



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

Akhlaq-e-Nabawi ﷺ

Innaka la'ala khuluqin 'azīm (القلم: ٤)

“Aye Muhammad ﷺ, atam ikhlaq ke a'la paimane par ho.”

Hayat-e-aqdas ka ye woh hissa hai jahan aakar Aap ﷺ ki zindagi tamaam Anbiya-e-Kiram aur muslihīn-e-'alam se ilanī mumtāz nazar aati hai. Tārīkhī hasti ka saboot aik taraf, agar ye sawal kiya jaye ke in ikhlaqi waaz'īn ka khud amali namoona kya tha, to dunya is ke jawab se aajiz reh jaye gi. Duniya ke tamaam muslihīn, ikhlaq mein go tam Buddha aur Isa 'Alaihis-Salam ka darja sab se bara hai, lekin kya koi bata sakta hai ke Hindustan ka ye muslih azam (Buddha) amalan kya tha? Kaun Zaitoon ke rahīmana ikhlaq ka waaz' (Isa 'Alaihis-Salam) duniya ko ikhlaq ka behtareen dars deta tha, lekin is ki zindagi ka ek waqia bhi us ke zarrīn maqoolon ki ta'eed mein maloom hai? Lekin Makkah ka mu'allim amī pukar kar kehta tha:

Lim taqūlūna mā lā taf'alūn (الصاب)

“Jo nahin karte woh kehte kyun ho.”

Woh khud apni taleem ka Aap ﷺ namoona tha. Insano ke majma'-e-aam mein woh jo kuch kehta tha, ghar ke khalwat kadeh mein woh usi tarah nazar aata tha. Ikhlaq o 'amal ka jo nukta woh doosron ko sikhata tha, woh khud us ka amali paikar ban jata tha. Biwi se barh kar insan ke ikhlaq ka aur kaun raaz-daan ho sakta hai.

Chand sahibon ne aakar Hazrat Aisha رضى الله عنها se darkhwast ki ke Aap ﷺ ke ikhlaq bayan kiye. Unho ne poocha: “Kya tum Quran nahin padhte?”

In khuluq Rasul Allah kan al-Qur'an

“Aap ﷺ ka ikhlaq humah tan Quran tha.”

Quran-e-Majeed, lakhon mukhalifīn wa ahl-e-inad ki bheer mein apne da'i-e-haqq ki nisbat goya tha. Maujoodah suhuf-e-asmaani apne da'iyun ke behtareen aqwal ka majmu'a hain, lekin kya un ka ek harf bhi apne mublighīn ke 'amal ka mudi hai?

Wa innaka la'ala khuluqin 'azīm (القلم: ٤)

“Aye Muhammad ﷺ, tum ikhlaq ke bare darja par ho.”

Quran khud dushmanon ke majma' mein Aap ki nisbat kya shahadat de raha tha.

Bedar nuqta-cheen aaj terah sau saal baad Aap ko sang-dil kehte hain, lekin us waqt jab ye sab kuch ho raha tha,

Fa-bima rahmatin mina Allah lintal lahum walaw kunt fattan ghalizan al-qalb la-infadha min hawlik
(Al-Imran: ١٥)

“Allah ki inayat se tum un se ye narmi pesh aate ho. Agar tum kahin kaj-khalq ya sakht-dil hote to ye log tumhare aas paas se hat jaate.”

Dusri jagah farmata hai:

Wa laqad jā’akum rasūlun min anfusikum ‘azīrun ‘alayhi mā ‘anītum ḥarīṣun ‘alaykum bil-mu’minīn ra’ūfun wa raḥīm (At-Tawbah)

“Tumhare paas tum mein se ek paighambar aya. Us par tumhari takleef bohat shadid guzri hai. Tumhari bhalaai ka woh bhooka hai. Ahl-e-iman par naihat narm aur meherban hai.”

Mas’ala ikhlaq ki nisbat ek bari ghalati ye ki gayi hai ke sirf rahm o raafat aur tawazu‘ o khaksari ko paighambarana ikhlaq ka muzhar qarar de diya gaya. Halaanki ikhlaq woh cheez hai jo zindagi ki har tah mein aur waqiat ke har pehlu mein numayan hoti hai. Dost o dushman, aziz o begaana, sagheer o akbar, muflis o tanwar, sulh o jang, khalwat o jalwat, gharz har jagah aur har ek tak dairah-e-ikhlaq ki wus’at hai. Aap ﷺ ke unwan-e-ikhlaq par isi haisiyat se nazar dalni chahiye.

