

Paighambaraan Ki Dawaton Se

Roshniyaan

ALAIHIS SALAM

(Arabi mai ' iza'aat mandawaat Almursaleen')

Jild awal

Az

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Pehli Isha'at

2010 AD / 1431 AH

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Intesaab

In sabke naam jinhone mujhe sikhaya kay sachayi ka saath kaise dena hai aur kaise tanqeed ka samna karna hai aur kaise kabhi apne aapko tanha nahi samjhna.

In sabke naam jinhone mujhe duniya ki be bizaati kay bare mai sikhaya aur iske aarzi hone kay bare mai bataya

In sabke naam kay jinke qadame mubarak jis sar zameene muqaddas ko chuye ispar mujhe bhi qadam rakhne ka Sharaf hasil hua.

Allah taala saadat anbiya aur paigambaron kay naam par

Ahmed AlHasan

Safar 1425 Hijri 26

Bismillah ArRehman nir Raheem

Tamam tareefein Allah hi kay liye hain jo tamam jahanon ka Rab hai. Allah ki rehmat ho Hazrat Muhammed s.a.w.a. par aur un aal par aur inki aulaad par, Imamon par aur Mehdiyun par.

Daawate Noah a.s se roshniyan

Noah a.s sabse pehle ulal azam nabi hain jo bheje gaye thay. Unhone apni qaum ko bahut narmi aur achi nasihat se tableeq ki, yahan tak kay Noah a.s ki dawat mai dhamki dena bhi isi zumre mai dala jata tha **1. mai tho sirf tum logon ko wazeh intebah karne wala hoon** Isi tarah inhone apni qaum se dhamki dene mai bhi sakhti nahi farmayi agarche who ghasib aur sarkash thay, woh kehne lage **2 aye Noah agar tum baaz nahi aogay tho tum yaqinan in mai se hoge jinko sangsar kiya jata hai**

Aur aapne jo irshaad farmaya woh suray Aaraaf mai istarah bayan hai **3 baat aapko ajeeb kya yeh jo tum logon mai lagi kay aapke pas aapke Rab ki tarafse yaad dehani aayi ek ayse bande par se hai taakay tum logon ko intebah kare aur tum log Allah se daro shayed kay is tarah tum par reham kiya jaye**

Aur yeh bhi irshaad farmaya Alaihis salam ne **4 beshak humne Noah ko inki qaum mai bheja jisne kaha kay mai tum logon ko wazeh inteba karne wala hoon taakay tum Allah kay siwa kisi ki ibadat na karo dar haqiqat) mujhe tum logon kay liye ek takleef de din kay azaab ka dar hai.**

Aur yeh bhi farmaya gaya **5 inhone kaha”ay qaum kya tum nahi dekhte kay agar mai apne Allah ki tarafse wazeh saboot lekar aaon kyunke who intehayi reham karne wala hai tho tum log isqadar be basirat hoke isko nahi dekh sakoge. Kya hum is cheez ko tum par mussallat kardein jabke woh tumhein na pasand ho**

Lehaza yeh darana ek martaba rehmat kay saath tha aur ek martaba inpar azaab kay darse aur Noah a.s ki tarafse yeh narmi ya tho taqqiye kay liye thi aur imaan na lanay walon se shadid takrao hojane se bachne kay liye thi aur us takrao se jo nukhsan ahle imaan ko hota

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1. Alshuraa 115
 2. Alshuraa 116
 3. Al Aaraaf 63
 4. Hood 25-26
 5. Hood 28

Isse bachne kay liye thi ya yeh inke dilon ko naram karne aur dilon ko jeetne kay liye thi, aur dar aakhir is chahat se kay woh imaan le aayein. Aur yeh aakhri nukhte nazar taqqiye se ziyada qabile feham hai. Yehi wajah hai kay jab inhein malum hogaya kay jo log imaan lachuke hain, inke alawa baakhi log imaan nahi layenge tho woh in logon kay saath saqt dil hogaye inki beizzati ki aur inko dhamkiyan di. Allah taala farmate hain **6 Aur Hazrat Noah ko yeh wahi kiya gaya kay jo log aapki qaum mai se aap par imaan lachuke hain, inke alawa aur log unpar imaan nahi layenge tho is baat se pareshan na hon kay yeh log kya karte rahe hain aur Allah kay hukum se ek kashti banayein aur mujhse inlogon ki sifarish na karein jinhone haq ko mannay se inkaar kiya kyunke yeh log gharq hone wale hain. Aur woh jab kashti banarahe thay tho jab inki qaum mai se ek giroh guzarta tho inki beizzati karta, aur (Noah) kehte “agar tum log hamari beizzati karoge tho hum tumhari beizzati karenge jaise tum karte ho, bas anqareeb jaan jaoge kisko zaleel karne wala azaab aayega aur uspar ek teharne wala azaab uthrega**

7 Aye mere Rab maine apni qaum ko din raat samjhaya. Phir maine apni qaum ko khullam khulla samjhaya aur mazeed yeh kay maine inko ijtemai dawat di aur inko alaihadgi mai bhi samjhaya sabar o tahmul: unhone farmaya

Jo koi bhi Umeed rakhta hai kay logon ko dawate haq dene se woh Imaan le ayenge isay sabar o tahmul se kaam lena padta hai. kyunke kayi log jinko aap haq ki dawat denge tho woh shuru mai yakheen karne kay bajaye aapse darashtagi aur saqti se pesh aayenge taham jaise jaise waqt guzrega woh Allah ki madad se haq par imaan le aayenge aur shayed mukhallis imaan wale ban jayenge.

