



Content for Essay Writing Competition for Intermediate / Degree & Post Graduate students

Aap ﷺ ki wafat

Innak mayyitun wa innahum mayyitoon (Zumar)

Rooh-e-qudsi ko aalam-e-jasmani mein is waqt tak rehne ki zarurat thi ke takmeel-e-shari'at aur tazkiyah-e-nufus ka azeem-ul-shaan kaam darja-e-kamaal tak pohanch jaye, Hujjatul Widaa' mein ye farz-e-aham ada ho chuka, to Hayd-e-Kamil aur Makaarim-e-Akhlaq ke usool amalan qaa'im kar ke Arafat ke majma'-e-aam mein elan kar diya gaya ke:

Al-yawma akmaltu lakum deenakum wa atmamtu 'alaykum ni'mati

"Aaj ke din maine tumhare deen ko kaamil kar diya aur apni ni'mat पूरी kar di."

Surah Nasr ka nuzool khaas khaas sahaba ko An-Nabiy ﷺ ke qurb-e-wafat ki ittila de chuka tha, aur aap ﷺ hukum-e-Rabbani **fasabbih bihamdi rabbika wastaghfirhu** (Nasr) ke mutabiq zyada auqat tasbeeh o tahleel mein basar farmaate the.

Aap amuman har saal Ramadan Mubarak mein das din i'tikaf mein baithte the, lekin Ramadan 01H mein 20 din i'tikaf mein baithay. Saal mein ek dafa mah-e-Ramadan mein aap ye poora Qur'an **Namoos Akbar (Jibra'il ﷺ) ki zubani** sunte the, lekin wafat ke saal do dafa ye sharaf hasil hua.

Hujjatul Widaa' ke mauqa par, manasik-e-Hajj ki taleem ke saath saath aap ﷺ ne ye elan bhi farmaaya ke mujhe umeed nahi ke aayinda saal tum se mil sakun, baaz riwayat mein ye alfaaz is tarah waared hue hain, shayad is ke baad Hajj na kar sakun.

Hujjatul Widaa' ke mauqa par tamaam Musalman ko apne faiz-e-deedar se musharraf farmaaya, aur unko hasrat ke saath widaa kiya. Shahada-e-Uhad jo **"bal hum ahyaa'un"** ke muzda jaan-fizza se faiziyaab the, aath saal ke baad aakhri dafa aap ﷺ ne unko bhi apni ziyaarat se musharraf karna zaroori samjha, channacha isi zamana mein unki qabar par tashreef le gaye aur unke liye dua-e-khair farmaayi aur is raqat angaiz tareeqa se unko widaa kiya ke jis tarah ek marne wala apne aazeh ko widaa karta hai.

Is ke baad ek khutbah diya, jisme farmaaya:

"Main tum se pehle Hawdh par ja raha hoon, is ki wus'at itni hai jitni Ublah se Hajjafah tak, mujhe tamaam duniya ke khazanon ki kunji di gayi hai, mujhe khauf nahi ke mere baad tum shirk karoge, lekin is se darta hoon ke duniya mein na mubtala ho jao. Aur is ke liye aapas mein larai aur khoon rizi na karo, to phir isi tarah halaak ho jao, jis tarah tum se pehli quwmein halaak hui."

Rawi ka bayan hai ke ye aakhri dafa main ne Rasool Allah ﷺ ko khutbah dete hue suna.

18 ya 91 Safar 01H mein aadhi raat ko aap ﷺ **Jannat al-Baqee** mein jo aam Musalmanon ka qabaristan tha tashreef laye, to mizaj na-saz hua, ke ye Hazrat Maymunah ki baari ka din tha.

Paanch din tak aap ﷺ is haalat mein **az raah-e-adl o karam** baari-baari ek ek biwi ke hujrah mein tashreef le jaate rahe.

Doshambah ke din marz mein shiddat hui, to azwaj-e-mutahharat se ijaazat li ke Hazrat Aisha ke ghar qiyam farmaaye. Khalq-e-'ameem ki binaa par ijaazat bhi saaf aur alaaniyah nahi talab ki, balki poocha ke "kal main kisi ke ghar rahoon ga?"