Mudaamat-e-Amal (Consistency of Action)

Ikhlaq ka sab se muqaddam aur zaruri pehlu ye hai ke insan jis kaam ko ikhtiyar kare, us par is qadar istiqamat ke sath qaim rahe ke goya woh uski fitrat-e-thaniyah ban jaye. Insan ke siwa tamaam duniya ki makhluqat sirf ek hi qisam ka kaam kar sakti hain aur woh fitratani isi par majboor hain. Aftab sirf roshni bakhshata hai, is se tareeki ka sudoor nahin ho sakta. Raat tareeki hi phailati hai, woh roshni ki illat nahin. Darakht apni mausam hi mein phalte hain aur phool ayam-e-bahar mein phoolte hain. Haiwanat ka ek ek fard apne nau’ī fa’al o ikhlaq se ek sarmo tajawuz nahin kar sakta, lekin insan Khuda ki taraf se mukhtaar paida hua hai. Woh aftab bhi hai aur raat ki tareeki bhi. Us ke jo har ka darakht har mausam mein phalta hai aur us ke ikhlaq ke phool ayam-e-bahar ke paband nahin. Woh haiwanat ki tarah kisi ek hi khaas qisam ke a’maal o ikhlaq par majboor nahin. Us ko ikhtiyar diya gaya hai aur yehi ikhtiyar us ke mukallaf aur zimmedar hone ka raaz hai.

Lekin ikhlaq ka ek daqiq nukta ye hai ke insan apne liye ikhlaq-e-hasana ka jo pehlu pasand kare, us ki shiddat se pabandi kare aur is tarah daimi aur ghair mutabadil tareeqe se us par amal kare ke goya woh apne ikhtiyar ke bawajood is kaam ke karne par majboor hai aur log dekhte dekhte ye yaqeen kar lein ke is shakhs se is ke ilawa aur koi baat sarzad ho hi nahin sakti. Goya is se ye af’aal is tarah saadir hote hain, jaise aftab se roshni, darakht se phal aur phool se khushboo; ye khususiyaat in se kisi haalat mein alag nahin ho sakti. Is ka naam **Istiqamat-e-Haal** aur **Mudaamat-e-Amal** hai.

Aap ﷺ apne tamaam kaamon mein is usool ki pabandi farmaate the. Jis kaam ko jis tareeqe se jis waqt aap ne shuru farmaya, us par barabar shiddat ke sath qaim rahte the. **Sunnat** ka lafz hamari shariat mein is usool se paida hua hai.

Sunnat woh fa’al hai jis par Aap ﷺ ne hamesha **Mudaamat** farmaai aur baghair kisi qawi maani‘ ke kabhi us ko tark nahin farmaya. Is bunyaad par, jis qadar sunan mein woh dar haqeeqat aap ki **Istiqamat-e-Haal** aur **Mudaamat-e-Amal** ki na-qabil inkaar misaal hain.

Aap ke mamoolat ka zikr is se pehle ho chuka hai, jisse ye maloom hua hoga ke Aap ﷺ ke tamaam ikhlaq o a’maal kisi qadar pakhta aur mutahakkam the ke poori umar mein un mein ek zarra farq nahin paida hua.

Ek dafa ek shakhs ne Aap ﷺ ki ibadat o a’maal ke muta’alliq Hazrat Aisha رضى الله عنها se daryaft farmaya ke kya aap kisi khaas din ye karte the? Unho ne jawab diya:

La, kan ‘amalahu da’imatan

“Apka amal hamesha daimi tha.”

Yani jis tarah badal ki jhari barasne par aati hai to rukti nahin, usi tarah aap ka haal tha ke jo baat ek dafa aap ne ikhtiyar kar li, hamesha uski pabandi ki.

Phir farmaya:

Wa iyakum yastati‘ man kāna an-nabi ﷺ yastati‘

“Aap jo kar sakte the, us ki misaal koi tum mein se kar sakta hai?”

