

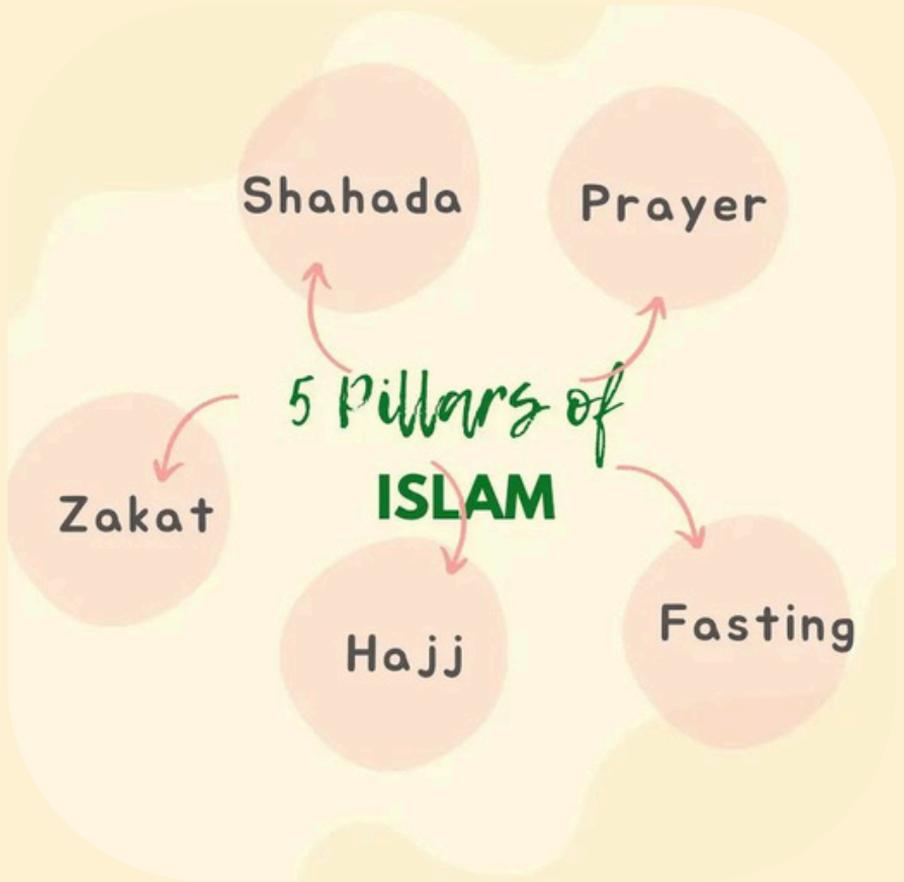
# The timelines



YAHYA TURK

# Overview of Islamic Beliefs

## THE FIVE PILLARS OF ISLAM



# Overview of Islamic Beliefs

## THE SIX ARTICLES OF FAITH

### BELIEF IN ALLAH

الله

الله

The cornerstone of our faith, acknowledging His Oneness, His sovereignty, understanding His attributes, and His ultimate power over all creation

### BELIEF IN HIS MESSENGERS

رسوله

They were sent across different eras to convey the message that Allah is the Only God worthy of worship, from Adam to the seal of the ﷺ Muhammad prophets

### BELIEF IN HIS ANGELS

ملائكته

Recognizing these unseen beings, created from light, who fulfill God's commands, protect and record our deeds

### BELIEF IN THE LAST DAY

اليوم الآخر

The final judgment, where each soul will be accounted for their deeds, leading to eternal reward or punishment

### BELIEF IN HIS BOOKS

كتبه

The divine scriptures sent down to guide humanity, the Qur'an being the final ultimate manual for life

### BELIEF IN QADR

القدر

The divine decree, understanding that everything happens by the will of Allah, both good and evil, shaping our destiny

# Purpose of the Book

This book aims to present the historical journey of Islam in a clear, accessible, and engaging manner. It offers a chronological timeline of key historical events, from the earliest moments to the present day.

It is important to note that this book is not intended as a guide for Sharia or Islamic law. For religious or legal matters, readers should seek the guidance of qualified Islamic scholars. The book focuses on providing a coherent and understandable narrative of Islamic history, Acknowledging that some minor inaccuracies in **dates or sequences** may occur due to the imprecision of historical records.

Whether you are a student, a history enthusiast, or someone curious about Islam's rich heritage, this book is designed to make Islamic history both approachable and engaging. Through it, you can explore the key milestones and movements that have shaped one of the world's most influential religions, gaining deeper insight into its historical development.

Yeh kitab meri koshish hai ilm ko samajhne aur samjhane ki, lekin har ilm ka asal sirf Allah ke paas hai. Agar is mein kuch reh gaya ho ya koi kami ho, to wo meri insani hadd hai, kyun ke kamil ilm sirf Allah ka hai. Agar aapko is se zyada kuch maloom ho, to humain zaroor agaah karein, taake ilm ka safar mil kar tay ho.

- Yahya Turk



# **PRE-EVENTS BEFORE LIFE ON EARTH**

**Chapter 1: The Throne**

**Chapter 2: The Creation of the Pen**

**Chapter 3: The Light of the Prophet Muhammad**

**Chapter 4: The Creation of the Universe**

**Chapter 5: The Creation of Adam**

**Chapter 6: The Covenant of Alast**

**Chapter 7: The Creation of Eve**

**Chapter 8: Life on Earth**

**Chapter 9: Timeline of 25 Prophet**



# Chapter 1

## The Throne (Al-Arsh)

Allah's Throne was upon **water** before the creation of the heavens and the earth:

"And His Throne was upon the water."  
— Surah Hud (11:7)

Al-Arsh, yani ki Throne. Ye Throne Allah ki sovereignty aur majesty ka symbol hai. Al-Arsh ka zikr Quran mein kai jagah aata hai, jahan Allah Ta'ala ki azmat aur shaan ka izhar hota hai. Quran ke Surah Al-A'raf (Surah 7:54) mein Arsh ka zikr kuch is tarah hai:

"إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ"

Yani, "Tumhara Rubb Allah hai, jisne asmaan aur zameen ko chhe (6) din mein banaya, phir Arsh par istawa farmaya

Arsh ke aas paas farishte uski tasbeeh aur hamd-o-sana mein masroof rehte hain. Arsh ka concept humein yeh bhi yaad dilata hai ki Allah Ta'ala ki hukumat aur qudrat sab par chhaayi hui hai, aur vo har cheez ko dekh raha hai.

Jannah al-Firdaws:

Yeh Jannat ka sabse aala maqam **hai, aur iske upar Arsh ar-Rahman** (Allah ka Arsh, yaani Taakht) hai. Is liye Prophet Muhammad (PBUH) ne hamesha Jannat ke is sabse buland darje ki dua karne ki taleem di hai.

- Sahih al-Bukhari, Hadith 2790

## Chapter 2

# The Creation of the Pen (Al-Qalam)



Ek mashhoor Hadith ke mutabiq, Allah ne sabse pehle Pen ko paida kiya aur usko hukm diya ke wo sari cheezain likh le jo qiyamat tak hone wali hain. Ye baat Sunan Abu Dawood (Hadith 4700) aur Jami' al-Tirmidhi (Hadith 2155) mein aati hai. Quran bhi is baat ka zikr karta hai, jaise ke Surah Al-Buruj (85:21-22) mein likha hai ke sab kuch Lawh al-Mahfuz mein mehfuz hai. Ismein har insaan ka amal, uska naseeb, aur kainaat ka mustaqbil shamil hai.

"Sabse pehle Allah ne Pen ko paida kiya. Usne Pen se farmaya: 'Likh.' Pen ne kaha, 'Main kya likhun?' Allah ne farmaya, 'Har wo cheez likh lo jo qiyamat tak hone wali hai.'"

— **Sunan Abu Dawood, Hadith 4700**

### Lawh al-Mahfuz (Mehfuz Lawh)

Pen ne sab kuch Lawh al-Mahfuz par likha, jo ke Qur'an mein ek mehfuz aur daimi record ke taur par zikr kiya gaya hai. Is Lawh mein har cheez likhi hui hai—har shakhs ka naseeb, uske amal, aur duniya ka har waqiya.

"Nahi, yeh ek azeem Qur'an hai jo ke mehfuz Lawh mein likha hua hai." — **Surah Al-Buruj (85:21-22)**

Lawh al-Mahfuz Allah ke hifazat mein hai, aur yeh Allah ke Arsh (Taakht) ke qareeb hai, lekin iski haqiqat insan ke samajh se bahar hai

### Ilm aur Taqdeer

Pen ke zariye likhna, taqdeer (destiny) aur Allah ke Al-Qadr (divine decree) ke aqeeday se jude hai. Har cheez jo is kainaat mein hoti hai, wo pehle se likhi gayi hai Lawh al-Mahfuz par. Iska matlab ye nahi ke insaan ke paas free will nahi hai, balki Allah ka ilm har cheez par haavi hai aur Allah ko sab kuch pehle se maloom hai.

# Chapter 3

## The Light of the Prophet Muhammad (Nur Muhammad)

Kuch Islami riwayat, khaaskar Sufi traditions, yeh kehti hain ke 'Nur Muhammad' sabse pehla noor tha jo Allah ne paida kiya. Ek Hadith jo Musnad Ahmad (Hadith 17163, 2814) mein hai, usme likha hai: 'Main Nabi tha jab Adam abhi rooh aur jism ke beech mein the.' Magar mainstream Sunni scholars kehte hain ke sabse pehle Pen (Qalam) banaya gaya, jaise ke Sunan Abu Dawood (Hadith 4700) mein likha hai. Is wajah se, 'Nur Muhammad' ka concept ek theological interpretation hai, na ke Quran ka ek seedha aqeeda."

kuch Islamic schools of thought main, Nur Muhammad ko sabse pehli cheez maana jata hai jo Allah Subhanahu wa Ta'ala ne banayi thi. Ye ek divine light thi jo Prophet Muhammad (PBUH) ki rooh thi. Ye divine light physical form main nahi thi..

Prophet Muhammad (PBUH) as Bashar (Human Being)

Surah Al-Kahf (18:110) mein Allah Ta'ala farmatai hai:

"...قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ"

"Keho (Muhammad), main sirf ek bashar hoon tumhari tarah, mujhe wahi aati hai ki tumhara Allah (God) sirf ek hi Allah hai.

Is ayat se ye saaf zahir hota hai ki Prophet Muhammad (PBUH) bhi ek insaan hain, jinhein Allah ne wahi (revelation) di. Ye baat unki insaniyat ko saabit karti hai aur unhe hamari tarah ek bashar banati hai.

(PBUH) Peace be upon him

Jab bhi Nabi Muhammad Sallallahu Alayhi Wasallam (PBUH) ka naam aaye, unke liye salam aur darood padna zarori hai, kyunki unka maqam bepanah hai.

# The Light of the Prophet Muhammad (Nur Muhammad)



## Hadith about Prophethood when Adam (A.S.) was still being created

Hadith Text: "Kuntu Nabiyyan wa Adam bayna al-rooh wa al-jasad."

Translation: "Main Nabi tha jab Adam (A.S.) abhi rooh aur jism ke beech mein the."

Correct Reference: Ye hadith Musnad Ahmad aur Sunan al-Tirmidhi mein milti hai. Musnad Ahmad mein hadith ka reference number edition ke hisaab se alag ho sakta hai. Kuch editions mein isse Musnad Ahmad, Hadith 17163 ya Musnad Ahmad, Hadith 2814 ke roop mein cite kiya gaya hai.

Is hadith ko kai scholars ne hasan (achha) mana hai, jo iska reliability batata hai lekin narration ke chain mein thodi variations ho sakti hain.

Additional References:

1. Musnad Ahmad (Hadith numbers 17163 aur 2814)
2. Sunan al-Tirmidhi, Hadith 3609

Kuch scholars, jaise Shaykh al-Albani, ne is hadith ko hasan (achha) grade kiya hai, jo iska soundness dikhata hai, lekin narration ke chain mein thodi variations ho sakti hain.

"This view is reported in some spiritual traditions and is not a foundational Islamic belief."



## Chapter 4

# The Creation of the Universe



Islamic tradition ke mutabik, Allah Subhanahu wa Ta'ala ne duniya ki creation ka shuruat ek qadeem aur grand tareeqe se kiya. Quran ke Surah Al-Anbiya (21:30) mein Allah Ta'ala farmatai hai:

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا

Is ayat ka matlab hai ke aasmaan aur zameen ek saath the, aur phir Allah Ta'ala ne unhein alag kiya.

Islamic tradition ke mutabik, Allah Subhanahu wa Ta'ala ne duniya ko chhe din (ya periods) mein banaya. Har din ek distinct phase ko zahir karta hai, jismein har cheez apne jagah aur maqam par set hui. Quran ke Surah Al-A'raaf (7:54) mein:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ

Is ayat se ye pata chalta hai ki Allah Ta'ala ne aasmaan aur zameen ko chhe dinon mein banaya aur phir apni shanakht (sovereignty) ko izhaar kiya.

LOGO KI SOCH !! Science ke mutabik, Big Bang Theory bhi is concept ke saath match karti hai. Big Bang Theory kehti hai ke universe ek singularity se shuru hua tha, jahan sab matter aur energy ek point par concentrated thi. Phir is point se ek massive explosion (Big Bang) hua, jo universe ke expansion aur formation ka sabab bana.

Ye sab facts aur details ye batati hain ke duniya ka creation na sirf ek miraculous event tha, balki ek well-planned aur perfect system ke zariye hua tha, jo aaj bhi maintain hai aur aakhirat tak chalne

# Diverse Creation and Makhlooq

## 1. The Concept of Multiple Worlds

- Surah Al-Fatiha (1:1):
  - "Alhamdu lillahi rabbil 'aalameen."
  - Tarjuma: "Saari tareef Allah ke liye hai, jo sab jahanon ka Rabb hai."
  - Ma'ni (Meaning): Yahaan 'Aalameen ka matlab hai saari duniyaen ya sabhi qisam ki makhlooqat. Yeh sirf zameen tak simit nahi hai, balki ismein kai aur duniyaen bhi shaamil ho sakti hain, jinhein hum nahi jaante.
- Ulama Ka Tafseer (Scholars' Interpretations): Bohat se islami ulama kehte hain ke 'Aalameen mukhtalif duniyaon aur makhlooqat par mushatmil ho sakta hai jo insaano ke ilawa bhi ho sakte hain.

## 2. Zameen Ke Ilawa Makhlukat Ka Zikar (Creation Beyond Earth in the Quran)

- Surah Ash-Shura (42:29):
  - "Wa min ayatihi khalqu as-samawati wal-ardi wa ma baththa fihima min dabbatin; wa huwa 'ala jam'ihim iza yashau qadeer."
  - Tarjuma: "Aur uski nishaniyon mein se hai asmaan aur zameen ki takhleeq aur unmein mukhtalif makhlooqat jo phelaayi gayi hain; aur woh jab chahe sab ko jama kar sakta hai."
  - Tafseer: Is ayat mein yeh baat ishara kar rahi hai ke mukhtalif makhlooq zameen aur asmano mein phelaayi gayi hai, jo kuchh ulama ke mutabiq zameen ke ilawa kisi aur jagah zindagi ke honay ki imkaan ko darsata hai.

## 3. Jinn as Non-Human Life

- Islam mein jinn ka tasavvur bhi hai jo insano se alag aur parallel duniya mein rehte hain. Yeh smokeless fire (be aag ke dhuan) se banaye gaye hain aur Allah ki mukhtalif makhlooq mein se ek hain. Yeh concept yeh batata hai ke Allah ki makhlooq sirf insano tak mehdood nahi hai.

# DIVERSE BEINGS IN THE WORLD

Hadith aur islami riwaayat mein bhi yeh zikar hai ke Allah ki takhleeq bohot wasi hai aur insano ke samajh se pare hai. Kuchh riwaayat kehti hain ke Allah ne kai aur makhlooqat paida ki hain aur insaan sirf ek hisa hai.

- **Angels (Mala'ika)**
- **Jinn**
- **Shayatin (Devils)**
- **Humans (Insaan)**
- **Animals (Hayawanat)**
- **Plants (Nabatat)**
- **Buraq**
- **Ghoul and Other Mythical Creatures**
- **Hun bin ( killed by Jinn )**
- **Yajuj Majuj**
- **Zulqarnain**
- **Dajjal**
- **Heavenly Bodies and many others**
- **Insects and Smaller Creatures**

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# DIVERSE BEINGS IN THE WORLD

Hadith aur islami riwaayat mein bhi yeh zikar hai ke Allah ki takhleeq bohot wasi hai aur insano ke samajh se pare hai. Kuchh riwaayat kehti hain ke Allah ne kai aur makhlooqat paida ki hain aur insaan sirf ek hisa hai.

## Angels (Mala'ika)

Farishtay woh makhlooq hain jo sirf Allah ke hukum par amal karte hain. Qur'an mein mukhtalif farishton ka zikr milta hai jo alag-alag zimmedariyon ke liye mukarrar hain.

- **Hazrat Jibrail (A.S.):** Allah ka paigham ambiya tak pohanchane wale farishta.
  - **Hazrat Mika'il (A.S.):** Rizq aur barakat ke farishta.
  - **Hazrat Israfil (A.S.):** Qayamat ke din soor phoonkne wale.
  - **Hazrat Izra'il (A.S.) (Malak-ul-Maut):** Maut ka farishta jo insaanon ki rooh nikalta hai.
- 

# INTERGALACTIC MAKHLOOQ

ka concept science fiction aur some (بین کہکشانى مخلوق) Intergalactic Makhloq spiritual beliefs mein milta hai, lekin Islam mein uska koi direct zikar nahi hai. Intergalactic beings ya makhloq wo creatures hote hain jo ek galaxy se doosri galaxy tak mojud hote hain, ya unka asal habitat unka apna space-time aur universe hota hai. Aise beings ka concept aam taur pe science fiction aur modern astronomy mein hota hai

## Possible Existence of Life Beyond Earth:

Islam mein yeh nahi kaha gaya ke zindagi sirf zameen tak mehdood hai, aur aaj ke scientific views ke hisaab se bhi yeh mumkin hai ke doosri kahkashayon mein life forms ho sakti hain.

## Conclusion:

"Quran mein kisi bhi jagah direct mention nahi hai ke zameen ke ilawa bhi aur makhloq hai, magar kuch scholars Surah Ash-Shura (42:29) ki tafseer aise karte hain: 'Aur uski nishaniyon mein se hai asmaan aur zameen ki takhleeq aur unmein mukhtalif makhloqat jo phelaayi gayi hain.' Is ayat ko kuch log aliens ke possibility ke taur par dekhte hain, magar ye confirm nahi hai ke intergalactic beings Islamic aqeedah ka hissa hain."

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# JINN

## DIVERSE BEINGS IN THE WORLD

Jinn aag se banaye gaye hain aur unke paas khud ki akal aur marzi hoti hai. Wo insaan ke tarah ibadat aur gunaah dono kar sakte hain. Jinn ke paas ek khaas qudrat hoti hai ke wo insaan ko dekh sakte hain aur unke saath interact kar sakte hain, Jinn hamare saath is duniya mein hi maujood hai..

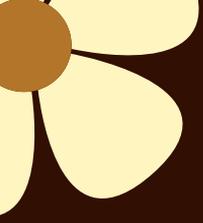
### **Lekin, ek interesting sawal yeh hai ke hum jinn ko kyun nahi dekh sakte?**

Iska aik jawab yeh hai ke jinn alag dimensions mein reh rahe hain jo hamari nazar aur samajh se bahar hain. Hum insaan sirf teen dimensions (3D) aur waqt (time) ko mehsoos kar sakte hain. Iska matlab yeh hai ke jo kuch bhi hamari 3D dunia aur waqt ke ilawa hai, wo hamare liye invisible (ghaib) hai. Islamic beliefs aur kuch scientific theories ke mutabiq, jinn shayad aise hi ek alag dimension mein reh rahe hain jo hamare visible (nazar aane wale) spectrum mein nahi hai.