Doosra din (Doshambah) Hazrat Aisha ke yahan qiyam farmaane ka tha, azwaj-e-mutahharat ne marzi-e-aqdas samajh kar arza ki ke aap jahan chahein qiyam farmaayein, za'f is qadar ho gaya ke chala nahi jaata tha. Hazrat Aliؓ aur Hazrat Abbasؓ dono baazu thaam kar bah mushkil Hazrat Aishaؓ ke hujrah mein laaye.

Aamad o raft ki quwat jab tak rahi aap ﷺ masjid mein namaz parhna ke ghazr se tashreef late rahe.

Sab se aakhri namaz jo aap ﷺ ne parhai woh **Maghrib** ki namaz thi, sar mein dard tha, is liye sar mein romal baandh kar aap tashreef laye aur namaz ada ki, jis mein **Surah "Wal-Mursalat"** arfan qiraat farmaayi.

Isha ka waqt aaya to daryaft farmaaya ke namaz ho chuki?

Logon ne arza ki ke sab ko Huzoor ﷺ ka intezaar hai, lagan mein paani bharwa kar ghusl farmaaya.

Phir uthna chaaha ke ghushh aagaya, afaqa ke baad phir farmaaya ke namaz ho chuki?

Logon ne phir wohi pehla jawab diya, aap ﷺ ne phir ghusl farmaaya, aur phir jab uthne ka iraada kiya to phir ghushi taari hui.

Jab afaqa hua to phir daryaft farmaaya, aur logon ne wohi jawab diya, teesri martaba jism-e-mubarak par paani dala, phir jab uthne ka iraada kiya to phir ghushi taari hui.

Jab afaqa hua to phar irshaad farmaaya ke **Abu Bakr namaz parhain**, Hazrat Aishaؓ ne maazrat ki ke "Ya Rasool Allah! Abu Bakr nihayat raqeeq-ul-qalb hain, aap ki jagah unse khada na ho jaaye ga."

Aap ne phir yehi hukum diya ke Abu Bakr namaz parhain, chanancha kai din tak Hazrat Abu Bakr ne namaz parhai.

Wafat se chaar din pehle Zohar ki namaz ke waqt aap ﷺ ki tabiyat kuch sukoon-pazeer hui, aap ﷺ ne hukum diya ke paani ki saat mashkain aap par daali jayein, ghusl farma chuke to Hazrat Aliؓ aur Hazrat Abbasؓ thaam kar masjid mein laye, jamaat khadi ho chuki thi aur Hazrat Abu Bakrؓ namaz parha rahe the.

Aahat paakar Hazrat Abu Bakr peechay hatay, aap ﷺ ne ishara se roka aur unke pehlu mein baith kar namaz parhai.

Aap ﷺ ko dekh kar Hazrat Abu Bakr aur log arkaan ada karte ja rahe the.

Namaz ke baad An-Nabiy ﷺ ne ek khutbah diya, jo aap ﷺ ki zindagi ka sab se aakhri khutbah tha, aap ﷺ ne farmaaya:

"Khuda ne apne ek banday ko ikhtiyar ata farmaaya hai ke khwah duniya ki ni'maton ko qubool kar le ya Khuda ke paas (Aakhirat) mein jo kuch hai us ko qubool kar le, lekin us ne Khuda hi ke paas ki cheezen qubool ki, ye sun kar Abu Bakr ro paday, logon ne un ki taraf taajjub se dekha ke aap ﷺ to ek shakhs ka waqia bayan kar rahe hain, ye rone ki kaun si baat hai, lekin raaz-daar-e-nubuwwat samajh chuka tha ke woh bandah khud Muhammad Rasool Allah ﷺ hain."

Aap ne apni taqreer ka silsila aage barhaya aur farmaaya:

"Sab se zyada main jis ki dola-e-sohbat ka mamnoon hoon, Abu Bakr hain, agar main duniya mein kisi ko apni ummat mein se apna dost bana sakta to Abu Bakr ko banaata, lekin Islam ka rishta dosti ke liye kaafi hai.

