein hai jo apne kufr ka ailan kare, Ibne Qasmi alaihirrahma ne kaha ke uska hukm murtad ka sa hai ke na to usse uske musalman wurasa hi mustahiq hote hain aur na wo log waris bante hain jin ke deen mein wo dakhil hua tha, na us ki wasiyatein naafiz hain aur na ghulamo ko aazad karna jaaiz aur yahi Asbagh alaihirrahma ka qaul hai, Imam Malik ke qaul ke mutabiq murtad ki meeraas jama'ate muslimen ko milegi, is mein aur kai aqwaal bayaan kiye gaye hain

Teesra baab

Us shakhs ke hukm ke baare mein jo Allah ta'ala, uske rasoolo, firishto aur kitabo aur Ambiya alaihimussalam ki aal ko bura kehta hai, iski nau faslein hain

Pehli fasl: Shaane ilahi ke khilaf kalimaat bolne ka hukm

Ab raha aise shakhs ka hukm jo Allah ta'ala ki taraf aisi baatein mansoob kare jo uski shaan ke laaiq nahin hain aur wo bataure tauheen na ho balki taaweel aur ijtehad ki wajah se ho aur khwahishe nafsani aur bidd'at ho maslan tashbeeh dena ya kisi uzv (part) se mausoof karna ya kisi sifat ki nafi karna waghaira To ye amr hai jiske qaail wa motaqid ko kafir kehne mein ulama -e- salaf wa khalaf ka ikhtelaf hai, aur Imam Malik aur unke shagirdo ka bhi is mein ikhtelaf marwi hai aur jab aise log jama'at bandi kar ke quwwat pakad lein to unse qitaal wa jihad karne mein koi ikhtelaf nahin hai aur unse tauba talab ki jayegi, agar wo tauba kar lein to achha hai warna unhein qatl kar diya jaaye Albatta ulama ka ikhtelaf tanha shakhs ke baare mein hai, chunanche Imam Malik alaihirrahma aur unke shagirdo ka qaul uski takfeer se baaz rehne aur usko qatl se chhodne mein hai, albatta uski saza ko lamba kiya jayega ke wo ruju kare aur apni tauba ka ailan kare

Eisa alaihirrahma ne Ibnul Qasim alaihirrahma se ahle hawa (nafs parast bidd'atiyo) ke baare mein yaani abaziya wa qadriyya aur unki misl deegar ahle bidd'at jo ahle sunnat wa jama'at ke mukhalif aur kitabe ilahi mein tehreef wa taaweel karte hain farmaya ke inse tauba talab ki jaaye khwah wo apne aqeede ko zaahir karein ya chhupayein agar wo tauba kar lein to theek hai warna qatl kiye jaayein aur unki meeraas unke wariso ke liye hai, neez is tarah Ibne Qasim alaihirrahma ne "Kitabe Muhammad" mein firqa qadriyya waghaira ke baare mein farmaya hai

Ibne Qasim alaihirrahma ne farmaya ke jo shakhs ye kahe ke Allah ta'ala ne Hazrate Moosa alaihissalam se kalaam nahin farmaya, usse tauba talab ki jaaye agar wo tauba kare to theek warna qatl kar diya jaaye aur Ibne Habeeb alaihirrahma waghaira usko kafir kehte hain, aur Sahnoon alaihirrahma se bhi us shakhs ke baare mein isi tarah marwi hai jisne kaha tha ke Allah ta'ala ka kalaam nahin hai, (farmaya ke) wo kafir hai

Imam Malik ne farmaya ke jisne Allah ki zaat ke liye koi jism maana maslan haath, kaan aur aankh waghaira to qaail ka wahi uzwa (part) uske jism se kaata jaaye kyunki usne Allah ta'ala ko apni jaan se tashbeeh di

Aur aapne us shakhs ke liye jisne Quran ko makhlooq kaha tha kufr ka fatwa diya aur hukm diya ke qatl kar diya jaaye aur Ibne Naafe ki riwayat mein ye hai ke use kode maare jaayein aur dardnak maar lagai jaaye aur qaid mein daala jaaye yahan tak ke wo tauba kar le aur ek riwayat mein Imam Malik ka qaul hai ke use qatl kar diya jaaye aur uski tauba qabool na ki jaaye