Kuch scholars yeh bhi kehte hain ke jinn ke paas ek aisi flexibility hai jo unhein humare dimensions ko cross karne ki ijazat deti hai. Quran aur hadees mein bhi yeh baat aati hai ke jinn humein dekh sakte hain lekin hum unhein nahi. Yeh is baat ki taraf ishara hai ke humara aur jinn ka asar ek dusre par ho sakta hai, lekin hamare aur unke dekhne ke andaaz mein farq hai. Jinn Allah ki ek alag makhloq hain jo smokeless fire se bane hain (Surah Al-Hijr 15:27). Science ke mutabiq alag dimensions ho sakti hain, magar Quran isko direct confirm nahi karta.

### DIMENSIONS

Theoretical physics, especially string theory and M-theory, proposes the existence of additional dimensions beyond these four, potentially up to 10 or 11 dimensions. These additional dimensions are hypothesized to be compactified or "curled up" at scales too small for us to observe, which is why they aren't detectable with current technology.



Ye kitab insano ke safar, unke imtihanat aur unki rehnumai par markazi tawajjo degi. Jab ke Jinnat, Farishtay, Jannat, Jahannam, 7 Asman, Asmani Darwaze, Asman ke Portals, Shayatin aur Dusri Makhluqat ka tafsili zikr aur guftagu dusri kitab mein shamil hoga. Woh kitab in mukhtalif makhluqat ke wajood, unke maqasid aur unki zindagi aur asrat par guftagu karegi.

Islamic tradition ke mutabik, Jannat aur Jahannam ki creation ka exact waqt specifically mention nahi kiya gaya hai. Lekin Quran aur Hadith se yeh pata chalta hai ke ye dono maqamat Allah Ta'ala ne duniya ki creation ke saath hi banaye the ya uske baad.

Jannat ke 7 darajat hain, jisme sabse upar Jannat-ul-Firdaws hai (Sahih al-Bukhari 2790). Jahannam ke bhi 7 levels hain, jisme sabse neeche Hawiyah hai (Surah Al-Qari'ah 101:9-11)



**Types of Jannat (Paradise):**

1. Jannat-ul-Firdaus
2. Jannat-ul-Mawa
3. Dar-ul-Maqamah
4. Dar-ul-Salam
5. Dar-ul-Khuld
6. Jannat-ul-Adan
7. Jannat-ul-Na'im

**Types of Jahannam (Hell):**

1. Jahannam
2. Laza
3. Hutama
4. Sa'ir
5. Saqar
6. Jahim
7. Hawiyah

## Chapter 5

# The Creation of Adam AS

Islamic tradition ke mutabiq, Allah Subhanahu wa Ta'ala ne Hazrat Adam (AS) ko pehli insaan aur pehle nabi banaya. Quran mein Surah Al-Baqarah (2:30) mein Allah Ta'ala farmata hain:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

Translation: "Aur jab aapke Rab ne farishton se farmaya, 'Main zameen mein ek khalifa banane wala hoon...'"

Allah Ta'ala ne Hazrat Adam (AS) ko mitti (clay) se banaya. Pehle mitti ko pani se mila kar use ek specific texture aur consistency di gayi. Phir is mitti ko Allah ne apni qudrat se insaan ki soorat mein shakal di aur usmein ruh phoonki.

Quran ke Surah Sad (38:71-72) mein Allah Ta'ala ne farmaya:

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن طِينٍ. فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ

Translation: "Jab aapke Rab ne farishton se farmaya, 'Main mitti se ek bashar banane wala hoon. Phir jab main usko poori tarah se sanwaar doonga aur usmein ruh phoonk doonga, to tum uske samne sajda karna.'"

Is tarah Allah Ta'ala ne Hazrat Adam (AS) ko zameen par apna vicegerent (khalifa) banaya. Jab farishton ne dekha ke Allah ne Hazrat Adam (AS) ko itni izzat di hai, to unhone Allah ka hukum maan kar sajda kiya, siwaye Iblees (Shaitan) ke, jisne gurur aur takabbur ki wajah se sajda karne se inkaar kar diya.



## Chapter 6

# The Covenant of Alast (Ehd-e-Alast)

Islamic tradition ke mutabiq, Allah Subhanahu wa Ta'ala ne insano ki roohon se ek ahad liya jo Ehd-e-Alast kehlati hai. Ye qissa Quran ke Surah Al-A'raf (7:172) mein zikr kiya gaya hai:

"وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ"

Translation: "Aur jab aapke Rab ne bani Adam ki naslein unki pithon se nikali aur unhein khud unke upar gawah banaya (aur farmaya), 'Kya main tumhara Rab nahi hoon?' Unhone kaha, 'Ji haan, hum gawahi dete hain.' (Ye is liye ki qayamat ke din tum kahne na lago ke hum is se gafil the.)"

Rooh Allah ki taraf se ek amaanat hai jo insaan ko zindagi ke asli maqsad ki yaad dilati rehti hai. Ehd-e-Alast ke qisse se humein ye sabak milta hai ke insaan ka asal maqsad Allah ki ibadat aur uski marzi ke mutabiq zindagi guzarna hai. Jab insaan duniya mein aata hai to wo is ahad ko bhool jata hai, lekin uski rooh hamesha is ahad ki yaad dilati rehti hai.

Alam-e-Arwah (World of Souls) ek aisi jagah hai jahan Allah Ta'ala ne sab roohon ko ikattha kiya tha aur unse Ehd-e-Alast liya tha. Is alam mein sab rooh apne Rabb ki rububiyat ko pehchanti hain aur uski wahdaniyat ko tasleem karti hain. Is waqt, roohon ko ye yaad dilaya gaya ke unka asal maqsad sirf Allah ki ibadat aur uski marzi ke mutabiq zindagi guzarna hai.

# Chapter 7

## The Creation of Eve (Hawwa), Life in Paradise

Hazrat Adam (A.S.) ke baad Allah Subhanahu wa Ta'ala ne unki zarurat aur companionship ke liye Hazrat Hawwa (Eve) ko banaya. Hadith ke mutabiq, Hawwa ko Adam (A.S.) ke jism se banaya gaya, taake dono ek doosre ke saathi aur madadgaar banein. Hawwa (Eve) Adam ki jism se bani thi, lekin ye tafseel Quran mein nahi, balki Hadith mein milti hai. Sahih al-Bukhari (3331) aur Sahih Muslim (1468) ke mutabiq

Adam aur Hawwa (A.S.) ko Jannat mein rakha gaya jahan unhein mukammal azadi thi ke wo jitne bhi phal chahen kha sakte hain, magar ek particular darakht ke phalon se dur rehne ka hukm diya gaya tha. Jannat mein unki zindagi aman aur sukoon se bharpur thi, lekin Shaitaan ne apni chal chalni shuru ki. Iblees ne dono ko us darakht ka phal khane ke liye behkaya

### The Fall of Adam and Eve

Hazrat Adam aur Hawwa (A.S.) ne jab Shaitaan ke behkawe mein aakar mana kiye gaye darakht ka phal khaya, to Allah Ta'ala ne unhe Jannat se nikal kar duniya mein bhej diya. Yeh unki galti ka nateeja tha, aur duniya mein unke liye ek imtihan ka aghaaz hua.

Lekin Hazrat Adam aur Hawwa (A.S.) ne apni galti ka ehsaas kar ke Allah Ta'ala se tauba ki. Unhone Allah ke samne apni khataon ka iqraar kiya aur usse bakhshish ki dua ki. Qur'an mein yeh zikr hai:

**"Un dono ne kaha: 'Hamare Rubb, humne apne aap par zulm kiya. Agar aap humein maaf na karenge aur hum par reham na farmaenge, to hum zaroor nuksan uthanewalon mein se ho jayenge.'"**

— Surah Al-A'raf (7:23)

**Allah Ta'ala ne unki tauba ko qubool kar liya, lekin unhe duniya mein bhejna unke liye ek naya imtihan tha. Dua qubool hui thi, lekin unka Jannat se nikal kar duniya mein bhejna Allah ka faisla tha, taake insani nasl ka aghaz ho aur duniya mein zindagi ka imtihan shuru ho.**

**Insaan Se Pehle: Kai mufasssireen aur aalimon ka ye mazhab hai ke Jinn zameen par insano se pehle abadiyon se rehte aaye hain. Lekin unmein zyada fasad aur zulm ho gaya tha jis ki wajah se Allah ne unhein rokne ke liye Farishton ko bheja tha.**

### **Makhlooq ko mita kar nayi Makhlooq**

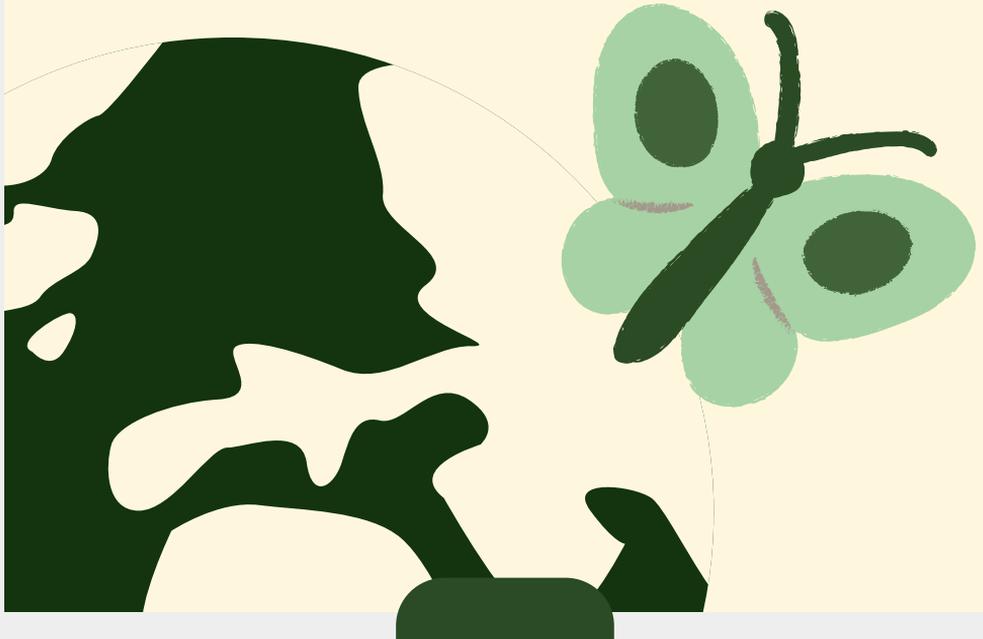
Dinosaurs ka khatam hona ek misaal hai ke duniya mein jo bhi hota hai, woh Allah ki qudrat se hota hai. Woh jab chahe kisi makhlooq ko mitane ya badalne par qadir hai aur yeh insaan ke liye ibraat hai ke Allah ke ikhtiyar mein sab kuch hai.

Makhlooq Ka Paida Karna aur Mitana:

- Surah Ibrahim (14:19):
- "Alam tara anna Allaha khalaqa as-samawati wal-arda bil-haqqi in yasha yudh'hibkum wa-ya'ti bikhalqin jadeed."
- Translation: "Kya tumne nahi dekha ke Allah ne asmaan aur zameen ko sachai ke sath paida kiya? Agar woh chahe toh tumhein mita kar ek nayi makhlooq la sakta hai."
- Yeh ayat samjhatai hai ke Allah har makhlooq par qudrat rakhta hai aur jab woh chaahe, kisi bhi qisam ki makhlooq ko mita kar nayi makhlooq paida kar sakta hai.

# Human on Earth

Hazrat Adam aur Hawwa (A.S.) ke Jannat se duniya mein bheje jane ke baad, unhone yahan insani zindagi ka aaghaz kiya. Duniya mein unka pehla makaam alag alag jagahon par tha, lekin phir wo mil gaye aur apne aulad ko janam diya. Adam (A.S.) ne Allah ke hukum par amal karte hue insano ko zindagi ke asal maqsad, yani Allah ki ibadat aur uske hukum par chalne ki taleem di. Wo pehle Nabi the jo Allah ka paigham insano tak pohncate. Duniya mein insani tehzeeb ka aghaz Hazrat Adam (A.S.) aur Hawwa (A.S.) se hota hai, jo humein yeh sikhata hai ke insani zindagi ki asal buniyad Allah ki ibadat, ilm ka talash, aur ek dusre ke saath husn-e-suluk par hai. Adam (A.S.) ne apne aulad ko Allah ke deen ki taleem di, jo aaj tak humein dekhne ko milti hai.



# THE STORY OF ADAM

## (ALAIHI SALAAM)

Adam was created in the Heaven with Allah's own hands from clay extracted from various part of the earth on Friday late afternoon.  
(Aal 'Imraan 3:59)



Hawwa was created from Adam's left rib  
(al-Nisaa' 4:1)

Adam was destined to **become a khalifah**  
(al-Baqarah 2:30)

Adam's first experience of creation is EDUCATION:  
Allah taught Adam of all the names  
(al-Baqarah 2:31)

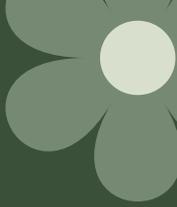
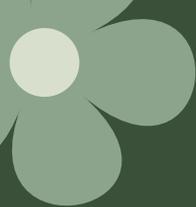
Adam was made as superior from others through free will, reasoning and KNOWLEDGE

All angels bowed to Adam except Iblis  
(Surah Saad 38:71-74)

Allah TAUGHT Adam language, speech and the ability to communicate

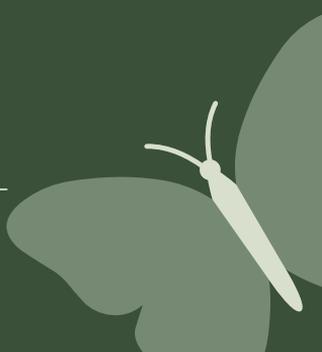
Shaytan used his logically tactic to whisper to Adam that caused him and Hawwa being expelled from the Heaven (Ta-Ha 20:120-121)

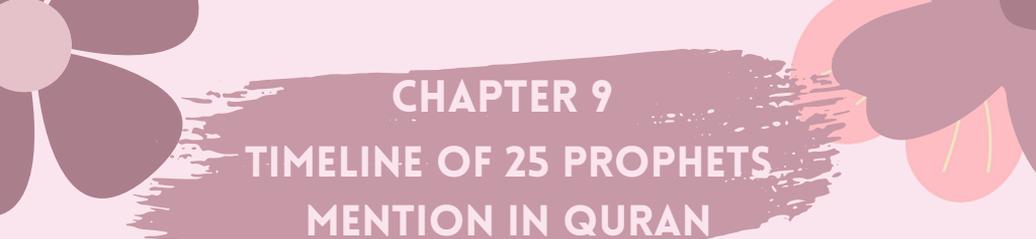
Allah promised that Adam and his descendants will come back to Heaven forever if they lived a life of righteousness  
( al-Baqarah 2:38-39)



# THE CONTINUATION OF HUMANITY

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**CHAPTER 9**  
**TIMELINE OF 25 PROPHETS**  
**MENTION IN QURAN**

**Subchapter 1: Prophet Adam (A.S.)**

**Subchapter 2: Prophet Idris (A.S.)**

**Subchapter 3: Prophet Nuh (A.S.)**

**Subchapter 4: Prophet Hud (A.S.)**

**Subchapter 5: Prophet Saleh (A.S.)**

**Subchapter 6: Prophet Ibrahim (A.S.)**

**Subchapter 7: Prophet Lut (A.S.)**

**Subchapter 8: Prophet Ismail (A.S.)**

**Subchapter 9: Prophet Ishaq (A.S.)**

**Subchapter 10: Prophet Yaqub (A.S.)**

**Subchapter 11: Prophet Yusuf (A.S.)**





**Subchapter 12: Prophet Shu'ayb (A.S.)**

**Subchapter 13: Prophet Ayyub (A.S.)**

**Subchapter 14: Prophet Dhu'l-Kifl (A.S.)**

**Subchapter 15: Prophet Musa (A.S.)**

**Subchapter 16: Prophet Harun (A.S.)**

**Subchapter 17: Prophet Dawud (A.S.)**

**Subchapter 18: Prophet Sulaiman (A.S.)**

**Subchapter 19: Prophet Ilyas (A.S.)**

**Subchapter 20: Prophet Al-Yasa (A.S.)**

**Subchapter 21: Prophet Yunus (A.S.)**

**Subchapter 22: Prophet Zakariyya (A.S.)**

**Subchapter 23: Prophet Yahya (A.S.)**

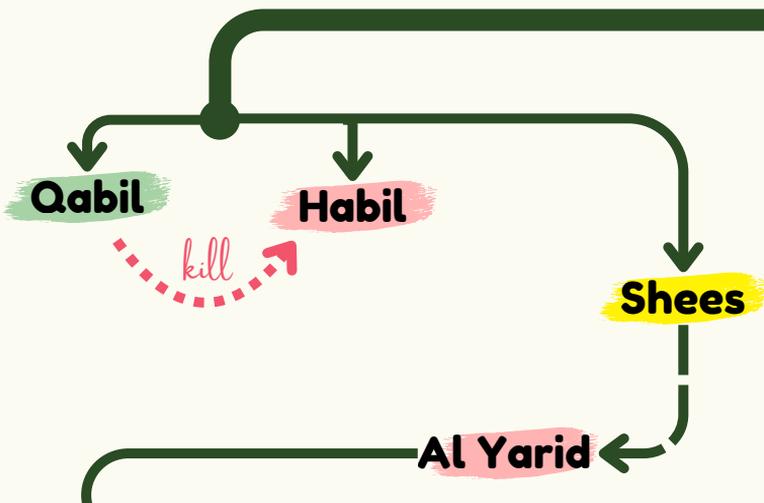
**Subchapter 24: Prophet Isa (A.S.)**

**Subchapter 25: Prophet Muhammad (PBUH)**





**Hazrat Adam (A.S.)** ko Islam ki pehle Nabi aur insani zindagi ka aghaz karne wala banaya gaya. Quran-e-Kareem mein Hazrat **Adam (A.S.) ka naam 25 baar zikr hua hai**, jo unki ahmiyat aur maqam ko darshata hai. Allah Subhanahu wa Ta'ala ne Adam (A.S.) ko duniya ka pehla insaan aur nabi banaya aur unhe insano ko Allah ki ibadat aur uski taleem dene ka farz ada karne ke liye bheja. Hazrat Adam (A.S.) aur Hazrat Hawwa (A.S.) ki aulad mein Hazrat Habil (Abel) aur Hazrat Qabil (Cain) شامل hain. Habil aur Qabil ke darmiyan ikhlaqi aur akhlaqi ikhtilaf ke natije mein, Qabil ne Habil ko qatal kar diya. Yeh qissa insani fitrat aur insani zindagi ke challenges ko darshata hai. Hazrat Adam (A.S.) ki taleem aur unki zindagi ka yeh hissa humein sabak deta hai ke insani zindagi mein sabr, adalat, aur Allah ki ibadat ka sab se bada maqsad hona chahiye.





**Hazrat Idris (A.S.)** Islam ke dusre Nabi hain aur unka naam Quran-e-Kareem mein 2 martaba zikr hua hai. Hazrat Idris (A.S.) ko unki ilm aur hikmat ke liye jaana jata hai, aur kaha jata hai ke wo pehle Nabi the jinhone **likhne aur silai** ka fan insano ko sikhaya. Hazrat Idris (A.S.) ne apni qaum ko Allah ki ibadat aur nek amal karne ki talqeen ki. Unki zindagi ka aik aham pehlu ye hai ke Allah ne unhe apne pas utha liya, aur unhe “Rafiiqan Aala” ka martaba ata farmaya. Hazrat Idris (A.S.) ki zindagi humein ilm ki talash aur amal par mazbooti se amal karne ka sabak deti hai.

### **Hazrat Idris (A.S.) aur Malak-ul-Maut ka Waqia:**

- Riwayaat ke mutabiq, Hazrat Idris (A.S.) ko farishton se dosti thi aur ek din unki mulaqat ek farishte (kuch riwaayaat mein Jibreel A.S. kaha gaya hai) se hui. Hazrat Idris (A.S.) ne unse apni arzi ki ke woh Malak-ul-Maut (Maut ke farishte) se mulaqat karna chahte hain aur apni zindagi ke baaqi dinon ke baare mein jaan'na chahte hain.
- Farishta unhein asmaan par le gaya jahan Malak-ul-Maut se mulaqat hui. Idris (A.S.) ne unse apne waqt-e-maut ke baare mein sawal kiya. Malak-ul-Maut ne farmaya ke woh unki rooh us waqt qabz karne ka hukm nahi le kar aaye hain. Magar jab woh farishta aur Idris (A.S.) baat kar rahe the, wahi waqt Allah Ta'ala ki taraf se agaya ke unki rooh qabz ki jaye.
- Waqia ka Mahiyat: Hazrat Idris (A.S.) ka inteqal usi waqt Malak-ul-Maut ne asmaan par hi kar diya. Ye baat yeh darust karti hai ke Allah ke hukm ke bagair kuch bhi nahi hota, aur har makhlooq ka waqt aur maqam sirf Allah ke haath mein hai.