Aur dusri riwayat mein hai:

Wa kana iza ‘amila ‘amalan athbathahu

“Jab Aap ﷺ koi kaam karte the to us par Mudaamat farmaate the.”

Aap raaton ko uth kar ibadat karte تھے۔ Hazrat Aisha رضى الله عنها farmati hain ke Aap ﷺ ne kabhi raat ki ibadat tark nahin ki. Agar kabhi mizaaj-e-aqdas na-saazi ya sust hota, to baith kar ke ada karte.

Jariir bin Abdullah رضى الله عنه ek sahabi hain, jin ko dekh kar Aap ﷺ muhabbat se muskuraya karte تھے۔ Un ka bayan hai ke kabhi aisa nahin hua ke mein khidmat-e-aqdas mein hazir hua aur Aap ne muskurana na diya ho.

Jin kaamon ke karne ka jo waqt Aap ﷺ ne muqarrar kar liya tha, us mein kabhi takhaluf nahin hua: namaz aur tasbeeh o tahleel ke auqat, nawaafil ki tadaad, khwab aur baidari ke muqarrar sa‘at, har shakhs se milne julne ke tarz o andaaz mein kabhi farq nahin aya. Ab wahi Musalmanon ki zindagi ka dastoor-ul-amal hai.

Mehmaan Nawazi

Arab mein mukhtalif itraf aur subooun se jooq dar jooq log bargah-e-Nabavi mein aate the. Ramlah رضى الله عنها ek sahabiyah thin, un ka ghar **Dar-ud-Duyuf** tha. Yahin log mehmaan utarte the.

Umm Shareek, jo ek dolatmand aur fiyaz Ansariyah thin, un ka ghar bhi goya ek **Mehmaan Khana** tha. Mukhasus log masjid-e-Nabavi mein utaray jate the. Chanancha wafd-e-Thaqif nahin utara tha, Aap ﷺ khud ba-nafs-e-nafis un mehmanon ki khidmat aur tawazu‘ farmaate the. Joon log hazir hote the, baghair kuch khaye peeye wapass nahin jate the.

Fiyazi mein kafir o Musalman ka imtiyaz nahin tha. Mushrik o kafir aap ke mehman hote aur aap yaksaan un ki mehman-nawazi karte. Jab Ahl-e-Habsha ka wafd aya to aap ne khud apne yahan un ko mehman utara aur khud ba-nafs-e-nafis un ki khidmat ki.

Ek dafa ek ka mehmaan hua, aap ne ek bakri ka doodh usse pilaya. Woh saara ka saara pee gaya. Aap ne doosri bakri mangwayi, woh bhi kaafi na hui. Ghazr saat bakriyon tak naubat aayi. Jab tak woh seer na hua, aap pilate gaye.

Kabhi aisa hota ke mehmaan aa jate aur ghar mein jo kuch mojud rehta, woh un ki nazar ho jata, aur tamaam ahl o a‘yal faqah karte. Aap raaton ko uth uth kar apne mehmanon ki khabar-giri karte the.

Sahaba mein sab se muflis aur nadar group **Ashab-e-Suffah** ka tha. Woh Musalmanon ke mehman a‘am the, lekin un ko zyada tar khud Aap ﷺ ke mehman hone ka sharaf hasil hota.

Ek dafa aap ne farmaya: “Jis shakhs ke paas do aadmiyon ka khana ho, woh un mein se teen aadmiyon ko aur jin ke paas chaar aadmiyon ka khana ho, woh un mein se paanch aadmiyon ko saath le jaye.”

Chanancha Hazrat Abu Bakr رضى الله عنه teen aadmiyon ko saath le gaye, lekin Aap ﷺ das aadmiyon ko humrah le gaye.

Ashab-e-Suffah mein Hazrat Abu Hurairah رضى الله عنه apne faqre o faqah ki dastaan nihayat dardangiz tareeqe se bayan karte. Woh farmate: “Mein ek din shiddat-e-gursangi ki haalat mein guzargah-e-aam par baith gaya. Hazrat Abu Bakr raste se guzarte, to mein ne batwor-e-hasan talab un se Quran-e-Majeed ki ek ayat poochhi, lekin woh guzre aur meri haalat ki taraf tawajjo na di. Hazrat Umar رضى الله عنه ke sath bhi yehi waqia pesh aya aur wahi natija hua. Us ke baad Aap ﷺ ka guzar hua, to aap ne mujhe dekh kar muskuraye aur farmaya ke mere sath sath aao, mein ghar bhija hai.”