Dusri fasl: Taaweel karne waalo ki takfeer mein tehqeeqi qaul

Hum ulama -e- salaf wa khalaf ke aqwaal aur mazahib bayaan kar chuke hain jinhone ahle bidd'at ko kafir kaha hai, jamhoor salaf ka yahi kehna hai ke ye kafir hain, aur kuchh ulama aise hain ke jinhone kufr ka inkar kiya hai aur unhone inko millate islamiya se nikalna munasib na jaana, ye qaul aksar fuqaha wa mutakallimeen ka hai, ye hazraat farmate hain ke fasiq kabeera ke murtakib gumrah to hain lekin hum unko musalmano ka wurasa dilate hain aur un par islami ahkam jaari rakhte hain, Sahnoon alaihirrahma ne kaha ke unke pichhe namaz padh li jaaye to dohrane ki zaroorat nahin, yahi qaul Imam Malik ke tamam shagirdo ka hai, Sahnoon alaihirrahma farmate hain ke murtakibe kabair musalman hain mahaz gunah karne ki wajah se wo islam se nahin nikalte aur deegar ulama is baare mein muhtarib hain aur wo unki takfeer wa islam mein tawaqquf karte hain

Isi tarah Qaazi Abu Bakr alaihirrahma ka bhi yahi mazhab hai, farmate hain ye mas'ala mushkil hai kyunki ulama -e- millat ne kalima -e- kufr ki tasreeh nahin ki, ye to keh diya ke aisa kalima kufr ki taraf le jaane waala hai aur khud unka qaul Imam Malik alaihirrahma ki taraf muhtarib hai yahan tak unhone farmaya ke ye sirf ulama ki raaye hai ke unhone kafir kaha aur ye ke unke saath nikah karna halaal nahin aur na unka zabiha khana halaal aur na unke janaze ki namaz padhai jaaye, isi tarah unke wurasa mein bhi ikhtelaf hai

Qaazi Abu Bakr ne kaha ke hum unki meeraas unke musalman wurasa ko dilate hain aur unko hum musalmano ka waris nahin banate, chunanche Qaazi Abu Bakr ka mailan unke anjaam ke lihaaz se tarke takfeer ki taraf tha

Ye bahut hi zimmedari waala kaam hai ke kisi ko islam se kharij ya dakhil kiya jaaye isliye muhaqqiqeen is mein takfeer nahin karte

Huzoor alaihissalam ka irshad hai ke jab wo ye keh dein yaani kalima -e- shahadat ka zubaan se iqrar kar lein to unhone apne aap ko aur apne amwaal ko mujhse mahfooz kar liya

Ab rahi ye baat ke ahadees mein qadriyyo ke kufr ki tasreeh hai aur Huzoor alaihissalam ka ye irshad hai ke "Islam mein unka kuchh hissa nahin" aur ye ke rafziyo ko mushrik farmana aur un par lanat karna, isi tarah khawarij waghaira ahle hawa ke baare mein jo manqool hain jo unse takfeer karne waale hujjat mein istedlal karte hain aur deegar hazraat iske jawab mein kehte hain ke bila shubha yahi alfaaz hadees mein kafiro ke siwa dusro par bhi warid hain (yaani gunahgar musalmano ke liye halanki wo kafir nahin hain) so ye alfaaz bagharze daant dapt ke hain aur ye sareeh kufr se kam hai aur ye shirke jali se kam ka darja hai aur isi tarah riyakari aur walidain ki nafarmani, biwi ka shauhar ki hukm udooli, jhoot aur tohmat ke gunaho ke baare mein aaya hai jab kisi kalaam mein do baato ka ehtimal ho to un mein se kisi ek par bila daleel qatai yaqeen nahin kiya ja sakta aur Huzoor alaihissalam ka khawarij ke baare mein ye irshad ke "wo

makhlooq mein badtar hain" halanki ye sifat khaas kuffar ke liye hai, in ahadees ki taaweel ki jaati hai aur is jaisi ahadees mein lambi bahas ki gai hai

Teesri fasl: Kis maqoole mein kufr hai aur kis mein nahin

Maloom hona chahiye ke is mein jo tehqeeq aur izala -e- shubhaat hai wo az rooye shara hai, is mein aql ko majaan nahin, har wo maqoola jis mein sarahat ke saath ruboobiyat aur wahdaniyat ka inkar ho ya ghairullah ki parastish ya Allah ke saath kisi ki ibadat mein shumooliyat ho to wo kufr hoga, jaise dahriyo ke aqwaal aur tamam wo firqe jo do maboodo ko maante hain maslan dezaniya (maani ke hakeem tabiyat majoosi tha wo noor ko khaliqe khair aur zulmat ko khaliqe shar kehta tha aur nubuwat ka muddai tha - mutarjim) waghaira jaise saibeen nasara aur majoos hain aur wo log jo buto aur firishto ya shaitano ya sooraj ya sitaro ya aag waghaira ya Allah ta'ala ke siwa kisi ghair ki ibadat ki wajah se mushrik hain jaise mushrikeene arab, hindu waghaira jo ke kisi kitab ki taraf ruju nahin karte, isi tarah qiramta aur ashaabe hulool aur tanasukh jo rawafiz mein batiniya aur tayyara ke naam se mashhoor hain