Allah se panah talab karna isko apna wakeel banana aur uske intezam aur tadbeeron par bharosa karna aur sabse badhkar Allah se inlogon kay imaan lanay ki darkhwast karna jinhone haq ko mustarid kardiya ho **8 Aye Rab mai maghloob ho chuka hoon lehaza tu mujhe fatah ata farma**

Imaan lanay walon par reham karna, inke saath aajizi se pesh aana aur haq par imaan lanay se pehle ka inka maazi nazar andaz karna is baat se qatah nazar kay inka maazi kaisa tha aur mazeed yeh kay is muqtasir jamaat ka difah karna aur inpar faqar karna. 9. (woh kehte kya hum tujpar imaan leaayein jaise maashray kay pasmanda tareen log aap par imaan laye hain. Unhone farmaya “mujhe kya qabar kay yeh jo kuch kiya karte thay inka imaan sirf mere Khuda par hai. Agar tum samjho **9 Aur mai woh nahi kay ahle imaan ko apne se dur kardoon mai tho wazeh daranay wala hoon**

6 Hood 26-29

7 Noah 5-9

8 Al Qamar 15

9 Al Shuraa 111-115

Sailab se bachna bahut mushkil kaam tha aur is maqsad kay liye kashti ki taamir, logon aur janwaron kay liye khuraak aur munasib auzaron ki farahmi aur inki badi tadaad ek aisa kaam tha jisko asaan nahi samajhna chahiye. Balke yeh intehayi mushkil kaam tha aur jisne yeh kaam karna tha iske liye kayi mushkilaat theen, khaas taur par ki jab iski qaum ne bhi iska saath chod rakha ho is tarah yeh azeem kaam karne kay liye inke pas bahut kum sahuilyat theen. Hum is cheez se andaza karsakte hain kay Noah a.s ka sabar kis hadd tak tha aur yeh bhi kay inko Allah par azeem bharosa tha jo ek hai aur sabko daba sakta hai aur yeh bhi kay Noah a.s par Allah ka kitna karam o fazal tha kyunke unhone takhriban khali haathon se kaam kiya siwaye Allah ki rehmat kay koi Imdad na thi aur unhone usqaum mai kaam karna tha jo siwaye inka mazaakh udanay, tauheen karne aur takleef pahunchane kay alawa kuch na janti theen.

Yakheen mohkum aur is yakheen mohkum se meri muraad Allah Rabbul Aalameen ya Hazrat Noah a.s ki nabuwat par yakheen nahi balke woh yakheen hai jo aapko in kaafiron kay qilaaf fatah par tha aur Allah paak kay inki zindagiyan ka malik hone par tha. Is yakheen ne Noah a.s ko pur azam banadiya. Aafaaqi paighaam pahunchana aur takaleef par sabar karna, aur apni tauheen par badal na hona bajaye iske kay aap ne inki tauheen kardi. Kyunke allah ne yeh farma diya **10 Aur hamara paighaam tho pehle hi hamare banday kay pas pahunch chuka hai aur dar haqiqat yehi log hain jo kamiyab hain aur dar haqiqat hamari hi fauj ghalib aakar rahegi**

Khulasa mazmoon

Dawate haq ki taraf narmi, shafaqat aur mohabbat se bulana aur un logon ka reham dili se khiyal rakhna jo imaan laye aur unlogon kay rawwaiye par sabar karna jo shuru mai imaan nahi laye aur umeed rakhna kay shayed kabhi yeh imaan le aayein aur din raat khufiya aur alaniya kaam karna aur baghair kisi thakan kay aur is khisam ki suratay haal **11 Aur mazeed hasil karne kay liye ehsaan nahi lete** haq ka paighaam pahunchane mai Allah par yakheen hona, kay kamiyabi hogi Allah par bharosa rakhna Allah se panah talab karna aur sadaq dil se (Allah par imaan hona matlab kay is ayat mubarak ka amli namuna ban jana.) Allah kay siwa koi takhat nahi

10 Al Saafaat: 171-173

11 Al muddasir: 6

Roshniyan se Noah a.s ka ba qaum behas

12 Kya tum nahi dekhte kay Allah ne tay dar tay saath aasmaan paida farmaye

Hazrat Noah a.s bhi dusre tamam paighambaron ki tarah hi hain kay jinko zameen par nazariyati, khanuni, ikhlaqi, samaji, siyasi aur maashi bigad ki islah kay liye bheja gaya. Inke dalail saada aur kisi pechidgi kay baghair thay. yeh aise dalail hain kay ziada ghaor o fikar aur tajziya kiye baghair hi samajh aajata hai kay yehi haq hai. Magar jab aise dalail inlogon kay samne rakhe jate hain jinhone Allah ki digayi fitrat se baghawat ki hai aur fitrat ko Allah se batkar kisi dusre se rang dediya, tho intehayi pechidgi aur abham mai pahunch jate hain kyunke yeh dalail inlogon kay samne hote hain jo dil tho rakhte hain magar is dil se samjhte nahi. Kaan tho rakhte hain magar apne kaanon se sunte nahi.

Qaum kay aiterazat

iski qaum kay imaan na lanay wale mashoor logon ne kaha “ hum tho tumhein apne jaisa insaan hi pate hain” tum tho hamari tarah kay insaan ho aur hum dekhte hain kay sirf baat par imaan laye jo hum mai se kum tareen hain aur jinki zaati rai bahut kamzor tumhare wohi log hain aam log aur zaati rai na rakhne wale log tumhare pairokar hain.

13 par aham nahi samjhte kay tumhein hum koi bartari hasil hai balke hum yeh samajhte hain kay tum jhoote ho hum samajhte hain kay tum aur woh log jo tumhare saath hain jhoote ho.

Aur yeh tamam aiterazaat paighaam-e-haq ki haqiqat se koson dur hain aur is baat se bhi jo behas, pas yeh tamam farzi aur ghalat fehmi par mubni baatein hain balke yeh aise kamzor kay liye pesh ki gayi thi mutakabar nafs ko tassalli diya karte thay. Aur is daur kay ullama in aiterazaat hain jinse woh apne aiterazaat se deeni mamlaat se be behra awaam ki deeni ahmiyat kum karte thay, kaha in mai se mashoor logon ne aur inke saath in ullama kay pairokar aur taqleed karne wale jin par jahalat aur andhapan ghalib tha aur mashoor tho wohi hote hain jo mazhabi aur deenvi eqtiyar rakhte hain .