### Riwayaaton ka Pegham:

- Yeh waqia is baat ko samjhata hai ke maut ka waqt aur jagah sirf Allah ke ilm mein hai aur woh jab chahe aur jahan chahe apne bandon ko uthaa sakta hai. Hazrat Idris (A.S.) ka yeh waqia ek ibraat hai ke Allah ke farishte apne maamlat mein bilkul Allah ke hukum ke mutabiq kaam karte hain.

*after many generations*

### Tafseer (Exegesis) Aur Hadith:

- Tafseer Ibn Kathir
- Tafseer Al-Tabari

**Qinan**



Hazrat Nuh (A.S.) Islam ke ek azeem Nabi hain, jinka zikr Quran mein 43 martaba aata hai. Unhe Allah ne us waqt nabuwat di jab unki **qaum shirk aur ghalat amal mein mubtala thi**. Hazrat Nuh (A.S.) ne apni qaum ko **950 saal tak** Allah ki taraf bulaya, lekin unki qaum ne aksar inkar kiya aur unka mazak udaya. Allah Subhanahu wa Ta'ala ne Hazrat Nuh (A.S.) ko ek kashti banane ka hukum diya, jisme wo apne maan-ne walon aur har jaanwar ke ek jode ko le kar savaar hue. Phir Allah ne ek azeem tufaan bheja jo sab kuch tabah kar gaya, siwaye un logon ke jo **kashti** mein the.

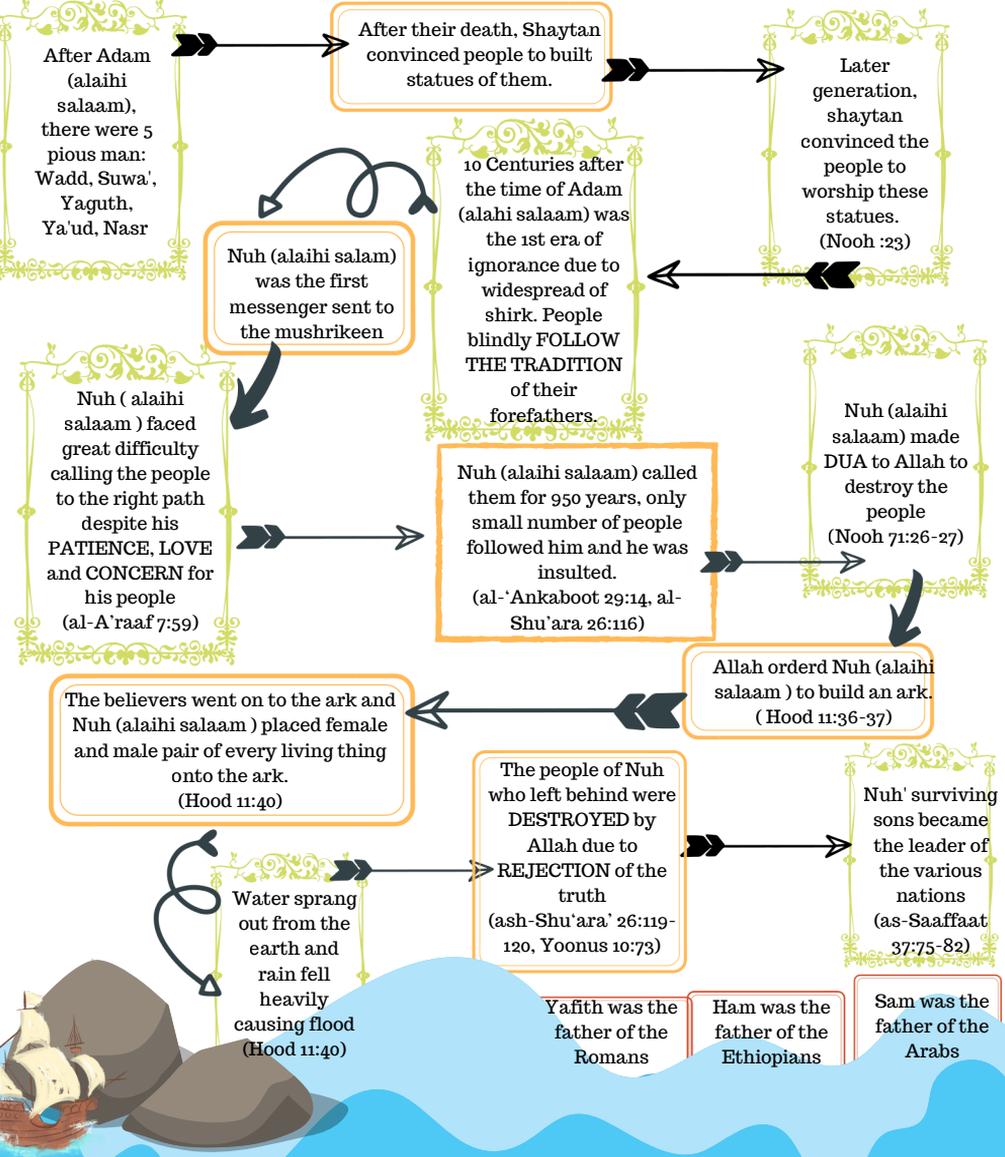
**Sam**

**Ham**

**Yafith**

**Yam**

# THE STORY OF PROPHET NUH (ALAIHI SALAAM)



After Adam (alaihi salaam), there were 5 pious man: Wadd, Suwa', Yaguth, Ya'ud, Nasr

After their death, Shaytan convinced people to built statues of them.

Later generation, shaytan convinced the people to worship these statues. (Nooh :23)

10 Centuries after the time of Adam (alahi salaam) was the 1st era of ignorance due to widespread of shirk. People blindly FOLLOW THE TRADITION of their forefathers.

Nuh (alaihi salam) was the first messenger sent to the mushrikeen

Nuh ( alaihi salaam ) faced great difficulty calling the people to the right path despite his PATIENCE, LOVE and CONCERN for his people (al-'A'raaf 7:59)

Nuh (alaihi salaam) called them for 950 years, only small number of people followed him and he was insulted. (al-'Ankaboot 29:14, al-Shu'ara 26:116)

Nuh (alaihi salaam) made DUA to Allah to destroy the people (Nooh 71:26-27)

Allah orderd Nuh (alaihi salaam ) to build an ark. ( Hood 11:36-37)

The believers went on to the ark and Nuh (alaihi salaam ) placed female and male pair of every living thing onto the ark. (Hood 11:40)

The people of Nuh who left behind were DESTROYED by Allah due to REJECTION of the truth (ash-Shu'ara' 26:119-120, Yoonus 10:73)

Nuh' surviving sons became the leader of the various nations (as-Saaffaat 37:75-82)

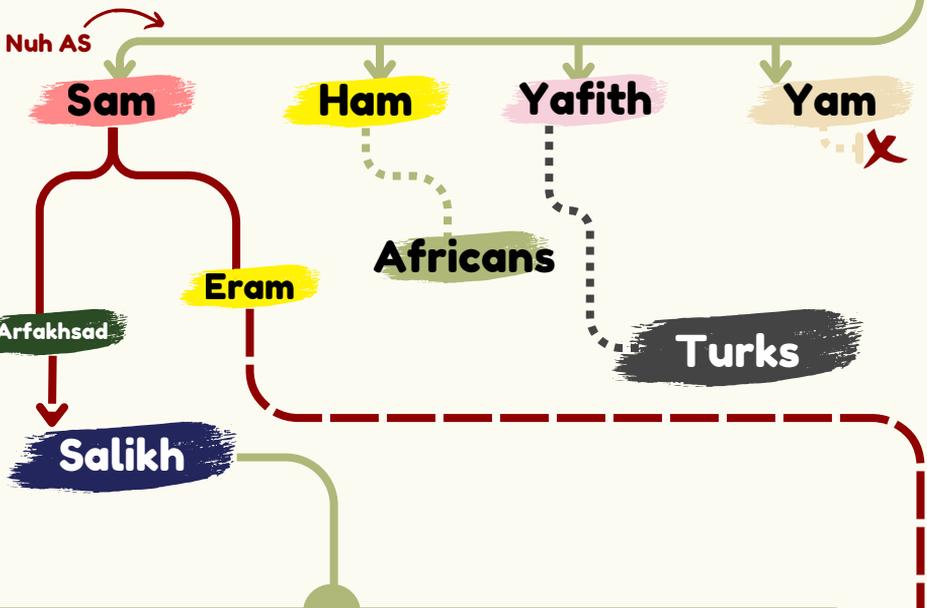
Water sprang out from the earth and rain fell heavily causing flood (Hood 11:40)

Ya'fith was the father of the Romans

Ham was the father of the Ethiopians

Sam was the father of the Arabs





4

## Prophet Hud (A.S.) *7 times mention in quran*

Hazrat Hud (A.S.) Allah ke ek paigambar the, jo **qaum-e-'Ad** ke liye bheje gaye. Quran mein Hazrat Hud (A.S.) ka zikr 7 martaba aata hai, aur unki kahani Surah Hud (11), Surah Al-A'raf (7:65-72), aur Surah Ash-Shu'ara (26:123-140) mein detail se aati hai.

Qaum-e-'Ad Arabian Peninsula ke region mein abad thi, jo apni taqat, **buland imaraton**, aur shaan-o-shaukat ke liye mashhoor thi. Magar ye log shirk karte the aur Allah ke hukumon se munh morh chuke the. Hazrat Hud (A.S.) ne unhe Allah ki taraf bulaya, unhe shirk chhor kar tawheed par aane ka paigham diya, magar unhone inkar kiya aur apni zid par qaim rahe.

Allah Subhanahu wa Ta'ala ne unki nafrat aur inkar ke sabab un par sakht azaab bheja. Ek sakht aur sardi wali hawa in par chhodi gayi, jo saat din aur aath raat tak chalti rahi aur unke sab kuch tabah kar diya. Yeh azaab Allah ke hukum se aaya, jisme se sirf wo log bach gaye jo Hazrat Hud (A.S.) ke saath iman laye the.

5



## Prophet Saleh (A.S.)

# The Story Of Prophet Saleh

PEACE BE UPON HIM

The event happened before the existence of Prophet Musa's nation. (Ghafir 40:30-31)

The dwellers of Al-Hijr (the rocky tract) used to carve from the mountains, and houses, feeling secure. (Al-Hijr 15:82)

They told Prophet Saleh, "You are just a human being like us. Then bring us a sign if you are of the truthful." (Ash-Shu'ara 26:154)

Prophet Saleh advised the Thamud people to let the She-Camel drink from the well on one day, and they drank from the well on the other day, alternating, leaving her to graze in Allāh's earth and avoiding harming it, but they killed her. (Ash-Shu'ara 26:155-158)

After the Thamud people killed the She-Camel, they made a secret night attack on Prophet Saleh and his household. Then Allah sent the destruction onto them. (An-Naml 27:49)

They denied the messengers. (Al-Hijr 15:80)

Allah sent them His signs (the She-Camel), but they denied the sign. (Al-Hijr 15:81)

They killed the She-Camel and enjoyed for three days and challenged Prophet Saleh if the punishment could be hastened. Allah sent against them a single Saihah (an awful cry), and they became like the dry stubble of twigs. (Al-Qamar 54:30-32)

Then the awful scream overtook them in the early morning (on the fourth day of their promised punishment days) (Al-Hijr 15:84)



Hazrat Saleh (A.S.) Allah ke ek paigambar the, jo **qaum-e-Thamud** ke liye bheje gaye. Quran mein Hazrat Saleh (A.S.) ka **ziker 9 martaba aata hai**

Qaum-e-Thamud apni taraqqi aur buland imaraton ke liye mashhoor thi. Yeh log pahadon ko kaat kar apne ghar banate the aur apni taqat par ghamand karte the.

Qaum-e-Thamud ne Hazrat Saleh (A.S.) se **ek nishani (sign) ki talab ki**, to Allah ne unke kehne par unke saamne ek **she-camel** (naqah) ko mojiza ke taur par bheja. Yeh she-camel Allah ki taraf se ek nishani thi, lekin qaum-e-Thamud ne is mojiza ka inkar kiya aur apne zulm aur inkar mein aage barhte rahe. Unhone is **she-camel ko qatal kar diya**, jo ke unke liye sakht azaab ka sabab bana.

Allah Ta'ala ne unke inkar aur zulm ke sabab un par ek sakht azaab bheja. Ek zordar dhwansi (**terrible earthquake**) unke upar aayi aur unhe tabah kar diya. Yeh azaab unke liye sabak tha, aur Hazrat Saleh (A.S.) ke saath jo log iman laye, wo bach gaye.

Hud AS

Qahtan

Falikh

Nahur

Azar

Tarikh

# Azar

Nahur

6

## Prophet Ibrahim (A.S.)

69 times mention in quran

Haran

Hazrat Ibrahim (A.S.), jo ke "Khalilullah" yani "Allah ke dost" ke laqab se mashhoor hain, Islam ke ek azeem paigambar hain. Quran mein Hazrat Ibrahim (A.S.) ka zikr **69 martaba** aata hai, aur unki zindagi ke mukhtalif waqiat Quran ke mukhtalif surah mein milte hain, jaise ke **Surah Al-Baqarah, Surah Ibrahim, Surah Maryam, aur Surah Al-Anbiya.**

Hazrat Ibrahim (A.S.) ko shirk se sakht nafrat thi. Unhone apni qaum ko shirk chhod kar sirf Allah ki ibadat karne ka paigham diya. Unki qaum butparast thi aur unhone apne bap aur qaum ke logon ko buton ki puja se roka. Hazrat Ibrahim (A.S.) ka sabse mashhoor **waqia unka buton ko torna tha**, jisse unki qaum naraz hui aur unhe **aag mein daalne ka faisla kiya**. Magar Allah ne unhe mehfooz rakha aur aag ko unke liye thanda aur aman ka zariya banaya (Surah Al-Anbiya 21:69).

Hazrat Ibrahim (A.S.) ne apne poore gharane ko Allah ke raste mein qurban kiya. **Unke betai Hazrat Ismail (A.S.) aur biwi Hazrat Hajra (A.S.) ka waqia maqam-e-Safa aur Marwa ke darmiyan hua**, jahan Allah ne apne hukum se **Zamzam** ka chashma phir se zinda kiya. Hazrat Ibrahim (A.S.) ne apne beta Hazrat Ismail (A.S.) ke saath milkar Allah ke hukum se **Khanah Kaaba ki tameer** ki, jo ke har musalman ke liye ek qibla aur markazi maqam hai.

Allah Ta'ala ne Hazrat Ibrahim (A.S.) ke imtihan ke taur par unse apne pyare beta **Hazrat Ismail (A.S.) ki qurbani** talab ki, aur Hazrat Ibrahim (A.S.) ne Allah ke hukum par amal karte hue apne beta ko qurban karne ka irada kiya. Magar Allah ne unki wafa aur ita'at ko dekhte hue Hazrat Ismail (A.S.) ko bachaya aur unki jagah ek qurbani ka janwar bhej diya. Is waqia ki yaad mein har saal **Eid-ul-Adha** manayi jati hai.

7

## Prophet Lut (A.S.)

# The Story of Prophet Ibrahim

(Alaihi salaam)

Ibrahim (Alaihi salaam) appeared approximately 4000 years ago (1000 years after Nuh) in a city of Ur, Babil, Mesopotamia (Iraq)

People were worshipping sun, moon, stars, king, wood idols and stone idols

Ibrahim (Alaihi salaam) as a child, using his **COMMON SENSE**, realised that it was irrational to worship these objects

Ibrahim (Alaihi salaam) declared that Allah alone was the one worthy of worship (**KNOWLEDGE OF TAWHEED**) (al-Nahl 16:120-122)

Ibrahim (Alaihi salaam) called his father who was an idol maker and worshipper to worship Allah alone but he rejected and threatened to stone him. (Maryam 19:42-43, 46)

Ibrahim (Alaihi salaam) left his father's home and ask Allah for his father's forgiveness (Maryam 19:47)

He started his dakwah to the people using **SIMPLE LOGIC** with **PATIENCE** (al-'Ankaboot 29:16-17)



Ibrahim (Alaihi salaam) left Mesopotamia to Palestine (Anbiyaa' 21:71)

Ibrahim (Alaihi salaam) remained **FIRM** and Allah saved him. The fire became cool and safe for Ibrahim (al-Anbiyaa' 21:69-70)



The king ordered for Ibrahim (Alaihi salaam) to be thrown into pit of fire (al-Anbiyaa' 21:68)



Ibrahim (Alaihi salaam) **ARGUED** with King Nimrod in the **BEST WAY**

The people understood their foolishness in their belief (al-Anbiyaa' 21:65-67)

The king, the priests and the elite has lost in their debate with Ibrahim (Alaihi salaam)

Using his **TACTICS** and **ARGUMENTS**, Ibrahim (Alaihi salaam) broke all the idols except the 'chief idol' (al-Anbiyaa' 21:58)



The people responded that they do it because they found that their **FOREFATHERS** DOING IT. (al-Shu'araa' 26:69-74)



# The Story of Prophet Ibrahim

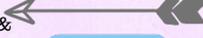
## (Alaihi salaam)

Ibrahim (Alaihi salaam) left Mesopotamia to Palestine (Anbiyaa' 21:71)



Ibrahim (Alaihi salaam) married Sarah & set out with her and his brother's son Loot for Syria (al-Anbiyaa' 21:71)

Allaah revealed to Ibrahim (Alaihi salaam) that he should take Hajar and the infant Ismaa'eel to Makkah. He submitted to the command of his Lord & left Hajar & Ismaa'eel there. (Ibraaheem 14:37)



Ibrahim (Alaihi salaam) longed to have children. Sarah gave her slave woman, Hajar, to him. So he married her and was blessed with his son Ismaa'eel from Hajar (al-Saaffaat 37:100-101)

Allaah was commanding him to sacrifice his son Ismaa'eel but Allah replaced Ismaa'eel. (al-Saffaat 37:101-107)



Ishaaq was born to him from his wife Sarah (Hood 11:71)

Ibrahim and Ismaa'eel built the Kaabah in Makkah (the first House to be built for the worship of Allaah) as commanded by Allah. (al-Baqarah 2:127)

Hajar & Ismaa'eel lived in Makkah. Ismaa'eel married and learnt arabic there.