Isi tarah wo shakhs jo Allah ta'ala ki uloohiyat aur wahdaniyat ka to qaail hai lekin wo ye etiqad rakhe ke wo khud zinda nahin hai ya qadeem nahin hai aur ye ke wo haadis hai ya ye ke uski shaklo soorat hai ya ye ke uski shaklo soorat hai ya ye daawa kare ke uske koi bachha ya shareek (saathi) hai ya baap hai ya beta hai ya uske

ilawa koi mudabbir hai, ye tamam baatein kufr hain jis par ummat ka ijma hai maslan falasifa -e- ilahiyaat aur nechariyo ka qaul hai, isi tarah ye bhi kufr hai ke jo ye daawa kare ke koi Allah ka saath baitha hai ya us ki taraf chadhta hai ya uski zubaan se bolta hai ya kisi shakhs mein wo hulool karta hai jaise ke baaz batiniya aur nasara waghaira ka qaul hai

Isi tarah uske kufr par hum yaqeen rakhte hain jo kahe ke aalam qadeem hai ya humesha baaqi rahega ya is mein shak kare jaisa ke baaz falsafiyo aur dehariyo ka mazhab hai ya ye kahe ke arwaah mein tarikh hai ya ye kahe ke roohein yun hi muntaqil hoti rahengi, Nabiyo ki nubooat ka inkar karna, ambiya jo laaye use jhoot janna, humare nabi ki tableegh ka inkar karna, kisi nabi ko qatl karna, Huzoor alaihissalam ko kaala kehna, kisi ghair nabi ko nabi tasleem karna, Hazrate Ali ko risalat mein shareek manna, Nabi hone ka daawa karna, kafir ko kafir na manna aur kehne mein tawaqquf karna, kafir ke kufr mein shak karna, unke deeno mazhab ko sahih kehna, sahaba ko kafir kehna, buto ko sajda karna, yahoodo nasara ke saath unke ibadat khano mein daud kar jaana aur unki shaklo soorat ikhteyar karna, qatl, zina aur sharab jise Allah ne haraam kiya use halaal janna, panch namazo ke wujoob ka inkar, tadaade rakat aur sajda -e- namaz waghaira ka inkar, hajj ka inkar karna, Quran ke ek harf ka bhi inkar karna, is mein tabdeeli ko manna, jannat wa dozakh, hashro nashr, hisabo kitab aur qiyamat ka inkar karna, tawatur ijma ka inkar karna ye sab baatein kufr hain

Chauthi fasl: Zimmi agar Allah ko gaali de

Hazrate Ibne Umar se zimmi ke baare mein marwi hai ke ek zimmi ne Allah ki shaan mein gustakhi ki to Hazrate Ibne Umar us par talwar le kar aa nikle, aur use talash kiya magar wo bhaag gaya

"Kitab Ibne Habeeb" aur "Mabsoot" mein Imam Malik ka qaul hai ke jis yahoodi ya nasrani ne us wajah ke siwa jiske saath wo kafir hai, Allah ta'ala ko gaali di to wo qatl kar diya jaaye, usse tauba na li jaaye, Ibne Qasim ne farmaya bajuz iske ke wo musalman ho jaaye

Ibne Qasim alaihirrahma ne kaha ke jis ghair muslim ne Allah ta'ala ko is wajah ke siwa jo uski (muharrif) kitab mein mazkoor hai, gaali di to use qatl kar diya jaaye aur Imam Malik alaihirrahma ki misl farmate hain

Abu Muhammad Ibne Abu Zaid alaihirrahma farmate hain jo ghair muslim Allah ko gaali de baghair us wajhe kufr ke jis par wo qaaim hai to qatl kar diya jaaye magar ye ke wo islam qabool kar le

Paanchwi fasl: Muftari aur kazzab ka hukm

Ab jo Allah aur uske Rasool par buhtaan aur jhoot baandhe ya ye kahe ke Allah mera rab nahin ya mera koi rab nahin ya aisi pagalpan ki baatein bake jo aql mein na aati ho to aise muddai ke kufr mein bawujood uski aql salamat hone ke koi ikhtelaf nahin hai jaisa ke humne pehle bayaan kiya, lekin qaule mashhoor ki bina par uski tauba qabool kar li jayegi aur uska ruju karna usk faida pahunchayega aur qatl se bach jayega lekin sazaaye azeem

aur azaabe shadeed se nahin bach sakta taaki aisi bakwaas karne mein dusro ko tambeeh ho aur koi aur iski jurrat na kare kyunki ye kufr ko dohrana hai ya uski jahalat magar wo shakhs aisa baar baar kare to ye uski bad batini par daleel ho jayegi aur uski tauba ko jhutla diya jayega aur wo us zindeeq ke mushabe ho jayega jis ki bad batini par humein itmenan na ho aur uska ruju bhi qabile qabool na hoga aur is khusoos mein uske nashe ka hukm misle hosh waale ke hoga