12: Al Saaffaat 171-173

13 : Hood 27

na sirf gumrahi mai balke inke mutabiq wazeh 14 khuli gumrahi mai dekhte hain dar haqiqat hum tumhein aur khuli gumrahi mai

chunke Hazrat Noah a.s ko isliye mab'ooos kiya gaya tha kay woh logon ko Allah ki ibadat kay liye maashreti barabari kay liye tafreeq khatam karein insaaf, reham, aur neki ka dars dein aur yeh baatein balaeen, yeh inki mazhabi aur dunyawii. In logon kay awaam ko bhatkane kay shaitani maqasid mai rukawat thi, ijara daari kay khilaf thi jiski wajah se inhein aasaish, taaqat, aur masnuyee izzat haasil thi.

Lehaza Hazrat Noah a.s kay daway ko parakhne ki zarurat nahi thi. Chonke mashaahir ne kehdiya gumrahi aur wazeh tha (aur khaas taur par mazhabi rahnumaon ne) kay Hazrat Noah a.s kahli aur bhatke hue kehne lagay: beshak Noah kahli mai hain, yahan tak kay andhi pairwi karne wale gumrahi mai hain. 15 Aur humne in logon ko gharq kardiya jinhone hamari nishaniyon ko jhutlaya- dar haqiqat woh andhay log thay

14 Al Aaraaf: 60

15 Al aaraaf: 64

Dawate Ibrahim a.s se roshni

1. Sakhti aur shiddat wale muqable mai hargiz narmi nahi hoti, tho jab Ibrahim apni qaum se muqatib hote tho kehte **16** Yeh sab buth kya hain jinke samne aap raat guzarte hain? Inhone kaha ‘humne apne aabah o ajdad ko bhi inki ibadat karte hue paya’. Kaha Ibrahim ne ‘aap aur aapke aabah o ajdad tho khuli gumrahi mai thay’ aur Allah ki qasam jab aap jachuke honge mai aapke buthon kay saath chaal chalunga yahan ek ajeeb tariqa se muqable ki surat badal gayi thi: pehle jhagda aur zabani behas chalti rahi ‘iske baad bahut jald hi ladai jhagda shuru hua aur islah istemal hone lagay aur woh bhi khulladi: **17** tho unhein tukde tukde kardiya ‘siwaye sabse bada’ kay shayed woh laut aayein’ aur tamam gumrah ullema aur inke andhay pairokar aur taghootyon kay ghulamon kay darmiyan Ibrahim ek momin thay, pas qaum unhe le aaye aur na inki baat maani aur na hi inse narmi ka bartao kiya, balke sang dili aur saqti dikhayi, aur inse puchne lagay: **18** kya tumne hamare buthon kay saath yeh bartao kiya,ay Ibrahim, tho inhone tanz aur mazaakh udane kay tariqe se jawab diya: **19** balke unke bade ne yeh sab kiya, isse puchlo agar woh bolsakte hain

Inse pucho aye andhon,aap log jinhone apni asli fitraton ko jispar Allah paak ne paida kiya tha (gumrahi mai) maloos kiya, inse pucho aye woh log jinhone apnea ap ko Allah kay rang kay alawa kisi aur ka rang chadhaya, inse pucho aye woh log jinhone jhagde se aur nadani se bhare hue ilm ko lekar apni sachai bayan karne ki koshish ki, inse pucho aye aqal kay andho?! Inke pas koi jawab nahi tha siwaye: **20** Aapko pata hai kay yeh guftago nahi karsakte tho is azeem alshaan nabi ne is maloon aur aqal ki andhi qaum ko muqatib karke jawab diya: **21** kaha ‘kya phir aap Allah kay siwa aisi cheez ko pujhte ho jo aapko na nafa aur na hi nuqsan pahucha sakti hai? uff ho aap par aur us cheez par jise aap Allah kay siwa pujhte ho) **22** kaha ‘kya aapne ghaor kiya uspar jise aap pujhte ho’

16. Al Anbiya: 52-57

17. Al Anbiya: 58

18. Al Anbiya: 62

19. Al Anbiya: 63

20. Al Anbiya: 65

21. Al Anbiya: 66-67

ho' Aap bhi aur aapke pehle aabah o ajdad bhi,pas tamam jahanon kay rab kay siwa woh sabke sab mere dushman hain

Dar aakhir Ibrahim a.s kay liye inke pas jawab na tha siwaye iske kay inke andar aag bhadak uthay jo phir inke manhon se namudar hui, **23** kaha inhone 'isay jalao aur apne khudaon ki madad karo,agar aap kuch karne wale hain tho aur yahan rahmate Ilahi aagay badhke is momin ko dhamp diya tha jisne Allah ki khatir ghussa dikhaya tha: **24** humne hukum diya kay aye aag Ibrahim kay liye thandak aur salamati banjao,aur inhone inke saath chalaki lagane ki koshish ki, pas humne inko intehayi khassare mai daldiya,aur humne inko bachaliya...,aur humne inhe aisa aimah banadiya jo hamare hukum se logon ki rehnumayi karte thay.

2. Ibrahim a.s ki dawat kisi waqt ruki nahi balke ek taiz muqabla tha jis mai waqiat intehayi tezi se badhte gaye
3. Hadaf ko moeen karne aur ek aisa waar maarnay jisse baatil ki kamar tut jaye, ek aise saqti aur tezi se baatil kay saath takrane kay maadiyat kay paimanon se aur baatil kay ahalkaron kay pas dunyawii aur deeni ekhtedar jinse logon ko neechay lagatay hain in tamam baaton se rugardani kare-

Khulasa:

Ibrahim a.s ki dawat mai sabse aham baatein yeh then: saqti-tezi se elaaniya muqabla- Zahir hai kay is muqable se pehle dhaka chipa muqabla chalta raha, jiske sabab Looth a.s Ibrahim ki – dawat par imaan laye.