Masjid ke rukh koi daricha Abu Bakr ke daricha ke siwa baaqi na rakha jaye.

Haan, tum se pehli quwmone ne apne paighambaron aur buzurgon ki qabar ko ibadatgah bana liya hai, dekho! Tum aisa na karo."

Zamana-e-‘Illat, Ansar aap ﷺ ki inayat aur meherbaniyon ko yaad kar ke rote the, ek dafa isi haalat mein Hazrat Abu Bakrؓ aur Hazrat Abbasؓ ka guzr hua, unhone Ansar ko rote dekha to wajah daryaft ki, unhone bayan kiya ke Huzoor ki sohbat yaad aati hai.

Un mein se ek sahab ne ja kar An-Nabiy ﷺ se waqia bayan kiya, aaj is ki talaafi ka mauqa tha, is liye is ke baad aap Ansar ki nisbat logon ki taraf khitab kar ke farmaaya:

Ya ayuha an-nas

(Ae logo!) main Ansar ke maamla mein waseyat karta hoon, aam Musalman barhte jaayenge lekin Ansar is tarah kam ho kar reh jaayenge, jaise khane mein namak. Woh apni taraf se apna farz ada kar chuke, ab tumhein unka farz ada karna hai, woh mere jism mein bimanazil-e-ma’ida ke hain, jo tumhare nafa o nuqsan ka mutawalli ho (ya’ni jo Khalifa ho) usko chahiye ke un mein jo neeko kaar hon unko qubool kare aur jin se khata hui ho unko maaf kare.

Aur par guzar chuka hai **Romeyon ki taraf** jis fauj ka bhejna An-Nabiy ﷺ ne tajweez kiya tha, uski sardari **Usamah bin Zaid** ko tafweez farmaayi thi, is par logon ne (Ibn Saad ne tasreeh ke hai ke woh munafiqeen the) shikayat ki ke bade boodhon ke hote hue no-jawanon ko ye mansab kyun ata hua, An-Nabiy ﷺ ne is mas’alah ki nisbat farmaaya:

"Agar Usamah ki sardari par tum ko aitraaz hai to uske baap Zaid ki sardari par bhi tum muta’rid the, Khuda ki qasam woh is mansab ka mustahiq tha aur woh mujhe sab se zyada mehboob tha aur ab is ke baad ye sab se zyada mehboob hai."

Islam aur doosre mazhab mein ek daqiq farq ye hai ke Islam shari’at ke tamaam ahkaam ka wazeh aur haakim **barah-e-raast Khuda-e-Pak** ko qarar deta hai, paighambar ka sirf isi qadar farz hai ke ahkaam-e-ilahi ko apne qawl o amal ke zariye bandon tak pohcha de.

Chunanche doosre mazhab mein ye ghalat fehmi shirk o kufr tak ho chuki thi, aur is ke nataij paish-e-nazar the, is liye farmaaya:

"Halaal o haraam ki nisbat meri taraf na ki jaye, maine wohi cheez halaal ki hai jo Khuda ne apni kitaab mein halaal ki hai aur wohi cheez haraam ki hai jo Khuda ne haraam ki hai."

Insan ki jaza o saza ki buniyaad khud us ke zaati amal par hai, aap ne farmaaya:

"Ae Paighambar, Khuda ki beti Fatimah! Aur ae Paighambar, Khuda ki phuphi Safiyah! Khuda ke yahan ke liye kuch kar lo, main tumhein Khuda se nahi bacha sakta."

Khutbah se farigh ho kar aap ﷺ **Hujrah-e-Aisha** mein tashreef laaye, aap ﷺ ko Hazrat Fatimah Zahraؓ se be had mohabbat thi (asna-e-‘illat).

