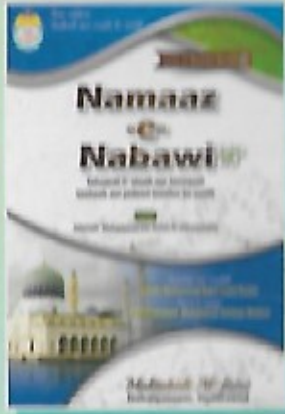
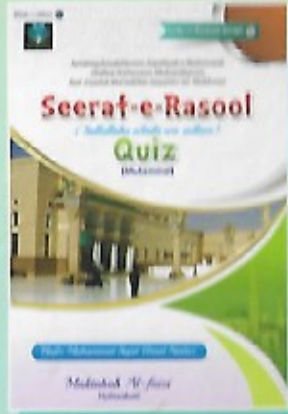


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Tajalliyat e Nubuwwat

Maulana Safiurrahman Mubarakpuri

Urdu in Roman Script
(Urdu Transliteration)



Tajalliyat e Nubuwwat

*Seerat ki raushan raushan karon se munawwar
Uswa e hasana ka khoobsurat tazkirah*

Taleef

Maulana Safiurrahman Mubarakpuri

Maktabah Al-faizi

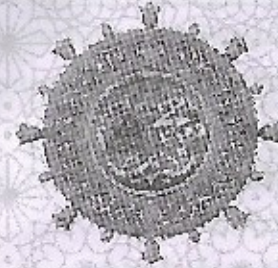
Hyderabad

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Urdu in Roman Script

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Maktabah Al-faizi

Hyderabad

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Jumla huqooq mahfooz hain.

koi chapne ka qasd na kare yeh shar'ai, akhlaqi aur qanooni jurm hoga.

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Pahle ise padhen

Seerat e nabawi(Sallallahu Alaihi wa Sallam)par kitaben likhne waalon mien Maulana Safiurrahman Mubarkapuri rahimahullah ka naam har 'aam wa khas ke liye jaana aur pahchana hai,Allah ta'ala ne aap ki kitab "**Arraheequl makhtoom**" ko na sirf ye ke seerat nigari ke 'aalami muqabale mein awwaleen muqam se sarfraz farmaya balke use har khas aur 'aam ke liye maqbool wa pasandeeda bana diya,is waqt seerat par bayak waqt mukhtalif zubanon mein shayed hi koi kitab us se ziyada padhi jati ho.

Student ki zaroorat ko saamne rakhte huye Maulana ne aik aur darmiyane darje ki kitaab likhi "**Tajalliyat e Nubuwwat**" alhamdulillah ye kitab bhi maqbool hai aur mukhtlif zubanon mein chap kar 'aam logon aur talaba ke liye seerat se istifade ka bahut bada zari'ah hai.

ye kitab kayi pahloo se doosri kitabon se mumtaaz hai, tahqeeq wa tkhreej ke buland me'yaar ke sath is ka usloob aur da'wati andaaz khas mutwajjeh karne waali cheez hai.

Allah ta'alah ke fazl se "**Maktabah Al Faizi,Hyderabad**"us ka ye roman script mein chaapne ki sa'adat hasil kar raha hai, taake Urdu samajhne ke bawajood use padhne se qasir tabqa is se istifada karsake aur is tarah seerat ka paigham 'aam ho, ise roman mein karne ka kaam Mohtarma **Amina bint Ahmad Basulaiman** ne kiya hai,main ne teen maheene se ziyada 'arsa laga kar uski tasheeh waghaira ka kaam anjaam diya hai aur ab ye print ho kar logon ke haton mein hogi,in sha Allah.

Allah ta'ala se du'a hai ke wo muhtarma ke sath raqim aur kisi bhi tarah ka ta'awun karne waale tamam afrad ke liye is kitab ko deeni wa duniyawi sa'adat ka zari'ah banaye aur us se ziyadah se ziyada logon ko mustafeed farmaye.aameen.

Hafiz Muhammad Sajid Usaid Nadwi

Imam wa khateeb Masjid e Taqwa,Tolichowki,Hyd

Date: 07/03/ 2019.

Muqaddimah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى مُحَمَّدٍ...

Seerat e Nabwabi (Sallallahu Alaihi wa Sallam) intehayi pakeeza aur buland mauzoo' hai, is se musalman ko ye ilm hota hai ke uska deen kin kin marahil se guzra, us ke Nabi (Sallallahu Alaihi wa Sallam) aur Ashaab e Nabi par kia beeti, Allah ta'ala ne aap ko kaisi kaisi nasabi wa khandani sharaft bakhshi aur is tarah wah'i wa risalat aur da'wat e deen ke liye muntakhab farmaya, phir aap (Sallallahu Alaihi wa Sallam) ne is raah mein kiya kiya mashaqqaten jhelin, kaise kiase masaib bardasht kiye aur bil aakhir kis kis tarah ke in'amaat se nawaze gaye, Allah ne parda e ghaib se farishte bhej kar, asbaab modh kar, barakaat naazil farmakar, mo'jezaat zahir karke kis kis tarah aapki nusrat wa tayeed farmayi aur kitne bade bade zor aawar lashkaron ne aap (Sallallahu Alaihi wa Sallam) ki muththi bhar jama'at ke saamne shikast khayi, ye saari baaten kutub e seerat ke aurooq par jalwa figan nazar aati hain.

yahi wajah hai ke ibteda e Islaam se aaj tak is mauzoo' par likhne likhane aur padhne padhane ka bada ehtemam hota aaya hai, kionke yeh kaam gahre eiman wa mahabbat aur walihana jazba e fana wa fidaiyat ka natija hai, magar hota ye raha hai ke umuman is mauzoo' par likhte huye tahqeeq ka ehtemam nahi kiya gaya balke afkar wa khiyalaat aur jazbat wa ehsasaat ki nazar mein jo cheez jach gayi, use dakhil e kitab kar liya gaya, khawah wo sehat wa suboot ke lihaz se sifar hi kion na ho, balke basa auqaat aisi batein bhi qabool karli gayin jo deen ke usool se mutasadim aur ma'qooliyat ke dayere se kharij ho.

isi kaifiyat ke peshe nazar biradar janab Abdul Malik Mujahid mudeer Darussalam Riyadh ne mere saamne yeh

tajweez rakhi ke main is mauzoo' par ausat darje ki aik kitab taleef karun jis mein ayimma e fann ke nuqta e nazat se sabit shudah aur musallamah ma'loomat jama' ki gayi hon taake us se hamari nayi nasl aur bilkhusoos matric tak ke talaba seerat ke baab mein sahih ma'loomat hasil kar sakein, main ne ifada e 'aam ke liye un ki ye tajweez qabool karli aur Allah se taufeeq aur i'anat talab karte huye Quran e kareem, mo'tamad kutub e tafaaseer aur kutub e ahaadees wa seerat ki madad se ye kaam anjaam diya, waaqe'at ki dakheli aur khareji shahadaton se bhi istefadah kiya aur koshish ki ke jahan tak mumkin ho ikhtesaar wa intekhab ke saath riwayat ke alfaaz aur sabeqeen ki zuban este'mal ki jaaye, main ne badi had tak ye maqsad poora kar diya hai, Allah subhanahu wa ta'ala se du'a hai ke woh is se musalmanon ke nafa' pahunchaye aur mere liye sa'adat e daarain ka zari'ah banaye, aameen.

wa sallallahu 'ala khair e khalqihi Muhammad wa haarik wa sallim

Safiurrahman Mubarkpuri

Madina univercity, Madina Munawwarah

12 Shawwal 1415 hijri

Muhammad

(sallallahu Alaihi Wa Sallam)

Khandaan, nasho numaa aur nubuwat se pehle ke halaat

Nasab Nama e mubarak: - Aap sallahu alahi wasallam ka nasab nama e paak ye hai, Muhammad bin Abdullah bin Abdul Muttalib bin Hashim bin Abdu Munaf bin Qusayy bin Kilaab bin Murrah bin Ka'ab bin Luayy bin Ghalib bin Fihar bin Malik bin Nazr bin Kinana bin Khuzaymah bin Mudrika bin Ilyas bin Mudhar bin Nazar bin M'ad bin Adnan.

Adnan bil ittefaaq Hazrat Ismail (Alai his salaam) ki nasl se hai. Lekin donon ke darmiyan kitni pushten hain? Aur unn ke naam kya kya hain? Is baare mein badha ikhtelaaf hai.

Aap (salla Allahu Alaihi Wa Sallam) ki walidah ka naam Amina tha aur un ke walid Wahab bin Manaf bin Zuhra bin Kilab the. Ye wahi Kilaab hai jo walid ki taraf se bhi aap (Sallallahu Alaihi wa Sallam) ke nasab namah mein aate hain, Kaha jata hai ke un ka asal naam Urwa ya Hakeem tha, Lekin wo kutton ke zariye bakasrat shikaar khela karte the is liye Kilaab ke naam se mashhoor ho gaye. Arabi mei Kilaab kutton ko kehte hain.

Qabila: - Aap khabila e Quraish se talluq rakhte the, jo poor Arab mein sabse muazzaz qabila tha. Quraish darasl Fihar bin Malik ya Nazr bin Kinana ka laqab tha. b'ad mein uski aulaad isi nisbat se mashhoor ho gayi. Yun to is Qabile ko har daur mein sayadat (sardari) hasil rahi. Lekin Qusayy ko ek munfarid muqaam hasil huwa, us ka naam Zaid tha aur wo bachpan mein yateem hokar walidah ke saath mulk e Shaam ke qareeb Azra mein jaa basa tha aur wahi pala bada bhi tha, lekin jawan hokar Makkah aa gaya aur kuch hi dino ke baad Khana e Kabah ka mutawalli ban gaya. Ye qabila e Quraish ka pehle shakhs tha jo Khana e Kabah ka mutawalli huwa, mutawalli hone ka matlab ye tha ki us ke haath mein Khana e

Kabah ki kunji hoti thi, wo jis ke liye aur jab chahta tha Kabah ka darwazah kholta tha. Ilawa azin Quraish Makkah se bahar abaad the, is ne unhen andar lakar aabad kiya, neez isi ne hajiyon ke liye mezbani ka tareeqa bhi ijaad kiya. wo Hajj ke dinon mein bade bade hauzon mein khajoor, shahed ya kish-mish se meetha sharbath banwata, aur hajiyon ko pesh karta. iss ne K'abe ke shimaal mein "Darunnadwa" ke naam se ek ghar bhi banaya tha, jo Quraish ki ijtemayi sargarmiyon ka markaz tha. Yehi unki parliament bhi thi aur iss mein woh shaadi wagehra ki rasmein bhi anjaam dete the. Quraish ka jhanda aur Kaman bhi Qusayy hi ke haath mein the. Chunache ladayi ka jhanda uss ke siwa koi nahi baandh sakta tha. Wo bada kareem aur aqal mand tha. Quraish uski baath be choon wa charaa tasleem karte the.

Khandan: Aap (Salla Allahu Alaihi Wa Sallam) ka Khandaan aapke pardada "Hashim" ki nisbat se "Hashmi Khandan" keh-lata tha, unn ko Qusayy ke manasib mein se hajiyon ki mezba-ni ka mansab hasil huwa, jo unnke baad unke bhai Muttalib ki taraf muntaqil hogaya, Muttalib ke baad phir Hashim ke aul-ad ko yeh mansab hasil huwa aur Islam ki amad tak unhi ke haath mein raha.

Hashim apne zamane ke sab se azeem insaan shumaar hote the. Unhe Wadi e Batha ka sardar kaha jata tha. Wo roti tho-dkar ghosht aur shorbe mein bhigote aur logon ke khane ke liye chodhte the. Chunke arbi mein iss tarah kisi cheez ke tod-ne ko Hasham aur thodne waale ko Hashim kehte hain is liye un ka naam Hashim padh gaya, warna unn ka asal naam Amr tha. Quraish tijirat pesh (karobari) the Hashim ne un ke liye jaade mein Yemen air garmi mein Shaam ka tijarati safar munazzam kiya aur uss ke liye donon mulk ke zimmedaron se zamanaten hasil kin. Iss safar ka zikr Quran e majeed ki Sur-ah Quraish mein Allah Ta'ala ke aik bahut bade ehsaan ke taur par kiya gaya hai.

Hashim ek baar tijarat ke liye Shaam jaate huwe Yathrib (Madinah) se guzre to wahan Banu Adi bin Najjar ki ek khat-oon Salma bint Amr se shaadi karli aur kuch arse theher kar Mulk e Shaam chale gaye aur wahan sar zameen Pales-tine ke mashhoor sheher Gazza mein inteqaal kar gaye, un ki raw-angi ke waqt Salma hamela thi, baad mein bachcha paida huwa jiss ke sar ke baalon mei safedi thi iss liye uss ka naam Shayba rakh diya gaya. Ye bachcha Madinah mein parvarish pata raha, lekin Makkah mein Hashim ke bhahiyon aur Khan-daan ke dusre logon ko iss ka ilm na tha. Aath (8) baras baad Muttalib ko iss ka pata chala to wo Madinah jakar us ko apne saath le aaye. Jab Makkah mein dakhil huwe to logon ne samjha ke ye un ka ghulaam hai, Chunache use Abdul Muttalib kehne lage, aur bil akhir wo isi naam se mashoor ho gaya.

[Seerat Ibn e Hisham 1/137,138,Tareekh Tabri 2/247]

Abdul Muttalib bahut khubsurat aur azeem the. Unke daur mein un ka hum martaba koi na huwa. Wo Quraish ke sardar aur Makkah ke qafila e tijarat ke zimmedar the wo jood wa sakhawat iss qadar karte the ke unka laqab Fayyaz pad gaya tha. Unke dastarkhwaan ka paskhurda miskeenon, jaanwaron aur chidiyon ko khane ke liye daal diya jata tha aur is bina par unka ye urf ban gaya tha ke "zameen par insaanon, aur pahaadh ki chotiyon par wahshi jaanwaron aur chidiyon ko khilaane waala."

Unhen zamzam ka kuwan bhi khodhne ka sharf hasil huwa. Is kuyen ko Banu Jurham ne Makkah se jila watan hote waqt paat diya tha. Uss waqt se us ki jagah namaloom chali aa rahi thi. Abdul Muttalib ko khwab mein is ki jagah batlayi gayi aur khodne ka hukm diya gaya. Unhon ne khoda to purana kuwan baraamad ho gaya. [Seerat Ibn e Hisham 1/142-147]

Unhin ke zamane mein khana e Kabah par haathi waalon ke hamle ka waqiya pesh aaya. Ye sab habshi the. Unke sardar ka naam Abraha tha jo Yemen par qabiz aur hukumran tha.

Wo khana e Kabah dhane ke liye saath hazaar(60,000) lashkar e jarrar le kar aya, lekin jab Makkah ke mashriq mein Muzdalifa aur Mina ke darmiyan "Wadi e Muhassir" mein pahuncha aur Makkah par hamla hone ke liye tayyar ho gaya to Allah Ta'ala ne uss ke lashkar par chidiyon ka jhundh bhe-jh diya. Jinhone us par thekriyon jaisa paththar barsaaye aur wo bhusa ki tarha ho gaya,(Seerat Ibn e Hisham 1/43,65)Ye waqia aap(Sallallahu Alaihi Wa Sallam)ki paidayish se 50 ya 55 din pehle pesh aaya.

Aap ke walid e Girami Abdullah, Abdul Muttalib ke sab se khoobsurat, paakdaman aur chahite ladke the. Unhen zabeeh bhi kahan jata hai, Us ki wajah ye hai ki zamzam ki khudayi ke dauraan jab kuyen ke nishanat baraamad huwe to Quraish ne bhi Abdul Muttalib ke saath shirkat karni chahi aur iss ke liye unn se jhagda kiya, jo badi mushkil se farw(rafa)ho saka. Ye dekh kar Abdul Muttalib ne nazar maani ke agar Allah ne unn ko 10 ladke de diye aur har ek muqable ke layeq huwa to un mein se aik ko Allah ki raah mein zabah kar denge. Ab Allah ka karna aisa huwa ke un ki ye muraad puri ho gayi, chunache unhon ne sab ladkon ke darmiyan qur'aa daala. qur'aa Abdullah ke naam nikla, lehaza un ko zabah karne ke liye khana e Kabah ke paas le gaye, magar Quraish ne unhen rok diya. bilkhusoos Abdullah ke bhai aur mamun sakht aadhe aaye. bil akhir ye faisla huwa ke unke badle ek sau(100) ount zabah kiye jayen, chunache Abdul Muttalib ne aisa hi kiya, [Seerat Ibn e Hisham 1/151,155,Tareekh Tabri 2/247]isi liye Nabi (Sall- allahu Alaihi Wa Sallam)ko do zabeeh ki aulad kahan jata hai, Ek zabeeh Hazrat Ismail(Alai his salaam) the aur ek aap (Saalallahu Alaihi wa Sallam) ke walid Abdullah. Isi tarah aap(Sallallahu Alaihi Wa Sallam) ko do fidye diye gaye buzur-rgon ki aulaad bhi kaha jata hai, kyunki Hazrat Ismail (Alai- his Salaam)ko mende ka fidya diya gaya tha aur aap(Alaihis Salaam) ke walid ko sau (100) ount ka.

Abdullah ki shaadi Amina bint e Wahab se huwi, jo us waqt Quraish ki sab se buland paya khatoon thin, un ka baap Wahab bhi Banu Zahra ka sardar aur aali nasab tha, Amina shaadi ke baad hi ummeed se ho gayin, Udhar kuch arse baad Abdul Muttalib ne Abdullah ko tijarat ke silsile mein Madinah ya Shaam bheja, Wapsi par wo Madinah mein intequal kar gaye aur unhen Nabegha Zubyani ke makaan mein dafan kar diya gaya. us waqt tak aap (Sallallahu Alaihi Wa Sallam) paida nahi huwe the. [Seerat Ibn e Hisham 1/156, 158, Tarikh Tabri 2/246]

Paidayish: Aap (Sallallahu Alaihi Wa Sallam) Makkah Mukarrama mein She'b e Bani Hashim ke andar mausam e bahaar mein paida huwe. Ye do shambay (Monday) ki subah thi. Aur Rabi Ul Awwal ki 9 aur kaha jata hai ki 12 tareekh... Saal wahi tha jis mein Abraha ne Makkah par hamla kiya tha. Chunke wo apne saath haathi bhi laya tha, aur arbi mein haathi ko Feel kehte hain, isiliye is saal ka naam "Aamul Feel" pad gaya. Us roz April 22, 571 ki tareekh thi. [9 Rabiul awwal ki tahqeeq Mahmood Pasha Falki ne bahut khoob ki hai, dekhye Nati-julul afhaam fi tqweemil 'arab qablal islam P:28,35]

Paidayesh ke waqt dayi ka kaam Hazrat Abdur Rahman bin Auf (Razi Allahu Anhu) ki walidah Shifa bint e Amr ne anjaam diya. Jab aap (Sallallahu Alaihi Wa Sallam) paida huwe toh aap (Sallallahu Alaihi wa Sallam) ki walidah ke jism se ek noor nikla jis se Mulk e Shaam ka mahal raushan ho gaya.

[Musnad Ahmad 4/127, Musna Darmi 1/13]

Phir walidah ne Abdul Muttalib ke paas aap (Sallallahu Alaihi Wa Sallam) ki paidayish ki khush khabri pahunchayi. Wo shadan wa farhan (khush khush) tashreef laye aur aap (Sallallahu Alaihi Wa Sallam) ko Khana e Kabah mein le jakar Allah Ta'ala se duwa ki aur us ka shukr ada kiya aur is tawaqqu (ummeed) par ke "Aap (Sallallahu Alaihi Wa Sallam) ki tareef ki jayegi" aap ka naam "Muhammad" rakha. Phir Arab ke dastoor ke mutabiq saatwen din aqeeqah aur katna kiya aur

logon ki dawat ki. [Seerat Ibn e Hisham 1/159, 160, Tareekh Tabri 2/256, Tabqaat Ibn e Sa'd 1/103, kaha jata hai ke aap khatna shudh paida huwe [Talqeeh fuhood ahlil Asar, P:4] magar Ibn e Qayyim kahte hain ke is baare mein koi hadees saabit nahi hai [zadul ma'ad 1/18]

Aap (Sallallahu Alaihi Wa Sallam) ke walid ki laundi Umm e Aiman god khilaya karti thin. Wo Habshan thin, aur unka naam "Barkah" tha. Allah Ta'ala ne un par bada fazl kiya, Chuna-che unhon ne aap (Sallallahu Alaihi Wa Sallam) ki nubuwat ka daur paya, Islam layin aur hijrat bhi ki, phir aap (Sallallahu Alaihi Wa Sallam) ki wafaat ke baad paanch che (5-6) mahine baad wafaat pa gayin [Razyillahu Anha] [Muslim:1771]

Raza'at - Aap (Sallallahu Alaihi Wa Sallam) ki walidah ke baad sabse pehle Abu Lahab ki laundi Suaibah ne Aap (Sallallahu Alaihi Wa Sallam) ko doodh pilaya, us waqt us ka apna jo bachcha doodh peeta tha, us ka naam Masrooh tha. Thuw-aibah ne aap (Sallallahu Alaihi Wa Sallam) se pehle Hazrath Hamza Bin Abdul Muttalib ko bhi doodh pilaya tha, lehaza ye teenon aap (Sallallahu Alaihi Wa Sallam) ke razayi bhai huwe.

[Sahi Bukhari:2645, Tareekh e Tabri 2/158]

Haleema Sa'diya ki Godh Mein: - Arab ke shehri bashindon ka dastoor tha ke wo apne bachchon ko shehri bimariyon se bachane ke liye unhen doodh pilane wali baddu aurton ke hawale kar diya karte the, taaki unke puththe mazboot aur unn ki Arabi zaban khalis thos ho jaye. Isi dastoor ke mutabiq Abdul Muttalib ko bhi doodh pilane wali dayi ki talaash thi idhar Banu Sa'ad bin Bakr bin Hawazen ki kuch aurten isi garz se Makkah aayin aur un par Nabi (Sallallahu Alaihi Wa Sallam) ko bhi pesh kiya gaya, magar jab unhein malum hota ke aap (Sallallahu Alaihi Wa Sallam) yateem hain to wo aap (Sallallahu Alaihi Wa Sallam) ko lene se inkaar kar detein. Ek khatoon Haleema bint e Abi Dhuwayb ko koi bachcha na mila, lehaza unhon ne majbooran aap (Sallallahu Alaihi Wa Sallam) hi ko le liya. magar jab le liya to un par khush qismati ka aisa

darwaza khula ke duniya hairat zadah reh gayi, jiski ek jhalak aap (Sallallahu Alaihi Wa Sallam) ainda sutoor mein mula-haza karenge.

Hazrath Haleema ke walid Abu Dhuwayb ka naam Abdullah bin Harith tha aur who Nabi (Salla Allahu Alaihi Wa Sallam) ke razayi nana huwe. Haleema ke shauhar ka naam Harith bin Abdul Uzzah tha aur dono hi Sa'd bin Bakr bin Hawazin se talluq rakhte the, is tarah Harith ke bachche bachchiya aap (Sallallahu Alaihi Wa Sallam) ke razayi bhai behen huwe. Jinn ke naam ye hai. Abdullah, Unaisa, Judama, in ka laqab Shaima tha aur isi se wo mashhoor ho gayi. Wo qadre badi thi aur aap (Sallallahu Alaihi Wa Sallam) ko godh khilaya karti thin.

Haleemah Ke Ghar Mein Barkaat Ki Barish: - Jaisa ki pehle ishara kiya gaya ki jab tak aap (Sallallahu Alaihi Wa Sallam) Haleema ke ghar maujood rahe un ka ghar barkaton se mala-maal raha. Haleema ka bayan hai ke wo jab aayi thi to qahat saali ka daur raha, un ke paas ek gadhi thi jo is qadar kamzor aur dubli thi ke poore qafile mein sab se sust aur mariyal chal chalti thi. Ek ountni bhi thi, magar wo ek qatra doodh na deti thi. Haleema ka apna bachcha bhookh ki beqarari se puri raat bilakta aur cheekhta rehta, na khudh sota na maa baap ko sone deta. Magar jab wo aap (Sallallahu Alaihi Wa Sallam) ko lekar apne dere par aayi aur godh mein rakha to seene doodh se bhar gaye hatta ke aap (Sallallahu Alaihi Wa Sallam) ne shikam sair hokar doodh piya aur aap (Sallallahu Alaihi Wa Sallam) ke saath Haleema ke bachche ne bhi ji bhar kar piya, phir donon araam ki neend so gaye.

Udhar shauhar uth kar ountni ke paas gaya to kya dekhta hai ke than se doodh ubla chahta hai, chunache us ne is qadar doodh dooha ke donon ne khoob aasooda aur sairaab hokar piya aur nehayat pur sukoon raat guzari.

Makkah se wapasi mein Hazrat Haleema usi khasta haal gadhi par sawaar huyin aur apne saath aap (Sallallahu Alaihi

Wa Sallam) ko bhi liya magar ab wahi gadhi is qadar tez chali ke poore qafile ko kaat kar aage nikal gayi, aur koi gadha us ka saath na pakad saka.

Hazrat Haleema ka watan Dayar e Banu Saad sab se ziyada qahat zadah tha, magar is ke bawajood Makkah se wapasi ke baad un ki ye halat huwi ke jab bakriyan char kar wapasi aati to un ki ye halat huwi ke jab bakriyan charkar wapasi aati to un ki kokhein nikli hotni, aur than doodh se labrez hote, Miyan biwi khoob doohte aur peete, jabke kisi aur insaan ko doodh ka ek qatra bhi muyassar na hota.

Yun is khanawade ko musalsal khair wa barkat naseeb hoti rahi, yahan tak ki 2 saal guzar gaye aur muddat e raza'at puri ho gayi, chunache Haleema ne aap (Sallallahu Alaihi Wa Sallam) ka doodh chuda diya. Is dauraan aap (Sallallahu Alaihi Wa Sallam) pokhta aur mazboot ho chuke the.

Kuch Aur Arsa Haleema Ke Paas: - Haleema ka dastoor tha ke wo aap (Sallallahu Alaihi Wa Sallam) ko har cheh (6) mahine baad Makkah latin, walidah aur Khandaan ke logon se mulaqaat karwatin aur phir Diyar e Banu Saad wapasi le jatin. Jab muddat e raza'at puri ho gayi aur doodh chudakar aap (Sallallahu Alaihi Wa Sallam) ko aap (Sallallahu Alaihi Wa Sallam) ki walidah ke paas layi to ab tak jo khair wa barkat dekh chuki thi, uss ke pesh e nazar chahti thin ke aap (Sallallahu Alaihi Wa Sallam) ko unhi ke paas rehne diya jaye, chunache unhone aap (Salla Allahu Alaihi Wa Sallam) ki walidah se kaha ke "kyon na aap bachche ko mere paas hi rehne den ke wo zara aur mazboot ho jaye, kyonke Makkah ki waba se dar lagta hai." Walidah is par razi ho gayin aur Haleema aap (Sallallahu Alaihi Wa Sallam) ko lekar khush khush apne ghar wapasi huyin [Seerat Ibn e Hisham 1/162, 164, Tareekh Tabri 2/158, 159, Ibn e Hibban 8/82, 84] aur aap (Sallallahu Alaihi Wa Sallam) taqreeban do (2) baras tak wahin rahe. Phir aap (Sallallahu Alaihi Wa Sallam) ke seena e Mubarak chaak kiye jaane ka

waqi'aa pesh aaya jis se dar kar Haleema aur un ke shauhar ne aap (Sallallahu Alaihi Wa Sallam) ko aap (Sallallahu Alaihi Wa Sallam) ki walidah ke hawale kar diya. [Tabaqat Ibn e sa'd 1/112, Muroojuzzahab 1/181, Dalailunnubuwwah 1/161]

Seena e mubarak Chaak Kiya Jaata Hai: - Anas bin Malik (Radhiyallahu Anhu) ka bayan hai ki:

Aap (Sallallahu Alaihi Wa Sallam) bachchon ke saath khel rahe the ke Hazrat Jibraeel (Alaihis Salaam) tashreef laye, aur lita kar seena chaak kar diya, phir aap (Sallallahu Alaihi Wa Sallam) ka dil nikala aur us mein se ek lothdha nikal kar farmaya ke "ye tum se shaitaan ka hissa hai" phir dil ko sone ke tasht mein zamzam ke paani se dhokar jodh diya aur usi jagah palta diya. Uधार bachche daud kar aap (Sallallahu Alaihi Wa Sallam) ki man yaani daayi ke paas pahunchne aur kehne lage ke "Muhammad (Sallallahu Alaihi Wa Sallam) qatl kar diya gaya. Woh log jhat pahunchne toh dekha rang utra huwa tha."

Hazrat Anas (Radhiyallahu Anhu) ka bayan hai ke main Nabi (Sallallahu Alaihi Wa Sallam) ke scene par silayi ka asar dekha karta tha. [Sahih Muslim: 261]

Maan Ki Aagosh e Mahabbat Mein: - Is waqiye ke baad aap (Sallallahu Alaihi Wa Sallam) ko Makkah pahuncha diya gaya aur aap (Sallallahu Alaihi Wa Sallam) ne apni maan ke saaya e mohabbat mein apne khandan ke andar koi "do (2) baras" guzaare. Phir walidah, dada aur Umm e Aiman ke sath Madinah ka safar kiya. Jahan Aap (Sallallahu Alaihi Wa Sallam) ke walid ki qabar thi aur dada ka nanihal bhi. Aap (Sallallahu Alaihi Wa Sallam) Madinah mein ek mah reh kar wapas howe to rasste mein aap ki walidah bimaar ho gayi, aur "Abwa" pahunch kar rehat kar gayin, wahin unhen dafan kar diya gaya. [Seerat Ibn e Hisham 1/168, Talqeehul fuhood P:7]

Dada Ke Saaya e Shafqar Mein: - Ab budhe Abdul Muttalib aap (Sallallahu Alaihi Wa Sallam) ko lekar Makkah pahunchne,

un ke dil par aap (Sallallahu Alaihi Wa Sallam) ki is nayi musibat ke ehsaas ka ghehra zakhm tha, chunache aap (Sallallahu Alaihi Wa Sallam) ke liye un ke dil mein aisi riqqat (narmi) paida huwi ke khud un ke apne beton ke liye waisi riqqat na thi. Wo aap (Sallallahu Alaihi Wa Sallam) ki badi qadar karte, apni aulad se bhi badh kar chahte, khoob ikraam karte, un ka khaas "farsh" jis par koi dusra na baith sakta tha, us par aap (Sallallahu Alaihi Wa Sallam) ko baithate, peeth par haath pherte, aap (Sallallahu Alaihi Wa Sallam) ki naql wa karkat dekh kar khush hote aur yaqeen rakhte ke aainda aap (Sallallahu Alaihi Wa Sallam) ki ek nirali shaan hone wali hai. Lekin abhi aap (Sallallahu Alaihi Wa Sallam) ki umr sirf "8 baras 2 maheene aur 10 din" huwi thi ke Abdul Muttalib bhi inteqaal kar gaye. [Seerat Ibn e Hisham 1/168, 169, Talqeehul fuhood P:7]

Chacha Ki Kafalat Mein: - Ab aap (Sallallahu Alaihi Wa Sallam) ke chacha Abu Talib ne aap (Sallallahu Alaihi Wa Sallam) ke kafalat ka bedha uthaya, ye aap (Sallallahu Alaihi Wa Sallam) ke waalid ke sage bhai the, unhon ne aap (Sallallahu Alaihi Wa Sallam) se khaas rehmat wa shafqat barti, Wo maldaar to na the lekin aap (Sallallahu Alaihi Wa Sallam) ki kafalat ke baad Allah Ta'ala ne un ke thode se maal mein is qadar barkat di ke ek aadmi ka khana pure kumbe ke liye kaafi ho jaya karta. Khud aap (Sallallahu Alaihi Wa Sallam) bhi sabr wa qana'at ka namuna the jo kuch milta usi par qana'at farmate.

Mulk e Shaam Ka Safar Aur Buhaira Rahib Se Mulaqaat:

- Jab aap (Sallallahu Alaihi Wa Sallam) ki umr 12 years, aur kaha jata hai ki mazed 2 mahine 10 din huwi [Ibnul Jauzi, Talqeehul fuhood P:7] to Abu Talib ne tijarat ke liye Mulk e Shaam jaane ka qasd kiya. Aap (Sallallahu Alaihi Wa Sallam) ko un ki judayi bahut giran guzri. Jis se wo bhi bahut mutassir huwe aur apne saath le liya. Jab qafile ne Mulk e Shaam ke hudood mein pahuch kar shahar e Busra ke qareeb padhao dala to

Buhaira naami isaiyon ka ek bada rahib, apne girje se nikal kar un ke paas aaya aur qafile ke darmiyaan se guzar kar Nabi (Sallallahu Alaihi Wa Sallam) ke paas pahucha, aur aap (Sallallahu Alaihi Wa Sallam) ka haath pakad kar kehne laga:

"Ye dunya ke sardar hani, parwardigar e alam ke rasool hain, Allah inhein rehmat e aalam banakar bhejega."

Logon ne kaha "Aap ko ye kaise malum huwa?"

Us ne kaha "Tum log jab ghaati se idhar zahir huwe to koi paththar ya darakht aisa na bacha jo sajdeh ke liye jhuka na gaya ho, aur ye dono cheezen Nabi ke alawa kisi aur ko sajdah nahin kartin, phir main inhein mohr e nubuwwat se bhi pehchanta hun jo khandhe ke niche narm haddi ke paas seb ki tarah hai aur hum inhen apni kitabon mein bhi paate hai."

Phir us ne qafile ki ziyarat ki aur Abu Talib se kaha ke "In ko wapas kar dein. Mulk e Shaam na le jayne, kyonke Yahood aur Romiyon se khatra hai." Is par Abu Talib ne aap (Sallallahu Alaihi Wa Sallam) ko Makkah bhej diya. [Tirmizi:3620, Tareekh e Tabri 2/276,279, Musannaf Ibn e Abi Shaiba:11782]

Jung-e-Fijar: - Jab aap (Sallallahu Alaihi Wa Sallam) ki umr 20 baras ki huwi to Dhil Qha'ada ke mahine mein "Okaz ke bazaar mein" ek ladai pesh aayi, jis mein ek taraf Quraish aur Kinana ke khabail the aur dusri taraf qais, Gaillan ke qabail. Donon mein ghamasaan ka ran padha, aur fariqain ke kayi kayi aadmi kheth rahe, lekin phir unhone sulah karli aur tai kiya ke dono taraf ke maqtuleen gine jayen, jidhar ziyadah ho udhar waale ziyadah maqtuleen ka khoon baha lelen. Is ke baad jung khatm ho gayi aur bahami sharr o adawat ko mita diya gaya.

Is jung mein aap (Sallallahu Alaihi Wa Sallam) bhi tashreef farma the, aur apne chachayon ko teer thamaya karte the. Is ka naam "Jung-e-Fijar" is liye padha ke is mein haraam mahine ki hurmat paamaal ki gayi thi. Fijar naam ke waqia'at 4 baar pesh aaye. Har saal ek waqiaa pesh aata raha, mazkurah

waqi'aa aakhri waqi'aa tha. Is se pehle ke 3 waqi'aat mein halke phulke jhagde pesh aaye. Ladayi sirf isi chauthi (4th) waqi'ae mein pesh aayi.

[Seerat Ibn e Hisham 1/184,187 Al Kamil lib e Aseer 1/468,472]

Hilf-ul-Fudhool: - Is jung ke baad hi Dhil Qhada ke mahine mein paanch (5) qabayel ke darmiyan ek ehed nama tai paya jise "Hilf-ul-Fudhool" kehte hain. Inn qabayel ke naam ye hain:

(1) Banu Hashim (2) Banu Muttalib (3) Banu Asad (4) Banu Zohra (5) Banu Taym.

Iski wajah ye huwi ke Zabeed (Yemen) ka ek aadmi saman e tijarat ke liye Makkah aaya, Aas bin Wayel ne us se saman khareed liya lekin qeemat ada na ki. Us ne Banu Abdul Daar, Banu Makhzoom, Banu Jumah, Banu Sahm aur Banu 'Adi, se faryad ki lekin unhone koi tawjjoh na di, chunache us ne Jabal e Abu qubais par chadh kar chand ash'aar mein apni mazlumiyat ka naqsha kheencha, aur awaaz lagayi ke koi us ka haq dilane ke liye uski madad kare, is par Zubair bin Abdul Muttalib ne daud dhoop ki. Chunache mazkoora qabael ke afraad Banu Taym ke sardar Abdullah bin Jud'aan ke ghar mein ikh-atte huwe aur aapas mein ahed wa paiman kiya ke Makkah mein jo bhi mazloom nazar aaye, khwah Makkah ka rehne wala ho ya kahin aur ka, ye sab uski himayat mein uth khade honge aur Aas bin wayel se Zabeedi ka haq lekar uske hawale kiya.

Is ahed wa paiman mein aap (Sallallahu Alaihi Wa Sallam) bhi apne chachaon ke saath tashreef farma the aur sharf e risalat se masharraf hone ke ba'd farmaya karte the ke "Main Abdullah bin Jud'aan ke makan par ek aise mu'ahade mein shareek huwa ke mujhe us ke ewaz surkh (red) ount bhi pasand nahi aur agar main us ke liye daur e islam mein bulaya jata to use yaqinan qabool karta." [Tabaqaat Ibn e Sa'd 1/126,128]

Amali Zindagi: - Nabi (Sallallahu Alaihi Wa Sallam) yateem paida huwe aur apne dada phir chacha ki kafalat mein par-

varish payi. Walid se virasat mein jo kuch mila tha us se kuch hone wala na tha, lehaaz jun hi aap(Sallallahu Alaihi Wa Sallam) halke phulke kaam ke layeq huye apne razayi bhaiyon ke saath Dayar e Banu Sa'd mein bakriyan charane lage. [Seerat Ibn e Hisham 1/166] Phir jab Makkah aaye to wahan bhi chand qirat ke evaz ehle Makkah ki bakriyan charayin, [Shahih Bukhari:2262] qeeraat, ek dinar ka biswa(20th) ya chaubeeswa (24th) hissa hota hai jis ki qeemat us zamane mein bamushkil 80-90 rupye hogi.

Abayel(shuru)Umr mein bakri charana anbiyan ki sunnat hai. Ek baar ahed nubuwat mein Nabi(Sallallahu Alaihi Wa Sallam)ne farmaya ki "koi bhi Nabi nahi guzra magar us ne bakri zaroor charayi hai." [Sahih Bukhari:5453] Phir jab aap (Sallallahu Alaihi wa Sallam) jawan ho gaye to galeban tijarat karne lage, kyunke baaz riwayat mein mazkoor hai ke aap (Sallallahu Alaihi Wa Sallam) Saib bin Abu Saib ke saath mil kar tijarat karte the. Aap(Sallallahu Alaihi Wa Sallam)behtareen saajhi the, na hujjat bahas karte the, na jhagda karte the. [Abu dawood:4836, Ibn e Majah:2287, Musnad]

Aap(Sallallahu Alaihi Wa Sallam)muamla'at mein had darjah amanat, sachchayi aur parhez ke liye mashoor the aur zindagi ke saare maidanon mein aap (Sallallahu Alaihi Wa Sallam)ka yahi wateerah tha, chunache aap(Sallallahu Alaihi Wa Sallam) ka laqab hi "Ameen" padh gaya.

Mulk e Shaam Ka Safar Aur Hazrat Khadijah(Radhiyallahu Anha) Ke Maal Ki Tijarat: - Aap (Sallallahu Alaihi Wa Sallam) ka yeh shohra sun kar Khadijah(Radhiyallahu anha) ne aap(Sallallahu Alaihi Wa Sallam)ko tijarat ke liye apne maal ki peshkash ki won sharf aur maal donon lehaaz se Quraish ki sab se muazzaz khatoon thin aur logon ko kuch ujrat par apna maal tijarat ke liye diya karti thin. Unhone pesh kash ke saath ye bhi arz kiya ke "Wo aap (Sallallahu Alaihi Wa Sallam)ko sab se achchi ujrat dengi."

Aap(Sallallahu Alaihi Wa Sallam)ne un ke gulaam Maysarah ke saath Mulk e Shaam k/a safar kiya. Wahan khareed wa farokht ki, khoob nafa huwa aur is qadar barkat huwi ke pehle kabhi na huwi thi phir Makkah wapas aaye aur amanat ada farmadi. [Seerat Ibn e Hisham 1/187,188]

Hazrat Khadijah(Radhiyallahu Anha) Se Shaadi: -

Idhar Hazrath Khadijah(Radhi Allahu Anha)ne amanat wa barkat ka ye haal dekha to dum bakhood rah gayin, phir Maysarah ne aap(Sallallahu Alaihi Wa Sallam)ke sheerin shamaail, buland akhlaaq aur kaha jata hai "dhoop mein 2 farish-ton ke saaye karne" ka haal bayan kiya to Hazrat Khadijah (Radhiyallahu Anha)ne mehsoos kiya ke unka gohar e murad unhen mil gaya hai. Chunache unhon ne aap (Sallallahu Alaihi Wa Sallam) ke paas apni ek saheli ko bhejh kar shaadi ki khwahish ka izhar kiya. Aap(Sallallahu Alaihi Wa Sallam) ne tajweez pasand ki aur chachaon se guftagoo ki. Unhon ne Hazrat Khadijah(Radhiyallahu Anha)ke chacha Amr bin Saad ko paighaam bheja, baath tai ho gayi aur Banu Hashim aur sardaran e Quraish ki ek majlis mein 20 ount aur kaha jata hai 6 ount Meher par nikah ho gaya. Khutba e nikah Abu Talib ne diya, jis mein Allah ki hamd wa sana ki, phir aap (Sallallahu Alaihi Wa Sallam)ki fazl wa sharf ka zikr kiya, Us ke baad eejaab wa qabool ki kalimaat kahe aur meher bayan kiya.

Yeh Mulk e Shaam se wapsi ke do mahine aur chand din ki baath hai. Uss waqt aap (Sallallahu Alaihi Wa Sallam) ki umr 25 saal thi aur Hazrat Khadijah (Radhiyallahu Anha) ki umr mashoor qaul ke mutabikh 40 saal thi. Ek qaul ye bhi hai ki 28 saal thi, kuch aur qhwal bhi hai. Hazrat Khadijah(Radhiyallahu Anha) ki shaadi pehle Ateeq bin A'aiz Makhzoomi se huwi thi, magar wo inteqaal kar gaya to Abu Halaah Taimi se huwi, aur us se ek bachcha bhi paida huwa, magar phir Abu Hala bhi inteqaal kar gaya, Us ke ba'd bade bade sardaran e Qurai-

sh ne shaadi karni chahi, magar Hazrat Khadija (Radhiyallahu Anha) razi na huwin, yahan tak ke Allah Ta'ala ne un ko aap (Sallallahu Alaihi Wa Sallam) ke sharf zaujiyat se nawaza, aur aisi sa'adat ata farmayi ke pehlon aur pichlon sab ke liye bayis e rashk tehrin.

Nabi (Sallallahu Alaihi Wa Sallam) Ki Hazrat Khadija (Radhiyallahu Anha) Se Aulad: - Hazrat Khadija (Radhiyallahu Anha) Nabi (Sallallahu Alaihi Wa Sallam) ki pehle biwi thin, un ke jeete ji aap (Sallallahu Alaihi Wa Sallam) ne kisi aur se shaadi nahi ki. Aap (Sallallahu Alaihi Wa Sallam) ki tamam aulad bhi unnhi se thi. Sirf Ibrahim Mariya qibtiyya se the. Un ki aulaad ke naam ye hain: pehle Qasim, phir Zainab, phir Ruqaiya, phir Umm e Kulsum, phir Fatimah, phir Abdullah. Kuch logon ne tedaad aur tarteeb donon is se mukhtalif bata-yi hai. Aap (Sallallahu Alaihi Wa Sallam) ke tamam ladke bachpan hi mein inteqaal kar gaye, albatta tamam bachchiyon ne 'ahd e nubuwwat ko paya, Islam le aaye aur hijrat bhi ki... aur sab ke sab aap (Sallallahu Alaihi Wa Sallam) ki zindagi hi mein inteqaal bhi kar gayin sirf Hazrat Fatimah (Radhiyallahu Anha) aap (Sallallahu Alaihi Wa Sallam) ke baad 6 mahine zinda rahin. [Seerat Ibn e Hisham 1/189.190, Talqeeh P:7]

Bait -u-llah Ki Tameer Aur Hajar e Aswad Ke Jhagde Ka Faisla: - Aap (Sallallahu Alaihi Wa Sallam) ki umr ka pentee-swan (35th) saal tha ke ek zor daar sailaab aaya jis se Khana e Kaabah ki deewaren phat gayin. Yeh deewaren ek baar Khaana e Kaabah mein aag lag jaane ki wajah se pehle hi kamzor ho chuki thin. Ab Quraish majboor huwe ki azsarenau tameer karen. Is mauqe par unhon ne faisla kiya ke is tameer mein sirf halaal maal hi kharch marenge. Chunache randi ki ujrat, sood ki daulat aur kisi ka na haq liya huwa maal is mein istemaal nahi karenge. Unhen Khana e Kaabah girate huwe bhi darr lag raha tha ke kahin Allah ka azab na toot padhe. Bilakhir Waleed bin Mugheera ne ye keh kar dhana shuru kia

ke Allah musliheen ko halaak nahi karta. Jab logon ne dekha ke use kuch nahi huwa to unhon ne bhi dhana shuru kar diya aur Hazrat Ibrahim (Alaihis Salaam) waali bunyaad tak gira daala.

Is ke baad tameer shuru ki, tameer ke liye har qabile ka alag alag hissa muqarrar tha, Ashraaf apne kandhon par paththar laate aur dher lagate. Aap (Sallallahu Alaihi Wa Sallam) aur aap (Sallallahu Alaihi Wa Sallam) ke chacha Abbas (Radhiyallahu Anhu) bhi paththar dho rahe the. Tameer ka kaam Baaqoom naami ek Roomi Me'mar kar raha tha, chunke maal itna jama na ho saka tha ke imarat Hazrat Ibrahim (Alaihis Salaam) ki buniyad par mukammal ki ja sakti, is liye shimaal ki taraf se taqriban cheh (6) haath chodh kar uss par ek choti si diwaar utha di gayi. Taaki alamat rahe ke ye Kaabah ka hissa hai isi ko "Hajar aur Hateem" kehte hain.

Jab Deewar "Hajr e Aswad" tak uth chuki toh har sardar ne chaha ke wahi Hajr e Aswad ko us ki jagah rukhne ka sharf hasil kare. Iss par sakht jhagda uth khada huwa jo chaar paanch (4-5) roz tak jaari raha aur qareeb tha ke haram mein khon kharabah ho jata lekin Abu Umayya ne jo sab se ziyadah umr raseed tha, ye kah kar faisla ki ek soorat paida kar di ke Masjid e Haram ke darwaze se jo shakhs pehle dakhil ho use is jhagde ka hakim maan len. Logon ne ye tajweez manzoor karli. Allah ki mashiyat dekhye ke is ke baad sab se pehle jo shakhs dakhil huwa wo aap (Sallallahu Alaihi Wa Sallam) the. Quraish ne dekhte hi kaha:

"Haza Al Ameen Radhinahu, Haza Muhammadun"

"Ye Muhammad (Salla Allahu Alaihi Wa Sallam) hai jo ke Ameen hain, hum in se razi hai."

Phir aap (Sallallahu Alaihi Wa Sallam) un ke paas pahunche to aap (Sallallahu Alaihi Wa Sallam) ko tafseel batayi gayi. Aap (Sallallahu Alaihi Wa Sallam) ne is ka ye hal nikala ke ek chadar li, us mein Hajar e Aswad rakha aur sab sardaron se

kaha ke us ka kinara pakad kar upar uthalen. Sab ne aisa hi kiya, jab chadar Hajar e Aswad ki jagah tak pahunch gayi to aap (Salla Allahu Alaihi Wa Sallam) ne apne Mubarak haath se Hajar e Aswad ko us ki jagah par rakh diya. Ye itna umdah faisla tha ke is par sab khush ho gaye.

Hajar e Aswad zameen se dedh (one and half) metre bulandi par hai aur darwazah taqreeban do(2) metre uncha hai. Qur-aish ne ise itna uncha is liye rakha taki un ki ijazat ke bagair koi shakhs Kaabah mein dakhil na ho sake. Deewaren 18-18 haath buland hai, jabki pehle 9-9 hath thi. Androon e Kaabah do (2) laino mein cheh (6) khambe (sutoon) khadhe kiye gaye hain aur pandrah haath ki bulandi par chath lagayi gayi hai, jabke pehle na khambe the na chath (Seerat Ibn e Hisham 1/192-197, Tareekh e Tabri 2/289, Bukhari:1582).

Nubuwwat Se Pehle Aap (Sallallahu Alaih Wa Sallam)

Ki Seerat: - Aap (Sallallahu Alaihi Wa Sallam) bachpan hi se saleem ul aql, paak daman aur bharpoor quwwat ke malik the. Jawani aur pukhtagi ka zamana aaya to aap (Sallallahu Alaihi Wa Sallam) ki khubiyaan aur nikhar aayin. Aap (Sallallahu Alaihi Wa Sallam) durust soch, sahi nazar, behtareen akhlaq aur Umda sinfaat sabse buland namoona the, sachchyi aur amanat, mardaangi aur shuja'at, 'adl aur hikmat, zohd aur qana'at, burdbari aur iffat, sabr wa shukr, haya aur wafa, khair khwahi aur tawazo' sab mein mumtaaz the. Bhalayi aur ehsaan mein aap (Sallallahu Alaihi Wa Sallam) ka koi saani na tha. Abu Talib ne kia khoob kaha hai:

"Wo gore mukhde wala jis ki barkat se abar e rehmat barasta hai, wo yateemon ka sahara aur bewaon ka nigezban hai."

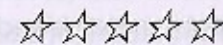
(Sahi Bukhari:3)

Aap (Sallallahu Alaihi wa Sallam) bade silah rehmi karte the. Logon ka bojh apne sar le lete the, kangaal ki aisi madad farmate ki maldaar ho jata ya rozgaar se lag jata, mahmaan ki mezbaani karte aur musibat ke mare huwe se taaun farmate.

Allah ne ki Aap (Sallallahu Alaihi Wa Sallam) ki hifazat wa nigezbani ka khas intezaam farmaya tha aur umqa ke andar pehle huwe khurafat aur buraiyiyon ke khilaaf aap (Sallallahu Alaihi Wa Sallam) ke dil mein nafrat daal di thi. Chunache aap (Sallallahu Alaihi Wa Sallam) buton ki Eid par hazir hote the na shirk ke melon mein jate the. Aap astanon ya ghairullah ke naam par zabah kiya huwa janwar khate na hi buton ko choote aur un se taqarrub hasil karte the, Laat aur Uzza ki qasam sunna bhi gawarah na farmate the.

(Seerat Ibn e Hisham 1/128, Tareekh e Tabri 2/161)

Sharaab noshi aur khel kood ki majlison se aap (Sallallahu Alaihi Wa Sallam) intehayi door the, aisi kisi majlis mein aap (Sallallahu Alaihi Wa Sallam) ne kabhi shirkat na farmayi, halanke ye majlis jawanon ki tafreeh gaah aur doston ki jaaye mulaqat huwa karti thi.



Nubuwwat Wa Da'wat

Nubuwwat Ke Asaar Aur Sa'adat Ki Jhalkiyan: - Pichen jo halat bayan kiye ja chuke hain un ki wajah se aap (Sallallahu Alaihi Wa Sallam) aur aap (Sallallahu Alaihi Wa Sallam) ki qaum ke darmiyan fikri aur amali fasla badhta gaya, Aap (Sallallahu Alaihi Wa Sallam) qaum ki bad bakhti aur bigaadh dekh kar sanjidah rehne lage, unse alag talag aur tanha rehne ki khwahish badhne lagi aur ye sonch bhi gehri hone lagi ke unhen halakat aur tabahi se kyon kar bachaya jaye.

Umr badhne ke sath sath ye ranjh aur ye khwahish badh hi gayi aur bilakhir aap ko kasha kasha Ghar e Hira tak le gayi, (Hira pahaadh ab "Jabal e Noor" ke naam se mash-hoor hai, asl Makke se uska faasla taqreeban 2 meel hai, uski buland choti door se nazar aati hai, us choti ke baayen taraf kuch neechे utarne ke ba'd Ghaar waaq'e hai, ghaar ki lambayi 4 meter se kuch kam aur chaudayi dedh meter se kuch ziyada hai) jahan aap (Sallallahu Alaihi Wa Sallam) saal mein Ramzan ka ek mahina deen e Ibrahim (Alaihis Salaam) ke bachi kuchi talimaat ke mutabiq Allah ki ibadat karte aur mahina pura kar ke subah dam Makkah tashreef laate aur Khana e Kaabah ka tawaaf kar ke ghar ki raah lete. Teen saal tak aap (Sallallahu Alaihi Wa Sallam) ka yahi amal tha.

Jab chalees (40) saal umr puri ho gayi, aur yehi sinn e kamal hai, umuman isi umr mei paighambar bheje jate hain, to nubuwwat ki chamak damak aur sa'adat ki jhalkiyan nazar aani shuru huwi. Chunache aap (Sallallahu Alaihi Wa Sallam) nek khwab dekhte aur jaisa dekhte waisa hi pesh aata. Phir raushni nazar aane lagi aur awaaz sunayi dene lagi. Aap (Sallallahu Alaihi Wa Sallam) farmate hain ke "Main Makke mein ek paththar ko pehchanta hun jo be'sat se pehle mujhe Salam kiya karta tha."

(Sahi Muslim:2277)

Nubuwwat Ka Aaghaz Aur Wahi Ka Nuzool: - Phir teesre saal ke Ramzan mein jab aap (Sallallahu Alaihi Wa Sallam) ki umr ka ektaleeswan (41st) saal chal raha tha, aap (Sallallahu Alaihi Wa Sallam) Ghaar-e-Hira ke andar zikr e ilaahi aur ibadat mein mashghool the ke yekayek Hazrat Gibraeel (Alaihis Salaam) nazil huwe aur aap (Sallallahu Alaihi Wa Sallam) ko wahi wa nubuwwat se nawaza.

Hazrat Ayisha (Radhi Allahu anhuma) farmati hain: -

"Rasoolullah (Sallallahu Alaihi Wa Sallam) par wahi ka aghaaz neend mein achche khwab se huwa, aap (Sallallahu Alaihi Wa Sallam) jo khwab dekhte wo safeda e subah ki tarah namuudaar hota, phir aap (Sallallahu Alaihi Wa Sallam) ko tanhayi pasand aane lagi, chunache aap (Sallallahu Alaihi Wa Sallam) Ghaar-e-Hira mein khhahwath ikhtiyaar farmate, aur kayi kayi raat ghar aaye bagair ibadat karte, aur is arse ke liye toshe bhi le jaate. Phir Hazrat Khadija (Radhiyallahu Anhuma) ke paas wapas aate aur usi jaisi muddat ke liye phir tosha le jaate, yahan tak ke aap (Sallallahu Alaihi Wa Sallam) Ghaar-e-Hira hi mein the ki aap (Sallallahu Alaihi Wa Sallam) ke paas haq aagaya, yani aap (Sallallahu Alaihi Wa Sallam) ke paas farishta aya aur kaha:

"Padho!"

Aap (Sallallahu Alaihi Wa Sallam) ne farmaya "main padhna nahin janta..." aap (Sallallahu Alaihi Wa Sallam) farmate hain ke is par us ne mujhe pakadh liya aur is zor se dabocha ke mujhe choor kar dala, Phir chod kar kaha:

"Padho!"

Main ne kaha "Main padhna nahi jaanta....." us ne dobarah pakadh kar dabocha, aur choor kar dala phir chodh kar kaha:

"Padho!"

Main ne kahan "Main padha huwa nahin hun...." Us ne teesri baar dabocha aur kaha:

Bismillah hir rahma nir raheem
Iqra bismi rabbi kallazee khalaq
Khalaqul insaana min alaq
Iqra wa rabbukal akrom
Al lazi allama bil qalam

Allamal insaana ma lam yaalam. (Surah Alaq-1 to 5)

"Padh! Apne us parwardigaar ke naam se jis ne paida kiya, Insaan ko lothde se paida kiya. Padh! Tera Rabb bada Kareem hai jisne qalam ke zari'ae se ilm diya. Insaan ko wo baath sikhayi jise wo janta na tha."

In aayath ko le kar Rasoolullah (Sallallahu Alaihi Wa Sallam) wapas huwe, aap (Sallallahu Alaihi Wa Sallam) ka dil kaanp raha tha. Hazrat Khadija (Radhiyallahu Anha) ke paas pahunch kar farmaya: "Mujhe chadar udha do, mujhe chadar udha do" Unhone chadar udha di. Yahan tak ke dehshat jaati rahi. Phir Hazrat Khadija (Radhiyallahu Anha) ko waqiya suna kar farmaya ke "Mujhe apni jaan ka darr lagta hai."

Unhone kaha:

"Allah ki qasam! Aisa hargiz nahi ho sakta. Allah aap (Sallallahu Alaihi Wa Sallam) ko kabhi ruswa nahin karega. Aap (Sallallahu Alaihi Wa Sallam) silah rehmi karte hain, be saharon ka bhojh uthate hain, khali haath waalon ka bando bast karte hain, mehman ki mezbani karte hai aur haqdaar ki musibat mein madad farmate hain." [Sahih Bukhari, Kitaab Badaulwahi: Hadees 3]

Is ke baad Hazrath Khadijah (Radhiyallahu Anha) aap (Sallallahu Alaihi Wa Sallam) ko apne chachere bhai Warqa bin Naufal ke paas le gayin. Ye jahiliyat mein Isaayi ho gaye the. Wo Ibraani likhna jante the, chunache Ibraani mein taufeeq e Ilahi ke mutabiq injeel likhte the. Us

waqt wo budhe aur nabina ho chuke the. Hazrat Khadija (Radhiyallahu Anha) ne un se kaha:

Bhaijaan! Aap apne bhatije ki baath sunen.

Warqa ne kaha "Bhatije tum kiya kehte ho?"

Aap (Sallallahu Alaihi Wa Sallam) ne jo kuch dekha tha, bayan kar diya.

Warqa ne kaha: "ye to wahi namoos (farishta) hai jo Musa (Alaihis Salaam) par nazil huwa tha. Kash! Main us waqt jawan hota, Kash! Main us waqt zinda hota jab aap (Sallallahu Alaihi Wa Sallam) ki qaum aap ko nikalegi."

Rasool Allah (Sallallahu Alaihi Wa Sallam) ne farmaya "To kia meri qaum mujhe nikaal degi?"

Warqa ne kaha "Haan! Koi aisa aadmi nahi jo tumhare jaisa paighaam laya ho, magar us se dushmani na ki gayi aur agar main ne tumhara wo din paya to tumhari zabardast madad karunga." Is ke baad Warqa jald hi faut ho gaye aur wahi ruk gayi. [Sahih Bukhari:3, Sahih Muslim:160]

Aghaz e Nubuwwat Aur Nuzool e Wahi Ki Tareekh: - Yeh Nabi (Sallallahu Alaihi Wa Sallam) par pehli baar wahi utar-ne aur aap (Sallallahu Alaihi Wa Sallam) ki nubuwat shuru hone ka waqi'aa hai. Ye Ramadhan ke mahine mein Lailatul Qadr ke andar pesh aaya. Allah ka irshaad hai:

"Ramadhan ka mahina hi hai (wo mahina) jiss mein Quran utara gaya" (Surah Baqarah:180)

Neez irshaad hai:

"Hum ne Quran ko izzat waali raath mein utara."

(Surah Qadr:1)

Sahih ahadith se ye bhi sabit hai ki ye waqya raath ke pichle peher do shambe ki fajr tulu hone se pehle pesh aya, chonke Lailatul Qadr Ramadhan ki aakhri 10 raaton mein se kissi taaqah raat mein huwa karti hai air uss saal do shambe 21 Ramadhan ko pada tha is liye iss se ye natija nikalta hai ke

aap (Salla Allahu Alaihi Wa Sallam) ki nabuwwat aap (Salla Allahu Alaihi Wa Sallam) ki paidayesh ke ektaleeswen saal (41), 21 Ramadhan do shambe ki raat shuru huwi. (aik Sahi Hadees ke mutabiq nuzool e Qur'an ki taareekh 24 Ramazan [25ween raat] hai. [Musnad Ahamad 4/107])

Us roz August ki 10 tareekh thi aur 610 Hijri. Qamri hisaab se uss waqt aap (Salla Allahu Alaihi Wa Sallam) ki umr chalees (40) saal cheh (6) mahine barah (12) din" thi aur Shamsi hisab se untalees (39) saal teen mahine (3) baees din (22) lehaza aap (Salla Allahu Alaihi Wa Sallam) ki besat chalees (40) saal shamsi ke sire par huwi.

(Musnad Ahmad 5/297, 299, Baihaqi 4/286, Haakim 2/602)

Wah'i Ki Bandish Aur Dobarah Nuzool: - Jaise ke bataya gaya Ghaar-e-Hira mein pehli wahi utar kar band ho gayi thi, ye bandish kayi roz tak qayim rahi. (Tabaqat Ibn e Sa'ad 1/196) Is ki wajah se Nabi (Sallallahu Alaihi Wa Sallam) ko sakht ranj o malaal huwa lekin maslihat e ilahi isi mei thi, kionke is tarah khauf jata raha, mu'amle ke nauyyat ko samajhne ka ma-uqa mila, aur dobara wahi ki mashaqqat jhelne ke liye sirf yehi nahi ke tabiyat amadah ho gayi, balke yak guna shauq wa talab bhi paida huwi aur aap (Sallallahu Alaihi Wa Sallam) dobara wahi aane ka intezaar farmane lage.

Idhar gosha nashini ki baqiya muddat puri karne ke liye aap (Sallallahu Alaihi Wa Sallam) Warqa ke paas se palat kar dobara Ghaar-e-Hira mein tashreef la chuke the, phir jab Mah e Ramadhan khatm ho gaya aur aap (Sallallahu Alaihi Wa Sallam) ki muddat e etekaaf puri ho gayi to hasbe aadat pehle Shawwal ki subah Hira se utar kar Makkah rawana huwe.

Nabi (Sallallahu Alaihi Wa Sallam) ka irshaad hai:

"Ke main pahad se utar kar maidan mein pahuncha to mujhe pukara gaya. Main ne dayein dekha to waha kuch dikhayi na diya, bayein dekha to wahan bhi kuch dikhayi na diya, phir aage dekha wahan bhi kuch nazar na aaya,

phir piche dekha to wahan bhi kuch nazar na aaya. Is ke baad main ne sar upar uthaya dekhta hun ke jo farishtah Hira mein mere paas aaya tha wahi aasman wa zameen ke darmiyan kursi par baitha huwa hai. Ye dekh kar mera pura wajood us ke ro'eb se bhar gaya, yahan tak ke main zameen ki taraf ja jhuka. Phir main Khadija (Radhiya-llahu Anha) ke paas aaya aur kaha "mujhe chadar udhado, mujhe chadar udhadho, mujhpar kambal daldo aur thande pani ke cheente maaro!" Unhone kambal udha diya, aur thande paani ke cheente mare phir ye aayatein nazil huwin:

"Aye kambal posh, Uth aur (logon ko unki bad amali ke natayej se) dara. Aur apne Rabb ki badayi bayan kar, aur apne kapde paak rakh, aur gandagi se alag thalag raho"

((Surah Muddassir Ayath 1-5))

Ye waqi'aa namaz farz hone se pehle ka hai, isi ke baad wahi mein garmi aa gayi, chunache pai dar pai wahi aane lagi, (Sahi Bukhari: 4922, Sahih Muslim: 257) In aayat se aap (Sallallahu Alaihi Wa Sallam) ki risalat shuru huwi, aap (Sallallahu Alaihi Wa Sallam) ki ye risalat aap (Salla llahu Alaihi Wa Sallam) ki nub-uwat ke utne dinon bad shuru hui jitne dinon wahi band thi, In aayat mein aap (Sallallahu Alaihi Wa Sallam) ko do tarah ke kaam sonpe gaye hain, aur donon ke natayej bhi bataye gaye hai.

Ek kaam ye hai ki aap (Sallallahu Alaihi Wa Sallam) logon ko Allah ka hukm batayen aur bad amali ki natayej se darayen. Aap ko ye hukm "Uth aur dara" ke zariye diya gaya hai, kyonke is ke ma'ne ye hai ke aap logon ko ye batla aur samjha dein ki wo jis tarah ki gumrahi wa bad amali mein muhtala hain aur ghairullah ki pooja, aur Allah ki ba'z sifaat wa afa'al aur huqooq mein dusron ko shareek tehrane ka jo kaam kar rahe hain, Allah Ta'ala iss par un ko ozaab dega.

Dusra kaam ye hai ke aap (Sallallahu Alaihi Wa Sallam) kh-

ud apne upar Allah ke ehkuam laagu karen, taaki aap (Salla llahu Alaihe Wa Sallam) ko Allah ki khushnudi bhi hasil ho aur aap (Sallallahu Alaihi Wa Sallam) dusron ke liye namuna bhi theren. Ye hukm baaqi aayaat mein diya gaya hai.

Chunache:- (Wa rabbaka fakabbir) ka matlab ye hai ke aap badayi aur kibriyai ke liye Allah hi ko khaas kar len. Is mein kisi aur ko us ke saath shareek na karen.

Aur (Wa thiyabaka fataahir) ka bazahir ma'na ye hai ke kapde aur jism paak rakhen, kyonki Allah ke samne najasat aur gandagi ke saath khade hona thik nahi, magar muhaqqekeen ke nazdeek is ka ye ma'nah hai ke apni rooh ko paak aur munazzah rakhen.

Aur (warrujza fahjur) ke maine ye hai ke Allah ki narazgi wa azab ke asbab se aur qaum ki bad aamaliyon, gandagiyon aur aloodgiyon se alag ho jayen.

Aur (Wala tamnun tastakthir) "zyadah chahne ke liye ehsaan na kar" ka matlab ye hai ki is duniya mein ehsaan ke badle ke khwahish aur ummeed na rakhen. Balke ye samajh len ke ye mushkil aur azmaish ka raasta hai. Lehaza apni qaum ka deen chodhne aur ek Allah ki taraf bulane par takleef aur dushwariyan sehne ke liye tayyar rahe.

Aur (Wa lirabbika fasbir) "Apne Rabb ke liye sabr karo"

Tableegh Ka Aghaaz:- In aayat ke utarne ke baad Nabi (Sallallahu Alaihi Wa Sallam) dawat wa tableegh ke kaam mein lag gaye. Chunke aap (Sallallahu Alaihi Wa Sallam) ki qaum akhkhad aur buth parast thi, baap dada se jo kuch hota aya usi ko haq samajhti thi, akad aur takabbur bhi bohot tha neez wo apne muamlat ke faisle talwar se kiya karti thi, is liye Allah ne aap (Sallallahu Alaihi Wa Sallam) ke liye ye raasta chuna ke tableegh ka kaam khamoshi aur raaz daari se karen aur sirf usi ko mukhatab karen jo bhala, haq pasand aur qabil-e-itmenan ho aur un mein bhi sab se pehle apne ghar, kumbe khabele aur dost wa ahbaab ko dawat den.

Pehle Pehel Imaan Laane Waale:- Is programme ke mutabiq Nabi (Sallallahu Alaihi Wa Sallam) ne dawat wa tableegh shuru ki to kayi khush qismet logon ne ise lapak kar qa-bool kiya, aur aap par emaan le aaye.

(1) Un mein sab se pehla naam Hazrat Khadija (Radhiyallahu Anha) ka hai. Wo aap (Sallallahu Alaihi Wa Sallam) ki biwi hone ki wajah se aap ke buland akhlaaq aur aala kirdar ko sab se achchi tarah janti thi. unhen ye bhi pata tha ke ek akhri Nabi ki amad abhi baqi hai. Wo aap ke talluq se kuch mo'jizana halaat wa qwaqe'at bhi sunn chuki thin aur aap (Salla llahu Alaihi Wa Sallam) mein nubuwwat wa risalat ki jhalak bhi dekh chuki thin. Unn sab par mustazad ye ke Warqa jaise sahib e ilm wa basirat ne bataya tha ki Hira mei jo farishta aap ke paas aaya tha wo Hazrat Jibrael (Alaihis Salaam) the aur jo kuch laaye the wo wahi e Ilaahi thi aur sab se akhri baath ye ke Surah Muddassir ki ibtedayi aayat jab utri thi to Hazrat Khadija (Radhiyallahu Anhuma) banafse nafees wahan maujood thin. Is liye ye bilkul fitri baat thi ke wo sab se pehle eimaan laatin.

(2) Idhar in aayat ke utarte hi Nabi (Sallallahu Alaihi Wa Sallam) apne jigri dost Abubakr (Radhiyallahu Anhu) ke paas gaye aur unhen apne nubuwwat wa risalat se aagah karte huwe emaan lane ki dawat di. Unhone be-khatak emaan qabool kiya aur fauran tasdeeq karte huwe haq ki shahadat di. Chunache wo is ummat ke sabse pehle momin hain. Wo aap se do saal chote the aur aap ka khula chupa sab kuch jaante the, lehaza un ka emaan lana aap (Sallallahu Alaihi Wa Sallam) ki sachchayi ka behtareen suboot hai.

(3) Pehle pehel eimaan laane walon mein Hazrat Ali (Radhiyallahu anhu) bhi shamil hain. Wo Nabi (Sallallahu Alaihi Wa Sallam) ki zer kafalat the. Aap hi ke paas rahte the aur aap hi un ke khane peene ka bandobast aur un ka dekh bhaal karte the, kyunke Quraish qehat saali se dochaar the aur Abu Talib

ke paas maal kam aur aulaad zyadah thi, lehaza un ke bête Jafar ko Hazrat Abbas (Radhiyallahu Anhu) paal rahe the aur Hazrat Ali (Radhiyallah Anhu) ko Nabi (Sallallahu Alaihi Wa Sallam)ne paala tha. Wo aap ke bachchon ki tarah aap ke yahan rehte the aur aghaaz nubuwat ke waqt bulughat ke qareeb pahunch chuke the aur ek qaul ke mutabiq abhi 10 saal ke the jo kuch aap (Sallallahu Alaihi Wa Sallam) karte wahi wo bhi karte the, lehaza jab aap ne unko Islam ki dawat di to wo musalman ho gaye aur wo bachchon mein sab se pehle momin the.

(4) Isi tarah pehle pehel eimaan lane walon mein Rasoolullah (Sallallahu Alaihi Wa Sallam) ke azaad kardah ghulaam Hazrat Zaid bin Harith bin Shurahbeel Kalbi the. Ye daur e jahiliyat mein giraftaar karke bech diye gaye the. Phir unhein Hakeem bin Hizam ne khareed kar apni phuphi Hazrat Khadija (Radhiyallahu anha) ne unhein Rasoolullah (Sallallahu Alaihi Wa Sallam) ke hawale kar diya tha. Jab un ke walid aur chacha ko un ki maujoodgi ka ilm huwa to wo Rasoolullah (Sallallahu Alaihi Wa Sallam) ke paas hazir huwe aur arz kiya ki fitya lekar chodh den aur fitya lene mein bhi ehsaan farmayen. Aap ne Zaid ko bulaya aur ikhtiyar diya ke chahe aap ke paas rahe chahe walid aur chacha ke saath chale jaye. Unhon ne aap ke saath rehna pasand kiya. Aap ne usi waqt Quraish ke majme mein jakar elaan farmaya ke "Aaj se Zaid mera beta hai. Wo mera waris hoga aur main uska waris hunga" Aur usi din se unko "Zaid bin Muhammad" kaha jaane laga. Walid aur chacha ye manzar dekh kar bakhushi wapas chale gaye.

Ye saara waqi'a nubuwat se pehle ka hai, Islam aaya to usne muhn bole beton ka riwaaj khatm kar diya aur Hazrat Zaid ko Zaid bin Harith kaha jane laga.

Ye chaaron Hazrat us din eimaan laye the, jis din Surah Muddassir ki ibtedayi ayaat nazil huei thin, kehne walon ne un mein se har ek ke mutalliq kaha hai ki sab se pehle wahi

eimaan laye.

Is ke baad Hazrat Abubakar (Radhiyallahu Anhu) bhi tableeg mein sargarm ho gaye aur haqq e risalat ki adaigi mein Nabi (Sallallahu Alaihi Wa Sallam) ka dayan bazun ban gaye. Wo bade paak daman, pasandidah, narm mizaaj, shareef, darya dil aur moazzaz the, 'Arab ke ansaab wa waqeyat sab se ziyadah jante the. In ke kirdar wa akhlaaq, jood wa sakha, ilm wa fazl, len den aur mel jol ki khubiyon ki wajah se un ke paas har qism ke logon ki aamad o raft raha karti thi. Ab jis ko woh bhala aur bharose ke layeq mehsoos karte use Islam ki dawat de dete. Is tarah fuzala Sahaba (Radhiyallahu Anhum ajmayaan) ki ek jamaat ne un ke zariye Islam qabool kiya.

Ameen ul ummat Abu Ubaydah Amir bin Jarrah, Abu Salamah bin Abdul Asad aur unki biwi Umm e Salamah, Arqam bin Abil Arqam, Uthman bin Madhu'n aur unke bhai Qudama bin Madhu'n aur Abdullah bin Madhu'n, Ubaydah bin Harith bin Muttalib bin Abd e Mnaf, Saeed bin Zayd bin Amr bin Nufail aur unki biwi (Umar (Radhiyallahu Anhu) ki behen) Fatimah bint e Khattab, Khabbab bin Art, Jafar bin Abi Talib aur unki biwi, Asma bint e Umays, Khalid bin Saeed bin Aa's aur unki biwi, Amina bint e Khalaf aur unke bhai, Amr bin Saeed bin Aa's, Hatib bin Harith aur unki biwi Fatimah bint e Mujallil unke bhai, Khattab bin Harith aur unki biwi, Fukaiha bint e Yasir aur unke dusre bhai, Muammar bin Harith, Mutallib bin Azhar aur unki biwi, Ramla bint e Abu Auf aur Nuaim bin Abdullah bin Naham (Radhiyallahu Anhum).

Ye sab log Quraishi the, aur Quraish ke mukhtalif shakon se talluq rakhte the. Is ibtedayi daur mein Quraish ke alawah dusre Qabail se jo log Islam laye un ke naam ye hain:

Abdullah Ibn e Masood Hudhali, Masood bin Rabia Qari, Abdullah bin Jahsh aur unke bhai Abu Ahad bin Jahash, Suhayb bin Sinan Rumi, Ammar bin Yasir Anasi aur unke walidain Yasir aur Sumayya aur Amir bin Fuhayrah (Radhiyallahu

Anhum ajmayeen).

Upar zikr ki gayi khawateen ke alawa jin aurton ne Islam lane mein pehel ki un ke naam ye hain:

Umm e Aiman Barakah Habashi jo Nabi(Sallallahu Alaihi Wa Sallam)ko bachpan mein godh khilaaya karti thin aur aap ke walid ki laundi thin, Hazrath Abbas (Radhiyallahu Anhu)ki biwi Umm e Fazi, Lubabatul Kubra bint e Harith Hilaliya aur Asma bint e Abubakar Siddique.(Radhiyallahu Anhunna ajmaeen)(Tafseel Seerat Ibn e Hisham 1/245,262 mein hai)

Ye log aur in ke saath mazed jo log Islam laye unhen sabiqeen e awwaleen kaha jata hai. Talaash wa justaju se malum hota hai ke jin ko qadeem ul Islam ya sabiqoon awwaleen kaha gaya hai un ki tadaad taqreeban 130 tak pahunch jati hai, lekin un mein se har ek ke Islam lane ka waqt theek theek malum nahin ho saka. galeban is mein aise Sahaba (Radhiyallahu Anhum) bhi hain jinhone khullam khulla Islam ki dawat shuru hone ke bad Islam qahool kiya tha.

Ahl e Eimaan Ki Ibaadat Wa Tarbiyat: - Jaisa ki guzar chuka hai Surah Mudassir ki ihtedayi ayaath ke baad wahi pai dar pai aati rahi. Kaha jata hai ke is ke baad sab se pehle Surah jo nazil huwi wo Surah Fatiha hai. Is mein Ahle eimaan ko hamd aur dua ka tareeqa bataya gaya hai. Allah ki hasti ke chand jam e sifat bayan karke us ka theek theek tasawwur diya gaya hai. Aur ye bhi samjha diya gaya hai ke is duniya mein achche ya bure jaise kaam karoge theek waisa hi natija aur badla paoyge aur ye badla aage ek dusri dunya mein milega, is ke elawa kamyabi aur sa'adat ke raste ki pehchaan bhi batayi gayi hai, is tarah deen e haq ka saara ma hasal is surat ki chand saade bol mein aagaya hai aur hamd aur du'a ki shakal mein bande ko uski taleem di gayi hai.

Kaha jata hai ke risalat shuru hone ke baad sab se pehle jo hukm diya gaya wo namaz ka hukm the. Hazrat Gibraeel (Alaihis Salaam) ne tashreef lakar namaz aur wudhu ka tare-

eqa bataya aur subh wa sham do do raka'at namaz padhne ka hukm diya. (Mukhtasruuscerah mein Ibne Maja ke hawale se)

Yun mukammal taharat ahle eimaan ki alamat tehri, wudhu ko namaz ki shart qarar diya gaya, Surah Fatiha namaz ki asl aur hamd wa tasbeeh namaz ke aaraad o wazaif qaraar paye Ab namaz hi ahle eiman ki asl ibadat thi, jo unhen qayem kar ni thi, Is ke liye wo nazron se door jaghon ka intekhaab karte aur kabhi kabhi wadiyon aur ghatiyon mein bhi chale jate the.

(Seerat Ibn e Hisham 1/247, Musnad e Tayalasi P:26)

Islam ke ibtedayi dinon mein namaz ke alawa kisi ibadat ya amr hone ka pata nahi chalta hai. Wahi aati thi, tauheed ke mukhtalif goshon ko bayan karti thi, Sahaba (Radhiyallahu Anhu) ko nafs ki safai ki tarbiyyat deti thi, Makarim e akhlaaq par ubharti thi, jannat wa jahannam ke halaat bayaan karti thi aur aisi zabardast nasihatien le kar aati thin ke unse seene khul jate the aur rooh ko ghiza milti thi.

Idhar Rasoolullah (Sallallahu Alaihi Wa Sallam) bhi kitaab wa hikmat ki taleem ke zariye se sahaba e kiraam (Radhiyallahu Anhum ajmayeen) ko paak wa saaf karte the, unhen dilon ki safayi, akhlaaq ki pakeezgi, muamlaat ki sachchayi aur nafs ki iffat ki tarbiyat dete the, tareekiyon se nikaal kar raushni mein laate the, Sahi rasta bataate the aur Allah ke deen ko mazbooti se pakadne, us ki rassi ko achchi tarah thamne aur us ke muamle mein sabit qadam rahne ki talqeen farmate the.

Yun teen(3)haras guzar gaye, aur sirf afrad ko dawat di jati rahi. Majlison aur mehfilon mein kahin alaniya tableeg nahi ki gayi. Lekin Quraish ko is ka ilm ho gaya aur baaz ne is par inkaar bhi kia. Baaz ahle eimaan par kuch ziyadatiyan ki gayin, lekin umumi taur par Quraish ne ab tak ise koi ahmiyat nahi di. Udhar Nabi(Sallallahu Alaihi Wa Sallam)ne bhi unke deen se koi tarruz nahi kiya aur na un ke mahudon ke baare mein koi baat ki.

Islam Ki 'alaniyah Tableegh

Qarabatdaron Mein Tableegh:- Jab ekka dukka afraad ko khamoshi se Islam ki dawat dete huwe teen baras guzar gaye. Quraish aur doosre qabeelon ke kuch achche logon ne Islam qabool kar liya aur yun Islam ki alaniya tabliigh ke liye halaat mein thodi si gunjayish ho chali to Allah Ta'ala ne Rasoolullah (Sallallahu Alaihi Wa Sallam) ko hukm diya ke:

"Ab Aap (Sallallahu Alaihi Wa Sallam) apne nazdeeki rishte daaron ko darayen phir jo eimaan layen aur aap ki pairokaar ban jayen un ke liye apna bazu jhukayen rakhkhen aur jo aap ki baath na manen un se aap apni la talluqi ka aelaan kar den" (Surah Shu'ara)

Is hukm par Nabi (Sallallahu Alaihi Wa Sallam) ne apne sab se nazdeeki qarabat daaron yani Banu Hashim ko ikhatta kiya, In ke saath Banu Muttalib ke bhi kuch aadmi the. Aap ne unke saamne Allah ki hamd wa sana ki, us ki wahdaniyat ki shahadat di, phir bade achche andaaz mein un ke liye apne ikhlaas ka izhaar kiya aur kaha Allah wahdahu la shareek ki qasam! Tum log usi tarah mar jayoge jaise sote ho, phir usi tarah uthaye jayoge jaise jaagte ho. us ke baad tum se tumhare amaal ka hisaab liya jayega aur bhalayi ka badla bhalayi se aur burayi ka badla burayi se diya jayega, phir ya to hamesha ke liye jannat hogi ya hamesha ke liye jahannam.

Nabi (Sallallahu Alaihi Wa Sallam) ki baaten sun kar sab ne narmi se guftagu ki, Sirf aap ke chacha Abu Lahab ne kaha ke:

"Is ka haath is se pehle pakad lo ke Aarb is ke khilaaf ikaththa ho, warna us waqt agar is ko unke hawale karoge to zillat uthaoge aur agar ise bachana chahoge to maare jayoge."

Magar aap ke chacha Abu Talib ne kaha ke:

"Tumhein jo hukm mila hai, use kar guzro, Wallah main

musalsal tumhari hifazat aur tumhara bachao karta rahunga, Albatta mera jee nahi chahta ke main apne walid Abdul Muttalib ka deen chod dun" (Al kamil 1/584,585)

Safa Ki Pahadhi par:- Un hi dinin Allah ne ek aur hukm utaara ke:

"Tumhen jis baath ka hukm diya jaa raha hai use khullam khulla bayaan karo. Mushrikon se muhn pher lo." Is hukum ke aane ke baad ek roz Rasoolullah (Sallallahu Alaihi Wa Sallam) Safa ki pahadi par tashreef le gaye aur sab se ounche paththar par chudh kar sada lagayi ke

"yaa sabahahu" "Hai Subh"

Ye pukaar is baat ki alamat huwa karti thi ke dushman ne hamla kar diya hai ya bada hadisa pesh aa gaya hai. Is ke baad Nabi (Sallallahu Alaihi Wa Sallam) ne Quraish ke ek ek Khandaan aur kumbe ko naam ba naam pukarna shuru kiya ke:

"Aye Bani Fahr! Aye Bani Adi! Aye Bani fulan! Aye Bani Fulan! Aye Bani Abd Manaf! Aye Bani Abdul Muttalib!"

Jab logon ne ye awaaz suni toh kaha ye kaun pukaar raha hai? Kuch logo ne bataya ki Muhammad (Sallallahu Alaihi Wa Sallam). Is par har taraf se log daud pade yaha tak ke agar koi aadmi khud na aa saka to apni jagah kisi dusre ko bhej diya ke dekh aaye kia baat hai?

Yun jab sab ikhatta ho gaye to aap ne farmaya:

"Ye batayo agar main ye kahun ke iss pahad ke piche Wadi mein ghudh sawaron ki ek jamaat hai jo tum par hamla aawar huwa chahti hai to kia tum mujhe sachcha manoge?"

Logon ne kaha:

"Han Han! Hum ne kabhi aap ko jhoota nahi paya. Hum ne hamesha aap ko sachcha hi paya hai.

Tab Aap (Sallallahu Alaihi Wa Sallam) ne farmaya ke:

"Achcha to main ek sakht azaab ke aane se pehle

tumhen darane wala banakar bheja gaya hun. Meri aur tumhari missal aisi hi hai jaise ki kisi aadmi ne dushman ko dekh liya aur jhat pat dauda ke ghar walon ki hifazat ka bandobast kare. Lekin us ne khatra mahsoos kiya ke dushman us se pehle unhen aa dabochega, lehaza zor zor se pukarne lage.....(Ya Sabahah) "Hai Subh!"

us ke baad Nabi (Sallallahu Alaihi Wa Sallam) ne logon ko dawat di ke wo LA ilaha Illallah Muhammad ur Rasoolullah ka sachche dil se iqraar karen aur batlaya ke yehi kalima duniya ki kamyabi aur akhirat ki najaat ka zariya hai aur samjhaya ke agar wo apne shirk par rahe aur aap ki layi huwi baton par eimaan na laye to Allah ka azaab unhen apni giraft mein le lega aur Rasool hone ke bawajood unhen na azaab se bacha sakege, na Allah se chudha sakege. Aap ne ye dara-wa aam logon ko bhi sunaya aur khaas logon ko bhi, chunache farmaya:

"Aye Quraish ke logo! Jahannam se najaat ke badle mein Allah se apni jaanon ka sauda kar lo kyunke main tumhare nafa wa nuqsan ka malik nahi aur na tumhein Allah se bachane ke liye kuch kaam aa sakta hun."

Aye Bani Ka'ab bin Luwayy! Apne aap ko jahannam se bachalo kyunke main tumhare nafa wa nuqsan ka malik nahi.

Aye Bani Murrah bin Ka'ab! Apne aapko jahannam se bachalo.

Aye Bani Qusayy! Apne aap ko jahannam se bachalo. Main tumhare nafa nuqsan ka malik nahin.

Aye Bani Abd Shams! Apne aapko jahannam se bachalo.

Aye Bani Abd Manaaf! Apne aap ko jahannam se bachalo kyunke main tumhare nafa wa nuqsan ka Malik nahi.

Aye Bani Hashim! Apne aap ko jahannam se bachalo.

Aye Bani Abdil Muttalib! Apne aap ko jahannam se bachalo, kyonke main tumhare nafa wa nuqsan ka

malik nahi aur tumhein Allah se bilkul nahi bacha sakta mere maal mein se jitna chaho maang lo magar main tumhen Allah se bachane ke liye koi ikhtiyaar nahin rakhta.

Aye Abbas bin AbduAl Muttalib! Main Allah se bachane ke liye tumhare bhi kuch kaam nahi aa sakta.

Aye Rasool Allah ki phuphi! Safiya Bint e Abdul Muttalib! Main Allah se bachane ke liye tumhare bhi kuch kaam nahin aa sakta.

Aye Rasoolullah(Sallallahu Alaihi Wa Sallam)ke beti Fatimah! Jo maal chaho maang lo magar apne aap ko jahannam se bachao main tumhe bhi Allah se bachane ke liye kuch kaam nahi aa sakta.

Han tum logon se nasab wa qarabat ka talluq hai, jise us ke tari ke mutabiq tar karunga. Yaani haq-e-rishta nibhaunga.

Is darawe ke baad log idhar udhar bikhar gaye aur aisa koi bayan nahi milta ke fauri taur par logon ne kisi qism ki mukh-alafat ya tayeed ki ho. Albatta Abu Lahab bad saluki se pesh aaya, Usne kaha too saare din ghaarat ho toone isi liye ham ko ikaththa kiya tha?us ke jawab mein surah "Tabbat yada abi..." nazil hui aur bataya gaya ke wo aur us ki biwi aur us ka maal sab gharat ho jayenge aur jahannam ka aindhan banenge. [Sahi Bukhari:2753,3525-3527,Muslim 1/1114]

Jahan tak 'aam logo ka talluq hai to lagta hai ke wo ye dara-wa sun kar hairat aur tajjub mein padh gaye aur fauri taur par koi faisla nahin kar sake ke unhein kiya karna chahiye, lekin jab gharon ko wapas huwe, aur phir tabitiyon ko qarar aaya, hairat wa tajjub khatm huwa aur mutmain ho gaye to mutakabbiraana khayalat ne apni rah banayi aur unhon ne is tableeg aur darawe ko hi haqarat aur mazaq ki nazar se dekha, chunache Nabi(Sallallahu Alaihi Wa Sallam)jab un ke badon ke paas se guzarte to wo is tarha ki haatein karte ke:

"Yeh hai jise Allah ne Rasool bana diya hai? Abu Kabshah ka ye ladka aasman se mukhatib kiya jata hai?"

Abu Kabshah Nahi (Sallallahu Alaihi Wa Sallam) ke nanihaali nasab mein padta hai. Unhone bhi Quraish ka deen chodh kar Nasraniyat ikhtiyaar kar li thi, is liye jab Nabi (Sallallahu Alaihi Wa Sallam) ne un se alag deen ka elaan kiya to unhone aap ko tehqeer aur taana zani ki niyyat se Abu Kabshah ki taraf mansoob kiya aur uske misl qaraar diya.

Baharhaal Nabi (Sallallahu Alaihi Wa Sallam) apni tableegh mein lage rahe aur majm'aon aur mehfilon mein us ka izhaar shuru kar diya. Aap kitaabullah ki ayatein padhte aur pichle Rasoolon ne jo paighaam sunaya tha, wahi paighaam sunate ke:

"Aye meri qaum ke logo! Allah ki ibadat karo. Uss ke siwa tumhara koi mabood nahi." (Surah Al Araaf 7/80).

Is ke saath hi aap ne logon ki aankhon ke saamne khullam khulla Allah ki ibadat shuru kar di, chunache aap din dahade saare logon ke saamne Kaabah ke sehen mein namaz padhte.

Aap ki tableegh dheere dheere kamyab hoti gayi, ek ek karke bahut se log musalman hote gaye aur jo musalman huwe un mein aur unnke ghar ke dusrein logon mein duri aur nafrat bhi paida hoti gayi.

Hajiyon Ko Aagah karne Ke Liye Quraish Ke Mashware: -

Quraish is puri surat e haal ko tashweesh ki nazar se dekh rahe the aur abhi is par thoda hi arsa guzra tha ke Hajj ka waqt aa gaya aur unhen hajiyon ke baare mein tashweesh ne aa ghera, chunache un ki ek jamaat Waleed bin Mugeera ke paas aaye, ye un mein umr raseeda aur martabe ka aadmi tha. Us ne kaha:

"Dekho! Hajj ka waqt aagaya hai. Ab har taraf se log tumhare paas aayenge aur wo in sahab ka muamla sun hi chuke hain, lehaza koi aik rai tay kar lo aur mukhtalif baaten na kehna warna aik dusre ko jhutla baithoge."

Logon ne kaha:

"Aap hi kahen aur hamare liye koi raye tai kar den."

Us ne kaha:

"nahin balke tum log kaho main sununga."

Logon ne kaha:

"Acha to hum kahenge wo kahin hai."

Us ne kaha:

"Wo kahin nahin hai. Hum ne kahino ko dekha hai (Us mein) na un ki si gungunahat hai na tuk bandi."

Logon ne kaha:

"tab hum kahenge ki wo pagal hai."

Uss ne kaha: "wo pagal bhi nahi hai. Hum pagalpan ko bhi jante pehchante hain. Us mein na pagalon ki si ghutan hai, na ulti seedhi harkaten, na behki behki baaten."

Logon ne kaha:

"Tab hum kahenge ke wo shayar hai."

Us ne kaha:

"Wo Shayar bhi nahi hai. hamein she'r wa shayiri ki tamaam qismein malum hai. Wo shayar nahi hai."

Logon ne kaha:

"Achcha to, hum kahenge ke wo jadoogar hai."

Us ne kaha:

"wo jadoogar bhi nahi hai. Hum ne jadoo aur jadoogar sab dekhe hain, Us mein na un ki si jhadh phoonk hai aur na girah bandi."

Logon ne kaha:

"Tab hum kiya kahenge?"

Us ne kahan:

"Wallah! Us ki baath mein mithas aur raunaq wa taazgi hai. Us ki jadh payedar aur us ki shaaakh phaldar hai. Tum jo bhi kaho wazeh ho jayega ke wo batil hai. Waise ziyada munasib hai ke wo jadoogar hai aur us ki baat mein jadoo hai. Wo is ke zariye baap bete mein, bhai bhai

mein, miyan biwi mein, aur aadmi aur uske Khandaan mein tafriqe daal deta hai."

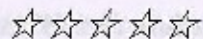
Ye baath tai kar ke log wahan se uthe. Aur unhone Hajj ke liye aane walon ki rah mein baithna shuru kar diya. Ab jo bhi un ke paas se guzarta us se aapki baath zikr karte aur darate. Natija ye huwa ke logon ne aap ko dekhne aur sunne se pehle hi aap ka muamla jaan liya. [Seerat e Ibn e Hisham 1/271]

Is ke baad jab Hajj ke din aagaye to Nabi (Sallallahu Alaihi Wa Sallam) ne haajiyon ke majm'on aur deron mein ja jakar unhein Islam ki taraf bulana shuru kiya. Aap farmate ke logo! "La Ilaha Illa Allah" kaho! Kamyaab rahoge.

Udhar Abu Lahab ka ye haal tha ke wo aap ke peeche peeche laga rehta. Jhutlata jata aur takleef bhi pahunchata.

[Musnad Ahmad 3/492,4/341,Al bidaya wannihaya 5/75, Kanzul Ummal 12/449,450]

is tarah is Hajj se jab hujaaj wapas huye to pure Arab mein Nabi (Sallallahu Alaihi Wa Sallam)ka charcha phail gaya.



Muqabale Ki Mukhtalif Tadbeeren

Hajj ke baad jab Quraish apne gharon ko wapas aakar mutamayin ho chuke to unhon ne is masle ke mukammal hal ki taraf tawajjoh di aur ghaur wa fikr aur bahmi rai mashwere se ki tadbeere tai ki, jab ki mutalliq unn ka andaza tha ki in se islami dawat ka kam tamam kiya ja sakta hai. Ye tabbeere mukhtasar ye hai:

(1) Hansi udhana aur tahqeer wa istehza ki rawish

apnana: Is ka maqsad ye tha ki Rasoolullah (Sallallahu Alaihi Wa Sallam) aur musulmanon ke hausle toot jayne. Chunache wo aap (Sallallahu Alaihi Wa Sallam) ke baare mein kehte ke:

"Is par jadoo kar diya gaya hai, shayar hai, pagal hai, kahin hai, is ke paas shaitaan aata hai, jadoogar hai, jhoota hai, ghadhnita hai, banawati hai, wagaira.... Aur jab aap (Sallallahu Alaihi Wa Sallam) ko aate jaate dekhte to gusse aur inteqaam ki nazar se yun dekhte goya kha jayenge aur haqarat aamez lehje mein kehte. "Yahi hai jo tumhare khudaon par ungli uthata hai?"

Kamzor Sahaba (Radhiyallahu Anhum) ko dekhte to kehte:

"Ye lo, tumhare paas zameen ke badshah aagaye. Are yahi hain jin par Allah ne ham sab ko chodh kar ehsaan kar diya."

Un ka naqsha Allah ne yun kheencha hai ke:

"Mujrim, eimaan lane waalon ki hansii udhate the aur jab un ke paas se guzarte to aankhen maarte the aur jab apne gharon ko palat te to maze lete huwe palat te aur jab unhen dekhte to kehte ke ye log gumrah hain, halanke unhein un ka nigraan banakar nahin bheja gaya tha"

Mushrikeen ne is hansii, mazaq thatta aur taana zani ki itni kasrat ki ke khud Nabi (Sallallahu Alaihi Wa Sallam) ki tabiyat is se mutassir huwi jaisa ke Allah ka irshad hai:

"Hamein maloom hai in ki baaton se aap ka seena tang ho raha hai." (Surah Al Hijr 10/97).

Phir bataya ke us ka asar kaise jayega aur sabit qadmi kaise aayegi? Chunache farmaya ke: -

"Tum apne parwardigar ki hamd ke saath tasbeeh karo. Aur sajdah karne walon mein se ho jayo. Aur apne Rab ki ibadat karte raho yahan tak ke maut aajaye."

(Surah Al Hijr 10/98-99)

Is se pehle aap ko tasalli bhi di gayi:

"Ke hum aap ke liye istehza karne walon ke muamle mein kaafi hain. Jo Allah ke sath doosron ko mabood thehrate hain. Unhein bahut jald nateeja maloom ho jayega." (Surah Al Hijr 10 Ayat 90).

Aur aap ko ye bhi bataya gaya ke un ki harkat un ke liye ba'ais e wabal hogi. Chunache farmaya ke:

"Aap se pehle bhi rasoolon ke saath istehza kiya ja chuka hai. Jiss ka anjaam ye raha hai ke khud-un mazaq udhane walon ko unke istehza ne gher liya"

(2) Logon ko Aap (Sallallahu Alaihi Wa Sallam) ki baat sunne se rokna: Chunache unhone tai kiya ke jab Nabi (Sallallahu Alaihi Wa Sallam) ko dekho ke wo logon ke darmiyan dawat wa tableeg ke liye uthna chahta hai to khoob shor machao aur logon ko wahan se bagha do taake unhen apni baath bayan karne ka mauqa hi na mil sake. Mushrikeen ne is tajweez par amal karne ke liye ek dusre ko khoob takeed ki aur badi sakhti aur pokhtagi se is par amal bhi kiya, Chunache un ke majma e aam mein Nabi (Sallallahu Alaihi Wa Sallam) tilawat e Quran ka jo pehle mauqa mil saka wo nubuwat ke panchwe baras Ramadan ke mahine mein mila. Is mauqe par aap ne "Sureh Najm" tilawat farmaye thi.

Muamla is qadar sakht tha ke Nabi (Sallallahu Alaihi Wa Sallam) jab namaz mein Quran ki tilawat farmate aur ye tilawat zyadatar raat ko tahajjud ki namaz mein huwa karti

to ye log Quran ko, us ke utarne waale ko aur use lane wale ko galiyan dete. Chunache Allah ne hukm diya ke:

"Apni namaz na bahut ouchi awaaz se padho na bilkul dheemi awaaz se, balke beech ka raasta apnao."

(Surah Al Isra 17 Ayat 110)

Isi tadbeer ka ek hissa ye tha ke Nazr bin Harith, Hira aur Shaam gaya aur wahan se lok kahaniyan, daara o Sikandar aur Rustam wa Asfandyaar ke qisse seekh kar aaya aur jahan majlis jamti, daastan shuru kar deta aur logon ko mauqa na deta ke Nabi (Sallallahu Alaihi Wa Sallam) ki baat sun sake. Agar pata chalata ke kisi majlis mein baith kar aap ne kuch waaz wa nasihat ki hai to aap ke hat-te hi tapak padta aur qisse kahaniya suna kar kehte ke aakhir Muhammad (Sallallahu Alaihi Wa Sallam) ki baath kyun kar mujh se achchi hai.

[Seerat Ibn e Hisham 1/299,300,358]

Us ke ba'd us ne ek qadam aur aage badhaya, gaane bajane waali laundiyan khareedi aur jiske mutalliq suntan ke wo Islam ki taraf mayil hai to use kisi laundi ke paas le jakar us laundi se kehta ke ise khilao pilao aur gaane sunao aur is shakhs ko samjhao ke "Muhammad (Sallallahu Alaihi Wa Sallam) jis baath ki taraf bula rahe hain ye us se behtar hai." Allah ne isi baare mein ye aayat nazil ki ke:

"Baaz log khel ki baath khareedte hain taake ilm ke bagair Allah ki raah se gumrah karen aur use mazaq banayen. Aise logon ke liye ruswakun azaab hai."

(Surah Luqmaan 31 Ayat 6) [Addurrul Mansoor Tafseer Luqman 5/307]

(3) Shukook wa Shubhaath paida karna aur propaganda karna: - Is maidan mein Quraish ne badi sargarmi dikhayi aur bada tafannun ikhtiyar kiya. Chunache wo Quran ke baare mein kabhi kehte ke ye mehez out patang khwaab hai jise Muhammad (Sallallahu Alaihi Wa Sallam) raat mein dekhte hain aur din mein tilawat karne lagte hain. Kabhi kehte ke

unhone khud apni taraf se gadh liya hai, Kabhi kehte ke unhen ek insaan sikhata hai, Kabhi kehte ke ye mehez jhoot hai jise kuch logon ki madad se unhone gadha hai. Yani sab mil jul kar gadhte hain, Kabhi kehte ke ye to pehlo ke afsane hain jise unhon ne likhwa liya hai aur ab ye un (Sallallahu Alaihi Wa Sallam) par subah wa sham tilawat kiye jate hain. Kabhi kehte ke in ke paas ek jinn ya shaitaan hai jo usi tarah Quran lekar utarta hai jaise kahinon par jinn wa shaitaan utara karte hain. Allah Ta'ala ne jawab mein farmaya:

"Tum kaho! main bataun kis par shaitaan utarte hain.

Wo aise logo par utarte hain jo pakke jhote aur gunah-gaar hon." (Surah Ash Shuara:221-222).

Yani Shaitan sirf aise hi insanon par utarte hain jo jhote hon, badkar hon, gunahon mein latpat ho, jab ke main aisa insaan hun ke tum ne kabhi mujh ko jhoot bolte nahi suna aur na mujh mein kisi tarah ki koi burayi wa badkari payi. Phir ye kyun kar ho sakta hai ke Quran Shaitan ka utara huwa ho.

Kabhi kehte ke Nabi (Sallallahu Alaihi Wa Sallam) ko ek qism ka junoon ho gaya hai. Jis ke asar se wo ajeeb wa gareeb qism ke mane wa matlab sonchte hain aur unhein nehayat umdah qism ke alfaaz mein dhal dete hai. Jaise Shuara apne ash'aar dhala karte hain, lehaza wo shayar hai aur un ka kalam sher hai. Allah ne uss ke jawab mein farmaya:

"Sho'ra ki pairwi bahke huwe log karte hain, Tum dekhte nahi ke wo har maidaan mein bathakte phirte hain, aur aisi baaten kehte hain jinhen karte nahin."

(Surah Ash Shuara 26- Ayat 224-226).

Matlab ye hai ke ye teen baatein Shuara ki khususiat mein dakhil hain, aur in mein se koi baath bhi Nabi (Sallallahu Alaihi Wa Sallam) mein nahi payi jati, chunache jo log aap ke pairokaar mein wo apne deen mein, apne akhlaaq mein, apne kirdar hain, apne tasarrufat mein apne muamlat mein garz har baat mein sahi raaste par hain, raast baaz hain, parhez-

gar hain, aur nekokaar hain, in ko kisi muamle mein behkawa aur gumrahi chu kar bhi nahi gayi hai. Phir Nabi (Sallallahu Alaihi Wa Sallam) sha'airon ki tarah har waadi mein haath paoun bhi nahi marte phir rahe. Balke aapki dawat wa tableeg ka ek khaas maidaan hai. Aap ek Allah, ek deen aur ek raaste ki taraf bula rahe hain. Is ke alawa aap wahi baat kehte hain jise karte bhi hain aur wahi kaam karte hain jise kehte bhi hain, lehaza aap ko shayar wa shairi se kya nisbat? Aur shayar wa shayiri ko aap se kya nisbat?

(4) Bahas aur Kat Hujjati: - Mushrikeen ko teen baton par bahut achamba tha aur dar haqeeqat ye teen baaten un ke aur musulmanon ke darmiyan deeni ikhtilaaf ki jad thi: ek tawheed, dusre risalat aur teesre maut ke baad uthaya jana: Teesri aur aakhri baat yaani maut ke baad uthaye jaane ke muamle mein un ke paas taffub, achambe aur aql ki kami ke siwaye kuch na tha. Wo kehte the ke:

"Bhala jab hum marker mitti aur haddi ho jayenge to kya hamein uthaya jayega. Bhala hamare pichle baap dada bhi zinda kiye jayenge." "Ye wapas to baed az aql lag rahi hai." Wo ye bhi kehte the ke "Aao hum tumhein ek aadmi ka pata batayen jo tumhein ye khabar deta hai ke jab tum ek dum reza reza ho jayoge to phir naye sire se paida kar diye juoge (samajh mein nahi aata ke) wo Allah par jhoot ghadh raha hai ya pagal hai."