22: Al Shuaraa 75-77

23 : Al Anbiya 68

24: Al Anbiya 69-73

Daawate Ibrahim o Noah a.s se roshniyan

Qurane paak ne Hazrate Ibrahim a.s aur Hazrate Noah a.s kay bare mai yeh nahi kaha kay kisi maujaze kay zariye apni sachayi saabit kardi thi kyunke maujuza dawat ki himayat mai diya jata hai na kay dawat ko saabit karne kay liye. Is tarah in a.s ki dawat, fitrat ki taraf laut aanay ki dawat hai. aur fitrat khudawandi jisko saboot ki zarurat nahi, kyunke yeh woh fitrat hai jispar Allah paak ne insaano ko taqleeq farmaya aur yehi sachayi hai. sirf ek Allah ki ibadat karna isi ki tareef karna isi se madad mangna aur in aala tareen aqlaaq ka muzahira karna jo kay insaan ki sarshat mai hain. Yeh (fitrat) Allah ka rang hai aur Allah se behtar rang kisi ka nahi hosakta. Ek patinga Roshni ki taraf lapakta hai magar jab ek martaba patingay ki basarat mutasir ho jati hai tho woh taariki ki taraf laut jata hai. Insaanon ki aankhon par pada hua tariki ka parda uthatay hain phir woh faisla insaan par chod dete hain kay aankhein khole aur haq ki taraf jaye, ya apni aankhein bandh rakhe **25 woh apne kanon mai ungliyan daal lete hain aur apne aapko chadar se dhaank lete hain aur ek shadeed ghuroor kay saath apni zidh par aday rehte hain.** Aur jahalat mai rahe aur jahalat jo tay dar tay jahalat hai.

Paighambaran a.s kay bar haq hone ka sabse bada saboot inki ba barkat sirat aur unke aalaa jo alfaaz kisi kay dil mai hote hain woh hamesha zaban par aate hain. Tareen aqlaaq hain taahum is tamam muqaddas kaam aur azeem maujuze kay saath, jinke saath anbiya a.s maboos hue, bhatke hue log mughalte aur shaitani fazool baatein pesh karne se baaz nahi aatay aur jahalat kay ullema, logon par apna asar chod kar, aur yeh aisa asar hai jo kay Allah se ghafil karne wala asar hai, istarah in logon ne maashray mai apna ek mukhaam banaliya hai taakay log har mamlay mai inki pairwi karein aur inki baat maanay aur yeh kay woh apni faraibkari se saabit karsakein kay Anbiya a.s ka zahad pagalpan hai aur inke maujezat jaadu hain aur inki daanish mehaz shayeri hai-

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25: Noah 7

Daawate Musa a.s se roshniyan

26.(Aur jab woh bharpur jawan hogaye aur woh seedhay rastay par thay tho humne inko daanish aur ilm ata kiya aur hum achay logon ko isi tarah ajar detay hain).

Aur tassawar kijiye, jab Allah taala ne Hazrat Musa a.s par apni hikmat aur ilm o fazal naazil farmaya tho hum bahut kuch dekhte hain. Is daar alhakat ko dekhte hain jo Firaun ki thi. Yeh badhunwani logon ki izzat o aabroo mehfooz na thi, aur burayi ka gad tha, qatal aur gharat aur badhamni aam thi kamzor kay liye koi haquq na thay aur woh is zulm ka shikaar banne kay saath saath zalim ka saath denay par bhi majboor tha. Aur tassawur kijiye, jab Hazrat Musa a.s ne do afraad ko dekha jinke darmiyan tanazaa tha ek shaqs Bani Israeel qaum ka momin tha jabke dusra shaqs Firaun ki fauj ka na paak ahalkaar tha jo kay Bani Israeel kay shaqs ki beizzati karna chahta tha. Bani Israeel kay is shaqs ne ziadati ka nishana banne se inkaar kardiya jiska shikaar aur bahut se log horahe thay aur tang kiye jarahe thay. Hazrat Musa a.s ne pehal karke Firaoun kay ahalkar ko shaitan ka saathi qarar diya aur qatal kardala. Kyunke yeh baat har sahebe aqal ko maloom hai kay shaitan Allah ka aur Allah kay mannay walon ka dushman hai istarah yeh maloon Firaouni tha. Baat Firaoun kay darbar tak pahunchi aur yun Hazrat Musa a.s ka Firaoun kay saath aur iske maloon shaitani giroh kay saath muqabla shuru hogaya.

Dinavi aitbar se yeh ek ektarfa muqabla tha-

Hazrat Musa a.s dar dar kay aur nazar churate hue shehar ko chod detay hain aur Allah se zalimon kay qilaaf madad talab karte hain jo kisi maadi faide ya zindagi ki talab kay liye nahi thi kyunke Hazrat Musa a.s jaise logon kay liye tho yeh zindagi ek qaid ki tarah hoti hai. Inka maqsad haq ka jhanda (La ilaha ilAllah) ko buland karna tha.

Hum dekhte hain kay Hazrat Musa a.s ne kullahday se buthon kay tukde nahi kiye jo kaafiron kay aqiday ki alamath hain iske bajaye Hazrat Musa a.s ne barahe raast in logon par hamla kar diya aur inmay se ek ko maardala aur dusre ko maarnay ki koshish ki. Yeh pehle kay muqablay may bada eqdaam tha.

Dus saal ki ghaibat Hazrat Shoaib a.s ki maayiyat mai guzaarne kay baad Hazrat Musa a.s wapis Misr tashreef laye is martaba woh zaalim Firaoun kay liye paighaam laye aur yeh paighaam tha(Allah kay siwa koi taaqat nahi) 27 Aye Moosa, aapke daayen haath mai kya hai) arz o sama kay thaamne wale ne inse farmaya. Aur Allah ko achi tarah malum tha kay inke daayen haath mai kya hai.ek laathi jo