Prophethood remained with the Children of Israel for a long time

Allaah commanded him to clean the Kaabah from idols and impurities & call mankind to perform the Hajj (al-Hajj 22:27)



Allaah sent Muhammad (peace and blessings of Allaah be upon him) from among the descendents of Ismaa'eel as a Messenger to all of mankind (al-A'raaf 7:158)

Ibrahim (Alaihi salaam) offered this great supplication for Makkah (al-Baqarah 2:126)

Ibrahim (Alaihi salaam) was the FATHER of the Prophets (al-An'aam 6:84-86)

## The Story of Prophet Lut (Alaihi salaam)

The people of Sodom lived right on the highroad in Palestine (from Makkah to Syria, the place where the Dead Sea is now) (al-Hijr 15:76)

The people of Sodom were the first to committing great sin that never happened before (men have lust on men instead of women) (al-A'raaf 7:80)

Prophet Lut's WIFE gave signal to the people of Sodom about the special guests. They were crowding Prophet Lut's house. (Hud 11:78)

The angels came to visit Prophet Lut. The angels came in a form of a very good looking men. Prophet Lut was anguished for them and felt for them great discomfort and said, "This is a trying day." (Hud 11:77)

Prophet Lut advised the people of Sodom to avoid the great sin but they refused (al-A'raaf 7:80-81, Hud 11:79)

The people of Sodom drove Prophet Lut out from his town (al-A'raaf 7:82)

Allah saved Prophet Lut and his family, except his WIFE. She was of those who remained behind (in the torment) (al-A'raaf 7:83, Hud 11:80-81)

Allah turned (the towns of Sodom in Palestine) upside down and rained down on them stones of baked clay. The torment came with an awful cry, overtook them at the time of sunrise (al-Hijr 15:72-75, Hud 11: 82)

Prophet Lut's WIFE will be among the people of hell-fire (at-Tahrim 66:10)

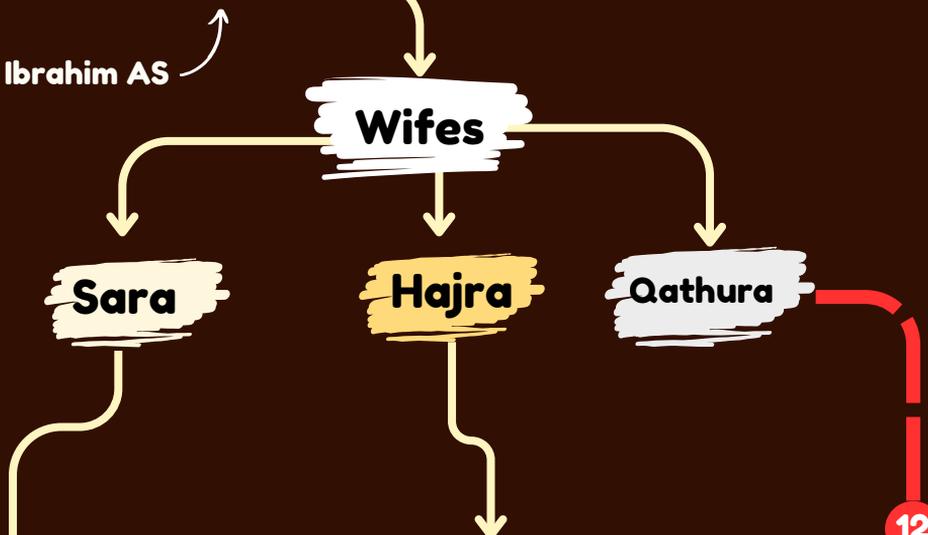
Ibn 'Abbaas (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Whoever you find doing the action of the people of Lut, execute the one who does it and the one to whom it is done." Classed as saheeh by al-Albaani in Saheeh al-Tirmidhi. al-Tirmidhi (1456), Abu Dawood (4462) and Ibn Maajah (2561)





Hazrat Lut (A.S.) ko Allah Ta'ala ne **qaum-e-Sodoom** aur Gomorrah ki hidayat ke liye paigambar banaya. Unki qaum ka amal aam tor par ghair shari aur immorality ke roop mein tha. Hazrat Lut (A.S.) ne apni qaum ko is ghair-insani aur ghalat behavior se roknay ki koshish ki. Iska sabse bada masla unki qaum ka kharijiyat (unnatural acts) tha, jo ki **homosexuality** ke roop mein tha. Quran aur Hadith ke mutabiq, unki qaum apne rishtedaron aur doosron ke sath ghalat kaam karti thi, jo ke Islam ke mutabiq haram hai. Allah Ta'ala ne Hazrat Lut (A.S.) ko is kharijiyat se bachne aur apni qaum ko sudharne ke liye paigambar bana kar bheja, lekin unki qaum ne is paigham ko na maan kar Hazrat Lut (A.S.) ko nikalne ki dhamki di. Is wajah se Allah Ta'ala ne unki qaum ko ek bade azaab se saza di, aur unka sheher zameen mein dhans gaya. (Surah Hud 11:82-83, Surah Al-Ankabut 29:34-35)

Hazrat Lut (A.S.) ki **Biwi** bhi unki qaum ka hissa thi aur unke kharijiyat ke amal mein शामिल thi. Allah Ta'ala ne unki biwi ko bhi azaab se mehfooz nahi rakha aur unhe bhi unki qaum ke saath hi tabaah kar diya.





**Hazrat Ismail (A.S.)**, jo ke Hazrat Ibrahim (A.S.) aur Hazrat Hajra (A.S.) ke bete hain, Islam ke ek azeem paigambar aur Hazrat Ibrahim (A.S.) ki **nasl ke pehli qist hain**. Hazrat Ismail (A.S.) ka zikr Quran mein mukhtalif jagah par milta hai, aur unka waqia Islam mein imaan aur qurbani ki misaal ke taur par mashhoor hai.

Hazrat Ibrahim (A.S.) ne apni biwi Hazrat Hajra (A.S.) aur chhote Ismail (A.S.) ko Allah ke hukum par Makkah ke veeran ilake mein chhod diya. Jab Hazrat Hajra (A.S.) ka paani khatam ho gaya, to unhone apne bete ke liye pani ki talash mein **Safa aur Marwa** pahadon ke darmiyan daud lagayi. ye daurana Allah ke hukum se **Zamzam** ke chashme ki paidaish ka sabab bana,

Hazrat Ismail (A.S.) ka sabse mashhoor waqia unki **qurbani se mutaliq hai**. Jab Hazrat Ibrahim (A.S.) ne apne khwab mein dekha ke Allah unse apne pyare bete Hazrat Ismail (A.S.) ki qurbani talab kar rahe hain, to unhone bina kisi hichkichaahat ke Allah ke hukum par amal karne ka irada kiya. Hazrat Ismail (A.S.) ne bhi apne walid ki baat ko bina kisi shak ke qabool kar liya aur apni jaan Allah ke liye qurban karne ke liye tayar ho gaye. Magar Allah ne unki wafa aur imaan ko dekhte hue, Hazrat Ismail (A.S.) ki jagah ek janwar qurban hone ke liye bhej diya. Is waqia ki yaad mein har saal Eid-ul-Adha ka tehwar manaya jata hai.

Hazrat Ismail (A.S.) ko unke walid Hazrat Ibrahim (A.S.) ke saath **milkar Khanah Kaaba ki tameer ka sharaf bhi hasil hua**. Is tameer ne Makkah ko Islam ka markazi maqam bana diya,

←  
Sara

**Hazrat Ishaq (A.S.)** Hazrat Ibrahim (A.S.) ke **dusre beta** aur ek azeem paigambar the. Unka zikr Quran mein **16** martaba aaya hai, aur unka maqam bhi Islam mein bohot buland hai. Hazrat Ishaq (A.S.) ki paidaish ek mo'jiza thi, kyunke Allah ne Hazrat Ibrahim (A.S.) aur unki biwi Hazrat Sarah (A.S.) ko **budhape mein ek beta** dene ki basharat di thi.

Ismail AS

KEDAR

Quresh

Banu Hashim

25 Prophet Muhammad (PBUH)

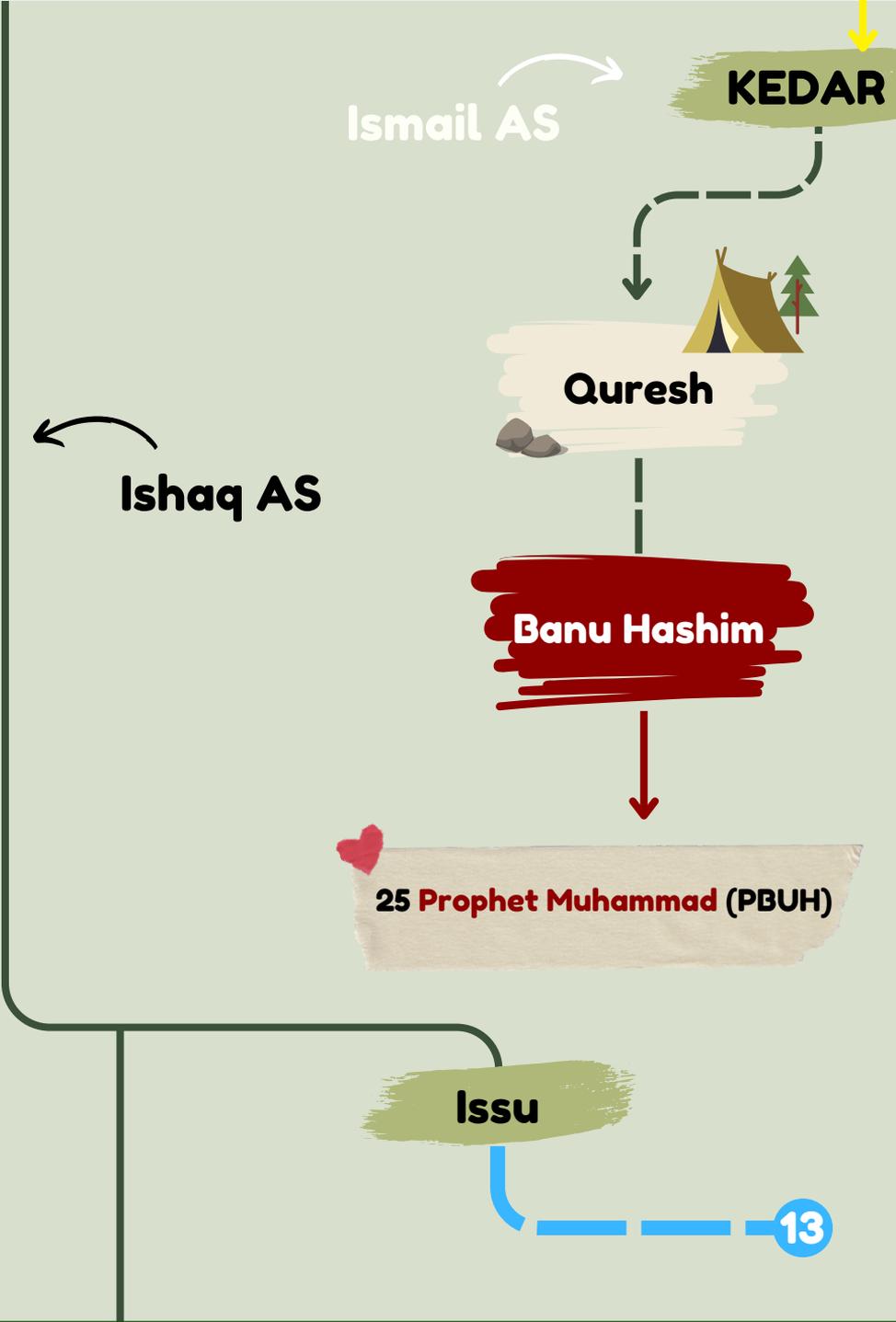
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Ishaq AS

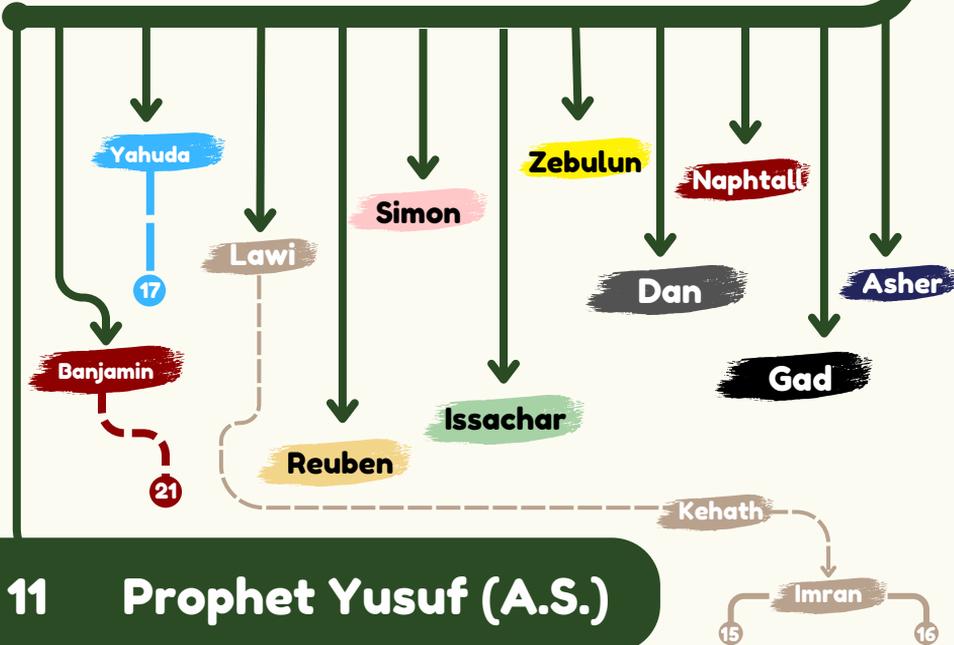
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Prophet Yaqub (A.S.)



**Hazrat Yaqub (A.S.)**, jo Hazrat Ibrahim (A.S.) ke potay aur Hazrat Ishaq (A.S.) ke bete the, ek azeem paigambar hain. Quran mein Hazrat Yaqub (A.S.) ka zikr 16 martaba hota hai, aur unhe "**Isra'il**" bhi kaha jata hai, jisse Bani Isra'il (**Children of Israel**) ki nasl ka aghaz hua.

Hazrat Yaqub (A.S.) ko Allah Ta'ala ne 12 beton se nawaza, jo "Asbaat" kehlaye, aur inhi se Bani Isra'il ki mukhtalif qabeelay shuru hue. Unke beton mein **Hazrat Yusuf (A.S.)** ka maqam sabse ala tha, jinka zikr Surah Yusuf (12) mein detail se aata hai. Hazrat Yaqub (A.S.) apne beton se bepanah mohabbat karte the, lekin unki zindagi mein kai azmaishen bhi aaein, jisme se ek Hazrat Yusuf (A.S.) ka unke **bhaiyon ke haathon gum** ho jana tha.



**Hazrat Yusuf (A.S.)** ek azeem paigambar hain, jinka zikr Quran mein **Surah Yusuf (Surah 12)** mein detail se aata hai. Hazrat Yusuf (A.S.) Hazrat Yaqub (A.S.) ke beton mein se ek the, aur unke baare mein Quran mein bataya gaya hai ki wo apne walid (father) ke bepanah pyare the.

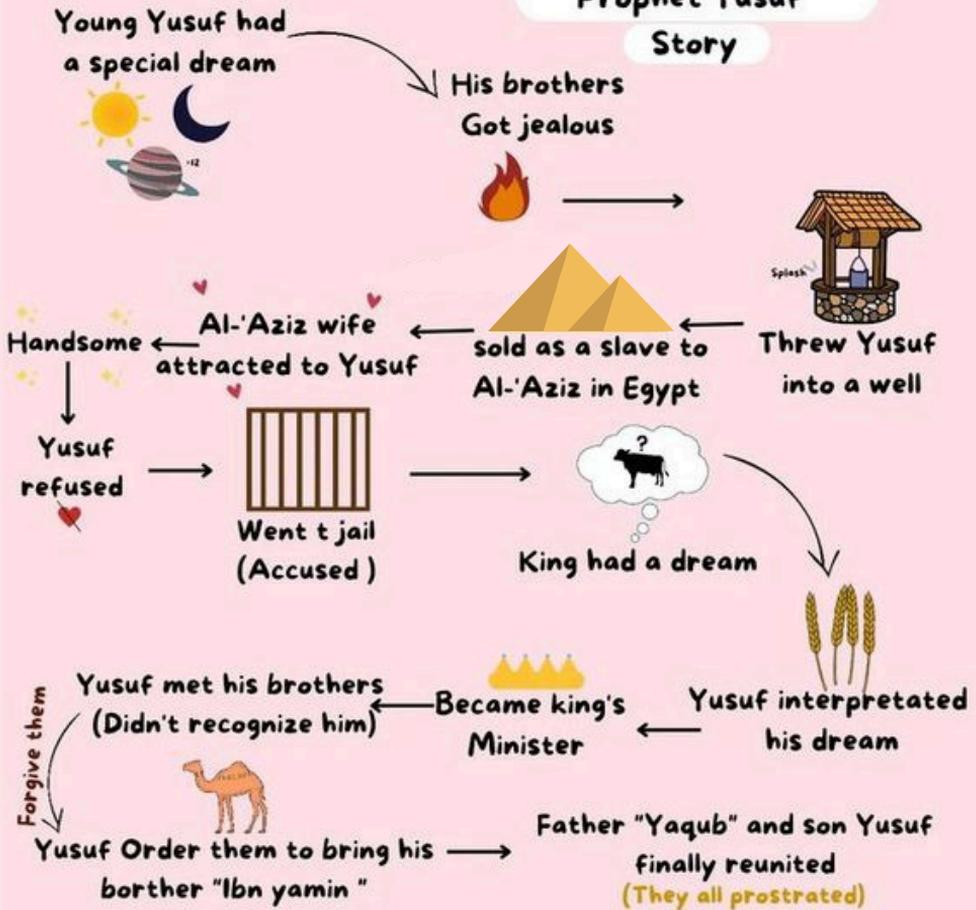
Hazrat Yusuf (A.S.) ke bhai, unke husn-o-jamal aur apne walid ki taraf se milne wale pyaar se jalne lage, aur unhone Yusuf (A.S.) ko qatl karne ka mansuba banaya. Magar aakhir kar unhone Yusuf (A.S.) ko ek **kuen mein phenk diya** aur apne walid se jhooti kahani banakar unhe gumshuda bata diya. Allah Ta'ala ne apne hukm se Yusuf (A.S.) ko us kuen se nikaalne ka intezaam kiya, aur wo Misr ke ek azeem gharane mein aa gaye.

Misr mein Yusuf (A.S.) ne ghulami ki zindagi guzaari, lekin apni aqalmandi aur imaan ki wajah se Allah ne unhe zillat se izzat di, aur aakhir kar wo Misr ke wazir-e-azim ban gaye. Hazrat Yusuf (A.S.) ki kahani ek sabr aur imaan ki misaal hai. Unhone har mushkil ko Allah ki raza samajh kar sabr se bardasht kiya, aur aakhir kar Allah ne unhe kamiyabi di.

Hazrat Yusuf (A.S.) ki zindagi mein unke bhaiyoon se milan ka lamha bhi aata hai, jab unhone apne bhaiyon ko maaf kar diya aur apne walid Hazrat Yaqub (A.S.) ko **Misr (Egypt)** bula liya. Unki zindagi ek misaal hai ke sabr aur tawakkul Allah ke saath ho, to har mushkil hal ho sakti hai.

**Hazrat Yaqub (A.S.)** primarily lived in the region of Canaan (modern-day Palestine, Israel, and parts of Lebanon and Syria). Canaan was the land promised by Allah to his grandfather, **Hazrat Ibrahim (A.S.)**, and his descendants.

## Prophet Yusuf Story



### Migration to Egypt:

- Towards the later part of his life, Yaqub (A.S.) and his family migrated to Egypt during a severe famine, where his son, Hazrat Yusuf (A.S.), held a high position in the Egyptian government.
- Yaqub (A.S.) spent the last years of his life in Egypt, where he eventually passed away.





Hazrat Shu'ayb (A.S.) Allah ke ek paigambar the, jo Madian aur Aikah ke logon ke liye bheje gaye. Quran mein Hazrat Shu'ayb (A.S.) ka zikr 11 martaba aata hai, aur unki kahani Surah Al-A'raf (7:85-93), Surah Hud (11:84-95), aur Surah Ash-Shu'ara (26:176-191) mein milti hai.

Hazrat Shu'ayb (A.S.) apni qaum ko insaf, iman, aur imandari ki taraf bulane ke liye mashhoor hain. Madian ke logon ka aam amal tha ke vo apne kaarobaar mein dhoka dete, naap tol mein kam karte, aur imandari se munh mor lete. Hazrat Shu'ayb (A.S.) ne unhe Allah ki ibadat aur insaf par amal karne ka paigham diya. Unhone apni qaum ko shirk chhor kar tawheed ki taraf bulaya aur in safalon se bachi rehne ki talqeen ki. Magar Madian ke logon ne Hazrat Shu'ayb (A.S.) ka paigham sun'ne se inkar kar diya aur apni buraiyon mein aage badhne lage. Hazrat Shu'ayb (A.S.) ne unko Allah ke azaab se daraaya, lekin unhone apni zidd aur inkar par barqarar rahe.

Aakhirkar, Allah ka azaab un par aaya. Quran ke mutabiq, ek shadeed garmi, zameen ka zalzala, aur ek sakht dhamake ne un logon ko halaak kar diya jo inkar kar rahe the, jabke Hazrat Shu'ayb (A.S.) aur jo log un par iman laye, vo bach gaye.