Un ke ek kehne waale ne ye bhi kaha:

"Kya maut aayegi, phir uthaye jayenge, phir hashr hoga? Aye Umme Amr! Ye toh khurafat hai."

Allah ne in baton ka kayi tarah se jawab diya hai. Khulasa e jawab ye hai ke tum dekhte ho dunya mein zalim apne zulm ki saza paye bagair aur mazloom zalim se apna haq wasool kiye bagair guzar jata hai, isi tarah ehsaan karne wala neko kaar apne ehsaan aur neki ka badla pane se pehle aur burayi karne wala bad kirdar apni burayi wa bad kirdari ki saza paane se

pehle mar jata hai. Ab agar maut ke baad koi aisa din na ho jis mein logon ko zinda karke zalim se mazloom ka badla liya jaye aur ehsaan karne waale neko kaar ko inaam aur fajir wa bad kirdar ko saza di jaye to phir dono tarah ke log barabar there, donon mein koi farq na huwa, balke zalim wa badkirdar to mazloom aur mohsin wa parhezgaar se kahin khush qismet tehra. Halanke ye baath kata'an na maqool hai, adl wa insaaf se ise koi wasta nahi aur Allah Subhanahu Wa Ta'ala ke bare mein ye socha bhi nahi ja sakta ke wo apni khilqat ka nizaam aise andher nagri aur zulm wa fasaad par rakhega, isi liye usne unse farmaya:

"Kya hum musalmanon ko yaani apni itaat Shi'aron aur farmabardaron ko mujrimon jaisa tehrayenge? Tumhein kya ho gaya hai? Tum kaise faisle kar rahe ho?"

(Surah Al qalam 28 - Aayat 30-32).

Dusri jagah farmaya:

"Kya hum eimaan laane waalon aur nek amal karne walon ko zameen mein fasad machane walon jaisa tehrayenge, ya kya hum parhezgaron ko badkaaron jaisa qarar dengent?"

(Surah As Saud 38 Aayat 28)

Neez farmaya:

"Kya jin logo ne buraiyan kama rakhi hain wo samajhte hain ke hum unhein eimaan lane waalon aur nek amal karne walon jaisa tehrayenge ke un sab ka jeena marna yeksan hoga? Bura faisla hai jo ye log karte hain."

(Surah Al Jathiyah 45- Aayat 21).

Jahan tak aqli esteba'ad ka muamla hai to Allah ne us ki tar-deed farmayi ke:

"Kya tumhari paidayish zyada sakht hai ya aasman ki?"

(Surah An Naziath 79 Aayat-27)

Neez farmaya:

"Kya unhein ye dikhayi nahi padta ke jiss Allah ne aasman wa zameen ko paida kiya aur unhein paida karke

nahi thaka wo is par bhi qadir hai ke murdon ko zinda kar de. Kyon nahi? Yaqinan wo har cheez par qudrat rakhta hai." (Surah Al Ahqaaf 33 Aayat 46)

Ye bhi farmaya:

"Tum pehle baar ki paidayish ko to jante hi ho phir baath kyon nahin samajhte." (Surah Al Waqia 62/56).

Aur batlaya ke dekho:

"Hum ne jis tarah pehli baar shuru mein paida kiya tha usi tarah dobarah palta kar bhi paida karenge. Hamare zimme ye wada hai aur hum ise kar ke rahenge."

(Surah Al Anbiya 104 - Aayat 21)

Allah ne ye bhi yaad dilaya ke ye baath tumhare 'aam mush-ahade mein hai ke kisi kaam ko dobarah karna pehli baar se zyada sehel hota hai. Aur pucha ke:

"Aasman wa zameen, darakht aur paudon aur saari kayenat ko pehli baar paida karke kya hum thak gaye hain ke dobarah paida nahi kar sakte?"

(Surah Qaaf 15 Aayat 50)

"Balke (haqeeqat sirf itni hai ke) woh nayi paidayish ke silsile mein iltebaas ka shikar hain."

(Surah Khaaf 15 Aayat 50)

Jahan tak dusri baath yaani Nabi(Sallallahu Alaihi Wa Sallam) ki risalat ka muamla hai to agarche Quraish Nabi (Salla llahu Alaihi Wa Sallam)ko intehayi sachcha, amanatdaar, nekokaar aur parhezgaar tasleem karte the magar phir bhi un ke kuch shubh-haath the, jin ki bina par wo aap ki nubuwwat wa risalat tasleem nahin kar rahe the.

Un ka ek bahut bada gumaan ye tha ke wo nubuwwat wa risalat ke martabe aur maqaam ko is se kahin bada aur ounce ha samajhte the ke wo kisi insaan ko diya jaye. Un ka aqeeda tha ke insaan rasool nahin ho sakta aur na rasool insaan ho sakta hai, is liye jab Nabi (Sallallahu Alaihi Wa Sallam)ne apni nubuwwat wa risalat ka aelaan kiya aur us par eimaan

lane ki dawat di to mushrikeen ko hairat wa tajjub huwa.

Unhone kaha:

"Ye kaisa rasool hai ke khana khata aur baazaron mein chalta phirta hai." (Surah Al Furqaan 7/25)

Allah Ta'ala ne un ki khum khayali ka mazeed naqshah kheinchte huwe farmaya:

"Inhein tajjub huwa ke in ke paas khud unhi mein se ek darane wala agaya, chunache in kafiron ne kaha ye to ajeeb cheez hai." (Surah Qaff 6 Aayat 50)

Unhon ne ye bhi kaha:

"Allah ne kisi bashar par koi cheez nahi utari hai." (Surah Anaam 6 Aayat 91)

Allah ne un ke is uqide ko batil tehraya aur us ki tardeed karte huwe farmaya:

"Keh do wo kitaab kis ne utari jise Musa le kar aaye the? Aur jo logon ke liye raushni aur hidayat thi."

(Surah An'aam 6 Aayat 91)

Isi tarah Allah ne unhein dusre anbiya ke waqiyat bhi sunate huwe batlaya ke un ki qaumon ne bhi un ki risalat ka inkaar karte huwe yehi kaha tha:

"Ke tum log bhi to hamare hi jaise bashar ho."

Aur is ke jawab mein paighambaron ne ye kaha ke:

"Ji ham bhi tumhare jaise bashar hi hain lekin Allah apne bandon mein se jis par chahta hai ehsaan kar deta hai." (Surah Ibrahim 14/11)

Matlab ye ke jitne anbiya aur rasool guzre hai woh sab bashar hi the aur agar bashar ki bajaye farishte ko rasool bana diya jata to risalat ka maqsad hi pura na hota kyonke insaan farishton ke naqsh e qadam par chalne ki taqat hi nahi rakhta, Is ke alawa mushrikeen ka shubha bhi jun ka tun rehta.

Kyon? Is liye ke:

"Agar hum farishte ko rasool banate to bhi hum use insaan hi banate. Aur jo shubah (ab) karte hain, usi

shubhe mein unhen phir daal dete" (Surah Anaam 6/9)

Lehaza jab na risalat ka maqsad hasil ho, na logon ka shubah door ho to farishte ko rasool banane ka faida?

Ab chunke mushrikeen tasleem karte the ke Hazrat Ibrahim (Alaihis Salaam), hazrat Ismail (Alaihis Salaam) aur Hazrat Musa (Alaihis Salaam) paigambar the aur basher bhi the, is liye unhein is shubhe par jamne aur adhne ki gunjayesh na mil saki, lehaza unhone ek dusra shubha zahir kiya, Kehne lage ke:

"Kya Allah ko apne paigambari ke liye yahi yateem wa lachaar insaan mila tha. Ye kaise ho sakta hai ke Allah Ta'ala Quraish aur saqeeef ke bade bade logon ko to chodh de aur is miskeen ko apna paigambar bana le."

"Ye Quran (Makkah aur Taif ki) donon abadiyon mein se kisi bade aadmi par kyun na utara gaya?"

(Surah Zakhruf 43 Aayat 31)

Allah Ta'ala ne is ka bada mukhtasar jawab diya farmaya:

"Ke kya tumhare Rabb ki rehmat ye log taqseem karenge?" (Surah Zukhruf 43 Aayat 32)

Yaani wahi, Quran, nubuwat aur risalat sab ki sab Allah ki rehmat hai aur Allah hi janta hai ke apni rehmat kaise taqseem kare. Kis ko de aur kis ko na de, chunache farmaya:

"Allah behtar janta hai ke apni risalat kahan rakhe (yaani kis ko de)." (Surah Ana'am 6/124)

Chunke is jawab ke aage un ka koi uzr chal nahin sakta tha, is liye unhone ek aur shuba pesh kiya. Kaha k:

"Hum dekhte hain ke jo shakhs duniya ke badshahon mein se kisi badshah ka ailchi hota hai us ke liye badshah ki taraf se jaah wa hashmat ki tamaam luwazemat yani khadam wa hasham, maul wa jageer, aur jaah wa jalal ke tamam wasayel faraham kiye jate hain. Wo jab chalta hai to us ke jilo mein ardali, paasban aur hade bade muazzaz log hote hain. Phir kya baat hai ke Muhammad (Salla llahu Alaihi Wa Sallam) Allah ka ailche hote huwe

"Luqma e zindagi" ke liye baazaron mein dhakke khata phirta hai?"

"Aakhir is ke upar koi farishta kyon na utara gaya jo us ke saath darawe ka kaam karta, ya is ki janib koi khazane kyon na utaar diya gaya, ya is ke paas koi aisa baagh kyon na huwa jiss se wo khata rehta? Chunache in zalimo ne kaha ke tum log mehez ek aise aadmi ki pairwi kar rahe ho jis par jaadoo kar diya gaya."

(Surah Furqaan 20 Aayat 7-8)

Ye tha mushrekeen ka aiteraaz, lekin malum hai ke Nabi (Sallallahu Alaihi Wa Sallam) chote, bade, kamzor, taqatwar, ghareeb, maldaar, niche, unche, ghulaam, aazad har tarah ke logon ke paas paigambar banakar bheje gaye the. Ab agar aap jah wa jalaal ke saath, khadam wa hasham aur bade bade logon ke jilo mein chalte phirte to aakhir kamzor aur chote log aap tak kaise pahunch sakte aur aap se kaise faida utha sakte the? Jab ke aksariyat unhi ki hoti hai. Zahir hai ke aisi surat mein nubuwat wa risalat be faida hokar rah jati hai, is liye mushrikeen ke is aiteraaz ka sirf ek hi lafz mein jawab diya gaya ke:

"Muhammad (Sallallahu Alaihi Wa Sallam) Rasool hain"

Yani tumhare aiteraaz ka sirf itna hi jawab kafi hai ke woh rasool hain, kyonke tum ne un ke liye jah o hashmat aur maal wa daulat ka jo mutalaba kiya hai us ke hote huwe aam logon mein risalat ki tableeg ho hi nahi sakti. Jab ke aam log hi risalat ka asal maqsood hain.

Is shube ka jawab paakar unhon ne ek aur pehlu badla, aur mo'jezat aur nishaniyon ka mutalaba karne lage. Jis ka maqsad ye tha ke wo aap ko Nabi na maanne ki apni zidd par qayam rahen, aur aap (Sallallahu Alaihi Wa Sallam) ko majboor wa bebas karden, Is muamle mein mushrikeen aur Nabi (Sallallahu Alaihi Wa Sallam) ke darmiyan jo baat cheet huwi us ka kuch hissa hum aage chal kar in sha Allah zikr karenge.

Ab reh jata hai pehle muamla yani tauheed ka, jo saare ikhtelafaat ki asl bunyaad thi, to us ki shakal ye thi ki mushrikeen Allah Ta'ala ko us ki zaat, sifaat aur afa'al mein ek manthe the. Wo kehte the ke:

"Sirf Allah hi khaliq hai. Jis ne aasmaan wa zameen aur un ke darmiyaan ki saari cheezen paida ki hain. Wahi har cheez ka khaliq bhi hai aur sirf wahi malik bhi hai. Usi ke haath mein aasman wa zameen aur un ke beech ki saari cheezon ki milkiyat hai aur sirf wahi raziq hai jo insaan, haiwaan, chaupaaye, darinde, garz har zinda cheez ko rozi deta hai aur sirf wahi mudabbir hai jo aasman aur zameen tak ke chionti aur zarre tak ke muamlat ka intezaam karta hai aur sirf wahi aasmanon aur zameen aur un ke darmiyaan jo kuch hai un sab ka Rab hai aur wahi arsh e azeem ka Rab hai aur har cheez ka Rab hai, usi ne sooraj, chand, sitare, pahud, darakht, chaupaye, jinn, insaan aur farishte sab ko apne taabe farman kar rakha hai aur sab ke sab us ke saamne jhuke huwe hain. Wo jis ko chahe panah de koi pakad nahi sakta, aur jis ko chahe pakad le koi panah nahi de sakta. Wahi zinda karta hai, wahi marta hai, jo chahta hai karta hai aur jo hukm chahe lagata hai. Na koi uska hukm rok sakta hai, na koi uska faisla badul sakta hai."

Ye saari baaten mushrikeen tusleem karte the aur in sab mein wo Allah ko ek, akela aur yekta maante the. Wo Allah ki zaat aur sifaat aur af'aal mein kisi ko shareek nahin maante the, albatta in sab baton mein Allah ko ek manne ke baad wo kehte the ke:

"Allah ne apne baaz muqarrab aur maqbool bandon masalan paigambaron aur nabiyon ko, auliya e kiram aur buzurgaan e deen ko, achche aur neko kaar logon ko is duniya ke baaz kamon mein kuch tasarruf karne ka ikhtiyar de diya hai aur wo Allah ke diye huwe is

ikhtiyaar ki bina par tasarruf karte hain. Masalan aulad de dete hain, musibat door karte hain. Bimaar ko shifa de dete hain aur baaz deegar zaruratein poori kar dete hain aur Allah ne unhein ye ikhtiyar is liye diya hai ke wo Allah ke muqarrab hain aur Allah ke nazdeek un ka khaas martaba wa muqaam hai aur chunke Allah ne un ko ye tasarruf wa ikhtiyar de rakha hai, is liye wo bandon ki zaruratein gaibi tareeqe se puri kar dete hain, chunache baaz musibaten door karte hain, baaz balayen taal dete hain aur jis se khush ho jate hain use Allah ka muqarrab bana dete hain aur Allah se uski sifarish kar dete hain."

Mushrikeen ne apne inn khayalat ki bina par in anbiya e ezaam, auliya e ikram, buzurgaan e deen, aur nekokaar logon ko apne aur Allah ke darmiyan wasila banaya aur aise aise amaal ijaad kiye, jinn ke zariye in logon ka qurb aur in ki raza mandi hasil ho sake, chunache wo mushrikeen pehle un amaal ko bajaate, phir ajizi ke saath gidh gidha kar in hastiyon se faryaad karte aur kehte ke:

"Hamari zarurat puri karo, hamari musibat taal do aur hamara khatra door kar do."

Ab raha ye suwaal ke wo kiya amaal the jinhein mushrikeen ne in hastiyon ki razamandi aur taqarrub ke liye ijaad kiya tha, to wo amaal ye the ke unhone in anbiyan auliya aur buzurgaan e deen ke naam se baaz makhsoos jagahon par aastane banakar wahan un ke asli ya khayali tasweeren ya murtiyan saja rakhi thin aur kahin kahin aisa bhi huwa ke un ke khayal mein baaz auliya e ikraam ya buzurgane deen ki qabren mil gayin to murti tarashne ki bajaye unhi qabron hi par aastane bana diye. (Seerat Ibn e Hisham 1/83, Sahi Bukhari:1610) Is ke baad ye log unn aastanon par jaate aur murtiyon ya qabron ko chookar un se barkat hasil karte, un ke gird chakkar lagate, tazeem ke taur par un ke saamne khade hote, nazar wa nayaaz pesh karte, chadawe chadate aur in

tareeqon se unki qurbat aur un ka fazl chahte. Neez nazr wa niyaaz aur chadawe ke taur par ye log apni koi bhi cheez pesh kar dete the. Kheti se hasil hone wale ghalle khane peene ki cheezein, janwar, chaupaye, sona chandi, maal wa asbaab garz jis se jo ho sakta tha nazar kar deta tha.

Kheti, ghalle aur khane peene ki cheezein, sona chandi aur maal asbaab chadhane ka tareeqa ye tha ki un aastanon par kuch mujawir aur darbari huwa karte the. Mushrikeen ye cheezen unn mujawiron ko pesh karte aur wo mujawir unhein qabron aur murtiyon par chadha dete the. Aam taur par un ke bagair barah e raast koi cheez nahin chadayi jaati thi.

(Dekhye Qur'an, Suratul An'aam:136 aur uski tafseer)

Albatta janwaron aur chopayon ko chadane ka tareeqa alhaida tha aur us ki bhi kayi shaklen thin. Chunache wo kabhi aisa karte ke un auliya e kiraam aur buzurgaan e deen ki razamandi ke liye jaanwar ko un ke naam par azaad chodh dete. Wo jahan chahta charta aur ghoomta phirta, koi use kisi tarah ki takleef na pahunchata, balke taqaddus ki nazar se dekha jata aur kabhi aisa karte ke janwar ko un waliyon aur buzurgon aur buzurgo ke aastane par lejar kar zabah kar dete aur kabhi aisa karte ke aastane ki bajaye ghar hi par zabah kar lete, lekin kisi wali ya buzurg ke naam par zabah karte.

(Dekhiye Suratul Maida:3,130, Surtul An'aam:121,138, Sahi Bukhari:4623, Seerat e Ibne Hisham 1/89,90, Almunammaq p:328,329)

In kaamon ke alawa mushrikeen ka ek kaam ye bhi tha ke wo saal mein ek ya do martaba in waliyon aur buzurgon ke astano par mela lagate. Is ke liye khaas tareekhon mein har taraf se log ikhatta hote aur upar unki jo harkaten zikr ki gayi hain wo sab karte. Yaani aastano ko choo kar barkat hasil karte, un ka tawaaf karte, nazr wa niyaaz pesh karte, chadawe chadate, jaanwar qurbaan karte waghaira. Ye salaana urs ya mela aisa ahem hota ke is mein door, nazdeek

se chote bade har tarah ke log hazir hokar apni niyaz pesh karte aur apna maqsad hasil hone ki ummeed rakhte.

Phir ye saara kaam mushrikeen is gharz se karte the ki un auliya e kiraam aur buzurgaan e deen kar taqarrub aur un ki khooshnudi hasil karke unhen apne aur Allah ke darmiyan waseela banaye aur un ka daman pakad kar Allah tak pahunch jaye, kyonke wo samajhte the ke ye auliya e kiraam buzurgan e deen unhen Allah ke qareeb pahuncha denge aur un ki zaruraton ke liye Allah se sifarish kar denge, chunache ye saare nazr wa niyaz pesh karne ke baad in waliyon aur buzurgon ko pukarte ke:

"Aye Baba! Mera fulan kaam ban jaye aue fulan musibat tal jaye."

Aur samajhte the ke wo un ki baaten sunte hain aur jo murad mangi jaye wo puri karte hain, bigdi banate hain, musibatein taalte hain aur aisa ya to khudh Allah ke diye huwe tasarruf wa ikhtiyar ke matehat kar lete hain ya Allah se sifarish kar ke kara lete hain. (Surah Younus:18, SuratuzZumar:3, Ar-Ra'd:14, Faatir:13, Al-A'araaf:194)

To ye tha mushrikeen ka shirk, aur ye the ghairullah ke liye un ki ibadat aur ye tha Allah ke ma siwa ko mabood banana aur shareek tehrana aur ye the anbiya e ezaam, auliya e kiraam, buzurgaan e deen aur nekokaar saleheen jin ko mushrikeen ne mabood bana rakha tha.

Ab Nabi e Kareem (Sallallahu Alaihi Wa Sallam) jo tauheed ki dawat lekar uthe aur Allah ke siwa har mabood ko chodhne ka mutalaba kiya to mushrikeen par ye baat bahut giran guzrin aur unhen ye mutalaba bahut bhari aur galat mahsoos huwa. Unhone kaha:

"Ye koi sazish hai jo andar se kuch aur bahar se kjuch aur hai."

"Ye kya baat hai ke is ne saare maboodon ki jagah ek mabood bana dala? Ye to ajeeb cheez hai aur un ke badon

ka ek giroh utha ke chalo aur apne maboodon par datt jao. Yaqeenan ye koi soncha samjha mansooba hai. Hum ne to aisi haat kisi aur millat mein suni hi nahi, ye ghadi huwi baat hai." (Surah Saud 38 Aayat 5-7).

Is ke ba'd jab dawat wa tableeg ka kaam mazeed aage badha aur udhar mushrikeen bhi apne shirk ko bachane, Islam ki tableeg rokne aur musalmanon se Islam ka asar dhone ke liye hujjat wa bahas ke maidan mein utar padhe to un par mukhtalif pehluon se daleel qayim ki gayi. Un se kaha gaya ke agar tumhen ye baat kahan se malum huwi ke Allah ne apne muqarrab aur maqbool bandon ko is dunya mein tasarruf karne ki quwwat de rakhi hai aur wo zaruratein puri karne aur musibaten taalne par qudrat rakhte hain? Is ki to sirf do hi suratein ho sakti hain:

(1) Ya to tumhein ghaib maloom ho gaya ho.

(2) Ya phir pichle anbiya ne koi kitab chodi ho aur us mein tumhein ye baat likhi huwi mil gayi ho.

Chunache Allah Ta'ala ne farmaya:

"Kya in ke paas ghaib hai jisse wo likhte hain."

(Surah Al qalam 68 Aayat 47)

Aur farmaya:

"Mere paas pehle ki koi kitaab lao, ya ilm e ilaahi ka koi baqiya lao, agar tum log sachche ho."

(Surah Al Ahqaaf 46 Aayat 4)

Aur farmaya:

"Aye paigambar! In se kaho ke kya tumhare paas kuch ilm hai? Agar hai hamare saamne lao, warna haqeeqat to ye hai ke tum log mehez gumaan ki pairwi karte ho aur idhar udhar ki atkal pachchu lagate ho."

(Surah Anaam 6 Aayat 148)

Chunke ye baat mushrikeen bhi tesleem karte the ke unhein na to ghaib ka ilm hai aur na anbiya ki kitabon mein se kisi kitaab mein unhen ye baat mili, is liye unhon ne nehayat safayi

se kaha:

"Ke ham ne apne baap dadaon ke jis baat par paya hai, usi ki pairwi kar rahe hain" (Surah Luqman 31 Aayat 21)

Aur ye ke:

"Hum ne apne baap dada ko ek ummat (tareeqe) par paya hai aur hum bhi unhi ke dagar par chal rahe hain"

(Surah Al Zukhruf 43 Aayat 22)

Is jawab se jab mushrikeen ki jahalat aur bebasi khul gayi to un se kaha gaya ke dekho-

"Tum logo ko to nahi malum, lekin Allah janta hai."

(Surah Al Nahl 16 Aayat 74)

Is liye uski baat sunno, wo tumhare in shuraka ki haqiqat batata hai, kehta hai-

"Beshak Allah ke masiwa jin ko tum log pukarte ho wo tumhare jaise bande hi hai." (Surah Al Araf 7 Aayat 194).

Yaani jo cheezen Allah ke saath makhsos hain un par jis tarah tum ko qudrat hasil nahin, usi tarah tumhare in shuraka ko bhi un par qudrat hasil nahi. Pas tum aur wo donon be bas hone aur qudrat na rakkhne mein yeksan aur barabar ho, isi liye Allah ne unko challenge kiya:

"Yani agar tum sachche ho to zara un ko pukaro aur wo tumhari muraad puri karke dikha den."

(Surah Al Araaf 7 Aayat 194)

Allah Ta'ala ne ye bhi batlaya ke:

"Tum log Allah ke ma siwa jin ko pukarte ho wo khajoor ki guthli ke chilke ke barabar bhi ikhtiyaar nahin rakhte."

(Surah Fatir 35 Aayat 13)

"Agar tum unhein pukaro to wo tumhari pukar na sunenge aur agar (bilfarz) sunn bhi len to jawab na de sakenge aur Qayamat ke din tumhare is shirk ka inkar kar denge aur bakhabar zaat hi aap (Sallallahu Alaihi Wa Sallam) ko is jaisi khabar faraham kar sakti hai"

(Surah Fatir 35 Aayat 14)

Yani Allah jaanta hai aur har cheez ki khabar rakhta hai, lehaza us ne jo ye baat batayi hai to ye sahi hai, koi us ke bajaye kuch aur bataye to wo galat hai. Neez farmaya:

"Allah ke ma siwa jin ko ye log pukarte hain wo kuch paida nahi kar sakte, balke khud paida kiye gaye hain. Wo murda hain zinda nahin hain aur wo ye bhi nahin jante ke kab uthaye jayenge" (Surah Nahl 16 Aayat 20-21)

Aur farmaya:

"Ye aise logon ko shareek tehrate hain jo kuch bhi paida nahin karte, balke khud paida kiye jate hain aur jo na un ki madad karne ki taqat rakhte hain aur na hi khud apni madad kar sakte hain"

Aur farmaya:

"Aur in logon ne Allah ke ma siwa aise logon ko mabood bana rakha hai jo koi cheez paida nahin karte, balke khud paida kiye jate hain aur jo apne liye bhi nafa aur nuqsan ke malik nahin aur na hi maut aur zindagi aur marne ke baad zinda kiye jaane ka ikhtiyaar rakhte hain."

(Surah Al Furqaan 25 Aayat 3)

Phir jab Allah ne in shuraka ki bebasi aur lachari bayan kar dali aur batla diya ke mushrikeen ki wo kisi bhi guman karda cheez par qudrat nahin rakhte, to us ka natija bhi batlaya ke un ko apni zarurat ke liye pukarna aur un se koi ummeed rakhna bilkul batil aur fuzool hai, is ka qata'an koi faida nahi. Allah ne us ke liye baaz bahut hi dilchasp misalein bayan kin. Chunache ek jagah farmaya:

"Aur ye log Allah ke masiwa jin ko pukarte hain wo in ki pukar ka qataai koi jawab nahin de sakte, magar jaise koi shakhs paani ki taraf apni donon hatheliyan phailade ke wo paani us ke munh mein aa jaye, halanke wo munh mein aayi nahi sakta (pas ssi tarah) un kafiron ki pukaar siwaye bhatakne (sada ha sahra) ke aur kuch nahi."

(Surah Ar Raad 13 Aayat 14)

Ye baat bayan kar ke mushrikeen se zara sonchne ke liye kaha gaya. Chunke wo jante the ke Allah Ta'ala hi ne har cheez ko paida kiya hai unke maboodon ne kuch bhi paida nahi kiya aur na wo kuch paida karne ki taqat rakhte hai, balke wo khud Allah ke paida kiye huwe hain, is liye unse kaha gaya ke:

"Tum ne Allah Ta'ala ko, jo Khaliq aur qadir aur apne un shuraka ko jo makhlookh aur bebas hain yeksan aur barabar kar diya? Aakhir ye kiya baat huwi ke tum Allah ko bhi poojte ho aur un shuraka ko bhi poojte ho, Allah ko bhi pukarte ho aur in ko bhi pukarte ho. Aakhir ibadat aur pukar ke muamle mein tum ne donon ko barabar kaise kar diya."

"Kiya jo paida karta hai wo paida na karne waale ki tarah hai? tum log samajhte kyon nahi."

(Surah Nahl 16 Aayat 18)

Jab ye suwaal un ke saamne rakha gaya to hilkul bhonchka reh gaye. Unki saari hujjat bahas jaati rahi. Wo sharminda ho kar chup ho rahe. Phir unhen ek galat baath sujhayi di. Wo kehne lage ke :

"Dekho hamare baap dada suare insanon se ziyada aqlmand the. Logon ke darmiyaan un ki aqlmandi ka shohra tha aur door door tak log is baat ko tasleem karte the aur un sab logon ka deen wahi tha jo hamara hai. Lehaza kaise ho sakta hai ke ye deen batil aur gumrahi wala deen ho. Khud Nabi (Sallallahu Alaihi Wa Sallam) ke baap dada aur musalmanon ke baap dada bhi isi deen par the."

Is ka jawab ye diya gaya ke wo log hidayat par na the, kyonke unhone haq ka raasta nahi pachana aur na hi us ko ikhtiyaar kiya jis ke natije mein wo gumrah ho gaye, kyonke wo kuch samajhte na tha. Ye matlab kabhi isharon kinayon mein bayan kar diya jata tha aur kabhi kabhi khullam khulla

bhi keh diya jata tha. Jaise Allah Ta'ala ne farmaya:

"Unhon ne apne baap dadaon ko gumrah paya to ye bhi unhi ke naqsh e qadam par daude ja rahe hain."

(Surah Saffat 37 Aayat 70-79).

Isi ke saath ek baat ye bhi chal rahi thi ke mushrikeen, Nabi (Sallallahu Alaihi Wa Sallam) aur musalmanon ko apne khudaon se daraya karte the, kehte the ke:

"Tum log hamare maboodon ko bebas keh kar un ki shaan mein ghustakhi kar rahe ho, lehaza bahut jald un ka ghazab tum par nazil hoga aur wo tumhein bhasm kar denge ya tumhein khabti bana kar rakh denge."

Ye dhamki waisi hi thi jaise pichle log apne nabiyon ko diya karte the ki:

"Hum to yehi kehte hain ke tumhein hamare baaz maboodon ki bad dua lag gayi hai."

(Surah Hood 11 Aayat 54)

Is ke jawab mein mushrikeen ko wo haqiqat yaad dilayi gayi jise wo khud raat din dekhte rehte the ke un ke ye mabood na to apni jagah se hil sakte hain na zara aage piche ho sakte hai Na khud apne upar se koi takleef dafa kar sakte hain to bhala ye musalmanon ko kiya nuqsan pahunchayenge ya bhasm karenge?

"Kya unke paun hain jin se ye chal sakte hain ya haath hain jin se pakad sakte hain ya aankhen hain jin se dekh sakte hain ya kaan hain jin se sun sakte hain. Aye Nabi (Sallallahu Alaihi Wa Sallam)! keh do ke tum log apne shuraka ko pukaaro phir mere upar apna dau chhalao aur mujhe mohlat na do." (Surah Araf 7 Aayat 190).

Isi qism ke ek mauqe par ek khuli misaal bayan ki gayi, Kaha gaya ke:

"Logo! Ek misaal bayan ki jaa rahi hai, gaur se suno! Allah ke siwa jinko tum pukarte ho wo kisi tarah ek makhkhi bhi paida nahi kar sakte. Khawah us ke liye sab

ke sab jama ho jayen aur agar makhkhi un se kuch cheen le to wo chudha bhi nahi sakte. Talib wa matloob donon kamzor hain." (Surah Hajj 22 Aayat 73)

Aur farmaya gaya:

"Un logon ki misaal jinhon ne Allah ke masiwa ko auliyen bana liya hai, unki misaal us makhdi jaisi hai jisne ghar banaya aur yaqeenan sab se kamzor se kamzor ghar makhdi ka ghar hai. Kash ye log jqante."

(Surah Ankaboot 29 Aayat 41)

Un ke khudaon ki is be basi ko baaz musalmanon ne bhi badi dilchasp andaaz mein bayan kiya. Kaha:

"Bhala aisa bhi parwardigar ke jis ke sar par lomdhi peshab kare. Yaqeenan jis ke sar par lomdhiyan peshab karen wo zaleel hai."

Lekin jab naubat is khullam khulla naqd wa tabsire tak pahunch gayi to mushrikeen badhak uthe, Unhone musalmano ko bhi galiyan din aur un ke parwardigar ko bhi. Is par Allah Ta'ala ne musalmanon ko toka ke dobarah is tarah ki baat na kahen, Farmaya:

"Aur wo mushrikeen Allah ke masiwa jin ko pukarte hain tum unhen bura bhula na kaho!, warna mushrikeen bhi dushmani ke josh mein aur nadaani mein Allah ko galiyan denge." (Surah Anaam 6 Aayat 108)

Baherhaal jab behas wa hujjat se kaam banta nazar na aaya to mushrikeen ne tai kiya ki islam ki dawat ko bazor e taqat kuchal den aur logon ko Allah ke raaste se rok dein. Chunache bade logon aur qabayel ke sardaron ne apne apne qabeelein ke musalmanon ko aziyaten deni shuru ki aur un ka ek wafd Abu Talib ke paas gaya ke wo Rasoolullah (Sallallahu Alaihi Wa Sallam) ko Islam ki tableegh se mana karen.

Musalmanon Ko Ta'zeeb

Is mansoobe ke tehet musalmano ko aisi takleefen di gayin

ke un ke tasawwur se raungte khade ho jate hain aur dil shaq ho jata hai Masalam:

Hazrat Bilal bin Ribah (Radhiyallahu Anhu) Umayya bin Khalaf ke ghulaam the. Umayya un ke gale mein rassi daal kar bachchon ke hawale kar deta aur wo unhen kheenchte phirte. Is dauran Hazrat Bilal (Radhiyallahu Anhu) Ahad! Ahad! Kehte rehte. Is ke alawah Umayya un ko dopahar ki chilchilati dhoop mein le jakar jalti reth ya paththar par daal kar seene par bhari paththar rakhwa deta phir kehta ke "ya to Muhammed (Sallallahu Alaihi Wa Sallam) ke saath kufr kar aur Laat 'Uzza ki pooja kar ya isi halat mein pada pada mar ja. Bilal kehte "Ahad! Ahad!"

Ek roz Abubakr (Radhiyallahu anhu) guzare aur unhein isi tarah ki aziyat di jua rahi thi to unhen khareed kar Allah ke liye azaad kar diya. (Ibn e Hisham 1/317,318, Ibn e Kaseer)

Amir bin Fuahairah (Radhiyallahu anhu) ko is qadar mara jata aur aziyat di jati ke unki aql jati rahti aur unhein kuch samajh mein na aata ke wo kya keh rahe hain. (Tabaqat 3/48)

Abu Fuqaiha (Radhiyallahu anhu) jin ka naam Aflah tha, aur jo Qabila e Azd ke rahne wale aur qabile Banu Abduddaar ke ghulaam the. Unke paun mein lohe ki bediyan pehnakar dopehar ki chilchilati dhoop mein nikalte aur kapde utaar kar jalti ret ya paththar par lita dete aur upar se itna bhaari paththar rakh dete ke hil na saken aur itni der tak isi halat mein chodhe rakhte ke aql kho jaye. Unhen musalsal isi tarah aziyatein di jaati rahin yahan tak ke dusri hijrat e Habsha mein wo bhi hijrat kar gaye. Ek baar isi tarah unka baazu rassi se baandh kar ghaseet te huwe le jaya gaya aur jalti zameen par daal kar is tarah unn ka gala ghont diya gaya ke lagta tha mar gaye hain. Isi dauran Abubakr (Radhiyallahu anhu) wahan se guzare to unhein bhi khareed kar Allah ke liye azad kar diya. (Usdul Ghaba 5/248, Al-Isaba 7,8/124)

Mashhoor sahabi Khabbab bin Al-Arat (Radhiyallahu anhu)

zamana e jahiliyat mein qaid ho kar aaye the. Unhen Banu Khuzaa'a ki ek aurat Umm e Ammar bint Sabaa ne khareed liya tha. Ye lohar the. Jab musalman huwe to un ki malkin lohe ka jalta huwa tukda lekar aati aur peeth par daal deti taake Muhammed (Sallallahu Alaihi Wa Sallam) ke saath kufr kare, magar is se un ka eimaan kuch aur hi badh jata. Unhein mushrikeen bhi sazayen dete. Kabhi garden marodhte, kabhi baal nochte aur kayi haar to jalte huwe koilon par daal diya jinhen unki peeth ki charbi hi ne bujhayä.

(Usudul Ghaba 1/591,592, Talqeeh P:60)

Hazrat Zinnira (Bar wazan Siddeeqa) (Radhiyallahu anhu) ek roomi laundi thin wo musalman huwi to unhein Allah ki raah mein is qadar takleef di gayi ke wo andhi ho gayin is par un se kaha gaya ke tumhein Laat wa Uzza ki maar padh gayi hai. Unhon ne kaha Wallah! Unhone mera kuch nahi bigada. Ye to Allah ki taraf se hai aur agar wo chahe to ise door kar sakta hai, Dusre din subah huwi to waq'e'atan Allah ne un ki basarat bahal kar di thi. Is par mushrikeen kehne lage ye to Muhammad (Salla Allahu Alaihi Wa Sallam) ka ek jaado hai.

(Tabaqat Ibn e Sa'd 8/256, Ibn e Hisham 1/318)

Umm e Ubais (Radhiyallahu anhu) Banu Zahra ki ek laundi thin. Un ka Malik Aswad bin Abd e Yaaghuth unhein sataya karta. Ye Rasoolullah (Sallallahu Alaihi Wa Sallam) ka bada kattar dushman tha aur aap (Sallallahu Alaihi Wa Sallam) ka mazaq udhaya karta tha.

(Al-Isaba 7,8/258)

Banu Adi ke Amr bin Muammal ki ek laundi musalman huwi to unhein Umar bin Khattab sataya karte the, Wo abhi musalman nahin huwe the. Chunache unhein itna marte ke thak jaate. Phir chodh kar kehte ke maine kisi murawwat ki bina par nahi, balki marte marte ukta gaya hun is liye chodh diya hai. Wo kehte, "Tera Rab bhi tere sath aisa hi karega"

(Tabaqat Ibn e Sa'd 8/256, Ibn e Hisham 1/319)

Aur jo jo laundiyan musalman huwi thin aur unhein sataya

gaya un mein Nahdiya aur un ki sahabzadi (Radhiyallahu Anhuma) ka zikr kiya jata hai ye dono Banu Abduddar ki ek aurat ki laundiya thin. (Ibn e Hisham 1/318,319)

Abu Bakr (Radhiyallahu anhu) ne Hazrat Bilal, Amir bin Fuhayrah aur Abu Fukaihah (Radhiyallahu anhu) ki tarah in sab laundiyan ko bhi khareed kar azaad kar diya. Is par unke walid Abu Quhafa ne bataur etaab kaha main dekhta hun ki tum kamzor gardanen azaad kar rahe ho, agar taqatwar mardon ko azaad karte to wo tumhara bachau bhi kar sakte the. Abubakr (Radhiyallahu anhu) ne farmaya:

"Mai Allah ki raza chahta hun."

Is par Allah ne un ki tareef aur un ke dushmanon ki mazammam mein Quran uatara, farmaya:

"Main ne tum ko dara diya hai ek bhadhakti huwi aag se jis mein wahi badbakht dakhil hoga, jis ne jhutlaya aur munh moda (Yani Ummaiya bin Khalf aur us jaise kaam karne waale dusre log) aur us se wo parhezgar bachcha liya jayega jo apna maal pakeezgi hasil karne ke liye deta hai. Aur us par kisi ka ehsaan nahin hai ke us ka badla diya ja raha ho, balke us ka maqsad apne parwardigar ki khushnudi hasil karna hai aur wo yaqeenan raazi ho jayega."

Aur ye hain Abubakr Siddique (Radhiyallahu anhu) Allah un se bhi razi ho, aur unhon ne jinn gulamon aur laundiyan ko azaad kiya un se bhi aur tamaam sahaba (Radhiyallahu anhum ajmayeen) se bhi.

(Tabaqat Ibn e Sa'd 8/256, Ibn e Hisham 1/318,319)

Inke alawa Hazrat Ammar bin Yasir aur unke walidain (Radhiyallahu anhuma) ko bhi sazayein di gayin. Ye log Banu Makhzoom ke haleef the, jin ka sardar Abu Jahl tha, Chunache us ki sarkardagi mein qabeele wale in logon ko sakht dhoop ke waqt Abtah mein le jate Aur us ki garmi mein tapate. Aisi halat mein Rasoolullah (Sallallahu Alaihi Wa Sallam) un ke

paas se guzarte to farmate:

"Aal e Yasir! Sabr karna, tumhara thikana jannat hai.
Aye Allah! Aal e Yasir ko bakhsh de"

Isi tarah azab sehte sehte Yasir is duniya se chal base. Wo Qabila e mazhij ki ek shaakh 'Ans se talluq rakhte the. Un ke walid ka naam Amir aur dada ka naam Malik tha.

Hazrat Ammar (Radhiyallahu anhu) ki walidah ka naam Sumayyah (Radhiyallahu anhu) bint Khayyat tha wo Abu Hudaifah Makhzoomi ki laundi thi, bahut boodhi aur kamzor ho chuki thin. Unhen kambakht Abu Jahl ne sharamgah mein neza mara jis se wo shaheed ho gayin. Aur ye islam ki sab se pehli shaheed hain.

Baqi rahe Ammar to azaab unki bardasht se bahar ho gaya. Mushrikeen sakht garmi ke dinon mein kabhi unhein lohe ki zirah pehna dete, kabhi seene par surkh bhari paththar rakh dete, kabhi paani mein dubo dete, yahan takk ke ek roz unhon ne majbooran un ke matlab ki baath keh di lekin dil emaan se bhara huwa tha. Is par Allah ne ye aayat nazil farmayi.

"Jis shakhs ko kufr par majboor kiya gaya aur us ka dil eimaan ke saath mutmain tha, us ke siwa jis kisi ne Allah ke saath kufr kiya, yaani khule dil ke saath kufr qabool kar liye us par Allah ka ghazab hai aur us ke liye zabardast azaab hai"

(Tabaqat Ibn e Sa'd 3/248, 249 | Ibn e Hisham 1/319, 320)

Allah ki raah mein Hazrat Musab bin Umair (Radhiyallahu anhu) ko bhi aziyatein di gayin. Wo hade nazo nemat mein pale badhe the. Islam laaye to unki maan ne un ka khana peena band kar diya, aur ghar se nikaal diya. Chunache saanp ke kuchli ki tarah unki chamdhi udhadh gayi. (UsudulGhaba:4/406)

Hazrat Suhayb bin Sinan Rumi (Radhiyallahu anhu) ko is qadar takleef di gayi ke wo apni aql kho baithe. Unhein pata hi na chalta tha ke kia keh rahe hain.

(Al-Isaba 3,4/255, Ibn e Sa'd 3/248)

Hazrat Usman bin Affan (Radhiyallahu anhu) ko tarah tarah se sataya gaya. Unka chacha unko khajoor ki chatayi mein lapet kar niche se dhuwan deta. (Rahmatul lil'aalameen 1/57)

Hazrat Abubakar (Radhiyallahu anhu) aur Talha bin Ubaidullah ko bhi sataya gaya. Naufal bin Khuwalid ne aur kaha jata hai ke Talha bin Ubaidullah ke bhai Usman bin Ubaidullah ne donon ko pakad kar ek hi rassi mein baandh diya, Taake namaz ki adaigi aur deen par amal paira hone se baaz rahen magar in donon Hazraat ne us ki baath na maani. Phir wo hairat se dekhta hai ki donon khule huwe hain aur namaz padh rahe hain. Chunke donon ek saath rasi mein bandhe gaye the, is liye unhein Qareen kaha jata hai. Qareen ke mane hai "Ek saath milaye gaye." (UsudulGhaba:4/468)

Abu Jahal ka haal ye tha ke wo jab kisi ba asar aur bachau ki taqat rakhne waale aadmi ke Islam lane ki khabar sunta to use daant-ta phatkaarta aur dhamkiyan deta ke maal wa izzat ko sakht nuqsan pahuchaunga aur agar kamzor aadmi islam lata to use khud bhi marta aur dusron ko bhi shah deta. (Seerat Ibn e Hisham 1/320) garz jis kisi ke bhi musalman hone ka pata chalta mushrikeen us ke dar pe aazar ho jate aur jahan tak bus chalta satate aur takleef dete.

Ye ziyadati to kamzor aur aam musalmano ke saath ho rahi the, lekin badon aur muazzaz logon mein se koi musalman hota to mushrikeen ko bhi haath utgane se pehle baar baar sochna padhta, chunache aise musalman se us ke hum pallah log hi hadh darja ehtiyaat aur soch wa bichaar ke baad takrane ki jurat karte.

Rasoolullah (Sallallahu Alaihi Wa Sallam) ke saath mushrikeen ka rawayya: - Jahan tak Rasoolullah (Sallallahu Alaihi Wa Sallam) ka talluq hai to Allah Ta'ala ne aap ko aisa r'ob aur sharf wa waquar de rakha tha ke log ziyadati ki jurat na kar paate the mazeed baran ke aap ko Abu Talib ki himayat wa hifazat bhi hasil thi. Wo Quraish ke ek azeem sardar

the, un ki baath maani jaati thi. Aur un ki zimme daari ka ehteraam kiya jata tha. Use todhne ki jurat kisi mein na thi. Ye Banu Abd Munaaf ke choti ke insaan the aur Quraish balke saara Arab is khandan ko izzat wa ehteraam ki nazar se dekhta tha, is liye aap ke is talluq se mushrikeen majboor the ke koi pur amn qadam uthaye, Chunache unhone Abu Talib se guft wa shuneed ka raasta apnaya, magar kisi qadar sakhti aur challenge liye huwe.

Quraish Aur Abu Talib Ke Darmiyan Guftagu: - Quraish ke ashraaf Abu Talib ke paas aaye aur un se kaha:

"Aap ka bhatija hamare khudaaon ko bura bhala kehta hai. Hamare deen par aib lagata hai, hamein bewaqoof tehrata hai aur hamare baap dada ko gumrah kehta hai, lehaza ya to aap use roken ya hamare aur us ke beech se hat jayen, kyunke aap bhi to hamari hi tarah us alag deen par hain, hum us se nipat lenge."

Jawab mein Abu Talib ne narimi se baat ki aur unhein khush usloobi se wapas kar diya, chunache wo wapas chale gaye aur Rasool (Sallallahu Alaihi Wa Sallam) Allah ke deen par khullam khulla kaar band rah kar uski tableegh karte rahe.

(Seerat Ibn e Hisham 1/265)

Abu Talib Ko Quraish Ki Dhamki Aur Challenge: - Magar jab Quraish ne dekha ke Nabi (Sallallahu Alaihi Wa Sallam) apne kaam aur apni tableegh mein lage huwe hain to wo mazed sabr na kar sake. Unhone baham badi chemigooyan kin aur shikwe kiye, Phir Abu Talib ke paas jakar arz guzar huwe:

"Abu Talib! Aap ham mein umr raseeda hain aur sharf wa manzilat rakhte hain, Hum na aap se arz ki thi ke apne bhatije ko mana karein, magar aapne mana nahin kiya. Hum bakhuda ye bardasht nahin kar sakte ke hamare baap dada ko bura bhala kaha jaaye. Humein bewaqoof qaraar diya jaye aur hamare mabood par aib lagaye jayen, Lehaza aap ya to unhein mana karen ya hum aap

ke aur us ke, donon ke muqabil utar padhenge aur us waqt tak nahin talenge, jab tak ke ek fariq ka khatema na ho jaye."

Ye keh kar wo log wapas chale gaye. Abu Talib ko ye dhamki aur challenge bada bhaari mahsoos huwa. Unhone aap (Sallallahu Alaihi Wa Sallam) ko bulakar un ki baat sunayi aur kaha ke:

"Ab mujh par aur apne aap par rehem karo aur meri taqat se zyadah mujh par bhojh na daalo."

Jab Rasoolullah (Sallallahu Alaihi Wa Sallam) ne un ki ye kamzori dekhi to farmaya:

"Chacha Jaan! Wallah agar ye log mere dahine haath mein sooraj aur bayein haath mein chaand rakh den ke main is kaam ko chodh dun to bhi chodh nahin sakta yahan tak ke ya to Allah is (deen) ko ghalib kar den ya main isi raah mein halaak ho jaun."

Is ke baad aap (Sallallahu Alaihi Wa Sallam) ke aansoon nikal aaye aur aap ro padhe. Ye dekh kar Abu Talib ki mahabbat aur qoowat e iradi palat aayi. Unhone kaha:

"Bhatije! Jao jo kehna hai kaho, Wallah! Main tumhein kabhi kisi bhi wajah se chodh nahin sakta."

(Seerat Ibn e Hisham 1/265, 266, Dalailunnuhuwwah Baihaqi 2/188)

Quraish Ki Ajeeb Wa Gareeb Tajweez Aur Abu Talib Ka Dilchasp Jawab: - Quraish ne dekha ke un ki dhamki kargar nahin huwi, kyunke Rasoolullah (Sallallahu Alaihi Wa Sallam) apna kaam kiye ja rahe hain aur Abu Talib un ki madad par date huwe hain, jis ka matlab ye hai ke un ko apne bhatije ki madad ke badle Quraish ki adawat aur judai manzoor hai aur wo ladne bhidne ke liye tayyar hain, is liye Quraish ko zara tawaqquf wa tammul karna pada aur wo der tak mashwarah karte rahe, aakhir unhein ek ajeeb wa gareeb tajweez sujhi. Quraish mein ek shakhs Ammarah bin Waleed tha. Bada khubsoorat aur banka naujawan aur jawanon ka sardar. Ye log

use saath le kar Abu Talib ke paas aaye aur kaha ke:

"Abu Talib! Aap is naujawan ko ham se le lijiye aur use apna ladka qarar de dijiye. Aap is ki madad bhi kijiye aur diyath bhi lijiye aur humein is ke badle apna bhatija de dijiye. Jo aap ke deen aur aap ke baap dada ke deen ka mukhalif hai aur jis ne aap ki qaum mein phoot daal rakhi hai aur un ki aqlon ko bewaqoof qarar de rakha hai, Hum use le jakar qatl kareinge. Bas ye ek aadmi ke badle ek aadmi ka muamla huwa."

Abu Talib ne kahan:

"Wallah! Tum log intehayi bura sauda kar rahe ho. Mujhe tum apna beta dete ho ke main use khilaun pilaun aur mujhse mera beta maang rahe ho ke us ko qatl karo? Allah ki qasam! Ye kabhi nahin ho sakta."

[Seerat Ibn e Hisham 1/266,267]

Rasoolullah (Sallallahu Alaihi Wa Sallam) Par

Dast Daraziyan

Jab Quraish har tarah se nakaam aur mayoos ho gaye, na un ki dhamki kaam aayi na saude baazi, to unhon ne khud Rasoolullah (Sallallahu Alaihi Wa Sallam) par dast darazi shuroo kar di aur musalmanon par jo sakhtiyen woh pahle se karte aa rahe the unmein izafa kardiya.

Chunke Rasoolullah (Sallallahu Alaihi Wa Sallam) hashmat wa 'izzat aur ikraam wa ehteram ka buland maqam rakhte the, isliye aap par dast daraazi ki juraat sirf bade badon aur sardaron ne ki, choton aur 'aam logon ko ye juraat na ho saki.

Aap (Sallallahu Alaihi Wa Sallam) ko ghar ke andar jo log takleef dete the un ke naam ye hain:

"Abu Lahab, Hakam bin Abil-Aas bin Umayya, Uqba bin Abi Mu'ayt, Adi bin Hamra Thaqafi, Ibnul-Asda Huzali."
Ye sab aap ke padosi the. Jab aap namaz padhne khade hote

to in mein se koi shakhs bakri ke bachche daani utha kar aap par phenk deta aur jab handi chulhe par chadhi hoti to us handi mein phenk deta. Aap jawah mein sirf itna karte ke use lakdi par uthakar laate aur darwaze par khade hokar kehte ke:

"Aye Banu Abd e Manaafi! Ye kaisa pados hai?" phir use raaste mein phenk dete." [Seerat Ibn e Hisham 1/416]

Umayyah bin Khalf jab aap ko dekhta to ta'na wa tash-ni karta. Aankhein daba kar un se ishara karta aur logon ko hushkarta. [Seerat Ibn e Hisham 1/356,357]

Isi tarah us ka bhai Ubayy bin Khalaf dhamkiyan dete huwe kehta ke:

"Aye Muhammad (Sallallahu Alaihi Wa Sallam)! Mere paas oodh naami ghoda hai jise rozana teen saa' khuraak khilata hoon, usi par sawaar hokar tujhe qatl karunga."
Bil akhir aap (Sallallahu Alaihi Wa Sallam) ne ek baar farmaya:

"Balke main In sha Allah tujhe qatl karunga."

Aur aisa hi huwa ki Uhud mein aap ne use qatl kiya.

Ek roz ye Ubayy bin Khalaf ek bosida haddi laya, aur use todh kar Rasoolullah (Sallallahu Alaihi Wa Sallam) ke chehre ki taraf phoonk diya. [Seerat Ibn e Hisham 1/361,362]

Ek baar Uqba bin Abi Muayt ne Nabi (Sallallahu Alaihi Wa Sallam) ke paas baith kar kuch suna, ye baath us ke dost Ubayy bin Khalaf ko malum huwi to us ne etaab kiya aur kaha ke Nabi (Sallallahu Alaihi Wa Sallam) ke chehre par jakar thook aao!, Us ne aisa hi kiya. [Seerat Ibn e Hisham 1/361,362]

Abu Lahab to pehle hi din se aap ka dushman tha aur aap ke dar pe aazar raha karta tha. us ke 2 bete Utbah aur Utaiba ke aqd mein Nabi (Sallallahu Alaihi Wa Sallam) ki 2 sahabzadiyan Ruqaiya aur Umm e Kulsum thin. Abu Lahab ne donon beton se kaha ke:

"Agar tum ne Muhammad (Sallallahu Alaihi Wa Sallam) ki betiyon ko talaq na di to mera tumhara aamna samna

haram hai."

Us ki biwi ne bhi kaha ke unhein talaq de do, kyonke wo bad deen ho gayi hain. Chunache unhone talaq de di.

[Seerat Ibn e Hisham 1/652]

Abu Lahab ki ye biwi Umm e Jameel 'Arwa bint e Harb bhi Rasoolullah(Sallallahu Alaihi Wa Sallam)ki kattar dushm- an thi. Wo kantedaar daliyan lakar raat ko aap ke raaste mein daal deti ke aap aur aap ke saathi zakhmi hon.

[Surah lahab ki tafseerein dekhye]

Use "Surah Tabbatyada Abi Lahab" ke utarne ka pata chala to hateli mein paththar le kar aap ki talaash mein nikal padhi Aap khana e Kabah ke paas Abubakr(Radhiyallahu Anhu) ke saath tashreef farma the. Allah ne us ki aankhon par pardah daal diya. Chunache wo sirf Abubakr(Radhiyallahu anhu) ko dekh rahi thi. Kehne lagi:

Tumhara saathi kahan gaya? Mujhe malum huwa hai ke wo meri hijuw(burayi)karta hai. Wallah! Agar use pa jaungi to ye paththar us ke munh par de marungi. Sun lo main bhi shaira hun, us ke baad ye keh kar chali gayi.

Muzammaman a'saina

wa amrahu abaina

wa deenahu qalaina.

"Hum ne 'Muzammam' ki nafarmani ki aur us ki baath ka inkaar kiya aur us ke deen ko nafrat se chodh diya."

Abubakr(Radiyallahu Anhu)ne kaha ya Rasoolallah(Sallallahu Alaihi Wa Sallam)!Kya us ne aap(Sallallahu Alaihi Wa Sallam)ko nahi dekha?Aap ne farmaya:

"Nahi- Nahi dekha. Allah ne us ski nigah pakad li thi."

(Seerat Ibn e Hisham 1/335,336,Hakim 2/361,Ibn e Abi Shaib 11/498,Musna Abi Ya'la:2358)

Quraish ne Nabi(Sallallahu Alaihi Wa Sallam) ko gaali dene aur bura bhala kehne ka ek tareeqa ye bhi ijaad kar rakha tha ke wo aap ko Muhammad(Sallallahu Alaihi Wa Sallam) ki

bajaye "Muzammam" kehte the. Jis ka ma'na "Muhammad" ke bilkul ulat tha. "Muhammad" ke ma'ne hain wo shakhs jiski khoob tareef ki gayi ho. Aur "Muzammam" ke mane hai ke wo shakhs jis ki khoob burayi ki gayi ho. Lekin Allah ne use aap se yoon pher diya ki wo "Muzammam" nami aadmi ko gaali dete the jab ke aap ka naam "Muhammad" (Sallallahu Alaihi Wa Sallam) tha.(Sahih Bukhari,Manaqib,Musnad Admad 2/244)

Akhnas bin Shuraiq bhi aap (Sallallahu Alaihi Wa Sallam) par zyadatiyan karta tha.

Aur Abu Jahl ka to kehna hi kya, ke us ne Allah ki raah se rokne ka bedha utha rakha tha. Wo Nabi(Sallallahu Alaihi Wa Sallam)ko apni baton se aziyat pahunchata. Namaz se rokta aur apni harkaton par fakhr wa takabbur karta. Ek roz Nabi (Sallallahu Alaihi Wa Sallam) ko namaz padhte huwe dekh liya to sakhti par utar aaya aur dhamkiyan dene laga, bilakhir aap ne use daant diya aur gale ke paas se kapda pakad kar jhinjhodte huwe farmaya:

"Tere liye kharabi dar kharabi hai."

(Surah Qayamah 70 Aayat 30-34).

Us ne kaha: -

"Muhammad(Sallallahu Alaihi Wa Sallam)tum mujhe dhamkiyan de rahe ho, Wallah! Tum aur tumhara Rab mera kuch nahin bigaad sakte. Main is waadi (Makkah) ka sab se taqatwar aadmi hun"

[Tirmizi:3349,kutub e tafseer]

Ek roz us ne apne sathiyon se kaha:

"Muhammad(Sallallahu Alaihi Wa Sallam)tumhare saamne apna chehra mitti par rakhta hai."

Unhone kaha: "Han" us ne kaha: "Laat wa Uzza ki qasam! Agar main ne use dekh liya to us ki garden raundh doonga aur us ka chehra mitti par ragad dunga."

Is ke baad us ne Rasool Allah(Sallallahu Alaihi Wa Sallam) ko namaz padhte dekh liya, aur is zo'm mein chala ke aap ki

garden raundh dega, lekin logo ne achanak kya dekha ke wo aedi ke bal palat raha hai aur dono haton se bachau kar raha hai. Logo ne kaha "Abul Hakam! Tumhein kya huwa?" Kehne laga " Mere aur us ke darmiyan aag ki ek khandhaq hai aur haulnaakiyon aur farishton ke paron ke baazu hai."

Aap ne farmaya:

"Agar wo mere qareeb aata to farishte us ka ek ek uzv uchak lete" [Sahih Muslim:38]

Aisi hi badbakhti Uqba bin Abi Muait ke bhi hisse mein aai. Ek baar aap(Sallallahu Alaihi Wa Sallam) Baitullah ke paas namaaz padh rahe the, aur Abu Jahl aur us ke saathi baithe the. Itne mein baaz ne baaz se kaha:

"Kaun hai jo Bani Fulan ki ount ki bachchedani laye aur jab Muhammad(Sallallahu Alaihi Wa Sallam)sajdah karein to un ki peeth par daal de?"

Is par qaum ka badbakht tareen aadmi Uqba bin Abi Muait utha, aur aonjhdhi lakar intezaar karne laga. Jab aapne sajda kiya to donon kandhon ke beech mein daal di. Phir wo hanski ke maare ek dusre par girne lage. Idhar aap sajde mein hi rahe, sar na uthaya yahan tak ke Hazrath Fatimah (Radhi yallahu Anha) aayin aur aap ki peeth se aonjhdhi door phenki, tab aap ne sar uthaya aur farmaya:

Allahumma a'laika bi Quraish.

"Aye Allah! Quraish ko pakad le."

Ye bad dua un par shaq guzri, kyonki un ka aqeeda tha ke is shahar mein dua qabool hoti hai. Phir aap ne ek ek shakhs ka naam le lekar bad dua ki "Aye Allah! Fulan ko pakad le aur fulan ko" aur huwa bhi yehi ke ye sab aayinda Badr ki ladayi mein maare gaye. [Sahih Bukhari:240,520,3185,3854]

Rasoolullah (Sallallah Salla Allahu Alaihi Wa Sallam) se istehza karne waale paanch bade bade log the. Waleed bin Mugheera Makhzoomi, Aswad bin Abd e Yaghuth Zuhri, Abu Zama' Aswad bin Abdul Muttalib Asadi, Harith bin Qays

Khuzai and A'as bin Wa'il Sahmi. in ke baare mein Allah Ta'ala ne Rasoolullah(Sallallahu Alaihi Wa Sallam)ko bataya ke un ke shar se bachau ke liye tanha Allah aapko kifayat karega. Phir har ek par aisi bala nazil ki jo ibrat wa nasihat se bharpoor thi.

Chunache Waleed ko chand saal pehle se teer ki ek kharash lagi huwi thi jo bilkul mamuli thi, magar Jibraeel (Alaihissalaam)ne us khuraash ke nishaan ki taraf isharah kar diya aur wo phoot padi aur kayi saal aziyat wa takleef pahuchane ke baad jaan lewa sabit huwi.

Isi tarah Aswad bin Abd e Yaghuth ke sar ki taraf Hazrath Jibraeel (Alaihissalaam) ne isharah kiya to us ko phodhe nikal aaye. Aur unhi phodon se us ki maut waqey ho gayi aur kaha jata hai ke use loo lag gayi thi. Ye bhi kaha jata hai ke Jibraeel (Alaihissalaam) ne us ke pet ki taraf isharah kiya tha, jiss se use istisqa ki bimaari ho gayi aur pet is qadar phool gaya ke bilakhir is se woh mar gaya.

☆ ...Aswad bin Abdul Muttalib ne jab Rasoolullah(Sallallahu Alaihi Wa Sallam) ko aziyaten pahuncha pahuncha kar bahut tang kar diya to aap ne bad dua di ke:

"Aye Allah! Is ki nigah cheen le aur ise ladke se mahroom kar de."

Chunache Hazrat Jibraeel (Alaihissalaam) tashreef laye aur us ke chehre par kaante daar patte ya daali se mara aur us ki nigah jati rahi. Phir us ke ladke ko mara aur wo mar gaya.

(Kutub tafaaseer, Suratul Hujurat:95 aur us ke bad)

Ye un sakhtiyon ka ek mukhtasar sa khaka hai jo khullam khulla tableeqh ke nateeje mein Rasoolullah(Sallallahu Alaihi Wa Sallam) aur musalmanon par toot padhi thi. Is pecheedah surat e haal ke pesh e nazar Rasoolullah(Sallallahu Alaihi Wa Sallam) ne do qadam uthaye.

(1)Darul Arqam: - Pehla qadam ye tha ki aapne Arqam bin Abil Arqam Makhzoomi ke ghar ko tableeqh wa ibadat aur

taleem wa tarbiyat ka khufiya markaz bana diya kyonke wo badmashon ki nigahon se door Safa ke daman mein waqe tha. Chunache wahan aap (Sallallahu Alaihi Wa Sallam) sahaba e kiram (Radhiyallahu Anhum ajmayeen) ke saath khufiya taur par ikhatta hote. Un par Allah ki aayatein tilawat farmate, un ka tazkiya karte aur unhein kitaab wa hikmat sikhate, is tadb-eer se bahut se aise hadsaath se bachau ho gaya ke agar aap khule taur par ikhatta hote to un ke pesh aane ka galib imkan tha. baaqi jahan tak Nabi (Sallallahu Alaihi Wa Sallam) ki apni zaat ka talluq hai to aap mushrikeen ke beecho beech khullam khulla Allah ki ibadat bhi karte the aur us ke deen ki dawat bhi dete the. Is se na aap ko koi zulm wa zyadati rok sakti thi na mazaq aur istehza. Ye Allah ki hikmat thi taake jo eiman laye use bhi dawat pahunch jaye aur jo eiman na laye use bhi, aur isse tableegh ke baad kisi ke liye Allah ke khilaaf hujjat baaqi na rah jaye aur Qayamat ke roz koi kehne wala ye na keh sake ke hamare paas to koi khushkhabri dene aur darane wala aaya hi nahi.

(2) Hijrat e Habsha: - Dusra qadam ye tha ke aap ne ye achchi tarah malum kar lene ke baad ke Habsha ka badshah Najjashi ek insaaf pasand hukmraan hai aur us ke paas kisi par zulm nahi hota, musalmanon ko hidayat ki, ke wo Habsha hijrat kar jayen. [Sunan Baihaqi 9/9]

Is hidayat ke mutabiq Rajab, 5 nobuwwat mein musalmanon ke pehle qafila ne hijrat ki. Is mein barah mard chaar aurtein aur un ke sardar Hazrat Usman bin Affan (Radhiyallahu Anhu) the neez un ke saath un ki biwi Hazrat Ruqaiya bhi thin, jo Nabi (Sallallahu alaihe wa sallam) ki sahabzadi thin aur ye Hazrat Ibrahim aur Hazrath Looth (Alaihissalaam) ke baad pehle gharana tha jis ne Allah ke raaste mein hijrat ki thi.

[Zadul ma'ad 1/24]

Ye log raat ko andhere mein chupke se nikle aur Jeddah ke junooob mein waqe Shaiba ki Bandar gah ka rukh kiya. qismat

ki baath hai ke wahan 2 tijarati jahaz maujood the. Ye log un par sawar ho kar Habsha pahunch gaye.

Idhar Quraish ko in ke bhagne ka pata laga to gaiz wa gazab se phat pade, fauran aadmi daudaye ke unhein pakad kar Makkah laya jaye aur khoob khoob saza di jaye, yahan tak ke wo Allah ka deen chodh den. Lekin un ke pahunchne se pehle musalman samundar mein door ja chuke the, lehaza ye log sahil tak jakar namuraad wapas aaye. [Zadul ma'ad 1/24]

Musalman Ke Saath Mushrikeen Ka Sajdah: - Is Hijrat ke koi do mahine baad Ramadan, 5 Nubuwwat mein ek roz Rasoolullah (Sallallahu Alaihi Wa Sallam) Masjid e Haram tashreef laye. Us waqt Kaabah ke aas paas Quraish ke bahut saare log jama the. Un mein nke sardar aur bade bade log bhi the. "Surah Najm" abhi taza taza utri thi. Aap ne un ke darmiyan achanak khadhe hokar uski tilawat shuru kar di. Aisa nafees kalaam unhone kabhi suna na tha. Ab jo achanak kanton se takraya to unhein be-khud kar gaya. Wo dum bakhud hokar sunte ke sunte rah gaye. Khamush, Madhosh, na rokne ka yaara, na tokne ka hosh. balki Sureh ke akhir mein jab dhaant dapat waali ayatein aayi to dilon par kapkapi taari ho gayi. Hosh udhte mahsoos huwe. Aur jaise hi aap ne ye padh kar sajdah kiya.

"Allah ke liye sajdah karo aur ibadat karro."

(Surah Najm 53 Aayat 62)

To sab ke sab sajdah rez ho gaye, kisi ko is hukm e rabbani se sartabi ka yaara na raha.

Imaam Bukhari ne Ibn e Masood (Radhiyallahu Anhu) se riwayat ki hai ke "Nabi (Sallallahu Alaihi Wa Sallam) ne 'Surah Najm' padhi, phir sajdah kiya to qaum ka koi fardh na bacha jis ne sajdah na kiya ho. Ek aadmi ne ek muththi kankari ya mitti li aur use apne chehre ke upar tak le gaya aur kaha mere liye ye kaafi hai. Baad mei maine dekha ke wo halat e kufr mei mara gaya. Ye Umayya bin Khalaf tha, jo

Badr ke roz mara gaya." [Bukhari:1067,1070,1071,3853]

Muhajireen Ki Wapasi: - Is waqye ki khabar Habsha pahunchi, lekin khasi farq ke saath yani unhein malum huwa ke Quraish musalman ho gaye hain, chunache wo khushi khushi Makkah palte, lekin jab Makkah ke itne khareeb aa gaye ke sirf ek ghadi ka fasla baaqi raha to haqeeqat e haal ka ilm huwa. us ke baad kuch log to wahin se Habsha palat gaye aur kuch log chup chupa kar ya kisi ki panah lekar wapas Makkah aaye. [Sceerat Ibn e Hisham 1/364, Zadul Ma'aad 1/24, 2/44]

Dusri Hijrat e Habsha: Is ke ba'd musalmanon par Quraish ki sakhtiyon aur badh gayin kyonke ek taraf unhone bekhudi mein musalmanon ke saath jo sajdah kar diya tha us ka unhein pachtawa tha. Dusri taraf musalmanon ke saath Najjashi jo husn e sulook kar raha tha us ki bhi unhein jalan thi, lehaza Rasoolullah (Sallallahu Alaihi Wa Sallam) ne sahaba e kiraam (Radhiyallahu Anhum ajmayeen) se farmaya ke 'wo dobara Habsha hijrat kar jayen' chunache ab ki baar bayasi (82) ya terasi (83) mard aur atharah aurton ne hijrat ki aur zahir hai ke ye hijrat pehli hijrat se zyadah pur mashaqqat thi, kyonke Quraish chokanna the aur musalmanon ki naql wa harkat par nazar rakhe huwe the, lekin musalman un se kahin ziyadah chaukanna, bahikmat aur thos qadam sabit huwe aur unke saare dhar pakad ke bawajood Habsha ko nikal gaye.

Musalmanon Ki Wapasi Ke Liye Quraish Ka Harbah: Quraish par ye baath bahut giran guzri ke musalman un se choot kar ek aisi makhsoos jagah jaa pahunche hain jahan un ki jaan aur eimaan ko koi khatra nahin, chunache unki wapasi ke liye Quraish ne apne 2 hoshyaar aadmiyon yani Amr bin Aas aur Abdullah bin Raabi'ah ko Habsha bheja, Ye donon us waqt mushrik the.

Unhon ne Habsha pahunch kar ek sonche samjhe mansoobe ke mutabiq sab se pehle padriyon se mulaqaten kin aur unhen tohfe tahayef pesh kar ke mudallal aur muassir andaaz mein

apni aamad ka maqsad bataya. Un sab ne haami bharli. Us ke baad Najjashi ke paas aaye aur use bhi tohfe tahayef pesh kiye, Phir asli maqsad ke liye zaban kholi aur kaha:

"Badshah Salamat! Aapke Mulk mein hamare kuch na samajh naujawan bhaag kar aaye hain. Unhon ne apni qaum ka deen chodh diya hai aur aap ke deen mein bhi dakhil nahi huwe hain, balke ek naya deen eijaad kiya hai, jise na hum jaante hain na aap, isliye humen aap ki khidmat mein in ki qaum ke ashraaf yaani unke walidain, chachayon aur kumbe qabele ke logon ne bheja hai taake aap unhein wapas bhej den, kyonke wo log in par sabse unchi nigah rakhte hain aur unki khaami aur kharabi ko sab se achchi tarah samajhte hain"

Jab un ki ye baath puri ho chuki to padriyon ne bhi mansube ke mutabiq un ki tayeed ki. Lekin Najjashi ne ehtiyat barti aur socha ke donon fareeq ki baath sunni chahiye, tabhi haq wazeh ho sakega, chunache us ne musalmanon ko bulaya aur pucha ke:

"Ye kiya deen hai jis ki wajah se tum apni qaum se alag ho gaye ho, lekin na mere deen mein dakhil huwe aur na in millaton hi mein se kisi ke deen mein dakhil huwe ho?"

Is ke jawab mein musalmanon ki taraf se Hazrat Jafar bin Abu Talib (Radhiyallahu Anhu) ne baath ki. Unhon ne kaha:

"Badshah! Hum jahiliyat waali qaum the. Buth poojte the, murdaar khate the, buraiyan karte the, qarabat-daron se talluq todhte the, padosiyon se bad sulooki karte the, hamara taqatwar kamzor ko kha raha tha, hum isi halat mein the ke Allah ne hum hi mein se ek Rasool bheja. Hum uske aala nasabi, sachchayi, amanat aur paak damani ko jaante the. Us ne hamein Allah ki taraf bulaya ke hum use ek manen aur usi ki ibadat karein aur us ke siwa jin paththaron aur buton ko hum aur hamare baap dada poojte the unhein chodh den. Us ne hamein sach

bolne, amanat ada karne, qarabat jodne, padosi se achcha sulook karne aur haram kari wa khoonrezi se baaz rehne ka hukm diya aur be hayai ke kamon se, jhoot holne se, yateem ka maal khane se aur paak daman aurton pe jhooti tohmat lagane se mana kiya. Us ne humein ye bhi hukm diya ke hum sirf ek Allah ki ibadat karen. Us ke saath kisi ko shareek na karein. Us ne hamen namaaz aur zakaat aur roze ka hukm diya" Hazrat Jafar (Radhiyallahu Anhu) ne islam ki aur bahut se ehkaam bhi ginwaye. Phir kaha ke hum ne us paigambar ko sachcha maana, us par eimaan laye. us ke pairwi ki aur us ki aur us ke laye huwe deen e ilaahi mein us ka ittebaa kiya. Chunache hum ne sirf ek Allah ki ibadat ki, us ke sath kisi ko shareek nahin kiya aur jo cheezen us ne haram batayi unhen haram mana, aur jo cheezen halal batayi unhein halal mana. Is par hamari qaum ham se bigad gayi. Us ne hum par zulm wa sitam kiya aur humein deen se pherne ke liye fitnon aur sazaon se dochar kiya, taake hum Allah ki ibadat chodh kar but parasti ki taraf palat jayen aur jin gandi cheezon ko halal samajhte the unhein phir halal samajhne lagen. Jab unhon ne hum par bahut qahar wa zulm kiya, zameen tang kar di, hamare aur hamare deen ke darmiyan rok banker khade ho gaye to hum ne aap ke mulk ki rah li aur aapko doosron par tarjih di aur aap ki panah mein rehna pasand kiya aur ye ummeed ki ke Aye Badshah! Aap ke paas hum par zulm na kiya jayega."

Najjashi ne ye baath suni to Hazrat Jafar (Radhiyallahu Anhu) se kuch Quran padhne ki farmayish ki. Unhone "Kaf ha ya a'in 'saad" yaani Surah Maryam ki ibtedayi aayat tilawat kin. Is par Najjashi is qadar roya ke us ki daadhi tar ho gayi aur tamaam paadri bhi is qadar roye ke un ke sahife tar ho gaye. Phir Najjashi ne kaha:

"Ye kalaam aur wo kalaam jo Hazrat Eisa (Alaihissa-

laam) le kar aaye the, donon ek hi taaq shama' se nikle huwe hain"

us ke baad Quraish ke donon numaindon ko mukhatab kar ke kaha ke "tum log chale jao!. Wallah! Main in ko tumhare hawale nahin kar sakta aur na in ke khilaaf koi chaal chali ja sakti hai"

Doosre din Amr bin Aas ne ek khatarnak tadbeer ikhtiyaar ki. Najjashi se kaha ke ye log Hazrat Eisa (Alaihissalaam) ke baare mein ek badi baat kehte hain.

Is par Najjashi ne musalmanon ko phir bulwaya aur Hazrat Eisa (Alaihissalaam) ke baare mein sawal kiya, Hazrat Jafar (Radhiyallahu Anhu) ne kaha:

"Hum un ke baare mein wahi baat kehte hain jo Nabi (Sallallahu Alaihi Wa Sallam)le kar aaye hain yaani wo Allah ke bande hain, Us ke rasool, us ki rooh aur us ka wo kalimah hain jise Allah ne kunwari, paak daman Maryam (Alaihissalaam) ki taraf ilqa kiya tha."

Is par Najjashi ne zameen se ek tinka uthaya aur kaha:

"Allah ki qasam! Jo kuch tum ne kaha hai us se Eisa (Alai hissalaam)is tinke barabar bhi badhkar na the. Jao!, tum log mere qalamro(hukumat)mein amn wa amaan se raho. Jo tumhein gali dega us par tawaan lagaya jayega. Jo tumhein gali dega uss par tawaan lagaya jayega. Mujhe sone ka pahad mile to bhi gawara nahin ki tum mein se kisi ko sataun."

Us ke baad hukm diya ke Quraish ke numaindon ko un ke tohfe tahayef wapas kar diye jayen, chunache ye donon sahebaan munh latkaye Makkah wapas laute aur musalmanon ne achche diyar mein achche hamsaye ke saath qeyam kiya.

[Seerat Ibn e Hisham 1/334,338]

Mushrikeen Ki Hairat: - Is nakami par mushrikeen ne bahet pech wa taab khaya aur chaha ke baaqi musalmanon par toot paden. Bil khusoos wo ye dekh rahe the ke Nabi (Sall-

allahu Alaihi Wa Sallam) apni tableegh ka kuam kiye ja rahe hain, lekin wo ye dekh kar uljhan mein padh jate the ke sakht se sakht dhamki ke bawajoot Abu Talib aapki madad par kamar basta hain aur unse takrana aasan nahi, is liye unki samajh mein nahin aata tha ke kya karein. Kabhi khoonkhari ka jazba ghalib aata aur Nabi(Sallallahu Alaihi Wa Sallam) ko aur bache kuche musalmanon ko sazayein dene lagte, to kabhi behes wa munazere ka darwaza khol dete. Kabhi duniya ki purkashish cheezon ki peshkash to kabhi kuch lo kuch do ke usool par saude baazi karte aur kabhi sonchte ke Nabi (Sallallahu Alaihi Wa Sallam)ka safaya karke Islam ka chirag ghul kar dein, magar in mein se koi baath ban na saki aur kisi tarah muraad puri na ho saki, balke in saari koshishon ka natija nakami ki shakl mein zahir huwa. Aagli sutoor mein har aik ka mukhtasar sa khaka pesh kiya jaa raha hai.

T'azeeb Aur qatl Ki Koshish: - Ye fitri baat thi ke nakami ki soorat mein mushrikeen ka jazba e khoonkhaari mazed bhadak uthta, chunache ab sirfye nahin ke unhon ne bache kuche musalmanon par zulm wa jaur ke pahad todhne shuru kar diye, balke Rasoolullah(Sallallahu Alaihi Wa Sallam) par bhi mazed sangeen dast daraziyan kin.

"Chunache ek baar Utaiba bin Abu Lahab, Nabi(Sallallahu Alaihi Wa Sallam) ke paas aakar kehne laga ke wo.

((Thumma danaa fa tadallaa. Fakaana qaaba qausaini aw adnaa))

(Surah Najm)

waale ke saath kufr karta hai. us ke baad aapki eeza rasani ke dar pe ho gaya. Aapka kurta phad diya aur aap ke chehra e Mubarak par thook diya, albatta thook khud usi par palat aaya. Aap ne farmaya:

"Ya Allah! Tu is par apne kutton mein se koi kutta chodh de."

Is ke baad wo aik qafile ke saath Mulk e Shaam gaya. Jab qafile ne raaste mein Mulk e Shaam ke muqaam Zarqaa par

padau dala to ek sher ne un ka chakkar lagaya. Utba kehne laga "Ye Wallah! Mujhe kha jayega, jaisa ke Muhammad (Sallallahu Alaihi Wa Sallam)ne mujh par bad dua ki hai. Main Shaam mein hun wo Makkah mein hai, lekin usne mujhe maar daala." Chunache jab wo log sone lage to Utba ko apne beecho beech sulaya. Phir bhi sher ne ounton aur insaanon ko phalaa-angte huwe theek usi ka sar aa dabocha aur use maar daala.

[Al Isaba, Dalailunnubuwwah, Mukhtasarusserah p:135]

Isi tarah ek baar Nabi (Sallallahu Alaihi Wa Sallam)sajdah farma the ke Uqba bin Abi Mu'ayt ne aakar aapki garden e Mubarak apne paun se is qadar zor se rondi ke maloom hota tha aankhein nikal padengi. [Mukhtasarusserah p:113]

Waqiyat ki rafter se malum hota hai ke mushrikeen ne Islami dawat rokne ki mukhtalif koshishon mein nakamiyon ke baad sanjeedgi ke saath ye bhi sonchna shuru kar diya tha ke Nabi (Sallallahu Alaihi Wa Sallam)ko qatl kar dein, khawah us ke matije mein zabardast khoonarezi ki naubat hi kyon na aa jaye aur ye is baath se zahir hai ke ek roz Abu Jahl ne Qur-aish se kaha ke:

"Aap log dekh rahe hain ke Muhammad (SallaAllahu Alaihi Wa Sallam) hamare deen ko aib lagane, hamare auba wa ajdaad ki burayi karne, hamari aqlon ko bewakhoof tehrane aur hamare maboodon ko bura bhala kehne ke alawa koi baat manne ko tayyar nahin, is liye main Allah se ehed karta hun ki ek bhaari bharkam aur bamushkil uthne wala paththar lekar us ki taak mein baithunga aur jab wo namaaz mein sajdeh ke andar jayega to us se us ka sar kuchal dunga. Is ke baad tum logon ka ji chahe to mujhe bachana warna be yaar wa madadgar chodh dena, Banu Abd e Manaaf se jo ban padega kar lenge."

Logon ne kaha "Wallah! Hum tumhein hargiz nahin chodh sakte. Tum jo karna chahte ho kar guzro."

Is ke baad subah huwi to Abu Jahl waisa hi ek paththar lekar baith gaya. Idhar Rasoolullah (Sallallahu Alaihi Wa Sallam) mamul ke mutabiq tashreef laye aur khade hokar namaz shuru kar di. Quraish bhi apni apni mehfilo mein aakar inte-zar kar rahe the ke dekhien Abu Jahl kia karta hai. Ab Abu Jahl ne qadam uthaye aur aage badha, lekin jun hi qareeb pahuncha to is tarah shikast kha kar bhaga ke rang udha huwa, ha-waas baakhata aur donon hath paththar par chipke huwe the. Us ne paththar phenk diya. Quraish ne kaha:

"Abul Hakam! Tumhein kiya huwa?"

Kehne laga "Main ne raat jo bhi baath kahi thi wahi karne ja raha tha, lekin ek ount aadhe aa gaya. Wallah! Main ne us jaisi khopdi, gardan aur daant kabhi dekha hi nahi. Wo चाह-ता था के मुझे क्हा जये."

Rasoolullah (Sallallahu Alaihi Wa Sallam) ne farmayake "wo Hazrat Jibrael (Alaihissalaam) the, agar wo qareeb qata to dhar pakadte." [Seerat Ibn e Hisham 1/298,299]

Is ke baad iss se bhi zyada sangeen hadsa pesh aaya. Jis ki tafseel ye hai ke ek roz Quraish Hateem mein ikhatta hokar Rasoolullah (Sallallahu Alaihi wa Sallam) ke baare mein batein kar rahe the ke achanak aap namudar huwe aur Khana e Kaabah ka tawaaf shuru kar diya. Dauran e tawaaf jab un ke qareeb se guzre to unhon ne taana zani ki. Is ka asar aap ke chehre par dekha. Jab dobara guzre to phir unhon ne taana zani ki, aur us ka asar bhi aap ke chehre par dekha gaya, is ke baad teesri baar guzre to is baar bhi unhon ne taana zani ki. Ab ki baar aap ne theher kar farmaya:

"Quraish ke logo! Sun rahe ho? Us zaat ki qasam jiss ke haath mein jaan hai! Main tumhare paas zabah lekar aaya hun."

Aap ki is baat ka un par gehra asar huwa ke sakta tari ho gaya, goya un ke saron par parinda aa baitha hai, Yahan tak ke aap ke baare mein jo sab se kada aadmi tha wo bhi achchi

se achchi baath kah kar aap ko manane laga.

Agle din ye log phir ikhatta ho kar aap hi ki baaten kar rahe the ke achanak aap namudar huwe. Dekhte hi sab ke sab aap par daud pade, Aap ko chadar samet pakad li aur kehne lage:

"Tum hi ho jo humko hamare baap dada ke mabood se rokte ho?"

Aap ne farmaya " Han main hoon." Ye sunte hi sab ke sab aap par pil pade. Koi lalkaar raha tha koi zad o koob kar raha tha aur koi kuch aur. Uqbah bin Abi Muait ne lapak kar aap ka kapda pakad liya aur gale mein lapet kar bal dete huwe nihayath sakhti se gala ghonta.

Idhar Abubakr (Radhiyallahu Anhu) ke paas ittela pahunchi ke apne saathi ko bachao. Wo daud kar aaye. Uqba ko donon kandhon se pakda aur dakhkhe de kar Nabi (Sallallahu Alaihi Wa Sallam) se alag kiya. Phir wo kisi ko maar rahe the, kisi se ladh rahe the aur kehte ja rahe the tum par afsoos! Tum ek aadmi ko is liye qatl kar rahe ho ke wo kehta hai mera rab Allah hai? Ab kuffar Nabi (Sallallahu Alaihi Wa Sallam) ko chodh kar Abubakr (Radhiyallahu Anhu) par palat padhe aur unhen is qadar mara ke un ke chehre aur naak mein tameez mushkil ho gayi. Un ki chaar chotiyen thin. Un ko chuwa jata to haath mein aa jati thin, chunache Banu Taym un ko kapde mein lapet kar le gaye aur ghar mein dakhil kar diya. Unhein un ki maut mein koi shuba na tha, lekin sar-e-shaam wo bol pade aur bole to Rasoolullah (Sallallahu Alaihi Wa Sallam) ka haal pucha. Is par Banu Taym ne unhen malamat ki aur wah-an se chale gaye.

Is ke baad un par khana pani pesh kiya gaya, lekin unhon ne us waqt tak khane peene se inkaar kar diya jab tak ke Rasoolullah (Sallallahu Alaihi Wa Sallam) ko dekh na len. Chunache jab raat ka sannata cha gaya aur log pur sukoon ho gaye to unhein dar e Arqam mein Rasoolullah (Sallallahu Alaihi Wa Sallam) ke paas pahunchaya gaya. Unhon ne jab aap (Sallalla-

hu Alaihi Wa Sallam)ko bakhair paya to khana peena gawara kiya. [Ibn e Hisham 1/289,290.Sahi Bukhari aur kutub tafseer]

Yun jab Abubakr(Radhiyallahu Anhu) par sakhti bahut badh gayi aur zindagi ki rahein dushwar ho gayin to wo Hijrat e Habsha ke irade se nikal padhe, Bark e Ghimaad pahunchte to Qara aur Ahabish ke sardar Malik bin Dughunna se mulaqat ho gayi. [Qara aik mashhoor qabeele ka naam hai aur ahabee sh chand Arab qabail ka majmoo'ah hai jinhen Habashi nami pahadh ke paas bahami ta'awun ka mu'aahada karne ki wajah se Ahabeesh kaha jaata hai] Usne irada daryaft kiya, Abubakr(Radhiyallahu Anhu) ne bataya to kehne laga:

"Aap jaisa aadmi nikala nahi jaa sakta, aap khali haath walon ka bandobast karte hain, silah rehmi karte hain, be saharon ka bhojh uthate hain, mehmaan nawazi karte hain aur haq ke masayeb mein madad karte hain, lehaza main aap ka zamin hun. Aap wapas chalein aur apne sheher mein apne Rabb ki ibadat karen."

us ke baad donon wapas aaye aur Ibn e Dugunna ne Quraish mein elaan kiya ke usne Abubakr(Radhiyallahu Anhu) ko panah di hai. Quraish ne us ki panah dahi ka inkaar na kiya, albatta ye kaha Abubakr se kaho ke wo khullam khulla nahi balke apne ghar mein apne Rabb ki ibadat karen, kyonke hamein andesha hai ke hamari aurtein, bachche aur kamzor log fitne mein na padh jayen. Chunache Abubakr(Radhiyallahu Anhu) kuch orse is par barqaraar rahe. Phir unhon ne ghar ke sehen mein ek masjid banali aur khule aam namaaz padhne aur qiraat karne lage. Is par Ibn e Dughunna ne apni panahdahi yaad dilayi. Abubakr (Radhiyallahu Anhu) ne us ki panah wapas kardi aur farmaya:

"Main Allah ki panah mein raazi hoon."

Abubakr(Radhiyallahu Anhu)bahut rone waale aadmi the, Quran padhte to aankhon par khabu na rehta, chunache mushrikeen ki aurtein aur bachche toot padhte, wo tajjub

karte aur hairat se dekhte aur mushrikeen uski wajah se Hazrat Abubakr(Radhiyallahu Anhu)ko aizayein pahunchate.

[Sahih Bukhari:3905]

Inhi sangeen halaat se Rasoolullah(Salla Allahu Alaihi Wa Sallam)aur musalmaan guzar rahe the ke aise waqe'aat pesh aaye jin ke natije mein Quraish ke do jaanbaaz sarfarosh musalmaan ho gaye aur un ki quwwat ke saye mein musalmano ne badi rahat payi. Woh the Rasoolullah(Sallallahu Alaihi Wa Sallam) ke chacha Hamza bin Abdul Muttalib aur Hazrat Umar bin Khattab (Radhiyallahu Anhu)

Hazrath Hamza(Radhiyallahu Anhu) Ka qabool e Islam:

- In ke islam lane ka waqi'aa yun hai ki ek din Abu Jahl Safa ke nazdeek Rasoolullah(Sallallahu Alaihi Wa Sall- am)ke paas se guzra to aap ko eeza pahunchayi, kaha jata hai ki us ne aap ke sar par ek paththar bhi de mara jis se khoon bhi nikla. Phir wo Kaaba ke paas Quraish ki ek majlis mein jaa baitha. Abdullah bin Jud'aam ki ek laundi Safa par waqe apne makaan se ye saara manzar dekh rahi thi. Thodi der baad Hazrat Hamza Kaman hamail kiye shikar se wapas tashreef laye to us ne saara waqiya keh sunaya. Hazrat Hamza daudte huwe Abu Jahl ke sar jaa sawar huwe aur bole:

"Ao apne chotadh se paad nikalne waale! Tu mere bhatije ko gaali deta hai, halanke main bhi usi ke deen par hun"

us ke baad Kaman se is zor se mara ke us ke sar par badtareen qism ka zakhm aagaya. Is par donon qabeele Banu Makhzoom aur Banu Hashim ek dusre ke khilaf bhidh uthi, magar Abu Jahl ne ye keh kar muamla dhanda kar diya ke Abu Ammarah yaani Hazrat Hamza ko jaane do. Maine sach much uske bhatije ko bahut buri gali di thi. [Ibn e Hisham 1/291,292]

Zahir hai ke Hazrat Hamza (Radhiyallahu Anhu) ka islam mehez hamiyat ke taur par tha. Goya kisi qasd wa irada ke baghair zaban sabqat kar gayi thi, lekin phir Allah ne un ka seena islam ke liye khol diya, wo Quraish ke bade muazzaz

aur mazboot jawan the, yahan tak ke un ka laqab Asadullah (Allah ke sher) padh gaya. Wo Dhil Hajj 6th Nubuwwat mein musalman huwe.

Hazrat Umar (Radhiyallahu Anhu) Ka qabool e Islam: -

Hazrat Hamza (Radhiyalahu Anhu) ke islam laane ke teen hi din baad Hazrat Omer (Radhiyallahu Anhu) bhi musalman ho gaye. Wo islam lane se pehle musalmanon ke khilaaf bahut hi sakht geer the. Ek raat Rasoolullah (Sallallahu Alaihi Wa Sallam) Khaana e Kaabah ke paas namaaz padh rahe the. Hazrat Omer ne chup kar chand ayatein sun lin. Un ke dil mein aaya ke ye haq hai, lekin apne inaad par qayam rahe, [Tareekh Umar bin khattab p:6,9,10, Ibn e Hisham 1/346,348] hatta ke ek roz Rasoolullah (Sallallahu Alaihi Wa Sallam) ka kaam tamaam karne ki niyyat se talwar le kar nikal pade, Raaste mein ek aadmi se mulaqat ho gayi. Pucha Omer! Kahan ka irada hai? bole:

"Muhammad (Sallallahu Alaihi Wa Sallam) ko qatl karne jaa raha hun."

Us ne kaha:

"Muhammad (Sallallahu Alaihi Wa Sallam) ko qatl kar ke Banu Hashim aur Banu Zohra se kaise bach sakoge?"

Hazrat e Omer (Radhiyallahu Anhu) ne kaha:

"Malum hota hai ke tum bhi be deen ho chuke ho."

Us ne kahan:

"Omer! Hairat ki baat na bataun. tumhari behen bhi tumhara deen chodh chuki hai"

Ye sun kar Hazrat Omer (Radhiyallahu Anhu) ne gusse mein bhare huwe seedhe behen, behnoyi ka rukh kiya, Wahan Hazrat Khabbab bin Art (Radhiyallahu Anhu) Surah Taaha par mushtamil ek sahifa padha rahe the. Hazrat Omer (Radhiyallahu Anhu) ki aahat suni to wo ghar ke andar chup gaye aur un ki behen ne sahifa chupa diya. Andar pahunche to pucha "ye kaisi bhinbhinahat thi jo main ne tum logon ke paas suni?"

Unhon ne kaha "Kuch bhi nahi bus hum aapas mein baaten kar rahe the."

Hazrat Omer (Radhiyallahu Anhu) ne kaha "Galeban tum donon bedeen ho chuke ho"

Behnoyi ne kaha "Achcha Omer! Ye batao ke agar haq tumhare deen ke masiwa mein ho to?"

Itna sunna tha ke Hazrat Omer apne behnoyi par chadh baithe aur unhein buri tarah kuchal diya. Behen ne lapak kar unhein apne shauhar se alag kiya to behen ko aisa chanta mara ke chehra khoon aalooda ho gaya. behen ne josh e gazab mein kaha:

"Omer! Agar haq tere deen ke masiwa mein ho to?"

Ash hadu illaa ilaha illallahu wa ash hadu anna muhammadur rasoolullah.

Main gawahi deti hun ke Allah ke siwaye koi layeq e ibadat nahin aur main gawahi deti hoon ki Muhammed Allah ke Rasool hain (Sallallahu Alaihi Wa Sallam)."

Is par Hazrat Omer (Radhiyallahu Anhu) ko mayusi wa nadamat huwi, unhein sharam aayi aur unhon ne kaha:

"Tumhare paas jo kitaab hai zara mujhe bhi do, main bhi padhunga"

Behen ne kaha "Tum napak ho. Aur use sirf paak log hi chu sakte hain. Utho ghusl karo."

Unhon ne uth kar ghusl kiya, phir kitaab li aur Bismillah hir Rahmaanir Raheem padhi. Kehne lage:

"Ye to badhe pakeeza naam hain."

us ke baad Taaha se

Innani ana Allahu laa ilaaha illa ana faa'budni wa aqimis salaata lidhikri.

Tak Qiraat ki. Kehne lage "ye to bada Umdah aur bada mohtaram kalam hai. Mujhe Muhammad ka pata batao.

Ye sun kar Hazrat Khabbab (Radhiyallahu Anhu) bahar aa gaye kehne lage:

"Omer khush ho jao, mujhe ummeed hai ke Rasoolullah (Sallallahu Alaihi Wa Sallam) ne Jumerat ki raat tumhare mutaliq jo dua ki thi (Ke Aye Allah! Omer bin Khattab ya Abu Jahl bin Hisham ke zariye islam ko quwwat pahuncha.) ye wahi hai."

Phir batlaya ke "is waqt Rasoolullah(Sallallahu Alaihi Wa Sallam)Koh-e-Safa ke paas Darul Arqaam mein hain."

Hazrat Omer wahan se nikal kar Dar Ul Arqam ke paas aaye aur darwaze ko dastak di. Ek aadmi ne darwazah se jhanka to dekha ki Omer talwar hamayel kiye maujood hain. Lapak kar Rasoolullah(Sallallahu Alaihi Wa Sallam)ko itella di aur saare log simat kar yakja ho gaye. Hazrat Hamza (Radhiyallahu Anhu) ne kaha kya baat hai?

Logon ne kaha "Omer hai." Hazrat Hamza (Radhiyallahu Anhu) ne kaha "bus Omer hai. Darwaza khol do, agar wo kharir ki niyyat se aaya hai to, hum use khair ata karenge aur agar koi, bura irada lekar aaya hai to usi ki talwar se uska kaam tamaam kar denge"

Idhar Rasoolullah(Sallallahu Alaihi Wa Sallam)andar tashreef farma the. Aap par wahi nazil ho rahi thi wahi nazil ho chuki to andar se baithak mein tashreeflaaye aur talwar ke partale samet Hazrat Omer ka kapda pakad kar sakhti se jhatakte huwe farmaya:

"Omer! Kya tum uss waqt tak baaz nahin aaoge jab tak ke Allah Taala tum par bhi waise hi zillat wa ruswayi aur ibrat naak saza nazil na farmade jaise Waleed bin Mugheera par nazil ho chuki hai? Ya Allah! Ye Omer bin Khattab hai. Ya Allah!Is Omer bin Khattab ke zariye Islam ko izzat wa quwwat ata farma."

Hazrat Omer na kaha:

Ash hadu allaa ilaha illallahu wa annaka Rasoolullah.

"Main gawahi deta hun ke Allah ke siwa koi layeq e ibadat nahin aur aap Allah ke Rasool hain"

Is par ghar ke andar maujood Sahaba (Radhiyallahu Anhu) ne is zor se takbeer kahi ke masjid e haraam waalon ko sunayi padi. [Tareekh Umar bin khattab p:7,10,11, Ibn e Hisham 1/343,346]

Hazrat Umar(Radhiyallahu Anhu) Ke Islam Par Mushri-keen Ka Radde amal: - Hazrat Omer (Radhiyallahu Anhu) is qadar sheh zor the ke koi un ka rukh na karta tha, Chunache jab wo musalman huwe to Quraish ka jo aadmi Rasoolullah (SallaAllahu Alaihi Wa Sallam)ki adawat aur musalmanon ki eeza rasani mein sab se sakht tha yaani Abu Jahl, Hazrat Umer (Radhiyallahu Anhu)us ke paas gaye aur darwaze ko dastak di. Wo bahar aaya aur dekh kar bola:

Ahlan wa sahlan "Khush aamadeed, Kaise aana huwa?"

Bole: "Is liye aaya hun ki tumhein bataun ke main Allah aur us ke Rasool Muhammad (Sallallahu Alaihi Wa Sallam) par eimaan laa chuka hun."

Ye sunte hi us ne Hazrat Omer ke rukh par darwazah band kar liya aur kaha: "Allah tera bura kare aur jo kuch tu le kar aaya hai us ka bura kare." [Ibn e Hisham 1/349,350]

Is ke baad Hazrat Omer (Radhiyallahu Anhu)apne mamu 'Aasi bin Hashim ke paas gaye aur use batlaya to wo ghar ke andar ghus gaya. [Tareekh Umar bin khattab p:8]

Us ke baad Jameel bin Ma'mar Jumahi ke paas gaye. Ye shakhs kisi ka dhol peetne mein pure Quraish ke andar sab se mumtaaz tha. Use bataya ke aap musalman ho gaye hain to us ne buland awaaz se cheekh kar kaha ke "Khattab ka beta be deen ho gaya hai." Hazrat Omer ne kaha ye jhoot kehta hai "Main musalman ho gaya hoon." Baherhaal ye sun kar log un par toot padhe. Ab Hazrat Omer logon ko maar rahe the aur log Hazrat Omer ko maar rahe the. Yahan tak ke sooraj saron par aagaya aur Hazrat Omer thak kar baith gaye. [Tareekh Umar bin khattab p:8, Ibn e Hisham 1/348,349, Ibn e Hibban]

Is ke baad jab ghar wapas huwe to mushrikeen ne is iraade se ikaththa hokar un ke ghar ka rukh kiya ke unhein jaan se

maar daalen. Un ka rela itna zabardast the ke waadi beh uthi thi. Isi asna mein Aas bin Wail Sahmi aagaya. Banu Sahn Hazrat Omer ke qabile Banu Adi ke haleef the. Wo dhari daar Yamani chadar ka joda aur reshmi gote se arasta kurta zeb e tan kiye huwe tha. Us ne pucha kya baath hai? Hazrat Omer ne kaha "Main musalman ho gaya hun, is liye aap ki qaum mujhe qatl karna chahti hai." Aas ne kaha "ye mumkin nahi."

Us ke baad bahar nikla, dekha ke logon ke rele se waadi bah padi hai. Poocha "kahan ka irada hai? Logon ne kaha ye Khattab ka beta be deen ho gaya hai." Aas ne kaha ke "Us ki taraf koi raah nahi." (yaani tum uska kuch nahi bigaad sakte) ye sunte hi log wapas palat gaye. [Sahih Bukhari:3864,3865]

Hazrat Umar (Radhiyallahu Anhu) Ke Islam Se Islam Aur Musalmanon Ki Izzat: - Jahan tak musalmanon ka talluq hai to Hazrat Omer (Radhiyallahu Anhu) ke Islam lane se unhone badi izzat wa quwwat mehsoos ki, Is se pehle musalman chup kar namaz padhte the. Wo musalman huwe to unhon ne kaha:

Aye Allah ke Rasool! Kya hum haq par nahin hain khwah zinda hain khwah murda?

Aap ne farmaya "Kyon nahi?"

Unhon ne kaha: "Phir chupana kaisa? Us zaat ki qasam jis ne aapko haq ke saath bheja hai, hum zaroor niklenge."

Chunache musalman Nabi (Sallallahu Alaihi Wa Sallam) ko hamrah lekar 2 safon mein nikle, ek mein Hazrat Hamza aur ek mein Hazrat Omer (Radhiyallahu Anhu) the, Unke chalne se chakki ke aate ki tarah halka halka gubar udh raha tha, yahan tak ke Masjid e Haraam mein jaa dakhil huwe. Quraish ne dekha to un ke dilon par aisi chot lagi ke ab tak na lagi thi. Is wajah se Hazrat Umar (Radhiyallahu Anhu) ka laqab Farooq pad gaya. [Tareekh Umar bin khattab p:6,7]

Hazrat Ibn e Masood (Radhiyallahu Anhu) ka bayaan hai ke jab se Hazrat Umar ne Islam qabool kiya ham barabar taqat-

war aur baa-izzat rahe, unhon ne yeh bhi farmaya ke ham khana e ka'bah ke paas namaaz padhne par qaadir na tha yahan tak ke Hazrat Umar (Radhiyallahu Anhu) ne Islam qabool kiya. [Sahih Bukhari:3684,3863]

Hazrat Sohaib (Radhiyallahu Anhu) ka irshaad hai ke:

"Jab Hazrat Omer (Radhiyallahu Anhu) islam laye to islam zahir huwa. Uski alaniya dawat di gayi. Hum halqe laga kar Baitullah ke gird baithe aur uska tawaaf kiya aur jis ne hum par sakhti ki us se inteqaam liya aur us ke baaz mazalim ka jawab diya" [Tareekh Umar bin khattab p:13]

Pur Kashish Marghubaat Ki Peshkash: - Hazrat Hamza aur Hazrat Omer (Radhiyallahu Anhu) ke musalman ho jaane ke baad jab mushrikeen ne musalman ki khuwwat wa shaukat dekhi to baham mashwere ke liye ikhaththa howe, taake Rasoolullah (Sallallahu Alaihi Wa Sallam) aur musalmanon ke baare mein munasib tareen qadam utha sakein, Un se Utba bin Rabi'aa ne, jo Bani Abd e Shams se talluq rakhta tha aur apni qaum ka sardar wa sahib-e-farmaan tha, kaha:

"Quraish ke logo! Kyon na main Muhammad (Sallallahu Alaihi Wa Sallam) ke paas jakar un se guftagu karun aur un par chand baatein pesh karun. Mumkin hai wo koi cheez qabool kar lein. To wo cheez ham unhein de denge aur wo hum se baaz rahenge."

Logon ne kaha: "Theek hai! Abul Waleed! Aap jaiye aur un se baat kijiye."

us ke baad Utba Rasoolullah (Sallallahu Alaihi Wa Sallam) ke paas aaya. Aap masjid mein tanha baithe the. Us ne kaha: "Bhatije! Hamari qaum mein tumhara jo martaba wa muqaam hai wo tumhen malum hai. Tum hasab wa nasab ke lehaz se hamare behtareen aadmi ho aur ab tum apne qaum ke paas ek bada muamla lekar aaye ho, jis ki wajah se tum ne un ka sheeraza bikhair diya hai. uski aqlon ko himaqqat zada kaha hai, un ke mabudon aur un ke deen ki aib cheeni ki hai

aur un ke guzre huwe aaba o ajdaad ko kafir tehraya hai, lehaza meri baat suno! Main tum par chand cheezein pesh kar raha hun. Un par gaur karo, ho sakta hai un mein se koi cheez qabool kar lo."