Ab raha pagal wa majnoon ka hukm to jab usne apni poori deewangi aur pagal pane mein kaha to usse koi mawakhiza na hoga, aur agar hoshyari ki haalat mein kaha hai agarche use aql na ho aur shariat ka mukallaf na ho to bhi uski tadeeb ki jayegi taaki use tambeeh ho aur ye tadeeb barabar jaari rakhi jayegi yahan tak ke wo isse baaz aa jaaye jaisa ke janwaro ko seedha kiya jaata hai

Bila shubha Hazrate Ali ne us shakhs ko jalane ka hukm diya jisne khuda hone ka daawa kiya, qatl kar ke sooli di, aur aksar fuqaha ne aise logon ke saath yahi kiya, aur is par ijma hai ke jo inke kufr ka mukhalif ho wo bhi kafir hai

Hallaj (Mansoor Hallaj) par maliki ulama ne unke daawe ki bina par fatwa diya aur unhein sooli par chadha diya gaya, ulama ne unki tauba qabool na ki

Aur Abu Muhammad bin Abu Zaid alaihirrahma ne us shakhs ke baare mein kaha ke jisne apne paida karne waale par lanat ki thi aur daawa kiya ke uski zubaan phisal gai thi aur ye ke mera irada shaitan par lanat karne ka tha, farmaya use apne kufr ki bina par

qatl kar diya jaaye aur us ka uzr qabool na kiya jaaye, ye hukm us dusre qaul ke mawafiq hai ke aiso ki tauba qabool na ki jaaye Abul Hasan Qaalibi alaihirrahma ne ek nasha waale ke baare mein farmaya jisne kaha tha ke main khuda hoon, main khuda hoon, ke agar wo tauba kare to saza di jaaye aur agar wo phir dohraye to saza di jaaye aur agar phir dohraye to zindeeq ka sa bartaaon kiya jaaye, isliye ke ye shariat ke saath khelne waalo ka kufr hai

Chhati fasl: Be ikhteyar kalima -e- kufr nikle to kya hukm hai?

Raha wo shakhs jis ki baat aur zubaan us ke qaabu mein na ho aur wo behudi aur nikammi baat zubaan se nikaalta ho aur uski zubaan par ye aata rehta ho aur wo aisi baat kahe ke jisse Allah ta'ala ki shaan mein gustakhi laazim aaye to ye daleel hai ke wo deen ke saath mazaq aur khel karta hai aur ye bila shubha kufr hai

Isi tarah agar wo aisi baatein karta hai jisse Allah ta'ala ka istekhfaf ho aur tanqees laazim aati ho, bila shubha Ibne Habeeb, Asbagh bin Khaleel ne uske qatl par fatwa diya hai

Ibne Qasim alaihirrahma se ek aise shakhs ke baare mein puchha gaya jo kisi shakhs ko uska naam le kar pukaar raha tha, is par usne jawab diya "Labbaik Allahumma Labbaik" to jawab mein farmaya ke agar wo jahil hai ya usne bewuqoofi se kaha hai to use kuchh nahin hai

Qaazi Iyaaz alaihirrahma ne farmaya ke iski tashreeh ye hai ke us par qatl wajib nahin hai aur jahil ko jhidka jaaye aur bewuqoof

ko saza di jaaye aur agar usne apne rab ke qaaim maqaam maan kar kaha hai to yaqeenan kufr hai

Bila shubha nadaan bewuqoof shu'ara ne badi badi zyadatiya ki hain aur Allah ki zaat ko halka samjha hai, wo aise ash'aar laaye hain jis se hum apni zubaan, qalam aur kitab ko bayaan karne se bachate hain, agar ye baat na hoti ke humne masail ki tasreeh ka qasd kiya hai jise bayaan kar rahe hain to hum koi sher naqal na karte kyunki unka zikr humein giraan guzarta hai, misaal ke taur par ye hain jise baaz badwiyo ne kaha:

"Aye rabbul ibaad, nahin kya hua aur tujhe kya hua, tu to humein paani pilata tha ab tujhe kya hua tu hum par barish bhej tera baap na ho"

Is qism ki baatein unhi se saadir hoti hain jo jahil ya kam ilm hain, inki daant dapat zaroori hai taaki dobara aisi ghalati na karein, Abu Suleman Khitabi alaihirrahma farmate hain ke wajib hai ke tum mein har ek apne rab ki azmat ka lihaaz rakhe ye na ho ke tum har shay mein uska naam lete raho yahan tak ke tum kehne lago ke kutte ko Allah ta'ala ne ruswa kiya aur isne aisa kiya waisa kiya aur humne apne mashaikh ko dekha ke wo Allah ta'ala ka naam bahut kam jagaho par lete the aur insano ko yun dua dete the ke tujhe jazaye khair di jaaye, wo bahut kam kehte the ke "Allah tumhein jazaye khair ataa farmaye" ye isme jalalat ki tazeem ke liye tha ke sirf taqreebe ilaahi ki jagah uska naam liya jaaye