26: Al Qasas 14

27: Taah 17

Yeh koi- inke logon kay aitbar se koi ahmiat nahi rakhti jin par maadiyat kay parday paday hain hathyar na tha jisse woh Firaoun ki fauj ka muqabla karte jo kay apne waqt kay lehaz se jadeed hathyaron leen thi . Lekin Allah ne is mamuli lathi ko ek azdahay mai badal diya . yeh azdaha Allah ki taaqat ka haamil tha is taaqat ka haamil kay jisne zameen o aasmaan ko qayam rakha hua hai. aur Allah taala ne Hazrat Musa a.s kay haath ko safaid chamakdar bana diya jo kay ek aur alaamath hai agarchay yeh alaamaat bahut azeem hain magar Hazrat Musa a.s ki taaqat laathi ya chamakta hua haath nahi tha, balke inki azeem taaqat yeh kalma tha ke(Allah kay siwa koi taaqat nahi) Hazrat Musa a.s kay liye yeh alaamatein qudrat ka azeem Karishma theen aur Hazrat Musa a.s Firaoun kay pas yeh paighaam lekar aaye kay (Allah kay siwa koi taaqat nahi) aur is paighaam ne Hazrat Musa a.s ki nazron mai Firaoun, Haamaan aur iski fauj ko Musa a.s kay samne ek makkhi se bhi haqeer kardiya tha jo log darasal qaabile zikar tak na thay. Lehaza Hazrat Musa a.s aur Hazrat Haroon a.s ne Firaoun ki majlis mai elaan kiya

28 Hum tumhare pas tumhare parwardigar ki nishani kay saath aaye hain aur salamati ho uspar jo haq ki raah par chalay. Hum par wahi kardiya gaya hai kay jhutlanay wale kay liye azaab hai aur iske liye jo is paighaam haq se mooh modhay

Aur in zalimon ne ispar behas o takrar shuru kardi aur apni jahalat par israr karna shuru kardiya. Kehne lagay tumhara khuda kaun hai? aaj se pichli qaumon ka kya Banega?.. phir maloon kehne laga 29 Aye Moosa! Kya tum hamare pas isliye aaye ho kay hamein apne jaadu kay zariye hamari sar zameen se nikaldo. Agar aisa hai tho hum bhi tumhare muqablay mai apne jaadu le aatay hain lehaza hamare aur apne maabain waqt ka taen karlo jiski hum bhi pasdari karenge aur tum bhi muqarara jagah par aaoge

Firaoun aur uske sipah maghroor hogaye uar is azaab kay mustahaq there kay who apne gunahon kay samandar mai gharq hogaye taakay who aaj ked aur kay Firaoun aur uske sipah kay liye sabaq aamooz hon,tho- kya koi hai jo wada pura hone se pehle sabaq sikhne kay liye taiyar ho?

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28: Taha 47-48

29: Taha 57-58

Hazrate Musa a.s Ki Daawat Deen kay Chand Qabile Ghaor Nakaat

Hazrat Musa a.s ne apni tableeq ka aaghaaz Firaoun kay fauji ahalkaar kay qatal se kiya aur yeh ek intehayi shiddat ka maokhif hai kyunke jung o jadal paighaam-e-haq (ke Allah kay siwa koi mabood nahi) ko pahunchane ka amoomi taur par aakhri harbaa samjha jata hai. Sawaal yeh hai kay aakhir Hazrate Musa a.s ne yeh qadam sabse pehle kyun uthaya? Is sach kay peechay kuch jawabaat hain jo kay mandarja zail hai.

A: Hazrat Musa a.s ka muqabla in logon se tha jo zalim thay aur jinko logon ki zindagiyon par ikhtiyar tha qatal o gharat giri, chori, loot maar aur zulum o jabr se ikhtedar par qaabiz thay isliye Hazrat Musa a.s ka eqdaam qatal ibrat dilane kay liye tha taakay Firaoun aur uske hawari ainda se bahut mohtaata hojayein.

B: Is eqdaam se qaume Bani Israeel ko Firaoun aur uske hawareen kay mazalim kay qilaaf baghawat karne ka hausla mila aur who log mustaqbil kay inqilab kay liye taiyar hogaye jiske liye Hazrat Musa a.s wapis Misr tashreef laye thay.

C: Is amal ne Hazrat Musa a.s ko Firaoun kay qilaf ek inqilabi shakhs kay taur par pesh kiya aur Qaum Bani Israeel kay samne Hazrat Musa a.s ek azeem khayed kay taur par ubhre jo inhe Firaoun aur iske hawareen kay mazalim se bachane aaya tha.

D: Is amal ne Hazrat Musa a.s ka woh tassawar khatam kardiya kay (Firaoun L.A) inse aur yeh tasur shayed is wajah se bhi hosakta tha kay Hazrat Musa a.s ko koi hamdardi hosakti hai kyunke a.s ne Firaoun kay mehal mai parwarish payi thi.

Aur jab Hazrat Musa a.s Madyan shehar se wapis aaye tho tableeq ka andaaz badal gaya. Aapne narmi sabar se tableeq farmayi aur Firaoun kay hawariyon ko Allah se daraya. Is tarah aap yeh chahte thay kay Firaoun aur uske saathi sidhay raste par chalte hue Hazrat Yaqoob a.s aur Hazrat Ishaq a.s ki pairwi karein jo kay Misr ki sabeqa aqwaam kay anbiya thay.

Is waqt tak Hazrat Musa a.s woh qanoon saazi nahi laye thay jisne baad mai Hazrat Yaqoob, Hazrat Ishaq aur Hazrat Ibrahim a.s kay laye gaye khawaneen ko mansooq kardiya tha. Aur yeh qawaneen tamamtar ki jane wali tabdiliyon aur tar ameem(jo kay zaati mafaad ki qaatir Israeeli mazhabi peshwaoan ne ki thi) kay bawajood fiqa Hanafi hi thi.

Hazrat Musa a.s ki dawat haq kay saath bahut si aasmani sazaaein bhi Misr mein aayein taakay Firaoune Misr iski afwaaj aur bani Israeel kay bhatke hue aur Kharoon jaise maghroor log imaan layein. Inmai kuch sazayein aisi theen kay inke pani kay zaqayer khoon mein tabdeel hogaye aur inki woh zarqiz zameen maindakon se bhargayeen aur inhone Hazrat Musa a.s se tawassal Allah se dua farmayein kay Allah inpar se yeh azaab batalay. Is sab kuch kay bawajood ek mehdoon tadaad mai log imaan laye.(Allah in imaan lanay walon par

Raazi ho)

Is daawat-e-haq kay eqtetaam par Hazrat Musa a.s aur inke ashaab ki hijrat hui. Woh Firaoun aur iske saathiyon kay shar se bachne kay liye Misr chodgaye. Jab in dono girohon mai mehaaz aarahi hui tho qaum Bani Israeel mai qauf phelgaya aur jin logon kay imaan kamzor thay woh barmala kehne lagay “yaqinan Firaoun aur uske hawari hum par ghalib aajayenge” magar Hazrat Musa a.s ne inko tanbiya ki kay woh Allah kay liye hijrat karrahe hain jo sab par ghalib hai “beshak mera Khuda mere saath hai jo meri rehnumai farmayega”

Jaise kay ek bina ki wajah se saikdon najaat paajate hain, is tarah Hazrat Moosa ki wajah se Bani Israeel kay log bachgaye aur Firaoun apne hawareen samait gharq hogaya.