Aap ne farmaya "Abul Waleed! Kaho, main sununga. "Us ne kaha "Bhatije! Ye muamla jise tum le kar aaye ho agar is se tum chahte ho ke maal hasil karo to, hum tumhare liye itna maal jamaa kiye dete hain ki tum ham mein sab se ziyadah maldaar ho jayoge aur agar tum aezaz wa martaba hasil karna chahte ho to ham tumhein apna sardar bana lete hain, yaha tak ke tumhare bagair kisi muamle ka faisla na kareng aur agar tum chahte ho ke badshah ban jayo to ham tumhein apna badshah banaye lete hain aur agar tumhare andar khwahish e nafs hai to Quraish ki jo aurat chaho muntakhab kar lo, ham das aurton se tumhari shaadi kiye dete hain. Aur agar ye jo tumhare paas aata hai koi jinn, bhoot hai jise tum dafa nahi kar sakte to hum tumhare liye us ka ilaj faraham kiye dete hain. Aur us par itna maal kharch karne ko tayyar hai ki tum shifa yaab ho jayo, kyonke kabhi kabhi jin bhoot insaan par ghalib aa jata hai aur us ka ilaaj karwana padta hai."

Nabi(Sallallahu Alaihi Wa Sallam)ne farmaya "Abul Waleed! Tum apni baath keh chuke?"

Us ne kaha: "Haan."

Aapne farmaya "Ab meri baat suno!"

Us ne kaha "Theek hai sununga."

us ke baad Rasoolullah(Sallallahu Alaihi Wa Sallam) ne Quraan ki tilawat farmayi:

Bismilla Hir Rahmaan nir Raheem.

"Shuru Allah ke naam se jo meherbaan aur rehem karne wala hai. Haa meem. Ye Raheem ki taraf se nazil ki huwi aisi kitaab hai, jis ki ayatein khol khol kar bayan kardi gayi hain. Arabi Quraan, un logon ke liye jo ilm rakhte hain, basharat dene waala aur darane waala hai. Lekin

aksar logon ne aeraaz kiya aur wo sunte nahi. Kehte hain ke jis cheez ki taraf tum bulate ho us ke liye hamare dilon par pardah pada huwa hai aur hamare kanon mein daat hai aur hamare aur tumhare darmiyan rok hai. Pas tum kaam kiye jao, hum bhi kaam kiye jaa rahe hain."

(Surah Fussilat 41 aayat 1-5)

Rasoolullah(Sallallahu Alaihi Wa Sallam)aage padhte gaye aur Utba apne donon haath peeche zameen par teke sunta raha, jab aap is aayat par pahuche.

"Pas agar wo ru gardani karein to tum keh do ke main tumhein Aad wa Samood ki kadak jaisi ek kadak ke khatre se aagah kar raha hoon." (Surah Fussilat 41/13).

To Utbah ne apna haath Rasoolullah (Sallallahu Alaihi Wa Sallam) ke munh par rakh diya aur Allah aur qarabat ka wasata de kar kaha ke "Aisa na karein." Use dar tha ke kahin ye aazab aa na pade. Us ne kaha "Itna kaafi hai."

Phir jab Rasoolullah(Sallallahu Alaihi Wa Sallam)aayat sajdah par pahunche to sajdah kiya. Phir farmaya "Abul Waleed! Tum ne sun liya?" Us ne kaha "Han. Main ne sun liya." Aap ne farmaya "Ab tum ho aur wo hai."

Utbah utha aur sidha apne sathiyon ka rukh kiya. Unhon ne apas mein kaha "Wallah! (Utbah) tumhare paas wo chehra le kar nahin aa raha jo lekar gaya tha." Phir jab Utba unke darmiyan aa baitha to unhon ne kaha "Abu Al Waleed! Peeche ki kya khabar hai? Us ne kaha:

"Peeche ki khabar ye hai ke main ek aisa kalaam suna hai ke Walla! Main ne waisa kalaam kabhi nahi suna. Wallah! Na wo she'r hai na jaadoo, na kahanat, Quraish ke logo! meri baat mano! Aur is muamle ko Muhammed (Sallallahu Alaihi Wa Sallam) par chodh do. (Meri raye ye hai ke)is shakhs ko us ke haal par chodh kar alag thalag baith raho. Allah ki qasam! Main ne us ka jo qaul suna hai us se zabardast waqi'a runuma ho kar rahega. Ab agar us

shakhs ko Arab ne maar dala to tumhara kaam doosron ke zariye anjaam pa jayega aur agar ye shakhs Arab par ghalib aagaya to us ki badshahat tumhari badshahat aur us ke izzat tumhari izzat hogi aur us ka wujood sab se badh kar tumhare liye sa'adat ka bayis hoga."

Logon ne kaha "Abul Waleed! Wallah! Us ne tum par bhi jadoo kar diya hai."

Us ne kaha: "Us shakhs ke baare mein meri rai ye hai ab tum jo chaho karo." [Ibn e Hisham 1/293,294, Tabrani Sageer 1/265]

Saude Baziyan Aur Dast Bardariyan: - Tehrees wa targ-eeb mein is nakami ke baad mushrikeen ne soncha ke deen ke baare mein saude baazi ki jaye. Chunache unhone aap(Sallallahu Alaihi Wa Sallam)se kaha:

"Hum aap par ek baath pesh karte hain jiss mein aap hi ki behtari hai."

Aap ne pucha "Wo kya hai?"

Unhon ne kaha "ek saal aap hamare mabudon ki pooja karen aur ek saal hum aap (Sallallahu Alaihi Wa Sallam) ke mabood ki ibadat karenge. Ab agar, hum haq par hain to aap(Sallallahu Alaihi Wa Sallam)ne us se ek hissa le liya aur agar aap (Sallallahu Alaihi Wa Sallam)haq par hain to hum ne us se ek hissa le liya."

Is par Allah Ta'ala ne Surah "Qul ya ayyuhal Kafiroon " nazil farmayi.

"Ke aap kahiye Ayee Kafiro! Jise tum poojte ho use main nahin pujta aur na jise main poojta hun use tum nahi poojte ho aur na jise tum poojte ho use main pooj sakta hun. Aur na jise main poojta hun use tum pooj sakte ho, tumhare liye tumhara deen hai aur mere liye mera deen."

(Surah Kafiroon)

Aur ye bhi nazil farmaya.

"Aye Jahelon! Kiya tum mujhe hukm dete ho ke main Allah ke siwa kisi aur ki ibadat karun." (Zumar 30/64)

Aur ye bhi farmaya:

"Aap kehden mujhe mana kiya gaya hai ke Allah ke siwa jin ko tum pukarte ho main un ki ibadat karun." (Surah Anam 6 Aayat 56). [Ibn e Hisham 1/362]

Mushrikeen ikhtelaaf khatam karne ke khahan the aur Utha bin Rabi'aa ne jo ummeed zahir ki thi uski to khabar bhi rakhte the, lehaza unhon ne mazed dast bardariyon ka izhar kiya aur Rasoolullah(Sallallahu Alaihi Wa Sallam)jo kuch pesh farma rahe the use qabool karne ka maelaan bhi zahir kiya. Albatta aap ke paas jo wahi aayi thi us mein qadre taga-yyur wa tabdeeli ki sharth lagayi. Kaha:

"Is ke bajaye koi aur Quran layen. Ya us mein tabdeeli kar dijiye." (Surah Yunus 10 Aayat 15)

Allah ne aap ko hukm diya:

"Aap keh den mujhe koi ikhtiyar nahi ke main apni taraf se is mein koi tabdeeli karun. Main to usi baat ki pairwi karta hun jis ki wahi meri taraf ki jaati hai, agar main ne apne Rab ki nafarmani to mujhe ek badhe din ke azaab ka khauf hai." (Surah Yusuf 10 Aayat 15).

Neez Allah ne us ki sangeeni par aap ko mutnabbah kiya aur Nabi (Sallallahu Alaihi Wa Sallam)ke dil mein baaz khayalaat jo guzar the rahe unka zikr karte huwe farmaya:

"Aur beshak qareeb tha ke ye log aap ko us cheez ke muttaliq fitne mein daal dete jis ki wahi hum ne aap ki taraf ki hai aur tab yaqeenan ye log aap ko gehra dost bana lete aur agar hum ne aap ko sabit qadam na rakha hota to aap unki taraf thoda sa jhuk gaye hote, lekin aisi surat mein hum aap ko zindagi ka doguna aur maut ka doguna(aazab)chakhate. Phir aap apne liye hamare barkhilaaf kisi ko madadgaar na paate."

(Surah Isra 18 Aayat 73-75).

In thos mawaqif se mushrikeen par ye baath wazeh ho gayi ke Nabi (Sallallahu Alaihi Wa Sallam) waq'e ai deen ki dawat

de rahe hain. Aap koi tajir nahi hain ke qeemat ke baare mein saude baazi ya dast bardari qabool karlein, lehaza unhon ne chaha ke ek aur tareeqe se is baath ko mazeed pukhta kar len. Chunache unhon ne Yahood ke paas numayinde bheje ke wo Nabi(Sallallahu Alaihi Wa Sallam)ke baare mein un se daryaft karen. Ulama e Yahood ne kaha "us se teen baaten pucho agar wo bataden to waq'e 'i Nabi e mursal hain, warna banawati hain"

"Us se chand jawano ke baare mein pucho jo zamana e awwal mein guzar chuke hain ke un ka kiya waqi'ah hai? Kyonke un ka bada ajeeb waqi'ah hai aur us se ek gardish karne wale aadmi ke mutalliq pucho jo zameen ke mashriq wa maghrib tak pahucha tha ke us ki kya khabar hai? Aur us se rooh ke baare mein pucho ke wo kiya hai?" Chunache sardaran e Quraish ne Rasoolullah(Sallallahu Alaihi Wa Sallam)ke saamne ye suwalaat rakhe. Jawab mein 'Surah Kahaf' nazil huwi, jis mein un jawano ka waqi'ah bayan kiya gaya hai aur wo ashaab e kahaf hain aur us gardish karne wale aadmi ka waqi'ah bayan kiya gaya hai aur wo zulqarnain hai. Is ke alawa "Surah Isra" mein rooh ke mutalliq suwal ka jawaab nazil huwa, farmaya gaya:

"Ye log aap se rooh ke baare mein poochte hain, aap keh dein rooh Rab ke amr se hai aur tumhein ilm se bahut thoda (hissa) diya gaya hai" (Surah Isra 17 Aayat 80)

[Ibn e Hisham 1/301,299]

Ye imtehan is baath par Quraish ke mutmayin hone ke liye kafi tha ke Muhammad (Sallallahu Alaihi Wa Sallam) waq'ai Rasool e barhaq hai bashart e ke wo haq chahte hain, lekin un zalimo ne kufr hi ki rah apnayi.

Aisa mahsoos hota hai ke jab un par haqayeq wazeh ho gaye aur haq khul gaya to unhon ne kuch lachak zaher ki. Chunache unhon ne Nabi(Sallallahu Alaihi Wa Sallam)ki baat sunne par aamadgi ka izhar kiya aur ye bhi zahir kiya ke mumkin

hai wo use maan len aur qabool karlein, lekin ye shart lagayi ke un ke liye mekhsos majlis ho jis mein kamzor musalman hazir na hon. Yani wo ghulaam aur masakeen wahan na aayen jo pehle musalman ho chuke the, kyonke is ka mutalaba karne wale Makkah ke sadaat wa ashraaf the aur unhein gawara na tha ke un miskeenon ke saath baithen jo ashab e eimaan wa taqwa hone ke bawajood kamzor aur gulam the.

Aur shayad Nabi (Sallallahu Alaihi Wa Sallam)un ke is mutalabe ko qabool karne par kisi qadar aamadah bhi huwe ke mumkin hai iss tarah wo eimaan le aayen, lekin Allah ne aap ko mana kardiya aur farmaya:

"Jo log apne Rab ki marzi chahte huwe use subah wa sham pukarte hain, aap unhen (apni majlis se) na hatayen. Aap par un ka koi hisaab nahin aur un par aap ka koi hisaab nahin, aap unhein hatayenge to zalimon mein se ho jayenge." (Surah An'aam 6 Aayat 52) [Tafaseer]

Azaab Ki Jaldi: Nabi(Sallallahu Alaihi Wa Sallam)ne baaz auqaat mushrikeen ko ye dhamki bhi di thi ke agar wo aap (Sallallahu Alaihi Wa Sallam)ki mukhalafat par musir rahe to Allaah ka azaab bhi aa sakta hai. Chunache jab us azaab mein takheer huwi to unhon ne mazaq aur zid ke taur par azaab ki jaldi machani shuru ki aur is baat ka muzahara kiya ke un par is dhamki ka na koi asar hai aur na ye kabhi puri ho sakti hai. Chunache Allah Ta'ala ne is baare mein bhi chand aayat nazil ki. Farmaya:

"Ye log aap se azab ki jaldi macha rahe hain aur Allah apne wa'de ki hargiz khilaaf warzi na karega aur beshak tumhare parwardigaar ke nazdeek ek din tumhare hisaab ke mutabiq hazaar baras ke barabar hai."

(Syrah Al Hajj 22 Aayat 47)

Neez farmaya:

"Ye log aap se azaab ki jaldi kar rahe hain, halanke jahannam kafiron ko ghere huwe hai." (Ankaboot 29/54)

Mazeed farmaya:

"Kya jinn logon ne bure makr kiya hai wo is baat se nidar hain ke Allah unhein zameen mein dhansa de ya un ke paas aisi jagah se azaab aa jaye jise wo nahi jante ya un ko unki aamad wa raft ke dauran dhar pakde ke wo aajiz karne waale nahi hain ya un ko darawe ye ke saath pakadle, to beshak tumhara Rabb narm khu wa raheem hai."

(Surah Nahl 16 Aayat 45-47).

Mushrikeen ka ek mukhasamati harba ye bhi tha ki wo 'inaad ke taur par aur aajiz karne ki garz se maujuzaat aur khark e 'aadat nishaniya talab karte the. Allah ne is baare mein wahi nazil kar ke apne sannat(tareeqa) bayan kardi aur un ki hujjat ka khatema kar diya. Aayinda safhat mein in sha Allah is ka bhi kisi qadar bayan aayega.

Ye wo qism qism ki koshishein thin, jinke zariye mushrikeen na Nabi(Sallallahu Alaihi Wa Sallam)ki risalat aur dawat ka muqabla kiya aur in sab ke pahlu ba pahlu azmaya. Wo ek halat se dusri halat aur ek daur se dusre daaur ki taraf palat te rahe the. Sakhti se narmi ki taraf, to narmi se sakhti ki taraf, jhagde se saude baazi ki taraf to saude baazi se jhagde ki taraf, tarheeb se targheeb ki taraf to targheeb se tarheef ki taraf, wo bhadhakte, phir dheele pad jate, hujjat baazi karte, phir rawadaari barat-te, kham thonk kar lalkarte phir kuch lo khuch do par utar aate, dhamkiyan dete, phir marghoobat pesh karte, goya wo ek qadam aage badhte, ek qadam peeche hat te, na unhein qarar than a wo firar hi pasand karte the. in sab ka maqsood ye tha ke Islam ki dawat rokdi jaye aur kufr ka bikhra huwa shirazah phir se jud jaye. Lekin wo saari koshishein kar ke bhi nakaam wa namuraad hi rahe. Ab un ke saamne sirf ek hi raasta rah gaya tha aur wo thi talwar, lekin talwar se shirazah aur zyadah muntashar hi hota, balki aisi khoonrezi shuru ho sakti thi jo un ki jadh hi saaf kar deti, is liye unhein hairath thi ke wo karein to kya karein?

Jahan tak Abu Talib ka talluq hai, to un ke saamne jab mushrikeen ka ye mutalaba aaya ke wo Nabi (Sallallahu Alaihi Wa Sallam) ko qatl karne ke liye un ke hawale kar dein, phir unhein mushrikeen ki naql wa harkat se ye mahsoos huwa ke wo aap(Sallallahu Alaihi Wa Sallam)ko qatl karne ke azayem rakhte hain. Maslan Abu Jahal, Uqba bin Abi Muait aur Omer bin Khattab ke iqdamaat. To unhon ne Banu Hashim aur Banu Al Muttalib ko ikhatta kar ke unhein Nabi (Sallallahu Alaihi Wa Sallam)ki hifazat ki dawat di. Jis par un ke Muslim wa kafir sab ne labbaik kaha aur Khaana e Kaabah ke paas us ka ahad wa paiman kiya. Sirf Abu Lahab ne apni alaheda raah ikhtiyaar ki aur un se alag ho kar Quraish ke sath ho raha.

[Ibn e Hisham 1/269]

Mukammal Boycott: - Mushrikeen ki hairat aur badh gayi, kyon ki unki saari tadbeerein khatm ho gayin aur unhon ne ye dekha ke Banu Hashim aur Banu Al Muttalib, khwah kuch bhi ho wo Nabi(Sallallahu Alaihi Wa Sallam)ki hifazat aur bachau ka musammam azm kiye huwe hain, lehaza wo is surat e haal par gaur karna aur us ke mutalliq faisla karne ke liye Khaif-e-Bani Kinana mein jama huwe aur sar jodh kar mashwara kiya, bil aakhir ek zalimana hal samajh mein aagaya aur usi par aapas mein ehed wa paiman kar liya. Wo hal ye tha ke:

"Wo log Banu Hashim aur Banu Al Muttalib ka boycott karein aur ye ehed karein ke unke saath na shaadi biyah karenge, na un se khareed wa farokht kareinge, na un se baat cheeth karenge, na kabhi kisi tarah ki koi sulah qabool karenge, na unke saath kisi tarah ki muruwat bartenge. Yahan tak ke wo Rasoolullah(Sallallahu Alaihi Wa Sallam)ko qatl ke liye unke hawale karden."

Quraish ne is qarar daad par baham ehed wa paiman kiya aur is ke mutalliq ek sahifa likh kar Khaana e Kaabah ke andar latka diya. Likhne waala Bageez bin Amir bin Hashim.

Rasoolullah (Sallallahu Alaihi Wa Sallam) ne us par bad dua ki aur us ka haath ya haath ki baaz unguliyan shal ho gayin.

[Zaadul Ma'ad 2/46, Sahih Bukhari: 1589, 1590 waghaira]

Us ke baad Abu Lahab ko chodh kar saare Banu Hashim aur Banu Al Muttalib, khwah musalman hon ya kafir, She'b e Abi Talib mein simat aaye. Un ka charah pani band kar diya gaya aur tajiron ko un ke saath lenden se mana kar diya gaya, chunache ye log sakht mashaqqat mein padh gaye, yahan tak ke darakhton ke patte aur chamde khate aur faqon par faaqe kiye, hatta ke aurton aur bachchon ke bhookh se bilakne ki awazein bahar se suni jati thin. Un ke paas koi cheez pahunch nahin sakti thi, agar pahunchti bhi thi to chup chupa kar, chunanche Hakeem bin Hizam apne phuphi Hazrat Khadija (Radhiyallahu Anha) ke liye kabhi kabhi gehun bhijwa deta tha. Ye log ghati se sirf haram mahinon mein hi bahar nikalte aur bahar se aaye huwe qafilo se kuch khareed wa farokht karte the, lekin ehle Makkah un ke saman ki qeemat is qadar badha kar laga dete the ke ye log khareed na saken.

Idhar Rasoolullah (Sallallahu Alaihi Wa Sallam) in saari sakhtiyon ke bawajood Allah ki taraf musalsal dawat de rahe the. bil khusoos ayyaam e Hajj mein jab ke Arab qabayel har chahar janib se Makkah aate the.

Sahifa Chaak Aur Boycott Khatm: - Koi teen baras baad is zulm ke khaatme ka waqt aaya, chunache Allah Ta'ala ne ek taraf paanch "Ashraf-e-Quraish" ke dilon mein ye baath dali ke wo sahifa chaak kar ke boycott khatm kar dein aur dusri taraf deemak bhej kar us sahife mein jo kuch qata rahmi aur zulm wa sitam tha use chat kara diya aur sirf Allah (Subhana Wa Ta'ala) ka naam aur zikr baaqi tha.

Paanch "Ashraaf e Quraish" mein se pehle Hisham bin Amr bin Harith tha jo Banu Luwayy se talluq rakhta tha. Ye shakhs Zuhair Ibn Umayya Makhzoomi ke paas gaya, jo Nabi (Sallallahu Alaihi Wa Sallam) ki phuphi Aatika ka beta tha. Phir

Mut'aim bin Adi ke paas gaya. Phir Abul Bukhtari bin Hisham ke paas gaya. Phir Zam'aa bin Aswad ke paas gaya aur un mein se har ek ko rishta wa qarabat yaad dilayi. Zulm qabool karne par malamati ki aur sahifa chaak karne par ubhara. Lehaza ye sab hujoon ki naake par jamaa huwe aur sahifa chaak karne ke liye ek muttafaqa programme tay kiya.

Chunache subah ko jab Quraish ki mehfilein Masjid e Haram mein jam gayi to Zuhair ek joda zaib e tain kiye huwe aaya. Usne pehle Baitullah ka tawaaf kiya, phir logon se mukhatib hokar bola:

"Makkah Walo! Kya hum khana khayen, kapde pehnen aur Banu Hashim tabah wa barbaad hon, na wo bech saken, na khareed saken, wallah main baith nahin sakta yahan tak ke zalimana aur qarabat shikan sahife ko chaak kar diya jaye."

Abu Jahl ne kaha "Tum galat kehte ho, Wallah! Use chaak nahi kiya ja sakta"

Zam'aa ne kaha "Wallah! Tum zyadah galat kehte ho. Ye jab likha gaya tha tab bhi hum is ke likhne par raazi na the"

Is par Abul Bukhtari ne kaha "Zam'aa theek kehta hai. is mein jo kuch likha hai us se na ham razi hain, na use manne ko tayyar hain"

Ab Mutaim bin Adi ki buari thi us ne kaha "Tum donon theek kehte ho aur jo us ke khilaaf kehta hai galat kehta hai. Ham is sahifa se aur is mein jo kuch likha gaya hai us se Allah ke huzoor baraat ka izhaar karte hain."

Phir Hisham bin Amr ne bhi us ki han mein han milayi.

Ye majera dekh kar Abu Jahl ne kaha "ye baat raat mein tay ki gayi hai aur us ka mashwara kahin aur kiya gaya hai."

Is dauran Abu Talib bhi Masjid ke ek goshe mein maujood the. Wo ye batlane aaye the ke Nabi (Sallallahu Alaihi Wa Sallam) ne unhein khabar di hai ke Allah ne un ke sahife par deemak musallat kar di hai, jis ne zulm wa jaur aur qata

rahmi ki saari baaten chat kardi hai, sirf Allah ka zikr baqi choda hai. Ab agar wo jhoote hain to tumhare aur unke darmiyan se hat jaate hain aur agar sachche hain to tum hamare boycott aur zulm se baaz aao. Quraish ne kaha: "Aap insaaf ki baat keh rahe hain."

Idhar Mut'aim bin Adi Abu Jahl ka jawab dene ke baad utha ke sahifa chaak karein to dekhta hai ke waq'ai use keedon ne khaya hai. Sirf "Bismika Allahumma" aur jahan jahan "Allah" ka naam tha wahi baaqi bacha hai, lehaza Nabi (Sallallahu Alaihi Wa Sallam)ne jo khabar di thi wo Allah ki nishaniyon mein se ek nishani thi, jise mushrikeen ne apne aankhon se dekha, lekin wo apni gumrahi ke rawayye par barqarar rahe. Bahar haal boycott khatm ho gaya aur Rasoolullah(Sallallahu Alaihi Wa Sallam) aur aap ke sathi ghati se bahar nikal aaye.

[Ibn e Hisham 1/350,351,347,377,Zaadul Ma'ad 2/46]

Quraish Ka Wafd Abu Talib Ke Huzoor: - Boycott ke khatme ke baad surat e haal mamool par aagayi, lekin abhi chand hi mahine guzre the ke Abu Talib بیمار pad gaye aur bimari din ba din badhti aur sakht hoti gayi. Umr bhi assi (80) baras se tajawuz kar chuki thi. Quraish ne mahsoos kiya ke wo is marz se janbar na ho sakege, lehaza aapas mein mashware kiye aur tayy kiya ke Abu Talib ke paas chalen, ke wo apne bhatije ko kisi haat ka paband kar jayen aur hum bhi us ke mutalliq ehed le lein. Humein andesha hai ke agar bhudha mar gaya aur hum ne Muhammad (Sallallahu Alaihi Wa Sallam) ke saath kuch kiya to Arab hamein taana denge. Kahenge ke use chodhe rakhkha, jab us ka chacha mar gaya to us par chad daude, chuneche ye log uthen aur Abu Talib ke paas pahunche aur un se mutalaba kiya ke wo Rasoolullah(Sallallahu Alaihi Wa Sallam)ko un ke mabudon(ki mazammat) se rokein aur wo log bhi aap se aur aapke mabood se dast kash rahenge Is par Abu Talib ne aap ko bulaya aur logon ne jo baat kahi thi use aap par pesh kiya, Aap ne farmaya:

"Chacha! Main in se sirf ek baath chahta hun jiske wo qayel ho jayein to Arab un ke taba e farman banjayen aur 'ajam unhein jiziye ada karein. Ye sun kar wo satpata gaye, kehne lage sirf ek baat, tere baap ki qasam! hum aisi das baatein manne ko tayyar hain. Wo baath kya hai? Aap ne farmaya:

La Ilaaha Illallah

Iss par wo apne kapde jhadhte huwe ye kehte hue uth gaye:

"Kia is ne saare maboodon ki jagah ek hi mabood bana dala. Ye to badi ajeeb baat hai!"

[Ibn e Hisham 1/417,419,Tirmizi:3232,Musnad Abi Ya'la:2583]

☆☆☆☆☆

Gham Ka Saal

Abu Talib Ki Wafaat: - Abu Talib ka marz badhta gaya, yahan tak ke wo waqt e rehat aa gaya. Us waqt Rasoolullah (Sallallahu Alaihi Wa Sallam) unke paas tashreef laye to wahan Abu Jahl aur Abdullah bin Abu Umayya maujood the. Aap ne farmaya chacha jaan "La Haaha Illallah" keh dijiye. Bas ek kalima. Is ke zariye main Allah ke huzoor aap ke liye hujjat pesh karunga. Un donon ne kaha "Abu Talib! Kya Abdul Mutalib ki millat se airaaz karoge? Aur un se barabar baatein karte rahe, yahan tak ke aakhri baat jo unhon ne kahi ye kahi ke "Abdul Muttalib ki Millat par" (phir isi par unka inteqaal ho gaya).

Nabi (Sallallahu Alaihi Wa Sallam) ne farmaya "jab tak (Allah ki taraf se) roka na gaya main aap ke liye dua e maghfirat karta rahunga." Is par ye aayat nazil huwi.

"Nabi aur ahl-e-eimaan ke liye durust nahin ke wo mushrikeen ke liye du'a e maghfirat karein. Agarche wo qarabat daar hi kyon na hon. Jab ke unn par wazeh ho chuka hai ke wo jahannami hain." (Surah Taubah 9/113). Aur ye aayath bhi nazil huwi: -

"Aisa nahin ke aap jise pasand karen hidayat dedein."

(Surah Qasas 28 Aayat 56) [Sahih Bukhari:3884]

Unki wafat Rajab ya Ramadhan 10th nabuwwat mein She'b Abi Talib se nikalne ke 6 ya 8 mahine baad huwi. Wo Rasoolullah (Sallallahu Alaihi Wa Sallam) ke muhafiz, baazu aur aisa qila the jahan Makkah ke badon aur bewaqufon ke hamlon se bachau ke liye islami dawat ne panah le rakhi thi, magar wo khud baap dada ki millat par qayam rahe, is liye pure taur par kamyab na ho sake. Hazrat Abbas (Radhiyallahu Anhu) ne Nabi (Sallallahu Alaihi Wa Sallam) se daryaft kiya ke aap apne chacha ke kya kuam aa sake? Kyonki wo aap ki hifazat

karte the aur aap ke liye (dusron par) bigadte the. Aap ne farmaya: "Wo jahannam ki ek uthli jagah mein hain, aur agar main na hota to wo jahannam ki sab se gehri ghati mein hote"

[Sahih Bukhari:3883,6208,6572]

Khadijah (Radhiyallahu Anha) Rehmat e Ilahi Ke Jawar Mein: - Abu Talib ki wafat par Nabi (Sallallahu Alaihi Wa Sallam) ka zakhm abhi zayel na huwa tha ki Umm-ul-mumineen Hazrat Khadija (Radhiyallahu Anha) bhi wafaat pa gayin. Un ki wafat Abu Talib ki wafat ke do (2) mahine ya sirf teen (3) din baad Ramadhan 10th Nabuwwat mein huwi. [Talqeeh: p:7] Wo Islami cause ke liye Rasoolullah (Sallallahu Alaihi Wa Sallam) ki wazeer e sadiqa thin. Unhon ne tableeg e risalat mein aap ko quwat pahunchayi, jaan wa maal se aap ki ghamgusari ki aur aziyat wa gham mein barabar ki shareek rahin. Aap (Sallallahu Alaihi Wa Sallam) ka irshad hai ke:

"Jiss waqt logon ne mere saath kufr kiya wo mujh par eimaan layin. Jiss waqt logon ne mujhe jhutlaya, unhon ne meri tasdeeq ki, jis waqt logon ne mujhe mehroom kiya, unhon ne mujhe maal mein shareek kiya aur Allah ne mujhe un se aulad di aur dusri biwiyon se koi aulad na di." [Musnad Ahmad 6/118]

Un ke fazail mein aata hai ki Hazrat Jibrael (Alaihissalaam) Nabi (Sallallahu Alaihi Wa Sallam) ke paas tashreef laye aur farmaya:

"Ya Rasoolallah! Ye Khadija (Radhiyallahu Anha) aa rahi hain, un ke paas ek bartan hai jis mein salan ya khana ya paani hai, jab wo aap ke paas aajayen to aap unhein un ke Rab ki taraf se salaam kahein aur jannat mein moti ke ek mehel ki khushkhabri dein jis mein na shor wa shagab hoga, na darmangdagi wa thakan." [Sahih Bukhari:1792]

Nabi (Sallallahu Alaihi Wa Sallam) hamesha Hazrat Khadija (Radhiyallahu Anha) ka zikr farmate un ke liye du'a e rehmat karte, aur jab un ka zikr farmate to aap par riqqat taari ho

jati. Bakri zabah karte to un ki saheliyon mein ghosht bhijwate. Un ke bade fazail wa munaqib hain.

Gham Hi Gham: - Abu Talib aur Khadija (Radhiyallahu Anha) ki wafaat ke baad Nabi (Sallallahu Alaihi Wa Sallam) par masaaib ka toomar bundh gaya. Ek taraf mushrikeen ki jasarat badh gayi. Aur wo khul kar aziyat pahunchane lage. Dusri taraf Nabi (Sallallahu Alaihi Wa Sallam) har waqye se shiddat ke saath mutassir hone lage, chahe wo pehle waqi'at se chota aur mamuli hi kyon na hon. Yahan tak ke Quraish ke ek zalim ne aap ke sar par mitti dal di, jise aap ki ek sahabzadi dhote howe roti ja rahi thin, to aap ne un se kaha ke "Beti! Na ro, Allah tumhare baap ki hifazat karega." Aur isi dauran aap ye bhi farmate ja rahe the ke:

"Quraish ne mere saath koi aisi badsuluki na ki jo mujhe nagawar guzri ho, yahan tak ki Abu Talib ka inteqal ho gaya." [Seerat Ibn e Hisham 1/416]

Hazrat Saudah Phir Hazrat Aisha (Radhiyallahu Anhuma) Se Aap (Sallallahu Alaihi Wa Sallam) Ki Shaadi: - Hazrat Khadija (Radhiyallahu Anhuma) ki wafaat ke taqriban ek maah baad Shawwal 10th Nubuwwat mein Nabi (Sallallahu Alaihi Wa Sallam) ne Hazrat Sauda bint e Zam'ah (Radhiyallahu Anha) se shaadi ki. Wo pehle apne chachere bhai Hazrat Sakran bin Amr (Radhiyallahu Anhu) ke aqd mein thin. Ye donon saheqeen e awwaleen mein se the. Habsha ko hijrat ki thi. Phir Makkah palat aaye the. Makkah hi mein Sakran bin Amr (Radhiyallahu Anhu) ka inteqaal ho gaya. Jab un se Hazrat Saudah (Radhiyallahu Anha) ki iddat puri ho gayi, to Nabi (Sallallahu Alaihi Wa Sallam) ne shaadi karli. Chand saal baad Hazrat Sauda (Radhiyallahu Anha) ne apni baari Hazrat Aisha (Radhiyallahu Anha) to hibah kardi.

[Talqeeh p:7, neez Sahih Bukhari waghairah]

Is ke ek saal baad Shawwal 11th nubuwwat mein aap ne Hazrat Aisha (Radhiyallahu Anha) se shaadi ki. Ye shaadi bhi

Makkah hi mein huwi. Us waqt Hazrat Aisha (Radhiyallahu Anha) ki umr 6 saal thi. [Sahih Bukhari:3894, Sahih Muslim] teen saal baad Madinah pahunch kar Shawwal 1st saal e Hijri mein unhein rukhsat kiya gaya. Us waqt unki umr 9 baras thi. Ye aap ki sab se mehboob biwi aur ummat ke sab se faqeeh aurat thin. Unke bade fazaal wa manaqib hain.

Rasoolullah (Sallallahu Alaihi Wa Sallam) Taif Mein

In halaat mein Rasoolullah (Sallallahu Alaihi Wa Sallam) ne Taif ka qasd farmaya ke mumkin hai wahan ke log aap ki dawat qabool karlein ya aap ko panah dein aur aap ki madad karein. Chunache aap (Sallallahu Alaihi Wa Sallam) Taif ke liye paidal chal khade huwe. Aap ke sath aap ke azaad kardah ghulam Hazrat Zaid bin Harith (Radhiyallahu Anhu) the. Raaste mein jis kisi qabile se guzar hota use Islam ki dawat dete. Yun Taif pahunchke aur qabeela e saqeeef ke teen sardaron ka jo aapas mein bhai the, qasd farmaya, unhein Islam ki dawat di aur tableeg e Islam par apni madad chahi, magar unhon ne use manzoor na kiya, balke bahut bura jawab diya. Aap ne unhein chodh kar dusron ka qasd kiya aur unhein bhi Islam lane aur apni madad karne ki dawat di. Is maqsad ke liye aik aik sardar ke paas tashreef le gaye aur har ek se guftagu ki aur is kaam mein das din guzar diye, lekin kisi ne aap ki baat na mani, balke ye kaha ke hamare shahar se nikal jao aur apne bachchon, aubashon aur ghulamon ko sheh de di. Chunnache jab aap (Sallallahu Alaihi Wa Sallam) ne wapasi ka qasd farmaya to unhon ne aapki donon janib line lagakar galiyan deni aur bad zabani karni shuru ki. Phir paththar barsane lage, jis se aap ki aedi aur paun zakhmi ho gaye. Joote khoon se tar ho gaye. Hazrat Zaid bin Harith (Radhiyallahu Anhu) jo aap ko bacha rahe the unke sar par kayi zakhm aaye aur himaqqat ka ye silsila yahan tak jari raha ke aap ko Utbah aur Shaiba farzandaan e Rabi'ah ke ek baagh mein panah leni

padhi. Ye baagh Taif se teen (3) mile ke fasle par waqe tha. Jab aap us baagh mein dakhil huwe to bheedh wapas chali gayi.

Baagh ke andar aap ek deewar se tek lagakar angoor ki ek bel ke saaye mein baith gaye. jo kuch pesh aaya tha, uss se dil fighaar tha. Chunache aap ne ek riqqat angez dua farmayi. Jo "Duain Mustaz'afeen" ke naam se mashoor hai aur wo ye hai:

"Bar-e-ilaah! Main tujhi se apni kamzori wa bebasi aur logon ke nazdeek apni be qadri ka shikwa karta hun ya arhamur rahimeen! Tu kamzoron ka Rab hai aur tu hi mera bhi Rab hai. Tu mujhe kis ke hawale kar raha hai? Kya kisi begane ke jo mere saath tundi se pesh aaye ya kisi dushman ke jis ko tu ne mere muamle ka malik bana diya hai? Agar mujh par tera ghazab nahin hai to koi parwah nahin, lekin teri 'afiath mere liye zyadah khushada hai. Main tere chehre ke us noor ki panah chah-ta hun, jis se tarikiyan raushan hogayin aur jiss par duniya aur akhirat ke muamlaat durust huwe ki tu mujh par apna ghazab kare ya tera etaab mujh par warid ho. Teri raza matloob hai yahan tak ke tu khush ho jaye aur tere bagair koi zor aur taqat nahin."

Idhar aapko Rabi'ah ke beton ne is halat mein dekha to un donon ko taras aa gaya aur apne ek eisayi ghulam Addas ke haath angoor ka khosha bhejh diya. Aap ne "Bismillah" keh kar haath badhaya aur khaya. Is par Addas ne kaha is ilaaqe ke log to ye kalima nahin bolte.

Nabi(Sallallahu Alaihi Wa Sallam)ne farmaya "Tum kis ilaaqe se ho aur tumhara deen kya hai?"

Addas ne kaha "Nasrani hun. Aur Nainawa ka bashinda."

Aap ne farmaya "Mard-e-Saleh Younus bin Matta ki basti ke?"

Us ne kaha: "Aap (Sallallahu Alaihi Wa Sallam) ko kya malum Younus bin Matta kaun hain?"

Aap ne farmaya "Wo mere bhai hain, wo bhi Nabi the aur

main bhi Nabi hun aur Quran e Majeed se us par Younus bin Matta ka waqi'aa tilawat farmaya, [Ibn e Hisham 1/419,421] Kaha jata hai ke use sun- kar Addas musalman ho gaya.

us ke baad Rasoolullah (Sallallahu Alaihi Wa Sallam)baagh se nikle aur Makkah ki raah par aage badhe, Aap gham w alam se dil figar the. "Qarn e Manazil" pahunche to ek badal ne saya kiya, jiss mein Hazrat Jibraeel (Alaihissalaam) the aur un ke saath pahadon ka farishta tha. Aap(Sallallahu Alaihi Wa Sallam)ne sar uthaya to Hazrat Jibraeel (Alaissaalam) ne aap ko pukara aur arz kiya ke "Allah ne aap ke paas pahadon ka farishta bheja hai. Aap use jo hukm chahen karein. Us ke baad pahadon ke farishte ne salaam kiya aur kahan "Aye Muhamm- ad(Sallallahu Alaihi Wa Sallam)!Baat ye hai.Ab aap jo chahen ,agar chahen to main do pahado ke darmiyan inhein pees dun. Yahan do pahado ke liye "Akhshabain" ka lafz istemaal huwa hai, jo ke Makkah ke do pahad Abu Qubais aur us ke saamne waale par bola jata hai. Aap (Sallallahu Alaihi Wa Sallam) ne farmaya "Balki ummeed hai ke Allah Azza wa jall un ki pusht se aisi nasl paida karega jo sirf ek Allah ki ibadat karegi aur us ke sath kisi ko shareek na tehrayegi." [Sahih Bukhari:3231]

Ye maddad aayi to Rasoolullah(Sallallahu Alaihi Wa Sallam) se gham wa alam ke baadal chat gaye. Aap ne Makkah ke raaste par mazeed peshraft farmayi ta aan ke Nakhla mein ja farokash huwe aur wahi chand din qayam farmaya.Is dauran Allah ne aap ke paas jinon ki ek jamaat bheji.Us waqt aap apne saathiyon ke saath fajr ki namaaz padh rahe the.Us jam- aat ne Quran suna aur jab Quran ki tilawat khatm ho gayi to ye apni qaum ke paas azaab e ilaahi se darane wali ban kar wapass gaye, kyonke ye eimaan la chuke the,lekin Rasoolullah (Sallallahu Alaihi Wa Sallam)ko is ke mutalliq kuch ilm na huwa, yahan tak ke is bare mein Quran nazil huwa. Chand ayatein Surah Ahqaaf ki aur chand ayatein Surah Jinn ki.

[Sahih Bukhari:773,4921]

Chand roz baad Rasoolullah (Sallallahu Alaihi Wa Sallam) Nakhla se nikal kar Makkah rawana huwe. Aap ko Allah ki taraf se khushadgi aur farakhi ki ummeed thi aur Quraish ki taraf se shar aur girift ka andesha bhi, is liye aap ne ehtiyat pasand ki, chunache Makkah ke qareeb pahunch kar Hira mein teher gaye aur Akhnas bin Shuraiq ke paas ek admi bheja ke wo aap ko panah dede, magar us ne ye mazerat ki ke wo haleef hai aur haleef penah nahin de sakta. Phir aap ne Suhail bin Amr ke paas hi paigam bheja, magar us ne bhi ye keh kar mazerat kar di ke us ka talluq Banu Amr bin Luway se hai aur un ki panah Banu k'ab bin Luwayy par lagu nahi huti. Ab aap ne Mut'aim bin 'Adi ke paas paigam bheja. Mut'aim ka dada Naufal bin Abd e Munaf, Nabi (Sallallahu Alaihi Wa Sallam) ke jadd-e-alaa Hashim Bin Abd e Manaf ka bhai tha aur Abd e Manaf Qabeela e Quraish ki sab se muazzaz shaakh thi. Chunache Mut'aim ne jawab mein han kaha aur khud us ne aur us ke beton ne hatyar band hokar Rasoolullah (Sallallahu Alaihi Wa Sallam) ko bulwa bheja. Aap tashreef laye aur Masjid e Haram mein dakhil hokar pehle khana e K'abah ka tawaaf kiya aur do rakaat namaz padhi, phir apne ghar tashreef le gaye. Is dauran Mut'aim bin Adi aur us ki aulad ne musallah hokar Rasoolullah (Sallallahu Alaihi Wa Sallam) ko apne ghere mein le rakha aur Mut'aim ne Quraish mein elaan kiya ke us ne Muhammad (Sallallahu Alaihi Wa Sallam) ko panah de rakhi hai aur Quraish ne uski is panah ko manzoor kiya. [Seerat Ibn e Hisham 1/381, Zadul Ma'aad 2/46,47]

Mushrikeen Ki Taraf Se Nishaniyon Ki Talab

Mushrikeen ke taqazon mein ek baath ye bhi thi ke wo aajiz karne ke liye inaad ke taur par. Rasoolullah (Sallallahu Alaihi Wa Sallam) se nishaniyan talab karte the aur mukhtalif auqaat mein kayi baar unhon ne ye mutalaba kiya. Chunache ek baar wo Masjid e Haram mein jama huwe. Baham

mashwara kiya, phir Nabi (Sallallahu Alaihi Wa Sallam) ko bula bheja ke aap ki qaum ke ashraf aap se haat karne ke liye ikhaththa huwe hain. Chunke Nabi (Sallallahu Alaihi Wa Sallam) un ke rushd wa hidayat ke bahut zyada khwahish mand the, jaisa ke Allah ne farmaya hai:

"Agar wo log is baat par eimaan na laye to shayad aap un ki khatir apne aap ko afsos ke sabab hulaak kar dale-ge." (Surah Kahaf 18 Aayat 6)

Chunache aap un ke Islam lane ki ummed baandhe jaldi se tashreef laye. Unhon ne kaha "aap hamein batlate hain ke paigambaron ke paas nishaniyan thin. Hazrat Musa (Alaihis Salaam) ke liye laathi aur Hazrat Saleh (Alaihissalaam) ke liye ountni thi. Hazrat Eisa (Alaihissalaam) murdon ko zinda karte the. to jis tarah pehle logon ko nishaniyon ke saath bheja gaya tha aap (Sallallahu Alaihi Wa Sallam) bhi hamare paas koi nishani layen.

Wo samajhte the ke paigambaron ki khasiyat ye hai ke wo jo chahen is tarah kharq-e-aadat maujuzaat lane par usi tarah qudrat rakhta hain, jis tarah aam log apne tab'ai aamal par qudrat rakhte hai, Chunache unhon ne is mazkoorah mutalabah ke saath hi ye tajweez bhi pesh ki ke aap safa pahadh ko sona bana den ya pahadhon ko kahin aur le jayein aur is ilaqe ko musattah zameen mein tabdeel kardein aur is mein nehren jaari karden ya hamare jo aaba wa guza chuke hain unhein zinda kardein taake wo shahadat dein ke aap Rasool hain.

"Aur unhon ne kaha hum aap (Sallallahu Alaihi Wa Sallam) par hargiz eimaan na layenge, yahan tak ke aap hamare liye zameen se chashmein jari kardein ya aap ke liye khajoor aur angoor ka baagh ho, jis ke darmiyan aap nehrein baha dein ya jaisa ke aap kehte hain hamare upar aasman tukde tukde kar ke gira dein ya Allah aur farishton ko (hamare) rubaru hazir kardein ya aap ke liye zukhruf (sone) ka ghar ho ya aasman par chadh jayen aur

hum mehez aap ke chadhne ko bhi tasleem nahin kareinge, yahan tak ke aap hum par ek kitab utarein jise hum padhe." (Surah Isra 18 Aayat 90-93)

Unhon ne is mutalabe ke saath ye bhi wazeh kiya ke agar Nabi(Sallallahu Alaihi Wa Sallam)un ki ye khwaish puri kar dein to wo Islam lane ke liye tayyar hain.

Irshad e baari Ta'ala hai:

"Unhon ne apni bharpoor qamon ke saath Allah ki ye qasam khayi ke agar un ke paas koi nishani aagayi to wo us par zaroor eemaan layeinge." (Surah An'aam 6/109).

Chunache Nabi (Sallallahu Alaihi Wa Sallam)ne Allah se dua ki ke jo ye talab kar rahe hain use dikhla de aur ummeed bandhi ke ye musalman ho jayeinge. Is par Hazrat Jibraeel (Alaih-issalaam)tashreef laye aur aap ko ye ikhtiyar diya ke aap ek baath chunlen, jo kuch ye log talab karte hain unhein dikhla diya jaye lekin is sharth ke sath ke us ke baad agar kisi ne kufr kiya to use aisa azaab diya jayega ke puri duniya walon mein se kisi ko us jaisa azaab nahin diya jayega ya phir unke liye tauba wa rahmat ka darwaza khol diya jaye(aur un ki matlooba cheez na dikhayi jaye)aap ne farmaya "Taube aur rahmat ka darwaza khola jaye." [Musnad Ahmad 1/242,345]

"Aap keh dein mera Rab paak hai main to is ke siwa kuch nahi ke ek basher Rasool hoon."(Surah Isra 18/93)

Matlab ye hai ki main khawariq aur mo'jezaat lane par qadir nahin hoon, kyunke us ki qudrat Allah(subhanahu Wa Ta'ala) ke saath khaas hai aur wo is baat se paak hai ke us ki qudrat mein koi us ka shareek ho aur main to mehez tum jaisa bashar hun, lehhaza mujhe un mo'jezaat ke lane ki qudrat nahin. Han tumhare darmiyan mujhe jo imtiyaaz hasil hai wo ye hai ke main Rasool hoon. Mere paas wahi aati hai aur tum log na Rasool ho, na tumhare paas wahi aati hai. Pas jo nishaniyan tum logon ne mujh se talab ki hain na wo mere haath mein hain, na mere ikhtiyar mein, bolke unn ka muamla Allah

azza wajall ki taraf hai. Agar wo chahe to unhein tumhare liye zahir farma de aur un ke zariye tumhare darmiyan meri tayid kar de, agar chahe to unhein muakhhkar karde aur tum logon ki behtari wa masihat baherhaal isi mein hai,Allah Ta'ala ne isi matlab ki Surah Ana'am mei bhi takeed ki.

Farmaya:

"Aap keh dein ke nishaniyan to bas Allah ke paas hain aur tumhein kya khabar ke jab wo aa jayengi to ye log eima-an nahin layenge." (Surah Ana'am 6 Aayat 109).

Yaani ambiya wa Rasool, khawariq wa mo'jizaat barpa nahi karte, balke unhen Allah Ta'ala barpa karta hai, albatta wo ambiya wa rasool ki takreem wa tayeed aur un ki nubuwwat wa risalat ke isbat ke liye un ke haath par mo'jizaat ka izhaar fermata hai.

Phir Allah(Subhanahu Wa Ta'ala)ne ye baat bayan farmayi ke ye log agarche apni puri quwwat ke saath qasam khate hain ke agar unhon ne nishani dekh li to zaroor eimaan layeinge, halanki agar Allah unko un ki talab kardah nishaniyan dikhla bhi de to wo eimaan nahin layenge.

"Agar ham un ke paas farishte utar den aur un se murdein baatein karein aur un ke rubarun har cheez ikhaththa kar layen tab bhi ye eimaan lane wale nahin magar ye ke Allah hi chahe, lekin un mein se aksar nahi jante." (Syrah Anaam 6 Aayat 111)

Aur farmaya:

"Aur agar koi aisa Quran hota ke jiss se pahad chalaye jate ya jis se zameen kaat di jati ya jis ke zariye murdon se kalaam kiya jata (to bhi ye eimaan lane wale na the) haqeeqat ye hai ke saare muamlaat Allah hi ke ikhtiyaar mein hain, kya jo log eimaan laye hain unhein ye baath mayoos nahi karti ke agar Allah chahta to saare hi log hidayat paa jaate." (Surah Ar Raad 13 Aayat 31)

In aayath aur un jaisi deegar aayat mein Allah ne apni ek

sunnat ki taraf isharah farmaya hai ke:

"Koi qaum jab koi muayyan nishani talab kare aur wo nishani dikhla di jaye, phir bhi emaan na laye, to phir use halaak kar diya jata hai aur mohlat nahin di jati aur Allah ki sunnat mein tagayyur wa tabaddul nahi hai aur Allah ko maloom hai ke beshtar Quraish nishani dekhne ke baad bhi eimaan na layeinge. Is liye Allah ne un ki tajweez kardah nishaniyon mein se koi nishani nahin dikhlayi.

Shaaqul Qamar (Chand Ka Tukde Hona): - Jab Quraish ne dekha ke Rasoolullah(Sallallahu Alaihi Wa Sallam)ne un ki talab kardah maksoos nishaniyon mein se koi bhi nishani pesh nahi ki, to unhon ne samjha ke aap ko ajiz aur khamosh karne ka behtareen zariya ye hai ke aap se nishani talab ki jaaye. Is se awaam ko bhi hawar karaya ja sakta hai ke aap Rasool nahi, balke sukhan saaz(baat banane waale)hain. Chunache unhon ne ek qadam aur aage badhaya aur tai kiya ke aap se bila tayyun koi bhi nishani talab ki jaye, take logon par aap ki be-basi wazeh ho jaye aur wo aap par eimaan na layein. Chunache wo log aap ke paas aaye aur kaha:

"Aakhir koi bhi nishani hai jis se hum juaan saken ke aap Allah ke Rasool hain?"

Is par Rasoolullah(Sallallahu Alaihi Wa Sallam)ne apne Rab se suwal kiya ke unhein koi nishani dikhla de. Chunache Allah ne ye nishani dikhlayi ke "chand phat kar do tukde ho gaya." Ek tukda Jabal Abu Qubais ke upar aur ek us ke niche, yahan tak ke logon ne Hira pahad ko donon tukdon ke darmiyan dekha. Rasoolullah(Sallallahu Alaihi Wa Sallam ne farmaya: "Gawah raho!" [Sahih Bukhari:3636,3637,3638]

Quraish ne ye nishani khullam khulla wazeh taur par taweel dauraniya tak ke liye dekhi. Chunache un ke haath ke tote udh gaye aur wo bhonchanka rah gaye, lekin eimaan nahi laye. Kehne lage:

"Ye Abu Kabshah ke bete ka jadoo hai. Hum par Muhammad(Sallallahu Alaihi Wa Sallam)ne jadoo kar diya hai."

Ek aadmi ne kaha ke "Agar usne tum par jadoo kar diya hai to saare logon par nahi kar sakta, musafiron ka intezaar karo, musafir aaye, un se pucha gaya, to unhon ne kaha ke "Han hum ne bhi dekha hai, [Tafseer Ibn e Jareer, Ibn e kaseer] lekin Quraish apni kufr par musirr (adhe)rahe aur apni khwahishat hi ki pairwi ki.

Aur ghalebhan "Shaaq e Qamr" ka ye waqi'ah us se bhi aur ehem waqi'aa "Isra Wa Me'raj" ki tamheed tha, kyonke yun khuli aankhon chand ko bata dekh lene se "Isra wa Meraj" ka imkaan bhi aam zehan ke liye qabil e qabool ho sakta hai. Wallahu A'alam.

Isra Aur Me'raj

"Isra" se murad hai "Raton raat Nabi(Sallallahu Alaihi Wa Sallam) ka Makkah se Baitul Mukhaddas tashreef le jana" aur "Meraj" se murad "alam e baala mein tashreef le jana." Ye waqi'ah jism aur rooh samet pesh aaya tha.

"Isra" ka zikr Quran e majeed ke andar Allah ke is irshad meina ata hai:

"Paak hai wo zaat jis ne apne bande ko raaton raat Masjid e Haram se Masjid e Aqsa tak ki sair karayi, jis ke gird hum ne barkat de rakhi hai, taake hum use apni nishaniyan dikhlaiyen. Beshak wo sunne wala dekhne wala hai." (Surah Isra 18 Aayat 1)

"Meraj" ke baare mein kaha jata hai ke wo "Surah Najm" ki saatwin aayat se lekar atharwin aayat tak mein mazkoor hai. Aur ye bhi kaha jata hai ke in aayat mein jo kuch mazkoor hai wo "Meraj" ke masiwa hai.

Isra aur Meraj ke waqt mein bhi ikhtilaaf hai. Chunache ek qaul ye hai ke jiss saal aap ki besat huwi, usi saal ye waqi'ah

peh aaya. Ek qaul ye hai ke 5th saal e nubuwat mein. Ek qaul ye hai ke 27 Rajab san 10 nubuwat mein. Ek qaul ye hai ke 17 Ramadhan 12th nubuwat mein, ek qaul ye hai ke Muharram aur ek qaul ye hai ke 17 Rabbi Ul Awwal 13th nubuwat mein. [Iktelaaf is se bhi ziyada hai, Fathulbari 7/242]

Waq'ae ki tafseel ke mutalliq riwayaat ka khulasa ye hai ke:

"Hazrat Jibraeel (Alaihissalaam) Buraq lekar tashreef laye, Ye gadhe se bada aur khachchar se chota ek janwar hai jo apna khur apni nigah ke aukhri muqaam par rakhta hai. Us waqt Nabi (Sallallahu Alaihi Wa Sallam) Masjid e Haram mein the. Aap is janwar par sawar ho kar Hazrat Jibraeel (Alaihissalaam) ke m'aiyyat mei Baithul Muqaddas tashreef laye aur wahan jis halqe mein anbiya apni sawariyan bandhte the, usi mein Buraq ko baandh diya. Phir Masjid e Aqsa mein dakhil huwe. 2 rakaat namaz padhi aur us mein anbiya ki imamat farmayi. Phir Hazrat Jibraeel (Alaissalaam) aap ke paas teen bartan laye, ek sharaab ka doosra doodh ka aur shahad ka (Musnad Ahmad 4/208), Aap ne doodh pasand farmaya. Hazrat Jibraeel (Alaihissalaam) ne kaha: "Aapne fitrat paayi, aap ko bhi hidayat naseeb huwi aur aap ki ummat ko bhi. Agar aap ne shurab pasand farmayi hoti to aap ki ummat gumrah ho jati."

Is ke baad aap ko Baitul Muqaddas se aasman e duniya tak le jaya gaya. Hazrat Jibraeel (Alaihissalaam) ne darwaza khulwaya. Aap ke liye darwaza khola gaya. Aap ne wahan insanon ke baap Hazrat Adam (Alaihissalaam) ko dekha aur unhein salaam kiya, unhon ne aap ke salaam ka jawaab diya, marhaba kaha, aur aap ki nubuwat ko iqrar kiya, un ke dayein ek giroh tha jab unhein dekhte to muskurate. Ye s'aadat mandon ki rohein thin aur unke bay eek goroh tha, jab unhein dekhte to rote. Ye bad bakhton ki rohein thin.

Phir aap ko dusre aasman par le jaya gaya. Hazrat Jibraeel

(Alaihissalaam) ne darwaza khulwaya. Aap ke liye darwaza khola gaya. Aap ne us mein do khala zaad bhaiyon Hazrat Yahya bin Zakriya aur Hazrat Esa bin Maryam (Alaihimas-salaam) ko dekha aur unhein Salaam kiya, donon ne jawab diya. Marhaba kaha aur nubuwat ka iqrar kiya.

Phir teesre aasman par le jaya gaya wahan aapne Hazrat Yousuf (Alaihissalaam) ko dekha, unhein adha husn diya gaya tha. Aap ne unhein bhi salaam kiya, unhon ne jawaab diya, marhaba kaha aur aap ki nubuwat ka iqrar kiya.

Phir chauthi aasman par le jaya gaya wahan Hazrat Idrees (Alaihissalaam) ko dekha aur unhein salaam kiya. Unhon ne jawab diya, marhaba kaha aur aap ki nubuwat ka iqrar kiya.

Phir panchwen aasman par le jaya gaya waha Harun (Alaihissalaam) ko dekha aur unhein salaam kiya, Unhon ne salaam ka jawaab diya, marhaba kaha aur aap ki nubuwat ka iqrar kiya.

Phir chate aasman par le jaya gaya. Wahan Hazrat Musa bin Imran (Alaihissalaam) se mulaqat huwi, aapne unhein salaam kiya. Unhon ne jawaab diya, marhaba kaha aur aap ki nubuwat ka iqrar kiya. Phir jab aap wahan se aage badhe to wo rone lage. Un se kaha gaya ke aap kyon ro rahe hai? Unhon ne kaha "Main iss liye ro raha hun ke ek jawaan mere baad mab-us kiya gaya. Us ki ummat meri ummat se ziyada tadaad mein jannat ke andar dakhil hogi.

Is ke baad saatwen aasman par le jaya gaya. Waha aapki mulaqat Hazrat Ibrahim (Alaihissalaam) se huwi. Aap ne unhein salaam kiya. Unhon ne jawab diya, marhaba kaha, aur aap ki nubuwat ka iqrar kiya. Wo apni pusht Baitul Mamoor se lagaye huwe the, jis mein rozana satta hazaar farishte dakhil hote hain aur dobarah un ke palatne ki bari nahin aati.

Phir aapko "Sidratul Muntaha" tak le jaya gaya. us ke patte haathi ke kaan jaisa the aur phal bade kundon ya thaliyon jaise. Phir us par sone ke patinge chaa gaye aur Allah ke huk-

m mein se jo kuch chahna tha, cha gaya. Is se wo Sidrah (bairi ka darakht) tabdeel ho kar itna khubsoorat ho gaya ke Allah ki koi makhlooq us ka husn bayan karne ki taab nahi rakhti.

Phir aap ko "Jahbar-e-Jalla Jalaaluhu" ke huzoor le jaya gaya aur aap iss ke itne qareeb huwe ke 2 kamanon ke bara-bar ya us se bhi kam faasla rah gaya. Us waqt Allah ne apne bande par wahi farmayi, jo kuch wahi farmayi aur aap par aur aap ki ummat par din raat mein pachas waqt ki namaz-ein farz kin. Phir aap Musa (Alaihissalaam) ke qareeb se guzre to unhon ne pucha "aap ke Rab ne aap ko kis baat ka hukm diya hai?" aap ne farmaya "pachaas namazon ka" unhon ne kaha "aap ki ummat is ki taqat nahin rakhti, apne Rab ke paas wapas jaiye aur us se takhfeef ka sawaal kijiye." Aap ne Jibraeel (Alaihissalaam) ki taraf dekha.. Unhon ne isharah kiya ke han! Agar aap chahen. Chunache aap wapas huwe, Allah ne das namazein kum kar din. Phir Hazrat Musa (Alaihissalaam) ke paas se guzre to unhon ne phir pucha, aap ne batlaya to unhon ne phir takhfeef ke sawaal ka mashwerah diya. Yun Hazrat Musa (Alaihissalaam) aur Allah Jalla Jalaluhu ke darmiyan aapki aamad wa daraft jaari rahi, yahan tak ke Allah ne paanch manazein kardin. Is ke baad phir Hazrat Musa (Alaihissalaam) ke paas se guzre, to unhon ne phir wapas jakar takhfeef ke sawaal ka mashwerah diya aur kaha ke main ne us se kaam par Banu Israel ko bulaya lekin wo us ki adayigi se qasir rahe aur use chodh diya. Nabi (Sallallahu Alaihi Wa Sallam) ne farmaya "Ab mujhe Rab se sharm aa rahi hai. Main isi par razi hoon aur sar-e-tasleem kham karta hun" phir aap mazeed kuch door tashreef le gaye to nida aayi ki main ne apna farz nafaz kar diya aur apne bandon se takhfeef kar di. Wo paanch namazein hain aur sawab mein pachas hain. Mere nazdeek baat nahi badli jaati."

[Sahih Bukhari:349,1636,3207]

Phir usi raat Nabi (Sallallahu Alaihi wa Sallam) Makkah

Mukarramah wapas tashreef laye. Jab Subah huwi aur aap ne apni qaum ko un badi badi nishaniyon ki khabar di, jo Allah azza wa jalla ne aap ko dikhlayi thi, to qaum ki takzeeb aur aziyat wa zarar rasani mein tezi aagayi. Kisi ne taliyan baja-yin aur kisi ne t'ajjub wa inkar se haat apne sarpar rakh liye. Kuch log Hazrat Abubakr (Radhiyallahu Anhu) ke paas daude aaye aur unhen khabar di, unhon ne kaha, agar ye baat aap ne kahi hai, to sach kahi hai" Logon ne kaha: "Aap bhi unki tasdeeq karte hain?"

Unhon ne kaha "Main to us se bhi door ki baat par aap ki tasdeeq karta hun. Aasman se subah ya sham jo khabar aati hai main us mein bhi aap ko sachcha manta hun." Is par aap ka laqab Siddique pad gaya (Radhiyallahu Anhu).

[Seerat Ibn e Hisham 1/399]

Phir kuffar ne uth kar aap ka imtehan liya, poocha ke aap ne is se pahle Baitul Muqaddas dekha na tha aur na us raat uski nishani-yan zabth ki thin, lekin Allah ne use aap ke liye raushan kar diya aur aap us ki nishaniyan batate gaye, Aap ne ek ek darwazah aur ek ek jagah batlayi aur wo aapki koi tardeed na kar sake, balke ye kaha ke jahan tak ausaaf ka talluq hai to aap ne bilkul theek theek bayan kiye hain.

[Sahih Bukhari:3886,4710]

Unhon ne apne ek qafile ke mutalliq bhi suwaal kiya jo Mulk e Sham se aa raha tha. Aap ne us qafile ke ounton ki tadaad, qafile ke Ahwaal, us ke pahunchne ka waqt, aur jo ount aage aa raha tha, un sab ki khabar di aur jaise aap ne batlaya tha waisa hi huwa, [Seerat Ibn e Hisham 1/402] Lekin un zalimon ne kufr hi par israar kiya.

"Isra" ki subah Hazrat Jibraeel (Alaihissalaam) tashreef laye aur Rasoolullah (Sallallahu Alaihi Wa Sallam) ko paanchon namazon ki kaifiyat aur un ke auqaat sikhlayi. Is se pehle namaz sirf 2 rakaat subah aur do raka'at sham mein thi.

☆☆☆☆☆

Qabayel Aur Afraad Ko Islam Ki D'awat

Jab se Allah ne Rasoolullah (Sallallahu Alaihi Wa Sallam) ko khullam khulla dawat wa tableeg ka hukm diya tha, aap ka tareeqa ye tha ke Hajj ke mausam aur arab ke bazon ke ayyam mein aap qabayel ke khaimon aur thikanon par tashreef le jaate aur unhein Islam ki dawat dete the.

Jahiliyyat mein arab ke mashoor aur Makkah se qareeb tar-een bazaar teen the. Ukaz, Majanna aur Dhul Majaaz. Ukaz, Nakhla aur Taif ke darmiyan ek basti thi jahan pehle Dhul Qadah se bees Dhul Qadah tak bazaar lagta tha. us ke baad log Majanna muntaqil ho jate the aur wahan Dhul Qadah ke khateme tak bazaar lagate the. Majanna, Makkah se niche wadi Marruzzahran mein ek muqaam ku naam hai. Dhul Majaaz jabal e Arfa yaani jabal Rahmat ke piche hai. Wahan pehle Dhul Hajj se 8 Dhul Hajj tak bazaar tha. Is ke baad log manasik e Hajj ke adaigi ke liye farig ho jaate the.

Jinn qabayel ko Rasoolullah (Sallallahu Alaihi Wa Sallam) ne Islam ki dawat di aur is maqsad ke liye apne aap ko un par pesh kiya ke wo aap ko panah de aur aap ki madad karein wo ye hain:

Banu Amir bin sasa'a, Banu Muharib bin Khasfa, Banu Fazara, Ghassan, Murra, Banu Hanifa, Banu Sulaym, Banu Abs, Banu Nasr, Banu Al Baka'a, Kinda, Kalb, Banu Al Harith bin Ka'ab, Azrah and Hazarima.

In mein se kisi ne bhi aap ki dawat aur peshkash qabool na ki [Tabaqat Ibn e Sa'd 1/216] lekin in ke jawabaat aur andaaz mukhtalif the, Kisi ne behtareen jawab diya, Kisi ne aap ke b'ad apne liye sardari ki shart lagayi. Kisi ne kaha:

"Aap ka khandan aur qabila aap ko behtar janta hai ke us ne aap ki pairwi nahi ki."

Kisi ne bura jawab diya aur un mein se sab se bura Musai-

lama Kazzab ke giroh Banu Hanifa ka tha.

[Seerat Ibn e Hisham 1/424, 425]

Eimaan Ki Shuayein Makkah Se Buhar: - Jis zamane mein islami dawat Makkah ke andar mushkil tareen marhale se guzar rahe thi, Allah ne muqaddar kar rakha ke usi zamane mein Makkah se bahar kuch log eiman layen. Yun unki haisiyat ummeed ki chingari ki thi, jo mayusi ki tarikiyon mein chamki. In mein se baaz ke naam ye hain:

Suwayd bin Samit (Radhiyallahu Anhu): Ye shayar the, gehre soofh bhoojh ke hamil aur Yathrib ke bashunde, in ke sharf wa sher goyi ki wajah se unhein kamil kaha jata tha. Ye Hajj ya Umrah ke liye Makkah tashreef laye. Rasoolullah (Sallallahu Alaihi Wa Sallam) ne unhein Islam ki dawat di. Unhon ne aap par hikmat e Luqmaan pesh ki, aap ne un par Quran pesh kiya, aur wo musalman ho gaye, kehne lage ye behtar-een qaul hai. Phir wo Buas ki jang se pehle Aus wa Khazraj ke darmiyan ek ladayi mein qatl ho gaye.

[Ibn e Hisham 1/425, 427, Al istee'aab 2/677]

Ayas bin Mua'dh (Radhiyallahu Anhu): - Ye Yathrib ke bashinde the, naukhez naujawan, 11th saal e nubuwat ke awayel mein Aus ke ek wafd ke hamrah Makkah tashreef laye, jo Quraish se Khazraj ke khilaf halaf wa taawun chahta tha. Rasoolullah (Sallallahu Alaihi Wa Sallam) ko ilm huwa to aap un ke paas tashreef le gaye aur unhein Islam ki dawat di aur Quran ki tilawat farmayi. Ayas ne kaha:

"Ye Wallah! us se behtar hai, jis ke liye aaplog tashreef laye the."

Is par wafd ke ek rukan Abu Al Haisar ne kankariya uthakar Ayas ke munh par de maari aur kaha:

"Ye baat chodo! Yaha ham dusre maqsad se aaye hain."

Chunache wo khamosh ho rahe aur Yathrib wapas aakar jald hi wafat paa gaye, Wafaat ke waqt wo tahleel wa takbeer aur hamd wa tasbeeh kar rahe the, is liye un ki qaum ko koi

shubah nahin ke unki wafat Islam par huwi.

[Seerat Ibn e Hisham 1/427, 428, Musnad Ahmad 5/427]

Abu Dharr Ghifari (Radhiyallahu Anhu) :- Unhein Nabi (Sallallahu Alaihi Wa Sallam) ki besat ki ittela Suwaid bin Samit aur Ayaas bin 'muaz (Radhiyallahu Anhuma) se huwi, unhon ne pata lagane ke liye apne bhai ko Makkah bheja. Wo gaye aur wapas aaye, lekin tasalli na kar sake. Chunache Abu Dharr (Radhiyallahu Anhu) khudh nikle aur Makkah pahunch kar Masjid e Haraam mein jaa utre, Phir taqreeban ek mahina Masjid e Haram mein rahe aur zam zam ka paani peete rahe, jo khana paani dono ka kaam deta tha, lekin jaan ke dar se Nabi (Sallallahu Alaihi Wa Sallam) ke mutalliq kisi se poochte na the. Bil aakhir Hazrat Ali (Radhiyallahu Anhu) unko apne peeche peeche lekar gaye aur Rasoolullah (Sallallahu Alaihi Wa Sallam) se ja milwaya. Hazrat Abu Dharr (Radhiyallahu Anhu) ne aap (Sallallahu Alaihi Wa Sallam) se arz kiya ke aap un par Islam pesh karen, Aap ne Islam pesh kiya aur wo wahin musalman ho gaye, Phir unhon ne Masjid e Haram mein aakar elaan kiya:

Ash hadu An laa ilaha illallahu wa ash hadu anna Muhammadan Abduhu wa rasooluhu

Udhar ye sunna tha ke Quraish un par toot padhe aur itna mara ke mar jayen, lekin Hazrat Abbas (Radhiyallahu Anhu) ne un ko bacha liya. Dusre din aakar phir yehi elaan kiya aur Quraish ne phir itna mara ke mar jayein, Aur kal ki tarah aaj bhi Hazrat Abbas (Radhiyallahu Anhu) ne aakar unko bachaya. [Sahi Bukhar: 3522, 3861]

Us ke bad Hazrat Abu Dhar (Radhiyallahu Anhu) apni qaum Banu Ghifar mein wapas aa gaye aur jab Nabi (Sallallahu Alaihi Wa Sallam) ne hijrat farmayi to wo bhi Madina hijrat kar aaye.

Tufail bin Amr Dausi (Radhiyallahu Anhu) :- Ye shayar the, gehri soojh bhoojh ke malik aur Yamen ke qareeb waqe

Qabile Daus ke sardar the. 11th saal e nubuwwat mein Makkah tashreef laye, to Ahl e Makkah ne badhkar unka isteqlaal kiya aur Nabi (Sallallahu Alaihi Wa Sallam) se is qadar daraya ke jab wo Masjid e Haram mein aaye to kaan mein ruyen thoons lin ke kahin koi baath sunayi na padh jaye, magar huwa ye ke us waqt Nabi (Sallallahu Alaihi Wa Sallam) Khaana e Kaabah ke paas khade namaz padh rahe the aur aapki awaaz un ke kaan mein pad hi gayi. Unhon ne jo kuch suna bahut achcha mahsoos kiya, chunanche ji hi ji mein kaha "Main soojh bhoojh rakhne wala shayar hun, Mujh se bhala, bura chupa nahi rah sakta. Phir kyun na main is shakhs ki baat sunun, agar achchi huwi to qabool kar lunga, buri huwi to na manunga."

Chunache jab Nabi (Sallallahu Alaihi Wa Sallam) ghar tashreef laaye to wo bhi aap ke peeche ho liye aur ghar ke andar aakar aap se apna waqi'aa bayan kiya aur ye mutaaba kiya ke aap un par apna deen pesh karen, Aap ne un par Islam pesh kiya aur Quran ki tilawat ki. Tufail bin Amr Ad Dausi ne Islam qabool kar liya, haq ki shahadat di aur arz kiya ke meri qaum mein meri baat maani jaati hai aur mein un ke paas palat kar jar aha hun aur unhein Islam ki dawat dunga, leha-za aap Allah se dua farmayen ke wo mujhe koi nishani dede, aap ne dua farmayi. Chunache jab wo apni qaum ke qareeb pahunche, to un ka chehra chiraag ki tarah raushan ho gaya, tab unhon ne Allah se dua ki, ise chehre ki bajaye kahin aur muntaqil kar de. Chunache ye raushni un ke kode mein palat aayi. Phir jab wo apni qaum mein pahunche to unhein Islam ki dawat di, walid aur biwi ke t'aawun ke saath unki qaum ke sattar ya assi gharane the. [Seerat Ibn e Hisham 1/382, 385]

Dhimad Azdi (Radhiyallahu Anhu) :- Ye Yemen ke bashinde aur Azd e Shanuwa ke ek fard the. Jhaad phoonk ke zariye pagalpan door karna aur Jinn wa Shayateen bhagana un ka kaam tha. Makkah aaye to wahan ke ahmaqon se suna ke

Muhammad(Sallallahu Alaihi Wa Sallam)pagal hai. Chuna-che wo aap ka ilaaj karne ke liye aap ke paas aaye to Rasoolullah (Sallallahu Alaihi Wa Sallam)ne farmaya:

Innal hamdulillah, nahmuduhu,wa nastai'nuhu, mai yahdihillahu fa la....

"Saari tareef Allah ke liye hai. Hum us ki tareef karte hain aur usi se madad chahte hain, jise Allah hidayat de de use koi gumrah nahin kar sakta aur jise Allah gumrah kar de use koi hidayat nahi de sakta aur main shahadat deta hun ke Allah ke siwa koi mabood nahin. Wo tanha hai, Us ka koi shareek nahin aur main shahadat deta hun ke Muhammad(Sallallahu Alaihi Wa Sallam)us ke bande aur Rasool hain. Ammaba'd.

Dhimad ne ye kalimat sunin to is qadar mutassir huwe ke unhon ne teen baar dohrane ki aap(Sallallahu Alaihi Wa Sallam)se farmayish ki. Phir kaha "Main kahinon, jadugaron aur shayiron ki haat sun chuka hun, lekin main ne aap jaise kalimat kahin nahi sune, ye to samandar ki atah gehrayon ko pahunchi huwi hai, laaiye haath badaaiye! Aap se Islam par bait karun aur unhon ne bai'at karli. [Sahih Muslim:46]

Madinah Mein Islam: - Bairun e Makkah jin ibtedayi s'adat mandon ne islam qabool kiya un mein se upar bayan kiye gaye paanch afraad ke baad 6 ka talluq Madinah ke qabile Khazraj se hai. Un ke naam ye hai:

*As'ad bin Zurara *Auf bin Harith bin Rifa'a(Auf bin Afra') *Rafe bin Malik bin 'Ajlun *Qutba bin Amir bin Hadida *Uqba bin Amir bin Naabi* Jabir bin Abdullah bin Ra'b.

Ye log 11th saal e nubuwat mein Hajj ke liye aane walon ke hamrah aaye the. Udhar Ahl e Yathrib jab kabhi Yahood ko jung wagairah mein zak pahunchate to un se suna karte the ke Nabi is waqt bheja jaane wala hai. Us ke liye besath ka zamana aane laga hai. Hum us ki ma'iyat mein tumhein 'aad

wa iram ki tarah qatl kar daalenge,[Seerat Ibn e Hisham 1/399,Zadul Ma'aad 2/50]Chunache ye log Mina ki ghati mein raath ke waqt haatein kar rahe the ke wahan se Rasoolullah(Sallallahu Alaihi Wa Sallam)ka guzar huwa,Aap ne awaaz suni to un ka rukh kiya aur un ke paas pahunch kar farmaya:

Aap kaun log hain?

Unhon ne kaha "Khazraj ke ek giroh hain" aap ne farmaya "Yaani Yahood ke huleef?"

Bole "Han" farmaya "Phir kyun na aap Hazraath baithiye kuch baath cheet ki jaye."

Unhon ne kaha "Kyon nahii!" Chunache wo aap ke hamrah baith gaye. Aap ne un par Islam ki haqeeqat wazeh ki. Quran ki tilawat ki aur Allah azzawajall ki taraf daawat di. Is par unhon ne ek dusre se kaha:

"Dekho! Ye to wahi Nabi maloom hote hain jin ke hawale se yahood tumhein dhamkiyan diya karte hain, lehaza wo tum par sabqat na karne payein. Chunache unhon ne fauran hi Islam qabool kar liya aur kaha ke ham apni qaum ko is halat mein chodh kar aaye hain ke kisi aur qaum mein un jaisi 'adawat aur dushmani nahin. Pas agar Allah Ta'ala aap par un ko ikhaththa karde to aap se badh kar koi aur muazzaz na hoga aur unhon ne wada kiya ke use deen ki dawat deinge aur aay-indah Hajj mein aap se phir se mulaqat karenge.

[Seerat Ibn e Hisham1/428,430]

Pehli Bai'at e Aqaba: - Wa'de ke mutabiq agle saal 12th saal e nubuwat ke mausam e Hajj mein 12 aadmi hazir huwe 10 Khazraj se aur 2 Aus se, Khazraj ke 10 aadmiyon mein se Jaber bin Abdullah bin Ra'b ko chodh kar baaqi paanch to wahi the jo pehle saal aa chuke the aur paanch ye the:

*Muadh bin Harith (Muadh bin Afra'a) *Zakwan bin Abdul Qays *Ubada bin Samit *Yazeed bin Thalaba *Abbas bin Ubada bin Nadhla.

Aur Qabila e Aus ke 2 aadmi ye the:

*Abul Haytham bin Al Tayhan *Uwaym bin Sa'eda.

[Seeerat Ibn e Hisham 1/431,433]

Ye log Mina ki ghati mein Rasoolullah (Sallallahu Alaihi Wa Sallam) ke saath jama huwe. Aap ne unhein Islam sikhaya aur farmaya ke "Aao mujh se is baat par ba'ith karo ke Allah ke saath kisi cheez ko shareek na karoge, chori na karoge, zina na karoge, apni aulad ko qatl na karoge, apne haath paun ke darmiyan se gadh kar koi buhtan na layoge aur kisi bhali baat mei meri nafarmani na karoge. Ab jis shakhs ne ye saari baatein puri kin to us ka ajar Allah ke paas hai aur jo shakhs in mein se kisi cheez ka irtekaab kar baitha, phir is dunya hi mein use is ki saza de di gayi to ye us ke liye, kaffara hai aur jo shakhs un mein se kisi cheez ka irtekaab kar baitha, phir Allah ne us par parda daal diya, to us ka muamla Allah ke hawale hai, chahe to saza de aur chahe to mu'af kar de, Is par in logon ne aap se ba'ith ki." [Sahih Bukhari:18,3892,3893]

Yathrib Mein Islam Ki Dawat: - Is ke baad jab ye log wapas huwe to aap ne un ke saath Hazrat Mus'ab bin Umair (Radhiyallahu Anhu) ko rawana farma diya taake wo logon ko Quran padhayein aur deen sikhayein. Hazrat Musab bin Umayr (Radhiyallahu Anhu) ne Hazrat Abu Umama bin Zurara (Radhiyallahu Anhu) ke ghar qayam farmaya. Phir wo donon Islam ki tableeg ke liye sargarm ho gaye. Ek roz donon ek baagh mein the ke Aus ke sardar Sa'd bin Muadh ne apne chachere bhai Usayd bin Hudhayr se kaha "zara jao aur in donon ko jo hamare kamzoron ko bewaqoof banane aaye hain daant do, Usayd ne apna neza liya aur un donon ke paas aaye. Unhein As'ad ne dekha to Hazrat Musab (Radhiyallahu Anhu) se kaha:

"Ye apni qaum ka sardar tumhare paas aa raha hai. Is ke baare mein Allah se sachchai ikhtiyar karo."

Usayd aaye aur unke paas khade hokar bole: -

"Tum donon yahan kyun aaye ho? Hamare kamzoron ko

bewaqoof bana rahe ho, agar tumhein apni jaan pyari hai to tum hum se alag hi raho."

Hazrat Musab ne kaha "Kyon na aap baithen aur sunen, agar hamari baat pasand aaye to maan len. Nagawar aaye to jo baat bhi aap ko napasand ho hum us se ruk jayenge."

Unhon ne kaha "tum ne insaaf ki baat kahi"

Aur apna hirba gaadh kar baith gaye. Hazrat Mus'ab (Radhiyallahu Anhu) ne Islam ki baat ki aur Quran ki tilawat farmayi, Hazrat Usayd (Radhiyallahu Anhu) ne deen e Islam ko pasand kiya aur use qabool kar liya aur haq k sh-hadat di.

Phir Hazrat Usayd (Radhiyallahu Anhu) wapas huwe aur Hazrat Saad bin Muadh (Radhiyallahu Anhu) ko un ke paas bhejne ke liye ek heelah ikhtiyar kiya. Kaha ke "Main ne donon se guftagu ki to Wallah! Mujhe to koi haraj nahi nazar aaya. Waise main ne mana kar diya hai aur unhon ne kaha hai ke hum wahi kareinge jo aap chahegein, albatta mujhe bataya gaya hai ki Banu Harith ke log As'ad bin Zurara ko qatl karne nikle hain, kyonke wo aap ke khala ka ladka hai aur ye log chahte hain ke aap ka Ahed tod den."

Is par Sa'd bhadak uthe aur bhadhke huwe un donon ke paas pahunche, un ke saath bhi Hazrat Mus'ab ne wahi kiya jo Hazrat Usayd ke saath kiya tha aur Allah ne unhen bhi Islam ki hidayat de di. Chunache wo musalman hogaye aur haq ki shahadat di, phir qaum mein wapas gaye aur kaha:

Aye Banu Abd e Ash-hal! Tum logon ki mere baare mein kya raye hai? Unhon ne kaha "Aap hamare sardar aur sab se achche soojh bhoojh rakhte hain."

Hazrat Sa'd (Radhiyallahu Anhu) ne kaha "Achcha to tumhare mardon aur aurton se meri baath cheeth haram hai, jabtak ke tum log Allah aur uske Rasool (Sallallahu Alaihi Wa Sallam) par eimaan na lao."

Natija ye huwa ke sham tak koi bhi mard aurat aisa na tha jo musalman na ho gaya ho. Sirf ek aadmi. Usayrim tha jis ka

Islam jung e Uhud tak moakhkhar huwa. Uhud ke din ye Islam laya air is se pehle ke Allah ki liye ek sajdah bhi kare, Allah ki raah mein kaam aagaya.

Phir agle mausam e Hajj se pehle Hazrat Musa 'b (Radhiyallahu Anhu) is tarah ki kamyabi ki basharatein liye huwe Makkah wapas tashreef laaye.

[Seerat Ibn e Hisham 1/435, 438, Zadul Ma'ad 2/15]

Dusri Bai'at e Aqabah

Mausam e Hajj 13th saal e nubuwat mein Yathrib ke bahut se musalman aur mushrikeen Hajj ke liye aaye. Musalmanon ne tai kiya ke Rasoolullah (Sallallahu Alaihi Wa Sallam) ko Makkah ke pahadon mein chakkar kaat-te, thokaren khate aur khauf wa haras ke aalam mein na chodenge. Chunache unhon ne aap (Sallallahu Alaihi Wa Sallam) se darpardah rabta kiya aur ayyaam e tashreeq ke darmiyani roz, raat ke waqt jamra e Aqaba ke paas ghaati mein ijtema munaqid karne par ittefaaq kiya.

Phir muqarrarah din ye log apni qaum ke saath apne deron mein so gaye aur jab raat ka pehla tehayi hissa guzar chuka to chupke chupke ek ek do do aadmi nikal nikal kar Aqaba ke paas jama huwe. Ye kul tehattar (73) aadmi the, basath (62) Khazraj ke aur giyarah (11) Aus ke. In ke saath 2 'auraten bhi thin:

Nusaiba bint Ka'b Banu Najjar se aur Asma bint e Amr Banu Salma se, Abbas bin Abdul Muttalib (Radhiyallahu Anhu) hhi the wo abhi tak apni qaum ke deen par the, lekin chahte the ke apni bhatije ke muamle mein maujood rahen aur un ke liye thos itmeenaan hasil kar len.

Sab se pehle Hazrat Abbas (Radhiyallahu Anhu) ne hi baat ki. Unhon ne kaha:

"Rasoolullah (Salla Allahu Alaihi Wa Sallam) apni qaum aur apne shaher mein izzat wa hifazat ke saath hain,

lehaza agar tumhara ye khayal hai ke tum unhein jis cheez ki taraf bula rahe ho, use nibhaoge aur unhein un ke mukhalifeen se bachaloge to tum ne jo zimma daari uthayi hai use tum jaano, warna abhi se unhen chodh do." Is ke jawab mei Ahl e Yathrib ke tarjuman Hazrat Bara bin Maruur (Radhiyallahu Anhu) ne kaha:

"Hum sidq wa wafa ka aur Rasoolullah (Sallallahu Alaihi Wa Sallam) ke liye apni ruhein nichawar karne ka irada rakhte hain, lehaza Aye Allah ke Rasool! Aap baat kijiye aur apne liye aur apne Rab ke liye jo Ahed wa paimaan pasand ho lijiye." [Seerat Ibn e Hisham 1/440, 442]

Us ke baad Rasoolullah (Sallallahu Alaihi Wa Sallam) ne gufftagu farmayi. Aap ne Quran ki tilawat ki, Allah ki taraf dawat di, Islam ki ragbat dilayi aur apne Rabb ke liye ahed liya ke:

"Tanha usi ki ibadat karoge aur us ke saath kisi cheez ko shareek na karoge."

Ahl e Yathrib ne kaha hum kis cheez par aap se ba'it karen? To Rasoolullah (Sallallahu Alaihi Wa Sallam) ne farmaya:

(1) Chusti aur susti har haal mein baat sunoge aur manoge.

(2) Tangi aur khush haali har haal mein maal kharch karoge.

(3) Bhalayi ka hukm doge aur burayi se rokoge.

(4) Allah ke raaste mein uth khade hoge aur us ke baare mein kisi malammat gar ki malammat tumhein na rokegi.

(5) Aur jab main tumhare paas aajun to meri madad karoge aur jis cheez se apni jaan aur apne baal bachchon ki hifazat karte ho us se meri hifazat karoge.... aur tumhare liye jannat hai.

[Musnad Ahmad 3/322 Sunan Baihqi 9/9]

(6) Aur Hazrat Ubadah (Radhiyallahu Anhu) se ek riwayat mein hai ke (humne is baat par bhi bai't ki ke) hukumat ke baare mein Ahl e hukumat se niza' na

karenge. [Seerat Ibn e Hisham 1/454]

Is par Hazrat Bara bin Maroor (Radhiyallahu Anhu) ne aap ka haath pakda aur kaha:

"Han us zaat ki qasam jis ne aapko haq ke saath bheja hai, hum yaqeenan us cheez se aap ki hifazat karenge, jis se apne baal bachchon ki hifazat karte hain, lehaza aap hum se bai't lijiye. Hum Allah ki qasam! Farzandaan e zarb wa harb hain aur hathyaar hamara khilauna hai. hamari ye reet baap dada se chali aa rahi hai."

Itne mein Abul Haitam bin Taihan ne baat karte huwe kaha:

"Aye Allah ke Rasool! Hamare aur kuch logon ke darmiyan ahad wa paiman ki rassiyan hain aur ab hum unhein kaatne waale hain. To kahin aisa to nahi ke hum aisa kar dalein, phir Allah aap ko galba aata karde, to aap humein chodh kar apni qaum ke paas palat aayen."

Aap (Sallallahu Alaihi Wa Sallam) ne tabassum farmaya aur kaha:

"Nahin, balke khoon khoon hai aur barbadi barbadi hai. Main aap logon se hun aur aap log mujh se hain, jis se aap jung karenge main bhi jung karunga aur jis se aap sulah karenge main sulah karunga."

Theek is faisle kun lamhe mein Hazrat Abbas bin Ubadah (Radhiyallahu Anhu) aage badhe. Unhon ne kaha:

"Aap log jaante hain ke inn se kis baat par bait kar rahe hain?"

In se surkh wa siyah (yaani saare insanon) se jung par ba'it kar rahe hain, is liye agar aapko andazah hai ke jab aap ke awwal ka safaya kar diya jayega aur aap ke ashraaf qatl kar diye jayenge to aap in ka saath chodh denge, to phir abhi se chodh dijiye, kyonke ye duniya aur aakhirat ki ruswayi hai aur agar aap logon ka ye khuyal hai ke maal ki tabahi aur ashraaf ke qatl ke bawajood ahed nibhayege, to phir unhein le lijiye, kyonke ye Wallah!

Duniya aur aakhirat ki bhalayi hai."

Log ne kaha "Hum inhein maal ki tabahi aur ashraaf ke qatl ke khatre ke bawajood saath lete hain. Allah ke Rasool Batla- iye is ke badle hamare liye kya hai?"

Aap ne farmaya "Jannat"

Logon ne kaha: apna haath phailayen.

Aap (Sallallahu Alaihi Wa Sallam) ne haath phailaya aur log baith ke liye lapke [Seerat Ibn e Hisham 1/442, 446], ma- gar ain isi waqt aap ka haath Hazrat As'ad bin Zurarah ne pakad liya aur kaha:

"Ahl e Yathrib! Zara tehro, hum aap ki khidmat mein ounton ke kaleje maar kar (lamba safar kar ke) is yaqeen ke saath hazir huwe hain ke aap Allah ke Rasool hain. Aaj apko yahan se le jane ke ma'ne hain "saare Arab se dushmani, apne cheedah sardaron ka qatl aur talwaron ki maar." Ab agar aap log ye sab bardasht kar sakte hain to unhein le lein aur aap ka ajr Allah par hai aur agar aap log apne mutalliqlik koi andesha rakhte hain to inhein abhi se chodh den. Ye Allah ke nazdeek zyadah qabil e uzr hoga"

Logon ne kaha:

"Asad! Apna haath hatayiye! Wallah! Hum is baith ko na chodh sakte hain, na tod sakte hain. Iske baad ek ek aadmi ne uth kar bai'ath ki [Musnad Ahmad 3/322, Sunan Baihaqi 9/9] aur rajeh tareen qaul ke mutabiq sabse pehle baith karne waale khud Hazrat As'ad bin Zurarah (Radhiyallahu Anhu) the. Ek qaul ye hai ke Abu Haisan bin Taihan (Rad- hiyallahu Anhu) the aur ek qaul ye hai ki Hazrat Bara bin Maroor (Rad- hiyallahu Anhu) the. [Seerat Ibn e Hisham 1/447]

Donon aurton ki baith sirf zaban se huwi, unse musafaha nahi farmaya. [Sahi Muslim baab kaifiyatun bai'atunnisa]

Barah Naqeeb: - Bai'at mukammal ho chuki to Rasoolullah (Sallallahu Alaihi Wa Sallam) ne logon se talab kiya ke wo

apne aap mein se barah naqeeb pesh karen, jo apni qaum ke nigraan aur un ke muamlaat ke zimmedar honge. Is par nau (9) aadmi Khazraj se aur teen aadmi Aus se muntakhab kiye gaye. Khazraj ke nuqaba ke naam ye hain.

1. Sa'd bin Ubadah bin Dulaim 2. Asab bin Zurara bin Adas
3. Saad bin Rabi bin Amr 4. Abdullah ibn Rawaha bin Thalaba
5. Rafe' bin Malik bin Ajlaan 6. Baraa bin Marur bin Sakhr
7. Abdullah ibn Amr bin Haram 8. Ubadah ibn Samit bin Qays
9. Mundhir bn Amr bin Khunais (Radhiyallahu Anhum ajmayeen).

Aus ke nuqaba ke naam ye the:

10. Usayd bin Hudhayr bin Simak 11. Saad ibn Khaithama bin Harith 12. Rifa'ah bin Abdul Mundhir bin Zubayr (aur kaha jata hai ke Abul Haytham bin Al-Tayhan).

Jab unka intekhaab ho chuka to Rasoolullah (Sallallahu Alaihi Wa Sallam) ne farmaya:

"Aap log apni qaum ke jumla muamla ke khafeel hain, jis tarah hawari Hazrat Eisa (Alaihis Salaam) ki taraf se khafeel huwe the aur main apni qaum (musalmanon) ka khafeel hun."

Un sab ne kaha: "Ji han." [Seerat Ibn e Hisham 1/443, 446]

Ye hai dusri Bai'at e Aqabah, ye Nabi (Sallallahu Alaihi Wa Sallam) ki ab tak ki zindagi mein sab se azeem aur ahem baith thi. Is ki wajah se waq'e'at ka rukh badal gaya aur tareekh ki line tabdeel ho gayi.

Jab bai'at puri ho chuki aur log bikharne hi waale the, to ek shaitan ko is ka pata chal gaya. Usne nehayat buland awaaz se jo shayad hi kabhi suni gayi ho, pukaaer lagayi ke khaimo walo! Kia Muhammad (Sallallahu Alaihi Wa Sallam) se niptoge? is waqt be deen us ke saath hain aur wo tum se ladne ke liye jama hain. Rasoolullah (Sallallahu Alaihi Wa Sallam) ne farmaya:

"O Allah ke dushman! Main tere liye jald hi farig ho raha hun" aur logon se farmaya ke "apne apne deron par chale

jayen."

Chunache ye log apne apne thikhanon par wapas jakar so gaye aur wahin subah ki.

Idhar subah huwi to Quraish ne is par ehtejaj ke liye ahl e Yathrib ke khaimon ka rukh kiya magar mushrikeen e Yathrib ne kaha ke ye batil khabar hai. Aisi koi baat huwi hi nahi hai, jab ke musalmanon ne chuppi saadhi rakhi. Chunache Quraysh ne mushrikeen ki baat sach samjhi aur namuraad wapas chale gaye.

Lekin baad mein Quraish ko yaqeeni taur par malum ho gaya ke khabar sahi hai. Chunache un ki sawaron ne tez raftaar se Ahl e Yathrib ka peecha kiya aur Sa'd bin Ubadah aur Munzir bin Amr ko "Azakhir" ke paas jaliya, lekin Mundhir bin Amr ne unhein be bas kar diya aur nikal bhage alhatta Saad pakde gaye aur unhein haandh kar marte aur baal ghasseet te huwe Makkah le jaya gaya, lekin wahan Mut'aim bin Adi aur Harith bin Harb ne unhein chudha diya, kyonke wo in donon ke qafilon ko Madina mein panah diya karte the. Idhar Ansar ne irada kiya ke Makkah par dhawa bol dein, magar utne mei Hazrat Sa'd aate dikhai de gaye, lehaza tamam log bakhairiyat Madina rawana ho gaye.

[Seerat Ibn e Hisham 1/447, 450, Zadul Ma'ad 2/51, 52]

Musalmanon Ki Hijrat

Aqaba ki is dusri bai'at ke baad aam musalmanon ne Madina ke liye hijrat shuru kardi, jab ke baaz Sahaba (Radhiyallahu Anhu) is se pehle hi hijrat kar chuke the aur Rasoolullah (Sallallahu Alaihi Wa Sallam) ko bhi musalmanon ka "Darul Hij-rath" dikhlaya ja chuka tha aur aap (Sallallahu Alaihi Wa Sallam) un ko us ki khabar bhi de chuke the. Aap ne farmaya:

"Main ne dekha hai ke main Makkah se ek aise zameen ki taraf hijrat kar raha hoon jahan khajooren hain, mera

khayal tha ke Yamama ya Hijr hai, lekin wo Madina (Yathrib) tha." [Sahih Bukhari:3622,7035]

Ek aur riwayat mein hai ki "Mujhe tumhara Darul Hijrat dikhlaya gaya, do harron (lohe ke chattanon) ke darmiyan ek nasheebi zameen. Ab wo ya to Hujr hai ya Yathrib."

[Sahih Bukhari:2297,3905]

Sab se pehle Muhajir Umm e Salama (Radhiyallahu Anhu) ke shauhar Abu Salamah Makhzoomi (Radhiyallahu Anhu) hain. Wo biwi bachche ke saath nikle, lekin biwi ko uski qaum ne rok liya aur bachche ko Abu Salamah ke ghar walon ne maan se cheen liya aur Abu Salamah tanha Madina jaa sake. Ye Bai'at e Aqaba se koi ek saal pehle ka waqi'ah hai. Phir koi saal bhar baad un logon ne biwi ko chodh diya aur Abu Salama se aa milin.

[Seerat Ibn e Hisham 1/468,470]

Abu Salaman ke baad Amr bin Rabi, unki biwi Laila bint Abi Hathma aur Abdullah bin Makhtoom ne hijrat ki. Phir Bai'at e Aqaba mukammil huwi to musalmanon ne pai dar pai hijrat ki. Ye log Quraish ke dar se chupke chupke nikalte the, yahan tak ke Hazrat Omer bin Khattab (Radhiyallahu Anhu) ne hijrat ki. Wo Quraish ko challenge dete huwe dabang e duhl nikle, lekin kisi ko un ke saamne aane ki jurat na huwi. Wo bees sahaba ke saath Madina tashreef laye.

[Seerat Ibn e Hisham 1/468,470]

Garz saare musalmanon ne Madina hijrat ki, aam muhaji-reen e Habsha bhi Madina aa gaye. Makkah mei sirf Abubakr, Ali, Suhaib aur Zaid bin Harith (Radhiyallahu Anhum ajma-yeen) baaqi reh gaye ya phir wo kamzor musalman jo hijrat ki taqat nahi rakhte the. Phir Hazrat Abubakr (Radhiyallahu Anhu) ne bhi hijrat ka qasd kiya, magar Nabi (Sallallahu Alaihi Wa Sallam) ne farmaya ke "zara ruke raho tawaqqu hai ke mujhe bhi ijazat de di jayegi." Hazrat Abubakr (Radhiyallahu Anhu) ne kaha "Mere maan baap aap par fida, aapko is ki tawaqqo' hai? Farmaya "Han" Chunache Abubakr (Radhiyall-

ahu Anhu) ruk gaye, taake Rasoolullah (Sallallahu Alaihi Wa Sallam) ke saath safar karein. Aapke paas 2 ountniyan thin, unhein hijrat ke safar ke liye babool ke patte khila khila kar khoob tayyar kiya. [Sahi Bukhari:2297,3905,5807]

Quraish Daar-un-nadwa Mein

Quraish par ye dekh kar junoon tari ho gaya ke musalmanon ne hifz wa aman ki ek jagah paali hai. Unhein musalmanon ki hijrat aur Madina mein ijtema se apne deen, apni tijarat aur apne wajood ke liye bhi khatrah mahsoos huwa. Chunache wo jumeraat 26 Safar 14th nubuwwat ke subah kisi aisi tajweez par gaur wa fikr ke liye "Darul Nadwa" mein ikhatta huwe, jo is khatre se nijaat ki zamin ho. Bilkhusoos abhi sahib e dawat Muhammad (Sallallahu Alaihi Wa Sallam) Makkah hi mein the aur subah sham mein un ke bhi nikal jaane ka andesha tha. Is ijtema mein sardaran e Quraish ke taqreeban tamaam numayan chehre maujood the, Iblees bhi Najd ke ek "Shaikh e Jaleel" ki soorat mein ijazat le kar shareek huwa.

Ahl e ijtema par asl "qaziyya" pesh kiya gaya to:

*Abul Aswad ne kaha "Hum use apni zameen se nikalden aur apna muamla durust kar len, phir hamein us se koi wasta nahi ke wo kahan gaya."

*Shaikh -e-Najdi ne kaha "Tum dekhte nahi us ki baat kitni umda aur us ke bol kitne meethe hain. Aur wo kis tarah logon ka dil jeet leta hai, lehaza jab wo yahan se niklega to kuch tajjub nahi ke wo 'Arab ke kisi qabile ke yahan there aur log us ke gird ikhatta ho jayen. Phir wo un ki madad se tumhare ilaqe hi mein tum par chadh aayein. Aur tumhare saath jaisa sulook chahe karein. Koi aur tajweez socho!"

Is par Abul Bukhtari ne kaha "use qaid kardo aur baahar se darwaza band kardo yahan tak ke uska bhi wahi anjaam ho jo us se pahle maut ki shakl mein doosre sho'ra ka ho chuka hai"

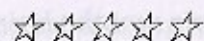
*Shaikh e Najdi ne kaha "Wallah! Agar tum logon ne use qaid kar diya to ye baat uss ke saathiyon tak zaroor pahunch jayegi aur wo use apne baap aur beton se bhi baah kar mante hain, lehaza kuch ba'eed nahi ke wo dhawa bol kar us ko tumhare qabze se nikal le jayein. Phir us ki madad se apni tadaad badha kar tumhein magloob kar lein, lehaza koi aur tajweez soncho."

*Ab "Taghoot-e-Akbar" Abu Jahl ne kaha "us ke baare mein meri ek rai hai. Main dekhta hoon ke ab tak tum log us par nahi pahunchte. Wo rai ye hai ke hum har qabeele se ek mazboot sahib-e-nasab aur banka jawan muntakhab karein. Phir har ek ko ek tez talwar den. us ke baad sab ke sab us shakhs ka rukh karein aur use is tarah yakbaargi talwar maar kar qatl kar dein, jaise ek hi aadmi ne talwar maari ho. Is tarah us ka khoon saare qabayel mein bikhar jayega aur Abd e Manaf saari Quraish se jung na kar sakenga, is liye diyyat (khoon baha) lene par razi ho jayenga. Aur wo hum unhein de denge."

*Shaikh e Najdi ne kaha "Baat ye rahi, jo is jawan ne kahi. Rai hai to yehi. Deegar haich."

*Ahl e ijtema ne bhi ye rai paas ki aur uth kar is ki tanfeez ki tayyari mein masroof ho gaye.

[Secarat Ibn e Hisham 1/480,482]



Nabi(Sallallahu Alaihi Wa Sallam)Ki Hijrat

Quraish Ki tadbeer Aur Allah (Subhanahu Wa Ta'ala) Ki

Tadbeer: - Is qism ke ijtema ka mizaaj ye hota hai ki wo inte-hayi raaz darana ho. Zahiri satah par koi aisi harkat pesh na aaye, jo roz marra ke khilaaf aur aam aadat se mukhtalif ho, taake koi shakhs saazish aur khatre ki buu na soongh le aur kisi ke dil mein ye baat na guzre ke ye khamoshi kisi shar ka pesh khaima hai. Ye Quraish ka makr tha, lekin unhon ne ye makr Allah(Subhanahu Wa Ta'ala)ke muqable kiya tha, isliye unhein Allah ne is tarah namurad kiya ke wo samajh bhi na sake. Chunache Hazrat Jibraeel (Alaihis Salaam) nazil huwe. Nabi(Sallallahu Alaihi Wa Sallam)ko Quraish ki saazish ki khabar di. Hijrat ki ijazat di. Nikalne ka waqt muqarrar kiya aur Quraish ke makr ka rad karne ka programme bataya.

Chunache farmaya:

"Jis bistar par aap soya karte hain aaj ki raat bistar par na soyen." [Seerat Ibn e Hisham 1/482]

Idhar theek dophar ke waqt jab log upne apne gharon mein aaram kiya karte hain, Rasoolullah(Sallallahu Alaihi Wa Sallam)Abubakr Siddique(Radhiyallahu Anhu) ke ghar tashreef le gaye aur un ke sath hijrat ka programme tai kiya.

Chunache donon sawariyan ka saaman nihayat tezi se tayyar kiya gaya aur Abdullah bin Uraiqit Laisi se jo abhi tak deen e Quraish hi par tha ye baat tai ki aur is ka Ahed wa paiman liya gaya ke wo ujrat par un ko Madina le jayega, [Sahih Bukhari:2138,2263,2264]Ye shakhs raston ka bada mahir tha. Use bataya gaya ke wo teen raat ke baad Jabl e Thaur ke paas aaye.us ke baad Rasoolullah(Sallallahu Alaihi Wa Sallam) wapas aakar apne roz marra ke kaa- m mein hasb-e-aadat is tarah lage rahe ke kisi ko mehsoos tak na huwa ke Quraish ki qaraar daad se bachne ke liye aap hijr- at ki ya kisi aur kam

ki tayyari kar rahe hain.