**Musa AS**

wife

**Safura**

beti

**Prophet Ayyub (A.S.)** ek bahut hi ameer aur **izzatdaar shakhsyat** the. Allah ne unko bohot sari daulat, zameen, aur aulad se **nawaza tha**. Unki ibrat ki kahani Quran mein zikr hui hai, jisme bataya gaya hai ki Allah ne unki sab seematoon ka imtihan liya. **Dheere-dheere, unki sari daulat chali gayi, unke saare bacche wafat paa gaye, aur unhe ek bohot hi shiddat wali bimari lag gayi.** Lekin in sab mushkilon ke bawajood, Ayyub (A.S.) ne apni imaan aur sabr kabhi nahi chhoda, aur hamesha Allah ki taraf hi ruju karte rahe.

Aakhirkar, Ayyub (A.S.) ne Allah se dua ki aur apne dukhon se nijaat ki darkhwast ki. Allah ne unki dua qubool ki aur unhe poori tarah se sehatmand kar diya. Allah ne unko phir se daulat, zameen, aur aulad se nawaza, is dafa pehle se bhi zyada. Ayyub (A.S.) ki zindagi humein yeh sikhati hai ki sabr aur imaan se musibat ka samna karne se akhir mein Allah ki rahmat aur barkat milti hai, aur sabr ka phal hamesha meetha hota hai.

**Prophet Dhu'l-Kifl (A.S.)** ek paighambar hain jo Quran mein zikr hua hai, lekin unki zindagi ke baare mein zyada tafseel se nahi bataya gaya. Quran mein Surah Sad (38:48) mein unka zikr is tarah hota hai: Yeh ayat unki pakdaar aur imaan darari ko bayan karti hai. Dhu'l-Kifl (A.S.) ka naam "Dhu'l-Kifl" ka matlab hota hai "do share" ya "double portion," jo unke ucha maqam aur zyada zimmedari ko darshata hai.

**Paidaish Aur Bachpan:**

- **Fir'aun ka Hukm:** Sab Israelite ladkon ko maar diya jaye.
- **Maa ka Amal:** Musa (A.S.) ko tokri mein rakh kar Nile mein chhod diya.
- **Divine Protection:** Tokri Fir'aun ke mahal tak pahuncha.
- **Adoption:** Fir'aun ki biwi Asiya (R.A.) ne Musa (A.S.) ko godh le liya.
- **Reunion:** Musa (A.S.) apni asli maa ke paas wapas aaye doodh pilane ke liye.

**Naujawani Aur Hijrat:**

- **Waakiah:** Musa (A.S.) ne ek Israelite ki madad ki, galti se ek Misri aadmi ko maar diya.
- **Misr Se Hijrat:** Musa (A.S.) Madain chale gaye.
- **Shu'aib (A.S.) Se Mulaqat:** Shu'aib (A.S.) ki betiyon ki madad ki.
- **Shadi:** Musa (A.S.) ne Shu'aib (A.S.) ki beti se shadi ki, aur Madain mein 8-10 saal tak rahe.

**Nabuwat Aur Fir'aun Se Muqabla:**

- **Divine Mission:** Allah ne Musa (A.S.) ko nabuwat di.
- **Misr Wapsi:** Musa (A.S.) Fir'aun ke saamne paigham le kar wapas aaye.
- **Mojizat:** Asa ka saanp ban jana aur haath ka roshan ho jana.
- **Fir'aun ka Inkaar:** Fir'aun aur uske logon ne nahi maana.

### Hazrat Khidr (A.S.) Se Mulaqat:

- Allah Ka Hukm: Musa (A.S.) ko Hazrat Khidr (A.S.) se milne ka hukm mila.
- Safar: Musa (A.S.) aur unke saathi ne Hazrat Khidr (A.S.) ko darya ke paas dhoondha.
- Seekhne Ka Safar: Musa (A.S.) ne Hazrat Khidr (A.S.) se sabr aur Allah ke hidden wisdom ke baare mein seekha.

### Hijrat Aur Samundar Ka Par Hona:

- Bani Israel Ka Hijrat: Musa (A.S.) ne apni qaum ko Misr se nikaala.
- Mojiza: Samundar ka do hisson mein baant jana; Fir'aun ka fauj doob gayi.

### Koh-e-Tur Aur Taurat:

- Revelation: Musa (A.S.) ko Koh-e-Tur par **Taurat** mili.
- Hidayat: Musa (A.S.) ne Bani Israel ko Allah ki hidayat di.
- Challenges: Bani Israel ne aksar gumrahi ki rahein apnayi, jisse Musa (A.S.) ko pareshani hui.

### Wafaat:

- Aakhri Safar: Musa (A.S.) Bani Israel ko Wadi Arba (Jordan ke paas) le ja rahe the.
- Wafaat: Musa (A.S.) ki wafaat janglat mein hui (Riwayat ke mutabiq).
- Legacy: Musa (A.S.) ko "Kalimullah" kaha jata hai, kyunke unhe Allah se seedha baat karne ka sharaf mila.

# Timeline

## Birth & Rescue (~1400-1300 BCE)

- Musa (A.S.) ka janm Misr (Egypt) me hota hai.
- Firawn ka zulm shuru hota hai, aur Musa (A.S.) ki maa unko sanduq (basket) me Darya-e-Nile me daal deti hain. (Surah Al-Qasas 28:7-8)
- Firawn ki biwi Asiya unko apna beta bana leti hain.

## Youth in Pharaoh's Palace

- Musa (A.S.) Firawn ke mahal me palte hain.
- Ek Egyptian ko galti se marne ke baad, Musa (A.S.) Madian ki taraf hijrat karte hain. (Surah Al-Qasas 28:15-22)

## The Burning Bush & Prophethood (~1200 BCE)

- Musa (A.S.) ko Koh-e-Toor par Allah se pehli wahi milti hai. (Surah Taha 20:9-14)
- Unko Firawn ke paas ja kar Bani Israel ko azad karne ka hukm milta hai.

## Miracles in Egypt & The Ten Plagues

- Musa (A.S.) aur Harun (A.S.) Firawn ke paas jate hain aur unko Islam ki dawat dete hain.
- Firawn unko majoon (magician) samajhta hai aur unki qudrati nishaniyon ko jhutlata hai.

## The Exodus & Parting of the Red Sea (~1200 BCE)

- Allah ka hukm aata hai, aur Musa (A.S.) Bani Israel ko Misr se nikalne ka irada karte hain.
- Firawn ka lashkar unka peeche karta hai, magar Allah ka mo'jiza hota hai, aur Samundar do hisson me bat jata hai. (Surah Ash-Shu'ara 26:63-66)
- Firawn aur uska lashkar doob jata hai.

## Revelation of the Torah (Taurat) & Laws

- Musa (A.S.) Koh-e-Toor par jate hain aur wahan unko Taurat di jati hai. (Surah Al-A'raf 7:143)
- Bani Israel ki nasooh tabdeeli ke liye Allah unko 40 saal tak sehra (desert) me rakhte hain.

## Final Years & Death (~1200 BCE)

- Musa (A.S.) apni ummat ko Quds (Jerusalem) le jane ki koshish karte hain.
- Unki wafat hoti hai aur Harun (A.S.) bhi kuch arse baad wafat pa jate hain.
- Musa (A.S.) ka mazar Jordan ya Palestine me hone ka zikr milta hai, magar exact location unknown hai.

# THE 4 STORIES IN SURAH AL-KAHF

THE CAVE



THE PEOPLE OF  
THE CAVE



THE OWNER OF TWO  
GARDENS



MUSA عليه السلام AND KHIDR



DHUL-QARNAYN

## Surah Al-Kahf ke 4 Ahem Qissay

### 1. Ashab-e-Kahf (Seven Sleepers of the Cave)

- Quranic Source: Surah Al-Kahf (18:9-26)
- Kahani Ka Khulasa: Ek waqt mein kuchh jawan log jo apne imaan ki hifazat karna chahte the, zulm-o-jabar ke ek hukmaran se bhaag kar ek gufa (cave) mein jaa baithe. In logon ne Allah Ta'ala se dua ki ke unhe apne deen par mazboot rakh le aur unki hifazat kare. Allah Ta'ala ne inhe 300 saal se zyada (309 saal) tak neend mein rakha. Jab woh jaage to unka sheher aur log badal chuke the, aur unka waqiya Allah ki qudrat aur imaan ke saboot ke taur par mashhoor hua.

### 2. Qissa of Two Men and Their Gardens

- Quranic Source: Surah Al-Kahf (18:32-44)
- Kahani Ka Khulasa: Ek ameer aadmi ko Allah ne do khoobsurat bagaat (gardens) diye the, lekin woh apni daulat aur maal par fakhar karne laga aur Allah ki shukr guzari bhool gaya. Usne apne gareeb dost se apne maal ki baat chhedhi aur apne imaan mein sabqat di. Allah ne uske sab kuchh cheen liya, aur uska maali fakhr khatam ho gaya. Yeh qissa sabak hai ke Allah se ghamand aur takabbur se door reh kar rehmat ki talash ki jaye.

### 3. Hazrat Musa (AS) aur Khidr (AS) ka Qissa

- Quranic Source: Surah Al-Kahf (18:60-82)
- Kahani Ka Khulasa: Hazrat Musa (AS) ek ilm ke talib ke tor par ek safar par chale jahan woh Hazrat Khidr (AS) se mile. Hazrat Khidr (AS) ne Musa (AS) ke sath mukhtalif waqiat kiye: ek kashti (boat) ko nukhsaan diya, ek bachay ko qatal kiya aur ek dewar ko marammat ki. Musa (AS) in sab par sawaal uthate rahe, jab tak Hazrat Khidr (AS) ne unhe sab kuchh wazeh nahi kiya. Yeh qissa Allah ki hikmat aur sabr ka paighaam hai.

### 4. Qissa of Dhul-Qarnayn

- Quranic Source: Surah Al-Kahf (18:83-98)
- Kahani Ka Khulasa: Dhul-Qarnayn ek insaf parast aur taqatwar hukmaran tha jo puri duniya mein safar karta tha aur logon ke masail hal karta tha. Usne ek qaum ki madad ki jo Ya'juj aur Ma'juj (Gog and Magog) se takleef mein thi. Dhul-Qarnayn ne unke liye ek badee diwaar banayi jo un dushmanon se hifazat karti thi. Yeh qissa insaf, himmat aur logon ki madad ka paighaam hai.

## Hazrat Khidr Se Mulaqat:

Hazrat Musa (A.S.) aur unke saathi, jo baaz riwaayaat ke mutabiq Hazrat Yusha bin Nun (A.S.) hain, ek safar par chale. Allah ne Hazrat Musa (A.S.) ko kaha tha ke woh ek maqam tak pahuchein ge jahan unhein ek khaas banda (Hazrat Khidr A.S.) milega. Yeh maqam woh hoga jahan machhli zinda hokar paani mein chali jayegi.

Jab woh safar mein the, toh Hazrat Musa (A.S.) aur unka saathi ne aram karne ke liye rukne ka faisla kiya. Us waqt unki machhli (jo woh sath laaye the) zinda hokar paani mein chalee gayi, aur woh dono us waqt yeh baat nahi samajh paaye.

**Machhli Ka Zinda Hona:**

Qur'an mein yeh zikar hai ke machhli "ajab tareeqe se apna raasta banate hue paani mein chali gayi" (Surah Al-Kahf, 18:63). Yeh Allah ke ek mo'jza (miracle) ke taur par hua. Jab Hazrat Musa (A.S.) aur unke saathi ne baad mein yeh baat yaad ki, toh woh us maqam par wapas gaye aur yeh unki mulaqat Hazrat Khidr (A.S.) se hui.

**Hazrat Khidr (A.S.) Ki Pahchaan:**

Machhli ke zinda hokar paani mein chale jaana ek ishara tha ke woh maqam khaas hai, aur yeh wahi maqam tha jahan Hazrat Musa (A.S.) ko Hazrat Khidr (A.S.) milne wale the.

Hazrat Khidr (A.S.) ki pahchaan ka aur koi direct zikar nahi hai, lekin jab Hazrat Musa (A.S.) unse mile, toh woh samajh gaye ke yeh wahi Allah ke banday hain jinke paas mukhtalif ilm aur hikmat hai.

# Hazrat Khidr Se Mulaqat:

## THE 4 STORIES IN SURAH AL-KAHF: MUSA عليه السلام & KHIDR

### THE TRIAL OF KNOWLEDGE

- Khidr was a learned man Allah had given knowledge to which He had not given to Musa. He asked Khidr if he can follow him to learn what he knows
  - Khidr told Musa he cannot ask him questions until he says something about it first to which Musa agreed
- Very soon, Khidr made a hole in their boat, prompting Musa to ask about it. This was the first violation of his promise to remain patient
- The next question came after Khidr killed a seemingly innocent boy they came across
- Soon they entered a town and requested food but were rejected. Despite this, Khidr restored a wall that was on the verge of ruin. Musa questioned his reason for not seeking payment for this task
- Khidr mentioned it was the end of their journey and proceeded to explain his actions

### LESSONS

- The importance of seeking knowledge and understanding. The power of knowledge is a blessing from Allah
- There is always someone who is more knowledgeable and has a better understanding of things than one's own self
- Allah's wisdom is infinite, and Muslims should always be content with His decree
- Things that may appear to be evil to us can often lead to good. Our intellect is too limited to comprehend the remarkable intricacies of God's decree



# Portals and maqamat

Opinion of people

Portals yaani mukhtalif maqamat ke darmiyan darwazon ki tasveer insani samajh aur spiritual haqeeqaton ko behtar samjhane ke liye di jati hai. Yeh concepts insani idraak se upar ki baatein hain, magar riwaayaat aur Islamic literature mein is tarah ki baatein mazeed ghour aur tawajjo talab karte hain. Yahaan is hawale se kuch tafsili naqtaat diye gaye hain:

## 1. Machhli Ka Pani Mein Ghussna Aur Portal Ka Samjhaana:

Pani ka zikr Quran aur Islamic riwaayaat mein sirf zahiri taur par nahi hai, balke yeh ek ghaibi maqam aur dunya-e-zahir ke darmiyan ek symbolically samjhe jane wale darwaze ya "portal" ki nishani ho sakta hai. Hazrat Musa (A.S.) aur Hazrat Khizr (A.S.) ka waqia jo Quran mein hai, usmein machhli ka pani mein chale jaana aur ek alag maqam par jaana ek ishara diya jaata hai ke yeh dunya aur ghaibi maqam ke darmiyan ek nishan hai jo symbolically portals ki tarah samjha ja sakta hai.

## 2. Dajjal Ka Qaid Hona:

Islamic riwaayaat ke mutabiq, Dajjal abhi ek khaas maqam par qaid hai aur qayamat ke qareeb uski zahoorat hogi. Riwaayaat mein aata hai ke ek jazeera mein Sahaba ne Dajjal ko dekha tha, jahan woh ek qaid shakal mein tha. Is nazriye ke mutabiq, woh maqam ek "portal" ke taur par dekha ja sakta hai jo ek mukhtalif maqam par majood hai, jahan se woh apni mukammal zahoorat ke waqt wapas aayega. Yeh bhi ek ghair mar'ee maqam ya maqam ke beech ek darwaza ka tasawwur hai. Dajjal ek bohot bada fitna hoga jo akhirat ke qareeb niklega (Sahih Muslim 2937). Yajuj Majuj ek corrupt nation hai jo Zulqarnain ki diwaar ke peeche hai (Surah Al-Kahf 18:94), magar unka asli location confirm nahi hai.

## 3. Hazrat Isa (A.S.) Ki Wapsi Aur Wet Hair Ka Nazriya:

Jab Hazrat Isa (A.S.) qayamat ke qareeb wapas aayenge, unke baalon se pani tapak raha hoga. Yeh pani tapakna ek symbolic aur literal alamati nishani hai ke woh ek mukhtalif maqam se aaye hain—jo asmaan ya ghaib se hai. Yeh tasawwur ek aise maqam ya maqamat ka tasawwur hai jo dunya-e-fani se mukhtalif hai.

## 4. Zulqarnain, Yajuj Majuj Aur Portals Ka Zikr:

Zulqarnain ke safar aur Yajuj Majuj ke maqam ke baare mein Quran aur riwaayaat mein baatein milti hain. Yajuj Majuj ek mukhtalif maqam par qaid hain aur woh qayamat ke qareeb azad honge. Logo ke mutabiq, in maqamat ko ek "portal" ke roop mein bhi samjha ja sakta hai jo ek alag maqam par wujood mein hai aur Allah ke hukm par zahoorat paayega. Zulqarnain ka mukhtalif maqamat par safar bhi ek symbolic darwazon ke tasawwur ko samjha sakta hai jo mukhtalif duniyaon ya maqamat ke darmiyan honge.

**Ye kitab insano ke safar, unke imtihanat aur unki rehnumai par markazi tawajjo degi. Jab ke Jinnat, Farishtay, Jannat, Jahannam, 7 Asman, Asmani Darwaze, Asman ke Portals, Shayatin aur Dusri Makhluqat ka tafsili zikr aur guftagu dusri kitab mein shamil hoga. Woh kitab in mukhtalif makhluqat ke wajood, unke maqasid aur unki zindagi aur asrat par guftagu karegi.**

Hazrat Haroon (A.S.), Hazrat Musa (A.S.) ke bhai the aur Allah ne unhe bhi nabuwat bakshi thi. Hazrat Haroon (A.S.) ka maqam Islam mein bahut ahem hai, kyunki unhone apne bhai Musa (A.S.) ke sath milkar Fir'aun ke samne haqq ka paigham pohchaya aur Bani Israel ko zalim Fir'aun ke zulm se nijaat dilayi. Jab Hazrat Musa (A.S.) Koh-e-Tur (Mount Sinai) par Allah se Torah (Taurat) lene gaye, to Hazrat Haroon (A.S.) ko apni qaum ki dekhbhal karne ke liye chhoda. **Sinai Peninsula ke Koh-e-Tur** par hi Hazrat Musa (A.S.) ne Allah se hidayat aur Taurat hasil ki thi, jo Bani Israel ke liye ek rahnuma kitaab thi.

Lekin Hazrat Musa (A.S.) ke wapas aane se pehle, Bani Israel gumrahi ke raaste par chal pade aur ek **sohne ka bachhra (golden calf)** bana kar uski puja karne lage, jo shirk ka sabse bada gunah tha. Hazrat Haroon (A.S.) ne apni qaum ko is shirk se rokne ki bahut koshish ki, lekin kuch logon ne unki baat nahi suni. Yeh shirk Sinai ke junglat mein hua tha, jab Bani Israel ne apni gumrahi aur kamzori ki wajah se Allah ke hukum ko toda. Hazrat Haroon (A.S.) ki zindagi ka yeh hissa ek misaal hai ke kis tarah unhone apni qaum ko hamesha haqq ki raah par chalne ki hidayat di, lekin qaum ne aksar unki baat nahi maani.

## Khaas Mitti Ka Istemaal - Samiri Ka Dhoka

Islamic riwayat aur mufasssireen ka kehna hai ke Samiri ne ek khaas mitti ka istemaal kiya, jis ka zikr tafsir mein milta hai:

- Jab Hazrat Musa (A.S.) ne apni qaum ke saath darya ko paar kiya, toh Samiri ne dekha ke Hazrat Jibril (A.S.) apne ghode par sawar hue wahan se guzre. Samiri ne Jibril (A.S.) ke qadam ka nishan dekha aur us jagah ki mitti uthali, kyunke uska yaqeen tha ke woh mitti kisi khaas taqat wali hai.

### 1. Sone Ka Bachra Banana:

- Samiri ne jab yeh mitti sone ke bachre mein milai aur usse ek khokhla (hollow) jism banaya, toh woh hawa ke chalne par shor machata tha. Yeh shor (goonja karna) logon ke liye ek "mojiza" lagta aur Samiri ne ise ek ilahi shakal mein pesh kiya taake log gumraah ho jayein.