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Daawate Isaa a.s se roshniyan

Yeh sach hai kay Hazrat Isaa a.s par utarne wala paighaam-e-haq bahut pechida aur samajhne kay lehaz mushkil hai kyunke yeh aise maashray mai aaya jiske baray mai farz kiya jata hai kay ahle imaan ka maashra tha aur in logon ka tassawur Khuda shirk se aaluda nahi tha. Hazrat Isaa a.s ko in mazhabi peshwaon ka samna tha jo qaum Bani Israeel mai se thay aur woh log mazhabi mubahas aur daleel dene kay mahar thay. In sab wajuhaat ki buniyad par Hazrat Isaa a.s ka paighaam kayi lehaz se munferad hai.

Ruhbaniyat

Ruhbaniyat kay sabse bade alambardar Hazrat Isaa a.s aur inke bara mureedeen, jis cheez ka sabse ziyada mahasiba Hazrat Isaa a.s ne kiya woh marz Bani Israeel kay mazhabi peshwaon mai aam tha aur yeh daulatmandi ka marz tha. Yeh log Rumi mulhideen kay zeray asar thay aur apne khazanon ko bharne kay alawa koi shoghal na tha, goya ek haiwani zindagi guzarte jismai -janwar chara ki talash kay siwa kisi aur cheez ki fikar nahi karte.

Hazrat Isaa a.s aur unke mureedeen ne qaum Bani Israeel sameet tamam logon ko dikhaya kay kaise ek baa amal mazhabi peshwa jo Allah se juda ho duniya se kinara karta hai aur aakhirat ki taraf badhta hai. Khaas taur par aise maashray mai jo zulm se maghloob ho aur aise maashray mai jismai ghareeb aadmi na izzat se khana khasakta ho, aur akhlaqi aur samaji kharabiyon mai doob jane kay baad iske pas aisa koi durust raasta nahi bachta jisse woh roshni haasil kare.

Ek lehaaz se Hazrat Isaa a.s aur unke mureedeen ki ruhbaniyat ek anokhi cheez thi. Yeh khaas taur par qaum Bani Israeel kay mazhabi peshwaoun kay liye pareshani ka ba'as thi kyunke is ruhbaniyat ne dikha diya tha kay ek mazhabi peshwa jo logon ki hidayat ka ba'as ho isko kaisa hona chahiye jo Allah ka naik banda bhi ho aur logon ko zulm se najaat bhi dilasake

Allah ki Ibadat Mai quloos niyat

Hazrat Isaa a.s tashreef laye tho us waqt yahood butoan ki pooja nahi karte thay magar woh Qaisar Roam ko khiraj pesh karte, qanoon saazi kay liye mazhabi peshwaoun ka sahara letay aur inki andhi taqleed karte

30 in logon ne mazhabi peshwaoun ko Khuda banaliya hai baghair Allah aur Hazrat Masih Ibne Maryam a.s kay ,aur inko kisi baat ka hukum nahi Kiya magar ek Khuda ki ibadat ka. Jiske alawa koi Khuda nahi jo is sab shirk se paak hai jo yeh log iske saath karte hain. Yeh aamaal hi shirk thay. In logon ne na sirf jehad ko chod diya tha balke Romi mulhidon kay sar zameen muqaddas mai maujood hone par bhi aitraz nakiya. woh sa zameen jo Khuda ko ek maannay walon ki sar zameen thi. Who Qasre Roam ko Jazira detay aur tho aur inhone Romi Badshah Qaisar kay haath mazboot karke zulm kay haath mazboot kiye aur taqaiya na kiya. Is tarah woh Khuda e wahid ki ibadat ko chod kar Badshah ki ibadat mai lag gaye. Agarchay woh daawa Allah ki ibadat ka hi karte thay. Mazeed bar'aan woh apne in mazhabi peshwaoun ki pairwi karte jo Allah ka rasta chod chuke thay. Aur yeh tarze amal Allah ki ibadat chod kar mazhabi raahnuma ki ibadat samjha jasakta hai kyunke bhatke hue peshwa Allah kay qawaneen kay ulat chalte hain. Aur woh logon ko bhatkate kay inki pairwi darasal Allah ki pairwi hai aur inka hukum na manna Allah ka hukum na manna hai. Aisi surate haal mai in peshwaoun ki pairwi shaitan ki pairwi hai.(laanat Allah Alai).Isliye Hazrat Isaa a.s ne logon ko yehi haqaiq wazeh taur par sikhaye,kabhi inko Ikhlis kay saath Allah ki ibadat karne ko kehte,dusre mauqe par inko zulm ko jhutlanay aur isse jung karne ko kehte,ek aur mauqe par zulm ki hukumat kay maashi,fauji aur media kay arkaan todh dene ka kaha. Bani Israeel kay jin logon ne khud ko ba'ikhtiyar banaliya tha taakay woh Allah kay khawaneen kay qilaf qanoon banasakein Hazrat Isaa a.s ne aam logon ko aise logon kay qilaaf baghawat karne ka kaha. Isaa a.s Bani Israeel kay in Ulema kay qilaaf logon ko uksatay jinhone apne aap ko Allah kay muqable mai shariyat naafiz karne ka ikhtedar diya,naiz apne ko gumrah karne kay baad logon ko bhi gumrah kardiya. Bajaye allah ko ibadat kay layeq jannay kay woh logon se apni ibadat karwaye.