Rasoolullah(Sallallahu Alaihi Wa Sallam)ki aadat ye thi ke aap namaz e Isha ki baad shuru raat mein so jaate aur aadhi raat ke baad ghar se nikal kar Masjid e Haram tashreef le jate aur wahan tahajjud ki namaz badhte. Us raat aap ne Hazrat Ali (Radhiyallahu Anhu)ko apne bistar par sula diya aur batlaya ke tumhein koi zak na pahunchega. Chunache jab aam log so gaye aur raat pur sukoon ho gayi to sazishi hazraat ne chupke se aakar aap (Sallallahu Alaihi Wa Sallam)ka ghar gher liya.

Hazrat Ali bin Abu Talib (Radhiyallahu Anhu)ko aap (Sallallahu Alaihi Wa Sallam)ke bistar par, aap ki sabz hazrami chadar odh kar soye huwe dekha to samjha ke Muhammad (Sallallahu Alaihi Wa Sallam)hain. Chunache wo ghuroor wa takabbur se matakne lage aur aapki ghaat mein baith gaye ke jab aap uthenge aur bahar niklenge to wo aap par toot padenge. [Seearat Ibn e Hisham1/482,483]

Aur ye Allah (Subhanahu Wa Ta'ala) ki taraf se Qu- raish ke makr ka jawab tha. Farmaya:

"Aur jab kuffar aap ke khilaaf makr kar rahe the, taake aap ko qaid kar lein ya qatl kar dein ya nikal bahar karein aur wo dau chal rahe the aur Allah(bhi)dau chal raha tha aur Allah sab se behtar dau wala hai."

(Surah Anfal 8 Aayat 30)

Rasoolullah (Sallallahu Alaihi Wa Sallam)Apna Ghar Chodte hain: - Idhar Rasoolullah(Sallallahu Alaihi Wa Sallam) ain us halat mein jab ke ye log aap ka ghar ghere huwe the, bahar tashreef laye aur ye aayat tilawat farmate huwe unke saron par mitti daali.

"Hum ne unn ke aage rukawat khadhi kar di aur unke peeche rukawat khadhi kar di,pas hum ne unhein dhaank liya aur wo dekh nahin rahe hai." (Surah Yaseen 36/9)
Chunache Allah ne unki nigahen pakad li aur wo aap ke

mutalliq ehsaas na kar saken. us ke baad aap Abubakr (Radhiyallahu Anhu)ke ghar tashreef le gaye aur un ke makan ki ek khidhki se nikal kar donon hazraat ne Yemen ka rukh kiya aur fajr ke phootne se pehle pehle taqreeban paanch mile fasle par waqe' Thaur naami pahad ke ek gaar mein ja pahunche.

[Seearat Ibn e Hisham1/483]

Ghaar Mein Teen Raatein: - Ghaar ke paas pahunch kar pehle Abubakr Siddique(Radhiyallahu Anhu)andar dakhil huwe, taake us mein koi cheez ho to Rasoolullah(Sallallahu Alaihi Wa Sallam)ki bajaye unhi ko kaate ya dase. Chunache unhon ne ghaar ko saaf kiya. Chand suraakh the unhein tahband phaad kar band kiya. Ek ya 2 suraakh baaqi rahe, un mein apna paun daal diya. Phir Rasoolullah(Sallallahu Alaihi Wa Sallam)andar tashreef laye aur Abubakr(Radhiyallahu Anhu)ki god mein so gaye, isi dauran Abubakr (Radhiyallahu Anhu ke paun mein kisi cheez ne das liya,magar wo Rasoolullah(Sallallahu Alaihi Wa Sallam)ki maujudgi ki wajah se hile nahi, lekin unke aansu Rasoolullah(Sallallahu Alaihi Wa Sallam)ke chehre par tapak gaye. Jiss se aap bedaar ho gaye aur daryaft kiya to unhon ne bataya:

"Mere maan baap aap par qurbaan,mujhe kisi cheez ne das liya hai."

Is par aap(Sallallahu Alaihi Wa Sallam)ne Luaab e dehen lagaya aur takleef jaati rahi.[Ise Razeen ne riwayat kiya hai, dekhye Mishkaat:6025]Ghaar mein donon Hazraat teen raat chupe rahe. Is dauraan Hazrat Abubakr(Radhiyallahu Anhu) ke sahibzade Abdullah bhi yahin raat guzarte the. Wo gehri soojh bhoojh ke malik, sukhan faham naujawan the. Wahan se sawere nikal kar is tarah Quraish ke darmiyan subah karte goya Makkah hi mein raat guzari hai. Phir wo Quraish ki tadbeerein aur khabren sunte aur taariki gehri ho jaati to in khabron ko lekar ghaar mein pahunch jaate.

Udhar Hazrat Abubakr(Radhiyallahu Anhu)ke ghulam Amr

bin Fuhaira (Radhiyallahu Anhu) bakriyan charate rahte aur jab raat ka ek hissa guzar jata, to un bakriyon ko lekar in ke paas pahunch jate, is tarah donon hazraat aasuda ho kar doodh pi lete. Phir subah tadke hi Amr bin Fuhaira bakriyan hank kar chaal dete aur unhein Abdullah bin Abubakr ke qadmon ke nishanaat par le jate, taake wo nishanaat mit jayein.

[Sahi Bukhari:3905,4093,5807]

Baaqi rahe Quraish, to unke jawaan Rasoolullah (Sallallahu Alaihi Wa Sallam) ke uthne ke intezaar mein ghaar gher kar baithe rahe, yahan tak ke subah ho gayi aur jab subah huwi aur Hazrat Ali (Radhiyallahu Anhu) aap ke bistar se uthte to un ke haath ke tote udh gaye. Unhon ne Hazrat Ali (Radhiyallahu Anhu) se aap ke baare mein poocha. Hazrat Ali ne kaha "Mujhe ilm nahi." Is par unhon ne Hazrat Ali ko mara aur ghaseet kar Khaana e Kaabah tak le gaye. Kuch der qaid bhi rakha, lekin be faidah. Is ke baad wo Hazrat Abubakr (Radhiyallahu Anhu) ke ghar aaye aur unki sahebzadi Hazrat Asma se unke baare mein daryaft kiya, Hazrat Asma ne kaaha: "Mujhe malum nahi." Is par Khabees Abu Jahl ne aisa chaanta mara ke unke kaan ki baali gir gayi. Phir unhon ne har janib talaash shuru kar di aur aelaan kiya ke jo koi un donon ko zinda ya murda hazir karein, use har ek ke badle sau (100) ount inaaam diye jayenge. [Ibn e Hisham 1/374, T'abri 2/374]

Talash karne waale ghaar ke dehane tak ja pahunche, is qadar qareeb ke agar koi shakhs sar niche karta aur apna paun dekhta to unhein bhi dekh leta. Is soorat haal se Rasoolullah (Sallallahu Alaihi Wa Sallam) ke baare mein Hazrat Abubakr (Radhiyallahu Anhu) ko sakht gham huwa. Aap (Sallallahu Alaihi Wa Sallam) ne farmaya:

"Abubakr! Aise do aadmiyon ke baare mein tumhara kya khayal hai jin ka teesra Allah hai. Gham na karo, yaqeenan Allah hamare saath hai." [Sahih Bukhari:3653]

Madine Ki Raah Mein: - Do shambe ki raat, Rabi Ul Awwal

ki chaand raat rehnuma, Abdullah bin Uraiqit Laisi, wa'de ke mutabiq donon sawariyan lekar Jabl e Thaur ke daman mein aaya aur Rasoolullah (Sallallahu Alaihi Wa Sallam) aur Hazrat Abubakr (Radhiyallahu Anhu) ne kooch farmaya, Un ke sath Amir bin Fuhaira bhi the. Rehnuma pehle junooob ki janib Yemen ke rukh par door tak chala. Phir panchchim maghrib ki taraf muda aur sahil e samundr ka rukh kiya. Sahil ke qareeb pahunch kar shimaal ki taraf mudh gaya. Aur ek aise raaste par chala, jis par shaazonadir hi koi chalta tha.

Us raat, raat bhar phir aadhe din tak musalsal safar jaari raha. Jab raasta khali ho gaya, to Nabi (Sallallahu Alaihi Wa Sallam) ne ek chattan ke saaye mein isterahat farmayi aur Abubakr (Radhiyallahu Anhu) ne gird o pesh ka jaiza liya. Is dauran ek charwaha aaya. Abubakr (Radhiyallahu Anhu) ne us se doodh dhuhwaya aur jab Nabi (Sallallahu Alaihi Wa Sallam) bedaar huwe to aap ko itna doodh pilaya ke ji khush ho gaya. Phir wahan se aage chal pade.

[Sahih Bukhari:3615,3652,3917]

Ghalebani dusre din "Umm e Ma'bad" ke khaimein se guzar huwa. Ye Qudaid ke atraaf mein Mushallal ke paas huwa karti thin. Mushallal Makkah se 130 kilo meter door hai. Aap ne pucha ke "Us ke paas kuch hai? Usne mezbani se mazirat ki aur batlaya ke bakriyan door daraz gayi huwi hain. Udhar khaime ke ek goshe mein ek bakri thi, jise kamzori ne rewad se peeche chodh rakha tha aur us mein doodh ka ek qatra bhi na tha. Rasoolullah (Sallallahu Alaihi Wa Sallam) ne ijazat lekar use dooha to us ne iss qadar doodh diya ke ek bada sa bartan bhar gaya, jise puri ek jamaat bamushkil utha sakti thi. Aap (Sallallahu Alaihi Wa Sallam) ne use "Umm e Ma'bad" ko pilaya, wo aasuda ho gayi, to apne sathiyon ko pilaya. Wo bhi aasuda ho gaye to khud piya aur dobara dooh kar bartan bhar diya aur use "Umm e Mabad" ke paas chodh kar rawana ho gaye.

Us ka shohar aaya to doodh dekh kar use tajjub huwa. Dar-yaft kiya to Umm e Mabad ne poori baat batlayi aur Nabi (Sallallahu Alaihi Wa Sallam)ka sarapa sar se paun tak aur guftagu se taur atwaar tak nehayat bariki se bayan kiya. Is par Abu Mabad hol utha. "Ye to Wallah! Saheb e Quraish hai. Mera irada hai ke aap ka saath ikhtiyaar karun aur koi raa-sta mila to aisa zaroor karunga."

Teesre roz subah Ahl e Makkah ne ek aawaz suni jo zereen Makkah se shuru huwi aur balayi Makkah se guzar kar nikal gayi. Logon ne us ka peecha kiya. Magar "Saheb e Awaaz" ko na dekha, wo kah raha tha:

"Allah jo logon ka parwardigar hai, un do rafiqon ko behtareen jaza de jo Umm e Mabad ke khaima mein nazil huwi, Wo donon khair ke saath utre aur khair ke saath rawana huwe aur jo Muhammad (Sallallahu Alaihi Wa Sallam)ka rafeeq huwa wo kamyab huwa. Hai Qusai! Allah ne us ke sath kitne be nazeer karnama aur sardariya samet din. Banu Ka'b ko unki khatoon ki qiyam gaah aur mumineen ki nigahdasht ka padhau mubarak ho, tum apni khatoon se us ke bakri aur bartan ke mutalliqa pucho tum agar khud bakri se puchoge to wo bhi shahadat degi."

[Zaamulma'ad 2/53,54, Mustadrak Hakim 3/9,10]

Phir aap "Quda'id" se aage badhe to Suraqa bin Malik bin Ju'shum Madlaji ne Quraish ke aelan kardah inaam ki lalach mein apne ghode par baith kar aap ka picha kiya. Jab Quraish pahucha to ghodha phisal gaya aur Suraqa neeche aaraha. Us ne uthkar faal giri ke teer dekhe ke nuqsaan pahuncha sakta hai ya nahi! Teer wo nikla jo na pasand tha, lekin faal e bad ki parwah kiye bagair sawaar ho kar aur aage badha. Jab is qadar qareeb pahunch gaya ke aap ki qira-at sunne laga... aur aap iltefaat nahi farmate the, jabke Abubakr (Radhiyallahu Anhu) baar baar mud kar dekh rahe the... To us ke ghode ke

agle paun zameen mein dhans gaye. Phir Suraqa thak ke ghutnon tak ja pahuncha aur wo ghodhe se gir gaya, Phir Suraqa ki daant par ghoda uthne laga to bamushkil apne donon paun nikaal saka aur jab wo sidha khadha huwa to uske paun ke nishaan se aasmaan ki taraf dhunwen jaisa ghubar udh raha tha, Suraqa ne phir faal giri ke teer nikale to phir wahi nikla jo napasand tha. Is se us par zabardast ro' b taari ho gaya aur use yaqeen ho gaya ke Rasoolullah (Sallallahu Alaihi Wa Sallam)ka mu'ama ghalib aakar rahega. Chunache ab us ne aman ki pukaar lagayi, Wo log thaheer gaye aur ye un ke paas pahuncha aur batlaya ke Quraish ne kya tai kiya hai aur khudh ye kis irade se chala tha? Phir zaad wa mata' pesh kiya, lekin Nabi (Sallallahu Alaihi Wa Sallam) ne kuch na liya, Albatta us se iss khwahish ka izhaar kiya ke aap ki baat logon se chupaye rakhke. Suraqa ne parwanu e amn likhwaya. Aap ne Amir bin Fuhaira ko hukm diya aur unhon ne ek chamde par likh diya, phir Suraqa wapas huwa aur jo koi talash mein mila us se kaha:

"Main ihar ki khojh khabar le chukka hun, yahan tumhara jo kaam tha kiya ja chukka hai aur yun talaash karne walon ko wapas kar diya." [Sahih Bukhari:3906]

Raaste mein Buraida bin Husayb Aslami (Radhiyallahu Anhu) se mulaqat huwi. Un ke saath un ki qaum ke sattar ya assi (70/80) gharane the, ye sab musalman ho gaye aur Nabi (Sallallahu Alaihi Wa Sallam)ke peeche Isha ki namaaz padhi, Buraida Ghazwa e Uhud ke baad Madina aagaye.

[Usdul ghaba 1/209]

Mukham-e- Araj mein aap ka guzar Abu Tameem Aus bin Hijr Aslami ke paas se huwa. Us waqt baaz ounton ke thakne ki wajah se aap (Sallallahu Alaihi Wa Sallam) aur Hazrat Abubakr (Radhiyallahu Anhu) ek hi ount par the. Aus ne apna ek ount diya aur apne ghulam Masood bin Hunaidah ko sath kar diya, jo Madina tak aap ke ham rikaab raha. Uhud ke moqe

par Aus ne mushrikeen ki aamad ki khabar apne isi ghulam ke zariye Rasoolullah(Sallallahu Alaihi Wa Sallam)ko bhijwayi thi. Aus musalman ho gaya tha, lekin Araj hi mei qiyaam paz-eer raha. [Seerat Ibn e Hisham 1/491, Usdul Ghaba 1/173]

Wadi e Reem mein pahunche to Hazrat Zubair bin Awam (Radhiyallahu Anhu)se mulaqaat huwi, jo musalmanon ke ek tijarati qafilah ke saath sham se wapas aa rahe the. Unhon ne Rasoolullah(Sallallahu Alaihi Wa Sallam)aur Abubakr(Radhiyallahu Anhu)ko safed parcha jaat pesh kiye. [Bukhari:3906]

Quba Tashreef Aawri: - Do shamba 8 Rabbi Ul Awwal 14 th saal e nubuwwat bamutabiq 1st Hijri ko Rasoolullah(Sallallahu Alaihi Wa Sallam)Quba mein dakhil huwe. Udhar Ahl e Madina ne jab se Rasoolullah(Sallallahu Alaihi Wa Sallam) ki rawangi ki khabar suni thi, rozana subah hi subah Harra ki taraf nikal jate the aur jab dopahar sakht ho jati to wapas palat aate the

Ek roz taweel intezaar ke baad log apne apne gharon ko wapas ja chuke the ke ek Yahoodi apni kisi gadhi par kuch dekhne ke liye chadha,kiya dekhta hai ke Rasoolullah(Sallallahu Alaihi Wa Sallam) aur aap ke rufaqa safed kapdhon mein malboos jis saraab dhalk rahi thi,Chale aa rahe hai,us ne bek-hud hokar nehayat buland aawaz se kaha:

"Arab ke log! Ye raha tumhara naseeb jis ka tum intezaar kar rahe the."

Ye sunte hi musalman hathyaar utha uthakar isteqbaal ke liye nikal padhe aur Rasoolullah(Sallallahu Alaihi Wa Sallam) ki tashreef aawri par maare khushi ke shor barpa ho gaya. Logon ne Hara ka rukh kiya aur wahin par aap se mulaqaat ki. Phir uap dahine janib mudh gaye aur Quba mein "Banu Amr Bin Auf" mein qiyam farmaya.

Quba mein utarne ke baad aap khamosh baith gaye. Ab Ansaar ka jo aadmi ata, jis ne Rasoolullah(Sallallahu Alaihi Wa Sallam)ko dekha na tha wo Abubakr(Radhiyallahu Anhu) hi

ko Rasool samajh kar unhi ko salaam karta, kyonke un ke baalon mein safedi aachuki thi. Jab Rasoolullah(Sallallahu Alaihi Wa Sallam)par dhoop aagayi aur Abubakr(Radhiyallahu Anhu)ne chadar taan kar aap par saaya kiya,tab logon ne pehchana ke ye Rasoolullah(Sallallahu Alaihi Wa Sallam)hain.

[Bukhari:3906]

Quba mein Rasoolullah(Sallallahu Alaihi Wa Sallam)ne Kulthoom bin Hadam (Radhiyallahu Anhu) aur kaha jata hai ke Sa'd bin Khaithama (Radhiyallahu Anhu)ke makaan par qiyaam farmaya aur wahan chaar din taheer kar Masjid e Quba ki buniyaad rakhi aur us mein namaaz padhi. Panchwen din, jo juma' ka din tha. Allah ke hukm se sawar huwe, Abubakr (Radhiyallahu Anhu)aap ke peeche baithe the.Aap ne apne nani-haal "Banu Najjar" ke paas paighaam bhijwaya,wo log talwarein hamayel kiye hazir huwe. us ke baad un ke maiyyat mein aap ne Madina ki janib kooch kiya.[Bukhari:3911,3932] Banu Salim bin Auf ki basti mein pahunche to juma ka waqt ho gaya,Aap ne wahan batan e wadi mei juma ki namaaz padhayi, jis mein 100 aadmi shareek the. [Ibn e Hisham 1/494]

Madine Mein Dakhila: - Juma ke baad Madina ka rukh kiya. Us waqt log isteqbal ke liye umand pade the. Ghar aur gali kooche hamd wa tsabih se goonj rahi thi. auraten aur bachche, bachchiyan nikal nikal kar kah rahi thin:

Tala al badru alaina min thaniyatil wada'i

Wajabasshukru 'alaina ma d'aa lillahi daye

Ayyuhal mab 'authu feena ji'ta bilamril mu taa'i

"Hum par Madina ke atraaf se chaudwin ka chaand tulu huwa. Jab tak Allah ko pukarne wala pukare, hum par shukr wajib hai.Aye hum mein bheje gaye(Nabi!)aap wajibul ita'at deen le kar aaye hain."

Rasoolullah(Sallallahu Alaihi Wa Sallam)Ansaar ke jis mohalle se bhi guzarte wo aap ki ountni ki nakel pakad lete aur arz karte ke hartarah ka saman aur hatiyar wa hifazat farsh

e raah hai. Tashreef layiye! Magar aap farmate: -

"Ke ountni ki raah chodh do. Ye Allah ki taraf se mamoor hai."

Chunache ountni jab us muqaam par pahuchi jahan aaj Masjid e Nabwi hai to wo baith gayi, lekin aap niche nahi utre yahan tak ke wo uth kar thodi door tak gayi, phir mudh kar dekhne ke baad palat aayi aur apni pehli jagah par dobarah baith gayi. Is ke baad aap niche tashreef laaye. Ab logon ne apne apne ghar le jaane ke liye aap se arz marooz shuru ki, lekin Hazrat Abu Ayyub Ansari (Radhiyallahu Anhu) ne jaldi se aap ka kajawa utha liya aur apne ghar le kar chale gaye. Is par Rasoolullah (Sallallahu Alaihi Wa Sallam) farmane lage:

"Aadmi apne kajawe ke saath hai."

Albatta Asad bin Zurara (Radhiyallahu Anhu) ne aap ki ountni ki nakel pakad li, is liye wo unhi ke paas rahi.

[Ibn e Hisham 1/494,496, Zaadulm'aad 2/55, Bukhari:3911]

Idhar sardaran e Ansar ne Rasoolullah (Sallallahu Alaihi Wa Sallam) ki zayafat mein ek dusre se badh kar hissa liya. Chunache un ki taraf se rozana kayi kayi lagan pahunchte, koi bhi aisi raat na aati ke aap ke darwaze par teen, chaar (3,4) lagan hazir na ho.

Hazrat Ali (Radhiyallahu Anhu) Ki Hijrat: - Nabi (Sallallahu Alaihi Wa Sallam) ke baad Hazrat Ali (Radhiyallahu Anhu) Makkah mein teen roz thehre rahe, is dauran, Ahle Makkah ki jo amanatein Rasoolullah (Sallallahu Alaihi Wa Sallam) ke paas thin, unhein ada kiya. Phir paidal chal pade aur Quba mein Rasoolullah (Sallallahu Alaihi Wa Sallam) se aa mile. Un ka qiyaam Kulsoom bin Hadam ke makaan par tha.

[Ibn e Hisham 1/493, Zaadulm'aad 2/54]

Ahl e Bait Ki Hijrat: - Jab Rasoolullah (Sallallahu Aaihi Wa Sallam) Madina mein qayam pazeer ho chuke, to Zaid bin Harith aur Abu Rafe ko Makkah bheja. Wo Nabi (Sallallahu Alaihi Wa Sallam) ki donon sahebzadiyon Hazrat Fatimah aur

Umm e Kulsum, Umm ul momineen Hazrat Sauda aur Umm e Aiman (Radhiyallahu Anhunna ajmayeen) aur Usama bin Zaid (Radhiyallahu Anhu) ko saath laye. Un ke hamrah Abdullah bin Abubakr Abubakr ke ayal Umm e Rumaan, Aisha aur Asma ko lekar aaye (Radhi Allahu Anhum). Ye Nabi (Sallallahu Alaihi Wa Sallam) ki hijrat ke che (6) maah baad ka waqi'a hai. [Zaadulm'aad 2/55]

Hazrat Suhayb (Radhiyallahu Anhu) Ki Hijrat: - Hazrat Suhayb (Radhiyallahu Anhu) ne Rasoolullah (Sallallahu Alaihi Wa Sallam) ke baad hijrat ki. Unhon ne jab hijrat ka iradah kiya to mushrikeen ne unhein rok liya. Un ke paas bahut sa maal tha. Wo maal se dast bardar ho gaye, to mushrikeen ne un ki raah chodh di, jab wo Madina pahunchte aur Rasoolullah (Sallallahu Alaihi Wa Sallam) ko waqi'ah sunaya to aap ne farmaya:

Rabihal baiu' ya Abua Yahya

"Abu Yahya! Ye bay kamyab rahi"

Abu Yahya Hazrat Suhayb (Radhiyallahu Anhu) ki kunniyat thi. [Ibn e Hisham 1/477]

Kamzor Musalman: - Mushrikeen ne baaz musalmanon ko hijrat se rok rakha tha. Wo unhein satate aur deen se pherne ki koshish karte the. Unhi mein Waleed bin Waleed, Ayash bin Abi Rabi'a aur Hisham bin Aas (Radhiyallahu Anhu) the. Rasoolullah (Sallallahu Alaihi Wa Sallam) kuch arse un ke liye namaz mein duwa (qanoot e nazila) farmate rahe aur jin kuffar Quraish ne unhein roka tha un par bad dua karte rahe aur yahi qunoot ki asl hai. Phir baaz musalmanon ne jur-at mandana qadam uthakar unhein kuffar ki qaid se chuda liya aur ye bhi Madina aa gaye. [Ibn e Hisham 1/474,476]

Madine Ki Aab wa Hawa: - Muhajireen Madina utre to jis zameen mein pale badhe the us ki yaad satane lagi. Is par mustazaad ye ke Madina, Allah ki sab se zyadah waba khez sarzameen thi. Chunache yahan aane ke baad unhein bukhari

aur mukhtalif amraaz ne pakad liya, Aakhir Nabi (Sallallahu Alaihi Wa Sallam) ne apne parwardigaar se duwa ki:

"Aye Allah! Hamare nazdeek Madina ko us tarah mahboob kar de, jaise Makkah mahboob tha ya us se bhi zyadah aur Madina ki fiza sehat baksh banade aur us ke sa'a aur mudd (galle ke paimane) mein barkat de aur us ka bukhar muntaqil kar ke johfa pahuncha de."

Allah Ta'ala ne aap ki ye dua sun li. Musalman amraaz se rahat paa gaye aur unhein Madina mahboob ho gaya.

[Sahih Bukhari: 1889, 3926, 5654]

Madina Munawwara Mein Nabi (Sallallahu Alaihi Wa Sallam) Ke Aamaal

Jab Nabi (Sallallahu Alaihi Wa Sallam) Madina munawwara mein qiyam pazeer ho chuke to "Dawat Ilalahi" ke sath sath wahan ke deeni aur duniyawi umoor ko bhi munazzam karna shuru kiya.

Masjid e Nabawi: - Is silsile mein aap (Sallallahu Alaihi Wa Sallam) ka pehla qadam ye tha ke aap ne Masjid e Nabawi ki tameer shuru ki aur us ke liye wo zameen khareedi, jis par aap ki outni baithi thi. Ye 2 yateem bachchon ki zameen thi. Taqreeban sau (100) haath lambi aur sau (100) haath chaudi. Is mein mushrikeen ki chand qabrein thin. Kuch weerana tha. Khajoor aur garqad ke chand darakht bhi the, Aapne qabrein ukhadwa din. Weerana khatm kara diya, Darakht aur khajooroerein katwadi aur unhein qible ki janib lagwa diya. Buniyad taqreeban teen haath khudwayi. Deewarein mitti aur kuch einton se uthwayin, Darwaze ke donon bazoo paththar ke lagaye gaye. Chuth khajoor ki shakon ki aur shehteer khajoor ke tanon ki. Farsh par reth aur kankariya bichayi gayin, Masjid mein teen darwaze rakhe gaye. qible shimaal mein Baithul Muqaddas ki taraf tha, Tameer ke liye Rasoolullah (Sallallahu

Alaihi Wa Sallam) muhajireen wa Ansar ke saath khudh paththar aur eent dhote the. Aap rajz padhte the aur muhajireen wa Ansaar bhi rajz padhte the aur is se unki tezi aur badhti jati thi. [Sahi Bukhari: 428, 3906, 3932, Zaadulm'aad 2/56]

Aap ne masjid ke baazu mein paththar aur mitti ke do hujre bhi banaye, jinn par khajoor ke tana aur shakon ki chath dali. Ek Hazrat Sauda bint e Zam'aa ke liye aur dusra Hazrat Aisha ke liye (Radhiyallahu Anhu), Us waqt aapke aqd mein hi 2 biwiyen thin. Hazrat Aisha (Radhiyallahu Anhu) ko unki aamad ke thode hi din baad Shawwal 1st saal e Hijri mein rukhsat kiya gaya.

Azaan: - Ab musalman panchon namazein bajamaat ada karne ke liye hazir ho rahe the aur us ke liye wo waqt ka andazah lagate the, magar diqqat ye thi ke koi bahut pehle aa jata tha to koi der se pahunchta. Chunache Nabi (Sallallahu Alaihi Wa Sallam) aur musalman ne mashwera kiya ke koi aisi alamat ikhtiyar ki jaye, jis se sab ko waqt ka pata chal jaye. Hazrat Omer (Radhiyallahu Anhu) ne kaha kyon na kisi aadmi ko bhejh diya jaaye jo (As salaatu Jaamiyatun) yaani "namaaz jamaa karne wali hai" pukar diya karein.

Rasoolullah (Sallallahu Alaihi Wa Sallam) ne yehi rayi qabool ki aur isi par amal kiya. Phir Hazrat Abdullah bin Zaid bin Abd e Rabb Ansari (Radhiyallahu Anhu) ne khwaab mein azaan dekhi aur aakar Rasoolullah (Sallallahu Alaihi Wa Sallam) ko khabar di. Aap ne farmaya "ye sachcha khwab hai."

Aur hukm diya ke wo Hazrat Bilaal (Radhiyallahu Anhu) ko ye kalimat ilqa karte jayen aur Bilaal pukarte jayen, kyonke unki awaaz zyadah buland aur surili hai. Chunache Hazrat Bilaal ne azaan kahi, Unki awaaz sunkar Hazrat Omer (Radhiyallahu Anhu) apni chadar ghaseet-te huwe aaye aur kaha "Wallah! Main ne bhi isi tarah dekha hai. Is se us khwab ki mazed tayeed ho gayi aur usi din se ye azaan Islam ka ek shi'ar ban gayi." [Tirmizi: 189, Ahmad, Abu Dawood]

Muhajireen Wa Ansaar Mein Bhaichaara: - Ye Ansaar ka karam aur unki khoobi thi ke wo Muhajireen ko apne ghar therane aur unki mezbani karne mein ek dusri se aage nikal jaana chahte the, wo Allah ke is irshaad ka haqeeqi namuna the ke:

"Aur wo log jinhon ne daar(e Hijrat) mein pehle se thikana banaya aur eimaan laye to jo un ke paas hijrat kar ke aata hai us se muhabbat karte hain aur jo kuch unhein diya jaye apne seenon mein us ki zarurat nahi mahsoos karte aur apne aap par auron ko tarjih dete hain khwah unhein tang dasti kyon na ho."

Phir Nabi(Sallallahu Alaihi Wa Sallam) ne is muhabbat wa isaar ko Ansaar aur Muhajireen mein bhai chara karake maz-eed pukhta kar diya. Chunache aap (Sallallahu Alaihi Wa Sal-lam)ne har Ansaar aur uske nazeel (Muhajir mehmaan) ko bhai qaraar diya. Ye kul nawwe (90)aadmi the. Aadhe Muha-jireen se aur aadhe Ansaar the. Aap ne inke darmiyan gham-gusari par aur is baat par bhai charah karaya ke qarabat daaron ki bajaye wahi maut ke baad ek dusre ke waris honge. baad mein virasat mansookh kar di gayi, lekin bhai chargin baaqi rahi. Ye "Bhai Chargin" Hazrat Anas bin Malik (Radhiya-llahu Anhu)ke makaan par amal mein aayi.

Muhajireen se Ansaar ki muhabbat hi ka natija tha ke unhon ne Nabi(Sallallahu Alaihi Wa Sallam) par apne khajuron ke baghaat pesh kiye ke aap unke aur Muhajireen ke darmiyan unhein taqseem farmaden. Aap ne inkaar farmaya to unhon ne kaha "phir aap log kaam kar diya karein aur hum phalon mein aap logon ko shareek kar lenge."

Aap ne ise manzoor farmaya.

[Sahih Bukhari:2294,6083,7340,Zaadulm'aad 2/56]

Hazrat Sa'd bin Rabi (Radhiyallahu Anhu)bade maldaar An-sari the, unhon ne apne Muhajir bhai Abdul Rahman bin Auf (Radhiyallahu Anhu) se kaha:

"Mera maal adha adha taqseem karlo, meri do (2) biwiyan hain, dekhlo jo zyadah pasand ho mujhe batlado, main use talaaq de deta hun, iddat guzar jaye to usse shaadi kar lena"

Abdur Rehman bin Auf (Radhiyallahu Anhu)ne kaha: "Allah aapke Ahl aur maal mein barkat de. Aap logon ka bazaar kidhar hai?"

Unhon ne unhen Banu Qainuqa ka bazaar batla diya. Wo wapas aaye to un ke paas kuch fazil paneer aur ghee tha. Phir thode hi din guzre ke unhon ne maal bhi kamaliya aur ek An-sari aurat se shaadi bhi karli. [Sahih Bukhari:2049,3781,3937]

Islami Muashre Aur Islami Ummat Ki Buniyaad Rakhna:

- Ye "Bhai Chara" muhajireen ke ek fard aur Ansaar ke ek fard ke darmiyan talluq qayam karta tha, lekin musalman Madina aane ke baad chunke ek mustaqil ummat ho chuke the, is liye unki ijtemayi tanzeem ki bhi zarurat thi aur unhein ye bhi batlana tha ke un ke huqooq wa wajebaat kya hain aur un nukaat ki bhi nishan dahi karni thi jo unhein auron se alag ek mustaqil ummat banati hai?

Phir Madina mein musalmanon ke alawa do (2) aur jamate-in thin jo aqeede aur deen, masaleh aur zarurat aur jazbaat wa ehsasaat mein musalmanon se mukhtalif thin aur wo the mushrikeen aur Yahood, chunache Nabi (Sallallahu Alaihi Wa Sallam) ne ek Ahad wa paiman musalmano ke mabain karaya aur ek dusra Ahad wa paiman musalmanon aur mushrikeen neez musalman aur yahood ke darmiyan karaya aur is baare mein ek tehreer bhi likhi jiss ke khaas khaas nukaat ye hain.

(1) Quraish aur Yathrib ke momineen wa muslimeen aur un ke matahat ho kar unke sath milne waale aur jihad karne wale, baaqi logon se alag ek ummat hain.

(2) Unki diyat ki adaigi aur qaidi ki rihayi Ahl e eimaan ke darmiyan urf ke mutabiq hogi aur ye fidya aur diyat mein Ahl e eiman ki madad karenge.

(3) Aur ye log mufsid, zalim aur baaghi ke khilaaf ek haath

hokar uthenge, chahe wo unki apni aulad hi kyun na ho.

(4) Aur koi momin kisi momin ko kafir ke badle qatl na karega aur na kisi momin ke khilaaf kisi kafir ki madad karega.

(5) Allah ka zimma ek hai, lehaza ek mamuli aadmi ka diya huwa zimma bhi saare musalmanon par lagu hoga.

(6) Jo Yahud musalmanon ke pairo kaar ho jayen unki madad ki jayegi aur wo dusre musalmanon ki tarah honge.

(7) Aur musalmanon ki sulah ek hogi

(8) Aur jo kisi momin ko qasdan khatl karde us se qisaas liya jayega. Siwaye us surat ke ki maqtool ke wali razi ho jayen aur Ahl e eimaan par zaruri hai ki sab qatil ke khilaf uth khade hon.

(9) Kisi momin ke liye halaal nahi ke kisi hangama barpa karne wale ya bidati ki madad kare ya use thikana mohayya kare.

(10) Aur unke darmiyan kisi baat mein ikhtilaf ho to use Allah aur uske Rasool (Sallallahu Alaihi Wa Sallam) ki taraf lautaya jayega. [Ibn e Hisham 1/502,503,504]

Is Ahd wa paimaan ke alawa Nabi (Sallallahu Alaihi Wa Sallam) ne mukhtalif auqaat aus mawaqe par musalmanon ki "islami ukhuwat" ka haq bhi bayan farmaya, unhein baham taawun wa madad, ittehaad wa ygangat aur gham guasari wa khabar giri ki targeeb di, yahan tak ke ye "Ukhuwwat" taraqqi ki sab se buland choti tak pahunch gayi.

Baaqi rahe mushrikeen to un ka muamla chal chalau per tha, Unn ki aksariyat apne sardaron aur badon samet musalmanon ke madd e muqabil khade ho sakte, lehaza un se Nabi (Sallallahu Alaihi wa sallam) ne ye Ahd liya ke, koi mushrik Quraish ki jaan wa maal ko panah na dega aur na kisi momin ke aage us ki hifazat ke liye rukawat ban sakega."

Aur is Ahd ke baad unki taraf se koi andesha na raha.

Baaqi rahe Yahood to un ke saath Nabi (Sallallahu Alaihi

Wa Sallam) ne jo muahada kiya us ke khaas khaas nikaat hasb e zel hain.

(1) Yahood musalmanon ke saath ek ummat hoge. Un ke liye unka deen aur musalmanon ke liye musalmanon ka deen hoga. Unke zimme unka kharch hoga aur musalmanon ke zimme musalmanon ka.

(2) Jo taqat is mu'ahade ke kisi bhi fareeq se jung karegi ya Yathrib par hamla aawar hogi sab us ke khilaaf aapas mein taawun kareinge aur har ek apni janib ka difaa karega.

(3) Aur is mu'ahade ke shurka ke darmiyaan gam gusari, khair andeshi aur neko kaari ke talluqaat honge, gunah ke nahi.

(4) Aadmi apne haleef ke jurm mein nahi pakda jayega.

(5) Mazloom ki madaad ki jayegi.

(6) Jab tak jung barpa rahegi, Yahood bhi musalmanon ke saath kharch bardasht karenge.

(7) Is mu'ahade ke shurkaa par Yathrib (mein hangama aarayi aur kusht wa khoon) haram hoga.

(8) Aur agar un mein koi hungama ya jhagda barpa ho jaye, to us ka faisla Allah aur us ke Rasool karenge.

(9) Quraish aur unke madadgaaron ko panaah nahi di jayegi.

(10) Aur ye muahada kisi zalim ya mujrim ke liye aadh na banega. [Ibn e Hisham 1/502,503,504]

Is qaraar daad ke zariye Yathrib ke saare bashinde, musalman, mushrikeen aur Yahood ek hi wahdat ki ladi mei piro diye gaye aur Madine aur us ke atraaf ko milakar ek aazaad khud mukhtaar hukoomat qayim ho gayi. Jis mein musalmanon ka kalima nafiz tha aur jis ke sarbarah Muhammed Rasoolallah (Sallallahu Alaihi Wa Sallam) the.

Is ke saath hi Rasoolallah (Sallallahu Alaihi Wa Sallam) aur musalman "Dawat Ilal Allah" ke kaam mein sar garam ho gaye. Chunache aap (Sallallahu Alaihi Wa Sallam) musalma-

non aur gair musalmanon ki majlis mein tashreef le jaate, unke saamne "Kalaamullah" ki aayat tilawat farmate, Allah ki taraf bulate aur jo eimaan lata us ka tazkiya farmate aur use kitaab wa hikmat sikhate.

Quraish Ki Fitna Kheziyan

Quraish Ke Dau Pech: - Madina pahunch kar Nabi (Salla llahu Alaihi Wa Sallam) wahan ke muamlat murattab farma rahe the, zindagi ke mukhtalif ghoshon ki tanzeem kar rahe the aur ye tawaqqo kar rahe the ki wahan aap ko aur musalmanon ko kisi kashmakash aur takrau ke bagair apne deen par amal karne ke liye ek pur amm mahol muyassar aayega ke isi dauran Quraish ke dau ghaat saamne aaye jin ka maqsad ye tha ki musalmanon ka khatima ho jaye.

Chunache Quraish ne mushrikeen-e-Yathrib ko likha ke:

"Musalmanon se ladkar unhein Madina se nikal bahar karen aur agar aisa na kiya to Quraish un ke jawanon ko qatl kar deinge aur aurton ko qaidi bana lenge."

Is khat ki aamad par mushrikeen us par amal daraamad ke liye uth khade huwe, lekin Rasoolullah (Sallallahu Alaihi Wa Sallam) ne un ke paas jaakar wa'z wa nasihat ki to ladayi ke irade se baaz aagaye aur idhar udhar bikhari gaye.

[Sunan Abi Dawood 2/154]

Isi tarah Aus ke sardar Hazrat Sa'd bin Muaz (Radhiyallahu Anhu) Umrah ke liye Makkah gaye to Abu Safwan Umayya bin Khalaf ke saath Baitullah ka tawaaf kar rahe the ki Abu Jahal se samna ho gaya. Usne Hazrat Sa'd ko pehchana to unhen dhamkiyan din. Kehne laga "Makkah mein amn ke saath ghoom rahe ho, jab ki apne yahan be denon ko panah de rakhi hai? Suno! Allah ki qasam! Agar tum Abu Safwaan ke saath na hote to apne ghar salamat palat kar na jaa sakte the." Ye musalmanon ko Masjid e Haram se rokne ka elaan tha aur is ka bhi ke agar wo Quraish ke hudood mein paye gaye to unhe-

in qatl kar diya jayega. [Sahih Bukhari:3632,3950]

Quraish ke talluqaat Yathrib ke Yahood se bhi the aur Yahood... jaisa ke Injeel mein Hazrat Maseeh (Alaihis Salaam) se manqool hai. Saanp aur sanpon ki aulaad the, Chunache wo Aus wa Khazraj ke darmiyan purani dushmaniyan aur dafan shudah keene ukhadte rahte the. Unhein ek dusre ke khilaaf bhadkane aur danga wa fasaad paida karne ki koshish karte the.

Yun Madine mein andar aur bahar se musalmanon ko khatraat ne gher liya aur baat yahan tak ja pahunchi ke Sahaba e kiraam (Radhiyallahu Anhum ajmayaan) hatyaar lekar sote the aur hatyaar ke saath hi subah karte the, Rasoolullah (Salla llahu Alaihi Wa Sallam) ke liye pehre ka intezaam kiya gaya tha, yahan tak ke Allah Ta'ala ka ye irshaad nazil huwa:

"Ke Allah Ta'ala logon se aap ki hifazat karega."

(Surah Al Maidah 5 Aayat 67).

To aap ne farmaya "Logo! Wapas jao. Allah azzawajall ne mujhe mehfooz kar diya hai." [Tirmizi:3046]

Ladayi Ki Ijazat: - In par khatar haalaat mein Allah azza wa jal ne Quraish se qitaal ki ijazat nazil farmayi aayindah chal kar halaat mazeed badle to ye ijazat wajib ke darje tak pahunch gayi, jis mein "Gair-e-Quraish" bhi shamil the, lekin un waq'e'at ke zikr se pehle un marahil ko mukhtasar zikr kar dena zaruri hai:

"**Pehla Marhala:** "Mushrikeen e Quraish" ko bar sar e jung samajhna, kyonke unhon ne hi zulm ka aagaz kiya tha, lehaza musalmanon ko haq pahunchta tha ke un se ladayi laden aur un ka maal zabt karein. Jab ke dusre mushrikeen e arab ke saath ye soorat e haal na thi.

"**Dusra Marhala:** "Mushrikeen e Arab" mein se jo Quraish ka saath dein aur un se ittehaad karein ya gair Quraish mein se ji bazaar e khud musalmanon par zulm wa ziyadati karen, un sab se ladna.

" **Teesra Marhala:** Jin Yahood ne Rasoolullah (Sallallahu Alaihi Wa Sallam) ke saath Ahad wa paiman kar rakha hai, agar wo khayanat karein aur mushrikeen ka saath dein, to un ke Ahed bashart e utuwaari ko tohd dena.

" **Chautha Marhala:** Jo ahl e kitaab, masalan Nasara musalmanon se dushmani ka aaghaaz karein to un se bhi ladna, yahan tak ke wo chote bun kar apne haath se jaziya dein.

" **Pabchwan Marhala:** Jo mushrik, Yahoodi ya nasraani islam mein dakhil ho jaye us se haath rok lena. Us ki jaan wa maal se taarruz na karna siwaye is soorat ke ki wo khud shar'ai taur par us ka sazzawaar ho aur us ka hisaab Allah par hoga.

Sariya Aur Gazwaat: - Jaisa ki guzar chuka hai ke Rasoolullah (Sallallahu Alaihi Wa Sallam) aur musalmaan shuru hi se ehtiyat ka daaman pakde huwe the aur unhon ne pehre aur hatyaron ke saath sone ka intezaam kar rakha tha. Jab qitaal ki ijazat nazil huwi to Rasoolullah (Sallallahu Alaihi Wa Sallam) ne "Fauji Tilaya gardi" ka intezaam farmaya, jis ka salaar apne sahabi ko bana diya karte the. Ise "Sariyya" kaha jata hai aur kabhi kabhi aap banafs-e-nafees bhi nikalte the, ise "gazwa" kaha jata hai. Is "Tilaye gardi" ke maqasid ye the:

(1) Dushman ki naql wa harkat ka pata lagana aur Madina ke atraaf ko mahfooz rakhna. Aisa na ho ke dushman musalmanon par dhoke se toot padhen.

(2) Quraish ke qafilon se chedh khaani karke un par dabau dalna, taake unhein apni tijarat aur jaan wa maal ke liye khatre ka ehsaas ho jaye. Is ke baad ya to wo apni himaqqat se baaz aakar musalmanon se sulah karlein aur unhein islam ko phailane aur us par amal karne ke liye aazad chodh den aur yahi musalmanon ki intehayi aarzu thi ya jung aur qatl ka raasta apnayen aur zahir hai ke aisi soorat mein sab se pehle apni tijarat ka raasta kho denge, kyonke wo Madina ke atraaf se guzarta tha aur dusre darje par Allah ke hukm aur us ki

madad se apne shar aur zulm ka badla paa jayenga. Is ki taraf Allah (Subhanahu Wa Taala) ke kalaam mein kayi baar ishaara kiya jaa chuka tha.

(3) Dusre qabayel ke saath dosti wa taawun aur jung na karne ka mu'ahada karna.

(4) Allah ka paigam pahunchana aur qaulan wa amalan islam ki dawat dena.

*Is silsile mein pehle "Sariya" jo Rasoolullah (Salla Allahu Alaihi Wa Sallam) ne bheja wo "Sariya e" Seef-Ul-Bahr kehla-ta hai. Ise aapne Ramadhan 1st saal e Hijri mein bheja aur apne chacha Hazrat Hamza (Radhiyallahu Anhu) bin Abdul Muttalib ko us ka ameer banaya. Is mein kul 30 muhajireen the. Ye log 'Aees ke atraaf mein Bahr e ahmar ke sahil tak gaye aur Quraish ka ek qafilu jo Abu Jahl ki sarkardagi mein Shaa- m se aa raha tha, us se saamna huwa. Donon fareeq ne safein baandh lin aur qareeb tha ke jung ho jati, lekin Majdi bin Amr Juhani ne beech bachau kara diya aur donon fareeq wapas chale gaye.

*Ye islami tareekh ka pehle "Sariyya" aur pehla fauji amal tha, is ka jhanda safed tha. Aur ye islami tareekh ka pehla jhanda tha aur us ke alamdard Abu Marsad Kinana bin Husain Ganawi the.

*Is ke baad pai dar pai "Sariya" rawana kiye gaye. Chunache Shawwal mein Abu Ubada bin Harith (Radhiyallahu Anhu) ko saath (60) Muhajireen ke saath batan e Rabig mein bheja gaya. Wahan Abu Sufiyan se saamna huwa jo 2sau (200) aadmiyon ke saath tha. Donon taraf se teer chale lekin jung na huwi.

* Phir Dhul Q'ada mein Hazrat Sa'd bin Abi Waqqas (Radhiyallahu Anhu) ko bees (20) Muhajireen ke saath Rabig ke qareeb kharuar ki taraf bheja gaya, lekin unka kisi se saamna na huwa.

*Iss ke baad Safar 2nd Hijri mein Sattar (70) Muhajireen ke saath Rasoolullah (Sallallahu Alaihi Wa Sallam) bazaar e khud

nikle aur Abwa ya Waddaan tashreef le gaye, lekin kisi se saamna na huwa. Is safar mein aap ne Amr bin Makhshi Azzamri ke saath amaan aur taawun ka muahada kiya. Ye pehli Muhim hai jis mein Rasoolullah (Sallallahu Alaihi Wa Sallam) ban-afs-e-nafees khud nikle.

Is ke baad aap Rabi ul Awwal 2nd Hijri mein 2sau (200) Muhajireen ke saath Razwa ke atraaf mein Bawaat tak tashreef le gaye. Wahan bhi kisi se saamna na huwa.

Isi mahine mein kurz bin Jabir Fahri ne Madina ke chiragah par chapa mara aur kuch maweshi hank kar le gaya. Rasoolullah (Sallallahu Alaihi Wa Sallam) ne sattar (70) Muhajireen ke saath us ka ta'aqub kiya aur Badr ke atraaf mein Safwaan tak tashreef le gaye, lekin Kurz nikal bhaga. Is waqi'ae ko "Gazwa e Badr Awwal (Oula) bhi kehte hain.

Is ke baad aap Jumad Al Awwal ya Jumaad Al Ukhra 2 Hijri mein ek sau pachaas (150) ya 2 sau pachaas (250) Muhajireen ke saath Dhul Ushaira tak tashreef le gaye. Maqsood, Quraish ke ek qafile ko rokna tha jo Mulk e Shaam jaa raha tha, lekin wo aap ke pahunchne se chand din pehle hi jaa chuka tha. Is safar mein aap ne Banu Mudlaj ke saath jung na karne ka mu'ahada kiya.

Phir Rajab 2nd Hijri mein aap ne Abdullah bin Jahash Asadi (Radhiyallahu Anhu) ko barah (12) muhajireen ke hamrah, Makkah aur Taif ke darmiyan muqaam e "Nakhla" ke liye rawana kiya. Maqsood ye tha ki wo Quraish ke ek qafile ki khabar laye, magar in logon ne qafile par hamla karke ek aadmi ko qatl aur 2 ko qaid kar liya aur qafile ko hank laye.

Is harkat par Rasoolullah (Sallallahu Alaihi Wa Sallam) naraaz huwe. Chunache qaidiyon ko chodh diya aur maqtool ka khoon baha ada kiya.

Ye waqi'ah Rajab ki aakhri taareekh ko pesh aaya tha, is liye mushrikeen ne shor machaaya ke musalmanon ne haraam mahine ki hurmat pamaal kar daali, Is par Allah ka ye irshaad

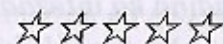
nazil huwa.

"Log aap se haraam mahine mein ladayi ke mutalliq puchte hain. Aap keh den is mein jung karna bada gunah hai aur Allah ki raah se rokna, aur us ke saath kufr karna, aur Masjid e Haram se rokna aur us ke bashindon ko wahan se nikalna ye sab Allah ke nazdeek aur zyada bada jurm hai aur fitna qatl se badhkar hai." (Surah Baqara 2 Aayat 217)

[In Saraya aur ghazwaat ki tafseel ke liye mulahaza ho: Ibn e Hisham 1/591,605, Zadul Ma'aad 2/83-85]

Shabaan 2nd Hijri mein Qibla bhi Bait Al Muqaddas ki jagah Khaan-e-Kaabah ko bana diya gaya. Rasoolullah (Sallallahu Alaihi Wa Sallam) yehi chahte bhi the aur isi ka intezaar kar rahe the. Is se baaz dhoke baaz munafiqeen aur yahood bhi manzar e aam par aa gaye, jo jhoot moot musalman bane huwe the, Chunache ye murtad ho gaye aur musalmanon ki safen un se paak ho gayin.

Ye thi jungi Naql wa harkat, jo Madina aur us ke atraaf ke amn ki hifazat ke liye Rasoolullah (Sallallahu Alaihi Wa Sallam) aur musalmanon ne qayam kar rakhi thi, is se Quraish ko ye batlana bhi maqsood tha ki agar wo apne shar se baaz na aaye to anjaam bura hoga, lekin wo apni khudsari aur takabur mein badte hi gaye. Chunache Badr ke maidan mein us ki saza paali aur jaza baharhaal ghaate hi ki thi.



Gazwa e Badr Kubra

(17 Ramadhan 2 Hijri)

Ye Quraish aur musalmanon ke darmiyan pehla faisla kun m'arka hai. Is ka sabab ye huwa ki Rasoolullah (Sallallahu Alaihi Wa Sallam) jiss qafil ke liye Zul Ushaira tashreef le gaye the aur jo bach kar Shaam chala gaya tha aap us ki taak mein the aur us ki khabar lane ke liye aapne Shaam ke muqaam Hauraa tak do aadmi bheje the. Chunache jaise hi ye qafila wahan se guzra unhon ne jaldi se Madina khabar pahunchayi [Maghazi Al waqedi] aur khabar milte hi Rasoolullah (Sallallahu Alaihi Wa Sallam) ne Sahaba (Radhiyallahu Anhu) ko nikalne ki dawat di, lekin nikalna zaruri nahi qaraar diya. Chunache is dawat par 313, 314 ya 317 aadmiyon ne labbaik kaha. Jis mein 82 ya 83 ya 86 Muhajireen the aur 61 qabeela e Aus ke aur 170 qabeela e Khazraj ke Ansaar the. Unhon ne mukammal tayyari bhi na ki thi, [dekhye Sahih Bukhari: 3955-3959] sawari mein sirf do (2) ghodhe aur sattar (70) ount the.

Rasoolullah (Sallallahu Alaihi Wa Sallam) ne is ke liye safed jhanda baandha aur use Hazrat Musab bin Umair (Radhiyallahu Anhu) ke hawale kiya, is ke alawah ek jhanda Muhajireen ka tha jise Hazrat Ali bin Abu Talib (Radhiyallahu Anhu) liye huwe the aur ek jhanda Ansar ka tha jise Sa'd bin Muaz ne utha rakha tha. Madina ka intezaam Ibn e Umm e Makhtoom (Radhiyallahu Anhu) ke hawale kiya, lekin Ruaha pahunch kar unki jagah Abu Lubaba Abul Munzar ko rawana farmaya.

Rasoolullah (Sallallahu Alaihi Wa Sallam) Madina se nikle to "Badr" manzil maqsood thi, Ye Madina ke Junoob Maghrib mein 155 kilo meter ke fasle par waqe hai, Ise har taraf se buland pahado ne ghair rakha hai. Amad wa raft ke sirf teen raaste hain, Ek Junoob mein hai jise "Al Udwa Tul quswa" (Door ka Naaka) kaha jata hai, dusra shimal mein hai jo "Al

Udwa Tul Dunya" (qareeb ka Naaka) kehlata hai, teesra Shimali raaste ke qareeb hi mashriq mein hai aur is se Ahl e Madina aate jate hain, Makkah se Shaam aane jaane wale qafilon ka karwani raasta isi ihate ke andar se guzarta tha, is mein kuch makanaat, kuwen aur baghaat bhi the, is liye qafile umuman yahan padhau daalte the aur kayi ghanton se lekar kayi dinon tak teherthe the, lehaza ye baat bahut asaan thi ke us ihate mei Quraish ka qafile utarne ke baad musalman teeron raaste band karden aur qafila apne aap ko un ke hawale karne par majboor ho jaye, lekin is tadbeer ka lazmi taqaza ye tha ke qafile ko musalmanon ke nikalne ka mutlaq ilm na ho, taake wo ghaflat mein Badr ke andar utar padhen. Is liye Rasoolullah (Sallallahu Alaihi Wa Sallam) jab Madina se nikle to aap ne pehle pahel jo raasta ikhtiyar kiya wo Badr ki bajaye kahin aur jata tha. Phir bahut dheemi raftaar se Badr ki janib pesh qadmi farmayi.

Jahan tak qafile ka talluq hai to us mein ek hazaar (1000) ount the, jin par kam az kam pachaas (50) hazaar dinar ki maliyat ka samaan baar kiya huwa tha, us ka salaar Abu Sufiyan tha aur us ke saath sirf chalees (40) aadmi the, Abu Sufiyan had darje bedar aur mohtat tha, har aane jaane waale se musalmanon ki naql wa harkat ke mutalliq daryaft karta raha tha, Chunnache abhi wo Badr se kaafi door tha ke use musalmanon ke nikalne ka ilm ho gaya, lehaza us ne qafile ka rukh maghrib ki taraf pher kar sahil ka raasta pakad liya aur Badr ka raasta kulli taur pur chodh diya, Saath hi ek aadmi ko ujr de kar Makkah bheja ki jis qadar jald mumkin ho, unhein musalmanon ke nikalne ki ittela dedein, Us shakhs ne khabar pahunchayi to Ahl e Makkah nehayat tezi se tayyar huwe aur sab ke sab nikle, Abu Lahab ke siwa badon mein koi piche na raha. Aas paas ke qabayel ke aadmi bhi saath le liye Quraish ke badon mein sirf Banu Adi ne is mein shirkat na ki.

Jab ye lashkar "Johfa" pahuncha to use Abu Sfiyan ka paigh-

aam mila, jis mein us ne apne bach nikalne ki ittella di thi aur ye mutalaba kiya tha ke Makkah wapas palat jayen, Chunache logon ne wapas ka irada kar liya, magar Abu Jahl apne takabbur aur nikhwat ke sabab aade aa gaya aur koi wapas na ho saka, sirf Banu Zahrah apne haleef aur rayees Akhans bin Shuraiq Saqafi ki raye par wapas huwe aur ye teen sau (300) the. baaqi ek hazaar (1000) lashkar ne apna safar jaari rakha, ta aanke "Udwa-e-quswa" ke qareeb pahunch kar Badr ke bahar pahadon ke peeche ek wasi' maidan mein padau daal diya.

Idhar Rasoolullah (Sallallahu Alaihi Wa Sallam) ko raaste hi mein Ahl e Makkah ke kharooj ka ilm ho gaya, lehaza aap ne musalmanon se mashwara kiya, is par Hazrat Abu Bakr (Radhiyallahu Anhu) uthe aur achchi baat kahi, Phir Hazrat Umar (Radhiyallahu Anhu) uthe aur achchi baat kahi, Phir Hazrat Miqdaad (Radhiyallahu Anhu) uthe aur arz pardaaz huwe:

"Aye Allah ke Rasool (Sallallahu Alaihi Wa Sallam)! Wallah! Hum wo baat nahi kahenge jo Bani Israel ne Musa (Alaihissalaam) se kahi thi:

"Tum aur tumhara Rab jao aur lado hum yahin baithe hain"
(Surah Maida 5Aayat-24)

Balke, hum aap ke dayein aur bayein aur aage aur peeche se ladenge."

Is se Rasoolullah (Sallallahu Alaihi Wa Sallam) ka chehra e Mubarak damak utha aur aap masroor ho gaye. [Bukhari:3952] us ke baad aap ne phir farmaya ke:

"Musalmano! Mujhe mashwara do."

Is par Ansaar ke rayees Hazrat Sa'd bin Muaz (Radhiyallahu Anhu) uthe aur arz pardaaz huwe ke:

"Ya Rasoolallah (Sallallahu Alaihi Wa Sallam)! Goya aap hamari taraf ishara farma rahe hain, to us zaat ki qasam jis ne aap ko haq ke saath bheja hai agar aap hamein is samundar par le chalein aur us mein koodna chahen to hum us mein bhi aap ke saath kood padenge, hamara ek

aadmi bhi peeche na raheg, hamein qata'an koi hichkichahat nahi ke kal aap hamare saath dushman se takra jayen, hum jung mei paamard aur ladne mein jawaanmard hain aur tawaqqo' hai ke Allah aap ko hamara wo jauhar dikhlayega jis se aap ki aankhein dhandi ho jayengi lehaza aap hamein lekar padhen, Allah barkat de... unhon ne guftagu ke dauran ye bhi kaha... Us zaat ki qasam! Jisne aap ko haq ke saath bheja hai, agar aap pesh qadmi karte huwe, "Barq-e- Ghimad" tak jayein to bhi hum aap ke saath hain"

Is se Rasoolullah (Sallallahu Alaihi Wa Sallam) par khushi ki leher daudh gayi. Aap ne farmaya:

"Chalo aur khush ho jao, kyunke mujh se Allah ne 2 girhon mein se ek ka wada farmaya hai, Wullah! Is waqt mein goya qaum ki qatl gaahin dekh raha hun"

Phir aap ne Badr ki janib pesh qadmi ki aur wahan usi raat pahunche, jis raat mushrikeen pahunche the. Wahan pahunch kar aapne maidan e Badr ke andar "Udwa-e-Dunya" ke qareeb padhau dala, lekin Hazrat Hubaab bin Mundhir (Radhiyallahu Anhu) ne mashwara diya ke aap aage badhe chalein aur jo chashma dushman ke sab se zyada qareeb hai us par padhau daalein, taake musalman hauz bana kar apne liye paani jama kar lein aur baaqi chashmon ko paat dein, Is tarah dushman paani se mehroom reh jayega, Chunache aapne yehi kiya:

Phir musalmanon ne ek chappar banayi jo Nabi (Sallallahu Alaihi Wa Sallam) ki qayadat gaah thi aur us par Hazrat Sa'd bin Muaz (Radhiyallahu Anhu) ki kamaan mein Ansari jawan ki ek jamaat pahre aur hifazat ke liye muqarrar kardi.

Is ke baad Rasoolullah (Sallallahu Alaihi Wa Sallam) ne lashkar ki tarteef farmayi [Tirmizi:1677] aur maidaan e jung ka chakkar lagaya, wahan aap ne haath ka ishara karke farmaya ke:

"Ye kal fulan ki qatl gaah hai aur ye kal fulan ki qatl

gaah hai, In Sha Allah." [Sahi Muslim]

Phir ek darakht ki jadh ke paas namaaz padhte huwe raath guzaari. Musalmanon ne bhi bharpoor etemad ke saath pur sukoon raat guzari aur Allah ne barish nazil farmayi, jaisa ke us ka irshaad hai:

"Jab Allah tum par apni taraf se amn wa be khaufi ke taur par neend taari kar raha tha aur tum par aasmaan se paani barsa raha tha, taaki tumhein us ke zariye paak karde aur tum se shaitaan ki gandagi door kar de aur tumhare dil mazboot karde aur tumhare qadam jama dein."

(Surah Anfaal 8 Aayat 11)

Phir subah 17 Ramadhaan 2 Hijri ki subah, donon faujon ka aamna saamna huwa to Rasoolullah (Sallallahu Alaihi Wa Sallam)ne dua farmayi:

"Aye Allah! Ye Quraish hai jo apne guroor wa takabbur ke saath teri mukhalafat karte huwe aur tere Rasool ko jhutlate huwe aaye hain, Aye Allah! Teri madad! Jiska tune wada kiya hai. Aye Allah! Aaj unhen aint kar rakh de"

Phir aap ne safein barabar ki aur farmaya ke "jab tak mera hukm na aajaye ladayi shuru na karen." Neez farmaya ke "Jab wo tumhare qareeb aajayein to un par teer chalana aur apne teeron ko bachaye rakhne ki koshish karna [Sahih Bukhari:3984,3985] aur jab tak wo tum par cha na jayein talwar na kheenchna, [Sunan Abi Dawood 2/13] us ke baad aap chappar mein wapas aagaye. Aap ke saath Abubakr (Radhiya-llahu Anhu) bhi the. Aap ne Allah azza wa jal se bade soz ke saath du'a ki Yahan tak ke farmaya: "Allahumma in tahlik hazihil I'sabatul yauma la tu'bad Abadan allahumma in shita lam tu'bad ba'dal yaumi abadaa.

"Aye Allah! Agar aaj ye jamaat halaak ho gayi, to kabhi teri ibadat na ki jayegi. Aye Allah! Agar too chahe to aaj ke baad kabhi teri ibadat na ki jaye."

Aap ne khoob tazarro' aur khuloos ke saath du'a ki, yahan

tak ke aap (Sallallahu Alaihi Wa Sallam)ki chadar aapke kandhon se gir gayi, Hazrat Abubakr Siddique (Radhiyallahu Anhu) ne chadar durust ki aur arz pardaaz huwe ke

"Aye Allah ke Rasool! Bas faarmayen. Aapne apne Rab se ji bharke dua farmali" [Sahih Bukhari:2915,3953,4875]

Dusri taraf mushrikeen ki surat e haal ye thi ke Abu Jahl ne Allah se faisle ki dua ki. Us ne kaha: "Aye Allah! Hum mein se jo fareeq qarabat ko zyadah kaatne waala aur galat harkatein zyadah karne wala hai, use aaj taud de. Aye Allah! Hum mein se jo fareeq tere nazdeek zyadah mahboob aur zyadah pasandidah hai, aaj us ki madad farma."

Mubarzat Aur qitaal: - Is ke bad Quraish ke teen behtareen sawaar Utba, Shaiba farzandan e Rabi'ah aur Waleed bin Utba aage badhe aur musalmanon ko dawat e mubarzat di. Jawaab mein Ansaar ke teen jawan nikle, Mushrikeen ne kaha "Hum apne chachere bhaiyon ko chahte hain."

Chunache ab Ubaidah bin Harith, Hazrat Hamza aur Hazrat Ali (Radhiyallahu Anhum) aage badhe. Hazrat Hamza (Radhi yallahu Anhu) ne Shaiba ko, Hazrat Ali (Radhiyallahu Anhu) ne Waleed ko kheth kiya, albatta Ubaidah (Radhiyallahu Anhu) aur Utba ke darmiyan do zarbon ka tabadela huwa aur ek ne doosre ko achchi tarah zakhmi kar diya, lekin itne mein Hazrat Ali aur Hazrat Hamza (Radhiyallahu Anhum) apne apne Shikar se farigh hokar Utba par toot padhe aur use qatl kar ke Hazrat Ubaidah ko utha liya, un ka paun kat gaya tha aur us ki wajah se chaar ya paanch din baad Madina wapasi ke dauran Safra mein un ka inteqaal ho gaya. [Sahih Bukhari:3965,3966 waghaira]

Mubarzat ka natija mushrikeen ke liye bura sabit huwa. Chunache wo gusse se be-qaboo ho kar musalmanon ki safon par nehayat tezi ke saath toot padhe aur mard-e- wahid ki tarah yek bargi hamla kar diya, lekin musalman apni jagah jame rahe, Wo apna difa' kar rahe the. Aur ahad Ahad keh rahe the.

Idhar Rasoolullah (Sallallahu Alaihi Wa Sallam) ko ek jhapki

aayi, phir aap ne sar uthaya aur farmaya "Abubakr khush ho jao tumhare paas Allah ki madad aagayi, Ye Jibraeel hain apne ghode ki lagan thaame aage aage chal rahe hain. Un ke jodon par gard wa gubaar hai." [Sahih Bukhari:3995,4041]

Us din Allah ne ek hazaar farishton se musalmanon ki madad ki thi.

Phir Rasoolullah (Sallallahu Alaihi Wa Sallam) zirah posh, sipahiyaana shaan aage bade, Us waqt aap ye ayat tilawat farma rahe the:

"Anqareeb ye jaththa shikast kha jayega aur peeth phair kar bhagega" (Surah Qamar 54 Aayat 45) [Bukhari:2915]

Phir aap ne ek muththi kankareli mitti li aur ((shaa hatil wujooh)) "Chehrein bigad jayein" kehte huwe mushrikeen ke chehron par de mari, Allah ki qudrat! koi mushrik na bacha ke jis ki donon aankhon aur naththne mein ek muththi mitti mein se kuch na gaya ho. Is ke mutalliq Allah Ta'ala fermata hai:

"Jab aap ne phenkha to dar haqeeqat aapne nahi phenka, balke Allah ne pheka." (Surah Anfaal 8 Aayat 17)

Phir Rasoolullah (Sallallahu Alaihi Wa Sallam) ne musalmanon ko mushrikeen par hamle par hamle ka hukm aur jung ki targeeb dete huwe farmaya:

((Shuddoo)) "Chadh daudho!"

Chunache musalman jin ka josh jihad abhi shabab par tha, chad daude aur unke josh wa kharosh mein ye dekh kar mazeed tezi aagayi ke Rasoolullah (Sallallahu Alaihi Wa Sallam) ba nafs e nafes unke darmiyan maujood hain aur sab se aage badh kar lad rahe hain (Musnad Abi Ya'la:412) chunache woh safon ki safein darham barham karne aur gardane katne lage aur farishton ne bhi unki madad ki, wo bhi mushrikeen ki gardane maarte aur jodhon par zard lagate the, chunache aadmi ka sar kat kar girta aur pata na chalta ke kis ne mara hai aur aadmi ka hat kat kar girta aur pata na chalta ki kis ne kata hai [Tabqat Ibn e sa'd] yun mushrikeen par shikast nazil

ho gayi aur unhon ne raah e firaar ikhtiyaar ki aur musalmanon ne un ko khadedh diya. Kisi ko qatl kiya to kisi ko qaid.

Idhar mushrikeen ki tayeed mein aur musalmanon ke khilaf un ko bhadakane ke liye Iblees bhi Suraqaa bin Malik bin Joshum ki shakal mei hazir tha, jab usne farishte aur unke karawaaiyan dekhin to ulte paun palat kar bhaga aur apne aap ko "Bahre-Ahmar" mein jakar daal diya.

Abu Jahl Ka qatl: - Abu Jahl ek aise giroh mein tha, jinhon ne uske gird apni talwaaron aur nezon ki baadh qayam kar rakhi thi. Idhar musalmanon ki saff mein Hazrat Abdul Rahman bin Auf (Radhiyallahu Anhu) ke ird gird 2 Ansari jawaan the, jin ki maujudgi se wo mutmain na the ki itne mein ek ne apne saathi se chupakar unse kaha "Chacha jaan! Mujhe Abu Jahl dikhla dijiye." Unhon ne kaha "Use kya karoge?" Usne kaha "Mujhe bataya gaya hai ke wo Rasoolullah (Sallallahu Alaihi Wa Sallam) ko gaali deta hai. Us zaat ki qasam jis ke haath mein meri jaan hai, agar main ne us ko dekh liya to mera wujood us ke wajood se juda na hoga, yahan tak ke hum mein se jis ki maut pehle ho wo marjaye." Itne mein dusre ne bhi ye baat kahi. Is ke baad jab safein bat gayin to Abdul Rehman bin Auf (Radhiyallahu Anhu) ne dekha ki Abu Jahl chakk-ar kaat raha hai, unhon ne donon ko use dikhlaya, donon jhapat pade aur talwar maar kar qatl kar diya. Ek ne pindli par zarb lagayi aur uska paun yun udh gaya jaise musal ki maar padhne par ghutli udh jaati hai aur doosre ne buri tarah zakhmi kar diya aur is haal mein choda ke sirf saans aa jaa rahi thi. us ke baad donon Rasoolullah (Sallallahu Alaihi Wa Sallam) ke paas aaye. Donon ka dawa tha ke main ne qatl kiya hai, Aapne talwarein dekhin aur farmaya:

"Donon ne qatl kiya hai."

Ye donon jawaan afraa ki sahebzaade Muaz aur Muawwiz (Radhiyallahu Anhu) the, Muawwiz (Radhiyallahu Anhu) to is gazwe mein shaheed ho gaye, albatta Muaz (Radhiyallahu

Anhu) Hazrat Uthman(Radhiyallahu Anhu)ke daur e khilafat tak baaqi rahe. Rasoolullah(Sallallahu Alaihi Wa Sallam)ne unhi ko Abu Jahl ka samaan diya. [aik sahih riwayat ke muta- biq yeh donon naujawan Mu'az bin 'Afraa aur Mu'az bin 'Amr bin Jumooth the aur aap ne Mu'az bin 'Amr bin Jumooth ko Abu Jahl ka samaan diya, Hafiz ibn Hajar rahimahullah ne iski ye taujeeh ki hai ke ho sakta hai ke pahle Mu'az bin 'Afraa aur Mu'az bin 'Amr donon ne bayak waqt hamla kiya ho uske fauran ba'd Muawwaz bhi pahunch gaye hon. (Fathul Bari)

M'arka khatm ho gaya to log Abu Jahl ki talaash mein nikle, Hazrat Abdullah bin Masood (Radhiyallahu Anhu)ne use paa liya. Abhi uski saans aa jaa rahi thi. Unhon ne uski garden par paun rakha aur sar kaatne ke liye daadhi pakdi aur farmaya "Ao Allah ke dushman! Akhir Allah ne tujhe ruswa kiya na!"

Us ne kaha "Mujhe kahe ko ruswa kiya? Kia jis shakhs ko tum logon ne qatl kiya hai, us se upar bhi koi aadmi hai?"

Phir bola "Kaash mujhe kisaan ki bajaye kisi aur ne qatl kiya hota."

Is ke baad kehne laga "Mujhe batao aaj fateh kiski huwi?"

Hazrat Abdullah bin Masood(Radhiyallahu Anhu) ne kaha "Allah aur us ke Rasool ki." Abu Jahl ne kaha "O bakriyon ke charwahe! Tu badi mushkil jaguh par chadh gaya hai!"

Is ke baad Hazrat Abdullah bin Masood(Radhiyallahu Anhu) ne us ka sar kaat liya aur khidmat e nabwi mein hazir kiya.

Aap ne farmaya:

Allahu akbar walhamdulillahu sadaqa wa'dahu, wa nasara abdahu, wa hazamal ahzaba wahdahu.

"Allah bahut bada hai, tamam tareef Allah ke liye hai, jis ne apna wa'da sach kar dikhlaya, apne bande ki madad farmayi aur tanha saare girohon ko shikast dedi."

Phir farmaya "ye is ummat ka fir'aun hai." [Bukhari:3141]

Yaumul Furqaan (Faisle Ka Din): -Ye maraka kufr wa eimaan ka marka tha. Is mein aadmi ne apne chacha se, baap ne apne bête se, bhai ne apne bhai se aur qarabat daar ne

apne qareeb tareen logon se jung ki, Hazrat Umar(Radhiyallahu Anhu)ne apne mamun Aas bin Hisham ko qatl kiya. Hazrat Abubakr (Radhiyallahu Anhu) ne apne bête Abdul Rahman ka muqabla kiya aur musalmanon ne Nabi(Sallallahu Alaihi Wa Sallam)ke chacha Hazrat Abbas (Radhiyallahu Anhu)ko qaid kiya. Yun qarabat ke talluqaat kat gaye, Allah ne kalima e eimaan ko kalima e kufr par bulandi ataa ki aur haq ko batil se juda kar diya, isi liye is din ka naan "yaumul furqaan" padh gaya. Yani Badar ka din 17 Ramadhan Al Mubarak.

Fariqain Ke Maqtuleen: - Is ma'rke mein chauda (14) musalman shaheed huwe. Che (6) muhajireen aur aadh (8) Ansaar. Inhein maidan e Badar hi mei supurd e khaakh kiya gaya. Unki qabrein ab bhi maroof hain.

Mushrikeen ke sattar (70) aadmi maare gaye aur sattar (70) qaid huwe. Marne waalon mein zyadah tar sardar qism ke log the. Un mein se chaubees (24) sardaron ki laashen kheen ch kar Badr ke ek gande khabees kuwein mein phenk diye gaye. [Bukhari:240,520,2934]

Rasoolullah (Sallallahu Alaihi Wa Sallam)ne teen roz Badr mein qiyam farmaya. us ke ba'd jab wapasi ke liye tayar huwe, to us kuwen ki mander par aakar khade ho gaye aur un sardaron ka naam le lekar pukara:

"Aye fulan ke bête fulan! Aur Aye fulan ke bête fulan! Kya tumhen ye baat achchi lagti hai ke tum ne Allah aur us ke Rasool ki ita'at ki hoti, kyonki hum se hamare Rab ne jo wa'da kiya hum ne bar haq paya. to kia tum se tumhare Rab ne jo wada kiya tha, use tum ne barhaq paya?"

Hazrat Umar(Radhiyallahu Anhu)ne kaha "Allah ke Rasool! Aap aise jismon se kia batein kar rahe hain jin mein ruh hi nahi?"

Aap ne farmaya: "Main jo kuch keh raha hun use tum log un se zyadah nahi sun rahe ho, lekin ye log jawaab nahi de sakte.

[Bukhari:3976]

Makkah Aur Madina Mein Ma'rake Ki Khabar: - Makke

mein shikast ki khabar bhagne waale mushrikeen se pahuchi, jis se unhein badi zillat wa rusiyahi mahsoos huwi, hatta ke unhon ne maqtuleen par nauha gari se rok diya, taake musalman khush na hon, jutfye huwa ke Aswad bin Muttalib ke teen bete mare gaye aur un par wo nau'ha karna chahta tha. Us ne ek raat ek nau'ha karne wali aurat ki awaaz suni to samajha ke ijazat mil gayi hai aur jhat apne ghulam ko haqeeqat malum karne ke liye bheja, Us ne wapas aakar bataya ke ye aurat to apne ek ghumshuda oont par ro rahi hai. Aswad ye sun kar apne aap par qaboo na pa saka, Aur be ikhtiyar pukar utha.

"Kya wo is baath par roti hai ke us ka oont gayab ho gaya aur us par be khwaabi ne us ki neend haraam kar rakkhi hai. too oont par na ro, balke badr par ro jahan qismatein phoot gayi.

Idhar Ahl e Madina ki khushkhabri ke liye Rasoolullah (Salla Allahu Alaihi Wa Sallam) ne do qasid rawana farmaye. Ek Abdullah bin Rawahah (Radhiyallahu Anhu) baalayi Madina ki taraf aur dusre Zaid bin Haritha (Radhiyallahu Anhu) zerein Madina ki taraf, Is dauran Yahood ne jhute propaganda kar ke Madina mein halchal macha rakhi thi. Is liye jab fatah ki khabar pahunchi to har taraf masarrat wa shaadmani ki laher daud gayi, Madine ke darobaam tahleel wa takbeer ke na'ron se goonj uthi aur sarbur aawurdah musalman Rasoolullah (Sallallahu Alaihi Wa Sallam) ko mubarak baad dene ke liye Badr ke raaste mein nikal pade.

Rasoolullah (Sallallahu Alaihi Wa Sallam) Madine Ki Raah Mein: - Rasoolullah (Sallallahu Alaihi Wa Sallam) nusrat-e-Ilaahi ka taaj pehne Madina ke liye rawana huwe. Aap ke saath maal e ganimat aur qaidi bhi the. Wadi-e-Safra ke qareeb pahunchte to taqseem ka hukm nazil huwa. Chunache aap ne "Khumus" nikal kar baaqi maal e ganimat ghaziyon par taqseem farma diya. Phir waadi Safra mein pahunch kar

Nadhr bin Harith ko qatl karne ka hukm diya aur Hazrat Ali bin Abu Tallib (Radhiyallahu Anhu) ne us ki garden uda di. Is ke baad "Arq uz Zabya" pahunchte to Uqba bin Abi Mu'ait ko qatl karne ka hukm diya aur Hazrat Asim bin Sabit (Radhiyallahu Anhu) ne us ki garden maar di.

sarbur aaburdah musalman jo Rasoolullah (Sallallahu Alaihi Wa Sallam) ko Mubarak baad dene ke liye nikle the, muqaam Rauha mein aap se unki mulaqat huwi aur wahan se Madina tak unhon ne aap ki qayadat mein safar tai kiya aur is tarah aap Madina mei yun muzaffar wa mansoor dakhil huwe ke har dushman par aap ki dhaak baith chuki thi aur is ki wajah se bahut se log halaqa baghosh e Islam bhi huwe, Isi mauqe par Abdullah bin Ubay aur us ke sathiyon ne bhi dikhawe ke liye Islam qabool kiya.

Qaidiyon Ka qaziyya: - Jab Rasoolullah (sallallahu Alaihi wa Sallam) Madina pahunch chuke, to aap ne qaidiyon ke baare mein mashwara kiya, Hazrat Abubakr (Radhiyallahu Anhu) ne fidya lene ki raye di aur Hazrat Umar (Radhiyallahu Anhu) ki raye ye thi ke unhein qatl kar diya jaye. Rasoolullah (Sallallahu Alaihi Wa Sallam) ne fidya lena tai kiya, Ye fidya chaar hazaar (4000) se teen hazaar (3000) aur (kamazkam) ek hazaar dirham tak tha aur in mein se jo likhna padhna jaante the un ka fidya ye qaraar diya gaya ke wo das das musalman bachchon ko likhna padhna sikhadein, baaz qaidiyon par ehsaan kiya gaya aur unhen fidya liye bagair riha kardiya gaya. [Tareekh Umar bin Khattab p:36]

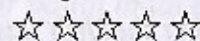
Rasoolullah (Sallallahu Alaihi Wa Sallam) ki sahebzadi Hazrat Zainab (Radhiyallahu Anhu) ne apne shauhar Abul 'Aas ke fidye mein jo maal bheja, us mein ek haar bhi tha. Ye haar Hazrat Khadija (Radhiyallahu Anha) ka tha. Unhon ne Hazrat Zainab (Radhiyallahu Anha) ko Abul Aas ke paas rukhsat karte waqt ye haar unhein diya tha. Jab Rasoolullah (Sallallahu Alaihi Wa Sallam) ne use dekha to aap par riqqat taari ho gayi

aur aap ne sahaba (Radhiyallahu Anhu) se ijazat chahi ke Abul Aas ko bila fida chodh dein, Sahaba (Radhiyallahu Anhu) ne aisa hi kiya, Chunache aap ne Abul Aas ko is shart par riha kar diya ke wo Zainab (bint e Rasool) ki raah chodh denge. Abul Aas ne Makkah jakar unka raasta chodh diya aur wo Madina hijrat kar aayin. [Ahmad, Abu Dawood, Mishkaat: 3970]

Aapki Sahebzadi Hazrat Ruqaiya (Radhiyallahu Anha) Ki Wafaat Aur Umm e Kulsum (Radhi Allahu Anha) Se Hazrat Uthman (Radhiyallahu Anha) Ki Shaadi: - Nabi (Sallallahu Alaihi Wa Sallam) jis waqt Gazwa e Badr ke liye tashreef le gaye the, aapki sahebzadi Hazrat Ruqaiya (Radhiyallahu Anha) bimaar thin. Wo Hazrat Uthman (Radhiyallahu Anha) ke aqd mei thin, lehaza aap ne unhein hukm diya ke un ki timardari ke liye Madina mein rahe aur unhein bhi Badr mein hazir hone waale ka ajr aur hissa milega, [Sahih Bukhari: 3699] Osama bin Zaid (Radhilla- hu Anhu) ko bhi un ki timardari ke liye rok diya, Hazrat Ruqai- ya (Radhiyallahu Anha) aap ki wapasi se pehle hi wafat pa gayin. Hazrat Ossama bin Zaid (Radhiyallahu Anhu) ka bayan hai ke hamare paas fatah ki khushkhabri us waqt pahunchi jab hum Rasoolullah (Sallallahu Alaihi Wa Sallam) ki saheb- zaadi Hazrat Ruqaiya (Radhiyallahu Anha) par mitti barabar kar chuke the.

Aur jab Rasoolullah (Sallallahu Alaihi Wa Sallam) Madina pahunch kar mutmayin ho chuke, to aap ne apni dusri saheb- zadi Hazrat Umm e Kulsum (Radhiyallahu Anha) ki shaadi Hazrat Uthman (Radhiyallahu Anhu) se kardi, is liye Hazrat Uthman (Radhiyallahu Anhu) ko "Dhunnuurain" yaani "Do Noor Waale" kaha jata hai. Hazrat Umm e Kulsum (Radhiyallahu Anhu) ne, un ke aqd mein rehte huwe Shaban 9 Hijri mein wafaat paayi aur Baqii' mein dafan huwin.

[Tafseelaat Ibn e Hisham mein]



Badr Ke Ba'd Ke Waq'e'at

Allah ne Badr mein nusrat w fateh ke zariye se musalmanon ko jo aezaaz bakhsha, mushrikeen ke liye wo khasa takleef deha, Chunache unhon ne aisi tadberen sonchni shuru ki, jin ke zariye musalmanon ko nuqsan pahuncha sakein aur un se inteqaam le saken, lekin Allah ne un ke dau pench un ke sinon par ulat diye aur apne fazal se ahl-e-eimaan ki madad ki.

Gazwa e Banu Sulaim: - Chunache Badr se wapas ke safar se ek hafte baad aur kaha jata hai ki teen mahine baad Banu Sulaim ne Madina par hamla ke irade se jami'at faraham kar ni shuru ki. Jawaban musalmanon ne un ke thikanon par dha- wa bol diya aur maal e ganimat lekar sahih salim Madina wapas aagaye. [Ibn e Hisham 2/43,44, Zadul m'aad 2/9]

Aap (Sallallahu Alaihi Wa Sallam) ke qatl ki saazish: - Us ke baad Umair bin Wahab Jumahi wa Saf- wan bin Umayya ne Nabi (Sallallahu Alaihi Wa Sallam) ke qatl ki saazish banayi aur is maqsad ke liye Umair Madina aaya. lekin aate hi use pakad liya gaya aur Nabi (Sallallahu Alaihi Wa Sallam) ne batlaya ke woh kya saazish sonch kar aaya hai. Is par wo musalman ho gaya. [Ibn e Hisham 1/661,663]

Gazwa e Banu Qainuqa: - Iske baad Yahude Banu qainu- qa' ne khul kar sharr w adawat ka muzahara kiya aur Rasoolullah (Sallallahu Alaihi Wa Sallam) ne unhein nasihat ki to kehne lage:

"Muhammad (Sallallahu Alaihi Wa Sallam)! Tumhein is bina par khud farebi mein muftala nahi hona chahiye ke tum ne Quraish ke kuch anadi aur jung se na aashna logon ko maar liya hai, agar tumhari ladayi hum se ho gayi tumhein pata chal jayega ke hum mard hain"

Rasoolullah (Sallallahu Alaihi Wa Sallam) ne iss jawab par sabr farmaya, Is se un ki jur-at badh gayi aur unhon ne apne

bazaar mein hangama barpa kar diya, jis mein ek musalman aur ek Yahoodi mara gaya. Ab Rasoolullah (Sallallahu Alaihi Wa Sallam) se unka muhasarah farmaya. Ye nisf Shawwal 2 Hijri hafta ka din tha. Pandrah (15) din guzar gaye the ke Dhul Qh'ada ke chand raat unhon ne hatyaar daal diye aur Rasoolullah (Sallallahu Alaihi Wa Sallam) ne unhein "Azruaat e Shaam" ki taraf jila watan kar diya. Jahan thode dinon baad aksar ki wafaat ho gayi. [Ibn e Hisham 2/47,49, Zadul m'aad 2/71,91]

Gazwa e Saweeq:- Idhar Gazwa e Badr ke ba'd Abu Sufyan ne nazr maani thi ke jab tak Muhammad (Salla Allahu Alaihi Wa Sallam) se jung nahi kar leta, us ke sar ko janabat ke sabab pani na chuyega, Chunache woh do sau (200) sawaron ke saath nikla aur Madina ke atraaf mein "Areez nami ek muqam par chaapa maar kar khajoor ke kuch darakht kate aur jalaye aur do aadmiyon ko qatl karke rah e firaar ikhtiyar ki.

Rasoolullah (Sallallahu Alaihi Wa Sallam) ko khabar huwi, to aap ne unka ta'auq kiya, lekin wo haath na aaye, albatta unhon ne apna bhojh halka karne ke liye sattu aur toshe phekk diye, musalmanon ne "Qarqaratul Kadr" tak un ka ta'auq kiya aur Sattu wagaira utha kar wapas aa gaye, isi liye is muhim ka naam "Gazwa e Saweeq" aur "Gazwa Qarqaratul Kadr" padh gaya, "Saweeq" Arabi zaban mein sattu ko kehte hain. [Ibn e Hisham 2/44,45, Zadul m'aad 2/90,91]

Ka'b bin Ashraf Ka qatl:- Ye shakhs bada maaldaar aur shayar Yahoodi tha. Ise musalmanon se sakht adawat thi, chunache ye Rasoolullah (Sallallahu Alaihi Wa Sallam) aur sahaba (Radhiyallahu Anhum) ki hijaw (burayi) karta aur un ki aurton ke mutalliq gazliya ash'aar kehta tha. Jab ke un ke dushmanon ki madad karta aur unhein jung ke liye badhkata tha, hatta ke ye "Badr" ke baad Quraish ke paas jaa pahuncha aur unhein musalmanon se jung karne par uksaya aur us ke baare mein bahut se ash'aar kahe. Ye bhi kaha ke tum log musalmanon se ziyadah hidayat ki raah par ho aur us ne Banu

Qainuqa par jo kuch guzar chuki thi, us se bhi ibrat hasil na ki. bil aakhir Nabi (Sallallahu Alaihi Wa Sallam) ne farmaya:

Kaun hai wo jo Ka'b bin Ashraf se nimte?

Jawab mein Muhammad bin Maslamah, Abaad bin Bishr, Abu Nayela, Harith bin Aus aur Abu Abs bin Jabr (Radhiyallahu Anhu) ne apni khidmaat pesh kiye. Muhammad bin Maslamah un ke ameer qaraar paye aur unhon ne Nabi (Sallallahu Alaihi Wa Sallam) se kuch kehne ki ijazat li. us ke baad wo Ka'b ke paas aaye aur kaha is shakhs ne, ishara Nabi (Sallallahu Alaihi Wa Sallam) ki taraf tha, hum se sadqa manga hai aur haq-e-eqat ye hai ki is ne hamein mashaqqat mein daal diya hai.

Ka'b ki baachen khil gayin, bola "Wallah! Abhi tum log aur bhi ukta jaoge."

Phir Muhammed bin Maslamah ne bataur qarz gehun ya khajoor maange aur tai kiya ke rehan mein hathyar denge.

us ke ba'd Abu Naila aaye unhon ne bhi Muhammad bin Maslamah se milti julti baat ki aur ye bhi ke mere kuch rufaqa hain, jin ke khayalaat bhi mere hi jaisa hain. Main unhein bhi aap ke paas lana chahta hun, Aap un ke haath bhi kuch bhejen aur un par ehsaan karen. Ka'b ne un ki ye baat manzoor karli.

Us ke baad 14 Rabiul Awwal 3 Hijri ki chandni raat mein ye log hatyaar lekar Ka'b bin Ashraf ke paas aaye aur use pukara ke niche utre, kyonke wo qile ke andar tha aur abhi nayi nayi shaadi huwi thi. Us ki biwi ne kaha "Is waqt kahan jaa rahe hain? Main aisi awaaz sun rahi hun, jis se goya khoon tapak raha hai."

Lekin us ne us ki parwah na ki aur niche utar kar hathyaar dekhe to bhi chaunka nahi, kyonki in logon se pehle hi baat tai ho chuki thi.

Is ke baad ye log tehelne ke liye chal pade. Raaste mein Abu Naila ne us ke itr ki tareef ki aur us ka sar sunghne ki ijazat chahi, us ne kibr wa nikhwat ke saath ijazat di, Abu Naila ne khud sungha aur sar ke andar haath daal kar saathiyon ko

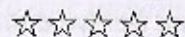
bhi sunghaya, phir dobarah ijazat li aur yehi kiya, phir seh bara ijazat li aur ab ki baar achchi tarah sar qaboo mein kar liya to kaha " lelo Allah ke dushman ko!".

Itne mein us par kayi talwaarein padhin, lekin kaam na kar sakin. Ye dekh kar jhat Muhammad bin Maslamah ne apni kudael us ke pedoo(zer e naaf) par lagai aur chadh baithe. Kudaal aar paar ho gayi. Allah ka ye dushman is zor se cheekha ke gird w pesh halchal mach gayi aur phir wahin dher ho gaya. Cheekh sun kar qilon par aag roshan ki gayi. Lekin musalman sahi salamat wapas aa gaye aur fitne ki wo aag bhujh gayi jis ne arse se musalmanon ko pareshan kar rakha tha aur ek muddat ke liye Yahoodi saanp bhi apne bilon mein dubak gaye.

[Sahih Bukhari:4037]

Sariyya e qirdah: - Jumadal Oula 3 Hijri mein Quraish ne apna ek qafile Iraaq ke karwani raste se Mulk e Shaam bheja, ye raasta Najd se hokar Shaam jata tha aur Madina ke qareeb se nahi guzarta tha. Is qafile ki qayadat Safwan bin Umayya kar raha tha. Rasoolullah (Sallallahu Alaihi Wa Sallam)ko is ka ilm hogaya aur aapne Hazrat Zaid bin Haritha(Radhiya - llahu Anhu) ki kaman mein 2 sau (200) sawaron ka ek dasta bhejh diya, Wo qafile Najd mein qardah nami ek chashma par padhau daal raha tha ke Hazrat Zaid (Radhiyallahu Anhu) ne us par yalgaar kardi, Natija ye huwa ke pura qafila unke qabze mein aagaya, albatta us mein jitne aadmi the sab nikal bhaage. Sirf qafile ka rehnuma Furaat bin Hayyan giraftaar ho saka aur usne Islam qabool kar liya. Maal e ganimat ki miqdaar ek lakh dirham thi aur ye Quraish ke liye Gazwa e Badr ke baad sab se takleefdeh maar thi.

[Ibn e Hisham 2/50,51]



Ghazwa-e-Uhud

Quraish abhi Gazwa e Badr ke inteqaam ki tayyari kar hi rahe the ke muqaam "Qardah" mein un par ek aur maar padh gayi. Is se unka gussa aur bhadhak utha aur unhon ne tayyari ki raftaar tez kar di. Raza karaana bharti ka darwaza khol diya, Ahaabeesh ko bharti kiya, Aur targeeb wa tahrees ke liye kuch shayar khaas kiye, yahan tak ke teen hazaar faujiyon ka ek lashkar tayyar ho gaya. Jis ke paas teen sau (300) ount, do sau (200) ghode, aur saat sau (700) zirhen thin. Is lashkar ke saath kayi aurtein bhi thin, jin ka kaam jung ke liye bhadkana aur josh wa bahaduri ki rooh phukna tha. Is ka sepah salaar Abuu Sufiyan tha aur ulambardar Bani Abduddaar ke bahadur the.

Ye lashkar gaiz wa gazab se bharpoor Madina ke atraaf mein pahuncha aur Jabl e ainain aur Uhud ke qareeb wadi e Quraish ke daman mein ek khule maidan ke andar dera daal diya. Ye juma ka din tha aur Shawwal 3 Hijri ki 6 tareekh.

Idhar Rasoolullah (Sallallahu Alaihi Wa Sallam)ko lashkar ki aamad se taqreeban ek hafta pehle khabar ho chuki thi aur aap ne hangami halaat se nimatne aur Madine ki hifazat karne ke liye fauji talaya gardi ka intezaam farma liya tha. Phir jab lashkar pahunch gaya to aap ne musalmanon se difaa ke mutalliq mashwarah kiya. Aap ki rai ye thi ke musalman Madina ke andar qile band ho jayen. Mard gali kuchon ke nakon par ladayi karein aur aurtein ghar ki chaton se. Rayees ul munafiqeen Abdullah bin Ubay ne bhi is ray se muwafaqat ki. Goya wo chahta tha ke ghar hi baitha rahe aur jung se piche rehne ki tohmat bhi na lage. Lekin jawanon ne josh dik-haya aur khuli jagah do do haath karne par israar kiya. Aap ne un ki ray maan li aur lashkar ko teen daston mein teqseem kiya, ek dasta muhajireen ka jis ke alambardaar Hazrat Mus-

'ab bin Umair (Radhiyallahu Anhu) the, dusra wabila e Aus ka jiske alambardar Hazrat Usayd bin Huzair (Radhiyallahu Anhu) the aur teesra Khazraj ka jis ke alambardaar Hazrat Hubab bin Mundhir (Radhiyallahu Anhu) the.

Phir Asr ki namaz ke ba'd aap ne Jabal e Uhud ka rukh kiya aur muqaam e Shaikhain par pahunch kar lushkar ka muayana kiya, jo chote the unhein wapas kar diya, albatta Rafe' bin Khodeez (Radhiyallahu Anhu) ko chota hone ke bawajood ija-zat de di, kyonke wo teer chalane ke mahir the. Is par Samurah bin Jundub (Radhiyallahu Anhu) ne kaha:

"Main Rafe' se zyadah taqatwar hun, use pachadh sakta hun."

Aap ne donon mein kushti karayi aur waqe' i Samurah ne Rafe ko pachadh diya, lehaza Samurah ko bhi ija-zat mil gayi. Muqaam e Shaikhain hi mein aap ne Maghrib aur Isha ki namaz padhi aur wahin raat guzari aur lashkar ki hifazat ke liye pachaas pehredaar muqarrar farmaye. Phir akhiri raat mein fajar se pehle kooch kar diya, aur "Shaut" naami ek jagah par fajr ki namaz padhi, Yahan Abdullah bin Ubayy ne bagawwat ki aur apne teen sau (300) sathiyon ko lekar wapas palat gaya, Is ki wajah se Banu Salama aur Banu Harisa mein bhi zo'f ki lehar daud gayi aur qareeb tha ke ye donon giroh bhi palat jate, lekin phir Allah ne unhein sabit qadam rakha. Musalmanon ki taadad pehle ek hazaar thi ab saat sau (700) baaqi bachi.

Ab usi lashkar ko lekar Rasoolullah (Sallallahu Alaihi Wa Sallam) ne dushman ko maghrib ki samt chodhte huwe ek muqarrar raaste se Uhud ki janib pesh qadmi ki aur Uhud ki bulandiyon ko pusht ki taraf karte huwe wadi ke sire par wa-qa' Uhud pahad ki ghati mein nuzool farmaya. Is tarah dushman musalmanon aur Madina ke darmiyan hayil ho gaya.

Phir yahan aap ne lashkar ko murttab farmaya aur Abdullah bin Jubair Ansari (Radhiyallahu Anhu) ki kaman mein Jabl

e Ainain par (Jo baad mein jabal e Rumat ke naam se maruf huwa) Pachaas teer andaaz muqarrar farmaye aur unhein hukm diya ke sawaron ko teer maar kar door rakhein aur musalmanon ki pusht ki hifazat karein aur unhein takeed ki ke jab tak aap ka hukm na aaye apni jagah na chodhe, khwah musalman fatah yaab hon ya shikast khayen.

[Sahih Bukhari: 3039, 4043, Seerat Ibn e Hisham 2/65, 66]

Idhar mushrikeen ne bhi apne lashkar ko murttab kiya aur maidan e jung ki taraf pesh qadmi ki. Unki aurtein safon mein ghoom ghoom kar aur duf peet peet kar logon ko josh dila rahi thin, ladayi ke liye bhadka rahi thi. Jawanon ko gairat dila rahi thin aur ye ashayar padh rahi thin.

"Agar pesh qadmi karaoge to hum gale lagayenge, aur qaline bichayenge aur agar peeche hatoge to rooth jayenge aur alag ho jayenge."

Aur alam bardaron ko unka farz yaad dilate huwe yun keh rahi thin:

"Dekho! Bani Abduddaar ! Dekho! Pusht ke paasdaar! Khoob karo shamsheer ka waar."

Mubarazat Aur qitaal: - Phir donon lashkar qareeb aagaye to mushrikeen ka alambardar aur Quraish ka sab se bahadur insaan Talha bin Abu Talha Abdari namudar huwa. Wo oont par sawar tha. Us ne dawat e mubarazat di. Jawaab mein Hazrat Zubair bin Awam (Radhiyallahu Anhu aage badhe. Sher ki tarah jast lagayi aur oont par ja chade, phir use apni girift mein lekar zameen par kood gaye aur talwar se zakhmi kar diya, Is par Nabi (Sallallahu Alaihi Wa Sallam) ne nara e takbeer buland kiya aur musalmanon ne bhi nara e takbeer buland kiya, Is ke baad har taraf jung ke shole badhak uthe. Khalid bin Waleed ne jo us waqt mushrikeen ke risalदार the, teen baur koshish ki musalmanon ki pusht par ja diya. Musalmanon ne mushrikeen ke alambardaron par apna hamla markooz rakha, yahan tak ke unke mukammal atraaf

par halla bol diya. Safon ki safein ulat din aur mushrikeen ki achchi tarah pitayi ki. Abu Dujana aur Hamza (Radhiyallahu Anhu) ne bade karname anjaam diye.

Isi pesh qadmi aur galbe ke dauran Allah aur uske Rasool ke sher Hazrat Hamza bin Abdul Muttalib (Radhiyallahu Anhu) shaheed kar diye gaye, Unhein Wahshi bin Harb ne qatl kiya. Ye ek habshi ghulam tha, jo neza phenkne ka mahir tha, us ke aqa Jubair bin Mataim ne us se wada kiya tha ke woh Hazrat Hamza (Radhiyallahu Anhu) ko qatl karde, to use azaad kar dega, kyonke Hazrat Hamza (Radhiyallahu Anhu) hi ne us ke chacha To'aima bin Adi ko Gazwa e Badr mein qatl kiya tha. Chunache Wahshi ek chattan ki oot mein chup kar Hazrat Hamza (Radhiyallahu Anhu) ki taak mein baith gaya. Hazrat Hamza (Radhiyallahu Anhu) mushrikeen ke ek aadmi Siba' bin Arfat ka sar qalam kar rahe the ke Wahshi ne un ki taraf neze ka rukh kiya aur use uchaal diya. Wo gafil the, Neza unke pedhoo par laga aur donon paun ke darmiyan se nikal gaya woh gir gaye aur uth na sake. Yahan tak ke unki shahadat waqe ho gayi (Radhiyallahu Anhu).

[Sahih Bukhari:4072, Seerat Ibn e Hisham 2/65,66]

Baherhaal mushrikeen shikast kha kar bhaag khade huwe. Josh dilane wali aurtein bhi bhaag gayin. Musalmanon ne mushrikeen ko gher liya, Unhein maar bhi rahe the aur ganeemat bhi samet rahe the, lekin ain usi mauqe par teer andaazon ne galti ki aur apne morchon mein baaqi rehne ka jo taakidi hukm unhein diya gaya tha, us ke bawajood ghanimat ke chakkar mein unke chalees aadmi pahad se niche utar aaye, Khalid bin Waleed ne is mauqe ko ganeemat jaana aur pahad par jo das aadmi reh gaye the, unka safaya kar diya, Phir pahad ke piche se ghoom kar musalmanon ki pusht par aagaye aur unko narge mein lena shuru kar diya. Unke sawaron ne ek naara buland kiya, jise mushrikeen ne pehchaan liya aur wo bhi palat padhe aur un ki ek aurat ne lapak kar jhan-

da utha liya. Phir kya tha bikhre huwe mushrikeen us ke gird simat aaye aur jamgaye. Yun musalman chakki ke do paaton ke beech mein aagaye.

Rasoolullah (Sallallahu Alaihi Wa Sallam) Par Mushrikeen Ka Hamla Aur Aap (Sallallahu Alaihi Wa Sallam) Ke qatl Ki Afwah: -us waqt Rasoolullah (Sallallahu Alaihi Wa Sallam) peeche tashreef farma the. Aur aap ke saath sirf saat (7) Ansaar aur do (2) Muhajireen the. Aap ne pahad ke peeche se Khalid ke sawaron ko namudar hote dekha to nehayat buland awaaz se pukara ke:

"Allah ke bando! Meri taraf aao."

Lekin is aawaz ko mushrikeen ne, jo musalmanon ki banisbat aap ke zyadah qareeb the, pehle sun liya aur un ke ek daste ne tezi se awaaz ka rukh kiya aur Rasoolullah (Sallallahu Alaihi Wa Sallam) par tabad todh hamle shuru kar diye. Unki koshish thi ke musalmanon ke pahunchne se pehle pehle aap ka kaam tamaam karden, Is mauqe par aap (Sallallahu Alaihi Wa Sallam) ne farmaya:

"Kaun hai jo in ko hum se dafa kare aur us ke liye jannat hai ya (ye farmaya ke) wo jannat mein mera rafeeq hoga?"

Is par ek Ansari ne aage badhkar unhein peeche daakela aur ladte ladte shaheed ho gaye. Is ke baad mushrikeen ne phir hamla kiya aur bilkul qareeb aagaye, aap (Sallallahu Alaihi Wa Sallam) ne phir ye farmaya. Ab ek dusre sahabi ne badhkar unhein piche dhakela aur wo bhi ladte ladte shaheed ho gaye. Phir teesre ne, phir chauthe ne, yahan tak saaton Ansari shaheed ho gaye.