Aap ne mujh se kaha: “Ashab-e-Suffah ko bula lo.” Mein un ko bula laya, to Aap ﷺ ne mujh ko doodh ka piala diya ke sab ko taqseem kar doon.

Masawat (Equality)

Aap ki nazar mein **ameer o ghareeb, sagheer o kabeer, aaqa o ghulam** sab barabar the. **Salman**, **Suhaib**, **Bilal** ke sab ke sab ghulam the. Aap ki bargah mein **Rusaa-e-Quraish** se kam rutba nahin tha.

Ek dafa Hazrat Salman aur Bilal ek mauqa par jamaa the. Ittifaq se **Busfiyan** aa nikle. Un logon ne kaha ke abhi talwar ne is **dushman-e-Khuda** ki gardan par poora qabza nahin paaya hai. Hazrat Abu Bakr ne un logon se kaha: “Sardar Quraish ki shan mein ye alfaaz?” Phir Aap ﷺ ki khidmat mein aaye aur waqia bayan kiya. Aap ne irshaad farmaya: “Kahin tum ne un logon ko naraz to nahin kiya? Un logon ko naraz kiya to Khuda ko naraz kiya.”

Hazrat Abu Bakr ne fawran ja kar un buzurgon se kaha: “Bhaiwa, aap log mujh se naraz to nahin hue?” Un logon ne kaha: “Nah, Khuda tum ko maaf kare.”

Qabeela **Makhzoom** ki ek aurat chori ke jurm mein giraftar hui. **Usama bin Zaid**, jin se Aap ﷺ naihayat muhabbat rakhte the, logon ne un ko shafee bana kar khidmat-e-Nabawi mein bheja. Aap ne farmaya: “**Usama! Kya tum Hudood-e-Khuda mein sifarish karte ho?**”

Phir aap ne logon ko jama kar ke khitab farmaya: “Tum se pehle ki ummatain is liye barbad ho gayin ke jab moazziz aadmi koi jurm karta to tasamuh karte aur mamooli aadmi mujrim hota to saza paata. Allah ki qasam! Agar Muhammad ﷺ ki beti **Fatimah** surqa karti to us ke bhi haath kaate jate.”

Ghazwa-e-Badr mein doosre qaidiyon ke sath aap ke chacha **Hazrat Abbas** qaid ho kar aa rahe the. Qaidiyon ko **zar-e-fidya** le kar riha kiya jata tha. Baaz nek dil Ansar ne is liye ke woh aap se qarabat qareeb rakhte the, arz ki:

“Ya Rasool Allah ﷺ! Ijzat ya ajar dijiye ke hum apne bhanje (Abbas) ka **zar** maaf kar dein.” Aap ne farmaya: “Nah, ek **dirham** bhi maaf na karo ge.”

Majlis mein Masawat aur Aamal-e-Nabwi ﷺ

Majlis mein jo cheezen aati, hamesha **dahni taraf** se us ki taqseem shuru farmaate aur hamesha is mein **ameer o ghareeb, sagheer o kabeer** sab ki **masawat** ka lihaz hota.

Ek dafa khidmat-e-aqdas mein **sahaba** ka majma tha. Ittifaq se **dahni taraf** Hazrat **Abdullah bin Abbas** baithay hue the jo bohot **kumsan** the. **Baen janib** baray baray mo’ammal sahaba the. Kahin se doodh aaya, Aap ne **nush farmaya** aur Abdullah bin Abbas se kaha: “Tum ijaazat do to mein un logon ko doon.” Unhon ne arz ki: “Is atiyah mein **eisar** nahin kar sakta,** kyun ke woh apni janib the aur **tarteef-e-majlis** ke mutabiq unhi ka haq tha.” Aap ﷺ ne unhi ko tarjeeh di.

Hazrat **Anas** ka bayan hai ke ek dafa mere makan par tashreef laaye aur peene ka pani manga. Mein ne **bakri ka doodh** pesh kiya. Majlis ki tarteef yeh thi ke Hazrat **Abu Bakr baen taraf, Hazrat Umar samne**

aur ek **Badu dahni taraf** tha. Aap ﷺ ne farmaya: “Pehle dahni taraf wale ka haq hai.” Ye keh kar bacha hua doodh Badu ko anayat farma diya.