### 2. Dhoka Aur Gumraahi:

- Is shor ne bani Israel ko gumraah kar diya, kyunke woh samajhne lage ke yehi unka khuda hai jo unse bol raha hai. Samiri ka yeh dhoka aur ilzaam unhein shirk (Allah ke siwa kisi ko pujne) par le aaya.

## Rough MAP 02



The "Promised Land," also known as "Maqbool Zameen" in Islamic tradition, refers to the land that Allah (SWT) promised to the descendants of Prophet Ibrahim (A.S.), specifically through his son Ishaq (A.S.) and his grandson Yaqub (A.S.), also known as Israel. This land is often identified with the region of Canaan, which corresponds to parts of modern-day Israel, Palestine, Lebanon, and Jordan.

# Bani Israel

## 40 Saal tak bhatakne ke liye chhod diye

Hazrat Musa (A.S.) aur unki qaum, Bani Israel, ko asal mein Allah ke hukum se Misr se nikaal kar Filisteen (Palestine) le jaana tha. Filisteen ko us waqt "Ard al-Muqaddasah" ya "Pavitra Zameen" kaha jata tha, jo unke liye Allah ne waada ki thi. Lekin Bani Israel ne wahan jaane se inkar kar diya, kyunki wahan ke logon se darr gaye the.

Unhone kaha:

"O Musa, hum wahan kabhi nahi ja sakte jab tak wo log wahan maujood hain. Tum aur tumhara Rab jao aur unse lado, hum yahin baithe hain." (Surah Al-Ma'idah 5:24)

Is wajah se Allah ne un par naraz hote hue ye farmaya ki wo 40 saal tak bhatakne ke liye chhod diye jayenge, aur unhe Filisteen mein dakhil hone ki ijaazat nahi di gayi. Yahaan tak ke Hazrat Musa (A.S.) ki wafaat hui aur unhone Filisteen ke andar dakhil nahi ho sake. Bani Israel ko is "**Teeh**" ki zameen mein bhatakna pada, jo aaj ke Jordan aur uske ird-gird ke ilaqe mein thi.

Yeh unki apne khilaf nafarmani ka natija tha, aur is waqt ke baad **Hazrat Yusha bin Nun (A.S.)** ke zaman mein Bani Israel ne Filisteen mein dakhil hote hue fatah hasil ki thi.

## **TAURAT** **1st divine book**

Bani Israel ke logon ne Taurat ke teachings ko tabdeel kar diya tha apne faide ke liye aur duniyaawi maqasid ke liye. Allah Ta'ala ne unko hidayat di thi Taurat ke zariye, lekin waqt ke saath, unhone apne nafsaniyat aur khwahishat ke liye uss hidayat mein tabdeeliyaan karni shuru kar di. Yeh log apne aalim aur rahib (religious leaders) ke kehne par apni asli taleemat se door ho gaye.

Unhone Taurat mein apne mazahbi leaders ki marzi se tabdeeliyaan ki, taake log unki baat maan kar unhein izzat aur daulat dein. Isliye, asli hidayat ko chhod kar apni khud-garzi ke raste par chalne lage. Shirk karna bhi inhi tabdeeliyon ka nateeja tha. Allah ke saath dusre asnaad aur khudayi ke da'wa karne walon ko maanne lage. Yahaan tak ke jab Hazrat Musa (A.S.) Koh-e-Toor par Allah se baat kar rahe the, tab Bani Israel ne apne faide ke liye ek bachda (golden calf) bana kar uski pooja shuru kar di thi. Yeh shirk us waqt ka sabse bara gunah tha, jiska zikr Quran mein bhi aata hai.

**Prophet Dawood (A.S.)** ki paidaish Bani Israel ke qabeelay mein hui thi. Unka shajra Nasab Hazrat Yaqub (A.S.) se milta hai. Dawood (A.S.) ka taluq ek gareeb khandan se tha, aur unki zindagi ka aghaz ek aise shaksiyat ke roop mein hua jo Allah ke nazdeek bahut maqbool the.

**Jawan Umar Aur Taqdeer Ka Mor:** Jawan umar mein, Dawood (A.S.) ne ek bahut hi important jang mein hissa liya, jo Bani Israel aur **Jalut** ke darmiyan hui thi. Quran mein zikr hai ke Dawood (A.S.) ne Jalut ko ek pathar se maar giraaya, aur iske baad unki shujat aur bahaduri ke sab qaail ho gaye. Is kaam ki wajah se Dawood (A.S.) ki izzat aur maqbooliyat mein izafa hua, aur Bani Israel ka baadshah **Talut** ne unki shadi apni **beti se kar di.**

**Prophethood Aur Badshahat:** Jalut ko maar girane ke baad, Dawood (A.S.) ko Allah ne apna Nabi maqsoos kiya aur unko Bani Israel ki rehnumai ke liye chuna. Allah ne unhe **Zabur** di, jo ek divine kitab thi, aur unki baadshahat bhi mukarrar ki. Dawood (A.S.) ne apni baadshahat mein insaaf aur adal ka nizaam qaim kiya. Unhone apni qoum ko Allah ki taraf rujoo karne aur haq ke raste par chalne ki taleem di.

**Shaadi Aur Aulad:** Prophet Dawood (A.S.) ki zindagi mein kai shaadiyan hui, aur unse unki kai aulad hui. Unki shadi se ek important shakhsiyat, Hazrat **Sulaiman (A.S.)**, paida hui jo baad mein apne walid ke baad Nabi aur baadshah bane.

## Zabur 2nd divine book

Zabur ek divine book hai jo Allah Subhanahu wa Ta'ala ne Hazrat Dawood (A.S.) par nazil farmayi thi. Quran mein iska zikr kai jagah hota hai, aur ye kitaab Allah ki wahi (revelation) thi, jo Hazrat Dawood (A.S.) ko di gayi thi.

Zabur ka mazmoon zyada tar duaas, ibadat, aur Allah ki taareef par mabni tha. Hazrat Dawood (A.S.) ko Allah ne ek khubsoorat awaaz se nawaza tha, aur jab wo Zabur ki tilawat karte, to janwar, pahar aur aas paas ki makhluqat bhi Allah ki hamd mein mushtamil ho jaati thi.

Quran mein Allah Ta'ala ne farmaya:

"Wa ataina Dawuda Zabur" (Surah An-Nisa, 4:163)

"Humne Dawood ko Zabur di."

Zabur apne waqt mein Hazrat Dawood (A.S.) ki qawm ke liye hidayat aur rahnuma thi, lekin aaj Quran-e-Pak ko Allah ki aakhri aur tamam shariat ke liye mukammal kitaab ke taur par nazil kiya gaya hai.

**Birth and Early Life:**

Prophet Sulaiman (A.S.) ka janam Hazrat Dawood (A.S.) ke ghar mein hua. Hazrat Sulaiman (A.S.) Allah Ta'ala ke paigambaron mein se ek azeem paigambar the, jo apne walid Hazrat Dawood (A.S.) ke baad unki jagah le kar Bani Israel ke raja aur paigambar banaye gaye. Hazrat Dawood (A.S.) ne unhe bachpan se hi hikmat aur ilm ki taleem di. Sulaiman (A.S.) ki bachpan se hi samajhdari aur adl karne ki salahiyat barh kar thi, jo unke walid bhi pehchante the.

**Kingdom and Power:**

Allah Ta'ala ne Hazrat Sulaiman (A.S.) ko insano, jinno, panchiyon aur hawao par hukumat bakshi thi. Quran mein Surah Al-Naml ke zariye yeh bayan hota hai ke unka lashkar jin, insaan aur panchiyon se mil kar banta tha. Jinno ko unhone **Masjid-e-Aqsa** jaisi azeem imaarat banane ke liye apne kaam mein lagaya. Unka mulk dunya ke sabse taqatwar mulkon mein se tha.

Hazrat Sulaiman (A.S.) ki wafat ka waqia Quran mein Surah Saba mein bayan kiya gaya hai. Allah ne unki maut ko jinno se ek muddat tak chupaye rakha tha. Wo apni chhari par sahara lekar khade the, aur jab unki wafat hui, to unka jism wahin khada raha jab tak unki chhari ko deemak ne kha nahi liya. Jab wo gir gaye, tab jinno ko maloom hua ke Hazrat Sulaiman (A.S.) ki rooh kab ki wapas bulayi ja chuki thi.

**Hazrat Ilyas (A.S.)** ko Prophet Elijah ke naam se bhi jaana jata hai aur unka risala Bani Isra'il ke behtareen zamanon mein hua.

Hazrat Ilyas (A.S.) ne apni qaum ko Allah ki ibadat aur tawheed ki taraf bulaya. Unki qaum, jo ke **Ba'al** (ek jhooti deity) ki pooja karti thi, ne unki dawat ko rad kar diya aur unke saath intehai zalim aur nashikhi ka rawaya rakha. Hazrat Ilyas (A.S.) ne apni qaum ko bar-bar samjhaya ke sirf ek hi Khaliq (Allah) ki ibadat karni chahiye aur unke jhoote maaboodon ko chorh dena chahiye.

Quran-e-Kareem mein Hazrat Ilyas (A.S.) ki daawat aur unki qaum ke rad-e-amal ka zikr hai. Allah ne unhein is dauran mushkilaat aur azmaish se guzara, lekin Hazrat Ilyas (A.S.) ne apni daawat par qaim raha aur apne mission ko nahi chhoda. Unki qaum ke logon ne unki baaton ka asar na le kar unka mazak udaya, lekin Hazrat Ilyas (A.S.) ne apne rab ki ibadat aur haqq ko barqarar rakha.

**Hazrat Al-Yasa (A.S.)** Islam ke paighambaron mein se ek hain. Quran-e-Kareem mein unka zikr do baar hota hai. Hazrat Al-Yasa (A.S.) ko Hazrat Ilyas (A.S.) ke baad Nabi banaya gaya tha, jinke baad unhe Allah ki daawat aur shariyat ko continue karne ki zimmedari mili.

## After Prophet Sulaiman (A.S.)

Prophet Sulaiman (A.S.) ki wafat ke baad, unke kingdom mein divide aur corruption shuru ho gaya.

Sulaiman (A.S) ke baad, Bani Israel do kingdoms mein divide ho gaye:

- Kingdom of Israel (10) (North)
- Kingdom of Judah (YAHUDA) (2) (South)  
**2 tribe VS 10 Out of 12 Son of Yaqub AS**

### Idolatry and Disobedience:

- Bani Israel kaafi had tak Allah ke hukum se munharif ho gaye.
- Idolatry (but-parasti) aur gunah kaafi zyada barh gaye.
- Is wajah se Allah Ta'ala ne unko azab ke liye tayyar kiya.

### Invasion by Babylon:

- North mein Kingdom of Israel ko Assyrians ne pehle hi destroy kar diya tha.
- South mein Kingdom of Judah (YAHUDA) ke log ab bhi Jerusalem mein rehte the.
- Judah ke log bhi Allah ki nafarmani karne lage, jis wajah se Babylon ka king Nebuchadnezzar II un par hamla kar deta hai.

## **Destruction of Jerusalem:**

- 586 BCE mein, Nebuchadnezzar ne Jerusalem par hamla kiya.
- Unhone First Temple (Solomon's Temple) ko destroy kar diya.
- Sheher ko tabaah kar diya aur kayi logon ko qaid kar liya.

## **Exile to Babylon:**

- Judah ke hazaron logon ko qaid karke Babylon le jaya gaya.
- Yahaan par Babylonian Captivity ka daur shuru hota hai, jo lagbhag 70 saal tak chalta hai.
- Is dauran, Bani Israel apne ghar se door ek ghulami ki zindagi guzarte hain.

## **Return to Jerusalem:**

- 539 BCE mein Persian King Cyrus ne Babylon ko fatah kiya.
- Usne Bani Israel ko apne ghar wapas jaane ki ijazat di.
- Yahaan se Bani Israel apne watan ko laut aaye aur phir se apne religion ko jeevit kiya.

## Taboot-e-Sakina ka Ghaib Hona:

Taboot-e-Sakina ya Ark of the Covenant ek mukaddas sandook tha jo Bani Israel ke liye Allah ka bara nishan aur barkat ka zariya tha. Yeh sandook kuch khaas aur mukaddas ashya par مشتمل tha jo Hazrat Musa (AS) aur Hazrat Haroon (AS) se mutaliq thi, jese ke \*\*Hazrat Musa ka asa (staff)\*\*, \*\*Alwah-e-Taurat (Torah ke lohe)\*\*, aur \*\*Hazrat Haroon ka imama (turban ya rod)\*\*. Yeh items unke aqeede aur Allah par yakeen ko mazboot banate aur unke mushkil waqt mein sakoon aur rehmat ka zariya bante. Quran ke mutabiq, yeh Taboot Allah ka diya hua ek amanat tha jo unke dilon mein sakoon aur itminan ka sabab banata tha.

Taboot-e-Sakina ka ghaib ho jana tareekh aur religious teachings mein ek unsolved mystery hai. Jab Bani Israel par imani kamzori aur gunahon ka asar barhne laga, tab Taboot unke paas nahi raha. Aksar historians ka kehna hai ke yeh sandook \*\*586 BCE\*\* ke aas-paas ghaib ho gaya, jab Babylonian hukmaran \*\*Nebuchadnezzar\*\* ne Jerusalem par hamla kiya aur Bani Israel ke pehle ibadat gah (Solomon's Temple) ko tabah kar diya. Kuch historians ka ye bhi maan'na hai ke shayad Taboot ko is waqt tabah kar diya gaya ya chhupa diya gaya.

Taboot ke disappearance par ek aur nazariya yeh bhi hai ke Hazrat Sulaiman (AS) ke inteqal ke baad, jab Bani Israel Allah ke hukum aur uski shariah se door ho gaye, to Allah ne apni ye mukaddas amanat unse wapas le li. Aik aur theory yeh hai ke Second Temple ka daur, jo 70 CE tak tha aur Roman Empire ke hamlay ke waqt tabah ho gaya, mein bhi Taboot mojud nahi tha, aur tab tak uska koi ata-pata nahi tha.

Kuch alternative theories Judaeo-Christian traditions mein mashhoor hain, jin ke mutabiq Taboot ab bhi ho sakta hai aur shayad **\*\*Ethiopia\*\*** ke kisi church mein ya phir **\*\*Jerusalem\*\*** ke kisi chhupi hui chamber mein mojud ho. Magar iske liye koi qaabil-e-bharosa saboot ab tak nahi mila, aur yeh mystery ab tak hal nahi ho saki. Islam mein Taboot-e-Sakina ke disappearance ka waqt clear nahi hai, lekin Quran mein yeh ishara diya gaya hai ke Taboot ko Allah ne unhe wapas diya tha jab unhone apne imaan ko mazboot banaya aur Allah ke hukum par amal kiya.

Taboot-e-Sakina ka ghaib ho jana aaj bhi ek tajassus aur spiritual symbol hai, jo Allah ki qudrat, uske hukum par chalne, aur uske qareebi taluq ke ahamiyat ko darshata hai.

## Rough MAP 03



Judah ke hazaron logon ko qaid karke Babylon le jaya gaya.  
JUDAH (YAHUDA) → YAHUDI

Sulaiman (A.S.) Death → 2. Bani Israel Divided (Israel & Judah) → 3. Idolatry & Disobedience → 4. Babylonian Invasion (Nebuchadnezzar) → 5. Destruction of Jerusalem & Temple → 6. Exile to Babylon → 7. 70 Years in Exile → 8. Return by Cyrus.

## Black Magic

Babylon mein Jadu Seekhna: Babylon (Babil) mein Allah ne Harut aur Marut naam ke do farishte bheje, jo logon ko jadu ek imtihaan ke taur par sikhate thay. In farishton ka kaam tha logon ko pehle warn karna ke jadu seekhna ek gunaah hai, lekin Bani Israel ke kuch log is fitne mein muhtala ho gaye aur jadu ke zariye logon ke darmiyan fasad paida karne lage. Harut aur Marut ne hamesha ye bataya ke jadu ek azmish hai, lekin log isko apne nuksanat ke liye istemal karne lage.

Yeh yaad rakhna zaroori hai ke Harut aur Marut ka waqia ek imtihaan tha. Allah ne unhe sirf ek azmish ke liye bheja tha..



Insaan ka apne Karim ko control karna aur usay magic ke liye istemal karna mumkin nahi hai. Karim ka asli kaam insan ko burai ki taraf uksana hota hai, lekin jinn ka istemal magic ke liye Islam mein hamesha gunaah aur shirk mana jata hai. Agar koi jinn ke zariye magic karta hai, to yeh hamesha haram hai, aur Allah ke sath shirk karne ke barabar hai.

## Kabbalah Kya Hai?

Kabbalah asal mein ek yahudi roohaniyat aur asraar (mysticism) ka nizam hai jo kisi waqt mazhabi aur roohani taur par baaz logon mein mashhoor tha. Yeh asraar-e-qudrat aur roohani haqeeqaton ko samajhne aur control karne ki koshish hai. Islam mein aise tareeqe, jo ghair-shar'ayi tareeqon se roohani ya qudrati asraar ko samajhne ya control karne ki koshish karte hain, haram maane gaye hain. Quran aur Hadith ke mutabiq yeh Allah Ta'ala par yaqeen aur tawakkal ko chor kar kisi aur qudrat par bharosa karne ke barabar hai.

## Shamash Al-Ma'arif Ka Tanazur

Shamash Al-Ma'arif ek mashhoor kitaab hai jo jadoo-tona, taweez, aur mukhtalif roohani amal ke mutabiq tareeqon ke baare mein hai. Is kitaab mein mukhtalif amal, taweez, aur naqsh diye gaye hain jinhein aaj bhi log mukhtalif maqsad ke liye istemal karte hain. Islam mein jadoo aur sihr (magic) ka amal sakht mana hai aur Quran mein bhi sihr karne aur isko istemal karne walon ke liye sakht azaab ka zikr hai (Surah Al-Baqarah, Ayat 102). Rasool Allah (SAW) ne bhi jadoo-tona ko gunnah aur zulm qarar diya hai jo imaan ko khatam karne ka sabab ban sakta hai.

## Islam Ka Nazariya

- **Jadoo aur Sihr Ka Haram Hona:** Quran aur Hadith mein jadoo-tona ko sakht mana gaya hai. Allah Ta'ala par imaan rakhtay hue kisi bhi ghair-shar'ayi tareeqe se madad lena shirk aur gunaah-e-kabira ke zail mein aata hai.
- **Tauheed Aur Tawakkul Ka Ahemiyat:** Islam sirf Allah Ta'ala par tawakkul aur imaan ko tasleem karta hai. Har amal jo kisi ghair-shar'ayi taqat ya jadoo-tona par yaqeen se juda hai, usey shirk aur gunaah ki shakal mein dekha jata hai.
- **Ruhaniyat Ka Usool:** Islam mein ruhaaniyat sirf halal aur shar'ayi tareeqe se hasil karne ki talqeen hai, jaise Quran ki tilawat, zikr, duaein, aur sunnat amal.

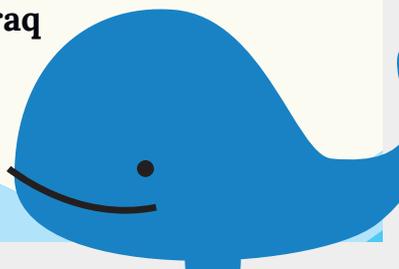
Is kitab mein hum sirf ilm aur samajh ko samne rakhte hue mukhtalif mazhabi aur roohani pehluon ka zikr kar rahe hain. Jinnat, jadoo-tona, Kabbalah, aur Shamash Al-Ma'arif jaise amal ka zikar mukhtasir taur par sirf unki samajh ke liye hai ke woh kya hote hain aur Islam unke baare mein kya kehata hai.

**Hazrat Yunus (A.S.)** ko Allah ne apni qaum ko hidayat dene ke liye bheja tha, lekin unki qaum Allah ka paigham sunne ko tayar nahi thi aur shirk mein muftala thi. Hazrat Yunus (A.S.) apni qaum se naraz hokar ijazat liye bagair unhe chhod kar chale gaye. Safar ke dauran, jab woh kashti mein savaar the, to ek bara tufaan aaya aur kura dalne par Hazrat Yunus (A.S.) ko darya mein daala gaya. Allah ne ek bari machhli (**whale**) ko bheja jo unhe nigal gayi.