Saatwi fasl: Ambiya aur firishto ki tauheen kare waale ka hukm

Ab raha us shakhs ka hukm jo Ambiya ya firishto ko gaali de ya inko halka jaane, jo ye laaye un ko jhhutlaye ya inkar kare to iska hukm waisa hi hai jaisa ke uska jo humare nabi alaihissalam ka inkar kare ya halka jaane, Allah ta'ala farmata hai:

Wo jo Allah aur uske Rasoolo ko nahin maante aur chahte hain ke Allah ko uske Rasoolo se juda kar dein (*Nisa:150*)

aur farmaya:

Sab ne maana Allah aur uske firishto aur uski kitabo aur uske Rasoolo ko ye kehte hue ke hum uske kisi Rasool par imaan laane mein farq nahin karte (*Baqarah:285*)

Imam Malik alaihirrahma ka qaul hai ke jisne tamam nabiyo ko ya kisi ek nabi ko gaali di ya tanqees ki wo qatl kar diya jaaye aur usse tauba na li jaaye aur jo zimmi in ko gaali de use bhi qatl kar diya jaaye magar ye ke wo islam le aaye

Qaazi Qurtuba Sayeed bin Suleman alaihirrahma ka qaul unke baaz jawabaat mein ye hai ke jisne Allah ta'ala aur uske firishto ko gaali di wo qatl kar diya jaaye aur Sahnoun alaihirrahma ka qaul hai ke jisne kisi ek firishte ko gaali di uska qatl wajib hai Kitab Nawadir mein Imam Malik alaihirrahma se manqool hai ke jisne kaha ke (maaz Allah) Jibreel alaihissalam ne wahih (khuda ka paigham) laane mein khata ki hai aur ye ke dar asal nabi to (maaz Allah) Ali ibne Abi Talib the, usse tauba li jaaye agar wo tauba kare to theek warna qatl kar diya jaaye

Imam Abu Hanifa farmate hain ke jisne nabiyo mein se kisi ek nabi ko jhutlaya ya kisi ek ki tanqees ki ya unse bara'at ka izhaar kiya to wo murtad hai

Abul Hasan Qaalibi alaihirrahma us shakhs ke baare mein farmate hain jisne dusre se kaha ke uska chehra Malik alaihissalam ki tarah ghazbnaak hai, usse puchha jaaye ke agar usne isse muraad jahannam ke darogha firishte Malik alaihissalam ki mazammat li hai to qatl kar diya jaaye

Ambiya aur firishto ke baare mein ye ahkaam hain aur ye unke baare mein hai ke mutawatir jin ke baare mein humare paas khabrein aai hain, aur wo firishte jinka tayyun nahin hua jaise Haroot Maroot ka firishto mein hona to inko gaali dena ya inkar karne mein wo hukm nahin jo pehle bayaan ho chuka hai, isliye ke in ki waisi hurmat saabit nahin hai lekin inki tanqees wa izaarasi par jhidakna chahiye

Khaas kar un hazraat ki tanqees wa izaar par zaroor taadeeb karni chahiye jin ki siddiqiyat aur afzaliyat maroof wa mashhoor ho agarche unki nubuwwat saabit na ho aur raha un ki nubuwwat ka inkar ya kisi aur ke firishta hone ka inkar karna to agar munkir wa mutakallim is baare mein ilm waala hai to muzaiqa nahin hai chunki ulama ka is mein ikhtelaf hua hi karta hai aur agar awamun naas mein se ho to is mein chhan been karne se baaz rakhna chahiye phir agar dobara kare to taadeeb karni chahiye, isliye ke is muamle mein unko kalaam karne ka haq nahin hai aur salaf ne to aise umoor mein bahaso kalaam karne ko ulama ke liye

makrooh jaana hai jinse koi amal mutalliq nahin hai bhala phir awaam kis ginti mein

Aathwi fasl: Quran ki tauheen ka hukm

Khabardar rehna chahiye ke jo koi Qurane kareem ya mushaf shareef ya iske kisi juz ka istekhfaf kare (yaani halka bataaye) ya in dono ko gaali de ya sab ka inkar kare ya iske kisi juz ya kisi aayat ka inkaar kare, ya kisi aisi shay ko saabit kare jiski isne nafi ki hai, aur wo isse bakhabar bhi ho ya wo in umoor mein se kisi mein shak karta hai to ahle ilm ke nazdeek bil ijma kafir hai