Unko bula bhi jaaya, tashreef laaye to un se kaan mein kuch baatein ki, woh rone lage, phir bula kar kaan mein kuch kaha to hans padin. Hazrat Aisha ne daryaft kiya to kaha farmaaya ke pehli dafa aap ﷺ ne farmaaya ke isi marz mein intiqaal karoon ga, jab main rone lagi to farmaaya ke mere khandan mein sab se pehle tumhein mujh se aa kar milo gi to hansne lagi.

Yahood o Nasara ne Anbiya ke mazarat aur yaadgaron ki ta’zeem mein jo ifraat ki thi, woh but-parasti ki had tak pohanch gayi thi, Islam ka farz-e-awwalin but-parasti ki rag o reesha ka isteesal karna tha, is liye haalat-e-marz mein jo cheez sab se zyada paish-e-nazar thi wahi thi.

Ittefaq se baaz azwaj-e-mutahharat jo Habsha ho aai thi, isi haalat mein wahan ke Isai maboodon ka aur unke mujassamoon aur tasveeron ka tazkira kiya, aap ﷺ ne farmaaya:

"Un logon mein jab koi nek aadmi mar jata hai to uske maqbara ko ibadatgah bana lete hain aur uska but bana kar usmein khara kar dete hain, Qayamat ke roz Allah Azza wa Jal ki nigah mein ye log badtarīn makhluq honge."

Ain-e-karb ki shiddat mein jab ke chadar kabhi munh par daal lete the aur kabhi garmi se ghabra kar ulat dete the.

Hazrat Aishaؓ ne zuban-e-mubarak se ye alfaaz sune:

La'natu-llahi 'ala al-yahudi wal-nasara i ttakhadhu qubura anbiya'ihim masjid.

Yahood o Nasara par Khuda ki lanat ho, unhone apne paighambaron ki quboor ko ibadatgah bana liya.

Isi karb o be-chaini mein yaad aaya ke Hazrat Aishaؓ ke paas kuch ashrafiyaan rakhui thi, daryaft farmaaya ke woh ashrafiyaan kahan hain? Muhammad Khuda se badgumaan ho kar milega? Jao unko Khuda ki raah mein khairaat kar do.

Marz mein shiddat aur takhfeef hoti rahti thi, jis din wafat hui (ya'ni doshanba ke roz) bazahir tabiyat ko sukoon tha, hujrah mubarak masjid se mila hua tha, aap ne (subah ke waqt) parda utha kar dekha to log (Fajr ki) namaz mein mashghool the, dekh kar musarrat se hans paday, logon ne aahut pa kar khayaal kiya ke aap bahar aana chahte hain, firt musarrat se tamaam log be-qabo ho gaye aur qareeb tha ke namazain toot jaayein, Hazrat Abu Bakr رضي الله عنه jo imam the chaaha ke peeche hat jaayein, aap ﷺ ne ishara se roka aur hujrah sharif mein daakhil ho kar parde daal diye.

Ye sab se aakhri mauqa tha ke sahaba ne jamal-e-aqdas ki ziarat ki, Hazrat Anas bin Malikؓ kehte hain ke aap ﷺ ka chehra ye maloom hota tha ke Mus'haf ka koi warq hai.

Din jaise jaise charhta jaata tha, aap ﷺ par ghashi taari hoti thi aur phir afaqa ho jaata tha, Hazrat Fatimah Zahra ye dekh kar boli: **Wa karb abad** (Haaye mere baap ki be-chaini), aap ﷺ ne farmaaya: Tumhara baap aaj ke baad be-chain nahi hoga.

Hazrat Aisha رضي الله عنها farmati hain ke aap ﷺ jab tandrust the to farmaaya karte the ke paighambar ko ikhtiyar diya jaata hai ke woh khwah maut ko qubool kare ya hayat dunya ko tarjih dein, is haalat mein aksar aap ﷺ ki zuban-e-mubarak se ye alfaaz ada hote rahe:

Un logon ke saath jin par Khuda ne in'am kiya.

Aur kabhi farmaate:

Allahumma fi al-rafiq al-a'la

Khudawandaa bade rafiq hain.

Woh samajh gayin ke ab sirf rafaqat-e-ilahi matloob hai.