[Sahih Muslim 2/107]

Jab saatwein Ansari sahabi gir gaye, to Rasoolullah (Sallallahu Alaihi Wa Sallam) ke paas do Quraishi Muhajir baaqi bache, ek Talha bin Ubaidullah aur dusre Sa'd bin Abi Waqqas (Radhiyallahu Anhu) [Sahih Bukhari:3722,3723,4060,4061] , chunache ab mushrikeen ne apna hamla Rasoolullah (Sallallahu Alaihi Wa Sallam) par markooz kar diya, Yahan

tak ke aap ko ek paththar laga, jis se aap pehlu ke bal gir gaye aur aap ka nichla dahna rubayi daant toot gaya. nichla hont zakhmi ho gaya. Khzud sar par toot gayi, jis se sar aur peshani par chot aayi, aankh se niche ki ubhri huwi haddi par talwar ki zarb lagi, jis se khaud ki do kadiyan andar dhans gayin. Kandhe par bhi talwar ki ek sakht zarb lagi. Jis ki takleef ek mahine se zyada arse tak mahsoos hoti rahi, albatta aap ne double (2) zerah pehan rakhi thi, is liye wo kat na saki.

[Sahih Bukhari:Almaghazi,Sahih Muslim 2/108]

Ye sab kuch is ke bawajood pesh aa gaya ke donon Quraishi jaan par khel kar aap ka difa' kar rahe the. Chunache Hazrat Saad bin Abi Waqqas (Radhiyallahu Anhu)ne is qadar teer chalayi ke Rasoolullah(sallallahu Alaihi Wa Sallam)ne apne turkash ke teer unke liye bhikherte huwe farmaya:

"Chalao tum par mere maan baap fida hon."

[Sahih Bukhari:3725,4055,4056,4057,4058,4059]

Talha bin Ubaidullah(Radhiyallahu Anhu)ne tanha pichle sab logon ke barabar ladayi ladi, yahan tak ke unhen 35 ya 39 zakhm aaye, Apne haath par teer, talwar rok kar Nabi (Sallallahu Alaihi Wa Sallam) ko bachaya, jis se unki ungliyan zakhmi ho kar shal ho gayin. Jab unki ungliyan zakhmi hoyin to un ke munh se hiss (si) ki awaaz nikli. Nabi (Sallallahu Alaihi Wa Sallam)ne farmaya.

"Agar tum Bismillah kehte to tumhein farishte utha lete aur log dekhte rehte." [Sahih Bukhari:3811,Nasai 2/52,53]

Is mushkil tareen ghadi mein Hazrat Jibraeel (Alaihissalaam) aur Hazrat Mikaeel (Alaihissalaam)utre aur aapki taraf se sakht ladayi ki,[Sahih Bukhari:4054,5826,Sahih Muslim:46,47] kuch musalmaan bhi palat kar aap ke paas aa gaye aur unhon ne bhi jam kar difa kiya,Sab se pehle palat kar aane waale Abunakr Siddique(Radhiyallahu Anhu)the aur un ke saath Abu Ubaidah bin Jarrah(Radhiyallahu Anhu) bhi the, Abubakr(Radhiyallahu Anhu)ne chaha ke aage badh kar Rasoolu-

llah (Sallallahu Alaihi Wa Sallam) ke chehre se khaud ki kadi nikal dein. lekin Abu Ubaidah(Radhiyallahu Anhu) ne israar karke khaud ki kadi nikali, jis se un ka agla ek daant gir gaya. Is ke baad unhon ne dusri kadi nikali, aur dusra daant bhi gir gaya,Is ke bad aage badh kar donon ne Talha bin Ubaidullah (Radhiyallahu Anhu)ko sambhala,wo zakhmi the.

[Zadul Ma'ad 2/95,Tahzeeb Tareekh Dimashq 7/77]

Is dauran Rasoolullah (Sallallahu Alaihi Wa Sallam) ke paas Abu Dujaana, Mus'ab bin Umair, Omer bin Khattab, Ali bin Abi Talib, Wagaira (Radhiyallahu Anhum) bhi aa pahunche,Idhar mushrikeen ki tadaad bhi badhti gayi aur unke hamle bhi sakht tar hote gaye, magar musalmanon ne bhi nabiga e rozgaar bahaduri ke saath muqabla kiya. Koi teer chala raha tha to koi difa kar raha tha, koi ladh bhidh raha tha, koi apne jism par teeron ko rok raha tha.

Jhanda Mus'ab bin Umair (Radhillahu Anhu)ke haath mein tha,mushrikeen ne un ke dahne haath par is zor se talwaar maari ke haath kat gaya,Unhon ne jhanda bayen haath mein pakad liya. Mushrikeen ne use bhi kaat diya,is ke baad unhon ne jhande par ghutne tek kar use seene aur gardan ke sahare lehraye rakha aur isi halat mein shaheed ho gaye,un ka qatil Abdullah bin qamiaa tha, chunke Hazrat Mus'ab bin Umair, Nabi (Sallallahu Alaihi Wa Sallam)ke hum shakl the, is liye usne samjha ke Nabi (Sallallahu Alaihi Wa Sallam)ko qatl kar diya hai.... Chunache us ne wapas palat kar cheekhte huwe kaha ke Muhammad (Sallallahu Alaihi Wa Sallam)qatl kar diye gaye, ye khabar teezi se phail gayi aur is ke natije mein mushrikeen ka dabau kam ho gaya, kyonke un ke khayal mein ab un ka maqsad pura ho chuka tha.

[Zadul Ma'ad 2/97,Seerat Ibn e Hisham 2/73,80,83]

Narghe Mein Aane Ke Ba'd aam musalmanon Ka Haal: - Jab musalmanon ne narghe mein liye jaane ke karwayi dekhi, to woh uthal puthal bad nazmi ka shikaar ho gaye aur koi

muttaheda mauqef ikhtiyar na kar sake. Chunache baaz ne junooob ki taraf feraar ikhtiyar ki aur Madina jaa pahunche, baaz Uhud ki ghaati ki taraf bhaage aur islami camp mein panah geer huwe, baaz ne Rasoolullah (Sallallahu Alaihi Wa Sallam) ka rukh kiya aur jaldi se aapke paas pahunch kar aap ke difa mein lag gaye. Jaisa ke guzar chukka hai, Aksar musalman narge ke andur apni jaghon par sabit qadam reh kar gherne walon se ladte bhidte rahe, lekin chunke koi shakhs munazzam taur par un ki qayadat nahi kar raha tha, is liye un ki safon par inteshaar aur bad-nazmi ghalib rahi. Pehli saff pichli saff se takda gayi, yahan tak ke Hazrat Huzaifa (Radhiyallahu Anhu) ke walid Yamaan (Radhiyallahu Anhu) khud musalmanon ke haton shaheed kar diye gaye, [Sahih Bukhari: 3290, 3824, 4065, 6883, 6890] Is ke baad musalmanon ne Nabi (Sallallahu Alaihi Wa Sallam) ke qatl ki khabar suni to un ka raha saha hosh bhi jata raha, Un ka josh sard padh gaya aur wo toot kar rah gaye. Hatta ke kitnon ne ladayi hi chodh di. Jab ke kuch dusron ko josh aagaya aur unhon ne kaha ke:

"Utho aur ji baath par Rasoolullah (Sallallahu Alaihi Wa Sallam) ne jaan di hai usi par tum bhi jaan de do."

[Zadul Ma'ad]

Musalman inhi halat se do chaar the ke achanak Ka'b bin Malik (Radhiyallahu Anhu) ne Rasoolullah (Sallallahu Alaihi Wa Sallam) ko dekh liya, us waqt narghe mein aaye huwe musalmanon ki taraf raaste bana rahe the. Hazrat Ka'b (Radhiyallahu Anhu) ne aap ko donon aankhon se pehchana, kyonke chehra khaud se chupa huwa tha. Unhone dekhte hi buland awaaz se kaha:

"Musalmano! Khush ho jao ye hain Allah ke Rasool (Sallallahu Alaihi Wa Sallam)!"

Ye sun kar musalmanon ne aap ki taraf palatna shuru kiya aur rafta rafta tees (30) sahaba (Radhiyallahu Anhu) jama ho gaye. Mushrikeen ne un ki wapas ki raah rokne ki har mumkin

koshish ki, lekin nakaam rahe aur is koshish mei un ke 2 aadmi kaam bhi aa gaye.

Is hakeemana tadbeer se musalmanon ko najaat to mil gayi, lekin teer andaazon ne jo galti aur Rasoolullah (Sallallahu Alaihi Wa Sallam) ke hukm ki mukhalafat ki thi, us ki bhaari qeemat chukani padi.

Ghati Mein: -Musalman narghe se nikal kar khayi mein qar-aar pazeer ho chuke the, to un mein aur mushrikeen mein ba'z halki aur inferadi jhadpein huwin, lekin mushrikeen ko aage badhne aur muqabla karne ki jur-at na huwi, balke woh maidan mein thodi hi der baaqi rahe aur dawraan maqtuleen ka muslah karte rahe, baaz a'za yaani un ka kaan, naak, aur sharmgahen kaat daalin aur daali aur pet chaak kar diye, Hind bint e Utbah ne Hazrat Hamza (Radhiyallahu Anhu) ka pet chaak karke un ka kaleja nikala aur us ko chabaya, lekin nigal na saki, is liye phenk diya aur kaan, naak waghaira ke haar aur pazeb banaye. [Seerat Ibn e Hisham 2/90]

Udhar Ubayy bin Khalaf ne bade ghamand ke saath ghaati ka rukh kiya, is ka daawah tha ke wo Rasoolullah (Sallallahu Alaihi Wa Sallam) ko qatl karega, lekin is ke bar'aks Rasoolullah (Sallallahu Alaihi Wa Sallam) ne us ko khaud aur zirah ke darmiyan halaq ke paas ek chote se neze se aisi zarb lagayi ke wo apni ghodi se kayi baar ludhak gaya aur bail ki tarah chinghadta huwa Quraish ke paas palta, Phir wapsi mein Makka ke bilkul qareeb muqam sarif pahunch kar mar gaya.

[Seerat Ibn e Hisham 2/84, Mustadrak Hakim 2/327]

Us ke baad Quraish ke paanch aadmi aaye. Un ki qayadat Abu Sufiyan aur Khalid bin Waleed kar rahe the. Ye pahad ke baaz atraaf mein chadh gaye, Hazrat Umar bin Khattab (Radhiyallahu Anhu) aur muhajireen ki ek jamaat ne ladkar unhen pahad se niche utaar diya, [Seerat Ibn e Hisham 2/86] baaz riwayat se malum hota hai ke Hazrat Sa'd bin Abi Waqqas (Radhiyallahu Anhu) ne teer maar kar un ke teen aadmi qatl bhi

kiye.

[Zadul Ma'aad 2/95]

Is tarah mushrikeen ke maqtuleen ki kul taadad 22 aur kaha jata hai ke 37 huwi. Jabki musalmanon ke sattar (70) aadmi kaam aaye. 41 Khazraj ke aur 24 Aus ke aur chaar (4) muhajireen ke. In ke alawa ek yahudi bhi mara gaya, baaz aqwaal is se mukhtalif bhi hain, [Seerat Ibn e Hisham 2/122, 129, Fathul Baari 7/351] Abu Sufyan aur Khalid bin Waleed ne aakhri aur nakaam koshish ke ba'd Makkah ki tayyari shuru kar di.

Idhar Rasoolullah (Sallallahu Alaihi Wa Sallam) jab ghati ke andar mutmain ho chuke, to Hazrat Ali (Radhiyallahu Anhu) "Mehraas" se, jo Uhud ke andar ek chashma hai, paani le aaye aur aap ko peene ke liye pesh kiya. Aap ne qadre nagawaar boo mahsoos ki, is liye piya to nahi, albatta us se chehra dhoya aur sar par bhi daal liya, magar is ke sabab zakhm se khoon behne laga, jo tham nahi raha tha, lehaza Hazrat Fatima (Radhiyallahu Anhu) ne chatayi ka ek tukda jala kar us par raakh chipka di aur khoon tham gaya, Phir Muhammad bin Maslama (Radhiyallahu Anhu) khush zayeqa paani le aaye, jise aap ne piya aur unhen dua-e-khair di. Zakhm ke sabab zohor ki namaz aap ne baith kar padhi aur sahaba e kiraam ne bhi aap ke piche baith kar namaaz ada ki. [Seerat Ibn e Hisham 2/85, 87, Sahih Bukhari: 243, 2903, 3037, 4075, 5248, 5722]

Isi asna mein Ansaar wa muhajireen ki kuch aurtein bhi aa pahunchi, jin mein Hazrat Aisha, Umm e Sulaim, Umm e sulait (Radhiyallahu Anhunna) thin, Ye paani se mashkizein bharti aur zakhmiyon ko pilati thin. [Sahih Bukhari: 2881, 4071]

Guftagu Aur qarardaad: - Jab mushrikeen wapasi ke liye pure taur par tayyar ho chuke, to Abu Sufyan "Jabal e Uhud" par namudar huwa aur ba awaaz e buland bola "Kya tum mein Muhammad (Sallallahu Alaihi Wa Sallam) hain?"

Kisi ne koi jawaab na diya, Us ne phir kaha "Kya tum mein Abu quhafa ke bete (Abubakr (Radhiyallahu Anhu) hain?"

Phir kisi ne jawaab na diya, Us ne phir kaha "Kya tum mein

Umar bin Khattab (Radhiyallahu Anhu) hain?"

Aur phir kisi ne jawaab na diya, Unhein Nabi (Sallallahu Alaihi Wa Sallam) ne jawaab dene se mana' kar rakha tha, Ab Abu Sufyan ne kaha "Achcha chalo in teenon se to fursat huwi."

Ye sun kar Hazrat Omer (Radhiyallahu Anhu) beqaboo ho gaye, bole "ao Allah ke dushman! Jin ka tune naam liya hai, wo sab zinda hain aur abhi Allah ne teri ruswaayi ka samaan baaqi rakhkha hai."

Abu Sufyan ne kaha "tumhare maqtuleen ka muslah huwa hai, lekin main ne na us ka hukm diya tha aur na hi bura manaya hai."

Phir narah lagaya "Oo'lu hubul" "Hubal buland ho" Nabi (Sallallahu Alaihi Wa Sallam) ne sahaba (Radhiyallahu Anhum ajmayaan) ko jawaab sikhaya aur unhon ne kaha "Allahu A'laa Wa Ajallu" Allah aala wa bartar hai."

Abu Sufyan ne phir narah lagaya "Lanal Uzza wa la Uzza lakum" (Hamare liye Uzza hai aur tumhare liye Uzza nahi.)

Nabi (Sallallahu Alaihi Wa Sallam) ne phir jawaab sikhaya aur sahaba (Radhiyallahu Anhum ajmayaan) ne kaha "Allahu Maulana wa la maula lakum" (Allah hamara maula hai, aur tumhara koi maula nahi)

Is ke bad Abu Sufyan ne kaha "Kitna achcha karnama raha. Aaj ka din Jung e Badr ke din ka badla hai aur ladayi dol hai."

Hazrat Umar (Radhiyallahu Anhu) ne kaha "barabar nahi, hamare maqtuleen jannat mein hain aur tumhare maqtuleen jahannam mein"

Abu Sufyan ne kaha "Tum log yehi samajhte ho, lekin agar aisa huwa to ham nakaam wa namuraad rahe."

Phir Abu Sufyan ne Hazrat Umar (Radhiyallahu Anhu) ko bulaya aur kaha "Umar! Main Allah ka waasta dekar poochta hoon kya hum ne Muhammed (Sallallahu Alaihi Wa Sallam) ko qatl kar diya hai?"

Hazrat Umar (Radhiyallahu Anhu) ne kaha "Wallah! Nahi aur

is waqt wo tumhari baatein sun rahe hain"

Abu Sufiyan ne kaha "tum mere nazdeek Ibn qamiyah se zyadah sachche aur raast baaz ho." [Seerat Ibn e Hisham 2/93, 94, Zaadul M'aad 2/94, Sahih Bukhari: 3039, 4043]

Is ke baad Abu Sufiyan ne pukara "Aayinda saal Badr mein phir ladne ka wada hai."

Rasoolullah (Sallallahu Alaihi Wa Sallam) ne ek sahabi se farmaya "Kehdo thik hai, ab ye baat hamare aur tumhare darmiyan tai rahi." [Seerat Ibn e Hisham 2/94]

Mushrikeen Ki Wapsi Aur Musalmanon Ki taraf Se

Shaheedon aur Zakhmiyon ki khabar Gheeri: - Is ke baad Abu Sufiyan wapaa gaya aur mushrikeen ke lashkar ne kooch ka agaaz kar diya, wo ount par sawaar the aur ghodon ko pehlu mein kar rakha tha, is ke ma'ne ye the ke un ka iradah Makkah ka hai aur ye musalmanon par mehez Allah ka fazl tha, kyonke mushrikeen aur Madina ke darmiyan koi na tha, jo unhein Madina mein dakhil hone se rokta, lekin Allah Taala ne, jo insaan aur us ke dil ke darmiyan hayel hota hai, unhen phair diya.

Is ke baad musalman zakhmiyon aur shahidon ki khojh, khabar lene ke liye maidaan mein utar aaye, baaz logon ne baaz shahidon ko Madina muntaqil kar diya, aap ne hukm diya ke uthein un ki shahadat gaahon mein wapaa laya jaye aur saare shohada ko ghusl aur namaaz ke bagair un ke kapdon hi ke andar dafan kar diya jaaye" Aap ne do do aur teen teen shaheedon ko ek hi qabr ke andar dafan kiya aur basa auqaat do shaheedon ko ek hi kapde ke andar jama farmaya aur darmiyan mein izkhir (ghaas) daal di aur lahd mein us shakhs ko aage kiya, jise Quraan zyadah yaad tha aur farmaya ke:

"Main in logon ke baare mein Qayamat ke roz gawahi dunga." [Sahih Bukhari: 1343, 1346, 1348, 1353, 4079]

Logon ne Hanzala bin Abu Amir (Radhiyallahu Anhu) ki laash

is halat mein payi ke wo zameen se upar thi aur us se paani tapak raha tha, Nabi (Sallallahu alaihi Wa Sallam) ne farmaya: "Farishte unhein ghusl de rahe hain"

Un ka waqi'ah ye tha ke unhon ne abhi nayi nayi shaadi ki thi aur biwi ke saath hi the ke jung ki pukaar padh gayi, woh biwi ko chodh kar seedhe maidan e jung mein aa gaye aur phir halat e janabat hi mein ladte huwe shaheed ho gaye, lehaaza farishton ne unhein ghusl diya aur isi liye woh "Ghuseelul Malaikah" (Farishto Ke Ghusl Diye Huwe) kehlate hain.

[Zaadul Ma'ad 2/94]

Hazrat Hamza (Radhiyallahu Anhu) ko itni choti chadar mein kafnaya gaya ke agar sar dhanka jata tha to paun khul jaate the aur paun dhanke jate to sar khul jata tha. Chunache paun par izkhir ghaas daal di gayi. Yehi surat e hual Mus'ab bin Umair (Radhiyallahu Anhu) ke saath pesh aayi.

[Sahih Bukhari: 1274, 1275, 4045]

Janib e Madina Aur Androne Madina: - Rasoolullah (Sallallahu Alaihi Wa Sallam) aur musalman shuhada ke dafan aur un ke liye dua se farig ho chuke, to Madina ka rukh kiya, Raaste mein kuch aurtein milin jin ke aqarib shaheed huwe the. Nabi (Sallallahu Alaihi Wa Sallam) ne unhein tasalli di aur un ke liye dua farmayi. Banu Deenar ki ek khatoon aayin, jin ke shohar, bhai, aur baap shaheed ho gaye the. Jab unhein in logon ki shahadat ki khabar di gayi to kehne lagin ke "Rasoolullah (Sallallahu Alaihi Wa Sallam) ka kya huwa?"

Logon ne kaha "aap Alhamdulillah, jaisa tum chahti ho waise hi hain"

Khatoon ne kaha "zara mujhe aap ko dikhlado."

Logon ne unhein ishara se batlaya. Jab un ki nazar aap par padhi to be saakhta pukaar uthin:

"Ke aap ke baad har museebat hech (choti) hai."

[Seerat Ibn e Hisham 2/99]

Madina pahuch kar musalmanon ne hangami halat mein

raat guzaari, zakhm thakaan aur gham wa alam ne unhein choor choor kar rakhkha tha, phir bhi wo Madina ka phehra dete rahe aur Rasoolullah (Sallallahu Alaihi Wa Sallam) ki hifazat par mutayyan rahe, idhar Rasoolullah (Sallallahu Alaihi Wa Sallam) ne mehsoos kiya ke dushman ki naql wa harkat par nazar rakhna zaroori hai, taake agar wo Madina wapas aane ki koshish kare to us se khule maidan hi mein do do hath kiye jaye.

Ghazwa e Hamra ul Asad: - Chunache subah hoi to aap ne musalmanon mei elan farmaya:

"Dushman se muqable ke liye chalna hai aur sirf wahi aadmi ja sakta hai jo marka-e-Uhad mein maujood tha."

Logon ne kaha:

Suma'an wa taa a'tan. ("Hum ne baat suni aur maani)

Chunache log Madina se chal padhe aur aadh (8) mile door Hamra ul Asad pahunch kar padhau daal diya.

udhar mushrikeen ne Madina se chauntees (34) mile door muqaam e Rauha pahunch kar padau dala aur wahan Madina palatne ke liye raye mashwara shuru kar diya, unhein afsos tha ke unhon ne ek behtareen mauqa haath se jaane diya.

Isi dauran Ma'bad bin Abi Mabad Khuza'i, jo Rasoolullah (Sallallahu Alaihi Wa Sallam) ke khair khwahon mein se tha, Hamra ul Asad mein aap ke paas aaya aur Uhud ke waq'e par aap se taziyat ki, aap ne usse faarmaya:

"Ke wo Abu Sufiyan se mile aur us ki hausla shikni kare."

Mabad Rauha pahuncha, us waqt mushrikeen Madina wapsi ka faisla kar chuke the, Mabad ne unhein buri tarah daraya, kaha Muhammad (Sallallahu Alaihi Wa Sallam) aisi jamaat le kar nikle hain ke main ne kabhi waisi jamaat nahi dekhi, Saare log tumhare khilaaf gusse se kabaab huwe jaa rahe hain aur tum par is qadar bhadke huwe hain ke main ne us ki misaal nahi dekhi neez mera khayaal hai ke tum kooch karne se pehle pehle us lashkar ka harawal dasta us tile ke piche se

namudar hota huwa dekhloge.

Ye sun kar Makki lashkar ke 'azaayem dheele padh gaye aur unke hausle toot gaye. Chunache Abu Sufiyan ne sirf jawaabi a'asabi jung par ikhtefa kia aur ek qafila ko takleef di ke wo musalman se kahe:

"Log tumhare khilaaf jama hain, unse daro."

Taake musalmaan us ka ta'aqub na kare aur wo jaldi se Makkah kooch kar gaya.

Jahan tak musalmanon ka talluq hai to ye dhamki un par kuch asar andaz na huwi, balke:

"Is ne unke eimaan ko aur badha diya aur unhon ne kaha Allah hamare liye kaafi hai aur behtareen kaar saaz hai."

(Surah Al Imraan 3 Aayat 173)

"Chunache wo Allah ki nemat aur fazl ke saath palte. Unhein kisi burayi ne na chuwa aur unhone Allah ki razamandi ki pairwi ki aur Allah bade fazl wala hai."

(Surah Al Imran 3 Aayat 174)

[Is Ghazwe ki taseel ke liye mulahaz ho, Seerat Ibn e Hisham 2/60, 129. Zadul Ma'ad 2/91, 108. Fathul Baari 7/345]



Haadise Aur Ghazwaat

Uhud mein musalmanon ko jo zak uthani padhi, us ke asraath baherhaal achche na the, Dushman jari ho gaye aur khul kar madd e muqabil aagaye aur kayi waq'e'at aise pesh aaye jo musalmanon ke haq mein behtar na the, Yahan ahem waq'e'at ka zikr kiya jata hai.

Raji' ka Hadisa (Safar 4 Hijri): - Azal aur qarah (qabayel) ke kuch log Rasoolullah (Sallallahu Alaihi Wa Sallam) ke paas aaye aur zikr kiya ke un ke andar Islam ka kuch charcha hai, lehazu aap unhein deen sikhane aur Quran padhane ke liye kuch logon ko bhej dein, Aap ne Asim bin Thabit (Radhiyallahu Anhu) ki imarat mein das (10) sahaba (Radhiyallahu Anhum ajmayeen) ko rawana kar diya. Jab ye log "Raji'" pahunche to unhon ne inke saath gaddari ki aur qabial e Huzail ki ek shaakh, Banu Lahyaan ko un par chadha laye, unke taqreeban ek sau (100) teerandaazon ne inhein ek teele par ja ghera... Phir ahd wa paimaan diya ke agar wo utar aayen to unhein qatl na karenge, Asim ne utarne se inkaar kar diya aur rofaqa samet un se jung shuru kar di. Saat mare gaye jabke teen baaqi rahe, Kuffar ne phir wahi Ahd wa paimaan diya, Chunache wo teenon utar aaye, magar kuffar ne un se bad ahd ki aur unhen baandh liya, Is par ek ne ye keh kar saath jane se inkar kardiya ke ye pehle bad ahd hai, Kuffar ne use qatl kar diya aur baqi 2 ko Makka le jakar bech diya, Ye donon Khubaib bin Adi aur Zaid bin Dasna (Radhiyallahu Anhum) the, Khubaib ne jung e Badr mein Harith bin Amir bin Naufal ko qatl kiya tha, lehaza unhein kuch arse tak qaid rakha, Phir Tan'eem le jakar qatl kar diya, Unhon ne qatl se pehle do rakaat namaaz padhi. Phir unpar bad dua ki, phir chand ash'aar kahe, jin mein se do ye hain:

"Main musalman mara jaun to mujhe kuch parwah nahi

ke Allah ki raah mei kis pehlu par qatl hota hun aur ye to Allah ki zaat ke liye hai agar wo chahe to boti boti kiye huwe a'azaa ke jodh jodh mein barkat de"

Us ke baad Abu Sufiyan ne Hazrat Khubaib (Radhiyallahu Anhu) se kaha:

"Kya tumhein ye baat pasand aati hai ke (tumhare badle) Muhammad (Sallallahu Alaihi Wa Sallam) hamare paas hote, hum unki gardan maarte aur tum apne Ahl wa ayaal mein hote?"

Unhone kaha "Wallah! Mujhe to ye bhi gawara nahi ke main apne ahl wa ayaal mein hota aur (us ke badle) Muhammad (Sallallahu Alaihi Wa Sallam) ko jahan aap hon, wahan par koi kanta chubh jata aur wo aap ko takleef deta."

Baaqi raha Zaid bin Dasna (Radhiyallahu Anhu) ka muamla, to unhon ne gazwa e Badar mein Ummayya bin Meras ko qatl kiya tha, lehaza unhein us ke bete Safwaan bin Umayya ne khareed kar apne baap ke badle qatl kiya, b'az kutub mein Abu Sufyan aur Hazrat Khubaib (Radhiyallahu Anhu) ki mazkurah bala guftagu Hazrat Zaid bin Dasna (Radhiyallahu Anhu) ki taraf Mansoob kardi gayi hai.

Haadise ke baad Quraish ne baaz aadmi bheje ke Hazrat Asim (Radhiyallahu Anhu) ke jism ka koi tukda layein, lekin Allah ne bhidhon ka jhund bhej diya, jinhon ne un ki hifazat farmayi. Hazrat Asim (Radhiyallahu Anhu) ne Allah se ye ahad kar rakha tha ke un ki zindagi mein na unhein koi mushrik chuwega aur na wo kisi mushrik ko chowenge, Allah ne wafaat ke baad bhi is Ahad ka paas rakha.

(Sahi Bukhari: 3045, 3989, Ibn e Hisham 2/169)

Be'r-e-Mauna Ka Almiya (Safar 4 Hijri): - Hadsa e Raji' hi ke zamane mein ek aur almiya pesh aaya, jo Raji' se bhi zyada alamnak tha, Is ka khulasa ye hai ke Abu Bara Amr bin Malik, Jo "Mul'aibul Asinna" (nezon se khelne wala) ke lakhab se mashoor tha. Madina khidmat banwi mein hazir huwa, Aap (Sall-

allahu Alaihi Wa Sallam)ne use Islam ki dawat di, Us ne Islam to qabool nahi kiya, lekin doori bhi ikhtiyar nahi ki aur ye tawaqqo' zahir ki ke agar ahl e najd ke paas tableeg ke liye aadmi bhej diye jaye to wo Islam qabool karlenge, Us ne ye bhi kaha ke wo miri panah mein honge, Chunache Rasoolullah (Sallallahu Alaihi Wa Sallam)ne qurra Sahaba (Radhiyallahu Anhum ajmayaan) mein se sattu (70) mubalegheen bhej diye. Unhon ne "Be'r-e-Mauna" par padhau dala aur Hazrat Haraam bin Milhan (Radhiyallahu Anhu) Rasoolullah (Sallallahu Alaihi Wa Sallam) ka nama e Mubarak le kar Allah ke dushman Amir bin Thufail ke paas gay, us ne khat padhne ki bajaye ek aadmi ko hukm diya aur us ne Hazrat Haraam (Radhiyallahu Anhu) ko piche se is tarah nezah mara ke woh aar paar ho gaya, Hazrat Haraam (Radhiyallahu Anhu) ne farmaya:

"Allahu Akbar! Rabb e Kabah ki qasam! Main Kamyab ho gaya."

Phir fauran hi us Allah ke dushman ne baaqi Sahaba (Radhiyallahu Anhum ajmayaan) par hamle ke liye Banu Amir ko awaaz di, magar Abu Bara ki panah ke pesh nazar unhon ne uski awaaz par kaan na dhare, lehaza us ne Banu Sulaim ko awaaz di aur us ki chand shaakhon, r'al, Zakhwaan aur Usaiyya ne aakar Sahaba e kiram (Radhiyallahu Anhum ajmayaan) ko muhasara kar liya aur sab ko dher kar daala. Sirf Ka'b bin Zaid aur Amr Zamari (Radhiyallahu Anhum ajmayaan) bache rahe, Ka'b bin Zaid (Radhiyallahu Anhu) zakhmi the, Unhein murda samajh kar chodh diya gaya, Chunache wo shuhada ke darmiyan se utha laye gaye. Phir zinda rahe aur Gazwa e Khandaq mein shaheed huwe aur Amr bin Umayya Zamri, Munzir bin Uqba ke saath ount chara rahe the, Unhon ne jaye wardaat par parindon ko mandlate dekha, to dadise ki no'ait samajh gaye, Chunache wahan pahunch kar Munzir ne ladte bhidhte shahadat hasil ki aur Amr bin Umayya qaid kar liye gaye. Jab Amir bin Tufail ko bataya gaya ke unka talluq qabila e Muzar

se hai, to Amir ne un ki peshani ke baal katwakar apni maan ki taraf se, jis par ek garden aazaad karne ki nazr thi, unhein aazaad kar diya.

Hazrat Amr bin Umayya (Radhiyallahu Anhu) Madina palte. Raaste mein "qarqara" naami ek muqaam par pahunchte to Banu Kilaab ke do aadmi mile, Hazrat Amr (Radhiyallahu Anhu) ne unhein dushman ka aadmi samajh kar qatl kar diya, halanke un ke paas Rasoolullah (Sallallahu Alaihi Wa Sallam) ki taraf se ahd tha. Chunache jab Madina pahunch kar unhon ne Rasoolullah (Sallallahu Alaihi Wa Sallam) ko us ki ittela di, to aap ne farmaya:

"Tum ne aise 2 aadmi qatl kiye hain jin ki diyyat mujhe deni hogi."

Rasoolullah (Sallallahu Alaihi Wa Sallam) ko Raji' aur Be'r e Ma'una ke in haadesaat se sakht ranj wa alam pahuncha, Ye donon haadse ek hi mahine y'ani Safar 4 Hijri mein pesh aaye the aur kaha jata hai ke donon waqi'aat ki khabar aap ko ek hi raat mein pahunchi thi, Aap (Sallallahu Alaihi Wa Sallam) ne in qatilon par tees roz namaaz e Fajar mein bad du'a farmayi, yahan tak ke Allah ne in shuhada ki taraf se ye paigham nazil kiya ke:

"Hamari qaum ko hamari taraf se ye baat pahuncha do ke ham Rab se mile to wo, hum se raazi hai aur hum us se raazi hain."

Is ke ba'd aap ne qunoot tark farmaya. [Seerat Ibn e Hisham 2/183, 188. Sahih Bukhari: 1001, 1003, 2814, 3064, 3170, 4088]

Gazwa e Banu Nazeer (Rabi Ul Awwal 4 Hijri): - Banu Nazeer ne Be'r Ma'una waalon karne waale; Azl aur Qara se bhi ziyadah aik khabeed sazish ki, Rasoolullah (Sallallahu Alaihi Wa Sallam) ke paas paigham bheja ke unke sath jama' hon taake aap se Quran aur Islam ki baat sunen, munaqasha karen aur mutmain ho jaayen to eiman bhi layein, chunache is par ittefaq ho gaya, jabke in badma'shon ne aapas mein tai kar

rakha tha ke har aadmi kapdhe ke andar khanjar chupa kar chale aur Nabi (Sallallahu Alaihi Wa Sallam) ko ghaflat mien achanak qatl kar den, magar aap ko 'ain waqt par khabar ho gayi aur aap (Sallallahu Alaihi Wa Sallam) ne unki jila watni ka faisla karliya.

[Musannaf Abdrazzaq 5/357,360, Abu Dawood:3004]

Amr bin Umayya Zamari (Radhiyallahu Anhu) ne wapas aakar jab Banu Kilaab ke do aadmiyon ke qatl ki ittela di, to aap (Sallallahu Alaihi Wa Sallam) chand Sahaba (Radhiyallahu Anhu) ke hamrah Banu Nazeer ke paas tashreef le gaye, taake wo mu'ahade ke mutabiq un donon maqtuleen ki diyat ki adayigi mein i'angat karen, Unhon ne kaha:

"Abul Qasim! Hum aisa hi karenge, Aap yahan tashreef rakhen, hum aap ki zarurat puri kiye dete hain."

Chunache aap ek deewar se tek laga kar intezaar mein baith gaye aur Yahood aapas mein ikhatte howe to un par shaitaan sawaar ho gaya aur unhon ne kaha:

"Kaun hai jo is chakki ko lekar upar jaye aur aap ke sar par gira de?"

Is par bad bakht tareen Yahoodi Amr bin Jihash utha, udhar Hazrat Jibraeel (Alaihissalaam) ne aa kar Nabi (Sallallahu Alaihi Wa Sallam) ko un ke irade ki khabar di. Chunache aap tezi se uthe aur Madina chale aaye, baad mein Sahaba (Radhiyallahu Anhum ajmayaan) bhi aap se aa mile aur aap ne unhen saazish ki ittela di.

Us ke baad aap ne Muhammad bin Maslama (Radhiyallahu Anhu) ko Yahood ke paas bhejh kar kehlaya:

"Madina se nikal jao. Ab mere saath yahan nahi reh sakte, tumhein das (10) din ki mohlat hai. us ke baad jo paya jayega us ki gardan maar di jaayegi."

Is notice par Yahood ne chand din tak Safar ki tayyariyan kin, lekin isi dauran Rayees-ul-Munafiqeen Abdullah bin Ubai ne kehla bheja ke "Datt jao aur na niklo" Mere paas do hazaar

mardaan e zarb wa harb hain, jo tumhare saath tumhare qilon mein dakhil honge aur tumhari hifazat ki khatir jaan de denge."

"Agar tumhein nikala gaya to hum bhi tumhare saath nikal jayenge aur tumhare baare mein hargiz kisi ki baat na manenge aur agar tum se ladayi ki gayi to hum tumhari madad karenge." (Surah Hashr 59 Ayat 11).

Aur Banu Quraiza aur Ghatfaan bhi tumhari madad karenge, Ye sun kar Yahood ne quwwat mahsoos ki aur Rasoolullah (Sallallahu Alaihi Wa Sallam) ko kehla bheja ke hum nahi nikalte aap ko jo karna hai karlen.

Ye sun kar Rasoolullah (Sallallahu Alaihi Wa Sallam) ne Allahu Akbar kaha, Sahaba e kiram (Radhiyallahu Anhu) ne bhi takbeer kahi aur Madina ka intezaam Hazrat Ibn e Umm e Maktoom (Radhiyallahu Anhu) ko sonpa aur jhanda Hazrat Ali (Radhiyallahu Anhu) ko dekar Banu Nazeer ke ilaaqe ka rukh kiya aur wahan pahunch kar unka muhasara kar liya. Unhon ne apne qilo naur ghadiyon mein panah li aur Islami lashkar par teer aur paththar barsaye, chunke khajoor ke drakht aur baghaat unke liye sipur ka kaam de rahe the, is liye Nabi (Sallallahu Alaihi Wa Sallam) ne hukm diya ke unhein kaat aur jala diya jaye, Is se unn ke hausle toot gaye aur Allah ne unke dilon mein ro'b daal diya, Chunache che (6) roz ke ba'd aur kaha jata hai ke pandrah (15) roz ke ba'd unhon ne is shart par hathyaar daal diye ke wo Madina se jila watan ho jayenge, Is mauqe par Banu Quraiza bhi un se alag thalag rahe munafiqeen ke sardaar aur unke halifon ne bhi khayanat ki:

"Jaise shaitan insaan se kehta hai ke kufr kar aur jab wo kufr kar baith ta hai to shaitan kehta hai ke main tujh se bari hun" (Surah Hashr 59 Ayat 16)

Rasoolullah (Sallallahu Alaihi Wa Sallam) ne unhein ijazat di ke hathyar ke siwa jo Saaz wa saaman chahen le ja sakte hain Chunache un se jo kuch ho saka le gaye, hatta ke gharon ke

darwaze, khidhkiyan, khoontiyaan aur chaton ki kadiya tak ukhad kar le gaye, Isi ke muttaliq Allah ne farmaya:

"Wo apne haton aur Ahl e eimaan ke haaton apne ghar barbaad kar rahe the, Pas aye Ahle Baseerat! Ibrat pakdo"

Jila watni ke ba'd un ki aksariyat aur bade logo ne khaibar mein qayam kiya aur ek chota giroh Mulk e Shaam jaa basa. Rasoolullah (Sallallahu Alaihi Wa Sallam) ne un ki zameen aur ilaaqe khaas "Muhajireen-e-awwaleen" mein taqseem farmaya, sirf do ansari Abu Dujana aur Sahl bin Haneef ko un ki tang dasti ke sabab us mein se ata farmaya, Is ke alawa aap usi mein se apni azwaaj mutahharaat ka saal bhar ka kharch nikalte the aur us ke ba'd jo kuch bachta tha us se jihad ki tayyari ke liye hatyaar aur ghodhon ki farahmi mein sarf farmate the. Aap ne un ke paas se pachaas khaud aur teen sau talwarein bhi payin. [Seerat Ibn e Hisham 2/190, 192, Sahih Bukhari: 23262904, 4029, 4031, Zamul M'aad 2/112]

Gazwa e Badar Dom (Shaba'an 4 Hijri): - Guzar chuka hai ke Abu Sufiyan ne "Uhud" mein agle saal jung ka aelan kiya tha Chunache Sha'b'an 4 Hijri ki aamad par Rasoolullah (Sallallahu Alaihi Wa Sallam) ne wa'de ke mutabiq Badr ka rukh kiya aur wahan aath (8) din thaher kar Abu Sufiyan ka intezaar karte rahe, Aap (Sallallahu Alaihi Wa Sallam) ke saath dedh hazaar (1500) ka lashkar aur das ghodhe the. Jhanda Hazrat Ali bin Abi Talib (Radhiyallahu Anhu) ko diya tha aur Madina ka intezaam Abdullah bin Rawaha (Radhiyallahu Anhu) ke supurd kiya tha.

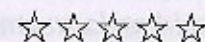
Idhar Abu Sufiyan bhi pachaas (50) sawaar samet 2 hazaar (2000) ka lashkar lekar rawaana huwa aur "Marruzzahraan" pahunch kar Majanna ke mashhoor chashme par padau dala, lekin shuru se us par rob taari tha, chunache yahan pahunch kar us ne apne saathiyon se kaha ke:

"Jung usi waqt mauzun hoti hai jab shadabi aur harya-

ali ho ke jaanwar char saken aur tum bhi doodh pi sako, Is waqt khushk saali hai, lehaza main wapas ja raha hun, tum log bhi wapas chale chalo, Is par poora lashkar kisi mukhalafat ke baghair wapas ho gaya."

Musalmanon ne Badr mein taher kar apna samaan-e-tijarat becha aur ek dirham ke do dirham banaye, phir issshaan se wapas aaye ke har dushman par un ki dhaak baith chuki thi aur har janib aman wa amaan qayam ho chuka tha. Chuna-che ek saal se zyadah guzar gaya aur dushmanon ko kuch karne ki ju-rat na huwi. Is ki badolat Rasoolullah (Sallallahu Alaihi Wa Sallam) ne aakhri hudood tak aman phailane ka mauqa paya. Chunache Rabi-ul-Awwal 5 Hijri mein dakuwon ki sar koobi ke liye "daumataul jandal" tashreef le gaye, aur yun har chahar janib amn wa aman ka daur daurah ho gaya.

[Seerat Ibn e Hisham 2/209, 210, Zadul Ma'aad 2/112]



Ghazwa e Khandaq

(Shawwal wa Dhul Qaada 5 Hijri)

Jaisa ke guzar chuka ke Rasoolullah(Sallallahu Alaihi Wa Sallam)ne jo hakeemana iqdamat kiye the, unki badolat har taraf amn wa amaan cha gaya tha, Chunache Gazwa e Banu Nazeer ke baad dedh (1.5) saal se ziyadah arse tak koi qabil e zikr waqi'ah pesh nahi aaya aur aisa lagta tha ke ab musalman apne deen ki isha'at aur apne ahwaal ki islaah ke liye khulli taur par farigh ho jayenge, lekin ye Yahood the, jinhen Hazrat Maseeh(Alaihissalaam) ne saanp aur saanpon ki aulaad kaha hai, Jinhein gawara na tha ke musalman chain ka saans le saken, Chunache Khaibar mein qiyaam karne aur mutmain ho jaane ke baad unhon ne sazishe aur pas e pardah harkaten shuru kardin aur ahl e Madina ke khilaaf "qabayel e Arab" ka ek nehayat zabardast lashkar laane mein kamyaab ho gaye.

"Ahl-e-Siyar" kehte hain ke Yahood e Khaibar ke bees sardar rehnuma ke paas gaye aur unhen Madina ke khilaaf jung par aamadah kiya aur apni madad ka yaqeen dilaya, Quraish us ke liye tayyar ho gaye to ye log Banu Ghatfaan ke paas gaye, Unhon ne bhi baat maan li, Is ke baad doosre qabayel mein ghume aur unmein se mutaddid qabayel ne jung ladna man-zoor kar li, us ke baad saare qabayel ko munazzam plan ke tehet is tarah harkat di ke sab ek hi waqt Madina ke atraaf mein pohonch gaye.

Shoora Aur khandaq: - Is ijtema aur harkat ki khabar bar waqt Madina pahunch gayi, Chunache Rasoolullah(Sallallahu Alaihi Wa Sallam)ne Sahaba(Radhiyallahu Anhum) se mashwarah kiya, Hazrat Salman Farsi (Radhiyallahu Anhu)ne khandaq khodne ka mashwarah diya, Ye ray pasand ki gayi aur isi par ittefaaq ho gaya.

Chunki Madina ke mashriq, Maghrib aur junooob teen atraaf

mein laawe ki chattanen hain, is liye sirf shimaal ki taraf lashkar ke dakhile ke layeq hai, lehaza Rasoolullah(Sallallahu Alaihi Wa Sallam)ne usi janib harrah Sharqiya aur Garbiya ke darmiyan ka sab se tung muqaam muntakhab kiya, Jo kam wa besh ek mile hai, Wahan khandaq khod kar donon harron ko mila diya, Maghrib mein ye khandaq "Sila' " pahadi ke shimaal se shuru hoti thi aur mashriq mein muqaam shaikhain ke paas harra e sharqiya ke ek badhe huwe sire se ja milti thi.

Aap ne har das aadmiyon ko chalees haath khandaq khodne ka kaam sonpa aur khud khandaq khodne aur mitti dhone mein shareek ho gaye, log Rajz padhte aur aap jawaab dete neez aap Rajz padhte aur log jawaab dete the, [Sahi Bukhari: 2837, 3034, 4104, 4106, 6620, 7236] logon ne khandaqein khodne mein badi mashaqqat bardasht ki. Bil khusoos jaade aur bhookh ki shiddat, chunache hatheli bhar jo layi jaati aur hoo dene waali chiknayi ke saath(khana) banaya jata, log usi ko kha lete, halanki halaq se us ka guzrna mushk il hota, [Sahi Bukhari: 4100] logon ne Rasoolullah(Sallallahu Alaihi Wa Sallam) se bhookh ki shikayat ki aur apne peton par ek ek paththar bandhe huwe dikhlaya to aap(Sallallahu Alaihi Wa Sallam) ne unhein apne peth par do paththar dikhla diye. [Tirmizi: 2371]

Khandaq ki khudayi ke dauran baaz nishaniyan bhi dekhne mein aayin. Hazrat Jabir (Radhiyallahu Anhu)ne Rasoolullah (Sallallahu Alaihi Wa Sallam)ki bhookh ki sakhti dekhi to sabr na kar sake, apni bakri ka ek bachcha zabah kiya aur un ki biwi ne ek saa' (taqriban dhayi kilo) jau peesa, Phir unhon ne khufiya taur par Rasoolullah(Sallallahu Alaihi Wa Sallam) ko chand sahaba(Radhiyallahu Anhum ajmayeen) samet daw at di, magar Rasoolullah(Sallallahu Anhu)saare Ahl e khandaq ke saath jin ki ta'dad ek hazaar thi, chal padhe aur sab ne shikam ser hokar khaya, phir bhi haandi bhari huwi ubalti rahi aur aante se roti pakti rahi, [Sahih Bukhari: 4101, 4102] Isi tarah No'man bin Basheer ki bahan apne walid aur mamun

ke liye hatheli bhar khajoor lekar gayin to Rasoolullah (Sallallahu Alaihi Wa Sall- am) ne use kapde ke upar bikher saare Ahl e khandaq ko da'wat de di, Aur kha kha kar chale gaye magar khajoorein thin ke kapde ke kinaron se bahar giri jaa rahi thin.

[Seerat Ibn e Hisham 2/218]

khandaq ki khudwayi ke dauran Hazrat Jabir (Radhiyallahu Anhu) aur un ke saathiyon ke hisse mein ek sakht chattaan numa zameen mein aagayi. Nabi (Sallallahu Alaihi Wa Sall- am) se kaha gaya, to aap ne utar kar kudaal mari aur wo bhur bhuri ret mein badal gayi, [Sahih Bukhari:4101] Isi tarah Hazrat Bara (Radhiyallahu Anhu) ke sathiyon ka ek chattaan se saamna huwa, Nabi (Sallallahu Alaihi Wa Sallam) ne utar kar "Bismillah" kaha aur kudaal se ek dharb lagayi, to ek tukda kat gaya aur us se ek raushni nikli, aap ne farmaya:

"Allahu Akbar! Mujhe Shaam ki kunjiyan de gayin aur is waqt main uske surkh mahal dekh raha hun."

Is ke baad aap (Sallallahu Alaihi Wa Sallam) ne dusri dharb lagayi aur fateh e faris ki khush khabri sunayi, Phir teesri dharb lagayi aur fath e Yemen ki khush khabri sunayi aur puri chattan kat gayi. [Musnad Ahmad, Sunan Nasai 2/56]

Khandaq Ke Aar Paar: - Idhar Quraish aur unke pairo kaar chaar hazaar (4000) ka lashkar lekar aaye, Unke saath teen sau (300) ghode aur ek hazaar (1000) oont the, unka salaar Abu Sufiyan tha aur jhanda Uthmaan bin Talha Abdari ne utha rakha tha, Unhon ne Jurf aur Zaghaba ke darmiyan roma ke "Mujtama'ul Asyaal" mein padhau dala, dusri taraf gatfaan aur un ke pairo kaar "Ahl e Najd" cheh hazaar (6000) lashkar lekar aaye, aur Uhud ke daman mein waadi e Naqama ke aakhri sire par khaima zan huwe. Madina ki deewaron tak aise zabardast lashkar ka pahunch jana badi sakht azmayish aur khatre ka bayis tha, jaisa ke Allah Ta'ala ka irshaad hai.

"Jab wo tumhare upar aur tumhare niche se aaye aur jab nigahein kaj ho gayin, dil halaq ko aa gaye aur tum

log Allah ke saath tarah tarah ke gumaan karne lage, us waqt momin ko azmaya gaya, aur unhein shiddat se jhinjodh diya gaya." (Surah Al Ahzaab 32 Aayat 10-11).
Lekin Allah Ta'ala ne us mauqe par momineen ko sabit qadam rakha, jaisa ke us ka irshaad hai:

"Aur jab Ahl-e-eimaan ne un jaththon ko dekha, to kehne lage ye to wahi cheez hai jis ka Allah aur us ke Rasool ne hum se wada kiya tha aur Allah aur us ke Rasool ne sach farmaya tha aur is halat ne un ke juzba e eimaan wa ita'at ko kuch aur hi badha diya."

(Surah Al Ahzaab 33 Aayat 22)

Alhatta munafiqeen aur bimaar dilon ka haal ye huwa ke unhon ne kaha:

"Ke Allah aur us ke Rasool ne hum se jo wa'da kiya tha, wo mehez fareb tha." (Surah Al Ahzaab 33 Aayat 12).

Baherhaal Rasoolullah (Sallallahu Alaihi Wa Sallam) ne Madine par Ibn e Umm Makhtoom (Radhiyallahu Anhu) ko muntazim muqarrar kiya, aur ton aur bachchon ko ghadiyon mein mehfooz kiya, Phir teen hazaar (3000) ka lashkar le kar nikal padhe Jabl e Sila' ko pusht par kar ke qila bandi ki shakal ikhtiyar karli. Saamne khandaq thi jo musalmaan aur kuffar ke darmiyan hayel thi.

Idhar mushrikeen ne qaraar yabi ke baad tayyar ho kar Madine ki taraf pesh qadmi ki, jab musalmanon ke qareeb pahunchte to kiya dekhte hain ke ek chaudi si khandaq unke aur musalmanon ke darmiyan hayel hai, ye dekh kar wo bhonchka reh gaya, Abu Sufiyan ne be saakhta kaha:

"Ye aisi chaal hai ke jis ko arab jaante hi nahi."

Ab unhon ne khandaq ke gird ghaiz wa ghazab ke saath chakkar kaatna shuru kiya, unhein kisi aise nukhte ki taluash thi, jahan se khandaq paar kar sakein, lekin musalman un par teer barsa kar unhein khandaq ke qareeb aane nahi de rahe the, take woh us mein na kood sakein aur na mitti daal kar

raasta hana saken.

Majbooran mushrikeen ko Madina ka muhaserah karna padha, halanke wo us ke liye tayyar ho kar nahi aaye the, kyonke chalet waqt ye mansooba un ke khwaab wa khayal mein bhi na tha, lekin baharhaal ab wo rozana din mein nikalte aur khandaq uboor karne ki koshish karte the, jab ke musalman pure raaste par unke saamne maujood hote aur teeron aur paththaron se un ka isteqbaal karte the. Mushrikeen ne kayi baar badi zabardast koshish ki aur pura din isi mein sarf kar diya, lekin musalman bhi difa' mein date rahe, yahan tak ke unki aur Rasoolullah (Sallallahu Alaihi Wa Sallam) ki kayi kayi namazein qaza ho gayin aur suraj doobne ke qareeb ya doobne ke baad hi unhein adayegi ka mauqa mil saka. [Sahih Bukhari: 596, 598, 641, 945, 2931, 4111, 4533] us waqt tak namaaz e khauf mashroo' nahi huwi thi.

Ek roz mushrikeen ke shahsawaron ki ek jamaat ne, jin mein Amr bin Abdewud, Ekrama bin Abi Jahal aur Ziraar bin Khattaab waghaira the, ek tang muqaam se khandaq paar karli aur unke ghode khandaq aur Sila' ke darmiyan chakkar kaatne lage, Idhar Hazrat Ali (Radhiyallahu Anhu) chand musalmano ke hamrah nikle aur jis muqaam se unhon ne khandaq paar kit hi, use qabze mein lekar unki wapasi ka raasta band kar diya, is par Amr bin Abd e wud ne mubarazat ke liye lalkarra. Wo bada jari aur saffak tha, Hazrat Ali (Radhiyallahu Anhu) ne kuch kah kar use badhka diya aur wo ghode se utar aaya, Phir donon ne ek dusre par badh badh ke waar kiye. Hazrat Ali (Radhiyallahu Anhu) ne us ka kaam tamaam kar diya aur baaqi mushrikeen bhaag nikle, Woh is qadar maroob the ke Ekrama ne bhagte huwe apna nezah chodh diya aur Naufal bin Abdullah Khandaq mein ja gira jise musalmanon ne tah-e-teg kar diya.

Is jung mein fariqain ke sirf chand afraad mare gaye, yani das mushrik aur cheh (6) musalmaan.

Ek teer Hazrat Sa'd bin Muaz (Radhiyallahu Anhu) ko laga jis se unki shah e rag kat gayi, Unhon ne Allah se du'a ki ke agar Quraish ki jung kuch baaqi rah gayi to us ke liye unhein zinda rakhkhe, warna isi zakhm ko unki maut ka sabab bana di, albatta apni dua mei ye bhi kaha ke:

"Mujhe maut na de yahan tak ke Banu Quraiza se meri aankhein thandi ho jaayein." [Sahih Bukhari: 463, 3901, 4122. Seerat Ibn e Hisham 2/337]

Banu Quraiza Ki Gaddari Aur Ghazwe Par Us ka Asar: -

Jaisa ki guzar chuka hai ke Banu Quraiza Rasoolullah (Salla Allahu Alaihi Wa Sallam) ke saath ahd mein bandhe huwe the, lekin is ghazwe ke dauran Banu Nazeer ke sardar Huay bin Akhtab ne Banu quraiza ke sardar Ka'b bin Asad ke paas aakar bade dhang se ahd shikhni par aamadah kiya, chunache qadre pas wa pesh ke baad Ka'ab ne ahd tod diya aur Quraish aur mushrikeen ke saath ho gaya.

Banu Quraiza Madina ke junooob mein tha, jab ke Musalmanon ka morcha shimaal mein tha, lehaza Banu Quraiza aur musalman aurton aur bachchon ke darmiyan koi rukawat na thi aur unhein sakht khatra tha. Rasoolullah (Sallallahu Alaihi Wa Sallam) ko khabar huwi to aap ne Maslamah bin Aslam (Radhiyallahu Anhu) ko do sau (200) aur Zaid bin Haritha (Radhiyallahu Anhu) ko teen sau (300) aadmi de kar aurton aur bachchon ki hifazat ke liye bheja aur Sa'd bin Ubadah (Radhiyallahu Anhu) ko mazeed Ansaar Sahaba (Radhiyallahu Anhum) ke saath is khabar ki tehqeeq ke liye rawana kiya. Ye log gaye to Yahoood ko intehaayi khabasat par amadah paya. Unhon ne alaniya galiyan bakin, dushmani ki baaten kiin aur Rasoolullah (Sallallahu Alaihi Wa Sallam) ki ehanat ki. Kehne lage: -

"Allah ka Rasool kaun...? Hamare aur Muhammad (Sallallahu Alaihi Wa Sallam) ke darmiyan koi ahd wa paimaan nahi."

Sunkar wo log wapas aa gaye aur Rasoolullah (Sallallahu Alaihi Wa Sallam) ko sirf itna kaha:

"Azl Wa Qarah."

Yaani jis tarah Azl aur Qarah ne ashaab e Raji' ke saath bad Ahdi ki thi, usi tarah Yahood bhi bad Ahdi par tule huwe hain, [Seerat Ibn e Hisham 2/220,221] logon ko surat e haal samajh mein aagayi aur un par sakht khauf taari ho gaya, Jaisa ke Allah Ta'ala ka irshaad hai:

"Jab nigahein kaj ho gayin, dil halaq ko aagaye aur tum log Allah ke saath tarah tarah ke gumaan karne lage. Us waqt momineen ko azmaya gaya. Aur unhein shiddat se jhinjhodh diya gaya." (Surah Al Ahzaab 33 Aayat 10-11). Is mauqe par nifaaq ne bhi sar nikala, Chunache baaz munafiqeen ne kaha: "Muhammad (Sallallahu Alaihi Wa Sallam) to hum se wada karte the ke hum Qaisar wa Kisra ke khazane khayenge aur yahan ye halat hai ke qaza e hajat ke liye nikal-ne mein bhi jaan ki khair nahi." [Addurrulmansoor, Ibn e Jareer]

Baaz aur munafiqeen ne kaha:

"Hum se Allah aur uske Rasool (Sallallahu Alaihi Wa Sallam) ne jo wada kiya tha, wo fareb ke siwa kuch nahi."
(Surah Al Ahzaab 33 Aayat 12)

Ek aur giroh ne kaha:

"Aye Ahl e Yathrib! Tumhare liye theherne ki koi gunjaye nahi, lehaza wapas chalo."
(Surah Al Ahzaab 33 Aayat 13).

Aur ek fareeq ne bhagna chaha aur Nabi (Sallallahu Alaihi Wa Sallam) se ijazat lene ke liye ye heela kiya ke:

"Hamare ghar khali padhe hain, unka koi nigraan nahi." Halanke wo khali na the. [Addurrulmansoor, Ibn e Jareer] Baharhaal jab Banu Quraiza ki gaddari ki khabar Rasoolullah (Sallallahu Alaihi Wa Sallam) ko pahunchi to aap ko ranj wa qalaq huwa, Aap ne apna chehra aur sar kapde se dhaank liye aur der tak chith lete rahe. Phir Allahu Akbar kehte huwe

uthe aur musalmanon ko fateh wa nusrat ki khush khabri di.

Phir aap ne chaha ke Uyana bin Hisn Ghatfani ke paas paig-aam bhejh kar Madina ke ek tihayi phal par musalahat karlen aur woh Banu Ghatfaan ko lekar wapas chala jaye, lekin Ansaar ke donon sardaar Sa'd bin Muaz aur Sa'd bin Ubadah (Radhiyallahu Anhu) ne use manzoor na kiya aur kaha:

"Jab hum log aur ye log donon shirk par the, tab to ye log ek daane ki bhi tama' nahi kar sakte the, to bhala ab jab ke Allah ne hamein Islaam se nawaza hai aur aap ke zari'ae izzat bakhshi hai, hum unhe apna maal denge? Wallah! Hum unhen sirf talwaar denge."

Is par aap (Sallallahu Alaihi Wa Sallam) ne un donon ki ray ko durust qaraar diya.

Ahzaab mein Phoot Aur Gazwe Ka khatema: - Allah ke kaam bhi niraale hain. Abhi halaat isi sangeen maarhale se guzar rahe the ke Nu'aim bin Masood Ashjayi (Radhiyallahu Anhu) khidmat e Nabwi mein hazir huwe. Unka talluq qabeela e ghatfaan se tha aur wo Quraish aur Yahood ke dost the. Unhon ne arz kiya ke:

"Ya Rasoolullah (Sallallahu Alaihi Wa Sallam)! Main musalman ho gaya hun aur meri qaum ko mere Islaam ka ilm nahi, lehaza aap mujhe koi hukm farmayen"

Aap (Sallallahu Alaihi Wa Sallam) ne farmaya "Tum faqat ek aadmi ho, is liye kar hi kiya sakte ho, albatta jis qadar mumkin ho un mein phoot daalo, kyonki jung to chaalbaazi ka naam hai."

Is par Hazrat Nu'aim (Radhiyallahu Anhu) Banu Quraiza ke han pahunche, Unhon ne dekha to aezaaz wa ikraam kiya. Hazrat Nu'aim (Radhiyallahu Anhu) ne kaha:

"Aap log jaante hai ke mujhe aap logon se mahabbat aur khusoosi talluq hai. Ab main aap logon ko ek baat bata raha hun, use meri taraf se chupaye rakheng"

Unhon ne kaha "ji Haan." Hazrat Nu'aim (Radhiyallahu Anhu)

u)ne kaha:

"Banu Qainuqa aur Banu Nazeer par jo guzar chuki hai, use aap jante hi hain, ab aap logon ne Quraish aur Ghatfaan ka saath diya hai, magar unka muamla aap jaisa nahi hai, ye ilaqa aap ka apna ilaqa hai, Yahan aap ke baal bachche hain, aur tein hain aur maal wa daulat hai, Aap log yahan se kahin aur nahi jaa sakte, jab ke un ka ilaqa, maal daulat, aur tein aur baal bachche door daraaz hain, unhei mauqa mila to koi qadam uthayenge, warna apne ilaqa ki raah lenge aur aap ko Muhammad (Sallallahu Alaihi Wa Sallam) ke rahm wa Karam par chodh denge aur wo jis tarah chahenge inteqaam lenge.

Ye sunkar wo chaunk padhe, bole "ab kia kiya ja sakta hai?"

Nuaym ne kaha "jab tak wo apne aadmi gulam ke taur par na den, un ke saath jung mein shareek na hona."

Unhon ne kaha "aapne bahut durust raay di hai."

Us ke baad Hazrat Nu'aym (Radhiyallahu Anhu) ne Quraish ka rukh kiya aur unke sardaron ke sath mulaqaat karte huwe kaha:

"Aap log jaante hain ke mujhe aap se mahabbat wa khair khwahi hai."

Unhon ne kaha "ji haan."

Hazrat Nu'aym ne kaha "to main aap ko ek baat bata raha hun, use meri janib se chupaye rakhen" Unhon ne kaha "hum aisa hi karenge."

Hazrat Nu'aym ne kaha "Baat ye hai ke Yahoood ne Muhammad (Sallallahu Alaihi Wa Sallam) se jo ahd Shikni ki hai us par wo nadim hain, unhein dar hai ke aap log unhein Muhammad (Sallallahu Alaihi Wa Sallam) ke Rehem wa Karam par chodh kar wapas chale jayenge, lehaza unhon ne Muhammad (Sallallahu Alaihi Wa Sallam) se murasalat ki hai ke aap logon se kuch yarghamali le kar unke hawale kar den, phir aap logon ke khilaaf un se apna muamla ustuwaa karle aur Muhammad (Sallallahu Alaihi Wa Sallam) jis par raazi ho gaye

hain, lehaza aap log chawkanna rahen aur agar wo aap se yarghumali talab karen to hargiz na den."

Is ke baad Gatfaan ke paas bhi jakar yahi baat dohrayi aur unke kaan bhi khade kar diye.

Is ba-hikmat tarbeer se dilon mei shubhaat paida ho gaye aur phoot padh gayi, Chunache Abu Sufyan ne Banu quraizah ke paas ek wafd bheja ke kal jung ki jaye, Banu Quraizah ne kaha "ek to kal hafte ka din hai aur ham par jo azaab aaya is roz shariat ke hukm se tajawuz karne ke sabab aaya, doosre aap jab tak hamein kuch yarghamali na de, hum aap ke saath jung mein shirkat na karenge, taake aisa na ho ke aap hamein chodh kar apne apne ilaaqon ki raah le" Is par Quraish aur Ghatfaan ne kaha ke "Wallah! Nuaym ne sach kaha tha" aur Quraish ne Yahoood ko kahelwa bheja, ke "hum ko koi yarghamali na denge, aap log jung ke liye nikal pade" Is par Yahoood ne kaha ke "Wallah! Nu'aym ne sach kaha tha" Is tarah Quraish ke hausle toot gaye aur un mein phoot padh gayi.

Is dauran Musalman ye dua kar rahe the:

((Allahummas tur auroatina wa aamir raw 'aarina))

"Ke Aye Allah hamari parda poshi farma aur hamein khatraat se maon kar de." (Musnad Ahmed)

Aur Nabi (Sallallahu Alaihi Wa Sallam) ne apne Rab azza wa jall se du'a farmayi:

Allahumma munzilal kitaab sari'al hisaab, ihzimil ahzaab, allahummah zimhum wa zalzil hum))

"Aye Allah! aye kitab (Quran) ko utarne waale aye jald hisaab lene waale, Unhein shikast de de aur jhinjhod kar rakh de." (Sahi Bukhari: 2933, 4115, 6392, 7489)

Allah ne dua qabool ki aur mushrikeen par tund hawaon aur farishton ka lashkar bhejh diya, jis ne un ko hila daala, un ke dilon mein ro' b daal diya, un ki handiyan ulat din, unke khaime ukhed diye aur kadkadati sardi ne alag maar maari aur unki koi cheez apni jagah na rah saki, Chunache unhon ne kooch ki

tayyari shuru kardi.

Idhar Rasoolullah(Sallallahu Alaihi Wa Sallam)ne Hazrat Huzaifa(Radhiyallahu Anhu)ko un ki khabar laane ke liye bheja,wo kuffar ke muhaz ke andar tak gaye aur wapas aaye, unhein kat'an sardi na lagi,balke unhen aisa mahsoos huwa ke garam paani ke hammam mein hain,unhon ne wapas aakar(dushman)qaum ki wapasi ki itella di aur so gaye,[Sahi Muslim,aljihad]Subah huwi to musalmanon ne dekha ke kuffar ki taraf ka maidan e jung saaf hai.

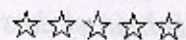
"Allah ne kuffar ko kisi khair ke bagair ghaiz wa ghazab samet wapas kar diya tha aur un se jung ke liye tanha hi kaafi huwa tha,aur Allah qawi wa Azeez hai."

[Is ghazwe ki tafseel ke liye dekhye Seerat Ibn e Hisham 2/233,273,Zaadul Ma'ad 2/72,74]

Is Ghazwe ki ibteda Shawwal 5 Hijri mein aur inteha ek mahine baad Dhil Qhadha mein huwi,ye Madina par zarb lagane aur Islam aur musalmanon ka khatima karne ke liye dushman e Islam ki sab se badi koshish thi, lekin Allah ne unhein namuraad kiya aur un ki sazish nakam banadi aur in taqaton ke majmuai taur par nakaam hone ke ma'ne ye the, ke ab chote chote mutaffariq giroh Madina ka rukh karne ki himmat ba darja e aoula nahi kar sakte,chunache Nabi (Sallallahu Alaihi Wa Sallam)ne is ki khabar dete huwe farmaya:

"Ab hum un par chadayi karenge,wo hum par chadayi karenge,ab hamara lashkar un ki taraf jayega."

[Sahih Bukhari:4109,4110]



Ghazwa e Banu Quraizah

(Dhil Qhada 5 Hijri)

Rasoolullah(Sallallahu Alaihi Wa Sallam)Gazwa Khandhaq se wapas aane ke baad abhi hatiyaar aur kapde utaar Umm e Salama(Radhiyallahu Anhu)ke ghar mein ghusl farma hi rahe the, ke Hazrat Jibraeel(Alaissalaam)tashreef laye aur Banu Quraiza ki taraf nikalne ka hukm dete huwe farmaya ke "Main aage aage jaa raha hun, un ke qilon mein zalzale barpa karunga aur un ke dilon mein ro'b dalunga,aur ye keh kar farishto ke jilo mein rawana ho gaye.

[Sahih Bukhari:2813,4117,4118,4122]

Idhar Rasoolullah(Sallallahu Alaihi Wa Sallam)ne logon mein munadi karayi ke jo shakhs "Sam' Wa itaat" par qayem hai, wo Asr ki namaz Banu Quraiza hi mein padhe"[Sahih Bukhari :946,4119]Is ke baad Madine ka intezaam Ibn e Umm e Maktoom(Radhiyallahu Anhu)ko sonpa aur Hazrat Ali (Radhiyallahu Anhu)ko jung ka phareara de kar ek jamaat ke sath aage rawana farma diya,Banu Quraiza ne unhein dekha to Rasoolullah(Sallallahu Alaihi Wa Sallam)par galiyon ki bauchaadh kardi aur harza sa- rayi ki,Idhar aelaan sun kar musalman bhi jhat pat tayyar huwe aur nikal pade,baaz log abhi raaste hi mein the ke Asr ka waqt ho gaya,Chunache kuch logon ne wahin namaz padh li aur kuch logon ne Banu Quraiza pahunchne tak muakhkhar ki,Rasoolullah(Sallallahu Alaihi Wa Sallam)bhi muhajireen wa ansaar ke jilo mein nikle aur Banu Quraiza ke "ana" nami ek kuwein pai padhau dala.

Allah Ta'ala ne Banu Quraiza ke dilon mein ro'b daal diya aur woh apni ghadiyon mei qila band ho gaye. Unhein ladayi ki jur-at na huwi,musalmaanon ne sakhti se muhasara jaari rakha,Yahud ne jab dekha ke muhasara tool pakad raha hai, to chaha ke apne baaz musalman halifon se mashwarah kar-

en, Chunache unhon ne Rasoolullah (Sallallahu Alaihi Wa Sallam) se darkhwast ki ke wo Abu Lubaba ko bhej den, taake un se mashwarah kar liya jaye, aap (Sallallahu Alaihi Wa Sallam) ne Abu Lubaba ko bhej diya, unhein dekh kar mard hazraat unki taraf daudh pade, aurtein aur bachche unke saamne dahaden marmar kar rone lage, Is kaifiyat ko dekh kar Hazrat Abu Lubaba (Radhiyallahu Anhu) par riqqat taari ho gayi. Yahood ne kaha:

"Kya aap munasib samajhte hain ke hum Muhammad (Sallallahu Alaihi Wa Sallam) ke faisla par hathyaar daal dein."

Unhon ne kaha "Haan"

Aur saath hi haath se halaq ki taraf ishara kar diya, matlab ye tha ke zabah kar diye jaoge, lekin unhen fauran ehsas huwa ke ishara karke unhon ne Allah aur us ke Rasool (Sallallahu Alaihi Wa Sallam) ke saath khayanat ki hai. Chunache wo seedhe Masjid e Nabwi pahunche aur apne aap ko us ke sutoon se bandh liya aur qasam khayi ke ab unhein Rasoolullah (Sallallahu Alaihi Wa Sallam) hi apne dast e mubarak se kholenge, jab Rasoolullah (Sallallahu Alaihi Wa Sallam) ko is ki ittela' huwi, to aap ne farmaya: "agar wo mere paas aagaye hote to main unke liye dua e maghfirat kar deta, lekin jab wo wahi kaam kar baithe hain to ab hum bhi unhein chodhe rakhenge, yahan tak ke Allah hi un ke baare mein faisla farmaye."

[Tafseer Ibn e Kaseer, Al anffal:27]

Idhar tiwalat e muhasarah ke saath hi Banu Quraiza ke ha-usle toot gaye, chunache pachees roz ke baad unhon ne apne aap ko Rasoolullah (Sallallahu Alaihi Wa Sallam) ke hawale kar diya ke aap jo faisla munasib samjhein karo, aap ne mardon ko bandh liya aurton aur bachcho ko alaheda kar liya, Qabeela e Aus ke log arz pardaaz huwe ke "hamare in hulafaa par ehsaan farmayen jis tarah Khazraj ke hulafaa Banu Qainuqa par ehsaan farmaya tha."

Aap ne farmaya "Kya aap log is baat par razi nahi ke in ke mutalliq aap hi ka ek aadmi faisla kare."

Unhon ne kaha "Kyon nahi."

Aap ne farmaya "To ye muamla Sa'd bin Muadh (Radhiyallahu Anhu) ke hawale hai."

Aus ke logon ne kaha "Hum is par razi hain."

Hazrat Sa'd (Radhiyallahu Anhu) ko ghazwa e khandaq mein jo zakhm laga tha us ki wajah se wo Madina mein the, unhein gadhe par sawaar karke laya gaya, jab Rasoolullah (Sallallahu Alaihi Wa Sallam) ke qareeb pahunche to aap ne farmaya: "apne sardaar ki janib utho."

Chunache log uthkar unke isteqlaal ko gaye aur unhein donon taraf se gher liya, kehne lage "Sa'd! Apne haleefon ke baare mein husn e sulook kijiyege."

Hazrat Sa'd (Radhiyallahu Anhu) khamosh the, kuch jawaab nahi de rahe the, jab logon ne guzarish ki bharmaar kardi to bole:

"Ab waqt aagaya hai ke Sa'd (Radhiyallahu Anhu) ko Allah ke baare mein kisi malammat gar ki malammat ki parwah nahi."

Ye sun kar baaz log wahin se Madina palut aaye aur qaidiyon ki maut ka aelan kar diya.

Jab Hazrat Sa'd (Radhiyallahu Anhu) utar chuke aur unhein batlaya gaya ke Banu Quraiza un ki salesi par raazi hain, to unhon ne faisla kiya ke:

"Mardon ko qatl kar diya jaye, aurton aur bachchon ko qaidi bana liya jaye aur amwal taqseem kar diye jayein."

Rasoolullah (Sallallahu Alaihi Wa Sallam) ne farmaya:

"Tum ne in ke baare mein wahi faisla kiya hai, jo saat aasmanon ke upar se Allah Ta'ala ka faisla hai."

[Sahih Bukhari:4121,4122]

Ye faisla Yahoodi shari'at ke mutabiq tha, balke unki shari'at ke faisle ke muqable mein zyadah rahm wa

narmi par mabni tha.

Hazrat Sa'd bin Muaz (Radhiyallahu Anhu) ke is faisle ke baad Banu Quraiz ko Madina laya gaya aur Banu Najjar ki ek aurat, jo Harith ki sahibzaadi thi, ke ghar mein qaid kar diya gaya aur Madina ke bazaar mein khandhaqein khodi gayin, phir unhein ek ek ghiroh karke le jaya gaya aur un khandaqon mein unki gardanen maar di gayin, unki tadaad chaar sau (400) aur kaha jata hai ke che sau (600) aur saat sau (700) ke darmiyan thi.

Unhi ke saath Banu Nazeer ka sardaar Huway bin Akhtab bhi mara gaya, Ye Yahood ke un bees (20) sardaron mei se ek tha, jinhon ne Quraish aur Gatfaan ko ghazwa e ahzaab ke liye tayyar kiya tha, phir Banu Quraiza ke paas aakar unhein ahad shikni par wargalaya tha, yahan tak ke unhon ne musalmanon ki zindagi ke mushkil tareen auqaat mein unke saath gaddari ki thi aur gaddari karte waqt Huway se ye shart lagayi thi ke ye bhi un ke saath rahega aur jo hashr un ka hoga wahi us ka bhi hoga, chunache muhasara aur hatyaar daalne ke dauran ye bhi unke saath qatl kar diya gaya.

Banu Quraiza ke chand afraad hathyaar dalne se pehle musalman ho gaye the, un se koi tarruz nahi kiya gaya, baaz logon ko hiba karwa liya gaya tha, unhein bhi chodh diya gaya aur wo musalman ho gaye, unki ek aurat bhi qatl ki gayi, kyonke us ne chakki phenk kar Hazrat Khallad bin Suwaid (Radhiyallahu Anhu) ko qatl kar diya tha, hathyaar aur amwaal jama kiye gaye, dedh hazaar (1500) talwaarein, teen sau (300) zirhen do hazaar (2000) neze, paanch sau (500) dhal, bahut sa samaan, bahut se bartan, ount aur bakriyan jama huwin, aapne khajuron (darakht) aur qaidiyon samet unn sab ka khumus nikaal kar baqiya maal e ganimat faujiyon par taqseem kar diya, jo paidal tha use ek hissa aur jo shahsawaar tha use teen hisse diye, ek hissa us ka apna aur do hisse us ke ghode ke.

Quidiyon ko Najd bhejh kar unke badle hathyaar khareed

liye, albatta Nabi (Sallallahu Alaihi Wa Sallam) ne un mein se Hazrat Raihana bint e Zaid bin Amr bin Khunafa ko apne liye muntakhab kiya, phir kaha jata hai ke unhein apni milkiyat mein rakha [yeh Ibn e Ishaq ka qaul hai, dekhye Seerat Ibn e His-ham 2/245] aur kaha jata hai ke unhein azaad kar ke shadi kar li, Hajjatul Wada' ke baad unka inteqaal ho gaya.

[Talqech P:12]

Jab Banu Quraiz ku kaam tamaam ho chukka to Banda-e-Saleh Hazrat Sa'd bin Muadh (Radhiyallahu Anhu) ki dua qabool ho gayi, wo Masjid e Nabwi ke ek khaima mein the, taake Nabi (sallallahu Alaihi Wa Sallam) qareeb se un ki ayadat kar liya karen, unke upar ek bakri guzar gayi, jis se zakhm khul kar (hansli) labbe ke paas se bah padha aur iss qadqr khoon nikla ke un ki wafaat waqe ho gayi, [Sahih Bukhari:4122] un ka janaza musalmanon ke saath farishton ne bhi uthaya aur un ki maut par "Rehma-an" ka arsh laraz utha.

[Sahih Muslim 2/294, Tirmizi:3848,3849]

Udhar Abu Lubaaba (Radhiyallahu Anhu) par che (6) raatein guzar chuki thin, namaaz ke liye unki biwi unhein khol deti thin, s ke baad wo palat kar phir apne aap ko sutoon se baandh lete the, us ke baad Hazrat Umm e Salamah (Radhiyallahu Anha) ne un hein basharat di, to log unhein kholne ke liye daud padhe magar unhon ne inkaar kar diya ke Rasoolullah (Sallallahu Alaihi Wa Sallam) ke alawa unhei koi aur na kholega. Chunache Nabi (Sallallahu Alaihi Wa Sallam) namaaz fajr ke liye nikle to unhein khol diye. [Tafseer Ibn e Kaseer waghaira]

Gazwa e Banu Quraiza ke baad musalmanon ko mazeed kai askari (fauji) karwayiyan anjaam deni padin, unmein aham kaarwaiyan hasb e zel hain.

Abu Rafe' Sallam bin Abilhageeq Ka qatl (Dhil Hajj 5 Hijri): - Ye shakhs hijaz ka tajir aur Yahood e khaibar ka rae-es tha aur un bade mujrimeen mein se ek tha, jinhon ne ahl e Madina ke khilaaf jamaaton ko warghalane aur lane ka kaam

kiya tha, chunache jab musalman ahzaab aur Quraiza se fariq ho chuke [Fathul Baari: 7/343] to Khazraj ke paanch aadmi us shakhs ko qatl karne ke liye tayyar huwe, taake Ka'b bin Ashraf ko qatl kar ke Aus ne jaisa sharf hasil kiya tha, waisa hi sharf ye log bhi hasil karlen.

Phir ye log Khaibar ke atraaf mei waq'e us ke qile ke paas pahunche, us waqt suraj ghuroob ho chuka tha, un ke qayed Abdullah bin Ateeq (Radhiyallahu Anhu) ne kaha ke:

"Tum log yehin tehero, main jata hun aur darwaze ke pehredaar ke saath koi lateef hila ikhtiyaar karta hun, mumkin hai andar dakhil ho jaun."

Is ke baad wo tashreef le gaye aur darwaze ke qareeb jakar sar par kapda daal kar yun baith gaye goya qazay e hajat kar rahe hain, Pehredaar ne zor se pukar kar kaha "O Allah ke bandelagar andar uana hai to aajao warna main darwaza band karne jaa raha hun."

Abdullah bin Ateeq (Radhiyallahu Anhu) andar dakhil ho gaye aur chup gaye, jab log so gaye, to unhon ne kunjiiyan lin aur darwaza khol diya, taake bawaaqt e zarurat bhagne mein aasani ho, us ke baad unhon ne Abu Rafe ke hujre ka rukh kiya. Udhar jaate huwe jo darwaze kholte use andar se band kar lete taake logon ko agar unka pata lag bhi jaye to logon ke pahunchne se pehle wo Abu Rafe ko qatl karlen, jab us ke hujre mein pahunchne to wo apne baal bachchon ke darmiyan tariki mein so raha tha aur pata nahi chal raha tha ke wo kahan hai? Lehaza unhon ne awaaz di "Abu Rafe! Us ne kaha kaun hai! Unhon ne awaaz ka rukh kiya aur talwaar ki ek zarb lagayi, lekin chunke hadh badaye huwe the, is liye kaari zarb na lagi aur usne zor ki cheekh maari, wo jhat bahar nikal gaye aur awaaz badal kar aaye goya madad karne aaye hon. Kaha "Abu Rafe! Ye kaisi awaaz thi?"

Us ne kaha "Teri maan barbaad ho, ek aadmi ne abhi mujhe is kamre mein talwaar maari hai."

Ab unhon ne dobara uska rukh kiya aur talwaar ki aisi zordar zarb lagayi ke wo khoon mein lat pat ho gaya, lekin ab bhi qatl na ho saka, is liye unhon ne us ke pet par talwaar rakh di aur wo peeth tak jaa rahi, us ke baad unhon ne ek ek darwaza khola aur bahar nikle, Chandni raat thi aur unki nigah kamzor, unhon ne samjha zameen tak pahunch chuke hain, Paun badhaya to seedhi se niche aa rahe aur paun mein chot aa gayi. Unhon ne pagdi se pau bandha aur darwaze ke paas chupe rahe, jab murg ne awaaz di to ek aadmi ne qile ki deewar par khade hokar elaan kiya ke "Main ahi e hijaz ke tajir Abu Rafe ki maut ki ittela deta hun," Abdullah bin Ateeq ne jaan liya ke wo mar chuka hai, lehaza apne sathiyon ke paas aa gaye aur sab ne Madina ki rah li. Rasoolullah (Sallallahu Alaihi Wa Sallam) ke paas pahunch kar waqi'ah bayan kiya. Aap ne un ke paun par dast e mubarak phera aur unhein aisa laga ke goya kabhi koi takleef huwi hi nahi.

[Sahih Bukhari: 4039, 4040]

Sayyed-e-Yamama, Thumama bin Usaal Ki Giriftari (Muharram 6 Hijri): - Thumama bin Usaal, Nabi (Sallallahu Alaihi Wa Sallam) aur aap ke deen Islam ko sakht napasand karte the. Chunache Muharram 6 Hijri mein Musailemah kazab ke hukm se bhes badal kar Nabi (Sallallahu Alaihi Wa Sallam) ko khatl karne nikle [As Seeratul Halabiyyah 2/297], Idhar Nabi (Sallallahu Alaihi Wa Sallam) ne Muhammad bin Maslamah ko tees sawaron ke saath Zariyyah ke atraaf mein, jo Basrah ke raaste mein Madina se saat raat ke faasle par waq'e hai, Banu Bakr bin Kilaab ki tadeeb ke liye bheja tha, Sawaron ne wapas aate huwe raaste mein Thumama ko paaliya, chunache unhein giraftar kar ke Madina le aaye aur masjid ke ek sutoon se bandh diya, Nabi (Sallallahu Alaihi Wa Sallam) wahan se guzre to farmaya "Thumama tumhare nazdeek kya hai?" Unhon ne kaha "Aye Muhammad (Sallallahu Alaihi Wa Sallam)! Mere nazdeek khair hai, agar qatl karo to ek khoon (qis-

aas) waale ko qatl karoge aur agar ehsaan karo to ek qadar-daan par ehsaan karoge aur agar maal chahte ho to mango, jo chahoge diya jayega."

Us ke baad aap (Sallallahu Alaihi Wa Sallam) ne unhein usi haal mein chodh diya, dusre din phir guzre, aur phir yehi guftagu huwi phir teesre din bhi yehi suwal wa jawab huwa, us ke baad aap (Sallallahu Alaihi Wa Sallam) ne farmaya ke:

"Thumama ko chodh do."

Sahaba (Radhiyallahu Anhu) ne unhein chodh diya. Unhon ne ghusl kiya aur musalman ho gaye, phir kaha:

"Wallah! Royein zameen par koi chehra mere nazdeek aap ke chehre se ziyadah khabil-e-nafrat na tha, lekin ab aap ka chehra mere nazdeek dusre tamaam chehro se ziyadah mehboob ho gaya hai aur Wallah! Royein zameen par koi deen mere nazdeek aap ke deen se ziyadah na pasandida na tha, magar ab aap ka deen mere nazdeek dusre tamaam adyaan se ziyada mehboob ho gaya hai."

Phir wapas par Hazrat Thamama (Radhi Allahu Anhu) Umrah ke liye Makkah gaye to Quraish ne unhein Islam lane par malamat ki.

Unhone kaha: "Wallah! Tumhare paas Yamama se ghehun ka ek daana bhi na aayega, jab tak Rasool Allah (Salla Allahu Al-aihi Wa Sallam) is ski ijazat na de de."

Chunache wapasi ke baad unhone ehel Makkah ke liye ghehu bhejne ki mumaniyat kar di, jiss se wo mushkil mei padh gaye, hatta ke Nabi (Salla Allahu Alaihi Wa Sallam) ko kharabat ka wasta dekar likha ke aap Thamama ko likhde, wo gehu bhejne ki ijazat de de. Aap (Salla Allahu Alaihi Wa Sallam) ne aisa hi kiya. [Sahih Bukhari:462,469,2422]

Ghazwa e Banu Lahyan (Rabi ul Awwal 6 Hijri): - Banu Lahyan wahi hain jinhon ne Raji' mein Sahaba e kram (Radhi yallahu Anhu) ko qatl kiya tha, Ye Hijaaz ke bahut andar Usfaan ki hudood mein aabad the, is liye Nabi (Sallallahu Alaihi

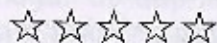
Wa Sallam) ne un se nipatne mein qadre takheer ki, Jab kuffar ke mukhtalif girohon mein phoot padh gayi aur aap dushmanon se kisi qadar mutmayin ho gaye, to aap ne Madine ka intezaam Ibn Umm e Makhtoom (Radhiyallahu Anhu) ko sonp kar do sau (200) sahaba aur bees (20) ghodon ke saath Rabi-ul-Awwal 6 Hijri mein Banu Lahyan ka rukh kiya aur yulgaar karte huwe "Batan-e-giran" tak ja pahunche, ye amaj aur Usfaan ke darmiyaan ek waadi hai aur yehin aapke Sahaba (Radhiyallahu Anhu) ko shaheed kiya gaya tha, Aap (Sallallahu Alaihi Wa Sallam) ne unke liye dua e rehmat ki aur do (2) roz yahi qiyam farmaya, udhar Banu Lahyan ko khabar ho gayi aur pahad ki chotiyon ki taraf bhaagh nikle, unka koi aadmi haath na aa saka, Phir aap ne usfaan ka qasd kiya aur wahan se das (10) sawaron ka dasta aage bheja, taake Qurai-sh unki aamad ka haal sunkar maroob ho jayen, Is daste ne kura'u lgameem tak ka chakkar lagaya, us ke baad aap kul chaudah (14) din Madina se bahar guzaar kar Madina wapas aagaye.

Sariyya e 'Ais Aur Abul Aas [Zainab bint e Rasoolullah Sallallahu Alaihi Wa Sallam Ke Shohar] Ka qabool e Islam: - Juma'dal Oula 6 Hijri mein Rasoolullah (Sallallahu Alaihi Wa Sallam) ne Hazrat Zaid bin Harithah (Radhiyallahu Anhu) ko ek sau sattu (170) sawaron ke saath "Ais" ki janib rawana kiya, maqsad Shaam se aane waale ek Quraish qafile ko pakad na tha, jis ke sarbarah Rasoolullah (Sallallahu Alaihi Wa Sallam) ki sahebzaadi Hazrat Zainab (Radhiyallahu Anhu) ke shahar Abul 'Aas bin Rabi' the, musalmanon ne us qafile ko logon samet giriftar kar liya, albatta Abul 'Aas haath na aaye, lekin wo seedhe Madina pahunche, Hazrat Zainab ki panah li aur un se kaha ke Rasoolullah (salla Allahu Alaihi Wa Sallam) se kaho ke aap qafile ka maal wapas kar den, Hazrat Zainab (Radhiyallahu Anhu) ne sifarish ki aur aap ne choti badi, thodi ziyada har cheez wapas kardi.

Abul A'as, tijarat, maal aur amanat ke muamle mei Makkah ke chand gine chune logon mein se the, wo Makkah gaye, amanatein ahl e amanat ko ada ki, phir musalman ho gaye aur hijrat kar ke Madina aagaye. Rasoolullah (Sallallahu Alaihi Wa Sallam)ne Hazrat Zainab (Radhiyallahu Anhu) ko pehle hi nikah ke tehet unko wapas kar diye, ye wapasi teen saal se kuch zyadah arse ki judayi ke baad huwi.

[Sunan Abi dawood]

Rasoolullah(Sallallahu Alaihi Wa Sallam)ne is dauran maz-
eed kayi "Saraya" bhi bheje, jin ka dushman ki sarkashi todne,
unke shar ki aag bhujane aur door daraz ilaqon tak amn wa
emaan phailane mei bada asar tha. Phir aap ke paas kuch iss
tarah ki khabre aayi ke aap Gazwa Banu Al Mustalikh ke liye
tashreef le gaye. [guzishta aur in saraya ke liye dekhye Zadul
Ma'ad 2/120,122 Rahmatullill 'alameen 2/226]



Ghazwa e Banul Mustaliq ya Muraisi'

(Shabaan 5 Hijri ya 6 Hijri)

"Banul Mustaliq" qabila khuaza'a ki ek shaakh hai, qabila e khuza'a ke log aam taur par Rasoolullah(Sallallahu Alaihi Wa Sallam)ke khair khwah the, magar ye shaakh Quraish ki tarafdaar thi, Rasoolullah(Sallallahu Alaihi Wa Sallam)ko malum huwa ke ye log aap se jung ki tayyari kar rahe hain, Aap ne is khabar ki tehqeeq ke liye Buraidah bin Husaib(Radhiyallahu Anhu)ko bheja, un se maloon huwa ke khabar sahi hai, lehaza aap ne Madina ka intezaam Zaid bin Haritha (Radhiyallahu Anhu)ko aur kaha jata hai ke kisi aur ko sonpa aur "Banul Mustaliq" ki tarafyalgaar karte huwe nikle, take bilkul achanak unpar toot padhen, Aapke saath sau(100)Sahaba (Radhiyallahu Anhu)the aur Banul Mustaliq us waqt Qudaid ke atraaf mein sahil ke qareeb "Muraisi' " naami ek chashme par padhau dale huwe the, aap(Sallallahu Alaihi Wa Sallam) ne is haal mein chapa mara ke wo ghafil the, baaz ko qatl kiya, Aurton, bachchon ko qaid kiya aur maal maweshi par qabza kar liya, [Sahih Bukhari:2541]us waqt Shaban 5Hijri aur kaha jata hai ke 6 Hijri ki do raatein guzar chuki thin, qaidiyon mein Banul Mustaliq ke rayees Harith bin Zirar ki Sahebza-di Juveriya bhi thi, Madina aakar un ke Islam laane par Nabi (Sallallahu Alaihi Wa Sallam)ne unhein azaad karke un se shaadi kar li, Is par Sahaba(Radhiyallahu Anhu)ne Banul Mustaliq ke ek sau (100) gharane jo musalman ho chuke the azaad kar diye aur kaha ke ye Rasoolullah (Sallallahu Alaihi Wa Sallam)ke sasu- rual ke log hain, lehaza, Hazrat Juvairiah (Radhiyallahu Anhu)apni qaum ke liye nehayat azeem barkat waali khatoon sabit huwin. [Ibn e Hisham 2/289,290,294,295]

Ye hai Gazwa Banu Mustaliq ki mukhtasar roodad, Is mein koi nudrat nahi, lekin is ghazwe ke dauran 2 takleef deh haa-

dse pesh aaye, jinhein munafiqeen ne Islami muashre balke Nabwi gharane tak ke andar fitna wa izteraab bhadkane ke liye istemaal kiya, lehaza thodi si roodad is ki bhi di jati hai.

***Pehla Hadisa:** - Rayeesul Munafiqeen (Abdullah bin Ubai) ka ye qaul ke "Madina palat kar izzat waala zillat waale ko nikal bahar karega."

Is ka sabab ye huwa ke ek muhajireen ke haleef aur ek Ansaar ke haleef mein "Muraisi" ke chashme par takrau ho gaya aur Muhajir ne Ansaar ko maar diya, Ansari ne aawaz lagayi, Ya lal Ansaar! Hayi Ansar ke logo! Is par Muhajir ne awaz lagayi 'Ya lal Muhajireen! Hai Muhajiron!

Aur ye sunkar tarfain ke kuch log jama ho gaye lekin Rasoolullah (Sallallahu Alaihi Wa Sallam) ne sabqat ki aur farmaya "Main tumhare andwr maujood hun aur jaheliyat ki pukar pukari jaa rahi hai? ise chod, ye badboodar hai' chunache log apne rush ki taraf palat aaye aur waapas ho gaye.

[Sahih Bukhari:3518,1905,1907]

Is ghazwa mein munafiqeen ki ek jamaat bhi hamrah thi, jo is se pehle nahi nikli thi, un ke saath un ka Sardar Abdullah bin Ubayy bhi tha, use khubar huwi to gusse se bhadak utha aur kehne laga: -

"Achcha to unhon ne ye harkat ki hai, Ye hamare hi ilaqe mein hamare hareef aur madde muqabil ho gaye, hamari aur Quraish ke in kanglon ki missal to wahi tehri, jo pehlon ne kahi hai ke "apne kutte ko paul pos kar mota karo aur wo tum hi ko kaat khaye." Suno! Wallah! Ab hum Madina wapas huwe to hum mein se izzat wala, zillat waale ko nikaal bahar karega."

Izzat waale se muraad us ne apne aap ko liya aur zillat wale se Rasoolullah (Sallallahu Alaihi Wa Sallam) ko, Al ayazubillah. Aur us ke liye fitnon ki tadbeerein karne laga, hatta ke apne rufaqa se kaha:

"Ye musibat tum ne khud apne gale mandah li hai. Inhen

apne sheher mein utaara aur apne amwaal baant kar diye, Suno! Wallah! Tum log in se haath rok log to ye tumhara sheher chodh kar kahin aur chalte banenge."

Jis waqt ye baatein ho rahi thin, ek mazboot eimaan ke naujawan Hazrat Zaid bin Arqam (Radhiyallahu Anhu) bhi wahin maujood the, wo is harzah surayi par sabr na kar sake aur Rasoolullah (Sallallahu Alaihi Wa Sallam) ko itella kar di, Aap ne Abdullah bin Ubayy ko bula kar pucha to us ne qasam kha kar kaha ke us ne aisi koi baat nahi kahi hai, jo aap ko malum huwi hai. Is par Allah Ta'ala ne "Surah Munafiqeen" nazil ki aur use qayamat tak ke liye ruswa kar diya.

[Sahih Bukhari:4900,4901,4902. Sahih Muslim:2584. Tirmizi:3312]

Is munafiq ke sahebzade jin ka naam bhi Abdullah tha, khalis momin the, unhein ilm huwa to talwar sont kar Madina ki guzar gah par khade ho gaye aur apne baap munafiqon ke sardaar se kaha ke:

"Wallah! Jab tak Rasoolullah (Sallallahu Alaihi Wa Sallam) ijazat na dein tum yahan se aage nahi badh sakte, kyonke wo azeed hain aur tum zaleel ho."

Rasoolullah (Sallallahu Alaihi Wa Sallam) ko is ka ilm huwa to aap ne kehelwa bheja ke ijazat dedo, Chunache unhon ne raasta chodh diya aur is hikmat se ye fitna farw huwa.

[Seerat Ibn e Hisham 2/290,292]

***Waqi'a e Ifkh:** - Ye waqi'ah iss tarah hai ke Nabi (Sallallahu Alaihi Wa Sallam) ne is gazwah se wapasi mein Madina ke qareeb ek jagah padhau dala, Phir raat hi mein kooch ka elan kar diya, Hazrat Aisha (Radhiyallahu Anha) bhi aap ke hamrah thin, wo zarurat ke liye niklin aur wapas aakar seena tatola to haar gayeb tha, lehaza jahan ghayab huwa tha wahin tal-aash karne wapas gayin, aur paa bhi liya, lekin is dauraan lashkar kooch kar gaya aur aap ka hauadaj bhi ye samajhte huwe ount par laad diya gaya ke aap (Radhiyallahu Anhu) us mein maujood hain, Chunke haudaj uthane waali ek jamaat

thi aur Hazrat Aisha (Radhiyallahu Anha) abhi halki phulki thin, is liye haudaj ke halke pan par ye log na chunke, Hazrat Aisha (Radhiyallahu Anhu) wapas aayin to wahan koi na tha, lehaza wo wahin baith gayin ke log unhein na paayenge to palat kar talaash karne aayenge, Phir unki aankh lag gayi aur wo so gayin.

Idhar ek sahabi Hazrat Safwan bin Muattal (Radhiyallahu Anhu) ne lashkar ke piche raat guzari thi, wo zyadah sone ke aadi the, is liye der se uthe aur lashkar ke raste par chal pade. aage badhe to ek soye huwe insaan ka dhancha dekha, qareeb pahunche to pehchaan gaye ke Hazrat Aisha (Radhiyallahu Anhu) hain, kyonke wo parde ka hukum aane se pehle unhein dekh chuke the. dekh kar kaha:

Rasoolullah (Sallallahu Alaihi Wa Sallam) ki biwi?

Inna lillahi wa inna ilaihi raji'oon

Us ke siwa kuch na kaha, Hazrat Aisha (Radhiyallahu Anha) unki awaaz sunkar bedaar ho gayin aur dupatte se chehra dhaank liya, Hazrat Safwan (Radhiyallahu Anhu) ne sawari qareeb karke baithayi aur Aisha (Radhiyallahu Anha) us par sawaar ho gayin, Hazrat Safwan (Radhiyallahu Anhu) sawari ki nakail thaame aage aage paidal chalet huwe lashkar mein aagaye, ye thheek dopahar ka waqt tha aur lashkar padhau daal chuka tha.

Ye dekh kar Allah ke dushman Abdullah bin Ubayy ko nifaaq wa hasad ke karb se dhandi saans lene ka mauqa mila. Us ne jhoot aur bohtan ke taur par donon ke khilaf badkaari ki tohmat tarashi, Phir us mein rang bharna, phailana, badhana, aur udhaidna, hunna shuru kiya, us ke saathi bhi isi ko bunyaad bana kar us ka taqarrub hasil karne lage aur jab Madina aaye to us ka khoob propaganda kiya, yahan tak ke Mutaddid Ahl e eimaan bhi dhoke mein aagaye.

Idhar Hazrat Aisha (Radhiyallahu Anhu) Madina uakar beemar padh gayin aur bimari ne taqhreeban ek Mahina tool

pakda, ab Madina to tohmat tarashon ke propaganda se mauj maar raha tha, lekin Hazrat Aisha (Radhiyallahu Anha) ko kuch khabar na thi, unhei sirf ye baat khatakti thi ke wo apni bimari ke dauran Rasoolullah (Sallallahu Alaihi Wa Sallam) ki jo khaas mehar baani dekha karti thin wo ab ki baar nahi dekh rahi thin, aap (Sallallahu Alaihi Wa Sallam) aakar salam karte aur ye pooch kar wapas ho jaate ke ye kaisi hain? baitht-e na the.

Phir is poore arse mein aap (Sallallahu Alaihi Wa Sallam) khamush rahe, koi baat na ki, lekin jab lambe arse tak wa'hi na aayi, to aap (Sallallahu Alaihi Wa Sallam) ne apne khaas Ashaab (Radhiyallahu Anhu) se mashwara kiya, Hazrat Ali (Radhiyallahu Anhu) ne isharon isharon mein mashwara diya ke unhein alaheda karden, lekin Hazrat Uthman (Radhiyallahu Anhu) waghaira ne mashwara diya ke barqaraar rakhen, Wo khara sona hain, Us ke baad aap ne mimbar par khade hokar us shakhs se najaat dilane ki taraf tawajjoh dilayi, jis ki aeeza rasaniyan aap ke ahl e khana tak ke baare mein pahunch chuki thi, Ishara Abdullah bin Ubayy ki taraf tha, Is par Aus ke sardar ne khwahish zahir ki ke use qatl kar den, lekin Khazraj ke sardar par Hamiyyat ghalib aa gayi, kyonke Abdullah bin Ubayy usi qabeele se tha, Nateeja ye huwa ke donon qabile bhadhak uthe, aur Rasoolullah (Sallallahu Alaihi Wa Sallam) ne unhein mushkil se khamosh kiya.

Idhar Hazrat Aisha (Radhiyallahu Anhu) bimaari se uth chukin, to raat ko qazay e hajat ke liye niklin, saath mein Umm e Mistah (Radhiyallahu Anha) bhi thin, wo chadar mein phislin to apne bete Mistah ko bad dua di, Hazrat Aisha (Radhiyallahu Anha) ne unhein toka, to unhon ne sara qissa keh sunaya aur batlaya ke un ka beta Mistah bhi yehi baat kehta hai, Hazrat Aisha (Radhiyallahu Anha) ne wapas aakar Rasoolullah (Sallallahu Alaihi Wa Sallam) se ijazat li aur apne walida-in ke paas aagayin aur jab yaqeeni taur se baat ka ilm ho

gaya to rone lagin aur khoob royin. 2 raatein aur ek din rote rote guzar gaye, is dauran na neend hi aayi na aansu ki jhadhi ruki, unhein aur unke walidain ko mehsoos hota tha ke rote rote kaleja shaq ho jayega.

Dusri raat ki subah huwi to Rasoolullah (Sallallahu Alaihi Wa Sallam) tashreef laye, baith kar khutba padha phir farmaya:

Ammabaad! Aye Aisha! Mujhe tumhare mutalliq aisi aur aisi baat malum huwi hai, agar tum paak ho to Allah tumhari baraat zahir kardega aur agar tum ne kisi gunah ka irtekaab kiya hai, to Allah se maghfirat mango aur tauba karo, kyonke bandah jab apne gunah ka iqraar kar ke Allah se taubah karta hai, to Allah us ki taubah qabool fermata hai."

Us waqt Hazrat Aisha (Radhiyallahu Anhu) ke aansu tham gaye aur unhon ne walidain se kaha ke jawaab den, magar unhein samajh mein na aaya ke wo kya kahein, lehaza Hazrat Aisha (Radhiyallahu Anha) ne khud hi kaha:

"Wallah! Main janti hun ke ye baat sunte sunte aap logon ke dilon mein achchi tarah baith gayi hai aur aap logon ne usse sach samajh liya hai, is liye ab agar main ye kahun ke main paak hun aur Allah khoob jaanta hai ke main paak hun, to aap log meri baat sach na maanenge aur agar main kisi baath ka aiteraaf karhun.... Aur Allah khoob janta hai ke main us se paak hun..... to aap log sahih maan lenge is liye main apne aur aap logon ke liye wahi misaal pati hun jaise Hazrat Yousuf (Alaihissalaam) ke walid ne kaha tha:

"Sabr hi behtar hai aur tum log jo kuch kehte ho us par Allah ki madad matloob hai. (Surah Yousuf 12 Aayat 18).

Us ke baad Hazrat Aisha (Radhiyallahu Anha) palat kar let gayin aur usi waqt wa'hi nazil huwi. Jub nuzool wa'hi ki kai-fiyat khatm huwi to Rasoolullah (Sallallahu Alaihi Wa Sallam) muskura rahe the, aap ne pehli baat jo farmayi wo ye thi ke:

"Aye Aisha! Allah ne tumhein paak qaraar diya hai."

Is par un ki maan ne kaha "Nabi (Sallallahu Alaihi Wa Sallam) ki taraf utho! (Shukriya ada karo)"

Hazrat Aisha (Radhiyallahu Anhu) ne kaha "Wallah! Main inki taraf nahi uthti, Main to sirf Allah ki tareef karungi."

Is mauqe par unki baraat ke silsile mein Allah Tu'ala ne jo aayat nazil kin wo Surah Noor ki das (10) ayatein hain jo ((Innallazeena jaau bil ifk us batun)) se shuru ho kar beeswin (20) aayat ((walau la fazlullahi alaikum wa rahmatuhu wa annallaha raufu raheem)) par khatm hoti hai.