"Aur beshak wo izzat waali kitab hai batil ko uski taraf raah nahin na uske aage se na uske pichhe se utaara hua hai hikmat waale sab khoobiyo saraahe ka"

(Haa-meem Sajda:41,42)

Hazrate Abu Huraira se marwi hai ke Huzoor alaihissalam ne farmaya ke Qurane kareem mein shak ya jhagda karna kufr hai (Abu Dawood) aur Ibne Abbas ki riwayat mein hai ke farmaya: Jis musalman ne kitabe ilaahi ki kisi ek baat ka bhi inkar kiya to uski gardan maarna halaal hai aur isi tarah Allah ne jo kitabein naazil farmai hain maslan Taurain, Injeel aur dusri aasmani kitabo ka inkaar kare ya in par lanat kare to wo kafir hai

Musalmano ka is par ijma hai ke jo Qurane paak abhi humare darmiyan maujood hai ye wahi hai jo humare Nabi alaihissalam par naazil hua hai aur jo kuchh is mein hai wo tamam barhaq hai aur jo koi is mein ek harf bhi aisa shamil kare jo ijtemai mushaf

mein shamil nahin to aisa karne waala kafir hai, is par Imam Malik ka qaul hai ke jo Hazrate Aaisha ko bohtaan ke saath gaali de to use qatl kar diya jaaye isliye ke usne Quran ki mukhalifat ki aur jo Quran ki mukhalifat kare use qatl kar diya jaaye, aur Ibne Qasim alaihirrahma ne farmaya ke jo ye kahe ke Allah ne Hazrate Moosa se kalaam nahin farmaya to use qatl kiya jaaye aur Muhammad bin Sahnoun alaihirrahma ne us shakhs ke baare mein jisne kaha tha ke "Surah Falaq aur Naas Quran nahin hai", kaha ke uski gardan maar di jaaye magar ye ke wo tauba kar le, isi tarah har wo shakhs jo kisi ek aayat ko bhi jhutlaye (uski gardan maarne ka hukm hai)

Hazrate Abdullah bin Masood ne farmaya jisne Quran ki ek aayat ka bhi inkar kiya to usne poore Quran se kufr kiya aur Asbagh bin Al-Farj alaihirrahma kehte hain ke jisne baaz Quran ko jhhutlaya to goya usne kul Quran ko jhhutlaya aur jisne isko jhhutlaya bila shubha usne kufr kiya aur jisne kufr kiya to usne Allah ta'ala se kufr kiya

Abu Muhammad bin Abi Zaid alaihirrahma ne us shakhs ko saza dene ka fatwa diya jo kisi bachhe se kahe ke jo kuchh tune padha aur jisne tujhe jo padhaya us par khuda ki lanat (phir bataure taaweel) kaha meri muraad isse uski be adabi thi, Quran ki be adabi karna na tha, Abu Muhammad alaihirrahma ne farmaya jo shakhs Quran par lanat kare yaqeenan use qatl kar dena chahiye

Nawi fasl: Ahle bait, Azwaaj aur Sahaba ko gaali dene ka hukm

Huzoor alaihissalam ki Ahle bait aur Aale paak, Azwaaje mutahharaat aur Sahaba -e- kiraam radiiallaho anhum ko gaali dena aur inki tanqees karna haraam hai aur wo shakhs maloon hai

Hadees: Huzoor alaihissalam ne farmaya ke: Khabardar mere sahaba ke baare mein khuda se daro aur unko apni aghraaz ka nishana na banao jisne inse muhabbat rakhi usne mujhse muhabbat rakhne ki wajah se muhabbat rakhi aur jisne inse bughz rakha to usne mujhse bughz rakhne ki wajah se bughz rakha, jisne inhein izaah di usne mujhe izaah di aur jisne mujhe izaah di bila shubha usne Allah ko izaah di, jisne Allah ko izaah di qareeb hai ke wo giraft mein aaye

Farmaya Huzoor alaihissalam ne ke mere sahaba ko gaali na do jisne inko gaali di to us par Allah, firishte aur sab logon ki lanat hai, Allah ta'ala na uske nafal qabool farmayega aur na farz aur irshad farmaya ke mere sahaba ko gaali na do bila shubha aakhir zamane mein ek aisi qaum hogi jo mere sahaba ko gaali denge to tum na un par namaz padhna aur na unke saath namaz padhna aur na unse shadi biyah karna aur na unke saath mujalasaat karna, agar wo beemar ho jaayein to unki iyadat na karna, neez aapne farmaya ke jo mere sahaba ko gaali de to use peeto