Insaaf aur Rehamdili

Reham aur insaaf kay baghair zindagi andhair hojati hai aur sirf zulm,na insaafi,jabr aur dard rehjata hai. Zaalim insaaf aur reham kay baghair jabr karta hai. Yeh jabr o sitam hi Firaoun,Namrood,Qaisar aur inhi Jaison ko ba'ikhtiyar banaye rakta hai aur yun shaitani sarbarahi qaim rehti hai taakay yeh log aur inke pairokaar jahnum ka eendhan bante hain aur jo bhi zaalim se insaaf aur reham ki tawaqu rakhta hai aisa hi hai jaise murda laash ya gandagi se Khushbu sungna chahta ho.

30 Al tauba: 31

Yehi wajah hai taqatwar tareen hathyar jo paighambaraan a.s kay haathon mai tha woh insaaf aur reham tha. Hazrat Isaa a.s ne isi wajah se maashray mai reham dili aur insaaf ki tableeq ki. Yehi woh insaaf hai jiski biqkani Bani Israeel ne ki is hadh tak kay woh khairaat ki raqam tak ko ghaban karlete aur marzi kay mutabiq qawaneen gadletay. Aur yeh wohi rehmat hai jo kay zaalimon kay saaye mai rehte hue awaam ko mil nahi raha tha Hazrat Isaa a.s ne tho in logon par bhi reham kiya jo qisar kay liye tax ki raqam ikhatta kiya karte thay taakay inko is dardnaak aur tareek anjaam se bachalein. Jiski taraf woh Qaisar ki peshwayi mai jarahe thay.

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Dawate Mohammed s.a.w.a se roshniyaan

Hazrat Muhammed s.a.w.a ka paighaam-e-haq aam logon ka hai aur jaama hai goya kay is paighaam mai sabeqa tamam Anbiya a.s kay paighamaat ko samo diya gaya ho. Aur yeh baat Aayate Karima mai wazeh kardi gayi hai aur jo kuch bhi Injeel muqaddas Tauraat aur Zaboor mai tha Quraan e Majeed mai jama kardiya gaya hai. Irsaade Bari taala hai.[31 Allah ne tumhare liye jama kardiya jo kuch isne Noah a.s par utara aur jiske zariye logon ko hidayat di aur jo kuch humne Ibrahim a.s par utara Musa a.s par utara aur Isaa a.s par utara taakay deen qayam hosake.](#)

Maloom yeh hua kay Harat Muhammed s.a.w.a ko theen muqtalif mazahib kay ulema se nibatna pada Hanafi,Isayi aur Yahudi aur yeh baat bilkul wazeh hai kay kisi mazhab kay maahir Aalime deen se muqabla karna kisi buth parast ya laadeen insaan kay muqable mai bahut dushwaar kaam hai iski wajah yeh hai kay gumrah ulema e deen Allah kay alfaz ko apne mafazat kay mutabiq dhal lete hain aur deen ki tashreeh bhi apni khwahishaat aur nazariyat kay mutabiq karte hain. woh galat bayani se kaam lekar apne baatil aqaid ko saabit karne ki koshish karte hain. [32 fitna parwar kay pas delayal hote hain jisse woh khud ko qayal karleta hai magar jab iska waqte muqarra aapahunchta hai tho iska yehi fitna isko aag mai jalata hai.](#)

Inhi wajuhaat se mera yeh yaqeen hai kay Muhammed s.a.w.a Islam ki Roshni na pehlate tho koi aur Nabi ais ana karsakta tha. Aap s.a.w.a ne(mere Maa Baap Aap par qurbaan) woh kuch bardasht kiya jo koi dusra insaan nahi karsakta. Gumrah mazhabi peshwa aur zaalim log,jinka dusron ki zindagiyan pe ghalba tha aapke muqabil thay. Ek surate haal mai woh Ali a.s ki muawinat se ilmi maidan mai muqabla dusre surate haal [Mai ilm ka shehar hoon aur Ali is shehar ka darwaza hain](#) karte. Irshaade girami hai mai taaqat ka muqabla karte jism ai aapki taaqat Allah par kaamil yaqeen aur bharosa tha. Jaisa Allah par bharosa Aap S.A.W.A ko tha kisi ko nahi hosakta.

Taif kay maidan mai takleef se bhare hue qadmon par khade,woh takleef jo logon kay pathrao se inka jism lahu lohan hojata tha woh alfaaz ada farmaye kay jinko sunkar aaj bhi ahle imaan kay dil kaamp uthte hain aur aankhein num hojati hain.[33 Aye Khuda mai aapke huzoor apni kamzori ka shikwa karta hoon, wasayel ki kami ka shikwa karta hoon, aur in logon kay zulm ka shikwa karta hoon jinki taraf aapne mujhe bheja. aye mazlumon kay Rab aap mere bhi Rab hain, kya aapne mujhe aise dushman ki taraf bhej diya hai jo mujhpar hawi](#)

[31 AL shuraa :13](#)

[32 Wasail al Shia \(aal albeit\) jild 12 safa 198 hay 8](#)

Hai. Ya yeh daur wale jo meri baat ko zulm se sunte hain. Iske bawajood agar aap mujhse raazi hain tho mujhe koi parwah nahi.)

Hazrat Muhammed s.a.w.a koi parwah nahi karte jab Allah ki raah mai woh na hanjaar log apne ladkon ko aapke peechay lagadete hain taakay woh Aapko patthar marein aur lahu lohan kardein. Aur Allah kay rastay mai kamzor karein. Aap is waqt bhi parwah nahi karte jab log aapko jhutla dete hain. Magar jab log imaan nahi laatay tho aapko bahut koft hoti hai kyunke aap in logon ko aag ki taraf jate dekhte hain.