Quraish apne **fakhr o imtiaz** ke liye **Muzdalifah** mein qiyam karte the lekin Aap ﷺ ne is **tafriq** ko kabhi pasand nahin farmaaya. **Ba’athat se pehle** aur **ba’athat ke baad** bhi hamesha **aam logon ke saath qiyam** farmaate the. Is ke ilawa yeh bhi guwara na tha ke wahan khas taur se koi umda jagah dekh kar aap ke liye **makhsoos** kar di jaye aur wahan **saaya ke liye chhapar** daal diya jaye. Sahaba ne yeh tajweez pesh ki to farmaya: “Jo pehle pohanch jaaye, usi ka maqam hai.”

Sahaba ke saath shirkaat-e-amal

Sahaba jab sab mil kar koi kaam karte to hamesha Aap ﷺ un ke saath **sharik** ho jaate aur **mamooli mazdoor** ki tarah kaam anjam dete. **Madina** mein aakar sab se pehla kaam **Masjid-e-Nabawi** ki tameer thi. Is masjid-e-aqdas ki tameer mein doosre sahaba ki tarah **khud Aap ﷺ bhi bah nafs nafis sharik the**, apne **dast-e-mubarak** se **aint utha utha** kar laate the.

Sahaba arz karte the: “Hamari jaanen qurbaan, aap par ye **zahmat** kyun farmaate hain?” Lekin Aap apne **farz** se baaz na aate. **Ghazwa-e-Ahzab** ke mauqa par bhi jab **tamam sahaba Madina ke chaaro taraf khandaq khod rahe the**, Aap bhi ek **adni mazdoor** ki tarah kaam kar rahe the. Yahan tak ke **shikam-e-mubarak par matti aur khaak** ki teh jam gayi thi.

Ek safar mein khana tayar nahin tha. Sahaba ne mil kar khana pakane ka saman tayar kiya. Logon ne ek ek kaam baant liya. **Jungle se lakri lana** ka kaam Aap ﷺ ne apne zimma liya. Sahaba ne arz ki: “Ya Rasool Allah ﷺ, ye kaam hum khidmat kar lenge.” Farmaya: “Haan, kam, lekin mujhe pasand nahin ke mein tum se apne ko mumtaaz karoon. Khuda us bande ko pasand nahin karta jo apne humraahi mein mumtaaz banta hai.”

Ghazwa-e-Badr mein sawaari ka ta’aluq

Ghazwa-e-Badr mein **sawariyon ka saman bohot kam** tha. **Teen teen aadmiyon ke beech mein ek ek unt** tha. Log baari baari chadte utarte the. Aap ﷺ bhi **aam aadmiyon** ki tarah ek unt mein do aur aadmiyon ke saath sharik the. Humraahi **jansaarana** baari paish karte aur arz karte: “Ya Rasool Allah ﷺ, aap sawar hain, hum **piada** challenge.” Ershaad farmaya: “Tum mujhe se zyada **paidal** chal sakte ho aur na mein tum se kam sawab ka mohtaaj hoon.”

Apne haath se kaam karna

Agar cheh tamam sahaba aap ﷺ ke **jansaar khadimon** mein daakhil the, phir bhi aap khud apne haath se kaam karne ko pasand farmaate the.

Hazrat **Aisha رضي الله عنها**, Hazrat **Abu Saeed Khudri** aur Hazrat **Imam Hasan** se riwayat hai ke **kana bikhidm nafsah**, yani aap apne kaam khud apne **dast-e-mubarak** se anjam diya karte the.

Ya ek shakhs ne Hazrat Aisha se poocha ke aap ghar mein kya karte the, jawab diya: ghar ke kaam kaaj mein masroof rehte the, kapron mein apne haath se pevand laga lete the, ghar mein khud jhaadu dete the, doodh dohte the, bazaar se sauda khareed laate the, jooti phat jati to khud ganth silte the, dhool mein rassi laga dete the, oont ko apne haath se baandh dete the, usko chara dete, ghulam ke saath mil kar aata gondhte.