Machhli ke pait mein Hazrat Yunus (A.S.) ne apni ghalti ka ehsas kiya aur Allah se tauba aur dua ki. Unhone kaha, "**La ilaha illa anta, Subhanaka, inni kuntu minaz-zalimeen**" (Surah Al-Anbiya 21:87). Allah ne unki dua qubool ki aur mohi ne unhe saahil par phenk diya. Allah ne unhe sehat aur afiyat di, aur ek pauday ki chhaya ke neeche aram diya.

Jab Hazrat Yunus (A.S.) wapas apni qaum ke paas gaye, to unki qaum ne tauba ki aur Allah ka paigham qubool kiya. Allah ne apni rehmat un par nazil ki aur azaab ko tal diya. Hazrat Yunus (A.S.) ka qissa humein sabr, tawakul, aur Allah se maafi mangne ka dars deta hai.

**Hazrat Yunus (A.S.)** was sent as a prophet to the people of Nineveh, a city in present-day Iraq



**Hazrat Zakariya (A.S) aur Masjid Al-Aqsa ki Khidmat**  
Hazrat Zakariya (A.S) ek bare paigambar the aur unka zikr Quran mein aata hai. Woh Bani Isra'il ke buzurg aur hamesha Allah ki ibadat aur khidmat mein mashgool rehte the. Unhone apni zindagi ka bohot hissa Masjid Al-Aqsa ki khidmat mein guzara. Hazrat Zakariya (A.S) ko Masjid Al-Aqsa ki dekhbhaal aur wahan ke ma'moori (administration) ka zimmedar banaya gaya tha. Masjid Al-Aqsa us waqt ke sab se muqaddas maqamat mein se ek thi, aur wahan Hazrat Zakariya (A.S) Allah ki ibadat karte, logon ko taleem dete, aur unhein Allah ki taraf bulate.

### **Dua aur Hazrat Yahya (A.S) ki Paidaish:**

Hazrat Zakariya (A.S) ne apni be-auladi ke daur mein Allah se ek nek aulaad ki dua ki. Quran mein zikr hai ke Hazrat Zakariya (A.S) ne apne Rab se akele mein dua ki: "Mere Rab, mujhe apni rahmat se ek paak aulaad ata farma." Allah ne unki dua qubool ki aur unhein budhape mein Hazrat Yahya (A.S) jese nek aur paak paigambar se nawaza. Hazrat Zakariya (A.S) ki zindagi Allah par yaqeen, sabr, aur khidmat-e-deen ka aik azeem misaal hai.

# Maryam A.S

## 1. Khandani Rishte (Family Relations)

- Hazrat Zakariya, Hazrat Maryam ke maternal uncle hain.
- Yahya A.S Hazrat Maryam ki khala kai beta hai.
- Zakariya AS ka taluq Bani Israel ki prophet family se hai.
- HAZRAT MARYAM **HAZRAT ISA** AS KI MAA HAI

## 2. Maryam ka Hifazat (Protection of Maryam)

- Zakariya AS ne Maryam ko Allah ki hifazat mein paala.

## 3. Hazrat Maryam (A.S) ki Parwarish:

- Masjid Al-Aqsa mein khidmat karte hue, Hazrat Zakariya (A.S) ko Hazrat Maryam (A.S) ki parwarish ka zimma diya gaya. Hazrat Maryam (A.S) ka khidmat khana (chamber) Masjid Al-Aqsa mein tha, jahan Hazrat Zakariya (A.S) unka khayal rakhte the. Jab bhi woh Hazrat Maryam (A.S) ke paas jaate, to unhein wahan Allah ki taraf se rizq (khana) milta. Yeh dekh kar Hazrat Zakariya (A.S) bohot mutasir hue aur unhein apne budhape mein aulaad ki dua karne ka jazba mila.

**Hazrat Yahya (A.S)** Allah ke ek azeem paigambar the aur unka zikr Quran mein aata hai. Unke walid Hazrat Zakariya (A.S) bhi paigambar the. Hazrat Zakariya (A.S) aur unki biwi kaafi waqt tak be-aulad rahe, lekin Allah ne unki dua qubool kar ke unhein budhape mein Hazrat Yahya (A.S) ata kiya. Allah ne unka naam khud rakha, jo naya aur unique tha. Bachpan se hi Yahya (A.S) nek, masoom aur Allah ki ibadat mein mashgool rehte the. Unhe ilm aur hikmat di gayi, aur woh hamesha Allah ki yaad mein rehte.

### **Paigambari aur Dawat-e-Haq**

Jab Yahya (A.S) jawan hue, Allah ne unhe paigambari se nawaza. Unka mission tha logon ko Allah ki taraf bulana aur burai se rokna. Hazrat Yahya (A.S) apni sachai aur simple zindagi ke liye mashhoor the, aur hamesha zulm ke khilaf awaaz uthate. Unka paigham insanियat, adal aur ibadat par mabni tha.

### **Shaadat**

Hazrat Yahya (A.S) ne ek zalim hukmaran ke haraam shadi ke faisle ke khilaf awaaz uthai. Is par us hukmaran ne unka qatl karwa diya. Hazrat Yahya (A.S) ne haq ke liye apni jaan di aur unki shaadat haq aur sachai ke liye ek misaal ban gayi. Allah ne unki zindagi aur qurbani ko hamesha ke liye Quran mein zinda rakha, aur unki shaadat se duniya ko ye sabak mila ke haq ki raah mein jaan dena asal kamyabi hai.

### Hazrat Isa (A.S.) ka Paida Hona: Ek Mojza

Hazrat Isa (A.S.) ka paida hona ek behtareen mo'jza tha, jo Allah ki qudrat ko dikhata hai. Hazrat Mariam (A.S.), jo bohot nek aur paak aurat thi, ko Allah ne apni rahmat se bina shohar ke ek beta ata kiya. Farishta Jibreel (A.S.) unke paas aaye aur unhe is azeem khushkhabri ki basharat di. Hazrat Isa (A.S.) ne is duniya mein aate hi jhule mein baat ki, aur apne paigambar hone ka izhaar kiya, jo sab ke liye ek hairani ka ba'is tha. (Surah Maryam 19:16-33)

### Nabuwat aur Paigham ka Farz

Jab Hazrat Isa (A.S.) bade hue, unhone Allah ke paigham ko Bani Isra'il tak pohchaya. Unka paigham Allah ki wahdaniyat, ya'ni sirf Allah ki ibadat karne ka tha. Unhone logon ko sahi rasta dikhaya aur unhe mo'jzat se hidayat di, jaise andhon ko roshni dena, bimar logon ko theek karna, aur murdon ko Allah ke hukum se zinda karna. Hazrat Isa (A.S.) ka har amal logon ko Allah ki qudrat ka ehsaas dilata tha. (Surah Aal-e-Imran 3:49)

### Wafadar Hawari aur Dushmanon ki Saazish

Hazrat Isa (A.S.) ke chand wafadar companions ko "Hawari" kaha gaya. Ye woh log the jo unke paigham par imaan laaye aur unka sath diya. Lekin, kuch log jo unke dushman ban gaye, unhone unhe nuqsan pohchane ki koshish ki. Unhone hukumat ke sath mil kar Hazrat Isa (A.S.) ko crucify karne ki saazish rachi, magar Allah ne unhe apni hifazat mein utha liya. Unki shakal kisi aur par dal di gayi, aur duniya ko ghalat samajh hui. (Surah An-Nisa 4:157-158)

Hazrat Isa (A.S.) ki Wapsi

Hazrat Isa (A.S.) ko **Allah ne zinda utha liya aur qayamat ke qareeb unki wapsi hogi. Quran aur hadees mein aata hai ke wo phir se is duniya mein aayenge, insaaf aur adal ka nizaam qayam karenge, aur dajjal ko shikast denge. Hazrat Isa (A.S.) ka maqam aakhri zamanay mein bohot azeem hoga, aur unke zariye duniya mein aman aur insaaf ka dor hoga. (Surah Az-Zukhruf 43:61)**

## INJEEL

### 3rd Divine book

Injeel Islam mein ek muqaddas kitaab hai jo Allah ne Hazrat Isa (A.S.) par nazil ki thi. Quran ke mutabiq, Injeel ek hidayat thi jo Bani Isra'il aur us daur ke logon ko Allah ki taraf se di gayi thi. Isme Allah ki wahdaniyat, ibadat ka tareeqa, aur insaaniyat ke liye rahnumai thi

#### Tauheed Aur Shari'at Ki Tasdeeq

Injeel ka paigham Torat ki tasdeeq karta tha, yaani jo ahkaam aur usool Hazrat Musa (A.S.) ko Torat mein diye gaye the, unko Injeel ne barqarar rakha aur unka dars diya. Injeel ka asal maqsad logo ko Allah ki ibadat ki taraf bulana tha aur Torat ke paigham ko mazeed wazeh karna tha. (Surah Aal-e-Imran 3:50)

# CHANGING IN BOOKS

Quran-e-Pak saaf taur par kehta hai ke pehle ki kitaabon, jisme Injeel bhi shamil hai, mein kuch logon ne tabdeeliyaan ki. Allah Ta'ala farmata hai:

- Surah Al-Baqarah (2:79): "Jo log apne haathon se kitaab likhte hain aur phir kehte hain 'Yeh Allah Ta'ala ki taraf se hai,' taake uske badle thoda faida hasil karein, un par laanat hai..."

Is ayat mein Allah Ta'ala un logon ko dosh deta hai jo asli paigham ko tabdeel kar ke apni marzi se likhte hain. Islam ke mutabiq asli Injeel Allah Ta'ala ki taraf se Hazrat Isa (A.S.) par nazil hui thi, lekin kuch logon ne isme taghyeer o tabdeel ki, **aur jo Bible aaj hai, wo asal Injeel nahi rahi.**

Bible Kitaabon Ka Majmua Hai, Na Ke Ek Kitaab Aaj ki Bible, jo Old Testament aur New Testament par mushtamil hai, asal Injeel nahi hai. Yeh mukhtalif kitaabon ka majmua hai jo mukhtalif logon ne mukhtalif dauron mein likha. New Testament, jo Hazrat Isa (A.S.) se mansub hai, mein chaar Gospels hain—Matthew, Mark, Luke, aur John—lekin inko Hazrat Isa (A.S.) ne nahi likha.

- Yeh Gospels Hazrat Isa (A.S.) ke duniya se chalay janay ke 40-70 saal baad likhi gayi thi. Yeh gap is baat ka saboot hai ke asli paigham logon tak poora nahi pohcha.

# BIBLE

## Mukhtalif Bible Versions

Bible ki kai mukhtalif versions hain, jaise:

- King James Version (KJV)
- New International Version (NIV)
- Revised Standard Version (RSV)

Har version mein lafzon aur tarjumo mein farq hai, jo yeh dikhata hai ke asli paigham mein tabdeeli ki gayi hai. Allah Ta'ala ka paigham kabhi mukhtalif tareeqon mein nahi hota. Iske bar'aks, Quran apne asli shakal mein qaim hai aur har jagah ek hi hai.

## Asal Zubaan Ka Gum Ho Jana

Injeel asal mein **Aramaic** zubaan mein nazil hui thi, jo Hazrat Isa (A.S.) ki zubaan thi. Lekin jo purani Bible ki dastawizat aaj milti hain, wo **Greek** zubaan mein hain, na ke Aramaic mein.

- Asal zubaan ka gum ho jana yeh sabit karta hai ke aaj jo Bible hai, wo asli Injeel nahi rahi, balke ek tabdeel shuda kitaab hai.

## Bible Aur Injeel Ke Paigham Mein Farq

Aaj ki Bible aur Quran ke zariye jo asli Injeel ka paigham diya gaya hai, unmein bohot saare farq hain:

- Trinity vs. Tauheed: Aaj ki Bible mein trinity ka zikar hai (**Father, Son, Holy Spirit**), jabke Hazrat Isa (A.S.) ne sirf Allah Ta'ala ki wahdaniyat ka paigham diya tha. Quran kehta hai ke Hazrat Isa (A.S.) ne Allah Ta'ala ki wahdaniyat ka dars diya tha. (Surah An-Nisa 4:171)

Hazrat Isa (A.S.) ki Divinity: Bible Hazrat Isa (A.S.) ko "Son of God" ya Allah Ta'ala ka beta kehlaati hai, jabke Islam mein Hazrat Isa (A.S.) sirf Allah Ta'ala ke Nabi aur banda the. Asli Injeel kabhi Hazrat Isa (A.S.) ko khuda nahi kehti thi.

## **Quran Ki Tasdeeq**

Quran-e-Kareem yeh wazeh karta hai ke yeh Allah Ta'ala ka aakhri aur mukammal paigham hai, jo pehle ki kitaabon ka asal paigham tasdeeq karti hai aur unki ghalat fehmiyon ko durust karti hai. Quran kehta hai:

- Surah Al-Ma'idah (5:48):
- “Aur humne tumpar ye kitaab haq ke sath nazil ki, jo apne se pehle ki kitaabon ki tasdeeq karti hai aur un par ghalib hai...”

Is ayat se pata chalta hai ke Quran asal Injeel aur Torat ke paigham ko tasdeeq karta hai, lekin yeh bhi batata hai ke logon ne un asli kitaabon mein tabdeeli ki thi. Quran, asli paigham ko wapas sahi surat mein samne laata hai.

# BANI ISRAIL

Bani Isra'il me wo log jinhone Hazrat Isa (A.S.) ko paighambar maan-ne se inkar kardya.

Jahaalat aur Ta'assub (Ignorance and Prejudice)

- Bani Isra'il ke kuch log apne aqeeda aur tahqiqat mein itne jame hue the ke unhone Hazrat Isa (A.S.) ka paigham nahi mana. Woh sirf apne mazhabi riwayat aur shari'at par amal karte rahe, aur kisi naye paigham ko qubool karne se inkar kar diya, jo Tauheed ka paigham tha.

Hazrat Isa (A.S.) ka Mojzat na Maan-na

- Hazrat Isa (A.S.) ne bohut si mo'jzat dikhaye, lekin Bani Isra'il ke kuch logon ne un mo'jzat ko nahi mana. Woh Hazrat Isa (A.S.) ko jadoogar ya farebi samajhne lage, jabke unki mo'jzat Allah ki qudrat se hote the. Yeh log inkar karte rahe ke Hazrat Isa (A.S.) ko Allah ne bheja hai.

Duniyaawi Faidaat ka Dar

- Bani Isra'il ke agwa aur mazhabi leader Hazrat Isa (A.S.) ke paigham se khaufzada ho gaye, kyunki unko lagta tha ke agar log Hazrat Isa (A.S.) par imaan layenge, to unka mazhabi aur siyasi taqat khatam ho jayegi. Is dar ne unhein Hazrat Isa (A.S.) ka dushman bana diya.

# Yahudi

## Masih ka Galat Tasavvur

- Bani Isra'il Hazrat Isa (A.S.) ko apne mutabiq "Masih" nahi samajhte the. Unka khayal tha ke Masih ek duniyaawi leader hoga jo unhein dushmano se nijaat dilayega aur unhein hukumat dilayega. Jab Hazrat Isa (A.S.) ne duniyaawi hukumat ki baat nahi ki, to unhone unhein apna Masih maan-ne se inkar kar diya.

## Yahudiyon Ka Apne Masih Ka Intezaar

- Yahudi ab tak apne asli Masih ka intezaar kar rahe hain, kyunke unhon ne Hazrat Isa (A.S.) ko Masih nahi maana. Dajjal, jo apne aap ko Masih kehlayega, unki umeedon ko galat tareeke se poora kar sakta hai. Yahudi samajh sakte hain ke Dajjal hi wo Masih hai jo unhein azaadi, taqat aur siyasati izzat dilayega, jo ke unke aqeeda ke mutabiq asli Masih ka kaam hai.

Islam ke mutabiq, Yahudiyon ka Dajjal ko follow karna ek fitna hoga, jo qayamat ke kareeb hoga. Lekin Yahudi aqeeda mein waisa Dajjal ka concept nahi milta jaisa Islam mein diya gaya hai. Agar Yahudi log Dajjal ke concept se waqif hain, to yeh zyada tar Islamic, Christian, ya modern sources ke zariye hai.

Judaism Mein: Isa A.S. ko ek historical figure mana jata hai, lekin unhein Messiah ya divine nahi mana jata. Jewish faith mein Isa ko prophet ke tor par nahi samjha jata.

# Second Temple Re-build

Zakariya A.S

Yahya A.S

MARYAM A.S

ISA A.S

YAHUDI

CHRISTIANITY

ATTACK ON  
SECOND TEMPLE

GENERAL TITUS

MASS  
KILLING OF JEWS

Peter\Paul

The Jewish population scattered  
across a wide geographic area

# ROMAN

Jab Romans ne **Second Temple** ko destroy kiya aur kai Yahudiyon (Jews) ko maara during the 1st century CE, us waqt Romans Christians nahi the. Woh log pagan (bahudevta poojak) the, jo apne traditional Roman devtaon ko maante the, jaise Jupiter, Mars, etc.

## 1. 1st Century CE mein Romans:

- 1st century CE ke Romans polytheistic the, matlab woh kai devtaon ko maante the aur unki pooja karte the. Inka dharm Greek mythology se kaafi influenced tha.
- Titus jaisa Roman general, jisne 70 CE mein Jerusalem ka siege kiya aur Second Temple ko tod diya, Christian nahi tha. Romans ko Jewish revolts (jaise Great Revolt, 66–70 CE) apni power ke against ek threat lagti thi, isliye unhone Yahudiyon ke khilaf action liya.

## 2. 1st Century mein Christianity:

- 1st century CE ke dauran, Christianity abhi ek chhoti si emerging sect thi, jo **Judaism ke andar shuru hui thi. Jesus Christ ke teachings ko follow karne wale Christians us samay alag se religion nahi maane jaate the.**

## 3. Romans ka Christian banna:

- 4th century CE tak, jab Emperor Constantine ne Christianity ko legal banaya Edict of Milan ke zariye (313 CE), tab tak Christianity ko officially support milna shuru hua.

- 380 CE mein Emperor Theodosius I ne Christianity ko Roman Empire ka official religion bana diya. Lekin tab tak Second Temple ka destruction (70 CE) ho chuka tha aur major Jewish-Roman conflicts khatam ho chuke the.

#### Summary:

- Jab Romans ne Second Temple ko destroy kiya aur Yahudiyon ko maara 70 CE mein, woh Christians nahi the. Woh Roman pagans the.
- Christianity us waqt abhi naya religion tha, aur Roman Empire ne Christianity ko official religion tab banaya jab 4th century aayi.

# Christians

Nabuwwat (Prophethood)

Islam ke mutabiq, Hazrat Isa (A.S.) ko Allah Ta'ala ne ek azeem nabi banakar bheja. Christians unhe Jesus kehte hain aur unhe apne liye bohot maayne rakhte hain. Lekin Islam yeh kehta hai ke Hazrat Isa (A.S.) sirf Allah Ta'ala ke ek banday aur nabi the, unhe khuda nahi samjha ja sakta. Na'uzu Billah" (نَعُوذُ بِاللَّهِ)

Masiha (Messiah)

Christians ke liye, Hazrat Isa (A.S.) Masiha hain, yaani wo wo paighambar hain jo purani kitaabon mein prophesy kiye gaye the. Islam yeh tasdeeq karta hai ke Hazrat Isa (A.S.) Masiha hain, Islam kehta hai ke wo Allah Ta'ala ke ek khaas nabi the, jo Bani Israel ko hidayat dene aaye.

Christianity Mein: Isa (Jesus) ko God ka beta ( Na'uzu Billah" (نَعُوذُ بِاللَّهِ)) aur Messiah mana jata hai. Unki crucifixion aur resurrection par yaqeen rakhte hain, jo salvation ka zariya samjha jata hai.