Is tarah Hazrat Muhammed s.a.w.a ne tableeq farmayi. Ek waqt mai hikmat aur mawaiz kay saath jabke aur kisi waqt kuffaar kay saath jung o jadal kay zariye dusre waqt mantaqi dalail se saath in sab tais barson main na aapko aaram mil ana hi narmi ki gayi. Yeh arsa tableeqe deen, haq ka paighaam diya, dalail, jhagdon aur Allah ki taraf dawat ka daur tha aur woh bhi aakhri saans tak, apne aakhri ayaam mai bhi Hazrat Ali a.s aur Hazrat Al Abbas a.s ka sahara lekar jate aur logon ko Hazrat Usama bin Zaid kay lashkar mai shamuliyat ki dawat detay. Is dauran Allah ki bandagi aur faraiz ki adaigi bhi karte rahe hathai kay Rab e Jaleel Sura Taaha mai Irshad karta hai **34 humne aap par Quraan isliye naazil nahi farmaya kay pareshani ka ba'as bane** duniya mai bhi saqawat aur beraqbat karte rahe. farmaya **35.** (qasam hai is zaat ki jiske qabze mai meri jaan hai agar mere pas itne janwar hote jitne tahama mai daraqt hain tho mai sab tum logon mai taqseem kardeta taakay tum log mujhe ghalat na gardante)

36. Agarche maal-e-ghanimat bahut hota magar Aap S.A.W.A nehayat mamuli hissa letay yahan tak kay amhaat al Momineen bibi Hafsa aur bibi Aysha ne kum hone ki shikayat pesh ki. aur Quraan kareem ka mashoor hukum bhi isi silsile mai naazil hua!

Agar aaj musalman Hazrat Muhammed s.a.w.a ki sunnat kay daswein hisse par bhi amal karlein tho Islam duniya ki taaqat banjaye.

Aur aapke paighaam mai tamam sabeqa Anbiya a.s ki hidayaat ka qulasa tha. Logon se narmi aur shafqat se pesh aana, phir saqti aur dil mai baghair narmi gosha kay saath humla, buth shikni karna aur Allah kay dushmanon ko marna, logon ko Allah ki tarafse takleef ki wajah se is duniya mai bhi aur zindagi baad al maut ka bhi hukm dena. Hazrat Muhammed s.a.w.a imaan lanay walon kay liye saraapa shafqat aur mohabbat thay jabke imaan na lanay walon kay liye aapke dil mai narmi gosha na tha, aur isi taraazu haq ko

33 Bihar al Anwar jild 19 safa 22

34 Taaha: 21

35 Tahama: Makkah aur iske aas paas ilaqe ka purana naam hai, is baat ki tashreeh aglay

literature mai InshaAllah karenge

36: Isse surate Tahreem ki aayaat muraad hain jinmai Nabi ki azwaaj ka zikr hai

Aisi shaqsiyat- Hazrat Muhammed s.a.w.a jaise azeem shaqsiyat ki hi zarurat thi uthane kay liye sirf jiske ek haath mai jahnum aur dusre mai Jannat thi taakay aap logon ko dikha kar haq aur baatil ka farq samjha sakein. Taakay imaan lanay walon ko khushqabri desakein aur imaan na lanay walon jinjhod sakein aur dara sakein **37** aur humne is Quraan ko sachayi kay saath utaara hai aur sachayi kay saath uthra. Aur humne aapko khushqabri sunanay wala aur daranay wala banakar bheja hai.

Allah paak ne yeh bhi irshaad farmaya **38** tamam taarifein Allah kay liye hi hain. jisne apne banday par kitaab naazil farmayi aur ismai koi taidpan nahi rakha. Seedhi kitab hai, ismai imaan na lanay walon kay liye khaofnaak saza ka hukum hai aur imaan lanay walon kay behtareen inamaat ka zikr hai

Sabse aham nukhta jo Hazrat Muhammed s.a.w.a ki dawat haq mai hai who paighaame Ilahi ka qatema hai. waqt aachuka hai kay jo tableeq ,intebah aur waada jo kay Allah kay paighambar lekar aaye iske pura hone ka waqt aachuka hai. Aur in waadon par amal dar aamad karane wale Imam Mehdi a.s hain jo Muhammed s.a.w.a kay nasb se hain aur jo waada Allah ne tamam Anbiya ikraam a.s se kiya tha qareeb aachuka hai aur jo waada. Allah ne Iblees(laanat Allah Alai) se kiya tha who qareeb aachuka hai aur yeh Iblees kay qatemay ka din hoga .

Irshaade Bari taala hai: **39** Allah ka waada aachuka lehaza jaldi na machao woh is shirk se paak hai jo iske saath kiya jata hai

Yeh bhi farmaya: **40** logon kay hisaab ka waqt qareeb aachuka hai jabke woh ghaflat mai hain mooh pheir kar khade hain

Yeh bhi irshaad farmaya: **41** waqt aa'pahuncha hai jab chaand tukde hojayega aur jab woh koi nishani dekhte hain tho mooh pheir lete hain aur kehte hain yeh tho jaadu hai

37 Al Israa: 105

38 Al Kahf: 21

39 Al Nahl: 1

40 Al Anbiya: 1

41 Al Qamar: 21

Aakhir mei, mai yeh kahunga kay paighambaraan a.s ki hidaayaat mei bahut kuch hai jisse log faida utha sakte hain take Imaam Mehdi a.s kay himayati bansakein aur inke dushman na banein. Paighabaraan a.s ki dawat mai sachayi hai aur yeh sachayi ki jung Imam Mehdi a.s kay maanne walon ne ladni hai yeh jung, jad o jahad hai, saqt mushkil hai aur jehaad hai, qatal o Gharat giri hai. Aur aisa dard hai jo kay shayed jism ki hudood se aagay nikal jaye.

Ismail beizzati aur betauqeer hai. Himayat ki kami hai aur dard hai, dukh hai aur takleef hai. **42 hatta kay paighambar aur inke saathi bhi yeh kehte hain Allah ki fatah ka bhai? Yaqinan Allah ki fatah qareeb hai.**

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42 Al Baqrah: 214

Maghfefaat

a.s / Allah ispar rehmat farmaye

Alaihim / Allah in sab par rehmat farmaye

s.a.w.a : Allah inpar aur inki aulaad par Darood bheje

Subhana o taala : Khuda wand o taala ki taazeem / ki paaki bayan karte hain aur buland ho

Azwajal : baa'izzat aur ghalib ho

(...) [Ahlebait a.s se Riwayat](#)

No 1 to 42 (----) [Hawala Quraane Hakeem](#)

[reference](#)

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