Ek dafa Hazrat **Anas bin Malik**ؓ hadir hue to dekha aap ﷺ khud apne haath se ek oont ke badan par **tel** mal rahe the.

Un se doosri riwayat hai ke unhon ne dekha ke aap ﷺ **sadaqat ke oonton** ko daagh laga rahe the.

Teesri riwayat mein woh kehte hain ke aap ﷺ **bakriyon** ko daagh laga rahe the.

Ek dafa **Masjid-e-Nabawi** mein tashreef le gaye, dekha ke masjid mein kisi ne **naak saaf** ki hai. Aap ﷺ ne khud **dast-e-mubarak** se ek **kankar** lekar usko kharch daala aur aindah logon ko is **f'al** se mana farmaya.

Aap ﷺ jab bachay the aur **Khana Kaaba** ki tameer ho rahi thi (Khana Kaaba ki tameer ka waqia 605ء ka hai, us waqt aap ki umr mubarak 35 baras thi), to us waqt bhi **patthar utha utha** kar **ma'maroon** ke paas laate the.

Masjid-e-Quba aur **Masjid-e-Nabawi** ki tameer aur **khandaq ke khodne** mein jis tarah aam mazdooron ke saath mil kar aap ne kaam kiya.

Ek safar mein sahaba ne bakri **zabh** ki aur usko pakane ke liye kaam baant liya. Aap ne farmaya: "Jungle se lakri main launga." Sahaba ne ta'amul kiya to farmaya: "Main imtiaz pasand nahin karta."

Ek aur safar mein aap ki jooti ka **tasmah** toot gaya, aap ne khud isko durust karna chaha. Ek sahabi ne arz ki: "Ya Rasool Allah ﷺ, laiye mein tank doon?" Farmaya: "Ye **tashakhus pasandi** hai jo mujhe mahboob nahin hai."

Do sahaba bayan karte hain ke ek dafa hum log **khidmat-e-aqdas** mein hadir hue to dekha ke aap khud apne **dast-e-mubarak** se makan ki **murammat** kar rahe hain. Hum log bhi is kaam mein sharik ho gaye. Jab kaam khatam ho gaya to aap ne hamare liye **dua-e-khair** farmayi.

Doosron ke kaam kar dena

Hazrat **Khabbab bin Art** ek sahabi the. Ek dafa Aap ﷺ ne unko kisi ghazwa par bheja. Khabbab ke ghar mein koi mard nahin tha aur aurton ko **doodh dohnaa** nahin aata tha. Is bunyaad par aap har roz unke ghar jaate aur **doodh dohte**; ya to khud ya **Habsha** se jo mehman aaye the, sahaba ne chaaha ke woh unki **khidmat guzari** karein. Lekin aap ne unko roka aur farmaya: "Unhon ne mere doston ki khidmat ki hai, is liye main khud unki **khidmat guzari ka farz** anjam doonga."

Kufar Thaqeef jin hon ne **Ta'if** mein aap ke paon mubarak ko **zakhmi** kiya tha, 9 Hijri mein **wafad** le kar aaye, to aap ne unko **Masjid-e-Nabawi** mein utara aur **bah nafs nafis** unki **mehmani ke farayz** anjam diye.

Madina ki laundiyan aap ki khidmat mein aati aur kehti: "Ya Rasool Allah ﷺ, mera ye kaam hai." Aap ﷺ fawran uth kar unka kaam kar dete.

Madina mein ek **paagal laundi** thi. Woh ek din hadir hui aur aap ka **dast-e-mubarak** pakad liya. Aap ne farmaya: "Aye aurat, Madina mein jis gali mein tu chahe baith, mein tera kaam kar doonga." Chunanche aap ﷺ uske saath Madina ki ek gali mein ja kar baith gaye aur uski **zarurat** puri ki.

Hazrat **Abdullah bin Abi Ufi** ek sahabi hain. Woh farmate hain:

ولا يناف ان يمشى مع الارملة والمسكين فيقضى له الحاجة (Nasai wa Darimi)

Yani **biwi aur maskeen ke saath chal kar unka kaam kar dena** mein aap ﷺ ko **aar** nahin tha.