Is ke baad Rasoolullah (sallallahu Alaihi Wa Sallam) Sahaba e kiram (Radhiyallahu Anhum) ke paas tashreef laye, unhein khutba diya aur baraat ke silsile mein Allah ne jo aayat nazil farmayi thin, unki tilawat ki, us ke baad mimbar se utar kar khalis momineen mein se do mardon aur ek aurat ke muta'alliq hukm diya aur unhein assi assi (80-80) kode mare gaye aur ye the Hazrat Hassan bin Thabith, Mistah bin Usasa aur Hamna bint Jahash, inke qadam phisal gaye the aur unhon ne bhi tuhmat tarashi mein hissa liya tha, baaqi raha is jhoot ka peshwa Abdullah bin Ubayy aur us ke rufaqa, to unhein is duniya mein saza na di gayi, [tafseel ke liye dekhye: Sahih Bukhari: 2637, 2661, 4141, 4750 waghira, Scerat Ibn e Hisham 2/297, 307] lekin Qayamat ke roz Allah ke huzoor kadhe honge, Jahan na maal kaam aayega, na aulaad. Sirf wo kamyaab honge jo Allah ke paas "qalb-e-Saleem" lekar jayenge.

☆☆☆☆☆

Umra e Hudaibiyah

(Dhil Qa'da 6 Hijri)

Umrah Ke Liye Rawangi Aur Hudaibiyah Mein Padhau: -

Madina mein Rasoolullah (Sallallahu Alaihi Wa Sallam) ko khwab dikhlaya gaya ke aap aur aapke Sahaba (Radhiyallahu Anhu) amn ke saath Masjid e Haraam mein dakhil huwe aur saron ko mundwaya aur khasr karaya, aap ne Sahaba (Radhiyallahu Anhum) ko uski ittela di aur ye batlaya ke aap Umrah ka irada rakhte hain, girdo pesh ke jo a'araab the, un mein bhi rawangi ka aelan kar diya, magar unhon ne takheer ki, un ka khayal tha ke Rasoolullah (Sallallahu Alaihi Wa Sallam) aur momineen wapas apne ghar kabhi na aa sakege, magar baad mein uzr ye tarasha ke:

"Hamein hamare amwaal wa aulaad ne mashghool kar rakha tha, lehaza hamare liye dua e maghfirat kar dijiye"

Rasoolullah (Sallallahu Alaihi Wa Sallam) baroz peer, yakum (1) Dhil Qhada 6 Hijri ko chauda sau (1400) muhajireen wa ansaar ke saath Madina se rawana huwe [Sahih Bukhari: 4154, 4840] aur apne saath qurbani ke janwar bhi le liye, taake logon ko malum ho ke aap jung ke liye nahi balke Umrah ke liye jaa rahe hain, Dhul Hulaifa pahunch kar jaanwaron ko qalade pehnaye, kohan cheer kar nishaan banaya aur Umre ka ihruam bandha. [Bukhari: 1694, 1695, 4157, 4158]

Phir aap (Sallallahu Alaihi Wa Sallam) ne safar jaari rakha, "Usfaan" pahunche to aap ke jasoos ne aakar ittela di ke Qur-aish jung aur musalmanon ko Baitullah se rokne ka tahayya kiye baithe hain, Unhon ne "Zee-tawa" mein padhau daal rakha hai aur Khalid bin Waleed ko do sau (200) sawaron ke saath "Usfaan" ke qareeb "Kura 'ul ghameem" bhej diya hai, taake wo Makkah aane waala raasta band rakhe, neez apni madad ke liye Ahabeesh ko bhi jama kar liya hai, Rasoolullah (Sallall-

ahu Alaihi Wa Sallam) ne mashwara kiya ke kia karen? Ye Ahabeesh jo jama huwe hain, un ke gharon par halla bol den, ya seedhe Baitullah ka qasd karein aur jo roke usse lad- en? Hazrat Abubakr Siddique (Radhiyallahu Anhu) ne kaha:

"Hum Umrah karne aaye hain, ladne nahi aaye, lehaza jo hamare aur Baitullah ke darmiyan hayel ho us se laden, Rasoolullah (Sallallahu Alaihi Wa Sallam) ne ye raye qabool ki.

[Sahih Bukhari: 4178, 4179]

Udhar Khalid bin Waleed ne zohar ki namaz mein musalmano ko rukoo' aur sajda karte dekha, to kaha:

"Ye log ghafil the, hum ne hamla kiya hota to inhein maar liya hota."

Phir tai kiya ke Asr ki namaaz ke dauran hamla karenge lekin Allah ne Zohar aur Asr ke darmiyan Salatul Khauf (halat e jung ki makhsoos namaaz) ka hukm nazil kar diya aur Khalid ke haath se mauqa jata raha. [Ahmad, Fathul Baari 7/488]

Phir Rasoolullah (Sallallahu Alaihi Wa Sallam) ne us raaste ko chodh kar ek dusra raasta ikhtiyar kiya aur Makkah se niche dahine haath chal kar "Saniatul Miraar" pahunch gaye, jahan se Hudaibiya mein utarte hain, wahan pahunch kar ountni baith gayi aur logon ne danta bhi to na uthi. Logon ne kaha "Qaswa" adh gayi, Aap ne farmaya:

"Qaswa adhi nahi hai aur na uski ye 'aadat hai, lekin use us hasti ne rok rakha hai, jis ne haathi ko rok diya tha"

Phir aap ne farmaya "Allah ki qasam! Ye log mujh se kisi bhi aise mu'amle ka mutalaba na karenge, jis mein Allah ki hurmaton ki tazeem kar rahe hon, magar main use zaroor tasleem kar lunga"

Us ke baad aap ne ountni ko daanta, to wo uchal kar khadi ho gayi, Phir aap ne aage badk kar Hudaibiya mein padhau daal diya. [Sahih Bukhari: 2731, 2732]

Us ke baad Budail bin Warqa Khuzayi, Khuza'a ki ek jamaat ke saath aaya, Ye log Rasoolullah (Sallallahu Alaihi Wasallam)

ke khair khwah the, us ne bataya ke Quraish aap se jung karne aur aapko Baitullah se rokne ka tahiya kiye baithe hai, Aap ne usse bataya ke:

"Hum mehez umra ke liye aaye hain, Ladayi ke liye nahi neez ye ke wo sulah ke liye tayyar hain, lekin agar Quraish ne ladayi hi par israr kiya to ham us waqt tak ladhte rahenge, jab tak ke hamara tan sar se juda na ho jayek, Ya Allah ka hukum nafiz na ho jaye" [Sahih Bukhari: 2731, 2732]

Rasoolullah(Sallallahu Alaihi Wa Sallam) Aur Quraish

Ke Mabayn Guft Wa Shuneed: - Budail ne wapal kar Quraish ko ye baath sunayi, to unhon ne Mikraz bin Hafs ko bheja, Aap (Sallallahu Alaihi Wa Sallam) ne us se bhi wahi baat kahi jo Budail se kahi thi, is ke baad Quraish ne ahabeesh ke sardar Halees bin Ikrama ko bheja, Jab wo namudar huwa, to Rasoolullah(Sallallahu Alaihi Wa Sallam) ne Sahaba e kir-aam (Radhiyallahu Anhum ajmayeen) se farmaya, "Ye shakhs aisi qaum se talluq rakhta hai, jo qurbani ke janwaron ka bahut ehtraam karti hai, lehaza janwaron ko khada kardo."

Sahaba (Radhiyallahu Anhum) ne janwaron ko khada kar diya aur khud bhi labbaik pukarte huwe us ka isteqlaal kiya. Us ne ye kaifiyat dekhi to kaha "Subhanallah! In logon ko Baitullah se rokna hargiz munasib nahi, Bhala ye kya ke lakhm wa juzaam aur himyar ke log to Hajj karen aur Abdul Muttalib ka beta Baitullah se rok diya jaye? Baitullah ke Rab ki qasam! Quraish barbaad huwe, Ye log Umrah karne aaye hain." Quraish ne ye baat suni to kaha ke baith jao, tum a'arabi ho, tumhein chaal baaziyon ka ilm nahi.

Is ke baad Quraish ne Urwah bin Masood ko bheja, us ne aakar baat ki, Rasoolullah(Sallallahu Alaihi Wa Sallam) ne us se bhi wahi kaha jo Budail se kaha tha.

Us ne kaha: "Aye Muhammad(Sallallahu Alaihi Wa Ssallam) agar aap ne apni qaum ka safaya bhi kar diya to kya aap ne pehle kisi arab ke mutalliq suna hai ke us ne apni hi qaum ka

safaya kar diya ho? aur agar dusri surat pesh aayi, Yani aapko shikast huwi to main aap ke gird aise aubaash logon ko dekh raha hun, jo isi layeq hain ke aap ko chodh kar bhag jaayen."

Is par Hazrat Abubakr (Radhiyallahu Anhu) ne kaha "Laut ki sharamgah ka latakta huwa chamda choos, hum Aap ko chodh kar bhagenge?" Urwa Abubakar (Radhiyallahu Anhu) ka jawab na de saka, kionke Abubakr ne us par koi ehsaan kiya tha.

Urwa baat karte karte Nabi(Sallallahu Alaihi Wa Sallam) ki dadhi pakad leta, Mugheera bin Sho'ba (Radhiyallahu Anhu) us ke haath par talwar ka dasta maar kar kehte "apna haath Rasoolullah(Sallallahu Alaihi Wa Sallam) ki dadhi se pare rakh."

Urwa ne kaha: "Ao gaddar! Kya main teri gaddari ke silsile mein daud dhoop nahi kar raha hun?"

Mugheera bin Sho'ba (Radhiyallahu Anhu) Urwa ke bhatije the, Kuch logon ko qatl karke un ka maal le liya tha, aur aakar musalmaan ho gaye the, Rasoolullah(Sallallahu Alaihi Wa Sallam) ne unka Islam qabool kar liya tha, lekin maal se bara-at ikhtiyar ki thi, Urwa bin Masood usi silsile mein bhaag daud kar raha tha aur un ki gaddari se us ne isi waq'e'ah ki taraf ishara kiya tha, Is mauqe par Urwa ne Sahaba (Radhiyallahu Anhu) ki taraf se Nabi(Sallallahu Alaihi Wa Sallam) ki tazeem ka jo manzar dekha to wapal jakar Quraish se kehne laga:

"Aye qaum! Wallah! Main qaiser wa Kisra aur Najjashi jaise badshahon ke paas ja chuka hun, Wallah! Main ne kisi baadshah ko nahi dekha ke us ke saath us ki utni tazeem karte hon, jitni Muhammad(Sallallahu Alaihi Wa Sallam) ke saath Muhammad(Sallallahu Alaihi Wa Sallam) ki tazeem karte hain, Wallah! Wo khankhaar bhi thookte the, to kisi na kisi aadmi ke haath par padta tha aur wo shakhs use apne chehre aur jism par mal lete tha aur jab wo hukum dete to us ki baja awari ke liye sab daud padte the aur jab wudu karte the to malum hota tha ke unke wudhu ke pani ke liye log ladh padenge aur jab

koi baat karte the to sab apni awaazein past kar lete the aur fart-e-tazeem ke sabab unhein bhar poor nazar se dekhte na the, unhon ne tum par ek achchi tajweez pesh ki hai, lehaza use qabool kar lo." [Sahih Bukhari:2731,2732]

Isi "silsila e guftagu" ke dauran Quraish ke sattu (70) ya assi (80) pur josh naujawaan hangama aarayi ke liye raat ki taariki mein khamoshi ke saath Jabl e Tan'eem se utar kar musalmanon ke camp mein ghus aaye. Maqsad ye tha ke sulah ki ye guftagu nakaam ho jaye, lekin musalmanon ne in sab ko giraf-taar kar liya, Phir Rasoolullah (Sallallahu Alaihi Wa Sallam) ne unhein mu'af karte huwe chodh diya, Is se ek taraf to Quraish ke dilon par Khasa ro'bh taari huwa, Dusri taraf un ke andar sulah ka rujhaan aur budh gaya, Isi silsile mei Allah ne ye aayat nazil farmayi.

"Wahi hai jisne batn-e-Makkah mein un ke haath tum se roke aur tumhare haath un se roke, is ke baad ke tum ko unpar qaboo de chuka tha." (Surah Fateh 48 Aayat 24)

[Sahih Muslim, Ahmad, Sunan Tirmizi, Abu Dawud, Nasai]

Hazrat Uthman (Radhiyallahu Anhu) Ki Safarat Aur

Bal'at-e-Rizwaan: - Ab Rasoolullah (Sallallahu Alaihi Wa Sallam) ne tay kiya ke Quraish ke paas ek safeer rawana karen jo unhein yaqeeni taur par batlaye ke aap Umrah hi ke liye tashreef laye hain, Chunache aap ne Hazrat Uthman bin Affan (Radhiyallahu Anhu) ko rawana farmaya aur unhein ye bhi hukm diya ke wo Makkah ke kamzor momin mardon aur aurton ke paas jakar unhein qareeb hi fateh ki basharat sunaden aur ye batlu den ke "Allah azza wa jall apne deen ko Makkah mein zahir wa ghalib karne wala hai, yahan tak ke kisi ko eimaan chupane ki zarurat na hogi."

Hazrat Uthman (Radhiyallahu Anhu) Abaan bin Sayeed Uma-wi ki panah mein Makkah ke andar dakhil huwe aur paigham pahunchaya, Quraish ne peshkash ki ke Baitullah ka tawaaf kar lein, magar unhon ne is halat mein tawaf karne se inkaar

kar diya ke Rasoolullah (Sallallahu Alaihi Wa Sallam) ko rok rakha gaya ho.

Phir Quraish ne Hazrat Uthman (Radhiyallahu anhu) ko rok liya, Ghaliban wo chahte the ke baham mashwarah kar len, phir jawab samet unhein rawana karen, magar un ki takheer se musalmanon mein ye afwah phail gayi ke unhein qatl kar diya gaya hai, Chunke qasid ko qatl ke ma'ne elaan e jung hai is liye Rasoolullah (Sallallahu Alaihi Wa Sallam) ne ye baat suni to farmaya:

"Hum is jagah se tal nahi sakte, yahan tak ke in logon se ma'raka arayi na karlen"

Phir aap ne ek darakht ke niche Sahaba e kiraam (Radhiyallahu Anhu) ko jung par baith karne ki dawat di, Sahaba toot padhe aur badi garm joshi ke saath maut par aur maidan se na baghne par bai'th ki, Rasoolullah (Sallallahu Alaihi Wa Sallam) ne apna ek haath dusre haath se pakad kar farmaya, ye Uthman ka haath hai" [Sahih Bukhari:3699,4066]

Lekin jab bai'ath mukammal ho chuki, to Hazrat Uthman (Radhiyallahu Anhu) bhi aagaye, Allah ne is bai'ath ki fazeelat mein ye aayat nazil farmayi.

"Allah momineen se raazi huwa, jab wo aap se darakht ke niche bai'ath kar rahe the." (Surah Al Fateh 48 Aayat 18)

Aur yehin se is ka naam Bai'at-e-Rizwaan padh gaya.

Itmaam-e-Sulh: - Quraish ne is bai'at ka haal suna to un par zabardast ro'bh tari huwa aur unhon ne sulah karne ke liye Suhail bin Amr ko bheja, Suhail ne lambi guftagu ki, bilakhir darja zel sharten tay huwin:

(1) Rasoolullah (Sallallahu Alaihi Wa Sallam) is saal Makkah mein dakhil huwe bagair musalmanon ke saath wapas jayenge, agle saal Makkah aayenge aur teen roz qeyaam karenge un ke saath koi hathyaar na hoga, Sirf miyan ke andar talwa-rein hongin.

(2) Fariqain mein das (10) saal ke liye jung band rahegi.

(3) Jo Muhammad(Sallallahu Alaihi Wa Sallam)ke "Ahed" mein dakhil hona chahe, dakhil ho sakta hai aur jo Quraish ke ahad mein dakhil hona chahe, dakhil ho sakta hai.

(4) Quraish ka jo aadmi musalmanon ki panah mein jayega, musalman use Quraish ke hawale kar denge,lekin musalmanon ka jo aadmi Quraish ki panah mein aayega Quraish use wapas na karenge.

Is ke baad aap (Sallallahu Alaihi Wa Sallam)ne Hazrat Ali (Radhiyallahu Anhu)ko bulaya aur imla karaya ke "Bismillah Hir Rahmaan Nir Raheem " likhen, Suhail ne jaha, hum nahin jaante Rehmaan kya hai, Aap "Bismika Allahumma" likhein.

Rasoolullah(Sallallahu Alaihi Wa Sallam)ne unhein yahi likhne ka hukum diya.

Phir Aap (Sallallahu Alaihi Wa Sallam)ne imla karaya ke "ye wo baat hai, jis par Muhammah Rasoolullah ne musalahat ki."

Is par Suhail ne kaha "agar hum jaante ke aap Allah ke Rasool hain to phir hum na aap ko Baitullah se rokthe aur na aap se jung karte,lekin aap Muhammad bin Abdullah likhwayen"

Aap ne farmaya "Main Allah ka Rasool hun, agarche tum log jhutlaao."

Phir Hazrat Ali (Radhiyallahu Anhu)ko hukm diya ke use mitakar Muhammad bin Abdullah likhein,lekin Hazrat Ali ne mitana gawara na kiya, lehaza Rasoolullah (Sallallahu Alaihi Wa Sallam)ne khud apne dast e mubarak se mitaya,[Sahih Bukhari:2731,2732,2711,2712,3184,4180,4181]Phir puri dastawez ke do nuskhe likhe gaye,ek nuskha Quraish ke liye aur ek nuskha musalmanon ke liye.

Abu Jandal Ka qaziya: - Sulah nama abhi likha hi ja raha tha ke Quraish ke numayinde Suhail bin Amr ke sahebzaade Abu Jandal bediyan ghasseet te huwe pahunche,Suhail ne unki wapasi ka mutalaba kiya,Nabi (Sallallahu Alaihi wa Sallam) ne farmaya:

"Abhi nawishta mukammal nahi huwa hai."

Suhail ne kaha "Tab main aap se sulah hi nahi karta."

Aap(Sallallahu Alaihi Wa Sallam)ne farmaya "achcha tum isko meri khatir chodh do."

Us ne kaha "ye bhi nahi ho sakta."

Phir Suhail ne Abu Jandal ko mara Abu Jandal ne cheekh kar kaha "Misalmano! Kya main mushrikeen ki taraf wapas kiya jaunga ke wo mujhe mere deen se fitne mei daalen."

Rasoolullah(Sallallahu Alaihi Wa Sallam)ne farmaya:

"Sabr karo aur baes sawaab samjho, Allah tumhare liye aur tumhare ulawa jo dusre kamzor musalman hain un sab ke liye khushaadgi aur panah ki jagah banayenge."

Hazrat Omer bin Khattab(Radhiyallahu Anhu)ne Abu Jandal ko bhadkaya ke wo apne baap Suhail ko qatl kardein, magar unhon ne aisa na kiya [pichla hawala ,Seerat Ibn e Hisham]

Umrah Se dastbardari aur sulah Par Musalmanon Ka Gham: - Rasoolullah(Sallallahu Alaihi Wa Sallam)mu'ahada e sulah likhwa kar farigh ho chuke to Sahaba(Radhiyallahu Anhum ajmayaan)se farmaya:"Utho aur apne jaanwar qurban kardo."

Magar koi na utha, hatta ke aap ne ye baat teen baar kahi, magar koi na utha, to aap Umm e Salama(Radhiyallahu Anhu) ke paas aaye aur un se is ka zikr kiya.unhone mashwarah diya ke aap uth kar apna jaanwar zabah karden aur apna sar mundhwa lein aur kisi se koi baat na karen,aap ne yehi kiya aur mushrikeen ko jalane, bhunane Abu Jahl ka ek ount bhi zabah kiya, jis ki naak mein chandi ka ek halqa tha,aap ko dekh kar Sahaba e kiram(Radhiyallahu Anhum) ne bhi apne apne janwar zabah kar diye aur apne sar mundwa liye magar gham ke sabab unki kaifiyat ye thi ke lagta tha ek dusre ko qatl kardenge,is mauqe par gaay aur ount saat saat aadmiyon ki taraf se zabah kiye gaye. [Sahih Bukhari:2731,2732]

Sahaba(Radhiyallahu Anhum ajmayaan)ke gham ki do (2)

wajah thi, ek ye ke wo Umrah kiye bagair wapas ho rahe the, dusri ye ke fariqain mein barabari na thi, kyonke tai huwa tha ke musalmanon ke paas koi aaye to use musalman wapas kar denge, lekin Quraish ke paas koi jaye to use Quraish wapas na karenge, Rasoolullah (Sallallahu Alaihi Wa Sallam) ne unhein pehli wajah se mutalliq mutmain kiya ke:

"Hum agle saal Umrah karenge, lehaza khwaab sachcha hai aur sulah ki is dafa mein musalmanon ke jazbaat ki riayat ki gayi hai."

Aur dusri wajah ke mutalliq (ye keh kar) mutmain kiya ke "hamara jo aadmi unke paas chala gaya, Allah ne use door kar diya aur un ka jo aadmi hamare paas aayenga, Allah us ke liye kushadgi aur panah ki jagah banayega." [Sahih Muslim 2/105]

Aap ki ye baath bahuth door andeshi par mabni thi, kyonke musalmanon ki ek jamaat abhi tak Habsha mein thi aur un par sulah laagu nahi hoti thi, lehaza Makkah ke qaidiyon ke liye un ke paas panah lena mumkin tha, lekin bazahir sulah baherhaal Quraish ke haq mein thi, is liye musalmanon ke ehsasaat par us ka gehra asar tha, yahan tak ke Hazrat Omer bin Khattab (Radhiyallahu Anhu) ne khidmat e nabwi mein aakar kaha "Aye Allah ke Rasool (Sallallahu Alaihi Wa Sallam)! Kya hum haq par aur wo batil par nahi?

Aap ne farmaya "kyon nahi."

Unhon ne kaha "Kya hamare maqtuleen jannat mein aur un ke maqtuleen jahannam mein nahi?"

Aap (Sallallahu Alaihi Sallam) ne farmaya "kion nahi?"

Unhon ne kaha "to phir hum kion apne deen ke baare mein dabau qabool karen? Aur aisi haalat mein palten ke abhi Allah ne hamare aur unke darmiyan faisla nahi kiya hai?"

Aap ne farmaya "Khattab ke sahezade! Main Allah ka Rasool hun, us ki nafarmani nahi kar sakta, wo meri madad karega, aur mujhe hargiz zaye' na karega."

Us ke baad Hazrat Omer (Radhiyallahu Anhu) gusse se bhare

huwe Hazrat Abubakr (Radhiyallahu Anhu) ke paas aaye aur unse bhi wahi kaha jo Nabi (Sallallahu Alaihi Wa Sallam) se kaha tha aur unhon ne bhi wahi jawab diya jo Rasoolullah (Sallallahu Alaihi Wa Sallam) ne diya tha, Phir Omer se maze-ed kaha gaya ke "Aap (Sallallahu Alaihi Wa Sallam) ki rikaab thaame raho, yahan tak ke tumhari maut aajaye, kyonke aap haq par hain."

Is ke baad Allah Taala ne ((Inna fatahna laka fatham mubeena)) ki aayat nazil ki, jin mein us sulah ko "fath e mubeen" qaraar diya gaya hai, Rasoolullah (Sallallahu Alaihi Wa Sallam) ne Hazrat Umar (Radhiyallahu Anhu) ko bulaya aur padh kar sunaya.

Wo kehne lage "Ya Rasoolallah! Ye fateh hai?"

Aap ne farmaya "haan."

us se unka dil ko sukoon ho gaya, aur wo wapas chale gaye, baad mein Hazrat Omer (Radhiyallahu Anhu) ko apni is taqseer par sakht nadamat huwi aur us ki talafi ke liye unhon ne bahut se amaal kiye, barabar sadqa wa khairaat kiya, roze rakhe, namaaz padhi aur ghulaam azaad kiye, yahan tak ke khair ki ummeed bandhi. [Sahih Bukhari: 2731, 2732, 4844, 5012]

Muhajir Aurton Ka qaziyyah:- Sulah mukammal ho chuki aur log Umrah se halal ho chuke, to kuch momin aurtein aagayin, un ke kafir sarparaston ne Rasoolullah (sallallahu Alaihi Wa Sallam) se mutalaba kiya ke unhein wapas kiya jaye, magar aapne is daleel ki bina par wapas karne se inkaar kar diya ke aurtein muahada mein shamil nahi hain, Idhar Allah ne ye hukm nazil farmaya:

"Aye ahl e emaan! Jab tumhare paas momin aurtein hijrat karke aayen to unka imtehan lo, Allah unke eimaan ko behtar janta hai, Pas agar unhein momina jano to kuffar ki taraf na paltao na wo kuffar ke liye halal hain, na kuffar un ke liye halal hain, albatta unke kafir shoharon ne jo meher unko diye the use wapas de do aur (phir) tum par koi haraj nahi ke un se nikah kar lo, jab ke unhein un ke meher ada karo aur kafir aurton ko apne

nikah mei na rakho." (Surah Mumtahanah 60 Aayat 10).

Yun eimaan waali aurton ko kuffar par aur kafir aurton ko momineen par haraam kar diya gaya. Is ke baad Rasoolullah (Sallallahu Alaihi Wa Sallam) hijrat karke aane wali aurton ka imtehan is ayat ki raushni mein lete:

"Aye Nabi! Jab tumhare paas momin aurtein aayen aur is baat par bai'at karen ke wo Allah ke saath kisi cheez ko shareek na karegi, chori na karegi, zina na karegi, apni aulad ko qatl na karegi, apne haath paun ke darmiyan se koi bohtan ghadh karke na layegi aur kisi maroof baat mein tumhari nafarmani na karegi, to un se bai'at le lo, aur un ke liye Allah se maghfirat ki dua karo, yaqeenan Allah ghafoor Raheem hai."

Chunache jo aurat in sharayat ka iqraar karti us se aap farmate ke "Main ne tum se bai'at leli."

Sirf zuban se kehte, musafah na farmate aur phir use kuffar ko wapas na karte, neez musalmanon ne apni kafir biwiyon ko talaq de di aur musalman aurton ko unke kafir shauhron se alahedah kar diya. [Sahih Bukhari:2713,2731,4182,5288]

Musalmanon ke Mu'ahade mein Banu Khuza'ah Ki

Shirkat: - "Banu Khuza'h" ne pasand kiya ke wo is muahade mein Rasoolullah (Sallallahu Alaihi Wa Sallam) ke saath rahe- nge chunache wo aap ke "ahd" mein dakhil ho gaye, ye log zamana e jaheliyyat se Banu Hashim ke haleef chale aa rahe the, Jab ke in ke hareef Banu Bakr, Quraish ke "Ahd" mein dakhil ho gaye aur wahi fateh e Makkah ka sabab bane, jaisa ke aage aa raha hai.

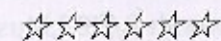
Kamzor Musalmanon Ke Mu'amle Ka Hal: Rahe wo musalman jo Makkah mein tazeeb ka shikar the, to un mein se Abu Baseer naami ek sahab choot kar Madina bhaag aaye, Quraish ne un ki wapasi ke liye Nabi (Sallallahu Alaihi Wa Sallam) ke paas do(2) aadmi bheje, aap ne unhein wapas kar diya. Dhul Hulaifa pahunch kar Abu Baseer ne ek ko qatl kar diya

aur dusra bhag kar seedha Nabi (Sallallahu Alaihi Wa Sallam) ke paas aaya aur kehne laga, mera saathi qatl kardiya gaya aur bas main bhi qatl hi kiya jaane waala hun, itne mein Abu Baseer aagaye, Nabi (Sallallahu Alaihi Wa Sallam) ne daanta to samajh gaye ke phir wapas kiya jaunga, lehaza wo Sahil e samundr par jaa rahe. Udhar Abu Jandal bhi choot kar Abu Baseer se aan mile, us ke baad Quraish ka jo aadmi bhi Islam lakar bhaagta wo Abu Baseer se jaa milta, yahan tak ke un ki ek jamaat ikhaththi ho gayi. us ke baad Quraish ka jo qafila bhi Mulk e Shaam jata us se ye log zaroor chedh chadh karte, us par hamle karte aur us ka maal cheen lete. Is se tang aakar Quraish ne Nabi (Sallallahu Alaihi Wa Sallam) ko Allah ka aur qarabat ka wasta diya ke unhein Madina bulayne. Ab job hi aap ke paas aayega mehfooz rahega chunache aap ne unhein Madina bula bheja aur mushkil hal ho gayi.

[Sahih Bukhari:2731,2732, Sahih Muslim, Ibn e Hisham]

Sulah Ka Asar: - Islami dawat ki raftaar par is suleh ka bada asar huwa, Musalmanon ko aam arab se milne aur unhein Allah ki dawat dene ka mauqa mila, chunache log bakasrat Islam mein dakhil huwe aur sirf 2 saal mein musalmanon ki tadaad itni ho gayi ke unnees (19) barson mein nahi huwi thi, Akabareen e Quraish, jo Quraish ka nichod aut itr the, yani Amr bin Aas, Khalid bin Waleed aur Uthman bin Talha apni ragbat aur marzi se ((La Ilaaha Illa Allah)) ki shahadat dete huwe khidmat e nabwi mein hazir huwe, Islam par bai'ath ki aur us ki raah mein jaan wa maal aur salahiyat wa qudrat sab kuch sarf karne ka wada kar liya, Jab ye log khidmat e Nabwi mein hazir huwe to aap (Sallallahu Alaihi Wa Sallam) ne farmaya:

"Makkah ne apne Jigar Goshon ko hamare hawale kar diya hai."



Badshahon Aur Umaraa' Ke Naam Khutoot

Jab Rasoolullah (Sallallahu Alaihi Wa Sallam) Quraish se mu'ahadah karke aur unki taraf se mutmain ho kar Hudaibiya se wapas tashreef laye, to badshahon aur umaraa' ke naam khutoot likh kar unhen islam ki dawat di aur un ki dohri zimmedaari yaad dilayi, Zel mein ikhtesar ke saath ye khutoot naql kiye jaa rahe hain:

Najjashi Shah e Habsha Ke Naam Khat:

Us ka naam As-hama bin Abjur tha, Aap ne use hasab e zel khat likha.

Bismillah Hir Rahmaan Nir Raheem

(Ye khat hai Muhammad Nabi (sallallahu Alaihi Wa Sallam) ki taraf se Najjashi As-hama bin Abjur Shah e Habsha ki janib)

"Us shakhs par salaam jo hidayat ki pairwi kare aur Allah aur us ke Rasool par eimaan laye, aur iss baat ki shahadat de ke Allah wahdahu laa sharikalah ke siwa koi ibadat ke layeq nahi, Us ne na kisi ko apni biwi banaya, na ladka aur (main is ki bhi shahadat deta hun ki) Muhammad (Sallallahu Alaihi Wa Sallam) us ka banda aur Rasool hain aur main tumhein Islam ki dawat deta hun, kyonke main us ka Rasool hun, lehaza Islam laao, salamat rahoge, "Aye ahl e Kitaab! Ek aisi baat ki taraf aao jo hamare aur tumhare darmiyan barabar hai ke hum Allah ke siwa kisi ki ibadat na karen, us ke saath kisi ko shareek na tehraen aur hum mein se baaz, baaz ko Allah ke siwa Rabb na banaye. Pas agar wo munh moden to kehdo ke gawah raho hum musalman hain, "Agar tum ne ye dawat qabool na ki to tum par apni qaum ke Nasara ka gunah bhi hai."

[Dalailunnubuwwah 2/308, Mustadrak Hakim 2/623]

Ye khat aap ne Amr bin Umayya Zamri ke haath rawana

kiya, Najjashi ne jab use liya to apni aankhon par rakha aur takht se niche utar aaya aur Jafar bin Abi Talib (Radhiyallahu Anhu) ke haath par Islam qabool kar liya aur Nabi (Sallallahu Alaihi Wa Sallam) ko apne Islam aur bai'ath ke mutalliqlik khat likha [Zadul Ma'ad 3/61] aur Ummul Momineen Umm e Habeeba bint e Abu Sufyan (Radhiyallahu Anha) ki shaadi Nabi (Sallallahu Alaihi Wa Sallam) se kardi aur unhein apni taraf se chaar sau (400) dee-nar meher diya, phir unhein aur muhajireen e Habsha ko Amr bin Umayya Zamri ke saath do kash-tiyon mein rawana kar diya aur wo unhein lekar us waqt pahunchi jab Nabi (Sallallahu Alaihi Wa Sallam) Khaibar mein the. [Seerat Ibn e Hisham 2/359]

Najjashi ne Rajab 9 Hijri mein wafaat payi aur Nabi (Sallallahu Alaihi Wa Sallam) ne us ki wafaat hi ke din Sahaba (Radhiyallahu Anhu) ko us ki maut ki ittela di aur us ki gaibana namaaz e janaza padhi, [Sahih Bukhari: 1245, 1317, 3877] us ki wafat ke baad dusra badshah us ka jaanasheen huwa, to aap (sallallahu Alaihi Wa Sallam) ne us ke paas bhi ek khat rawana farmaya aur use Islam ki dawat di, [Yeh baat Sahih Muslim 2/99 Hazrat Anas ki riwayat se akaz ho sakti hai] lekin ye malum na ho saka ke us ne Islam qabool kiya ya nahi.

Muqauqis Shah e Iskandariya Wa Misr Ke Naam Khat: -

Is ke naam aap ne jo khat likha wo ye hai.

Bismillah Hir Rahmaan Nir Raheem

(Allah ke bande aur us ke Rasool Muhammad (Sallallahu Alaihi Wa Sallam) ki taraf se Muqauqis sarbarah e Qibt ki janib)

Us par salam jo hidayat ki pairwi kare, Ammab'ad!

"Main tumhein Islam ki dawat deta hun, Islam lao salamat rahoge, Islam lao Allah tumhein dohra ajr dega, lekin agar tum ne munh moda to tum par Ahl e khibt ka bhi gunah hoga."

"Aur Aye Ahl-e-Kitab! Aisi baat ki taraf aao jo hamare

aur tumhare darmiyan barabar hai ke hum Allah ke siwa kisi ki ibadat ne karein aur us ke saath kisi cheez ko shareek na tehrayen aur hum mein se baaz, baaz ko Allah ke siwa Rab na banayein, Pas agar wo munh moden to keh do tum gawah raho ke hum musalman hain."

[Zadul Ma'ad 3/61, Dr Hameedulla ne is khat ka photo shaye' kiya hai, sirf aik harf aur aik lafz ka farq hai, dekhye "Rasool e akram ki siyasi zindagi P:136,137]

Ye khat aap ne Hatib bin Abu Baltaa' (Radhiyallahu Anhu) ke haath bheja, unhon ne Muqaiqis se guftagu ki aur use khat pahunchaya, Muqaiqis ne un ki izzat afzayi ki aur khat haathi daant ke ek dabbe mein rakh kar us par mohor lagayi aur use mehfooz kar liya aur Nabi (Sallallahu Alaihi Wa Sallam) ko ja-waab likha aur us mein iqruar kiya ke "ek Nabi baaqi rah gaya hai aur main samajhta tha ke wo Mulk e Shaam se niklega," Lekin wo musalman nahi huwa. Tohfe mein Mariya aur Sereen do (2) laundiyan bhej din jin ka Qibt mein bada muqaam tha, Kuch kapde aur ek khachchar bhi hadya kiya, jis ka naam Dhul dhul tha, Nabi (Sallallahu Alaihi Wa Sallam) ne Mariya ko apne liye aur Dhul Dhul ko apni sawari ke liye muntakhab farmaya aur Sereen ko Hazrat Hassan bin Thabit (Radhiyallahu Anhu) ke liye hiba kar diya. [Zadul Ma'ad 3/61]

Shah e Faris Khusro Parvez Ke Naam Khat: Aap (Sallallahu Alaihi Wa Sallam) ne us ke paas ye khat likha.

Bismillah Hir Rahmaan Nir Raheem

(Muhammad Rasool (Sallallahu Alaihi Wa Sallam) ki taraf se Kisra', wali e Faris ki janib).

"Us shakhs par salaam jo hidayat ki pairwi kare aur Allah aur us ke Rasool (Sallallahu Alaihi Wa Sallam) par eimaan laye aur gawahi de ke Allah ke siwa koi layiq ibadat nahi, wo tanha hai, us ka koi shareek nahi aur Muhammad (Sallallahu Alaihi Wa Sallam) us ke bande aur Rasool hain, main tumhein Allah ki taraf bulata hun,

kyonke main tamaam insaanon ki janib us ka faristadah hun, taake jo shakhs zindah hai use anjaam e bad se dara-ya jaye aur kafiron par haq baat sabit ho jaye, (Yaani hujjat tamam ho jaye) pas tum Islam lao, salamat rahoge aur agar us se inkaar kiya to tum par majoos ka baar-e-gunah hoga."

Ye khat aap ne Abdullah bin Huzaiifa (Radhiyallahu Anhu) ke zariye bheja aur unhein hukm diya ke use "Azeem e Behrain" ke hawale karde aur sarbarah e Bahrain use Kisra ke hawale karega, Jab ye khat Khisra ke saamne padha gaya, to us ne use chaak kar diya [Sahih Bukhari: 64, 2939, 4442, 2764] aur kaha: "Meri riaya mein se ek haqeer ghul- am apna naam mujh se pehle likhta hai."

Rasoolullah (Sallallahu Alaihi Wa Sallam) ko is ki khabar huwi to farmaya "Allah us ki badshahat ko paarah paarah kare."

Aur phir wahi huwa, jo aap (Sallallahu Alaihi Wa Sallam) ne farmaya tha, chunache us ke lashkar ne Rumiyaon ke saamne badtareen shikast khayi, Phir Khusro ke bete sherwaih ne us ke khilaaf baghawat ki aur use qatl karke badshahat par khabza kar liya, phir wahan ifteraaq wa inteshar ka ek silsila qayem ho gaya, Tan aanke Umar bin Khattab (Radhiyallahu Anhu) ke zamane mein Islami lashkar ne us Mulk par qabza kar liya aur ye badshahat hamesha ke liye khatm ho gayi.

Qaisar Shah-e-Roome Ke naam Khat: -

Is ke naam aap ne ye khat likha:

Bismillah Hir Rahmaan Nir Raheem

(Allah ke bande aur us ke Rasool Muhammad (Sallallahu Alaihi Wa Sallam) ki janib se Hiraql sarbarah e Rome ki taraf).

"Us shakhs par ssalaam ho jo hidayat ki pairwi kare. tum Islam lao, salamat rahoge, Islam lao, Allah tumhein tumhara ajr do baar dega aur agar tumne rugardani ki to tumpar arisiyon (Ri'aaya) ka (bhi) gunah hoga."

Aye ahl e kitaab! Ek aisi baat ki taraf aao jo hamare aur tumhare darmiyan barabar hai ke hum Allah ke siwa kisi aur ko na puje, us ke saath kisi cheez ko shareek na karein aur Allah ke siwa hum ek dusre ko Rab na banayen, Pas agar ye log rukh pheren to kehdo ke tum log gawah raho hum musalman hain"

Aap ne ye khat Hazrat Dehya bin Khalifa Kalbi (Radhiyallahu Anhu) ke haath bheja aur unhein hukm diya ke ye khat "Azeem e Basra ke hawale kar dein aur wo use qaiser ke paas pahunchayega, Qaiser us waqt is baat par Allah ka shukr baja lane ke liye Hims se paidal chal kar Baitul Muqaddas aaya tha ke Allah ne use ahl e Faras par fateh wa nusrat ata ki hai, Jab ye khat use mila to usne apne hadkadhe daudaye ke arab ka koi aisa aadmi laye jo Nabi (Sallallahu Alaihi Wa Sallam) ko pehchanta ho, Unhein Abu Sufyan ki sarbarahi mein Quraish ka ek Qafela mil gaya, unhon ne qafila ko Hiracle ke paas hazir kiya, Hiracle ne unhein apne darbaar mein bulaya, us waqt Rome ke bade bade log us ke girda gird maujood the, us ne pucha ke nasab ke lehaz se kaun shakhs aap (sallallahu Alaihi Wa Sallam) ke ziyadah qareeb hai? Logon ne batlaya ke Abu Sufyan, Hiracle ne Abu Sufiyan ko apne qareeb kiya aur baaqi logon ko us ke piche bithaya aur kaha main us se us shakhs (Nabi (Sallallahu Alaihi Wa Sallam)) ke haare mein puchunga agar ye jhoot bole to tum ise jhutla dena, Is par Abu Sufyan ko sharm aayi ke jhoot bole, us ke ba'd Hiracle aur Abu Sufyan mein se guftagu huwi.

Hiracle: Tum logon mein us ka nasab kaisa hai?

Abu Sufyan: "Wo unche nasab wala hai."

Hiracle: "To kya ye baat us se pehle bhi tum mein se kisi ne kahi thi?"

Abu Sufiyan: "Nahi."

Hiracle: "Kia us ke baap dada mein se koi badshah guzra hai?"

Abu Sufiyan: "Nahi."

H: "Achcha to bade logon ne us ki pairwi ki hai ya kamzoron

ne?"

A.S: "Kamzoron ne."

H: "Ye log badh rahe hain ya ghat rahe hain?"

A.S: "Badh rahe hain"

H: "To kya us deen mein dakhil hone ke baad koi shakhs us deen se baryashta hokar murtad bhi huwa hai?"

A.S: "Nahi."

H: "To kya jo baat us ne ab kahi hai us se pahle tum use jhoot ka ilzaam dete the?"

A.S: "Nahi."

H: "Kya wo bad ahdi karta hai?"

A.S: "Nahi" (aur yeh Abu Sufyan ko ek mashkook baat kehne ka mauqa mila. Chunache us ne mazeed kaha) albatta hum log is waqt us ke saath sulah ki ek muddat guzaur rahe hain, malum nahi us mein wo kya karega?"

H: "Kya tum logon ne us se jung ki hai?"

A.S: "Ji Han."

H: "To tumhari aur us ki jung kaisi rahi?"

A.S: "Jung hamare aur us ke darmiyan dol hai. Wo hamein zak pahuncha leta hai aur hum use zak pahuncha lete hain"

H: "Wo tumhein kin baton ka hukm deta hai?"

A.S: "Wo kehta hai sirf Allah ki ibadat karo, us ke saath kisi cheez ko shareek na karo, tumhare baap dada jo kuch kehte the use chodh do aur wo hamein namaz sachchayi parhezgari, paak damani aur silah rehmi ka hukm deta hai.

Us ke ba'd Hiracle ne is guftagu par tabsirah karte huwe kaha:

"tum ne bataya ke wo unche nasab wala hai, to dastur yehi hai ke paigambar apni qaum ke unche nasab se bheje jaate hain.

Aur tum ne bataya ke us se pehle tum mein se kisi ne ye baat nahi kahi, to main kehta hun ke agar aisa hota to main kehta ke ye shakhs ek aisi baat ki naqal kar raha hai, jo us se pehle kahi ja chuki hai.

Aur tum ne bataya ke us ke baap dadaon mein koi badshah nahi guzra hai. Main kehta hun ke us ke baap dadaon mein agar koi badshah guzra hota to ye shakhs apne baap dada ki badshahat talab kar raha hai.

Aur tum ne bataya ke jo baat us ne kahi hai, us se pehle tum log us par jhoot ka ilzaam nahi lagate the, to main ne ye jaan liya ke aisa nahi ho sakta ke wo logon se to jhoot na bole aur Allah ke muamle mein jhoot bole.

Aur tum ne ye bhi bataya ke kamzor log us ki pairwi kar rahe hain aur haqeeqat ye hai ke yehi log paigambaron ke pairokar hote hain.

Aur tum ne bataya ke ye log zyadah ho rahe hain aur emaan ka muamla aisa hi hai, yahan tak ke wo mukammal ho jaye.

Aur tum ne bataya ke un mein se koi aadmi murtad nahi hota aur haqeeqat ye hai ke eimaan ki bashashat jab dilon mein ghar kar jati hai to aisa hi hota hai.

Aur tum ne bataya ke wo bad ehdi nahi karta aur paigambar aise hi hote hain ke wo bad ahdi nahi karte.

Aur tum ne bataya ke wo tumhein sirf Allah ki ibadat karne aur us ke saath kisi cheez ko shareek na tehrane ka hukm deta hai. Buth parasti se mana' karta hai aur namaz, sachchayi parhezgari aur paakdamani ka hukm deta hai.

To jo kuch tum ne bataya hai, agar wo barhaq hai to ye shakhs bahut jald mere in donon qadmon ki jagag ka malik ho jayega aur main janta tha ke ye Nabi aane wala hai, lekin mera ye guman na tha ke wo tum mein se hoga aur agar mujhe yaqeen hota ke main us ke paas pahunch sakunga to us se mulaqat ki zehmat udhata aur agar us ke paas hota to us ke donon pao dhota.

Us ke baad Hiracl ne aap ka khat mangwakar padha, to awazein buland ho gayin aur bahut shor macha, Chunache us ne Abu Sufyan aur us ke saathiyon ko bahar kara diya, bahar aakar Abu Sufyan ne apne saathiyon se kaha:

"Abu Khabsha ke bete ka muamla bahut zor pakad gaya, us se to Banu Asfar (Rumiyan) ka badshah darta hai."

Us ke baad Abu Sufyan ko pukhta yaqeen ho gaya ke Rasool ullah (Sallallahu Alaihi Wa Sallam) ka deen ghalib aakar rahega, yahan tak ke Allah ne use Islam ki taufeeq di.

Hiracl ne nama bar Hazrat Dihya bin Khalifa Kalbi (Radhiyallahu Anhu) ko maal aur paarcha jaat se nawaza aur phir Hims wapas chala gaya, wahan ek bade hall mein uzmaa' e Rome ko baryabi bakhshi aur us ke darwaze band kar diye.

Phir kaha "Aye jama'at e Rome! Kya tum log falah wa rushd chahte ho? Aur ye chahte ho ke tumhari badshahat barqaraar rahe? To is Nabi ki pairwi karlo."

Is par wo log wahshi gadhno ki tarah bidak kar darwazon ki taraf bhaage, magar darwazon ko band paya.

Udhar Qaiser ne un ki nafrat dekhi to kaha "unhein mere paas palta lao."

Phir un se kaha: Main ne jo baat kahi thi, is se tumhare deen mein tumhari pukhtagi aazma raha tha, jise main ne dekh liya" Is par un Uzmaa' ne use sajdah kiya aur us se khush ho gaye. [Sahih Bukhari: 7, 2940, 4553, Sahih Muslim 2/97, 99]

Is tafseel se zahir hota hai ke Qaiser ne Nabi (Sallallahu Alaihi Wa Sallam) ko aur aapki nubuwat ki sachchayi ko puri tarah jaan aur pehchaan liya tha, lekin badshahat ki mahabbat ghalib aa gayi aur wo Islam na laya, chunache apna gunah bhi uthaya aur apni riaaya ka baar-e-gunah bhi. Jaisa ke Nabi (Sallallahu Alaihi Wa Sallam) ne nama e Mubarak mein tehreer farmaya tha.

Idhar Dehyah bin Khalifa Kalbi (Radhiyallahu Anhu) Madina se wapas aate huwe "Hasmi" se guzre to Banu Juzaam ke logon ne un par daka daal kar sab kuch loot liya aur un ke paas kuch bhi na choda, Chunache unhon ne Madina pahunch kar Nabi (Sallallahu Alaihi Wa Sallam) ko is ki khabar di, to aap ne Hazrat Zaid bin Haritha (Radhiyallahu Anhu) ki sar

kardagi mein paanch sau (500) sawaar Sahaba(Radhiyallahu Anhum ajmaeen)ka dasta rawana kiya,Unhon ne shabkhon maar kar logon ko qatl kiya aur ghanimat mein ek hazaar (1000) ount aur paanch sau bakriyan (500) hasil kin aur ek sau (100) aurton aur bachchon ko qaid kiya.

Is waqe'ah par qabile juzaam ke ek sardar Hazrat Zaid bin Rifaa' Juzami (radhiyallahu Anhu) jhat pat Madina aaye, Wo aur unki qaum ke kuch log musalman ho chuke the aur jab Hazrat Dehya par daaka pada tha, to unhon ne Dehyah ki madad bhi ki thi,lehaza Nabi(Sallallahu Alaihi Wa Sallam)ne ghanimat aur qaidi unhen wapas kar diye.[Zadul Ma'ad 2/122]

Harith bin Abi Shimr Ghassani Ke Naam Khat: -

Ye Qaiser ki taraf se Dimashq ka ameer tha,is ke naam aap ne jo khat likha wo ye tha:

Bismillah Hir Rahmaan Nir Raheem

Muhammad Rasoolullah(Sallallahu Alaihi Wa sallam)ki taraf se Harith bin Abi Shimr ki janib.

"Us par salaam jo hidayat ki pairwi kare, aur Allah par eimaan laye aur tasdeeq kare, main tujhe dawat deta hun ke "Allah wahdahu laa shareeka lahu" par eimaan la! tere liye tera mulk bhaaqi rahega."

Ye khat aap ne Shujaa' bin Wahab Asadi(Radhiyallahu Anhu) ke haath bheja, Ye asad e khuzaimah ki taraf mansoob hain ,Harith ne ye khat padha to use phenk diya aur kaha ke:

"Kaun hai jo mujh se mera mulk cheenega?"

Phir musalmanon se jung ki tayyari karne laga aur Hazrat Ibn Wahab se kaha ke "jo kuch dekh rahe ho apne Saheb ko us ki khabar kar dena."

Aur Qaiser se Rasoolullah(sallallahu Alaihi Wa Sallam)ke saath jung ki ijazat chahi, magar Qaiser ne us ko is azm se baaz rakha,us ke baad us ne Shujaa' bin Wahab ko kapde aur maal se nawaza, aur achchayi ke saath wapas kiya.

[Zadul Ma'ad 3/63,Tareekh Al Kazri 1/146]

Ameer e Busra ke naam khat: -

Is khat mein aap ne "Ameer e Busra" ko islam ki dawat di aur use Harith bin Umair Azdi (Radhiyallahu Anhu)ke hathon bheja,Hazrat Harith junubi Urdan mein ilaqa e balqa' lk ek muqaam Muta mein pahunche,to Shurahbeel bin Amr Ghassani ne un ka saamna kiya aur unki gardan maar di.

qasidon ke silsile mein ye sab se sakht zalimana qadam tha, Un ke siwa Nabi(Sallallahu Alaihi Wa Sallam)ka koi qasid qatl nahi kiya gaya,Nabi(Sallallahu Alaihi Wa Sallam)ko is par sakht ghum wa gusse ka izhaar farmaya aur yehi Ghazwa e Mutah ka sabab bana, jis ka zikr aage aa raha hai.

Hauzah bin Ali Saheb e Yamama Ke naam khat: -

Aap(Sallallahu Alaihi Wa Sallam)ne uske paas ye khat likha: Bismillah Hir Rahmaan Nir Raheem

Muhammad Rasoolullah (Salla Allahu Alaihi Wa Sallam) ki taraf se Hauzah bin Ali ki janib.

Us shakhs par salaam jo hidayat ki pairwi kare,tumhein malum hona chahiye ke mera deen ounton aut ghodon ki rasayi ki aakhri had tak ghalib aakar rahega,lehaza Islam lao,salim rahoge aur tumhare matehat jo kuch hai use tumhare liye barqaraar rakhunga."

Ye khat aap ne Saleet bin Amr bin Amri(Radhiyallahu Anhu) ke haath bheja, Hauzah ne un ki izzat ki unhein inaam se nawaza,Hijr ke kapde diye aur jawab mein likha:

"Aap jis cheez ki dawat dete hain us ki behtari aur undagi ka kya poochna aur main apni qaum ka shayer aur khateeb hun,Arab par meri haibat baithi huwi hai,is liye kuch kar pardazi mere zimme kardein,main aap ki pairwi karunga."

Ye khat Rasoolullah(Sallallahu Alaihi Wa Sallam)ko mila to aap ne farmaya"agar wo mujh se zameen ka ek tukda bhi mangega to use na dunga,wo khudh bhi tabah hoga aur jo kuch us ke haath mein hai wo bhi tabah hoga."

Jab Rasoolullah (Sallallahu Alaihi Wa Sallam) Fath e Makkah se waapas tashreef laaye to uska inteqaal ho chuka tha.

[Zadul Ma'ad 3/63]

Munzir bin Sawa' hakim e Bahrain ke naam khat: - Is khat mein aap ne Munzir ko islam ki dawat di aur use 'Ala' bin Hadrami (Radhiyallahu Anhu) ke haath bheja, Munzir musalman ho gaya, kuch ahl e Bahrain bhi musalman ho gaye, Jabke kuch dusre apne deen Yahudiyat aur Majusiyat par barqarar rahe, Munzir ne Rasoolullah (Sallallahu Alaihi Wa Sallam) ko us ki khabar likhi aur us ke baare mein sawal kiya, Aap (Sallallahu Alaihi Wa Sallam) ne usse likha ke.

"Musalman jis haal par eimaan laye hain, unhein usi haal par chodh do aur Yahud aur Majoos se jizya lo aur tum jab tak durust rah par rahoge, hum tumhein tumhare ohde se mazool na karenge." [Zadul Ma'ad 3/61,62]

Shahan-e-Oman Jaifar Aur us Ke Bhai Ke Naam Khat: -

In ke naam aapka khat ye tha:

Bismillah Hir Rahmaan Nir Raheem

Muhammad Rasoolullah (Sallallahu Alaihi Wa Sallam) ki janib se Julanda ke donon sahabzade Jaifar aur Abd ke naam.

"Uss shakhs par salaam jo hidayat ki pairwi kare, Ammabaad!"

"Main tum donon ko Islam ki dawat deta hun, Islam lao, salim rahoge, kionke main tamaam insanon ki janib Allah ka Rasool hun, taake jo zinda hai use anjaam ke khatre se agah kar dun aur kafiron par sachchi baat wazeh ho jaye, agar tum donon Islam ka iqraar kar loge, to tum donon ko hi wali aur hakim banaunga aur agar tum donon ne islam ka iqraar karne se ghurez kiya, to tumhari badshahat khatm ho jayegi, tumhari zameen par ghodon ki yalghaar hogi aur tumhari baadshahat par meri nubuwat ghalib aa jayegi."

Ye khat aap ne Hazrat Amr bin Aas (Radhiyallahu Anhu) ke hath

bheja, Aap jab Oman tashreef le gaye, to Abd Bin Julandi se aap ki mulaqhat huwi, Abd ne poocha "tum kis ki dawat dete ho?"

Amr bin Aas (Radhiyallahu Anhu) ne kaha "Hum Allah ki taraf bulate hain, jo tanha hai, jis ka koi shareek nahi aur hum kehte hain ke us ke alawa jiski puja ki jati hai use chodh do aur ye gawahi do ke Muhammad (sallallahu Alaihi Wa Sallam) Allah ke bande aur uske Rasool hain"

Phir qadre guftagu ke baad Abd ne pucha "Aap (Sallallahu Alaihi Wa Sallam) kis baath ka hukm dete hain?"

Hazrat Amr (Radhiyallahu Anhu) ne kaha "Aap (Sallallahu Alaihi Wa Sallam) Allah ki ita'at ka hukm dete hain aur nafarmani se rokete hain, neki aur silah rehmi ka hukm dete hain, zulm wa zyadati, zina kari wa sharab noshi aur paththar, but aur saleeb ki ihaadat se mana karte hain"

Abd ne kaha "Ye kitni achchi baat hai, jis ki tarad bulate hain, agar mera bhai bhi is baat par meri pairwi karta to humlog sawar joker chal padhte yahan tak ke Muhammad (Sallallahu Alaihi Wa Sallam) par eimaan laate aur unki tasdeeq karte, lekin mera bhai apni badshahat ka is se kahein ziyada harees hai ke use chodh kar kisi ka tabe 'e farman ban jaye."

Hazrat Amr (Radhiyallahu Anhu) ne kaha "agar tumhara bhai Islam qabool kar le, Rasoolullah (Sallallahu Alaihi Wa Sallam) us ki qaum par uski badshahat barqarar rakhenge, al-batta unke maldaron se sadqa lekar faqeeron mein bantenge."

Abd ne kaha "Ye to badi achchi baat hai." Phir pucha ke "sadda kya hai?"

Hazrat Amr (Radhiyallahu Anhu) ne tafseel batayi, jab maweshiyon ka zikr kiya, to us ne kaha, main nahi samajhta ke meri qaum is ko maan legi."

Phir Abd ne Hazrat Amr bin Aas (Radhiyallahu Anhu) ko apne bhai Jaifar ke paas pahunchaya, Hazrat Amr (Radhiyallahu Anhu) ne usko khat diya, us ne khat padha, phir apne bhai ke hawale kar diya aur Amr se pucha ke "Quraish ne kia kiya?"

Hazrat Amr (Radhiyallahu Anhu) ne bataya ke "wo musalman ho gaye hain."

Aur ye bhi kaha "agar wo islam laye to salim rahega warna shahsawar usko raundenge aur uski haryali ka safaya kar denge."

Jaifer ne kal tak ke liye apna muamla muakhkhar kardiya, kal hoi to quwwat aur taqat ka muzaharah kiya, lekin phir apne bhai se tanhayi mein mashwara kiya aur us ke dusre din donon bhai musalman ho gaye aur Hazrat Amr (Radhiyallahu Anhu) ko sadqa wasool karne ke liye aazad chodh diya aur jis kisi ne unki mukhalafat ki us ke khilaaf madadgar sabit huwe.

☆ Abd aur Jaifar ke paas ye khat fateh e Makkah ke baad bheja gaya, Jab ke buaqi khutoot, Hudaibiyah se Nabi (Sallallahu Alaihi Wa Sallam) ki wapasi ke ba'd bheje gaye the.

[Zadul Ma'ad 3/62,63]

Ghazwa e Ghaba Ya Ghazwa e Dhi Qirad

(Muharram 7 Hijri)

Hudaibiyah ki sulah mein ye baat tai huwi thi ke das saal jung band rahegi, Is ki badolat Rasoolullah (Sallallahu Alaihi Wa Sallam) jaziratul Arab mein apne sab se bade dushman Quraish se mutmain ho kar makr wa dagha, ghaddari wa bad ahdi aur girohon ko bhadrane ke lehaz se sab se gande dushman Yahood se hisab chukane ke liye farig ho chuke the. Yahood, Khaibar aur us ke Shimal mein aabad the, Nabi (Sallallahu Alaihi Wa Sallam) unki taraf nikalne ki tayyari farma rahe the ke ek halks sa hadisa pesh aagaya, jise "Ghazwa e Ghaba" kehte hain.

Us ke khulasa ye hai ke Nabi (Sallallahu Alaihi Wa Sallam) ne apne ount "Uhud" ke atraaf mein Ghaba ke andar charne ke liye bhej rakhe the, Saath mein aap ka ghulaam Ribaah, ounton ka charwaha aur Salmah bin Akwa' (Radhiyallahu Anhu) the, Hazrat Salamah ke saath Abu Talha (Radhiyallahu Anhu) ka ghoda bhi tha, Achanak Abdur Rahman bin Uaina Fazari ne onuton par chapa mara aur charwahe ko qatl karke saare

ount hank le gaya, Hazrat Salamah (Radhiyallahu Anhu) ne apna ghoda Ribah ko diya ke wo jaldi se Madina jakar hadise ki ittela de aur khud ek teele par khade ho kar Madina ki taraf chehra kiya aur teen baar nehayat buland awaaz se pukaara ((Ya Sabaha!)) "haye Subah ka hamla."

Phir hamla aawaron ke piche chal nikle, wo teer barsa rahe the aur ye rajz padh rahe the

"Ye lo! Main akwa' ka beta hun aur aaj ka din kameene ki halakat ka din hai."

Gharz wo musalsal teer bar-saate aur zakhmi karte rahe, Jab dushman ku koi sawar palat kar aata to wo kisi darakht ki oot mein baith jaate aur teer maarte, phir dushman pahad ke ek tang raaste mein dakhil huwe to ye pahad ke upar chadh gaye aur us par paththar ludhkane lage, yun us ka peeche kiye rakha, yahan tak ke us ne saare ount chodh diye, lekin Hazrat Salama (Radhiyallahu Anhu) ne phir bhi us ka picha kiye rakha aur us ko teer marte rahe, yahan tak ke bhojh kam karne ke liye us ne tees chadarein aur tees neze phenk diye, Hazrat Salama (Radhiyallahu Anhu) un par (bataur nishaan) thode thode paththar daalle gaye, taake unhein pehchan liya jaye.

Phir wo log ghati ke ek tung modh par baith gaye, Hazrat Salama (Radhiyallahu Anhu) bhi ek choti par ja baithe ye dekh kar un ke chaar aadmi chadh kar Hazrat Salama (Radhiyallahu Anhu) ki taraf aaye Hazrat Salama (Radhiyallahu Anhu) ne kaha:

"Tum jante ho main kaun hun? Main Salama bin Akwa' (Radhiyallahu Anhu) hun, Tum mein se jis kisi ko daudawnga, bedadhak palunga aur jo koi mujhe daudayega, hargiz na paa sakega."

Ye sun kar wo sab wapas chale gaye.

Kuch der baad Hazrat Salama (Radhiyallahu Anhu) ne Rasoolullah (Sallallahu Alaihi Wa Sallam) ke sawaron ko dekha ke wo darakhton ke darmiyan se chale aa rahe the, aage Akhram the, phir Abu Qatada phir Miqdad (Radhiyallahu Anhu) Hazrat

Akhram aur Abdur Rahman mein takkar huwi, Akhram ne Abdur Rahmaan ke ghode ko zakhmi kiya, lekin Abdur Rahmaan ne unhein neza mar kar qatl kar diya aur unke ghode par palat aaya magar itne mein Hazrat Abu Qatadah (Radhiyallahu Anhu) Abdur Rahmaan ke sar par ja pahunché aur use neza maar kar qatl kar diya, dushman ke baaqi aadmi bhagh khade huwe aur unhein in sawaron ne jaa khadeda, Hazrat Salma (Radhiyallahu Anhu) bhi unke saath paidal daudh rahe the, suraj doobne se kuch pehle dushman ek ghati mein pahuncha, jis mein "Dhi Qirad" naam ka ek chashma tha, dushman piyasa tha, aur paani peena chahta tha, lekin Hazrat Salma (Radhiyallahu Anhu) ne teer maarkar use pare rakha, Rasoolullah (Sallallahu Alaihi Wa Sallam) aur shah sawaar sahaba (Radhiyallahu Anhu) din doobne ke baad Hazrat Salama (Radhiyallahu Anhu) ke paas pahunché, unhon ne kaha "Ya Rasool Allah (Sallallahu Alaihi Wa Sallam)! Ye sab pyase the, agar aap mujhe 100 aadmi de den to main unke janwaron samet unki gardanen pakad laun."

Aap ne farmaya "Akwa' ke sahebzade! Tum qaabu pa gaye, Ab narmi barto."

Phir aap ne farmaya "Is waqt Banu Ghatfaan mein un ki mehman nawaazi ki jaa rahi hai."

Is Ghazwe mein aap ne Hazrat Salma bin Akhwa' (Radhiyallahu Anhu) ko paidal aur sawar donon ke hisse diye aur "Azba" ountni par unhein apne piche bethaya aur farmaya ke "aaj hamare behtareen sawaar Abu Qatadah aur behtareen pyadah Salamah (Radhi Allahu Anhu) hain."

Ye Ghazwa aap (Sallallahu Alaihi Wa Sallam) ki khaibar rawangi se sirf teen (3) roz pehle pesh aaya, is Ghazwe ke dauran aap ne Madine ka intezam Hazrat Ibn e Umme Makhtoom (Radhiyallahu Anhu) ko sonpa aur parcham Hazrat Miqdaad (Radhiyallahu Anhu) ko diya.

[Sahih Bukhari: 3014, 4194, Sahih Muslim: 475, Zadul Ma'ad 2/120]



Ghazwa-e-Khaibar

(Muharram 7 Hijri)

Muharram 7 Hijri mein Rasoolullah (Sallallahu Alaihi Wa Sallam) ne khaibar ka qasd farmaya, is mauqe par un logon ne bhi ijazat chahi, jo Hudaibiya mein piche reh gaye the, Aap ne aelan farmaya ke:

"Aap ke saath wahi aadmi rawana ho, jise jihad ki khwahish hai, raha maal e ghanimat to us mein se kuch na milega."

Natija ye huwa ke Bai'at e Rizwan waale chauda sau (1400) afraad ke siwa koi na nikla.

Aap (Sallallahu Alaihi Wa Sallam) ne Madina ka intezaam Siba' bin Arfata Ghifari (Radhiyallahu Anhu) ko sonpa, [Zadul Ma'ad 2/133, Fathul Baari 7/465] phir Khaibar jaane wale maarooof karawani raaste par chal padhe, taqreeban aadha rasta tai kar lene ke ba'd aap ne ek dusra raasta muntakhab farmaya, jo Mulk e Shaam ki janib se Khai-ber pahunchata tha, maqsad ye tha ke is tarah Yahudiyon ke Mulk e Shaam bhagne ka raasta band karden.

Aap ne aakhri raat Khaibar ke qareeb guzari, magar Yahood bekhobar rahe, Phir subah fajr ki namaz andhere mein padhi aur sawaar ho kar Khaibar ki abaadi ka rukh kiya, Idhar Yahood bekhabri mein apne phaude aur tokriyan wagaira le kar apni zameenon mein nikle, to achanak lashkar dekh kar cheekh-te huwe bhaghe ke "Wallah! Muhammad (Sallallahu Alaihi Wa Sallam) lashkar samet aagaye hain, Nabi (Sallallahu Alaihi Wa Sallam) ne farmaya:

"Allahu Akbar! Khaibar tabaah huwa, Jab hum kisi qaum ke maidan mein utar padte hani, to daraye huwe logon ki subah buri ho jati hai." [Sahih Bukhari: 371, 4197, 4198]
Khaibar Madina se 171km shimaal mein hai, us waqt uski

abadi teen(3)hisson mein bati huwi thi: ek Natat dusre Kateeba teesri Shaq.

Nataat mein teen qile the: Hisn e na'im, Hisn e S'ab bin Muaz, Hisn e Qil'atuzZubair.

Shaq mein do qile the. Hisn e Ubay, Hisn Nazaar.

Aur Kateeba mein teen qile the, Hisn e Qamoos, Hisn e Watih, Hisn e Salalim.

In ke alawa Khaibar mein mazeed Qile aur ghudiyani bhi thin, magar wo choti thin aur quwwat wa hifazat mein in qil'on ke ham palla na thin.

Nataat Ki Fateh: -Rasoolullah(Sallallahu Alaihi Wa Sallam) ne "Nataat" ke qile ke mashriq mein teeron ki pahunch se door padhau dala aur "Hisn e Na'aim"ke muhasare se jung ka aagaz kiya, Ye bahut mahfooz, buland aur mushkil chadayi waala qila tha aur Yahood ki pehli difa'i line ki haisiyath rakhta tha, isi mein unka shah zor bahadur Murahhab bhi tha, jo hazar mard ke barabar mana jata tha, Kaha jata hai ke chand roz fariqain mein teer andaazi huwi, Phir Rasoolullah(Sallallahu Alaihi Wa Sallam) ne fateh ki basharat dete huwe farmaya:

"Kal main jhanda aise shakhs ko dunga, jo Allah aur us ke Rasool(Sallallahu Alaihi Wa Sallam)se mahabbat rakhta hai aur jiss se Allah aur us ke Rasool(Sallallahu Alaihi Wa Sallam)mahabbat karte hain."

Ye sunkar Ansaar wa Muhijereen sab ne isi arzoo ke saath raat guzari ke jhanda use diya jaye, subah huwi to aap ne farmaya "Ali kahan hai?"

Sahaba(Radhiyallahu anhum ajmayeen)ne kaha "Unki aankh aayi huwi hai."

Aap ne unhein bula bheja aur wo laye gaye, Aap ne un ki aankhon mein lu'aab e dhahan lagaya aur dua farmayi, wo shifayaab ho gaye, Goya unhein koi takleef thi hi nahi, Phir unhein jhanda diya aur farmaya ke:

"Jung se pehle unhein Islam ki dawat do." [Bukhari:4210]

Idhar Yahood ne apni aurtein aur bachche "Shaq" ke qile mein muntaqil kar diye the aur isi subah tai kiya tha ke khule maidan mein jung karenge, Chunoche Hazrat Ali(Radhiyallahu Anhu)unke paas pahunche to unhein jung ke liye bilkul tayyar paya, Aap ne unhein Islam ki dawat di, Unhon ne saaf saaf inkar kardiya aur Murahhab ne apni talwar le kar naaz wa takabbur se ithlate huwe dawat e mubarazat di, wo kehte tha:

"Khaiber janta hai ke main Murahhab hun, hathyar posh, bahadur aur tajrebakaar, jab jung wa paikar sho'la zan ho."

Us ke muqabil Hazrat Amir bin Akwa'(Radhiyallahu Anhu) namudar huwe, wo keh rahe the:

"Khaibar janta hai ke main Amir(Radhiyallahu Anhu) hun, hathyaar posh, shahzor aur jung ju."

Phir donon ne ek dusre par waar kiya, Murahhab ki talwar Hazrat Amir ki dhal mein phans gayi aur Hazrat Amir ne chaha ke apni talwar se Yahudi ki phindli maar dein, magar unki talwar choti thi, uski pindli tak pahunchne ki bajaye palat kar Hazrat Amir ke ghutne mein aagayi aur baad mein wo isi chot se inteqaal kar gaye. Nabi(Sallallahu Alaihi Wa Sallam)ne un ke mutalliq farmaya ke:

"Unke liye do guna ajr hai, wo bade janbaaz mujahid the, kamhi un jaisa koi Arab ruye zaameen par chala hoga."

Ab Murahhab ke madd-e-muqabil Hazrat Ali (Radhiyallahu Anhu)nikle, wo ye rajz keh rahe the:

"Main wo shakhs hun ke meri maan ne mera naam Haider(Sher)rakha hai, Jangal ke Sher ki tarah khaufnaak, main unhein Saa' ke badle neze ki naap puri karunga."

Us ke baad Murahhab ke sarpar aisi talwar mari ke wahin dher ho gaya, [Sahih Bukhari:4196,6148,6331,6891] phir Murahhab ke bhayir Yasir ne nikal kar daw- at e mubarazat di, us ke

muqabil Zubair bin Awam (Radhiyall-ahu Anhu) namudar huwe aur use us ke bhayi ke paas pahuncha diya, us ke baad ghamsaan ka ran pada aur kayi Yahudi maare gaye, jis se unke hausle toot gaye aur wo apne morche chodh kar bhag nikle, musalmanon ne un ka picha kiya aur bazar qilaa' mein dakhil ho gaye-Yahud ne bhaag kar us se muttasil "Hisn Sa'ab" mein morcha bandi ki. Musalmanon ko "Hisn e Na'a'im" mein bahut sa galla, khajoor aur hathyaar haath aaye.

Is ke baad musalmanon ne Hazrat Hubaab bin Munzir ke zer e qayadat "Hisn e Sa'ab" ka muhasara kar liya, Ye muhasarah teen din jaari raha, teesre roz Rasoolullah (Sallallahu Alaihi Wa Sallam) ne fatah wa ghaneemat ki dua ki, Phir musalmanon ko hamle ki dawat di, musalmanon ne shiddat se hamla kiya, Jung wa mubarazat pesh aayi aur ghamasan ka ran pada, jo Yahud ki shiksat par khatam huwa aur musalmanon ne suraj doobne se pehle fatah kar liya, Yaha ghaneemat mein bahot sara ghalla haath aaya, Is qile mein sabse ziyada khuraak aur charbi thi [Seerat Ibn e Ilisham 2/332] aur ye musalmanon ke liye sab se ziyada kaaramad qila tha, musalman is se pehle sakht bhokh ka shikar the, chuna- che bahut se logon ne gadhe zabah kar diye, lekin Rasoolullah (Sallallahu Alaihi Wa Sallam) ne un ko gosht khane se mana' kar diya, Chunache aap ke hukm se handiyan, jo aag par chadhi thi aur jin mein ye gosht pak raha tha, ulat di gayin. [Bukhari: 41998, 4199, 4216-4227]

Yahood ne yahan se bhaag kar qil'atuz Zubair mein panah li aur wahan qila band hogaya, Ye "Nitaat ka teesra aur akhri qila tha, musalmanon ne aage badh kar is ka bhi muhasarah kar liya, Chauthe (4th) din ek Yahoodi ne aakar paani ki baaz naaliyon ki nishaandahi kardi, jis se Yahood pani liya karte the, Chunache musalmanon ne ye naliyan kaat din, Is par Yahood ne bahar nikal kar sakht ladayi ki, lekin shikast kho kar "Shaq" ki janib paspa ho gaye. Aur "Hisn e Ubayy" mein qila bandi ikhtiyar karli.

Shaq Ki Fateh: - Musalmanon ne picha kar ke wahan bhi unka muhasara kar liya, Chunache wo nihayat sakht ladayi ke liye tayyar hokar nikle, un ke ek bahadur ne nikal kar dawat e mubarazat di aur mara gaya, phir dusra nikla aur wo bhi mara gaya, use Hazrat Abu Dujana Simak bin Kharsha Ansari (Radhiyalahu Anhu) ne qatl kiya aur use qatl karte hi wo tezi se qile mei ghuse aur un ke saath hi musalman bhi ghuse gaye. Kuch dur qile ke andar ladayi huwi, Phir Yahood ne rah e fir-aar ikhtiyar ki aur us ilaqe ke dusre aur akhri qile "Hisn e Nazaar" mein qila band ho gaye. Musalmanon ko "Hisn e Ubayy" mein bahut sa saman, bhedh bakriya, aur ghalle haath aaya.

Is ke baad musalmanon ne aage badh ka "Hisn e Nazaar" ka muhasara kar liya, magar ye pahad ki choti par tha, Jahan pahunchne ki koi sabeel na thi aur yahan Yahood ne apni hifazat ka bada sakht intezaam kiya tha, Unhein taqreeban yaqeen tha ke us mein musalman dakhil nahi ho sakte, is liye us mein aurton, bachchon samet qiyam kiya, teer aur paththar barsa barsa kar sakht tareen jawabi kar wayi ki, Jawab mein musalmanon ne minjaneeq nasab kiya, jis se unke dilon par ro' b cha gaya aur wo koi qabil e zikr sakhti jhele bagair "kateeba" ke ilaqe mein bhaagh nikle, musalmanon ne is qile mein tanbe aur mitti ke bartan paye.

Rasoolullah (Sallallahu Alaihi Wa Sallam) ne farmaya ke:

Inhen dho lo aur in mein pakalo.

Kateeba ki Fateh: - Is ke baad musalman "qila e qamoos" ki taraf badhe, Ye katiba ka pehle qila tha, chauda din (14) ya bees din (20) tak us ka muhasara jaari rakha, Is ke baad kaha jata hai ke Yahood ne panah talab karli [ye Waqedi ka qaul hai] aur kaha jata hai ke musalmanon ne hazaur taqat qila fateh kiya, Aur Yahood baqi do qila "wateeh" aur "salalim" ki taraf bhaage [ye Ibn e Ishaq ka qaul hai] lekin jab musalmanon ne unke muhasara ke liye pesh qadmi ki to Yahood ne is shart par amaan talab karli ke wo aurton, bachchon samet

Khaibar ki sar zameen se jala watan ho jayenge, Aap (Sallallahu Alaihi Wa Sallam) ne ye sharth manzoor farmayi aur ye bhi ijazat de di ke sone, chandi, ghodhe aur hathyaar ke alawa wo apni sawariyon par jo kuch aur jitna kuch laad sakte hain, le jayein [Abu Dawood 2/76] aur agar kuch chipaya to zimma khatm samjha jaye- ga, us ke baad unhone donon ya teenon qile musal- manon ke hawale kar diye, musalmanon ko 100 zirhein, 400 talwarein, 1000 neze aur 500 Arabi kamanein haath aayein, tauraat ke kuch sahife bhi mile, lekin ye maangne walon ko wapas de diye gaye.

Kinana bin Abil Haqeeq aur us ke bhai ne bad ahdi ki aur bahut sa sona chandi aur jawaheraat chupa diye, lehaza un se zimma khatm ho gaya aur bad ehdi ki saza mein un donon ko qatl kar diya gaya. Huyaiy bin Akhtab ki sahebzadi Hazrat Safiyuh Kinana ke nikah mein thin. Unhein qaidiyon mein dakhil kar liya gaya.

[Seerat Ibn e Hisham 2/331,336,337, Zadul Ma'ad 2/136]

Fariqain Ke Maqtuleen: - Is ghazwe mein kul 93 Yahudi mare gaye aur musalman shuhada ki ta'dad 15 ya 16 ya 18 thi.

Muhajireen e Habsha, Abu Hurairah Aur Aban bin Saeed (Radhiyallahu Anuhuma) Ki Aamad: - Hazrat Amr bin Umayya Zamri (Radhiyallahu Anhu) jo Najjaashi ke paas Rasoolullah (Sallallahu Alaihi Wa Sallam) ka khat le kar gaye the, jab wo muhajireen e Habsha ko saath le kar wapas huwe, to un mein se ek jamaat ne Khaibar ka rukh kiya, jis mein Jafar bin Abu Talib aur Abu Musa Ashari (Radhiyallahu Anhu) the, ye log Rasoolullah (Sallallahu Alaihi Wa Sallam) ke paas pahunche to Khaibar fateh ho chuka tha aur abhi maal e ghaneemat taqseem nahi huwa tha, Nabi (Sallallahu Alaihi Wa Sallam) ne Hazrat Jafar (Radhiyallahu Anhu) ko bosa diya aur farmaya:

"Wallah! Mai nahi janta ke mujhe kis baat ki zyada khushi hai? Khaibar ki fateh ki ya Jafar (Radhiyallahu Anhu) ki aamad ki." [Zadul Ma'ad 2/139]

Aur jahmaal e Khaibar taqseem farmaya to unhein bhi maal e ghaneemat se hissa diya, [Sahih Bukhari: 3136, 4233] baaqi muhajireen Habsha se bachchon aur aurton samet seedhe Madina tashreef le aaye the. [Muhazaraat e Khazri 1/28]

Fateh e Khaibar ke baad aap (Sallallahu Alaihi Wa Sallam) ki khidmat mein Abu Huraira (Radhiyallahu Anhu) bhi hazir huwe, Wo aap ke Khaibar rawana hone ke ba'd Madina aakar musalman huwe the, Phir ijazat lekar Khaibar rawana ho gaye the, Rasoolullah (Sallallahu Alaihi Wa Sallam) ne unhein bhi Khaibar ki ghaneemat mein se hissa diya.

Fateh e Khaibar ke baad aap ki khidmat mei Hazrat Abaan bin Sayeed (Radhiyallahu Anhu) bhi hazir huwe. Wo ek "Sariya" lekar Najd tashreef le gaye the aur apni muhim puri karke Khaibar aagaye the, Rasoolullah (Sallallahu Alaihi Wa Sallam) ne Khaibar ke maal e ghaneemat mein un ka aur unke saathiyon ka hissa na rakha. [Sahih Bukhari: 4238, Fathul Baari]

Khaibar Ki Taqseem: - Jab Yahood ne amaan hasil karli, to jila watni se pehle ek nayi tajweez pesh ki, Unhon ne kaha ke:

"Aye Muhammad (Sallallahu Alaihi Wa Sallam)! Hamein isi sarzameen mein rehne den, hum is ki dekh bhaal karenge, kyonke hamein aap logon se zyada is ki malumat hai aur phal aur ghalle ki jo paidawar ho gi us ka aadha aap hamein de deinge."

Aap (Sallallahu Alaihi Wa Sallam) ne is shart par ise manzur kar liya ke aap jab chaheinge, unhein Khaibar se jila watan kar denge, Chunache is shart par wo baaqi rahe aur Hazrat Umar (Radhiyallahu Anhu) ke ahed mein, Jab ke unhon ne shar aur khabasath ki raah ikhtiyar kar li thi, unhein jila watan kar diya gaya. [Sahih Bukhari: 2338, 3152]

Phir Rasoolullah (Sallallahu Alaihi Wa Sallam) ne Khaibar ko chatthees (36) hisson mein taqseem kiya, Har hissa ek sau (100) hisson ka majmua tha, us mein se nisf yaani atharah hisse musalmano ki ijtemayi zaruriyat wa hawadith ke liye

alag kar liya aur baaqi nisf yaani atharah hisse is tarah ghaziyon mein taqseem kiye ke pyadah ko ek hissa aur ghud sawar ko teen hisse diye, ek hissa uska apna aur do hisse us ke ghode ke, is ghazwe mein do sau (200) shahsawaar the, unke che (6) hisse huwe aur barah sau (1200) paidal the, unke barah hisse huwe. [Zadul Ma'ad 2/137, 138]

Khaibar khajoor aur ghallon se bhara pada tha, Chunache Hazrat Aisha (Radhiyallahu Anha) ka bayan hai ke jab Khaibar fateh huwa to hum ne kaha "Ab humein peth bhar kar khajoor milegi [Sahih Bukhari: 4242] aur Khaibar se Madina wapas uakar muhajireen ne Ansar ko khajooron ke wo darakht wapas kardiye, jo Ansar ne bataur e imdad unhein de rakhe the"

[Sahih Bukhari: 2630]

Zehrili Bakri: - Jab halaat pur sukoon huwe aur khauf jata raha, to Yahood apni khabasat par palat aaye aur unhon ne Nabi (Sallallahu Alaihi Wa Sallam) ke qatl ki sazish ki, Chunache apne akabir mein se ek shakhs Salaam bin Mishkam ki biwi ke zariye Rasoolullah (Sallallahu Alaihi Wa Sallam) ko ek zeher aalood bakri hadiya ki, Use malum tha ke Rasoolullah (Sallallahu Alaihi Wa Sallam) ko bazu pasand hai, lehaza us ne baazu mein zyadah zeher dala, Rasoolullah (Sallallahu Alaihi Wa Sallam) ne us bakri ka ek luqma le kar chabaya, phir use thook diya aur farmaya "Ke ye zeher aalood bakri hai."

Phir us aurat se aur Yahood se daryaft kiya to unhon ne apne jurm ka iqraar kiya aur kaha ke: "Hum ne socha ke agar ye badshah hai to hum us se rahat pa jayeinge aur agar Nabi hai to use zeher nuqsan na pahuncha sakega."

Is par aap (Sallallahu Alaihi Wa Sallam) ne Yahood ko aur us aurat ko muaf kar diya, lekin baad mein Bishr bin Bara' bin Maroor (Radhiyallahu Anhu) us zeher ki wajah se inteqaal kar gaye. to aap ne aurat ko qisaas mein qatl kara diya. [Sahih Bukhari: 3169, 4249, Zadul Ma'ad 2/139, 140, Ibn e Hisham]

Ahl e Fidak Ki Supurdagi: - Fidak Khaibar ke mashri mein

do din ke faasle par ek basti thi, Jo aap kal Hayel ke ilaqe mein Hayet ke naam se maroof hai, Aap (Sallallahu Alaihi Wa Sallam) ne Khaibar pahunch kar Hazrat Muhaiyyisa bin Masood (Radhiyallahu Anhu) ko "Yahood e Fidak" ke paas bheja ke unhein Islam ki dawat den, magar unhon ne takheer ki, lekin jab Khaibar ki fatah ka haal suna, to un par rob taari ho gaya aur unhon ne paighaam diya ke un ke saath bhi ahl e Khaibar jaisa muamla kiya jaye, Nabi (Sallallahu Alaihi Wa Sallam) ne use manzoor farma liya, Chunache Fidak ki zameen sirf Rasoolullah (Sallallahu Alaihi Wa Sallam) ke liye makhsos thi, Is mein se aap apne upar kharch farmate the, Banu Hashim ke bachchon ki tyaladari karte the aur un mein se ghair shadi shudah zarurat mandon ki shaadi farmate the. [Ibn e Hisham 2/337, 353]

Wadi Al Qura': - Rasoolullah (Sallallahu Alaihi Wa Sallam) Khaibar ke baad "Wadi Al qura" tashreef le gaye aur wahan ke bashindon ko jo Yahoodi the, Islam ki dawat di, magar unhon ne na Islam qabool kiya, na aap ke taabe farman huwe, balke jung ke liye nikal gaye, un ka ek aadmi maidan mein aaya aur use Hazrat Zubair (Radhiyallahu Anhu) ne qatl kar diya, phir dusra aaya, use bhi unhon ne qatl kiya, phir teesra aaya, use Hazrat Ali (Radhiyallahu Anhu) ne qatl kiya. Is tarah unke gyarah aadmi qatl huwe, jab bhi koi ek aadmi mara jata to aap baaqi Yahood ko islam ki dawat dete aur jab bhi koi namaaz padhte to unhein Islam ki dawat dete, gharz isi tarah sham ho gayi, dusre din subah aap phir tashreef le gaye, lekin suraj abhi nezah barabar bhi buland na huwa tha ke Yahood shikast kha gaye aur musalmanon ne bahut sa maal e ghaneemat hasil kiya, Phir Yahood ne guzarish ki ke un ke saath bhi Ahl e Khaibar jaisa muamla kiya jaye, aapne manzur farmaya aur un ke liye ye baat tahreer farmadi.

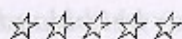
[Zadul Ma'ad 2/146, 147, Tabqat Ibn e Sa' 1/279]

Ahl e Taima Ki Musalahat: - Taima ke Yahood ko Khaibar fidak aur Wadi Al qura ki khabrein mausool huin to unhon ne

jizya ki adayeingi par musalahat kar li aur apne ilaaqe mein aman ke saath bar qaraar rahe. [Zadul Ma'ad 2/147]

Hazrat Safiyyah (Radhiyallahu Anhu) Se Shaadi: - Hazrat Safiyya bint e Huyay bin Akhtab ko jab qaidiyo mein shamil kiya gaya to unhein Rasoolullah (Sallallahu Alaihi Wa Sallam) ki ijazat se Hazrat Dehya bin Khalifa Kalbi (Radhiyallahu Anhu) ne le liya, lekin Sahaba (Radhiyallahu Anhu) ne aakar Rasoolullah (Sallallahu Alaihi Wa Sallam) se arz ki ke wo sirf aap ke shayan-e-shaan hai. Wo Quraiza aur Nazeer ki sardar hain. Rasoolullah (Sallallahu Alaihi Wa Sallam) ne unhein bula kar un par Islam pesh kiya, unhon ne Islam qabool kar liya, is par aapne unhein azaad karke unse shaadi karli aur unki azaadi hi ko meher qaraar diya aur unhein baaz aurton ke hawale kar diya.

Jab Khaibar aur Wadi Al Qura fateh ho gaye, Fidak aur Taima ke hashindon ne ita'at qabool karli aur aap ne Madina wapasi ki raah li, to "Wadi e Sahba" mein pahunch kar Hazrat Safiyyah halaal ho gayin, Chunache unhein aap ke paas rukhsat kar diya gaya aur aap ne dulhe ki haisiyat se un ke hamrah subah ki aur khajoor, paneer aur ghee par mushtamil valeema khilaya, aur teen roz shab haye arusi ke taur par un ke saath qiyam farmaya, phir rawana ho gaye, [Sahih Bukhari: 371 aur uske atraaf] aur Safar 7 Hijri ke aakhir ya Rabi Ul Awwal 7 Hijri ke awayel mein Madina tashreef laye.



Ghazwa e Zatu- r- riqaa'

(Jumad al Oula 7 Hijri)

Khaibar se Madina aakar Rasoolullah (sallallahu Alaihi Wa Sallam) mutmayin ho chuke to suna ke Banu Anmar, Thaiba aur Muharib ke baddu ikhatta ho rahe hain, Aap (sallallahu Alaihi Wa sallam) ne Madina ka intezaam Hazrat Uthman bin Affan (radhiyallahu Anhu) ko sonpa aur 700 sahaba ki maiyyat mein Madina se 2 din ke fasle par waqe muqaam "Nakhla" ka rukh kiya, Wahan Banu Ghatfan ki ek jamait se aamna saamna huwa, donon fareeq aik doore ke qareeb aaye aur baz ne baz ko khauzada kiya, lekin jung nahi huwi, Namaaz ki iqamat kahi gayi to Rasoolullah (Sallallahu Alaihi Wa Sallam) ne Salat e Khauf padhayi [Sahih Bukhari: 4126, 4127] ya'ni ek giroh ko 2 rakaat namaaz padhayi, phir wo log piche chale gaye to dusre giroh ko 2 rakaat namaaz padhayi, is tarah aap ki 4 rakaat namaaz huwi aur lashkar ki 2,2 rakat. Yehi Salat- ul Khauf hai aur is ki aur bhi suratein hain jo ahadeeth mein marwi hain. [Sahih Bukhari: 4127, 4129, 4131, 4133 Sahih Muslim]

Phir Allah ne dushman ke dil mein rob daal diya, us ki jama'at paragandah ho gayi, aur Rasoolullah (Sallallahu Alaihi Wa Sallam) Madina wapas aagaye.

Is ghazwe ka naam is liye "Zaatur Rika'" padh gaya ke musalmanon ke qadam paidal chalne ki wajah se zakhmi ho gaye the aur unhon ne un par chethde lapet liye the, [Sahih Bukhari: 4128, Sahih Muslim] Chethdhon ko arbi mei "Riqa'" kehte hain aur kaha jata hai ke uski zameen aur pahad mukhtalif rang ke the, goya wo "Riqa'" yani paiw- and the, aur kaha jata hai ke ghazwe ki jagah ka naam hi yehi hai.

Tum Ko Mujh Se Kaun Bachayega? Is ghazwe mein sab se dilchasp baat ye pesh aayi ke ek saaye daar darakht ke niche padau dala aur us par apni talwar latka kar so gaye, baqiya

log mukhtalif darakhton ke niche jakar so gaye, ek mushrik ne aakar Rasoolullah (Sallallahu Alaihi Wa Sallam) ki talwar sont li, Aap bekhabar so rahe the, magar itne mein aap jag gaye, talwar us ke haat mein sonti huwi thi.

Us ne kaha "Tum mujhse darte ho?"

Aap nefarmaya "nahi"

Us ne kaha "to tum ko mujh se kaun bachayega?"

Aap ne farmaya "Allah!"

"Ye sun kar talwaar us ke haath se gir gayi, wo talwar Rasoolullah (Sallallahu Alaihi Wa Sallam) ne utha li.

Phir farmaya "Ab tum ko mujh se kaun bachayega?"

Us ne kaha "Aap achche pakadne waale hain (yaani ehsaan kijiye)"

Aap ne Islam ki dawat di, wo musalman to na huwa, lekin ye ahed kiya ke wo na aap (Sallallahu Alaihi Wa Sallam) se lada-yi karega, na ladne walon ka sath dega, us ke baad aap (Sallallahu Alaihi Wa Sallam) ne us ki raah chodh di, us ne apni qaum mein wapas jakar kaha "Main tumhare paas sab se achche insuan ke yahan se aa raha hun." [Sahih Bukhari: 2910, 4135]

Aam ahl e maghazi kehte hain ke ye Ghazwa 4 Hijri mein pesh aaya, [Tafseel ke liye dekhye Seerat Ibn e Hisham 2/203, 209, Zadul Ma'ad 2/110, 112] magar sahi ye hai ke ye 7 Hij mein Ghazwa e Khaib- ar ke baad pesh aaya, kyonke Hazrat Abu Huraira aur Hazrat Abu Musa Ash'ari (Radhiyallahu Anhu) is Ghazwe mein mauj- ood the aur ye donon Nabi (Sallallahu Alaihi Wa Sallam) ke paas Ghazwa e Khaibar ke baad aaye the, jaisa ke guzar chuka hai.

Is ghazwe se pehle aur is ke baad raasto ke aman, dehshat-gardon ki sarkoobi aur (takhrabi) majmu'on ko muntashir karne ke liye mutaddid "Saraya" rawana kiye gaye, lekin tawaalat se bachne ke liye un ka zikr choda jar aha hai.

☆☆☆☆☆

Umra e qadha'

(Dhul Qa'da 7 Hijri)

Dhul Qhada 7 Hijri mein Rasoolullah (Sallallahu Alaihi Wa Sallam) us umre ki aadayigi ke liye rawana huwe, jis par Hudaibiya ki sulah mein ittefaaq huwa tha, Chunache Madine ka intezaam Hazrat Abu Rehm Gifari ko sonpa, Qurbani ke 60 ount sath liye aur un par Najiya bin Jundub Aslami (Radhi yallahu Anhu) ko muqarrar farmaya aur 100 ghodhe bhi hamrah the jin par Muhammad bin Maslama (Radhiyallahu Anhu) ko muqarrar farmaya.

Phir Dhul Hulaifa pahunch kar ehraam baandha aur phir labbaik pukara, Sahaba (Radhiyallahu Anhu) ne bhi aap ke saath labbaik pukara, Phir apna safar jaari rakha, jab wadi e "Yajij" pahunche to saare hathyaar rakh diye aur unki hifazat ke liye Hazrat Aus bin Khauli Ansari (Radhiyallahu Anhu) ki matehati mein 200 aadmi wahin chodh diye, Sirf sawar ka hathyar ya'ni miyan mein rakhi huwi talwaarein [Fathul Bari 7/ 500, Zadul Ma'ad 2/151] lekar "Kadaa" ke raaste se jo "Hujoon" par nikalta hai, Makkah mein dakhil huwe, [Sahih Bukhari: 1575, 1576] us waqt aap apni Qaswa ountni par sawar the aur Sahaba (Radhiyallahu Anhum) talwaarein hamayel kiye aap ko ghere mein liye huwe the, Aap bhi labbaik pukar rahe the aur wo bhi labbaik pukar rahe the, is tarah aap Masjid e Haram mein dakhil huwe, Chadi se Haajr-e-Aswad ko chuwa, Phir sawari hi par tawaf kiya, [Sahih Bukhari: 1600, 1791, 4188, 4255] Musalmanon ne bhi tawaaf kiya, wo quwwat wa jawan mardi ki shaan ke mutabiq dahine kandhe khole Khana e Kaabah ke gird daudh rahe the aur Abdullah bin Rawaha (Radhiyallahu Anhu) Nabi (Sallallahu Alaihi Wa Sallam) ke aage aage talwaar hamayel liye huwe ye ash'ar keh rahe the.

"Kuffar ke bachchon! Un ka raasta chodh do, raasta chodh do ke saari bhalayi us ke paigambar hi mein hai, Aaj hum uski

taweel par tumhein marengi, jaise uski tanzeel par tumhein maar chuke hain aur maar bhi aisi maarengi ke khopdi apni jagah se chatak jayegi aur dost ko dost se bekhbar kar degi"

[Tirmizi, Abwabul isteezaan]

"Mushrikeen Kabah ke shimal mein "Qu'aiqi'aan" pahad par baithe the, unhon ne aapas mein batein karte huwe kaha tha:

"Tumhare paas ek aisi jamaat aarahi hai, jise Yathrib ke bukhar ne todh dala hai."

Lekin jab Musalmanon ko dekha ke daudh rahe hai, to kehne lage ke ye taqatwar logon se bhi tagde hain, darhaqeeqat Rasoolullah (Sallallahu Alaihi Wa Sallam) ne unhein hukm diya tha ke pehle teen chakkaron mein daudh lagayen, taake mushrikeen ko apni quwwat dikhlayein, albatta Rukn e Yamani aur Hajr e Aswad ke darmiyan na dauden, [Sahih Bukhari: 1602, 4256] kionke ye hissa junooob mein tha jise mushrikeen dekh nahi rahe the.

Tawaaf se farig ho kar aap ne Safa Marwa ki "Sa'yi" ki aur un ke saat phere laga kar [Sahih Bukhari: 4257] Marwa ke paas qurbani ke janwar zabah kiye aur wahin apna sar mundwaya, Musalmanon ne bhi yehi kiya, us ke baad kuch logon ko "Yajij" bhej diya ke wo hathyaron ki hifazat karen, aur jo log hifazat par marmoor the wo aakar apna Umrah ada kar lein.

Makke mein aap (Sallallahu Alaihi Wa Sallam) ne teen roz qayam farmaya aur is dauran Hazrat Maimuna bint e Haris Hilaliyah (Radhiyallahu Anha) se shaadi ki, [Sahih Bukhari: 5114, 1837, 4258, 4259] wo Sayyidus Shuha- da Hazrat Hamza bin Abu Talib ki biwi aur Ibn e Abbas ki khala thin, Unhein jab shaadi ka paigaam mila, to unhon ne apna muamla Hazrat Abbas (Radhi Allahu Anha) ko saunp diya. Hazrat Abbas (Radhiyallahu Anhu) ne Nabi (Sallallahu Alaihi Wa Sallam) se un ki shaadi karadi, Us waqt Nabi (Sallallahu Alaihi Wa Sallam) "Halaal" the, kyonke Makkah mein dakhil hokar sab se pehle aap ne Umrah kiya, Phir "Halaal" huwe to halaal hi baaqi rahe.

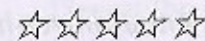
Chauhte din subah Rasoolullah (Sallallahu Alaihi Wa Sall-

am) e Makkah chodh kar Madine ki raah li, [Sahih Bukhari: 4251] Makkah se 9 mile door muqaam e "Sarif" pahunche to padhau daal kar qayam farmaya aur wahin Hazrat Maimuna (Radhiyallahu Anhu) aap ke paas rukhsat ho gayin, Phir Allah ne aap ke khwaab ki jo tasdeeq farmayi thi aur aapne ghar ke tawaaf ka jo sharf bakhsha tha, us par khush khush Madina wapas tashreef laye. [Is 'Umre ki tafseel ke liye mulahaza ho Zadul Ma'ad 2/251, 252]

Allah ki taqdeer ka ye pehlu bhi ajeeb pehlu hai ke Hazrat Maimuna (Radhiyallahu Anha) ki wafaat bhi muqam e "Sarif" hi mein huwi aur wahi unhein supurd e khaak kiya gaya.

[Sahih Bukhari: 5067]

Umrah e qadha se wapas aakar Rasoolullah (Sallallahu Alaihi Wa Sallam) ne mukhtalif jihat mein chand "Saraya" rawana farmaye. Inn mei se sab se ziyada ahmiyat Sariya e Mutah ko hasil hai, phir Sariya e zaatus Salasil ko.



M'arka-e-Mutah

(Jumaadal Oula 8 Hijri)

Umaraa aur badshahon ko Rasoolullah (Sallallahu Alaihi Wa Sallam) ne jo khutoot likhe the unke zikr mein ye baat guzar chuki hai ke Shurahbeel bin Amr Ghassani ne Hazrat Harith bin Umair Azdi (Radhiyallahu Anhu) ko, jo Rasoolullah (Sallallahu Alaihi Wa Sallam) ka khat le kar ameer e Busra ke paas gaye the, qatl kar diya tha. Ye harkat aelan e jung ke mutradif thi, is liye jab Rasoolullah (Sallallahu Alaihi Wa Sallam) ko is waq'e ki 'ittela' huwi to aap par ye baat sakht gir-an guzri. Chunache aap ne 3000 [Zadul Ma'ad 2/155, Fathul Bari: 2910, 4135] ka ek lashkar tayyar kar ke Zaid bin Harithah (Radhiyallahu Anhu) ko us ka sipah salar muqarrar kiya aur farmaya ke agar Zaid qatl kar diye jayein to Jafar (Radhiyallahu Anhu) aur Jafar (Radhiyallahu Anhu) qatl kar diye jayein to Abdullah bin Rawaha (Radhiyallahu Anhu) ameer honge, [Sahih Bukhari: 4261] is lashkar ke liye aap ne safed parcham bandha aur use Hazrat Zaid bin Harisa (Radhiyallahu Anhu) ke hawale kiya aur wasiyyat farmayi ke jahan Hazrat Harith bin Umair (Radhiyallahu Anhu) qatl kiye gaye the, wahan pahunch kar us muqaam ke bashindon ko Islam ki dawat den aur agar wo inkaar karein to ladayi karein.

Aap (Sallallahu Alaihi Wa Sallam) ne farmaya "Allah ke naam se, Allah ki raah mein, Allah ke saath kufr karne walon se ghazwa karo aur dekho bad ahdi na karna, khayath na karna, kisi bachche, aurat aur fana ke qareeb budhe ko aur girje mein rehne waale tark u ddunya ko qatl na karna, khajoor aur koi darakht na katna aur na kisi imarat ko munhadim karna."

[Mukhtasar usseerah Shaikh Abdullah p:327]

Aap (Sallallahu Alaihi Wa Sallam) "Thaniyatul Wada" tak lashkar ke saath tashreef le gaye, Phir use alvida kaha [Zadul

Ma'ad 2/156], us lashkar ne junooobi Urdan pahunch kar Ma'ab ke muqaam par padhau dala, Wahan use malum huwa ke Hiraacle ek lakh ka lashkar lekar "Ma'ab" mein khaima zan hai aur us ke saath mazeed ek lakh Nasruani arab bhi shamil ho gaye hain, Is ittela par musalmanon ne 2 ruat mashwarah kiya ke aaya Rasoolullah (Sallallahu Alaihi Wa Sallam) ko likh kar aap se kumak talab karen ya jung mein kood padein, Ibn e Rawaha (Radhiyallahu Anhu) ne ye keh kar unhein garma diya ke "Ab aap log jis baat se katra rahe hain, ya'ni shahadat, ye wahi cheez hai jis ki talab mein hum nikle hain" unhon ne kaha:

"Hum tada'ad aur quwwat wa kasrat ke bal par nahi ladte, balke hamari ladayi us deen ke bal boote par hai, jis se Allah ne humein nawaza hai, hamare saamne do khubiyen hain: Ghalba ya shahadat."

Logon ne kaha "Ibn e Rawaha sach kehte hain"

Chunache unhon ne aage badh kar "Muta" mein padhau daal diya, Phir wahin lashkar ko tarteeb diya aur ladayi ke liye tayyar ho gaye. [Seerat Ibn e Hisham 2/373, 374]

Ab kya tha, ek khaufnaak aur sangeen ma'raka shuru ho gaya, jo tareekh e insaani ka ajeeb tareen maraka tha, 3000 jaanbaaz, 2 lakh ke lashkar e jarrar ka muqabla kar rahe the aur du badu date huwe the, hathiyaaron se lais ye bhaari bharkham lashkar din bhar hamle karta aur apne bahut se bahadur gawa bhaita tha, lekin is mukhtasar si nafri ko paspa karne mein kamyab nahi hota tha.

Musalmanon ka "Alam" pehle Hazrat Zaid bin Harithah (Radhiyallahu Anhu) ne liya, Phir wo ladte rahe, yahan tak ke dushman ke nezon mei guth gaye aur khal'at e shahadat se musharraf hokar zameen par aa rahe, unke bad Hazrat Jafar (Radhiyallahu Anhu) ne "Alam" sambhala aur khoob khoob jung ki, jab ladayi ki shiddat shabab ko pahunchi, to apne surkh wa siyah ghode ki pusht se kood padhe, koonchen kaat din aur waar par waar kiye, yahan tak ke un ka dayaan haath kaat

diya gaya, unhon ne phir jhanda bayen haath mein le liya aur buland rakha, yahan tak ke un ka bayan haath bhi kaat diya gaya, Phir donon baqi mandah bazuon ki madad se jhanda aaghosh mein le liya aur wo asmani fiza mein Lehrata raha, yahan tak ke wo nezon aur teer ke nawwe se ziyada zakhm kha kar Khal'at-e-Shahadat se sarfaraz ho gaye, Ye saare zakhm un ke jism ke agle hisse mein aaye the, [Sahih Bukhari, Seerat Ibn e Hisham .Zadul Ma'ad] un ke baad Hazrat Abdullah bin Rawahah (Radhiyallahu Anhu) ki baari thi, Unhon ne jhanda liya, aage badhe, phir apne mama'ah naami ghode se utar kar ladte ladte shaheed ho gaye.

Un ki shahadat par jhanda Hazrat Thabit bin Arkam (Radhiyallahu Anhu) ne thaam liya, taake girne na paaye aur musalmanon se kaha "Ke aap log kisi aadmi par ittefaaq kar lein."