Bila shubha Huzoor alaihissalam ne humein aagah farmaya ke sahaba ko gaali dena aur unko izaah pahunchana aap hi ko gaali

dena aur izaah pahunchana hai aur Huzoor alaihisalam ko izaah pahunchana haraam hai, chunanche aap alaihisalam ne farmaya: mujhe sahaba ko izaah de kar dukh na pahunchao aur Hazrate Sayyida Fatima ke baare mein farmaya: wo meri lakhte jigar hain, jisse unko izaah pahunchti hai usse mujh ko izaah pahunchti hai Aise shakhs ke hukm mein ulama ka ikhtelaaf hai lekin Imam Malik alaihirrahma ka mashhoor mazhab ye hai ke is mein ijtehad (qaazi wa hakim) aur dardnak saza dena hai, Imam Malik ne farmaya ke jisne Nabi ko gaali di to use qatl kar diya jaaye aur jo aap alaihisalam ke sahaba ko gaali de use saza di jaaye

Neez farmaya ke jisne aap alaihisalam ke sahaba ko gaali di maslan Abu Bakr Siddiq, Hazrate Umar, Hazrate Usman, Hazrate Ameer Muawiyah, Hazrate Amr bin Aas, chunanche agar wo kahe ke ye sab (maaz Allah) gumrah the aur inhone kufr kiya to use qatl kar diya jaaye aur agar kisi aur tariqe se gaali di jo logon mein raaj hai to use ruswa kun saza di jaaye Sahnoon alaihirrahma kehte hain ke jo koi kisi ek sahabi ke saath kufr wa inkar kare to usko dardnaak maar lagai jaaye

Abu Muhammad bin Abi Zaid alaihirrahma bariwayate Sahnoon alaihirrahma naqal karte hain jo shakhs Hazrate Abu Bakr, Hazrate Umar, Hazrate Usman aur Hazrate Ali ke baare mein kahe ke wo kufr par the to use qatl kar diya jaaye aur jo inke siwa kisi aur sahabi ko iski misl kahe to use ruswa kun saza di jaaye aur unhone Imam Malik se riwayat ki ke jo Hazrate Abu Bakr ko gaali de use kode maare jaayein aur jo Ummul Momineen,

Hazrate Aaisha ko bura kahe to use qatl kar diya jaaye, kisi ne daryافت kiya ke ye kis wajah se hai? farmaya jisne in par tuhmat lagai bila shubha usne Qurane kareem ki mukhalifat ki aur Ibne Shaban alaihirrahma unhi se riwayat kar ke kehte hain ke ye isliye hai ke Allah ta'ala farmata hai:

Allah tumhein naseehat farmata hai ke ab bhi aisa na kehna agar imaan rakhte ho (*Noor:17*)

Jo shakhs is farmane ilaahi ke baad phir wahi kahe to bila shubha wo kafir ho gaya

Hum sahabi ko isliye fazeelat dete hain ke ek to wo dusre musalman ke muqabil sahabe fazeelat hain dusre ye ke nabi alaihissalam ka irshad hai ke jo mere sahaba ko gaali de use kode maare jaayein neez kehte hain ke jo koi kisi sahabi ki walida par tohmat lagaye ke wo kafira hai to us par tohmat ki hadd jaari ki jaaye isliye ke ye unki gaali hai kyunki agar koi un sahaba mein se un ka ladka zinda hota to wo apne is haq ka daawedar hota, ab musalman uske qaaim maqaam hain to jo koi musalman mutalba karega to imam wa hakim par qiyame hukm aur saa'ate istighasa wajib hai, neez kaha ke ye muamla aur logon ki maanind nahin hai kyunki sahaba ki hurmat Nabi alaihissalam ki wajah se hai aur agar kisi imam wa haakim ne khud suna aur wo khud gawah hai to wahi us par hadd qaaim karne ka wali hai

Neez farmaya ke jisne Hazrate Aaisha ke ilawa kisi biwi ko gaali di to is mein do qaul hain, ek to ye ke use qatl kar diya jaaye isliye ke usne Nabi alaihissalam ki haram mutahhara ko gaali de kar aap alaihissalam ko gaali de di

Dusra qaul ye hai ke un ka muamla tamam sahaba ki manind hai lihaza us par kode lagaye jaayein

Qaazi Iyaaz Maliki farmate hain ke humne jis tehreer ka irada kiya tha us mein humare kalaam ki yahan inteha hai aur humari wo gharz bhi poori ho gai jis ka humne qasd kiya tha aur wo shart bhi mukammal ho gai jo humara mudd'a tha aur jis ki aarzu thi ke uski har qism khwahishmand ke liye saaf saaf ho aur har baab maqsood mein batariqa hujjate wazeha ho