Aakhri Dinon Mein Hazrat Isa (A.S.) Ka Kirdar  
Islam ke mutabiq, Hazrat Isa (A.S.) aakhri dinon mein wapas aayenge taake insaf waaqi karein aur jhoot ka muqabla karein. Yeh belief Christianity mein bhi hai,

Concept	Islam	Judaism	Christianity
Belief in God	Tawhid ki strict monotheism; <b>Allah</b> (The Almighty) ek hai aur unique hai.	Strict monotheism; <b>God</b> (Adonai) ek hai aur indivisible hai.	Monotheism; <b>God</b> (Father) ek hai, lekin Trinity (Father, Son, Holy Spirit) par yaqeen rakhte hain.
Prophets	<b>Anbiya</b> (Prophets) mein Adam, Nuh, Ibrahim, Musa, Isa (peace be upon him), aur Muhammad (peace be upon him, <b>PBUH</b> ) shamil hain.	<b>Nevi'im</b> (Prophets) mein Adam, Nuh, Ibrahim, Musa, aur doosre hain; Muhammad ( <b>PBUH</b> ) ko prophet nahi maante.	<b>Prophets</b> mein Adam, Nuh, Ibrahim, Musa, aur <b>Isa (peace be upon him)</b> shamil hain, lekin unhein divine son mana jata hai.
Position of Isa (Jesus)	<b>Isa (peace be upon him)</b> ko ek mahaman (Prophet) aur <b>Allah</b> ka rasool mana jata hai, lekin unhein divine nahi samjha jata; unka janm Virgin Mary (Maryam) se hota hai aur woh qayamat se pehle wapas aayenge.	<b>Isa</b> ko ek historical figure mana jata hai; unhein Messiah ya divine nahi mana jata; Judaism unhein prophet nahi maanti.	<b>Isa (Jesus)</b> ko <b>God's Son</b> aur Messiah mana jata hai; unki crucifixion aur resurrection par yaqeen rakhte hain.
Holy Books	<b>Quran</b> (aakhri wahi)	<b>Tanakh</b> (Hebrew Bible), jo <b>Torah</b> (pehle paanch kitaabein), <b>Nevi'im</b> (Prophets), aur <b>Ketuvim</b> (Writings) par mabni hai.	<b>Bible</b> , jo <b>Old Testament</b> (Tanakh) aur <b>New Testament</b> (Isa ki teachings) par mabni hai.
Day of Worship	Jumme ka din (Friday); congregational prayers mosque mein hoti hain.	Shabbat (Saturday); worship synagogue mein hoti hai.	Sunday; congregational prayers church mein hoti hain.
Place of Worship	<b>Masjid</b> (Mosque)	<b>Synagogue</b>	<b>Church</b>
Religious Law	<b>Sharia</b> (Islamic law jo Quran aur Hadith se derive hoti hai).	<b>Halakha</b> (Jewish law jo Torah aur rabbinical decisions se derive hoti hai).	<b>Canon Law</b> (Christian laws derived from the Bible).
View of Prophethood	<b>Muhammad (peace be upon him)</b> ko aakhri prophet mana jata hai (Seal of the Prophets).	Biblical prophets ke baad koī aur prophets nahi hain; rabbinical interpretation par zyada focus hai.	Prophethood ka concept hai, lekin <b>Isa (peace be upon him)</b> ko akhri prophet nahi mana jata; unhein God ka son mana jata hai.
Concept of Messiah	Koi specific messianic concept nahi; kuch log aane wale <b>Mahdi</b> par yaqeen rakhte hain.	Aane wale <b>Messiah</b> par yaqeen hai jo Israel ko restore karega aur aman laaye ga.	<b>Isa (Jesus)</b> ko Messiah mana jata hai jo pehle aachuke hain aur doosri baar aayenge.

<b>Prayer</b>	Rozana paanch waqt ki <b>Namaz</b> (Salah) <b>Kaaba</b> ki taraf.	Rozana teen waqt ki <b>Namaz</b> (Shacharit, Mincha, Maariv) <b>Jerusalem</b> ki taraf.	Rozana prayer; different traditions aur rituals hoti hain.
<b>Fasting</b>	Ramadan mein roza rakhna farz hai.	Yom Kippur (Day of Atonement) aur Passover ka roza khaas hai.	Lent ka roza; fasting aur repentance par focus hota hai.
<b>Dietary Laws</b>	<b>Halal</b> (permissible) foods; khaas slaughtering practices.	<b>Kosher</b> dietary laws (kashrut); khaas food rules.	Dietary laws nahi hain, lekin kuch Christian sects specific rules follow karte hain.
<b>Life After Death</b>	Qayamat ke din resurrection, Jannat (Heaven) aur Jahannam (Hell) par yaqeen.	Beliefs vary; aam tor par aakhirat par yaqeen hai, lekin Islam ki tarah tafseelat par itna focus nahi hai.	Resurrection aur eternal life par yaqeen; <b>Heaven</b> aur <b>Hell</b> ki concept hai.
<b>Historical Roots</b>	Ibrahamic faiths se derived, 7th-century Arabia mein roots.	Purani Ibrahamic faith jo ancient Israel se shuru hoti hai.	Ibrahamic faith jo 1st century CE mein shuru hoti hai.
<b>Community and Identity</b>	<b>Ummah</b> (global Muslim community).	Jewish log apne aap ko <b>Chosen People</b> samajhte hain aur community ki strong sense rakhte hain.	Christian community as a global body of believers.



# MOHAMMAD (SAW) IN TORAH

*follow on insta @yahya.turk\_*



Torah mein Ek jagah Isaiah 42 mein "Kedar" ka zikr hota hai. Kedar, Hazrat Ismail (A.S.) ka beta tha aur uski nasl ke log Arabia mein rehte thay. Yahan "Kedar ke logon ke gaane aur khushi manane" ka zikar hai, jo Hazrat Muhammad (SAW) ke aane ka ishara samjha jata hai.

“Let the wilderness and its towns raise their voices; let the settlements where Kedar lives rejoice.”

Jab yeh verse kehta hai ke Kedar ke log khushi mana rahe hain, to yeh is baat ki taraf ishara kar raha hai ke yeh log kisi aane wale nabi ka intezaar kar rahe hain

Sela ka Zikr

Isaiah 42 mein yeh likha gaya hai: "Let the people of Sela sing for joy; let them shout from the mountaintops."

Sela aur Madinah ka Taluq

- Sela Madinah ke ek ilaqe ka naam hai, aur yeh wahi jagah hai jahan Nabi Muhammad ﷺ ne Hijrat ki thi.. Makkah se
- Jab Hazrat Muhammad ﷺ Madinah aaye, to wahan ke logon ne unka khushi se swagat kiya tha. Is wajah se yeh "Sela ke logon ki khushi" ka zikar kuch scholars ke mutabiq Hazrat Muhammad ﷺ ke aane ka ishara ho sakta hai.

## Rough MAP 04



- Yahudi samajhte the ke unka aakhri nabi unki apni nasl (Bani Israel) mein se hoga.

### Aane Wale Nabi Ka Intezaar

- Yeh soch ke Yahudi qabaa'il Hijaz ke ilaqon, khaaskar Madinah aur Khaybar, mein bas gaye, taake jab yeh nabi aaye to woh unhein pehle manne walon mein se hon.

# Yahudi aur Nabuwat ka Intizaar: Hazrat Muhammad

ﷺ

## ki Risalat ka Inkaar kyun?"

Yahudi (Jews) Hazrat Yaqoob (A.S.) ki nasl se hai, jo Bani Israel ke abaa-o-ajdaad mein se ek hain. Yahudi ek lambi muddat se ek nabi ka intezaar kar rahe the, jo unki nasl mein se ho aur unko guidance aur hidaayat de. Torah aur unke dusre muqaddas kitaabon mein bhi ek aane wale nabi ka zikar tha. Yahudi ye samajhte the ke woh nabi unki apni qaum yani Bani Israel mein paida hoga.

Lekin, jab Allah Ta'ala ne Hazrat Muhammad (S.A.W.) ko Nabi bana kar bheja, to yeh Allah ki hikmat thi ke Nabuwat ki ye shaan Bani Ismail (Hazrat Ismail A.S. ki nasl) ko mili, aur unki risalat Arab mein hui. Yahudi, jo apni nasl se aane wale nabi ka intezaar kar rahe the, ne is baat ko qabul karne se inkar kar diya ke ek Arab, yani Bani Ismail mein se aane wale nabi ko apna hidayat dene wala manein.

Is wajah se unhon ne Hazrat Muhammad (S.A.W.) ki risalat ko nahi maana, jabki unhein unki nishaniyan bhi apne muqaddas kitaabon mein milti thi.

- Yahudi samajhte the ke unka aakhri nabi unki apni nasl (Bani Israel) mein se hoga.
- Jab ek nabi Bani Ismail se aaya, jo Arab the, to unhone apne nasli fakhr aur ghamand ki wajah se Hazrat Muhammad ﷺ ko nahi mana.
- Yahudi apni kitaabon aur rasmon ko follow karte rahe, aur unhone yeh nahi samjha ke ek nayi shariat aayi hai jo Hazrat Muhammad ﷺ ke zariye Allah ne bheji.

## Muqaddas Kitaabon Mein Tabdili (Corruption in Scriptures):

- Yahudi ki kitaabon mein waqt ke saath kuch tabdil aur taweel hoti gayi, jis wajah se unke scholars ne asli nishaniyon ko pehchanne mein ghalti ki.

## Duniyaawi Mufaad (Worldly Interests):

- Yahudi ke kuch log, khaaskar unke leader aur scholars, apni duniyaawi daulat aur rutbe ko barkarar rakhna chahte the.
- Unko khauf tha ke agar wo Hazrat Muhammad ﷺ ko nabi maan lete, to unka mazhabi aur siyasi asar kam ho jayega.



**PRE-EVENTS BEFORE  
BIRTH OF PROPHET  
MUHAMMAD SAW**



# ABRAHA

## Abraha's Ambition

**Leader: Abraha, ruler of Yemen**

**Intentions: Desired to destroy the Kaaba to divert pilgrims to his own temple in Yemen**

**Preparation:**

**Assembled a massive army**

**Included large elephants as a show of power**

## Allah ki Shaan-daar Hifazat

**Divine Intervention: Allah ne Kaaba ki hifazat farmayi**

**Ababeel Parinday:**

**Parinday: Chhote chhote Ababeel parinday**

**Hathyaar: Inke panjon aur chonchon mein chhote pathar the**

**Kirdar: In parindon ne upar se pathar barsaye, jo Abraha ke lashkar ko tabah kar diya**

## Abraha ke Lashkar ki Shikast

**Nateeja: Abraha ka lashkar poori tarah tabah ho gaya**

**Mojza: Kaaba aur Makkah bina insani mudakhlat ke mehfooz rahe**

**Tareekhi Ahmiyat: Is waqia ke chand mahine baad Hazrat Muhammad (SAW) ka paidaish hui**

**Abraha Christian ruler who governed Yemen in the 6th century. He was appointed by the Aksumite (Ethiopian) Empire, which had a Christian leadership**



**Abraha, the ruler of Yemen**

**Ambition: Wanted to divert pilgrimage from Kaaba in Makkah to his own grand church in Yemen**

**Intention: Destroy the Kaaba to establish his place as a center of worship**

# Kaaba aur Makkah Mein Daur-e-Jahiliyyah Ke Daur

## 1. Kaaba

- Islam se pehle bhi muqaddas mana jata tha
- Tareekhi Ahmiyat: Hazrat Ibrahim (AS) aur Hazrat Ismail (AS) ne banaya tha monotheistic ibadat ke liye
- Haalat (Daur-e-Jahiliyyah):
  - Kaaba mein 360 se zyada moothaal (idols) lagaye gaye the
  - Polythéisme ki ibadat hoti thi, monotheism nahi
  - Quraysh qabeelon ne Kaaba ko sambhala aur uski riyazat ki

## 2. Makkah Mein Mukhtalif Mazahib aur Imaan

- Polythéisme (Bahut se Khuda)
  - Zyada tar Makkah ke log kai devi-devta ki ibadat karte the
  - Har qabeelay ka apna moothaal Kaaba ke ird girid tha
  - Ahem moothaal: Hubal, Lat, Manat, Uzza
- Hanif Deen (Deen-e-Hanif)
  - Kuch log "Hanif" the jo monotheism par yaqeen rakhte the
  - Hazrat Ibrahim (AS) ke tareeqe ko follow karte the, Allah ki ibadat karte the
  - Shamil: Hazrat Abu Bakr (RA) Islam se pehle Hanif the
- Yahudi Mazhab
  - Khaibar mein yahudi qabeel rehte the
  - Unke paas apni scriptures aur monotheistic imaan tha

- **Khaibar ka Role:**

- Madina ke qareeb ek maqbool ilaqa jahan yahudi qabeel rehte the Khaibar mein yahudi qabeel the jo Madina ke logon ko aane wale Nabi ke bare mein batate the.. Yahudi ek lambi muddat se ek nabi ka intezaar kar rahe the, jo unki nasl mein se ho aur unko guidance aur hidaayat de. Torah aur unke dusre muqaddas kitaabon mein bhi ek aane wale nabi ka zikar tha. Yahudi ye samajhte the ke woh nabi unki apni qaum yani Bani Israel mein paida hoga..
  - Yeh paigham unhone Madina ke logon tak pohonchaya, jo baad mein Islam qabool karne wale the

- (Christianity)

- Makkah mein safaron aur tijaraton ke zariye mawjood
- Choti si ta'sir, lekin kuch log Isai taleemat se waqif the

- Zoroastrianism

- Persian tijaraton ke zariye aayi, dualistic imaan (achha aur bura)
- Makkah mein kam ahmiyat rakhti thi

### 3. Daur-e-Jahiliyyah Mein Samaji aur Saqafati Rawaiye

- Mothaal Ibadat aur Riwayat

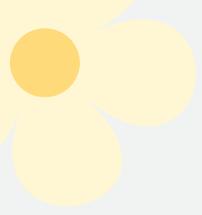
- Har saal Hajj mein mothaal ki ibadat
- Ibadat ke liye qurbaniyan di jati thi..
- Auraton ke huqooq mein kami aur infanticide (khaas taur par betiyon ka) kaafi tha

#### 4. Key Figures aur Reformers (Islam se Pehle)

- Hanifs
- Monotheists jo Hazrat Ibrahim (AS) ke raste par chalna chahte the
- Hikmatmand Rehnuma
- Kuch afraad jo moothaal ibadat aur na-insaafi ke khilaf salahiyat dete the
- Inka asar samaj par mehsoor hua, lekin kam sankhya mein the..

# Persian





# **BIRTH OF PROPHET HAZRAT MUHAMMAD SAW**



## 1. Kaaba Ki Hifazat

- Hazrat Muhammad (SAW) ke paidaish ke chand mahine pehle Abraha, Yemen ka hukmaran, Kaaba ko tabah karne Makkah aaya tha. Allah Ta'ala ne Abraha ke lashkar aur uske haathiyon ko Ababeel parindon ke zariye tabah kar diya. Yeh waqia "Aam-ul-Feel" kehlaata hai aur yeh Kaaba aur Makkah ke liye Allah ki hifazat ka wazeh saboot tha.

## 2. Noor Ka Zahoor

- Hazrat Muhammad (SAW) ki paidaish ke waqt unki walida Bibi Amina kehti hain ke unki good mein ek roshni chamki jo Syria ke mahalon tak pohochti hui mehsoos hui. Yeh Noor ki nishani thi jo Muhammad (SAW) ki aamad ka paigham le kar aayi.

## 3. Aag Ka Bujh Jaana (Iran Ka Waqia)

- Us waqt Iran mein Zoroastrian dharam ka ghulub tha aur woh aag ko apne mazhab ka hissa samajhte the. Us waqt unki ek azeem aag thi jo hazaron saalon se jal rahi thi, lekin Hazrat Muhammad (SAW) ki paidaish par wo aag achanak bujh gayi. Yeh waqia is baat ka ishara tha ke ek naya paigham aur rehmat-e-ilahi ka daur shuru hone wala hai.

## 4. Kisra Ka Qasr Ka Hilna

- Iran ka badshah Kisra, jo us waqt duniya ki taqatwar quwwat mein se ek tha, uska qasr hil gaya aur uske chand minar gir gaye. Yeh uske maqam aur qudrat ka itna bara nuksan tha ke woh dar gaya aur samajh gaya ke ek naya inquilaab aane wala hai jo zulm aur na-insaafi ko khatam karega.

## 5. Saawa Talaab Ka Sookhna

- Us waqt Saawa talaab, jo Iran ke logo ke liye muqaddas mana jata tha, achanak sookh gaya. Yeh bhi ek azeem nishani thi ke purane dharam aur aqeede ka waqt khatam ho raha hai aur ab duniya mein haqq aur insaaf ka naya daur aane wala hai.

## 6. Arab Mein Naye Umeed Ka Paigham

- Arab ka samaji aur mazhabi mahaul bohut kharab tha, log but-parasti aur zulm mein muftala the. Hazrat Muhammad (SAW) ki paidaish ek naye daur ka aaghaz thi jo un logon ko but-parasti, zulm, aur jahalat se nikaal kar haqq, imaan, aur insaniyat ki taraf le jaaye.

## 7. Falak Par Sitare

- Kehte hain ke us waqt aasman par ajeeb-o-ghareeb sitare aur roshniyaan zahir hui, jo alag alag mulkon mein logon ne dekhi. Yeh khush-khabri thi ke ek azeem shakhsyat duniya mein aayi hai jo insanon ke liye rehmat aur hidayat ka zariya banegi.

## 8. Yahudi Aur Nasrani Ulama ka Ittela

- Yeh bhi kaha jata hai ke us waqt ke yahudi aur nasrani aalim Hazrat Muhammad (SAW) ke aane ka intezaar kar rahe the. Unhone apni kitaabon mein paighambar-e-aakhri ka zikr dekha tha aur yeh waqiat unke liye is paigham ki tasdeeq ka sabab bana.

# Sources on Events Surrounding the Birth of Prophet Muhammad (SAW)

1. Abraha's Invasion and the Year of the Elephant (Aam-ul-Feel)
  - Primary Source: The Quran, Surah Al-Fil (Chapter 105)
  - Additional Source: Ibn Ishaq's Sirat Rasul Allah (The Life of the Prophet Muhammad)
2. Appearance of Light (Noor) at the Birth
  - Source: Dala'il al-Nubuwwah by Imam al-Bayhaqi
3. Extinguishing of the Sacred Fire in Persia
  - Source: Tarikh al-Tabari by al-Tabari
4. Shaking and Collapse of Kisra's Palace
  - Source: Sirat Ibn Hisham and Tarikh al-Tabari
5. Drying Up of Lake Saawa
  - Source: Tarikh al-Tabari by al-Tabari
6. Anticipation of the Prophet by Jewish and Christian Scholars
  - Primary Source: Sahih Bukhari and Sahih Muslim (Hadith collections)
  - Secondary Source: Ar-Raheeq al-Makhtum (The Sealed Nectar) by Safi-ur-Rahman al-Mubarakpuri

## Continuation Page

This book, *The Timelines*, has provided a chronological overview of Islamic history, from the creation of the universe to the lives of prophets as milestones in the journey of faith. It has presented the essential events and figures, but not in exhaustive detail—offering a timeline rather than a complete exegesis of each prophet's life.

For a deeper understanding of these events, we encourage readers to explore the Quran and Tafseer, which provide a fuller picture of each prophet's mission and the guidance they brought to humanity.

In the next book, **The Journey**, we will continue from here, exploring the life of Prophet Muhammad (PBUH) in greater detail—from his birth and early challenges to his leadership, battles, and the spread of Islam. This journey will take us through his legacy and the expansion of Islam that continues to shape our world today.

1. Pre-Islamic Arabia
2. Life of Prophet Muhammad (570–632 CE)
3. Major Battles During Muhammad's Life
4. The Rashidun Caliphate (632–661 CE)
5. The Umayyad Caliphate (661–750 CE)
6. The Abbasid Caliphate (750–1258 CE)
7. The Shia–Sunni Divide
8. Islamic Dynasties and Empires Post–Abbasid Era
9. The Modern Period of Islam (19th–21st Century)
10. Key Issues in Contemporary Islamic Discourse
11. Significant Islamic Cultural Contributions

I am Yahya, and this book, *The Timelines*, has been written purely from a research perspective. It is not aimed at endorsing any specific sect or school of thought; rather, it represents the universal essence of being Muslim. The purpose of this work is to provide a historical timeline of Islam in an accessible format.

Some complex topics, such as those related to modern concepts like portals, have not been discussed here. These may be explored in greater detail in future works, where we can approach them with more depth and clarity.

**NEXT BOOK  
THE JOURNEY**