Logon ne Hazrat Khalid bin Waleed (Radhiyallahu Anhu) par ittefaaq kar liya aur is tarah "Jhanda" Allah ki talwaron mein se ek "Talwaar" ki taraf muntaqil ho gaya, Hazrat Khalid (Radhiyallahu Anhu) ne aage badh kar itni pur zor aur be nazeer jung ki ke un ke haath mein 9 talwaarein toot gayin, Idhar Rasoolullah (Sallallahu Alaihi Wa Sallam) ne Sahaba ko Madina mein usi din teenon sipah salaron ki shahadat ki khabar di aur batlaya ke ab Kaman Khalid bin Waleed (Radhiyallahu Anhu) ke haat mein aa gayi hai aur unhein Allah ki talwaaron mei se ek talwar qaraar diya. [Sahih Bukhari: 4262, 4265, 4266]

Din khatm huwa to donon fareeq apne apne campon mein wapas chale gaye, Subah huwi to Hazrat Khalid bin Waleed (Radhiyallahu Anhu) ne lashkar ki tarteeb badal di, piche ko aage aur aage ko piche, daayein ko baayein aur baayein ko daayein kar diya, dushman ne samjha musalmanon ke paas kumak aagayi hai us par ro' b cha gaya, Hazrat Khalid (Radhiyallahu Anhu) ne halki se jhadap ke baad lashkar ko piche hatana shuru kiya, lekin dushman ko aage badhne ki jurat na huwi, Use khatra tha ke ye koi chaal na ho, Is tarah musalman "Muta" ki taraf

simat aaye aur 7 din tak dushman se jhadap karte rahe, Phir donon fareeq ruk gaye aur ladayi khatm ho gayi, kionke Romiyon ne samjha ke musalsal kumak pahunch rahi hai aur wo chaal chal kar Romiyon ko sehra mein ghaseet le jana chahte hain, jahan se bach nikalna aasan nahi, Is tarah is jung mein musalmanon ka paldha bhari raha. [Fathul Bari 7/513, 514. Zadul Ma'ad]

Is ghazwe mein 12 musalman shaheed huwe, dushman khasi tadad mein maare gaye magar unki tadad malum na ho saki.

Sariyya-e-Zaat us Salasil: (Jumaadal Aakhir 8 Hijri)

Maraka e Muta mein shamil arbon ka jo maqif tha us ke pesh e nazar Rasoolullah (Sallallahu Alaihi Wa Sallam) ne ek aise hakeemana eqdam ki zarurat mahsoos ki jo unhein Roomiyon ki madad se baaz rakh sake, Chunache aap (Sallallahu Alaihi Wa Sallam) ne Hazrat Amr bin Aas (Radhiyallahu Anhu) ko 300 Sahaba (Radhiyallahu Anhu) aur 30 ghodon ke sath rawana kiya, Chunke Hazrat Amr ki dadi, in ke qabayel mein se ek qab-eela Bali se talluq rakhti thi, is liye maqsood ye tha ke un ki taaleef-e-qalb ki jaye, lekin agar wo inkar karein to Rome ki tayeed mein khade hone par unhein sabaq sikhaya jaaye, Hazrat Amr qareeb pahunche to maloom huwa ke unhon ne badi fauj faraham kar rakhi thi, Chunache Hazrat Amr (Radhiyallahu Anhu) ne Rasoolullah (Sallallahu Alaihi Wa Sallam) se kumuk talab ki, Aap ne Hazrat Abu Ubaidah bin Jarrah (Radhiyallahu Anhu) ki qiyadat mein 200 saraaburdah muhajireen wa Ansar ki kumuk bheji, lekin ameer e 'aam aur namaz ke imam Hazrat Amr bin Aas (Radhiyallahu Anhu) hi the, Kumuk aajane ke baad unhon ne Qudha'ah ke ilaaqon ko door tak rondha, Ek lashkar se saamna huwa, lekin jab musalmanon ne hamla kiya to wo idhar udhar bhaagh kar bikhra gaya.

Salasil, Waadi ul quraa se aage ek khitta e zameen aur ek chashme ka naam hai, usi ki taraf ye "Sariya" mansoob hai, kyonke musalmanon ne yahi padhau dala tha, Ye "Sariyya" Jumaadal Aakhir 8 Hijri mein yaani Ghazwa e Muta ke 1 mahine baad bheja gaya. [Seerat Ibn e Hisham 2/623-626]

Ghazwa e Fath e Makkah

(Ramadhan 8 Hijri)

Ramadhan 8 Hijri mein Allah Ta'ala ne apne Rasool(Sallallahu Alaihi Wa Sallam)ko Makkah Mukarrama ki fatah ka sharf bakhsha, Ye sab se azeem fateh thi, jis se Allah ne apne deen aur Rasoolullah(Sallallahu Alaihi Wa Sallam)ko izzat bakhshi, apne ghar aur apne shahar ko galat haaton se azaad kiya, is fateh par aasman walon ne khushi manayi aur kuffar, Allah ke deen mein fauj dar fauj dakhil huwe.

Is ka sabab ye huwa ke Banu Bakr, Hudaibiya ke muahada mein Quraish ke saath shamil ho gaye the, un ki Banu Khuza'a ke saath daur-e-jahiliyat se khoonrezi aur kashakash chali aa rahi thi, jis ki aag Islam ki aamad aamad ke sabab waqti taur par bujh gayi thi, Jab Hudaibiyah ki sulah waqe' ho chuki to Banu Bakr ne use ghaneemat jana aur mauqa paakar Shaban 8 Hijri mein raat ke waqt Banu Khuza'a par chapa maara, us waqt Banu Khuza'a "Wateer" naami ek chashme par the, Banu Bakr ne un ke 20 se ziyadah aadmi qatl kiye aur unhein Makkah tak dhakel laye, balke Makkah ke andar bhi un se la-dayi ki, Quraish ne bhi pas-e-pardah hatyaron aur aadmiyon se un ki madad ki.

Banu Khuza'a chunke Sulah Hudaibiya mein musalmanon ke saath shamil ho gaye the aur un ke mutaddid afraad musalman bhi ho chuke the, is liye unhon ne Rasoolullah(Sallallahu Alaihi Wa Sallam)ko is waqe ki ittela di.

Aap ne farmaya "Wallah! Main jis cheez se apni hifazat karta hun, us se tumhari bhi zaroor hifazat karunga."

Idhar Quraish ne apni galat kari mahsoos ki aur us ke mata-yej se khaufzadah huwe is liye jhat Abu Sufyan ko Madina bh-eja ke wo ahad ko pokhta kare aur muddat aur badha de, Abu Sufyan Madina pahuncha to apni sahebzadi Ummul Momine-

en Umm e Habeeba(Radhiyallahu Anhu)ke ghar aaya, Jab Rasoolullah(Sallallahu Alaihi Wa Sallam)ke bistar par baithna chaha, to unhon ne bistar lapet diya.

Abu Sufyan ne kaha "Beti! Kya tum ne bistar ko mere layeq nahi samjha ya mujhe is bistar ke layeq nahi samjha?"

Unhon ne kaha "Ye Rasoolullah(Sallallahu Alaihi Wa Sallam) ka bistar hai aur aap napaak mushrik hain."

Abu Sufyan ne kaha: "Wallah! Mere baad tumhein shar pahunch gaya hai."

Phir wo Rasoolullah (Sallallahu Alaihi Wa Sallam)ke paas aaya aur aap se guftagu ki, aap ne koi jawaab na diya, phir wo Abubakr(Radhiyallahu Anhu)ke paas gaya ke wo Rasoolullah (Sallallahu Alaihi Wa Sallam)se baat karein, Unhon ne kaha "Main nahi kar sakta." Is ke baad wo Hazrat Umar(Radhiyallahu Anhu)ke paas aaya, Unhon ne inkaar kiya aur sakht baat ki, us ke baad Hazrat Ali (Radhiyallahu Anhu)ke paas aaya. Unhon ne mazerat ki aur mashwarah diya ke wo khud logon ke darmiyan amn ka aelan kare aur wapas chala jaaye, Us ne aisa hi kiya.

Idhar Rasoolullah (Sallallahu Alaihi Wa Sallam)ne ghazwe ki tayyari shuru kardi, Sahaba ko bhi us ka hukm diya aur Madina ke girdo pesh jo "aa'raab" the unhein bhi tayyari ke liye kaha, lekin khabar chupaye rakhi aur duwa farmayi ke:

"Aye Allah! Jasooson aur khabron ko Quraish tak pahunchne se rok le, taake hum un ke ilaaqe mein achanak un ke saaron par pahunch jaayen."

Mazeed raazdaari ke liye aap ne awayel e Ramadhan mein Hazrat Abu Qatada(Radhiyallahu Anhu)ko Madina se 36 mile door "Batan e Izam" ki taraf rawana farmaya, take samajhne wala ye samjhe ke aap usi ilaaqe ka rukh karenge.

[Seerat Ibn e Hisham 2/226-228, Zadul Ma'ad 2/150]

Idhar Hazrath Hatib bin Abi Balta'a (Radhiyallahu Anhu) ne Quraish ko ek ruqa'a likh kar ye ittela de bheji ke Rasoolullah

(Sallallahu Alaihi Wa Sallam)hamla karne waale hain,Unhon ne ye ruqa'a ek aurat ko diya aur use Quraish tak pahunchane par muawaza rakha,Rasoolullah(Sallallahu Alaihi WaSallam) ke paas aasman se khabar aagayi aur aapne Hazrat Ali, Hazrat Miqdaad, Hazrat Zubair aur Hazrat Abu Marsad Ghanawi (Radhiyallahu Anhum)ko ye keh kar bheja ke rauz e khakh jao, wahan ek haudaj nasheen aurat hogi,jis ke paas ek ruqa'a hoga, wo us se le lena, unhon ne jakar ruqa'a talab kiya.

Aurat ne kaha "Mere paas koi ruqa'a nahi."

In logon ne kaha "Ya to ruqa'a nikalo, ya hum tumhein nanga kar denge."

Is par us ne apne joode se ruqa'a nikala, Ye log use lekar Nabi (Sallallahu Alaihi Wa Sallam)ke paas gaye,Aap ne farmaya "Hatib ye kia hai?"

Hatib ne mazirat ki ke Makkah mein un ke ahl wa ayaal bache hain aur Quraish mein unki koi qarabat daari nahi ke us ski wajah se wo un ke baal bachchon ki hifazat karen to unhon ne chaha ke un par koi ehsaan kar dein ke us ke badle wo un ke Ahl wa ayaal ki hifazat karen,Warna unhon ne ye kaam na Islam se murtad hone ke sabab kiya hai, na kufr se raazi hone ke sabab.

Hazrat Umar(Radhiyallahu Anhu)ne kaha "Allah ke Rasool! Mujhe choden main iski gardan maar dun, kyonke is ne Allah aur us ke Rasool ki khayanat ki hai aur munafiq ho gaya hai.

Rasoolullah (Sallallahu Alaihi Wa Sallam)ne farmaya "Ye jung e Badr mein hazir ho chuka hai aur tumhen kya pata? ho sajta hai Allah ne ahl e Badr par jhaank kar kaha ho, tum log jo chaho karo, main ne tumhein bakhsh diya."

Ye sun kar Hazrat Umar (Radhiyallahu Anhu)ki aankhein num ho gayin aur kaha ke Allah aur us ke Rasool behtar jante hain." [Sahih Bukhari:3007,3081,3983,4284,6939,6259]

Makkah Ki Rah Mein: - 10 Ramadhan 8 Hijri ko Rasoolullah (Sallallahu Alaihi Wa Sallam)ne Madina chodh kar Makk-

ah ka rukh kiya,Aap ke saath 10 hazaar sahaba e kiraam(Radhiyallahu Anhum ajmayaan)the,Madina par(bataur muntazim) Abu Ruhm Ghifari(Radhiyallahu Anhu)ka taqarrur farmaya.

Johfa pahunche to aap ke chacha Hazrat Abbas(Radhiyallahu Anhu)mile,wo musulman hokar apne baal bachchon samet hijrat karte huwe aa rahe the, Abwa mein aap ke chachere bhai Abu Sufyan bin Harith aur phuphi zaad bhai Abdullah bin Abi Umayya mile,Aap ne un donon se muhn pher liya, kyonke ye donnon aap ko sakht aziyyat pahunchate aur hijw karte rahe the,Hazrat Umm e Salma(Radhiyallahu Anhu) ne arz kiya ke"Aisa nahi hona chahiye,ke aap ke chachazaad aur phuphizaad bhai hi aap ke yahan sab se badbakht hon," Hazrat Ali(Radhiyallahu Anhu)ne Abu Sufyan bin Harith ko sikhaya ke tum Rasoolullah(Sallallahu Alaihi Wa Sallam)ke saamne jao aur un se wahi kaho jo biradaran e Yousuf ne Hazrat Yousuf (Alaihis salaam) se kaha tha.

"Allah ki qasam! Allah ne aap ko hum par fazeelat bakhshi aur yaqeenan hum hi khata kaar the"

(Surah Yousuf 12 Aayat 91)

Unhon ne aisa hi kiya,Rasoolullah(Sallallahu Alaihi Wa Sallam)ne farmaya:

"Aaj tum par koi sarzanish nahi hai,Allah tumhein bakhsh dega aur wo sabse ziyadah rehem karne wala hai."

(Surah 16 Aayat 92)

Is par Abu Sufyan ne aap ko chand ash'aar sunaye,aur apni sabiqaharkat se ma'zirat ki. [Zadul Ma'ad 2/162,163]

Jab aap "kudaid" pahunche aur dekha ke logon par rozah giran guzar raha hai, to rozah khol diya aur logon ko bhi kholne ka hukm diya,[Sahih Bukhari:4275-4277]Phir safar jari rakha, yahan tak ke Isha ka waqt "Marr- uz Zahraan" mein nuzool farmaya,Aap ke hukm se lashkar ne alag alag aag jalayi. Yun 10 hazaar alau aag jalayi gayi aur Hazrat Umar (Radhiyallahu Anhu)ko pahre par muqarrar farmaya.

Idhar Abu Sufyan khauf aur andeshe ke alam mein nikla, Use kuch pata na tha, us ke saath Hakeem bin Hizaam aur Budail bin Warqa bhi the, aag dekhi to kehne laga. "Aaj jaisi aag aur lashkar to main ne dekha hi nahi."

Budail ne kaha "Ye Khuza'a hai."

Abu Sufyan ne kaha Khuza'a is se kahin kum aur zaleel hain ke ye un ki aag aur un ka lashkar ho."

Abu Sufyan Darbar e Nubuwwat Mein: - Us waqt Hazrat Abbas (Radhiyallahu Anhu) Nabi (Sallallahu Alaihi Wa Sallam) ke khachchar par chakkar laga rahe the, Awaaz suni to pehchan gaye aur kaha "Aby Handhalah?"

Us ne kaha "Abul Fazl?"

Kaha "Haan."

Usne kaha "Kya baat hai? Mere maan baap tujh par qurban."

Hazrat Abbas (Radhiyallahu Anhu) ne kaha "Ye Rasoolullah (Sallallahu Alaihi Wa Sallam) hain, Lashkar samet, haaye Quraish ki tabahi, Wallah!"

Us ne kaha "Ab kya tarkeeb hai? mere Maan Baap tujh par qurbaan."

Hazrat Abbas (Radhiyallahu Anhu) ne kaha "Agar wo tumhen paagaye to tumhari garden maardenge, lehaza is khachchar par piche baith jao, main tumhein Rasoolullah (Sallallahu Alaihi Wa Sallam) ke paas le chalta hun."

Chunache wo piche baith gaya, Jab Umar bin Khattab (Radhiyallahu Anhu) ke paas se guzra aur unhon ne dekha to kaha "Abu Sufyan? Allah ka dushman? Allah ki tareef hai ke us ne baghair kisi ahd wa paiman ke tujhe (hamare) qaabu mein kar diya."

us ke baad unhon ne Rasoolullah (Sallallahu Alaihi Wa Sallam) ki taraf daudh lagayi, Udhra Hazrat Abbas (Radhiyallahu Anhu) ne khachchar ko aed maari, Chunache wo Rasoolullah (Sallallahu Alaihi Wa Sallam) ke paas pehle pahunch gaye, Phir Hazrat Umar (Radhiyallahu Anhu) dakhil huwe, Unhon ne pahunchte hi aap se Abu Sufyan ki garden maarne ki ijazat chahi, Hazrat Abbas

(Radhiyallahu Anhu) ne kaha "Main ne use panah de rakhi hai." aur Rasoolullah (Sallallahu Alaihi Wa Sallam) ka sar e muharak pakad liya aur kaha "aaj raat mere siwa koi aur aap (Sallallahu Alaihi Wa Sallam) se sargoshi karega"

Hazrat Umar (Radhiyallahu Anhu) ne baar baar ijazat chahi, lekin Rasoolullah (Sallallahu Alaihi Wa Sallam) khamosh rahe. Phir Hazrat Abbas (Radhiyallahu Anhu) se kaha:

"Ise apne dere par le jao, subah mere paas le aana."

Phir jab subah khidmat e Nabwi (Sallallahu Alaihi Wa Sallam) mein hazir kiya to aap ne farmaya "Abu Sufyan! tum par afsos, kya ab bhi tumhare liye waqt nahi aaya ke tum jaan sako ke Allah ke siwa koi Ilaah nahi?"

Abu Sufyan ne kaha "Mere maan baap aap par fida, aap kitne burdbaar, kitne kareem aur kitne khaish parwar hain, agar Allah ke saath koi "Ilaah" hota to ab tak to mere kuch kaam aaya hota."

Aap (Sallallahu Alaihi Wa Sallam) ne farmaya "Abu Sufyan! tum par afsos, kya ab bhi waqt nahi aaya ke tum jaan sako ke main Allah ka Rasool hun!"

Abu Sufyan ne kaha "Is baath ke mutalliq to ab bhi dil mein kuch na kuch khatak hai?"

Is par Hazrat Abbas (Radhiyallahu Anhu) ne kaha "Is se pehle ke tumhari garden maari jaye, Islam lao."

Chunache Abu Sufyan musalman ho gaya aur haq ki shahadat di.

Hazrat Abbas ne kaha "Aye Allah ke Rasool! Abu Sufyan aezaz pasand hai, use koi aezaz de dijiye."

Aapne farmaya "Haan! Jo Abu Sufyan ke ghar mein ghus jaye use amaan hai aur jo apna daurwazah andar se band karle use amaan hai aur jo Masjid e Haram mei dakhil ho jaye, use amaan hai."

Makkah mukarrama mein Rasoolullah (Sallallahu Alaihi Wa Sallam): - usi subah Rasoolullah (Sallallahu Alaihi Wa

Sallam) Makkah rawana huwe aur Hazrat Abbas (Radhiyallahu Anhu) ko hukm diya ke Abu Sufyan ko wadi ki tangnai par pahad ke naake ke paas roke rakhen, taake wahan se guzarne wali khudayi foujion ko Abu Sufyan dekh sake, Hazrat Abbas (Radhiyallahu Anhu) ne aisa hi kya. Idhar qabayel apne apne parcham liye guzarne lage, jab koi qabila guzarta to Abu Sufyan puchta ke "Abbas! Ye kaun log hain?"

Jawab mein Hazrat Abbas (Radhiyallahu Anhu) kehte "Banu Fulan (Masalan Banu Sulaim)."

Abu Sufyan Kehta "Mujh ko Banu Fulan se kya wasta?"

Yahan tak ke Ansar ka dasta guzra, jis ka parcham Hazrat Sa'd bin Ubadah (Radhiyallahu Anhu) uthaye huwe the, Unhon ne kaha "Abu Sufyan! Aaj khoonrezi aur maar dhaad ka din hai, Aaj Kaabah halaal kiya jayega."

Abu Sufyan ne kaha "Abbas (Radhiyallahu Anhu)! Paamali ka din mubarak ho."

Phir Rasoolullah (Sallallahu Alaihi Wa Sallam) apne "sabz" daste mein tashreef laye, aap Muhajireen wa Ansaar ke dar-miyaan farokash the, Yahan sirflohe ki haadh dikhayi padh rahi thi, Abu Sufyan ne kaha "Subhan Allah! Abbas! Ye kaun log hain?"

Hazrat Abbas (Radhiyallahu Anhu) ne kaha "Ye Ansar wa muhajireen ke jilo mein Rasoolullah (Sallallahu Alaihi Wa Sallam) tashreef farma hain."

Abu Sufyan ne kaha "Bhala in se muhaz arayi ki kise taqat hai? tumhare bhatije ki badshahat to badi zabardast ho gayi."

Hazrat Abbas ne kaha "Ye Nubuwwat hai."

Us ne kahan "ab to ji haan!"

Phir us ne Rasool (Sallallahu Alaihi Wa Sallam) ko Hazrat Sa'd (Radhiyallahu Anhu) ki baat batlayi, Aap ne farmaya: "Sa'd ne galat kaha, aaj Kaabah ki tazeem ki jayegi, aaj Kaabah ko ghilaaaf pehnaya jayega," aur parcham Hazrat Sa'd (Radhiyallahu Anhu) se le kar un ke sahabzade Qais (Radhiyallahu Anhu) ke hawale kar diya.

Nabi (Sallallahu Alaihi Wa Sallam) ke guzarne ke ba'd Abu Sufyan tezi se Makkah pahuncha aur nehayat buland awaaz se pukara "Quraish ke logo! Ye Muhammad (Sallallahu Alaihi Wa Sallam) hai, tumhare paas itna bada lashkar lekar aaye hain ke muqabla ki tab nahi, lehaza jo Abu Sufyan ke ghar mein dakhil ho jayen, use amaan hai."

Logon ne kaha "Tujh par Allah ki lanat, tera ghar hamare kitne aadmiyon ke kaam aasakta hai?"

Abu Sufyan ne kaha "Aur jo apna darwazah andar se band kae le use bhi amaan hai aur jo Masjid e Haraam mein dakhil ho jaaye use bhi amaan hai."

Ye sunkar log tezi se apne apne gharon aur Masjid e Haraam ki taraf bhage.

Jab Rasoolullah (Sallallahu Alaihi Wa Sallam) Dhi Thuwaa pahuncha to maisrah ke salaar Hazrath Khalid bin Waleed (Radhiyallahu Anhu) ko hukm diya ke wo "Kadi" ke raaste Makkah mein zereen hisse se dakhil hon, aur koi aadhe aaye to use kaat kar rakh dein, yahan tak ke safa par aap se aa mile aur Maisarah ke qayed aur Rasoolullah (Sallallahu Alaihi Wa Sallam) ke alambardar Hazrath Zubair (Radhiyallahu Anhu) ko hukm diya ke wo kada' ke raaste balayi hisse se Makkah mein dakhil hon aur Hujoon mein aap ka parcham gaadh dein neez Rasoolullah (Sallallahu Alaihi Wa Sallam) ki aamad tak wahin there rahen jabke pyadah aur behatyaar logon ke qayed Hazrat Abu Ubaidah (Radhiyallahu Anhu) ko hukm diya ke wo "Batn e Wadi" ka raasta pakdein aur Makkah mein Rasoolullah (Sallallahu Alaihi Wa Sallam) se aage utrein.

Is mauqe par Quraish ne Khandma mein kuch aubashon ko jama kiya, Kaha ke agar unhein kuch kamyabi huwi to unke saath ho rahenge, warna jo kuch mutalaba kiya jayega manzoor kar lenge, jab Hazrat Khalid (Radhiyallahu Anhu) un ke paas se guzre to ek mamuli si jhadap mein unke 12 aadmiyon ko kaat daala aur baaqi bhaag khadhe huwe, Is ke baad

Hazrat e Khalid (Radhiyallahu Anhu) Makkah ki gali kuchon ko rondte huwe Koh-e-Saafa par Rasoolullah (Sallallahu Alaihi Wa Sallam) se ja mile, albatta un ke raaste ke 2 aadmi rasta bhatak kar lashkar se bichadh gaye aur mare gaye.

[Saari tafseel ke liye dekhye Seerat Ibn e Hisham aur mukhtasaran Sahih Bukhari: 4280]

Idhar Hazrat Zubair (Radhiyallahu Anhu) ne "Hajoon" mein "Masjid e Fateh" ke paas jhanda gadha, ek khaima nasab kiya, jis mein Umm e Salama aur Hazrat Maimuna (Radhiyallahu Anhum) ne qiyam kiya aur wahin there rahe, yahan tak ke Rasoolullah (Sallallahu Alaihi Wa Sallam) tashreef laye, Thodi der isterahat farmaya, Phir aage badhe, us waqt Abu Bakr (Radhiyallahu Anhu) aapke hamrah the aur baatein kar rahe the, Phir aap (Sallallahu Alaihi Wa Sallam) Surah Fatiha ki tilawat karte huwe muhajireen wa Ansar ke jilo mein Masjid e Haraam ke andar dakhil huwe, Hajar e Aswad ko chooma aur Baitullah ka tawaaf kiya, aap haalat e ehraam mein na the, us waqt Baitullah ke gird 360 buth the, Aap ek lakdi se jo aapke haath mein thi, unhein kachoke lagate jaa rahe the aur farmate jaa rahe the:

"Haq aa gaya aur batil chala gaya, yaqeenan batil jaane hi waala hai." (Surah Al Isra 17 Aayat 81)

"Haq aagaya aur baatil ki chalat phirat khatm ho gayi."

(Surah Saba 34 Aayat 49)

Is zarb se buth apne chehron ke bal girte jaa rahe the.

[Sahih Bukhari: 2478, 4720, 4287]

Kaabah Ki Tat-heer Aur Us Mein Namaaz: - Jah aap tawaaf se fariqh ho gaye, to Uthman bin Talha (Radhiyallahu Anhu) ko bulakar un se Kaabah ki kunji li aur use kholne ka hukm diya, Phir us mein jo buth the unhen nikalwakar tudwa diya aur jo tasweeren thin, unhen mitwa diya, is ke baad aap (Sallallahu Alaihi Wa Sallam), Usama bin Zaid aur Hazrat Bilal (Radhiyallahu Anhum) andar dakhil huwe aur darwazah band kar liya, Phir darwaze

ke muqabil ki diwar ke rukh se teen haath ke fasle par khadhe huwe, Apne bayein ek sutoon aur daayein do sutoon aur piche teen sutoon kiye aur do rak'at namaaz padhi, Phir Baitullah mein ghoom kar us ke atraaf mein Allah ki takbeer wa tauheed ke kalimaat kahe.

[Sahih Bukhari: 397, 398, 468, 504, 1167, 1598, 1601, 2988, 3351]

Aaj Tum Par Koi Sarzanish Nahi: - Phir Aap (Sallallahu Alaihi Wa Sallam) ne darwazah khola, Quraish Masjid e Haraam mei safein lagaye khacha khach bhare the, aap ne darwaze ke donon baazu pakad kar ek baleegh khutba diya, jis mein Islam ke bahut se ahkaam bayaan kiye, Umoor e jahiliyat ko saqit kiya aur us ki nikhwat ke khatme ka aelan kiya, Phir farmaya: "Quraish ke logo! Tumhara kya khayal hai? Main tumhare saath kya sulook karne wala hun?"

Unhon ne kaha "Achcha, Aap kareem bhai hai aur kareem bhai ke sahebzade hain."

Aap ne farmaya:

"Ke aaj tum par koi sarzanish nahi, jao tum sab azaad ho."

Phir niche tashreef lakar Masjid e Haram mein baithe, kunji Uthman bin Talha (Radhiyallahu Anhu) ko wapaa ki aur farmaya:

"Ise hamesha hamesha ke liye le lo. tum logon se ise wahi cheenega jo zalim hoga."

Bai'at: - Us ke baad aap (Sallallahu Alaihi Wa Sallam) Safaa par tashreef laye aur itna upar chadhe ke Baitullah ko dekh sakein, Phir haath utha kar dua ki, us ke baad logon se Islam par bai'at li, Uss din Abu Bakr (Radhiyallahu Anhu) ke walid Quhafa bhi musalman huwe, un ke Islam luane se Rasoolullah (Sallallahu Alaihi Wa Sallam) ko bahut khushi huwi, Phir mardon ke baad aap ne is baat par aurton se bai'at li ke:

"Allah ke saath kisi zheez ko shareek na karengi, chori na karengi, zina na karengi, apni aulaad ko qatl na karengi aur apne haath paun ke darmiyan se ghadh kar

koi bohtaan na layeingi aur kisi bhali baat mein aap ki nafarmaani na karenge."

Us din Bai'at karne waali aurton mein Abu Sufiyan ki biwi Hind bint e Uthba bhi thin, wo naqaab lagakar aur bhes budal kar aayin, [Tafseer Nasafi aayat bai'atunnisa, Mumlahina] darasal Hazrat Hamzah (Radhiyallahu Anhu) ki laash ke saath unhon ne jo harkat ki thi us ki wajah se unhein apni jaan ka dar tha, jab unki bai'at puri ho chuki, to unhon ne kaha "Aye Allah ke Rasool (Sallallahu Alaihi Wa Sallam)! Ruwe zameen par koi khaima aisa na tha ke jis ka zaleel hona mujhe aapke khaima walon se badh kar pasand raha ho aur ab ruye zameen par koi khaima aisa nahi hai ke us ka azeed hona mujhe aapke khaima walon se badh kar pasand ho."

Rasoolullah (Sallallahu Alaihi Wa Sallam) ne farmaya:

"Us zaat ki qasam jis ke haath mein Muhammad (Sallallahu Alaihi Wa Sallam) ki jaan hai, muamla bilkul aisa hi hai."

[Sahih Bukhari: 3825, 7161]

Hazrat Umar bin Khattab (Radhiyallahu Anhu) Rasoolullah (Sallallahu Alaihi Wa Sallam) ki majlis se niche baithe huwe the, logon ko aap ki baat pahuncha rahe the aur aap ki taraf se bai'at bhi le rahe the, Aurton se musafahe ke bagair sirf kalaam ke zariye bai'at hoti thi.

Baaz log Rasoolullah (Sallallahu Alaihi Wa Sallam) se hijrat par bai'at karne aaye, Aap ne farmaya "ahl e hijrat" hijrat ka ajr le gaye, Fath e Makkah ke baad (Makkah se) hijrat nahi, albatta jihad aur niyyat hai aur jab tum se jung mein nikalne ke liye kaha jaye to nikal pado.

[Sahih Bukhari: 1833, 2783, 3189, 3077, 2825]

Mujrimeen Ke Khoon Rayeengan Qaraar Diye Gaye: -

Rasoolullah (Sallallahu Alaihi Wa Sallam) ne us din kuch akabir mujrimeen ke khoon rayegan qarar diye aur hukm diya ke agar wo khaana e Kaabah ke parde se latke huwe paye jayen to bhi unki gardan mar di jaye, Is ki wajah se zameen apni

khushaadgi ke hawajood un par tang ho gayi, ab un mein se baaz par to kalima e azaab bar haq huwa aur wo mare gaye aur baaz par Allah ki inayat huwi aur wo musalman ho gaye, Jo log maare gaye un ke naam ye hain:

Ibn Khatal, Miqyas bin Sababa, Harith bin Nufail, aur Ibn Khatal ki ek laundi aur kaha jata hai ke Harith bin Talatil Khuzai, aur Umm e Sa'd ko bhi mara gaya, Jab ke Umm e Saad ke baare mein ehtemal hai ke wahi Ibn e Khatal ki laundi rahi ho, lehaza kul paanch (5) ya cheh (6) afraad huwe.

Rahe wo log jinhon ne Islam qabool kiya, Yaani jo pehle bhagh ya chup gaye, phir unke liye amaan hasil ki gayi aur wo aakar musalman ho gaye aur wo ye the:

Abdullah bin Sa'd bin Abi Sarah, Ekramah bin Abi Jahl Hubar bin Aswad, aur Ibn e Khatal ki ek dusri laundi kul chaar afraad aur kaha jata hai ke Ka'b bin Zuhair, aur Wahshi bin Harb aur Abu Sufyan ki biwi Hind bint e Uthba bhi. Kul saath afraad.

Kuch aur log apni jaan ke khauf se chup gaye the, halanke un ke khoon raaegan qarar na diye gaye the, Un mein ye naam aate hain:

Safwan bin Umayya, Zuhair bin Abi Umayya, aur Sahail bin Amr phir ye sab musalman ho gaye. Wa lillahil Hamd.

Fatah Ki Namaaz: - Rasoolullah (Sallallahu Alaihi Wa Sallam) chaasht ke waqt Umm e Hani bint e Abi Talib (Radhiyallahu Anha) ke ghar mein dakhil huwe, ghusl karke 8 rakat fatah ki namaz padhi, har 2 rak'at par salaam phera, [Sahih Bukhari: 1103, 1176, 4292] Umm e Hani ne apne 2 dewaron ko panah de rakhi thi, Hazrat Ali (Radhiyallahu Anhu) unhen qatl karna chahte the, Umm e hani ne pucha to Rasoolullah (Sallallahu Alaihi Wa Sallam) ne far- maya: "Jise tum ne panah di hai, use hum ne panah di." [Sahih Bukhari: 357, 3171, 6158]

Kaabe Ki Chath Par Azaan-e-Bilaali: - Namaaz e Zohar ka waqt huwa to Rasoolullah (Sallallahu Alaihi Wa Sallam) ne

Hazrat Bilal (Radhiyallahu Anhu)ko hukm diya aur unhon ne Kabaah ki chath par azaan di, Ye ghalba-e-Islam ke aelan ka ham ma'na tha aur ye jis qadar mushrikeen ke liye na gawar tha usi qadar musalmanon ke liya khush gawaar tha. *Walh-
amdulillahi Rabbil Alameen.*

Makkah Mein Rasool ullah (Sallallahu Alaihi Wa Sallam)

Ka qiyam: - Jab Makkah ki Fatah mukammal ho chuki to Ansar ko andesha huwa ke kahin Rasoolullah(Sallallahu Alaihi Wa Sallam)wahin muqem na ho jaayen,kyonke ye aap ka aur aap ke Khandaan aur qabeele ka shahar tha,us waqt Rasoolullah(Sallallahu Alaihi Wa Sallam)Safa par haath uthaye dua farma rahe the,du'a se farigh huwe to farmaya"Allah ki panah! Ab zindagi aur maut tumhare saath hai."

Is se Ansar mutmayin ho gaye, un ka khauf jata raha aur wo khush ho gaye,albatta Rasoolullah(Sallallahu Alaihi Wa Sallam) ne Makkah mein 19 roz qayam faarmaya aur is dauran aasar e Islam ki tajdeed ki,Makkah ko aasar e jahiliyat se paak kiya.naye sire se haram ke sutoon nasab kiye aur aap ke munadi ne aelan kiya ke"Jo shakhs Allah aur aakhirat ke din par eimaan rakhta ho wo apne ghar mein koi buth na chodhe, balke use todh de."

Uzza, Suwa Aur Manaah Ka Khatima: - 25 Ramadaan ko Rasoolullah(Sallallahu Alaihi Wa Sallam)ne 30 sawaron ke saath Hazrat Khalid bin Waleed (Radhiyallahu Anhu)ko Uzza aur us ka buth khana dhaane ke liye "Nakhla" rawana kiya, Hazrat Khalid (Radhiyallahu Anhu)ne jaakar use dhaya,Ye mushrikeen ka sab se bada buth tha.

Phir aap ne Ramadaan hi mein Hazrat Amr bin Aas (Radhiyallahu Anhu)ko "Suwa" naami buth dhaane ke liye rawana kiya, ye Huzail ka sab se bada buth tha,us ka asthaan Makkah se shimaal mashriq mein 150 km ke faasle par"Rehath"naami muqaan par tha,Hazrat Amr(Radhiyallahu Anhu)ne use jaakar dhaya aur us ka mujawir but ki bebasi dekh kar musal-

man ho gaya.

Phir aap(Sallallahu Alaihi Wa Sallam)ne Sa'd bin Zaid Ashh-ali(Radhiyallahu Anhu)ko usi maah Ramadan mein 20sawaar dekar"Manaah" ki janib rawana kiya,Ye Qudaid ke paas Mus-hallal mein tha,aur ye kalb, khuza'a, Gassan aur Aus wa Khaz-raj ka but tha, Hazrat Saad ne jaakar use todh diya aur but khana dha diya.

Banu Juzaima Ke Paas Hazrat Khalid (Radhiyallahu

Anhu)Ki Rawanqi: - Phir aap ne mah e Shawwal mein Hazrat Khalid bin Waleed (Radhiyallahu Anhu)ko Banu Juzaima ke paas tableegh e Islaam ke liye bheja,Unke saath Muhajireen wa Ansar aur Banu Sulaim ke saadhe teen sau afraad the jab unhein Islam ki dawat di gayi to unhon ne kaha(Saba'na Saba'na)"hum ne apna deen choda,hum ne apna deen choda" Is par Hazrat Khalid(Radhiyallahu Anhu)ne unhein qatl aur qaid kar liya aur phir ek din hukm diya ke har aadmi apne qaidi ko qatl karde,lekin Hazrat Ibn e Umar(Radhiyallahu Anhu)aur unke saathiyon ne is hukm ki takmeel se inkaar kar diya aur wapas aakar Nabi (Sallallahu Alaihi Wa Sallam)se us ka zikr kiya.

Aap (Sallallahu Alaihi Wa sallam)ne haath uthakar do baar kaha "Aye Allah! Khalid ne jo kuch kiya hai main us se teri taraf baraat ikhtiyaar karta hun." [Sahih Bukhari: 4339,7189]

Phir Hazrat Ali (Radhiyallahu Anhu)ko maal dekar bheja aur unhon ne un maqtuleen ki diyyat di aur unka jo maal zaye huwa tha us ka muawaza diya, Kuch maal izafi bacha raha to wo bhi unhi ke liye chodh diya.

Is mauqe par Hazrat Khalid (Radhiyallahu Anhu) ne jo kuch kiya tha, us ki waja se un mein aur Hazrat Abdur Rahman bin Auf(Radhiyallahu Anhu)mein kuch sakht kalaami aur bad gumani ho gayi thi.

Jab logon ne wapas aakar Rasoolullah(Sallallahu Alaihi Wa Sallam)ko us ki khabar di to aap ne farmaya"Khalid theher

jao, mere rufaqa ko kuch kehne se baaz raho, Wallah! Agar Uhud pahad (ke barabar) sona ho, Phir tum use Allah ki raah mein kharch kardo, tab bhi mere rufaqa mein se kisi ek aadmi ki ek subah ki ibadat ya ek sham ki ibadat ko nahi pahunch sakte." [Is ghazwe ki tafseel ke liye dekhye, Secret Ibn e Hisham 2 / 389, 437, Zadul Ma'ad 2/160, 168 Sahih Bukhari, kitabul manasik, kitabul jihad, kitabul maghazi. Sahih Muslim 1/437, 439. 2/102, 103]

Ghazwa e Hunain

(Shawwal 8 Hijri)

Makkah fatah ho chuka to qais ailan ke qabayel mashware ke liye ikhatte huwe, un mei saqeef wa Hwazin pesh pesh the. Unhon ne kaha:

Muhammad (Sallallahu Alaihi Wa Sallam) apni qaum ki jung se farigh ho chuke hain, ab unhein humare saath jung se rokne waala koi nahi, lehaza kyon na hum hi pehel karen, Chunache unhon ne jung ka faisla kar liya aur apni sep-e-salari ke liye Malik bin Auf Nasri ko muntakhab kiya aur ek bahut bada lashkar jama karke awthaas mein utar padhe, unke saath aurtein, bachche aur maal maweshi bhi the, Lashkar mein Duraid bin Sammah bhi tha, jo raye ki pokhtagi ke liye mash-hoor tha, us ne bachchon aur janwaron ki awaaz suni, to Malik se us ki wajah daryaft ki.

Us ne kaha "Main ne soncha ke har aadmi ke piche us ke ahl aur maal ko laga dun, taake wo unki hifazat ke jazbe ke saath jung kare."

Duraid ne kaha "Wallah! Bhedh ke charwahe ho, bhala shikast khane waale ko bhi koi cheez rok sakti hai? Dekho! Agar jung mein tum ghalib rahe to bhi karaamad to mahez aadmi hi apni talwar aur neze ke saath hoga aur agar shikast kha gaye, to tumhein apne ahl aur maal ke silsile mein ruswa hona padhega."

Phir Duraid ne mashwerah diya ke unhein unke ilaaqe mein

wapas bhejh do, lekin Malik ne uski raye qabool na ki, baal bachchon aur un maweshiyo ko waadi e Autaas mein jama kiya aur khud faujion ko lekar Wadi e Hunain mein muntaqil ho gaya, jo Wadi e Autas ke baazu mein hai aur wahan ke faujion ko kameen gahon mein chupa diya.

Idhar Rasoolullah (Sallallahu Alaihi Wa Sallam) ko unke ijtema ka ilm huwa to aap (Sallallahu Alaihi Wa Sallam) Makkah se hafta 6 Shawwal ko rawana huwe, Aap ke saath 12 hazaar ka lashkar tha, is mauqe par aap (Sallallahu Alaihi Wa Sallam) ne Safwan bin Umayya se 100 zirhen sazo samaan samet udhaar li aur Makkah ka intezaam Etab bin Usayd (Radhiyallahu Anhu) ko sonpa.

Raaste mein logo ne her ka ek bada sa darakht dekha, jis par 'Arab apna hathyaar latkate the, wahan janwar zabah karte the aur dargah lagate the. use "Zaat e Anwat" kaha jata tha.

Baaz logon ne Rasoolullah (Sallallahu Alaihi Wa Sallam) se kaha "Ke aap hamare liye bhi zaat e anwat bana dijiye, jaise inke liye zaat e anwaat hain."

Aap (Sallallahu Alaihi Wa Sallam) ne farmaya "Allahu Akbar! tumne to waisi hi baat kahi jaisi Musa (Alaihissalaam) ki qaum ne un se kahi thi:

"Hamare liye bhi ek mabood bana dijiye jaise un ke liye mabood hain" aur Hazrat Musa (Alaihissalaam) ne jawab mein kaha tha ke "tum log juhalat (ki baat) kar rahe ho." (Phir aap ne farmaya) "Ye taur tareeqe hai, tum log bhi yaqeenan pehlon ke taur tareeqe apnaoge." [Musnad Ahmad 5/218, Tirmizi 2/412]

Baaz logon ne lashkar ki kasrat ke pesh e nazar kaha "aaj ham maghloob na honge."

Ye baath Rasoolullah (Sallallahu Alaihi Wa Sallam) par giran guzri, Shaam hoi to ek sawaar ne aakar khabar di ke Banu Hawazin aurton, bachchon aur ount, bakriyon samet nikle hain Aap (Sallallahu Alaihi Wa Sallam) ne tabassum farmaye aur kaha: "Ke ye kal In Sha Allah musalmanon ka maal e ghanee-mat hoga."

[Sunan Abi Dawood, Aljihad 2/10]

10 Shawwal 8 Hijri ki raat Rasoolullah (Sallallahu Alaihi Wa Sallam) Hunain pahunche, wadi mein dakhil hone se pehle saher ke waqt lashkar ko murattab farmaya, muhajireen ka parcham Hazrat Ali (Radhiyallahu Anhu) bin Abi Talib ko diya, Aus ka parcham Usayd bin Hudhair (Radhiyallahu Anhu) ko aur Khazraj ka parcham Hubab bin Munzir (Radhiyallahu Anhu) ko aur kuch dusre parcham dusre qabayel ko diye, 2 zirhen pehnin, sar aur chehre par khaud lagaye, is ke ba'd haraawal daste ne waadi mein utarna shuru kiya, use chupe huwe dushman ki maujudgi ka ilm na tha, Abhi wo utar hi raha tha ke achanak dushman ne tiddi dal ki tarah teeron ki barish kardi, phir wo fard e wahed ki tarah toot padha, is achanak hamle se harawal daste mein izteraab phail gaya aur us mein maujood musalman ke paun ukhad gaye, jo log piche the, wo bhi unhi ke saath ho liye aur yun shikast ho gayi.

Is surat e haal se ba'z mushrikeen aur baaz nau muslim khush ho gaye.

Abu Sufyan ne kaha "Ab in ki bhagdad samundar se pehle na rukegi."

Aur Safwan ke ek bhai ne kaha "Aaj jaadu batil ho gaya."

Aur us ke ek aur bhai ne kaha "Muhammad (Sallallahu Alaihi Wa Sallam) aur us ke saathiyon ki shikast ki khushkhabri sun lo, ab ye is ko kabhi nahi jod sakte."

Magar us par mushrik Safwan aur nau muslim Ikrama bin Abi jahl bigad gaye aur donon ko daant pilayi.

Jahan tak Rasoolullah (Sallallahu Alaihi Wa Sallam) ka talluq hai to na sirfye ke aap thode se Ansar wa Muhajireen ki mayiyat mein sabit qadam rahe, balke aap dushman ki taraf badhne ke liye khachchar ko uedh lagate aur farmate jaa rahe the:

"Main Nabi hun, jhoota nahi, main Abdul Mutallib ka beta hun."

Abu Sufyan bin Harith (Radhiyallahu Anhu) ne aap ke khachchar ki lagaam pakad rakhi thi, Hazrat Abbas (Radhiyallahu Anhu) ne

rikaab thaam rakhi thi, taake dushman ki taraf tezi se na jaayein, Chunache Rasoolullah (Sallallahu Alaihi Wa Sallam) khachchar se utar gaye, aur aapne Rab se dua ki aur madad maangi aur Hazrat Abbas (Radhiyallahu Anhu) ko (jin ki awaaz khaasi buland thi) hukm diya ke aap ke Sahaba (Radhiyallahu Anhu) ko pukaren, Hazrat Abbas (Radhiyallahu Anhu) ne pukara ... Apni awaaz se waadi bhardi... ke Aye darakht waalo! (Bai'at r Rizwan waalo!) Kahan ho?

Ye sunkar wo is tarah mudhe, jaise gaay apne bachchon par mudhti hai, Wo keh rahe the "han han aaye, aaye."

Is tarah jab 100 aadmi jama ho gaye to aap (Sallallahu Alaihi Wa Sallam) ne dushman ka saamna kiya aur ladayi shuru kardi, us ke baad Ansar ki pukar shuru huwi, phir Banu Al Harith bin Khazraj mein mehdood ho gayi, udhar musalman daste ek ke piche ek, aate chale gaye, yahan tak ke aap ke gird badi jamaat jama ho gayi [Sahih Bukhari: 2864, 2874, 2930, 3042, 4315, 4317. Sahih Muslim 2/100] aur Allah ne apne Rasool (Sallallahu Alaihi Wa Sallam) aur Momineen par sakeenat nazil ki aur andekha lashkar utara, Chunache musalmanon ne palat kar hamla kiya aur dhuwan dhaur jung shuru ho gayi.

Rasoolullah (Sallallahu Alaihi Wa Sallam) ne farmaya: "Ab chulha garm ho gaya hai."

Phir aap ne ek muththi mitti lekar qaum ke chehre par mara. Aur farmaya ((Shaahatil Wujoo)) "Chehre bigad jayein."

Is mitti se un ki aankhein bhar gayin, Iss ke baad unki dhaar kund aur unka kaam bichadhta chala gaya, Yahan tak ke wo para ganda hokar bhagh chale aur musalmanon ne maarte pakadte un ka peecha kiya, Chunache aurton, bachchon ko pakad liya aur bahut se faujiyo ko bhi giraftar kar liya, us din Khalid bin Waleed (Radhiyallahu Anhu) ko bhi bahut se zakhm aaye aur Rasoolullah (Sallallahu Alaihi Wa Sallam) ke saath Allah ki inayat dekh kar bahut se mushrikeen e Makkah musalman ho gaye.

Mushrikeen Ka Ta'aqub: - Mushrikeen bhaage to 3 giroh mein bat gaye, Sab se bada giroh "Taif" (ki janib) bhaga. Dusre giroh ne "Nakhla" ka rukh kiya aur teesre giroh ne "Autaas" mein morcha bandi ki, aap ne Autaas mein Abu Musa Al Ashari (Radhiyallahu Anhu) ke chacha Abu Amir Al Ashari (Radhiyallahu Anhu) ko Sahaba (Radhiyallahu Anhum) ki ek jamaat ke saath bheja, Unhon ne dushman ko paraganda karke saare maal e ghaneemat par qabza kar liya, albatta khud Abu Amir Al Ashari (Radhiyallahu Anhu) m'arke mein shaheed ho gaye aur unki jagah Abu Musa Al Ashari (Radhiyallahu Anhu) ne sambhali aur kamyab wa kamraan wapas huwe. [Sahih Bukhari:4323]

Idhar musalman sawaron ki ek jamaat ne "Nakhla" bhagne waale mushrikeen ka ta'aqub kiya aur Duraid bin Amr ko jo pakda aur use qatl kar diya.

Rasoolullah (Sallallahu Alaihi Wa Sallam) ne maal e ghaneemat aur qaidiyo ko jama karne ka hukm diya, jiski kul miqdar ye thi:

Ount taqreeban 24 hazaar, bakriyan 40 hazaar se ziyadah, chandi 4 hazaar auqiya (yaani ek laakh saath hazaar dirham) aur tein aur bachche 6 hazaar.

In sab ko ja'irrana mein jama karke Hazrat Masood bin Amr Gifari (Radhiyallahu Anhu) ko unka nigran muqarrar farmaya.

Ghazwa e Taif (Shawwal 8 Hijri): Is ke baad aap (Sallallahu Alaihi Wa Sallam) ne Taif ka rukh kiya, raaste mein Malik bin Auf Nasri ke qile se guzre, to use dhane ka hukm diya, Taif pahunchte, to dushman ek saal ki khoraak ka intezaam karke qila band ho chuka tha, lehaza us ka muhasara kar liya, Pehle musalmanon ka padhau qareeb tha, is liye dushman ne teer barsakar musalmanon ko zakhmi kar diya, lehaza wo us muqam par uth aaye jahan aaj Taif ki Masjid hai.

Musalmanon ne dushman ko hathyaar daalne par majboor karne ke liye kayi tadbeeren ikhtiyaar kin, lekin koi tadbeer kaargar na huwi, Hazrat Khalid bin Waleed (Radhiyallahu Anhu) rozana nikal kar dawat e mubarakat dete, lekin kabhi

koi aadmi samne na aaya, un par minjaneeq nasab kiya gaya, lekin ye bhi kaargar na huwi, Musalman jaanbaazon ka ek giroh do dabbahon (taapon) mein ghus kar naqab lagane ke liye qile ki deewar tak pahuncha lekin dushman ne un par lohe ke jalte tukde phenke, jis se wo waapsi par majboor ho gaya aur deewar mein naqab na laga saka, un ke angoor aur khajoor ke darakht kaute gaye, magar unhon ne Allah aur qarabat ka waasta diya to chodh diye gaye.

Rasoolullah (Sallallahu Alaihi Wa Sallam) ke munadi ne aelan kiya:

"Jo ghulam qile se utarkar hamare paas aa jaye wo azaad hai." Is aelan par teyees (23) ghulam utar aaye, Unhi mein Abubakra (Radhiyallahu Anhu) bhi the, wo qile ki deewar par chadh kar ek charkha ki madad se, jis ke zariye rehet se paani kheencha jaata hai, lutak kar niche aa gaye, is liye Rasoolullah (Sallallahu Alaihi Wa Sallam) ne un ki kunniyat Abubakra rakh di. (Arabi mein charkhe ko Bakrah kehte hain) ghulamon ka ye firaar qila waalon ke liye jaankah tha. [Bukhari:4326,4327]

Muhasara ne tool pakda aur faida kuch na huwa, Chunache muhasara par taqreeban bees din aur kaha jata hai ke pura ek mahina guzar gaya, lehaza Rasoolullah (Sallallahu Alaihi Wa Sallam) ne Naufal bin Muawiyah Daili (Radhiyallahu Anhu) se mushwera kiya.

Unhon ne kaha "Lomdi apne bhat mein ghus gayi hai, agar aap dat gaye to pakad lenge, agar chodh bhi den to ye aap ka kuch bigad naki sakti."

Ye sun kar aap ne kooch ka aelan farmaya, baaz logo ne guzarish ki ke aap in par bad dua karden.

Aapne farmaya "Aye Allah! Saqeef ko hidayat de aur unhein musalman banakar le aa!"

Amwal e Ganeemat Aur qaidiyon Ki Taqseem: - Us ke bad Rasoolullah (Sallallahu Alaihi Wa Sallam) Taif se "Je'airrana" wapas aakar 10 din se zyada thehre rahe aur maal e ganeem-

at taqseem na farmaya, aap ko intezaar tha ke Hawazin tauba karke aajayein aur apne maal aur qaidi wapass le jaayein, lekin jab koi na aaya to aap ne ghaneemat se khumus nikala aur use taaleef e qalb ke liye kamzor islam walon ko diya aur kuch aise logon ko bhi diya, jo abhi tak musalman nahi huwethe, taake unki nazar mein bhi Islam mahboob ho jaaye. Chunnache Abu Sufiyan ko chalees auqiya chandi (ek hazaar che sau [1,600] Dirham) aur ek sau (100) ount diye, Phir utna hi us ke bete Yazeed ko diya aur phir utna hi us ke dusre bete Muawiya ko diya, Safwan bin Umyyya ko sau, phir sau, phair sau. Yaani 300 ount diye, Hakeem bin Hizaam, Harith bin Harith bin Kaldah, Uaina bin Hisn, Aqhra' bin Habis, Abbas bin Mirdas, Alqamah bin Ulatha, Malik bin Auf, Ala bin Harisa, Harith bin Hisham, Jubair bin Mutaim, Suhail bin Amr, Huwai-tib bin Abdul Uzza Waghairahum ko sau ount diye, Kuch aur logon ko pachas ount diye, yahan tak ke logon mein shohra ho haya ke:

"Muhammas (Sallallahu Alaihi Wa Sallam) is tarah be taregh atya dete hain ke unhein faqr ka andesha hi nahi."

Chunnache maal ki talab mein baddu aap par toot padhe aur aapko ek darakht ki jaanib simatne par majboor kar diya, jis mein aapki chadar phans gayi.

Aap (Sallallahu Alaihi Wa Sallam) ne farmaya "Meri chadar dedo, us zaat ki qasam jis ke haath mein meri jaan hai, agar mere paas Tehama ke darakhton ki tadaad mein bhi chaupa-ye hote to main unhe tum mein taqseem kar deta, phir tum mujhe na bakheel paate na buzdil na jhoota."

Phir aapne ek ount ki kohaan se kuch baal liye aur farmaya "Wallah! Mere liye tumhare "Maal e fai" mein se kuch bhi nahi, hatta ke itna saa baal bhi nahi. Sirf khumus hai aur khumus bhi tum hi par palta diya jata hai, lehaza suyi aur dhaga tak ada karo, kyonke khayanat, saheb e khayanat ke liye Qayanat ke roz 'aar, ruswayi aur aag hogi."

Ye sun kar logon ne ek mamuli cheez tak, ghaneemat se jo

kuch liya tha sab wapass kar diya, us ke baad aapne Hazrat Zaid bin Sabit (Radhiyallahu Anhu) ko maal e ghaneemat taqseem karne ka hukm diya, Ghaneemat ki mazkura miqdaar ke hisab se khumus nikalne ke baad ek aadmi ke hisse mein jitna maal ghaneemat uata hai, us ki miqdaar ye hai:

Taqreeban 1.5 ount, 2.5 bakri, 10 dirham, aur 1 qaidi ka 1/3 hissa, ab agar ek aadmi ko das dirham dekar baaqi koi ek cheez di jaye to uss ke hisse mein ya to sirf chaar (4) ount aayenge, Ya sirf chalees bakriyan, ya ek qaidi ka sirf 2/3 hissa."

Ansaar Ka Shikwa Aur Rasoolullah (Sallallahu Alaihi Wa Sallam) Ka Khitaab: - Ansaar ko Rasoolullah (Sallallahu Alaihi Wa Sallam) ke is fe'l par hairat huwi ke aap ne "muallafa e quloob" ko andaze se badh kar atiyya diye aur Ansar ko kuch na diya, Chunnache baaz Ansar ne kaha:

Ye kaisi tajjub kii baat hai ke aap Quraish ko de rahe hain aur hamein chodh diya hai, halanke hamari talwarein un ke khoon se tapak rahi hain."

Ye baat Ansar ke rayees Hazrat Sa'd bin Ubadah (Radhiyallahu Anhu) ne aap Sallallahu Alaihi Wa Sallam) ko pahunchayi, Aap ne sirf Ansar ko jama kiya, Allah ki hamd wa sana ki. Phir Allah ne aap par jo ehsaan kiya tha, use zikr farmaya, Phir farmaya "Ansaar ke logo! Tum apne ji mein dunya ki ek haqeer si ghaas ke liye naraaz ho gaye, jis ke zariye maine logon ka dil joda tha, taake wo musalman ho jayen aur tum ko tumhare Islam ke hawale kar diya tha, aye Ansar! Kya tum is se raazi nahi ke log ount aur bakriyan le jaayen aur tum Rasoolullah (Sallallahu Alaihi Wa Sallam) ko le kar apne deron mein jao? us zaat ki qasam jis ke haath mein Muhammad (Sallallahu Alaihi Wa Sallam) ki jaan hai agar hijrat na hoti to main bhi Ansar ka ek fard hota aur agar saare log ek raah chalen aur Ansar dusri rah chalen to main bhi Ansar hi ki raah chalunga, Aye Allah! Ansar par rehem farma aur Ansar ke beton par aur Ansar ke poton par."

Is par log is qadar roye ke dadhiyan tarr ho gayin aur kehne lage hum razi hain ke hamare hisse aur naseeb mein Rasoolullah (Sallallahu Alaihi Wa Sallam) hon, us ke baad Rasoolullah (Sallallahu Alaihi Wa Sallam) wapas aagaye aur Ansar bhi waapas ho gaye. [Sahih Bukhari: 4330-4334, 4337. Ibn e Hisham 2/499, 500]

Wafd e Hawazin Ki Aamad (Dhil Qha'da 8 Hijri): - Maal e ganeemat taqseem ho chuka to hawazin ka wafd aa gaya, Un ka rayees Zuhair bin Surad tha, Unhon ne Islam qabool kiya, bai'at ki. Phir arz pardaz huwe ke:

Ya Rasoolallah (Sallallahu Alaihi Wa Sallam)! Aapne jinhein giraftar kiya hai, un mein mayein hain, behnen hain, phuphiyan hain, khalayein hain aur yehi qaumo ki ruswayi ka sabab hoti hain:

"Lehaza, Aye Allah ke Rasool (Sallallahu Alaihi Wa Sallam)! Hum par ehsaan wa karam farmayein, aap aise aadmi hain ke aap se ummedein wabista hain aur aap ke karam ka intezaar hai, Aap in aurton par ehsaan kijiye, jin ka doodh peete the, jab aap ka munh un ke doodh ke motiyon se bhar jata tha" aur mazeed ash'aar kahe.

Aap ne farmaya "Mere saath jo log hain unhein dekh hi rahe ho aur mujhe sach baat ziyadah pasand hai, lehaza qaidi aur maal mein se koi ek cheez chun lo."

Unhon ne kaha "Hamare nazdeek khandaani sharf ke barabar koi cheez nahi, Hamari aurten aur bachche hamein wapas kar dijiye aur hum bakri aur ount ke baare mein kuch na bolenge."

Aap (Sallallahu Alaihi Wa Sallam) ne farmaya "Acha to jab main Zohar ki namaz padhun tum log uth padho, apne Islam ka izhar karo aur kaho ke hum bhi aap logon ko deeni bhai hain, Phir kaho ke hum Rasoolullah (Sallallahu Alaihi Wa Sallam) ko musulmanon ki janib aur musulmanon ko Rasoolullah (Sallallahu Alaihi Wa Sallam) ki janib sifarish banate hain ke aap hamare qaidi hamein wapas kar de."

Un logon ne aisa hi kiya, jawab mein Rasoolullah (Sallallahu Alaihi Wa Sallam) ne farmaya "Ke mera aur Banu Abdul Muttalib ka jo hissa hai wo tumhare liye hai aur main abhi logon se puche leta hun."

Is par Ansar aur Muhajireen ne kaha "Jo hamara hissa hai wo Rasoolullah (Sallallahu Alaihi Wa Sallam) ke liye hai." Al-batta baaz aeraab masalan Aqra' bin Habis, Uyayna bin Hisn aur Abbas bin Mirdas ne inkar kiya.

Aap (Sallallahu Alaihi Wa Sallam) ne farmaya "Jo bakhushi wapas karde to bahut achchi rah hai, warna wapas to baherhaal karde aayindah jo sab se pehla "Maal e fai" hasil hoga, us se hum usko ek hisse ke badle che (6) hisse denge."

Is ke baad Uyayna bin Hisn ke elawa saare logon ne bakhushi wapas kar diya aur Nabi (Sallallahu Alaihi Wa Sallam) ne saare qaidiyon ko ek ek qibti chadar ata farmayi, [Sahih Bukhari: 2307, 2308, 2584, 2608, 3131, 4319. Siyaaq Ibn e Hisham aur Mgazi Al waqedi ka hai.] qaidi wapas karne ke baa dab ek aadmi ke hisse mein ya to sirf 2 ount aate the ya 20 bakriyan.

Umra e Je'airrana (Dhil Qhada 8 Hijri): - Maal e ganeemat ki taqseem se farigh hokar Rasoolullah (Sallallahu Alaihi Wa Sallam) ne Umre ka ehraam baddha, Yehi Umra e Je'airrana hai, [Sahih Bukhari: 1778, 1780, 3066, 4148] aur Umrah se farigh hokar Madina wapasi ki raah li aur Dhil Qhada mein 6 din ya 3 din baaqi the, jab Madina pahunch gaye.

[Tarikh Ibn e Khaladon 2/48, Seerat Ibn e Hisham 2/389, 501]

Banu Tameem Ki Tadeeb Aur Unka Qabool e Islam (Moharram 9 Hijri): - Muharram 9 Hijri mein Madina mein khabar pahunchi ke Banu Tameem, qabayel ko jizya na dene par ukha rahe hain. Rasoolullah (Sallallahu Alaihi Wa Sallam) ne Uyayna bin Hisn fazari ki qayadat mein pachas sawaron ka ek dasta bheja, Inhone sehra mein hamla kar ke unke giyarah aadmi, ekees aurtein aur bachche giraftar kar liye aur unhen Madina le aaye, uske baad Banu Tameem ke das sardar

aaye aur muqabala e khitabat wa shayeri ki khwahish ki, Chunache un ke khateeb Utarid bin Hajib ne khutub diya, jis ka jawaab Hazrat Sabit bin Qais (Radhiyallahu Anhu) ne diya. Phir un ke shayer Zabarqan bin Badr ne ash'ar kahe, jawab mein Hassan bin Sabit (Radhiyallahu Anhu) ne apne ash'ar pesh kiye, Unhon ne Islam ke khateeb aur sha'aer ki fazeelat ka itraaf kiya aur musalman ho gaye, Rasoolullah (Sallallahu Alaihi Wa Sallam) ne un ke qaidi wapass kar diye aur unhein behtareen tahayef se nawaza.

Banu Tai Ke "Fals" Ka Inhedam Aur Adi bin Hatim Ka qabool e Islam: - Rabi Ul Awwal 9 Hijri mein Rasoolullah (Sallallahu Alaihi Wa Sallam) ne Hazrat Ali bin Abi Talib (Radhiyallahu Anhu) ki sarkardagi mein sau oont (100) aur pachas ghodon samet dedh sau (150) aadmiyon ka ek dasta Banu Tai ka "fals" naami but dhane ke liye rawana kiya, Hazrat Ali (Radhiyallahu Anhu) ke haath mein kala parcham aur safed jhandi thi. Unhon ne jood wa karam mein shohrat yafatah Hatim Tayi ke mohlle par chapa mara, Oont bakriyan haath aayin aur aurton bachchon ko qaid kiya, qaidiyon mein Hatim Tayi ki sahebzadi Safana" bhi thi, wo jab Madina layi gayin to Rasoolullah (Sallallahu Alaihi Wa Sallam) ne unhein azrah e ehsaan bila fidya chodh diya aur un ka ikraam karte huwe unhein sawari bhi di, wo Mulk e Shaam gayein, jahan un ke bhayi Adi bin Hatim bhaaghe huwe the, Un se Rasoolullah (Sallallahu Alaihi Wa Sallam) ke baare mein kaha ke "Aap (Sallallahu Alaihi Wa Sallam) ne aisa kaam kiya hai ke tumhare baap bhi waisa nahi kar sakte the, lehaza un ke paas raghbat ya khauf ke saath jao."

Chunache Adi kisi amaan ya tehreer ke baghair aagaye aur jab Rasoolullah (Sallallahu Alaihi Wa Sallam) se guftagu ki to wahin musalman ho gaye. [Musna Ahmad 4/257, 278, Ibn e Hisham 2/581, Zadul Ma'ad 2/205]

Wo Rasoolullah (Sallallahu Alaihi Wa Sallam) ke paas baithe

huwe the ke ek aadmi ne aakar faaqe ki shikayat ki, Phir ek dusre aadmi ne aakar rehmani ki shikayat ki, Aap ne farmaya:

"Adi! Tum ne Heera dekha hai? Agar tumhari zindagi daraaz hoi, to tum dekhoge ke haudaj nasheen aurat Heera se chal kar aayegi, khana e Kaabah ka tawaaf karegi aur use Allah ke siwa kisi ka khauf na hoga aur agar tumhari zindagi daraaz hoi to tum Kisra' ke Khazane fath karoge aur agar tumhari zindagi daraz huwi to tum dekhoge ke aadmi hatheli hhar sona chandi lekar niklega aur aise aadmi ko talaash karega jo use qabool kare magar koi qabool karne waala na milega."

Hazrat Adi (Radhiyallahu Anhu) ne haudaj nasheen aurat ko nikalte dekha aur Kisra' ki fath mein khud maujood rahe.

[Sahih Bukhari: 1413, 1417, 3595, 6023, 6539, 6540, 6563, 7512]

Banu Tameem ki tadeeb aur Banu Tay ke but ki tabahi do Aham waq'ye the, jo fath e Makkah aur ghazwa e Hunain ke baad pesh aaye, Inke alawa is dauran baaz chote chote waqeyat bhi pesh aaye, lekin musalmanon aur buth parasaton mein jo muhaz aarayi chali aa rahi thi, wo fath e Makkah ke baad umumi taur par khatm ho gayi aur qareeb tha ke musalman jungon ki mashaqqat se chukaru paa jayein, lekin fath e Makkah se thode hi din pahle jo nayi baat pesh aayi wo ye thi ke Sham mein maujood eisayi quwwaton ne musalmanon ka rukh kar liya tha, aur isi ke natije mein m'araka muta pesh aaya tha, Chonke Ahl e faris ke khilaaf musalsal kamyabi ki wajah se is quwwat mein had darjah takabbur aa chuka tha, is liye us ne musalmanon ke saath khon rez takrau ka darwazah khol diya, jiss ke natije mein Nabi (Sallallahu Alaihi Wa Sallam) ki hayaat e Mubarak mein ghazwa e Tabook pesh aaya aur aap (Sallallahu Alaihi Wa Sallam) ke baad "Khilafat e Rashidah" mein Sham ki futuhat hasil huwin.

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Ghazwa e Tabook

(Rajab 9 Hijri)

Ma'raka e Muta ka asar Roomi quwwat ke haq mein achan tha, Sirf teen hazaar (3000) musalmanon ne do lakh Roomi fauji ki taqqat ko dabane mein jo kamyabi hasil kit hi, us ka Shaam ke padhosi 'Arab qabayel par bada zabardast asar huwa tha, aur ab ye qabayel aazadi wa khood mukhtaari ke khwaab dekh rahe the, lehaza Rumiyon ne ek faisla kun jung ki zarurat mehsoos ki, jis mein wo musalmanon ko un ke apne ghar, Madina Munawwara ke andar hi saaf kar dein.

Roomiyan Se Takrao Ke Liye Musalmanon Ki Tayyari: -

Idhar Rasoolullah (Sallallahu Alaihi Wa Sallam) ko unki tayyari ka ilm huwa to aap ne har jagah musalmanon ko nikalne ki munadi karayi aur gazwe ki jihat ka wazeh taur par aelan farmaya, taake log mukammal tayyari kar lein, kyonke zamana sakht garmi ka tha, lamba safar tha, log tangi aur qahat se dochaar the aur ab phal pak chuke the aur saaye khusgawar lag rahe the aur log us mein qayam pasand kar rahe the.

Rasoolullah (Sallallahu Alaihi Wa Sallam) ne Ahl e sarwat ko tang daston ki tayyari ki targheeb di aur un se jo kuch ban saka le aaye, sabse pehle Abubakr (Radhiyallahu Anhu) apna saara maal le aaye, jo chaar hazaar dirham tha, Rasoolullah (Sallallahu Alaihi Wa Sallam) ne pucha:

"Apne ahl ke liye bhi kuch baaqi choda hai?"

Arz ki "Ke un ke liye Allah aur us ke Rasool ko choda hai."

Hazrat Omer bin Khattab (Radhiyallahu Anhu) apna aadha maal laaye, Hazrat Uthman bin Affan (Radhiyallahu Anhu) ne, kaha jata hai ke, das hazaar deenar, paalaan aur kujawe samet teen sau (300) ount aur pachaas (50) ghode diye, Nabi (Sallallahu Alaihi Wa Sallam) ne un ke baare mein farmaya:

"Aaj ke baad Uthman jo bhi karen unhein nuqsan na

hoga."

Hazrat Abdur Rahman bin Auf (Radhiyallahu Anhu) do sau auq-iyeh (aath hazaar dirham) chandi laaye, Hazrat Abbas (Radhiyallahu Anhu) bahut sa maal laye, Hazrat Talha (Radhiyallahu Anhu) Sa'd bin Ubadah (Radhiyallahu Anhu) aur Muhammad bin Maslama (Radhiyallahu Anhu) waghaira bhi maal lekar aaye, Hazrat Asim bin Adi (Radhiyallahu Anhu) nawwe wasaq (sadhe terah hazaar kilo) khajoor laye, Baqiya sahaba ne bhi apni apni bisaat ke mutabiq sadqaat ki line laga di, Yahan tak ke kisi ne ek mudd do mudd sadqa kiya chunke wo us se ziya-dah ki taqqat hi nahi rakhte the, aurton ne bhi jo kuch ho saka, zewrat tak bheji.

Tang dast Sahaba (Radhiyallahu Anhu) aap se sawari talab karne aaye, Aap ne farmaya:

"Main kuch nahi paata, jis par aap logon ko sawaar karun."

to wo is haal mein wapas huwe ke unki aankhein is afsos mei ashkbaar thin ke wo kharch karne ko kuch na pa sake." Chunache unhein Hazrat Uthman aur Hazrat Abbas waghaira (Radhiyallahu Anhu) ne tayyar kiya.

Is mauqe par munafiqeen ne chemeeghoyi bhi ki, Chunache jinhon ne ziyadah kharch kiya, unhein riyakari ke taane diye, jinhon ne kum kharch kiya, un ka mazaq udhaya aur Roomiyan se takrao ki jur-at par Rasoolullah (Sallallahu Alaihi Wa Sallam) ka bhi mazaq udhaya, Jab baaz purs huwi to (azarah e tafannun) kehne lage "Hum to mehez dil lagi kar rahe the."

Idhar munafiqeen aur badwi banawati uzr le lekar aaye aur Nabi (Sallallahu Alaihi Wa Sallam) se gazwe mein adm huzuri ki ijazat chahi, Aap ne ijazat de di, Un ke alawa baaz musalman mehez susti ki wajah se piche reh gaye.

Islami Lashkar "Raah-e-Tabook" Mein: - Is tayyari ke baad Rasoolullah (Sallallahu Alaihi Wa Sallam) ne Madine ka intezam Muhammad bin Masalma (Radhiyallahu Anhu) ko sonpa, baal bachchon par Hazrat Ali bin Abi Talib (Radhiyallahu An-

hu)ko muqarrar kiya, Lashkar ka sab se bada parcham Hazrat Abubakr Siddique (Radhiyallahu Anhu)ko diya aur kayi logon ko jhande ata farmaye, Chunache muhajireen ka jhanda Hazrat Zubair (Radhiyallahu Anhu)ko diya, Aus ka jhanda Usayd bin Huzair ko aur Khazraj ka jhanda Hazrat Hubab bin Munzir (Radhiyallahu Anhum)ko, jumerat ke din Madina se kooch farmaya, aap (Sallallahu Alaihi Wa Sallam)ke saath tees hazar (30,000)ka lashkar tha aur manzil e maqsood Tabook thi, Sawari aur toshe ki sakht qillat thi, aththara (18)aththara aadmi ek hi ount par bari bari sawar hote the, Logon ne darakht ke patte khaye, yahan tak ke unke hont sooj gaye, Sawariyon ki qillat ke bawajood ount zabah karne par majboor huwe, taake unke me'de aur aanton ka paani pee saken.

Lashkar "Tabook" ke raaste par rawan dawan tha ke Hazrat Ali bin Abi Talib (Radhiyallahu Anhu)aan mile, wo munafiqeen ke ta'ne bardasht na kar sake aur nikal aaye, lekin Rasoolullah (Sallallahu Alaihi Wa Sallam)ne unhein wapas kar diya aur farmaya:

"Kiya tum is baat se raazi nahi ke mujh se tumhein wahi nisbat ho jo Hazrat Musa (Alaihissalaam)se Hazrat Harun (Alaihissalaam)ko thi, alhatta mere baad koi nabi na hoga."

(Sahih Bukhari: 3706, 4046)

Sahaba (Radhiyallahu Anhu) Rasoolullah (Sallallahu Alaihi Wa Sallam)ke saath Samood ki sarzameen Hijr mein utre, us ke kuwen se paani liya aur aata goonda, Aap ne hukm diya ke un ke kunwen se liya huwa paani bahaden, goonda huwa aata janwaron ko khila dein aur sirf us kuwen se paani lein, jiss se Hazrat Saaleh (Alaihissalaam)ki outni pani piya karti thi.

Aur jab Samood ke is ilaqe se guzre to aapne ye bhi farmaya:

"In zalimo ki jaaye sukoonat mein girya kanan (rote) dakhil hona ke kahin tum par bhi wahi musibat ne aan padhe jo un par aayi thi."

Phir apna sar dhaka aur tezi se chal kar wadi paar kar gaye,

[Sahih Bukhari: 433, 3380, 3381, 4419, 4420, 4702 Raaste mein Rasoolullah (Sallallahu Alaihi Wa Sallam) Zohar aur Asr ki namaazein Maghrib aur Isha ki namazein ikhatta padhte the, jama e taqdeem bhi farmate the aur jama e takheer bhi.

[Sahih Muslim. Mutadrak Hakim, Mustakhraj Abi Na'eem]

Tabook mein utar chuke, to Hazrat Abu Khaismah (Radhiyallahu Anhu)aan mile, Ye sachche momin the, Bagair kis uzr ke bichadh gaye the, Sakht garmi ka din tha, apne baagh mein aaye, to dekha ke donon biwiyon ne apne apne chappar paani ke cheente de kar aarasta kar rakhe hain, Khaana aur dhanda paani bhi faraham kar rakha hai, unhon ne kaha.

"Rasoolullah (Sallallahu Alaihi Wa Sallam) to sakht garmi mein hain aur Abu Khaisama thande saye, meethe paani aur khubsoorat aurton mein? Ye insaaf nahi, Wallah! tum mein se kisi ke chappar mein dakhil na hoga, yahan tak ke Rasoolullah (Sallallahu Alaihi Wa Sallam) se jaa milun, tum donon mere liye tosha tayyar karo."

Unhon ne aisa hi kiya, Phir Abu Khaisama (Radhiyallahu Anhu) apne ount par sawaar huwe, talwar aur neza liya aur chal padhe, yahan tak ke Rasoolullah (Sallallahu Alaihi Wa Sallam) se us waqt mile jab aap Tabook mein utar chuke the.

Tabook Mein Bees (20) Din: - Roomiyon ko Tabook mein Rasoolullah (Sallallahu Alaihi Wa Sallam)ki aamad ka ilm huwa, to un ke hausle toot gaye, Muqable ki himmat na huwi aur wo androon-e-mulk bikhari gaye, Rasoolullah (Sallallahu Alaihi Wa Sallam)ne bees din qayam farma kar dushman par ro' b dala aur wufood ka isyeqbaal kiya, Aap ke paas Aila ka hakim Yohanna bin Rauba aaya, us ke saath Jarbaa' Azrah aur Meena ke bhi wufood the, unhon ne jizya ki adayegi par sulah ki aur musalman na huwe, Rasoolullah (Sallallahu Alaihi Wa Sallam)ne Yohanna ko ek tehreer di, jis mein us ko aur bashi-ndagaane Aila ko amaan di aur un ki kushtiyon aur qafilon ko samundar aur khushki mein zamanat di aur aamad-o-raft ki

aazadi ata farmayi aur ye ke kisi ne koi gadbad ki to us ka maal us ki jaan ke aadhe na aa sakega.

Isi tarah aap ne ek tehreer jarba' aur Azarah ke bashindon ke liye likhi, jis mein unko amaan di aur ye ke un par har Rajab mein sau dinar hongee, ahl e Mina' ne aap se chauthayi phal ki adayegi par sulah ki.

"Dau Mataul Jandal" Ke Ukaidir Ki Giraftari: - Rasoolullah (Sallallahu Alaihi Wa Sallam) ne Hazrat Khalid bin Waleed (Radhiyallahu Anhu) ko chaar sau bees sawaron ki maeeyat mein Daumatul jandal ke Ukaidir ki taraf rawana kiya aur farmaya:

"Ke tum use neel gaye ka shikaar karte huwe paoge."

Hazrat Khalid tashreef le gaye, jab fasla itna reh gaya ke qila nazar aa raha tha, to ek neel gaye nikli aur qile ke darwaze par seeng ragadne lagi, Ukaidir us ke shikaar ko nikla, magar Hazrat Khalid (Radhiyallahu Anhu) ne khud Ukaidir ko shikaar kar liya aur use girافتar kar ke Rasoolullah (Sallallahu Alaihi Wa sallam) ki khidmat mein hazir kiya, Aap ne jaan bakhshi farmayi aur do hazaar ount, aath sau ghulaam, chaar sau zirhon aur char sau nezon par salah farmayi, us ne Aile aur Meena walon ki sharayet par jizya bhi dene ka iqrar kiya.

Madine Ko Wapasi: - Bees (20) din ke baad Rasoolullah (Sallallahu Alaihi Wa Sallam) ne Madina wapasi ki rah li, raaste mein aate jate tees (30) din lage, isi tarah Rasoolullah (Sallallahu Alaihi Wa Sallam) kul 50 din Madina se bahar rahe.

Raaste mein lashkar ghaati se guzra, logon ne wadi ki rah li aur Rasoolullah (Sallallahu Alaihi Wa Sallam) ne ghaati ka rasta ikhtiyar kiya, Aap ke saath sirf Hazrat Ammar (Radhiyallahu Anhu) the, jo outni ki nakail thame huwe the, aur Hazrat Huzaiifa bin Yaman (Radhiyallahu Anhu) the, jo outni ko hanke rahe the, mauqa ghaneemat jaan kar barah (12) munafiqeen ne qatl ke irade se aap ka picha kiya aur aap ke intehayi qareeb aa gaye, Ye chehron par dhata bandhe huwe the, Aap

ne Hazrat Huzaiifa (Radhiyallahu Anhu) ko bheja ke unki sawariyan ke chehron par apni dhaal se zarb lagayen, unhon ne zarb lagayi, to Allah ne munafiqeen par ro' b daal diya aur wo tezi se bhaagh kar logon mein ja mile, Rasoolullah (Sallallahu Alaihi Wa Sallam) ne Huzaiifa ko un ke naam bhi batlaye aur unka iradah bhi, Chunache unhein Rasool Allah (Sallallahu Alaihi Wa Sallam) ka razdaan kaha jaane laga.

Masjid e Ziraar Ka Inhedaan: - Munafiqeen ne Zarar rasani, kufri, momineen mein tafreeq aur Allah aur us ke Rasool se jung karne waalon ko ghat ki jagah faraham karne ke liye Quba mein ek Masjid banayi thi aur Rasoolullah (Sallallahu Alaihi Wa Sallam) se guzarish kit hi ke aap us Masjid mein un ke liye namaz padh den, us waqt Aap (Sallallahu Alaihi Wa Sallam) tayyar ho rahe the, Aap ne farmaya:

"Ke abhi to hum safar par hain, albatta wapasi aaye to In Sha Allah, lekin jab aap Tabook se wapasi mein "Dhi Awaan" mein utre aur Madina ek din ya us se bhi kum fasle par reh gaya to Hazrat Jibraeel (Alaihissalaam) ne nazil hokar Masjid ki asal haqeeqat batayi aur namaz padhne se mana kiya, Chunache Rasoolullah (Sallallahu Alaihi Wa Sallam) ne aadmi bhej kar use jala aur mismaar kara diya.

Ahl e Madina Ki taraf Se Rasoolullah (Sallallahu Alaihi Wa Sallam) Ka Isteqbaal: - Jab Madina ke aasar dikhaye padne lage, to Rasoolullah (Sallallahu Alaihi Wa Sallam) ne farmaya:

"Ye raha Taaba, aur ye raha Uhud, ye wo pahad hai, jo hum se mahabbat karta hai aur jiss se hum mahabbat karte hain." [Sahih Bukhari: 1481, 1882, 4422]

Udhar logon ne aap ki aamad ki khabar suni to isteqbaal mein aurtein aur bachche, bachchiyan nikal padhin [Sahih Bukhari: 4426, 4427] jo ye gunguna rahi thin.

Tala'al badru A'laina min thaniyyatil wadaai'
Wajabash shukru A'alaina Mada aa' lillahi da aai'

"Hum par Saniyatil Wada se chaudhwin ka chaand tulu huwa, jab tak pukarne wala Allah ko pukare hum par shukr wajib hai."

Aap (Sallallahu Alaihi Wa Sallam) tashreef laye, masjid mein dakhil huwe, 2 rakat namaz padhi aur logon ke liye baith gaye.

Mukhallafeen: - Jo munafiqeen piche reh gaye the, unhon ne aakar ma'azerat ki aur qasmein khayin. Aap ne unka zahir qabool kar liya aur batin Allah ke hawale kar diya, Teen sachche momin bhi aaye jo piche reh gaye the aur ye the:

Ka'b bin Malik, Murarah bin Rabi' aur Hilaal bin Umayya Unhon ne sach sach kahu aur koi uzr nahi taraaasha, Aap ne hukm diya ke Allah ke faisle ka intezaar karein aur musalmanon ko hukm diya ke un se baat na karein. Chunache un ke liye log badal gaye, zameen anjaani ho gayi, apne aap se tang aa gaye, aur dunya andher ho gayi. Chalees din guzre to maz-
eed hukm aaya "Ke apni aurton ke qareeb na jayein."

Phir pachaas din pure huwe to Allah ne un ki tauba nazil ki, farmaya:

"Aur Allah ne un teen aadmiyon ki bhi tauba qabool ki, jin ka muamla muakhkhar kar diya tha, yahan tak ke zameen apni kushadgi ke bawajood un par tang aagayi. Un ki jaan par han aayi aur unhon ne yaqeen kar liya ke Allah se (bhaag kar) panah ki koi jagah nahi hai, agar hai to usi ki taraf hai, to Allah ne un par meherbaani ki, taake wo tauba karein, Yaqeenan Allah Taala tauba qabool karne waala Raheem hai." (Surah Tauba 9 Aayat 118).

Is se musalmanon aur piche reh jaane waalon mein khushi ki leher daud gayi, logon ne ek dusre ko khush khabri aur Mubarak baadi di, Inaam diye aur sadqe kiye aur ye unki zindagi ka Mubarak tareen din tha. [Sahih Bukhari:441. Sahih Muslim]

Jab ke kuch aur aayatun ne munafiqeen ka bhanda phodh diya, unke jhoot ka raaz khol diya aur sachche momineen ko

basharatein din, Pas sab tareef jahanon ke parwardigar ke liye hai. [Ghazwe ki tafseelaat ke liye mulahaz ho Seerat Ibn e Hisham 2/515, 537. Zadul M'aad 3/2, 13. Fathul Bari 8/110, 126]

Rasoolullah (Sallallahu Alaihi Wa Sallam) Rajab 9 Hijri mein Tabook se wapas huwe, isi mahine Najjashi Shah e Habash Ashama bin Abjur ne wafat payi, Rasoolullah (Sallallahu Alaihi Wa Sallam) ne Madina mein us ki namaz e janaza ghaibana padhi.

Phir Shabaan 9 Hijri mein aap ki sahabzadi Hazrat Umm e Khulthum (Radhiyallahu Anha) ne wafaat payi, Aapne un ki namaz janaza padhi, Baqi mein dafan farmaya aur un par sakht ghumgheen huwe, Hazrat Uthman (Radhiyallahu Anhu) se farmaya:

"Agar mere paas teesri ladki hoti to us se bhi tumhari shaadi kar deta."

Phir Dhil Qhada 9 Hijri mein munafiqon ka sardar Abdullah bin Ubayy faut huwa, Rasoolullah (Sallallahu Alaihi Wa Sallam) ne us ke liye dua-e-maghfirat ki aur namaz e janaza padhi. Hazrat Umar (Radhiyallahu Anhu) ne us ki namaz e janaza padhne se aap (Sallallahu Alaihi Wa Sallam) ko rokne ki koshish ki, lekin aap na mane, lekin phir Quran nazil ho gaya jis mein munafiqeen ki namaz e janaza padhne se mana kar diya gaya.

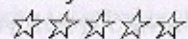
Ghazwaat Ke Baare Mein Chand Kalimat

Jaheliyat mein jang ke mane the, bagair kisi rahm wa karam ke qatl wa gharatgari, aatish baazi, ukhaad pachaadh loot maar, aurton ki behurmati, zameen mein fasad, kheti baadi aur jaanwaron ki tabah kari, lekin Islam ne aakar is mane ko mukammal taur par badal diya, Chunache us ne jang ko mazlumeen ki madad, zalimon ki sarkoobi, zameen par aman wa amaan phailane, adl qayam karne, kamzoron ko taqatwaron ke changul se chudhane, bandon ko bandon ki ibadat se nikal kar Allah ki ibadat ki taraf lagane aur batil adyaan ke zulm se Islam ke adl ki taraf lane ka zariya bana diya.

Arbon ki adat na thi ke kisi ke saamne sar jhukayen, khwah jang jitni bhi tool pakde aur qeemat jitni bhi zabardast chukani padhe, Chunache Bakr wa Taghlib ke darmiyan jung e Basoos chalees saal tak chalti rahi aur fariqain ke koi sattar (70) hazaar aadmi mare gaye, magar kisi ne dusre ke saamne sar na jhukaya, Aus wa Khazraj ki ladayi sau (100) saal se ziyadah chali, magar kisi ne bhi dusre ke samne sar na jhukaya. Ye Islam se pehle Arab ki aadat thi, jung jari rakhna aur dushman ke saamne sar na jhukana.

Phir Rasoolullah (Sallallahu Alaihi Wa Sallam) Islam, lekar aaye, to Arab ne aap ka bhi isi usloob se samna kiya aur aap ko bhi maidan e jang tak ghaseet laye, lekin aap ne ek dusre hi usloob se unka saamna kiya, jo nehayat hakeemana tha, yahan tak ke un ka Mulk fath karne se pehle un ke dil jeet liye. Aap ke ghazwaat mein kaam aane walon ki tadaad aur un ghazwat ke natayej ka taqabul jab jahaliyat mein pesh aane waali jungon ke natayej se kya jaye, to ajeeb wa gareeb baat saamne aati hai, Aap ke ghazwaat aur jungon mein qatl hone waale saare musalman, mushrikeen aur Yahood wa Nasara ki tadad majmu'ai taur par kam wa besh ek hazar banti hai aur in gazwaat mein jo muddat sarf huwi wo aath sal se ziyadah nahi, magar itne thode arse mein aur itna mamuli sa khoon bahu ke aapne taqreeban poore jazeera e Arab ko apne taabe farman bana liya aur us ke atraaf wa aknaaf main aman wa aman ka daur daurah ho gaya.

Kya aap samajhte ho ke ye talwar ki quwwat se mumkin hai? Bilkhusoos un logon ke liye jo mamuli baat par na khatm hone waali jung chedh dete the aur hazaron par hazaar qurbuan karte jaate the, magar ye sonch bhi nahi sakte the ke sar jhukayeinge? Hargiz nahi, balke aapne jo kuch pesh farmaya "Wo Nubuwwat aur Rehmat thi, risalat aur hikmat thi, dawat aur mo'jizah tha aur Allah ka fazl aur us ki nemat e khas thi.



Hazrat Abubakr Siddique (Radhiyallahu Anhu) Ka Hajj

(9 Hijri)

Arab samajhte the ke wo deen-e-Ibrahim (Alaihissalaam) par hain aur us deen ka jo shi'aar ab tak unhon ne qayem rakha tha, wo Baitullah shareef ka Hajj tha, Chunache wo har saal Hajj ka zabardast ehtemam karte the aur us mein unhon ne bahut se tabdiliyan aur bid'atein bhi dakhil karti thin, jab Rasoolullah (Sallallahu Alaihi Wa Sallam) ne 8 Hijri mein Makkah fatah kiya aur Itaab bin Usayd (Radhiyallahu Anhu) ko us ka ameer muqarrar kiya to us saal unhin ki imarat mein musalman aur mushrikeen sab ne Haj kiya, jaise ke wo jaheliyat mein Hajj karte aa rahe the, koi cheez tabdeel nahi ki gayi, lekin agle saal 9 Hijri ka Haj aaya to Rasoolullah (Sallallahu Alaihi Wa Sallam) ne Hazrat Abubakar Siddique (Radhiyallahu Anhu) ko Hajj ka ameer banakar bheja ke wahi logon ko Haj karayen, wo Dhil Qhadu 9 Hijri ke awakhir mein teen sau Ahl e Madina ke saath rawane huwe, unnke saath Qurbani ke liye Rasoolullah (Sallallahu Alaihi Wa Sallam) ke bees aur apne paanch ount the.

Us ke baad Surah Bara-at ki ibtedayi aayaat nazil huwin, jis mein un tamam mushrikeen se ahad todne ka hukm tha, jinhon ne apne ahad ki pasdari nahi ki thi aur un ko aur un logon ko jin ka sire se koi ahad hi nahi tha, chaar mahine ki mohlat di gayi thi ke is dauran jiss tarah chahein zameen mein ghoom phir lein, taake unhein maloom ho jaye ke wo Allah ko bebas nahi kar sakte aur ye ke Allah kafiron ko ruswa karke rahega, albatta jo mushrikeen apne ahad par qayam the, use toda nahi tha aur musalmanon ke khilaaf kisi ki madad nahi ki thi, un ka ahad pura karne ka hukm diya gaya."

Ye aayat Nabi (Sallallahu Alaihi Wa Sallam) ne Hazrat Ali (Radhiyallahu Anhu) ko dekar bhejin ke wo Hajj e Akbar ke din use logon tak pahuncha den aur faarmaya ke meri taraf se mera hi aadmi aelan karega, Hazrat Ali (Radhiyallahu Anhu) ki mulaqat Zajnaan ya Araj mein Hazrat Abubakr (Radhiyallahu Anhu) se huwi, Hazrat Abubakr ne kaha "Ameer ho ya mamoor?"

Hazrat Ali (Radhiyallahu Anhu) ne kaha "Mamoor."

Hazrat Abubakr (Radhiyallahu Anhu) ne logon ko Hajj karaya, Jab (daswin tareekh) qurbani ka din aaya, to Hazrat Ali (Radhiyallahu Anhu) ne jamrah ke paas khade hokar logon par "Surah Bara-at" ki ibtedayi aayat padhin, jiss mein ahad todne, mohlat dene aur pabandi karne walon ka ahad pura karne ka hukm hai aur Abubakr (Radhiyallahu Anhu) ne logon ko bhej kar ye munadi karayi ke is saal ke baad koi mushrik Haj nahi kar sakta aur na koi nanga aadmi Baithullah ka tawaaf kar sakta hai. [Sahih Bukhari: 369 aur uske atraaf, Seerat Ibn e Hisham 2/543, 546, Zadul Ma'ad 3/25, 26]

Wufood, Muballegheen Aur Deegar Ummaal

Quraish aur Nabi (Sallallahu Alaihi Wa Sallam) mein ko kushakash barpa thi, Arab us ke nateeje ka intezaar kar rahe the. un ka aqeeda the ke "batil quwwat" aur fatah ke zariye Masjid e Haram par qabza nahi ho sakta, Ashabul Feel ka waqi'ah ziyada door ki baath na thi, lehaza jab Allah Taala ne Rasool ullah (Sallallahu Alaihi Wa Sallam) ko Masjid e Haraam mein dakhile ka sharf baksha aur kuffar e Makkah par galba ata farma diya, to aap ke 'Rasool e barhaq' hone mein unhein koi shubah na raha, Chunache fath e Makkah ke baad aapki khidmat mein aane waale Arb wufaud ka tanta bandh gaya, jo aap ki risalat par eimaan late aur aap ki ita'at ka iqraar karthe the, is tarah log Allah ke deen mein fauj dar fauj dakhil hone lage aur thode dinon mein Islami hukumat ka raqba Bahr-e-

Ahmar ke sahil se khaleej e arabi ke sahil tak nez junooB Urdan aur atraaf e Sham ke ilaue se Yemen aur Oman ke sahil tak phel gaya aur Nabi (Sallallahu Alaihi Wa Sallam) is door door tak phaile huwe mulk ka nazm wa musq theek karne mein lag gaye, Chunache aap (Sallallahu Alaihi Wa Sallam) ne muballegheen bheje, hukkam muqarrar farmaye, sadqat wasool karne walon ko rawana kiya aur bandon aur shahro ka intezaam jin quzaat wa 'umal ka mohtaaj hota hai, unhein faraham kiya, aayinda satron mein hum In Sha Allah hasab e zuroorat un sab ka zikr karenge.

Jo wufood Rasoolullah (Sallallahu Alaihi Wa Sallam) ki khidmat mein aaye, 'Aam ahl e siyar ke mutabiq un ki tadaad satar se ziyadah hai, Baaz ahl e ilm ne un wufood ki sahih taadad maloom karne ki koshish ki, khwah riwayat sabit ho ya na ho, to un ki tadaad taqreeban sau tak pahunch gayi, In wufood ki aamad fath e Makkah se pehle shuru ho chuki thi aur baaz wufood to hijrat ke ibtedayi saalon mein aaye the, balke baaz hijrat se bhi pehle aaye the, lekin un ki aamad ka aam silsila aur pai dar pai shakl mein, fath e Makkah ke bad 9 Hijri mein shuru huwa aur ye silsila 10 Hijri, balke us ke bhi baad tak jari raha, isi liye 9 Hijri ko wufood ka saal kaha jata hai.

Ye wufood ziyadahtar qabayel ke sardar, ruaasa aur ahl e hall wa aqd par mushtamil hote the aur basa awqaat aadmi tanhaya ya choti si jamaat ke hamrah aata tha.

Phir in wufood ke aane ka maqsad, har wafd ke aetebar se alag alag hota tha, Koi qaidiyon aur giraftaron ko chudane aata tha, jaisa ke wafd e hawazan aur wafd e tameem ke zikr mein guzra, to koi faqat apne liye ya apne aur apni qaum donon ke liye amaan ka talib ban kar aaya, Koi fakhr wa mubahat ya munazere aur mujadale ke liye aaya. Koi ye guzarish karne aaya ke Islami lashkar wapas chala jaye, taake us ki qaum par hamla na ho, Kisi ne aakar ita'at aur jizya ka iqraar kiya, kisi ne aakar islam mein apni raghbat zaher ki aur apni

qaum se bhi usi tawaqqu ka izhar kiya, koi musalman, farmabardar aur apni qaum ka numayindah ban kar aaya aur kisi ne islami taalimaat wa ahkaam janne ki raghat zahir ki.

Idhar Rasoolullah (Sallallahu Alaihi Wa Sallam) ko Allah Ta'ala ne jis bashashat aur kareemana akhlaq ke saath bheja, uske mutabiq aap in wufood ka isteqbaal farmate the, unhein khush kun tahayef se nawazte the, Islam ki targheeb dete the aur eimaan aur shariyat ki baatein sikhate the ke wo apne piche walon ko sikhayein, darhaqeeqat ye wufood sehraan mein rehne waale hadduon ke andar deen ko tezi se phelane ka ahem zariye the, Chunache in ke natayej, aghraaz wa maqasid ke tanawwo' aur asbaab wa wujooh ke ikhtelaaf ke bawajood ye hota ke pehle wafd mein aane walon ne Islam qabool kiya, phir jald ya thode hi dinon baad qaum ne bhi Islam qabool kar liya, is se sirf baaz wufood mustasna' hani, Masalan Banu Haneefa aur Musailima Kazzab ka wafd, ab zel mein chand ahem wafod ka zikr kiya jata hai.

qabeela e Abdul Qais Ka Wafd: -Ye log mashriqi arab ke bashinde the aur Madina se bahar pehle pehle in hi ne Islam qabool kiya tha, Chunache Masjid e Nabwi ke ba'd sab se pehla jum'a unhi ki Masjid mein ada kiya gaya jo Bahrain ke "Jawasa" naami gaun mein thi, Banu Abdul Qais ka wafd do martaba aaya, ek martaba 5 Hijri mein aur ek martaba wufood ke saal, pehli baar aane walon ki taadad terah ya chaudah thi. Ye log jab Madina pahunche aur Nabi (Sallallahu Alaihi Wa Sallam) ko dekha, to Masjid ke darwaze hi par apne aap ko sawariyon se de phenka aur lapak kar khidmat e Nabwi mein hazir huwe aur salaam kiya, unke saath ek shakhs Abdullah bin Al-ashaj tha, jo umr mein sab se chota tha, us ne sawariyon ke paas ruk kar unhein bithaya, samaan ikhatta kiya, do kapde nikaal kar pehne, phir itmenaan se chal kar aaya aur Nabi (Sallallahu Alaihi Wa Sallam) ko salaam kiya, Aap (Sallallahu Alaihi Wa Sallam) ne farmaya:

"Tum mein do khaslatein hain, jinhein Allah aur us ka rasool pasand karte hai. "Door andeshi aur burd haari." Nabi (Sallallahu Alaihi Wa Sallam) ne un ke Madina pahunche se pehle farmaya tha ke:

"Tum par ek qafila namoodar hoga, jo ahl e mashriq mein sab se behtar hain, jise Islam par majboor nahi kiya gaya, unhon ne apni sawariyan thakaye aur apna tosha khatm kiya, aye Allah! Abd Al Qais ko bakhsh de."

Phir jab wafd aagaya to aapne farmaya:

"Khush amadeed ho, na ruswa huwe na nadim."

Unhon ne aap se aise faislakun baat poochi, jis par khud bhi amal karein aur un logon ko bhi bakhabar karein, jinhein piche chodh aaye the, aap ne unhein chaar baton ka hukm diya. Jo ye hai:

*La ilaaha illa Allah Muhammadur Rasool Allah ki gawahi dena.

*namaz qayam karna.

*Zakaat dena.

*Ramadaan ke roze rehna

Abhi choonke Hajj farz nahi huwa tha, is liye uska hukm nahi diya, albatta unse bhi talab kiya ke maal e ghaneemat se panchwa hissa ada karein aur unhein nasha aur mashrubat se mana' kiya, jinhein wo bakasrat peete the aur un bartanon se bhi mana' farmaya, jin mein wo ye sharaab banaya karte the.

[Sahih Bukhari: 53 aur uske atraaf]

Dusri baar wafd mein chalees aadmi aaye, jin mein Jarood bin Ala' Abdi bhi the. Ye Nasrani the. Yaha aakar musalman ho gaye aur un ka Islam acha raha. (Fathul Bari 8/85, 86)

Sa'd bin Bakr Ke Rayees Zimaam bin Sa'laba Ki Aamad: -Ye baadiya (jungle) ke rehne waale akhkhadh mizaaj the, do chotiyon rakhe huwe the, Madina pahunche to Masjid e Nabwi mein apni ountni bithakar bandhi phir kaha:

"Tum mein Ibn Abdul Muttalib kaun hai?"

Logon ne bataya to aap (Sallallahu Alaihi Wa Sallam) ke qar-
eeb aaye aur kaha:

"Aye Muhammad (Sallallahu Alaihi Wa Sallam)! Main
aapse puchunga aur puchne mein aap par sakhti karu-
nga, mujh par apne ji mei ghussa na hon."

Aap (Sallallahu Alaihi Wa Sallam) ne farmaya "Jo chaho so
pucho."

Unhon ne kaha "Hamare paas aap ka qasid aaya aur us ne
bataya ke aap kehte hain ke aap Allah ke Rasool hain."

Aap (Sallallahu Alaihi Wa Sallam) ne farmaya "Us ne sach
kaha."

Unhon ne kaha "Achcha to aasman kisne paida kiye?"

Aap ne farmaya "Allah ne."

Unhon ne kaha "Achcha to zameen kis ne paida ki?"

Aapne farmaya "Allah ne"

Unhon ne kaha "Achcha ye pahad kis ne nasab kiye? Aur us
mein jo kuch banaya kis ne banaya?"

Aap ne farmaya "Allah ne"

Unhon ne kaha "To us zaat ki qasam jis ne aasmaan paida
kiya, zameen paida ki aur in pahadon ko nasab kiya, Kya Allah
ne aapko Rasool banaya hai?"

Aapne farmaya "Haan!"

Unhon ne kaha "Aap ke qasid ka ye bhi kehna hai ke hum par
din raat mein paanch namazein (farz) hain."

Aapne farmaya "Us ne sach kaha."

Unhon ne kaha "To us zaat ki qasam jis ne aap ko Rasool ba-
naya, kya Allah ne aap ko iska hukm diya hai?"

Aap ne farmaya "Haan!"

Unhon ne kaha "Aap ke qasid ka ye bhi kehna hai ke hum
par saal mein Ramadaan ke mahine ke roze hain."

Aapne farmaya "Usne sach kaha."

Unhon ne kaha "To us zaat ki qasam, jisne aap ko Rasool ba-
naya, kya Allah ne aapko is ka hukm diya hai?"

"Aap ne farmaya "Haan!"

Unhon ne kaha "Aap ke qasid ka ye bhi kehna hai ke hum
mein jo Baitullah tak raaste ki taqat rakhta ho us par Hajj
farz hai."

Aap ne faarmaya "Us ne sach kaha."

Unhon ne kaha "To us ki qasam jis ne aap ko Rasool banaya,
kya Allah ne aapko uska hukm diya hai?"

Aapne farmaya "Haan."

Phir usne peeth pheri aur kaha "Us zaat ki qasam, jisne aapko
haq ke saath bheja hai, main is par na zyadati karunga aur
na is mein kami karunga."

Nabi (Sallallahu Alaihi Wa Sallam) ne farmaya "Agar us ne
sach kaha hai to yaqeenan jannat mein dakhil hoga."

Phir jab wo musalman hokar aur buton se kinarah kash ho
kar apni qaum mein gaye aur apni qaum ko bataya ke Rasool
ullah (Sallallahu Alaihi Wa Sallam) ne kis baat ka hukm diya
hai aur kis cheez se roka hai to un ki qaum mein koi bhi mard
aur koi bhi aurat aisi na thi, jo musalman na ho gayi ho. Phir
unhon ne Masjidein banayin aur namaz ke liye azaan kahi,
lehaza koi bhi aane wala Zimam bin Tha'alaba se behtar na
tha.