Bila shubha maine is mein wo nukaate nadira bayaan kiye hain jo nihayat ajeebo ghareeb aur badee hain aur maine wo usloobe tehqeeq ikhteyar kiya hai jo isse pehle aksar tasaneef mein pasand kiya gaya, jise bakasrat faslo mein wadiat kiya gaya hai, mujhe wo shakhs nihayat hi mahboob hota agar wo mujhse pehle is kalaam ko sharh wa bast ke saath jama karta hua ya koi aisa muqtada wa rahnuma muyassar aata jo aise irshadaat se mujhe faida pahunchata taaki uski riwayat par apni riwayat ko mahmool kar lena kaafi hota jise main bayaan kar ke khud mutakaffil hua hoon Aur Allah ta'ala se hi meri ilteja hai ke wo meri is cheez ko qabool aur apni raza ke saath khaas farmaye, jiske saath usne hum par ehsan farmaya hai aur jo is mein banawat aur tasanno hai use muaaf farmaye aur apne jameel karam wa afw se humare liye ise bakhsh de, isliye jo kuchh humne is mein qalamband kiya hai wo tere barguzida aur haamile wahih, Ahmade Mujtaba, Muhammad Mustafa alaihissalam ki sharafat wa buzurgi mein hai aur aap alaihissalam hi ke fazaile hameeda ke tatabbo ke liye aankho ko bedaar rakha hai aur aap hi ke khasaile jaleela aur

wasaille qawiyya ke izhaar wa bayaan ke liye apne dilo dimagh se kaam liya hai aur humare tan man ko apni bhadakti hui aag se mamoon wa masoon rakhe, isliye ke humne aap alaihissalam ki izzat wa karam ki himayat ki hai

Aye khuda hum ko us zumra -e- sanha mein shamil farma jo Huzoor alaihissalam ke hauz se na door kiye jaayenge jabki deen mein taghayyur wa tabaddul karne waale wahan se dhutkare jayenge

Aye khuda humare liye aur har us shakhs ke liye jo is kitab ki kitabat (shaya) kare aur isse faiz haasil kare aisa sabab aur zakheera bana de jo hum ko iske asbaabe mosila ki janib waasil kar de, jise hum us din paayein jis din har jandaar apne amale khair ko maujood payega, isse hum teri raza ke talabgaar hain aur tere ajr ke khwahishmand aur humein humare Nabi alaihissalam aur aapki jama'at ke zumre mein khaas farma aur humara hashr jama'ate oola aur un logon ke saath ho jo Huzoor alaihissalam ki shafa'at se mahfooz wa mamoon darwaze waale hain, Aamin

Hum Allah ta'ala ki hamd is par karte hain ke usne kitab ke jama karne ki hidayat farmai aur jin haqaiq ko humne is mein darj kiya hai unke idraak wa faham ke liye humari baseerat ko munkashif farmaya aur hum Allah ke saath aisi dua ko jo masmu na ho aur aise ilm ke jo nafa na de aur aise amal se jo qabool na kiya jaaye panaah maangte hain, wo bada hi bakhshish waala hai ke kisi ummeedwaar ko namuraad nahin rakhta aur jise wo ruswa kare uska koi haami wa naasir nahin, wo talibeen ki dua ko radd nahin karta aur na wo mufsid ke amal ki islaah karta hai

Allah ta'ala ke karam se Shifa Shareef ka Roman Urdu Transliteration mukammal hua, Sahibe Shifa ne jo duayein ki hain, hum bhi usi ko dohrate hain, ye duayein bil khusoos Urdu tarjuma farmane waale buzurg, Allama Ghulam Muinuddin Nayeemi ke haq mein Allah ta'ala qabool farmaye uske baad in azeem hastiyo ke sadaqe mein humari kawisho ko qubool farmaye, Aamin

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Bargahe risalat mein maqbooliyat paane ke baad har zamane mein Ulama wa Sulaha ki nazar mein ye kitab ek khusoosi maqam ki haamil ho gai aur unhone nazmo nasr mein iski tareef farmai hai, is kitab ki aaj tak taqreeban 26 ke qareeb shuroohaat wa talkheesaat ho chuki thi jin mein "Sharhe Mulla Ali Qaari" aur "Naseemur Riyaaaz" Hazrate Allama Ahmad Shahabuddin Khifaji rahimahullahu ta'ala zyada maqbool hain

Hazrate Allama Ahmad Shahabuddin Khifaji farmate hain "Shifa Shareef" ka ism iske musamma mawafiq hai kyunki salafe saliheen farmate hain ke iska padhna beemariyo se shifa aur mushkilaat ke liye behtareen aur mujarrab amal hai aur Nabiye Kareem alaihissalam ki barkat se is kitab ke padhne se doobne, jalne aur taaon ki beemariyo se najaat rehti hai, ghaliban is kitab ke baare mein farmaya ke jis ghar mein ye kitab ho wahan jaadu asar na karega