Wafat se zara pehle Hazrat Abu Bakrؓ ke sahibzade Hazrat Abdur-Rahman khidmat-e-aqdas mein aaye, aap ﷺ Hazrat Aisha ke seena par sar tek kar lite the, Hazrat Abdur-Rahman ke haath mein miswak thi, miswak ki taraf nazar jama kar dekha, Hazrat Aishaؓ samjhin ke aap ﷺ karna chahte hain, Hazrat Abdur-Rahman se miswak le kar daanton se narm ki, aur khidmat-e-aqdas mein pesh ki, aap ﷺ ne bilkul tandruston ki tarah miswak ki.

Aap ﷺ ki wafat ka waqt qareeb aa raha tha, sahar tha, seena mein saans ki ghar-ghar aahut mehsoos hoti thi, itne mein lab-e-mubarak hule to logon ne ye alfaaz sune:

As-salatu wa ma malakat aymanukum.

"Namaz aur ghulaam."

Paas paani ki lagan thi, is mein baar-baar haath daalte aur chehra par milte, chadar bhi munh par daalte aur phir hata dete, itne mein haath utha kar farmaaya: **Allahumma al-rafiq**

Aur ab woh bada rafiq darkaar hai.

Yehi kehte kehte **rooh-e-pak ‘alam-e-qudus mein pohanch gayi.**

Allahumma salli ‘alaihi wa ‘ala alihi wa ashabihi salatan kathiran kathiran.

Tajheez o Takfeen

Aqeedatmandon ko yaqeen nahi aata tha ke Huzoor ﷺ ne is duniya ko alwida kaha, chanancha Hazrat Umarؓ ne talwar kheenchi li ke jo kahe ga ke Anḥazrat ﷺ ne wafat pai uska sar ura doon ga. Lekin Hazrat Abu Bakr R.A aaye aur unhone tamam sahabaؓ ke samne khutba diya ke Huzoor ﷺ ka is jahan se tashreef le jana yaqini tha, aur Quran Majeed ki ayatain parh kar sunayin, to logon ki aankhen khul gayin aur is naagzир waqia ka yaqeen aaya. Tajheez o takfeen ka kaam Seh-Shanbe ko shuru hua, ye khidmat khaas azwa wa qarib ne anjam di, Hazrat Fazl bin Abbas, Hazrat Usama bin Zaid ne parda kiya, aur Hazrat Aliؓ ne ghushl diya, Hazrat Abbas bhi moqa par maujood thay.

Ghushl o kafan ke baad ye sawal paida hua ke aap ﷺ ko dafan kahan kiya jaye? Hazrat Abu Bakrؓ ne kaha, Nabi jis maqam par wafat pata hai wahi dafan bhi hota hai, chanancha na’ash mubarak utha kar aur bistar ult kar Hajra Aisha mein isi maqam par qabar khodna tajweez hua.

Hazrat Aisha R.A kehti hain ke aap ﷺ ko kisi maidan mein is liye dafan nahi kiya gaya ke aakhri lamhon mein aap ﷺ ko ye khayal tha ke log fard aqeedat se meri qabar ko bhi ibadat gah na bana lein, maidan mein is ki daro degir mushkil thi.

Hazrat Abu Talhaؓ ne Madina ke rivaaj ke mutabiq qabar khodi, jo lahd baghli thi. Janaza tayyar ho gaya to log namaz ke liye toote, janaza Hajra ke andar tha, bari bari se log thode thode kar ke jate they, pehle mardon ne phir auron ne phir bachon ne namaz padhi lekin koi Imam na tha.

Jism mubarak ko Hazrat Aliؓ, Hazrat Fazl bin Abbas, Hazrat Usama bin Zaid aur Hazrat Abdur Rahman bin Awfؓ ne qabar mein utara.

صَلَّى اللَّهُ تَعَالَى عَلَيْهِ صَلَاةً وَسَلَامًا دَائِمِينَ مُتَلَاذِمِينَ إِلَى يَوْمِ الدِّينِ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