(Sahih Bukhari:63)

Azra Aur Bali Ka Wafd: - Safar 9 Hijri mein Banu Azra ke
12 aadmi aaye aur Qusai se apni qarabat ka zikr kiya aur
Bani Bakr wa Banu Khuza' ko Makkah se nikalne mein uski jo
madad kit hi, use batlaya, Aap ne unhein marhaba kaha aur
Mulk e Shaam fatah hone ki basharat di aur kahinon se (qis-
mat ka haal) puchne aur asthnon ke zabeehon se mana kiya,
woh log musalman ho gaye aur chand din thaheer kar wapas
chale gaye.

Un ke baad Rabi Ul Awwal 9 Hijri mein Bali' ka wafd aaya,
Ye log bhi musalman ho gaye aur teen din theher kar wapas
chale gaye.

Banu Asad bin Khuzaimah Ka Wafd: - 9 Hijri ke shuru'

mein in ke das aadmi aaye, us waqt Rasoolullah (Sallallahu Alaihi Wa Sallam) kuch Sahaba ke saath Masjid e Nabwi mein tashreef farma the, in logo ne salaam kiya, phir in ke tarjuman ne kaha:

"Aye Allah ke Rasool (Sallallahu Alaihi Wa Sallam)! Hum ne shahadat di ke Allah "Wahdahu la Shareek" hai aur aap us ke bande aur Rasool hain aur Aye Allah ke Rasool! Aap ne hamare paas kisi ko nahi bheja, phir bhi hum ne aakar Islam qabool kar liya aur Banu Fulan ki tarah aap se ladayi nahi ki aur hamare piche jo log hain hum un ke liye paighaam e sulah hain."

Is par Allah ne ye aayat nazil farmayi:

"Wo tumpar ehsaan jatate hain ke musalman ho gaye. tum kaho ke mujh par apne Islam lane ka ehsaan na jatao, balke Allah tum par ye ehsan jatata hai ke agar tum waq'e ai sachche ho to us ne tumhen eimaan ki hidayat di hai." (Surah Al Hujurat 49 Aayat 17)

Unhon ne jahiliyat ke kuch kamon ke mutalliq pucha, Masalan "Faal giri ke liye chidya bhagana, kahanat karna aur kankari maarna." Aap (Sallallahu Alaihi Wa Sallam) ne in sab baton se mana' kiya.

Unhon ne raml ke mutalliq pucha, Aap ne farmaya "Ise ek Nabi jante the, Ab agar kisi ka ilm us Nabi ke mutabiq to theek hai warna nahi aur ye baat tai hai ke ab mutabaqat ka janna mohal hai aur ye saare aamal e ghaib mein andazah ladhane ke siwa kuch nahi."

Is wafd ne chand din theher kar farayez seekhe phir wapas ho gaya, ise tahayef se bhi nawaza gaya.

Tajeer Ka Wafd: - Tajeer qabeela e Kindah ki ek shaakh hai, Ye log apni qaum ke wo sadqat jo un ke fuqara se bach rahe the, use lekar aaye, Rasoolullah (Sallallahu Alaihi Wa Sallam) ko un se khushi huwi aur aap (Sallallahu Alaihi Wa Sallam) ne un ka aezaaz wa ikraam kiya.

Abubakr (Radhiyallahu Anhu) ne kaha "Hamare paas is jaisa 'Arab ka koi wafd nahi aaya."

Nabi (Sallallahu Alaihi Wa Sallam) ne farmaya "Hidayat Allah ke haath mein hai, wo jis ke saath khair ka iradah karta hai us ka seena eimaan ke liye khol deta hai."

Ye log Quran aur sunnaton ko puchte aur seekhte rahe, Phir wapasi ka iradah kiya to Rasoolullah (Sallallahu Alaihi Wa Sallam) ne unhein afzal tohfe diye aur pucha, ke kya koi aadmi baaqi reh gaya hai? Unhon ne bataya ke ek ladka humne dere mein chodh rakha hai, wo hum mein sab se kum umr hai."

Aapne farmaya "Use bhi bhejo."

Wo aaya to arz pardaaz huwa ke "Aye Allah ke Rasool! Main us jama'at se hun jo abhi aap ke paas aayi thi. Aap ne unki zarurat puri kardi, ab meri zarurat bhi puri kijiye."

Aap ne pucha "tumhari zarurat kya hai?"

Us ne kaha "Aap Allah se dua karein ke wo mujhe bakhsh de, mujh par rahem kare aur mere dil ko ghani karde."

Aapne us ke liye matlooba duwa kardi aur dusre sathiyon jaise tohfe ka hukm diya, Chunache ye sab se zyadah qana'at pasand insaan huwa, zamana e irtedad mein na sirf Islam par sabit raha, balke apni qaum ko bhi waaz wa nasihat ki chuna nche wo bhi Islam par sabit rahi.

Bani Fazarah Ka Wafd: - Ye wafd Nabi (Sallallahu Alaihi Wa Sallam) ki tabook se wapasi ke baad aaya, bees se kuch ziyadah aadmi the, Islam ke iqraari aur qahet ke maare huwe.

Nabi (Sallallahu Alaihi Wa Sallam) ne inn se ilaaqe ka haal pucha to qahet saali ki shikayat ki aur arz ki ke "Allah se dua kar dein ham par barish barsaye aur aap hamare liye apne Rab se sifarish kardein aur aap ka Rab hamare liye aap se sifarish karde."

Aap (Sallallahu Alaihi Wa Sallam) ne farmaya "Subhanallah tum par afsos, ye kya keh rahe ho? Main to apne Rabb se sifarish karunga, lekin aisa kaun hai jis se hamara Rab sifarish

kare? us ke siwa koi ma'abood nahi wo a'ala wa azeem hai us ki kursi aasmanon aur zameen ko ghere huwe hai aur wo us ki azmat wa jalal se is tarah charcharaati hain jaise naya kajawah charcharata hai."

us ke baad aap (Sallallahu Alaihi Wa Sallam)ne mimbar par chadh kar Allah se dua ki aur Allah ne unhein bhar poor barish aur rehmat e kamil se nawaza. [Zadul Ma'aad 3/48]

Najran Ka Wafd: - Najran Yemen ki hudood par ek hada sa ilaqa hai, jis ki lambayi tez rafter sawar ek din mein tai kar sakta hai, Ye 73 bastiyon par mushtamil the [Fathul Baari 8/94] aur is mein ek laakh bees hazaar jangi jawaan the jo sab ke sab eisayi the.

Rasoolullah (Sallallahu Alaihi Wa Sallam)ne un ke "usquf" ko khat likh kar Islam ki dawat di, wo khat padh kar ghabra gaya aur pehle khawas se phir awaam se mashwarah kiya, Ray ye qaraar payi ke ek wafd irsaal karein, jo is masale ko hal kare. Chunache unhon ne saath (60) arkaan par mushtamil ek wafd bheja, Ye log Nabi (Sallallahu Alaihi Wa Sallam)ke paas is halat mein pahunchke ke dhaaridaar Yemeni kapde ke jode zaib e tan kiye huwe the aur unhein ghaseet rahe the, Reshmi chaadrein aodh rakhi thin aur sone ki ungoothiyon pehne huwe the. Nabi (Sallallahu Alaihi Wa Sallam)ne baat na ki, unhein baaz kibhar Sahaba ne mashwarah diya ke kapde badal dein aur angoothiyon utar den, Unhon ne aisa hi kiya, us ke baad Rasoolullah (Sallallahu Alaihi Wa Sallam)ne un se baat ki aur unhein Islam ki dawat di, Unhon ne inkar kiya aur kaha ke hum aap se pehle se musalman hain.

Rasoolullah (Sallallahu Alaihi Wa Sallam)ne farmaya "Tumhein Islam se teen cheezein rokti hain:

(1) Saleeb ki ibadat (2) sood khaane ki aadat (3) Aur tumhara ye khayal ke Allah ka ladka hai."

Unhon ne kaha "To phir Hazrat Eisa (Alaihissalaam)ke misal kaun hai, jo baghair baap ke paida kiya gaya ho?"

Is par Allah Taala ne ye aayatein nazil farmayin:

"Beshak Eisa (Alaihissalaam)ki misaal Allah ke nazdeek Adam jaisi hai, use mitti se paida kiya, Phir us se kaha ho ja to wo ho gaya, haq tere Rab ki taraf se hai, Pas shak karne walon mein se na ho! Phir tumhare paas ilm aajane ke baad jo koi tum se us (Eisa)ke baare mein hujjat kare, to us se keh do ke aao hum bulayen apne apne beton ko aur apni apni aurton ko aur khud apne aapko, phir mubahala karein (Allah se gidh gidha kar dua karein) pas jhuton par Allah ki lanat tehrayein."

(Surah Al e Imran 3 Aayat 59-61)

Rasoolullah (Sallallahu Alaihi Wa Sallam)ne ye aayatein un par tilawat kin aur unhein mubahale ki dawat di, Unhon ne mohlat mangi, baham mashwarah kiya aur kaha ke "agar ye waqai nabi hai aur hum ne us se "mula'ant" ki to humara koi baal aur koi nakhun bhi tabahi se nab ach sakega." Chunache wo jizya dene par razi ho gaye, Hazaar joda Safar mein aur hazar joda Rajah mein, aur har jode ke saath ek ouqiya chandi (yaani chalees dirham aur aapne unke liye zimma, amaan aur deen ki azaadi manzoor farmayi, Phir unhon ne kaha ke "hamare saath amanat daar aadmi bhej dein." Aap (Sallallahu Alaihi Wa Sallam)ne Abu Ubaidah Amir bin Jarrah (Radhiyallahu Anhu)ko rawana farmaya aur yahin se un ka laqab ameenul Ummat padh gaya.

Najran wapisi ke dauran wafd ke 2 aadmi musalman ho gaye, Phir un mein Islam phailta gaya, yahan tak ke sab ke sab musalman ho gaye. [Fathul Baari 8/94, 95. Zadul Ma'aad 3/38, 41]

Ahl e Taif Ka Wafd: - Ye guzar chuka hai ki Nabi (Sallallahu Alaihi Wa Sallam)ne ghazwa e Hunain ke baad Taif ka muhasara kar liya tha, Phir unhein unki jagah chodh kar wapas aa gaye the, Jab aap wapas huwe to Urwa bin Masood Saqafi aap ke piche piche aaya aur Madina pahunchne se pehle aap se mila aur musalman ho gaya, Phir wapas jakar apni qaum ko Islam ki dawat di, Ye un ki nazar mei apni ladkiyon aur aurton

se bhi zyadah mahboob tha, is liye us ka khayal tha ke log us ki ita'at karenge, lekin logon ne har janib se teer chala kar use jaan se maardala, Phir aapas mein mashwarah kiya aur mah-soos kiya ke un mein girido pesh ke arbon se jung ki taqat nahi, lehaza Abd ya Lail bin Amr ko dusre paanch ashraaf ke saath Madina rawana kiya, Ye Ramadan 9 Hijri ki baat hai, jab wo Madina aaye to Rasoolullah (Sallallahu Alaihi Wa Sallam) ne Masjid ke ek goshe mein un ke liye khaima nasab karaya, take wo Quran sunen aur logon ko namaz padhte huwe dekhein.

Ye log thaher kar Rasoolullah (Sallallahu Alaihi Wa Sallam) ke paas aate jaate rahe aur aap unhein barabar Islam ki dawat dete rahe magar wo musalman nahi ho rahe the, Unhon ne aap se guzarish ki ke aap unhein zina kari, sharab noshi aur sood khori ki ijazat dein aur ye ke "Laat" ko nahi dhayenge, un se namazein muaf rakhenge aur un ke haaton un ke but na tudhwayenge, Aap ne in tamaam baton ko manne se saaf inkaar kar diya, bilakhir unhon ne aap (Sallallahu Alaihi Wa Sallam) ki baat maan li aur musalman ho gaye, albatta ye sharth lagayi ke "Laat" ko dhane ka intezaam aap khud farmayenge, saqeef use apne haaton hargiz mismaar na karenge. Aap ne ye baath manzoor farmali.

Hazrat Uthman bin Abul Aas Saqafi (Radhiyallahu Anhu) is wafd ke sab se kam umr member the, lehaza ye log unhein dere hi mein chodh jaya karte the, magar ye log jab aate to wo Nabi (Sallallahu Alaihi Wa Sallam) ki khidmat mein jakar Quran padhte aur agar aap ko soya huwa dekhte to Hazrat Abubakr (Radhiyallahu Anhu) se padhte, yahan tak ke bahut sa Quran aap ne yaad kar liya, magar apne saathiyon se chupaye rakha jab wo log musalman ho gaye, to Nabi (Sallallahu Alaihi Wa Sallam) ne un ko hi un ka ameer bana diya, kyonke unhein Islam, Qiraat, aur deen seekhne ki raghat thi.

Wafd apni qaum mein wapas gaya to un se apna eiman chupaye rakha aur jung wa qital ka khauf dilaya, Kaha ke hum ek

sakht aur tund mizaaj aadmi ke paas gaye the, jo talwar ke zor se ghalib aa gaya hai aur log us ke taabe farman ho gaye hain, us ne humpar sakht baatein pesh ki hain, misaal mein zina nakaari, sharaab noshi aur sood khori waghairah chodhne ka zikr kiya aur agar use tasleem na kiya, to wo hum se jung kar-ega, Is par unhein nikhwat wa takabbur ne taish dilaya aur wo do teen roz tak jung ki tayyari karte rahe.

Phir Allah ne un ke dilo mein rob daal diya aur unhon ne wafd se kaha "wapas jao aur jo kuch us ne maanga hai, use de do."

Wafd ne kaha "hum usse tay kar aaye hain aur musalman ho chuke hain."

Is par Saqeef bhi musalman ho gaye.

Rasoolullah (Sallallahu Alaihi Wa Sallam) ne Khalid bin Wal-eed aur Mugheera bin Shoba Saqafi (Radhiyallahu Anhu) ko kuch aadmiyon ke saath "Laat" ko mismaar karne ke liye Taif bheja, unhon ne but todh dala aur imarat mismaar kardi.

[Seerat Ibn e Hisham 2/537, 542. Zadul Ma'aad 3/26, 28]

Banu Aamir bin Sa'sa'ah Ka Wafd: - Is wafd mein Allah ka dushman Aamir bin Tufail tha, jisne ashaab-e-be'r e Mauna ke sath dhoka kiya tha aur Arbad bin Qais aur Jabbar bin Aslam the, Ye apni qaum ke sardar aur shayateen the, Amir aur Arbad bin Qais ne Nabi (Sallallahu Alaihi Wa Sallam) ke qatl ka mansooba banaya tha, jab ye log Madina aaye to Rasoolullah (Sallallahu Alaihi Wa Sallam) ne unhein Islam ki dawat di. Aamer ne jo wafd ka tarjuman tha, kaha:

"Mai aap ko teen baton ka ikhtiyar deta hun."

(1) Aap ke liye wadi ke bashinde hon aur mere liye badiya ke.

(2) Ya main aapke baad aapka khalifa banjaun.

(3) Warna main ghatfan ko ek hazaar ghode aur ek hazaar ghodiyon samet aap par chada launga. [Sahih Bukhari: 4091]

Rasoolullah (Sallallahu Alaihi Wa Sallam) ne in mein se koi baat na maani aur dua ki ke "Aye Allah! Aamir ke muqable ke

liye mujhe kaafi ho aur us ki qaum ko hidayat de."

Idhar jis waqt Aamir baatein kar raha tha Arbad ghoom kar Nabi (Sallallahu Alaihi Wa Sallam) ke piche gaya aur apni talwar miyaan se ek baalisht nikali, phir Allah ne us ka haath pakad liya aur wo talwar sontne par qadir hi na ho saka.

Jab ye log wapas huwe to raste mein Aamir apni qaum Banu Salool ki ek aurat ke paas utra aur us ke ghar mein so gaya, usi dauran Allah ne us par ta'aoon bhej diya aur us ke halaq mein gilti nikal aayi.

Us ne kaha "ount ki gilti jaisi gilti aur ek Salooli aurat ke ghar mein maout? mere paas mera ghoda lao." Chunache wo sawaar huwa aur ghode hi par mar gaya. [Sahih Bukhari:4091]

Udhar Arbad aur uske ount par Allah ne bijli bhej di, donon jal mare aur is baare mein Allah ne ye aayat nazil farmayi.

"Wo bijli bhejta hai pas us ko jis par chahta hai girata hai aur wo log Allah ke baare mein jhagad rahe hai halanke wo sakht pakadne wala hai." (urah Al Raad 13 Aayat 13) [Tafseer Ibn e kaseer, Mazkoora Aayat]

In donon ka qissa unhin ke qabile Banu Amir ke ek sahabi Mauaila bin Jameel (Radhiyallahu Anhu) ne rawayat kiya hai. Ye bhi Nabi (Sallallahu Alaihi Wa Sallam) ke paas aaye the aur musalman ho gaye the, in ki umr bees saal thi. inhon ne bai'at ki, aapka dahena haath chuwa aur apne ount Nabi (Sallallahu Alaihi Wa Sallam) ki khidmat mein pesh kiye, Aap ne do sala madah ountni sadqa mein li, us ke baad wo Abu Huraira (Radhiyallahu Anhu) ke saath rahe aur bahalat-e-Islam sau saal zindah rahe, unhein unki fasahat ke sabab "do zaban waala" kaha jata tha.

Banu Haneefa Ka Wafd: - Ye 9 Hijri mein aaya, Is mein Musailima Kazzab samet satrah afraad the. Ye log ek Ansari aadmi ke ghar utre, phir khidmat e Nabwi (Sallallahu Alaihi Wa Sallam) mein hazir ho kar musalman ho gaye, alhatta Musailima Kazzab ke muttaliq kaha jata hai ke wo bhi musalman

ho gaya tha aur kaha jata hai ke piche reh gaya tha aur khidmat e Nabwi mein hazir hi na huwa tha aur kaha tha ke:

"Agar Muhammad (Sallallahu Alaihi Wa Sallam) ne apne baad "karobar e hukoomat mujhe sonpna tai kar diya to main us ki pairwi karunga."

Is se qabl Nabi (Sallallahu Alaihi Wa Sallam) ye khwab dekh chuke the ke aap ke paas ruwe zameen ke khazane lakar rakh diye gaye hain aur us se sone ke do kangan aap ke haath mein aa pade hain, Aap ko ye donon bahut giran aur takleef deh mahsoos huwe, aap ko wahi ki gayi ke un donon ko phoonk dijiye, Chunache aap (Sallallahu Alaihi Wa Sallam) ne phunk diya, to wo donon udh gaye."

Is ki tabeer aapne ye farmayi ke Aap ke bad do Kazzab (par le darje ke jhoote) niklenge, Chunache Nabi (Sallallahu Alaihi Wa Sallam) Musailima ke paas aaye, Aap ke haath mein kha-joor ki ek shaakh thi aur aap ke hamrah Sabit bin Qais (Radhiyallahu Anhu) the, Aap Musailima ke sar par jakar khade huwe, jo apne sathiyon ke darmiyan tha aur us se guftagu ki.

Musailima ne kaha "agar aap chuhen to hum hukumat aap ke haath mein rehne dein, lekin apne baad is ko hamare liye tai farma dein."

Aap ne farmaya "agar tum mujh se (khajoor ka) ye tukda chahoge, to ye bhi tumhein na doonga aur tum apne baare mein Allah ka muqarrar kiye huwe faisle se aage nahi jaa sakte aur agar tum ne peeth pheri to Allah tumhein tod kar rakh dega. Wallah! main tumhein wahi shakhs samjhta hun, jiske baare mein mujhe (khwaab mein) poori tafseel se dikhlaya gaya hai aur ye Sabit bin Qais (Radhiyallahu Anhu) hai jo tumhein meri taraf se jawab denge, Phir aap (Sallallahu Alaihi Wa Sallam) wapas palat aaye. [Sahih Bukhari:3621,4373,4374,4378]

Wafd wapas gaya to Musailima kuch dinon thehra raha, Phir da'wa' kiya ke use Nabi (Sallallahu Alaihi Wa Sallam) ke saath "kaar-e-bubuwwat" mein shareek kar liya gaya hai, Chunache

us ne nubuwwat ka dawa'kiya. Saja'aat (muqaffa Kalaam) ghadne laga aur apni qaum ke liye sharaab aur zina halaal kar diya, qaum bhi fitne mein padh gayi aur us ka muamla saangeen ho gaya aur abhi ye surat e haal barpa hi thi ke Rasool ullah (Sallallahu Alaihi Wa Sallam) inteqaal farmagaye, is se uski qaum mazeed fitne mein mubtala ho gayi, aakhirkaar Hazrat Abubakr Siddique (Radhiyallahu Anhu) ne Hazrat Khalid bin Waleed (Radhiyallahu Anhu) ki qayadat mein lashkar bheje. un mein aur musalmanon mein sakht ladaiyan huwin, Musailima aur us ka beshtar lashkar mara gaya aur uska qatil Wahshi bin Harb tha, jis ne Hazrat Hamza (Radhiyallahu Anhu) ko qatl kiya tha, (Dusra kazzab jo Nabi (Sallallahu Alaihi Wa Sallam) ko dikhlaya gaya Aswad Anasi tha (us ka zikr aage aa raha hai).

Shahaan e Himyar Ke qasid Ki Aamad: - Tabook se Nabi (Sallallahu Alaihi Wa Sallam) ki wapasi ke baad Malik bin Murrah rahawi aap ki khidmat mei hazir huwa, us ke paas Shahaan e Himyar Harith bin Abd e Kalaal, Naeem bin Abd e Kalaal aur Nauman, Sarbarhan e zi ra'aeen wa muafir wa Hamdaan ke khutoot the, Ye log musalman ho chuke the aur usi ittela ke saath us ko bheja tha, Nabi (Sallallahu Alaihi Wa Sallam) ne unhein jawabi khat likha, jis mein un ke haqooq aur un ki zimme daariyan bayan farmayin aur muahedeen ko zimma ata kiya.

Phir un ke paas Hazrat Mu'az bin Jabal (Radhiyallahu Anhu) ko kuch sahaba (Radhiyallahu Anhu) ke hamrah bheja, Ye Adan ke atraaf mein "Sukoon wa Sakasik" ke darmiyan balayi Yemen ke qazi, jungon ke hakim aur sadqa wa jiziya ki wasooli par mamoor the aur panchon namazen padhate the.

Zerin Yemen, Zabeed Marib Zama' aur Sahil ke liye Hazrat Abu Musa Al Ashari (Radhiyallahu Anhu) ko bhejha aur farmaya ke:

"Tum donon aasani karna, sakhti na karna, khus khabri

dena, nafrat na dilana, aur milkar rehna, ikhtelaaf na karna."

Hazrat Mu'az Nabi (Sallallahu Alaihi Wa Sallam) ki wafaat tak Yemen mein rahe, albatta Hazrat Abu Musa (Radhiyallahu Anhu) Hajjatul Wida' mein aap ke paas tashreef laaye.

Hamdan Ka Wafd: - Hamdan Yemen ka ek mashoor qabila hai, us ka wafdd 9 Hijri mein Tabook se Nabi (Sallallahu Alaihi Wa Sallam) ki wapsi ke baad hazir e khidmat huwa, is mein Malik bin Namt tha, jo behtareen shayar tha, us ne kaha:

"Maine Mina ka chakkar lagane waliyon aur qardad ki bulandi se qafilno ke saath palatne waliyon ke Rab ki qasam khayi ke Allah ke Rasool (Sallallahu Alaihi Wa Sallam) hum mein sachche mane gaye hain, Ye wo hidayat yaftha Rasool hain jo arsh waale ke paas se aaye hain, Kisi ountni ne apne kajawe par koi aisa insan sawar nahi kiya, jo apne dushman par Muhammad (Sallallahu Alaihi Wa Sallam) se ziyadah kada ho."

Rasoolullah (Sallallahu Alaihi Wa Sallam) ne un ke liye ek tehreer likhi aur jo kuch unhon ne manga tha, wo unhein diya aur jo log Islam laye the, un par Malik bin Namt ko muqarrar farmaya, Phir baaqi logon ko Islam ki dawat dene ke liye Hazrat Khalid bin Waleed (Radhiyallahu Anhu) ko rawana farmaya. unhon ne che mahine guzar diye magar wo musalman na huwe, us ke baad Hazrat Ali bin Abi Talib (Radhiyallahu Anhu) ko bheja aur hukm diya ke wo Hazrat Khalid (Radhiyallahu Anhu) ko wapas bhejh dein. Unhon ne aisa hi kiya, Phir un logon ko Rasoolullah (Sallallahu Alaihi Wa Sallam) ka ek khat padh kar sunaya aur unhein Islam ki dawat di to wo sab musalman ho gaye, Hazrat Ali (Radhiyallahu Anhu) ne Rasoolullah (Sallallahu Alaihi Wa Sallam) ko us ki basharat likhi to aap sajdah rez ho gaye, Phir sar utha kar farmaya "Hamdan par salaam Hamdaan par salaam."

Banu Abdul Madaan Ka Wafd: - us ke baad Rasoolullah

(Sallallahu Alaihi Wa Sallam)ne Rabi Ul Akhir 10 Hijri mein Hazrat Khalid bin Waleed(Radhiyallahu Anhu)ko sar zameen e Yemen ke ilaaqe Najraan mein Banu Abd Al Madaan ke paas rawana kiya ke unhein teen din tak Islam ki dawat di,agar wo na manen to ladayi karein,Chunache wahan pahunch kar Hazrat Khalid ne sawaron ko har taraf Islam ki dawat dene ke liye bhej diya,jo kehte ke:

"Logon! Islam lao, salim rahoge."

Log musalman ho gaye,Hazrat Khalid(Radhiyallahu Anhu) ne un ke darmiyan aise logon ko muqarrar kiya,jo unhein Islam ki taleem dein aur Rasoolullah(Sallallahu Alaihi Wa Sallam) ko us ki ittela likh bheji,Aap(Sallallahu Alaihi Wa Sallam) ne Hazrat Khalid(Radhiyallahu Anhu)ko paighaam diya ke un ka wafd lekar aayein,Hazrat Khalid(Radhiyallahu Anhu)ne aisa hi kiya.

Jab wo log Aap(Sallallahu Alaihi Wa Sallam)ke paas pahunche, to aap ne daryaft farmaya "Ke jahiliyat mein jo tum se ladta tha us par tum log kis wajah se ghalib aate the?"

Unhon ne kaha"Hum yekja hote the,mutafarriq na hote the aur kisi par zulm ka aghuaz na karte the."

Aap ne farmaya"Tum logon ne sach kaha."

Aur aap ne Qais bin Hus'ain ko un ka ameer muqarrar kiya, Wo log Shawwal ke akhir ya Dhil Qhada ke shuru mein apni qaum ke paas wapaa gaye,Phir aap(Sallallahu Alaihi Wa Sallam)ne un ke paas Amr bin Hazm(Radhiyallahu Anhu)ko bheja ke unhein deen samjhayen, sunnat aur Islam ki cheedah cheedah baatein sikhayein aur un ke sadqaat wasool karein, Aap(Sallallahu Alaihi Wa Sallam)ne is ke mutalliqh unhein ek tehreer bhi likh di, jo bahut mash-hoor hai.

Banu Muzhaj Ka Islam: - Ye bhi Yemeni qabele hai,Rasoolullah(Sallallahu Alaihi wa Sallam)ne un ke paas Hazrat Ali bin Abi Talib(Radhi Allahu Anhu)ko Ramadan 10 Hijri mein Islam ki dawat dene ke liye bheja aur hukm diya ke jab tak wo

ladayi na karein,ladayi na karna,Jab Hazrat Ali(Radhiyallahu Anhu)un ke paas pahunche aur un ki jami'at ka samna huwa to unhein Islam ki dawat di, magar unhon ne inkar kar diya aur musalmanon par teer chalayee,Hazrat Ali (Radhiyallahu Anhu)ne bhi apne sathiyon ki safbandi ki,aur un se ladkar unhein shikast di, lekin unke ta'aqub se kuch der ruke rahe, phir un se jaa mile aur unhein phir Islam ki dawat di, ab ki baar wo log musalman ho gaye.

In ki sardaaron ne bai'at ki aur kaha"Ke hamari qaum ke jo log piche hain hum unke zimmedaar hain aur ye hamare sadqaat hain, in mei se aap Allah ka haq lijiye,Hazrat Ali(Radhiyallahu Anhu)ne aisa hi kiya,phir palat kar Rasoolullah(Sallallahu Alaihi Wa Sallam) ke paas aaye to Hajjatul Wada men Makkah ke andar aap(Sallallahu Alaihi Wa Sallam)se mulqat huwi.

Azd e shanuah ka wafd: ye bhi Yaman ke atraaf ka ik mashh- oor qabeela hai,Surad bin Abdullah Azadi ki qiyadat mein aaya aur musalman ho gaya aap ne Hazrat Surad ko unka ameer banaya aur hukm diya ke jo Islam lao chuke hain unko saath le kar aas paas ke ahl e shirk se ladayi karen.

Jareer bin Abdullah Bajali (Radhiyallahu Anhu) Ki Aamad Aur "Dhul Khalsa" Ka Inhedaam: - Nabi(Sallallahu Alaihi Wa Sallam) ke paas Hazrat Jareer bin Abdullah Bajali (Radhiyallahu Anhu bhi tashreef laye, Ye mashaheer sahaba mein se hain,unke qabeela Bajaliya aur khasa'am ka ek but aur ek bahut bada but khana tha jise"Dhul Khalasa"kehte hain,wo us se khana e Kaabah ki hamsari karte the,Chunache wo Kaabah ke "Kaaba e Shamiya" kehte the aur apne butkhaneko "Kaaba e Yamaniya" kehte the.

Ek din Rasoolullah(Sallallahu Alaihi Wa Sallam)ne Jareer (Radhiyallahu Anhu)se farmaya"Kya tum mujhe"DhulKhalsa" se rahat na doge?"

Unhon ne shikwa kiya ke"Ke woh ghode par barqaraar nahi reh paate."

Aap ne dast e mubarak se un ke seene par zarb lagayi aur

farmaya "Aye Allah! inhein sabit rakh aur inhein haadi aur mehdi bana."

Chunache us ke baad wo ghode se kabhi nahi gire, Phir wo apni qaum Ahmas (jo bajaliya ki ek shaakh hai) ke ek sau pachaas (50) sawaron ke saath "Dhul Khalsa" gaye aur use wairan kar diya aur jala kar kharish zadah ount ki tarah chodh diya aur Abu Artaat ko us ki basharat de kar Rasoolullah (Sallallahu Alaihi Wa Sallam) ke paas bheja, Apne "Ahams" ke ghodon aur logon ke liye panch baar barkat ki du'a ki.

[Sahih Bukhari: 3020, 3076, 3823, 4355, 4356, 5357, 6333]

Aswad Anasi Ka Zuhoor Aur qatl: - Yemen mein aman aur Islam ki takmeel ho chuki thi aur us ke tamaam atraaf mein Rasoolullah (Sallallahu Alaihi Wa Sallam) ke ummal maujood the ke achanak "Kahaf Hannan" naami shaher mein saat sau jungjuaon ke saath Aswad Anasi zahir huwa, wo apne liye nubuwat aur hukumat ka dawedar tha usne aage badhkar San'aa par qabza kar liya, Phir us ka muamla mazeed sangeen ho gaya, uska fitna sakht aur us ki hukumat taqatwar ho gayi, yahan tak ke Rasoolullah (Sallallahu Alaihi Wa Sallam) ke ummal "Ash'ariyee-n" ke ilaqe mein simat aaye aur musalmanon ne us ke saath "mustahat" se kaam liya, Ye silsila 3 ya 4 mahine jaari raha, Phir Fairoz Dailami aur us ke farsi sathiyon ne, jo musalman ho chuke the ek chaal chali aur Fairoz ne use qatl kar ke us ka sar kata aur qile ke bahar phenk diya, Ye dekh kar us ke sathi bhagh nikle aur Islam aur ahl e Islam ghalib aa gaye, Rasoolullah (Sallallahu Alaihi Wa Sallam) ke ummal apne apne kamon par wapas aagaye aur aap (Sallallahu Alaihi Wa Sallam) ko uski ittela likh bheji.

Aswad Anasi ke qatl ka waqi'ah Nabi (Sallallahu Alaihi Wa Sallam) ki wafaat se sirf ek din aur ek raat pehle pesh aaya tha, us ke mutalliq aap ke paas wahi aayi aur aap ne sahaba ko us ki ittela di, Phir Hazrat Abubakr Siddique (Radhiyallahu Anhu) ke zamane mein khath bhi aagaya. [Fathul Baari 8/93. in ufood ki tafseel ke liye dekhye

Seerat Ibra e Hisham 2/501, 503, 510, 514, 537, 542, 560, 561, Zadul Ma'ad 3/26, 60]

Hajjatul Wada'

(10 Hijri)

Jab Jazeera e Arab mein dawat ki tableegh mukammal ho gayi aur Allah ne ahl-e-eiman ki ek aisi jamaat paida farma di jo dawat ki hifazat ki zaamin aur use zameen ke kone kone tak pahunchane ki kafeel thi, to Allah ne chaha ke Rasoolullah (Sallallahu Alaihi Wa Sallam) ko inteqal se pehle un ke johd-e-paihem ka samra bhi dikhla diya, Chunache aap ko Dhil Hijj 10 Hijri mein Baitullah ke Hajj se musharraf farmaya.

Aap ne Hajj ka iradah farmaya to logon mein us ka aelan kar diya, Chunache Madina mein bahut se log jama ho gaye, (Sahi Muslim 1/494) Hafte ke din jab ke Dhil Qh'ada mein paanch din baqi the, Ya'ni 26 Dhil Qh'ada (tahqeeq ke liye dekhye fathul Bari) 8/104 ko aap ne baalon mei kanghi ki, tail laga- ya tehband pehna, chadar aodhi [Sahi Bukhari: 1545] aur Zohar ki namaz ke baad Madina se chal padhe aur Asr padhne se pehle Dhul Hulafah pahunch gaye, wahan pahunch kar do raka'at Asr padhi, Phir wahin raat guzari, [Sahi Bukhari: 1546] Subah huwi to aap (Sallallahu Alaihi Wa Sallam) ne farmaya:

"Aaj raat mere Rab ki taraf se ek aane wala aaya aur us ne kaha, "Is Mubarak waadi mein namaz padho aur kaho Hajj mein Umrah hai." [Sahi Bukhari: 1534, 2337, 7343]

Ye dar haqeeqat Hajj mein Umrah ki ibadat thi, jise Ahl-e-jahiliyat intehayi bura samajhte the. [Sahi Bukhari: 1564]

Phir Rasoolullah (Sallallahu Alaihi Wa Sallam) ne Zohar se pehle ghusl kiya, Sar aur badan mein khushbu lagayi, jis mein mushk bhi tha, [Sahi Bukhari: 5930] phir tahband pehna, chadar aodhi, Phir do rak'at zohar ki namaz padhi aur musalla hi par Hajj aur Umrah ka ehram bandha aur donon mei "Qiraan" kiya, farmaya:

Allahumma Labbaika bi umratin wa Hajjin

"Aye Allah! Umre aur Hajj ke liye hazir hun."

Is ke baad labbaik pukara jis ke kalimat ye the:

"Hum baar baar hazir hain, Aye Allah! Hum baar baar hazir hain, tera koi shareek nahi, hum baar baar hazir hain, yaqeenan tareef aur nemat tere liye hai aur badshahat bhi, tera koi shareek nahi." [Sahih Bukhari:1549]

Aur kabhi kabhi farmate:

"Mabood barhaq! Hum baar baar hazir hain"

Phir musalle se nikal kar ountni par sawaar huwe aur phir labbaik pukara [Sahih Bukhari:1546,1552-1554] aur jab ountni aap ko lekar maidan mein chal padhi to aap ne phir labbaik pukara, [Sahih Bukhari:1545,1551] Namaz ke baad Dhul Hulafa hi mein aapne Hadi (Qurbani ke janwaron) ke kohan cheere aur unhein qalaade pehnaye. [Sahih Bukhari:1694,1695]

Is ke baad aap (Sallallahu Alaihi Wa Sallam) ne apna safar jaari rakha, Hafta bhar baad, Makkah ke qareeb pahunche to Dhi Tuwa mein raat guzari aur wahin fajr padh kar ghusl farmaya, Phir Haram mein dakhil huwe, [Sahih Bukhari:1573, 1574] Ye itwaar 4 Dhil Hajj ki subah thi, [Sahih Bukhari:1545] Aap ne Baitullah ka tawaaf kiya, Safa Marwa ki sayi ki, Phir Balaayi Makkah mein Hujoon ke paas qayam farmaya aur dobarah palat kar tawaf nahi kiya, albatta ehram barqaraar rakha, ki-onke aap "Qarin" the, yaani Hajj aur Umrah ka ehraam ikhatta bandha tha aur is ki wajah ye thi ke aap Hadi (Qurbani ka janwar) saath laye the, Chunache jo koi bhi apne saath "Hadi" laya tha aapne use hukm diya ke apna ehraam barqaraar rakhe, albatta jo log Hadi nahi laye the, unhein hukm diya ke tawaaf wa sayi ke baad sar munda lein aur pure taur par halaal ho jayein aur apne is amal ko Umrah qaraar de len, khwah unhone Hajj ki niyat se ehraam bandha ho ya Umrah ki niyyat se ya donon ki niyyat se [Sahih Bukhari:1545,1625,1731] aur aap ne farmaya, "agar mujhe pehle, wo baat maalum ho jayi jo baad mein maloom huwi to main hadi na lata aur ise

Umrah qaraar de deta aur halaal ho jata" chunache jinn logon ke paas Hadi nahi thi wo halaal hogaye.

[Sahih Bukhari:1568, 1651,1785,2506,7230,7367]

Phir aap 8 Dhil Hajjah tarbiya ke din Mina tashreef le gaye jo log halaal ho chuke the wo bhi Hajj ka ehraam bandh kar Mina gaye, [Sahih Bukhari:1551] Wahan aapne Aohar, Asr, Maghrib, Isha aur fajr ki namazein padhin aur chaar rakaat wali namazein qasr karke do do rakaat padhin, [Sahih Bukhari:1653, 1655,1656,1657] Phir sooraj tulu hone ke baad Mina se chal padhe aur afraat tashreef laye, Wahan "Wadi e Namrah" mein aap ke liye Qubba lagaya huwa tha, Aap usi mein isterahat farma huwe, Suraj dhala to Qaswa ountni par sawaar hokar "Wadi Arna" mein tashreef laye, log aap ke gird jama the, Aap ne un ke andar khade ho kar khutba diya, Allah ki hamd wa Sana ki, shahadat ke kalimat kahe, Allah se darne ki wasiyyat ki, Phir jo baatein kahin un mein aap ne farmaya:

"Logo! Meri baat suno! Mujhe nahi maloom, ghaliban main tum se apne is saal ke baad is muqaam par kabhi na mil sakunga, [Seerat Ibn e Hisham 2/603] Tumhare khoon, tumhara maal, tumhari aabru ek dusre par usi tarah haraam hai, jis tarah aaj ke din ki, maujoodah mahine ki aur maujoodah shaher ki hurmat hai. Sun lo! Jahiliyat ki har cheez mere paun tale rond di gayi, jahiliyat ke khoon bhi khatm kar diye gaye aur hamare khoon mein se pehla khoon jise main khatm kar raha hun wo Rabiya bin Harith ke bete ka khoon hai. Ye bachcha Banu Saad mein doodh pi raha tha ke Banu Huzail ne use qatl kar diya...aur jahiliyat ka sood khatm kar diya gaya aur hamare sood mein se pehla sood jise main khatm kar raha hun wo Abbas bin Abdul Muttalib (Radhiyallahu Anhu) ka sood hai, Ab ye saare ka saara sood khatm hai.

Han! Aurton ke baare mein Allah se daro, kyonke tum ne unhein Allah ki amanath ke saath liya hai aur Allah ke

kalime ke zariye unki sharmgahein halaal hain, Un par tumhara haq ye hai ke wo tumhare bistar par kisi shakhs ko na aane de, jo tumhein gawara nahi, agar wo aisa karen to tum unhein maar sakte ho, lekin sakht maar na marna aur tum par un ka haq ye hai ke tum unhein maaruf tareeqe se khilao aur pehnao.

Aur main tum mein aisi cheez chode ja raha hun ke agar tum ne use mazbooti se pakde rakha to us ke baad hargiz gumrah na hoge aur wo hai Allah ki kitaab.

Aur tum se mere mutalliq pucha jayega to kya kahoge? Sahaba (Radhiyallahu Anhu) ne kaha "ham shahadat denge ke aap (Sallallahu Alaihi Wa Sallam) ne tableegh kardi, paigaam pahuncha diya aur khair ka haq ada farma diya.

Ye sun kar aap ne shahadat ki ungli ko aasman ki taraf uthate aur logon ki taraf jhukate huwe farmaya Aye Allah! Gawah reh, Aye Allah! Gawah reh, Aye Allah! Gawah reh." [Sahih Muslim 1/397. Ibn e Jareer, Ibn e 'Asaakar]

Is khutbe mein aap ne mazeed kayi umoor bayan farmaye aur jab farigh huwe to aap par Allah Taala ka ye irshaad nazil huwa.

"Aaj main ne tumhare liye tumhara deen mukammal kar diya aur tum par apni nemat poori kardi aur tumhare liye Islam ko bahaisiyat e deen pasand kar liya." (Surah Maida 5 Aayat 3) [Sahih Bukhari: 45, 4407, 4606, 7268]

Chunache ye nemat aur sa'adat ka din tha.

Khutbe ke baad Hazrat Bilaal (Radhiyallahu Anhu) ne azaan di aur phir iqamat kahi aur Rasoolullah (Sallallahu Alaihi Wa Sallam) ne do rakaat zohar ki namaz padhayi, Phir iqamat kahi aur aapne do rakaat Asr ki namaz padhayi, donon ko Zohar ke waqt mein jama e taqdeem ke taur par ikhatta kiya aur in donon ke darmiyan koi namaz nahi padhi, Phir 'Jaa e wuqoof' par tashreef laye, Ountni ka shikam chattanon ki jan-

ib kiya aur qibla rukh musalsal wuqoof farmaya, yahan tak ke sooraj ghuroob ho gaya aur thodi zardi chali gayi phir rawana hokar "Muzdalifa" tashreef laye aur wahan maghrib aur Isha ki namaz ek azaan aur do iqamat se padhi aur darmiyan mei koi namaz na padhi. Phir aap let gaye aur tulu' e fajr tak lete rahe, Phir subah tadke fajr ki namaz padhi aur "Mash'ar e haram" aagaye aur wahan qibla rukh hokar du'a, takbeer wa tehleel aur tauheed ke kalimaat kehte rahe, yahan tak ke khoob ujala ho gaya.

Us ke baad sooraj tulu' hone se pehle Mina ke liye rawana ho gaye aur Jamrah e Kubra' par aakar use saat kankaariyan maarin, Har kankari ke saath takbeer kehte jate the is jamrah ko kankari marne tak aap labbaik pukarte rahe aur kankari marne ke saath hi talbiya khatm kar diya, neez is jamrah ke paas theher kar aap ye bhi farmte rahe ke:

"Mujh se apne amaal e Hajj seekh lo, ghaliban main apne is saal ke baad Hajj na kar sakunga."

phir aap Mina mein apne dere par tashreef laaye aur apne dast e mubarak se sau mein se traisath (63) ount nahar kiye, baaqi ya'ni saintees (37) ount Hazrat Ali (Radhiyallahu Anhu) ne nahar kiye, phir aap ke hukm se har ount ka aik aik tikda kaat kar haandi mein daala gaya, phir aap ne aur ne us ka gosht tanawul kiya aur shorba piya.

Qurbani se faarig ho kar hajjam ko bulaya aur sar ka dahna hissa diya, usne moond kar aik aik do do baal logon mein taqseem kardiye phir baayan hissa moond kar Abu Talha (Radhiyallahu Anhu) ko de diya.

Phir aap ne apne kapde pehne, khushboo lagayi aur us ke baad sawaar hokar Baitullah tashreef laye "Tawaaf e Ifadha" kiya, lekin Safa Marwa ke darmiyan sayi nahi ki, is ke baad Zohar ki namaz padh kar Banu Abdul Muttalib ke paas aaye. Wo log zamzam pila rahe the, Aap ne farmaya:

"Banu Abdul Muttalib! Tum log paani keencho agar ye

andesha na hota ke log tumhare paani pilane ke is kaam mein tumhein magloob kar deinge, to main bhi tum logon ke saath kheenchta."

Chunache unhon ne aapko ek dol paani diya aur aap ne use piya. [Sahih Muslim, Sahih Muslim]

Is ke baad aap Mina wapas aa gaye aur wahan ayyaam e tashreeq yuani 11, 12, 13 Dhil Hajj tak thaheer kar teenon jamraat ko rozana sooraj dhalne ke baad kankari marte rahe. Jamrah e Sughra se shuru karte, use saat kankari marte aur har kankari ke saath takbeer kehte phir jamrah e wusata' aur us ke baad Jamrah e Kubra' ke saath yehi karte.

Rasoolullah (Sallallahu Alaihi Wa Sallam) ne Yaumunnahr (daswin tareekh) ko bhi ek khutba diya, Phir ayyaam e tashreeq ke darmiyani din 12 Dhil Hajj, Ko bhi ek khutba diya, jis mein khutba Arfa ki baton ki takeed farmayi aur mazeed nas-eehatein bhi kin, Ayyaam e tashreeq ke darmiyani din khutba se pehle Surah Nasr nazil huwi.

13 Dhil Hajj ko jo ayyam e tashreeq ka teesra aur Hajj se wapsi ka dusra aur akhri din hai aur ye mangal ka din tha, Nabi (Sallallahu Alaihi Wa Sallam) ne jamraat ko kankari maarkar Mina se kooch farmaya aur "Abtah" mein utar kar wahin Zohar, Asr, Maghrib aur Isha ki namuazein padhin aur wahin se Ummul Momineen Hazrat Aisha (Radhiyallahu Anhu) ko un ke bhai Abdur Rahman bin Abubakr (Radhiyallahu Anhu) ke saath bheja ke unhein Tan'aeem se Umrah kara layein chunache unhon ne ehraam bandha, Umrah kiya, Phir saher ke waqt "Abtah" mein aagayin, Idhar Nabi (Sallallahu Alaihi Wa Sallam) ne ek neend le li thi, Phir jab Hazrat Aisha (Radhiyallahu Anhu) aagayin to kooch ka aelan kiya aur sawar hokar Khana e Kaabah tashreef le gaye, Tawaaf e wada' kiya aur fajr ki namaaz padhi, Phir zerin Makkah se nikal kar Madina ka rukh kiya. Jab Madina qareeb aa gaya aur uske aasaar dikhai dene lage, to teen baar "Allahu Akbar" kaha phir farmaya:

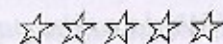
"Allah ke siwa koi mabood nahi, wo tanha hai, uska koi shareek nahi, usi ke liye badshahat hai aur usi ke liye tareef hai aur wo har cheez par qadir hai. Hum palatne waale, tauba karne waale, ibadat guzaar, sajda karne waale, apne Rab ki tareef karne waale hain, Allah ne apna wa'da sach kar dikhaya, apne bande ki madad ki aur tanha saari jama'ton ko shikast di."

[Hajjatul wada' ki tafseel ke liye dekhye, Sahih Bukhari, kitabul Hajj, Sahih Muslim Kitabul Hajj]

Sariyya e Usama bin Zaid (Rabi Ul Thani 11 Hijri): -

Rasoolullah (Sallallahu Alaihi Wa Sallam) ne wapas aakar Madina mein qiyaam farmaya aur 23 saal pehle aap ne jo dawat shuru ki thi, us ki kamyabi aur Allah ke deen mein fauj dar fauj logon ke dakhile ka jo manzar aapke Rab ne aap ko dikhaya us par us ki hamd wa tasbeeh karte rahe, Is dauraan baaz wufood ka isteqbaal bhi kiya aur Hazrat Usama bin Zaid (Radhiyallahu Anhu) ko saat sau faujiyon ke saath tayyar kiya aur hukm diya ke Balqa ke ilaqa aur 'Daroom' ki falasteeni sar zameen sawaron ke zariye raund aao, Ye lashkar rawana ho kar Madina se teen mile door muquam 'Jurf' mein khaimazan huwa, lekin Rasoolullah (Sallallahu Alaihi Wa Sallam) ki bima-ari ke mutalliq tashweesh naak khabron ke sabab wahin ruk kar nateeje ka intezaar karne lage aur Allah ka faisla ye zahir huwa ke Rasoolullah (Sallallahu Alaihi Wa Sallam) ne wafaat payi aur ye lashkar Hazrat Abubakr Siddique (Radhiyallahu Anhu) ke ahd e khilafat ki pehli fauji muhim qaraar payi.

[Sahih Bukhari, kitabul maghazi, Seerat Ibn e Hisham 2/606, 250]



Rafeeq e A'ala Ki Janib

Alwidayi Asaar: - Jab Rasoolullah(Sallallahu Alaihi Wa Sallam) ne risalat ki tableeg farmali aur ummat ki khair khwahi ka kaam mukammal kar liya, to aap (Sallallahu Alaihi Wa Sallam)ke aqwaal wa afaal mein dunya se rehat ke asaar numaya hona shuru ho gaye.

Aap ne daswen saal Ramadan mein bees din aetekaaf farmaya aur Hazrat Jibraeel(alaihissalam) ne aap ko do martaba Quran ka daur karaya,Aap ne apni sahebzadi Fatimah(Radhiyallahu Anhu)se farmaya:

"Main samajhta hun ke mera waqt qareeb aa chuka hai."
[Sahih Bukhari:2044,4998]

Hazrat Mu'az (Radhiyallahu Anhu)ko Yemen rukhsat kiya to unhein wasiyyat karne ke baad farmaya:

"Aye Muaz! Ghaliban mere is saal ke baad tum mujhse mulaqat na kar sakoge aur meri is masjid aur meri qabr ke paas se guzroge."

Ye sun kar Hazrat Muaz (Radhiyallahu Anhu)Rasoolullah (Sallallahu Alaihi Wa Sallam)ki judayi mein rone lage.

Aapne Hajjatul Wada mein kayi baar kaha:

"Ghaliban main tum logon se apne is saal ke baad na mil sakunga,Ghaliban main apne is saal ke baad Hajj na kar sakunga."

Isi tarah((Al yauma akmalu lakum deenakum))aur((Iza jaa nasrullahi)) ka nuzool is baat ka paighaam tha ke aap duniya mein apni muhim se farigh ho chuke hain aur isi wajah se is Hajj ka naam Hajjatul Wada rakha gaya,kyonke aap(Sallallahu Alaihi Wa Sallam)ne apne Rab Subhana Wa Taala ki taraf muntaqil hone ke liye logon ko alwida' kaha.

Awayel e Safar 11 Hijri mein aap"Uhud" tashreef le gaye aur shohada ke liye istarah dua ki goya zindon aur murdon se ru-

khsat ho rahe hain,phir wapas aakar mimbar par farokash huwe aur farmaya:

"Main tumhara peshro hun,aur tum par gawah hun, Main Wallah!is waqt apna hauz dekh raha hun,mujhe zameen ya zameen ke khazano ki kunjiyan di gayi hain, Wallah!Mujhe tum par ye khauf nahi ke tum mere baad shirk karoge,balke andesha hai ke duniya mein ek dusre se aage nikalne ki daud mein lag jaoge."

[Sahih Bukhari:1344,3596,4052,4085,6426,6590]

Mah e Safar ke aakhir mein aap raat ke waqt"Baqi e Garqad" tashreef le gaye aur ahl e baqi ke liye duayein maghfirat ki aur farmaya:

"Hum bhi tum se aan milne waale hain."

[Sahih Muslim,Al janazaiz]

Marz Ka Aaghaaz: - Mah e Safar ke aakhri do shambe ko Rasoolullah(Sallallahu Alaihi Wa Sallam)ek janaze mein Baqi tashreef le gaye, Hazrat Aisha(Radhiyallahu Anhu)farmati hain:

"Ke aap Baqi' se wapas tashreef laye to main apne sar mein dard mehsoos kar rahi thi aur ye keh rahi thi ke haye mera sar."
[Sahih Bukhari:4442,5666,7217]

Aap ne farmaya:

"Balke main Wallah! Aye Aisha! Haye mera sar."

Ye aap ki bimari ki ibteda thi,Aap is ke bawajood baari baari sab azwaaj ke paas din guzarte rahe,yahan tak ke marz sakht ho gaya,us waqt aap Hazrat Maimuna(Radhiyallahu Anhu) ke ghar mein the aap poochrahe the ke main kal kaha rahunga? Main kal kaha rahunga? Maqsood Hazrat Aisha(Radhiyallahu Anhu)ki baari thi,Azwaaj e mutahharat ne ijazat de di ke aap jahan chahen rahen,Chunache aap Hazrat Fazl bin Abbas aur Ali bin Abi Talib(Radhiyallahu Anhu)ke darmiyan tek laga kar donon paun zameen par ghaseet-te huwe nikle aur Hazrat Aisha(Radhiyallahu Anhu)ke ghar muntaqil ho gaye.
[Sahih Bukhari:1389,3784,4450,5217]

Ahad Aur Wasiyyat: - Hazrat Aisha(Radhiyallahu Anha)

farmati hain ke:

"Jab aap(Sallallahu Alaihi Wa Sallam)mere ghar tashreef laye aur beemari ne zor pakda to aap ne farmaya "Mujh par saat mashkeez paani daalo,, jin ka bandhan na khola gaya ho,taake main logon ko wasiyyat karun"

Chunache hum ne aap ko Hazrat Hafsa (Radhiyallahu Anhu) ki ek lagan mein bitha kar un mashkeezo se paani dala, hatta ke aap isharah farmane lage ke tum logon ne kaam pura kar diya,Phir aap logon ki janib tashreef le gaye unhein namaz padhayi aur khitab farmaya.[Sahih Bukhari:198,4442,5714]

Is khitaab mein aap ne minjumla aur baton ke farmaya:

"Tum se pehle jo log the wo apne anbiya aur buzurgon ki qabron ko masjid bana lete the, to tum log qabron ko masjid na banana, main tumhein is se mana karta hun."

[Sahih Muslim:23]

Aur farmaya "Yahood wa Nasara par Allah ki lanat,Unhon ne apne anbiya ki qabron ko masjid banaya."

[Sahih Bukhari:435,436,4443,4444]

Mazeed fatmaya ke "Tum log meri qabr ko but na banana ke us ki puja ki jaye." [Muatta Imam Malik p:65]

Phir aap ne apne aap ko qisaas(zyadati ke badle)ke liye pesh kiya,Ansaar ke mutalliq khair ki wasiyyat ki,phir farmaya"ek bande ko Allah ne ikhtiyar diya ke wo duniya ki chamak damak aur zeb wa zeenat mein se jo chahe le le,Ya Allah ke paas jo kuch hai use ikhtiyar kar le,to us bande ne Allah ke puas jo kuch hai use ikhtiyar kiya."

Abu Sayeed Khudri (Radhiyallahu Anhu)farmate hain ke:

Ye sun kar Abubakr(Radhiyallahu Anhu)rone lage aur farmaya"hum apne maa baap ke saath aap par qurbaan!"Is par hamei, tajjub huwa,logon ne kaha"Is budhe ko dekho Rasoolullah(Sallallahu Alaihi Wa Sallam)to ek bande ke baare mein ye bata rahe hain ke Allah ne use ikhtiyar diya ke duniya ki

chamak wa damak aur zeb o zeenat mein se jo chahe use Allah de de ya wo Allah ke paas jo kuch hai use ikhtiyar kar le aur ye budhdha keh raha hai ke hum apne maan baap ke saath aap par qurbaan"(lekin chand din baad wazeh huwa ke)jiss bande ko ikhtiyar diya gaya tha wo khud Rasoolullah (Sallallahu Alaihi Wa Sallam)the aur Abubakr(Radhiyallahu Anhu)hum mein sab se zyadah saheb e ilm the.

Phir Rasoolullah(Sallallahu Alaihi Wa Sallam)ne Abubakr ki tareef ki aur un ke darwaze ke siwa masjid mein khulne wale tamaam darwazon ko band karne ka hukm diya.

[Sahih Bukhari:566,3654,3904]

Ye budh ke roz ki baath hai. Jume'raat ko aapki bimari ne aur shiddat ikhtiyar karli,Aap ne farmaya:

"Lao main tumhein ek tehreer likh dun,jis ke baad kabhi gumrah na hoge."

Hazrat Umar(Radhiyallahu Anhu)ne kaha"aap par takleef ka ghalba hai aur tumhare paas Quraan hai,Allah ki ye kitaab tumhare liye kaafi hai."

Is par logon mein ikhtilaaf ho gaya aur jab shor aur ikhtilaaf zyadah huwa to aap ne farmaya:

"Mere paas se uth jao."

Usi din aap ne wasiyyat ki ke Yahood wa Nasara aur mushrikeen ko jazeera Al Arab se nikaal diya jaye aur wufood ko usi tarah nawaza jaye, jaise aap nawazte the aur namaz aur ghulaamon aur laundiyon ke mutalliq bhi takeed farmayi

[Sahih Bukhari:114,3053,3168,4431,4432,5669]aur farmaya ke:

"Main tum mein do cheezein chodh raha hun jab tak unhein mazbooti se pakade rahoge hardiz gumrah na hoge. Kitaab aur meri sunnat."

Namaz Ke Liye Abubakr (Radhiyallahu Anhu)Ki Jana-

sheeni: - Nabi(Sallallahu Alaihi Wa Sallam)maraz ki shiddat ke bawajood namaz khud padhaya karte the,lekin us din jum- eraat ko jab Esha ka waqt huwa to aap ne lagaan mein ghusl farmaya,

taake marz mein takhfeef ho jaye, Phir uthne lage to gashi taari ho gayi, Phir ifaqa huwa to dobarah ghusl farmaya, lekin phir uthne lage to phir gashi taari ho gayi, phir teesri baar ghusl farmaya, lekin phir uthne lage to phir gashi taari ho gayi, Aakhir aap (Sallallahu Alaihi Wa Sallam) ne Abubakr (Radhiyallahu Anhu) ko kehla bheja ke wo logon ko namaz padhayein, Chunache us waqt se baqiya ayyaam mein Abubakr (Radhiyallahu Anhu) ne namaz padhayi, [Sahih Bukhari:687] Aap ki hayaat e mubarak mein un ki padhayi gayi namazon ki kul tadaad satrah hai.

Hafta ya itwaar ko Rasoolullah (Sallallahu Alaihi Wa Salla) ne kuch ifaqa mahsoos kiya, Chunache do aadmiyon ke darmiyan Zohor ki namaz ke liye tashreef laye, us waqt Abubakr (Radhiyallahu Anhu) namaz padha rahe the, Aap ko un ke bayein bithaya gaya, Chunache ab Abubakr (Radhiyallahu Anhu) Rasoolullah (Sallallahu Alaihi Wa Sallam) ki iqteda kar rahe the aur log Abubakr (Radhiyallahu Anhu) ki iqteda kar rahe the ke wahi logon ko takbeer suna rahe the. [Sahih Bukhari:687]

Jo Kuch Tha Sab Sadqa Farmadiya: - Itwaar ke din Nabi (Sallallahu Alaihi Wa Sallam) ne apne ghulaam azaad kar diye, Aap ke paas saat deenaar the, unhein sadqa kar diya, hat-hyar musalmanon ko hiba kar diya, Raat aayi to Hazrat Aisha (Radhiyallahu Anha) ne apna chiraagh ek aurat ke paas bheja aur kehlaya ke apni kuppi se hamare chirag mein ghee tapka do, [Tabaqaat Ibn e Sa'd 2/237,239] Aap (Sallallahu Alaihi Wa Sallam) ki zirah ek Yahoodi ke paas tees saa' (taqreeban 75 kilo) jau ke ewaz rehen rakhi huwi thi. [Sahih Bukhari:2068]

Hayaat e Mubarak Ka Aakhri Din: - Do shambe ki subah Abubakr (Radhiyallahu Anhu) namaz padha rahe the ke Rasoolullah (Sallallahu Alaihi Wa Sallam) ne Hazrat Aisha (Radhiyallahu Anha) ke hujre ka parda hataya aur logon ki taraf dekh kar muskuraye, is par Abubakr (Radhiyallahu Anhu) aedi ke bal piche hate aur samjha ke aap (Sallallahu Alaihi Wa Sallam) namaz ke liye tashreef lana chahte hain, (Baqaul Anas

(Radhiyallahu Anhu) Rasoolullah (Sallallahu Alaihi Wa Sallam) ko dekh kar musalman is qadar khush huwe ke chaha ke namaz hi ke andar fitne mein padh jayen (yani aapki mizaaj pursi ke liye namaz todh dein), lekin Rasoolullah (Sallallahu Alaihi Wa Sallam) ne haath se ishara farmaya ke "apni namaz poori kar lo." Phir hujre ke andar tashreef le gaye aur pardah gira liya. [Sahih Bukhari:680,681,754,1205,4448]

Usi din ya usi hafte Rasoolullah (Sallallahu Alaihi Wa Sallam) ne Hazrat Fatimah (Radhiyallahu Anha) ko bulaya aur kuch sargoshi ki, Wo rone lagin, Phir kuch sargoshi ki to hasne lagin Hazrat Aisha (Radhiyallahu Anha) ne daryaft kiya to chupa le gayin, lekin jab Nabi (Sallallahu Alaihi Wa Sallam) ki wafaat ho gayi to batlaya ke aap ne pehli dafa ye farmaya tha ke "aap apne isi marz se wafaat pa jayenge." Is liye wo royin aur dusri baar ye farmaya tha ke "Aap ke ahl wa ayaal mein sab pehle wahi (Hazrat Fatimah (Radhiyallahu Anha)) aap se aan milengi, is liye wo hansii." Aur aap (Sallallahu Alaihi Wa Sallam) ne unhein ye basharat bhi di ke aap saare khawateen e aalam ki ssayyedah (Sardar) hain. [Sahih Bukhari:3623,3715]

Idhar Hazrat Fatimah (Radhiyallahu Anha) ne Rasoolullah (Sallallahu Alaihi Wa Sallam) ke karb ki shiddat dekhi to be sakhta pukaar uthin:

((Wa karba abaahu)) "Haye abbaa jaan ki takleef."

[Sahih Bukhari:4462]

Aap (Sallallahu Alaihi Wa Sallam) ne Hazrat Hasan aur Husain (Radhiyallahu Anhum) ko bulakar chuma aur azwaj e mutahharaat ko bulakar wa'z wa nasihat ki.

Idhar lamha ba lamha takleef badhti jaa rahi thi, aur us za-her ka asar bhi zahir hona shuru ho gaya, jise aap ko Khaibar mein khilaya gaya tha, Chunache aap us ke alam ki shiddat mahsoos karne lage, [Sahih Bukhari:4428] Aapne chehre par ek chadar daal rakhi thi, jab saans phulne lagta to chehre se hata dete, Isi halat mei- n aapne farmaya:

"Yahood aur Nasara pe Allah ki lanat, Unhon ne apne anbiya ki qabron ko masajid banaya."
Maqsood un ke jaise kaam se rokna tha.

[Sahih Bukhari:435,436,1330,1390,4441,5816]

"Sarzameen e Arab mein do deen na baaqi rehne diye jayen"
Ya aakhri irshaad aur wasiyyat thi jo aap ne logon ko farmayi, us ke baad kayi baar farmaya:

((Assalaata Assalaata wa ma malakat aimanukum))

"Namaz, namaz aur tumhare zer-e-dast, yaani laundi, ghulam."

Naza' e Rawaan Aur Wafaat: - Phir naza' ki halat shuru' ho gayi aur Hazrat Aisha(Radhiyallahu Anha) ne aap ko apne seene aur gale ke darmiyan sahara de kar tek liya, isi dauraan un ke bhai Abdul Rahman bin Abi Bakr(Radhiyallahu Anhu)aaye, un ke paas khajoor ki tazaa shaakh ki miswaak thi, Rasoolullah(Sallallahu Alaihi Wa Sallam) miswaak ki taraf dekhne lage, Hazrat Aisha(Radhiyallahu Anha)samajh gayin ke aap use chahte hain, unhon ne pucha to aap ne sar se ishara kiya ke Han! Chunnache unhon ne miswak lekar chabayi aur narm ki, phir aap (Sallallahu Alaihi Wa Sallam)ne use lekar nehayat achchi tarah miswak ki, Aap ke saamne katore mein paani tha, Aap paani mein donon hath daal kar chehre ponchte jaate aur farmate jate the:
((La ilaaha illa Allahu inna lil maut sakaraatin))

"Allah ke siwa koi ma'abood nahi, maut ke liye sakhtiyani hain"
[Sahih Bukhari:4449]

Phir aap ne donon haath ya ungli uthayi, Nigah chath ki taraf buland ki aur donon honton par kuch harkat huwi, Hazrat Aisha(Radhiyallahu Anha)ne kaan lagaya to aap farma rahe the:

"Un anbiya, Siddiqeen, Shuhada aur Saliheen ke saath jinhein tune inaan se nawaza, Aye Allah! Mujhe bakhsh de, aur mujh par Rehem kar aur mujhe "Rafeeq e A'ala" mein pahuncha de, Aye Allah! Rafeeq e Aala."

Aakhri fiqra teen baar dohraya aur rooh parwaaz kar gayi. Haath jhuk gaya aur aap "Rafeeq e Aala" se jaa mile, [Sahih

Bukhari:4435,4586,6509]Ye dosha- mbe ka din, Rabi Al Awwal ki 12 tareekh aur hijrat ka giyara- hwan saal tha, us waqt aapki umr tirsath(63) saal puri ho chuki thi.

((Inna Lillahi Wa Inna Ilaihi Rajioon))

Sahaba Ki Hairat Aur Abubakr(Radhiyallahu Anhu) Ka Mauqif: - Is haadesa e dil figaar ki khabar Sahaba e kiraam (Radhiyallahu Anhum ajmayeen) mein fauran phail gayi aur un par duniya tareek ho gayi, qareeb tha ke wo apne hawaas kho baithen. Chunnache koi din usse taabnaak aur behtar na tha, jis mein Rasoolullah(Sallallahu Alaihi Wa Sallam) Madina tashreef laye the aur koi din us se ziyadah taree aur qabih na tha, jis mein aap ne wafaat payi, [Jame' Tirmizi 5/588,589] Sahaba(Radhiyallahu Anhum ajmayeen)ro ro kar is tarah aahein bhar rahe the, jaise hajiyon ka shor barpa ho.

Udhar Hazrat Umar(Radhiyallahu Anhu)khade hokar Masjid mein farma rahe the ke Rasoolullah(Sallallahu Alaihi Wa Sallam) us waqt tak wafaat nahi paayenge, jab tak ke Allah Ta'ala munafiqeen ko fana na kar le aur us shakhs ko kaatne aur qatl karne ki dhamkiyan de rahe the jo ye kahe ke aap wafaat pa gaye hain, Sahaba e kiram(Radhiyallahu Anhum) un ke gird masjid mein hairat aur gham ki tasweer bane maujood the.
[Seerat Ibn e Hisham 2/655]

Jab Hazrat Abubakr(Radhiyallahu Anhu)ne subah ko aap (Sallallahu Alaihi Wa Sallam)ke marz mein kami dekhi to "Sunh" mein waaqe apne makaam par chale gaye, unhein aap ki wafaat ki khabar huwi tou apne ghode par sawaar hokar aaye aur utar kar Masjid e Nabwi(Sallallahu Alaihi Wa Sallam) mein dakhil huwe, logon se koi baath na ki, Seedhe Hazrat Aisha(Radhiyallahu Anha)ke hujre mein gaye aur Rasoolullah(Sallallahu Alaihi Wa Sallam)ka qasd farmaya, Aap ka jasad e mubarak dharidaar Yemeni chadar se dhaka huwa tha, unhon ne chehra e mubarak khola, use chuma aur roye, Phir farmaya:
"Mere maan baap aap par Qurbaan! Allah aap par do

mautein jama nahi farmayega Jo maut aap par likh di gayi thi, wo aap ko aa chuki."

Us ke baad Hazrat Abubakr(Radhiyallahu Anhu)bahar tashreef laye aur kaha "Umar baith jao."

Magar unhon ne baithne se inkaar kar diya,Chunache unko chodh kar Hazrat Abubakr(Radhiyallahu Anhu)mimbar ke paas aagaye aur us ke bazu mei khade ho gaye,Sahaba bhi Hazrat Umar(Radhiyallahu Anhu)ko chodh kar yahin aa gaye, Hazrat Abubakr(Radhiyallahu Anhu)ne farmaya:

"Ammaba'd!Tum mein se jo shakhs Muhammad(Sallallahu Alaihi Wa Sallam)ki pooja karta tha,to(wo jaan le ke) Muhammad(Sallallahu Alaihi Wa Sallam)ki maut waqe' ho chuki hai aur tum se jo shakhs Allah ki ibadat karta tha,to yaqeenan Allah hamesha zinda rehne wala hai, kabhi nahi marega. Allah ka irshad hai:"Muhammad(sallallahu Alaihi Wa Sallam)nahi hain magar Rasool,un se pehle bhi bahut se Rasool guzar chuke hain,To kya agar un ki maut waqe ho jaye ya wo qatl kar diye jayein to tum log apni aedi ke bal palat jaoge?Aur jo shakhs apni aedi ke bal palat jaye to wo Allah ko kuch nuqsan nahi pahuncha sakta aur anqareeb Allah shukr karne walon ko jaza dega."

Hazrat Ibn e Abbas (Radhiyallahu Anhu)ka irshaad hai ke:

"Wallah!Aisa lagta tha ke logon ne(pehle) jana hi na tha ke Allah ne ye aayat nazil ki hai,ya6jhan tak ke Abubakr (Radhiyallahu Anhu)ne is ki tilawat ki to saare logon ne un se ye aayat akhaz ki aur tab main jis kisi insaan ko sunta to wo us ki tilawat kar raha hota."

Hazrat Umar(Radhiyallahu Anhu)ka irshad hai ke "Wallah! Main ne jun hi Hazrat Abubakr(Radhiyallahu Anhu)ko ye aayat tilawat karte huwe suna to jaan gaya ke ye barhaq hai, Pas main toot kar reh gaya hatta ke mere paun mujhe utha hi nahi rahe the aur main zameen ki taraf ludhak gaya aur main jaan gaya ke waqe'ai Nabi(Sallallahu Alaihi Wa Sallam)ki

wafaat ho chuki hai." [Sahih Bukhari:1241,3667,4452,5710]

Khilafat Ke Liye Abubak(Radhiyallahu Anhu) Ki Intekhab:

Rasoolullah(Sallallahu Alaihi Wa Sallam)ki wafaat ke baad sab se aham maslah ye tha ke ek ameer muntakhab kiya jaye, jo awaam aur mulk ke muamlaat chalane ke liye aap ka janasheen ho,Is silsile mein Hazrat Ali bin Abi Talib(Radhiyallahu Anhu)ye samajhte the ke wo janasheeni ke zyadah haqdaar hain,kionke wo Nabi (Sallallahu Alaihi Wa Sallam)ke khaas qareebi hain,chunache wo aur Hazrat Zubair neez Bani Hashim ke kuch log Hazrat Fatimah (Radhiyallahu Anha)ke makaan mein jama' huwe,jabke Ansaar ne apne mein se ek ameer muntakhab karne ke liye "Saqaefa e Bani Sa'aidah" mein ijtema' kiya,baaqi muhajireen Hazrat Abubakr(Radhiyallahu Anhu)ke piche ho liye.

Hazrat Abubakr(Radhiyallahu Anhu)"Saqaefa e Bani Sa'aidah" tashreef le gaye,un ke saath Hazrat Abu Ubaidah aur dusre muhajireen bhi the,Wahan muhajireen wa ansaar mein bahas wa gufftagu huwi,Ansaar ne apni fazeelat aur isteqaq ka zikr kiya.

Hazrat Abubakr ne farmaya "Aap logon ne jis khair ka zikr kiya hai aap log waqe'ai is ke ahl hain,lekin arab is kaarobar (e hukumat)ko Quraish ke is qabeele ke siwa kisi aur ke liye nahi jante, Yani wo Quraish ke siwa kisi aur ki hukmrani tasleem nahi kar sakte,wo Arab mein nasab aur gharane donon lehaz se afzal hai."Phir unhon ne Hazrat Umar aur Hazrat Abu Ubaidah(Radhiyallahu Anhu)ke haath pakde aur farmaya:

"Main aap logon ke liye in donon mein se kisi bhi ek ko pasand karta hun," Is par Ansar ke ek aadmi ne kaha ek ameer hum mein se aur ek ameer aap logon mein se" Is par bada shor huwa,aawazein buland huwin aur ikhtilaaf ka khatra ho chala.

Chunache Hazrat Umar(Radhiyallahu Anhu)ne Hazrat Abubakar(Radhiyallahu Anhu)se kaha "Haath phailayein."

Hazrat Abubakr(Radhiyallahu Anhu)ne haath phailaya aur Hazrat Umar(Radhiyallahu Anhu)ne aur muhajireen wa Ansar ne bai'at karli.

Tajheez o Takfeen Aur Tadfeen: - Mangal ke roz Rasoolullah (Sallallahu Alaihi Wa Sallam) ko kapde utaare baghair gh-usl diya gaya, Ghusl dene waale Hazrat ye the:

"Hazrat Abbas, Hazrat Ali, Hazrat Abbas ke do sahabzaad-gaan fazal aur Qasam aur Rasoolullah (Sallallahu Alaihi Wa Sallam) ke azaad kardah ghulaam Saqraan, Hazrat Uthamah bin Zaid aur Hazrat Aus bin Khaula (Radhiyallahu Anhum).

Hazrat 'Abbas aur unke donon sahebzade aap ki karwat badal rahe the, Hazrat Usamah aur Shaqraan paani baha rahe the, Hazrat 'Ali gusl de rahe the aur Hazrat Aus ne aap seene se tek rakha tha. [Dekhye Ibn e Maaja 1/521]

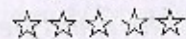
Aap ko paani aur beri ke patte se teen baar ghusl diya gaya. Paani "Ghars" naami Quba' mein waaqe' Hazrat Saad bin Khaitama (Radhiyallahu Anhu) ke kuwein ka tha, Aap peene ke liye bhi is kuwein ka paani istemaal farmaya karte the.

[Tabqaat Ibn e Sa'd, yahan tafseel bhi maujood hai 2/277,281] Phir aapko teen safed sooti Yamani chadaron mein kafnaya gaya, un mein kurta aur pagdi na thi, bas aap ko chadaron mein lapet diya gaya tha. [Sahih Bukhari: 1264, Sahih Muslim: 45]

Abu Talha (Radhiyallahu Anhu) ne usi jagah aapki qabr khodi, jahan aapne wafaat payi thi, qabr lahed wali khodi, Phir aap ki chaarpayi qabr ke kinare rakh di gayi, das das sahaba e kiraam andar dakhil hote aur fardan fardan namaz padhte, Koi imam na hota, Sab se pehle aap ke Khanwade ne namaz padhi, Phir muhajireen ne, phir Ansaar ne, phir bachchon ne, phir aurton ne, ya pehle aurton ne, phir bachchon ne.

[Muatta Imam Maalik 1/231, Tabqaat Ibn e Sa'd 2/288,292]

Namaz e janazah padhne mein mangal ka pura din aur budh ki beshtar raat guzar gayi, is ke baad raat ke awakhir mein aap ka jasad e paak supurd e khaak kiya gaya. (Sallallahu Alaihi Wa Sallam). [Musnad Ahmad 6/62,274]



Khana e Nubuwwat

Azwaaj e Mutahharat: - Mukhtalif auqaat mein Nabi (Sallallahu Alaihi Wa Sallam) ki kul 11 ya 12 biwiyen huwi hain, un mein 9 biwiyen zindagi ke akhir mein aap ke saath maujood thin aur 2 ya 3 biwiyen aap ki zindagi hi mein wafaat pa gayi thi, niche un sab ka mukhtasar tazkira kiya jaa raha hai.

(1) Ummul Momineen Hazrat Khadijah bint e Khuwailid (Radhiyallahu Anha): - Ye guzar chuka hai ke Nabi (Sallallahu Alaihi Wa Sallam) ne jis waqt un se shaadi ki thi, unki umr 40 baras, aur aap ki umr 25 baras thi, Hazrat Ibrahim ke siwa aapki tamaam aulad inhi ke batan se thi aur aap ne unke jeete ji dusri shaadi nahi ki, Ramadaan 10 nubuwat mein 65 saal ki umr mein unki wafaat huwi aur unhein Hajoon mein dafan kiya gaya.

(2) Umm ul Momineen Hazrat Saudah bint e Zama'a (Radhiyallahu Anha): - Ye apne chachazaad bhai Sakraan bin Amr ke nikah mein thi, donon ne Islam qabool kiya aur Habs-ha hijrat ki, Phir Makkah wapas aaye aur Hazrat Sakraan (Radhiyallahu Anhu) ka inteqal ho gaya, Un ke baad Shawwal 10 nubuwat mein, yaani Hazrat Khadija ki wafaat ke koi ek mahine ke baad Nabi (Sallallahu Alaihi Wa Sallam) ne un se shaadi karli, unki wafaat Madina mein Shawwal 54 hijri mein huwi.

(3) Ummul Momineen Aisha Siddiqua bint e Siddique (Radhiyallahu Anha): - Nabi (Sallallahu Alaihi Wa Sallam) ne in se Hazrat Saudah ke ek saal baad Shawwal 11 nubuwat mein shaadi ki, us waqt unki umr 6 saal thi, Phir hijrat ke saat (7) mahine baad Shawwal 1 Hijri mein aapko rukhsat kiya gaya, us waqt unki umr 9 saal thi, aap ne unke elawah kisi kunwari aurat se shaadi nahi ki, Ye ummat ki sab se ziyadah faqeeh aurat hain aur aurton par unki fazeelat aisi hi hai, jaise tamaam khaanon par sareed (khane) ki fazeelat, 17 Rama-

dan 57 Hijri ko in ki wafaat huwi aur unhein Baqi mein dafan kiya gaya.

(4) Ummul Momineen Hazrat Hafsa bint e Umar bin Khattab (Radhiyallahu Anha): - Ye Hazrat Khunais bin Huzaiifa Sahmi (Radhiyallahu Anhu) ke aqd mein thin, Unhein Ghazwa e Badr mein ek zakhm aaya tha jo baad mein phoot pada aur us ki wajah se wo Badr aur Uhud ke darmiyani arse mein inteqaal kar gaye, Jab Hazrat Hafsa ki iddat guzar gayi to Nabi (Sallallahu Alaihi Wa Sallam) ne Shabaan 3 Hijri mein unse shaadi kar li, Unhon ne ba-umr saath saal Madine mein bamutabiq Shabaan 45 Hijri wafat payi aur Baqi mein dafan huwin.

(5) Ummul Momineen Hazrat Zainab bint e Khuzaima Hilaliya (Radhiyallahu Anha): - Ye Hazrat Ubaidah bin Harith (Radhiyallahu Anhu) ke nikah mein thin, jo Badr mein shaheed ho gaye, un ke baad Ramadaan 3 Hijri mein Rasoolullah (Sallallahu Alaihi Wa Sallam) ne un se shaadi karli aur kaha jata hai ke wo Hazrat Abdullah bin Jahash (Radhiyallahu Anhu) ke tehet thin. Wo jung e Uhud mein shaheed huwe aur Rasoolullah (Sallallahu Alaihi Wa Sallam) ne 4 Hijri mein in se shaadi ki. inhein jahiliyat mein "Ummul Masakeen" kaha jata tha, kyonke wo miskeenon ko khana khilati thin, Aap (Sallallahu Alaihi Wa Sallam) se shaadi ke aadh (8) mahine baad ya taqreeban teen mahine baad Rabi Uth Thani 4 Hijri mein inka inteqaal ho gaya, Nabi (Sallallahu Alaihi Wa Sallam) ne inki namaaz e janaza padhayi aur unhein Baqi mein dafan kiya gaya.

(6) Ummul Momineen Umm e Salma bint e Abi Umayya (Radhiyallahu Anha): - Ye Hazrat Abu Salma (Radhiyallahu Anhu) ke aqd mein thin aur unne inki kayi aulaad thi. Abu Salma (Radhiyallahu Anhu) Jumaad al Aakhir 4 Hijri mein wafaat paa gaye, Phir Rasoolullah (Sallallahu Alaihi Wa Sallam) ne Shawwal 4 Hijri mein chand roz baaqi the ke in se shaadi kar li, Ye faqeeh tareen aur aqalmand tareen aur ton mein se thin, 84 saal ki umr mein 59 Hijri mein aur kaha jata hai ke

62 Hijri mein wafaat payi aur Baqi mei dafan huwin.

(7) Ummul Momineen Zainab bint e Jahash bin Raab (Radhiyallahu Anha): - Ye Nabi (Sallallahu Alaihi wa Sallam) ki phuphi Umaina bint e Abdul Muttalib ki sahebzaadi thin, inki shaadi Hazrat Zaid bin Haritha (Radhiyallahu Anhu) se ki gayi, lekin donon mein hum aahangi na ho saki, hattu ke Hazrat Zaid (Radhiyallahu Anhu) ne talaq de di, chunke Nabi (Sallallahu Alaihi Wa Sallam) ne un ko apna munh bola (le palak) bana rakha tha aur us ki waja se unhein Zaid bin Muhammad kaha jata tha, jaisa ke guzar chuka hai aur ahl e jahiliyyat mein rewaaj tha ke wo munh bola bete ki biwi ko munh bola banane waale baap par usi tarah haraam samajhte the, jaise haqeeqi bete ki biwi ho, is liye jab Hazrat Zaid (Radhiyallahu Anhu) se Hazrat Zainab (Radhiyallahu Anhu) ki iddat guzar chuki to Allah ne saat aasmanon ke upar se Nabi (Sallallahu Alaihi Wa Sallam) ke saath inki shaadi kardi, aur munh bola banane ke amal ko lagw qaraar dediya. Ye Dhil Qhada 5 Hijri ka waqiya hai aur kaha jata hai ke 4 Hijri mein kisi waqt ye baat pesh aayi, Hazrat Zainab (Radhiyallahu Anha) badi ibadat guzaar aur zabardast sadqa karne wali khatoon thin, 53 saal ki umr mei 60 Hijri mein unki wafaat huwi. Nabi (Sallallahu Alaihi Wa Sallam) ki wafaat ke baad ummahatul momineen mein se sabse pehle inhi ne wafaar payi. Hazrat Umar bin Khattab (Radhiyallahu Anhu) ne namaz e janazah padhayi aur Baqi mein dafan ki gayin.

(8) Ummul Momineen Juvairiya bint e Harith Raees Bani il Mustalliqh (Radhiyallahu Anha): - Ye Shabaan 6 Hijri mein Ghazwa e Banul Mustaliq ke dauran quid ki gayin aur Hazrat Sabit bin Qais (Radhiyallahu Anhu) ke hisse mein aayin Unhon ne tay kiya ke ek makhsoos raqm ada karke uzaad ho jayein, Nabi (Sallallahu Alaihi Wa Sallam) ne un ki taraf se muqarrar raqam ada karke azaad kar diya aur shaadi jarli, Ye dekh kar musalmanon ne Banul Mustalliq se sau (100) ghara-

ne azaad kar diye aur kaha ke ye log Rasoolullah (Sallallahu Alaihi Wa Sallam) ke sasurali hain, chunache ye apni qaum ke liye badi babarkat khatoon sabit huwin, 65 saal ki umr mein Rabi Ul Awwal mein 56 Hijri aur kaha jata hai ke 55 Hijri mein wafaat payi.

(9) Ummul Momineen Hazrat Umm e Habeeba Ramla bint Abu Sufyan (Radhiyallahu Anha): - ye Ubaidullah bin Jahash ke aqd mein thin aur jab us se Habeeba paida huwin, to unki nisbat se in ki kunniyat Umm e Habeeba pad gayi, Unhon ne Ubaidullah ke saath Habsha hijrat ki. lekin wo nasrani hokar halaat e irtedaad mein hi wafaat paa gaya, lekin Umm e Habeeba Islam par qayam rahin, Jab Rasoolullah (Sallallahu Alaihi Wa Sallam) ne Amr bin Umayya Zamri (Radhiyallahu Anhu) ko nama e mubarak dekar Najjashi ke paas rawana kiya to use hukm diya ke Umm e Habeeba ki shaadi Nabi (Sallallahu Alaihi Wa Sallam) se kar de, chunache Najjashi ne aap se inki shaadi kardi, aur aapne paas se chaar sau (400) dinar (bataur) meher dekar Shurahbeel bin Hasana (Radhiyallahu Anhu) ke saath inhein rawana kar diya, Rasoolullah (Sallallahu Alaihi Wa Sallam) ne Khaibar se wapas aakar Safar ya Rabi Ul Awwal 7 Hijri mein inhein rukhsat karaya, 42 ya 44 Hijri mein inki wafaat huwi.

(10) Umm Al Momineen Hazrat Safiyya bint Huayy bin Akhtab (Radhiyallahu Anha): - Ye Banu Nazeer ke sardar ki sahebzadi aur Bani Isra'il mein Hazrat Harun (Alaihissalaam) ki nasl se thin, Khaiber mein qaid huwin, Rasoolullah (Sallallahu Alaihi Wa Sallam) ne inhein apne liye muntakhab farmaya aur in par Islam pesh kiya, wo musalman ho gayin. Aap ne unhein azaad kar ke un se shaadi karli, Ye fateh e Khaiber 7 Hijri ke waqt ki baat hai. Madina wapas hote huwe Khaibar se 12 mile ke fasle par "Wadi Sahba" pahunch kar unhein rukhsat karaya, 50 Hijri mein aur kaha jata hai ke 52 Hijri mein aur kaha jata hai ke 36 Hijri mein unki wafat huwi aur Baqi mein

dafan ki gayi.

(11) Ummul Momineen Maimoona bint Harith Hilaliya (Radhiyallahu Anha): - Ye Hazrat Abbas (Radhiyallahu Anhu) ki biwi Ummul Fazl Lubaba Al Kubraa bint Harith Hilaliya (Radhiyallahu Anha) ki behen hain, un se Rasoolullah (Sallallahu Alaihi Wa Sallam) ne Dhil Qhada 7 Hijri mein Umra e qaza se halal hone ke baad shaudi ki aur Makkah se nau (9) mile ke faasle par muqaam e Sarif mein unhein ruksat karaya, un ki wafaat bhi muqaam e Sarif hi mein 61 Hijri mein aur kaha jata hai ke 63 Hijri mein aur kaha jata hai 38 Hijri mein huwi aur wahin dafan bhi huwin, un ki qabr ab bhi wahan maroof hai.

Ye giyarah aurtein hain, jo bilittetaf Raasoolullah (Sallallahu Alaihi Wa Sallam) ki biwiyen aur Ummahatul Momineen hain, in ke alawa ek aurat Rehana bint Zaid ke baare mein ikhtelaaf hai ke wo aap ki biwi thin ya laundi thin, Ye Banu Nazeer se thin aur Banu Quraiza ke ek shakhs ke aqd mein thin, gazwa Banu Quraiza mein qaid huwin aur Nabi (Sallallahu Alaihi Wa Sallam) ne unhein apne liye muntakhab farmaya, Phir kaha jata hai ke aap ne unhein azaad kar ke Muharram 6 Hijri mein shaadi karli aur wo Ummahatul Momineen qaraar payin aur kaha jata hai ke aapne unhein azaad nahi kiya balke ba haisiyat e laundi rakha, Nabi (Sallallahu Alaihi Wa Sallam) Hajjatul Wada' se wapas aaye to unka inteqaal ho gaya aur aap ne unhein Baqi mein dafan farmaya.

In aurton ke alawa aapki ek laundi Hazrat Mariya Qbtiyyah (Radhiyallahu Anha) thin, jinhein Muqauqis ne un tahayef ke zimm mein bheja tha jo aap ke khat ke jawab mein rawana kiye the, Ye badshahon ki aulad se thin, inhein Rasoolullah (Sallallahu Alaihi Wa Sallam) ne apne liye khaas farmaya aur un ke batan se Hazrat Ibrahim paida huwe 16 Hijri aur kaha jata hai 15 Hijri mein unhon ne wafaat paayi aur Baqi mein dafan huwin.

Aulad: - Ye guzar chuka hai ke Hazrat Ibrahim ke siwa aap

(Sallallahu Alaihi Wa Sallam) ki tamam aulad Hazrat Khadija (Radhiyallahu Anha) se huwi, Zail mein un ka mukhtasar zikr diya jaa raha hai:

(1) Qasim (Radhiyallahu Anhu): - Ye Rasoolullah (Sallallahu Alaihi Wa Sallam) ke sab se bade sahebzade the, inhi ki nisbat se aap (Sallallahu Alaihi wa Sallam) ki kunniyat Abul Qasim thi. inhon ne itni umr payi ke chalne lage the. Phir taqreeban do saal ki umr mein wafat paa gaye.

(2) Zainab (Radhiyallahu Anha): - Ye Nabi (Sallallahu Alaihi wa Sallam) ki sab se badi sahebzaadi thin, Allah ki raah mein masayeb se dochaar huwin, Aap (Sallallahu Alaihi Wa Sallam) ne farmaya:

"Ye meri sab se badi afzal beti hai."

Qasim ke baad paida huwin, Abul 'Aas bin Rabi se inki shaadi huwi, jo unki khala Hala bint Khuwalid ke sahabzade the. Zainab se ek beta Ali aur ek beti Umama paida huwin, Unhi ko Nabi (Sallallahu Alaihi Wa Sallam) namaz mein god mein liya karte the, 8 Hijri ke awayel mein Madinah ke andar Hazrat Zainab ne wafaat payi.

(3) Ruqayya (Radhiyallahu Anha): - Un se Hazrat Uthman bin Affan (Radhiyallahu Anhu) ne shaadi ki aur un ke batan se ek sahebzade Abdullah paida huwe, Wo che (6) saal ke the ke murgh ne unki aankh mein chonch maardi, jis ke asar se bila-akhir wo wafaat paagaye, Rasoolullah (Sallallahu Alaihi Wa Sallam) Badr mein the ke Hazrat Ruqaiya wafaat paagayin. Hazrat Zaid bin Haritha (Radhiyallahu Anhu) fateh ki khushkhabri lekar Madina pahunche to unhein dafan kiya jaa chu- ka tha.

(4) Umm e Kulsum (Radhiyallahu Anha): - Ruqaiyya ki wafaat ke baad Badar se wapas aakar Rasoolullah (Sallallahu Alaihi Wa Sallam) ne Umm e Kulsum (Radhiyallahu Anha) ki shaadi Hazrat Uthman bin Affan (Radhiyallahu Anhu) se kar-di. Un se koi aulad na huwi, Unhon ne Shabaan 9 Hijri mein wafaat payi aur Baqi mein dafan huwin.

(5) Fatimah (Radhiyallahu Anha): - Ye aap ki sabse choti aur sab se mahboob sahebzaadi thi, Ye ahl e jannat ki aurton ki sayyeda (sardar) hain, Hazrat Ali bin Abi Talib (Radhiyallahu Anhu) ne Badr ke baad un se shaadi ki. Unke batan se do sahebzade Hazrat Hasan aur Hazrat Husain aur do sahebzaadiya Hazrat Zainab aur Umm e Kulsum paida huwin, Ye wahi Umm e Kulsum hain jin se Hazrat Umar bin Khattab (Radhiyallahu Anhu) ne shaadi ki aur un se Hazrat Zaid paida huwe. Hazrat Umar (Radhiyallahu Anhu) ki wafaat ho gayi to Umm e Kulsum ke chachere bhai Aon bin Jafar (Radhiyallahu Anhu) ne un se shaadi ki, Phir 'Aon ki wafaat ho gayi to un ke bhai Muhammad ne shaadi karli, Phir Muhammad bhi wafaat paa gaye to dusre bhai Abdullah ne un se shadi karli, Phir Abdullah ke aqd mein rehte huwe khud Umm e Kulsum ne wafaat paayi, Hazrat Fatimah (Radhiyallahu Anha) ki wafaat Nabi (Sallallahu Alaihi Wa Sallam) ke che (6) mahine baad huwi. (Ye paanchon aulad Nabi (Sallallahu Alaihi Wa Sallam) ke sharf e nubuwat se musharraf hone se pehle paida huwin)

(6) Abdullah (Radhiyallahu Anhu): - In ke baare mein ikhtilaaf hai, Kaha jata hai ke zamana e Islam mein paida huwe aur kaha jata hai ke usse pehle paida huwe, Unhon ne bhi bachpun mein wafaat payi, Ye Hazrat Khadija (Radhiyallahu Anha) se Nabi (Sallallahu Alaihi Wa Sallam) ke akhri sahebzade the.

(7) Ibrahim (Radhiyallahu Anhu): - Ye Jumaadal Oula ya Jumadas sani 9 Hijri mein aap ki laundi Mariyah Qibtiyya ke batan se Madina mein paida huwe aur 29 Shawwal 10 Hijri ko, jis din Madina mein suraj grahan laga tha, wafat payi. us waqt wo 16 ya 18 mahine ke bachche the aur abhi doodh peete the, Unhein Baqi mein dafan kiya gaya aur Nabi (Sallallahu Alaihi Wa Sallam) ne farmaya:

"Unhi ke liye ek daya jannat mein unki raza'at puri kar rahi hai."

Sifaat Wa Akhlaaq

Rasoolullah (Sallallahu Alaihi Wa Sallam) jamaal e khilqat aur kamal e akhlaaq mein sab se numayan the, is baare mein bahut si ahadeeth aayi hain, Yahan un ke ma'ani wa matalib ka maghz aur khulasa pesh kiya jata hai:

Chehra e mubarak Aur Us Ke Mutalleqaat: - Rasoolullah (Sallallahu Alaihi Wa Sallam) ka chahra e mubarak gora, pur kashish gol, raushan rang, surkhi aamez tha, chauthwin ke chaand ki tarah jagmagata huwa, jab aap khush hote to chehra e mubarak is tarah damak udhta goya chand ka ek tukda hai, Dhariyan is tarah chamaktin jaise raushan badal chamaakta hai, goya suraj us mein daudh raha hai, bulke agar tum huzoor ko dekhte to goya tulu' hote huwe suraj ko dekhte, Chehre par paseena yun mehsoos hota goya moti hai aur paseene ki khushboo mushk e khalis se bhi badh kar hoti aur jab aap gussa hote to chehra yun surkh hota ke goya dono rukhsar mein angoor ke daane nichodh diye gaye hon, donon rukhsar halke, peshani kushada, aabroo kamaandar, bareek aur kamil the, baham mile na the aur kaha jata hai ke mile the, aankhein kushadah thin, un ki safedi mein surkhi ki aamezish thi, putli sakht siyaah thi, palkon ke baal lambe aur ghanethe, aap dekhte to kehte ke aankhon mein surma laga rakh hai, halanke aap surma lagaye na hote.

Naak ka baansa buland aur khamdaar tha, Us par noor sa buland mahsoos hota, dono kaan mukammal the, munh khubsurat aur bada tha, Saamne ke donon daanton mein zara sa fasla tha, baqiya daant bhi alag alag the, danto mein chamak thi, jab aap muskurate to aisa lagta goya aale hain aur jab aap guftagu farmate to un daanton ke darmiyan se noor jaisa nikalta dikhayi deta, garz aap ke daant sab se khubsurat the. Daadhi khubsurat, ghani, kanpatti se kanpatti tak bharpoor,

seene ko bhare huwe aur sakht kaali thi, sirf dono kanpattiyon aur daadhi bachche mein chand gine chune baal safaid the.

Sar, Gardan Aur Baal: - Khopdi bhari, sar bada aur garden lambi thi, goya chandi ka lota ya gadwe ki garden hai, baal donon kaanon ke nisf ya lau tak huwa karte aur kabhi kabhi us se bhi niche aur kabhi kabhi donon kandho ko chute, Chand baal peshani ke bhi safaid the, magar itne kam ke sar aur daadhi mila kar bhi kul bees baal safaid na the, sar ke baal zara zara se ghunghriyale the, aap naaghe se sar aur daadhi mein kanghi farmate aur sar ke darmiyan se maang nikalte.

Aa'za Wa Atraaf: - Haddiyon ke sire masalan kohniyan, kandhe aur ghutne bade bade the, kalayian badi badi aur unke jodh lambe lambe the, hatheliyan aur qadam kushadah the, talwa gehra na tha, donon haath hareer wa deebaaj se ziyada narm, barf se ziyada thande aur mushk se zyada khushbudaar the, kohni se upar aur niche donon bazu aur atraaf bhari bharkam the, aediyan aur pindliyan halki thin, donon kandhon ke darmiyan duri thi, atraaf lambe seene aur kushada aur balon se khali tha, sirf labbe se naaf tak baalon ki ek lakeer thi, uske alawa shikam aur seene par baal na the, kandhe aur us se mutassil bazu par albatta baal the, seene aur shikam barabar the, bagal ka rang matiyala tha, Aur peeth aisi thi goya dhali huwi chandni.

Qad Wa Qaamat Aur Jism: - Aap ka qad khubsurat, qamat motadil aur paikar seedha tha, na aap nate khote the, na lambe tadange, lekin tool se qareeb tar the, Chunache koi shakhs jo lambayi ki taraf mansoob hota wo aap ke saath chalta to aap (Sallallahu Alaihi Wa Sallam) us se lambe hote jasamat motadil thi aur badan gatha huwa, na ziyada mote the, na duble patle, balke do shaakon ke darmiyan ek shaakh the, jo teenon mein se sab se ziyadah khush manzar thi, aap ka qad sab se ziyada khubsurat tha.

Khushbu: - Aap (Sallallahu Alaihi Wa Sallam) ka jism, paseena aur aaza tama'am khushboo se ziyadah khushbudaar the, Hazrat Aisha (Radhiyallahu Anha) ka irshad hai. "Ke main ne

kabhi koi anbar ya mushk ya koi aisi khushboo nahi sunghi, jo Rasoolullah(Sallallahu Alaihi Wa Sallam)ki khushboo se behtar rahi ho, Hazrat Jabir kehte hain ke "Aap(Sallallahu Alaihi Wa Sallam)kisi raaste se tashreef le jaate aur aap ke baad koi aur guzarta to aap(Sallallahu Alaihi Wa Sallam)ki khushboo ki wajah se zaroor jaan jaata ke aap yahan se guzre hain"

Aur aap(Sallallahu Alaihi Wa Sallam)kisi aadmi se musafaha farmate to wo din bhar us ki khushboo mahsoos karta,aur aap (Sallallahu Alaihi Wa Sallam)kisi bachche ke sar par haath pherte to us ki khushboo ki wajah se wo bachchon ke darmiyan se pehchan liya jata,Hazrat Umm e Sulaim(Radhiyallahu Anha)ne aap ka paseena ek sheeshe mein mehfooz kar rakha tha,use khushboo mein daalti thi,kyonke wo sab se umdah khushboo thi.

Raftaar: -Aap (Sallallahu Alaihi Wa Sallam)bahut tez raftar the, Bazaar mein chalne waale ki raftar se chalet the, Darmandah aur sust na the, Koi aap ka saath na pakad pata, Hazrat Abu Huraira (Radhiyallahu Anhu)farmate hain:

"Main ne kisi ko Rasoolullah(Sallallahu Alaihi Wa Sallam)se badh kar tez raftaar nahi dekha,goya zameen aapke liye lapet di jati thi,ham to apne ko thaka marte aur aap be parwahi se chalet rahte."

Aap(Sallallahu Alaihi Wa Sallam)jab qadam rakhte to pura qadam rakhte,talwe mein gehrayi na thi aur jab mudte to pure mudte,saamne hote to mukammal aur piche mudte to mukammal,chalet to jhatke se udhte aur yun chalet goya dhalwa-an se utar rahe hain, Phir jhatke se paun uthate aur narmi se chalte.

Awaaz Aur Guftagu: -Aap(Sallallahu Alaihi Wa Sallam)ki awaaz mein halka sa bharipan tha aur aap sheeringuftar aur bawaqar the, Khamush rehte to bawaqar aur guftagu karte to purkashish,bol aise ke goya ladi se moti jhadh rahe hain, Baat ko shuru karte to us ka pura ehata karke khatm farmate,Guftagu do tok hoti, na mukhtasar na fuzool,har harf wazeh hota,Aap(Sallallahu Alaihi Wa Sallam)faseeh wa baleegh

aur rawaan tabi'at the, Nikhre huwe kalimat bolte,Koi shakhs khawah kaisa hi fuseeh wa baleegh hota aap ki hamsari na kar sakta,aap ko hikmat aur do tok khitaab ke saath jaame' kalimat ata kiye gaye the.

Akhlaaq Ki Ek Jhalak: - Aap(Sallallahu Alaihi Wa Sallam) ke chehre par hamesha bashashat hoti, Sahl khu aur narm pehlu the, jafa joo aur sakht khu na the, Bazon mein ouchi aawaaz na lagate,Sab se ziyadah tabassum farmate,Gusse se sab se ziyadah door aur raza mein se sab se aage,do kaamon mein jo sab se ziyadah aasan hota usi ko apnate bashart ye ke wo gunah ka kaam na ho,agar gunah ka kaam hota to phir sab se ziyadah door hote,apne liye kabhi inteqaam na liya, albatta Allah ki hurmat pamaal ki jaati to us ke liye inteqaam lete.

Aap(Sallallahu Alaihi Wa Sallam)sab se sakhi, sab se kareem,sab se bahadur,sab se shahzor, aziyyat par sab se badh kar subr karne waale, sab se ziyadah bawaqar aur sab se badh kar hayadaar the,Koi cheez napasand farmate to chehra par us ke aasar dekhe jate,apni nazar kisi ke chehre par na jamate aur na napasandgi ke saath kisi ka saamna karte.

Sab se ziyadah aadil,paak nafs wa paak daman,sachchayi ke alambardaar aur bade amanat daar the,Nubuwwat se pehle hi ameen ke laqab se mashhoor the,Sab se ziyadah mutawaze' aur takabbur se door the,sab se badh kar ahad ke paasdaar, silah raham, sabse azeem shafqat wa rehmat waale, sab se umdah muasharat wa adab waale, sab se ziyadah khushada akhlaq, fuhush aur lanat malammat se sab se ziyadah door, janazon mein tashreef le jaate,fuqara' wa masakeen ke saath baith te, ghulaam ki dawat qabool karte,khane aur libaas mein un par bartari na ikhtiyar farmate,jo aap(Sallallahu Alaihi Wa Sallam)ki khidmat karta aap khud us ki khidmat farmate.,Aapne khadim ko itaab na karte,Yahan tak ke kabhi use uff tak na kaha.[Aap(Sallallahu Alaihi Wa Sallam)ke sifaat wa akhlaq ka ye khaka hash e zel Maakhiz se jama' kiya gaya hai,

Sahih Bukhari, Sahih Muslim, Jame' Tirmizi, Shmail e Tirmizi, Musnad Darmi, Mustadrak Hakim, Sharhussunna Baghawi, Miskat, Seerat ibn e Hisham, Tabqat Ibn e Sa'd, Tahzeeb Tareekh e Dimashq, Ashshifa lilqazi 'Ayaz, Zadul Ma'ad, Khulasatussiyar, Albidaya wan nihaya waghaira]

Gharz aap (Sallallahu Alaihi Wa Sallam) ke ausaaf ko ehaat e bayan mein lana mumkin nahi, lehaza isi mukhtasar bayaan par iktefa kiya jata hai.

Allah Subhanahu Wa Taala se dua hai ke is haqeer si punji ko qabool farmaye aur hamein Sayyedul Mursaleen aur imam ul Anbiya wal Muttaqeen, khairul khalayeq Muhammad (Sallallahu Alaihi Wa Sallam) ki pairwi ki taufeeq de. Aye Allah! Tu Nabi (Sallallahu Alaihi Wa Sallam) par, aap ki aal par aur aap ke ashaab par durood wa salaam bhejh aur hamein roz e Qa-yamat aap ke parcham ke niche jagah naseeb farma. Ameen! Ya rabbal aalameen!

Do shamba 11 Shwwal 1415 Hijri