Ek dafa aap ﷺ **namaz** ke liye khade ho chuke the ke ek Badu aya aur aap ka **daaman** pakad kar bola: "Mera zara sa kaam reh gaya hai, aisa na ho ke mein bhool jaun, pehle isko kar do." Aap ﷺ **fawran masjid se bahar** nikal aaye aur uska kaam anjam diya, phir namaz ada ki.

Hidaya aur Tohfay Qubool Karna

Dost o ahabab ke **hidaya** aur **tohfay** aap ﷺ qubool farmaate the, balke aap ﷺ ne isko **izdiad-e-mohabbat** ka behtareen zariya farmaya:

تَهَادَوْا تَحَابُّوا

"Ba-ham ek doosre ko hadiya bhejo to ba-ham mohabbat hogi."

Isi liye sahaba karam 'umooman kuch na kuch roz aap ﷺ ke ghar bheja karte the aur khusoosiyat ke sath us din bhejte the jis din aap **hujra Aisha** mein qiyam farmaate the. Koi cheez aap ke samne pesh ki jati to aap **daryaft** farmaate ke ye **sadqa** hai ya **hadiya**? Agar hadiya hoti to qubool farmaate, warna ehtiraz karte.

Ek dafa ek aurat ne ek **chadar** khidmat-e-aqdas mein pesh ki. Aap ﷺ ne le li. Isi waqt ek sahib ne maang li, aap ne unko **inaayat** farma di.

Aas paas ke **mulook** aur **sulateen** bhi aap ko tohfay bheja karte the. **Hudood-e-Sham** ke ek rais ne ek **safed khachar** tohfa diya tha. **Aziz Misr** ne ek **feather** Misr se bheja tha. Ek **ameer** ne aap ko **moze** bheje the.

Ek dafa **Qaiser-e-Rum** ne ek **posteen** bheji jisme **deeba** ki sanjaf lagi hui thi. Aap ne thodi der ke liye pehn li, phir utaar kar **Hazrat Ja'far** ke paas bhej di ke **bhai ke paas** bhej do. Woh pehn kar khidmat-e-aqdas mein aaye. Aap ne **irsad** farmaya ke “Mein ne is liye nahi bheji ke tum khud pehno.” Arz kiya, “Phir kya karun?” **Irsad** farmaya ke apne bhai **Najashi** ko bhej do. Hazrat Ja'far عليه السلام ek muddat yani **Fatah-e-Khyber** tak wahan rahe aur Najashi ne unhi se **Islam** ki taleem pai.

Hidaya aur Tohfay Dena

Jin logon ke hidaya aap ﷺ qubool farmaate the unko unka **sila** bhi zarur ata farmaate. Hazrat Aisha رضي الله عنها se riwayat hai ke:

كان يقبل الهدية ويشيب عليها

(Yani, aap ﷺ hadiya qubool farmaate aur uska **muawza** dete).

Yaman ka mashhoor badshah **Ziy Yazan** jisne **Habshi hukoomat** mita kar Iran ke zair-e-asar **Arabi hukoomat** qaim ki thi, usne aap ﷺ ko ek qeemti **hilla (libaas)** bheja jo usne **teentiis oont** ke badle mein khareeda tha. Aap ﷺ ne qubool farma li aur phir usko ek **hilla (libaas)** hadiya bheja jo mein se kuch zyada oont de kar khareeda gaya tha.

Ek dafa **Qabeela Bani Fazara** ke ek shakhs ne aap ki khidmat mein hadiya ek **oontni** pesh ki. Aap ne uska sila diya to woh **sakht naraz** hua. Aap ne **minbar** par khade ho kar **ikhtebaar-e-aam** farmaya aur irsad farmaya: “Tum log mujhe hadiya dete ho aur mein ba-qadar-e-istita'at ka sila doon to naraz hote ho. Aindah Quraish, Ansar, Thaqeef aur doos ke siwa kisi qabeela ka hadiya qubool nahin karunga.”

Hazrat **Abu Ayub Ansari** رضي الله عنه jinke makan mein aap ﷺ **chhe mahina** tak qiyam farmaaye the, aap aksar unko **bachahua khana** bheja karte. Hamsayon aur padosiyon ke gharon mein bhi **tohfay** bhejte. **As-hab-e-Suffa** aksar aap ke **tohfay** se musharraf hua karte.